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Summary of Empowerment

Sekoddeśa

dbang mdor bstan pa

· Toh 361 ·

Degé Kangyur, vol. 77 (rgyud 'bum, ka), folios 14.a–21.a



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SUMMARY

- s.1 The *Summary of Empowerment* is considered to be the only extant portion of the root text of the *Kālacakratāntra*. According to the Buddhist tantric tradition, the Sekkodeśa was transmitted by the Buddha in his emanation as Kālacakra, to Sucandra, the first king of Śambhala. The text's 174 verses cover a wide range of topics. After a short introduction to the eleven empowerments that constitute a gradual purification of the aggregates, body, speech, mind, and wisdom, the treatise turns to the so-called "sixfold yoga." It begins by teaching meditation on emptiness via the contemplation of various signs, such as smoke or fireflies. Following the description of the control of winds and drops within the body's channels and cakras, along with the signs of death and methods of cheating death, the text goes on to describe the three *mudrās*—*karmamudrā*, *jñānamudrā*, and *mahāmudrā*. After a concise criticism of cause and effect, the text concludes by describing six kinds of supernatural beings closely related to the *Kālacakratāntra*, along with their respective families.

ac.

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i.

INTRODUCTION

· The Text ·

- i.1 The *Summary of Empowerment* (*Sekoddeśa*) is considered to be the only extant portion of the *Paramādibuddha*, i.e., the root text of the *Kālacakratāntra* (Skt. *Mūlakālacakratāntra*) in twelve thousand verses. According to the Tibetan tradition, the Buddha, in his emanation as Kālacakra, taught it to Sucandra, the first king of Śambhala, in Dhāṇyakaṭaka, near today's Amarāvātī in Andhra Pradesh.¹ Initially the root text encompassed five sections, on the worldly realm, the inner realm, empowerment, practice, and wisdom (Skt. *jñāna*, Tib. *ye shes*), respectively. It is not clear, however, in which section the *Sekoddeśa* belonged.² Later, the eighth king, Mañjuśrī Yaśas, condensed the *Paramādibuddha* into the *Laghukālacakratāntra* (Toh 362); and his successor, Puṇḍarīka, added a commentary, called *Vimalaprabhā* (Toh 845 and 1347). Today, these two texts form the core of the *Kālacakratāntra* literature.³
- i.2 There are two extant Tibetan translations of the *Sekoddeśa*. The first was produced by Dro Lotsawa Sherap Drakpa (eleventh century) and the Kashmiri paṇḍita Somanātha, and is included in all known versions of the Kangyur except for the Phukdrak Kangyur, which contains instead a second translation, made by Ra Chörap (eleventh century) and the Nepalese paṇḍita Samantaśrī. Giacomella Orofino has published a critical edition of the Tibetan translations of the *Sekoddeśa*.⁴
- i.3 Only a small part of the Sanskrit text in its original form exists (two manuscripts of the first leaf), but substantial passages are found as citations in commentaries, particularly Raviśrījñāna's *Amṛtakānikātippanī*.⁵ The missing parts have been reconstructed by Raniero Gnoli based on Nāropa's *Sekoddeśaṭīkā*—also extant in Sanskrit⁶—and the resulting Sanskrit edition was published as an appendix to Orofino's critical edition of the Tibetan translations. Gnoli's reconstruction proves to be of great value, as it is not merely a retranslation into Sanskrit from the Tibetan. Based on this edition,

Orofino has translated the *Sekoddeśa* along with Nāropa's commentary into Italian.⁷ Recently, Philip Lecso has published an English translation of the *Sekoddeśa*, this time along with the short commentary called *Sekoddeśaṭippaṇṭī* (Toh 1352).⁸ We found this helpful but not entirely trustworthy. In 2009, Orofino published a reliable English translation of verses 129 to 160 of the *Sekoddeśa*, along with the corresponding passages of Nāropa's commentary.⁹

i.4 For our present translation, we relied mainly on Dro Sherap Drakpa's Tibetan translation of the text, comparing it to Ra Chörap's and the Sanskrit. Orofino's and Gnoli's editions proved very reliable, so that our work could be entirely based on them. We compared the text to the various Sanskrit citations, which account for roughly 40% of the text. We have not provided detailed philological annotations, and it should be noted that in some passages, when the Tibetan was unintelligible on its own, we have had to translate the passage according to our understanding of the Sanskrit. We have, of course, checked our rendering against Philip Lecso's and Giacomella Orofino's translations as well. Our translation has also profited from a careful study of Nāropa's commentary in both its Sanskrit original and Tibetan translation.

i.5 Despite the title *Summary of Empowerment*, only the first twenty-three verses—roughly one-eighth of the text—concerns the succession of eleven empowerments that the adept must undergo. The remaining parts deal with the sixfold yoga (verses 24–92), encompassing a detailed description of the channels, winds, and signs of death, including astronomical considerations concerning the relation of micro- and macrocosms; mudrās (93–128); a criticism of cause and effect, and the lack of passion (129–160); and the supramundane beings and their respective families (161–174).

· Empowerments ·

i.6 The text begins with a request by Sucandra, who asks the Buddha to grant a brief description of the sevenfold, threefold, and unsurpassable empowerments in order to achieve mundane and supramundane accomplishments. In answering this request, beginning with verse eight, the Buddha elaborates on eleven empowerments, which are conferred upon practitioners of diverse capacities.

i.7 The first group of seven empowerments, which is otherwise summarized under the six vase empowerments, is as follows:

- 1) the water (Skt. *udaka*, Tib. *chu*) empowerment,
- 2) the crown (Skt. *mukuṭa*, Tib. *cod pan*) empowerment,
- 3) the ribbon (Skt. *paṭṭa*, Tib. *dar dpyangs*) empowerment,
- 4) the vajra and bell (Skt. *vajraghaṇṭā*, Tib. *rdo rje dril bu*) empowerment,

- 5) the great vow (Skt. *mahāvṛata*, Tib. *brtul zhugs che*) empowerment,
- 6) the name (Skt. *nāma*, Tib. *ming*) empowerment, and
- 7) the permission (Skt. *anujñā*, Tib. *rjes gnang*) empowerment.

i.8 After having thus introduced the seven inferior empowerments, the *Summary of Empowerment* sets forth the remaining four empowerments:

- 8) the vase (Skt. *kumbha*, Tib. *bum pa*) empowerment,
- 9) the secret (Skt. *guhya*, Tib. *gsang*) empowerment,
- 10) the empowerment of wisdom from a *prajñā*¹⁰ (Skt. *prajñājñāna*, Tib. *shes rab ye shes*), and
- 11) the great *prajñā* (Skt. *mahāprajñā*, Tib. *shes rab chen po*) empowerment.

i.9 While the first seven empowerments are for the attainment of worldly accomplishments, the four higher empowerments are for achieving the supreme accomplishment of buddhahood. Thus, although the eighth empowerment is called a *vase empowerment*, it is the first within the group of higher empowerments.

i.10 In his *Sekoddeśaṭīkā*, Nāropa compares the eleven empowerments to steps on a staircase leading up to the palace of the achievement of the two types of accomplishment. The first seven empowerments constitute the lower steps; they are the appropriate means for a yogin who seeks worldly accomplishments on the level of relative truth.¹¹ In this way, they are meant to “introduce the childish”—that is, disciples at the beginning of the path.¹² Subsequently, these seven empowerments are explained as a process of purification (Skt. *viśuddhi*, Tib. *rnam dag*), which in itself is an important concept in tantric Buddhism.¹³

i.11 The first seven empowerments can therefore be understood as the purification of body, speech, mind, and wisdom. In sets of two, beginning with the water and the crown empowerments, they purify body, speech, and mind, respectively. The seventh empowerment, the permission empowerment, purifies wisdom (see verse 11).

i.12 In the more elaborate presentation that follows (verses 12–14), these empowerments are linked to a gradual purification of certain aspects of existence, namely the five elements, the five psycho-physical aggregates,¹⁴ the ten perfections, great immovable bliss and buddha speech, objects, and sense faculties, the four immeasurables, and complete buddhahood, respectively.

i.13 Following the exposition of this gradual purification, in verse 14 the need for a maṇḍala made of colored sand is mentioned. According to Nāropa, such a maṇḍala is indispensable for the first seven empowerments, although it is not necessary for the four superior empowerments:

- i.14 These seven empowerments are only to be given with maṇḍalas made of colored powder and not with those drawn on cloth and so forth. The vase empowerment and so forth, [however], can also be given by other means than the construction of a maṇḍala.¹⁵
- i.15 Within the four superior empowerments there are three superior worldly empowerments: the vase and secret empowerments, and the empowerment of wisdom from a prajñā. The fourth superior empowerment is nonworldly, and on the authority of Nāropa, it is a synonym for *mahāmudrā*.¹⁶
- i.16 In terms of purification, the four superior empowerments purify body, speech, mind, and wisdom, respectively. They also correspond to the level of maturity of the adept, which is elucidated when they are compared to the level of a child, an adult, an elder, and a universal ancestor. In the context of the sexual yoga that accompanies the empowerments, the last four stages are further elaborated upon as states of moving, again moving, vibrating, and beyond vibration.

· Sixfold Yoga ·

- i.17 Following the description of eleven empowerments, the *Summary of Empowerment* turns to the so-called *sixfold yoga* (Skt. *ṣaḍaṅgayoga*, Tib. *yan lag drug gi rnal 'byor*), which is a well-known succession of meditative practices within Tantric Buddhism.

The six “limbs” (*aṅga*, *yan lag*) are withdrawal (Skt. *pratyāhāra*, Tib. *so sor sdud pa*), meditative absorption (Skt. *dhyāna*, Tib. *bsam gtan*), breath control (Skt. *prāṇāyāma*, Tib. *srog rtsol*), retention (Skt. *dhāraṇā*, Tib. *'dzin pa*), recollection (Skt. *anusmṛti*, Tib. *rjes dran*), and meditative concentration (Skt. *samādhi*, Tib. *ting nge 'dzin*).

- i.18 *Withdrawal* (verses 24–26) gets its name from the fact that the sense faculties are withdrawn from their respective outer objects and applied to inner objects, which consist of reflections of emptiness. These are divided into signs that appear when meditated on during the night and during the day, respectively:

Night yoga signs (Skt., Tib.):

- Smoke - *dhūma*, *du ba*.
- Mirage - *marīci*, *smig rgyu*.
- Firefly - *khadyota*, *mkha' snang*.
- Lamp - *pradīpa*, *sgron ma*.

Day yoga signs:

- Flame - *jvāla*, *'bar ba*.

- Moon - *candra*, *zla*.
- Sun - *arka*, *nyi ma*.
- Darkness - *tamas*, *mun can*.
- Digit of the moon - *kalā*, *cha*.
- Great drop - *mahābindu*, *thig le che*.

Nāropa elaborates that the signs are “inconceivable because they bring all conceptions to rest, and [that] they are signs because they designate the fruit of reality.”¹⁷

i.19 In the second limb, *concentration* (verses 27–34), five mental aspects are applied to these signs. According to Vajrapāṇi, as cited in Nāropa’s commentary, these are insight, examination, analysis, joy, and immovable bliss. They constitute a progressive focus of the mind on the empty.¹⁸ In the *Summary of Empowerment*, the yogin’s meditation on these signs of emptiness is likened to a virgin seeing a magical image in a divinatory mirror (verses 29–34).

i.20 In the verses that Nāropa attributes to the discussion of the limb called *control of the winds* (verses 35–76), the channels, winds, and maṇḍalas (i.e., energy centers) within the body are described at length. In order to master this stage, the aspirant must exert control over the vital wind (Skt. *prāṇa*, Tib. *srog*) and the downward-moving wind (Skt. *apāna*, Tib. *thur sel*), which flow in the channels above and below the navel, respectively. In this way the yogin can cheat the signs of death, i.e., excessive winds within the channels that ultimately cause death.

i.21 The last three limbs are dealt with in verses 77–92. Of these, the fourth limb, *retention*, deals with the fixation of the winds in the drops of the middle channel:

Having thus been seated in the lotus position, after having practiced control of the winds, one should fix the mind to the drop in the middle of the white sixteen-petaled lotus, which is located at the level of the forehead. [The root text says that] “one should fix the vital wind to the drop”; this is primarily the characteristic of [the fourth limb,] retention.¹⁹

This procedure is the precondition for the descent of the drop from the level of the forehead to the lotus of the vajra jewel, accompanied by the four kinds of joy.

i.22 As far as the last two limbs—*recollection* and *absorption*—are concerned, Nāropa describes in detail the process of purification of the yogin’s elements, which takes place through the descent of the blood element and the ascent of the semen. Step by step, the fourth state (which is experienced

during sexual union), the state of dreamless sleep, and the dreaming and waking states are transformed into the pure bodies of the dharmakāya, the saṃbhogakāya, and the nirmāṇakāya respectively (verses 90–92).

· Channels and Winds ·

i.23 As mentioned, the sixfold yoga makes use of various channels, energy centers, and winds. According to the tradition of Kālacakra, there are 72,000 channels in the body that carry the vital wind. The middle channel (Skt. *avadhūtī*, Tib. *kun 'dar ma*) runs from the crown of the head (Skt. *uṣṇīṣa*, Tib. *gtsug tor*) to the navel and is associated with Rāhu. Along the middle channel, one visualizes several energy centers (Skt. *maṇḍala*, Tib. *'khyil 'khor*) or wheels (Skt. *cakra*, Tib. *'khor lo*), compared to lotuses, from which smaller channels, called *petals* (Skt. *dala*, Tib. *'dab ma*), branch off. These wheels are situated at the crown of the head (4 petals), at the forehead above the eyebrows (16 petals), at the throat (32 petals), at the heart (8 petals), at the navel (64 petals), and at the genital region (32 petals). Altogether there are 156 petals. Above the navel, the two channels on either side of the *avadhūtī* are called *lalanā* (on the left) and *rasanā* (on the right), with the former being associated with the moon and the latter with the sun. The vital wind circulates in these two channels. At the navel cakra, the channels change their positions: below the navel, the *lalanā* is situated in the middle and its function is to excrete feces; the *rasanā* is located on the left and serves to excrete urine; and the *avadhūtī*—called *śaṅkhinī* below the navel—is situated on the right and carries semen. The vital wind below the navel is designated the *downward-moving wind* (Skt. *apāna*, Tib. *thur sel*). The task of the yogin is to stop the circulation of the wind in the left and right channels, and to direct the vital wind toward the middle channel. In verses 35–76, the *Sekoddeśa* deals extensively with the winds and channels. Alternative names for the channels that are mentioned there are given in the glossary.²⁰

i.24 Verses 58–66 speak of *maṇḍalas*, through which the vital wind flows. The directions of movement of wind in the *maṇḍalas* are associated with the elements, and the vital wind flows through the elements in a given order. It flows to the center (space), then above (wind), to the right (fire), to the left (water), and below (earth). In the two nostrils, the wind flows differently: in the left nostril it passes the elements starting with space; and in the right, it starts with earth in reverse order. The left nostril is associated with formation, and the right with dissolution.

· Death Signs ·

- i.25 For those destined for premature death, the days in which the vital breath flows excessively in one of the two side channels (lalanā and rasanā) are called *death signs* (verses 70–74b), or *days of ariṣṭa*, and mark the beginning of the remaining three years of life.
- i.26 For those born in an odd zodiac sign (Aries, Gemini, Leo, Libra, Sagittarius, or Aquarius) the death signs will appear in the left channel and are called *moon death signs*. For those born in an even zodiac sign (Taurus, Cancer, Virgo, Scorpio, Capricorn, or Pisces) the wind will flow excessively in the right channel, and such days are called *sun death signs*. This excessive flow of wind—caused by an imbalance of the three humors of air, bile, and phlegm—takes place for a certain number of days within twelve periods, or stages, associated with the zodiac signs and represented by a twelve-petaled lotus at the navel. In the remaining days of each period the wind circulates regularly, that is, equally in both channels. As the wind circulates excessively in the petals of the lotus, beginning with one day in the first petal for the moon death signs and five days for the sun death signs, it causes the petals to dry up, one by one. With each petal that dries up, the days of ariṣṭa in the remaining petals increase by a certain number. Once having circulated in the eleventh petal, the element of *rajas*, constituted by the bile humor, dries up together with the petal. In the twelfth petal, the wind circulates in the opposite side channel for two days, drying up the element *sattva*, constituted by phlegm. Finally, the wind flows in the center of the lotus, the middle channel, for one last day, drying up the element *tamas*, constituted by wind.
- i.27 By contrast, the natural death process (verses 74c–76)—death ascending in the middle channel—takes place after a lifespan of ninety-six years and ten and a half months, and it lasts for three years and one and a half months.²¹ At the beginning of this final period of life, the breath flows for one day irregularly, that is, in one channel only, and then again for one day regularly. Following that, it flows for two days regularly and for two days irregularly, and so on, up to thirty-three days. For an odd number of days, flowing irregularly, it flows in the left channel; for an even number of days, it flows in the right. Finally, it flows for one more day in the middle channel, completing a life cycle of one hundred years. As a result of this entire process, the left and right channels and the five maṇḍalas of the elements dissolve.²²

- i.28 In order to counteract the death signs, the winds must be forced into the middle channel, where they are applied to the drop that is identified with the semen and the moon. Through the ignition of the feminine principle, *caṇḍālī*, the adept must cause the descent of this drop from the crown of the head to the genital organ. In its descent, the semen passes through four phases, which are characterized by their respective joys (Skt. *ānanda*, Tib. *dga' ba*):²³
- i.29 The initial joy is caused by the descent of the semen (bindu) from the crown of the head to the spot between the eyebrows.
- i.30 The supreme joy is experienced when the semen is between the throat and the heart.
- i.31 The intense joy is associated with the descent of the semen from the navel to the genital organ.
- i.32 The coemergent joy²⁴ is experienced when the semen reaches the tip of the vajra.

· Mudrās ·

- i.33 Another topic of the *Summary of Empowerment* is the three types of *mudrā*, namely the action *mudrā*, the wisdom *mudrā*, and the *mahāmudrā*. Nāropa understands these three *mudrās* to constitute the means of accomplishment.
- i.34 The action *mudrā* (*karmamudrā*) refers to an actual female consort of the yogin, and thus is described as the cause for bliss in the desire realm. The wisdom *mudrā* (*jñānamudrā*) is a visualized consort in the form of a deity, and is understood to be the cause of bliss in the form realm. The *mahāmudrā* is a magical image, a reflection emerging from space as the result of meditation.
- i.35 While the first two *mudrās* are associated with bliss from moving and vibrating respectively, the third *mudrā* is the achievement of the great immovable.
- i.36 Nāropa's commentary states:
- As for the *mahāmudrā*, she is a reflection emerging from space. From passion for her—meaning meditation on her, a meditation that is carried on in its own sphere—arises bliss that lacks vibration. *Lacking vibration* means that vibration extending outside, i.e., the emission from the vajra jewel, is stopped.²⁵
- i.37 Apart from the causal aspect of *mahāmudrā*, there is a resultant *mahāmudrā*, which is characterized by great abandonment and great realization. Resultant *mahāmudrā* thus encompasses the actualization of luminosity, which has the nature of the abandonment of all defilements together with their imprints, and the realization of the *dharmakāya*, the inseparable nature of all buddhas.²⁶

· A Criticism of Cause and Effect, and the Lack of Passion ·

- i.38 From verse 129 onward, the *Summary of Empowerment* elaborates on the relationship between the mind and its stains, and their abandonment. First, various possibilities for such a relationship are refuted (e.g., the stains arising without the mind, or remaining indestructibly within it):

If they had arisen without the mind,
Then they would be like a sky-flower.
If they always resided in the mind,
They could never be eliminated. (v. 131)

- i.39 Next, the treatise turns to passion born from the non-emission of semen as the main cause of abandoning suffering, urging the reader to avoid emission—and thus a state without the passion needed in tantric passion—under all circumstances:

It is handed down that from emission, the lack of passion is born,
And from the lack of passion, suffering. (v. 139ab)

Therefore, one must avoid with all effort
The passion of emission. (v. 141ab)

- i.40 Starting with verse 146, it is explained that, conventionally, the reflection of emptiness serves as the cause for immovable bliss—the result. In ultimate reality, however, this distinction does not hold, as there is no duality:

The reflection is free from nirvāṇa,
And the immovable transcends saṃsāra.
Their union is supreme nonduality,
Free from eternalism and nihilism. (v. 148)

· The Supramundane Beings and Their Respective Families ·

- i.41 In the last part of the text, followed by the concluding verses, the six supramundane beings are presented (verses 161–72). From meditation on the mahāmudrā, a reflection—Kālacakra in union with his prajñā—emerges from space, and in this process the six self-arisen supramundane beings appear, each at a specific cakra (verses 161–63). These beings and the corresponding parts of the body are as follows: Vajrasattva (secret part), Mahāsattva (navel), Bodhisattva (heart), Samayasattva (throat), Vajrayoga (forehead), and Kālacakra (crown of the head). In verses 164–69, these supramundane beings are presented again, together with their epithets²⁷ and explanations of their names.

- i.42 The verses that follow (170–72) correlate these deities with the “families” of the six aggregates (wisdom, sensation, consciousness, matter, karmic formations, and discrimination); the six elements (wisdom, fire, space, earth, wind, and water); the six sense faculties (mind, eyes, ears, body, nose, and tongue); and the six cognitive objects (mental objects, visible objects, sounds, tangible objects, odors, and tastes).
- i.43 We have tried to use brackets and parentheses precisely but sparingly: where we have used them, the additions are ones we deemed indispensable for the understanding of the text. Parentheses are used for our explanations in the few contexts that require them, while square brackets indicate our insertions.

Summary of Empowerment

1.

The Translation

[F.14.a]

1.1 Homage to Glorious Kālacakra!²⁸

Sucandra requested:

The sevenfold and threefold empowerment,
And also the unsurpassable one, O Teacher—
Explain them to me in short,
For the sake of mundane and supramundane accomplishments! {1}

1.2 The Illustrious One replied:

Listen, O Sucandra! I will explain to you in summary
The empowerment and its purpose; these sevenfold,
Threefold, and unsurpassable empowerments;
And the movement in the channels and its control. {2}

1.3 In the tantras there are three types of summaries
And three types of explanations [pertaining to the *Sekoddeśa*],
Including the precise summary, the extensive summary,
The precise explanation, and the other (i.e., the extensive explanation). {3}

1.4 The summary and explanation
Are referred to as the recitation of the tantra.
The precise summary and the [precise] explanation
Are word-by-word commentaries. {4}

1.5 The extensive summary and the [extensive] explanation
Are commentaries that indicate the entirety of the meaning.
They must be composed by those who have obtained supramundane
knowledge,

Not by mere scholars. {5}

- 1.6 Through these six [summaries and explanations],
The tantra of the Ādibuddha called Kālacakra is perfect:
Perfect through fourfold *vajrayoga*;
Perfect through the four types of awakening; {6}
- 1.7 Perfect through the psycho-physical aggregates,
Elements, sense bases, and six families;
Perfect through the five chapters, on the world realm and so forth;
And perfect through [adherence to the principle of] two truths. {7}
- 1.8 First, there is the sevenfold empowerment
To introduce the childish;
Then the threefold one in terms of the relative truth of the world;
And the fourth in terms of the ultimate truth. {8}
- 1.9 The teaching of myself, the vajra holder,
Concerning phenomena, is in terms of the twofold truth:
The relative truth of the world
And the ultimate truth. {9}
- 1.10 The sevenfold empowerment, O King,
Consists of those of water,
Crown, ribbon, vajra and bell,
Great vow, name, and permission. {10}
- 1.11 The purification of body, speech, and mind, [F.14.b]
With two each, comprise the first six empowerments;
The purification of wisdom, the permission empowerment.
The other purifications are the purification of the elements and so forth: {11}
- 1.12 The water empowerment is the purification of the elements;
That of the crown is the purification of the psycho-physical aggregates;
That of the ribbon is the purification of the perfections;
Those of the vajra and the bell are for the great immovable bliss {12}
- 1.13 And one's uninterrupted buddha speech, respectively—
They are the purification of the sun and moon [so that they are united] into
one.
The purification of the objects and sense faculties
Is the vajra vow that remains intact. {13}
- 1.14 The name empowerment is the purification of love, compassion, joy, and
equanimity.

- That of permission is the purification for achieving buddhahood.
 These seven empowerments must only be given
 After having created the maṇḍala. {14}
- 1.15 Next follows the vase empowerment, the secret empowerment,
 That called *wisdom from a prajñā*,
 Then, again, that of great prajñā,
 Which is known as *wisdom gained from her*. {15}
- 1.16 The first three are, respectively, moving, moving, and vibrating,
 And the supreme one is beyond vibration.
 The first three empowerments are taken, respectively,
 As the purification of body, speech, and mind, {16}
- 1.17 And the fourth is the purification of wisdom.
 The purification of body, speech, and mind.
 The three correspond to the level of a child, adult, and elder,
 And the fourth to the level of the universal ancestor. {17}
- 1.18 From touching the breast of the prajñā,
 There is the bliss of descending bodhicitta.
 The adept empowered by the breast is the child
 Because such bliss is attained from touching the breast. {18}
- 1.19 From moving the vajra in the secret part for a long time,
 The bliss of the further-descending bodhicitta has arisen.
 The adept empowered by the secret part is the adult
 Because such bliss is attained from the secret part. {19}
- 1.20 From moving the vajra in the secret part for a long time,
 The bliss of vibration has arisen at the tip of the vajra.
 The adept empowered by the wisdom from a prajñā is the elder
 Because of having realized the bliss from vibration. {20}
- 1.21 That which has arisen from passion for the mahāmudrā
 Is bliss without vibration.
 The adept empowered by the great prajñā is the universal ancestor
 Because he realizes the [blissful] state without vibration. {21}
- 1.22 The universal ancestor should be known
 As the creator of all protectors.
 Being in a state without duality or movement,
 He is called Vajrasattva, the Great Being, and Bodhisattva, [F.15.a] {22}
- 1.23 The Commitment Being,

- Fourfold Vajrayoga,
And finally, here, Kālacakra—
The one bestowing liberation on yogins. {23}
- 1.24 This practice must be accomplished
Through manifestations, that are not mentally produced (Skt. *acintitaiḥ*),²⁹
Namely, the ten signs beginning with smoke,
Which are reflections of insight, similar to the sky. {24}
- 1.25 They are beyond existence and nonexistence.
Their status (Skt. *artha*) is certain from one's own experience.
They are entirely devoid
Of accumulations of atoms and particles. {25}
- 1.26 They are smoke, a mirage,
A firefly, a lamp, a flame, the moon, the sun,
Darkness, digit of the moon, and the great drop—
This clear reflection of everything. {26}
- 1.27 With eyes neither closed nor open,
This reflection is seen in emptiness,
Like in a dream. Without conceptualizing it,
One must constantly meditate on this reflection. {27}
- 1.28 Once the reflection [is seen] in the non-existent (i.e., cloudless sky),
The meditation is not the [conceptual] meditation of yogins;
To the mind appears neither existence nor nonexistence,
Because of seeing the reflection of emptiness³⁰ without having imagined
them. {28}
- 1.29 Just as a virgin sees in the divinatory mirror
The magical image of something unreal,
So, too, the yogin of true reality sees in space
Past and future phenomena. {29}
- 1.30 The object in the reflection is not something real
Because she sees what is empty of real entities.
Something consisting of nonexistent entities
Is like an illusion, a dream, or magic. {30}
- 1.31 Yet, even though it does not exist,
The manifestation of a phenomenon is observed.
It is like a wish-fulfilling jewel
That fulfills the hopes of limitless beings. {31}

- 1.32 In the magical image, the virgin
Sees a thief and so forth not yet seen [by the officiants].
Having gone there, the officiants of the divination
See him with their ordinary eyes. {32}
- 1.33 If she sees a real form,
Why does she not see her own face?
But if she sees an unreal form,
Why does she not see a hare's horn? {33}
- 1.34 She sees neither with other/superior eyes,³¹
Nor with her own eyes.
What is being seen has not arisen—
It is like the child of a virgin. [F.15.b] {34}
- 1.35 Once the reflection is seen,
One must immediately perform breath control,
Because body, speech, and mind
Should be arrested in the three upper and three lower channels. {35}
- 1.36 With regard to the channels—which are the path for
The moon, the sun, Rāhu, excrement, urine, and semen,
And which correspond to the families of the elements of
Water, fire, space, earth, wind, and wisdom— {36}
- 1.37 The channels of body, speech, and mind are taught to be,
With regard to the vital wind and downward-moving wind, respectively,
The channels of the moon, the sun, and Rāhu,
As well as those of excrement, urine, and semen. {37}
- 1.38 The moon is the body of means,
The sun is the speech of insight,
The channel of excrement is the body of insight,
The channel of urine is the speech of the omnipresent. {38}
- 1.39 One upward and one downward—the two channels of mind
Carry Rāhu and the semen, respectively.
The mind of means is the channel of Rāhu,
And the mind of insight is the channel of semen. {39}
- 1.40 Upward and downward and combined with body, speech, and mind,
These channels are the six families.
They reside in embodied beings
As the aspects of means and the aspects of insight. {40}

- 1.41 Due to strong winds above and below,
Signs of death emerge in the channels of body and speech.
Birth, death, and duration
Are related to the channels of Rāhu and of semen. {41}
- 1.42 At the time of birth, death, and during intercourse,
The channel of semen [swells].
Rāhu flows upward during equinox,
When the sun passes [from one sign to the other]. {42}
- 1.43 At the moment of transit, [each time] the ascendant rises,
The middle channel carries the breath of equinox.
It lasts fifty-six and one-quarter breaths, O protector of men,
Counting inhalation and exhalation as one. {43}
- 1.44 In one day and night there are six hundred
Seventy-five [breaths in the middle channel].
The winds—twenty-one thousand
Six hundred times {44}
- 1.45 Minus those [675 breaths]—
Flow in the left and right channels.
They flow in the middle channel for three years
And three fortnights during one hundred years. {45}
- 1.46 In the upper part, the left and right channels
Are the moon, lalanā, and *iḍā*; and the sun, *piṅgalā*, and the other (i.e., rasanā).
These two have the nature of water and fire,
And are taken to hold the lotus (i.e., Amitābha) and the jewel (i.e.,
Ratnasambhava). {46}
- 1.47 In the lower part, there are the two channels of excrement and urine,
Having the nature of earth and wind. [F.16.a]
They are the middle and left channels,
And are known to hold the disc (i.e., Vairocana) and the sword (i.e.,
Amoghasiddhi). {47}
- 1.48 In the upper and the lower part, the middle and right channel,
Are those of Rāhu and semen.
They have the nature of emptiness and wisdom,
And both are known to hold vajras (i.e., Akṣobhya and Vajrasattva). {48}
- 1.49 The channel of excrement connects with the path of the moon,
The channel of urine with the path of the sun,

And the channel of semen with the path of Rāhu.
The latter is responsible for birth, death, [the breath of] equinox, and
intercourse. {49}

- 1.50 The *avadhūtī* above the navel is called
Suṣumnā, the channel of darkness.
The channel of the semen below is called
Sky-goer face (Skt. *khagamukhā*) and conch-shell channel (Skt. *śaṅkhinī*). {50}
- 1.51 Passing through the lotuses of the navel, heart, throat,
Forehead, and crown of the head,
[The vital wind in the *avadhūtī*] transports earth into water, water into fire,
Fire into wind, and wind into emptiness—in the mode of dissolution. {51}
- 1.52 Exhaling and inhaling again,
It reenters the earth element by way of production.
The *avadhūtī* runs
From center to center {52}
- 1.53 And carries body, speech, and mind
At the navel and the secret lotus of the jewel.
Exhaling and inhaling,
It has the nature of dissolution and production, respectively. {53}
- 1.54 The *śaṅkhinī* carries the downward-moving wind
Of all living beings.
Due to the bliss of [enjoying] women,
It carries semen; and at the time of menstruation it carries blood. {54}
- 1.55 The left and right channels above,
And those carrying excrement and urine below,
Refer to the factors of insight and means respectively,
As do the channels of menstrual blood and semen. {55}
- 1.56 Carrying menstrual blood, the *śaṅkhinī* is called *caṇḍālī*.
Carrying semen, it is called *khagamukhā*.
Above, the *avadhūtī* is called *ḍombī* in women referring to menstruation;
In men it is called *avadhūtī*. {56}
- 1.57 The five maṇḍalas, starting with consciousness,
Always flow in the left channel;
The ones starting with earth, in the right channel;
The sixth (i.e., that of wisdom), in the middle channel. {57}

- 1.58 On the lotus petals at the level of the navel are,
In successive order, sixty maṇḍalas.
At the time of the left and right ascendants,
Constituted by the six starting with Aries and the six starting with Taurus,
{58}
- 1.59 The vital breath flows in the two nostrils in due order
To the base, the left, the right, above, and to the middle,
Passing through one maṇḍala after the other,
Starting with earth, during each *danḍa*.³² [F.16.b] {59}
- 1.60 One *nāḍikā*³³ successively
Carries 360 breaths.
Five of them
Carry 1,800. {60}
- 1.61 One day and night have 60 nāḍikās;
They are the maṇḍalas of the body [starting with earth].
The vital breath flows to the center of the petals (space) and then, in due
order,
Above (wind), to the right (fire), left (water), and below (earth). {61}
- 1.62 In the left nostril the elements always start with space,
And in the right with earth in reverse order.
In the left occurs formation starting with consciousness,
And in the right occurs dissolution starting with earth. {62}
- 1.63 The earth is below and the wind above—
They are insight and means respectively.
Therefore, the [secret] empowerment happens through
The thumb and the ring finger in the mouth [of the disciple]. {63}
- 1.64 Fire is on the right and water on the left—
They are insight and means respectively.
Therefore, the mudrā of the sword is formed with
The middle and index fingers. {64}
- 1.65 The void is above and the immovable below—
They are insight and means respectively;
Therefore, the mudrā of the fangs, which has the shape of a half-moon,
Is formed with the little fingers looking like a hooked knife. {65}
- 1.66 The union of the ten maṇḍalas
Is that of the ten fingers, one [hand] with the other,

- Palms joined above the head.
This is the mudrā of the one-pointed vajra and knife. {66}
- 1.67 The equinox in the middle channel
Causes creation and dissolution.
Having entered the middle channel, the psycho-physical aggregates,
Elements, and the three vajras [of body, speech, and mind] become one. {67}
- 1.68 When the channels of the moon and the sun are blocked,
The channels of excrement and urine become blocked.
When the channel of Rāhu is blocked,
The channel of semen below becomes blocked. {68}
- 1.69 When [the upper ones] are released, the respective lower ones are then
released,
Causing creation and dissolution.
This is the movement in the channels
Along the threefold paths of both the vital wind and the downward-moving
wind. {69}
- 1.70 If excessive vital wind flows
In the left or right channels
For one or five nights [and days],
Then one will die within three years. {70}
- 1.71 [If the vital wind flows] with the death sign of the sun in the right channel,
For five, ten, fifteen, twenty, twenty-five,
Twenty-six, and twenty-seven [nights and] days,
Then for thirty-three (i.e., fifteen, ten, five, and three nights and days), {71}
- 1.72 The life of embodied beings will be gone [F.17.a]
Within a period of three, two, or one year,
Six, three, two, or one month,
Fifteen, ten, five, or three days, respectively. [Then only] two, [and finally
only] one day [are left].³⁴ {72}
- 1.73 With the ascent of the moon from the base
In the left channel, one by one,
For days and months,
In steps of three days and three months, {73}
- 1.74 The days of death signs increase
And the months of virtue decrease.
Further, death ascends in the middle channel

- At the completion of one hundred years. {74}
- 1.75 Its ascent occurs in relation to even and odd days
And in relation to the maṇḍalas arisen at the time of birth
Once the two parts [of the lotus] on the right and left side
[Consisting of six petals each] have been destroyed. {75}
- 1.76 Otherwise, there will be no death
When the two parts [of the lotus] remain
Due to the movement of [vital wind in those] left and right parts,
And because the five maṇḍalas [of earth and the rest] remain active. {76}
- 1.77 Knowing the defining characteristics of the death signs,
[The adept] must bring the vital wind into the drop.
Based on the bottom of the avadhūtī,
Great immovable bliss must be cultivated. {77}
- 1.78 One needs to keep the vajra continuously erect,
Because the paths of the moon and the sun are suppressed.
Otherwise, the vital wind
Will not enter the body of the avadhūtī, {78}
- 1.79 Nor will the downward-moving wind enter the śaṅkhinī;
And, as a consequence, there will be death.
This circumvention of the death signs
Will occur through the four joys of the yogin. {79}
- 1.80 The initial joy is the descent of the semen
From the lotus at the crown of the head to the one between the eyebrows.
Between the throat and the heart there is the supreme joy;
From there, descending further, the intense joy. {80}
- 1.81 This variegated joy (i.e., intense joy) [occurs until the semen is] at the navel.
At this point, having entered the secret lotus,
The semen descends into the vajra jewel,
Causing coemergent joy—so long as it is not emitted. {81}
- 1.82 Therefore he is called the all-pervading lord of immovable great passion.
Being in nonabiding nirvāṇa, [he avoids these two situations:]
[The semen abiding at the crown of the head] due to the lack of passion,
And blissful emission, which is abiding nirvāṇa.³⁵ {82}
- 1.83 The manifestation of the moon drop of semen is located at the crown of the
head,
And the phase of the full moon in the lotus of the secret part.

- The sixteenth phase is located in the lotus of the jewel,
At the tip of the vajra. {83}
- 1.84 After that, at the beginning of the dark period,
There is the phase of emission.
The sun, because of the absence of passion,
Arrives at the place of the tuft [between the eyebrows] at the time of the new
moon. {84}
- 1.85 The sixteenth solar phase [F.17.b]
Is located in the lotus at the crown of the head.
Because of non-attachment to passionate bliss in this state,
It is called *moonless*. {85}
- 1.86 In all corporeal beings, at the time of death,
The lunar nectar moves downward;
The solar blood upward; and the consciousness, which is Rāhu,
To what is characterized by becoming (i.e., rebirth). {86}
- 1.87 For this reason, O King,
You must make the lunar nectar move upward,
The solar blood downward,
And the consciousness, which is Rāhu, to immovable bliss. {87}
- 1.88 The full moon of the lunar nectar
Occurs for all buddhas in the lotus of the tuft between the eyebrows,
And the new moon of solar blood in the secret part.
The sixteenth phase of these two occurs in the crown of the head and the
jewel. {88}
- 1.89 This vajra verse of the Teacher
Is in opposition to the situation of corporeal beings.
His nirvāṇa is nonabiding,
In opposition to the elements. {89}
- 1.90 The mind in the jewel, the speech in the secret part,
And the body in the navel emerge from great bliss.
The dharmakāya, saṃbhogakāya, and nirmāṇakāya
Radiate from this pure body. {90}
- 1.91 What emerges from below, O King, belongs to means,
And what emerges from above belongs to insight (Skt. *prajñā*).
The body vajra of the prajñā is at the forehead.
The vajras of speech, mind, and wisdom {91}

- 1.92 Are at the lotuses of the throat, heart, and navel.
They (i.e., the vajras of body, speech, mind, and wisdom) radiate from the
nirmāṇakāya and the other bodies.
The psycho-physical aggregates and elements radiate
From unobstructed bliss (i.e., the body of Vajrasattva). {92}
- 1.93 Due to the union with a karmamudrā,
The visualized support of a jñānamudrā,
And the unique union with a mahāmudrā,
Immovable bliss increases. {93}
- 1.94 Of that which has increased, there is no increasing;
Of that which has diminished, there is no diminishing.
Of that which has set, there is no setting;
Likewise, of that which has risen, there is no rising. {94}
- 1.95 Of that which is illuminated, there is no illumination;
Of that which is obscured, there is also no obscuring.
Of that which is born, there is no taking birth;
Of that which is dead, there is no dying. {95}
- 1.96 Of that which is liberated, there is also no liberation;
Of that which does not abide, there is no nonabiding.
Of that which does not exist, there is no nonexistence;
Of that which exists, there is no existence. {96}
- 1.97 Of that which moves, there is no movement;
And of that which does not move, there is no nonmovement.
The rise and fall of all phenomena,
Which lack their own nature, are thus an illusion. [F.18.a] {97}
- 1.98 Elements neither come into nor pass out of existence
By means of their own nature.
This manifold world lacks its own nature
And has the unique characteristics of [apparent] existence and [ultimate]
nonexistence. {98}
- 1.99 When embracing one's prajñā (i.e., karmamudrā), the bodhicitta
Enters the vajra jewel, which by then is inside the lotus.
When the moon (i.e., bodhicitta) has entered into the jewel, it is in vibration.
The meditation on the unchangeable [mahāmudrā] is free from vibration.
{99}
- 1.100 The meditation on body, speech, and mind

Is based on the channels of body, speech, and mind.
The fusion of the three vajras [of body, speech, and mind]
In the śaṅkhinī is the meditation on jñāna. {100}

- 1.101 Because of attachment to the prajñā, the drops
Trickle from the head via the aforementioned stages,
And enter the stage of the full [moon].
They are fixed through [meditation on] the ultimate. {101}
- 1.102 Just as the waxing moon
Becomes gradually full along its phases—
Its fullness due to the receding of its shadow,
And not because of being annihilated and made full again— {102}
- 1.103 So the waxing wisdom
Becomes gradually full along the bodhisattva levels—
Its fullness due to the receding of defilements and so forth,
And not because of being annihilated and made full again. {103}
- 1.104 Just as the moon, with the mark of the rabbit in its middle,
Does not remain in the phase of the full moon,
So, too, the mind does not remain in unchangeable bliss
Because of its mark of saṃsāric imprints. {104}
- 1.105 The waxing and waning fortnights
Are established as the bright and the dark.
The full moon in between these two
Does not remain at its fullest. {105}
- 1.106 Fully complete enlightenment in one instant
Is immovable in its fullness.
When the bodhicitta is in the vajra jewel,
It fills all moments with this experience. {106}
- 1.107 [The mind vajra] is neither based on the bright fortnight,
Nor does it go to the dark one.
It is located in the middle of the two sides—
Based on the full moon, without duality. {107}
- 1.108 Its waxing starts from the crown of the head
And becomes full in the vajra jewel.
Due to lack of passion, these lunar phases are lost. Because of this loss,
[The solar blood] starts from the vajra, becoming full [at the crown of the
head]. [F.18.b] {108}

- 1.109 For corporeal beings, waxing happens again at the crown of the head,
And fullness in the [vajra] jewel.
Due to lack of passion, these lunar phases are lost,
But there is no loss of wisdom (i.e., the sixteenth lunar phase). {109}
- 1.110 Its (i.e., bodhicitta's) nature is great bliss
And is praised using the metaphor of the full moon.
All other things are the cause
Of creation and dissolution [of sentient beings' great bliss]. {110}
- 1.111 Just as the moon [proceeds] through its two fortnights
And the sun through its two routes,
So nirvāṇa proceeds from existence
And existence from nirvāṇa. {111}
- 1.112 Immovable great bliss is completed
Through the [bodhisattva] levels during the full moon,
With the help of 21,600 breaths,
Which are devoured by moments of immovable bliss. {112}
- 1.113 It (i.e., immovable bliss) is without the two fortnights,
And is completed through the [bodhisattva] levels.
Its true meaning has twelve aspects,
And its immovable character has sixteen aspects. {113}
- 1.114 Through the [bodhisattva] levels it is full
In twelve aspects, being supreme nonduality.
The bodhicitta, which is full through the lunar phases,
Has sixteen aspects. {114}
- 1.115 It is of one meaning, a phenomenon beyond duality,
The ultimate, indestructible.
It is bodhicitta in the state of fullness,
Completely full in every way. {115}
- 1.116 It is the great passion, which starts with freedom from passion,
Vajra body, great immovable bliss,
Completely full, and unpolluted
By the imprints of both sides (i.e., passion and freedom from passion). {116}
- 1.117 Just as the waters of rivers become the same
As the ocean upon entering it,
So, too, the entirety of existence becomes the same
As the immovable upon entering it. {117}

- 1.118 Just as a set of metals becomes an elixir
When it is devoured [by mercury],
And just as the nature of seeds is acquired through the seeds
And beyond measure³⁶ at the time of fruition, {118}
- 1.119 So, too, the entirety of existence,
When devoured by supreme immovable (bliss),
Becomes supreme immovable bliss,
Which embraces all aspects. {119}
- 1.120 He who is bitten does not notice the pain
In the wound or elsewhere,
Nor does he notice objects through his sense faculties,
When the poison develops its full effect. {120}
- 1.121 Likewise, the yogin does not experience true bliss [F.19.a]
In the vajra jewel or elsewhere,
Nor does he notice objects through his sense faculties,
When the bodhicitta has reached the phase of the full moon. {121}
- 1.122 Just as the great elixir is first present
In only one part of the metal,
And then penetrates to every part of the metal
When red-hot from violent fire, {122}
- 1.123 So, too, the immovable bliss is first present
In only one part (i.e., the vajra jewel)
And then penetrates every part of the mind
When the latter is red-hot from the fire of desire. {123}
- 1.124 Just as metals that are penetrated by the elixir
Have no stains anywhere,
So, too, the penetrated mindstreams
Have no imprints anywhere. {124}
- 1.125 Just as metal transformed into gold
Becomes stainless through fire,
So, too, the mind, repeatedly red-hot from the fire of passion,
Becomes stainless. {125}
- 1.126 Just as a stone clearly shines
When touched by a great jewel,
So, too, the mind becomes blissful
Through contact with immovable bliss. {126}

- 1.127 But why all these words here?
On the level of the relative truth of the world,
The power of the elixir is incomprehensible
In terms of penetrating metal. {127}
- 1.128 How much more, on the level of ultimate truth,
Is the power of wisdom incomprehensible
In terms of penetrating the mind
Defiled by adventitious stains? {128}
- 1.129 The stains are neither externally added to the mind,
Nor are they older than the mind.
They are neither born elsewhere than the mind,
Nor do they remain inexhaustibly in the mind. {129}
- 1.130 If the stains were externally added,
Then the mind would have been stainless beforehand.
If they had existed before the mind,
Then what could they have arisen from? {130}
- 1.131 If they had arisen without the mind,
Then they would be like a sky-flower.
If they had always resided in the mind,
Then they could never be eliminated. {131}
- 1.132 Just as the stains of copper
Are eliminated through union with an elixir,
And its existence—which remains stainless—
Is not eliminated, {132}
- 1.133 So, too, the stains of mind
Are eliminated through its union with emptiness,
And its wisdom—which remains stainless—
Is not eliminated. [F.19.b] {133}
- 1.134 Just as iron that has been penetrated by the elixir
Does not revert to the nature of iron,
So, too, the mind that has been penetrated by bliss
Does not revert to a state of suffering. {134}
- 1.135 There is no greater transgression than the lack of passion;
No greater merit than supreme bliss.
Therefore, the mind should constantly embrace
Immovable bliss, O King! {135}

- 1.136 Without having made love, a young maiden
Cannot describe sexual bliss.
Having made love in her youth,
She will know great bliss for herself. {136}
- 1.137 Likewise, bliss cannot be described
By those without meditative concentration.
When immovable bliss is attained in meditative concentration,
The yogins will know it for themselves. {137}
- 1.138 Even the omniscient ones are uncertain
About recognizing the bliss which arises from the immovable.
Thus, a state without passion must be avoided by all means,
Because, without it, the mind will lack bliss. {138}
- 1.139 It is recorded that from emission the lack of passion is born,
And from the lack of passion, suffering.
From suffering, the elements of men are ruined,
And from ruining the elements, death will come. {139}
- 1.140 From death a new existence will follow,
And from that again, death and transmigration.
Accordingly, the existence of sentient beings
Comes from the lack of passion and nothing else. {140}
- 1.141 Therefore, one must avoid with all effort
The passion of emission.
By doing so, the yogin proceeds
From the fetters of saṃsāra to immovable bliss. {141}
- 1.142 Without passion one would not [even] be a [good] lover
And not seek out the *Kāmasāstra*.
Why, then, would a yogin (likewise) wish for suffering
With regard to this tantra proclaimed by me?³⁷ {142}
- 1.143 Through a state in which the semen remains immovable,
[The yogin] must attain supreme immovable (bliss).
Once the support has reached the state of emission,
The supported will be passionless.³⁸ {143}
- 1.144 The relation of support and supported remains
As long as [the mind] does not proceed to the immovable.
Once the mind has attained the immovable,
It is without the characteristics of support and supported. {144}

- 1.145 For the adept whose body has been born from the immovable
And whose bodhicitta has reached the cakṛa at the forehead,
Neither the union of the two series of vowels and consonants
Nor the syllable *hūṃ* is needed anymore, O King. {145}
- 1.146 The reflection, arisen from emptiness, is the cause, [F.20.a]
And bliss, born from the immovable, is the result.
The cause is sealed by the result,
And the result is sealed by the cause. {146}
- 1.147 Holding the reflection of emptiness is the cause,
Holding immovable compassion is the result.
Bodhicitta—which is inseparable from
Emptiness and compassion—is not emitted. {147}
- 1.148 The reflection is free from nirvāṇa
And the immovable transcends saṃsāra.
Their union is supreme nonduality,
Free from eternalism and nihilism. {148}
- 1.149 Because the reflection has the character of having arisen
From nonexistence, it is not nonexistent.
Because the immovable, in turn, has the character of having arisen
From existence, existence does not apply to it. {149}
- 1.150 The perfect union of being and nonbeing
Is the nondual, supreme *vajrayoga*.
It is beyond form and nonform,
Like a magical image in a mirror. {150}
- 1.151 The reflection is not immersed in cyclic existence,
Nor is the immovable immersed in nirvāṇa.
Their mutual connection is peace:
The supreme neutral state. {151}
- 1.152 Because insight has not arisen from a cause,
The result has arisen from insight as [its only possible] cause.
That which has arisen from insight has not arisen from a cause,
Because insight has not arisen from a cause. {152}
- 1.153 Therefore, the wisdom is the unsurpassable
Prajñā cum wisdom,³⁹ which has not arisen from a cause.⁴⁰
There is no mutual sealing, one by the other,
Through result and cause. {153}

- 1.154 Cause and result—everything—
Has arisen through dependence.
The reflection, in which [the two] are mutually sealed,
Is neither born nor extinguished. {154}
- 1.155 [Its] prajñā [aspect] is constant extinction
And [its upāya aspect,] the supreme immovable, is [always] present (lit.
“arisen”).
Free from cause and effect,
There is no mutual sealing. {155}
- 1.156 The vision of knowable objects in this world,
Which are neither born nor extinguished,
Are one’s own mind, and nothing else.
This is because external objects of knowledge are [only mentally] separated
[from oneself]. {156}
- 1.157 Therefore nothing can seal itself,
With itself, anywhere.
Can a great sword cut itself
With its own blade? {157}
- 1.158 Just as one experiences bliss through union
In a dream with the daughter of a barren woman,
So, too, one experiences bliss for oneself [F.20.b]
By serving the reflection emerging from space (Viśvamātā, i.e., mahāmudrā).
{158}
- 1.159 Neither insight nor means [are independent].
The coemergent one (i.e., Kālacakra) in union with his prajñā
Is full of bliss, indeed,
And without any hindrances. {159}
- 1.160 It is unstained like the sky,
Without object or sense faculty,
Present in everything,
Indivisible, without distinctions. {160}
- 1.161 Self-arisen are Vajrasattva [at the secret part],
The supremely immovable one with the great intent,
And Mahāsattva [at the navel], whose passion is great,
Giving joy to sentient beings. {161}
- 1.162 Self-arisen are Bodhisattva [at the heart], whose hatred is great,

- The great enemy destroying defilements;
And Samayasattva [at the throat], whose delusion is great,
Clearing the delusion of deluded intellect. {162}
- 1.163 Self-arisen are Vajrayoga [at the forehead], whose anger is great,
The great enemy of wrathful demons;
And Kālacakra [at the crown of the head], whose attachment is great,
Removing the passion for fleeting bliss. {163}
- 1.164 “The vajra is indivisible”—with that the Illustrious One
Taught [Vajrasattva’s] great intent.
Being (Skt. *sattva*) refers to the unity of the threefold existence.
It is said to be the supreme immovable bliss. {164}
- 1.165 The one whose supreme immovable bliss is complete,
Who has become perfect through the bodhisattva levels,
Is Mahāsattva, whose passion is great,
Giving joy to all sentient beings. {165}
- 1.166 Being a hero persevering in enlightenment
Without wavering, he is Bodhisattva,
Whose hatred is great, the great enemy
Of all hatred, defilements, and so forth. {166}
- 1.167 For he whose lunar nectar or semen has not been emitted,
The commitment (Skt. *samaya*) is the devouring [of bliss].
Due to these circumstances he is called Samayasattva,
Clearer of the delusion of deluded intellect. {167}
- 1.168 [Vajrayoga] is the unity of all vajras,
Endowed with insight, bodies, and the immovable.
His anger is great,
Being the great enemy of wrathful demons. {168}
- 1.169 Given his means of great immovable bliss,
[Kālacakra] never abandons the welfare of sentient beings.
Having great attachment, he liberates sentient beings [F.21.a]
And removes the passion for fleeting bliss. {169}
- 1.170 These six forms of deities are also said
To be the families of the six aggregates:
Wisdom, sensation, consciousness, matter, karmic formations,
And discrimination—all of them in an immovable state. {170}
- 1.171 Likewise they are also, in order,

- The elements of wisdom, fire, space, earth,
Wind, and water; the sense faculties of
The mind, the eyes, ears, the body, nose, and tongue; {171}
- 1.172 And the cognitive objects of mental objects (Skt. *dharmadhātu*),
Visible objects, sound, touch, odor, and taste.
The terrifying King of Wrath with six faces
Is purified with regard to these six families. {172}
- 1.173 The body, the secret organ, and the mind have always been
The threefold maṇḍala [of the Buddha's body, speech, and mind].
These three vajras, each consisting of insight and means,
Are in the state of Vajrasattva. {173}
- 1.174 These means of accomplishing empowerment,
The means of accomplishing the supreme immovable,
Together with the channels and families,
Have been explained in summary, O [Su]candra.⁴¹ {174}
- 1.175 *This concludes the summary of the means of the supreme immovable empowerment (i.e., the "Sekoddeśa"), from the fifth chapter of the ["Paramādibuddha" that begins with the] chapter on the world realm.*

c.

Colophon

c.1

It was translated, edited, and finalized by the Kashmiri paṇḍita Somanātha and the Tibetan translator and monk Dro Sherap Drakpa. Rinchen Gyaltsen retranslated, edited, and corrected it in accordance with the commentary (Skt. *ṭīkā*) of glorious Nāropa.

n.

NOTES

- n.1 See Gnoli and Orofino 1994, p. 62.
- n.2 See Orofino 2009, p. 28.
- n.3 See Gnoli and Orofino 1994, pp. 60–63.
- n.4 Orofino 1994.
- n.5 The Tibetan translation of the *Amṛtakānikāṭippanī* is in the Tengyur, Toh 1395.
- n.6 The Tibetan translation of the *Sekoddeśaṭīkā* is also in the Tengyur, Toh 1351.
- n.7 Gnoli and Orofino 1994.
- n.8 Lecso 2009.
- n.9 Orofino 2009.
- n.10 *Prajñā* here refers to a tantric consort.
- n.11 At the end of his commentary on verses 11d–14, Nāropa says: “Within the previously mentioned eleven empowerments, which are like the steps to the palace of worldly and nonworldly accomplishments, I have thoroughly explained the lower [steps], the seven empowerments with form [that belong to] relative [truth]. [These are] what let the yogin achieve the worldly accomplishments, belonging to the relative. [Now,] the three empowerments that are in accord with the absolute are taught with [the verse that] begins with ‘[Then] there is the vase [empowerment].’ ” (*sngar mdor bstan pa’i dbang bcu gcig po rnam kyī nang nas ’jig rten pa dang ’jig rten las ’das pa’i dngos grub kyī khang bzangs kyī them skas su gyur pa ’og ma kun rdzob kyī gzugs can dbang bdun po rnam rnam par bshad nas gang zhig rnal ’byor pa la kun rdzob du gyur pa ’jig rten pa’i dngos grub sgrub par byed cing don dam pa’i rjes su mthun pa’i dbang gsum po*)

rnams bum pa zhes pa la sogs pas mdor bstan to). See Sferra and Merzagora 2006, p. 258.

n.12 See v. 8.

n.13 See Sferra 1999.

n.14 It should be noted that the usual group of five psycho-physical aggregates, which in Nāropa's commentary on v. 12 are related to the five buddha families, is extended to include wisdom in v. 170. From Nāropa's commentary it becomes clear that this is necessary in order for the extended group to be related to the six channels, cakras, and deities.

n.15 *dbang bskur bdun po 'di rnams rdul tshon gyi dkyil 'khor rnam par spangs nas gzhan ras bris la sogs pa'i dkyil 'khor du sbyin par bya ba ma yin no // bum pa la sogs pa'i dbang rnams ni dkyil 'khor bzhengs pa las gzhan gyis kyang sbyin par bya'o*. See Sferra and Merzagora 2006, p. 258.

n.16 "The great prajñā is the *mahāmudrā*, which is without conceptual thoughts (Skt. *vikalpita*, Tib. *rnam rtog*). It will be discussed below." (*shes rab chen po zhes pa rnam par rtog pa kun tu ma brtags pa 'chad par 'gyur pa'i phyag rgya chen mo'o*). See Sferra and Merzagora 2006, p. 270.

n.17 *rnam par rtog pa thams cad nye bar zhi ba'i phyir bsam gyis mi khyab pa'o // de kho na'i 'bras bu'i snga ltas su gyur pa'i phyir mtshan ma'o*. Sferra and Merzagora, 2006, 313.

n.18 See Sferra and Merzagora 2006, 294–95.

n.19 *de bzhin du dkyil krung byas nas thig ler te dpral bar gnas pa'i padma 'dab ma bcu drug pa dkar po'i dbus su srog rtsol sngon du 'gro bas sems gzhus par bya'o // srog ni thig ler gzhus par bya // zhes pa gtso bor 'dzin pa'i mtshan nyid do*. See Sferra and Merzagora 2006, S. 345.

n.20 See Gnoli and Orofino 1994, 69; and 35–76.

n.21 See Sferra and Merzagora 2006, S. 343.

n.22 See Sferra and Merzagora 2006, S. 338–44, 422.

n.23 Cf. Gnoli and Orofino 1994, 71–72; and verses 79–81 along with Nāropa's commentary.

n.24 According to the interpretation of Nāropa, *sahaja* (lit. "born together") here means "born together with the *prajñā*" (cf. Gnoli and Orofino 1994, 72).

- n.25 *mahāmudreti gaganodbhavabimbam / tasyāḥ svarasavāhibhāvanākhyānu-rāgāj jātaṃ niḥspandata iti niruddho vajramaṇer bāhyaspandaḥ srāvaḥ*. See Sferra and Merzagora 2006, 106.
- n.26 See Sferra and Merzagora 2006, 353–54.
- n.27 According to Gnoli and Orofino, most of the epithets are identical with those mentioned in the *Mañjuśrīnāmasaṃgīti*, Toh 360 (for a detailed list see Gnoli and Orofino 1994, 366).
- n.28 “Kālacakra” is according to the Sanskrit, which accords with the Tibetan translation of Ra Chörap and Samantaśrī. The translation by Dro Sherap Drakpa and Somanātha reads “Vajrasattva” (Tib. *rdo rje sems dpa’*). See Orofino 1994, 54.
- n.29 The Tibetan translation has “inconceivable” (*bsam gyis mi khyab pa*) for *acintita*, and links it as a genitive attribute to “smoke” in the third line. However, see verse 27, where the reflection (i.e., smoke and the other signs is seen without conceptualizing it).
- n.30 The Sanskrit has *bimbe*, and the Tibetan *stong par*. However, from the context the reading *sūnyatābimba* is required.
- n.31 See Nāropa’s commentary (Sferra and Merzagora 2006, 1465): “She sees neither with other/superior eyes, i.e., those appearing on the forehead” (*anyacakṣurbhyaṃ lalāṭādibhavābhyāṃ na paśyati*).
- n.32 One *daṇḍa* or *ghaṭikā* is equivalent to 24 minutes. See Gnoli and Orofino 1994, 277 fn. 1.
- n.33 One *nāḍikā* is equivalent to 24 minutes. See Gnoli and Orofino 1994, 279 fn. 1.
- n.34 When there are two days left, the wind flows in the left channel, and when there is only one day left, it flows in the middle channel. See Gnoli and Orofino 1994, 290.
- n.35 Nāropa’s *Sekoddeśaṭīkā* gives the following commentary on this verse: “The semen of bliss, which, due to the lack of passion (the absence of passion) abides at the crown of the head, is abiding. Emitted from the jewel of the vajra, it is nirvāṇa. This king of bliss is someone whose nirvāṇa is nonabiding, because of pervading the space between the crown of the head and the jewel of the vajra” (*virāgād rāgavigamād uṣṇīṣasthaṃ yat saukhyaṃ śukram tat pratiṣṭhitam / yat tu vajramaṇeś cyutaṃ tan nirvāṇam / ayaṃ tu sukhārāja uṣṇīṣavajramānyantarālavāpito vād apratiṣṭithaṃ nirvāṇaḥ*). See Sferra and Merzagora 2006, 165, l. 16–18).

- n.36 Skt. *mānavarjitam*; Tib. *nga rgyal spangs*. In their edition of the Tibetan of Nāropa's commentary, Sferra and Merzagora (2006, footnote p. 373) explain that the Tibetan translation of the *Sekoddeśatikā* translates the Sanskrit *māna*^o as *nga rgyal*, but a more correct interpretation (*tshad*) can be found in Vijayendra's **Sekoddeśatippaṇī* (*dbang mdor bstan pa'i brjed byang*).
- n.37 The reading of this verse according to the *Sekoddeśa* as quoted in Sahajavajra's *Sthitisamāsa* (*gnas pa bsdus pa*, Toh 2227, Degé 97.a.6–7, Peking 104.b.5–6) makes better sense than the corresponding verse from the versions of the *Sekoddeśa* itself in the Kangyur. The *Sthitisamāsa* reads *chags bral 'dod ldan ma yin te // 'dod pa'i sbyor thabs mi* (Degé: 'di) 'dod na // *nga yis bstan pa'i* (Degé, Peking: *pa*) *rgyud du* (Peking: *rgyun du*) *yang // ci ste rnal 'byor sdug bsngal bskyed*. Even in the worldly art of love one avoids fast emission. All the more should a tantric yogin avoid emission, thus not creating suffering in accordance with tantras. To be sure, the Kālacakra prescribes the avoidance of emission.
- n.38 The support is here the seminal drop, and the supported the yogin.
- n.39 I.e., taking *prajñājñāna* as a *dvandva* compound. See *Vimalaprabhā* (Dwivedi and Bahulkar 1994) on v. 5.114 (vol. 3, 53₂₀₋₂₂): “Here, insight and wisdom are the perceiving mind and the perceived object of this perceiving mind, respectively. The ten [signs] starting with smoke, like a magical reflection in a mirror, are wisdom. The idea is that this is the mind insofar as it is the perceived object.” (*iha prajñā ca jñānaṃ ca yathāsaṃkhyāṃ grāhakacittam, tasya ca grāhakacittasya yo daśavidho dhūmādiko grāhya ādarśābhāsaḥ pratisenāvat, sa eva jñānaṃ grāhyacittam ity arthaḥ* |). The alternative would be taking *prajñājñāna* as “wisdom from a *prajñā*” and translate: “Therefore, the unsurpassable wisdom is not the wisdom from a *prajñā*, which has arisen from a cause.”
- n.40 The alternative would be taking *prajñājñāna* as “wisdom from a *prajñā*” and translate: “Therefore, the unsurpassable wisdom is not the wisdom from a *prajñā*, which has arisen from a cause.”
- n.41 DEITY FAMILIES
Verses: 161–63; Aspect: cakras
Vajrasattva: secret
Mahāsattva: navel
Bodhisattva: heart
Samayasattva: throat
Vajrayoga: forehead
Kālacakra: crown
Verses: 164–69; Aspect: purifies*

Vajrasattva: threefold existence

Mahāsattva: passion

Bodhisattva: hatred

Samayasattva: delusion

Vajrayoga: anger

Kālacakra: attachment

Verses: 170; Aspect: aggregates []**

Vajrasattva: wisdom

Mahāsattva: sensation [feeling]

Bodhisattva: consciousness

Samayasattva: matter [form]

Vajrayoga: karmic formations

Kālacakra: discrimination [perception]

Verses: 171ab; Aspect: elements

Vajrasattva: wisdom

Mahāsattva: fire

Bodhisattva: space

Samayasattva: earth

Vajrayoga: wind

Kālacakra: water

Verses: 171cd; Aspect: faculties

Vajrasattva: mind

Mahāsattva: eyes

Bodhisattva: ears

Samayasattva: body

Vajrayoga: nose

Kālacakra: tongue

Verses: 172ab; Aspect: objects

Vajrasattva: sounds

Mahāsattva: tastes

Bodhisattva: mental objects

Samayasattva: odors

Vajrayoga: tangible objects

Kālacakra: visible objects

Verses: 172ab*; Aspect: objects reordered**

Vajrasattva: mental objects

Mahāsattva: visible objects

Bodhisattva: sounds

Samayasattva: tangible objects

Vajrayoga: odors

Kālacakra: tastes

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absorption

ting nge 'dzin

ཉིང་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also rendered as “meditative concentration.”

g.2 accomplishment

dn̄gos grub

དངོས་གྲུབ།

siddhi

g.3 action mudrā

las kyi phyag rgya

ལས་ཀྱི་ཕྱག་རྒྱ།

karmamudrā

Lit. “action seal,” a worldly (human) consort. Also rendered here in Sanskrit as “karmamudrā.”

g.4 Ādibuddha

dang po'i sangs rgyas

དང་པོའི་སངས་རྒྱས།

ādibuddha

g.5 adult

dar ma

དར་མ།

prauḍha

g.6 adventitious

glo bur

མྲཱ་བྱ་སྤྱུ་

āgantuka

Also rendered in this translation as “externally added.”

g.7 Amṛtakānikāṭippanī

—

—

amṛtakānikāṭippanī

Raviśrījñāna’s commentary on the *Mañjuśrīnāmasaṃgīti*.

g.8 Aries

lug

ལུག་

meṣa

g.9 arisen

’char ba

འཆར་བ།

udita

g.10 ascendant

dus sbyor

དུས་ལྗོངས་

lagna

g.11 atom

rdul phran

རྩལ་ཕྱན།

aṇurajas

g.12 avadhūtī

kun ’dar ma

ཀུན་འདར་མ།

avadhūtī

Also rendered in this translation as “middle channel.”

g.13 bell

dril bu

ཐིལ་བྲུ།

ghanṭā

g.14 beyond duality

gnyis su med pa

གཉིས་སུ་མེད་པ།

advaya

Also rendered here as “without duality,” “nonduality,” “nondual.”

g.15 beyond vibration

mi 'dzags pa

མི་འཇགས་པ།

niḥspanda

g.16 bliss

bde ba

བདེ་བ།

sukha

g.17 bliss of descending bodhicitta

byang chub sems 'pho'i bde

བྱང་ཆུབ་སེམས་འཕོའི་བདེ།

bodhicittacyutaṃ sukhā

g.18 bodhicitta

byang chub kyi sems · sems

བྱང་ཆུབ་ཀྱི་སེམས། · སེམས།

bodhicitta · citta

Definition from the 84000 Glossary of Terms:

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.

g.19 Bodhisattva

byang chub sem dpa'

བྱང་ཆུབ་སེམ་དཔའ།

bodhisattva

One of the self-arisen supramundane beings.

g.20 bodhisattva level

sa

ས།

bhūmi

g.21 body

lus · sku

ལུས། · སྐུ།

kāya

g.22 breath control

srog rtsol

སྲོག་རྩེད།

prāṇāyāma

Also rendered here as “control of the winds.”

g.23 breaths

dbugs

དབུགས།

śvāsa

g.24 buddha speech

sangs rgyas skad

སངས་རྒྱས་སྐད།

buddhabhāṣā

g.25 cakra

'khor lo

འཁོར་ལོ།

cakra

Lit. “wheel.”

g.26 cakra at the forehead

mdzod spu'i khor lo

མཛོད་སྤྱི་ཁོར་ལོ།

ūrṇācakra

g.27 caṇḍālī

gtum mo

གཏུམ་མོ།

caṇḍālī

Another name for the channel carrying semen, used when it carries menstrual blood.

g.28 channel

'bab ma

འབབ་མ།

vāhinī

g.29 channel

rtsa

རྩ།

nādi · nādī

g.30 channel of darkness

mun pa 'bab

མུན་པ་འབབ།

tamovāhinī

The middle channel above the navel.

g.31 channel of excrement

bshang ba'i rtsa

བཤང་བའི་རྩ།

viṇṇādi

g.32 channel of Rāhu

sgra can rtsa

སྒྲ་ཅན་རྩ།

rāhunādi

g.33 channel of semen

khu ba 'bab

ཁུ་བ་འབབ།

śukravāhinī

g.34 channel of urine

gci ba'i rtsa

གཅིབའི་རྩ།

mūtranādi

g.35 characteristic

mtshan nyid

མཚན་ཉིད།

lakṣaṇa

g.36 childish

byis pa

བྱིས་པ།

bāla

See [i.9](#) and [i.15](#).

g.37 coemergent joy

lhan cig skyes dga'

ལྷན་ཅིག་སྤྱེས་དགའ།

sahajānanda

The fourth joy.

g.38 coemergent one

lhan skyes

ལྷན་སྤྱེས།

sahaja

g.39 commentaries that indicate the entirety of the meaning

'grel bshad

འགྲེལ་བཤད།

ṭīkā

g.40 commentary

'grel bshad

འགྲེལ་བཤད།

tīkā

g.41 commitment

dam tshig

དམ་ཚིག་

samaya

Definition from the 84000 Glossary of Terms:

Literally, in Sanskrit, “coming together.” *Samaya* refers to precepts given by the teacher, the corresponding commitment by the pupil, and the bond that results, which can also be the bond between the practitioner and the deity or a spirit. It can also mean a special juncture or circumstance, or an ordinary time or season.

g.42 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.43 conch-shell channel

dung can ma

དུང་ཅན་མ།

śaṅkhinī

Another name for the channel carrying semen.

g.44 consciousness

rnam shes

རྣམ་ཤེས།

vijñāna

g.45 control of the winds

srog rtsol

སྤྲུལ་ལྷོ་ལྷོ་

prāṇāyāma

Also rendered here as “breath control.”

g.46 corporeal being

lus can

ལུས་ཅན།

dehin

Also rendered in this translation as “embodied being,” and “living being.”

g.47 crown

cod pan

ཙོང་པ་

mukuta

g.48 crown of the head

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.49 cyclic existence

srid pa

སྤོང་པ།

bhava

Also rendered here as “existence.”

g.50 daṇḍa

dbyug gu

དབུལ་གུ།

daṇḍa

A period of 24 minutes. See also [n.32](#).

g.51 darkness

mun can

མུན་ཅན།

taminī · tamās

g.52 daughter of a barren woman

mo gsham bu mo

མོ་གཤམ་བུ་མོ།

vandhyāduhitṛ

g.53 delusion

gti mug

གཏི་མུག

moha

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

g.54 demon

lha min

ལྷ་མིན།

māra

In Tibetan, *māra* is usually rendered as *bdud*; *lha min* usually translates *asura* (“demigod”).

g.55 desire realm

’dod kham

འདོད་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals,

humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.56 devouring

za ba

ཟ་བ།

bhakṣaṇa

g.57 dharmakāya

chos sku

ཆོས་སྒྱུ།

dharmakāya

g.58 digit of the moon

cha

ཆ།

kalā

Digit of the moon refers to the light of a lightning.

g.59 diminish

nyams pa

ཉམས་པ།

kṣaya · kṣīṇa

g.60 discrimination

'du shes

འདྲ་ཤེས།

saṃjñā

g.61 ḍombī

g.yung mo

གཡུང་མོ།

ḍombī

Name of women's *avadhūtī* referring to menstruation.

g.62 downward-moving wind

thur sel

ཐུར་སེལ།

apāna

g.63 Dro Lotsawa Sherap Drakpa

'bro lo tsA ba shes rab grags pa · 'bro shes rab grags pa

འབྲོ་ལོ་ཙ་བ་ཤེས་རབ་གྲགས་པ། · འབྲོ་ཤེས་རབ་གྲགས་པ།

—

g.64 drop

thig le

ཐིག་ལེ།

bindu

g.65 earth

'dzin ma

འཛིན་མ།

dharā

g.66 elder

rgan

རྒྱན།

vrddha

g.67 element

kham

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.68 element

'byung ba

འབྱུང་བ།

bhūta

g.69 eliminated

nyams pa

ཉམས་པ།

āharaṇa

g.70 elixir

bcud

བཙུད།

rasa

g.71 elixir

ro

ར།

rasa

g.72 embodied being

lus can

ལུས་ཅན།

dehin

Also rendered in this translation as “corporeal being,” and “living being.”

g.73 empowerment

dbang bskur · dbang

དབང་བསྐྱར། · དབང།

seka

g.74 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.75 empty

stong pa

སྟོང་པ།

śūnya

Also rendered here as “void.”

g.76 equinox

mnyam pa

མཉམ་པ།

viṣuva

g.77 established

rab tu gnas pa

རབ་ཏུ་གནས་པ།

pratiṣṭhita

g.78 eternalism and nihilism

rtaḡ dang chad

རྟག་དང་ཆད།

śāśvatoccheda

g.79 exist

dngos po

དངོས་པོ།

bhūta

- g.80 existence
dngos po nyid · *yod nyid*
 དངོས་པོ་ཉིད། · ཡོད་ཉིད།
bhava · *bhāva* · *asti*
- g.81 existence
srid pa
 སྲིད་པ།
bhava
 Also rendered here as “cyclic existence.”
- g.82 explanation
rgyas par bshad pa
 རྟེན་པར་བཤད་པ།
nirdeśa
- g.83 extensive explanation
rgyas bshad chen po
 རྟེན་བཤད་ཆེན་པོ།
mahānirdeśa
 A commentary on the *Mūlatantra*.
- g.84 extensive summary
mdor bstan che
 མདོར་བསྟན་ཆེ།
mahoddeśa
 A commentary on the *Laghukālacakratantra*.
- g.85 externally added
glo bur
 གློ་བུར།
āgantuka
 Also rendered in this translation as “adventitious.”
- g.86 extinguished
mya ngan 'das
 མྱ་ངན་འདས།

nirvṛta

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. (1) The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the *nirvāṇa* of arhats not being considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of *saṃsāra* and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

g.87 families of the six aggregates

phung po'i rigs

ཕུང་པོའི་རིགས།

skandhakulāni

Wisdom, sensation, consciousness, matter, karmic formations, and discrimination.

g.88 form

gzugs · rnam pa

གཟུགས། · རྣམ་པ།

saṃsthāna · rūpa

g.89 form realm

gzugs kham

གཟུགས་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:

One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm (*rūpāvacaradhyāna*), the highest five of which are collectively called “pure abodes” (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.90 fortnight

phyogs

ཕྱགས།

pakṣa

g.91 four types of awakening

rdzogs pa'i byang chub bzhi

རྫོགས་པའི་བྱང་ཆུབ་བཞི།

catuḥsambodhi

g.92 free from vibration

mi g.yo ba

མི་གཡོ་བ།

niḥspanda

g.93 fusion

bsdus pa

བསྐྱུས་པ།

samāhāra

g.94 great abandonment

spangs pa chen po

སྤངས་པ་ཆེན་པོ།

prahāṇamahatva

g.95 great bliss

bde ba chen po

བདེ་བ་ཆེན་པོ།

mahāsukha

g.96 great drop

thig le che

ཐིག་ལེ་ཆེ།

mahābindu

The great drop refers to the light of a blue moon disk that illuminates all things movable and immovable.

g.97 great immovable bliss

mi 'gyur che

མི་འགྱུར་ཆེ།

mahākṣara

g.98 great prajñā

shes rab chen po

ཤེས་རབ་ཆེན་པོ།

mahāprajñā

g.99 great realization

rtogs pa chen po

རྟོགས་པ་ཆེན་པོ།

adhigamamahatva

g.100 great vow

brtul zhugs che

བརྟུལ་ཞུགས་ཆེ།

mahāvṛata

g.101 head

mgo bo

མགོ་བོ།

śiras

g.102 humor

nyes pa

ཉེས་པ།

doṣa

g.103 iḍā

lug

ཡུག

iḍā

The left channel above the navel.

g.104 illuminated

rab tu gsal ba

རབ་རྟུ་གསལ་བ།

pradīpta

g.105 illumination

rab tu gsal ba

རབ་རྟུ་གསལ་བ།

pradīpti

g.106 illusion

sgyu ma

སྡྲ་མ།

māyā

g.107 illustrious one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavan

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.108 immovable bliss

mi 'gyur

མི་འགྱུར།

akṣara

g.109 imprints

bag chags

བག་ཆགས།

vāsanā

g.110 increase

'phel ba

འཕེལ་བ།

ṽṛddhi

g.111 index finger

mdzub mo

མཛུབ་མོ།

tarjanī

g.112 indivisible

gcad du med pa

གཅད་དུ་མེད་པ།

acchedya

Lit. “impossible to be cut.”

g.113 initial joy

dang po'i dga' ba

དང་པོའི་དགའ་བ།

prathamānanda

The first joy.

g.114 insight

shes rab

ཤེས་རབ།

prajñā

(When referring to the female consort it is left untranslated: “prajñā.”)

g.115 intense joy

dga' bral dga' ba

དགའ་བྲལ་དགའ་བ།

viramānanda

The third joy, interpreted as *intense joy* in the Kālacakra system, where it supplants the *joy of cessation* of the Yoginī Tantra. While both these meanings can be derived from the Sanskrit *viramānanda*, the Tibetan *dga' bral dga' ba* seems to reflect only the *joy of cessation*.

g.116 jñānamudrā

ye shes phyag rgya

ཡེ་ཤེས་ཕྱག་རྒྱ།

jñānamudrā

See “wisdom mudrā.”

g.117 joy

dga' ba

དགའ་བ།

ānanda

g.118 Kālacakra

dus kyi 'khor lo

དུས་ཀྱི་འཁོར་ལོ།

kālacakra

g.119 Kāmaśāstra

'dod pa'i bstan bcos

འདོད་པའི་བསྟན་བཅོས།

kāmaśāstra

A treatise on love.

g.120 karmamudrā

las kyi phyag rgya

ལས་ཀྱི་ཕྱག་རྒྱ།

karmamudrā

See “action mudrā.”

g.121 karmic formations

'du byed

འདུ་བྱེད།

saṃskāra

g.122 lack of passion

chags bral

ཆགས་བྲལ།

virāga

g.123 Laghukālacakratantra

—

—

laghukālacakratantra

Mañjuśrī Yaśas's condensed version of the *Paramādibuddha*.

g.124 lalanā

brkyang ma

བརྟུང་མ།

lalanā

The left channel above the navel.

g.125 left channel

g.yon

གཡོན།

dakṣiṇā

g.126 liberate

grol ba

གྲོལ་བ།

mukta · mukti

g.127 little finger

mthe chung

མཐེ་ཚུང་།

kaniyasī

g.128 living being

lus can

ལྷས་ཅན།

dehin

Also rendered in this translation as “embodied being,” and “corporeal being.”

g.129 lunar nectar

zla ba bdud rtsi

ཟླ་བ་བདུད་རྩི།

candrāmṛta

g.130 magic

mig 'phrul

མིག་འཕྲུལ།

indrajāla

g.131 magical image

pra phab

པྱ་ཕབ།

pratisenā

g.132 mahāmudrā

phyag rgya chen po

ཕྱག་རྒྱ་ཆེན་པོ།

mahāmudrā

Lit. “great seal.” One of the three types of mudrā, with aspects as causal and resultant mahāmudrā (see Introduction, [i.33](#) *et seq.*).

g.133 Mahāsattva

sems dpa' che

སེམས་དཔའ་ཆེ།

mahāsattva

g.134 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

The energy centers along the middle channel.

g.135 manifold world

sna tshogs

སྣ་ཚོགས།

viśva

g.136 Mañjuśrīnāmasaṃgīti

'jam dpal mtshan brjod

འཇམ་དཔལ་མཚན་བརྗོད།

mañjuśrīnāmasaṃgīti

Toh 360.

g.137 matter

gzugs

གཟུགས།

rūpa

g.138 means of accomplishment

sgrub thabs

སྒྲུབ་ཐབས།

sādhana

Definition from the 84000 Glossary of Terms:

Derived from the Sanskrit verb *√sādh*, “to accomplish,” the term *sādhana* most generically refers to any method that brings about the accomplishment of a desired goal. In Buddhist literature, the term is often specifically applied to tantric practices that involve ritual engagement with deities, mantra recitation, the visualized creation and dissolution of deity maṇḍalas, etc. Sādhana is aimed at both actualizing spiritual attainments (*siddhi*) and reaching liberation. The Tibetan translation *sgrub thabs* means “method of accomplishment.”

g.139 meditative absorption

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it

is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.140 **meditative concentration**

ting nge 'dzin

ཐིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīryūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also rendered as “absorption.”

g.141 **mental objects**

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

g.142 **merit**

bsod nams

བསོད་ནམས།

punya

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one’s wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all

sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.143 middle channel

kun 'dar ma · dbu ma

ཀུན་འདར་མ། · དབུ་མ།

avadhūtī · madhyā

Also rendered in this translation as “avadhūtī.”

g.144 middle finger

gung mo

གུང་མོ།

madhyamā

g.145 mind

sems · thugs

སེམས། · ཐུགས།

citta

g.146 moon

ri bong can · zla ba

རི་བོང་ཅན། · ལྷ་བ།

śaśin · candra

g.147 moonless

zla ba nyams pa

ལྷ་བ་ཉམས་པ།

naṣṭacandra

The sixteenth solar phase.

g.148 Mūlakālacakratāntra

—

—

mūlakālacakratāntra

Another designation for the *Paramādibuddha*.

g.149 Mūlatantra

—

—

mūlatantra

Root tantra.

g.150 *nāḍikā*

chu tshod

མུ་ཚོད།

nāḍikā

Period of 24 minutes.

g.151 *name*

ming

མིང།

nāma

g.152 *Nāropa*

nA ro pa

ནཱ་རོ་པ།

nāropa

g.153 *navel*

lte ba

ལྷེ་བ།

nābhi

g.154 *neutral*

ma ning

མ་ནིང།

napuṃsaka

Neither male nor female.

g.155 *nirmāṇakāya*

sprul sku

སྤྱུ་སྤྱུ།

nirmāṇakāya

g.156 *nonabiding nirvāṇa*

rab gnas mya ngan 'das pa min

རབ་གནས་མྱ་ངན་འདས་པ་མིན།

apratisthitanirvāṇa

g.157 nonbeing

dngos med

དངོས་མེད།

abhāva

Also rendered here as “nonexistence.”

g.158 nonexistence

dngos med · med

དངོས་མེད། · མེད།

abhāva · nāsti

Also rendered here as “nonbeing.”

g.159 objects and sense faculties

yul dang dbang po

ཡུལ་དང་དབང་པོ།

viṣayendriya

g.160 obscured

bkab pa

བཀམ་པ།

channa

g.161 obscuring

bkab pa

བཀམ་པ།

chādana

g.162 odor

dri

དྲི།

gandha

g.163 omnipresent

gtso bo

གཙོ་བོ།

vibhū

g.164 omniscient one

thams cad mkhyen

ཐམས་ཅད་མཁྱེན།

sarvajña

g.165 one meaning

don gcig

དོན་གཅིག་

ekārtha

g.166 own nature

rang bzhin

རང་བཞིན།

svabhāva

g.167 Paramādibuddha

—

—

paramādibuddha

The original extensive *Kālacakratāntra* taught by the Buddha.

g.168 particles

tshogs pa

ཚོགས་པ།

paramāṇu

g.169 passion

rjes chags

རྗེས་ཆགས།

anurāga

g.170 passion for fleeting bliss

'gyur ba'i chags pa

འགྱུར་བའི་ཆགས་པ།

kṣaralobha

g.171 passion of emission

'pho ba'i chags pa

འཕྲོ་བའི་ཆགས་པ།

cyutirāga

The passion for emission of semen.

g.172 penetrate

phug pa

ཕུག་པ།

viddha

g.173 perfections

pha rol phyin pa

ཕ་རོལ་ཕྱིན་པ།

pāramitā

g.174 permission

rjes gnang

རྗེས་གནང་།

anujñā

g.175 petal

'dab ma

འདབ་མ།

dala

g.176 phase

cha

ཆ།

kalā

g.177 phase of the full moon

rdzogs pa

རྫོགས་པ།

pūrṇā

g.178 phenomena

chos

ཆོས།

dharma

Definition from the 84000 Glossary of Terms:

One of the meanings of the Skt. term *dharma*. This applies to “phenomena” or “things” in general, and, more specifically, “mental phenomena” which are the object of the mental faculty (*manas, yid*).

g.179 piṅgalā

ser skya

ཤར་སྐྱ།

piṅgalā

The right channel above the navel.

g.180 prajñā

shes rab

ཤེས་རབ།

prajñā

(When not referring to the female consort it is translated here as “insight.”)

g.181 precise explanation

rab tu rgyas par bshad pa

རབ་རྟུ་རྒྱས་པར་བཤད་པ།

pratinirdeśa

A word-by-word commentary on the *Mūlatantra*.

g.182 precise summary

rab tu mdor bstan

རབ་རྟུ་མདོ་བསྟན།

pratyuddeśa

A word-by-word commentary on the *Laghukālacakratantra*.

g.183 psycho-physical aggregates

phung po

ཐུང་པོ།

skandha

g.184 purity

dag pa

དག་པ།

viśuddha

g.185 Ra Chörap

rwa chos rab

རྣམ་ཚུལ་རབ།

—

g.186 Rāhu

sgra can

སྒ་ཅན།

rāhu

g.187 rasanā

ro ma

རོ་མ།

rasanā

The right channel.

g.188 real entities

dngos po

དངོས་པོ།

vastu

g.189 recitation of the tantra

rgyud yang dag par bsdus pa

རྒྱུད་ཡང་དག་པར་བསྐྱུས་པ།

tantrasaṃgīti

g.190 recollection

rjes dran

རྗེས་དྲན།

anusmṛti

g.191 reflection

gzugs · gzugs brnyan

གཟུགས། · གཟུགས་བརྟན།

bimba

g.192 relative truth

kun rdzob bden pa

ཀུན་རྫོབ་བདེན་པ།

saṃvṛtisatya

g.193 resultant mahāmudrā

'bras bu'i ngo bo phyag rgya chen po

འབྲས་བུའི་ངོ་བོ་ཕྱག་རྒྱ་ཆེན་པོ།

phalarūpā mahāmudrā

g.194 retention

'dzin pa

འཛིན་པ།

dhāraṇā

g.195 ribbon

dar dpyangs

དར་དཔྱངས།

paṭṭa

g.196 right channel

g.yas

གཡས།

vāmā

g.197 Rinchen Gyaltsen

rin chen rgyal mtshan

རིན་ཆེན་རྒྱལ་མཚན།

—

g.198 ring finger

ming med

མིང་མེད།

anāmika

g.199 rising

'char ba

འཆར་བ།

udaya

g.200 Samantaśrī

sa man+ta shri

ས་མན་ཤྲི།

samantaśrī

g.201 Samayasattva

dam tshig sems dpa' · dam tshig

དམ་ཚིག་སེམས་དཔའ། · དམ་ཚིག་

samayasattva

g.202 saṃbhogakāya

longs sku

ལོངས་སྤྱ།

saṃbhogakāya

g.203 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.204 sattva

sems dpa'

སེམས་དཔའ།

sattva

g.205 sealed

rgyas btab pa

རྒྱལ་བཏབ་པ།

mudrita

g.206 secret part

gsang ba

གསང་བ།

guhya

g.207 Sekoddeśaṭīkā

—

—

sekoddeśaṭīkā

Nāropa's commentary on the *Sekoddeśa*.

g.208 Sekoddeśaṭippaṇī

—

—

sekoddeśaṭippaṇī

Sādhuputraśrīdharānanda's commentary on the *Sekoddeśa*.

g.209 semen

khu ba

ཁུ་བ།

śukra

g.210 sensation

tshor ba

ཚོར་བ།

vedanā

g.211 sense faculty

dbang po

དབང་པོ།

indriya

g.212 sentient being

sems can

སེམས་ཅན།

sattva

g.213 set

nub pa

ནུབ་པ།

astamita · astamana

g.214 signs

mtshan ma

མཚན་མ།

nimitta

g.215 signs of death

'chi ltas

འཆི་ལྟ་མ།

ariṣṭa

g.216 six families

rigs drug

རིགས་རྩུག་

ṣaṭkula

g.217 six [summaries and explanations]

mtsha' drug

མཐའ་རྩུག་

ṣaṭkoṭi

Here referring to the three types of summaries and three types of explanations.

g.218 sixfold yoga

yan lag drug gi rnal 'byor

ཡན་ལག་རྩུག་གི་རྣལ་འབྱོར།

ṣaḍaṅgayoga

g.219 sky-flower

nam mkha'i me tog

ནམ་མཁའི་མེ་ཏོག

khakusuma

Metaphorical expression for something unreal, illusionary.

g.220 sky-goer face

mkha' 'gro gdong

མཁའ་འགོ་གཤོང་།

khagamukhā

Another name for the channel carrying semen.

g.221 solar blood

nyi rdul

ཉི་རུལ།

arkarajas

g.222 Somanātha

so ma nA tha

སོ་མ་ནཱ་ཐ།

somanātha

g.223 sound

sgra

སྒ།

śabda

g.224 speech

ngag · gsung

ངག · གསུང་།

vāk

g.225 stage of the full [moon]

rdzogs pa'i gnas

རྫོགས་པའི་གནས།

pūrṇāpada

g.226 stainless

dri med · dri med nyid

དྲི་མེད། · དྲི་མེད་ཉིད།

amala · nirmalatva

g.227 Sthitisamāsa

gnas pa bsdus pa

གནས་པ་བསྐྱུས་པ།

sthitisamāsa

Text by Sahajavajra (Toh 2227).

g.228 Sucandra

zla ba bzang po · zla ba

ཚྲ་བ་བཟང་པོ། · ཚྲ་བ།

sucandra · candra

The king of Śambhala requesting this tantra.

g.229 summary

mdor bstan

མདོར་བསྟན།

uddeśa

Laghukālacakratantra.

g.230 sun

nyi ma

ཉི་མ།

ravi · arka

g.231 supramundane knowledge

mngon shes

མངོན་ཤེས།

abhijñā

Nāropa gives the following five supramundane knowledges: divine eye (Tib. *lha'i mig*), divine ear (Tib. *lha'i rna ba*), knowing the minds of others (Tib. *gzhan gyi sems shes pa*), recollecting the past lives of oneself and others (Tib. *rang dang gzhan gyi sngon gyi gnas rjes su dran pa*), and the miraculous power of being able to walk in the sky (Tib. *nam mkha' la 'gro ba'i rdzu 'phrul*).

g.232 supreme immovable bliss

mchog tu mi 'gyur ba

མཚོག་ཏུ་མི་འགྱུར་བ།

paramākṣara

g.233 supreme joy

mchog dga'

མཚོག་དགའ།

paramānanda

The second joy.

g.234 suṣumnā

yid bzang

ཡིད་བཟང་།

suṣumnā

The middle channel above the navel.

g.235 tantra

rgyud

རྩུད།

tantra

g.236 taste

ro

རོ།

rasa

g.237 Taurus

glang

གླང་།

vṛṣabha

g.238 thing

dn̄gos po

དོན་སྟོ།

bhava · bhāva

g.239 threefold existence

srid gsum

སྤྲོག་གླུ་མ།

tribhuvana

g.240 thumb

mthe bong

མཐེ་བོང་།

aṅguṣṭha

g.241 touch

reg bya

རེག་བྱ།

spraṣṭavya

g.242 transgression

sdig pa

སྡིག་པ།

pāpa

g.243 true bliss

dam pa'i bde

དམ་པའི་བདེ།

satsukha

g.244 true meaning

bden don

བདེན་དོན།

satyārtha

g.245 tuft between the eyebrows

mdzod spu

མཛོད་སྒྱ།

ūrṇā

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūrṇā means “wool hair,” and kośa means

“treasure.”

g.246 ultimate

dam pa'i don

དམ་པའི་དོན།

paramārtha

g.247 ultimate truth

dam pa'i don gyi bden pa

དམ་པའི་དོན་གྱི་བདེན་པ།

satya paramārtha

g.248 union

sbyor ba

སྦྱར་བ།

saṃyoga

g.249 union

snyoms 'jug

སྦྲུམ་ས་འདྲུག།

samāpatti

g.250 union of the two series of vowels and consonants

A li kA li mnyam sbyor ba

ཨུ་ལི་ཀུ་ལི་མཉམ་སྦྱར་བ།

ālikālisamāyoga

g.251 unique characteristic

mtshan nyid gcig

མཚན་ཉིད་གཅིག།

ekalakṣaṇa

g.252 unique union

gcig sbyor ba

གཅིག་སྦྱར་བ།

ekayoga

g.253 universal ancestor

skye dgu'i bdag po

སྐྱེ་དགུའི་བདག་པོ།

prajāpati

g.254 unstained

gos pa med

གོས་པ་མེད།

nirāvaraṇa

g.255 urine

gci ba

གཅིབ།

mūtra

g.256 vajra

rdo rje

རྡོ་རྗེ།

vajra

—

g.257 vajra vow

rdo rje'i brtul zhugs

རྡོ་རྗེའི་བརྟུལ་ཁྱུགས།

vajravrata

g.258 Vajrasattva

rdo rje sems dpa'

རྡོ་རྗེ་སེམས་དཔའ།

vajrasattva

g.259 vajrayoga

rdo rje'i rnal 'byor

རྡོ་རྗེའི་རྣལ་འབྱོར།

vajrayoga

(1) The four vajrayogas are the vajrayogas of purity (Skt. *viśuddha*), dharma, mantra, and form (Skt. *saṁsthāna*).

(2) In this text, Vajrayoga is also the name of one of the six self-arisen supramundane beings, see [i.41](#).

g.260 variegated joy

sna tshogs dga' ba

སྒྲོཚྱགས་དགའ་བ།

vividharamaṇa

g.261 vibration

g.yo ba

གཡོ་བ།

spanda

g.262 Vimalaprabhā

—

—

vimalaprabhā

Puṇḍarīka's commentary on the *Laghukālacakratāntra*.

g.263 visible objects

kha dog rnams

ཁ་དོག་རྣམས།

rūpiṇaḥ

g.264 visualized support

dmigs pa

དམིགས་པ།

avalambana

g.265 vital breath

rlung

རླུང་།

anila

g.266 vital wind

srog

སྒོག་

prāṇa

g.267 void

stong pa

སྟོང་པ།

śūnya

Also rendered here as “empty.”

g.268 water

chu

ཆུ།

udaka

g.269 wind

rlung

རླུང་།

marut · mārut · vāyu

g.270 wisdom

ye shes

ཡེ་ཤེས།

jñāna

g.271 wisdom from a prajñā

shes rab ye shes

ཤེས་རབ་ཡེ་ཤེས།

prajñājñāna

g.272 wisdom mudrā

ye shes phyag rgya

ཡེ་ཤེས་ཕྱག་རྒྱ།

jñānamudrā

Lit. “wisdom seal,” a visualized consort. Also rendered here as “jñānamudrā.”

g.273 withdrawal

so sor sdud pa

སོ་སོར་སྦྱད་པ།

pratyāhāra

g.274 without vibration

g.yo med

གཡོ་མེད།

niḥspanda

g.275 word-by-word commentary

dka' 'grel tshig 'byed pa

དཀའ་འགྲེལ་ཚིག་འབྲེད་པ།

pañjikā padabhañjikā