སྒ་ཏིག་ཕྲེང་བ།

A String of Pearls

Muktāvalī

དཔལ་དགྱེས་པའི་རྡོ་རྗེའི་དཀའ་འགྲེལ་མུ་ཏིག་ཕྲེང་བ་ཞེས་བྱ་བ།

dpal dgyes pa rdo rje’i dka’ ’grel mu tig phreng ba zhes bya ba

The Glorious Hevajra Commentary Called “A String of Pearls”

Śrīhevajrapañjikānāmamuktāvalī

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TRANSLATED INTO TIBETAN BY

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Contents

Summary

Acknowledgements

Introduction

The Translation

The Hevajra Tantra

- Part 1: The Realization of the Vajra Essence
  - Chapter 1: The Family of Vajra
  - Chapter 2: Mantras
  - Chapter 3: The Deities
  - Chapter 4: Initiation
  - Chapter 5: Reality
  - Chapter 6: Conduct
  - Chapter 7: The Language of Signs
  - Chapter 8: The Yoginī Circle—The Meeting of the Great Yoginīs
  - Chapter 9: Pure Aspects
  - Chapter 10: Initiation
  - Chapter 11: The Gazes
- Part 2: The Section of the Great Sovereign Tantra on Illusion
  - Chapter 1: The Installation and the Homa Instructions
  - Chapter 2: The Certainty of Accomplishment
  - Chapter 3: The Foundation of the Entire Hevajra Tantra and the Allusive Language
  - Chapter 4: The Condensed Meaning of Sealing and of the Entire Hevajra Tantra
  - Chapter 5: The Arising of Hevajra
  - Chapter 6: The Procedure for Painting Hevajra
  - Chapter 7: The Feast
  - Chapter 8: Discipline
  - Chapter 9: Mantra Derivation
  - Chapter 10: Mantra Recitation
  - Chapter 11: On the Innate State

Chapter 12: The Four Initiations

Colophon

Abbreviations

Notes

Glossary

Bibliography

Summary

s.1 *A String of Pearls* 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 famous master and scholar Ratnākaraśānti, who himself was a holder of a Hevajra transmission lineage, this commentary is highly regarded by scholars and practitioners both past and present. Written in the *pañjikā* style, Ratnākaraśānti analyzes the root text word by word lexically and grammatically, and provides an exhaustive exegetical analysis on both the text itself and the key tenets of Yoginī tantra broadly. Taking a Yogācāra perspective, Ratnākaraśānti demonstrates that the tantra is in perfect agreement with the Buddhist sūtra tradition.

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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.

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Introduction

i.1 *A String of Pearls* is the Indian master Ratnākaraśānti's commentary on the *Hevajra Tantra*, one of the most important and renowned tantras of the Yoginī class. As this tantra has been described at length in many sources (e.g., Szántó 2015), it will suffice here to provide only the most basic facts. The *Hevajra Tantra* was compiled around the turn of the ninth or tenth century,[1] probably in East India, and has remained one of the most popular tantric texts, quoted extensively in later works such as the *Sampuṭa Tantra* and many other tantras and commentaries. The tantra is composed in two parts (*kalpa*), the first consisting of eleven chapters (*paṭala*) and the second of twelve. Apart from numerous Sanskrit manuscripts, the Sanskrit text is available in published editions, including Snellgrove 1959, Farrow 1992, Tripathi 2001, and Tripathi 2006, the last three of which are editions of Hevajra commentaries that include the root text of the tantra for the reader's reference.

i.2 The *Hevajra Tantra* is also preserved in Tibetan and Chinese canonical translations, both dating to the middle of the eleventh century. The Tibetan translation was completed by the Indian scholar Gayādhara and his Tibetan disciple Drokmi Śākya Yeshé (*brog mi shAkya ye shes*), and the Chinese by the Indian monk Dharmapāla (Fahu; 法護). The Tibetan canon incorporates the two parts of the tantra as independent works, each with its own title (Toh. 418 and 419). The *Hevajra Tantra* was also known in Southeast Asia, including on the island of Sumatra, as supported by the evidence of Hevajra artifacts from that region.[2] The tantra spawned a sizable body of exegetical literature, including explanatory tantras (*vyākhyātantra*) and commentaries, themselves including a few of the *pañjikā*-type that explain the text in a linear fashion, word by word and phrase by phrase. *A String of Pearls* belongs to the latter category.

i.3 The main deity of the *Hevajra Tantra* is the eponymous Hevajra. He is in the form of a heruka, a wrathful figure considered a sambhogakāya buddha—Vajrasattva, or sometimes Akṣobhya. Herukas are expressions of "vajra beings" (*vajrasattva*) who do not incarnate on earth as tathāgatas but are spontaneously present in each and every being as their innate state (*sahaja*)—the union of compassion and emptiness—as reflected, for example, in the epithet *sahajaheruka*, applied to Kālacakra and other herukas. Apart from Hevajra and Kālacakra, other well-known herukas are 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," generated through the union of compassion and emptiness.

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 the 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 practice of the stage of the arisen is the cultivation of innate joy (*sahajānanda*). The recognition of the innate 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, rapidly 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 supreme joy and the onset of the joy of cessation (the second and the third joys respectively). According to Ratnākaraśānti, this experience of innate joy is said to be located, in relative terms, between these two joys. 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.[3]

i.7 Of the sixteen Indian commentaries on Hevajra that exist today, the two most important are, arguably, *A String of Pearls*, presented here, and Kāṇha's *The Jewel Garland of Yoga*. Ratnākaraśānti lived from 970 to 1045 CE, and *A String of Pearls* was most likely composed in the first half of the eleventh century,[4] which would have been within one hundred and fifty years of the earliest circulation of the root text. This proximity in time, in combination with Ratnākaraśānti's status as a lineage holder in the direct transmission of the Hevajra teachings, makes his commentary a highly authoritative and reliable reference work. Ratnākaraśānti, also known as Śāntipāda or Śāntipā,[5] was counted among the eighty-four mahāsiddhas. He was a disciple of the illustrious Nāropā, and was active at Vikramaśīla, one of the most important Buddhist monastic universities of the time.[6] While there he served as the university's guardian, the highest rank bestowed on its resident scholars. A prolific writer, he composed more than a dozen commentaries, treatises on logic and prosody, and numerous practice manuals (*sādhana*). Among them are manuals for both the stage of arising and the stage of the arisen related to the practice of Hevajra.[7]

i.8 *A String of Pearls*, being a *pañjikā*-type commentary, is most clear when the reader refers directly to the *Hevajra Tantra*, as the commentary quotes and glosses words and phrases from the root text. Therefore, despite the fact that the root text was, to our knowledge, never transmitted in the same manuscripts as the commentary, we have included the root text of the *Hevajra Tantra* interspersed within the corresponding parts of the commentary. We have also adopted the convention of using boldface type to mark words and phrases from the root text that are glossed by Ratnākaraśānti in his commentary. *A String of Pearls* occasionally reflects different textual variants than are witnessed in other versions of the root text and its commentaries, variants that are natural given the vagaries in the transmission history of the *Hevajra Tantra*. Thus, commentators such as Ratnākaraśānti relied on different manuscript witnesses of the root text, and had their own understanding of what constituted the most valid readings. In this English translation we have adopted readings from the root text that align with Ratnākaraśānti's reading, even when they may diverge from other published versions of the root text, including translations of the *Hevajra Tantra* and its commentaries published by 84000.

i.9 As noted above, Kāṇha's *The Jewel Garland of Yoga* is considered one of the two most important commentaries on the *Hevajra Tantra*, along with Ratnākaraśānti's *A String of Pearls*. It is historically possible that the two masters met in person, as Kāṇha was a late contemporary of Ratnākaraśānti, and his commentary contains many passages that closely align with Ratnākaraśānti's in *A String of Pearls*.[8] While there is significant alignment between the two commentaries, the most marked differences are due to different perspectives taken by their respective authors. While Ratnākaraśānti interprets the tantra from the perspective of the Yogācāra tradition, Kāṇha does so from the point of view of the Mādhyamika. But even these different doctrinal viewpoints are not sufficient to impact the doctrinal framework and soteriological core of the *Hevajra Tantra*, and the differences between the texts complement rather than contradict each other.

i.10 The primary source for this English translation is the Sanskrit edition of the *Hevajra Tantra* and *A String of Pearls* prepared by Ram Shankar Tripathi and Thakur Sain Negi and published by the Central Institute of Higher Tibetan Studies (2001). 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. The team also made use of the two surviving Sanskrit palm-leaf witnesses of the text—MS K and MS T—which provided valuable insights into the oldest available strata of the textual record.

i.11 In addition to the published Sanskrit edition, we have also consulted the published and unpublished Sanskrit editions of passages from the *Hevajra Tantra* and *A String of Pearls* prepared by Harunaga Isaacson,[9] which he kindly shared with the team, as well as Ryan Conlon's forthcoming edition of the *Hevajra Tantra* with Kamalanātha's commentary, the *Ratnāvalī*.

i.12 The English translation of the *Hevajra Tantra* and *A String of Pearls* was carefully compared with the Tibetan translations transmitted in the Degé Kangyur and Tengyur, as well as the critical apparatus from the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur and Tengyur. This apparatus was particularly useful for directing us to important variants in the Narthang and Kangxi versions of the translation of *A String of Pearls*.

i.13 This translation of *A String of Pearls* 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 the other scholars and practitioners who shared their knowledge and insights with us.

The Translation

The Glorious Hevajra Commentary Called

A String of Pearls

p.1 *Oṁ*, homage to the glorious Vajrasattva![10]

p.2 May[11] the wild dance of the heruka, [12] the heart essence of the three secret constituents [13] of the victorious ones, And the bearer of the terrifying means for quelling the proud, protect you! May his wild dance, in which the ground is shattered by the stomping of his feet and the mountains by his loud laughter, Protect you, even as it brings, by the fire flashing from his eyes and the sounds of the banner and bell, the destruction and creation of the worlds. [14]

p.3 The commentary on the *Hevajra Tantra* now being composed, Which shows the tantra's agreement with the sūtras, Is well established by applying valid means of knowledge, And is clear and pleasing like a string of pearls.[15]

p.4 Lack of faith is the root enemy; Excessive naivety is the chief cause of ruin.[16] Surely the Omniscient One is the authority, But one does not become omniscient through deference. [17]

p.5 One who claims the Victorious One did what he in fact did not do, And one who claims the Victorious One taught what he in fact did not teach, Both equally reject the Tathāgata,[18] The highest authority for the world. [19]

p.6 People, in accordance with their inclinations, Adopt the various beneficial things the victorious ones have taught. Here too, regarding this tantra, preference moves them to act;[20] This commentary, for its part, reveals the meaning.

p.7 When there is no understanding, there is no learning. When there is no learning, there is no reflection. When both have failed, there is no yoga. When there is no yoga, there is no accomplishment. Therefore, may this *String of Pearls*, when fixed in their hearts, Remove the pain of those who have long thirsted for this tantra.[21]

The Hevajra Tantra

Part 1: The Realization of the Vajra Essence

Chapter 1: The Family of Vajra

1.1.1 *Oṁ*, homage to the glorious Hevajra!

1.1.2 Thus did I hear at one time. The Blessed One dwelt in the places of blessing[22] of the vajra women, which are the body, speech, and mind[23] of all tathāgatas. [1.1.1]

1.1.3 The words “thus I” and so forth are part of the statement of the original setting,[24] and therefore some say that this is itself a separate, abbreviated tantra. According to others, the two parts that constitute the present form of the tantra[25] were extracted from a more extensive tantra, but were extracted together with the statement of the original setting in order to make it known that they are presented exactly as originally recited.[26] Others say that the meaning of these words is supremely secret and altogether different. This is not correct.[27] If that were the case, it would not be right to speak about this supremely secret meaning at the beginning, because it will be specifically be expressed later on, and also because that meaning is simply not present in these syllables.[28] Thus, the proponents of the latter view forcibly try to attribute content that will be presented later into a passage that has a different meaning in order to impress the ignorant. For this reason, the statement of the original setting is also given here. The Blessed One, moreover, taught, “My teachings should be recited, O monks, with the words ‘Thus did I hear.’ ” That is why the original reciter said, “Thus did I hear.”

1.1.4 The Teacher[29] taught what he himself realized. These teachings are now recited as they were “heard” from the teacher. Accordingly, the word heard indicates that what is being presented here has been recited. Had this presentation been heard indirectly or in another similar way, it would not be reliable because of distortions in the course of transmission. Therefore, to exclude these possibilities, we have the two words “thus I.” Among these two, the word I means that it was “I myself” who heard these teachings directly from the Teacher, rather than obtaining them through a transmission lineage. The word thus means that I pass them on just as “I heard” them myself, and not otherwise. This is the meaning.

1.1.5 The residence of the Teacher in a suitable place at a particular time, and the presence of a suitable assembly, are the original setting for the teachings. In reference to this, the original reciter said “at one time,” and so forth. Time means occasion. The Blessed One is Vajradhara[30] in the form of Hevajra. The six primary blessings[31] are sovereignty and so forth. As is said:

1.1.6 > “The blessings are known to be six:
> Complete sovereignty,
> Knowledge, renown, splendor,
> Beauty, and meaningful endeavor.”[32]

1.1.7 Vajradhara possesses these “blessings,” therefore he is called Blessed One.[33] He dwelt means that he dwelt in the mode of the four dwellings of a buddha, namely dwelling in deportment, in the mode of imparting teachings, attainment, and meditative seclusion. Dwelling implies abiding in meditative composure. Blessed buddhas continually abide in the state of meditative composure. Consequently, any of their physical activities is their dwelling in right demportment. Any of their verbal activities is their dwelling in the mode of imparting teachings. During the attainment of samādhi, either their natural absorption or their mental activity is their dwelling in attainment. Any mental activity of the buddhas whereby they can dwell at ease in the physical world, or approach the states of gods and so forth, is their dwelling in meditative seclusion.

1.1.8 Where did he dwell? He dwelt in the places of blessing of the vajra women, which are the body, speech, and mind of all tathāgatas. The “body, speech, and mind” are a combination of the three secret constituents of all tathāgatas. Understanding body, speech, and mind to all be taken together,[34] the form of the blessed Vajradhara is therefore also called *dharmodaya*, which has the nature of the perfectly pure reality of precisely these secret constituents of the tathāgatas. Since it is indeed a combination of these three secret constituents, it is therefore triangular. And since thusness is perfectly pure, it therefore has the white color of the autumn moon and is hollow within.[35] Because the bodhisattva levels, Joyous and so forth, become increasingly vast from one level to the next, and because their purity ever increases, the dharmodaya also becomes broader and broader in the upward direction.[36] And precisely that constitutes the ““places of blessing” of the vajra women, Locanā and so forth,[37] because they embody the infinite dharmadhātu without defilements. For this very reason, it is “the body, speech, and mind of all tathāgatas” and, at the same time, the “places of blessing of the vajra women.” These two phrases together form a *karmadhāraya* compound.[38] That he dwelt “in” them refers to the temple palace that is located there, just as the phrase “a wealthy person lives in the city” indicates “in a mansion in the city.” Just like “a wealthy person lives in the city” means that they live in a mansion in the city, such is also the case here.

1.1.9 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. This assembly, moreover, consisted of bodhisattvas, headed by Vajragarbha; of Locanā and the others;[39] and of vajrayoginīs, headed by Gaurī.

1.1.10 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, mahābodhisattva! Excellent! Excellent! Hear about the essence of the vajra being,[40] the great being, the great samaya being,[41] who is called Hevajra.” [1.1.2]

1.1.11 There means where he dwelt. Regarding the expression said, for what purpose did he speak? To arouse the thirst of the people listening.[42] What did he say? He spoke the part beginning with “the essence.” [43] The tathāgatas (“thus gone”) are so called as they have gone precisely in the way one should proceed,[44] namely, by destroying all obscurations together with the habitual tendencies. Alternatively, the word “gone”[45] conveys the sense of understanding; they are called *tathāgatas* because they have come to understand[46] phenomena as they truly are, because at all times they have the correct understanding of all appearances and everything that can be known. Alternatively, by substituting the syllable *ta* for *da*,[47] they are called *tathāgatas* because they teach in the way[48] one should teach, insofar as they correctly teach the Dharma to people who require guidance according to their inclination, their social group, and according to what is right at a particular time.

1.1.12 The words all and tathāgatas are in a *karmadhāraya* relationship, meaning “all tathāgatas.” No one else but Vajradhara himself is their body, speech and mind. His essence, the essential part of him, is what is revered, that is to say, what is supremely divine. All the bodies, speech, and minds of mantra deities, devoid by nature of conceptual thought, are secret, because they are exceedingly difficult to have faith in.[49] Those among them who are either wrathful or in union [50] are the secret of secrets, that is to say they are exceedingly secret. The body, speech, and mind called Hevajra is supremely wrathful and excessively passionate. Therefore, he is the most secret of the exceedingly secret. The point is to say that those who have faith in him are very rare. So it is[51] means “this is how it is.”

1.1.13 Once the thirst of the assembly members had been thus aroused, three questions[52] arose in their minds. The first question was, “If this is the most secret of the exceedingly secret, then what kind of person is suitable to be spoken to here?” [53] The second was, “As it is an established view that there is nothing higher than Vajradhara,[54] is this his inner essence, or is it of someone else called body, speech, and mind?” The third was, “What is the name of that revered one?”

1.1.14 Thus, in order to dispel these doubts, the Blessed One says “O Vajragarbha,” and so forth. Also here, at the end, a direct speech marker *iti*[55] could be supplied from the preceding sentence by the rule of repetition,[56] followed by the implied word “and” in the sense of “and he also said this.” The direct speech marker *iti*, although not read in the preceding sentence in some manuscripts, is understood even in its absence.

1.1.15 The words O Vajragarbha! address all the bodhisattvas who partake of the tathāgatagarbha.[57] This means that these bodhisattvas belong to a tathāgata lineage.[58] There are, moreover, five tathāgata families: delusion, hatred, pride, desire, and envy. Among these, the hatred lineage is where Vajragarbha belongs, as this is in conformity with the bodhisattva’s name.[59] And, this lineage is difficult to attain. For precisely this reason, the welcome words include O, expressing surprise.

1.1.16 Regarding the words “deeply compassionate one, mahābodhisattva! Excellent! Excellent!”[60] he is deeply compassionate for having the intention to benefit others with all means necessary,[61] including supreme wrath. The *bodhi* (“awakening”) that accomplishes the infinitely manifold aims of all beings with precisely these means is *mahābodhi* (“great awakening”). The *sattva* (“being”) who is intent on that great awakening is called a mahābodhisattva. One who is endowed with such intent for both the benefit of others and themselves is supreme among the leonine people.[62] For precisely this reason there is the repeated praise Excellent! Excellent! The word hear exhorts Vajragarbha to listen.

1.1.17 This passage of text has indicated that a good person of such a lineage and with such an intention is suitable here. How is it known that he is of such a lineage? By signs such as the specific types of faith and inclination that indicate his qualities. As was taught in the noble *Laṅkāvatāra*:[63]

1.1.18 “Fire is known by smoke, Water by the sight of a crane. The lineage of a wise bodhisattva Is known by signs.”

1.1.19 The passage to this point resolves the first question. To resolve the second question, the Blessed One spoke the words the essence of the vajra being, the great being, the great samaya being.[64] It is true that nothing is higher than Vajradhara. However, because deep compassion is paramount, Hevajra of the vajra family is the supreme form of Vajradhara. He is therefore regarded as his “essence.” The word essence means “essential part.” This is the intended meaning.[65] Saying the one who is called Hevajra resolves the third question.

1.1.20 Vajragarbha asked:

1.1.21 “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]

1.1.22 Vajragarbha asked. What did he ask? He asked three questions. Why did he ask them? He asked them in order to hear the exposition of the greatness of Vajradhara indicated in the first three lines.

The Blessed One replied:

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

1.1.24 He replied. What did Vajradhara answer? He answered the three questions as they were asked. Unbreakable means impossible to break. He said vajra expresses because Hevajra partakes in the qualities of vajra. The three existents refer to all the buddhas’ qualities.[66] They are “existents” because they exist. Why is it that only buddhas’ qualities are here referred to as existents? Because of their preeminence. Why all of them? Because of the rule of pervasion.[67] How is it that they are “three”? It accords with their division into the categories of body, speech, and mind. They are exactly three, hence “the three existents.” Their oneness, which means “sameness,” is expressed by the word being. In what way are they one and the same? The oneness of the three existents is the condition of the three existents that extends throughout space as the nature of luminosity that is free from appearances[68] and suffused with great bliss.[69] This condition occurs when—due to the ceasing of the seeds of all defiled phenomena and the blocking of the consciousnesses that appear as environment, body, and enjoyments—the continuum of the mind[70] has acquired the characteristic marks of the realm without defilements. It is free from the characteristic marks of the storehouse consciousness. It is like the surface of space, completely stainless and infinite,[71] the support of the seeds of all buddha qualities that bear the characteristic of potentiality.[72]

1.1.25 Why is that oneness called being? Because it alone is the perfectly pure state of being.[73] Here, because of being understood in the sense of "excellence," the word "being" is an expression of praise, meaning "being is the state of what truly is." It is used in sense of the state of perfect purity, that is to say, the dharmakāya.[74] That is because the purity of a great person is the "body of liberation," while their perfect purity is the dharmakāya—the body of buddha qualities, the dwelling place and the abode of these qualities. Because it is the supporting ground for their seeds, it is called *dharmakāya*. And the main "body" of the dharmakāya is the dharmadhātu, which is without beginning and end, and is luminous by nature. Knowing that it is always just this, it is also called thusness. For precisely this reason, it can never be broken, and because of this quality of being unbreakable, it is referred to as vajra. This means that it is permanent, because it is permanent by nature. Only its aspect of being pure of adventitious stains can be broken,[75] insofar as it is initially absent. This occurs through gradual advancement on the bodhisattva levels, beginning with Joyous, until, on the level of a buddha, it is entirely the same extent as space.

1.1.26 This understanding is the knowledge of how to separate the meanings of two words (*vajra* and *sattva*).[76] Based on refers to applying the knowledge that these two stand in apposition in the sense of a *karmadhāraya* compound: "he is both *vajra* and, at the same time, he is a being." By that he is known as—is taught to be—a vajra being. The change of syntactical gender is a feature of scriptural language.[77] The entire statement is *ārṣa*, that is to say, in a "sacred" or scriptural form, and not something else.

1.1.27 "Filled with the flavors of great knowledge,
He is called great being.
Constantly keeping the samaya,
He is called samaya being." [1.1.5]

1.1.28 The half-verse beginning “filled with the flavors of great wisdom” means the following. The pure teachings that have the nature of the Great Vehicle are constituted by great knowledge. Their flavors are relished and enjoyed. The enjoyments are enjoyed together with the noble bodhisattvas[78] in a body that is magnificent with its incomparable major and minor marks, and within a completely pure buddha field, adorned with various marvelous displays, that is comprised of the seven types of jewels of supreme brilliance and from which rays of light flash forth to fill infinite world systems. He is filled with them in the sense that, together with the bodhisattvas, he is satisfied by them in every instant. As he never perishes, he is, in that sense, constant, an unceasing continuity, an endless stream that never ceases.[79] Accordingly, in completely pure buddha fields,[80] he is sustained by the pleasures and joys of the flavor of the Great Vehicle’s teachings, not by the material foods and so forth of ordinary beings.[81] Who then is the one filled with the flavors of great knowledge? The sambhogakāya of the buddhas. That body is called great being; that is, it is taught as great being. How so? He is a being since he abides and remains, but he does not perish.[82] As he is both great and a being, he is a great being. This means that ultimately he does not perish.

1.1.29 The lines beginning with “constantly” mean the following. Here, the word samaya expresses “great samaya,” inasmuch as there is the full indication of a word by a single part of it, just as “Bhīma” can stand for “Bhīmasena.” He is “samaya” because he emanates in all directions by way of expanding.[83] A great samaya is a samaya that, through all aspects, uses all possible means to train beings in accordance with their intention. As a being with great samaya, he is “a great samaya being.”[84] He is called being, *sattva*, after etymologically eliding letters from the compound *satatapravṛttatva* (“ever-keeping”).[85] It is for that reason that Vajradhara used the phrase constantly keeping the samaya. The meaning expressed by the phrase “great samaya being” is that he[86] is the nirmāṇakāya—an infinite diversification of buddhas—that is constantly present because of its uninterrupted continuity. Here, there is an analogy: Just as a fire smoldering in a large forest will eventually flare up here and there while extinguishing elsewhere, so the buddhas’ nirmāṇakāya will appear some buddha fields, remain active in others where it has already appeared, while in others it will become extinguished. And yet, it will never be absent from all world systems at once. This is the meaning of “uninterrupted continuity.”

1.1.30 In this way, by this division, the three bodies of each and every buddha are infinite.[87] And all the same bodies of all the buddhas also belong to Vajradhara[88] alone, since everything that belongs to them depends on him and has him as their nature. Consequently, this blessed Vajradhara is described as vajra being in relation to the dharmakāya, as great being in relation to the sambhogakāya, and as great samaya being in relation to the nirmāṇakāya. To the same extent that these expressions convey the greatness of Vajradhara, they also convey the greatness of Hevajra, since the latter is the essence of the former.[89]

1.1.31 Vajragarbha asked:

1.1.32 “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]

1.1.33 Vajragarbha asked. What did he ask? He asked another three questions. Why did he ask them? He asked them in order to hear the reasoning, implied in the name itself, for why Hevajra is the essence of Vajradhara. The particle as is used in the sense of the speech marker *iti*.[90] The question how is such name, “Hevajra,” constructed, which is to say compounded, in fact means “how should it be analyzed?” By vajra means “by the word *vajra*.”

The Blessed One replied:

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

1.1.35 The syllable *he*[91] expresses great compassion—this is how one should syntactically connect the text.[92] *He* can be etymologically derived by removing the syllable *ma* from *mahā*, great, and substituting *i* for the word *karuṇā*, compassion.[93] This is the underlying idea. Great compassion is the compassion that can display supremely wrathful activities of body, speech, and mind for the guidance of extremely wicked and wrathful beings. [94]

1.1.36 And wisdom is expressed as vajra, that is to say, by the word vajra. Wisdom is perfected knowledge, which means nondual knowledge.[95] Here, it can also be said that wisdom is emptiness itself, as emptiness is the basis of wisdom. As is taught in the glorious *Guhyasamāja Tantra*:

1.1.37 “Wisdom is that which recognizes the lack of existence.
Means is that which has a characteristic of existence.”[96]

1.1.38 Why is emptiness called *vajra*? Because, as is taught in the glorious *Vajraśekhara Tantra*:

1.1.39 "It has a hard inner essence and is not hollow;
It is characterized as indivisible and unbreakable;
It is called *vajra*—an emptiness
That cannot be burned and cannot perish."[97]

1.1.40 In the phrase "the nature of wisdom and means," wisdom is emptiness and means is great compassion. This wisdom and means are both the nature, the inner essence, of this tantra, which is why it is described as having the nature of wisdom and means. This indicates the analysis of the compound as a *karmadhāraya*, meaning that Hevajra is both *he* and, at the same time, *vajra*. The sense here is that Hevajra is great compassion, which is based on the emptiness of all phenomena.

1.1.41 As for the word tantra, "tantra" means "continuity".[98] And that can be of three types: tantra of the cause, tantra of the result, and tantra of the means. Hevajra is accordingly also threefold: Hevajra of the cause, Hevajra of the result, and Hevajra of the means.[99]

1.1.42 The cause is the lineage, the family. The words "lineage" and "family" are synonymous. In this case, however, the vajra family is the only family. Because this family is a vessel of skillful means, the most important of which are great compassion and great wisdom, it is called "Hevajra of the cause" and "tantra of the cause." How is this family Hevajra? Because Hevajra is here the cause. How is this family a "continuity?" Because there are very many[100] beings who belong to the vajra family.

1.1.43 The level of the great Vajradhara that can be attained by the power of the Hevajra of the cause and through sustained, repeated practice of the Hevajra of the means, is called "Hevajra of the result" and "tantra of the result." How is this Hevajra? Because Hevajra is here the result. How is this a "continuity"? Because it is made of infinite buddha qualities.

1.1.44 For continuity of skillful means[101]—the most important of which are great compassion and wisdom—the "Hevajra of the means"[102] and "tantra of the means" are the main factors.

1.1.45 Among these three, the tantra of the cause and the tantra of the result have just been explained. The tantra of the means, however, has not been made known. Therefore, addressing it, Vajradhara teaches the lines beginning with "there are the gazes":

1.1.46 "There are the gazes, the summoning, 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]

1.1.47 Capability means "power." Of many types refers to producing rain, dispelling clouds, and so forth.

1.1.48 "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]

1.1.49 As is appropriate means “as is fit.”[103] Arising refers to the form, the emblems, and so forth.[104] Abiding refers to the support maṇḍala.[105] The instrumental cause refers to the moon, the sun, and so forth. Capability is the power arising from excellence in recitation and meditation.[106] General knowledge refers to disciplines such as astrology. Specific knowledge refers to all the ritual skills of a master. The deities are the glorious Heruka together with the retinue, or Nairātmyā. In accordance with the arising means “arising in due order.”

1.1.50 “At first, there should be one:
The cause for Heruka’s arising.
Beings are liberated through existence alone,
O Vajragarbha of great compassion!” [1.1.10]

1.1.51 One refers to the gazes, the summoning, and so forth, as taught. Heruka means Hevajra of the result. His arising is the attaining of his level. The cause for this “arising” is the tantra of the means. This is what is meant. Why is this first? Because of the excellence of the stage of arising that has numerous great means in the form of deities and so forth.

1.1.52 But surely this is the Great Vehicle, and in the Great Vehicle[107] all phenomena are, substantially, a mere representation. And thus it has been taught in the noble *Ten Bhūmis*:

1.1.53 “The entire threefold universe is mind only.”[108]

1.1.54 The nature of mental representation is luminosity. Something without such a nature does not appear, because of being contradictory. Therefore, an object that appears, such as a patch of blue or yellow, is not outside of consciousness. Rather, it is an "appearance," an "image," a "form" that is the very nature of consciousness. This is because consciousness, taking various forms, arises from nothing but the mind that is assailed by habitual tendencies laid down by concepts of the same type, just as happens in a dream. This is also stated in the noble *Laṅkāvatāra*:

1.1.55 "Indeed, no objects exist externally,
As fools imagine they do.
The mind, swayed by habitual tendencies,
Takes the appearance of external objects."[109]

1.1.56 "Swayed" means "assailed." Furthermore, there is no external object, such as a patch of blue, as it is neither singular nor multiple.[110] It cannot be singular because it appears with different parts. Nor can it be multiple, in term of the smallest particles, as the idea of a smallest particle does not make sense.[111] To explain, if this particle has parts, how could it possibly be the smallest particle? If this particle has no parts, then when they are combined together they each would occupy the same location because of being combined in their entirety. Thus, it would follow then that every lump of matter would have the size of the smallest particle, even an elephant, a mountain, an ocean, or the earth.[112] And, it has been taught in the noble *Descent to Laṅka*:

1.1.57 "Just as a form reflected in a mirror
Is neither the same nor another,
Visible but not present,
Such is the case with the nature of things."[113]

1.1.58 For that reason there does not exist a graspable object external to consciousness. Since such an object does not exist, the state of being a grasping subject, which depends on it, also does not exist in relation to consciousness. Therefore, in every sense there is no duality of an object of grasping and a grasping subject. Although these two do not exist, there is an erroneous apprehension that appears dualistically. This erroneous apprehension is precisely the fabrication of the unreal. And, when this fabrication of the unreal is devoid of that duality, this absence is the state of mere representation, which always exists. That same duality is the fabricated nature of things, because it does not exist in the manner it is observed. The fabrication of the unreal is the dependent nature; it depends on others insofar as it is produced by causes and conditions. Being devoid of duality is the completely perfect nature, because it always exists in the same way. As was taught by the noble Maitreya:[114]

1.1.59 > “The fabricated, the dependent,
> And the completely perfect have been taught
> On the basis of the object, the fabrication of the unreal,
> And on the basis of the absence of the two.”[115]

1.1.60 With regard to this, a bodhisattva should cultivate the three samādhis:[116]

1.1.61 The samādhi of emptiness realizes that all entities are nonexistent in terms of being the fabricated characteristics of the aggregates, sensory bases, and sensory spheres. This is because it takes as its point of reference the nonexistence of the fabricated aggregates, and so forth.

1.1.62 The samādhi of wishlessness realizes that everything belonging to the threefold universe is suffering and the cause of suffering. This is because it is the fabrication of the unreal as the dependent nature, which is existent, and because of appearing with a dual nature, which is nonexistent. This samādhi is wishless because it counteracts the wish for rebirth.

1.1.63 The nature of all phenomena is to be empty of duality, because it is not adventitious. Precisely that is termed thusness, because it exists always in that same way. Precisely that is the pinnacle of existence, because it is the foremost of every reality. Precisely that is free from signs, insofar as it unfolds in the absence of forms that bear the signature marks of erroneous apprehension. Precisely that is the absolute truth, as it is the range of the supreme, supramundane knowledge. Precisely that is the dharmadhātu, as it is the cause of the qualities of the noble ones, such as the powers and the bases of confidence. This is because the qualities of the noble ones arise for those who take as their point of reference precisely this nonduality. And precisely that, this emptiness of duality, is neither existence nor nonexistence. Why is it not existence? Because it is characterized by the absence of duality. Why is it not nonexistence? Because it is the nature of all phenomena. This is the samādhi of signlessness, because it takes as its point of reference what is free from signs.

1.1.64 And these three samādhis constitute the perfection of wisdom in its secondary form, as they are only an application of this perfection.

1.1.65 After that, one should investigate in the following way: This form appearing as "blue" or "yellow," and so forth, is neither an external nor an internal entity, because it is, as explained before, naturally devoid of being one or many. It is only that the intellect of immature people, who are confused by the power of the reinforced habitual tendencies of ignorance since time without beginning, shines forth in this or that form, which are themselves nonexistent. And, making precisely that form the signature mark and basis for their sensory perception, a person's concept of duality and grasping at duality continues as the primary cause of everything undesirable. And, for as long as this form appears, absolute truth will not be seen, just as those who suffer from an eye disease see hairs, gnats, and other things, and fail to see the actual absence of the hair and the rest. After investigating in this way, one abandons all names and all signature marks.

1.1.66 Then, for one who abides in a samādhi that takes as its point of reference all phenomena—a samādhi free from verbalization and appearances—supramundane knowledge arises effortlessly and without contrivance because all the signature marks of conceptual elaboration have disappeared through the habituating power of former practice. This supramundane knowledge is free from concepts and appearances, perceives the emptiness of all phenomena, and is altogether stainless and infinite[117] like the sky. It is the mind of awakening in its ultimate sense, the primary perfection of wisdom,[118] the path that is the antidote to all obscurations. By this antidote, the habitual tendencies that constitute the seeds of all afflictions latent in the storehouse consciousness are eradicated. Through this, the types of consciousness that appear as the environment, body, and enjoyments cease. Consequently, the storehouse consciousness loses its own characteristic and instead seizes the characteristic of the undefiled element. Precisely this undefiled element is the buddhas' dharmakāya.[119] When this is attained, the sambhogakāya and nirmāṇakāya that depend on it are also attained. This is an established view.[120]

1.1.67 According to this established view, only the perfection of wisdom is cultivated to attain buddhahood. And, this perfection of wisdom is the correct knowledge that objects do not exist dualistically. Through ascertaining this nonduality, false forms with the nature of duality disappear, and instead infinite luminosity alone shines forth. Someone may therefore have doubt, thinking that this cultivation of the heruka and yoginīs, of mantras, signs, seats, the temple palace, and so forth, which relies on forms, would be a conceptual elaboration, an error, an effort that causes cyclic existence, and it does not lead to liberation. Thus, in order to remove that doubt, the Blessed One says, "Beings are liberated through existence alone." Existence (*bhāva*) refers to the six perfections insofar as "it causes to be" (*bhāvayati*), that is, it causes persistent remaining, or causes one to attain all the qualities of a buddha.[121] Greatly compassionate beings are liberated through that alone. For precisely that reason, the Blessed One uses the address "O Vajragarbha[122] of great compassion." This is because those who are liberated through the perfection of wisdom alone attain the level of an arhat, by very easily eradicating all their afflictive emotions. Consequently, they would realize the awakening of a śrāvaka, but not the awakening of a buddha. Bodhisattvas, on the other hand, because they have great compassion, desire no less than unsurpassable awakening, as it is the supreme means to accomplish the benefits of all beings. Accordingly, they become liberated through the six perfections, not through one.

1.1.68 If it is the case that they can only be liberated through the six perfections, what is the function here of the first five, and what of the sixth? To answer this, the Blessed One says "they are bound," and so forth:

1.1.69 “They are bound by the fetters of existence,
And are liberated through recognition of it.
Existence needs to be cultivated, O wise one,
As does nonexistence, through recognition of it.
Heruka should be cultivated in the same way,
Through the recognition of nonexistence.”[123] [1.1.11]

1.1.70 Here, in this statement, the word existence expresses the five perfections, as they are the most important factor for causing remaining and attainment. “Fetters” are existence itself, because they cause remaining; thus they are fetters of existence. They are bound by these,[124] although actually liberated, because they remain by the power of these five perfections. They remain with the three bodies and to the extent of space, in order to produce infinite benefits of all kinds for the beings.[125]

1.1.71 Recognition of that is the recognition of this existence, the knowledge of absolute truth. This is nothing but the perfection of wisdom. They are liberated through that, as all obscurations together with their habitual tendencies are eliminated by that alone. Therefore, all afflictive factors cease completely along with their seeds. In this way, the nirvāṇa of these buddhas is called nonabiding nirvāṇa, because they are not fixed in either nirvāṇa or saṃsāra.

1.1.72 To summarize, Vajradhara says “existence,” and so forth.[126] Existence here refers to the virtue that comprises the five perfections. Needs to be cultivated means “to be diligently generated in one’s mindstream, and then turning that into one’s own nature through the power of meditation.” As does nonexistence, through recognition means that the nonexistence of this existence—the twofold nature of the perceived and the perceiver—needs to be recognized through the perfection of wisdom. This is because someone who does not cultivate “existence” as they become liberated falls into the awakening of a śrāvaka. On the other hand, someone who does not recognize nonexistence remains in saṃsāra. Thus, both would be considered ignorant. A wise bodhisattva, by contrast, will do both. For precisely that reason, the address wise one is used.

1.1.73 Up this point, what is to be done in the Great Vehicle has been briefly presented, insofar as the way of mantra is included in the Great Vehicle.[127] Pointing out that the same is the case also in the *Hevajra Tantra*, Vajradhara says Heruka, and so forth.

1.1.74 The word Heruka refers to Heruka, his attributes, his seat, the temple palace, and so forth, because in mentioning the main figure the attendant features are also implied, just as would be the case when answering the question “Who is this coming?” with “It is the king.”[128] This means that all the many virtuous qualities that can be cultivated in the Great Vehicle have the same essence as the fully awakened lord of the maṇḍala. When differentiated, this fully awakened one is the maṇḍala.[129] The maṇḍala emanations through those virtuous qualities accomplish the benefit of beings. Here,[130] these three[131] are to be cultivated in order to swiftly attain the bliss of the three bodies. Moreover, the virtue that remains from precisely this cultivation is for the sake of swiftly perfecting the bliss. And, all this should be thoroughly understood as the mind alone and as nonexistent in the manner it appears.[132] In this way, relying on the stage of arising, the first tantra of the means has been explained and established.[133]

1.1.75 Now, to explain the second tantra of the means, which is based on the stage of the arisen, the Blessed One teaches the verse beginning “the great knowledge that resides in the body”:

1.1.76 “The great knowledge located in the body[134]
Is devoid of all conceptuality.
He pervades all entities,[135]
And though located there, he not born from the body.” [1.1.12]

1.1.77 It is great, insofar as it is the ground for the seed of all buddha qualities. And, at the same time, it is knowledge, insofar as it has the nature of luminosity. Therefore, it is “great knowledge.” Located in the body means it “inhabits the body.” It “resides in the body,” because karmically produced sensations are experienced inseparably from the body, and because the sense faculties that are the seats of sensation function inseparably from the body.

1.1.78 Even though it is situated in the body, it is nevertheless “great knowledge.” To explain, whatever its true nature—its thusness—is, precisely that is the lineage of the buddhas; and whatever the buddha lineage is, that is the lineage of all buddha qualities. Therefore, insofar as the body is the true nature of things, this knowledge is naturally free of stains.[136] And therefore, it is devoid of all conceptuality, because all stains of conceptual thought that appear as the environment, body, enjoyments, and so forth, are adventitious to it, insofar as they do not belong to it, just like the stains of clouds, darkness, haze, and so forth in the sky.[137] And for precisely this reason, the dharmakāya is taught to be ever-present, insofar as it is permanent by nature.[138] Just like the buddhas’ dharmadhātu has no beginning and no end, so too do its purity and the fact of being a vessel containing the seeds of all buddha qualities have no beginning and no end.[139] In the root text, this is Hevajra; that very “great knowledge” is Hevajra.

1.1.79 He pervades all entities in the sense that all entities manifest within his knowledge. And though located there, he is not born from the body. Why is it that he is not born from the body? Because there is no body external to cognition, because the body that is a form of cognition is unreal, and because it is illogical for something nonexistent to give birth to anything. In other words, even though he pervades all things, he is not born from them. This is because all things that are perceived in dualistic terms do not really exist, and because even their appearances are also unreal. Things, such as the body, are in themselves nothing more than cognitive events that manifest as the body and so forth. Their relationship in terms of cause and result is established both in the world as well as in the treatises. And is said in the *Descent to Laṅka*:

1.1.80 "The absence of causes and conditions,
The denial of a causal factor,
Abiding in mind only—
Thus I teach the nonarising."[140]

1.1.81 The venerable Nāgārjuna also said:

1.1.82 "No phenomenon ever arises,
Nor does it ever cease.
Only conditions alone
Arise and cease."[141]

1.1.83 "Mind only" means "mere representation." "Phenomenon" indicates the object, an external mental representation. "Only conditions" means only mere representations that take on the form of objects. With regard to the thought of the venerable Nāgārjuna, it might be argued that the forms of cognition (*jñānākāra*) themselves constitute knowledge (*jñāna*). Yet this is not the case.[142] As Nāgārjuna himself said:

1.1.84 “It is said that the great elements, and so forth,
Are contained within consciousness.
In that cognition, they cease to exist.
Are they not falsely fabricated then?”[143]

1.1.85 What Nāgārjuna means is this: The elements, their derivatives, and so forth, which are taught in the treatises, are contained within consciousness, worldly cognition. They are collected there, because mere consciousness itself is perceived in the form of the elements, their derivatives, and so forth. However, the same great elements and the rest cease to exist in the cognition that is supramundane knowledge. They go away. “Are they not falsely…” is said since these great elements, and so forth, are simply false, conceptualized by an erring consciousness.[144] In reality, they and their inherent nature do not exist. Therefore, in a nonerring cognition, they go away. For precisely this reason, nothing is existent in the sense of a dualistic nature, a nature of dualistic forms, or nonexistent as the nature of mere nondual luminosity. This tenet, which is common to the followers of both Madhyamaka and Yogācāra, is excellent.[145] The other three Madhyamaka and four Yogācāra positions are refuted by those versed in logic, scriptures, and treatises. [146]

1.1.86 Furthermore, how is it that such “great knowledge” is Hevajra? Because he has the nature of great wisdom and great compassion. How so? He is, by his very nature, a receptacle for all buddha qualities and bodhisattva qualities—qualities that are to be obtained through cultivation and that accomplish infinite benefits of every kind for people.[147]

1.1.87 If so, then this[148] would just be a tantra of the cause. How is it a tantra of the means? That is true. Here, that which has a continuity of mental activity in terms of empowering the body, pervasion, being mere luminosity, being apparent, being great bliss, being the receptacle of all buddha qualities, and including the entire Great Vehicle—that specifically, which is empowered by all tathāgatas—is primarily a tantra of the means. The same is also referred to as a tantra of the means because of manifesting as a whole without a division into mental activity and what is mentally engaged in.

1.1.88 Furthermore, in order to cultivate this great knowledge, the buddhas all also empowered its mudrā,[149] namely the subtle syllable *hūṁ*, either as a whole or without the vowel and the *anunāsika*,[150] as a *bindu* only—either as subtle as a mustard seed or supremely subtle—or, in terms of the divisions of the four cakras, the four letters together with their syllabic elements. Should it be argued that this perspective on the mudrā concerns the stage of arising but not the stage of the arisen, that is not the case.[151] The term "stage of the arisen" here has a technical sense, not a common one. And, it denotes the deity's body that arises from the transformation of the mantras, emblems, and so forth, and not the mantra alone.[152] Thus, from the perspective of the stage of the arisen, the same great knowledge is Hevajra, as it has been taught.[153] When empowered by that, one's own body itself becomes the vajra body of the yogins. Precisely that is Hevajra's support maṇḍala.

1.1.89 The supported maṇḍala, on the other hand, is known to comprise the subtle channels that have the nature of the fifteen yoginīs. But it is not known whether there are only fifteen or thirty-two subtle channels. That is why Vajragarbha says "Blessed One!" and so forth:

1.1.90 > Vajragarbha asked, "Blessed One! How many subtle channels are in the vajra body?"

1.1.91 The Blessed One replied, “Thirty-two. Thirty-two subtle 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]

1.1.92 He says there are thirty-two, not only fifteen. Why? In reply, the Blessed One said “thirty-two,” and so forth. As there are thirty-two deities carrying thirty-two types of bodhicitta, the number of vajrayoginīs is also thirty-two. The place of great bliss is the center of the head. Regarding the term *mahāsukhasthāne* (“the place of great bliss”), the seventh, locative case is used with the sense of the fifth, ablative case.[154] They stream, or carry, from there. They stream bodhicitta from the center of the head just as rivers stream water down a mountain.

1.1.93 If there are thirty-two subtle channels, why are only fifteen yoginīs associated with them? It is said:

1.1.94 “Lalanā, avadhūtī, rasanā—
These three are Nairātmyā Yoginī.
Abhedyā and sūkṣmarūpā—
Both, the victors say, are Vajrā.[155]

1.1.95 “Divyā and the one called vāmā—
These two are said to be Gaurī.
Both vāmanī and kūrmajā
Are famed to be Vāriyoginī.

1.1.96 “Both bhāvakī and sekā, too,
Are said to be Vajraḍākī.
Dveṣavatī and mahāviṣṭā—
Both are considered Pukkasī.

1.1.97 “Both mātarā and śarvarī
Are proclaimed to be Śabarī.
Śītadā as well as uṣmā
Are both Caṇḍālī.

1.1.98 “Pravaṇā and hṛṣṭavadanā—
These two are considered Ḍombinī.
Svarūpiṇī and sāmānyā—
Both are Gaurī, the doorkeeper.[156]

1.1.99 “Hetudā and viyogā
Are taught by the sages to be Caurī.
Premaṇī and siddhā
Are said to be Vetālī.

1.1.100 “Pāvakī and sumanāḥ
Are known to be Ghasmarī.
Trivṛttā and kāminī
Are the two that are Bhūcarī.

1.1.101 “The last three, associated with Khecarī,
Are gehā, caṇḍikā, and māradārikā.
Thus, all channels are included
Within these fifteen ḍākinīs.”[157]

1.1.102 And likewise it is said in the chapter “The Condensed Meaning of Sealing and of the Entire Tantra”:[158]

1.1.103 “In the chapter on the family

1.1.104 The subtle channels, said to total twice-sixteen,
Are understood to correspond to the yoginīs,
Each pair assigned to a single yoginī, sequentially.[159]
"The lalanā, rasanā, and avadhūtī
Are held to be Nairātmyā Yoginī.[160]

1.1.105 "Bodhicitta is the moon,
Which has fifteen phases.
It is great bliss in the form of vowels,
And the yoginīs are parts of it."[161]

1.1.106 Here, this means that Nairātmyā, the first yoginī, corresponds to three subtle channels, and so does Khecarī, the last yoginī, as otherwise it would be impossible to assign two subtle channels to each yoginī. This is further supported by the statement "thirty-two subtle channels carrying bodhicitta" for, in the Yoginī tantras, there are thirty-two types of bodhicitta. Their location is precisely the cakra of great bliss. From there, these specific thirty-two subtle channels, which themselves originate in the cakra of great bliss, each carry bodhicitta. The places specified for these subtle channels, which are streaming from there, are the places over which they exercise their dominion. Their distinction in terms of the nature of the yoginīs, on the other hand, is different in different tantras. It is not the same in all tantras. And yet, because they can move through the subordinate channels, their mutual agreement should also be known by seeing the activity in the respective places. As is said in the *Sampuṭa*:

1.1.107 "There are two subtle channels in the center of the womb,[162]
One on the left and one on the right.
White sexual fluid should be known to be on the left,
And the blood should be known to be in the right."[163] [164]

1.1.108 In the *Sampuṭa* and *Vajraḍāka* it is said:

1.1.109 “Starting from the throat
The leftward subtle channel,[165] connected to the sambhogakāya,
Flows downward, carrying semen
To the center of the navel.

1.1.110 “The subtle channel that flows[166]
Upward from the navel
And stops at center of the throat
Is proclaimed to carry blood.

1.1.111 “Semen is called moon,
Blood is known as sun.
These two, the moon and the sun,
Are proclaimed as a pair of subtle channels.”[167]

1.1.112 And in the *Sampuṭa*:

1.1.113 “The lotus[168] in the center of the chest
Has eight petals and a pericarp.
The subtle channel located in its center
Has the appearance of the flame of an oil lamp.

1.1.114 “It extends and faces down,
Like a plantain flower.
At its center dwells the virile one,[169]
The size of a mustard seed.

1.1.115 “He is the syllable *hūṁ*, the indestructible seed,
Which flows and has the color of snow.[170]

1.1.116 “He enacts the goings and comings.
He dwells in everyone’s body.
At the navel, with the form of the letter *a*,
He is said to be short.

1.1.117 “In the heart, he abides as the syllable *hūṁ*,
Which is two measures long.
In the throat, with the form of the syllable *oṁ*,
He is said to be three measures long.

1.1.118 “In the forehead, he is the syllable *haṁ*,
The sound, the indestructible drop.[171]

1.1.119 “In the form of the glorious Vajrasattva,
He plays as he pleases here, in this body.[172]

1.1.120 “And, situated in the four directions
On the set of four petals,
Are the four subtle channels of the elements[173]
With the nature of oil-lamp flames.”[174]

1.1.121 In what way are these three tantras[175] consistent in their description of the subtle channels?

1.1.122 Whatever is not taught in a given tantra is established through another tantra. Therefore, this the intended meaning here is: the lalanā and rasanā themselves, the subtle channels on the left and right sides, are referred to as moon and sun only regarding the span beginning at throat and ending at the navel. Below the navel, where they are the channels of the womb, they are referred to only as *lalanā* and *rasanā*. There are five subtle channels in the heart: trivṛttā, kāminī, gehā, caṇḍikā, and māradārikā.[176] This is also what is read in the *Sampuṭa*:

1.1.123 “There are one hundred and twenty subtle channels,
Corresponding to the divisions within the four cakras.
The supreme ones, with bodhicitta as their nature,
Are thirty-two in number.”[177] [178]

1.1.124 Not even the slightest contradiction is found with that statement because there was no attempt to teach the subtle channels by enumerating them based on the lotus petals, because there is no statement “by enumerating them based on the lotus petals” in the tantra, and because instead there is the reading concerning the subtle channel in the center of the lotus at the heart.[179] There, it is the lalanā that carries Akṣobhya,[180] and the rasanā that primarily carries blood. For precisely this reason, Vajradhara says “among them,” and so forth.

1.1.125 “Lalanā has the nature of wisdom,
And rasanā has means.
Avadhūtī, in the center,
Is free from grasped and grasper.” [1.1.14]

1.1.126 The nature of wisdom is said because lalanā mainly carries the moon. Means, that is, “the nature of means,” is said because rasanā carries blood. As for the statement avadhūtī is free from grasped and grasper, *avadhūtī* is so-called because it casts off conceptuality.[181] Because it carries only nondual bodhicitta, it is free from the duality of grasped and grasper. Where the text says “in the center,” one should supply the word “resides.” What, moreover, is the center here? The center of the head, throat, chest, navel, and of the womb.[182] It is here that the three main channels are associated with Nairātmyā Yoginī. The three channels contiguous to them are gehā and so forth, associated with Khecarī. The remaining thirteen pairs of channels are associated with Gaurī and the remaining yoginīs.

1.1.127 Among them, that subtle channel that generates, nourishes, or reaches a certain thing is, respectively, said to feed that particular thing.

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

1.1.129 “Abhedyā and sūkṣmarūpā,
Divyā, vāmā, vāmanī,[183]
Kūrmajā, bhāvakī, sekā,
Dveṣā,[184] viṣṭā, and mātarā,[185] [1.1.16]

1.1.130 Abhedyā is located in the head, feeding fingernails and teeth. Sūkṣmarūpā is located in the topknot, feeding head and body hair. Divyā is located in the right ear, feeding the skin and affecting dirt.[186] Vāmā is located in the backbone,[187] feeding the flesh. Vāmanī is located in the left ear, feeding the sinews. Kūrmajā is located between the eyebrows, feeding the spine. Bhāvakī is located in the eyes, feeding the kidneys. Sekā is located in the shoulders, feeding the heart. Dveṣā, also called *dveṣavatī*,[188] is located in the armpits, feeding the eyes. Viṣṭā, also called *mahāviṣṭā*, is located in the breasts, feeding bile. Mātarā is located in the navel, feeding the lungs.

1.1.131 “Śarvarī,[189] śītadā, uṣmā,
Lalanā, avadhūtī, rasanā,
Pravaṇā, hṛṣṭavadanā,[190]
Svarūpiṇī,[191] sāmānyā, hetudāyikā,[192] [1.1.17]

1.1.132 Śarvarī is located at the tip of the nose, feeding the intestines. Śītadā is located in the mouth, feeding the lining of the rib cage. Uṣmā is located in the throat, feeding the abdomen. The three consisting of lalanā, avadhūtī, and rasanā have already been described. Pravaṇā is located in the chest, feeding feces. Hṛṣṭā, also called hṛṣṭavadanā, is located in the sexual organ and reaches the center of the parting of the hair.[193] Svarūpiṇī is located in the region below the navel,[194] feeding phlegm. Sāmānyā is located in the anus, feeding pus. Hetudāyikā is located in the thighs, feeding blood.

1.1.133 "Viyogā, premaṇī, siddhā,
Pāvakī, sumanāḥ,
Trivṛttā,[195] kāminī, gehā,
Caṇḍikā, and māradārikā." [1.1.18]

1.1.134 Viyogā is located in the shanks, feeding perspiration. Premaṇī is located in the toes, feeding bodily fat. Siddhā is located on top of the feet, feeding tears. Pāvakī is located in the big toes, feeding mucus. Sumanāḥ is located in the knees, feeding saliva[196] and nasal mucous. In the lotus at the heart,[197] on its pericarp and the petals in the cardinal directions, there are, in sequence, trivṛttā, kāminī, gehā, caṇḍikā, and māradārikā.

1.1.135 Vajragarbha asked: "What are these thirty-two subtle channels like, O Blessed One?" [1.1.19]

1.1.136 The question was, "What are these thirty-two subtle channels like, O Blessed One?" The intention of the one inquiring was to say, "If these channels were to be meditated on in a form well known to ordinary people, such meditation would not be meritorious even in the slightest degree, let alone constitute a path to awakening. If, on the other hand, they were to be meditated on as having the nature of nondual luminosity, then the maṇḍala of yoginīs that has the characteristic of the sambhogakāya would not be generated."[198]

The Blessed One replied:

1.1.137 “They are all transformed in the three existents,[199]
And are free from grasped and grasper.
However, as the universal skillful means,
They are imbued with the characteristics of existence. [1.1.20]

1.1.138 Consequently, Vajradhara replied, “They are all,” and so forth. The three existents constitute the dharmakāya, wherein all buddha qualities have the nature of single taste. The subtle channels are transformed in it, which means they are contained in it. They all means “all the subtle channels.” Since they are free from grasped and grasper, they have the nature of nondual luminosity. However means “alternatively,” and has the sense of “even when it is so.”[200] The characteristics of existence refers to the nature of the channels as known by ordinary people. They have been imbued—that is, “sealed”—with it by all the tathāgatas. What reality are they sealed with? The universal skillful means. A universal skillful means constitutes the causes for all kinds of benefit for beings. They are the buddha qualities that manifest as the sambhogakāya. That is the reality with which they have been sealed, because the subtle channels have the same reality as the yoginīs. And for this reason, the circle of subtle channels itself is here the maṇḍala of yoginīs. This is what is being established. It is in this way that the great knowledge, that is to say Hevajra, abides in one’s own body, with the circle of channels itself being his yoginī maṇḍala.

1.1.139 Thus, the most profound stage of the arisen has been taught.

1.1.140 “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,[201] as well as body, speech and mind. They are the phrase *evam mayā*.[202] [1.1.21]

1.1.141 Now, to explain the multifaceted stage of the arisen that is not overly profound, Vajradhara says “Moreover, the categories of the concealed,” and so forth. There is a concealment (*saṃvara*) of that which is the internalized, inner form of external phenomena, which is what a yogin should either visualize or ascertain, insofar as it is concealed (*saṃvṛta*) within the physical body or is its most concise form (*saṃ kṣepavara*). The divisions of this inner form are of many types. In the phrase the vowels and consonants, the moon and sun, wisdom and means, the vowels are the fifteen vowels, and the consonants means the thirty-four consonants. Here, however, the strings of vowels and consonants—located in the navel and heart, respectively—are condensed as the syllables *a* and *hūṁ* when they have reached the tip of the jewel.[203] They precisely are the moon and sun, wisdom and means, and of the nature of Nairātmyā and the Heruka. They precisely are at the tip of the penis, and are exalted as the samaya seal and great seal of those who practice Hevajra, meaning that there is no bodily duality.[204]

1.1.142 Qualities, enjoyment, and creation refer, respectively, to the cakra of qualities, the cakra of enjoyment, and the cakra of creation, which is to say, body, speech, and mind. The meaning is that precisely these three cakras are, in sequence, the hidden nature of the mind, speech, and body of all buddhas. The fourth cakra, that of great bliss, is the thorough understanding of these same three secrets of the tathāgatas as having the single flavor of unsurpassed bliss.

1.1.143 Now, in which places in the body should these cakras be visualized? In the chest, in the throat, in the womb, and in the head, respectively. As Vajradhara teaches in the chapter “The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*”:[205]

1.1.144 “The stable letter *a*[206] in the center of the body
Is the concealed content of the yoginī.
The concealed content is explained with the phrase,
‘As on the outside, so it is on the inside.’

1.1.145 “The *bola*’s bliss is the great seal.
The vajra base is the means.[207]
By this[208] union of secrets,
The external coupling is shown.

1.1.146 “The three bodies are said to reside
Within the body, in the form of cakras.
The thorough understanding of the three bodies
Is known as the cakra of great bliss.

1.1.147 “The three bodies are located
In the womb, chest, throat, and head,
As the cakras of qualities, enjoyment,
Creation, and great bliss.”[209]

1.1.148 Here, one should append “together with thorough understanding” to “the three bodies.”[210]

1.1.149 Now, what is the nature of these cakras? To answer this, Vajradhara says “*evaṃ mayā*.”[211] The cakras of qualities, enjoyment, creation, and great bliss have the nature, respectively, of the syllables of e vam ma yā, which in turn have the nature of the four yoginīs, Locanā and so forth. Thus is the meaning.

1.1.150 For precisely this reason, Vajradhara spoke the words beginning “the goddess Locanā”:

1.1.151 “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]

1.1.152 “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. The sequence of enumerating the cakras establishes the arrangement that follows. [1.1.23]

1.1.153 What forms do these cakras have? To answer this Vajradhara says “there is a lotus with sixty-four petals,” and so forth. The seventh, locative case is used here in the sense of the first, nominative case. This means that a lotus with sixty-four petals is the cakra of creation. This is true as well for the rest. Eight means eight- petaled, sixteen means sixteen-petaled, and thirty-two means thirty-two-petaled.[212]

1.1.154 Then, which deities should be visualized in these lotuses? Those represented, respectively, by the syllables *a*, *hūṁ*, *oṁ*, and *haṁ*. Among these cakras, the lotus of great bliss faces downward, and so does the syllable *haṁ* in its center, which is oozing with liquid ambrosia. In the statement beginning “the sequence,” the phrase the sequence of enumerating the cakras refers to the enumeration of the cakras. The arrangement follows this pattern.[213]

1.1.155 The arrangement of what? Of the sets of four, beginning with the moments, which will be taught immediately below. Why is the enumeration employed? The arrangement follows the order of the enumeration of cakras[214] in order to make known that it is not necessarily by means of any other sequence. [215]

1.1.156 “The four moments are: varied, ripe, dissolving, and without characteristic.” [1.1.24][216]

1.1.157 Regarding these, the characteristics of the moments, beginning with the varied, are described in part 2, chapter 3.[217]

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

1.1.159 The four truths of the noble ones refer to the four truths of the noble ones that are the domain of a yogin’s activity. Vajradhara expressed precisely that with “the truth of suffering….” This means that the yogin’s activity consists in a thorough understanding of suffering, abandoning the causes of its arising, the direct realization of its cessation, and the cultivation of the path.

1.1.160 “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]

1.1.161 The line that begins “the reality of the self” means the following. The reality that is the very self is the state of mere representation. The reality that is the deity itself refers to Hevajra and the others. The reality that is the mantra itself refers to the letter *a*, and so forth. The reality that is knowledge itself refers to the knowledge of unsurpassed bliss free from conceptual elaboration.

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

1.1.163 The characteristics of the four joys are given in part 1, chapters 8 and 10.

1.1.164 “The four schools are Sthāvira, Sarvāstivāda, Saṃvidin,[218] and Mahāsāṅghin.” [219] [1.1.28]

1.1.165 The schools are the congregations of monks. As Vajradhara will teach in part 2, chapter 4:

1.1.166 “The Sthāvarins are in the cakra of creation,
Because of stability in creation.
The Sarvāstivāda are in the cakra of qualities,
The source of belief in phenomena.”[220]

1.1.167 “The Saṃvidin school is the cakra of enjoyment,
Because awareness is in the throat.
The Mahāsāṅghin school is in the cakra of great bliss,
As great bliss is located in the head.”[221]

1.1.168 At the end of the next verse Vajradhara will say, “All come in similar sets of four.” This is out of sequence, and should therefore be understood to come after “The Mahāsāṅghin….” In summary, this is how all of these sets of four should be resolved as being in the four cakras.

1.1.169 “The moon and the sun are the strings of vowels and consonants.
There are sixteen *saṃkrāntis*, sixty-four *daṇḍas*,
Thirty-two *nāḍīs,* and four p*raharas*— A
ll come in similar sets of four.” [1.1.29]

1.1.170 Now, having the firm resolve that the body itself, the wind, is Vajradhara and Hevajra[222] insofar as the body is without form, is mere luminosity, and is the generative of all mantras, Vajradhara says “the moon and the sun,” and so forth, focusing on the yoga that serves to characterize it. The moon and the sun are the strings of vowels and the consonants means the following. The subtle channel on the left side, which extends from the throat to the navel and is directed downward, is associated with the moon and the vowels because it carries bodhicitta. The subtle channel on the right side, which extends from the navel to the throat and is directed upward, is associated with the sun and the consonants because it carries blood. Between them, the left channel should be understood to be an “entry path,” and the right channel to be an “exit path.” However, they both have their “door” in the respective nostril.

1.1.171 There are sixteen *saṃkrāntis* precisely at these two nostrils, each taking half a watch, thus giving the number sixteen over the period of one day and night. There are sixty-four *daṇḍas* during a period of one day and night, with a *daṇḍa* lasting half a *nāḍī*.[223] There are thirty-two *nāḍī*s during the same period of one day and night. This is because a quarter of a p*rahara* itself is a g*haṭī*, and precisely that equals one n*āḍī*. [224]There are four p*raharas* in one day and four in one night, making eight p*raharas* in one day and night period. This is described in the following verses:

1.1.172 “There are four *prahara* s at night and during the day.[225]
A quarter of one *prahara* equals one *nāḍī* or one *ghaṭī*.
One half of a *ghaṭī* is one *daṇḍa*.[226]
One breath equals one passing of the air through the nose out and in.

1.1.173 “With six breaths there is one vital breath.[227]
With fifty vital breaths, three breaths,
And its quarters during the first day and night
Of the northern and southern solstitial periods,

1.1.174 “The *daṇḍa* increases in length with every day,
Until the beginning of the next solstitial period.
From the first day and night of the other solstitial period,
The *daṇḍa* decreases in length, day after day.[228]

1.1.175 “By eleven[229] and a quarter breaths there is
Both increase or decrease of it per transference.[230]
And both [increase or decrease] occur with three parts of a breath,
Together with the sixth part of a quarter, day after day.”[231]

1.1.176 In this way, the movement of the wind should be observed in the two subtle channels. The transfer between the maṇḍalas,[232] moreover, follows what has been taught in the *Sampuṭa* and elsewhere:[233]

1.1.177 “In the southeast and in the northwest,
In the east and in the west,
Its passage in the maṇḍala[234]
Is upward, toward the sides, straight, and downward.[235]

1.1.178 “The eastern[236] will bring a kingdom,
The western wealth,
The southeastern death,
And the northwestern the diminution of wealth.”

1.1.179 A great many similar things could be stated here, but are not taught out of fear that this would unduly increase the volume of this commentary. However, the sixfold mindfulness of inhaling and exhaling is indeed worth mentioning, as it serves to control the wind and steady the mind. As is said in the *Abhidharmakośa*:

1.1.180 “Counting, following, fixing,
Observing, transforming,
And purifying—this is taught
As the sixfold mindfulness of breathing.”[237]

1.1.181 Inhaling, or breathing in, is when the air enters. Exhaling, or breathing out, is when the air exits. The awareness that takes these two as its point of reference is the mindfulness of breathing. It is called “mindfulness” as it is a cause of mindfulness.

1.1.182 Regarding that, “counting” means focusing the mind on the in-breath and out-breath only, with the exclusion[238] of the body and thoughts, and counting “one, two,” and so forth, up to “ten.” This is repeated over and over. This kind of counting entails three possible faults. (1) It can be too fast, when two breaths are taken as one; (2) supernumerary, when a single breath is counted twice; or (3) confused, when an in-breath is mistaken as an out-breath, and an out-breath as an in-breath. The counting is correct if it is free from these faults. Whenever one gets distracted, one should start counting again from the beginning, until one reaches samādhi.

1.1.183 “Following” means one effortlessly follows the wind[239] as it sequentially enters the throat, lungs, navel area, pelvic area, thighs, calves, and feet, and as it exits the body to the distance of one hand,[240] two hands, and so forth, until the distance of one armspan.

1.1.184 “Fixing” means one visualizes the wind as a string of jewels located at the tip of the nose and extending as far as the toes of the feet, and considers whether it is beneficial or harmful, or whether it is cold or hot.[241]

1.1.185 “Observing” is not only about the wind; one also observes the four great elements that are based on it, and the derivatives of these elements, the mind and mental states, as well as the five aggregates.

1.1.186 “Transforming” means transforming understanding based on the sensory perception of the wind, and then employing it in generating ever more roots of virtue, all the way to the foremost quality, the first yoga, and so forth.

1.1.187 The “purifying” happens until one employs the samādhi called the foremost sovereignty over the maṇḍala on the path of seeing and so forth.

1.1.188 At this point, with the firm resolve that Hevajra is bodhicitta itself, Vajradhara teaches the verse beginning with "Caṇḍālī" in order to explain the inner yoga that marks the condition of the Hevajra of the cause, and so forth,[242] and to explain, alternatively, the oblation of bodhicitta together with the inner homa of Caṇḍālī, who is located at the navel and is in union with Hevajra, who descends from the heart in the form of drops, seed syllables, and so forth.

1.1.189 "Caṇḍālī blazes at the navel,
Burning the five tathāgatas,
As well as Locanā and the others.[243]
Once burned, *haṁ* streams as the moon." [1.1.30]

1.1.190 The blessed Nairātmyā, who constantly resides in the region of the navel in the form of the first letter *a*, is called Caṇḍālī, "Fierce One," because of her fierceness. She blazes, since her nature is the fire of passion.[244] She burns means she heats.[245] The word five refers to Vairocana, Akṣobhya, Ratneśa, Amitāyus, and Amoghasiddhi. Locanā and the others are Locanā, Māmakī, Pāṇḍarā, and Tārā. How does she burn them? By heating them with the blazing flames[246] of the Caṇḍālī-fire, after she has drawn them from the ten directions with rays of light issuing forth from the seed syllable in her heart[247] and brought them all together in the cakra of great bliss.[248]

1.1.191 The *Emergence from Sampuṭa*,[249] on the contrary, teaches that the tathāgatas who are burned in the practitioner's cakra of great bliss are the tathāgatas of the ten directions who reside in their cakras of qualities, enjoyment, and great bliss. But this is not the case in this tantra,[250] because it teaches the burning of the five tathāgatas, and so forth, and does not teach about cakra of qualities and so on.

1.1.192 The statement “once burned, *haṁ* streams as the moon” refers to the stage when the tathāgatas have been heated in the manner described, when Caṇḍālī, who is included in the Hevajra,[251] is located in her own place, and when the tathāgatas who have melted from the heat reach the cakra of great bliss. At that point, the syllable *haṁ*, which is located there, streams as the flow of wisdom.[252] This is the meaning.

1.1.193 “This was the first chapter, ‘The Family of Vajra,[253] the Body, Speech, and Mind of All Tathāgatas.’ ”

1.1.194 In “family of vajra,” vajra denotes Hevajra himself, who has the nature of innate great wisdom. His family, meaning his household, is the practitioner’s own body. This specific type of cultivation is here called “family of vajra” because it takes as its point of reference the vajra family. The chapter that elucidates this[254] is called “The Family of Vajra” because that is what it primarily describes. [255]

1.1.195 This concludes “The Family of Vajra,” the first chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 2: Mantras

1.2.1 “I will now teach[256] 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*!”[257] [1.2.1]

1.2.4 It was said:[258]

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

1.2.6 Making this the topic, Vajradhara teaches the second chapter, the chapter on the mantras. They are called “mantras” because they involve mental engagement with the meaning of reality, and because they protect beings.[259] This means that they are the bodhicitta[260] that is produced during samādhi. The syllable *oṁ* and the like are mantras insofar as they are concordant outflows of mantra. The chapter that elucidates them is named thus. I will now teach that means I will explain. Indra and others are joined by their retinues of all bhūtas. The expression all bhūtas refers to what belongs to these deities. Bali is a an offering during worship. The mantra is for that offering.

1.2.7 All phenomena refers to the conditioned phenomena that constitute that which is offered, the person who offers, the act of offering, and so forth. The letter *a* is at the beginning means that the letter *a* constitutes the beginning of the knowledge of the reality of these phenomena. Why is this? To answer, Vajradhara says “because all phenomena are primordially unrisen.” They are “unrisen” from the very beginning, meaning that they never arise, by their nature, as the subject and object of grasping. That is to say, they are perpetually nonarising. The letter *a* constitutes the knowledge of their reality. This is the meaning.

1.2.8 Next comes *oṁ āḥ hūṁ*, indicating the wisdom of the sameness of body, speech, and mind, which are connected to what is being worshiped, the one who worships, and the body, speech, and mind of all tathāgatas.[261] Among them, *oṁ* expresses that all of this is nothing but the mind alone, free of any objectivity. The *āḥ* expresses attachment[262] to the emptiness of aspects, even to mind-alone, insofar as being characterized by labels. The *hūṁ* is the seeing of absolute truth, as it transcends the discernment of absolute truth, even of this attachment.[263] To explain, this is because there is no conceptualizing of subject and object, which are mind-alone in that absolute truth, because their appearances cease to appear,[264] and because verbal expressions cease completely, even those that indicate the emptiness of duality. The appearance of every body, speech, and mind has the single taste of luminosity. Therefore, *hūṁ* is the body, the invocation,[265] and at the same time also the mind. The syllable *phaṭ* has the purpose of destroying the concepts of manifoldness.

1.2.9 "The seed syllables of the tathāgatas are *buṁ*[266] *āṁ*[267] *jrīṁ khaṁ hūṁ*." [1.2.2]

1.2.10 The tathāgatas are, respectively, Vairocana, Ratneśa, Amitābha, Amoghasiddhi, and Akṣobhya. The mind in terms of mere intelligence is expressed by *buṁ*.[268] The mind that focuses on the sameness of oneself and all buddhas is expressed by *āṁ*.[269] The potent mind that focuses on discerning the purity of the world is expressed by the *jrīṁ*. The mind that pervades space with its pulses[270] is expressed by the *khaṁ*. And *hūṁ* is the body, the invocation,[271] and also the mind. As is said:

1.2.11 "The syllable *hūṁ* actuates the indivisibility
Of the three vajras, body, speech, and mind."[272]

1.2.12 "The heart mantra of Hevajra is *Oṁ*, O playful[273] Picuvajra![274] *Hūṁ hūṁ hūṁ phaṭ svāhā*!"[275] [1.2.3]

1.2.13 Sporting with all the enthralled women,[276] he plays, and accordingly is called playful. Because he shares with *picu*, cotton, the quality of being appreciated by everyone, he is called *picu*. And, because he shares with *vajra* the quality of restraining all that is wicked, he is called *vajra*. Thus, he is Picuvajra.

1.2.14 > "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]

1.2.15 The mantra formulas spoken of here are of Hevajra, which should be supplied from the previous passage.[277] This rule applies to Hevajra mantras, so that there is no confusion despite their diversity. For other mantras, however, this relevant rule should be supplied. They start with the syllable *oṁ* and end with *svāhā*, meaning that they have the syllable *oṁ* at the beginning and the word *svāhā* at the end. They have the syllables *hūṁ* and *phaṭ* in between, meaning that after three *hūṁ* syllables comes the single syllable *phaṭ*. The syllables *hūṁ* and *phaṭ* may augment a string of words, coming between these words and before the word *svāhā*.

1.2.16 Among these, the syllable *oṁ* begins all mantras. Because it arises from seeing the mind-only aspect, it adds a sense of praise to them. The word *svāhā* at the end conveys the sense of worship to the same. The syllable *hūṁ* conveys the sense of threatening wicked beings, and the syllable *phaṭ* has the sense of destroying them.

1.2.17 > "The mantra that shakes the cities is *oṁ a ka ca ṭa ta pa ya śa svāhā*." [1.2.5]

1.2.18 *A ka ca ṭa ta pa ya śa* are the first letters of the eight letter-groups.[278]

1.2.19 > "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]

1.2.20 The yoginīs are, respectively, Nairātmyā, Vajrā, Inner Gaurī,[279] Vāriyoginī, Vajraḍākī, Pukkasī, Śabarī, Caṇḍālī,[280] Ḍombī, Outer Gaurī, Caurī, Vetālī, Ghasmarī, Bhūcarī, and Khecarī.[281]

1.2.21 "The mantra of his two-armed form is *Oṁ*, you are the seizer of the three worlds![282] *Hūṁ hūṁ hūṁ phaṭ svāhā*!"[283] [1.2.7]

1.2.22 Of his two-armed form means "of the two-armed Hevajra," as the name Hevajra should be supplied from the previous passages. The three worlds refers to the gods[284] Brahmā, Indra, Viṣṇu, Rudra, and so forth, because they are the most important beings in the three worlds. Since Hevajra seizes them,[285] takes them, he is the seizer of the three worlds.

1.2.23 "The mantra of his four-armed form is *Oṁ*, blaze, blaze, and spread fear![286] *Hūṁ hūṁ hūṁ phaṭ svāhā*!"[287] [1.2.8]

1.2.24 The word blaze is used in the sense of flashing. The syllable *bhyo* has the sense of spreading fear among the wicked.[288]

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

1.2.26 The meaning is derived from the verbal roots √*iṭ* and √*kiṭ*.[289] Beings follow their respective destinies, which is why they are called *kiṭi*. All beings are *kiṭi*.[290] Their *kiṭi*, which means their "destiny," is their refuge.[291] Hevajra, as he is kind to them all, is a *kiṭikiṭi*,[292] a refuge for each of them individually. And, he is also *vajra* because he restrains the wicked. Thus, he is Kiṭikiṭivajra.

1.2.27 "The mantra for empowering one's body, speech, and mind is *oṁ āḥ hūṁ*.[1.2.10]

1.2.28 "The mantra for purifying the ground is *Oṁ*, protect, protect! *Hūṁ hūṁ hūṁ phaṭ svāhā*!"[293] [1.2.11]

1.2.29 This mantra is used for purifying the ground when drawing the maṇḍala, and other things.

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

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

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

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

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

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

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

1.2.37 “*oṁ kurukulle hrīḥ svāhā*.”[294] [1.2.19]

1.2.38 Paralyzing means “the mantra for the sake of paralyzing.” This meaning is sustained through to killing, which means “the mantra for the sake of killing.”

1.2.39 The goddess called Kurukullā is a form of Tārā. Her mantra is given above. She is the one specifically invoked for the sake of enthralling.

1.2.40 These mantras—for paralyzing and so forth—should be appropriately employed in applications that involve mantra recitation, homa offerings, yantras,[295] and so forth. These methods can also be found in the glorious *Guhyasamāja*, the glorious *Vajraḍāka*, and elsewhere. In this tantra, however, yoga is most important, thus there is no detailed description here of extensive ritual methods. Because of the ease of finding those in other tantras, we[296] do not describe them here.

1.2.41 “One should fashion an effigy of Ananta while reciting the syllables *oṁ āḥ phuḥ,* bathe it in the five ambrosias, and worship it with black flowers. One should smear it with the juice of *nāgadamaka,*[297] and anoint its head with an elephant’s rut fluid. One should then place it between two earthenware bowls, fill the bowls [298] with milk from a black cow, and wind a cord spun by a black virgin around it. One should build a lotus pond in the northwest and place Ananta there.

1.2.42 “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 with bricks[299] from a charnel ground, green powder made from pulverized leaves of caurya[300] and human bone, and dark 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.[301] In its center, one should draw Hevajra standing on Ananta:

1.2.43 “He has eight faces, four feet,
Is adorned with sixteen arms,
And is replete with twenty-four eyes,[302]
Frightening even the fear itself.

1.2.44 “Afterward, in a desolate place, the master should recite the following mantra in a desolate place, with a proud[303] and cruel mind:

1.2.45 *oṁ ghuru ghuru ghuḍu ghuḍu ghuḍa ghuḍa*[304] *ghasa ghasa*[305] *ghaṭa ghaṭa ghoṭaya ghoṭaya | anantakṣobhakarāya nāgādhipataye he heruka*[306] *| saptapātālagatān nāgān ākarṣaya ākarṣaya*[307] *varṣaya varṣaya garjaya garjaya tarjaya tarjaya*[308] *| phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ*[309] *| hūṁ hūṁ hūṁ phaṭ svāhā.*[310]

1.2.46 “If it does not rain, one should recite the same mantra backward and it will rain. If it still does not rain, the nāgas’ heads will burst like a clove basil flower.[311] This is the rainmaking procedure.” [1.2.20]

1.2.47 Mentally inscribing precisely that pair of syllables, *āḥ phuḥ,* one should fashion an effigy of Ananta. That is to say, the clay[312] should be visualized as a transformation of the two syllables. This means that one should fashion the same clay into an effigy of Ananta, the king of nāgas. One should worship Ananta. One should…wind around, referring to the enclosing bowls. One should build a lotus pond, meaning that one should excavate it and fill it with water. One should place Ananta. Where? In the middle of the water of that same pond.[313] Standing on Ananta means the one referred to as standing on Ananta.[314]

1.2.48 It is with a mind that is at the once proud, endowed with pride,[315] and cruel, bound by wrath, that the master should recite the passage beginning with *oṁ*. In this mantra, the six words beginning with *ghuru* (“growl!”) are repeated twice. In the phrase *anantakṣobhakarāya nāgādhipataye* (“to the nāga overlord who makes Ananta tremble”), the dative case (*nāgādhipataye*) is used in the sense of the vocative case. *He* (“hey”) is an invitation, and heruka is the name. Others, however, claim that there is no word *he*, and that the syllables *he* and *ru* are each repeated twice.[316] The syllable *phuḥ* is repeated eight times, and the syllable *hūṁ* three times. One should recite…backward means that one should say *svāhā phaṭ hūṁ* (three times) and so forth, until *ghuḍu* (two times) *ghuru* (two times) *oṁ*. Clove basil is shrubby basil.[317]

1.2.49 “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!*[318]

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

1.2.51 “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,[319] and make it into a pill. The mantra is *Oṁ, to Hevajra, the vajra knife!*[320] *Hūṁ hūṁ hūṁ phaṭ!*[321]

1.2.52 “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[322] has been successfully empowered, it should circle the neck of a water jug, which should then be broken. All enemies will become headless. This is the procedure the vajra knife.” [1.2.22]

1.2.53 The word it means the chalk. Once it has been successfully empowered it means it has been imbued with power. It should circle refers a line drawn on the jug.[323] Subsequently, the same line will be seen around the necks of all the soldiers. Should be broken means that one should break the neck of the jar. [324]

1.2.54 “If one wants to crush devas, one should empower a *tilaka*.[325] One should grind brahman seeds empowered during the lunar asterism of Puṣya,[326] combine them with axe chips and *akṣobhya*[327] 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*![328] Once this has been recited ten million times, one should respectfully apply the *tilaka*. Whatever it adheres to will be crushed. This is the procedure for crushing devas.”[329] [1.2.23]

1.2.55 *Brahman*[330] is the “flame-of-the-forest” (*palāśa*).[331] Empowered during the lunar asterism of Puṣya means “collected during the lunar asterism of Puṣya.” Fashion means “create.”

1.2.56 “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[332] and *citraka*,[333] 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!*[334]

1.2.57 One will succeed after ten thousand recitations. [1.2.24]

1.2.58 “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]

1.2.59 If one wants to cause the regurgitation means “if one wants to cause someone to regurgitate.” Should see means “should visualize.”

1.2.60 “A person who wants to enthrall a beautiful woman should go to the base of an aśoka tree[335] on the eighth day of the bright fortnight of Caitra, [336] don red garments, and eat a fruit of a madana tree. [337] One should apply a tilaka [338] with the juice of kāmācikā, [339] one should recite the mantra *Oṁ, hrīḥ*! May so-and-so become enthralled by me! *Svāhā*![340]

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

1.2.62 The instrumental case in the phrase wants to enthrall is used in the sense of the nominative case.[341] Applying means “place on the forehead.”

1.2.63 “One who wants to bring the moon and the sun[342] under their control should fashion a moon and a sun from rice flour, submerge them in vajra water,[343] and recite the mantra *Oṁ*, moon and sun![344] Do not move, do not move! Remain, remain! To Hevajra, *hūṁ hūṁ hūṁ phaṭ svāhā*![345]

1.2.64 “One should recite this seventy million[346] 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 sun.” [1.2.27]

1.2.65 Will be fixed means that they will not move.[347] Why will they not move? Because of the paralyzing procedure that consists in one hundred and eight recitations or one thousand and eight recitations.[348]

1.2.66 “*Oṁ nagrā nagrā*.

1.2.67 “In order to find a lost object, in the evening one should incant the eyes of a virgin[349] with one hundred and eight recitations of this mantra, worship her with the five types of offerings, [350] 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 vase or similar vessel, and incant sesame oil and lac [351] 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 oil, and show it to the virgin, [352] saying, ‘Tell me who stole my property.’ She [353] will then say the name of the person. This is the procedure for finding lost property [354] through vajra divination.[355] [1.2.28]

1.2.68 In the evening[356] means on the thirteenth or the seventh day of the lunar month, once the sun has set.

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

1.2.70 “*Oṁ marmā marmā*.[357] Tigers flee when this is pronounced. [1.2.30]

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

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

1.2.73 “Dogs flee when making the gesture of taming Dhanapāla.”[358] [1.2.33]

1.2.74 As they are most important in the procedures of paralyzing, etc., Vajradhara teaches the yogas of the seven deities with the verse beginning “Vajrā:”

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

1.2.76 The names Vajrā and so forth are in the genitive case, with their affixes dropped because of the metrical requirements. Nairātmikā is the same as Nairātmyā. Should perform means “should perform.”[359]

1.2.77 “This was the second chapter, ‘Mantras.’ ”

1.2.78 The chapter “Mantras” is the chapter that elucidates the mantras.

1.2.79 This concludes “Mantras,” the second chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 3: The Deities

1.3.1 “I will now teach the chapter on the deities.

1.3.2 “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]

1.3.3 In the phrase the chapter on the deities, the “deities” are Hevajra and the vajra yoginīs. The chapter is about them. Why is it about them? Because the yogas related to the generation of Hevajra, which get more and more extensive as one proceeds, are clearly presented herein.[360] The yogas of the goddesses are indicated by these as well, due to their correspondence. Speaking about the first yoga of Hevajra among these, Vajradhara says “first,” and so forth. It is first with regard to compassion and the other immeasurables.

1.3.4 But first, one should perform the protection of the location, oneself, and the yoga.[361] One should enter a shrine,[362] sit in a comfortable posture, place a painting or other kind image of the Blessed One in front of oneself, and worship him. One should incant the welcome offering of water and, sitting cross-legged and settled in mindfulness, confess one’s nonvirtue, rejoice in the merit of others, take the triple refuge,[363] and generate the mind of awakening. After that, one should first cultivate loving kindness, a loving kindness that gathers[364] divine happiness for all beings. One should cultivate it in the first moment. In the second moment, one should cultivate compassion, which consists in removing suffering from those same beings.[365] Third, one should cultivate sympathetic joy, which consists in making the gathered happiness of the same beings remain for as long as saṃsāra lasts.[366] And equanimity last among them. The phrase “one should cultivate” is to be supplied from the preceding. “Equanimity” here takes the form of gathering for the same beings everything that is conducive to virtue, both mundane and supramundane, and everything that leads to the cessation of nonvirtue, such as the afflictive emotions.[367]

1.3.5 One should cultivate these four immeasurables in this way. For what purpose? In order to support all the roots of virtue, such as the mind of awakening, in order to offer no opportunity for evil intent, harmfulness, and so on, and in order to protect oneself from suffering bad destinies, the māras,[368] and the Foundational Vehicle. These are the supports for the first yoga, and are common to all the yogas.

1.3.6 The body of the first yoga consists of the four vajras. Vajradhara teaches that with the passage beginning “after that”:

> “Then, after that,

1.3.7

> “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 syllables.”[369] [1.3.2]

1.3.8 Then, after that, means “after this, in addition.” The phrase “one should cultivate” should be supplied from the preceding verse. What should one cultivate? To answer this, Vajradhara says, “First is awakening to emptiness,” and so forth. Everything[370] is comprised of mere representation. Emptiness refers to the fact that everything is free from both a grasping subject and grasped object. Awakening to this fact is error-free seeing. This is awakening to emptiness, which one should cultivate. How should one cultivate it? By knowing that there is neither a grasped object nor grasping subject, as neither withstands analytical scrutiny. One should reflect as follows: “While there is no duality whatsoever,[371] my own mind, arising as the appearances of everything, is confused by dualistic appearances, as if in a dream and so forth.” Reflecting in this way, one will remove the appearance of duality, which is a sign of error, and then be able to precisely see one’s own mind, in which everything appears as resembling pure crystal, being simple luminosity, infinite and nondual.

1.3.9 Second is withdrawing into the seed syllable, referring to the stage where one should gather precisely this infinite and nondual mind into one's heart, visualizing it there as the disk of a newly risen sun. Above it, one should visualize the letter that comes after *sa*[372] mounted on the sixth vowel[373] and adorned on top with the "moon and dot."[374] This seed syllable should visualized as surrounded by a garland of blazing rays. Then, one should emanate infinite yoginīs from it, Vajrā, Gaurī, and so forth. The gathering of these yoginīs into the same seed syllable is the withdrawing into the seed syllable. One should visualize this.[375]

1.3.10 Third is the arising of the image indicates that, through that seed syllable, there arises an image of one's own body in the form of Hevajra, standing on a sun disk on the chest of a corpse that is located on the central part of a large lotus, surrounded by a halo of sunlight. One should visualize the arising of this image.

1.3.11 Fourth is the placing of syllables, meaning that one should then visualize a sun disk in one's heart with the seed syllable placed on it. One should meditate on one's own mind, arisen in the form of that seed syllable mounted upon the sun disk in one's heart, as having the nature of the one's own deity's mind. This is the meaning. And here, in this verse, the words second, and so forth, are adverbs.[376]

1.3.12 "One should first visualize
The syllable *ra* transforming into a sun.
At its center, the syllable *hūṁ* becomes a crossed vajra,
The same vajra that transforms into a rampart and a tent."[377] [1.3.3] [378]

1.3.13 Introducing as the topic the second yoga, Vajradhara says “one should first visualize” and so forth. Here, one should also include the preceding accessory practices, up to awakening to emptiness.[379] In addition, Vajradhara teaches the two verses,[380] starting with “one should visualize.” In those, 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.”

1.3.14 The meaning of it is as follows. One should first visualize the fire-colored syllable *ra* becoming a sun disk. One should then visualize the syllable *hūṁ* becoming a crossed vajra that shoots forth subtle vajras as light rays. They spread in the four directions to form a surrounding rampart of infinite density. The rays that shoot upward form a tent above the wall, the vajras that shoot out also from these two[381] form the boundary enclosure, and, as indicated by the letter *ca*,[382] the rays that shoot downward turn the ground into vajras, extending down to the lower hell realms.[383] After turning the sun and the crossed vajra into rays of light, one should make the entire maṇḍala firm by emanating rays of light all around.

1.3.15 What should one do next? To answer this Vajradhara teaches the verse beginning “first”:

1.3.16 “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]

1.3.17 First means prior to the core yoga.[384] The yogin should visualize a corpse, meaning that the yogin should visualize a dead body on the pericarp of an open eight-petaled lotus on the surface of the vajra-ground in the center of the four walls.[385] Why should a corpse be the Blessed One's support? To answer this Vajradhara says "whose nature is the dharmadhātu." The implication is that a corpse has no self, and the dharmadhātu is also selfless. The mind of awakening takes the dharmadhātu as its support, and the Blessed One has the mind of awakening as his nature. Therefore, this corpse is the Blessed One's support.

1.3.18 Standing upon means that the yogin should resolve that he is actually standing on it, as such resolve has the nature of the great mind of awakening. This is the accessory practice for this yoga. The core yoga consists in the procedure of the sun and the vajra.[386] He[387] praises this body with the phrase "himself as the heruka," as the practitioner is themself the heruka.

1.3.19 Then, what should the practitioner visualize? To answer this, Vajradhara says "he should visualize,"[388] and so forth.

"Next,[389]

1.3.20 "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]

1.3.21 The grapheme *hūṁ* is the syllable *hūṁ*, which has the nature of wisdom and means, because it has the nature of the mind of awakening that is indivisible from emptiness and compassion.

1.3.22 “Born from the syllable *hūṁ*[390]
Is a vajra, black and terrifying.
He should cultivate the reality of *hūṁ*
At the center of the vajra’s hub.” [1.3.6]

1.3.23 A vajra that is born refers to the arising of the vajra. The hub is the central node. The reality of *hūṁ* means reality is the syllable *hūṁ* itself.

“And further,

1.3.24 “Visualizing the transformation of the syllable *hūṁ*,
The yogin 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,[391]
Is visualized with a blue-red hue.” [1.3.7]

1.3.25 The transformation of the syllable *hūṁ* is a transformation.[392] The vajra-born is Hevajra. Visualizing…the yogin should meditate means that, after seeing in the first moment of mental awareness, one should continue to meditate, moment to moment. The one whose nature is hatred means that he has intentionally adopted the mood of anger in order to bring the faults of wicked beings to an end. For precisely this reason, he is deep black, which means extremely black. The lotus is a water lily. Blue-red hue means blue with a reddish hue, as this indicates great compassion and passion. Based on faith means according to predilection. If there is a preference for blue, one should visualize him as just blue. Or, if there is a preference for blue-red, one should visualize him as such.

1.3.26 “In the sky one should visualize
The venerable vajra-born of great compassion,
And worship him via the eight goddesses[393]
Adorned with all the ornaments.” [1.3.8]

1.3.27 Introducing as the topic the third yoga, Vajradhara says “in the sky,” and so forth. The accessory practices[394] for the third yoga are the same as the accessory practices to the second. In the beginning, however, there is an addition, which Vajradhara teaches with the three and a half verses that begin with the words “in the sky.”[395]

1.3.28 One should enter a meditation room, perform an offering of flowers and the like to the Blessed One, or not perform it, and assume a cross-legged posture. Then, with a focused mind, one should visualize the Blessed One in the sky and worship him via the eight goddesses.

1.3.29 “Gaurī[396] holds the deer-marked one,
Caurī[397] holds Mārtaṇḍa in a vessel,
Vetālī has water in her hand,
And Ghasmarī holds medicine.” [1.3.9][398]

1.3.30 The deer-marked one is the moon. Mārtaṇḍa is the sun.

1.3.31 “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]

1.3.32 The vajra is Vairocana. The nectar is mead.[399] The words with Ḍombī imply that Ḍombī also performs worship. How does she do this? By embracing his neck, which means by clinging to his neck. The yogin, having thus performed the worship[400] of the Blessed One, should perform then all yoga accessory practices, beginning with the confession of his wrongdoings up to the resolve that he is actually standing a corpse base, just as in the second yoga.

1.3.33 The core yoga entails the fivefold realization. Vajradhara teaches these with the verse beginning “the moon-vowels:”

1.3.34 “The moon-vowels and sun-consonants
Should each have a seed syllable in the center.
Just that, they say, is the *sattva*,[401]
With a nature of supreme joy.” [1.3.11]

1.3.35 The vowels are the line of vowels starting with *a*. It is the vowels only. The consonants are the string starting with the letter *ka*. In the center of a sun disk on the corpse’s chest, one should visualize the line of fifteen vowels, starting with the short *a*, arranged in a circle and garlanded with light rays. One should then visualize it transforming into the form of a full autumn moon. The vowels that have thus become the moon are the moon-vowels. This represents the mirror-like wisdom. Above that moon, one should similarly visualize the line of thirty-four consonants starting with the letter *ka*, and see this line transform into the form of a sun disk. This sun, which is a transformation of the consonants, is referred to as sun-consonants. It represents the wisdom of equality.

1.3.36 They should each have a seed syllable in the center. It is “the center,” insofar as it is situated in the middle of the sun disk. In it, the seed syllable that has arisen on top of the sun disk gives rise to a blue vajra that is located there, meaning it is situated in the middle of the central hub.[402] This seed syllable is the mind in the form of the syllable *hūṁ*. Should have means “there should arise.”

1.3.37 Just that, they say, is the *sattva*; that is, they say that very[403] seed syllable, which has arisen in this way, is Vajrasattva. What is it like? It is one with a nature of supreme joy. It is born from the union of moon-vowels and sun-consonants, which have the nature of wisdom and means. It has the nature of threefold great bliss according to the division into preliminary, main, and subsequent,[404] and as such, it represents the wisdom of discrimination.

1.3.38 “Images of his own form 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]

1.3.39 Flash forth means flashing forth from that same seed syllable into all directions. Images of his own form means the bodies of all mantra deities resembling the form of Hevajra, blue in color like him, and having the mood of anger. Condensed into the forms of the fifteen yoginīs, they are the means for training all people, spreading over the vault of the sky.

1.3.40 The yogin draws them back into his heart, meaning he should withdraw the bodies of the same mantra deities and cause them to enter back into that same seed syllable. In this way, his own seed syllable merges with all the mantras, becoming the wisdom of accomplishing activities. Subsequently, he becomes the one whose nature is hatred, which means he should assume the form of Hevajra through the transformation of the moon, sun, vajra, and seed syllable, and have the color, form, attire, mood, emblems, and so on that will be described next. This is the wisdom of the perfectly pure dharmadhātu, the attainment of the great awakening that has the nature of a particular transformation of the basis.

1.3.41 In this way, the fivefold realization is the awakening by means of these five wisdoms, beginning with mirror-like wisdom.[405] For,[406] as Vajradhara says in chapter 8:

1.3.42 “The moon has the mirror-like wisdom,
And He With Seven Horses has the wisdom of equality.

1.3.43 “The seed syllables and emblems of one’s deity
Are said to be discrimination.
All becoming one[407] is the accomplishing wisdom,
And their perfection is the pure dharmadhātu.

1.3.44 “The intelligent yogin should cultivate
The five aspects[408] following the methods that were taught.” [409]

1.3.45 That is what has been taught when saying, he becomes the one whose nature is hatred. Hatred is Hevajra.

1.3.46 “He is blue with a reddish hue,
Has eyes red as the midday flower,[410]
Upward-flowing tawny hair,[411]
And is adorned with the five mudrās.” [1.3.13]

1.3.47 What is Hevajra like? He is blue with a reddish hue, and the phrase “or intensely black” should be supplied.[412] Eyes that are red like a midday flower are eyes red as a midday flower. He is endowed with these, and he has upward-flowing tawny hair, and so is spoken of as such. [413] The mudrās are the mudrās that he is adorned with.

1.3.48 “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]

1.3.49 Regarding the verse beginning with “circlet,” there is the elision of the nominative declension after four words.[414]

1.3.50 “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,[415]
Holds a black vajra in his right hand,
And utters *hūṁ*, as is his nature.” [1.3.15]

1.3.51 A vajra skull cup is a skull cup marked with a vajra.[416] The present participle “he is holding” is to be supplied.[417] He utters…as is his nature means that he pronounces *hūṁ* as part of his habitual behavior.

1.3.52 These are the three yogas of the sole hero.

1.3.53 “The Lord sports[418] in the charnel ground,
Surrounded by the eight yoginīs.
It is called a ‘charnel ground’
Through its connection to the word *śvasati*.”[419] [1.3.16]

1.3.54 Introducing the topic of the fourth yoga, Vajradhara says “the Lord,” and so forth. There are five stages of the yoga: tranquility, insight, both tranquility and insight, the repeated practice of both, and the fifth stage, taking delight in both. Taking delight in this, the mudrā play, is not distraction.[420] Therefore, Vajradhara says “the Lord sports.”

1.3.55 The eight yoginīs are Gaurī and the others. The accessory practices for the fourth yoga are the same as the accessory practices for the third yoga. As for the core yoga, one should visualize eight charnel grounds inside the four walls in the cardinal and intermediate directions. In their center, one should visualize the support maṇḍala that will be described next, having two enclosures. In the center of that, one should cultivate the three samādhis for the two-armed form in the same way as Vajradhara will teach them for the sixteen-armed form of the glorious Heruka. So, the fourth yoga consists of the Blessed One surrounded by yoginīs, and not as a sole hero.

1.3.56 Why does the Blessed One play in a charnel ground? To answer this Vajradhara says "through its connection," and so forth. Parts of words are used in the sense of complete words, just like, for example, Bhīma for Bhīmasena,[421] *a* for *acyuta*, "unfallen," and *u* for Umāpati.. In the same way, here too the letter *ś* expresses *śava*, meaning "corpse." It is called a "dwelling"(*vasati*), because they dwell in it, and it is a dwelling of "corpses" (*ś*), therefore it is called *śvasati*. Through its connection, that is to say "with such connection of meanings," it is called a "charnel ground," (*śmaśāna*), meaning it is referred to as a *śmaśāna*. And here, the meaning of the analysis, which is being expressed by Vajradhara with this word *śvasati*, hints at the analysis itself.

1.3.57 As for the analysis, it is as follows: They dwell in it, therefore the term "dwelling" is used, as *vasana* means "dwelling place." A dwelling place of "corpses," *śava*, is called *śmaśāna* by a derivation-related change of phonemes—the *ava* component in the first part becomes a *ma*, and the *vasa* component in the second part becomes a *śā*.[422]

1.3.58 What is their activity of "dwelling" there? Those who are decapitated, tied up, lying down, impaled, and so forth, respectively walk around, stand, lie, sit, and so on.[423] Why is it that the protector still plays there despite the "charnel ground" (*śmaśāna*) being thus connected in meaning to a "dwelling of corpses" (*śvasati*)? The intention is this: Just as beings in a charnel ground are without a self, such is the case everywhere. Thus, a charnel ground is the seal of the dwelling of all beings without a self. Beings are devoid of the nature of beings, and the dwelling places of beings are also devoid of the nature of being the dwelling places of beings. This is the meaning of the word *śmaśāna*. Therefore, it is fit for the Blessed One to play in precisely that locus, as he has the nature of the great seal, the great mind of awakening that itself has the nature of great compassion and great wisdom free of reference point.

1.3.59 Thus, to this point the four yogas of the two-armed Hevajra have been taught. And, just as there are four yogas for the two-armed form, so are there four yogas for each of the four-, six-, and sixteen-armed forms. In the same way, there are four yogas of Nairātmyā. As for each of the remaining fourteen yoginīs, there are three yogas, owing to the absence of the fourth. All in all, there are sixty-two yogas.[424]

1.3.60 > "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 his right hands he holds a vajra. One should visualize him embracing the wisdom aspect[425] with the remaining pair of arms. The wisdom aspect, Vajravārāhī, has the same appearance as the Blessed One." [1.3.17]

1.3.61 Teaching the distinguishing features of the four-armed Hevajra, Vajradhara says “he has four arms,” and so forth. From this point onward, the three linguistic units (*padatraya*) *yaḥ* (“who”), *tam bhāvayet* (“one should visualize him”), and *tasya* (“his”) are to be supplied in the Sanskrit text as appropriate.[426] Victory means the Blessed One has been victorious over the four māras.[427] Precisely this is the pure aspect, the reality. It is in terms of this pure nature, this reality, that he has four arms, that he has the color and appearance that were previously described, and that he arises from the syllable *hūṁ*.

1.3.62 > “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 in the first of his right hands he holds a vajra. In his second left hand he holds a bell, a knife is in his second right, and with the remaining pair of hands he is in union with Vajraśṛṅkhalā.[428] The 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]

1.3.63 Teaching the distinguishing features of the six-armed form, Vajradhara says “the six-armed,” and so forth.[429] In their pure aspect, the six perfections means the six perfections are the reality of his six arms.[430] The bell is a vajra-bell.[431] As for the phrase in union with, the words “he stands” should be supplied. [432]

1.3.64 In her left and right hands she holds, respectively, a knife and a skull cup. This is said for those wisdom consorts who embrace Hevajra. Some say that Ḍombī is the wisdom aspect of the two-armed Hevajra, because he was mentioned above[433] as being embraced specifically by her.[434] I would say, however,[435] that in this tantra Ḍombī is merely an offering goddess, whereas the consort of the two-armed Hevajra is also the great queen Nairātmyā, because it is precisely she[436] who is taught with regard to the sixteen-armed form in the chapter that concerns the general rules,[437] and there is, on the contrary, no statement of an exception for her with regard to the two-armed form.

1.3.65 A corpse that seals everything belonging to the three realms with selflessness is "a corpse which has the nature of the entire three realms." He who "stands astride" that corpse is the Blessed One. Thus, he stands astride a corpse whose nature is the threefold universe.[438]

1.3.66 "This was the third chapter, 'The Deity Hevajra Who is the Body, Speech, and Mind of All Tathāgatas.' "

1.3.67 This concludes "The Deities," the third chapter in "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

Chapter 4: Initiation

1.4.1 "I will now teach the chapter on deity initiation.

1.4.2 "Rays of light emanate from the seed syllable[439] 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 mātṛs are used to supplicate them:[440]

1.4.3 " '*Oṁ*, may all the tathāgatas please initiate me!' "[441] [1.4.1]

1.4.4 In the chapter on deity initiation, “deity” refers to Hevajra and the rest, who have been caused to arise through any of the previously mentioned procedures. The “initiation” of that deity is the washing away of the stains of all obscurations along with their habitual tendencies. This is done with the water of wisdom. The “chapter” explains this.

1.4.5 The seed syllable in one’s heart is the seed syllable in one’s heart after one has arisen in the form of the deity. This syllable is visualized, as appropriate, on a sun disk, on a vajra that is on a sun disk, on a moon disk, or on the symbol of the moon.[442] The black light rays pertain specifically to Hevajra. For the goddesses, this is to be done as appropriate. The eight mātṛs are Gaurī, and so forth. After worshiping them means “after worshiping precisely these buddhas who are present in the sky before oneself.”[443] To supplicate[444] means “one requests of them.” He describes precisely that with the phrase beginning “please initiate me.”

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 In the form of herukas means that the buddhas take on the form of herukas.

1.4.8 > “Worship is performed by Rūpavajrā and the others,[445] and vajra songs are sung by Locanā and the rest.[446] As one is being sprinkled, the lord of one’s family appears on one’s head and thus perfects the heruka. One should perform this empowering practice during the three junctures of the day,[447] and after performing it, rise and remain in the form of the deity.” [1.4.3]

1.4.9 The nominative case of the phrase as one is being sprinkled (*abhiṣicyamānaḥ*)[448] is used in the sense of the locative (*abhiṣicyamāne*). The lord of one's family appears on one's head means that Akṣobhya arises on the crown of one's head. The initiation is the end of the process of arising as the complete form of the deity, which is why Vajradhara says "thus," and so forth. During the three junctures of the day means at the three junctures of the day. The empowering practice is as follows: At the morning juncture, one identifies oneself as Hevajra, arisen in accordance with the stages of arising.[449] At the midday and evening junctures one does so instantaneously. Visualizing the consecration of that Hevajra is the "empowering practice."[450] After performing it, one should rise. What should one do after arising? In view of this question Vajradhara says "remain in the form," and so forth. The deity is one's chosen deity, and precisely that is the form. One maintains that form, being firmly convinced of it in every single moment.

1.4.10 "This was the fourth chapter, 'Initiation.' "[451]

1.4.11 This concludes "Deity Initiation," the fourth chapter in "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

Chapter 5: Reality

1.5.1 After the two types of deity practice —concentrated practice at the junctures of the day and nonconcentrated practice between the junctures— have been taught, the practice of reality will now be taught, since awakening cannot be rapidly attained without these three types of practice. Therefore, Vajradhara says "the chapter on reality," and so forth.

1.5.2 "I will now teach the chapter on reality.

1.5.3 This chapter elucidates reality, it is therefore the chapter on reality.

1.5.4 “In terms of intrinsic nature,

1.5.5 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 objects and no one touching them, No mind and no mental factors.”[452] [1.5.1]

1.5.6 Form refers to features such as “blue,” “yellow,” and so forth. There is no form means that it does not exist. In which way is there no form? In terms of intrinsic nature. What immature people postulate to be its intrinsic nature, a visually perceptible entity, does not exist in terms of that nature because it is neither one nor many.[453] It is just the erroneous mind of immature people that appears with various features, which are entirely nonexistent, just as in a dream and so forth. Because there is no form, no one sees that form and thus there also is no viewer. For this reason, Vajradhara says, “There is…no one seeing it.” The meaning is that there is no agent that perceives. The eye-base[454] is a perceiving agent, and so is the person; both do not exist in terms of a self-nature. That is to say, neither exists in terms of that which immature people postulate to be their self-nature.

1.5.7 The same argument applies to the subsequent statements up to there is…no tangible object and no one touching it. This pertains to the ten sense sources,[455] the five external sources beginning with form and the five internal sources beginning with the eye. This explains that there is no person who has the nature of the one who sees and so on.

1.5.8 There is…no mind. In this statement, “mind” is characterized as consciousness. It is conscious,[456] therefore it is called consciousness. There are six groups of consciousness, the base of the eye-consciousness up to the base of the mind-consciousness.[457] The mind-base is what follows immediately after these same consciousnesses have subsided. These seven bases of consciousness constitute the mind-source. Moreover, the “person” who acts consciously via the six consciousnesses is also conscious, and therefore is consciousness. Accordingly, they too are expressed by the word mind.[458] Neither of the two exists, because both have the characteristic mark of a grasper, and because it does not make sense to posit the agent of grasping when there is no object to be grasped.[459]

1.5.9 Why is there no object to be grasped? Because it is neither one nor many. This reasoning is established with regard to the ten sense sources, which have parts, and with regard to the smallest particles, which are partless. It also applies even to the mere particle itself, because it would be untenable for it to have spatial extension. That reasoning is not established, however, with regard to those partless substances in the mind-source, insofar as there is the arising of a nature that appears. Hence, one might say that the sensory source of phenomena is not nonexistent. For this reason, Vajradhara additionally says “no mental factors.” The “mental factors” (*caittika*) are the sensory domain (*viṣaya*) of the mind (*citta*); they are the sensory source of phenomena. This sensory source also does not exist, because nonmomentary mental phenomena have already been refuted elsewhere, because the existence of what is momentary is also untenable, and because the sensory domain cannot be defined as an object to be grasped. This is because past and future phenomena are nonexistent, and present phenomena cannot constitute an instrumental cause.

1.5.10 If that is the case, the twelve sense sources and the person cannot exist in terms of a dualistic nature. In terms of what nature do they exist then? They exist in terms of an erroneous nature that appears in a dualistic way, insofar as they have arisen interdependently through that. Furthermore, in terms of the absolute truth, their nature is the emptiness of duality, a state of being mere representation, the mere luminosity that is of same taste in every respect. In terms of that nature, they exist. That is the absolute truth (*paramārtha*): the supramundane knowledge that is the object (*artha*), the domain, of the absolute (*parama*).[460] Regarding that, one must thoroughly understand the fact that "a form that is dualistically grasped does not exist," as the clinging to its existence is a source of everything undesirable. One must abandon the erroneous nature that appears dualistically because everything undesirable is part of this error. And further, one must directly realize that their nature is free from duality, because their direct perception alone constitutes the correct knowledge, because it counteracts every error, and because it gradually effects great liberation endowed with great bliss and mastery over every buddha quality. This great liberation is also the absolute truth, as it constitutes the absolute result. Correct knowledge is also absolute truth, insofar as its "aim" is the absolute. By this much, the reality of being thus has been taught.

1.5.11 Introducing as the topic the reality of the family, Vajradhara teaches the verse beginning "a yogin:"

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,[461]
He should worship them, fond of *tattva*."[462] [1.5.2]

1.5.13 A mother is someone who desires what is good, and a sister is someone who has constant affection, since in both there is fondness for the Sattva family.[463] Dancing women are clever, and thus wisdom.[464] Washer women delight in pure activities.[465] Vajra women love meditation. Outcaste women are patient in character, as they have given up pride. Brahmin women are wary of faults.

1.5.14 The passage beginning "with the method of wisdom" means the following. Wisdom refers to any of the yoginīs, starting with Nairātmyā. The means is Hevajra. The "method of wisdom and means" consists in the mutual gazing, embracing, penetration, and moving of the two bodies, which have been caused to arise, according to procedure, in the form of precisely these two. The yogin should worship them "with" it. Fond of *tattva* means being one who loves the experience of tattva.

1.5.15 "They should be served[466] 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 With great care refers to the care to keep things secret, which is great care. Vajradhara teaches precisely this, saying "such that disclosure does not occur." Breaches means divulging, whether by oneself or the deduction of others' guesses through the force of reasoning. And, breaches concerning mantra is such a breach. Telling it to others, whether by oneself out of one's boastful arrogance, anger, or the like, or in a similar way by assistant, would be a breach of mantra. When not kept secret, there are indeed proven imperceptible calamities, such as falling into hell. Beyond that, Vajradhara also teaches also perceptible calamities with the line beginning "acting openly." "Suffering is caused" is to be syntactically connected to the part beginning with "by wild animals." Wild animals are snakes, tigers, and so forth.[467] Terrestrial beings are chastisers, such as people and piśācas.

1.5.17 “ ‘A mudrā[468] represents the five families’;
This is taught as a cause of liberation.
It is sealed with the vajra,
And therefore is called a seal. [1.5.4]

1.5.18 “Vajra, lotus, activity,
Tathāgata and jewel—
These,[469] O most compassionate one,
Are the names of the five supreme families. [1.5.5]

1.5.19 “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.[470] [1.5.6]

1.5.20 “The one known as Caṇḍālī is in the jewel family.
Thus are the five mudrās determined.
This, it is said in brief,[471]
Is the family of tathāgatas.” [1.5.7]

1.5.21 That with which something is sealed means that on the basis of which something is characteristically marked. This is the family, that of vajra, lotus, and so forth.[472]

1.5.22 “The glorious one ‘reached thusness,’
And he ‘returned in the same way.’[473]
Based on this insight, this reasoning,
He is called a tathāgata.” [1.5.8]

1.5.23 He reached thusness means he abides in the dharmakāya, which has the single taste of perfectly pure thusness. The glorious one is the lord of all buddha qualities, and not a śrāvaka or the like. And, he returned, meaning that in order to bring benefit to the world he returned from the presence of that very same thusness as the sambhogakāya and nirmāṇakāya that result from it.[474] In this way, the two words "thus-gone" (*tathā-gata*), and "thus-retuned" (*tathā-āgata*), become the single word *tathāgata* after the derivation-related elision of the letter *t*.[475] This is how, to this point, they are all tathāgatas. They have five families representing the mirror-like wisdom, and so forth.

1.5.24 "The families are said to be six,
But can be reduced to five.
From five they become threefold,[476]
Corresponding to body, speech, and mind."[477] [1.5.9]

1.5.25 Now, if every buddha possesses five wisdoms, how are the families differentiated? By lineage division. For bodhisattvas, the lineage is established since beginningless time, for it reflects[478] individually each of those five wisdoms, starting with mirror-like wisdom. The Sattva[479] lineage, which, on the contrary, reflects multiple wisdoms, is the sixth. For this reason, Vajradhara says "the families are said to be six." But they can be reduced to five, meaning that even though a family reflects multiple wisdoms, it reflects one in particular, as it is the most powerful.[480] The word threefold implies the state of being threefold[481] in accordance with the teaching "corresponding to body, speech, and mind." The resolve that one's own body, speech, and mind are the body, speech, and mind of all tathāgatas constitutes the yoga of reality. This is precisely what should be understood.[482]

1.5.26 Taking the five families as the topic, Vajradhara teaches the verse starting "the families":

1.5.27 “The families correspond to the five elements,
And have the nature of the five aggregates.
It groups and enumerates,
Thus the term family[483] is used.” [1.5.10]

1.5.28 Five means “quintet.” The quintet of elements in one’s body should be viewed as the quintet of families, based on the resolve that the five elements are the five families.[484] The families have the nature of the five aggregates in view of the resolve that one’s five aggregates are also the five families. It groups means that each lineage groups, that is to say calculates, a countless group of buddhas and bodhisattvas. Thus, there are five families. This is the meaning.

1.5.29 “There is no meditator and no meditation,
No mantra and no deity.
Mantra and deity stand together,[485]
Naturally free from conceptual elaboration.” [1.5.11]

1.5.30 Introducing as the topic the two truths, Vajradhara says “there is no,” and so forth. In the sentence “There is no meditator and no meditation,” “meditation” is an action noun; the “meditator” is the agent, and meditation is the action. This pair must not be seen as separate in terms of the meditation to be done.[486] Rather, one must generate this strong conviction in reality: “I am not different from the deity and the mantra, and the meditation that involves these two is nothing other than the nature of luminosity itself.” This is the meaning. The words “reality” (*tattva*), “truth” (*satya*), and “true state” (*bhūta*) are synonyms. Thus, the two truths[487] should be taught in the chapter on reality.

1.5.31 Regarding these two, all the details here concern relative truth. It is taught in reference to the accomplishment of supreme nobility. Absolute truth, on the other hand, applies to the accomplishment of supreme profundity. Referring to the latter, Vajradhara says "there is no mantra," and so forth. Both the deity and the mantra do not exist in terms of the absolute truth. How so? Because the way they appear is not true. This is the intention. How then do these two, mantra and deity, exist in terms of the absolute truth? To answer this, Vajradhara teaches the lines beginning with "mantra and the deity."[488] The words "distortion,"[489] and "error" have the same meaning as "conceptual elaborations" (*prapañca*). As there is no scope for any error in the dharmadhātu, it is free from conceptual elaborations. The correct knowledge that consists of great bliss takes this sphere as its point of reference; it is free from conceptual elaboration since all causes for error have ceased. It is through precisely this correct knowledge that the dharmadhātu, which has no defilements, is free from conceptual elaborations. This is because this knowledge eradicates afflictive emotions along with their seeds, and destroys representations that appear as the environment, the body, and the enjoyments. This triad,[490] which resembles pure, empty space, is without limits and fabrications and thus constitutes the dharmakāya. This is the meaning. Precisely that triad is the intrinsic nature. The intention is that both mantra and deity are to be directly realized through this intrinsic nature.

1.5.32 "Reality is called Vairocana, Akṣobhya, Amogha,
Ratna,[491] Ārolik, and Sāttvika;[492]
Brahmā, Viṣṇu, and Śiva;
Sarva and Vibuddha." [1.5.12]

1.5.33 To explain, this very intrinsic nature is Vairocana, as it shines forth as mere luminosity. It is Akṣobhya, as it is free from appearances. It is Amogha, as it accomplishes all purposes. It is Ratna,[493] as it attains all buddha qualities. It is Ārolik, as it correctly discerns these qualities within oneself. In this way, precisely this nature is Sāttvika, Vajrasattva, because it is suffused with the five wisdoms. This is the meaning. Brahmā, and so forth, indicate precisely the one called Brahmā, and so forth.

1.5.34 How so? To answer this, Vajradhara teaches the verse beginning "the Buddha is Brahmā":

1.5.35 "The Buddha is Brahmā because of final emancipation.
He is Viṣṇu because of entering.[494]
He is Śiva because he is always auspicious.[495]
He is Sarva for being present in every individual." [1.5.13]

1.5.36 Because he has the same nature of perfectly pure realization, the Buddha is precisely the supreme *brahman*, and therefore is himself Brahmā. Because of final emancipation means "because of having the nature of liberation."[496] The terms "final emancipation," "nirvāṇa," "liberation," "highest good," and "buddha" are all synonyms.[497] Because of entering means because of entering with identity.[498] Where does he enter? Into the most profound dharmakāya. One first adds the Sanskrit *kṛt* affix *nu* to the verbal root √*viś* ("to enter"), and then adds *ṣ* and *ṇ*.[499] Because he is always auspicious means "because he is enduringly auspicious." It also means "because he is supremely auspicious." The line beginning "he is Sarva" means that he is Sarva ("all") because he abides as awareness in the nature of everyone within the dharmadhātu.

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

1.5.38 As true bliss means “as highest bliss that is free from defilements and constant.” For the awakening of pleasure means “because of experiencing precisely this unsurpassed bliss.” A person who does not experience it is simply asleep.

1.5.39 To this point, what had been briefly taught as being Brahmā and so forth has been explained in more detail. With the verse beginning since he arises, Vajradhara teaches that he can even be something else. It means that he alone is the deity (*devatā*) because he arises in the body (*dehe sambhavati*). 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.[500] The word *devatā* has the same meaning as *deva*. The fact that he “arises in the body” indicates that he is easy to attain.

1.5.40 “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 sovereignty and so forth.
Alternatively, he is called the destroyer,
For destroying the māra of afflictions and the rest.”[501] [1.5.15]

1.5.41 He is a buddha, meaning he is a fully awakened one. Sovereignty and so forth, are qualities. They are perfect, meaning they are “complete.” As is said:

1.5.42 “The blessings are known to be six:
Complete sovereignty,
Knowledge, renown, splendor,
Beauty, and meaningful endeavor.”[502]

1.5.43 In this instance,[503] the term *bhagavat* is analyzed in the sense of possesses blessings.

This was the explanation pertaining to absolute truth.[504]

1.5.44 Returning to the topic of concealed truth, in order to swiftly complete the requisites, Vajradhara teaches the verse beginning with "wisdom":

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."[505] [1.5.16]

1.5.46 The words "mother," and so forth, refer strictly to the wisdom aspect. Because there is no need to list external attributes, this is an abridged presentation.[506] The beings of the world are those of the world of noble beings, as others are powerless.[507] The word distinctions means the manifoldness of things to be known. [1.5.16]

1.5.47 "She is called a washerwoman,
Daughter, and dancing woman.
She is known as washerwoman
Because she 'colors' all beings."[508] [1.5.17]

1.5.48 The part beginning with "she is called a washerwoman" constitutes the brief instruction. The more detailed explanation is taught with the part that begins "because she 'colors'." Beings means consciousnesses.

1.5.49 “The wisdom aspect is also called daughter,
Because of being ‘milked’ for qualities.[509]
The wisdom aspect is called dancing woman,
Because of her motion,[510] O compassionate one.
Since the blessed lady is untouchable,
She is called an outcaste.”[511] [1.5.18]

1.5.50 For qualities means “for true bliss.” Because of her motion means “because she swiftly moves to that which needs to be known.”

1.5.51 “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 supports.”[512] [1.5.19]

1.5.52 An utterance is recitation means that for a person who identifies with Hevajra, any utterance is the arising of the heart mantra and thus, in essence, is nothing but recitation.[513] A footprint means an imprint of the foot made with dust, mud, water, and so forth. This, in essence, is the drawing of the maṇḍala. Because it supports means “because Hevajra steps on it,” or “because it supports Hevajra.” What is intended here is that the word *maṇḍala* consists of the verbal root √*mal*, “to hold,” and the suffix *a*, with *ṇḍa* inserted into the root √*mal*.

1.5.53 “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]

1.5.54 In essence, opening means expanding and contracting means folding in. Both are mudrās, as performed by Hevajra. The lines beginning “that which is thought” mean the following. Anything thought by a practitioner who identifies as Hevajra is meditation. The particle as introduces the reason why: the root √*dhyai*, according to the *Dhātupāṭha*,[514] has the meaning of “thinking.” This is what is intended here. This states that one should actualize, through direct experience, absolute truth characterized by the bliss of great liberation. One brings it into a direct experience through cultivation. The full arising of this cultivation is contemplation in its principal sense.[515]

1.5.55 Therefore, it should be asked: what is its cultivation? Or, why is there contemplation of it? In view of this Vajradhara teaches the verse beginning “whatever bliss”:

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

1.5.57 The father is Vajradhara, and also one’s master. The locative case of “father”[516] is used in the sense of the ablative—obtained *from* the father. This indicates the bliss of great liberation, illustrated by the father through the example of worldly bliss. The sense is that, for uninstructed devas, humans, and so forth, it is difficult even to hear about this, let alone experience it for themselves.

1.5.58 The bliss that can be experienced for oneself means the experience of the bliss of great liberation that is free from appearances, is infinite, unexcelled, undiminishing, and unchanging. For oneself means “as if directly.” How does this happen? While experiencing worldly bliss, it is resolved to have precisely the same characteristics, and once it has been made the point of reference after being resolved as such, the mind becomes subtle and unwavering through arresting the movement and expansion to other points of reference. Precisely in this way, by holding it uninterruptedly, one will experience that bliss with effort and, later on, without effort. This is its cultivation.

1.5.59 To describe contemplation, Vajradhara teaches the lines beginning “the bliss that results.”[517] This refers to the great bliss that is cultivated in precisely this way over a long period of time. “That results” indicates the state by which death occurs here. And that—the state when the cultivation has been perfected—is called the meditation of great bliss.

1.5.60 What is the meaning of “death” here? Here, that is to say once one’s point of reference[518] becomes something other than great bliss, death occurs in the sense that there is no further experience, either external or internal. There will be no awareness even of gnat or mosquito bites, of slaps, punches, or whip lashes, or of any loud sounds of drums, conches, kettledrums, or thunderclaps, for a period of time that may last as long as one, two, or more watches of a day, or for days, months, or even years.

1.5.61 Alternatively, someone may argue that it is not logical to cultivate the innate state,[519] because what is to be contemplated is untenable. Because the exemplifying innate state is already directly perceived, there is no experience of the exemplified innate state.[520] For this reason, Vajradhara teaches the lines beginning “whatever bliss.” The exemplifying innate state that one experiences is what is obtained from the father. Oneself means one directly experiences it for oneself. Death means liberation. The bliss that results[521] refers to the exemplified innate state. Here, this bliss is called meditation,[522] while the exemplified bliss that is cultivated as identical with the exemplifying bliss is called the object of meditation.[523] This is because both the bliss that is being experienced and the other bliss come to have the same flavor since bliss is of identical nature. This is the intention.

1.5.62 This was the fifth chapter, “Reality.”

1.5.63 This concludes “Reality,” the fifth chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 6: Conduct

1.6.1 Even if one practices the two types of reality,[524] awakening will not come quickly without the samayas. For that reason, Vajradhara teaches the chapter on conduct, starting with the verse beginning “next:”

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 Conduct is the observance of the austerities and vows in compliance with the command of all the buddhas. I will teach about that. It leads to the other shore—it goes beyond worldly affairs. It is excellent, the best, because there is no regression. Through which culmination is reached means the sign by which it is known. "Culmination" is the yogin's commitment, which is very hard to break. Commitment to what? To accomplish Hevajra, meaning it is for sake of accomplishing what is taught in the *Hevajra Tantra*.

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][525]

1.6.5 The earrings are divine because they are made of human bone.[526]

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 in ingest the half-ten[527] ambrosias.
A person who does heruka practice
Should live among the five castes."[528] [1.6.4]

1.6.8 The half-ten ambrosias are the five ambrosias. The fifth caste is the lowest one.

1.6.9 "What is imagined to have five castes,
Consists of just one caste,
Because no distinction is made
In terms of multiple castes."[529] [1.6.5]

1.6.10 That which consists of just one caste is the universe.[530] Rather, it is imagined to have five castes by the immature. Why? To answer, Vajradhara says "because no distinction is made in terms of multiple castes." Living beings are of distinct classes with distinct appearances, such as cattle, elephants, horses, and swine. Members of the same class are of similar appearance; for example cattle appear as cattle and elephants as elephants. In this way, there are "castes" of cattle and so on that have distinct appearances. There are indeed different classes among them, but they are not mutually different because of their similar appearance. Thus, in the plainly obvious terms of worldly conventions, it is proven that there is only one caste. How much more so in terms of the conventions of yogins—in beginningless saṃsāra everyone has had every caste. What need to speak in terms of absolute truth? Thusness is the absolute truth of all of them, and thusness is completely pure by nature. The yogin should dwell among the five castes having resolved upon thusness alone.

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,[531]
Or desolate and solitary places." [1.6.6]

1.6.12 Vajradhara teaches the places suitable for practicing the conduct with the verse beginning "a lonely tree." The idea is to say that this conduct, as it consists predominately in uninterrupted practice, is appropriate only in solitary places.

1.6.13 But, this kind of conduct should not be undertaken precipitously, out of bravado. To stress this, Vajradhara teaches the verse beginning "once some heat":[532]

1.6.14 "Once some heat[533] has been attained,
If he desires to practice the conduct,
And if he wishes to reach accomplishment,
He should practice the conduct as follows:" [1.6.7]

1.6.15 When some heat—a small degree of yogic power—has been properly attained,[534] through which the yogin develops enthusiasm for yoga without being heedlessly excited; when snakes, wild animals, human, nonhuman beings, and the like have no power over him and protect him, and he is not afraid of them; when he is not afflicted by cold and heat, hunger and thirst, and so forth; and when he is not distorted by greed, delusion, fear, and anger, then, at that time, he should practice the conduct as follows. This is the structure of the verse.

1.6.16 And if he wishes means that he should undertake the practice if he has developed enthusiasm. Otherwise, his yoga will be compromised if he feels frustrated afterward. To reach accomplishment means to reach[535] the state of Hevajra in this very lifetime, because from that point onward there is no longer any laxness in yoga and conduct.[536] This means that the yogin should undertake the practice only if he has this kind of heroic energy. [537]

1.6.17 "He is advised[538] to practice the conduct
After finding a vajra girl[539]
With a beautiful face and elongated eyes,
Whom he has initiated and who is compassionate."[540] [1.6.8]

1.6.18 He is advised, is enjoined, because of the preeminence of her family[541] and because it is difficult for her to be misled by others. [542] This is the idea.

1.6.19 "If a girl from the vajra family cannot be found, the conduct is performed[543] with one from the family of his chosen deity. Or, he should find one born into another family,[544] one who is well prepared by placing the seed of awakening." [545] [1.6.9]

1.6.20 Chosen means the deity that is to be accomplished. One born into another family means a girl who is born into the family of a deity that is other than the family of one's chosen deity.[546] Prepared means properly initiated.[547] Taking her, the conduct is performed; this is the syntactical structure.

1.6.21 "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]

1.6.22 Out of joy means "out of the joy arising from yoga." Endowed with vajra indicates that it is a vajra song. It is "vajra" because of indivisibility, referring to the two truths. It is "endowed" with that, meaning that it indicates the song has that quality. With vajra steps means using gestures of the hands, feet, face, and gaze that point to reality.[548]

1.6.23 "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." [1.6.11]

1.6.24 The form of the circlet is the form of a headband.[549] On the hands means the bracelet on the forearm.

1.6.25 "Amogha[550] 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]

1.6.26 Hatred in its pure aspect is the nature of Hevajra.

1.6.27 “The song constitutes the pure aspect of mantra,
And the dance is performed[551] as cultivation.
The yogin should therefore perform
Both the song and dance at all times.” [1.6.13]

1.6.28 The pure aspect of mantra means “with the conviction that it is mantra.” The song is the singing. The dancing is the dance. It is performed[552] as cultivation, meaning it is performed with the conviction that it is cultivation. He should perform the song at all times and perform the dance at all times. This is the proper syntax.

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

1.6.30 Continually means constantly. Death means “and death.”[553] Be protected means that he will obtain protection.

1.6.31 “He should wear a crown made of a thief’s hair,
And affix to it the one who arises from *hūṁ*.[554]
He should wear five skulls representing the five buddhas
As part of this yoga conduct.” [1.6.15]

1.6.32 The one who arises from *hūṁ* is Akṣobhya. The skulls representing the five buddhas have the nature, respectively, of Akṣobhya and so forth.

1.6.33 “He should take a piece of skull five fingers in size[555]
And wear it constantly on the top his crown.
His locks, plaited in two strands,[556]
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]

1.6.34 A plait is a plait of hair. Ashes refers to ashes that are rubbed on. The sacred thread made of hair is the sacred Brahmanical cord made of hair.

1.6.35 “The sound of ḍamaru is mantra recitation.
The khaṭvāṅga—the wisdom aspect—represents cultivation.
Recitation and cultivation should be done
According to the conduct of the vajra skull. [1.6.17]

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

1.6.37 He should give up greed, delusion, and so forth, as they are obstacles to yoga practice. Shame is embarrassment. Sleep is a great obstacle to yoga practice. The concern for one’s body and life, moreover, is the root of obstacles to yoga.[557] Therefore, Vajradhara teaches the part beginning “giving up.” The word self-concern refers to this concern for one’s body and life.[558] There is no doubt means he should have no doubt about this.

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

1.6.39 After offering his body as a gift means that he should offer it to all the buddhas and all at the very outset. Thus, given this, once accomplishment is reached, it is not given while considering if it is worthy or not, because giving is done without expectation.

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

1.6.41 “The mantrin should never form concepts,
About what is edible and inedible,
Drinkable and undrinkable,
Or approachable and unapproachable.[559] [1.6.21]

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

1.6.43 Should honor means “should venerate.” One who does not honor the master could fall into the Avīci hell.[560] For precisely this reason, Vajradhara says “to avoid falling,” and so forth. To avoid means “to avert.”

1.6.44 “Free from training and observances,[561]
And likewise from a sense of embarrassment,
The yogin, who has great compassion,
Should act in accord with the nature of all things.” [1.6.23]

1.6.45 Training means following the regimen of mealtimes and so forth. Observances are religious observances that involve shaving the head, and so on. In accord with the nature of all things means with the resolve that he is Hevajra in every situation.

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

1.6.47 The part beginning with “he is beyond homa” means the following. Once he is well-versed in yoga, that is to say exactly when he has stabilized the resolve that he is Hevajra, he is free from external homa offerings and the rest. Why? Because for him, being Hevajra himself, the act of eating is in itself an act of homa, leaving footprints is in itself oblation, every bodily activity is an austerity, all verbal and mental activities are mantra and meditation respectively, and playing the ḍamaru and carrying the khaṭvāṅga are also, respectively, mantra and meditation, as are his vajra songs and vajra dance. In this way, anything he does is his samaya, and anything that he does not do is his proscription.

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

1.6.49 “He continually drinks[562] compassion
In order to benefit all beings.
The yogin who delights in drinking yoga[563]
Does not sink into any other drink.” [1.6.26]

1.6.50 Compassion refers to the two truths of Hevajra. One drinks it by means of his blissful yoga. Drinking yoga means the drinking of the pleasure that arises from the two yogas. Any other drink refer to liquor and so forth. To sink into means to get drunk.[564] [1.6.26]

1.6.51 This was the sixth chapter, "Conduct."

1.6.52 This concludes "Conduct," the sixth chapter in "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

Chapter 7: The Language of Signs

1.7.1 "I will now teach the chapter on the language of signs,

1.7.2 "By which brother and sister
Are recognized without any doubt." [1.7.1]

1.7.3 The language of signs is a non-Sanskritic way of communication related to the wish to meet, the sign language of the yoginīs.[565] This language should also be understood, as it is as aspect of samaya.[566] Therefore, Vajradhara says "I will now teach," and so forth. As it reveals the language of signs, the chapter is thus called the chapter on the language of signs. Practitioners of mantra will not succeed if they talk about mantras, mudrās, and samādhis, if they explain the meanings of the former two, or talk about the true nature of the deity and the maṇḍala in any way to someone who has not received the samaya. They will also be tormented by plagues,[567] disasters, by falling into hell, and so forth. For that reason as well, the language of signs and its meaning must not be disclosed to those who do not have samaya. Brother means a yogin, and sister a yoginī.

1.7.4 “He who shows one finger[568]
Is saying ‘welcome.’[569]
Two indicates ‘well met.’
The gesture of ease is made known
By squeezing the left thumb.” [1.7.2]

1.7.5 One finger means “welcome.” The gender of the pronoun he is not determined by a rule, thus this pronoun can also be understood to indicate “she.”[570] Two means “two fingers.”

1.7.6 “He who presents the ring finger
Should be offered the little finger.[571]
He who presents the middle finger
Should be offered the index finger.” [1.7.3]

1.7.7 The index finger is the forefinger.

1.7.8 “He who shows the ring finger
Should be shown the neck.
He who shows a turban[572]
Should be shown a trident.” [1.7.4]

1.7.9 He who shows a turban[573] means that he uses his thumb to hold down the little and ring fingers and displays the gesture of putting a turban on his forehead with the remaining two fingers. A trident means he uses his thumb to hold down his little finger and forms the gesture of a trident with the remaining three fingers.

1.7.10 “He who points at his chest[574]
Should be shown the part.
He who points at the ground
Should be shown the mouth.”[575] [1.7.5]

1.7.11 The part is a hair-part that is above the middle of the forehead. The mouth is an open mouth.

1.7.12 “He who displays a furrowed brow,
With topknot undone, should be addressed.[576]
He who points at his forehead
Should be shown the gaze.”[577] [1.7.6]

1.7.13 The gaze is the eyes.

1.7.14 “He who shows the sole of his foot
Should play with complete delight.[578]
A gesture should be answered[579]
With a counter-gesture according to the samaya.” [1.7.7]

1.7.15 The one who is delighted[580] is the yogin. Gesture means displaying a single finger, and the others. With a counter-gesture means the showing of two fingers, and the others. Should be answered means “should be revealed.” According to the samaya means according to the agreed-upon convention.

1.7.16 “On that occasion, the yoginīs will say,
‘O my deeply compassionate son!’
If they display a garland in their hand,
They are saying, ‘Let us meet there.’ [1.7.8]

1.7.17 “After the garland has been cast, they say,
‘Keep the samaya, true vow holder!’[581]
After resorting to the divine setting,[582]
At the so-called ‘external’ meeting,[583]
He should do everything
Exactly as the yoginīs say.” [1.7.9]

1.7.18 On that occasion means at the time when the gestures are answered. A garland in their hand refers to the gesture of pulling a garland from the their hair. The phrase casting the garland refers to their casting of the garland toward the yogin. Both of these can be done either in reality or by gesture, but everything should be displayed using the left hand. Vajradhara teaches the meaning of casting the garland in the part beginning "keep your samaya."

1.7.19 Vajragarbha asked, "O Blessed One, what are the meeting places?"[584]

The Blessed One replied:

1.7.20 "There are pīṭhas and secondary pīṭhas,
The kṣetras and secondary kṣetras,
The chandohas and secondary chandohas,
The melāpakas and secondary melāpakas,
The pīlavas and secondary pīlavas,
And the śmaśānas and secondary śmāśanas. [1.7.10]

1.7.21 "These are the twelve bodhisattva levels.
A lord of the ten levels,[585] and a protector,
Is defined by these, but not by others." [1.7.11]

1.7.22 The twelve refer to the pīṭhas and the rest. They are called "levels" because they come to be on them. Who comes to be on them? Buddhas and the bodhisattvas. A bodhisattva, when excluding the bodhisattva level attained by ordinary people[586] and the level of buddhahood,[587] is referred to as a lord of the ten levels. A protector is a buddha, and a buddha is referred to as the lord of the eleventh level. This is the syntactical structure.

1.7.23 To state which levels[588] refer to them, Vajradhara says “these” indicating the pīṭhas and the other grounds. The idea is that these grounds, the pīṭhas and the rest, are the seals of the wisdom levels of the Conduct of Conviction, Joyful, Stainless, and other levels up to the All-Illuminating. Not others refers to other grounds not included among the pīṭhas and so forth, the sense being that there is no distinction between the seal and that which is sealed by it.[589] This is the intended meaning. [1.7.11]

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

The Blessed One replied:

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

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

1.7.27 Nagara is Pāṭaliputra.

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

1.7.29 “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]

1.7.30 In the middle of the salty ocean is the description of Harikela.

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

1.7.32 The island rich in gold is Suvarṇadvīpa.

1.7.33 “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]

1.7.34 In their vicinity means nearby.[590]

1.7.35 “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]

1.7.36 A pond is an elongated pond.

1.7.37 “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]

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

The Blessed One replied:

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

1.7.40 The *preta* fortnight is the dark fortnight.[591]

1.7.41 “The wise yogin should consume
Someone hanged, slain with a weapon,
Or one who returns seven times.[592]
He should kill after earnestly arousing compassion.” [1.7.21]

1.7.42 Someone hanged is someone hanged from a gallows.[593] Arousing compassion means that he should consider the suffering of the specific victim. Wise means “intelligent.”

1.7.43 “There is no success without compassion,
Therefore compassion should be aroused.
Because of this essential rite,
One always repels[594] wicked beings.” [1.7.22]

1.7.44 Wicked beings[595] are those who are hostile toward the Mantra Vehicle.[596] One uses every rite, every impetus to convert them to the Mantra Vehicle. Essential means as a primary method.

This describes compassion.

“He should think:

1.7.45 “ ‘The day is the blessed vajrin,[597]
And the night is said to be the wisdom aspect.’ ” [1.7.23]

1.7.46 Vajradhara also teaches about the wisdom aspect with the part beginning “he should think.” He should think means “he should regard.” There are only two time periods,[598] Hevajra and his wisdom aspect. Therefore, since the two encompass all activities, every activity becomes virtuous.

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

1.7.48 Vajradhara teaches also another means with the verse beginning “there is nothing he must not do.” Here means when identifying as Hevajra.

1.7.49 “ ‘As in myself, so too in beings,
Thus as the self I am supreme.’
Reflecting thus, the one in union
Should commence eating, drinking, and the rest.” [1.7.25]

1.7.50 So too in beings, the conviction is as in myself.[599] Thus means collectively and as the self. I am supreme means “I am the blessed lord Hevajra.”

1.7.51 “While maintaining the state of Śrī Heruka,
All movements of the body
And all verbal utterances, however many there are,
Are mantra and mudrā.”[600] [1.7.26]

1.7.52 While maintaining the state means when firmly identifying as Heruka.

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

1.7.54 Nondual knowledge is free from false appearances. It is *śrī*, “glorious splendor,” that is to say, supreme radiance.[601] Causes and so forth indicate the cause (*hetu*) and nature (*svabhāva*). The emptiness of the two, that is to say lacking both cause and nature, is what is meant by the syllable *he*. The sense is that it is emptiness and a state without signature marks. The subsiding of conjecture means “free from conceptual deliberation.”[602] The syllable *ru* expresses the meaning of the word *ru*, “cutting up.” The derivation process involves the elision of the remaining letters after *r* and the shortening of the vowel.[603] Emptiness is without any signature marks and cannot be expressed in words. Knowledge has that nondual aspect, since it takes as its support this emptiness and so on. This is the meaning of the two syllables in the middle.[604]

1.7.55 If this knowledge takes that emptiness and so forth as its support, how can it be nondual considering that there would be the duality of the support and the supported? For that reason we have the fourth syllable, *ka*. The phrase without any location means that Hevajra has no location whatsoever. This is the meaning of the syllable *ka*, which was derived by leaving out the remaining letters.[605] The emptiness of all phenomena is precisely that which is without any identifying characteristic and cannot be expressed in words. And this emptiness of all phenomena—phenomena that are merely appearances in one’s own mind—manifests as luminosity[606] once the erroneous dualistic perception wanes. Therefore, it is not different from the mind itself and thus is mere self-awareness. There is no dualistic nature of support and supported. This is what is intended. Why then is it said that nondual knowledge takes as its support this emptiness, and so on? Because it experiences it.

1.7.56 This explains the ultimate reality of Śrī Heruka, the Glorious Heruka, in order to indicate that this too should be occasionally brought to mind.

1.7.57 “Any creatures whose flesh
Is eaten by intelligent yogins
Comes under their control,
Through the union of vajra and skull cup.” [1.7.28]

1.7.58 With the verse beginning “any creatures,” Vajradhara teaches the benefits of ingesting human flesh. Comes under their control means that this being will be guided by them in the next birth.

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

1.7.60 This concludes “The Ascertainment of the Language of Signs and the Pīṭhas,” the seventh chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

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

1.8.1 “I will now teach the yoginī circle.

1.8.2 Circle has the same meaning as “maṇḍala,” “great city of liberation,” and “the abode of Paramādya.” It is of two types, according to the distinction of support and supported. Without it, there can be no practice of the three samādhis.[607] And this practice, since it has not been taught in the chapter on the deities,[608] will be taught here. Therefore, Vajradhara teaches the line beginning “now.” The yoginī here is Nairātmyā. The circle where she is the principal deity is 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, following logic,
And then the deities in the order of arising.” [1.8.1]

1.8.4 In the expanse of space means the following. Once one’s mind, in which all things appear, has been cleared of appearances through the cultivation of the awakening to emptiness, it shines forth as the infinite space. This is the realm of space, in which one performs the cultivation. The phrase visualize a bhaga means that one should visualize a bhaga, which, because it has the same triangular shape and the capacity to dispel all obscurations, represents the great seal of the dharmodaya, brilliant white as the autumn moon. One should…perform the meditation within it, meaning that one should meditate on the support circle in the center of that bhaga. To state how this is done, Vajradhara teaches the lines beginning “first the circle.” This is the brief instruction.

1.8.5 “The circle is earth, first is water,
Following logic is the oblation eater,[609]
The deities is great wind,
And in the order of arising is the meditator.” [1.8.2]

1.8.6 The verse beginning with “the circle is earth” provides an explanation of the preceding verse. According to Dharma conventions, the words circle and so forth refer to the maṇḍalas of earth, water, fire, and wind. The phrase in the order of the arising indicates the meditator.

1.8.7 Alternatively, a circle can refer to a maṇḍala, but here circle refers specifically to the maṇḍala of the earth element, as it is primary. That is specifically earth. Thus Vajradhara says “the circle is earth, following logic.” The water maṇḍala comes before the golden maṇḍala,[610] thus Vajradhara says “first is water.” The term “logic” refers to correct knowledge, which is light insofar as it is luminous by nature. Therefore logic is light because it has the same quality. Vajradhara therefore says “following logic is the oblation eater.”[611] The mother and father of the deities release wind, not sexual fluid, which is what the deities arise from. Therefore, since it causes the deities to transform, it is called “deity.” Accordingly, Vajradhara says the deities is great wind. The meditator gains accomplishment in the same way as the arising of the deities is visualized. Therefore, Vajradhara says “and in the order of arising is the meditator.”

1.8.8 Because one may wonder what this is about, Vajradhara teaches the verse beginning “the circle:”

1.8.9 “The circle that arises from the dharmodaya
Has two enclosures,[612] is pure, [613] and is free of faults.
One enclosure contains lotus stamens,
And the other is known to contain a triangle.” [1.8.3]

1.8.10 The dharmodaya is specifically a triangular symbol. Within it, the circle arises as described through the transformation of the four maṇḍalas, beginning with the earth. Why? Because it is derived from the four great elements. What is that circle? It is the support maṇḍala with qualities of being square and so forth. As will be taught:

1.8.11 “You have explained our circle
As adorned with long and short garlands of pearls.
It has four corners, four doors,
And is decorated with strings of diamonds.”[614]

1.8.12 It has two enclosures means that it has two “citadels.” Is pure means that it is made of the five precious gems[615] of supreme brilliance. Free of faults means that, being a citadel of great liberation, it has no faults. Contains lotus stamens means that it contains an eight-petaled lotus with conspicuous stamens. A triangle means that the dharmodaya contains the estate of a temple palace, which is contained within it but extends beyond the lotus. The mind of the meditator, free from appearances and resembling a pure, translucent crystal, should pervade this double enclosure.[616]

1.8.13 “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]

1.8.14 In its center means in the center of the circle with the two enclosures. A corpse means “corpses” in the plural. Which is identified with the fifteen seats means that the corpses serve as seats for the fifteen yoginīs, and are arranged so that there is one for each yoginī. Of it means “of the corpse,” that is “of its navel.” The moon disk is the full moon. The seed syllable is the letter of the seed syllable.

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 What is the seed syllable like? Next, a sun surmounts that, meaning one next visualizes the seed surmounting—sitting on—a sun that is above the visualized moon. In the phrase the meeting of the two is great bliss, "the meeting of the two" refers to the meeting of the moon and the sun. It is "great bliss," another form of same taste,[617] the great bliss of liberation experienced by all the tathāgatas. This great bliss, moreover, has four aspects: (1) the seed syllable upon the sun disk is the bliss of application; (2) the emblem arising from that seed syllable is the principal bliss; (3) the seed syllable contained within that emblem is the bliss of distinction; and (4) the infinite maṇḍala of yoginīs that emanates from that seed syllable—and is reabsorbed—is the bliss that benefits of others.

1.8.17 How, then, do the sun and moon arise in this context? Vajradhara teaches the lines beginning "the vowels." In the mind of the meditator that resembles a pure translucent crystal and pervades the double enclosure, the vowels have the nature of all the yoginīs who are included in the aspect of the fifteen vowels. They are present in the form of the moon, meaning that the moon is a transformation of them. On top of precisely this moon there appear the consonants, the line of thirty-four consonants that have the nature of all buddhas. It is present in the form of the sun, which means that the sun is a transformation of them.

1.8.18 "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[618] has equality." [1.8.6]

1.8.19 What is taught as the meeting of the moon and the sun refers to Gaurī and so forth, who are their transformations. These are the fifteen yoginīs. This demonstrates that the yoginīs have the same nature as Vajradhara, insofar as they are suffused with great bliss.

1.8.20 Now, in order to show that they also have the nature of the five tathāgatas as the five wisdoms, Vajradhara teaches the lines beginning “the moon has.” In short, the five wisdoms of the buddhas are the mirror-like wisdom, the wisdom of equality, the wisdom of discrimination, the wisdom of accomplishing activities, and the wisdom of the perfectly pure dharmadhātu. Among these, the moon, as it is known among people, has the mirror-like wisdom as its nature, and the sun—the one with seven horses[619]—has equality, that is to say, it has the nature of the wisdom of equality.

1.8.21 “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]

1.8.22 The emblem of one’s deity arises from and is connected to the seed syllable. It is discrimination, meaning is that it has the nature of the wisdom of discrimination. All refers to the multitude of yoginīs who emanate from the seed syllable contained within the deity’s emblem. The word “all” also indicates that they are all-pervading. One refers to their becoming one when reabsorbed into the same seed syllable. Accomplishing means “the wisdom of accomplishing activities. Their perfection indicates the arising of the complete form of one’s deity by means of the transformation of the moon, sun, emblem, and seed syllable.[620] The pure dharmadhātu is the wisdom of the perfectly pure dharmadhātu.

1.8.23 “The intelligent yogin should cultivate
The five aspects following the methods that were taught.
The vowels and consonants in union
Are the cushion of Vajrasattva.”[621] [1.8.8]

1.8.24 He should cultivate the five aspects,[622] meaning mirror-like wisdom and the rest. Intelligent means knowledgeable. The vowels and consonants in union indicates the forms of the moon and the sun. A cushion is a seat. Whose is it? Vajrasattva's, that is, Sattvavajra's.

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

1.8.26 Who is Sattvavajra? The embryo arising from the syllable. He is the one who arises from the syllable connected to the embryo, meaning the one who arises from the seed syllable at the core of the emblem. In this context, both words, "vajra"[623] and "embryo," denote the emblem,[624] and sattva denotes the seed syllable, such as *hūṁ*. In the phrase "the syllables *hūṁ*, *phaṭ*, and so forth," the words "and so forth" indicate that the syllables *āḥ* and *oṁ*, wisdom and means, the melting of the bodies, and so forth, are not needed in order to cause the arising of the principal deity in the maṇḍala of Nairātmyā.

1.8.27 If it does not arise from the melting of the wisdom deity, where does it arise from? To answer this, Vajradhara teaches the lines beginning "one should visualize." In the phrase sattva image, "image" means the emblem, and "sattva" means the syllable in the core of the emblem. The "sattva image" is the image contained in the sattva. The chief deity of the maṇḍala arises from it—that is to say, the master of the maṇḍala, Nairātmyā.

1.8.28 "With faces, emblems, and the rest as before,
They shine like a moonstone jewel.
Thus, they are all perfectly formed
As the nature of wisdom and means." [1.8.10]

1.8.29 As before means as described in terms of Dharma conventions. In the phrase “with the face, emblems, and the rest, “face” means countenance,[625] and “emblems” refers to the knife, skull cup, and khaṭvāṅga. And the rest implies clothes, adornments, and so forth. A moonstone jewel refers to the full moon, and denotes that which is described as precisely shining as such. This also serves as a secondary characteristic, meaning that the moon seat also shines like the moon. Thus means “like the chief deity of the maṇḍala,” but not on the basis of the melting of the moon, as in the case of the chief deity of the maṇḍala. They all are all the deities of the maṇḍala, beginning with Gaurī.[626]

1.8.30 How is this so in terms of the nature of wisdom and means?[627] Vajradhara teaches the verse beginning “the vowels are wisdom”:

1.8.31 “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]

1.8.32 The particle *iti*[628] is used in a causal sense, meaning "because" the vowels are wisdom and the consonants are means. In what way do the vowels and consonants apply to these yoginīs? Vajradhara teaches the lines beginning "reflecting the distinction." The moon and sun have the nature of the vowels and consonants, respectively. Reflecting the distinction between these two means "because of making them manifold." This means that fourteen moons and fourteen suns are emanated from Sattvavajra himself, who has the form of the seed syllable inside the emblem[629] on the moon disk in Nairātmyā's heart, and then placed upon the fourteen goddesses' lotus seats that sit atop corpses. From them means from the moon and sun located on their individual seats. Gaurī and the others means Vajrā, Gaurī, and the other yoginīs.[630] Do they all have the same seed syllable, since the moon and sun are the same for all of them? No, they do not. To explain this, Vajradhara teaches the line that begins "the distinction of phonemes." There, "phoneme" means "letter," that is to say, "seed syllable." The distinction is the act of differentiating it, referring to each of the seed syllables. For each means for each of the yoginīs.

1.8.33 Regarding these, the seed syllable of Nairātmyā is the first vowel.[631] The seed syllables of Vajrā, Gaurī,[632] Vāriyoginī, and Vajraḍākī are, respectively, the second through the fifth vowels. Pukkasī, Śabarī, Caṇḍālī, and Ḍombī are assigned the sixth through the ninth vowels. Gaurī,[633] Caurī, Vetālī, Ghasmarī, Bhūcarī, and Khecarī are assigned the tenth through the fifteenth vowels.

1.8.34 The knife arises from the seed syllable, so that the seed syllable is at the center of the knife. This is followed by emanation from and reabsorption, after which all the goddesses manifest perfectly from the moon and the sun, the seed syllable, and the emblem.[634] [1.8.11]

1.8.35 With the verse starting with "because the five," Vajradhara teaches their distinct locations:

1.8.36 “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]

1.8.37 The “inner enclosure” is the inner part, as this is the resting place of the five aggregates. The phrase “should reflect on” is to be syntactically connected to the object “yoginīs.”

1.8.38 “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]

1.8.39 Indra’s direction is the eastern direction. Yama’s is the south.[635]

“In the outer enclosure are:

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

1.8.41 In the outer enclosure, the four starting with Gaurī are located at the four gates, beginning with the east. Pukkasī and the remaining three are at the corners in the intermediate directions, starting with the northeast.

1.8.42 “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]

1.8.43 The lines beginning “Bhūcarī and Khecarī”[636] mean the following. The root √*av*[637] has the meaning of “protection,” “motion,” or “favor.” The suffix *ati* is added to it in the same way as it is in the word “dwelling,” *vasati*.[638] The word *adhavatī* means *adho'vatī*, “the one who protects below,” whereas the word *ūrdhvavatī* stands for *ūrdhvam avatī*, “the one who protects above.”[639] The word *adhavatī*, which refers to Bhūcarī, is obtained by removing the last letter from the part *adhas* (“below”), and the first letter from the part *avatī*. The word *ūrdhvavatī* refers to Khecarī. The phrase *sthitau etau* (“these two are established”) is the same as *ete sthite*.[640] Bhūcarī is present with the nature of existence, as her activity concerns the lower destiny. Precisely for this reason, she faces downward. Khecarī is present with the nature of nirvāṇa, as her activity concerns the higher destiny. For precisely this reason, she faces upward.

1.8.44 “All the goddesses are:

1.8.45 “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]

1.8.46 In the phrase holds a knife and skull cup, “holds” means “wields.”[641]

1.8.47 “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]

1.8.48 The masculine form *viśuddhena* (“in their pure aspect”) should be read as the feminine form *viśuddhyā*. Pure means that the mudrās are pure, while *mudrakā* just means mudrā.

1.8.49 “They are all described
Just as[642] Nairātmyā Yoginī.
They wield a skull cup with one hand,
While holding a knife in the right.” [1.8.18]

1.8.50 Just as[643] means “in the following way.” To explain which way, Vajragarbha speaks the lines beginning “with one hand.”

1.8.51 “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.”[644] [1.8.19]

1.8.52 They are blazing and radiant, meaning that their bodies are blazing and their minds are radiant.

1.8.53 In the verses that begin with “their knives,” Vajradhara indicates the true nature of the knife and the rest.

1.8.54 “Their knives are poised to cut
The six faults, pride and the rest.
The lotus vessel[645] contains a head—
The false concepts of existence and nonexistence.” [1.8.20]

1.8.55 Where he says “the head,” one should supply “in reality.”

1.8.56 “They drink the blood of the four māras
In order to attain accomplishment.
The khaṭvāṅga represents emptiness,
And the corpse indicates means.”[646] [1.8.21]

1.8.57 The blood is located in the lotus vessel.[647]

1.8.58 “If one visualizes the circle[648] like this,
One will swiftly attain accomplishment.
In the first stage she[649] should be visualized as black,
And in the second as only red.”[650] [1.8.22]

1.8.59 Swiftly means quickly.

1.8.60 “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]

1.8.61 “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]

1.8.62 The yoga of the six phases is so-called because these six colors indicate the six bodies for the yogin who has an ardent passion to attain the sameness with the six cakravartins. And afterward means “later,” when ardent passion has been reached. The meaning is that one meditates on the one that ends with cessation, which is simple innate joy.[651]

1.8.63 This is the yoga of the blessed Nairātmyā, Which is taught here in the eighth chapter. In it there are three samādhis, Which have the nature of the three bodies.[652]

1.8.64 Here, the mantra practitioner who is authorized to perform this meditation should visualize, early in the morning, the seed syllable of Nairātmyā ringed with light on a moon disk in his heart. He should wash his face and so forth, perform the protection rite for the area, himself, and the yoga, and then enter the meditation place. Sitting on a comfortable seat, he should incant the argha offering with its mantra and, visualizing in the sky before him the maṇḍala of Nairātmyā that includes all the tathāgatas, offer worship, employing for that purpose the eight offering goddesses who are emanated from the seed syllable in his heart.

1.8.65 "Gaurī holds the 'deer-marked one,'
Caurī holds a vessel with *mārtaṇḍa*,
Vetālī has water in her hand,
And Ghasmarī holds medicines.

1.8.66 "Pukkasī has a vajra in her hand,
Śabarī holds the 'nectar,'
Caṇḍālī plays a ḍamaru,
And Ḍombī embraces his neck."[653]

1.8.67 In front of the maṇḍala, he should perform the confession of his wrongdoings and so forth, saying "I confess all my wrongdoings, and rejoice in all the merit of all the noble and common people. Until the moment of awakening, I take refuge in the Buddha, I take refuge in the Dharma, and I take refuge in the Saṅgha. I set my mind on unexcelled, perfect, and complete awakening in order to benefit all beings, to bring them happiness, and to cause them, in accordance with their capabilities, to attain the threefold awakening." He should subsequently engender loving kindness that aims to bring them divine enjoyments, compassion that aims to remove all their suffering, sympathetic joy at their not being deprived of happiness, and equanimity that wishes upon them everything that is good and wholesome, both mundane and supramundane.

1.8.68 Then, after giving rise to the mind in which all phenomena appear, he should resolve that this is just the mind that arises erroneously with the appearance of objects, even though there are no objects to be grasped, just as in a dream. To free himself from his erroneous perception, he should let go off all objective appearances, such as blue and yellow. Then, he should see that his own mind, from which everything appears,[654] simply shines forth, infinite and free from appearances like the stainless autumn sky at noon. This is the mind of awakening in its ultimate sense. This is the perfection of wisdom in its primary meaning. And just this is the supreme knowledge of emptiness. Cultivating this, he should perform the empowerment with the mantra, "*Oṁ, I am of the vajra nature of the knowledge of emptiness.*"[655] Then,

1.8.69 "In front one should visualize *ra* becoming a sun.
In its center, the syllable *hūṁ* becomes a crossed vajra,
That same vajra should be visualized
Becoming a wall, canopy, and enclosure as well."[656]

1.8.70 Next, he should visualize the great dharmodaya symbol located above.[657] It is triangular in shape, hollow inside, and white like the autumn moon. Within it is the square maṇḍala of earth that is yellow in color. Above it is the round, white maṇḍala of water; above that is the triangular, red maṇḍala of fire; and above that is the bow-shaped, black maṇḍala of wind. Transforming these, he should visualize a temple palace mounted on a crossed vajra on the pericarp of a large, multipetaled lotus.[658] The palace is made from the five gems[659] of supreme brilliance.

1.8.71 It has four corners, four doors, And is adorned with four gateways. The sixteen offering goddesses Offer worship at the four altars.[660]

1.8.72 It is adorned with long and short garlands, And is decorated with strings of diamonds. It resounds with the sound of bells Fixed to multicolored banners fluttering in the wind.[661]

1.8.73 In its inner enclosure, the yogin should visualize an eight-petaled lotus with five corpse seats on its pericarp and the petals in the cardinal directions,[662] four more in the corners of the outer enclosure, four at the doors, and one each below and above.

1.8.74 Then, the meditator should place his own infinite mind—generated as previously to resemble a translucent crystal—in the heart of the corpse that forms the central seat, and condense it into a ring of fifteen vowels. He should visualize this transforming into a full moon, and above it, a ring of the thirty-four consonants transforming into a sun disk. Above this, the syllable *aṁ*[663] becomes a knife with the syllable *aṁ* in its center. From this syllable *aṁ*, he should emanate all the tathāgatas in the form of the fifteen yoginīs, and should subsequently withdraw them into that same syllable. The yogin should then visualize the moon, sun, knife, and seed syllable transform into the blessed Nairātmyā. She is

1.8.75 Black in color, greatly fierce, And adorned with the five mudrās. She wears a circlet, earrings, a necklace, Bracelets on her wrists, and a waistband.

1.8.76 She is clad in a tiger skin, blazes with light, Has upward-flowing tawny hair, Two arms, and a single face, Scowls, and has red eyes.

1.8.77 To her left is a skull cup and khaṭvāṅga,[664] And in her right she holds a knife. She dances in the *ardhaparyaṅka*[665] posture, Shining like the moon atop a moon seat.

1.8.78 She is adorned with the four syllables Located on the four lotus cakras, And is resplendent with the bright seed syllable Inside the knife on the moon in her chest.[666]

1.8.79 Thus is the first samādhi called the first yoga,[667] which corresponds to the svābhāvikakāya.

1.8.80 Next, the yogin should emanate fourteen moon disks from the seed syllable inside the emblem in his heart, placing each of them on the chest of the corpse seats. He should subsequently emanate from the same seed syllable fourteen sun disks, placing them upon the moon disks. After the moons unite with the suns, the seed syllables appear on the suns. Among these, in the inner enclosure on the suns in the cardinal directions starting from the east, the syllables are, respectively, *ā*, *i*, *ī*, and *u*.[668] In the outer enclosure, upon the suns in the corners starting from the northeast, the syllables are, respectively, *ū*, *ṛ*, *ṝ*, and *ḷ*. On the suns at the doors, starting from the east, they are, respectively, *ḹ*, *e*, *ai*, and *o*. The syllable *au* is on the sun below, and *aṃ* is on the sun above. From each of these seed syllables arises a knife, with the same seed syllable nested within it.

1.8.81 Then follows the emanation and gathering, after which the fourteen yoginīs arise from the transformation of the moon, sun, knife, and seed syllable. They are all identical to the yoginī Nairātmyā. On the petals in the cardinal directions are Vajrā, Gaurī, Vāriyoginī, and Vajraḍākī. In the corners are Pukkasī, Śabarī, Caṇḍālī, and Ḍombī. At the doors are Gaurī, Caurī, Vetālī, and Ghasmarī. These twelve are facing Nairātmyā. Below is Bhūcarī facing down, and above Khecarī facing up. They all have their respective seed syllables in the center of the knife atop the moon in their hearts.

1.8.82 Next, the yogin should summon the wisdom maṇḍala with light rays that emanate from the heart mantra, use the syllable *hūṁ* to dispel vighnas, and offer the argha offering, consisting of water for the feet, to the wisdom deities in the sky after first incanting it with its mantra. Then, he should recite *jaḥ hūṁ vaṁ hoḥ*, using these syllables to draw the wisdom maṇḍala into the samaya maṇḍala, cause the wisdom deities to enter, bind them, and bring them under control. He should imagine they become of same taste, merging like water and milk.

1.8.83 Next, as their identical nature, the yogin should see Vajrā present in his aggregate of form, Gaurī in his aggregate of sensation, Vāriyoginī in his aggregate of perception, Vajraḍākī in his aggregate of mental formations, and Nairātmyā in his aggregate of consciousness. He should see Pukkasī as present in the element of earth, Śabarī in the element of water, Caṇḍālī in the element of fire, and Ḍombī in the element of wind. He should see Gaurī as present in his sensory base of form, Caurī in his sensory base of sound, Vetālī in his sensory base of odor, Ghasmarī in his sensory base of flavor, Bhūcarī in his sensory base of tangibility, and Khecarī in his sensory base of phenomena. He should see Vajrā as present in his sensory base of vision, Nairātmyā in his sensory base of hearing, Gaurī in his sensory base of smelling, Vāriyoginī in his sensory base of tasting, Vajraḍākī in his sensory base of tactility, and Nairātmyā in his sensory base of the mind. He should see Nairātmyā as established in his hatred, Vajrā in his delusion, Vāriyoginī in his desire, Gaurī in his pride, and Vajraḍākī in his envy.

1.8.84 All of their bodies are empowered by the syllable *oṁ* on their heads, their speech is empowered by the syllable *āḥ* in their throats, and their minds are empowered by the syllable *hūṁ* in their hearts. In this way, he should resolve that the others all also have pure natures with regard to the aggregates, elements, sensory bases, afflictive emotions, and emotional defilements.

1.8.85 Next, he should draw in all the tathāgatas with the light rays issuing from the seed syllable in his heart, place them in the sky before him, make offerings to them through the eight mātṛs who have been emanated from the seed syllable in his heart, and request the consecration. The tathāgatas should then be visualized consecrating the lord of the maṇḍala and the maṇḍala deities with five jeweled jars filled with the water of the five wisdoms.

1.8.86 Five yoginīs should be sealed[669] with their family lords Who have arisen from the water of consecration— Citta, Śāśvata, Ratneśa, Lokeśa, and Amoghasiddhi.

1.8.87 The yoginīs who dwell in the corners should be sealed With Citta, Śāśvata, Ratneśa, and Lokeśa, And likewise the yoginīs who guard the doors. The ones below and above are sealed with Moha and Rāga.[670]

1.8.88 After that, the yogin should emanate the eight offering goddesses[671] from his heart mantra,[672] let them take their positions and make offerings, and then gather them in. On that occasion, after the first six goddesses offer worship with the slightly inclined bowls they hold in their hands, the offering substances should flow naturally into the skull cups in their hands, thereby satisfying themselves.[673] The eighth goddess[674] should embrace the neck of the master of the circle,[675] and the remaining seven deities of the maṇḍala should enter into her[676] through the "pulsating" yoga. And thus the blessed vajra-lady, producing a vajra from her own lotus-place,[677] will partake them all.

1.8.89 Following the sequence black, red, Yellow, green, blue, and white,[678] He should contemplate the circle and its leader As simple innate joy.[679]

1.8.90 This is the second samādhi called the supreme ruler of the maṇḍala, which corresponds to the sambhogakāya.

1.8.91 Next, impelled by the master of the maṇḍala, all the yoginīs in turn emanate forms of their bodies like clouds and perform whatever is beneficial for the world, and then gather these clouds back into their bodies. Among them, the four door guardians and Bhūcarī in turn establish beings in the faculties of faith, energy, mindfulness, samādhi, and wisdom. Khecarī establishes them in the powers of faith, energy, mindfulness, samādhi, and wisdom.[680] Pukkasī establishes them on the bodhisattva levels Joyous, Stainless, and Luminous. Śabarī establishes them on the levels Radiant, Difficult to Conquer, and Manifest. Caṇḍālī establishes them on the levels Far Reaching and Immovable. Ḍombī establishes them on the levels Auspicious Intelligence and Cloud of Dharma.

1.8.92 The remaining yoginīs establish them on the level of the five buddhas.[681] Among them, the four goddesses of the cardinal directions establish beings in the four wisdoms—mirror-like wisdom and so forth—whereas the blessed Nairātmyā herself establishes them in the wisdom of the perfectly pure dharmadhātu.

1.8.93 Thus is the third samādhi called the supreme ruler of activity, which corresponds to the nirmāṇakāya.

1.8.94 When the yogin is tired, he should rest, and draw the blazing syllables of the mantra, arranged mentally as a ring of letters on the moon disk in his heart. He should then perform the recitation attentively, pronouncing the syllables in order until he becomes tired.[682] The mantra consists of the fifteen vowels ending with *svāhā*. Afterward, he should dedicate the merit with the following two stanzas:

1.8.95 May I fully attain the state Of the great vajra bearer of all the buddhas, And may I, through these wholesome deeds, Cause the world to attain it.

1.8.96 May the conduct that leads to full awakening, And which has been described by Bodhivajra[683] As the conduct of realized beings, Become my inseparable companion.[684]

1.8.97 Then, he should condense the maṇḍala into the drop on the seed syllable in his heart, get up at ease, and go about all his activities while identifying with his deity.[685]

1.8.98 At the other juncture of the day,[686] he should enter a temple, sit on a comfortable seat, and assume the form of Nairātmyā. He should emanate the fourteen yoginīs from the mantra[687] in his heart and visualize them entering their respective places. Convinced that his own and their aggregates and so forth are all completely pure and empowered by the three syllables,[688] he should perform everything in the same way as before, beginning with the consecration up to the dedication of merit. He should then draw the maṇḍala back into his heart. He can then get up and perform his activities while identifying with his personal deity. Additionally, he should also offer a bali with the following mantra: *"Oṁ, the letter a, being unrisen from the beginning, is the source of all phenomena. Oṁ āḥ hūṁ phaṭ svāhā!"*[689]

1.8.99 At the end of the last juncture[690] of the day, he should make an argha offering and dismiss the wisdom maṇḍala, saying:

1.8.100 "*Oṁ*, you have benefited all beings And granted accomplishment as appropriate. Now go to your buddha abodes, But please return again.[691] *Oṁ muḥ*."

1.8.101 He should then internalize[692] the samaya maṇḍala and perform the protection rite for the area, himself, and the yoga. When it is time to sleep, he should generate the firm conviction of simple innate joy, and go to sleep. He should practice every day in this way.

1.8.102 "The Dharma instructions of vajra holders[693]
Are based on the two stages.
The stage of arising has been taught."[694] [1.8.25]

1.8.103 Having thus explained one of the two stages, Vajradhara, in order to introduce the second stage as the topic, speaks the lines beginning “the Dharma instructions.” “Stage,” “mode,” “part,” and “side” are synonyms. What is it a “stage” of? Of the yoga. The complete arising of the yogin is his complete arising in the form of the deity in the sequence of mantra, emblem, and so forth. The stage of the yoga that includes this arising is called the stage of arising. The arisen is precisely the innate as the nature of the practitioner and all the rest. The stage of the yoga wherein precisely this innate nature is cultivated with the firm resolve that it is the real nature of the deity and so forth is called the stage of the arisen. The Dharma instructions of the vajra holders, that is to say, the yoga instructions of the buddhas, are based on the se two stages.[695]

1.8.104 Of these two stages, the stage of arising was taught in verse that begins “one should visualize a bhaga.”[696] By implication, it amounts to saying “the stage of the arisen is taught next.”[697] Vajradhara teaches it beginning with “in the expanse of space”:

1.8.105 “In the expanse of space means in the lotuses.
Bhaga is understood as knowledge.
Meditation is meditative attainment,
And its bliss is called the circle.”[698] [1.8.26]

1.8.106 In the lotuses means in the lotus[699] that has the nature of the dharmadhātu. Knowledge is the vajra[700] that has the nature of the path of application. “Visualize” means “insert.” These three[701] are the beginning, and the two types of the innate are the end.[702] “One should perform the meditation within it,” that is to say between these two.[703] Meditative attainment is focused practice,[704] performance, or movement.[705] This is the meditation. The fruit of this meditation is the two types of the innate joy, which are hinted at by the second half of the verse.[706]

1.8.107 The second half of the verse conveys the following meaning. “Following logic” refers to bliss, as it is excellent and devoid of errors. Bliss is “first” because it constitutes the primary cause. And it is “the circle” in the sense that it has the nature of the yoginī circle. On the other hand, that which[707] is “in the order of arising” is the mind of awakening[708] generated by the power of its cause. And that is *devatānām* (“of the deities”); the syllable *nām*[709] indicates that the *devatā*, the “deity,” is something that causes everyone to bow (*nāmayati*), meaning it is above everything.[710] This is to say, it is the blessed Vajradhara.

1.8.108 The line beginning “and its”[711] explains just that. The bliss that is produced by this cultivation is its bliss. It is called the circle, meaning it is designated as the circle of yoginīs, because they are included within the nature of supreme wisdom.

1.8.109 “Following logic is self-awareness
And the deity is the mind of awakening.
In the order of arising is semen.[712]
Accordingly, the innate is of two types.”[713] [1.8.27]

1.8.110 What is "its bliss" like? To answer this question Vajradhara says "following logic." This means that it is unerring and excellent. He explains precisely this by saying "self-awareness" (*svasaṃvedya*). Here, the term *vedya*, "awareness,"[714] expresses the immediate presence of the bliss that is to be accomplished, because it untenable for something that is not directly present to be experienced. The prefix *sam-*,[715] which has the meaning of "correct" (*samyak*), expresses its excellence. The word *sva*[716] expresses the fact that it is free of error, with the understanding that it is experienced only in its natural form, without anything superimposed by errors.[717] "The deity" is a restatement of *devatānām* ("of the deities").[718] Vajradhara states its referent as "the mind of awakening." The very object of "self-awareness,"[719] which has the nature of the dharmakāya, is "awakening" (*bodhi*). Here, "the mind of awakening" means here the "mind" (*citta*) that is the natural outflow of "awakening." It has the nature of the sambhogakāya, because it is connected with subtle form. This means that it is an embodiment of Vajradhara.[720]

1.8.111 What is that bodhicitta? Vajradhara says "in the order of arising." This refers to what has arisen in accordance with how things are, because there is no clinging to an object even though it has form. What is that? Vajradhara says "semen." With this being the case, therefore, meaning "for this reason," the innate joy is of two types, it is twofold.

1.8.112 If this joy is innate, then what would the woman and the man be? To answer, Vajradhara teaches the verse beginning "the woman:"

1.8.113 "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]

1.8.114 In both is in the locative case. The twofold distinction is of the joy.[721] How? Vajradhara says "corresponding to the revealed and concealed." "Self-awareness" is the revealed because it is not obstructed insofar as being without appearances. "In the order of arising" indicates the concealed, insofar as it is somewhat obscured by a bit of form.

1.8.115 "Indeed, there is a twofold distinction in the man,
His semen and its bliss.
In the wisdom aspect too, just as in the man,
There is sexual fluid[722] and there is its bliss. [1.8.29]

1.8.116 "For that very reason,[723] 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]

1.8.117 For that very reason means "because the two are twofold." Four in the feminine gender indicates "four" in the masculine gender.[724] There is a distinction means that there is a distinction within the generality of being the innate joy.

1.8.118 Now, one may object that in fact the four joys are alternately listed as joy, supreme joy, the joy of cessation, and innate joy.[725] But here, they are described completely differently. So, how is there no contradiction? In view of this possible objection, Vajradhara teaches the lines beginning "since the innate." The four joys—joy, supreme joy, and so forth—are cultivated during the stage of arising. In the stage of the arisen,[726] on the contrary, innate joy alone is cultivated as fourfold. This is the meaning. Thus, in this way it has been shown that innate joy can be twofold and fourfold. [1.8.30]

1.8.119 To be complete, there is also a threefold division. This Vajradhara teaches in the verse beginning "the first joy":

1.8.120 “The first joy is the hero.[727]
While[728] supreme joy is the yoginī.
The joy of sexual pleasure is indeed combined;[729]
Its bliss is the means, the omniscient one.” [1.8.31]

1.8.121 The hero is the practitioner, because he has undertaken heroic effort to reach the far shore of the perfection of his own goal and those of others. He alone is joy, because nothing other than joy is suitable to be the enjoyer of bliss. While supreme joy is the yoginī, meaning that she is sought for the joy of sexual pleasure. The joy of sexual pleasure is the third, insofar as it is counted as unifying all the phases of sexual pleasure under the generality of sexual pleasure. Indeed combined means absolutely all, in the sense of “all three.” Vajradhara teaches precisely this with the line beginning “its bliss.” Its bliss means the bliss engendered through meditation. The meditation is the means. The omniscient one is the deity.

1.8.122 In the stage of arising, there are four joys that are cultivated, because of their sequential arising with the intrinsic nature of joy. This is appropriate. In the stage of the arisen, on the other hand, only innate joy is cultivated. Regarding this point, Vajradhara teaches three reasons in the three verses that begin with “joy”:

1.8.123 “Joy involves some bliss.
Supreme joy is superior to it.
During the joy of cessation, there is dispassion.
While[730] innate joy is cultivated through elimination.”[731] [1.8.32]

1.8.124 Their meaning, in short, is as follows. Here, the bliss that is the very "self-awareness"[732] is equal to space, and that which is similar to it is what is to be accomplished. But what is that? It is that which is in accord with how things are, is excellent, and is immediately present, the three meanings that the sequential linguistic units *sva*, *sam*, and *vedya* indicate.[733] These three belong to the innate alone, so it is only this[734] that should always be cultivated. The others should not, since they are characteristically different from what is to be accomplished.

1.8.125 About this, the three verses sequentially teach that the three joys are imperfect, erroneous, and not immediately present in relation to what is desired. Some means "a little" in the sense that joy is not perfect due to its inferiority. Superior means "absolutely superior," superior to that joy,[735] but not to innate joy. The sense is that, being middling, it is not perfect. Dispassion means loss of interest. For that reason, the bliss[736] of cessation is inferior, as it is mixed with suffering. Through elimination means "because of being what is left." While innate joy means "just innate joy." One should connect this part syntactically with the verbal phrase "is cultivated" in the next verse.

1.8.126 "The first comes through the longing for contact,
The second through the desire for bliss,
The third comes from the state of passion's vanishing,
And the fourth should be cultivated through this."[737] [1.8.33]

1.8.127 Longing, desire, and "the wish to obtain" are synonyms. And they, because of involving conceptual thinking, are in error. Therefore, because they involve longing, the first two joys are erroneous. Contact concerns the lotus. The word "connected" should be supplied before "through the desire."

1.8.128 Based on the sequence indicated in the first verse,[738] the third is the joy of cessation, and the fourth is innate joy. This does not, however, reflect the sequence in which they arise.[739] The word passion here refers to excellent bliss [740] because it is the basis for attachment. That vanishes, the state of which is the condition. The joy of cessation arises from that, which is to say that it is characterized by that; it has that as its characteristic.[741] This is the meaning. The joy of cessation is characterized by the vanishing of excellent bliss with the thought, "I have experienced true bliss." Therefore, this joy is erroneous, as it has the nature of a conceptual memory of the bliss that has passed. This is the meaning.

1.8.129 "Supreme joy is called the source of existence,[742]
The absence of passion[743] is nirvāṇa,
And the one with something in the middle is mere joy.[744]
The innate, however, is free from them."[745] [1.8.34] [746]

1.8.130 A source of existence is that from which something arises. This means it is the direct cause.[747] Nirvāṇa is extinction.[748] As for the Sanskrit word *madhya*,[749] that which has a *madhya*, a "middle one," a space in between, can be called the one with something in the middle, since mere joy is the indirect cause. This is because of the grammatical ending that uses a short vowel to convey a sense of possession.[750]

1.8.131 The overall meaning is as follows. At the time of supreme joy as well, excellent bliss does not become present because supreme joy is merely its cause. It also does not become present at the time of the joy of cessation because it has passed away. It is especially not present at the time of joy,[751] as this joy is merely the cause of the cause. Free from them refers to the three causes that do not lead to its presence; innate joy arises only form of excellent bliss alone.[752]

1.8.132 If this is the case, why are the four joys cultivated during the stage of arising at all? Because one marks whatever joy manifests. Why then is only one joy cultivated in the stage of the arisen? Because this stage relies mainly on mental resolution; one continuously makes the innate present.[753]

1.8.133 Having thus taught about innate joy, some people may form the doubt, "We have already done what is necessary, cultivation is pointless." To respond to them, Vajradhara teaches the verse beginning "no one else":

1.8.134 "No one else can explain the innate,[754]
Nor can it be found in anyone.
It is realized for oneself, based on merit,
By attending to the means[755] of the master's lineage." [1.8.35]

1.8.135 No one else means "not even by the Buddha, Vajradhara, and so on."[756] Nor… in anyone means [757] not even in a lord of the ten stages. This is because innate joy, which is to be experienced individually, is beyond the scope[758] of speech and mental conceptualization. This is the idea. How then can that innate joy[759] be taught or studied? This can be done through conventional description, but not in terms of its actual nature, just as it is with learning about the pleasures of the gods and the suffering of beings in hell. When, however, this joy presents itself directly, it can be experienced as it actually is. At that time it is experienced only by oneself and not through the words of others. Vajradhara says precisely this with the phrase "it is only known for oneself." Therefore, cultivation is not pointless at all because it is not possible to make innate joy directly present without perfecting cultivation. It thus has been said:

1.8.136 "The path that I have shown
Extracts the thorn of craving.[760]
The tathāgatas explain it;
You alone can follow it."[761]

1.8.137 One may object that this rule is applied to a path that is not mundane,[762] but innate joy is directly perceivable even for those with ordinary sexual desire. So, even in this context instruction is pointless, not to mention cultivation. The instruction of others is not so important for something that can be directly perceived.[763] For this reason, Vajradhara teaches the lines beginning "based on merit."

1.8.138 He holds the following view: Here, in this context, it is not just worldly innate joy that needs to be accomplished. This is because worldly innate joy has already been accomplished, because it is inferior to the bliss of the progressively higher realms of gods and so on, because it is stained insofar as it is defiled, and because it is the root of the faults of saṃsāra. Rather, the innate joy that needs to be accomplished here is the sky-like innate dharmakāya,[764] which is individually experienced only by tathāgatas, as well as the innate sambhogakāya, which is its natural outflow and characterized by supremely excellent, perfectly pure, constant bliss. Since there is no other way, one has to have firm conviction in this innate joy of the tathāgatas, based on instruction, precisely during worldly innate joy. The one cultivating it knows it for themself once the cultivation has been perfected and the joy has become apparent, but not before. Therefore, study, reflection, and cultivation of it are not pointless.

1.8.139 The means is the path. Attending to it is right meditation. This has many divisions, meaning it is of many types. The lineage to be received from the master is the master's lineage, which he gives to a suitable disciple according to prescriptions, meaning verbal instruction. Verbal instruction is speech directed toward understanding. Understanding indicates realization, and the speech constitutes instruction. Cultivating the means in accordance with the master's oral instructions is to attend to the means of the master's lineage. Through this practice, the innate can be realized, based on merit.

1.8.140 By this, the four causes of realization are taught: living in a suitable location, relying on good people, correct mental aspiration, and previously accumulated merit. Among these, "resorting to good people" is expressed by mentioning the "master's lineage." The "correct mental aspiration" is directly expressed by the mention of "attending to the means." "Living in a suitable location" is taught by implication, because without it practice would be impossible. "Accumulated merit" is expressed by the mention of "merit."

1.8.141 Here,[765] however, it is said "based on merit," and not "based on the previously accumulated merit." Why? Because in the system of mantra, realization is believed to arise based on the merit accumulated mainly in this life, owing to its special means. What is that? The special means consists in the repeated purification of oneself, the world of beings, and the receptacle world [766] every single day through means such as the meditative generation of the circle of the support and the circle of the supported, [767] in accordance with the pledges and in agreement with the means of realization.

1.8.142 "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]

1.8.143 One could doubt that this special means applies to the stage of arising but not to the stage of the arisen since only innate joy is cultivated during the latter. Therefore, Vajradhara teaches the verse beginning "inferior, middling."

1.8.144 To explain this, Vajradhara teaches the verse beginning with "inferior":

1.8.145 "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]

1.8.146 Subtle objects are one's own mind and mental states. Material objects refers one's own body. Devoid of both means the parts of one's body.[768] The six sense faculties are the faculty of sight, and so forth, that empower one's body.

1.8.147 "The various things are the mobile and immobile.
They all, not just me,[769]
Are the same, equal in behavior,
When one cultivates reality as same taste." [1.8.38]

1.8.148 Mobile and immobile refers to external sentient and insentient entities. Not just me means "not just me, Vajradhara, alone."[770] They are equal in behavior, meaning that their consciousnesses are not different from one another. Vajradhara explains how with "when one cultivates reality." This is precisely explained with "as same taste," to convey the meaning "by cultivating same taste."

1.8.149 This is explained in the verse that begins "same expressed equal":

1.8.150 "Same expresses equal,
Its taste is known as the circle.
Same taste means single nature—
This is the sense with which it taught." [1.8.39]

1.8.151 Equal means "alike." This explains the meaning of the first word, "same." The pronoun its refers to the "inferior," "middling," and so forth.[771] "Taste" is synonymous with "essence," "reality," and "nature."[772] What is that taste? It is the circle, meaning that this is the circle of yoginīs that is characterized by the bliss of self-awareness. This explains the meaning of the second word, "taste." Vajradhara teaches the combined meaning by stating that same taste means single nature. Same taste indicates that which has the same taste. Single nature indicates that which has a single nature. This is this sense means "in accordance with the meaning of the individual terms."

1.8.152 How then should one cultivate this state of same taste? Vajradhara teaches the verse beginning “the entire world”:

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

1.8.154 The entire world means all moving beings. They indeed arise from me, meaning “they only arise from me” because it is not the case that there is something else called “I,” apart from mind. They all arise from mind, therefore they arise from “me” alone. The three worlds means all unmoving entities. They too arise from “me,” just as before. All of this refers to both beings that move and unmoving entities. I pervade all of this, because they all have mind as their nature. Not seen to consist of anything else means “not seen to have a nature that is not mind.”

1.8.155 Everything may be mind by nature, but why does it have the nature of great bliss? Because the mind is aware of its own nature, and the very nature of mind is to be empty of duality. Therefore, all instances of mind are accompanied by sky-like knowledge that has the nature of great bliss because their common property is awareness of the emptiness of duality. This[773] teaches the yoga of mental resolution.

1.8.156 Vajradhara teaches the benefit of this[774] with the verse beginning “knowing this”:

1.8.157 “Knowing this, the yogin,
Well focused, will frequently practice.[775]
He will surely succeed, without doubt,
Even if a person of little merit.” [1.8.41]

1.8.158 Even if a person of little merit means “even if he has not accumulated any merit in his previous births.” He surely will succeed[776] by accumulating merit through precisely this yoga.

1.8.159 “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]

1.8.160 Eating means consuming food. Vajradhara says “even asleep” because through repeated, attentive practice one will see in precisely this way in dreams. Continuity refers to the fact that intrinsic “taste” of this very yoga will be sustained. What comes of this continuity? Vajradhara teaches about the great seal. The idea is that it is for the sake of accomplishing the great seal.

1.8.161 The section of the text on the yoga of mental resolution[777] has thus explained the condition of previously accumulated merit.[778] In order to explain correct mental aspiration, [779] Vajradhara teaches the verse beginning “the world”:

1.8.162 “The entire world should be meditated on,
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]

1.8.163 The world refers to world of beings and the receptacle world. Just they alone should be meditated on. Why is there this restriction? Vajradhara says "because it is not meditated on" and the rest. They are not conceptualized with the mind, with conceptual knowledge. Because they are not conceptualized, the restriction "they alone" is used.[780] This is the meaning. But if they are not conceptualized, they would not then be meditated on. About this, Vajradhara said "the thorough cognition," and so forth. The thorough cognition of phenomena is the meditation, but is not meditation at all in the sense of being conceptual. This implies that concepts are fundamentally erroneous.

1.8.164 What then is thorough cognition? Vajradhara teaches the verse beginning "all that is immobile":

1.8.165 "All that is mobile and immobile—
Things such as grass, bushes, vines, and the like—
Is indeed meditated on as the ultimate reality,
With one's own nature as its nature." [1.8.44]

1.8.166 The statement "and the like" includes trees, mountains, oceans, and so on, as well as living things. It is precisely that ultimate reality that should be contemplated, not the reality that was conceptually resolved[781] through various verbal expressions and features. What then is this ultimate reality? About this, Vajradhara teaches the line beginning "with one's own nature." It is called this insofar as it specifically has one's own nature, the nature of one's own mind, as its nature.

1.8.167 "There is nothing beyond their singular nature,
Self-awareness, great bliss.
Accomplishment comes from self-awareness,[782]
And meditation is just self-awareness."[783] [1.8.45]

1.8.168 Their single nature is the reality that was discussed earlier. There is nothing beyond means that there is no other reality. What then is that single nature? About this Vajradhara teaches the lines beginning “self-awareness.”

1.8.169 But only emptiness is the ultimate reality, since it is referred to as the limit of reality. Entities constitute reality, and that reality has a limit, a highest point. In other words, there can be no reality beyond emptiness. Here, however, self-awareness is referred to as ultimate reality. Is this not a contradiction?

1.8.170 There is no contradiction. There is no emptiness that is ever different from self-awareness, since the dharmadhātu is not separable from phenomena. Rather, it is precisely the condition of being devoid of duality, the state of being a mere representation of precisely this aforementioned self-awareness —the awareness that constitutes the reality and true condition of all phenomena—that is emptiness. If this emptiness is the ultimate reality, then it amounts to saying precisely that self-awareness is ultimate reality. So, where is there a contradiction?

1.8.171 Furthermore, emptiness is the ultimate reality only when it comes to the realities of objects, not the realities of subjects and so on. Self-awareness, on the other hand, is itself the ultimate reality of all phenomena because self-awareness is also the ultimate among the realities of objects insofar as it also perceives its own nature by perceiving their emptiness. As for the reality of the subject, self-awareness alone and not emptiness is its ultimate reality, as emptiness is insentient. The other seven supreme realities that are accepted—the reality of the result, the reality of the cause, the reality of the path, the reality of the action,[784] the reality of the agent, the reality of the lord, and the reality of the master—are also the very same self-awareness.

1.8.172 To show this, Vajradhara says “great bliss” and so forth. The great bliss that is described as unparalleled, perfectly pure, and constant bliss is the supreme reality of the result. That is taught when saying “great bliss,” which carries the meaning self-awareness. The meaning is that this great bliss is nothing but self-awareness itself, as it has the characteristic of an existent entity (*bhāva*). The accomplishment is awakening. It will come from self-awareness alone. The meaning is that self-awareness is the supreme reality of the cause, as it is the progenitor of existence (*bhāva*) itself. The word just indicates restriction, conveying the meaning that meditation is nothing but self-awareness. For that reason, it alone constitutes the supreme reality of the path.

1.8.173 “Action[785] consists of self-awareness.
Action is born from oppression.
It is its own remover, it is its own agent,
It is its own king, it is its own master.” [1.8.46]

1.8.174 The phrase consists of self-awareness describes action as having the nature of self-awareness. This means that precisely this self-awareness is the supreme reality of action. How is it action? To answer this question Vajradhara says “from oppression.” Action is of two types—knowing and abandoning. Abandoning leads to the diminution of emotional obscurations and cognitive obscurations, and knowing refers to all the buddhas’ teachings that have the nature of awakening.[786] Among these two, abandoning has been explicitly stated by saying “from oppression,” while knowing is implied. In some sources, there is a variant reading, “from awakening,” which clearly refers to knowing, with abandoning implied. [787]

1.8.175 Action is born means that action takes place and is nothing but self-awareness, as there is no other activity of the path apart from the path itself. The path is the instrument, and the agent is the bodhisattva,[788] the agent who removes the previously mentioned two obscurations and who is the agent of knowing.[789] Accordingly, the bodhisattva who has reached eminence is the supreme reality of the agent.[790] He too is nothing other than self-awareness. Explaining this, Vajradhara says "it is its own remover, it is its own agent," for there is no agent that is different from that self-awareness. This is the idea.

1.8.176 He who possesses the two perfections of "knowing" and "abandoning"[791] is the supreme lord in the world, as he the most supreme in the entire world. He too is nothing but that self-awareness. This is what Vajradhara points out in the phrase "it is its own king." He who, through the full accomplishment of his own goal, always has the power to effect all kinds of benefit for others is the supreme master of beings. He too is precisely that self-awareness, which is what Vajradhara expresses with the phrase "it is its own master."

1.8.177 But who is he? Is he one of the five tathāgatas?[792] No, he is not. To explain this, Vajragarbha speaks the verse beginning "desire":

1.8.178 "Desire, hatred, envy,
Delusion, and pride—[793]
None are worth even a sixteenth
Of that delightful state." [1.8.47]

1.8.179 Desire is Amitābha, hatred is Akṣobhya, envy is Amoghasiddhi, delusion is Vairocana, and pride is Ratnasambhava. In the phrase of that…state, the term *tatpade* is the locative case but is used in the sense of the genitive,[794] conveying the meaning "of that delightful state," meaning self-awareness, the state of great bliss, the great state of Vajradhara. None are worth even a sixteenth means that those five do not amount to even a sixteenth part of self-awareness, because the full perfection of all tathāgatas is included within that self-awareness.[795] This is the idea.

1.8.180 In light of this, the verse beginning "the entire world should be meditated on"[796] teaches the true nature of meditation in order to avoid erroneous meditation. The half-verse beginning "all that is mobile and immobile"[797] teaches the object of this meditation[798] in order to remove limitations with respect to what can or cannot be the object of this meditation.[799] The second half-verse,[800] beginning "is indeed meditated on as the ultimate reality," teaches its form in order to exclude any other form. The next three verses, beginning with "there is nothing beyond their single nature,"[801] explain the greatness of that form of cultivation in order to generate respect, a respect that entails reverence and enthusiasm. A meditation that is suffused with enthusiasm is a reverential meditation. Through the power of enthusiasm it also becomes an enduring meditation. Realization is obtained based on these two.[802] So, in this way, the correct meditation of the means has been taught, which is, in fact, the "correct mental aspiration."[803]

1.8.181 Now, the "master's lineage" should be taught,[804] for the purpose of which one must rely on good people. A "good person" is a good friend, meaning a master who is capable of imparting instructions correctly. Consequently, Vajradhara teaches about the "master's lineage" with the two verses that begin with "The knowledge that arises in the dharmodaya:"[805]

1.8.182 “The knowledge that arises in the dharmodaya
Is sky-like and endowed with a similar means.
The threefold world is born in it,[806]
Reflecting its nature of wisdom and means.” [1.8.48]

1.8.183 As it is a place in which the phenomena of the noble ones (*āryadharma*) arises (*udaya*), it is called *dharmodaya*,[807] meaning the dharmadhātu. Its seal is also called *dharmodaya*.[808] Here, though, the “lotus” is referred to in this way because it has common properties with it, allowing the yogin to generate a strong conviction in it with relation to the lotus.[809] Because knowledge arises in that lotus, Vajradhara says “knowledge that arises in the dharmodaya.” What kind of knowledge is this? Sky-like. Why is it sky-like? Because it is based in the emptiness of duality insofar as it is free of appearances. Why is it free from appearances? Because the experience that is directed toward an object of knowledge that is very intense and captivating does not stray to other objects of knowledge. It could be argued that knowledge would not be sky-like if it is generated by the mind, but that is not how it is because at that time that is how the mind spontaneously arises when it has ceased its activity. Knowledge is called innate for precisely this reason. What else is it like? It is endowed with a similar means. It is both similar to it, because it differs from that sky-like knowledge only slightly, and it is a means, because it accomplishes the benefit of others. Thus it is a similar means. The word *samāna* (“similar,” “same”) becomes *sa*, like in the expression *sapakṣa* (“on the same side”). This refers to pure mundane knowledge that is obtained subsequent to that sky-like knowledge.[810] This knowledge is also nothing but the innate, as it arises spontaneously by itself.[811] The first wisdom[812] is endowed with it, which means it is accompanied by it. What then should one do? One should supply the phrase “should cultivate it.”

1.8.184 But surely, in this process it is specifically the two wisdoms that arise, not any kind of deity. In the mantra system, however, it is specifically the deity that should be cultivated, not just knowledge. To address this possible objection, Vajradhara teaches the lines beginning “the threefold world.” The threefold world comprises the secrets of body, speech, and mind of the buddhas in the ten directions and the three times, with each of the secrets being infinite. The totality of the three worlds is the threefold world, the great Vajradhara. He is born from it.[813] This being the case, one should cultivate this kind of knowledge. In what form is he born? Reflecting its nature of wisdom and means, which means “in the form of wisdom and means.” Wisdom is excellent knowledge,[814] the dharmakāya. Means is the undivided form of the sambhogakāya and nirmāṇakāya that has arisen from the dharmakāya, and the shared property that accomplishes every aspect of the world’s benefit in an unlimited manner. This means that he is born with these two natures.

1.8.185 Though he is indeed born with these two natures, how is he born there? In view of this question Vajradhara teaches the verse beginning “the Blessed Lord”:[815]

1.8.186 “The Blessed Lord takes the form of semen,
And his bliss is known as the amorous consort.
It is the absence of one or many,
Another delight from the sole festivity.”[816] [1.8.49]

1.8.187 The Blessed Lord is the means that comprises the two bodies.[817] The form of semen is the "second innate" that is here taught to be "semen" because it issues forth from sky-like knowledge.[818] Precisely this is his form, thus he has that form. This means that he himself, the Blessed Lord, arises in that form. Why? Because the two are not different insofar as they are the direct outflow of the sky-like knowledge.[819] His bliss indicates that sky-like knowledge, which is taught here as "amorous consort," meaning the wisdom consort.[820] This is because the two are not different insofar as they are the common property of sky-like knowledge.[821]

1.8.188 Someone might object, "Let there be only wisdom but not means, since means entails conceptuality because it possesses features." Vajradhara therefore speaks the lines beginning "it is the absence."[822] It, the means, is the absence of one or many, insofar as its support is absent from being either one or many. Why is that? In view of this question Vajradhara says "from the sole festivity." The same sky-like knowledge is the "festivity" (*kṣaṇa*) because of the celebratory aspect of bliss. Since it is born "from the sole festivity," but not through the power of ignorance, it has a support that is the absence of one or many.

1.8.189 The intended meaning is as follows. Forms, being free from the nature of being either one or many, are not real.[823] Therefore, the emptiness of duality is precisely the fact that all phenomena, which have consciousness as their core nature,[824] do not exist in the manner they appear. This emptiness is directly perceived by sky-like knowledge, which functions with extreme precision.[825] Subsequently, that same emptiness is determined by the knowledge endowed with mental features that is generated by the power of this sky-like knowledge. Even though that knowledge possesses mental features, phenomena are unreal in the manner they appear, like an illusion. This is similar to the appearance of blue, and so forth, which is seen as an external object owing to the intensity with which immature people to cling to objects. As is taught in *The Dhāraṇī "Entering Into Nonconceptuality"*:[826]

1.8.190 “A bodhisattva[827] sees, with knowledge that is undifferentiated from what is known, that all phenomena are equal to the expanse of space. Through the ensuing knowledge, they see all phenomena as illusions, mirages, dreams, hallucinations, echoes, reflections, the image of the moon in water, and as magical creations.”[828]

1.8.191 Therefore, like the sky-like knowledge, its means also consist of great bliss insofar as it perceives the absolute truth.[829] Vajradhara teaches precisely this as “another delight,” meaning that it is precisely a second wisdom because it is perfect knowledge and also because it is great bliss.[830] Additionally, how could the buddhas enjoy all buddha qualities—the seeing of all phenomena in all their aspects, the major and minor marks, and so on— and how could they perform the benefit of the beings, in all its aspects, if there were no means?

1.8.192 “This knowledge is self-awareness.
Its scope is beyond the range of words.
This stage of empowerment is
The knowledge of the omniscient ones and what comprises it.” [1.8.50]

1.8.193 The verse beginning “this knowledge is self-awareness” offers a summary. Everything from the line that begins “it is only known for oneself”[831] is summarized by “this knowledge is self-awareness.” What has been taught as “ho one else can explain the innate, nor can it be found in anyone”[832] is summarized by “its scope is beyond the range of words.” Range of words refers to the use of words, and refers to their function. That its scope is beyond that means their range has been transcended. The part this is the stage of empowerment summarizes the entire stage of the arisen. The “stage of empowerment” is a type of meditation that has as its object the empowerment—empowering through identity—of the nature of beings and the receptacle world by the blessed Vajradhara whose nature is the wisdom and means that includes the body, speech, and mind of all the tathāgatas. Vajradhara teaches precisely this as “the knowledge of the omniscient ones and what comprises it.” The “omniscient ones” are all the tathāgatas, and the “knowledge of the omniscient ones” is the awareness within oneself, as its nature is identical with that of all the tathāgatas. This, in truth, is the state of Vajradhara. The phrase what comprises it refers to everything that moves and does not, which has nothing but that state of Vajradhara as its nature. The compound *sarvajñājñānatanmayaḥ* (“the knowledge of the omniscient ones and what comprises it”) is a compound whose members are logically related.[833]

1.8.194 “Earth, water, wind,
Fire and space
All instantly cease to harm,
And one’s own awareness and that of others is experienced.” [1.8.51]

1.8.195 The two verses beginning with “earth” describe the benefits related to the immediate physical environment of this life. How is it that one is no longer harmed by earth and the other elements? One can, at will, sink into and rise up from the earth, and move unobstructed even through walls and mountains. One is not harmed by poisons, weapons, and so forth. One can lie, sit, stand, or walk above water or beneath it, one is not affected by rain and so forth. The same can be said about fire, wind, and space, as applicable.

1.8.196 One’s own awareness and that of others is experienced means that one knows the past, present, and future minds of oneself and others.

1.8.197 “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]

1.8.198 The meaning of the verse beginning “one will instantly” is obvious.

1.8.199 The two verses beginning from “the entirety” show the superiority of this tantra over other scriptures:

1.8.200 “The entirety of the Vedas, canonical literature,
Ritual procedures, and so on[834]
Will not grant accomplishment unless through purification,
In another life, a later existence.” [1.8.53]

1.8.201 The Vedas are non-Buddhist treatises.[835] Canonical literature refers to the sūtra literature of the Śrāvaka Collection.[836] They are canonical (*siddhānta*) insofar as the end (*anta*) of rebirth is accomplished (*siddha*) through them.[837] Yet, they will not grant accomplishment, meaning that none lead to perfect and complete awakening, including the ritual procedures of pacifying, and so forth, laid down in the mantra system.

1.8.202 One may wonder, “Will perfect and complete awakening not come about in the system of the perfections?”[838] This is answered with the statement beginning “unless through purification.” Purification occurs through the diminishing of the obscuration of the afflictive emotions and the cognitive obscurations. This path is defined as that of the six perfections, whereby awakening will occur. However, this will be in another life, a later existence. The continuity of life in a later birth is precisely what existence, saṃsāra, is. It lasts as long as saṃsāra does, in the sense that there is a succession of births over three immeasurable eons. This means that awakening comes about after such an interval of time.

1.8.203 As awakening in this very life has already been taught in the Yoga tantras, what is the advantage of this tantra over them? In view of this question Vajradhara teaches the verse beginning “but there is no accomplishment”:

1.8.204 “But 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]

1.8.205 There is supreme awakening in this or the very next birth even in other tantras, but not without it, not without innate joy. What, then, distinguishes this tantra from those other tantras? Vajradhara says “Hevajra,” and so on. This means that practitioners should learn only the *Hevajra Tantra* in order to have a complete and correct understanding of what is hinted at in other tantras. The implication is that this tantra is superior to those other tantras.

1.8.206 “Awakening is difficult to attain, so how can it be attained within a single lifetime even if it involves the cultivation of the innate joy?” Should anyone harbor such thoughts, Vajradhara teaches the verse beginning “with the flow of a river’s current”:

1.8.207 “With 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]

1.8.208 A river’s current is a stream of water, and its flow is an uninterrupted continuity. One should remain like that. A lamp’s light refers to a lamp’s flame, which is continuous. One should remain like that. Constantly means “uninterruptedly.” United with reality indicates the yoga of innate joy. One should constantly remain with it, day and night. If this condition is fulfilled, one will certainly accomplish awakening in this very lifetime.

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

1.8.210 The great yoginīs are Nairātmyā and so forth. Their gathering is their meeting, which takes place in the temple palace and in innate joy. The chapter elucidates this, and for precisely this reason is called “The Yoginī Circle,” meaning that it is the title by which it referred.

1.8.211 This concludes “The Meeting,” the eighth chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 9: Pure Aspects

1.9.1 “I will now teach the chapter on pure aspects.”

1.9.2 In the chapter on pure aspects, a pure aspect is that through which an entity is purified, becomes faultless, when correctly and fundamentally understood. This purity is their “pure aspect,” as it offers success for the practitioner who correctly understands. The chapter that explains this is “the chapter on pure aspects.”

1.9.3 Regarding this, the pervasive pure aspect is thusness, and Vajrā, Gaurī, and the rest are part of this thusness. Vajradhara teaches precisely this with the verse beginning “every”:

1.9.4 “Every single entity possesses a pure aspect,
Known as its thusness.[839]
Then, it is taught for the deities,
Each distinguished individually.” [1.9.1]

1.9.5 The deities are the exalted deities.[840] This is the meaning.

But why are they pure, or, in what way are they pure? Vajradhara teaches the verse beginning with “the six sense bases”:

1.9.6 “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]

1.9.7 By nature means “naturally.” If everything is pure by nature, is the effort to purify it not pointless? To dispel such doubts, Vajradhara says “but obscured” and so on. Ignorance, as a nonafflictive emotion,[841] is a cognitive obscuration. The afflictions include desire and so forth, and constitute the obscuration of the afflictions. To be obscured by them means that the sense faculties and so forth are stained by them. They become purified by the removal of their adventitious stains. The effort is to remove these impurities, and not to produce something that was not there before.[842]

1.9.8 If the pure aspect of entities is said to have the nature of thusness and the nature of the deity, what is this pure aspect like? In view of this question, Vajradhara teaches the verse beginning “the pure aspect”:[843]

1.9.9 “The pure aspect has the nature of self-awareness.
No other purity brings liberation.[844]
Because objects are pure entities,[845]
Self-awareness is supreme bliss.” [1.9.3]

1.9.10 Self-awareness, explained in the eighth chapter, is precisely the nature of the pure aspect. Why? Vajradhara says “no other” and so forth. This is because no distinction has been taught regarding a pure aspect other than self-awareness.[846] This means that purification does not come about through a pure aspect that has obscurations together all their habitual tendencies.

1.9.11 But if this pure aspect, which is a result, can only be obtained through a path that is cultivated over a long time, then it is not preexisting. How could everything be fundamentally pure? Vajradhara therefore speaks the lines beginning “because objects.” The objects are the sense faculties and so forth, as they each support their respective consciousness. Self-awareness of them is supreme bliss, meaning absolute truth.

1.9.12 Why? Vajradhara says “because objects are pure entities.” They are “pure” because they have the nature of the experience of emptiness in terms of the correct awareness of their nature as devoid of duality. They are also “entities” because their nature arises from the mind and are thus pure by nature. Because their nature is reality, anything that can be known is not different from the bliss of self-awareness, which is the result insofar as they are the common property of the experience of emptiness. This is the intended meaning. For precisely this reason, emptiness is their integral element and the reality of entities is nothing but thusness itself. Since the experience of emptiness is the integral element, entities are the yoginī circle. Different experiences arise from the different objects of perception, and these are the distinct yoginīs, the reality of the objects of perception individually.

1.9.13 How are the entities that appear to yogins[847] with the aspects of "blue," "yellow," and so forth pure? Vajradhara teaches the verse beginning "everything else that appears:"

1.9.14 "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]

1.9.15 The sense field of form refers to the objects consisting of form and so forth. Everything else refers to those things that differ in characteristics from thusness and the awareness of it. They are all pure objects, meaning they are pure by their very nature. Why? Because the world is composed of buddhas. This is because, as is said in *The Secrets of the Realized Ones*,[848] "all forms, all sounds, and all movements of the mind conform, respectively, with the secrets of body, speech, and mind of all the tathāgatas."

1.9.16 Vajragarbha asked, "What is impure, O Blessed One?"

1.9.17 "Form, and so forth," replied the Blessed One.
"Why are they impure?"
"Because of the presence of subject and object."
Vajragarbha asked, "What are subject and object?" [1.9.5]

1.9.18 After thinking, "If these objects are also pure insofar as they conform with the tathāgatas' secrets, then nothing is impure," Vajragarbha asks the question beginning "O Blessed One." Why means "in terms of what aspects."[849]

The Blessed One replied:

1.9.19 “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]

1.9.20 The words perceived and smell are in syntactical connection.[850] Flavor is “taste.”

1.9.21 “Material objects are felt with the body,
And the mind apprehends happiness and so forth.
Being worth attending to, they should be attended to[851]
After neutralizing their poison through purification.” [1.9.7]

1.9.22 “Things” are objects, and are qualified by supplying the word “tangible.” Apprehends means perceives. Should they not be attended to if they[852] are impure? In response Vajradhara says “they should be attended to,” and so forth. Being worth attending to means being fit to be attended to, meaning those objects considered to be such.

1.9.23 After that, Vajradhara teaches individual pure aspects in terms of the different goddesses:

1.9.24 “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]

1.9.25 “Nairātmyā Yoginī abides
As the nature of the aggregate of consciousness.
If they are employed as their pure aspects,[853]
Practitioners of reality will certainly always succeed. [1.9.9]

1.9.26 “This is the inner enclosure.”

1.9.27 To the phrase “fully understanding” should be added to “as their pure aspects.” This is precisely the reason Vajradhara says “practitioners of reality.”[854]

1.9.28 “Next, I will teach the outer enclosure,
Which includes the yoginīs beginning with the other Gaurī.[855]
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]

1.9.29 “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 passage beginning with “Pukkasī” marks the beginning of the description of the outer enclosure. Now, one may object that Gaurī is listed in the inner enclosure. So how is it that she is also listed in the outer enclosure? To dispel such doubts Vajradhara teaches the part beginning with “next.” The other means “the other of the two,” meaning that the two goddesses have the same name but a different nature.[856] These two deities are the two goddesses. [857]

1.9.32 The different locations were specified for the sake of the correct understanding of the different goddesses, but their natures as pure aspects have not yet been explained. Vajradhara teaches these in the verses beginning “Gaurī is said to be related to form”:[858]

1.9.33 “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]

1.9.34 “Bhūcarī is said to be related to tactility, While Khecarī belongs to the dharmadhātu. Practitioners of reality will always succeed Through their pure aspects.”[859]
This means is that these six yoginīs are the pure aspects of the six sense fields.

1.9.35 With the verse beginning “the pure aspect of the arms,” Vajradhara specifies the pure aspects of the sixteen-armed Hevajra’s arms and so forth.

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 pure aspects—the reality—of the sixteen arms are the sixteen types of emptiness:[860] the emptiness of the internal, the emptiness of the external, the emptiness of the internal and external, the emptiness of emptiness, great 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, natural emptiness, the emptiness of intrinsic characteristics, the emptiness of all phenomena, the emptiness of nonexistence, and the emptiness of the intrinsic nature of nonexistence. Precisely these become his arms.[861]

1.9.38 The māras are the pure aspect of the four feet, which crush the four māras. Faces should be in the genitive case.[862] The three vajras are the vajras of body, speech, and mind. This is the third of the significations.[863]

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

1.9.40 In the verse beginning with “earth,” Pukkasī and so forth represent the pure aspects of earth and the other elements.

1.9.41 “Hatred is described as Cakrī,[864]
Desire as Vāriyoginī,
Envy as Vajraḍākinī,
Slander as the secret Gaurī,[865] [1.9.17]

1.9.42 “And likewise delusion as Vajrā.
They[866] are the purification of hatred and so forth.
They purify the aggregate
As part of the stage of arising.” [1.9.18]

1.9.43 The line beginning with “hatred” is about the leader of the circle referred to as Cakrī.[867] The five goddesses, Nairātmyā and so forth, are the pure aspects of hatred and the rest. This is precisely why Vajradhara says, “They are the purification of hatred and so forth.” They refers to the five goddesses, Nairātmyā and so forth. The aggregate means the remaining aggregate of form, which is comprised of the set of five beginning with the eye. The sense faculty of the mind also possesses a pure aspect, which is Nairātmyā. This is how the various[868] pure aspects are taught as part of stage of arising.

1.9.44 Referring to the single flavor of the pure aspects in the stage of the arisen, Vajradhara teaches the verse beginning “the very thing”:

1.9.45 “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]

1.9.46 The intended meaning is, “I[869] cast off that bondage by the very same thing that binds people, such as form and the like, not by visualizing the images of deities and so on.” With the line beginning with “people,” Vajradhara explains how people are bound in the first place. They are confused, they imagine a false duality. They do not know reality, they do not know nonduality, which is real. Without reality, meaning without having cultivated absolute truth, they do not attain accomplishment, liberation.

1.9.47 Then, how are you liberated?[870] As one may wonder thus, Vajradhara teaches the part beginning “therefore”:

1.9.48 “Therefore,

1.9.49 “I am the world that is pure by nature.
I perceive this world as complete purity,
Purity without odor, sound, form, flavor, and mind.[871]
There are no objects of touch, and no phenomena.” [1.9.20]

1.9.50 Therefore, as I am pure by nature, I perceive this world—I see the world—as mere nondual luminosity. How? I do not perceive, I do not conceive of, the six sense fields of form and the rest. In the phrase and no mind, “mind” denotes the group of six consciousnesses that grasp the objects, which I also do not conceive of. Then how does it appear to you? As purity, as self-awareness that is an infinite bliss free from appearances. This is the meaning.

1.9.51 However, one could object that this indicates there is no real purity because the true nature of the sense faculties is erroneous. Vajradhara therefore speaks the phrase “complete purity,” meaning, “I do not conceive of the six sense faculties either.” Nonetheless, because of the appearance of the two—namely, the world as the object of perception, and its observer—one could wonder how there can be purity. Vajradhara therefore says “I am the world,” meaning, “I see the world while having the world as my nature.” The intention is to say “because I myself, whose nature is the world, appear as that nature that ultimately remains: mere luminosity, infinite and without appearances.” One needs to add, “I will become liberated from bondage by cultivating reality in this way.”

1.9.52 This was the ninth chapter, “Pure Aspects.”[872]

1.9.53 The ninth chapter, “Pure Aspects,” is the chapter that explains the pure aspects.

1.9.54 This concludes “Pure Aspects,” the ninth chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 10: Initiation

1.10.1 The initiation of students should be taught at this point,[873] an initiation that should be given in a drawn maṇḍala. For this reason, Vajradhara teaches the verses beginning “next”:

1.10.2 “Next I will teach
The correct procedure[874] of the maṇḍala.
The rite by which the disciple is initiated
Will also now be taught.” [1.10.1]

1.10.3 Correct means “without distortions,” and procedure means “rite.” The syntax of lines three and four is to be read as follows: The rite by which the disciple is initiated will also now be taught.[875]

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 Assuming the identity of the deity means that the yogin remains in union with his chosen deity. Carefully turning the ground into vajra from *hūṁ* should follow the procedure taught in the chapter “The Deities.”[876]

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 Hevajra and so forth. A structure is a house.

1.10.8 “Using refined drawing powders,
Or those of middling quality,
Powders made of the five gems,[877]
Or, alternatively, of grains or the like.”[878] [1.10.4]

1.10.9 Something with which one draws is an instrument for drawing. As it is both powder and, at the same time, and instrument for drawing, it is called drawing powder.[879] The refined kind consists of excellent gems, while the middling consists of inferior ones. Grains or the like means grains of rice, chalk, or similar materials.

1.10.10 “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]

1.10.11 In the line beginning “with the addition,” the phrase the addition of three thumbs means “three thumbs in addition to this.” These are the brief instructions, which will be followed by more detailed instructions below.[880] Vajradhara introduces the topic of initiation as the topic with the lines beginning “he should bring.” He should bring in means “he should cause her to enter.” Divine means “supreme.”

1.10.12 “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]

1.10.13 The word or refers to a situation in which he is unable to find a vidyā from one of the five families. In that case, he should bring in any other one, as available. Sixteen is said because youth is the most important factor. The phrase or of similar age allows for one who is even twenty years of age, if one of sixteen is unavailable.

1.10.14 “He should blindfold the mudrā’s face
And, likewise, the face of the means,
And drop the product of their intercourse
Into the disciple’s mouth.” [1.10.7]

1.10.15 The blindfolding is meant to prevent both of them from watching.

1.10.16 “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]

1.10.17 The disciple's sensory range is the disciple's awareness. What comes about through this? Vajradhara says "from his self-awareness," since it is made to arise from that same equal taste. Knowledge is the result, and is referred to by the term "great awakening." The implication is that without an initial indication there can be no subsequent cultivation, making accomplishment untenable. Vajradhara specifies precisely this knowledge, which is a resultant knowledge, with the line that begins "free from." The awareness of self and other is a perception with a distinction;[881] this knowledge is free from that.

1.10.18 "It is like the sky, unsullied and empty;
It is supreme, the 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]

1.10.19 It is like the sky, as self and others appear with the equal taste that has the nature of luminosity and is free from appearances, like the sky. It is unsullied, as the afflictive emotions have been abandoned. It is empty, as the appearances of objects of perception have ceased. Existence is the body of the yogin, and nonexistence is his sensation and so forth,[882] which take on the role of the perceiving subject. These two[883] are its nature, hence they are named as such,[884] since both appear with this same nature of luminosity and subside as internal types of appearances. Supreme (*param*) means "exclusive," as only it shines forth as that. Alternatively, "supreme" can refer to absolute truth (*param ārtha*), since it is the absolute truth devoid of any conceptual elaboration. The means is compassion that experiences the sameness of the self and all sentient beings. Wisdom is seeing that all phenomena are empty of duality. This knowledge is a perfect blend of these two, since everything, whether sentient or insentient, appears as single taste with the nature of luminosity. It is a combination of desire and its absence, since both appear in just this way. Among them, "desire" is great bliss, the innate state of nondual awareness, and "its absence" is thusness.

1.10.20 “He[885] alone is the breath of the beings.
He alone is utterly imperishable.[886]
He alone pervades everything,
And resides in every body.” [1.10.10]

1.10.21 The breath is life, because without it there is no life. Being utterly imperishable is to have no beginning and no end. Being all-pervasive is due to being a mere representation of phenomena. Residing in every body refers to establishing consciousness in every living body.

1.10.22 [887]“Existence and nonexistence arise from him,
As well as other things, whatever they may be.
He is everything, the nature of consciousness.
He is *puruṣa*, the universal (*purāṇa*), and the Lord (*īśvara*).[888] [1.10.11]

1.10.23 “He is the *ātman*, the *jīva*, and the *sattva*.[889]
He is time, and also the *pudgala*.
He is the inherent nature of all entities,
Present in illusory forms.” [1.10.12]

1.10.24 Because afflictive emotions and karma arise with his nature, everything originates from him alone. Vajradhara explains this with the lines with “existence.” Existence is the body, and nonexistence is sensation and so forth.[890] The other things are the six sense faculties. Whatever refers to external entities, both mobile and immobile. [891]

1.10.25 It is he alone who even non-Buddhist devotees believe to be the *ātman*, and so on. This is what Vajradhara expresses in the lines beginning "he is everything." The followers of the Upaniṣads say "everything" is consciousness (*vijñāna*). The followers of Sāṅkhya call it *puruṣa*, whose nature is the conscious mind.[892] Certain Pudgalavādins call it *pudgala* because of adhering again and again to the stages of existence.[893] The Īśvaravādins claim that the soul (*puṃs*), which is permanent and possesses permanent knowledge (*jñāna*),[894] is the Lord (*īśvara*). The Ātmavādins believe that *ātman* alone is born, lives, and dies, is bound and becomes liberated. The Digāmbaras believe that *jīva*, the life-force, is like this, and the Sattvavādins that it is the *sattva*, the "being." The proponents of the Kālavāda believe that "the living beings are withdrawn by time."[895] Other Pudgalavādins believe that the *pudgala* becomes complete through karma and vanishes because of its gradual exhaustion.[896]

1.10.26 All entities are the common entities established in the world, as well as the entities established in the scriptures. He is their inherent nature.[897] Present means "present conventionally," [898] as he shines forth in ways that are based on different concepts. In illusory forms means he is like a creator of various forms.[899]

1.10.27 But still, how is that equal taste to be brought into the disciple's sensory range? Vajradhara teaches the verse that begins with "the first":

1.10.28 "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."[900] [1.10.13]

1.10.29 First means "the first."[901] Simple joy is "joy without any qualification." Counted as the second means "the second." The joy that is called cessation is the joy of cessation. The short vowel is a feature of scriptural language.[902] [1.10.13]

1.10.30 With the verse beginning “having heard,” the original reciter states what happened in that assembly when this was taught[903] as it was, with words such as “equal taste,” and with the divisions of the moments, so that innate joy alone could be brought into the disciple’s sensory range.[904]

1.10.31 Having heard this, All the wise beings, Vajragarbha and the rest, Felt utterly perplexed, Swooned, and fell to the ground. [1.10.14]
Fell means “they fell.”[905] Utterly perplexed refers to doubt.

1.10.32 How did they arrive at this doubt?[906] Vajradhara teaches the verse beginning with “the first”:

1.10.33 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]

1.10.34 It is worldly by nature insofar as it is experienced by worldly beings. Supreme joy is just the same. This is the syntactical relationship.[907] The word just is used in a restrictive sense. The joy that can be experienced by the world in this sequence is only threefold. Because there is no joy beyond them, the innate is not found in these three. This means that the innate is not present, or experienced, in any of these three because it is of a different character. The word *iti*[908] marks this as the speech of the original reciter, and indicates that the assembly arrived at such a doubt.

1.10.35 The Blessed Hevajra,
Whose body is the locus of all buddhas,
Offered a hallowed reply, a remover of doubt,[909]
For the sake of Vajragarbha’s realization. [1.10.16]

1.10.36 The verse beginning with “the Blessed Hevajra” has been provided by the original reciter. Whose body is the locus of all buddhas means that his body is one with, undivided from, all buddhas. That which removes is called the remover. It is described as hallowed because of its excellence. For the sake of realization means for the sake of certainty.

1.10.37 What did Vajradhara say? He said, “It is not,” and so forth:

1.10.38 “It is not passion, not dispassion,
Nor is it perceived in the middling—
Only the innate is called awakening,
Precisely because it is separate from these three.” [1.10.17][910]

1.10.39 Passion is supreme joy because it is the longing for the result that is about to arise. So, it is not perceived as perfect awakening. Dispassion is the joy of cessation because it is the ceasing of the result. Therefore, it too is not perceived as perfect awakening. The middling state of bliss is the first joy. As was stated,[911] “The one with something in the middle is mere joy.” Why then is it the middling? Because it is lesser; in the world, something that is lesser than one’s expectation is also called “middling,” as in the case of “middling news,” or a “middling body.” The middling, which has the nature of the first joy, is also not perceived as perfect awakening. To explain, both passion and dispassion are awakening (*bodhi*), because they have the result as their support, but are not perfect awakening (*sambodhi*). The middling is not even awakening, since it depends on physical contact. This is what Vajradhara will say in chapter 16: “No beginning, no end, and nothing middling.”[912] This means that it is not the one in the beginning, the end, or the middle. Innate joy is correctly cognized as specifically different from these, precisely because it is separate from these three moments,[913] insofar as it arises together with [914] the result that is its own nature. And that innate is called “perfect awakening” (*sambodhi*),[915] understanding that “perfect awakening” is the perfect (*sam yak*) and direct (*sam mukham*) realization (*bodha*) of the result.

1.10.40 How can innate joy be correctly cognized in only this way? Because supreme joy is the longing for the result that is about to arise, and the joy of cessation is characterized by the ceasing of the result. Thus, it is easy to know[916] that the innate is present in the middle of precisely these two. As for its characteristic nature, it is perfectly well expressed by words such as innate. [1.10.17]

1.10.41 One may object that the explanation "because it is free from these three" is untenable because the dharmakāya, which is without beginning or end, is perfect awakening and is itself innate joy. How could that innate joy not exist in the three joys? Therefore, Vajradhara teaches the verse beginning "either it alone":

1.10.42 "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][917]

1.10.43 Either, in one sense, it alone has the nature of them all, meaning that innate joy is precisely identical with the nature of them all[918] in the sense that it just continues throughout the three joys [919] as the general characteristic of bliss and the experience of the emptiness of duality. [920] Or, in another sense, it is separate from them all. That is to say, it is excluded from the other three joys since it does not continue in these due to its specific characteristic of being the object of self-awareness. It is on the basis of just this specific characteristic that Vajradhara says it is free from these three. What he says is therefore not unreasonable.

1.10.44 Even though the innate joy has been well-explained to this point, to make it obvious Vajradhara teaches the line beginning “it can be observed.” It precedes the joy of cessation, so, is it just supreme joy? No, he says, it is separate from the three joys. It is implied that it innate joy comes after the supreme joy. As Vajradhara will say in chapter 16, “the end of supreme and mid-cessation,”[921] meaning that innate joy is subsequent to supreme joy in the midst of the joy of cessation. In chapter 13, on the other hand, he will say very clearly, “My nature is that of innate joy, at the end of supreme joy and the onset of cessation.”[922]

1.10.45 All this comes down to saying that supreme joy is preliminary to it, its forerunner.[923] The joy of cessation is a conceptual memory that is subsequent to it.[924] Innate joy is in between these two as fundamental, a bliss that is free from conceptual elaboration and without any supportive focal point.

1.10.46 Once innate joy has been correctly identified in this way, four samādhis arise in sequence for the practitioner who cultivates it alone: the samādhi that is like a cloud, that is like an illusion, that is like a dream, and that is like dreaming and waking. Vajradhara teaches precisely these samādhis with the verse beginning “at first”:

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

1.10.48 As long as the innate, cultivated through the practice of sexual union, does not become apparent, it appears as if veiled by clouds. This means that it appears like a full moon obscured by thin clouds.[925] Once it becomes apparent, however, it has been accomplished.[926] Once accomplished, it will be like an illusion, because of becoming present by the power of a knowledge consort created by the mind. Then, after that, it suddenly appears like a dream. When a yogin who cultivates innate joy exclusively according to instructions and who has set aside[927] the practice of sexual union enters the sleep of yoga, innate joy is suddenly perceived directly. Then, after that, it appears like undifferentiated dreaming and waking. This means that it is indistinct from both dreaming and waking. How is it indistinct from waking? It arises through the mutual embrace of two bodies, penetration, and so on. How is it indistinct from dreaming? It becomes directly visible through the cultivation of the innate alone, without perceiving them even though they are present.[928]

1.10.49 Once the four samādhis have been perfected in this way, how will the yogin reach accomplishment? Vajradhara teaches the verse beginning with "when there is accomplishment":

1.10.50 "The mudrā yogin[929] 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]

1.10.51 Undifferentiated refers to the lack of distinction between the dreaming and waking states. That which is characterized as undifferentiated is the cultivation of innate joy. Through this cultivation, there is accomplishment, the innate made directly present. The yogin who maintains this cultivation will reach accomplishment through the accomplishment of the great seal. What is that yogin like? He is a mudrā yogin, one who fully unites with his external, qualified vidyā. In accomplishing the great seal, accomplishing that characteristic is the primary cause, and union with the mudrā is the supporting factor. In this context, that is indeed the samaya: The accomplishment of the great seal must be an accomplishment shared by both the vidyā and the male partner. The latter should never be without a vidyā from an appropriate family. However, she is not required with regard to the first three samādhis, as she can be a cause of distraction during that time.

1.10.52 Therefore means that initiations should be given "in this way," and that the mudrā yogin will reach accomplishment "in this way." It also means the Teacher taught "with this purpose" for the initiation of the disciples, and "with this purpose" for the attainment of accomplishment. The Teacher taught the maṇḍala, meaning that he taught the samaya maṇḍala and the sādhana maṇḍala.[930] The phrase beginning "four-cornered" specifies the maṇḍala. This is all easy to understand. [931]

1.10.53 "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]

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

1.10.55 “The vases should contain the tips of fresh shoots,
And their necks be covered with cloth.
Five types of precious things should be spread around,
And the victory jar set in front.”[932] [1.10.23]

1.10.56 Set means “placed.”

1.10.57 “The wise yogin should demarcate it[933]
With a new thread that is well twined,
The right length, and beautiful,
While embodying his chosen deity. [1.10.24]

1.10.58 “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.” [1.10.25]

1.10.59 Vajradhara teaches the preliminary practice with the verse that begins “he should recite.” The phrase of the maṇḍala deities refers to each of the maṇḍala deities. The previously specified mantra is “*Oṁ*, protect, protect! *Hūṁ hūṁ hūṁ, phaṭ, svāhā*!”[934] The ground is purified with this. [935]

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

1.10.61 First means “prior to purification.” Using the mantra that begins with *a* means the mantra “The letter *a* is at the beginning because all phenomena are primordially unrisen. *Oṁ āḥ hūṁ phaṭ svāhā*!”[936] The protection entails the protective walls, canopy, and so on. Here means also in the drawn maṇḍala.

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

1.10.63 The offering and the worship are performed to the master. Here means in the drawn support maṇḍala.

1.10.64 “He should draw two fine enclosures And the circle of Gaurī and the others.[937]
In the east he should draw a knife, And the same in the south, west, [1.10.28]

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

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

1.10.66 Vajrasattva is the firm mind, and divine pride should be assumed through that. Arranged in the ālīḍha posture means “placed in the *ālīḍha* position.” The feet indicate the calves. Maṇḍala means “in the maṇḍala.”[938] [1.10.30]

1.10.67 “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]

1.10.68 “After that, reality is explained[939]
As pure and comprising of knowledge—
There is no distinction between saṃsāra and purity,[940]
Not even in the slightest degree.” [1.10.32]

1.10.69 For practitioners of the stage of arising, the phrase “after that, reality” refers to the samādhi that transcends color.[941] For practitioners of the stage of the arisen, on the other hand, it refers to the main body of yoga. The rest is simply samaya.[942] It is pure, as the impurities of signs have ceased.[943] Comprising knowledge means the universe[944] that has the nature of nondual awareness.

1.10.70 There is no distinction between saṃsāra and purity, which is to say, between affliction and purification. To this one should supply the words “in that knowledge.” The implication is that this is due to the subsiding of the manifold state of appearances, which creates distinctions.

1.10.71 To clarify precisely this, Vajradhara teaches the following two verses, beginning with “during supreme pleasure”:

1.10.72 “During supreme pleasure,
There is no cultivation or cultivator;
There is no corporeality,
No perceived, and no perceiver;

1.10.73 “There is no flesh or blood,
No feces or urine;
And there is no disgust,[945] no delusion,
And no purity or purifier.” [1.10.33]

1.10.74 Supreme pleasure is supreme wisdom, the knowledge that is free from conceptual elaboration. Nondual mere representation should be cultivated[946] in it, and that does not appear as something different from the cultivator, the mind. The cultivator, the mind, also does not appear as something different from what is to be cultivated, because both appear without difference. There is no corporeality, as not even his own body appears to the yogin. No perceived refers the other bodies with their faculties, as well to the inanimate. No perceiver refers to one's own faculties. These do not appear, so how much more so that flesh and the like do not appear.[947] Therefore, there is no disgust with regard to feces and the like. There is also no delusion, grasping at things such as the self and that which pertains to the self, and which takes flesh and so forth as its object.[948] No purity or purifier means that things such as anointing water, or even water and so on, do not appear.

1.10.75 "There is no desire, hatred, delusion, envy,
Slander, pride, or an object to be seen.
There is no experience or experiencer, no friend or foe.
What is called the innate is waveless and nonvariegated."[949] [1.10.34]

1.10.76 There is no desire and the rest because there is no perception of their bases, points of reference, or of wrong mental engagement. Having thus specified the remedy for the obscuration of afflictive emotions, Vajradhara teaches the remedy[950] for cognitive obscurations by saying "or an object to be seen." That which is "to be seen" is that which is to be known, which does not appear. There is no experience or experiencer, meaning that no conceptualizations occur, or even the words that cause the conceptualizations. No friend or foe means that there are no evil friends. Like who? Those who follow other religions. Nor are there virtuous friends, such as masters, buddhas, and so forth.

1.10.77 To explain what it is, Vajradhara teaches the line beginning “what is called the innate.” The “waves” are conceptualizations, because of their turbulence. Because they cease, the innate is waveless. In the phrase “called the innate,” the innate is the fundamental nature of all entities. In this context, however, the innate is infinite knowledge, free from appearances,[951] insofar as that knowledge takes the innate as its point of reference.[952] “Variegated” (*citra*) is the manifold appearance of names and signs. Because those disappear, it is nonvariegated (*vicitra*), and is of single taste.[953]

1.10.78 Once that was said, Vajragarbha asked:
“How is the body that is composed of the elements
And has no intrinsic nature from the beginning
Pure by nature?” [1.10.35]

1.10.79 Once that was said means “after the Blessed One thus taught that reality is mere luminosity without appearances.” Vajragarbha asked a question seeking an explanation as to whether this alone is the supreme reality or if there is another type of reality. What did he ask? His question begins with “how is the body.”[954] Following the reasoning just explained, the body is composed of the elements and has no intrinsic nature from the very beginning. It is erroneous. Then why is it[955] taught elsewhere[956] as fundamentally pure? This is the meaning of the question.

1.10.80 Replying to this, the blessed vajra holder,[957]
Who brings bliss to the ḍākinīs, said:
“It is free of waves by its own nature,
And is present in every single body.” [1.10.36]

1.10.81 To this means “to this question.” Said means that the Blessed One gave an answer. What did he say? He said, “It is free of waves,” and so forth. The body is pure in terms of its nature of luminosity, which is free of waves, but not in terms of the nature that is perceived by immature people. This is the meaning of the reply.

1.10.82 In order to refute certain people who maintain that the body is, by its intrinsic nature, supreme reality because it is composed of the five great elements as conceived through the four joys, Vajragarbha asks the question beginning “O Blessed One:”

1.10.83 Vajragarbha asked: “O Blessed One, how is the aggregation[958] derived from the great elements?” [1.10.37]

1.10.84 Aggregation means the body. In what way is it derived from the great elements? Insofar as it only consists of the four joys, this is the thought behind the question.

The Blessed One replied:

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

1.10.86 The Blessed One is the “vajra holder”[959] who knew the intention. From the contact means from embracing and so forth. The firmness itself, which is the object of tactile awareness, is the quality, that is to say, the nature, or the characteristic. Through it, the earth element is born.. There means in the moment of joy.[960]

1.10.87 “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]

1.10.88 The water element arises in the moment of innate joy. From friction means in the moment of supreme joy.[961] From movement means in the moment of the joy of cessation.

1.10.89 “Bliss is the space element,
And is enveloped by the five.
Since bliss is the great element,
It is not called reality.” [1.10.40]

1.10.90 Bliss is present in all the four joys.[962] Why is this bliss the space element? Because it is formless. The five, that is to say, the five elements, envelop, or effect, the body. Therefore, it is derived from the five great elements.[963] This is the meaning of the reply.

1.10.91 With that having been said, others might think, “The Blessed One has taught exactly what we believe,”[964] namely that the great elements (*mahābhūta*) are ultimate reality because the word “great” (*mahat*) is used. Thus, in order to refute them, the Blessed One speaks the lines beginning with “since.” It is not called reality, meaning that it is not the primary reality. That is to say, not even the joys are reality, much less the elements of earth and the rest that innately arise with them. Why? Vajradhara says “since bliss is the great element.”

1.10.92 The intention is as follows. Here, the word *bhūta* does not have the meaning of "reality."[965] But rather, *bhūta* means "arisen" (*utpanna*).[966] And this arising is not without a cause, nor is it dependent on a single cause. Thus, the word *bhūta* has the sense of "coproduced." That which is coproduced[967] has come together, produced by causes and conditions. And, that which is coproduced is impermanent. As for the word *mahā*, "great,"[968] it has the sense of excellence. Therefore, it is very much to be effected with great effort, and, at the same time, is utterly impermanent. This is what the term *mahābhūta* means here. And this being case, that bliss is *mahābhūta*, "arisen with great effort in dependence on causes and conditions." For precisely this reason, it is not reality.

1.10.93 Is innate joy not also denigrated by this? True, it is being denigrated. Then why was it previously so highly praised? It was previously praised as an example of the supreme innate in terms of the general characteristic of being innate. The innate is of two types, the incidental and the eternal. The eternal innate is supreme; it alone is the supreme reality insofar as it is imperishable and unchanging.

1.10.94 To explain this, Vajradhara teaches the verse beginning "that which has arisen":

1.10.95 "That which has arisen from the two innates[969]
Is what is taught as the innate.
That which arises from itself is called innate,
The single highest bliss in every form." [1.10.41]

1.10.96 From the two innates means wisdom and means, but not the external ones. Which refers to bliss.[970] The innate is the supreme innate. Why? Vajradhara teaches the lines beginning "that which arises from itself." That whose becoming (*bhāva*), its arising, is only from itself (*svata eva*), from the directly preceding moment of mind that does not depend on the immediately following moment, is called *svabhāva*, that which arises from itself.[971] That which is like this is innate, understanding that it is perpetually born together with all subsequent moments of mind, for as long as space endures.

1.10.97 What is it like? Vajradhara says "the single," and so forth. That in which the forms of all phenomena manifest, shining forth as mere appearance, is what is meant by every form. Single means single taste, because appearances that are regarded as duality subside. The Sanskrit *śam* means "bliss,"[972] and *varam* means "best." As has been taught:

1.10.98 "Nonconceptual bliss,
Completely peaceful, unwavering, and supreme,
Under control, and both equal and unequal."[973]

1.10.99 It is bliss[974] and it is the highest; it is single and the highest bliss; [975] it is in every form and is the single highest bliss.[976] Thus, it is the single highest bliss in every form.[977] This is taught to arise from the two innates.[978]

1.10.100 And, what are the two innates, which are identified as wisdom and means? Vajradhara teaches the verse beginning "the means":

1.10.101 "The means is compassion, as is the yogin.
It is the mudrā as well, due to separation from causes.
It is known as the mind of awakening,
Emptiness and compassion indivisible." [1.10.42]

1.10.102 Compassion is discerning that all beings are equal to oneself. That is the means, and it is the yogin, the quality of a yogin. The mudrā is wisdom; this too is the yogin, just as before. Wisdom is discerning that all phenomena are mere luminosity. Why? Due to separation from causes. Causes are marks, those appearances that are dualistically grasped. "Due to separation from" them, due to their subsiding, they are made to disappear. This is the meaning.

1.10.103 Once these two—wisdom and means—have fully arisen through the power of cultivation, they are innate insofar as they do not depend on further efforts. From them arises the innate that is the single highest bliss in every form.[979]

1.10.104 To make it clear that only this is the mind of awakening that does not depend on any support, Vajradhara says "it is known." Emptiness is the experience of the emptiness of duality in relation to all phenomena. It is free of appearances. Through that very emptiness, compassion is the experience of the equality of oneself and all beings. It is linked with innate bliss. The mind that is indivisible[980] from these two, that is to say, mixed and fully merged with them, is the mind of awakening.

1.10.105 This is that ultimate reality, Pure and comprising knowledge.[981]

1.10.106 Its nature is the great Vajradhara, who stands as an example. One should engender devotion even toward an example precisely like that, as this constitutes the means for the accomplishment of it and because it is the samaya.

1.10.107 Now, one may wonder whether or not a yogin who is exclusively practicing the stage of the arisen should perform mantra recitation, and the like.[982] Vajradhara teaches the verse beginning "there is no mantra":

1.10.108 “There is no mantra recitation, no austerities, no homa,
No maṇḍala deities, and no maṇḍala.
This mind of awakening[983] is mantra repetition, austerities, homa,
The maṇḍala deities, and the maṇḍala.” [1.10.43]

1.10.109 Mantra refers to *oṁ* and so forth. Recitation means the speaking of it. Austerities are the abstention from what is reproachable, the wearing of three garments, and so forth. Homa means the offering of ghee, and so forth, into fire. The maṇḍala deities are forms of deities such as Hevajra, Vajrā, Gaurī, and so on. The maṇḍala is the temple palace. One may object that a yogin would therefore not reap the fruit of mantra recitation and the others. Vajradhara teaches the lines beginning “this,” which is precisely the mind of awakening.

1.10.110 To explain, this mind of awakening alone is mantra, as it actualizes the meaning of reality in the mind (*man*) and protects (*trā*) the world.[984] It is recitation because it is a continuity. It is the abstention from what is reproachable,[985] because it involves the restraint of meditation, undefiled restraint,[986] and compassion. For precisely this reason, it also includes the wearing of three garments. Because it removes the stains of afflictive emotions, conceptualizations, and signs, it is a threefold ablution. And, as it has the nature of the fire of knowledge free from conceptual elaborations, and because of burning the afflictive conceptualizations,[987] it is also homa. This very bodhicitta is Hevajra and the yoginī circle, as it has the nature of wisdom. Therefore, it is the maṇḍala deities. Their supporting base[988] is samādhi, as it causes them to remain. And that samādhi is a property of the mind, therefore that bodhicitta is also the maṇḍala.

1.10.111 “In short, one should become[989] one who has the nature of the
confluence of mind.” [1.10.44]

1.10.112 The line beginning “in short” forms a stanza comprising a single quarter. With it, Vajradhara summarizes the content of the preceding verse. It is in short because it includes everything that is to be performed, beginning with mantra recitation, according to the system that was taught. One should supply “should become” where it says, “one who has the nature of the confluence of mind.” The mind here is the mind of awakening that was taught. That itself is a confluence, a coming together of all phenomena with a single taste.[990] The yogin should become one who has that nature, as there should not be any perception of oneself as separate from it. This constitutes his supreme consecration, as it directly leads to being cleansed of the stains of afflictive emotions, conceptualizations, and signs.[991] [1.10.44]

1.10.113 This was the tenth chapter, “Initiation.”

1.10.114 The chapter “Initiation” is the chapter that explains initiation.

1.10.115 This concludes “Initiation,” the tenth chapter in “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 11: The Gazes

1.11.1 “The gaze that is even, cruel, and aligned with the forehead[992]
Is always called causing downfall.
The gaze enthralling is leftward,
With the eyes[993] directed to the left.” [1.11.1]

1.11.2 The instructions include four gazes that are employed for converting beings.[994] They are causing downfall, enthralling, summoning, and paralyzing. They are defined, in the same order, in the first four half-stanzas.

1.11.3 Among the four, a direct gaze with the sentiment of anger and with the eyes directed forward[995] is causing downfall. The gaze toward the left with the eyes directed leftward is enthralling.

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 A gaze to the right with the eyes oriented upward is for summoning. A gaze with the eyes oriented toward the tip of the nose is for 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 the nose. Inhaling is when it enters. Holding the breath implies filled lungs.[996] Still means the moment when the breath does not move after it has entered.

1.11.8 “Causing downfall is for resinous trees,[997]
Enthralling is said to be for flowers,
Summoning is for succulent plants,[998]
And paralyzing for quivering grass.” [1.11.4]

1.11.9 To practice these gazes, there are four sequential targets: trees that produce resin, flowers, euphorbias, and tremulous grasses. [1.11.4]

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 buddhas are inconceivable.” [1.11.5]

1.11.11 Being confused means having doubts. The powers of buddhas are the buddhas' empowerments.

1.11.12 "Having mastered the four gazes, The astute practitioner should engage beings.[999] He should not practice killing here, As this would be a serious breach of samaya. [1.11.6]

"He can do anything improper, though,
Except for deceive beings.
But if all he does is harm beings,
He will not accomplish the seal.[1000] [1.11.7]

1.11.13 "He should ingest the samaya substances,[1001]
Those beginning with *na*, *ga*, and *ha*,
With a final *śva*, and an initial *śva*.[1002] [1.11.8]

1.11.14 "To succeed in the practice of Hevajra,
He should likewise consume the five ambrosias.[1003]
He should then identify one born seven times,
By their features described in the *Hevajra Tantra*." [1.11.9]

1.11.15 One born seven times is someone who is in their seventh consecutive rebirth as a human.[1004]

1.11.16 "A person in their seventh rebirth[1005]
Will ensure success in suspending the joy of cessation.
They will have a good voice, beautiful eyes,
A fragrant body, a fine physique, [1.11.10]

1.11.17 "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]

1.11.18 To suspend the joy of cessation is to interrupt it. Having a good voice and so forth are the five characteristic marks.[1006]

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

1.11.20 Kurukullā excels in the rites of enthralling, and is none other than the blessed Tārā herself. What kind of a sādhana is this? An abridged version, which was previously taught as an extract. Where was it taught? It was taught at length in twelve parts in the *Hevajra Tantra*.[1007]

1.11.21 “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]

1.11.22 An arrow is a dart, and a bow a curved weapon. Everything is red in color.

1.11.23 “Simply by meditating on her,
One can enthrall the threefold universe:
Kings by a hundred thousand,[1008]
Ordinary people by ten thousand, [1.11.14]

1.11.24 “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]

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

1.11.26 The vajra is Vajradhara; his inner essence is Hevajra. This sovereign section explains its realization.

1.11.27 This concludes the eleventh chapter, "The Gazes," and the first sovereign section, "The Realization of the Vajra Essence," in "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

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

Chapter 1: The Installation and the Homa Instructions

Vajragarbha said:[1009]

2.1.1 "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]

2.1.2 The installation refers to the instantiation of deities in images. Its character is its form. The vajras are the three secrets of all the buddhas.[1010] He who is described thus has their essence as his nature.

The Blessed One said:

2.1.3 "Having prepared a homa as instructed
And traced the maṇḍala,
One should refine[1011] the images in the evening,
After performing the preparations[1012] and so on." [2.1.2]

2.1.4 The purpose of the homa is crush vighnas.[1013] In the evening means at the onset of the night. After performing the preparations and so on means that it is to be done in accordance with procedure.

2.1.5 “One with mastery of the mantras,
Gazing[1014] 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]

2.1.6 “*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*.”[1015] [2.1.4]

2.1.7 Vajradhara teaches the mantras used in worship in the verse beginning with “*Oṁ*.”[1016]

2.1.8 “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,[1017]
Following the procedures from an earlier tantra.” [2.1.5]

2.1.9 Various means “of various types.” The statement “from an earlier tantra” means this tantra is later.[1018]

2.1.10 On this occasion, Vajradhara teaches about all the types of homa, with the verse beginning “for pacifying rites”

2.1.11 “For pacifying rites the fire pit should be round,
For nourishing it should be square, A
nd for killing the shape is said to be triangular. P
recisely these are also effective for the remaining types of rites.” [2.1.6]

2.1.12 Precisely these means “in precisely these three types of fire pits, as appropriate.”

2.1.13 “The pit for pacifying should be
Elevated one cubit and be half a cubit deep.[1019]
The pit for nourishing is known to be
Two cubits deep and elevated one.” [2.1.7]

2.1.14 One cubit refers to the elevation. Half a cubit refers to the depth.[1020]

2.1.15 “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]

2.1.16 White means “all white.”

2.1.17 “For killing it should be black,
And is prescribed as red for enthralling.
As for enthralling, the same for summoning;[1021]
As for killing, the same for hostility and the like.” [2.1.9]

2.1.18 For hostility and the like refers to the wrathful rites of inciting hatred, crushing, and so forth.

2.1.19 “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]

2.1.20 With the verse that begins with “sesame,” Vajradhara teaches the homa articles.

2.1.21 “The mantra for invoking the god of fire:

2.1.22 *“Oṁ*, to the god of fire:
One of great heat, fulfiller of all desires,
Compassionate benefactor of beings,
Please settle here.[1022] [2.1.11]

2.1.23 “You, goddess, are the witness.
Honored by the wrath of Hevajra,
You, Earth, bear a variety jewels.
I, so-and-so,[1023] will now draw the maṇḍala.” [2.1.12]

2.1.24 The verse that begins with “you, goddess” is the mantra for invoking the goddess of earth, spoken on the occasion of the mantra.

2.1.25 “The mantra for propitiating the god of fire:

2.1.26 “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]

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

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

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

2.1.30 The mantras for the argha offering and so forth are addressed to the god of fire.

2.1.31 This was the first chapter, “The Installation and the Homa Instructions.”

2.1.32 This concludes “The Installation and the Homa Instructions,” the first chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 2: The Certainty of Accomplishment

Vajragarbha said:

2.2.1 “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]

2.2.2 Vajragarbha said, means “Vajragarbha asked.” His question begins “among all sky-like qualities.” In the same way that space exists without beginning, the nonvirtuous and indeterminate qualities of all beings have been accumulated through obscurations since beginningless time. The antidote to these obscurations is meditation on one’s primary deity. Since the antidote, which is like a gourd in ocean-like mass of hindering factors, is not sufficient to save the beings from them, how can they gain accomplishment in relation to meditation on it? This is the meaning of the question.[1024] [1025]

The Blessed One replied:

2.2.3 “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]

2.2.4 The Blessed One replies to the question with the verse that begins “one who desires.” The intention is as follows. Like an oil lamp in a deep mountain wilderness will, immediately upon being lit, dispel the mass of darkness that had gathered for a long time, so this path free from defilements, adopted just once, can instantly dispel the mass of hindering factors accumulated since beginningless time.

2.2.5 If this is specifically a supramundane path, how can it possibly develop quickly? Through a special mode of practice. The special support for this practice in none other than oneself in a special form that is either Nairātmyā Yoginī or Heruka. It is a special meditation that is continuous in every moment.

2.2.6 Someone could ask, “What is it in the beginning if it is continuous in every moment?” Vajradhara teaches the verse beginning “when practicing this.”

2.2.7 “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]

2.2.8 “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]

2.2.9 At nighttime means at a time when people are asleep. “I am accomplished” is a special type of mental resolution. The yoginī is Nairātmyā. This is how the practice of meditative composure[1026] at night was taught.

2.2.10 With the verse that begins with “when washing his feet,”[1027] Vajradhara teaches the constant practice without meditative composure[1028] when people are awake:

2.2.11 “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]

2.2.12 In the term *ācaman*, “rinsing his mouth,” the vowel is not lengthened.[1029] The case-marking suffix for the term *pūga*, “betel,” has been dropped.[1030]

2.2.13 “Or when going out, talking, walking,
Standing, getting angry, or laughing,
The wise, vow-holding practitioner
Should serve and train in the blessed yoginī.”[1031] [2.2.6]

2.2.14 Should serve means he should worship. To explain how, Vajradhara speaks the line beginning “the wise vow-holder.”

2.2.15 “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]

2.2.16 The meaning of the verse beginning “astute practitioners” is as follows. One should never see oneself, not even for a moment, in a form different from Nairātmyā’s. Likewise, one should not, even for a moment, let one’s mind lapse in identifying oneself with her.

2.2.17 The verse beginning “the meditation I teach” sums up the preceding:

2.2.18 “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]

2.2.19 Flaws are the mass of hindering factors. In order to generate stability in the power of yoga practice, Vajradhara says if only out of curiosity. Over a fortnight refers to both types of practice—with and without meditative composure.[1032]

2.2.20 "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]

2.2.21 For one day refers only to the practice with meditative composure, because he also says dismissing all thoughts and without interruption.

2.2.22 "There is no other method in saṃsāra as effective
For accomplishing the aims of self and other.
Once the vidyā has trained in the practice,
She will immediately bring confidence."[1033] [2.2.10]

2.2.23 Once indicates the period of one fortnight or one day, as above.

2.2.24 Vajradhara explains that confidence in the verse beginning "the practitioner":

2.2.25 "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]

2.2.26 Madness means "lack of discipline."

2.2.27 Engendering enthusiasm for the practice, Vajradhara teaches[1034] the verse beginning "when the yogins":

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 Reflect means “investigate.” The arising of what is beneficial results from that practice. The arising of what is harmful results from worldly conduct. Raurava refers to worldly conduct.[1035]

2.2.30 What chance then is there for the worst evildoers? Vajradhara teaches the verse beginning “those who committed”:

2.2.31 “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]

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

2.2.33 Through contemplation means “through meditation on Nairātmyā.” Would this suggest then that virtuous people do not gain accomplishment? Vajradhara teaches 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 One may then wonder whether something still remains to be done after attaining mental stability. Vajradhara teaches the part beginning "accomplishment will certainly come." Accomplishment here means mental stability, the natural flow of oneself appearing as and identifying with the form of the deity day after day. One attains that.

2.2.36 "The mantrin should practice the secret
For one month, until a mudrā is acquired.[1036]
He will receive the instruction—
Instruction from the yoginīs:"[1037] [2.2.16]

2.2.37 The secret are the secret offerings. He should practice in the form of Hevajra and Nairātmyā in order to receive a prophecy.

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[1038]
And instructed in the Dharma,
Starting with the ten virtues," [2.2.18]

2.2.40 Bodhicitta should be preceded by taking 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 is deity yoga. One-pointedness of mind means either to maintain the samādhi[1039] or to have a single intention. She will be ready means that she will be a fit vessel 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 His power means the power engendered by samādhi. Should summon means should attract. [2.2.20]

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 indicates a woman obtained through selection or summoning.[1040] Firm in his conviction means "relying on mental stability."

2.2.47 To answer why, Vajradhara teaches the verse beginning "the practice":

2.2.48 "The conduct, which is said to be terrifying,
Has not been taught for pleasure.
Instead, it is taught to examine one's mind:
Is the mind stable or does it waver?"[1041] [2.2.22]

2.2.49 For pleasure means "for the sake of pleasure." It is said to be terrifying, because it is very difficult.

2.2.50 Vajragarbha asked:

2.2.51 “When one is already united with Nairātmyā,
How does one seek out a mudrā?[1042]
How is there a mudrā accomplishment
If there are two, the mudrā and the mudrā?” [2.2.23]

2.2.52 A mudrā refers to the external wisdom aspect. How does one seek means “for what purpose is she sought?” The mudrā accomplishment is the accomplishment of sealing.[1043]

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 Nairātmyā and the Blessed One is Hevajra. The breasts are the two breasts on the chest.

2.2.55 To explain how the *bola* appears, Vajradhara teaches the verse beginning “the two sides:”

2.2.56 “The two sides become the bell,
And the filament[1044] the *bolaka*.[1045]
The rest takes the form of the great being,
The heruka who is great pleasure.” [2.2.25]

2.2.57 The sides are the edges. The bell is the scrotum. The filament is the “small nose.”[1046] Great pleasure refers to the practitioner of heruka yoga whose nature is great passion.

2.2.58 To explain how this applies to a male, Vajradhara teaches the verse beginning “a man who practices heruka yoga”:

2.2.59 “A man who practices heruka yoga
Becomes a male with ease,
As it brings the mudrā accomplishment
For the yogin of manifest ability.”[1047] [2.2.26]

2.2.60 The mudrā accomplishment is the accomplishment of the great seal. Ability means power like that of a *śakti*.[1048]

2.2.61 Someone could raise the doubt, “Surely the accomplishment of the great seal is an accomplishment of the deity. Consequently, like the body of Brahmā and so forth—which is born, ceases, transmigrates, and is born again—the great seal, being the body of the deity, is birth and death. It is saṃsāra.[1049] The stage of arising cannot therefore constitute a path to liberation.” In order to remove such doubts, Vajradhara teaches the verse beginning with “wisdom and means”:

2.2.62 “Wisdom and means are not affected
By arising and dissolution,
Because means is arising,
And wisdom is the dissolution that ends existence.” [2.2.27]

2.2.63 Wisdom and means are, respectively, the body of one's vidyā and one's own body. They are not affected, meaning they "are not touched."[1050] To explain why, Vajradhara teaches the lines beginning "because arising is the means." Arising is continuous arising.[1051] The arising[1052] that takes place with a continuity of the mind that, because of the continuous force of the requisites, projects as far as space pervades the appearances of the body and so forth for the benefit of the world, is the means. Therefore, how could there be a dissolution of the perfection of the cultivation of the fruit of the means?[1053] Dissolution means nonperception. The body, although it appears, appears in a false manner, just like a reflection of the autumn moon and stars in a pond. This very dissolution is wisdom. Therefore, it ends existence; it brings an end to the existence that is rooted in clinging to objects.[1054]

2.2.64 "Because of this, it is,[1055] in reality,
Not subject to dissolution or arising.
One dissolves from dissolution;
As there is no dissolution, there is no cessation." [2.2.28]

2.2.65 Because of this, for the very reason, it is not subject to dissolution,[1056] and is not subject to arising. This is because there is no end. And in reality, moreover, there is no arising because of dissolution.[1057] To explain, the body of the great seal is itself false, and it appears as false. Thus, in reality, there is only the dissolution of these two appearances of it, but not the arising.[1058]

2.2.66 One may object, "But surely there is dissolution in saṃsāra." Vajradhara thus speaks the lines beginning "one dissolves." The meaning is as follows. Who among those who accomplished the great seal dissolves? That is to say, who clings to their own body? No one. As there is no dissolution, there is no cessation. "Cessation" means dissolution.

2.2.67 This is the idea: Even the body of Brahmā and other gods simply does not exist. It could exist, however, due to clinging to existence. If it does exist, there is also dissolution. But this is not the case for someone who has accomplished the great seal, since they do not cling to existence. Since it thus transcends both saṃsāra and nirvāṇa, the accomplishment of the great seal has the nature of nonabiding nirvāṇa. This is the settled view. This accomplishment can only be attained through meditation practice.

2.2.68 What is the meditation practice like? Vajradhara teaches the verse beginning "During the practice:"

2.2.69 "The vow holder trains conceptually
By practicing the stage of arising.
Understanding concepts to be dreamlike,
He will not conceptualize[1059] through conceptualizations." [2.2.29]

2.2.70 Concepts are "details," because of their many aspects. Understanding them to be dreamlike means they should be meditated on as dreamlike. In a dream, for example, the mind appears with the features of unreal objects. In this way, by recognizing them as mental expressions that are of single taste with the mind, he will not conceptualize, not form concepts, through conceptualizations, the myriad mental expressions.

2.2.71 What will happen by practicing repeatedly in this way? Vajradhara teaches the verse beginning "engaging":

2.2.72 "Engaging in continuous practice,
The maṇḍala will thus appear
Exactly like an illusion, a dream,
Or the intermediate state." [2.2.30]

2.2.73 Exactly like means to be exactly the same. Will appear means it becomes continuously present with a certainty free of mental expressions,[1060] just as an existent entity does for naive people.

2.2.74 Having thus taught the appearance of emptiness,[1061] Vajradhara now teaches the appearance of great bliss with the verse beginning “the great bliss”:

2.2.75 “The great bliss that is known
During the great seal initiations,
Is the power of just that,[1062] this maṇḍala,
Which does not arise from anything else.” [2.2.31]

2.2.76 “Seal” means “wisdom.”[1063] The seal initiation is the wisdom-knowledge initiation. The great seal initiation is the fourth initiation. The plural number of initiations is due to their clear distinctions.[1064] That is known means “as it is understood because of the master’s instructions.” The great bliss is the bliss free of conceptualization that needs to be accomplished. The phrase the power of just that is syntactically connected with the phrase this maṇḍala.[1065] Nobility arises from that power because it is the means for benefiting the world. The maṇḍala is the circle of yoginīs together with their leader. It does not arise from anything else; it does not have any other nature.

2.2.77 Vajradhara teaches this in more detail with the verse beginning “bliss is black”:

2.2.78 “Bliss is black, bliss is yellow,
Bliss is red, bliss is white,
Bliss is green, and bliss is blue.
Bliss is everything animate and inanimate.” [2.2.32]

2.2.79 Greenish means pale green.[1066] Blue is the deep-blue color of the sky. The meaning conveyed here is that although the maṇḍala is divided into different colors and so forth, it is pervaded by the nature of bliss.[1067] That which is animate are the bodies of the deities, and that which is inanimate are clothes, adornments, and so forth.

2.2.80 In view of the question of how the maṇḍala, which has the nature of bliss, arises from a cause that lacks the nature of bliss, Vajradhara teaches the verse beginning "bliss is wisdom":

2.2.81 "Bliss is wisdom, bliss is means,
Thus is bliss born from *kunduru*.
Bliss is existence, bliss is nonexistence,
Bliss is known as Vajrasattva." [2.2.33]

2.2.82 Both wisdom and means are bliss, as they are the source and support of the joys. The line thus is bliss born from *kunduru* means that their bliss, which arises from the union of the two,[1068] is exactly like this, it is clearly and precisely bliss. The bliss that has the nature of the five buddhas is existence. Because it is suffused with supreme bliss, it bears the aspect of Vajradhara and his mudrā. Nonexistence is the specific melting of this bliss. That too is bliss, as it has the nature of bliss, which is free from elaborations. Therefore, the maṇḍala, in terms of its cause, has the nature of bliss alone.

2.2.83 We allow that the cause of the glorious Heruka's maṇḍala has the nature of bliss, but what about the maṇḍala of Nairātmyā? In view of this question, Vajradhara says bliss is known as Vajrasattva. The *vajra* is the deity's emblem arisen from the seed syllable that was born from the union of the moon and sun, which have the respective natures of wisdom and means. The seed syllable that has arisen at the hub of that vajra is the *sattva*. The *sattva* together with the *vajra* is Vajrasattva. He too is known as bliss, as the buddhas have taught that he has the nature of great bliss. As the maṇḍala of Nairātmyā arises from him, it too has the very nature of bliss.

2.2.84 Vajragarbha asked:

2.2.85 "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]

2.2.86 Why does Vajragarbha ask this question? In order to hear the Blessed One himself also describe the benefits the stage of arising. Its bliss is supreme bliss, which is precisely the great bliss that is the single taste of everything existent. Asking what follows from this, Vajragarbha speaks the lines beginning "what is the purpose." Meditation is the mental generation of the deities' bodies. To lack means to be devoid of. Asking "what is the purpose" implies that there is none.[1069]

The Blessed One replied:

2.2.87 "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 by bliss;
It takes the form of permeated and permeator." [2.2.35]

2.2.88 Faith means privileging the stage of the arisen.[1070] To be rash due to it is indolence.[1071] He is ruined, "spoiled," because of rejecting the stage of arising. To prevent this, Vajradhara specifically praises the stage of arising with the lines that begin "where would bliss come from." To speak means to cause bliss to arise in the practitioner's mental continuum, in the absence of means such as a body and so on, simply by explaining it. To explain why this is the case, Vajradhara speaks the lines beginning "the world is permeated." When it is said the world is permeated by bliss, this is not only in the form of the permeator, but also in the form of the permeated. This means that, just like the body and so forth cannot arise without bliss, so too will bliss not arise without the body and so forth.

2.2.89 "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]

2.2.90 With the verse beginning "just as," Vajradhara gives an example.

2.2.91 "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]

2.2.92 Surely it is the great bliss contained by the dharmakāya that is to be accomplished here. And, since the consciousnesses that appear as the body, enjoyments, and surroundings have completely ceased in the dharmakāya, how could there be a body and so forth? Because one could therefore argue that meditation on the body is not applicable with regard to what is to be accomplished here, Vajradhara says "I am existence and I am not existence." This means that "I possess form and so forth in terms of the sambhogakāya and nirmāṇakāya since both appear as a body and so forth. But, I do not possess form and the rest at all in terms of the dharmakāya, since it is devoid of appearances."

2.2.93 Thus, if the body and so forth appear as the sambhogakāya and nirmāṇakāya, these two appearances are erroneous because they appear as existent entities. Therefore, a buddha would not even be a buddha based on these two. Because such an argument could be made, Vajradhara says "I am a buddha because I know all things." The meaning is as follows. Things are all phenomena; to know them is the knowledge that knows all aspects. For that reason, "I am a buddha." The knowledge that is free from appearances perceives the common characteristic of all phenomena—also called thusness[1072]—but not the particular characteristics, which are infinite.[1073] These are perceived by the mirror-like knowledge[1074] that reflects their appearances. And, they are differentiated by the knowledge of discrimination,[1075] which differentiates them. The last two types of knowledge constitute the sambhogakāya. Therefore, "I am a buddha with three bodies, not with one."

2.2.94 It is impossible to fully benefit oneself and others without the sambhogakāya and nirmāṇakāya. These two are thus not entirely false, but they do not exist as they appear, since they appear in a way that is similar to illusions, and so forth. For precisely this reason, the sambhogakāya entails pure worldly concepts and is said to be the natural outflow of the dharmakāya.[1076] Consequently, to point out "I am supremely profound," Vajradhara speaks the lines beginning "those who are ignorant." Ignorant means "deprived of the wisdom that is rooted in learning." Beset with sloth means "deprived of the wisdom that is rooted in reflecting and the wisdom that is rooted in meditation."

2.2.95 To make precisely this[1077] profundity distinct, Vajradhara teaches the verse beginning "I dwell":

2.2.96 "I dwell in Sukhāvatī,
In the bhaga of the true vajra woman.
Shaped like the letter e,[1078]
It is the basket of buddha jewels." [2.2.38]

2.2.97 Sukhāvatī is the completely pure buddha field of the tathāgata Amitābha. Here, however, by the rule of "guarding yogurt against crows,"[1079] "Sukhāvatī" refers to all completely pure buddha fields. "I dwell" means I reside there as a buddha in my sambhogakāya form,[1080] in a supremely wondrous state that has fortunes of the buddhas. The word *tu* ("but") has the sense of *ca* ("and"), and is in the wrong position of the text. The true vajra woman refers to yoginīs such as Nairātmyā. "And" it is in her bhaga that "I dwell," the phrase "I dwell" being supplied from the previous quarter. The shape of the letter *e* signifies the oneness, sameness, and thusness of all phenomena.[1081] The buddhas themselves are jewels, and it is their basket because it is precisely there that they experience great bliss in a body of single taste.[1082]

2.2.98 In order to explain his own greatness in being such,[1083] Vajradhara teaches the verse beginning "I am the expounder":

2.2.99 “I am the expounder, I am the Dharma,
I am the listener possessing good qualities.[1084]
I am what is to be accomplished, I am the teacher of the world,
I am the world, and I am the worldly.” [2.2.39]

2.2.100 I am the three—the Dharma, such as the *Hevajra Tantra* and so on that describe him in this way, its expounder, and its listener, the one possessing the qualities of a disciple. This means that like me, they are worthy of worship.[1085]

2.2.101 Should anyone ask, “What is your main function?” Vajradhara speaks the lines beginning “I am what is to be accomplished.” The main thing to be accomplished is great bliss, the dharmakāya. I am that, that is my main function. The teacher of the world refers to the sambhogakāya and nirmāṇakāya. The section of the text has established that the cultivation of the body is suitable.

2.2.102 Moreover, I am the world, and I am the worldly. The “world” refers to a being born from sexual pleasure. The “worldly,” on the other hand, refers to one who possesses the body in the intermediate state with the understanding that the world is their purpose. I am these two as well. Just as I am the sambhogakāya because it is the natural outflow of the great bliss of the dharmakāya, so I am also the world because it is the natural outflow of the great bliss experienced by the mother, father, and the being who enters the womb. I am also the being who enters the womb, because I cohere through great bliss.

2.2.103 “You, revered one, are the main factor. Which among the great blisses in the world are you?”[1086] To answer this, Vajradhara teaches the verse beginning “my nature is that of the innate joy”:

2.2.104 “My nature is that of 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]

2.2.105 “The great bliss that is you, revered one, as the main factor is to be accomplished. But surely, if innate bliss is established throughout saṃsāra[1087] it should not be accomplished. So why is that particular bliss, revered one, the main factor?” [1088] Should anyone raise such a doubt, Vajradhara speaks the line beginning “and so.” The word “and” expresses an inference, since that particular bliss[1089] is ascertained to be similar to the main factor. As it is an example of something similar, it serves as the means to effect a perception. Therefore, saying “just that is me, the main factor” is a figurative expression. It is like a lamp in the darkness. Just like a lamp in the darkness serves as the means to effect a clear perception of something, such, as a pot, by making them clear, so does this innate bliss, because it is exemplifies the bliss that is to be accomplished.

2.2.106 In order to clarify what was left unclear in the verses beginning from “I dwell,”[1090] Vajradhara teaches the verse beginning “I am the teacher”:

2.2.107 “I am[1091] the teacher with the thirty-two major marks,
And a mighty lord with the eighty minor marks.
With the name ‘semen’ I dwell[1092]
In Sukhāvatī, the woman’s bhaga.” [2.2.41]

2.2.108 He whose body is splendorous with the major and minor marks is the mighty lord of the bodhisattvas who have risen there, the lord with the enjoyments of qualities.[1093] Being such, I remain in Sukhāvatī. Woman refers to the vajra woman, and also the woman that serves as example. I dwell in her bhaga with name “semen.” Semen means the semen of knowledge, the external, exemplifying semen.

2.2.109 “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]

2.2.110 It means the one with the name “semen.” Accordingly, great bliss depends on semen and bodily enjoyment.[1094] In the absence of those, bliss only arises through deity yoga, since other causal factors lack capacity.[1095] Therefore, one who seeks the bliss that is to be accomplished must inevitably perform deity yoga. This is the intended meaning.

2.2.111 “A buddha, therefore, does not exist,
Nor is he inherently nonexistent.
He may have a form with arms and faces,
Or be formless as supreme bliss.” [2.2.43]

2.2.112 The path is thus[1096] neither existent nor nonexistent. This is therefore also true for the result: a buddha does not exist in terms of the dharmakāya[1097] characterized by the cessation of all afflictions without remainder. The pronoun he refers to “a buddha.” Nor is he inherently nonexistent because the dharmakāya has the nature of perfectly pure knowledge that is of equal taste. He may have a form with arms and faces, in term of the two bodies, the sambhogakāya and nirmāṇakāya. Or he may be formless. In what way? As supreme bliss, in the sense of the dharmakāya, and also because of the bliss of the enjoyment of these qualities. This is the meaning.

2.2.113 “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]

2.2.114 That being the case, since the result is neither existent nor nonexistent, the entire world is thus the innate.[1098] It is innate insofar as it is connected with innate buddhahood. The "entire world" means all beings. What does it mean that buddhahood is innate? In view of this question Vajradhara speaks the line beginning "the innate." Inherent nature means intrinsic nature, and the intention is to say that the word innate is synonymous with "intrinsic nature." "Buddhahood," moreover, primarily means the dharmakāya. With this in mind, Vajradhara says "the inherent nature is itself nirvāṇa." To explain why, he speaks the line beginning "the mind." Pure refers to the absence of impurities, to luminosity. That luminosity is its aspect, its intrinsic nature. That which is referred to as such has that "pure aspect" and is "the mind" and thus serves as the cause. Since purity is nirvāṇa, it is therefore not existence. The intention is this: Since it is only the mind that has the pure aspect, it therefore does not exist.[1099] What is being said to this point is that the seed of buddhahood is nothing other than the intrinsic luminosity of the mind, which is perfect since beginningless time.

2.2.115 It would follow then that the seed of the sambhogakāya is not there at all. There is only the seed of the ordinary body, not the seed of the deity's body, as the latter does not accord with it. Therefore, Vajradhara teaches the verse beginning "having the union":

2.2.116 "Union with the form of the deity
Takes place at the moment of birth.[1100]
This is due to the presence of arms, face, and colors,
But as ordinary habitual tendencies." [2.2.45]

2.2.117 Here, the phrase the form of the deity refers specifically to its seed. This seed is present in the embodied being at the moment of birth. To explain why it is present, Vajradhara speaks the line beginning “due to the presence of arms,” meaning that it is because of the common features of a body. The intention is to say that just as intrinsic purity[1101] is the seed of the purity of adventitious stains, so the ordinary body is itself the seed of the deity’s body.

2.2.118 One could argue that the cultivation of the deity’s body is therefore useless, so Vajradhara teaches the line beginning “but also.” The words “the cause of the ordinary body”[1102] need to be supplied. Therefore, in order to destroy these ordinary habitual tendencies and foster the establishment of the deity’s own habitual tendencies instead, the cultivation of the deity’s body is not useless.

2.2.119 Because it is difficult to abandon the ordinary body through meditation on the body alone, Vajradhara teaches the verse beginning “the same small dose” to establish it through numerous examples:

2.2.120 “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]

2.2.121 “Just as eating beans is prescribed
For someone afflicted with a wind disorder,[1103]
Thus curing wind with wind
As as an inverted remedy,
So too existence can be purified by existence alone,
And concepts by concepts that counter them.”[1104] [2.2.47]

2.2.122 How are beans related to wind? They stimulate wind, urine, and feces. They are a remedy that is inverted because it belongs to the same class. Its application is a procedure.

2.2.123 Existence is saṃsāra. It is purified, meaning it becomes attenuated. By existence alone means “by nothing but the mundane path.” To explain, the mundane path comprises twenty-two dharmas—the four applications of mindfulness, the four right exertions, the four bases of miraculous power, the five mental faculties, and the five powers. Without the mundane path, there is no supramundane path. The latter consists of fifteen dharmas—the seven limbs of awakening and the eight limbs of the path. Without the supramundane path, there is no cessation of existence. Therefore, cessation of existence is effected through existence itself, in succession from one to the other.[1105] And, concepts are purified through concepts, in succession from one to the other.[1106] To explain, the discernment[1107] of what is true is also nothing but conceptuality. This same discernment, however, generates nonconceptual knowledge by disrupting appropriation through the power of cultivation. And by that, the concepts will cease.[1108]

2.2.124 “Just as water that has filled the ear
Is flushed out by adding more water,
So too the concepts of existence
Are definitely purified by forms.”[1109] [2.2.48]

2.2.125 Filled means “entered.” Flushed out means “is drawn out.” The concepts of existence are the concepts of the five aggregates and so forth. The forms are the forms of the deities such as Śāśvata and Ratneśa. Are purified means they cease.

2.2.126 “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]

2.2.127 Passion is the afflictive emotion of passion. That itself is fire. Beings are scorched by it, which means they are tormented by it, as it produces the suffering of bad destinies and so forth. Passion[1110] is also the passion for reality. It is also fire, as it consumes the fuel of afflictive emotions and concepts. They sweat because of it, means they are brought to maturity by it.[1111]

2.2.128 “Whatever terrible acts bind beings[1112]
Can, when combined with means,
Liberate them
From the bondage of existence.” [2.2.50]

2.2.129 Terrible acts are those born from hatred, such as killing. The means is great compassion, such as protecting the Buddha’s teachings.

2.2.130 “People are bound by passion
And liberated by passion alone.
This ‘inverted’ cultivation
Is unknown to orthodox Buddhists.” [2.2.51]

2.2.131 By passion means passion that is an afflictive emotion. By passion alone means by passion for reality alone. “Inverted” means that, although seemingly being of the same mode because of appearing as if it were of the same mode, it is in fact an opposite mode from the perspective of absolute truth.[1113] Orthodox Buddhists are the orthodox followers of the Buddha. How are they followers of the Buddha? For instructions they resort to the Buddha himself as their teacher. In what way are they orthodox? Because they feel aversion to the Vajrayāna, even though it is the essence of the Buddha’s teachings.

2.2.132 All of this[1114] has established the need to cultivate the enjoyment of the vajra goddesses.

2.2.133 To further establish it as the causal factor of the infinite buddha families, Vajradhara teaches the verse beginning “during *kunduru*”:

2.2.134 “During *kunduru* occur the five[1115]
With the nature of the five elements.
They are but one great joy,
Subdivided into five.” [2.2.52]

2.2.135 The plural ending of the word *kundureṣu*[1116] is due to metrical constraints.[1117] *Kunduru* involves sexual pleasures that arise in the lotus of the vajra goddesses. During that *kunduru* they occur. Five means the five types of contact that have the nature of the five elements. With the nature of the five elements refers to the nature of the elements of earth, water, fire, air, and space.

2.2.136 What else are these elements? Vajradhara speaks the lines beginning “they are but one.” Great joy is the joy of lovemaking, Vajradhara.[1118] Into five means it takes the form of the five families. Subdivided means by the division of the elements. An element constitutes reality,[1119] which can be delusion and so forth, corresponding respectively to Vairocana and the others. This is the intended meaning. This verse constitutes the brief instruction.[1120]

2.2.137 Vajradhara teaches the explanatory verses[1121] beginning with “contact between”: [1122]

2.2.138 “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]

2.2.139 The impression of hardness refers to the conviction of hardness. Hardness indeed constitutes the earth element. It has the quality of delusion, meaning it has the nature of delusion, because of firmness.

2.2.140 “Because bodhicitta[1123] 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]

2.2.141 To be of the water element means it is the water element.

2.2.142 “The friction of the two organs in union
Always generates heat.
It is passion, Amitābhavajra,
As passion arises in fire.” [2.2.55]

2.2.143 Union means close connection. Heat means warmth. The passion…in fire refers to the red aspect of passion generated by heating, such as in the case of pots.[1124]

2.2.144 “The *citta* in the *kakkola*[1125]
Has the nature of wind,
It is envy, Amoghasiddhi;
Amogha is born from wind.” [2.2.56]

2.2.145 In the *kakkola* means “when moving in the *kakkola*.” It has the nature of wind because of its mobility. For precisely this reason, it is envy (*īrṣyā*), as the verbal root √*īr* has the meaning of “to move,” as defined in the List of Verbs.[1126]

2.2.146 “Bliss is desire, it is *rakta*,
Passionate desire with the characteristic of space.[1127]
Space is Piśunavajra,[1128]
As spite arises from space.” [2.2.57]

2.2.147 Bliss is the joy of sexual pleasure, and is itself desire as it is a locus for attachment. It is *rakta* as it is none other than the mind that is attached to it.[1129] Passionate desire with the characteristic of space means that passionate desire is attachment to the nature of that blissful mind,[1130] in the sense that it is experienced over a long duration as one's inherent nature. It has the characteristic of space as it has the nature of great bliss wherein, by its very nature, no phenomena are perceived. It is space, insofar as it has the same qualities of space. Precisely this is Piśunavajra, Ratnasambhava. He is spiteful because he reveals the absolute truth.

2.2.148 "The single Great Citta
Is present in five forms.
Many thousands arise,
There in those five families." [2.2.58]

2.2.149 Great Citta is Vajradhara in his form of great joy. In five forms means with the nature of the five families, as taught before. There means in the sexual union with the vajra women. Many thousands means tens of millions[1131] of families.

2.2.150 "Thus he, of singular nature,
Is supreme and eternal Great Bliss.[1132]
He comes to be fivefold through division,
The five modes of mind, passion and the rest." [2.2.59]

2.2.151 With a single nature means with a nature that is shared by the infinite families. How so? When divided. As the five modes of mind, passion and the rest refers to five modes of mind: passion,[1133] hatred, envy, and so forth.

2.2.152 This passage has established the divisions of the "five families" as divisions[1134] of great bliss.

2.2.153 With the verse beginning "in each family," Vajradhara teaches two verses to establish that these families are subdivided into innumerable families.

2.2.154 “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]

2.2.155 Equal to the grains of sand means “equal in number to the grains of sand.” In each family means “in every single family.” The phrase “in the family assemblies” implies that there are as many families as there are assemblies of tathāgatas. This meaning is based on the division. Accordingly, the families amount to the number of assemblies.[1135] Thus, the families of the assemblies are equal in number to the amount of grains of sand in fifty Gaṅgā rivers.[1136] When the assemblies’ families are further subdivided, there are many families, that is to say, there are exceedingly many families. To explain how, Vajradhara speaks the line beginning “and in each of them.” In them means in the assemblies’ families. Once they are subdivided, there are hundreds of families in each of them.

2.2.156 “These become vast, comprising hundreds of thousands of families,
Which, in turn, become many tens of millions of families.
Within these families are uncountable families,
All arising from the family of the supreme joy.” [2.2.61]

2.2.157 These refers to the “hundreds of families.”[1137] They become vast when further subdivided. There are hundreds of thousands of families in each of them. When each of the hundreds of thousands of families is subdivided, there are tens of millions of families. When each of the tens of millions of families is then subdivided, there are uncountable families. The phrase within these families refers to the “tens of millions of families.” Within each are uncountable families, all of which arise from the family of the supreme joy. Supreme joy constitutes a family itself, and they arise from it, because this single family is the root family of all subdivisions.

2.2.158 This was the second chapter, “Certainty of Accomplishment,” in the second part of *The Net of Ḍākinīs*: *the Concealed Content of the Glorious Hevajra Tantra*.

2.2.159 Net of ḍākinīs means the circle. The concealed content within it is the best among the blisses.[1138] From that there will be accomplishment and certainty of it. [1139]

2.2.160 This concludes “Certainty of Accomplishment,” the second chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 3: The Foundation of the Entire *Hevajra Tantra* and the Allusive Language[1140]

2.3.1 Then the vajra holder taught the yoginīs the means called “The Foundation of the Entire Tantra”:

2.3.2 “The best of blisses,[1141] initiation,
The allusive language,
The joys, the divisions of the moments,
And other things, such as diet and so forth.” [2.3.1]

2.3.3 In the passage that begins “then,” the vajra holder is Vajradhara. The entire tantra means “the entire *Hevajra Tantra*.” Its foundation is the root cause,[1142] as the explanation of the tantra meant as an instruction on it. Called means “widely known under this name.” The means is the means for the accomplishment of awakening. [1143]

2.3.4 The verse that briefly states precisely this begins with “the best of blisses.”[1144] About this, the best of blisses is the best among the blisses. Initiation refers to the four initiations. Allusive language means communication with an agreed intent, an intention.[1145] The joys are the four joys. The divisions of the moments refers to the four moments.

2.3.5 About the best of blisses, he said:

2.3.6 “The best of blisses of all buddhas
Is present in the syllables *evaṃ*.[1146]
Being uniform,[1147] it is known through initiation
That great bliss has a single form.” [2.3.2]

2.3.7 The two phrases at the beginning and the end are connected in this way: The best of blisses is great bliss. Whose great bliss? That of all buddhas. Uniform means it has the nature of knowledge free from conceptual elaborations.[1148] Why is this? It has a single form because all buddhas become one in this way after melting. Where is great bliss located? It is present in the syllables *evaṃ*. Through initiation means through washing off all the stains of conceptual elaborations and signs.[1149] It is known means that it is correctly experienced by all the buddhas, even as they melt, and by wisdom and means.

2.3.8 The yoginīs then asked the blessed Vajrasattva:[1150]

2.3.9 “What does it mean that the syllables *evaṃ*
Are the best of blisses for ḍākinīs?
Please explain this properly, Blessed One,
Teacher and master of the world!” [2.3.3]

2.3.10 As for ḍākinīs, the verbal root √*ḍai* has the meaning of moving through the sky. Sanskrit *ḍā* stands for *ḍāna*, "flying," which is their supernatural ability. They have the habit to move by means of that. The Sanskrit term *akkana*[1151] means nonlinear movement. Thus they are "ḍākinīs."[1152] Their movement is meandering, along curved paths. By this power, they move instantaneously, as is their habit, in all ten directions. In other words, ḍākinīs are accomplished yoginīs. The ḍākinis' best of blisses is the support for the best of blisses.[1153]

The Blessed One replied:

2.3.11 "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]

2.3.12 The form of the syllable *e* serves to indicate that the secrets of all tathāgatas are one, that is to say, the same.[1154] They play in it, therefore it is described as divine. [1155]

2.3.13 To explain how it is the seat, Vajradhara teaches the verse beginning "the joys":

2.3.14 "The joys arise there,
Divided into the different moments.
Through knowledge of the moments,
Knowledge of the blisses is present in *evaṃ*." [2.3.5]

2.3.15 A moment is the timing of the joys. Knowledge of the blisses is the knowledge of joy and the rest.

2.3.16 With the following four verses, starting with "varied," Vajradhara teaches the names, enumeration, characteristics, and differences of the joys for the different moments:

2.3.17 “Varied, ripe, dissolving,
And likewise without characteristic—
Once these four moments have been realized,[1156]
Yogins know them in this way.”[1157] [2.3.6]

2.3.18 What do they “know”? The four joys.[1158]

2.3.19 “Varied is taught to be of various types,
Including embracing, kissing, and so forth.
Ripe is its opposite,
The enjoyment of blissful awareness.”[1159] [2.3.7]

2.3.20 It is blissful because it is great bliss, and is awareness because of correct awareness. Thus, it is “blissful awareness,” innate joy. Enjoyment of that blissful awareness consists of identifying it as it is about to arise. Its opposite means it is the opposite of that because it has support.

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 Reflection is the memory of what has just ceased. Bliss is great bliss. Passion is the state characterized by the expectation of the bliss that will arise, referring to joy and supreme joy, respectively. Dispassion is the state without expectation on the part of the one who is satisfied once the bliss has ceased.[1160] This refers to the joy of cessation. It is free from these two because at that time he finally experiences what he has long desired.

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]
The first joy is mere joy.

2.3.24 This passage has explained the best of blisses,[1161] as well as the divisions of the joys and the moments in terms of their connection.

2.3.25 With the verse beginning “the master,” Vajradhara teaches about initiation:

2.3.26 “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.”[1162] [2.3.10]

2.3.27 The master, secret, and wisdom are, in sequence, the initiations given as the master, by the secret, and by the wisdom. And again, in the same way means that bliss that is to be accomplished is again, after the exemplifying bliss has been correctly known, to be spoken of in the same way, according to instruction in terms of its qualities, which are similar to the exemplifying bliss.[1163] The third of these is called wisdom. Their subdivisions comprise the four initiations.[1164] In sequence means that they are of two types. which is what Vajradhara teaches in the lines beginning “thus can the joys be known.” Enumeration means designation. The four joys sequentially correspond to the four initiations through the beginning practice, going further, ceased awareness,[1165] and being the absolute truth. This is the meaning of this half-stanza.[1166]

2.3.28 “The pure aspect of smiling confers the master initiation,
The secret is bestowed through gazing,
The wisdom through holding in arms,
And that again through intercourse.” [2.3.11]

2.3.29 The pure aspect of smiling is the mutual desire for lovemaking in intimate privacy.[1167] The master initiation is conferred through that as the beginning practice.[1168] Gazing is the complete union of the signs.[1169] Holding in arms means embracing. This is the wisdom initiation, because perfect knowledge arises from full contact.[1170] Intercourse means the pleasure of lovemaking.

2.3.30 In order to explain the meaning of the word "initiation," Vajradhara teaches the verse beginning "the sprinkling":

2.3.31 "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]

2.3.32 Bathed means "washed," that is to say, "caused to be without impurities."

2.3.33 "Embracing with one's arms the wisdom aspect,
Who is sixteen years of age,
The master sprinkling is held to be conferred
Through the union of the vajra and bell." [2.3.13]

2.3.34 The union of the vajra and bell involves both hands. The sprinkling follows the instructions. Following the master initiation is the secret initiation.[1171]

2.3.35 "The wisdom aspect has a lovely face, elongated eyes,
And is graced with youth and beauty.
Using the thumb and ring finger,
It should be dropped it into the disciple's mouth. [2.3.14]

2.3.36 "Right there, equal taste should be brought
Into the disciple's sensory range.[1172]
The teacher should worship the wisdom aspect,
Honor her, and then present her. [2.3.15]

2.3.37 “The teacher should say, ‘O great being,
Accept this mudrā who bestows bliss!’
After determining the disciple to be a great person,
Free from jealousy, and without anger.” [2.3.16]

2.3.38 The teacher is the master. What should he say? The part beginning with “O great being.” He should say that after doing what? After determining the disciple to be a great person, meaning a person of great nature and great intention.

2.3.39 “The teacher should command him,
‘Perform *kunduru*, O vajra holder!
I will explain the duty of a disciple.’
He should then request[1173] the initiation.” [2.3.17]

2.3.40 *Kunduru* means lovemaking. O vajra holder means “O Vajradhara!”[1174] To request means to ask for.

2.3.41 “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]

2.3.42 He[1175] is of great peace for remaining in nondual union with the deity. Vajra yoga is the employment of the vajra. To be wholly intent on that means to be utterly intent.

2.3.43 “ ‘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!
I have sunk in the thick mud of saṃsāra.
Protect me, who has no refuge!’ ”[2.3.19–20ab]

2.3.44 To accomplish the mudrās means to satisfy the vidyās. Vajra refers to all the buddhas, and their yoga is equanimity, great bliss. The one for whom this arises unbroken, continuously, is designated as such. Just as you are means “in the way you possess great bliss.” O lord! means “O mighty one!” Saṃsāra is nothing but thick mud, a heap of mud. Protect means “please protect.” Where it says “who has no refuge,” one needs to supply the personal pronoun “me.”

2.3.45 “Sweets, drinks and edibles,
Alcohol, *bala* and the exceedingly strong,[1176]
Incense, food, garlands,
Bells, banners, and ointments—
The disciple should worship the vajra holder
With these and other offerings.” [2.3.20cd–21]

2.3.46 Sweets are tasty. *Bala* means “great meat” and “great honey.”[1177] Ointments are unguents. With these offerings, that is to say, with those as mentioned, the disciple should worship. Thus is the syntactic connection. The vajra holder is the master.

2.3.47 “Once there is supreme joy,
And the moment without variety has arrived,[1178]
The teacher should say, “O great being,
You should maintain this great bliss.” [2.3.22]

2.3.48 Once there is supreme joy,[1179] and through its power the moment of innate joy[1180] has arrived, is present, it is without variety because the mind rests only in that. You should maintain this means "you should make precisely this stable in your mind."

2.3.49 "To what end?" Vajradhara teaches the verse beginning "until":

2.3.50 " 'Until your final awakening,
Work for the benefit of beings, O vajra holder!'
The vajra holder then teaches the disciple
The range of his duties: *evaṃ*." [2.3.23]

2.3.51 To the word work one should supply "with this."[1181] Then indicates that the consecration has been bestowed. In this way, following the ritual procedure, he has been initiated with these three initiations.[1182] The vajra holder is the master. He teaches the disciple the range of his duties, meaning that he teaches the disciple the body of activities to be done. Saying "*evaṃ*" he teaches the fourth initiation.

2.3.52 "This itself is 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]

2.3.53 This itself is innate great bliss. The great knowledge is the same great knowledge that was explained in the first chapter as "the great knowledge that resides in the body" and so forth.[1183] That, indeed,[1184] is great knowledge because it has the nature of the experience of the emptiness of duality. To that very extent it is also great bliss because it is not separate from the seeing of emptiness that has the nature of great bliss. Every body means the body of every living being. Free from duality means that it is completely free from both the object and subject of grasping insofar as they do not exist. Nonetheless, it has a dualistic form because both appear in it. Existence is the existence of mere representations, while nonexistence is the nonexistence of both. The one who has both of these as his nature[1185] is the lord with the nature of existence and nonexistence. This lord is Vajradhara, because he has the mind of awakening as his nature.

2.3.54 "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]

2.3.55 He is present, pervading all phenomena, because phenomena are characterized as mere nondual luminosity. However, he appears as if in an illusory form because he appears dualistically. But surely, if beings have experienced the absence of duality since beginningless time, would they not be awakened from the very beginning? No, they would not, because their experience, although real, passes by unrecognized. How then does awakening come about? Because of the continuity of precisely that experience of the absence of duality. So, by what means does this become constant? In view of this question Vajradhara speaks the line beginning "through means such as." The phrase and so forth includes the practices of both the sole hero and the one with firm conviction.[1186]

2.3.56 After seeking the pardon of all the yoginīs, his sisters, Vajragarbha asked the Blessed One:

2.3.57 “Why is the maṇḍala circle said to be
A city with the nature of all buddhas?
Please explain this properly, Blessed One,
I am steeped in confusion.” [2.3.26]

2.3.58 After seeking the pardon means “having asked forgiveness.” Why? So that they themselves would receive clarification of this great nature. It is called city (*pura*), because it is filled, (*pūryate*) with all buddhas.[1187] Why means “for what reason.” [1188] Confusion means doubt.

The Blessed One replied:

2.3.59 “The maṇḍala is said to the essence,
Bodhicitta, great bliss.
Because it functions to receive,
The maṇḍala is known as a meeting place.”[1189] [2.3.27]

2.3.60 The phrase bodhicitta, great bliss refers to the bodhicitta that is the seed syllable in the center of the goddesses’ sign[1190] that has arisen on the seed syllable that itself transformed from the complete union of the moon and the sun disks in the maṇḍala of Nairātmyā. In the maṇḍala of the glorious Heruka, on the other hand, this phrase refers to the bodhicitta that consists of the five melted knowledges. They are both great bliss. Precisely this is the essence, the *maṇḍa*. The letter *la* means that it “acquires” and “holds in.” As it has arisen with this nature, and as it holds this essence, it is called a *maṇḍala*. This is the intended meaning. Meeting place refers to the deities. The temple palace is also a maṇḍala, precisely their maṇḍala.[1191]

2.3.61 “The circle, a group, 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]

2.3.62 The circle is what is to be defined and group is its synonym. It is that in which everything becomes one. Expressions such as element of space convey the defining trait. Since it has the same quality, the space element is thusness. As it is both “space” and at the same time the “element” that nourishes yogins, it is the “space element.” This means that the emptiness of each of the sense fields is the circle of yoginīs. For precisely this reason, Vajradhara says, “It purifies the sense fields and the rest.” This means that each and every sense field, sense faculty, and so forth is completely pure by nature.

2.3.63 Now, if they are nourished by enjoyment that is based on purity, what is the enjoyment of that? Vajradhara teaches the lines beginning “the circle.” The circle of the yoginīs is enjoyed through the realization of its bliss. This circle is the temple palace, as that circle is their support.

2.3.64 Vajragarbha asked, “What samayas should one keep? What observances?”

The Blessed One replied:

2.3.65 “You should kill living beings,
Speak what is not true,
Take what is not given,
And enjoy the wife of another.” [2.3.29]

2.3.66 Why did he ask this question? For the sake of further instruction on the observances and so forth.

2.3.67 “A singular mind is the killing of beings,
As the breath[1192] 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]

2.3.68 A singular mind is the independent mind, meaning the knowledge of mind-only. This is referred to here as the killing of living beings. Why?[1193] To the extent that it is asserted that a body with intrinsic sentience cannot be perceived apart from the mind. Speaking what is not true refers to the world of sentient beings, the intention being that it is not perceived.

2.3.69 What is not given means that which is taken from others. The radiantly beautiful lady refers to Nairātmyā and the others. Why are they the wife of another? Because they are supreme.

2.3.70 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]

2.3.71 In the phrase what is their nature, “their” refers to the sense fields and the rest, while the question “What is their nature?” concerns their reality. The intention is to ask, “Through which knowledge do they become complete pure?”

2.3.72 The Blessed One replied, “There are six sense fields:

2.3.73 “Visual form, sound,
Odor, taste, tactile objects,
And the nature of the dharmadhātu.
These six are known as the sense fields.” [2.3.32]

2.3.74 The nature of the dharmadhātu is the essence of the dharmadhātu.

2.3.75 “The sense faculties are also six:

2.3.76 “Sight, hearing, smell,
Taste, body,[1194] and the mind. [1195]
These six sense faculties
Correspond to Mohavajrā and the rest.” [2.3.33]

2.3.77 The line correspond to Mohavajrā and the rest is just as was taught before.[1196] These six refer to sight, hearing, and so forth.

2.3.78 “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,[1197] O deeply compassionate one.” [2.3.34]

2.3.79 The corresponding sense faculties refer to the sense organs of the eye and so forth. Where it says with mental formations last, the aggregate of consciousness should be read in between. Thus: the aggregate of form, the aggregate of consciousness, the aggregate of sensation, the aggregate of perception, and the aggregate of mental formations. Just as it has been taught:[1198]

2.3.80 “The first is the causal consciousness,[1199]
The second relates to a subsequent experience.
The subsequent experience, determination,
And engagement into it originate from the mind.”[1200]

2.3.81 This is how it is.

2.3.82 “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]

2.3.83 “Their nature is primordially unrisen.
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 Their nature is primordially unrisen, meaning that the nature of the sense objects and so forth is unrisen from the beginning. Thus, it is consciousness itself, with the appearance of the sense objects and so forth, that constitutes the sense objects and the rest. They do not exist in the way they appear, and since they do not exist, they are “unrisen,” as they never arose in the first place. They are not true, because they do not exist in the way they appear, and they are not false because they exist as mere representations. Like the moon reflected in water means that they appear in a manner other than how they exist. You should know means “you should know correctly.” If you so wish means that if you wish, it will be known in this way. This is the intended meaning.

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 a person’s hands. When investigated in every aspect, fire is not found in any one of them. This fire is neither true nor is it false. You, yoginīs, should reflect on all phenomena being like this.” [2.3.37]

2.3.86 A kindling stick is the upper kindling stick,[1201] and a kindling block is the lower piece of wood. The phrase “in reliance on” is to be supplied,[1202] with the meaning that they have come together. Suddenly means without an agent[1203] and without effort . Is not found means “is not perceived.” It is neither true, because it appears as neither one nor many,[1204] nor is it false insofar as its aspect, which is mere representation, really exists. Should reflect means should settle on.

2.3.87 Then all the vajraḍākinīs headed by Nairātmyā Yoginī took hold of the five ambrosias and the samaya substances[1205] and offered them to the blessed Vajrasattva. They impassioned him with their *kunduru* practice, and let him drink[1206] the elixir of the vajra ambrosia. [2.3.38]

2.3.88 Impassioned means satisfied. They let him drink means "they cause him to drink."[1207]

2.3.89 Afterward the Blessed One, now satisfied, explained the empowerment:[1208]

2.3.90 Now satisfied means "once satisfaction had risen."[1209] The empowerment is that through which, once put into practice, one presides as Vajrasattva. He explained it, meaning he revealed it.

2.3.91 "Hey, vajraḍākinīs!

2.3.92 "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]

2.3.93 The worship is the vajra itself. By its power, he is prompted to teach. Attentively means respectfully.

2.3.94 Then 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]

2.3.95 The Blessed One said:

2.3.96 “One should eat and drink whatever is available,
And not avoid those who are approachable and unapproachable.[1210]
One need not bathe or wash,
Or avoid village behavior.[1211] [2.3.41]

2.3.97 “Intelligent practitioners 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*,[1212]
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 from wood, stone, or clay.[1213] [2.3.44]

2.3.100 “One should touch the untouchable—
Ḍombas, caṇḍālas, carmāras, haḍḍikas and so forth[1214]—
As well as brahmins, kṣatriyas, vaiśyas, śūdras, and forth,
As if they were one’s own body. [2.3.45]

2.3.101 “One should consume the five ambrosias;
Molasses, wine, poison, neem, and placenta;[1215]
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 and fragrant; and water and blood,
Consuming them with the mind of awakening.
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[1216] means with a mind for which appearances are like an illusion and so forth, or with a mind free from appearances. Vajradhara teaches precisely this, as once one’s mind is steeped in nondual knowledge. The knowledge of nonduality is free from appearances; mental activity is conceptual.

2.3.104 “The vow holder should obtain menstrual blood,[1217]
Place it in a lotus cup,[1218]
Mix it with phlegm and nasal mucous,
And drink it. [2.3.48]

2.3.105 “One should wear a multicolored loincloth
And ornaments from a burned corpse,[1219]
Obtain a flower from a haunt of pretas,[1220]
And tie it nicely into one’s hair.” [2.3.49]

Vajragarbha said:

2.3.106 “The impure sense faculties
Total six in number.
The pure aspects of all the sense fields
Have already been explained by the Blessed One.” [2.3.50]

2.3.107 Impure means “are not purified by the deity’s form.”[1221] Those referred to as such have been counted as six. Thus, the sense is “please describe the pure aspects.” Wondering why only the pure aspect of the sense faculties is investigated, Vajragarbha speaks the lines beginning “the pure aspect.” All the sense fields means all objects of cognition, beginning with the sense objects. Their pure aspect, the deities, has been previously taught. Therefore, it is explained. This is the intended meaning.[1222]

The Blessed One said:

2.3.108 “Vision is Mohavajrā,
Hearing is Dveṣavajrikā,[1223]
Smelling is Mātsaryakī,[1224]
Tasting is Rāgavajrikā,[1225] [2.3.51]

2.3.109 “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]

2.3.110 The pure aspects of vision and the rest, their support and nature, are Mohavajrā and so forth. Accordingly, there are three grammatical cases used for them.[1226]

2.3.111 Vajragarbha asked:

2.3.112 “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]

2.3.113 Allusive means with a special purpose or intent. Language means indirect communication. This refers to a type of indication in which intention is primary, and not the syllables. Great conclave here means a secret rendezvous. Cannot penetrate means “cannot identify.”

2.3.114 This describes secrecy. Extreme secrecy is expressed in the verse beginning “Though there is smiling”:

2.3.115 “Though there is smiling, gazing,
Embracing and coupling,
Allusive language is not mentioned
In any of the four tantras.” [2.3.54]

2.3.116 The four classes are Kriyā, Caryā, Yoga, and Yogottara.[1227] Smiling, gazing, embracing, and coupling are indicated in them.[1228] For example, in some Kriyā and other tantras, smiling indicates the deities’ passion for wisdom and means. In some tantras there is gazing at a body, in some there is embracing, and in others, coupling. But even tantras of the Kriyā class and so forth do not mention, do not speak of, allusive language. It is spoken of exclusively in the Yoginī tantras alone. Therefore, it is extremely secret. This is the intended meaning.

The Blessed One replied:

2.3.117 “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]

2.3.118 A one-pointed mind is a mind with a single focus.

2.3.119 “*Madana* means alcohol,
Bala means meat, *malayaja* intends meeting,
Kheṭa means departing, *śrāya* means corpse,
And *niraṃśuka* means bone ornaments.[1229] [2.3.56]

2.3.120 “*Preṅkhaṇa* means arriving,
Kṛpīṭa intends *ḍamaru*,
Dundura expresses unworthy,
And *kāliñjara* intends worthy.[1230] [2.3.57]

2.3.121 “*Ḍiṇḍima* means untouchable,
Padmabhājana means skull cup,
Tṛptikara is understood as food,
And *mālatīndhana* means seasoning.[1231] [2.3.58]

2.3.122 “*Catuḥsama* means feces,
Kastūrikā is regarded as urine,
Sihlā is understood as menstrual blood,
And *karpūra* is held to mean semen.[1232] [2.3.59]

2.3.123 “*Śālija*[1233] means great meat,
Kunduru means uniting genitals,
Bolaka expresses *vajra*,
And *kakkolaka* is held to mean lotus.[1234] [2.3.60]

2.3.124 “Family is said to be of five types,
Differentiated based on caste.
Thus, in allusive language,
The five buddhas belong to five families.” [2.3.61]

2.3.125 The phrase family is said to be of five types is allusive language. The phrase based on caste necessitates understanding untouchables as the fifth caste. Here, the meaning of family has the sense of origin.[1235] Thus, in allusive language, buddhas belong to a family, since they arise within families.

2.3.126 “A ḍomba woman is said to belong to the vajra family,
A naṭa woman to the lotus family,
A śvapaca[1236] woman to the jewel family,
A twice-born woman to the tathāgata family, [2.3.62]

2.3.127 “And a rajaka woman to the activity family.[1237]
These mudrās grant genuine accomplishment.
Their sexual fluid becomes vajra,
Which a vow holder should worship and drink.” [2.3.63]

2.3.128 The term *kulī* is the feminine form for “family” (*kula*) and marks the woman of a specific family, such as vajra and so forth. How do these women constitute families? Because they grant genuine accomplishment. How? Vajradhara speaks the lines beginning with “their.” Vajra refers to the fivefold bodhicitta. Should worship means “should worship precisely these women.”

2.3.129 “O Vajragarbha, great being!
You should respectfully receive
All that I have told you
About this marvelous allusive language.” [2.3.64]

2.3.130 To create a firm resolve, Vajradhara teaches the part beginning “O Vajragarbha.”

2.3.131 “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]

2.3.132 Violate means “break.”

2.3.133 “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]

2.3.134 Should he not use, even when already a buddha.

2.3.135 “If he does not speak this language
When meeting those who know their samayas,
The yoginīs born from the four pīṭhas
Will cause disturbances.” [2.3.67]

2.3.136 This was the third chapter, “The Foundation of the Entire *Hevajra Tantra* and the Allusive Language.”

2.3.137 This chapter is so-called because it explains the foundation of the entire tantra and the allusive language.

2.3.138 This concludes “The Allusive Language,”[1238] the third chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 4: The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*

2.4.1 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]

2.4.2 In the sentence that begins with “all the ḍākinīs,” headed by means “led by.”

2.4.3 “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]

2.4.4 I am confused means I am confused because ordinary song and dance are both regarded as unwholesome.

2.4.5 “Sealing with hatred and so forth
Was taught in the context of deity initiation.
I am confused about that.
What is a ‘seal’[1239] and what does it seal?” [2.4.3]

2.4.6 To which part of the chapter on the deity initiation does “in the context of deity initiation” refer? To the verse that says, “As one is being consecrated, the lord of one’s family arises on one’s head.”[1240] Seal means sealing.[1241]

2.4.7 “In the chapter on mantras,[1242]
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]

2.4.8 Were taught means the seed syllables starting from *a* and ending with *aṃ*.[1243]

2.4.9 “In the chapter on the family,[1244] The thirty-two subtle channels were taught.
Blessed One, please teach their pure aspects, As I am confused about that.” [2.4.5]
The Blessed One replied:[1245]

2.4.10 “The *bola* is located in Kollagiri,
And the *kakkola* in Munmuni.
Hey! The *kṛpīṭa* sounds uninterruptedly,
Sounding with compassion, not causing as cacophony.” [2.4.6]

2.4.11 Kollagiri is a particular pīṭha, and Munmuni a particular kṣetra. These lines indicate that, despite being far apart, these two meet in that moment. The Apabhraṃśa *ghaṇaa* is *ghanakam*,[1246] “uninterruptedly,” in Sanskrit. The final *ka* in the word does not change the meaning. The Apabhraṃśa term *kipiṭṭa* is equivalent to *kṛpīṭa* and means “ḍamaru.” Hey is a word used to address someone. With compassion means “compassionately.” The phrase *kiai na* is equivalent to *na kriyate*, “not causing.” The term *rola* is equivalent to *ārāva* and means “cacophony.”

2.4.12 “There they eat *bala*,
And drink *madana* heavily.
Ho! *Kāliñjara* is admitted,
And *dunduru* is excluded there.
They acquire *catuḥsama*,
Kastūrikā, *sihlā*, and *karpūra*.
And eat great quantities
Of *mālatīndhana* and *śālija*.” [2.4.7]

2.4.13 *Maaṇā* is equivalent to *madana*[1247] (“alcohol”). Where it says *pijjaai* (“drink”), the word *pijja* is derived from a different verbal root.[1248] *Śālia*[1249] is equivalent to *śālija*. The word *bharu* stands for *pracura* (“great quantities”).

2.4.14 “During *preṅkhaṇa* and *kheṭa*,
Pure and impure are not considered.
Their bodies are adorned with *niraṃśuka*,
And while there, they enter *śrāya*.
During the *malayaja* they engage in *kunduru*.
The *ḍiṇḍima* is not excluded there.” [2.4.8]

2.4.15 Bodies means “limbs.” The word *caḍābī* (“adorned”) stands for *āropya* (“put on”). The words *tahiṃ ja* are equivalent to *tatra ca* (“and while there”). The word *sarāva* stands for *śrāyo ’pi*. The form *paṇiai* corresponds to *praveśyate* (“enter”).

2.4.16 In this passage, four verses are taught, each of which consists of four quarters that include a rhyme (*yamaka*) at the end of every two halves.[1250] In each quarter of these verses, there are three *gaṇas*, each consisting of four *mātrās* (“measures”).[1251] In the even quarters[1252] of two of the verses, the third *gaṇa* comprises only two *mātrās*.[1253] At the end of all four verses, a refrain (*dhruvaka*) is to be sung. Vajradhara teaches precisely that refrain with the part beginning “during the *malayaja*.”

2.4.17 “Dancing in the form of the glorious heruka
While maintaining unassailable mindfulness,
With a mind passionate for meditation[1254]
And intent on uninterrupted practice.” [2.4.9]

2.4.18 In the verse beginning with “dancing,” mindfulness is unassailable because one is firm in the form of the glorious heruka. That is maintained, meaning one is endowed with it. The uninterrupted continuity of precisely this mindfulness is meditation. The mind is passionate for it, meaning it is applied devotedly.[1255] Through uninterrupted practice meditation is continuous.[1256] This is the practice of continuity.

2.4.19 “As one among those with the quality of vajra,
As one among the buddhas, or likewise among mother yoginīs,
One should sing and dance excessively,
Employing both song and dance.” [2.4.10]

2.4.20 As one among those with the quality of vajra means in the form of Padmanarteśvara specifically among these three. As one among the buddhas means in the form of Vairocana. As one among the mothers, the blessed ones, means in the form of Nairātmyā or another yoginī. This is the meaning. The word *param* either means “excessively” or, alternatively, it means the most supreme song and dance, not ordinary song and dance.

2.4.21 “The assembly is protected by 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]

2.4.22 Controlled means “enthralled.” By just this means “by only this.”

2.4.23 “Wherever one sings reverentially
And wherever one dances reverentially,
After paying[1257] respect to the assembly’s officiant,
An odor will be noticed there.” [2.4.12]

2.4.24 An odor is a smell.

2.4.25 “First the smell will be of garlic,
Then it will be the smell of vultures,
And after that, camphor and sandal.
This indicates the song’s blessing.”[1258] [2.4.13]

2.4.26 Sandal means “sandalwood.”[1259] The blessing of the song means it is conferred by the yogins and yoginīs. Its indication is its sign.

2.4.27 Vajradhara teaches the other signs with the verse beginning “cries”:

2.4.28 Cries of geese and the humming of bees
Will be heard along with the song,
As will the sound of jackals.
They will even[1260] be noticed in the outer gardens.” [2.4.14]

2.4.29 The word “also” in the phrase even in the outer gardens implies that these sounds will also be heard in the sky.

2.4.30 The preceding passage provides the answer to the first question.[1261] To answer the second question,[1262] Vajradhara speaks the passage that begins with “sealing”:[1263]

2.4.31 “Sealing means stamping or marking,
With the family identified[1264] by the mark.
There is no accomplishment, nor is one a practitioner,
By practicing a meditation that has excluded a family.”[1265] [2.4.15]

2.4.32 Sealing, stamping and marking[1266] are synonyms. Whose stamping? Vajradhara says “a family is identified by the mark.” If a meditation practice is performed that has excluded a family, meaning it has been sealed by another family, there will be no accomplishment, nor is one a practitioner. This is because such practice is mistaken. The sense is that one should therefore make an effort in a required sealing.

2.4.33 “Nairātmyā should be sealed with the seal of hatred,
Vajrā with the seal of delusion,
Gaurī with the seal of spite,
And Vārī with desire. [2.4.16]

2.4.34 “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]

2.4.35 “Ḍombī should be sealed with desire,
The second Gaurī with hatred,
Caurī with the seal of delusion,
And Vetālī with the seal of spite. [2.4.18]

2.4.36 “Ghasmarī should be sealed with the seal of desire,
Bhūcarī with the seal of delusion,
And Khecarī with the seal of desire.
Sealing is understood through wish.” [2.4.19]

2.4.37 In the passage beginning “Nairātmyā should be sealed,” hatred, delusion, spite, desire, and envy correspond to, respectively, Akṣobhya, Vairocana, Ratnasambhava, Amitābha, and Amoghasiddhi. Through wish means through faith, or simply through inclination.

2.4.38 To give a clear explanation as an answer to the third question,[1267] Vajradhara teaches the passage that begins “the first vowel”:

2.4.39 “The first vowel is Nairātmyā,
The second vowel is Vajrā,
The third vowel is Gaurī,
And the fourth is Vāriyoginī.” [2.4.20]

2.4.40 The first vowel is the letter *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 ‘twice-five’ is the second Gaurī,
The eleventh is called Caurī,
And the twelfth is understood be Vetālī.” [2.4.22]

2.4.43 The ‘twice-five’ is the tenth.

2.4.44 “The thirteenth is Ghasmarī,
The fourteenth is Bhūcarī,
And the fifteenth is Khecarī.
These are the yoginīs’ seed syllables.” [2.4.23]

2.4.45 To answer the fourth question[1268] Vajradhara teaches the passage beginning with “the yoginīs”:

2.4.46 “In the chapter on the family[1269]
The subtle channels, said to total twice-sixteen,
Are understood to correspond to the yoginīs,
Each pair assigned to a single yoginī, sequentially.”[1270] [2.4.24]

2.4.47 Twice sixteen is thirty-two. Each pair means “two subtle channels each.” The yoginīs…sequentially indicates each yoginī in the prescribed order.

2.4.48 “The lalanā, rasanā, and avadhūtī
Are held to be Nairātmyā Yoginī.
One should carefully avoid the last of them,
Because the sixteenth is not a phase of the moon.” [2.4.25]

2.4.49 In the sentence beginning with “the lalanā,” the three subtle channels, lalanā and so on, are assigned one yoginī, Nairātmyā Yoginī. One may wonder, there are thirty-two subtle channels, half of which is sixteen, the same number of phases of the moon and of the vowels. Why should one avoid the sixteenth phase?, Vajradhara therefore speaks the line beginning “one should carefully avoid.” The last of them means the final one, and is a reference to the syllable *aḥ*.[1271] To explain why, Vajradhara speaks the line beginning “because the sixteenth.”

2.4.50 “Why is that? Because it is functionally ineffective.”

2.4.51 It does not do anything, therefore it is functionally ineffective. To explain, in the cycle of lunar days of the bright fortnight there are fifteen phases of the moon. When they appear they produce light for the world.[1272]

2.4.52 Since one may ask what this means, Vajradhara teaches the verse beginning “bodhicitta:”

2.4.53 “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]

2.4.54 Parts are phases. Here, this is said due to alignment: Just as the first yoginī corresponds to three subtle channels, so does the last one.[1273] Otherwise, the remaining yoginīs could not be coordinated with the pairs of subtle channels.

2.4.55 Vajragarbha asked:

2.4.56 “Why should *karpūra*[1274] not be discarded,
Since it is the source of all the yoginīs,
Has the nature of the innate joy,
And is immutable, extensive,[1275] and pervades the sky?” [2.4.27]

2.4.57 The verse beginning “why should *karpūra*” forms a new question. The term *kim* indicates that this is a question.[1276] It is immutable, because it is permanent. It is extensive, because it pervades. It pervades the sky, because it is of single taste with emptiness.

2.4.58 The Blessed One replied, “It is exactly as you say.”

2.4.59 Vajragarbha asked, “By what means should bodhicitta be generated?” [2.4.28]

2.4.60 It is…as you say means that should not be discarded.

The Blessed One replied:

2.4.61 “One should generate bodhicitta,
Both revealed and concealed,
Through of the maṇḍala circle and so forth,
And through the stage of self-empowerment.” [2.4.29]

2.4.62 In the phrase “the maṇḍala circle and so forth,” the words “and so forth” indicate that it is also by means of the yoga of the sole hero. The stage of self-empowerment is the stage of the arisen taught in part 1, chapter 8.

2.4.63 “The concealed resembles jasmine flowers And the revealed has the nature of bliss. It assumes the form of *evaṃ*[1277] In Sukhāvatī, the woman’s *kakkola*.”[1278] [2.4.30]
The line that begins “in Sukāvatī” addresses the question of where it is to be generated.

2.4.64 Why is the *kakkola* called Sukhāvatī? Vajradhara teaches the verse beginning “it is called Sukhāvatī”:

2.4.65 “It is called Sukhāvatī
Precisely because it protects bliss.
It is the support of vajra holders,
Of buddhas, and of bodhisattvas.” [2.4.31]

2.4.66 The root √*av*[1279] means “protecting,” “moving,” “fondness,” “satisfaction,” “understanding,” and so forth. It protects (*avati*) the bliss (*sukha*), and establishes it permanently. Thus, it is called Sukhāvatī. The word is formed like the word *vasati*, “dwelling,” by adding the suffix *-ati*.[1280] How is it the support of vajra holders? Because it is the great bliss of vajra holders. How is it the support of buddhas and bodhisattvas? Because they are encompassed by it.

2.4.67 Surely this bliss is nothing but saṃsāra, and are we not striving for nirvāṇa? Since this question could be raised, Vajradhara teaches the verse beginning “*evaṃ* is precisely”:

2.4.68 “*Evaṃ* is precisely saṃsāra,
And *evaṃ* is precisely nirvāṇa.[1281]
Apart from saṃsāra,
No other nirvāṇa is realized.”[1282] [2.4.32]

2.4.69 Here, in this context, both saṃsāra as well as its path are called saṃsāra, and both nirvāṇa as well as its path are called nirvāṇa. Is realized means “is known.”

2.4.70 With the passage beginning with “saṃsāra is,” Vajradhara provides his reasoning:

2.4.71 “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]

2.4.72 “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]

2.4.73 These means “form,” “sensation,” “vision,” “hatred,” and so forth.[1283] The term *nirvāṇa* is used from the perspective of the absolute truth because all phenomena are merely nondual luminosity, because dualistic appearances are insubstantial, and because their erroneous appearances are adventitious.

2.4.74 How then is it just saṃsāra? Vajradhara therefore teaches the part beginning “shaped into saṃsāra.” By delusion means “because of ignorance,” because of being mistaken about duality. Free of delusion means not to be mistaken. When circling in saṃsāra refers to the person who is circling in saṃsāra. Is extinguished means it becomes to be like nirvāṇa.

2.4.75 “For[1284] bodhicitta is extinction,
In both its revealed and concealed forms.[1285]
The mudrā should have a beautiful face, elongated eyes,
And be graced with beauty and youth.” [2.4.35]

2.4.76 How so? Vajradhara says, “For bodhicitta is extinction, in both its revealed and concealed forms.”[1286] Because, for a person who is free from delusion, the revealing form is like the dharmakāya and the concealing form is like the sambhogakāya.[1287] This passage is connected to the statement that one should not discard the *karpūra*. To explain what its “not discarding” means, Vajradhara says, “the mudrā should have a beautiful face.”

2.4.77 “She should be of dark complexion, intelligent,
Of good family, a source of *sihlaka* and *karpūra*.[1288]
Initiated into the tantra of Hevajra,
Have nice hair, and be fond of her male partner. [2.4.36]

2.4.78 “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]

2.4.79 Here, the term *mudrā* refers to a woman in the ordinary sense.

2.4.80 “After inserting the *bola* into the *kakkola*,
The vow holder should perform *kunduru*.
The wise practitioner should not discard
The *karpūra* produced during this practice. [2.4.38]

2.4.81 “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.” [2.4.39]

2.4.82 In order to increase means “in order to grow.”[1289]

2.4.83 “This *karpūra* is Nairātmyā,
Bliss that is naturally devoid of self.[1290]
Its[1291] blissful state is the great seal
Located in the navel area.” [2.4.40]

2.4.84 Naturally devoid of self means “the nature of Nairātmyā.” Its means “hers.”[1292] The blissful state means the *bola*’s bliss,[1293] which is located in the navel area in the shape of the syllable *hūṁ* with the nature of the heruka.

2.4.85 “She has the nature of the first vowel
And is considered intelligence by the buddhas.
She alone is the blessed *prajñā*[1294]
During the practice of the stage of the arisen.” [2.4.41]

2.4.86 She is Nairātmyā. Intelligence is *prajñā*, and *prajñā* is perfect knowledge. During the practice means “in the practice.”

2.4.87 “She is neither long nor short,
And neither square nor round.
Beyond taste, smell, and flavor,
She elicits innate joy.” [2.4.42]

2.4.88 She is described with the words she is neither, and so forth, because she has the nature of knowledge that is free from appearances, and because the letter *a* denotes nonarising. This is the intended meaning.

2.4.89 “One becomes a yogin within her,
And enjoys her blissful state.
Accomplishment is attained together with her,
The great seal who bestows bliss.” [2.4.43]

2.4.90 “Within her,” “her,” and “together with her” are said since she herself constitutes all vidyās. She alone is the great seal.

2.4.91 “Form, sound, smell,
Flavor, tactility,
And the nature of dharmadhātu
Are experienced only with the wisdom aspect.” [2.4.44]

2.4.92 Only with the wisdom aspect means “with her alone.”

2.4.93 “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]

2.4.94 She alone is the maṇḍala circle, since that circle is also suffused with great bliss. The phrase with the intrinsic nature of the five wisdoms constitutes the brief teaching.

2.4.95 The full explanation of that follows in the part beginning “she has the nature of mirror-like wisdom”:

2.4.96 “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. [2.4.46]

2.4.97 “She is the perfectly pure dharmadhātu;
She is me, the lord of the maṇḍala.
She alone is the egoless yoginīs,[1295]
The intrinsic nature of the dharmadhātu.” [2.4.47]

2.4.98 Me is the glorious Heruka. Yoginīs means yoginī. What is her reality? Vajradhara speaks the lines beginning “the intrinsic nature.” This is the answer to the fifth question.[1296]

2.4.99 Vajragarbha made the request:

2.4.100 “The Blessed One previously taught
The circle,[1297] the path of practice, [1298]
And the source of the deities’ bliss.[1299]
Please teach me the concealed content.” [2.4.48]

2.4.101 The text says Vajragarbha made the request. What did he ask for? He asked a sixth question, beginning with the words “the Blessed One.” The meaning, in terms of the stage of arising, is as follows.[1300] The circle is the support maṇḍala and supported maṇḍala. The path of practice is the procedure for generating that same circle.[1301] The source of the deities’ bliss means the way the deities’ bliss arises there. [1302]

2.4.102 In terms of the stage of the arisen, on the other hand, the meaning is as follows. The circle is bliss free of conceptuality. The practice is the “thrusting.”[1303] The path refers to the lotus and the vajra.[1304] The source of the deities’ bliss refers to the moon liquid. This has all been taught at length in chapter 1.8. It is nothing new. Therefore, where it says the concealed content, one should supply the question “what is it like?” This is the part of the verse that constitutes the question. Please teach is a supplication.

The Blessed One replied:

2.4.103 “The stable letter *a*[1305] in the center of the body
Is the concealed content[1306] of the yoginī.
The concealed content is explained with the phrase,
‘As on the outside, so it is on the inside.’ ” [2.4.49]

2.4.104 He replied. What was his reply? His reply begins with “the stable letter *a*.” The navel is the center of the body. The letter *a* is the first vowel.[1307] Stable means it itself is firm, permanent. Of the yoginī means “of Nairātmyā.” The concealed content is Saṃvara.[1308] Vajradhara teaches the meaning of “concealed content” with the line beginning “as on the outside.” As on the outside, it should be visualized in precisely in the same way on the inside. This means that one is not lesser than the other. It is called “concealed content” because it is concealed in the body, or because it is very concise. This is the intended meaning. What is being said here is that the letter *a* at the navel is exactly the same as the body of Nairātmyā.

2.4.105 “The *bola’s* bliss is the great seal.
The vajra base is the means.
By this union of secrets
The external coupling is shown.” [2.4.50]

2.4.106 The *bola’s* bliss occurs when the letter *a* has traveled from the navel to the tip of the *bola*, and the syllable *hūṁ* has traveled from the heart to the tip of the letter *a*. This is the great seal, meaning the concealment of the yogin’s Heruka form.[1309] That is precisely the vajra base, bodhicitta, and that alone is the means. The union of the two secrets refers to both the letter *a* and the syllable *hūṁ*. The external coupling is the sexual pleasure of the bodies of Nairātmyā and the heruka. Shown means “displayed once the entering happens.”[1310]

2.4.107 “The three bodies are said to reside
Within the body in the form of cakras.
The thorough understanding[1311] of the three bodies
Is known as the cakra of great bliss.”[1312] [2.4.51]

2.4.108 The verse beginning with “the three bodies” means the following. All the buddhas, each of them, have an infinite nirmāṇakāya, an infinite dharmakāya, and an infinite sambhogakāya. These are the three bodies. They are located within the body. How are they described? With what are they concealed? In the form of cakras, that is to say, in the form of the three cakras beginning with the cakra of creation.[1313] They have the shapes, respectively, of a sixty-four-, eight-, and sixteen-petaled lotus. The thorough understanding of precisely these three bodies constitutes the wisdom of equality and the svābhāvikakāya. This same body is the buddhas’ infinite fourth body, the cakra of great bliss. It is shown through its concealed content in the form of the cakra of great bliss that has the shape of a thirty-two-petaled lotus. This is the meaning.

2.4.109 “The three bodies are located
In the womb, heart, throat, and head,
As the cakras of qualities, enjoyment,
Creation, and great bliss.” [2.4.52]

2.4.110 To specify the names of the cakras, Vajradhara says “the cakra of qualities….” Specifying their locations, he says “in the womb” and so forth. The womb is the place of production below the navel in both the woman and the man. Where it says the three bodies, one should supply the phrase “and the fourth.”

2.4.111 To show the logic behind the connection to the location of the bodies, Vajradhara teaches the set of verses beginning “the place that is extolled”:

2.4.112 “The place that is extolled
As the point of arising for all beings
Is the nirmāṇakāya,
Since[1314] creation is known to be stable.” [2.4.53]

2.4.113 The place refers to the womb.[1315] Extolled means it is established. As the point where means that this is an analogy for the nirmāṇakāya insofar as the womb effects creation. Also, the womb is precisely its location, by way of analogy with its stability, since creation is stable, because it is stable insofar as the creation of the bodies of the vajra-bearing buddhas continues for as long needed to benefit beings. How is the womb “stable”? Because it has the same quality as the earth insofar as it is triangular.

2.4.114 “It arises, which is to say it creates.
Thus it the cakra known as creation.
But a dharma[1316] has the nature of mind,
Thus the dharmakāya is at the heart.” [2.4.54]

2.4.115 Now if the nirmāṇakāya is the agent effecting creation, and the womb is the site,[1317] then these two would not be equivalent in effecting arising. Vajradhara therefore teaches the verse beginning “it arises.” It creates means “it produces,” which means it arises. This is a grammatical construction where the agent of the action is also the object of the action.[1318] Buddhas arise by means of the nirmāṇakāya, and beings that are born from a womb are born via a womb. That which is the site is also the means, just as one cooking something in a pan cooks using a pan. Thus, the two are equal in terms of being instruments for arising.

2.4.116 The term dharma, “phenomenon,” is used in the sense of the correct discernment of all phenomena. It has the nature of mind, meaning that it is not separate from the mind. Dharmakāya refers to the location of the dharmakāya, because it is the location of the mind.[1319]

2.4.117 “Enjoyment is said to be the tasting
Of the six types of flavor in the throat;[1320]
This is the cakra of enjoyment.
Great bliss is located in the head.” [2.4.55]

2.4.118 Types of flavor simply refers to the flavors. The phrase in the throat should be syntactically connected to what precedes it, and another instance of “in the throat” should be supplied following the cakra of enjoyment. Enjoyment is their common property. This is the intended meaning. Again, what is the sambhogakāya? The teaching of the secret Dharma.[1321] Great bliss is the fourth body, and is located in the head, meaning right in the head, because it is the location of the moon[1322] and is the highest point of the body.

2.4.119 Just as the four cakras are the concealed content of the bodies, they are likewise the concealed content of the results and respective schools. To explain this, Vajradhara teaches the verse beginning “the corresponding result”:

2.4.120 “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]

2.4.121 In the syllables *evaṃ* means within the cakra of creation located in the womb.

To explain why this is so, Vajradhara teaches the verse beginning “The result”:

2.4.122 “The result is 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]

2.4.123 Divided means distinguished, namely into the corresponding result, the result of ripening, the result of personal effort, and the stainless result.[1323] Who experiences[1324] these results and what bestows them? Vajradhara speaks the lines beginning[1325] “the blessed Prajñā.” The sole experiencer of the karmic results, beginning with the corresponding result, is *prajñā*, not the self, and the bestower is nothing but karma alone, not a god. [2.4.57]

2.4.124 How are the defining traits of the corresponding cause and the rest cognized in the four bodies?[1326] Vajradhara teaches the verse beginning “as it was done”:

2.4.125 “ ‘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 pure aspect of yoga.” [2.4.58]

2.4.126 The defining trait of the corresponding result is that it is similar to its cause. And that is present in the nirmāṇakāya, due to the result, the created body, being experienced in the same way as the action that was performed at the time of the cause, such as the melting.[1327] This is because both are free from conceptualization.[1328] The fully ripened result is contrary to that, that is to say, it is opposite to what is similar in the sense that it is additional. This defining trait is present in the dharmakāya because it involves expression. The result of heroic effort is the attainment of virtuous qualities. And that, in turn, is the result of teachings, and so forth.[1329] Accordingly, the result of personal effort is the sambhogakāya. The fourth is the stainless result. In the related phrase pure aspect of yoga, "yoga" is the knowledge born of yoga, and "purity," perfectly pure great bliss, comes about through that. Accordingly, the stainless result is the cakra of great bliss.

2.4.127 "The Sthāvarins are in the cakra of creation,
Because of stability in creation.[1330]
The Sarvāstivāda are in the cakra of qualities,
The source of belief in phenomena."[1331] [2.4.59]

2.4.128 It will be said that "the school (*nikāya*) is in the body (*kāya*)."[1332] Accordingly, the nirmāṇakaya and the rest are the four schools. The Sthāvarins are so-called due to the association with stability. Because of the belief (*vāda*) that everything (*sarva*) exists (√*as*), that school is called Sarvāstivāda. The source of belief is the "cause."

2.4.129 "The Saṃvidin school[1333] is the cakra of enjoyment,
Because awareness is in the throat.
The Mahāsāṅghin school is in the cakra of great bliss,
As great bliss is located in the head." [2.4.60]

2.4.130 The Saṃvidin is so-called through the association with awareness. Because of its extreme hardness, the head is *mahāsaṅgha*, "very dense."[1334] Because of this association, it is called Mahāsāṅghin. For precisely this reason, Vajradhara says "as great bliss is located in the head." The words *sthāvarin* and the others are synonyms for words such as "Sthāvarīya."[1335]

2.4.131 On this topic, the accomplishment of the great seal has been taught through the union of secrets. The attainment of the four bodies comes through the four cakras. The attainment of all wholesome results, the attainment of the śrāvakas, and the attainment of the host of bodhisattvas is, in brief, based on obtaining either three or four bodies.

2.4.132 Vajradhara now teaches in detail about the host of the bodhisattvas' attainment with the passage that begins "when it is said":

2.4.133 "When it is said that the school is the body,
Then the monastery is said to be the womb.
Once passion is exhausted one enters the womb
Wearing the splendid[1336] robes of the caul." [2.4.61]

2.4.134 The womb is the mother's womb. The exhaustion of passion refers to the time of birth, and also to "rubbing,"[1337] if there is no passion. The caul is the membrane surrounding the embryo. Splendid means new.

2.4.135 "The preceptor is the mother,
And the salutation is the hands joined above the head.
Worldly affairs are the precepts,
And *aham*, 'I,' is like mantra recitation." [2.4.62]

2.4.136 *Aham*, "I," refers to breathing.[1338] Like means that saying *aham* ("I") is just like mantra recitation; it is just like the syllable *a* and the syllable *ham*.

2.4.137 “The syllable *a* is associated with the cakra of the womb,[1339]
And the syllable *haṁ*[1340] with the cakra of great bliss.
One is thus born a monk,
Reciting mantras,[1341] naked, and clean-shaven.” [2.4.63]

2.4.138 Reciting mantras means precisely those three.[1342] Naked means having an unfastened waistband. [1343]

2.4.139 “Possessing all these features,
Beings are truly buddhas, there is no doubt.
The ten months are the ten bodhisattva levels,[1344]
And beings are masters of the ten levels.” [2.4.64]

2.4.140 Masters of the ten levels refers to the time of birth.[1345] The intention is that they, from that tine onward, are buddhas because they have awakened to both the animate and inanimate. The womb, and so forth, is the concealed content of the external monastery, and so forth. They should also be seen as such with regard to other beings as a means to establish them on the ten bodhisattva levels.

2.4.141 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]

2.4.142 After listening to this eloquent speech, they swooned, trembled, and collapsed on the ground. The vajra holder[1346] saw how profoundly affected all the goddesses were and praised them so they would rise up again. [2.4.66]

2.4.143 This eloquent speech refers in particular to the sentence “beings are truly buddhas.”

2.4.144 “You, blessed goddesses, partake
Of earth, water, wind, and fire.
I will now elaborate on pure space,
My reality that no one knows.”[1347] [2.4.67]

2.4.145 In the verse beginning “you, goddesses,” there are fourteen measures in the two odd quarters[1348] and twelve measures in the two even quarters.[1349] Why? Because this verse is in the *dvipathaka* meter.[1350] In Sanskrit, this verse would be rendered:

2.4.146 *kṣitijalapavanahutāśānānāṃ yūyaṃ bhāginyo devyaḥ | sunabhaḥ prapañcayāmi tattvaṃ me yaṃ naiva jānāti ko’pi ||*[1351]

2.4.147 Here, the four elements represent the path to awakening, while the fifth element is awakening itself. No other being understands either of these two, therefore beings are not buddhas at all. This is the overall meaning.

2.4.148 In reference to the dharmadhātu, first[1352] there is the cognition of hardness. This is the element of earth. The cognition of fluidity is the element of water. Maturation through meditation practice is the element of fire. The motion of the melted wisdom deities is the element of wind. Each of you, who have the nature of one or the other of these four elements, partake of them. Great bliss devoid of appearances is pure space, insofar as it resembles the stainless sky. This is my, Vajradhara’s,[1353] reality. I will now elaborate means I will point it out to beings using the conventions of speech.[1354] Why? No one,[1355] no being, knows this reality. Because this reality, which can only be experienced by oneself individually, is not directly perceived by beings.

2.4.149 Hearing the Blessed One’s words as if in a dream, all the goddesses
regained consciousness. [2.4.68]

2.4.150 And thus, upon hearing that beings are not truly buddhas, they regained consciousness. [2.4.68]

2.4.151 Why then was it said before that beings are truly buddhas? Vajradhara teaches the passage beginning “the Blessed One”:

2.4.152 The Blessed One said:

2.4.153 “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]

2.4.154 Beings are truly buddhas. A buddha is nothing but perfectly pure thusness, which is perfectly pure by nature. Why is this not recognized? To answer this, Vajradhara speaks the lines beginning with “but are veiled.”

2.4.155 The goddesses responded: “So it is, Blessed One! This is true, not false!” [2.4.70]

2.4.156 “So” marks the beginning of the goddesses’ speech. So is a brief statement. This is true is an elaboration. Not false is a further elaboration.[1356]

2.4.157 If they are veiled by impurities, truly veiled by them, how can they awaken? Vajradhara teaches the verse beginning “a person”:

The Blessed One said:

2.4.158 “A person who lacks intelligence
Will shake violently after eating strong poison.
A person who is free of delusion and focused on reality
Will completely destroy that grief.”[1357] [2.4.71]

2.4.159 A person who lacks intelligence will shake violently after eating poison.[1358] The "intelligence" here is the mental activity necessary for counteracting the poison. "A person is "free of delusion" by knowing the reality of the poison. A person whose mind is focused on the reality that removes the poison is "focused on reality." One should supply the pronoun "who." This person "will completely destroy grief," referring to the affliction brought on by eating the poison. This serves as an example.

2.4.160 With the verse beginning "in the same way," Vajradhara teaches what was exemplified in the previous example:

2.4.161 "In the same way, those who know the means of extinguishing,
And genuinely strive in the practice of Hevajra,[1359]
Will not succumb to ignorance and the rest,
And will not be bound by delusion and the like." [2.4.72]

2.4.162 Extinguishing is liberation. Genuinely strive means to make a genuine effort.[1360] Ignorance refers to the nonafflictive type of "not knowing."[1361] The phrase and the rest refers to stinginess, anger, laziness, and so forth, which are here called ignorance. Delusion is an afflictive emotion. The phrase and the like refers to hatred, desire, and so on. These afflictions are what one is bound by.

2.4.163 With the verse beginning "there is not a single being," Vajradhara teaches another argument for this statement that "beings are truly buddhas":[1362]

2.4.164 "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]

2.4.165 A single being here means “even one being.” Awakened means aware. Each and every one refers to the mind. The genitive case in the Sanskrit text marks the subject. The singular is used in the generic sense, meaning that this applies to all minds. What is it that each of them is aware of? Vajradhara says “just themselves.” The word just is used in the restrictive sense, emphasizing the fact that the mind is aware of its very nature. And the nature of all phenomena is nothing but empty of duality. Seeing this nature is seeing emptiness itself, and precisely this is awakening. Accordingly, all beings are truly buddhas.

2.4.166 But awakening is certainly not limited to just seeing emptiness. What else is it then? That which is great bliss. Since one could claim that hell beings do not possess this bliss, Vajradhara therefore teaches the lines beginning “whether they are a hell being.” [2.4.73]

2.4.167 “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]

2.4.168 Naturally means they are inherently the same, because there is no difference in terms of simply seeing emptiness.

2.4.169 But surely the bliss experienced by hell beings is not the same as the bliss of devas and asuras. No, it surely is not.[1363] However, they do not know the bliss experienced by devas or asuras. Indeed, the noble ones do not perceive the bliss of gods or asuras as blissful because, being impermanent, it results in suffering once parted from it, and because it is the cause for other types of suffering insofar as it is defiled. Therefore, only great bliss is bliss, and that exists in the same way for hell beings as it does for devas due to equivalence that is beyond conceptualization.

2.4.170 With the verse beginning “the buddha cannot,” Vajradhara presents yet another argument:

2.4.171 “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]

2.4.172 Anywhere else means apart from one’s own mind. Therefore, just as it is at the end, the mind of beings is also nothing but awakening at the beginning because their mind remains the same.

2.4.173 With the verse beginning “even caṇḍālas,” Vajradhara explains the greatness of the *Hevajra Tantra*:

2.4.174 “Even caṇḍālas, veṇukāras,[1364] 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]

2.4.175 As for the name “Hevajra,” *he* stands for compassion, which means great bliss. *Vajra* stands for wisdom, in the sense of seeing emptiness. If they turn to means if they actualize Hevajra with the understanding taught just here.[1365]

2.4.176 “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]

2.4.177 Way means “system.”[1366] [2.4.77]

2.4.178 “When they have found the means, the *Hevajra Tantra*,
O most compassionate[1367] Vajragarbha,
They purify their sense fields
And obtain the unsurpassable.” [2.4.78]

2.4.179 They purify their sense fields means that they make all phenomena into factors of awakening.

2.4.180 All of this answers the question about the concealed content.[1368] The answer to the question on sealing was given in the passage beginning “sealing means ‘stamping’ or ‘marking.’ ”[1369] On exactly this topic, there are eight additional questions and eight answers. Vajragarbha asks these questions in the passage beginning “Pukkasī.” These verses with the questions are spoken by Vajragarbha.

2.4.181 Vajragarbha asked:

2.4.182 “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?”[1370] [2.4.79]

2.4.183 Earth represents solidity. And that, in turn, represents both delusion and the body. And these two are Vairocana. Accordingly, the appropriate sealing would be with him alone, not with Akṣobhya. This is the meaning of the question.

The Blessed One replied:

2.4.184 “Apart from the body,
The mind has nowhere else to play.
Thus, the mind is Vairocana,[1371]
And the body should be sealed with the mind.” [2.4.80]

2.4.185 Nowhere else refers to the support. Play means the playful activity. Vairocana means "present in Vairocana." Consequently, the body refers to Pukkasī, whose nature is the body.[1372] With the mind means "with Akṣobhya."

Vajragarbha said:

2.4.186 "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]

The Blessed One replied:

2.4.187 "Apart from the mind,
The body would have no other basis.
Thus, the mind would be delusion;
The mind should be sealed with delusion."[1373] [2.4.82]

2.4.188 The term *śabarī* is used for the genitive form *śabaryāḥ*. Basis means support, the site of abiding. Mind means "situated in the mind." Delusion refers to the body. And consequently, the mind refers to Śabarī, and with delusion means "with Vairocana."

2.4.189 Vajragarbha asked:

2.4.190 "Caṇḍālī is said to be heat.
Why she is sealed with Ratna?[1374]
It would be correct to seal her with desire.
For Caṇḍālī there is no other sealing." [2.4.83]

2.4.191 There is no other sealing means that the sealing is not done with something else.

The Blessed One replied:

2.4.192 “Since desire is said to be *rakta*,[1375]
Rakta is Ratnasambhava,
And because heat has the nature of *rakta*,
Desire should be sealed with spite.” [2.4.84]

2.4.193 *Rakta* indicates a woman’s flower.[1376] Therefore, heat, as a color, has the nature of *rakta*. Desire refers to Caṇḍālī. With spite[1377] means “with Ratnasambhava.”

Vajragarbha said:

2.4.194 “Since Ḍombinī is wind,
And Amogha[1378] has the nature of wind,
It would be appropriate, O Lord,
To seal Ḍombinī with Amogha.” [2.4.85]

The Blessed One replied:

2.4.195 “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]

2.4.196 The seal of desire is the great seal of Amitābha.

2.4.197 “Because form[1379] is associated with solidity,
Vairocana is thought to be for Gaurī.
She should be sealed with lord of the mind himself,
Following the logic that was previously taught.” [2.4.87]

2.4.198 The phrase is thought to be means “is established to be through valid means of knowledge.” This refers to the initiation, which is the point in question. Previously taught means “as was described for Pukkasī.”[1380]

2.4.199 “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]

2.4.200 The part that begins with “Caurī” up to where it says “Ghasmarī” is the answer. The very same logic refers to what was said, respectively, in the questions regarding Śabarī, Caṇḍālī, and Ḍombinī. Thus there are three questions.[1381] This logic refers to what was taught in the replies pertaining to Śabarī, and so forth. There were three such replies.[1382]

2.4.201 While the deity Hevajra, the vajra holder,
Remained in the state of mental attainment,
Nairātmyā asked him about the great bali,
For the benefit of all beings. [2.4.89]

2.4.202 Vajra holder means “kuliśa holding.”[1383]

2.4.203 “Sharing a seat[1384] within the syllables *evaṃ*,
Vajrasattva should offer the bali
In order to protect the life force of beings,
From vighnas and vināyakas.” [2.4.90]

2.4.204 The passage beginning with “sharing a seat”[1385] is spoken by Hevajra. The phrase sharing a seat within the syllables *evaṃ* means that he is in union with Nairātmyā. Vajrasattva is the practitioner who identifies himself with Hevajra. Should offer means “should give.”

2.4.205 “*Oṁ*, Indra,[1386] Yama, Jala, Yakṣa,
Bhūta, Vahni, Vāyu, Rakṣasa,[1387]
Candra, Sūrya, Mother, Father,[1388]
And the eight snakes of the subterranean realm, *svāhā*!” [2.4.91]

2.4.206 *Oṁ*[1389] has already been explained. The names Indra, Yama, Jala, and Yakṣa address the guardians of the quarters, and the names Bhūta, Vahni, Vāyu, and Rakṣasa address the guardians of the intermediate directions. Candra is the Moon, and Sūrya is the Sun.[1390] 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*. The eight snakes are the eight nāgas.[1391] *Sāhā* stands for the word *svāhā*, meaning "peace."

2.4.207 "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]

2.4.208 This means "such." Savor the bali means "relish the bali." The Apabhraṃśa term *jiṁghre* stands for *jighra*, smell.[1392] Specifying what it is they should smell, Vajradhara says *phulladhuppa*, meaning flowers and incense. Hinting at the benefits of this, he says *maṃsa viṁgha*, "increase your desire for flesh." The Apabhraṃśa term *māṃsa* is the Sanskrit term *māṃsīya*, and *bṛṁhaya* is *vardhaya*. Having thus done things for your own sake, please accomplish all our tasks. And what else? Please rid our limbs of wounds and defects.

2.4.209 *Oṁ*, the letter *a* is at the beginning because all phenomena are
primordially unrisen. *Oṁ āḥ hūṁ phaṭ svāhā*![1393] [2.4.93]

2.4.210 Vajradhara offers a praise of such a bali offering with the following two verses, beginning with "if yogins":

2.4.211 "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."[1394] [2.4.94]

2.4.212 The accusative form °*bhūtān*, "bhūtas," should be understood as the genitive °*bhūtānām*. The locative form *teṣu*, "to them," should be understood as the genitive *teṣām*. Untainted happiness means "pure enjoyment." Devas means "and the deities." They are a source of prosperity in the world insofar as they bring auspicious prosperity, that is to say success, to the world. This refers to the mantra deities of the five families.[1395]

2.4.213 "Enthralling, hostile rites, the destruction of enemy armies,
Banishment, killing, summoning,
Pacifying, happiness,[1396] and nourishing will succeed here,
If a bali is continually offered to the host of bhūtas."[1397] [2.4.95]

2.4.214 Enthralling and hostile rites are separate activities.[1398] Destruction means "destroying." Killing and summoning are separate activities.[1399] Pacifying refers to the activity of pacifying, and nourishing is precisely the activity of nourishing.[1400] Where the text reads "will result," one should supply the phrase "for he," and syntactically connect it to the part that says "who offers a bali." Here means "in the *Hevajra Tantra*." The bhūtas are Indra, and so forth. Continually means constantly.

Vajragarbha said:

2.4.215 "What seals Khecarī?
What seal for Bhūcarī?
How is the sealing to be done?
I had not learned this before, O Lord." [2.4.96]

2.4.216 Vajragarbha said means that he asked. Why did he not ask before? Because the line of argument was different. The nominative form *khecarī* should be understood as the genitive *khecaryāḥ*, meaning "for Khecarī." Likewise, the nominative form *bhūcarī* should be understood as the genitive *bhūcaryāḥ*, meaning "for Bhūcarī." What seal means "through which seal." I had not learned this before means "I had not learned this previously."

The Blessed One replied:

2.4.217 "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]

2.4.218 How are there three secrets? Through the classification into body, speech, and mind. In what way is that at the center of the circle? Vajradhara says "downward," and so forth, in alignment with the given sequence.[1401]

2.4.219 "Bhūcarī, sealed by the body,[1402]
Faces downward and possesses the vajra of the body.
Khecarī, sealed by desire,[1403]
Faces upward and possesses vajra speech." [2.4.98]

2.4.220 She possesses the vajra of the body, which means that she has the vajra of the body as her nature. Therefore she has the body seal.

2.4.221 "Nairātmyā possesses the vajra of mind,
The mind that is naturally devoid of a self.[1404]
The mind occupies the central position,
Hence Nairātmyā arises in the center." [2.4.99]

2.4.222 Arises in the center means "is born in the center."

2.4.223 “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]

2.4.224 “Akṣobhya, Vairocana, Ratnasambhava, Amitaprabha, Īrṣyā,[1405] and Vajrasattva should be cultivated according to their pure aspects, which are, respectively, hatred, delusion, spite, desire, envy, and bliss.” [2.4.101]

2.4.225 The families are of six types means that the concept of family is sixfold. Akṣobhya, Vairocana, and Ratnasambhava are three. Amitaprabha and Īrṣyā are two. And then Vajrasattva is one.

2.4.226 Specifying with which pure aspects these families should be cultivated,[1406] Vajradhara says hatred, delusion, spite, desire, envy, and bliss, which forms a *samāhāra* type of *dvandva* compound.[1407] As for *īrṣyā* (“envy”), there is the guṇa grade of the vowel *ī*[1408] and shortening of the letter *ā*.[1409] According to their pure aspects means the pure aspects of hatred, and so forth. Respectively means according to the sequence. These are the six families.

2.4.227 One may wonder at this point, “How does the family come to consist of five, three, and one?” Vajradhara therefore teaches the two verses beginning with “leaving out”:

2.4.228 “Leaving out the one called Vajrasattva,
The family is then fivefold.
Going further still, it is threefold,
In terms of delusion, desire, and hatred. [2.4.102]

2.4.229 “The single family, however, is Akṣobhya,[1410]
The lord of mind who has the nature of hatred.
This is the power of the Dveṣavajra.[1411]
The family is held to be six- or fivefold.” [2.4.103]

2.4.230 Six- or fivefold means “either sixfold or fivefold.”

2.4.231 This was the fourth chapter, “The Condensed Meaning of Sealing and of the Entire *Hevajra Tantra*.”

2.4.232 The entire *Hevajra Tantra* means this very *Hevajra Tantra* in its entirety. The “entire…tantra” and the “sealing” form a *dvandva* compound. “Sealing” is mentioned separately to indicate that it is the main point.[1412] Its condensed meaning is its summary. The chapter explains it, hence it is named as such.

2.4.233 This concludes “The Condensed Meaning of Sealing,” the fourth chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 5: The Arising of Hevajra

2.5.1 Vajradhara commences the chapter on the arising of the heruka with the verse beginning “the one with sixteen arms:”[1413]

2.5.2 He has sixteen arms, eight faces,
Four feet, and inspires dread.
A hero garlanded with human skulls,
He is embraced 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 word *āsya* is synonymous with *mukha,* meaning face.[1414] Feet refers to the aggregate of the ankles, calves, and thighs. The word *kandharā* is synonymous with *grīva*, meaning neck.[1415]

2.5.4 “You have explained our circle,
The five yoginīs surrounded by ten.
But I have not previously learned
What your maṇḍala is like, Lord.” [2.5.2]

2.5.5 Our circle means “my maṇḍala.” The circle thus referred to has an inner area occupied by five yoginīs, who are surrounded, encircled, by ten yoginīs in the outer area. But I have not previously learned is said because the maṇḍala has not yet been taught, not even in the chapter on the deities.[1416]

2.5.6 After kissing Nairātmyā,
Inserting his vajra into her *kapāla*,
And rubbing her breasts,
The deva reveals[1417] the maṇḍala. [2.5.3]

2.5.7 The *kapāla* (“cup”) is so-called because it is the guardian (*pālaka*)[1418] of the lotus’ bliss. Reveals means correctly reveals. [1419]

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 Circle here means “my support maṇḍala.”[1420] As previously explained means “as it was in the case of your maṇḍala.” [1421]

2.5.10 “I should be known[1422] to be in the center,
Together with you, O beautiful-faced one,
With great passion and subsequent passion
Partaking in the nature of innate joy.” [2.5.5]

2.5.11 I means “me,”[1423] the blessed Vajrasattva who manifests in the form of the glorious heruka—who will be described next—through the procedure of the fivefold realization.[1424] One should know means “one should visualize.” Together with you means together with Māmakī manifesting in the form of Nairātmyā. Great passion[1425] means the pleasure called joy that occurs before the climax of intercourse.[1426] Subsequent passion means the passion, that is to say, the pleasure that arises subsequent to that great passion, that is to say “after it.” It is the climax of intercourse, the supreme joy. This is the meaning.[1427] Both great passion and subsequent passion[1428] are marked by it. After that, he partakes in the nature, innate joy. His nature is nothing but innate joy,[1429] because at the time of its experience there is no experience of any other nature.[1430] By that, that is to say because of that, it is marked as the nature that is nothing but that alone.

2.5.12 The next part of the text diverges from the general sequence.[1431] In my commentary I will follow the order of the logical connection, not the order of passages.

2.5.13 “I have eight faces, four feet,
And a graceful array of sixteen arms.
I stand astride the four māras
Inspiring fear in fear itself.[1432] [2.5.6]

2.5.14 “I wear a necklace of human heads,
Dance wildly on a sun disk,
Hold a crossed vajra at my head,
And am black-colored and terrifying. [2.5.7]

2.5.15 “Shouts of *hūṁ* come from my mouth,
And my body is smeared with ashes.
Absorbed in blissful union,
Conjoined in union[1433] with Nairātmyā, [2.5.8]

2.5.16 “I attain unfluctuating bliss
And partake of my own unfluctuating nature.
My main face is intensely black,
And the right resembles jasmine. [2.5.9]

2.5.17 “The face on the left is red and terrifying,
And the face on top[1434] is dreadful.
I am richly arrayed[1435] with twenty-four eyes,
And my remaining faces are the color of a black bee. [2.5.10]

2.5.18 “While I play with you in the city of joy,
My pleasure unbearably intense,
Gaurī emerges in Indra’s quarter,[1436]
Elegantly poised in the eastern door.[1437] [2.5.11]

2.5.19 “Caurikā[1438] is the next to emerge,
Through the method of churner and churned.[1439]
She emerges in the southern door,
As Caurī the doorkeeper.[1440] [2.5.12]

2.5.20 “Vetālī is the next to emerge,
Through the union of bola and kakkola.
She emerges in the western door,
And stands crushing the māras. [2.5.13]

2.5.21 “Ghasmarī is the next to emerge,
During absorption in the great copulation.
She emerges in the northern door,
Appearing in a terrifying form.[1441] [2.5.14]

2.5.22 “Pukkasī is the next to emerge,
Through the frictional union of the two.
She emerges in the northeastern corner,
Appearing in a wrathful form. [2.5.15]

2.5.23 “Śabarī emerges next, in the quarter of fire,[1442]
By means of the churning method.
Caṇḍālī arises in the place of rākṣasas,[1443]
And Ḍombī in the quarter of wind.”[1444] [2.5.16]

2.5.24 The five-verse passage beginning with “the vajra holder” should be understood to follow immediately after that verse that says “partaking in the nature, innate joy.”[1445]

2.5.25 The vajra holder[1446] with his vidyā
Then melts from great passion.
After that, the goddesses urge him to rise again,
Offering him various songs. [2.5.17]

2.5.26 Then[1447] means “immediately after that.”[1448] The vajra holder is Vajrasattva. From great passion means “through the cause of innate joy born from great passion.”[1449] Melts means “assumes the form of liquid knowledge.” Where it says with his vidyā, the instrumental case refers to union in the sense of accompaniment. One should supply “should visualize,” with the implication being that the practitioner should visualize both of them dissolving.[1450] After that means immediately after dissolving. The goddesses are Pukkasī, Śabarī, Caṇḍālī, and Ḍombikā who, reaching their respective quarter, take their own seats. They urge, impel him with various songs, to arise from his samādhi of dissolving. Each of their individual verses is an offering, that is to say, a gift, and serve as the basis for their urging.

2.5.27 “Arise, venerable and compassionate Lord!
Rescue me, Pukkasī!
Impassion me with the yoga of great bliss!
Leave behind the empty samādhi!” [2.5.18]

2.5.28 Among the goddesses, Pukkasī is the first to urge him.[1451] The phrase *uṭṭha bharāḍo* is *uttiṣṭha bhaṭṭāraka* in Sanskrit and means “arise, venerable Lord!” The expression *karuṇamaṇu*,[1452] compassionate, means that he is compassionately minded. The phrase *pukkasi mahuṃ* means “me, Pukkasī.” The word *paritāhi* corresponds to Sanskrit *paritrāyasva*, and means rescue. How? Pukkasī sings the lines beginning “impassion me.” Great bliss is the bliss of great liberation. The yoga is for that purpose. “Impassion me,” that is to say “pleasure me”[1453] with the yoga that involves the body of Hevajra arising from the melted state.[1454] The word *chāḍḍahi*[1455] corresponds to Sanskrit *tyaja*, meaning leave behind. The expression *suṇṇasamāhi*, empty samādhi, refers to the samādhi that has an empty aspect, namely, the state of being in a melted form. This same meaning, “the state of being in a melted form,” is also conveyed in the variant reading *chāḍḍahi*[1456] *suṇṇasahāva*, “leave behind the empty nature.” This variant, however, destroys the rhyme.[1457]

2.5.29 “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]

2.5.30 Next is Śabarī. The word *tojjha*[1458] corresponds to the Sanskrit *tava*, which means “from you.”

2.5.31 The word *vihuṇṇe*, separated, corresponds to the Sanskrit *vihīnena*. The affix *kta* expresses action,[1459] with the sense "because of separation." The phrase *marami hauṃ*[1460] corresponds to the Sanskrit *mriye aham*, meaning "I will die." The phrase *uṭṭhahi*[1461] *tuhuṃ hevajja* corresponds to the Sanskrit *uttiṣṭha tvaṃ hevajra*, meaning "you must arise, Hevajra!"[1462] The phrase *chāḍḍahi*[1463] *suṇṇasahāvaḍā*, abandon the state of empty nature, corresponds to the Sanskrit *tyajya śūnyasvabhāvam*,[1464] and refers to the state of being in a melted form. The phrase *savariha sijjhau kajja*[1465] corresponds to the Sanskrit *śavaryāḥ sidhyatu kāryam*, meaning "let Śabarī's task be accomplished!"

2.5.32 "After exhorting the world, O Lord of Pleasure,
Why do you remain in emptiness?
I, Caṇḍālī, declare that without you
I cannot find direction." [2.5.20]

2.5.33 Next is Caṇḍālī. After exhorting the world means "after invoking the entire world through bringing benefit." The word *suraapahu* conforms to the Sanskrit vocative *he surataprabho*, meaning "O lord of pleasure." The phrase *suṇṇe acchasi kīsa* means "why do you remain in emptiness," in a melted form? The Apabhraṃśa phrase *hauṃ caṇḍālī viṇṇamami* corresponds to *ahaṃ caṇḍāḷī vijñāpayāmi* in Sanskrit, meaning "I, Caṇḍālī, declare." What do you declare? "That without you I cannot find direction." Here, the Apabhraṃśa phrase *tai viṇu*[1466] *uhami na dīsa* corresponds to *tvayā vinā na diśam abhyūhāmi* in Sanskrit. The meaning is, "I see only darkness."

2.5.34 "Hey illusionist, arise!
I can read your mind.
Understand that we ḍombīs are very clever.
Do not sever your compassion!" [2.5.21]

2.5.35 Next is Ḍombī. The phrase *indīāli uṭṭha tuhum* corresponds to the Sanskrit *he indrajālika uttiṣṭha tvam*, meaning "hey illusionist, arise!" The point is to say, "This is just your magic trick." As he could reply, "I don't know any illusions," Ḍombī says *hauṃ jāṇami tuhu citta*, which would correspond to *jānāmy ahaṃ tava cittam* in Sanskrit, and means "I can read your mind." The point is to say that "you have a deceitful mind." The Apabhraṃśa phrase *amhe*[1467] *ḍombī chea* means "we ḍombīs are clever," in the sense of cunning urban women, and corresponds to saying *ḍombikā vayaṃ chekā* in Sanskrit. The word *maṇu*, understand, means "you must know this!" What is implied is "it is impossible to deceive us,"[1468] and therefore is useless. The phrase *mā karu* corresponds to Sanskrit *mā kārṣīḥ*, meaning "do not!" Understanding the Apabhraṃśa expression *karuṇavicchitta*, sever compassion, as *karuṇāyā vicchittim* in Sanskrit, the text can be taken to mean "do not cut off your compassion by remaining in the melted state." Alternatively, when understanding the Apabhraṃśa as *mā kārṣīḥ karuṇāvikṣiptām* in Sanskrit, the text can be interpreted as "do not refuse me your compassion, rejecting me because of your melted state."

2.5.36 An elephant, horse, and donkey,
Cow, camel, human, śarabha,[1469] and cat
Are in the eight skull cups to the right,
Following the sequence with the elephant first.[1470] [2.5.22]

2.5.37 Earth, water, wind,
Flame, the moon, the sun,
Antaka, and Dhanada
Are in the eight skull cups to the left. [2.5.23]

2.5.38 He possesses the nine sentiments of dance:[1471]
Erotic love, heroism, disgust, and wrath,
Humor as well as fearfulness,
Pity, wonder, and peace.[1472] [2.5.24]

2.5.39 From the syllables *aṁ* and *hūṁ*,
The great vajra holder rises from his melted form.
Stomps his feet on the ground,
And threatens the devas and asuras. [2.5.25]

2.5.40 This single verse beginning "with *aṁ* and *hūṁ*" should be read within the previous passage of five verses.[1473] The great vajra holder is Hevajra. He rises from the melted form, means that he arises after relinquishing his melted state in response to the encouragement of the four songs. From the syllables *aṁ* and *hūṁ* means that he completely manifests through the syllable *hūṁ* that arises from the condensed liquid together with the syllable *aṁ*. Stomps means "trampling." The accusative case of the word threatens is used in the sense of the nominative.[1474] Similarly, the accusative case also functions as the nominative case in the five-verse passage beginning "I have eight faces." [1475]

2.5.41 The five verses beginning with "I have eight faces" come immediately after this verse.[1476]

2.5.42 The word *āsyāni*, faces, is synonymous with *mukhāni*.[1477] Feet refers to the whole, including the ankles, shanks, and thighs. As it is he who stands astride the four māras, he is referred to as such.[1478] In fear itself means in those who cause fear. [2.5.6]

2.5.43 As it is he who wears the necklace made of human heads, he is referred to as such.[1479] Dance widely means a furious dance. As he is black-colored, he is terrifying. [2.5.7]

2.5.44 Come from means “issue.” The word *vigraha*, body, is synonymous with *śarīra*. Blissful refers to the supreme joy, and precisely that is the union, as it involves conceptuality. He is absorbed in it because he makes it directly present before him. Specifying what seals this reality, Vajradhara says he is conjoined in union with Nairātmyā. The nominative form *nairātmyā* is to be read as the instrumental form *nairātmyayā*, meaning “with Nairātmyā.” [2.5.8]

2.5.45 Unfluctuating means nonconceptual. This bliss is innate joy. I attain means I am obtaining it. To specify what seals this reality, Vajradhara says “partake of my own unfluctuating nature.” He is referred to in this way because he partakes of that nature, the nature of Hevajra, which is unfluctuating because it is the antidote to all conceptualizations. Thus, the reality of those two, Hevajra and Nairātmyā, is present in the circle of Hevajra, or inversely, in the circle of Nairātmyā, depending on which of them is the main deity. What is each of the eight faces like? Vajradhara teaches the part beginning “my main face.” Intensely black means “exceedingly black,” just like his body. [2.5.9]

2.5.46 Dreadful refers to the fact that he has large fangs. Why is it said “richly arrayed with twenty-four eyes”? Because he has three eyes on each of the eight faces. [2.5.10]

2.5.47 Directly after this set of five verses comes the single verse that begins “he possesses the nine sentiments of dance.”[1480] In all of the faces there is the sentiment of erotic love. In the white face there is the sentiment of peace. In those that are not white there is the sentiment of wrath. The remaining faces have the appropriate sentiment. [1481] [2.5.24]

2.5.48 Immediately after this verse follows the set of two verses,[1482] which begin with “an elephant.” A *khara* is an *gardabha*, a donkey. The plural *gāvaḥ* should be read as the singular *gauḥ*, cow. A cat is a domestic cat. These, with the tusker first,[1483] are the attributes contained in the eight skull cups that are held in the right hands. [1484] [2.5.22]

2.5.49 Earth and so forth are the attributes contained in the eight skull cups that are held in the left hands. All this[1485] indicates the first samādhi called the first yoga. [2.5.23]

2.5.50 Following this verse comes the six-verse passage beginning “while I play with you.”[1486]

2.5.51 In the city of joy means “in the delightful maṇḍala.” With you means “together with you, Nairātmyā.” I play refers to me, Hevajra, as I play as Hevajra. How do I play? With pleasure unbearably intense. The “pleasure” is the illusory pleasure of sexual delight. It is unbearably intense, meaning it is excessive. Gaurī emerges, she issues forth just as fire does from rubbing pieces of wood.[1487] She is elegantly poised, correctly positioned, in the eastern door. The compound *indradig* (“Indra’s quarter”) should be connected to all of the eight yoginīs in the sense of “gazing at the lord” (*indradṛg*). The letter *i* in *dig* is a nonstandard form[1488] of *dṛg* that here means *dṛṣṭi*, “gaze.” Her gaze is directed to Indra, the lord, who stands here for her master. [2.5.11]

2.5.52 The word *mantha* refers to what is churned, and *manthāna* to the churner, that which churns.[1489] Next means “subsequently.” [2.5.12]

Great copulation means great lovemaking. The rest is easy to understand. [2.5.14]

2.5.53 The verse beginning “they should be emitted” belongs immediately after the preceding six-verse passage:[1490]

2.5.54 They should be emitted from their seed syllables,
Gaṁ, *caṁ*, *vaṁ*, *ghaṁ*, *paṁ*, *śaṁ*, *caṁ*, and *ḍaṁ*,[1491]
And from the seed syllables of the Lord and Rati—
The blue *hūṁ* and *aṁ*, jagged with flames. [2.5.26]

2.5.55 They should be emitted means the eight yoginīs should be sent forth in sequence.[1492] To specify from where, Vajradhara speaks the line beginning “and from the seed syllables.” The Lord is the lord of the maṇḍala, and Rati is Nairātmyā. Their two seed syllables are *hūṁ* and *aṁ*, which consist of the “mind fluid”[1493] that has fallen inside the lotus. These two syllables are jagged, that is to say serrated, [1494] with flames and, at the same time, they both are also blue. [1495]

2.5.56 Immediately after this verse follows a set of eight stanzas, beginning with “Gaurī.”[1496]

2.5.57 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.[1497] [2.5.27]

2.5.58 Gaurī holds a knife in her right hand,
And a *rohita* in her left.
Caurī holds a *kṛpīta* in her right hand,
And a boar in her left. [2.5.28]

2.5.59 A *rohita* is a specific kind of fish. A *kṛpīṭa* is a ḍamaru. A boar is a wild boar.

2.5.60 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]

2.5.61 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 in her left.[1498] [2.5.30]

2.5.62 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]

2.5.63 Gaurī and the rest are known to have two arms,
And to dance in *ardhaparyaṅka* posture.
They have three eyes, upward-flowing hair,
And are adorned with the five mudrās. [2.5.32]

2.5.64 Gaurī is black,
Caurī resembles madder,[1499]
Vetālī resembles molten gold,
And Ghasmarī is emerald-like. [2.5.33]

2.5.65 Pukkasī resembles sapphire,
Śabarī shines like moonstone,
Caṇḍālī is blue like the sky,
And Ḍombī has a color like turmeric.[1500] [2.5.34]

2.5.66 Moonstone is the same as a moon gem.

2.5.67 Brahmā, Indra, Upendra,
Rudra, Vaivasvata, Vittanāyaka,[1501]
Nairṛti, and Vemacitrin
Serve as cushions for Gaurī and the others. [2.5.35]

2.5.68 Upendra is Viṣṇu, Vaivasvata is Yama, and Vittanāyaka is Kubera. Cushions are seats. They are assigned to the yoginīs in the order they are listed.

2.5.69 Immediately after this eight-verse passage comes the verse beginning “one should visualize the Lord in this way.”[1502] The circle means the “assembly.” All of this[1503] indicates the second samādhi, called the supreme ruler of the maṇḍala.

2.5.70 The third samādhi is called the supreme ruler of activity It[1504] can be referenced in the other tantras that conform to the class of Yoga tantras.

2.5.71 The preliminary practice, and so forth, should thus be performed by employing these three samādhis along with the mantra recitation.[1505] [2.5.27]

2.5.72 Having sucked[1506] the Lord’s *bolaka*,
And worshiped him with devotion,
Nairātmyā[1507] asks for the mantra,
While kissing him and embracing him tightly. [2.5.36]

2.5.73 On that occasion,[1508] after the Blessed Lady had asked for the mantra, the Blessed One, addressing both of them, taught the verse beginning “having sucked.”

2.5.74 “This mantra enthralls women,
Threatens the wicked,
Wards off nāgas,
And crushes devas and asuras.” [2.5.37]

2.5.75 To specify the type of mantra, Vajradhara taught the verse beginning “this mantra,” which is easy to understand.

2.5.76 “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]

2.5.77 The verse beginning “I will teach it now” is the Blessed One’s speech. It refers to the mantra that has been requested.

2.5.78 “I am extremely afraid, O goddess,
Of what comes of this mantra
And what Vajrasattva has done.
But since you insist, I will now teach you.”[1509] [2.5.39]

2.5.79 What means “what karma.”

2.5.80 “After tracing the maṇḍala,
Jagged with garlands of flames,
Tilottamā[1510] should be summoned [1511]
To give the initiation to Vajragarbha.” [2.5.40]

2.5.81 Summoned means “drawn in with this very mantra.”

2.5.82 “The practitioner identifying as Hevajra
Can use this mantra to summon any woman,
By pronouncing it clearly ten thousand times,
In a resonant and pleasing voice. [2.5.41]

2.5.83 “One with nature of yoga can accomplish any activity By reciting the mantra one hundred thousand times, United with the syllables *he* and *vajra*,[1512] And with a mind free of doubt.” [2.5.42]
One with the nature yoga is a yogin. The rest is easy to understand.

2.5.84 To impart the mantra, Vajradhara teaches the passage beginning “the first”:

2.5.85 “The first of the Vedas,
Adorned with the half-moon and a dot,
Is followed by these words:[1513]

2.5.86 “ ‘To the eight-faced one
With orange, upward-flowing hair
And twenty-four eyes.’ [2.5.43]

“And after that:

2.5.87 “ ‘To the one with sixteen arms,
A body as black as a cloud,
Who wears multiple garlands of human skulls,
Has a mind both proud[1514] and cruel,
And teeth like crescent moons, [2.5.44]

2.5.88 “ ‘*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!*’ ”[1515] [2.5.45]

2.5.89 Where it says “first,” one should supply the word “letter,” referring to the syllable *oṁ*. It is adorned means “it is naturally adorned.” At the end of the mantra there are twelve *ha* syllables, each joined with a different vowel.[1516] At the very end is the phrase *phaṭ svāhā*.

2.5.90 Then the goddess,
Gratified by the process of churner and churned,
Asks about the maṇḍala of delight,
While kissing and embracing him tightly. [2.5.46]

2.5.91 Asks about the maṇḍala means the maṇḍala that is to be drawn.

2.5.92 At that, the Teacher says,
“The greatly learned should draw the maṇḍala himself,
Fully focused and elated,
Following the union of vajra and lotus.” [2.5.47]

2.5.93 At that means “at being asked.” Where it says Teacher, one should supply the word “said.” The greatly learned is the master. He should draw the maṇḍala himself, and not have a painter do the drawing in the initial stage.[1517]

2.5.94 “It should have a single enclosure, four doors,
And be filled with multicolored light.
It should be furnished with four gateways,
Adorned with vajra strings,
And endowed with five lines. [2.5.48]

2.5.95 “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]

2.5.96 He should draw eight vases, means he should sketch them. They number eight in accordance with the number of goddesses. It is understood that this includes the victory vase and the multipurpose vase. To specify which powders one should use to draw the maṇḍala, Vajradhara teaches the lines beginning “using powders made of.”

2.5.97 “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.”[1518] [2.5.50]

2.5.98 In its center means the center of the outer enclosure. The lotus forms the inner enclosure. The pericarp is the central part.

2.5.99 “In the quarter of Śiva[1519] 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.”[1520] [2.5.51]

2.5.100 A *śarabha* is a lion.[1521]

2.5.101 “In the eastern door he should draw a knife;
In the southern door, a *kṛpīṭa*;[1522]
In the western door, a tortoise;
And in the northern door, a snake. [2.5.52]

2.5.102 “These eight emblems are taught to have
The respective colors of the goddesses.
In the center he should draw the white skull
That is marked with a crossed vajra.” [2.5.53]

2.5.103 The verse that begins with the words “these eight emblems” means to show that the colors of the emblems correspond to those of the goddesses, and that in the center he should draw the white skull that is marked with a crossed vajra.

2.5.104 “Next, he should set out the victory vase,
With twigs sticking out and tied with fine cloth.
It should be beautifully filled
With the five types of jewels and with *śālija*.”[1523] [2.5.54]

2.5.105 The instruction “next, he should place the victory vase” should be taken literally. After that, he should place the remaining vases in their respective places.

2.5.106 “What is the use of talking so much?
He should follow the maṇḍala procedure
As explained in the *Tattvasaṃgraha*.[1524] [2.5.55]

2.5.107 “He should usher into the maṇḍala
The eight *vidyā* s of great bliss.
They should be twelve or twice-eight years old,
And be adorned with necklaces and anklets.” [2.5.56]

2.5.108 He should usher means “he should cause to enter.” Twice-eight years old means “sixteen years old.” This describes the eight vidyās.

To specify who they are, Vajradhara teaches the verse beginning “A mother:”

2.5.109 “A mother, sister,
Daughter, and niece,
A maternal uncle’s wife,
A maternal aunt, mother-in-law,[1525]
And paternal aunt—
These are declared to be the eight vidyās.” [2.5.57]

2.5.110 These should be understood to have such names and so forth assigned to them, but not to be such in fact. The Sanskrit word *śvaśrukā*[1526] should be understood as *śvaśrū*, mother-in-law.

2.5.111 “The yogin should worship them
With tight embraces and kisses.
He should drink the *karpūra*[1527] there,
And sprinkle the maṇḍala with it.” [2.5.58]

2.5.112 The genitive form *āsāṃ* of the Sanskrit personal pronoun *idam* should be understood to function in the sense of the feminine accusative form *imāḥ*, them.

2.5.113 “The yogin should cause them to drink it,
And will swiftly obtain accomplishment.
He should drink *madana*,
And consume *bala* and *śālija*. [2.5.59]

2.5.114 “He should undress her
And kiss her bhaga again and again.[1528]
They should suck his *bola*,[1529]
And sing and dance as well.[1530] [2.5.60]

2.5.115 “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]

2.5.116 “After covering their eyes with cloth,
He should reveal the maṇḍala to them.
At midnight, in an uninhabited house,
He should grant them initiation. [2.5.62]

2.5.117 “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]

2.5.118 As they have been taught refers to the chapter on initiation.[1531] The Sanskrit *stutipūjā* is a *dvandva* compound, meaning “praise and worship.”

2.5.119 “At that point reality should be pointed out,
Where cessation begins and the supreme ends.
The pinnacle, concealed in all tantras,
Has finally been revealed.” [2.5.64]

2.5.120 Where cessation begins means “before the joy of cessation.” The supreme ends means “after supreme joy.” Explaining this further, Vajradhara says “the end,” meaning wisdom-knowledge. This is concealed in all tantras, that is to say, it has not been made clear. Has finally been revealed means it is revealed in this tantra, which is the culmination of everything. With this he indicates that this tantra is the highest of all tantras.

2.5.121 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]

2.5.122 The question “What is that moment like?” is asked to make it completely clear.

The Blessed One says:[1532]

2.5.123 “There is no beginning, no end, and nothing middling.
There is no existence[1533] or nirvāṇa here.
This is the supreme great bliss.
There is no other and no self.” [2.5.66]

2.5.124 The Blessed One says the verse beginning “there is no beginning.” Therein, five of the instances of the Apabhraṃśa term *nau*, “no,” have the meaning of Sanskrit *na ca*, “nor.”[1534]

2.5.125 The beginning and end are, respectively, supreme joy and the joy of cessation. They are also existence and nirvāṇa. In other passages, they are passion and dispassion. Among these, from the perspective of the innate,[1535] supreme joy is the "beginning" since it precedes the innate, and the joy of cessation is the "end" since it follows it.[1536] As the innate arises from supreme joy, it is called "source of existence."[1537] As the innate is its cessation, as the joy of cessation, it is "nirvāṇa." Because it is the basis of the innate joy that is about to arise, supreme joy is "passion," and because the basis of innate joy has just ceased immediately before, the joy of cessation is "dispassion." Because it is inferior even in respect to those two, the first joy is called "middling" with a particular intonation,[1538] in the same way as saying "a middling body,'" or "the news is middling." The one that is not any of these three, revealed just now by saying "where cessation begins and the supreme ends," is the supreme great bliss, meaning the innate joy. The Apabhraṃśa phrase *ehu so paramamahāsuhau* would be *eṣo 'sau paramamahāsukhaḥ*.

2.5.126 Thus has the logic of that particular moment been taught. Vajradhara teaches its nature with "there is no other and no self." When the innate appears, there is no appearance of an "other," an object of grasping. Nor does a "self," an agent of grasping, appear. The innate shines forth as nothing but the highest bliss, nondual, free of appearances, and infinite. This is the innate joy.[1539] This is the meaning, which was taught in the chapter "The Meeting": [1540]

2.5.127 "Joy involves some bliss.
Supreme joy is superior to it.
During the joy of cessation, there is dispassion.
While innate joy is cultivated through elimination.

2.5.128 "The first comes through the longing for contact,
The second through the desire for bliss,
The third comes from the state of passion's vanishing,
And the fourth should be cultivated through this.

2.5.129 “Supreme joy is called the source of existence,[1541]
The absence of passion[1542] as nirvāṇa,
And the one with something in the middle one is mere joy.[1543]
The innate, however, is free from them.”

2.5.130 It has also been taught in the chapter “The Initiation of the Disciples”:[1544]

2.5.131 “It is not passion, not dispassion,
Nor is it perceived in the middling.
Only the innate is called awakening,
Precisely because it is separate from these three.

2.5.132 “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 it is separate from the three joys.”

2.5.133 It is said that “the fourth should cultivated through this,”[1545] and in the chapter “The Initiation of the Disciples” it is taught that:[1546]

2.5.134 “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.”

2.5.135 How then is it possible that both the joy of cessation and innate joy are taught as the “third” and “fourth”? After counting the three joys that are to be abandoned, one then adds innate joy, which is to be taken. What is said based on that enumeration does not reflect the order in which the joys arise. Thus, there is no fault.

2.5.136 If the statement “there is no other and there is no self” teaches the very nature of reality, then only that reality, being expressed in terms of this nature, should be made to arise precisely at that moment. But that is not how it is. Therefore, Vajradhara teaches the verse beginning “Using the thumb:”

2.5.137 “Using the thumb and ring finger
Of the hand other than his right,
The yogin should squeeze in two waves
At the moment of pleasure.”[1547] [2.5.67]

2.5.138 At the moment of pleasure means at the climax of intercourse. The yogin should squeeze the tip of the nose as if in two waves.[1548] What it means is that he should release it after quickly squeezing it, and doing so twice.

2.5.139 Alternatively, there are two procedures: one with an external knowledge-consort and another with an internal one.[1549] The first of these is well known. Vajradhara teaches the second one with the part starting “using the thumb.” The yogin should squeeze with both, that is, press with both, which have been turned into the opening of the lotus.[1550] The rest it is just as before. [2.5.67]

2.5.140 “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.[1551]
At the end of supreme joy and mid-cessation,[1552]
It is emptier than the empty,[1553] and is in fact the heruka.” [2.5.68]

2.5.141 Afterward, knowledge will arise called the innate, but not before, because it requires instruction. Just like a virgin's sexual pleasure means that it is like a virgin's sexual pleasure, which she does not experience through descriptions by her female friends. Rather, she will only experience it her later, during sexual pleasure.

2.5.142 Even the one who has directly experienced the innate will not be able to explicitly convey it verbally. To illustrate this, Vajradhara teaches the lines beginning "even though." At this point means "at that time." It is like a dream of someone mute in the sense that just like a mute person is unable to verbally convey their dream directly even though they saw it clearly, a master is unable to verbally convey innate joy directly.

2.5.143 What, again, is that? Vajradhara says "at the end of supreme joy and mid-cessation." "The end of supreme joy" refers to that which comes after supreme joy. "Mid-cessation" means in the middle of cessation,[1554] just as one may speak of the middle of the day as "midday." [1555]

2.5.144 Should someone argue[1556] that it is the "middle" of both joys, not just the middle of the joy of cessation, it should be said that something that is related to two things can be identified by either of the two. For example, Skandha is the son of Gaurī and, at the same time, Skandha is the son of Hara. It is the same here as well—that which is the middle of supreme joy and the joy of cessation can be called the "the middle of cessation."

2.5.145 It is emptier than the empty[1557] has the following meaning. It is "empty," a mere representation that is devoid of duality because it is devoid of both the object and subject of grasping. It is even "emptier than," as it is "empty" in the sense of being a mere representation that is free from appearances. That itself is the heruka, because it itself devours both dualistic grasping[1558] and dualistic appearance. The particle *tu*, "in fact," is used to differentiate. This is all to show that its nature can be communicated verbally, but it cannot be conveyed directly.

2.5.146 Thus, even the innate that is used as an example is hard to understand, how much so with respect to the innate that is being exemplified. As was said in the chapter "The Meeting":[1559]

2.5.147 "No one else can explain the innate,
Nor can it be found in anyone.
It is only realized for oneself, based on merit,
By attending to the means[1560] of the master's lineage."

2.5.148 This is the meaning of the chapter in brief. A more detailed presentation can be found in my own work, *A Guide to the Maṇḍala for the Arising of Hevajra*.[1561] [2.5.68]

2.5.149 This was the fifth chapter, "The Arising of Hevajra."

2.5.150 This concludes, "The Arising of Hevajra," the fifth chapter in the second part of "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

Chapter 6: The Procedure for Painting Hevajra

2.6.1 Hevajra embraced the goddess tightly,
Inserted his *bola* into her cup,
Firmly grasped her breasts,
And sucked on her clitoris.[1562] [2.6.1]

2.6.2 He bit her lip,
Marked her flanks with his nails,
Achieved the bliss of their union,
And revealed the five mudrās. [2.6.2]

2.6.3 In the series of verses that begins "Hevajra embraced," the form *kakṣau* should be understood as *kakṣayoḥ*, flanks.[1563] The five mudrās are the five mudrās to be worn as a sign of intention.[1564]

2.6.4 "The circlet[1565] 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." [2.6.3–4]

2.6.5 Then the goddess, making him laugh
And biting his lower lip,
Asked Hevajra, the embodiment of the innate,
The following: [2.6.5]

2.6.6 “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.” [2.6.6]

2.6.7 Method means “means.” Conduct means “way of acting.”

The Blessed One replied:

2.6.8 “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 drawn with respect.” [2.6.7]

2.6.9 Holds samaya means “someone who holds the same samaya.” A brush is a paint brush.

2.6.10 “The woman who spins the thread
And the woman who weaves the canvas
Should hold the samaya,
And work with the blessings of samaya.” [2.6.8]

2.6.11 Through the blessings of samaya refers to meditation on the form of the goddess.[1566]

2.6.12 “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, [2.6.9]

2.6.13 “Should take off his clothes
And visualize[1567] *niraṃśuka*[1568] on his body,
While consuming[1569] the samaya substances
Along with leftovers and impure food.” [2.6.10]

2.6.14 The nominative of the present participle *bhakṣayan* is better read as the instrumental form *bhakṣayatā*, consuming. It is grammatically linked to the previous phrase “the painting should be drawn.”[1570]

2.6.15 “To his left he should place his mudrā,
One who has a beautiful face, is compassionate,
Is graced with beauty and youth,
Has flowered,[1571] and is fond of the practitioner.” [2.6.11]

2.6.16 As she has the grace of both beauty and youth, she is said to be graced with beauty and youth.[1572]

2.6.17 This was the sixth chapter, “The Procedure for Painting Hevajra.”

2.6.18 This concludes “The Procedure for Painting Hevajra,” the sixth chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 7: The Feast

2.7.1 While her *kakkola* united with his *bola*,
And she bit at his lips,
The goddess asked,
“Which[1573] text should be produced?”
Gratified by the union of vajra and lotus,
The god proceeded to explain. [2.7.1]

2.7.2 In this verse, the Skt. word *katamam*, which, is used in the sense of *kīdṛśam*, meaning "what kind."[1574]

The Blessed One replied:

2.7.3 "Listen, fortunate goddess,
As I teach about the text.
A samaya holder should make a text twelve fingers long,[1575]
And written on birch bark,
Using ink made of great honey
And a human bone as a pen." [2.7.2]

2.7.4 Great honey[1576] should be used in place of oil. Soot derived from it serves as the ink.

2.7.5 "Should any *dundura*[1577] behold
The book or the painting,
There will be no accomplishment,
Either in this life or in the next world." [2.7.3]

2.7.6 The statement "there will be no accomplishment" means for the practitioner. The next world is the next birth.

2.7.7 "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]

2.7.8 Of the same tradition means they are "engaged in" it. At times means occasionally. When traveling means "when on the road."

2.7.9 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]

2.7.10 He gave instructions means “he taught.”

2.7.11 “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]

2.7.12 The pronoun where refers to the assembly circle.

2.7.13 “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.”[1578] [2.7.7]

2.7.14 City here means a house.

2.7.15 “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]

2.7.16 Said to be nine means “numbering nine.”

2.7.17 “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]

2.7.18 “Seated on a tiger skin,
One should enjoy the samaya *mālatīndhana*,[1579]
Zealously eating the food there,
Including the royal rice.[1580]
Having feasted lavishly on these,
One should worship the mothers.” [2.7.10]

2.7.19 The samaya are substances such as *śālija* (“human flesh”), and so forth.

2.7.20 “Or, the mother may be the sister,[1581]
The niece, or the mother-in-law.[1582]
If one worships them ardently,
They will gain accomplishment in this assembly circle. [2.7.11]

2.7.21 “One should offer the master of great fortune[1583]
A fine skull from a great person,[1584]
Which consists of a single piece and is filled with *madana*.
After praising him, one should drink it.” [2.7.12]

2.7.22 Of great fortune means he is a great being.

2.7.23 “One should take it with the lotus gesture
And return it with the same hand.
The practitioners present there
Show bow to him again and again.” [2.7.13]

2.7.24 This was the seventh chapter, “The Feast.”

2.7.25 This concludes “The Feast,” the seventh chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

2.8.1 The yoginīs then asked,
“What is that great seal like,
In terms of restraint, conduct,[1585] and form?
Please tell us, O granter of bliss!” [2.8.1]

2.8.2 In the verse that begins with “the yogins,” restraint refers to firmness and so on,[1586] conduct to polite speech and so on, and form to color, shape, smell, and so on.[1587]

The Blessed One replied:

2.8.3 “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]

2.8.4 “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]

2.8.5 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. The term like is to be syntactically connected to both the water lily and the lotus. The verb releases means “wafts,” and should be connected to the word scent.

2.8.6 “An experienced person will note
Her pleasant scent of *karpūra* and *sihla*.[1588]
She will have the scent of water lily,
Resembling agarwood.” [2.8.4]

2.8.7 Pleasant scent means “pleasing smell.” Agarwood is the dark agarwood.

2.8.8 “She should be steadfast and unwavering,
Polite in speech, pleasant in demeanor,
And have elegant hair and three belly folds.[1589]
Such woman is commonly known as *padminī*.
Having obtained here, one will attain accomplishment
That takes the form of innate joy.” [2.8.5]

2.8.9 Then, Nairātmyā Yoginī asked, “What aspiration should one make,
Blessed One?”

The Blessed One replied:

2.8.10 “ ‘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]

2.8.11 May I be means “let me be.” In birth after birth means “in each consecutive birth.”

2.8.12 “ ‘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]

2.8.13 Pleased with what she heard,
The goddess asked the following question:
“Beings are difficult to tame and unworthy.[1590]
How can they become disciplined?”[1591] [2.8.8]

2.8.14 Disciplined is the state of being disciplined.

The Blessed One replied:

2.8.15 “First, the poṣadha rite is prescribed,
And after that, the ten moral precepts.
They should then be instructed
In the Vaibhāṣika and Sautrāntika systems.” [2.8.9]

2.8.16 The poṣadha rite[1592] is observed during the full moon day. On the following day, at sunrise, the eight moral precepts are given in addition. Ten refers to the additional abstentions to be observed from that point on for the rest of one’s life, and comprises abstaining from the seven kinds of misconduct of body and speech, and from three kinds of mental misconduct. The name Vaibhāṣika refers to the commentary (*vibhāṣā*) that advocates (*bhāṣa*) detachment (*vi rāga*). This constitutes the vehicle of the śrāvakas, and includes the *Avadānaśataka*, the *Tridaṇḍakamālā*, and so forth.[1593] The sūtras of the Sautrāntika are the Great Vehicle sūtras that are not too profound, such as *The Single Stanza*, *The Four Stanzas*, *The Two-Stanza Dhāraṇī*, *The Dhāraṇī of the Six Gates*, *The Prayer of Good Conduct*, *The Four Factors*, *The Play in Full*, and *The Ten Bhūmis*.[1594]

2.8.17 “After that Yogācāra should be taught,
Followed by Madhyamaka.
Once the entire way of mantra is understood,
Instruction in the *Hevajra Tantra* should begin.
If the disciple receives it with respect,
There is no doubt accomplishment will ensue.” [2.8.10]

2.8.18 Yogācāra maintains that this entire universe is mind only. Due to the power of habitual tendencies, it is the mind itself that arises with the appearance of nonexistent entities, just as in a dream. Madhyamaka is the "middle path." It maintains that the mind does not exist, either in terms of a dualistic nature or in terms of being empty of duality. The verbal form *diśet* should be understood in the sense of the form *deśayet*, should be taught.[1595] The words followed by should be carried forward to the part of the verse beginning "once the entire." Entire means fivefold in terms of the divisions of Kriyā, Caryā, Yoga, Yogottara,[1596] and Yoganiruttara. One should only teach the complete categories of the Vaibhāṣika and the rest, not the totality of the topics, which are infinite. Receives means "practices." Respect means the respect for this tantra.

2.8.19 This was the eighth chapter, "Discipline."

2.8.20 Thus concludes "Discipline," the eighth chapter in the second part of "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

Chapter 9: Mantra Derivation

2.9.1 "Now I will accurately teach
The token for unlocking enclosed spaces,
The mere knowledge of which
Wins accomplishment for the practitioner.
The vow holder should unlock it with his hand
At the base of the target's navel." [2.9.1]

2.9.2 In the verse that begins with "now," unlocking means the act of unlocking. The practitioner should unlock it through meditation.

2.9.3 “United with the heruka,[1597]
And his haughty and cruel disposition,[1598]
One can certainly destroy even a buddha,
Through this meditation alone.” [2.9.2]

2.9.4 The Sanskrit word *pratiyoga* is the same as *yoga*, union.[1599] Haughty[1600] means extremely arrogant. Cruel means severely wrathful. Meditation is the meditation that is taught next. Alone means “just that on its own.”

2.9.5 “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]

2.9.6 Both one who causes harm and who brings ruin are the target.

2.9.7 “Visualizing them as they appear,
One should imagine them
Face down, vomiting blood,
And trembling with disheveled hair.”[1601] [2.9.4]

2.9.8 The initial Sanskrit pronoun *yaḥ* is to be syntactically connected with the following. The correlative pronoun *tam*, him, is what is referred to with relative pronoun *yat*.[1602] Seeing means “calling to mind.” As he appears means “in his own form.” Vomiting means “throwing up.”[1603]

2.9.9 “One should visualize a flaming needle
Entering their pathway.[1604]
One can kill them instantly,
By seeing the seed syllable of fire in their heart.” [2.9.5]

2.9.10 Needle means “vajra needle.” Flaming means “blazing.” Seeing means “visualizing.”

2.9.11 “In this tantra, there is no need
To perform homa, display mudrās, or take ritual action.[1605]
This great tantra is accomplished through reading;
Accomplishment is reached merely by meditating. [2.9.6]

2.9.12 “I will now reveal a supreme secret,
So listen, fair-faced goddess!
It delightfully purifies existence
And unmistakenly grants accomplishment.” [2.9.7]

2.9.13 Unmistakenly means “without doubts.”

2.9.14 “Consider, 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]

2.9.15 The great jewel is the wish-fulfilling gem. Once cut refers to exactly this gem. Gleams refers to desirable things.

2.9.16 “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]

2.9.17 Nectar means “ambrosia.”

2.9.18 “Saṃsāra is an aspect of the heruka,
The mighty lord who rescues the world.
I have arisen in this form,
To teach to those who listen.” [2.9.10]

2.9.19 Mighty lord means “the one who is capable.” Form means “reality.” The word *śṛṇvatām* is the genitive case of the present participle of the Sanskrit root √*śru*, meaning those who listen.

2.9.20 “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]

2.9.21 The Sanskrit word *aṅghri* is synonymous with *pāda*, denoting the feet.

2.9.22 “My eight faces are the eight liberations,
And my sixteen arms the sixteen types of emptiness.
The five buddhas are present in the ornaments,[1606]
And I am wrathful to tame the wicked.” [2.9.12]

2.9.23 The term *vimokṣāḥ*, liberations, should be understood in the sense of the instrumental *vimokṣaiḥ*, meaning “with the aspect of the liberations.”[1607] The Sanskrit form *mātreṇa* stands for *mātrābhiḥ*, ornaments.[1608]

2.9.24 “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]

2.9.25 The goddess asked:[1609]

2.9.26 “How are the mantras derived?
Please explain, Mahāsukha,
What mantras bring success
To people’s various activities.” [2.9.14]

2.9.27 The verse beginning “how are the mantras derived” constitutes the verse with the goddess’s question.[1610]

2.9.28 The Blessed One, the great vajra holder,
The great one whose body is the essence of vajra,[1611] replied,
“Listen, most fortunate goddess,
As I teach you about the mantras.” [2.9.15]

2.9.29 The verse beginning “the Blessed One” is a verse that has been constituted by the oringal reciter.[1612]

2.9.30 “First, one should take Vairocana,
Then the fourth of the sibilants[1613]
Elegantly adorned with Pukkasī,
And surmounted with the empty one, white in color,
And append it with *svāhā*.[1614]
By reciting this one hundred thousand times,
One can paralyze the world at any time.” [2.9.16]

2.9.31 Vairocana is the syllable *oṁ*. What is the fourth like? It is adorned with Pukkasī, with Pukkasī being the sixth vowel, *ū*.[1615] This means they should be joined together. The empty one is the *anusvāra*.[1616] What is it like? It is appended with *svāhā*.

2.9.32 “First, take the lord of letters,
Follow it with Khecarī,
And end it with *svāhā*.[1617]
This will enthrall even the buddhas.” [2.9.17]

2.9.33 In this specific context, the lord of letters is the syllable *oṁ*. Khecarī is the fifteenth vowel, *aṃ*.[1618]

2.9.34 “Take the first of the Vedas,
Then the second of the first,
And join them with the empty one followed by *svāhā*.[1619]
This will banish even the buddhas.” [2.9.18]

2.9.35 The second of the first[1620] is the letter *kha*.

2.9.36 “First one should take Vairocana,
Then the third of the second,
Join it with *r*, adorn it with Vāri,
Then the empty one and *svāhā* at the end.[1621]
This will sow discord among all people.” [2.9.19]

2.9.37 The third of the second[1622] is *ja*. Vāri is the fourth vowel, *ī*.[1623]

2.9.38 “First one should take the lord of letters,
Then the third of the fifth,
Join it with Ḍākinī and the empty one,
And end it with *svāhā*.[1624]
This is for hostile magic.” [2.9.20]

2.9.39 The third of the fifth[1625] is the letter *ba*. Ḍākinī[1626] is the fifth vowel, *u*.

2.9.40 “Again, take the most eminent of letters,
Then the red syllable *hūṁ*,[1627] and end it with *svāhā*.[1628]
With this mantra one will instantly summon
Tilottamā, Rambhā, and the rest.” [2.9.21]

2.9.41 The most eminent of letters is the syllable *oṁ*. Rambhā and Tilottamā are apsaras.

2.9.42 “First take the delusion family,
Add the syllable *ghuḥ*,[1629]
And once again end it with *svāhā*.[1630]
This mantra will kill gods and humans.” [9.2.22]

2.9.43 The delusion family is the syllable *oṁ*. The syllable *ghuḥ* is the fourth of the first group, which is joined with Vajraḍākinī[1631] and a *visarga*.[1632]

2.9.44 “First take Vairocana,
Then the first of the first.
Join it with Vajraḍākinī
And the second of the semivowels.”[1633] [2.9.23]

2.9.45 The first of the first is *ka*. The second of the semivowels is *ra*.

2.9.46 “To that add another Vajraḍākinī,
Followed by the foremost of the first,
Then add yet another Vajraḍākinī,
Followed by the third of the semivowels.”[1634] [2.9.24]

2.9.47 The foremost of the first is the letter *ka*. The third of the semivowels is *la*.

2.9.48 “Once again, add the same semivowel,
Stacking them[1635] and adorning them with Caurī.[1636]
Hrīḥ should be added to this,
And *svāhā* again placed at the end.”[1637] [2.9.25]

2.9.49 This the mantra of Kurukullā.[1638]

2.9.50 Once again means “the same *la*.”[1639] Caurī is the eleventh vowel, *e*.

2.9.51 “Starting with the syllable *oṁ*,
Add the third of the fourth adorned with Caurī.
Follow that with fourth of the semivowels,
And combine it with *picuvajra*.”[1640] [2.9.26]

2.9.52 The third of the fourth is the letter *da*. The fourth of the semivowels is the letter *va*. [2.9.26]

2.9.53 “Follow that with the fourth of 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, with *svāhā* at the end.
This is the heart mantra of Hevajra.”[1641] [2.9.27]

2.9.54 The fourth of the sibilants is the letter *ha*. The second of the fifth is the letter *pha*. The first of the third is the letter *ṭa*.

2.9.55 “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.”[1642] [2.9.28]

2.9.56 The fourth of the fifth is the letter *bha*. The first of the semivowels is *ya*. Ghasmarī is the thirteenth vowel, *o*.

2.9.57 “Then comes the fourth of the sibilants
Adorned with Vajraḍākinī,
Mounted by the empty one, and repeated three times.[1643]
Next comes the second of the fifth,
Joined with the first of the third, with *svāhā* at the end.[1644]
This is the mantra of the four-armed Hevajra. [2.9.29]

2.9.58 “Beginning with Vairocana,
Add the first of the first adorned with the inner Gaurī, [1645]A
nd add the first of the third, A
dorned with the inner Gaurī.” [1646][2.9.30]

2.9.59 The inner Gaurī is the third vowel, *i*.

2.9.60 “This should be repeated twice[1647] 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 and the first of the third, with *svāhā* at the end.[1648] This is the mantra of the six-armed Hevajra.”[1649] [2.9.31]

2.9.61 What is repeated twice? The word *kiṭi* that was mentioned previously.

2.9.62 “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[1650] adorned with Ghasmarī, and then by the first of the first joined with the first of the semivowels and adorned with Vajrā.”[1651] [2.9.32]

2.9.63 The first of the fourth is the letter *ta*. Vetālī is the vowel *ai*. Vajrā is the vowel *ā*.

2.9.64 “This is followed by the letter *kṣa* adorned with Caurī, then by the first of the fifth and the fourth of the sibilants adorned with Vajraḍākinī, surmounted by the empty one, and repeated three times. This should be followed by the syllable *phaṭ* with *svāhā* at the end.[1652] This is the mantra of the two-armed Hevajra.”[1653] [2.9.33]

2.9.65 The first of the fifth is the letter *pa*.

2.9.66 “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,[1654] and then by first of the sibilants. All this should be preceded by Vairocana and end with *svāhā*. This city-shaking mantra should be recited one hundred thousand times.[1655] [2.9.34]

2.9.67 “The second of the semivowels[1656] is followed by two *kṣa* syllables, with another of the second of the semivowels between them. This should be followed by three *hūṁ* syllables. Vairocana goes at the beginning, with *phaṭ* coming before the *svāhā* at the end. This is mantra for purifying the earth.”[1657] [2.9.35]

2.9.68 The second of the semivowels is the letter *ra*. This is doubled along with two *kṣa* syllables. This is the meaning

2.9.69 “The mantra that begins with Vairocana, has Vajrā next, and ends with the syllable *hūṁ* is for blessing of food and drink.” [2.9.36]

2.9.70 Has Vajrā next refers to a *visarga*, resulting in the syllable *āḥ*.

2.9.71 “Vairocana at the beginning is followed by *akāro mukham*, then by the third of the sibilants[1658] and the fourth of the semivowels adorned with fire above it. [1659] This is followed by *dharmāṇām*, Vajrā, *adyanutpanntvāt*, and then by *oṁ āḥ hūṁ phaṭ svāhā*. This is the mantra for the bali offering related to all things.”[1660] [2.9.37]

2.9.72 The third of the sibilants is the letter *sa*. The fourth of the semivowels is *va*.

2.9.73 This was the ninth chapter, “Mantra Derivation.”

2.9.74 Thus concludes “Mantra Derivation,” the ninth chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 10: Mantra Recitation

2.10.1 “Just then,[1661] the one called Vajrasattva,
The singular concealed content of all phenomena,
Kissed Nairātmyā and proceeded to teach
The requisites for mantra recitation.” [2.10.1]

2.10.2 In the verse beginning “just then,” the word then means “immediately after,” and just[1662] is used in a restrictive sense to mean “right after that.” Singular concealed content means “unique quintessence.” Recitation means reciting. The requisites for it are the things connected to it, including the string of beads used to recite. The rest is easy to understand.[1663]

2.10.3 “When paralyzing, one should recite using crystal;[1664]
When enthralling, red sandalwood;
For hostile rites, soapberry;
And when sowing discord, *niraṃśuka*.[1665] [2.10.2]

2.10.4 “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]

2.10.5 “When paralyzing, drink milk;
When enthralling, employ *svacchanda*;[1666]
When killing, use *sihlaka*;[1667]
And when summoning, *catuḥsama*.[1668] [2.10.4]

2.10.6 “When sowing discord, use *śālija*,[1669]
And when banishing, use *kastūrikā*.[1670]
Alternatively, one may use that which ends in *śva*,
And those beginning with *śva*, *na*, *ga*, and *ha*.”[1671] [2.10.5]

2.10.7 This was the tenth chapter, “Mantra Recitation.”

2.10.8 This concludes “Mantra Recitation,” the tenth chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 11: On the Innate State

2.11.1 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]

2.11.2 Placing his *liṅga* in her bhaga,
The leader of the circle replied,
“I will now teach on the families of beings.
Listen, O Prajñāpāramitā.” [2.11.2]

2.11.3 In the part beginning with “tightly,” replied means that he said what follows.

2.11.4 “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]

2.11.5 The family of Akṣobhya is the family related to Akṣobhya.

2.11.6 “For Vairocana, it is a wheel;
For Amitābha, a lotus;[1672]
For Ratnasambhava, a great jewel;
And for the activity family, a sword.”[1673] [2.11.4]

2.11.7 For Vairocana means “for someone belonging to Vairocana’s family.” This is a usage in which no distinction is made between the family itself and the one who belongs to that family. The form °*sambhu* is the same as °*sambhava*.[1674] [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.[1675] [2.11.5]

2.11.9 “A yogin who is dark blue
Has Amogha[1676] as his deity.
The 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 family.”[1677] [2.11.7]

2.11.11 Sattva refers to Vajrasattva.

2.11.12 “Those who devote themselves to yoga
Must not disparage or hurt people.
These people are also of the tathāgata families,
Having assumed their relative forms.” [2.11.8]

2.11.13 Of the families means “belong to the families” or “are their offspring.” Relative means “worldly.”

2.11.14 “Women have these marks
In just the same way that men do.
They too belong to these families,
In terms of relative behavior and form.” [2.11.9]

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 attention means that he addressed her. [2.11.10]

2.11.17 “One who is skilled in yoga,
Should always undress the great seal[1678]
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[1679] on her clitoris,
And drink the nectar from her lower lip. [2.11.12]

2.11.19 “The one with a *bola* should always
Leave the marks of love with his hands,[1680]
And assume positions like the swinging body,[1681]
Knees,[1682] stretched wide, [1683] and the like.” [2.11.13]

2.11.20 Love refers to the arising of awareness. The marks, nail scratches and the like, are for the sake of that. As the hand “makes” them,[1684] it is referred to as the that which leaves the marks of love. With a *bola* means “having an erect *bola*.” Assume positions refers to lovemaking.

2.11.21 The vajra holder should arouse her again and again,
While gazing at her, up and down.
He will thus attain vast accomplishment
And become equal to all the buddhas. [2.11.14]

2.11.22 He should drink *karpūra* there,
Especially the *madana*.
He should consume *bala* there,
Which helps bring forth *karpūra*. [2.11.15]

2.11.23 This was the eleventh chapter, “On the Innate State.”

2.11.24 The phrase “on the innate state” refers to the practice. This chapter explains it.

2.11.25 Thus concludes “On the Innate State,” the eleventh chapter in the second part of “A String of Pearls,” a commentary on the “Hevajra Tantra” composed by the great master and scholar Ratnākaraśānti.

Chapter 12: The Four Initiations[1685]

2.12.1 Just then,[1686] the vajra holder
Explained the four initiations:

2.12.2 “Take the great vajra and great bell,
And be firmly established in the vajra.
You are the vajra master this very day;[1687]
Gather your circle of disciples.” [2.12.1]

2.12.3 Just then means “immediately after.” Firmly established in the vajra means “well-established in the state of Vajradhara.”

2.12.4 “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]

2.12.5 Awakening is *prajñā*, the wisdom aspect.[1688] Her children are the bodhisattvas.[1689]

2.12.6 “You should find, Great Being, a goddess
Who grants pleasure and a location,[1690]
One who takes any form and pleases the mind.
Once you have found her, perform the worship.” [2.12.3]

2.12.7 Pleasure means delight. The location is the location for bodhicitta. The goddess is *prajñā*, the wisdom aspect. Any refers to a wife and so forth.[1691]

2.12.8 “This knowledge is very subtle,
The sky-like vajra essence,[1692]
Stainless, liberating, and peaceful.
It is your father; it is you yourself.” [2.12.4]

2.12.9 It is very subtle, because it cannot be conveyed with words. The vajras are the tathāgatas. Their essence is their inner core. It is sky-like because it is free from appearances. It is stainless because of the cessation of the afflictive emotions. It is liberating because it brings existence to an end. It is peaceful because it is free from calamities. It is your father because it is the seed. It is you yourself because one obtains a body suffused with it.

2.12.10 The mantras for empowering the lotus and vajra are, respectively:

2.12.11 *Oṁ, O lotus, receptacle of bliss, bestower of the bliss of great passion, partaker of the four joys,[1693] you are everything, hūṁ hūṁ hūṁ! Please accomplish my tasks.[1694]*

2.12.12 *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.*[1695] [2.12.5]

2.12.13 The syllable *oṁ* is at the head, *hūṁ* is at the heart, and *āḥ*[1696] is at the filament.[1697] [2.12.6]

2.12.14 This concludes Part 2: The Section of the Great Sovereign Tantra on Illusion.

2.12.15 Both *khagamukha* (entry into the sky) and *ekarasa* (one taste) qualify bodhicitta, as they are based on thusness and are devoid of appearances.[1698] *Khagamukhaikarasa* ("the one taste of the entry into the sky") refers to the vajra, as that is its nature. The filament is the filament of the lotus.[1699]

2.12.16 Through the merit that I have accumulated While skillfully[1700] composing in my heart This commentary on the *Hevajra Tantra*,[1701] A treasury of elaborate statements on the unequaled meaning of tantras,

2.12.17 May I ascend to the glorious state Of the vajra holder in all its greatness, And may all living beings certainly depart[1702] From saṃsāra by means of the three vehicles.

2.12.18 This concludes "The Four Initiations,"[1703] the twelfth chapter in the second part, [1704] "The Section of the Great Sovereign Tantra on Illusion," [1705] of "A String of Pearls," a commentary on the "Hevajra Tantra" composed by the great master and scholar Ratnākaraśānti.

2.12.19 The commentary on the Hevajra, the Yoginī tantra, is now complete.

2.12.20 This is the work of the revered Ratnākaraśānti.

Colophon

c.1 This was translated, corrected, and finalized by the great Indian paṇḍita Śāntibhadra and the Tibetan translator Gö Lhetse.

Abbreviations

C The version of the *Muktāvalī* published in Tripathi 2001

Cms Readings from the critical apparatus of the *Muktāvalī* published in Tripathi 2001

Conlon The version of the *Hevajra Tantra* published in Conlon (forthcoming).

D Degé Kangyur/Tengyur

HT The edition and translation of the *Hevajra Tantra* published in Snellgrove 1959

K Kangxi Kangyur/Tengyur

MS K Palm-leaf MS of the *Muktāvalī*. National Archives Kathmandu (NAK) 4-19/ Nepal-German Manuscript Preservation Project (NGMPP) reel no. A 1267-7.

MS T Incomplete palm-leaf MS of the *Muktāvalī*. University of Tokyo “New 513.” Parts of this codex missing in the University of Tokyo MS preserved as NGMPP reel no. E 260-2.

MS(S) Manuscript(s)

N Narthang Kangyur/Tengyur

R The version of the *Hevajra Tantra* published in Tripathi 2001

Rms Readings from the critical apparatus of the *Muktāvalī* published in Tripathi 2001

Skt. All consulted Sanskrit witnesses, or the Sanskrit language generally

Tib. All consulted Tibetan witnesses, or the Tibetan language generally

Notes

1. Davidson 2004, p. 41.

2. Szántó 2015, p. 334.

3. For more on this point, see Isaacson and Sferra 2015, pp. 97–98.

4. For the date of Ratnākaraśānti, see Seton 2015, pp. 18–21, and Seton 2019, pp. 367–68.

5. He was also referred to as *kalikālasarvajña*, the "omniscient one of the Kali age."

6. For more on Ratnākaraśānti's life and works, see Seton 2019.

7. These are the *Brahmaharasādhana* and the *Hevajrasahajasadyoga*, respectively. About the former see Isaacson 2002 and 2007, and on the latter see Isaacson 2001.

8. About this, see Gerloff 2017, p. 18.

9. Specifically and most helpfully, the opening passages of *A String of Pearls* in Isaacson 2021.

10. Tib. *dpal rdo rje mkha' 'gro la phyag 'tshal lo* ("Homage to the glorious Vajraḍāka!").

11. The translation follows Harunaga Isaacson's edition of the Sanskrit text of this verse (Isaacson 2007, p. 287). Here and in the following, the translation of the commentary on *Hevajratantra* 1.1.1–12 is based on the new edition of the Sanskrit text published in Isaacson 2021.

12. "Heruka" refers to Hevajra.

13. The "three secrets" (*guhyatraya*; *gsang gsum*) have been rendered here as the "three secret constituents," as they refer to the victorious ones' secret body, speech, and mind.

14. One may note here briefly, as pointed out in Isaacson 2021 (p. 484), that this verse, which may be seen to contain an expression of blessing (*āśirvāda*), is composed in the *sragdharā* meter. Together with the structure of case endings in the first quarter of the verse (3-6-1-6-3: third case-sixth case-first case-sixth case-third case), this reflects in an ingenious way the very title of the work, *A String of Pearls*.

15. This verse, composed in *āryā* meter, contains a double meaning (*śleṣa*) whereby each of the attributes qualifying the commentary may also be taken to refer to a garland of pearls. Regarding this, see Isaacson 2001, p. 126.

16. D reads *lha dang gcig tu gol ba'i gnas*; K preserves the preferable *lhag dad gcig tu gol ba'i gnas*, which aligns with the Sanskrit translated here.

17. The "Omniscient One" is the Buddha, and specifically the fully awakened Buddha (*samyak-sambuddha*). In this verse, which is composed in *āryā* meter, we follow the reading *nanu sarvavit pramāṇaṃ na gauravāt sarvavid bhavati* in Isaacson 2021. C reads *nanu sarvavit pramāṇān na gauravāt sarvavid bhavati*. For a discussion of the variants, see Isaacson 2001, p. 127, and Isaacson 2021, p. 485.

18. The Tibetan translation differs, reading *bde gshegs la // gnyis ga gzhogs 'phyas byed par mtshungs* ("both equally reject the Sugata"). In all probability, Tib. *bde gshegs* (Skt. *sugata*) is a corruption of *de gshegs*, a short form of *de bzhin gshegs pa* (Skt. *tathāgata*). The difference in the Tibetan text likely is to be seen as a corruption either caused by the phonetic similarity of *de* and *bde*, or by the fact that *bde gshegs* is more common than *de gshegs*. The latter form is, however, attested for Skt. *tathāgata*.

19. The Skt. verse is composed in *viyoginī* meter.

20. Reading *ruciḥ pravartanī* with Isaacson 2021. C reads *rucipravartanī*, which may find support in the Tibetan translation *'dod pas 'jug par byed pa yin*. About this verse Isaacson (2021, p. 485) writes, "For Ratnākaraśānti *ruci*, which is a matter of *vāsanās* (not something which a commentary, for instance, could cause), is what will draw some people to a particular teaching of the Buddha, make them become active (for instance to study the *Hevajratantra*); the commentary for its part has the function of explaining the meaning to them."

21. This and the preceding verse are composed in *mālinī* meter in Sanskrit. One may note that Ratnākaraśānti invokes the image that the cooling pearls quell the thirst of the person who metaphorically wears the *String of Pearls* across their heart. A somewhat similar image is invoked again in the dedication of merit in the final stanza of the work.

22. "Places of blessing" translates the Skt. term *bhaga* ("good fortune"), which aligns it with the translation of *bhagavat* as the "Blessed One." The term *bhaga* is also a euphemism for the vagina, which, as the commentary explains, refers to the *dharmodaya* that is normally represented as a white triangle, identical in essence with the buddhas' body, speech, and mind, corresponding to its three corners.

23. Reading *˚kāyavākcitta˚* (C, Rms) against *˚kāyavākcittahṛdaya˚* (R) to align the root text with the commentary.

24. Original setting is a translation of the Sanskrit term *nidāna* (Tib. *gleng gzhi*), literally "basis" or "original cause," which denotes an opening statement that typically describes the circumstances in which the teaching or discourse was first given. See Sferra 2022 for a study of the function and use of the *nidāna* statement in tantric and nontantric works.

25. The *Hevajra Tantra* consists of two parts. In the course of time, the denomination *dvikalpa* (*rtog pa gnyis pa*; "the one consisting of two parts") has become a standard way of referring to this tantra.

26. Reading *nidānavākyena sahākṛṣṭam* following Isaacson 2021. C reads *nidānavākye mayākṛṣṭam*. For a discussion of this line see Isaacson 2021, p. 486, note f.

27. D reads *de ni yang dag pa yin te* ("this is what is correct"). K, on the other hand, aligns with the Skt. in reading *de ni yang dag pa ma yin te*.

28. With this, Ratnākaraśānti rejects the third of the above mentioned options. He disagrees with assigning special, esoteric meaning to the syllables *evaṃ* (in all likelihood the interpretation of *e* and *vaṃ* as "the union of wisdom and means"). He does not believe that such a meaning is conveyed in the statement of the original setting at the beginning of the text, whereas it will be expressed later, at *Hevajra Tantra* 2.3.3 onward. The type of overly esoteric interpretation that Ratnākaraśānti rejects can be seen, for example, in Kāṇha's commentary on the *Hevajra Tantra*, *The Jewel Garland of Yoga*.

29. The Teacher (*daiśika*) is the Blessed One, Vajradhara, in the form of Hevajra. He teaches the *Hevajra Tantra* to the bodhisattva Vajragarbha. His discourse was heard by the person who is now recounting the event, who is the speaker of the words "thus I heard."

30. Ratnākaraśānti appears to favor referring to the Blessed One as Vajradhara, despite the fact that the root text consistently refers to him as Vajrasattva.

31. As above, the word "blessings" translates the Skt. *bhaga*, the same word that forms a part of *bhagavat* ("Blessed One").

32. This verse can be found in a variety of Buddhist texts, such as the *Buddhabhūmiśāstra*, the *Akṣayamatinirdeśa*, the *Vajracchedikaṭīkā*, and the *Sekoddeśaṭīkā* (see Sferra 2006), as well as in some non-Buddhist texts, such as the *Bhagavadgītā*. The same verse is quoted again below in context of the commentary on 1.5.15 (2.393). For a more complete list of citations, see Sferra 2006, p. 65, note e.

33. Here, Ratnākaraśānti is simply explaining that the Skt. suffix °*vat*, in *bhagavat* ("Blessed One"), functions to express possession.

34. Here, Ratnākaraśānti does not want the compound *kāyavākcittam* to be read as a *dvandva* compound, with body, speech, and mind regarded distinctly. Instead, he prefers the members of the compound to be analyzed in appositional relationship as a *karmadhāraya*, in the sense of "that which is, at the same time, body, speech, and mind together."

35. "Hollow within" implies translucency.

36. As the triangle of the *dharmodaya* has one of its three points pointing downward, its width increases in the upward direction.

37. "And so forth" refers to the remaining three tathāgata consorts Māmakī, Pāṇḍurā, and Tārā.

38. In the *Hevajra Tantra*, the phrase "body, speech, and mind of all tathāgatas" (*sarvatathāgatakāyavakcitta* °) is in compound with the phrase "places of bliss of vajra women" (°*vajrayoṣidbhageṣu*). Here, Ratnākaraśānti is identifying this compound as one of appositional relationship, a *karmadhāraya*, which means that one entity is directly equated with the other. Read Tib. *khyab par bsdu ba' o* as *khyad par bsdu ba' o* (Skt. *viśeṣaṇasamāsaḥ*).

39. "Locanā and so forth" are the five tathāgata consorts: Nairātmyā, Locanā, Māmakī, Pāṇḍurā, and Tārā.

40. The term *vajrasattva* should perhaps be understood literally as the principle of "a vajra being" (one who is *vajra*), and also as the deity Vajrasattva, who here is equated with Vajradhara.

41. This follows Conlon and D in reading *mahāsamayasattvasya* (*dam tshig sems dpa' chen po*), which also aligns with Ratnākaraśānti's commentary that follows. R reads *samayasattvasya* [*jñānasattvasya*], which indicates that the editors of R wish to read *jñānasattvasya* instead of *samayasattvasya*. However, *jñānasattvasya* ("wisdom being") is not attested in the majority of the Skt. manuscripts that are available for this part of the root text, nor is it supported by the Tibetan translation. There is also no trace of this reading in the commentary below, or in the commentaries by Kāṇha and Kamalanātha. See Isaacson 2021 (p. 488, note m) for a discussion of this variant. For additional evidence that Ratnākaraśānti wished to read *mahāsamayasattva* here, see the commentary to 1.1.5 and n.77.

42. The formulation *utkaṇṭhana* (“arouse thirst”) is an allusion to the formulation *utkaṇṭhitānāṃ* in the final opening stanza. A similar expression occurs again below.

43. In the Skt. text, this part begins with *sarva*° (“all”), and in the Tib. it begins with *de bzhin gshegs pa thams kyi cad* (“of all tathāgatas”).

44. This glosses the word *tathā* ° (“thus”) in *tathāgata*.

45. The word “gone” is the *gata* part of the name *tathāgata*.

46. In the Sanskrit text the word used for “come to understand” is the same as for “gone,” i.e. *gata*, which fits the commentarial pattern.

47. This substitution would give the form *tathāgada*, literally “those who teach thus.”

48. Glossing the Skt. term *tathā*.

49. Tib. reads *spros pa med pa’i ye shes kyi bdag nyid sngags kyi lha rnams kyi sku dang gsung dang thugs thams cad kyi snying po ni mchog tu dad par dka’ ba nyid do* (“The essence of the body, speech, and mind of all the mantra deities, who have the nature of wisdom beyond conceptual thought, is extremely hard to have faith in”).

50. “In union” here means “in sexual union.”

51. “So it is” is the translation of the Skt. *iti*.

52. Here, the word “question” translates the Skt. *vitarka*, which can also mean “doubt,” “deliberation,” or “conjecture.”

53. “Him” means Vajradhara, and “a person” means Hevajra, who is Vajradhara’s essence. Tib. *gal te gsang ba las shin tu gsang ba ’di nam zhig skyes bu ji lta bu ’dir skal ba dang ldan pa yin pa de brjod dgos so zhes bya ba ni rtog pa dang po’o* (“The first question was, ‘If this is the most secret of the exceedingly secret, then when should it be taught and to what type of qualified person?’ ”).

54. The idea here seems to be that since Vajradhara is already the ultimate essence of every being, there cannot be a higher essence, or a person who is that essence.

55. The “direct speech marker” is the Skt. word *iti*, which was used at the end of the preceding sentence (translated there as “so it is”). A similar comment can be found elsewhere in Ratnākaraśānti’s work, e.g., in the *Sāratamā*: *vināpi tena cārthagateś cakārasyānuktasamuccayārthatvāt*.

56. The “rule of repetition” (Skt. *anuvṛtti*) states that certain words from a preceding sentence or passage should be supplied in the current sentence.

57. Reading *tathāgatagarbhāḥ* with Isaacson 2021, in line with the palm-leaf MS K and Tib. *de bzhin gshegs pa’i snying po*, against *vajragarbhās* printed in C.

58. The word “lineage” (*gotra*) seems to be used here in the sense of “family” (*kula*), as the next sentence indicates.

59. The quality of *vajra* is indeed associated with hatred or anger, or, in the nonantinomian terms, with the mirror-like wisdom (*ādarśajñāna*; *me long lta bu’i ye shes*) among the five wisdoms.

60. Curiously, the Tib. translation reads *de snying po byang chub sems dpa' sems dpa' chen po legs so legs so*, rather sounding like a rendering of *sādhu sādhu tad garbha* (?) *bodhisattva mahāsattva*. Here, we rather would have expected *snying rje chen po* (instead of *de snying po*) and *byang chub sems dpa' chen po* (instead of *byang chub sems dpa' sems dpa' chen po*).

61. The Tibetan translation does not render *sarva*° ("all").

62. The Tib. reads *skyes bu mchog* ("supreme person") where the Skt. reads *puruṣasiṃhānām* ("leonine people").

63. Here, the following stanza is ascribed to the *Laṅkāvatāra Sūtra* (see Nanjio 1956), but this famous verse is also found in a number of texts, such as in the *Tattvasaṃgrahapañjikā* (Krishnamacharya 1926, p. 13); the *Vajrapradīpā* (Gerloff 2020, vol. 2, p. 78); Vanaratna's *Rahasyadīpikā* (Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, p. 8); and the *Subhāṣitasaṃgraha* (Bendall 1905, p. 13), wherein this verse is accredited to the *Gaṇḍavyūha Sūtra*. This famous stanza, however, is not found in the surviving versions of either the *Laṅkāvatāra Sūtra* or the *Gaṇḍhavyūha Sūtra*, and may originally go back to the *Daśadharmasūtra* (Toh 53, F.167.b).

64. Reading *mahāsamayasattvasya* with Isaacson 2021 in line with MS K and Tib. (*dam tshig sems dpa' chen po*), against *samayasattvasya* in C. Note that the commentary here does not reflect the word *jñānasattvasya* in R, which therefore was excluded in the translation of the root text. Apparently, neither Ratnākaraśānti, Kāṇha, nor Kamalanātha read *jñānasattvasya* in this part of the root text. The term *jñānasattva*, however, complements *samayasattva* in terms of the Yoginītantra doctrine espoused in the *Hevajra Tantra*, and also comes up in the next few verses of the root text.

65. C includes an additional line here: *ity anena dvitīyavitarkanirāsaḥ* ("this resolves the second question"), which is redundant and is not found in either MS K or Isaacson 2021. The Tib. supports C with *'dis ni rtog pa gnyis pa bsal tu*.

66. Here and in the following, the expression "buddhas' qualities" is a translation of the Skt. term *buddhadharma*. In the singular, the term can be taken to designate the teaching of the buddhas. In the plural, however, it designates the "qualities" or "constituents" of the buddhas.

67. Skt. *vyāpter nyāyāt*. The "rule of pervasion" in this case indicates that what is present in one member of a set is present in all members of that set.

68. It is noteworthy that Ratnākaraśānti appears to interpret the compound *prakāśarūpa* not as a *bahuvrīhi* but a *karmadhāraya*, a usage that, as rightly pointed out in Isaacson 2021 (p. 490), is attested also in other parts of *A String of Pearls*. The expression "free from appearances" describes the fundamental level of consciousness in Yogācāra philosophy. In accord with Yogācāra tenets, the body, speech, and mind are treated here as one and the same consciousness.

69. This translation follows Isaacson 2021 in reading *mahāsukhamayena*, taking it to qualify the preceding *prakāśarūpeṇa*. C reads *mahasukhamaya*°.

70. Reading *cittasantāne* following Isaacson 2021 and Tib. *sems kyi rgyun* in order to construe the locative absolute (*sati saptamī*). C reads *cittamala*°. MS K, the only available palm-leaf witness for this part, shows a lacuna, attesting *cittasa*††.

71. This translation follows Isaacson 2021 and the Tib. in reading *ānanta* (*mtha' yas pa*), "infinite." This is the reading attested in the palm-leaf MS available for this part of the text. C reads *ānanda* ("joy"), a plausible reading that could refer to the four joys. About this point, see Isaacson 2021, p. 489, note o.

72. This translation follows Isaacson 2021 in reading *śaktilakṣaṇa*° as a compound on the authority of palm-leaf MS K. C reads *śaktilakṣaṇe* separately.

73. Reading *yataḥ saiva suviśuddhatā* following Isaacson 2021. C reads *yato asyaiva suviśuddhatā*. We understand the pronoun *sā* to refer back to the preceding *ekatā* ("oneness").

74. The Skt. word *sattva*, here translated as "being," entails a whole range of possible connotations such as, e.g., "being good," "being true," and "being pure."

75. The Skt. and Tib. versions of the text differ. Where the Skt. text attests *bhidyate* ("can be broken") without any negation, the Tib. translation reads *mi phyed pa ste* ("is not broken"). Tentatively, the translation presented here follows the reading in the Skt. version, considering it as *lectio difficilior* and the Tibetan version as an attempt to simplify the meaning.

76. Here, Ratnākaraśānti understands the Skt. word *prajñā* as short for *pra vibhajyajñā na* ("the knowledge of how to separate"). In the commentary on verse 1.1.7 below, Ratnākaraśānti offers a second, more common derivation of the word *prajñā*, according to which *pra*° is short for *prakṛṣṭaṃ*, and °*jñā* is short for *jñānam* ("perfect knowledge").

77. In classical Sanskrit, the word *vajra* usually is masculine. In the verse from the root text, however, it is a neuter noun. As Ratnākaraśānti explains, this is a feature of "scriptural language" (*chandas*), meaning that the irregular form is itself validated by its use in a scriptural text.

78. The Skt. term *sambhogāḥ* suggests the *sambhogakāya*, as Ratnākaraśānti implies in the commentary that follows. He defines the term *sambhoga*, "enjoyments," as what is "enjoyed" (*bhoga*) "together with" (*sam bhūya*) with the bodhisattvas.

79. Reading *asraṃsanam anidhanaḥ pravāhaḥ* following Isaacson 2021, which aligns with the evidence of both the palm-leaf MSS and the Tibetan translation. C reads, erroneously, *asraṃsanamaṇidharaḥ*.

80. In the usage of this commentary, like in many other texts, buddha fields are spatially conflatable with worlds inhabited by ordinary beings.

81. Reading *kavaḍīkārā*° with both the Skt. palm-leaf MSS and Isaacson 2021, against *kavalīkārā*° printed in C.

82. Tib. *ji ltar zhe na sdod cing gnas pa ste 'jig pa med pas bzhugs pa ni sems dpa'o* ("How so? He is a being in the sense that he abides and remains, residing free from disintegration.").

83. The Skt. *sphuraṇayogena* (or *spharaṇayogena* as attested in the palm-leaf MSS; lit. "by way of expanding") could also have the sense of "in a flashing/pulsating manner," etc. Ratnākaraśānti derives here the meaning of the word *samaya* from the prefix *sam-*, as short for *samantād* ("in all directions"), and *gamana* ("going"), which is synonymous with *aya*.

84. This part can be taken as further support that Ratnākaraśānti indeed wished to read *mahāsamaya-sattvasya* in the statement of the original setting that opened the tantra. See n.34.

85. Devising such etymologies that are intended to arrive at a particular meaning is characteristic of Sanskrit commentaries. In this case, the word *sattva* is derived from *satatapravṛttatva* by eliding, in the latter, the core *tatapravṛtta*. The Skt. term *satatapravṛttatva* means something more like "ever-continuing," but we have translated it here as "ever-keeping" to correspond with the root text.

86. "He," as before, means Vajradhara who is, in his essence, Hevajra.

87. Reading *prabhedato 'nantā* with Isaacson 2021. C reads *prabhedenānantā*.

88. Tib. *rdo rje sems dpa'* ("Vajrasattva").

89. At this point R includes an additional verse that is absent in most Sanskrit manuscripts, was not included in Conlon, and is not found in the canonical Tibetan translation of the root text. Ratnākaraśānti, Kāṇḥa, and Kamalanātha also do not show any trace of this verse in their commentaries. It has therefore been omitted from this translation. See R, p. 7, for the verse in question.

90. Reading *tuśabda itiśabdasyārthe* following Isaacson 2021 and in line with both the Skt. palm-leaf MSS and the Tib. (*ni zhes bya ba'i sgras ni 'di'i zhes bya ba'i don to*). C erroneously reads *na tu śabda iti śabdasyārthe*.

91. This translation follows Isaacson 2021, which is based on the testimony of one of the two Skt. palm-leaf MSS and the Tibetan translation. C omits this portion of the line.

92. In Sanskrit commentarial literature, this is a standard technical way by which a commentator shows how the sentence is to be construed. Here Ratnākaraśānti is indicating that the term *bhaṇyate* ("expresses"), which is given in the second quarter of the verse, is also to be read with the first quarter of the verse.

93. If we remove *ma* from *mahā*, we are left with the syllable *hā*. If we add to it the letter *i*, we will obtain, by the rule of euphonic combination (*sandhi*), the syllable *he*.

94. This translation follows Isaacson 2021 in reading *karuṇā mahākaruṇā*, which is supported by one of the two Skt. palm-leaf MSS and the Tibetan translation (*thugs rje ste thugs rje chen po'o*). C reads *tu mahākaruṇā*.

95. Here, Ratnākaraśānti offers a second possible derivation of the Skt. word *prajñā*, interpreting the prefix *pra°* as *pra kṛṣtaṃ* and the part *°jñā* as short for *jñā nam*. For the other interpretation as *pravibhajyajñāna*, see the commentary on verse 1.1.4. The same derivation occurs again below in the commentary on 1.8.49, and is also given elsewhere, such as in Kāṇha's *The Jewel Garland of Yoga*.

96. *Guhyasamāja Tantra*.

97. *Vajraśekhara Tantra*, folios 149.a–149.b. This verse can also be found in the *Advayavajrasaṅgraha* (Shastri 1927, p. 23) and *The Jewel Garland of Yoga*, 1.36.

98. Skt. *prabandha* (Tib. *rgyun*). The term *prabandha* is derived from *pra* + √*bandh*, literally means "continuity" or "interlinking." In a broader context, this interlinking refers to a system (*tantra*) of teaching with three subsystems of cause, result, and means, and, in the immediate context of the root text, it refers to the *Hevajra Tantra*, which Vajradhara is now asking Vajragarbha to "listen to."

99. D reverses the order of the final two: "Hevajra of the result, and Hevajra of the means (*thabs dgyes pa'i rdo rje dang / 'bras bu dgyes pa'i rdo rje'o*), whereas K and N align with the sequence given here.

100. Reading *bahutaratvāt* following Isaacson 2021. C reads *bahutvād*.

101. Reading °*pradhānas* following both palm-leaf MSS and Isaacson 2021, which is understood to qualify *kuśalaprabandhaḥ*. C reads °*pradhānaṃ*.

102. Reading *upāyamukhyo hevajro* (Cms) against *mukhyo hevajro* (C, Isaacson 2021).

103. This sentence is absent in the Tibetan translation.

104. Tib. reads, "Arising means the cause, such as the form and emblems" (*bskyed pa ni rgyu ste rnam pa dang mtshan ma la sogs pa'o*).

105. The "support maṇḍala" (Skt. *ādhāramaṇḍala*) is the supporting base for the deities. The circle of the deities located in it is the *ādheyamaṇḍala*.

106. Reading *japabhāvanotkarṣajaḥ prabhāvaḥ* with Isaacson 2021 against *japabhāvanotkarṣaprabhāvaḥ* printed in C. The Tibetan translation supports the °*jaḥ* but omits °*utkarṣa*° (*nus pa ni bzlas pa dang bsgoms pa las byung ba'i mthu'o*). The same reading, moreover, is also found in Kāṇha's *The Jewel Garland of Yoga*.

107. "Great Vehicle" here seems to be used in the restricted sense of Yogācāra only.

108. *The Ten Bhūmis* (*Daśābhūmika*, Toh 44-31), 1.448. For the Sanskrit text, see Rahder 1926, p. 49.

109. See 10.154cd–155ab in Nanjio 1923, p. 285. Together with the following verse, these constitute the two most frequently cited verses by Ratnākaraśānti, by which he supplies both the reasoning (*yukti*) for his commentary and the scriptural support (*āgama*) for his teachings.

110. The argument of "neither singular nor multiple" (*ekānekasvabhāvaviraha*) is a regular feature in Yogācāra debates, and is used by Ratnākaraśānti on various occasions throughout his works. Regarding it and its use by Ratnākaraśānti, see Moriyama 2014. This verse is cited in a number of sources, including Kamalaśīla's *Tattvasaṃgrahapañjikā*. See Krishnamacharya 1926, p. 17.

111. Reading *paramāṇor ayogāt* following Isaacson 2021 and the palm-leaf MS T. C reads *paramāṇor yo[r ayo?]gāt*.

112. The line of reasoning here seems to be that a particle without parts would be dimensionless, and such particles couldn't occupy separate spaces when lumped together. Consequently, particles could not reach spatial extension, and everything would be infinitely small with the size of a smallest particle. Further, any lump of matter, regardless of size, would be coextensive with each constituent particle, which is absurd. A *locus classicus* for this reasoning is Vasubandhu's *Viṃśikāvijnaptimātratā-siddhi* (Lévi 1925).

113. See 10.709 in Nanjio 1923, p. 353.

114. This translation follows Isaacson 2021 and the Tib. C and MS K read *maitreyanāthena*.

115. *Madhyāntavibhāga*, 1.5 (Nagao 1964, p. 19).

116. These three samādhis are also referred to as the "three doors to liberation" (*trivimokṣamukha*).

117. Reading °*ānanda* ° as °*ānanta* ° following Isaacson 2021 and the Tib. translation (*mtha' yas*).

118. The phrase "primary perfection of wisdom" (*mukhyā prajñāpāramitā*) alludes to the "secondary perfection of wisdom" (*gauṇī prajñāpāramitā*) mentioned two paragraphs above.

119. The Tibetan translation does not render *dharma*° in *dharmakāyaḥ*: *de nyid zag pa med pa'i dbyings sangs rgyas rnams kyi sku'o*. ("Just this undefiled element is the body of the buddhas").

120. As the following passage will show, Ratnākaraśānti rejects the view described here—that the perfection of wisdom alone is to be relied on—in favor of the view that regards all the six perfections as indispensable for reaching supreme awakening, as the following.

121. Here, Ratnākaraśānti interprets the grammatical function of the suffix of the word *bhāvaḥ* in the sense of the agent of a causative action: *bhāvayatīti bhāvaḥ*. In the Tibetan text, the reference to the six perfections occurs not here but in the following sentence: *snying rje chen po dang ldan pa'i pha rol tu phyin pa drug po nyid kyis grol te / de nyid kyis snying rje chen po zhes bos pa'o* ("Those with great compassion are liberated by the six perfections only. It is precisely because of this that Vajradhara uses the address " '[O Vajragarbha] of great compassion' "). The expression *buddhabodhi* ("perfect awakening") is here used in the sense of *samyaksambodhi*.

122. "Vajragarbha" has been supplied for clarity, but is not present in the source texts. The commentary states "the address 'of great compassion.' "

123. This translation follows Conlon and the Tibetan translation in omitting the term *śrī* ° before "heruka" as attested in R. Ratnākaraśānti does not include this term in his commentary, suggesting he may not have read it in his version of the root text.

124. Here, Ratnākaraśānti has supplied a standard analysis of a *karmadhārya* compound.

125. The Tib. reads *'gro ba thams cad kyi don gyi rgyud* ("for the sake of all beings").

126. Here, Ratnākaraśānti begins commenting on the third line of 1.1.11.

127. The view that the Great Vehicle can be divided into the "way of mantra" (*mantranaya*) and the "way of the perfections" (*pāramitānaya*) seems to have been prevalent at Vikramaśīla during the time of Ratnākaraśānti. This distinction is also made by his contemporary Advayavajra, in his *Tattvaratnāvalī*. See Mathes 2015, pp. 64–74 and 350–64.

128. The sense here is that when mentioning the arrival of a king, the speaker is also referring to his entourage, items of state, and so forth.

129. The term "maṇḍala" includes all the deities therein.

130. Presumably to be understood as "here, in the Great Vehicle." Alternatively, one could also interpret *atra* (Tib. *'dir*) either as "here, in the *Hevajra Tantra*" or as "here, in saṃsāra."

131. "These three" refers to the just-mentioned lord of the maṇḍala, the maṇḍala deities, and the emanations of the maṇḍala.

132. The Tib. reads *'dir dge ba lhag ma rnams ni sgom pa 'di nyid bde ba myur du rdzogs par bya ba'i phyir te / thams cad kyang sems dang sems las byung ba tsam dang / ji ltar snang ba ltar yod pa ma yin par yongs su shes par bya'o* ("Here, so that his same cultivation of the remaining virtues will swiftly perfect

bliss, one must thoroughly understand that everything is just mind and mental states, and is not real in the manner it appears").

133. The Tib. reads *de ltar bskyed pa'i rim pa la brten te thabs kyi rgyud sgrub pa dang po bstan zin to* ("In this way, based on the stage of arising, the first means of accomplishment, the tantra of the means, has been taught").

134. This quarter of verse is referred to again in Ratnākaraśānti's commentary on 2.3.24.

135. The use of "he" here and in the next line reflects Ratnākaraśānti's commentary, which equates "great knowledge" with Hevajra.

136. D, perhaps due to scribal error, interchanges the instrumental and genitive particles, resulting in a different sense: "Therefore, by the true nature of things, this knowledge of the body is naturally free from stains" (*des na chos nyid kyis lus kyi ye shes de rang bzhin gyis dri ma med pa'o*). K aligns with the Sanskrit text.

137. The Tib. reads *nam mkha' la sprin dang khug rna la sogs pa lta bu'o* ("just like clouds or haze in the sky").

138. The Tib. reads *de nyid chos kyi sku'i rang bzhin gyis brtan pas rtag ces bya'o* ("Because that itself is said to be the ever-present nature of the dharmakāya, it is said to be permanent").

139. The Tib. reads *sems de'i dag pa dang sangs rgyas kyi yon tan gyi sa bon gyi gzhi nyid kyang de bzhin de* ("… also the purity of that mind and the fact of being the ground for the seeds of the qualities of the buddhas are like that").

140. See *Laṅkāvatāra* 3.96 and 10.592 (Nanjio p. 201 and 338).

141. *Yuktiṣaṣṭikā* 21 (Li and Ye 2014, pp. 42–46). The Tibetan translation differs in the second half, reading *skye ba dang ni 'gag pa dag / ye shes kho na 'ba' zhig go* ("That which arises and ceases / Is nothing but knowledge itself").

142. The Tib. reads *slob dpon klu sgrub kyi gzhung gis kyang ye shes kyi rnam pa bden pa nyid du rnam par shes par bzhed pa yin zhe na / ma yin te* ("If one argues that, in master Nāgārjuna's view, it is asserted that forms of cognition are real in the sense of being consciousness, this is not the case").

143. *Yuktiṣaṣṭikā* 34 (Li and Ye 2014, pp. 70–71).

144. The "erring consciousness" is the consciousness that perceives objects in the dualistic terms of subject and object.

145. The Tib. reads *de nyid kyis thams cad gnyis kyi tshul gyis yod pa ma yin la / thams cad gnyis su med pa gsal ba tsam gyi tshul gyis med pa ma yin no zhes bya ba 'di dbu ma pa dang rnal 'byor spyod pa rnams grub pa'i mtha' mtshungs na legs so* ("Accordingly, nothing is existent in terms of duality or nonexistent in terms of mere nondual luminosity. The tenets of the followers of Madhyamaka and Yogācāra are in agreement on this, which is excellent").

146. The precise identification of these positions and their refutations remains uncertain. A useful study of this matter is contained in Seton 2015, pp. 135–71.

147. The Tibetan translation renders *niravadhi*° (“infinite”) as *dus ji srid par* (“throughout time”). C, supported by one of the two available palm-leaf MSS (MS K), reads an additional °*sarva*° before °*jagaddhita*°.

148. Referring to the *Hevajra Tantra*.

149. The Degé version omits *sangs rgyas*, reading *de’i phyag rgyas thams cad kyi byin gyis brlabs pa* (“the empowerment of all its seals”).

150. An *anunāsika* is the nasal mark that is written in Sanskrit as a crescent moon with a dot in the middle placed above the nasalized syllable (here represented with *ṁ*). Without the vowel and *anunāsika*, *hūṁ* would be rendered as *ha*.

151. Regarding Ratnākaraśānti’s instruction of the stage of the arisen in the practice of Hevajra, see the *Hevajrasahajasadyoga* (Isaacson 2001). For his instruction of the stage of arising practice, see the *Bhramaharanāma Hevajrasādhana* (Isaacson 2002).

152. At this point Harunaga Isaacson’s 2021 edition ends. From this point we primarily follow the Sanskrit edition published in Tripathi et al. 2001.

153. The Tibetan translators apparently must have read *tad eva* (Tib. *de nyid*) in place of the Skt. *tad evam*.

154. Following Ratnākaraśānti’s comment, this usage has been replicated in the translation of the root text, above, with “from the place of great bliss.” If the locative case were translated normally, the root text would read “into the place of great bliss.” The normal use of the locative is replicated in the Tibetan translation (*bde ba chen po’i gnas su ’dzag pa*).

155. The title “yoginī,” if not explicitly stated, is implied with each of the fifteen names.

156. Two yoginīs are named Gaurī. To distinguish between them, this one is referred to as Gaurī, “the doorkeeper” (*dvārapālikā*; *sgo srung ma*).

157. In the Tibetan the last two lines are rendered in prose, and read *de bas na rnal ’byor ma bco lnga rnams kyis rtsa thams cad bsdus pa’o* (“Thus are all the channels included within the fifteen yoginīs”). The Sanskrit version, presumably owing to metrical constraints, does not render “channels” (*rtsa*). The source of these verses could not be identified, and it is possible they were Ratnākaraśānti’s own composition.

158. Part 2, chapter 4 of the *Hevajra Tantra*, below. This reading follows *sarvatantra*° in Cms against *sarvamudrā*° (“all mudrās”) as given in C. The Tib. aligns with C, reading *sngags dang phyag rgya thams cad bsdus pa’i don gyi le’u* (“The chapter ‘The Condensed Meaning of all Mantras and Mudrās’ ”).

159. The “chapter on the family” refers to part 1, chapter 1 above, “The Family of Vajra.”

160. This verse is found at *Hevajra Tantra* 2.4.24–25.

161. This verse is found at *Hevajra Tantra* 2.4.26.

162. The word “womb” (*yoni*) should be understood in the sense of “place of production,” referring both to the male and female bodies.

163. *Emergence from Sampuṭa* (*Sampuṭodhāva*, Toh 381), 6.16.

164. The Skt. terms *śukra* (“white,” “pure”) and *rakta* (“red”) often refer to semen and blood, respectively. The former, moreover, can denote both male semen and female sexual fluid. Both terms may be taken here as the esoteric “white” and “red” elements.

165. The *lalanā*.

166. The *rasanā*.

167. *Emergence from Sampuṭa* 6.3.37–39 (6.130). The final two lines of the verses cited here differ from those preserved in the *Emergence from Sampuṭa*. See *Emergence from Sampuṭa*, ap6.132. This citation could not be immediately located in the extant Tibetan translation of the *Vajraḍāka Tantra*.

168. The “lotus” here refers to the lotus cakra.

169. The “virile one” is the heruka.

170. *Emergence from Sampuṭa* 6.2.1–3 (6.61). A close parallel of these verses is found in Kṛṣṇācārya’s *Vasantatilakā* 6.2–4. (Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, pp. 37–38).

171. *Emergence from Sampuṭa* 6.2.7–9 (6.67). A close parallel of these verses is likewise found in Kṛṣṇācārya’s *Vasantatilakā*, 6.8–10b (Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, pp. 39–40).

172. In his *Rahasyadīpikā* (Rinpoche, Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, p. 40), a commentary on the *Vasantatilakā* that contains a close parallel to this and the preceding verses, Vanaratna clarifies that “here” means “in the body of all embodied beings” (*sarvadehināṃ dehe*).

173. The Tib. reads *’byung ba chen po bzhi yi rtsa* (“the channels of the four great elements”).

174. *Emergence from Sampuṭa* 6.2.11–12 (6.71). A close parallel to this passage is also found in the *Vasantatilakā* (Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, p. 40), from where this and the preceding verses possibly originate.

175. “These three tantras” seems to refer to the *Hevajra Tantra*, the *Emergence from Sampuṭa*, and the *Vajraḍāka Tantra*.

176. These five channels are also mentioned in *Emergence from Sampuṭa* 1.2.39 (1.91).

177. *Emergence from Sampuṭa* 1.2.37 (1.88).

178. Tib. reads *gang yang kha sbyor las brgya nyi shu gsungs so zhe na / ’khor lo bzhi’i dbye ba’o / ’dir ni byang chub kyi sems kyi rang bzhin gyi rtsa’i mchog sum cu rtsa gnyis so / des na cung zad kyang mi ’gal lo* (“If it were argued that the *Sampuṭa* mentions one hundred twenty channels, that refers to the divisions of the four cakras. Here, the reference is to the thirty-two supreme channels of bodhicitta. Therefore, this is by no means contradictory”).

179. This refers to *Emergence from Sampuṭa* 6.2.1 (6.61).

180. Akṣobhya is here associated with semen.

181. The term *avadhūta* means “one that casts off.”

182. Tib. *gsang gnas* (“secret place”). Just as above, the word “womb” should be understood in the sense of “place of production,” referring both to the male and female bodies.

183. Spelled in R as *vāminī*. The name as cited in the commentary is, however, *vāmanī*. The latter, moreover, is in line with the spelling in the citation above.

184. *Dveṣā* (*doṣā* in Buddhist Hybrid Sanskrit) was earlier called *dveṣavatī* (*doṣāvatī* in Buddhist Hybrid Sanskrit).

185. Spelled in R as *mātarī*. The name as cited in the commentary is, however, *mātarā*. The latter, moreover, is in line with the spelling in the citation above.

186. Tib. *pags pa dang dri ma 'byung ngo*, "it nourishes the skin and smells."

187. Tib. *rgyab*, "the back."

188. *Dveṣā* and *dveṣavatī* appear in the text in their BHS spelling as *doṣā* and *doṣavatī*.

189. Reading *śarvarī* following the lemma from the commentary. R reads *śabarī*; Tib. reads *mtshan mo*.

190. In place of *hṛṣṭavadanā*, which is the reading repeated in the commentary as lemma, R reads *kṛṣṇavarṇā*.

191. In place of *svarūpiṇī*, which is the reading repeated in the commentary as lemma, R reads *surūpiṇī*. This agrees with the Tib. *shin tu gzugs can ma*. There is no equivalent term in Conlon.

192. Earlier called *hetudā*.

193. Reading *sīmanta*˚ (Cms) against *sīmānta*˚ (C). This statement is ambiguous. The term *sīmanta*, which broadly means "boundary," could refer to the parting of the hair, or the lines of separation on the human body corresponding to the joints of the bones. The Tibetan *mtshog ma'i srub* suggests the area of the fontanelle.

194. Reading *medre* (MSS) against *meḍre* (C). The Tibetan translation *chu so na* supports this.

195. In place of *trivṛttā*, which is the reading repeated in the commentary, R reads *traivṛttā*.

196. Reading, on the authority of the Tib., *bāla*˚ as *lālā*˚.

197. "In the lotus at heart" means "in the heart cakra."

198. "Generated" (Skt. *bhāvita*) means "generated through meditation."

199. Ratnākaraśānti here interprets *tribhava* not as the "threefold existence" (the totality of saṃsāra comprising the formless, form, and desire realms), which is the standard interpretation, but as the "three existents" of the body, speech, and mind. In this case they are specifically the body, speech, and mind of all tathāgatas.

200. The Skt. *athavā* and *vā* have a wide range of meanings. They have been translated here in their meaning of "nevertheless" to fit the context of the commentary.

201. "Great bliss" is absent in the Skt. reported in Conlon and in the Tibetan translation of the root text.

202. The words *evaṃ mayā*, part of the phrase *evaṃ mayā śrutam* (literally "thus by me it was heard"), are found at the beginning of the root text of the *Hevajra Tantra* and most other tantras.

203. The "tip of the jewel" (*maṇiśikhara*) is the tip of the penis.

204. The last clause probably alludes to male and female bodies in sexual union during the practice of the great seal.

205. *Hevajra Tantra* 2.4, verses 49–52.

206. Following Tib. in reading *a*. R reads *aṁ*.

207. The Tib. reads *rdo rje bde ba phyag rgya che / rdo rje skye mched thabs nyid do* ("Vajra bliss is the great seal, / And the vajra base the very means."). The first instance of "vajra" in the Tibetan translation appears to be a code word or "translation" of *bola*. Both mean "penis" in this context.

208. Following R in reading *anayā*. The Tib. reads *'di gnyis* ("these two"), possibly indicating the translators read *anayor* ("of these two").

209. The cakra of qualities is located in the womb, the cakra of enjoyment is in the throat, the cakra of creation is in the middle of the chest, and the cakra of great bliss is at the crown of the head.

210. The phrase "together with thorough understanding" would then stand for the cakra of great bliss to complete the set of four, together with the three cakras representing the three bodies.

211. The words *evaṃ mayā*, part of the phrase *evaṃ mayā śrutam* (literally "thus by me it was heard"), the so-called *nidānavākya*, are found at the beginning of the root text of the *Hevajra Tantra* and most other tantras.

212. It seems that Ratnākaraśānti's version of the root text did not read °*dalam* ("petaled"), as indicated by his need to explain the meaning of the listed numbers.

213. The Tib. reads *'khor lo'i grangs kyi rim pas skad cig ma la sogs pa rnam par gzhag go* ("The moments and so forth are arranged by means of the number of the four cakras").

214. The enumeration follows the order of the enumeration of the four cakras in the sense that the categories listed next also come in fours, and they correspond with the cakras respectively, according to the order in which they are listed.

215. Tib. *ci grangs kyi rim pas gzhag gam / nges par rim pa gzhan gyis she na / 'og nas 'chad par 'gyur pa'i grangs kyis so* ("Are they presented by means of the enumeration, or some other principle? By means of the enumeration, as will be explained below").

216. Following this line, some Sanskrit manuscripts of the *Hevajra Tantra* include an additional set of four properties. Ratnākaraśānti does not comment on this set of four, nor do Kamalanātha, Kāṇha, 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").

217. See specifically 2.3.6–9.

218. This refers to the Sāmmitīyas.

219. This refers to the Mahāsāṅghikas.

220. Tib. *chos kyi smra ba yang dag 'byung* ("giving rise to the proponents of the Dharma").

221. *Hevajra Tantra* 2.4.59–60.

222. This list of four should perhaps be understood as a statement of their mutual identification: the body is the breath, which is Vajradhara, who in turn is Hevajra.

223. The Tib. reads *dbyu gu drug cu rtsa bzhi zhes pa ni nyin mtshan gyis so / dbyu gu gnyis ni chu tshod do* ("The sixty-four *daṇḍas* cover a day and a night. Two *daṇḍas* make one *nāḍī*").

224. The Tib. consistently uses the same word, *chu tshod*, for *ghaṭī* and *nāḍī*. So this sentence simply reads, "The quarter of a *prahara* is one *chu tshod* [i.e., one *ghaṭī*/*nāḍī*]" (*thun gyi bzhi cha ni chu tshod do*).

225. Reading *niśi catvāraḥ praharā dine ca* with both palm-leaf MSS and the Tib. (*mtshan mo thun bzhi nyin mo ste*). C reads *niśi catvāraḥ praharādi te ca*.

226. Tib. *dbyu gu gnyis la chu tshod gcig* ("For two *daṇḍas* there is one *ghaṭī*.").

227. Reading *prāṇaḥ* with MS K (*post correctionem*) against *prāṇāḥ* in C and MS K (*ante correctionem*) and *prāṇaṃ* in MS T.

228. Reading *divasaniśayos* with MSS K and T. C reads *divase niśayos*.

229. "Eleven" is expressed by the code word for this number "Rudra" (there are eleven Rudras).

230. Reading *prati saṃkramam asya* and *vṛddhinirhrāsau* with both palm-leaf MSS (K, T) against *pratisaṃkramasya* and *vṛddhinirhāsau* in C.

231. The origin of this passage could not be determined. It is possible that these verses, which are all composed in *ryā* meter (with two caesura irregularities), were composed by Ratnākaraśānti. The final verse, however, is also found in *Saṃvarodaya Tantra* 5.15, reading *catuṣpādaṣaḍaṁśena* (Tsuda 1974, p. 85) instead of *ca tau pādaṣaḍaṃśena* as printed in C. Some of the manuscript evidence reported in Tsuda 1974 corresponds to the reading in C. The Tib. renders this part as *bzhi cha drug cha'i dbugs*. The translation of the *Saṃvarodaya Tantra*, on the other hand, attests *de'i bzhi cha'i drug chas ni*. Tsuda translates this verse as follows: "Each *daṇḍa* increases or decreases eleven *śvāsas* and a fourth at each transit (through the signs of the zodiac), and a third *śvāsa* and a fourth part of a sixth (*śvāsa*) every day" (Tsuda 1974, p. 252). Regarding this final verse, one may also consult Ratnarakṣita's *Padminī*, a commentary on the *Saṃvarodaya Tantra*.

232. The passage remains slightly unclear, but possibly is referring to the movement of the breath through the different element maṇḍalas described in the following verses.

233. Only the first of the following two verses is from the *Emergence from Sampuṭa*. The second verse is attested in *Saṃvarodaya Tantra* 5.38. A close parallel to the first stanza is found in *Saṃvarodaya Tantra* 6.2.

234. In place of "maṇḍala," the original passage in the *Emergence from Sampuṭa* has "cakra."

235. This passage is from the *Emergence from Sampuṭa* 6.34. According to Śūravajra's commentary on *Emergence from Sampuṭa*, *The Jewel Rosary*, the movement described concerns the four main winds associated with each of the four main cakras and elements (i.e., directions). In the Degé version the *Emergence from Sampuṭa*, this verse reads "upward, to the side, in the chest, and downward" (*steng dang ngos dang brang 'og*). Other versions of the Tibetan translation (Y, J, K, N) read "straight" (*drang*)

instead of “in the chest” (*brang*), which aligns with the verse as cited by Ratnākaraśānti here. Śūravajra’s commentary also attests to “straight.” The verse is also found at *Vasantatilakā* 3.4 (Samdhong Rinpoche and Vrajavallabh Dwivedi 1990, p. 21) and Abhayākaragupta’s *Abhayapaddhati* (Yang 2014, p. 131). Another close parallel found contained in *Saṃvarodaya Tantra* 6.2.

236. It is unclear what the directions “eastern,” etc., refer to exactly, but the four directions mentioned are related to (and, in Skt., named after) the four elements, which in turn are associated with the four cakras.

237. *Abhidharmakośa* 6.12.

238. “Exclusion” implies the exclusion from one’s attention.

239. As this “wind” (*vāyu*) reaches as far as the feet, it should probably be regarded not just as the gaseous air that is inhaled, but also as the vital air that circulates in the body.

240. One “hand” (*vitasti*) is about nine inches.

241. The Skt. words for “cold” and “hot” (*śīta* and *uṣṇa*) have a strong connotation of “refreshingly cool” and “oppressively hot,” or just “pleasant” and “oppressive.”

242. “The cause, and so forth” probably means “the cause, the means, and the result.”

243. “The others” refers to the other four tathāgata consorts.

244. Apart from “passion” or “desire,” *rāga* can also mean “affection,” or “passionate affection.”

245. “Heats” is here meant transitively (she heats up the tathāgatas, etc.).

246. The word for “flames” here is *kiraṇa* (“a beam of light”), which perhaps indicates that, apart from heat, Caṇḍālī-fire is comprised of light.

247. The “seed syllable in her heart” is the short letter *a*.

248. The cakra of great bliss, located at crown of the head, is, in this case, that of the practitioner who visualizes Caṇḍālī.

249. The precise source of Ratnākaraśānti’s paraphrase could not be located in the *Emergence from Sampuṭa*.

250. “This tantra” is the *Hevajra Tantra*.

251. The formulation *hevajrasaṃgṛhītāyāṃ caṇḍālyāṃ* is ambiguous, allowing for various interpretations. Apart from the one offered here, wherein “Hevajra” refers to the Hevajra system, it is perhaps also possible to understand this to say “Caṇḍālī who has been seized by Hevajra,” or “Caṇḍālī who seizes Hevajra.” In the latter case, Hevajra would be seized as he descends from the practitioner’s heart in the form of drops.

252. Reading *jñānareta ity arthaḥ* with both palm-leaf MSS (K, T). C reads *jñānaṃ cety arthaḥ*. The word *retas*, in all probability, stands here for the flow of *bodhicitta*, i.e., semen. The Tibetan reads *ye shes kyi chu* (“water of wisdom”) instead, possibly being the result of translational liberty.

253. Following Conlon and C in reading °*vajrakula*°, as well as the Tib. (*rdo rje’i rigs*). R reads °*hevajrakula*°.

254. Reading *tadyotakaḥ* (C) as *taddyotakaḥ*.

255. There seems to be some confusion whether the title of the first chapter should be "The Family of Hevajra," or "The Family of Vajra." The latter is reported in the Tibetan translation of the root text, and seems to be the reading preferred by Ratnākaraśānti. The commentators Kamalanātha and Kāṇha also support the title "The Family of Vajra."

256. It may be noted that here, as well as in the beginning of the following chapters, the Skt. verb *vyākhyāsyāmaḥ* (lit. "I will now explain") has been taken in a broader sense of "I will now teach." This diction, which more often is employed in commentarial literature, is slightly unusual. A more common expression in this scriptural context would have been *vakṣyāmaḥ*.

257. Skt. *oṁ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*.

258. In the previous chapter, at *Hevajra Tantra* 1.1.8.

259. Here Ratnākaraśānti provides an interpretive etymology of mantra. "Mental engagement" translates the Skt. term *man ana*, while "protecting" translates *trā ṇa*.

260. *Bodhicitta* could perhaps be interpreted here more literally, as the "mind of awakening."

261. The syllables *oṁ āḥ hūṁ* are normally associated with body, speech, and mind, which appears to be the basis for the interpretation given here.

262. This translation follows the Tib. in reading *zhen pa* (Skt. *saktiḥ*). C and MSS read *śaktiḥ* ("power").

263. Again, this translation follows the Tib. in reading *zhen pa* (Skt. *sakteḥ*). C and MSS read *śakteḥ* ("power").

264. That is to say, the appearances of subject and object cease to appear in consciousness.

265. Referring to the invocation included in the mantra.

266. This follows R in reading *buṁ* (R) against *bruṁ* (Rms).

267. This follows MSS in reading *āṁ*. R reads against *aṁ*.

268. This follows Cms in reading *buṁ*. C reads *bruṁ* and D has *brūṁ*.

269. Reading *āṁ* (C, Degé) against *aṁ* (R).

270. Skt. *spharaṇa*, which means "pulses," "flashes," or "vibrations."

271. The invocation is included in the mantra.

272. *Guhyasamāja Tantra* 11.3.

273. 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.

274. 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.

275. Skt. *oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ svāhā*.

276. The feminine gender of the Skt. *vaśitā* (“enthralled”) suggests enthralled female beings.

277. 1.2.3.

278. These letters are the first letters in their respective phonetic groups of the Sanskrit alphabet—*a* is the first of the vowels, *ka* is the first of the guttural consonants, *ca* is the first of the palatal consonants, and so forth.

279. Inner Gaurī (*abhyantaragaurī*) is so-called to distinguish her from Outer Gaurī (*bāhyagaurī*). The former belongs to the inner circle of yoginīs in the maṇḍala, and the latter to the outer circle. The latter can also be called “Gaurī, the doorkeeper” (*gaurī dvārapālikā*).

280. The Tibetan switches the sequence: “Caṇḍālī, Śabarī…”

281. There is a seeming discrepancy here, as there are only fifteen yoginīs but sixteen seed syllables.

282. The “three worlds” are the desire, form, and formless realms.

283. Skt. *oṁ trailokyākṣepa hūṁ hūṁ hūṁ phaṭ svāhā*.

284. Tib. does not include any equivalent for “gods” (*devāḥ*).

285. Reading *tān* with the Tokyo MS against *tenā*° silently printed in C on the basis of the *post correctionem* reading in the Kathmandu MS. Tib. reads *de la*.

286. “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).

287. Skt. *oṁ jvala jvala bhyo hūṁ hūṁ hūṁ phaṭ svāhā*.

288. Tib. *gdug pa can rnams sreg par byed pa’i phyir b+h+yo’o* (“Bhyo is used in the sense of burning the wicked ones.”).

289. Both these roots mean “to go.”

290. In this and the previous sentences *kiṭi* seems to be used in the sense of “goer/traveler,” and in the next sentence in the sense of “going” or “destiny.”

291. “Refuge” is here used in a worldly sense, and in the next sentence in a spiritual sense.

292. The repetition of *kiṭi* implies that Hevajra is a refuge (*kiṭi*) for each being individually.

293. Skt. *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*.

294. Skt. *oṁ kurukulle hrīḥ svāhā*.

295. This translation follows the Tib. in reading *yantra* (*’khrul ’khor*). C reads ˚*tantra*˚.

296. Here, Ratnākaraśānti uses the second-person plural pronoun *asmābhiḥ* (“by us”) to refer himself, as is considered polite in Sanskrit. The Tib reads *bdag gis* (“by me”).

297. *Nāgadamaka* can refer to more than one plant; among the different possibilities are *Artemisia vulgaris* and *Crinum asiaticum* or St. John's lily.

298. 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.

299. The bricks are possibly from a platform where funeral pyres are built.

300. Possibly referring to *Chrysopogon aciculatus*.

301. Some of the Skt. MSS of the root text and the Tib. translation omit "and three fingers" (*tryaṅguṣṭhādikam*).

302. Each of the eight faces has three eyes.

303. This follows Conlon, as well as MSS K and the Tib. translation of the commentary in reading *ādhmāta°* (*dregs*) instead of *'dhyātma°* (R). C also erroneously reads *adhyātmaṃ*.

304. 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. Ratnākaraśānti's commentary (see below) clearly confirms that there should be six words that are repeated twice.

305. Reading *ghasa ghasa* (Rms) against *masa masa* (R) for the sake of alliteration. The latter variant, it may be noted, is well attested in the surviving MSS of the root text and the Tibetan translation, and was selected in Conlon.

306. Reading *he heruka* (Rms) against the *he he ru ru ka* (R) to align the root text with the first of the two possible interpretations offered by Ratnākaraśānti.

307. Reading *ākarṣaya ākarṣaya* with the majority of witnesses against *karṣaya karṣaya* in R.

308. Reading *tarjaya tarjaya* with MS NAK 5/93 (= NGMPP A 48-8). R omits this part. The majority of witnesses, including the Tibetan translation of the root text, do not double the final set of imperative verbs.

309. The *phuḥ* is repeated eight times, reflecting the number of the nāga kings.

310. 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: Hey heruka! 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! Threaten! Threaten them! *Phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ phuḥ*! *Hūṁ hūṁ hūṁ phaṭ svāhā*!" Breaking with the pattern adopted in this presentation, the English translation of this mantra is given in a note rather than the main translation because this mantra is given in the root text as the direct speech of the master, and because it is easier to understand the grammatical information in the commentary when looking at the Sanskrit text.

311. *Ocimum gratissimum*.

312. The "clay" must be the clay from which Ananta will be formed. The Tibetan simply describes the visualization of the syllables transforming into Ananta without mentioning the clay here.

313. Reading *tasyā eva* with MSS K and T against *tasya eva* in C.

314. Referring to Hevajra. Here, Ratnākaraśānti makes it clear that the compound *anantākrāntaṃ* is an instrumental *bahuvrīhi* compound qualifying Hevajra as the agent who steps upon Ananta. This, so it seems, is in order to rule out the possible misunderstanding that it could be the other way around, i.e., that Ananta would be standing on Hevajra.

315. The previous editors evidently misread the manuscripts of the commentary. On the basis of MSS K and T, the Sanskrit text should read *ādhmātaṃ sadarpaṃ* instead of *adhyātmaṃ sadarthaṃ*. Tib. *dregs shing zhes pa ni nga rgyal dang bcas pa'o* can be taken in support of the chosen reading.

316. The reading with the syllables repeated (*he-he-ru-ru-ka*) is in fact supported by most manuscripts. The reading in Tib. differs: *'dir he ru ka'i sgra yod pa ma yin te / he dang ru gnyis lan gnyis su bya'o zhes gzhan na re zer ro* ("Others say, 'Here, there is no word heruka, and the two, *he* and *ru*, should be repeated twice' ").

317. The Skt. names used are *arjaka* and *parṇāśa*. The identification as clove basil is not certain, but almost certainly a species of basil is meant.

318. Skt. *oṁ āryaśmaśānapriyāya hūṁ hūṁ hūṁ phaṭ svāhā*.

319. 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.

320. "Vajra knife" is used here as an epithet of Hevajra.

321. Skt. *oṁ vajrakartari hevajrāya hūṁ hūṁ hūṁ phaṭ*. One of the manuscripts includes *svāhā* at the end.

322. In the Skt., "it" (*tām*) is feminine, which means that it refers either to the previously mentioned chalk or to the ball that the chalk was formed into.

323. Presumably, one draws the line with the chalk around the neck of the jar.

324. Tib. reads *bum ba'i sku'o* ("the body of the jar").

325. A *tilaka* is a mark made on the forehead, also known as a *bindi*.

326. Referring to the month Pauṣa when the full moon enters the asterism called *puṣya*, which occurs during December and January.

327. *Akṣobhya* is probably the code for "urine" in this context.

328. Skt. *oṁ vajrakuṭhāra pāṭaya pāṭaya hūṁ hūṁ hūṁ phaṭ svāhā*.

329. The procedure here is not entirely clear. The most plausible is that one takes some of the paste that the axe was fashioned from, incants it ten million times, and applies it as a *tilaka* to an image of a deva.

330. Also called Dhak seed, either *Butea frondosa* or *Butea monosperma*.

331. The "flame-of-the-forest" (*palāśa*) supports the assumption that "Brahman seed" refers to *Butea monosperma*.

332. Indian Mustard (*Brassica juncea*). Skt. *viṣarājikā*. The Tib. translates the element *viṣa* ("poison") as a separate ingredient.

333. *Citraka* can be the name of more than one plant, possibly referring to *Plumbago zeylanica* or *Plumbago indica*.

334. Skt. *oṁ hevajra jvala jvala śatrūn bhrūṁ hūṁ hūṁ hūṁ phaṭ svāhā*.

335. The Ashoka tree (*Saraca indica*).

336. Skt. *aśokāṣṭāmī*. The lunar month corresponds to March or April of the Gregorian (Western) calendar.

337. This may refer to the Emetic nut, *Randia dumetorum*, but perhaps also to *Vanguiera spinosa*, or the thorn-apple.

338. A *tilaka* is the mark on the forehead, also known as a *bindi*.

339. Unidentified. The Tibetan translation of the root text suggests reading *kākamācikā*, which possibly refers to the black nightshade (*Solanum nigrum*). The variant in the majority of the Sanskrit witnesses may be seen as the result of haplography.

340. Skt. *oṁ hrīḥ amukī me vaśībhavatu svāhā*.

341. The Skt. here uses the instrumental case *vaśīkartukāmena*, which, according to Ratnākaraśānti, should be understood in the sense of *vaśīkartukāmaḥ*, "one who wants to enthrall."

342. There seems to be some confusion here, because the rite described is not of bringing under control, i.e., enthralling (*vaśīkaraṇa*), but rather of arresting, i.e., paralyzing (*stambhana*), as confirmed by the commentary.

343. "Vajra water" is code for urine.

344. 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.

345. Skt. *oṁ candrārka mā cala mā cala tiṣṭha tiṣṭha hevajrāya hūṁ hūṁ hūṁ phaṭ svāhā*.

346. This number seems to be unusually high and stands in conflict with the numbers mentioned in Ratnākaraśānti's commentary, who suggests either one hundred and eight, or one thousand and eighty, recitations.

347. The manuscripts of the commentary attest to *saṃtiṣṭhete* and *santiṣṭhate* instead of *tiṣḥate*. The second variant corresponds to what is printed in C. In fact, the evidence of the root text is divided, some suggesting to read a dual number instead of the collective singular. The gloss *na calataḥ* supports the dual number. Wishing to follow it, one should read *saṃtiṣṭhataś candrasūryau* in the edition of the root text.

348. The numbers given here seem to be at odds with the number in the root text, where seventy million recitations are prescribed.

349. Emending *kumāryārtha* to *kumāryā artha˚*, following the Tib. *gzhun nu ma'i*. In general, the Tibetan translation reports clearer syntax for this line.

350. The five types of offerings are fragrances, flowers, incense, lamps, and food articles.

351. Apart from cochineal lac, the Skt. *alaktaka* can also mean red resin of certain trees.

352. Reading *kumāryāṃ* with the majority of the witnesses against *kumāryān* printed in R.

353. Reading *sā* (“she”) following MSS against *sa* (“he”), erroneously printed in R.

354. The compound *naṣṭadravyānveṣaṇavidhiḥ* (“the procedure for finding lost property”) is absent in most Sanskrit witnesses,*naṣṭadravyānveṣaṇavidhiḥ* and possibly was not part of the root text known to Ratnākaraśānti.

355. It is not clear what exactly the expression *vajrajyotiṣa* (“vajra divination”) means. Perhaps, it refers to Vajrayāna divination, i.e., divination as practiced in Vajrayāna.

356. Tib. *mtshan mo’i dus*, “in the night.”

357. The majority of the available witnesses suggest reading *mammā mammā* instead of *marmā marmā*.

358. 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.

359. In the last sentence, the Skt. uses two synonyms, *karet* and *kuryāt* (both derived from the same root √*kṛ*). The form *karet* was used in the root text, instead of the more standard *kuryāt*, for metrical reasons. This nuance is impossible to convey in English translation where metrical considerations do not apply. The sentence is absent in the Tibetan.

360. “Herein” means in this chapter.

361. Tib. *gnas dang bdag nyid bsrung bar byas nas*, omitting °*yoga*° (“practice”). The formulation *sthānātmayogarakṣā*, one may note, is a fairly common one in Buddhist sādhana literature.

362. Tib. *bsam gtan gyi khang par* (“meditation house”). The expression *devagṛha* (“house of the gods”) should likely be understood in a broader sense as referring to a temple or a room housing a deity image.

363. The “triple refuge” is the Buddha, the Dharma, and the Saṅgha.

364. Tib. reads *’dun pa*, “wishing/aspiring toward.”

365. One may note here briefly that some authors list the first two of the four immeasurables in reversed sequence.

366. Tib. *gsum pa la dga’ ba ni de rnams nyid la bde ba thob pa rnams ’khor ba ji srid par du mi ’bral bar bsgom par bya’o*. (“Third, one should cultivate sympathetic joy, that is to say, that those same beings never become separated from the happiness they attained for as long as saṃsāra lasts”).

367. This explanation of equanimity does not bring out the usual interpretation of this term, which is equanimity in the face of adverse circumstances, and/or treating friend and foe the same.

368. In all probability, Ratnākaraśānti here refers to the four māras.

369. The Skt. compound “placing of syllables/letters” (*akṣaranyāsa*) appears inverted (*nyāsākṣaram*) in the Skt. text for metrical reasons. In his commentary, Ratnākaraśānti understands *nyāsa* as *nyasta*

(“placed”) in the sense of “and fourth the seed syllable is placed.” This interpretation is slightly unusual.

370. The word *viśva*, one may note, also designates the universe itself.

371. Tib. *gcig tu yod pa ma yin pa gnyis su med pa las* (“while there is neither singularity nor duality”).

372. The syllable *ha* comes after *sa* in the Sanskrit alphabet.

373. The “sixth vowel” is *ū*. The Tib. reads *de’i steng du hUM ’od zer ’bar ba’i phreng ba can gyi sa bon bsams te* (“Above this one visualizes the seed syllable *hūṁ* garlanded with blazing light.”

374. The “moon and dot” (*indubindu* or *candrabindu*) is the Devanāgarī symbol indicating the nasalization of the vowel that it is written above. In the transliteration system adopted here, it is written as *ṁ* after the vowel that it nasalizes, e.g. *hūṁ* (here the vowel *ū* is nasalized).

375. The Skt. *bhāvayet*, previously translated as “one should cultivate,” can also be translated as “one should meditate,” or “one should visualize.” The latter sense applies here. The word *bhāvayet* is implied in each clause of the verse commented upon by the Skt. rule of *anuvṛtti* (“repetition”).

376. Logically, the commentary should say “first, and so forth.” This, however, is not necessary, as the Skt. for “first” (*prathamam*) is an adverb without any ambiguity, while the subsequent “second,” etc., require specification. Another possibility is that Ratnākaraśānti did not read *prathamaṃ*, which is absent in most manuscripts of the root text, but instead took the preceding *tasmāt punar api* as part of a hypermetrical verse.

377. The “rampart” is a solid structure made of crossed vajras, whereas the “tent” is made of a lattice of crossed vajras.

378. This verse is quoted again in the context of the Nairātmyā sādhana taught by Ratnākaraśānti in his commentary on stanza 1.8.24.

379. The supporting practices are described in the preceding two verses, and include the four immeasurables from 3.1 and the awakening to emptiness from 3.2.

380. The “two verses” are 1.3.3–4.

381. “These two” seems to refer to the wall and the tent.

382. Here, Ratnākaraśānti seems to be commenting on the conjunct *ca* (“and, also, as well,” etc.) in the root text. Literally, the Skt. *cakārād* means “because of the letter *ca*,” and is used to indicate additional details implicit in the passage in question. The Tib. reads *yang gi don ni* (“the meaning of ‘also’ is as follows”).

383. The Tibetan here simply says “as far as the ground reaches” (*sa ’og gi mthar thug pa’o*).

384. At this stage, this is the core yoga (Skt. *yogaśarīra*) of the second yoga.

385. As this part of the maṇḍala is rectangular, the surrounding wall can be regarded as four walls.

386. The “procedure of the sun and the vajra” likely refers to the visualization procedure of the sun disk and the crossed vajra, as described in the previous verse, that leads to the visualization of oneself in the form of the Heruka.

387. "He" here is Vajradhara, the speaker of the words in the root text.

388. In the Skt. text, the same statement begins with the phrase "in his heart" (*svahṛdi*).

389. Note that this phrase is absent in a number of manuscripts.

390. Reading *hūṁkārād vajrasambhavam* with the majority of witnesses (Tib. *hUM las byung ba'i rdo rje ni*) against *hūṁkāraṃ vajrasambhavam* printed in R. The editors of R only report the variant *hūṁkārā* from a single witnesses (siglum *ga*).

391. Reading *chraddhayā* with the majority of witnesses, including the Tib. (*dad pas*) and C against *chandayā* ("with keenness") in R.

392. Here Ratnākaraśānti is simply confirming the meaning of the participle *pariṇata* (which can also mean "to bend down") with its synonym, the noun *pariṇāma*.

393. The "eight goddesses" are eight goddesses from the Hevajra maṇḍala who assume the role of the goddesses of offerings.

394. The support (*parikara*) refers here to the awareness of emptiness described above.

395. That is, this verse and the next two and a half verses.

396. Reading Gaurī with Tib. *dkar mo* against Caurī printed in R. The quotation of this verse in the context of Ratnākaraśānti's commentary on 1.8.24 below confirms this emendation.

397. Reading Caurī with Tib. *chom kun* against Gaurī printed in R. The quotation of this verse in the context of Ratnākaraśānti's commentary on 1.8.24 below confirms this emendation.

398. This and the following stanza are cited also in the context of Ratnākaraśānti's commentary on verse 1.8.24 below, wherein he offers a short Nairātmyā sādhana.

399. The Skt. *madhu* ("mead") can also mean "honey," and here presumably refers to any (sweet) alcoholic drink, as reflected in the Tib. translation *ro ni chang ngo*, "the nectar is alcohol."

400. "Having thus performed the worship" means having worshiped through the agency of the visualized yoginīs.

401. Sattva ("being") is a metrical contraction of Vajrasattva.

402. The Tib. reads *nyi ma'i dbus kyi steng du sa bon las skyes pa rdo rje sngon po der gnas pa ste / de'i lte ba'i dbus su sa bon gnas / zhes bya ba'i don to*. ("On the center of the sun stands a blue vajra, which manifests from the seed syllable. This is the meaning of 'should have the seed syllable the center' ").

403. The pronoun "this" used in the root text, which is masculine, differs from the one in the commentary, which is neuter.

404. Tib. *mchog tu dga' ba'i rang bzhin can te thabs dang shes rab kyi rang bzhin no / A li zla ba dang kA li nyi ma'i sbyor ba las byung ba bde ba chen po'i rang bzhin gyi dbye ba rnam pa gsum ste / sbyor ba dang dngos dang mjug go* ("Its nature is supreme joy; that is, it has the nature of wisdom and means. There are three divisions of the nature of great bliss that are born from the union of moon-vowels and sun-consonants: preliminary, main, and subsequent"). The three divisions (*prayoga*, *maula*, and *pṛṣṭha*)

also can refer to the three stages of committing an act through which karma is accumulated—preparation for an act, the actual act, and the subsequent appreciation of the act.

405. For a more detailed explanation of Ratnākaraśānti's understanding of the five wisdoms, reference may be given here to his *Guṇavatī* (Samdhong Rinpoche and Vrajavallabh Dwivedi 1992), a commentary on *The Mahāmāyā Tantra*.

406. Reading *hi* ("for") with both palm-leaf MSS (K, T) against C, which omits this particle. "He" means Vajradhara.

407. As the commentary will explain later, "one" is the single seed syllable, and "all" are all the yoginīs condensed within it.

408. As the commentary will explain later, the "five aspects" are the five wisdoms.

409. *Hevajra Tantra* 1.8.6–8.

410. Reading °*bandhūka*° instead of °*bandhuka*° printed in R, presumably referring to the plant *Pentatepes phoenicea*, also known as "noon plant."

411. Reading °*vartmā ca* with the support of C and the majority of witnesses of the root text (Tib. *'khyil ba*). R reads °*vartaś ca*.

412. Reading *śeṣaḥ* with both palm-leaf MSS (K, T) against C *viśeṣaḥ*. The Tib. reading *tshig lhag ma'o* may be taken in support of *śeṣaḥ*.

413. Here, Ratnākaraśānti makes it clear that the compounds in the root text are to be understood as *bahuvrīhi* compounds, the members of which are in a *karmadhāraya* relationship.

414. This seems to refer to the fact that Ratnākaraśānti wishes to read the term *rucaka* ("bracelets") as an individual item, rather than in compound as *rucakamekhala*. Thus he states that the expected nominative declension (*rucakaḥ*) has been elided, presumably owing to metrical considerations. This line is absent in the Tibetan translation.

415. The khaṭvāṅga rests inside the curve of his left arm.

416. "Marked with a vajra" means that an outline of a vajra is etched on its surface.

417. The present participle *dadhān* "he is holding" completes the phrase "in his left hand."

418. Adopting the reading *krīḍate* (Rms) against *kīḍate* (R).

419. The Skt. words were supplied in translation to illustrate the "connection," i.e., the similarities, between the two words, which would otherwise be impossible to convey in English. *Śvasati* is an invented word modeled on, as the commentary explains, the noun *vasati* ("dwelling") with the addition of the prefixed letter *ś*, which here stands for *śava* (corpse). *Śvasati* thus conveys the sense of a "dwelling place of corpses," i.e., a charnel ground (*śmaśāna*).

420. Reading *mudrākrīḍā* against *mudrā krīḍā* printed in C. Tib. *dur khrod ces bya ba la sogs pa la rnal 'byor gyi gnas skabs lnga ste / zhi gnas dang lhag mthong dang gnyi ga goms pa dang / gnyi ga la mngon par dga' ba ni lnga ba* (K, N; D *lta ba*) *ste mngon par dga' ba'i 'di'i phyag rgya ni rnam par g.yeng bar mi 'gyur bar rol pa'o* ("There are five stages of yoga: tranquility, insight, cultivation of both, delight in

both, and fifth, the undistracted play with the mudrā of this delight"). The "play" is the Blessed One's love play in the charnel ground. The "mudrā" is the consort.

421. Although there were many people by the name of Bhīmasena, this name here likely is to be seen as an allusion to Bhīmasena the second of the five sons of Pāṇḍu, the *pāṇḍavas*, a main character in the famous Indian epic *Mahābhārata*.

422. As the result of these two changes, the word *śava* ("corpse") turns into *śma*, and *vasa* (in the word *vasana*, "dwelling place") becomes *śā*. In this way, a *śavavasana* ("dwelling of corpses") is referred to as *śmaśāna* ("charnel ground").

423. The Tibetan translators seem to have interpreted the Skt. differently and taken some liberty in their translation: *de la tshig rnam par sbyar ba ni ba santa smin* [*sic* for *vasanty asmin*] *zhes pa ni gnas par byed pa ste gnas zhes bya ba'i don to / de yang shwa ba naṃ ba sa na* [*sic* for *śavānāṃ vasanam*] *zhes bya ba la / tshig gong ma la 'og gi ba mar bsgyur te btags na sma'o* [*sic* for *śma'o*] */ tshig phyi ma la ba ar bsgyur te sa 'og ma la btags te sa ring por byas pas sa ba ba sa na sma sa nar* [*sic* for *śa ba ba sa na śma ś'a nar*] *'gyur te / yi ge rnams rnam par bsgyur ba'i nges pa'i tshig gis de rnams kyi gnas su bya ba ste / 'chag pa dang langs pa dang nyal bar byed pa dang / 'dug pa ste / mgo bcad pa dang / 'gegs te mchong ba* [read: *'ching ba*?] *dang / 'gyel ba dang / gsal shing la bskyon pa la sogs pa go rims bzhin no*.

424. That this view was not shared by all traditions becomes obvious, for instances, in Kamalanātha's *Ratnāvalī*, wherein a total of eleven yogas are differentiated.

425. Reading *prajñāliṅgitam* (Rms) instead of *prajñāliṅgitaḥ* (R).

426. These insertions have been made without notation in the translation of the root text here and below. In the translation of the commentary, we read *madhye* with the palm-leaf MS T instead of *sādhye* printed in C, taking it to mean "in [the text]." Admittedly, this part is not completely clear. It is feasible, however, that Ratnākaraśānti wishes to say that one should supply, as appropriate, those three linguistic expressions in the midst of the Sanskrit text where appropriate, namely the relative pronoun *yaḥ* ("who") where there is a nominative, the expression *taṃ bhāvayet* ("one should visualize him") where it says "embraced by the wisdom aspect," and the genitive pronoun *tasya* ("his") where it says *bhuje* ("hand"). The Tibetan renders this part as follows: *'di dag la sogs pa gang yin pa de bsgom par bya'o / de'i zhes pa ni de la gang ji ltar rigs par shugs kyis shes par byed do* ("One should visualize that which starts from this point. As appropriate, one implicitly understands what refers to him as 'his.' ").

427. Here, Ratnākaraśānti in fact is showing that the Skt. past participle *nirjita* is used in the root text in the sense of the proper noun *nirjaya*.

428. Reading °*samāpattyā* with the majority of the Skt. witnesses and Ratnākaraśānti's commentary (see note below) against °*samāpannaḥ* in R.

429. It has to be noted here that, in fact, all Skt. witnesses of the root text read *ṣaḍbhujaṃ trimukhaṃ* instead of *ṣaḍbhujas trimukho* printed in R. The citation in C supports the reading of the MSS. Thus, it is also possible that Ratnākaraśānti meant one of the three words *tasya* to be supplied here, resulting in the sense "ee has six arms and three faces."

430. It is not entirely clear whether or not Ratnākaraśānti read a compound, both here and in the root text. Apart from the compounded reading presented here, it is likewise possible to read *bhujānāṃ ṣaṭ pāramitā viśuddhiḥ* ("The arms have the pure aspect of the six perfections") in the root text and

pāramitā viśuddhir (“the pure aspect that is the perfections”) in the commentary. It is quite likely that Ratnākaraśānti did not read the number “six” (Skt. *ṣaṭ*) in his version of the tantra. This number is absent in several witnesses of the root text.

431. A “vajra-bell” (*vajraghaṇṭā*) is a bell with the handle in the form of a vajra.

432. Ratnākaraśānti must have read the form °*samāpattyā* in his version of the tantra, which requires to supply a phrase such as *sthitaḥ sa* (“he stands”) in order to complete the syntax. Against the majority of the Skt. witnesses of the root text and against Ratnākaraśānti’s comments here, R prints °*samāpannaḥ* (“he is united with”).

433. He was described as such in 1.3.10 above.

434. Among the people upholding this position is Kamalanātha, who voices such an opinion in the *Ratnāvalī*, his commentary on the *Hevajra Tantra*.

435. Literally, the Skt. reads “we, however, say” (*vayaṃ punar brūmaḥ*), which is to be taken as a polite way of referring to oneself. The Tibetan *yang dag ni*, both in the Degé and Kangxi versions, almost certainly must be a corruption of *yang bdag ni*, presumably owing to the phonetic similarity of the two words *bdag* and *dag*.

436. Reading *tasyā eva* in support of MS T and Tib. against *tasyā evaṃ* in C and MS K.

437. The Skt. reads *utsargapaṭale ṣoḍaśe*, which could be read to say “in the sixteenth chapter that concerns the general rules.” The Tib. reads *dkyil ’khor gdon pa’i le’u las phyag bcu drug pa’i*, “for the sixteen-armed form from the chapter on the issuing of the maṇḍala.” Although there are no variants here in the available Skt. witnesses, it is quite possibly that the word *bhuja*, “arms,” (Tib. *phyag*) was lost in the course of the textual transmission. We have therefore followed the Tibetan in reading *phyag bcu drug pa*, “sixteen-armed.” As for the interpretation of the technical term *utsarga*, the Tib. rendering *dkyil ’khor gdon pa* (“issuing of the maṇḍala”) rather is to been seen as the result of the translators having misunderstood the technical meaning of *utsarga*.

438. In this passage, Ratnākaraśānti explains, besides clarifying other points, that the compound in the Skt. text is to be understood as a “reversed” *bahuvrīhi* compound.

439. Reading *svahṛdi bījād* (Rms) against *svahṛdi svabījād* (R).

440. Reading *anunāthyate* with C against *anunāyayati* in R. The preferred reading is found in at least two MSS of the root text and supported by both palm-leaf MSS of Ratnākaraśānti’s commentary. The editors of R and C seem to have misread the ligature *thya* as *yya*.

441. Skt. *oṁ abhiṣiñcantu māṃ sarvatathāgatāḥ*.

442. The sun disks are commonly visualized for the male deities and the moon disks for the yoginīs.

443. Reading *ākāśasthān eva* with MS K against *ākāśasthāne ca* in C and MS T. Tib. *nam mkha’ la gnas pa’i sangs rgyas rnams la* (“to the buddhas who are present in the sky”) supports the accusative form. Neither the particle *eva* nor the conjunct *ca* are rendered in Tib.

444. Reading *anunāthyata* with both palm-leaf MSS (K, T) against *anunāyyata* printed in C.

445. The “others” are the other offering goddesses, whose number may vary depending on the sādhana.

446. The “others” are the other four tathāgata consorts, Māmakī, Paṇḍurā, Tārā, and possibly Nairātmyā.

447. The “three junctures” refer to dawn, midday, and evening.

448. The reading printed in R is *abhṣicyamāne*, the locative form of the present passive participle. The majority of the witnesses of the root text, however, attest *abhṣicyamāno*, the nominative form. And precisely this nominative form must have been the reading that Ratnākaraśānti comments on here, indicating that the Skt. *abhṣicyamāne* is to be understood as a locative absolute.

449. Here, the expression *utpattikrama* has not been taken in its technical sense of “stage of arising” but is understood as referring to the sequence of arising. The reading in Tib. (see note below) supports this interpretation.

450. Tib. *byin gyis brlabs par bsgom zhes pa ni nang bar gyi thun mtshams la rim gyis bskyed do / nyi ma’i gung dang srod kyi mtshams su dgyes pa’i rdo rje’i bdag nyid du skad cig gis bskyed la / lhag par dmigs nas dbang bskur bar bsgom pa ni byin gyis brlabs par bsgom pa ste / de bya’o* (“The empowering practice means the following: at the morning juncture, one arises gradually. And, at the midday and evening junctures, one arises instantaneously with the Hevajra. The initiation practice after one has identified oneself as Hevajra is the empowerment practice. This is to be performed”).

451. This chapter was introduced as “Deity Initiation.”

452. This verse appears to be a summary of *The Heart of the Perfection of Wisdom*, more popularly known as the *Heart Sūtra*.

453. Here, Ratnākaraśānti again brings in the so-called “neither-one-nor-many” argument (*ekāneka-svabhāvaviraha*), which he applies with varying details on several occasions throughout his works. See also the commentary to verse 1.1.10, above.

454. Instead of “eye-base” (Skt. *cakṣurdhātu*), Tib. reads *mig la sogs pa* (“the eye, etc.”).

455. There are twelve sense sources, but only the first ten are the subject of this passage. The remaining two are treated in the next paragraph.

456. Being conscious here refers to the dualistic experience of being conscious of a sense object.

457. Each of these consciousnesses is associated with three bases.

458. The Tibetan translation of this passage, which may be seen as a reference to the Pudgalavāda, may be corrupt: *gang yang rnam par shes pa drug po rnams kyis rnam par shes par byed pa’i rnam par shes pa’o // de bas na de yang sems kyi sgrar gsungs so*.

459. Tib. *’dzin par byed pa’i mtshan nyid de gnyis ka yod pa ma yin te / gzung ba’i rang bzhin med pas ’dzin par byed pa med de* (“The two that are characterized as grasper do not exist, because since there is nothing to be grasped there is nothing that grasps”).

460. Tib. *des na ’di rnams don dam pa nyid du yod pa ste / gang gi phyir dam pa ni ’jig rten las ’das pa’i ye shes yin la don ni de’i yul yin pa’i phyir ro* (“Therefore, these exist in terms of the absolute truth, because the absolute is supramundane knowledge and these are its objects”). This is the first of three definitions of absolute truth, *paramārtha*. The subsequent two follow below, after the three “objects” of the absolute have been explained.

461. "Applying wisdom and means" here means that the female partner assumes the role of wisdom, and the male one of means.

462. In the philosophical meaning of *tattva*, translated as "reality" or "thatness," it refers to the five ritual substances whose names begin (in Sanskrit) with the letter *m*, as explained in the commentary.

463. The Tib. implies that "Sattva" here is a short form of "Vajrasattva": *de gnyis ni rdo rje sems dpa'i rigs la phan par byed pa'o* ("Both of them benefit the family of Vajrasattva").

464. Instead of "clever, and thus wisdom," the Tibetan reads "clear wisdom" (*shes rab gsal ba*). The Skt. could be interpreted as "clear wisdom" if not for the conjunct *ca* ("and").

465. Owing to the twofold meaning of *śukla* ("white/pure"), the Sanskrit text can also be interpreted as "washerwomen delight in making white, i.e., washing." The Tibetan translation gives the impression that the translators read *śukladharmaratā* instead of *śuklakarmaratā*: *dkar po'i chos la dga' ba'o* ("delight in white/virtuous dharmas").

466. The Skt. word for "served" (*sevita*) has a strong connotation of being "served" with sexual pleasure.

467. Note that the Tibetan translators decided to render both Skt. *vyāḍa* and *sarpa* with *sbrul* ("snake"). Although both Skt. words can mean "snake," Ratnākaraśānti's commentary makes clear that *vyāḍa* is to be understood here as a generic expression denoting all sorts of wild animals.

468. Reading *mudrā* ("seal") with the majority of all Skt. witnesses. C reads *mudrāḥ* ("seals"). As becomes clear from the following verses, the word *mudrā* is here being used in the sense of a "consort."

469. Here, and in verse 1.5.9 (2.377), "they" means the buddhas.

470. 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 girl," *rajakī* "washerwoman," and *brāhmaṇī* "brahmin woman."

471. "In brief" (*saṃkṣepeṇa*) implies that the five families can be treated as one family that is jointly referred to as the family of tathāgatas, or "tathāgata family."

472. The wording of the commentary suggests that Ratnākaraśānti might have read *mudryate yena* instead of *mudryate' nena* in his version of the tantra. However, none of the available Skt. witnesses supports such a reading.

473. Each quarter of this half-stanza paraphrases the word *tathāgata*. The one who "arrived at thusness" paraphrases *tathā-gata* ("thus-gone-one"), and the one who "returned in the same way" paraphrases *tathā-āgata* ("thus-returned-one").

474. Here, Ratnākaraśānti makes clear that, for him, the sambhogakāya and nirmāṇakāya result from the dharmakāya, a view not shared by all traditions.

475. Joining *tathatā* and *āgata*, following the rules of *sandhi*, results in the word *tathatāgata*. Then, after removing the third letter *t* (again, following the rules of *sandhi*), the word *tathāgata* results.

476. Reading *trividhaṃ* with the majority of Skt. witnesses and Ratnākaraśānti's commentary against *traividhyaṃ* printed in R.

477. The editors of R selected °*bhedena* instead of °*bhedanair*. The latter is attested in the majority of the available Skt. witnesses and supported by Ratnākaraśānti's commentary.

478. Reading *hi cchāyā* against *hicchāyo* in C and MS K. The evidence of MS T, unfortunately, is missing.

479. "Sattva" here stands for Vajrasattva, the sixth buddha in addition to the five buddhas who represent the five wisdoms.

480. Reading *anekacchāyāsyāpy* following MS K, which attests *anekacchāyasyāpy*, against *anekasthā yasyāpy* printed in C. The evidence of MS T is missing.

481. Ratnākaraśānti seems to have read *trividhaṃ* instead of *traividhyaṃ* in his version of the tantra. The former is attested in the majority of the available Skt. witnesses; the latter corresponds to the reading printed in R.

482. Tib. reads *go sla ba nyid do* ("It is easy to understand that…"). Note that the Skt. expression *iti gamyate* may also be interpreted as "this is to be inferred."

483. The Skt. term for "family," *kula*, is derived from the root √*kul*, "to form groups."

484. Reading *pañcakulādhimokṣāt* with MS K and Tib. *rigs lngar* against *ayaṃ kulādhimokṣāt* printed in C.

485. Reading *saṃtiṣṭheta* (hypermetric) in partial support of the commentary (see note below) against *saṃsthitau* printed in R. It may be noted here that the majority of Skt. witnesses support reading *tiṣṭheta*.

486. The Tib. translation does not render Skt. *bhāvanīyāt* ("in terms of the meditation to be done"): *'di dag gnyis ka so sor blta bar mi bya'o* ("This pair must not be seen as separate").

487. The Tib. translation only reflects "truth" (*bden pa*) instead of "two truths" (*satyadvayam*).

488. The editors of R chose to read *saṃsthitau*. The only palm-leaf MS available for this part of the commentary (K) attests *santiṣṭhe te*, corresponding to the reading printed in C. Here, one should correct the text to *saṃtiṣṭhetetyādi*. Tib. *yang dag gnas* can be taken in support of the prefix *saṃ-*.

489. "Distortion" (*viparyāsa*) here seems to refer to "distorting" the mantra and the deity by making them into concepts through mental elaboration.

490. The "triad" seems to be referring both to the aforementioned "surroundings, body, and experience," as well as to the following three attributes: "resembling pure, empty space, being without limits, and being without fabrications."

491. "Ratna" is a short form of Ratneśa/Ratnasambhava.

492. "Sāttvika" is a variant of the name Vajrasattva.

493. Again, "Ratna" stands for Ratneśa/Ratnasambhava.

494. As made clear in Ratnākaraśānti's commentary, this part plays on the presumed derivation of the name Viṣṇu from the verbal root √*viś*, which means "to enter."

495. This is an allusion to the "auspicious" aspect, one of the meanings of the name Śiva.

496. The Tib. translation reads, *gang de nyid shin tu rnam par dag pa rtogs pa'i rang bzhin te / de nyid kyis ni 'di sangs rgyas yin pas mchog tu tshangs pa ste de bas na tshangs pa mya ngan las 'das pa zhes pa ste thar pa'i rang bzhin nyid do* ("He is the Buddha precisely because he has the nature of perfectly pure realization. For that reason he is the supreme *brahman*, and Brahmā is thus called *nirvāṇa*, the very nature of liberation").

497. Tib. *mya ngan las 'das pa dang /thar pa dang / zhi ba dang tshangs pa zhes bya ba ni rnam grangs so* ("Nirvāṇa, liberation, peace, and Brahmā are synonyms.").

498. Tib. *'jug pa zhes pa ni de'i bdag nyid du 'jug pas so* ("Entering means 'because of entering' the nature of it/him."). It is unclear whether the Tibetan translators read *tādātmye* (locative case) instead of *tādātmyena* (instrumental case), or whether they misunderstood (or consciously changed) the text. The latter seems somewhat more probable. The verbal form √*praviś* ("to enter"), when expressing "entering into," either governs the accusative or the locative, but not the instrumental case, which here expresses the mode of entering. The grammatical explanation that follows in the Skt. version of the commentary is omitted in the Tibetan text. When read on its own, one would have to interpret the pronoun *de'i* ("its/his") to refer either to the previously described nature, to the following dharmakāya (which is most logical), or to Viṣṇu himself. One may also note briefly that other authors, such as Subhūticandra, do not derive the name Viṣṇu in the same way as Ratnākaraśānti.

499. Reading *knupratyayaḥ* with MS T against *ktapratyayaḥ* ("the participle suffix *kta*") printed in C. According to this derivation, the name Viṣṇu is derived from *viś* + *nu* (= *viśnu*), which is changed to *viṣṇu* ("the one who enters"). Regarding *knu*, see Pāṇini 3.2.134. This line is absent in the Tibetan translation.

500. As indicated above by the parenthetical Sanskrit terms, Ratnākaraśānti derives *devatā* from *dehe sambhavati* by removing the syllable *ha* and its vowel from *dehe*, thus yielding *de*. He then removes *sambha* from *sambhavati*, thus yielding *vati*. Next, he replaces *ti* with the abstract suffix *tā*, yielding *vatā*. Together, the render the term *devatā*, "deity."

501. In this verse we are given two glosses of the term *bhagavat*, first as "possessing blessings," on which the translation "Blessed One" is based, and second as "destroyer," which takes *bhagavat* as a contraction of *bhagnavat*, derived from √*bhañj*, "to break."

502. The verse was also quoted above in the commentary on 1.1.1. See n.25, above.

503. Referring to the first of the two alternative interpretations of *bhagavat* specified in the root text.

504. This sentence refers not just to 1.5.15, but to the entire preceding passage.

505. 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*.

506. This means that the categories of wisdom are reduced to just "mother," "sister," and so forth.

507. Tib. *'gro ba bskyed ces pa ni 'phags pa'i 'jig rten no / gzhan ni ma yin te rtog pa'i sems med pas so* ("She gives birth to the people refers to the world of noble ones, not the others, as they are devoid of mental activity"). Note that exactly the same explanation is contained in Kamalanātha's commentary on the *Hevajra Tantra*, the *Ratnāvalī*.

508. There is a play on words here in the Skt. text, as *rajakī* (washerwoman) derives from the root √*rañj*—to dye (especially to dye red), to impassion, or to inspire with affection—allowing the same word to be translated as "one who colors."

509. Again, there is a play on words here, as the word for daughter, *duhitṛ* (derived from the root √*duh*, to milk), could be translated as "milker."

510. The Skt. uses a word with a double meaning here, as *cañcalatva* could be a reference to the swaying movements of a dancer, and it also means the fickleness or changeability of character.

511. A pun based on the double meaning of "untouchable" is intended here. The wisdom aspect, being a deity, is untouchable in the sense that she is beyond sensory perception. An outcaste is untouchable too, albeit for different reasons. The word for "outcaste" here is *ḍombī*, which, technically, is one of the "untouchable" castes.

512. This interpretation of *maṇḍala* presumes that this word is derived from the root √*mal*, "to hold/support." Kamalanātha, in his *Ratnāvalī*, equates *malanāt* with *mardanāt* in the sense of "because it is crushed."

513. Tib. *rjod par byed pa bzlas pa yin / zhes pa ni dgyes pa'i rdo rje'i nga rgyal las byung ba'i brjod pa rnams ni snying po dang sngags bzlas pa'o / ces shin tu mngon par bsdus pa'o* ("The statement utterance is recitation refers to the utterances that emerge from one who identifies with Hevajra. They are, in short, said to be recitations of the essence mantra and other mantras").

514. The *Dhātupāṭha* is a section in Pāṇini's *Aṣṭādhyāyī*, a work on Sanskrit grammar, that lists Sanskrit verbal roots along with their meanings.

515. Reading *mukhaṃ* ("principal") with MS K, the only available palm-leaf MS for this part. Tib. *gtso bo* supports this reading. C erroneously reads *sukham* ("bliss").

516. In the Skt. root text, the term *pitṛ* ("father") is in the locative case, *pitari*.

517. For unknown reasons, C erroneously prints *sukham ityādi | maraṇam ityādi*. Following MS K and Tib., one should only read *maraṇam ityādi*.

518. The "point of reference" (*ālambana*) here refers to the object of the focus of meditation.

519. Reading *sahajā bhāvanā* (C) as *sahajabhāvanā*. Tib. *lhan cig skyes pa bsgom par bya* could be a rendering of either of these readings.

520. Reading *cānanubhūtatvena* with MS K against *cānubhūtatvena* (C). Tib. *ma myong ba'i phyir* supports the reading in the palm-leaf MS.

521. Tib. *nang gi ni bde ba ste*, "the inner bliss."

522. The sense seems to be that the very experience of bliss in itself constitutes an effortless contemplation.

523. The equivalence is of the exemplifying natural state with the exemplified natural state.

524. It is not clear what the "two types of reality" are—possibly the reality of the exemplifying natural state, and the reality of the exemplified natural state.

525. The majority of this and the following verses of this chapter are, with some variants, also found in the *Emergence from Sampuṭa*, 5.149.

526. Here, Ratnākaraśānti uses the term *niraṃśu*, which typically means "naked," but as will be explained later in the *Hevajra Tantra*, is a code word for human bone.

527. "Half-ten" is a metrical substitute for "five" in the Sanskrit verse.

528. The "five castes" are the traditional four (brahmin, kṣatriya, vaiśya, and śūdra) plus the "fifth" caste, which includes the subgroups referred to as "untouchable."

529. Reading *anekenaiva varṇena* ("in terms of multiple castes") with C against *anekenaikavarṇena* ("in terms of a single, diverse caste") in R.

530. Reading *viśvam* with MS K and Tib. *sna tshogs*, against *bimbaṃ* printed in C.

531. Reading *rātrau* ("at night") with Rms and the Tib. (*mtshan mo*), against *ramye* ("pleasant") in R.

532. Tib. *'di nus pa cung zad thob pas bya'am 'on te ma yin pas zhe na bstan pa'i phyir gsungs pa / cung zad ces bya ba la sogs pa ste* ("To answer the question 'Is this conduct to be undertaken only after attaining a bit of capability, or is that not necessary?', Vajradhara taught the verse beginning 'only when some' ").

533. "Heat" (Skt. *ūṣman*) is the first sign of success in yoga practice.

534. Here Ratnākaraśānti glosses the term *saṃprāpte* ("once attained") with "properly attained" (*sam yak prāptaḥ*)

535. Reading *prāptuṃ* ("to attain") with the palm-leaf MS T against *prāptaṃ* (MS K) and *prāptaḥ* (C). Tib. attests *'thob pa ste*.

536. Reading *yogacaryayor aśaithilyād* with MS T against *yogacaryāyor asaithilyād* (MS K) and *yoga-caryāyā na śaithilyād* (C). The latter would mean "because there is no laxness of the yoga conduct." Tib. *rnal 'byor dang spyod pa dag lhod pa med pas* supports the reading in the dual number. See the following note.

537. The Tib. reads, *dngos grub thob 'dod pa zhes pa ni rnal 'byor dang spyod pa dag lhod pa med pas tshe 'di nyid la dgyes pa'i rdo rje 'thob pa ste / gal te 'di lta bu'i brtson 'grus yod na zhes pa'i don te / dga' ba yod na 'tshang rgya'o zhes bya bar sbyar ro* ("One who desires to reach accomplishment means that because there is no laxity in the yoga and conduct, the state of Hevajra will be attained in this very life. The implication is 'if one has this kind of diligence.' This is connected to the idea that awakening ensues if there is joy").

538. Reading *budhyate* with the majority of Skt. witnesses and in support of Ratnākaraśānti's commentary, against *vibudhyate* printed in R.

539. A "vajra girl" is a girl from the vajra family.

540. Two additional lines are attested in some manuscript witnesses, but are absent in the majority of manuscripts and the Tibetan translation, and are not commented on here by Ratnākaraśānti or by Kāṇha in *The Jewel Garland of Yoga.* They read *rūpayauvanamaṇḍitām | nīlotpalaśyāmāṅgīṃ* ("Adorned with beauty and youth, / With a body dark like a blue water-lily").

541. In view of the discussion of the equality of castes in the previous paragraphs, the "preeminence of her family" must be referring to the girl's spiritual family or lineage. This interpretation is corroborated by the following passage.

542. Tib. *gzhan gyis mi spyod pa'i phyir* ("because she has not been engaged by others").

543. Reading *kriyate* with Rms against *krīyate* printed in R.

544. Reading *anyakulodbhavām* with the majority of Skt. witnesses of the root text and C against *anyakulodbhavā* in R.

545. Although presented as verse in R, this part was likely intended to be prose.

546. The translation follows here a conjecture proposed by Harunaga Isaacson, reading *anyā yā devatā* instead of *anyāyā devatāyā devatā* printed in C. The reading in C corresponds to what is attested in MS K. However, this reading can also be interpreted as *anyā yā devatā yā devatā*, and may be seen as the result of a dittography. The palm-leaf MS T reads *anyā devatāyā*.

547. In his *Ratnāvalī*, Kamalanātha is more explicit on this point: *bodhibījaṃ bodhicittaṃ tasya nikṣepo vajrasaṃyuktapadmakiñjalkāntarāle' vasthāpanāt. tena saṃskṛtām iti tena saṃskāreṇa tatra nipuṇīkṛtām*. ("The bodhi seed is bodhicitta. Its placement happens on the basis of depositing it inside the filament of lotus that is united with the vajra. By that, she is prepared—that is to say, she is made proficient with regard to [the practice] by means of this preparation").

548. Note that Tib. *phyag rgya gzhan rnams kyis* ("and with other mudrās") sounds as if the translators had read something like °*mudrādibhiḥ* instead °*mudrābhiḥ* in their exemplar(s).

549. Apparently, Ratnākaraśānti must have read *cakrarūpeṇa* in his version of the tantra, glossing it with the nonstandard form *cakrīrūpeṇa*. The latter corresponds to what is printed in R. Among the various Skt. witnesses, there is at least one palm-leaf manuscript of the root text that indeed attests *cakrarūpeṇa*.

550. Amogha is a metrically shortened form of Amoghasiddhi.

551. Reading *kṛtā* ("performed") with C and the Tib. (*byas pa*), against *smṛtā* ("remembered," "known") in R.

552. Reading *kṛtā* (C, Rms) against *smṛtā* (R). The former almost certainly must have been the reading that Ratnākaraśānti had known and read in the root text. Adopting the variant *smṛtā*, one may translate this part of the tantra as "and the dancing is known to be cultivation." Tib. reads *bsgom pa'i rang bzhin gyis* ("with the nature of cultivation").

553. With this comment, Ratnākaraśānti seems to be pointing out that the reading in the Skt. manuscripts should be interpreted as *jarā mṛtyur*, i.e., as two individual words and not, as printed in C, the compound *jarāmṛtyur*. Otherwise, the latter could be interpreted, for example, as a *tatpuruṣa* compound in the sense of "dying from age," or as a *karmadhāraya* compound in the sense of "death that is old age."

554. Note that the reading *hūṁbhavo yojayet* printed in R poses several problems. First of all, the form *hūṁbhavo*, which seems to be confirmed by Ratnākaraśānti's 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 *Emergence from Sampuṭa* 5.157 reads *caurakeśakṛtā makuṭī hūṃbhavas tatra yojyate*.

555. "Fingers" refers to finger-widths as a unit of measurement.

556. This translation follows the variant *dviveḍhā* preserved in some of the Skt. witnesses of the root text, understanding it as a Middle Indic form of the Skt. *dviveṣṭā*. R has *dvivetā*, and the parallel passage in *Emergence from Sampuṭa* (5.159) has *kacaḍorī dvidheṭā*.

557. Tib. reads *lus 'tsho ba la ltos pa yang rnal 'byor pa'i bgegs rnams kyi rtsa ba'o* ("And also the concern for sustaining the body is a root for obstacles to yoga").

558. Tib. *bdag nyid ces bya ba ni lus 'tsho ba la ltos pa'o* ("Self means the concern for sustaining the body").

559. The Skt. expression *gamyāgāmya* ("approachable or unapproachable") often has a sexual connotation..

560. Tib. *phyag ma 'tshal na shi nas mnar med par 'gro'o* ("If he does not honor him, he goes to the Avīci hell after death").

561. The Skt. term *dīkṣā* suggests the initiations 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.

562. The Skt. verb √*pā* ("to drink") may also have a connotation of "feast upon" or "get drunk with."

563. Presumably, the "yoga" here is the sexual yoga that involves identification with the deity.

564. Tib. reads *sbyor ba gnyis las yang dag par byung ba'i dga' ba nyid sbyor ba'i btung ba ste / de 'thung ba na chang la sogs pa gzhan 'thungs pas bzi bar mi 'gyur ro* ("Drinking yoga refers to the very joy that arises from the two yogas. When that is drunk, one will not become intoxicated by other drinks, such as liquor").

565. The uncommon Skt. term *milicchā* seems to convey two senses. On the one hand, it may refer to the non-Sanskritic ("barbarian") language of the *mlecchas*; on the other hand, it can be understood as a derivate of the root √*mil* ("to meet"), and the word *icchā* ("wish, desire"). Thus, one could also interpret the word *milicchā* as referring to the "non-Sanskritic way of communication" that is "related to the wish to meet." Tib. reads *brda ni kla klo'i skad de rnal 'byor ma rnams kyi brda'o*, which seems to align with the first interpretation ("The language of signs is the language of *milecchas*, the sign language of yoginīs").

566. Although the word "samaya" almost certainly is to be interpreted here primarily in its technical meaning of samaya as "pledge" (i.e., the use of the language of signs as an obligatory component of the yogin's practice), the word *samaya* also allows for a more literal interpretation of "coming together" or "meeting" (i.e., the language of signs is to be used when meeting a yoginī).

567. Reading *īty*° ("plague") with MS T instead of *ity* in C and MS K. The Tib. translation does not render either of these variants. Thus, it is quite likely that the translators likewise read *ity* in their exemplar(s).

568. Reading *ekāṅgulim* in support of some of the Skt. witnesses of the tantra, The Tib. (*sor mo gcig*) and Ratnākaraśānti's commentary. R reads *aṅgulīṃ*.

569. This part of the root text is absence in most Skt. witnesses and the Tibetan translation. Since Ratnākaraśānti is not commenting on it, there is a possibility that this part is a later addition.

570. This interpretation of the pronoun seems to apply also to the verses that follow. Kamalanātha (Conlon, p. 103) makes a very similar remark in the *Ratnāvalī*.

571. In his *Hevajrapiṇḍārthaṭīkā*., Vajragarbha makes the following remark (F.52.a): *gang zhig srin lag ster ba la zhes pa ni thabs kyi cha yin la / de yi mthe chung rnam par sbyin zhes bya ba ni shes rab kyi cha ste* (He who presents the ring finger refers to the means aspect. Should be offered the little finger refers to the wisdom aspect). Vajragarbha thus understands line one to pertain specifically to a male practitioner, and line two to a female practitioner.

572. Reading *paṭṭisaṃ darśayed* with support of Ratnākaraśānti's commentary instead of *paṭaṃ saṃdarśayed* in R. Some doubts about the original reading and intended meaning remain. The Tib. translation of the root text renders the word in question as *gos* ("garment"), thus supporting to read *paṭa*. The overall evidence of the different commentaries, including their Tib. translations, however, points at reading either *paṭṭisam* or *paṭṭiśam*. The latter would, in fact, mean "spear" which would be an appropriate counterpart to "trident." As the commentary explains, "diadem" and "trident" are both gestures.

573. Reading *paṭṭisaṃ darśayed* against *paṭṭi(ṃ) sandarśayed* in C. Tib. *thod bstan par bya* can be taken in support of this reading.

574. It is unclear if he is pointing at his own chest, or the breasts of the yoginī.

575. Reading *vaktraṃ* (C) in support of the Tibetan translation of the root text, which attests *kha* ("mouth"), against *cakraṃ* printed in R, in order to align the root text with the commentary. Here, one may note, the transmission of the root text and the commentarial traditions diverge. Some commentaries, among which Kāṇha's *The Jewel Garland of Yoga* is to be counted, clearly support the reading *cakra*. Palaeographically speaking, both readings are fairly similar. And, the diverging of the tradition indeed seems to go back to a disagreement in the written evidence rather than a difference in the oral transmission.

576. This translation is speculative, and follows Conlon in reading *śikhāmokṣo 'bhidhīyate*. Ratnākaraśāṇti does not comment on this line, but his contemporary Kāṇha does. From his comments it is clear he read *abhidhīyate*.

577. Reading *dṛṣṭim* (C) against *pṛṣṭam* (R) to align the root text with the commentary. The Tib. reads *rgyab*, the equivalent of *pṛṣṭam* ("back"), and it is clear from his commentary in *The Jewel Garland of Yoga* that Kāṇha read *pṛṣṭam* as well.

578. Reading *nandakena* (Rms) against *kautukena* (R) to align the root text with the commentary (the commentary actually reflects the spelling *nandukena*). This part of the text remains doubtful. The Tib. translation of the root text has *lto*/*ldo* ("belly"). In the Tibetan translation of Saroruhavajra's *The Lotus Pond*, this term is glossed with *pho long*, suggesting he read *kandukena* ("with a ball").

579. The Skt. verb *bhedayet* (lit. “should be broken up”) implies that a *mudrā* (lit. “seal”) should be opened, that is to say disclosed or revealed. For the sake of comprehensibility, the verb form has been freely rendered here as “should be answered.”

580. Reading *nanduko* (C) as *nandako*. Tib. *dga’ ba ni* (“joy”) may be taken in support for this reading. In the Tibetan translation of Saroruhavajra’s *The Lotus Pond*, this term is glossed with *pho long*, suggesting he read *kandukena* (“with a ball”).

581. Reading *suvrata* (Cms) against *suvratā* (C).

582. The commentary does not elucidate this quarter of verse, but the “divine sphere” (*divyagocara*) could be an allusion to the yogin’s and yoginī’s identifying as deities and thus performing a divine act.

583. Reading *bāhyeti* (“external”) with the Tib. translation *phyi rol zhes* of the root text, against *bhajeti* (“enjoy!”) printed in R. Although the reading in the editions is not impossible, understanding it as part of the yoginīs’ communication, the majority of all witnesses rather point towards the reading *bhāyeti*. Ratnākaraśānti does not comment on this term, but Kāṇha does in *The Jewel Garland of Yoga*. There, he does seem to read *bhajeti*, and glosses it with *sevām kuru*, “perform service.” In that context one may interpret the imperative *bhaja* to refer to the sexual activity that is part of the yogin’s samaya. The commentary does not elucidate this quarter of verse, but the “dimension of the divine” (*divyagocara*) could be an allusion to the yogin’s and yoginī’s identifying as deities and thus performing a divine act.

584. The “meeting places” are places where yogins and yoginīs meet.

585. The Skt. uses here the same word *bhūmi* for “grounds” and “levels,” suggesting that the former are associated with the latter, as the commentary explains.

586. This is the first level in the twelvefold classification of the bodhisattva levels, and is referred as the Conduct of Conviction (*adhimukticaryā*) later in the text. In the tenfold classification, the first bodhisattva level is the Joyful (*pramuditā*).

587. This is the eleventh level in the twelvefold classification system.

588. The Skt. again uses the term *bhūmi*, which can refer at the same time to the bodhisattva levels and to the pīṭhas, kṣetras, and so forth.

589. Seal and sealed seem to refer here, respectively, to the bodhisattva levels and the corresponding sacred places, the pīṭhas, and so forth.

590. This translation follows Cms and the Tib. translation.

591. A “preta fortnight” (*preta* referring here to deceased ancestors) normally designates the dark fortnight of the month of Āśvina. Ratnākaraśānti, however, interprets it as a dark fortnight in general.

592. Likely referring to some reborn seven times as a brahmin.

593. The term used here for “someone hanged” is *dhvaja*, which literally means “flag” but refers euphemistically someone hung from a gallows.

594. This translation follows Conlon and the Tib. in reading *pratiṣidhyate* (*dgag par bya*). R reads *prasidhyate* (“succeeds”).

595. The phrase “wicked beings” is in the Skt. text at the beginning of this half-stanza.

596. Following here the variant *mantrayāna*° in MS T, which is supported by Tib. *sngags kyi theg pa la*. MS K and C read *mantranaya*° ("mantra path") instead. One may note, however, that the expression *mantrayāna* is rather non-Buddhist and found predominantly in Śaiva sources. The variant *mantranaya*° ("mantra path") is more common from a Buddhist point of view.

597. *Vajrin* (one endowed with the quality of *vajra*) is here an epithet of Hevajra.

598. The "two time periods" are day and night.

599. The conviction (*adhimokṣa*) here is that "I am Hevajra."

600. The implication here is that every movement of the practitioner is a mudrā and every utterance is a mantra.

601. Tib. *gnyis su med pa'i phyir ye shes ni snang ba med pa ste / de nyid dpal bde mchog tu snang zhes bya ba'i don to* ("Since it is nondual, knowledge is free from appearances. Precisely that splendor (*śrī*) is the supreme appearance. This is the meaning").

602. Reading *rahitoham* with MSS and Tib. *rnam par rtog pa dang bral te*, against *rahito 'ham* printed in C.

603. This is not clear. What Ratnākaraśānti seems to be saying here is that the compound *apagatavyūha* in the root text means the same as *rahitoha*. The latter comprises the two members *rahita* and *ūha*. The "derivation process" probably refers to the removal of all letters except *r* and *ū*, and the shortening of the *ū*. The Skt. word *ru* itself can mean "cutting" or "dividing," and thus may be seen to refer to the aforementioned derivation process. The Tib. translation seems to say, "There is the shortening of [the syllable] *to* together with the derivation process of erasing *ha* and the remaining letters except for *r* and *u*" (*ra dang u gnyis las ha lhag ma phyi ba'i nges pa'i tshig gis to thung ngu nyid do*).

604. The "two syllables in the middle" are *he* and *ru*.

605. The "leaving out of the remaining letters" means removing all letters from the phrase *na kvacid sthitam*, except *k* and *a* (which together make *ka*).

606. The Skt. *prakāśamāna* here can also be interpreted as "shining forth." Tib. reads *snang ba med pa gsal ba'i rang bzhin te* ("This emptiness…has the nature of luminosity devoid of appearances.").

607. Tib. reads *de ma rtogs par ting nge 'dzin gsum dbyer med pa'i phyir ro* ("Because without this understanding the three samādhis cannot be distinguished").

608. Chapter 1.3.

609. That is, "fire."

610. The "golden maṇḍala" is the maṇḍala of earth.

611. As noted, "oblation-eater" (*hutāśana*) indicates fire. Here, light and fire seem to be equated.

612. As appears from the commentary, the "two enclosures" are concentric, one containing the other.

613. "Pure" (*śuddhi* º) is inserted based on Rms and the Tibetan translation (*dag*). It is absent in R.

614. 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.

615. The list of the five varies according to source, the most common being gold, diamond, sapphire, ruby, and pearl.

616. Reading *puṭadvayaṃ* (Cms) against *puṭadvaya˚* (C).

617. Reading *samarasarūpāntaraṃ sā mahat sukham* with MS K, the only palm-leaf MS available for this part, and Tib. *de la ro gcig pa'i tshul gzhan gyis bde ba chen po ste*. C reads *samarasarūpāntaraṃ sāmantasukham*.

618. 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.

619. The commentary reflects here a different but synonymous Skt. reading—*saptasapti* in place of *saptāśvika*.

620. Tib. *rdzogs pa zhes pa ni zla ba dang nyi ma dang phyag mtshan dang sa bon gyi rim pas rang gi lha'i rnam pa rdzogs pa ni de dag chos kyi dbyings kyi ye shes zhes bya ba'i don to* ("Their full manifestation is the full manifestation of the form of one's deity as it emerges through the progression of the moon, sun, emblem, and seed syllable. This is the wisdom the pure dharmadhātu").

621. One would expect this to be the seat not of Vajrasattva but of Nairātmyā, as she is the chief deity in this maṇḍala. However, as indicated in the next verse and also in the commentary to 1.8.11, Nairātmyā herself arises from the "*sattva* image" that contains Vajrasattva's seed syllable, here referred to as *sattva*, which then remains in her heart.

622. Reading *ākārān bhāvayet pañca* with MS K and C, against *ākārān pañca* in Cms and Tib. *rnam pa lnga po*.

623. Ratnākaraśānti presumably refers to the term "vajra" in Sattvavajra.

624. Apparently, the Tibetan translators did not read the dual case in their source text, as they rendered this passage with *'dir ni rdo rje'i gong bu ni mtshan ma'i don to* ("Here, 'vajra ball' denotes the emblem.").

625. The Skt. *vaktra* and its commentarial gloss *mukha* are both ambiguous insofar as they can mean both "mouth" and "face."

626. Reading *gauryādayaḥ* with Tib. (*gau rī la sogs pa*), against *vajragauryādayaḥ* in all Skt. witnesses.

627. Reading *prajñopāyasvabhāvata(ḥ)* with Cms and the Tib. (*shes rab thabs kyi rang bzhin las*), against *prajñopāyasvabhāva* in C and MS K, understanding this compound to refer back to the reading *prajñopāyasvabhāvataḥ* in the previous verse, 1.8.10.

628. This refers to the Skt. particle *iti* in the end of the first quarter.

629. In the case of Nairātmyā, the "emblem" is a knife.

630. Reading *vajrāgauryādayaḥ* with Tib. *rdo rje ma dang gau rī la sogs pa*, against *vajragauryādayaḥ* ("Vajragaurī and the rest") in C and MS K. Cms reports the other witnesses to read *vajrādayaḥ* ("Vajrā and the rest") instead, which is likewise possible.

631. The "first vowel" is the short *a*.

632. Reading *vajrāgaurī*° with Tib. *rdo rje ma dang gau rī ma dang* against *vajragaurī*° in C and MS K. The number of vowels assigned to them clearly indicates that they are two goddesses.

633. There are two yoginīs named Gaurī. In the list of the same yoginīs, where they are associated with the subtle channels (*nāḍī*), the second Gaurī is called Gaurī the doorkeeper (*gaurī dvārapālikā*). To differentiate between them, the two Gaurīs can also be called Inner Gaurī (*abhyantaragaurī*) and Outer Gaurī (*bāhyagaurī*).

634. The Tib. does not have an equivalent for *cihna* ("emblem").

635. The remaining directions, those of Varuṇa and Kubera, are, respectively, the west and north.

636. One may note that the text, as it is transmitted in the Skt. sources, remains uncertain. R prints *adhovaty* (*adhovatī*) and reports several variants. C, on the other hand, reads *adhavaty* (*adhavatī*) without any reported variants. The only available palm-leaf MS for this part, MS K, attests *adhavartty* (*adhavartī*). Several witnesses of the root text confirm the reading in C.

637. Reading *ava* (C) as *av*.

638. The root √*vas* means "to dwell," and the suffix *ati* makes it into a noun that means "dwelling."

639. Apart from this sentence, this paragraph is not reflected in the Tibetan.

640. Ratnākaraśānti is simply indicating the standard rendering of the irregular dual forms given here as *sthitāv etau*.

641. The Tib. reads *gri gug thod pa bsnams zhes bya ba ni phyag na thogs pa'o* ("Holding a knife and a skull cup means they are wielding them in their hands").

642. This translation follows Ratnākaraśānti's reading. See the following note.

643. It seems that Ratnākaraśānti has read *evaṃvidhā* instead of *etādṛśā* ("as being similar") in his version of the root text.

644. The Tib. reads "yellow hair that flows upward" (*gyen du dbu skyes ser*).

645. The "lotus vessel" (*padmabhājana*) is synonymous with the skull cup (*kapāla*).

646. "Means" here complements "emptiness," the latter being equated with wisdom.

647. The "lotus vessel" is the skull cup.

648. The "circle" is the circle of yoginīs.

649. 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.

650. Reading *raktām* (Rms) against *raktam* (R).

651. This part is not very clear. Ratnākaraśānti possibly hints here at his understanding of the sequence of the four joys, namely that innate joy is marked at the moment between when the supreme joy reaches its climax and the joy of cessation manifests as a memory of the blissful experience.

652. This verse, composed in Āryā meter, is not displayed as such in C, and was translated as prose in Tib. The source of this verse could not be established; it is possibly Ratnākaraśānti's own composition.

653. *Hevajra Tantra* 1.3.9–10.

654. Reading *viśvapratibhāsam* in support of both palm-leaf MSS (K, T) and Tib. *sna tshogs su snang ba'i*, against *bimbapratibhāsam* printed in C.

655. Skt. *oṁ śūnyatājñānavajrasvabhāvātmako 'ham*.

656. *Hevajra Tantra* 1.3.3.

657. The phrase "located above" (Skt. *ūrdhvasthita*, Tib. *gyen du gnas pa*) could also be interpreted as "positioned vertically."

658. Reading *bṛhadviśvakamalakarṇikāviśvavajrārūḍham* in support of both palm-leaf MSS and Tib. *sna tshogs padma rgya che zhing sna tshogs rdo rje'i lte ba la brten pa'i*. C reads *bṛhadbimbakamalakarṇikā bimbavajrārūḍham*.

659. The list of the five varies according to source, the most common being gold, diamond, sapphire, ruby, and pearl.

660. Reading *vedīcatuṣṭaye* with MS T against *devīcatuṣṭaye* in MS K and C. Tib. *kha khyer bzhi yis bskor ba la* supports reading *vedī*°.

661. The source of these verses could not be established, and are possibly Ratnākaraśānti's own composition. They restate or paraphrase material also found in *Hevjara Tantra* 1.10.21–22, 2.5.2–4, and 2.5.48.

662. The five include one on the pericarp and four on the petals in the cardinal directions.

663. Reading here, and in the following two instances, *aṁ* with support of MS T, against *a* in MS K, Tib., and the edition C.

664. She holds the skull cup in her left hand, but the khaṭvāṅga rests inside her left arm.

665. There are two types of *ardhaparyaṅka* posture, the sitting and the dancing. In the latter, the left leg is slightly bent and the right foot is raised to the left knee, with the right knee pointing to the right.

666. It is unclear if this passage is a citation or a paraphrase of verses occurring earlier on in this chapter.

667. The Degé version of the Tibetan erroneously reads *dbang po'i rnal 'byor* ("the yoga of the ruler"). Kangxi has the correct reading *dang po'i rnal byor*.

668. These letters are distributed starting from the east and going clockwise.

669. Sealing (*mudraṇa*) results in the deity appearing on the head of the one who is being consecrated.

670. The source of these verses remains untraced. It is possible they are Ratnākaraśānti's own compositions.

671. The eight goddesses spoken of here are not the usual offering goddesses, but the eight goddesses listed in *Hevajra Tantra* 1.3.9–10: Caurī, Gaurī, Vetālī, Ghasmarī, Pukkasī, Śabarī, Caṇḍālī, and Ḍombī. They are all included in the set of the fifteen yoginīs in Nairātmyā's maṇḍala.

672. The Tib. reads *rang gi snying ga'i sa bon las* ("from the seed syllable in his own heart").

673. It is unclear which goddesses become satisfied, but the grammar seems to suggest that these are the six goddesses themselves, who are satisfied with the substances that they offered to Nairātmyā. This seems to be supported by the details described next, namely that the other eight goddesses (the goddess who offers an embrace and the seven goddesses who enter her) are similarly satisfied, this time sexually, by a favor returned to them by Nairātmyā.

674. The eighth offering goddess is Ḍombī, who was described earlier in 1.3.10 as the goddess who offers a neck embrace.

675. Despite the masculine gender of *maṇḍalādhipati* ("lord of the maṇḍala"), this term denotes Nairātmyā (cf. 1.8.9, where the masculine *maṇḍaleśa* is used, and the commentary on the same where *maṇḍaleśa* is glossed by *maṇḍalādhipati* and identified as Nairātmyā). This identification is also supported by the Tib. reading *dkyil 'khor gyi bdag mo* ("the lady of the maṇḍala").

676. "Her" seems to refer to the yoginī who embraces Nairātmyā by the neck, i.e., Ḍombī.

677. "Vajra" (Skt. *kuliśa*) and "lotus-place" (Skt. *kamalasthāna*) are here euphemisms for the male and female sexual organs.

678. The six colors mentioned here follow the stages of the six-limbed yoga, described above.

679. The same verse is found in Ratnākaraśānti's *Bhramaharanāma Hevajrasādhana* (see Isaacson 2002), his sādhana on the stage of arising practice in the Hevajra system. This stanza is found at the end of his instruction on the third samādhi. One may note here that this sādhana is closely related to the teachings found in this part of his commentary on the *Hevajra Tantra*.

680. The initial two stages of the path of joining are characterized by the presence of five faculties (*indriya*) that in the subsequent two stages of that path are transformed into the five powers (*bala*).

681. Tib. reads *lhag ma phung po lnga po rnams kyis ni sangs rgyas kyi sa la ste* ("The remaining five aggregates [establish them] on the level of the buddhas").

682. It is unclear whether one first rests and then proceeds with the visualization, or the visualization and mantra recitation described here are in themselves meant to provide rest.

683. It is unclear who Bodhivajra is. The name could be a *metri causa* inversion of "Vajrabodhi."

684. These same verses are also found in Ratnākaraśānti's *Bhramaharanāma Hevajrasādhana* (see Isaacson 2002), and thus appear to be his own composition.

685. Tib. *de nas rang gi snying ga'i sa bon gyi gzugs la dkyil 'khor gyi lha rnams bcug ste langs la ji ltar bde bar rang gi lha'i nga rgyal gyis rgyu bar bya'o* ("Then, he should bring the maṇḍala deities into the form of the seed syllable in his heart, get up, and, identifying with his deity, move about as he pleases").

686. This presumably refers to the juncture in the middle of the day.

687. The mantra consists of the fifteen syllables followed by *svāhā*, and each yoginī arises from her respective vowel.

688. The three syllables are the syllables *oṁ*, *āḥ*, and *hūṁ* in the head, throat, and heart, respectively.

689. Skt. *oṁ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*.

690. The “end of the last juncture” presumably refers to the time of evening twilight.

691. The Tib. adds “for the benefit of beings” (*’gro ba’i don du*). The source of this verse could not be established, but it is cited in a number of ritual manuals associated with the *Hevajra Tantra*, including Saroruhavajra’s *Saṃkṣiptahevajrabāhyapūjāvidhi* (see Gerloff 2020 vol. 2, p. 746) and the anonymous *Hevajrapūjāvidhi* (see Isaacson 2009, p. 120).

692. “Internalize” here means that he should condense it into the seed syllable in his heart.

693. Reading the genitive *vajriṇāṃ* following Rms and C. R reads *vajriṇā*, which is supported by the Tib. (*rdo rje can gyis*).

694. R includes an additional, final *pāda*: *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 Ratnākaraśānti, Kāṇha, or Kamalanātha. It is feasible 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.

695. With a few changes, the explanations in this and the following parts were taken over by Kāṇha in *The Jewel Garland of Yoga*.

696. *Hevajra Tantra* 1.8.1.

697. This remark can be taken as confirmation that Ratnākaraśānti did not read the additional line mentioned above in n.695.

698. This verse gives an alternative interpretation of the terms used in verse 1.8.1.

699. “Lotus” is an euphemism for the vagina.

700. “Vajra” (Skt. *kuliśa*) is a euphemism for the penis.

701. In the cryptic language of Ratnākaraśānti, “these three” refers to the three terms and phrases from 1.8.1 esoterically defined here in 1.8.26: “the realm of space” as the lotus, “wisdom” as the vajra, and “cultivation” as insertion. Euphemistically, this refers to sexual copulation.

702. The two types of the innate seem to be the two types of the innate joy. They “are the end” in the sense that these “two” result from the preceding “three.”

703. “Between these two” means in the period between “the beginning,” which is marked by the insertion of the vajra into the lotus, and “the end,” which, in this context, is marked by the arising of the innate after the merging of the maṇḍala of the wisdom being with the maṇḍala of the samaya being.

704. Reading *pratipattir* with MSS against *pratiprattir* printed in C.

705. The “movement” is the motion of the vajra inside the lotus.

706. Referring again to *Hevajra Tantra* 1.8.1.

707. Reading *yat* with both palm-leaf MSS (K, T) against *yatra* printed in C.

708. In the esoteric interpretation of this part of the commentary, the “mind of awakening” (*bodhicitta*) is a code name for semen.

709. Reading *nām* with support of Tib. *nam zhes pa'i sgras ni*, against *nāma* in MSS and C.

710. What Ratnākaraśānti seems to be doing here is rather unusual. Instead of understanding the word *devatānām* in its common way as the genitive plural form of *devatā* ("deity"), he interprets the expression *devatānām* as a *karmadhāraya* compound comprising the two members *devatā* and *nām*.

711. Here Ratnākaraśānti begins to comment on verse 1.8.26.

712. 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.

713. Reading *dvaividhyaṃ* (Rms) against *dvaividyaṃ* (R). The former is also corroborated by the commentary below.

714. The Skt. term *vedya* is derived from the root √*vid*, "to know/to be aware."

715. The Sanskrit verbal prefix *sam-*, among its many meanings, can be taken as short for *samyak* which expresses "thoroughness," "correctness," "accuracy," or even "perfection."

716. The Skt. term *sva* can be used as an adjective meaning "own," as a reflexive pronoun, or in the sense of "independent," "its own," "self-contained," etc.

717. "Errors" here are the errors inherent in dualistic conceptuality.

718. Meaning the term *devatā* is used with the same sense of *devatānām* given previously.

719. Skt. *svasaṃvedyam*. One should understand this term in the sense of Ratnākaraśānti previous explanation.

720. This is consistent with the sambhogakāya being a "form body" (*rūpakāya*).

721. The "joy" meant here is probably the innate joy, around which the practice of the sexual yoga is centered.

722. The Skt. word *śukra* can refer to both the male semen and "white" female sexual fluid.

723. Reading *ata eva* following Rms, the Tib. translation (*de nyid phyir*), and C. R reads *atraiva*.

724. Ratnākaraśānti glosses the word "four," used in the root text in the feminine gender, with the masculine form "four" in order to show that it construes grammatically with the preceding masculine noun *ānandānām* ("joys"). Both readings, one may note, do not fully solve the metrical irregularity of the verse, although the feminine form could be seen as *metri causa*. In the Skt. two different words are used here for the number "four."

725. This list is given in 1.1.27.

726. Reading *utpannakrame* with both palm-leaf MSS (MS K before correction) and Tib. (*rdzogs pa'i rim pa la ni*), against *utpannakramapakṣe* in MS K (after correction) and C.

727. "Hero" can be used as a technical name for the male heruka who unites sexually with his consort. As Ratnākaraśānti explains in the commentary, here the word "hero" should be understood as referring to the practitioner who heroically has set out to accomplish his and other people's benefit.

728. Reading the particle *tu* with Rms, the Tib. root text, and C.

729. Reading the particle *vai* with Rms.

730. Reading the Skt. particle *tu* with Rms and C.

731. The phrase “is cultivated” has been inserted, and this line translated, following Ratnākaraśānti’s commentary. Without it, this line of the root text would read “while innate joy is what remains.”

732. Here too, one needs to understand the Skt. expression *svasaṃvedya* in the light of Ratnākaraśānti’s previous explanation of it as the “bliss that is unerringly and excellently experienced.”

733. For the interpretation of these three linguistic units that together compose the term *svasaṃvedya* (“self-awareness”), see the commentary on verse 1.8.27, above.

734. “This” means innate joy.

735. “That joy” is the first joy.

736. Ratnākaraśānti seems to be using here “joy” (*ānanda*) and “bliss” (*sukha*) interchangeably.

737. Together with the preceding verse and the following verse, this stanza is quoted by Ratnākaraśānti in the context of his commentary on 2.5.66 (2.1621) wherein the final quarter of this stanza is referred to again with the words *yat tarhi caturthaṃ tena bhāvyate* (“if so, then the fourth is cultivated by this”).

738. The “first verse” is the previous verse. The same sequence is indicated in 1.1.27, above.

739. Here, Ratnākaraśānti uses the word *utpattikrama* not in its technical sense of “stage of arising” but in the more literal meaning of “sequence of arising.” For him, the fourth joy occurs in tandem with the third.

740. The “excellent bliss” is innate joy.

741. With this passage, Ratnākaraśānti analyzes the Sanskrit compound *rāganāśatvāt* in the root text. For an English reader, this technical explanation is not necessarily relevant.

742. The translation of this line conforms with Ratnākaraśānti’s commentary. Generally, “existence” (*bhava*) is conditioned existence and is synonymous with saṃsāra as the counterpoint to nirvāṇa. As Ratnākaraśānti explains, however, the word *bhava* designates a point of origin, the source of arising of the innate joy.

743. The “joy marked by the absence of passion” is the joy of cessation. Following Ratnākaraśānti’s commentary on the previous verse, “passion” is here the excellent bliss that is none other than innate joy itself.

744. Reading *madhyamānandamātraṃ* (R) in the sense of *madhyamam ānandamātraṃ*. The former seems to be a metrical contraction of the latter.

745. “Them” means the three joys just mentioned.

746. Together with the preceding two stanzas, this verse is quoted by Ratnākaraśānti in the context of his commentary on 2.5.66 (2.1621).

747. In other words, supreme joy is the point of origin of innate joy in the sense that supreme joy is the direct, immediately preceding cause of innate joy.

748. In this context, “extinction” (*vināśa*) refers to the cessation of innate joy, and indirectly to the joy of cessation.

749. Reading *madhyam* with MS K and R against *madhyamam* printed in C.

750. Here, Ratnākaraśānti does something slightly unusual. The “middle one” refers here to supreme joy, which intervenes between joy and innate joy and serves as the direct cause of innate joy. “Mere joy” possesses this intervening supreme joy, and therefore serves as the indirect cause for innate joy. Ratnākaraśānti achieves this interpretation through a subtle grammatical argument. The short vowel *a* (*ac*) that serves as the grammatical ending of *madhyama* is interpreted as performing the function of the possessive suffix *-mat* (*matup*). Thus *madhyma* is to be understood as *madhyamat*, “that which possesses a middle.” Following this argument, mere joy possesses a middle, a “middle one” that is the supreme joy that serves as the direct cause for innate joy. This linguistic analysis is omitted from the Tibetan translation.

751. “Joy” is the first joy.

752. Tib. *’di rnams kyis zhes pa gsum gyi mngon du ’gyur ba ma yin ste / phul du byung ba’i bde ba’i rang bzhin du de skyes pas so* (“These three means that it is not the direct experience of the three, because it arises as nature of excellent bliss”).

753. 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”). Ratnākaraśānti 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 Ratnākaraśānti, we have omitted it from the translation here. It is similarly uncertain if this verse was known to Kāṇha and Kamalanātham, 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.

754. In the context of these instructions, the innate (*sahaja*) and innate joy (*sahajānanda*) seem to be equivalent, and the two terms are used interchangeably.

755. This translation follows Ratnākaraśānti’s commentary in reading the hypermetrical °*opāya*° against °*opa*° in R. This reading has the support of at least one of the Skt. witnesses of the root text and the Tib. translation of the root text (*thabs*). Ratnākaraśānti cites this verse again in his commentary on verse 2.5.68, and there as well one of the Skt. palm-leaf MSS of the commentary, MS K, supports reading °*opāya*°.

756. This line could also be interpreted as “not even by Buddha Vajradhara or anyone else.”

757. The Tib. reads *gang gis kyang ni yongs mi rnyed / ces pa ni sa bcu’i dbang phyug gis kyang ngo* (“Nor can it be gained from anyone else means not even from a lord of the tenth stage”).

758. Reading °*viṣaya*° with the palm-leaf MS K and Tib. *yul*. C omits this word.

759. Reading *tasya* (Cms) against *tasyā* (C).

760. The Tib. reads *srid pa’i zug rngu ’byin pa yi* (“that extracts the thorn of existence.”).

761. The source of this quote is unknown. It is perhaps better understood as a maxim or paraphrase rather than a direct quotation.

762. Reading *yatrālaukiko* following MS K and Tib. (*'jig rten las 'das pa*), against *yatra laukiko* printed in C.

763. This statement is also found in Dharmakīrti's the *Pramāṇavārttika* (Gnoli 1960, p. 133).

764. Reading *dharmakāyasahajaḥ* with Tib. *chos kyi sku lhan cig skyes pa*, against *dharmakāyaprāptiḥ sahajaḥ* in MS K and *dharmakāyaprāptisahajaḥ* in C. The parallel *dharmakāyaḥ sahajaḥ* in Kāṇha's *The Jewel Garland of Yoga* may be taken as support of the proposed reading.

765. "Here" means in the root text.

766. The "receptacle world" (Skt. *bhājanaloka*) is the external world, the surrounding universe that serves as the container of everything. The "world of beings" (Skt. *sattvaloka*) is part of it and includes all sentient beings.

767. The "circle of the support" means the celestial palace (*kūṭāgāra*), and the "circle of the supported" is the maṇḍala of the deities.

768. Reading *svadehāvayavāḥ* with MS K after correction. Tib. reads *rang gi lus kyi yan lag go*. The reading in Kāṇha's *The Jewel Garland of Yoga* also supports the chosen reading.

769. Reading *naivāhaṃ* with Rms and C against *evāham* in R. The Tib. reads *nga nyid de*, thus aligning with R.

770. The Tib. lacks an equivalent for *vajradhara*.

771. "Inferior," and so forth, refers to the categories mentioned in verses 1.8.37–38 (2.673).

772. The Skt. words are *rasa* ("taste"), *sāra* ("essence"), *tattva* ("reality"), and *bhāva* ("nature").

773. Presumably referring to what is taught in 1.8.37–40 (2.673).

774. "This" refers to the yoga of mental resolution taught in verses 1.8.37–40 (2.673).

775. Reading *abhyāset* with some witnesses of the root text against *abhyāse* printed in R.

776. The Tib. quotes the full phrase, "will succeed without a doubt."

777. Reading *adhimokṣayoga*° with the palm-leaf MS K and Tib. *rnal 'byor du lhag par mos pa'i*, against *adhimokṣa*° printed in C.

778. This refers to the fourth cause of realization, taught in the commentary on verse 1.8.35 (2.662), that one has to have accumulated some merit.

779. This refers to the third of the four causes of realization taught in the commentary on stanza 1.8.35 (2.662).

780. Here, Ratnākaraśānti is explaining the meaning of the term *eva*, which is not attested in this line in any version of the root text consulted. It is possible he is referring to the use of *eva* the third quarter-stanza, which is translated here together with *na* as "not...at all."

781. "Resolved upon" as described in verse 1.8.41 (2.685).

782. Reading *svasaṃvedyād* (Rms) against *svasaṃvedyā* (R), to correspond with the commentary.

783. Reading *svasaṃvedyaṃ* (Rms) against *svasaṃvedyā* (R), to correspond with the commentary.

784. The Tib. text reverses the order of "the reality of the path" and "the reality of the action."

785. "Action" (*karman*) in this context is mental action, hence it can be interpreted as self-awareness. In this context, it should be interpreted in soteriological terms, as it is the "action" of mentally giving things up, and the "action" of knowing.

786. Tib. *ye shes ni chos thams cad rtogs pa'i rang bzhin* ("Knowledge has the nature of the realization of all things/dharmas.").

787. The variant *bodhanāt* ("from awakening") in the place of *bādhanāt* ("from oppression") is attested in a number of Skt. witnesses of the root text and is accepted also in Kāṇha's *The Jewel Garland of Yoga* 1.563.

788. Tib. *lam las lam gyi byed pa gud na med de lam ni byed pa'o* ("Apart from the path there is no separate agent of the path").

789. Tib. *byang chub sems dpa' ni byed pa po ste gang gi phyir sgrib pa de dag 'joms pa dang ye shes byed pa'i phyir ro* ("A bodhisattva is the agent in the sense that a bodhisattva brings about the abandonment of obscurations and brings about knowing").

790. Reading *kartṛtattvaṃ* with MS K and Tib. *byed pa po'i de kho na nyid ni*, against *kartṛtvaṃ* printed in C.

791. "Knowing" and "abandoning" (*jñāna* and *prahāṇa*), unless interpreted as "action," would be translated, respectively, as "wisdom/knowledge" and "abandonment."

792. Tib. *'di de bzhin gshegs pa lnga rnams las gzhan nam zhe na / ma yin te* ("Is he different from the five tathāgatas? No").

793. These five constitute the five afflictions (*kleśa*), which are identified in the commentary as the five tathāgatas.

794. The English translation translates the terms as if it were in the genitive case, as Ratnākaraśānti indicates.

795. Reading *sarvatathāgatasampadāṃ tadantargatatvād* with support of Tib*. de bzhin gshegs pa thams cad kyi phun sum tshogs pa de'i nang du 'dus pa nyid du*. C reads *sarvatathāgatasampadāntargatatvād* with MS K. The latter is presumably the result of eye-skip.

796. The verse referred to here is 1.8.43 (2.690).

797. The first two lines of verse 1.8.44 (2.693).

798. Reading *tasyālambanam* (C, MS K) as *tasyā ālambanam*, understanding the pronoun *tasyāḥ* to refer back to the previous *bhāvanāyāḥ*. The corruption may be seen as a case of double-sandhi.

799. The last phrase remains slightly unclear. The Skt. seems to be saying, literally, "in order to deny its being limited" (*prādeśikatvanivṛttyartham*).

800. The second half-stanza refers to 1.8.44cd (2.693).

801. This refers to verses 1.8.45–47 (2.695).

802. "These two" probably refers to "reverential meditation" (Skt. *satkṛtyabhāvanā*) and "enduring meditation" (Skt. *sātatyabhāvanā*). Alternatively, it could refer to "reverence" (Skt. *satkāra*) and "enthusiasm" (Skt. *ruci*).

803. This refers to the third of the four causes of realization taught in the commentary on verse 1.8.35 (2.662).

804. This refers to the second of the four causes of realization taught in the commentary on verse 1.8.35 (2.662).

805. In the Skt. text, this part starts with *dharmodaya°* ("from the dharmodaya"). The "two verses" are stanzas 1.8.49–50 (2.714).

806. "It" refers here to the dharmodaya ("source of phenomena").

807. Ratnākaraśānti is here interpreting the compound *dharmodaya* as a locative *bahuvrīhi*.

808. Reading here *tanmudrāpi dharmodayaḥ* with MS K and Tib. *de'i phyag rgya yang chos 'byung ste*, against *tanmudrā'pi dharmodayaḥ, dharmadhātur ity arthaḥ* printed in C. Its "seal" (*mudrā*) is a pair of intersecting triangles.

809. "Lotus" is a euphemistic expression for the vulva, which represents the dharmodaya.

810. For Ratnākaraśānti, the sky-like knowledge corresponds to the dharmakāya whereas the knowledge obtained after it, here constituting the means, corresponds to the sambhogakāya and nirmāṇakāya.

811. The Tib. translation in D differs: *thun mong thams cad pa zhes pa ste / thun mong 'di ni de las cung zad bye brag yod de / thabs kyang gzhan gyi don sgrub pa nyid kyis thabs dang ldan pa'o / thun mong de de las byung zhing de dang chos mthun pa ste / de'i rjes las thob pa dag pa 'jig rten pa'i ye shes zhes bya ba'i don to* ("Here Vajradhara says the totality of the universal. The universal is slightly different [from the wisdom free of appearances], because being endowed with means is in terms of means that benefit others. The universal arises from that [wisdom] and accords with it. Thus, this is the pure mundane wisdom that is attained subsequent to the [the sky-like knowledge]"). K and N omit *thun mong thams cad pa zhes pa ste / thun mong*.

812. The "first wisdom" is the sky-like "wisdom that arises from the dharmodaya."

813. "It" refers either to the dharmodaya or the sky-like knowledge.

814. This is one of the standard etymologies of the word *prajñā* ("wisdom"), which derives the word *prajñā* from the two words *pra kṛṣṭa* ("excellent") and *jñā na* ("knowledge").

815. In the Skt. text, this verse begins with *śukra* ("semen").

816. Reading *kṣaṇād evāparā* with C against *kṣaṇād ekā parā* printed in R.

817. The two bodies that comprise means are the sambhogakāya and nirmāṇakāya that arise from the dharmakāya.

818. The phrase “second innate,” associated with semen (the means), presumes a “first innate,” which is associated with sky-like knowledge. The Skt. term *śukra* is possibly used here with the dual valence of “semen” and “resplendent.”

819. The “two,” mentioned also at the beginning of this paragraph, are wisdom and means, the two “natures” of Hevajra introduced in the previous paragraph.

820. “Wisdom aspect” refers to the female partner in sexual yoga.

821. Tib. *de’i bde ba zhes pas ni mkha’ dang mnyam pa’i ye shes gang yin pa de gsungs pa’o / ’dod mar brjod ces pa ni shes rab ces pa’i don to / nam mkha’ dang mnyam pa’i ye shes su de dag ci dbyer med pa’o* (“Its bliss is what has been taught as sky-like knowledge. The lover expresses wisdom. In sky-like knowledge, the two, [wisdom and means,] are inseparable”).

822. The reading here follows the evidence in MS T which attests *eketyādi* in the place of *ekety āha* printed in C and supported by MS K. The Tib. *gcig dang zhes bya ba la sogs pa’o* supports the reading in MS T.

823. Tib. *gcig dang du ma’i rang bzhin dang bral bas dngos po’i rnam pa bden pa ma yin no* (“The features of entities are not real because they lack the nature of being either one or many”).

824. Literally “they have consciousness for a body.”

825. Reading °*paṭupracāreṇa* with MS K against °*praṭupracāreṇa* in MS T and °*padapracāreṇa* printed in C. Tib. *mchog tu gsal bar rgyu bas* supports the reading of MS K.

826. *The Dhāraṇī “Entering Nonconceptuality”* (*Avikalpapraveśadhāraṇī*, Toh 142) 1.13.

827. The subject “bodhisattva” is not cited by Ratnākaraśānti, but has been supplied from the dhāraṇī for the sake of clarity.

828. Tib. additionally lists “a gandharva city” (*dri za’i grong khyer*).

829. Reading °*darśitvān* with the Skt. MSS and Tib. *mthong ba nyid*, against °*darśitatvād* printed in C. Also note that it is possible to interpret the word *paramārtha* here as “the object of the supreme [knowledge],” understanding it to refer back to the sky-like knowledge.

830. Reading *mahāsukhatvāc* with both palm-leaf MSS against *mahāsukhāc* in C. The Tib. translation differs slightly: *de yang shes pa yang yin la / phul du byung ba’i bde ba chen po nyid kyang yin no zhes pa’i don to*.

831. Line three of 1.8.35 (2.695).

832. Lines one and two of 1.8.35 (2.695).

833. The two members are joined in what in Sanskrit is called *samāhāradvandva*, whose members belong together logically, as, e.g., “a horse and a chariot” (*aśvaratham*).

834. Reading *karmaprasarādibhis tathā* with Rms against *karmaprasaraṇādibhiḥ* printed in R.

835. The Skt. term *bahis* is more literally translated as “outside” or “external,” and is here used to refer to treatises that are outside the Buddhist tradition.

836. The "Śrāvaka Collection"(*śrāvakapiṭaka*) is the canon of those who do not follow the Great Vehicle system.

837. Reading *siddhaḥ punarbhavasyānta ebhir iti kṛtvā* with MS T. MS K attests *punarbhavasyāntarebhir iti kṛtvā*. C prints *punarbhavasyāntare ebhir iti kṛtvā*. Tib. reads *yang srid pa'i mtha' 'dis grub pas na grub mtha'o*, which can be taken as support of the reading in MS T.

838. The commentary here juxtaposes the system of the perfections (*pāramitānīti*), with the mantra system (*mantranīti*). The former term refers to the pre-tantric Great Vehicle, and the latter to tantric developments that were considered part of the Great Vehicle. In other texts the terms *pāramitānaya* and *mantranaya* are used synonymously.

839. 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."

840. In other words, the deities that represent the pure aspect must themselves be pure.

841. This "nonafflictive ignorance" (Skt. *akliṣṭam ajñānam*) is different from general ignorance (Skt. *avidyā*), which is one of the main three afflictive emotions (*kleśa*).

842. Reading *prayatno nāpūrvasvabhāvotpādanārtha* with both palm-leaf MSS (T, K) against *prayatnenā-pūrvasvabhāvotpādanārtha* printed in C.

843. In the Skt. text, this verse begins with *svasaṃvedyā*° ("of self-awareness").

844. Reading *nānya*˚ (Rms) against *nāna*˚ (R).

845. Reading *viṣayāṇāṃ* (Rms, C) against *viṣaya*° (R).

846. Reading *na viśeṣaṇam ucyate* with MS K before correction. After correction, MS K attests *na viśeṣeṇa mucyate* ("not specially liberated"), the reading also found in MS T and printed in C. The Tib. *khyad par can du mi 'gyur bar gsungs te* clearly supports the reading *ucyate* ("taught").

847. Reading *yogināṃ* (Cms) against *yoginīnāṃ* (C) to align the commentary with the grammatical structure of the root text. Tib. *rnal' byor pa rnams la* supports the chosen reading.

848. *The Secrets of the Realized Ones* (*Tathāgataguhyanirdeśasūtra*, Toh 407).

849. Note that MS T attests *kena kāraṇena* ("for what reason?") instead of *kenākāreṇa* ("because of which aspect?"). The latter is supported by Tib. *rnam pa gang gis so*.

850. The Sanskrit *vetti* ("one perceives") and *gandhaṃ* ("smell") are separated in the Skt. text by the word *nāsikayā* ("with the nose"), making the core syntax less obvious and requiring clarification.

851. "They" are the objects apprehended by the five senses and the mind.

852. As above, "they" refers here to the objects apprehended by the five senses and the mind.

853. "They" are five yoginīs just mentioned, and the "pure aspects" are the pure aspects of the five aggregates.

854. The sense here seems to be that a "practitioner of reality" fully understands the correspondence between the five aggregates and the goddesses who are their respective pure aspects.

855. 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.

856. This refers to the two yoginīs sharing the name Gaurī, one in the inner enclosure and the other in the outer. The one mentioned here is the Gaurī in the outer enclosure.

857. Bhūcarī and Khecarī.

858. In the Skt. text, this set of verses begins with *rūpe* ("in form"). The entire passage is found verbatim in Kāṇha's commentary on the *Hevajra Tantra, The Jewel Garland of Yoga*.

859. "They" are six goddesses just mentioned and their "pure aspects" are the pure aspects of the six sense fields.

860. The enumeration of the sixteen types of emptiness does not appear in the Tibetan translation.

861. The Skt. expression *bhujīkṛtā* (lit. "made into arms") can also mean "brought into experience." This draws on the derivation of *bhuja* ("arm") from the verbal root √*bhuj-* ("to enjoy, experience"). The English translation does not capture this relationship. This line is absent in the Tibetan translation.

862. Here Ratnākaraśānti is pointing out that the word *mukhā*° ("faces"), in his version of the root text, is to be understood in the genitive case. Such grammatical glosses are often lost in translation. R prints *mukhāny*, a variant that was most probably not read by Ratnākaraśānti.

863. In the first set, five of the yoginīs were assigned to the five aggregates, and in the second set the six goddesses were assigned to the six sense fields. This line is absent in the Tibetan translation.

864. Reading *cakrī* with C against *nairātmyā* printed in R. The majority of the Skt. witnesses of the root text seem to attest *vajrā* or *vajrī* instead. The latter could be a misreading of *cakrī*, owing to their palaeographical similarity in some Indian scripts. The former, on the other hand, could be the result of a conscious change of the variant *vajrī*. The Tibetan translation of the root text reads *rdo rje ma*. The reading *nairātmyā*, as printed in R, in all likelihood goes back to Snellgrove's emendation in his edition of the *Hevajra Tantra*. Regarding this, see also the respective note in the commentary.

865. Gaurī is here called Gaurikā (a diminutive form) for metrical reasons.

866. "They" means the five goddesses just mentioned.

867. Ratnākaraśānti's reading of *cakrī*, "circlet," can perhaps be understood as a reference to 1.8.17 wherein the circlet and other bone ornaments symbolize the pure aspects of the five tathāgatas, which themselves are associated with the five afflictions (*kleśa*) in their pure aspect.

868. Reading *vicitrā* (Cms) against *vicitrādi*° (C). The Tib. translation shows no trace of Skt. *ādi*.

869. The Tib. translation fails to reflect the first person in the Sanskrit text.

870. Reading *kathaṃ mucyase* with MS K (°*a*) and MS T (before correction), against *katham ucyase* in C and MS T after correction. Tib. reads *de tshe khyod ji ltar grol snyam pa la* ("if one wonders, 'then how are you liberated?' ").

871. Reading, on the authority of the commentary, *cittaviśuddhiḥ* (C) as *citta viśuddhiḥ* (for *cittaṃ viśuddhiḥ*).

872. This colophon corresponds to the colophon as it is printed in R.

873. Reading *'tra* with both palm-leaf MSS and Tib. *'dir*. C omits this word.

874. Reading *yathā kramam* with C against *yathākramam* printed in R.

875. Here Ratnākaraśānti is simply clarifying the syntax of lines three and four, which could be considered unclear in Sanskrit. This syntax is already reflected in the English translation.

876. "The Deities" is chapter 1.3. The procedure whereby the ground is turned to vajra, and the protective walls and boundaries are created, is explained in the commentary to verse 1.3.3.

877. The list of five varies between sources. Commonly, it includes gold, diamond, sapphire, ruby, and pearl.

878. The rice grains are usually colored.

879. This expression "drawing powder" (*rajolekha*) is written in the form of a compound in the Sanskrit text. Ratnākaraśānti analyses this compound as a *karmadhāraya*.

880. Specifically, from 1.10.20cd (2.843) onward.

881. Reading *svaparayoḥ saṃvittir bhedenopalabdhiḥ, tayā varjitam* with the evidence of the Skt. palm-leaf MSS. C prints *svaparabhedenopalabdhiḥ*. It is uncertain what the Tibetan translators read in their exemplar(s); possibly they did not read *bhedenopalabdhiḥ* but simply *nopalabdhiḥ*. The Tib. reads *rang dang gzhan du yang dag par rig pa mi dmigs pa ste / de spangs pa'o* ("It does not perceive the notion of self and others, it is free of that.").

882. The "body of the yogin" corresponds to the aggregate of form, and the "sensation, and so forth," to the remaining four aggregates.

883. "These two" are existence and nonexistence.

884. Reading *tathoktaṃ* with MSS K and T against *tathoktaḥ* printed in C.

885. In the Skt. text there is a shift in this verse from the "it" of the neuter *jñāna* ("knowledge"), first mentioned in 1.10.8 above, to the masculine "he" of the deity. This can be seen to indicate that the two are identical.

886. Note that there is an ambiguity in the Skt. expression *paramākṣara*. The translation "utterly imperishable" here follows the interpretation given in Ratnākaraśānti's commentary. Alternatively, the compound *paramākṣara* can also be interpreted to mean "supreme syllable," in which case it would, in all likelihood, refer to the short vowel *a*, the first letter of the Skt. alphabet. The translators of the commentary render this compound as *mi 'gyur dam pa* ("the unchanging supreme"). The interpretation offered here is supported by Ratnākaraśānti's commentary on 1.10.40 below.

887. 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.

888. Since Ratnākaraśānti does not comment on the word *purāṇa*, there is the slight possibility that he could have read *pumān īśvaraḥ*, the reading in his commentary (C), instead of *purāṇa īśvaraḥ* printed in R. With some minor variants, the latter seems to be the reading attested in all witnesses of the root text. As there is no clear indication that Ratnākaraśānti indeed had a different reading in his version of the root text, the translation follows here what is preserved in the available witnesses.

889. The sense in which *sattva* is being used here is unclear as it is a broad term. Perhaps it is being used 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*).

890. The "body" corresponds to the aggregate of form, and the "sensation, and so forth," to the remaining four aggregates.

891. The Tibetan adds *de thams cad rnam par shes pa'i rang bzhin zhes bya ba'i don to* ("This means that all these have the nature of consciousness.").

892. "Conscious mind" (*cit*) is one of the definitions of *puruṣa* in the Sāṅkhya system.

893. The explanation that Ratnākaraśānti offers derives the word *pudgala* (or rather *puṅgala*) from the sentence *punaḥ pun ar ga tiṣu la yanāt* ("because of adhering again and again to the stages of existence").

894. Reading *nityo nityajñānaḥ pumān* with both palm-leaf MSS K and T. against *nityānityajñānaḥ pumān* printed in C. Tib. *bdag rtag pa shes pa rtag pa dang ldan pa ni* supports this reading.

895. It is quite likely that the expression *kālaḥ saṃharati prajāḥ* is an allusion to the famous verse *kālaḥ pacati bhūtāni kālaḥ saṃharati prajāḥ | kālaḥ supteṣu jāgarti kālo hi duratikramaḥ*, preserved in various sources (e.g. in *Mahābhārata* and *Maitrāyaṇīya Upaniṣad* 6.15) and cited in full by Kāṇha in *The Jewel Garland of Yoga* 1.659 when commenting on the same verse.

896. Here, too, Ratnākaraśānti seems to offer a semietymological explanation of the word *pudgala*, deriving it from the sentence *pū ryate karmabhir gala ti* ("one becomes complete and vanishes through karma").

897. Reading *tatsvabhāvo 'sau* against *tatsvabhāvo sau°* printed in C. The palm-leaf MSS do not render the *avagraha*.

898. Ratnākaraśānti interprets here the prefix *saṃ-* in *saṃsthitaḥ* to mean *saṃ vṛtyā* ("conventionally").

899. Tib. *sgyu ma'i tshul du rnam pa sna tshogs pa'i gzugs su sprul pa nyid kyi phyir ro* ("in an illusory way, because of the fact that he emanates in various forms").

900. Preceded by stanzas 1.10.17–18 below, this verse is also cited in the context of Ratnākaraśānti's commentary on verse 2.5.66 (2.1621) in part 2.

901. Skt. *prathameti prathamam*. This line is missing from the printed edition. The point Ratnākaraśānti seems to be making here is to say that one should read the word *prathama* ("first") in the root text not as the prior member of a compound but as an individual word.

902. Ratnākaraśānti here points out that we should understand the term *viramānanda* as a scriptural expression for *virāmānanda*.

903. Reading *nirdiṣṭe* with MS K against *nirdiṣṭaḥ* printed in C, understanding it as a locative absolute.

904. Presumably, this is to be understood as a reference to verse 1.10.8 and to chapter 8 (specifically to the part starting from 1.8.32, 2.651). The implication here seems to be that the term equal taste is used to describe the fourth moment ("without characteristic") associated with innate joy.

905. Ratnākaraśānti here points out that the form *patitā* in the root text should be understood as the nominative plural form *patitāḥ*.

906. Reading *taṃ* with MS K against *tat* printed in C, taking the pronoun to refer back to the word *vismayaḥ*, respectively *saṃśayaḥ* ("uncertainty, doubt"), which has here been supplied.

907. This statement is obscure. Possibly, Ratnākaraśānti wishes to point out that the Sanskrit particles *caiva* in the third quarter of the verse are also to be read in the first half of the verse. It is perhaps also possible that there is textual problem, and that something was lost in the transmission of the text.

908. In the Skt. text, the word *iti* marks this verse as direct speech, which Ratnākaraśānti indicates is that of the narrator (*saṅgītikāra*). In the English translation, this word is reflected by the use of quotation marks.

909. "Remover of doubts" (*saṃśayāpanaya*) is a literal translation of the Skt. phrase, which is required to align the root text with the commentary.

910. This verse is also cited in the context of Ratnākaraśānti's commentary on verse 2.5.66 (2.1621).

911. This line is from 1.8.34 (2.657). In his commentary there, Ratnākaraśānti makes the grammatical argument that *madhyama* should be interpreted as a possessive, which is reflected in the English translation of the root verse.Here, however, he seems not to be applying that argument, and reads the term *madhyama* in a more straightforward way. Please see the commentary on notes at 1.8.34 (2.657) for more on this point.

912. What Ratnākaraśānti calls "chapter 16" is 2.5, below. The verse in question is 2.5.66 (2.1621), a verse composed in Apabhraṃśa.

913. The "three moments" correspond to the three joys (the first joy, the supreme joy, and the joy of cessation).

914. Reading Skt. *sahotpatteḥ* instead of *sadotpateḥ* printed in R.

915. That is to say, the word *bodhi* ("awakening") in the fourth quarter of the verse.

916. Reading Skt. *sujñātam etat* as *sujñānam etat*.

917. Together with the preceding verse and stanza 1.10.13 above, this verse is also cited in the context of Ratnākaraśānti's commentary on verse 2.5.66 (2.1621) in part 2.

918. Here, Ratnākaraśānti makes two points. First, he wants us to understand the female pronoun *sā* in the root text to be read as equivalent male pronoun *saḥ*. Second, he wishes to reposition the subsequent particle *eva* to refer not to the pronoun but rather to the preceding compound *sarvātmakaḥ*.

919. Reading *ānandeṣv* with MS K and Tib., against *āndeṣv* printed in C.

920. The Tib. reads "that which is devoid of duality with ordinary bliss is not ordinary" (*thun mong gi bde bas gnyis pos stong pa nyid gang yin pa de thun mong ma yin pa*).

921. “Chapter 16” is chapter 2.5, below. The verse in question is 2.5.68.

922. “Chapter 13” is chapter 2.2, below. The verse in question is 2.2.40.

923. Reading *prayogaḥ śīrṣaṃ* with MS T against *prayogaśīrṣam* in MS K. The latter corresponds to what is printed in C.

924. This means that it entails a conceptual memory of the innate bliss that has subsided.

925. Reading *tanu*° instead of *tatra* (C). C reports *nanu* for Cms. The same compound is attested in a parallel passage in Ratnākaraśānti’s *Hevajrasahajasadyoga* (Isaacson 2002, p. 465)

926. Note that it is possible in the commentary and root text to take the Skt. *siddha* (“accomplished”) to refer to the practitioner. In the related passage in Ratnākaraśānti’s *Hevajrasahajasadyoga*, the past-participle form *siddhe* seems to be rephrased as *siddhau*, in the sense of *siddhau sati* (“when there is accomplishment”). Regarding this, see Isaacson 2002, p. 465. From the viewpoint of ordinary Sanskrit usage, one would expect the subject of the locative-absolute phrase to be different from the agent of the main sentence. Hence, one may indeed wish to understand “once accomplished” to qualify either the practitioner or the practice.

927. Having abandoned it only temporarily.

928. Presumably referring to the “mutual embrace of the two bodies, penetration, and so on.”

929. The “mudrā yogin” is the practitioner of sexual yoga who unites with a *mudrā* (female tantric consort).

930. In other words, the maṇḍala for the initiation and the maṇḍala for the practice, respectively.

931. “This is all easy to understand” is probably meant to provide the reason why the next four verses are skipped (with the exception of a single word in verse 23) in the commentary.

932. In front means “in the east” (Tib. *shar du*).

933. Referring to the maṇḍala.

934. Skt. *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā*.

935. The phrase “the ground is purified “ has been added for clarity

936. Skt. *akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*. This corresponds to the mantra taught in 1.2.1. It is not entirely certain whether an initial *oṁ* should be recited. At least some sources, such as the palm-leaf MS K, the Tib. translation, and the respective mantra in 1.2.1, suggest it should.

937. The enclosures are concentric, with five yoginīs in the inner enclosure and four in the outer enclosure.

938. With this, so it seems, Ratnākaraśānti points out that the apparent compound *maṇḍalācāryo* (“maṇḍala master”) should not be taken as such, but instead should be understood as a nonstandard form of *maṇḍalam ācāryo*.

939. This presumably means that the master should explain it to the disciples he is about to initiate.

940. The Tib. reads *'khor ba dang ni mya ngan 'das* ("saṃsāra and nirvāṇa").

941. Presumably, "color" (*varṇa*) is here to be understood as a reference to the six-limbed yoga (Skt. *ṣaḍaṅgayoga*).

942. It is not entirely clear what "samaya" refers to here. Although it could designate the form of the deity assumed by the practitioner, which is called "samaya being" (*samayasattva*), or to the general sense of *samaya* as the tantric pledges, it is perhaps somewhat more plausible to understand *samayamātram* as "mere convention."

943. Here and in the following, Ratnākaraśānti seems to have in mind the specific terminology of the five *vastus* (i.e., *nāman*, *nimitta*, *vikalpa*, *tathatā*, *jñāna*) as taught, for example, in the *Laṅkāvatāra Sūtra*, a *locus classicus* of Yogācāra concepts and one of the Great Vehicle scriptures frequently quoted by Ratnākaraśānti.

944. Reading *viśvam* with MS K and Tib. *sna tshogs pa*, against *bimbam* printed in C.

945. Reading *ghṛṇa* (for *ghṛṇā*, *metric causa*) with Rms and C against *charda* printed in R. The Tib. reads *skyug bro*, "nausea/vomit," thus aligning with *charda* in R.

946. It is uncertain whether Ratnākaraśānti read *bhāvya* or *bhāva* in his version of the root text. At least one Skt. witness attests to the former variant. It is, however, also possible that the reading here is just meant as an interpretation of the better-attested reading *bhāva*.

947. Reading *eṣām akhyātau sutarāṃ māṃsādi na khyāti* with MS K (after correction) and Tib. *'di rnams su snang ba med de / mchog tu sha la sogs par snang ba med do*. C prints *eṣām akhyātau sutarām ātmādi na khyāti* instead ("As these do not appear, it is especially the case that the self and so forth do not appear").

948. Reading *na ca moha ātmātmīyādigraho māmsādiviṣayaḥ* with MS K, against *na ca moha ātmātmīyādiviṣayaḥ* printed in C. Tib. *rmongs med ni sha la sogs pa'i yul la bdag gi la sogs par mi 'dzin pa'o* ("no delusion that perceives a self and so forth, with regard to flesh and the rest") partly supports the reading in MS K.

949. This translation is aligned with Ratnākaraśānti's commentary, where he interprets the term *vicitra* as an absence of variation, whereas the term typically means the opposite, "manifold/variegated." The Tibetan translation of the root text reads *sna tshogs nyid* in support of the conventional interpretation.

950. Reading *jñeyāvaraṇapratipakṣam* with MS K and Tib. *shes bya'i sgrib pa'i gnyen po*, against *jñeyāvaraṇam* printed in C.

951. Reading *sahajaṃ nirābhāsam anantaṃ jñānam* with MS K instead of *sahajanirābhāsam anantaṃ jñānam* printed in C.

952. The Tib. translation reads *'dir lhan cig skyes pa dmigs pa med pa nyid lhan cig pa mtha' yas shing snang ba med pa'i ye shes so*. This translation suggests that the translators read something like *anālambanatvāt* (*dmigs pa med pa nyid*) instead of *ālambanatvāt*.

953. Emending *ekarasā* (MS K) to *ekarasam*. C proposes emending to *ekarasa*.

954. Reading *kim āhety āha | kasmād ityādi* against *kim āhetyādi | kasmād ityādi* in C and MS K.

955. Reading *tat kasmāt* with MS K and Tib. *de ci'i phyir*, against *tat tasmāt* printed in C.

956. Reading *anyatra* with MS K against *vā'nyatra* printed in C. The Tibetan text shows no trace of the particle *vā* either.

957. The "blessed vajra holder" is Hevajra.

958. "Aggregation" here translates the Skt. word *skandha*, which, apart from its more technical meaning in Buddhism as "aggregate," can also simply mean "body." In his commentary, Ratnākaraśānti glosses this word precisely as such.

959. The "vajra holder" (*vajrin*) is here a variant of the name Vajradhara, that is Hevajra-Vajradhara.

960. This is the first of the four joys.

961. The sequence here follows the order in which the elements are normally listed, not the order of the joys.

962. Reading *apy* with both palm-leaf MSS (K, T) and Tib. *kyang*, against *āryā°* printed in C.

963. Reading *mahābhautika* with both MSS (K, T) against *mahābhautikam* printed in C.

964. This appears to be an allusion to those who believe that matter composed of five elements is ultimate reality.

965. This statement makes sense in the context of Sanskrit terminology, where the words for "element" (*bhūta*) and "reality" (*tattva*) overlap in meaning—the first can mean "true" or "real," and the second "thatness" (literally, "the being it").

966. The explanation here plays on the literal meaning of the word used for "element"—*bhūta* literally means "that is present/real/has occurred," which overlaps in meaning with the Skt. *utpanna* ("arisen"). The arising of elements is described in 1.10.38–39.

967. Ratnākaraśānti explains here the Skt. term *saṃskṛtam* to be short for *sam bhūya hetupratyayaiḥ kṛtam* ("made after having come together with causes and conditions").

968. The word "great" in the term "great element" (*mahābhūta*).

969. Reading *sahajābhyāṃ* (Rms, C) against *sahajātyāṃ* (R).

970. This is the bliss spoken of in 1.10.40, which is present throughout the four joys.

971. Ratnākaraśānti explains here that the Skt. word *svabhāvam* in this context is to be understood as a neuter *bahuvrīhi* compound, and not as the masculine noun that is commonly translated as "nature," "intrinsic nature," etc.

972. Reading *śaṃ sukhaṃ* with both palm-leaf witnesses against *saṃmukhaṃ* printed in C.

973. This quotation is from *The Dhāraṇī "Entering into Nonconceptuality"* (*Avikalpapraveśadhāraṇī*, Toh 142), 1.22. Ratnākaraśānti also cites this in the *Guṇavatī* (1992, p. 16), his commentary on The *Mahāmāyā Tantra*.

974. Reading *śaṃ ca* instead of *sac ca* printed in C.

975. Again, reading *śaṃvaram* instead of *saṃvaram* printed in C.

976. Reading *ekasaṃvaraṃ* in both palm-leaf MSS (K, T) as *ekaśaṃvaram* against Tib. *sdom pa gcig* and *eva saṃvaram* printed in C.

977. Here, too, reading °*saṃvaram* printed in C as °*śaṃvaram*.

978. The Tib. reads *lhan cig skyes pa zhes bya'o* ("This is called innate").

979. Again, reading °*śaṃvaraṃ* instead of °*saṃvaraṃ* printed in C.

980. Reading *abhinnaṃ* with MS T against *bhinna*° in MS K and *bhinnaṃ* printed in C. The Tib. translation does not seem to reflect this word, reading *de dag bsres te mtshungs par ldan pa'i sems ni byang chub kyi sems so*. Note that it is also possible to arrive at the same meaning with the reading *bhinnaṃ*. It is uncertain which of the two possible interpretations of the compound *śūnyatākaruṇābhinnam* Ratnākaraśānti preferred.

981. This is an allusion to the first half of verse 1.10.32.

982. Reading *na vety* (Cms) against *navety* (C)—*na vā*, here followed by *iti*, means "whether or not."

983. "Mind of awakening" is supplied here based on Ratnākaraśānti's commentary below.

984. This explanation draws on the possibly etymological derivation of the term *mantra* from *tattvārthaman anāt* and *jagattrā ṇāt*.

985. The "abstention from what is reproachable" is required in the practice of austerities mentioned in the root text.

986. These are two of the three kinds of restraint (*saṃvara*), along with "the restraint of monastic discipline" (*prātimokṣasaṃvara*), that are regarded in the Sarvāstivāda tradition as "imperceptible forms" (*avijñaptirūpa*). The concept of imperceptible forms is promoted in the Sarvāstivāda Abhidharma as a way to explain the continuity of virtuous and nonvirtuous results of action while also denying the existence of an enduring self (*ātman*). On this topic see Vasubandhu's *Abhidharmakośabhāṣya*, 1.11 (Poussin 1991, pp. 67–68).

987. Reading *kleśa*° in support of Tib. against *kleśamala*° printed in C.

988. The "supporting base" is normally the maṇḍala, which is replaced in the practice of the stage of the arisen by samādhi.

989. "Should become" has been supplied here following Ratnākaraśānti's commentary.

990. The diction employed here, namely the word *samāja* in the root text and Ratnākaraśānti's gloss *mīlana*, is reminiscent of the terminology used in GST 18.24cd where the meaning of the name of the *Guhyasamāja Tantra* (GST) is explained.

991. The Tib. does not include "signs."

992. 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.

993. *Puttalī* is here taken to mean the "pupil of the eye" and translated as an "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*.

994. In *The Jewel Garland of Yoga*, 1.730 Kāṇha interprets “converting beings” as causing them to turn to the mantra path.

995. The gaze being “directed forward” implies that the face is facing straight ahead, and the eyes (literally, the pupils) being “directed ahead” implies that the eyes look ahead without squinting.

996. Literally, “filled interior.”

997. *Snigdhavṛkṣa* (“sticky tree”) applies in particular to pines and cedars (*snigdhadāru*).

998. The name *vajravṛkṣa* suggests a species of opuntia or euphorbia.

999. Reading *sattvān avatārayed* with the majority of the Skt. witnesses of the root text against *sattvāni tārayed* printed in R (which erroneously reports the majority of MSS to read *sattvan avatārayed*). The Tib. translation reads *gzhug par bya*.

1000. The “seal” probably means the great seal.

1001. Some Sanskrit witnesses, including R, include an additional quarter-verse 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 is not commented on by Ratnākaraśānti, Kāṇha, or Kamalanātha, we have excluded it here.

1002. The Skt. letters *na*, *ga*, and *ha* are the first letters of the Skt. words *nara*, *go*, and *hastin* (“human,” “cow,” and “elephant,” respectively). The Skt. word that ends with *śva* is *aśva* (“horse”), and the 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 “flesh” (Skt. *māṃsa*).

1003. This refers to the five impure ambrosias: urine, feces, semen, menstrual blood, and marrow (the last is sometimes substituted by phlegm).

1004. This typically refers to a person born as a brahmin in seven consecutive lifetimes.

1005. “Seventh rebirth” means seventh rebirth as a human.

1006. The “five characteristic marks” are the signs by which one identifies a person born seven times

1007. The *Hevajra Tantra* referred to here is a hypothetical, much longer, original version of the text.

1008. 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.

1009. Reading *vajragarbha āha* instead of *atha vajragarbha āha* printed in R. The word *atha*, it may be briefly noted here, finds little support in the surviving sources of the root text, including the Tib. translation.

1010. The “three secrets” are the secrets of the vajra body, speech, and mind of all buddhas.

1011. 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”).

1012. In this context, the Sanskrit term *adhivāsana* (lit. “dwelling places”) most likely refers to the preparatory actions that are required before the ritual installaton (or consecration) of a deity image takes place. The Tibetan translators, rendering the terms as *sta gon* (“preparations,” “preliminary rituals”), understood the text similarly.

1013. The alternative translation of *vighnaghātārtha* would be to crush or remove obstacles.

1014. Reading *prekṣako* with Rms and Tib. *rab mthong*, against *pratyakṣa*° printed in R. One presumably gazes at the image of the deity.

1015. 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*.

1016. It may be briefly noted here that Kamalanātha, in his *Ratnāvalī*, specifies at this point that these mantras should be recited immediately after the consecration of the images has taken place (*pratiṣṭhānānantaram*).

1017. Usually, the “water for the feet” (*pādya*) is one of the argha articles (“guest offering” or “welcoming water”). This distinction is also reflected in 2.1.14, where separate mantras are given for the argha offering and the water for the feet.

1018. Here presumably referring to the hypothetical, much longer, original version of the text.

1019. The interpretation offered here follows Ratnākaraśānti’s commentary. Without this commentary, one would interpret the measurements the other way around.

1020. As noted above, without Ratnākaraśānti’s commentary it would be more natural to read the measurements the other way around. This is how Kamalanātha understood the measurements: *ekahastam adho’ rdhahastam ūrdhvaṃ śāntikaṃ kuṇḍaṃ bhavet* (“The fire pit for pacification should be one cubit deep and elevated half a cubit”). The Tib. translation also supports the more natural reading (*rgyar khru gang ba dang zabs su khru phyed pa’o*).

1021. The attested *tathā kṛṣṭau* is emended here to *tathākṛṣṭau*.

1022. “Here” may refer to the fire pit.

1023. The expression “so-and-so” indicates where the practitioner should supply their own name.

1024. Reading *praśnārthaḥ* against *praśnārtham* printed in C.

1025. It may be briefly noted here that Kamalanātha, in his *Ratnāvalī*, equates the gourd with beings who practice deity yoga, contrary to Ratnākaraśānti who equates it with the antidote. In *The Jewel Garland of Yoga*, 1.795 Kāṇha seems to follows the interpretation of Ratnākaraśānti.

1026. The practice with meditative composure (*samāhita*) is here juxtaposed with the practice without meditative composure (*asamāhita*) described in the next two verses. The latter combines the contemplation of the deity with daily activities.

1027. C reads *aṅghrī ityādi* (“both feet, and so on”). Apparently, Ratnākaraśānti read the dual form *aṅghrī* instead of the singular *aṅghriṃ* printed in R.

1028. Reading *niranantaram asamāhitayogam* in MS K (after correction) and C, against *niranantara-samāhitayogam* in MS K (before correction) and Tib. *rtag tu mnyam par gzhag pa’i rnal ’byor*. The

reading printed in MS K (after correction) and the Tib. would mean “the constant practice with meditative composure.” The comment *samāhitayogam ākhyāyāsamāhitayogaṃ darśayitum āha—aṅghrim ityādi* (“Having explained the practice with meditative composure, he says the part beginning with ‘feet’ to teach the practice without meditative composure”) contained in Kamalanātha’s *Ratnāvalī*, on the other hand, can be taken in clear support of the chosen reading.

1029. Here, Ratnākaraśānti is indicating that *ācaman* (*ā√cam*) is the nominative from the present participle *ācamat*, and not a possessive with a *-mat* suffix. The latter would be rendered *ācamān* in the nominative case. The Tib. translation of this part differs, reading *kha bshal zhes bya ba ni kha bkru ba’o* (“rinsing his mouth means cleansing his mouth”).

1030. Apparently, Ratnākaraśānti read the undeclined form *pūga* in his version of the root text, a form that is metrically preferable as it does not violate the final cadence of this line. R prints *pūgam* instead. The Tib. omits this line.

1031. The “yoginī” is the yoginī Nairātmyā.

1032. These two types are described in verses 2.2.4. and 2.2.5–6, respectively.

1033. “Confidence” here translates the Skt. word *pratyaya* in line with the rendering *yid ches pa* in the Tib. translation of the commentary. The Tib. translators of the root text decided to render the expression *pratyayakāriṇī* as *mngon du byed pa nyid* (“she will cause realization”).

1034. Reading *yoge protsāhayann āha* with the palm-leaf MS K and Tib. *rnal ’byor la spro ba bskyed pa gsungs pa*. C omits this part.

1035. The term *raurava*, in addition to being the name of a hell, means “dreadful,” which is the point Ratnākaraśānti appears to be making about “worldly conduct.” The Tibetan translation includes the phrase *rtsub pas so* (“because it is dreadful”), which may represent a variant in the underlying Sanskrit or was perhaps supplied by the translators as an explanation.

1036. Here and in the following, *mudrā* (“seal”) probably refers to a female consort.

1037. The instruction of the yoginīs follows in the next verse.

1038. “Bodhicitta” could here be a reference to semen, or to “the mind of awakening.” The commentary seems to suggest the latter.

1039. Note that it is also possible to interpret the Skt. expression *samādhiparikarma* as “purifying the samādhi,” which seems to have been the understanding of the Tib. translators who rendered this part as *ting nge ’dzin yongs su byang ba*.

1040. “By selection” alludes to the first quarter of the previous verse, and “summoning” to the third quarter.

1041. 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, or 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.

1042. Reading *mudrā tv anviṣyate katham* based on the evidence of the commentary. R reads *mudrārthaṃ viśiṣyate katham* ("How is the meaning of *mudrā* distinguished?"). The Tib. translation aligns more closely with R, reading *phyag rgya nyid ces ji ltar brjod* ("In what way is it called *mudrā*?"). The reading *mudrātvam*, of which *phyag rgya nyid* could be a rendering, is attested in some of the Skt. witnesses of the root text.

1043. The "sealing" (Skt. *mudraṇa*) is part of the practice. See chapter 2.4, below.

1044. The "two sides" and the "filament" are the two labia and the clitoris respectively.

1045. This refers to the male sexual organ.

1046. The "small nose" is here a euphemism for clitoris.

1047. The Skt. *śakta* may also suggest sexual power.

1048. The Tib. text simply reads *nus pa ni mthu'o* ("ability is power"). The Skt. word *śakti* can have many different connotations, but may refer here to the deified female aspect of generative power.

1049. The Tib. does not have an equivalent for *saṃsāra*.

1050. Tib. *mi 'chi ba zhes pa ni mi gos pa* ("do not die means 'are not sullied.' ").

1051. Here, Ratnākaraśānti explains that the prefix *sam-* in the Skt. word *sam bhava* ("arising") is short for *saṃtatam*, "continuous." Hence, the word *sambhava* means here "continuous arising."

1052. The Skt., in both the root text and the commentary, uses two different words for "arising," *utpatti* and *sambhava*.

1053. Tib. *de bas na thabs kyis bsgom pa'i 'bras bu yongs su rdzogs pa ni ci'i phyir 'jig* ("Therefore, how could the perfect fruition of the cultivation through such means possibly be destroyed?").

1054. This translation follows the Tib. *don du mngon par zhen pa'i rtsa ba can gyi srid pa mthar byed pa ste de mthar 'byin pa'o*. The palm-leaf MS K, the only Skt. witnesses available for this part, is damaged and is missing approximately two syllables. C conjectured the text to read *arthābhiniveśamūlasya bhavāntasyāntakarī*. Other possible emendations would be to read *arthābhiniveśamūlasya bhavasyāntakarī*, which would correspond to the amount of lost syllables, or something like *arthā bhiniveśamūlasya bhavasya tasyāntakarī* ("It brings an end to that existence, which is rooted in the clinging to objects"). C could be translated with, "It brings an end to the end of existence, which is rooted in the clinging to objects."

1055. As the commentary explains, "it" is the body of the great seal.

1056. Referring to the previous verse and its commentary.

1057. Tib. *'jig pa med pas* ("because there is no dissolution").

1058. Tib. *gang gi phyir rgyu des na 'di la 'jig pa yod pa ma yin pa la skye ba yang med de / 'jig pa med pa'i phyir ro / gzhan yang de kho na nyid du 'jig pa med pas skye ba med de / gang gi phyir phyag rgya chen po'i lus 'di rang nyid kyis brdzun pa la brdzun par snang bar shes pas de dag kyang de kho na nyid du snang bas skye ba nyid med do*. ("For that reason, which is why there is no dissolution in regard to it, there is also no arising, because there is no cessation. Moreover, in reality, as there is no dissolution,

there is no arising either. Since this body of the great seal is false in itself and is understood as a false appearance, thus these two also have no arising in terms of real appearances").

1059. Reading *na prapañcayet* with C against *niṣprapañcayet* printed in R.

1060. Tib. *rtog pa dang med par nges pa nyid du rang gis 'jug pa'o* ("It becomes certain by itself without concepts").

1061. The "emptiness" is the emptiness as spoken of in the second two lines of the preceding verse.

1062. Reading *tasyaivaitat prabhāvaḥ* following Conlon, Rms, and C. R reads *tasyaiva tatprabhāvaḥ*.

1063. Similar to the word *mudrā*, which can refer both to the seal and the female consort, the word *prajñā* can refer both to wisdom and to the female "wisdom" consort.

1064. Tib. *gsal bas na mang po'i tshig go* ("As they are clearly distinct, there is the plural number").

1065. Curiously, the Tib. translation of the commentary renders the Skt. word *prabhāva* ("power"), here and in the following, with *'byung ba* ("arising"). Apparently, the translators must have understood the word as synonymous with the expression *sambhava* ("arising") in the final quarter of the verse, which they likewise translated as *'byung ba*. The translators of the root text, on the other hand, chose to render the word *prabhāva* with *byin rlabs* ("blessing" or "energy").

1066. This sentence is absent in the Tib. text. The color referred to as *śyāma*, here glossed as *harita*, is sometimes compared to the green-grey complexion of a pigeon.

1067. Reading *maṇḍalaṃ sukharūpeṇa vyāptam* with MS K against *maṇḍalasukharūpeṇa vyāptam* printed in C. The Tib. reads *dkyil 'khor bde'i rang bzhin gyis khyab*.

1068. "The two" are the two sexual partners, the wisdom and the means.

1069. Tib. *ci zhes pa ni cung zad tsam mo* ("Asking 'what is the purpose' means 'there is only a little' ").

1070. This statement implies that a person who attaches too much importance to the stage of the arisen is likely to neglect the stage of arising.

1071. Reading *āvega auddhatyam* with Tib. *a be ga ni skyo ba'o*, against *āvegajauddhatyaṃ* in MS K and C. The letter *jau* presumably results from the misreading of the palaeographically similar letter *au*.

1072. The knowledge that perceives the common characteristic of all phenomena is the perfectly pure wisdom of the dharmadhātu (Skt. *suviśuddhadharmadhātutājñāna*), one of the five wisdoms of a buddha.

1073. The Tib. reads *snang ba med pa'i ye shes la ni chos rnams kyi spyi'i mtshan nyid ces bya ba snang gi tha dad kyi mtshan nyid mtha' yas pa ni ma yin no* ("The common characteristic of all phenomena appears to the knowledge that is free from appearances, but its innumerable distinct characteristics do not").

1074. The "mirror-like knowledge" (Skt. *ādarśajñāna*), also referred to as "mirror-like wisdom," is one of the five wisdoms of a buddha.

1075. The "knowledge of discrimination" (Skt. *pratyavekṣaṇajñāna*), also referred to as "wisdom of discrimination," is one of the five wisdoms of a buddha.

1076. Tib. *de nyid kyis dag pa 'jig rten pa'i snang ba longs spyod rdzogs pa'i sku ste / chos kyi sku'i rgyu mthun pa'o zhes gsungs so* ("For precisely this reason, pure mundane appearances are the sambhogakāya, which is said to flow from the dharmakāya").

1077. Reading *tad eva* with MS K and Tib. *de nyid kyi*, against *tad evaṃ* printed in C.

1078. In most Indic scripts of the time, the letter *e* had a triangular shape.

1079. The rule of "guarding the yogurt against crows" (*kākadadhirakṣānyāya*) alludes to the story in the *Nyāyāvalī* (*Garland of Maxims*) where a man entrusts a pot of yogurt into someone else's care and instructs them to guard it against crows. What he means, however, is that it should be guarded against all pests. Similarly in our context, Vajradhara mentions only Sukhāvatī but means all buddha fields.

1080. Reading *sāṃbhogikena buddhakāyena* with MS K and Tib. *sangs rgyas kyi longs spyod rdzogs pa'i sku*, against *sāṃbhogikena kāyena* printed in C.

1081. Here, there are at least two important implications. First, the Sanskrit term for "sameness," *ekatā*, begins with the letter *e*. Second, the three sides of the triangular shape of the letter *e*, when all of the same length, indicate the sameness of all phenomena.

1082. The Tib. reads *de nyid du de rnams ro gcig pa bde ba chen po'i skus yang dag par rig pa'i phyir ro* ("because within precisely that they experience the single taste through the body of great bliss").

1083. "Being such" means being as described in the preceding two verses.

1084. Reading *suguṇair* with support of C against *sugaṇair* printed in R. The reading reported for MSS *ka*, *kha*, and *ga* is *svagaṇair* which is in line with Tib. *rang gi tshogs*.

1085. The Tib. reads *des na de dag la mchod par bya'o* ("Therefore, they are worthy of worship").

1086. Tib. *'jig rten pa'i bde ba chen po gang yin pa de ji ltar gtso bo'i bsgom bya yin zhe na* ("To clarify how such mundane great bliss can be the foremost factor to be cultivated…").

1087. The "innate bliss" here refers to the relative or worldly innate joy, as indicated by the phrase "in this world" from the introductory line to this verse, above.

1088. Tib. *'o na bsgrub par bya ba bde ba chen po'i gtso bo ni khyod yin la / 'khor ba'i lhan cig skyes pa'i bde ba ni bsgrub bya ma yin na ci'i phyir khyod gtso bo'i bsgrub bya yin zhe na* ("You are the foremost of the great blisses to be cultivated, but since the innate bliss of saṃsāra is not to be cultivated, how are you the foremost factor to be cultivated?").

1089. "That particular great bliss" is the relative innate joy.

1090. 2.2.38–40.

1091. Ratnākaraśānti seems to be interpreting this verse as spoken in the first person, even though that is not apparent from the grammar of the verse.

1092. Here translated as "semen," the Skt. *śukra* can also refer to the female sexual fluid.

1093. The Tib. translation of this part remains slightly unclear: *mtshan dang dpe byad 'bar ba'i sku der skyes pa'i byang chub sems dpa' rnams dang chos kyi longs spyod rdzogs pa ni gtso bo ste* ("The lord is the enjoyment of qualities, as well as the bodhisattvas who are born in the body that splendorous with

the major and minor marks"). Also, the Skt. formulation *dharmasambhogair bhartā*, which is taken here as an explanatory gloss of *prabhuḥ* ("mighty lord") in the sense of "lord with the enjoyments of qualities," is ambiguous. It is possible to interpret the Skt. as "bearer of [the bodies] of qualities and enjoyments." In this case, however, one would have expected *dharmasambhogair* in the dual number rather than plural. Regarding the interpretation chosen here, see also Ratnākaraśānti's commentary on the following stanza.

1094. The phrase *dehasambhoga*, here translated as "bodily enjoyment," could also be interpreted as "enjoyment body." There is a variant reading, *dehasaṃyoga*, "the engagement of the body," a reading that appears to be reflected in the Tib.: *de bas na sa bon dang lus ngag yang dag par sbyor ba la ltos pa dang bcas pa ni bde ba chen po'o* ("Accordingly, great bliss depends on semen and engagement with body and speech."

1095. The Tib. reads *de med na de rgyu gzhan las 'byung ba med pas lha'i sbyor ba'i lus las bde ba bskyed par bya'o* ("In the absence of that, one should engender bliss through the body of deity yoga, because it will not arise from any other cause").

1096. Reading *de ltar* with K and Skt. *evañ*, against *da ltar* in Degé.

1097. The reading *dharmakāyena*, here translated as "in terms of the dharmakāya," is absent in the Tib. text.

1098. The Tib. reads *lhan cig skyes pa'i dga' ba* ("innate joy").

1099. Tib. *sems ni de'i rnam pa can no / de'i rang bzhin ni de'i ngo bo yin pas de skad ces gsungs so / de'i rang bzhin nyid mya ngan las 'das pa ste / rnam par dag pa'i rang bzhin yang de yin la sems kyang de yin no* ("The mind has that aspect. Its nature is thus taught to be the intrinsic nature. That nature is itself nirvāṇa, in the sense that it is a completely pure nature as well as the mind").

1100. Reading *devatārūpayogaṃ tu jātamātre vyavasthitam* with the majority of the Skt. witnesses of the root text and with the support of C. R prints *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*.

1101. Here, the Skt. and Tib. versions differ. Whereas the Skt. text simply attests *prakṛtiśuddhir* ("intrinsic purity"), the Tib. translation reads *sems rang bzhin gyis dag pa* ("the naturally pure mind").

1102. In Ratnākaraśānti's interpretation, this line would then read "but also through the ordinary habitual tendencies, the cause of the ordinary body."

1103. Here, "wind" (Skt. *vāta*) designates one of the three primary factors affecting physical and mental health in Āyurvedic medicine. The other two are bile (*pitta*) and phlegm (*kapha*).

1104. Reading *vikalpaḥ pratikalpataḥ* (Rms and C) against *vikalpa-pratikalpataḥ* (R).

1105. Tib. *de bas na gcig nas gcig tu brgyud de srid pa nyid kyis srid pa zad par 'gyur ro* ("Therefore, existence is exhausted through existence alone, in succession from one to the other").

1106. Tib. *rnam rtog ces pa ni tha mal pa'i rnam par rtog pa ste / dag par 'gyur ba ni gcig nas gcig tu'o* (" 'Conceptuality' means ordinary concepts. It comes to be purified in succession from one to the other").

1107. Reading *bhūtapratyavekṣāpi* with MS K against *bhūtapratyavekṣaṇāpi* printed in C. Tib. reads *yang dag par so sor rnam par rtog pa nyid kyang*.

1108. This meaning of this passage remains slightly unclear. The Tib. read *de ltar na yang dag par so sor rnam par rtog pa nyid kyang de kho na nyid bsgoms pa'i stobs kyis brgyud pas rnam par mi rtog pa'i ye shes skyed par byed pas na des kyang rnam par rtog pa zad par byed pa'o* ("Thus, that very discernment successively generates nonconceptual knowledge through the power of cultivating what is true, and therefore also causes concepts to cease").

1109. As the commentary hints at, the "forms" are those of the five buddhas who represent the five aggregates of relative existence.

1110. Here "passion" seems to refer in particular to this word in the last line of this verse in the root text.

1111. Here the Skt. involves a play on words. *Paripācyante* means both "brought to maturity" and "cooked."

1112. The Skt. *raudrakarman* ("terrible acts") could also be translated as "cruel rites." This being a yoginī tantra, this double meaning is most likely intentional.

1113. Tib. *bzlog pa zhes pa ni phyogs mi mthun pas so / phyogs mi mthun pa ni 'dra bar snang ba ste / don dam pa de ni gnyen por gyur pa nyid do* (" 'Inverted' means not aligned. Although it is not aligned, it appears to be the same. Ultimately, however, it is the antidote").

1114. "All of this" refers to the explanation presented in the root text.

1115. As the commentary will explain, "the five" are the five types of contact.

1116. Reading *etvam* (C) as *ettvam*. The plural is not reflected in the English translation offered here.

1117. This sentence is not attested in Tib.

1118. As indicated by the following sentence, sexual pleasure is aligned with Vajradhara insofar as it is the locus for the five tathāgatas, just as sexual pleasure is for the five types of contact.

1119. In the Skt. there is a play on words, as the word for "element," *bhūta*, literally means something that is true or real, and so does the word for reality (lit. "thatness"), *tattva*.

1120. The brief instruction (*uddeśa*) here introduced a new subtopic, namely the fivefold division and its correspondences. An *uddeśa* expects a *nirdeśa* (an explanation), which is given in the remaining verses of this chapter.

1121. Reading °*ślokān* with MS K against °*ślokam* printed in C.

1122. In the Skt. text, the following verse begins with *bola*°, a code word for the male sexual organ.

1123. "Bodhicitta" here means semen.

1124. Here, the text alludes to the fact that Skt. *rāga* ("passion" in its primary meaning) can also refer to the process of dyeing something red and to the color red itself. Red, in turn, is the color associated with the buddha Amitābha. The Tib. translation captures this additional layer of meaning: *bum pa la sogs pa bsregs pas dmar bar 'gyur ba lta bu* ("like pots and so forth become red when heated").

1125. Here, there are a different layers of possible meanings, which, unfortunately, are not made clear in Ratnākaraśānti's commentary, or in the commentaries of Kāṇha and Kamalanātha. The word *citta* ("mind") could be interpreted as short for *bodhicitta*, which, in turn, can be interpreted to refer either to semen or to the mind of awakening, or to both on different levels. The verse seems to refer to the mind, which is either focused on the *kakkola*, code for the vagina, or to the state of mind during the practitioner's movement with the *kakkola*. The latter seems to be what is suggested in Ratnākaraśānti's short comment.

1126. Referring to the *Dhātupāṭha* of Pāṇini.

1127. Reading °*lakṣaṇā* (Rms, C) against °*lakṣaṇam* (R).

1128. This alternate name of Ratnasaṃbhava means "Spiteful Vajra."

1129. The term *rakta* is polyvalent, with multiple layers of meaning intended in this verse and commentary. As menstrual blood, it complements the *bodhicitta* ("semen"). It also means "desire," and thus has the valence of "attachment" that Ratnākaraśānti gives it here. The term is derived from the verbal root √*rañj*, which means "to dye" or "color." With all this connotations in mind, the term can also mean "red."

1130. The textual basis in this passage remain uncertain. MS K can be interpreted to read *tasya sukhātmanaś cittasyātmani raktiḥ saktiḥ*. C, on the other hand, silently prints *tasya sukhān manasaś cittasyātmani raktiḥ saktiḥ* without supplying any note. The Tib. translation attests *bde ba de'i bdag nyid kyi sems chags pa dang ldan pa'i sems pa ni*.

1131. The Skt. expression *koṭiśaḥ* ("tens of millions"), rendered into Tib. as *stong phrag du ma* ("many thousands"), is not to be understood in its literal sense, but rather to express an indefinite high number.

1132. Reading, hypermetrically, *mahāsukhaḥ paraṃ śāśvataḥ* (Rms) against *mahāsukhaṃ śāśvat param* (R)."Great Bliss" (Mahāsukha) is taken here as one of the names of Hevajra.

1133. Here translated for consistency as "passion," the term *rāga* is normally translated as "desire" in the context of the five afflictions.

1134. The "divisions" referred to here are the fivefold divisions described in verses 2.2.52–59.

1135. Tib. *rigs grangs med pa'i tshogs ni rigs kyi tshogs te* ("the assembly of the families is an assembly of innumerable families").

1136. This amounts to saying that there are five tathāgata families, each comprising assemblies of tathāgatas that number ten times the amount of grains of sand in the Gaṅgā River, thus totaling fifty times the amount of grains of sand in the Gaṅgā River for the entire set of five families.

1137. The "hundreds of families" are the hundreds of families mentioned in the last quarter of the previous verse.

1138. Reading *sukhavaraṃ* with MS K and Tib. *bde ba'i mchog go*, against *sukhaṃ caran* printed in C. The same formulation is used in the commentary on the first verse of the following chapter.

1139. Reading *tasyā* with MS K and Tib. *de'i*, against *tasmān* printed in C.

1140. The grammar of the title would also allow for the translation, "The Allusive Language as the Foundation of the Entire *Hevajra Tantra*." The chapter colophon, however, indicates the syntax as reflected in the translation here.

1141. Throughout this chapter, in both the root text and commentary, we consistently read *saṃvaraṃ* (R) as *śaṃvaraṃ* ("best of blisses") unless otherwise noted.

1142. Tib. *rtsa ba'i rgyud de* ("the root tantra"), presumably a corruption, or mistaken alteration, of *rtsa ba'i rgyu de*. Both Kāṇha's *The Jewel Garland of Yoga* (1.930) and Kamalanātha's *Ratnāvalī* support the reading attested in the Skt. text.

1143. Reading *bodhisādhanam* with Tib. *byang chub sgrub pa*, against *bodhiśāsanam* ("the teaching on awakening") in MS K (°*sāsanaṃ*) and C. The parallel passage in Kāṇha's *The Jewel Garland of Yoga*, 1.930 which reads *upāyaṃ samyaksambodhisādhanam*, and which is clearly influenced by Ratnākaraśānti's commentary, supports the proposed emendation. Kamalanātha's *Ratnāvalī*, which likewise shows close parallels in this part of the text, also supports the emended reading.

1144. Reading *saṃvaram* as *śaṃvaram*, and °*ādiḥ* with MS K against °*ādi* printed in C.

1145. The translation of the word *sandhinā*, which is glossed here as *abhiprāyeṇa*, is difficult. The Tibetan translation does not offer much help, rendering the respective part as *dgongs pa ni dgongs pa ste* (" 'intention' means 'intention' ").

1146. The expression "the syllables *evam*" refers to the shape of the Skt. letters *e* and *va*. The *e* represents the triangle of the *dharmodaya*, and the *va* is the syllable drawn in its center with the circle (*anusvara*) or the crescent with a dot (*anunāsikā*) above the syllable, making it *vaṃ* or *vaṁ*.

1147. This translation follows Ratnākaraśānti's commentary.

1148. Apparently, Ratnākaraśānti interprets *samyag* as an adjective. When read on its own, one would more naturally understand the word *samyag* in the root verse as an adverb qualifying the preceding verb *jñāyate*, in the sense of "it is known correctly."

1149. Note that one can also interpret this compound differently, for example "through washing off all the stains of the signs of conceptual elaborations."

1150. The name Vajrasattva is here used interchangeably with Vajradhara.

1151. Reading *aṅkituṃ* (C) as *akkituṃ* and *aṅkanaṃ* (C) as *akkanaṃ*.

1152. Tib. *rdzu 'phrul gyi mngon par shes pa des khyab par 'gro ba'i ngang tshul 'di la yod pas mkha' 'gro ma'o* ("They are called ḍākinīs because their nature is to move pervasively [through the sky] by means of the superknowledge of miraculous powers."). Similar explanations can be found in other texts, such as in Ratnākaraśānti's *Guṇavatī* and in the *Emergence from Sampuṭa*.

1153. Reading *saṃvaraṃ saṃvarādhāraḥ* (C) as *śaṃvaraṃ śaṃvarādhāraḥ*. The Tib. translation supports the reading chosen in C, attesting *de rnams kyi sdom pa ni sdom pa'i gzhi ste* ("Their concealed content is the support for concealment").

1154. The "secrets of all tathāgatas," as has been explained earlier in the commentary, means the "three secrets" (*guhyatraya*) of the body, speech, and mind of all tathāgatas. Ratnākaraśānti, so it seems,

interprets here the letter *e* as short for *ekatā* (“oneness”), which he then glosses as *samatā* (“sameness”).

1155. This sentence would be unintelligible without referring to the Sanskrit where the word *divya* (“divine”) is derived from the verbal root √*div* (“to play”).

1156. Reading *catuḥkṣaṇaṃ samāgamya* with the majority of the Skt. witnesses of the root text against *catuḥkṣaṇasamāgamyam* printed in R.

1157. Note that the Skt. word *evaṃ*, here understood in its common meaning of “in this way,” could also be interpreted in its more esoteric sense mentioned above, representing the four joys. The Tibetan translators of the root text, rendering the word as *de ltar* (“in this way, likewise”), also understood the word in its common meaning.

1158. Reading *catu ānandān* (C) as *catura ānandān*.

1159. The translation of the final two lines reflects Ratnākaraśānti’s commentary and is not the only way the root text could be interpreted.

1160. Reading *vighṛṣṭe* (C) as *vinaṣṭe*.

1161. Again, reading *saṃvaraṃ* (C) as *śaṃvaraṃ*. The Tibetan translators apparently read *saṃvaraṃ*, as indicated by the translation equivalent *sdom pa*.

1162. 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.

1163. Tib. *de nas zhes pa ni gang bsgrub par bya ba’i bde ba’o / de bzhin zhes pa ni dpe’i bde ba las yang dag par shes par bya’o / yang zhes pa ni phyis smra bar bya’o / de bzhin zhes pa ni dpe’i bde ba dang chos mthun pas man ngag ji lta bas so* (“Then refers to the bliss that is to be accomplished. The same way refers to what is to be recognized though the exemplifying bliss. Again means that it is to be taught afterward. Like that means as instructed, having the same quality as the bliss that serves as an example.”). For Ratnākaraśānti, so it seems from this passage, the fourth consecration is only bestowed verbally.

1164. This translation follows the Tib. in reading *de dag gi dbye ba yang dbang bzhi*.

1165. Reading *pranaṣṭajñānāt* with MS K (before correction) and Tib. *rab tu ’jigs pa’i ye shes*, against *prakṛṣṭajñānāt* (“perfect knowledge”) in MS K (after correction) and C. The secondary reading possibly might have been inspired by the explanation below, wherein *prajñā* is explained as *pra kṛṣṭajñā na*. This reading, however, should not apply here where Ratnākaraśānti possibly intends it to refer to the joy of cessation, in order to match the sequence of blisses as they are listed in the preceding verse. For Ratnākaraśānti, this sequence does not correspond to the sequence in which the four blisses arise.

1166. Ratnākaraśānti seems to be making the point that there are two ways of mapping the initiations. The first of these is described in the last two lines of 2.3.10, where he seems to point out that all four initiations can be mapped onto the four blisses that are experienced through sexual intercourse during the wisdom initiation. The second way is taught more plainly in 2.3.11, where the initiations are mapped onto the stages of sexual intercourse in general. Ratnākaraśānti may also be making the

point that the sequence of the four initiations presented in the first two lines of 2.3.10 only correspond to the sequence in which the four joys are listed as they are in 2.3.9, but not to the actual sequence in which the four joys arise.

1167. Reading *cāturakṣād* (C) as *cāturakṣyād*, which more literally means "because of the situation of four eyes." This expression, one may note, is rather uncommon. A similar expression is found in the *Stavamālā*, a sixteenth-century Vaiṣṇava text from roughly the same eastern region (*gauḍa*) of the Indian subcontinent. We are grateful to Harunaga Isaacson for bringing our attention to this.

1168. The implication here seems to be that the word *ācārya* ("master") is derived from the Skt. words *ā rambha* ("beginning, undertaking") and *cara ṇa* ("practice, performance").

1169. The "signs" are probably the two sexual organs (Skt. *dvīndriya*).

1170. Here, Ratnākaraśānti supplies a rather common explanation of the Skt. word *prajñā* ("wisdom") as short for *pra kṛṣṭajñā na* ("perfect knowledge").

1171. The text, as it is transmitted in the Sanskrit and Tibetan sources, seems to be corrupt. The two available Skt. palm-leaf manuscripts (MSS K and T) and C read *ācāryaḥ, antarabhiṣeko guhyābhiṣekaḥ* which does not make clear sense no matter how the line is parsed. The Tibetan translation differs, rendering this part as *slob dpon gyi dbang gi lhag ma ni gsang ba'i dbang ngo*. Reading the syntax loosely, the Tibetan can perhaps be interpreted as "what remains after the master initiation is the secret initiation." Based on this, we tentatively emend the Skt. to *ācāryottarābhiṣeko guhyābhiṣekaḥ*. In the Skt. text, the word *antar* almost certainly is corrupt. Alternatively, the Skt. could be emended to *ācāryānantaram guhyābhiṣekaḥ* ("the secret consecration follows immediately after the master's") as suggested by Harunaga Isaacson.

1172. This line is absent in several Sanskrit witnesses of the root text, but is attested in the Tibetan translation. The same lines are attested at 1.10.8, and are commented on there by Ratnākaraśānti.

1173. Reading *anunāthayet* (Rms) against *anunāyayed* (R). Regarding the meaning of the verb, see Edgerton 1953, vol. 1, p. 140, s.v. *anunāthanā*. The translation presented here takes the last quarter of this verse outside the part of the teacher's speech. The Sanskrit text is not clear at this point but allows for a change of speaker. Unfortunately, Ratnākaraśānti's commentary, although providing a gloss, does not make it clear to whom this part refers.

1174. Reading *he vajradhara* with MS K and MS T (after correction), interpreting it as a vocative phrase. The text printed in C omits the blank space, thus yielding *hevajradhara*, "O holder of the Hevajra." This apparently is how the Tibetan translators understood the text as well, translating this line with *rdo rje 'dzin zhes pa ni kye'i rdo rje 'dzin pa zhes bskul ba'o* ("Vajradhara is a vocative phrase, 'O holder of the Hevajra' ").

1175. If the words "O Blessed One…" in the root text are spoken by the disciple, as assumed in our translation, the pronoun "he" must refer to the officiating master.

1176. Skt. *mahattaram*. It is uncertain what exactly is meant here. Potentially, the word refers to strong liquor.

1177. The Skt. word *bala* (lit. "strength") is a code word for *māmsa* ("meat," respectively "flesh"). "Great meat" and "great honey" are, in turn, code words for human flesh and human blood, respectively.

1178. In other words, when the moment without characteristic, the moment of the innate joy, is reached.

1179. Skt. *paramānande sati*. Here Ratnākaraśānti is indicating that one should understand *paramānande* itself as a locative absolute and not read it together with the following *saṃprāpte*, which is also a locative absolute.

1180. Reading *sahajānandakṣaṇe* with MS T and Tib. *lhan cig skyes pa'i dga' ba'i skad cig*, against *sahajānandalakṣaṇe* ("characterized as the innate bliss") in MS K and printed in C.

1181. Presumably, this refers back to the preceding part where Ratnākaraśānti explains that one has to make the experience of innate joy firmly present in one's mind.

1182. The "three initiations" are the master, secret, and wisdom initiations.

1183. This phrase is found in the first line of verse 1.1.12.

1184. Reading *tat khalu* with support of one of the palm-leaf manuscripts (K) against *tatra tat khalu* printed in C. The Tibetan translation likewise shows no equivalent for *tatra*.

1185. Reading *tāv ātmāsyeti* with one of the palm-leaf manuscripts against *bhāvābhāvātmakasyeti* printed in C.

1186. This statement alludes to what Ratnākaraśānti taught in the first part of the commentary. The Tibetan reads *sogs pa'i sgras ni dpa' bo gcig tu mos pa'i sbyor ba yang bsdu'o* ("The phrase 'and so forth' includes the practice of singular conviction in the hero as well").

1187. This sentence would be unintelligible without looking at the Sanskrit text. The commentary here plays on the implied (but grammatically unfounded) etymology of the Sanskrit word *pura* ("city") as derived from the verbal root √*pṝ*, "to fill."

1188. There is no Sanskrit manuscript evidence for the *Muktāvalī* from this point until the commentary on 2.3.37. The Sanskrit text presented in C is a reconstruction on the basis of the Tib. translation. Thus the following passage of the commentary is translated based on the Tibetan witness. There are numerous problems with the Sanskrit reconstruction in C, but they will not be addressed here.

1189. Reading *mīlanaṃ* (Rms, C) against *malanaṃ* (R).

1190. This passage is understood to refer to the procedure taught in the commentary on 1.8.24.

1191. Reading *gzhal yas khang yang dkyil 'khor te [de] nyid kyi dkyil 'khor ro* with Tib. (Degé). The Peking version only attests *gzhal yas khang yang dkyil 'khor ro*. C fails to reconstruct this part of the text.

1192. Reading *prāṇa*° (R) as *prāṇaṃ*.

1193. Reading Tib. (D) *gang las she na* as *gang las zhe na*. This is not rendered in C.

1194. "Body" means the sense faculty of touch.

1195. "Mind" means the sense faculty of perceiving the contents of one's mind.

1196. This presumably refers to 1.8.24.

1197. Reading *saṃskārāntā* (Rms, C) against *vijñānāntā* (R) to align the root text with the commentary.

1198. The following verse appears be a citation of *Madhyāntavibhāga* 1.9, and is translated here based on the Tib. translation in the *Muktāvalī* and the Sanskrit attested in the extant witnesses of the *Madhyāntavibhāga*: *ekam pratyayavijñānaṃ dvitīyam aupabhogikam | upabhogaparicchedaprerakās tatra caitasā*. For commentaries on this verse, see *Madhyāntavibhāgabhāṣya* (Nagao 1964, p. 21) and *Madhyāntavibhāgaṭīkā* (Lévi and Yamaguchi 1934, p. 32).

1199. The commentaries on the *Madhyāntavibhāga*, from where this stanza seems to be quoted, gloss the Skt. term *pratyayavijñāna*, here translated as "causal consciousness," as *ālayavijñāna*, the store consciousness that constitutes the causal condition for the other consciousnesses to arise. This explanation is found both in the *Madhyāntavibhāgabhāṣya* (Nagao 1964, p. 21) and in the *Madhyāntavibhāgaṭīkā* (Lévi and Yamaguchi 1934, p. 32).

1200. Following the commentary in the *Madhyāntavibhāgabhāṣya* (Nagao 1964, p. 21), the "subsequent experience" (Skt. *upabhoga*) relates to sensation (*vedanā*), "determination" (Skt. *pariccheda*) to perception (*samjñā*), and "engagement" (Skt. *preraka*) to mental formations, the last of the aggregates referred to in verse 2.3.34, above.

1201. From this point we once again have a Sanskrit witness (MS K) for the *Muktāvalī*.

1202. The Skt. word *pratītya*, although printed in R, was apparently absent in Ratnākaraśānti's version of the root text. And, Rms indeed reports one manuscript in which this word is absent, and it appears to be absent in the Tib. translation of the root text as well. It has therefore been omitted from the English translation of 2.3.37. With this phrase added, the first sentence would read "…fire suddenly springs up in reliance on a kindling stick, a kindling block, and the work of a person's hands."

1203. Reading *niṣkatṛko* (C) as *niṣkartṛko*.

1204. From this point we also regain the Sanskrit witness MS T for the *Muktāvalī*

1205. The "five ambrosias" possibly consist of milk, curds, ghee, honey, and sugar, while the "samaya substances" consist of urine, feces, blood, semen, and flesh.

1206. Some manuscripts of the root text and all those of the commentary have the nonstandard, perhaps middle Indic, reading *pibāvayanti* (reported in C incorrectly as *pibācayanti*) in place of the ungrammatical but unambiguous *pibayanti*. In his commentary, Ratnākaraśānti offers the gloss *pāyayanti*.

1207. This sentence is absent in Tib.

1208. Tib. reads *rang byin gyis brlabs pa bstan pa*, "explained the self-empowerment."

1209. This remark likely addresses the fact that in classical Sanskrit a locative absolute construction (*sati saptamī*) should have a different subject than the main sentence.

1210. The Skt. formulation *gamyāgamyaṃ* has a sexual connotation.

1211. "Village behavior" likewise has a sexual connotation and may be interpreted as "sexual activity." In the Tib. text, the final verb is not negated so that it reads, "[One should] avoid village behavior."

1212. The Skt. term *bala* (lit. "strength") is a code word for meat.

1213. 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 Ratnākaraśānti, Kāṇha, or Kamalanātha, we have omitted it here as well.

1214. All these groups of people belong to the lowest castes of this time period, specifically the ḍombas and caṇḍālas. The carmāras are leatherworkers. The haḍḍikas are often referred to as the sweeper class.

1215. 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.

1216. D reads *byang chub sems dpa'* ("bodhisattva"), whereas K and N read the expected *byang chub sems* (*bodhicitta*, "mind of awakening").

1217. *Svayambhūkusuma* ("self-arisen flower") can specifically refer to blood from a first menstruation.

1218. A "lotus cup" is a cup made from human skull.

1219. The Tib. understood *mṛcchāra* as "corpse ash" (*ro bsregs thal ba*).

1220. In *The Jewel Garland of Yoga*, 1.1033 Kāṇha identifies a "haunt of pretas" with a charnel ground.

1221. Kāṇha explains this in exactly the opposite way in his *Jewel Garland of Yoga* (1.1036), namely that the sense faculties already have been purified.

1222. The Tib. reads *de bas 'dir bshad par bya ba ma yin no zhes bya bar dgongs pa'i don to* ("Therefore, it will not be explained here. This is the intended meaning").

1223. Dveṣavajrikā is a metrically adapted form of Dveṣavajrā.

1224. Mātsaryakī is a metrically adapted form of Mātsaryavajrā.

1225. Rāgavajrikā is a metrically adapted form of Rāgavajrā.

1226. Following this line, the Tib. reads *dang po dang drug pa dang bdun pa*, "the first, sixth, and seventh," which indeed identify the three grammatical cases that mark the faculties in the root verse: the nominative (first), genitive (sixth), and locative (seventh). It was perhaps the Tibetan translator who inserted these lines for clarity.

1227. This list presumes the fivefold division of the tantra, with the fifth division, the Yoginī (also called Yoganiruttara) tantra being left out as the one where the allusive language is taught.

1228. Based on his commentary, Ratnākaraśānti seems to have read *hasitaprekṣitābhyāṃ* instead of *hasitaṃ cekṣaṇābhyāṃ* (R), and *āliṅganadvandvakaiś ca* instead of *āliṅgaṃ dvandvakaiś tathā* (R).

1229. The Sanskrit code words mean "passion" (*madana*), "strength" (*bala*), "sandalwood" (*malayaja*), "village" (*kheṭa*), "refuge" (*śrāya*), and "naked" (*niraṃśuka*).

1230. The Sanskrit code words mean "swing" (*preṅkhaṇa*), "firewood" (*kṛpīṭa*), and "upper bedroom" (*ḍuṇḍura*). *Kāliñjara* appears to be a toponym.

1231. 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.

1232. *Catuḥsama* is a mixture of sandalwood, camphor, agalloch, and musk. *Kastūrikā* commonly means "musk," *sihlaka* (or *sihlā*) means "olibanum," and *karpūra(ka)* means "camphor."

1233. Reading *sālija* as *śālija*.

1234. *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 *kakkola (ka)* refers to the perfume of the eponymous plant. The terms *vajra* and *padma* are themselves euphemistic expressions for the penis and vagina.

1235. Here, the word "origin" renders Skt. *bīja* (lit. "seed"), which is translated in Tib. with the corresponding *sa bon*.

1236. Reading *śvapacī* (Rms) against *caṇḍālī* (R). Tib. renders the corresponding part as *rang' tshed ma*, which could correspond to Skt. *svapacī*, which, in turn, may be seen as a phonetic corruption of *śvapacī*, referring to the social group of "dog eaters." In any case, the *śvapaca* are considered as *caṇḍāla*.

1237. Except for the "twice-born woman" (Skt. *dvijā*), which denotes a woman from a higher caste, all the classes mentioned here are considered "untouchable." The ḍombas are itinerant musicians, the naṭas are street performers, the śvapacas (lit. "dog eaters"), who are a class of caṇḍālas, engage in polluting occupations and trades, and the rajakas are clothes washers and dyers.

1238. The colophon here gives only the second part of the chapter title.

1239. Reading *mudrāṃ* (Rms) against *mudryaṃ* (R).

1240. Chapter 1.4.3.

1241. Reading *mudrām iti mudraṇam* with C. The Tib. translation reads *phyag rgya zhes pa ni phyag rgya rnams so* ("Seal means seals"). The edition of the root text (R) prints *mudryaṃ*, reporting the variant *mudrāṃ* for the majority of Skt. witnesses (Rms).

1242. Chapter 1.2.

1243. The letters starting with *a* and ending with *aṃ* are the sixteen vowels of the Sanskrit alphabet corresponding to the sixteen yoginīs.

1244. Chapter 1.1.

1245. The following two verses of the root text are composed in Apabhraṃśa, not Sanskrit.

1246. Reading *ghanakam* with both palm-leaf witnesses (MSS K, T) against *ghamakam* printed in C.

1247. Reading *mardana* (C) as *madana* to align the commentary with the root text.

1248. This sentence is absent in the Tib. translation. Presumably, Ratnākaraśānti indicates here that the reading *pijjaai* is derived from a different root than the form *pijjai* which likewise means "drink" but may be seen to violate the meter.

1249. The Apabhraṃśa form *śālia* doesn't match the root text exactly, where the form *śāliñja* is found.

1250. This refers to 2.4.6–8. In the original text, the rhyme is found at the end of the second and fourth quarters. A Sanskrit verse generally consists of two lines comprised of two hemistiches each, this

totally four “quarters.” In both Tibetan and English translation, these quarters are generally rendered with an individual line, thus yielding four-line verses.

1251. A *gaṇa* is a prosodic unit of three syllables (*akṣara*) composed of various arrangements of “light” or “heavy” syllables. There are eight *gaṇas*, as there are eight possible permutations of light and heavy syllables in a group of three. A *mātra*, a syllabic measure, is allotted to a short vowel. Two *mātras* are allotted to long vowels and when a short vowel is followed by a ligature, an *anusvāra* (*ṃ*), or a *visarga* (*ḥ*).

1252. Reading *yugmapādeṣu* against *prākpādeṣu* printed in C. MS K attests *yukyadeṣu*. The reading in MS T seems to be altered to *yugmādeṣu*.

1253. This statement possibly refers to the two stanzas that are presented here together as 2.4.7.

1254. Reading *bhāvanā*° with C against *bhāvanā* printed in R and HT. The word order in the Tib. translation seems to support the interpretation in the published editions.

1255. The Tib. reads *de la chags pa’i sems ni rgyun du sbyor ba ste* (“The mind is passionate for it, meaning it is applied continuously.”

1256. The Tib. reads *mngon par dga’ bas bar med par bsgom pa ni rgyun du sbyor ba* (“Through delight meditation is continuous, meaning it is continuously applied”). This suggests that the Tibetan translations either read *abhirata* in place of *avirata*, or misunderstood its meaning.

1257. Reading °*kṛtya* with Rms and Tib. *byas nas* against °*kṛtyaṃ* printed in R and HT.

1258. Reading °*lakṣaṇam* (Rms, C) against °*ṃ lakṣayet* (R).

1259. The Skt. and Tib. texts both use here two synonyms for “sandalwood”: *malayaja*, the reading of the root text, and *candana*.

1260. Reading *’pi* (Rms, C) against *tu* (R).

1261. The “first question” is “What is the song and what is the dance?” asked in 2.4.2 above.

1262. The “second question” is “What is a ‘seal’ and what does it seal?” asked in 2.4.3 above.

1263. Reading *ityādi* (Cms) against *ityarthaḥ* (C).

1264. Reading *lakṣyate* (Rms, C) against *lakṣate* (R).

1265. Reading *vyastakula*° against *vyastakulaṃ* (R). Although not reported in R, at least one of the palm-leaf MSS of the root text—Cambridge University Library MS Add. 1697.2—supports this reading, which is clearly indicated in Ratnākaraśānti’s commentary.

1266. Reading *liṅgaṇāṅkaś* (Cms) against *liṅgaṇam aṅkaś* (C).

1267. The “third question” is “What is the seed syllable and whose seed syllable is it?” asked in verse 2.4.4.

1268. The “fourth question” is the question about the pure aspects of the subtle channels asked in 2.4.5.

1269. Chapter 1.1.

1270. 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,

rtsa ni gnyis gnyis rnal 'byor ma / re re rnam pa gsum du brjod ("Each pair of channels is a yoginī, / Thus each expresses three aspects").

1271. The syllable *aḥ*, which represents the *visarga*, is regarded as the sixteenth vowel.

1272. The implication seems to be that the sixteenth phase, which is inherent in the other phases, does not produce any light.

1273. Reading *tathāntyāpīti* with both palm-leaf manuscripts (T, K) and Tib. *de ltar tha ma'i yang zhes*, against *tathoktyā 'pīti* printed in C.

1274. *Karpūra* ("camphor") is the code word for semen.

1275. Skt. *pīvara*. The Tibetan translators apparently 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." The translators of the commentary, on the other hand, rendered the corresponding word as *rgya chen* ("vast").

1276. In this context, the Skt. term *kim* functions to turn the line into a question without explicitly being a translatable interrogative.

1277. The syllable *evaṃ* is composed of 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*.

1278. *Kakkola* is the code word for *padma*, "lotus," referring to "vulva" or "vagina."

1279. Tib. (D) reads *e vaṃ*.

1280. The word *vasati* is formed by adding the nominalizing suffix *ati* to the verbal root √*vas*, "to dwell." Ratnākaraśānti's creative etymology of the word *sukhāvatī*, presumes that *sukhāvatī* is a conjunct of *sukha* ("bliss") and *av* ("to protect"), with the nominalizing suffix *ati*. This and the former sentence are not reflected in the Tibetan translation, which simply reads *su kha' ba ti ni bde ba can te* ("Sukhāvatī means 'possessing bliss' ").

1281. In this verse there is a possible pun in the use of *evaṃ*. It either could refer to the syllable *evaṃ* as described above, or it could be used in its more general sense of "thus." Read this way, the first two lines could be translated, "Precisely thus is saṃsāra, / And precisely thus is nirvāṇa." This allows the verse to be interpreted in both a more general and an esoteric sense.

1282. Reading *pratipadyate* (Rms) against *iti kathyate* (R) to align the root text with the commentary.

1283. This sentence is to be understood as a direct reference to the lists indicated in verse 2.4.33, above.

1284. Reading *hi* (Rms, C) against *tu* (R).

1285. Reading *vivṛtisaṃvṛtirūpakaṃ* against *vivṛti saṃvṛtirūpakaṃ* printed in R.

1286. Again, reading *vivṛtisaṃvṛtirūpakaṃ* against *vivṛti saṃvṛtirūpakaṃ* printed in C. Here, too, one may consider interpreting *vivṛti* and *saṃvṛti* respectively as "absolute" and "relative."

1287. Tib. *gang gi phyir rtog pa med pa ste / mya ngan las 'das pa ni chos kyi sku lta bu'o* ("because in the absence of concepts, nirvāṇa is like the dharmakāya."). The Tib. translators possibly read *nirvṛtir* instead of *vivṛtir*. Cms reports one manuscript to read *nivṛtir*.

1288. *Sihlaka*, "olibanum," and *karpūra*, "camphor," are code words for menstrual blood and semen, respectively. In this context, though, *karpūra* designates the female sexual fluid.

1289. Tib. *spel zhes pa ni bskyod pa'o* ("To increase means to arouse.").

1290. In this verse, the feminine word *nairātmyā* is used to refer to the deity Nairātmyā while the neuter noun *nairātmya* is employed in its literal meaning to describe the nature of the arising bliss as "devoid of bliss." In his commentary, Ratnākaraśānti interprets the neuter form to refer to the feminine name.

1291. In his commentary, Ratnākaraśānti interprets, with some force, the neuter pronoun *tasya*, which optionally could also be taken as a masculine form, to actually refer to the feminine name Nairātmyā, equivalent to reading *tasyā*.

1292. This comment appears somewhat superfluous in English, but is not in the Skt., where a neuter/masculine genitive pronoun is used instead of the feminine. Ratnākaraśānti thus interprets *tasya* as *tasyā*, and thus refers to Nairātmyā.

1293. The text does not make it entirely clear whether it is the male's "bliss of the *bola*" or the "bliss caused by the *bola*" in the female partner (or in both). The commentary offered by Ratnākaraśānti seems to suggest the latter.

1294. The word *prajñā* has a double meaning, denoting both the female consort and the wisdom she embodies. The latter of these two meanings is at play here and in the following verses.

1295. Reading °*yoginyaḥ* (C) against °*yoginī* (R) to align with Ratnākaraśānti's commentary below, noting that he corrects this reading to the singular *yoginī*. The reading in C is also attested in Cambridge University Library MS Add. 1697.2, a palm-leaf witness of the root text.

1296. The "fifth question" is asked in 2.4.27: "Why should the *karpūra* not be discarded?" It may also include the follow-up question asked in 2.4.28, "By what means should the bodhicitta be generated?" *Karpūra* here seems to refer to the male and female sexual fluids mixed together.

1297. Reading *cakraṃ* (Rms, C) against *cakra*° (R).

1298. Reading *bhāvanāmārga(ḥ)* with C against *bhāvanamārgaṃ* (Rms) and °*bhāvanamārgeṇa* (R). The reading attested in the majority of the Skt. witnesses of the root text seems to be hypermetrical. The reading printed in R appears to be an emendation based on HT. The Skt. word *bhāvanā* has here been translated as "practice" in order to allow for Ratnākaraśānti's interpretation of the term according to both the stage of arising and the stage of the arisen.

1299. Reading *sukhodayam* (C) against *yathodayam* (R), to align the root text with the commentary.

1300. Reading *iyam artha* (C) as *iyam arthaḥ*.

1301. Tib. *bsgom pa'i lam ni bskyed pa'i rim pa'i go rims so* ("The path of practice is the level of the stage of arising").

1302. The exact interpretation of this part remains uncertain. As the words are partly compounded in the Skt. text, it is impossible to tell if the intended meaning is "the arising of the deities' bliss," "the deities'

arising from bliss" or "the deities' arising as bliss." The corresponding section in the beginning of chapter 1.8 seems to suggest that the deities arise from bliss. Nonetheless, the circle, the place where the deities arise, is likewise taught to be nothing but bliss. In the light of Ratnākaraśānti's rather unorthodox interpretation of *devatānāṃ* in 1.8.26, where we find the statement that the circle itself is bliss, there are even more possible interpretations, complicating the matter at hand even further. The fact that the Skt. reads *sukhodayam*, and not *sukhodayaḥ* can be taken in slight support for interpreting the compound to qualify the word *cakraṃ* in the beginning of the verse here.

1303. The Tib. reads *bsgom pa ni bskyed pa'o* ("Practice means arising"). It appears that *bskyed pa* may be a scribal error for *bskyod pa* ("movement/thrusting").

1304. Tib. *lam ni rdo rje dang padma sbyor ba'o* ("The path is the union of vajra and lotus").

1305. Reading *akāraṃ* (Rms, C) against *akāra*° (R).

1306. Reading *saṃvaraṃ* (Rms, C) against °*saṃvara*° (R).

1307. The letter *a* is the first of the sixteen Sanskrit vowels and the first letter of the Sanskrit alphabet.

1308. Here, Ratnākaraśānti explains the use of the neuter form *saṃvaram* in the place of the more common masculine form *saṃvaraḥ*.

1309. Reading *herukadehasya* with both palm-leaf MSS (K, T) against *herukadevasya* printed in C. The Tib. translation differs. Apparently, the translators read *yoginyā* instead of *yogino*, translating this part as *rnal 'byor ma dang he ru ka'i sku bsdus pa* ("the concealed body of the yoginī and heruka").

1310. Ratnākaraśānti here interprets the prefix *ni-* in the word *nidarśitam* as short for *nikṣipya* ("having inserted"), alluding to the penetration by the male's *vajra*.

1311. Adopting *parijñānaṃ* (Rms, C) against *pañcajñānaṃ* (R) to align the root text with the commentary. The two readings, however, are very close in meaning, as the thorough understanding (*parijñāna*) implies the full complement of the five gnoses (*pañcajñāna*).

1312. Reading *mahāsukhacakram* (C) against *cakramahāsukham* (R) to align the root text with the commentary.

1313. The other two being the *sambhogacakra* and the *dharmacakra*.

1314. Reading *yataḥ* (Rms, C) against *matam* (R) to align the root text with the commentary.

1315. As will become clear, the Sanskrit word *yoni* has the primary meaning of "womb" as well as of the universal "place of origin" that is represented by the triangle of the *dharmodaya*.

1316. Reading *dharmaṃ* (Rms, C) against *dharmas* (R).

1317. Reading *adhikaraṇam* with MS K (°*ṃ*) and Tib. *gnas yin pas*, against *api karaṇam* printed in C. The evidence of MS T is missing for this part of the text.

1318. This construction is called in Sanskrit *karmakartari prayoga*. In this particular context it means that the nirmāṇakāya is its own creator and the product of this creation at the same time.

1319. In the esoteric science of tantra, the mind is located at the heart.

1320. Reading *rasarūpiṇām* (Rms, C) against *rasarūpiṇam* (R) to align the root text with the commentary. The overall syntax of this root verse follows Ratnākaraśānti's interpretation below.

1321. Tib. *yang ci'i phyir longs spyod rdzogs pa'i sku yin zhe na / gsang ba'i chos brjod pa'i phyir ro* ("Again, why is there the sambhogakāya? For the sake of teaching the secret Dharma").

1322. The moon is associated with semen/bodhicitta.

1323. These are four of what is typically a set of five results. The predominating cause (*adhipatiphala*) is not mentioned here. For a description of these types of results, see the *Abhidharmakośa* and *Abhidharmakośabhāṣya* 2.55–61a (Poussin 1991, pp. 277–96).

1324. The Tib. reads *de ltar na 'bras bu 'di rnams si zhig gis spyod / su zhig gis ster snyam pa* ("who experiences these results and who bestows them").

1325. Reading *ityādi* with Tib. *ces bya ba la sogs pa'o*, against *ity āha* attested in MS K and printed in C.

1326. For Tib. *kun gzhi la* ("with regard to the basis of all"), read *sku bzhi la*.

1327. Reading *dravādi* with Tib. *zhu ba la sogs pa*, against *dadātiḥ* (MS K) and *dadāti* (C).

1328. Tib. *ji ltar rgyu'i dus su zhu ba la sogs pa'i las byas pas de bzhin du 'bras bu'i tshe skur sprul pas spyod de / gnyis ga yang rnam par mi rtog pa nyid do* ("Just as, at the time of cause, the actions of melting and so forth were performed, so the body is brought forth as an emanation at the time of the result. Both of these are nonconceptual").

1329. Tib. *skyes bu byed pa nye bar bskyed / ces pa ni dge ba rnams nye bar skye ba'o / de yang chos bstan pa la brten pa'o* ("The result of personal effort is attainment is the arising of virtues. And this, in turn, is based on teaching the Dharma").

1330. This half-verse involves a play on words, as the name of the school is related to the word *sthāvara*, which also means "stable" or "solid."

1331. 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.

1332. 2.4.61, below.

1333. 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.

1334. This explanation involves a play on words. *Mahāsaṅgha* ("great congregation"), from which the name Mahāsāṅghika is derived, can also mean "very rigid" or "very compact."

1335. This is to say, they are "semantic synonyms," referring to the respective schools and their adherents. The reading printed in C needs to be corrected. Instead of *sthāvaryādiśabdāḥ sthāvarītyā diśabdānāṃ paryāyāḥ* one should read *sthāvaryādiśabdāḥ sthāvarīyādiśabdānāṃ paryāyāḥ* with MS T.

1336. Emending *jarāyu jvala°* to *jarāyūjjvala°* according to MSS *ka*, *ga*, and *gha*, and *The Jewel Garland of Yoga*. The Tib. translation of the root text does not report an equivalent of this term.

1337. “Rubbing” refers to sexual stimulation.

1338. This interpretation is common in some yoga systems, where the syllables *a* and *ham* of the word *aham* are associated with inhalation and exhalation. The Tib. reads *dbus* (“center”), which is likely a scribal error for *dbugs* (“breath”).

1339. The “cakra of the place of arising” is the cakra of creation. Despite being called *cakra* (“circle”), it is actually triangular in shape.

1340. Reading *haṁ* following Rms and the Tib. R reads *ha*.

1341. Reading *mantraṃ* (Rms, C) against *mantro* (R).

1342. Here, the translation “precisely these three” follows the Skt. *etad eva trayam*. The Tib. attests *de’i gsung nyid*, which is possibly is a corruption of *de gsum nyid*. It is unclear what “three” refers to here, perhaps *aham*, *a*, and *ham*, together. There are also three features mentioned in this line, which might be relevant. There is, however, also the chance that the reading transmitted in the Skt. manuscript (MS K) is corrupt, and that one should read *dvayam* (“two”) instead of *trayam* (“three”). This would not only be more coherent, but it is also relatively easy to account for, as the ligatures *tra* and *dva* are palaeographically similar. Another argument for reading *dvayam* can be found in the related discussion contained in Abhayākaragupta’s *Āmnāyamañjarī*, which clearly draws on Ratnākaraśānti’s comments in *A String of Pearls* and supports the reading of *dvayam* (*gnyis*) over *trayam*. The Degé version of the text reads (folios 220.a–b): *de bzhin zhes pa / de lta a ham zhes pa sngags kyi bzlas pa ste / ji ltar a yig dang haṃ yig lte ba dang mgo bo dag la ltar ro zhes pa lhag ma’o / sna bug dag gis dbugs phyir ’byung ba yang skye gnas las phyi rol du byung ba kho na yi ste mngal du ni ma yin no zhes gsung ngo / sngags ni ’di gnyis kho na ste / ngag gi bzlas pa dang rdo rje bzlas pa’i mtshan nyid can no*.

1343. Having an unfastened waistband, or rather, not wearing one at all, applies equally to someone wearing monk’s attire and to one who is naked.

1344. In the Indian tradition pregnancy lasts ten months. The “ten levels” refer here to the ten bodhisattva levels.

1345. The Tib. translation does not have an equivalent for *janmakāle* (“the time of birth”).

1346. The “vajra holder” is Vajradhara-Hevajra.

1347. This verse is in Apabhraṃśa.

1348. Reading *atrāyugmādau* against *atrāyuktādau* (C). The Tib. translation does not include this line.

1349. Reading *yugmādau* against *yuktādau* (C). The Tib. translation does not include this line.

1350. The name of this meter, *dvipathaka*, which is an Apabhraṃśa lyrical meter, is more widely known through its contracted form, *dohā*.

1351. This a direct conversion of the Apabhraṃśa verse to Sanskrit. The Tibetan text does not reflect the remarks on the meter, but instead presents a prose translation of the Sanskrit part of this passage: *sa dang chu dang rlung dang me rnams ni srin mo lha mo khyed rnams so / nga’i de nyid ces pa la sogs pa ni nga’i de kho na nyid gang gis kyang mi shes pa dag pa’i nam mkha’o / de kho na nyid ngas sgro bar bya’o zhes bya ba’i don to*.

1352. The Tib. translation does not have an equivalent of the Skt. term *prathamataḥ* (“first”).

1353. Reading *tan me vajradharasya* with MS K and Tib. *de nyid rdo rje 'dzin pa nga ni*, against *tato vajradharasya* printed in C.

1354. Tib. *spro bar bya zhes pa ni kun rdzob kyi bden pa'i tha snyad kyis bstan pa'o* ("I will now elaborate means I will teach using the conventions of the relative truth").

1355. Reading *naiva* with MS K against *naivaṃ* printed in C.

1356. Tib. *de bzhin du zhes bstan pa'o / med de zhes pa ni bshad pa'o* ("So is the brief statement. False is the explanation.").

1357. This verse is composed in Apabhraṃśa.

1358. With this sentence, Ratnākaraśānti supplies a Sanskrit translation (*chāyā*) of the first half of the stanza.

1359. Reading *hevajre sukṛtaśramāḥ* following Conlon and C. R reads *hevajreṣu kṛtaśramāḥ*.

1360. Here, Ratnākaraśānti is explaining that the prefix *su-* in *sukṛtaśramāḥ* means *suṣṭhu*, "genuine."

1361. In the printed edition of Kāṇha's *The Jewel Garland of Yoga*, 1.1220 we find the exact opposite statement, namely that this type of "not knowing" is afflicted.

1362. This statement was made in 2.4.69 above.

1363. Reading *mā bhūta* (C) as *mā bhūt*.

1364. Emending °*ceṇḍakāra* ° to *veṇukāra* based on Tib. *smyug mkhan*. This reading is further supported by a parallel in *Guhyasamājatantra* 5.2ab, which reads *caṇḍālaveṇukārādyā māraṇārthārthacintakāḥ* (Matsunaga 1978, p. 15). The veṇukāra are an occupational caste of reed or bamboo workers.

1365. The Tib. reads *rtogs na zhes pa ni dgyes pa'i rdo rje 'di gang du bshad pa'i gtan tshigs kyis rtogs shing khong du chud par byas na'o* ("If they realize means if they realize and comprehend by means of arguments taught here in the *Hevajra Tantra*.").

1366. The Tib. reads *bgrod pa ni zhes pa ni lus 'di'o* ("Way means this body.") The term *lus* ("body") is likely a scribal error for *lugs* ("system").

1367. Note that several Skt. witnesses of the root text support the alternative reading *mahāmahaḥ* ("great feast") in the place of *mahākṛpa* ("deeply compassionate"). Although the latter seems to be a less-attested variant, the Tib. translation *snying rje che* clearly supports it.

1368. The question about the concealed content, the sixth, is asked at 2.4.48.

1369. The words quoted here mark the beginning of 2.4.15, above.

1370. 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. They have likewise been omitted here as well. R reads *pukkasī mohamudraṇam mudraṇaṃ yujyate prabho* ("The sealing appropriate for Pukkasī / Should be the delusion seal, O Lord.")

1371. Reading *vairocanaṃ* (Rms, C) against *vairocanaś* (R). Note that the Skt. text is here particularly cryptic and almost unintelligible. Ratnākaraśānti glosses *vairocanam* as *vairocanastham* ("present in Vairocana").

1372. Reading *kāyasvabhāvam pukkasīm* (C) as *kāyasvabhāvām pukkasīm*.

1373. "Delusion" indicates Vairocana, who is the pure aspect of delusion.

1374. "Ratna" here is the metrically shortened form of "Ratnasambhava."

1375. The Skt. word *rakta* ("red/redness") is a polyvalent term that makes it difficult to commit to a particular English translation. It can refer to the color red, and is associated with desire (*rāga*). Both *rakta* and *rāga* come from the same root √*rañj*, which means to add color, or to impassion. In tantric ritual, *rakta* can also mean "blood."

1376. The expression "woman's flower" (Skt. *strīpuṣpa*; Tib. *bud med kyi me tog*) is an euphemistic expression for menstrual blood.

1377. "Spite" translates here Skt. *piśuna*, which is rendered in Tib. as *ser sna* ("stinginess"). Curiously, the Tib. text reads *ser sna'i rang bzhin* ("having a stingy nature") whereas the Skt. text simply attests *piśunena*.

1378. "Amogha" here is the metrically shortened form of "Amoghasiddhi."

1379. "Form" here is meant as the sense field of the faculty of sight. 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.

1380. In 2.4.80, above.

1381. This refers to the three questions or statements spoken by Vajragarbha in verses 2.4.81, 2.4.83, and 2.4.85.

1382. The methods for sealing these three yoginīs are described above in verses 2.4.82, 2.4.84, and 2.4.86, respectively.

1383. Here, Ratnākaraśānti glosses the word *vajra* with *kuliśa*, which is another word for *vajra*. The Tib. translation reads *rdo rje* in both cases.

1384. Vajrasattva shares a seat with Nairātmyā. Although the text says "seated" (*āsīna*), he is actually standing in *pratyālīḍha* posture.

1385. In the Skt. text, this verse begins with *evaṃ*°.

1386. Reading *oṁ indra* (Rms) against *inda* to align the root text with the commentary. Possibly, some manuscripts omit *oṁ* because of the meter. This verse and the next are in Apabhraṃśa. The names of the deities are rendered here in Skt.

1387. 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.

1388. As the commentary explains, Mother and Father optionally can be taken to refer to the goddess Earth (Pṛthivī) and the universal spirit *brahman*, respectively.

1389. The Skt. text uses the technical term *praṇava* to refer to the syllable *oṁ*. Just as presented here, the Tib. translation simply supplies the corresponding syllable.

1390. In this sentence, Ratnākaraśānti simply converts the Apabhraṃśa names to their Sanskrit equivalents.

1391. 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.

1392. In this sentence, the Apabhraṃśa is simply converted to Sanskrit.

1393. Skt. *oṁ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt oṁ āḥ hūṁ phaṭ svāhā*.

1394. With some deviations from the standard pattern, this verse is composed in indravaṃśā meter.

1395. For details on how the bali offering is to be performed, one may consult the commentary on this verse in Kamalanātha's *Ratnāvalī*.

1396. "Happiness" is omitted in some manuscripts and not reflected in the commentary.

1397. With some deviations from the standard pattern, this verse is composed in lalitā meter.

1398. This clarification is necessary, because "enthralling" and "hostile magic" are compounded in the Skt. text into a single word.

1399. Again, this clarification is necessary, because "causing death" and "summoning" are compounded in the Skt. text into a single word.

1400. At this point, the root text and the commentary do not correspond exactly, possibly indicating a problem in the transmission of the text. The meter is also slightly unsmooth in this part of the verse. Fortunately, the difference is of little significance for the overall meaning of the verse. One may add here briefly that the printed edition (R) fails to recognize that this and the previous verse are written in verse.

1401. This means that the secrets of body, speech, and mind occupy the downward, upward, and central positions.

1402. As explained earlier in this chapter, this refers to Vairocana.

1403. As explained earlier in this chapter, this refers to Amitābha.

1404. As explained earlier in this chapter, Akṣobhya is the seal of the mind by which Nairātmyā is sealed.

1405. 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).

1406. Tib. *' di dag gcig par bsgom par bya snyam pa la* / ("If one wonders whether these should be cultivated as one, …").

1407. A *samāhāradvandva* is one of the types of *dvandva* compounds. A *dvandva* is a compound whose individual elements form a list of things, and *samāhāradvandva* a compound where these elements

belong together or are mutually related in some way, e.g., *rathāśvam*, “chariots and horses.” In our case the compound is *dveṣamohapiśunarāgerṣyāsaukhyam*.

1408. Reading *i* (C) as *ī*.

1409. Something seems not to be exactly smooth here. One possible interpretation could be the following. The letter *e* in the phrase ˚*rāgerṣyā*˚ is the result of the sandhi of *a* and *ī*, which represents the *guṇa* grade of the vowel *ī* in the word *īrṣyā* formed by adding to it the short *a*. The long *ā* at the end of *śuddhyā* (“with the pure aspects”) and the short *a* at the beginning of *anayā* (“with these”) are joined in sandhi, resulting in the phrase *śuddhyānayā* (“with these pure aspects”). Unfortunately, the Tibetan text omits the discussion of sandhi.

1410. Reading *akṣobhyaṃ* (Rms) against *akṣobhya*° (R).

1411. Reading *dveṣavajra* as *dveṣavajra*°.

1412. Tib. *rgyud thams cad kyi phyag rgya yang yin mod kyi / phyag rgya bye brag tu gzung ba ni gtsor bstan pa’i phyir ro* (“Although it pertains to both the entire tantra and the sealing, ‘sealing’ is taken separately in order to show that it is the main point.”).

1413. R includes two additional verses before this one, but they have been excluded here because it is clear that Ratnākaraśānti 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 Ratnākaraśānti, Kāṇha, 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 | sarvākāra-svabhāvātmā maṇḍalaṃ saṃprakāśayet || sukhāvatyāṃ samāsīnaḥ sarvākārasvarūpataḥ | citta vajrasya 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”).

1414. Here Ratnākaraśānti simply glosses the Skt. term word *āsya* with its synonym *mukha*. While both words denote the “face,” the latter can also denote the head in general.

1415. Here Ratnākaraśānti simply glosses the Skt. word *kandharā* with its synonym *grīvā*. In their primary meaning both words denote the “neck,” but *grīvā* can also specifically denote the back part of the neck.

1416. Chapter 1.3.

1417. Reading *saṃprakāśate* (Rms, C) against *saṃprakāśayet* (R).

1418. The Sanskrit *kapāla* is treated in Ratnākaraśānti’s commentary as a product of reshuffling the syllables of the word *pālaka*. Perhaps influenced by this comment, Kāṇha, in *The Jewel Garland of Yoga*, gives a very similar statement. In addition, Kāṇha derives the meaning “bliss” from the initial syllable *ka*.

1419. Here, Ratnākaraśānti explains that the prefix *sam-* in the Skt. verb *saṃprakāśate* is short for *samyak*, meaning "correctly." Ratnākaraśānti also indicates that the noncausal *ātmanepada* form should be understood in the sense of the causative *parasmaipada* form *prakāśayati*.

1420. "My" refers to Hevajra. The Tib. reads *nga'i 'jig rten gyi dkyil 'khor* ("the maṇḍala of my world").

1421. Parts of verses 2.5.2–4 are incorporated in the commentary on 1.8.3.

1422. Reading *vidyāt* (Rms, C) against *vidyate* (R) to align the root text with the commentary.

1423. Here, Ratnākaraśānti makes clear that one should understand the nominative form of the personal pronoun *aham* ("I") in the sense of the accusative form *mām* ("me"), which allows this pronoun to be read as the direct object of the verb *vidyāt* ("one should know").

1424. The description begins in the next verse.

1425. In *The Jewel Garland of Yoga*, this is explained as the "passion directed toward the world."

1426. The precise meaning of Skt. *vicāraṇā*, translated here as "intercourse," is unclear, but in this and other contexts in the text it could reflect the meaning of *vi* + √*car*, "to have a sexual intercourse." In addition, *vicāraṇā* could have the sense of striving for the result, as one of the common meanings of *vi* + √*car* is to advance or march against something. The term occurs again in the same meaning in the commentary on 2.5.67, where the expression *vicāraṇāparipāka* is given as a gloss for *sambhoga* ("enjoyment").

1427. Reading *ity arthaḥ* with Tib. *zhes bya ba'i don to*, against *ity ataḥ* printed in C.

1428. Reading *mahārāgānurāgaṃ* with Tib. *'dod chags chen po dang rjes su chags pa ste*, against *mahā-rāgānubhūtaṃ* ("great passion and what has arisen subsequent") printed in C.

1429. The Tib. reads *lhan cig skyes pa'i dga' ba'i rang bzhin de'i ngo bo ste* ("his essence is the nature of innate joy").

1430. Reading °*rūpāntara*° with Tib. *rang bzhin gzhan dag*, against °*rūpānugata*° printed in C.

1431. The "next part of the text" refers to the verses 2.5.6–35 below. Ratnākaraśānti is implying that he will rearrange the commentary on the individual verses to reflect their logical order, and not the order found in the root text..

1432. Ratnākaraśānti has placed the commentary for verses 2.5.6–10 after the commentary for 2.5.25, below.

1433. Reading *sampuṭam* (Rms, C, Tib.) against *saṃyutam* (R), to align the root text with the commentary.

1434. Reading here *mūrdhāsyaṃ* as printed in R and supported by Tib. *spyi bo'i zhal*. One may note, however, that the variant *ūrdhvāsyaṃ* ("upper face") is likewise possible and well attested.

1435. Reading °*āḍhyaṃ* against °*ādyaṃ* 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) and *phyug* (commentary). The latter clearly supports Skt. *āḍhya*. In all probability, the variant °*ādyaṃ* is to be seen either as the result of a misreading, caused by the close palaeographic similarity of the ligatures *ḍhya* and *dya*, or as the result of a misunderstanding, owing to their phonetic similarity.

1436. "Indra's quarter" is in the east. The translation presented here accords with the common meaning of the Skt. compound *indradig*. According to Ratnākaraśānti, the word should be understood as a nonstandard form (*ārṣa*) of the Skt. word *indradṛg* in the sense of "gazing at the lord," a meaning that should be understood to apply to all of the eight yoginīs.

1437. The individual commentaries for this and the following stanzas are found after the commentary on stanza 2.5.23, below.

1438. Caurikā is a metrical substitute for the name Caurī.

1439. This terminology is typically used for kindling a fire using a stick and block, as described in 2.3.37, above. It is synonymous to the "churning method" referred to in verse 2.5.16 below, and is analogous to the "churning" of the sexual organs of Hevajra and Nairātmyā.

1440. The description "Caurī the doorkeeper" (Caurī Dvārapālikā) distinguishes her from the other Caurī in the list of the fifteen yoginīs.

1441. The commentary for this verse is found after the commentary on stanza 2.5.12 below.

1442. The "quarter of fire" is the southeast quarter.

1443. The "place of rākṣasas" is the southwest quarter.

1444. The "quarter of wind" is the northwest quarter.

1445. Verse 2.5.5, above.

1446. According to the commentary, the "vajra holder" is Vajrasattva. Alternatively, one may also interpret the verse as referring to Hevajra, or rather the practitioner who is now identifying with him.

1447. Reading *tato* with R and the support of Tib. *de nas*, against *tat* printed in C, in order to align the commentary with the root text.

1448. Based on Ratnākaraśānti's comments, "immediately after that" means immediately after experiencing "the great passion and subsequent passion," as described in 2.5.5.

1449. Provisionally reading *mahārāgajātasahajānandāt kāraṇāt* with the palm-leaf MS K. C prints *mahārāgajñāt sahajānandāt kāraṇāt*. The Tib. translation renders the corresponding part as *'dod chags chen po las skyes pa lhan cig skyes pa'i dga' ba'i rgyus so*.

1450. The Tib. translation in D reads *bsam par bya'o zhes pa ni de'i ma thag par ro / rdo rje zhes pa ni de nyid rdo rje sems dpa'o / chags chen po dag rnam par shu abr bsam mo zhes pa'i don to* (" 'Should visualize' means immediately after that. Vajra refers to Vajrasattva. This means that one should visualize the dissolving on the two experiencing great bliss"). The reading in N and K, however, matches the Skt. as it appears in C.

1451. The following commentary on the set of Apabhraṃśa verses in 2.5.18–21 relies on the edition of these verses contained in Isaacson 2002, pp. 162–63. Some of the Apabhraṃśa readings cited in the following translation differ from the readings printed in R and C. Valuable remarks and a full Sanskrit *chāyā* of this set of verses can be found in Isaacson 2007, pp. 301–2.

1452. Reading *karuṇamaṇu* against *karuṇamaṇḍa* (R) and *karuṇamana* (C).

1453. This line is not reflected in the Tibetan text.

1454. At this point, the Tib. translation in D omits an entire passage, presumably as the result of eye-skip from the *dgyes pa'i rdo rje* in the commentary on Pukkasī's song to *dgyes pa'i rdo rje* in the explanation of Śabarī's song. Fortunately, the missing passage is preserved in N and K. See for example K, folio 341.b.

1455. Reading *chāḍḍahi* against *chaḍḍahi* (C).

1456. Reading *chāḍḍahi* against *chaḍḍahiṃ* (C).

1457. The "rhyme" (Skt. *yamaka*) refers here to the words *paritāhi*, in the end of the first line, and °*samāhi*, in the end of the second line. Reading °*sahāva* instead of °*samāhi* would destroy the rhyme, which is a characteristic feature of the dohā meter.

1458. Reading *tojjha* against *tohyā* (R) and *tojju* (C).

1459. This alludes to the grammatical rule *bhāve ktaḥ* in *Pāṇini Sūtra* 3.3.114.

1460. Reading *hauṃ* against *hahuṃ* (R) and *havu* (C).

1461. Reading *uṭṭhahi* (Rms) against *uṭṭhehiṃ* (R) and *uṭṭhehi* (C).

1462. From here onward, the Degé version of the Tibetan translation resumes after having omitted the entire passage from the *dgyes pa'i rdo rje* in the commentary on Pukkasī's song to *dgyes pa'i rdo rje* in the explanation of Śabarī's song.

1463. Reading *chāḍḍahi* (Rms) against *chaḍḍahi* (R, C).

1464. Strictly speaking, the compound *suṇṇasahāvaḍā* corresponds to Sanskrit *śūnyasvabhāvatām* ("the state of empty nature") rather than *śūnyasvabhāvam* ("the empty nature"). The latter would correspond to Apabhraṃśa *suṇṇasahāva*, the form given by Ratnākaraśānti in the commentary on the previous stanza.

1465. Reading *savariha sijjha·u kajja* against *śavari·a sihya·u kajja* (R) and *śavariha sijja·u·kajja* (C).

1466. Reading *viṇṇa* (R, C) as *viṇu*.

1467. Reading *amhe* instead of *ambhe* printed in R and C.

1468. Reading *maṇḍa* as *maṇu*, which Ratnākaraśānti paraphrases as *evaṃ jānīhi* (C erroneously prints *jānāhi*). Apparently, Ratnākaraśānti takes *maṇu* as a separate word and not, as Kamalanātha does, as part of a compound with the preceding *chea*. In all likelihood, the form *maṇu* has to be understood as an imperative form derived from the verbal root √*man-* ("to think, know, understand"). The Tibetan translation differs somewhat but perhaps can be interpreted in a similar vein: *g.yung mo bdag ni yul chen mo / zhes pa ni g.yung mo bdag ni grong khyer chen po ba yin pas bsgrangs pa ste/ bdag cag la khyed kyis slu ba'i mthu med do zhes par dgongs so* //. ("We Ḍombīs have vast scope which means 'count on us, as we Ḍombīs are from the cities.' The point is to say, 'you are unable to deceive us.' ").

1469. The *śarabha*, often described as a mythical animal with eight legs, is defined below, in the commentary on 2.5.51, as a lion.

1470. The respective commentaries for this and the following verse are found after the commentary on stanza 2.5.24 below.

1471. Reading *nava*° (“nine”) with Rms instead of *rava*° printed in R. The subject of this verse, the great vajra holder, is specified in the next stanza.

1472. The commentary on this verse is supplied below, after the commentary on stanza 2.5.10.

1473. In all probability, the “passage of five verses” refers to the “five-verse passage” previously mentioned at 2.5.17, and continuing through 2.5.21.

1474. The commentary here reflects the variant *tarjayantam* (accusative case), which is different from the *tarjayan* (nominative case of the present particple) adopted in R.

1475. In the specified passage in the Skt. text, the accusative case is indeed used as the nominative. It was, however, translated into English as the nominative.

1476. This means that verses 2.5.6–10 are to be read immediately after verse 2.5.25. In the following passage, the number of the commentarial passages indicates the verse they refer to, and are out of sequence for the chapter as a whole.

1477. Here, similar to his comment on verse 2.5.1 above, Ratnākaraśānti glosses the Skt. word *āsyāni* with *mukhāni*. In their primary meaning, both words are synonymous, but the latter can also denote the head in general.

1478. With this comment, Ratnākaraśānti makes clear that the Skt. compound *caturmārasamākrāntaṃ* is to be understood as a *bahuvrīhi* compound qualifying Hevajra as the one who is standing astride the māras, and not the client on whom the four māras stand, which would be another possible interpretation of the compound.

1479. Here, Ratnākaraśānti points out that the compound in the Skt. text is to be understood as a *bahuvrīhi* compound qualifying Hevajra as the one who is wearing a necklace.

1480. Thus, in Ratnākaraśānti’s arrangement, verse 2.5.24 directly follows verses 2.5.6–10.

1481. According to the Tibetan text the remaining faces are those of the goddesses: *dkar po ni zhi bar ro* / *mi dkar ba ni drag por ro* / *lha mo rnams la ni ci rigs par sbyar ro* (“The white face is peaceful and those that are not white are wrathful. The goddesses have faces as appropriate”). It is possible that *lha mo rnams* (“goddesses”) is a scribal corruption of *lhag ma* (“the remaining”).

1482. Thus is Ratnākaraśānti’s arrangement, verses 2.5.22–23 follow 2.5.24.

1483. Reading *dvipādayo* with MS K and Tib. *gnyis ’thung la sogs pa ni* against *dvipādayor* (“of the two quarter-verses”) printed in C.

1484. In his commentary, Ratnākaraśānti shows how one should dissolve the compound *dakṣiṇāṣṭaka-pāleṣu* in the Skt. text and which words one should supply.

1485. It is unclear what “all this” refers to. Possibly to the entire section up to this point, which gives the description of the deity. The second samādhi, called the supreme ruler of the maṇḍala, ends with the commentary on verse 2.5.27, which, according to Ratnākaraśānti, follows verse 2.5.35.

1486. Thus, in Ratnākaraśānti’s arrangement, verse 2.5.23 is followed by verses 2.5.11–16.

1487. The kindling of fire by rubbing two pieces of wood is an analogy to the "rubbing" of Hevajra's and Nairātmyā's sexual organs whereby the yoginīs are generated.

1488. Ratnākaraśānti calls this form *ārṣa*, meaning a nonstandard form of a word attributed to the language of the ṛṣis, the ancient sages.

1489. In the ordinary sense, the words *mantha* and *manthāna* refer to two pieces of wood traditionally used for kindling fire. In this context here, however, the words should be understood in a metaphorical sense to be referring to the two sexual organs.

1490. That is, to verses 2.5.11–16, above.

1491. In the context of the yoginīs' seed syllables, it may be noted here that the various sources of the different traditions attest two major variants, namely *puṁ* for *paṁ*, and *laṁ* in the place of the second *caṁ*. The latter, being supported by the Tib. text, has been given preference over the variant *laṁ* printed in R. The variant reading *caṁ* makes sense as this is meant to be the seed syllable of Caṇḍālī. And it is possible that *caṁ* was intentionally replaced with *laṁ* to avoid repetition.

1492. The sequence, as indicated by their seed syllables, is Gaurī, Caurī, Vetālī, Ghasmarī, Pukkasī, Śabarī, Caṇḍālī, and Ḍombī.

1493. The "mind fluid," *cittadrava*, is the seminal fluid.

1494. The word "serrated" translates here Skt. *danturau* ("denticulated"), which is given as a gloss for *karālau*, here translated as "jagged." In their primary meaning, both words denote the projecting of one's teeth, or fangs, while the latter can also mean "frightening," or "terrifying." The Tib. translation renders the expression *karālau danturau* with *kun nas gtsigs par 'gro ba*. One could also interpret *jvālākarāla* as "bursting with blazing light."

1495. The Tib. *sdong po* ("stalk") should be read as *sngon po* ("blue").

1496. Ratnākaraśānti is here specifying that 2.5.28–35 should follow 2.5.26. Then, verse 2.5.27 should be read after verse 2.5.35.

1497. The commentary for this verse comes after the commentary on verse 2.5.35 below. According to Ratnākaraśānti, this verse marks the end of the second samādhi, called the "supreme ruler of the maṇḍala."

1498. The *khiṅkhirikā* (Tib. *gsil byed*) is a skull-topped staff with metal bells on it, which emit sounds when shaken, represented onomatopoeically with *khiṅkhiri*.

1499. 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.

1500. The Tibetan translators understood the Sanskrit term *karbura* ("turmeric") in its alternative sense of "variegated" (*sna tshogs*).

1501. Reading *vittanāyaka* (Rms, C) against *vināyaka* (R) to align the root text with the commentary.

1502. Thus in Ratnākaraśānti's arrangement, verse 2.5.27 is read here, after 2.5.35.

1503. "All this" seems to be referring to the section following the "first samādhi" section, thus 2.5.26–35.

1504. Reading *sa tu* with MS K and Tib. *de ni*, against *mantra*° printed in C.

1505. From this point Ratnākaraśānti's arrangement follows the sequence of the text.

1506. Reading *cūṣayitvā* with Rms and Tib. *gzhib pa*, against *bhūṣayitvā* ("having adorned") printed in R.

1507. As these are initiation instructions, Nairātmyā is here personified by the master's consort.

1508. "On that occasion" translates here Skt. *ataḥ prasaṅgena*, which nonetheless has room for interpretation. One can interpret the phrase in the sense of "as the logical consequence of that," understanding it in relation to the logical continuation of 2.5.27 and 2.5.36, the previous two verses in Ratnākaraśānti's arrangement. Alternatively, the text may also be interpreted as "then, in the course of their union," referring to the intercourse of Hevajra and Nairātmyā. The Tib. text renders this with *de bas na de'i skabs la bab pas* ("hence, because the time had come").

1509. This verse allows for multiple interpretations, depending on how one wishes to understand and connect the words *uparodhāt*, here translated as "since you insist," and *sutarām* ("extremely"). This verse could be interpreted in two additional ways: (1) "I am averse to withholding (*uparodhāt*) any longer (*sutarām*), / This mantra that originates from, / And was created by, Vajrasattva. / I will now teach it to you, O goddess." (2) "As for this mantra that originates from, / And was created by, Vajrasattva, / I am especially (*sutarām*) afraid to give it to you, O goddess, / Lest some misfortune (*uparodhāt*) befall you." In the latter variant, the Skt. word *sutarām* has been translated as "especially," in the sense of "even more than to the buddhas and bodhisattvas." The Tib. translation renders *uparodhāt* as *ngo mi chog pa*. Regarding that and the possible variant *ngo mi chod pa*, which would support the chosen interpretation, see Edgerton 1953, vol. 1, p. 140, s.v. *uparodha-śīla*. Unfortunately, Ratnākaraśānti does not comment on the points in question. Yet, the short comment he offers seems to work best with the chosen interpretation.

1510. Reading *tilottamam* (R) as *tilottamā*.

1511. Reading *kṛṣṭā* with C and Tib. *bkug pa nyid*, against *kṛṣyaṃ* printed in R.

1512. Meaning that the practitioner is united with Hevajra. The Tib. reads *kye yi rdo rje'i rnal 'byor gyis* ("united with Hevajra").

1513. "The first of the Vedas, adorned with the half-moon and a dot" is the syllable *oṁ*. The Tibetan translation renders the following two passages, up to *svāhā*, in transliterated Sanskrit.

1514. Reading *adhyānta*° as *ādhmāta*° ("proud").

1515. Skt. *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*.

1516. This set leaves out the vowels *ṛ*, *ṝ*, *ḷ*, and *ḹ*, but includes the modifiers *aṃ* and *aḥ*.

1517. The Tib. translation does not reflect the Skt. *ādau*, here translated as "in the initial stage," but instead reads *bris sku mkhan la sogs pas*, which sounds more like the translators read *citrakarādinā* in the place of *citrakareṇa*. *Citrakarādinā* is in fact attested in Kāṇha's *The Jewel Garland of Yoga*.

1518. A skull with seams that divide it into three parts is considered particularly auspicious.

1519. The quarters of Śiva, Agni, Nairṛti, and Vāyu, mentioned in this verse, are the northeast, southeast, southwest, and northwest.

1520. 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”).

1521. The Skt. word *śarabha* often denotes a mythical animal with eight legs. Interestingly, the Tib. translation of the *Muktāvalī* specifies that a *śarabha* is “the king of lions” (*seng ge’i rgyal po*).

1522. The word *kṛpīṭa* (lit. “embers”) is a code word for “ḍamaru,” a hand drum.

1523. According to verse 2.3.60, *śālija* in a code word for “great flesh,” which is itself a code word for human flesh. This interpretation is also found in other sources such as, for example, in the *Ratnamālā* by Śūravajra, a commentary on the *Emergence from Sampuṭa*. There are, however, other sources that suggest it is civet musk.

1524. This verse is skipped in the commentary, and neither Kāṇha nor Kamalanātha specify the exact section of the *Tattvasaṃgraha* (for *Sarvatathāgatatattvasaṃgraha* that this statement refers to.

1525. Reading *śvaśrukā* (Rms) against *śvasṛkā* (R) to align the root text with the commentary.

1526. The edition of the root text (R) prints *śvasṛkā*.

1527. The Skt. word *karpūra* (“camphor”) is used as the code word for semen and can refer also to the female sexual fluid.

1528. In this line of the Skt. the feminine pronoun switches to the singular.

1529. Reading *cūṣyate* (“is sucked”) with Rms and Tib. *gzhib par bya*, in place of *vṛṣyate* (“is made to release fluid”) printed in R.

1530. Reading *vā* following Conlon, Rms, and the Tib. (*yang*). R reads *param*.

1531. Chapter 1.4.

1532. The following verse is spoken in Apabhraṃśa. One may presume here that the “Blessed One” is the master who identifies himself with Hevajra. This verse has also been edited and translated in Isaacson and Sferra 2015, pp. 198 and 323.

1533. The translation of the Skt. word *bhava* (lit. “becoming”), a synonym of “saṃsāra,” here follows Ratnākaraśānti’s previous commentary.

1534. This comment applies to the Skt. text rather than its English translation. In the Skt. verse there are six negative particles *na*, the first of which could be interpreted as “no,” and the remaining five as “or” (in a statement that has the structure “there is no…, or…, etc.”). R prints twice *na* (pāda a), twice *natra* (pāda b), and twice *nau* (pāda d). Both occurrences of *natra* should be read as *nau*. It is unclear whether both of the initial occurrences of *na* should be read as *nau*, or only one.

1535. Reading *tatra sahajānandāpekṣayā* with Tib. *de la lhan cig skyes pa la ltos nas*. C reads *anyatra tatra sahajānandāpekṣayā*.

1536. Reading *paramatvād* (C) as *paratvād* (Cms) with support of the palm-leaf MS K and Tib. *phyi ma nyid yin pas*.

1537. In this context, the Skt. word *bhava* (lit. "becoming") should be understood in the sense of "source of existence," or "point of origin," rather than as "existence." Regarding this, see stanza 1.8.34 (2.657) and its corresponding commentary in chapter 8.

1538. Reading *kākvā* with the palm-leaf manuscripts against *kāṃkṣā* printed in C. We are grateful to Harunaga Isaacson for explaining this reading.

1539. The Tib. reads *rang bzhin dga' ba*, "natural joy."

1540. This is chapter 1.8, "The Meeting of Great Yoginīs Called *Yoginī Circle*." The three verses quoted here are 1.8.32–34 (2.651).

1541. Generally, "existence" (*bhava*) means conditioned existence and is synonymous with saṃsāra. But, as Ratnākaraśānti explains, the word *bhava* designates the point of origin, the source of the arising of the innate joy.

1542. The "absence of passion" is the joy of cessation. Following Ratnākaraśānti's commentary on the previous verse, "passion" here refers to the excellent bliss, innate joy.

1543. Reading *madhyamānandamātraṃ* (C) in the sense of *madhyamam ānandamātraṃ*.

1544. This chapter, titled "The Initiation" is chapter 1.10. The two verses quoted here correspond to stanzas 1.10.17–18.

1545. This is a paraphrase of the fourth line of 1.8.33, which is also cited immediately above.

1546. This is verse 1.10.13.

1547. The translation of this line reflects the first of the two interpretations in the commentary. To reflect the second, the translation would be "at the [organ of] bliss."

1548. Tib. *brla gnyis* ("two thighs"). The explanation given here shows that one should understand this expression adverbially.

1549. Tib. *yang na rim pa gnyis dag ste / gcig ni phyi'i rig mas so / gnyis pa ni bsams pas so //* ("Alternatively, there are two stages: one with the external knowledge-consort and a second with a visualized one").

1550. Although this rather cryptic explanation sounds like an allusion to the practice with an external consort, it can also be taken to describe the internal practice with the energies flowing in the channels of the body. In the corresponding section of *The Jewel Garland of Yoga*, 1.1414 Kāṇha provides more detail on that practice.

1551. Reading *mūkasya* (Rms, C) against *mūrkhasya* (R) to align the root text with the commentary. What is meant here is that the experience of the innate cannot be conveyed in words, just like a mute person is unable to directly narrate their dream.

1552. Reading *viramādhyaṃ* [sic] (R) as the hypermetrical *madhyaviramaṃ* (C), literally "mid-cessation," to align the root text with the commentary. The reading *viramādhyaṃ*, if adopted, should perhaps be read as *viramādyaṃ* ("at the beginning of cessation"). However, the same line is cited at 1.10.18 wherein the chosen reading is confirmed.

1553. Reading *śūnyāc chūnyaṃ* with at least one of the witnesses of the root text (Kaiser Library MS, no. 126) and with support of one of the two available Skt. palm-leaf manuscripts of the commentary (MS

K), as this seems to be the reading Ratnākaraśānti was commenting on. R prints *śūnyāśūnyaṃ* (“empty and nonempty), a reading well supported in the surviving witnesses of the tantra.

1554. Following the advice of Harunaga Isaacson, we conjecturally read *madhyaṃ viramasyeti* instead of *viramam asyeti* attested in both palm-leaf witnesses and printed in C.

1555. The commentary here refers to the nuances of the Skt. grammar, which are impossible to convey in English without a technical explanation. The phrase “mid-cessation” is written in Skt. as an inverted *tatpuruṣa* compound (*madhyavirama*), which is exemplified by the similar compound *madhyāhna* (“midday”).

1556. Reading *iti cet* (Cms) against *iti ceti* (C).

1557. Reading *śūnyāc chūnyaṃ* with at least one of the witnesses of the root text (Kaisar Library MS, no. 126) and with support of one of the two available Skt. palm-leaf manuscripts of the commentary (MS K), as this seems to be the reading Ratnākaraśānti is commenting on in the following. C prints *śūnyāśūnyaṃ* (“empty and nonempty), a reading well supported in the surviving witnesses of the tantra. We are grateful to Harunaga Isaacson for pointing this out to us.

1558. Following the advice of Harunaga Isaacson, we read *dvayagrāhakasya* with MS T against *dvayagrāhyasya* preserved in MS K and C.

1559. Chapter 1.8, titled “The Yoginī Circle—The Meeting of the Great Yoginīs.” The verse quoted here is 1.8.35 (2.695).

1560. Reading °*opāya*° with MS K and Tib. *thabs* against °*opa*° attested in MS T. The latter corresponds to what is printed here and what is read also in the root text (R) in 1.8.36 above. The reading in the commentary on 1.8.36, however, likewise supports the chosen reading.

1561. The *Hevajrābhyudayamaṇḍalopāyikā* (*dkyil ’khor gyi sgrub thabs dgyes pa’i rdo rje ’byung ba*). This text is presently unavailable in any language.

1562. Reading *saṃcūṣya* with Rms and Tib. *gzhibs nas*, against *saṃvṛṣya* (“to sprinkle”) printed in R.

1563. Here, Ratnākaraśānti points out that one should understand the dual accusative form *kakṣau* in the sense of the dual locative *kakṣayoḥ*.

1564. Reading *sandhi*° (C) as *sandhiḥ* in the sense of *abhisandhiḥ*. The Tib. lacks an equivalent for this term.

1565. The circlet is one of the five mudrās listed here.

1566. In all probability, the “goddess” is here Nairātmyā.

1567. Reading *dhyātvā* with Conlon, Rms, and the Tib. (*bsams nas*). R reads *bhūtvā*.

1568. *Niraṃśuka* is the codeword for “bone ornaments.”

1569. Reading *bhakṣayan* with Cambridge University Library MS Add. 1697.2 against *bhakṣayet* printed in R. Both the *Muktāvalī* and Kāṇha’s *The Jewel Garland of Yoga* confirm this variant.

1570. This phrase is found in 2.6.7 above.

1571. “Flowered” translates here the Skt. word *supuṣpām*, presumably referring to the menstruation of the female consort. The Tib. translation of the root text renders the corresponding part as *me tog bcas shing* (“endowed with flowers”).

1572. With this explanation, Ratnākaraśānti points out that the Skt. compound *rūpayauvanasaubhāgyām* should be understood as a genitive *bahuvrīhi*, the first two members of which are themselves to be taken in a *dvandva* relationship.

1573. Reading *katamaṃ* (Rms, C) against *kathaṃ* (R).

1574. The Skt. question *katamaṃ* (lit. “which”) is attested in the majority of surviving Skt. sources. The edition of the root text (R) prints *kathaṃ* (“how”) instead, presumably in order to avoid rendering the final quarter hypermetrical. The Tib. translation reads *ji lta zhes pa ni ji ltar bgyi zhes pa’o* (“How means ‘how shall one make’ ”).

1575. A “finger,” as a unit of measure, means a finger’s breadth.

1576. “Great honey” (*mahāmadhu*; translated in the root text with *sbrang chen*) seems to be a code word for human fat. The Tibetan translators of *A String of Pearls* translated *mahāmadhu* with *tshil chen po* (“great fat”). Abhayākaragupta, in his *Āmnāyamañjarī* (Degé F.302.a), glosses the same term as “human ghee” (*pa mi’i mar khu*).

1577. The Skt. term *dundura*, as explained in 2.3.57, is a code word for “unworthy.” The Tibetan translators chose to decode the word, translating it appropriately as *skal med*.

1578. This translation follows Conlon, Rms, and the Tib. in reading *samudrānte* (*rgya mtsho’i mthar*). R reads *prānte* (“remote”).

1579. The term *mālatīndhana* (“jasmine firewood”) is a code word for Skt. *vyañjana* (“seasoning”), referring to some kind of spicy soup.

1580. “Royal rice” (*rājaśāli*) seems to be used here as an alternate to *śālija*, the code word for human flesh.

1581. Reading *syāt* with Rms. Although this results in a hypermetric quarter of verse, the reading seems to be attested in all the older Skt. witnesses.

1582. Reading *śvasṛkā* (R) as *śvaśrukā*.

1583. Reading *mahābhāge* (Rms, C) against *mahābhāgī* (R), interpreting it as Ratnākaraśānti does, as a nonstandard dative form qualifying the preceding *gurave* (“to the master”). In his commentary, Ratnākaraśānti glosses the word with the dative form *mahātmane* (“to the great being”). The Tibetan translators of the root text, on the other hand, likewise seem to have read *mahābhāge*, yet interpreted the form differently. Rendering the corresponding part as *skal chen ma*, it is feasible to assume that they understood the word as a vocative form of the female noun. Following this interpretation, one would take this word to refer to the goddess Nairātmyā, the person to whom the Blessed One is speaking. The Tibetan translators of the commentary simply read *skal chen*. However, the fact that they used the particle *po*, in its gloss *bdag nyid chen po*, indicates that they likewise did not take it as a feminine form, for which one would have expected the particle *mo* instead.

1584. In *The Jewel Garland of Yoga* 1.1468, Kāṇha clarifies that the “skull of a great person” is the skull of a twice-born.

1585. The sources for this verse are widely divergent. While the majority of the available Skt. witnesses of the root text attest *saṃvṛtyākāra*° (“conventional/relative form”), which is reflected in the Tib. with *kun rdzob rnam pa*, the witnesses of the commentarial traditions, including the testimonia here in *The String of Pearls*, in Kāṇha’s *The Jewel Garland of Yoga*, 1.1475 and Kamalanātha’s *Ratnāvalī*, clearly indicate the reading *saṃvṛtyācāra*°. Consequently, the variant °*ācāra*° has been adopted here. There are other challenges in this passage. While it is fairly clear that all of the commentators read °*ācāra*° instead of °*ākāra*°, their interpretation of the *saṃvṛtyā*° remains slightly unclear. Both Kāṇha and Kamalanātha seem to have read *saṃvṛtyā* outside the compound and interpreted the word to mean “conventional,” as indicated by the gloss *lokavyavahāreṇa* (“in terms of worldly conventions”) in *The Jewel Garland of Yoga*, and the contrasting mention of *paramārthataḥ* (“in terms of ultimate truth”) in the *Ratnāvalī*. Ratnākaraśānti does not seem to have understood the text in this way, as suggested by his gloss *dhairyādiḥ* (“firmness”; C prints *dvairyādiḥ*). This difference is reflected in the Tib. translation of the commentary wherein *saṃvṛtiḥ* is translated as *sdom pa*, which here, in all probability, has to be understood in the sense of “restraint” rather than “convention.”

1586. Reading *dvairyādiḥ* (C) as *dhairyādiḥ* (“firmness and so on”). The ligature *dva* and letter *dha* are virtually indistinguishable in many of the north Indian scripts. The Tibetan text is slightly unclear, reading *sdom pa ni zung thub pa la sogs pa’o*.

1587. Reading °*ādiḥ* as °*ādi*.

1588. The Skt. words *karpūra* (“camphor”) and *sihla* (“olibanum”) are code words for, respectively, semen and menstrual blood. Regarding this, see stanza 2.4.36.

1589. Three folds of skin on a woman’s stomach is regarded as a mark of beauty in classical Indian aesthetics.

1590. The word for “unworthy” is the code word *dundura*.

1591. Reading *vaineyaṃ* (C) against *vineyaṃ* to align the root text with the commentary.

1592. Reading poṣadham with the palm-leaf MSS K and T against *pauṣadham* printed in C.

1593. Regarding the *Tridaṇḍakamālā*, see Matsuda 2019 and Hartmann and Maue 2022.

1594. *The Single Stanza* (*Ekagāthā*, Toh 323); *The Four Stanzas* (*Caturgāthā*, Toh 324); *The Two-Stanza Dhāraṇī* (*Gāthādvayadhāraṇī*, Toh 143); *The Dhāraṇī of the Six Gates* (*Ṣaṇmukhīdhāraṇī*, Toh 141); *The Prayer of Good Conduct* (*Bhadracaryāpraṇidhāna*, Toh 1095); *The Four Factors* (*Caturdharmaka*, Toh 250); *The Play in Full* (*Lalitavistara*, Toh 95); *The Ten Bhūmis* (*Daśabhūmika*, Toh 44-31).

1595. The Tib. reads *bstan zhes pa ni rim gyis de ltar bstan par bya’o* (“Teach means ‘one should teach gradually.’ ”).

1596. Reading °*yogāntara*° (C) as °*yogottara*° as attested in the Skt. palm-leaf MSS K and T, and supported by Tib. *rnal ’byor bla ma*.

1597. Reading °*pratiyogenā*° following Conlon, Rms, and the Tib (*mnyam rnal ’byor gyis*) against °*pratirūpeṇā*° (R) to align the root text with the commentary.

1598. Reading °*ādhyātmaka* (R) as °*ādhmātaka*° following Conlon.

1599. The Tib. reads *rab sbyar bas zhes pa ni de lta bu'i skur sbyar bas so* ("Through the union means through union with a similar physical form"). Presumably, this is the result of the translators having read *evaṃ* (*de lta bu'i*) instead of *eva*.

1600. Reading *ādhmātam* with MS T against *adhyātmam* printed in C. MS K is not clearly legible but seems to support the reading in MS T. Tib. *shin tu bsnyems bcas* supports the chosen reading.

1601. Reading *muktamūrdhajam* (Rms) against *samūrdhajam* (R) to make sense of the text.

1602. Reading *yacchabdanirdiṣṭam* with both Skt. palm-leaf MSS (K, T) instead of *yacchandanirdiṣṭam* ("taught metrically for *yat*") printed in C. The commentary here is not entirely clear and does not quite align with the root text. Rather, the commentary seems to reflect a reading in which the relative pronoun *yam* is followed by the expected *tam*. These technicalities, however, are largely irrelevant to the overall content and English translation.

1603. It seems that Ratnākaraśānti read the Skt. noun *udvamanam* in his version of the root text, which he glosses here with the present participle *udvamantam*.

1604. 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.

1605. 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."

1606. Reading *mātreṇa* (Rms, C) instead of *mudreṇa* (R) to align the root text with the commentary. The Tib. translation of the root text renders the corresponding word as *gug skyes*, and the translation of the commentary attests to *gug skyed*.

1607. Reading *vimokṣeti* as *vimokṣā iti* and an instance double sandhi, and *vimokṣaḥ* (C) as *vimokṣaiḥ* (MSS K, T). The Tibetan translation *rnam par thar pa brgyad ces pa ni rnam par thar pa rnams kyis so* supports these readings.

1608. It is not entirely clear what Ratnākaraśānti is referring to here. Most probably, he is referring to the five bone ornaments, which represent the five buddhas. The Tib. translation of the commentary attests *gug skyed*; the root text renders the corresponding word as *gug skyes*. In other witness for this verse, we find the instrumental form of the Skt. word *mātṛ* ("mother"), *mātṛbhiḥ*. Another well-attested variant in the root text is the instrumental form *mudreṇa* ("seal"). All of these variants can be taken to refer to the bone ornaments, which is the interpretation Kāṇha offers in *The Jewel Garland of Yoga* 1.1521. Another possibility is that the *mātrās* refer to the five metrical units of the name Hevajra. And both expressions—*mudrās* and "mothers"—could be a reference to the five consorts, Nairātmyā and the four yoginīs who are present in the inner enclosure of the maṇḍala.

1609. The Tibetan translation reads "Nairātmyā asked."

1610. Reading *iti* in the sense of *ityādi*.

1611. The Tib. reads *rdo rje snying po gzi brjid chen po* ("the great splendor of the vajra essence").

1612. Again, reading *iti* in the sense of *ityādi*.

1613. The sibilants (lit. “hot ones”) in the Sanskrit alphabet are the sibilants *śa*, *ṣa*, and *sa*, plus the sound *ha*.

1614. The mantra obtained through this derivation is *oṁ hūṁ svāhā*.

1615. In the Skt. alphabet, the vowel *ū* comes sixth in the sequence of *a*, *ā*, *i*, *ī*, *u*, *ū*.

1616. The *anusvāra* is a small circle above the letter indicating nasalization.

1617. The mantra obtained through this derivation is *oṁ aṁ svāhā*.

1618. Reading *aṃ* (Cms) against *aḥ* (C), as *aṃ* is counted fifteenth among the group of vowels in the Sanskrit alphabet.

1619. The mantra thus derived is *oṁ khaṁ svāhā*.

1620. The “first” is the first group of consonants, comprising the letters *ka*, *kha*, *ga*, *gha*, and *ṅa*.

1621. The mantra thus derived is *oṁ jrīṁ svāhā*.

1622. The “second” is the second group of consonants, comprising the letters *ca*, *cha*, *ja*, *jha*, and *ña*.

1623. Reading *i* (C) as *ī*.

1624. The mantra thus derived is *oṁ buṁ svāhā*.

1625. The “fifth” is the fifth group of consonants, comprising the letters *pa*, *pha*, *ba*, *bha*, and *ma*.

1626. Ḍākinī is short for Vajraḍākinī.

1627. Reading °*kāra*° as °*kāram*.

1628. The mantra thus derived is *oṁ hūṁ svāhā*.

1629. Reading *ghuḥ*° (C) against *ghu*° (R), *ghū*°, and *ghūḥ*° (Rms) to align the root text with the commentary.

1630. The mantra thus derived is *oṁ ghuḥ svāhā*.

1631. Vajraḍākinī, as made clear in the commentary on stanza 2.9.20 above, corresponds to the fifth among the vowels, the short letter *u*. The Tib. translation makes this clear, reading *rdo rje mkha’ ’gro ma ni u’o*.

1632. A *visarga* is the final aspiration, *ḥ*.

1633. Reading *antasthānāṃ* (R) as *antaḥsthānāṃ* (C). The part of the mantra derived in this verse is *oṁ kur*°, the first part of the Kurukullā mantra.

1634. Again, reading *antasthānāṃ* (R) as *antaḥsthānāṃ* (C). The part of the mantra derived in this verse is °*ukul*°, comprising the second part of the Kurukullā mantra.

1635. “Stacking” refers to the way the two letters *la* are written one above the other in the Devanāgarī script.

1636. They are “adorned” with the Caurī, meaning that the letter *e* is added above the attached semivowels.

1637. The part of the mantra derived in this verse is *˚le hrīḥ svāhā*.

1638. The Kurukullā mantra derived in the above three verses is *oṁ kurukulle hrīḥ svāhā*.

1639. Reading *lenaiva* with both palm-leaf MSS (K, T) and Tib. *la de nyid*, against *balenaiva* (C).

1640. Again, reading *antasthānāṃ* (R) as *antaḥsthānāṃ* (C). The part of the mantra derived in this verse is *oṁ deva picuvajra*.

1641. The part of the mantra derived in this verse is *hūṁ hūṁ hūṁ phaṭ svāhā*. Together with the preceding verse, this constitutes the heart mantra of Hevajra, *oṁ deva picuvajra hūṁ hūṁ hūṁ phaṭ svāhā*.

1642. The part of the mantra derived in this verse is *oṁ jvalajvalabhyo*.

1643. As explained above, Vajraḍākinī corresponds to the vowel *u*. Thus, this part results *huṁ huṁ huṁ*, not *hūṁ hūṁ hūṁ*.

1644. The part of the mantra derived in this verse is *huṁ huṁ huṁ* [sic] *phaṭ svaha*. The mantra of the four-armed Hevajra, derived in the last two verses, thus is *oṁ jvala jvala bhyo huṁ huṁ huṁ* [sic] *phaṭ svaha* (*Oṁ*, burn, burn the fears! *Huṁ huṁ huṁ* [sic] *phaṭ svāhā*!).

1645. As there are two goddesses by the name Gaurī in the Hevajra system, the "inner Gaurī" is the Gaurī in the inner circle of the maṇḍala.

1646. The part of the mantra derived in this verse is *oṁ kiṭi*. As the next verse tells us, *kiṭi* should be repeated twice.

1647. This means, as the commentary makes clear, that the previous word, *kiṭi*, is to be repeated twice.

1648. The part of the mantra derived in this paragraph (omitting the repeated word *kiṭi* at the beginning) is *bajra* [sic] *hūṁ hūṁ hūṁ phaṭ svāhā*.

1649. 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.

1650. Here and in the following, read *antasthānāṃ* (R) as *antaḥsthānāṃ*.

1651. The part of the mantra derived in this paragraph is *oṁ trailokyā°*.

1652. The part of the mantra derived in this paragraph is *°kṣepa huṁ huṁ huṁ* [sic] *phaṭ svāhā*. As explained above, Vajraḍākinī corresponds to the vowel *u*.

1653. The mantra of the two-armed Hevajra derived in the last two paragraphs is *oṁ trailokyākṣepa huṁ huṁ huṁ* [sic] *phaṭ svāhā*.

1654. Again, reading *antasthānāṃ* (R) as *antaḥsthānāṃ*.

1655. The mantra derived in this paragraph is *oṁ a ka ca ṭa ta pa ya śa svāhā*.

1656. Reading *antaḥsthānāṃ* (Cms) against *antasthānāṃ* (C).

1657. The mantra derived in this paragraph is *oṁ rakṣa rakṣa hūṁ hūṁ hūṁ phaṭ svāhā* ("*Oṁ*, protect, protect, *hūṁ hūṁ hūṁ phaṭ svāhā*").

1658. Again, reading *antaḥsthānāṃ* (C) against *antasthānāṃ* (R).

1659. "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*.

1660. 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 phenomena are primordially unarisen. *Oṁ āḥ hūṁ phaṭ svāhā*").

1661. Reading *athāha* (Rms, C) against *athāto* (R).

1662. Reading *āhety* (C) as *ahety* with both palm-leaf MSS (K, T) to align the commentary with the root text and make sense of the commentary explanation.

1663. "The rest" refers to the remaining four verses in this chapter, which are not treated in the commentary.

1664. These next two verses list the types of bead strings used to count recitations in specific rites.

1665. *Niraṃśuka*, "naked person," is a code word for human bone.

1666. The meaning of *svacchanda*, literally "one's will," is unclear. Given the context, it could be a code word for semen. The Tib. translators decided to render this part literally as *rang gi 'dun pa*.

1667. The Skt. word *sihlaka* ("olibanum") is the code word for menstrual blood.

1668. The Skt. word *catuḥsama*, which typically denotes a mixture of sandalwood, camphor, agalloch, and musk, is used as a code word for feces.

1669. The Skt. word *śālija* ("rice") is the code word for human flesh.

1670. The Skt. word *kastūrikā* ("musk") is the code word for urine.

1671. 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.

1672. Note that the Tib. translation *dpag med mgon* suggests reading *amitanāthasya* instead of *amitābhasya* printed in R. The former reading is reported in Rms.

1673. The "activity family" (Skt. *karmakula*) is the family of Amoghasiddhi.

1674. This line is absent in C The Tib. reads *'byung ba ni 'byung ba'o*, which obscures the terminological correspondence Ratnākaraśānti indicates. Unfortunately, the evidence of MS K is missing at this point and MS T is damaged. It seems that, in his version of the root text, Ratnākaraśānti did not read the hypermetrical form *ratnasaṃbhavo*, as printed in R, but the metrically (and grammatically) better form *ratnasambhor*. With his comment, he points out that the name *ratnasambhū* is equivalent to *ratnasambhava*. This variant is attested in at least one of the palm-leaf witnesses of the root text (Cambridge University Library MS Add. 1697.2). The forms *ratnasambhu* and *ratnasambhava* are synonymous.

1675. Tib. omits *kula°*, presumably owing to metrical constraints.

1676. That is, Amoghasiddhi.

1677. Reading *sattva*° (Rms, C) against the unmetrical *vajrasattva*° (R) to align the root text with the commentary.

1678. Here, "great seal" means the consort.

1679. Reading *cūṣaṇaṃ* with Rms (MSS *ka*, *kha*, *ga*, and *gha*) as Tib. *gzhib pa*, against *vṛṣaṇaṃ* ("sprinkling") printed in R.

1680. Reading *madanāṅka*˚ with C and Tib. *myos pa'i mtshan ma* against *madanāṅga* printed in R, to align the root text with the commentary.

1681. In *The Jewel Garland of Yoga*, 1.1603 Kāṇha describes this position as follows: "When the woman swings her hips / Back and forth rhythmically / While sitting atop the male genitals, / This is known as the swinging body."

1682. In *The Jewel Garland of Yoga*, 1.1603 Kāṇha describes this position as follows: "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."

1683. In *The Jewel Garland of Yoga*, 1.1603 Kāṇha describes this position as follows: "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."

1684. Reading *tān karotīti* with MS T (after correction) and Tib. *de rnams su bya ba ni* against *akarod iti* in MS T (after correction) and printed in C. The evidence of MS K is missing for this part. Here, the Skt. word *kara* denotes the hand, which makes the marks and the act of making them.

1685. This title is not mentioned in the colophon, but is adapted from an identical phrase occurring in the first verse.

1686. Reading *athāha* (Rms, C) against *athāto* (R), understanding it as the result of sandhi of the words *atha* and the indeclinable *aha*, parallel to the expression used in stanza 2.10.1.

1687. Reading *vajrācāryo 'si* with Rms and the Tib. (*rdo rje slob dpon' gyur)* against *vajrācāryasya* printed in R.

1688. The "wisdom aspect" (*prajñā*), in this context, personifies wisdom (*prajñā*) as represented by the goddess Nairātmyā.

1689. In *The Jewel Garland of Yoga*, Kāṇha comment this stanza in exactly the same way.

1690. Reading *sthānadāṃ* with Rms and Tib. *gnas sbyin* against *siddhidāṃ* printed in R. C, as well as in *The Jewel Garland of Yoga and Kamalanātha's Ratnāvalī*, clearly support the chosen reading.

1691. Reading *viśvaṃ* with MS T and Tib. *sna tshogs ni*, against *viśva*° printed in C. The word "wife" translates the Skt. term *nārī*, which is rendered in Tib. as *ma mo* ("mother"). The phrase "and so forth" possibly indicates that the consort can be a female of any marital or social status.

1692. Skt. *vajramaṇḍa*. An equivalent of *maṇḍa* ("essence") is absent in the Tib. translation of the root text.

1693. Reading °*svabhāga* as °*bhāg*. The Tib. transliteration of this mantra has °*bhaga* (*b+hA ga*).

1694. Skt.: *oṁ padma sukhādhāra mahārāgasukhaṃdada caturānandabhāg viśva hūṁ hūṁ hūṁ kāryaṃ kuruṣva me*.

1695. Skt. *oṁ vajra mahādveṣa caturānandadāyaka khagamukhaikaraso nātha hūṁ hūṁ hūṁ kāryaṃ kuruṣva me*.

1696. Reading *āḥkāram* with several of the Skt. palm-leaf witnesses of the root text and Tib. against *ākāram* printed in R.

1697. The word "filament" (*kiñjalka*) is a euphemistic expression for clitoris.

1698. The Tib. text connects the second reason to the following sentence.

1699. The word "filament" (*kiñjalka*) and "lotus" (*padma*) both may be seen as code words for "clitoris" and "vagina," respectively.

1700. Reading *nipuṇaṃ* with MS T and Tib. *'bad* against *vipulaṃ* printed in C. And, reading *yat pañjikām* with MS T against *tatpañjikām* printed in C.

1701. The Skt. text allows for a double meaning. "While skillfully composing in my heart this commentary on the Hevajra" can also be read as "after placing this commentary on the Hevajra [the *String of Pearls*] on my chest," alluding to the image of wearing a necklace, an image already invoked in the opening stanzas of this treatise.

1702. Reading *niryāttu* (C, MS T) as *niryātu*.

1703. This title is absent in the colophon, which simply refers to it as "the twelfth chapter."

1704. Reading ˚*kalpo dvitīyaḥ* (C) as ˚*kalpe dvitīye*.

1705. The *Hevajra Tantra*.

Glossary

abhedyā

mi phyed ma

abhedyā

“Indestructible,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Vajrā.

Abhidharmakośa

chos mngon pa

abhidharmakośa

Toh 4089. An important treatise on Buddhist metaphysics composed by Vasubandhu in the fourth century ce.

absolute truth

don dam

don dam pa’i bden pa

paramārthasatya

The “truth of the highest meaning” that can only be directly realized, but not grasped conceptually.

affliction

nyon mongs pa

kleśa

The negative states of mind that bind 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, (saṃjñā), mental formations or volition (saṃskāra), and consciousness (vijñāna).

Ahomukhā

’og zhal ma

ahomukhā

This seems to be a Buddhist Hybrid Sanskrit version of the name Adhomukhā, one of the Buddhist goddesses.

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

samantaprabhāsā

The eleventh bodhisattva level.

allusive language

dgongs pa’i skad

sang ba’i skad

sandhyābhāṣā

A system of code words and terms with symbolic meaning that are used in the higher tantras.

Amitaprabha

snang ba mtha' yas

'jig rten dbang po

'od dpag med

amitaprabha

amitābha

lokeśa

Another name for Amitābha.

Amitāyus

tshe dpag med

amitāyus

One of the five tathāgatas, he is located in the western quarter of tantric maṇḍalas and presides over the lotus family. An alternate name of Amitābha.

Amoghasiddhi

don yod

don yod grub pa

phrag dog

amogha

amoghasiddhi

īrṣyā

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

mthar byed

nyi ma'i bu

antaka

vaivasvata

Another name of Yama.

Arbuda

a rbud

arbuda

One of the secondary kṣetras.

ardhaparyaṅka

skyil krung phye 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.

arhat

dgra bcom pa

arhat

aspect

rnam pa

ākāra

A very broad term referring to both mental and physical forms, qualities, and aspects that, in the Yogācāra system, lack objective reality.

asura

lha ma yin

lha min

lha min

asura

daitya

standard

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 par byed pa

uccāṭana

The ritual activity of banishing or exorcising hostile forces. A type of hostile rite (abhicāra).

bases of confidence

mi ’jig pa

vaiśāradya

There are four bases of confidence possessed by realized beings, beginning with the confidence of having realized phenomena as they are.

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 mo

bhāvakī

“Generating,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Vajraḍākī.

Bhīmasena

bhīmasena

One of the five Pāṇḍava brothers. Son of Vāyu.

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

dbang phyug chen po

zhi ba

bhūta

hara

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.

bodhisattva

byang chub sems dpa’

bodhisattva

bodhisattva level

sa

sa

bhūmi

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.

Bodhivajra

byang chub rdo rje

bodhivajra

Unidentified.

bola

bo la

bola

bolaka

A code word for male genitalia.

brahman

tshangs pa

brahman

The absolute reality. The timeless and unconditioned ground of being, first taught in the Upaniṣads.

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).

breath

rlung

śvāsa

A unit of time equal to the duration of an exhalation and inhalation.

Brāhmaṇī

bram ze mo

brāhmaṇī

“Brahmin woman,” one of the five mudrās, representing the activity family in the Hevajra system.

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 pa

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

rkun mo

caurī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

causal factor

don byed pa

kāraṇa

The “enabling” cause directly responsible for producing the result.

caṇḍikā

gtum byed ma

gtum mo

caṇḍikā

“Fierce one,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Khecarī.

Caṇḍālī

gtum byed ma

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

tstshando

chandoha

“Place of delight.” A type of a sacred site.

characteristic mark

mtshan ma

mtshan nyid

lakṣaṇa

nimitta

The defining quality of a thing. When used in the plural the term can denote the thirty-two physical characteristics of a buddha.

charnel ground

dur khrod

śmaśāna

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.

Citta

sems

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.

completely perfect nature

yongs su grub pa’i ngo bo nyid

pariniṣpannasvabhāva

A Yogācāra technical term referring to phenomena as they truly are, perfect and pure. One of the “three natures” (trisvabhāva),

concealed

kun rdzob

saṃvṛti

Similar in meaning to the “relative truth” (saṃvṛtisatya), this term refers to the relative or concealed form of existence.

concealed content

sdom

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.

condition

rkyen

pratyaya

The circumstances that allow the generative cause to become operational.

conduct

spyod pa

caryā

A specific mode of prescribed tantric conduct that is accepted as a formal commitment (vrata) and is enjoined by samaya.

Conduct of Conviction

mos pa spyod pa

adhimukticaryā

Samaya-based conduct that relies on conviction (see the respective entry). This is also the first bodhisattva level in the twelvefold classification.

consciousness

rnam shes

vijñāna

One of the five aggregates. In its technical Yogācāra meaning, the term refers to the six dualistic consciousnesses that comprise the five sensory consciousnesses and the consciousness that perceives mental events.

conviction

mos pa

adhimukti

Resolving certain ordinary categories as being or having the nature of sacred categories, for example hevajrādhimukti would mean resolving that oneself is Hevajra.

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.

daṇḍa

dbyu 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.

deity yoga

lha’i rnal ’byor

devatāyoga

Deity yoga consists in visualizing oneself in the form of the deity, and identifying with that.

dependent nature

gzhan gyi dbang gi ngo bo nyid

paratantrasvabhāva

A Yogācāra technical term referring to phenomena arising in dependence on causes and conditions. One of the “three natures” (trisvabhāva),

deva

lha

deva

Devikoṭa

de wI ko tI

devikoṭa

One of the kṣetras.

Dhanada

nor sbyin

dhanada

“Wealth Giver,” another name of Kubera/Vaiśravaṇa.

Dhanapāla

nor bskyong

dhanapāla

It is uncertain which deity this name refers to; possibly to Kubera.

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

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

gcer bu pa

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. According to Ratnākaraśānti, this moment corresponds to the joy of cessation.

divine pride

snyems

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. According to Ratnākaraśānti, this channel is associated with the yoginī Gaurī.

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. According to Ratnākaraśānti, this channel is associated with the yoginī Pukkasī.

dwellings of a buddha

sangs rgyas kyi gnas pa

buddhavihāra

The states or conditions of a buddha: deportment (īryāpatha), imparting instructions (deśanā), meditative equipoise (samāpatti), and meditative seclusion (pratisaṃlayana).

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

aṣṭavimokṣa

Standard def

Emergence from Sampuṭa

kha sbyor

sampuṭa

Toh 381. A Buddhist tantra belonging to the class of Unexcelled Yoga Tantra (yoganiruttaratantra; bla med rgyud) according to Tibetan doxographers.

enthralling

dbang du byed pa

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.

error

'khrul pa

bhrānti

In a Yogācāra context, this term denotes the incorrect ascertainment of objects as external to consciousness.

exemplified innate state

don gyi lhan cig skyes pa

dārṣṭāntikasahaja

The state of buddhahood itself exemplified by the innate state experienced during the sexual yoga.

exemplifying innate state

dpe'i lhan cig skyes pa

dṛṣṭāntasahaja

The innate state experienced during sexual yoga that exemplifies the innate state that is buddhahood. When the former state is recognized as the natural nonconceptual state of mind, the latter state is attained.

fabrication of the unreal

yang dag pa ma yin pa'i kun du rtog pa

abhūtaparikalpa

A Yogācāra technical term referring to erroneous concepts and notions that arise in the mind based on an incorrect perception of reality. One of the "three natures" (trisvabhāva),

Far Reaching

ring du song 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 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 mental faculties

dbang po lnga

pañcendrīya

The five are faith (śrāddha), energy (vīrya), mindfulness (smṛti), samādhi, and prajñā.

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 powers

stobs lnga

pañcabala

These comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom.

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.

fivefold realization

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.

Foundational Vehicle

theg pa dman pa

hīnayāna

The school of Buddhism comprising, according to some, the earliest and most orthodox Buddhist sects. The term was coined only after the advent of the Great Vehicle (mahāyāna), according to whose philosophy, the awakening or liberation attained via its methods is not the ultimate one.

four applications of mindfulness

dran pa nye bar gzhag pa bzhi

catuḥsmṛtyupasthāna

The four applications of mindfulness are (1) the application of mindfulness which observes the physical body; (2) the application of mindfulness which observes feelings; (3) the application of mindfulness which observes the mind; and (4) the application of mindfulness which observes phenomena

four bases of miraculous power

rdzu ’phrul gyi rkang pa bzhi

caturṛddhipāda

Intention, diligence, attention, and discernment.

four immeasurables

tshad med pa bzhi

caturapramāṇa

Loving kindness, compassion, joy, and equanimity. In other texts, the four immeasurables are also referred to as the four “abodes of brahmā” (brahmavihāra).

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 right exertions

yang dag par spong ba bzhi

catuḥsamyakprahāṇa

The four right exertions are (1) preventing negative states of mind from arising, (2) removing those that have already arisen, (3) giving rise to positive states that have not yet arisen, and (4) maintaining those that have already arisen.

four truths of the noble ones

'phags pa'i bden pa bzhi

caturāryasatya

The first teaching of the Buddha, covering suffering, the arising of suffering, the cessation of suffering, and the path to the cessation of suffering.

gandharva

dri za

gandharva

Gaurī

Gau rI

gaurī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, one of the yoginīs in the maṇḍala of Nairātmyā.

Gaurī the doorkeeper

gau rI sgo srung ma

gaurī dvārapālikā

One of the fifteen yoginīs that inhabit the thirty-two subtle channels.

gaze

lta stang

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. According to Ratnākaraśānti, this channel is associated with the yoginī Khecarī.

Ghasmarī

g+hasmarI

ghasmarī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā.

ghaṭī

chu tshod

chu tshod

chu tshod

thun tshod

ghaṭī

nāḍī

prahara

yāmika

A unit of time equal to one nāḍī, or one thirty-second part of one day-and-night period. This definition of ghaṭī differs from that in the Kālacakra system, where it equals one sixty-fourth part of one day-and-night period.

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. In A String of Pearls, Ratnākāraśātni distinguishes between four aspects of great bliss: (1) the bliss of application (prayogasukha), (2) the principal bliss (maulasukha), (3) the bliss of distinction (paricchedasukha), and (4) the bliss that benefits others (parārthasukha).

Great Citta

sems chen po

mahac citta

One of the epithets of Hevajra. The citta in his name could be a short form of bodhicitta, which is equated with semen.According to Ratnākaraśānti, he embodies the nature of great joy.

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

theg 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).

Guhyasamāja

gsang ba 'dus pa

guhyasamāja

Toh 442. A Buddhist tantra belonging to the class of Unexcelled Yoga Tantra (yoganiruttaratantra; bla med rgyud) according to Tibetan doxographers.

Gö Lhetse

'gos lhas btsas

Gö Khukpa Lhetse ('gos khug pa lhas btsas), a Tibetan translator active in the eleventh century. He was a student, and eventual critic, of Drokmi Śākya Yeshé ('grog mi shAkya ye shes).

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.

Harikela

ha ri ke la

harikela

One of the chandohas.

Heruka

he ru ka

he ru ka

heruka

heruka

This epithet refers to some wrathful deities with the status of a buddha, such as Hevajra or Cakrasamvara.

hetudāyikā

rgyu sbyin ma

hetudāyikā

“Providing the cause,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Caurī.

Hevajra

dgyes pa’i rdo rje

hevajra

A wrathful deity representing buddhahood itself, one of the most prominent in the system of the Yoginī tantras. According to the Muktāvalī on Hevajra Tantra 1.1.2, Hevajra is the supreme form of Vajradhara, his heart, respectively, his inner essence. There are three forms of Hevajra with two, six and sixteen arms.

Himādri

kha ba 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

abhicāruka

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. According to Ratnākaraśānti, this channel is associated with the yoginī Ḍombinī.

Immovable

mi g.yo ba

acalā

The eighth bodhisattva level.

Indra

dbang po

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 bskur ba

abhiṣeka

seka

The ritual process of being introduced to and authorized in the practice of specific deities, maṇḍalas, and yogas. The process 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 sexual yoga.

innate joy

lhan cig skyes dga’

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 Gaurī

nang gi gau rI

ābhyantaragaurī

As one of the fifteen yoginīs, she seems to be identical with Gaurī.

insight

lhag mthong

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “tranquility” (śamatha; zhi gnas).

intermediate state

bar ma'i srid

antarābhava

The period between death and rebirth.

joy

dga' ba

prathamānanda

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

viramānanda

The third of the four joys; it corresponds to the period in sexual yoga immediately after the climax.

Joyous

rab tu dga' ba

pramuditā

Also called muditā in Sanskrit, the first of the ten bodhisattva levels.

Jālandhara

dzA lan dha ra

jālandhara

One of the pīṭhas.

jīva

gso ba

'tsho ba

jīva

In the Jaina philosophy, jīva is an independently existing individual being.

kakkola

kak+ko la

kakkola

A code word for female genitalia.

Kaliṅga

ka lingka

kaliṅga

One of the secondary chandohas.

Karmārapāṭaka

lcags pa'i brang

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 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

kriyā

A class of Buddhist tantric scripture that is typically listed first in traditional doxographies. Kriyā tantras are primarily concerned with mantra-based rituals that achieve both mundane and soteriological goals.

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

gu lu 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.

Kāliñjara

Ka linydza raM

kāliñjara

The name of a country or a mountain.

Kāmarūpa

kAm rU

kāmarūpa

One of the pīṭhas.

kāminī

'dod ldan ma

kāminī

"Lover," one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Bhūcarī.

Kārkoṭaka

kārkoṭaka

One of the eight nāga kings.

Kāruṇyapāṭaka

byed pa'i brang

kāruṇyapāṭaka

One of the kṣetras.

Kāñcika

kAny+tsi

kāñcika

One of the chandohas.

kūrmajā

rus sbal skyes

kūrmajā

"Born from a tortoise," one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with Vāriyoginī.

kṣetra

zhing

kṣetra

"Field." A type of a sacred place.

lalanā

brkyang ma

lalanā

One of the three main subtle channels that 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.

Laṅkāvatāra

lang kar gshegs pa

laṅkāvatāra

Toh 179. A Buddhist sūtra considered foundational to the Yogācāra school.

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

gsal ba

'od gsal

prabhāsvara

prakāśa

The radiant state of awareness that is free from duality. The term seems to be synonymous with prabhāsvara, whose literal meaning is, likewise, "light."

Luminous

'od byed pa

prabhākarī

The third bodhisattva level.

Mahāpadma

dge 'dun phal chen

mahāpadma

mahāsāṅghin

One of the eight nāga kings.

Mahāsukha

dbe ba chen po

mahāsukha

Hevajra in his form of great bliss (mahāsukha); also called great joy (mahānanda).

mahāviṣṭā

cher 'jug ma

'jug ma

mahāviṣṭā

viṣṭā

"Great filled one," one of the subtle channels in the body. This channel is alternately called viṣṭā. According to Ratnākaraśānti, this channel is associated with the yoginī Pukkasī.

major marks

mtshan ma

lakṣaṇa

The thirty-two (dvātriṃśat) physical characteristics of a buddha or perfect being.

Manifest

mngon du gyur pa

abhimukhī

The sixth bodhisattva level.

means

thabs

upāya

The skillful means employed to guide and liberate beings. Also a technical term for the male partner in sexual yoga.

meditation

sgom pa

bhāvanā

A very general term referring to a broad range of meditative techniques that may involve visualization, contemplation, generation of deities, engendering particular mental states, cultivating particular types of experience, etc.

melāpaka

’du ba

melāpaka

“Meeting place.” A type of a sacred site.

mental formations

mngon par ’du byed pa

abhisaṃskāra

This term also implies intention or acts of will.

mental representation

rnam par rig pa

vijñapti

The way objects appear to consciousness.

mental states

sems ’byung

caitta

These constitute a subdivision of the aggregate of mental formations, namely those mental formations that are dependent on the faculty of mind.

mere representation

rnam par rig pa tsam

vijñaptimātra

The term refers to mental images of objects arising in consciousness. Used adjectively, the term often describes the relative aspect of phenomena.

mind and mental states

sems dang sems ’byung

cittacaitta

According to Yogācāra Abhidharma, this category comprises the mind (citta) and the fifty-one mental states (caitta) that depend on it.

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.

mind-base

yid kyi khams

manodhātu

One of the eighteen bases (dhātu), it follows immediately after the passing of the five sense consciousnesses.

mind-only

sems tsam

vijñānamātra

The view that presumes that nothing is external to consciousness in the ontological sense.

mindfulness of inhaling and exhaling

dbugs ’byung ba dang rngub pa dran pa

ānāpānasmṛti

This term refers to the mindfulness of breathing during the practice with the internal winds and serves to stabilize the mind. The Abhidharmakośa (6.12) lists six subdivisions: (1) counting, (2) following, (3) fixing, (4) observing, (5) transforming, and (6) purifying.

minor marks

dpe byad

anuvyañjana

The eighty-four (caturaśīti) characteristics of a buddha or perfect being that complement the thirty-two major marks of perfection.

miraculous power

rdzu ’phrul

ṛddhi

Supernatural powers such as flying through the air, passing through solid objects, walking on water, etc.

mirror-like wisdom

me long lta bu’i 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.

Moha

gti mug

moha

“Ignorance” (the wrathful counterpart of Ratneśa).

Mohavajrā

gti mug rdo rje ma

mohavajrā

“Vajra Delusion,” one of the six emanations of Nairātmyā that correspond to the six sense faculties and the six mental poisons.

moment

skad cig ma

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

Standard def.

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

mummu ni

munmuni

One of the kṣetras.

Mālava

ma la wa

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

bdud 'joms ma

māradārikā

"Destroyer of Māra," one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Khecarī.

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. According to Ratnākaraśānti, this channel is associated with the yoginī Śabarī.

Mātsaryavajrā

zer sna 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

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 pa’i 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 mya ngan las 'das pa

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.

obscuration of the afflictive emotions

nyon mongs pa'i sgrib pa

kleśāvaraṇa

Mental obscurations caused by the afflictive emotions.

obscurations

sgrib pa

āvaraṇa

The obscurations to awakening, which are of two main types: the obscuration of the afflictions (kleśāvaraṇa), and the cognitive obscuration (jñeyāvaraṇa).

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.

Outer Gaurī

phyi'i gau rI

bāhyagaurī

As one of the fifteen yoginīs, she seems to be identical with Gaurī the doorkeeper.

Oḍḍiyāna

au Tyan

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).

Paramādya

dam pa dang po

paramādya

One of the names of Ādibuddha, the primordial buddha.

Parṇaśabarī

parNNa ri khrod ma

parṇaśavarī

A Buddhist goddess who typically takes the form of a piśācī.

path of application

sbyor ba'i lam

prayogamārga

The second of the five paths (pañcamārga) of the Mahāyāna, the other four being the paths of accumulation (sambhāramārga), of seeing (darśanamārga), of cultivation (bhāvanāmārga), and of no more learning (aśaikṣamārga).

path of seeing

mthong lam

darśanamārga

The third of the five paths, the other four being the path of accumulation (sambhāramārga), the path of application (prayogamārga), the path of cultivation (bhāvanāmārga), and the path of no more learning (aśaikṣamārga).

Paurṇagiri

ko la gi ri

paurṇagiri

One of the pīṭhas, also called Pullīramalaya.

perfection

pha rol tu phyin pa

pāramitā

There are six, “perfections,” namely, the perfections of generosity, of morality, of forbearance, of energy, of meditative concentration, and of wisdom.

Picuvajra

pitsu 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

ser sna rdo rje

piśunavajra

“Vajra Spite,” one of the six emanations of Hevajra that correspond to the five mental poisons.

piśāca

sha za

piśāca

powers

stobs

bala

This term, in its technical sense, refers to the ten powers of a realized being, nine of which are different types of clairvoyant power.

poṣadha rite

bsnyen gnas

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.

Prajñā

shes rab ma

prajñā

The technical term prajñā seems to be used sometimes as a proper name when referring to Nairātmyā.

Prajñāpāramitā

shes rab pha rol phyin ma

prajñāpāramitā

Another name of Nairātmyā.

pravaṇā

’bab ma

pravaṇā

“Sloping,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Ḍombinī.

premaṇī

’dza’ mo

premaṇī

“Loving,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Vetālī.

preta

yi dags

preta

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 par dag pa

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).

pāvakī

me ma

pāvakī

“Purifier,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Ghasmarī.

Pāṇḍurā

gos dkar mo

pāṇḍurā

“White One,” also called Pāṇḍuravāsinī (“Clad in White”), is the consort of the tathāgata Amitāyus or Amitābha.

Pāṭaliputra

pa ta li pu tra

pāṭaliputra

A city in ancient India (modern Patna, the capital of 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.

Pṛthivī

sa’i lha mo

pṛthivī

The goddess Earth.

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

rin chen

ro ma

rasanā

ratna

One of the three main subtle channels, located on the right side of the body. In the Hevajra system, this channel is identified with Nairātmyā.

Rati

dga' ma

rati

Normally one of the two wives of Kāmadeva, here the name is used as an epithet (meaning "Pleasure") of Nairātmyā.

Ratnasambhava

rin chen dbang

rin chen 'byung ldan

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.

relative truth

kun rdzob bden pa

saṃvṛtisatya

The “relative truth” is a truth that is distorted, or concealed, through sensory perception and conceptuality.

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.

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.

Rāga

chags pa

rāga

“Desire” (the wrathful counterpart of Amitābha).

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 kyi 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).

sambhogakāya

long spyod rdzog 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 of emptiness

stong pa nyid kyi ting nge ’dzin

śūnyaḥ samādhiḥ

The ultimate nonexistence of phenomena. One of the three gateways to liberation; the other two are wishlessness and signlessness.

samādhi of signlessness

mtshan ma med pa'i ting nge 'dzin

animittaḥ samādhiḥ

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation; the other two are emptiness and wishlessness.

samādhi of wishlessness

smon pa med pa'i ting nge 'dzin

apraṇihitaḥ samādhiḥ

The ultimate absence of any wish, desire, or aspiration, even those directed toward buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

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

sātvika

vajrasattva

vajrasattva

A short form of Vajrasattva.

Saurāṣṭra

sau rA STra

saurāṣṭra

One of the chandohas.

saṃkrānti

’pho ba

saṃkrānti

A unit of time related to breathing.

Saṃvara

sdom pa

saṃvara

When the word saṃvara (“concealed content”) changes gender from neuter to masculine, it is likely to be the name of Hevajra.

Saṃvidin

kun gyi bkur ba

saṃvidin

A variation of the name of the Sammitīyas, one of the four main congregations. One of the offshoots of the Vātsīputrīya.

saṅgha

dge ’dun

saṅgha

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 (if it is just a vowel) a letter that serves as the "seed" for generating the deity form, or any other manifestation.

sekā

dbang skur ma

sekā

"Sprinkling," one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Vajraḍākī.

self-awareness

rang rig pa

svasaṃvedana

svasaṃvedya

svasaṃvid

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).

sense 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 kyi 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. According to Ratnākaraśānti, this channel is associated with the yoginī Vetālī.

Sindhu

sin dhu

sindhu

One of the secondary pīṭhas.

single taste

ro gcig

ekarasa

The way phenomena are experienced indivisibly on the level of absolute truth.

sixteen types of emptiness

stong nyid bcu drug

stong pa bcu drug

ṣoḍaśaśūnyatā

The various aspects of emptiness. The lists of these sixteen types of emptiness often differ in the various sources. In the Muktāvalī, Ratnākaraśānti lists the sixteen types as (1) emptiness of the internal, (2) emptiness of the external, (3) emptiness of the internal and external, (4) emptiness of emptiness, (5) great emptiness, (6) emptiness of the absolute truth, (7) emptiness of the conditioned, (8) emptiness of the unconditioned, (9) infinite emptiness, (10) emptiness without beginning or end, (11) emptiness of nonrepudiation, (12) natural emptiness, (13) emptiness of own characteristic, (14) emptiness of all phenomena, (15) emptiness of nonexistence, and (16) emptiness of the own nature of nonexistence. Among these, the first five types pertain to the five aggregates, the next five to the five elements, the next to the five sense faculties, and the last one is the emptiness of all aspects (sarvākāraśūnyatā).

smallest particle

rdul phra mo

parmāṇu

The smallest unit of matter. Their ontological status was a matter of significant debate among Indian philosophical traditions. The Yogācāra school, represented here by Ratnākaraśānti, generally rejects the idea that the smallest particles are indivisible and therefore existent.

sole hero

dpa' bog cig bu

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 byed pa

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 rim

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.

state of being mere representation

rnam par rig pa tsam nyid

vijñaptimātratā

When used as an abstract noun, the term can refer to the nondual aspect of the experience of phenomena.

statement of the original setting

gleng gzhi

nidāna

The opening formula of the sūtras and tantras that typically begins with evam mayā śrutam (“thus did I hear”) 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 (Theravādins), one of the four main congregations. They split from the Mahāsaṅghika during the Second Council.

storehouse consciousness

kun gzhi

ālayavijñāna

The level of consciousness where karmic imprints and traits are stored, becoming seeds of future activity and experience.

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 pure realm where Buddha Śākyamuni dwells.

sumanāḥ

yid bzang ma

sumanāḥ

“Benevolent,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Ghasmarī.

summoning

’gug par byed 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 dga'

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 generation stage. The supreme ruler of the maṇḍala involves the emanation of the remaining maṇḍala deities from the original pair.

surūpiṇī

gzugs bzang ma

shin tu gzugs can ma

shin tu gzugs can ma

surūpiṇī

svarūpiṇī

svarūpiṇī

svarūpiṇī

svarūpiṇī

“Beautiful”; one of the subtle channels in the body.

Suvarṇadvīpa

gser gling

suvarṇadvīpa

One of the secondary chandohas.

svabhāvikakāya

ngo bo nyid sku

svābhāvikakāya

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.

sādhana

sgrub thabs

sādhana

sāmānyā

thun mong ma

sāmānyā

“Shared,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Gaurī (the second).

Sāṅkhya

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

sūkṣmarūpā

“Subtle form,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Vajrā.

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

tathāgata family

de bzhin gshegs pa’i rigs

de bzhin gshegs pa’i rigs

tathāgatagotra

tathāgatakula

In the Yoginī tantras, such as the Hevajra Tantra, there are five tathāgata families: the delusion, the hatred, the pride, the desire, and the envy.

tathāgatagarbha

de bzhin gshegs pa'i snying po

tathāgatagarbha

Commonly known as "buddha nature," this is the innate potential to become a tathāgata.

Tattvasaṃgraha

de nyid bsdus pa

tattvasaṃgraha

Toh 479. The Sarvatathāgatatattvasaṃgraha, a Buddhist tantra belonging to the class of Yoga Tantra (yogatantra; rnal 'byor gyi rgyud) according to Tibetan doxographers.

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 Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

The Four Factors

chos bzhi pa

caturdharmaka

Toh 250. A text that Ratnākaraśānti 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 Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

The Prayer of Good Conduct

bzang spyod pa

bhadracaryāpraṇidhāna

Toh 1095. A text that Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

The Single Stanza

tshigs su bcad pa gcig pa

ekagāthā

Toh 323. A text that Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

The Ten Bhūmis

sa bcu

daśabhūmika

Toh 44-31. A text that Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

The Two-Stanza Dhāraṇī

tshigs su bcad pa gnyis pa'i gzungs

gāthādvayadhāraṇī

Toh 143. A text that Ratnākaraśānti lists among works associated with the Sautrāntika tradition.

three bodies

sku gsum pa

trayaḥ kāyaḥ

The dharmakāya, sambhogakāya, and nirmāṇakāya.

three samādhis

ting nge 'dzin gsum

samādhitraya

The three phases of the stage of arising. The three are called the first yoga (ādiyoga), the supreme ruler of the maṇḍala (maṇḍalarājāgrī), and the supreme ruler of activity (karmarājāgrī).The term "three samādhis" may also refer to the so-called "three doors of liberation" (trivimokṣamukha).

three worlds

gnas gsum po

bhuvanatraya

The three are the world of desire (kāmadhātu), the world of form (rūpadhātu), and the formless world (arūpadhātu).

threefold universe

'jig rten gsum

trailokya

Generally, this term denotes the realms of desire, form, and formlessness. In A String of Pearls, Ratnākaraśānti indicates the term also refers to the secrets of the body, speech, and mind of all buddhas.

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 ma

tilottamā

One of the apsarases.

tranquility

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).

transformation of the basis

rten gnas gyur ba

āśrayaparāvṛtti

This term denotes the transformation (lit. "overturning"), or undoing (parāvṛtti), of the dualistic basis (āśraya), whereby the storehouse consciousness and other dualistic components of consciousness cease to function.

trivṛttā

gsum ’jug ma

trivṛttā

“Thrice-turning,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Bhūcarī.

true nature

chos nyid

dharmatā

The nature of phenomena as they truly are, free of conceptual distortion.

two truths

bden pa gnyis

satyadvaya

The absolute truth that can only be directly realized, and the relative truth that is subject to conceptual distortions.

Tārā

sgrol ma

tāraṇi

Tāraṇi

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. She is the consort of the tathāgata Amoghasiddhi.

Upaniṣad

rig byed kyi mtha’ pa

upaniṣad

A set of important Brahmanical texts that focus on more esoteric reflections on reality and selfhood. The core Upaniṣads were composed in the closing centuries bce, and are often described as the final section of the early Vedic corpus.

Upendra

nye dbang

upendra

Another name of the Brahmanical god Viṣṇu.

uṣmā

drod byed ma

uṣmā

“Hot,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Caṇḍālī.

Vahni

ba ’ni

vahni

Another name of Agni, the god of fire.

Vairocana

rnam par snang mdzad

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.

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

Vajradhara is the deity who delivers the Hevajra Tantra. As a deity, he seems to be the same as Vajrasattva. According to the Muktāvalī on Hevajra Tantra 1.1.2, Vajradhara is the body, speech, and mind of all tathāgatas.

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.

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.

Vajraḍāka

rdo rje mkha’ ’gro

vajraḍāka

Toh 370. A Buddhist tantra belonging to the class of Unexcelled Yoga Tantra (yoganiruttaratantra; bla med rgyud) according to Tibetan doxographers.

Vajraḍākī

rdo rje mkha’ ’gro ma

vajraḍākinī

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.

valid means of knowledge

tshad ma

pramāṇa

The means, such as syllogism, of establishing correct knowledge.

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.

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.

Vemacitrin

thags bzang ris

vemacitrin

The name of an asura king.

Vetālī

ro langs ma

vetālī

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, the name of a yoginī in the maṇḍala of Nairātmyā. This name can also be spelled Vetālī.

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

bindhya

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.”

vital breath

srog

prāṇa

A unit of time equal to the time it takes to take six breaths.

Vittanāyaka

yus ngan

vittanāyaka

“Wealth Bringer,” another name of Kubera.

viyogā

sbyor bral

viyogā

“Separated,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Caurī.

vāmanī

mi’u thung ma

vāmanī

“Dwarfish,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with Vāriyoginī.

vāmā

g.yon pa ma

vāmā

“Beautiful,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Gaurī.

Vāri

chu yi rnal ’byor ma

vāri

One of the fifteen yoginīs that inhabit the thirty-two subtle channels. Also, another name of Vāriyoginī.

Vāriyoginī

chu’i rnal’byor ma

vāriyoginī

One of the yoginīs in the maṇḍala of Nairātmyā.

Vāsuki

vāsuki

One of the eight nāga kings.

Vāyu

bA yu

vāyu

The god of wind.

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 grub pa'i ye shes

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 rtogs 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 pa nyid kyi 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 kyi dbyings kyi ye shes

dag chos kyi dbyings kyi ye shes

dharmadhātujñāna

suviśuddhadharmadhātujñāna

One of the five wisdoms. This omniscient wisdom knows reality according to the absolute truth.

wisdom-knowledge initiation

shes rab 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.

without characteristic

mtshan nyid bral

vilakṣaṇa

The fourth moment is the moment of recognition of the innate state. This moment is associated with the experience of the innate joy.

world system

'jig rten gyi khams

lokadhātu

yakṣa

gnod sbyin

yakṣa

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.

yoga of reality

de kho na nyid du sbyor ba

tattvayoga

The practice of sexual yoga that leads to the realization of reality.

Yoga tantra

rnal ’byor

yoga

A class of tantra scripture that is typically listed as fourth in traditional doxographies. This class of tantra is the first among the “inner” tantras, and utilizes the stage of arising and deity 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

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 tantra

rnal ’byor bla ma

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

rkang pa g.yas pa brkyang

ālīḍha

A posture where the right foot is extended forward, and the left knee slightly bent.

Ārolik

dpag med

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.

Ātmavādin

bdag tu smra ba

ātmavādin

A proponent of philosophical views that assert the primacy of enduring self. The various schools of Vedānta would fall into this category.

Īrṣyāvajrā

phra 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.

Īśvaravādin

dbang phyug tu smra ba

īśvaravādin

The proponents of an enduring, superintending god.

Śabarī

ri khrod 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 byin

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. According to Ratnākaraśānti, this channel is associated with the yoginī Śabarī.

Śaṅkhapāla

śaṅkhapāla

One of the eight nāga kings.

śrāvaka

nyan mthos

śrāvaka

Śāntibhadra

shAn+ti b+ha dra

śāntibhadra

An Indian paṇḍita active in the eleventh century. He was teacher to the Tibetan translator Gö Khukpa Lhetse.

śītadā

bsil byin ma

śītadā

“Cooling,” one of the subtle channels in the body. According to Ratnākaraśānti, this channel is associated with the yoginī Caṇḍālī.

ḍamaru

cang te'u

ḍamaru

A small, hourglass-shaped hand drum played by being twisted with one hand, causing the swinging weights to strike the two opposite-facing drumheads. In some cases, it is made from two human skulls covered in human skin.

Ḍombinī

g.yung mo

ḍombikā

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.

ḍākinī

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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