The Practice Manual of Noble Tārā Kurukullā

Āryatārākurukullākalpa
The Practice Manual of Kurukullā

Kurukullākalpa
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SUMMARY

s.1 The Practice Manual of Noble Tārā Kurukullā is the most comprehensive single work on the female Buddhist deity Kurukullā. It is also the only canonical scripture to focus on this deity. The text’s importance is therefore commensurate with the importance of the goddess herself, who is the chief Buddhist deity of magnetizing, in particular the magnetizing which takes the form of enthrallment.

The text is a treasury of ritual practices connected with enthrallment and similar magical acts—practices which range from formal sādhana to traditional homa ritual, and to magical methods involving herbs, minerals, etc. The text’s varied contents are presented as a multi-layered blend of the apotropaic and the soteriological, as well as the practical and the philosophical, where these complementary opposites combine together into a genuinely spiritual Buddhist work.

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INTRODUCTION

i.1 The very foundation of all Buddhist paths is the recognition of the unsatisfactory nature of saṃsāra, the cycle of conditioned existence, and the quest for liberation from it. Building upon that basis, the Great Vehicle holds that saṃsāra and nirvāṇa are indeed inseparable and that the goal of all practice must be the liberation from suffering, not only of oneself, but of all other beings. It is a debated point as to whether tantra has its own unique view. Where there is unanimity, however, is that the path of the tantras adds a panoply of methods that enable the practitioner to achieve the goal of the Great Vehicle swiftly and effectively.

i.2 The tantras are concerned principally with the stages of “deity yoga.” With the guidance of a skilled teacher and after suitable preliminary training and empowerment, the practitioner is introduced to, and subsequently trains in recognizing, the divine nature of the world and its inhabitants. This is symbolically centered on the generation of the deity as the embodiment of enlightenment in one of its many aspects—a depiction in terms of form, sound, and imagination of the very goal to which the practitioner aspires. Through various modes of such practice, which differ according to the different levels of tantra, the practitioner is able to recognize, access, and actualize his or her own innately enlightened nature.

i.3 The female deity Kurukullā, whose practice is the subject-matter of this text, has a particular place and orientation amid the pantheon of meditational deities. Like all deities, she is a personification of buddhahood in its entirety. As a female deity, she is understood to embody the wisdom aspect of enlightenment (i.e., emptiness), and as a form of the saviouress Tārā, herself a manifestation of Avalokiteśvara, she personifies all-embracing compassion. But her particular quality is related to the “activity” of enlightenment. Many Great Vehicle scriptures describe the spontaneous and effortless activity of buddhas for the benefit of beings. In Vajrayāṇa that enlightened activity is spoken of in terms of four modes, or types, of activity: pacifying, enriching, magnetizing, and
destroying. It is the third of these, magnetizing, that is the special field of Kurukullā, and it is to deploy that particular quality of enlightenment that a practitioner would undertake her practice.

While there are as many as thirty-seven Kurukullā sādhana liturgies included in the Tengyur, and many more in the indigenous Tibetan literature, the text translated here is the only work in the Kangyur that focuses on Kurukullā. Rather than being a systematic presentation of one form of practice, it takes the form of a compendium of varied elements—ranging from formal sādhanas to traditional fire offering ritual, and to magical recipes and methods involving herbs, minerals, and other ingredients—from which a practitioner might draw in order to constitute a range of Kurukullā-centered practices. The text’s varied contents are presented as a multi-layered blend of the apotropaic and the soteriological, as well as the practical and the philosophical.

The text’s pattern of contents is in keeping with the term kalpa figuring in the title. An ancient meaning, already found in the Ṛgveda, of the word kalpa, is “sacred rule” or “precept,” applying, in particular, to ritual procedures. As such, the scriptures that carry this term in their title are mostly ritual compendia or manuals of ritual practice. With the emergence of Vajrayāna a number of these works appeared, such as the Mañjuśrī mūla kalpa, the Kurukullākalpa, and the Vajra-vārāhīkalpa. As these titles might then suggest, they are ritual compendia for their specific deities.

The word kalpa derives from the root kḷp, which means “to prepare” or “to arrange.” This meaning is also reflected in the contents of the works that belong to this genre—they are primarily concerned with the technicalities of the ritual rather than with philosophical debate about the principles involved. This is, however, not to say that the latter is altogether absent. Genre-wise, kalpas are closely related to tantras, inasmuch as they are divinely revealed by the Buddha or one of the great bodhisattvas, such as Avalokiteśvara or Vajrapāṇi. Moreover, both kalpas and tantras are concerned with a particular deity, or set of deities, and aim to guide the practitioner in the rituals and practices related to that deity.

The Tibetan version of the Practice Manual of Noble Tārā Kurukullā ¹ is structured into five chapters, whereas the Sanskrit has essentially the same content structured into eight. Chapter One begins with the statement of its authenticity, and for this, the text declares that it is a direct literary descendant of the Tantra of the Arising of Tārā (Tārodbhava). These Kurukullā teachings, as found in our text, were given by Lord Avalokiteśvara on the Potala mountain, in response to a plea by a female audience consisting of different classes of semi-divine beings. Responding to their request, Avalokiteśvara begins to explain Kurukullā worship and its requisites, which include the drawing of the deity’s
image (Kurukullā in her four-armed, seated form), the eighteen-fold pūjā, the mantra and the gathering offering. The main three benefits of this practice are the ability to enthrall beings, to increase wisdom, and to remove poison.

These benefits all have a spiritual dimension if the practitioner possesses a bodhisattva attitude: with loving kindness he or she will be able to control wild animals, with compassion practitioners will deliver the entire world from pain, and by becoming identical with Tārā-Kurukullā, they will be able to provide assistance to beings in need. The practice of compassionate virtue is the key to this success.

In Chapter Two there follows a description of the sādhana of the wish-fulfilling tree, through which one makes offerings to the buddhas and provides sentient beings with all that they need. This sādhana of the wish-fulfilling tree is followed by the main sādhana of the Kurukullākalpa. It is introduced by the statement that the mind is the sole “reality,” and because this is so, the key to attaining buddhahood is the cleansing of the mirror of mind. The means by which to accomplish this cleansing is this very sādhana. As it follows the formal structure of a typical yoginītantra sādhana with its prayers, worship, visualizations, etc., it is unnecessary to recount here all the traditional details.

After summoning the “wisdom being,” one requests an empowerment, and along with the empowerment one is given the injunctions regarding the follow-up practice. The sign of success is that the lotus-mudrā formed with one’s hands at the end of the six-month practice period will burst into flames. By proceeding as described, the practitioner will attain the three enlightened bodies and will thereby be able to enact the great deeds of the Buddha.

At this point in the text, there is an interruption in the description of the empowerment and of the samaya-pledges (which are resumed much later in the text), and we have instead a discourse, given by Vajrapāṇi, on the three enlightened bodies, followed by a Nāgārjuna-style exposition of the doctrine of emptiness. When asked how the mudrās, mantras, maṇḍalas and siddhis should be interpreted in the context of emptiness, Varjapāṇi explains that they too are part of the chain of dependent origination—i.e., that the accomplishments are achieved in dependence on the mudrās, the mantras and so forth.

Chapter Three begins with a section containing various methods and related information on the main types of Kurukullā activity—enthralling, increasing wisdom, and removing poison, with discussion of the deeper spiritual implications of these three acts. We are told what materials should be used as mālā beads for these three types of activity, and are given specific instructions on the lighting of sacrificial fires (the shape of the fire pit, the type of firewood, etc.) and on the substances used as offerings. Some methods further described involve medicinal plants and other materials. The teacher also points out the more profound purposes: by enthralling beings with the mind of loving kindness
one can establish all of them in enlightenment, by increasing intelligence one can
tain the perfection of wisdom and achieve liberation, and by removing poison
one brings peace to the world.

Further, we are given instructions on the method of visualizing the syllable
hrīḥ (the seed syllable of Kurukullā) on different parts of the body and told the
benefits arising from that: if it is on the clitoris, then enthrallment will follow; if
on the chest, wisdom will increase; if between the teeth, one will remove poison.
Connections are explained between the removal of faults of the body, speech and
mind, and the acts of enthrallment, removing poison, and increasing wisdom,
respectively. There is also a connection between removing poison (in the
spiritual sense) and increasing wisdom. When the poison of ignorance is
neutralized, desire is pure wisdom. It is explained that the goddess Pāṇḍarā
(implicitly identified with Kurukullā) is, in essence, desire. Her non-dual passion
is, however, completely free from poison and thus none other than wisdom.

The section on these different methods ends with a description of other
Kurukullā magical practices, mostly for bringing results other than the main
three outcomes specified above. These include: a yantra for warding off snakes,
amulets for enthrallment and protection, rituals for bringing wealth with the
help of drawings or a cowrie shell (the latter is also said to help one obtain a
kingdom or even win at dice).

In Chapter Four we return to the description of the empowerment and the
samaya ritual. This includes the description of the Kurukullā maṇḍala and the
divination wherein a flower is tossed into the maṇḍala. After the divination, the
initiant is told to observe secrecy regarding his practice and is given the samaya
injunctions. The practitioner is instructed to rely on red substances, abstain from
non-virtue, accomplish all the qualities associated with the perfections, and
respect and pay homage to all women.

Once the samaya has been received, the four empowerments are bestowed,
using water from the four jars of “the arrow,” “the bow,” “fearlessness,” and
“the lotus.” An offering maṇḍala is described, with eight pitchers containing
precious substances, along with a “pitcher of victory.” The disciple, suitably
attired, is ushered into the maṇḍala and taught a secret method to control the
nāgas. The Kurukullā dhāraṇī is now given—a lengthy formula aimed at
bringing rain and prosperity. Further methods involving interaction with nāgas
are also described—for stopping excessive rain, for curing leprosy and
snakebites, and also for magically summoning and enthralling nāga women.

Chapter Five contains three nidāna stories, which are accounts of situations
that prompted the Buddha to give the Kurukullā teachings. The first story is
about the Buddha’s son, Rāhula, who, while being “pulled” (i.e., subjected to a
particular kind of magic) by a nāga, recites the Kurukullā mantra and is miraculously transported into the Buddha’s presence. Witnessing thus the power of Kurukullā’s mantra, he requests from the Buddha the Kurukullā teachings.

The second story is about Mahākāla and Hārītī. Mahākāla, not being happy in his marriage with the ill-tempered demoness Hārītī, neglects his duty to protect the teachings. The Kurukullākalpa is then taught to help Hārītī enthrall Mahākāla, and in this way, mend things between these two unhappy lovers. As this is successfully accomplished, great happiness ensues.

The third story is about Rohiṇīkumāra, a boy who, although born with auspicious marks, is dull-witted. His father asks the Buddha about possible ways to increase Rohiṇīkumāra’s intelligence, and in response, Buddha teaches the boy the Kurukullākalpa. As a result, Rohiṇīkumāra acquires great learning and wisdom.

The next section treats of alchemy (applied in combination with the Kurukullā mantra), which, as may be expected, is meant to bring the accomplishments of sky-travel and longevity. Here we find instructions on: 1) producing a mercury preparation which will enable the alchemist to fly through the sky as well as give him the power to enthrall women, 2) producing silver using a specially processed mercury (this is meant to lead, eventually, to the ultimate benefit for oneself and others), and 3) attaining the accomplishment of longevity by employing special plant-preparations.

The last part of Chapter Five describes the magical use of herbs and other substances (in combination with the Kurukullā mantra), as well as amulets, yantras, and other practices, which may be described as magical. Some of these means include: an ointment protecting one from wild elephants; a paste, which, when smeared on shoes, will enable the wearer to walk on water; an incense for the well-being of monks; an ointment to stop children from vomiting breast-milk; inscribed amulets affording protection and bringing good fortune; an amulet to be worn on one’s forearm to bring wealth; an alms-bowl inscribed with the Kurukullā mantra which enables the owner to procure alms in a place where they are difficult to obtain; various methods of enthrallment; a method preventing miscarriage; methods ensuring easy childbirth; remedies for breast diseases; practices meant to prevent premature greying of the hair; a paste meant to help women secrete vaginal lubrication (for pleasurable love-making); a remedy for premature ejaculation; a method for putting out a fire by sprinkling it with wine; and enthrallment methods involving yantra. Other wished-for results include: obtaining a fine son, healing different types of fever, curing eye diseases, overcoming impotence and finding buried treasures. Finally, the closing passages of the chapter once more ground the text and its teaching in the compassion of Avalokiteśvara, and beyond him in the infinite activity of the buddhas throughout space and time.
The final colophon in the Tibetan text gives the names of its two translators: the Indian Kṛṣṇapaṇḍita and the Tibetan Tsültrim Gyalwa (1011-c. 1068), also known as Naktso Lotsawa, a prolific translator who was sent to India to invite the Indian master Atiśa Dipamkāraśrījñāna (982-1054), met and studied with him at the monastic university of Vikramaśīla, and accompanied him on his journey to Tibet. With Atiśa and Kṛṣṇapaṇḍita, Tsültrim Gyalwa translated numerous classical texts of both sūtra and mantra.

This English translation was prepared on the basis of the readings of the Degé Kangyur found in the Comparative (dpe bsdur ma) edition. The translation emerged in a process of continuous reference to a critical edition of the extant Sanskrit manuscripts and an English translation from the Sanskrit already prepared by one of the collaborators in this project. As the various Sanskrit manuscripts of the Kurukullā are not readily available and present important variants, we have decided to include the critical edition as an appendix to this translation.

While endeavouring to produce a rendering of the Practice Manual of Noble Tārā Kurukullā informed by the full range of available Sanskrit and Tibetan manuscripts and editions, we have nevertheless retained the primary objective of translating here the Tibetan text contained in the Degé Kangyur. Where the Tibetan text is open to multiple interpretations, the English translation follows the Sanskrit manuscripts whenever this can be done while staying within the field of meanings conveyed by the Degé text. In general, words in Sanskrit have been reconstructed on the basis of the Sanskrit manuscripts rather than the Tibetan transliterations. Where the translation diverges from the explicit message of the Tibetan manuscript, the discrepancies have been noted. There are numerous further instances where the Tibetan and Sanskrit texts differ. These can be appreciated through a comparison with the forthcoming annotated translation from the Sanskrit.
The Practice Manual of Noble Tārā Kurukullā
Chapter 1

1.1 [F.29.b] Homage to noble Mañjuśrī, the youthful one. Homage to the noble goddess, Tārā.

1.2 The tantra of The Arising of Tārā is an ocean of yogic practice. Although its scripture and practice manual had declined and disappeared, There was The Meditative Absorption of Tārā, chief among tantras. Once that, too, became lost, this practice manual appeared. For the sake of many beings, and as a compendium to the tantras That elaborately teach the yogic practices, Lokeśvāra, Lord of the World, taught this manual of practice.

1.3 Listen, all bodhisattvas! This method that benefits all beings Is based on seeing that the world is without refuge, And tormented by the three types of suffering. Receive this with great reverence!

1.4 In order to pacify the concepts of the world, All buddhas teach this manual of practice. On the holy Potala Mountain, Mañjuśrī, Padmapāṇi, Jaya,

1.5 Sarvanivaraṇaṅvīkambhin, Sāgaramati, Maitreya and others—the full gathering— All heard these words of the Dharma, Rejoiced, and bowed their heads to the ground in veneration.

1.6 The children of the victorious ones mastered it and praised it; They worshipped it with song, melody, And various types of dance.
Yakṣas, rākṣasas, the world of ghosts,

Various maidens, the heavenly bodies,
Thunderbolt bearers, lords of the earth,
Nāga girls who live in the billowing seas
Where they cast coquettish glances,

The guardians of the nether world, and the daughters of the surasiddhas—these all worshipped.
Gandharva queens with eye-catching breasts,
Female knowledge holders, kiṃnarīs,
Himavat’s daughters, as well as others, all spoke in this way:

“For us there is no refuge.
Yet this teaching of the Buddha is the refuge for those who have none.
Protector of those without a refuge, protector of the world, [F.30.a]
You engender bliss and great wonder about this teaching.”

The Lord, hearing these words of the assembly,
Pronounced the secret mantra, which he himself mastered,
And upon hearing this king of mantras, all the females there Experienced numerous forms of the bliss of final buddhahood.

By the touch of the vajra their bodies released the juice,
And casting sidelong glances,
They impatiently stamped their feet on the ground.
Carried away by the bliss of passion, they let their juices flow.

May the Protector observe this and dispense
Timely words to these celestial girls—
The mantra of Kurukullā that enthralls wandering beings—
And the practice of painting in combination with this mantra.

When the Blessed One, the Protector of the World, had proclaimed his intent,
He, the Master of the World, began to teach the stages of the ritual:
The method for creating an image of Kurukullā,
The mere painting of which

Brings fruition to the practitioner—
I will now explain in full.
Who can create the picture?
On which day of the month and at which hour?

That I shall now explain
In accordance with the prescriptions of The Arising of Tārā.
The one who paints the picture
Should have reddish eyes,

As well as red hands and feet,
Eyes like those of a bird, and the legs of a black antelope.
It is such a person who shall draw the Savioress.
In the first month of spring

On the eighth day of Caitra,
Half-way through the second watch—
This is when the eyes of Tārā should be drawn.
The artist must eat the three sweets

And abstain from fish, meat, and alcohol.
Always dressed in red,
He must be smeared with a red fragrant paste.
Having brought forth a mind of loving-kindness

He should bathe at dawn in a sanctified location.
Then, having changed into a garment of three pieces,
He should correctly draw The Enchantress:
Single-faced, with elongated eyes,

Four-armed and of the color of *kunkuma*,
Sixteen years old and displaying an amorous sentiment,
Puffed up with pride on account of her magical feminine charm.

The canvas should be woven with a thread spun by a female of fair complexion.
Both she and the weaver should eat milk-porridge.

Upon a lotus seat, wearing an upper garment of red cloth, jewel earrings and a jewel diadem, [F.30.b] she displays the mudrā granting fearlessness with her lower right hand, and with her second right hand holds an arrow that she draws to the tip of her ear. In her upper left hand she holds a bow, and in the second left, a red *utpala*. Crowned by Amitābha, dwelling in a cave in the mountains, she is Kurukullā.

Below Kurukullā is Rāhu, and above him, Kāmadeva with his spouse. Above Kāmadeva there is a moon disk, and upon the moon disk a red lotus seat. On this seat one must paint the Blessed Lady with all her beautiful features, and then consecrate her image. In front of the painting, from the eighth through the full moon day, one should perform the eighteen-fold pūjā, and recite the mantra.

This is the heart essence of Tārā:

*Om kurukulle hriḥ hūṃ svāhā*
This is the mantra. Having done the preliminary propitiation consisting of 100,000 recitations, next, on a buddha-day in the month of Kārttika, Vaiśakha or Āṣāḍha, having bathed at dawn and observed the restoration of vows ceremony, the practitioner should offer a complete pūjā.

He should present a feast for the congregation of listeners, and next offer a feast with gifts for the community of those practicing the secret mantra of the Great Vehicle. Placing his right knee on the ground, and with his robe thrown over one shoulder, he should receive the desired accomplishments. He should salute and ask the pardon of the saṅgha of listeners and the community of those who delight in the Great Vehicle.

Having gone to the place where the painting of the Blessed Lady is displayed, this knowledge holder should, for the sake of the desired accomplishments, enter meditation and recite the mantra one hundred thousand times for each of its syllables.

With the first third, insight increases,
With the second third, enthrallment is achieved,
And with the final third,
The person will also neutralize poison.

1.22 By mad and haughty women, and by the entire world,
This practitioner will be honored.
Because of familiarity with the practice, this mantra holder [F.31.a]
May do as he wishes with beautiful goddesses.

1.23 The mere sound of his name will cause those of incomparable poison to flee,
And even those as brilliant as the leader of the hooded will become just like a fish.
Those who engage in recitation, by means of their power of speech,
Render speechless even the experts who posses the majestic power of spells.

1.24 Holders of mantra, who ride elephants and horses,
Embraced by their beautiful consorts who clasp their necks—
These are conquered by the power of the best among mantra-adepts.
Their minds partake of the pleasures of perfect kingdoms.

1.25 Rati from Kāmadeva and Pārvatī from Śiva;⁴
Similarly, Śrī from Nārāyaṇa, Śacī from Ākhaṇḍala,
The white Amalagīśvariṇī from Vācaspati, and Lakṣmī from the Sustainer of the Earth—
These they win by means of the mantra.

1.26 Those who possess the mantra and meditate on the Blessed Lady
Will gain various treasures, gold, silver, earrings,
Garments and other such wealth.
Their minds will partake of whatever they wish for, without exception.

1.27 Having taken the kingdom from the king, the fruit from the tree that transcends the senses, And the waters from the nāgas, rivers, and oceans, Absorbed in the mantra, they drink and eat while purifying through the mantra. For people without the mantra, no enjoyment can be won.

1.28 Wild elephants; best horses of noble breed; Best snakes, hooded and venomous; Crocodiles; water buffaloes; and rhinoceroses— These they summon by the power of their mantra.

1.29 If also they look with eyes free from wonder The mantra-adepts will thereby see. If with the eye of compassion mantra adepts regard the world, Which is stricken by all sorts of suffering,

1.30 They will become Tārā, benefitting the world like the wish-fulfilling jewel. The entire world will become of Tārā and know peace. Having overcome the demons, they bring down a rain of wealth; As a wish-fulfilling tree, they grant beings whatever they wish for. [F.31.b]

1.31 Having drawn to them all the riches of the lords of wealth without exception, They give it away for the benefit of all beings. Likewise, for the benefit of the destitute in the world Tārā creates clothes, seats, homes, and parasols.

1.32 For those suffering on islands, due to the wreckage of their merchant vessels, Tārā creates boats, ships, and so on. The yogins who meditate on this Tārā Will first experience some suffering.

1.33 Yet once that is over, such people Will soon discover feasts. Next they will acquire garments, Just as they will meet with noble women.

1.34 Then they will enjoy the betel. That which they wish for will be obtained without asking. Even if one is celibate, One may engage with a woman of supreme, celestial birth.

1.35 Those who take pleasure in killing sentient beings
Will not succeed in this discipline.
Those who delight in the ten virtues,
And are single-minded in their devotion to the Great Vehicle
Will, in accordance with Vajradharma’s words,
Hereby experience the supreme accomplishment.

*This was the first chapter, the instructions for the practice of painting.*
Chapter 2

2.1 Through the method of worship in accordance with the Dharma,
One will attain dharmatā
And oneself will become the dharmadhātu.
That shall now be correctly explained. 7

2.2 Now follows the practice method of the wish-fulfilling tree:
One should visualize, arising from the syllable vṛm, 8
A wish-fulfilling tree.
As a transformation of the utpala,
It should be visualized to the left.

2.3 A rain of various riches
Falls from the middle of the sky,
And so fulfills wishes and desires.
The one who meditates like this becomes the Lord of Wealth.

2.4 The sentient beings of the four continents
One must summon through light rays of the mind
And so generously provide them
With the gifts that consist of the seven jewels:

2.5 The jewel of the foremost teacher,
The jewel born from the sea,
The jewel of a woman, the jewel of a horse,
The jewel of a sword,

2.6 The jewel of an elephant—such jewels
Should be offered mentally to the buddhas.
The jewel of a woman, adorned with ornaments
And displaying abundant attractions, [F.32.a]
Should always be offered to the buddhas
By those who wish for the fruit of buddhahood.
Through this all buddhas
And knowledge holders will be achieved.

Replete with his treasures
A foremost teacher, a lord of wealth,
Should be offered to the buddhas.

By those who wish for the fruit of buddhahood.
When likewise the other jewels
Are respectfully surrendered
One will turn into Vajradharma
And so become the benefactor of all beings.

This was the practice method of the wish-fulfilling tree.

All the buddhas are mind itself.
By mind itself one is liberated.
Bondage is broken by the mind,
Through mind one attains freedom.

Apart from in the mind
Things and entities are not seen anywhere at all.
Hence, there is no perfection to be seen
Apart from buddhahood and all the accomplishments.

The environments and sentient beings,
The elements and their derivatives,
Have been declared to be “mind only”
By those who possess the undefiled special vision.

Therefore, one should make every effort
To cleanse the mirror of the mind.
Faults, which are by nature extrinsic,
Will gradually be utterly exhausted.

From the first of the vowels
Arises a stainless full moon.
Meditating on mind itself as that moon,
One places upon it the seed-syllable:

The fourth in the sibilant group
Is positioned atop the syllable of fire,
Joined with the syllable ī,
And adorned with the two skies.

2.16 A multicolored light from that
Cleanses beings of their impurities,
And turns this billion-fold world, and other such universes, into the field of space.
Having entered the Kurukullā mountain

2.17 It rouses Tārā, and as she is summoned,
She is made to be present before oneself.
The wise must then from the syllable
Send forth a great cloud of offerings:

2.18 Flowers, incense, and lamps,
Perfume, food, and the like;
Gestures, garlands,
Theatrical shows, songs, and other such offerings.

2.19 “The three jewels are my refuge;
I confess all my wrongdoings;
I rejoice [F.32.b] in the virtues of wandering beings;
I set my mind on the enlightenment of a buddha”—

2.20 These words should be spoken three times,
After which one requests departure.
When the mind has been made to abide through love,
It should again be placed there.

2.21 Having engendered a mind of compassion
One should as well bring forth a mind of joy.
 Afterwards, one should regard everything with equanimity
In its condition of being “mind only.”

2.22 Then, in order to discard the ordinary,
The mind must once more be emptied.
The five aggregates of the process of re-existence
Shall be consumed by the fire of emptiness.

\[\text{Oṃ śūnyatājñānavajrasvabhāvātmako ḍham}\]

2.23 For a while one should practice this emptiness yoga
And so bring the mind refreshing rest.
Recollecting the vows taken earlier,
One should once more focus on simply the seed-syllable.
“An exclusive nirvāṇa
Would mean deceiving sentient beings.
How shall I liberate them
From the endless ocean of existence?”

Contemplating thus, the one who possesses love
Will abandon the emptiness devoid of mind.
A mind that is of the nature of the field of phenomena
Must be brought forth through mind itself.

By the Buddha’s blessing arises the seed-syllable,
And from that, that which is called an utpala.
On the utpala, there is a moon disk
Arisen from the syllable a.

On that moon, again, is the seed-syllable,
From which emanate rays of light.
Thereby all realms of the world
Are seen to be thoroughly purified.

Once they are purified and illumined,
One should perceive that great numbers of buddhas
Melt into light and enter the seed-syllable.
From that arises Tārā.

As explained, the goddess is of the color of madder rose
And adorned with all of the ornaments.
First one should develop the samaya form
And then summon the wisdom circle.

This occurs in an instant.
The wisdom circle remains in front.
With the application of the samaya seal
They should enter by the open pathway.

The palms of the hands are joined
And the two little fingers visualized.
The middle fingers are joined at the tips
And the ring fingers are between them. [F.33.a]

The index fingers are joined to the middle ones
And the thumbs are bent below.
Having formed the samaya seal in this way
One must summon the circle and cause it to enter.
With the following verses to the buddhas
One should request empowerment:

“Just as Bodhivajra offers
The great worship to the buddhas,
So too, in order to protect me,
Please, now grant it to me, O Khavajra.”

With the so-called ‘empowerment of the Victor’
Locanā and the other four arise.

“The consecration of a king with flowers,
Great ones, bestow that upon me.”

“The empowerment by the great vajra,
Which is venerated throughout the three realms,
And which originates from the abodes of three secrets,
That shall be given by all the buddhas.”

As the buddhas empower Tārā
She becomes crowned with the Dharma.

With red light of different hues
She illuminates the three worlds.
One who has obtained the jewel of empowerment
Will attain all accomplishments.

By means of the described ritual
One must practice stably for half a year
And offer bali at the three times.
By means of this mantra,

And through the ritual of cane or cakes,
One will obtain a sign during dream.
The sword, the accomplishment of the netherworld,
Invisibility, the extraction of essences,

Anonymity, celestial realms,
Foot unguent, and eye ointment—
The signs will be seen in dreams
And the accomplishments themselves will manifest.

If one becomes fond of these,
Minor accomplishments will be attained through Tārā.
Having become a universal monarch, one attains
The kingdom and the pleasures of the senses.

2.44 For the one endowed with meditation and recitation
These are even attained in dream.
At the final moon among the six,
Recite delightedly for one night

2.45 And form the utpala mudrā.
As one recites, it suddenly bursts into flames.
By the power of this mudrā
Brahma, Indra, Upendra, Rudra and so forth,

2.46 Together with their spouses,
Are summoned and arrive enthralled.
From then on, one will be accomplished in every respect [F.33.b]
And be free from the bonds of saṃsāra,

2.47 Just as a lotus will be unstained
By water soiled with mud.
When touched, quicksilver becomes many,
Yet when coalesced, it once more becomes one;

2.48 Within the state of omniscience
The same is the case with the accomplished one’s mind.
When touched by perfected quicksilver
Copper turns to gold;

2.49 Likewise, when touched by the perfected mantra
The practitioner of mantra will become the bodies of the Buddha.
They attain the station of the lord of the gods
And become lords of the triple universe.

2.50 When born in the family of Buddha,
They become turners of the wheel.
They are born, go forth into homelessness,
Practice the difficult conduct,

2.51 And as they also engage in the conduct of enlightenment,
They recollect buddhahood itself.
Likewise, they descend from the gods, manifest emanations,
Turn the wheel of Dharma,

2.52 Attain the great nirvāṇa,
And depart for a cemetery.
Having left their bodies in the triple world,
The Victorious Ones, by means of the enjoyment body,

Return again to the pure abodes,
And so the emanation body emerges.
By means of the procedures of books and paintings,
There is engagement with the dharma body as well.
Hence, the mantra, thereby established,
Has indeed been taught by the buddhas.

All the blessed ones, the thus-gone ones, then addressed the great bodhisattva Vajrapāṇi, so as to examine his noble mind: “How, O Vajrapāṇi, could the buddhas, the blessed ones, who possess vajra bodies, who possess dharmadhātu bodies, possibly die at some location on earth?”

Vajrapāṇi, in turn, offered the following words to those buddhas and bodhisattvas: “The bodhisattvas have asked me this, ‘How could buddhas, who possess vajra bodies, dharmadhātu bodies, bodies of non-duality, possibly die at some location on earth?’” And he proceeded, “Listen, O bodhisattvas, the so-called nirvāṇa [F.34.a] means a passage to the realm of bliss.”

The bodhisattvas enquired, “O Vajrapāṇi, do the buddhas, the blessed ones, go to the realm of bliss after they relinquish the dharma body, or do they go to the realm of bliss by means of the enjoyment body, having left behind their emanation body? How could they depart, having left behind the dharma body?”

Vajrapāṇi replied, “A person with magical powers, may employ magic for some specific purpose, and so also succeed in achieving that purpose. Likewise:

“Accomplished since the beginning,
The buddhas engage in the act of accepting birth,
To provide for sentient beings,
When a universal monarch has gone beyond.

“When a buddha goes beyond,
A universal monarch appears.
In this world there is never a time
When both of them are absent.

“The Buddha, the best among those who walk on two feet,
Provided guidance to beings in need of guidance.
After having remained for eighty years,
He departed for the abode of the victorious ones.

“Having left behind their magical illusion of a buddha
They remain in great bliss, which is the palace of the victorious ones;
Within the perfect peace of great bliss
They abide in a form that is in all ways delightful.
“An agent, eternal and singular—
Thus the sages regard the mind.\textsuperscript{10} Yet it is taught that it is not of such an essence, Rather, it is held to be composed of moments.

“The victorious ones will relinquish their bodies, For those deluded because of holding on to a self, And for those who always want things to be permanent— So that they may be introduced to impermanence.

“Those who are of the nature of all things, And whose minds know everything, They cannot be definitively said To be absent anywhere.

“Based on the relative truth, And for those in this billion-fold universe and elsewhere who are in need of guidance, The buddhas teach the Dharma Throughout the extent of space.

“There is no real birth of a buddha, Nor is there any real death of a buddha. Where everything is of the same taste, This is the nature of arising and ceasing.

“The buddhas are of the same body within the dharmadhātu, [F.34.b] And they are free from the five obscurations. The body of the profound and the vast— It is as the essence of this reality that a buddha remains.

“Since neither is the case, They do, from the beginning, not exist. Since from the beginning they have not arisen They do not arise and they do not cease.”

The bodhisattvas asked, “How is it, O Vajrapāṇi, that the buddhas, the blessed ones, the teachers of the three worlds, neither arise nor cease?”

Vajrapāṇi said, “Now, O bodhisattvas, what do you think? Does the one who is the Buddha exist, or not exist?”

The bodhisattvas replied, “O Vajrapāṇi, buddhas neither exist nor do they not exist.”

Vajrapāṇi spoke:
“Indeed, it is the unborn that is born.
The born will never be born.
When investigated in terms of the ultimate
They are unborn since the beginning.

2.66 “Likewise, the dead do not die,
Nor does the one who is not dead.
The non-abiding does not abide
And the one who abides is not in need of abiding.

2.67 “If that which has not been born were subject to decay,
Or if the unborn were subject to arising,
Then a rabbit’s horn would also
Be subject to arising and cessation.

2.68 “If that which exists were to arise,
That which has arisen would arise once more.
Also, if that which does not exist were to arise,
The barren woman’s son would arise too.

2.69 “Therefore, everything is ignorance,
Formations that possess the three characteristics.
The worlds that possess the five aggregates
Are known as mere appearance.

2.70 “The bodhisattvas should understand the nirvāṇa that pertains to the buddhas,
the blessed ones, through this reasoning.”

The bodhisattvas asked:

“When nothing is produced,
What are mantras, what are tantras,
And how does one visualize the maṇḍala?
How, then, is accomplishment gained?”

2.71 Vajrapāṇi replied:

“Originating in dependence—
This is how things arise
Likewise, depending on mantras, mudrās, and so forth
The accomplishments are gained. [F.35.a]

2.72 “The accomplishments are relative,
And so are the transcendences of the Buddha.
Buddhahood, the state of Vajrasattva,
Is perfectly accomplished in terms of the relative.”

This was the second chapter.
3. Chapter 3

3.1 The progression of the ritual for reciting the mantra, shall now be explained. By merely understanding it, the practitioner will reach success.

3.2 Coral is used for enthrallment, Puṣkara removes poison, and with crystal insight will expand. These are to be used in three activities.

3.3 In a pit the shape of an aśvattha-tree leaf, which is the pure nature of the place of birth, one should light a fire with wood from the aśoka-tree. One must then, in the prescribed way, perform one hundred and eight offerings of red lotus flowers. The fire should be obtained from the home of an actor. The offerings are to be smeared with the three sweets and presented together with the root mantra.

   Next comes the diagram. One should draw a triangular maṇḍala on cotton smeared with the mark of the moon. Within it, one writes entreatying words that include the names of the practitioner and the one to be won: “Let me succeed in attracting such and such a person!” As one enriches this with the root mantra, one should write with a paint of liquid lac, blood from one’s left ring finger, camphor, kunkuma, and musk.

   If one wishes to increase insight one should, in the same pit as before, burn arka and karavīra with the sacrificial fire used for brahmin oblations. One should offer aṭarūṣaka leaves or sweet flag ten thousand times.

   For removing poison, one should light a fire in the same basin with wood of the sandal tree, and in that offer the flowers of the piṇḍatagara. Thus one will become a curer of all poison. One will heal the different pains and bring peace.

   This is the rite of the gāruḍa knowledge tantra.
On the paths of the triple universe
One will attract and engage with
All those who are known as noblewomen
By means of oblation and the diagram.

3.4 Loving-kindness through looking with impassioned love— [F.35.b]
It is through such a mind that one performs enthrallment.
Having entralled all beings,
One establishes them in the enlightenment of the Buddha.

This is the rite of enthrallment.

3.5 The so-called “knower of everything”
Cannot be attained without insight.
The one who wishes to attain it,
Should therefore develop incisive insight.

3.6 Through the practice of recitation and oblations
One will encounter all phenomena.
The mind that is pure, bright, and stainless—
That indeed is the transcendent insight.

3.7 The yogin will be liberated.
The leaves of gṛhābhidhāna,
Ṣaṭhī, liquorice
Brahmāṇī, māgadhī, and honey—
These are to be eaten.

This is the ritual for increasing insight.

3.8 Next there is honey with ghee,
Cakrāṅkita, and the good root—
By applying this to the place struck by the poisonous fangs,
Or by drinking it, one will neutralize the poison.

This is the medicine that overcomes poison.

3.9 Jārī and caṇḍālikā,
Snehamallī and ghee,
As well as dead intestinal worms—
When eaten, these effect enthrallment.

This is the medicine for performing enthrallment.

3.10 The removal of poison brings peace in the world;
From the development of insight comes buddhahood.
Turning the wheel of Dharma will be accomplished
In an instant by the one who practices enthrallment.

3.11 For accomplishing the benefit of oneself and others
There is no other means within the Great Vehicle.
The practice of a spell just once
Will immediately be convincing.

3.12 Thinking of the syllable hrīḥ at the vessel of frenzy
Will cause women to drip.
Thinking of it upon the tongue or in the center of the heart,
Will engender insights.

3.13 When meditated upon in relation to the bite of the fangs
This beautiful syllable of Dharma
Will destroy poison.
This heart of Tārā conquers the three worlds—

3.14 That should be understood by those who love.

As the negativities of speech completely disappear, one will be able to remove poison; when those of the mind disappear, insight will increase; and when the flaws of the body are exhausted, one will bring about enthrallment.

3.15 Hence, since this world is attached to non-virtue, it does not gain accomplishment. Therefore, O sons of the victorious ones, you must act to benefit, and give up evil. By means of the specific gestures the faults associated with the body certainly disappear [F.36.a] and, through the mantra, so do the faults associated with the composites of the tongue.

3.16 The faults associated with the mind fade away in those whose minds delight in meditation. With the joy of stainless faith, the cognitions of the body become unmoving—that is the time of the Buddha’s blessing. The one who sees with an eye free from evil and who possesses compassion will become king of the three worlds. With his power of merit superior because of generosity, he becomes the foremost on the surface of the earth, a benefactor endowed with diligence.

3.17 Having given up laziness, and by means of wisdom, he will not experience even a bit of the suffering of hell. Therefore, one relies on the wealth of the compassion of the sons of the victorious ones, and on their diligent conduct. Perceiving the buddhas in the center of the sky, one regards the buddhas by the power of concentration. Even in sleep one should always perceive oneself to be surrounded by the buddhas.

3.18 At the time of death the wise proceed to the summit of mount Meru;
Buddhas riding in various vehicles—
These are seen by the ones who are compassionate by nature. Doing evil produces the perception of the cities of hell.

This is the tantra for purification.

3.19 Where there is desire there is poison
And also insight is present there. Therefore, how can Pāṇḍarā
Be regarded as the queen of speech?

3.20 She is indeed the curer of poison
Abiding on the level of Hayagrīva. Manifesting as the speech of the vajra of passion,
She enthralls the three worlds.

This is the practice of the tantra of the desire family.

3.21 Next follows another method:

Having created a triangular maṇḍala
And, in addition, another triangle,
The wise must, starting from Indra’s quarter,
Write the syllable oṃ and so forth.

3.22 The six seed-syllables are in the six corners,
And the seed-syllable of Dharma is in the center.
Placed within a phuh syllable,
It should be drawn on the doorstep.

This is the tantra for driving away snakes.

3.23 Now, to bring women fortune, another method shall be explained:

One should draw a lotus flower with seven petals and apply the seven
syllables to it. In its center one should, according to the enthralment-procedure,
write the name of the person to be enthralled, [F.36.b] supported by a pair of hrīḥ
syllables. One should draw this on birch bark, or on cotton with flowers, and
make it into a charm that is to be worn on the upper arm.

The master will become the slave of a woman
And kings will turn into servants.
By means of the extremely pure and clean
This mantra can be removed.

This is the ritual for enthrallment.

3.24 Next follows the diagram for protection:
One should draw a four-petal lotus,
And then, in its center, a moon.
In the east one should draw an arrow,
And in the south, a bow.

3.25 In the west is a hand showing the mudrā of fearlessness,
And in the north, one draws a lotus.
In the central moon is the one to be protected
Surrounded by the seven seed syllables.

3.26 As for the outer perimeter,
It is adorned with a garland of utpalas.
Having drawn this on birch bark,
One should wear it on one’s upper arm.

3.27 Moreover, children, the old, and the young will be self-protected by the diagram.

If one desires the attainment of a lord, one should draw a citron and, in its
center, a bow. Inside the bow, one should draw a jewel-shaped lotus-bud. In the
center of the lotus-bud is the syllable ārya, surrounded by the seven syllables.
One should draw this on a golden tablet and keep it in the upper part of the
house. One should surround it with an outer garland of lotuses, and, on the
eighth or twelfth day of the month, using a jar containing five types of jewels,
one should take it down. Having washed and worshipped it, one should recite
the mantra one hundred and eight times. Within a year, one will become the
equal of Kubera. Such a charm should be worn correctly.

Next follows another method: on a Tuesday, if one finds a cowrie shell lying
with its face up, one should place it in the palm of the hand and recite the mantra
one hundred thousand times. If one plays dice, one will win.

Taking up the cowrie one should recite the Kurukullā mantra one hundred
and eight times. On the twelfth or eighth day of the month, one should perform
ablutions and make offerings. Then one should wrap the shell in silk and wear it
on one’s arm. [F.37.a] Whoever does so will become a great master of riches. If
one puts this shell in a box and hides it in the ground one will every day obtain a
kāṛṣa’a’s worth of wealth.

This is the tantra on obtaining wealth, a kingdom, royalty, and the fruit.

This completes the third chapter.
Chapter 4

4.1 The mere seeing of the colored powder
Quickly brings about the attainment of buddhahood,
As one progresses through the stages of perception of the maṇḍala.
That shall now be explained correctly.

4.2 Four-sided and with four doors,
It is adorned with four arches.
In its center one should place the goddess,
In a bhaga form of good color.

4.3 In the east an arrow should be drawn;
And in the south, a bow;
In the west, a hand of fearlessness,
And in the north, an utpala.

4.4 All are in the border areas:
The vajra, the wheel, and so forth.
Wearing a red upper garment,
And with his face covered by a red silken cloth,
The disciple should enter there.

4.5 At this point the sattvavajrī mudrā should be displayed, a flower should be
offered to the circle, and the words “praticcha vajra hoḥ” be spoken. Then, as the
cover is removed, the maṇḍala is to be revealed. In the best case, the flower has
fallen in the center. If it has fallen on the arrow, the student will be capable of
performing the acts of enthrallment. If it has fallen on the giver of fearlessness,
the student should study the removal of poison. If it has fallen on the utpala, it is
the development of insight that should be studied. And if it has fallen on the
bow, omniscient wakefulness is to be pursued.
At the time of the entry, the following should be declared: “You must not speak of this supreme secret of all the thus-gone ones in front of anyone who has not entered this maṇḍala. Your samaya vow would definitely degenerate. Having failed to avoid the distressful, you would certainly die and fall into hell.”

After that the samayas are to be given with the words, “The Three Jewels must never be abandoned…” and so forth, just as it is extensively taught in the tantra. The oath is to be administered with the following words:

“If any among the great samaya vows of the King of Dharma Which you have received from me [F.37.b] should degenerate The buddhas and bodhisattvas Who engage in the supreme conduct of secret mantra

4.6  “Will extract and consume
The great blood and the great heart.
I am the guardian of the Dharma;
Do not displease me.

4.7  “You should always wear red clothes,
A red mala,
Vermillion powder,
Apply red perfume,

4.8  “And adorn yourself with red jewels and the like.
With the mind of passion you must meditate,
Just as you must recite the mantra with a passionate mind.
The palaces are to be painted.
With red ocher or sindhlura

4.9  “Vermillion powder,
Saffron, red sandal,
Or coral powder—all of these are appropriate.

4.10  “Karketa dust is used for the drawing.
Whether for oblations, the circle,
Or inauguration,
Red substances are always to be applied.

4.11  “These are indicative of the saffron of the Buddha.
You must not kill living beings,
Not speak what is not true,
Not take what has not been given,

4.12  “And not associate with another’s wife.
Three acts of the body,
Four of speech,
And three of the mind—

4.13 “Give up these unvirtuous acts.
Dharma, material things,
Love, and fearlessness—
You must always practice this four-fold generosity.

4.14 “If you possess nothing, be generous through acts of meditation.
Also, you must always display the four means of magnetizing,
Along with the body of the perfections,
The powers, and the masteries.

4.15 “You must not look down on females,
Particularly not anyone by the name of Tārā.
Even a householder practitioner of secret mantra
May not take such a woman.

4.16 “In a town, at a gate, in a market place—
Wherever Tārā resides—
In a high street, at a four-road junction,
At the side of a wall,

4.17 “And in particular at a three-road junction—
You should always pay homage at such places,
Offer praise, and present great offerings.
Having made such places your dwelling

4.18 “You should practice the mantra and so forth.
Seeing a woman whose name is Tārā,
Of white and red complexion and beautiful eyes, [F.38.a]
The yogin should respectfully

4.19 “Pay homage to her in his mind.
Upon bandhūka flowers,
The karavīra-holder,
As well as other red flowers

4.20 The practitioner should never step.”
As the vows are given in this way
There is the clean and pure water of divine substance.
The disciple should be purified with the water in the four vases
And the water of mantra.
In the right order, the master should then
Wash him with the gestures of the arrow, the bow, and so forth.
First by means of the vase with the arrow,

And secondly, the one with the bow.
The third is the one with the hand of fearlessness,
And the fourth, the one with the utpala.
“Just as the Lion of the Śākyas received

“From the buddhas and their offspring, the vajra holders,
The empowerment for the great kingdom,
So also do I empower you.
The very essence of all the buddhas,

“That, indeed, you have found in this maṇḍala.
Beholding these colored powders
The buddhas are thoroughly delighted.
Here there is no death and disease,

“No grief and no poverty.
Through this pure Great Vehicle
You will attain complete enlightenment.”
Empowered through the arrow and the other three

The disciple has been made a vessel for the Dharma,
And is, in accordance with the ritual,
To be granted the secrets.

First one should train in the method of warding off the nāgas.

With this mantra, one should draw the maṇḍala with gaur dung. As prescribed,
one should draw an eight-petal lotus with sandalwood paste and place on its petals,
starting from the eastern one, Ananta and the others—the eight nāgas—
using candied sugar and bdellium. When the moon is in the Rohiṇī lunar house, one should perform a hundred and eight recitations, offer incense to the nāgas, and make offerings. If it does not begin to rain, they should be washed with wine and tormented with the fire of khadira wood. Doing this will bring rain. However, if the nāgas do not send rain, leprosy will break out.

This is to be carried out by a knowledge holder who is a performer of rites. Afterwards, they should be gathered and released in a great river.

“May the gods send rain
And may the crops be excellent.
May the people prosper
And the king be in accord with the Dharma.”

Thus one should perform the dedication.

One who wishes to stop excessive rainfall should obtain a snake from a snake charmer, anoint it with sandalwood paste, and feed it milk. One should pronounce this mantra over it seven times, put it in a red, unbaked jar, and seal it with the great seal. Breaking the vase will make the rain stop immediately.

Later one should offer a feast for the gathering,
Or make offerings to the saṅgha of listeners,
And give food and drink to boys and girls.
Doing this will delight the nāgas.

If, when it rains,
One does not do this
The nāgas will be displeased
And so one will contract leprosy.

The king, along with his sons and queens, should bathe on the fifth day of the waning moon. They should obtain the root of pratyāṅgira, blend it with milk or ghee, and having poured it into a silver dish, they should drink it. If the dish is offered to an ordained monk there will not be any danger from snakes for one year. Moreover if, because of its unvirtuous actions, a snake does bite, the snake itself will die. Success comes with seven repetitions of the mantra.

Also, if one wishes to cure leprosy, one should, by means of this very mantra, neutralize a poison and then ingest it. This will cure leprosy.

If one recites the root mantra over water, and then uses that water to wash the wound from a snake bite, that will remove the poison.

Moreover, if one wishes to see nāgas, one should pronounce the mantra upon a red utpala petal one hundred thousand times for each of its syllables. The petal should then be tossed into a pond, or the like, that is inhabited by nāgas and
blessed. This will make the females of the nāgas tremble. They will request orders from the practitioner: “What shall we do, O lord?” The practitioner of mantra should then request what he wishes.

This was the fourth chapter.
Chapter 5

5.1 Once when young Rāhulabhadra had gone to Rājagṛha to receive alms, he went to the Veṇuvana grove, and there descended into a long pond to wash his alms-bowl. While there, he, the son of Yaśodharā, was mistaken for a white ascetic and so was pulled into the pond. At that time the young Rāhulabhadra recited this spell. No sooner had he recited the mantra than—just like someone emerging from his house—he arrived in the presence of the Blessed One.

5.2 Having approached the Lord, he said, “Father, I have seen the power of the secret mantra which you have granted.”

The Blessed One spoke: “Where have you seen that?”

“In the presence of the nāgas. Therefore, I request that the Blessed One teach this mantra, so that other beings too may be protected by it.”

5.3 So then, at that very time and on that occasion, the Lord dispatched Vajrapāṇi, and benevolently granted this mantra and this manual of instruction to the listeners and the bodhisattvas, to monks and nuns, and to male and female lay practitioners. Therefore, children of noble family, one who creates a sandalwood maṇḍala and reads this mantra and this manual of instructions will not be harmed by poison, will not die from poison, will have no fear of boils, eczema, leprosy, disease, nāgas, snakes, tigers and other beasts of prey, weapons, enemies, poverty, or untimely death. None of these will occur.

In order to protect the Teachings, the Lord granted Mahākāla the demoness Hārītī, whom he had nourished from his own alms-bowl. She however, was lacking in fortune because of her former bad deeds. She was not agreeable to Mahākāla, and so he did not stay with her, did not love her, and did not protect the Teachings either. She therefore became depressed, and in order to enthrall Mahākāla this Kurukullā compendium was taught. From then on, her fortune became vast and excellent. For that reason, children of noble family, if you wish to enthrall sentient beings you should familiarize yourselves with this mantra and this manual of instructions.
It also came to pass that Sunanda’s son was born handsome and good looking, athletic and in possession of auspicious marks, and yet nevertheless dull-witted.

Sunanda therefore asked the Blessed One, “O Lord, my son was born handsome and good looking, athletic and in possession of auspicious marks, and yet nevertheless dull-witted. How, O Lord, may he develop insight? Lord, if this child becomes literate he shall become a protector of your doctrine.”

Upon hearing this, the Blessed One, with words preceded by mindfulness, spoke this manual of practice and gave this mantra. As soon as he had done so, Sunanda’s son, Rohiṇīkumāra by name, acquired insight. By the twelfth year he was free from being intimidated by any of the treatises, as he was thoroughly acquainted with all of the crafts and arts. Therefore, children of noble family, in order to accumulate great insight, you should study this very mantra and its manual of practice.

5.4 Then the Blessed One spoke of the magical power of sky travel:

Mercury free from the mountain defect
One should properly obtain,
Place in a vajra hollow,
And grind with the world-protector.

5.5 Again, one should grind with dharmarasa,
With yavatiktikā
And the juice of ākhukarṇī
For a period of three days.

5.6 With the sap of vanthyā and kākolī,
The sap of bhāskara and vajra,
The juice of aviddhaśravaṇa,
And breast milk—with these it should be blended.

5.7 Having washed this mercury
Seven times with acidulated rice water,
One should grind it, put it in an iron pot,
And cook it in a lump of vṛddhadāraka dough.

5.8 A lump of kanaka flowers
One should certainly spin on the top and the bottom.
When the root mantra has been recited one hundred thousand times,
The mercury will revolve clockwise.

5.9 Upon that which is infused with the sun of sulfur
One should recite the mantra,
And in an iron pot placed over fire
Pour a little through the method of pulverization.

5.10 When the sulphur has melted slightly
Sky-leaf is infused and smelted,
Thereafter, subsequently gold
And māksika is infused.

5.11 Then, silver and copper should be infused,
And, similarly, iron five times.
Everything else should be infused six times.
It will then become equal to the light of the sun.

5.12 With one guñja of this,
An experienced person will transform a great quantity.
If a pala can be transformed with māṣā,
It should be known that the mercury has been perfected.

5.13 Kept together with meṣaśṛṅgī
The vajra should be killed with the sap of snuhī.
The bodily products of a female musk shrew
Are to be infused [F.40.b] into the perfected mercury.

5.14 When this has mingled with the mercury,
Emeralds and so forth are also to be infused.
The Kurukullā yogin
Should dissolve a pearl on account of the eye,

5.15 Taking always just a small amount
He will take pleasure with a hundred women.
With just seven nights of practice
The adept will be flying through the sky.

This is the tantra on the use of mercury for journeying in the sky.

5.16 Taking a ball of lead,
One places it in a vessel with bakula seeds.
Having placed it in a vessel with the blood dripping kañcu,
One places it in a red earthen vessel.

5.17 Together with mercury
The lead will undoubtedly die.
It is mixed with one pala-measure
And afterwards with sixty palas.

5.18 As one practices, correspondingly,
A lump of silver will be produced.  
As Tārā grants the accomplishment of silver  
One is able to benefit sentient beings.  
With the welfare of sentient beings comes the accumulation of merit,  
And from that accumulation, complete enlightenment.

This is the tantra on silver practices.

5.19  
*Nilakroṇṇa* flower, as has been explained,  
Is known as the blue *citraka*.  
For a month, the yogin should drink this with milk;  
His life will extend for one thousand years.

5.20  
Having obtained the black through the speech of the mantra,  
The yogin should place it in a bamboo vessel.  
If he practices on the eighth day of the lunar month  
He will live for as long as the sun, moon, and stars.

5.21  
Having obtained honey and turmeric,  
One should mix it with milk, and drink it.  
One’s lifespan will without doubt  
Be equal to that of the priests of Brahma.

5.22  
Likewise, having obtained the banana-like  
Fruit of the banyan tree,  
Wherever that may be,  
If on a day of fasting  
One mixes this with milk, and drinks it  
One will be free from white hair and wrinkles.

This is the tantra on essence-extraction.

5.23  
While observing the practices, the one who desires a son  
Should drink milk with the flowers of the *baka* tree.  
If his spouse drinks this while fasting,  
They will receive a fortunate son.

5.24  
With this mantra, the *vacā* fruit should be mashed  
And mixed with milk.  
When a fasting lady drinks this, [F.41.a]  
She will gain a son with the characteristics of a king.

5.25  
She who, having washed with milk, drinks the root of *lakṣanākṣa*  
Will obtain a fine son.
Resembling Siddhārtha, with perfect physique,
He will be undaunted by weapons and treatises.21

5.26 Having uprooted the jalaśītalā plant,
Or having obtained its root,
One consecrates it seven times with the mantra and binds it to the hair.
For one year this will prevent infectious disease.

5.27 When, having obtained the root of kanaka,
The yogin places it in the hair of someone
Who suffers from the quartan fever.
That person will be relieved from his plagues.

5.28 Brick, smoke, wine, acidulated rice water,
Along with the essence of the double-ra-king
Should be placed on a copper plate and blended with the milk of a woman.
When applied to the eye it will cure diseases of the eye.

5.29 Having pulled out the root of a white uccaṭa plant,
Once consecrates it with fifty recitations of the mantra.
Drinking it with milk, as much as one likes,
Will render the fine mark of a powerful man fit.

5.30 That which is well known as nagasala,
Generates, when mixed with milk,
The male organ’s power to produce plentiful offspring
Subsequent to fifty recitations of the mantra.

5.31 Orpiment of bovine origin, tongue of a toothless man,
And the roots of nṛparāja—when the moon is in the Śubha asterism,
A tilaka should be drawn on the forehead.
Upon sight, the tilaka will enthrall the triple world.

5.32 Having obtained a dead body’s eyes, heart, and tongue,
Forehead and likewise nose,
When the moon is in the eighth lunar mansion,
Frying these in sesame oil will make one the enthraller of people.

5.33 The eye unguent of the king of snakes,
The remedy of bad eyes, the blood known as “the flower”—
If such medicine is applied to one’s eyes
It will seduce the king’s queen.

5.34 If, having recited the mantra fifty times, one places one’s foot on the ground
In pursuit of treasure within it,
And the foot thus put down then vibrates,
It should be understood that a treasure is present there.

5.35 If the upper part of the foot twitches, it is nearby; [F.41.b]
If it is the sole that twitches, it is far away.
Relying first on hearsay,
The knowledge holder should look downward every day.

5.36 Whoever applies the excrement of the musk shrew
Together with bdellium will, merely by doing so
Stay clear of mad elephants
And emerge delightfully.

5.37 If the milk of an entirely black bitch,
Having been churned, yielding fresh butter,
Is applied to shoes made of camel hide
Then wearing those will make one walk on water.

5.38 When the thorns of yellow samkuca are gathered
And hidden in the wilderness home,
If the wine is broken, and then it is taken out,
That one will become truly excellent.

5.39 If the fire that burns a potter’s wares
Is fed with a log struck by lightning
It will not burn,
Yet if sprinkled with alcohol it blazes again.

5.40 Reciting the mantra, taught before, upon the stock,
And so teaching the consecration through mantra to merchants,
The yogin accomplishes the sales
And the merchants win great profit.

5.41 If in a vessel for wine
Monkey feces have entered
The wine and the vessel are ruined.
Washing with bakula will render it usable.

5.42 If washed with bakula water
The baby will be cared for by the nanny.
So too, through bhūtakeśa incense,
The saffron robed will be healed.
5.43 If a child vomits breast-milk
The ashes of burnt peacock feathers
Should be bound to its neck;
Through this supreme method it will be healed again.

5.44 When the ritual of yadakabaka
Is inscribed on a piece of lead
And kept inside the mouth
One will escape weapons, bondage, and enmity.

5.45 Possessing the letters kṣa, ma, ra and ya,
All the letters are adorned with e.
At the end of the authentic kabaka,
The four eggs and the three measures are each given two.

5.46 Daṇḍotpala, śarapuṅkha,
Nicula, and girikarṇikā—
Having washed it seven times with the juice of these,
The wise should write on a tablet of lead.

5.47 Yokes, shackles, prisons,
The rain of weapons on the battlefield,
And also anger—these are definitively crushed [F.42.a]
Through the perfection of this great tantra.

5.48 The one who writes this king of mantras,
Makes a spell of it, and wears it on the upper arm
Will become the equal of lord Kubera,
And attain treasures that cannot be taken away by others.

5.49 Oṁ kurukulle svāhā—
When this is attached to the alms bowl
During a time of famine
The mendicant will receive donations.

5.50 When the outer skin of an utpala stalk
Is washed with milk and drunk by a woman
She will, by her own actions,
Certainly maintain her pregnant womb.

5.51 The five products of the māgadha,
When a woman grinds them and drinks them with milk,
The great power of this mantra
Will bring her ease in childbirth.
5.52  Having ground a *nimbavāruņa* leaf
And mixed it with the juice of *vajra*,
If a woman rubs this on her vagina at the time of birth
She will give birth with ease.

5.53  Elephant-*māgadhikā* with sweet flag,
Horse-smell, and fresh buffalo butter—
The method involving *vālā*
Promotes the vitality of the breasts.

5.54  A person who enjoys every type of food
And who drinks water through his nose
Prevents premature graying of the hair
By the application of the mantra.

5.55  The root of *avasanikā*,
*Kākamācī*, and *kanaka* fruits
Ground with the sap of the camphor tree—
Applying this to the best part of the body will make tight women drip.\(^{22}\)

5.56  If at the time of intercourse a woman does not drip
She will not respect her husband, but want to leave.
So there is a wish for the gift of binding.
For the sake of dripping this ointment is applied.

5.57  If at the time of sexual union
A lamp with lard is lit,
A man’s desire comes quickly
And he will remain in the vagina for long.

5.58  When a house is set ablaze by lightning
If a man sprinkles wine by means of the mantra
The fire will die out.
This method was taught by the Protector of the World.

5.59  Thus spoke the protector of sentient beings confined within saṃsāra,
The Protector of the World.
Upon Mount Potala, the king of mountains,
The Blessed One [F.42.b] was pained by the pain of others.

5.60  “There is nothing at all that is not buddhahood.
For the sake of accomplishing the benefit of beings
There is nothing that has not been done before.
That which has degenerated, I intend to restore.”
5.61 When the Blessed One, noble Avalokiteśvara, had spoken these words, the entire retinue, and the whole world with its gods, humans, demi-gods, and gandharvas, rejoiced and praised the words of the Blessed One.

5.62 *This completes “The Practice Manual of Noble Tārā Kurukullā.”*

C.

COLOPHON

c.1 The translation was prepared, edited, and established by the Indian preceptor, Kṛṣṇapāṇḍita, and the lotsāwa monk, Tsültrim Gyalwa.
Appendix Prologue

Sources referred to in critical apparatus, listed by the code letter(s):

Manuscripts

- Sanskrit manuscripts of the Kurukullākalpa:
  
  
  G – Shelfmark “Xc 14/50 no. 4”, Göttingen University Library; see Bandurski 1994.
  
  
  
  R – Running no. 5257, Asha Archives, Kathmandu

- Sanskrit manuscripts containing Kurukullā dhāraṇī (used only for the edition of KK (this document) 5.39):
  
  E1 – Reel E 1774/3 (multi-title), National Archives, Kathmandu
  
  E2 – Reel E 614/3 (multi-title), National Archives, Kathmandu

- Sanskrit manuscripts of the Sādhanamālā (used for the overlapping passages only):
  
  SMB – Reel B 0105-09, National Archives, Kathmandu

Editions

- editions of the Sanskrit text of the Kurukullākalpa:
  
  Es – Pandey (2001) (see Bibliography)
  
  KK – this document
• editions of the Tibetan text of the Kurukullākalpa:
  T – Tibetan: Pandey (2001) (see Bibliography)
  S – Tibetan: Stok Palace (stog pho brang) Kangyur

• editions of other Sanskrit texts (used for the overlapping passages only)
  SM – Bhattacharyyya (1968)

app.2 Critical apparatus:
[ ] – square brackets indicate text missing or illegible in C (due to physical damage) and supplied from Es. When the text has been supplied from another source, this has been specified in a footnote.
  ac – ante correctionem
  conj. – conjectured
  CS – classical Sanskrit
  em. – emended
  m.c. – metris causa
  om. – omitted
  pc – post correctionem
  tr. – translated

Please note that the numbering of chapters and verses or paragraphs does not correspond to the numbering in the present English translation of the Tibetan.

ap1. Chapter A1

ap1.1 om namo bhagavatyai āryakurukullāyai\(^{23}\)

naṣṭe gate\(^{24}\) cāntarhite ca tantrē tārodbhāve yogamahāsamudre.

CENTER tārārṇavo nāma mahādhītāntrō [naṣṭe ca tasmin punar eṣa kalpaḥ]..

ap1.2 uddhṛtya tantreśu ca vistareṣu yogān prayogān bahusattvahetoḥ.

lokeśvaraḥ kalpam idaṃ babhāṣe śrṇvantu sarve kila bodhi[saṭṭvāh]..

ap1.3 imaṃ nayaṃ sarvaljānārthakāri lokaṃ vilokyāsaraṇaṃ mayādyā.

triduḥkhadhuhkhena\(^{25}\) vidheyaṃ etad grāhyāṃ\(^{26}\) bhavadbhīr mahatādareṇa..

ap1.4 sarvair idaṃ buddhagaṇaiḥ [pranītaṃ kalpaṃ tv idaṃ] lokavikalpaśāntyai.

śrīpotale\(^{27}\) parvatake\(^{28}\) uvāca maṇjuśriyā padmabhṛtā jayena..

ap1.5 viṣkambhīṇā sāgarabuddhiṃ ca maitreyapra[mukhaiś\(^{29}\) ca gaṇaiś ca sa]rvaiḥ.

Śrutto hy ayam dharmapadaprabandho ’numodito vandita eva mūrdhnā..
bahulikṛtaḥ sarvajinaurasaiś ca stuto 'thavā gitavareṇa vādyaiḥ. nātyair vicitraiś ca prapūjur enaṃ yaksāś ca mārāś ca salokapālāḥ.

ṛkṣa kṣitīśa 'śanipāṇayaś ca vici tarangeṣu ca ye vasanti. nāṅganā 'pāṅganirikṣa[nejñāḥ] pātālapālāḥ surasiddha kanyāḥ.

gandharvarājñyaḥ kucalālasāḥ ca vidyādharī ca kimnaryoṣitaḥ ca. yakṣāṅganāḥ parvataputrapautrā evaṃ vandanty aśaraṇā va[yam te.

nāl]tho 'sy anāthasya hi lokanātha yenāsti buddhasya hi sāsane 'smin. saukhyam prajānāṃ mahad adbhutam yat śrutvā gaṇasyāśya vacāṃsi nātho.

mantram [svayaṃ vaśyaka]raṃ babhāse tāḥ sarvanāraḥ śrutamantrājñāḥ. saukhyam yayur buddham anekakotyaḥ śukram kṣarantyo 'susama sprhanti.

vakrā valokena nirikṣa[ṇejñāḥ pātālapālāḥ surasiddha kanyāḥ..

nātho anāthasya hi lokanātha yenāsti buddhasya hi śāsane. saukhyam prajānāṃ mahad adbhutam evaṃ vandanty aśaraṇā va[yam te.

vakrā valokena nirikṣa[ṇejñāḥ pātālapālāḥ surasiddha kanyāḥ..

mṛtaḥ sampravakṣyāmi kurukullāyāḥ paṭakriyāṃ. ya[syā likhana mā]treṇa sādhakaḥ siddhim āpnuyāt.

yena citrakarenehā yaya tithyā ca velayā tad ahaṃ kalpayāmi yathā tārodbhavoditam.

ātāmrayanah iron kṣa[ṇejñāḥ pātālapālāḥ surasiddha kanyāḥ..

vasantasyādime māśi aśokāṣṭami vāsare. sārdha praharavelāyāṃ netre le[khya tu tāri]ṇī.

trimadhurāśyāmsa madyamāṃsa vivarjitaḥ. raktāmbaradharo nityam raktagandhānuliptakaḥ.

maitrya cittaṃ samutpdāya prātaḥsūyāḥ śī[valaye.] tricela parivartī ca sa likh广大 vašakārinīṃ.

ekakvātraṃ viśālākṣiṃ caturbuṇjāṃ kunkumopamāṃ. ūḍaśā bdāṃ saśırīgarāṃ strīmāyāmadadarpitāṃ.
ap1.21 [gauraku]mārīkārtitasūtreṇa paṭaṃ kāryaṃ; tayā ca tantravāyena ca
kṣīrānubhuktā..  

ap1.22 raktapadamāsanāṃ raktakañcukottariyām raktaṃ tāḍaṅkākārāyāṃ
āropāṃ bhayāṃ pratiṣṭhāpayya tasya paṭaṃgraṭo śtā[apūl]jāṃ kṛtvā śuklāṣṭamyāṃ
dvīye paurṇamāsīṃ mantran jāpet.. anena tārāhṛdayena..  

ap1.23 kurukullake rāhus tasyopari sapatnī[kaḥ] kāmaṃ kāmasyopari
candramaṅdaleṃ tatra ca raktāravindānāṃ. tatrasthāṃ
sarvacitralābhīṃ bhagavatīṃ niṣpādya paṭaṃ pratiṣṭhāpayya yena
śrāvakasaṅghaḥ. yena ca mantramahāyānarīṃ[to] gaṇaṃ tān abhivandya
ksamāpya yatraṃ paṭaṃvātartī bhagavatī tenopādityaṃ
dhānāpya viṣākarṣī bhaven naraḥ..  

ap1.24 oṁ kurukulle hṛiḥ hūṃ svāhetaṃ mantrena..  

ap1.25 tato lakṣamātraṃ pūrvasevāṃ kṛtvā punaḥ kārtikāya vā mādHAVasya vā
āśādhasya vā buddhaparvanyāṃ tithau prātalh snātalh poṣadhih sarvāpyāṃ
nivedā śrāvakasanghāya bhojanaṃ dattvā paścād gaṇaṃ
mantrama[ḥyā]ṃ bhayāṃ prātaḥ snātaḥ poṣadhikaḥ sarvapūrṇaṃ
ekāṃsottarāsangī daksīṇāṃ jānūnaṃ dattvā ekāṃsottarāsangī
dr̥ṣṭādevīṃ jānūnaṃ dattvā ekāṃsottarāsangī daksīṇāṃ
jānūnaṃ dattvā ekāṃsottarāsangī daksīṇāṃ jānūnaṃ dattvā ekāṃsottarāsangī
dr̥ṣṭādevīṃ jānūnaṃ dattvā ekāṃsottarāsangī daksīṇāṃ jānūnaṃ
dattvā ekāṃsottarāsangī daksīṇāṃ jānūnaṃ dattvā ekāṃsottarāsangī
dr̥ṣṭādevīṃ jānūnaṃ dattvā ekāṃsottarāsangī daksīṇāṃ jānūnaṃ

dvīye paurṇamāsīṃ mantran jāpet..  

ap1.26 100 aṃśena vardhate prajāḥ apa[ṛ]ṃśena vaśyakṛt101.
amśenaiva tr̥ṭyena viśaṇaṃ bhaven narah102..  

ap1.27 sarvasya lokasya bhavet sa pūjyāh strīṇāṃ madenāpi ca103 garvitānām.
yathecchayā mantradhāro104 vibhunkte [abhyā]sayogāt sa ca sundarīṇāṃ105..  

ap1.28 nāmāpi tasya viṣamā garalāh prayānti nāgāh pānāṇdrama106 kiranāḥ śākula
bhavanti107. vidyāmaudoddhatabalān viduṣo 'py avācaḥ [kurva]ṇti vāyka108 vibhavena109
japena yuktāh.. 110  

ap1.29 vidyādharanā gayaṅramapṛṣṭhārūḍhān prauḍhāṅgāparījanena
nīghuḍhakaṃ. vidyābalaṁ jayati mantravidāṃ varīṣṭho111 ni[ṣṭhākṛ]ṇa112 manasi
rājyasukhāni113 bhokta114..  

ap1.30 kāmād ratīṃ girisutām giriṣat115 tathaiva nārāyaṇāc chriyām akhaṇḍalakāc
chacīṃ ca116. vācaspēter117 amalagīśvarīṃ ca śuklāṃ mantrair vijitya dharāṇīṃ
dharato 'pi lakṣmīṃ..
nānānidhānadhana\textsuperscript{119} kunḍalahemaraupyaṃ\textsuperscript{120} vastrādikaṃ
dravinajātanibaddhicittāh\textsuperscript{121}.
cittena sarvam akhilāṃ parikṛṣya\textsuperscript{122} bhunkte mantrānvito\textsuperscript{123} bhagavatīṃ
paribhāvayed yah..

rājyaṃ nrpāt phalam atīndriyakaṃ ca vrksāt toyaṃ nadīnada\textsuperscript{124} samudragataṃ
vikṛṣya.
mantrānvitaḥ pibati khādati mantrapūtaṃ\textsuperscript{125} mantram vinā na hi jitā\textsuperscript{126} khalu
bhogasiddhiḥ..

vanyān gajān varataraṅgamajātan akhilāṃ bhogānvitān phaṇivarān
garaloddhatāṃ ca.
nakrebha\textsuperscript{127} rkṣadvipino 'py atha\textsuperscript{128} ganḍakāṃś cākṛṣṭvā\textsuperscript{129} svamantra\textsuperscript{130}
balasāhasakena mantri..

ärohate vigatatvismayalocanena maitri\textsuperscript{131} drśā yadi sa\textsuperscript{132} paśyati mantrasiddhiḥ..

kṛpadṛśā yadi vilokayatiḥ lokān duḥkhād viyogakuṭilād viṣamat\textsuperscript{133} sa mantrī.
uttārya lokam akhilāṃ hi karoti sāntiṃ cintāmanir bhavati lokahitāyā tārā..

mārān vijitya\textsuperscript{134} varīsec\textsuperscript{135} ca nidhānavṛṣṭīṃ kalpañghrirūpyaṃ\textsuperscript{136} avatārya
janāya dadyāt.
vittam dhaneśvaragataṃ nikhilāṃ vikṛṣya sampādayet sakalaloka\textsuperscript{137} hitāya
pākam..

vastraṃ tathā krpaṇalokasamastahetoḥ pitham grhaṃ chadam apīha\textsuperscript{138} bhavec
cia\textsuperscript{139} tārā.
āpatsu sarvaduritāpahārā\textsuperscript{140} bhavec ca setur vipañnavanijāṃ ca
samudramadhaye..

tāṃ tārāṃ bhāvayed yogī prathamaṃ duḥkhātayate.
tāṃ upāsya\textsuperscript{141} dinenaiva bhojyalabhī bhaven nararā..

dvitiye vastralabhī syāt yosītam saṅgamas tataḥ.
tatas tāṃ bhāvayed yogī prathamaṃ duḥkhātayate.
tāṃ upāsya\textsuperscript{141} dinenaiva bhojyalabhī bhaven nararā..

dvitiye vastralabhī syāt yosītam saṅgamas tataḥ.
tatas tāṃ bhāvayed yogī prathamaṃ duḥkhātayate.
tāṃ upāsya\textsuperscript{141} dinenaiva bhojyalabhī bhaven nararā..

yadi syād brahmacārī tu\textsuperscript{143} bhunkte kanyāṃ surāgrajām.
sattvānāṃ māraṇe raktā\textsuperscript{144} na sidhyantīha\textsuperscript{145} sāsane\textsuperscript{146}..

daśakusala\textsuperscript{147} rato bhūṭvā mahāyānaikacittakṛt.
sa bhunkte vipulāṃ\textsuperscript{148} siddhiṃ vajradharmavaco yathā..

patāvatāraṇakalpaḥ prathamāṃ\textsuperscript{149}

Chapter A2
athātaḥ saṃpravakṣyāmi yena tuṣyanti dharmatāḥ.

dharmapūjāprayogena dharmadhātuḥ svayaṃ bhavet..

athātaḥ kalpavrśkasādhanaṃ bhavati..

vṛṅkārākārasaṃbhūtam kalpavrśkasāṃ vibhāvayet.
utpalasya parāvṛttyā vrśkasāṃ vāmena bhāvayet..

nānādhanamahāvṛṣṭiṃ varṣayantar naḥbhastalāt.
arthināṃ pūrayed āśām iti dhyātvā dhaneśvaraḥ..

caturdvipagatāṃ sattvāṃ ākṛṣya cittarāśminā.
tebyo dānam pradātavyaṃ saptaratnamayaṃ sadā..

parināyakamahāratnamā ratnaṃ sāmudrikam tathā.
strīratnam asvaratnam ca khadgaratnam tathaiva ca..

ibharatnādiratnāṃ buddhebhyaṃ manasā srjeyā.
strīratnam samalaṅkṛtya nānārūpaṃ vilāsinīṃ.

buddhebhyaṃ manasā deyā buddhatvaphalāṅkṣinā.
anena sarvabuddhaṃ vidyādharaḥ samaśnute..

mahākoṣena sampūrnāṃ pariṇāyaka dhaneśvaram buddhebhyaḥ sādaraṃ.
dadyād buddhatvaphalāṅkṣayā
evam anyāni ratnāni sādareṇa parityajet.
vajradharmatvam ābhuyā sarvasattvārthakṛda bhavet..

[iti] kalpavrśkasādhanam cetasā sarvabuddhaṃ.
cetasā mokṣate bandham cetasā mucmān bhavet..

cittām hitvā padārthānāṃ sthitir anyā na drṣyate.
buddhatvam Siddhāḥ sarvāḥ yad utānyā vibhūtayaḥ
bhājanā jangamā ye tu bhūtabhautikasambhavāḥ.
jānāmātra iti khyātā vipaścidbhir nirāsravaiḥ.
tasmāt sarvaprasyatnena cittādarśaṃ tu mārjayet.
prakṛtyāgantavo doṣāḥ prahiyanta iti kramāt.

nirmalaṃ pūrṇacandrāḥ adisvarasamudbhavam.
cittā candram vibhāvitvā bijam tasyopari nyaset.

ūṣmāṇāṃ ca caturtham tu agnivarṇopari sthitam.
īkāreṇaṁ samāyuktam ākāśadvayabhūṣitam..

tasya citraṁ mayūkhābhīḥ kṛtvā nirmalinaṁ jagat.
sahādidhātukaṁ śodhya kuruśkullaparvate gatāṁ.
	saṃcodyaṁ ca tathā tārām ānayitvā puraskaret.
tasmād bijān mahāpūjāmeghān samśphārayed budhaḥ.

puṣpadhūpaṁ tathādipagandhaṁ naivedyasamcayaiḥ.
lāsyamālyanṛtyagītavādyā pūjādibhis tathā.

ratnatrayaṁ me śaraṇaṁ sarvaṁ pratidisāmy agham.
anumode jagat punyaṁ buddhabodhau dadhe manah.

idam mantraṁ tridhā vācyam tataḥ kṣantavyam ity api.
cittam maitrīvihāre ca nivesṭavyaṁ punas tadā.

karuṇācittam utpādyā pramodacittam āvahet.
paścād upekte sarvaṁ cittamātravyavasthayā.

cittam śunyaṁ punah kuryāt prāktanīṁ
śunyaṁ kṣantavyānā dagdhāḥ pañcaskandhas 'punarbhaṇā.

or śunyaṭājñānavajrasvabhāvātmako 'ham.
muhūrtaṁ śūnyatāyogam kuryāc cittasya viśramam.

pratiṣṭhāṇaṁ prāktanīṁ śrīśvaro ṯārām punah smaret.
pratāritā mayā sattvā ekāntaparinirvṛtā.

kathāṁ tān uddharisyāmi agāhdā bhavasāgarāt.
iti matvā krpaśvān neścēṭāṁ śunyaṁ tyajet.
dharmadhātumayaṁ cittam utpādayati cetasa.
buddhādhiṣṭhānato bijam utpalākyam tato bhavet.

utpale candrabimbaṁ tu akārasvaratodbhavam.
tasmiṁś candre punar bijām tasmād gabhastayo gatāḥ.

tābhir viśodhitā dhyeyāṁ niḥśeṣā lokadhātavaḥ.
śodhya bodhyāṁ tathaṁ sarvaṁ raśmibhir buddhakoṭayaḥ.

viśantān bijakair dhyāyāt tatāṁ ārodayo bhavet.
raktaṁ varnāyudhā devī sarvābharaṇaṁ bhūṣita.

samayamūrthim āsādya jñānacakraṁ samāhvayet.
jhaṭityākāranirpannam jñānacakraṁ puraḥṣhitam.

[jaḥ hūṁ vaṁ hor ity ākṛṣya praveśya baddhvā toṣayet.]
Then, one should visualise the buddha consorts performing an *abhiṣeka* while reciting the following:

\[
\text{abhiṣekām mahāvajraṃ traidhātuka\textsuperscript{246} namaskṛtaṃ.}
\]

*dadāmi sarvabuddhānāṃ triguhyālayasaṃbhavam.*

\[
\text{prāptābhiṣekaratnas\textsuperscript{250} tu sarvasiddhiṃ prasādhayet.}
\]

*krakaṭīnaḥ prajñānām āvajraṃ jñānavajraṃ varṣārddhaṃ tu dṛḍhā veśād yathoktavidhinā purā.*

\[
\text{piṣṭakādyair vidhānena svapnābhijñānam āpnuyāt.}
\]

*adṛśyaṃ khecaratvaṃ ca pādalepāñjanaṃ tathā.. svapnena pratyabhijñānaṃ siddhir utpadyate svayam.*

*praṇāmaṃ prabhṛti sarvātmā siddhaḥ saṃsāravāsanāt.*

*padmam asaṃliptaṃ paṅka doṣeṇa vāriṇā..*
Chapter A3

ap3.1 atha te sarvabodhisattvāv yaśaḥ naikaḥ samhṛte caikatāṃ vrajet. tathā siddhasya cintāni sarvajñatvaṃ gatāni ca..

ap3.2 atha bodhisattvāḥ procuḥ. kim vajrapāṇe buddhā bhagavanta kāyaṃ prahāya sukhāvatīṃ gacchanti. āha. ārya kulaputra nirmānakāyaṃ prahāya saṃbhogakāyena sukhāvatīṃ prayānti. bodhisattvā āhuḥ. tat kathāṃ vajrapāṇe kāyaṃ tyānti..

ap3.3 vajrapāṇir āha. yathā kaścin māyāvī puruṣaḥ prayaṇārthaṃ māyām avatārya prayaṇaṃ sādhayet.

tathā buddhāḥ purāsiddhāḥ sattvānugrahaḥ gacchanti.

punarjanmagrahaṃ cakruṣ cakravartini nirvṛte.
yadā buddhā na santīha\textsuperscript{316} cakravartī tadā bhavet\textsuperscript{317}. ubhābhyaṁ\textsuperscript{318} vigato loko na kadācid utpadyate..

vineyāṃ\textsuperscript{319} lokāṃ āsādyā vinītvā\textsuperscript{320} dvipadottamāḥ\textsuperscript{321}. samsthitvāśītivarsāṇi yayur buddhā jīnālayam..

budhhamāyāṃ parityajya sukḥāvatyaṁ jinālaye. mahāpraśamasukhāsaktās tiṣṭhanty ānandarūpataḥ..

tartī\textsuperscript{322} nityaikabhoktāraṃ\textsuperscript{323} manyante ṛṣayo manah. evaṁrūpaṁ na tattvena kṣanikaṁ śūnyam isyate..

ātmagrahivipannānāṁ nityaṁ nityārtha\textsuperscript{324} kāṁkṣinām. anityatāvatārāya tyaktvā kāyaṁ yayur jīnāḥ..

tēṣāṁ sarvajñacittānāṁ sarva\textsuperscript{325} bhāvasvabhāvinām. itāḥsthānam ito\textsuperscript{326} 'sthānaṁ niścitam\textsuperscript{327} naiva vidyate..

sāṃvrīti\textsuperscript{328} satyam\textsuperscript{329} āśritya buddhānāṁ dharmadeśanāḥ\textsuperscript{330}. pravartante nabhastulyā vineyāḥ\textsuperscript{331} susahādīṣu..

buddhotpādo na tattvena budhanāśo 'pi naiva ca. sar vaiś\textsuperscript{332} caikarasibhūte\textsuperscript{333} notpādo\textsuperscript{334} na vyayas tathā..

dharmadhātveka\textsuperscript{335} rūpās te pañcāvrīti\textsuperscript{336} vivarjitāḥ. gambhīrodārarūpeṇa tattthūs\textsuperscript{337} tattvasvarūpataḥ\textsuperscript{338}.

sadasattvām\textsuperscript{339} gatā naiva ubhayor apy asāmabhavē\textsuperscript{340}. ādāv evāsvabhāvās te\textsuperscript{341} na niruddhā na bhāvināḥ\textsuperscript{342}.

bodhisattvāḥ procuḥ\textsuperscript{343}. kathāṃ vajrapāne buddhā bhagavantas traiḥdātukaśāsino\textsuperscript{345} notpāna na niruddhā iti. vajrapānīr\textsuperscript{346} āha. bodhisattvās tat kiṃ manyatha\textsuperscript{347} yo yāvān buddhāḥ so 'san\textsuperscript{348} uta sann iti. bodhisattvāḥ procuḥ. vajrapāne buddhā na santo nāsantaḥ..[1]..

tastrīratrijātām jātasyāpi na codayāḥ. tasmād ādāv anutpānnaḥ paramārthavicāraṇe..[2]..

evaṁ mṛtair na martavyaṁ mṛtyur naivamṛtasya ca. asthitasya sthitir naiva sthitasyāpy sthitir\textsuperscript{349} na ca.[3]..

ajo nāsāṁ yadā yāti\textsuperscript{350} ajo vāpy udbhavet punaḥ. śaśakānāṁ\textsuperscript{351} viśāṇasya nāsotpādas tadā bhavet..[4]..

sadutpattir yadā jāti\textsuperscript{352} jātasya punarubhavāḥ.
asato ’pi yadotpādas tadā vandhyāsutasya ca..[5]..

tasmāt sarvam avidyeyaṃ saṃskāraṃ ca trilakṣaṇam.
pratītimātrakaṃ\textsuperscript{353} vijnāḥ\textsuperscript{354} pañcaskandhānvitaṃ jagat..[6]..

anena nyāyena tāvad bodhisattvā mahāsattvā buddhā bhagavantaḥ parinirvṛtā iti..[7]..\textsuperscript{355}

Bodhisattvāḥ procuḥ..

kathaṃ mudrāḥ kathaṃ mantraḥ\textsuperscript{356} kathaṃ maṇḍalabhāvanā.
tat kathaṃ siddhayaḥ siddhāḥ sarvā\textsuperscript{357} nutpattikāraṇāt..

ap3.15 vajrapāñir āha..

pratītyasamutpānāni vastūni sambhavanti hi.
pratītya mantramudrādi\textsuperscript{358} siddhayaḥ sambhavanti hi\textsuperscript{359}..

ap3.16 siddhayaḥ cāpi samvṛtyā bauddhāḥ pāramitāḥ ca yāḥ\textsuperscript{360}.
buddhatvāṃ vajrasattvatvāṃ\textsuperscript{361} saṃvṛtyaiva prasādhayet..

kurukullāyā bodhicitakalpas tṛtiyāḥ\textsuperscript{362}

ap4.

\begin{center} Chapter A4 \end{center}

ap4.1 athātaḥ sampravakṣyāmi mantrajāpavidhikramam.
yena vijnātamātreṇa sādhakaḥ siddhim āpnuyāt..

ap4.2 vidrumeṇa\textsuperscript{363} vaśam\textsuperscript{364} kuryāt puṣkaro\textsuperscript{365} viṣanāśane.
sphaṭikena vardhate prajñā triṣu karmasu yojayet..

ap4.3 yonivīsuddhyaḥ aśvatthapatrākāre\textsuperscript{366} kuṇḍe aśokakāṣṭhenāgniṅ\textsuperscript{367} prajvālya
vidhinā raktotpalānām aṣṭaśataṃ juhuyāt, naṭaveśmā\textsuperscript{368} gnīna mūlamantraṇa
trimadhurāktanām..

ap4.4 paścād yantraṃ bhavati. rajasvalākarpaṭe trikoṇaṇaṃdaṃ vilikhyā madhye
sādhhyāvāḥ sādhakasya ca nāmagrahaṇena codakapadasamanvitenāmukā\textsuperscript{369} me
vaśībhavat iti kṛtvā paścān mūlamantraṇa\textsuperscript{370} vidarbhyā lākṣaṇaṃ
denāvasavyānāmikāraktasammiśreṇā\textsuperscript{371} karpūreṇa kuṇkumena\textsuperscript{372}
kastūrikādibhir\textsuperscript{373} varṇakair likhet\textsuperscript{374}..

ap4.5 prajñāvardhane\textsuperscript{375} tatraiva kuṇḍe arkaṇāraṇāṛkāṣṭhena vaḥnim\textsuperscript{376} prajvālya
vipra\textsuperscript{377} homāgnīna aṭarūṣakāṇāṃ\textsuperscript{378} pattraṃ\textsuperscript{379} vacāyāḥ khaṇḍaṃ\textsuperscript{380}
vāyutaṃ\textsuperscript{381} juhuyāt..
viṣanāśane tatraśa kunḍe candanakāṣṭhenāgniṃ prajvālya pīṇḍatagarāṇāṃ
eyutaṃ juhuyāt. tathā sarvaviṣākārsī bhavati. nānārogaśāditaśāṃ pīḍām
apanayati. sāntiṃ kurute. gāruḍavidhiḥ.

traidhātukapathe ramye yāvatyo yośitaḥ smṛtaḥ.
homamantra prayoṇa sarvās tā upabhuṇjayaṃ.

rāgāvalokanāt maitrī tena cittena vaṣyaṃ.
kṛtvā vaṣyaṃ jagat sarvaṃ buddhabodhau niyojaṃ.

iti vaṣyaṃ vidhiḥ.

sarvakāriṇā nāma vinā prayāṃ sa labhyate.
tasmāt tāṃ prāptukāmo yaśaṃ tikṣṇāṃ prayāṃ sa sādhaṃ.

sardhārmapravīcyā dhīḥ viśuddhā sphurattviṣā.
prajnāpāramitā sā hi tāṃ hi tāṃ yogī vimucitaṃ.

[iti] prajnāvārddhanavidhiḥ.

[iti] prajnāvārddhanatantraḥ.

gṛhābhidhānapattrāṇi ṣaṭhīṃ yaṣṭīmadhuṃ tatha.
brahmāṇīṃ māgadhīṃ caiva sakṣaudrāṃ bhakṣaṃ kṛtī.

[iti] prajnāvardhanatantraḥ.

gūḍrahātukapathe ramye yāvatyo yośitaḥ smṛtaḥ.
homamantra prayoṇa sarvās tā upabhuṇjayaṃ.

jārī caṇḍālikā caiva snehamallī svāsuṃrakaṃ.
mṛtaś codaṃkātāś ca vaṣyaṃ kurvanti bhakṣaṃ.

[iti] vaṣyaṃtanaṃtaraḥ.

viṣākarṣā jagacchāntih prajnāvṛddhyā ca buddhatā
dharmacakraṃ pravṛttiś ca vaṣyaṃ kurute kṣaṇāt.

nānyopāya mahāyāne svaparārthasiddhaye.
sakṛd uccārita vidyā sadyaḥ prayayakāriṇī.

[iti] hrīḥkārayaḥ mandanaṃtapaṃ nihiṃ ca śrāvaṇāṃ bhavet śrāvaṇāṃ
jihvāṃ ca tāṛ eva buddhijananaṃ hṛṃmadhyake caiva tat.
daśṭāṃś paribhāvitaṃ viṣāvaraṃ dharmākṣaraṃ sundaraṃ
tāryā hṛdayaṃ trilokaviṣhyā jīṉeyāṃ kṛpāśālibhiḥ.
vācāṃ doṣaḥ pariṣayād viṣaharī cittasya doṣāpañca
prasāra vṛddhir udāℎtā tanubhāvān doṣan kṣipan vaṣyaḥ
yasmāḥ sarvam idam jagad viṣuṣālaṁ grastām na siddhiṁ vrajat.
tenātraiva jinaurasā vikuśale nindām kurudhvam hitāh.

mudrābhāvīsaṁtas tanubhāvā doṣaḥ kṣayaṁ yānti vai
mantraksālitaṁ jihvinām vadanajā doṣāṁ caitodbhāvāḥ.
dhyānāndhyāsitaṁ cetasām ātma iti śraddhām kurudhvam janāh
cāye vāci manasya anākulaṁ tīṣṭhiṁ buddhā yataḥ.

nispāparsaṁreṣaḥ kāriṇāyā trayokarājā bhaved
dāṇāt punyabalādhiḥ dhanapitr maṁtyā dhipto vīryavān.
kauśāṇdyāpanayāt kṛtī nirayajām duśkhamaṁ na bhunkte manāk
dānuṣyaṁ dhanadvāryacanaṁ buddhātmajāḥ sevatha

nityaṁ dhyānabalena siddhāḥṣadyo buddhān nabhasy ekṣate
ciṣpānāpi tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.
nāṇābudhāvīsaṁnaraṇaṁ kālakriyāyām budhāḥ
paśyante kāruṇām kṣipan budhātmajāḥ sevatha

atha viṣuddhahitaṇḍah.
kāmo yatra viṣam tatra buddhis tatraiva tīṣṭhati.
ata eva kathamā nāma vāgīśā pāṇḍatārā matā.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.

nānābudhāvīsaṁnaraṇaṁ kālakriyāyām budhāḥ
paśyante kāruṇām kṣipan budhātmajāḥ sevatha

atha viṣuddhahitaṇḍah.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.

atha viṣuddhahitaṇḍah.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.

atha viṣuddhahitaṇḍah.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.

atha viṣuddhahitaṇḍah.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.

atha viṣuddhahitaṇḍah.

viṣāpahāriṇī saiva hayagrīvapade sthitā.
rāgavajrapadodbhūta vaṣyaṁ kuryāj jagatrayam.
rāgakulam tīṣṭhati bhavati tālaw.
svapnenaṁ tathāgataiḥ parigataṁ cātmānam āṣṭet sadā.
śucinā supavitreṇa idaṃ mantram samuddharet..

ap4.27 vaśyatrantravidhiḥ
dhaṃ bhavati.

atha rakṣācakram bhavati.

catuḥpatrotpalam kṛtvā madhye candram tato likhet.
pūrveṇa ca likhed bāṇaṃ dakṣine cāpam eva tu..

ap4.28 paścime abhayapānim utpalam corraine likhet.
āturam candramadhye tu saptabijena veṣṭayet.

ap4.29 bahirveṣṭitacakram tu utpala mālāvībhūṣitam.
bhūrjapatte vilekhyedam svadordanda vidhārayet.

ap4.30 bālavṛddhatarunānāṃ rakṣā bhavati śāśvati.

rakṣātantrasiddhiḥ

atha īśvaram kartukāmena bījapūrakaṃ vilikhya tasya madhye dhanur likhet. dhanuṣi ca ratnākārām utpalakalikāṃ likhet. utpalakalikāmadhye jrūṃ kāram saṃskaritaṃ veṣṭitam. īśvarapatte vilikhyaṃ grhamūrdhni dhārayet. bahirupalalāveṣṭitam kṛtvā dvādaśaṣṭamīṃ paścimāntaraṃ kumbhenāvatārya snāpya sampūya mantraśataṃ japaṃ ekavarseṇa dhanadasamo bhavati. vidyāṃ ca tādṛśīṃ paridhāpayet.

ap4.31 athāparo 'pi prayogo bhavati.

[ītī] arthasiddhirājyaśidhindhyutalabhābhaphalasiddhitantraḥ.

kurukullāyāḥ caturthāḥ kalpaḥ samāptah

Chapter A5

ap5.1 athātaḥ sampravakṣyāmi maṇḍalasya yathā kramam.
rajasāṃ darśanad yasya kṣipram buddhatvam āpnuṭ.

ap5.2 caturasraṃ caturdvāraṃ caturst הראש abhūṣitam.
tatra madhye likhed devīṃ bhagākāraṃ sutaraṇitam.
pūrveṇa [ca]
likhed bāṇam daksīne cāpam eva tu
paścime abhayapāṇīṃ cottaive utpalam tathā.
koṇabhāgeṣu sarvesu vajracakrādayaś catuḥ.
raktavastrotariyaṃ ca raktābharanaṃ eva ca
raktavastreṇa [ca] mukhaṃ baddhvā sīṣyaṃ praveśayet.
anena sattvavajrīṃ drāṃ baddhvā cakre puṣpaprakṣepanam kārayet.
pratiçcha vajra hoḥ muktvā maṇḍalaṃ darśayet. madhye patati varam bhavati. bāṇe patati vaṣya karmani yogyo bhavati. abhaye patati
visāpakarṣanam śikṣayet. utpale patati prajñāvṛddhim śikṣayet. dhanuṣi patati sarvajñājñānaṃ śikṣayet. praveśyaivaṃ vadet. na tvayedam sarvatathāgataparamarhayaṃ kasyacid amandaḷapraviṣṭasya purato vaktavyam. mā te samayo vyathet. visāmāparihārene kālakriyāṃ kṛtvā narake patanam syāt.
tataḥ pascāt samayaṃ dadyāt ratnatrayādikam. ityādivistaratanaṃ
tatam dattvā.
buddhānāṃ bodhisattvānāṃ mantracaryāgracāriṇāṃ.
hṛdayebhyo mahāraktaṃ tadā dugdhvā bhavān pibet.
dharmarājāmahāsamaṃ yadi laṅghasi me 'ntikāt.
aḥṁ tvayā nāvamantavyo dharmeśaṇanapālakaḥ.
raktāmbaraṃ sadā dhāryaṃ raktamālānibandhanam.
raktagandhānulepaṃ ca raktaratanivibhūṣanam.
499 dhyātavyam raktacittena mantriṇa raktacetasa.
sindūragairikair vāpi rajobhir vartey puram.
hiṅgulacūrṇakair vāpi kuṅkumai raktacandanaiḥ.
vidrumasya drutenāpi sakarketanapāṃśunā.
home vā athavā cakre pratiṣṭhādau tathaiva ca.
sarvaṃ raktamāyaṃ kārṇyaṃ buddhakāṣāya sūcakam.
prāṇino na tvayā ghātyā vaktavyam na mrṣāvacaḥ.
adattam na tvayā grāhyam na sevyā parayoṣitaḥ.
kāyikaṃ trividham karma vācikaṃ tu caturvidham.
tridhā mānasikaṃ prāhur akuṣalam tyajahī bhoḥ.
dharmāmiṣaṃ tathā maitrī abhayaṃ ca caturvidham.
dānaṃ tvayā sadā511 deyam abhāvād dhyānakarmanā512...
ap5.17 catuḥsamgrahavastūṇī śīkṣitavyāni nityaśaḥ. 
daśapāramitābhūmi513 balāni vaṣitāni ca..
ap5.18 strījano nāvamantavyas514 tārānāṃ viśeṣataḥ. 
udvāhyā515 naiva sā nārī grasthēṇāpi mantriṇā..
ap5.19 nagare nigame grāme janapade yatra tārinī. 
pratolyāṃ catvare viṭhyāṃ śṛṅgāte516 ca viśeṣataḥ..
ap5.20 tat517 sthānaṃ vandayen518 nityāṃ varṇayec519 ca mahāpayet520. 
tatra sthāne521 sthito bhūtvā kuryān mantrādādhanam..
ap5.21 tārānāmā tu522 yā nārī raktagaurō sulocanā. 
tāṃ dṛṣṭvā sādaraṃ yogī vandanāṃ523 manasā sṛjet..
ap5.22 bandhūkaṃ dāḍimī524 puṣpaṃ karavēramī525 javāṃ526 tathā. 
anyāni527 rājapuṣpāni langhayen naiva sādhakaḥ..
ap5.23 evaṃ samvarakam528 dattvā suddham divyena vārinā. 
śisyāṃ mantrajalaiḥ pūtaṃ catuḥkumbhasya vārinā..
ap5.24 ācāryaḥ snāpayet529 kramaśo bāṇacāpādimudrayā. 
prathamaṃ bāṇakumbhaṃ dvitiyaṃ kārīṇaka ca..
ap5.25 tṛṭīyam abhayahāstena utpalena530 caturthakam. 
śiṣyāṃ maṇḍalaṃ adhiṣṭhitam..
ap5.26 sikto rājyābhiṣekena532 tathā sikto mayā bhavān. 
adyaiva sarvabuddhatvāṃ tvayā prāptaḥ hi maṇḍale..
ap5.27 rajasāṃ533 darśanād buddhāḥ suprasannā bhavanti534 hi535. 
nātra vo maṇḍanaṃ rogā536 na śokā na537 daridratā..
ap5.28 tvayā prāptaḥ tu samvādhir yānād asmān mahāśuce[ḥ]538. 
caturbāṇādiṣekeṇa539 kṛtvā saddharma540 bhājanaṃ..
ap5.29 guhyajñānāṃ541 śisyāya dātivāṇī vidhikramaiḥ.542 543 bhāṣitāni maṇḍalam 
divyām sarvabuddhair adhiśhitam..
ap5.30 caturasraṃ caturdvāraṃ catustoraṇabhūṣitam. 
hārārdhāharacitam aṣṭastambhopaśobhitam..
ap5.31 tasya keśe likhed vajraṃ ratnacandrāṃśumālinam. 
madhycī cāpi likhec cakram aṣṭaṃvajrāṃśumālinam.
cakrasyopari\textsuperscript{544} likhed vajraṃ vajramālāvibhūṣitam.

jvalantaṃ\textsuperscript{545} saraccandrāṃ supūrṇendum iva nirmalam..

aṣṭau ca kalaśāḥ sthāpyāḥ pañcamahosadhisamyutāḥ.

pañcadhānyapañcaratnapañcapallavaśobhitāḥ..

pañcapūrṇāṃ vajraṃ vajramālāvibhūṣitam.
sitacandanaliptāṅgāḥ puspamālāvibhūṣitāḥ..

nānākhādyanaivedyaiś\textsuperscript{546} ca dipamālāsusobhitāḥ..

tato vijayakalāśam aṣṭaśatābhimantram kṛtvā pañcamahosadhibhiś ca vṛhi\textsuperscript{547} pañcaratnaiś ca pañcabhiś raṅgaiḥ sitakṛṣṇaraktapītaharitair alaṃkṛtam

sāmsthāpya sambhāvy ca.

vitānaṃ\textsuperscript{548} vitataṃ caiva nānādhvajair alaṃkṛtam.
puspmālāpralambaṃ ca sugandhaṃ dhūpadhūpitam..

śiṣyaṃ tatra praveśayed vastrayugena mukhaveṣṭitam.
tato dantakāṣṭhakaṃ dadyād uṣṇīṣacakravartini\textsuperscript{549}..

candanaliptāṅgāni sragdāmamālāvibhūṣitāni ca. om mārīcyai svāhetimantreṇa

sarthābhimantraiḥ sarvopakaraṇāny abhimantrya vidhi kramaiḥ\textsuperscript{550}..

tatra prathamaṃ tāvan nāgākṣepaṇaṃ\textsuperscript{551} guhyam śiṣayet.. namo\textsuperscript{552} ratnārāvyā. namah sarvabuddha\textsuperscript{553} bodhisattvāh. namo ‘ṣṭasarpapudgalāyā\textsuperscript{554}. namah samastebhyo buddhakotiśibhyāḥ\textsuperscript{555}. tadyathā. om hṝh hṝh hṝh\textsuperscript{556} sarva\textsuperscript{557} nāgānām anantakulāṁ vāsukikulāṁ

takṣakakulāṁ ‘śaṅkhapalakulāṁ karkoṭakulāṁ padmakulāṁ mahāpadmakulāṁ\textsuperscript{558} kulīkakulāṁ varāha\textsuperscript{559} kulīnām puṇḍarīkakulāṁ

ghana\textsuperscript{560} kulīnām megha\textsuperscript{561} kulīnām jalačakrulāṁ.\textsuperscript{562} jalačakrulāṁ.\textsuperscript{563} jīmatakulāṁ samvartačakulāṁ\textsuperscript{564} vaśvatačakulāṁ\textsuperscript{565} aṁśatukulāṁ

kumudakulāṁ kahlāra.\textsuperscript{566} kulīnām saugandhika.\textsuperscript{567} kulīnām.\textsuperscript{568} hana hana

śareṇa bandha bandha cāpena tāḍaya tāḍaya utpalena bhītānām.\textsuperscript{569} abhayaṃ
dehi pralayakāla iva jala.\textsuperscript{570} dhāraya.\textsuperscript{571} avatāraya.\textsuperscript{572} vaśmiṃ tān nāgān.\textsuperscript{573} vaśikuru kuru phuḥ.\textsuperscript{574} kulāpaya kulāpaya.\textsuperscript{575} phuḥ phuḥ.\textsuperscript{576} om.\textsuperscript{577} kūrikulle hṝh hūm phuṭ svāha phuṭ.\textsuperscript{578} anena mantrenāraṇyā om.\textsuperscript{579} gomayenatālāṃ

kṛtvā vidhinā candanaṇaṇāpattra.\textsuperscript{580} padmaṃ vilikhya pūrvādīgadhaṃ ‘nattādān

aṣṭanāgān samsthāpya.\textsuperscript{582} sārkaraya guggulena rohiṇi.\textsuperscript{583} rūṣe aṣṭottarastatiṃ

japtvā nagān dhūpayet.\textsuperscript{584} paścāt pūjayet. tato varṣanti.\textsuperscript{585} yadi na varṣanti.

tada madhyena snāpayiṃ.\textsuperscript{586} khadira.\textsuperscript{587} nelena tāpayet. tato varṣanti.

yadi na varṣanti.\textsuperscript{588} tada kuṣṭhā.\textsuperscript{589} bhavanti. kriyābhijnā vidyādhareṇaivaita.\textsuperscript{590}
kartavyaṃ. paścāt sambhārya mahānadyāṃ pravāhayet..

devo varṣatu kālena sasyaṃsāppattir astu ca.
śphīto bhavatu lokas\textsuperscript{591} ca rājā bhavatu dhārmikaḥ..

\textit{ap5.41} iti pariñāmanā..

ativṛśṭiṁ stambhayitukāmō\textsuperscript{592} vyāḍavaidyakā\textsuperscript{593} pannagan\textsuperscript{594} ākrṣya candanena mrakṣayītva\textsuperscript{595} kṣīrāṃ pāyayet. etan\textsuperscript{596} mantraṇa saptābhimantritaṁ kṛtvā\textsuperscript{597} apakva\textsuperscript{598} lohitakumbhe nidhāya mahāmudreṇa mudrayītva\textsuperscript{599} jale kumbham bhaṅjayet. tat\textsuperscript{600} kṣaṇam vrśṭiṁ stambhayet\textsuperscript{601}..

\textit{ap5.42} gaṇāya bhojanam dadyāt śrāvakāyātha mantriṇe.

daharāya\textsuperscript{602} khānapānādyair ati\textsuperscript{603} tuṣyanti pannagāḥ..

\textit{ap5.43} yadi caivaṃ\textsuperscript{604} na kurvanti mantriṇo vāripātane.
kūṣṭhā bhavanti nāgānām aparītoṣa\textsuperscript{605} kārīnāḥ..

\textit{ap5.44} tena rājānair api saputraṃ tān puraiḥ sānaṁ kṛtvā pratyāṅgirāṃ mūlāṁ

pratyaṅgirāpaṇcāmyām\textsuperscript{606} rajatapātre pātavyāni kṣireṇa sarpiṣāthāvā\textsuperscript{607} tam rajatapātraṃ prakṣālaya\textsuperscript{608} bhikṣave dadyāt\textsuperscript{609}. varṣam yāvat

sarpebhya bhīto na bhavati\textsuperscript{610}. tasyaiva sarpaśyāśubhakarmanā yadi daṃṣati
tada\textsuperscript{611} mriyate. saptābhimantraṇa\textsuperscript{612} siddhiḥ..

\textit{ap5.45} atha\textsuperscript{613} kūṣṭham apanetukāmō\textsuperscript{614} 'nena mantraṇa lohitam viṣam\textsuperscript{615} nirviṣiṅkṛtya khaṭet\textsuperscript{616}. kūṣṭham apanayati. mūlamatraṇa vāri japtvā sarpaṅghātaṁ\textsuperscript{617} prakṣālayet. nirviṣam kurute..

\textit{ap5.46} atha nāgadarśanakāmō\textsuperscript{618} raktotpalaḥpratram aksaraṃ aṣjaptam\textsuperscript{619} kṛtvādhiṣṭhānā\textsuperscript{620} nāgahrade prakṣipet\textsuperscript{621}. tato nāgāṅgaṇā\textsuperscript{622} uttiṣṭhanti. sādhakād ādesaṁ mārgayanti. kiṃ kurmo bhagavann\textsuperscript{623} iti. yathepsitaṁ mantriṇā vaktavyam..

kurukullāmāṇḍalapātalakalpā paṇcamaḥ\textsuperscript{624} Chapter A6

\textit{ap6.} Chapter A6

\textit{ap6.1} atha rāhulabhadrakumāro yadā pīṇḍapātrāya rājagrhaṁ praviṣṭaḥ praviṣya\textsuperscript{625} ca venuvanaṁ gatavān. tatra ca\textsuperscript{626} pātraṃ prakṣāleya dīrgākām kṣaṇīya avatirṇo\textsuperscript{627} yāsodharāsuto nāgena\textsuperscript{628} svetabhikṣubhrāntyā ākrṣṭaḥ. tasmmān api\textsuperscript{629} samaye rāhulabhadreṇa\textsuperscript{630} kumāreṇa iyaṁ vidyā paṭṭhitā. paṭṭhitamatraṇa yathā kācita svagrhnā niskṛntas tathā rāhulabhadrakumāro bhagavato 'ntikaṁ\textsuperscript{631} gataḥ. upasāmkramyā ca\textsuperscript{632} bhagavantam evam āha\textsuperscript{633}. tāta tvayaḥ yan mantraṁ prasādākṛtaṁ\textsuperscript{634} tasya mantraśyāṇubhevo mayā ċṛṣṭa iti. bhagavān āha. kutra. nāgānām antikāt. tad bhagavān anyeśām api prāṇinām rakṣārtham idam eva
mantraṃ pravartayatu. atha bhagavāṃs tena samayena635 idam mantraṃ asya kalpaṃ [ca]636 vajrapāṇīṃ637 preṣayitvā śrāvakāya bodhisattvāya bhikṣubhiṣunyapāsakopāsikābhyaḥ prasādikṛtāvān. tena bhoḥ kulaputra638 idam mantraṃ asya639 kalpaṃ [ca]640 yah641 paṭhati642 candanena maṇḍalaṃ643 kṛtvā644 tasya śāṅre viśadaṇāṃ viṣanāśanaṃ645 na lūtabhayāṃ na sarpabhayaṃ646 na pāmābhayaṃ647 na nāgabhayaṃ na kuṭṭhabhayāṃ na rogabhayaṃ648 na vyāḍabhayaṃ649 na mṛgabhayaṃ650 na śastraḥbhayaṃ na śatrubhayāṃ na dāridrya651 bhayaṃ nākālamanṭyubhayāṃ bhaviṣyatī. nātikramiṣyati652..

atha bhagavān śāsanarakṣārthaṃ mahākālaḥ svaṃ sāpīṭḥāṃ puṣṭāṃ prāsādiko sāhāvaṃ saṃpratipanno mahākālaḥ na tiṣṭhati na ratate sāsanaṃ na rakṣati. sā ca rākṣasaṃ udvignā. tasya eva661 mahākālaḥ sā662 vaśikartum idam kurukullākapāṃ bhāṣitaḥ. tataḥ prabhṛti sā663 mahāsābhagyābhūt664. tena hi kulaputṛḥ sarvasattvāṃ vaśikaranāya idam eva mantraṃ asya kalpaṃ vā abhyasanīyam iti..

atha sunandasya putro665 'bhirūpaḥ prāsādiko darśanīyaḥ salākṣaṇiko jātaḥ kīṃtu jadabuddhiḥ666. atha667 sunando bhagavantam prṣṭavān668. bhagavan669 mama putro 'bhirūpaḥ prāsādiko darśanīyo lākṣaṇiko670. jātaḥ kīṃ tu jadabuddhiḥ, tat katham bhagavan tasya671 prajñā vardhate. yadi bhagavann asau vatsaḥ sākṣaro bhavet tadā yuṣmākaṃ sāsane672 pratipanno bhaviṣyatī. evaṃ śrutvā bhagavān abhimukhiḥ673 śmṛtim upasthāpyedāṃ kalpaṃ idam [ca] mantraṃ abhāṣata674. tena hi bhāṣitamātreṇāsau sunandasya putro rohiṇīkumāro nāma675 prajñāvān676 abhūt. dvādaśena varṣeṇa677 sarvaśāstraviśāradaḥ sarvasālpirakalabhiḥjñā.678 bhūt. tena hi kulaputṛ679 mahāprajñāvṛddhaya idam eva mantraṃ asya kalpaṃ vā śikṣaṇīyam iti..

kuruṇkullāyā nidānākalpaḥ śaṣṭhaḥ680 [samāptah]

Chapter A7

atha bhagavān khecara681 siddhim uvāca..

grhītā sūtakaṃ682 samyaḥ giridoṣādīvarjitam683. śīlāgarthataṃ kṛtvā684 lokanāthena mardayet..

punar dharmarasesaḥ kṣāya yavatiṃkikayā685 tathā. ākhukarṇī686 rasenāpi mardayec ca dinatrayam..

vandhyākākolikākṣāraḥ687 kṣirair bhāskaravajrayoḥ. aviddhaśravāṇatojena stanyamāśraṇa mardayet..
tam sutaṃ kāṇḍikenāpi saptadhā kṣālya mardayet.
lohapatre samāveśya vṛddhadārakavaṭe pacet..

kanakapuṣpāś tu piṇḍenādharottarakeṇa vai689.
dakṣīṇā vartayet sutaṃ mūlamantrasya lakṣataḥ..
pāśāṇaṃ tena mantreṇa gandhasūryaṃ bhāvitam.
vahnau ayomaye pātre cūrṇayogena jārayet..

kincij jirṇe tu pāśāne khapattraṃ sakalam graset.
jātarūpaṃ tataḥ paścād asyaiva māksikaṃ punah..
tāraṃ śulvaṃ 691 tato692 jāryaṃ tīkṣṇaṃ paṅcaguṇaṃ tathā.
śaṅkuṃ jārayet sarvaṃ bhaved arkasamaprabham693..
tasya guṇēna puñjāni vedhayet tu694 vicāsaṇaḥ695.
māṣayā696 palakam697 viddhāvā siddhām jānati sūtakam..
vajraṃ mārja698 snuhīkṣīrair meṣaśṛṅgīsanāśritam699.
siddhe sūte jared700 vajraṃ chucchunaryāṅgasambhavih..
anena bandhite sūte maraktādīṃ ca jārayet.
caksuṣa702 m-auktikam jāryaṃ kurukullāyogavit sadā..
kaṇamātraṃ haren nityaṃ strīṇaṃ kāmayate śatam.
saptarātraprayogeṇa khecaratvam iyāt703 kṛtī..
[iti] rasakhecarasiddhitantraḥ704..
vāṅgaṃ705 piśṭikam706 kṛtva bakula707 bijasya mūṣike.
raktakaṁcukīṃśāyāṃ lohikāyāṃ tu dhāmayet..
sāsūtaṣṭa hi vaṅgasya708 mṛtyur eva na saṃsayaḥ.
pale raupye tu taṃ sārya709 palaṃ710 saṃtipalaiḥ punah..
parvatān api vindheta kurute tāraparvatam.
tāryā tārasiddhiḥ711 syāt tayā sattvārtham āpnuyat..
sattvārthāt puṇyasaṃbhaḥraḥ712 saṃbhārād bodhir uttamā..
iti713 tāra714 siddhitantraḥ..
nilakroṇṇo715 yathoddhiṣṭo nilacitrakam716 ucyate.
kṣīreṇa taṃ pibed yogi māsenābdasahasrikah717..
krṣṭaṃ kalamāṃ mantair718 alabhya719 kṣirabhājane.
asṭamyāṃ prāśayed yogi jīvec candrārkanīscayam720.
ap7.19  haridrāḥ bhrāmarīṃ labdhvā kṣīrenāloḍya tāṃ pibet.
        valipalitavihīnah syāt pausadhena pibed yadiḥ.

ap7.20  brahmapurohitānāṃ tu jīvitaṃ syān na samśayaḥ.
        yatra tatra sthitānāṃ tu vaṭānāṃ phalakaṃ tathā.

ap7.21  grhitvā karkaṭirūpaṃ kṣīrenāloḍya taṃ pibet.
        valipalitavihīnah syāt poṣadhena yadi kriyā.

iti rasāyanasiddhitantraḥ kurukullāyā rasāyanatantrakalpaḥ saptamaḥ [samāptah]

ap8.  Chapter A8

ap8.1  atha bhagavān auṣadhiprayogān uvāca.
        putreṇa kāryā baka vrksapuṣpaṃ kṣiraiḥ samāloḍya pibed vratasthāḥ.
        tasyāpi nārī ca sapoṣadhena pibed bhavet putvaraḥ sabhāgyaḥ.

ap8.2  mantreṇa cânena vacāphalāni pibed yās tu.
        putrāṃ labhante nrpalakaṇaḥ tā yoṣitaḥ poṣadhikā yadi syuh.

ap8.3  lakṣāṇaṃ sāṃ putreṇa kho sāṃ pibed yā sāṃ nāsitaḥ labhante suputram.
        siddhārthamūrtim paripūrṇadeham saścena vishāradikṛtam.

ap8.4  unmūlayitvā jalaśātalāyā ādāya mūlaṃ nihitaṃ śiroje.
        saptābhimantrikṛtakam tad eva nāṣe jvaraṃ vārṣikāṃ kṣaṇena.

ap8.5  ādāya mūlaṃ kanakasya yogī cāturthakenāpi nipūṇaḥ.
        sāṃ jvaraṃ tāṃ nāṣeyo jvaraṃ vārṣikāṃ pibed yā bhavet.

ap8.6  ādāya mūlaṃ samunmūlya sitoccaṭaṃ piṣṭvā tu pibed yathestam.
        pūtre ca tāṃre nyāṣaḥ piṣṭvāṃ yāśikaṃ kṣaṇena.

ap8.7  mūlaṃ samunmūlya sitoccaṭaṃ piṣṭvā tu pibed yathestam.
        ādāya mūlaṃ kanakasya yogī cāturthakenāpi nipūṇaḥ.

ap8.8  nāgābhādāṃhi dharā prasiddhā durgdhānviṣṭā sa ca karoti linge.
        balaṃ saśukramaḥ yanakaṃ praghanāṃ mantreṇa cânena vārṣikadhisthātā.

ap8.9  gorocanaṃ nirasaṇaṃ laḷaṃ nrparājāmūliṇi śubhe ca ṛkṣe.
        kāryaṃ ca tena tilakaṃ laḷaṭamadhīya trilokasaṃ vaśayā坩.

ap8.10 mṛtasya netraṃ hṛdayaṃ ca laḷaṃ laḷaṭamāṃsāṃ ca tathaiva nāṣaiṃ.
        samgrhya piṣṭvā ca vipācyā taile puṣye ca ṛkṣe vaṣakṛj janasya.
phaṇīndrarājasya śiroˈñjanenaˈśukreṇa raktenaˈkusuma nāmnā. tenāñjanaˈñjitālocanāṃ tu rājñāṃˈmahīṣīṃ vaṃśaṃ anayanti..

anena mantreṇa satārdhajaptau pādau kṣitauˈyatra nivesayec ca. jānanti vittāni mahīgaṭānāˈtayor dvayoḥˈspandanāmātraṇaˈvaṃśaṃ anayanti..

pāde sirāˈsphurati cordhvagataˈbhavec ca tad dūrageˈdravīnaṃ asti vadanti siddhāḥ. yatrāṣṭi vittam iti srotraˈpurahṣarēṇa vidyādhareṇa vasudhāṭalamaṃ ikṣitayāmˈ770..

chucchundarikāˈcūrṇaṃ guggulasārḍham pralepamātreṇa. mattadvipakalīˈpatiḥ tenābhayaktāˈsukham prayātiˈ774..

atyantakṛṣṇaˈkukkūripayasi samutthitaṃ sarpiṣā liptāṃ. karahatvānīṃśannapādukāmˈākramya nīreˈbhramatī..

piṅgalasāṃkucaṇṭhamˈgrhamadhye gopya kallabālasyaˈmadirānāśaṃ kurute tasyonmūlena bhadrikā bhavati..

pāke kulālaracite vajrāhatakāṣṭhakṣepanādˈvahniḥ. na jvalatīti na citraṃ madiraˈsekāt punar jvalaˈ782..

mantraṃ japtvā múlyāṃ prasāryam abhimantrya vittilokānāṃˈvāṅīḥ. vikrayam akarod yogī ativīṭha bhavanti vāṇijāḥˈ784..

markaṭagūthe kṣepādˈbījeˈmadirāˈnāśatāṃˈyāti. varuṇadalodakalepādˈbhāṇḍam tac ca punar yogam..

bakuḷadalaṿārisekātˈsvasthaḥ bālaˈbhavanti mātarāḥˈdhūpādˈbhūta kesāt kāṣayaprāvṛtās cāpi..

stanaṃˈudgirakoˈbālo lepāc chikhipicchhas mano galake. svasthaḥˈsyāt punar etadyogottamasuprabhāvenaˈ799..

padakavacaˈvidhiyuktā vidadhati śiśakadaleˈkhanitāḥ. bandhānaṣastraprīḥˈnāsāḥˈvadanoḍareˈnihitāḥ..

kṣa ma ra ya kāraīr yuktāḥ piṇḍās caikāraˈbhūṣitāḥ sarve. padakavacānāmˈante caturāṇḍhamˈyojayed dhimān..

aikāro bindur ekaḥ kaḥ sa iti ca ta ṭaḥ sāṣṭhavargāntasamstho bijāṃ vāyor arandhraṃ jvalanaparigataṃ binduśūnyottamāṅgam. āgniyeṣ ca t tavargāḥ plutam aparataḥˈsarvaṃśaṃgrasaṃsthā ete sampattim agrāṃ vidadhadi niyataṃˈnāmayogam vinaiva..
drṣṭapratyayo 'yaṃ samprayogah..
danḍotpalaśārapuṅkhānicūlāgirikarnikātoyena. saptanisekaṃ dattvā śīsaka pattre likhed dhīmān..

haḍinigaḍānāṃ bandhanamātraṇāṃ varṣaṇam ca samgrāme. anyeṣāṃ apy aprītiṃ nihanti siddha mahā mantram..
bāhau vidyāṃ kṛtvā yo dhatte mantrarājam abhilikhya. sa bhavati dhanadasamāḍhyo 'ksayavitto 'py adhyāyaś ca..

oṃ kurukulle svāhety anena mantreṇa pātram ālabhya deśe durbhikṣatere bhikṣur bhikṣāśanaṃ labhate..

utpalakandakaśerum kṣirair āloḍya yā piben nārī. stambhayati ca sā garbhāni nīyataṃ karma svakenāpi..

māgadhikāpaṇcaphalāṃ pīṭvā kṣireṇa yā piben nārī. prasavati sā sukhayuktā etamantraprabhāvena..
nimbaṃ vāruṇapattram pīṭvā vajrodakena yā nārī. yonau lepaṃ dadyāt prasavati sukhiṃ sukhaṃ potān..
gajāgadhikā savacā hayagandhā māhiṣya ca navanītām. vālau yo dhāttena yavasthitaḥ vrddhipaṃ.

kumbhāṇḍīphalayukto yogah kurute mūlasādhane vrddhipaṃ. aśane sarve bhukte yo vā toyaṃ pibec ca nāsikayā. śiraso 'kālapalitam stambhayati sa mantrayogātmā..

avasanikāya mūlaṃ kākamācī kanakabījasaṃyuktāṃ. karpūranirpiṣṭasā padhānṣaṃ padhānṣaṃ ghanāryah..

acuyatasuratā viratā na vaśati patyau nādaram ca kuryāt. māraṇam api vidadhāti ca taccyuti hetor ayaṃ lepaḥ..

śūkaratalādhāre dipāṃ prajvālya surata samyogesāsukamo 'pi jano yaḥ sa ciraṃ śronyāṃ vasen nāryāḥ.
vajrānalā grhadāhe madyaṃ proksyanti ye narā mantriḥ. nirvāpyantā vahniṃ yogo 'yaṃ lokanāthasamgadītāḥ..

860 athāparo 'pi prayogo bhavati.
candramāṇḍalamadhye daśadalam utpalam vilikhya\textsuperscript{862} pratyekadalāgre\textsuperscript{863} om
tāre tattāre ture\textsuperscript{864} svāheti vilikhya\textsuperscript{865} varaṭake 'pi\textsuperscript{866} tāṃkāra\textsuperscript{867} madhye
devadattaṃ vaṣam ānayeti. tāṃkāram apī\textsuperscript{868} om aḥ kurukulle devadattaṃ
tvaṃ ānaya haḥ ityanena veṣṭayet. candramāṇḍalād bāhiḥ\textsuperscript{869} 870 om
prasannatāre\textsuperscript{871} prasanne\textsuperscript{872} prasannakāriṇi devadattaṃ vaṣam ānaya\textsuperscript{873} hriḥ
ityanena mantrena\textsuperscript{874} veṣṭayitvā\textsuperscript{875} ito 'pi\textsuperscript{876} bāhiḥ śoḍaśadalam utpalam
vilikhya\textsuperscript{877} pratyekadalāgre\textsuperscript{878} om prasannatāre prasanne\textsuperscript{879} prasannakāriṇi
hriḥ\textsuperscript{880} devadattaṃ vaṣikuru hriḥ ityanena mantrena veṣṭayitvā\textsuperscript{881} 882 ito 'pi
bahiḥ\textsuperscript{883} triśoḍaśabhir akṣaraīr veṣṭayet. lākṣāgorocanena raktaṇacandana
kuṇkumakarpūraṇaraktair\textsuperscript{884} bhūṛjapatre sikthakena\textsuperscript{885} veṣṭya trimaldhure
sthāpya raktapacāreṇa trisandhyaṃ pūjayet. vaśībhavati na saṃdehāḥ..

\textit{ap8.39 athāparo}\textsuperscript{886} 'pi prayogo bhavati.

śoḍaśadalam utpalam vilikhyā pratyekadale a ā i ā u ū ū ṛ ṝ ṷ ḹ e ai o au aṃ aḥ
madhya\textsuperscript{887} varaṭake 'pi om haḥ kurukulle devadattaṃ vaṣam ānaya haḥ svāhā.
upitalabāhye omkārapaṅktitrayeṇa veṣṭayet\textsuperscript{888} vaśībhavati na saṃdehāḥ\textsuperscript{889}..

\textit{ap8.40 890 evam avocan nāthaḥ}\textsuperscript{891} paṃsanmadhye sthitās\textsuperscript{892} ca ye sattvāḥ potalake
nagarāje\textsuperscript{893} paraduḥkhai\textsuperscript{894} duḥkhito bhagavān. tan nāti yan na buddhā
bhūṁ\textsuperscript{895} sattvārthakāriṇo niyataṃ. neyam apūrvi\textsuperscript{896} caryā naṣṭā. unnayanaṃ\textsuperscript{897}
punaś cakruḥ..

\textit{ap8.41 idam avocad bhagavān avalokiteśvara}\textsuperscript{898} āttamanās te ca bodhisattvāḥ
mahāsattvāḥ\textsuperscript{899} sā ca sarvāvati parṣat sadevamānusāsuragarudagandharvas ca
loko bhagavato\textsuperscript{900} bhāṣitam abhyanandann iti..

iti śīrśhagavatyāryātāryāḥy kurukullākalpo 'ṣṭamaḥ samāptaḥ\textsuperscript{901}
āryakurukullākalpaḥ samāptaḥ.. tārāṇavamaḥḥyogatantrāntalḥpātīḥrodhavād
uddhṛta iti\textsuperscript{902}
Abbreviations (notes 1-22)

D Degé Kangyur
H Lhasa (zhol) Kangyur
K Kangxi Peking Kangyur
K_Y Yongle Peking Kangyur
N Narthang Kangyur

See Appendix Prologue for abbreviations in notes 23-900.
NOTES

1. Āryatārakahukullakalpa is the title in the Sanskrit manuscripts. D reads Āryatārakukullakalpa.

2. Wieslaw Mical, whose annotated English translation from the Sanskrit is forthcoming.

3. Based on Sanskrit manuscripts and N and H. D reads sna rtser.

4. Based on Sanskrit manuscripts. D here reads ‘dod pa’i lha las dga’ ba’i bu la sogs pa ri ’khrod ma.

5. Based on Sanskrit manuscripts and N and H. D here reads sgron ma rather than sgrol ma.

6. Based on N and H. D here reads sgron ma rather than sgrol ma.

7. The translation of these last two lines departs from the Sanskrit text, which reads athātaḥ saṃpravakṣyāmi yena tuṣyanti dharmatāḥ. dharmapūjāprayogena dharmadhātuḥ svayam bhavet. The word dharmadhātu is used here in its meaning of a “buddha” (multiple sources attest to this usage), and so is the word dharmatāḥ (in the plural, indicating that “the buddhas” is meant). The stanza could therefore be translated: “I will presently explain / The method of Dharma worship / Whereby the buddhas are pleased / And oneself becomes a buddha.” [W.M.]

8. Based on Sanskrit manuscripts. The Tibetan versions read brag rather than vṛm.


10. Based on Sanskrit manuscripts. D reads byed pa rtag pa gcig pus bzhugs/ yin snyam drang song rnam sms te/.

11. Based on Sanskrit manuscripts.

12. Based on N. D reads dug rjes rather than de rjes.

13. Based on Sanskrit manuscripts. D reads de rnam dag rgyud yin te// blo yang der ni guas par ’gyur//.
Based on Sanskrit manuscripts. D reads *dgos dkar dag gi btsun mor ’dod/*.

Based on K and Ky. D reads *rta mgrin gyis ni go phang gnas/*.

In the Tibetan text this passage at times appears in a hardly intelligible, transliterated Sanskrit. Here the text has been reconstructed based on the Sanskrit manuscripts.

Amended based on Sanskrit manuscripts. Tibetan versions read *ro yi skyon*.

Amended based on Sanskrit manuscripts. Tibetan versions read *chos kyi sku*.

Amended based on Sanskrit manuscripts. Tibetan versions read *byi na’i lo ma*.

Based on Sanskrit manuscripts. D reads *yung ba bung dang ’dra smyed nas/*.

Based on Sanskrit manuscripts. D reads *mtshon gyis mtshon rnam kyis ni ’jigs med ni/*.

Based on Sanskrit manuscripts. D reads *lus mchog bkrus bsrubs mdzub mo ’zib/*.

*om namo bhagavatyai āryakurukullāyai*] C; *om namastārayai* Es, G

*naṣṭe gate*] C, G; *naṣṭam gate* Es

*triduḥkhaḥ*] C; *triduṣṭaḥ* Es

*grāhyo* Es

*Sāriputale*] C; *Śāriputalaka* (hypermetrical) Es

Sandhi has been avoided to obtain a long syllable, as required by the metre.

This compound is hypermetrical; shortening it to *maityamukhyāiś* would correct the metre and preserve the meaning.

*bahulikṛtaḥ*] C; *bahulikṛta°* G; *bahulikṛtaṃ* Es

*ca mārāś ca salokapālāḥ*] G; *kṣamā rākṣasalokapālāḥ* C; *kumārāś ca sapakṣa(kṣi)likāḥ* Es

*rkṣa°*] *conj.* (after T); *rksa°* C; *rksā G, Es*

*kṣitiśā ’śanipāṇayaś*] G; *kṣitiśāśanipāṇayaś* C, Es

*vici°*] G; *vici°* C; *virī°* Es

*pāṅganirīkṣaṇejñāḥ*] C, S; *pāṅganirīkṣa - - -* C

*pātālapālāḥ*] G; *pātālapālā°* C, Es

°*siddha°*] C; °*siddhi(ddh)°* Es

*vidyādharī°*] C, G; *vidyādharīḥ* Es

*yakṣāṅganāḥ*] Es; *yakṣaṅganāḥ* C

*vadanty aśaraṇā*] G; *vadantyo śaraṇā* C; *vadantyo śayīnā* J; *vadantyo śayinā* R; *vadanty āśayino* Es
Here the Sarnath editor supplied the phrase *vajrasya sparśena daśāmimāṃ gatāḥ*.

We have 12 syllables in this *pāda*, but since the first two syllables of *kurukullamantraṃ* have the metrical value of one long syllable and count as one, the metre preserves the cadence of the eleven-syllables *triṣṭubh*.
kṣīrānubhuktā [conj.; kṣīrānubhokta C; kṣīrānannaṃ bhokta(jyam) Es.

raṅga°] C, Es; raṅna° G

dvitiye] G; dvitiyena C, Es

śarām] Es; śasarāṃ (śa° crossed out by the scribe) C.

dvitiye] C; dvitiyena Es

ārolik] conj. (H. Isaacson); ārolika C, G, Es

°calā°] C; °calat° C

kurukullake] C, G; kurukulle Es

sapatnīkaḥ kāmaḥ] C; kāmaḥ sapatnīkaḥ Es

cal] C; om. Es.

°āsanām] G, Es; °āsanām C

tatrasthāṃ sarvacitrakalābhir] C, G; tatrasthasarvacitrakalābhiḥ Es

śuklaśṭamyām] C; śuklaśṭamyaś Es

paurnamāśīṃ] C; purṇamāśi Es

No punctuation in Es.

anena] C; anena mantra Es

svāhetti] Es; svāhaiti C

mantra] C; om. Es.

lakṣamātṛam] G, Es; lakṣamantram C

vā mādhavasya vā] C, G; vaiśākhasya Es

vā] C, G; om. Es.

śrāvakasaṅghāya bhojanat] C; śrāvakasaṃṭāḥ bhojayitvā G; śrāvakasaṅgham bhojayitvā Es

gaṇam tramahāyānikam] C; gaṇamantramahāyānikān Es

vijnāpya] C, G; vijnāpya Es

cal] C; om. Es.

mantramahāyānarato] G; mahāyānarato C, Es

yatra] C; yatra ca G, Es

tenopagama] C; tenopasaṅkramya G, Es

yathāsiddhyartham] C, Es; yathāsiddhartham G

This verse and the next are found also in SM171, p. 346.

vaśyakṛt] Es; -śyakṛta C, G
naraḥ] Es; bhavet kṣatī C, G

c] C; hi Es

mantradharo] Es; mantraṃdharo C

sa ca sundariṇām] C, Es; surasundariṇām SM

phaṇīndra°] Es; phaṇendra° C

śakulā bhavanti] conj.; sakulā bhavanti C, G; śapharā mahāntaḥ Es (reconstructed by the editor on the basis of the Tibetan translation).

vākya] C, G; vāg Es

vibhavena] C, G; vibhavakena Es

C has here a double danda (end of verse), which indicates that the verse structure in C does not account for the missing half-stanza in the previous verse (which possibly wasn’t there originally).

variṣṭho] C, G; variṣṭhān Es

niṣṭhākkṛtā] C; niṣṭhākṛtān Es

rājyasukhāni] C, Es; rājā phalān G

°sukhāni bhoktā] C; °sukhānubhogān Es

giriśat] Es; girisāt C, G.

akhaṇḍalakāc chacīṃ ca] conj. Goodall; aṇḍalakāc ca sācīṃ C; akhaṇḍatāc ca sacīṃ G; ākhaṇḍalācchacīṃ ca Es

vācaspatēr] C; vācāṃpater G, Es

dharaṇīṃ°] C; dharaṇī° Es

nānānidhānadhana°] C; nānā nidhīn maṇi° Es

hemaraupyaṃ] C; haimaraupya Es

°jātanibaddhacittāḥ] conj.; °jātanibaddhacittam C; °jātinibaddhacittam Es

parikṛṣya] C; parihṛṣya Es

mantrānvito] C; mantrānvitāṃ G, Es

°nada°] C; °hrada° Es.

°pūtaṃ] C; °pūtaḥ Es

jitā] conj. Goodall; janāḥ C, G; janān Es

No sandhi (m.c.).

dvipino'py atha] Es; dvīpino 'tha (unmetrical) C

cākṛṣṭvā] G; ca kṛṣṭvā C; ca drṣṭvā Es
As this chapter overlaps to a large extent with SM.171 (the correspondence starting from verse 15 and ending with the first half-stanza of verse 39), SM readings have been included in the critical apparatus.
The correspondence between the texts of KK and SM.171 starts here and ends with the first half-stanza of verse 39.
gatā] SM; gatāḥ C, Es

saṃcodya] C, SM; saṃśodhya Es

ca] Es, SM; om. C, G

tathā] SM; tayā C, G, Es

°karet] C, Es (the ‘regular’ optative form would be °kuryāt); puraścaret SM

saṃsphārayed] G; sphārayate Cpc; sphārayete Cac; sphārayed (unmetrical) Es, ca sphārayed SM

puṣpadhūpa?] C, G, SM; puṣpaṃ dhūpaṃ Es.

dīpagandha®] SM; gandhdipa° C, G; dipaṃ gandha° Es

lāsyamālyanṛtyagītāvādyā°] SM; lāsyāmālī tathā gītādipāḥ C; lāsyāmālātathāgītānṛtya G; lāsyamālyaṃ tathā nṛtyagīta° Es

jagat°] Es, SM; jagata° C

idaṃ] C, G, Es; iti SM

maitrīvihāre ca] C, G; maitrīvihāreṇa Es; maitrīvihāre (ca) SM

utpādyav] C, SM; samutpādy (hypermetrical) G, Es

pramodacittam] (unmetrical) C, SM; pramodya cittam (unmetrical) Es

puṇaḥ] C, G, Es; tataḥ SM

prākṛtākārahānaye] C, G, SM; prākṛtāhaṃkārahānahayāḥ Es

pañcaskandhā 'punarbhavāḥ] em.; pañcaskandhā apunarbhavāḥ (hypermetrical) C, SMB; pañcaskandhā punarbhavāḥ G; pañcaskandhāḥ punarbhavāḥ Es, SM

prāktanīṃ] C, G, SM; prāktanāṃ Es

In CS usually neuter, sattva is here a masculine noun.

ekāntaparinirvṛtā] G; ekāntaparinirvṛtāḥ C, Es, SM

matvā] C, G, Es; sattva° SM

niśceṣṭāṃ] C, G, SM; niścetāṃ Es

utpādayati] Es, G, SM; utpādayec (unmetrical) C

utpalākhyaṃ] C, G, SM; utpalākṣas Es

tato bhavet] Es, SM; bhavet tadā C, G

akārasvaratodbhavam] C, G; akārākṣaratodbhavam Es; akārasvarasambhavam SM

tasmād] C, G, SM; tasyām Es

viśodhitā dhreyā] C, SM; viśodhitāṃ dhāryāṃ G; viśodhitān dhīyān Es
śodhya bodhya] C, G, SM; śodhyaṃ bodhyaṃ Es

tathā] SM; tayā C, G, Es

viśantān] C; viśantā G; viśatas tān Es, SM

bijakair] C; utpale G, Es, SM

tatas] Es, SM; tais (unmetrical) C; tais ca G

rakta°] Es, SM; ukta° C, G

sarvābharaṇa°] C, SM; bharana° G; sarvālaṅkāra° Es

This half-stanza is absent in SM which instead has the following five verses describing the Goddess:

caturbhujāṃ rakta varṇaṃ rakta padmaśanasthitām.
raktastrayarūpāṃ bhayāṃ rakta taṅkaṃauﬁnāṃ..
savyabhujābhyaṃ śaraṃ ca dahatiṃ punaḥ.
avasavyadvitaye cāparaktotpadadhūriṇām..
kurukulladriguhāntasthāṃ ārolika mauluināṃ.
rakta padmaśanādhasītāt rāhus tasyopari sthitāḥ..
kāmadevaḥ sapatniko bhavantiyo tivihevalaḥ.
rāhor upari sapatnikakāmadevasthitiśanām..
vajrapuṣāniṇīṃ tatra sarvacitrikalāvatāṃ.
dhyātā bhagavitāṃ samyak sarvālaṅkārabhūṣiṭām..

āsādyā] C, SM; samāsādyā (hypermetrical) Es

samāhvaye] C, G, SM; samākṛṣet Es

hūṃ] conj.; hūṃ SM

Emended by the SM editor, unnecessarily and incorrectly(?), to ityā(nenā)kṛṣya.

This half-stanza is absent in C, G and Es.

°yogena] C; °prayogena G, Es, SM

mukha°] C, G(?),Es; sukha° SM

niveśayet] C, SM; praveśayet Es

dīrghābhyaṃ] C, SM; dvābhyaṃ Es

tu] S, SM; om. C, G

suci suci°] C, G, Es; suciḥ suci° (unmetrical) SM

anāmike] C, G, SM; anāmikau Es

latābhyaṃ] C, G, SM; lalābhyaṃ Es

dvāv anguṣṭhāv] S, SM; dārānguṣṭhāv C, G

gatau] C, G, SM; krtau Es
samayām anayā] G, variant in Es (no source mentioned); samayā manasa C; mudrām anayā Es; samayo(nayā) jñāna° SM. All readings are unmetrical.

tato 'bhiṣekaṃ] SM; abhiṣekaṃ C, G, Es

gāthāṃ C, G, Es; om. SM (the editor removed gāthāṃ against the mss).

mahāmahāha] G, Es, SM; mahāmaha C

t] C, G, SM; om. Es

mahadbhūta] C, G; mahābhūta Es

rājyam abhiṣeka”] (hypermatical) C, G, Es; rājyābhiṣeka° SM

°vad rājñāḥ S (reconstructed by the editor from T against the mss’ °vajrāñāḥ; suggested also by H. Isaacson); °vajrāñāḥ C, G; °vat prājñāḥ SM

Cf. SM.172, where the same gāthā is followed by: iti paṭhantibhir buddhājñayā locanādibhir abhiṣekam diyamānaṃ dhīyāyāt ([one should visualise the abhiṣeka being given, by Buddha’s order, by Locanā and others, reciting thus). In the Pra-dīpoddyotana these words are recited during the ritual of abhiṣeka by the officiating master, without any mention of the five goddesses. The sādhana described here however, which the sādhaka performs on his own, requires him to visualise the goddesses.

traidhātuka”] C, SM; traidhātukam G, Es

raktacitra”] C, G, Es; raktacitta° SM

°prabhābhābhir] C, G, SM; °prabhā bhāti Es

dipayanti] C, G, SM; bhāsayanti Es

°ratnas] SM; °ratnā C; ratnās G; °ratnaṃ Es

varṣārddhām tu dṛḍhā”] C; varṣārdhām ta dṛḍhā° G; varṣārdhadṛḍhā° (unmetrical) Es; varṣārdhām ca dṛḍhā° SM

purā] C, G, Es; puraḥ SM

baliṃ] G, Es, SM; bali C

mantreṇānena śarkaraih] Es; mantreṇānena saśarkaraih (hypermatical) C, G; bhāvanākramapūrvakaḥ SM (possibly an error for bhāvanākramapūrvakaṃ)

khaḍgaṃ pātāla”] C; khaḍgapātāla° G, Es

antardhānaṃ rasāyaṇam] C; antardhānaarasāyanam G, Es

c] G, Es; om. C

na] Es; tu C; pra° G

sādheta] C; °sādhayed (unmetrical) G; sādhayet (unmetrical) Es

tārārata bhavet] C, G; tārodbhave rataḥ Es
indratvaṃ] C, G; mahendratvaṃ (hypermetrical) Es
prasādheta] C; prasādhayet (unmetrical) G; prasādhayej (unmetrical) Es
ṣaṇmāsāntaikamāsasya] C, G; ṣaṇmāsāntai(ne)kamāsasya Es
kṛtī] C, G; vratī Es
yāvan] C, G; japān Es
jvalet] Es; jvalati (unmetrical) C, G
mudrāpra°] om. G
sayoṣitaḥ] Es; sarvayoṣitaḥ C, G
padmam asaṃliptaṃ] C, G; padma samāliptaṃ Es
paṅka°] (reconstructed from T); janma° C, G, Es
sprṣṭah sūto] C, G; sprṣṭe sūte Es
saṃhrte caikatāṃ] C, G; saṃhrtenaikatāṃ Es
cal] C; tu G, Es
siddhasūtena saṃsprṣṭau] C, G; siddhe sūte ca saṃsprṣṭo Es
śulvo] C, G; svarṇo Es
mantrasūtais tathā sprṣṭā] C; mantrasūtais saṃsprṣṭā G; siddhamantrena saṃsprṣṭo Es
dharmā] C; punaś G, Es
parinirvānalābhāṃ] Es; mahāparinirvānaṃ C
śmaśāne] C; śmaśāna° Es
triloke dhātukaṃ] C; trailokyadhātukaṃ Es
hitvā] C; dattvā G, Es
kurukullābhisamaya°] C; kurukullā abhisamaya° Es
In manuscript C and the Tibetan translation the second chapter continues, and incorporates what here, and in Sarnath edition, is ‘Chapter 3’.
atha te sarvabodhisattvā] Sac; atha bhavantas sarvabodhisattvā G; atha bhagavantaḥ sarvataḥ saṃsattagāta C; atha te sarv[a]tathāgata]bodhisattvā° Es pc (text in square brackets reconstructed from T by the editor)
°citta°] Es; °cittaṃ C
parivitarkam] C; parivitarkān Es
vajrapāṇim] Es; vajrapānir C
vajrapāṇe] C, G; vajrapānīne(nte) Es
dharmadhātukāyāḥ] G, Es; dharmakāyāḥ C
abhedyakāyāḥ] G; om. C, Es
kasmimścit] C, G; kasmin Es
bodhisattvān] C; sarvān bodhisattvān G; sarva[buddha] bodhisattvān Es (text in square brackets reconstructed from T by the editor)
bodhisattvā mahāsattvā mā evaṃ procuḥ] C; bodhisattvā mahāsattvā mā evam úcuḥ G; om. Es
kathāṃ buddhā] C; yad bodhisattvāḥ buddhā bhagavanto Es
vajrakāyā] (corroborated by T) C; vajrakāyā dharmakāyā Es
kasmimścit] C; kasmimścit [dapi] Es
athāha] C; tata āha Es; om. G
vajrapāṇih] om. G
tatraivaṃ] G; evaṃ C; tatraiva Es
śṛṇvata] C, G; śṛṇvantu Es
parinivṛṭhaḥ] Es, G; parinivṛṭaḥ C
buddhā] C, G; om. Es
kāyaṃ] C, G; dharmakāyaṃ (following T and against the mss) Es
sukhāvatīṃ] C, Es; sukhāvatyāṃ G
gacchantīti] C; yāntīti G; yānti Es
ārya°] G; om. C, Es
sambhogakāyena] G, Es; sambhogena kāyena C
sukhāvatīṃ] C; sukhāvatyāṃ G, Es
prayāntīti] em.; prayānti C, G; yāntīti Es.
bodhisattvā āhuḥ] G; om. C, Es
tat] C, G; āha tat Es
kāyaṃ] C; dharmakāyaṃ (reconstructed from T) Es
yāntīti] Es; gacchanti G; yānti C
buddhāḥ] C, G; buddhā bhagavantaḥ Es
punarjanmagrahaṃ cakruḥ cakravartini nirvrte] em.; punarjanmagrahaṃ cakruḥ cakravartini nirvrte [sic] C; punar yanmagrahaṃ cakruḥ cakravarttini vrṭte G; cakravartini nirvrte punarjanmaparigrahaṃ cakruḥ Es
na santīha] C, G; nirvrṭtāḥ bhavanti Es
cakravartī tadā bhavet] C, G; tadā cakravartino bhavanti Es
ubhābhyāṃ] Es; ākhyāṃ C
vineyāṃ] C, G; vinaya° Es
vinītvā] C; vinītavā G; vijītvā Es
dvipadottamāḥ] G; dvipadōttamāḥ C; dvipadottamaḥ Es
kartṛ] C, G; kartā Es
nityaikabhoktāram] C, G; nityaikasaktāsu Es
nityārtha°] G, Es; nityātha° C
sarva° C, Es; sarvā° G
niścitaṃ] C, G; niścittaṃ Es
saṃvr̥ti°] C; sāṃvr̥taṃ G, Es
°satyam] C, sam° G; satyaṃ Es
°deśanāḥ] G; °dešanā C; °deśanām Es
vineyāḥ] Es; vineyā C; vineyānāṃ G
sarvaiś] C; sarvai G; sarvam Es
cai̊karasībhūte] G; cai̊karasībhūto C; ekarasībhūte Es
notpādo] C; nodayo G, Es
°dhātvaka°] C; °dhātvaka° G, Es
pañcāvṛ̥ti°] C, G; pañcāvṛ̥tti Es
tasthus] C; tasthuḥ G; saṃtasthus Es
tattvasvarūpatāḥ] C; tattvarūpatāḥ Es
sadasattvam] C, G; ādau sattvam Es
apy asambhavāt] C, G; anyasambhavāt Es
te] C, Es; tu G
bhāvinah] C, G; bhāvinā(tā) Es
This passage (with paragraph/verse numbers in braces) is absent in Es; it is reflected in T.
procuḥ] G; procu C
śāsino] em.; śāśino C; sāśino G
vajrapāṇir] G; atha vajrapāṇir C
manyatha] conj.; manyathām C, G
Lack of sandhi here, while there is one in a similar situation just two words to the right, possibly implies a comma.

sthitasyāpi sthitrāḥ C, Es; sthitasyāpya asthitrā G

yāti] G; jāti C

śaśakānāṃ] em.; śaśakānā (a faint dot however above the final ā may be a faded anusvara) C; šeśakānāṃ G

jāti, in this and the previous verses, lacks the nominative ending; it may be regarded in this text as neuter.

pratītimātrakamāṃ] G; pratītimātraṃ (unmetrical) C

vijñāḥ] C, G (this seems to be an injunctive form, here used in the affirmative)

Here ends the passage which has been preserved only in C and G.

kathaṃ mudrāḥ kathāṃ mantrāḥ] C; kathāṃ mantrāḥ kathāṃ mudrā G; kathāṃ mantrāḥ kathāṃ tantrāḥ Es

sarvāḥ] (corroborated by T) C, G; "sattvā Es

mantramudrādi] C; mantramudrādyam (unmetrical) G, Es

hi] C; om. G; tat Es

pāramitāḥ ca yāḥ] C, G; pāramitāśrayāḥ Es

vajrasattvatvamāṃ] C; vajrasattvaṃ ca Es

kurukullāyā bodhicittakalpas tṛṭīyāḥ] Es; dvitiyāḥ kalpaḥ samāptāḥ C; dvitiyakalpa samāptāḥ G

vidrumena] G; vidrumena tu (hypermetrical) Es; vidrumena tad (hypermetrical) C

vaśam] C, G; vaśyaṃ (metrical) Es

puṣkaro] emend.; pulakā C; pulakā ca G; purukā Es; puṣkara (transliterated from Sanskrit) T

"kāre] C, G; "kāra° Es

"kāṣṭhenaagnīṃ] C, G; "kāṣṭhair agniṃ Es

naṭaveśmā°] C, G; naṭanāgaṇapāṇivaiśyā° Es

"samanvitenāmukī] C; "samanvitaḥ amukī G; "samantritena amukī Es

mūlamantaṃraṇa] C, G; mūlamantaṃ Ṛs

"raṁtaṃsamṣiśreṇa] G; "raktena C, Es

karpūreṇa kuṇkumena] C, G; kuṇkumena karpūreṇa Es

kastūrikādibhir] C, G; kastūrikābhir Es
likhet| (reconstructed by the editor from T) Es; om. C, G

prajñāvardhane| Es; prajñā vardhate C

écoute C, G

prajñāvardhanatantras śraddhā C; prajñāvardhanavidhiḥ G; prajñāvardhananāthaḥ C, Emend.

Verse 8 and 9 are repeated twice in manuscript C repeated twice.

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Verses numbered here 12 and 13 appear in Es in reverse order.

gṛṭaṃ] G, SM; sagṛṭaṃ C, Es

cākṛṅkitam] SM; sučaṅkśaṃ C; ṣukṛāṅdoṃ G; sacrāṅd vā Es
daṃśṭrāṅghāte pralepena] C, Es; daṃśṭrāṅghātpralepena G, SM

viśaṅśaṇatanthrā[ emend.; viśaṅśaṇatanthrāḥ C; viśaṅsanavidhiḥ G;
viśaṅśaṇatanthrā Es; viṣaṭantram SM

jāṛī canḍālikā] C, SM; jāṛī canḍālikā G; canḍāli jālikāś Es

vaṃṣaṭanthrā] emend.; vaṃṣaṭanthrāḥ C; vaṃṣaṭaḥ tantraḥ G; [... vaṃṣa]tantraḥ Es

viṣākṛṣā] G, Es; viṣākṛṣaḥ C

buddhatā] C; buddhitaḥ G; buddhabhiḥ(dhiḥ) Es

uṃcāritā] C; uṃcārita G; abhyāsita Es

This verse is found also in SM.171.

madanāṭapatra°] Es, SM; madanāṭapatra° C; madanāṭapatram G

daṃṭānām] C, SM; daṃṭānām Es

sundaram] Es; suṣṭaram C; suvaṃstaram G, SM

vācāṃ doṣa°] C; vācāṃ doṣa° G; vācādoṣa° Es

tanubhavā] C, G; tanubhavām Es

doṣāṃ kṣipā] G; doṣāṃ kṣipā C; doṣāṃkṣipād Es

eyasmāt] C; tasmāt Es

jinaurasā] C, G; jinaurasā(sā) Es

vikuśale nindā] C; vikuśale nindā G; vikuśalair doṣaṃ Es

mantrakṣālitajihvinā] G; mantrakṣālitajihvayā C, Es

kurudhaṃ janāḥ] C; kuruvvānaḥ G; kuruvvānagṛḥ Es

anākulatā] C, G; anākulatale Es

°prasarekṣā] C; °prasavekṣā Es

raja] C; rāja G; rājo Es

māṛtya°] C; māṛtya° G, Es

manāk] C; kṣānāt Es

°vīryacaraṇaṃ] C; °vīryanidhanaṃ Es

sevatha] Es; sevatu C

dhyānabalena] C, G; dhyānavaśena Es
buddhān nabhasy ekṣate] em. C, T; buddhārabhasyekṣate C; buddhāna ta sokṣate G; buddhān na tat tyakṣyate] Es
parigataṃ] C, Es; parivṛtam G
paśyante] C, G; paśyanti Es
karuṇātmakā] C; karuṇātmakān Es
hayagrīvapade] G, Es; hagrīvapade C
rāgakulatantra°] Es; rāgakulamantra° C
athāparo 'pi prayogo bhavati] Es; athāparo vibhavati prayogah C
aparam] C; aparāṇ G; paraṃ Es
cal C; cāpi (hypermatical) G, Es
aindrīm] Es; aindryām G; aindryād C
samārabhya] Es; ārabhya C, G
kṛtī G, Es, T; vṛatī C
cal C; tu G, Es
phuḥ] G; phū° Es; phus° C; phu T (S)
°tantraḥ] C; °yantraḥ G; °mantraḥ Es
sādhyasādhyāyā] C; sādhasya sādhyāyā G; sādhakasya sādhyāyā vā Es
rajasvalā°] C, G; rajasvala° Es
bāhau] Es; bāhu° C; vāmabāhu° G
rājānah] Es; rājāna C
vā] C; ca (unmetrical) G, Es
vaśyatrantravidhiḥ] C; vaśyavidhiḥ G, Es
atha rakṣācakram] Es; rakṣācakram C; rakṣāthaṃ cakraṃ G
pūrve ca likhed conj.; pūrveṇa likhed (hypometrical) C, G; pūrve cālikhed (hypometrical) Es
cāpam] Es, G; cāpa C
°pānim] C; °pānīna ca (hypermatical) G; °pānim tu (hypermatical) Es
cottare] C; uttare Es
āturaṃ] C; āntaram G; antaraṃ Es
candramadhye] C; madhyacandre G, Es
veṣṭayet] C; veṣṭitaṃ G, Es
tu utpala°] (hypermatical rush in °pala°?) G; Es; tūtpala° (unmetrical) C
The order of words and clauses in this paragraph differs significantly between C, G and Es. We adopted here mainly the C version. Instead of giving variant readings, which would be too confusing, we adduce this paragraph from G and Es in its entirety. G runs as follows: maṅgalavāre madhyāhnavelāyāṃ citta-
kapardakaṃ prāpya kurukullāmantrenṛṇaṣṭaśatādālabhya pujāṃ kṛtvā dvādaśaṣṭamisu
śnāpayitvā karatale tathāpya [sic] koṭīṃ japet. dyūteṣu parājayo bhavati. bāhau
netakārpaṭena prāṛṣṭṛya dhārayet. anena dhaneśvaro bhavati. athaḥ taṃ kapardakaṃ
bhānde prakṣipya dharamyāṃ gopayet. pratidinam kārṣāpanam labhate.. Es runs as
follows: madhyāhnavelāyāṃ maṅgalavāreṇa citta kapardakaṃ prāpya karatale sthāpya
koṭīṃ japet. dyūte jayo bhavati. taṃ kapardakaṃ kurukullāmantrenṛṇaṣṭaṣatāṃ
japenārabhya pujāṃ kṛtvā dvādaśaṣṭamisu snāpayitvā anyakarpātena prāṛṣṭṛya bāhau
dhārayet. anena mahādhaneśvaro bhavati. atha taṃ kapardakaṃ bhānde prakṣipya
dharamyāṃ gopayet. pratidinam kārṣāpanam labhyate..

In C there are markings above thā as if this syllable was crossed out.
Even though we have in this verse *mantriṇā* (the third person) instead of *tvAyā* (the second), this is still a direct speech. The master alternates between the second and the ‘impersonal’ third persons (passive construction or optative). The direct speech definitely ends in verse 23, where the master (*ācārya*) becomes the grammatical agent (cf. verses 23-24).
pratiṣṭhādau C, G; pratiṣṭhitam Es
raktamayaṃ kāryaṃ C, G; raktarūpayutaṃ sarvaṃ Es
°kāṣāya° C, G; °kāṣāya° Es
na mṛṣāvacaḥ C, Es; nānṛtaṃ vacaḥ G
tyajahi em. (on the authority of T); taj jahīhi (hypermetrical) C, Es; tyajahi hi G
tvayā sadā C, G; sadā tvayā Es
°karmaṇa C, G; °karmaṇām C
daśapāramitābhūmi° ev.; daśapāramitābhūmim G; daśapāramitā bhūmi° Es
4nāvamantavyas Es, G; nāvamantavyā C92
udvāhyā C, G; udgrā(dvā)hyā Es
śṛṅgāte C; śṛṅgātake (hypermetrical) Es
tat Es; tataḥ (hypermetrical) G; tata (hypermetrical) C
vandayen C; valtuyen(?) G; bandhayen Es
varṇayec C, Es; vandayec G
mahāpayet C; mahāpatnataḥ G; sadārpayet Es
sthāne C, G; sthāna° Es
tārānāmā tu C; tārānāmāpi G, Es
vandanām C, G; vandanāṃ Es
dāḍiṃ° C, G; dāḍimaṃ Es
karavīraṃ C, G; karavīraṃ ca Es
javāṃ Es; yavān C (probably a variant spelling for javāṃ, with the nasal becoming homoorganic before the following t); javān G
anyāni G; anyāni ca C, Es
saṃvarakaṃ C; tu saṃvaraṃ G; ca saṃvaraṃ Es
snāpayet C, Es; śrāpayet G
°hāstena utpalena G; °kumbhenotpalenāpi C; °kumbhena utpalena Es
saputrair vajradhāribhiḥ C, G; putraḥ vajradhāribhiḥ Es
sikto rājyābhiṣekeṇa G, Es; abhiṣekeṇa yathā siktas (hypermetrical) C
rajasām C; rajasā Es
bhavanti C, Es; bhavantu G
hi Es; caḥ C; te G
As regards sentence structure, the śloka division in C (where the verse ends with vidhikramailī) is probably more correct.

Starting here and ending with paragraph 38, this passage is absent in C, G and T. It is however very likely that it was part of the original version, since the word vidhikramailī, which precedes it and occurs again at its end, suggests a homoioteleuton omission on the part of the scribe.

Here ends the passage which is absent in both C and T; it started with the second half-stanza of verse 29.
ghanā°] C, G, E2; dhana° Es; pāna° E1
megha°] C, G, Es, E2; madya° E1
jaladakulānāṃ] Es, G; jalacarakulānāṃ C; om. E1, E2
jaladharakulānāṃ] C, G, Es, E2; om. E1
saṃvartakulānāṃ] C, G; saṃvartakakulānāṃ Es; om. E1, E2
vasantakulānāṃ] Es, E1, E2; om. C, G
kahlāra°] C, Es, E2; kahlāraka° G; kahlāda° E1
saugandhika°] C, Es; saugandhi° E1; saugandhindhi° E2
°kulānāṃ] Es; °kulānā C
bhītānām] C, G, E1, E2; bhītān Es
jala° C, G, Es, E1; vajra° E2
°dhāram] E1; °dharam C, G, Es, E2
avatāraya] C, G, E1, E2; avatārayan Es
varṣaṃ tān nāgān] C, G; varṣan tān nāgān E2; varṣan nāgān Es; vaṣaṇ tānāṃgaṃ E1
vaśīkuru kuru phuḥ] Es, T; vaśīkuru phuḥ kuru kuru phuḥ C, G, E2; dhaśīkuru kuḥ kuru kuru phuḥ E1
kulāpaya kulāpaya] Es, T; kārāpaya kārāpaya C, G, E1; kārāya kārāya E2
phuḥ phuḥ] C, T (most versions of T); phuḥ Es, G; phaḥ phaḥ E1; phuḥ phu E2
om] C, G, E1, E2; om. Es
phaṭ svāhā phaṭ] T; svāhā phaṭ C, G; phaṭ E1; phaṭ svāhā E2; svāhā om kurukulle hrīḥ hūṁ phaṭ svāhā phaṭ ity Es
mantreṇārya°] C, G; mantreṇāpatita° Es
manḍalam] C; manḍalakaṃ Es, G
°pattra°] C, G; °dala° Es
aṣṭanāgān samsthāpya] Es; nāgāṣṭakān sthāpayitvā C; nāgāṣṭakānasthāpya G
No sandhi, as is the accepted usage here for this combination of vowels C, Es; rohiṇīrakṣe G
nāgān dhūpayet.] G; nāgānāṃ dhūpaṃ dattvā C, Es
tato varṣanti] G; om. C, Es
yadi na varṣanti] C, G; varṣayanti, yadi na varṣayanti Es
khādirā° C, Es; tālakahādi° G
varṣanti] C; varṣayanti Es
kuṣṭhā] C; kuṣṭhī G; kuṣṭhāni Es
vidyādhaṃnaiva iti Conj.; vidyādhaṃnaīta C; vidyādhaṃnetat G; vidyādhaṃnaita tāta Es
sphīto bhavatu lokaś] C, G; loko bhavatu sphītāś Es
stambhayitukāmo] Es; stambhitukāmena C, G
vyāḍavaidyakāt] C; vyāḍavaidyāt G; vyāḍavaidyakatvāt Es
pennagam] C, G; nāgam Es
mrakṣayitvā] C, G; mukṣayitvā Es
etan°] C, G; anena Es
Single danda in C.
apakva°] Es, G; pakva° C
mudrayitvā] C; mudriyitvā G; mudrayitvā japet Es
tat] Es; tata° C, G
stambhayet] C; stambhayati Es, G
daharāya] C; dahanāyā G; dadeda° Es
ati°] C; iti Es, G
caiwam] C; caiva Es
5aparitośa°] C, G; aparitośana° (hypermetrical) Es 83
pratyāṅgirāmūlāni pratyāṅgirāpañcamyāṁ] C; pratyāṅgirāpañcamyāṁ G; pratyāṅgirāpañcamyāṁ pratyāṅgirāṅmūlāni Es
pātavyāni kṣireṇa sarpiṣāthavā] C; pātavyāni kṣireṇa sarpiṣā. athavā G; kṣireṇa sarpiṣāthavā pātavyānī Es
taṃ rajatapātraṃ prakṣālyya] C, Es; rajatapātre prakṣālyya G
dadyāt] C, Es; datvā G
bhīto na bhavati] Es; bhītā na bhavanti C; bhītān bhavanti G
tadā] C, Es; tadāsau sarpo G
saptābhimantraṇa] G; saptābhimantraṇe C; saptābhimantrite G
athavā] G; atha C, Es
apanaśca] C, G; apanatukāmo Es
lohitam viṣaṃ] C, G; lohitaviṣaṃ Es
khādet] C; bhakṣayet Es, G
sarpāghātaṃ\ C, G; sarpaghātakaṃ\ Es
nāgadarśanakāmo\ conj.; nāgadarśanakāmena C, G, Es
aksaralakṣajaptaṃ\ C, G; aksaralakṣaṃ japtām\ Es
kṛtvādhiṣṭhāna°\ C; kṛtvādhiṣṭhānam\ Es; kṛtvā adhiṣṭhāna°\ G
prakṣipet\ Es, G; prakṣepet\ C
nāgāṅgaṇā\ Es, G; nāgaṅgaṇā\ C
kim kurmo bhagavann\ G; kim kurmo bhavān C; kim kuryāma ādiṣatu bhavān\ Es
kurukullāmanḍalapātalakalpaḥ pañcamah\ Es; caturthaḥ kalpaḥ C; catutha[sic]kalpaḥ samāptaḥ\ G
paviśya\ Es, G; praviṣṭaś\ C
cal\ C, G; om.\ Es.
avatīrṇo\ em.; avatīrṇaḥ\ C, Es; avatīṇḍa tato\ G
°suto nāgena\ conj.; °sutena C, G, Es
api\ C; om.\ G, Es
rāhulabhadreṇa\ C; rāhula°\ G; rāhulabhadra°\ Es
′ntikam\ C; ′ntike G, Es
cal\ C; om.\ G, Es
evam āha\ C, G; etad avocat\ Es
tvayā yan mantraṃ prasādikṛtaṃ\ C; yat tvayāyaṃ mantraḥ prasādikṛtas\ Es
tena samayena\ C; tasmin samaye G, Es
cal\ Espc (om.\ Esac); om.\ C, G
vajrapāṇim\ C, G; vajrapāṇinam\ Es
kulaputrā\ C; kulaputrāḥ G; kulaputra\ Es
mantram asya\ Es, G; mantrasya C
cal\ Espc (om.\ Esac); om.\ C, G
yah\ G; ya C; ye Es
paṭhati\ C, G; paṭhanti\ Es
maṇḍalam\ Es; maṇḍalakam\ C, G
Single\ daṇḍa\ in\ Es.
viṣadūṣaṇaṃ viṣanāśanaṃ\ G; viṣanāśanaṃ viṣadūṣaṇa\ C; na viṣadūṣaṇaṃ na viṣanāśanaṃ\ Es
na sarpabhayaṃ C; om. Es, G
na pāmabhayaṃ Es, G; om. C
na nāgabhayaṃ na kuṣṭabhayaṃ na rogabhayaṃ G; na rogabhayaṃ na nāgabhayaṃ Es pc; na rogabhayaṃ C; na nāgabhayaṃ Es ac
vyāḍabhayaṃ C; vyālabhayaṃ Es
na mṛgabhayaṃ Es; na vyādamṛgabhayaṃ C, G
dāridrya°] C; dāridra° Es, G
nātikramiṣyati] C; om. Es, G
atha] C, G; a tha ca Es
svapinḍapātra°] Es, G; svapinḍapāta° C
hārtiṃ] C, G; hārtiṃ Es
rākṣasīṃ] C, Es; yakṣiṇīn G
sā ca] Es; om. C
paurvakenā°] C; paurvikenā° G; paurvikenā° Es
In CS the sandhi would be durbhagabhūt.
rākṣasī] C, Es; yakṣiṇī G
tasyā eva] em.; tasyaiva C, Es; tasyā G
cā] G, Es; om. C
sā] G; om. C, Es
°saubhāgyābhūt] G; °saubhāgyā'bhūt C; °saubhāgyam abhūt Es
sunandasya putro] C, G; sunandaputro Es
prāśādiko darśaniyāḥ salākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ] conj.; prāśādikāḥ salākṣaṇikāḥ kiṃtu jaḍatathī C; prāśādiko mahālākṣaṇiko jātaḥ kiṃtu jaḍabuddhi G; prāśādiko darśaniyo lākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ Es
atha] Es; asau C; a G
prṣṭavān] C, G; etad avocat Es
bhagavan] Es, G; bhagavana C
darśaniyo lākṣaṇiko] Es; om. C; lākṣaṇiko G
tasyā] C, G; om. Es
yuṣmākaṃ śāsane] C; yuṣmacchāsane Es, G
abhimumhī] G; abhumumhīm C, Es
upasthāpyedaṃ kalpam idaṃ ca mantraṃ abhāṣata] Espc; upasthāpya idam abhāṣat. kalpam asya mantraṃ vā C; upasthāpyedaṃ kalpam idaṃ mantraṃ abhāṣata G, Esac
nāma] Es, G; om. C
prajñāvān] C, Es; mahāprajñāvān G
dvādaśena varṣeṇa] C; dvādaśavarṣeṇa Es, G
sarvaśilpakalābhiḥno] C, G; sarvakalpakuśalābhiḥño Es
kulaputṛā] conj.; kulaputra C; putrā Es
kurukullāyā nidānakalpaḥ śaṣṭhaḥ] om. G
khecara°] C; khecararasa° Es
sūtakaṃ] C, G, Espc; sūtrakam Esac
°varjitam] C, G; °varjite Es
krītvā] G, Es; bhūtvā C
yavatiktikayā] C, G (the sign over °kta° in C is probably a sign for i – cf. sarpiṣā in C.8.15); yavatiktakayā Es; jābatikitika (a rendering of Sanskrit yāvatiktikā?) T
ākhukarṇī°] C, G; ākhupūrṇā° Es
°kṣīraiḥ] Es, G; °kṣīrai C
kanakapuspās] G; kanakapuspām Es
piṇḍenādharottarakeṇa vai] C; piṇḍenādharopari veṣṭitām
gandhasūryena] Es, G; ga- -sūryena C (the syllable °ndha° is illegible)
tāram śulvaṃ] C; tārāṃ sulvaṃ G; tāraśulvaṃ Es
tato] C, G; tatsamaṃ (hypermetrical) Es
°prabham] C, G; °prabhaḥ Es
tu] Es; om. (hypometrical) C, G
vicakṣaṇaḥ] Es, G; dhaneśvaraḥ C
māsayā] Es; māsayā C, G
palakaṃ] C, G; capalaṃ Es
vajraṃ mārjayā] C; vajram arka° G; vajramārya° Es
mesaśṛṅgīsamāśritam] C; mesaśṛṅgīm miyā(?) samanvitaḥ G; mesaśṛṅgasamanvitam Es
jared] G; jārayed C, Es (hypermetrical)
maratādiṃś] m.c. C; maratādiś m.c. G; marakatādi (hypermetrical) Es
The 'masculine' form of the pronoun *tad* is the accepted usage in this type of text for neuter nouns.
This verse is numbered “11” in Es. We followed here the verse sequence of C and G. Verses numbered here 8, 9, 10 and 11, are numbered in manuscript S 11, 8, 9 and 10 respectively.

In C the clauses of this half-stanza are in reverse order: puṣye ca ṛkṣe vaśakṛj janasya. saṃgṛhya piṣṭvā ca vipācya taila.

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kusuma°] conj. on the basis of T; kusumbha° MSS
rājñāṃ] C, G; rājño Es
mahīṣin] Es, G; mahīṣin ca (hypermetrical) C
pādau kṣitau] C; pādāvavanau Es, G
mahīgatāni] C; mahīm agrattāni G; mahīṃ gatāni Es
dvayoh] Es, G; dvayo C
pāde śirā] G; pādau śirā C; pādau śirah Es
cordhagatā] C, G; cordhagato Es
dūraga] Es; dūrake C, G
śrotra°] C; sautra° Es; śrotra° G
vasudhātalam īkṣitavyam] C, G; vasudhātalaśikṣitavyam Es
chuchundarikā°] Es; chuchundarikā° C, G
°kalile] C; °kalilena G; °kalite Es
tenābhyaktaḥ] C, G; tenābhyastah Es
prayāti] Es; yāti (hypometrical) C, G
°kṛṣṇa°] C, G; °kṛṣṇā Es
°niṣpannapādum] C; °niṣpannam pādum (unmetrical) Es, G
nīre] Es; nīrato (hypermetrical) C, G
piṅgalasāmkucakanṭam] G, T; piṅgalasāmkucakanṭam C; piṅgalaka-sākasākucakanṭham (hypermetrical) Es
callabālasya] C (the reading could also be callavālasya, as C does not distinguish between ba and va); kalla...(?)alasya G; kandavālasya Es
°kāṣṭhakṣepānād] C, G; °kāṣṭhavāpanād Es
madirā°] C, G; madya° (hypometrical) Es
punar jvalati] C, G; prajvalati Es
prasāryam abhimantrya vittilokānām] C; prasāryam abhimantryaṃ vittilokānām G; prasārya vṛttiṃ lokānām Es
vāṇijāḥ] em...; vāṇijaḥ C; vāṇijyāḥ G; vāṇijāḥ Es
°guthe kṣepād bije] em...; °gūthakṣepād] C; guthe kṣepāt bije G; °gūthakṣepād Es
bije] C G; bijena (hypermetrical) Es
madirā] Es, G; madirā ca (hypermetrical) C, G
nāśatāṃ] C, G; nāga(sa)tāṃ Es
This verse (or perhaps two, numbered as one unit) is absent in C, G and T.
In Es the first half-stanza ends here, and the phrase *pātram ālabhya* is at the beginning of the second half-stanza. This is incorrect, as metrically, this phrase must belong to the first half-stanza.
nādaraṃ ca] Es; ca nādaraṃ C

IN G this half-stanza reads: acyutasurātā nārī vasati ca ta pattau nādaraṃ kuryāt.

c] C, G; om. (unmetrical) Es

cyuti"'] C. Es; cyuta" G

śūkaratalādhāre] C, G; sukare tailādhāre Es

surata"'] Es, G; sura" C

sāmyoge] C, G; sāmage 'pi Es

jano] C, G; naro Es

sa ciraŋ] C, G; suciraŋ Es

nāryāḥ] Es; nāryā (hi dropped because of sandhi?) G; nāryaḥ (m.c.?) C

vajrānalā"'] C, G; vajrānale Es

proksanti] C; proṣanti G; proṣanti Es

nirvāpayanti] C, Es; nirvāpayati G

The passage starting here and ending with the words vaśībhavati na saṃdehaḥ in paragraph 39 is absent in T.

athāparo 'pi prayogo bhavati] Es; aparо 'pi prayogo bhavati C; athāparavasyaprayokaḥ G

vilikhya] C, G; likhitvā Es

pratyekadalāgre] Es; pratyekaṃ dalāgre C, G

ture] C, G; om. Es

vilikhya] Es; likhya C, G

'pi] C, Es; pi(?) G

tāmkāra"'] C, Es; tāmkāram G
tāmkāram api] Es; tāmkāramayi C; kāram api G
candramaṇḍalād bahiḥ] C; candramaṇḍalāṃ bahiḥ G; candramaṇḍalabahiḥ Es
double ḍaṇḍa in C.

tāre] C, Es; tāra G

prasanne] C, G; om. Es

vaśam ānaya] C; vaśikuru Es, G

mantreṇa] Es; om. C, G

veṭāyatvā] C, Es; veṭāyet G

ito 'pi] C, G; om. Es
The first sentence of this paragraph is printed in Es as part of the previous paragraph.
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GLOSSARY

g.1 Ākhaṇḍala

mi phyed pa
Ākhaṇḍala (Indra)

Amorous sentiment
śṛṅgāra

Āṣāḍha
The month of Āṣāḍha.

Avalokiteśvara
Lokesvara

Bhagavati
Also rendered as “Blessed Lady.”
Also rendered as “Bhagavati.”

Blessed One

The month of Caitra.

Empowerment

Enthrall

Ghost

Guardian of the nether world

Hārītī

Indra

Jaya
The month of Kārttika.

Knowledge

In different contexts in this text, also translated as “spell.”
Nārāyaṇa
A name of Viṣṇu.

Oblation
sbyin sreg
homa

One to be won
bgrub bya
sāḍhya

Padmapāṇi
pad+ma bsnams
Padmapāṇi

Pārvatī
ri khrod ma
Pārvatī

Perfections
pha rol tu phyin pa
pāramitā

Potala
gru ’dzin ri
Potala

Practice manual
rtog pa
kalpa

Practitioner
sgrub pa po
sāḍhya

Rāhulabhadra
sgna can ’dzin bzang po
Rājagṛha

Realm of Bliss

Restoration of vows ceremony

Rohiṇīkumāra

Rouse

Rudra

Śacī

Sāgaramati

Samaya vows

Sarvanivaraṇaviṣkambhin
g.45 Spell

rig pa

vidgā

In different contexts in this text, also translated as “knowledge.”

g.46 Śrī

dpa’ mo

Sūrya

Śrī

g.47 Summon

bkug pa

ā + √nī

g.48 Sunanda

shin tu dga’ ba

Śrīmatī

Sunanda

g.49 Tārā

sgrol ma

Tārā

Lit. “the Saviouress.”

g.50 The Arising of Tārā

sgrol ma ’byung ba

Tārodbhava

g.51 The Enchantress

dbang du byed ma

vasākāriṇī

g.52 The Meditative Absorption of Tārā

sgrol ma ’byung ba ’i ting ne’ dzin

Tārāsamādhi

g.53 Tsültrim Gyalwa

tshul khrims rgyal ba
Prolific 11th century Tibetan translator also known as Naktso Lotsawa (nag tsho lo tsā ba). He was sent to India by Lhalama Yeshe-Ö (lha bla ma ye shes 'od), the king of Western Tibet, and his grand-nephew Changchub-Ö (byang chub 'od) to invite Atiśa to Tibet.

g.54 Upendra

sa 'dzin lha

Dharaṇīṃdhara - Dharaṇīdhara

“The Sustainer of the Earth,” a name of Viṣṇu.

g.55 Vācaspati

tshogs bdag

Vācaspati

The month of Vaiśakha.

Vaiśakha
dpyid zla 'bring po

The month of Vaiśakha.

Vajradharma

rdzogs rje chos

Vajradharma

Vajrapāni

lag na rdo rje

Vajrapāni

Vajrasattva

rdzogs rje sems dpa’

Vajrasattva

Veṇuvana grove

'od ma'i tshal

Veṇuvana

White Amalagīśvariṇī

dri med dbang phyug dkar mo

Amalagīśvariṇī

Yaśodharā

sgangs 'dzin ma
Yaśodharā