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## The Glorious Sovereign Tantra of Mahākāla

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*Śrīmahākālatantrarājanāma*

*dpal nag po chen po zhes bya ba'i rgyud kyi rgyal po*

· Toh 440 ·

Degé Kangyur, vol. 81 (rgyud 'bum, ca), folios 45.b–86.a



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## SUMMARY

- s.1 *The Glorious Sovereign Tantra of Mahākāla* consists of a dialogue between Mahākāla and the Goddess on a broad range of topics including the consecration rites, deity generation practices, and rituals for attaining various siddhis associated with the deity Mahākāla. The opening section of the tantra focuses on topics related to the Unexcelled Yoga Tantras (*yoganiruttaratantra*, *bla na med pa'i rgyud kyi rnal 'byor*), such as how one generates the deity, how the consecration rites are performed, and how the advanced practitioner manipulates the vital winds of the subtle body to attain perfect spontaneous union as Mahākāla. The conversation then turns to ritual instructions for the attainment of siddhis as it integrates mastery of the two-stage union practices associated with the Unexcelled Yoga Tantras with those rituals more commonly associated with the Action Tantras (*kriyātantra*, *bya ba'i rgyud*) and Conduct Tantras (*caryātantra*, *spyod pa'i rgyud*).



ac.

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i.

## INTRODUCTION

- i.1 *The Glorious Sovereign Tantra of Mahākāla* consists of a dialogue between Mahākāla and the Goddess on a broad range of topics, including the consecration rites, deity generation practices, and rituals for attaining various siddhis associated with the deity Mahākāla. The introductory line of the tantra notes that this dialogue takes place while the Blessed One, Mahākāla, is surrounded by an array of goddesses. While the primary Goddess who directs most of the dialogue in the tantra is never identified by name, she should perhaps be understood as the goddess Umā, who in this text is Mahākāla's primary consort. The dialogue throughout this tantra is not restricted to these two parties, and several goddesses and other beings also pose questions to Mahākāla.
- i.2 The topics discussed by Mahākāla and his interlocutors in this text are, for the most part,<sup>2</sup> focused on the meditative and ritual applications of Mahākāla and his maṇḍala of yoginīs.<sup>3</sup> The tantra's dialogic structure does not always adhere to a clear organizational scheme, but it is possible to divide the general subject matter in the text into a few topical categories.
- i.3 The dialogue in chapters 1 through 7 outlines instructions for the generation and completion stage yogas, constructing the various fire pits, reciting the mantras for all the forms of Mahākāla and the goddesses in his maṇḍala, performing the consecration rites, and practice instructions for the fully initiated advanced practitioner.
- i.4 In chapters 8 through 14, the dialogue focuses primarily on instructions for making various collyria, pills, salves, and alchemical preparations of mercury that grant siddhis such as being able to locate subterranean chambers containing hidden treasure, rendering oneself invisible, and flight.
- i.5 The dialogue in chapter 15 turns to Mahākāla's account of the rise and fall of past, current, and future royal lineages across the Indian subcontinent and beyond. It then returns in chapters 16 through 25 to a discussion of the

application of Mahākāla's mantras for the performance of a number of ritual actions such as enthralling or paralyzing a target, making and halting rainfall, and controlling and repelling celestial deities.

i.6 Chapters 26 to 50 cover a broad range of topics. These chapters are all relatively short, with the exception of chapter 33, which occupies five folios of the text and discusses a number of different rites for making offerings to the seven kumārīs and the goddess Sarasvatī. The tantra concludes with a short chapter on the goddess Atharvaśabarī's mantra.

i.7 The tantra's chapter on mantras (chapter 2) contains mantras for eight different forms of Mahākāla (the two-, four-, six-, eight-, ten-, twelve-, fourteen-, and sixteen-armed forms), while chapter 7, the main chapter on the deity generation practices, focuses on six forms of the deity (the two-, four-, six-, eight-, twelve-, and sixteen-armed forms).

i.8 There is significant variation in the identity and number of yoginīs or goddesses who are said to accompany different forms of Mahākāla throughout the tantra. Chapter 1 provides the following list of eight goddesses:

Carcikā  
Kālikā  
Kulikeśvarī  
Khaṇḍaruhī  
Dantotkaṭī  
Pracālī  
Maheśvarī

i.9 The goddess mantras included in chapter 3 reflect a different list of seven goddesses:

Caṇḍeśvarī  
Kulikeśvarī  
Maheśvarī  
Kālikā  
Carcikā  
Khaṇḍā  
Umā

i.10 Finally, in the description of the goddesses that accompany the sixteen-armed form of Mahākāla in chapter 7, the tantra provides the following slightly different set of eight goddesses:

Caṇḍeśvarī  
Carcikā  
Kālikā  
Kulikeśvarī

Caurī  
Lañjanī  
Mahānandi  
Nandeśvarī

The number of goddesses or yoginīs who accompany Mahākāla can vary depending on the particular visualization practice, but one core group of four goddesses—Caṇḍeśvarī, Carcikā, Kālikā, and Kulikeśvarī—is fairly consistent across the various forms of the deity. These goddesses are located to the east, south, west, and north, respectively. Some exceptions to this configuration are the four- and two-armed forms of Mahākāla, which are flanked by a set of unnamed goddesses, and the sixteen-armed form of Mahākāla, which is surrounded by the core group of four goddesses in the inner circle of the maṇḍala and the goddesses Caurī, Lañjanī, Mahānandi, and Nandeśvarī in the east, south, west, and north of the outer circle, respectively. In those instances in which Mahākāla's primary consort is mentioned, she is identified as the goddess Umā.

- i.11 The Tibetan Kangyurs contain three tantras related to the deity Mahākāla: one in eight chapters (Toh 667),<sup>4</sup> one in twenty-five chapters (Toh 416),<sup>5</sup> and the text translated here, which consists of fifty chapters. All three works appear in the Tantra Collection (*rgyud 'bum*) of the Degé Kangyur. The current work, *The Glorious Sovereign Tantra of Mahākāla*, and the twenty-five chapter *Vajramahākālatantra* are found in separate volumes among other texts of the Unexcelled Yoga Tantra genre, while the eight-chapter *Tantra of Glorious Mahākāla* appears in the Action Tantra section. All three of these texts are products of the later translation period and do not appear in the Denkarma (*ldan kar ma*) or Phangthangma (*'phang thang ma*) Tibetan catalogs of translated works. They were each translated by a different team of Indian (or Nepalese, in the case of *The Glorious Sovereign Tantra of Mahākāla*) and Tibetan translators, and their style and content reflect three separate textual lineages of the deity Mahākāla. In addition to these three tantras, the Tibetan Kangyurs also contain two Dhāraṇī texts devoted to Mahākāla, *The Dhāraṇī of Glorious Mahākāla*<sup>6</sup> and *The Mahākāla Dhāraṇī: A Cure for All Diseases and Illnesses*.<sup>7</sup> Finally, the Tibetan Tengyurs contain no fewer than twenty-seven works devoted to Mahākāla that consist of different sādhana instructions and praises, and at least one extensive commentary, the *\*Rudrakalpamahāśmaśānanāmaṭīkā* attributed to Aśvaghoṣa,<sup>8</sup> on a separate and presently unknown *Mahākālatantra*. None of the three tantras devoted to Mahākāla in the Tibetan Kangyurs appear to have been translated into Chinese.

- i.12 Of the three tantras devoted to Mahākāla in the Tibetan Kangyurs, *The Glorious Sovereign Tantra of Mahākāla* demonstrates the greatest correlation with Śaiva tantric literature. Unlike the other tantras and dhāraṇīs associated with Mahākāla, the introductory material in *The Glorious Sovereign Tantra of Mahākāla* follows a dialogical format between Mahākāla and several goddesses that finds close parallels in those Śaiva texts that belong to the *Mantrapīṭha* (Mantra Corpus), which are structured as dialogues between Śiva in his form of Bhairava and the Goddess or a host of goddesses.<sup>9</sup> Mahākāla is referred to as Mahābhairava several times in *The Glorious Sovereign Tantra of Mahākāla*. In the following passage from the opening of the Mantra chapter, the tantra also directly addresses the fact that Śiva, presumably in the form of Mahākāla, is a protector of the Buddhist teachings:
- i.13 Now I will present the chapter on the mantras. Of the two types of mantras, the system of mantras related to Śiva are identified in this tantra by the syllable *om*. These mantras represent Śiva's delight as a protector of the Buddha's teachings.<sup>10</sup>
- i.14 Later, in the ritual instructions for the mercury siddhi in chapter 13, Mahākāla states that any yogin who consumes a particular alchemical preparation of mercury "will become Śiva's equal" (*śivasamam, zhi ba dang mnyam par 'gyur*).
- i.15 In his dissertation on *The Glorious Sovereign Tantra of Mahākāla*, George Stablein identifies twelve extant Sanskrit witnesses to the text.<sup>11</sup> The majority of these Sanskrit witnesses preserve a version of *The Glorious Sovereign Tantra of Mahākāla* that contains just over twenty-nine chapters of material, and it is this version of the text that was known to the Newar vajrācāryas Stablein consulted throughout the Kathmandu Valley.<sup>12</sup> Stablein also notes that he witnessed a rite at the main Mahākāla temple in Tuṇḍikhel, Kathmandu, in which the text of the *Mahākālatantra* was worshiped and used to bless devotees.<sup>13</sup>
- i.16 Six of the seven Sanskrit witnesses consulted for this translation belong to versions of the twenty-nine-chapter recensions of the text. The oldest among this group is N<sub>D</sub> 44-5, which is held by the National Archives of Nepal and dated to c. 1633 CE (Nepal Saṃvat 754) in the manuscript's colophon. The Sanskrit witness in the Hodgson Collection at the Royal Asiatic Society (RAS<sub>H</sub> 47) is dated to c. 1800 (Nepal Saṃvat 921), and the colophon to BnF<sub>S</sub> 84, the first of two Sanskrit witnesses in the Bibliothèque nationale de France, provides a date of 1829 CE (Nepal Saṃvat 950).<sup>14</sup>
- i.17 The oldest known Sanskrit witness for *The Glorious Sovereign Tantra of Mahākāla* is a palm leaf manuscript of Indic origin that was photographed by Rahul Sāṅkrṭyāyana in Tibet in the 1930s.<sup>15</sup> The colophon to this Sanskrit

witness notes that it was “completed in the fifth year of the reign of His Majesty the glorious emperor Madanapāla, a devotee of the supreme Sugata and the supreme venerable ones.”<sup>16</sup> The years of Madanapāla’s reign (c. 1143–62 CE) during the Pāla dynasty are known based on an inscription from Valgūdār<sup>17</sup> that identifies the eighteenth year of Madanapāla’s reign as the Śaka-era year 1083 (1161). This allows us to locate the beginning of Madanapāla’s reign in the year 1143, and the date for the completion of this manuscript in the year 1148.

i.18 The colophon to the Tibetan translation of *The Glorious Sovereign Tantra of Mahākāla* tells us that the text was translated at the Ramoché temple in Lhasa by the paṇḍita Samantaśrī, who was from Nepal, and the Tibetan editor and translator Ra Gelong Chörap, both of whom were active during the eleventh century. The Tibetan translation preserves a fifty-chapter recension of *The Glorious Sovereign Tantra of Mahākāla*, but it demonstrates a rather inconsistent degree of correlation with the fifty-chapter recension preserved in the twelfth-century Sanskrit manuscript witness.<sup>18</sup> Our preliminary observations have found the Tibetan witness corresponds much more closely to the twenty-nine-chapter Sanskrit witnesses, with the material in this witness demonstrating direct and approximate parallels to the material in the first twenty-nine chapters of the Tibetan translation.

i.19 Two important conclusions can be drawn from these observations. First, the translation of *The Glorious Sovereign Tantra of Mahākāla* in the Tibetan Kangyurs is undoubtedly part of the same textual lineage as the twenty-nine-chapter Sanskrit witnesses, which places it within the same textual lineage as the contemporary Newar cult of Mahākāla. Second, the high level of divergence between Sāṅkṛtyāyana’s palm leaf manuscript and the Tibetan translation suggests that there may have been two separate textual traditions of a fifty-chapter recension of *The Glorious Sovereign Tantra of Mahākāla* by the twelfth century. The twenty-nine chapter and fifty-chapter Sanskrit texts are not entirely unrelated, and we do find material that is shared across all the available Tibetan and Sanskrit witnesses. In some cases, to make matters more complicated, the Sanskrit fifty-chapter version preserves readings that are closer to the Tibetan translation than corresponding passages in the twenty-nine-chapter recensions. The relationship between the Tibetan and Sanskrit witnesses for *The Glorious Sovereign Tantra of Mahākāla* is undoubtedly more complex than the few observations made here, and it is our hope that this translation might provide some support for further research on this textual tradition.

i.20 The English translation that follows is based on the Tibetan translation of the text preserved in the Degé Kangyur, in consultation with the versions in the Stok Palace Kangyur, Phukdrak Kangyur, and the Comparative Edition

(*dpe bsdur ma*) of the Kangyur. Seven Sanskrit manuscript witnesses were consulted for the translation, and Stablein's Sanskrit edition of the first eight chapters of the text provided an extremely helpful introduction to working with these sources.

i.21 While this translation relies primarily on the Tibetan witnesses, the Sanskrit sources were often an invaluable resource, and it would not have been possible to accurately translate a great deal of the Tibetan text without them. *The Glorious Sovereign Tantra of Mahākāla* contains an enormous number of references to various substances that are used in its ritual instructions for attaining siddhis and performing various ritual actions, and in many cases the Tibetan translators chose to transliterate rather than translate these terms. Many of these transliterated terms in the Tibetan are corrupted readings of Sanskrit terminology or, perhaps, were derived from other Sanskritic dialects or entirely different languages. In many cases (but certainly not all), the readings in the Sanskrit sources contained important corrections to the Tibetan transliterations of the hundreds of different ingredients featured in the ritual instructions throughout the text. Interestingly, there were also instances in which the Tibetan transliterations of these terms were closer to their classical Sanskrit spelling than the readings in the Sanskrit witnesses. Where possible, we have attempted to identify these ingredients based on available resources, but these identifications should be regarded as tentative.

i.22 *The Glorious Sovereign Tantra of Mahākāla* also contains a handful of passages composed in Apabhraṃśa. Two of these passages were reproduced and translated in Stablein's dissertation on *The Glorious Sovereign Tantra of Mahākāla*, and his translations are included in the notes to this translation. In the translation itself, however, all these passages have been rendered in their original language (or languages) following the transliteration given in the Degé Kangyur.

The Translation

# **The Glorious Sovereign Tantra of Mahākāla**



# 1. CHAPTER 1: AN ELUCIDATION OF ULTIMATE REALITY

[F45.b]

1.1 Homage to Glorious Mahākāla.

1.2 Thus did I hear at one time. The Blessed One was residing in the company of the goddesses. The Goddess asked him, “What method saves beings who are drowning in the ocean of cyclic existence, and how does the deity liberate them from cyclic existence?” [F46.a]

1.3 The Blessed One replied, “I will address those points in terms of the means by which wisdom<sup>19</sup> is present during the generation and completion stage yogas. Listen well, Goddess. The generation stage leads one to abide in cessation and reveals the correct path that grants the result. Then one should perform with certainty the type of consecration that involves the use of a consort. One should then practice the elimination of movement<sup>20</sup> and then focus on that. The generation stage is endowed with the correct path through correlation with the physical person.

1.4 “Blessed One,” asked the goddess, “what is required to generate the vajra being, and why are the individual vases necessary?”

1.5 The Blessed One replied, “The fact of arising refutes nonexistence; this is the space vajra. It is utterly devoid of self and is the moment of bliss. It arises like the expansive feeling of happiness that arises when the entire population of a city that has been oppressed by force is released from bondage.”

1.6 “Blessed One,” asked the Goddess, “why is it necessary to stabilize the body?<sup>21</sup> Is it not the case that it is no longer present after the blood and bodhicitta have combined in the pathway and one has been liberated from false appearances? Does it grant the result, or did you describe it in terms of practical application for those who wish to reveal it?”<sup>22</sup>

- 1.7 The Blessed One replied, “The body is called ‘vajra.’ This is similar to the correlation between the illusory being<sup>23</sup> and the physical person. ‘The blood after it has combined in the pathway’ means that blood has combined in the vajra’s pathway at the time that understanding of complete equality dawns through the movement of blood in the five aggregates via the lalanā, rasanā, and avadhūtī. ‘The functional body’ refers to the body that moves, lacks endurance, and is subject to impulses. That is the functional body. I spoke of having performed a function for those who are confused about functionality.”
- 1.8 “What is the Dharma?” asked the Goddess. “What teachings have you given from the collection of Dharma? Was this done for the happiness and welfare of human beings, [F.46.b] for a specific purpose, or so that they might gain the desirable result of eliminating disease?”
- 1.9 The Blessed One replied, “I will explain how beings who have taken a human birth can easily attain the siddhis for whatever Dharma they practice. The eight great siddhis are the sword, collyrium, pill, and swift feet siddhis, together with rendering medicines effective, competence in mantras, and mercury and alchemy. In addition to attaining the eight great siddhis, a person can attain any other siddhi using the tantras of Mahākāla, and they will surely do so with ease.”<sup>24</sup>
- 1.10 The Goddess requested, “Please speak, however briefly, about binding the target when it is employed for the collyrium siddhi.”
- 1.11 The Blessed One replied, “Its concealing is widely described as an excellent means of protection and the proper way to conceal oneself, even from the drumming of horse hooves.”<sup>25</sup>
- 1.12 “Blessed One,” the Goddess asked, “how many channels are there in the vajra body, and how many moments of inhalation and exhalation are there?”
- 1.13 The Blessed One replied, “There are thirty-two channels. There is restraining inhalation and exhalation and releasing the breath that has arisen within the body, which is set in motion by the sun and the moon. To express the exact calculation, there are twenty-one thousand six hundred movements of breath, with a moment consisting of an inhalation and exhalation.”
- 1.14 “Blessed One,” asked the Goddess, “did you sanction what Kāmadeva revealed, the conditions that ensued<sup>26</sup> when Nārāyaṇa, the fulfiller of desire, took on an illusory form and, for the sake of Lakṣmī and Sarasvatī, became a protector deity who delivered the destitute from darkness?”
- 1.15 “Goddess,” the Blessed One replied, “as the beings of Jambudvīpa cycle through cyclic existence, they give rise to delusion, desire, jealousy, and slander. Since that is the case, and since they have faith in what glorious

- Mahākāla has taught, [F.47.a] like Nārāyaṇa, I have taught the practice of generating Kāmadeva and his retinue of sixty-four ḍākinīs.”
- 1.16 “Blessed One,” asked the Goddess, “what is the significance of the term *mahākāla*?”
- 1.17 The Blessed One replied, “The term *mahākāla*<sup>27</sup> refers to the long duration of time that it takes to visualize and remain as Mahākāla, as well as the fact that one performs this every day and at the best time for doing so. Alternately, the term *mahākāla* refers to something that requires a long time, namely, performing the rites for Mahākāla in their entirety.”
- 1.18 “What do the syllable *ma* and the syllables *hā* and *kāla* signify?” asked the Goddess.
- 1.19 The Blessed One replied, “*Ma* refers to the fact that he is a compassionate being, and *hā* refers to the fact that he possesses insight, and to insight itself. *Kāla* is a combination of two syllables that together mean ‘time’ and that signify method and insight in union as great compassion.
- 1.20 “There are eight yoginīs who appear in this tantra and are respectively identified as the queens of the yogas<sup>28</sup> of paralyzing, expelling, paralyzing an army, and hostile rites. They are generated through the visualization of Caṇḍeśvarī, Carcikā, Kālikā, Kulikeśvarī, Khaṇḍaruhī, Dantotkaṭī, Pracālī, and Maheśvarī.
- 1.21 “Someone with insight into grasping, for whom time is essential,<sup>29</sup> seeks liberation. For them, there is no meditator and no object of meditation. The visualizations are not produced by anything. Then, through mastery over the afflicted mind, the mind is freed of imputation. They can assume the form of Vetālī<sup>30</sup> without generating it, and, when moving among the five families, they can accomplish any rite just as it was taught. They can pursue one after the other whether or not it is the appropriate particular lunar day, [F.47.b] guaranteeing the attainment of any siddhi. Such are the fruits of this Dharma instruction.”
- 1.22 *This is the first chapter in The Glorious Sovereign Tantra of Mahākāla, “An Elucidation of Ultimate Reality.”*

## 2. CHAPTER 2: THE FEATURES OF THE FIRE PITS

2.1 “Now I will present a chapter on the features of the fire pits.”<sup>31</sup>

2.2 “My Lord,” the Goddess asked, “how should one accomplish, for the sake of beings, the rites associated with the eight siddhis that eliminate suffering?”

2.3 The Blessed One replied, “The exhalation is blocked as it flows in the lunar channel and then held. By doing this one will undoubtedly attain the eight great siddhis. When someone intent on bringing this to fruition does this, they will attain siddhi.

2.4 “For a killing rite, one should perform a fire offering with dark-blue flowers in a square fire pit that is one cubit wide. For a paralyzing rite, the pit should be circular and two cubits wide. For an enthralling rite, one should build a triangular fire pit one cubit high in a hole one cubit deep that has been excavated from purified ground. The fire offering, made using red flowers, should be performed by well-trained officiants who are seated on a bearskin.

2.5 “The explanation of the specifications for the fire offering pit used to attain the foot salve siddhi are to purify the ground<sup>32</sup> for a circular pit measuring one cubit high and then excavate to a depth of five cubits. The explanation of the fire offering for the collyrium siddhi are to purify the ground<sup>33</sup> in the shape of a snake’s head measuring two and a half cubits and excavate to a depth of seven cubits. This is the fire pit for the collyrium siddhi. The instructions for the pill siddhi are to purify the ground measuring the size of an elephant’s foot and excavate to a depth of ten cubits. This is the fire pit for the pill. For the alchemy siddhi, one should purify an area of ground measuring two and a half cubits and shaped like an earring and then excavate to a depth of three cubits. This is the fire pit for the alchemy siddhi. The fire pit for becoming a king is one cubit high and circular in shape. Once the ground has been purified, one should excavate to a depth of eight cubits.

This is done to accomplish the siddhi. By following these procedures, the siddhis are certain. If one uses white flowers for any of the fire offering rites described here, one will gain the results related to each of these siddhis."

2.6      *This is the second chapter in The Sovereign Tantra of Mahākāla, "The Features of the Fire Pits."*

3.

## CHAPTER 3: THE MANTRAS

3.1 “Now I will present the chapter on the mantras. [F.48.a] Of the two types of mantras, the system of mantras related to Śiva<sup>34</sup> are identified in this tantra by the syllable *om*. These mantras represent Śiva’s delight as a protector of the Buddha’s teachings. He pronounced the following mantras of great wisdom as part of his promise to the Buddha:

3.2 “The mantra for the two-armed form is *om mahākāla hūm phaṭ svāhā*.

3.3 “The mantra for the four-armed form is *om hrīm hrīm hūm hūm phaṭ phaṭ*.

3.4 “The mantra for the six-armed form is *om mahābhairava sarvasiddhidāyaka ḍaṃ hūm kuṃ dhvaṇṭaḥ*.

3.5 “The mantra for the eight-armed form is *om āḥ hūm phaṭ hrīḥ haḥ*.

3.6 “The mantra for the ten-armed form is *om hī kaṃ hūm kīla kīla mahānādākārālavikarākṣīgṛīhaḥ daha daha paca paca siddhidākāya svāhā*.

3.7 “The mantra for the twelve-armed form is *om ḍaṃṣṭrotkaṭābhair avāya saṃ saṃ saṃ ru ru ru hūm hūm hūm phaṭ svāhā*.<sup>35</sup> It can be used for any rite, is revered by all the buddhas, is effective throughout the threefold world, and will accomplish whatever one wishes.

3.8 “Present a bali offering every day with this mantra of the fourteen-armed form to attain any siddhi: *om yama jagataḥśobhaya kṣobhaya tāla patāla khāhi khāhi gṛhṇa bali grahāḥ grahāḥ | om maṃ caṃ mahābhairavāya svāhā*.

3.9 “The mantra for protecting oneself is *om maṃ maṃ raṃ hūm hūm maṃ rakṣa pālāya hūm vajra phaṭ*.

3.10 “The mantra for protecting others is *om dharaṇī dhara dhara hūm hūm* [insert name]<sup>36</sup> *rakṣā kuru svāhā*.

3.11 “The mantra for the sixteen-armed form is *om hrām hrām yaṃ maṃ karāla virālākṣa vaṃ karāla mahāyogeśvara sarvadāyaka svāhā*.

3.12 “One should thoroughly cook black gram, fill it generously with alcohol, meat, and blood, and present it every evening as a bali offering while reciting the following mantra:<sup>37</sup>

- 3.13 *om śrīm kṣīm gr̥ṇa baliṃ hūm phaṭ | madyamāmsapūṣpadhūparaktatalapātale aṣṭanāgadevayakṣarākṣasa gr̥ṇa idaṃ baliṃ hā hā hā hūm khāhi khāhi kha kha hūm jah phem phem haṃ haṃ mahāḍadharahāsa garjja garjja kṛṣṇavarṇī ehe hūm svāhā.*
- 3.14 “If one does this for twenty-one days, an auspicious sign will appear. If one does this for one month, siddhi will be granted. If one does this for a year, one will be granted whatever one wants. [F.48.b]
- 3.15 “All one’s misdeeds will be exhausted by simply reading the king of mantras *om hrīm hrīm hūm phaṭ*, and if one continually recites it, one will easily attain any siddhi.<sup>38</sup> If one recites it five thousand times, one will accomplish the pacification rite. If one recites it ten thousand times, one will enthrall a woman. If one recites it one hundred thousand times, one can enthrall a king. If one recites it five hundred thousand times, one can undoubtedly enthrall any of the gods and yakṣas. If it will attract them, it goes without saying that one can use it on a man or woman. This is the enthralling mantra.
- 3.16 “The general mantra is *om mahākāla hūm hūm phaṭ phaṭ svāhā*.
- 3.17 “The fire mantra is<sup>39</sup> *om mahānandeśvara hūm phaṭ svāhā*. If one visualizes the target in the mouth of the flames, they will die.
- 3.18 “The mantra for killing is *om kṣīm śrīm ho kṣaḥ* [insert name]<sup>40</sup> *māṃsamāraya*<sup>41</sup> *phaṭ*.
- 3.19 “Caṇḍeśvarī’s mantra is *om kṣīm he caṇḍeśvarī*<sup>42</sup> *hūm śrī svāhā*.
- 3.20 “Kulikeśvarī’s mantra is *om lām kaṃ*<sup>43</sup> *kulikeśvarī he phem svāhā*.
- 3.21 “Maheśvarī’s mantra is *om māṃ maheśvarī hūm śrī heṃ phem*.
- 3.22 “Kālikā’s mantra is *om kili vikaṛāla śrīḥ kṣīm kṣīm hūm phaṭ svāhā*.
- 3.23 “Carcikā’s mantra is *om caṃ carcaya carcaya hūm hrīḥ*.
- 3.24 “The goddess Khaṇḍā’s<sup>44</sup> bali-offering mantra is *om camuṇḍe daha daha paca paca idaṃ baliṃ gr̥ṇa gr̥ṇa hūm phem heṃ phaṭ svāhā*.
- 3.25 “The Goddess Umā’s mantra is *om hrī hāḥ hūm śrī phaṭ svāhā*.
- 3.26 “The mantra for consecrating body, speech, and mind is *om āḥ hūm*.<sup>45</sup>
- 3.27 “The mantra for any act of killing is *om hūm kṣīm śrīm om ghaṃ* [insert name] *hi māraya māraya hūm phaṭ*.<sup>46</sup>
- 3.28 “The expelling mantra is *om kṣīm ha hām* [insert name] *ucchaṭaya hūm phaṭ*.
- 3.29 “The mantra for paralyzing an enemy is *om maṃ jaṃ kṣaṃ*.
- 3.30 “One should incant a mouse’s tail seven times with the mantra *om jaṃ hūm hastistaṃbhaya phaṭ*. An elephant will be paralyzed when struck with it.
- 3.31 “One should incant the flesh of a cow with the mantra *om khaḥ haḥ phaṭ ghoṭakastambhanam*. A horse will be paralyzed when struck with it.
- 3.32 “One should incant tiger skin with the mantra *om muḥ hām sarvapaśūn*<sup>47</sup> *stambhāya mohāya hūm phaṭ*. Buffalo, dogs, elephants, cows, jackals, tigers, and bears will undoubtedly be paralyzed when struck with it. [F.49.a]

- 3.33 “The snake-paralyzing mantra is *oṃ mahānanta hūṃ haḥ*. If one incants silver with this mantra seven times and hits a snake with it, the snake will be paralyzed.<sup>48</sup>
- 3.34 “The mantra for rendering a person mute<sup>49</sup> is *oṃ mukhaṃ stambhaya* [insert name] *vaṃ phaṭ*.
- 3.35 “The mantra for paralyzing swords and the like is *oṃ hrīḥ maṃ raṃ camuṇḍa haḥ śrī hūṃ phaṭ*.
- 3.36 “The mantra for paralyzing a dice player is *oṃ mahilala bhilala bhilala ha hoḥ*.
- 3.37 “The mantra for bewildering a woman is *oṃ ghaṃ hūṃ*.
- 3.38 “The great bali offering mantra that subdues enemies is *oṃ haḥ kaha kaha malinimukhe prasādhaya prasādhaya mahākāla buddhajñāṇi prahitosi mārāya mārāya kārāya kārāya sarvaduṣṭāṇi praduṣṭān gṛhṇa gṛhṇa mara mara kha kha khāhi khāhi śīghraṇi daha daha paca paca hūre hūre maṃ raṃ hūṃ phaṭ | idaṃ baliṃ graha graha śrī svāhā*.
- 3.39 “This is for hostile and contentious people who act in opposition to the Buddha’s teaching. One should incant a bowl made of a human skull and full of food with this mantra and present the bali offering on the eighth day of the waning moon, and they will instantly die, contract a deadly fever, or be incinerated, or their head will split open. This great bali offering mantra overcomes enemies.
- 3.40 “The killing mantra is *oṃ camuṇḍe hana hana daha daha hūṃ phaṭ*.
- 3.41 “The mantra for killing enemies is *oṃ hūṃ mām maṃ mārāya svāhā*.
- 3.42 “*hūṃ phaṭ | atha bhagavān bodhisattvā mahāsattvā mahākāruṇikā | tadyathā | oṃ kārālavikaṣeṣvara hūlu hūlu kili kili mahākāṇkālahala kṣāṃ śrīṃ vaṃ caṃ maṃ haṃ hūṃ mahānandeśvarāya svāhā*. This mantra should be recited seven times a day while washing the face, and one will be attractive to everyone. All one’s enemies will be pacified, all one’s actions will succeed, and whatever one desires will be granted twofold. This is the mantra for Mahākāla, the dhāraṇī that brings delight in every sādhana.<sup>50</sup>
- 3.43 “*oṃ mahākāla hūṃ hūṃ hūṃ phaṭ svāhā*. One brings about the result by accomplishing the entire collection of ritual actions.”
- 3.44 *This is the third chapter in The Glorious Sovereign Tantra of the Black Protector, “The Mantras.” [F.49.b]*



4.

## CHAPTER 4: CONSECRATION

4.1

“Now I will present the chapter on consecration. The disciple must first recite the mantra for the two-armed form of Mahākāla ten thousand times and then receive initiation. The sage is first consecrated with the vase following the specific set of five consecrations in which they are furnished with a bell and vajra, sprinkled with water, and so forth. The sixth consecration is bestowed according to the vajra stages. The seventh consecration is the specific point at which they unite with an insight consort. The disciple copulates with the yoginīs during the eighth consecration, during the ninth semen is produced, and during the tenth they are consecrated with sky water. Accomplishing the sequence of these eleven consecrations in the correct way<sup>51</sup> will give rise to the respective states. Just like those slain by the tawny-colored one,<sup>52</sup> the sage should secretly maintain this sequential accomplishment of quiescent wisdom<sup>53</sup> using the five ambrosias and the insight consorts. One should perform this practice with a mother, a sister, a woman with deformed legs,<sup>54</sup> a dwarfish woman, or a hunchbacked woman. All these designations should be understood as instructed.<sup>55</sup>

4.2

“Once all that is complete, one should approach the eminent master for the appropriate consecration. The guru should examine the disciple and then give it. Then the disciple should say, ‘Master, since you possess the method, and since, Your Eminence, we have acted according to your every word, please teach us the correct path for abandoning the suffering of beings. Blessed One, please grant us the proper understanding of the consecration rite through its specific stages so that it might benefit beings, and so we might have the correct understanding of the time and duration of the rite.’ ”

4.3

*This is the fourth chapter in The Glorious Sovereign Tantra of Mahākāla, “Consecration.”*

## 5. CHAPTER 5: THE DEITY CONSECRATION

- 5.1 <sup>56</sup>“Now I will present the deity consecration. First, the goddesses and the like perform the vase consecration, and the eight goddesses grant the ambrosia. After water to drink and water to cool one’s feet are offered and praises are made, [F.50.a] the vases are empowered with the mantra *om kalasābhinayanaṃ*<sup>57</sup> *snānaṃ om śūnyatādhiṣṭhite svāhā*.
- 5.2 “The goddesses, who are given the water consecration and the five ambrosias, will be filled with the six perfections. The goddesses will then let forth a rain of flowers. One will smell musk and sweet fragrances. Then one will be consecrated by Nārāyaṇa and the rest. One will be protected by all these deities’ samayas, and they will not abandon them even if it costs them their lives.”
- 5.3 *Thus is the fifth chapter in The Tantra of Mahākāla, “The Deity Consecration.”*

6.

## CHAPTER 6: THE PRACTICE

6.1

At that point, the foremost goddesses such as Vajrabhūtinī and the others experienced doubt and were disheartened. They all asked the Blessed One, “Blessed One, please clear away our doubts. We have doubts about reaching accomplishment through song and the nine dramatic sentiments as explained in this chapter.<sup>58</sup> What is the purpose of song and dance? What is conduct for one who is consecrated as the deity? How are they represented by the mudrās of anger and the like? How do you explain all the seed syllables in the chapter on mantras? What doubts have arisen about the seed syllables of these goddesses? What power do the seed syllables of the embodied beings have? Blessed One, how do samaya holders act?”

6.2

The Blessed One responded, “*a ko yi gha ṇa pi ṭa ṭa yi ra hā hā kā re ma hā kā la | uccha la ya yi kakko le gha ṇa ḍa ma ru vajra ji yā yi | kā ru ṇe yā yi | na ro li yā yi | ta himṇ ma hā māṇ sa ni ba bha re khā hi yā yi | pi ba yi ma ya ṇā ghaṇṭe | ha re kā li jñā ja ra pa yi sa yi bā yi yā yi | duṇṇ du ta ra mā ga pa i patte | ka stu ra kā ta tha ri sihla ca u sa ma lā gā bi yā yi | si li ni | bha ra māṇ sa kī ta hi la hi yā yi | nā ṭe gīṇ taṇ e ko na mu yi | lī lā bha ra ṇa mā lā gha ri yā yi | ta himṇ pa ṇi yā yi | sa hā gā thi ṇa kun du ru pa yi yā yi | [F.50.b] ḍā ma ru nā da uccha li yā yi.*<sup>59</sup>

6.3

“ ‘Dancing’ means to be in union with Mahākāla, in whatever manner is pleasing, at dawn and with a mind immersed in meditative concentration. The mind steeped in familiarity<sup>60</sup> refers to nothing other than the mother yoginīs<sup>61</sup> who are the suchness of all buddhas. These dances and songs give rise to supreme bliss. This is precisely what protects oneself and protects the gathering. It is the five ambrosias, and it is the mantra focused on power, the recitation of which effortlessly performs activities in the world.<sup>62</sup> One should therefore always receive the siddhi.

6.4

“They should dance in the middle, over and over.<sup>63</sup> The lord of the assembly himself first apprehends the smell of a vulture, and second the smell of Lakṣmī and Nārāyaṇa wafting toward his nose. Third, he enjoys the

- various smells of musk, saffron, and the like. This is the stage of a lord of yoga. After that, the song's blessings create the sounds of bees, geese, cuckoos, and frogs. If one dances, all the sounds will be the same.<sup>64</sup>
- 6.5 "Then there is the song's<sup>65</sup> blessing for the assembly. External beings, beginning with kinnaras and Nārāyaṇa, should follow samaya.<sup>66</sup> All the symbols should be continuously displayed at the edge of a town, in a grove, or in a forest. The siddhis will then be certain."
- 6.6 "Blessed One," the Goddess asked, "please explain how those who are interested in benefiting the beings of Jambudvīpa and those who are interested in practicing alchemy make correct use of the methods for enthralling rites and so forth."
- 6.7 The Blessed One replied, "One must correctly understand the four mudrās of the goddesses. I will teach everything only after that."
- 6.8 The Goddess again said, "Please give a trustworthy explanation of the correct stages. Blessed One, will this not allow beings to gain great benefit?" [F.51.a]
- 6.9 "Goddess, I will explain this beginning in chapter eight. Those dwelling among the five families are guaranteed to attain their siddhis every day."
- 6.10 *This is chapter six in The Tantra of Mahākāla, "The Practice."*

## 7. CHAPTER 7: THE EMERGENCE OF THE DEITIES

- 7.1 “First, one should perform the ritual offering, confess one’s misdeeds and so forth, cultivate the four abodes of Brahmā, and the rest. Then, using the mantra *om śūnyatājñānavajrasvabhāvātmake ’haṃ*, one should purify all illusory phenomena.

### · The Eight-Armed Form ·

- 7.2 “Mahākāla has three faces with blazing yellow hair that flows upward. His beard and eyebrows are ablaze, his fangs are bared, and he terrifies with his laughter. His main fearsome face is black, the face on the left is white,<sup>67</sup> and the face on the right is blue-black. He wears a tiger skin as his lower garment and is garlanded with human heads. He is short, his belly hangs down, and he is adorned with the ornamented hoods of the eight nāgas.
- 7.3 “The first pair of his eight arms embrace the Goddess. His second right hand holds a hooked knife, his third holds a vajra, and his fourth holds a ḍamaru. His second left hand holds a skull bowl that is full of blood, his third holds a bell, and his fourth holds a hammer. He has a corpse for his mount and stands with his left leg forward.
- 7.4 “He is surrounded by four yoginīs. Caṇḍeśvarī is in the space to the east<sup>68</sup> holding a hooked knife and a skull bowl. She is white, her hair is loose, her fangs are bared, and she is terrifying. Carcikā is in the space to the south. She is black and naked, has disheveled hair, and holds a hooked knife and a skull bowl in her hands. She stands with her left leg forward, bears her fangs, and so forth, and she is terrifying. Kālikā is in the space to the west. She is black, holds a trident and a skull bowl, has disheveled hair, and is similar to all the yoginīs mentioned above. In the north is Kulikeśvarī with arms raised, holding a skull bowl in her left hand. She is green, and all her remaining features are just like those mentioned above. [F.51.b] All the goddesses have three eyes.

- 7.5 “The Blessed One is surrounded by the four goddesses,<sup>69</sup> and he embraces and is in sexual union with the goddess. The eight-armed form is erected by performing those procedures.

### · The Twelve-Armed Form ·

- 7.6 “First, light radiating out from the syllable *hūm* invites the deities, gurus, buddhas, and bodhisattvas present in the threefold world. Reciting the mantra *om śūnyatā...*, one should meditate on the fact that the entire world lacks inherent nature. The invited beings are then drawn back in along with the light radiating from the seed syllable *hūm*. After that, one should visualize the vajra enclosure.
- 7.7 “The yogin should continuously visualize<sup>70</sup> the following. The deity has four faces: his main face is black, his right face is red, his left face is white, and the face behind is that of a boar. He has four legs and stands with his left legs forward. His body is black and his belly hangs down. Each face has three eyes, hair that flows upward, and a fiery beard. The rest is as stated before.
- 7.8 “He has twelve arms. The first pair of arms embrace the goddess as the Blessed One bites down on the goddess’ lip with his fangs. The second hand on the left holds a white fly whisk, the third holds a trident, the fourth holds a skull bowl, the fifth holds an elephant hide, and the sixth holds one of Vināyaka’s tusks. The second hand on the right holds a hooked knife, the third holds a single-pronged vajra, the fourth holds a hammer, the fifth holds an elephant hide, and the sixth hand holds a vajra.
- 7.9 “He rides a buffalo and tramples all māras. He stands there in sexual union with his tongue lolling and dripping with blood. The rest is as stated before.
- 7.10 “He is surrounded by four yoginīs who present him with songs, offerings, and gifts as he proclaims the great syllable *phaṭ*.<sup>71</sup> The deity lets forth a continual stream of laughter accompanied by the syllables *kili kili* that expresses the nature of supreme joy. He possesses the garland mantra *hili kili*, which indicates he is the lord of the stages of great joy for beings so that he may bring peace to the world, and that he follows the Buddha’s teaching. [F.52.a]

### · The Four-Armed Form ·

- 7.11 “The description of the four-armed form is as follows. The Blessed One takes on a form with four arms and one face for the sake of all the siddhis and to pacify all vighnas. His body is black, his fangs are bared, and he is terrifying.

His belly hangs, his reddish-brown hair flows upward, and he has a yellow beard. He is adorned with the eight nāgas as ornaments and is seated on a human corpse, and his back rests against a tiger skin.

- 7.12 “Visualize his four arms generated from the syllable *hūṃ*. His right hands hold a trident and hammer, and the left hold a hooked knife and skull bowl. He emits the sound *phaṭ*<sup>72</sup> and is flanked by a yoginī on each side.

### · The Six-Armed Form ·

- 7.13 “The arising of the six-armed form is explained in order to pacify all vighnas. He has the nature of the third, supreme joy, he serves the Buddha’s teachings, and he relinquishes misdeeds and the like.

- 7.14 “First, the yogin should meditate on emptiness and so forth and then perform the initial vajra enclosure practice. At the same moment, the deity arises from the seed syllable *hrīḥ*. He is seated on a lion and has three faces. The main face is the color of dark clouds, the right face is white, and the left face is blue-black. His limbs are slack, his fangs are bared, and he is terrifying. His red hair flows upward, he has three eyes, and he is adorned with the eight nāgas. His right hands hold a hooked knife, hammer, and ḍamaru. His left hands hold a skull bowl, trident, and sword.

- 7.15 “He stands in sexual union, surrounded by the four goddesses Caṇḍeśvarī, Kālikā,<sup>73</sup> Kulikeśvarī, and Carcikā. Standing among the four goddesses, he is aroused by them all and arises, manifesting from the five elements and enveloped by their qualities.”

- 7.16 “Blessed One,” the Goddess asked, “how can one recognize the signs that a person has attained siddhi by assuming the form of their own deity?”

- 7.17 The Blessed One responded, [F.52.b] “The siddhis do not apply to someone who momentarily impedes either the person who identifies with the goddess Umā or the one who has arisen as Mahākāla and the rest.<sup>74</sup> When first training, one should imagine the supreme state of siddhi. The mantra practitioner enters meditative equipoise in a place conducive to attaining siddhi, such as their own house, a desolate plain, somewhere outside without shelter, or a remote location. They should perform the continual visualization in an abandoned house.

### · The Sixteen-Armed Form ·

- 7.18 “One should visualize the sixteen-armed form surrounded by eight yoginīs along with the complete retinue of beings such as Nārāyaṇa and so forth. Thinking, ‘I will attain siddhi,’ one should dwell among the five families engaging in sexual union with the insight consort. The yogin should always

consume human flesh or the five meats—cow, dog, human, and the rest—as well as the five ambrosias. This is the point at which yogins who are intent upon siddhi will attain siddhi. One who dwells among the five families should eat the flesh of a tawny cow.

7.19 “Next, the yogin should visualize themselves as Mahākāla and should declare that they always act as that very sixteen-armed form. Meditating on the two-armed form in any context leads to the attainment of all siddhis. For yogins who are accomplished in mudrā practice, the siddhis will certainly be attained with effort later in this life. One should meditate on the fact that the state that one has cultivated also does not exist;<sup>75</sup> one will permanently gain the wisdom of the siddhis.

7.20 “How does the form<sup>76</sup> of the one who has attained siddhi come about? First, perform the offering with various perfumes and the like as well as incense, flower garlands, and so forth. After performing the offerings and the rest while gazing at the syllable *hūṃ* in the heart center, one should imagine that Mahābhairava<sup>77</sup> is right there. Then one should confess one’s misdeeds and so forth and meditate on the four abodes of Brahmā.

7.21 “Next, one should install the syllables on the hands and so on. [F.53.a] The syllable *om* goes on the right hand and the syllable *aṃ* on the left. Consecrate the sense organs<sup>78</sup> with the mantra *om tha mu āḥ hūṃ*. Install the syllable *kṣi* on the eyes, *a* on the left ear, *ā* on the right ear, *traṃ* on the nose, *hrīḥ* on the tongue, *vaṃ* and *vāṃ* on each foot, and *hūṃ* on the vajra. After that, one should consecrate body, speech, and mind with *om haṃ hūṃ*. *Hūṃ* goes at the heart center, *om* at the throat, and *haṃ* at the crown of the head.

7.22 “Visualize a square palace with four arched gateways and a lion throne, and then meditate on emptiness. Then recite the mantra *om śūnyatājñānavajra-svabhāvātmaḥ* ‘ham, and one will see it as it truly is. Beginning with the lute, mṛdaṅga drum, flute, cymbals, dancing, songs, rhythms, Nārāyaṇa, and so forth, one should imagine the syllable *hūṃ*. One should meditate<sup>79</sup> on all this, including the vajra enclosure and the rest, as previously explained.”

7.23 “Blessed One,” the Goddess said, “arise and benefit beings! What is the point of contemplating emptiness? Do not cling to absorption in emptiness. Cast your gaze upon the beings of Jambudvīpa and grant all the various siddhis.”

7.24 The Blessed One addressed all the goddesses, “Look, great and eminent Goddess, look at glorious Mahākāla! He has the nature of supreme bliss, his four faces are like space, and he has been generated from the syllable *hūṃ*. His main face is black, his left is blue-black, his right is red, and the face behind is that of a buffalo. His fangs are bared, he is terrifying, and he bellows powerfully with a fearsome sound. He terrifies even the terrifying.



His beard is yellow, and his yellow hair flows upward. Each face has three eyes and hair that rises upward. He is radiant and is wrapped with the nāga Takṣaka. He has four legs and stands atop a buffalo.

7.25 “He has sixteen arms. The first pair of arms embrace the goddess, and he stands with his right legs forward, trampling the four māras. [F.53.b] The second hand on the right holds a hooked knife, and the third holds a hammer; the fourth holds a white fly whisk, the fifth holds Yama’s staff, the sixth holds a vajra, the seventh holds Vināyaka’s tusks, and the eighth holds an elephant hide. The second hand on the left holds a skull bowl full of blood, the third holds a trident, the fourth holds a small drum, the fifth holds a vajra, the sixth holds a bell, the seventh holds the head of a buffalo, and the eighth holds an elephant hide.

7.26 “His belly hangs down, he wears a tiger skin around his waist, and Kulika adorns his shoulder. He is draped with a long necklace that is a garland of severed heads. His waist, neck, and the like are adorned with Nanda,<sup>80</sup> Vāsuki, and the rest, and he is ornamented with all manner of nāgas. He is surrounded by eight ḍākinīs who venerate him while trampling Nārāyaṇa and the rest underfoot. The sound of the great syllable *phaṭ*<sup>81</sup> fills the air, accompanied by the sound of *kīli kīli*, the sound of thunder, and the sounds *ha hā hi hī he hai ho hau*.

7.27 “Caṇḍeśvarī is in the space to the east and is generated from the seed syllable *caṇ*. She holds a hooked knife and a skull bowl in her two hands and wears a long necklace made of a garland of severed heads. She is white, bares her fangs, and is terrifying.

7.28 “Carcikā is in the space to the south. She is black and is generated from the seed syllable *kar*. She holds a hooked knife and a skull bowl in her two hands. The rest of her features are just as previously described.

7.29 “Kālikā is in the space to the west and is generated from the seed syllable *laṇ*. She holds a trident and skull bowl in her two hands. The rest of her features are just as previously described.

7.30 “Kulikeśvarī is in the space to the north and is generated from the seed syllable *raṇ*. She is yellow, raises her right hand, and holds a skull bowl in her left hand. The rest of her features are just as previously described.

7.31 “All the goddesses have three eyes, wear a low-hanging garland of severed heads, and are ornamented with the eight nāgas. They stand on top of corpses with their left legs forward. They are naked, have disheveled hair, and are terrifying.

7.32 “Caurī is in the external space to the east.<sup>82</sup> She is black and holds a fly whisk. [F.54.a] She is generated from the seed syllable *caṇ*. The rest of her features are just as previously described.

- 7.33 “Lañjanī<sup>83</sup> is in the space to the south. She is blue-black, arises from the seed syllable *cam*, and holds an incense censer in her hands.
- 7.34 “Mahānandi is in the west. She is generated from the seed syllable *man*, is red, and holds a vajra and bell in her hands.
- 7.35 “Nandeśvarī is in the north. She is perfected from the seed syllable *nan* and is yellow, and her remaining features are just as previously described.
- 7.36 “The goddess Umā is embracing the leader. She is white, has four arms, and abides in a state of great joy. She bares her fangs, and her remaining features are just as previously described. The consort dwells in utter joy.
- 7.37 “Now I will clarify the supreme mantra of the buddhas, because it grants the various siddhis. The Glorious One is fond of all beings, so he does not deliberate over whether or not he should benefit beings. That is why the practitioner who abides as Mahānanda should visualize themselves in the eight, ten, or twelve-armed form. The yogin should use alcohol, the meat of cow, dog, horse, elephant, human,<sup>84</sup> and so forth, and the five ambrosias and perform the practice. They should drink blood constantly. If they hesitate when they consume these, nothing will happen. Siddhi will certainly arise after they have made great effort in worship, but it will quickly be lost. That is how one should act when secretly dwelling among the families.<sup>85</sup> This should not be done openly. If someone does this openly, they will not attain siddhi. It is best to contemplate this privately.”
- 7.38 “Blessed One,” the Goddess asked, “what is the esoteric language you taught? I wish to learn it exactly as it is.”
- 7.39 The Blessed One replied, “Esoteric language is appropriately vast. The word *power* (*bala*) might refer to alcohol or it might refer to meat. People cannot understand this exalted language, so I will provide a clear explanation in terms of the five families so that one will understand the attainment of siddhi.
- 7.40 “A ḍombī is a woman from the vajra family. A dancing woman is a woman from the lotus family. A brahmin woman is a woman from the jewel family. [F.54.b] A woman who dyes cloth is a woman from the action family. A kṣatriya woman is a woman from the body family. These consorts bestow their own respective siddhi. These women possess the white vajra, which the mantra practitioner should always worship and drink.
- 7.41 “Hey Goddess!<sup>86</sup> You, compassionate one with strong devotion, should accept what was explained in its entirety. Anyone who has not been initiated into this wondrous alternate language but uses it, or who uses it to speak to a person who has not been consecrated as Mahākāla, will die within seven days. Even if they do not die, they will become ill, their lifespan will be

shortened, and their eyes will not see the text. The yoginīs, ḍākinīs, and gods will trouble people who have not received the consecration, who promote falsehoods, and who lack devotion.<sup>87</sup>

7.42 “Goddess, everything I have taught without exception, that which I have carefully done,<sup>88</sup> the eight siddhis, and the opening statement of all tantras is stated in this tantra. Thus, a person who has been consecrated will attain the siddhis by reading it or writing it down. An honorable person should write it down. It should be sixteen finger widths long, and the ink should be made of black or red lac mixed with various fragrances. The pen should be made of a neem stick, and it should be written on birch bark. The copy should be made correctly on red cloth<sup>89</sup> or cloth from a cremation ground while imagining that one’s hand has been blessed on so forth. One should also constantly maintain the proper state of mind when fashioning the neem stick.”

7.43 “Blessed One,” the Goddess said, “please arise and listen while I invoke Mahākāla:

7.44 *u ṭa thi ya | bha rā ṭo | kā ru ṇa ma nya | nā cā mi ha vuṇi de vi | i thi ta kī sa ka ri  
va ma yi ja ma yi tu hūm puccha si kā ja ja ta ga kha ṇe ho yi sarva yā rā hā saṃ ṇa  
ca ca yi | e ka la vi ra | ti ṇa nī bhu ya ṇe ka ka ri yā kha ḍā ru ha ye | [F.55.a]  
acchan te kā lī bo lī | caṇḍe sa sa rī ku li kī nī bhi ri lā a ge ta yi kiṃ pūrṇa puccha  
si lo bho li | a ī na an ta na na hi to he ka | e kā nai ka ri ya si stta bā thā | ed bhu ta  
su ma hi ya ka ri hi si jo yi.<sup>90</sup>*

7.45 “Blessed One, arise perfectly this very moment, just as invoked.

7.46 “Now that the sixteen-armed form is clear to the mind and thus compete, the two-armed form should be explained. For the sake of dispelling the suffering of beings, reflect on the type of deity whose appearance you think is most beneficial for addressing all kinds of suffering.”

## · The Two-Armed Form ·

7.47 The Blessed One said, “First, one should imagine the letter *hūm*. Then, those intent on siddhi should perform the offering, worship, and so forth followed by the visualization. Visualize him with one face and two arms, holding a hooked knife in his right hand and a skull bowl in his left hand. His body is black in color, and his yellow hair flows upward. He is seated on a corpse and is ornamented with the eight great nāgas. He has a big belly, is short, and is flanked by two yoginīs. His lets forth a thunderous roar like a dark raincloud, and he is reminiscent of Śaṅkhaṇḍa because those beings present to hear the sound all hide.<sup>91</sup> O Goddess, if one does not attain this form, what is the point of performing ritual procedures?”

- 7.48        “Blessed One,” the Goddess asked, “how can one wander<sup>92</sup> as a lord of yoga while dwelling among the five families? O Mahādeva, whether you have a thousand limbs, a single limb, or four limbs, please enjoy this rain of flowers.”
- 7.49        The Blessed One responded, “One must certainly be accomplished in order to succeed in the yoga of the yoginīs who comprise the threefold world.”
- 7.50        *This is chapter seven in The Glorious Tantra of Mahākāla, “The Emergence of the Deities.”*

## 8. CHAPTER 8: LOCATING OPENINGS IN THE EARTH

- 8.1 At that point the Goddess asked, “Is there some method for poor beings who seek worldly wealth and possessions?” [F.55.b]
- 8.2 The Blessed One replied, “I will explain the procedures for the various siddhis in Jambudvīpa so that yogins who might perform them<sup>93</sup> will attain all the earthly siddhis. The mantras used should follow the explanation given in the chapter on mantras.<sup>94</sup>
- 8.3 “At night, in a vajra dwelling, one should consume various substances such as fish, meat, and blood and offer them as a bali to pacify vighnas.
- 8.4 “One who is oppressed by enemies should write the mantra on the leaf of a crown flower with yellow orpiment. Then, while employing it, one should write the target’s name and bury the leaf in the ground. Trample it with the left foot while reciting the mantra and visualizing Mahākāla’s form.
- 8.5 “Yogins who want to pacify them should wash a metal vessel with milk while incanting it with the mantra *om mahākālakāruṇika sarvaśatrūn mukhaṃ*<sup>95</sup> *bandhaya stambhaya mohaya hūṃ hem phaṭ*. They should make a finely ground mixture of the three hot spices, marking nut, fresh ginger, and costus root, and pour it into the vessel. They should then eat this with some honey. No enemy will be able cause bodily harm, and the body of the benefactor of the rite will increase in size.<sup>96</sup>
- 8.6 “When this process is repeated for twenty-one days, the weak fire in the stomach will strengthen, at which point one should boil sap from a bodhi tree and yellow myrobalan with the roots of scarlet leadwort, long pepper, sudarśana root, and mustard oil and eat it with salt. When made into a pill over the course of twenty-one days, it will restore one’s previous physical form, one’s fire will be hot, and the siddhi will be indicated through a strong body.

- 8.7 “First, one should combine equal amounts of belleric myrobalan, Indian valerian root, emblic myrobalan, and sesame oil.<sup>97</sup> Then make a large nāga, place this mixture in its mouth, and daub both eyes with owl’s blood. An opening under the earth will appear. Additionally, after placing the mixture in the nāga’s mouth, one should smear a mixture of mercury bonded with the sap of Indian mallow leaves, [F.56.a] blood, and camphor one one’s eyes. An opening under the earth will appear.
- 8.8 “One should mix mahākāla fruit, bitter gourd, rosary peas, and pomegranate seeds, combine the mixture with the three hot spices and honey, and cook it with black sesame. It should be used to purify the body, and then following the prescription for beans,<sup>98</sup> it should be eaten. Within five days an opening under the earth will appear. If one carefully rubs it on their body they will be able to see as far as Mount Kailāsa and the like. If one washes with spring water, they will be as before.
- 8.9 “After combining balañjarī sap,<sup>99</sup> vulture meat, and black sesame oil, one should consume it for twenty-one days. After that, one should use their own urine as a collyrium, and buried treasure will become visible.
- 8.10 “One should combine equal parts honey from an underground hive, fat from a nonvenomous snake, and cow bezoar and mix it into spring water. When applied to both eyes as a collyrium, one will be able to see any buried treasure within five cubits with perfect clarity.
- 8.11 “One should allow ambirolī sap,<sup>100</sup> blood, cow bezoar, tannin,<sup>101</sup> and cloth from a charnel ground to dry out<sup>102</sup> and then fashion them into a wick. It should then be made into eye-black by burning it<sup>103</sup> in goat fat in the skull of a brahmin. Afterward, it should be applied to the eyes to purify defilements. Additionally, one will still be able to see when their eyes are blindfolded.
- 8.12 “During the lunar mansion Svāti, one should purify themselves with a string of lotuses and sandalwood and daub a cloth eye-covering<sup>104</sup> with saffron powder and musk. It should then be made it into eye-black by fashioning it into a wick and burning it<sup>105</sup> in jackal fat within a human skull. Once it has cooled, it should be used as a collyrium, and an opening under the earth will appear. Afterward, one should rinse one’s eyes.
- 8.13 “One should cook the fat of a cow, then human fat, and then buffalo butter in a mixture of mercury, lead,<sup>106</sup> and the three metals. After that, one should place the pill in one’s mouth and fast for three days. Then one should use one’s own saliva as a collyrium, and openings under the earth will appear.
- 8.14 “First, one should cleanse one’s bowels and fast for one day. [F.56.b] Cook onions and bhūmilatā oil,<sup>107</sup> make fourteen pills, and eat them on the first day. Then one should eat twenty-one pills on the third day, thirty-three on the fourth day, thirty-five on the fifth day, and thirty-five again on the sixth and seventh days. Drink milk each day: goat milk on the eighth day, buffalo

- milk on the first and second days, the milk of a yellow cow on the third day, and ordinary milk through the nostrils on the fourth day. Then, during the fifth watch of the day, one should use their own urine as a collyrium, and an opening into the seven subterranean levels will appear.
- 8.15 “One should wash with water containing the three myrobalan fruits, bdellium, and cow urine. Then one should consume a mixture of white mustard oil, honey, molasses, the three hot spices, onions, and ghee and then drink goat’s milk. After seven days have passed, one should cook bhūmilatā in black sesame oil. One should take an amount equal in size to five twigs<sup>108</sup> and eat it together with sesame oil and barley for an additional seven days. For an entire day and night on the twenty-first day, one will certainly see openings under the earth appear.
- 8.16 “On the eighth day of the lunar month, one should recite the mantra of four-armed Mahākāla five thousand times, consume alcohol, meat, fish, the five thorns,<sup>109</sup> and so forth, and then worship the goddess. Next, by applying the collyrium to the eyes one will see terrestrial beings such as yakṣas. If this eminent procedure does not work, it would be as if I have committed the five actions entailing immediate retribution.<sup>110</sup> If Mahākāla has not arisen, it will not be my authentic collyrium.
- 8.17 “One should cook with joyweed,<sup>111</sup> Chinese wedelia, false daisy, bamboo shoots, the three hot spices, dhak tree bark, and black nightshade, and then cook that mixture seven times together with kumuḍa flesh.<sup>112</sup> One should then cleanse their bowels with black sesame oil and, while subsisting only on barley meal,<sup>113</sup> eat two portions<sup>114</sup> on the first day, [F.57.a] three portions on the second day, five portions on the third day, six portions on the fourth day, eight portions on the fifth day, ten portions on the sixth day, and fifteen portions on the seventh day. On the eighth day, one should smear both eyes with honey from an underground hive, and an opening under the earth will appear.
- 8.18 “One should drink milk for twenty-one days by taking goat’s milk through the left nostril. Then one should make a collyrium with cow bezoar and honey and smear it on both eyes. All buried treasure will then be visible.
- 8.19 “One should pulverize a mixture of khoṭī seeds, sesbania seeds, the juice of waved-leaf fig leaves, the juice of water lettuce, cow bezoar, menstrual blood,<sup>115</sup> datura juice, juice from the roots and leaves of spider lily,<sup>116</sup> and garlic together with medicinal herbs, honey from an underground hive, and bile from a nonvenomous snake. It should be made into pills and, after two days, applied as a collyrium at dusk. An opening under the earth will appear.
- 8.20 “One should combine honey from an underground hive with ghilaka grains, then muddle<sup>117</sup> them with butter from a yellow cow, cow bezoar, semen, and blood. One should then fast until hungry and then use this as a

collyrium. An opening under the earth will appear. Know that if one writes the mantra fourteen times on birch bark, places it their mouth, and then applies the aforementioned collyrium to their eyes during the daytime, all buried treasures will become visible.

8.21 “One can properly employ the collyrium siddhi to the extent that these procedures are correctly followed. Yogins should employ the procedure based on the result they seek. They should always develop the specific intent in relation to what is gained. They should visualize Mahākāla’s circle while residing in a charnel ground for five days and consuming the five ambrosias to pacify vighnas.

8.22 “No matter where the treasure<sup>118</sup> was permanently interred, they will see it there as it was before. [F.57.b] The ground should be purified and blessed by bali offerings, offerings of attractive foods, and mantra and then carefully excavated. Otherwise the siddhi will not be attained.”

8.23 “Blessed One,” the Goddess asked, “what are the characteristics of places where treasures<sup>119</sup> that eliminate the suffering of beings are located?”

8.24 The Blessed One replied, “The characteristics of such a place are as follows: whatever medicinal substances that are appropriate and inappropriate to speak of are present. All the food and provisions needed for rites of protection and so forth will be available. Yogins who truly possesses the siddhi described in this chapter can see whatever they are looking for day or night and can be as confident in it as if it were a water lily or other flower, or smoke and so forth. If they hear the sound of mice in an empty house, there is definitely a treasure in that spot. Or, if they see a cloud before them out in the countryside that stops where flowers are scattered about, there is a treasure. If they incant a banyan tree with the sixteen-arm Mahākāla mantra seven times and supplicate the deity, they will definitely see the treasure while dreaming there. Any spot where they place some of the hair of their head will contain a treasure. A jewel can be found on the spot where the sound of a peacock is heard. It can be used to fulfill the aims of beings.”

8.25 *This is the eighth chapter in The Glorious Tantra of Mahākāla, “Locating Openings in the Earth.”<sup>120</sup>*



## 9. CHAPTER 9: A DIALOGUE WITH THE GODDESS ABOUT THE PILL SIDDHI

9.1 “Now, for the benefit of all yogins,<sup>121</sup> I will teach a chapter on the pill siddhi.”

9.2 The Blessed One continued, “The term *guṭikā*, or “pill,” expresses the combination of body, speech, and mind. *Gu* refers to being based in the body, *ṭi* refers to the nature of speech, and *kā* refers to the mind. When all three are combined, it spells the word *guṭikā*, or “pill.” This pill, a small mass that is the single taste of all three, is the nature of the wisdom of equality related to the two organs, the blazing fire that consumes the world at the end of an eon. It is the primary cause of the consummate bliss of beings.” [F.58.a]

9.3 “Blessed One,” the Goddess asked, “what do you mean when you say that it is the primary cause of the consummate bliss of beings?”

9.4 The Blessed One responded, “One should gather some Indian valerian root and the root of utpalamadhika during a lunar eclipse<sup>122</sup> and store them. Then, during a solar eclipse in the lunar mansion of Kṛttikā, one should wrap them well in the three metals and place them in one’s mouth. The pill siddhi will certainly be attained.

9.5 “Following the daily sequence, one should use banyan root on the first day, the root of a palmyra tree that has been struck by lightning<sup>123</sup> on the second day, coconut palm on the third day, rosary pea on the fourth day, menstrual blood on the fifth day, and, on the sixth, the supreme siddhi. The Blessed One then engages the samaya of the pill. Otherwise, the siddhi will not come about.

9.6 “On the fourteenth day of the waning moon during Puṣya, one should blend viḍāla root and the flowers of touch-me-not. When smeared on the body in the proper sequence the appropriate pill siddhi will be attained.

9.7 “One should make a pill at dusk using jalu root,<sup>124</sup> then mix it with mercury and apply it. One will then be invisible.

- 9.8 “On the eighth day of the waning moon, one should take the flesh and blood of a person who has died from a knife wound and perform the visualization of six-armed Mahākāla.<sup>125</sup> At sunrise, one should place a pill made of the five ambrosias<sup>126</sup> in their mouth and become invisible.
- 9.9 “On a Tuesday one should mix mahugaga seeds<sup>127</sup> with one’s own semen, then mix that with a powder consisting of the three metals. One should then combine the mixture with the juice of pattrapiśācī,<sup>128</sup> make a pill using cat’s bile, hide it in a charnel ground for seven days, and then retrieve it at night. To eliminate any vighnas, one should recite the mantra for the sixteen-armed Mahākāla, reciting it seven times to effect protection while presenting a bali offering. This will pacify vighnas in the area. When one inserts the pill into their rectum they will be invisible while traveling on a road.
- 9.10 “One should take an unspoiled spotted śākula fish<sup>129</sup> and some embers from a charnel ground and perform five hundred fire offerings with menstrual blood while chanting the oblation mantra *om karāla vīkarāla mahānanda hūm gr̥ṇṇa gr̥ṇṇa kaṭakī svāhā*.<sup>130</sup> [F.58.b] This is the siddhi mantra. One will become invisible if they take an eye from this fish and place it in their mouth. A person who uses this siddhi method, which is difficult to find in Jambudvīpa, is certain to succeed.
- 9.11 “One should take the tongue of a child born on a Monday and leave it in sour gruel for one day and in goat butter for two days. One should then remove it and leave it in menstrual blood for three days, make it into a pill, cook it in human fat, and place it in quicksilver<sup>131</sup> for seven days. One should next leave it in honey for five days and in the skull of a low caste person for one day, then take it out, coat it with cat’s blood, and let it dry. One should muddle it with the flesh of a bhadrā bird and the flesh of a jackal, shape it into a pill, and cook it. If one places it in their mouth they will become invisible. Goddess, this is astonishing.
- 9.12 “One should crush śika,<sup>132</sup> camphor, dried ginger, clear liquor,<sup>133</sup> hārā,<sup>134</sup> and the juice of datura leaves and form it into a pill. This is the supreme pill.
- 9.13 “There is also a recipe that combines sixteen ingredients. One should take human fat<sup>135</sup> and fat from someone who died the previous day<sup>136</sup> and crush it in the skull of a six- or four-year-old brahmin. One should then mix giṇṇheka fat<sup>137</sup> with the juice of simbi leaves<sup>138</sup> and smear it on their body. One will certainly become invisible.
- 9.14 “One should make a wick from a cloth eye-covering in a brahmin’s skull filled with human fat and cow fat that has been rendered in a copper vessel from Nepal. One should then remove it, mix it with the juice of jantupiśācī,<sup>139</sup> and use it as a collyrium and a forehead mark. One will become invisible.”
- 9.15 “Blessed One, you have taught this to benefit the beings of Jambudvīpa. I will also explain a little bit about pills.

- 9.16 “If one recites the mantras described in the chapter on mantras seven times while offering supplications, one will attain the supreme pill siddhi. There is no other way. One will be successful if everything is perfectly complete. [F.59.a] The various things that have been explained will lead to success.
- 9.17 “First, one should powder nisundara petals,<sup>140</sup> mix equal parts sedakaṇḍā powder,<sup>141</sup> sheep’s urine, and human flesh, grind the mixture, and make it into a pill. One will become invisible to the eye.<sup>142</sup> Whenever one wants to be visible again, one should simply consume a sour gruel, and one will become visible.
- 9.18 “One should harvest banyan root during the lunar mansion Citrā, valerian root during the lunar mansion in Bharaṇī, soapberry root during the lunar mansion Pūrvabhadrapadā, and star jasmine root during the lunar mansion Mṛgaśīrā. Then, one should make a pill following the proper sequence on the fifth lunar day by combining these in equal amounts, crushing them, and mixing them with rainwater. Once the goddess’ mantra has been recited, one will be invisible. To do this on a regular basis, one should place it in black milk until it dissolves. One will then succeed. If one does not have any black milk, one will be successful by performing the sādhanā with the five families, offering gifts of food and curd to a brahmin, and offering the preceptor alcohol.
- 9.19 “One should crush sweet flag, costus, long pepper, dried ginger, yellow myrobalan, emblic myrobalan, neem, vetiver root, and soapberries with the flesh of a stork, an owl, and a man’s testicles.<sup>143</sup> This should be placed in sour gruel along with goat butter for seven days. One will become invisible. Whenever one wants to be visible again, they should consume sour gruel and become visible.
- 9.20 “One should combine lotus anther pollen, earth from a termite mound, and the dirt on a uraria plant, make a pill, and place it in their rectum.<sup>144</sup> One will then become invisible.
- 9.21 “If these procedures do not work, it will be as if I had committed the five actions entailing immediate retribution.<sup>145</sup> One should repeatedly maintain the five families as the true state of the five senses. One should take the five families, coat it with the three metals,<sup>146</sup> go to a charnel ground, and embrace the consort. One should recite the mantra aloud, and if people hear the sound filling the air and emerge from their homes, one should apply the collyrium in order to not be seen.
- 9.22 “One should take fresh neem and rub it on their body. On a Sunday one should rub sumāgadhā<sup>147</sup> on their body with the left hand and then rub their body with human fat on the eighth day of the lunar month. If one follows this exact procedure, one will become invisible. [F.59.b]

- 9.23 “On a Tuesday one should take rubies from a river.<sup>148</sup> On Wednesday, one should take a jeweled sword and sever the nāga Śeṣa’s tongue, take it, and first place it in a golden vessel. Later, one should remove it and coat the outside with copper and the three metals. If one places it in their mouth they will become invisible.
- 9.24 “One should incant śravanti root<sup>149</sup> and tie it with string. One should then retrieve it on an auspicious day, cook it with sea salt and human fat, and eat it. One will then become invisible.
- 9.25 “One should incant sesbania leaves with the Goddess’ mantra seven times and leave them in some sour gruel for one day. One should remove them and hide them in a neem tree, then remove them again and place them in a banyan tree. After that, one should pulverize them on the thirteenth day of the waning moon in Mṛgaśīrā and rub them on their body. One will be invisible for as long as an entire year.
- 9.26 “For the Goddess’ great pill, one should make twenty-one pills the size of five soapberries out of the seven pollen flowers, coconut flowers, kaṭaka leaves, samayagola,<sup>150</sup> cobra saffron, piṇḍatagara root,<sup>151</sup> the roots of tripura and datura, and the three myrobalan fruits. Then, one should make twenty-one pills out of piṇḍatagara, menstrual blood,<sup>152</sup> and sorghum<sup>153</sup> and combine them with twenty-one mahākāla fruit pills. One should crush them with honey and make five pills. One should place the first pill in their mouth, the second in their rectum, and the third and fourth in their right and left hands, and one should use the fifth as a forehead mark. One will certainly become invisible.
- 9.27 “Then, one should pick the roots of a distilling grain on a Tuesday that falls on the twelfth day of the waning moon and cook them with human fat. [F.60.a] One should make pills with the juice of a distilling root<sup>154</sup> and the juice of the bhagini plant, incant them seven times with the Goddess’ mantra, make them into a pill, and place it in their rectum. One will become invisible.
- 9.28 “If one recites the Goddess’ mantra for seven days and then eats incanted lizard meat<sup>155</sup> and drinks alcohol, one will become entirely invisible.”
- 9.29 Then the Blessed One said, “Goddess, what you have said about the power of all siddhis has revealed them as they are. A capable person who performs them can manifest any of the respective siddhis.”
- 9.30 “Blessed One,” the Goddess replied, “may this be taught just as you have said here, so that it may be of benefit and bring happiness to the beings of Jambudvīpa.”
- 9.31 *This is the ninth chapter in The Glorious Sovereign Tantra of Mahākāla, “A Dialogue with the Goddess About the Pill Siddhi.”*

10.

## CHAPTER 10: THE FOOT-SALVE SIDDHI

- 10.1 “Now I will explain the various utterly inconceivable characteristics related to the swift feet siddhi.”
- 10.2 The Blessed One continued, “For swift feet, one will attain the highest siddhi if they recite the mantra of the twelve-armed form five hundred thousand times. On the first day one should grind mercury, menstrual blood, the juice of dhak tree roots, and śabarī,<sup>156</sup> make a paste using camel urine, and rub it on their feet. One can then move through the air. When prepared and combined with lunar water, one will attain the eight siddhis. One should infuse it with moonlight in the same manner and<sup>157</sup> add five extra parts of grain. When one smears it on their feet they will be able to move through the air.
- 10.3 “Should a lunar eclipse occur, at that time one should take one one-thousandth and incant it until the eclipse has run its course. One should then smear honey on their feet, and they will be able to move through the air.<sup>158</sup> When worshiped by a samaya holder, the Blessed One will grant them the unequalled siddhi.
- 10.4 “During a solar eclipse one should collect sea salt, salt, and kodo millet, incant it with the mantra of the sixteen-armed form seven times, and smear it on one’s feet. One will be able to move through the air. [F.60.b]
- 10.5 “One should combine a girl’s first menses, olibanum, and boiled water and incant it with the previously mentioned mantra. One should use this to wash their feet as they please, and the siddhi will be attained. It will gradually subside over the course of the night.
- 10.6 “One should evenly mix piṇḍagolaka, dried ginger, yellow myrobalan, and marking nut and smear it on their feet. One will be able to move through the air. If this does not work, it means that one has committed one or more of the five acts entailing immediate retribution.

- 10.7 “One should take an appropriate amount of ghee, mix it with the twenty-five flowers, star jasmine flowers, and human fat and offer this into a fire while reciting the mantra *om dhamu dhamu kṣamu kṣa svāhā*. One should then muddle cobra saffron, wet-flower,<sup>159</sup> the fat of a yellow cow, and human fat and rub it on their feet. One will be able to move through the air in relation to each or all the flowers.<sup>160</sup>
- 10.8 “One should rub their feet with śilapataka incanted one hundred times with the mantra *om maṇidhāriṇī mahākālīṇī kha kha khāhi khahi ghana ghana<sup>161</sup> ghātaya ghātaya cala cala hūm hrīḥ hrīḥ haḥ*. One will be able to move through the air.
- 10.9 “A person who wants to move above the surface of the earth should take bala root, cow’s tongue root, śopagalikā,<sup>162</sup> yellow myrobalan root, and turmeric, increase them threefold, and muddle them with a mixture of elephant musk and yellow arsenic. When one rubs the mixture on their feet with honey, one will certainly soar above the surface of the earth.”
- 10.10 Then the Goddess said, “I would like to faithfully explain five procedures that ensure success when properly given.<sup>163</sup> One should gather velvet bean juice on the first day, beleric myrobalan juice on the second and third days, five sahor fruits on the fourth day,<sup>164</sup> and banyan leaves on the fifth day. One should pour goat urine over them and let them soak for five days, leave them in buffalo milk for five days, [F.61.a] and then leave them in camel urine for five days. Then one should grind them with yellow arsenic and vetiver root and combine the two with mercury. After that, one should add sacrifice tree to make a pill, place it in some mother of pearl with one’s own semen, and rub it on both feet. One will then be able to move through the air.
- 10.11 “One should combine lunar water with spider lily, two phaṇikiraṇa leaves, śilapataka juice, a fragrant and extremely bitter plant,<sup>165</sup> a pleasant-sounding plant, hiraṇyaparikara,<sup>166</sup> and sugatramutramukhi<sup>167</sup> and soak them in white mustard oil. If one smears them on their entire body, one will move through the air for a single watch.
- 10.12 “If this fails during a lunar eclipse, one should collect a black cat’s bile on the fifth day of the waxing moon during Puṣya and the saliva and bile of a peacock and a ram’s blood on the seventh day and rub them on the big toe of each foot. One will move through the air for a single watch.
- 10.13 “If nothing happens, then the person pursuing that practice has harmed all the teachings, and I myself will have spoken deceptively.
- 10.14 “One should take spider lily root and sarvadhālī,<sup>168</sup> crush them with cow meat, rub the mixture on their feet, and then rinse it off with vetiver root. One will then move through the air.

- 10.15      “One should combine purple fleabane,<sup>169</sup> vetiver root,<sup>170</sup> cutch tree sap, sukhaṭa, castor oil, and Siamese rough-brush and pulverize them with the three metals, indarī,<sup>171</sup> bilva fruit seeds, vatava seeds,<sup>172</sup> neem seeds, and satani<sup>173</sup> root and leaf and rub the mixture on their feet. One will then move through the air. If it does not work, then the practitioner has committed one of the actions entailing immediate retribution. I<sup>174</sup> will also have committed a violation due to attachment to the entire Dharma and the tantras, and I will have spoken falsely and been deceptive. [F.61.b]
- 10.16      “Additionally, one should sit on a hilltop and recite the Goddess’ mantra seven times. One should crush realgar powder, daub tree leaves, and royal jasmine leaves and seeds and rub them on their feet. They will then move through the air.
- 10.17      “Also, if one rubs on their feet a pill made from a juice made from seven roots and camphor water<sup>175</sup> on their feet, they will certainly move through the air.
- 10.18      “This supreme means of bestowing the various siddhis was composed for the sake of those people who understand ultimate reality. Such a person has been adorned with various verses.<sup>176</sup>
- 10.19      *This is chapter ten in The Glorious Tantra of Mahākāla, “The Foot-Salve Siddhi.”*

## 11. CHAPTER 11: ADORNING THE GODDESS WITH POWER

11.1 Then the dialogue turned to the topic of having power over all phenomena.

11.2 The Goddess asked, “If all phenomena are like space, does one produce the nature of a respective siddhi in the same way that a goose, the king of birds, moves on the ocean, or does it come about through remaining in the form of the tutelary deity?”

11.3 “Goddess,” the Blessed One responded, “those who, through their white light, bestow the desired stainless siddhi on those who would otherwise seek pure siddhi through the momentary presence and absence of thoughts should practice on the first day, and while so doing they should gain stability through repetition until it becomes easy.”<sup>177</sup>

11.4 “Blessed One,” the Goddess asked, “is it possible for a person who is momentarily confused through the presence of thought to be successful by correctly engaging with the five families and the like? How is it possible for realms to be protected by a single mantra? Does this allow for accomplishment of the resultant siddhi, the final great siddhi?”

11.5 The Blessed One responded, “Goddess, why do you say that? Swift feet indicates familiarity with the great meditation practice that is definitive for all siddhis. The pill siddhi indicates the union that is a great assembly.<sup>178</sup> [F.62.a] The collyrium siddhi indicates the characteristic qualities of samaya. The sword siddhi indicates union with the supreme state. As long as there is no conceptual thought, it is not the peace associated with proponents of existence. That would be confusion. The stainless mantra surely leads to the attainment of siddhi. The mercury siddhi indicates the state of supreme joy. Because people seek them, the rest, including the siddhis of moving through the sky and on the earth, also come about. One can also attain a long life. One who makes effort in the practices from this chapter will become a king. The king among subtle channels is the avadhūtī.”



- 11.6        “Blessed One,” the Goddess asked, “how does consuming everything and perceiving it in conformity with suchness lead one to attain siddhi?”
- 11.7        “Goddess,” the Blessed One replied, “I will explain how the meeting of the two is the cause for attaining the corresponding bliss. The sign of sexual arousal is nothing other than the sexual arousal that comes from the two organs conjoined. This bliss is bestowed upon someone when their mind is in equipoise.
- 11.8        “The sovereign tantra should be written down by yogins bearing the sign of being consecrated through visualizing the sixteen-armed form and by those who are drawn to the five families. The head of anyone who doubts what I have said will burst open like the top of a wild basil plant, or they will contract many illnesses, have a short lifespan, and become blind.”
- 11.9        *This is chapter eleven in The Sovereign Tantra of Mahākāla, “Adorning the Goddess with Power.”*

12.

## CHAPTER 12: THE COLLYRIUM SIDDHI

- 12.1 “Now I will present a chapter on the collyrium siddhi. The collyrium is said to be the single taste that follows the union of the vajra and lotus.<sup>179</sup> Externally, the collyrium allows one to fly like a vulture.
- 12.2 “One should gather the bones of a rat on the eighth day of the waning moon. Then on a Sunday one should make them into wicks in an earthen bowl using the cloth of an eye covering.<sup>180</sup> [F.62.b] After that, one should use dog fat in a brahmin’s skull to decoct the collyrium. When one rubs it on their eyes, they will move through the air like the eye of a raven.
- 12.3 “Next, one should make two pills from high-quality iron.<sup>181</sup> Once that is complete, one should consume them on a Tuesday and then lead a black bull to a designated place and strike it until it cries out. One should then ride the bull while eating food, and at dawn one should recite the mantra for the sixteen-armed form. Apply the collyrium and dismount from the bull, and one will certainly move through the air and dwell among the families.
- 12.4 “On the fourteenth day of the dark half of the lunar month, one should gradually crush sulfur, lead oxide, saffron, musk, sandalwood, jamun, and olibanum on a stone mortar and make the mixture into a pill. Combine it with honey to make a collyrium. One will then drift about anywhere like a cloud.
- 12.5 “I will explain. Yogins who have spots on their heart and throat,<sup>182</sup> are devoted to Mahākāla, and have a long nose<sup>183</sup> are certain to possess the collyrium siddhi. This is the supreme siddhi for those beings with inferior or middling faculties.”
- 12.6 Then the Goddess said, “One should grind up śabarī root and honey, mix them together, and smear them on their eyes. This results in the siddhi that allows one to drift through the sky like a cloud and move about as desired.
- 12.7 “One should gather some datura root on a Friday, sunflower on Saturday, sesbania root on Sunday, and the bile of a black cat on Monday. One should then muddle them with yellow arsenic and honey and use the mixture as a collyrium on the eyes. One will drift about like a cloud.

12.8        “On a uniformly colored stone, one should muddle jayara fruit<sup>184</sup> extract with sunflower, bilva flowers, [F.63.a] black salt, peacock<sup>185</sup> bile, and honey and apply the mixture to both eyes as a collyrium. That person will soar through the air like a vulture. Goddess, this is like the swift feet siddhi, except that it is the easier siddhi.”

12.9        *This is chapter twelve in The Sovereign Tantra of Mahākāla, “The Collyrium Siddhi.”*

## 13. CHAPTER 13: THE MERCURY SIDDHI<sup>186</sup>

- 13.1 “Now, for those in Jambudvīpa who seek the supreme joy,” the Blessed One continued, “I will explain the mercury siddhi that liberates beings. One should use mercury that is highly potent and productive. The secret use<sup>187</sup> of clear language, as well as esoteric language, coarse language, and signs, expresses the attainment of the great joy of supreme bliss. Yogins who understand the science of mercury will fully generate its immeasurable power. It has potency as a mercury pill when it has been collected together. The two syllables of the term *rasa*, “mercury,” are received during the stage in which the two are unified.<sup>188</sup>
- 13.2 “First, a person preparing mercury should grind it in goat’s milk and combine it with the juice of datura leaves, sea salt, salt, and cow urine. Add starfruit juice, let it sit in the sun for three watches of the day, and then rinse it with rainwater and spring water. Take human blood and pomelo juice, one portion of gold dust, twenty-four portions of quicksilver, and leave them in a juice made from velvet bean leaves for one month. Then grind it and rinse it again in the same way.
- 13.3 “One should place the letter in the middle of the second consonant group before the first letter of the name. At what is identified as the end, place the first letter of the fourth consonant group and ornament it with the fourth vowel. One should then write the first letter of the sixth consonant group at what is identified as the middle, and the final letter of the fourth consonant group at the end of that. [F.63.b] Ornament the two previous syllables with the vowel *a*, and it spells *jayantī*.<sup>189</sup>
- 13.4 “After heating the juice from that plant’s leaves over hot coals, the adept should prepare one pala and three portions of white mica powder, stabilize it, and mix it so that it increases fourfold. Skilled yogins should refine it for one month while observing it each day. They should then add the mica to copper. If it has transformed into gold by the twenty-first day, then it is fit for human consumption.

- 13.5 “If one has abstained from leafy vegetables, sour foods, and women for the entire twenty-one-day period<sup>190</sup> during which it is consumed, then any food one desires will come to them. Their wrinkles and grey hair will clear up, they will live for one thousand years, and they will avoid all lower rebirths. One will have a healthy body and an extremely sharp intellect.
- 13.6 “If one adds tin, it will become silver following the above procedure.
- 13.7 “The mantra to recite during this procedure when performing the bali offering is:<sup>191</sup>
- 13.8 *om balimaṇi raṃ hūṃ jaḥ rakṣaṇi rakṣami rakṣami kha kha ghr̥ṇa ghr̥ṇa baliṃ mahābhīṣaṇaṃ prasādhaya prasādhaya hulu hulu phaṭ svāhā.*
- 13.9 “A large bali offering should be performed three times every day for seven days using black gram and rose apple, human flesh, alcohol, fragrances, incense, garlands, lamps, powders, parasols, bells, banners, and the like along with blood and rice. Then one should recite the mantra for the sixteen-armed form while performing this mercury rite, and the siddhi will undoubtedly be attained before long.
- 13.10 “One should take mercury and add the juice of chimili<sup>192</sup> leaves and the juice of boiled oṣaṇa leaves.<sup>193</sup> One should then take some alambu<sup>194</sup> and progressively combine it with snake’s tongue, gorakṣataṇḍula<sup>195</sup> leaves, and sunflower and then grind all of it with black mica. It should be all be covered well, above and below, in a vessel, placed on a fire pit the size of an elephant’s foot, and allowed to harden in the vessel. [F.64.a] One should take individual palas of hardened white tin and add them to each of the portions so that they turn into silver. The adept should then consume all of it.
- 13.11 “One should take mercury, combine it with cat’s bile, and then rinse it with the juice of a plantain. It should be crushed with powdered red ocher, plantain tree, alkali, and the saturated earth beneath a burned corpse. One should then rinse it with the fat of a jackal and rosary pea juice, place it in sour gruel and vetiver root, and let it sit for six watches over the course of a day. After that one should remove it, rinse it with hot water, and leave it in rose apple juice for two days. It should then be rinsed, first in human fat and then in a solution of water from a rain-fed spring, and left for one watch of the day. Know that this is how it is properly prepared.<sup>196</sup>
- 13.12 “Now for the preparation of firewood:<sup>197</sup> Between the light and dark halves of the lunar month, one should take a single leaf and leave it in a mixture of sour gruel, buffalo curd, and goat’s milk for one day. Then one dips it in a mixture of liquified cow dung, fluid excreted from an elephant, and sour gruel and removes it. One should grind it with rohita carp bile and

- a dog's bile and let it dry for five full days.<sup>198</sup> Kardoñjana<sup>199</sup> should be added, and the mixture allowed to dry for one day. An adept should then use it to refine mica, and they will master what has been described in this tantra.
- 13.13 "Someone who has purified it through these two refining procedures and is well equipped with all requisites should take one pala of powdered mercury<sup>200</sup> and four palas of powdered tin and place them in a vessel with double the amount of mica. They should add the juice of kurchi root and then take raja juice,<sup>201</sup> juice from sesbania leaves, and sweet flag and let the mixture break down over a fortnight until it becomes granular. Next they should light a fire and infuse one portion of that granular powder into one pala of tin. It will then transform into mercury.<sup>202</sup> [F.64.b]
- 13.14 "A yogin who takes that same prepared mercury and consumes it each time he has sex<sup>203</sup> will, by following the aforementioned procedure, perfect the corporeal siddhi.
- 13.15 "One should cook the juice of pomelo leaves with black sesame oil in a copper vessel, apply mercury, and allow it to dry out for three watches of the day. It should then be muddled with the juice of velvet bean leaves and poured into a vessel with the roots of boswellia and coconut palm, bhadrapatralatā, lodhra, mung bean, and gagana. One should next pour these ingredients into a vessel, apply clay to the top and bottom, and cook the mixture in a hole the size of an elephant's foot until it solidifies. Yogins who eat this will become Śiva's equal and be unrivaled,<sup>204</sup> and they will be successful within one month. If it does not work, then I am not Mahākāla. One can also infuse the preparation with a portion of copper following the above instructions, and it will certainly turn into gold."
- 13.16 "Blessed One," the Goddess asked, "there is some doubt regarding the day on which the siddhi and mercury will be produced. In that case, Blessed One, if someone considered exalted such as myself is indifferent to kakkola<sup>205</sup> and adopts the conduct of wandering the earth, are they certain to attain the mercury siddhi?"
- 13.17 "Goddess," the Blessed One replied, "the mere fact that you are a goddess means you will always clearly understand. To the extent that someone lacks that capacity, they cannot ward off virulent disease, nor prevent being stricken with ocular distortions, liver diseases, and bone marrow diseases. That is why people who carry out this practice should also focus on the eight siddhis.
- 13.18 "When someone brings about liberation from the horrors of the great ocean of cyclic existence while regarding it as an illusion and thus acts free from plurality, they abandon their previously accumulated wicked behavior and effortlessly attain these various siddhis here on this earth." [F.65.a]

13.19     *This is chapter thirteen in The Glorious Sovereign Tantra of Mahākāla, “The Mercury Siddhi.”<sup>206</sup>*

14.

## CHAPTER 14: MERCURY SĀDHANAS

- 14.1 The Goddess said, “Based on what you said, how can the full complement of obstructing beings be overcome, so that skilled yogins can perform this practice in its entirety from the start? They should make a single leaf that contains the black and white substances,<sup>207</sup> grind it with sour gruel, and again divide it into two portions with sona juice.<sup>208</sup> Then they should use the juice of dhak tree leaves, the juice of white Chinese hibiscus, cow urine, and rohita carp bile that has been refined nine times,<sup>209</sup> followed by karuli<sup>210</sup> and pomelo. If this is completed by the end of the day they will certainly attain siddhi.
- 14.2 “A person with faith should mix together samudra, datura leaf juice, earth from a cremation pyre, yellow orpiment, and malabar nut and place it in the sunshine. They should then repeatedly immerse it in a mixture of lemon juice that has been soaked in mercury for one night. Whatever one desires will come to pass. This should be performed by an adept.
- 14.3 “If, when undertaking a mercury procedure, an obstacle suddenly arises and creates problems, or if an obstructive person with brown or white hair disrupts the process, then at that time one should perform a bali offering to the best of their ability. One should offer meat, alcohol, flowers, incense, perfumes, garlands, and the flesh of domestic fowl to the incarnation of a protector deity that has arrived. If a person with a dark complexion manifests, they are an incarnation of a yakṣa and should be given the previously mentioned bali offering as well.
- 14.4 “If they arrive within seven days to contaminate the mercury, one should call to mind the following mantra:
- 14.5 *om yakṣa kilikilināma phaṭkāra rakṣa rakṣa diśam bandha mukham bandha hastam bandha bandha sarvāṅgaṃ hūm hūm raṃ hūm phaṭ svāhā.*<sup>211</sup>



- 14.6 “This mantra will protect one from any manifestation. Yogins who know it and use it at that time to subjugate the obstructing beings will definitely attain siddhi. [F.65.b]
- 14.7 “If incarnations of yakṣiṇīs manifest before one’s eyes when undertaking the procedure or manifest suddenly, they can be recognized as a woman with a dark complexion and red eyes, one who is slight, short in stature, eloquent, and has a sweet voice. One should respectfully give her some jujube and perform the bali offering to attain siddhi.
- 14.8 “If the one who is present has a yellow complexion, is tall, has long calves and limbs, is very attractive, and has features such as eyebrows that flow upward and are of two colors, she will create obstacles, disrupt the mercury procedure, and act violently.
- 14.9 “If a woman taking the form of one’s mother or wife or likewise the form of one’s niece, paternal grandmother, mother-in-law, mistress, and so forth appears at night, one should protect oneself with the mantra *om kaṭi me jaḥ hūm*. One should touch the mercury with chalk while incanting it with the mantra seven times, pierce it, and continue speaking the mantra to the extent desired. Using one’s perfect vision, one should check one’s dreams and then, based on that, make the mercury correctly and perform the practice of receiving it. If there appears a negative sign or one indicating not to do it, one will know that it will not work.
- 14.10 “One should grind menstrual blood,<sup>212</sup> bottle gourd, and mercury. One should then take one pala of that mixture, add a sixth of a portion of gold, place it in a stone vessel, and mix in black-cat bile and mercury. Later, the thin mixture should be poured out and muddled with buffalo urine on the third day, human flesh on the fourth day, a droṇa of emblic myrobalan on the fifth day, marking nut on the sixth day, and the three myrobalan fruits on the seventh day. After that, one should rinse it with human urine, add lemon juice, and leave it in the sun for one watch of the day. Next it should be removed and placed on a stick along with juice made of velvet bean, three-leaved caper, kurchi, himaraṅga,<sup>213</sup> Indian leadwort, and mung bean. One should rinse it with velvet bean and sesbania juice and let it dry out for three days. [F.66.a] One should then take four palas of white mica that has undergone the aforementioned purification, process it every day for twelve months, refine it for a month in juice made from emblic myrobalan and sudarśana leaves,<sup>214</sup> and finish it by stirring it to the right for as long as possible. At that point Brahmā and the gods of his realm will grant the incomparable siddhi. If one eats it every day and night for fifteen days, one can invariably turn the eight metals to gold simply by touching them. If both

the sun and moon disappear,<sup>[215](#)</sup> at that very moment one will produce whatever one desires. Moreover, one will be able to enthrall women from within the midst of a great army.”

- 14.11 *This is chapter fourteen in The Glorious Sovereign Tantra of Mahākāla, “Mercury Sādhana.”*

15.

## CHAPTER 15: AN ACCOUNT OF ROYAL LINEAGES

- 15.1 <sup>216</sup>“Blessed One,” the Goddess said, “please describe those places where people live and are reborn, and those places where the mortal and immortal lords and yoginīs dwell.”
- 15.2 The Blessed One replied, “North of Mount Sumeru there is a city called Bālabhañja, where in this eon there is a nāga king named Bogadhiga,<sup>217</sup> who has attained the mahāmudrā siddhi. The nāga line in that city will continue through a thousand of his descendants. He performed ten million recitations of the venerable Mañjuśrī’s heart mantra, and he will attain siddhi after a series of rebirths<sup>218</sup> as numerous as the needles of the sarala pine. After that, the city will fall into the sea.
- 15.3 “An asura king named Andra<sup>219</sup> will be born on the island of Varika. A rākṣasa named Gardhava will be born seven generations after him and live for one hundred twenty thousand years. After that, it is taught that an incarnation of the noble Avalokiteśvara will assume all the various forms through which the Dharma can be taught there.
- 15.4 “North of that, on the island of Uttarāṅkura, the power of samaya, meditation, and complete understanding will result in an eon of renowned activity that will last for ten million two hundred twenty thousand twenty-seven years. [F.66.b] Then, periods celebrated for being joyous<sup>220</sup> will pass for one hundred ten million, one hundred seventy-one thousand, twelve thousand, and one hundred one years, followed by one hundred fifty-one velas<sup>221</sup> and then a period of one million six hundred thousand years. During all these times, it will be known as Uttarāṅkura.
- 15.5 “South of Mount Sumeru, on the border of Laṅka, there is a mountain called Vahura,<sup>222</sup> where a horde of rākṣasas has lived for as long as there has been a sun and moon. South of that there is a city named Samori,<sup>223</sup> where there is a king is named Rasana.<sup>224</sup> South of that there is a city called Kāmarūpa, where there will be a king named Saptalakṣaṇa.<sup>225</sup> In the place

- where the king will appear there will be females with attractive forms who had not been there before, nor would be there.<sup>226</sup> Caṇḍikā was prophesied to appear as well.
- 15.6 “A fisherman will be eaten by a fish, die, and then be reborn as a yogin named Dārika.<sup>227</sup> He will live in Vadaha, where he will cause alcohol to pour forth in the Ganges River for one ghaṭikā and bind the ḍākas and ḍākinīs as a result of his mantra practice.
- 15.7 “There will be a great astrologer named Varaha in that country, and King Suvāha and his son and grandsons will also appear there. He will begin building one hundred thousand temples by the age of twenty-four and complete them when he is fifty. Eight years later there will be one hundred fifty thousand more, and ten thousand yogins and one thousand buddhas will reside there over the course of three eons.
- 15.8 “To the east there is a king of mountains, one that has been flooded by the ocean and reemerged three times, where a yakṣa named Dhṛta will reside for two yugas. [F.67.a] After that, he will be born as the wife of a leader of the Baṅgala tribespeople and make offerings to the goddess Cundā. Eight lives later, she will be born as the king of Kāmarūpa. He will have four hundred queens, nine palaces, abundant grain harvests, and an abundance of black aloeswood.
- 15.9 “There will be a market town to the south named Magandhari that will remain for one hundred thousand years. Later it will be known as the market town Śrī. When he goes there, one-fifth of the town will see its cow dung, white kuśa grass, and fresh black aloeswood increase a hundred thousandfold<sup>228</sup> over the following three thousand two hundred years.
- 15.10 “On the southern border of Kāmarūpa is a mountain where Hanumān lives called Kuhara, which has been there for as long as there has been a sun and moon. To the south, after Rāma and Lakṣmaṇa’s father Daśaratha, along with Ajāti’s sons Vālin and Sugrīva and their followers,<sup>229</sup> have brought desire, delusion, and anguish to the bhujaṅgapodadhikas,<sup>230</sup> there will be a king named Samarthin.
- 15.11 “To the west of that location will be an emanation of Vāsudeva named Pāṇḍu who bears the five insignia and is able govern without wielding the staff of the law. He will be succeeded by the asura king Bali. Their country will be surrounded by ocean, and its central region will be called Paṭṭikeraka. His sons, grandsons, and so forth will reign there and make offerings to the Lord of Cattle as their tutelary deity for five hundred fifty years. The kings during that period will bear the name Pāla, and there will be fifty of them in the lineage.

- 15.12 “To the southwest of that location will be the royal seat of the city of Bhaṇḍapurī, where Jambhala’s blessing will allow a king named Vikramāditya to attain siddhi and live for four hundred years. In that city all the specific siddhis will be attained, [F.67.b] and one-fifth will have sons. The bhūtas and gods will protect them for fifty years.
- 15.13 “One thousand years after they have been conquered, there will be a king named Kūrma, who will live for two hundred years. He will rule over Baṅgala for one hundred eighty years, and his dynasty, which will be known to be like the prominent teeth of a tawny-colored divine bull,<sup>231</sup> will reign as the kings of Āvalakā. His son, grandson, and so forth will reign, and during the reign of those kings there will be five yogins and two yoginīs who attain siddhi. That country will rival the country of Oḍra. The people born there will be extremely diligent, and it will be like the tale of the *Rāmāyaṇa*. One lord of yoga whose name begins with the first member of the first consonant class ornamented with the first vowel (*ka*) and the fourth member of the seventh consonant class (*ha*) will attain the eight great siddhis. There has never been one like him in Jambudvīpa in the past, nor will there be in the future. The six yogins who are his disciples will attain mahāmudrā free from corporeality.
- 15.14 “Then a royal dynasty with the name Candra will become the guardians of that kingdom. When that lineage declines, a brahmin’s son named Candra and a śūdra named Nāmbhapālita will become king. Then a disciple whose name is spelled with the second member of the first consonant class ornamented by the third vowel (*khi*) and the first member of the fourth consonant class ornamented with the thirteenth vowel (*tau*)<sup>232</sup> and with the name Candra at the end will become king.<sup>233</sup> That will be the result of his twelve million recitations of the honorable Mañjuśrī in a previous lifetime.
- 15.15 “Varmāsana<sup>234</sup> will be king after that, and then his son, grandson, and great-grandson will be yogins. [F.68.a] Another with the name Pāla will follow, and he will have a single male heir. After he is gone, Datta, Ghoṣa, Dama, Siṃha, Nandi, Ambara, Āditya, and Senā will all rule in succession for a time. The kings that follow them will have little merit.
- 15.16 “There will be a sea to the north of Paṭṭikeraka that will later become a desert. In that country, there will be a place called Maḍa with a king named Kamboja. His son named Kośāmba will be king, and there will be a city named Kauśāmbi. Later in Paṭṭikeraka there will be one named Sārabhū,<sup>235</sup> and his son will become king. In the middle of that country is a place called Vikramapūri, where yoginīs will come and attain siddhi. A yoginī will serve as queen over the middle of that country, and due to her merit, the lineage of her son, grandson, and so forth will purify Baṅgala.

- 15.17 “It is said that when the earth there is depleted it will be the Kaliyuga. Once it passes, the buddha known as Lord Maitreya will appear and teach by means of his intellect, which sees the inherent nature that is non-existent. The nāga kings will bring timely rains to the lands of Oḍra, Coḍa, and Simhaladvīpa. In the land of Radhā a line of men named Pāla will continue for thirty generations. The last descendant of that dynasty will conquer Saphala, the king of Oḍra, along with his divine retinue, and conquer the yoginīs. He will then attain the state of a preeminent yogin, a lord of yoga whose vow equals that of the buddhas, and he will perform twelve million mantra recitations. He will have two disciples, and his two disciples will have three disciples, and those three will also have yogin disciples. [F.68.b] They will have a disciple, the renowned Dharmakīrti, who is preeminent among yogins and scholars. He and six other people who benefit the teachings and have adopted the spiritual life will attain siddhi.
- 15.18 “Later, protectors named Matila, Pāgara, Bhavyaghoṣa, and Sahāsrakārṇa will attain siddhi over the course of thirty years. The Kūrma lineage will conclude with the yogins Sarma, Hastin, Garmuka, Pacana, Samveda, Buddhahāsa, and Patela.<sup>236</sup>
- 15.19 “Farther west will be a city named Mālavī,<sup>237</sup> a place where siddhi is attained. After the time of the renowned Bhojyadeva, two sage-kings named Khotika and Pālita and their courts will rule there for one thousand years.
- 15.20 “West of that city there will be a city called Sambuka,<sup>238</sup> where a line of kings named Govardhana<sup>239</sup> will rule for five thousand years, followed by Kale and Mala, both of whom will attain siddhi.
- 15.21 “To its south will be a city called Ajarayoginī, where the yogin named Nāgārjuna will give his kingdom to Gopāla, who will have climbed a sala tree. After his son dies, that line of kings will proceed from Vahna’s grandson, who will reach perfection as a glorious lord of yoga and attain the eight great siddhis associated with being king of the threefold world. That king’s son, Kaivartaputra,<sup>240</sup> will be killed by a member of the merchant caste, and those among his sons and grandsons who travel west will reach Vajra.
- 15.22 “Even farther west is a temple called Tripāṭana, to the south of which one of his sons, named Ārka, will reside. At its southwestern border is a city named Bhaṭakunire, where the intelligent citizens are ruled by a king named Bandhadeva. Following his sons and grandsons, [F.69.a] the next in line will move to Sindhu, and upon his death the line will appear in a place named Gar.<sup>241</sup> For the next seven generations they will be recognized yogins and will not be associated with any country. After that, the next in line will leave

- that city for a place named Bhandani, where he will unite with Caṇḍa-mahāroṣaṇa and become king. He and his entire court will attain the fruit of buddhahood in that lifetime.
- 15.23 “To the south there is a town called Sarṣibhañjikā,<sup>242</sup> where the blessing of the buddhas is always present. A venerable buddha will rule there for one thousand years, surrounded by a court of people who have all attained siddhi. The lord who sits upon the vajra throne<sup>243</sup> fashioned by the gods will live to the north, and the venerable noble Avalokiteśvara will appear in the land named Khasarpāṇi<sup>244</sup> along the eastern frontier.
- 15.24 “In the west there will be a city called Mahābhañjapuri, where a king named Vasubhadhana will rule. It is said that the line of his descendants will last for eight generations, and then the entire town will fall into the sea.
- 15.25 “Countries such as Lāṭa, Coḍa, Gauḍa, Baṅgala,<sup>245</sup> Oḍiyāna, Jālandhara, Paṭṭikeraka, Kāmarūpa, and so forth will be continually blessed by the buddhas. In these lands, renowned as Jambudvīpa, every desire will be available, and the kings, royal courts, yogins, siddhas, and the like will fulfill their aims.
- 15.26 “To the east of the ocean is the mountain Hura, which is home to an unfathomable number of asuras. To the south is the home of the crow-faced people, who are all known to be eminently skillful. To the south of the ocean live the triangular-faced people, rākṣasas, [F.69.b] kinnaras, asuras, and the like, monkeys and other animals whose cries sound like laughter, and Hanumān. To the west of the ocean live people with faces shaped like half-moons, and to the west of them live the gods and the like.
- 15.27 “The home of the people who live around the ocean is called Godānīya. The people there have circular faces, and the king who lives there rules over the entire region. He is not subject to the process of death, transmigration, and rebirth.
- 15.28 “To the west is a city called Rasalandhi, where an asura king will reign during its initial period. He will be followed by a king named Devāṅgana, and when he dies he will be followed by his son Kāmpisiṃha and by his grandson. After that, seven generations of men with the surname Bhaiṣajyasena will rule, followed by a king named Pāla. After that, a king called Sahadevakaivartaputra will enter the town to the west.<sup>246</sup>
- 15.29 “There is a city named Maṇḍa to the east of Kāñcana, where the original inhabitants were people with broad faces adorned with peacock feathers. They completed the accumulation of merit and wisdom by reciting the mantra *om sumukhīṇī sarva* and consuming only saliva as food. Their king will be the serpent who beautifies the four directions, and a rākṣasa will rule after him. After the line of his sons and grandsons comes to an end, everything will fall into the sea.”

- 15.30 The Goddess asked, “Blessed One, why have you not described all the places there are? And in those you did describe, why did you leave out the bodhisattvas associated with them? Is there anything about what you have said that is false?”
- 15.31 “Listen closely, Great Goddess,” the Blessed One replied. [F.70.a] “Each of the places I described has been blessed by buddhas. There are other places that have been created by deities who are not buddhas, and all such places have been named after someone who has attained siddhis. A samādhi exists in each of these places that brings about the purification of every wicked deed. There are places where the three vases and the like are known to be the body wherein the five aggregates are present.<sup>247</sup> Kings, kingdoms,<sup>248</sup> yogins, and yoginīs are purified with each exhalation and inhalation, as exemplified by the sense faculties and sense objects.
- 15.32 “Any being who goes for refuge in those connected with the path of the sugatas will accomplish everything they have set out to accomplish in this lifetime, and anyone who recites this account of royal lineages will receive its hidden wisdom.
- 15.33 “In chapter thirty-six<sup>249</sup> I will explain the wisdom of calculation, which will correctly engage the knowledge of the past, future, and present. In chapter twenty-five<sup>250</sup> and elsewhere, Goddess, I will explain the names that have the capacity to engender omniscience, and I will explain the wisdom that arises on that occasion. In this way, no one will ever be deceived by Māra.”
- 15.34 *This concludes chapter fifteen in The Sovereign Tantra of Mahākāla, “An Account of Royal Lineages.”*



## 16. CHAPTER 16: SĀDHANAS FOR ACQUIRING A SERVANT

- 16.1 The Blessed One continued, “If someone is interested in attaining kingship, they should focus on kingship; if someone is interested in attaining the mercury siddhi, they should focus on the mercury siddhi; if someone is interested in attaining the corporeal siddhi, they should focus on the corporeal siddhi; if someone is interested in attaining ultimate reality, they should focus on ultimate reality; and if someone is interested in attaining the sense objects, they should focus on the sense objects. Goddess, once they have attained one of those goals, they can easily be successful in all of them, while those who attempt to succeed in other goals without them will find their efforts fruitless. [F.70.b]
- 16.2 “At a solitary liṅga, a cremation ground, or a riverbank, one should sit on top of an intact corpse that has not begun to decompose. After the mantra has been recited one hundred eight times, the corpse will stick out its tongue at the end of the mantra recitation, at which point one should cut it out and hold it in their right hand. One will then attain the sword siddhi.
- 16.3 “I will explain some other procedures.
- 16.4 “One should take some salt and hit the corpse with it. It will spit out six or eight pieces of gold.
- 16.5 “On the eighth, tenth, or fourteenth day of the lunar month, one should take their own catuḥsama<sup>251</sup> and anoint their body with it. They should then take a seat on a brahmin’s skull and light lamps to the five goddesses and so forth along with mutaka<sup>252</sup> and olibanum and recite the mantra one thousand times within a vajra dwelling. The king of mantras that one should recite for this rite is *om mahācaṇḍa hūm hūm hūm phaṭ phaṭ phaṭ svāhā*.
- 16.6 “Then, on the eighth day of the waning moon, one should go to a riverbank and make a maṇḍala using butterfly-pea flowers. Then, on the sand at that riverbank one should make an image in the likeness of the yakṣa Kelīkīla and smear its body with various perfumes. Next, one should recite

the mantra *om suḥ ṣaḥ hūm* five thousand times while sitting in that maṇḍala. The yakṣa will approach and say, 'I am going to eat you,' but the practitioner should not be afraid and should say to him, 'Servant, you must do my bidding.' When offering water is poured on his head he will give five hundred palas of gold every day, as well as the mercury siddhi and alchemy siddhi. If this does not happen, one should take sulfur, mica, and suparṇamakṣī<sup>253</sup> with the left hand and slap the top of his head three times, and he will surely come. If he does not come, his head will burst open like the flowering top of a wild basil plant. If the practice was performed following the proper procedure, he will do whatever one wants. The eight yakṣas will also come if one performs that practice.

16.7 "The yogin should go to edge of a city and recite the mantra for the four-armed Mahākāla five thousand times. After that he should set up Mahākāla's maṇḍala, grind rattleweed root, jataka bark, [F.71.a] and timira root, and rub it on the body. After Mahābhairava arrives with a great roar, he should present offering water that has been infused with sandalwood and rainwater. The yogin should not be afraid when he sees him. This practitioner's assistant should be seated in the north and addressed as 'son.'<sup>254</sup> Once the yogin issues a command three times,<sup>255</sup> he will do whatever the yogin wants.

16.8 "Alternatively, one should go to a park and take a seat on a tiger skin under an aśoka tree, naked and with their topknot undone. One should perform everything up to the self-protection rite as before and rub their body with a juice from the leaves of a sūpāśimbī tree. They should then recite the mantra of the two-armed Mahākāla one thousand times and perform a bali offering that is well supplied with ghee, honey, cooked grains, black gram, beleric myrobalan fruits, alcohol, and meat. After that, they should brandish a sword and utter 'approach' three times. Mahānanda will clap his hands and approach. A yogin who seeks siddhi should look at him without being frightened, and he will grant one thousand palas of gold.

16.9 "One should go to a solitary liṅga, face east, and recite Mahākāla's mantra one thousand times or more while rubbing their body with the five ambrosias. After reciting the mantra one hundred more times, one should rub their body with sūpāśimbī juice. While seated on a corpse, one should recite the mantra *om muḥ hūm jaḥ vaṃ hīḥ* for three watches, and a yakṣiṇī taking one among a number of forms will arrive bearing an excellent offering of various substances. She will become one's companion and no one else's, will provide five palas of gold every day, and will protect one as if one is at the foot of a protective tree or at the foot of a flowering tree.<sup>256</sup>

- 16.10 “I will now thoroughly explain another rite. To summon Candra and Sūrya, one should go to a place where there is an image of the Buddha and make a large bali offering. One should then smear their body with lac mixed with water and sandalwood, [F.71.b] sit on a corpse while facing east, smear their body with the five ambrosias, and recite the mantra in a loud voice five thousand times. Sūrya will come, and once he has arrived the practitioner should sit in the north and offer him water infused with cow bezoar and sandalwood. Sūrya will ask, ‘What can I do for you?’ at which point the practitioner should say, ‘Please grant me the alchemy siddhi’<sup>257</sup> three times.<sup>258</sup> If one leaves a bali offering furnished with the seven root plants beneath star jasmine following the proper ritual procedure and then sits on scattered lotus flowers while reciting the mantra, Candra will certainly come and do whatever one wishes.
- 16.11 “A yogin should enter meditative equipoise in a vajra dwelling<sup>259</sup> and rub their body with vermillion and perfumed water. While seated on a human skull, they should recite the mantra eight thousand times before a painting of Mahākāla, and Kālikā will come. If she does not come, then they should perform the head-slapping mudrā,<sup>260</sup> and she will surely come. She will provide one hundred gold coins each day and become one’s servant. Additionally, in order to gain accomplishment through Carcikā, one should use the left-hip mudrā. She will come and provide one with gems and precious jewels.
- 16.12 “There are additional ways to gain accomplishment through them. Someone who wants the two yoginīs to grant the mercury and alchemy siddhis should recite the invoking mantra *om kṣaḥ hūm phaṭ*.<sup>261</sup> The yoginīs will make the sound *cha cho*,<sup>262</sup> and they will come with great sound of *phaṭ*.<sup>263</sup> The practitioner should look at them without fear, and while seated in the north they should say, ‘You should act as my servants.’
- 16.13 “One should go to a charnel ground, take a seat on a buffalo skull before a painting of Mahākāla, enter equipoise, and recite the mantra for one week. After the third watch has passed, Mahākāla will come with his retinue. One should not be afraid when seeing them. When he says, ‘Hey practitioner, I am going to eat you,’ the practitioner, seated in the north, should say ‘*Hūm* kill!’ while offering water infused with cow bezoar and sandalwood. [F.72.a] After that, Mahākāla will ask, ‘Great hero, why did you summon me?’ The practitioner, seated in the north, should respond, ‘Carry out the task I require, whenever I ask of you.’ Then he will say, ‘I will grant whatever siddhi you wish.’ If the practitioner then displays the lion mudrā, they will obtain the form of a lion that is so difficult to gain. Through this they will be granted various substances and siddhis. The mantra for that practice is *om āgaccha mahā hūm ho ho*.”

16.14     *This is chapter sixteen in The Sovereign Tantra of Mahākāla, “Sādhana for Acquiring a Servant.”*

17.

## CHAPTER 17: ENTHRALLING RITES

17.1 “Now I will explain the chapter on enthralling rites.

17.2 “Goddess,” the Blessed One said, “I will explain the medicinal substances, mantras, and mudrās.”

17.3 “Blessed One,” the Goddess replied, “please describe the most effective medicines.”

17.4 The Blessed One replied, “On the eighth day of the lunar month, one should follow the rites for a fire offering. Then one should take some fibers from giant milkweed fruit and wrap them with a strip of cloth from a cremation ground. Grind cow bezoar, the five ambrosias, and a human tongue into powder. Fashion this into a wick, place it in a copper bowl in human fat, and it will produce a collyrium. Then one should mix it with their own semen and use it as a forehead mark. Any girl that one looks at will fall under one’s spell. If she does not fall under one’s spell, then Mahākāla is not present. He will have committed an act entailing immediate retribution by abandoning his vow to protect the Buddha’s teachings.

17.5 “One should perform five thousand fire offerings using velvet bean leaves while reciting the mantra *om hrīḥ kṣaḥ* [insert name] *āgacchantu yaṃ*,<sup>264</sup> then one should meditate with an unwavering mind with their clothes off and hair loose. The power of the mantra will surely make her come and fall at one’s feet. That female servant will have a pleasing appearance, and she will not belong to someone else. If she does not come, one should reverse the order of the mantra and recite it one hundred eight times. Her head will burst open, she will die, [F.72.b] and one will be granted the supreme siddhi.

17.6 “On the fourteenth day of the waning moon during the lunar month of Māgha, one should display the red form of Mahākāla and perform an elaborate offering to him. One should face east while performing five hundred fire offerings with alcohol and red water lilies. After midnight one will enthrall even the king’s daughter, so it goes without saying that one can

- also enthrall someone else's daughter. If this does not work, one should enthrall her using the mantra *oṃ vajra hūṃ phaṭ svāhā*, which can enthrall even the most intractable beings in Jambudvīpa.
- 17.7 "One should stir lotus root, cow's tongue, sandalwood, aloeswood, and the five ambrosias in sesame oil and incant it twenty-one times with the mantra for the sixteen-armed form. One should then use it to rinse their face, and, when present in the king's palace, even one's hostile and irreverent speech toward the king will be regarded as agreeable.
- 17.8 "This astonishing method has been praised by all the buddhas. One should combine vulture meat with cow bezoar, stir it together with their own semen, and give it to a young girl. She will become one's servant if one combines this method with mantra recitation.
- 17.9 "This is the method for the great enthrallment rite: One should stir the fat of a cow, the fat of a parrot, and sesame oil with kakkola seeds and hit a young girl with the mixture. After that, the liquid will trickle down, and she will offer her body and remain at one's side for as long as one lives.
- 17.10 "One should stir together birch bark, cow bezoar, red lac, and vermilion with emblic myrobalan juice and use the mixture to draw a circle with a triangle consisting of three parts. In the center, one should draw the first member of the third consonant group mounted slightly above the syllable *ṃ* and adorned with a nasal in the middle. The following mantra should be arranged outside of it:
- 17.11 *oṃ joṃ* [insert woman's name] *kāmadevī* [insert man's name in genitive] *hāḥ haḥ haḥ phaṭ svāhā*.
- 17.12 Wrap it in cloth from a charnel ground, place it in water infused with sandalwood, and leave it there for one watch of the day. At that point the target will certainly be enthralled, and they will do whatever one wishes. One can also incant the seeds of a bundle of datura every day with this mantra five thousand times and hit her with them, and in five days she will be coerced into marriage. [F.73.a]
- 17.13 "A yogin should perform five hundred fire offerings on the eighth or eleventh day of the waning moon with a mixture of dark blue water lilies, ghee, honey, and molasses while chanting the mantra *oṃ strī kṣīḥ* [insert name] *asyā pitā vivāhena mahyaṇī dāpaya svāhā*.<sup>265</sup> Within a week, the yogin will enthrall that girl. If she is not enthralled, he should recite the mantra one hundred more times, and she will definitely be enthralled.
- 17.14 "One should stir soil from a charnel ground, realgar, barley potash, and molasses with their own semen and rub it on their body. This will certainly enthrall any animal."

17.15     *This is chapter seventeen in The Sovereign Tantra of Mahākāla, “Enthralling Rites.”*

18.        CHAPTER 18: COUNTERACTING AN ENEMY'S  
                 RITUAL

- 18.1        “Now I will present a chapter on counteracting an enemy’s ritual. One should gather some amuha<sup>266</sup>—an extremely potent medicine that will kill anyone who acts as an adversary—dry it, and scatter it. The ritual will certainly be counteracted. If one scatters realgar, it will certainly be counteracted. If one scatters a woman’s blood, the ritual will certainly be counteracted. And if one wears the clothes of someone who is recently deceased, it will certainly be counteracted.”
- 18.2        *This is chapter eighteen in The Glorious Sovereign Tantra of Mahākāla, “Counteracting an Enemy’s Ritual.”<sup>267</sup>*



19.

## CHAPTER 19: PARALYZING RITES

- 19.1 “In cities such as Trikāmadevī, where those who bear the marks of a buddha are in a state of paralysis, this is what should be done.<sup>268</sup> At such times one should visualize the wrathful form of Mahākāla, who contains all buddhas. His single face is white and extremely terrifying. He stands with his right leg forward and is trampling a black asura underfoot. He holds a hooked knife and a skull bowl, has three eyes, and is adorned with all his ornaments. The mere act of visualizing him will paralyze anything.
- 19.2 “When one has performed the visualization practice to the point of exhaustion, if it is followed by reciting the mantra *om mah̐ jaḥ* [insert name] *stambhāya hūm phaṭ* ten thousand times as the preliminary practice, anything will be paralyzed.
- 19.3 “On the eighth or fourteenth day of the lunar month, one should draw the lord of the deities on a piece of cloth stained by menses. [F.73.b] One should then place the five ambrosias in its mouth every day and imagine the paralysis. Using this, a person who practices another sādhanā may paralyze four-legged creatures and the like. The wise practitioner should make a concoction by pulverizing rat meat, tortoise meat, and snake meat. Any animal they strike with it will be paralyzed.
- 19.4 “Additionally, if one mixes quicksilver, fruit, and the head of a tortoise with sesbania and scatters the mixture, it will certainly paralyze any human being.
- 19.5 “If one combines equal parts white bdellium, a mixture of sulfur, wild leadwort, velvet bean,<sup>269</sup> and phulaṭi<sup>270</sup> and then scatters the mixture, it will paralyze a snake.
- 19.6 “If one hits something with a mixture of sweet flag, aloe, and velidha,<sup>271</sup> it will be paralyzed.
- 19.7 “If one strings together a garland of velvet bean, kalaḍa, kakṣatvi,<sup>272</sup> and menstrual blood and ties it to their waist, seeds will be neutralized and clouds immobilized.

19.8        “I will explain how to release immobilized clouds: Combine equal parts  
sijīṭa,<sup>273</sup> betel, samaṇḍā,<sup>274</sup> and tortoise, and use that mixture to release  
clouds that have been paralyzed.”

19.9        *This is chapter nineteen in The Glorious Sovereign Tantra of Mahākāla, “Paralyzing  
Rites.”*

20.

## CHAPTER 20: KILLING RITES

- 20.1 “I will explain more about this. One should meditate on Mahābhairava for the purposes of ensuring happiness in the world once evildoers are killed. He has one face, is black in color, and has a large protruding belly. He holds a hooked knife and skull, is mounted on a buffalo, and is ornamented with the eight nāgas. He bears his fangs, his blazing hair flows upward, and he is extremely terrifying. He has the features of a sixteen-year-old, his penis is erect, and he is naked, rotund, and short. Simply imagining the deity with these qualities radiating from the seed syllable *hūṃ* will destroy and disrupt any enemy and cause their head to burst. [F.74.a]
- 20.2 “One should perform the worship rite by reciting the mantra *oṃ māṃ hūṃ* [insert name] *sruṃ phaṭ* ten thousand times. Draw the deity on a cloth stained by menses on the auspicious great eighth day of the waning moon,<sup>275</sup> and visualize placing the five ambrosias in its mouth.
- 20.3 “The image should then be consecrated as follows. On the evening of the fourteenth lunar day, twenty-one yogins and five yoginīs who have been purified with samaya fluid and are committed to protecting the samaya should recite the mantra one thousand times. After the ācārya recites the mantra seven times, an offering of one hundred eight lotus flowers is made and a triangular maṇḍala constructed. It should be encircled by a garland of vajras, furnished with a sword and hooked knife, and washed with blood. Then Mahābhairava should be consecrated by being struck with the five ambrosias while reciting the mantra *oṃ būṃ āḥ bhairava svāhā*.<sup>276</sup> That night everyone should drink blood and alcohol and eat all the food until it is finished. After each of them has offered six gold pieces, they will be blessed by Mahābhairava and should sing and dance.
- 20.4 “When the time comes to perform a killing rite, one should display a cloth image on the eighth or fourteenth day of the lunar month and apply blood, alcohol, and meat. One should supply the enemy’s name, recite the mantra one hundred eight times, and step on image’s neck at night. This will surely

cause the target to contract a severe fever and inflict them with excruciating intestinal disease. In their dreams, Mahābhairava will appear to them and say, 'Beg for forgiveness, because you have shown contempt to bodhisattvas!' If they then beg for forgiveness, their illness will be immediately and completely cured.

20.5 "The yogin should perform a bali offering with the five meats and so forth to the cloth image every day while reciting the mantra *om mah hūm kha kha khāhi khāhi māra māra sarvaśatravaḥ mahābhairava prayaccha tu svāhā*.<sup>277</sup> The target will develop a severe headache, a fever, and an intestinal disease. [F.74.b]

20.6 "Then, after the first day of the month or on the eleventh,<sup>278</sup> one should smear the image<sup>279</sup> with mahākāla fruit followed by a powder made from white mustard, kakali seeds, black pepper, dried ginger, vajra milk, and the seven thorns.<sup>280</sup> Then, if it is placed in a pile of cow dung, the target will die from a complicated illness. If it is placed in a human skull, the target<sup>281</sup> will die from an intestinal disease. If it is placed in urine, the target will die from a severe headache. If it is placed in water, the target will die from a severe fever. If it is hidden in a cattle pen, the target will go blind. If it is left out in the sun, the target's skin will crack. If it is placed in a fire, the target's head will burst open. It is extremely rare to encounter this procedure in Jambudvīpa.

20.7 "For those yogins who pursue such extraordinary rites, it should be performed after first completing the pacification rite. One should take some salt, soil from a charnel ground, Indian sandalwood, the thorns from emetic nut, and varaya fruits<sup>282</sup> and place them in buffalo milk. Then the mantra should be recited seven times during the lunar mansion Rohiṇī. The target will die. If one immediately submerges the mixture in honey, the target will be revived. This procedure is miraculous.

20.8 "On the eighth or fourteenth day of the waning moon, one should mix some white mustard and cow meat, fashion it into an effigy that looks like the target, and incant it with the mantra one thousand times. If it is pricked with the thorns of Indian sandalwood, the target will surely die within seven days. There will be nothing that anyone can do after their life force is gone. A person born during the lunar conjunction Bhādrapada will be burned, and a person born during the lunar conjunction Kṛttikā will surely die.

20.9 "On a Tuesday one should make an effigy out of feces, Indian mustard, and radish and coat it with cow's blood. Then one should place feces in its mouth while reciting the mantra seven times, and the target will immediately contract mahendra fever and die after six months. If it is rinsed with goat's milk, the target's health will be restored.

- 20.10 “On a Sunday one should draw Āditya on a piece of birch bark using lac liquid and feces. *Hūm* should be drawn on his forehead, [F.75.a] *kham* on his eyes, *tha* on his two breasts, *hrīḥ* at his navel, the target’s name on his stomach, and the syllable *hā* on both his thighs. When the image is roasted over a fire made from cluster fig,<sup>283</sup> the target will first contract a fever and then surely die. If the image is rinsed with vajra water, the affliction will be cured.
- 20.11 “On a Monday one should draw Soma with yellow orpiment on rattleweed leaf. *Hūm* should be drawn on his tongue, *kṣaḥ* on his forehead, and the target’s name should be inserted in the mantra on his stomach. If this drawing is placed in a boar’s tusk<sup>284</sup> and then placed in water, the target will contract leprosy.
- 20.12 “On a Tuesday one should draw Maṅgala on birch bark using cow bezoar and blood. *Kham* should be drawn on the crown of his head, *ham* on his forehead, *ra* on his eyes, the target’s name on his stomach, and *hrīḥ* on both his feet. When this drawing is roasted in an iron kettle, the target will dry out and die. If it is rinsed with milk, they will be revived.
- 20.13 “On a Wednesday one should draw Budha on a stone using red ocher. *Śam* should be drawn on his ears, *ham* on his forehead, *muṁ* on his nose, *jam* on his throat, the target’s name on his stomach, *vaṁ* and *jaṁ* on both his thighs, and *hūm* on his navel. All should be the color of fire. If the drawing is left in the sun, the target will dry out, contract an unbearable fever, vomit blood, and die. If one follows the same procedure as above, the target will be cured.
- 20.14 “On a Thursday one should draw Bṛhaspati on a flower petal using blood. *Kṣam* should be drawn on his forehead, *hūm* on his neck, and the target’s name on his stomach. When the drawing is placed in a pot, the target’s stomach will swell, and they will die. If the pot is broken, they will be cured.
- 20.15 “On a Friday one should draw Śukra with semen on white birch. *Hūm* should be drawn on his mouth, *he* on his forehead, and *ṭam* at his heart. When the drawing is covered and hit with a hammer, the target will become hunchbacked. [F.75.b]
- 20.16 “On a Saturday one should draw Śaniścara on the leaf of giant milkweed. *Lam* should be drawn on his forehead, *dam* on his lips, *maṁ* on his two hands, the target’s name on his heart, and *saḥ* on his navel. Then, if the drawing is roasted in a fire, the target will contract a lung disease.
- 20.17 “On the eleventh day one should draw a monkey on a banyan leaf using blood. One should then draw *vaṁ* on both its hands, place the drawing in a cobra saffron tree, and slap it with their hand. This will sow perpetual discord.

- 20.18 “The mantra for all these rites is *oṃ māṃ hūṃ* [insert name] *sruṃ phat*. Recite this out loud, and the rite is certain to work. One should understand that all these rites will inflict pain.
- 20.19 “On the eighth day of the waning moon, one should draw Rāhu with lac and yellow orpiment on a piece of birch bark. *Raṃ* should be drawn three times on the ground,<sup>285</sup> then *hṛiḥ* on his forehead and the target’s name on his head. When the drawing is roasted in a fire, the target will develop a headache and suffer from mahendra fever for three weeks. When it is placed in water, they will be cured.
- 20.20 “One should draw a lion on a giant milkweed leaf using yellow orpiment. *Daṃ* should be drawn four times on its teeth,<sup>286</sup> and a *hūṃ* followed by the target’s name and the mantra on its tongue. When the drawing is placed in cow urine, the target will develop pustules. When rinsed with milk, they will be cured.
- 20.21 “One should draw Vāsuki with rhinoceros blood on a banyan leaf. The mantra should be drawn on his stomach, *hliṃ* on his tongue, and *jaṃ* along with the target’s name on his head. When the drawing is placed in a river, the target will be killed by a snake. Someone who wants to heal them should hold it aloft with their hand.
- 20.22 “On the fifth or thirteenth day, one should use semen to draw an old hunchbacked man on a banyan leaf. *Trāṃ* should be written on his chest and the target’s name at his heart. When it is placed in water, the target will certainly develop a hunched back.
- 20.23 “The instructions provided by the Venerable One make success easy. Someone who follows them will be successful in a manner that corresponds to what was practiced. Why is the main subject matter the killing of corporeal beings? So that practitioners who oppose the buddhas are more rarely encountered. [F.76.a]
- 20.24 “Moreover, a yogin who continually consumes the five ambrosias and sulfur,<sup>287</sup> which challenge those who have adopted false suffering and who fondle breasts without knowing their own purpose, should proclaim *ha hūṃ* as he moves about, and he should maintain constant conviction that he is a bodhisattva who has brought an end to transmigration.”<sup>288</sup>
- 20.25 *This is chapter twenty in The Glorious Sovereign Tantra of Mahākāla, “Killing Rites.”*

21.

## CHAPTER 21: GUARANTEEING SIDDHI

21.1 The Blessed One continued, “Goddess, the goddess I embrace is a woman with the complete set of all characteristics. She is the one who accomplishes bliss on this earth.”

21.2 “Blessed One,” the Goddess replied, “On which day can one attain siddhi?”

21.3 “Listen Goddess,” the Blessed One replied, “it is the day that ensures success for the practitioner. In this case, practitioners will surely attain the eight siddhis if they perform the practice on the eighth day of the waning moon during the lunar month of Māgha as it occurs in Jambudvīpa.<sup>289</sup> Let there be no doubt about this. A person who performs the sādhanā on the fifth day of the lunar month of Vaiśākha will quickly gain accomplishment. If one performs it on the fourteenth day of the waning moon during the lunar month of Śrāvaṇa, one will attain the great siddhi, and likewise during the lunar month of Kārtika.

21.4 “Statues, texts, and paintings should be started on the eleventh day of the waxing moon during the lunar month of Āśvin. The yogin who makes them should also consecrate them on that day, because blessings are sure to enter them.

21.5 “One can make use of blood, the five meats and the like, alcohol, various types of meat, food, drink, and whatever else one wishes. All siddhis will be received.”

21.6 *This is chapter twenty-one in The Glorious Sovereign Tantra of Mahākāla, “Guaranteeing Siddhi.”*

22.

## CHAPTER 22: RITES FOR CAUSING AND HALTING RAINFALL

- 22.1 “Now I will present the chapter on breaking up and gathering clouds. When there is a substantial amount rain, one should go to a charnel ground and recite the mantra for the eight-armed form five thousand times, incant five thousand blue water lilies, and perform the fire offering. [F.76.b] The rain will surely subside.
- 22.2 “One should go to the edge of town, sit on a cow’s skull, and smear their body with human fat. One should set up an image of Mahābhairava and focus on it while performing a fire offering with five thousand dark blue water lilies. One should satiate themselves with meat, alcohol, blood, drink, and food.
- 22.3 The mantra is:
- 22.4 *om kṣaṁ ū ū ū sphoṭaya sphoṭaya mārāya marāya garjja garjja ruta ruta haḥ hūṁ phaṭ | aṣṭanāgānāṁ kha kha khāhi khāhi ūḥ ūḥ.*<sup>290</sup>
- 22.5 “When recited, the clouds will surely disperse, and the rain will subside. If one washes themselves with offering water and then recites the mantra well, all manner of good qualities will result.
- 22.6 “One should go to a place with a solitary liṅga, sit beneath a tree, place their left forefinger in their mouth, and recite the mantra of the sixteen-armed form five thousand times while imagining a lion in their hand.<sup>291</sup> The clouds will certainly disperse and depart.
- 22.7 “One should go to a pavilion, sit on a lion skin, and fill their mouth with blood from their calves.<sup>292</sup> If one incants *dung*<sup>293</sup> one thousand times with the mantra for the sixteen-armed form, the deluge will certainly cease.
- 22.8 “One should mix dark blue butterfly-pea flowers, molasses, and sesame and perform five thousand fire offerings as before. The mantra is:



- 22.9      *om mahājñānā samaya hūm hūm hūm phaṭ phaṭ phaṭ meghaṃ sphaṭaya<sup>294</sup> hūm phaṭ.*
- 22.10      “After reciting only this, this procedure for dispersing clouds, which is wondrous in the human realm, will certainly end the rain.
- 22.11      “When there is a drought, one should go to an empty house, dig a pit one cubit deep in the middle of a square maṇḍala, and offer one thousand flowers as a fire offering. The mantra is:
- 22.12      *om hūm pravaraṣaya pravaraṣaya<sup>295</sup> jaḥ jaḥ jaḥ haḥ haḥ haḥ phaṭ.*
- 22.13      “After reciting only this, it will surely rain.”
- 22.14      The Blessed One next taught an advanced procedure: “On the outskirts of town, one should take a seat on a monkey’s skull, rub their body with human fat, and drink alcohol according to the proper procedure. A yogin who craves food and drink will undoubtedly succeed. [F.77.a] One should perform five thousand fire offerings with butterfly-pea flowers, or otherwise visualize themselves in the form of a lion and aggressively recite the following mantra after an initial roar:
- 22.15      *om muḥ haḥ<sup>296</sup> pravaraṣaya pravaraṣaya ha ha hīṃ svāhā.*
- 22.16      “One should then cup their hands and say, ‘Rain on me,’ while imagining the rain spreading from their own dwelling to fall on the entire vessel-like world.”
- 22.17      *This is chapter twenty-two in The Sovereign Tantra of Mahākāla, “Rites for Causing and Halting Rainfall.”*

23.

## CHAPTER 23: BRINGING RELIEF TO ALL BEINGS ENCOUNTERING DIFFICULTIES

- 23.1 “Now, to benefit all beings, I will present a chapter on expelling Śaniścara.<sup>297</sup> During difficult times,<sup>298</sup> yogins should visualize themselves in the form of Mahākāla and perform one thousand fire offerings using bilva fruit while reciting the mantra *om khaḥ hūm vajrāgraye*<sup>299</sup> *svāhā*. Things will then become easier.
- 23.2 “If one uses the mantra *om cītili hili hūm mahāśanaiścaram kha kha hūm phaṭ* while smearing kadalasundala<sup>300</sup> with cow fat and performing one hundred fire offerings, this will cause Śaniścara to flee, and things will get easier. If he is killed permanently, the entire city will have an abundance of food and wealth.
- 23.3 “One should set up an image of the twelve-armed form and worship it by supplying it with alcohol. One should then recite his mantra five thousand times and perform one thousand fire offerings with pomegranate. Śaniścara will surely flee or die. If this does not happen, one should perform an additional mantra recitation, and he will surely flee.
- 23.4 “In the evening of the eighth day of the waning moon, one should take a seat on a tiger skin and recite the mantra *om ketu kham hūm phaṭ* with five yoginīs. Ketu will then flee. If one recites the previously stated mantra one thousand times on the fourteenth day while consuming various types of food and alcohol with five yoginīs, Rāhu will surely flee. [F.77.b]
- 23.5 “During a plague of insects,<sup>301</sup> one should perform a fire offering with alcohol and five thousand datura flowers, and the insects will flee and die. The mantra for the rite is *om hṛīḥ hūm pataṅga nu cchedaya*<sup>302</sup> *kṣiḥ phaṭ*. When these steps are complete, all calamities<sup>303</sup> will be pacified.
- 23.6 “One should go to a water source and first incant milk from a red cow one thousand times with mantra *om jala ham jaḥ*. One should then perform a fire offering with five thousand jasmine flowers. The milk will surely restore the water.

- 23.7 “When an entire crop of grain has been lost, one should perform a fire offering with five thousand dried emblic myrobalan fruits and alcohol and then offer food, drink, song, and alcohol to the goddess. The grain crop will be restored by the mantra *om stuṃ vaṃ śāntim prakuru svāhā*.
- 23.8 “If that does not work, then I will have committed the five actions entailing immediate retribution and lied about the entire Dharma. Therefore, yogins must be consistent in reading and listening. If they do not read and listen, yogins will not have the slightest success in relation to the dying, the crippled, and the hunchbacked.<sup>304</sup> If they act exactly as the Blessed One taught, they will quickly accomplish anything.
- 23.9 “When a meteorite falls on the residents of a city, one should recite this mantra before a painting or statue of four-armed Mahākāla while performing five hundred fire offerings with datura seeds. One should offer food and drink to the five yoginīs, followed by a bali offering. The effects will be mitigated through this sequence, and none other.
- 23.10 “If there is an outbreak of a severe fever, one should recite the mantra *om hrīḥ sarvasattvānukampayā hrīḥ hūm phaṭ*<sup>305</sup> while making five thousand fire offerings with jasmine flowers. The five yoginīs will pacify it so that things are as they were before.
- 23.11 “In the case of boils, dysentery, or jaundice, the five yoginīs should eat and drink as much of the five meats as they like. [F.78.a] Then, one should recite the preceding mantra one thousand times and perform five thousand fire offerings. They will surely be pacified.
- 23.12 “All that has been taught in this tantra is not taught anywhere else. Even the most trifling explanation has been presented here just as it was taught.”
- 23.13 *This is chapter twenty-three in The Sovereign Tantra of Mahākāla, “Bringing Relief to All Beings Encountering Difficulties.”*

24.

## CHAPTER 24: INTERPRETING SIGNS OF WHETHER OR NOT ONE WILL BE KING

- 24.1 “Now I will explain omens that indicate whether or not someone will become king if they perform the sixteen-armed visualization and recite the mantra one thousand times in order to become king. The signs of whether or not kingship will be achieved are as follows:
- 24.2 “If a brahmin with a dark complexion approaches, asks for alms, and wants to create an obstacle, he will surely grant the siddhi. After the obstacle is correctly pacified, the process is complete, and success will follow.
- 24.3 “If an old woman repeatedly approaches and begs for four cowrie shells, she is an emanation of Vajrayoginī. This means one will undoubtedly be successful.
- 24.4 “If a butcher<sup>306</sup> approaches holding a flower, one will face a terrifying obstacle.
- 24.5 “If one sees a vulture eating intestines in a dream,<sup>307</sup> it is a sign that one will become king. The same is true if one sees a vast plain.”
- 24.6 *This is chapter twenty-four in The Sovereign Tantra of Mahākāla, “Interpreting Signs of Whether or Not One Will Be King.”*

25.

## CHAPTER 25: RITES TO BECOME KING

- 25.1 “There is more to say about this. When a person who desires accomplishment using methods, such as are given here, to attain what they seek first sets out on the road, Goddess, people will recognize them and declare them a king upon the earth. Should one ask about this when traveling on the road or at another time, if they practice continually on the eighth, tenth, or fourteenth day at the end of the lunar month of Vaiśākha,<sup>308</sup> the outcome is certain, without any doubt.<sup>309</sup> [F.78.b]
- 25.2 “One should go to a mountaintop and perform the previously mentioned visualization of Mahākāla, recite the mantra five hundred thousand times, place the three metals in their mouth, and then perform a fire offering with five thousand lotuses. Success is ensured.
- 25.3 “A yogin should go to a charnel ground and sit on a corpse while holding a sword. They should first scatter golden fragrances, flowers, and other beautifully colored items and then leave the sword on top. Through this the yogin will undoubtedly succeed in whatever they wish.
- 25.4 “One should set up a painting of Carcikā in an empty house and recite the mantra five thousand times. After that, one should recite the mantra *om vaṃ khaṇḍālīni svāhā* while offering eight thousand blue water lilies into a fire and then drink milk infused with the eight medicinal roots. One will certainly become a king.
- 25.5 “On the fifth day of the lunar month of Bhādrapada,<sup>310</sup> one should paint the four-armed Mahākāla and perform an elaborate offering to it. One should then make a pill out of gold and the eight metals, place it in their mouth, recite Mahākāla’s dhāraṇī one thousand times, and consume meat and alcohol. When all that is complete, recite this dhāraṇī: *om sumukhī suparva<sup>311</sup> dehi dehi hūm hūm caṭa caṭa riṭa riṭa rāṃ kuṭa kuṭa hūm phaṭ svāhā*. If one applies this practice for six months they will become king, and not otherwise. If one spends a year pretending to have the major marks of a universal ruler, one will come to possess the major marks of a great universal ruler.

- 25.6 “If one mixes soil from a riverbank, pulverized conch shell, and pork together into the shape of a lion, imagines the syllable *vaṃ* on its mouth, and recites the mantra ten thousand times, one will become a king. If that does not work, one should perform a fire offering using one thousand lotuses. One will then succeed and will undoubtedly achieve everything in this lifetime.
- 25.7 “If one goes to a place with a solitary liṅga or a charnel ground, sits on top of a corpse, and while holding a sword in their hand [F.79.a] strikes the three saline substances, one will become a king.
- 25.8 “A wise person performs these rites in order to use insight to pursue what they desire. One should perform the pacification rite mentally and then perform the bodily rite.”
- 25.9 *This is chapter twenty-five in The Sovereign Tantra of Mahākāla, “Rites to Become King.”*

## 26. CHAPTER 26: THE CONSORT MAṆḌALA

26.1 Then the bodhisattva great being Prajñābala and the Goddess both asked, “Please teach us, Blessed One. Help us understand the nature of desire and delusion.”

26.2 The Blessed One responded, “A person who has received the consecration for the five goddesses should adopt the following rite. On the eighth or fourteenth day, one should pulverize one pala of gold, sprinkle it on a square maṇḍala,<sup>312</sup> draw the Goddess within the four corners, and perform a fire offering. One who is well-versed in insight and wisdom should unite with the consort and indulge in food and drink. They will surely be successful—this is guaranteed, venerable noble Prajñā!”

26.3 *This is chapter twenty-six in The Sovereign Tantra of Mahākāla, “The Consort Maṇḍala.”*

## 27. CHAPTER 27: GUIDELINES FOR TRAINING

- 27.1 “Now I will present a chapter on training. One who wishes to train in a way that illuminates training should, at all times while training, maintain the use of alcohol, meat, and the insight that the guru is Vajrasattva. By doing so, the water sprinkled on their crown is called *insight*, and a *yoginī* is explained as being oriented toward the benefit of self and other. When addressed by the ritual officiant, there is no doubt she is called *mudrā*, the *vajra state*, and *noble lady*. *Training* refers to the mind being free of movement.”<sup>313</sup>
- 27.2 *This is chapter twenty-seven in The Sovereign Tantra of Mahākāla, “Guidelines for Training.”*



28.

## CHAPTER 28: ULTIMATE REALITY

28.1 The Blessed One continued, “Ultimate reality is the nature of the mind engaged in the pursuit of sameness. It unfolds when there is no mental engagement. [F.79.b] That which has those qualities is nonexistent.

28.2 *u ṇu a ra nā hi tatta ha lu e he ṇi ja hi ka ha vi nā saṃ ho | ci a ra go ca ra i citta ta ha thaṃ vi na su ha la pa ri bhā si o mha re kha ṇa pi na thakka | o ujja ṇi e le kha sa ṇo | bha ṇa i bhe o sa va ratta ka hi vi ṇa cchi tṭhi o.*

28.3 *bhaṃ bā lo a go a ra cintā gha raṃ gha ra gha re ṇi he ṭa mu kṣa hi o | ma hā ja nan de vi a so hi ṇa bha ṇi o | bi ha ha da te pa ri bha vaṃ te | ka ha vi na ja i.<sup>314</sup>*

28.4 “These lines explain ultimate reality in a base language.”

28.5 *This is chapter twenty-eight in The Sovereign Tantra of Mahākāla, “Ultimate Reality.”*

29.                    CHAPTER 29: THOSE BORN FROM SACRED  
   SPACES

- 29.1            “Now I will describe those born from sacred spaces.<sup>315</sup> A woman who is born into the brahmin caste and who is tall, has large eyes, and either a pale or dark complexion should be dignified as a yoginī.
- 29.2            “A woman born in the śūdra caste who has crooked legs, whose complexion is bluish, pale, or dark, who has curly hair, and who has a raspy voice is a ḍākinī and is likewise in the vajra family.
- 29.3            “People with the complete set of features of one born from an untouchable caste and who are born during the lunar mansions Pūrvabhadra, Citrā, Svāti, Ārdrā, Pūrvāṣāḍhā, Punarvasu, Bharaṇī, and Kṛttikā will attain the siddhi of Mahābhairava, as will those born during Rohiṇī, Mṛgaśīrā, Maghā, and Āśleṣā.”
- 29.4            *This is chapter twenty-nine in The Sovereign Tantra of Mahākāla, “Those Born from Sacred Spaces.”*

30.

## CHAPTER 30: THE ARISING OF PROTECTOR DEITIES

- 30.1 “Now, I will discuss the protector deity. One should go to the location where an obstructing being is present and perform the appropriate generation practice. First, one should visualize the syllable *hūṃ*, perform the various offerings, confess their misdeeds, and so forth. One should then imagine that a hooked knife emerges from the syllable *hūṃ* at the heart and that one is empowered by the syllables *kṣaṃ* and *hūṃ*. From these transformations one should visualize themselves as the protector deity with two arms. He holds a hooked knife and skull and stands with the right leg forward, trampling a dog. [F.80.a] He shouts *phaṭ* and bares his fangs. He has a blue-black complexion, three eyes, and upward-flowing, reddish-brown hair. He wears a tiger skin, drinks blood, and is flanked by two yoginīs.<sup>316</sup> Continue reciting the mantra after the visualization.
- 30.2 “One should make a *mālā* with clay from a riverbank strung on rattleweed fiber and use it to recite the mantra *oṃ hūṃ caṃ sarvasiddhidāyakāya*<sup>317</sup> *svāhā*. A yogin will achieve whatever he desires.
- 30.3 “One should prepare dough balls made of black gram that have blood, alcohol, and fresh meat in them, and use them every day as a *bali* offering at the base of a tree, in a charnel ground, or at a riverbank. Three pale protector deities will emerge from the seed syllable *caṃ*. The yogin will always be able to perform any virtuous or nonvirtuous action and attain *siddhi*.”
- 30.4 *This is chapter thirty in The Sovereign Tantra of Mahākāla, “The Arising of Protector Deities.”*

## 31. CHAPTER 31: THE SYSTEM OF CHANNELS

31.1 “Now I will discuss the system of channels. A great bodhisattva who acts as an ācārya who has mastered mixing the three<sup>318</sup> and trains in relinquishing selfish desires should summarize the avadhūtī, lalanā, and rasanā. An enumeration that has the capacity to demonstrate the sixty-four channels is as follows: the lalanā is understood as the nature of insight, the rasanā is understood as equivalent to the nature of physical bliss, and the avadhūtī is understood as including the nature of great bliss. This refers to the production of semen and of the three realms.

31.2 *aṭṭha u hā nā hā i a | sa a la saṃ mo he | ca ca ci u ha rā ja ne tāṃ bhānti o | nā ha ha nā dha saṃ ku la bha va i sva ra ha bha na i kā la | kā la ha ka ri ci a naṃ pa i svā hā.*<sup>319</sup>

31.3 *This is chapter thirty-one in The Sovereign Tantra of Mahākāla, “The System of Channels.”*

32.

## CHAPTER 32: DESCRIBING VIRTUE AND NONVIRTUE

32.1 Then, the blessed Bodhicittavajra addressed the Lord, saying, “The inherent nature of the mind, which arises in sixteen moments, [F.80.b] is the inherent nature that is the cause of great wisdom. It subsumes the two legs of consciousness and its object. Thus, to long for the girl who cuts them off—a girl who bears the sixteen moments—is like something hot to the touch and something cold to the touch.”<sup>320</sup>

32.2 *a ha ka ha re | i ṇi bud dha sva bhā ve | citta va ḍanti bo | bha vā na si la u pa  
lakkha ma ja jheṇṇ | cī a pa la vi pa phā ra ṇā kāṇ ti ma ṇā | bhanti ka tha naṃ.*”<sup>321</sup>

32.3 *This is chapter thirty-two in The Sovereign Tantra of Mahākāla, “Describing Virtue and Nonvirtue.”*

### 33. CHAPTER 33: THE SARASVATĪ RITUAL THAT ESTABLISHES MEDITATIVE CONCENTRATION

- 33.1 “Now I will explain the establishment of mediative concentration. Those who know how to undo the suffering of beings should use a mixture of feces, urine, and blood to draw on birch bark a circle consisting of the target’s name between the syllables *maṁ* and *raṁ* followed by *hūṁ phaḥ*. They should then roll it up and roast it over a fire. The procedure will bring instant death.
- 33.2 “One should rise early in the morning and wash their face. Then they should anoint themselves fifteen times while reciting *om maṇibhadrāya mahākālaprākritisenapataye | om mili mili māndhanām dhadadāpaye svāhā*.
- 33.3 “One should then make a circular maṇḍala and while reciting the mantra *om nandīmahākālāya vajrapuṣpe hūṁ* offer butterfly-pea flowers to the center.
- 33.4 “While reciting *om kālāya yakṣāya*<sup>322</sup> *vajrapuṣpe hūṁ*, offer them to the east.
- 33.5 “While reciting *om vidālamukhāyakṣāya vajrapuṣpe hūṁ*, offer them to the south.
- 33.6 “While reciting *om asvamukhāyakṣāya vajrapuṣpe hūṁ*, offer them to the west.
- 33.7 “While reciting *om krimimukhāyakṣāya vajrapuṣpe hūṁ*, offer them to the north.
- 33.8 “One should recite the following mantra in the ordinal directions, adding *svāhā* each time:
- 33.9 *dahumukhīyakṣī yakṣīnyai maṁ | sūkaramukhī yakṣīnyai hūṁ | ulūkamukhī svadhītayakṣīnyai draṁ | ardhasucatiyamukhīyakṣīnyai vaṁ*.
- 33.10 “After that, one should offer flowers to the center again with:
- 33.11 *om mukta mukta mahākālāya svāhā | om sphoṭaka mahākālāya svāhā | om kurukita mahākālāya svāhā | om gāḍhacakra mahākālāya svāhā | om kṣiṭakuru mahākālāya svāhā*.

- 33.12 “The dhāraṇī should be recited one hundred eight times.
- 33.13 “After that, one should ask for forgiveness and then request the deity to approach with *om sugarbhapadmamahākālāya muḥ*. [F.81.a]
- 33.14 “At this point, one should set up a seat under a neem tree, put on blue clothes, and present gifts to a cloth image of each of the seven kumārīs every day. One should offer butterfly-pea flowers to the Lord and then eat and drink the previously mentioned foods and drinks. When one does all this at the three times, they have worshiped all the buddhas.
- 33.15 “One should get up when the crows are not cawing and make this maṇḍala. The practitioner should set up an image of sixteen-armed Mahākāla at the final watch of the night, drink alcohol, and perform the consecration procedure with the dhāraṇī-mantra throughout each period of the day. Once they have done so, the lord Mahākāla will appear in a dream in three months, and they are certain to attain siddhi. He will take the form of a great meditator and give three and a half palas of gold. In six months, one will attain the siddhi of flight and gradually attain all the siddhis. One will definitely attain the mudrā siddhi. If one does not even attain one siddhi, then I will have certainly committed one of the five actions entailing immediate retribution and am the same as someone who has killed all the gods.
- 33.16 “This tantra contains all the core elements of the yoga rites. If one practices by closely following the procedure in this chapter, one will not experience the instantaneous, pervasive consequences of the five actions entailing immediate retribution.
- 33.17 “The wood used in the sacrificial rite one intends to employ should be slightly shorter than the specific dimensions of the fire pit. For pacification rites, one should use dung from an empty plain. Enhancement rites require that one construct the appropriate hearth in front of the Lord, one with a low fire pit atop a base made of fruit-bearing wood.”
- 33.18 “My Lord,” the Goddess asked, “please tell us which of the many types of wood selected and burned for a fire offering is the best. Please tell us so that beings will benefit from this and be happy.”
- 33.19 The Blessed One replied, [F.81.b] “The best wood of all for a sacrificial rite is free of insects, dry, and slightly smaller than the fire pit. The wood of the previously mentioned fruit-bearing trees used in the fire pit for enhancement rites should not have any cow dung on it. For hostile rites, if one uses wood that is bitter to the taste and has thorns, fragrant wood or wood from a cremation ground, or dried dung from a horse, donkey, and so forth, the rite will certainly be successful. Enthralling rites employ fragrant mango wood<sup>323</sup>

with flowers and fruits. For summoning rites one should use wood with thorns and so on. Each stage of the fire offering uses a specific type of wood.”

33.20 The Goddess said, “Yogins who want to attain the eight great siddhis should construct the maṇḍala, as previously described, on the eighth or tenth day of the lunar month and recite the mantra five thousand times while consuming meat and alcohol. When they go to bed, they should perform one hundred eight offerings of alcohol, wash their face, and go to sleep. The favorable and unfavorable will be revealed in their dreams.

33.21 “The mantra for these procedures is *om mu svapnaṃ kathaya*<sup>324</sup> *hūm*.

33.22 “If that does not happen, one should recite the mantra while immersing the meat of a jackal and the like in alcohol and then perform ten thousand fire offerings in a fire that has been kindled with wet wood. Then, when one goes to sleep, they should recite the mantra one hundred times over ghee from a lamp and then smear it on their feet. Once asleep and dreaming, they will clearly know what will and will not happen.

33.23 “The procedure to observe while awake is as follows. One should recite *om maṇidhāriṇī nandaya nandaya svapnaṃ kathaya kathaya hūm phaṭ svāhā* fifty thousand times, wash their face with their urine, and concentrate on their goal. Once asleep, the good or ill that will or will not come to pass will be revealed.

33.24 “Additionally, one can seek accomplishment by applying that mantra and the correct ritual sequence to first gather together camels and the like, cows, or buffalo and incant them with the supreme mantra given above. One will undoubtedly be successful.

33.25 “One should go to the outskirts of a town, an orchard, a solitary liṅga, or a charnel ground [F.82.a] at any time and feast on alcohol and meat with a group of three or five yogins. One should then go home, perform sexual yoga, make a bali offering using whatever substances one’s wealth allows, prepare themselves mentally, and go to sleep. Mahābhairava will surely reveal a favorable or unfavorable dream and will directly bestow the pill siddhi, an auspicious state, and medicines that allow one to live for five hundred years.

33.26 “If one is overcome by fever, they should recite the syllable *hūm* while eating sesbania root. The fever will undoubtedly be cured. One can also recite the following mantra:

33.27 *om amogharitimahākāla hūm phaṭ phaṭ kili kili māra māra kāraya kāraya sama sama cama cama dama dama jvara me kāhi kaddhyahi kaddhyahi kaṃ caturthakam māsikam madhāmāsikam paittikaṃ kleśmikaṃ hūm tajaṃ grahajaṃ vaitāḍḍaṃ hana hana śāntiṃ* [insert name] *kuru ha hā hi hī hu hū he hai ho hau haṃ haḥ*.



- 33.28 They should then take a half breath,<sup>325</sup> tie a knot on twined threads, and fasten it in their hair. The virulent illness will be cured.
- 33.29 “To reach accomplishment by reciting the seventeen-syllable great king of mantras, *oṃ mahākāla śuciraspurabandhana*<sup>326</sup> *hūṃ phaṭ svāhā*, one hundred thousand times, a yogin should acquire the following forty ingredients:<sup>327</sup> galarṭa, supalana, mahāntara, ikkharayava, samaṭiraṇa, alawu, nīrakala, kāṇṭhāvīkaja, bananas, honey, ṭasurī, mutiri, sapta, bell metal, aṅgavalī, raṇasāsura, pheṭavāra, ghaṇṭaka fruit, sumuri, candramasuri, ubhaktaci, laṭakī, tenaha, carṭapri, puṣṣayā, caraṭa, madira seeds, sumbhā fruit, haghoraḍṛavyanehara, suddhamuṇiprācārya fruit, mango, prahari, kundhalicilī, jalacaraḍivva, māgaṭa, bumalaha, [F.82.b] ayanta fruit, kañjaru, betel, amugala, and ghanpāramānasā.
- 33.30 “Then, during a lunar or solar eclipse, the yogin should combine them in equal parts and swallow them on an empty stomach, reciting the mantra until they are gone. At that very moment the yogin will no longer be subject to death and will gain the siddhi of flight. If that does not work, the practitioner should repeat it during the half-moon. They will live for one thousand years and gain any of the eight great siddhis they want.
- 33.31 “Someone who performs the above rite after a lunar or solar eclipse will undoubtedly attain the omniscient state of the buddhas. If one does not attain this siddhi, it means one has debased the Buddha, Dharma, and Saṅgha.
- 33.32 “There is thus no need for me to say more. One should know that the person who observes this rite among the others but does not follow it will be like a heap of wickedness and will not be able to attain liberation in this lifetime.
- 33.33 “One should not openly explain this chapter to those who have little faith. If someone openly explains it, that ācārya will have defiled the five thus-gone ones. Just seeing this chapter is extremely rare.
- 33.34 “If one eats bhandu, kīra, makira, sumita, and prabhaṇḍaṃ during a lunar or solar eclipse, one will become a lord of speech.
- 33.35 “If one consumes punala tree root, sagara leaves, and parada with warm oil during an eclipse, one will gain the ability to learn something just by hearing it, the ability to learn something just by reading it, and, undoubtedly, the ability to compose verse.
- 33.36 “If one drinks a concoction of prahmicuṭa, bhoṭārālā, and sarala pine sap, one will become a paṇḍita. If one combines sweet flag, mārgani, [F.83.a] ginger, cumin, and kardavajramali with honey and eats it, one will instantly become a great paṇḍita.

33.37      “During an eclipse, one should place some badara in their mouth and recite the mantra *om mām hrīḥ* until it is gone. One will then be able to learn hundreds of verses every day. If one recites the mantra one thousand times while performing worship, crushes the badara in the palm of their hand,<sup>328</sup> and drinks it with a handful of water, one will attain the goddess Sarasvatī’s siddhi and learn anything simply by hearing it. If one performs ten thousand fire offerings with this mantra, one will gain a loud voice and clear pronunciation.”

33.38      *This is chapter thirty-three in The Sovereign Tantra of Mahākāla, “The Sarasvatī Ritual That Perfects Meditative Concentration.”*

34. CHAPTER 34: PROGNOSTICATION USING  
YOUNG GIRLS

34.1 <sup>329</sup>“Now I will present a chapter on prognostication using young girls.”<sup>330</sup>

34.2 *majjhe ha ri pu ha u ra ha r io | ante a ru ju u ra pa si o | ja jā ja ta tha ma jā i o ta  
kgħa ṇa ho | i ṇu pā vi o ka ha nam | a ra vā ra ṇi utti a nā hi o | su ti o pa i ṭi u se  
sa vakkā na te sa ka khu sa hi o | jaṇi ha u dā tha a ha o | ka ha ka ha ta ga kha ṇu ka  
hi o.”*<sup>331</sup>

34.3 *This is chapter thirty-four in The Sovereign Tantra of Mahākāla, “Prognostication  
Using Young Girls.”*

35.

## CHAPTER 35: COMBINATION

- 35.1 <sup>332</sup>“Additionally, the two movements of the nose should be gradually combined as one, because when woven together, even the gods will die. For example, this is like ignorant citizens who break laws and flee the country. They run away out of fear and anxiety and eventually lose their lives.”<sup>333</sup>
- 35.2 *This is chapter thirty-five in The Sovereign Tantra of Mahākāla, “Combination.”*

36.

## CHAPTER 36: COMPLEXION

- 36.1 <sup>334</sup>“Additionally, if one combines equal parts cow bezoar, sāṣṭa,<sup>335</sup> coṇa, and preta, places them in their mouth, and recites the mantra, one will surely come to perceive past and future events.
- 36.2 “If someone who adopts difficult practices mixes equal parts cow bezoar, sukhadāyī, parasodhānī, hapuri,<sup>336</sup> and arudūni, makes them into pills, [F.83.b] and swallows them, they will instantly know past and future events.
- 36.3 “Or, if one smears a fluid comprised of turmeric, sena, and raṇapaṇa on both eyes, they will know and see everything present in the threefold world.
- 36.4 “During a lunar or solar eclipse, one should grind ākāśamūli,<sup>337</sup> sesbania root, and piṇḍatagara root<sup>338</sup> into a paste, make all the ritual preparations, place it in one’s mouth, and recite the mantra. After that, if they place it in their mouth or rectum,<sup>339</sup> they will surely know past and future events. If they do not, then I have committed the five actions entailing immediate retribution.
- 36.5 “If one grinds various tree roots with dew and smears it all over their body,<sup>340</sup> they will have an excellent complexion.”
- 36.6 *This is chapter thirty-six in The Sovereign Tantra of Mahākāla, “Complexion.”*

## 37. CHAPTER 37: MANTRAS FOR PARALYZING RITES

- 37.1 “Now I will explain the mantras for paralyzing rites.
- 37.2 “If one recites the mantra *om jalayavanā hūm* one hundred thousand times, they will know past and future events.
- 37.3 “If one recites the mantra *om vara vara pravara pravara hūm* ten thousand times, incants water seven times,<sup>341</sup> washes their face with it, and drinks it, they will be able to learn something simply by hearing or reading it.
- 37.4 “The mantra for the summoning rite is *om pravara hraḥ*.
- 37.5 “The mantra for the expelling rite is *om pāsugayali hūm*.<sup>342</sup>
- 37.6 “The mantra for the killing rite is *om khaṭ pacatra hraḥ*.
- 37.7 “The mantra for the bewildering rite *om ruasvāsavidupaḥ*.
- 37.8 “The mantra for the attracting rite *om haḥ haḥ jaḥ*.
- 37.9 “The mantra for binding *ḍākinīs* is *om hi tiṣṭha he vaḥ hūm*.
- 37.10 “The mantra for binding *bhūtas* is *om māṇi raṇi hā*.
- 37.11 “The mantra for binding *garuḍas* is *om āḥ svāhā*.
- 37.12 “The mantra for expelling birds is *om māṇi hūm*.
- 37.13 “The mantra for stopping fire is *om jvaṇi raṇi*.
- 37.14 “The mantra for stopping water is *om jaṇi jaṇi jaṇi*.
- 37.15 “The mantra for stopping a sword is *om haṇi jaṇi yaṇi svāhā*.
- 37.16 “The mantra for stopping semen *om jaṇi maṇi raṇi*.” [F.84.a]
- 37.17 The Blessed One said, “In an isolated place, vajra dwelling, or empty house, and nowhere else, one should prepare everything needed to visualize Mahākāla’s maṇḍala. The yogin should consume alcohol, meat, blood, and cow meat and then sexually unite with his maternal aunt, paternal aunt, sister, niece, stepmother, daughter, or maternal uncle’s wife. First he should embrace her neck, bite her lips, mark her breasts with his fingernails, and then place his finger in her genitals. He should then stimulate and kiss her bhaga.

- 37.18      “The mantra for the yoginī’s blessing is *om gauri heṃ bandha muhuraṃ sarva-gaurita jñānaṃ dadā maṇḍala sphoṭaya hūm hūm hūm phaṭ phaṭ phaṭ svāhā*.
- 37.19      “An intelligent person who does all this will surely attain all types of bliss. The yoginīs, together with the goddess Umā, will surely be enticed to eat and drink. If one wears a crown of bandhūka flowers during the winter months, they will be invited.”
- 37.20      *This is chapter thirty-seven in The Sovereign Tantra of Mahākāla, “Mantras for Paralyzing Rites.”*

38.

## CHAPTER 38: THE FIRE OFFERING

38.1

“Now I will explain the fire offering that pacifies human beings. One should dig a square fire pit half a cubit deep and perform seven thousand fire offerings with whatever flowers are available while reciting the mantra *om kṣaṃ samasiddhidhāpaya hrāṃ svāhā* without distraction. One should offer water and make offerings of butter and honey throughout the fire offering. If this does not work, the rites that benefit beings that are explained in all the tantras would be untenable.

38.2

*This is chapter thirty-eight in The Sovereign Tantra of Mahākāla, “The Fire Offering.”*



39.           CHAPTER 39: BEING PURIFIED BY THE FEAST  
                  AND THE INSIGHT CONSORT

39.1        “Blessed One,” the Goddess then asked, “When a practitioner who strives to learn about the true nature of the vehicles that bring happiness to people indulges in food and drink to perfect their body, is it wise to not retaliate against those who chastise them?” [F.84.b]

39.2        The Blessed One responded, “If someone says, ‘You have been drinking alcohol, embracing your sister, and eating human flesh,’ one should crush some moringa root, steep it in alcohol, and make an effigy of the target. One should pour alcohol into its mouth and then draw the following mantra on the effigy’s stomach: *om kamale vimale ratvāṇi smarāmi* [insert name]<sup>343</sup> *ūrdhomantramadyāmāṃsaṃ haṇi haṇi haḥ haḥ*. Simply bringing this mantra to mind will surely make the target vomit alcohol and meat. As a result, the target of the rite will not be able to accuse anyone of embracing their sister and the like, and one’s own body will be purified.”

39.3        *This is chapter thirty-nine in The Sovereign Tantra of Mahākāla, “Being Purified by the Feast and Insight Consort.”*

40.

## CHAPTER 40: THE OCEAN OF MUSIC

40.1

The Blessed One continued, “Once someone who has established a foundation through the religious life, beginning with the system of the śrāvakas, has indulged, then as the sun sets and illuminates everything by its great size, one should remain among samaya holders and complete all the songs and dances using the various rhythmic systems of the great drum, kettle drum, large kettle drum, clay drum, large clay drum, tambura, and reed flute and the songs of gandharvas and the like. After that, one should recite the initiation mantra *om aśruṇi pra hūm*. One will surely receive Mahākāla’s blessing and henceforth succeed in all things.”

40.2

*This is chapter forty in The Sovereign Tantra of Mahākāla, “The Ocean of Music.”*

41.

## CHAPTER 41: THE METHOD

41.1 “Now I will present a chapter on the method. Those with knowledge of time are defeated because they think they can preside over all there is to know. [F.85.a] How can knowledge lead to the attainment of bliss? One must be certain until the final, inconceivable, and stable practice that is free of meditation, meditator, and object of meditation.”

41.2 *This is chapter forty-one in The Sovereign Tantra of Mahākāla, “The Method.”*

## 42. CHAPTER 42: RITES TO DISPERSE ANIMALS

42.1 “Now, I will explain the mantras that will disperse animals. If one calls to mind the mantra *om jaṃ jaṃ*, an elephant will flee. If one calls to mind the mantra *haṃ raḥ*, a dog will flee. If one calls to mind the mantra *praḥ praḥ*, a horse will flee. If one calls to mind the mantra *ṭa hūṃ*, a lion will flee. If one calls to mind the mantra *ehi ṭaṃsaṇa haḥ*, a snake will flee. If one calls to mind the mantra *muḥ*, a monkey will flee. If one calls to mind the mantra *gauva gaḥ*, a bull will flee. If one calls to mind the mantra *saḥ kulu kulu*, a king will no longer be able to cause the slightest harm.”

42.2 *This is chapter forty-two in The Sovereign Tantra of Mahākāla, “Rites to Disperse Animals.”*

43.

## CHAPTER 43: SEXUAL EMBRACE

43.1 “The Lord gained realization through sexual embrace. When immersed in the supremely profound inherent nature, supreme bliss arises. Therefore, the bliss one attains is not the mind or a product of the mind. Narrow-minded fools<sup>344</sup> who lack awareness of existence and nonexistence—people who know nothing of the supremely profound—will not recollect even a word about nondual wisdom.”

43.2 *This is chapter forty-three in The Sovereign Tantra of Mahākāla, “Sexual Embrace.”*

44.

## CHAPTER 44: YOGA

44.1 “Now I will present a chapter on yoga. One should press down above and below and visualize a moon in the middle of one's navel. One will be successful within six months. If one blocks one's nostrils and then visualizes a drop, one will be successful within twenty-one days. If one presses one's tongue upward one will be free from old age and death. [F.85.b] If one correctly recollects the sequence of inhalation, exhalation, and breath retention, one will succeed in flight within a fortnight. When the afflicted mind is killed by the vital wind, one should perform lunar union.<sup>345</sup> One should seize it through mantra yoga and let it crumble in one's hand.”<sup>346</sup>

44.2 *This is chapter forty-four in The Sovereign Tantra of Mahākāla, “Yoga.”*

45.        **CHAPTER 45: DEFEATING AN ENEMY ARMY**

45.1        “After mastering the Graha Lords, a yogin should perform a fire offering that makes perfect bliss completely pervasive. They should rub saffron powder, chaste tree, semen, and mercury on their body, and they will defeat an enemy army.”

45.2        *This is chapter forty-five in The Sovereign Tantra of Mahākāla, “Defeating an Enemy Army.”*

46.           CHAPTER 46: ACCEPTING AND REJECTING

46.1        "Blessed One," the Goddess said, "tell us about the days on which the power of mantras and medicines will be potent. We want to hear about it."

46.2        The Blessed One said, "Any day is good. Nevertheless, it is commonly understood to depend on a particular time, so I will explain those times. Sūrya is on the fifth, Candra is on the second, and the Graha Lords are on the seventh. Mantrin is on the fourth, Budha is on the third, Maṅgala is on the sixth, and Śaniścara is on the first. One will surely be successful at each of these times."

46.3        *This is chapter forty-six in The Sovereign Tantra of Mahākāla, "Accepting and Rejecting."*



47.

## CHAPTER 47: LUNAR MANSIONS

47.1

“Now I will discuss how the system of planets, stars, and lunar days are engaged at the proper times devoid of the delusions of beings, time at which a person can internally analyze their dreams. On the fourteenth, eighth, or tenth day of the waning moon or the first day of the new moon one can engage Svāti, Pūrvāṣāḍhā, Hasta, Āśleṣā, Maghā, Citrā, Aśvinī, Bharanī, and Kṛttikā.” [F.86.a]

47.2

*This is chapter forty-seven in The Sovereign Tantra of Mahākāla, “Lunar Mansions.”*

48.

## CHAPTER 48: CONTEMPLATING VIRTUE

48.1

“When an adept is sure that night has fallen, they should suppress the two fluctuating channels and approach the state of utter joy and so forth. Then, if they suppress all objects of knowledge in the navel maṇḍala, they will undoubtedly attain the bliss possessed by beings. The sensory objects will be burned by the fire of wisdom, and all will be illusion. In the future, they will be born in an excellent buddha field that is pure, stainless, and inconceivable to beings. A yogin who drinks milk will be as stainless as a bubble. When he expels the vital wind and is purified, he will achieve the virtue he has contemplated.”

48.2

*This is chapter forty-eight in The Sovereign Tantra of Mahākāla on “Contemplating Virtue.”*

49.           CHAPTER 49: THE RITUAL STAGES FOR THE  
PATH

49.1       “Blessed One,” the Goddess asked, “please speak about the ritual stages for the path. What should be burned with what for fire offering? How can a compassionate person establish all beings in happiness?”

49.2       The Blessed One replied,<sup>347</sup> “One should first recite the mantra for the siddhi they seek, and then perform the fire offering. If impermanence is quickly revealed to them,<sup>348</sup> they will comprehend the wisdom that is the nature of bliss. At that very moment, embodied beings will attain wisdom.”

49.3       *This is chapter forty-nine in The Sovereign Tantra of Mahākāla, “The Ritual Stages for the Path.”*

## 50. CHAPTER 50: ATHARVAŚABARĪ'S MANTRA

50.1 “Now I will present a chapter on Atharvaśabarī's mantra. This king of mantras is *om sarvamantraṇidānaṃ kṣemaṃ raṃ hūm kṣaḥ haḥ*. A practitioner who simply reads this mantra once will effortlessly exhaust all misdeeds.”

50.2 *This is chapter fifty in The Sovereign Tantra of Mahākāla, “Atharvaśabarī's Mantra.”*

c.

## Colophon

c.1

This work was translated, edited, and finalized by the scholar Samantaśrī and the great editor and translator Ra Gelong Chörap, at the request of the at the request of the vagabond Pha in the miraculous great temple Ramoché in Lhasa.<sup>[349](#)</sup>

ab.

## ABBREVIATIONS

C Choné (*co ne*)

D Degé (*sde dge bka' 'gyur*)

F Phukdrak (*phug brag*)

H Lhasa (*lha sa / zhol*)

J Lithang (*li thang*)

K Kanxi (*kang shi*)

N Narthang (*snar thang*)

S Stok Palace (*stog pho 'brang*)

Y Yongle (*g.yung lo*)

BnFS 84 Bibliothèque national de France (*Mahākālatantrarāja*)

BnFS 85 Bibliothèque national de France (*Mahākālatantrarāja*)

ND 44-5 NGMCP D 44-5 (*Mahākālatantrarāja*)

RASH RAS Hodgson (*Mahākālatantra*)

47

RST15 Sāṅkr̥tyāyana collection (Patna); Bandurski Xc 14/15  
(*Mahākālatantrarāja*)

UTM Tokyo No. 286 (*Mahākālatantrarāja*)

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UTM Tokyo No. 288 (*Mahākālatantrarāja*)

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n.

## NOTES

- n.1 *Candamahāroṣanatantram* (<http://read.84000.co/translation/toh431.html>) (Toh 431).
- n.2 The exception to this statement is chapter 15, “An Account of Royal Lineages,” in which Mahākāla provides an account of the rise and fall of various royal lineages, both human and nonhuman, across the Indian subcontinent and beyond.
- n.3 The female beings who encircle Mahākāla in his maṇḍala are referred to interchangeably as either goddesses (*devī*, *lha mo*) or yoginīs (*rnal ’byor ma*).
- n.4 *The Tantra of Glorious Mahākāla* (<https://84000.co/translation/toh667>) (*Śrīmahākāla-tantra*, Toh 667).
- n.5 *Vajramahākālakrodhanātharahasyasiddhibhavatantra* (*mgon po gsang ba dngos grub byung ba’i rgyud*, Toh 416).
- n.6 *The Dhāraṇī of Glorious Mahākāla* (<https://84000.co/translation/toh668>) (*Śrīmahākāla-nāmadhāraṇī*, Toh 668).
- n.7 *The Mahākāla Dhāraṇī: A Cure for All Diseases and Illnesses* (<https://84000.co/translation/toh669>) (*nag po chen po’i gsungs rims nad thams cad las thar byed*, Toh 669).
- n.8 *dpal nag po chen po’i rgyud drag po’i brtag pa dur khrod chen po zhes bya ba’i ’grel pa* (Toh 1753).
- n.9 Sanderson 2009, p. 45–50.
- n.10 See 3.2.
- n.11 Stablein 1976, pp. 85–88.

- n.12 Stablein 1976, pp. 90–91. All the Newar vajrācāryas consulted by Stablein in the early 1970s noted that their traditions are based on a twenty-nine-chapter recension of *The Glorious Sovereign Tantra of Mahākāla*.
- n.13 Stablein 1976, p. 7. Stablein does not specifically identify the text that he saw being used as part of a “book offering” (*pustakapūja*) in Tuṇḍikhel as the twenty-nine chapter version *Mahākalatantrārāja*, most likely because he was not allowed to examine it closely.
- n.14 Both Sanskrit witnesses for *The Glorious Sovereign Tantra of Mahākāla* in the Bibliothèque nationale de France are signed by Eugène Burnouf and dated to the year 1845. BnF<sub>S</sub> 85, which does not provide a clear notation of the date it was completed, is nevertheless clearly not a very old manuscript, given that its orthography is perhaps the closest of all to modern Devanāgarī. Unfortunately, neither of the UT manuscripts contain any mention of their specific date of composition.
- n.15 For Sāṅkṛtyāyana’s own account of his documentation of this and other important Sanskrit manuscripts in Tibet, see Sāṅkṛtyāyana 1935, pp. 21–43 and Sāṅkṛtyāyana 1937, pp. 1–57. For an updated and complete catalogue of these sources see Bandurski 1994.
- n.16 RST<sub>15</sub> reads *paramasauगतaparamabhaṭṭārakamahārājādhirājaśrīmanmadanapāladeva-pādīya saṃvat* 5. The copy of this manuscript made available to me was unfortunately missing the final plate containing the last two or so folios of text, so this colophon reading is taken from Herr Gustav Roth’s transliteration in Bandurski 1994, p. 47.
- n.17 Bandurski cites Dines Chandra Sircar, “Three Inscriptions from Valgudar,” *Epigraphica Indica* 28 (1958): 145, note 3.
- n.18 The first four chapters in RST<sub>15</sub> do not correspond to the other Sanskrit witnesses or to the first four chapters of the Tibetan translation. RST<sub>15</sub> begins to align with both the Sanskrit and Tibetan witnesses toward the end of chapter 4, and the correspondence between all three continues through the end of chapter 14. RST<sub>15</sub> again diverges from the other witnesses through chapter 28. Chapters 29 through the majority of chapter 32 are unfortunately missing in Sāṅkṛtyāyana’s photographs, but it is clear that the material in chapter 33 of RST<sub>15</sub> also diverges from the Tibetan. RST<sub>15</sub> then aligns with the Tibetan again in chapter 34. The readings in our copy of RST<sub>15</sub> for chapters 35 and 36 were unfortunately not very clear. Chapter 35 does not have a title in RST<sub>15</sub>, but the title of chapter 36 does match the Tibetan. The readings of these chapters in our copy of this witness are also unfortunately



not very clear, and, as noted above, the last few folios of the text are missing from our copy as well. As a result, we have not closely consulted the material in chapters 35 through 50 of RST<sub>15</sub>, and this remains a topic for future research.

- n.19 Following Tib. *ye shes su*. The Sanskrit witnesses omit this.
- n.20 Following Tib. *rgyu ba gcod pa la spyod pa*. S<sub>T</sub> reads *utsāhayantre caret*. UT<sub>M 286</sub> reads *utsāhayantracaret*. UT<sub>M 288</sub> reads *utsaho yantre caret*. N<sub>D 44-5</sub> reads *utsāho yantre recaḥ*. RAS<sub>H 47</sub> and BnF<sub>S 85</sub> read *utsāho yantra caret*.
- n.21 Following F *lus brtan pa'i dgos pa gang lags*. D reads *lus bstan pa'i dgos pa gang lags*. S<sub>T</sub> reads *śārīradṛḍheṇa kim prayojanam*. UT<sub>M 286</sub>, N<sub>D 44-5</sub>, and RAS<sub>H 47</sub> read *śārīradṛḍheṇa prayojanam*. UT<sub>M 288</sub> reads *śārīradṛḍheṇa prajojanam*. BnF<sub>S 84</sub> reads *śārīram dṛḍheṇa prayojanam*. BnF<sub>S 85</sub> reads *śārīra dheṇa prayojanam*. The reading *śārīradṛḍha* in the Sanskrit witnesses is supported by the reading *lus brtan pa* in the Phukdrak Kangyur.
- n.22 Following S<sub>T</sub> *darśayitukāmāya*. Tib. reads *lta ba'i don du 'dod chags kyi phyir*.
- n.23 Following H and N *rgyu mar sems dpas*. D reads *rgyu mar sems pas*. BnF<sub>S 85</sub>, RAS<sub>H 47</sub>, S<sub>T</sub>, UT<sub>M 286</sub>, and UT<sub>M 288</sub> read *mayāsattva°*.
- n.24 Following BnF<sub>S 85</sub>, RAS<sub>H 47</sub>, S<sub>T</sub>, UT<sub>M 286</sub>, and UT<sub>M 288</sub> *helayā*. The Tibetan witnesses read *tshogs med par*. The reading *helayā* from the Sanskrit witnesses suggests that the Tibetan reading *tshogs med par* is a corruption of *tshegs med par*.
- n.25 Translation tentative. S<sub>T</sub> reads *praghatitakhuraravapātho*, and D reads *rmig pa'i sgra ltar brlag pa*.
- n.26 Following C, J, K, S, and Y *nas*. D reads *na*.
- n.27 While the term *kāla* is often translated in English as “black” (Tib. *nag po*), this explanation of Mahākāla’s name reflects the fact that the Sanskrit term *kāla* can also mean “time,” and thus one way of interpreting the term *mahākāla* is “a great amount of time.”
- n.28 D and S read *rnal 'byor gyi dbang phyug rnams kyis ji ltar rigs pas*. N and Y read *rnal 'byor gyi dbang phyug rnams kyis ji ltar rig pas*. The Sanskrit witnesses read *yogeśvarīṇaṃ yathānyāyaṃ*. The translation “queens of the yogas” is informed by the Sanskrit witnesses. The Tibetan translation does not preserve the gender of this compound.

- n.29 Following F, H, K, N, S, and Y *dus kyi gtso bo*. D reads *dus kyis gtso bo*, and Skt. reads *mulakālo*.
- n.30 Following K, S, and Y *be tA li*. D reads *bai tA li*, and the Sanskrit witnesses read *vetālī*.
- n.31 Throughout this translation, it is assumed that the opening statements in each chapter that are marked as first-person speech in the Sanskrit are the words of the same Blessed One who spoke in the first chapter.
- n.32 Following S *sa sbyang ba*. D reads *las sbyang ba*. The Sanskrit witnesses read *bhūmiṃ śodhayet*. This translation follows the reading in S, which allows us to correct a minor scribal error in D and is supported by the Sanskrit witnesses as well as numerous points at which this same phrasing occurs in this text.
- n.33 Following S *sa sbyang ba*. D reads *las sbyang ba*. The Sanskrit witnesses read *bhūmiṃ śodhayet*. See [n.32](#).
- n.34 The Tibetan reads *zhi ba'i sngags*, and the Sanskrit reads *śivamantra*<sup>o</sup>.
- n.35 The mantras for the ten- and twelve-armed forms of Mahākāla are reversed in Sanskrit manuscript N<sub>D 44-5</sub>.
- n.36 The Sanskrit *amuka*, sometimes rendered in Tibetan as *che ge mo*, is a term marking the point at which one should insert the name of the intended beneficiary or target of a rite.
- n.37 The phrase “while reciting the following mantra” is not included in the Tibetan or Sanskrit text, but it has been added for clarity.
- n.38 D and S read *ngos grub thams cad 'grub bo/sgyid snyoms dang bcas par*. K and Y read *ngos grub thams cad 'grub bo/skyid snyom dang bcas par*. S<sub>T</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read *sarvaṃ sidhyati helayā*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, and BnF<sub>S 85</sub> read *sarvaṃ siddhyati | helayā*. The Tibetan reading in D and S preserves a scribal error, while the reading in K and Y reflect what we find in the Sanskrit witnesses. All the Tibetan witnesses, as well as N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, and BnF<sub>S 85</sub>, construe the phrase “easily” or “with ease” with the subsequent statement, but it is far more likely that it is intended to be read as an adverbial form modifying the verb that precedes it, as Stablein has rendered it in his edition.
- n.39 The name of this mantra (*agnimantraḥ*) is only mentioned in the Sanskrit witnesses.

- n.40 The Tibetan reads *de ba da t+taM*, and the Sanskrit reads *devadatta*. Like the phrase *amuka* (Tib. *che ge mo*), the name *devadatta* functions in as a placeholder for the intended target of the rite.
- n.41 Following Skt. *māṃsamāraya*. D and S read *mAM maM mA ra ya*.
- n.42 Following K and Y *tsan De shwa rI* and Skt. *caṇḍeśvarī*. D reads *tSaM ha De shwa rI*. S reads *tSa De shwa rI*.
- n.43 Following Skt. *lāṃ kaṃ*. D reads *lA ke*. S reads *lA kaM*.
- n.44 Following Tib. *dum bu can*. The Skt. witnesses do not identify the specific goddess to whom this mantra is addressed, and the mantra itself references *Camuṇḍā*.
- n.45 S<sub>T</sub> reads *anena niyutaṃ japtvā śmaśānabhasmanā puttalikāṃ kṛtvā tasya dvāre gopayet*. The Sanskrit sources preserve a line explaining the use of this mantra that translates as, “If one incants an effigy made of ash from a cremation ground with this mantra many times over, it will protect one’s doorway.” The Tibetan witnesses all omit this line.
- n.46 This mantra is not included in the Sanskrit witnesses.
- n.47 Following RAS<sub>H 47</sub> and BnF<sub>S 84</sub> *sarvapaśūn*. D reads *sarba pA shu na*. This transliteration follows the readings in RAS<sub>H 47</sub> and BnF<sub>S 84</sub>, which preserve the correct Sanskrit spelling.
- n.48 This mantra does not appear here in the Sanskrit witnesses. In the Sanskrit sources, it follows the sword-paralyzing mantra.
- n.49 Following Skt. *naramukhastambhanamantraḥ*. Tib. reads *mi’i ngag rens par bya ba la*. This translation follows the Sanskrit witnesses, which include the term *mantra*. A literal translation of this phrase would be “the mantra for paralyzing a person’s mouth.”
- n.50 Following F *bsgrub pa thams cad la cher dga’ ba’i gzungs* and S<sub>T</sub>, RAS<sub>H 47</sub>, BnF<sub>S 85</sub>, and UT<sub>M 286</sub> *sarvasādhana mahānandadhāraṇīmahākālasya mantraḥ*. D and S read *sgrub pa thams cad la cher dga’ ba’i gzugs nag po chen po’i sngags so*.
- n.51 Following K, Y, F, and S *yang dag pa’i rigs pas*. D reads *yang dag pa’i rig pas*.
- n.52 J, C, and H read *thub pa ka pi la bar+Na shi ba*. D reads *thub pa ka pi la bar+N+Na shi ba*. S and N read *thub pa ka pi la bar rna shi ba*. S<sub>T</sub> reads *munikapilā iva*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 85</sub> read *munīṃ kanilāmāritair iva*. UT<sub>M 288</sub> reads *munīṃ kanilāmārair iva*. BnF<sub>S 84</sub> reads *munīṃ kanilāmālitair iva*. This translation

is tentative as the reference to “the tawny-colored one” (*Dka pi la bar+N+Na*) could not be identified.

- n.53 D and S read *zhi ba'i ye shes sgrub pa*. N reads *ye shes sgrub pa*. S<sub>T</sub> reads *siddhijñāna*. N<sub>D 44-5</sub> and UT<sub>M 286</sub> read *siddhijñānam*. UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *siddhajñānam*. The Sanskrit witnesses preserve two alternate readings of this compound that translate as either “the wisdom of siddhi” (if we follow S<sub>T</sub>, N<sub>D 44-5</sub>, and UT<sub>M 286</sub>) or “the wisdom they have attained” (if we follow UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub>). It is also possible to translate the reading preserved in the Tibetan witnesses as “the wisdom of Śiva” and not “quiescent wisdom.”
- n.54 Or more literally “a woman with crow’s legs” (Tib. *bya rog rkang ma*, Skt. *kākajāṅghā*).
- n.55 A similar but not identical set of women is listed in, for example, *Hevajra Tantra* 1.5.2, and their symbolic import is explained at 1.5.16–18.
- n.56 As Stablein notes in his dissertation, the concluding statement in chapter 4 marks the initial point at which all the Tibetan and Sanskrit witnesses begin to match. This includes the Sanskrit witness RST<sub>15</sub>, which until this point has contained an entirely different set of four opening chapters.
- n.57 D reads *ka la sha a b+hi nA ya naM*. S, Y, K, J, N, C, and H read *ka la sha a b+hi na ya na*. The Sanskrit sources read *kalaśābhinayanaṃ*. This transliteration corrects the reading in the Degé Kangyur following the reading in the majority of Tibetan witnesses as well as the Sanskrit witnesses.
- n.58 Compare with *Hevajra Tantra* 2.4.1–5, where Vajragarbha and a group of *ḍākinīs* pose a similar set of questions to the deity Hevajra based on material from previous, similarly titled chapters. Here, however, the material causing the goddesses’ confusion has not yet been taught in *The Glorious Sovereign Tantra of Mahākāla*.
- n.59 The transliteration of this Apabhraṃśa passage follows D.
- n.60 Translation tentative. We take *goms pa'i rigs pa'i sems* as approximately equivalent to *°abhyasanayogacetasā* (RST<sub>15</sub>).
- n.61 N<sub>D 44-5</sub> reads *yoginibhiḥ mātṛbhir*. RST<sub>15</sub> reads *yoginībhir mātṛabhiḥ*. The Tibetan witnesses read *rnal 'byor gyi ma rnams*. This translation follows the Sanskrit.
- n.62 Compare the preceding passage with *Hevajra Tantra* 2.4.9–11.

- n.63 RST<sub>15</sub> reads *nṛtyantu madhyavarttinoh bhūya*. The Tibetan witnesses read *bar du gar yang bya'o/ yang yang du*. This translation follows the syntax of the Sanskrit in RST<sub>15</sub>.
- n.64 Compare the preceding passage with *Hevajra Tantra* 2.4.12–14.
- n.65 Following F *glu*, and Skt. *gīta*<sup>o</sup>. D and S read *klu*. This reading agrees with the parallel passage in *Hevajra Tantra* 2.4.13.
- n.66 Following F and S *la sogs pa dam tshig rnam*s. D reads *la sogs pa dag tshig rnam*s. C, J, K, and Y read *la sogs pa dag tshigs rnam*s. Skt. reads *gaṇeṣu*.
- n.67 RST<sub>15</sub> reads *raktam* (“red”).
- n.68 D reads *shar phyogs kyi snam bu la*. S reads *shar gyi snam bu la*. S<sub>T</sub> and RST<sub>15</sub> read *purve*. N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, BnF<sub>S</sub> 84, and BnF<sub>S</sub> 85 read *purvapūṭe*. S<sub>T</sub> and RST<sub>15</sub> read simply “in the east,” while N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, BnF<sub>S</sub> 84, and BnF<sub>S</sub> 85 translate as “in the space to the east,” once we emend *pūṭe* to *puṭe*. Here the Tibetan witnesses suggest a Sanskrit equivalent of *purvapate*, but considering that the Tibetan sources alternate between *snam bu* (*paṭa*) and *'phar ma / 'phar ma (puṭa)*, we believe *paṭa* to be in error and have followed the reading *puṭa* here and below.
- n.69 Following Tib. *lha mo bzhis*. Skt. reads *caturyoginībhiḥ*. The Sanskrit witnesses retain the title “yoginīs,” while the Tibetan witnesses read “goddesses.”
- n.70 This translation follows S<sub>T</sub> and RST<sub>15</sub> in reading the verb *bhāvayet* here. The Tibetan lacks a final verb for the following passage.
- n.71 Following S *phaT kyi sgra chen po*. D reads *pheM gyi sgra chen po*. S<sub>T</sub> reads *mahāpṛheṭkāra*. UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, and BnF<sub>S</sub> 85 read *mahāphaṭkāraṃ*. N<sub>D</sub> 44-5 and RST<sub>15</sub> read *mahāphaṭkāra*<sup>o</sup>. This translation follows S and the Sanskrit witnesses in reading *phaṭ* instead of *phem*.
- n.72 Following S *phaT kyi sgra*. D reads *pheM gyi sgra*. N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, and BnF<sub>S</sub> 85 read *mahāphaṭkāra*. S<sub>T</sub> reads *pṛheṭkāra*. This translation follows S and the Sanskrit witnesses in reading *phaṭ* instead of *phem*.
- n.73 Following RST<sub>15</sub> and UT<sub>M</sub> 288 *kālikā*. S<sub>T</sub> and N<sub>D</sub> 44-5 read *kālīkā*. D reads *ka ling ka*.
- n.74 This translation, which follows the Tibetan, is tentative due to ambiguities in the Tibetan syntax and the wide variation witnessed across the sources.

- n.75 D and S read *dn̄gos po bsgom pa bsgom pa med pa'o*. S<sub>T</sub> reads *bhāvam bhāvyaṃ yad abhāvo 'pi bhāvayet*. RST<sub>15</sub> reads *bhāvam bhavyaṃ yad abhāvo 'pi bhāvayet*. This translation is informed by S<sub>T</sub> and RST<sub>15</sub>.
- n.76 Tib. reads *gang dn̄gos grub thob pa'i rnam pa ji ltar 'gyur*. S<sub>T</sub> reads *kathyate yena siddhir yena syāt*. RST<sub>15</sub> reads *kathyate siddhi yena syāt*. RAS<sub>H 47</sub> reads *kathyati siddhir yena syāt*. N<sub>D 44-5</sub> reads *kathyati siddhi yena syāt*. The Tibetan term *rnam pa*, for which there is no equivalent in the Sanskrit witnesses, is read here as equivalent to the Sanskrit *ākāra*. The Tibetan sources also seem to indicate that the Tibetan translators read *katham* where the Sanskrit witnesses have *kathyati / kathyate*.
- n.77 Tib. reads *mdun du blta bar bya'o*. S<sub>T</sub> reads *purato dṛṣṭva mahābhairavaṃ*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, RST<sub>15</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 85</sub> read *purato dṛṣṭvā mahābhairavaṃ*. BnF<sub>S 84</sub> reads *purato dṛṣṭā mahābhairava*. This translation is informed by the reading in the Sanskrit witnesses, where it is clear that the form one sees in this meditation is Mahābhairava.
- n.78 While it is not entirely clear in the text itself, the term *gnas pa / sthāna* is taken to refer to a set of locations on the body that are associated with the sense organs.
- n.79 Following S<sub>T</sub> and RAS<sub>H 47</sub> *bhāvayet*. UT<sub>288</sub>, UT<sub>286</sub>, and BnF<sub>85</sub> read *prabhāvayet*. RST<sub>15</sub> omits. D, F, and S read *sngar bzhin bya'o*. The verb is supplied here from the Sanskrit witnesses, the majority of which read either *bhāvayet* or *prabhāvayet*.
- n.80 Tib. reads *dga' bo dang*. Skt. reads *ananteṇaiva*, recording the name of this nāga king as Ananta.
- n.81 Following S *phaT kyi sgra chen po*. D reads *pheM gyi sgra chen po*. S<sub>T</sub> and RST<sub>15</sub> read *mahāpṛeṭkāraṃ*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *mahāpṛaṭkāraṃ*. The reading in the Stok Palace Kangyur is supported by the reading in UT<sub>M 286</sub> and UT<sub>M 288</sub>. N<sub>D 44-5</sub> appears to omit this material and skip to the positioning of the yoginīs in the maṇḍala.
- n.82 Following S<sub>T</sub>, N<sub>D 44-5</sub>, UT<sub>M 286</sub>, RST<sub>15</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 85</sub> *purvadiśi*. This translation follows the Sanskrit witnesses in reading “to the east.” There is no mention of a specific direction here in the Tibetan witnesses.
- n.83 Following N<sub>D 44-5</sub>, UT<sub>M 286</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 85</sub> *lañjanī*. S<sub>T</sub> and RST<sub>15</sub> read *lañchanī*. D and S read *lan tshwa ni*.

- n.84 Tib. reads *go ku da ha na*. Skt. reads *gokudahana*. This term indicates the five kinds of meat using the first letters of the names of the respective animals: *go* (“cow”), *kukura* (“dog”), *damya* (“horse”), *hastin* (“elephant”), and *nara* (“human”).
- n.85 Following S<sub>T</sub>, RST<sub>15</sub>, and RAS<sub>H</sub> 47 *gopyena pañcakulaṃ vihareṭ*. Tib. reads *gsang ba'i rigs la gnas na*, which translates as “when one dwells among the secret families.”
- n.86 Following F and S<sub>T</sub> in reading “Goddess” in the vocative (*devi, lha mo*). D reads *lha mo la*.
- n.87 Compare the preceding passage, beginning with “A ḍombī...,” to *Hevajra Tantra* 2.3.62–67.
- n.88 Tib. reads *'bad pa la ngas byin gyis brlab bo*. N<sub>D</sub> 44-5, S<sub>T</sub>, and RST<sub>15</sub> read *prayatnena anuṣṭhanīyam*. We understand the Tibetan term *byin gyis brlab* to translate the attested *anuṣṭhā*, rather than the more expected *adhiṣṭhā*.
- n.89 Following Tib. *ras dmar po*. Skt. reads *rajovaktra*. The alternate reading in the Skt. translates as “soiled cloth.”
- n.90 The transliteration of this Apabhraṃśa passage follows D.
- n.91 We emend Tib. *sgra snyan pa* to *sgra nyan pa*. This line is absent in the Sanskrit witnesses.
- n.92 Skt. reads *saṃsaret*. Tib. reads *rgyu*. The Sanskrit term implies “wandering in saṃsāra.”
- n.93 S<sub>T</sub> reads *anuṣṭheyam*. RST<sub>15</sub> reads *anuṣṭhet*. Tib. reads *byin gyis brlabs pa*. This translation follows the Sanskrit terminology.
- n.94 This line translates the reading *mantram mantrapāṭale yathoktaṃ karaṇīyam* in the Sanskrit witnesses, which is omitted from the Tibetan. The “chapter on mantras” is chapter 2 above.
- n.95 Following N and S *sarba sha truM mukhaM baM d+ha ya*. D reads *sarba sha trUM Ni mu khaM baM d+ha ya*. S<sub>T</sub> and RST<sub>15</sub> read *sarvasatrūṃ mukhabandhaya*. The rendering in N and S is supported in S<sub>T</sub> and RST<sub>15</sub>.
- n.96 The procedures and recipes here and below are at times described quite differently in the Sanskrit sources. The English translations that follow generally preserve the Tibetan version unless the Sanskrit improves the clarity of the Tibetan.

- n.97 Following Tib. *til ti la*. Skt. reads *bhūmilatātaila*. The Sanskrit suggest that this oil is derived from *bhūmilatā*, which appears to be the name of plant but is sometimes also interpreted as referring to an earthworm.
- n.98 Following RST<sub>15</sub> and S<sub>T</sub> *māṣakaniyamena*. D reads *ji ltar goms pa yis man cha nges par byas nas*. F reads *ji ltar goms pas mnan che nges par byas nas*. This translation follows RST<sub>15</sub> and S<sub>T</sub>, as the Tibetan text is unclear and potentially corrupt.
- n.99 Following S<sub>T</sub> and RST<sub>15</sub> *balañjarīdravaiḥ*. Tib. reads *ca la ta'i khu ba*. This plant could not be identified.
- n.100 Following S<sub>T</sub> and RST<sub>15</sub> *ambīrolīdrava*. D reads *po ro li'i khu*. This plant could not be identified.
- n.101 Following D and S *pags pa 'dul byed kyi sman*. This translation is tentative, and we have not been able to identify this substance. There is no equivalent term in the Sanskrit witnesses.
- n.102 Following S<sub>T</sub> and RST<sub>15</sub> *pariśoṣya*. D and S read *legs par spangs te*. F reads *legs par sbyangs te*. This translation follows S<sub>T</sub> and RST<sub>15</sub> because the Tibetan is not clear and may be corrupt. One can perhaps see how the original Tibetan translator read *pariśodhya* (F *legs par sbyangs te*) where the extant Sanskrit witnesses read *pariśoṣya*. The term *legs par sbyangs te* may then have been emended or incorrectly copied as *legs par spangs te*.
- n.103 Here the Skt. verb *patāyet* is understood in its sense of “to light” or “ignite.” There is no equivalent verb at this point in the Tibetan, so the Sanskrit has been followed for clarity.
- n.104 Tib. reads *gling dkar po la*. S<sub>T</sub> and RST<sub>15</sub> read *netrakarpaṭeṣu*. This translation, which is tentative, follows the reading *netrakarpaṭeṣu*, which only occurs in the Sanskrit witnesses. The meaning of the Tibetan phrase *gling dkar po la* is obscure.
- n.105 Following K, N, S, and Y *bab la*, taking it as approximately equivalent to the Sanskrit *patāyet*. D *bla ba* would be translated as “yellow orpiment” (*haritāla*).
- n.106 Following S<sub>T</sub> and RST<sub>15</sub> *sarasanāga*. D reads *ras dan kha*. S, K, N, and Y read *ras na kha*. F reads *ras na ga*.
- n.107 Tib. reads *sa'i lcug ma'i mar khu*. Skt. reads *bhūmilatātaila*. The term has been left untranslated as the referent of the Sanskrit term *bhūmilatā* is unknown. It could interpreted as a synonym of *bhūlatā* (“earthworm”), but a literal



reading of *bhūmilatā* as “ground vine” or “ground creeper” suggests it could signify a plant.

- n.108 The reference to *lcug ma lnga 'tshad tsam / pañcalatāmānena* is unclear and is taken here as a portion of the previously cooked mixture.
- n.109 Tib. reads *lcags kyu lnga*. *S<sub>T</sub>* and *RST<sub>15</sub>* read *pañcasālyā*<sup>o</sup>. This translation is tentative. The Tibetan term means “the five hooks.” The Sanskrit *pañcasālyā* [sic] can indicate a spear or dart, or a broad range of extraneous sharp objects, such as splinters or thorns, that become lodged in the body and cause pain. We understand the Tibetan *lcags kyu* to here to be equivalent to the Sanskrit *śalya*. It is not clear what this is a reference to, but it could be another term for the “five ambrosias.”
- n.110 D reads *de ni mtshams med pa lnga'i las byas par 'gyur ro*. *S<sub>T</sub>* reads: *tadā pañcānantaryakarmakāriṇo bhaveyuh*. This translation amends *de* in the Degé to *ngas*. It also assumes that the reading *bhaveyuh* is likely a corruption for the first-person singular form *bhaveyaṃ*. Such phrasing is a common way to express the unfailing efficacy of a rite. For another example, see note 144 below.
- n.111 D reads *sa lin tsi dang / ma lin ci dang*. S reads *sa lin tsi dang / ma li ts+tshi dang*. *S<sub>T</sub>* reads *sālañji*. *RST<sub>15</sub>* reads *śāleñcimāleñci*<sup>o</sup>. *N<sub>D</sub>* 44-5 reads *sārañjisārañji*. *UT<sub>M</sub>* 286 reads *sālañjiṃ salañjaṃ*. *UT<sub>M</sub>* 288 reads *sālañjiṃ salañjāṃ*. *RAS<sub>H</sub>* 47 and *BnF<sub>S</sub>* 84 read *sālañjisaleñciṃ*. *BnF<sub>S</sub>* 85 reads *sālañji salañjā*. This translation is tentative and translates only the term *śālañji*, assuming that the second member of this compound may be the result of a redundancy or duplication.
- n.112 D and S read *ku mu ha'i sha*. *S<sub>T</sub>* and *RST<sub>15</sub>* read *kumuḍamāṃsaṃ*. *UT<sub>M</sub>* 286 and *UT<sub>M</sub>* 288 read *kumuhasāsaṃ*; *RAS<sub>H</sub>* 47 and *BnF<sub>S</sub>* 84 read *kumahasāsaṃ*. *BnF<sub>S</sub>* 85 reads *kumamahāsaṃ*. This translation is tentative, and the identity of this substance is unclear.
- n.113 This translation follows the *S<sub>T</sub>* and *RST<sub>15</sub>* in reading *nānyam* (“only / nothing else”). The Tibetan reads *gzhan du na* (“otherwise”).
- n.114 Tib. reads *sum nam*. Skt. reads *māṣaka*. The Sanskrit term literally means “bean” but is here understood to refer to the size and shape of the portion to be eaten.
- n.115 Tib. reads *rang byung*. *S<sub>T</sub>* reads *tripura*. The identity of this substance remains unclear. This term only appears here in the Tibetan witnesses, but when it appears elsewhere it is generally a coded translation for the Sanskrit *strīrajas*, which may refer either to menstrual blood or sulfur.

- n.116 Dreads *klu 'dul ba*. S<sub>T</sub> reads *damana*. This translation follows the Tibetan witnesses, which suggest a Sanskrit back-translation *nāgadamanī*.
- n.117 Tib. reads *mnyes*. S<sub>T</sub> and RST<sub>15</sub> read *maradaṇiyam*. The Tibetan verb *mnyes* suggests a translation of the Sanskrit verbal root  $\sqrt{mad}$  ("to rejoice," "be glad," or "delight"). However, it is clear from this passage that a form of the Sanskrit verbal root  $\sqrt{mṛd}$  ("to crush," "to muddle") is intended. As the Tibetan translators frequently use *mnyes* where the Sanskrit indicates  $\sqrt{mṛd}$ , the English translation follows the Sanskrit in those instances without further notation.
- n.118 Because the Tibetan does not explicitly identify the reference of this line, it is understood to be *nidhi* ("treasure") as indicated in the Sanskrit sources.
- n.119 As above, the referent "treasure" is supplied by the Sanskrit witnesses.
- n.120 S<sub>T</sub> ends here.
- n.121 Tib. reads *rnal 'byor pa thams cad kyi*. N<sub>D</sub> 44-5, RAS<sub>H</sub> 47, RST<sub>15</sub>, and UT<sub>M</sub> 286 read *sarvayoginīnām*. The Sanskrit witnesses read "all yoginīs."
- n.122 D and S read *zla ba gzas zin pa'i dus su*. RST<sub>15</sub>, N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, and BnF<sub>S</sub> 85 read *śaśīkīraṇavelāyāṃ*. RAS<sub>H</sub> 47 reads *śaśīkīlaṇavelayāṃ*. BnF<sub>S</sub> 84 reads *śaśīkīraṇaverāyāṃ*. This translation follows the Tibetan witnesses, but the Sanskrit witnesses preserve an equally plausible reading that translates as "when the moon is shining."
- n.123 D and S read *thog gi lhung ba'i shing*. RAS<sub>15</sub> reads *vajrapatitatālamūlaṃ*. N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, BnF<sub>S</sub> 85, and RAS<sub>H</sub> 47 read *vajrapātaṃ tālamūlaṃ*. BnF<sub>S</sub> 84 reads *vajrapātaṃ toramūlaṃ*. This translation follows the reading in the Sanskrit witnesses. The Tibetan witnesses preserve a reading that translates as "a tree that has been struck by lightning," omitting any indication of the type of tree.
- n.124 Following D and S *dza lu'i rtsa ba*. The exact identity of this plant is uncertain.
- n.125 Following D and S *phyag drug pa'i mgon po nag po*. F reads *phyag bcu drug pa'i mgon po nag po*. RST<sub>15</sub> and UT<sub>M</sub> 286 reads *ṣoḍaśabhujabhairavaṃ*. RAS<sub>H</sub> 47 reads *ṣoḍaśa(bhu)jabhairava*. The alternate reading in F suggests that this is a sixteen-armed form of Mahākāla. The Sanskrit manuscript witnesses support that this is indeed a sixteen-armed form, but they also refer to the deity as Bhairava.

- n.126 This translation follows RST<sub>15</sub> and N<sub>D 44-5</sub> in reading *pañcāmṛta*. Tib. omits “five.”
- n.127 Following D *sman ma hU ga ga sa bon*. RST<sub>15</sub> reads *madhukukabījaṃ*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub> read *madhūkūrka(?)bījaṃ*. BnF<sub>S 84</sub> reads *madhukuktabījaṃ*. BnF<sub>S 85</sub> reads *madhukuktabījaṃ*. The Sanskrit sources suggest it may be possible to emend this reading to \**madhukukkuṭī*, which Monier-Williams lists as “a kind of citron tree with ill-smelling blossoms.”
- n.128 Because this plant could not be identified, and because there is wide variation across the Sanskrit and Tibetan sources, this has been rendered as it appears in D.
- n.129 Following D and S *tsa tra sa ku la mnyams pa*. RST<sub>15</sub> and RAS<sub>H 47</sub> read *pari-pācitacitraśakulaṃ*. This translation is tentative and follows the Tibetan.
- n.130 D reads *oM ka rA la bi ka~M rA la ma ha na da hU~M gr-ih+Na gr-ih+Na kaM tra gi swA hA*. S reads *oM ka rA la bi ka ra la ma hA naM da hUM gr-iH UM gr-ih+na kaM Ta gi swA hA*. The transliteration given above conforms with version given in UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 85</sub>.
- n.131 There are multiple Sanskrit terms used for mercury in this text. To reflect this, we have translated *rasa* with “mercury” and *pārada* as “quicksilver.” The Tibetan translators sometimes transliterated *rasa* as *ra sa* and sometimes with *ngul chu*. *Pārada* was most typically translated with *ngul chu*.
- n.132 The identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.133 RST<sub>15</sub> reads *suravimalām*. N<sub>D 44-5</sub> and RAS<sub>H 47</sub> read *surāvimālām*. D and S read *mu rA dang dri ma med pa*. F reads *dri ma med pa*. This translation follows the Sanskrit witnesses in reading *surāvimāla* as single ingredient, not two as indicated in D. We likewise regard the Tibetan *mu rA* as an orthographic corruption of *su rA*.
- n.134 The identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.135 The Sanskrit witnesses begin this recipe with “a portion of mercury” (*rasamāsakaṃ*). As noted above, many of the recipes in this and other chapters differ between the recensions represented in the Tibetan and Sanskrit witnesses. The English translations here generally preserve the Tibetan version unless the Sanskrit improves the clarity of the Tibetan.

- n.136 Tib. reads *'dzo ti sa ma'i mar khu*. Skt. reads *hyosmṛtitaila*. This translation is tentative and based on the Sanskrit witnesses.
- n.137 The identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.138 D and S read *sol ba'i lo ma*. F reads *so ba'i lo ma*. RST<sub>15</sub> reads *simvipatra*<sup>o</sup>. N<sub>D 44-5</sub> reads *simbimantra*<sup>o</sup>. As the Tibetan term could not be correlated with an ingredient that has leaves (*srol ba* typically means “charcoal”), we have used the Sanskrit term. The plant could not be confidently identified.
- n.139 This identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.140 The identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.141 The identity of this ingredient is uncertain, so this term is rendered as it appears in D.
- n.142 Following K *mig na mi mthong bar 'gyur ro*. D and S read *mid na mi mthong bar 'gyur ro*. Skt. omits.
- n.143 Following D and S *mi'i 'bras bu*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *naramuṇḍa*. N<sub>D 44-5</sub> and RAS<sub>H 47</sub> read *naramudra*. RST<sub>15</sub> reads *śvanmedhram*.
- n.144 Skt. reads *gūḍamārgeṇa*. Tib. reads *rnam snang gi lam*. The Tibetan literally reads “the path of *vairocana*,” which utilizes the code word *vairocana*, meaning “feces.” The extant Sanskrit witness do not use this code word, but rather the standard medical term for “rectum” (*guḍa*).
- n.145 Following RST<sub>15</sub> *yadi na sidhyati tadā [sic?] aham eva pañcānantryakarmakāriṇī syām*. Tib. reads *de gal de ma grub na des mtshams med pa lnga'i las byas par 'gyur ro*. This reading, which reflects the majority of Sanskrit witnesses despite minor variation, means “If this does not work, it would be as if I [the Blessed One] had committed the five actions entailing immediate retribution.” In other words, “it is impossible it will not work.” This is a standard formulation in Buddhist tantric literature, one in which the Blessed One or other deity confirms the efficacy of a given rite or recipe by claiming that its failure would entail the impossible premise that they had themselves committed the five acts entailing immediate retribution. This formulation will be used later in the Tibetan translation of this text as well. Here the Tibetan witnesses read *des* (“as if one had committed...”). This is taken here as a possible

corruption of the Tibetan *ngas*, which would provide the first-person agent from the Sanskrit and is a common scribal error in Tibetan translations.

n.146 This translation is tentative.

n.147 D and S read *su ma ka ta*. N<sub>D</sub> 44-5 and UT<sub>M</sub> 286 read *māgadhā*. RAS<sub>H</sub> 47 reads *sumāgadhā*. BnF<sub>S</sub> 84 reads *māgadhā*. RST<sub>15</sub> reads *sumāśaṭha*. The precise identity of this substance is not clear.

Following F *sen du ma ni ka*, RST<sub>15</sub> *sendumāṇikyam*, and N<sub>D</sub> 44-5 *sindhumāṇikyam*.

n.148 D reads *sems can du ma ni ka*, and S reads *sems can du ma ni bka'*. UT<sub>M</sub> 286, UT<sub>M</sub> 288, BnF<sub>S</sub> 84, and BnF<sub>S</sub> 85 read *sedhumāṇikyam*. RAS<sub>H</sub> 47 reads *sendhumāṇikyam*.

n.149 Tib. reads *smān 'dzag*. Skt. reads *śravanti*. This ingredient could not be identified.

n.150 D and S read *sa ma ya go la dag dang*. RST<sub>15</sub> reads *samayagolakam*. The precise identification of this substance is not clear.

n.151 D and S reads *pin ta d+ha ka ra'i rtsa ba*. RST<sub>15</sub> reads *piṇḍatagaramūlam*. The identity of this substance is not clear.

n.152 D and S read *rang byung*. RST<sub>15</sub> reads *rajaḥ*.

n.153 Following RST<sub>15</sub>, UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, and BnF<sub>S</sub> 85 *devadhānyam*. D reads *de barta nA ra dang*. S reads *de ba rta na ra dang*.

n.154 Following BnF<sub>S</sub> 85 *suramulikādravam*. RST<sub>15</sub> reads *suramūrikādravam*. UT<sub>M</sub> 286, UT<sub>M</sub> 288, and RAS<sub>H</sub> 47 read *sulamūlikādravam*. D and S read *mu ru mu ri ga'i khu ba*;

n.155 D reads *sngags pas g+ho d+ha zos nas*. S reads *sngags pas go da zos nas*. RST<sub>15</sub>, N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, BnF<sub>H</sub> 47, and BnF<sub>S</sub> 85 read *godhāmantritā bhakśayet*. This translation is tentative.

n.156 D and S read *sha du ri*. F reads *sha tsa ri*. N<sub>D</sub> 44-5 reads *sabari*. UT<sub>M</sub> 286, RST<sub>15</sub>, and BnF<sub>S</sub> 85 read *śabarī*. RAS<sub>H</sub> 47 reads *śābarī*. BnF<sub>S</sub> 84 reads *sabali*. This translation is tentative, and the specific ingredient is unidentified.

n.157 D and S read *mnyam pa ri ka na ba su dang ldan pas*. RST<sub>15</sub> reads *tulya || kiraṇe ca susametam*. N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, BnF<sub>S</sub> 85, and RAS<sub>H</sub> 47 read *tulyakiraṇasusametam*. BnF<sub>S</sub> 84 reads *tulakiranasusameta*. This translation is tentative and follows the reading in the Sanskrit witnesses, emending it to *\*tulyam kiraṇeṣu sametam*.

- n.158 This translation is tentative and follows the Tibetan translation.
- n.159 Tib. reads *mi skam pa'i me tog*. Skt. omits. This translation is tentative.
- n.160 D and S read *de yang me tog re re'am thams cad kyis bar snang la 'gro bar 'gyur ro*. This translation is tentative.
- n.161 D, F, and S read *ha na ha na*. RST<sub>15</sub>, UT<sub>M 286</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *ghana ghana*. N<sub>D 44-5</sub> and UT<sub>M 288</sub> omit. This transliteration follows the reading in the Sanskrit witnesses.
- n.162 Following RAS<sub>15</sub>, UT<sub>M 286</sub>, BnF<sub>84</sub>, and UT<sub>M 286</sub> *śopagalikā*. N<sub>D 44-5</sub> reads *śopagarikā*. UT<sub>M 288</sub> omits. D and S read *smān kun su mā*. F reads *smān ku su mā*. The transliteration of this substance is based on the Sanskrit witnesses. Its identity remains unknown.
- n.163 D and S read *yang dag par rab tu sbyin pas 'grub pa*. RST<sub>15</sub> reads *sāmpratam siddhyati*. This translation follows the Tibetan, but based on the reading in RST<sub>15</sub> it seems the Tibetan translators read *sampradam* where the Sanskrit witness reads *sāmpratam*.
- n.164 This translation is tentative, and the identification of this plant is not clear in the Tibetan or Sanskrit witnesses.
- D and S read *su gan d+ha ti ka ta chen po*. UT<sub>M 286</sub> reads *sugandhmahātikta*. A specific ingredient by this name could not be identified, so we have translated it descriptively.
- n.165
- n.166 Following N<sub>D 44-5</sub>, RST<sub>15</sub>, and UT<sub>M 286</sub> *hiraṇyaparikara*. D reads *hri rann+ya pa ri ga*. S reads *hri ran dang nya pari ga*. F reads *hi ran ya ba ka ri ka*.
- n.167 D and S read *su ga tra mu tra mu khi*. As there is wide variation in the Sanskrit witnesses, this transliteration follows the reading in D and S. The identity of this substance is uncertain.
- n.168 Following RST<sub>15</sub> *sarvadhalī*. D and S read *sa ba da li*. N and H read *so ba da li*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> omit. Although this transliteration follows the reading in RST<sub>15</sub>, the identity of this substance is unknown.
- n.169 Following RST<sub>15</sub> *masana*. D reads *na mā sa*.
- n.170 D reads *dbu rtsa ba*. This translation is tentative. This Tibetan term seems not to correspond to any of the available Sanskrit witnesses. We tentatively

understand this to be translation of either *śiṛṣamūla* or *śiramūla* and then emend to *śīśiramūla*.

- n.171 D reads *in+da ro*. RST<sub>15</sub> reads *indarī*. The identity of this substance is uncertain.
- n.172 This transliteration follows D *ba ta ba'i sa bon*, since none of the available witnesses provide a satisfactory reading. This ingredient cannot be identified.
- n.173 Following D *sa ta ni*. RST<sub>15</sub> reads *śātaṇī*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> omit. This transliteration is tentative. It is possible that the reading in D and RST<sub>15</sub> might be corruption of *\*śatāvarī*.
- n.174 Following RST<sub>15</sub> *mayā*. Tib. reads *khyod kyis*. This translation follows RST<sub>15</sub> because it aligns with the next statement that also references the Blessed One in the first person. It is worth noting that in the Sanskrit witnesses the preceding statement reads, "If it does not work then it will be as if I had committed one of the actions entailing immediate retribution" (RST<sub>15</sub> *yadi na bhavati tadā aham eva pañcānantaryakarmākārī bhavate*).
- n.175 Following RAS<sub>H 47</sub> *śaśaṅkadrava*. UT<sub>M 286</sub> and BnF<sub>S 84</sub> read *śaśaṅkandava*. RST<sub>15</sub> reads *sumbhanam gulakam*. D and S read *zla ba'i chu'i 'gu li ka*. This translation follows the reading in Sanskrit witness RAS<sub>H 47</sub> and similar readings of the term *śaśaṅkadrava* as the equivalent here for *zla ba'i chu*, which elsewhere has been translated as "lunar water." The latter term tentatively translates the Sanskrit equivalent *śaśadharajala*.
- n.176 D and S read *glu sna tshogs*. C, F, K, and Y read *klu sna tshogs*. Skt. reads *nānāgita*<sup>o</sup>. D and S agree with the Sanskrit witnesses in reading *nānagīta*<sup>o</sup>. C, F, K, and Y read "various nāgas."
- n.177 This translation is tentative. The Tibetan translation appears to preserve a unique version of this passage without direct equivalent in the available Sanskrit witnesses.
- n.178 D and S read *sbyor ba chen po 'dus pa*. RST<sub>15</sub> reads *mahāmelakasaṃyogaṃ*. N<sub>D 44-5</sub> reads *mahākālasaṃyogaḥ*. UT<sub>M 288</sub> reads *mahākālasaṃyogaṃ*. BnF<sub>S 84</sub> reads *mahākālasaṃyoga*. BnF<sub>S 85</sub> reads *mahārasaṃyogaṃ*. This translation follows the reading in the Tibetan witnesses. A number of Sanskrit witnesses read "union with Mahākāla."
- n.179 Here the Sanskrit reads *bola-kakkola*, two code words used respectively for "penis" and "vagina," as articulated in the *Hevajra Tantra*. In the Tibetan this

coded language has been “translated” using the more standard euphemisms for the two sexual organs.

- n.180 D and S read *gza' nyi ma la a sa mi ni byas nas dar ling la sdong bu byas te*. N<sub>D</sub> 44-5 reads *ādityavāre netrakalpate varttikā kārayet*. RST<sub>15</sub> reads *ādityavāre netrakarpaṭa-varttī kārayet*. This translation follows the reading in RST<sub>15</sub>.
- n.181 Following F *lcags mchog* and N<sub>D</sub> 44-5 and UT<sub>M</sub> 286 *araparamām*. D and S read *lcags kyu mchog*, which translates as “supreme hooks.”
- n.182 Following RST<sub>15</sub> *hṛdi kaṇṭhe yoginaḥ tatra vicitraṃ syāt*. D and S read *rnal 'byor pa'i snying ga dang mgrin pa'i rnal 'byor pa'i ngo mtshar ba*. UT<sub>M</sub> 286 reads *hṛdikaṇṭhe yoginīḥ || tatra vicitra syāt*. UT<sub>M</sub> 288 reads *hṛdikaṇṭhe yoginaḥ || tatra vicitra syāt*. The reading in RST<sub>15</sub> is close to the Tibetan, but the Tibetan translators appear to have interpreted the Sanskrit term *vicitra* in the sense as something that is “wonderful” (*ngo tshar ba*) rather than “spots.” The Tibetan also contains repeated instances of the term *yoga/yogin* that are difficult to interpret and thus understood to be in error.
- n.183 D and S read *sna ring ba*. N<sub>D</sub> 44-5 reads *sighraṃ nāsikā*. RST<sub>15</sub> reads *dīrghanāsikā*. The term for “nose” (Tib. *sna*, Skt. *nāsikā*) is frequently used as a euphemism for the penis.
- n.184 D and S read *dza ya ra*. F omits. RST<sub>15</sub> reads *jāyacara°*. N<sub>D</sub> 44-5 and UT<sub>M</sub> 286 read *jāyaphala°*. Because of the ambiguity of this term, it has been transliterated as it appears in D. This ingredient could not be identified.
- n.185 D and S read *cod pan can gyi mkhris pa*. Skt. reads *śikhipittam*. This translation is tentative. The Sanskrit term *śikhin*, which literally means “having a tuft of hair on the head,” might refer to a number of animals that share this feature.
- n.186 In this chapter the multiple Sanskrit terms used for mercury—most often *rasa* or *pārada*—were not consistently translated into Tibetan using the same equivalents. In order to disambiguate this use of these terms, the English translation uses “mercury” for *rasa* and “quicksilver” for *pārada* regardless of the equivalent term used in the Tibetan translation.
- n.187 Tib. reads *sbas pa rnams*. Skt. reads *gopena*. This translation is tentative.
- n.188 The translation of this passage is tentative due to numerous ambiguities in the Tibetan translation and the wide variation in the Sanskrit witnesses.
- n.189 *Jayantī* is the Sanskrit term for *sesbania*.



- n.190 RST<sub>15</sub>, N<sub>D 44-5</sub>, UT<sub>M 288</sub>, and BnF<sub>S 84</sub> read *ekaviṃśatidinena*. UT<sub>M 286</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read *ekaviṃśatidivasena*. Tib. reads *nyi ma rnams*. This translation follows the reading in the Sanskrit witnesses, which specifies a twenty-one-day period.
- n.191 This mantra follows the version reported in D. There is some variation across the Sanskrit and Tibetan witnesses.
- n.192 The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.193 Following RST<sub>15</sub> *bhaktauṣaṇapatradraṇa*. D and S read *ba ki ta'i lo ma*.
- n.194 The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.195 D and S read *go rak+ShaM du la*. RST<sub>15</sub> reads *rakṣaṇḍula*. UT<sub>M 288</sub> reads *gorakhaṇḍula*. RAS<sub>H 47</sub> reads *gorakhataṇḍula*. While this substance cannot be identified precisely, it is given as an equivalent to *nāgabāla* (snake mallow) in Cakrapāṇidatta's *Bhānumati*, a commentary on the *sūtrasthāna* of the Āyurvedic treatise *Suśrutasamhitā*. About this see Klebanov 2011, p. 193.
- n.196 D and S read *'dis kyang legs par byas pa shes so*. RST<sub>15</sub> reads *anena ca sasaṃskāram iti*. UT<sub>M 286</sub> and BnF<sub>S 85</sub> read *anyena rasasaṃskāra°*. RAS<sub>H 47</sub> reads *anena rasa-saṃskāraṃ gagaṇasaṃskarāram idāniṃ*. This translation is tentative and follows the Tibetan.
- n.197 Following Tib. *da ni zhugs shing gi 'du byed ces bya ste*. RAS<sub>H 47</sub> and RST<sub>15</sub> read *gaganasaṃskāram idāniṃ*. UT<sub>M 286</sub> reads *°gagaṇasaṃskāram idāniṃ*. This translation is tentative.
- n.198 This translation follows the Sanskrit witnesses that read “five nights” (RST<sub>15</sub> *pañcarātra*) as the duration of the drying process. In the Tibetan, “five full days” (D *nyin zhag lnga*) is the duration of the grinding process.
- n.199 Following F and S *kar don dza na*. K, N, and Y read *ka ra don dza na*. C and J read *karo+Any+dza na*. D reads *kardony+dza na*. RST<sub>15</sub> reads *raudrekadvañjanīṃ*. UT<sub>M 286</sub> reads *raudrekatvañjanīyam*. The identity of this substance is uncertain, so the term is given here as it appears in F and S, which is also close to what is given in C, J, K, N, and Y.
- n.200 D and S read *dngul srang gcig*. RST<sub>15</sub> reads *rasapalaṃ*. RST<sub>15</sub> indicates that the Tibetan *dngul*, typically “silver,” should be read as *dngul chu* (“mercury”).

- n.201 D and S read *rwa dza*. Skt. omits. The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.202 D and S read *dngul du 'gyur ro*. RST<sub>15</sub> reads *stambhayati dhruvaṃ*. This translation follows the Tibetan. The Sanskrit witnesses suggest the reading, “it will certainly be stabilized.” As above, we interpret *dngul* as *dngul chu*. There is no equivalent term in the Sanskrit sources.
- n.203 D and S read *rnal 'byor pa gang gis ra ti re re tsam zos na*. RST<sub>15</sub> reads *piṇḍarasena rātikāmānena bhakṣayet yo yogī*. RAS<sub>H 47</sub> reads *piṇḍarasena rāttikāmānena bhakṣayet naraḥ*. UT<sub>M 286</sub> reads *piṇḍale senarāttikāmānana bhakṣayet naraḥ*. This translation is tentative and follows the Tibetan.
- n.204 D and S read *zhi ba dang mnyam par 'gyur*. RST<sub>15</sub> reads *śīvasamam*.
- n.205 This translation is tentative. In the Buddhist tantras *kakkola* is often used as a code word for the vagina. See for example *Hevajra Tantra* 2.3.60.
- n.206 This colophon is only found in the Tibetan translations. The Sanskrit witnesses do not mark this as the conclusion of chapter 13.
- n.207 D reads *dkar po dang nag po dang sbyar ba ni 'dab ma gcig tu byas nas*. RST<sub>15</sub> reads *śuklakṣṇayoh śodhanaṃ ekapatraṃ*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read *śuklakṣṇayogaḥ śodhanaṃ ekapatraṃ*. This translation is tentative.
- n.208 D reads *smān so na'i khu*. S reads *smān sa ni'i khu*. RST<sub>15</sub> reads *saṇḍraveṇa*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, BnF<sub>S 84</sub>, and RAS<sub>H 47</sub> read *khaṇḍrave*. The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.209 D and S read *lan dgu ru 'di rnam s rdzogs par*. RST<sub>15</sub> reads *navavārāṇ etena niṣpannam iti*. This translation is tentative.
- n.210 D and S read *smān ka ru li*. The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.211 This transliteration follows D with minor emendations based on the mantra as attested in the Sanskrit and Tibetan witnesses.
- n.212 Following Skt. *srtīrajas*. D and S read *dngul*.
- n.213 The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.
- n.214 The identity of this substance is uncertain, so the term has been transliterated here as it appears in D.

- n.215 D and S read *de'i dus su zla ba dang nyi ma dag zhi bar gyur na*. N<sub>D</sub> 44-5 reads *yadi na bhavati tadā candrādityo vinasanaṃ*. UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, and BnF<sub>S</sub> 85 read *yadi na bhavati tadā candrādityo vināśanaṃ*. BnF<sub>S</sub> 84 reads *yadi na bhavati tadā candrādityo vināśana*. The reading in the Sanskrit witnesses translates as, "If this does not happen, it means the sun and moon have been destroyed," which might be taken as a statement expressing the assured efficacy of the rite.
- n.216 At this point RST<sub>15</sub> diverges from the other Sanskrit witnesses and the Tibetan. Therefore we have not consulted RST<sub>15</sub> in the translation of this chapter or for the remaining chapters without equivalent sections in RST<sub>15</sub>. Later chapters that do have parallels in RST<sub>15</sub> will be noted. Additionally, many of the proper names in this chapter vary significantly across the Sanskrit and Tibetan sources. In cases where the sources do not offer a consistent satisfactory reading and the name cannot otherwise be clearly identified we have rendered it as it appears in D. While this at times yields implausible terms, we have preferred to preserve the Tibetan reading rather than arbitrarily choose a different term from among the Sanskrit sources, many of which also demonstrate scribal corruptions. Minor emendations to correct orthographic issues have been made when possible to improve the clarity of the transliteration.
- n.217 D and S read *de na klu'i rgyal po bu ga bo ga d+hi ga zhes pa*. N<sub>D</sub> 44-5 and UT<sub>M</sub> 288 read *tatra yuge bogavidhavaṃganāmarājā*. UT<sub>M</sub> 286 reads *tatra yuge bogavidhagam nāmarājā*. BnF<sub>S</sub> 84 reads *tatra yuge vāgavidhavanāmarājā bhaviṣyati*. BnF<sub>S</sub> 85 reads *tatra yuge vāgavidhaṃganāmarājā*. It appears that the Tibetan translators read the term *yuga* as the first syllables of the nāga king's name, thus yielding *de na klu'i rgyal po bu ga bo ga d+hi ga*. We have followed the Sanskrit witnesses in reading *tatra yuge* ("in this eon"), while otherwise leaving the name as it is given in D.
- n.218 D, F, and S read *nga skye ba brgyud nas...dngos grub thob bo*. None of the Sanskrit witnesses attest to an equivalent of the first-person pronoun "I" (*nga*) that appears at the beginning of this line of Tibetan. It is possible that the Tibetan *nga* could be read as *da* ("now"), but this is also unsatisfactory. We have followed the Sanskrit witnesses and omitted *nga*.
- n.219 Following Skt. *andro nāma rājā*. D reads *ming ni Na Da na dra zhes pa*. F reads *rding drag zhes pa*. S reads *ming ni na Den da zhes pa*. Because the Sanskrit witnesses are consistent and the Tibetan sources vary significantly, we have rendered this king's name according to the reading in the Sanskrit witnesses.

- n.220 Following Skt. *kīrttanandano*. D and S read *ki ta nan da'i dus*. This translation follows the Sanskrit witnesses.
- n.221 Following K, S, and Y *be la* and N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub> *velo*. D reads *ba bla*. F reads *ce la*. The Sanskrit *vela* signifies an exceedingly high number.
- n.222 D and S read *ri ba hu ra zhes pa*. F reads *ri va hUM ga*. N<sub>D 44-5</sub> and RAS<sub>H 47</sub> read *vaṅgalo nāma parvataḥ*. UT<sub>M 286</sub> reads *vegaro nāma parvaḥ*. UT<sub>M 288</sub> reads *vaṅgaro nā parvaḥ*. BnF<sub>S 84</sub> reads *vaṅgaro nāma parvata*. BnF<sub>S 85</sub> reads *vaṅgaro nāma parvaḥ*.
- n.223 D and S read *sa mo ri*. F reads *pa lo ri*. Skt. reads *gaurī*.
- n.224 D and S read *de'i rgyal po ra sa na*. F reads *de'i rgyal po rangs na*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *janarā sarvasana*. RAS<sub>H 47</sub> reads *janarā savasana*.
- n.225 D and S read *mtshan nyid bdun*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 85</sub> read *saptarakṣaṇa*. BnF<sub>S 84</sub> reads *saptarakṣana*. This translation follows the reading in the Tibetan witnesses, but it is worth noting that the Sanskrit witnesses consistently render this name as *saptarakṣaṇa*, not *saptalakṣaṇa*. The letters *ra* and *la* are frequently interchanged in the Sanskrit witnesses.
- n.226 This translation is tentative, as this line appears to be corrupt in all sources consulted. The Sanskrit witnesses consulted read *kāmākṣī / ā* where the Tibetan has *'dod pa'i gzugs can ma*, but it is unclear whether the Tibetan intends to translate this term or it represents a variant reading in the Sanskrit manuscripts.
- n.227 Following S *dA ri ka*. D and F read *d+ha ri ka*. N<sub>D 44-5</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> read *dārika*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub> read *dālika*.
- n.228 D reads *phyi nas de dpal gyi tshong 'dus zhes par gyur nas 'gro ste de'i lnga cha gcig lci ba dang yang ba dang / gzhon pa'i a ga ru nag po 'bum phrag dang ldan par 'gyur ba dang*. N<sub>D 44-5</sub> reads *tad anu śrīhahantikā bhaviṣyati | pañcamam | guru ca pūtarū lakṣakamalanam*. UT<sub>M 286</sub> and RAS<sub>H 47</sub> read *tad anu ca śrīhahantrikā bhaviṣyati | pañcamam guru ca pūtarū lakṣakamalanam*. This translation is tentative.
- n.229 We read the Tibetan term *yongs su byed pa* as equivalent to the attested Sanskrit term *parikara*.
- n.230 D reads *thams cad yongs su byed pa b+hu dzaM ga po da d+hi ka rnams kyi bar*. F reads *rdza ga pa+di tri ga rnams kyi bar*. S reads *thams cad yongs su byed pa b+huM*

*dza ga po da tr-i ka*. N<sub>D 44-5</sub> reads *sakalaparikarabhujanṅgāyātikuyatra rājo nāma bhaviṣyati*. UT<sub>M 286</sub> reads *sakalaparikalahujanṅgāyātikā yatra rājā nāma bhaviṣyati*. UT<sub>M 288</sub> reads *sakalapalikalahujanṅā yātikā yatra rājo bhaviṣyati*. RAS<sub>H 47</sub> reads *sakaraparikalabhujanṅājātikā yatra rājāno bhaviṣyati*. BnF<sub>S 84</sub> reads *sakapali-kalarujanṅāyati ku yatrāyā rājo nāma bhaviṣyati*. BnF<sub>S 85</sub> reads *sakaraparikatva bhujanṅāyātikā yatra rājānāma bhaviṣyati*. Because of the wide variation among sources, we have transliterated this phrase as it appears in D.

n.231 D and S read *kha dog ser po so sto ba de ga ba*. N<sub>D 44-5</sub> reads *garuavarṇaḥ ulatadanta-devagayadvatiḥ*. UT<sub>M 286</sub> reads *gauravarṇaḥ ulutadantadevagavayadvatiḥ*. RAS<sub>H 47</sub> reads *gauravarṇaḥ ulutaddantadevagavayadvatiḥ*. This translation is tentative and follows the Sanskrit for °devagavaya°.

n.232 D and S read *dbyangs yig bcu gsum pas rgyan pa 'byung ste*. N<sub>D 44-5</sub> reads *svarasamṃyutaṃ saha*. UT<sub>M 286</sub> reads *sva 12 svarasamṃyutaṃ saha*. UT<sub>M 288</sub> reads *svaramṃ yutaṃ sa*. RAS<sub>H 47</sub> reads *12 svarasamṃyutaṃ*. BnF<sub>S 84</sub> and BnF<sub>S 85</sub> read *svarasamṃyuta*. This translation is tentative. Some of the Sanskrit witnesses note that this name is spelled with the twelfth vowel, while others do not provide a specific number for this vowel.

n.233 Following Skt. *rājā bhaviṣyati*. D and S read *de nas slob ma*. This translation follows the Sanskrit witnesses, which note that this individual is the next in a line of kings. The reading in the Tibetan witnesses identifies them as a “disciple” or “student” (*slob ma*).

n.234 Following N<sub>D 44-5</sub> and BnF<sub>S 84</sub> *varmāsanarājā*, and UT<sub>M 286</sub> and RAS<sub>H 47</sub> *varmāsanam rājā*. D and S read *bram ze'i ming can gyi rgyal po*. This translation follows the reading in the majority of Sanskrit witnesses, where we see this king's name rendered as Varmāsana.

n.235 D and S read *yul pa tri ka re ka ra sha b+ha la zhes pa*. F reads *yul pi Ta ke ra k+Sha sha zhes pa*. UT<sub>M 286</sub> reads *pāṭṭikelake sārabhūnāma*. BnF<sub>S 85</sub> reads *pāṭṭikelake sārabhūnāma*. UT<sub>M 288</sub> reads *pāṭṭikelake 2 sārabhūnāmam*. N<sub>D 44-5</sub> reads *pattikerake sārabhūnāma*. BnF<sub>S 84</sub> reads *pāṭṭake 2 sārabhūnāmam*. RAS<sub>47</sub> reads *ṣaṣṭikelake sālabbhūnāmam*. The spelling for this person's name is provided from UT<sub>M 286</sub>, but the alternative spelling Sārabhū is equally plausible. It is possible that the correct spelling for this place name is in fact Pāṭṭikelaka, but we have preserved the reading *ra* for *la* in the Tibetan sources. Conflation of these two consonants is common in the Sanskrit witnesses.

n.236 The transliterations of these names follow D, with minor emendations.

- n.237 Following N<sub>D 44-5</sub>, RAS<sub>H 47</sub>, and UT<sub>M 286</sub> *mālavī*. D and S read *mA la ll*. C and J read *ma la ba*. F reads *ma la wa*. H and N read *mA la wi*. K and Y read *ma la wi*.
- n.238 Following D and S *sam bu ka*. F reads *sam bu kyi*. Skt. reads *samūkī*.
- n.239 Following UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> *govardhanādayaḥ rājāno bhaviṣyanti*. N<sub>D 44-5</sub> reads *govarddhanādayaḥ rājāno bhaviṣyati*. BnF<sub>S 85</sub> reads *govandhanādayaḥ rājā bhaviṣyati*. D and S read *b+ha d+ha na zhes pa dang ldan pa'i ming can 'byung ngo*.
- n.240 The transliteration of this name follows RAS<sub>H 47</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, and BnF<sub>S 85</sub> *kavarttaputraḥ*. BnF<sub>S 84</sub> reads *kevatraputra*. F reads *ka bar+da pu tra*. D and S read *ke va ta pu tra*.
- n.241 D and S read *sin d+hu zhes par gyur nas 'gro'o / de shi na gar zhes par 'byung ngo*. F reads *sin d+hu zhes par gyur nas 'gro'o / de shi nas ba ra zhes pa 'byung ngo*. N<sub>D 44-5</sub> reads *tatra rājā bandhūdevyā bhavati taṃ hatvā vīreṇa bhavitavyaṃ*. UT<sub>M 286</sub> reads *tadantaraṃ sindhū bhaviṣyati | | taṃ hatvā vīreṇa bhavitavyaṃ*. UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read *tadanantaraṃ sindhū bhaviṣyati | | taṃ hatvā vīreṇa bhavitavyaṃ*. The translation is tentative and follows D.
- n.242 The transliteration of this place name follows RAS<sub>H 47</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, and BnF<sub>S 85</sub>, which read *dakṣiṇāpathi saṣibhañjikā nagarī*. BnF<sub>S 84</sub> reads *dakṣiṇapathi saṣibhañjikā nagalī*. D and S read *lho phyogs na grong khyer sa b+hiny+dzi ka zhes pa*. F reads *lho phyogs na grong khyer pa b+hi b+ha nya dza ka zhes pa*.
- n.243 Tib. reads *rdo rje'i khri*. N<sub>D 44-5</sub>, RAS<sub>H 47</sub>, and UT<sub>M 286</sub> read *vajrāsana*. The term *vajrāsana* is often used to refer to Bodh Gayā.
- n.244 The Tibetan translation identifies Khasarpāṇi as a “land” or “country” (*yul*), but it is also the name of specific form of Avalokiteśvara.
- n.245 D and S read *bang ga la dang po o Di yA na*. F reads *bag la o ta ya na*. The term *dang po* (“first”) has been omitted from this translation because it does not appear in F or any of the Sanskrit witnesses.
- n.246 N<sub>D 44-5</sub> reads *aparasya purapravesāt sahadevakaivarttaputro bhaviṣyati*. UT<sub>M 286</sub>, UT<sub>M 286</sub>, and RAS<sub>H 47</sub> read *aparasya purapravesāt sahadevakaivarttaputro bhaviṣyati*. BnF<sub>S 84</sub> reads *aparasya purapravesyat sahadevakaivatrautro bhaviṣyati*. D and S read *de nas des nyam pa'i shu bi la grong 'jug byas pas rgyal po sa ha de wa zhes par 'gyur ba 'byung ngo*. This translation follows the reading in the Sanskrit witnesses.

- n.247 D and S read *bum pa gsum la sog pa rnam dang / gang dang gang du phung po lnga rnam yod pa la lus zhes bya ste*. F reads *bum pa la sog pa rnam dang / gang dang gang du phung po lnga rnam yod pa la lus zhes bya ste*. N<sub>D 44-5</sub> reads *tighaṭādayaḥ kaṭapañcaskandhā sarvasthānā deheṣu prakīrtitāḥ*. UT<sub>M 286</sub> reads *trighaḍādayaḥ kaṭamata pañcaskandhā sarvasthānā deheṣu prakīrtitāḥ*. RAS<sub>H 47</sub> reads *trighaṭādayaḥ | kaṭamata pañcaskandhā sarvasthānā deheṣu prakīrtitāḥ*. This translation is tentative and primarily follows the Tibetan with some clarity provided by the Sanskrit sources. The meaning of this line is uncertain. The Sanskrit could be tentatively interpreted as, “[There are places] where the three vases and so forth are renowned as the complete sites for each of the five aggregates within bodies.”
- n.248 Following D, F, and S *rgyal srid rnam*. Skt. reads °*rājanyaka*°. This translation follows the Tibetan witnesses. The Sanskrit *rājanyaka* means “warriors” or “soldiers.”
- n.249 Following D and S *le’u sum cu so drug par*. N<sub>D 44-5</sub> reads *śadvisatipara*. UT<sub>M 286</sub> and BnF<sub>S 84</sub> read *śadviśatipare*. RAS<sub>H 47</sub> reads *śadvīmśatipale*. BnF<sub>S 85</sub> reads *śadvīmśatipara*. This translation follows the Tibetan witnesses. The Sanskrit witnesses read “chapter twenty-six” here. Neither chapter 26 nor chapter 36 of this text addresses the topic mentioned here.
- n.250 Chapter 25 of this text does not address this topic. Instead, it addresses the topic of the interpretation of signs that one will become king and practices for conferring or assuming kingship.
- n.251 As indicated in the *Hevajra Tantra*, *catuḥsama* (*bzhi mnyam*) is a code word for feces.
- n.252 Following D and S *sman mu ta ka*. The identity of this substance is unknown.
- n.253 Following D and S *mu zi dang / lhang tsher dang / su par+Na ma k+Shi rnam lag pa g.yon pas bzung la*. RAS<sub>H 47</sub> reads *gandhakābhrakasuvāṇakalam mīnam vāmahaste grhitvā*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, BnF<sub>S 84</sub>, and BnF<sub>S 85</sub> omit. This substance could not be identified based on the Tibetan and Sanskrit sources, so it has been transliterated as it appears in D and S.
- n.254 Following UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, BnF<sub>S 84</sub>, and BnF<sub>M 85</sub> *bho putra*. D and S read *skyes bu ces bya ba*. F reads *dge’u ’di zhes pa*. This translation follows the Sanskrit witnesses in reading the Tibetan *skyes bu* as *kye bu* (*bho putra*).
- n.255 D reads *phyogs gsum du*. S reads *phogs gsum*. F omits. N<sub>D 44-5</sub>, RAS<sub>H 47</sub>, and UT<sub>M 286</sub> read *trivācilam*. The phrase *phyogs gsum* (D) is used multiple times in this chapter and appears to indicate the number of times a specific phrase is

repeated. The Sanskrit witnesses report a number of equivalents, many of them seemingly corrupt. In some cases, F and S read *phogs gsum*, as does D in one instance below. Since the term is used in the same way in each instance, we have translated it as “three times” despite the spelling variations in Tibetan.

- n.256 D reads *shing bsrung ba ldan gyi drung ngam me tog can gyi drung dag gong dang mtshung so*. S reads *shing srung ba ldan gyi drung ngam me tog can gyi drung dag gong dang mtshung so*. N<sub>D 44-5</sub> and BnF<sub>84</sub> read *rakṣaṇaṃ puṣpavanaṃ samaṃ*. UT<sub>M 286</sub> reads *ra-ṇaṃ puṣpavanaṃ samaṃ*. UT<sub>M 288</sub> reads *rakṣaṇaṃ puṣpavana-saṃmasaṃ*. BnF<sub>S 85</sub> reads *rakSaNaM puSpavanaM sama*. This translation is tentative and follows the reading in the Tibetan witnesses.
- n.257 Following Tib. *bcud len gyi dngos grub*. Skt. reads *rasasiddhi*. This translation follows the Tibetan witnesses.
- n.258 D and F read *phogs gsum du*. S reads *phyogs gsum du*. N<sub>D 44-5</sub> and UT<sub>M 286</sub> read *vāratrayam*. RAS<sub>H 47</sub> reads *vālatrayam*.
- n.259 Following F *rdo rje'i khyim du* and Skt. *vajragṛhe*. D and S read *de'i khyim du*.
- n.260 D and S read *spyi bo la thal mo rdog pa'i phyag rgya*. F reads *thal mo rdebs pa'i phyag byas*. N<sub>D 44-5</sub> reads *kaṭasphoṭīmudrāṃ*. UT<sub>M 286</sub> reads *kaṭasphoṭāmudrāṃ*. UT<sub>M 288</sub> reads *kaṭasphoṭīmudrāṃ*. RAS<sub>H 47</sub> reads *kaṭasphoṭīmudrā*. BnF<sub>S 84</sub> reads *kataspotiṃudrā*. BnF<sub>S 85</sub> omits. This translation follows the reading in D and S, where this *mudrā* appears to refer to slapping the deity image on the head. The reading in F simply mentions a “hand-clapping *mudrā*.”
- n.261 Following F and S *oM k+Sha hUM Ta*, as well as N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> *oṃ kṣaḥ hūṃ phaṭ*. D reads *oM yak+Sha hUM TaH*.
- n.262 D, F, and S read *ca co*. Skt. reads *kilikilā*.
- n.263 Following F *phaT chen po'i sgra grogs*. D reads *sa dang pheM chen po'i sgra grogs*. S and Y read *sa dang phed chen po'i sgra grogs*. Skt. omits. This translation follows the reading in F because the readings in the other Tibetan witnesses are syntactically unsatisfactory.
- n.264 Following UT<sub>M 286</sub>, and RAS<sub>H 47</sub> *oṃ hrīḥ kṣaḥ amukī āgacchantu yaṃ*, as well as BnF<sub>S 85</sub> *oṃ hrīḥ kaḥ amūki āgacchantu yaṃ*. N<sub>D 44-5</sub> reads *bho kṣeḥ amuki āgacchantu yaṃ(?)*. D reads *oM hrIHk+ShaHa mu ki A gats+tshana ti yaM*. S reads *oM hrIH k+Sha a mu kl a gats+tshaM ti yaM*. The transliteration of this mantra is emended following the Sanskrit witnesses.



- n.265 D reads oM stri k+ShIH a mu ka~M aHs+yaH bi tA bi bA ho nam hy+o~M rda~M pa ya swA hAH. S reads oM stri k+ShIH sa mu kaM as+yaH pi tA bi ba ho na ma h+yaM daM pa ya swA hA. F reads oM sti kSi a ma ka a ki a bya pi ta vi ba na na makhyaM dA ba la sva hA. N<sub>D 44-5</sub> reads om̐ strī amuki amuki asyā pitā vivāhena mahya(ṇ) dadāya svāhā. UT<sub>M 286</sub> and UT<sub>M 288</sub> read om̐ strī kṣīḥ amukī amukī asyā pitā vivāhena mahya(ṇ) dadāya svāhā. RAS<sub>H 47</sub> reads om̐ srī kṣīḥ amukī amukī asyā pitā vivāhena mayu dadāya svāhā. BnF<sub>S 84</sub> reads om̐ srī kṣīḥ amuki amuki asyā pitā vivāhena madu dadāya svāhā. The transliteration of this mantra largely follows the Tibetan witnesses with the Sanskrit consulted to clarify ambiguities in the Tibetan rendering.
- n.266 D and S read a mu ha. F reads mu ha. N<sub>D 44-5</sub> and BnF<sub>84</sub> read paramasīvaṇṇ mūha. UT<sub>M 286</sub> and UT<sub>M 288</sub> read paramasīvaṇṇ mūhaṇṇ. RAS<sub>H 47</sub> reads paramaṇṇ śīvaṇṇ mūhaṇṇ. BnF<sub>S 85</sub> reads paramasīvaṇṇ muhaṇṇ. This substance could not be identified and has been transliterated here as it appears in D and S.
- n.267 The Sanskrit witness BnF<sub>S 85</sub> concludes at chapter 18, but the material in its chapter 18 appears to be a combination of the opening material in chapter 19 and a fragment of material from chapter 30.
- n.268 D reads grong khyer gang na lha mos 'dod pa gsum dang ldan pa'i sangs rgyas kyi mtshan nyid byed pa yod pa de rengs par byed pa'i gnas te/ de 'di rjes su 'gro'o. S reads grong khyer gang na lha mo 'dod pa gsum dang ldan pa'i sangs rgyas kyi mtshan nyid byed pa yod pa de rengs par byed pa'i gnas te/ de 'di rjes su 'gro'o. UT<sub>M 288</sub> reads trikāmadevīnagare yatra buddhasya lakṣaṇa recayanti hi | stambhanapade yadānusaret. RAS<sub>H 47</sub> reads trikāmadevīnagare yatra buddhasya lakṣaṇa recayati hi | stambhanapade yadānusaret. BnF<sub>S 84</sub> reads tikāmadevinagare yatra buddhasya rakṣana racanti hi stabhanapade yadānusaret. This translation is tentative and generally follows D. However, because the Tibetan syntax is problematic, the translation is also informed by the Sanskrit witnesses, particularly RAS<sub>H 47</sub>.
- n.269 D reads ka Nardu ka ya ra ka'i sim bU ri. S reads kan d+hu ka ya ra ka'i siM bU ri. F reads sman ka Ta hUM ka ra ya ka'i sim b+hi ra. N<sub>D 44-5</sub> reads gaṇḍakapālakasibira. UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read gaṇḍakapālakasimbira. BnF<sub>S 85</sub> omits. This translation is tentative and is based emending the reading from the Sanskrit witnesses to gandhakapālakaśimbī.
- n.270 Following D and S phu la Di. N<sub>D 44-5</sub> reads phūlati. UT<sub>M 286</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub> reads phūllaṭī. BnF<sub>S 84</sub> reads phurati. This substance is unidentified.
- n.271 Following D be li d+ha. F reads vi li Ta. S reads be la d+hi. RAS<sub>H 47</sub> reads cyālī. UT<sub>M 286</sub> reads vyāli. This substance is unidentified.

- n.272 Following D and S *ka la Da dang ka kSa twi*. F reads *ka la ya Ta kSi ta*. N<sub>D 44-5</sub> reads *kanāṃṛakaṇiṭi*. UT<sub>M 286</sub> and RAS<sub>H 47</sub> reads *gaṃṇāṛakaṇiṭi*. This substance is unidentified.
- n.273 Following D *si dzi dA*. F reads *sa tsa ra*. S reads *si dzi rA*. N<sub>D 44-5</sub> and UT<sub>M 286</sub> read *sajīra*. RAS<sub>H 47</sub> reads *sūgrā*. This substance is unidentified.
- n.274 This substance is unidentified.
- n.275 Following UT<sub>M 286</sub>, RAS<sub>H 47</sub> *maṅgalamahākṛṣṇāṣṭamyāṃ*. D and S read *bkra shis pa'i yan lag tu nag po chen po'i brgyad la*. In the Sanskrit witnesses, it is clear the phrase *nag po chen po* refers to the particular day of the month and is not a translation of the name Mahākāla.
- n.276 Following D and S *oM buM aHb+hai ra wa swA hA*. Skt. reads *om sūṃ āḥ bhairava svāhā*. The translation of this line is tentative due to ambiguities of the syntax in the Sanskrit and Tibetan sources.
- n.277 D and S read *oM maHhU~M kha kha khA hi khA hi/ mA ra mA ra sarba tra wa ma hA b+hai ra wa tra yats+tshaM tu swA hA*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, and RAS<sub>H 47</sub> read *om maḥ hūṃ kha kha khāhi khāhi māraṇa sarvaśatravaṃ mahābhairavaṃ prayaccha tu svāhā*. The transliteration of this mantra is informed by the Sanskrit witnesses.
- n.278 D reads *chos gcig gi gong ma la sam bcug gis*. F reads *tshes gcig gi gong ma la sa phug gis*. K and Y read *tshes gcig gi gong ma la sam bcug*. S reads *tshes gcig gi gong ma las sam bcu gcig gis*. Skt. omits. This translation is tentative and adopts the reading *tshes gcig* from F and S.
- n.279 The object in this section is not clear, but it is presumed to be an effigy of the target of the rite.
- n.280 Following RAS<sub>H 47</sub> *saptakaṇṭaka*. N<sub>D 44-5</sub>, UT<sub>M 286</sub>, and UT<sub>M 288</sub> read *saptakaṇṭaka*. D reads *shi sa d+ya kan+Tha rnam*s. F reads *shing sar+ya kan tha ka*. S reads *shi sa d+ya kaN Tha rnam*s. This translation is tentative.
- n.281 The term “target” has been added to the English translation here for the sake of clarity.
- n.282 Following D *shing ba ra ya'i 'bras bu*. F reads *shing pa la ya'i 'bras bu*. S reads *shing ba ya ra'i 'bras bu*. N<sub>D 44-5</sub>, RAS<sub>H 47</sub>, and UT<sub>M 286</sub> read *badarī*.
- n.283 Following D *kaN+Da pha la*. The identity of this plant is tentative. Alternately, it may be identified with *Pueraria tuberosa*, commonly known as kudzu.

- n.284 D and S read *phag gi sa*. N<sub>D 44-5</sub> reads *śukladantaṃ*. UT<sub>M 286</sub> and UT<sub>M 288</sub> read *śukaradantaṃ*. RAS<sub>H 47</sub> reads *śūkaradantaṃ*. BnF<sub>S 84</sub> reads *śukraradantaṃ*. This translation is tentative and emends the Tibetan reading to *phag gi so* (*sūkaradanta*).
- n.285 Following D, S, and F *sa la yi ge raM gsum*.
- n.286 Following RAS<sub>H 47</sub> and UT<sub>M 286</sub> *dantacatuḥdaṃkāraṃ*. N<sub>D 44-5</sub> reads *dantaracatuḥdaṃkāraṃ*. D and S read *sa la yi ge de bzhi*. F reads *sa la yi ge bzhi*. This translation follows the Skt. in reading *so* (*danta*) instead of *sa*, and *daṃ* instead of *de*.
- n.287 Tib. reads *dri shim po*. Skt. reads *sugandha*. This translation is tentative.
- n.288 The translation of this passage, based on the Tibetan, is tentative. The Sanskrit witnesses only approximate the reading given in the Tibetan sources.
- n.289 Following D and S *sgrub pa po gang gis bsgrub pa ni 'dir dgun zla tha chungs kyi nag po'i tshes brgyad la 'dzam bu'i gling du skyes pa'i dus la rnal 'byor pas bsgrubs na dngos grub brgyas de yis 'grub*. F reads *sgrub pa po gang gi sgrub pa 'di ni/ dgun zla tha chungs kyi nag po'i tshes brgyad la 'dzam bu'i gling du/ nga skyes pa'i dus la rnal 'byor pas bsgrubs na / dngos grub brgyas de 'grub po*. N<sub>D 44-5</sub> reads *yena sidhyanti sādhakāḥ | atra māghamāsikṛṣṇāṣṭamyāṃ jambudvīpe asya utpattiḥ | tatra yo yoginī aṣṭamahāsiddhi sidhyanti*. UT<sub>M 286</sub> reads *yena sidhyanti sādhakāḥ | atra māghamāsikṛṣṇāṣṭamyāṃ jambudvīpe asya utpattiḥ | tatra yo yoginī anuṣṭhet | aṣṭamahāsiddhiḥ sidhyanti*. RAS<sub>H 47</sub> reads *yena sidhyanti sādhakāḥ | atra māghamāsikṛṣṇāṣṭamyāṃ jambudvīpe asya utpattiḥ | tatra yo yo(?)gī anuṣṭhet | aṣṭamahāsiddhiḥ sidhyanti*. This translation is tentative.
- n.290 D reads *oM k+ShaM U U U s+pho Ta s+pho Ta ya/ mA ra ya mA ra ya gar+dz+dza gar+dz+dza ru ta ru ta haHhU~M phaT/ aSh+Ta nA gA nAM kha kha khA hi khA hi/ UHUh*. S reads *oM k+SaM U U U/ s+pho Ta ya s+pho Ta ya mA ra ya mA ra ya/ gar+dz+dza gar+dz+dza/ ru ta ru ta/ ha hUM phaT/ a ShA nA gA nAM kha kha khA hi khA hi UH UH*. RAS<sub>H 47</sub> reads *om kṣaṃ ha ha ha ha sphoṭaya sphoṭaya mārāya marāya garja garja turū turū haḥ hūṃ phaṭ aṣṭanāgānāṃ kha kha khāhi khāhi haḥ hoḥ*. N<sub>D 44-5</sub> reads *om kṣa ha ha ha ha sphoṭaya sphoṭaya mārāya marāya garjja garjja turū turū haḥ phaṭ | aṣṭanāgānāṃ kha khaḥ khāhi khāhi haḥ hoḥ*. UT<sub>M 286</sub> reads *om kṣaṃ ha ha ha ha sphoṭaya sphoṭaya mārāya marāya garjja garjja tura tura haḥ hūṃ phaṭ aṣṭanāgānāṃ kha khaḥ khāhi khāhi haḥ hoḥ*. This transliteration follows D with some minor revision based on the Tib and Skt. witnesses.

- n.291 Following C, K, S, and Y *lag par seng ge bsam pa*. D and F read *lag pa seng ge bsam pa*. N<sub>D 44-5</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub> read *hastasiṃha dhyāyāt*. UT<sub>M 286</sub> reads *hastasiṃhaṃ dhyāyāt*. This translation is tentative.
- n.292 D reads *khar rje ngar gyi khrag blugs te*. S reads *khar rje ngar gyi khrar blugs te*. N<sub>D 44-5</sub> reads *jaṅghāraktamukhaṃ prakṣipya*. UT<sub>M 286</sub> reads *jaghāraktamukheprakṣipe*. UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> read *jaṅghāraktamukhaṃ prakṣipe*. This translation is tentative. Neither the Tibetan nor Sanskrit witnesses make it clear whose mouth or calves are referred to here.
- n.293 D and S read *brun*. F reads *byi brun*. RAS<sub>H 47</sub> and UT<sub>M 286</sub> read *indūlamṛttikayā*. This translation follows D and S, but it seems apparent from F and the Skt. witnesses that some versions read “mouse dung.”
- n.294 Following N<sub>D 44-5</sub> *sphoṭaya*. UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> omit. D reads *s+phA Ta ya*. S reads *s+pha Ta ya*. F omits. This transliteration follows the reading in N<sub>D 44-5</sub>.
- n.295 Following N<sub>D 44-5</sub>, UT<sub>M 286</sub>, UT<sub>M 288</sub>, RAS<sub>H 47</sub>, and BnF<sub>S 84</sub> *pravarṣaya pravarṣaya*. D and S read *pra sha pra bar+Sha pra bar+Sha*. F reads *pra ba sha*. This transliteration follows the reading in the Sanskrit witnesses.
- n.296 Following S *oM muH haH* and RAS<sub>H 47</sub> *oṃ muḥ haḥ*. D reads *oM huHha*. N<sub>D 44-5</sub> reads *oṃ muha*. UT<sub>M 286</sub> reads *muha muha*. UT<sub>M 288</sub> and BnF<sub>S 84</sub> read *oṃ muhaḥ*.
- n.297 F reads *spen pa bkrad pa'i le'u*, N<sub>D 44-5</sub> reads *śaniścāranibandhanapaṭāla*, and UT<sub>M 286</sub> and RAS<sub>H 47</sub> read *saniścāranibandhanapaṭāla*. D and S read *bskrad pa'i le'u*. This translation follows F and the Sanskrit witnesses in including Śaniścāra in the line spoken by the Blessed One but otherwise follows D and S.
- n.298 Following Skt. *anākāla*. D and S read *rnyed dka' ba'i dus su*. F reads *rnyed par dka' ba'i dus su*. This translation conveys the sense of the Sanskrit term *anākāla*, which indicates conditions that are “untimely” or “unseasonal” and thus difficult and fraught.
- n.299 Following RAS<sub>H 47</sub> *vajrāgrāye*. N<sub>D 44-5</sub> and UT<sub>M 286</sub> read *vajrāgraya*. D and S read *badz+ra a g+ha ye*. F reads *badz+ra ar ga ye*.
- n.300 D and S read *ka da la sun da la*. F reads *bkang la bsnun da la*. N<sub>D 44-5</sub> reads *kaṭagaṇḍa*. UT<sub>M 286</sub> reads *kaḍargaṇḍaṣu*. RAS<sub>H 47</sub> reads *kaḍarśuṇḍa*. UT<sub>M 288</sub> reads *kadurgaśaṇḍa*. BnF<sub>S 84</sub> reads *kadagaśuṇḍa*. This ingredient is unidentified and has been transliterated here as it appears in D and S.

- n.301 This translation is tentative and follows the reading in RAS<sub>H 47</sub>:  
*pataṅgopadravo bhaved yadā*. BnF<sub>S 84</sub> reads *paṭaṅjāpadravo bhaved yadā*. N<sub>D 44-5</sub>  
 reads *sarvopadravo bhaved yadā*. UT<sub>M 286</sub> and UT<sub>M 288</sub> read *ṣaṭaṅgopadravo bhaved*  
*yadā*. D reads *pe chag pa'i dgra byung na*. S reads *pe chag pa'i sgra byung na*. F  
 reads *spe chag pa'i sgra byung na*.
- n.302 D and S read *ts+tshe daM yak+Shi*. F reads *tsh+tsha da ya kShi*. N<sub>D 44-5</sub> and RAS<sub>H 47</sub>  
 read *cchādaya cchādaya kṣīṃ*. UT<sub>M 286</sub> reads *cchādaya cchādaya kṣī*. UT<sub>M 288</sub>  
 reads *cchādamaya cchādamaya kṣīṃ*. BnF<sub>S 84</sub> reads *cchādaya cchādaya kṣi phaṭ*. The  
 transliteration of this term is informed by the Sanskrit witnesses. Otherwise,  
 the mantra follows D.
- n.303 Tib. reads *bar du gcod pa*. Skt. reads *sarvopadrava*. Here we accept the Tibetan  
 term as equivalent to the attested Sanskrit.
- n.304 D and S read *gal te nyan pa dang klog pa mi byed na de'i tshe rnal 'byor pa 'chi ba*  
*dang / zhar ba dang / sgur bar bya ba rnams cung zad tsam dang mi 'grub par 'gyur*. F  
 reads *gal te nyan pa dang klog pa dang / mi byed na de'i tshe rnal 'byor pas 'chi ba*  
*dang / zhar ba dang / sgur bar bya ba rnams cung zad tsam yang mi 'grub par 'gyur*.  
 N<sub>D 44-5</sub> reads *yadyavam mantram dṛṣṭvā paṭhitvā śrutoāpi na kṛyante | tadā rogī*  
*mṛtyūś ca kāṇakubja na sidhyati*. UT<sub>M 286</sub> reads *yadyanam mantram dṛṣṭvā paṭhitvā*  
*śrutoāpi na kṛyante | tadā rogī mṛtyūś ca kāṇakubja na sidhyeti*. RAS<sub>H 47</sub> reads  
*yadyena mantram dṛṣṭvā paṭhitvā śrutoāpi na kṛiyate | tadā rogī mṛtyūś ca kāṇakubja*  
*na sidhyati*. This translation is tentative and generally follows the Tibetan but  
 is clarified by the Sanskrit.
- n.305 Following N<sub>D 44-5</sub>, UT<sub>M 286</sub>, and BnF<sub>S 84</sub> *om hrīḥ sarvasatvānukampayā hrīḥ hūṃ*  
*phaṭ svāhā*. RAS<sub>H 47</sub> reads *om hrīḥ sarvasattvānukampayā hīḥ hūṃ phaṭ svāhā*. D  
 and S read *oM hrIHsarba sa twa na nu paM pa ya hrIHhU~M phaT swA hA*.
- n.306 Following F, H, S, K, N, and Y *shan pa*. D reads *bshen pa*. UT<sub>M 286</sub> and RAS<sub>H 47</sub>  
 read *cāṇḍālā*. UT<sub>M 288</sub> reads *caṇḍālā*. The reading in UT<sub>M 286</sub>, UT<sub>M 288</sub>, and RAS<sub>H 47</sub>  
 indicates “a *caṇḍāla*,” referring to a person from a low caste outside the  
 traditional four-caste system.
- n.307 Following UT<sub>M 286</sub> and RAS<sub>H 47</sub> *nāḍiṃ ghr̥dhrena bhakṣayet*. Tib. reads *bya rgod*  
*kyi rgyu ma za ba*.
- n.308 D reads *dpyid zla tha chungs san+ta'i*. F reads *dbyid zla tha chungs las Ta'i*. S reads  
*dpyid zla tha chungs san ta'i*. N<sub>D 44-5</sub> reads *vaiśāṣānte*. UT<sub>M 286</sub> reads *vaiśāṣāntam*.  
 RAS<sub>H 47</sub> reads *vaiśāṣāvantam*. This translation is tentative.

- n.309 This translation of this passage is tentative and follows the Tibetan witnesses. Both the Tibetan and Sanskrit witnesses present an array of ambiguities that are not easily resolved.
- n.310 Following Tib. *ston zla ra ba*. The Sanskrit witnesses consulted all read *mārgaśīrṣa*, which would be *dgun zla ra ba mgo* in Tibetan.
- n.311 Following UT<sub>M</sub> 286, UT<sub>M</sub> 288, and RAS<sub>H</sub> 47 *suparva*. D and S read *su sarba*.
- n.312 Following K, N, Y, and S *maN+Dala gru bzhi pa bcus par*. D reads *maN+Dala gru bzhi pa gcus par*. F reads *dkyil 'khor gru bzhi pa bcas pa*. N<sub>D</sub> 44-5 reads *maṇḍalayitvā | caturasram*. RAS<sub>H</sub> 47 reads *maṇḍalaṃ kālayitvā caturasram*. UT<sub>M</sub> 286 reads *maṇḍalaṃ kārayitvā caturasram*. This translation follows K, N, Y, and S, with *bcus pa* ('*chu ba*) understood in the sense of “ladling out” or “pouring out.”
- n.313 The translation of this passage is tentative.
- n.314 The transliteration of this Apabhraṃśa passage follows D.
- n.315 Tib. reads *zhing las skyes*. Skt. reads *kṣetrajam*. This is a class of yoginī or dākinī that takes birth in a human form. There are multiple types of such beings listed in both Buddhist and non-Buddhist texts, but the Buddhist tradition often employs a threefold typology: those born from sacred spaces, those born from mantra (*mantrajā, sngags las skyes*), and those born from the natural state (*sahajā, lhan cig skyes*). All the Sanskrit sources consulted report the masculine/neuter form *kṣetrajam* instead of the expected feminine *kṣetrajām*, but the content of the chapter describes only women.
- n.316 This point marks the conclusion of Sanskrit witnesses N<sub>D</sub> 44-5, UT<sub>M</sub> 286, UT<sub>M</sub> 288, RAS<sub>H</sub> 47, BnF<sub>S</sub> 84, and BnF<sub>S</sub> 85. Manuscript BnF<sub>S</sub> 85 jumps from a fragment of Chapter 19 to a fragment of Chapter 30 on its final folio and mislabels all this material as Chapter 18.
- n.317 Following F, N, S, and Y *dA ya kA*. D reads *dA yak+Sha*.
- n.318 D and S read *gsum 'dres pa'i rnal 'byor dang ldan pa*. It is unclear what “the three” refers to.
- n.319 The transliteration of this Apabhraṃśa passage follows D.
- n.320 This translation is tentative.
- n.321 The transliteration of this Apabhraṃśa passage follows D.
- n.322 Following S *oM kA lA ya yak+ShAya*. D reads *oM kA lA ya ka yak+ShA ya*.

- n.323 Following F *a mra'i 'bras bu*. D reads *aM pa'i 'bras bu*. S reads *aM ba'i 'bras bu*.
- n.324 Following N and S *ka tha ya*. D and F read *ga kha thA ya*.
- n.325 Tentative for *dbugs phyed*.
- n.326 Following S *shu tsi ra spu ra ban+d+ha na*. D reads *shu tsi ra pu wi ra spu ra bar d+ha na*.
- n.327 We have not been able to identify viable Sanskrit equivalents for the Tibetan transliterations of many of the names of the substances that follow. All transliterations follow D unless otherwise noted.
- n.328 The term *badara* does not appear in the Tibetan witnesses, but this translation assumes that this rite uses the same substance as the previous rite.
- n.329 This and the following two chapters are attested in RST<sub>15</sub>, but they only partially align with what is reported in the Tibetan translation.
- n.330 Divination practices that rely on the medium of a young girl (*kumārī*), or sometimes a young boy, are well attested in Buddhist and non-Buddhist tantric literature. These rites often make use of a mirror, bowl of water, painted toenail, or other reflective surface, upon which the child sees visions related to a petitioner's questions. On this practice see Smith 2006, chapters 11 and 12, Vasudeva 2015, and Orofino 1994.
- n.331 The transliteration of this Apabhraṃśa passage follows D.
- n.332 This chapter is reported in RST<sub>15</sub> but does not have a title. The Tibetan title is *mnyams su sbyor ba'i le'u*.
- n.333 The translation of this chapter is tentative and follows D.
- n.334 D, F, and S read *kha dog 'byung ba*. RST<sub>15</sub> reads *varṇavāṃśa*. The translation of the title of this chapter is tentative. Only the final procedure in this chapter seems concerned with the complexion.
- n.335 Following RST<sub>15</sub> *sāṣṭa*. D and S read *sA ShA*. F reads *swA s+thA*. This substance is unidentified.
- n.336 Following N, S, and Y *ha pu ri*. D reads *ha pu ru ru*. F reads *ha su ri*. RST<sub>15</sub> reads *uparī*.
- n.337 Following F *a ka sha mu li* and RST<sub>15</sub> *ākāśamūlī*. D and S read *a sha mU li*.

- n.338 Following RST<sub>15</sub> *piṇḍatagaramūla*. D and S read *paN+Da ta ka ra mU la*. F reads *ka ra mu la*.
- n.339 Following RST<sub>15</sub> *guḍamārga*. D and S read *gsang ba'i lam*. F reads *gsangs ba'i gnas*.
- n.340 Following F *lus lus la byugs na*, which describes the application of this substance to the body. D and S omit. RST<sub>15</sub> is illegible in places and possibly corrupt, but it seems to report a similar statement.
- n.341 The term “water” is added to the English translation for the sake of clarity. Neither the Tibetan nor Sanskrit sources specify what is to be incanted.
- n.342 This is the final line of the photo reproductions of RST<sub>15</sub>, to which we had access for this translation.
- n.343 D reads *che ge mo las*, indicating that the target’s name should be declined or expressed in the ablative case.
- n.344 Following F, H, K, N, Y, and S *blun po*. D reads *blon po*.
- n.345 D and S read *zla ba'i sbyor ba bya ba*. F omits. The practice referred to here is unknown.
- n.346 The translation of this sentence is tentative, and the object of the verbs uncertain.
- n.347 The Tibetan witnesses do not indicate where this response begins, so this phrase has been added to the English translation for the sake of clarity.
- n.348 Following F *myur bar mi rtag pa bstan na*. D and S read *myur ba ni rtag pa bstan na*.
- n.349 The colophon in F reads *lha sa'i gtsug lag khang chen po/ lha sa ra mo cher mkhas pa rnams kyis zhus pa'i don du/ paN+Dita chen pos sa man ta shrI dang / zhu chen gyi lo ts+tshA wa dge slong chos rab kyis bsgyur cing zhus te gtan la phab pa'o/ phal che bas 'di pha rgyud du bshad pa* (“This was translated, edited, and finalized by the great paṇḍita Samantaśrī and the great editor and translator Gelong Chörap at the request of the learned ones at Lhasa Ramoché, the great temple of Lhasa. Most say this is a father tantra”).



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 ācārya  
slob dpon  
སློབ་དཔོན།  
ācārya<sup>AS</sup>

A person who has mastered the mantras, maṇḍalas, and other elements of a particular deity and their ritual practices, usually through being consecrated by and receiving direct instructions from another master of that tradition.

g.2 action family

*las kyi rigs*

ལས་ཀྱི་རིགས།

*karmakula*

The family to which women who dye cloth are said to belong in *The Glorious Sovereign Tantra of Mahākāla*.

g.3 Āditya

*nyi ma*

ཉིམ།

*āditya*

The sun and the celestial deity identified as the sun.

g.4 Āditya

*A di t+ya*

ཨ་དི་ཏྱ།

*āditya*<sup>AS</sup>

The name of a king.

g.5 afflicted mind

*yid*

ཡིད།

*manas*<sup>AD</sup>

Identified as the seventh consciousness in the Yogācāra system, this term refers to the aspect of mind that is responsible for maintaining a subtle sense of self and perpetuating the mental afflictions.

g.6 Ajarayoginī

*a dza ra yo gi nI*

ཨ་ཇ་ར་ཡོ་གི་ནི།

—

The name of a city.

g.7 Ajati

*a dza ti*

ཨ་ཇ་ཏི།

*\*ajati*

One of the many names of the god Indra.

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.8 ākāśamūli

*a sha mU li*

ཨ་ཤ་མུ་ལི།

*ākāśamūlī* <sup>AS</sup>

An unidentified ritual ingredient. Possibly a plant of the *Pistia* genus.

g.9 alambu

*a lam bu*

ཨ་ལམ་བུ།

—

A type of plant.

g.10 alawu

*a la wu*

ཨ་ལ་ལུ།

—

An unidentified ritual ingredient.

g.11 alchemy

*bcud len* · *bcud kyis len*

བཅུད་ལེན། · བཅུད་ཀྱིས་ལེན།

*rasāyana* <sup>AS</sup>

The name of a siddhi.

g.12 alkali

*sartsi ka'i tsha*

མཚོ་གཤིང་ཚོ།

*kṣāraṅka* <sup>AS</sup>

g.13      aloe

*ku mA rI*

ཀུ་མ་རི།

*kumārī* <sup>AS</sup>

*Aloe vera.*

g.14      aloeswood

*a ga ru*

ཨ་ག་རུ།

*aguru* <sup>AS</sup>

g.15      Ambara

*aM ba ra*

ཨོ་བ་ར།

*ambara* <sup>AS</sup>

The name of a king.

g.16      ambirolī

*po ro li*

པོ་རོ་ལི།

*ambirōlī* <sup>AS</sup>

An unidentified ritual substance.

g.17      amugala

*a mu ga la*

ཨ་མུ་ག་ལ།

—

An unidentified ritual ingredient.

g.18      amuha

*a mu ha*

ཨ་མུ་ཧ།

—

An unidentified medicinal and ritual substance.



- g.19      Andra  
*Na Da na dra*  
 ས་དྭན་དྭ་  
*andra*  
 An asura king.
- g.20      aṅgavalī  
*a~M ga ba li*  
 ཨྱ་ག་བ་ལྷི།  
 —  
 An unidentified ritual ingredient.
- g.21      Ādrā  
*lag*  
 ལག  
*ādrā*<sup>AS</sup>  
 The name of a lunar mansion.
- g.22      Ārka  
*nyi ma*  
 ཉིམ།  
*ārka*<sup>AS</sup>  
 The name of a king.
- g.23      arudūni  
*a ru dU ni*  
 ཨ་རུ་དུ་ནི།  
*aradhuri*  
 An unidentified ritual ingredient.
- g.24      Āśleṣā  
*skag*  
 སྐག  
*āśleṣā*<sup>AS</sup>  
 The name of a lunar mansion and a lunar month.
- g.25      astrologer

*rtsis mkhan*

ཕྱིས་མཁན།

*jyotiṣika* <sup>AD</sup>

g.26 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.27 Aśvinī

*tha skar*

ཐ་སྐར།

*aśvinī* <sup>AD</sup>

The name of a lunar mansion.

g.28 Atharvaśabarī

*a thar+ba sha ba rI*

ཨ་ཐར་པ་ཤ་བ་རྩི།

*\*atharvaśabarī*

The name of a goddess.

g.29 attracting rite

*dgug pa*

དགུག་པ།

*ākaraṣaṇa* <sup>AD</sup>

A particular class of tantric ritual.

g.30 avadhūtī

*a ba d+hU tI*

ཨ་བ་རྩུ་ཀྲི།

*avadhūtī* <sup>AS</sup>

The central channel of the subtle body.

g.31    Āvalakā

*a ba lu ka*

ཨ་བ་ལུ་ཀ།

*āvalakā* <sup>AS</sup>

The name of a region.

g.32    Avalokiteśvara

*spyan ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*avalokiteśvara*

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.33    ayanta fruit

*a yan ta pha la*

ཨ་ཡན་ཏ་ཕ་ལ།

—

An unidentified ritual ingredient.

g.34    badara

*ba da ra*

བ་ད་ར།

—

An unidentified ritual ingredient.

g.35    bala root

*pa la ki'i rtsa ba*

པ་ལ་གི་རི་རྩ་བ།

*bālāmūla* <sup>AS</sup>

*Sida cordifolia*.

g.36 Bālabhañja

*bA la b+hany+dza*

བ་ལ་བླ་མ།

*bālañja*

The name of a city located just north of Mount Sumeru.

g.37 balañjarī

*tša la ta*

ཅ་ལ་རྩ།

*balañjarī* <sup>AS</sup>

An unidentified ritual substance.

g.38 Bali

*bA li*

བ་ལི།

*bali*

The name of an asura king.

g.39 bali offering

*gtor ma*

གཏོར་མ།

*bali* <sup>AS</sup>

An offering of various types of food, drink, and other substances that one presents to a specific deity or class of deities.

g.40 Bandhadeva

*b+han du de wa*

བླ་མ་དཔལ་ལྷ།

*bandhadeva* <sup>AS</sup>

The name of a king.

g.41 bandhūka

*ban d+hu*

བན་ཏུ།

*\*bandhūka* <sup>RP</sup>

The flowers of *Pentapetes phoenicea* or *Terminalia tomentosa*.

g.42 Baṅgala

*b+ha ga la · b+haM ga la · b+ha~M ga la · bang ga la*

བླ་ག་ལ། · བློ་ག་ལ། · བློ་ག་ལ། · བང་ག་ལ།

—

The regions of India now divided between the Indian state of West Bengal and the country of Bangladesh.

g.43 banyan tree

*ba ta'i shing · ba Ta · pa Ta*

བ་ཏའི་ཤིང་། · བ་ཏ། · བ་ཏ།

*vaṭaṅkṣa* <sup>AS</sup> · *vaṭa* <sup>AS</sup>

*Ficus benghalensis*.

g.44 barley

*so ba*

སོ་བ།

*yava* <sup>AS</sup>

g.45 barley potash

*ya bak+Sha ra*

ཡ་བཀ་ར།

*yavakṣāra* <sup>AS</sup>

An alkali made by incinerating barley, boiling the ash in water, and decanting it to isolate the alkali.

g.46 base language

*skad ngan pa*

སྐད་ངན་པ།

—

A term for any language that is not commonly known or spoken.

g.47 bdellium

*gu gul*

གུ་གུ།

*guggula* <sup>AS</sup>

g.48 bell metal

*li*

ལི།

—

g.49 belleric myrobalan

*ba ru ra · ba ru · tu mu la*

བ་རུ་ར། · བ་རུ། · ཏུ་མུ་ལ།

*vibhītaka* <sup>AS</sup> · *vibhītaka* <sup>AS</sup> · *bibhītaka* <sup>AS</sup> · *tumūla* <sup>AS</sup>

*Terminalia bellirica*. One of the three myrobalan fruits.

g.50 betel

*pu ga nA · pu ga*

ཕུ་ག་ན། · ཕུ་ག།

*\*pūga* <sup>RP</sup>

*Areca catechu*.

g.51 bewildering rite

*rmongs pa*

རྟོ་མཆོ་ས་པ།

—

A particular class of tantric ritual.

g.52 Bhādrapada

*khnums*

ཁུ་མུ་ས་པ།

*bhādrapāda* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.53 Bhādrapada

*ston zla ra ba*

སྟོན་བླ་ར།

—

The name of a lunar mansion and a lunar month.

g.54 bhadrapatralatā

*lo ma bzang po la 'khril ba*

ལོ་མ་བཟང་པོ་ལ་འཁྲིལ་བ།

*bhadrapatralatā* <sup>AS</sup>

An unidentified plant ingredient used in ritual and alchemical preparations.

g.55 bhaga

*b+ha ga*

ཕྱ་ག།

*bhaga* <sup>AD</sup>

A term for the vagina.

g.56 bhagini plant

*sman b+ha gi ni*

སྐྱ་ཁྱ་གི་ནི།

*bhaginī* <sup>AS</sup>

g.57 Bhaiṣajyasena

*b+he sa dz+ya se na*

བྱེ་ས་རྩ་སེ་ན།

*\*bhaiṣajyasena* <sup>RP</sup>

A lineage of kings.

g.58 Bhandani

*b+han d+ha ni*

བྱ་ན་ན་ནི།

—

The name of a town.

g.59 Bhaṇḍapurī

*b+haN+Da pu ri*

བྱ་ཐྱ་ཕུ་རི།

*bhaṇḍapurī* <sup>AS</sup>

The name of a city.

g.60 bhandu

*b+han duM*

བྱ་ན་བུ།

—

An unidentified ritual substance.

g.61      **Bharaṇī**

*bra nye*

བ་ཉེ།

*bharaṇī*<sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.62      **Bhaṭakunire**

*b+ha Ta ku ni re*

བླ་ཀུན་རེ།

—

The name of a city.

g.63      **Bhavyaghoṣa**

*b+ha bya g+ho Sha*

བླ་བློ་ཤ།

*bhavyaghoṣa*

The name of a king.

g.64      **Bhojyadeva**

*b+ho dz+ya de ba*

བློ་རྩ་དེ་བ།

*bhojyadeva*<sup>AS</sup>

An individual famous for attaining siddhi in the city of Mālavī.

g.65      **bhoṭārālā**

*b+ho TA rA lA*

བློ་རྩ་རྩ།

—

An unidentified ritual ingredient.

g.66      **bhujaṅgapodadhika**

*b+hu dzaM ga po da d+hi ka*

བློ་རྩ་པོ་དེ་ཀ།

—



A group of people opposed to Rāma and his supporters in the Rāmāyaṇa.

g.67 **bhūmilatā**

*sa'i lcug ma*

སའི་ལུག་མ།

*bhūmilatā* <sup>AS</sup>

This is either a type of ground creeping vine or perhaps a term for an earthworm.

g.68 **bhūta**

*'byung po*

འབྱུང་པོ།

*bhūta* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.69 **bilva fruit**

*dpal 'bras · bil ba*

དཔལ་འབྲས། · བིལ་བ།

*śrīphala* <sup>AS</sup> · *bilva* <sup>AS</sup>

g.70 **birch bark**

*gro ga · gro ga'i lo ma*

གྲོ་ག་ · གྲོ་གའི་ལོ་མ།

*bhūrja* <sup>AS</sup> · *bhūrjapattra* <sup>AS</sup>

A medium for writing texts and mantras. *The Glorious Sovereign Tantra of Mahākāla* prescribes using birch bark to copy down the text.

g.71 **bitter gourd**

*ku ba khan*

ཀྱ་བ་ལན།

*tiktālābu* <sup>AS</sup>

g.72 black aloeswood

*a ga ru nag po*

ཨ་ག་རུ་ནག་པོ།

*kṛṣṇāguru*

g.73 black gram

*sran ma · mA SA*

སྒན་མ། · མ་སྒྲ།

*māṣa* <sup>AS</sup>

A type of bean used in ritual preparations. Most often identified as black gram (*Vigna mungo*).

g.74 black milk

*'o ma nag po*

འོ་མ་ནག་པོ།

—

g.75 black nightshade

*ka ma tsi*

ཀ་མ་ཙི།

*kāmācī* <sup>AS</sup>

*Solanum nigrum*.

g.76 black pepper

*pho ba ris*

ཕོ་བ་རིས།

*marica* <sup>AS</sup>

g.77 black sesame

*til nag po · mar nag*

ཏིལ་ནག་པོ། · མར་ནག་

*kṛṣṇatila* <sup>AS</sup>

g.78 bodhicitta

*byang chub sems*

བྱང་ཆུབ་སེམས།

*bodhicitta* <sup>AS</sup>

In normative Mahāyāna doctrine, bodhicitta refers to the aspiration for awakening, in both its relative and absolute aspects. In tantric thought it frequently refers to semen in the context of its generation through sexual yoga, its use as a ritual substance, and its manipulation through practices dealing with the channels and centers of the body.

g.79 Bodhicittavajra

*byang chub sems kyi rdo rje*

བྱང་ཆུབ་སེམས་ཀྱི་རྩེ།

*bodhicittavajra* <sup>AO</sup>

The name of an interlocutor in *The Glorious Sovereign Tantra of Mahākāla*.

g.80 bodhisattva

*byang chub sems dpa'*

བྱང་ཆུབ་སེམས་དཔལ།

*bodhisattva*

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.81 body family

*sku'i rigs*

སྐུ་འི་རིགས།

*kāyakula*

The family to which kṣatriya women are said to belong in *The Glorious Sovereign Tantra of Mahākāla*.

g.82 Bogadhiga

*bu ga bo ga d+hi ga*

བུ་ག་བོ་ག་རྩི་ག་

—

The name of a king.

g.83 bone marrow disease

*rkang nad*

རྟུང་ནད།

—

Diseases involving bone marrow (Skt. *majjā*, Tib. *rkang*).

g.84 born from sacred spaces

*zhing skyes · zhin las skyes*

ཞིང་སྐྱེས། · ཞིན་ལས་སྐྱེས།

*kṣetrajā* <sup>AS</sup>

A class of yoginī or ḍākinī who takes birth in a human form. Buddhist and non-Buddhist literature lists multiple classes of such beings, with Buddhist literature often employing a threefold typology: those born from sacred spaces (*kṣetrajā* or *pīṭhajā*), those born from mantra (*mantrajā*), and those born from the natural state (*sahajā*).

g.85 bottle gourd

*biN+Da'i 'bras bu*

བིཏྲི་འབྲས་བུ།

*\*piṇḍaphala* <sup>RP</sup>

*Lagenaria siceraria*.

g.86 Brahmā

*tshangs pa*

ཙངས་པ།

*brahman*

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.87      Brahmā and the gods of his realm

*lha dang tshangs pa*

ལྷ་དང་ཚངས་པ།

*\*devabrahmā*

A term for the heavenly realm of Brahmā and the gods who dwell there.

g.88      breath retention

*bum pa can*

བུམ་པ་ཅན།

*kumbhaka* <sup>AD</sup>

The yogic practice of breath retention, of which there are multiple techniques.

g.89      Br̥haspati

*phur bu*

ཕུར་བུ།

*br̥haspati*

The name of the deity identified with the planet Jupiter and Thursday.

g.90      Buddhahāsa

*bud d+ha ha sa*

བུད་ནྟ་ས།

*buddhahāsa*

The name of a king.

g.91      Budha

*gza' lag*

གཙའ་ལག།

*budha*

The name of the deity identified with the planet Mercury and Wednesday.

g.92      bumalaha

*bu ma la ha*

བུ་མ་ལ་ཧ།

—

An unidentified ritual ingredient.

g.93 butterfly-pea

*a pa rA dzi ta*

ཨ་པ་རྫོང་ཏ།

*aparājita* <sup>AS</sup>

*Clitoria ternatea.*

g.94 camphor

*ga bur · ga pur*

ག་བུར། · ག་པུར།

*karpurā* <sup>AS</sup>

g.95 camphor water

*zla ba'i chu'i 'gu li ka*

ལྷ་བའི་ཚུའི་འགུ་ལི་ཀ།

*śaśaṅkadrava* <sup>AS</sup>

g.96 Caṇḍamahāroṣaṇa

*tsaN+Da ma hA ro Sha Na*

ཅཱ་མ་རྫོལ་ཤ་ཤ།

*caṇḍamahāroṣaṇa* <sup>AS</sup>

The name of a tantric deity, the main deity of the *Caṇḍamahāroṣaṇatantra*.

g.97 Caṇḍeśvarī

*gtum pa'i dbang phyug ma*

གཏུམ་པའི་དབང་ཕྱུག་མ།

*caṇḍeśvarī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.98 Caṇḍikā

*tsan+Di ka*

ཅཱི་ཀ།

—

The name of a goddess who is identified as a wrathful form of the goddess Durgā in the purāṇic traditions.

g.99 Candra

*tsan dra*

ཙན་ང།

*candra*

A lineage of kings.

g.100 Candra

*zla ba*

ལྷ་བ།

—

A brahmin's son who becomes king.

g.101 Candra

*zla ba*

ལྷ་བ།

*candra*

The moon and the celestial deity identified as the moon.

g.102 candramasuri

*tsan+dra ma su ri*

ཙན་མ་སུ་རི།

—

An unidentified ritual ingredient.

g.103 caraṭa

*tsa ra Ta*

ཙ་ར་ཏ།

—

An unidentified ritual ingredient.

g.104 Carcikā

*tsa+rtsi kA · tsa rtsi kA*

ཙ་ར་རྩི་ཀ་ཨ་ · ཙ་ར་རྩི་ཀ་ཨ་

*carcikā*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.105 carṭapri

*tsar+Ta pri*

ཙན་པྱི།

—

An unidentified ritual ingredient.

g.106 castor oil

*e ran ta*

ཨ་རན་ཏ།

*eraṇḍa*<sup>AS</sup>

g.107 cat's bile

*byi la'i mkhris pa*

བྱི་ལའི་མཁྲིས་པ།

*mārjārapitta*<sup>AS</sup> . *biḍālapitta*<sup>AS</sup>

g.108 catuḥsama

*bzhi mnyam*

བཞི་མཉམ།

*catuḥsama*

A codeword for feces.

g.109 Caurī

*chom rkun ma*

ཇོམ་རཀུན་མ།

*caurī*

The name of a goddess in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.110 chalk

*thod le skor*

ཐོད་ལེ་སྐོར།

*kathinī*<sup>AS</sup>

g.111 channel

*rtsa*

རྩ།

*nāḍi*<sup>AS</sup>



Pathways for the vital energies (*prāṇa*) of the subtle yogic body.

g.112 chaste tree

*ha re Nu*

ཧ་རེ་ལུ།

*\*hareṇu* <sup>RP</sup>

*Vitex agnus-castus.*

g.113 chimili

*tshi mi li*

ཇི་མི་ལི།

—

A type of plant.

g.114 Chinese wedelia

*ke sha rA dza*

ཀེ་ཤ་ར་ཇ།

*keśarāja* <sup>AS</sup>

*Wedelia chinesis* or *Sphagneticola calendulacea.*

g.115 Citrā

*nag pa*

ནག་པ།

*citrā* <sup>AD</sup>

The name of a lunar mansion and a lunar month.

g.116 clay drum

*rdza rnga*

རྩ་རྩ།

*mṛdaṅga* <sup>AD</sup>

g.117 clear liquor

*mu rA dang / dri ma med pa*

མུ་ར་དང་། འི་མ་མེད་པ།

*surāvimalā* <sup>AS</sup>

g.118 cloth eye-covering

*gling dkar po la · dar ling la*

ནྲིང་དཀར་པོ་ལ། . དར་ལིང་ལ།

*netrakarpaṭa* <sup>AS</sup>

The translation of this term follows the rendering in the Sanskrit witnesses.  
The meaning of the corresponding Tibetan is obscure.

g.119 cloth stained by menses

*me tog can gyi ras*

མེ་ཏོག་ཅན་གྱི་རས།

*majovastra* <sup>AS</sup>

g.120 cluster fig

*kaN+Da pha la*

ཀཱ་ཏ་པ་ལ།

*kaṇḍaphala* <sup>AS</sup>

Identified tentatively as *Ficus glomerata* or *Ficus racemosa*. Alternately, it may be identified with *Pueraria tuberosa*, commonly known as kudzu.

g.121 cobra saffron

*nA ga puSh+pa . nA ga ge sar*

ནྲ་ག་ཕུསྲ། . ནྲ་ག་གེ་སར།

*nāgapuṣpa* <sup>AS</sup> . *nāgakesara* <sup>AS</sup>

*Mesua ferrea*.

g.122 coconut palm

*ni re ke la . na ri ke li*

ནི་རེ་ཀེ་ལ། . ན་རི་ཀེ་ལི།

*nārikela* <sup>AS</sup>

*Cocos nucifera*.

g.123 Coḍa

*tso d+ha . tso Da*

ཙོ་དྲ། . ཙོ་ཏ།

*coḍa* <sup>AS</sup>

The name of a country.

g.124 collyrium

*mig sman*

མིག་སྒྲུབ།

*añjana* <sup>AS</sup>

The name of a siddhi.

g.125 competence in mantras

*sngags rnam la nges pa*

སྔགས་རྒྱམས་ལ་ངེས་པ།

*mantrārṇavanirṇaya* <sup>AS</sup>

The name of a siddhi. In *The Glorious Sovereign Tantra of Mahākāla*, it is said to allow one to attain all the siddhis.

g.126 completion stage

*rdzogs pa'i rim pa*

རྫོགས་པའི་རིམ་པ།

*utpanna* <sup>AS</sup>

One of the two primary categories for the practice of union (*yoga*) in Vajrayāna Buddhism. These two stages include a variety of practices. Generally speaking, the generation stage consists of practices for attaining spontaneous union as the deity maṇḍala, while the completion stage consists of practices to test, demonstrate, or perfect this union.

g.127 complicated illness

*'dus pa'i nad*

འདུས་པའི་ནད།

*sannipāta* <sup>AS</sup>

A term for an illness that is brought on by multiple humoral imbalances.

g.128 coṇa

*tso Na*

ཙོ་ན།

—

An unidentified ritual ingredient.

g.129 consecration

*dbang bskur ba · dbang*

དབང་བསྐྱར་བ། · དབང་།

*abhiṣeka* <sup>AS</sup>

Literally “sprinkling” in Sanskrit, an abhiṣeka is a ritual consecration that often functions as an initiation into a particular deity maṇḍala and its practices.

g.130 copper

*zangs*

མཇམ་མཐོག་

*tamra* <sup>AS</sup>

g.131 corporeal siddhi

*lus kyi dngos grub · lus grub pa*

ལུས་ཀྱི་དངོས་སྐྱུ་བ། · ལུས་སྐྱུ་བ་པ།

*kāyasiddhi* <sup>AS</sup>

In *The Glorious Sovereign Tantra of Mahākāla*, this term refers to a siddhi that yogins can attain by ingesting prepared mercury prior to performing sexual yoga.

g.132 costus

*ru rta*

རུ་རྟ།

*kuṣṭhā* <sup>AS</sup>

g.133 costus root

*ke su'i rtsa ba*

ཀེ་སུ་འི་རྩ་བ།

*kuṣṭamūla* <sup>AS</sup>

*Dolomiaea costus.*

g.134 cow bezoar

*gi wang*

གི་ཁང་།

*gorocanā* <sup>AS</sup>

g.135 cow dung

*lci*

ལྷི།

*\*guruka*

g.136 cow's tongue

*ba lang gi lce · kyī lce ba*

བ་ལང་གི་ལེ།    ཀྱི་ལེ་བ།

*gojihvā* <sup>AS</sup>

*Elephantopus scaber*, commonly known as elephant's foot.

g.137 cremation ground

*dur khrod*

དུར་ཁོད།

*śmaśāna* <sup>AS</sup>

A cremation ground or place for discarded corpses. Also becomes synonymous in tantra with a type of power place where yogins and yoginīs congregate.

g.138 crow-faced people

*bya rog gi gdong pa can*

བྱ་རོག་གི་གདོང་པ་ཅན།

*kākamukhavati* <sup>AS</sup>

A race of people.

g.139 cumin

*go snyod*

གོ་སྟོད།

*\*ajāji*

g.140 Cundā

*tsun dA*

ཙུན་ད།

—

The name of a goddess.

g.141 cutch tree

*sa sha*

ས་ཤ།

*śakha* <sup>AS</sup>

*Mimosa catechu*.

g.142 cymbal

*ting ting shag*

ཏིང་ཏིང་ཤག

*tāla* <sup>AS</sup>

A musical instrument.

g.143 ḍāka

*mkha' 'gro*

མཁའ་འགྲོ།

*ḍāka* <sup>AD</sup>

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

g.144 ḍākinī

*mkha' 'gro ma*

མཁའ་འགྲོ་མ།

*ḍākinī* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

A class of powerful nonhuman female beings who play a variety of roles in Indic literature in general and Buddhist literature specifically. Essentially synonymous with yoginīs, ḍākinīs are liminal and often dangerous beings who can be propitiated to acquire both mundane and transcendent spiritual accomplishments. In the higher Buddhist tantras, ḍākinīs are often considered embodiments of awakening and feature prominently in tantric maṇḍalas.

g.145 Dama

*d+ha ma*

དྷ་མ།

*dāma* <sup>AS</sup>

The name of a king.

g.146 ḍamaru

*DA ma ru*

དྷ་མ་རུ།

*ḍamaru* <sup>AS</sup>

An implement held by several forms of Mahākāla and a number of forms of the goddesses in *The Glorious Sovereign Tantra of Mahākāla*. The ḍamaru is typically a hand-held, double-sided drum with two strikers. Each side of the drum can be made out of various substances, but in many tantric Buddhist traditions the two halves of this drum are made out of human skulls.

g.147 Dantotkaṭī

*mche gtsigs ma*

མཚེག་ཙིགས་མ།

*dantotkaṭī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.148 Dārika

*d+ha ri ka*

དྭ་རི་ཀ།

*dārika*

The name of a yogin.

g.149 dark blue butterfly-pea

*kr-iSh+Na a pa rA dzi ta*

ཀྣ་ཤ་ཨ་པ་ར་དྲི་ཏ།

*kṛṣṇāparājita*

g.150 dark blue water lily

*ut+pa la nag po · ut+pa la sngon po*

ཡུ་པ་ལ་ནག་པོ་ · ཡུ་པ་ལ་སྒོན་པོ།

*kṛṣṇotpala*

g.151 Daśaratha

*shing rta bcu pa*

ཤིང་ར་བརྒྱུ་པ།

*daśaratha*

The king of Ayodhyā and the father of Rāma and Lakṣmaṇa in the *Rāmāyaṇa*.

g.152 Datta

*dat+ta*

དཱ་ཏ།

*datta* <sup>AS</sup>

The name of a king.

g.153    **datura**

*smyo byed* · *thang phrom* · *d+ha du ra*

ཕྱི་བྱེད། · ཐང་ཕྲོམ། · ལྷ་རུ་ར།

*unmattaka* <sup>AS</sup> · *unmatta* <sup>AS</sup> · *dhustura* <sup>AS</sup> · *dhūstūra* <sup>AS</sup>

*Datura metel*.

g.154    **daub tree**

*ke na du*

ཀེ་ན་དུ།

*kendu* <sup>AS</sup>

*Diospyros embryopteris* or *Diospyros malabarica*.

g.155    **delusion**

*rmongs pa*

རྣོངས་པ།

*moha*

g.156    **desire**

*'dod chags*

འདོད་ཆགས།

*kāma*

One of the three root afflictions that bind beings to cyclic existence.

g.157    **Devāṅgana**

*lha'i lus*

ལྷ་འི་ལུས།

*devāṅgana* <sup>AS</sup>

A king.

g.158    **dhak tree**

*pa la sha*

པ་ལ་ཤ།

*palāśa* <sup>AS</sup>

*Butea monosperma*.



g.159 dhāraṇī

*gsungs*

གསུངས།

*dhāraṇī*

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.160 Dharmakīrti

*chos kyi grags pa*

ཆོས་ཀྱི་གྲགས་པ།

*dharmakīrti*

The name of a Buddhist scholar active in the seventh century CE who is famous for his commentaries on the Buddhist epistemological (*pramāṇa*) works of Dignāga. *The Glorious Sovereign Tantra of Mahākāla* mentions that someone named Dharmakīrti and his six close disciples will attain siddhi.

g.161 Dhṛta

*d+h+ri ta*

ཐྱི་ཏ།

*dhṛta*

A yakṣa.

g.162 dice player

*cho long pa*

ཆོལ་པ།

*dyūtakāra* <sup>AS</sup>

Someone who plays a game of dice.

g.163 distilling grain

*su ra bi tsa*

སུ་ར་བི་ཙ།

*surābīja* <sup>AS</sup>

A grain used to make a mash for distilling alcohol.

g.164     distilling root

*mu ru mu ri ga*

མུ་རུ་མུ་རི་ག།

*surāmūlikā* <sup>AS</sup>

A root used to make a mash for distilling alcohol.

g.165     ḍombī

*g.yung mo*

གཡུང་མོ།

*ḍombī*

Refers to a type of woman.

g.166     dried ginger

*lga skya · skya · lga · sga thol · na ga rA*

ལ་སྐལ་ · སྐལ་ · ལ་ · སྐ་ཐོ། · ལ་ག་ར།

*nāgara* <sup>AS</sup>

g.167     droṇa

*bre*

བྲེ།

*droṇa* <sup>AD</sup>

A measure of volume, or a container of a certain capacity.

g.168     earthen bowl

*ma li ka'i snod*

མ་ལི་ཀ་འི་སྟོད།

*\*mallaka* <sup>RP</sup>

g.169     effigy

*gzugs brnyan*

གཟུགས་བརྟན།

*\*puttālī*

g.170     eight great siddhis

*dngos grub chen po brgyad*

དེའི་ཐུག་ཆེན་པོ་བརྒྱད།

*aṣṭamahāsiddhi* <sup>AS</sup>

A loosely standardized schema for organizing some of the most important supernatural powers that one gains through the performance of rites associated with a particular deity or set of deities. The list of eight great siddhis in *The Glorious Sovereign Tantra of Mahākāla* consists of the sword (*ral gri, khadga*), collyrium (*mig sman, añjana*), pill (*ril bu, guṭika*), and swift feet (*rkang mgyogs, pāduka*) siddhis, rendering medicines effective (*grub pa'i sman, siddhauṣadhi*) and competence in the recitation of mantras (*sngags rnams la nges pa, mantrārṇave nirṇaya*), and the mercury (*dngul chu, rasa*) and alchemy (*bcud len, rasāyana*) siddhis.

g.171 eight metals

*lcags brgyad*

ལྷགས་བརྒྱད།

*aṣṭaloha* <sup>AS</sup>

The eight metals are gold, silver, copper, tin, lead, brass, iron, and steel.

g.172 eight nāgas

*klu brgyad*

ལྷ་བརྒྱད།

*aṣṭanāga* <sup>AS</sup>

Refers to an ornament of Mahākāla in *The Glorious Sovereign Tantra of Mahākāla*.

g.173 eight siddhis

*dngos grub brgyad*

དེའི་ཐུག་ཆེན་པོ་བརྒྱད།

—

See “eight great siddhis.”

g.174 eight yoginīs

*rnal 'byor ma brgyad*

རྣམ་འབྱོར་མ་བརྒྱད།

*aṣṭayoginī*

The opening chapter of *The Glorious Sovereign Tantra of Mahākāla* lists the eight yoginīs as Caṇḍeśvarī, Carcikā, Kālikā, Kulikeśvarī, Khaṇḍaruhī, Dantotkaṭī, Pracālī, and Maheśvarī.

- g.175 elephant musk  
*glang po che'i chang*  
 གླང་པོ་ཆེ་འི་ཆང་།  
*hastimada* <sup>AS</sup>
- g.176 emblic myrobalan  
*skyu ru ra*  
 སྐུ་རུ་ར།  
*āmālakī* <sup>AS</sup>  
*Phyllanthus emblica*. One of the three myrobalan fruits.
- g.177 emetic nut  
*ma da na*  
 མ་དན།  
*madana* <sup>AS</sup>  
*Randia dumetorum*.
- g.178 enhancement rite  
*rgyas par bya ba* · *rgyas pa*  
 རྒྱལ་པར་བྱ་བ། · རྒྱལ་པ།  
 —  
 A particular class of tantric ritual.
- g.179 enthralling rite  
*dbang du bya ba*  
 དབང་དུ་བྱ་བ།  
*vaśya* <sup>AS</sup> · *vaśyana* <sup>AS</sup>  
 A particular class of tantric ritual.
- g.180 esoteric language  
*dgongs pa'i skad*  
 དགོངས་པའི་སྐད།  
*sandhyābhāṣa* <sup>AS</sup>  
 A term for the use of coded terminology in Buddhist tantric literature.
- g.181 expelling  
*bskrad pa*

བཟླད་པ།

*ucchāṭana* <sup>AS</sup>

A particular class of tantric ritual.

g.182 false daisy

*b+h+r-ing ga rA dza*

ཐྱིང་ག་རྩ་ཇོ།

*bhṛṅgarāja* <sup>AS</sup>

*Eclipta prostrata*.

g.183 fat from someone who died the previous day

*'dzo ti sa ma'i mar khu*

འཛོ་ཉིས་མའི་མར་ཁུ།

*hyasmṛtitaila*

g.184 fire offering

*sbyin sreg*

སྤྱིན་སྟེག

*homa* <sup>AS</sup>

A type of ritual.

g.185 fire pit

*thab khung*

ཐབ་ཁུང་།

*kunḍa* <sup>AS</sup>

A fire pit can take various shapes (square, circular, triangular, and so forth) and be of various sizes depending on the specific ritual one is performing.

g.186 fire that consumes the world at the end of an eon

*dus kyi me*

དུས་ཀྱི་མེ།

*kālāgni*

g.187 five actions entailing immediate retribution

*mtshams med pa lnga'i las · mtshams med pa lnga*

མཚམས་མེད་པ་ལྔ་འི་ལས། · མཚམས་མེད་པ་ལྔ།

*pañcānantaryakarma* <sup>AS</sup>

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing an arhat, killing one's father, killing one's mother, causing a schism in the monastic community, and maliciously drawing blood from a tathāgata.

g.188 five aggregates

*phung po lnga*

ཕུང་པོ་ལྔ།

*pañcaskandha* <sup>AS</sup>

The five *skandhas*, or aggregates, are form, feeling, perception, formations, and consciousness. On the individual level the five aggregates are the basis upon which the mistaken idea of a self is projected.

g.189 five ambrosias

*bdud rtsi lnga*

བདུད་རྩི་ལྔ།

*pañcāmṛta* <sup>AS</sup>

The five ambrosias are feces, urine, phlegm, semen, and menstrual blood.

g.190 five consecrations

*dbang lnga*

དབང་ལྔ།

*pañcābhiṣeka* <sup>AS</sup>

A term for the five consecrations that constitute the vase consecration in *The Glorious Sovereign Tantra of Mahākāla*.

g.191 five families

*rigs lnga*

རིགས་ལྔ།

*pañcakula*

In *The Glorious Sovereign Tantra of Mahākāla*, these are the vajra family, lotus family, jewel family, action family, and body family.

g.192 five insignia

*rtags lnga*

རྟགས་ལྔ།

—

g.193 five meats

*sha lnga · go ku da ha na*

ཤ་ལྷ་གོ་ཀུ་ད་ཧ་ན་མ།

*gokudahana* <sup>AS</sup>

The specific types of meat included in this group can vary, and there are several ways that this term is rendered in both Tibetan and Sanskrit. A typical set is called *gokudahana*, a five-syllable acronym for the flesh of a cow (*go*), dog (*kukkura*), elephant (*dantin*), horse (*haya*), and human (*nara*).

g.194 flight

*mkha' spyod*

མཁའ་སྟོན།

*khecari* <sup>AD</sup>

The name of a siddhi.

g.195 flute

*gling bu*

གླིང་བུ།

*vaṁśa* <sup>AD</sup> · *veṇu* <sup>AS</sup>

A musical instrument.

g.196 fly whisk

*rnga ma*

རྒྱ་མ།

*cāmara* <sup>AS</sup>

An implement held by Mahākāla and a number of forms of the goddesses in *The Glorious Sovereign Tantra of Mahākāla*.

g.197 foot salve

*rkang byug*

རྒྱ་ཕྱུག།

*padapāḍuka* <sup>AS</sup>

The name of a siddhi.

g.198 four abodes of Brahmā

*tshangs pa'i gnas bzhi*

ཚམས་པའི་གནས་བཞི།

*caturbrahmavihāra* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

The four qualities that are said to result in rebirth in the Brahmā World. They are limitless loving-kindness, compassion, joy, and equanimity. (*Provisional 84000 definition. New definition forthcoming.*)

g.199 four māras

*bdud bzhi*

བདུད་བཞི།

*caturmāra*

In the sūtras, the deities ruled over by Māra are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) the divine māra (*devaputramāra*, *lha'i bu'i bdud*), or the distraction of sense pleasures, (2) the māra of the Lord of Death (*mṛtyumāra*, *'chi bdag gi bdud*), (3) the māra of the aggregates (*skandhamāra*, *phung po'i bdud*), and (4) the māra of the defilements (*kleśamāra*, *nyon mongs pa'i bdud*). These may symbolize different pitfalls in tantric texts, where often, as is the case in *The Glorious Sovereign Tantra of Mahākāla*, they are trampled upon by wrathful deities with four legs in the visualization of a maṇḍala.

g.200 Friday

*gza' pa ba sangs*

གཟའ་པ་བ་སངས།

*śukravāra* <sup>AS</sup>

g.201 gagana

*ga ga na*

ག་ག་ན།

*gagana* <sup>AS</sup>

An unidentified plant ingredient used in ritual and alchemical preparations.

g.202 galarṭa

*ga lar Ta*

ག་ལར་ཏ།

—

An unidentified ritual ingredient.

g.203 gandharva



*dri za*

དྲི་ཟ།

*gandharva*

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.204    Ganges

*gang gA*

གང་གླ།

*gaṅgā*

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.205    Gar

*gar*

གར།

—

g.206    Gardhava

*gar d+ha ba*

གར་རྩ་བ།

*garddhabha*

A rākṣasa king.

g.207    garlic

*pa na ra*

པ་ན་ར།

*laśuna* <sup>AS</sup>

g.208    Garmuka

*garmu ka*

གམུ་ཀ།

—

The name of a king.

g.209    garuḍa

*bya khung*

བྱ་ཁུང།

*garuḍa* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.210    Gauḍa

*go d+ha*

གོ་ཧ།

*gauḍa* <sup>AS</sup>

The name of a country.

g.211    generation stage

*bskyed pa'i rim*

བསྐྱེད་པའི་རིམ།

*utpatti* <sup>AS</sup>

One of the two primary categories for the practice of union (*yoga*) in Vajrayāna Buddhism. These two stages include a variety of practices. Generally speaking, the generation stage consists of practices for attaining spontaneous union as the deity maṇḍala, while the completion stage consists of practices to test, demonstrate, or perfect this union.

g.212 ghanpāramānasā

*g+han pA ra mA na sA*

གྲྀན་པ་ར་མ་ན་ས་

—

An unidentified ritual ingredient.

g.213 ghaṇṭaka fruit

*g+ha Na Ta ka pha la*

གྲྀཎ་ཀ་ཏ་ཀ་ཕ་ལ་

—

An unidentified ritual ingredient.

g.214 ghaṭikā

*chu tshod*

མུ་ཚོད།

*ghaṭikā* <sup>AD</sup>

A period of twenty-four minutes.

g.215 ghee

*mar*

མར།

*ghṛta* <sup>AS</sup>

g.216 ghilaka

*g+hi la ka*

གྲྀལ་ཀ་

*ghanika* <sup>AS</sup> · *ghinṛka* <sup>AS</sup> · *pillaka* <sup>AS</sup>

The seeds of this plant are used to prepare a collyrium that grants the ability to see buried treasure. The precise identity of this plant is not clear.

g.217 Ghoṣa

*g+ho Sha*

གྲོ་མ།

*ghoṣa* <sup>AS</sup>

The name of a king.

g.218 giant milkweed

*a rga*

ཨ་ར།

*arka* <sup>AS</sup>

*Calotropis gigantea*.

g.219 ginger

*lga*

ལ།

*ādraka* <sup>AS</sup>

g.220 Godānīya

*ba lang spyod*

བ་ལང་སྟོད།

—

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the western continent, characterized as “rich in the resources of cattle,” thus its Tibetan name “using cattle.” It is circular in shape, measuring about 7,500 yojanas in circumference, and is flanked by two subsidiary continents. Humans who live there are very tall, about 24 feet (7.3 meters) on average, and live for 500 years. It is known by the names Godānīya, Aparāntaka, Aparagodānīya, or Aparagoyāna.

g.221 Goddess

*lha mo*

ལྷ་མོ།

*devī* <sup>AS</sup>

The primary interlocutor in *The Glorious Sovereign Tantra of Mahākāla*.

g.222 gold coin

*ti na ra*

ཏིན་ར།

*dīnāra* <sup>AS</sup>

g.223    **Gopāla**

*go pA la*

གོ་པཱ་ལ།

—

The name of a king.

g.224    **gorakṣataṇḍula**

*go ra k+ShaM du la*

གོ་ར་ཁྲི་དུ་ལ།

*gorakṣataṇḍula* <sup>AS</sup>

A plant identified in Āyurvedic sources with snake mallow (*nāgabalā*).

g.225    **Govardhana**

*b+ha d+ha na*

གོ་བོ་དཀ་ན།

*govardhana* <sup>AS</sup>

The name of a king.

g.226    **Graha Lords**

*gza' rnam kyī gtso bo*

གཙུག་རྣམས་ཀྱི་གཙོ་བོ།

*grahanāyaka* <sup>AD</sup>

A set of grahas (a type of harmful spirit) that rule or lead (*nāyaka*) other categories of grahas. This list likely varies, but one attested version includes the deities that govern the directions: Aindra, Āgneya, Yama, Nairṛita, Varuṇa, Maruta/Vāyu, Kubera, and Aiśāna. This set also includes two additional figures, Grahaka and Paiśācika, who are not associated with the directions.

g.227    **great drum**

*rnga bo che*

རྩ་བོ་ཆེ།

*dundubhi* <sup>AD</sup>

g.228    **Great Goddess**

*lha mo chen mo*

ལྷ་མོ་ཆེན་མོ།

*mahādevī* <sup>AS</sup>

An epithet for the goddess who acts as the primary interlocutor in *The Glorious Sovereign Tantra of Mahākāla*.

g.229 haghoradravyanehara

*ha g+ho ra dra bya ne ha ra*

ཉ་ལྷོ་ར་བྱ་ནེ་ཉ་ར།

—

An unidentified ritual ingredient.

g.230 hammer

*tho ba*

མོ་བ།

*mudgara* <sup>AS</sup>

An implement held by Mahākāla and a number of forms of the goddesses in *The Glorious Sovereign Tantra of Mahākāla*.

g.231 Hanumān

*ha na man+ta*

ཉ་ན་མ་ནྲ།

*hanumān* <sup>AS</sup>

The monkey god and major figure in the *Rāmāyaṇa*.

g.232 hapuri

*ha pu ru ru*

ཉ་ཕུ་རུ་རུ།

*uparī*

An unidentified ritual ingredient.

g.233 hārā

*hA rA*

ཁྲ་ར།

*hala* <sup>AS</sup>

An unidentified ritual substance.

g.234 Hasta

*me bzhi*

མེ་བཞི།

*hasta* <sup>AD</sup>

The name of a lunar mansion.

g.235 Hastin

*ha ti na*

ཧ་ཏི་ན།

*hastin*

The name of a king.

g.236 have circular faces

*gdong zlum po dang ldan pa*

གདོང་རྒྱུ་པོ་དང་ལྷན་པ།

*vartulamukha* <sup>AS</sup>

This term describes a race of people.

g.237 heart mantra

*snying po*

སྙིང་པོ།

—

A term that is used to identify a particular mantra as primary, central, essential, or most important.

g.238 himaraṅga

*hi ma rang ga*

ཧི་མ་རང་ག།

*\*himaraṅga* <sup>RP</sup>

*Prunus cerasoides*.

g.239 hiraṇyaparikara

*hri rann+ya pa ri ga*

ཧྲི་རན་རྒྱ་པ་རི་ག།

*hiraṇyaparikara* <sup>AS</sup>

The precise identity of this substance is not clear. A literal translation suggests this might simply refer to a large quantity (*parikara*) of gold coins (*hiraṇya*), but that reading seems unlikely in this context.

g.240 honey from an underground hive

*sa 'og gi sbrang · 'gar da ma'i sbrang rtsis · 'gar da ma du*

ས་འོག་གི་སྤྲང་། · འགར་ད་མའི་སྤྲང་རྩིས། · འགར་ད་མ་དུ།

*gartumadhu* <sup>AS</sup>

g.241 hooked knife

*gri gug*

གྲི་གུག

—

An implement held by several forms of Mahākāla and a number of forms of the goddesses in *The Glorious Sovereign Tantra of Mahākāla*.

g.242 hostile rite

*mngon spyod*

མངོན་སྟོན།

*abhicāra* <sup>AS</sup>

A particular class of tantric ritual.

g.243 human fat

*tshil chen · mar khu chen po*

ཚེས་ཆེན། · མར་ཁུ་ཆེན་པོ།

*mahātaila* <sup>AS</sup>

g.244 human flesh

*sha chen*

ཤ་ཆེན།

*mahāmāṃsa* <sup>AS</sup>

One of the five types of meat that is offered and consumed, whether literally, as a visualization practice, or both.

g.245 Hura

*hu ra*

ཧུ་ར།

—

The name of a mountain that is the home of numerous asuras.

g.246 ikkharayava



*i k+kha ra ya wa*

ཨི་ཀ་ཀམ་ར་ཡ་འ་

—

An unidentified ritual ingredient.

g.247 incense censer

*spos khang*

སྤྲོམ་ཁང་།

*dhūpakaḍacchaka* <sup>AS</sup>

A vessel used to offer incense.

g.248 Indian leadwort

*tsi tra ka*

ཙི་ཏ་ཀ་

*citraka* <sup>AS</sup>

*Plumbago indica.*

g.249 Indian mallow

*sa ha de ba*

ས་ཧ་དེ་བ།

*sahadevā* <sup>AS</sup>

In *The Glorious Sovereign Tantra of Mahākāla*, the sap from the leaves of this plant is bonded with mercury as part of a collyrium preparation for seeing subterranean chambers.

g.250 Indian mustard

*ra tsi ka*

ར་ཙི་ཀ་

*rājikā* <sup>AS</sup>

*Brassica juncea.*

g.251 Indian sandalwood

*shi ri khan+da*

ཤི་རི་ཁན་ད།

*\*śrīkhaṇḍa* <sup>RP</sup>

*Santalum album.*

g.252 Indian valerian

*ta ka ri · ta ka ra*

ཏ་ཀ་རི། · ཏ་ཀ་ར།

*tagara* <sup>AS</sup>

*Valeriana jatamansi*. The root of this plant is used in *The Glorious Sovereign Tantra of Mahākāla* to prepare a concoction that allows one to attain the pill siddhi.

g.253 insight consort

*shes rab ma*

ཤེས་རབ་མ།

*prajñā* <sup>AS</sup>

A term for the consort—whether actual, imagined, or spontaneously realized—with which an initiated practitioner engages in sexual yoga in Buddhist tantric literature. This particular term invokes the general principle that the female half of the tantric couple is the perfect embodiment of insight or *prajñā*.

g.254 jackal

*ce spyang*

ཅེ་སྤྲུང་།

*gomāyu* <sup>AS</sup> · *śṛgāla* <sup>AS</sup>

g.255 jalacaraḍivva

*dza la tsa ra Dib+ba*

ཇ་ལ་ཅ་ར་འི་བྲ།

—

An unidentified ritual ingredient.

g.256 Jālandhara

*dza lan+d+ha ra*

ཇ་ལ་ན་ར།

—

The name of a country. This region is also identified as one of the primary “seats” (*pīṭha*) from which the tantric revelations of the Mahāyoga- and Yoginītantras were first disseminated.

g.257 jalu root

*dza lu'i rtsa ba*

ཇ་ལུ་རི་ཙུ་བ།

—

The exact identity of this plant remains unclear, but it is possible that this is a shortened form for *lajjālu*, or the sensitive plant (*Mimosa pudica*), also known as touch-me-not.

g.258 Jambhala

*dzam+b+hala*

ཇ་མལ།

*jambhala*

A yakṣa king associated with wealth and often identified with Kubera/Vaiśravaṇa.

g.259 Jambudvīpa

*'dzam bu'i gling*

འཛམ་བུ་རི་བློང་།

*jambudvīpa*<sup>AS</sup>

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.260 jamun

*tsam bu li ka*

ཙམ་བུ་ལི་ཀ།

—

*Eugenia jambolana*, also known as Java plum, black plum, and jambolan.

g.261 jantupiśācī

*dzan du pi sha tsi*

ཇོན་ཏུ་པི་ག་ཙོ།

\*jantupisācī<sup>RP</sup>

The juice or sap (*rasa*) of this substance appears as an ingredient in the preparation of a collyrium for attaining invisibility in *The Glorious Sovereign Tantra of Mahākāla*. The precise identity of this substance is not clear.

g.262 jayara

dza ya ra

ཇོ་ཡ་ར།

\*jayara<sup>RP</sup>

An unidentified ingredient used in ritual and alchemical applications

g.263 jealousy

phrag dog

ཕྱག་རྟོག་

īṛṣya

The mental state of envy or jealousy. One of the twenty subsidiary afflictions (*upakleśa*).

g.264 jewel family

rin po che'i rigs

རིན་པོ་ཆེའི་རིགས།

ratnakula

The family to which brahmin women are said to belong in *The Glorious Sovereign Tantra of Mahākāla*.

g.265 joyweed

sa lin tsi

ས་ལིན་ཙོ།

śālañji<sup>AS</sup>

Monier-Williams identifies this as *Achyranthes triandra*, which is synonymous with sessile joyweed or *Alternanthera sessilis*.

g.266 jujube

go la

གོ་ལ།

gola

This might also refer to the small round fruit of *Vangueria spinosa*.

g.267 Kaivartaputra

*ke ba ta pu tra*

ཀེ་བ་ཏུ་ཏུ་

*kaivartaputra* <sup>AS</sup>

The name of a king.

g.268 kakali

*ka ka li*

ཀ་ཀ་ལི།

—

An unidentified ritual substance.

g.269 kakkola seed

*kak+ko la*

ཀ་ཀོ་ལ།

*kakkola*

g.270 Kale

*ka le*

ཀ་ལེ།

—

The name of a king.

g.271 Kālikā

*dus can ma · ka ling ka*

དུས་ཅན་མ། · ཀ་ལིང་ཀ།

*kālikā*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.272 Kaliyuga

*rtsod pa'i dus*

རྩོད་པའི་དུས།

*kaliyuga* <sup>AS</sup>

The fourth in a repeating cycle of four eons, in which the lives of beings are short and the world is afflicted by famine, illness, and war. This is our current eon.

g.273 Kāmadeva

*'dod pa'i lha*

འདོད་པའི་ལྷ།

*kāmadeva*

The god of love and desire.

g.274 Kāmarūpa

*kA ma rU · kA ma rU pa*

ཀཱ་མ་རུ། · ཀཱ་མ་རུ་པ།

*kāmarūpa*

The name of a city.

g.275 Kamboja

*kam po dza*

ཀམ་པོ་ཇ།

*kamboja* <sup>AS</sup>

The name of a king.

g.276 Kāmpisiṃha

*kaM bi si ha*

ཀཾ་བི་སི་ཧ།

*\*kāmpisiṃha* <sup>RP</sup>

A king.

g.277 Kāñcana

*gser gling*

གསེར་གླིང་།

*kāñcana* <sup>AS</sup>

The name of a country.

g.278 kañjaru

*kany+dza ru*

ཀཱ་རུ།

—

An unidentified ritual ingredient.

g.279 kāṇṭāhāvīkaja

*ka~M TA hA bI ka dza*

ཀཾ་ནཱ་ཧཱ་འི་ཀ་ཇ།

—

An unidentified ritual ingredient.

g.280 kardavajramali

*kan+da badz+ra ma li*

ཀ་ན་བཅ་མ་ལི།

—

An unidentified ritual ingredient.

g.281 kardoñjana

*kardony+dza na*

ཀ་རོ་ལྷ་ཤ།

*\*\*kardoñjana<sup>RP</sup>*

The identity of this substance is not clear.

g.282 karuli

*ka ru li*

ཀ་རུ་ལི།

—

An unidentified substance.

g.283 kaṭaka

*ka ta ka*

ཀ་ཏ་ཀ།

—

An unidentified ritual substance.

g.284 Kauśāmbi

*ko shAm+ba*

ཀོ་ཤམ་བ།

*kauśāmbi*

An ancient city that was the capital of Vatsa, a region down the Ganges River from Rājagṛha.

g.285 Kelīkīla

*kl li kl la*

ཀྲི་ལི་ཀྲི་ལ།

*kelīkīla* <sup>AS</sup>

The name of a yakṣa.

g.286 kettle drum

*rnga pa Ta ha*

རྩ་པ་ཏ་ཧ།

*\*paṭaha* <sup>RP</sup>

g.287 Ketu

*mjug rings*

མཇུག་རིངས།

*ketu*

The name of the celestial deity identified with comets.

g.288 Khaṇḍā

*dum bu can*

དུམ་བུ་ཅན།

—

See “Khaṇḍaruhī.”

g.289 Khaṇḍaruhī

*dum skyes ma*

དུམ་སྐྱེས་མ།

*khaṇḍaruhī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.290 Khasarpāṇi

*khar+sa pA Ni*

ཁས་སྤ་ཏི།

*khasarpāṇi*



The name of a country.

g.291 khotī

*kho Ti · pre dri*

ཁོ་ཏི་ཤེ་རྩི།

*khotī* <sup>AS</sup>

The seeds of this plant are used to prepare pills and a collyrium that grant the ability to see subterranean chambers. Possibly identified as *Boswellia thurifera*.

g.292 Khotika

*ko ti ka*

ཀོ་ཏི་ཀ།

*khotika* <sup>AS</sup>

The name of a sage.

g.293 killing rite

*gsad pa*

གསལ་པ།

*māraṇa* <sup>AS</sup>

A particular class of tantric ritual.

g.294 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinnara*

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.295 kīra

*ki raM*

ཀི་རྩ།

*\*kira* <sup>RP</sup>

An unidentified substance.

g.296 kodo millet

*go Ta*

ཐོ་ར།

*\*kodrava* <sup>RP</sup>

g.297 Kośāmba

*ko shAm+ba*

ཀོ་ཤམ་པ།

—

The name of a king.

g.298 Kṛttikā

*smin drug · smin drug pa*

སྐྱེན་རུག་ · སྐྱེན་རུག་པ།

*kṛttikā* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.299 Kuhara

*ku ha ra*

ཀུ་ཧ་ར།

*kuhara*

The name of a mountain.

g.300 Kulika

*rigs can*

རིགས་ཅན།

*kulika*

A nāga king.

g.301 Kulikeśvarī

*rigs kyi dbang phyug ma*

རིགས་ཀྱི་དབང་ཕྱུག་མ།

*kulikeśvarī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.302 Kumārī

*gzhon nu ma*

གཞོན་ལུ་མ།

*kumārī* <sup>AS</sup>

A general term for a young girl or an epithet for the goddess Durgā. *The Glorious Sovereign Tantra of Mahākāla* refers to a group of kumārīs who can be depicted on a cloth canvas and then worshiped (see “seven kumārīs”).

g.303 kumuḍa flesh

*ku mu ha'i sha*

ཀུ་མུ་ཧ་འི་ཤ།

*kumuḍamāṁsa* <sup>AS</sup>

The identity of this type of meat is not clear.

g.304 kundhalicilī

*kun+d+ha li tsi li*

ཀུན་ད་ཧ་ལི་ཅི་ལི།

—

An unidentified ritual ingredient.

g.305 kurchi

*ka li ka · kA ling ka*

ཀ་ལི་ཀ་ . ཀ་ལིང་ཀ་

*kālīṅga* <sup>AS</sup>

*Holarrhena pubescens.*

g.306 Kūrma

*rus sbal*

རུས་སྒལ།

*kūrma*

A king.

g.307 Kūrma lineage

*rus sbal gyi rigs*

རུས་སྒལ་གྱི་རིགས།

*kūrmakula*

A lineage of kings.

g.308 Lakṣmaṇa

*la kh+ma Na*

ལ་ལྷ་མཎ

*lakṣmaṇa*

The name of Rāma's brother.

g.309 Lakṣmī

*lak+Sh me · dpal*

ལ་ཤ་མེ་དཔལ་

*lakṣmī*

A goddess understood in the purāṇic traditions to be a wife of Viṣṇu.

g.310 lalanā

*la la nA*

ལ་ལ་ནཱ་

*lalanā* <sup>AS</sup>

The primary left channel of the subtle body.

g.311 Lañjanī

*lan tshwa ni*

ལན་ཇཿ་ནི་

*lañjanī*

The name of a goddess in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.312 Laṅka

*lang ka*

ལང་ཀ་

*laṅka*

The name of an ancient kingdom located to the south of Mount Sumeru and commonly identified as the island of Śrī Laṅka.

g.313 Lāṭa

*laTa*

ལཱ་

*lāṭa* <sup>AS</sup>

The name of a country.

g.314 laṭakī

*la Ta kl*

ལ་ཏ་ཀི།

—

An unidentified ritual ingredient.

g.315 lead

*dan kha*

དན་ཁ།

*nāga*<sup>AS</sup>

g.316 lead oxide

*nA ga ra ga ta*

ན་ག་ར་ག་ཏ།

*nāgarakta*<sup>AS</sup>

g.317 leaf of a crown flower

*ar+k+ka'i 'dab*

ཨ་ར་ཀ་ཀ་འི་དཔ།

*ārkapatra*<sup>AS</sup>

A substance used as a medium for writing mantric talismans in *The Glorious Sovereign Tantra of Mahākāla*.

g.318 lemon

*dzam b+hi ra*

ཇམ་བཞི་ར།

*jambīra*<sup>AS</sup>

A species of *Citrus limon*.

g.319 Lhasa

*ra sa*

ར་ས།

—

The capital of Tibet.

g.320 like the prominent teeth of a tawny-colored divine bull

*kha dog ser po so sto ba de ga ba*

ཁ་དག་སེར་པོ་སོ་སྟོ་བ་དེ་ག་བ།

—

A phrase describing a lineage of kings.

g.321    *liṅga*

*mtshan ma*

མཚན་མ།

*liṅga*<sup>AS</sup>

A physical representation of the god Śiva in the form of short cylindrical column that is rounded at the top and sits on a circular base. A “solitary *liṅga*” (*ekaliṅga*) is often listed among suitable sites for esoteric rituals and practices.

g.322    *lodhra*

*ne le*

ནེ་ལེ།

—

An unidentified plant ingredient used in ritual and alchemical preparations.

g.323    *long pepper*

*pi pi ling*

པི་པི་ལིང་།

*pippalī*<sup>AS</sup>

g.324    *Lord of Cattle*

*phyugs bdag*

ཕུགས་བདག་།

*gopadeva*

The name of a god.

g.325    *lotus anther pollen*

*pad ma'i ze 'bru'i rdul*

པད་མའི་ཟེ་འབྲུའི་རྩལ།

—

g.326    *lotus family*

*pad+ma'i rigs*

པདྨའི་རིགས།

*padmakula*

The family to which dancing women are said to belong in *The Glorious Sovereign Tantra of Mahākāla*.

g.327    lotus root

*dbu rtsa ba · sA lu ka*

དབུ་རུ་བ། · ལ་ལུ་ཀ

*śāluḥka* <sup>AS</sup>

g.328    lunar day

*tshes*

ཚེས།

*tithi* <sup>AS</sup>

A single day of the lunar calendar.

g.329    lunar mansion

*rgyu skar*

རྒྱ་སྐར།

*nakṣatra* <sup>AD</sup>

The twenty-seven or twenty-eight sectors along the ecliptic that exert influence on the world according to Indic astrological lore.

g.330    lunar month of Āśvin

*ston zla 'bring po*

སྟོན་ཟླ་འབྲིང་པོ།

*āśvinmāsa* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.331    lunar month of Kārtika

*ston zla tha chungs*

སྟོན་ཟླ་ཐ་ཆུངས།

*kārtikamāsa* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.332    lunar month of Māgha

*dgun zla tha chungs* · *dgun zla tha chung*

དགུན་ཟླ་ཐ་ཅུངས། · དགུན་ཟླ་ཐ་ཅུང་།

*māgha* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.333 lunar month of Śrāvaṇa

*dbyar zla tha chungs*

དབྱར་ཟླ་ཐ་ཅུངས།

*śrāvaṇamāsa* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.334 lunar month of Vaiśākha

*dpyid zla tha chungs*

དཔྱིད་ཟླ་ཐ་ཅུངས།

*vaiśākhamāsa* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.335 lunar water

*zla ba'i chu* · *zla 'dzin gyi chu*

ཟླ་བའི་ཅུ། · ཟླ་འཛིན་གྱི་ཅུ།

—

g.336 lute

*pi bang*

ཕི་བང་།

*vīṇā* <sup>AS</sup>

A musical instrument.

g.337 Maḍa

*ma Da*

མ་ཌ།

—

A place the north of Paṭṭikeraka with a king named Kamboja.

g.338 madira seeds

*ma di ra bl dza*

མ་དི་ར་བླ་ཌ།



—  
g.339 Magandhari

*ma gan d+ha ri*

མ་གན་རྩ་རི།

—

The name of a market town.

g.340 māgaṭa

*mA ga Ta*

མ་ག་ཏ།

—

An unidentified ritual ingredient.

g.341 Maghā

*mchu*

མཚུ།

*maghā* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.342 Mahābhairava

*'jigs byed chen po*

འཇིགས་བྱེད་ཆེན་པོ།

*mahābhairava* <sup>AS</sup>

An epithet for the deity Mahākāla, as well as the name of a wrathful form of Śiva.

g.343 Mahābhañjapuri

*ma hA b+hany+dza pu ri*

མ་རྩ་བྱུང་པུ་རི།

—

The name of a town.

g.344 Mahādeva

*lha chen po*

ལྷ་ཆེན་པོ།

*mahādeva* <sup>AS</sup>

An alternative name for Mahākāla. Mahādeva is also an epithet of Śiva.

g.345 Mahākāla

*nag po chen po*

ནག་པོ་ཆེན་པོ།

*mahākāla* <sup>AS</sup>

The name of a wrathful form of the god Śiva and one of the most popular protector deities in Tibetan Buddhist traditions.

g.346 mahākāla fruit

*nag po chen po'i 'bras bu*

ནག་པོ་ཆེན་པོའི་འབྲས་བུ།

*mahākālaphalā* <sup>AS</sup>

g.347 mahāmudrā

*phyag rgya chen po*

ཕྱག་རྒྱ་ཆེན་པོ།

*mahāmudrā* <sup>AS</sup>

Literally “great mudrā,” this is an important and polyvalent term in esoteric Buddhist literature. Here it refers to spontaneous union as the deity maṇḍala and the transformation of one’s own body, speech, and mind into a the body, speech, and mind of the deity.

g.348 mahāmudrā siddhi

*phyag rgya chen po'i dngos grub*

ཕྱག་རྒྱ་ཆེན་པོའི་དངོས་གྲུབ།

*siddhimudrā* <sup>AS</sup>

This term refers to spontaneous union with the deity and the transformation of one’s own body, speech, and mind into a the body, speech, and mind of the deity.

g.349 Mahānanda

*dga' ba chen po · cher dga' ba*

དགའ་བ་ཆེན་པོ། · ཆེར་དགའ་བ།

*mahānanda* <sup>AS</sup>

An alternative name of the deity Mahākāla.

g.350 Mahānandi

*dga' chen mo*

དགའ་ཆེན་མོ།

*mahānandi*

The name of a goddess in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.351 mahāntara

*ma hAn+ta ra*

མ་རྒྱ་ར།

—

An unidentified ritual ingredient.

g.352 mahendra fever

*dbang po chen po'i rims*

དབང་པོ་ཆེན་པོའི་རིམས།

*\*mahendrajvara* <sup>RS</sup>

A type of powerful fever that is said to be curable only by religious, rather than medical means.

g.353 Maheśvarī

*dbang phyug chen mo*

དབང་ཕྱུག་ཆེན་མོ།

*maheśvarī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.354 mahugaga

*ma hU ga ga*

མ་རྩ་ག་ག།

*madhukukkuṭī* <sup>AD</sup>

Monier-Williams lists as “a kind of citron tree with ill-smelling blossoms.”

g.355 Maitreya

*mgon po byams pa*

མགོན་པོ་བྱམས་པ།

*maitreyaṇātha* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.356    major marks

*mtshan nyid*

མཚན་ཉིད།

*lakṣaṇa*

The thirty-two primary physical characteristics of a "great being," *mahāpuruṣa*, which every buddha and cakravartin possesses. They are considered "major" in terms of being primary to the eighty minor marks or signs of a great being.

g.357    makira

*ma ki ra*

མ་གྱི་ར།

—

An unidentified ritual ingredient.

g.358    mālā

*ma lA*

མཱ་ལ།

*phreng ba* <sup>AD</sup>

A string of beads that is used to count recitations of mantra. The beads may be made from seeds, gemstones, shells, or other natural substances, which are often specifically selected for the mantra deity being recited or the intended purpose of the rite.

g.359    Mala

*ma la*

མ་ལ།

—

The name of a king.

g.360 malabar nut

*ba sha ka*

བ་ཤ་ཀ།

*basaka* <sup>AS</sup> . *vāsaka* <sup>AS</sup>

*Adhatoda vasica.*

g.361 Mālavī

*mA la lI*

མ་ལ་ལྷི།

*mālavī* <sup>AS</sup>

The name of a city.

g.362 Maṇḍa

*maN+Da ka*

མཎྜ་ཀ།

*maṇḍa*

The name of a city.

g.363 maṇḍala

*dkyil 'khor*

དཀྱིལ་འཁོར།

*maṇḍala* <sup>AS</sup>

g.364 Maṅgala

*bkra shis*

བཀྲ་ཤིས།

*maṅgala*

The name of the deity identified with the planet Mars and Tuesday.

g.365 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.366    mantra for bewildering

*rmongs par byed pa'i sngags*

མྱོངས་པར་བྱེད་པའི་སྔགས།

*mohanamantra*

A mantra used to confuse or stupefy a particular target.

g.367    mantra practitioner

*sngags pa*

སྔགས་པ།

*mantrin* <sup>AS</sup>

A term for an initiated practitioner who has been authorized to take up a mantra recitation practice.

g.368    Mantrin

*sngags pa*

སྔགས་པ།

*mantrin* <sup>AD</sup>

The name of a lunar mansion.

g.369    māra

*bdud*

བདུད།

*māra* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

*Māra*, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive

forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha's awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha's activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra's family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvastivāda; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

## g.370 Māra

*bdud*

མ་རྩ་

*māra*

Definition from the 84000 Glossary of Terms:

*Māra*, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

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the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.371 mārgani

*mang+ga ni*

མང་གི།

—

An unidentified ritual substance.

g.372 marking nut

*b+ha lA tu ka · ba la ta ki · b+ha la te ka*

བླ་ལུ་རྟུག་ · བ་ལ་ཏཱ་གི་ · བླ་ལ་ཏཱ་གི།

*bhallātaka* <sup>AS</sup>

*Semecarpus anacardium*.

g.373 Matila

*ma ti la*

མ་ཏི་ལ།

—

The name of a king.

g.374 menstrual blood

*rang 'byung · rang byung*

རང་འབྱུང་། · རང་བྱུང་།

*strīrajas* <sup>AS</sup> · *rajas* <sup>AS</sup> · *svayambhu* <sup>AS</sup>

g.375 merchant caste

*rje rigs*

རྒྱུ་རྒྱུ་སྒྲ།

*vaiśya* <sup>AD</sup>

The third caste in the brahmanical system of laws and customs concerning castes and stages of life (*varṇāśramadharmā*).

g.376 mercury

*dngul chu · bcud blangs*



དུལ་མུ། ་ བཅུད་ཐོངས།

*rasa* <sup>AS</sup>

The name of a siddhi, and the substance related to that siddhi.

g.377 mercury pill

*bcud sgong*

བཅུད་ཐོངས།

*golaka* <sup>AS</sup>

g.378 mica

*lhang tsher*

ལྷ་རྩེ་ར།

*abhraka* <sup>AS</sup>

A ritual substance.

g.379 molasses

*bu ram*

བུ་རམ།

*guḍa* <sup>AS</sup>

g.380 Monday

*gza' zla ba*

གཟའ་ལྷ་བ།

*somavāra* <sup>AS</sup>

g.381 moonlight

*ri ka na ba*

རི་ཀ་ན་བ།

*\*kīraṇa* <sup>RP</sup>

g.382 moringa

*su b+ha any+dza nI*

སུ་བླ་ཨ་ཕྱ་ནི།

*\*sobhāñjana* <sup>RP</sup>

*Moringa oleifera*.

g.383 mother of pearl

*nya phyis*

ཉལྱིས།

*śuktikā* <sup>AS</sup>

g.384 Mount Kailāsa

*gangs ti se*

གངས་ཉི་སེ།

—

A sacred mountain located in the Himālayas, thought by both Buddhists and Hindus to be the abode of a number of important gods.

g.385 Mount Sumeru

*ri rab*

རི་རབ།

*sumeru*

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.386 mṛdaṅga drum

*rnga bran*

རྩ་བརྒྱ།

*mṛdaṅga* <sup>AS</sup>

A musical instrument.

g.387 Mṛgaśirā

*smal po · mgo*

སྐལ་པོ་མགོ།

*mṛgaśiras* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.388    mudrā

*phyag rgya* · *phyag rgya ma*

ཕྱག་རྒྱ། · ཕྱག་རྒྱ་མ།

*mudrā* <sup>AS</sup>

A term for any kind of symbol or symbolic gesture. Also a term for the consort—whether actual, imagined, or spontaneously realized—with which an initiated practitioner engages in sexual yoga in Buddhist tantric literature.

g.389    mung bean

*mud ga*

མུད་ག།

*mudga* <sup>AS</sup> · *munḡa* <sup>AS</sup>

*Phaseolus radiatus*.

g.390    musk

*gla rtsi'i dri* · *gla rtsi*

གླ་རུ་ཅི་དྲི། · གླ་རུ་ཅི།

*kasturikā* <sup>AS</sup>

g.391    mustard oil

*tsha ba'i mar khu*

ཇ་བའི་མར་ཁུ།

*kaṭutaila* <sup>AS</sup>

g.392    mutaka

*mu ta ka*

མུ་ཏ་ཀ།

\**mutaka* <sup>RP</sup>

An unknown ingredient used in rites.

g.393    mutiri

*mu ti ri*

མུ་ཏི་རི།

—

An unidentified ritual ingredient.

g.394    nāga

*klu*

ལྷ

*nāga* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.395 Nāgārjuna

*klu sgrub*

ལྷ་སྒུབ།

*nāgārjuna* <sup>AS</sup>

A yogin who surrendered his kingdom to his son Gopāla.

g.396 Nāmbhapālita

*nA ma b+ha pA li ta*

ནཱ་མ་བ་མ་པ་ལི་ཏ།

*nāmbhapālita* <sup>AS</sup>

The name of a king.

g.397 Nanda

*dga' bo*

དགའ་བོ།

*nanda*

A nāga king.

g.398 Nandeśvarī

*dga' ba'i dbang phyug ma*

དགའ་བའི་དབང་ཕྱུག་མ།

*nandeśvarī*

The name of a goddess in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.399 Nandi

*nan ti*

ནན་ཏི།

*nandi* <sup>AS</sup>

The name of a king.

g.400 Nārāyaṇa

*khyab 'jug · sred med kyi bu*

ཁྱམ་འཇུག་མེད་མེད་ཀྱི་བུ།

*nārāyaṇa* <sup>AS</sup>

A name of the god Viṣṇu.

g.401 neem

*nim pa*

ནིམ་པ།

*nimba* <sup>AS</sup>

g.402 nine dramatic sentiments

*gar gyi nyams dgu*

གར་གྱི་ཉམས་དགུ།

*navanāṭya*

The nine dramatic sentiments are borrowed from South Asian performance theory (*nāṭyaśāstra*), where they signify nine modes of performance that evoke the specific emotional responses from an audience. The traditional list of nine includes the erotic (*sgeg pa, śrīṅāra*), heroic (*dpa' ba, vīra*), disgusting (*mi sdug pa, bībhatsa*), comical (*dgod pa, hāsyā*), wrathful (*drag zhul, raudra*), terrifying (*'jigs su rung ba, bhayānaka*), compassionate (*snying rje, karuṇā*), wonderous (*rngam pa, adbhūta*), and peaceful (*zhi ba, śānta*) sentiments.

g.403 nīrakala

*nI ra ka la*

ནྲི་ར་ཀ་ལ།

—

An unidentified ritual ingredient.

g.404 nisundara

*ni su Da ra*

ནི་སྤྲུ་ར།

—

An unidentified ritual substance.

g.405 no mental engagement

*yid la mi byed pa*

ཡིད་ལ་མི་བྱེད་པ།

*amanasikāra* <sup>AD</sup>

A term for a state in which the mind is not directed toward any object or referent.

g.406 ocular distortion

*rab rib*

རབ་རིབ།

*timira* <sup>AS</sup>

A disorder of the eye, often equated with cataracts or similar conditions.

g.407 Oḍiyāna

*o Di yA na*

ཨོ་དི་ཡ་ན།

*oḍiyāna* <sup>AS</sup>

The name of a country. This region is also identified as one of the primary “seats” (*pīṭha*) from which the tantric revelations of the Mahāyoga- and Yoginītantras were first disseminated.

g.408 Oḍra

*o ru bI sa · ru b+hi sa*

ཨོ་རུ་བྲི་ས། · རུ་བྲི་ས།

*oḍra* <sup>AS</sup>

Oḍra is the ancient name of the region roughly equivalent with the modern Indian state of Oḍisha.

g.409 olibanum

*sih+la · sih+la ka*

སི་ལ། · སི་ལ་ཀ།

*\*silha* <sup>AS</sup> · *sihlaka* <sup>AS</sup>

*Boswellia serrata*.

g.410 opening statement

*gleng gzhi*

གླེང་གཞི།

*nidāna* <sup>AS</sup>

A term for the opening statement or introduction to a text.

g.411 opening under the earth

*sa 'og gi bug pa · sa'i bug pa*

ས་འོག་གི་བྱག་པ། · ས་འི་བྱག་པ།

*chidrāmedinī* <sup>AS</sup> · *chidrābhūmī* <sup>AS</sup> · *mahīcidrā* <sup>AS</sup>

This term refers to the ability to locate and see points of access to buried treasures or any object that might be buried underground. In *The Glorious Sovereign Tantra of Mahākāla*, this process generally requires mastery of the collyrium siddhi—the application of concoctions of various substances around one’s eyes in order to gain supernatural abilities.

g.412 oṣaṇa

*ba ki ta*

བ་ཀི་ཏ།

*oṣaṇa* <sup>AS</sup>

A type of plant.

g.413 Pacana

*pa tsan na*

པ་ཙན་ན།

—

The name of a king.

g.414 Pāgara

*pA ga ra*

པ་ག་ར།

—

The name of a king.

g.415 painting

*thang sku*

ཐང་སྐུ།

*paṭa* <sup>AS</sup>

g.416 pala

*sraṅg*

པལ།

*pala* <sup>AS</sup>

A unit of weight in the range of 30 to 75 grams.

g.417 Pāla

*pA la*

པཱལ།

*pāla*

The name of a lineage of kings.

g.418 Pāla

*pa la*

པཱལ།

*pāla* <sup>AS</sup>

A king of Rasalandhi.

g.419 Pāla

*pa la*

པཱལ།

—

A line of kings in Radhā.

g.420 Pāla

*pA la*

པཱལ།

—

A king of Baṅgala.

g.421 Pāla

*pA la*

པཱལ།

—

A king of Paṭṭikera.



g.422 Pālita

*pA li ta*

པ་ལི་ཏ།

—

The name of a sage.

g.423 palmyra

*la ba ti*

ལ་བ་ཏི།

*tāla*

*Borassus flabellifer.*

g.424 paṇḍita

*paN+Di ta*

པ་ཉི་ཏ།

*paṇḍita*<sup>AD</sup>

g.425 Pāṇḍu

*pAN+Du*

པ་ཉུ།

*pāṇḍu*

The father of the five Pāṇḍava brothers in the Sanskrit epic the *Mahābhārata*.

g.426 parada

*pa ra da*

པ་ར་ད།

—

An unidentified ritual ingredient.

g.427 paralyzing

*rengs pa*

རེངས་པ།

*stambhana*<sup>AS</sup>

A particular class of tantric ritual.

g.428 parasodhānī

*pa ra so d+hA nI*

པ་སོད་རྒྱ་

*paśodhanī*

An unidentified ritual ingredient.

g.429 Patela

*pa te la*

པ་ཏེ་ལ།

—

The name of a king.

g.430 Paṭṭikeraka

*pa ti ko ra ka · pa Ti ke ra ka · ba Ti ke ra ka · pa ti ke ra ka*

པ་ཏི་ཀོ་ར་ཀ་ · པ་ཏི་ཀེ་ར་ཀ་ · པ་ཏི་ཀེ་ར་ཀ་ · པ་ཏི་ཀེ་ར་ཀ་

*paṭṭikeraka* <sup>AS</sup>

The name of a major city in the Samatata kingdom, located in the southeast Bengal delta.

g.431 pattrapīśācī

*pad tra pi sha tsi*

པ་ད་ཏྲ་པི་ཤ་ཅི།

*\*pattrapīśācī* <sup>RP</sup>

An unidentified ritual substance.

g.432 peacock

*cod pa can · rma bya*

ཙོད་པ་ཅན། · རྩམ་བྱ།

*śikhin* <sup>AS</sup>

g.433 people with faces shaped like half-moons

*zla ba phyed pa'i gdong pa can*

ཟླ་བ་ཕྱེད་པའི་གདོང་པ་ཅན།

*ardhracandramūkhānara* <sup>AS</sup>

A race of people.

g.434 phaṇikirāṇa

*pha ni ki ra Na*

པ་ནི་ཀི་ར་ཤ།

*phaṇikirāṇa* <sup>AS</sup>

An unidentified plant.

g.435 pheṭavāra

*phe Ta wA ra*

ཕེཏ་འཁ་ར།

—

An unidentified ritual ingredient.

g.436 pill

*ril bu*

རིལ་བུ།

*guṭika* <sup>AS</sup>

The name of a siddhi.

g.437 piṇḍagolaka

*paN+Di go la ka*

པཎི་གོ་ལ་ཀ།

*\*piṇḍagolaka* <sup>RP</sup>

An unidentified ritual ingredient.

g.438 piṇḍatagara

*paN+Da ta ka ra · pin ta d+ha ka ra*

པཎི་ཏ་ཀ་ར། · ཕིན་ཏ་ཏ་ཀ་ར།

*piṇḍatagara* <sup>AS</sup>

An unidentified ritual ingredient. It is known in Āyurvedic sources, but its precise identification is uncertain.

g.439 plague of insects

*pe chag pa'i dgra*

ཕེ་ཆག་པའི་དག།

*pataṅgopadrava* <sup>AS</sup>

g.440 plantain

*chu shing gi 'bras bu*

ཚུ་ཤིང་གི་འབྲས་བུ།

*kadalī* <sup>AS</sup>

The fruit of *Musa paradisiaca*.

g.441 plantain tree

*chu shing*

ཕུ་ཤིང་།

*kadalīṅkṣa* <sup>AS</sup>

*Musa paradisiaca*.

g.442 pomegranate

*se 'bru*

སེ་འབྲུ།

*dāḍima* <sup>AS</sup>

*Punica granatum*.

g.443 pomelo

*ka ru Na*

ཀ་རུ་ན།

*karuṇa* <sup>AS</sup>

*Citrus decumana*.

g.444 portion

*sum nam · man cha*

སུམ་ནམ། · མཎ་ཅ།

*māṣaka* <sup>AS</sup>

Literally a “bean,” this term also signifies a unit for measuring weight that is equal to that of either 7–8 rosary peas or 4–5 grains.

g.445 prabhaṇḍam

*pra b+haM DaM*

པ་རྩ་ཏཱ་མ།

—

An unidentified ritual ingredient.

g.446 Pracālī

*mi thung ma*

མི་ཐུང་མ།

*pracālī*

One of the eight yoginīs in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.447 practitioner

*sgrub pa po*

སྒྲུབ་པ་པོ།

*sādhaka* <sup>AD</sup>

This term can refer to any sādhana practitioner, but in *The Glorious Sovereign Tantra of Mahākāla* it refers specifically to an advanced practitioner who has received the full sequence of consecrations and carries the ultimate authorization to perform the sādhanas of the deity Mahākāla.

g.448 prahmicuṭa

*prah+mi tsu Ta*

པ་རྩི་ཙུ་ཏ།

—

An unidentified ritual ingredient.

g.449 Prajñā

*shes rab*

ཤེས་རབ།

—

See “Prajñābala.”

g.450 Prajñābala

*shes rab stobs*

ཤེས་རབ་སྟོབས།

*prajñābala* <sup>AS</sup>

The name of a bodhisattva interlocutor in chapter twenty-six of *The Glorious Sovereign Tantra of Mahākāla*.

g.451 preceptor

*mkhan po*

མཁན་པོ།

*upadhyāya* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean "a learned scholar," the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.452     **preta**

*pre ta*

ཤི་ཏ།

—

An unidentified ritual ingredient.

g.453     **protector deity**

*zhing skyong*

ཞིང་སྐྱོང་།

*kṣetrapāla* <sup>AS</sup>

This term denotes any protector deity, from those associated exclusively with a localized area to deities such as Mahākāla who are considered protectors of both localized areas, trans-local populations, and the Dharma itself.

g.454     **pukṣayā**

*puk+Sha yA*

ཕུ་ཤ་ཡ།

—

An unidentified ritual ingredient.

g.455     **punala tree**

*ljon shing pu na la*

ལྷོ་ཞིང་ཕུ་ན་ལ།

—

An unidentified ritual ingredient.

- g.456    Punarvasu  
*nab so*  
 ནབ་སོ།  
*punarvasu* <sup>AS</sup>  
 The name of a lunar mansion.
- g.457    Pūrvabhadrapadā  
*khirms stod*  
 ཁུམས་སྟོད།  
 —  
 The name of a lunar mansion and a lunar month.
- g.458    Pūrvāṣāḍhā  
*chu stod*  
 ཅུ་སྟོད།  
*pūrvāṣāḍhā* <sup>AS</sup>  
 The name of a lunar mansion.
- g.459    pustule  
*dug gi chu bur*  
 དུག་གི་ཅུ་བུར།  
*\*viṣasphoṭaka* <sup>RS</sup>  
 Raised boils on the skin.
- g.460    Puṣya  
*rgyal po*  
 རྒྱལ་པོ།  
*pauṣya* <sup>AS</sup>  
 The name of a lunar mansion and a lunar month.
- g.461    quicksilver  
*dngul chu · su ta ka*  
 དངུལ་ཅུ་སུ་ཏ་ཀ།  
*pārada* <sup>AS</sup> · *sūtaka* <sup>AS</sup>  
 Another term for mercury (*rasa*).
- g.462    Ra Gelong Chörap

*rwa dge slong chos rab*

ར་དགེ་སློང་ཆོས་རབ།

—

The great editor and translator Ra Gelong Chörap was active during the eleventh century and is one of the translators of *The Glorious Sovereign Tantra of Mahākāla*.

g.463 Radhā

*ra d+ha ru pa la*

ར་རྩ་རུ་པ་ལ།

—

An unidentified country.

g.464 Rāhu

*gza' sgra gcan · sgra can*

གཟའ་སྒྲ་གཅན། · སྒྲ་ཅན།

*rāhu* <sup>AD</sup>

The name of the celestial deity identified with the eclipse.

g.465 rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.466 Rāma

*ra ma*

ར་མ།

*rāma*

The name of the prince of Ayodhyā and main character of the Sanskrit epic the *Rāmāyaṇa*.

g.467 Ramoché



*ra mo che*

རམ་ཆེ།

—

One of the oldest and most important Buddhist temples in Tibet. Located in Lhasa, it was founded in the seventh century by King Songtsen Gampo (*srong btsan sgam po*) and houses the Jowo Mikyö Dorjé (*jo bo mi bskyod rdo rje*) and contains the statue of the buddha Akṣobhya that tradition tells us was brought to Tibet as a gift by Songtsen Gampo's Nepalese wife Bhṛkuṭī.

g.468    raṇapaṇa

*ra Na pa Na*

རཏ་པ་ཏ།

*raṇapasarī*

An unidentified ritual ingredient.

g.469    raṇasāśura

*ra Na sA su ra*

རཏ་སྐ་སྐ་ར།

—

An unidentified ritual ingredient.

g.470    Rasalandhi

*ra sa lan d+hi*

རས་ལན་ནི།

—

The name of a city.

g.471    rasanā

*ra sa nA*

རས་ན།

*rasanā*<sup>AS</sup>

The primary right channel of the subtle body.

g.472    Rasana

*ra sa na*

རས་ན།

*sarvasana* · *savasana*

A king.

g.473 rattleweed

*sha Na · Sha Na pa*

ཤ་ན། · ཤ་ན་པ།

*ṣaṇā* <sup>AS</sup>

*Crotalaria retusa.*

g.474 realgar

*ldong ros*

ལྷོང་རོས།

*manahṣilā* <sup>AS</sup>

A type of arsenic sulfide.

g.475 red lac

*rgya skyegs kyi pho tshos*

རྒྱ་སྐེགས་ཀྱི་ཕོ་ཚོས།

*lakṣā* <sup>AS</sup>

g.476 red ocher

*btsag dmar po*

བཅག་དམར་པོ།

*gairika* <sup>AS</sup>

g.477 red water lily

*ut+pal dmar po*

ུ་པལ་དམར་པོ།

*raktotpala*

g.478 rendering medicines effective

*grub pa'i sman*

གུབ་པའི་སྐྱུན།

*siddhausadhi* <sup>AS</sup>

The name of a siddhi.

g.479 Rohiṇī

*snar ma*

རྣམ་མཁེལ་

*rohiṇī* <sup>AS</sup>

The name of a lunar mansion.

g.480 rohita carp

*ro hi ta*

རྩེ་ཉི་ཏེ།

*rohita* <sup>AS</sup>

g.481 rosary pea

*se ba'i 'bras bu · se 'bras bu · se 'bras*

སེ་བའི་འབྲས་བུ། · སེ་འབྲས་བུ། · སེ་འབྲས།

*guñjā* <sup>AS</sup>

g.482 rose apple

*dzam bu Di*

ཇམ་བུ་དི།

*jambudīkā* <sup>AS</sup>

g.483 royal jasmine

*dzA ti*

ཇཱ་ཏི།

*\*jātī* <sup>RP</sup>

g.484 ruby

*ma ni ka*

མ་ནི་ཀ།

*māṇikyā* <sup>AS</sup>

g.485 śabarī

*sha du ri · sha ba ri*

ཤ་དུ་རི། · ཤ་བ་རི།

*śābarī* <sup>AS</sup>

*Carpopogon pruriens.*

g.486 sacrifice tree

*mchod sbyin gyi shing*

མཚོད་སྒྱིན་གྱི་ཤིང་།

*yajñavrkṣa* <sup>AS</sup>

*Ficus indica*.

g.487 sacrificial rite

*mchod sbyin*

མཚོད་སྒྱིན།

*yajña* <sup>AD</sup>

A type of ritual.

g.488 sādhana

*sgrub thabs* · *sgrub pa*

སྒྱུ་ཐབས། · སྒྱུ་པ།

*sādhana* <sup>AS</sup>

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.489 saffron

*gur gum*

གུར་གུམ།

*kuṅkuma* <sup>AS</sup>

g.490 sagara

*sa ka ra*

ས་ཀ་ར།

—

An unidentified ritual ingredient.

g.491 Sahadevakaivartaputra

*sa ha de wa*

ས་ཧ་དེ་པ།

*sahadevakaivartaputra* <sup>AS</sup>

A king.

g.492 Sahāsrakārṇa

*sa hA sri kAr+Na*

ས་རྩ་སྲི་ཀླུ་རྒྱུ་

*sahāsrakārṇa*

The name of a king.

g.493 sahor fruit

*sa hor gyi 'bras bu*

ས་ཏོར་གྱི་འབྲས་བུ།

—

g.494 saliva

*zla ba · mchil ma · lbu ba*

ལྷ་བ། · མཆིལ་མ། · ལུ་བ།

—

g.495 samādhi

*ting nge 'dzin*

ཏིང་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.

g.496 Samantaśrī

*sa man+ta shrI*

ས་མན་ལྷི།

—

Samantaśrī was a Nepalese paṇḍita active during the eleventh century and is one of the translators of *The Glorious Sovereign Tantra of Mahākāla*.

g.497 Samarthin

*yang dag pa'i don can*

ཡང་དག་པའི་དོན་ཅན།

*\*samarthin*

A king.

g.498 samaṭiraṇa

*sa ma Ti ra Na*

ས་མ་ཏི་ར་ཤ།

—

An unidentified ritual ingredient.

g.499 samaya

*dam tshig*

དམ་ཚིག་

*samaya* <sup>AS</sup>

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.500 samaya holder

*dam tshig can*

དམ་ཚིག་ཅན།

*samayin* <sup>AD</sup>

A general term for beings that are bound to a particular deity maṇḍala and bound by contractual agreement to protect, support, and commune with practitioners who provide them with the requisite offerings.

g.501 samayagola

*sa ma ya go la*

ས་ས་ཡ་གོ་ལ།

—

The precise identification of this flower is not clear, but it may refer to either *Vangueria spinosa* (Skt. *golā*) or the jujube (Skt. *kolā*).

g.502 Sambuka

*sam bu ka*

སམ་བུ་ཀ།

*samūkī*

The name of a city.

g.503 Samori

*sa mo ri*

ས་མོ་རི།

*gaūrī*

The name of a city.

g.504 samudra

*rgya mtsho*

བྱ་མཚོ།

*samudra* <sup>AS</sup>

An unidentified plant ingredient used in ritual and alchemical preparations.

g.505 Samveda

*sam be du*

སམ་བེ་དུ།

*samveda*

The name of a king.

g.506 Śaṇīścara

*gza' spen pa · spen pa*

གཟའ་སྟེན་པ། · སྟེན་པ།

*śaṇīścara* <sup>AS</sup>

The name of the deity identified with the planet Saturn and Saturday.

g.507 Śaṅkhapāla

*dung skyong*

སུ་ལྷོང་།

*śaṅkhaṇḍa* <sup>AO</sup>

A nāga king.

g.508 Saphala

*'bras bu la phan pa*

འབྲས་བུ་ལ་ཕན་པ།

*saphala* <sup>AS</sup>

The name of a king.

g.509 sapta

*sa p+ta*

ས་ཏྲ།

—

An unidentified ritual ingredient.

g.510 Saptalakṣaṇa

*mtshan nyid bdun*

མཚན་ཉིད་བདུན།

*\*\*saptalakṣaṇa* <sup>RS</sup>

A king.

g.511 Sārabhū

*sha b+ha la*

ཤ་བྱ་ལ།

—

The name of the father of a king.

g.512 sarala pine

*thang shing*

ཐང་ཤིང་།

*sarala* <sup>AD</sup>

g.513 Sarasvatī

*dbyangs can ma*

དབྱངས་ཅན་མ།

*sarasvatī*



A goddess understood in the purāṇic traditions to be the wife of Brahmā.

g.514 Sarma

*sarma*

སར།

—

The name of a king.

g.515 Sarṣibhañjikā

*sa b+hiny+dzi ka*

ས་ཤྱི་ཇེ་ཀ

*sarṣibhañjikā* <sup>AS</sup>

The name of a town.

g.516 sarvadhalī

*sa ba da li · so ba da li*

ས་བ་ད་ལི། · སོ་བ་ད་ལི།

*sarvadhalī* <sup>AS</sup>

Unidentified ritual ingredient.

g.517 Saturday

*gza' spen pa*

གཟའ་སྤེན་པ།

*śaniścaraṇvāra* <sup>AS</sup>

g.518 sedakaṇḍā

*se da ka N+Da*

སེ་དཀ་རྩ།

—

An unidentified ritual substance.

g.519 semen

*khu ba · kham s dkar po*

ཁུ་བ། · ཁམས་དཀར་པོ།

*śukra* <sup>AS</sup>

g.520 sena

*se na*

སེ་ན།

*senī*

An unidentified ritual ingredient.

g.521 Senā

*se nA*

སེ་ན།

—

The name of a king.

g.522 sense object

*'dod pa'i yon tan*

འདོད་པའི་ཡོན་ཏན།

*kāmaguṇa*<sup>AD</sup>

A term for an object of the five senses. In this case the term functions as a shorthand for the pursuit of knowledge of external objects and the ways in which external objects are known or perceived (i.e., epistemology).

g.523 Śeṣa

*lhag ma can*

ལྷག་མ་ཅན།

*śeṣa*

A nāga king.

g.524 sesame oil

*til til · til gyi mar khu · til gyi mar · til mar*

ཏིལ་ཏིལ། · ཏིལ་གྱི་མར་ཁུ། · ཏིལ་གྱི་མར། · ཏིལ་མར།

*tilataila*<sup>AS</sup>

g.525 sesbania

*dza yan ti · dza yan+ta*

ཇ་ཡན་ཏི། · ཇ་ཡན།

*jayantī*<sup>AS</sup>

*Sesbania grandiflora*.

g.526 seven kumārīs

*gzhon nu ma bdun*

གཞོན་ནུ་མ་བདུན།

*saptakumārī* <sup>AO</sup>

In *The Glorious Sovereign Tantra of Mahākāla* this term refers to a painting depicting a group of seven goddesses to whom one can make offerings.

g.527 seven pollen flowers

*bdun gyi sul*

བདུན་གྱི་སུལ།

*saptarajas* <sup>AS</sup>

g.528 seven root plants

*rtsa ba bdun*

རྩ་བ་བདུན།

—

g.529 seven subterranean levels

*sa 'og rim pa bdun*

ས་འོག་རིམ་པ་བདུན།

*saptapātāla*

The seven regions below the surface of the earth where subterranean beings such as nāgas live.

g.530 sexual yoga

*kun du ru'i sbyor ba*

ཀུན་དུ་རུ་འཛིན་སྒྱུར་བ།

*kunduruyoga*

A yoga practice mentioned in *The Glorious Sovereign Tantra of Mahākāla*. The term *kunduru* is a code words for sexual copulation in Buddhist tantric sources.

g.531 Siamese rough-brush

*sa tho ta ka*

ས་ཐོ་ཏ་ཀ།

*śākhotaka* <sup>AS</sup>

*Streblus asper*.

g.532 siddhi

*dngos sgrub* · *grub pa*

དངོས་སྒྲུབ། ་ ལུབ་པ།

*siddhi* <sup>AS</sup>

Accomplishment or success in general, as well as any particular magical power or ability. This includes everything from the performance of a particular ritual to the attainment of specific magical powers and, finally, the attainment of awakening itself.

g.533 śika

*shi ka*

ཤི་ཀ།

—

Unidentified plant used in pill preparations. The Sanskrit witnesses suggest this may be equivalent to *siṃhaka/simhikā*, the identification of which is also uncertain.

g.534 śilapataka

*shi la pa ta ka* · *shi la pa t+ta*

ཤི་ལ་པ་ཏ་ཀ། ་ ཤི་ལ་པ་རྟ།

*\*\*śilapataka* <sup>RP</sup>

Unidentified ritual ingredient.

g.535 silver

*ngul*

རྩལ།

*rūpya* <sup>AS</sup> · *raupya* <sup>AS</sup>

g.536 Simha

*sing ha*

སིང་ཀ།

*siṃha* <sup>AS</sup>

The name of a king.

g.537 Simhaladvīpa

*sing+ga la dwoI pa*

སིང་ཀ་ལ་དྲི་པ།

*siṃhaladvīpa*

One of the names of the island of Sri Lanka.

g.538 Sindhu

*sin d+hu*

སིན་ཏུ།

*sindhu* <sup>AS</sup>

The name of a region generally located in the Indus River valley.

g.539 single-pronged vajra

*rdo rje rtse gcig pa*

རྡོ་རྗེ་རྩེ་གཅིག་པ།

—

An implement held by Mahākāla in *The Glorious Sovereign Tantra of Mahākāla*.

g.540 Śiva

*zhi ba*

ཞི་བ།

*śiva* <sup>AS</sup>

One the primary brahmanical gods. *The Glorious Sovereign Tantra of Mahākāla* notes that the deity Śiva, presumably in his form as Mahākāla, acts as a protector of the Buddhist teachings.

g.541 six perfections

*pha rol tu phyin pa drug*

ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་

*ṣaṭpāramitā*

The trainings of the bodhisattva path: generosity, discipline, patience, diligence, concentration, and insight.

g.542 slander

*phra ma*

ཕྱ་མ།

*paiśunya*

Fifth of the ten nonvirtuous (*akuśala*) actions, the first of the three related to speech (the latter two being harsh speech and senseless talk).

g.543 small mass

*ri lu*

རི་ལུ།

*vaṭika* <sup>AS</sup>

The name of a siddhi. This term is used as a synonym for the term “pill” in *The Glorious Sovereign Tantra of Mahākāla*. Because both terms are so similar in both Tibetan and Sanskrit, they are sometimes used interchangeably.

g.544 snake’s tongue

*sbrul gyi lce*

སྐྱལ་གྱི་ལྗེ།

*sarpajihvā* <sup>AS</sup>

g.545 soapberry

*lung thang*

ལུང་ཐང་།

*hariṣṭa* <sup>AS</sup> · *haritā* <sup>AS</sup>

*Sapindus mukorossi*.

g.546 Soma

*zla ba*

ཟླ་བ།

*soma*

The moon and the celestial deity identified as the moon.

g.547 śopagalikā

*kun su ma*

ཀུན་སུ་མ།

*śopagalikā* <sup>AS</sup>

An unidentified ritual substance.

g.548 sorghum

*de barta nA ra*

དེ་བར་ན་ར།

*devadhānya* <sup>AS</sup>

This term, literally “divine grain,” can refer to a number of different species of sorghum.

g.549 sour gruel

*kany+dzi* · *kan dzi*

ཀུན་ཀྱི་ཀུན་རྒྱུ་

*kāñjika* <sup>AS</sup>

g.550 space vajra

*rdo rje nam mkha'*

རྫོང་རྒྱུ་མཐའ་ལ།

*kuliśākāśa* <sup>AS</sup>

In *The Glorious Sovereign Tantra of Mahākāla*, this term signifies that the realization of emptiness is accompanied by the arising of profound bliss.

g.551 spider lily

*klu'i 'dul ba · nA ga d+ha ma na · so ka ra*

ལྷུ་འུལ་བ། · ལྷ་ག་རྒྱ་མ་ན། · སོ་ཀ་ར།

*\*nāgadamana · śikhara*

*Crinum asiaticum.*

g.552 spotted śakula fish

*tša tra sa ku la*

ཅ་ཏ་ས་ཀུ་ལ།

*citraśakula* <sup>AS</sup>

g.553 spring water

*cong zi'i chu · cong zhi'i chu*

ཅང་ཟི་འི་ཅུ། · ཅང་ཞི་འི་ཅུ།

*śailodaka* <sup>AS</sup>

g.554 śrāvaka

*nyan thos*

ཉན་ཐོས།

*śrāvaka* <sup>AD</sup>

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no

independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.555    Śrī

*dpal*

དཔལ།

—

A market town.

g.556    star jasmine

*kun da*

ཀུན་ད།

*\*kunda* <sup>RP</sup>

*Jasminium multiflorum*.

g.557    starfruit

*kar+ma ra ga*

ཀཾ་ར་མ་ར་ག།

*\*karmaraṅga* <sup>RP</sup>

*Averrhoa carambola*.

g.558    state of utter joy

*shin tu dga' ba*

ཤིན་ཏུ་དགའ་བ།

—

In *The Glorious Sovereign Tantra of Mahākāla*, this phrase describes the state that arises when the vital winds of the left and right channels are suppressed.

g.559    statue

*lugs ma*

ལུགས་མ།

*\*pratimā*

g.560    steel



*dn̥gul*

དྲུག།

*tikṣṇa* <sup>AS</sup>

g.561 stork

*chu bya*

ཐུག།

*baka* <sup>AS</sup>

g.562 suchness

*de bzhin nyid*

དེ་བཞིན་ཉིད།

*tathātā*

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.563 sudarśana

*legs mthong ba · su dar sha na*

ལེགས་མཐོང་བ། · སུ་དར་ཤ་ན།

*sudarśana* <sup>AS</sup>

The root of this plant appears as one of a number of ingredients used to make a pill that can improve one's digestion and increase the body's strength in *The Glorious Sovereign Tantra of Mahākāla*.

g.564 suddhamuṇiprācārya fruit

*sud+d+ha mu Ni prA tsAr+ya pha la*

སུ་དྲ་སུ་ཁྱེ་ཕུ་ཕོ་ཕ་ལ།

—

An unidentified ritual ingredient.

g.565 śūdra

*dmangs rigs*

དམངས་རིགས།

*śūdra* <sup>AS</sup>

The fourth and lowest caste in the brahmanical system of laws and customs concerning castes and stages of life (*varṇāśramadharmā*).

g.566 sugata

*bde bar gshegs pa*

བདེ་བར་གཤེགས་པ།

*sugata*

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.567 sugatramutramukhi

*su ga tra mu tra mu khi*

སུ་ག་ཏྲ་མུ་ཏྲ་མུ་ཁི།

—

The name of an unknown plant used in foot salve rites in *The Glorious Sovereign Tantra of Mahākāla*.

g.568 Sugrīva

*pu dri ba*

ཕུ་རྩི་བ།

*sugrīva*

The brother of the monkey king Vālin and a major character in the *Rāmāyaṇa*.

g.569 sukhadāyī

*su kha da yI*

སུ་ཁ་དཱི།

*sukhadāyī* <sup>AS</sup>

An unidentified ritual ingredient.

g.570 Śukra

*gza' pa ba sangs*

གཙའ་པ་བ་སངས།

*śukra*

The name of the deity identified with the planet Venus and Friday.

g.571 sulfur

*dri bu gan d+ha · dri shim po · mu zi*

དི་བུ་གན་རྒྱ། ་ དི་ཤིམ་པོ། ་ མུ་ཟེ།

*sugandha*<sup>AS</sup> · *gandhakā*<sup>AS</sup>

g.572 sumāgadhā

*su ma ka ta*

སུ་མ་ཀ་ཏ།

*sumāgadhā*<sup>AS</sup>

The precise identity of this substance is obscure, primarily because the term *māgadhā* can refer to so many substances.

g.573 sumbhā fruit

*suM b+hA pha la*

སུ་བླ་མ་ལ།

—

An unidentified ritual ingredient.

g.574 sumita

*su mi ta*

སུ་མི་ཏ།

—

An unidentified ritual ingredient.

g.575 summoning rite

*rab tu dgug pa · dgug pa*

རབ་ཏུ་དགུག་པ། ་ དགུག་པ།

*āgama*<sup>AD</sup> · *āgamana*<sup>AD</sup>

A particular class of tantric ritual.

g.576 sumuri

*su mu ri*

སུ་མུ་རི།

*ākarṣaṇa*<sup>AD</sup>

An unidentified ritual ingredient.

g.577 Sunday

*gza' nyi ma*

གཟའ་ཉིམ།

*ādityavāra* <sup>AS</sup>

g.578 sunflower

*nyi dga' · nyi 'khor*

ཉིདགའ། · ཉིའཁོར།

*sūryāvarta* <sup>AS</sup>

*Helianthus annuus.*

g.579 supalana

*su pa la na*

སུ་པ་ལ་ན།

—

An unidentified ritual ingredient.

g.580 sūpāśimbī

*pu pa sim pa · su pa sim pa*

པུ་པ་སིམ་པ། · སུ་པ་སིམ་པ།

*sūpāśimbī* <sup>AS</sup>

A type of tree.

g.581 Sūrya

*nyi ma*

ཉིམ།

*sūrya*

The sun and the celestial deity identified as the sun.

g.582 Suvāha

*su bA ha*

སུ་བ་ཉ།

—

A king.

g.583 Svāti

sa ri

ས་རི།

*svāti* <sup>AS</sup>

The name of a lunar mansion and a lunar month.

g.584    sweet flag

*shu dag*

ཤུ་དག།

*vacā* <sup>AS</sup>

*Acorus calamus.*

g.585    swift feet

*rkang mgyogs*

རྐང་མགྱོགས།

*pāduka* <sup>AS</sup>

The name of a siddhi.

g.586    sword

*ral gri*

རལ་གྱི།

*khadga* <sup>AS</sup>

The name of a siddhi.

g.587    symbol

*phyag rgya*

ཕྱག་རྒྱ།

*mudrā* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

A seal, in both the literal and metaphoric sense. *Mudrā* is also the name given to an array of symbolic hand gestures, which range from the gesture of touching the earth displayed by the Buddha upon attaining awakening to the numerous gestures used in tantric rituals to symbolize offerings, consecrations, etc. Iconographically, mudrās are used as a way of communicating an action performed by the deity or a specific aspect a deity or buddha is displaying, in which case the same figure can be depicted using

different hand gestures to signify that they are either meditating, teaching, granting freedom from fear, etc. In Tantric texts, the term is also used to designate the female spiritual consort in her various aspects.

g.588 system of channels

*rtsa'i 'khor lo*

རྩའི་འཁོར་ལོ།

*nāḍīcakra* <sup>AS</sup>

A term for the subtle body, which is composed of clusters or groupings (*cakra*) of channels (*nāḍī*).

g.589 Takṣaka

*klu 'jog po*

ཀླུ་འཇོག་པོ།

*takṣaka*

A nāga king.

g.590 tambura

*tam bu ra*

ཏམ་བུ་ར།

—

A stringed instrument used for creating drone-like sonic textures as an accompaniment to vocal performances and other musical instruments.

g.591 tannin

*pags pa 'dul byed kyi sman*

པགས་པ་འདུལ་བྱེད་ཀྱི་སྒྲན།

—

g.592 ṭasurī

*Ta su rI*

ཏ་སུ་རྩི།

—

An unidentified ritual ingredient.

g.593 tenaha

*te na ha*

ཏེན་ཧ།

—

An unidentified ritual ingredient.

g.594 termite mound

*grog mkhar*

གོག་མཁར།

*valmīka*<sup>AS</sup>

g.595 three hot spices

*tsha ba gsum*

ཚ་བ་གསུམ།

*trikaṭuka*<sup>AS</sup>

An ingredient frequently used in tantric rituals; the three hot spices are black pepper, long pepper, and dried ginger.

g.596 three metals

*lcags gsum*

ལྷགས་གསུམ།

*triloha*<sup>AS</sup>

Commonly understood as copper, silver, and gold.

g.597 three myrobalan fruits

*'bras bu gsum*

འབྲས་བུ་གསུམ།

*triphalā*<sup>AS</sup>

Yellow myrobalan, emblic myrobalan, and belleric myrobalan.

g.598 three saline substances

*tshwa gsum*

ཚྭ་གསུམ།

—

Rock salt, viḍlavaṇa (a medicinal salt), and black salt.

g.599 three-leaved caper

*ba ru Na*

བ་རུ་ཤ།

*varuṇa*<sup>AS</sup>

*Crateva roxburghii*, *Crateva nurvala*, or *Crateva magna*.

g.600    **threefold world**

*khams gsum* · *sa gsum* · *'jig rten gsum*

ཁམས་གསུམ། · ས་གསུམ། · འཇིག་རྟེན་གསུམ།

—

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra:  
the desire realm, the form realm, and the formless realm.

g.601    **Thursday**

*gza' phur bu*

གཟའ་ཕུར་བུ།

*br̥haspativara* <sup>AS</sup>

g.602    **timira**

*ti mi ri*

ཏིམི་རི།

*\*\*timira* <sup>RP</sup>

An unidentified plant.

g.603    **tin**

*zha nye*

ཙ་ཉེ།

*van̥ga* <sup>AS</sup>

g.604    **touch-me-not**

*ladz+dza lu*

ལཱ་ཇ་ལུ།

*lajjāndhaka* <sup>AS</sup>

*Mimosa pudica*.

g.605    **triangular-faced people**

*mi gdong gru gsum pa*

མི་གདོང་གུ་གསུམ་པ།

*trikoṇānara* <sup>AS</sup>

A race of people.



- g.606 trident  
*rtse gsum pa*  
 རྩ་གསུམ་པ།  
*triśula* <sup>AS</sup>  
 An implement held by Mahākāla and a number of forms of the goddesses in  
*The Glorious Sovereign Tantra of Mahākāla.*
- g.607 Trikāmādevī  
*lha mos 'dod pa gsum*  
 ལྷ་མོས་འདོད་པ་གསུམ།  
*trikāmādevī*  
 The name of a city.
- g.608 Tripāṭana  
*tri pa Ta na*  
 ཁྱི་པ་ཏ་ན།  
*tripāṭana* <sup>AS</sup>  
 The name of a temple.
- g.609 Tuesday  
*gza' mig dmar · gza' bkra shis*  
 གཟའ་མིག་དམར། · གཟའ་བཀྲ་ཤིས།  
*maṅgalavāra* <sup>AS</sup>
- g.610 turmeric  
*yung ba*  
 ཡུང་བ།  
*haridrā* <sup>AS</sup>
- g.611 ubhaktaci  
*u b+hak+ta tsi*  
 ཡུ་བློ་ཅི།  
 —  
 An unidentified ritual ingredient.
- g.612 ultimate reality  
*de bzhin nyid · de kho na*

དེ་བཞིན་ཉིད། ་ དེ་ཁོ་ན།

*tattva*

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.613 Umā

*u mA*

ུམ་མ།

*umā*

A brahmanical goddess who is understood in the Purāṇic tradition as an alternative name for Śiva's wife Pārvatī.

g.614 union

*rnal 'byor*

རྣལ་འབྱེད།

*yoga*

A term for a multitude of practices that facilitate union with a deity maṇḍala and culminate in attaining insight into the nature of reality or even complete awakening.

g.615 universal ruler

*'khor los sgyur ba*

འཁོར་ལོས་སྐུར་བ།

*cakravartin*

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*variate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the

horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.616    **untouchable**

*reg mi btub pa*

རེག་མི་བཏུབ་པ།

*asparśana* <sup>AS</sup>

A general term for anyone occupying a social standing that is entirely outside of the brahmanical system of laws and customs governing caste and the stages of life (*varṇāśramadharma*).

g.617    **uraria plant**

*lang ka*

ལང་ཀ།

*lāṅgūla* <sup>AS</sup>

*Uraria lagopodioides*, the flower of which resembles a “hairy tail” or *lāṅgūla*.

g.618    **used for any rite**

*las thams cad byed pa*

ལས་ཐམས་ཅད་བྱེད་པ།

*sarvakarmakara* <sup>AS</sup>

Various permutations of this phrase frequently appear in tantric Buddhist literature to describe the potency and versatility of particular mantras or any other ritual component. In these contexts the term *las* (Skt. *karman*) should be understood as the equivalent of the English terms “rite,” “ritual,” or “ritual action.”

g.619    **Uttarāṅkura**

*ut+ta r aM ku ra*



—

An area west of the city of Ajarayoginī.

g.625 vajra body

*rdo rje'i lus*

རྡོ་རྗེ་ལུས།

*vajradeha* <sup>AS</sup>

This is the term used in *The Glorious Sovereign Tantra of Mahākāla* for the subtle yogic body.

g.626 vajra dwelling

*rdo rje'i khyim*

རྡོ་རྗེ་ཁྱིམ།

*vajragṛha* <sup>AS</sup>

A location for performing rites.

g.627 vajra enclosure

*rdo rje dra ba*

རྡོ་རྗེ་བ།

*vajrapañjara* <sup>AS</sup>

A protective net of impenetrable, interlinking vajras that surrounds the outside of a maṇḍala in all directions and acts as its protective boundary.

g.628 vajra family

*rdo rje'i rigs*

རྡོ་རྗེ་རིགས།

*vajrakula*

The family to which ḍombī women are said to belong in *The Glorious Sovereign Tantra of Mahākāla*.

g.629 vajra milk

*rdo rje'i 'o ma*

རྡོ་རྗེ་འོ་མ།

*vajrīkṣira* <sup>AS</sup>

The identity of this substance is uncertain.

g.630 vajra stages

*rdo rje'i rim pa*

རྫོང་འཁྲུ་མ་པ།

*kulīśakrama* <sup>AS</sup>

*The Glorious Sovereign Tantra of Mahākāla* uses this term to refer to the system for performing the sixth consecration.

g.631 Vajrabhūtinī

*rdo rje 'byung mo*

རྫོང་འབྱུང་མོ།

*vajrabhūtinī*

The name of a goddess.

g.632 Vajrasattva

*rdo rje sems dpa'*

རྫོང་སེམས་དཔའ།

*vajrasattva* <sup>AS</sup>

g.633 Vajrayoginī

*rdo rje rnal 'byor ma*

རྫོང་རྣལ་འབྱོར་མ།

*vajrayoginī*

g.634 Vālin

*bA li*

བ་ལི།

*vālin*

A monkey king who was a major character in the *Rāmāyaṇa*.

g.635 Varaha

*ba ra ha*

བ་ར་ཧ།

*\*\*varaha* <sup>RP</sup>

The name of a great astrologer.

g.636 varaya

*ba ya ra*

བ་ཡ་ར།

*bādarī* <sup>AS</sup>

An unidentified type of tree.

g.637 Varika

*ba ri ka*

བ་རི་ཀ

*vareka*

The name of an island.

g.638 Varmāsana

—

—

*varmāsana* <sup>AS</sup>

The name of a king.

g.639 Vasubhadhana

*ba su b+ha d+ha na*

བ་སུ་བླ་ཏྲ་ན།

—

The name of a king who will rule in a town called Mahābhañjapuri.

g.640 Vāsudeva

*ba su de ba*

བ་སུ་དེ་བ།

*vāsudeva*

A name of the god Kṛṣṇa in his incarnation as a prince of the Yādava clan, King of Dvārakā, and the close companion and confidante of Arjuna and the Pāṇḍavas in the *Mahābhārata*.

g.641 Vāsuki

*nor rgyas · chu bdag*

ནོར་རྒྱལ། · རྩུབ་དག

*vāsuki*

A nāga king.

g.642 vela

*be la*

བེ་ལ།

*\*vela* <sup>RP</sup>

A term for an exceedingly high number.

g.643 velvet bean

*se b+hi · sim pa · sim b+hi*

སེ་བྱི། . སིམ་པ། . སིམ་བྱི།

*śimbī* <sup>AS</sup>

*Mucuna pruriens.*

g.644 vermillion

*sin d+hu ra*

སིན་རྩུ་ར།

*sindūra* <sup>AS</sup>

g.645 Vetāli

*bai tA li*

བེ་ཏཱ་ལི།

*vetālī* <sup>AS</sup>

The name of a goddess in the Mahākāla maṇḍala described in *The Glorious Sovereign Tantra of Mahākāla*.

g.646 vetiver root

*so shing · si si ra · si si ri · su ra si ra · si si ti*

སོ་ཤིང་། . སི་སི་ར། . སི་སི་རི། . སུ་ར་སི་ར། . སི་སི་ཏི།

*lāja* <sup>AS</sup> . *śisira* <sup>AS</sup>

The root of *Andropogon muricatus*.

g.647 vidāla

*bi DA la*

བི་ཏཱ་ལ།

*\*vidāla* <sup>RP</sup>

An unidentified ritual substance.

g.648 vighna

*bgegs*

བགེགས།

*vighna* <sup>AS</sup>

A class of beings who create obstacles.



g.649 Vikramāditya

*bi kra ma a di t+ya*

བི་ཀ་མ་ཨ་དི་ཏྲ།

*vikramāditya*

A king.

g.650 Vikramapūri

*bi kra ma pU ri*

བི་ཀ་མ་ཕུ་རི།

*vikramapuri*

The name of a town.

g.651 Vināyaka

*log 'dren*

ལོག་འདྲེན།

*vināyaka*

The god Gaṇapati/Gaṇeśa.

g.652 vital wind

*rlung*

རླུང།

*prāṇa* <sup>AD</sup>

A term for the life force in the subtle body.

g.653 watch

*thun tshod · thun*

ཐུན་ཚོད། · ཐུན།

*prahara* <sup>AS</sup>

A period of approximately three hours.

g.654 water lettuce

*si ti li*

སི་ཏི་ལི།

*śitali* <sup>AS</sup>

*Pistia Stratiotes*.

g.655 water lily

ut+pa la

ཉུཌ་ལ།

utpala<sup>AS</sup>

g.656 waved-leaf fig

pa lak+Sha pa dra ba

པ་ལཱ་པ་སྒ་བ།

plakṣapatra<sup>AS</sup>

*Ficus infectoria*. The term *plakṣa* can also be applied to other species of *Ficus*.

g.657 Wednesday

gza' lag

གཟའ་ལག།

budhavāra<sup>AS</sup>

g.658 white bdellium

gu gul dkar po

གུ་གུལ་དཀར་པོ།

sarjarasa<sup>AS</sup>

g.659 white Chinese hibiscus

o d+ha dkar po

ཨོ་ནྟ་དཀར་པོ།

śukloḍra<sup>AS</sup>

Possibly a reference to a white (*śukla*) variety of *Hibiscus rosa-sinensis*.

g.660 white kuśa grass

yang ba

ཡང་བ།

\*pūta

g.661 white mustard oil

yang kar gyi mar · yungs kar

ཡང་ཀར་གྱི་མར། · ཡུངས་ཀར།

śvetasarṣapa<sup>AS</sup>

g.662 white tin

*zha nye dkar po*

ཞཉེདཀར་པོ།

*vanḡa* <sup>AS</sup>

g.663 wick

*sdom pa*

སྡོམ་པ།

*vartī* <sup>AS</sup>

g.664 wild basil

*ardza ka*

ཨརྟཿ་ཀ།

*arjaka* <sup>AS</sup>

*Ocimum gratissimum.*

g.665 yakṣa

*gnod sbyin*

གནོད་སྤྱིན།

*yakṣa* <sup>AS</sup>

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.666 yakṣiṇī

*gnod sbyin mo*

གནོད་སྤྱིན་མོ།

*yakṣiṇī* <sup>AS</sup>

A female yakṣa.

g.667 Yama

*gshin rje*

གཤིན་ཇེ།

*yama*

The name of the lord of death and of the realm of the dead.

g.668 Yama's staff

*gshin rje'i dbyug pa*

གཤིན་ཇེའི་དབུག་པ།

*yamadaṇḍa* <sup>AS</sup>

An implement held by Mahākāla in *The Glorious Sovereign Tantra of Mahākāla*.

Yama is the lord of death, who judges the dead and rules over the hells.

g.669 yellow arsenic

*rdo kyong ser po*

རྡོ་ཀྟང་སེར་པོ།

*piṅgalaśilā* <sup>AS</sup>

g.670 yellow myrobalan

*a ru ra*

ཨ་རུ་ར།

*haritakī* <sup>AS</sup>

*Terminalia chebula*. One of the three myrobalan fruits.

g.671 yellow orpiment

*ba bla*

བ་བླ།

*haritāla* <sup>AS</sup>

A substance used in the performance of tantric rituals as a kind of ink for writing down mantras or as an additive for a number of ritual preparations.

g.672 yoginī

*rnal 'byor gyi ma · rnal 'byor ma*

རྣལ་འབྱོར་གྱི་མ། · རྣལ་འབྱོར་མ།

*yoginī* <sup>AS</sup>

Depending on the context, this term can signify a class of potentially harmful female beings, goddesses associated with various astrological conjunctions, female yoga practitioners (both human and nonhuman), the awakened

consorts of male tantric deities, and the awakened female leaders of tantric maṇḍalas.

g.673    yuga

*dus tshigs*

དུས་ཚོགས།

*yuga*<sup>AS</sup>

A period of time, ranging from several years to an eon.