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## 3 Mahāsukhavajra's *Padmāvatī* Commentary on the Sixth 4 Chapter of the *Caṇḍamahāroṣaṇatantra*: The Sexual 5 Practices of a Tantric Buddhist *Yogī* and His Consort

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9 **Abstract** A single Sanskrit commentary exists for the *Caṇḍamahāroṣaṇatantra*—  
10 the *Padmāvatī* of Mahāsukhavajra—the only palm-leaf witness of which is pre-  
11 served in a late thirteenth-century manuscript in Kathmandu. The *tantra* is relatively  
12 late, unmentioned outside Nepal (and Tibet), and the only in-depth study to date  
13 examines only the first eight of its twenty five chapters. No study or edition of the  
14 *Padmāvatī* exists. Here we present the first edition and translation of a complete  
15 chapter, the sixth *paṭala*, a section dealing mainly with transgressive sexual prac-  
16 tices. Some of the ideas and pragmatic details presented by the author,  
17 Mahāsukhavajra, are unique in Vajrayāna literature.

18

19 **Keywords** Buddhism · Tantra · Vajrayāna · Nepal · Caṇḍamahāroṣaṇa ·  
20 Ritual sex

21

### 22 Introduction

23 The main topic of this article is Mahāsukhavajra's commentary on the sixth  
24 chapter of the *Caṇḍamahāroṣaṇatantra*. To the best of our knowledge, no complete  
25 chapter of this commentary has been published so far. We present a critical edition  
26 of this text from the only available palm-leaf manuscript (without reference to the  
27 paper copies), accompanied by an annotated translation. Having realised that the

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28 text would be unintelligible without reference to the *tantra*, for the sake of  
29 convenience we decided to include that text too, as well as a previous translation.  
30 Since we disagree with many readings and interpretations, this can almost be  
31 viewed as a completely new translation.

32 A few words about how we co-authored this article. Samuel Grimes (SG) came to  
33 the Oriental Institute, University of Oxford to read for an MPhil in Classical Indian  
34 Religions. After the (much lamented) retirement of Prof. Alexis Sanderson, Péter-  
35 Dániel Szántó (PDSz) suggested several topics for the thesis. SG chose  
36 Mahāsukhavajra's commentary, the *Padmāvati*, and we started reading the text  
37 together. An edition and translation of the present chapter eventually materialised as  
38 SG's MPhil thesis, but the present article adds much new material and improves on  
39 the readings significantly. After having spent a year in Nepal, SG was accepted to  
40 read for a PhD at the University of Virginia, eventually hoping to publish the entire  
41 commentary with a translation and a more in-depth study. This article is therefore a  
42 kind of preview of that work; we therefore decided to keep the introduction as short  
43 as possible.

#### 44 **The *Caṇḍamahāroṣaṇatantra***

45 The first Western scholar to briefly describe the *Caṇḍamahāroṣaṇatantra* was  
46 Alexander Csoma de Kőrös (1836–1839, p. 368). He did not of course have access  
47 to the original Sanskrit, but of the Tibetan translation he says: “This is an excellent  
48 *tantra*, and in a good and easy translation.” The first Westerner to have read the  
49 Sanskrit text was most likely Brian H. Hodgson.<sup>1</sup> He procured at least three copies  
50 of the text, of these he sent two to England; they can still be accessed at the Royal  
51 Asiatic Society and the Bodleian Library respectively. The sixteenth chapter of the  
52 text based on three manuscripts was published by Louis de la Vallée Poussin (1897).  
53 The first partial edition of the text, the first eight chapters out of twenty-five, was  
54 undertaken by Christopher S. George in his doctoral thesis (1971). An updated  
55 version of this appeared in publication in 1974, a pioneering work, which is still the  
56 cornerstone of *Caṇḍamahāroṣaṇa* studies. Full translations exist in both German  
57 (Gäng 1981) and French (Chazot et al. 2015)<sup>2</sup>, which, although very useful, can  
58 hardly be described as scholarly renderings. A full critical edition is yet to appear in  
59 print. Recently, Wiesiek Mical has produced a draft critical edition of the full text;  
60 we occasionally refer to this work with much gratitude to its author for sending an  
61 early version. Mical, aided by James Gentry and Andreas Doctor, has also produced  
62 a full English translation, which has appeared very recently on the website of the  
63 84,000 Project (DhTC 2016) along with the Sanskrit. Unfortunately, we became  
64 aware of this too late to engage with it comprehensively.

65 The historical aetiology of the text is also a matter for future investigation. Its  
66 importance is beyond question: as mentioned by George (1974, p. 9), the work

<sup>1</sup> Also cf. Amṛtānanda's documents prepared for Hodgson, which copy freely from the *tantra*, Szántó (2012, I: 194).

<sup>2</sup> In actual fact, this is an indirect translation from Newar by Delamotte from a manuscript by Ratna Bāhādur Vajrācārya (1892–1956), which was transmitted to Dharma Guruju (1898–1990), a man of peculiar status and reputation in Newar society.



67 enjoys great popularity in Nepal, where the eponymous deity “is worshipped daily  
68 in public and in household shrines of many Newar families.” Testimony to its  
69 popularity throughout the ages is the large number of surviving manuscripts. George  
70 speculates that “as many as one hundred fifty MSS of this text were copied  
71 throughout its history,” but he does not share his reasons for stating this. At any rate,  
72 he had access to no less than sixteen witnesses spanning more than six centuries and  
73 even so the list is not exhaustive; for example, he missed Rahul Sankrtyayan’s  
74 photographs of an old palm-leaf manuscript found in Tibet (Mical’s Gt), the  
75 Bodleian manuscript (Hodgson 2), and perhaps as many as a hundred more in  
76 Nepal. It would seem that there are no non-Nepalese witnesses of the text, and that  
77 there are no traces of Caṇḍamahāroṣaṇa worship in other places on the Indian  
78 Subcontinent.<sup>3</sup> Nor is there any hard textual evidence for the *tantra*’s existence  
79 before the 13th century. George (1974, p. 5) found it likely that this date can be  
80 pushed back to about 1100 CE, but with palpable hesitation he settled on the date of  
81 the commentary’s (palm-leaf) Ms as the *terminus ante quem* (1297 CE, see below).  
82 At the same time, he seriously underestimated the antiquity of the Tibetan  
83 translation (1974, pp. 11–12). Since he could not identify the translators, Ratnaśrī  
84 and Grags pa rgyal mtshan, he preferred to err on the side of caution and said:  
85 “Since the Derge edition was printed in the early 18th century, our translation is  
86 certainly prior to this date.” The duo was identified by van der Kuijp (2009, p. 29)  
87 and the possible dates narrowed down to 1293 or 1305 CE, with a strong preference  
88 for the former. This takes us back only four years.<sup>4</sup> While fully aware that absence  
89 of evidence is not evidence of absence, these facts lead us to formulate the  
90 hypothesis that the text is a comparatively late Nepalese production.<sup>5</sup> However, we  
91 hasten to point out that the deity of which Caṇḍamahāroṣaṇa is a sort of upgrade,  
92 Acala, is indeed very old and commanding a widespread cult as far as Japan, where  
93 he is known as Fudō Myō-ō.<sup>6</sup>

94 The *tantra* is a careful, thoughtful, and rather original composition, but some of  
95 its antecedents are clear. There are many echoes of the *Hevajratantra*, not to  
96 mention that scripture’s teaching on the Four Blissesses, which is important for this  
97 text. There are also traces of the *Catuṣpīḥatantra*, as pointed out by Szántó (2012, I:  
98 211 and II: 16–18). We identify an incorporation from the *Cittaviśuddhiprakaraṇa*  
99 just below (ad 6.80–81). A careful study will doubtless identify many more sources  
100 inspiring the nameless author (authors?) of the *Caṇḍamahāroṣaṇatantra*. Compared  
101 to other items of the genre, this *tantra* is well organised and relatively clear. Its

<sup>3</sup> We are aware that two statues have been identified as ‘Mahācaṇḍaroṣaṇa’ in India proper: one in Cave 10 in Panhale, and one at Ratnagiri (Deshpande 1986, pp. 46–50). As we point out immediately below, the cult of the deity Acala is old and widespread, and therefore these two statues cannot be used as evidence for the existence of the *tantra* in these two locations.

<sup>4</sup> We must disagree with DhTC (2016, I.6), who date the translation to 1209 or 1197 CE. The Tibetan is not the Sa skya patriarch, but the translator from Yar klung. The same paragraph claims that the oldest witness of the *tantra* is from 1380 CE, but this is an error, as the date is George’s estimate.

<sup>5</sup> This suspicion was first voiced to PDSz by Harunaga Isaacson, to whom many thanks. We note that DhTC (2016, I.2–3) came to a similar conclusion.

<sup>6</sup> Also cf. DhTC (2016, I.5), citing Harunaga Isaacson’s list of several old tantric scriptures in which Acala figures.



102 primary charm lies in its outspokenness, but this quality may have hampered its  
103 study. As George points out (1974, p. 3), de la Vallée Poussin intended to publish an  
104 edition at one point, but this study never appeared. George concludes: “It seems  
105 clear that the intellectual climate for the investigation of such texts was much less  
106 favorable at his time than it is today.” We hope that we still live in such an  
107 intellectually tolerant environment.

## 108 **The *Padmāvātīnāmapañjikā* of Mahāsukhavajra**

109 The *Padmāvātī*, as we shall refer to it henceforth, is the only known commentary of  
110 the *Caṇḍamahāroṣaṇatantra* in Sanskrit. It was not translated into Tibetan and we  
111 have only one, as we shall show below, now fragmentary, palm-leaf manuscript. We  
112 are aware of five further copies. Of these, currently we have access to two, which  
113 can be shown conclusively to be paper apographs.

### 114 *The Palm-leaf Manuscript*

115 The first to report the existence of and describe this rare source was Hara Prasad  
116 Śāstri (1915, pp. 92–94), giving fairly copious extracts of the *incipit* and the *explicit*,  
117 as well as a transcript of the colophon. These extracts were transcribed and  
118 translated (we regret to say: inadequately) in Hartzell (2012, pp. 101–104, 161–  
119 162). George (1974, p. 6) essentially copied the catalogue’s description and  
120 sporadically mentioned the views of the commentator in the notes to his translation.  
121 We have the feeling that his study of the commentary was not exhaustive and,  
122 somewhat surprisingly, he never mentions the readings of the *lemmata* in his critical  
123 notes, in spite of the fact that this is by far the earliest textual evidence, even if  
124 fragmentary. George’s earliest manuscript of the *mūla* is estimated by him to date  
125 from ca. 1380 CE, whereas the date of the *Padmāvātī* Ms. is 1297 CE (Tuesday,  
126 March 19th, as verified by Petech 1984, p. 98).

127 The manuscript in its present state consists of 33 consecutively numbered folios.  
128 A superficial examination would determine that it is complete: there is a beginning,  
129 there is an end, and there are no missing folios. But this is not so. It is clear to us that  
130 the numeration, which is on the right margin, is secondary, that is to say, not the  
131 scribe’s. Folio 12 is definitely out of place and some text was lost between this and  
132 the next two leaves. This matter awaits a more thorough investigation. Conclusive  
133 evidence is provided by folios 30 and 31. The former contains text commenting on  
134 the 15th chapter and the latter begins with the commentary to chapter 19. The  
135 conclusion is inevitable: at some point several leaves were lost from the manuscript,  
136 and someone re-numerated it. With this in mind, we re-examined the left margin  
137 and did indeed discover occasional faint traces of numbers and letter-numerals.  
138 Unfortunately, the eraser did a pretty fine job. X-ray fluorescence imaging could no  
139 doubt reveal this original set. For now, we must be content with using the secondary  
140 numeration in our references. As an aside, we should note that, somewhat curiously,  
141 the same process seems to have happened to George’s ms. A (1974, p. 6).



142 Hara Prasad Śāstri calls the script 'Newāri', whereas George 'Newārī (Old  
143 Bhujimola)'. Given the sad state of Nepalese and East Indian palaeographical  
144 studies, we are very hesitant. We note, however, that the scribe uses not the  
145 *śirorekhā e*, but the *pr̥ṣṭhamātrā e* throughout, and his *pa* is more reminiscent of a  
146 Bengali/Maithili type. We cannot say with certainty that this is not the hand of an  
147 East Indian. That said, the manuscript was doubtless produced in Nepal (as the  
148 dating uses the *Nepālasamvat*, and mentions the reign of Anantamalla), but perhaps  
149 not necessarily by a Nepalese.

150 We do not have any conclusive evidence about the existence of other,  
151 independent copies of the *Padmāvātī*. SG was told that an exemplar is kept in a  
152 private collection in Nepal, but was not allowed to see it. We suspect that this is an  
153 apograph of the palm-leaf manuscript, because the owner mentioned the same date,  
154 1297 CE.<sup>7</sup> The two other mss. we have access to are from the Kyoto University  
155 Library (no. 38) and the IASWR collection (MBB-I-76, now in the University of  
156 Virginia Library, still not catalogued). These two are certainly apographs, but they  
157 were prepared before the folio loss in the palm-leaf manuscript. We cannot say  
158 anything at this point about the Baroda (Oriental Institute no. 13274) or the Nagoya  
159 copy (Buddhist Library Takaoka Ka4-2).

## 160 *The Author*

161 We do not know much about the author, Mahāsukhavajra. The colophon (Ms 33v)  
162 styles him a 'great scholar' (*mahāpaṇḍita*<sup>o</sup>). The final verse (Ms 33r) reveals only  
163 that he wrote his commentary by the command of his guru (*kṛtvā ... pañjīm guror*  
164 *ājñayā*). Hardly conclusive evidence, but it is perhaps worth mentioning that the  
165 paradigmatic city for him seems to have been Pāṭalīputra (Ms 31r: *nagaram iti*  
166 *pāṭalīputrādīkam*). We hope that a thorough investigation of realia in his  
167 commentary (*materia medica*, currencies, etc.) will yield better ideas about his  
168 provenance. The work is relatively rich in quotations; we expect to formulate better  
169 ideas about the possible timeframe this textual pool may reflect after a complete  
170 review. For now we must work with the assumption that he was a Nepalese scholar  
171 active in the 13th century CE. SG was told by an informant in Nepal that  
172 Mahāsukhavajra was also the author of the *Caṇḍamahāroṣaṇatantra* itself, and  
173 composed the texts concomitantly at the order of the king Anantamalla, who is  
174 mentioned in the Ms colophon. This claim is tentative: it may be a remnant of a  
175 largely forgotten Vajrācārya tradition, but it could also be a personal impression.

## 176 **Some Background for Chapter 6**

177 By the time the *yogī* reaches in his spiritual career the matters taught in chapter 6, he  
178 will have undergone the following. First, initiation (*abhīṣekah*). In order to gain this,  
179 he is introduced to the pantheon of the deities (*maṇḍalam*), a diagram drawn with  
180 coloured powders, which is described in chapter 2. The initiation ritual itself is

<sup>7</sup> An apograph is also mentioned in DhTC (2016, I.8). We are not entirely sure what this refers to, perhaps the Baroda copy.



181 described in chapter 3. The first five initiations are those of Water (*udaka*<sup>o</sup>), Tiara  
182 (*makuṭa*<sup>o</sup>/*Imukuṭa*<sup>o</sup>), Sword (*khadga*<sup>o</sup>), Noose (*pāśa*<sup>o</sup>), and Name (*nāma*<sup>o</sup>). This set is  
183 a little unusual, since the third and fourth are named after the main implements of  
184 the deity and not the standard ones, named after the general implements of the  
185 tantric Buddhist initiate, the Sceptre (*vajra*<sup>o</sup>) and the Bell (*ghaṅṭā*<sup>o</sup>). A further  
186 distinctive feature is that women are specified to receive the Vermilion (*sindūra*<sup>o</sup>)  
187 Initiation instead of that of the Tiara. The Secret (*guhya*<sup>o</sup>) Initiation follows: here  
188 the master copulates with a consort and the initiand is called in to consume the  
189 sexual fluids saved in cupped leaves.<sup>8</sup> As an intermezzo, the initiand is called to  
190 secrecy threatened by a sword, is blindfolded, and is made to cast a flower on the  
191 diagram. Then the blindfold is removed and he is shown the *maṅḍalam*. This is  
192 again unusual, since these procedures are normally performed before the Water  
193 Initiation, and it is not a sword, but a *vajra*-sceptre with which he is threatened. In  
194 the Wisdom (*prajñā*<sup>o</sup>) Initiation it is the initiand who unites with the consort, who is  
195 specifically stated to be the same as the one before. He is to experience the Four  
196 Blissess as explained to him by the guru beforehand (on these, see our note to 6.192–  
197 196). Once finished, he throws a feast for his fellow initiates (*gaṇacakram*).<sup>9</sup> The  
198 text says that for women, this initiation is called that of Means (*upāya*<sup>o</sup>), another  
199 unique feature of this text. With the initiation successfully completed, the *yogī* has  
200 now gained the right and duty to practice. This is detailed in chapter 4 and more or  
201 less amounts to what is usually called the Stage of Generation (*utpattikramah*). The  
202 main point is to create and maintain identity with the deity. The next chapter teaches  
203 various mantras. Once identity with the deity has been mastered, the *yogī* becomes  
204 able to practice the Perfected Stage (*niṣpannakramah*/*lutpannakramah*), and this is  
205 what the question of the Goddess refers to.

206 Although our two texts are not unique in their treatment of sexual practices,  
207 chapter 6 and its commentary are special, because we do not find such information  
208 presented with this kind of clarity and a luxury of details elsewhere. Mahāsukhava-  
209 jra severely attacks those who would think that the sexual imagery is merely  
210 symbolic, so he is well aware of tantric initiates who treat such practices in a  
211 subliminal and non-literal way. The vehemence of his tone suggests to us that he  
212 may have lived at a time when those with antinomian interpretations of the *tantras*  
213 were being pushed out by those taking a symbolic approach, perhaps as a  
214 compromise to social norms. If this was indeed the case, but we should stress that  
215 this only our impression, Mahāsukhavajra may have been a ‘purist’ attempting to  
216 revive and maintain disappearing practices. We hope that more resources will come  
217 to light to reveal the socio-historical context.

<sup>8</sup> Although the text specifically prescribes instructions for the initiation of women, it is ambiguous as to what they are to do in the *guhya*<sup>o</sup>*bhīṣekah*. The male initiand’s task is clear: he brings a girl, with whom the guru, and then himself, copulate. The likeliest scenario is that the female initiand herself copulates with the guru, and this is considered her Secret Initiation. However, this is only a speculation on the part of the authors.

<sup>9</sup> The *tantra* does not contain ritual prescriptions for the *gaṇacakram*. Also note that the Fourth Initiation (*caturthābhīṣekah*) is not mentioned.

218 **Sanskrit Text**219 **Note on the Apparatus**

220 Our only witness (marked Ms) is National Archives, Kathmandu, Nepal 3-402/vi.  
221 *buddhatantra* 19. This manuscript was first archived by the Nepal-German  
222 Manuscript Preservation Project, under reel no. B 31/7. We read colour images of  
223 the original, which were commissioned by SG. The punctuation is our own, as is the  
224 regularisation of *sandhi* and *avagrahas*. We have implemented the standardisations  
225 usual for Nepalese/East Indian manuscripts: we distinguish between *v* and *b*, we  
226 degeminate after *repha* (e.g. *sarva* for *sarvva*), geminate where appropriate (e.g.  
227 *sattva* for *satva*), we do not always note confusion of sibilants (*ś*, *ṣ*, *s*), we  
228 standardise homorganic nasals, etc. A + sign with spaces on both sides denotes a  
229 full *akṣara* missing (e.g. the leaf is torn) or deemed illegible (effaced); A + sign  
230 without space on either or both sides denotes a partial loss of an *akṣara*. We only  
231 mark folio changes; here *r* stands for *recto*, *v* for *verso*. We occasionally mark  
232 scribal or readers' corrections: *p.c.* stands for *post correctionem*, *a.c.* for *ante*  
233 *correctionem*, i.e. after and before correction respectively. Our critical notes are  
234 corrections marked by *corr*: (in case of minor matters such as an 'invisible' *virāma*),  
235 emendations are marked by *em*. (in case of more serious mistakes such as an omitted  
236 *akṣara*), and conjectures are marked by *conj*. (which are for the most part  
237 emendations about which we feel somewhat hesitant). We first print the *mūla* as  
238 given in George's edition in bold; this is followed by his numeration in square  
239 brackets: note that George counts lines, not verses. We marked the *lemmata* in bold.  
240 Bracketed exclamation marks are placed in the *mūla* if we note a dissonance with  
241 the commentary or a reading we consider mistaken or not chosen well. These are  
242 explained in the notes to the translation. We skip two sections of the *mūla*, which  
243 are irrelevant for our discussion. We do not capitalise technical terms or proper  
244 names in the edition. We decided not to use the testimony of the two available  
245 apographs; they add nothing new textually as the palm-leaf manuscript was already  
246 damaged at the time of their preparation.



247 **atha bhagavatī prajñāpāramitā bhagavantam gāḍham āliṅgya padmena**  
248 **vajragharṣaṇam kṛtvā prāha || [6.1–2]**

249 **athetyādi | prajñāpāramiteti dveṣavajrī | sāvayeyaṃ samjñā | prakṛṣṭam jñānam<sup>10</sup>**  
250 **prajñā, sahaḥānanda<sup>11</sup>jñānam | pāram prakarṣam svarasapavṛttam itā gatā prāpteti**  
251 **yāvat | prajñāyāḥ pāram itā<sup>12</sup> prajñāpāramitā, sahaḥānandajñānakāraṇatvāt<sup>13</sup> + +**  
252 **+ + + ḥ | gāḍham iti ni[16v]rbharam yathā bhavati<sup>14</sup> |**

253 **niṣpannakramayogena bhāvanā kīdrśī bhavet |**  
254 **yoginīnam hitārthāya pṛcchitam saphalīkuru || [6.3–4]**

255 **niṣpannetyādi | ayam abhiprāyaḥ | pū + + kṣaṇā hi bhāvanotpattikramāpekṣayā**  
256 **jñāte (?) vi + + + + + nnakrame + + + + + kartavyeti<sup>15</sup> bhāvaḥ |**

257 **atha bhagavān āha ||**

258 **niṣpannakramayogastho yogī yogaikatatparaḥ |**  
259 **bhāvayed ekacittena mama rūpam aharnīsam || [6.5–7]**

260 **niṣpannakrama utpannakramaḥ | ekacittentyādi | ayam arthaḥ | pūrvokta-**  
261 **maityādibhāvanākramanirapekṣo yogī jhaṭītyākārayogenaikacittēdvitīyacittena**  
262 **kṛṣṇācalādi<sup>16</sup> rūpenātmānam bhāvayet | svastriyam (see 6.8) ca dveṣava-**  
263 **jryādirūpeneti bhāvaḥ | aharnīsam iti<sup>17</sup> rātriṃdinam | kṣaṇam apy<sup>18</sup> anyacittena**  
264 **na tiṣṭhed ity arthaḥ |**

265 **kalpayet svastriyam tāvat tava rūpeṇa nirbharām |**  
266 **gāḍhenaivātīyogena yathaiva sphuṭatām vrajet || [6.8–9]**

267 **sphuṭatām iti tadākāratadahaṃkārayoḥ pravayaktatām | etac ca sādaranirantaradīrgha-**  
268 **kālābhyāsaiḥ sampadyate | tathā coktam—**

269 **bhūtam vā yadi vābhūtam yad yad evātībhāvyaṭe |**  
270 **bhāvanābalaniṣpattau tat sphuṭākalpadhīphalam<sup>19</sup> ||**

<sup>10</sup> jñānam] *em.*, jñāna Ms.

<sup>11</sup> °ānanda°] *conj.*, °ānva° Ms.

<sup>12</sup> pāram itā] *em.*, pārā itā Ms.

<sup>13</sup> °kāraṇatvāt] *conj.*, °kāraṇat+ā + Ms *p.c.*, °kāraṇāt+ā + Ms *a.c.*

<sup>14</sup> nirbharam yathā bhavati] *conj.*, ni + + + + + vati Ms.

<sup>15</sup> kartavyeti] *conj.*, + rtav+eti Ms.

<sup>16</sup> kṛṣṇācalādi°] *em.*, kṛṣṇālādi° Ms.

<sup>17</sup> °nīsam iti] *corr.*, °nīsam miti Ms.

<sup>18</sup> kṣaṇam apy] *corr.*, kṣaṇam mapy Ms.

<sup>19</sup> tat sphuṭākalpadhīphalam] *em.*, sphuṭā tat kalpadhī phalam Ms.





271 abhyāsayogena bhavanti puṃsām bhūtāny abhūtāni puraṣsthitāni |  
272 kāmākulānām iva ramyarāmās<sup>20</sup> cittānuyātā nanu yogayuktiḥ ||

273 **mātaram duhitaram cāpi bhaginīm bhāgineyikām |**  
274 **anyam ca jñātīnīm sarvām ḍombinīm brāhmaṇīm tathā || [6.10–11]**

275 **mātaram** ityādi | mātṛādiprajñām apatitayauvanām eva gṛhñiyāt | prāyeṇa  
276 kila puruṣānām mano yasmin<sup>21</sup> viṣaya evārpyate<sup>22</sup> tattraivātīśayena pravartate |  
277 pravartitam api mano lokabhayato vyāvartate taiḥ | vyāvṛttikṛtaṃ tu tīvraduḥkhaṃ te  
278 'nubhavanti | dukhāc cetaso bhavati vikṣepaḥ | tato 'pi samādhānābhāvāḥ |  
279 samādhānābhāvāt<sup>23</sup> tu na mahāmudrāsiddhir bhavatīti<sup>24</sup> |

280 na cādharmāḥ sambhāvyaḥ, svaparāpakārābhāvāt | na ca + + + + sam + + + + +  
281 + + +, mahāsukhānubhavarūpatvāt | etad eva svaparayor arthakaraṇam | tathā ca—

282 [17r] samyak svaparayor arthaṃ kurvan puṇyaṃ samarjati<sup>25</sup> |  
283 ato viparyayāt pāpaṃ sukhaduḥkhalam<sup>26</sup> tayoḥ ||

284 na ca prajñāviśeṣataḥ pāpaṃ, tantrāntaravirodhād eva | tathā ca—

285 mātā bhaginī bhāgineyikā

286 ityādi |

287 yatra tu mātṛādīśabdena cakṣurādy uktaṃ tatra tv abhavyasattvebhyas tattvaṃ  
288 gopitam | anyathā cakṣurādīśabdān apahāya lokaviruddhamātṛādīśabdā ye kṛtās te  
289 conmattapralāpā eva vyaktam upalakṣyanta iti |

290 tatra **mātā** janānī, sapatnamātā, mātṛśvasā<sup>27</sup>, ācāryabhāryā ceti | **duhitā** janyā,  
291 bhrātṛduhitā, saṃgṛhīta<sup>28</sup> saduhitṛkastrīpūrvaduhitā, ācāryaduhitā ceti | **bhaginī**  
292 sālohitā mātṛśvasī<sup>29</sup> duhitā, ācāryaduhitā ceti | āsām eva sutā **bhāgineyikā** |  
293 caturvidhābhyo 'nyāḥ<sup>30</sup> **sarvā** eva vakṣyamāṇalakṣaṇāḥ<sup>31</sup> |

<sup>20</sup> °rāmās] *em.*, °rāmā Ms.

<sup>21</sup> yasmin] *corr.*, yasmīna Ms.

<sup>22</sup> viṣaya evārpyate] *em.*, viṣayaivārpyate Ms.

<sup>23</sup> samādhānābhāvāt] *em.*, samādhānām bhāvā Ms.

<sup>24</sup> bhavatīti] Ms *p.c.*, bhavatīti Ms *a.c.*

<sup>25</sup> samarjati] *em.*, samarcchati Ms.

<sup>26</sup> Harunaga Isaacson suggested three possible emendations: sukhaduḥkhaṃ phalam/sukhaduḥkhe phalam/sukhaduḥkhe phale.

<sup>27</sup> mātṛśvasā] *corr.*, mātṛśvasā Ms.

<sup>28</sup> saṃgṛhīta] *em.*, saṃgṛhīta° Ms.

<sup>29</sup> °śvasī] *em.*, °śvasrū° Ms.

<sup>30</sup> 'nyāḥ] *em.*, 'nyā Ms.

<sup>31</sup> vakṣyamāṇalakṣaṇāḥ] *em.*, vakṣamāṇalakṣaṇā Ms.



- 294 **caṇḍālīm naṭakīm caiva rajakīm rūpajīvikām (!) |**  
295 **vratinīm yoginīm caiva tathā kāpālinīm punaḥ || [6.12–13]**
- 296 **rūpājīvikām** ity aḡrhitapanyām veśyām |
- 297 **anyām ceti yathāprāptām strīrūpeṇa susaṃsthitām |**  
298 **sevayet suvidhānena yathā bhedo na jāyate || [6.14–15]**
- 299 yadi **bhedah** syāt, tadā kiṃ syād ity āha— **bhede tv** ityādi |
- 300 **bhede tu kupitās caṇḍaroṣaṇo hanti sādhakam |**  
301 **avīcau pātayet taṃ ca khaḍgapāśena bhīṣayan ||**  
302 **neha loke bhavet siddhiḥ paraloke tathaiva ca |**  
303 **tasmāc ca guptam atyantam kartavyam nāpi gocaram ||**  
304 **ḍākinīmantravad gopyam caṇḍaroṣaṇasādhanam | [6.16–20]**
- 305 nanu yady evaṃ kimarthaṃ tarhy uktaṃ mahānartha<sup>32</sup>janakam etat sarvam ity āha  
306 — **atyantetyādi** |
- 307 **abhyanta(!)kāminām arthe mayā buddhena bhāṣitam || [6.21]**
- 308 ayam arthaḥ | rāganayo 'yam, rāgās cotpanno na parihartavya eva |
- 309 yadi vā sāksān naitac<sup>33</sup> chakyate, tadā tatpratīkṛtīm dārvādinirmitām paṭalikhitām  
310 vā sevayed iti |
- 311 etac ca viviktasthāna eva yujyata ity āha— **mano'nvityādi** |
- 312 **mano 'nukūlake (!) deśe sarvopadravavarjite |**  
313 **pracchane tām samādāya svacetoramyakāminīm || [6.22–23]**
- 314 **pracchanna** iti bhittipāṭalakapāṭādyāvṛte | **samādāyeti**<sup>34</sup> ḡrhitvā | **svacetoramyakā**  
315 **minīm** iti tāsām madhye yathāmanovāñchitām |  
316
- 317 **buddho 'haṃ cācalaḥ siddhaḥ prajñāpāramitā priyā |**  
318 **bhāvayet svasvarūpeṇa gāḍhena cetasā sudhīḥ || [6.24–25]**
- 319 **svasvarūpeṇeti** pūrvoktarūpam eva spaṣṭayati | ayam arthaḥ |  
320 utpattikramakṛtadevatā[17v]dvāreṇa varṇasaṃsthāna<sup>35</sup>khaḍgakartry<sup>36</sup>ādikaracaraṇavinyā-

<sup>32</sup> mahānartha°] *em.*, mahānanva° Ms.

<sup>33</sup> naitac] *corr.*, netac Ms.

<sup>34</sup> samādāyeti] *em.*, samādāpeti Ms.

<sup>35</sup> °saṃsthāna°] *em.*, °saṃsthāne Ms.

<sup>36</sup> °kartry°] *corr.*, °karty° Ms.



322 sādīyuktena na bhāvayet, kiṃ tu yenaiva rūpeṇa svasya svasya varṇasamsthānādikaṃ  
323 prakṛtisiddham, tenaiva<sup>37</sup> rūpeṇa bhāvayed iti |

324 **nirjanaṃ cāśramaṃ kṛtvā yathālabdhānavastukaḥ (!) |**  
325 **bhāvayen nirbharaṃ dvābhyāṃ anyonyadvandvayogataḥ || [6.26–27]**

326 **yathetyādi | yathāprāptabhaktavasānābhyāṃ kaṃ sukhaṃ yasya sa tathā | idaṃ**  
327 **bhaktādi bhadraṃ idaṃ neti na kuryād ity arthaḥ | dvandvayoga āliṅganādiyogaḥ |**

328 **striyaṃ pratyakṣataḥ kṛtvā saṃmukhe copaveśya hi |**  
329 **dvābhyāṃ anyonyarāgeṇa gādham anyonyam īkṣayet ||**  
330 **tato dṛṣṭisukhaṃ dhyāyan tiṣṭhed ekāgramānasaḥ |**  
331 **tayā tatraiva vaktavyaṃ sukhottejāḥkaraṃ vacaḥ || [6.28–31]**

332 **dṛṣṭisukham** iti | strīṇāṃ kilāṅgapratyaṅgayor<sup>38</sup> darśanena mahad eva sukham  
333 utpadyate | tato yayaiva mudrayā tat<sup>39</sup> sukham utpannaṃ tayaiiva mudrayā kāṣṭhavan  
334 niścalībhūya tat<sup>40</sup> sukhaṃ cintayaṃs<sup>41</sup> **tiṣṭhet** katipayakṣaṇam ity arthaḥ | tataḥ  
335 śabdasukhaṃ bhāvayet | **tayetyādi | sukhottejāḥkaram** iti pūrvotpannasukham  
336 adhikaṃ karotīty arthaḥ |

337 **tvam me putro 'si bhartāsi tvam me bhrātā pitā mataḥ |**  
338 **tavāhaṃ janānī bhāryā bhaginī bhāḡineyikā ||**  
339 **saptabhiḥ puruṣair dāsas tvam me khetasaceṭakaḥ (!) |**  
340 **tvam me kapardakakrītas tavāhaṃ svāminī matā || [6.32–35]**

341 **tvam me putro 'sītyādiślokadvayaṃ kākasvareṇa kahu(?)rāgeṇa strī paṭhet puruṣaṃ**  
342 **paśyantīti | tataḥ pūrvakrameṇaiva tadutpannasukhaṃ katipayakṣaṇam vicintya**  
343 **tasyā bhaktiṃ kuryāt |**

344 **patec (!) caraṇayos tasyā nirbharaṃ sampuṭāñjaliḥ |**  
345 **vadet tatredṛśaṃ vākyam sukhottejāḥkaraṃ param || [6.36–37]**

346 **patec cetyādi | nirbharaṃ yathā bhavati |**

347 **tvam me mātāpitur (!) bhāryā tvam me ca bhāḡineyikā |**  
348 **bhaginīputrabhāryā (!) ca tvam svasā (!) tvam ca māmikā ||**  
349 **tavāhaṃ sarvathā dāsas tīkṣṇabhaktiparāyaṇaḥ |**  
350 **paśya mām kṛpayā mātāḥ snehadṛṣṭīnirikṣaṇaiḥ || [6.38–41]**

<sup>37</sup> prakṛtisiddham, tenaiva] *conj.*, prakṛti + + + naiva Ms.

<sup>38</sup> °pratyāṅgayor] *em.*, °pratyāṅgayo Ms.

<sup>39</sup> tat°] *corr.*, tata Ms.

<sup>40</sup> tat°] *corr.*, tata Ms.

<sup>41</sup> cintayaṃs] *em.*, cintaya Ms.



351 **tvam**<sup>42</sup> **me mātetyādiślokadvayaṃ pūrvavad yogī paṭhet** | svarābhāvāt tu<sup>43</sup> sarvatra  
352 lāityena pāṭhaḥ kartavyaḥ | **bhrātrādimātrādiśabdās tu** (see 6.32 and 6.38)  
353 sukhottejakatvenoktā iti |

354 **tataḥ sā puruṣaṃ śliṣṭā (!) cumbayitvā muhur muhuḥ** |  
355 **dadāti tryakṣaraṃ maste vaktre vaktrarasam madhu** || [6.42–43]

356 **tryakṣaram** iti samadhya<sup>44</sup> suśiramusṭyabhinayam | **vaktrarasam** śleṣmapiṇḍam  
357 saśabdakanṭhajānitam | tad eva **madhv** iva, madhusukhajanakatvāt |

358 **padmaṃ coṣāpayet tasya darśayen netrāvibhramam (!) |**  
359 **vaktre ca carcitam dattvā kucena pīḍayed hṛdam (!) || [6.44–45]**

360 **padmam** iti bhagam | **coṣāpayed** iti yogīśiro yoginī hastam<sup>45</sup> ākrṣya svapadme  
361 nipātayet | yāvac cūṣaṅkriyāniṣpattiḥ syāt tāvad yoginī yogīśirasi kṣaṇam kṣaṇam  
362 vilambya tryakṣaraṃ dadyāt | tatas tadananta[18r]raṃ yogīśira utthāpya yoginī  
363 **netrabhramam** kaṭākṣam dadyāt |

364 **sammukhaṃ tanmukhaṃ drṣṭvā nakhaṃ dattvā cittālaye (!) |**  
365 **vadet tasyedṛṣam vākyam bhakṣa vairocanam mama** || [6.46–47]

366 tato yoginī yoginam uttānena pātayet | tatas tanmukhe gudapadmam arpya  
367 yonipadmaṃ ca tryakṣarapūrvakaṃ **bhakṣa vairocanam** ityādikaṃ vadet |  
368 yathārucy āśu<sup>46</sup> pradadyād iti | **vairocanam** gūtham |

369 **pibākṣobhyajalam putra sapitrā dāsako bhava |**  
370 **tava gosvāminī cāhaṃ mātā rājakūlīty (!) api** || [6.48–49]

371 **akṣobhyajalam** mūtram | yogy api tat sarvaṃ sādaram<sup>47</sup> gr̥hnan niśceṣṭibhūya  
372 sukham eva cintayet | tataḥ sā punas tam utthāpya **sapitretyādikaṃ vadet** |

373 **madīyaṃ caraṇam gaccha śaraṇam vatsa niranteram |**  
374 **mayā samvardhito yasmāt tvam ānarghyam upāgataḥ** || [6.50–51]

375 **mayetyādi | mayeti mātrūpiṇyā bālāvasthāyāṃ payodharadugdhādinā paripālitaḥ |**  
376 **ānarghyam** amūlyam | viśiṣṭarūpatvād ity āśayaḥ |

377 **kṛtajño bhava bho vatsa dehi me vajrajaṃ sukham |**  
378 **tridaḷam paṅkajaṃ paśya madhye (!) kiṅjalkabhūṣitam** || [6.52–53]

<sup>42</sup> tvam] *em.*, tva Ms.

<sup>43</sup> tu] *em.*, ta Ms.

<sup>44</sup> samadhya°] *conj.*, madhya° Ms.

<sup>45</sup> hastam] *em.*, hastām Ms.

<sup>46</sup> yathārucy āśu] *conj.*, yathāruvyā Ms.

<sup>47</sup> sādaram] *em.*, sāradaṃ Ms.



379 kṛtam upakāraṃ jānātīti **kṛtajñah** | ayam abhiprāyaḥ | mayā paripālanena  
380 tavopakāraḥ kṛtaḥ, tvam apīdānīm pratyupakāraṃ kurv iti | **vajrajam** iti vajraṃ  
381 liṅgam, tena jātam | vajrāsphālanajātam ity arthaḥ | **tridalam** trikoṇam |  
382 **madhyetyādi** | **madhye kiñjalkena** māṃsa<sup>48</sup> vartikāsamūhena **bhūṣitam** |

383 **aho sukhāvātīkṣetram raktabuddhopaśobhitam** |  
384 **rāgiṇām sukhadam śāntam sarvakalpavivarjitam** || [6.54–55]

385 **aho** iti sukhābhivyaktau | sukham avati rakṣatīti **sukhāvātī**, saiva **kṣetram** sthānam |  
386 **raktam** śoṇitam, sa eva **buddhaḥ**, teno**paśobhitam** | bāhyasukhāvātīkṣetram apy<sup>49</sup>  
387 amitābhaśobhitam bhavātīty arthaḥ | **sarvakalpo** grāhyagrāhakaagrahaṇavikalpaḥ,  
388 tena **varjitam** |

389 **mām uttānena sampātya rāgavihvalamānasām** |  
390 **skandhe pādayugam dattvā mamādhordhvaṃ nirīkṣaya** || [6.56–57]

391 **skandha** iti grīvāpārśvadvaye | **adho** bhagam | **ūrdhvaṃ** mukham |  
392 **sphuradvajraṃ tataḥ padmamadhyarandhre praveśaya** |  
393 **dehi dhāpasahasraṃ tvam lakṣya(!)koṭim athārbudam** ||  
394 **maḍīye tridale padme māṃsavartisamanvite** | [6.58–60]

395 **sphuradvajraṃ** stabdhalingam | **dhāpasahasraṃ dhāpasya** kaṭicālanāghātasya  
396 **sahasraṃ** bahutvāt, na tu samkhyākṛtam | evaṃ **lakṣādikam** api boddhavyam iti |

397 **svavajraṃ tatra prakṣipyā sukhaiś cittam prapūjaya** ||  
398 **vāyu vāyu supadam me sārāt sāram anuttaram** |  
399 **vajrasyāgreṇa sambuddham raktam (!) bandhūkasamṇibham** || [6.61–63]

400 **vāyu vāyv** iti praśamsayā<sup>50</sup> hlādam janayati | **sāraḥ** sukhādikam<sup>51</sup>, tasmād api  
401 **sāram** mahāsukhatvāt |

402 **bruvanīm iti tāṃ dhyāyan stabdhībhūyaikacetasā** |  
403 **bhāvayet tadjakaṃ saukhyaṃ niścalo gāḍhacittataḥ** ||  
404 **tasmai (!) pratyuttaram dadyād vilamba tvam priye kṣaṇam** |  
405 **yavat strīdehagaṃ rūpaṃ kṣaṇamātraṃ vicintaye** || [6.64–67]

406 **strīm ekām janānīm khalu trijagatām satsaukhyadātrīm śivām**  
407 **vidveśād iha nindayanti mukharā ye pāpakarmasthitāḥ** |  
408 **te tenaiva durāvagāhanarake raudre sadā duḥkhitāḥ**  
409 **krandanto bahuvahnidagdhavapuṣas tiṣṭhanti kalpatrayam** || [6.68–71]

<sup>48</sup> māṃsa°] *em.*, mātsa° Ms.

<sup>49</sup> °kṣetram apy] *corr.*, °kṣetram mapy Ms.

<sup>50</sup> praśamsayā°] *corr.*, prasamsayā° Ms.

<sup>51</sup> sāraḥ sukhādikam] *conj.*, sāro mukhādikam Ms.



410 [18v] **jananīm** iti sukhasya jananāt | **śivām** kalyāṇām | katham strīnindayā  
411 narakagamanam bhavātīti ced ucyate— aihikasukhasya jananyaḥ kila striyaḥ,  
412 pāralaukika<sup>52</sup> sukhasya cāta eva paramopakāriṇyo<sup>53</sup> buddhajananyaḥ prajñāpārami-  
413 tāsvarūpiṇyaḥ | ata<sup>54</sup> evāsām nindayā mahad apuṇyam<sup>55</sup> syāt | tato narakagatir  
414 bhavati | yaḥ punaḥ strīnindayānyatra dharmo deśitaḥ, sa punar laukika<sup>56</sup>  
415 kāmīnīrūpamātreṇābhavyasattvasya, na<sup>57</sup> tu lokottarakāmīnīprajñāpāramitādirūpeṇa  
416 bhavyasattvasyeti | na cābhavyasattvo laukikakāmīnyām lokottarakāmīnīrūpam  
417 parikalpayitum kṣamo vacanaśatenāpi<sup>58</sup>, heyopādeyaparijñānābhāvāt tasya | ata  
418 evoktam—

419 prakāśayiṣye sattvānām yathāśayaviśeṣataḥ |

420 iti |

421 **kiṃ tu vācyo guṇaḥ strīṇām sarvasattvapariagrahaḥ (!) |**  
422 **kṛpā vā yadi vā rakṣā strīṇām citte pratiṣṭhitā ||**

423 **āstām tāvat svajanam parajanam api puṣṇāti bhikṣayā (!) |**  
424 **sā ced evamrūpā nānyathā (!) strī vajrayoginyāḥ ||**  
425 **āstām tu darśanam tasyāḥ sprṣṭighṛṣṭim (!) ca dūrataḥ |**  
426 **yasyāḥ smarānamātreṇa tatkṣaṇam labhyate sukham ||**  
427 **pañcaiva viṣayāḥ strīṇām divyarūpeṇa samsthitāḥ |**  
428 **tām udvāhitām kṛtvā sukham bhuñjanti mānavāḥ || [6.72–79]**

429 **udvāhitām<sup>59</sup> vivāhitām |**

430 **tasmād bho doṣanirmukte sarvasadguṇamaṇḍite |**  
431 **puṇye puṇye mahāpuṇye prasādam kuru me 'mbike || [6.80–81]**

432 **puṇya** iti puṇyahetutvāt | ayam arthaḥ | mahāsukhajñānānubhavaḥ sakalapuṇyakāraṇam,  
433 tasya ca kāraṇam prajñāiva | ata evoktam—

434 yathā latāsamudbhūtam phalam puṣpasamanvitam |  
435 ekakṣaṇātta<sup>60</sup> sambodhiḥ sambhāradvayasambhṛtā ||

436 iti |

<sup>52</sup> pāralaukika°] *corr.*, pāralokika° Ms.

<sup>53</sup> °opakāriṇyo] *em.*, °opakāriṇyām Ms.

<sup>54</sup> ata] Ms *p.c.*, ataḥ Ms *a.c.*

<sup>55</sup> apuṇyam] *em.*, apuṇya Ms.

<sup>56</sup> laukika°] *corr.*, lokika° Ms.

<sup>57</sup> °sattvasya, na] *em.*, °sattvasyāna Ms.

<sup>58</sup> °āpi] *em.*, °āmi Ms.

<sup>59</sup> udvāhitām] *em.*, udvāhitā Ms.

<sup>60</sup> ekakṣaṇātta°] *conj.*, ekakṣaṇāt Ms.



- 437 **tatas tām gāḍhato dr̥ṣṭvā svauṣṭhaṃ dantena pīḍayet |**  
438 **kurvan śītākaraṃ yogī tām ca kuryād vinagnikām || [6.82–83]**
- 439 svasyātmāna oṣṭhaṃ **svauṣṭhaṃ**<sup>61</sup> |
- 440 **kuryāt sukhodaya(!)bandhaṃ bandhaṃ ca dolacālanam | [6.84]**
- 441 **kuryāt sukhodayam ityādy uddeśaḥ |**
- 442 **tatra paryaṅkamādhye tu striyaṃ cotkuṭākāsanām |**  
443 **kṛtvā bāhuyugaṃ skandhe svasya gāḍhena yojayet || [6.90–91]**
- 444 **tatra paryaṅketyādi nirdeśaḥ | etac ca sakalaṃ mṛṇmayena**<sup>62</sup> **madanamayena vā**  
445 **puttalikādvayena darśayet |**
- 446 **savyena ca kareṇaiva vajraṃ padme niveśayet | [6.109]**
- 447 **savyena ca kareṇaivety arthatrayaṃ sūcayati | tat prā + lāma + + ḥ + + saha (?)**  
448 **+ + ḥ + + | khaḍgamudrāṃ nirnakhāṃ ca (?) + praveśya vāmena**<sup>63</sup> **mardayed**  
449 **vāmāvarttena, [19r] punar dakṣiṇena dakṣiṇāvarttena, yāvat snigdhaṃ bhavati |**  
450 **padmamādhyam tato jihvām prakṣipyā saśabdalehanābhīnayena tasyās**<sup>64</sup> **tryakṣaram**  
451 **śīrasā pratīcchann avalihet katipayakṣaṇam | tataḥ savyakareṇa vajraṃ gr̥hītvā**  
452 **padme praveśayet | evaśabdenaivāyam arthaḥ pratipādīto 'vyayānām anekārthatvād**  
453 **iti | tatrayam khaḍgamudrā— savyahastena muṣṭim dṛḍhaṃ kṛtvā madhyamātarjanya**  
454 **prasārayed iti |**
- 455 **cumbayec ca mukhaṃ tasyā yāvadicchaṃ punaḥ punaḥ |**  
456 **unnāmya vadanaṃ dr̥ṣṭvā yathecchaṃ vākyakaṃ vadan || [6.124–125]**
- 457 **vākyakaṃ vadann iti kāmottejakaṃ gosvāminītyādīkam (see 6.49) |**
- 458 **jihvām ca cūṣayet tasyāḥ pibela lālām mukhodbhūtām |**  
459 **bhakṣayec carcītaṃ dantamalaṃ saukhyaṃ vibhāvayet ||**  
460 **pīḍayed dantajihvām iṣad adharapidhānīke | [6.126–128]**
- 461 **iṣad ity alpam | yathā vyathā na bhavatīty arthaḥ |**
- 462 **jihvayā nāsikārandhraṃ śodhayen netrakoṅikām ||**  
463 **dantakakṣām ca tajjātaṃ malaṃ sarvaṃ ca bhakṣayet |**

<sup>61</sup> svauṣṭhaṃ] *em.*, soṣṭhaṃ *Ms.*

<sup>62</sup> mṛṇmayena] *corr.*, mṛtmayena *Ms.*

<sup>63</sup> vāmena] *conj.*, vāme *Ms.*

<sup>64</sup> tasyās] *em.*, tasyā *Ms.*



- 464 **mastaṃ netraṃ galaṃ kaṇṇaṃ pārśvaṃ kakṣaṃ karaṃ stanam |**  
465 **cumbayitvā nakhaṃ dadyāt tyaktvā netradvayaṃ striyāḥ ||**  
466 **mardayet pāṇinā cuñcaṃ cūṣayed daṃśayet tataḥ | [6.129–133]**
- 467 **daṃśayed iti dantena |**
- 468 **svayam uttānikāṃ kṛtvā cumbayet sundarodaram ||**  
469 **atraivāhaṃ sthitaḥ pūrvaṃ smṛtvā smṛtvā muhur muhuḥ |**  
470 **hastena sparśayet padmaṃ vāyu sundaram iti bruvan ||**  
471 **dadyāc cumbanakhaṃ tatra paśyen niṣkṛṣya pāṇinā | [6.134–137]**
- 472 **niṣkṛṣyeti<sup>65</sup> prakāśya |**
- 473 **ghrātvā gandhaṃ ca tad randhraṃ śodhayed rasanayā striyāḥ ||**  
474 **praviṣṭo 'haṃ yathānena niḥṣṛtaś cāpy anekāśaḥ |**  
475 **vadet tatredrśaṃ vākyam panthāyaṃ nāsikarjuḥ ||**  
476 **ayam eva ṣaḍgateḥ panthā bhaved ajñānayogataḥ |**  
477 **caṇḍaroṣaṇasiddhes tu bhavej jñānaprayogataḥ || [6.138–142]**
- 478 **ajñānayogato laukikakāmasevāmātrataḥ | jñānaprayogata<sup>66</sup> iti**  
479 **pratipādyamānalokottarakāmasevāyogataḥ |**
- 480 **tataḥ padmagataṃ śvetaṃ raktaṃ vā sukhasātkṛtaiḥ (!) |**  
481 **bhakṣayec ca mukhaṃ tasyāḥ sampaśyaṃś ca punaḥ punaḥ || [6.143–144]**
- 482 **sotkṛtair iti kiṃcitsasusīramukhavātākuñcana<sup>67</sup>śabdaiḥ |**
- 483 **sa nakhaṃ (!) corukaṃ kṛtvā mardayed dāsavat padau |**  
484 **mastake tryakṣaraṃ dadyād dhṛṇmadhye laghumuṣṭikam ||**  
485 **tataś citrāt parān bandhān kuryād yogī samāhitaḥ |**  
486 **icchayā dhyāyakaṃ (!) tatra dadyāt saukhyaikamānaśaḥ ||**  
487 **yathecchaṃ prakṣaren no vā kṣaret saukhyaikamānaśaḥ | [6.145–149]**
- 488 **yathecchaṃ ityādi | tatrākṣaraṇopāyas<sup>68</sup> tu kathyate | yadā maṇimūlaparyantaṃ**  
489 **candro gantum utsahate paramānandānte, tadā mūtravegadhāraṇanyāyena vāyum**  
490 **ākuñcayed dhairya<sup>69</sup>krameṇa nābhyadhaḥparyantaṃ śvāsanirodhaṃ kṛtvā kṣaṇa-**  
491 **mātram | etac ca guruḥ svayaṃ kṛtvā darśayed iti | etena na kṣaraṇaṃ bhavati |**
- 492 **kṣarite cālihet padmaṃ jānupātaprayogataḥ ||**  
493 **bhakṣayet padmaṃ śukraṃ śoṇitaṃ cāpi jihvayā |**

<sup>65</sup> niṣkṛṣyeti] *em.*, niṣkupyeti Ms.

<sup>66</sup> °prayogata] *em.*, °yogata Ms.

<sup>67</sup> °vātākuñcana°] *conj.*, °vātānkucana° Ms.

<sup>68</sup> tatrākṣaraṇopāyas] *em.*, tatrākṣaropāyas Ms.

<sup>69</sup> dhairya°] Ms *p.c.*, dhairye Ms *a.c.*





494 **nāsayā nalikā(!)yogāt pibet sāmartyavṛddhaye || [6.150–152]**

495 **nāsayetyādi**<sup>70</sup> prayogāntaram āha | ayam arthaḥ | prajñopāyadhātudvayaṃ kadācij  
496 jihvayā**ālihet** | kadācit padmān mukhenākṛṣṭam bhājane samsthāpya nālikām<sup>71</sup> prakṣīpya  
497 śvāsaṃ jñātvā nāsikayābhavaharet | ghaṅṭikārandhreṇety arthaḥ | upalakṣaṇam etat,  
498 tenāparam api boddhavyam | rajasvalā<sup>72</sup> raktam karamudrākṛṣṭaśukram ubhayaṃ bhājane  
499 samsthāpyānāmikayā sammardya pūrvavan nālikā<sup>73</sup> yogenābhavahared iti | [19v]  
500 prayogaphalam āha— **sāmartyetyādi** | ayam arthaḥ | satata<sup>74</sup> prayogakaraṇād  
501 valipalitavyādhirṇyūnāśanād yogino mahāsāmartyavṛddhir bhavatī |

502 **prakṣālya jihvayā padmaṃ prajñām utthāpya cumbayet |**  
503 **kroḍīkṛtya tataḥ paścād bhakṣayen matsyamāṃsakam ||**  
504 **pibed dugdhaṃ ca madyaṃ vā punaḥ kāmavṛddhaye |**  
505 **śrame jīryati (!) tatpaścād icchayet tu sukhādibhiḥ ||**  
506 **punaḥ pūrvakrameṇaiva dvandvam anyonyam ārabhet ||**  
507 **anenābhyāsayogena sādhitam ca mahāsukham |**  
508 **caṇḍaroṣapadaṃ (!) dhatte janmany atraiva yogavit || [6.153–159]**

509 **sādhitam** iti rātriṃdivaṃ prabandhena sthitam | **caṇḍaroṣapadaṃ**  
510 mahāmudrāsiddhiṃ **dhatte** gṛhṇāti | **atraiveti** pratyutpanna eva janmani |

511 **rāgiṇāṃ siddhidānārthaṃ mayā yogaḥ prakāśitaḥ | [6.160]**

512 **rāgiṇāṃ**<sup>75</sup> kāmīnām | ye tv akāmīnaḥ teṣāṃ pāramitānayaakrameṇa trikalpāsaṃ-  
513 khyeyena bodhir ity<sup>76</sup> abhiprāyaḥ | vicikitsābahulatvāt teṣāṃ nāsmīn dharme  
514 śraddhāsti | kāmīnām api yeṣāṃ śraddhā nāsti, na teṣāṃ siddhir asti |  
515 etadyogavyatirekaśraddhayāpi nāsti siddhiḥ | na hi ghrtārthinā jalaṃ mathanīyam,  
516 kiṃ tu dadhir<sup>77</sup> dugdhaṃ vā, tatraiva tasya bhāvād vastuśaktisvābhāvīyāc †ceḥti |

517 **bhūmau pādātale sthāpya vakre tiryak sudīrghake |**  
518 **ardhacandrāsaṇaṃ jñeyam etat kāmasukhapradam || [6.169–170]**

519 **tiryak sudīrghaka** iti haṃsapakṣākāre |

520 **punar dhanvāsaṇaṃ kṛtvā svānaṇaṃ tadgudāntare |**  
521 **pātayitvā gudaṃ tasyāḥ saṃlihen nāsayāpi ca || [6.177–178]**

<sup>70</sup> nāsayetyādi] *em.*, nāsetyādi Ms.

<sup>71</sup> nālikām] *em.*, nālikāyām Ms.

<sup>72</sup> rajasvalā°] *corr.*, rajahsvalā° Ms.

<sup>73</sup> nālikā°] *em.*, nalikā° Ms.

<sup>74</sup> satata°] *em.*, sa tat Ms.

<sup>75</sup> rāgiṇāṃ] *em.*, rāgiṇā Ms.

<sup>76</sup> bodhir ity] *em.*, bodhicitty Ms.

<sup>77</sup> dadhir] *em.*, dadhi° Ms.



- 522 **nāsayāpi** ceti tatra nāsikāṃ prakṣīpya gandhaṃ gṛhṇīyāt |
- 523 **tadutpannaṃ sukhaṃ dhyāyāc caṇḍaroṣaṇayogataḥ |**  
524 **tato mukto bhaved yogī sarvasaṃkalpavarjitaḥ || [6.179–180]**
- 525 **caṇḍaroṣaṇayogo** niścalasamādhiḥ | **mukto**<sup>78</sup> duḥkhān muktaḥ,  
526 paramasukharūpatvāt |
- 527 **virāgarahitaṃ cittaṃ kṛtvā mātrāṃ (!) prakāmayet |**  
528 **anurāgāt prāpyate puṇyaṃ virāgād agham āpyate || [6.181–182]**
- 529 **mātām** iti yathoktaprajñām | **aghaṃ** pāpam |
- 530 **na virāgāt paraṃ pāpaṃ na puṇyaṃ sukhataḥ param |**  
531 **tataś ca kāmaje saukhye cittaṃ kuryāt samāhitaḥ || [6.183–184]**
- 532 **atha bhagavatī pramuditahṛdayā bhagavantaṃ namaskṛtya abhivandya**  
533 **caivam āha || [6.185–186]**
- 534 **bho bhagavan kiṃ nṛṇām eva kevalam ayaṃ sādhanopāyo 'nyeṣām api vā ||**  
535 **[6.187–188]**
- 536 **bhagavān āha | [6.189]**
- 537 **atrānuraktā ye tu sattvāḥ sarvadikṣu vyavasthitāḥ |**  
538 **devāsuraṃ narā nāgās te 'pi sidhyanti sādhakāḥ || [6.190–191]**
- 539 **athaivaṃ śrutvā maheśvarādayo devā gaurīlakṣmīśacīratyādidevatīm**  
540 **gṛhītvā bhāvayitum ārabdhāḥ || atha tatkṣaṇaṃ sarve tallavaṃ**  
541 **tanmuhūrtakaṃ (!) caṇḍaroṣaṇapadaṃ prāptā vicaranti mahītale | tatra**  
542 **maheśvaro vajraśaṅkaratvena siddhaḥ | vāsudevo vajranārāyaṇatvena |**  
543 **devendro vajrapāṇitvena | kāmadevo vajrānaṅgatvena | evaṃpramukhā**  
544 **gaṅgānadībālukāsamā devaputrāḥ siddhāḥ || [6.192–196]**
- 545 **tatkṣaṇam** ity adhimātrasattvasyānandakṣaṇa eva tattvādhigamāt | **tallavam** iti  
546 madhyasattvasya paramānandakṣaṇa eva tattvādhigamāt | **tanmuhūrtam**<sup>79</sup> iti  
547 mṛdusattvasya paramānande prāpte, vīramānandapraveśe, anayor madhye<sup>80</sup>  
548 sahañānandakṣaṇa eva tattvādhigamād iti |
- 549 vajraśaṅkarādīnāṃ tu kathyate rūpam | tatra **vajraśaṅkaro** dvibhujai kamukhaḥ  
550 śvetavarṇo jaṭāmakuṭadharo nirbhūṣaṇapañcamudrāsahito bhasmoddhūlitavigrahas  
551 trinetra vāmena kapālakhaṭvāṅgadhārī dakṣiṇena ḍamarudhārī sattvaparyāṅkī

<sup>78</sup> mukto] *em.*, yukto Ms.

<sup>79</sup> tanmuhūrtam] *corr.*, tanmūhūrtam Ms.

<sup>80</sup> madhye] *em.*, madhya° Ms.



552 vṛṣabhārūḍho vajragaurīlīngitas<sup>81</sup> taptacāmīkaravarṇayā nānālaṃkāra[20r]bhūṣitayā  
553 ṣoḍaśābdayā vāmahastadhṛtaraktapadmāyā | **vajranārāyaṇo** garuḍārūḍhaś<sup>82</sup>  
554 caturbhujō nīlo ratnamakuṭī sarvālaṃkārabhūṣitaḥ sattvaparyāṅkī dakṣiṇena  
555 ratnagadodyatobhayakaro<sup>83</sup> vāmena śāṅkhacakrodyatobhayakaro vajralakṣmyā<sup>84</sup>  
556 gauravarṇayālīngito vajragaurīrūpayā | **vajrapāṇir** dvibhujah sahasralocano  
557 ratnamakuṭī sarvālaṃkāradhārī suvarṇavarṇo dakṣiṇena vajradharo vāme tarjanīdhara  
558 airāvānārūḍhaḥ sattvaparyāṅkī<sup>85</sup> vajragaurīrūpayā vajrasācyālīngitaḥ | **vajrānaṅgo**  
559 makaramukhavimānārūḍhaḥ<sup>86</sup> sattvaparyāṅkī dvibhujai kamukho  
560 ratnamakuṭī sarvālaṃkārabhūṣitaḥ pītavarṇo dakṣiṇe śaradharo vāme kusumacāpadharo  
561 vajragaurīrūpayā vajraratyā<sup>87</sup>līngitaḥ | tatra **maheśvaro** 'mitābhaśirasko  
562 'rdhacandradhārī | **vāsudevo** 'kṣobhyaśiraskaḥ | **indro** ratnasambhavaśiraskaḥ |  
563 **kāmadevo** 'mitābhaśiraskaḥ | **evampramukhā** iti vajrakārttikavajraganapatyādayaḥ |

564 **pañcakāmaguṇopetāḥ sarvasattvārthakārakāḥ** |  
565 **nānāmūrtīdharāḥ sarve bhūtā māyāvino jināḥ** || [6.197–198]

566 **pañcetyādi** | pañca kāmā rūparasasparśā<sup>88</sup>śabdagandhāḥ<sup>89</sup> | kāmante 'bhilaṣyanta  
567 iti kāmāḥ,<sup>90</sup> ta eva guṇyante 'bhyasyanta iti guṇāḥ, tair yuktāḥ<sup>91</sup> |

568 **yathā paṅkodbhavaṃ padmaṃ paṅkadoṣair na lipyate** |  
569 **tathā rāganayodbhūtā lipyante na ca doṣakāḥ** || [6.199–200]

570 vastuviśeṣasya śaktim āha— **yathetyādi** | **pañkasya** kardamasya **doṣo**  
571 varṇagandhādīlakṣaṇaḥ |

572 **ity ekala(!)vīrākhye śrīcaṇḍamahāroṣaṇatantre niṣpannayogapaṭalaḥ ṣaṣṭhaḥ** ||  
573 [6.201–202]

574 **niṣpannayogapradhānaḥ**<sup>92</sup> **paṭalaḥ** ||  
575 iti ṣaṣṭhapaṭalavyākhyā || o ||  
576

<sup>81</sup> °gaurīlīngitas] Ms p.c., °gaurīlīngitas Ms a.c.

<sup>82</sup> garuḍārūḍhaś] em., garuḍhārūḍhaḥ | Ms.

<sup>83</sup> °odyatobhayakaro] em., °odyātābhayakaraḥ | Ms.

<sup>84</sup> °lakṣmyā] em., °lakṣmā Ms.

<sup>85</sup> °paryāṅkī] em., °paryāṅkiḥ | Ms.

<sup>86</sup> °vimānārūḍhaḥ] em., °vināmārūḍhaḥ Ms.

<sup>87</sup> vajraratyā°] conj., ratyā° Ms.

<sup>88</sup> °sarsā°] em., °sarsā° Ms.

<sup>89</sup> °gandhāḥ] em., °gandha Ms.

<sup>90</sup> kāmāḥ] em., kāmā Ms.

<sup>91</sup> yuktāḥ] em., muktāḥ Ms.

<sup>92</sup> °pradhānaḥ] em., °pradhānaṃ Ms.



### 577 3. Translation

578  
579 We included George's translation of the *mūla* (1974, pp. 65–78) in bold, printed here as  
580 prose, not free verse. We included some modifications, which are discussed in the notes.  
581 Minor changes (commas, changes to British English spelling, etc.) are not noted.

582 **Then the Lady, Prajñāpāramitā, firmly embraced the Lord, and having rubbed**  
583 **the Vajra with the Lotus, said: [6.1–2]**

584 [Now we turn to the chapter] beginning with **Then. Prajñāpāramitā** is Dveṣavajrī[,  
585 the chief consort of the main deity, Caṇḍamahāroṣaṇa]. This designation is  
586 meaningful (*sānvayā*). ‘Wisdom’ (*prajñā*)[, examined via semantic analysis,] means  
587 a distinguished (*pra*<sup>o</sup> = *prakṛṣṭam*) gnosis (*jñānam*), [that is to say] the gnosis of  
588 Innate Bliss (*sahajānanda*).<sup>93</sup> ‘The other shore’ (*pāram*) means distinguished state,  
589 [while] ‘gone’ (*itā*) means effortlessly attained, which amounts to ‘reached’.  
590 **Prajñāpāramitā** [hence means] ‘reached the other shore of wisdom’, for it is a  
591 cause for the gnosis of Innate Bliss. †...† **Firmly** [is an adverb, i.e.] in such a way  
592 that it becomes intensive.<sup>94</sup>

593 **What kind of meditation should be performed by the person practicing the**  
594 **Perfected Stage<sup>95</sup>? For the sake of the benefit to yoginīs, please fulfill my**  
595 **request. [6.3–4]**

596 [As for the verse] beginning with **The Perfected [Stage] (niṣpanna[krama]<sup>o</sup>)**, the  
597 intended meaning is this: to be sure (*hi*), meditative cultivation [chara]cterised by  
598 †...†<sup>96</sup> is with reference to the Stage of Generation. †...† should be performed. This  
599 is the idea.

600 **Then the Lord said:**

601 **The yogī who is situated in the yoga of the Perfected Stage should be devoted**  
602 **only to yoga. He should meditate day and night on my form with one-pointed**  
603 **mind. [6.5–7]**

604 **The perfected stage (niṣpannakramah)** [is the same as what other traditions call]  
605 *utpannakramah*. [As for the passage] **with one-pointed mind** etc., the meaning is  
606 this: the *yogī* **should meditate** on himself as having the form of Black Acala or  
607 [any] other [ectype of Acala, depending on his affiliation,] **with one-pointed mind**,  
608 [that is to say,] with a mind focused on nothing else, by means of instantaneous

<sup>93</sup> This is from a conjectured reading. We also considered *sahajānvayajñānam* and the like, but the following passage suggests °*ānanda*° for the problematic part. For the Blissess, see our note to 6.192–196.

<sup>94</sup> Although our conjecture mapped unto some severely effaced *akṣaras* is somewhat tentative, this is perhaps the most likely gloss. Also cf. Mahāsukhavajra ad 6.36 below.

<sup>95</sup> George uses the more customary but slightly inadequate rendering, “Stage of Completion”. We have modified this throughout.

<sup>96</sup> We expect that the lacuna had something with °*lakṣaṇā*.



609 visualisation (*jhaṭṭiyākārayogena*),<sup>97</sup> not heeding the previously described medita-  
610 tive sequence beginning with [the cultivation of the four *brahmavihāras*, the first of  
611 which is] loving kindness (°*maitrī*).<sup>98</sup> The implication is that [he should meditate  
612 on] **his woman** as having the form of Dveṣavajrī or [any] other [Vajrī, depending on  
613 her affiliation]. **Day and night** is the same as night and day. The meaning is that he  
614 should not think of anything else even for a moment.

615 **He should ardently consider his woman<sup>99</sup> to have your form, until, with great**  
616 **and firm practice, it accordingly becomes perfectly clear. [6.8–9]**

617 [He should visualise in such a way that **it becomes**] **perfectly clear**, [that is to say,  
618 in such a way that] the shape (°*ākāra*) and identity (°*ahaṃkāra*) of those  
619 [respective] (*tad*°...°*tad*°) [deities] become manifest.<sup>100</sup> And this is achieved by  
620 dedicated, uninterrupted, and lengthy repetitions.<sup>101</sup> As it is said:

621 Whatever is very intensively meditated on, whether it is real or unreal, will give rise  
622 to clear and non-conceptual cognition when the meditation becomes powerful.<sup>102</sup>

<sup>97</sup> This is spelt out with a quotation, which we cannot trace in Sanskrit, in the commentary to the last chapter (Ms 33r): *bījenāpi vineti jhaṭṭiyākārayogena | tathā cōktam—yadvā jhaṭṭiyogena vajradākaḥ svayam bhavet | bhāvayitvā vinā bijam upapādukasattvavat |*; “**Even without the seed[-syllable]** [i.e.] by means of instantaneous visualisation. As it is taught: Alternatively, he should become Vajradāka by means of instantaneous visualisation, after having meditated [on it] without the seed[-syllable], like the being which is spontaneously born.”

<sup>98</sup> See 4.7–8 ff. in George’s numeration. The point is that the Mahāyāna prelude and other gradual practices of the Stage of Generation (*utpattikramāḥ*) are not to be performed at this level.

<sup>99</sup> We modified George’s translation “his own wife”, since it was probably not a requirement to formally marry the consort.

<sup>100</sup> George here (1974, p. 66, n. 59) makes reference to the commentary; while he managed to capture the overall gist of the passage, it is based on a misreading of the manuscript (*sphuṭatām iti tadahaṃkarayoh*).

<sup>101</sup> These three attributes of meditative cultivation are commonplace in non-tantric Buddhist texts and tantric authors adopt it almost automatically. On a tantric level, however, ‘lengthy’ is somewhat relative; for one of the key strengths of deity-yoga is that achievement is reached quickly. We do indeed find the third item dropped, e.g. *Pañcarakṣāvīdhāna, Sādhanamālā* 206 (Bhattacharya 1928, p. 406), and even replaced with °*dr̥ḍhāveśaḥ*, ‘a firm intentness’, e.g. *TārodbhavaKurukullāsādhana, Sādhanamālā* 172 (Bhattacharya 1928, p. 349). Note the usage of *āveśaḥ*, which is primarily used for possession by deities and demons.

<sup>102</sup> This is *Pramāṇavārttika, Pratyakṣapariccheda* v. 285 (= *Pramāṇavinīścaya* 1.31) slightly rewritten and somewhat garbled in transmission. The verse is quoted very often and with fluctuating readings, cf. Isaacson and Sferra (2014, pp. 169, 267) (we follow this translation with a slight modification to *pāda a*) and Kuranishi (2016, p. 54). We can add two more instances to the already rather exhaustive survey of Buddhist and Śaiva testimonia in the two cited works: (Pseudo-)Padmavajra’s *Advayavaraṇaprajñopāyavinīścayasiddhi* (Samdhong Rinpoche and Dwivedi 1988, p. 218, which transmits °*bala*° in *pāda c*, and the even *pādas* in a corrupt form: *yad yad eveti bhāvvyate and tasya sākaḥyadhīḥ phalam*); and Sucaritamiśra’s *Kāśikā* (Sāmbaśiva Śāstrī 1926, p. 215, which too has °*ātibhāvvyate* and °*bala*°, but °*dhīḥ phalam* in the last *pāda*). Mahāsukhavajra seems to have recomposed *pāda a*, which is invariably transmitted as *tasmād bhūtam abhūtam vā*. This is understandable, since *tasmād*, ‘therefore’ would not have made much sense here. In the next two verse quarters, we find *atibhāvvyate* vs. *abhibhāvvyate* and °*balaniṣpattau* vs. °*pariniṣpattau* almost equally distributed in the testimonia. As for *pāda d*, it is evident that at some point in the transmission of Mahāsukhavajra’s text, *tat* and *sphuṭa*° exchanged places. We cannot see any good explanation for this, unless either of these two words became at some point a marginal correction and was subsequently reinserted into the main body in the wrong place. There does not seem to be any legitimacy for the *visarga* in °*dhīḥ*, but this is somewhat disturbingly



623 [And:]<sup>103</sup>  
624 Through the power of repetition, both real and unreal things appear manifest for  
625 men, just like beautiful women for those tormented by lust. Verily, the practice of  
626 yoga (*yogayuktiḥ*) depends on the mind (*cittānuyātā*).<sup>104</sup>

627 **Mother, daughter, sister, niece, and any other female relative,**<sup>105</sup> **as well as a**  
628 **Ḍombinī,**<sup>106</sup> **[the] female [relative of a] Brahmin,**<sup>107</sup> **[6.10–11]**  
629 [We now turn to the verse] beginning with **Mother**. [The yogin] should take a  
630 consort (*°prajñām*) beginning with ‘mother’, but only one in which youth has not  
631 yet faded.<sup>108</sup> As everyone knows (*kila*), men will become exceedingly engaged with  
632 whatever object their mind is set upon. [Now,] although their mind is engaged, they  
633 will turn it away [from that object, in this case women,] because of fear from society  
634 (*loka°*). But [then] they will experience intense suffering caused by [this] turning  
635 away. Because of [this] suffering, there will be a distraction (*vikṣepaḥ*) of mind, and  
636 because of that [distraction] there will be a lack of composure (*samādhāna°*). And if  
637 there is a lack of composure, there will be no achievement of the Great Seal  
638 (*mahāmudrā°*) (i.e. the ultimate state).

639 Moreover, it should not be supposed that [engaging with women in such a way]  
640 contradicts religion (*adharmaḥ*), because there is no injury either to oneself or to  
641 others. Nor is there †...†, because of its having the form of experiencing Great

Footnote 102 continued

not the only time we see this form, cf. for instance the readings of Pseudo-Padmavajra and Sucaritamīśra just above, but also Ratnakīrti’s *Sarvajñāsiddhi* (Thakur 1957, p. 9, which also erroneously prints *sphuṭā kalpa°*), Vāgīśvarakīrti’s *Tattvaratnāvalokavivaraṇa* (Pandey 1997, p. 144), as well as the best manuscript of Ratnarakṣita’s *Padminī* (Ms, 22r), granted, *ante correctionem*, and therefore justifiably not mentioned in the critical notes in Kuranishi (2016). The main point is that an intensively cultivated concept or image qualifies as direct perception (*pratyakṣam*) of the yogic kind (*yogī°*), inasmuch as it is “clear” (which essentially means the same as *abhrāntam*, ‘non-erroneous’ in the standard definition of direct perception) and “non-conceptual” (*kalpanāpoḍham* in the standard definition).

<sup>103</sup> Perhaps something like *\*aparaṃ ca* is missing here, otherwise Mahāsukhavajra might create the impression that the two verses are from the same source.

<sup>104</sup> This is from the *Vāksādhana* of Sujanabhadrā, *Sāadhanamālā* 66 (Bhattacharya 1925: 135, where for some reason *pāda d* is printed as a long compound). Alternatively, one may understand *°yuktiḥ* as ‘logic’, ‘the way [yoga] works’.

<sup>105</sup> Judging by his final sentence to this passage, we think that Mahāsukhavajra might have taken *jñātīnīm* in a weaker sense, such as ‘intimate friend’.

<sup>106</sup> George has “female musician”, but this was not the only occupation associated with this group well outside the caste system. He probably opted for this meaning, because he wanted *rajakī* in the next line to be a washerwoman. However, these were, as their name shows, dyers, although it is of course true that the two occupations are related and *ḍombas* also performed by the same people. We leave it to ethnographers to establish whether *ḍombas* are related to the Dom people. Elsewhere (Ms 15r), Mahāsukhavajra suggests that the primary feature of *ḍombinīs* was their black skin colour (*kṛṣṇakanyām iti ḍombinīm*), and that there was considerable racism directed towards them (*ibid.*): *kṛṣṇakanyādinām lokaviruddhatvāt*: “[And the *yogī* should make love to them in such a way that nobody finds out,] for black girls etc. are considered forbidden by society.”

<sup>107</sup> George has “Brāhman”, which sounds male. At any rate, strictly speaking women do not possess caste, because that status is inherited from the father’s side.

<sup>108</sup> This point, that the consort should be young, is emphasised in several places in the commentary, e.g. Ms 14v, 15r.



642 Pleasure<sup>109</sup>. On the contrary, this is producing [spiritual] profit both to oneself and  
643 to others.<sup>110</sup> To explain:

644 Correctly producing [spiritual] profit to oneself and to others, one will gain merit. In  
645 the contrary case, [one will accrue] sin. The [karmic] fruit[s], pleasure and suffering,  
646 are [the result] of these two [respectively].<sup>111</sup>

647 Nor is there sin from the type of consort [chosen], because that would contradict  
648 [what] other tantras [teach]. As said, amongst others:

649 The mother, the sister, the sister's daughter,<sup>112</sup>

650 As for [the scriptural and exegetical passages,] where [it is stated that] the words 'mother'  
651 etc. denote the eyes etc., those [seek to] hide reality from beings unworthy [for the practice  
652 of the esoteric path] (*abhavya*<sup>o</sup>). Were it otherwise, [namely] that some people removed  
653 the words 'eyes' etc. and replaced it with antisocial (*lokaviruddha*<sup>o</sup>) words like 'mother'  
654 etc., then it would simply be the case that these are the ravings of madmen.<sup>113</sup>

655 Among these [mentioned consorts], **mother** can mean birth mother, stepmother<sup>114</sup>,  
656 maternal aunt, or the wife of the master<sup>115</sup>. **Daughter** can mean fathered

<sup>109</sup> Achieving Great Pleasure is the same as achieving buddhahood, cf. Mahāsukhavajra (Ms 30v): *buddhasiddhiṃ mahāsukhasiddhim*.

<sup>110</sup> This contrast, *adharmā* being injury (*apakārah*) to both oneself and others and its opposite, i.e. *dharma*, being benefit (*arthakaraṇam* = *upakārah*) to both oneself and others, might allude to standard definitions of these two terms.

<sup>111</sup> We were unable to trace this verse.

<sup>112</sup> Most likely *Hevajratantra* II.vii.11ab (Snellgrove 1959, p. 88). Also cf. *Mahāmudrātīlaka* 23.28 (Ms 49r), *Vajraśākatānta* 1.48 (Sugiki 2002, p. 91), *Abhidhānottara* 48/51.18 (Chandra 1981, p. 246).

<sup>113</sup> What Mahāsukhavajra has in mind here is most likely a passage in Kṛṣṇācārya's commentary of the *Hevajratantra*, the *Yogaratanmālā*, where the *Buddhakapālatantra* is quoted (Snellgrove 1959, pp. 155–156; Tripathi and Negi 2006, pp. 180–181; Farrow and Menon 1992, p. 270; for the *Buddhakapāla* quotation, see Luo 2010, pp. 29, 102). We give here the text slightly standardised and with our own translation, since that of Farrow & Menon is inadequate. [...] *mātrādisabdaiḥ pañcendriyāṇy abhidhīyante, tāni śabdārūparasādibhiḥ pañca kāmagaṇais tarpayet | iyaṃ eva hi tatra sthānam devinām niruttarā pūjeti | katham mātrādāyaś cakṣurādāya iti cet | tathā coktam Buddhakapāle yoginūtantra—[...] bhāginī bhavet cakṣur bhāgineyī śrotam eva ca || jananī bhāṇyate ghrāṇam rasanā duhitā tathā | mano bhaved bhāryā | śaḍ etā varā divyā mahāmudrāpradāyikāḥ || iti |*; "The words beginning with 'Mother' denote the five sense faculties. Those should be propitiated with the five objects of desire, viz. sound, sight, taste, etc. For there (i.e. in the *gaṇacakra*) it is this, which is the suitable unsurpassed worship of the goddesses. Now, if one were to ask: 'How is it that [the words] mother, etc. [denote] the eyes, etc.?' As it is taught in the *yoginūtantra* [called] the *Buddhakapāla*: The sister is the eye, the niece is the ear, the birth mother is the nose, the daughter is the tongue, the mind [here: the sense faculty of the body, i.e. of touch] is the wife." While Mahāsukhavajra strongly disapproves of this interpretation, he seeks to defend the authority of both scripture and co-exegete by claiming that they are shielding the truth from those unprepared.

<sup>114</sup> We do not find the compound *sapatnamātā* elsewhere, the interpretation is therefore conjectural. Cf., however, our note to 6.38.

<sup>115</sup> This is highly unusual, since the guru's consort is off limits. Cf. *Cittaviśuddhiprakaraṇa* 129ab (Patel 1949, p. 9): *guror ājñām ca mudrām ca chāyām api na laṅghayet |*; "He should not transgress his guru's command, mount his consort, or even step over his shadow." This is our interpretation, as we are not



657 daughter<sup>116</sup>, brother's daughter, the daughter from a previous marriage of a woman  
 658 brought into wedlock together with her<sup>117</sup>, or the daughter of the master. **Sister** can  
 659 mean one related by blood<sup>118</sup>, the daughter of a maternal aunt, or the daughter of the  
 660 master<sup>119</sup>. **Niece** means the daughter of any of these [previously listed]. **Any other**  
 661 means those [different] from the four [just mentioned], who are defined below.

662 **Caṇḍālī**,<sup>120</sup> **dancer, dyer**,<sup>121</sup> **and prostitute; holy woman**,<sup>122</sup> **yoginī, and**  
 663 **kāpālīnī**<sup>123</sup> **as well—**<sup>124</sup> [6.12–13]

664 **Prostitute**<sup>125</sup> (lit. 'she who makes a living of her body/beauty') means a harlot who  
 665 will not charge a fee [for taking part in the ritual] (*agrhitapanyām*).

Footnote 115 continued

convinced that Varghese (2008, p. 260) understood the line: "One should not transgress the commands of one's preceptor, nor one should not (sic!) forget his *mudrās*, or even his shadow." Also cf. *Prajñopāyavinīścayasiddhi* 2.14cd–15ab (Samdhong Rinpoche and Dwivedi 1988, p. 71): *vihēṭhayanti cātmānam ātmanaiva durāśayāḥ | haraṇe gurumudrāyā ratnatrayadhanasya ca |*; "Wicked men bring misfortune upon themselves if they steal the guru's consort or the wealth that belongs to Three Jewels." Note that we read this with the variant °*dhanasya*, and not °*dharasya* as in the constituted text. Also cf. the *Ḍākinījālaśaṃvararahasya* (Samdhong Rinpoche and Dwivedi 1990, p. 11), a quotation from the [*Ḍākinī*]vajrapañjara: *guroś chāyāṃ na laṅghayed [guru]patniṃ ca pādūkā[m] | ye laṅghayanti saṃmohāt te narāḥ kṣuradhāriṇaḥ ||*; "He should not step over the guru's shadow, mount the guru's wife, or use his sandals. Those men who do [so] out of delusion, will go to the Razor-edged [hell]."

<sup>116</sup> Again, we do not find this meaning in the standard dictionaries, but it is the most logical choice.

<sup>117</sup> This is stated in a very roundabout way, and our interpretation is somewhat tentative.

<sup>118</sup> Presumably sharing at least one parent.

<sup>119</sup> In this case presumably one of more or less the same age with the *yogī*.

<sup>120</sup> George translates this as "sweeper", but once again we are dealing with an obscure marginal group with various occupations. *Caṇḍālas* are the *par excellence* untouchables. On how to gain such a woman, see the famous passage from Padmavajra's *Guhyasiddhi* discussed in Sanderson (2009, pp. 144–145).

<sup>121</sup> George's "washerwoman" has already been discussed above.

<sup>122</sup> This, George's translation, is perhaps a bit too strong, but we left it as it is for lack of a better rendering. We think that it can be any woman undertaking a religious observance, e.g. a nun.

<sup>123</sup> This time George's "ascetic" is too narrow. The word means a female *kāpālīka*, i.e. probably a Śaiva.

<sup>124</sup> In addition to these, later on we have widows, etc. Mahāsukhavajra, perhaps not without social prejudice, explains (Ms 29r): *raṇḍāḥpatiśūnyāḥ striyaḥ | sevyāvajrapadmayogena | yatinyobhikṣuṇīta-pasvinyādayaḥ | prāyeṇa kila raṇḍādīnām* (em., *raṇḍādīnām* Ms) *idam eva satataṃ cetasi garjati: katham puruṣasamparko bhavatu iti | lokabhayāc ca puruṣā na pravartante | śaktasya tu yogino na lokabhayam asti | atas tena sevaniyāḥ |*; "**Widows** means those women, whose husbands are absent. **Should be served** means by uniting the Vajra with the Lotus. **Female ascetics** means [Buddhist] nuns, anchoresses, etc. As everyone knows, generally widows etc. constantly obsess over how they could make contact with men. But men do not act on this, because they fear society. However, a powerful *yogī* does not fear society, therefore he should serve them." A 'powerful *yogī*' is an experienced one. Elsewhere (Ms 21r), 'power' (*śaktiḥ*) is glossed as the magical capability to paralyse or kill. When the *yogī* is perceived to have gained these powers, he will not be vexed by society or royal authority, because they will fear him.

<sup>125</sup> Note George's slightly different and metrically correct reading, *rūpajvikām*.





666 **Or else, whatever he may find fashioned into a woman's figure:<sup>126</sup> these he**  
667 **should serve<sup>127</sup> in the proper way without disclosure.<sup>128</sup> [6.14–15]**

668 What will happen if there is a disclosure [of one's participation in these practices]?  
669 [The Lord] explains [this in the next verse,] beginning with **But if there is a**  
670 **disclosure.**

671 **But if there is a disclosure, Caṇḍamahāroṣaṇa will be angered<sup>129</sup> and slay the**  
672 **practitioner. And he will throw him into the Avīci Hell threatening<sup>130</sup> him with a**  
673 **sword and noose.<sup>131</sup> Nor will he obtain Success in this world or the next.**  
674 **Therefore, this must be kept very secret and not be made visible. Like the mantra**  
675 **of the Ḍākinī,<sup>132</sup> the practice of Caṇḍamahāroṣaṇa should be secret. [6.16–20]**

676 Objection (*nanu*)! If this is so, then what is the point of teaching all this, which  
677 causes great misfortune? [This is] explained [with the next verse] beginning with  
678 **Exceedingly (atyanta°).<sup>133</sup>**

679 **And this has been explained by me, the Buddha, for the sake of those who are**  
680 **exceedingly passionate. [6.21]**

681 The meaning is this: this [i.e. the body of practices advocated by this scripture  
682 belong to] the vehicle of passion (*rāganayo*).<sup>134</sup> And once passion has arisen, it  
683 should never be avoided.

684 Or, if this [proves] impossible [to perform as prescribed, that is to say, if one cannot  
685 find a] flesh and blood [woman] (*sākṣān*),<sup>135</sup> then one should rely on a likeness of

<sup>126</sup> We modified George's slightly ambiguous "Or whatever other he may receive with a woman's figure." This line is explained by Mahāsukhavajra just below.

<sup>127</sup> Of course, the root *sev* has a strongly sexual connotation, as Mahāsukhavajra himself makes this clear elsewhere (Ms 29r), see three notes above.

<sup>128</sup> The point here is that the practice should be performed observing strict secrecy (cf. 6.19–20). If it is divulged, great calamity will befall the *yogī* (cf. 6.16–18). We could not therefore agree with George's interpretation of *bhedah* here and in the next verse as "making any/makes a distinction". The *pāda yathā bhedo na jāyate* is an echo of *Hevajratāntra* I.v.3 (Snellgrove 1959, p. 16), where the opposite situation is introduced by *agupte*, "[but] if it is not hidden". We find the same collocation *yathā bhedo na jāyate* in two early sources: Padmavajra's *Guhyasiddhi* 6.94b (Samdhong Rinpoche and Dwivedi 1988, p. 47) and the *Advayasamatāvijaya* (Fan 2011, p. 164).

<sup>129</sup> Perhaps more suitable than George's "provoked".

<sup>130</sup> George has "and threaten him"; we modified this to a more correct rendering of the present participle.

<sup>131</sup> Perhaps more correctly "his sword and noose", since these are the two implements of the deity.

<sup>132</sup> We are puzzled by this expression: which *ḍākinī* does the author of the *mūla* have in mind and why should her mantra be more secret than other spells?.

<sup>133</sup> Here too we must disagree with George. His chosen reading is (in spite of two of his manuscripts suggesting otherwise) *abhyantakāminām*, which he translates as "those who cherish the esoteric".

<sup>134</sup> Mahāsukhavajra presumably borrows this expression from the last verse of the present chapter. The more common expression is *mahārāganaya*, 'the vehicle of great (or special) passion', i.e. one in which common *rāga* is transmuted towards spiritual means, as alluded to immediately below, ad 6.160.

<sup>135</sup> This explanation looks back at 6.14.



686 the [consort] (*tatpratīkṛtiṃ*), made of [a suitable substance] such as wood (*dāru*<sup>136</sup>),  
687 or painted on a cloth (*paṭa*<sup>o</sup>).  
688 And this should be performed only in an isolated place, [therefore the next verse]  
689 begins with [Pleas]ing to the mind.<sup>137</sup>

690 **In a place pleasing to the mind**<sup>138</sup> where there are no disturbances, in secret,  
691 **after having taken**<sup>139</sup> a lover who is agreeable to his mind,<sup>140</sup> [6.22–23]

692 **In secret** means covered [from prying eyes by means of] a wall (*bhitti*<sup>o</sup>), a screen (<sup>o</sup>  
693 *paṭala*<sup>o</sup>), a door-panel (<sup>o</sup>*kapāṭa*<sup>o</sup>), or [something similar]. **Having taken** means  
694 having grasped. **A lover who is agreeable to one's mind** means any [woman] from  
695 among [those listed before,] whom his mind finds attractive.

696 **“I am Buddha and the Perfected One,**<sup>141</sup> **Immoveable,**<sup>142</sup> **she is cherished**  
697 **Prajñāpāramitā,”** thus the wise person should meditate with fixed thought, each  
698 **one having their**<sup>143</sup> **respective [divine] form. [6.24–25]**

699 The [compound] **each one having their respective [divine] form** clarifies what has  
700 been stated already. The meaning is this: [the *yogī*] should not meditate observing  
701 the practice [of visualising] the deity as in the Stage of Generation, [that is to say  
702 visualising] the colour, the shape, the arms [with hands holding implements] such as  
703 the sword [and] the chopping knife<sup>144</sup>, the legs, [and performing the] installation [of  
704 mantras on the body], and so on. Instead, he should [instantly] perform visualisation  
705 [of himself and the consort in] whichever colour, shape, etc. is naturally suited to  
706 him and his [consort].<sup>145</sup>

<sup>136</sup> Consorts fashioned out of wood etc. are also mentioned in Śrībhānu's commentary of the *Vajrāmṛta*, a passage recycled in scripture, the *Samputodbhava* (Szántó 2016, p. 414). For a cultural history of (Western) sex dolls, see Ferguson (2010). Although the theme itself is not unknown in Classical literature, this work claims that the most direct antecedent can be found in cloth fornicatory dolls used by sailors on long voyages in the 17th c. (2010, 16 ff.). The study completely ignores pre-contemporary non-Western material, except stating that the Japanese adopted the concept from Dutch seamen and sometimes refer to these objects as *datch[i] waifu*, ‘Dutch wife’ (2010, p. 27).

<sup>137</sup> The *lemma* is somewhat unusual. George's edition does not compound the first two words, which is probably a misprint.

<sup>138</sup> Although George's translation, “In a pleasing place” is perfectly fine, we changed it slightly to allign it with how we translate the *lemma* of the commentator.

<sup>139</sup> We translate the absolute more literally than George's “he should take”.

<sup>140</sup> Again we translated more literally than George, who has “a woman who has desire”.

<sup>141</sup> Or perhaps ‘a perfected one’, a *siddha*.

<sup>142</sup> That is to say, Acala, the main deity otherwise called Caṇḍamahāroṣaṇa.

<sup>143</sup> Rather than simply “his” as George has it, since both the *yogī* and the consort assume divine forms.

<sup>144</sup> This is the chief implement of the goddess.

<sup>145</sup> This, somewhat free translation is the result of a relatively confident conjecture (*prakṛtisiddham*, *tenaiva* for *prakṛti* + + + *naiva*). The passage alludes to 4.78–89 (tr. George 1974, pp. 62–63), a teaching seemingly advocating that the deity-affiliation of practitioners can be established by their skin tone. Thus, those of dark complexion should cultivate themselves as black Acala, those fairer as white Acala, etc. To this, Mahāśukhavajra adds (Ms 14v-15r): *prakṛtisiddhā eva narā nāryas ca, kiṃ tv anādyavidyāvāsanopahatāḥ | tadavidyāvāsanānāsanārthaṃ tu devadevībhāvanā kriyate | bhāvanā ca prakṛtisiddhavarṇena*



707 **And having made a lonely hermitage, and with food and clothing as obtained,**  
 708 **they should meditate ardently by the practice of copulating with each other.**<sup>146</sup>  
 709 **[6.26–27]**

710 [Now for the compound] beginning with **As**. [The compound  
 711 **yathālabdhānnavastrakaḥ**<sup>147</sup> is a *bahuvrīhi* meaning] he who [finds] pleasure  
 712 (*kaṃ*), [that is to say] comfort (*sukhaṃ*), with the nourishment and the clothing as  
 713 [he had] obtained [them]. In other words, he should not entertain [dichotomies such  
 714 as] ‘this food etc. is agreeable’, ‘this [food etc.] is not [agreeable]’. **Practice of**  
 715 **copulation** means the practice of embracing and so on.

716 **He should bring the woman into his presence and seat her before him. Each**  
 717 **should gaze steadily at the other, with mutual desire. Then, concentrating on the**  
 718 **visual pleasure**<sup>148</sup>, he<sup>149</sup> **should remain with one-pointed mind. Just then she**  
 719 **should utter the following speech, which arouses pleasure. [6.28–31]**

720 [We will now explain the meaning of] **visual pleasure**. As everyone knows (*kīla*),  
 721 beholding the limbs and body parts<sup>150</sup> of women produces great pleasure indeed.  
 722 The meaning is that therefore he should **remain** (i.e. pause) for a few minutes  
 723 contemplating that pleasure, after having become motionless like a log (*kāṣṭhavan*),  
 724 together with whichever consort who [is able through her beauty to give] rise to that  
 725 [visual] bliss. He should then contemplate auditory pleasure [in a similar way].  
 726 [This is explained in the line] beginning with **She**. [**Speech,**] **which arouses**  
 727 **pleasure** means [speech] which intensifies the previously arisen pleasure (i.e. the  
 728 one obtained through sight).

Footnote 145 continued

śīḡhram eva sphuṭarā bhavati | tatsphuṭībhāvād dhi mahāmudrāsiddhiḥ | “Both men and women are by their very nature accomplished, but they are afflicted by the imprints of beginningless ignorance. It is precisely in order to destroy these imprints of ignorance that the cultivation [of oneself] as gods and goddesses is performed. And [this] cultivation becomes exceedingly clear very quickly if [performed] according to one’s natural complexion. And when this becomes clear, one achieves the Great Seal.” Elsewhere (Ms 10r), it is suggested that the initiate has the option to either choose an ectype of Acala at will or to chose the one suited to his skin colour (*svābhilāṣataḥ, svadehavarṇato vā*). Normally this affinity is established by throwing a flower or a small garland on the *maṇḍala* or a copy thereof.

<sup>146</sup> George has “he should meditate ardently—the two coupled with each other.” However, we interpret **dvābhyāṃ ... bhāvayen** as an ergative construction (also see 6.29, **dvābhyāṃ ... īkṣayet**), which might point to the fact that the author was thinking in Newar occasionally.

<sup>147</sup> Mahāsukhavajra’s reading must have been this, and not George’s °*vastukaḥ*, we therefore changed his translation mirroring that reading, “with whatever he has for food and property”. We suspect that the original author of the tantra did not think much of including the *kan* suffix as a verse filler, but this is an opportunity for the commentator to display some sophistication.

<sup>148</sup> We translate more literally here; George has “enjoyable view”.

<sup>149</sup> George has “each”, which might fit the context semantically, but it does not follow the grammar.

<sup>150</sup> The limbs (*aṅgam/aṅgāni*) are the head, the trunk, the arms, and the legs. What we here translate as ‘body parts’ for lack of a better English word (*pratyaṅgam/pratyaṅgāni*) include the forehead, the nose, the chin, the fingers, etc.



729 **“You are my son and my husband; you are my brother and father. I am your**  
730 **mother, wife, sister, and niece. Together with seven generations of your paternal**  
731 **ancestors, you are my slave,<sup>151</sup> my phlegm-eating<sup>152</sup> lowly servant. I bought you**  
732 **with cowrie shells<sup>153</sup>; I am called<sup>154</sup> your mistress.” [6.32–35]**

733 The two verses beginning with **You are my son** should be recited by the woman  
734 with a shrill<sup>155</sup> intonation in the †...†<sup>156</sup> scale while beholding the man. Then, after  
735 having contemplated for a few minutes the pleasure arising from that (i.e. her voice  
736 and words) in line with the process described previously, he should worship her.

737 **He should fall at her feet ardently with his palms pressed together. Then he**  
738 **should utter this speech arousing the highest pleasure. [6.36–37]**

739 [This is explained] beginning with **And he should fall [at her feet]<sup>157</sup>. Ardently**  
740 means in a way that it becomes so (i.e. adverbial usage).

741 **“You are my mother,<sup>158</sup> my father’s wife, and you are my niece. You are my**  
742 **sister, my son’s wife, you are my paternal aunt and maternal aunt.<sup>159</sup> I am your**  
743 **slave in all ways, keenly active in devotion to you. O Mother, look upon me with**  
744 **kindness, casting a loving glance.” [6.38–41]**

745 The two verses beginning with **You are my mother** should be recited by the *yogī* in  
746 the manner stated before. In case [either or both] lack a melodious voice (*svara*<sup>o</sup>),  
747 then the recitation should be performed with grace (*lālityena*). The words **brother,**  
748 **mother,** etc. are taught with the aim of intensifying [the couple’s] pleasure.

<sup>151</sup> This is a tentative translation, but perhaps more plausible than George’s “For seven generations you have been my slave”.

<sup>152</sup> George discreetly avoids translating *kheṭasa*<sup>o</sup>. Ms Gt reads *kheṭāsa*<sup>o</sup>, which we correct to *kheṭāsa*<sup>o</sup>.

<sup>153</sup> Or perhaps: ‘a single cowrie shell’. Cowries (*kapardakah*) were used as coins of minute denomination (Gopal 1989, pp. 213–214). In other words, he is being told that he is a cheap slave.

<sup>154</sup> Or perhaps: ‘I am to be addressed as “mistress” by you’.

<sup>155</sup> We translate thus with some hesitation. The *Pāṇinīyaśikṣā* 34c (Ghosh 1938, p. 72) lists *kākasvaram* (which Ghosh translates as ‘repressed tone’) as a fault in recitation. Perhaps the text means the voice of a crow, but the crow is considered unpleasant and inauspicious, so it is difficult to see how such an intonation could be construed as erotic. We have also considered emending to *kāku*<sup>o</sup>, in which case the verse would be recited in a slightly ironic, sarcastic, and therefore jestful (even ‘kinky’) tone. This would be more suited to the second verse, in which she describes the man as her slave, etc.

<sup>156</sup> We are unaware of any musical scale called *kahu* or anything even remotely similar.

<sup>157</sup> The presence of the enclitic *ca* in the lemma is somewhat surprising. Perhaps Mahāsukhavajra read a different version, e.g. \**patec ca pādayos tasyā*. We included the enclitic in the translation.

<sup>158</sup> We disagree with George’s compounding *mātā* and *pitur* and therefore with his interpretation “You are my mother’s father’s wife”; cf. Mahāsukhavajra’s list of what ‘mother’ means ad 6.10 above.

<sup>159</sup> George compounds *bhaginīputrabhāryā* and translates as “my mother’s father’s wife”. His interpretation of *svasā* (correctly: *ṣvasā*) as ‘sister’ is puzzling. *Māmikā*, a Sanskritised vernacular word, is not simply aunt, but maternal aunt.



749 **Then she, after having embraced the man,**<sup>160</sup> **should kiss him again and again.**  
750 **She places the Three Syllables on his head, and in his mouth, the juice of the**  
751 **mouth, honey**<sup>161</sup>. [6.42–43]

752 **The Three Syllables** [should be] accompanied with the gesture of a hollow fist.<sup>162</sup>  
753 **The juice of the mouth** means a globule of phlegm, expectorated loudly. The same  
754 is [said to be] like **honey**, for it gives rise to the pleasure [experienced when  
755 consuming] honey.

756 **She should have him suck the Lotus, and show him rolling eyes. Placing lipstick**  
757 **on his mouth, she should press his heart**<sup>163</sup> **with her breast.** [6.44–45]

758 **The Lotus** means the vulva. **She should have him suck** means that the yoginī  
759 should draw the head of the *yogī* to her lotus grabbing him by the hand<sup>164</sup>. Until the  
760 completion of cunnilingus (*cūṣanakriyā*<sup>o</sup>), the yoginī should from time to time rest  
761 [her hand] on the *yogī*'s head and bestow the three syllables.<sup>165</sup> Then, once that has  
762 been completed, the yoginī should lift the *yogī*'s head and should **roll her eyes**,<sup>166</sup>  
763 [that is to say,] she should look at him with sidelong glances (*kaṭākṣaṃ*).<sup>167</sup>

764 **In front of him, looking him in the face,**<sup>168</sup> **she should scratch him wherever**  
765 **appropriate.**<sup>169</sup> **She should speak to him in this way: “Eat my Vairocana! [6.46–47]**

<sup>160</sup> We favour the reading **śliṣṭvā** over **śliṣṭā**; George's translation, “in the man's embrace”, is modified accordingly.

<sup>161</sup> We translate more literally than George, who has “sweet saliva”, also taking **madhu** as a noun, as does Mahāsukhavajra.

<sup>162</sup> This is the result of a conjecture. Without the *sa*<sup>o</sup> the text would be saying that the Three Syllables are a gesture, which seems absurd to us. The Three Syllables or the Triad of Syllables (*tryakṣaram*) is usually *om āh hūm*, cf. *om āh hūm iti tryakṣaram* in the *Mañjuśrīsādhana, Sāadhanamālā* 51 (Bhattacharya 1925, p. 107); *om āh hūm iti tryakṣareṇa* in the *Kurukullāsādhana* of Kṛṣṇa, *Sāadhanamālā* 181 (Bhattacharya 1928, p. 376); *om āh hūm sitanīlapūtryakṣarāṇi cintayet* in the *Pratisarāsādhana, Sāadhanamālā* 194 (Bhattacharya 1928, p. 396). George was seemingly puzzled by this reading, too (1974, p. 68, n. 60): “As explained in the Comm., this is a light blow on the top of his head with a partially closed fist. Why “Three Syllables” is not explained.” Also see our note to 6.146 below. The corruption can be easily explained as a kind of haplography, since *sa* and *ma* look very similar.

<sup>163</sup> A very minor point: observing correct *sandhi*, this should be **piḍayed dhṛdam**. We also suspect that this reading might be a corruption of **piḍayed dhṛdham**.

<sup>164</sup> We feel a little hesitant here, because the expression usually means extricating one's hand.

<sup>165</sup> The idea seems to be that she rests her hollow fist on his head from time to time, while reciting *om āh hūm*.

<sup>166</sup> Another minor point: Mahāsukhavajra's *lemma* is missing the *vi*<sup>o</sup>.

<sup>167</sup> This, as any reader of Indian poetry and *ars amatoria* will surely know, is considered a most erotic eye gesture.

<sup>168</sup> It is somewhat doubtful that this is what Mahāsukhavajra read.

<sup>169</sup> We favour Mical's more metrical reading **nakhaṃ dattvocitālaye** over George's **nakhaṃ dattvā cittālaye**. His translation, “she should pinch him on the chest”, has been modified accordingly. The appropriate places for scratching (breasts, cheeks, etc.) are listed in erotic guidebooks, e.g. *Nāgarasarvasva*, chapter 22 (Shukla Shastri 1994, pp. 85–87), but also in this chapter, see 6.131–132 below.



766 Then the yoginī should make the *yogī* lay down, facing upwards. Then she should  
 767 place<sup>170</sup> her anal lotus and her vaginal lotus in front of his mouth, recite the three  
 768 syllables, and say **Eat Vairocana!** and so forth. [Then] she should quickly give  
 769 [those substances to him] as she pleases.<sup>171</sup> **Vairocana** means faeces.

770 **Drink the Akṣobhya-water<sup>172</sup>, O Son! Be a slave along with your father!<sup>173</sup> I am**  
 771 **your cow-girl<sup>174</sup> as well as your royal mother. [6.48–49]**

772 **Akṣobhya-water** means urine. As for the *yogī*, he should take all that with  
 773 reverence<sup>175</sup>, become still [for a few minutes], and contemplate nothing but the  
 774 pleasure [derived from ingestion]. Then she should make him rise once again and  
 775 address [him the words] beginning with<sup>176</sup> **[Be a slave] along with your father.**

776 **Constantly take refuge at my feet, my dear. You were raised by me, hence your**  
 777 **invaluable nature. [6.50–51]**

778 [Now for the passage] beginning with **By me.** [You] have been brought up **by me,**  
 779 assuming the shape of [your] mother, in your childhood with breast milk etc. [Hence  
 780 your] **invaluable,** [that is to say,] priceless [**nature,** i.e. present state]. The implied  
 781 meaning is [that by this fostering the *yogī* has assumed] a distinguished state.

782 **Be grateful<sup>177</sup>, O my dear, give me the pleasure born from the Vajra<sup>178</sup>! Look at**  
 783 **my three-petalled Lotus, decorated in the middle with stamen. [6.52–53]**

784 **Grateful** is one who recognises a favourable deed. This is the intended meaning: I  
 785 have done you a favour by bringing you up; now you should return the favour! **Born**  
 786 **from the Vajra** means [this:] Vajra means penis; [born from] means brought about

<sup>170</sup> The absolutive *arpya* is a slight blemish (*lyap* for *ktivā*). One could of course emend it to *samarpya*, but it is not out of the question that this reading is original and was inspired by the *mūla*, cf. 4.103–104.

<sup>171</sup> We feel somewhat hesitant about the conjecture *yathāruci āśu* for *yathārūvyā*, but \**yathārucyā* is not attested for the indeclinable adverb *yathāruci*. However, it is not out of the question that this was indeed the reading, an idiosyncratic usage on the author's part.

<sup>172</sup> Understand **akṣobhyajalaṃ** as a *karmadhāraya* compound (“the water which is Akṣobhya”) and not as George, a genitive *tatpuruṣa* (“water of Akṣobhya”).

<sup>173</sup> The instrumental **pitrā** would have sufficed, **sa**<sup>o</sup> is therefore probably a verse filler. Alternatively, emend to **sapitā**. We hope this addresses George's worries expressed in (1974, p. 68, n. 63) and improves his translation, “O Son, be a slave as well as a father!”.

<sup>174</sup> George translates this as “formal wife”, but it is perhaps more likely that this is an allusion to a pastoral erotic setting, such as Kṛṣṇa's sport with the *gopīs*.

<sup>175</sup> We feel that an adverb to the present participle is more apposite here than an obscure adjective (‘bestower of essence’) to the object, hence the emendation *sādaram* for *sāradam*.

<sup>176</sup> It would therefore seem that Mahāasukhavajra took the vocative **putra** with **piḅākṣobhyajalaṃ**. We modified the translation accordingly.

<sup>177</sup> Rather than George's “gracious”.

<sup>178</sup> We are more literal here than George's “the pleasure of the vajra”.



787 by that. The meaning is [the pleasure] born from the churning of the Vajra [in the  
788 Lotus]. **Three-petalled** means triangular. [As for the compound<sup>179</sup>] beginning with  
789 **middle: decorated** in the **middle** with **stamen**, [that is to say] with a wick[-shaped]  
790 lump of flesh.

791 **Oh, it is the field of Pleasureful Heaven adorned with the Red Buddha, giving**  
792 **pleasure to the lustful, utterly devoid of all conceptualisation.**<sup>180</sup> [6.54–55]

793 [The particle] **Oh (aho)** here expresses pleasure. The [buddha-field] Pleasureful  
794 (**Sukhāvati**) is so-called because it guards (*avati*), [that is to say] protects (*rakṣati*),  
795 pleasure. That itself is a **field**, [i.e.] a place. **Red** [here] means blood; that itself is a  
796 **buddha**; [the Lotus] is **adorned** by that. The meaning is that the external [buddha-  
797 ]field [called] Sukhāvati, too, is adorned by Amitābha[, who is red]. **All**  
798 **conceptualisation** means the conceptualisation of object, subject, and perception;  
799 [the Lotus] is **devoid** of that.

800 **Alight on my reclining form; my mind trembles with desire. Place my two feet**  
801 **on your shoulder, and look me up and down.** [6.56–57]

802 **On [your] shoulder** means on the two sides of the neck. **Below** means her vulva.  
803 **Up** means her face.

804 **Then make the throbbing Vajra enter the opening in the centre of the Lotus.**  
805 **Give a thousand strokes, one hundred thousand, ten million, one hundred**  
806 **million, in my three-petalled Lotus, adorned with a wick of flesh**<sup>181</sup>. [6.58–60]

807 The **throbbing vajra** means the erect penis. **A thousand strokes (dhāpa°)**<sup>182</sup>  
808 [: here] **strokes** [means] thrusts (°*āghāta°*) [produced by] moving the hips; **a**  
809 **thousand** [of these], that is to say, many. This [i.e. a thousand] does not mean that  
810 one has to count them out [precisely]; and it should be understood that the same  
811 holds for **one hundred thousand (lakṣa°)**<sup>183</sup> and the other [numbers].

<sup>179</sup> A very minor point, but we think that Mahāsukhavajra read **madhyakiñjalka°** and not **madhye kiñjalka°**. Alternatively, consider his *madhyetyādi* an erroneous double *sandhi*.

<sup>180</sup> Instead of George's sentence, "Peace beyond all imagination, giving pleasure to the lustful."

<sup>181</sup> Although still slightly obscure, we opted for this rendering and not George's "bound round with flesh".

<sup>182</sup> It is noteworthy that this word does not occur in our standard dictionaries. Turner (1962–1966, p. 384), 'dhapp' no. 6729 lists a number of close meanings in Pañjābī, Kumāunī, Oṛiyā, Hindī, and Nepālī, positing a possible Proto-Muṇḍa derivation. The word is perhaps an onomatopoeic vernacular word Sanskritised by the anonymous author. Alternatively, it is possible that the word is a corruption of *dhāya*, in which case cf. Newar *dhāyalādhāya* (Jørgensen 1936, *sub voce*): 'to beat', 'to knock'.

<sup>183</sup> Although perhaps unusual for East Indian manuscripts, George's **lakṣya°** does seem to be attested in this sense.



812 **Insert your Vajra and propitiate your mind with pleasures<sup>184</sup>. Wow, wow!<sup>185</sup> My**  
813 **Lotus is the essence of the essence,<sup>186</sup> the very highest, and aroused by the tip<sup>187</sup>**  
814 **of the Vajra, it is as red as the Banduka flower.<sup>188</sup>” [6.61–63]**

815 [With the words] ‘**Wow, wow**’, [the consort] generates joy by praising [her Lotus].  
816 **The essence** means pleasure and so on;<sup>189</sup> [the Lotus is] **the essence** of that  
817 [essence], because of its [capability to bestow] Great Pleasure.

818 **Concentrating on her speech, he should become motionless, with one-pointed**  
819 **mind. Without moving, he should meditate on the pleasure arising from that,**  
820 **with a fixed mind. Then he should answer her<sup>190</sup>: “Wait a moment, my dear,**  
821 **that I may consider, for just a moment, your womanly form. [6.64–67]**

822 **Woman alone is the birth giver, the giver of true pleasure to the Three Worlds,**  
823 **the kind one. Those chattering fools engaged in evil action, who in this world<sup>191</sup>**  
824 **disparage her out of hostility, will, by their action remain constantly tortured for**  
825 **three aeons in the fathomless<sup>192</sup> Raudra Hell, wailing as their bodies burn in**  
826 **many fires. [6.68–71]**

827 [Woman is here called] **birth giver**, for she generates pleasure. **Kind** means beneficial.  
828 Now, if one were to ask ‘How is it that one goes to hell by disparaging women?’, the  
829 following is stated. As everyone knows (*kila*), women generate this-wordly (i.e.  
830 common) pleasure. But [they] also [generate] otherworldly (i.e. soteriological) pleasure.  
831 For this very reason, they produce the utmost benefit[, since] they give birth to buddha  
832 [s], inasmuch as they have the nature of Prajñāpāramitā/the perfection of wisdom. For  
833 this very reason, by disparaging them, there will be great demerit. And because of that  
834 one will go to hell. As for the religious teaching (*dharmo*) of disparaging women  
835 (*strīnindā*) proclaimed elsewhere,<sup>193</sup> that is [intended] for beings unworthy [of the

<sup>184</sup> Rather than George’s “offer your mind with pleasure”. This is perhaps an allusion to the Four Blissess.

<sup>185</sup> George translates “O Air, Air!”, but this cannot be a vocative, which would have to be *vāyo*. The word is unusual, and we cannot find any parallels for it. Perhaps the meaning is more akin to English ‘wow!’.

<sup>186</sup> George is right to translate **sārāt sāraṃ** simply as “quintessence”, but we had to accommodate the commentator’s gloss, hence the change.

<sup>187</sup> George has “top”, presumably a misprint.

<sup>188</sup> Although ultimately it does not affect the meaning, we think that the more likely reading is **raktabandhūka**<sup>o</sup>.

<sup>189</sup> This is the result of a bold emendation, but we simply could not see any meaning in *sāro mukhādīkam*.

<sup>190</sup> George’s edition has **tasmai** for **tasyai**, but the translation is correct, therefore this must be a misprint.

<sup>191</sup> George’s interpretation of **iha** is “now”; we disambiguated this.

<sup>192</sup> The irregular lengthening of the second vowel in **durāvagāha**<sup>o</sup> seeks to avoid breaking the metre.

<sup>193</sup> This is a reference to the what is sometimes referred to as *aśucibhāvanā*, a fine example of which is *Bodhicaryāvatāra* 8.40 ff. (Steinkellner 1981, p. 96 ff.). Abhorring women is otherwise considered one of the fourteen basic trespasses (*mūlāpattiḥ*) in tantric Buddhism, cf. *Mūlāpattisaṃgraha* 9ab (Lévi 1929, pp. 266, 267): *strīnām prajñāsvabhāvanām jugupsayā caturdaśī* !; “Le quatorzième [*scil.* péché], c’est est l’horreur des femmes, dont la nature propre est la Sapience.”.





836 esoteric path] (*abhavya*°), restricted to the body of this-worldly female lovers, and not  
 837 for beings worthy [of the esoteric path] (*bhavya*°), who [use] the form of Prajñāpāramitā  
 838 and other [goddesses to cultivate their] otherworldly female lovers. For it is impossible  
 839 that an unworthy being should be able to superimpose the form of an otherworldly female  
 840 lover onto a this-worldly female lover, even if told a hundred times. For they lack the  
 841 expertise related to what should be avoided (*heya*°) and what should be adopted (°  
 842 *upādeya*°) [on the path]. And it is precisely for this reason that it is said:

843 I will teach [the Dharma] according to the particular dispositions of beings.<sup>194</sup>

844 **On the contrary, one should proclaim the virtue[s] of women! Whether it is**  
 845 **compassion encompassing all beings or protectiveness [encompassing all**  
 846 **beings], it is [there] in the mind of women.<sup>195</sup> Let us set aside [her] own people**  
 847 **[for a moment]; she nourishes strangers with alms, too. If woman is so [i.e. has**  
 848 **pity on all, protects all, nourishes all], then she is not different from**  
 849 **Vajrayoginī.<sup>196</sup> Let us set aside beholding her, and forget about her touch and**  
 850 **embrace; even merely remembering her produces instant pleasure.<sup>197</sup> All five**  
 851 **objects of the senses are established in women in a divine form.<sup>198</sup> Men, who**  
 852 **take her as a wife, enjoy pleasure. [Ad 6.72–79]**

853 **Take her as a wife** means taking into wedlock.

854 **Therefore, O you who are faultless, adorned with all good qualities, O Merit,<sup>199</sup>**  
 855 **Merit, Great Merit, favour me, O Reverend Mother” [6.80–81]**

856 [The woman is addressed as] **Merit**, because [she] is the cause of merit. The point is  
 857 this: experiencing the gnosis of Great Pleasure is the cause for all merit, and the

<sup>194</sup> This is *Mañjuśrīnāmasaṃgītī* 1.15ab (Tribe 1994, pp. 87, 230; we follow this translation with a slight modification). Although the invisible object there is the Litany (*saṃgītiḥ*) itself, here Mahāsukhavajra silently expands the semantic range to the entire Dharma. Alternatively, construe *sattvānām* as a *genitivus commodi* (cf. Davidson 1981, p. 21), i.e. “I will teach [the *Nāmasaṃgītī*/the Dharma] to beings, according to [their] particular dispositions.”

<sup>195</sup> We conjectured °*parigrahā* for °*parigrahaḥ*, and modified George’s translation: “On the contrary, one should say that women’s merit encompasses all living beings. Whether it be kindness or protectiveness it must be in the mind of women.” We do not see how merit could encompass all living beings, nor do we understand where ‘must be’ comes from.

<sup>196</sup> Here, too, we modify George’s rendering: “Friend or stranger, she nourishes him with food. The woman who is like that is none other than Vajrayoginī.” Note that *nānyathā* in the last *pāda* is unmetrical, it should be *nānyā*, since an Āryā verse-quarter cannot begin with long-short-long. That said, we should also note that the second *pāda* is faulty and we are not sure how to remedy this, perhaps \**bhikṣayā hi puṣṇāti*.

<sup>197</sup> Once again we modify George, since we suspect that he did not fully grasp the idiomatic expression (*āstām ... dūrataḥ*). He translates: “Be it her look, touch, or rub—when far away, the mere remembrance produces pleasure at that instant.” We suspect that *sprṣṭighrṣṭim* is a corruption of the dual nominative *sprṣṭighrṣṭī*. We also disagree with translating *ghrṣṭiḥ* as ‘rub’ in light of Mahāsukhavajra’s gloss elsewhere (Ms 14v): *kuru [...] ghrṣṭim āliṅganacumbanādikam ity arthaḥ* |.

<sup>198</sup> Here too we must disagree with George: “Woman, as object of the five senses, is endowed with a divine form.”

<sup>199</sup> George translates this as “Purity”.



858 cause of that [experience] is none other than the consort (*prajñā*). For this reason it  
859 is taught:

860 Just like the fruit born of the vine is endowed with a flower, perfect awakening  
861 achieved<sup>200</sup> in a single moment is complete with the two equipments [of merit and  
862 knowledge].<sup>201</sup>

863 **Then, look[ing] at her fixedly, he should press his lip with his teeth. Making a**  
864 **gasping sound, the *yogī* should make her naked. [6.82–83]**

865 **His lip** means his own lip.<sup>202</sup>

<sup>200</sup> This is the result of a conjecture, which we explain in the next note.

<sup>201</sup> This is *Cittaviśuddhiprakaraṇa* 98 (Haraprasād Śāstrī 1898, p. 183; Patel 1949, p. 7; Varghese 2008, p. 252), but the verse was also incorporated into the *Caṇḍamahāroṣaṇatantra*, chapter 13 (30cd–31ab in Mical’s numeration). It is also quoted in the *Padmīnī* (Ms 22r). The readings fluctuate wildly. The *editio princeps* has: *yathā latāsamudbhūtaṃ phalapuṣpasamanvitam || yathaikakṣaṇasambodhiḥ sambhāradvayasamyutā* |. Patel’s edition (followed *verbatim* by Varghese) has *yathā latā samudbhūta phalapuṣpasamanvitā | tathaikakṣaṇasambodhiḥ sambhāradvayasamyutā* ||. The best Ms of the *Padmīnī* has a reading which is much closer to ours: *yathā latāsamudbhūtaṃ phalaṃ puṣpasamanvitam | tathaikakṣaṇasambodhiḥ sambhāradvayasambhṛtā* ||. The closest match is that of the *Caṇḍamahāroṣaṇatantra* itself. In Mical’s draft edition we have the same forms as here, except *ekakṣaṇāc ca sambodhiḥ* for *pāda c*. We did check the manuscripts and found that *ekakṣaṇāc ca* is indeed the reading of B (which, however, has *phala*°), as well as A, but in the latter this is the result of a correction, and *ekakṣaṇāt* was the original reading. This hypometrical reading is what we found in Gt, too. Supposing that the original reading was metrical, we find it much more likely that *ekakṣaṇāt* is a corruption of *ekakṣaṇāta*°, rather than *ekakṣaṇāc ca*. Of course, it is equally likely that all these are simply corruptions of *tathaikakṣaṇa*°, the reading conjectured by Patel. However, it should be kept in mind that the attestation for Āryadeva’s text is very weak indeed. As Patel himself says (1949, p. xii): “The original MS. of the work is of palm leaves in old Newari script. As it is very defective, its transcription and the printed text [*scil.* Haraprasād Śāstrī’s (1898) *editio princeps*] based on it are not free from mistakes.” We do not have access to this manuscript, but we checked the Baroda transcript, and it does not help us either: *yathā latāsamudbhūtaṃ phalapuṣpasamanvitam | yathaikakṣaṇasambodhisambhāradvayasamyutam* ||. We lack the botanical expertise to establish which version is more correct. Āryadeva’s text seems to be saying that a vine appears together with both fruit and flower, in which case the vine is quick awakening, and its fruit and flower are the two equipments of merit (*puṇya*°) and knowledge (*jñānasambhārah*). However, the *Caṇḍamahāroṣaṇatantra* and Mahāsukhavajra seem to think that the fruit born of the vine is already endowed with a flower. Judging by Mahāsukhavajra’s argumentation just before the quotation, this would seem to mean that by cultivating wisdom (*prajñā*, synonym for *jñānam*, but here punningly the consort, too), which is the cause of experiencing Great Pleasure, which in turn causes merit, one obtains the equipment of merit as well. If this is indeed his idea, it is certainly a somewhat unusual one. But the point perhaps is this: one needs to cultivate both equipments on the slower path, i.e. the *pāramitānaya*, but in the case of quick awakening, i.e. the *mantranaya*, this is not the case. Also cf. Mahāsukhavajra to chapter 13 (Ms 30r): *prajñōpāyetyādīnā suratayoga evaikasmin ṣaṭ pāramitāḥ pūrītā bhavanti | ata eva yogī śīghraṃ buddhatvaṃ prāpnute | stry eva prajñāpāramitā niḥsvabhāvajñānanajanikatvāt* |, “The [passage] beginning with [from uniting] **Wisdom and Means** [teaches this:] the six Perfections [beginning with giving (*dāna*°) and ending in wisdom (*prajñā*°)] become completed in a single place, the yoga of intercourse. And it is as a result of this that the *yogī* achieves Buddhahood swiftly. The Perfection of Wisdom is none other than the woman, for she generates the gnosis of there being no own nature [in phenomena, persons, etc.].”

<sup>202</sup> It is difficult to see why this gloss is given when the meaning is very clear. Perhaps it is the case after all that the Ms’s reading of the *lemma*, **soṣṭham**, is correct?



866 **He should perform the “Pleasure-Evoking” position, and the “Swing-Rocking**  
867 **position,” [6.84]<sup>203</sup>**

868 [The passage] beginning with **He should perform the “Pleasure-Evoking”**  
869 **[position (bandhaṃ)]<sup>204</sup>** is a brief outline (*uddēśaḥ*),

870 **Among those,<sup>205</sup> in the middle of a bed, with the woman assuming the squatting**  
871 **seat, he should have her clasp her arms firmly together on his shoulders. [6.90–**  
872 **91]<sup>206</sup>**

873 [whereas the passage] beginning with **Among those (tatra), [in the middle of a]**  
874 **bed** is the elaboration (*nirdeśaḥ*). All these [positions] should be demonstrated [by  
875 the master to the disciple]<sup>207</sup> with a pair of small dolls (*puttalikā*<sup>o</sup>) made of clay or  
876 beeswax.

877 **Then he should insert the Vajra into the Lotus still with the left hand,<sup>208</sup> [6.109]**

878 [The words] **Then [...] still with his left hand** teach three things. †...† having  
879 introduced †...† the gesture of the sword without nails<sup>209</sup> he should rub  
880 counterclockwise with the left [hand], then clockwise with the right [hand], until  
881 [the vulva] becomes moist. Then he should place his tongue in the middle of the  
882 lotus and perform cunnilingus for a few minutes with a loud licking movement  
883 while accepting with his head her [repeated installation of] the Three Syllables [with  
884 the accompanying gesture]. Then, **with his left hand** he should grasp **the Vajra** and  
885 **insert it into the Lotus**. It is by the word **still (eva)** that [all] this is taught, for  
886 particles have many meanings. Here the gesture of the sword [is this]: he should  
887 clench his left fist firmly and spread out his [joined] middle finger and ring finger.

<sup>203</sup> We skip the next five lines listing some more positions.

<sup>204</sup> The *lemma* makes it clear that 6.84 did not have a compound, **sukhodayabandhaṃ**, as printed by George.

<sup>205</sup> This **tatra** is a partitive, and not “Then”, as in George.

<sup>206</sup> We also skip the next lines up to 6.123, with the exception of 6.109 which is glossed; these describe the positions in detail. These descriptions, as already noted by George (1974, p. 71, n. 65), are sometimes obscure and irrelevant for our article.

<sup>207</sup> It would have been appropriate to be a bit more verbose here. We must have a subject change, since it is highly unlikely that it would be the *yogī* demonstrating the positions to his partner with dolls, instead of actually performing them with her.

<sup>208</sup> We modified the translation, “with the right hand”. First, we think **savyena** here means with the left—this enhances the antinomian nature of the act. Second, we needed something to reflect the particle **eva**, because of the commentator’s unfortunately lacunose discussion.

<sup>209</sup> This should mean that the two pointed fingers in the sword gesture should have the nails cut short so as not to hurt the Lotus. A parallel passage (Ms 13r) suggests that here the *yogī* should excite his partner by stimulating two channels within the vagina: **vidhāneneti padmāntargatasavyavāmapārśvavartinyor nāḍyōr** (em., *nāḍyo* Ms) **nirnakhamadhyamātarjanyaṅgulidvayena jihvayā vā cālanena** | [...] **prajñopāyākṣaraṇaṃ bhavati** | **tataḥ padmarandhraṃ snigdhaṃ bhavati** |; “**Properly** means by stimulating the two channels situated on the right and left side inside the Lotus either with the middle finger and the ring finger, the nails of which are cut short, or with the tongue. [...] Thence the aperture of the Lotus will become moist.” We probably had something similar in the passage which is illegible here.



- 888 **He should kiss her mouth as much as he likes, again and again. Looking at her**  
889 **face after having lifted it<sup>210</sup>, saying whatever words he likes, [6.124–125]**
- 890 **Saying words** means [appellations which] intensify sexual desire, such as ‘cow-girl’  
891 **(gōsvāminī)**. [These were explained before.]
- 892 **he should suck her tongue, and drink the saliva of the mouth. He should eat the**  
893 **lipstick and waste of the teeth, meditating that it is pleasurable. And he should**  
894 **pinch the tongue gently with the teeth, and also the lips. [6.126–128]**
- 895 **Gently** means slightly; the meaning [of this adverb] is that [he should pinch/bite  
896 her] in such a way that it does not cause pain (*vyathā*)<sup>211</sup>.
- 897 **With the tongue he should clean the holes of the nose, the corners of the eyes,**  
898 **and in-between the teeth; and he should eat all the waste produced from these**  
899 **[places].<sup>212</sup> He should kiss the forehead, eye, neck, ear, side, armpit, hand, and**  
900 **breast; and scratch<sup>213</sup> them with the exception of the woman’s two eyes. He**  
901 **should rub the nipple with the hand, suck, then bite. [6.129–133]**
- 902 **He should bite** with the teeth.<sup>214</sup>
- 903 **Having the woman lie on her back, he should kiss her lovely belly, remembering**  
904 **again and again, “Here was I formerly situated.” He should touch the Lotus**  
905 **with the hand, saying, “Lovely, wow!<sup>215</sup>” He should kiss and scratch, looking**  
906 **there having pried it<sup>216</sup> with the hand. [6.134–137]**
- 907 **Having pried it** means after having opened it (i.e. the Lotus).
- 908 **Smelling the odour, he should clean with the tongue that hole of the woman.<sup>217</sup>**  
909 **He should then say this kind of speech: “As I have entered through this, so too**  
910 **have I emerged numerous times.”<sup>218</sup> This path, which is straight as the nose, if**  
911 **practiced without Knowledge, would be the path to the six states of rebirth. But**

<sup>210</sup> This is what *unnāmya* means, not George’s puzzling “lying down”.

<sup>211</sup> We think that here ‘pain’ is intended, rather than ‘damage’, since slight wounds of lovemaking were not at all considered something to be avoided in love poetry and sexual guidebooks. Also cf. the next verse.

<sup>212</sup> We improved George’s translation, which is “and the corners of the eyes. And he should eat all the waste produced from between the teeth.”

<sup>213</sup> Rather than “pinch”. We changed this throughout.

<sup>214</sup> As opposed to with the lips?.

<sup>215</sup> See our note on *vāyu* to 6.62 above.

<sup>216</sup> We think this is what *niṣkr̥ṣya* means, not George’s obscure “drawing down”.

<sup>217</sup> This presumably means that he should extract the sexual fluids, which are then consumed in 6.143.

<sup>218</sup> We are not entirely sure that the words of the *yogī* do not extend up to the end of 6.142, in which case 6.140a would be an intercalation in the direct speech. Alternatively, perhaps he should only think/call to mind, as in 6.135, the line 6.139 and recite 6.138b–142.



912 **when practiced with Knowledge, it would be the Success of Caṇḍamahāroṣaṇa.**  
913 **[6.138–142]**

914 **Practiced without Knowledge** means by serving it [i.e. the vagina of the consort]  
915 merely with thisworldly desire. **Practiced with Knowledge** means using it by  
916 serving it with otherworldly desire, as it is discussed [here].

917 **Then, with sounds of ‘sot’ [issuing from his] mouth,<sup>219</sup> he should eat the white and/**  
918 **or the red of the Lotus, while looking at her face again and again. [6.143–144]**

919 **With sounds of ‘sot’ (sotkṛtaiḥ)** means with sounds of sipping in air with the mouth  
920 slightly open.

921 **And, after scratching<sup>220</sup> her thigh, he should rub her feet like a slave. He should**  
922 **place the Three Syllables on her forehead, [as well as] on her heart,**  
923 **accompanied with the gesture of a light fist.<sup>221</sup> Then the yogī should perform**  
924 **concentratedly those positions, after the “Variegated” position. Then he should**  
925 **thrust as many times as he wishes,<sup>222</sup> having his mind solely on pleasure.**  
926 **Optionally he may ejaculate or not. If he does ejaculate he should do so having**  
927 **his mind solely on pleasure.<sup>223</sup> [6.145–149]**

<sup>219</sup> George's reading *padmagataṃ śvetam raktam vā sukhasātkṛtaiḥ* translated as “converting it entirely to pleasure, he should eat the white and red of the Lotus” is very clever, but we beg to disagree. In the notes (1974, p. 41), he records four manuscripts reading *mukhasotkṛtaiḥ*, and one more reading *mukhasātkṛtaiḥ*, probably a corruption of the former. Mahāsukhavajra doubtlessly read the same, although it is a little bit unusual that he does not include *mukha*<sup>o</sup> in the *lemma*. We cannot find any derivation of *sukhasātkṛ* (i.e. a presumed analogue of *agnisātkṛ* or *bhasmasātkṛ*) anywhere in the literature, nor any parallels to the effect that the semen and the menstrual blood should be turned into *sukham* before consuming it at this stage. Mical opts for *sukhasātkṛtaiḥ*, which is again very clever, but the context is not primarily erotic anymore. That said, we could not find parallels for the onomatopoeic sound *sot* either. Mahāsukhavajra, however, makes it clear (after a small emendation) that this is some kind of sipping sound (as one ingests the sexual fluids). As for ‘of the Lotus’, one should understand that ‘the white’ (i.e. semen) is not produced by the Lotus, it is only situated there at this stage, provided that the *yogī* has already ejaculated (which is described only in 6.149). If he has not, then we are dealing with another substance, which is also called ‘white’. As Mahāsukhavajra says elsewhere (Ms 15r): *śukram iti strīkāmadravaṃ kevalaṃ yogikṣaritarasasahitaṃ vā* ; “**White** means either the woman's fluid [born from] arousal only, or [the same] mixed with the juice ejaculated by the *yogī*.” One should also note that George translated *vā* as ‘and’, which is perfectly possible. We would like to keep our options open.

<sup>220</sup> George's edition here probably contains a misprint, since *sanakhaṃ* should be a compound.

<sup>221</sup> We changed George's “and a light blow of the fist on her heart”, because we find that here the *kan* suffix is meaningful. Cf. our note to 6.42; this is presumably where Mahāsukhavajra draws his interpretation from.

<sup>222</sup> We radically changed George's interpretation (“He should pay attention to that with desire”), after having consulted Ms Gt, which reads *dhāpakam* for *dhyāyakam*. For the meaning of this word, see 6.59 above.

<sup>223</sup> We changed George's translation: “he may secrete or not secrete, having his mind solely on pleasure”. We find that ‘secrete’ is perhaps not the most fortunate choice here and we also think that he slightly misunderstood the point.



928 [Now for the passage] beginning with **Optionally**. Concerning this matter, a method  
929 to hold back ejaculation (*akṣaraṇa*<sup>o</sup>) is taught. When the Moon (i.e. semen) is able  
930 to reach up to the root of the jewel (i.e. the glans) at the end of [experiencing]  
931 Supreme Bliss, then [the practitioner] should contract the vital energy (*vāyum*) in  
932 the manner one holds back the urge to urinate, steadily (*dhairyakrameṇa*)<sup>224</sup>  
933 blocking the breath for a moment under the navel. The guru should teach this [to the  
934 disciple] by performing it himself. By this [method] there will be no ejaculation.

935 **If he does [ejaculate], he should lick the Lotus on his knees. And he should eat**  
936 **with his tongue the white and read of the Lotus. And he should inhale it through**  
937 **a pipe in the nose, to increase his power. [6.150–152]**

938 Beginning with **[With] the nose**, [the Lord] teaches another method. The point is  
939 this: sometimes he should **lick** the two substances (*dhātu*<sup>o</sup>) (i.e. menstrual blood and  
940 semen) of Wisdom (*prajñā*<sup>o</sup>) and Means (*upāya*<sup>o</sup>) (i.e. the female and male  
941 practitioner) with his tongue. Sometimes he should draw [them] out from the Lotus  
942 with his mouth, place them in a vessel, insert a straw (*nālikāṃ*)<sup>225</sup>, take note of his  
943 breath,<sup>226</sup> and ingest it through his nostril, that is to say the aperture [beyond] the  
944 uvula (*ghaṅṭikā*<sup>o</sup>). This is a synecdoche (*upalakṣaṇam*), therefore other [methods]  
945 too should be observed. [For instance,] one should place in a vessel both the blood  
946 of a menstruating woman and semen extracted with the hand-consort (*karamudrā*<sup>o</sup>)  
947 (i.e. masturbation)<sup>227</sup>; he should then mix them with the ring finger and ingest them  
948 by using a straw as explained before. Beginning with **power**, [the Lord] teaches the  
949 fruit of the procedure[s]. The meaning is this: by constantly performing [these]  
950 procedure[s], there will be a great increase in the *yogī*'s strength, inasmuch as he  
951 will stop wrinkling, greying, and [even] death.

<sup>224</sup> That is to say, releasing and blocking repeatedly. The word *dhairyā*<sup>o</sup> is glossed elsewhere (Ms 13r) thus: *dhairyety antarāntarā vajracālanaviśrāmeṇa paramānandasukhaṃ bhāvayed ity arthaḥ* |; “**Steadily** means repeatedly moving and resting the Vajra, he should contemplate the pleasure of Supreme Bliss.”.

<sup>225</sup> George’s choice, *nālikā*<sup>o</sup>, is perfectly justified, but *nālikā* is perhaps more common. We left ‘straw’ in the translation, but this could be any kind of tube.

<sup>226</sup> This expression alludes to chapter 22 of the *Caṇḍamahāroṣaṇatantra*, the *vāyuyogaṭāla*, which teaches techniques for the manipulation of winds (i.e. vital energies) through the subtle channels of the body.

<sup>227</sup> These two options for ejaculation are also mentioned by Mahāsukhavajra in his commentary to chapter 13 (Ms 29v): *tatra rāganāśopadeśo vajrapadmasamyogena śukrakṣaraṇaṃ karamudrayā vā* |; “Among these, **the teaching** to quell **passion** [refers to] ejaculating semen either by means of uniting the Vajra and the Lotus, or by means of the hand-consort.” Another expression for *karamudrā* used by this author is *karasundarī* (Ms 32r). Masturbation without ejaculation is not mentioned, but it is attested in the Kālacakra corpus, which usually advocates seminal retention in sexual yoga, e.g. Raviśrījñāna’s *Guṇabharanī* to a verse from the *Laghukālacakratāntra* (5.121) incorporated into Anupamarakṣita’s *Ṣaḍāṅgayoga* (Sferra 2000: 115, 280): *atha bimbadvāreṇa nānandasukhaṃ bhavati, tadā padme vajradhvanir vā śanakaiḥ kartavyaḥ | atha strī na labhyate, tadā svakarakamalenollānaṃ kartavyaṃ saukhyavṛddhihetoh pātahetor na* |; “**Or**, if there is no pleasure of Bliss by means of the image (i.e. a visualised consort, *jñānamudrā*), then [the yogī should] insert **the Vajra Thunder** (i.e. the penis) **into the Lotus** slowly. Or, if a woman (i.e. a *karamudrā*) cannot be obtained, then he should **fondle** [his penis] with **the Lotus of his own hand, in order to intensify pleasure**, but not for ejaculation.”.



952 After washing the Lotus with the tongue, he should have Wisdom stand up and  
 953 he should kiss her. And, after having taken her on his lap,<sup>228</sup> he should eat meat  
 954 and fish. He should drink milk or wine, in order to increase his desire.<sup>229</sup> After  
 955 his fatigue has decreased,<sup>230</sup> he should desire with pleasure, etc. And, in the  
 956 foregoing manner, the couple should begin again with each other. By this  
 957 repeated practice, Great Bliss is attained, and in this very lifetime the  
 958 practitioner gains the state of Caṇḍamahāroṣaṇa.<sup>231</sup> [6.153–159]

959 **Attained** means [that Great Bliss will be] present continuously, day and night. **He**  
 960 **gains**, [i.e.] he achieves, **the state of Caṇḍa[mahā]roṣaṇa**<sup>232</sup> [i.e.] the achievement  
 961 of the Great Seal. **In this very [lifetime]** means in the present incarnation.

962 **I have disclosed this practice for the sake of giving Success to the lustful.** [6.160]

963 **To the lustful** means to desirous ones. The implication is that for those who are  
 964 without desire, there will be Awakening after three Uncountable Aeons (*trikalpā-*  
 965 *saṃkhyeyena*) through the procedure of the mode of perfections (*pāramitānaya*) (i.e.  
 966 exoteric Buddhism, the non-tantric Mahāyāna).<sup>233</sup> Because of their numerous  
 967 doubts (*vicikitsā*°), they do not have faith (*śraddhā*) in this teaching (*dharme*). But  
 968 even desirous ones who lack faith will not succeed, nor will there be Success by  
 969 having faith in any other practice than this. For if one desires ghee, one should not  
 970 churn water, but curd or milk. For it is only there that [ghee] can be found †and†<sup>234</sup>  
 971 because of the nature of the [inherent] power of things (*vastuśakti*°).

<sup>228</sup> Here we changed George's "after hugging her". Drinking and eating are done by both, in spite of the singular. In fact, a line in the next chapter (7.8) explains that the woman should eat first, and the man should eat her leftovers (George 1974, pp. 31, 78).

<sup>229</sup> This should be done in moderation, only to the extent that it achieves the desired effect. Mahāsukhavajra is against excessive drinking because it affects concentration and not because it is inherently sinful (Ms 29r): *nā hi madyapānamātram pāpāvāhakam, jalādīpāne 'pi tathā prasaṅgāt | kiṃ tu madajanakatvam eva tasya virūpakam, tac ca nālpapānena bhavati | vistarapānena tu vikṣepah sambhāvyyate | vikṣepāc ca pāpakarmasambhāvanā syāt |*; "Surely, it is not drinking liquor *per se* which brings about sin, for we would have the absurd consequence that the same applies to drinking water and so on; its impropriety comes from causing intoxication, but that does not happen if one drinks moderately. However, drinking excessively might result in distraction, and distraction in turn may cause sinful acts."

<sup>230</sup> We find the form *jīryati* somewhat strange. Perhaps we should understand it to be a finite verb and not a locative present participle, in which case we must emend *śrame* to *śramaṃ*.

<sup>231</sup> We think this interpretation more likely than George's "title of Caṇḍamahāroṣaṇa".

<sup>232</sup> Mahāsukhavajra's *lemma* is at first glance hypermetrical. However, in this register it is perfectly possible that the reading is original and that it was pronounced \**caṇḍaroṣ'ṇa*°.

<sup>233</sup> The 'Uncountable' is, in spite of its name, an actual number. On the various ways in which it is calculated, see Yong (2008).

<sup>234</sup> We find the *ca* disturbing, because *vastuśaktisvābhāvya* is not an additional reason but the technical designation of what was just explained.



972 <sup>235</sup> **Placing the soles of the feet on the ground, with the legs bent and making an**  
973 **oblique angle between them, this is known as the “Half-moon” seat, which gives**  
974 **the pleasure of desire. [6.169–170]**

975 **Obliquely stretched out** means the [the two legs] like the wings of a duck.

976 **Again, having her assume the “Bow” seat, he should have his face fall in the**  
977 **middle of her anus. He should also stroke her anus with his nose. [6.177–178]**

978 **Also with his nose** means he should breathe in the odour after having placed his  
979 nose there.

980 **He should contemplate the pleasure produced by that in [meditative] union**  
981 **[with Caṇḍa[mahā]roṣaṇa.<sup>236</sup> Then the *yogī* should be<sup>237</sup> liberated, with all**  
982 **predilections abandoned. [6.179–180]**

983 **[Meditative] union [with] Caṇḍa[mahā]roṣaṇa** means an unwavering absorption.  
984 **Liberated** means liberated from suffering, for [he will] have a form of Supreme  
985 Bliss.

986 **Making his mind devoid of aversion, he should make love to his mother<sup>238</sup>. By**  
987 **following lust, merit is obtained; from aversion demerit accrues. [6.181–182]**

988 **[His] mother** means the consort defined above. **Demerit** means sin.

989 **There is no greater evil than aversion, no greater merit than pleasure.<sup>239</sup> And**  
990 **therefore<sup>240</sup> he should concentrate upon the pleasure arising from desire.**  
991 **[6.183–184]**

992 **Then the Lady joyfully paid homage to the Lord, and praising him said this:**  
993 **[6.185–186]**

994 **O Lord, is this means of Success for human beings only, or is it for others, also?**  
995 **[6.187–188]**

<sup>235</sup> We skip lines 6.161–176, with the exception of 6.169–170, which are glossed. This passage deals with various postures (*paryāṅkam*) and seats (*āsanam*).

<sup>236</sup> We changed George’s translation, “He should concentrate that the Pleasure produced by that is from the joining with Caṇḍamahāroṣaṇa.” First, we do not think that ‘pleasure’ here has any technical meaning, therefore capitalisation is not required. Second, George took the *tasil* suffix as an ablative, but this is not always the case.

<sup>237</sup> Or simply ‘is/will be’.

<sup>238</sup> George’s **mātrāṃ** must be a misprint.

<sup>239</sup> George (1974, p. 77, n. 70) voices a certain uneasiness concerning his interpretation of *virāgaḥ* as ‘aversion’ rather than ‘absence of lust’. We fully sympathise with this, but prefer the latter perhaps a little bit more.

<sup>240</sup> Rather than “then”.





996 **The Lord said: [6.189]**

997 **Those beings situated in all directions who are devoted to this, gods, demons,**  
998 **men, and nāgas, too,<sup>241</sup> succeed as practitioners. [6.190–191]**

999 **Then, when they heard that, the gods, Maheśvara, etc., taking the goddesses**  
1000 **Gaurī, Lakṣmī, Śacī, Ratī, etc., began to meditate. Then all of them, at that**  
1001 **moment, at that minute, in that hour obtained the state of Caṇḍa[mahā]roṣaṇa**  
1002 **and roamed the earth.<sup>242</sup> There,<sup>243</sup> Maheśvara succeeded, by the name of<sup>244</sup>**  
1003 **Vajraśaṅkara; Vāsudeva as Vajranārāyaṇa; Devendra as Vajrapāṇi; and**  
1004 **Kāmadeva as Vajrānaṅga. Those led by these principal ones,<sup>245</sup> godlings**  
1005 **succeeded equal in number to the sands of the Ganges River. [6.192–196]**

1006 **At that moment** refers to the fact that a superior kind of being (*adhimātra*<sup>o</sup>) understands  
1007 reality already in the moment of Bliss (*ānanda*<sup>o</sup>). **At that minute** refers to the fact that an  
1008 advanced being (*madhya*<sup>o</sup>) understands reality already in the moment of Supreme Bliss  
1009 (*paramānanda*<sup>o</sup>). **In that hour** refers to the fact that a beginner (*mṛdu*<sup>o</sup>) understands  
1010 reality only in the moment of Innate Bliss (*sahajānanda*<sup>o</sup>), in between [the moments of]  
1011 having achieved Supreme Bliss and entering the Bliss of Cessation.<sup>246</sup>

1012 [Now I shall] explain the forms of Vajraśaṅkara and the others. Among these,  
1013 **Vajraśaṅkara** has two arms and one face, he is white-coloured, wears a tiara  
1014 [holding together his] dreadlocks, he is without adornments, [except] the five

<sup>241</sup> We changed George's ungrammatical "who are devoted to this. Gods, demons, men, and Nāgās (sic!), too,". In light of the question it is somewhat suspicious that men (i.e. humans) are mentioned again.

<sup>242</sup> We changed George's translation in light of the commentary. He has "Then, at that instant, all of them, just at that very moment obtained the title of Caṇḍamahāroṣaṇa and roamed the earth." Mahāsukhavajra's lemma **tanmuhūrtam** lacks the *kan* suffix. Note, however, that if we leave it, the passage from **atha** to **mahitale** is almost metrical: *pāda a* is faulty, unless one reads it with some kind of *shva* sound/glottal stop between **tat**<sup>o</sup> and **°kṣaṇam**; *pāda b* is fine, if we retain the *kan*; *pāda c* should be pronounced with **°roṣ'ṇa**<sup>o</sup>, which is not unprecedented in this chapter, cf. Mahāsukhavajra's lemma of 6.159; and *pāda d* is again fine.

<sup>243</sup> Or perhaps understand **tatra** as a partitive, 'among them'.

<sup>244</sup> Or perhaps 'as/qua'; the same would apply to the others, too.

<sup>245</sup> We modified George's interpretation, "In the same way as these principal ones".

<sup>246</sup> Mahāsukhavajra's view on how the Blissess are experienced in lovemaking is given in the commentary to the first chapter (Ms 3r). Bliss (*ānandaḥ*) allows for a small amount of pleasure, experienced during foreplay, up to the moment of penetration. Supreme Bliss (*paramānandaḥ*) is a greater degree of pleasure, experienced during the actual coitus, up to the moment of semen reaching the root of the glans. Innate Bliss (*sahajānandaḥ*) is a supreme kind of pleasure, devoid of the concepts of subject-object-perception, that is to say, non-conceptual, which happens during the time semen travels from the root of the glans into the vagina. The Bliss of Cessation (*viramānandaḥ*) is again conceptual, experienced after ejaculation, when the *yogī*, after a few moments of stillness realises 'I have experienced pleasure' (*sukhaṃ bhuktaṃ mayā*). A short ancillary teaching (*upadeśaḥ*) on the various points the *yogī* should direct his attention to during these moments is given in the commentary to chapter 3 (Ms 11r). Mahāsukhavajra then sides with what Isaacson & Sferra call "position A" regarding the order of Blissess, the other, "position B" being that *sahajānandaḥ* is the fourth and *viramānandaḥ*, possibly in a different sense (i.e. not 'cessation'), is the third (2014, pp. 96–100).



1015 *mudrās*, [and] his body is smeared with ash,<sup>247</sup> he is three-eyed, with his left [hand]  
 1016 he holds a skull bowl [with] a skull staff (*°khaṭvāṅga°*) [propped against his left  
 1017 shoulder], with his right [hand] he holds a rattle-drum (*°damaru°*), he is sitting cross-  
 1018 legged, mounted on a bull; he is embraced by Vajragaurī, who has the colour of  
 1019 molten gold, is adorned with various kinds of ornaments, and is sixteen years old; in  
 1020 her left hand she holds a red lotus. **Vajranārāyaṇa** is mounted on Garuḍa, he is  
 1021 four-armed, dark blue, has a jeweled tiara, he is adorned with various adornments,  
 1022 he is seated cross-legged, with his two right hands, which are raised, he holds a  
 1023 jewel and a mace, in his two left hands, which are [also] raised, he holds a conch  
 1024 shell and a discus; he is embraced by a Vajralakṣmī, who is white [but otherwise]  
 1025 similar to Vajragaurī. **Vajrapāṇi** has two arms, a thousand eyes, wears a jeweled  
 1026 tiara, bears various adornments, has the colour of gold, with his right [hand] he  
 1027 holds a vajra, with his left [hand] he points his index finger threateningly (*°tarjamī°*),  
 1028 he sits cross-legged, mounted on [the elephant called] Airāvāṇa; he is embraced by  
 1029 Vajraśacī who is similar to Vajraratī. **Vajrānaṅga** is mounted on a flying palace  
 1030 (*°vimāna°*) with dolphin (*°makara°*) faces on it, seated cross-legged, has two arms  
 1031 and one face, [wears] a jeweled tiara, is embellished with various ornaments, and is  
 1032 yellow-colored; in his right [hand], he holds an arrow, in his left, a flower bow; he is  
 1033 embraced by Vajraratī<sup>248</sup>, who is similar to Vajragaurī. Among these, **Maheśvara**  
 1034 bears Amitābha on his head [in addition to] wearing a crescent moon. **Vāsudeva**  
 1035 holds Akṣobhya on his head. **Indra** holds Ratnasambhava on his head. **Kāmadeva**  
 1036 has Amitābha on his head.<sup>249</sup> **Those led by these [principal deities]** [denotes minor  
 1037 deities] such as Vajrakārttika and Vajraganapati.

1038 **Endowed with the five objects of desire, acting for the benefit of all beings, all**  
 1039 **these beings, having various corporeal forms are conquerors in disguise.**<sup>250</sup>  
 1040 [6.197–198]

1041 [As for the verse] beginning with **Five**: the five objects of desire (*kāmāḥ*) are sight,  
 1042 taste, touch, sound, and smell. They are called so (*kāmāḥ*), because they are desired  
 1043 (*kāmyante*), [that is to say,] wanted. The word *guṇāḥ* is affixed to them, because  
 1044 they are repeated (*guṇyante*), [that is to say,] reiterated (i.e. desired again and

<sup>247</sup> The five *mudrās* are the *kāpālīka* bone-accoutrements, which are signs of that observance; the ash is the sixth (English 2002, pp. 158–159). The five (chaplet, earrings, necklace, armlets, girdle) are listed *i.a.* in the *Hevajratāntra* I.viii.17 (Snellgrove 1959, p. 26), where they equated with the Tathāgatas; the precise correspondences is given in *Hevajratāntra* I.vi.11–12ab (Snellgrove 1959, p. 18).

<sup>248</sup> We conjectured that this goddess also has the prefix *vajra°* to her name.

<sup>249</sup> This is otherwise called ‘sealing’ (*mudraṇam*). The Tathāgatas act as ‘family chieftains’ (*kulapatayaḥ*), and by adding them on the heads of other deities, their overlordship is displayed. We find it somewhat odd that the Tathāgata of paramount importance, Vairocana, is missing. The absence of Amoghasiddhi, while problematic, is perhaps less puzzling.

<sup>250</sup> We reformulated slightly George’s translation. “Although involved with the desirous objects of the five senses, they act for the benefit of all beings. All these beings, having various corporeal forms, although in fact illusory, are conquerors.” He also prints the translation of 6.197 with the prose before. We do not think that *māyāvin* means that the beings themselves are illusory, but that they themselves project illusion, like magicians. If this is the case, the beings (**bhūtāḥ**) are the gods mentioned in the prose section before.



1045 again). [Beings (bhūtāḥ)] are [endowed (°upetāḥ) with them, that is to say,]  
1046 conjoined with them.

1047 **Just as the lotus, which emerges from the mud, is not smeared by defilements**  
1048 **of<sup>251</sup> the mud, likewise are they not smeared by defilements who are produced**  
1049 **by the method of Lust. [6.199–200]**

1050 Beginning with **Just as**, [the Lord] explains the [inherent] power of things.  
1051 **Defilements** refer to the colour, smell, etc. **of the mud**, [i.e.] of the mire.

1052 **Thus ends the sixth chapter, concerning the Yoga of the Perfected Stage, in the**  
1053 **Reverend Caṇḍamahāroṣaṇa Tantra, called the Sole<sup>252</sup> Hero. [6.201–202]**

1054 **The chapter** [is called the chapter of the perfected stage, because] it has as its chief  
1055 topic<sup>253</sup> **the Yoga of the Perfected [Stage]**.

1056 Thus [ends] the commentary of the sixth chapter.

1057 **Acknowledgements** We would like to acknowledge and thank several people for their kind help: the  
1058 Warden and Fellows of All Souls College, the staff of the National Archives in Kathmandu, the organisers  
1059 and participants of the SOAS Sanskrit Reading Room (May and October 2017), the organisers and  
1060 participants of the Vikramaśīla Workshop in Tokyo (November 2017), Csaba Dezső, Harunaga Isaacson,  
1061 Berthe Jansen, Christopher V. Jones, Kei Kataoka, Jonathan Katz, Kenichi Kuranishi, Izumi Miyazaki,  
1062 Nawang Thokmey, and Richard Widdess.

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1069 Kathmandu 3-687 = Nepal-German Manuscript Preservation Project A 994/4, ff. 48 palm-leaf,  
1070 complete, dated *Nepālasamvat* 547 = 1427 CE; (Gt) Niedersächsische Staats- und Universitätsbib-  
1071 liothek Göttingen, Xc 14/43-45, ff. 47 palm-leaf, incomplete, undated, perhaps 13th or 14th c.; and  
1072 the *Padmāvātī* Ms.

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1074 incomplete, undated, modern.

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1076 Staatsbibliothek zu Berlin, Preußischer Kulturbesitz Orientabteilung Hs. or. 8711, ff. 57 paper,  
1077 complete, dated *Nepālasamvat* 947 = 1827 CE from an exemplar dated *Nepālasamvat* 324 = 1204 CE.

1078 *Padminī* — (Ms) Buddhist Library Nagoya, Takaoka CA 17, ff. 49 paper, complete, dated *Nepālasamvat*  
1079 762 = 1642 CE.

1080

<sup>251</sup> George has “in”; we translate more literally.

<sup>252</sup> George prints **ekala**<sup>o</sup> for the more common form, **ekalla**<sup>o</sup>.

<sup>253</sup> We emended here to °*pradhānaḥ* in spite of the overwhelming evidence to the contrary. Of the surviving chapter-colophons, sixteen have °*pradhānaṃ*, and only three °*pradhānaḥ* (one being the result of a correction). Chapter 2 has °*pradhānatvāt*.

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