

ནམ་མཁའ་ཆེན་པོའི་རྒྱུ།

The Tantra of the Great Sky

Mahākhatantra

དཔལ་ནམ་མཁའ་ཆེན་པོའི་རྒྱུད་ཀྱི་རྒྱལ་པོ།

dpal nam mkha' chen po'i rgyud kyi rgyal po

The Glorious King of Tantras “The Great Sky”

Śrīmahākhatantrarāja

· Toh 387 ·

Degé Kangyur, vol. 79 (rgyud 'bum, ga), folios 202.a–203.b



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Contents

Summary

Acknowledgements

Introduction

The Great Sky

The Translation

Colophon

Notes

Glossary

Bibliography

Summary

- s.1 In this short tantra, the Bodhisattva Vajragarbha asks the Buddha—in his terrifying form of Mahābhairava—about his epithets *bhagavat* (“Blessed One”) and *mahābhairava* (“Great Terrifier”). Relying on an etymological explanation, the Buddha teaches that a being is a *bhagavat* because they have “destroyed” (*√bhañj*) the four *māras*. He then goes through the four initiations of the Yoginītantra system, explaining how the four *māras* are identified and destroyed in each. This text is one of the Rali tantras and will be of interest to both scholars and practitioners—particularly those with a connection to Hevajra, Cakrasaṃvara, and the Yoginītantras more generally.

Acknowledgements

- ac.1 Daniel McNamara compared the Degé and Pedurma versions of the text, translated it into English, and wrote the introduction and supplementary materials. Christopher Limburg offered feedback on the introduction and translation. Daniel McNamara also acknowledges the valuable discussions with students enrolled in Advanced Classical Tibetan at the Rangjung Yeshe Institute during the summer of 2025: Michel Comelli, Jonathan Gold, Yangchen Dawa Sherpa, and Xinyue Ren.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Ryan Damron edited the translation and the introduction, and Linda Griffin copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

- i.1 In *The Great Sky*, the Buddha explains the two epithets by which he is known in the text: “Blessed One” (*bhagavat*) and “Great Terrifier” (*mahābhairava*). He is prompted to teach on these topics by the bodhisattva Vajragarbha, who is best

known as the primary interlocutor in the *Hevajra Tantra*. Following Vajragarbha's question, the Buddha dedicates virtually the entire tantra to an elaboration of *bhagavat*, turning to the term *mahābhairava* in only six lines toward the end. He explains the term *bhagavat* etymologically, stating that *bhaga*, which typically means "blessings" or "fortune," is derived from the verbal root $\sqrt{bhañj}$ (Tib. *bcom*), which means to "break" or "destroy." The objects of destruction are the four *māras*, personifications of forces that obstruct progress toward awakening. The possessive suffix *-vat* is then equated with "possessing" the remedies for each of the *māras*. This explanation is resonant with the etymology of *bhagavat* given in the *Hevajra Tantra*, where *bhaga* is also said to be derived from $\sqrt{bhañj}$ and is linked to the destruction of the four *māras*.¹

i.2 The four *māras* scheme is well-attested in both exoteric and esoteric Buddhist literature. One can find reference to them throughout the sūtras, including *The White Lotus of Compassion*² and *The Chapter Teaching the Purification of Boundless Gateways* from the Ratnakūṭa collection,³ among others. In addition to the citation mentioned above, the *Hevajra Tantra* also references the four *māras* in the context of Hevajra's iconography. The tantra states that Hevajra's four arms represent his defeat of the four *māras* and that his four legs stand astride them.⁴ The four *māras* are also mentioned in other esoteric scriptures, such as *The Sovereign Ritual of Amoghapāśa*,⁵ *The Root Manual of the Rites of Mañjuśrī*,⁶ and *The Glorious Sovereign Tantra of Mahākāla*.⁷

i.3 Here, in *The Great Sky*, the Buddha uniquely explains the four *māras* in terms of the four initiations of the Yoginītantras—the vase, secret, insight-wisdom, and "fourth" initiations—and by extension, the practice of the generation and completion stages. In each section, he identifies the four *māras* with progressively more subtle principles, and he describes the means of destroying them in each context. In some instances, a factor that was said to destroy a given *māra* in the context of a previous initiation becomes one of the *māras* in the context of a subsequent initiation. The Buddha also describes additional or alternative

categories of the mārās in the context of each initiation. Following this extended explanation of the four mārās, the Buddha briefly explains the meaning of *mahābhairava* as one who terrifies and is victorious over the mārās and hosts of other enemies.

- i.4 In the Degé Kangyur, *The Great Sky* is classified among the Rali tantras, which are traditionally associated with the Cakrasaṃvara system. It is thus noteworthy that this tantra seems so clearly based in the Hevajra system. The translator’s colophon reports that the text was translated by the Indian master Gayādhara and the Tibetan translator Drokmi Lotsāwa Śākya Yeshe, thus indicating it was translated in the eleventh century. Gayādhara and Śākya Yeshe also translated other tantras of the Rali class and were instrumental in the formulation of the Sakya Lamdré (*lam ’bras*) system. The English translation presented here is based primarily on the version of the Tibetan translation preserved in the Degé Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur and the version from the Stok Palace Kangyur.

The Glorious King of Tantras

The Great Sky

The Translation

- 1.1 Homage to the Glorious Great Blissful One!⁸
- 1.2 Thus did I hear at one time. The Blessed One was residing in the bhaga of the vajra woman—the body, speech, and mind of all tathāgatas—together with innumerable ḍākas and ḍākinīs. Among these was the great bodhisattva Vajragarbha, who circled the Blessed One to the right three times, and worshipped him with outer, inner, and secret offerings. After that, he made this request:
- 1.3 “O blessed Mahābhairava!⁹

What does *bhaga* mean? What about *vat*?
What does *bhairava* mean? What about *mahā*?
I ask you to please explain this to me.”

- 1.4 The Blessed One replied:
- 1.5 “*Bhaga* means to ‘destroy’ the four *māras*.¹⁰
Know each of these to have four divisions,
Making a total of sixteen in all.¹¹
Possessing that (*vat*)¹² means to possess their remedies.
- 1.6 “First, the four *māras* and the vase initiation:
There are myriad instances of dualistic grasping
Produced by the misconception of colors and shapes.
This is referred to as the *māra* of the aggregates.
- 1.7 “Desire, anger, and so forth¹³
Are the *māra* of afflictive emotions.
- 1.8 “Without a master who reveals the correct path,
Corrupt companions will reveal a path
That will cause one to take birth as a *rudra* of anger;
This is the divine *māra*.
- 1.9 “The *māra* of the Lord of Death is the ending of life
Due to karma and the afflictive emotions.
- 1.10 “Being well grounded in the generation stage
Destroys¹⁴ the divine *māra*.
The manifold misconceptions cease,
Thus destroying the *māra* of the aggregates.
- 1.11 “When the support and supported¹⁵ are of equal taste,

The māra of afflictive emotions is destroyed.

- 1.12 “Untimely death and the exhaustion of lifespan
Are the māra of the Lord of Death;
The māra of the Lord of Death is destroyed
By¹⁶ achieving a lifespan that reaches a thousand years, and more.
- 1.13 “There is another way of destroying the māras:
Successful external longevity practices¹⁷
Destroy the māra of the Lord of Death,
And, with it, the māra of the aggregates of the body.
- 1.14 “Pleasure¹⁸ destroys the māra of the afflictive emotions,
And the mind destroys the divine māra,
Since the support and supported are illusory.
- 1.15 “Next, the four māras and the secret initiation:
- 1.16 “The various external features are the māra of the aggregates—
The emblems, wrathful appearance, dancing posture, and so on.
Since coarse thinking is afflicted,
Such thinking is the māra of afflictive emotions.
- 1.17 “The master who teaches inferior paths
Is the divine māra.
External longevity practices
Are the māra of the Lord of Death.¹⁹
- 1.18 “There is another way of classifying the māras:
- 1.19 “That master is the divine māra,
Who erroneously teaches the three doors.
The activities of the three doors are myriad;

Not knowing them is the māra of the aggregates.

1.20 “Even if one exerts themselves and practices it,
The results will not arise and one’s mind will be afflicted.
This is the māra of afflictive emotions.
The disruption of the lifespan caused by such exertion,
Is itself the māra of the Lord of Death.

1.21 “Knowing the system of winds and so forth
Destroys the divine māra.
One should know it to be illusory,
As knowing that destroys the māra of the aggregates
And also the māra of afflictive emotions.

1.22 “Falling into the extremes of materiality, death follows birth.
Birth and death are both without cause.
That which is not produced from causes and conditions is naturally present.
Being illusory, the māra of the Lord of Death is destroyed.
Like one who has attained control over life,²⁰
The practitioner comes to possess a potent remedy.²¹

1.23 “As for the four māras and the insight-wisdom initiation:

1.24 “Those who teach lower paths
Involving the channels, śukra,²² and so forth
Represent the divine māra;
Those myriad aspects are, themselves, the māra of the aggregates.

1.25 “To cultivate those is the māra of afflictive emotions,
Because their nature is the afflicted.
Colors and shapes perish because they arise;
This is, itself, the māra of the Lord of Death.

- 1.26 “There is another way of classifying the māras:
- 1.27 “The master who teaches a path involving strong desire
Is the divine māra.
The four joys have various aspects;
Their buildup in the mind is the māra of the aggregates.
- 1.28 “One’s own afflicted mind is the māra of afflictive emotions.
Tumbling in saṃsāra, beings take birth.
To arise through birth is the māra of the Lord of Death,
As it is the birth of conceptual thinking.
- 1.29 “The māra of the Lord of Death involves desire.
There are thirty-six things not to be abandoned.²³
The divine māra is destroyed by the master
Who adheres to the path of the thirty-six certainties.²⁴
- 1.30 “The four joys are illusory and devoid of nature.
As the taste of great bliss, they destroy the māra of the aggregates.
They bestow the result, self-aware knowing—
One’s own mind free of the suffering of the afflictive emotions—
And destroy the māra of afflictive emotions.
Since one is free from death thereby,
The māra of the Lord of Death is itself destroyed.
- 1.31 “To be gripped by the inferior power
Of the four māras of the lower paths
Is to be like a king who lowers himself to the status of a commoner.
To be gripped by the māras of this particular path²⁵
Is to be like a king who has lost his throne.
- 1.32 “As for the connection between the four māras and the fourth initiation:

- 1.33 “The master who shows the path of the fourth
To one who is worthy to receive the third²⁶
Is the divine māra.
The other three māras can be learned from one’s master.
- 1.34 “Those who are not worthy or who proclaim secrets
Are like those who, drinking ghee, sugar, and the like,
Cannot digest them, so that they become poison.²⁷
These people are gripped by a special māra,
Which is like someone from a base family seizing the throne.
- 1.35 “One who possesses the power of the māra-destroying path²⁸
That includes the initiations and oral instructions
Is proclaimed to possess
The five wisdoms and the six qualities.²⁹
- 1.36 “It is best to find a single master
In whom are found both the vessel and its contents.³⁰
After receiving initiation from a single master,
One should heed the words of that single master.
- 1.37 “It is taught that there are two kinds of master;
The external master such as this,
And the inner master, one’s personal deity.
- 1.38 “The word ‘terrifying’ (*bhairava*) is used
Because of terrifying and causing fear in all,
Including māras and every enemy host,
Bringing victory in the battle with enemies and māras.
- 1.39 “The word ‘great’ (*mahā-*) is used
For possessing the seven referents,³¹ the deity and the rest.”

1.40 After that, those assembled, together with the great bodhisattva Vajragarbha,
felt joy in their mindstreams and rejoiced with devotion.

1.41 This completes the Glorious King of Tantras: “The Great Sky.”

Colophon

c.1 This was translated by the Indian preceptor Gayādhara and the translator-
monk Śākya Yeshé.

Notes

1. *Hevajra Tantra* verse 1.5.15. See also n.10.
2. *The White Lotus of Compassion* (*Karuṇāpuṇḍarīka*, Toh 112).
3. *The Chapter Teaching the Purification of Boundless Gateways* (*Anantamukhapariśodhananirdeśaparivarta*, Toh 46), 1.147.
4. *Hevajra Tantra* verses 1.3.17 and 2.5.8, respectively. This iconographic correspondence is also cited in commentarial works on other Yoginītantras, such as those on the *Cakrasaṃvara Tantra* by Durjayacandra and Bhavabhaṭṭa. See Gray 2007, p. 295, n. 15 and p. 371, n. 12.
5. *The Sovereign Ritual of Amoghapāśa* (*Amoghapāśakalparāja*, Toh 686), 2.989.
6. *The Root Manual of the Rites of Mañjuśrī* (*Mañjuśrīmūlakalpa*, Toh 543), 37.5 and 37.7.
7. *The Glorious Sovereign Tantra of Mahākāla* (*Śrīmahākālatantrarāja*, Toh 440), 7.25.
8. This epithet, *śrīmahāsukha* in Sanskrit, is applied to the Blessed One in the *Hevajra Tantra* as well. See verses 2.6.5 and 2.9.14.
9. This epithet, *bhagavan mahābhairava* in the vocative case, forms the content of Vajragarbha's question that follows. There, the term *bhagavat* is used in its undeclined stem form.
10. As noted in the introduction, this is an etymological explanation in which the term *bhaga* is said to derive from the root √*bhañj* (Tib. *bcom*) meaning to “break” or “destroy.” This parallels one of two etymological interpretations of *bhagavat* given in verse 1.5.15 of the *Hevajra Tantra*. In the other explanation, the term is glossed according to the general meaning of *bhaga* as “blessings,” “fortune,” and so forth. *Hevajra Tantra* verse 1.5.15 reads, “Since he, a buddha, possesses blessings, / he is called the Blessed One. / There are, it is said, six types of blessings: / qualities such as majestic power, and so forth. / Alternatively he is known as the destroyer / for destroying the māra of afflictions and the rest. (Tripathi 2006, p. 42: *bhago 'syāstīti buddhasya bhagavān iti kathyate | bhagāni ṣaḍvidhāny āhur aiśvaryādiguṇākhilāḥ | athavā kleśādimārāṇāṃ bhañjanād bhagavān iti*; Tib. *sangs rgyas 'di la b+ha ga mnga' / bcom ldan 'das zhes brjod par bya / b+ha ga rnam pa drug tu brjod / dbang phyug la sogs yon tan kun / yang na nyon mongs la sogs bdud / bcom phyr bcom ldan 'das zhes brjod*.) Bhavabhaṭṭa (ca. tenth century) explains *bhagavat* in similar terms in his commentary on verse 1.3 of the *Cakrasaṃvara Tantra* (Pandey 2002, pp. 7–8), as does Kumāracandra (ca. tenth to eleventh century) in his commentary on the opening passage of chapter 1 from *The Tantra of Black Yamāri* (*Kṛṣṇayamāritantra*, Toh 467). See also Rinpoche and Dwivedi 1992, p. 2.
11. This is perhaps meant to indicate the structure of the text that follows, in which the four māras and their respective destruction are explained in the context of the four initiations. The text, however, provides several additional explanations, taking the total number of permutations past sixteen.
12. This line serves as an etymological gloss on *bhagavat*.
13. Referring to the afflictive emotions, this could be a threefold list consisting of desire, anger, and ignorance, or fivefold, encompassing desire, anger, ignorance, jealousy, and pride.

14. Here and in the passage that follows, the text uses the verb *√bhañj* (*bcom*) to further underscore the interpretation of *bhaga* in *bhagavat* as a derivation of *√bhañj*.
15. In the context of the generation stage, the “support” refers to the maṇḍala itself, and the “supported” refers to the deities who reside within it.
16. Reading *tshe yis* following the Kangxi, Yongle, and Stok Palace versions. Degé reads *tshe yi*.
17. Tib. *phyi yi thse bcud kyis len*. This term is ambiguous but is here understood to refer to “external” types of alchemical practices (*rasāyana*; *bcud kyis len*) meant to extend life through material substances and concoctions. This would stand in contrast to “inner” types of alchemy based on the subtle anatomy. For a study of Indian alchemical practices, see Wujastyk 2017.
18. In the context of generation stage practice, it is possible that the term “pleasure” (*longs spyod*; *bhoga*) specifically denotes sexual pleasure.
19. These verses seem to indicate that the practices of the generation stage described in the context of the vase initiation—visualization of the maṇḍala and maṇḍala deities and external alchemical practices—are contraindicated in the context of the secret initiation.
20. Tib. *tshe la dbang sgyur ma*. All Tibetan witnesses consulted report the same reading that includes a feminine ending, but it is not clear whether this is an epithet for a specific deity or a more general idea.
21. The terms “possess” (*ldan pa*) and “remedy” (*gnyen po*) invoke the etymological analysis of *bhagavat* (*bcom ldan ’das*) given at the beginning of this text.
22. This term is rendered in transliterated Sanskrit in the Tibetan text, so that convention was followed here.
23. This translation follows the Kangxi, Yongle, and Stok Palace versions in reading *sum bcu drug nyid*. Degé reads *sum cu drug gnyis* (“two sets of thirty-six”). We were unable to identify these lists of thirty-six.
24. Tib. *nges pa sum cu rtsa drug gi lam*. This translation is tentative, as the reference could not be identified.
25. The “māras of the lower path” refers to the four māras as taught in the context of the vase and secret initiation, while the “māras of this particular path” (*de nyid lam*) are related to the insight-wisdom initiation. Another royal analogy will be given in the discussion of the māras related to the fourth initiation in the following passage.
26. This translation follows Degé, Stok Palace, and the majority of Tibetan sources in reading *gsum pa’i snod dang ldan pa*, “one worthy to receive the third.” From the context, we believe the sense here is “one only worthy to receive the third (initiation).” However, the Kangxi and Yongle versions read *gsum pa’i gnod dang ldan pa*, “one hostile to the third,” which is also a plausible reading.
27. Compare with the following passage from the *Mahāparinirvāṇa Sūtra*, Toh 119, F.119.b: “Just as drinking ghee and sugar, / as well as whey and the like, / is medicinal when they are digested, / but poisonous when not digested...” (*ji ltar mar dang kha ra dang/ mar gyi snying po la sogs pa/ ’thungs te zhu na sman du ’gyur/ ma zhu ba ni dug ces bya*).

28. Though not entirely clear from the Tibetan translation, this verse likely employs the etymological explanation of *bhagavat* as one who “possesses” (Skt. *-vat*; Tib. *dang ldan*) the power of the path that “destroys” (Skt. *√bhañj*; Tib. *’joms*) the *māras*.
29. It is unclear from the context what the “six qualities” are, but this may refer to the six perfections.
30. The Tibetan term *snod bcud*, here translated as “vessel and its contents,” most typically refers to the vessel-like world and the content-like beings who live in it. It is unclear from the context if this is the intended meaning, so we have translated these terms literally to preserve the ambiguity.
31. This set of “seven referents” (*dmigs pa bdun*) has yet to be identified.

Glossary

null

dbang

དབང་།

The ritual process of being introduced to and authorized in the practice of specific deities, maṇḍalas, and yogas. The term literally means “sprinkling” or “anointing” and is modeled on rites of royal investiture. In the Yoginītantras and systems derived from them, there are typically four main initiations: the vase initiation (kalaśābhiṣeka; bum dbang), secret initiation (guhyābhiṣeka; gsang dbang), insight-wisdom initiation (prajñājñānābhiṣeka; shes rab ye shes kyi dbang), and the “fourth initiation” (caturthābhiṣeka; dbang bzhi pa). The specific content of these initiations is often unique to their respective traditions.

null

nyon mongs pa

ཉོན་མོངས་པ།

Use standard definition

null

b+ha ga

ཕྱ་ག

Typically meaning “fortune” or “blessings,” the term is also used in the Buddhist tantric texts as a euphemism for the vagina. Also see “blessed one” (bhagavat).

null

bcom ldan

bcom ldan 'das

བཙུན་ལྷན།

བཙུན་ལྷན་འདས།

Use standard definition

null

bcud kyis len

བརྩུག་གྲིས་ལེན།

“Alchemy,” both in the sense of the preparation and ingestion of material substances and the manipulation of features of the subtle anatomy. In India these practices were often directed toward longevity and immortality, or were employed to acquire siddhis and, in the case of “inner” alchemy, in the pursuit of awakening.

null

bdud bzhi

བདུན་བཞི།

The four mārās are symbolic personifications of the defects that prevent awakening. The four are the divine māra (Skt. devaputramāra; Tib. lha'i bu'i bdud), representing the distraction of pleasures; the māra of the afflictions (kleśamāra; nyon mongs pa'i bdud); the māra of the aggregates (skandhamāra; phung po'i bdud), representing identifying with the five aggregates; and the māra of the Lord of Death (mr̥tyumāra; 'chi bdag gi bdud), representing having one's life cut short by death.

null

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔལ།

Use standard definition.

null

brten pa

བཏེན་པ།

This term refers to the circle of the deities (ādheyamaṇḍala; brten pa'i dkyil 'khor) who reside within a maṇḍala, which is known as the “support.”

null

bskyed pa'i rim

བསྐྱེད་པའི་རིམ།

A stage of Vajrayāna meditation in which the meditator generates themselves as the deity and performs various actions as such.

null

dga' ba bzhi

དགའ་བ་བཞི།

The four types of joy that arise during the practice of sexual union, the full understanding of which leads to liberation.

null

rtsa

རྩ།

The veins of the subtle body through which vital winds flow. While they can be divided into up to seventy-two thousand, the most important are the central, left, and right.

null

phyag mtshan

ཕྱག་མཆོན།

Symbolic implements, either as iconic representations of a deity, implements held by them, or gestures they make.

null

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

Use standard definition.

null

lha'i bu'i bdud

ལྷའི་བྱའི་བདུད།

The deity Māra himself or, figuratively, the distraction of sense pleasures.

null

dpal bde ba chen po

དཔལ་བདེ་བ་ཆེན་པོ།

An epithet of buddhas, especially those of the heruka type in Yoginītantra maṇḍalas.

null

dpa' bo

དཔའ་བོ།

The male equivalent to a ḍākinī. The term can refer to a mundane class of supernatural beings and to a class of Buddhist deities.

null

ro mnyam pa

རོ་མཉམ་པ།

The way phenomena are experienced indivisibly on the level of absolute truth.

null

ye shes lnga

ཡེ་ཤེས་ལྔ།

The five types of wisdom, or knowledge, associated with awakening: (1) the wisdom of the dharmadhātu (dharmadhātujñāna; chos kyi dbyings kyi ye

shes), (2) mirror-like wisdom (ādarśajñāna; me long lta bu'i ye shes), (3) the wisdom of equality (samatājñāna; mnyam nyid ye shes), (4) the wisdom of thorough discrimination (pratyavekṣaṇājñāna; so sor rtog pa'i ye shes), and (5) the wisdom of accomplishing activities (kṛtyānuṣṭhānajñāna; bya ba grub pa'i ye shes).

null

ga ya d+ha ra

གཡ་དྭ་ར།

Indian Paṇḍit, fl. ca. 975–1025 ce. Gayādhara is best known in connection with Drokmi Lotsāwa Śākya Yeshé and played a major role in transmitting Lamdré teachings into Tibet, but he was also a prolific translator.

null

'jigs pa che

འཇིགས་པ་ཆེ།

See “mahābhairava.”

null

nyon mongs pa'i bdud

ཉོན་མོངས་པའི་བདུད།

The power of the afflictive emotions to prevent awakening.

null

lam 'bras

ལམ་འབྲས།

The Lamdré (“Path and Result”) is the highest teaching of the Sakya lineage of Tibetan Buddhism. It is rooted in the understanding that the path to awakening and the result of awakening itself are contained within one another. The teachings of the Path and Result are based on Virūpa’s *Vajra Verses* (*rdo rje'i tshig rkang*), whereas the practice is based on the *Hevajra Tantra*.

null

mkha' 'gro

མཁའ་འགྲོ།

Use standard definition.

null

phung po'i bdud

ཕུང་པོའི་བདུད།

The power of the aggregates and fixation on them to prevent awakening.

null

'chi bdag bdud

འཆི་བདག་བདུད།

The exhausting of life force, leading to death.

null

rlung

རླུང་།

A subtle form of energy that travels through the body's channels.

null

rang rig ye shes

རང་རིག་ཡེ་ཤེས།

A mode of 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.

null

rdo rje snying po

རྡོ་རྗེ་སྙིང་པོ།

The main interlocuter in *The Tantra of the Great Sky*. He serves as interlocutor in many Buddhist tantras, most notably [*The Hevajra Tantra*](#).

null

rten

རྟེན།

A term for the maṇḍala (ādhāramaṇḍala; rten gyi dkyil 'khor) wherein the deities, the “supported” reside.

null

ru dra

རུ་བླ།

In Buddhist contexts this can refer either a specific demon who was tamed, or to obstructive forces more generally. Also an epithet of Śiva.

null

sgo gsum

སྒོ་གསུམ།

Body (lus), speech (ngag), and mind (yid).

null

shA kya ye shes

ཤཱ་ཀྱ་ཡེ་ཤེས།

Śākya Yeshé (ca. 11th century ce), also known as Drokmi Lotsāwa ('brog mi lo tsA ba), a translator and key figure in the establishment of the Sakya Lamdré traditions in Tibet.

null

shu kra

ཤུ་ཀྱ།

Sexual fluid. This term most often refers to semen but can indicate female sexual fluids as well.

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