



The Mahāmāyā Tantra

Mahāmāyātantra

dpal sgyu 'phrul chen mo 'i rgyud kyi rgyal po

The King of Tantras, the Glorious Mahāmāyā

Śrīmahāmāyātantrarājanāma

Toh 425, Degé Kangyur vol. 80 (rgyud 'bum, nga), folios 167a–171a

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Summary

The *Mahāmāyātāntra*, named after its principal deity [Mahāmāyā](#), is a tantra of the Yoginī class in which [Mahāmāyā](#) presides over a maṇḍala populated primarily by *yoginīs* and *ḍākinīs*, those semi-divine female figures known throughout South Asian tantric traditions for the power they derive from being propitiated with blood, flesh, and sex. The practitioner engages the antinomian power of these beings through a threefold system of [yoga](#) involving the visualization of the maṇḍala deities, the recitation of their mantras, and the direct experience of absolute reality. As well as practices involving the manipulation of the body's subtle energies, the *Mahāmāyātāntra* incorporates the transgressive practices that are the hallmark of the earlier tantric systems such as the *Guhyasamājatantra*, specifically the ingestion of sexual fluids and other polluting substances. The tantra promises the grace of [Mahāmāyā](#) in the form of mundane and transcendent spiritual attainments to those who approach it with diligence and devotion.

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Introduction

The *Mahāmāyātāntra*, named after its principal deity [Mahāmāyā](#), belongs to the class of Yoginī tantras. According to the post-tenth-century classification scheme of the Tibetan New Schools (*gsar ma*), the *Mahāmāyātāntra* is categorized as a Mother tantra (*ma rgyud*) among Highest Yoga tantras (*bla na med pa'i rnal 'byor gyi rgyud, yoganiruttaratantra*). It earns this classification due both to the importance placed on female divinities in the tantra's maṇḍala and to its inclusion of practices focused on the manipulation of the body's subtle energies. In this tantra, [Mahāmāyā](#) presides over a maṇḍala populated primarily by yoginīs and ḍākinīs, those semi-divine female figures known throughout South Asian tantric traditions for the power they derive from being propitiated with blood, flesh, and sex. The practitioner engages the antinomian power of these beings through a threefold system of [yoga](#) involving the visualization of the maṇḍala deities, the recitation of their mantras, and the direct experience of absolute reality. The *Mahāmāyātāntra* also incorporates the transgressive practices that are the hallmark of earlier tantric systems such as the *Guhyasamājatantra*,¹ specifically the ingestion of sexual fluids and other polluting substances. The tantra promises the grace of [Mahāmāyā](#) in the form of mundane and transcendent spiritual attainments (*siddhi*) to those who approach it with diligence, courage, and devotion.

Though it is difficult to pinpoint precisely when the *Mahāmāyātāntra* first began to circulate within Buddhist tantric communities, the work rose to prominence toward the end of the first millennium CE as part of an efflorescence of new tantric material associated with yoginīs, ḍākinīs, and other female divinities. The designation “[Yoginī tantra](#)” was conferred on these texts precisely because of their incorporation of a more feminized vision of divinity and power. Yoginī tantras vary in style and content, ranging from somewhat disordered and obscure works like the *Cakrasaṃvaratantra* to refined and doctrinally coherent texts such as the *Kālacakratantra*. With its distinct narrative style, focus on the mundane spiritual attainments, and near total absence of clearly articulated Buddhist doctrine, the *Mahāmāyātāntra* demonstrates a thematic and rhetorical similarity to the *Cakrasaṃvaratantra*, one of the earliest Yoginī tantras.² Additionally, considering instances of intertextuality with the earlier *Guhyasamājatantra*,³ and a seeming lack of awareness of more doctrinally and structurally developed Yoginī tantras such as the *Hevajratantra* and *Kālacakratantra*, it is reasonable to assume that the *Mahāmāyātāntra* was among the earlier of the Yoginī tantras, appearing in Buddhist tantric circles in the late ninth or early tenth centuries. It had certainly gained enough popularity by the eleventh century to draw the attention of the prominent monastic scholars of the period.

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THE MAHĀMĀYĀ TANTRA

In India the *Mahāmāyātāntra* probably circulated within both the major monastic institutions and the communities surrounding charismatic tantric masters. Foremost among the monastic scholars who commented on the text was [Ratnākaraśānti](#) (fl. 11th century),⁴ whose *Guṇavatiṭīkā* (*A Commentary Endowed with Qualities*) grounds the often enigmatic verses of the *Mahāmāyātāntra* in mainstream Buddhist philosophy, especially that of Yogācāra. [Kṛṣṇavajra](#)'s (fl. 11th century) commentary,⁵ the *Mahāmāyātāntrasya Vṛtti Smṛti* (*Recollection: A Commentary on the Mahāmāyā Tantra*), frequently cites the oral tradition, pointing to the body of unwritten instructions that present the practical techniques almost completely absent in the *Mahāmāyātāntra* itself. Contributions to the *Mahāmāyātāntra* corpus came from outside the walls of the monastery as well. [Kukkuripa](#) and Kṛṣṇācārya, both of whom would eventually be counted among the eighty-

four *mahāsiddhas*, composed practice liturgies (*sādhana*) for the tantra, while the siddhas [Nāropa](#) and [Kaṇha](#) are said to have taught the tantra to [Marpa](#), thus facilitating its transmission to Tibet.⁶

The *Mahāmāyātāntra* arrived in Tibet in the early eleventh century as part of the second wave of Buddhist teachings to reach the Land of Snows. It appears to have entered Tibet via two distinct lines of transmission, through [Marpa Chökyi Lodrö](#) (*mar pa chos kyi blo gros*, 1012–1097) and [Gö Lhetsé](#) (*’gos lhas btsas*, fl. 11th century). The lineage of [Gö Lhetsé](#), a prolific translator and important teacher of the *Guhyasamājatantra*,⁷ appears to have died out, though the translation of the *Mahāmāyātāntra* and the majority of its associated texts preserved in the Kangyur and Tengyur are his. The converse is true of [Marpa](#); if he ever produced a translation of the *Mahāmāyātāntra*, it has been lost, and yet it is his lineage, as passed through his disciple Ngoktön Chöku Dorjé (*rngog ston chos sku rdo rje*, 1036–1102), that continues to be transmitted to this day. The *Mahāmāyātāntra* also received a great deal of attention from the Tibetan polymath Tāranātha (1575–1634), who composed two commentaries and a practice manual for it.⁸

The Text

The *Mahāmāyātāntra* describes, in verses both terse and enigmatic, the practices and attainments associated with the deity [Mahāmāyā](#) and her retinue of yoginīs. Yoginīs, and their close counterparts the ḍākinīs, are renowned for their ability to grant mastery of temporal and transcendent spiritual attainments to devoted and courageous practitioners who are willing to brave an encounter with these often ferocious beings. In this tantra [Mahāmāyā](#) is invoked as the queen of ḍākinīs, the queen of the yoginīs, and the supreme secret of these secret goddesses, making her the paramount source of [spiritual attainment](#). The tantra promises the accomplishment of such powers through the visualization of its deities and their maṇḍalas, the manipulation of the body’s subtle energies and the cultivation of the power of transgression through the ingestion of impure substances. And yet these practices are only hinted at within the tantra itself; the specifics are reserved for initiates and are to be spoken only by a lineage holder. Thus, as is the case with most tantras, this text is meant to be practiced only after receiving initiation and instruction from a qualified master.

THE MAHĀMĀYĀ TANTRA

The *Mahāmāyātāntra*’s three chapters and eighty-one verses depart from the traditional narrative structure of Buddhist scripture. Buddhist tantras typically follow the sūtra tradition by beginning with a formulaic introduction meant to establish the time, place, audience, and above all the authority of a given scripture. This formula, which begins “Thus I have heard...” (*evaṃ mayā śrutam*), is absent in the *Mahāmāyātāntra*, which begins instead with a perfunctory “Now...” (*ataḥ*).⁹ This deviation is in part explained by the fact that this is not a discourse of the Buddha, but rather a dialogue between two deities associated with the tantra. However, the lack of a formal introduction leaves it unclear precisely who these deities are. The interlocutor appears to be none other than [Mahāmāyā](#) herself; verse 1.25 invokes her by name as the recipient of the tantra’s instruction. The speaker, however, is never explicitly identified within the text. [Kṛṣṇavajra](#) ventures a guess, suggesting Vajraḍākinī as the source of the teaching.¹⁰ [Ratnākaraśānti](#) takes a different approach and, instead of concerning himself with identifying figures not explicitly named in the text, considers the *Mahāmāyātāntra* to be derived from a much larger mythical compendium of tantras (which he refrains from identifying).¹¹ It is in that collection, he declares, that one may find the traditional introduction that establishes the important details of the *Mahāmāyātāntra*’s setting.

From this abrupt beginning, the first chapter continues with several verses invoking [Mahāmāyā](#)'s qualities and describing the powers acquired through her successful propitiation. Tantras centered upon yoginīs and ḍākinīs, whether Buddhist or non-Buddhist, typically emphasize the attainment of mundane powers over the transcendent; in this the *Mahāmāyātantra* is no different. The yogī who masters the practices of [Mahāmāyā](#) will, the text promises, be able to magically influence and attack others, acquire whatever he desires, fly through the sky, travel through other realms, become invisible, possess the bodies of others, and become immortal. Compared to this comprehensive and repetitive list of mundane attainments, the tantra makes only passing reference to the more altruistic and transcendent attainments. Only once does the text mention that its attainments can be used to benefit others (v 1.28), and only once does it explicitly announce that its practice can result in buddhahood (v. 3.25).

Following this exhaustive account of the attainments, the first chapter closes with a description of a short sequence of visualization. The reader may be puzzled at this point to find that [Mahāmāyā](#), who had, up to this point, been invoked using explicitly feminine epithets, is suddenly referred to using undeniably masculine terms. Though some suggest this is the tantra of a male deity with a feminine name,¹² [Mahāmāyā](#) is a female deity, as the verses of invocation make clear—she is the great Queen [Mahāmāyā](#), the mother of the *gūhyakas*, and the queen of yoginīs. She is consistently addressed using a specifically feminine epithet, *vidyā*, that simultaneously invokes her status as the embodiment of [knowledge](#) and as the female deity presiding over a maṇḍala. And yet here, and in the third chapter where her iconography is fully described, she becomes the male [Heruka](#), the [Virile One](#) (*vīra*) embracing the consort Buddha Ḍākinī.

This gender ambiguity is clarified when we consider that the tantra describes [Mahāmāyā](#) as a feminized form of absolute reality. She is said to pervade everything in the three worlds, to be the source of all the gods, and to create, sustain, and destroy the universe. Most importantly, she is exactly what her name suggests, the “great illusion” that constitutes apparent reality. When she takes embodiment, she can do so in any form necessary, which in the context of this tantra is [Heruka](#), the male deity most frequently found at the center of tantric maṇḍalas. [Ratnākaraśānti](#) makes explicit the ontological primacy of the feminine [Mahāmāyā](#); in his commentary he equates her with Vajradhara, the embodiment of absolute reality, who is typically male, and identifies her as “she who has the form of [Heruka](#).”¹³

The second chapter is the tantra's shortest and most challenging. Its verses only hint at the techniques and visualizations to which they refer. The communities in which the *Mahāmāyātantra* circulated would have guarded their teachings and techniques closely, making complete explanations accessible only to an intimate circle of initiates. The tantra's verses—especially those that appear to refer to specific techniques—are not meant to be edifying, only allusive. It is the role of the tantric master to unpack each verse and convey its practical content to those prepared to receive it. Thus in this chapter we are offered only the barest of introductions to what was likely a complex sequence of techniques.

The fifth verse of the second chapter introduces the primary structure of the tantra's practices, one the later Tibetan commentators would identify as a framework for the [development stage](#) (*utpattikrama*) and [completion stage](#) (*niṣpannakrama*) practices unique to the *Mahāmāyātantra*.¹⁴ Verse 2.5 states:

The threefold practice is said to be essentially mantra, appearance, and reality.
Through three aspects of wisdom he will not be stained by the faults of existence.

[Kṛṣṇavajra](#) provides the necessary elaboration:

Mantra refers to those mantras such as *oṃ* and so forth that are fixed in the six places, the eyes and the rest. *Appearance* refers to the [deity's] manner of appearance as explained below—his color, form, posture and faces. *Reality* refers to the fundamental nature which is completely free from all conceptual fabrication.¹⁵

The visualizations, recitations, and sequences of practice that follow in the text are to be understood and employed in terms of this threefold structure.

The remainder of the chapter presents a series of practical techniques for attaining mastery over the phenomenal world and generating bodily energies and fluids for use in ritual practice. Each verse from 2.7 to 2.14 alludes to a specific visualization centered on a single mantric syllable and its associated deity, the practice of which leads to the stated outcome. Yet it is impossible to determine, based on the verses alone, what practices are being described. It is left to the commentators and the oral tradition to fill in the detail. Consider verse 2.7:

Meditate upon the first syllable which is the color of Indra.
Merged fully with one's own awareness it is summoned in an instant.

[Ratnākaraśānti](#) comments:

This is explained as follows: once the vulva of Buddha *Ḍākinī* and so forth is rendered red like saffron, imagine the syllable *oṃ* red like saffron in the vessel of the [Virile One](#) and fix the [Virile One](#) in the subtle sphere. Once the [Virile One](#) has been made red by the light of the syllable *oṃ*, two rays of red light emerge from the [Virile One](#). Imagine a noose on the tip of the first and a hook on the second. Binding the neck of the object to be accomplished with the noose and piercing its heart with the hook, imagine that it is quickly summoned.¹⁶

It thus becomes apparent that the words of the tantra itself provide merely an outline, a shorthand version for tantric practitioners already well versed in its practices. Likewise, each of the subsequent verses of this chapter points to complex meditation techniques, a type of [knowledge](#) that is, as verse 2.17 indicates, “secret, obscure, and unwritten.”

The third and final chapter brings the tantra to a close with a description of the rites for preparing and consuming impure substances, followed by a complete presentation of the iconography of [Mahāmāyā](#) and her retinue. The cultivation of the power of transgression through deliberate consumption of impure, polluting substances is an important aspect of Buddhist tantra. Notions of purity and pollution have been formative elements of South Asian identity since Vedic times. Such an identity is destabilized through contact with and ingestion of impure substances and bodily fluids. Indian Buddhist tantras, especially those of the later Yoga tantra class such as the *Guhyasamājatantra*,¹⁷ positioned the consumption of sexual fluids at the climax of the ritual process so as to harness the force of the transgressive act into a powerful soteriological moment. The same holds true for the ingestion of illicit meats: their ritual consumption negated a social identity formed through the observation of dietary and behavioral proscriptions. Through the eating of taboo substances, practitioners' bonds with mundane society are fully severed and their acceptance into the community of spiritual adepts is confirmed.

Yoginī tantras, including the *Mahāmāyātāntra*, carried on the transgressive practices that developed in tantras such as the *Guhyasamājatantra* and the *Guhyagarbhatantra*. In the *Mahāmāyātāntra*, the consumption of sexual fluids is presented at the end of the second chapter and the ingestion of illicit meats in the early verses of the third. The final two verses of the second chapter describe, in a typically occluded fashion, the ingestion of sexual fluids that marks the culmination of the meditation sequence. The verses instruct the yogī to keep his mind free of concepts and take the “wish-granting jewel”

between his thumb and ring finger and place it in his mouth. [Kṛṣṇavajra](#) explains that this refers to the ingestion of “relative *bodhicitta*” (*kun rdzob kyi byang chub sems*, i.e., [semen](#)) after its prolonged retention in the tip of the penis.¹⁸ In the parlance of the later tradition, this marks the [completion stage](#) section of the practice. In the words of the tantra itself, the ingestion of sexual fluids triggers “everlasting [spiritual attainment](#).”

Moving into the third chapter, the tantra introduces a sequence of verses outlining the rites associated with the ingestion of [sacramental substances](#) (*samayadravya*). The yogī is instructed to gather the five illicit meats (elephant, horse, cow, dog, and human), roll them individually into pellets, and store them for seven days. Next they are mixed together and stored in the cavity of a rotting jackal for an additional seven days. Finally they are taken out and consumed, resulting in an experience of “the great fruitions” (*mahāphalāni*, v. 3.6), which [Ratnākaraśānti](#) identifies as “the state of wisdom.”¹⁹ Though the five illicit meats are common enough in tantric literature, the especially polluting addition of a jackal corpse appears to be a unique contribution of the *Mahāmāyātantra*. We can understand this distinctly unpalatable process as intended to collapse the binaries of pure and impure, precipitating a more complete rejection of dualistic concepts and, as verse 3.1 states, leading to “omniscience.”

The final section of the tantra concerns the [method of practice](#) (*sādhana*) for the deity, including the details of the visualization of [Mahāmāyā](#) and her maṇḍala. The stages by which a tantra is to be practiced are frequently concealed within the text—the order will be scrambled and the details elided.²⁰ The act of organizing these elements is left to tantric teachers and lineage masters, who composed independent ancillary texts to codify the proper sequence of practice. These texts incorporated practices drawn from the oral tradition and embedded the basic outline provided by the tantra within an established *sādhana* framework that normally included common Buddhist elements such as refuge in the Three Jewels, the generation of the aspiration for awakening, the offering of confession, and so forth. Thus while the core material for a *sādhana* is found within the tantra itself, each *sādhana* is unique, reflecting styles and interpretations that are as diverse as their authors. *Sādhana*s composed on the *Mahāmāyātantra* by the Indian authors [Ratnākaraśānti](#), [Kukkuripa](#), [Ratnavajra](#), and [Kumé Dorjé](#) (*sku med rdo rje*), as well as a number composed by Tibetan authors, have been preserved in Sanskrit and Tibetan.

Within the *Mahāmāyātantra*, although verse 3.7 announces the commencement of the *sādhana*, the majority of practices have already been introduced in the preceding two chapters. But it is only here, at the end of the tantra, that we are finally given the complete iconographic description required for the self-visualization of the deity that precedes all other practices.²¹ The visualization begins by imagining a red lotus flower with four petals, in the middle of which sits a single subtle sphere. From this sphere, four additional subtle spheres emerge and come to rest on each of the four petals. These four spheres then transform into four yoginīs, each distinct in color and wielding the specific implements described in the tantra. They sing a song of invocation in the language of the yoginīs²² to the central subtle sphere, summoning [Mahāmāyā](#) and consort from their essential state, first in the form of mantra syllables, then in full iconographic detail. [Mahāmāyā](#) takes the dark blue form of [Heruka](#) embracing the red Buddha [Dākinī](#). (S)he has four faces—blue in the east, yellow in the south, red in the west, and blue-green in the north. (S)he has four hands, each holding a different implement: a skull cup, a [khaṭvāṅga](#), a bow, and an arrow.

Once this five-deity maṇḍala has been fully imagined, the practitioner is prepared to apply any of the diverse practices that have been described throughout the work: the visualization of mantra syllables and additional maṇḍala deities, the manipulation of subtle energies, or the consumption of sexual fluids and illicit meats. Through identification with [Mahāmāyā](#) and engagement in these potent practices, the diligent practitioner will be rewarded with mundane powers, reach “highest attainment of suchness” (v. 3.25), and, as we are told in the tantra’s final verse, be forever protected by [Mahāmāyā](#), “the queen of the yoginīs.”

About the Translation

This translation is based upon a comparative edition, made by the translator, of the Tibetan recensions of the *Mahāmāyātantra* drawn from the Degé (*sde dge*), Lhasa, Nartang (*snar thang*), Peking, and Tog Palace (*stog pho brang*) editions of the Tibetan Kangyur. Though the tantra itself no longer exists in Sanskrit, [Ratnākaraśānti](#)'s important commentary, the *Guṇavatīkā*, is preserved in two Sanskrit manuscripts held in Nepal's Royal Archive, which have been edited by the Central Institute of Higher Tibetan Studies. Because the *Guṇavatīkā* attests to the majority of the Sanskrit terms, it allows access to much of the *Mahāmāyātantra* in its original language. We have therefore given careful consideration to both the Sanskrit edition of this commentary and the manuscripts upon which it is based. Where the Sanskrit term is available, we have privileged the semantic range of the Sanskrit over that of the Tibetan, allowing us to recapture something of the flavor of the original Sanskrit. The commentaries of [Ratnākaraśānti](#) and [Kṛṣṇavajra](#) were consulted throughout the translation process and greatly influenced our reading of the root text.

The *Mahāmāyātantra* is a challenging text. It is thematically inconsistent and disjunctive in places, and at times the referent of a given verse is unclear. Though this is certainly due in part to attempts by its authors to conceal the meaning or proper sequence of the tantra, it is clear that a grammatically flawed work is hiding behind the Tibetan translation. This is common among Buddhist tantras, as their authors did not always possess a solid command of the Sanskrit language. Where possible we have clarified the text to make it more readable, but there remain passages that are enigmatic and difficult to follow.

Note

In the translation, numbers within square brackets preceded by F. indicate the folio numbers of the Degé edition of the Tibetan; numbers without letters indicate the page numbers of the *dpe bsdur ma* (comparative) edition of the Tibetan (see bibliography).

The Translation

The King of Tantras, the Glorious Mahāmāyā

The First Instruction

Homage to the Glorious Vajraḍākinī!

1.1.I pay homage to the protector of beings, Glorious Vajraḍākinī,
Universal sovereign of the ḍākinīs, the very essence of the five wisdoms and three bodies.

1.2.I pay homage to all the vajraḍākinīs
Who cut the bonds of conceptual thought and descend to act in the world.

1.3.Now, following that, I will explain the tantra called *The Supreme Secret of the Secret Goddesses, the Vajraḍākinīs*. [F.167.b]

1.4.She pervades the entire [Egg of Brahmā](#), the animate and inanimate.
She is the source of all goddesses and rules over Brahmā and the rest.

1.5.She is their great secret, the great Queen [Mahāmāyā](#).
She is the great illusion, intensely fierce, who destroys all that exists²³. [507]

1.6.She pervades all of this: the animate and inanimate, the three worlds.
Time after time she gathers in and again emanates the triple world.

1.7.This mother of the guhyakas is celebrated as the essence of illusion.
She is the [knowledge](#) that perfects the three worlds and fulfills all desires.

1.8.Through the mere thought of the queen of the accomplished, [knowledge](#) itself,
The devas, dānavas, gandharvas, yakṣas, āsuras, and humans,

1.9.The vidyādharas, the kinnaras, and mahodaras,
The rākṣasas and piśācas—all are mastered for practitioners.
All creatures are subdued: those born in the water and on land.

1.10.Phenomena are naturally luminous; they are primordially pure and without stain.
The methods of those possessing the self-arisen five wisdoms are to be praised;²⁴

1.11.These are the yoginīs, the mother of [yoga](#), and the entirety of the three worlds.²⁵
The entire play of illusion is accomplished without exclusion or remainder.²⁶

1.12.Abducted from the buddhas, the maidens of the highest gods are enjoyed.
The yogī has [knowledge](#), masters [yoga](#) and weaves [Indra's Web](#).²⁷

1.13.He beguiles and paralyzes, slays, dissuades, and more.
He tames, magnetizes, and so forth; he flies through the sky.
He enters the citadel of another, is invisible, and so on.

1.14.He causes hostility, renders mute and moves under the earth;
Becomes the universal sovereign of vidyādharas, does not age, and is deathless.

1.15.One with [knowledge](#) of yogic illusion is likewise free from disease—
Yogīs revel in the form of the mantra's syllables. [F.168.a]

- 1.16. Through recitation and contemplation, meditation and absorption, [508]
The [vidyā](#) created through recitation brings about the accomplishment of [knowledge](#).²⁸
- 1.17. Without discipline or austerities, without hardship, fasting, or vows,
Bliss and Joy bring accomplishment through constancy in [knowledge](#) and method.²⁹
- 1.18. The [Virile One](#) stands in the center of the navel, in the hidden space of the blossom;
He is mind, the absence of mind, and mental form—the nature of [knowledge](#) and what can be known.
- 1.19. I will now describe him—this is the profound instruction of the Buddha:
A chain equal to that of the [āli kālī](#) is coiled there.
- 1.20. The upper chain ignites and is made to flow downward,
A drop of nectar flowing in the form of [semen](#).
- 1.21. Whatever comes on the path of the senses is naturally just that.
Through the practice of supreme benefit all becomes the nature of the Buddha.³⁰
- 1.22. The [spiritual attainment](#) of the great [commitment](#) is the perfection of the great pill.³¹
In the embrace of [Mahāmāyā](#) you should practice yogic union.³²
- 1.23. Endowed with the five offerings together with the five objects of desire,
The power of accomplishment will be known and [spiritual attainment](#) made permanent.
- 1.24. I will explain this [spiritual attainment](#) of wisdom,
By which the state of a god is swiftly attained—Goddess, I speak truthfully!
- 1.25. To you, [Mahāmāyā](#), I will explain the accomplishment of the three worlds,
The garland of syllables of the most excellent among the great yoginīs.³³
- 1.26. The great yogī who masters the animate and inanimate with thought alone
Is constantly offered desirable things and served according to his pleasure.
- 1.27. He is always at play and accomplishes the vajra yoginīs. [509]
In a variety of forms the essential practice is revealed. [F.168.b]
- 1.28. The great attainment, the splendor of the tathāgatas, is granted;³⁴
Through extracting various essences the yogī constantly benefits beings.³⁵
- 1.29. With the collected [semen](#), liquor, and extracted large pill,
He mixes in the great flesh and unites with the [yoginī](#).
- 1.30. He gains long life, great virility, great splendor, and becomes exceedingly powerful;³⁶
He possesses divine sight, magical ability, and drinks the moon day after day;
- 1.31. He becomes long-lived so that he lives for a great age;
He manifests an alluring form and conjures miracles;
- 1.32. With merely a thought his appearance is transformed—
The queen of vidyās, the great enchantress, is unfailingly accomplished through recitation.
- 1.33. Vidyā! In the three worlds there is nothing equal to my [knowledge](#).³⁷
This transmission of all tantras has been explained to you, Magnificent One!

This completes the first instruction on the signs of [spiritual attainment](#) of *The Great Vidyā, Queen of the Yoginīs*.

The Second Instruction

2.1. Now, following that, I will explain the sublime secret syllable that bestows the result of the [spiritual attainment](#) for the practice of the great queens of [yoga](#).

2.2. Merely visualizing her, the [yoginī](#) grants the best of things.
Apply the first syllable and sustain the upward breath.³⁸

2.3. Taking that which comes at the end of the eight together with *ū* and the bindu,
The yogī moves the downward breath, abandoning the real and unreal. [510]

2.4. The observances are not explained: the activities of the garland mantra,
Of retention, and of fire offerings are all omitted.³⁹

2.5. The threefold practice is said to be essentially mantra, appearance, and reality.
Through three aspects of wisdom he will not be stained by the faults of existence.

2.6. The yogī who constantly meditates on this without interruption
Is equal to Vajrasattva and gains accomplishment in a single month. [F.169.a]

2.7. Meditate upon the first syllable which is the color of Indra.
Merged fully with one's own awareness it is summoned in an instant.

2.8. The one possessing the second syllable is imagined and cultivated.
One gains power over everything within the whole of the three worlds.

2.9. Brahmā, and lord Viṣṇu, so too Indra and the Lord of Desire;
Invoked with the wisdom syllable, they are summoned along with their wives.⁴⁰

2.10. Endowed with the syllable *ā*, settled in awakened body, speech, and mind,⁴¹
Perform the threefold union—this is the supreme extraction of the pill.

2.11. Possessing the syllable *khe* is the four-faced one with a red body.⁴²
Skull cup in hand he is passion itself—this is the supreme extraction of [semen](#).

2.12. Possessing the syllable *ci* ⁴³ is one yellow in color who shines brightly,
With the form of a horse's face—engaging him is the supreme extraction of the liquor.

2.13. The one possessing the syllable *ra* is red in color and exceedingly bright,
Has four arms and four faces, and appears in the form of a jackal.

2.14. Cultivating this wrathful mind is the supreme extraction of blood.
Endowed with the six syllables, they are fixed in the six places.

2.15. The practice, the host of *ḍākinīs*, and the vajra yoginīs are accomplished, [511]
The two eyes, the ears, and so too the nose and the mind.

2.16. Yogīs take the posture of a sporting lion;⁴⁴

While meditating with the [movement of breath](#) controlled, it blazes in an instant⁴⁵
Throughout [Akaniṣṭha](#), the summit of existence, and in the seven worlds of the animate and inanimate.

2.17. All meditate upon it, but they don't realize it.

If everyone realized it, the manifestations of beings would utterly collapse.

Therefore this wisdom is secret, obscure, and unwritten.

2.18. Because the awakened ones know, they who are immersed in yogic sleep,⁴⁶

They concentrate upon the pill and meditate on the singular nature of forms. [F.169.b]

2.19. They meditate on the essence of the substances arisen from the nine doors,⁴⁷

And consume them with a mind free of concepts and devoid of intrinsic nature.

2.20. With the thumb and ring finger, place the wish-granting jewel in the mouth,

And attain the everlasting [spiritual attainment](#) arisen from the nature of the nectar.

This completes the second instruction on the practice of *The Great Vidyā, Queen of the Yoginīs*.

The Third Instruction

3.1. Now comes a thorough explanation of the supreme accomplishment of the [samaya](#):

The ingestion of the other gathered substances that bestow the result of omniscience.

3.2. By their mere consumption the mothers of the spirits are accomplished:⁴⁸

Elephant and horse, and so too cow and dog.

3.3. Mixed with the great one and also the five wisdom nectars,

From the fourteenth to the eighth they are combined and mingled together.⁴⁹

3.4. Left inside a jackal for seven days, remove them. [512]

Roll the five into pellets the size of mustard seeds.

3.5. Indeed this tantra teaches that from the eighth to the fourteenth

Cultivate them individually for seven days, mix them, and place them in a jackal.⁵⁰

3.6. Take them out—from the five make pellets the size of the fruit of [spiritual attainment](#).

Because the great fruition is perfectly realized, it is taught in this tantra but fully concealed

The buddhas have concealed the great fruition in every instance.

3.7. Next follows the method of practice: visualize a mind lotus

Glowing red in color and endowed with the four goddesses.

It is adorned with the figure of the Buddha.

3.8. In the east he shines like a blue lotus, to the south he is yellow,

To the west whitish red, and in the north he glows emerald.⁵¹

Shrouded in a garland of flames, he is beautiful with three eyes, four faces, and four arms.

3.9. Imagine that the goddess in the east has three eyes and holds a [khaṭvāṅga](#) and bell in her left hands and a vajra and skull cup in her right hands. The goddess in the south wields a trident, a jewel, a

banner, and a jackal. The goddess in the west holds a bow, an arrow, a multi-colored lotus, and a skull cup. [F.170.a] The goddess in the north wields a sword, a noose, a hand drum, and a skull cup.

3.10. In its center visualize the vajra body, speech, and mind
Bearing a skull cup and [khatvāṅga](#), and so too a bow and arrow.

3.11. Meditating on that which possesses the first mantra, it blazes for an instant.
Practicing like this, the yogī is granted the [spiritual attainment](#) of the substance. [513]

3.12. Through the accomplishment of the [yoginī](#), confidence swiftly develops.⁵²
One can become entirely invisible and manifest a thousandfold at once.⁵³

3.13. Plunder from the buddhas and enjoy sublime celestial girls.⁵⁴
With vajra eyes one will see, like an āmalaka fruit in the palm of one's hand.
Buddhas equal to grains of sand in the Ganga residing in their vajra realms,⁵⁵

3.14. Pure realms numerous as sand in the Ganga, the features of awakened body, speech, and mind,⁵⁶
The intrinsic condition of all objects—know them to arise from the mind's dance.⁵⁷

3.15. Apply the syllables in reverse and meditate on the mantra.
Ingest each one of the pills infused with the vajra drink.

3.16. Take the last of the eight syllables together with the *ū* and bindu;
Fix it firmly at the end and clearly pronounce the mantra: *guhya bhakṣa abhakṣe huṅg*.⁵⁸

3.17. In perfect union with the [yoginī](#) take possession of the first syllable.
If desiring accomplishment through the vajra holder, a yogī consumes the manifest mantra seven times.

3.18. The last of the three syllables sits clearly at the end of the eight.
Endowed with the *ū* and bindu it remains as the supreme syllable.

3.19. The one linked to the first syllable is united with *hrīḥ*. [F.170.b]
Apply the last of the syllables and fix in place the five seeds.

3.20. Meditate upon the syllable and cause the lotus to fully bloom.
For those who seek the accomplishment of a vajra holder, this union should be fully known.

3.21. Then, the sublime vajra song which is the realization of the vajra yoginīs welcomes the one who thoroughly accomplishes existence:⁵⁹

“Hey, friend! The vajra makes the lotus swell and bloom.
A la la la la ho! You have been aroused by the dance of great bliss.
The rays of the sun fully open the face of the lotus. [514]
You have become aroused by the dance of great bliss.”⁶⁰

3.22. Then, simply through this song sung to the great vajra holder
The vajraḍākinīs dance and call out to Vajrasattva.

3.23. In this way one with consistent devotion gains the [spiritual attainment](#) of union.
Through perfect union in the four times, accomplishment is gained—this is the supreme meditation.

3.24. Adorned with all perfect ornaments and wreathed with flowers and perfume,
So the [spiritual attainment](#) that bestows the sublime three bodies is certainly attained,
Causing its perfect illumination within a hundred miles.

3.25. From the perfect application of the two powers arise the substances of the nine doors.
One will accomplish the unsurpassable essence, the peace of abiding in the awakening of buddhahood

3.26. Now, in verse form:

The forms, the seals, and the attributes,
The substances, absorptions, and meditations—
These various ritual methods have been set forth,
Taught according to the desires of the goddess's mind.

3.27. Whoever keeps this tantra at home, keeps it with him always, and chants and meditates upon it will no longer experience illness, aging, obstacles, or death. He will be forever protected from obstacles by the queens among yoginīs.

This completes the third instruction on the [method of practice](#) and ancillary activities, the supreme secret of secrets, that are the intent of the great vajraḍākinīs. [F.171.a]

This completes the [Mahāmāyā Tantra](#). It was translated and edited by the Indian paṇḍita Jinavara and the great Tibetan translator Gö [515] Lhetsé.

Notes

For abbreviations (G, S, SM), see bibliography.

1 The *Mahāmāyātāntra* clearly postdates the *Guhyasamājātāntra* because of the instances of intertextuality indicated below in notes 3 and 35–38. The *Guhyasamājātāntra*, and similar works like the *Guhyagarbhatāntra*, demonstrate significant iconographic and ritual innovations over those works typically identified as Yoga tantras, such as the *Sarvatathāgatattvaśaṅgraha*. Beginning in approximately the eighth century CE, the pacific and regal Vairocana was replaced at the center of tantric maṇḍalas by deities associated with the vajra family, frequently in the wrathful form of Akṣobhya known as [Heruka](#). This shift is related to the introduction of transgressive practices and a wrathful, mortuary aesthetic into the established structure of the Yoga tantras, leading some Indian Buddhist commentators to begin to refer to *mahāyoga*, or “Great Yoga,” tantras. In the later Tibetan doxographical schemes of the New Schools these tantras would be identified as Father tantras (*pha rgyud*), joining the Yoginī tantras in the class of [Highest Yoga tantra](#) (*yoganiruttarātāntra*). The Yoginī tantras would build upon the framework of these tantras as they introduced their own unique iconographies and practices.

2 On the dating of the *Cakrasaṁvarātāntra*, see Gray 2007, pp. 11–14 and Sanderson 2009, pp. 158–69.

3 Verses 3.12–14 of the *Mahāmāyātāntra* contain a number of close correspondences with verses 12.52, 53, and 55 of the *Guhyasamājātāntra*.

4 Regarding [Ratnākaraśānti](#)'s dating, see Isaacson 2001, p. 458, n. 4.

5 For the dating of [Kṛṣṇavajra](#), see Isaacson 2001, p. 457, n. 2.

6 Tāranātha, 3r.7–3v.6. Some assert that Kaṇha and Kṛṣṇācārya are identical, but there is not yet definitive evidence to confirm this.

7 'gos lo tsa wa 1988, pp. 208–9.

8 See *The Lamp of Suchness: A Detailed Explanation of the Glorious King of Tantras, the Mahāmāyātāntra* (*dpal rgyud kyi rgyal po sgyu 'phrul chen mo ma ha ma ya'i rgya cher bshad pa de kho na nyid kyi sgron ma*); *The Excellent Path of the Victorious Ones: The Instruction Manual for Mahāmāyā* (*sgyu 'phrul chen mo'i khrid yig rgyal ba'i lam bzang zhes bya ba*); and *The Jeweled Sprout: A Practice Manual for the Maṇḍala of the Glorious Mahāmāyā* (*dpal ma ha ma ya'i dkyil 'khor gyi sgrub thabs rin chen myu gu*).

9 The *Cakrasaṃvaratantra* shares this abrupt beginning. For an in-depth discussion of the implications of this style of introduction, see Gray 2007, pp. 28–35.

10 S, f. 108b, lines 6–7. His attribution is somewhat problematic as he contradicts the tantra by stating the recipient of the discourse to be Buddhaḍākinī, not [Mahāmāyā](#).

11 G, pp. 2–4.

12 English 2002, p. 47.

13 G, p. 6: *saiṣeti herukarupā mahāmāyā*. Elsewhere [G, p. 20] [Ratnākaraśānti](#) identifies [Mahāmāyā](#) as the fundamental identity of both the male [Heruka](#) and his consort, Buddha Ḍākinī. He writes, “The lord of the maṇḍala is the glorious [Heruka](#), who is [Mahāmāyā](#); the [vidyā](#) Buddha Ḍākinī is also [Mahāmāyā](#) because they both possess a singular intrinsic nature (*maṇḍalādhipatiḥ śrītheruko mahāmāyā, tadvidyā api buddhaḍākinī mahāmāyā tayoh ekasvabhāvatvāt*).”

14 See particularly Jamgön Kongtrul (2008, pp. 69–70 and pp. 183–86), who writes: “The [Mahāmāyā](#) and other tantras set forth the threefold [formulation consisting of] appearance, mantra and reality [yogas]. These three apply to both path and result; and within the path itself, to both the creation phase and [completion phase](#).” (We have emended “shape” to “appearance” to conform with the terminology used in this translation.) Though the concepts of the development and completions stages were present in the Indian Buddhist tantric tradition, they never reached the degree of uniformity there that they did in the Tibetan tradition. The terms appear nowhere in the commentarial literature of the *Mahāmāyātantra*.

15 S, p. 109b.3–4: *sngags zhes bya ba ni mig la sogs pa'i gnas drug tu bkod pa'i om la sogs pa'i sngags so / dbyibs zhes bya ba ni og gnas 'byung ba'i tshul dang / mdog dang dbyibs dang phyag dang zhal gyi bdag nyid can no / chos zhes bya ba ni kun brtags pa thams cad las rnam par grol ba'i rang bzhin nyid do*.

16 G, p. 28: *etaduktaṃ bhavati buddhaḍākinīyādiyogaṃ kuṅkumāruṇaṃ kṛtvā vīrabhājane kuṅkumāruṇaṃ praṇavaṃ vicintya tadbindau vīraṃ vinasya praṇavaraśmibhīrvīramaruṇīkṛtya vīrādaruṇaraśmirekhādvayaṃ niḥsārya ekasyā agre pāśaṃ dvitīyasyā aṅkuśaṃ vicintayet / sādhyam pāśena kaṇḍe baddhvā aṅkuśena hṛdi vidhvā kṣīpramākṛṣymāṇaṃ vicintayet*.

17 On the ingestion of sexual fluids in these tantras, see Dalton 2004, pp.14–17.

18 S, f. 213a.

19 G, p. 37: *mahāphalāni tāni jñātvetyarthaḥ*.

20 We thank Jacob Dalton for bringing this technique of concealment to our attention.

21 The description that follows organizes the sequence of visualization following the *sādhana* composed by [Ratnākaraśānti](#) as preserved in the *Sādhanamālā* (#239, vol.2, pp. 458–64).

22 The fact that the language of the yoginīs’ song (v. 3.21) is different from that of the root verses is entirely lost in the Tibetan translation. [Ratnākaraśānti](#)’s *sādhana* preserves the original, which is composed in a form of Prākṛit distinct from the rest of the Sanskrit verses.

23 Who destroys all that exists: this translates the Sanskrit *bhūtasamḥārakārīṇī* (Tib: ‘*byung ba yang dag sdud mdzad ma*). We have pushed translation towards the more extreme end of the term’s semantic range in a nod to [Ratnākaraśānti](#)’s gloss of the term with (Skt: *pralayakartī*), “she who causes annihilation.” [G, p. 5] This refers to the dissolution of the universe that comes at the end of the cosmogonic stages of emanation, absorption and dissolution of the universe that standard in Brahmanical cosmology.

24 Are to be praised: here we have followed the Sanskrit attested by [Ratnākaraśānti](#) which is quite different than the Tibetan translation: the methods (Skt: *upāyāḥ*) of those who are endowed with the five wisdoms (Skt: *pañcajñāninām*) are to be praised (Skt: *praḥīyante*). [G, p. 9-10] This is an interesting verse as it seems thematically disjunctive with the preceding and subsequent lines and may have been inserted here by a later redactor. Kṛṣṇavajra, who is otherwise attentive to every verse, does not acknowledge it at all. [Ratnākaraśānti](#), on the other hand, uses this verse as the basis for an extensive discourse linking into Yogācāra philosophy.

25 [Ratnākaraśānti](#) identifies the [yoginī](#), mother of [yoga](#) (Skt: *yogamātā*), and the entirety of the three worlds (Skt: *traidhātukaṃ aśeṣataḥ*) as the praiseworthy methods of the previous verse [G, p. 10].

26 The second line of this verse begins a new sequence of verses that identify the accomplishments that will come to the yogī who successfully accomplishes the practices of the [Mahāmāyā Tantra](#). It concludes in verse 1.15.

27 Weaves Indra’s Web: this translates the Sanskrit *indrajālaṃ karoti*, which is rendered as *mig 'phrul byed* in the Tibetan.

28 The Sanskrit term *vidyā* (Tib: *rig pa*) appears twice in this verse with different connotations. According to [Ratnākaraśānti](#), the first instance is as the technical term for the central female deity of the maṇḍala, [Mahāmāyā](#), and has therefore been left untranslated. The second instance is in specific reference to the [knowledge](#) (Skt: *prajñā*) that arises from meditation and has here been translated as [knowledge](#) [G, p. 13].

29 The Tibetan translation adds an additional *rtag tu*, meaning ‘constant,’ which is not attested in any of the commentaries. Because it appears to be largely redundant, it has been omitted here.

30 This verse is complicated by a two substantial variants. Where the Tibetan translation reads “practice of supreme benefit” (*mchog tu phan pa*), [Ratnākaraśānti](#) reads “practice of supreme settling” (Skt: *paramāhita* / Tib: *mchog tu bzhag pa*) [G, p. 19]. The similarity of the Sanskrit terms for supreme benefit (*parama hita*) and for supreme settling (Skt: *parama āhita*) probably led to a scribal error resulting in different versions of the verse. Because the version found in the Tibetan translation is attested in [Kṛṣṇavajra](#)’s commentary, it was followed here, though [Ratnākaraśānti](#)’s reading seems clearer. Where the Tibetan translation reads *sangs rgyas kun gyi rang bzhin ’bab* (“become the nature of all Buddhas”), [Kṛṣṇavajra](#) reads *sangs rgyas rang bzhin thams cad ’gyur*, (“everything becomes the nature of the Buddha”) [S, f. 206b] which is in agreement with the Sanskrit attested by [Ratnākaraśānti](#) and which is followed here.

31 [Ratnākaraśānti](#) and [Kṛṣṇavajra](#) are unanimous in identifying the [spiritual attainment](#) of the great [commitment](#) with the perfection of the great pill. This relationship is not clear in the Tibetan translation.

32 Mahāmāyā: though the Tibetan verse reads *rgyu ’phrul chen po* here, [Ratnākaraśānti](#) attests *tomahāmāyā* [G, p.20].

33 This verse appears to be slightly different in the recension of the tantra used by [Ratnākaraśānti](#). A tentative prose reconstruction would read: “To you (Skt: *tvām*), the Vidyā [Mahāmāyā](#) who is the means for accomplishing the three worlds (Skt: *mahāmāyāṃ vidyāṃ trailokyasādhanīṃ*) I will explain (*tad ahaṃ vakṣyāmi*) the Vīra, the most excellent among the great yogīs (Skt: *mahāyoginām divyam*) along with the garland of syllables (Skt: *akṣarapañktibhiḥ*).” [G, p. 21].

34 Tathāgatas, or “thus-gone ones” here: where the Tibetan translation reads *de bzhin gshegs pa kun*, [Ratnākaraśānti](#) attests to the Sanskrit *tāthāgātī*, a feminine derivative adjective formed from *tathāgata* [G, p. 22]. In his reading the term is in the singular. Thus in at least one recension of the text the line would read “the splendor of the thus-gone lady.”

35 [Kṛṣṇavajra](#) reads a different line here. In the recension of the root text available to him, the final line of the text as translated in Tibetan is *gar ni thugs rjes bsams bzhin mdzad* (“He dances with compassion according to his whim”) [S, f. 208a].

36 Virility: translates the Sanskrit *vīrya* and the Tibetan *brtson ’grus*.

37 There are a couple of noteworthy variants of this verse found in commentarial works. The version from the Degé edition translated here, which is supported in [Kṛṣṇavajra](#)’s commentary, reads “Vidyā! In the three worlds (Tib: *’jig rten gsum po na*) there is nothing equal to my [knowledge](#) (Tib: *nga yi rig dang mnyam pa med*).” The recension of the tantra used by [Ratnākaraśānti](#) appears to state that there is nothing (Skt: *nāsti*) like you (Skt: *te sadṛśī*) in the triple worlds (Skt: *triṣu lokeṣu*) [G, p. 21]. Taranātha attests to yet another variation. In his *Lamp of Suchness* [f. 2b] he cites the same line as “Vidyā! In the three worlds there is nothing like you apart from me (Tib: *rig pa ’jig rten gsum po na / khyod dang mnyams pa nga las med*).

38 Sustain the upward breath: this translates the Sanskrit *ucvāsasam kurute*, which is rendered in the Tibetan translation as *dgug gtang bar bya*.

39 [Ratnākaraśānti](#) reads “restriction” (Skt: *yantraṇa*) in place of “garland” (Skt: *mālā*) [G, p. 27]. In his commentary he connects both restriction and retention with the movements of the breath (*yantraṇā dhāraṇā ca prāṇavāyoḥ*). A variant of the first line of this verse is attested, in Sanskrit, in a *sadhāna* associated with the *Mahāmāyātantra* found in the *Sādhanamālā* (#221 in SM vol.2, 434–36): *na japam na vrataṃ tasya nopavāso vidhīyate*. [Kṛṣṇavajra](#) confirms this variant in his commentary.

40 Wisdom syllable: according to [Ratnākaraśānti](#), this term only appears in some recensions of the text [G, p. 27]. As he does not gloss it in his commentary it seems it did not appear in his recension of choice.

41 [Ratnākaraśānti](#) attests to the syllable *ā* [G, p. 27], which has been used here instead of the syllable *a* as given in the Tibetan translation.

42 [Kṛṣṇavajra](#) reads *kṣa* in place of *khe* [S, f. 211a]; [Ratnākaraśānti](#) reads white in place of red [G, p. 30].

43 All Tibetan recensions give the syllable *tsi* in place of *ci*. Because *tsi* is not a letter in the Sanskrit alphabet it has been restored to *ci* following [Ratnākaraśānti](#)’s commentary [G, p. 30].

44 The Tibetan syntax differs significantly from the Sanskrit, which has been translated here. In the Sanskrit the subject, the yogīs, is in the plural, not the instrumental as in the Tibetan. The object, the posture (*mudrā*), is in the accusative

singular, not the genitive as in the Tibetan, which construes with the term “sporting lion” (*siṃhāvīkṛīḍitā*). The Sanskrit attested by [Ratnākaraśānti](#) could read as follows: *siṃhāvīkṛīḍitāṃ mudrāṃ bandhayanti yoginah* [G, p. 32].

45 Movement of breath: this translates the Sanskrit term *prāṇāyāma*, which is rendered in Tibetan as *srug dang rtsol ba*. The Tibetan translation misunderstands the internal syntax of the compound, reading it as two distinct terms, “life force (Tib: *srug*) and exertion (Tib: *rtsol ba*).” The Sanskrit compound refers to the movement or manipulation (Skt: *āyāma*; lit. to extend or restrict) of the breath/vital energy (Skt: *prāṇa*).

46 Awakened ones: the Sanskrit word here is *saṃbuddhāḥ*, which conveys a slightly different sense than the Tibetan term used, *sangs rgyas rnams*. Whereas the latter could easily be translated as ‘buddhas,’ the former is best rendered as ‘awakened ones.’

47 Essence of the substances: [Ratnākaraśānti](#) reads “the essence of buddhahood (Skt: *buddhātman*)” in place of “the essence of the substances (Tib: *rdzas kyi bdag nyid*).” [G, p. 34].

48 Mothers of the spirits: here I have followed [Ratnākaraśānti](#) in reading the Sanskrit term *gūḍhamātarah* [G, p.36], which appears as *’byung po mi rnams* in Tibetan translation. In South Asian mythology, the *gūḍhas* are a class of beings that attend upon Kubera, the lord of wealth.

49 [Kṛṣṇavajra](#) identifies this line as corrupt [S, f. 213b]. He notes that it should read “from the eighth until the fourteenth,” which is the span of seven days mentioned in the next verse.

50 [Ratnākaraśānti](#) cites a different line of verse here, which collapses this line and the first line of the next verse: “On the night of the spirits (Skt: *bhūtarau*) these fruits of accomplishment (Skt: *siddhārthaphalāni*) are to be placed inside a jackal (Skt: *śivāṅgamadhye sthāpyānti*).” [G, p. 37].

51 According to [Ratnākaraśānti](#)’s commentary, the deity has a purely white face in the west [G, p. 39].

52 Yoginī: [Ratnākaraśānti](#) reads ‘yogas’ (Skt: *yogāḥ*) [G, p. 41] where the Tibetan has ‘[yogini](#)’ (Tib: *rnal ’byor ma*).

53 This line corresponds closely with verse 12.52, line 2 of the *Guhyasamājatantra*.

54 [Ratnākaraśānti](#) reads *siddhānām kanyām*, “the maidens of the siddhas” [G, p. 41]. This line corresponds closely with verse 12.52, line 3 of the *Guhyasamājatantra*.

55 This line corresponds closely with verse 12.53, line 2 of the *Guhyasamājatantra*.

56 This line corresponds closely with verse 12.55, line 1 of the *Guhyasamājatantra*.

57 This line corresponds closely with verse 12.55, line 2 of the *Guhyasamājatantra*.

58 In his commentary on verse 3.18 [Kṛṣṇavajra](#) gives the mantra as *om a guhya aguhya bhakṣa abhakṣe huṅ* [S, f. 216a].

59 Both [Ratnākaraśānti](#) [G, p.160] confirms a genitive relationship between the terms ‘vajra yoginīs’ and ‘realization,’ which has been followed here. The Tibetan editions all contain the agentive *kyis*.

60 This song has been translated from the Prākṛit as it appears in [Ratnākaraśānti](#)’s sādhana [SM #239, p. 460]: *hale sai viasia kamalu pabohiu vajjeṅg / a la la la la ho mahāsuheṇa ārohiu ṇacceṅg / ravikiraṇeṇa paphulliu kamalu mahāsuheṇa / a la la la la ho ma*.

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