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The Practice Manual of Noble Tārā Kurukullā

Āryatārākurukullākalpa

Translated into Tibetan by
Kṛṣṇapaṇḍita · tshul khrim s rgyal ba

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ku ru kul+le'i rtog pa

The Practice Manual of Kurukullā

Kurukullākalpa



Toh 437

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgments
- i. Introduction
- tr. The Translation
 - 1. Chapter 1
 - 2. Chapter 2
 - 3. Chapter 3
 - 4. Chapter 4
 - 5. Chapter 5
- c. Colophon
- ap. Sanskrit Text
 - app. Prologue to the Sanskrit Text
 - ap1. Chapter A1
 - ap2. Chapter A2
 - ap3. Chapter A3
 - ap4. Chapter A4
 - ap5. Chapter A5
 - ap6. Chapter A6
 - ap7. Chapter A7
 - ap8. Chapter A8
- ab. Abbreviations
- n. Notes

- b. Bibliography
 - Websites
- g. Glossary

s.

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.

ac.

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ac.1 Translation by the Dharmachakra Translation Committee.

Translated by Thomas Doctor from the Tibetan of the Degé Kangyur, with continuous reference to an English translation and critical edition of the extant Sanskrit manuscripts by Wieslaw Mical. English text edited by Gillian Parrish.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

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 savioress 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 Vajrayāna 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.

i.4 While there are as many as thirty-seven Kurukullā sādhanā 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 multilayered blend of the apotropaic and the soteriological, as well as the practical and the philosophical.

i.5 The text’s pattern of contents is in keeping with the term *kalpa* that figures in the title. An ancient meaning of the word *kalpa*, already found in the *Ṛgveda*, 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 *Mañjuśrīmūlakalpa*, the *Kurukullākalpa*, and the *Vajravārāhikākalpa*. As these titles might then suggest, they are ritual compendia for their specific deities.

i.6 The word *kalpa* derives from the root *kṛp*, 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 not to say, however, 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.

i.7 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 1 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 semidivine 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 eighteenfold 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.

i.8 These benefits all have a spiritual dimension if the practitioners possess a bodhisattva attitude: with loving kindness they will be able to control wild animals, with compassion they 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.

i.9 In Chapter 2 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 *Kurukullākālpa*. 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.

i.10 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.

i.11 At this point in the text, there is an interruption in the descriptions 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, Vajrapāṇi 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.

i.12 Chapter 3 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 entralling beings with the mind of loving kindness one can establish all of them in enlightenment, by increasing intelligence one can attain the perfection of wisdom and achieve liberation, and by removing poison one brings peace to the world.

i.13 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 nondual passion is, however, completely free from poison and thus none other than wisdom.

i.14 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, and 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).

i.15 In Chapter 4 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 initiand is told to observe secrecy regarding their practice and is given the samaya injunctions. The practitioner is instructed to rely on red substances, abstain from nonvirtue, accomplish all the qualities associated with the perfections, and respect and pay homage to all women.

i.16 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.

i.17 Chapter 5 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.

i.18 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.

i.19 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 the Buddha teaches the boy the *Kurukullākalpa*. As a result, Rohiṇīkumāra acquires great learning and wisdom.

i.20 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 that 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.

i.21 The last part of chapter 5 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 to prevent miscarriage; methods to ensure easy childbirth; remedies for breast diseases; practices meant to prevent premature graying of the hair; a paste meant to help women secrete

vaginal lubrication (for pleasurable lovemaking); 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.

i.22 The final colophon in the Tibetan text gives the names of its two translators: the Indian Kṛṣṇapaṇḍita and the Tibetan Tsültrim Gyalwa (1011–ca. 1068), also known as Naktso Lotsawa. The latter was a prolific translator who was sent to India to invite the Indian master Atiśa Dipaṃkārāśrījñāna (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.

i.23 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.² 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.

i.24 While endeavoring 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 Translation

The Practice Manual of Noble Tārā Kurukullā

1.

CHAPTER 1

[F.29.b]

- 1.1 Homage to noble Mañjuśrī, the youthful one.
Homage to the noble goddess, Tārā.

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.

- 1.2 For the sake of many beings, and as a compendium of the tantras
That elaborately teach the yogic practices,
Lokeśvāra, Lord of the World, taught this manual of practice.

Listen, all bodhisattvas!

- 1.3 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 Sarvanivaraṇaviṣkambhin, 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 worshiped it with song, melody,
And various types of dance.
Yakṣas, rākṣasas, the world of ghosts,
- 1.7 Various maidens, the heavenly bodies,
Thunderbolt bearers, lords of the earth,
Nāga girls who live in the billowing seas
Where they cast coquettish glances,
- 1.8 The guardians of the nether world, and the daughters of the surasiddhas—
these all worshiped.
Gandharva queens with eye-catching breasts,
Female knowledge holders, kinnarīs,
Himavat's daughters, as well as others, all spoke in this way:
- 1.9 "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."
- 1.10 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.
- 1.11 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.
- 1.12 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.
- 1.13 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
- 1.14 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?

- 1.15 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,
- 1.16 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,
- 1.17 On the eighth day of Caitra,
Halfway through the second watch—
This is when the eyes of Tārā should be drawn.
The artist must eat the three sweets
- 1.18 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,
- 1.19 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,
- 1.20 Four-armed and of the color of *kunkuma*,
Sixteen years old and displaying an amorous sentiment,
And puffed up with pride on account of her magical feminine charm.
- 1.21 The canvas should be woven with 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.³ 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 eighteenfold *pūjā*, and recite the mantra. This is the heart essence of Tārā:

oṃ kurukulle hrīḥ hūṃ svāhā

This is the mantra. Having done the preliminary propitiation consisting of one hundred thousand 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 possess 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; the best horses of noble breed;
The best snakes, hooded and venomous;
Crocodiles; water buffalo; 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,⁵ benefiting the world like the wish-fulfilling jewel.
The entire world will become of Tārā⁶ 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.

2.

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 *ṛm*,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]

- 2.7 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.
- 2.8 Replete with his treasures,
A foremost teacher, a lord of wealth,
Should be offered to the buddhas
- 2.9 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.
- 2.10 All the buddhas are mind itself.
By mind itself one is liberated.
Bondage is broken by the mind,
Through mind one attains freedom.
- 2.11 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.
- 2.12 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.
- 2.13 Therefore, one should make every effort
To cleanse the mirror of the mind.
Faults, which are by nature extrinsic,
Will gradually be utterly exhausted.
- 2.14 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:
- 2.15 The fourth in the sibilant group
Is positioned atop the syllable of fire,
Joined with the syllable \bar{r} ,

And adorned with the two skies.

2.16 A multicolored light from that
Cleanses beings of their impurities,
And turns this billionfold 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.
Afterward, 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 reexistence
Shall be consumed by the fire of emptiness.

*Oṃ śūnyatājñānavajrasvabhāvātmako 'ham.*⁹

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.

- 2.24 "An exclusive nirvāṇa
Would mean deceiving sentient beings.
How shall I liberate them
From the endless ocean of existence?"
- 2.25 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.
- 2.26 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*.
- 2.27 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.
- 2.28 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.
- 2.29 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.
- 2.30 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.
- 2.31 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]
- 2.32 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.

- 2.33 With the following verses to the buddhas
One should request empowerment:
- 2.34 “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.”
- 2.35 With the so-called “empowerment of the Victor”
Locanā and the other four arise.
- 2.36 “The consecration of a king with flowers,
Great ones, bestow that upon me.”
- 2.37 “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.”
- 2.38 As the buddhas empower Tārā
She becomes crowned with the Dharma.
- 2.39 With red light of different hues
She illuminates the three worlds.
One who has obtained the jewel of empowerment
Will attain all accomplishments.
- 2.40 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,
- 2.41 And through the ritual of cane or cakes,
One will obtain a sign during a dream.
The sword, the accomplishment of the netherworld,
Invisibility, the extraction of essences,
- 2.42 Anonymity, celestial realms,
Foot unguent, and eye ointment—
The signs will be seen in dreams
And the accomplishments themselves will manifest.
- 2.43 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 dreams.
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,
Practitioners 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 the 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,

2.53 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.

2.54 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 nonduality, possibly die at some location on earth?’” And he continued, “Listen, O bodhisattvas, the so-called nirvāṇa [F.34.a] means a passage to the realm of bliss.”

“O Vajrapāṇi,” inquired the bodhisattvas, “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.

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

2.56 “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.

2.57 “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.

- 2.58 “An agent, eternal and singular—
Thus the sages regard the mind.¹⁰
Yet it is taught that it is not of such an essence;
Rather, it is held to be composed of moments.
- 2.59 “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.
- 2.60 “Those who are of the nature of all things,
And whose minds know everything,
Cannot definitively be said
To be absent anywhere.
- 2.61 “Based on the relative truth,
And for those in this billionfold universe and elsewhere who are in need of
guidance,
The buddhas teach the Dharma
Throughout the extent of space.
- 2.62 “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.
- 2.63 “The buddhas are of the same body within the dharmadhātu, [F.34.b]
And they are free of the five obscurations.
The body of the profound and the vast—
It is as the essence of this reality that a buddha remains.
- 2.64 “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.”
- 2.65 The bodhisattvas asked, “How is it, O Vajrapāṇi, that the buddhas, the
blessed ones, the teachers of the three worlds, neither arise nor cease?”
“Now, O bodhisattvas, what do you think?” asked Vajrapāṇi in return.
“Does the one who is the Buddha exist, or not exist?”

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

Vajrapāṇi then said:

“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 nonabiding 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 entreating 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* leaves¹¹ 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 enthralled 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, licorice,
Brahmāṇī, *māgadhi*, and honey—
These are to be eaten.

This is the ritual for increasing insight.

- 3.8 Next¹² 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 nonvirtue, 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;
Insight also is present there.¹³
Therefore, how can Pāṇḍarā
Be regarded as the queen of speech?¹⁴

3.20 She is indeed the curer of poison
Abiding on the level of Hayagrīva.¹⁵
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 *om* 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 *phul* 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 enthrallment
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 *jrūṃ*, 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 worshiped 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 *kārṣa*'s worth of wealth.

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

This completes the third chapter.

4.

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 *sattvavajrā* 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
That 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 *sindhura*,
- 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 fourfold 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 marketplace—
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.

- 4.21 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,
- 4.22 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
- 4.23 “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,
- 4.24 “That, indeed, you have found in this maṇḍala.
Beholding these colored powders
The buddhas are thoroughly delighted.
Here there is no death and disease,
- 4.25 “No grief and no poverty.
Through this pure Great Vehicle
You will attain complete enlightenment.”
Empowered through the arrow and the other three
- 4.26 The disciple has been made a vessel for the Dharma,
And is, in accordance with the ritual,
To be granted the secrets.
- 4.27 First one should train in the method of warding off the nāgas.

*namo ratnatrayāya. namaḥ sarvabuddhabodhisattvebhyaḥ. namo 'ṣṭasarpa-
pudgalāya. namaḥ samastebhyo buddhakoṭibhyaḥ.. tadyathā. om hrīḥ hrīḥ hrīḥ
sarvaṇāḡānāṃ anantakulānāṃ vāsukikulānāṃ takṣakakulānāṃ śaṅkhapālakulānāṃ
karkoṭakulānāṃ padmakulānāṃ mahāpadmakulānāṃ kulikakulānāṃ varāhakulānāṃ
puṇḍarikakulānāṃ ghanakulānāṃ meghakulānāṃ jaladakulānāṃ jaladhānakulānāṃ
jīmūtakulānāṃ saṃvartakulānāṃ vasantakulānāṃ airāvatakulānāṃ kumuda-
kulānāṃ kahlārakulānāṃ saugandhikakulānāṃ hana hana śareṇa bandha bandha
cāpena tāḍaya tāḍaya utpalena bhītānāṃ abhayaṃ dehi pralaya kāla iva jaladhānam
avatāraya varṣaṃ [F.38.b] tān nāḡān vaśīkuru kuru phuḥ kulāpaya kulāpaya phuḥ
phuḥ, om kurukulle hrīḥ hūṃ phaṭ svāhā phaṭ¹⁶*

With this mantra, one should draw the maṇḍala with gaur dung. As prescribed, one should draw an eight-petaled 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.

- 4.28 This is to be carried out by a knowledge holder who is a performer of rites. Afterward, 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.

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

- 4.30 The king, along with his sons and queens, should bathe on the fifth day of the waning moon. They should obtain the root of *pratyāṅgirā*, 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, [F.39.a] 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.

5.

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 asked, “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 the monks and nuns, and to the male [F.39.b] 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, and 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 said to 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, [F40.a] spoke this manual of practice and gave this mantra. As soon as he had done so, Sunanda's son, Rohiṇikumāra 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 defect¹⁷
One should properly obtain,
Place in a vajra hollow,
And grind with the world-protector.

5.5 "Again, one should grind with *dharmarasa*,¹⁸
With *yavatiktikā*,
And the juice of *ākhukarṇī*¹⁹
For a period of three days.

5.6 "The sap of *vandhyā* and *kākolī*,
The sap of *bhāskara* and *vajra*,
The juice of *avidḍhaśravaṇa*,
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 *ṛddhadāraka* 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 *mākṣika* 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 afterward 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,²⁰
One should mix it with milk, and drink it.
One’s lifespan will without doubt
Be equal to that of the priests of Brahmā.
- 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 *lakṣaṇākṣa*
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,
One 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 with it.
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 “*Oṃ 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 nimbavāruṇa 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 *avaśanikā*,
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, demigods, 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, Kṛṣṇapaṇḍita, and the lotsāwa monk, Tsültrim Gyalwa.

ap.

Appendix

SANSKRIT TEXT

KURUKULLĀKALPA

app.

· Prologue to the Sanskrit Text ·

app.1 Sources referred to in critical apparatus, listed by the code letter(s):

Manuscripts

- Sanskrit manuscripts of the Kurukullākālpa:
 - C – Shelfmark “Add. 1691/II”, Cambridge (UK) University Library; see Bendall 1992.
 - G – Shelfmark “Xc 14/50 no. 4”, Göttingen University Library; see Bandurski 1994.
 - J – “New 104” (“Old 198”); see Matsunami 1965.
 - Y4 – “New 105” (“Old 203”); see Matsunami 1965.
 - 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 Sāadhanamālā (used for the overlapping passages only):
 - SMB – Reel B 0105-09, National Archives, Kathmandu

Editions

- editions of the Sanskrit text of the Kurukullākālpa:
 - 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 – Bhattacharyya (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 om̐ namo bhagavatyai āryakurukullāyai²³

naṣṭe gate²⁴ cāntarhite ca tanre tārodbhave yogamahāsamudre.
tārāṇavo nāma mahādhitanthro [naṣṭe ca tasmin punar eṣa kalpaḥ]..

ap1.2 uddhṛtya tantreṣu ca vistareṣu yogān prayogān bahusattvahetoḥ.
lokeśvaraḥ kalpam idaṁ babhāṣe śṛṇvantu sarve kila bodhi[sattvāḥ]..

ap1.3 imaṁ nayaṁ sarva]janārthakāri lokaṁ vilokyāśaraṇaṁ mayādyā.
triduḥkhaḍuḥkhena²⁵ vidheyam etad grāhyaṁ²⁶ bhavadbhir mahatādareṇa..

ap1.4 sarvair idaṁ buddhagaṇaiḥ [praṇītaṁ kalpaṁ tv idaṁ] lokavikalpaśāntyai.
śrīpotale²⁷ parvatake²⁸ uvāca mañjuśrīyā padmabhṛtā jayena..

ap1.5 viṣkambhiṇā sāgarabuddhinā ca maitreyapra[mukhaiś²⁹ ca gaṇaiś ca
sa]rvaiḥ.
śruto hy ayaṁ dharmapadaprabandho 'numodito vandita eva mūrdhnā..

ap1.6 bahulīkṛtaḥ³⁰ sarvajinaurasaiś ca stuto 'thavā gītavareṇa vādyai[ḥ].

- nāṭyair vicitrailś ca prapūjur enaṃ yakṣāś ca mārāś ca salokapālāḥ³¹..
- ap1.7 ṛkṣa³² kṣitīśā 'śanipāṇayaś³³ ca vici³⁴ taraṅgeṣu ca ye vasanti.
nāgāṅganā 'pāṅganirīkṣa[ṇejñāḥ³⁵ pātā]lapālāḥ³⁶ surasiddha³⁷ kanyāḥ..
- ap1.8 gandharvarājñyaḥ kucalālasāś ca vidyādhari³⁸ kiṃnarayoṣitaś ca.
yakṣāṅganāḥ³⁹ parvataputrapautrā evaṃ vadanty aśaraṇā⁴⁰ va[yaṃ te..
- ap1.9 nā]tho 'sy anāthasya hi lokanātha yenāsti⁴¹ buddhasya hi śāsane 'smin.
saukhyam prajānām mahad adbhutam⁴² yat śrutvā gaṇasyāśya vacāṃsi
nātho..
- ap1.10 mantram [svayaṃ vaśyaka]raṃ babhāṣe tāḥ sarvanāryaḥ śrutamantrarājāḥ.
saukhyam yayur baudham⁴³ anekakoṭyaḥ śukram⁴⁴ kṣarantyo⁴⁵ 'susamā⁴⁶
spṛhanti⁴⁷..
- ap1.11 vakrā⁴⁸ valokena nirīkṣa[yanti bhūmau pa]tanti caraṇau skhalanti.
muñcanti śukram valayanti⁴⁹ rāgaṃ⁵⁰..
- ap1.12 evaṃ ca drṣṭvā surasundarīṇām vacāṃsi nāthaḥ samayaṃ babhāṣe.⁵¹
kurukullamantram⁵² vaśakṛ[j] janasya mantreṇa] siddhasya paṭasya
lekhyam⁵³..
- ap1.13 evaṃ tu śrutvā bhagavān triloke lokaśvaraḥ karma udājahāra..
- ap1.14 athātaḥ sampravakṣyāmi kurukullāyāḥ paṭakriyām.
ya[syā likhana⁵⁴ mā]treṇa sādhaḥ siddhim āpnuyāt..
- ap1.15 yena citrakareṇaḥ yayā tithyā ca velayā⁵⁵.
tad⁵⁶ ahaṃ kalpayiṣyāmi yathā tārodbhavoditam..
- ap1.16 ātāmrāyano ya[s tu raktapāṇis] tathāṅghrimān⁵⁷.
gajākṣaiṇeyajaṅghaś ca tena lekhyā tu tāriṇī⁵⁸..
- ap1.17 vasantasyādime māsi aśokāṣṭami⁵⁹ vāsare.
sārdha⁶⁰ praharavelāyāṃ netre⁶¹ le[khyā tu tāri]ṇī..
- ap1.18 trimadhurāśy⁶² amatsyādo⁶³ madyamāṃsa⁶⁴ vivarjitaḥ.
raktāambaradharo nityaṃ raktagandhānuliptakaḥ..
- ap1.19 maitrya⁶⁵ cittam samutpādyā prātaḥsnāyī śi[vālaye.]
tricela⁶⁶ parivartī ca sa likhed⁶⁷ vaśakāriṇīm..
- ap1.20 ekavaktrāṃ viśālākṣīm caturbhujāṃ kuṅkumopamām.
ṣoḍaśā⁶⁸ bdām saśṛṅgārāṃ strīmāyāmadadarpitām⁶⁹..

- ap1.21 [gauraku]mārīkartitasūtreṇa paṭaṃ kāryaṃ; tayā ca tantravāyeṇa ca⁷⁰
kṣīrānubhuktā⁷¹..
- ap1.22 raktapadmāsanāṃ raktakañcukottarīyāṃ rakta⁷² tāḍaṅkakirīṭinīm savye
abhayaṇapradāṃ dvitī[ye⁷³ ā]pūritaśarāṃ⁷⁴ avasavye cāpadharāṃ dvitīye⁷⁵
raktotpaladharāṃ. ārolīk⁷⁶ mukuṭinīm kurukullācala⁷⁷ guhāntasthām..
- ap1.23 kurukullake⁷⁸ rāhus tasyopari sapatnī[kah] kāmāḥ⁷⁹ kāmasyopari
candramaṇḍalam tatra ca⁸⁰ raktāravindāsanāṃ⁸¹. tatrasthām
sarvacitrakalābhīr⁸² bhagavatīm niṣpādyā paṭaṃ pratiṣṭhāpya tasya
paṭasyāgrato 'ṣṭāda[śapū]jāṃ kṛtvā śuklāṣṭamyāṃ⁸³ yāvat paurṇamāsīm⁸⁴
mantraṃ japet.⁸⁵ anena⁸⁶ tārāhṛdayena..
- ap1.24 om kurukulle hrīḥ hūm svāheti⁸⁷ mantreṇa⁸⁸..
- ap1.25 tato lakṣamātraṃ⁸⁹ pūrvasevāṃ kṛtvā puna[h kā]rtikasya vā mādhasavya
vā⁹⁰ āśāḍhasya vā⁹¹ buddhaparvaṇyāṃ tithau prātaḥ snātaḥ poṣadhikaḥ
sarvapūjāṃ nivedya śrāvakaśaṅghāya bhojanaṃ dattvā⁹² paścād gaṇaṃ
mantrama[hāyā]nikāṃ⁹³ bhojayitvā yathāsiddhau vijñāpya⁹⁴ dakṣiṇāṃ
dattvā ekāṃsottarāśaṅgī dakṣiṇāṃ jānumaṇḍalam pṛthivyāṃ pratiṣṭhāpya
yena śrāvakaśaṅghaḥ. yena ca⁹⁵ mantramahāyānara[to⁹⁶ gaṇa]s tān
abhivandya kṣamāpya yatra⁹⁷ paṭāvatāritā bhagavatī tenopagamyā⁹⁸
yathāsiddhyartham⁹⁹ dhyānopeto vidyādharo 'kṣaralakṣaṃ japet..
- ap1.26 ¹⁰⁰ amśena vardhate prajñā apa[rāṃ]śena vaśyakṛt¹⁰¹.
amśenaiva tṛtīyena viśākarsī bhaven naraḥ¹⁰²..
- ap1.27 sarvasya lokasya bhavet sa pūjyaḥ strīṇāṃ madenāpi ca¹⁰³ garvitānām.
yatheccchayā mantradharo¹⁰⁴ vibhukte [abhyā]sayogāt sa ca sundarīṇām¹⁰⁵..
- ap1.28 nāmnāpi tasya viśamā garalāḥ prayānti nāgāḥ phaṇīndra¹⁰⁶ kiraṇāḥ śakulā
bhavanti¹⁰⁷.
vidyāmadoddhatabalān viduṣo 'py avācaḥ [kurva]nti vākya¹⁰⁸ vibhavana¹⁰⁹
japena yuktāḥ.. ¹¹⁰
- ap1.29 vidyādharān gajaturaṅgamapṛṣṭharūḍhān prauḍhāṅganāparijanena
nigūḍhakaṇṭhān.
vidyābalair jayati mantravidāṃ variṣṭho¹¹¹ ni[ṣṭhākṛ]tā¹¹² manasi
rājyasukhāni¹¹³ bhoktā¹¹⁴..
- ap1.30 kāmād ratīm girisutāṃ giriśāt¹¹⁵ tathaiva nārāyaṇāc chriyam akhaṇḍalakāc
chacīm ca¹¹⁶.
vācaspater¹¹⁷ amalagīśvariṇīm ca śuklāṃ mantrair vijitya dharaṇīm¹¹⁸
dharato 'pi lakṣmīm..

- ap1.31 nānānidhānadhana¹¹⁹ kuṇḍalahemaraupyaṃ¹²⁰ vastrādikaṃ
draviṇajātānibaddhacittaḥ¹²¹.
cittena sarvaṃ akhilaṃ parikṛṣya¹²² bhuṅkte mantrānvito¹²³ bhagavatīṃ
paribhāvayed yaḥ..
- ap1.32 rājyaṃ nṛpāt phalam atīndriyakaṃ ca vṛkṣāt toyaṃ nadīnada¹²⁴
samudragataṃ vikṛṣya.
mantrānvitaḥ pibati khādati mantrapūtaṃ¹²⁵ mantraṃ vinā na hi jitā¹²⁶ khalu
bhogasiddhiḥ..
- ap1.33 vanyān gajān varaturaṅgamajanmajātān bhogānvitān phaṇivarān
garaloddhatāṃś ca.
nakrebha¹²⁷ ṛkṣadvipino 'py atha¹²⁸ gaṇḍakāṃś cākṛṣṭvā¹²⁹ svamantra¹³⁰
balasāhasakena mantrī..
- ap1.34 ārohate vigatavismayalocanena maitrī¹³¹ dṛṣā yadi sa¹³² paśyati
mantrasiddhaḥ..
- ap1.35 kṛpādṛṣā yadi vilokayatiha lokān duḥkhād viyogakuṭilād viṣamāt¹³³ sa
mantrī.
uttārya lokam akhilaṃ hi karoti śāntiṃ cintāmaṇir bhavati lokahitāya tārā..
- ap1.36 mārān vijitya¹³⁴ variṣec¹³⁵ ca nidhānavṛṣṭiṃ kalpāṅghrirūpyaṃ¹³⁶ avatārya
janāya dadyāt.
vittaṃ dhaneśvaragataṃ nikhilaṃ vikṛṣya saṃpādayet sakalaloka¹³⁷ hitāya
pākaṃ..
- ap1.37 vastraṃ tathā kṛpaṇalokasamastahetoḥ pīṭhaṃ gṛhaṃ chadam apīha¹³⁸
bhavec ca¹³⁹ tārā.
āpatsu sarvaduritāpaharā¹⁴⁰ bhavec ca setur vipannavaṇijāṃ ca
samudramadhye..
- ap1.38 tāṃ tārāṃ bhāvayed yogī prathamāṃ duḥkhitāyate.
tām upāsya¹⁴¹ dinenaiva bhojyalābhī bhaven naraḥ..
- ap1.39 dvitīye vastralābhī syāt yoṣitāṃ saṅgamas tataḥ.
tatas tāmbūlabhoktā ca ayācitāṃ¹⁴² yathepsitam..
- ap1.40 yadi syād brahmacārī tu¹⁴³ bhuṅkte kanyāṃ surāgrajāṃ.
sattvānāṃ mārāṇe raktā¹⁴⁴ na sidhyantīha¹⁴⁵ śāsane¹⁴⁶..
- ap1.41 daśakuśala¹⁴⁷ rato bhūtvā mahāyānaikacittakṛt.
sa bhuṅkte vipulāṃ¹⁴⁸ siddhiṃ vajradharmavaco yathā..
paṭāvatāraṇakalpaḥ prathamah¹⁴⁹

ap2.

· CHAPTER A2 ·

ap2.1 ¹⁵⁰ athātaḥ saṃpravakṣyāmi¹⁵¹ yena tuṣyanti dharmatāḥ¹⁵².
dharmapūjāprayogeṇa dharmadhātuḥ svayaṃ bhavet..

athātaḥ¹⁵³ kalpavṛkṣasāadhanam bhavati..

ap2.2 vṛṃkārākṣarasambhūtaṃ kalpavṛkṣaṃ vibhāvayet.
utpalasya¹⁵⁴ parāvṛtṭyā¹⁵⁵ vṛkṣaṃ vāmena bhāvayet..

ap2.3 nānāadhanamahāvṛṣṭiṃ varṣayantaṃ nabhastalāt.
arthināṃ¹⁵⁶ pūrayed āśāṃ iti dhyātvā¹⁵⁷ dhaneśvaraḥ..

ap2.4 caturdvīpagatān sattvān ākṛṣya cittaraśminā.
tebhyo dānaṃ pradātavyaṃ saptaratnamayaṃ sadā..

ap2.5 pariṇāyakamahāratnaṃ¹⁵⁸ ratnaṃ sāmudrikaṃ¹⁵⁹ tathā.
strīratnaṃ aśvaratnaṃ¹⁶⁰ ca khaḍgaratnaṃ tathaiva ca..

ap2.6 ibharatnādiratnāni¹⁶¹ buddhebhyo manasā sṛjet¹⁶².
strīratnaṃ samalaṅkṛtya¹⁶³ nānārūpāṃ vilāsinīm¹⁶⁴..

ap2.7 buddhebhyo manasā deyā buddhatvaphalakāṅkṣiṇā.
anena sarvabuddhatvaṃ vidyādharaḥ samaśnute..

ap2.8 mahākoṣeṇa¹⁶⁵ saṃpūrṇaṃ¹⁶⁶ pariṇāyaka dhaneśvaram¹⁶⁷.
buddhebhyaḥ sādaraṃ dadyād buddhatvaphalakāṅkṣayā..

ap2.9 evam anyāni ratnāni sādareṇa parityajet.
vajradharmatvam ābhujya sarvasattvārthakṛd¹⁶⁸ bhavet..

ap2.10 [iti] kalpavṛkṣasāadhanam¹⁶⁹

cetasā sarvabuddhatvaṃ cetasaiva vimucyate.
cetasā mokṣate bandhaṃ¹⁷⁰ cetasā¹⁷¹ muktimān bhavet..

ap2.11 cittaṃ hitvā padārthānāṃ sthitir anyā na dṛśyate¹⁷².
buddhatvaṃ¹⁷³ siddhayaḥ sarvā yad utānyā vibhūtayaḥ..

ap2.12 bhājanā jaṅgamā ye tu bhūtabhautikasambhavāḥ.
jñānamātrā¹⁷⁴ iti khyātā vipaścidbhir nirāsravaiḥ..

ap2.13 tasmāt sarvaprayatnena cittādarśaṃ tu mārjayet.
prakṛtyāgantavo doṣāḥ prahīyanta iti kramāt..

ap2.14 ¹⁷⁵ nirmalaṃ pūrṇacandrābham ādisvarasamudbhavam.
citta¹⁷⁶ candraṃ vibhāvitvā¹⁷⁷ bījaṃ tasyopari nyaset..

- ap2.15 ūṣmāṇāṃ ca¹⁷⁸ caturthaṃ tu¹⁷⁹ agnivaṇḍopari sthitam.
īkāreṇa¹⁸⁰ samāyuktam ākāśadvayabhūṣitam..
- ap2.16 tasya citra¹⁸¹ mayūkhābhīḥ kṛtvā nirmalinam¹⁸² jagat.
sahādidhātukaṃ¹⁸³ śodhya¹⁸⁴ kurukullaparvate¹⁸⁵ gatām¹⁸⁶..
- ap2.17 saṃcodya¹⁸⁷ ca¹⁸⁸ tathā¹⁸⁹ tārām ānayitvā puraskaret¹⁹⁰.
tasmād bijān mahāpūjāmeghān saṃsphārayed¹⁹¹ budhaḥ..
- ap2.18 puṣpadhūpa¹⁹² tathādīpagandha¹⁹³ naivedyasamcayaiḥ.
lāsyamālyanṛtyagītavādya¹⁹⁴ pūjādibhis tathā..
- ap2.19 ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham.
anumode jagat¹⁹⁵ puṇyaṃ buddhabodhau dadhe manaḥ..
- ap2.20 idaṃ¹⁹⁶ mantraṃ tridhā vācyaṃ tataḥ kṣantavyam ity api.
cittaṃ maitrīvihāre ca¹⁹⁷ niveṣṭavyaṃ punas tadā..
- ap2.21 karuṇācittam utpādya¹⁹⁸ pramodacittam¹⁹⁹ āvahet.
paścād upekṣate sarvaṃ cittamātravyavasthaya..
- ap2.22 cittaṃ śūnyaṃ punaḥ²⁰⁰ kuryāt prākṛtākārahānaye²⁰¹.
śūnyatāvahninā dagdhāḥ pañcaskandhā 'punarbhavaḥ²⁰²..
- ap2.23 om śūnyatājñānavajrasvabhāvātmake 'ham.
muhūrtaṃ śūnyatāyogaṃ kuryāc cittasya viśramam..
- ap2.24 pratijñāṃ prāktanīm²⁰³ smṛtvā bījamātraṃ punaḥ smaret.
pratāritā mayā sattvā²⁰⁴ ekāntaparinirvṛtā²⁰⁵..
- ap2.25 kathaṃ tān uddhariṣyāmi agādhād bhavasāgarāt.
iti matvā²⁰⁶ kṛpāviṣṭo niśceṣṭāṃ²⁰⁷ śūnyatāṃ tyajet..
dharmadhātumayaṃ cittam utpādayati²⁰⁸ cetasā.
buddhādhiṣṭhānato bījam utpalākhyam²⁰⁹ tato bhavet²¹⁰..
- ap2.26 utpale candrabimbaṃ tu akārasvaratodbhavam²¹¹.
tasmimś candre punar bījam tasmād²¹² gabhastayo gatāḥ..
- ap2.27 tābhir viśodhitā dhyeyā²¹³ niḥśeṣā lokadhātavaḥ.
śodhya bodhya²¹⁴ tathā²¹⁵ sarvaṃ raśmibhir buddhakoṭayaḥ..
- ap2.28 viśantān²¹⁶ bijakair²¹⁷ dhyāyāt tatas²¹⁸ tārodayo bhavet.
rakta²¹⁹ varṇāyudhā devī sarvābharaṇa²²⁰ bhūṣitā²²¹..
- ap2.29 samayamūrtim āsādyā²²² jñānacakraṃ samāhvayet²²³.
jhaṭityākāraṇiṣpannaṃ jñānacakraṃ puraḥsthitam..

- ap2.30 [jaḥ hūm²²⁴ vaṁ hor ity ākr̥ṣya²²⁵ praveśya baddhvā toṣayet.]²²⁶
- ap2.31 samayamudrāyogena²²⁷ mukha²²⁸ mārga niveśayet²²⁹.
pāṇibhyāṁ añjalim̐ kṛtvā māṁsalau nāmitau yadā..
- ap2.32 dīrghābhyāṁ²³⁰ tu²³¹ kṛtā sūcī sūcī²³² madhye tv anāmikau²³³.
latābhyāṁ²³⁴ madhyamau śliṣṭau dvāv aṅguṣṭhāv²³⁵ adho gatau²³⁶..
- ap2.33 anena bandhayet samayāṁ anayā²³⁷ cakram̐ praveśayet.
tato 'bhiṣekaṁ²³⁸ prārthayed buddhān̐ iti gāthāṁ²³⁹ paṭhan̐ kṛtī..
- ap2.34 bodhivajreṇa buddhānāṁ yathā datto mahāmahaḥ²⁴⁰.
mamāpi trāṇanārthāya khavajrādya dadāhi me..
- ap2.35 te²⁴¹ dadanti mahadbhūtā²⁴² rājyam̐ abhiṣeka²⁴³ nāmataḥ.
puṣpābhiṣekavad rājñāḥ²⁴⁴ pañcabhir locanādibhiḥ..
- ap2.36 [Then, one should visualise the buddha consorts performing an *abhiṣeka*
while reciting the following:]²⁴⁵
- abhiṣekaṁ mahāvajram̐ traidhātuka²⁴⁶ namaskṛtam̐.
dadāmi sarvabuddhānāṁ triguhyālayasaṁbhavam̐..
- ap2.37 buddhābhiṣekatas tārā dharmacūḍamaṇir bhavet.
raktacitra²⁴⁷ prabhābhābhīr²⁴⁸ dīpayanti²⁴⁹ jagattrayam̐..
- ap2.38 prāptābhiṣekaratnas²⁵⁰ tu sarvasiddhim̐ prasādhayet.
varṣārdham̐ tu dṛḍhā²⁵¹ veśād yathoktavidhinā purā²⁵²..
- ap2.39 trisandhyāsu balim̐²⁵³ dattvā mantreṇānena śarkaraiḥ²⁵⁴.
piṣṭakādyair vidhānena svapnābhijñānam̐ āpnuyāt..
- ap2.40 khaḍgam̐ pātāla²⁵⁵ siddhiś ca antardhānam̐ rasāyaṇam̐²⁵⁶.
adr̥śyam̐ khecaratvam̐ ca²⁵⁷ pādalepāñjanam̐ tathā..
- ap2.41 svapnena pratyabhijñānam̐ siddhir utpadyate svayam̐.
kṣudrasiddhim̐ na²⁵⁸ sādhetā²⁵⁹ yadi tārārato bhavet²⁶⁰..
- ap2.42 cakravartipadam̐ rājyam̐ indratvam̐²⁶¹ sārvaabhokṛtām̐.
svapnenaiva prasādheta²⁶² jāpabhāvanayānvitaḥ..
- ap2.43 ṣaṇmāsāntaikamāsasya²⁶³ sarvāṁ rātriṁ japet kṛtī²⁶⁴.
baddhvā caivotpalāṁ mudrāṁ yāvan²⁶⁵ mudrā jvalet²⁶⁶ kṣaṇāt..
- ap2.44 tena mudrāpra²⁶⁷ bhāveṇa samākṛṣṭāḥ sayoṣitaḥ²⁶⁸.
brahmendropendrarudrādya āgacchanti vaśīkṛtāḥ..

- ap2.45 tataḥ prabhṛti sarvātmā siddhaḥ saṃsāravāsanāt.
yathā padmam asaṃliptaṃ²⁶⁹ paṅka²⁷⁰ doṣeṇa vāriṇā..
- ap2.46 spr̥ṣṭaḥ sūto²⁷¹ yathā naikaḥ saṃhṛte caikatām²⁷² vrajet.
tathā siddhasya cittāni sarvajñatvaṃ gatāni ca²⁷³..
- ap2.47 siddhasūtena saṃspr̥ṣṭau²⁷⁴ yathā śulvo²⁷⁵ bhaven nidhiḥ.
mantrasūtais tathā spr̥ṣṭā²⁷⁶ buddhakāyā hi mantriṇaḥ..
- ap2.48 tridaśeśvaratām yānti traidhātukamaheśvarāḥ.
buddhavaṃśe samutpannā dharmā²⁷⁷ cakrapravartakāḥ..
- ap2.49 jātīm kurvanti pravrajyām bodhimaṇḍopasaṃkramam.
caranti duṣkarām caryām buddhatām ca smaranti te..
- ap2.50 devāvatāranirmāṇaṃ dharmacakrapravartanam.
parinirvāṇalābhaṃ²⁷⁸ ca śmaśāne²⁷⁹ gamanaṃ tathā..
- ap2.51 triloke dhātukaṃ²⁸⁰ hitvā²⁸¹ saṃbhogair vighair jināḥ.
śuddhāvāsaṃ punar yānti hitvā nirmāṇajām tanum..
- ap2.52 pravartya dharmakāyaṃ tu pustakādipaṭakramaiḥ.
sa eva sidhyate mantras tena buddhena bhāṣitaḥ..
- kurukullābhisamaya²⁸² kalpo dvitīyaḥ²⁸³

ap3. . CHAPTER A3 .

- ap3.1 atha te sarvabodhisattvā²⁸⁴ ātmanaivātmacitta²⁸⁵ parivitarkam²⁸⁶ āpadya
vajrapāṇiṃ²⁸⁷ mahābodhisattvam evam āhuḥ. katham vajrapāṇe²⁸⁸ buddhā
bhagavanto vajrakāyā dharmadhātukāyāḥ²⁸⁹ abhedyakāyāḥ²⁹⁰
kasmim̐scit²⁹¹ pṛthivīpradeśe kālakriyām kurvanti.. atha khalu vajrapāṇis tām
bodhisattvān²⁹² evam āha. bodhisattvā mahāsattvā mā evaṃ procuḥ.²⁹³
katham buddhā²⁹⁴ vajrakāyā²⁹⁵ abhedyakāyā dharmadhātukāyāḥ
kasmim̐scit²⁹⁶ pṛthivīpradeśe kālakriyām kurvanti. athāha²⁹⁷ vajrapāṇiḥ²⁹⁸.
tatraivaṃ²⁹⁹ śṛṇvata³⁰⁰ bodhisattvā yad bhagavān parinirvṛtaḥ³⁰¹
sukhāvatyām gataḥ..
- ap3.2 atha bodhisattvāḥ procuḥ. kiṃ vajrapāṇe buddhā³⁰² bhagavantaḥ kāyaṃ³⁰³
prahāya sukhāvatīm³⁰⁴ gacchantīti³⁰⁵. āha. ārya³⁰⁶ kulaputrā nirmāṇakāyaṃ
prahāya saṃbhogakāyena³⁰⁷ sukhāvatīm³⁰⁸ prayāntīti³⁰⁹. bodhisattvā
āhuḥ³¹⁰. tat³¹¹ katham vajrapāṇe kāyaṃ³¹² tyaktvā yāntīti³¹³..
- ap3.3 vajrapāṇir āha. yathā kaścin māyāvī puruṣaḥ prayojanārthaṃ māyām
avatārya prayojanaṃ sādhayet.

tathā buddhāḥ³¹⁴ purāsiddhāḥ sattvānugrahaḥetunā.
punarjanmagrahaṃ cakruś cakravartini nirvṛte³¹⁵..

ap3.4 yadā buddhā na santīha³¹⁶ cakravartī tadā bhavet³¹⁷.
ubhābhyāṃ³¹⁸ vigato loko na kadācid utpadyate..

ap3.5 vineyaṃ³¹⁹ lokaṃ āsādyā vinītvā³²⁰ dvipadottamāḥ³²¹.
saṃsthitvāśītivarṣāṇi yayur buddhā jinālayam..

ap3.6 buddhamāyāṃ parityajya sukhāvatyāṃ jinālaye.
mahāpraśamasukhāsaktās tiṣṭhanty ānandarūpataḥ..

ap3.7 kartr³²² nityaikabhoktāraṃ³²³ manyante ṛṣayo manaḥ.
evamrūpaṃ na tattvena kṣaṇikaṃ śūnyam iṣyate..

ap3.8 ātmagrahavipannānāṃ nityaṃ nityārtha³²⁴ kāṅkṣiṇām.
anīyatāvatārāya tyaktvā kāyaṃ yayur jināḥ..

ap3.9 teṣāṃ sarvajñacittānāṃ sarva³²⁵ bhāvasvabhāvinām.
itasthānam ito³²⁶ 'sthānaṃ niścitaṃ³²⁷ naiva vidyate..

ap3.10 saṃvṛti³²⁸ satyaṃ³²⁹ āśritya buddhānāṃ dharmadeśanāḥ³³⁰.
pravartante nabhastulyā vineyāḥ³³¹ susahādiṣu..

ap3.11 buddhotpādo na tattvena buddhanāśo 'pi naiva ca.
sarvaiś³³² caikarasībhūte³³³ notpādo³³⁴ na vyayas tathā..

ap3.12 dharmadhātveka³³⁵ rūpās te pañcāvṛti³³⁶ vivarjitāḥ.
gambhīrodārārūpeṇa tasthus³³⁷ tattvasvarūpataḥ³³⁸..

ap3.13 sadasattvaṃ³³⁹ gatā naiva ubhayor apy asaṃbhavāt³⁴⁰.
ādāv evāsvabhāvās te³⁴¹ na niruddhā na bhāvināḥ³⁴²..

ap3.14 ³⁴³ bodhisattvāḥ procuḥ³⁴⁴.. kathaṃ vajrapāṇe buddhā bhagavantas
traidhātukaśāsino³⁴⁵ notpannā na niruddhā iti. vajrapāṇir³⁴⁶ āha.
bodhisattvās tat kiṃ manyatha³⁴⁷. yo yāvān buddhaḥ so 'san³⁴⁸ uta sann iti.
bodhisattvāḥ procuḥ. vajrapāṇe buddhā na santo nāsantaḥ..{1}..

vajrapāṇir āha.

ajena na hi jātavyaṃ jātasyāpi na codayaḥ.
tasmād ādāv anutpannāḥ paramārthavicāraṇe..{2}..

evaṃ mṛtair na martavyaṃ mṛtyur naivāmṛtasya ca.
asthitasya sthitir naiva sthitasyāpy sthitir³⁴⁹ na ca..{3}..

ajo nāśaṃ yadā yāti³⁵⁰ ajo vāpy udbhavet punaḥ.

śaśakānām³⁵¹ viśāṇasya nāśotpādas tadā bhavet..{4}..

sadutpattir yadā jāti³⁵² jātasya punarudbhavaḥ.
asato 'pi yadotpādas tadā vandhyāsutasya ca..{5}..

tasmāt sarvam avidyeyaṃ saṃskāraṃ ca trilakṣaṇam.
pratītimātrakaṃ³⁵³ vijñāḥ³⁵⁴ pañcaskandhānviṭam jagat..{6}..

anena nyāyena tāvad bodhisattvā mahāsattvā buddhā bhagavantaḥ
parinirvṛtā iti..{7}..³⁵⁵

Bodhisattvāḥ procuḥ..

kathaṃ mudrāḥ kathaṃ mantrāḥ³⁵⁶ kathaṃ maṇḍalabhāvanā.
tat kathaṃ siddhayaḥ siddhāḥ sarvā³⁵⁷ nutpattikāraṇāt..

ap3.15 vajrapāṇir āha..

pratītyasamutpannāni vastūni sambhavanti hi.
pratītya mantramudrādi³⁵⁸ siddhayaḥ sambhavanti hi³⁵⁹..

ap3.16 siddhayaś cāpi saṃvṛtyā bauddhāḥ pāramitās ca yāḥ³⁶⁰.
buddhatvaṃ vajrasattvatvaṃ³⁶¹ saṃvṛtyaiva prasādhayet..

kurukullāyā bodhicittakalpas tṛtīyaḥ³⁶²

ap4. . CHAPTER A4 .

ap4.1 athātaḥ saṃpravakṣyāmi mantrajāpavidhikramam.
yena vijñātamātreṇa sādhaḥ siddhim āpnuyāt..

ap4.2 vidrumeṇa³⁶³ vaśaṃ³⁶⁴ kuryāt puṣkaro³⁶⁵ viśanāśane.
spṛṣṭikena vardhate prajñā triṣu karmasu yojayet..

ap4.3 yonivīśuddhyā aśvatthapattrākāre³⁶⁶ kuṇḍe aśokakāṣṭhenaḥ³⁶⁷
prajvālya vidhinā raktotpalānām aṣṭaśataṃ juhuyāt, naṭaveśmā³⁶⁸ gninā
mūlamantreṇa trimadhurāktānām..

ap4.4 paścād yantraṃ bhavati. rajasvalākarpate trikoṇamaṇḍalaṃ vilikhya madhye
sādhyāyāḥ sādhaḥ kasya ca nāmagrahaṇena codakapadasamanvitenāmukī³⁶⁹
me vaśībhavatv iti kṛtvā paścān mūlamantreṇa³⁷⁰ vidarbhya lākṣāra-
senāvasavyānāmikāraktasammiśreṇa³⁷¹ karpūreṇa kuṅkumena³⁷²
kastūrikādibhir³⁷³ varṇakair likhet³⁷⁴..

ap4.5 prajñāvardhane³⁷⁵ tatraiva kuṇḍe arkakaravīrakāṣṭhena vahniṃ³⁷⁶ prajvālya
vipra³⁷⁷ homāgninā aṭarūṣakāṇām³⁷⁸ pattraṃ³⁷⁹ vacāyāḥ khaṇḍam³⁸⁰

vāyutaṃ³⁸¹ juhuyāt..

ap4.6 viṣanāśane tatraiva kuṇḍe candanakāṣṭhenāgniṃ prajvālya piṇḍatagarāṇām
ayutaṃ juhuyāt. tataḥ³⁸² sarvaviṣākārṣī bhavati. nānārogaṇiḍṭitānām³⁸³
pīḍām apanayati. śāntiṃ kurute.. gāruḍavidhiḥ³⁸⁴..

ap4.7 traidhātukapathe ramye yāvatyo³⁸⁵ yoṣitaḥ smṛtāḥ.
homamantra³⁸⁶ prayogeṇa sarvās tā³⁸⁷ upabhuñjayet..

ap4.8 ³⁸⁸ rāgāvalokanāt³⁸⁹ maitrī tena cittena vaśyakṛt.
kṛtvā vaśyaṃ³⁹⁰ jagat sarvaṃ buddhabodhau niyojayet..

ap4.9 iti vaśyavidhiḥ..

sarvākārajñatā nāma vinā prajñāṃ³⁹¹ na labhyate.
tasmāt tām prāptukāmo yas³⁹² tīkṣṇāṃ prajñāṃ sa sādhayet³⁹³..
homajāpaprayogataḥ..

ap4.10 sarvadharmapravicayā dhīḥ viśuddhā³⁹⁴ sphurattviṣā.
prajñāpāramitā sā³⁹⁵ hi tayā yogī vimucyate..

ap4.11 [iti] prajñāvardhanavidhiḥ..

³⁹⁶ grhābhidhānapattrāṇi ṣaṭhīṃ³⁹⁷ yaṣṭimadhum³⁹⁸ tathā.
brahmāṇiṃ māgadhīṃ³⁹⁹ caiva sakṣaudrāṃ bhakṣayet kṛtī..

ap4.12 [iti] prajñāvardhanatantraḥ⁴⁰⁰..

⁴⁰¹ ghr̥taṃ⁴⁰² tagaramūlaṃ ca cakrāṅkitam⁴⁰³ tathaiva ca.
daṃṣṭrāghāte pralepena⁴⁰⁴ pānena ca hared viṣaṃ..

ap4.13 [iti] viṣanāśanatantraḥ⁴⁰⁵..

jārī caṇḍālikā⁴⁰⁶ caiva snehamallī svaśukrakam.
mṛtās codarakīṭhās ca vaśyaṃ kurvanti bhakṣaṇe..

ap4.14 [iti] vaśyatantraḥ⁴⁰⁷..

viṣākārṣāj⁴⁰⁸ jagacchāntiḥ prajñāvṛddhyā ca buddhatā⁴⁰⁹.
dharmacakrapravṛttiś ca vaśyakṛt kurute kṣaṇāt..

ap4.15 nānyopāyo mahāyāne svaparārthaprasiddhaye.
sakṛd uccāritā⁴¹⁰ vidyā sadyaḥ pratyayakāriṇī..

ap4.16 ⁴¹¹ hrīḥkāraṃ madanātapatra⁴¹² nihitaṃ strīṇāṃ bhavet srāvakaṃ
jihvāyāṃ ca tad eva buddhijananaṃ hṛṇmadhyake caiva tat.
daṣṭānām⁴¹³ paribhāvitam viṣaharam dharmākṣaram sundaram⁴¹⁴

tārāyā hr̥dayaṃ trilokavijayi jñeyam̐ kṛpāśālibhiḥ..

ap4.17 vācāṃ doṣa⁴¹⁵ parikṣayād viṣaharī cittasya doṣāpahāt
prajñāvṛddhir udāhṛtā tanubhavān⁴¹⁶ doṣān kṣipan⁴¹⁷ vaśyakṛt.
yasmāt⁴¹⁸ sarvam idaṃ jagad vikuśalair grastaṃ na siddhiṃ vrajet.
tenātraiva jinaurasā⁴¹⁹ vikuśale nindāṃ⁴²⁰ kurudhvaṃ hitāḥ..

ap4.18 mudrābandhaviśeṣatas tanubhavā doṣāḥ kṣayaṃ yānti vai
mantrakṣālitajihvināṃ⁴²¹ vadanajā doṣāś ca cittodbhavāḥ.
dhyānādhyāsitacetasām ata iti śraddhāṃ kurudhvaṃ janāḥ⁴²².
kāye vāci manasy anākulatare⁴²³ tiṣṭhanti buddhā yataḥ..

ap4.19 niṣpāpapasarekṣaṇaḥ⁴²⁴ karuṇayā trailokyarājā⁴²⁵ bhaved
dānāt puṇyabalādhiko dhanapatir mārtyā⁴²⁶ dhipo vīryavān.
kauśīdyāpanayāt kṛtī nirayajaṃ duḥkhaṃ na bhuṅkte manāk⁴²⁷
kāruṇyaṃ dhanadānavīryacaraṇaṃ⁴²⁸ buddhātmajāḥ sevatha⁴²⁹..

ap4.20 nityaṃ dhyānabalena⁴³⁰ śuddhahṛdayo buddhān nabhasy ekṣate⁴³¹
svapnenāpi tathāgataiḥ parigataṃ⁴³² cātmānam īkṣet sadā.
nānābuddhaviṃśamerugamaṇaṃ kālakriyāyāṃ budhāḥ
paśyante⁴³³ karuṇātmakā⁴³⁴ narakinaḥ paśyanti pāpāṃ purīm..

ap4.21 atha viśuddhitantraḥ..

kāmo yatra viṣaṃ tatra buddhis tatraiva tiṣṭhati.
ata eva kathaṃ nāma vāgīśā pāṇḍarā matā..

ap4.22 viśāpahāriṇī saiva hayagrīvapade⁴³⁵ sthitā.
rāgavajrapadodbhūtā vaśyaṃ kuryāj jagattrayam..

ap4.23 rāgakulatantra⁴³⁶ siddhiḥ..

athāparo 'pi prayogo bhavati⁴³⁷..

trikoṇaṃ maṇḍalaṃ kṛtvā aparaṃ⁴³⁸ ca⁴³⁹ trikoṇakam.
aindrīm⁴⁴⁰ diśaṃ samārabhya⁴⁴¹ oṃkāradīn likhed kṛtī⁴⁴²..

ap4.24 ṣaḍbījaṃ ṣaṭsu koṇeṣu dharmabījaṃ ca⁴⁴³ madhyataḥ.
phuḥ⁴⁴⁴ kārāntargataṃ kṛtvā dvāradehalike likhet..

ap4.25 [iti] sarpavidāraṇatantraḥ⁴⁴⁵..

athāparo 'pi prayogaḥ strīṇāṃ saubhāgyakaraṇāya. utpalaṃ saptapattram̐
kṛtvā saptākṣarāṇi tatra prayoktavyāni. tasya puṣkare
hrīḥkāradvayavidarbhitaṃ sādhyasādhyāyā vā⁴⁴⁶ nāma vaśyavidhinā likhet.
bhūrje 'thavā rajasvalā⁴⁴⁷ karpate bāhau⁴⁴⁸ vidyāgataṃ kṛtvā paridhāpayet..

ap4.26 patir dāso bhavet strīṇāṃ rājānaḥ⁴⁴⁹ sevakasya vā⁴⁵⁰.
śucinā supavitreṇa idaṃ mantraṃ samuddharet..

ap4.27 vaśyatantravidhiḥ⁴⁵¹..

atha rakṣācakraṃ⁴⁵² bhavati.

catuḥpattrotpalaṃ kṛtvā madhye candraṃ tato likhet.
pūrveṇa ca likhet⁴⁵³ bāṇaṃ dakṣiṇe cāpaṃ⁴⁵⁴ eva tu..

ap4.28 paścime abhayapāṇim⁴⁵⁵ utpalaṃ cottare⁴⁵⁶ likhet.
āturaṃ⁴⁵⁷ candramadhye⁴⁵⁸ tu saptabījena veṣṭayet⁴⁵⁹..

ap4.29 bahirveṣṭitacakraṃ tu utpala⁴⁶⁰ mālāvibhūṣitam.
bhūrjapattre vilekhyedaṃ svadordaṇḍe vidhārayet..

ap4.30 bālavarḍdhataruṇānāṃ rakṣā bhavati śāśvatī⁴⁶¹..

rakṣātantrasiddhiḥ⁴⁶²..

atha īśvaraṃ⁴⁶³ kartukāmena⁴⁶⁴ bījapūrakaṃ vilikhya⁴⁶⁵ tasya madhye
dhanur likhet. dhanuṣi ca⁴⁶⁶ ratnākārāṃ utpalakalikāṃ⁴⁶⁷ likhet.
utpalakalikāmadhye jrūm⁴⁶⁸ kārāṃ saptākṣareṇa veṣṭitam. jātarūpapattre
vilikhyedaṃ⁴⁶⁹ gr̥hamūrdhni dhārayet. bahirutpalamālāveṣṭitaṃ kṛtvā
dvādaśāṣṭamyāṃ⁴⁷⁰ pañcaratnabhṛta⁴⁷¹ kumbhenāvatārya snāpya saṃpūjya
mantraśataṃ⁴⁷² japet. ekavarṣeṇa dhanadasamo bhavati. vidyāṃ ca tādrśīm
paridhāpayet..

ap4.31 athāparo 'pi prayogo bhavati.

⁴⁷³ maṅgalavāre madhyāhṇavelāyāṃ cittakapardakaṃ prāpya kurukullā-
mantreṇāṣṭaśatajaptenārābhya pūjāṃ kṛtvā dvādaśāṣṭamīṣu snāpayitvā
bāhau netrakarpaṭena prāvṛtya dhārayet. mahādhaneśvaro bhavati. taṃ
kapardakaṃ karatale sthāpayitvā koṭim japet. dyūteṣu jayo bhavati. taṃ
kapardakaṃ bhāṇḍe prakṣipyā dharanyāṃ gopayet. pratidinaṃ kārṣāpaṇaṃ
labhate..

[iti] arthasiddhirājyasiddhidhyūtalābhaphalasiddhitantraḥ⁴⁷⁴.

kurukullāyās caturthaḥ kalpaḥ samāptaḥ⁴⁷⁵

ap5. . CHAPTER A5 .

ap5.1 athātaḥ saṃpravakṣyāmi maṇḍalasya yathā⁴⁷⁶ kramam.
rajasāṃ⁴⁷⁷ darśanād yasya kṣipraṃ buddhatvam⁴⁷⁸ āpnuyāt..

- ap5.2 caturasraṃ caturdvāraṃ catustoraṇabhūṣitaṃ.
tatra madhye likhed devīm bhagākārāṃ suraṅjitām⁴⁷⁹..
- ap5.3 pūrveṇa [ca]⁴⁸⁰ likhed bāṇaṃ dakṣiṇe cāpam eva tu⁴⁸¹.
paścime abhayapāṇiṃ cottare⁴⁸² utpalaṃ tathā..
- ap5.4 koṇabhāgeṣu sarveṣu vajracakrādayaś catuḥ.
raktavastrottariyaṃ ca raktābharaṇam eva ca⁴⁸³..
- ap5.5 raktavastreṇa [ca]⁴⁸⁴ mukhaṃ baddhvā śiṣyaṃ⁴⁸⁵ praveśayet..
- ap5.6 anena sattvavajrīmudrāṃ baddhvā cakre puṣpaprakṣepaṇaṃ⁴⁸⁶ kārayet.
praticcha vajra⁴⁸⁷ hoḥ muktva maṇḍalaṃ darśayet. madhye patati varaṃ
bhavati. bāṇe patati⁴⁸⁸ vaśyakarmaṇi yogyo bhavati. abhaye patati
viśāpakarṣaṇaṃ⁴⁸⁹ śikṣayet. utpale patati prajñāvṛddhiṃ śikṣayet.
dhanuṣi⁴⁹⁰ patati sarvajñajñānaṃ śikṣayet.⁴⁹¹ praveśyaivam⁴⁹² vadet. na
tvayedam sarvatathāgataparamarahasyaṃ kasyacid amaṇḍalapraviṣṭasya⁴⁹³
purato vaktavyam. mā te samayo vyathet⁴⁹⁴. viśamāparihāreṇa kālakriyāṃ
kṛtvā narake⁴⁹⁵ patanaṃ syāt..
- ap5.7 tataḥ pascāt samayaṃ dadyāt ratnatrayādikam⁴⁹⁶. ityādivistaratantraḥ⁴⁹⁷..
samayaṃ dattvā⁴⁹⁸..
- ap5.8 buddhānāṃ bodhisattvānāṃ mantracaryāgracāriṇāṃ.
hṛdayebhyo mahāraktaṃ tadā dugdhvā bhavān pibet..
- ap5.9 dharmarājamahāsamayaṃ yadi laṅghasi me 'ntikāt.
ahaṃ tvayā nāvamantavyo dharmāśāsanapālakaḥ..
- ap5.10 raktāmbaraṃ sadā dhāryaṃ raktamālānibandhanam.
raktagandhānulepaṃ ca raktaratnavibhūṣaṇam..
- ap5.11 ⁴⁹⁹ dhyātavyaṃ raktacittena mantriṇā raktacetasā.
sindūragairikair vāpi rajobhir vartayet puram..
- ap5.12 hiṅgulacūrṇakair⁵⁰⁰ vāpi kuṅkumai⁵⁰¹ raktacandanaiḥ⁵⁰².
vidrumasya drutenāpi⁵⁰³ sakarketanapāṃśunā..
- ap5.13 home vā athavā⁵⁰⁴ cakre⁵⁰⁵ pratiṣṭhādau⁵⁰⁶ tathaiva ca.
sarvaṃ raktamayaṃ kāryaṃ⁵⁰⁷ buddhakāśāya⁵⁰⁸ sūcakam..
- ap5.14 prāṇino na tvayā ghātyā vaktavyaṃ na mṛṣāvacaḥ⁵⁰⁹.
adattaṃ na tvayā grāhyaṃ na sevyā parayoṣitaḥ..
- ap5.15 kāyikaṃ trividhaṃ karma vācikaṃ tu caturvidham.

- tridhā mānasikaṃ prāhur akuśalaṃ tyajahi⁵¹⁰ bhoḥ..
- ap5.16 dharmāmiṣaṃ tathā maitrī abhayaṃ ca caturvidham.
dānaṃ tvayā sadā⁵¹¹ deyaṃ abhāvād dhyānakarmaṇā⁵¹²..
- ap5.17 catuḥsaṃgrahavastūni śikṣitavyāni nityaśaḥ.
daśapāramitābhūmi⁵¹³ balāni vaśītāni ca..
- ap5.18 strījano nāvamantavyas⁵¹⁴ tārānāmnī viśeṣataḥ.
udvāhyā⁵¹⁵ naiva sā nārī gr̥hasthenāpi mantriṇā..
- ap5.19 nagare nigame grāme janapade yatra tāriṇī.
pratolyāṃ catvare vīthyāṃ śṛṅgāṭe⁵¹⁶ ca viśeṣataḥ..
- ap5.20 tat⁵¹⁷ sthānaṃ vandayen⁵¹⁸ nityaṃ varṇayec⁵¹⁹ ca mahāpayet⁵²⁰.
tatra sthāne⁵²¹ sthito bhūtvā kuryān mantrādisādhanaṃ..
- ap5.21 tārānāmā tu⁵²² yā nārī raktagaurā sulocanā.
tām dr̥ṣṭvā sādaraṃ yogī vandanām⁵²³ manasā sṛjet..
- ap5.22 bandhūkaṃ dādimī⁵²⁴ puṣpaṃ karavīraṃ⁵²⁵ javām⁵²⁶ tathā.
anyāni⁵²⁷ raktapuṣpāṇi laṅghayen naiva sādhaḥ..
- ap5.23 evaṃ saṃvarakaṃ⁵²⁸ dattvā śuddhaṃ divyena vāriṇā.
śiṣyaṃ mantrajalaiḥ pūtaṃ catuḥkumbhasya vāriṇā..
- ap5.24 ācāryaḥ snāpayet⁵²⁹ kramaśo bāṇacāpādimudrayā.
prathamam bāṇakumbhena dvitīyaṃ kārmaṇa ca..
- ap5.25 tṛtīyaṃ abhayaḥāstena utpalena⁵³⁰ caturthakam.
śākyasiṃho yathā buddhaiḥ saputraiḥ vajradhāribhiḥ⁵³¹..
- ap5.26 sikto rājyābhiṣekeṇa⁵³² tathā sikto mayā bhavān.
adyaiva sarvabuddhatvaṃ tvayā prāptaṃ hi maṇḍale..
- ap5.27 rajasām⁵³³ darśanād buddhāḥ suprasannā bhavanti⁵³⁴ hi⁵³⁵.
nātra vo maraṇam rogā⁵³⁶ na śokā na⁵³⁷ daridrātā..
- ap5.28 tvayā prāptā tu saṃbodhir yānād asmān mahāśuce[h]⁵³⁸.
caturbāṇādiṣekeṇa⁵³⁹ kṛtvā saddharma⁵⁴⁰ bhājanaṃ..
- ap5.29 guhyajñānāni⁵⁴¹ śiṣyāya dātavyāni vidhikramaiḥ.⁵⁴² ⁵⁴³ bhāṣitaṃ maṇḍalaṃ
divyaṃ sarvabuddhair adhiṣṭhitaṃ..
- ap5.30 caturasraṃ caturdvāraṃ catustoraṇabhūṣitaṃ.
hārārdhahārāracitaṃ aṣṭastambhopaśobhitaṃ..

- ap5.31 tasya koṇe likhed vajraṃ ratnacandrāṃśumālinam.
madhye cāpi likhec cakram aṣṭavajrāṃśumālinam..
- ap5.32 cakrasyopari⁵⁴⁴ likhed vajraṃ vajramālāvibhūṣitam.
jvalantaṃ⁵⁴⁵ śaraccandrāṃśupūrṇendum iva nirmalam..
- ap5.33 aṣṭau ca kalaśāḥ sthāpyāḥ pañcamahoṣadhisamṃyutāḥ.
pañcadhānyapañcaratnapañcapallavaśobhitāḥ..
- ap5.34 pañcapūrṇāmṛtā vastrayugapariveṣṭitāḥ.
sitacandanaliptāṅgāḥ puṣpamālāvibhūṣitāḥ..
- ap5.35 nānākhādyaanaivedyaiś⁵⁴⁶ ca dīpamālāsuśobhitāḥ..
- ap5.36 tato vijayakalaśam aṣṭaśatābhimantritaṃ kṛtvā pañcamahoṣadhibhiś ca
vrīhi⁵⁴⁷ pañcaratnaiś ca pañcabhī raṅgaiḥ sitakṛṣṇarakṭapītaharitair
alamkṛtaṃ saṃsthāpya saṃbhāvya ca.

vitānaṃ⁵⁴⁸ vitataṃ caiva nānādhvajair alamkṛtam.
puṣpamālāpralambaṃ ca sugandhaṃ dhūpadhūpitam..
- ap5.37 śiṣyaṃ tatra praveśayed vastrayugena mukhaveṣṭitam.
tato dantakāṣṭhakaṃ dadyād uṣṇīṣacakraṃ⁵⁴⁹..
- ap5.38 candanaliptāṅgāni sragdāmamālāvibhūṣitāni ca. om mārīcyai
svāhetimantreṇa sarvopakaraṇāny abhimantrya vidhikramaiḥ⁵⁵⁰..
- ap5.39 tatra prathamam tāvan nāgākṣepaṇam⁵⁵¹ guhyaṃ śikṣayet.. namo⁵⁵²
ratnatrayāya. namaḥ sarvabuddha⁵⁵³ bodhisattvebhyaḥ. namo
'ṣṭasarpapudgalāya⁵⁵⁴. namaḥ samastebhyo buddhakoṭibhyaḥ⁵⁵⁵.. tadyathā.
om hrīḥ hrīḥ hrīḥ⁵⁵⁶ sarva⁵⁵⁷ nāgānām anantakulānām vāsukikulānām
takṣakakulānām śaṅkhapālakulānām karkoṭakulānām padmakulānām
mahāpadmakulānām⁵⁵⁸ kulikakulānām varāha⁵⁵⁹ kulānām
puṇḍarīkakulānām ghana⁵⁶⁰ kulānām megha⁵⁶¹ kulānām jaladakulānām⁵⁶²
jaladharakulānām⁵⁶³ jīmūtakulānām saṃvartakulānām⁵⁶⁴
vasantakulānām⁵⁶⁵ airāvatakulānām kumudakulānām kahlāra⁵⁶⁶ kulānām
saugandhika⁵⁶⁷ kulānām⁵⁶⁸ hana hana śareṇa bandha bandha cāpena tāḍaya
tāḍaya utpalena bhītānām⁵⁶⁹ abhayaṃ dehi pralayakāla iva jala⁵⁷⁰ dhāram⁵⁷¹
avatārāya⁵⁷² varṣam tān nāgān⁵⁷³ vaśīkuru kuru phuḥ⁵⁷⁴ kulāpaya
kulāpaya⁵⁷⁵ phuḥ phuḥ⁵⁷⁶ , om⁵⁷⁷ kurukulle hrīḥ hūm phaṭ svāhā phaṭ⁵⁷⁸..
anena mantreṇāraṇya⁵⁷⁹ gomayena maṇḍalaṃ⁵⁸⁰ kṛtvā vidhinā
candanenāṣṭapattra⁵⁸¹ padmaṃ vilikhya pūrvādidale 'nantādyān aṣṭanāgān
saṃsthāpya⁵⁸² śarkarayā guggulena rohiṇī⁵⁸³ ṛkṣe aṣṭottaraśataṃ japtvā
nāgān dhūpayet.⁵⁸⁴ paścāt pūjayet. tato varṣanti⁵⁸⁵. yadi na varṣanti⁵⁸⁶ tadā

madyena snāpayitvā khadirā⁵⁸⁷ nalena tāpayet. tato varṣanti. yadi na varṣanti⁵⁸⁸ tadā kuṣṭhā⁵⁸⁹ bhavanti. kriyābhōjinā vidyādhareṇaivaitat⁵⁹⁰ kartavyam. paścāt saṃhārya mahānadyāṃ pravāhayet..

ap5.40 devo varṣatu kālena sasyasaṃpattir astu ca.
sphīto bhavatu lokaś⁵⁹¹ ca rājā bhavatu dhārmikaḥ..

ap5.41 iti pariṇāmanā..

ativṛṣṭim stambhayitukāmo⁵⁹² vyāḍavaidyakāt⁵⁹³ pannagam⁵⁹⁴ ākrṣya candanena mrakṣayitvā⁵⁹⁵ kṣīraṃ pāyayet. etan⁵⁹⁶ mantreṇa saptābhimantritāṃ kṛtvā⁵⁹⁷ apakva⁵⁹⁸ lohita-kumbhe nidhāya mahāmudreṇa mudrayitvā⁵⁹⁹ jale kumbhaṃ bhañjayet. tat⁶⁰⁰ kṣaṇaṃ vṛṣṭim stambhayet⁶⁰¹..

ap5.42 gaṇāya bhojanaṃ dadyāt śrāvakāyātha mantriṇe.
daharāya⁶⁰² khānapānādyair ati⁶⁰³ tuṣyanti pannagāḥ..

ap5.43 yadi caivam⁶⁰⁴ na kurvanti mantriṇo vāripātane.
kuṣṭhā bhavanti nāgānām aparitoṣa⁶⁰⁵ kāriṇaḥ..

ap5.44 tena rājānair api saputrāntaḥpuraiḥ snānaṃ kṛtvā pratyāṅgirāmūlāni
pratyāṅgirāpañcamyām⁶⁰⁶
rajatapātre pātavyāni kṣireṇa sarpiṣāthavā⁶⁰⁷. taṃ rajatapātraṃ prakṣālya⁶⁰⁸
bhikṣave dadyāt⁶⁰⁹. varṣaṃ yāvat
sarpebhyo bhīto na bhavati⁶¹⁰. tasyaiva sarpasyāśubhakarmaṇā yadi daṃśati
tadā⁶¹¹ mriyate. saptābhimanetreṇa⁶¹² siddhiḥ..

ap5.45 athavā⁶¹³ kuṣṭham apanetukāmo⁶¹⁴ 'nena mantreṇa lohitaṃ viṣaṃ⁶¹⁵
nirviṣīkṛtya khādet⁶¹⁶. kuṣṭham apanayati. mūlamantreṇa vāri japtvā
sarpāghātaṃ⁶¹⁷ prakṣālayet. nirviṣaṃ kurute..

ap5.46 atha nāgadarśanakāmo⁶¹⁸ raktotpalapattraṃ akṣaralakṣajaptaṃ⁶¹⁹
kṛtvādhīṣṭhāna⁶²⁰ nāgahrade prakṣipet⁶²¹. tato nāgāṅgaṇā⁶²² uttiṣṭhanti.
sādhakād ādeśaṃ mārgayanti. kiṃ kurmo bhagavann⁶²³ iti. yathepsitaṃ
mantriṇā vaktavyam..

kurukullāmaṇḍalapaṭalakalpaḥ pañcamah⁶²⁴

ap6. . CHAPTER A6 .

ap6.1 atha rāhulabhadra-kumāro yadā piṇḍapātrāya rājagṛhaṃ praviṣṭaḥ
praviśya⁶²⁵ ca veṇuvanaṃ gatavān. tatra ca⁶²⁶ pātraprakṣālanāya dīrghikāṃ
avatīrṇo⁶²⁷ yaśodharāsuto nāgena⁶²⁸ śvetabhikṣubhrāntyā ākrṣṭaḥ. tasminn
api⁶²⁹ samaye rāhulabhadreṇa⁶³⁰ kumāreṇa iyaṃ vidyā paṭhitā.

paṭhitamātreṇa yathā kaścit svagṛhān niṣkrāntas tathā rāhulabhadrakumāro bhagavato 'ntikaṃ⁶³¹ gataḥ. upasaṃkramya ca⁶³² bhagavantam evam āha⁶³³. tāta tvayā yan mantraṃ prasādīkṛtaṃ⁶³⁴ tasya mantrasyānubhāvo mayā dṛṣṭa iti. bhagavān āha. kutra. nāgānām antikāt. tad bhagavān anyeṣām api prāṇinām rakṣārtham idam eva mantraṃ pravartayat. atha bhagavāṃs tena samayena⁶³⁵ idam mantraṃ asya kalpaṃ [ca]⁶³⁶ vajrapāṇim⁶³⁷ preṣayitvā śrāvakāya bodhisattvāya bhikṣubhikṣuṇyupāsakopāsikābhyaḥ prasādīkṛtavān. tena bhoḥ kulaputrā⁶³⁸ idam mantraṃ asya⁶³⁹ kalpaṃ [ca]⁶⁴⁰ yaḥ⁶⁴¹ paṭhati⁶⁴² candanena maṇḍalam⁶⁴³ kṛtvā⁶⁴⁴ tasya śarīre viśadūṣaṇam viśanāśaṇam⁶⁴⁵ na lūtabhayaṃ na sarpabhayaṃ⁶⁴⁶ na pāmābhayaṃ⁶⁴⁷ na nāgabhayaṃ na kuṣṭhabhayaṃ na rogabhayaṃ⁶⁴⁸ na vyāḍabhayaṃ⁶⁴⁹ na mṛgabhayaṃ⁶⁵⁰ na śastrabhayaṃ na śatrubhayaṃ na dāridrya⁶⁵¹ bhayaṃ nākālamṛtyubhayaṃ bhaviṣyati. nātikramiṣyati⁶⁵²..

ap6.2 atha⁶⁵³ bhagavān śāsanarakṣārtham mahākālāya svapiṇḍapātra⁶⁵⁴ puṣṭāṃ hārītīm⁶⁵⁵ rākṣasīm⁶⁵⁶ dattavān. sā ca⁶⁵⁷ paurvakeṇā⁶⁵⁸ śubhakarmanā durbhagā 'bhūt⁶⁵⁹. asaṃpratipanno mahākālo na tiṣṭhati na ramate śāsaṇam na rakṣati. sā ca rākṣasī⁶⁶⁰ udvignā. tasyā eva⁶⁶¹ mahākālasya ca⁶⁶² vaśīkartum idam kurukullākalpaṃ bhāṣitam. tataḥ prabhṛti sā⁶⁶³ mahāsaubhāgyābhūt⁶⁶⁴. tena hi kulaputrāḥ sarvasattvānām vaśīkaraṇāya idam eva mantraṃ asya kalpaṃ vā abhyasanīyam iti..

ap6.3 atha sunandasya putro⁶⁶⁵ 'bhirūpaḥ prāsādiko darśanīyaḥ salākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ⁶⁶⁶. atha⁶⁶⁷ sunando bhagavantam pṛṣṭavān⁶⁶⁸. bhagavan⁶⁶⁹ mama putro 'bhirūpaḥ prāsādiko darśanīyo lākṣaṇiko⁶⁷⁰ jātaḥ kiṃ tu jaḍabuddhiḥ. tat katham bhagavan tasya⁶⁷¹ prajñā vardhate. yadi bhagavann asau vatsaḥ sākṣaro bhavet tadā yuṣmākaṃ śāsane⁶⁷² pratipanno bhaviṣyati. evaṃ śrutvā bhagavān abhimukhī⁶⁷³ smṛtim upasthāpyedaṃ kalpaṃ idam [ca] mantraṃ abhāṣata⁶⁷⁴. tena bhāṣitamātreṇāsau sunandasya putro rohiṇīkumāro nāma⁶⁷⁵ prajñāvān⁶⁷⁶ abhūt. dvādaśena varṣeṇa⁶⁷⁷ sarvaśāstraviśāradaḥ sarvaśilpakalābhijño⁶⁷⁸ 'bhūt. tena hi kulaputrā⁶⁷⁹ mahāprajñāvṛddhaye idam eva mantraṃ asya kalpaṃ vā śikṣaṇīyam iti..

kurukullāya nidānakalpaḥ ṣaṣṭhaḥ⁶⁸⁰ [samāptaḥ]

ap7. . CHAPTER A7 .

ap7.1 atha bhagavān khecara⁶⁸¹ siddhim uvāca..

gṛhītvā sūtaṃ⁶⁸² samyak giridoṣādivarjitam⁶⁸³.
śīlāgartagataṃ kṛtvā⁶⁸⁴ lokanāthena mardayet..

- ap7.2 punar dharmarasaiḥ kṣālya yavatiktikayā⁶⁸⁵ tathā.
ākḥukarṇī⁶⁸⁶ rasenāpi mardayet ca dinatrayam..
- ap7.3 vandhyākākolikākṣīraiḥ⁶⁸⁷ kṣīrair bhāskaravajrayoḥ.
avidhhaśravaṇatoyena stanyamiśreṇa mardayet..
- ap7.4 taṃ sūtaṃ kāñjikenāpi saptadhā kṣālya mardayet.
lohapātre samāveśya vṛddhadārakavaṇe pacet..
- ap7.5 kanakapuṣpās⁶⁸⁸ tu piṇḍenādharottarakeṇa vai⁶⁸⁹.
dakṣiṇā vartayet sūtaṃ mūlamantrasya lakṣataḥ..
- ap7.6 pāṣāṇaṃ tena mantreṇa gandhasūryeṇa⁶⁹⁰ bhāvitam.
vahnau ayomaye pātre cūrṇayogena jārayet..
- ap7.7 kiṃcij jīrṇe tu pāṣāṇe khapattraṃ sakalaṃ graset.
jātarūpaṃ tataḥ paścād asyaiva mākṣikaṃ punaḥ..
- ap7.8 tāraṃ śulvaṃ⁶⁹¹ tato⁶⁹² jāryaṃ tīkṣṇaṃ pañcaguṇaṃ tathā.
śaḍguṇaṃ jārayet sarvaṃ bhaved arkasamaprabham⁶⁹³..
- ap7.9 tasya guṇjēna puñjāni vedhayet tu⁶⁹⁴ vicakṣaṇaḥ⁶⁹⁵.
māṣayā⁶⁹⁶ palakaṃ⁶⁹⁷ viddhvā siddhaṃ jānāti sūtakam..
- ap7.10 vajraṃ mārjya⁶⁹⁸ snuhīkṣīrair meṣaśṛṅgīsamāśritam⁶⁹⁹.
siddhe sūte Jared⁷⁰⁰ vajraṃ chucchundaryāṅgasaṃbhavaiḥ..
- ap7.11 anena bandhite sūte maraktādīṃś⁷⁰¹ ca jārayet.
cakṣuṣā⁷⁰² mauktikaṃ jāryaṃ kurukullāyogavit sadā..
- ap7.12 kaṇamātraṃ haren nityaṃ strīṇāṃ kāmāyate śatam.
saptarātraprayogeṇa khecaratvam iyāt⁷⁰³ kṛtī..
- ap7.13 [iti] rasakhecarasiddhitantraḥ⁷⁰⁴..
vaṅgena⁷⁰⁵ piṣṭikaṃ⁷⁰⁶ kṛtvā bakula⁷⁰⁷ bījasya mūṣike.
raktakañcukimūṣāyāṃ lohikāyāṃ tu dhāmayet..
- ap7.14 sasūtasya hi vaṅgasya⁷⁰⁸ mṛtyur eva na saṃśayaḥ.
pale raupye tu taṃ sārya⁷⁰⁹ palaṃ⁷¹⁰ śaṣṭipalaiḥ punaḥ..
- ap7.15 parvatān api vindheta kurute tāraparvatam.
tārayā tārasiddhiḥ⁷¹¹ syāt tayā sattvārtham āpnuyāt..
- ap7.16 sattvārthāt puṇyasaṃbhāraḥ⁷¹² saṃbhārād bodhir uttamā..
- ap7.17 iti⁷¹³ tāra⁷¹⁴ siddhitantraḥ..

nīlakroṇṇo⁷¹⁵ yathoddiṣṭo nīlacitrakam⁷¹⁶ ucyate.
kṣīreṇa taṃ pibed yogī māsenābdasahasrikāḥ⁷¹⁷..

ap7.18 kṛṣṇāṃ kalambikāṃ mantrair⁷¹⁸ ālabhya⁷¹⁹ kṣīrabhājane.
aṣṭamyāṃ prāśayed yogī jīvec candrārkanīścayam⁷²⁰..

ap7.19 haridrā⁷²¹ bhrāmarīm labdhvā⁷²² kṣīreṇāloḍya tāṃ pibet.
valīpalitavihīnaḥ syāt pauṣadhena pibed yadi⁷²³..

ap7.20 brahmapurohitānāṃ tu jīvitam syān na saṃśayaḥ.
yatra tatra sthitānāṃ tu vaṭānāṃ⁷²⁴ phalakam⁷²⁵ tathā..

ap7.21 gr̥hītvā karkaṭrūpaṃ⁷²⁶ kṣīreṇāloḍya⁷²⁷ taṃ⁷²⁸ pibet.
valīpalitavihīnaḥ syāt poṣadhena yadi kriyā..

iti⁷²⁹ rasāyanasiddhitantraḥ..

kurukullāyā rasāyanatantrakalpaḥ saptamaḥ [samāptaḥ]

ap8. . CHAPTER A8 .

ap8.1 atha bhagavān auṣadhiprayogān uvāca.⁷³⁰

putreṇa kāryī⁷³¹ baka⁷³² vṛkṣapuṣpaṃ kṣīraiḥ samāloḍya⁷³³ pibed
vratasthaḥ.
tasyāpi nārī ca sapoṣadhena⁷³⁴ pibed bhavet⁷³⁵ putravarāḥ sabhāgyaḥ⁷³⁶..

ap8.2 mantreṇa cānena vacāphalāni piṣṭāni dugdhena⁷³⁷ pibanti yās tu.
putraṃ labhante nṛpalakṣaṇena⁷³⁸ tā yoṣitaḥ poṣadhikā yadi syuḥ..

ap8.3 lakṣaṇākṣa⁷³⁹ mūlaṃ payasā pibed yā snānāvaśeṣe labhate suputraṃ.
siddhārthamūrtiṃ paripūrṇadehaṃ śāstreṇa śāstreṇa viśāradīkṛtaṃ..

ap8.4 unmūlayitvā jalaśītalāyā ādāya mūlaṃ nihitaṃ śiroje.
saptābhimantrīkṛtakam tad eva nāśej jvarāṃ vārṣikāṃ⁷⁴⁰ kṣaṇena..

ap8.5 ādāya mūlaṃ kanakasya yogī cāturthakenāpi nipīḍitasya.
śīroruhe tasya nidhāpayed yo jvarair⁷⁴¹ gr̥hītasya jvarān apāsyet..

ap8.6 iṣṭāldhūmaṃ⁷⁴² lavaṇāranālaṃ dvirepharājasya rasena yuktaṃ.
pātre ca tāmre⁷⁴³ nyāsta⁷⁴⁴ ghṛṣṭapiṣṭam karoti kācasya vināśanaṃ ca..

ap8.7 mūlaṃ samunmūlya sitoccatasya dugdhena piṣṭvā tu⁷⁴⁵ pibed yatheṣṭam.
ūrdhvaṃ bhavel liṅgavaraṃ narāṇāṃ⁷⁴⁶ anena mantreṇa⁷⁴⁷ śatārdhajaptaṃ..

ap8.8 ⁷⁴⁸ nāgābhidhānā hi dharā⁷⁴⁹ prasiddhā dugdhānvitā sā ca karoti liṅge.

- balam saṣukraṃ janakaṃ⁷⁵⁰ prajānāṃ⁷⁵¹ mantreṇa cānena śatārdhajaptā⁷⁵²..
- ap8.9 gorocanaṃ nirdaśanasya lolāṃ nṛparājamūlāni śubhe ca ṛkṣe.
kāryaṃ ca tena⁷⁵³ tilakaṃ lalāṭamādhye⁷⁵⁴ trilokasya vaśāya yuktam..
- ap8.10 mṛtasya netraṃ hṛdayaṃ ca lolāṃ lalāṭamāṃsaṃ ca tathaiva nāsām⁷⁵⁵.
saṃgrhya piṣṭvā ca vipācyā taile⁷⁵⁶ puṣye ca ṛkṣe vaśakṛj janasya⁷⁵⁷..
- ap8.11 phaṇīndrarājasya śīro'ñjanena⁷⁵⁸ śukreṇa raktena⁷⁵⁹ kusuma⁷⁶⁰ nāmnā.
tenāñjanenāñjitalocanās tu rājñāṃ⁷⁶¹ mahiṣīm⁷⁶² vaśam ānayanti..
- ap8.12 anena mantreṇa śatārdhajaptaṃ pādau kṣitau⁷⁶³ yatra niveśayec ca.
jānanti vittāni mahīgatāni⁷⁶⁴ tayor dvayoḥ⁷⁶⁵ spandanamātrakeṇa..
- ap8.13 pāde sirā⁷⁶⁶ sphurati cordhvagatā⁷⁶⁷ bhavec ca
tad dūrage⁷⁶⁸ draṇam asti vadanti siddhāḥ.
yatrāsti vittam iti śrotra⁷⁶⁹ puraḥsareṇa
vidyādhareṇa vasudhātalam īkṣitavyam⁷⁷⁰..
- ap8.14 chucchundarikā⁷⁷¹ cūrṇaṃ guggulasārdhaṃ pralepamātreṇa.
mattadvipakalile⁷⁷² pathi tenābhyaktaḥ⁷⁷³ sukhaṃ prayāti⁷⁷⁴..
- ap8.15 atyantakṛṣṇa⁷⁷⁵ kukkurīpayasi samutthitena sarpiṣā liptaṃ.
karabhatvañniṣpannapādukam⁷⁷⁶ ākramya nīre⁷⁷⁷ bhramati..
- ap8.16 piṅgalasaṃkucakaṇṭhaṃ⁷⁷⁸ gṛhamadhye gopya kallabālasya⁷⁷⁹
madirānāśaṃ kurute tasyonmūlena bhadrikā bhavati..
- ap8.17 pāke kulālaracite vajrāhatakaṣṭhakṣepaṇād⁷⁸⁰ vahniḥ.
na jvalatīti na citraṃ madirā⁷⁸¹ sekāt punar jvalati⁷⁸²..
- ap8.18 mantraṃ japtvā mūlyaṃ prasāryam abhimantrya vittilokānām⁷⁸³.
vikrayam akarod yogī ativittā bhavanti vāṇijāḥ⁷⁸⁴..
- ap8.19 markaṭagūthe kṣepād⁷⁸⁵ bije⁷⁸⁶ madirā⁷⁸⁷ nāśatām⁷⁸⁸ yāti.
varuṇadalodakalepād⁷⁸⁹ bhāṇḍaṃ tac ca punar yogyam..
- ap8.20 bakuladalavārisekāt⁷⁹⁰ svasthā bālā⁷⁹¹ bhavanti mātaraḥ⁷⁹².
dhūpād⁷⁹³ bhūta⁷⁹⁴ keśāt kāṣāyaprāvṛtās cāpi..
- ap8.21 stanam⁷⁹⁵ udgirako⁷⁹⁶ bālo⁷⁹⁷ lepāc chikhipicchabhasmano galake.
svasthaḥ⁷⁹⁸ syāt punar etadyogottamasuprabhāvena⁷⁹⁹..
- ap8.22 padakavacā⁸⁰⁰ vidhiyuktā vidadhati śīśakadale⁸⁰¹ khanitāḥ.
bandhanaśāstrāprīter⁸⁰² nāśaṃ⁸⁰³ vadanodare⁸⁰⁴ nihitāḥ..
- ap8.23 kṣa ma ra ya kārair yuktāḥ piṇḍās caikāra⁸⁰⁵ bhūṣitāḥ sarve.

- padakavacānām⁸⁰⁶ ante caturaṇḍam⁸⁰⁷ yojayed dhīmān..
- ap8.24 ⁸⁰⁸aikāro bindur ekaḥ ka ṣa iti ca ta ṭaḥ ṣaṣṭhavargāntasamstho
bījaṃ vāyor arandhraṃ jvalanaparigataṃ binduśūnyottamāṅgam.
āgneyāc cāt tavargaḥ plutam aparatataḥ⁸⁰⁹ sarvavarṇāgrasaṃsthā
ete saṃpattim agrāṃ vidadhati niyataṃ⁸¹⁰ nāmayogaṃ vinaiva..
- ap8.25 dṛṣṭapratyayo 'yaṃ saṃprayogaḥ..
daṇḍotpalā⁸¹¹ śarapunkhā⁸¹² nicūla⁸¹³ girikaṇḍikātoyena⁸¹⁴.
saptaniṣekaṃ dattvā śīśaka⁸¹⁵ pattre likhed dhīmān..
- ap8.26 haḍinigaḍānām bandhanaṃ⁸¹⁶ śastrāṇām varṣaṇaṃ ca saṃgrāme.
anyeṣāṃ apy⁸¹⁷ aprītiṃ⁸¹⁸ nihanti siddha⁸¹⁹ mahā⁸²⁰ mantraṃ..
- ap8.27 bāhau vidyām kṛtvā yo dhatte mantrarājam abhilikhya.
sa bhavati dhanadasamāḍhyo 'kṣayavitto 'py⁸²¹ adhṛṣyaś ca..
- ap8.28 om kurukulle svāhety⁸²² anena⁸²³ mantreṇa⁸²⁴ pātram ālabhya
deśe durbhikṣatare bhikṣur bhikṣāśanaṃ labhate..
- ap8.29 utpalakandakaśeruṃ kṣīrair āloḍya⁸²⁵ yā piben nārī.
stambhayati ca⁸²⁶ sā garbhaṃ niyataṃ⁸²⁷ karma svakenāpi..
- ap8.30 māgadhikāpañcaphalaṃ⁸²⁸ piṣṭvā kṣīreṇa⁸²⁹ yā piben nārī.
prasavati sā sukhayuktā etanmantraprabhāveṇa..
- ap8.31 nimbaṃ vāruṇapattram⁸³⁰ piṣṭvā vajrodakena yā nārī⁸³¹.
yonau lepaṃ dadyāt prasavati sukhinī⁸³² sukhaṃ⁸³³ potān..
- ap8.32 gajamāgadhikā savacā hayagandhā⁸³⁴ māhiṣyaṃ⁸³⁵ ca navanītam.
vālāyukto yogaḥ kurute stanasādhane vṛddhim⁸³⁶..
- ap8.33 kumbhāṇḍīphalayukto yogaḥ kurute mūlasādhane vṛddhim⁸³⁷.
aśane sarve bhukte⁸³⁸ yo⁸³⁹ vā toyam pibec ca nāsikayā.
śirasas 'kālāpalitam⁸⁴⁰ stambhayati sa⁸⁴¹ mantrayogātmā..
- ap8.34 avasanikāyā⁸⁴² mūlaṃ kākamācī⁸⁴³ kanakabījasamyuktaṃ.
karpūranīraṇṇam varāṅgalepāt sravanti⁸⁴⁴ ghananāryaḥ..
- ap8.35 acyutasuratād⁸⁴⁵ viratā na vaśati patyau⁸⁴⁶ nādaram ca⁸⁴⁷ kuryāt.⁸⁴⁸
māraṇam api vidadhāti ca⁸⁴⁹ taccyuti⁸⁵⁰ hetor ayaṃ lepaḥ..
- ap8.36 śūkaratāilādhāre⁸⁵¹ dīpaṃ prajvālya surata⁸⁵² saṃyoge⁸⁵³.
āśukāmo 'pi jano⁸⁵⁴ yaḥ sa ciraṃ⁸⁵⁵ śroṇyām vasen nāryāḥ⁸⁵⁶..

ap8.37 vajrānala⁸⁵⁷ gr̥hādāhe madyaṃ prokṣyanti⁸⁵⁸ ye narā mantraiḥ.
nirvāpayanti⁸⁵⁹ vahnim̐ yogo 'yaṃ lokanāthasaṃgaditaḥ..

ap8.38 ⁸⁶⁰ athāparo 'pi prayogo bhavati⁸⁶¹.

candramaṇḍalamadhye daśadalam utpalaṃ vilikhya⁸⁶² pratyekadalāgre⁸⁶³
om̐ tāre tuttāre ture⁸⁶⁴ svāheti vilikhya⁸⁶⁵ varaṭake 'pi⁸⁶⁶ tām̐kāra⁸⁶⁷ madhye
devadattaṃ vaśam ānayetī. tām̐kāram̐ api⁸⁶⁸ om̐ aḥ kurukulle devadattaṃ
vaśam ānaya hrīḥ ityanena veṣṭayet. candramaṇḍalād bahiḥ⁸⁶⁹ ⁸⁷⁰ om̐
prasannatāre⁸⁷¹ prasanne⁸⁷² prasannakāriṇi devadattaṃ vaśam ānaya⁸⁷³
hrīḥ ityanena mantreṇa⁸⁷⁴ veṣṭayitvā⁸⁷⁵ ito 'pi⁸⁷⁶ bahiḥ ṣoḍaśadalam utpalaṃ
vilikhya⁸⁷⁷ pratyekadalāgre⁸⁷⁸ om̐ prasannatāre prasanne⁸⁷⁹ prasannakāriṇi
hrīḥ⁸⁸⁰ devadattaṃ vaśīkuru hrīḥ ityanena mantreṇa veṣṭayitvā⁸⁸¹ ⁸⁸² ito 'pi
bahis⁸⁸³ triṣoḍaśabhir akṣarair veṣṭayet. lākṣāgorocanena raktacandanena
kuṅkumakarpūraraktair⁸⁸⁴ bhūjapattre sikthakena⁸⁸⁵ veṣṭya trimadhure
sthāpya raktopacāreṇa trisandhyaṃ pūjayet. vaśībhavati na saṃdehaḥ..

ap8.39 athāparo⁸⁸⁶ 'pi prayogo bhavati.

ṣoḍaśadalam utpalaṃ vilikhya pratyekadale a ā ī ū ṛ ṛ ! Ṛ e ai o au am̐ aḥ
madhya⁸⁸⁷ varaṭake 'pi om̐ haḥ kurukulle devadattaṃ vaśam ānaya haḥ
svāhā. utpalabāhye om̐kārapaṅktitrayeṇa veṣṭayet⁸⁸⁸. vaśībhavati na
saṃdehaḥ⁸⁸⁹..

ap8.40 ⁸⁹⁰ evam avocan nāthaḥ⁸⁹¹ parśanmadhye sthitāś⁸⁹² ca ye sattvāḥ potalake
nagarāje⁸⁹³ paraduḥkhair⁸⁹⁴ duḥkhito bhagavān. tan nāsti yan na buddhā
bhūtāḥ⁸⁹⁵ sattvārthakāriṇo niyataṃ. neyam apūrvī⁸⁹⁶ caryā naṣṭā.
unnayanaṃ⁸⁹⁷ punaś cakruḥ..

ap8.41 idam avocad bhagavān avalokiteśvara⁸⁹⁸ āttamanās te ca bodhisattvāḥ
mahāsattvāḥ⁸⁹⁹ sā ca sarvāvatī parśat sadevamānuṣāsurasuragaruḍagandharvaś
ca loko bhagavato⁹⁰⁰ bhāṣitam abhyanandann iti..

iti śrībhagavatyaṛyatārāyāḥ kurukullākālpo 'ṣṭamaḥ samāptaḥ⁹⁰¹

āryakurukullākālpaḥ samāptaḥ.. tārāṇavamahāyogatantrāntaḥpāti-
tārodbhavād uddhṛta iti⁹⁰²

ab.

ABBREVIATIONS

Abbreviations (notes 1–22)

D Degé Kangyur

H Lhasa (*zhöl*) Kangyur

K Kangxi Peking Kangyur

K_Y Yongle Peking Kangyur

N Narthang Kangyur

See Appendix Prologue for abbreviations in notes 23–900.

n.

NOTES

- n.1 *Āryatārākurukullākalpa* is the title in the Sanskrit manuscripts. D reads *Āryatāre-kurukullekalpa*.
- n.2 Wiesław Mical, whose annotated English translation from the Sanskrit is forthcoming.
- n.3 Based on Sanskrit manuscripts and N and H. D reads *sna rtser*.
- n.4 Based on Sanskrit manuscripts. D here reads 'dod pa'i lha las dga' ba'i bu la sogs pa ri 'khrod ma.
- n.5 Based on Sanskrit manuscripts and N and H. D here reads *sgron ma* rather than *sgrol ma*.
- n.6 Based on N and H. D here reads *sgron ma* rather than *sgrol ma*.
- n.7 The translation of these last two lines departs from the Sanskrit text, which reads *athātāḥ saṃpravakṣyāmi yena tuṣyanti dharmatāḥ. dharmapūjāprayogeṇa dharmadhātuh svayaṃ 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.]
- n.8 Based on Sanskrit manuscripts. The Tibetan versions read *brag* rather than *ṽṛm*.
- n.9 Based on Sanskrit manuscripts. D reads *Oṃ śūnyatājñānavajra-svabhāvātmakonyaham*.

- n.10 Based on Sanskrit manuscripts. D reads *byed pa rtag pa gcig pus bzhugs/ yin snyam drang song rnam sems te*.
- n.11 Based on Sanskrit manuscripts.
- n.12 Based on N. D reads *dug rjes* rather than *de rjes*.
- n.13 Based on Sanskrit manuscripts. D reads *de rnam rnam dag rgyud yin te// blo yang der ni gnas par 'gyur*.
- n.14 Based on Sanskrit manuscripts. D reads *dgos dkar dag gi btsun mor 'dod*.
- n.15 Based on K and K_Y. D reads *rta mgrin gyis ni go phang gnas*.
- n.16 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.
- n.17 Amended based on Sanskrit manuscripts. Tibetan versions read *ro yi skyon*.
- n.18 Amended based on Sanskrit manuscripts. Tibetan versions read *chos kyī sku*.
- n.19 Amended based on Sanskrit manuscripts. Tibetan versions read *byi na'i lo ma*.
- n.20 Based on Sanskrit manuscripts. D reads *yung ba bung dang 'dra snyed nas*.
- n.21 Based on Sanskrit manuscripts. D reads *mtshon gyis mtshon rnam kyis ni 'jigs med ni*.
- n.22 Based on Sanskrit manuscripts. D reads *lus mchog bkrus bsrubs mdzub mo 'zib*.
- n.23 oṃ namo bhagavatyai āryakurukullāyai] C; oṃ namastārāyai Es, G
- n.24 naṣṭe gate] C, G; naṣṭaṃ gate Es
- n.25 triduḥkhaḍuḥkhena] C; triduṣṭaduṣṭena Es
- n.26 grāhyaṃ] C, G; grāhyo Es
- n.27 śrīpotale] C; śrīpotalake (hypermetrical) Es
- n.28 Sandhi has been avoided to obtain a long syllable, as required by the meter.
- n.29 This compound is hypermetrical; shortening it to *maitreyamukhyaiś* would correct the meter and preserve the meaning.
- n.30 bahulīkṛtaḥ] C; bahulīkṛta° G; bahulīkṛtaṃ Es

- n.31 ca mārās ca salokapālāḥ] G; kṣamā rākṣasalokapālāḥ C; kumārās ca sapakṣa(kṣi)likāḥ Es
- n.32 ṛkṣa°] *conj.* (after T); ṛkṣā° C; ṛkṣāḥ G, Es
- n.33 kṣitīśā 'śanipāṇayaś] G; kṣitīśāśanipāṇayaś C, Es
- n.34 vicī°] G; vīcī° C; virī° Es
- n.35 ' pāṅganirīkṣaṇejñāḥ] G, S; pāṅganirīkṣa - - - C
- n.36 pātālapālāḥ] G; pātā]lapālā° C, Es
- n.37 °siddha°] C; °siddhi(ddha)° Es
- n.38 vidyādhari°] C, G; vidyādhariḥ Es
- n.39 yakṣāṅganāḥ] Es; yakṣaṅganāḥ C
- n.40 vadanty āsaraṇā] G; vadantyo śaraṇā C; vadantyo śayīnā J; vadantyo śayinā R; vadanty āśayino Es
- n.41 yenāsti] *conj.*; yenāsmi C, G; yenāsmi (sti) Es
- n.42 mahad adbhutaṃ] C, Es; mahādādbhuta G
- n.43 bauddham] C; boddhum Es
- n.44 śukraṃ] C; śrukaṃ (śukraṃ) Es
- n.45 kṣarantyo] C, J, R; kṣaranty ā° G, Es
- n.46 'susamā] *em.*; śusamā J, R, Y4; °śu samā Es; manasā C; °sanam ā° G
- n.47 sprṇanti] J, R, Es; sprṣanti C, G
- n.48 vakrā°] C, G; cakrā° Es
- n.49 valayanti] C, G; varayanti Es
- n.50 Here the Sarnath editor supplied the phrase *vajrasya sparśena daśāmimāṇi gatāḥ*.
- n.51 We have 12 syllables in this *pāda*, but since the first two syllables of *kurukulla-mantram* have the metrical value of one long syllable and count as one, the meter preserves the cadence of the eleven-syllable *triṣṭubh*.
- n.52 kurukullamantram] C, G; kurukullamantre Es
- n.53 lekhyam] C; lekhe Es

- n.54 likhana°] G; likhita° C, Es
- n.55 velayā] C; verayā (velayā) Es
- n.56 tad] Es; tam C
- n.57 °āṅghrimān] C, Es; āṅghrivān G
- n.58 tāriṇī] Es; tāriṇīm C
- n.59 aśokāṣṭami] Es; aśokāṣṭamī C
- n.60 sārdha] Es; sārddham C
- n.61 netre] C; tatra Es
- n.62 trimadhurāśy] G; trimadhurāśī (hypermetrical) C, Es
- n.63 amatsyādo] G, Es; amatsāśī C
- n.64 °māṃsa°] C; °māṃsādi° Es
- n.65 maitrya°] C; mitra G; maitra° Es
- n.66 °cela° G; °caila° C, Es
- n.67 likhed] C; saṃlikhed Es
- n.68 ṣoḍaśā°] G, Es; śoḍā° C.
- n.69 °darpitām] Es; °darpyitām C, G
- n.70 tayā ca tantravāyeṇa ca] Es; tathā tantravāyeṇa ca C
- n.71 kṣīrānubhuktā] *conj.*; kṣīrānubhoktā C; kṣīrānnaṃ bhoktā(jyam) Es.
- n.72 rakta°] C, Es; ratna° G
- n.73 dvitīye] G; dvitīyena C, Es
- n.74 śarām] Es; śasarām (śa° crossed out by the scribe) C.
- n.75 dvitīye] C; dvitīyena Es
- n.76 ārolik] *conj.* (H. Isaacson); ārolika C, G, Es
- n.77 °cala°] Es; °calat° C
- n.78 kurukullake] C, G; kurukulle Es

- n.79 sapatnīkaḥ kāmāḥ] C; kāmāḥ sapatnīkaḥ Es
- n.80 ca] C; *om.* Es.
- n.81 °āsanam] G, Es; °āsanām C
- n.82 tatrasthām sarvacitrakalābhir] C, G; tatrasthasarvacitrakalābhiḥ Es
- n.83 śuklāṣṭamyām] C; śuklāṣṭamyā Es
- n.84 paurṇamāsīm] C; pūrṇamāsi Es
- n.85 No punctuation in Es.
- n.86 anena] C; anena mantreṇa Es
- n.87 svāheti] Es; svāhaiti C
- n.88 mantreṇa] C; *om.* Es.
- n.89 lakṣamātram] G, Es; lakṣamantram C
- n.90 vā mādhavasya vā] C, G; vaiśākhasya Es
- n.91 vā] C, G; *om.* Es.
- n.92 śrāvakaśaṅghāya bhojanaṁ dattvā] C; śrāvakaśaṁṭāḥ bhojayitvā G;
śrāvakaśaṅghaṁ bhojayitvā Es
- n.93 gaṇaṁ mantramahāyānikam] C; gaṇamantramahāyānikān Es
- n.94 vijñāpya] C, G; vijñāpya Es
- n.95 ca] C; *om.* Es.
- n.96 mantramahāyānarato] G; mahāyānarato C, Es
- n.97 yatra] C; yatra ca G, Es
- n.98 tenopagamyā] C; tenopasaṅkramya G, Es
- n.99 yathāsiddhyartham] C, Es; yathāsiddhartham G
- n.100 This verse and the next are found also in SM171, p. 346.
- n.101 vaśyakṛt] Es; - śyakṛta C, G
- n.102 naraḥ] Es; bhavet kṣatī C, G
- n.103 ca] C; hi Es

- n.104 mantradharo] Es; mantramdharo C
- n.105 sa ca sundarīṇām] C, Es; surasundarīṇām SM
- n.106 phaṇīndra°] Es; phaṇendra° C
- n.107 śakulā bhavanti] *conj.*; sakulā bhavanti C, G; śapharā mahāntaḥ Es
(reconstructed by the editor on the basis of the Tibetan translation).
- n.108 vākya] C, G; vāg Es
- n.109 vibhavana] C, G; vibhavakena Es
- n.110 C has here a double *daṇḍa* (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).
- n.111 variṣṭho] C, G; variṣṭhān Es
- n.112 niṣṭhākṛtā] C; niṣṭhākṛtān Es
- n.113 rājyasukhāni] C, Es; rājā phalān G
- n.114 °sukhāni bhoktā] C; °sukhānubhogān Es
- n.115 giriśāt] Es; girisāt C, G.
- n.116 akhaṇḍalakāc chacīm ca] *conj.* Goodall; aṇḍalakāc ca sēcīm C; akhaṇḍatāc ca sacīm G; ākhaṇḍalēcchacīm ca Es
- n.117 vācaspater] C; vēcāmpater G, Es
- n.118 dharaṇīm°] C; dharaṇī° Es
- n.119 nānānidhānadhana°] C; nānā nidhīn maṇi° Es
- n.120 hemaraupyaṃ] C; haimaraupya Es
- n.121 °jātanibaddhacittāḥ] *conj.*; jātanibaddhacittam C; °jātinibaddhacittam Es
- n.122 parikṛṣya] C; parihrṣya Es
- n.123 mantrānvito] C; mantrānvitām G, Es
- n.124 °nada°] C; °hrada° Es.
- n.125 °pūtaṃ] C; °pūtaḥ Es
- n.126 jītā] *conj.* Goodall; janāḥ C, G; janān Es

- n.127 No sandhi (*m.c.*).
- n.128 dvipino'py atha] Es; dvīpino 'tha (unmetrical) C
- n.129 cākṛṣṭvā] G; ca kṛṣṭvā C; ca dṛṣṭvā Es
- n.130 svamantra°] G, Es; sumantra° C
- n.131 maitrī°] C; mantrī° Es
- n.132 sa] Es; śa C
- n.133 viṣamāt] C; viṣayān Es
- n.134 vijitya] G, Es; vinirjitya (hypermetrical) C
- n.135 variṣec] C (svarabhakti for the sake of metre?); varṣayec (unmetrical) G; varśec (hypometrical) Es
- n.136 kalpāṅghrirūpyam] C; kalpāṅghrirūpam G, Es; kalpam aṅghrirūpam (*conj.* Goodall)
- n.137 °loka°] C; °sattva° G, Es
- n.138 pīṭhāṃ grhaṃ chadam apīha] C; pīṭhāṃ grhaṃ chadman apīha (unmetrical) G; pīṭhagṛhacchadmamayīha (unmetrical) Es
- n.139 ca] Es; caṃ C
- n.140 °āpaharā] C; °āpahārā (unmetrical) G; °āpaharāṃ Es
- n.141 tām upāśya] *conj.*; tam apāśya C, G; tām upādīśya (hypermetrical) Es
- n.142 ayācitam] C; ayācita° Es
- n.143 brahmacārī tu] Es; brahmacārītuṃ C
- n.144 raktā] C; rakte Es
- n.145 sidhyantīha] C; sidhyatīha (unmetrical) Es
- n.146 śāsane] C, Es; sādhanē G
- n.147 °kuśala°] C; °kuśale G, Es
- n.148 vipulāṃ] C; paramāṃ G, Es
- n.149 prathamah] Es; *om.* C

- n.150 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.
- n.151 sampravakṣyāmi] Es; pravakhyāmi C
- n.152 tuṣyanti dharmatāḥ] C; tuṣyati dharmatā Es.
- n.153 athātaḥ] C; atha G, Es
- n.154 utpalasya] Es; utpanasya C
- n.155 parāvṛtṭyā] C; parāvṛttaṃ Es
- n.156 arthināṃ] C; arthānāṃ Es
- n.157 dhyātvā] C; jñātvā Es
- n.158 pariṇāyakamahāratnaṃ] C; pariṇāyakaṃ mahāratnaṃ Es
- n.159 sāmudrikaṃ] C; samudrajaṃ G, Es
- n.160 strīratnaṃ aśvaratnaṃ] C; strīratnāśvaratnaṃ (hypometrical) Es
- n.161 ibharatnādiratnāni] reconstructed from T; ibharatnāni (hypometrical) C;
ibharatnaṃ bahuratnāni (hypermetrical) Es
- n.162 sṛjet] C; tyajet G, Es
- n.163 samalaṅkṛtya] G; alaṅkṛtvā (unmetrical) C, Es
- n.164 nānārūpāṃ vilāsinīm] C; nānārūpā vilāsinīḥ Es
- n.165 mahākoṣeṇa saṃpūrṇaṃ] C; madākaśaiḥ (mahākāraiḥ) susaṃpūrṇaṃ Es
- n.166 pariṇāyaka°] C; pariṇāyakaṃ Es
- n.167 dhaneśvaram] C, Es; dhaneśvaraḥ *conj.* D. Goodall
- n.168 sarvasattvārthakṛd] Es; sarvasattvāthakṛd (not clearly legible) C
- n.169 [iti] kalpavṛkṣasādhanaṃ] Es; *om.* C
- n.170 bandhaṃ] C; bandha G; bandhaś Es
- n.171 cetasā] G, Es, T; baddhaś cet C
- n.172 sthitir anyā na dṛśyate] C; sthitir anyāṃ na dṛśyate G; gatir anyā na vidyate
Es

- n.173 buddhatvaṃ] G, Es; buddhatva° C
- n.174 jñānamātrā] C, G; jñānamātram Es
- n.175 The correspondence between the texts of KK and SM.171 starts here and ends with the first half-stanza of verse 39.
- n.176 citta°] C, G, Es; *om.* SM
- n.177 vibhāvitvā] C, G, Es; vibhāvya (hypometrical) SM
- n.178 ca] SM; *om.* C, Es.
- n.179 tu] *emend.*; tv (unmetrical) C, Es, SM
- n.180 īkāreṇa] SM; ikāreṇa C, Es
- n.181 citra°] Es, SM; citta C
- n.182 nirmalinam] Es, SM; nirmālinam C
- n.183 sahādidhātukaṃ] C, SM; sahādilokaṃ dhātukaṃ (unmetrical) G; trisahasrādidhātukaṃ (unmetrical) Es
- n.184 śodhya] C, SM; śodhyaṃ Es
- n.185 kurukullaparvate] SM; kurukulle parvate C; kurukulaparvate G; kurukullaparvataṃ Es. All these readings involve ‘hypermetrical rush’.
- n.186 gatām] SM; gatāḥ C, Es
- n.187 saṃcodya] C, SM; saṃśodhya Es
- n.188 ca] Es, SM; *om.* C, G
- n.189 tathā] SM; tayā C, G, Es
- n.190 °karet] C, Es (the ‘regular’ optative form would be °*kuryāt*); puraścaret SM
- n.191 saṃsphārayed] G; sphārayate Cpc; sphārayete Cac; sphārayed (unmetrical) Es, ca sphārayed SM
- n.192 puṣpadhūpa°] C, G, SM; puṣpaṃ dhūpaṃ Es.
- n.193 °dīpagandha°] SM; °gandhadīpa° C, G; dīpaṃ gandha° Es
- n.194 lāsyamālyanṛtyagītavādya°] SM; lāsyāmālī tathā gītādīpāḥ C; lāsyāmālātathāgītānṛtya G; lāsyamālyaṃ tathā nṛtyagīta° Es

- n.195 jagat°] Es, SM; jagata° C
- n.196 idaṃ] C, G, Es; iti SM
- n.197 maitrīvihāre ca] C, G; maitrīvihāreṇa Es; maitrīvihāre (ca) SM
- n.198 utpādyā] C, SM; samutpādyā (hypermetrical) G, Es
- n.199 pramodacittam] (unmetrical) C, SM; pramodya cittam (unmetrical) Es
- n.200 punaḥ] C, G, Es; tataḥ SM
- n.201 prākṛtākārahānaye] C, G, SM; prākṛtāhaṃkārahānayaḥ Es
- n.202 pañcaskandhā 'punarbhavāḥ] *em.*; pañcaskandhā apunarbhavāḥ (hypermetrical) C, SMB; pañcaskandhā punarbhavāḥ G; pañcaskandhāḥ punarbhavāḥ Es, SM
- n.203 prāktanīṃ] C, G, SM; prāktanāṃ Es
- n.204 In CS usually neuter, *sattva* is here a masculine noun.
- n.205 ekāntaparinirvṛtā] G; ekāntaparinirvṛtāḥ C, Es, SM
- n.206 matvā] C, G, Es; sattva° SM
- n.207 niśceṣṭāṃ] C, G, SM; niścetāṃ Es
- n.208 utpādayati] Es, G, SM; utpādayec (unmetrical) C
- n.209 utpalākhyāṃ] C, G, SM; utpalākṣas Es
- n.210 tato bhavet] Es, SM; bhavet tadā C, G
- n.211 akārasvaratodbhavam] C, G; akārākṣaratodbhavam Es; akārasvarasambhavam SM
- n.212 tasmād] C, G, SM; tasyāṃ Es
- n.213 viśodhitā dhyeyā] C, SM; viśodhitāṃ dhyāyāṃ G; viśodhitān dhyāyān Es
- n.214 śodhya bodhya] C, G, SM; śodhyaṃ bodhyaṃ Es
- n.215 tathā] SM; tayā C, G, Es
- n.216 viśantān] C; viśantā G; viśatas tān Es, SM
- n.217 bījakair] C; utpale G, Es, SM
- n.218 tatas] Es, SM; tais (unmetrical) C; taiś ca G

- n.219 rakta°] Es, SM; ukta° C, G
- n.220 sarvābharaṇa°] C, SM; bharaṇa° G; sarvālaṅkāra° Es
- n.221 This half-stanza is absent in SM which instead has the following five verses describing the Goddess:
- caturbhujāṃ raktavarṇāṃ raktapadmāsanasthitām.
raktavastrayugāṃ bhavyāṃ raktatāṭaṅkamaulinām..
savyabhujābhyāṃ śaraṇi ca dadhatīṃ punaḥ.
avasavyadvitaye cāparaktotpaladhāriṇīm..
kurukullādriguhāntasthām ārolikamaulikām.
raktapadmāsanādastāt rāhus tasyopari sthitāḥ..
kāmadevaḥ sapatnīko bhāvanīyo 'tīvihvalaḥ.
rāhor upari sapatnīkakāmadevasthitāsanām..
vajraparyāṅkinīm tatra sarvacitrakalāvātīm.
dhyātvā bhagavatīm samyak sarvālaṅkārabhūṣitām..*
- n.222 āsādyā] C, SM; samāsādyā (hypermetrical) Es
- n.223 samāhvayet] C, G, SM; samākṛṣet Es
- n.224 hūm] *conj.*; huṃ SM
- n.225 Emended by the SM editor, unnecessarily and incorrectly(?), to
ityā(nenā)kṛṣya.
- n.226 This half-stanza is absent in C, G and Es.
- n.227 °yogena] C; °prayogeṇa G, Es, SM
- n.228 mukha°] C, G(?), Es; sukha° SM
- n.229 niveśayet] C, SM; praveśayet Es
- n.230 dīrghābhyām] C, SM; dvābhyām Es
- n.231 tu] S, SM; *om.* C, G
- n.232 sūcī sūcī°] C, G, Es; suciḥ suci° (unmetrical) SM
- n.233 anāmike] C, G, SM; anāmikau Es
- n.234 latābhyām] C, G, SM; lalābhyām Es
- n.235 dvāv aṅguṣṭhāv] S, SM; dārāṅguṣṭhāv C, G

- n.236 gatau] C, G, SM; kṛtau Es
- n.237 samayām anayā] G, variant in Es (no source mentioned); samayā manasā C; mudrām anayā Es; samayo(nayā) jñāna° SM. All readings are unmetrical.
- n.238 tato 'bhiṣekaṃ] SM; abhiṣekaṃ C, G, Es
- n.239 gāthāṃ] C, G, Es; *om.* SM (the editor removed *gāthāṃ* against the mss).
- n.240 mahāmahaḥ] G, Es, SM; mahāmaha C
- n.241 te] C, G, SM; *om.* Es
- n.242 mahadbhūtā] C, G; mahābhūtā Es
- n.243 rājyam abhiṣeka°] (hypermetrical) C, G, Es; rājyābhiṣeka° SM
- n.244 °vad rājñāḥ] S (reconstructed by the editor from T against the mss' °*vajrājñāḥ*; suggested also by H. Isaacson); °vajrājñāḥ C, G; °vat prājñāḥ SM
- n.245 Cf. SM.172, where the same *gāthā* is followed by *iti paṭhantībhir buddhājñayā locanādibhir abhiṣekaṃ dīyamānaṃ dhyāyāt* ([one] should visualize the *abhiṣeka* being given, by Buddha's order, by Locanā and others, reciting thus). In the *Pradīpoddhyotana* 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.
- n.246 traidhātuka°] C, SM; traidhātukaṃ G, Es
- n.247 raktacitra°] C, G, Es; raktacitta° SM
- n.248 °prabhābhābhir] C, G, SM; °prabhā bhāti Es
- n.249 dīpayantī] C, G, SM; bhāsayantī Es
- n.250 °ratnas] SM; °ratnā C; ratnās G; °ratnaṃ Es
- n.251 varṣārdhāṃ tu dṛḍhā°] C; varṣārdhāṃ ta dṛḍhā° G; varṣārdhadṛḍhā° (unmetrical) Es; varṣārdhāṃ ca dṛḍhā° SM
- n.252 purā] C, G, Es; puraḥ SM
- n.253 balim] G, Es, SM; bali C
- n.254 mantreṇānena śarkaraiḥ] Es; mantreṇānena saśarkaraiḥ (hypermetrical) C, G; bhāvanākramapūrvakaḥ SM (possibly an error for *bhāvanākramapūrvakaṃ*)

- n.255 khaḍgaṃ pātāla°] C; khaḍgapātāla° G, Es
- n.256 antardhānaṃ rasāyaṇaṃ] C; antardhānarasāyaṇaṃ G, Es
- n.257 ca] G, Es; *om.* C
- n.258 na] Es; tu C; pra° G
- n.259 sādhetā] C; °sādhayed (unmetrical) G; sādhayet (unmetrical) Es
- n.260 tārārato bhavet] C, G; tārodbhave rataḥ Es
- n.261 indratvaṃ] C, G; mahendratvaṃ (hypermetrical) Es
- n.262 prasādheta] C; prasādhayet (unmetrical) G; prasādhayej (unmetrical) Es
- n.263 ṣaṇmāsāntaikamāsasya] C, G; ṣaṇmāsāntai(ne)kamāsasya Es
- n.264 kṛtī] C, G; vratī Es
- n.265 yāvan] C, G; japan Es
- n.266 jvalet] Es; jvalati (unmetrical) C, G
- n.267 mudrāpra°] *om.* G
- n.268 sayoṣitaḥ] Es; sarvayoṣitaḥ C, G
- n.269 padmam asaṃliptaṃ] C, G; padma samāliptaṃ Es
- n.270 paṅka°] (reconstructed from T); janma° C, G, Es
- n.271 sprṣṭaḥ sūto] C, G; sprṣṭe sūte Es
- n.272 saṃhṛte caikatāṃ] C, G; saṃhṛtenaikatāṃ Es
- n.273 ca] C; tu G, Es
- n.274 siddhasūtena saṃsprṣṭau] C, G; siddhe sūte ca saṃsprṣṭo Es
- n.275 śulvo] C, G; svarṇo Es
- n.276 mantrasūtais tathā sprṣṭā] C; mantrasūtai saṃsprṣṭā G; siddhamantreṇa saṃsprṣṭo Es
- n.277 dharma] C; punaś G, Es
- n.278 parinirvāṇalābhaṃ] Es; mahāparinirvāṇaṃ C
- n.279 śmaśāne] C; śmaśāna° Es

- n.280 triloke dhātukaṃ] C; trailokyadhātukaṃ Es
- n.281 hitvā] C; dattvā G, Es
- n.282 kurukullābhisamaya°] C; kurukullā abhisamaya° Es
- n.283 In manuscript C and the Tibetan translation the second chapter continues, and incorporates what here, and in Samath edition, is “Chapter 3.”
- n.284 atha te sarvabodhisattvā] Sac; atha bhavantas sarvabodhisattvā G; atha bhagavantaḥ sarvatathāgatā C; atha te sarva[tathāgata]bodhisattvā° Es pc (text in square brackets reconstructed from T by the editor)
- n.285 °citta°] Es; °cittaṃ C
- n.286 parivitarkam] C; parivitarkān Es
- n.287 vajrapāṇiṃ] Es; vajrapāṇir C
- n.288 vajrapāṇe] C, G; vajrapāṇiṃ(ṇe) Es
- n.289 dharmadhātukāyāḥ] G, Es; dharmakāyāḥ C
- n.290 abhedyakāyāḥ] G; *om.* C, Es
- n.291 kasmimścīt] C, G; kasmin Es
- n.292 bodhisattvān] C; sarvān bodhisattvān G; sarva[buddha]bodhisattvān Es (text in square brackets reconstructed from T by the editor)
- n.293 bodhisattvā mahāsattvā mā evaṃ procuḥ] C; bodhisattvā mahāsattvā mā evam ūcuḥ G; *om.* Es
- n.294 kathaṃ buddhā] C; yad bodhisattvāḥ buddhā bhagavanto Es
- n.295 vajrakāyā] (corroborated by T) C; vajrakāyā dharmakāyā Es
- n.296 kasmimścīt] C; kasmimścīt [dapi] Es
- n.297 athāha] C; tata āha Es; *om.* G
- n.298 vajrapāṇiḥ] *om.* G
- n.299 tatraivaṃ] G; evaṃ C; tatraiva Es
- n.300 śṛṇvata] C, G; śṛṇvantu Es
- n.301 parinirvṛtaḥ] Es, G; parinivṛtaḥ C

- n.302 buddhā] C, G; *om.* Es
- n.303 kāyaṃ] C, G; dharmakāyaṃ (following T and against the mss) Es
- n.304 sukhāvatīm] C, Es; sukhāvatyāṃ G
- n.305 gacchantīti] C; yāntīti G; yānti Es
- n.306 ārya°] G; *om.* C, Es
- n.307 sambhogakāyena] G, Es; sambhogena kāyena C
- n.308 sukhāvatīm] C; sukhāvatyāṃ G, Es
- n.309 prayāntīti] *em.*; prayānti C, G; yāntīti Es.
- n.310 bodhisattvā āhuḥ] G; *om.* C, Es
- n.311 tat] C, G; āha tat Es
- n.312 kāyaṃ] C; dharmakāyaṃ (reconstructed from T) Es
- n.313 yāntīti] Es; gacchanti G; yānti C
- n.314 buddhāḥ] C, G; buddhā bhagavantaḥ Es
- n.315 punarjanmagrahaṃ cakruś cakravartini nirvṛte] *em.*; punarjanmagrahaṃ cakruś cakravartini nivṛte [sic] C; punar janmagrahaṃ cakruḥ cakravarttini vṛtte G; cakravartini nirvṛte punarjanmaparigrahaṃ cakruḥ Es
- n.316 na santīha] C, G; nirvṛttāḥ bhavanti Es
- n.317 cakravartī tadā bhavet] C, G; tadā cakravartino bhavanti Es
- n.318 ubhābhyāṃ] Es; ākhyāṃ C
- n.319 vineyaṃ] C, G; vinaya° Es
- n.320 vinītvā] C; vinītatvā G; vijitvā Es
- n.321 dvipadottamāḥ] G; dvipadomttamāḥ C; dvipadottamaḥ Es
- n.322 kartṛ] C, G; kartā Es
- n.323 nityaikabhoktāraṃ] C, G; nityaikasaktāsu Es
- n.324 nityārtha°] G, Es; nityātha° C
- n.325 sarva° C, Es; sarvā° G

- n.326 ito°] C; itaḥ° G, Es
- n.327 niścitaṃ] C, G; niścittaṃ Es
- n.328 saṃvṛti°] C; sāmṃvṛtaṃ G, Es
- n.329 °satyaṃ] C, sam° G; satyaṃ Es
- n.330 °deśanāḥ] G; °deśanā C; °deśanām Es
- n.331 vineyāḥ] Es; vineyā C; vineyānām G
- n.332 sarvaiś] C; sarvai G; sarvam Es
- n.333 caikarasībhūte] G; caikarasībhūto C; ekarasībhūte Es
- n.334 notpādo] C; nodayo G, Es
- n.335 °dhātveka°] C; °dhātvaika° G, Es
- n.336 pañcāvṛti°] C, G; pañcāvṛtti Es
- n.337 tasthus] C; tasthuḥ G; saṃtasthus Es
- n.338 tattvasvarūpataḥ] C; tattvarūpataḥ Es
- n.339 sadasattvaṃ] C, G; ādau sattvaṃ Es
- n.340 apy asaṃbhavāt] C, G; anyasambhavāt Es
- n.341 te] C, Es; tu G
- n.342 bhāvinaḥ] C, G; bhāvinā(tā) Es
- n.343 This passage (with paragraph/verse numbers in braces) is absent in Es; it is reflected in T.
- n.344 procuḥ] G; procu C
- n.345 °śāsino] *em.*; °śāśino C; °sāsino G
- n.346 vajrapāṇir] G; atha vajrapāṇir C
- n.347 manyatha] *conj.*; manyathaṃ C, G
- n.348 Lack of sandhi here, while there is one in a similar situation just two words to the right, possibly implies a comma.
- n.349 sthitasyāpi sthitir] C, Es; sthitasyāpy asthitir G

- n.350 yāti] G; jāti C
- n.351 śaśakānām] *em.*; śaśakānā (a faint dot however above the final ā may be a faded anusvara) C; śeśakānām G
- n.352 *Jāti*, in this and the previous verses, lacks the nominative ending; it may be regarded in this text as neuter.
- n.353 pratītimātrakaṃ] G; pratītimātraṃ (unmetrical) C
- n.354 vijñāḥ] C, G (this seems to be an injunctive form, here used in the affirmative)
- n.355 Here ends the passage which has been preserved only in C and G.
- n.356 kathaṃ mudrāḥ kathaṃ mantrāḥ] C; kathaṃ mantrāḥ kathaṃ mudrā G; kathaṃ mantrāḥ kathaṃ tantraḥ Es
- n.357 sarvā°] (corroborated by T) C, G; °sattvā Es
- n.358 mantramudrādi] C; mantramudrādyam (unmetrical) G, Es
- n.359 hi] C; *om.* G; tat Es
- n.360 pāramitās ca yāḥ] C, G; pāramitāśrayāḥ Es
- n.361 vajrasattvatvaṃ] C; vajrasattvaṃ ca Es
- n.362 kurukullāyā bodhicittakalpas tṛtīyaḥ] Es; dvitīyaḥ kalpaḥ samāptaḥ C; dvitīyakalpa samāptaḥ G
- n.363 vidrumeṇa] G; vidrumeṇa tu (hypermetrical) Es; vidrumeṇa tad (hypermetrical) C
- n.364 vaśam] C, G; vaśyam (unmetrical) Es
- n.365 puṣkaro] *emend.*; pulakā C; pulakā ca G; purukā Es; puṣkara (transliterated from Sanskrit) T
- n.366 °kāre] C, G; °kāra° Es
- n.367 °kāṣṭhenāgniṃ] C, G; °kāṣṭhair agniṃ Es
- n.368 naṭaveśmā°] C, G; naṭanāgaphaṇivaiśyā° Es
- n.369 °samanvitenāmukī] C; °samanvitena amukī G; °samantritena amukī Es
- n.370 mūlamantreṇa] C, G; mūlamantaṃ Es
- n.371 °raktasammiśreṇa] G; °raktena C, Es

- n.372 karpūreṇa kuṅkumena] C, G; kuṅkumena karpūreṇa Es
- n.373 kastūrikādibhir] C, G; kastūrikābhir Es
- n.374 likhet] (reconstructed by the editor from T) Es; *om.* C, G
- n.375 prajñāvardhane] Es; prajñā vardhate C
- n.376 °kāṣṭhena vahnim] C; °kāṣṭhenāgnim Es, G
- n.377 vipra°] C; vipragṛha° Es
- n.378 aṭarūṣakānām] C; āṭarūṣakānām Es
- n.379 pattram] C, G; *om.* Es
- n.380 vacāyāḥ khaṇḍam] *em.*; vacāyā khaṇḍam C; vacakhāṇḍam G; vacāyā Es
- n.381 vāyutaṃ] G; ayutaṃ C; vā ayutaṃ Es
- n.382 tataḥ] C, G; *om.* Es
- n.383 °pīḍitānām] C, G; °prapīḍitānām Es
- n.384 gāruḍavidhiḥ] C, G; gāruḍavidhitantraḥ Es
- n.385 yāvatyo] Es; yāvantyo G; yāvanto C
- n.386 °mantra°] C; °yantra° G, Es
- n.387 sarvās tā] *em.*; sarvastād C; sarvāḥ tā; G; sarvās tad Es
- n.388 Verses 8 and 9 are in manuscript C repeated twice.
- n.389 rāgāvalokanāt] *em.*; rāgavalokanāt G (in this manuscript *t* with *virāma* is written almost the same as *t* without one); rāgāvalokanā C, Es
- n.390 kṛtvā vaśyaṃ] G, Es; kṛtvaśyaṃ (in the repeated verse though – *kṛtvā vaśyaṃ*) C
- n.391 prajñām] C, G; prajñā Es
- n.392 tasmāt tāṃ prāptukāmo yas] *om.* Es
- n.393 tīkṣṇām prajñām sa sādhayet] C; tīkṣṇām prajñām prasādhayet G; tīkṣṇām samādhayet prajñām Es
- n.394 viśuddhā] C; śuddhā G; śuddhā [ca] Es

- n.395 sā] C, G; sa(sā) Es
- n.396 This and the next two verses are found also in SM.180, (not in the same order).
- n.397 ṣaṭhīm] C; śaṭhī G; śaṭī (apart from the missing ending, this spelling is also correct) Es; śaṭīm SM
- n.398 yaṣṭīmadhum] *m.c.* C; yaṣṭīmadhus G, Es.
- n.399 brahmāṇīm māgadhīm] C, G; brahmāṇī māgadhī Es; brāhmīm [ca] māgadhīm SM
- n.400 prajñāvardhanatantraḥ] *emend.*; prajñāvardhanatantrāḥ C; prajñāvardhanavidhiḥ G; prajñāvarddhanī[ya]tantraḥ Es
- n.401 Verses numbered here 12 and 13 appear in Es in reverse order.
- n.402 ghr̥taṃ] G, SM; saghr̥taṃ C, Es
- n.403 cakrāṇkitam] SM; sucakrādvam C; śukrādvam G; sucakrād vā Es
- n.404 daṃṣṭrāghāte pralepena] C, Es; daṃṣṭrāghātapralepena G, SM
- n.405 viśanāśanatantraḥ] *emend.*; viśanāśanatantrāḥ C; viśanāsanavidhiḥ G; viśanāśanatantraḥ Es; viśatantram SM
- n.406 jāri caṇḍālikā] C, SM; jāri caṇḍālikā G; caṇḍālī jālikās Es
- n.407 vaśyatantraḥ] *emend.*; vaśyatantrāḥ C; vaśyaṃ tantraḥ G; [... vaśya]tantraḥ Es
- n.408 viśākarṣāj] G, Es; viśākarṣī C
- n.409 buddhatā] C; buddhitā G; buddhabhiḥ(dhiḥ) Es
- n.410 uccāritā] C; ucāritā G; abhyāsītā Es
- n.411 This verse is found also in SM.171.
- n.412 madanātapatra°] Es, SM; madanātpatra° C; madanātapatraṃ G
- n.413 daṣṭānām] C, SM; daṃṣṭrānām Es
- n.414 sundaram] Es; suksaram C; svakṣaram G, SM
- n.415 vācām doṣa°] C; vācān doṣa° G; vācādoṣa° Es
- n.416 tanubhavān] C, G; tanubhavām Es

- n.417 doṣān kṣīpan] G; doṣān kṣīpana C; doṣakṣayād Es
- n.418 yasmāt] C; tasmāt Es
- n.419 jīnaurasā] C, G; jīnaurasa(sā) Es
- n.420 vikuśale nindāṃ] C; vikuśale nindā G; vikuśalair doṣaṃ Es
- n.421 mantrakṣālitajihvināṃ] G; mantrakṣālitajihvayā C, Es
- n.422 kurudhvam janāḥ] C; kuruṣvānaghāḥ G, Es
- n.423 anākulatare] C, G; anākulatale Es
- n.424 °prasarekṣaṇaḥ] C; °prasavekṣaṇaḥ Es
- n.425 rājā] C; rājau G; rājo Es
- n.426 mārtyā°] C; martyā° G, Es
- n.427 manāk] C; kṣaṇāt Es
- n.428 °vīryacaraṇaṃ] C; °vīryanidhanaṃ Es
- n.429 sevatha] Es; sevatu C
- n.430 dhyānabalena] C, G; dhyānavaśena Es
- n.431 buddhān nabhasy ekṣate] *em.* C, T; buddhārabhasyekṣate C; buddhāna ta
sokṣate G; buddhān na tat tyakṣyate] Es
- n.432 parigataṃ] C, Es; parivṛtaṃ G
- n.433 paśyante] C, G; paśyanti Es
- n.434 karuṇātmakā] C; karuṇātmakān Es
- n.435 hayagrīvapade] G, Es; hagrīvapade C
- n.436 rāgakulatantra°] Es; rāgakulamantra° C
- n.437 athāparo 'pi prayogo bhavati] Es; athāparo vibhavati prayogaḥ C
- n.438 aparaṃ] C; aparāñ G; paraṃ Es
- n.439 ca] C; cāpi (hypermetrical) G, Es
- n.440 aindrīm] Es; aindryāṃ G; aindryād C
- n.441 samārabhya] Es; ārabhya C, G

- n.442 kṛtī] G, Es, T; vratī C
- n.443 ca] C; tu G, Es
- n.444 phuḥ] G; phūḥ° Es; phus° C; phu T (S)
- n.445 °tantraḥ] C; °yantraḥ G; °mantraḥ Es
- n.446 sādhyasādhyāyā] C; sādhasya sādhyāyā G; sādhasya sādhyāyā vā Es
- n.447 rajasvalā°] C, G; rajaḥsvalā° Es
- n.448 bāhau] Es; bāhu° C; vāmabāhu° G
- n.449 rājānaḥ] Es; rājāna C
- n.450 vā] C; ca (unmetrical) G, Es
- n.451 vaśyatantravidhiḥ] C; vaśyavidhiḥ G, Es
- n.452 atha rakṣācakram] Es; rakṣācakram C; rakṣātham cakram G
- n.453 pūrveṇa ca likhed] *conj.*; pūrveṇa likhed (hypometrical) C, G; pūrve cālikhed (hypometrical) Es
- n.454 cāpam] Es, G; cāpa C
- n.455 °pāṇim] C; °pāṇiṇ ca (hypermetrical) G; °pāṇim tu (hypermetrical) Es
- n.456 cottare] C; uttare Es
- n.457 āturaṁ] C; āntaram G; antaram Es
- n.458 candramadhye] C; madhyacandre G, Es
- n.459 veṣṭayet] C; veṣṭitaṁ G, Es
- n.460 tu utpala°] (hypermetrical rush in °pala°?) G; Es; tūtpala° (unmetrical) C
- n.461 rakṣā bhavati śāśvatī] *em.*; rakṣā bhavati śāśvātī (unmetrical) G; *om.* C, Es
- n.462 °siddhiḥ] C, Es; *om.* G
- n.463 īśvaraṁ] *emend.*; īśvaraṁ C, G(?); īśvara° Es
- n.464 kartukāmena] C, G; prāptukāmena (against the mss) Es
- n.465 vilikhya] G, Es; *om.* C
- n.466 ca] C, G; *om.* Es

- n.467 ratnākārām utpalakalikām] C; ratnākārām utpalām Es
- n.468 jrūm°] C; jlum° G; jrum° Es, T (S)
- n.469 vilikhyedaṃ] G; vilikhya C; vilikhed idaṃ Es
- n.470 dvādaśāṣṭamyām] C, Es; dvādaśyām aṣṭamyām G
- n.471 °bhṛta°] C, G; °bhūta° Es
- n.472 saṃpūjya mantraśataṃ] Es; śataṃ śataṃ C; śataśataṃ G
- n.473 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 madhyāhṇavelāyāṃ cittakapardakam prāpya kurukullāmantrenāṣṭaśatajāpenālabhya pūjām kṛtvā dvādaśāṣṭamīsu snāpayitvā karatale tathāpya [sic] koṭīm japet. dyūteṣu parājayo bhavati. bāhau netrakarpaṭena prāvṛtya dhārayet. anena dhaneśvaro bhavati. athavā taṃ kapardakam bhāṇḍe prakṣipyā dharanyām gopayet. pratidinam kārṣāṇam labhate..* Es runs as follows: *madhyāhṇavelāyāṃ maṅgalavāreṇa cittakapardakam prāpya karatale sthāpya koṭīm japet. dyūte jayo bhavati. taṃ kapardakam kurukullāmantrenāṣṭaśataṃ japenālabhya pūjām kṛtvā dvādaśāṣṭamīsu snāpayitvā anyakarpaṭena prāvṛtya bāhau dhārayet. anena mahādhaneśvaro bhavati. atha taṃ kapardakam bhāṇḍe prakṣipyā dharanyām gopayet. pratidinam kārṣāṇam labhyate..*
- n.474 °rājyasiddhidyūtalābhaphalasiddhitantraḥ] *em.*; °dyūtalābharājyalābhaphalasiddhitantras C; °rājyasiddhidyūtilābhaphalasiddhitantraḥ G; °rājyasiddhidyūtalābhaphalasiddhitantrāḥ Es
- n.475 kurukullāyāś caturthaḥ kalpaḥ samāptaḥ] *em.*; tṛtīyaḥ kalpaḥ samāptaḥ C, G; kurukullāyāś caturthaḥ kalpaḥ Es
- n.476 In C there are markings above *thā* as if this syllable was crossed out.
- n.477 Because of smudging, it is not possible to tell whether the reading in C is *rajasā* or *rajasām*.
- n.478 kṣipraṃ buddhatvam] C; buddhatvam śīghram G, Es
- n.479 suraṅjitām] G, Es; suraṅjitā C
- n.480 ca] *conj.*; *om.* C, G; [tu] Es
- n.481 tu] C; ca G, Es

- n.482 cottare] C; ca uttare (unmetrical) G, Es
- n.483 raktābharaṇam eva ca] Es; *om.* C, G (also, not accounted for in T)
- n.484 ca] *conj.* (m.c.); *om.* C, G, Es
- n.485 śiṣyaṃ] C, G; śiṣyaṃ tatra (hypermetrical) Es
- n.486 puṣpaprakṣepaṇaṃ] Es; puṣpaprakṣepaṃ G; puṣpābhiṣekaṃ C
- n.487 vajra] Es, T; *om.* C; jaḥ G
- n.488 varaṃ bhavati. bāṇe patati] (reconstructed from T by the editor) Es; *om.* C, G
- n.489 viśāpakarṣaṇaṃ] C; viśākarṣaṇaṃ G, Es
- n.490 dhanuṣi] C, Es; dhanuṣi s(ś)are ca G
- n.491 New paragraph in Es.
- n.492 praveśyaivaṃ] C, G; praveśe evaṃ Es
- n.493 kasyacid amaṇḍalapraviṣṭasya] C; kasyacidamaṇḍalapraviṣṭasya G;
kasyacid idamaṇḍalam [a]praviṣṭasya Es
- n.494 vyathet] C; vyathed iti G; vyayeti Es
- n.495 narake] Es; naraka° C, G
- n.496 ratnatrayādikaṃ] C, G; ratnatrayādi° Es
- n.497 ityādivistaratantraḥ] C; iti.. vistaratantrasiddhiḥ G; °vistaratantrasiddhi° Es
- n.498 samayaṃ dattvā] C, G; °śapathaṃ dattvā Es
- n.499 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).
- n.500 hiṅgulacūrṇakair] *em.*; hiṅgulacūrṇakair C; hiṅgulacūrṇakair G; hiṅgulaṃ gairikaṃ Es
- n.501 Final r elided because of sandhi.
- n.502 kuṅkumai raktacandanaiḥ] C; kuṅkumai raktaktacandanaiḥ G; kuṅkumaṃ raktacandanam Es

- n.503 drutenāpi] C; dr(?)umanāpi G; drutaṃ cāpi Es
- n.504 home vā athavā] Es; home vā nathava G; home athavā C
- n.505 cakre C, Es; cakro G
- n.506 pratiṣṭhādu] C, G; pratiṣṭhitaṃ Es
- n.507 raktamayaṃ kāryaṃ] C, G; raktarūpayutaṃ sarvaṃ Es
- n.508 °kāṣāya°] C, G; °kaṣāya° Es
- n.509 na mṛṣāvacaḥ] C, Es; nānṛtaṃ vacaḥ G
- n.510 tyajahi] *em.* (on the authority of T); taj jahīhi] (hypermetrical) C, Es; tyajahi hi G
- n.511 tvayā sadā] C, G; sadā tvayā Es
- n.512 °karmaṇā] G, Es; °karmaṇām C
- n.513 daśapāramitābhūmi°] *em.*; daśapāramitābhūmir C; daśapāramitābhūmiṃ G; daśapāramitā bhūmi° Es
- n.514 4nāvamantavyas] Es, G; nāvamantavyā C92
- n.515 udvāhyā] C, G; udgrā(dvā)hyā Es
- n.516 śṛṅgāṭe] C; śṛṅgāṭake (hypermetrical) Es
- n.517 tat] Es; tataḥ (hypermetrical) G; tata (hypermetrical) C
- n.518 vandayen] C; valtuyen(?) G; bandhayen Es
- n.519 varṇayec] C, Es; vandayec G
- n.520 mahāpayet] C; mahāpatnataḥ G; sadārpayet Es
- n.521 sthāne] C, G; sthāna° Es
- n.522 tārānāmā tu] C; tārānāmāpi G, Es
- n.523 vandanāṃ] C, G; vandanaṃ Es
- n.524 dāḍimī°] C, G; dāḍimaṃ Es
- n.525 karavīraṃ] C, G; karavīraṃ ca Es

- n.526 javāṃ] Es; yavān C (probably a variant spelling for *javāṃ*, with the nasal becoming homoorganic before the following *t*); javān G
- n.527 anyāni] G; anyāni ca C, Es
- n.528 saṃvarakaṃ] C; tu saṃvaram G; ca saṃvaram Es
- n.529 snāpayet] C, Es; śrāpayet G
- n.530 °hāstena utpalena] G; °kumbhenotpalenāpi C; °kumbhena utpalena Es
- n.531 saputrain vajradhāribhiḥ] C, G; putraiḥ vajradharādibhiḥ Es
- n.532 sikto rājyābhiṣekeṇa] G, Es; abhiṣekeṇa yathā siktas (hypermetrical) C
- n.533 rajasāṃ] C; rajasā Es
- n.534 bhavanti] C, Es; bhavantu G
- n.535 hi] Es; caḥ C; te G
- n.536 rogā C; rogāḥ G; rogāt Es
- n.537 na śokā na] C, G; śokān na ca Es
- n.538 mahāśuceḥ] *em.* (on the authority of T); mahāsuca C; mahāsunaiḥ G; mahāsukhāt Es
- n.539 caturbāṇādiṣekeṇa] C; caturbāṇādiṣekeṇā G; caturṇām abhiṣekeṇa Es
- n.540 saddharma°] Es, G (on the authority of T); saddharmya° C
- n.541 guhyajñānāni] C, G; guhyadānāni Es
- n.542 As regards sentence structure, the *śloka* division in C (where the verse ends with *vidhikramaiḥ*) is probably more correct.
- n.543 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 *vidhikramaiḥ*, which precedes it and occurs again at its end, suggests a *homoioleuton* omission on the part of the scribe.
- n.544 cakrasyopari] *conj.*; candrasyopari Es
- n.545 jvalantaṃ] *Espc*; jvarantaṃ *Esac*
- n.546 °naivedyaiś] *Espc*; nivedyaiś *Esac*
- n.547 vrīhi°] *conj.*; brīhi Es

- n.548 vitānaṃ] *conj.* (D. Goodall); vitāna° C, G, Es
- n.549 uṣṇīṣacakravartini] Es; uṣṇīṣacakravartinī J, R
- n.550 Here ends the passage which is absent in both C and T; it started with the second half-stanza of verse 29.
- n.551 °kṣepaṇaṃ] C; °kṣepayā G; °kṣapaṇaṃ Es
- n.552 namo] C, G, Es; om namo E1, E2
- n.553 sarvabuddha°] Es, E1, E2; buddha° C
- n.554 'ṣṭasarpapudgalāya] *em.*; 'ṣṭamahāryamudgalāya C; 'ṣṭamahāpudgalāya G; 'ṣṭasarpapuṅgalāya Es; 'stu mahāpudgalāya E1; mahābhayapuṅgalāya E2
- n.555 samastebhyo buddhakoṭibhyaḥ] Es; saptabhyo buddhakoṭibhyaḥ C; saptabhyo buddhaṭibhyas° G; tebhyo samyaksambuddhaḥ E1; saptebhyaḥ samyaksambuddhebhyaḥ
- n.556 hrīḥ hrīḥ hrīḥ] C, G, Es, E2; hrīḥ hrīḥ E1
- n.557 sarva°] C, G, E1, E2; sarvānanta° Es
- n.558 mahāpadmakulānāṃ] C, G, Es, E2; *om.* E1
- n.559 varāha°] *em.*; valāha° C, G, E1; vārāha° Es
- n.560 ghana°] C, G, E2; dhana° Es; pāna° E1
- n.561 megha°] C, G, Es, E2; madya° E1
- n.562 jaladakulānāṃ] Es, G; jalacarakulānāṃ C; *om.* E1, E2
- n.563 jaladharakulānāṃ] C, G, Es, E2; *om.* E1
- n.564 saṃvartakulānāṃ] C, G; saṃvartakakulānāṃ Es; *om.* E1, E2
- n.565 vasantakulānāṃ] Es, E1, E2; *om.* C, G
- n.566 kahlāra°] C, Es, E2; kahlāraka° G; kahlāda° E1
- n.567 saugandhika°] C, Es; saugandhi° E1; saugandhindhi° E2
- n.568 °kulānāṃ] Es; °kulānā C
- n.569 bhītānāṃ] C, G, E1, E2; bhītān Es
- n.570 jala° C, G, Es, E1; vajra° E2

- n.571 °dhāram] E1; °dharam C, G, Es, E2
- n.572 avatāraya] C, G, E1, E2; avatārayan Es
- n.573 varṣaṃ tām nāgān] C, G; varṣan tām nāgān E2; varṣan nāgān Es; vaṣan tām nāgān E1
- n.574 vaśīkuru kuru phuḥ] Es, T; vaśīkuru phuḥ kuru kuru phuḥ C, G, E2; dhaśīkuru kuḥ kuru kuru phaḥ E1
- n.575 kulāpaya kulāpaya] Es, T; kārāpaya kārāpaya C, G, E1; kārāya kārāya E2
- n.576 phuḥ phuḥ] C, T (most versions of T); phuḥ Es, G; phaḥ phaḥ E1; phuḥ phu E2
- n.577 om] C, G, E1, E2, T; *om.* Es
- n.578 phaṭ svāhā phaṭ] T; svāhā phaṭ C, G; phaṭ E1; phaṭ svāhā E2; svāhā om kurukulle hrīḥ hūm phaṭ svāhā phaṭ ity Es
- n.579 mantreṇāraṇya°] C, G; mantreṇāpatita° Es
- n.580 maṇḍalaṃ] C; maṇḍalakaṃ Es, G
- n.581 °pattra°] C, G; °dala° Es
- n.582 aṣṭanāgān saṃsthāpya] Es; nāgāṣṭakān sthāpayitvā C; nāgāṣṭakānasthāpya G
- n.583 No sandhi, as is the accepted usage here for this combination of vowels C, Es; rohiṇīrakṣe G
- n.584 nāgān dhūpayet.] G; nāgānām dhūpaṃ dattvā C, Es
- n.585 tato varṣanti] G; *om.* C, Es
- n.586 yadi na varṣanti] C, G; varṣayanti, yadi na varṣayanti Es
- n.587 khādirā° C, Es; tālakhadirā° G
- n.588 varṣanti] C; varṣayanti Es
- n.589 kuṣṭhā] C; kuṣṭhī G; kuṣṭhāni Es
- n.590 vidyādhareṇaivaitat] *conj.*; vidyādhareṇaitat C; vidyādhareṇetat G; vidyādhareṇaiva tat Es
- n.591 sphīto bhavatu lokaś] C, G; loko bhavatu sphītaś Es

- n.592 stambhayitukāmo] Es; stambhitukāmena C, G
- n.593 vyāḍavaidyakāt] C; vyāḍavaidyāt G; vyāḍavaidyakatvāt Es
- n.594 pannagam] C, G; nāgam Es
- n.595 mrakṣayitvā] C, G; muṣṣayitvā Es
- n.596 etan°] C, G; anena Es
- n.597 Single daṇḍa in C.
- n.598 apakva°] Es, G; pakva° C
- n.599 mudrayitvā] C; mudriyitvā G; mudrayitvā japet Es
- n.600 tat] Es; tata° C, G
- n.601 stambhayet] C; stambhayati Es, G
- n.602 daharāya] C; dahanāyā G; dadedā° Es
- n.603 ati°] C; iti Es, G
- n.604 caivaṃ] C; caiva Es
- n.605 5aparitoṣa°] C, G; aparitoṣaṇa° (hypermetrical) Es 83
- n.606 pratyāṅgirāmūlāni pratyāṅgirāpañcamyāṃ] C; pratyāṅgirāpañcamyāṃ G;
pratyāṅgirāpañcamyāṃ pratyāṅgirāmūlāni Es
- n.607 pātavyāni kṣireṇa sarpiṣāthavā] C; pātavyāni kṣireṇa sarpiṣā. athavā G;
kṣireṇa sarpiṣāthavā pātavyāni Es
- n.608 taṃ rajatapātraṃ prakṣālya] C, Es; rajatapātre prakṣālya G
- n.609 dadyāt] C, Es; datvā G
- n.610 bhīto na bhavati] Es; bhītā na bhavanti C; bhītān bhavanti G
- n.611 tadā] C, Es; tadāsau sarpo G
- n.612 saptābhimantraṇa] Es; saptābhimantraṇe C; saptābhimantrite G
- n.613 athavā] G; atha C, Es
- n.614 apānetukāmo] C, G; apānetukāmena Es
- n.615 lohitaṃ viṣaṃ] C, G; lohitaṃ viṣaṃ Es

- n.616 khādet] C; bhakṣayet Es, G
- n.617 sarpāghātām] C, G; sarpaghātakaṃ Es
- n.618 nāgadarśanakāmo] *conj.*; nāgadarśanakāmena C, G, Es
- n.619 akṣaralakṣajaptām] C, G; akṣaralakṣaṃ japtām Es
- n.620 kṛtvādhiṣṭhāna°] C; kṛtvādhiṣṭhānaṃ Es; kṛtvā adhiṣṭhāna° G
- n.621 prakṣipet] Es, G; prakṣepet C
- n.622 nāgāṅgaṇā] Es, G; nāgaṅgaṇā C
- n.623 kiṃ kurmo bhagavann] G; kiṃ kurmo bhavānn C; kiṃ kuryāma ādiśatu bhavān Es
- n.624 kurukullāmaṇḍalapaṭalakalpaḥ pañcamah] Es; caturthaḥ kalpaḥ C; catutha[sic]kalpaḥ samāptaḥ G
- n.625 paviśya] Es, G; praviṣṭaś C
- n.626 ca] C, G; *om.* Es.
- n.627 avatīrṇo] *em.*; avatīrṇaḥ C, Es; avatīṇḍa tato G
- n.628 °suto nāgena] *conj.*; °sutena C, G, Es
- n.629 api] C; *om.* G, Es
- n.630 rāhulabhadreṇa] C; rāhula° G; rāhulabhadra° Es
- n.631 'ntikaṃ] C; 'ntike G, Es
- n.632 ca] C; *om.* G, Es
- n.633 evam āha] C, G; etad avocat Es
- n.634 tvayā yan mantraṃ prasādīkṛtaṃ] C; yat tvayāyaṃ mantraḥ prasādīkṛtas Es
- n.635 tena samayena] C; tasmin samaye G, Es
- n.636 ca] *Espc (om. Esac); om.* C, G
- n.637 vajrapāṇiṃ] C, G; vajrapāṇinaṃ Es
- n.638 kulaputrā] C; kulaputrāḥ G; kulaputra Es
- n.639 mantraṃ asya] Es, G; mantrasya C

- n.640 ca] Espc (om. Esac); *om.* C, G
- n.641 yaḥ] G; ya C; ye Es
- n.642 paṭhati] C, G; paṭhanti Es
- n.643 maṇḍalaṃ] Es; maṇḍalakam C, G
- n.644 Single *daṇḍa* in Es.
- n.645 viṣadūṣaṇaṃ viṣanāśanaṃ] G; viṣanāśanaṃ viṣadūṣaṇa C; na viṣadūṣaṇaṃ
na viṣanāśanaṃ Es
- n.646 na sarpabhayaṃ] C; *om.* Es, G
- n.647 na pāmābhayaṃ] Es, G; *om.* C
- n.648 na nāgabhayaṃ na kuṣṭhabhayaṃ na rogabhayaṃ] G; na rogabhayaṃ na
nāgabhayaṃ Espc; na rogabhayaṃ C; na nāgabhayaṃ Esac
- n.649 vyāḍabhayaṃ] C; vyālabhayaṃ Es
- n.650 na mṛgabhayaṃ] Es; na vyāḍamṛgabhayaṃ C, G
- n.651 dāridrya°] C; dāridra° Es, G
- n.652 nātikramiṣyati] C; *om.* Es, G
- n.653 atha] C, G; atha ca Es
- n.654 svapiṇḍapātra°] Es, G; svapiṇḍapāta° C
- n.655 hārītīṃ] C, G; hārītīm Es
- n.656 rākṣasīṃ] C, Es; yakṣiṇīn G
- n.657 sā ca] Es; *om.* C
- n.658 paurvakeṇā°] C; paurvikeṇā° G; paurvikenā° Es
- n.659 In CS the sandhi would be *durbhagābhūt*.
- n.660 rākṣasī] C, Es; yakṣiṇī G
- n.661 tasyā eva] *em.*; tasyaiva C, Es; tasyā G
- n.662 ca] G, Es; *om.* C
- n.663 sā] G; *om.* C, Es

- n.664 °saubhāgyābhūt] G; °saubhāgyā'bhūt C; °saubhāgyam abhūt Es
- n.665 sunandasya putro] C, G; sunandaputro Es
- n.666 prāsādiko darśanīyaḥ salākṣaṇiko jātaḥ kiṃtu jaḍabuddhiḥ] *conj.*;
prāsādikaḥ salākṣaṇikaḥ kiṃtu jaḍamatīḥ C; prāsādiko mahālākṣaṇiko jātaḥ
kiṃtu jaḍabuddhiḥ G; prāsādiko darśanīyo lākṣaṇiko jātaḥ kiṃtu
jaḍabuddhiḥ Es
- n.667 atha] Es; asau C; a G
- n.668 prṣṭavān] C, G; etad avocat Es
- n.669 bhagavan] Es, G; bhagavana C
- n.670 darśanīyo lākṣaṇiko] Es; *om.* C; lākṣaṇiko G
- n.671 tasya] C, G; *om.* Es
- n.672 yuṣmākaṃ śāsane] C; yuṣmacchāsane Es, G
- n.673 abhimumhī] G; abhimumhīm C, Es
- n.674 upasthāpyedaṃ kalpam idaṃ ca mantraṃ abhāṣata] *Espc*; upasthāpya idam
abhāṣat. kalpam asya mantraṃ vā C; upasthāpyedaṃ kalpam idaṃ mantraṃ
abhāṣata G, Esac
- n.675 nāma] Es, G; *om.* C
- n.676 prajñāvān] C, Es; mahāprajñāvān G
- n.677 dvādaśena varṣeṇa] C; dvādaśavarṣeṇa Es, G
- n.678 sarvaśilpakalābhijño] C, G; sarvakalpakuśalābhijño Es
- n.679 kulaputrā] *conj.*; kulaputra C; putrā Es
- n.680 kurukullāyā nidānakalpaḥ ṣaṣṭhaḥ] *om.* G
- n.681 khecara°] C; khecararasa° Es
- n.682 sūtakam] C, G, *Espc*; sūtrakam Esac
- n.683 °varjitaṃ] C, G; °varjite Es
- n.684 kṛtvā] G, Es; bhūtvā C
- n.685 yavatiktikayā] C, G (the sign over °*ka*° in C is probably a sign for i – cf. *sarpiṣā*
in C.8.15); yavatiktakayā Es; jābatikitika (a rendering of Sanskrit *yāvatiktikā*?)

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- n.686 ākhukarṇī°] C, G; ākhupūrṇā° Es
- n.687 °kṣīraiḥ] Es, G; °kṣīrai C
- n.688 kanakapuṣpās] G; kanakapuṣpām Es
- n.689 piṇḍenādharottarakeṇa vai] C; piṇḍenādharopari veṣṭitām
- n.690 gandhasūryeṇa] Es, G; ga- -sūryeṇa C (the syllable °ndha° is illegible)
- n.691 tārām śulvaṃ] C; tārām sulvaṃ G; tāraśulvaṃ Es
- n.692 tato] C, G; tatsamaṃ (hypermetrical) Es
- n.693 °prabham] C, G; °prabhaḥ Es
- n.694 tu] Es; *om.* (hypometrical) C, G
- n.695 vicakṣaṇaḥ] Es, G; dhaneśvaraḥ C
- n.696 māṣayā] Es; māsayā C, G
- n.697 palakaṃ] C, G; capalaṃ Es
- n.698 vajraṃ mārjya] C; vajraṃ arka° G; vajramārya° Es
- n.699 meṣaśṛṅgīsamāśritam] C; meṣīśṛṅgaṃ miyā(?) samanvitaḥ G;
meṣaśṛṅgasamanvitam Es
- n.700 jared] G; jārayed C, Es (hypermetrical)
- n.701 maraktādīṃś] *m.c.* C; maraktādīś *m.c.* G; marakatādi (hypermetrical) Es
- n.702 cakṣuṣā] C, Es; cakṣuṣi G
- n.703 iyāt] C, Es; bhavet G
- n.704 °siddhitantraḥ] C, G; °tantrasiddhiḥ Es
- n.705 vaṅgena] C, G; kuruvindaṃ (hypermetrical) Es
- n.706 piṣṭikaṃ] Es; piṣṭikāṃ G; pīṭhikaṃ C
- n.707 bakula°] C, Es; bakulī] G
- n.708 sasūtasya hi vaṅgasya] G; sa sūtas tena vaṅgasya C; sasūte caivamityasya
Es

- n.709 sārya] C; jāryaṃ G; mārgya Es
- n.710 palaṃ] C; pala° G; pale Es
- n.711 tārayā tārasiddhiḥ] *conj.*; tārā yā tārasiddhiḥ] C, G; tārapātālasiddhiḥ Es
- n.712 °saṃbhāraḥ] C, G; °sambhāraṃ Es
- n.713 iti] Es; *om.* C, G
- n.714 tāra°] C, Es; tārā° G
- n.715 °kroṇṇo] C; kroṇṭo G; °kroṇṭho Es
- n.716 °citrakam] G; °citraka C, Es
- n.717 °sahasrikaḥ] C; °sāhasrikaḥ (unmetrical) Es, G
- n.718 mantrair] G, Es; antrair C
- n.719 ālabhya] C, G; ālambya Es
- n.720 candrārkanīscayam] C, G; candrārkatārakam Es
- n.721 haridrā°] Es, T; haridrāṃ C, G
- n.722 labdhvā] Es; labdhā C, G
- n.723 valipalitavihīnaḥ syāt pauṣadhena pibed yadi] Es; *om.* C, G
- n.724 vaṭānāṃ] Es, G; vaṭānāṃ ca (hypermetrical) C
- n.725 phalakaṃ] C, G; kalakaṃ Es
- n.726 °rūpaṃ] C, G; °rūpān Es
- n.727 kṣīreṇālodya] Es, G; kṣīreṇālodya C
- n.728 taṃ] C, Es; tat G. The “masculine” form of the pronoun *tad* is the accepted usage in this type of text for neuter nouns.
- n.729 iti] Es; *om.* C, G
- n.730 atha bhagavān auśadhiprayogān uvāca] Es; *om.* C, G
- n.731 kāryī] G; kāyī C; kāryo Es^{pc}; kāryā Es^{ac}
- n.732 baka°] C, G; vaṭa° Es
- n.733 samālodya] Es, G; samālodya C

- n.734 sapoṣadhena] Es, G; sahapoṣadhena (hypermetrical) C
- n.735 bhavet] C, G; sa Es
- n.736 sabhāgyaḥ] C (on the authority of T); subhāgya G; subhāgyaḥ Es
- n.737 piṣṭāni dugdhena] C; dugdhena piṣṭvā tu Es
- n.738 nṛpalakṣaṇena] Es, G; sanṛpalakṣaṇena (hypermetrical) C
- n.739 lakṣaṇākṣa°] C, Es; lakṣaṇākhyam G
- n.740 jvarām vārṣikām] C; jvarān varṣikakān Es, G
- n.741 tasya nidhāpayed yo jvarair] C; tasya ridhāpayed yo jvara° G; taṃ paridhāya
vojya jvara° Es
- n.742 iṣṭāldhūmaṃ] *conj.*; iṣṭoladhūmaṃ C; iṣṭāl(?)amūlaṃ G; ikṣvāramūlaṃ Espc;
iṣṭavālamūlaṃ Esac
- n.743 pātre ca tāmre] C, G; tāmre ca pātre Es
- n.744 nyāsta°] C; stana° G, Es
- n.745 piṣṭvā tu] C, Es; piṣṭā ca G
- n.746 narāṇām] C, G; nṛpāṇām Es
- n.747 anena mantreṇa] C, G; mantreṇa cānena Es
- n.748 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.
- n.749 dharā] *emend.*; dhalā C; vala G; valā Es
- n.750 janakaṃ] C, G; sajalaṃ Es
- n.751 prajānām] C, G; janānām Es
- n.752 śatārdhajaptā] *conj.*; śatārdhajaptam MSS
- n.753 tena] *om.* G
- n.754 tilakaṃ lalāṭamadhye] *emend.*; tilakaṃ tu lalāṭamadhye tilakaṃ C; tilakaṃ ca
lalāṭe madhye tilakaṃ G; tilakaṃ lalāṭe madhye Es
- n.755 nāsām] C; nāsikām (hypermetrical) Es, G

- n.756 taile] SM; tailam C; tailaṃ G, Es
- n.757 In C the clauses of this half-stanza are in reverse order: *puṣye ca ṛkṣe vaśakṛj janasya. saṃgr̥hya piṣṭvā ca vipācyā taila.*
- n.758 śiro'ñjanena] Es; śiroñjanena C, G
- n.759 śukreṇa raktena] C, G; raktena śukreṇa Es
- n.760 kusuma°] *conj.* on the basis of T; kusumbha° MSS
- n.761 rājñāṃ] C, G; rājño Es
- n.762 mahiṣīm] Es, G; mahiṣīm ca (hypermetrical) C
- n.763 pādaḥ kṣitau] C; pādāvavanau Es, G
- n.764 mahīgatāni] C; mahīm agrattāni G; mahīm gatāni Es
- n.765 dvayoḥ] Es, G; dvayo C
- n.766 pāde śirā] G.; pādaḥ śirā C; pādaḥ śiraḥ Es
- n.767 cordhvagatā] C, G; cordhvagato Es
- n.768 dūrage] Es; dūrake C, G
- n.769 śrotra°] C; sautra° Es; śrotraḥ° G
- n.770 vasudhātalam īkṣitavyam] C, G; vasudhātalaśikṣitavyam Es
- n.771 chucchundarikā°] Es; chuchundarikā° C, G
- n.772 °kalile] C; °kalilena G; °kalite Es
- n.773 tenābhyaktaḥ] C, G; tenābhyastaḥ Es
- n.774 prayāti] Es; yāti (hypometrical) C, G
- n.775 °kr̥ṣṇa°] C, G; °kr̥ṣṇā Es
- n.776 °niṣpannapādukam] C; °niṣpannaṃ pādukam (unmetrical) Es, G
- n.777 nīre] Es; nīrato (hypermetrical) C, G
- n.778 piṅgalasaṃkucakaṇṭhaṃ] G, T; piṅgalasaṃkucakaṇṭhaṃ C; piṅgala-kākasakucakaṇṭhakam (hypermetrical) Es

- n.779 kallabālasya] C (the reading could also be *kallavālasya*, as C does not distinguish between *ba* and *va*); kalla...(?)alasya G; kandavālasya Es
- n.780 °kāṣṭhakṣepaṇād] C, G; °kāṣṭhavāpanād Es
- n.781 madirā°] C, G; madya° (hypometrical) Es
- n.782 punar jvalati] C, G; prajvalati Es
- n.783 prasāryam abhimantrya vittilokānām] C; prasāryam abhimantryaṃ vittilokānām G; prasārya vṛttiṃ lokānām Es
- n.784 vāṇijāḥ] *em.*; vāṇijāḥ C; vāṇijyāḥ G; vaṇijāḥ Es
- n.785 °guthe kṣepād bīje] *em.*; °gūthakṣepād] C; guthe kṣepāt bīje G; °gūthākṣepād Es
- n.786 bīje] C G; bījēna (hypermetrical) Es
- n.787 madirā] Es, G; madirā ca (hypermetrical) C, G
- n.788 nāśatām] C, G; nāga(śa)tām Es
- n.789 varuṇadalodakalepād] C, G; vakulodakalepād Es
- n.790 °sekāt] G.; °sekād C; °sevanāt Es
- n.791 svasthā bālā] G; bālāt svasthā] C; sthānalā° Es
- n.792 mātaraḥ] m.c. Es; mātaraḥ (unmetrical) C; mātaraṭaḥ G
- n.793 dhūpād] C; dhūmād G; sadā dhūpād (hypermetrical) Es.
- n.794 bhūta°] Es, G; bhautā° C
- n.795 stanam] C, G; svalpam Es
- n.796 udgirako] C, G; udgirato Es
- n.797 bālo] Es; bāle C; bālaḥ G
- n.798 svasthaḥ] Es, G; svastha C
- n.799 °yogottamasuprabhāvena] C; °yogavarasya prabhāvena G; °yogavaraprabhāvena Es
- n.800 padakavacā] *conj.*; yadagaśakā C; padagasakā G; padaśaśakā Es; yadakabaka (probably a transliteration of *yadakavakā*) T

- n.801 śīśakadale] C; śīśakadale sadā Es, G
- n.802 °śastrāprīter] C, G; °śastrānīte Es
- n.803 nāśaṃ] C, G; nāga° Es
- n.804 vadanodare] C, G; vadanodara° Es
- n.805 caikāra°] C, G; cekāra° Es
- n.806 padakavacānām] *conj.*; yadagaśakānām C; padagasākā...m G;
padaśaśakānām Es
- n.807 ante caturaṇḍaṃ] C, G; antaścatusraḥ Es
- n.808 This verse (or perhaps two, numbered as one unit) is absent in C, G, and T.
- n.809 aparaṃ tataḥ] *conj.*; aparatataḥ C, Es
- n.810 niyataṃ] *Espc.*; nayataṃ C, Esac
- n.811 daṇḍotpalā°] G; daṇḍotpala° C, Es
- n.812 °śarapuṅkhā°] G; °śarapuṅkha° C, Es
- n.813 °nicūla°] G; °nicula° C, Es
- n.814 °karṇikātoyena] C; °karṇitoye G; °karṇikāyāś ca toyena Es
- n.815 śīśaka°] C, Es; śīśakaṃ G. Śīśaka is an alternative spelling for *sīśaka* (lead).
- n.816 bandhanaṃ] G; bandhaṃ C; baddhaṃ Es
- n.817 apy] *om.* C
- n.818 aprītiṃ] C, Es; prītiṃ G
- n.819 siddha°] C; siddhaṃ Es, G
- n.820 mahā°] C, Es; mahāyan° G
- n.821 'py] C, G; *om.* Es
- n.822 om kurukulle svāhety] (hypometrical) C; om kurukulle svāhe G; om
kurukulle hrīḥ hūm svāhety Es; om kurukulle svāhā T
- n.823 anena] *om.* G

- n.824 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.
- n.825 kṣīrair āloḍya] C; kṣīreṇāloḍya G, Es
- n.826 stambhayati ca] C; stambhayati G, Es
- n.827 niyataṃ] C niyataṃ tat Es; niyata ta G
- n.828 māgadhikāpañcaphalaṃ] C, Es; māgadhikāya pañcaphalāni (hypermetrical) G
- n.829 kṣīreṇa] C, G; dugdhena Es
- n.830 nimbaṃ vāruṇapattraṃ] G; nimbavāruṇapattraṃ C; nimbavāruṇaṃ pattraṃ Es
- n.831 yā nārī] C; tasyaś ca G; tasyāḥ Es
- n.832 sukhinī] C; nārī G, Es
- n.833 sukhaṃ] C, G; sukha° Es
- n.834 savacā hayagandhā] C; savacā yagandha (unmetrical) G; savaco 'śvagandhā (unmetrical) Es
- n.835 māhiṣyaṃ C, Es; māhiṣaṃ G
- n.836 stanasādhane vṛddhim] Es, G; stanasādhanodvṛddhim C
- n.837 kumbhāṇḍīphalayukto yogaḥ kurute mūlasādhane vṛddhim] Es; *om.* C, G
- n.838 bhukte] *conj.* Isaacson; bhuṅkte MSS
- n.839 sarve bhuṅkte yo] C, G; bhuṅkte sarvathā Es
- n.840 'kālapalitaṃ] Es; 'kālapākaṃ C, G;
- n.841 sa] C, Es; sva° G
- n.842 avasanikāyā] C; avasanikāhayā G; avantikāyā Es
- n.843 kākamācī°] Es; kāmācī° (unmetrical) C, G
- n.844 sravanti] C, G; dravanti Es
- n.845 acyutasuratād] C; acyutasuratā Es

- n.846 patyau] C; patau (unmetrical) Es
- n.847 nādaraṃ ca] Es; ca nādaraṃ C
- n.848 IN G this half-stanza reads: *acyutasuratā nārī vasati ca ta pattau nādaraṃ kuryāt.*
- n.849 ca] C, G; *om.* (unmetrical) Es
- n.850 °cyuti°] C. Es; °cyuta° G
- n.851 śūkaratāilādhāre] C, G; sukare tāilādhāre Es
- n.852 surata°] Es, G; sura° C
- n.853 °saṃyoge] C, G; °saṃgame 'pi Es
- n.854 jano] C, G; naro Es
- n.855 sa ciraṃ] C, G; suciraṃ Es
- n.856 nāryāḥ] Es; nāryā (*ḥ* dropped because of sandhi?) G; nāryaḥ (*m.c.?*) C
- n.857 vajrānala°] C, G; vajrānale Es
- n.858 prokṣyanti] C; prokṣanti G; proṣyanti Es
- n.859 nirvāpayanti] C, Es; nirvāpayati G
- n.860 The passage starting here and ending with the words *vaśībhavati na saṃdehaḥ* in paragraph 39 is absent in T.
- n.861 athāparo 'pi prayogo bhavati] Es; aparo 'pi prayogo bhavati C; athāparavasyaprayokaḥ G
- n.862 vilikhya] C, G; likhitvā Es
- n.863 pratyekadalāgre] Es; pratyekaṃ dalāgre C, G
- n.864 ture] C, G; *om.* Es
- n.865 vilikhya] Es; likhya C, G
- n.866 'pi] C, Es; pī(?) G
- n.867 tāṃkāra°] C, Es; tāṃkāraṃ G
- n.868 tāṃkāram api] Es; tāṃkāramayi C; kāram api G

- n.869 candramaṇḍalād bahiḥ] C; candramaṇḍalaṃ bahiḥ G; candramaṇḍalabahiḥ Es
- n.870 Double *daṇḍa* in C.
- n.871 °tāre] C, Es; °tāra G
- n.872 prasanne] C, G; *om.* Es
- n.873 vaśam ānaya] C; vaśīkuru Es, G
- n.874 mantreṇa] Es; *om.* C, G
- n.875 veṣṭayitvā] C, Es; veṣṭayet G
- n.876 ito 'pi] C, G; *om.* Es
- n.877 vilikhya] Es, G; likhya C
- n.878 pratyekadalāgre] Es; pratyekaṃ dale C; pratyekadale G
- n.879 prasanne] C; *om.* Es
- n.880 hrīḥ] Es, G; *om.* C
- n.881 ityanena mantreṇa veṣṭayitvā] Es; *om.* C
- n.882 devadattaṃ vaśīkuru hrīḥ ityanena mantreṇa veṣṭayitvā] *om.* G
- n.883 ito 'pi bahis] C; ito bahiḥ G; *om.* Es
- n.884 °karpūraktair] C, G; °karpūrakaiḥ Es
- n.885 sikthakena] Es; śithakana G; śikatthakena C
- n.886 athāparo] Es, G; aparam C
- n.887 madhya°] C, G; candramaṇḍalamadhye Es
- n.888 veṣṭayet] G; veṣṭya C; pariveṣṭya Es
- n.889 na saṃdehaḥ] C; *illegible* G; *om.* Es
- n.890 The first sentence of this paragraph is printed in Es as part of the previous paragraph.
- n.891 nāthaḥ] G, Es; nātha C
- n.892 sthitāś] C, G, Es, R; sthitāṃś J

- n.893 nagarāje] C, G; parvatarāje Es
- n.894 paraduḥkhair] C, G; paraduḥkha° Es
- n.895 buddhā bhūtāḥ] *em.*; bhūtā buddhāḥ C; buddhāḥ bhūtāḥ G; buddhabhūtāḥ Es
- n.896 apūrvī] C; apūrvā Es, G
- n.897 naṣṭā. unnayanaṃ] *conj.*; naṣṭonnayanaṃ C, G; naṣṭā naināṃ Es
- n.898 avalokiteśvara] C; avalokiteśvaraḥ G; āryāvalokiteśvara Es
- n.899 āttamanās te ca bodhisattvāḥ mahāsattvāḥ] Es; *om.* C, G
- n.900 bhagavato] C, G; avalokiteśvara° Es
- n.901 iti śrībhagavatyāryatārāyāḥ kurukullākalpo 'ṣṭamaḥ samāptaḥ] Es; *om.* C, G
- n.902 āryakurukullākalpaḥ samāptaḥ.. tārāṇavamahāyogatantrāntaḥpāti-tārodbhavād uddhṛta iti] C; kurukullāyāḥ kalpaḥ samaptaḥ G; *om.* Es

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

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

g.1 Ākhaṇḍala

mi phyed pa

མིཕྱེདཔ།

ākhaṇḍala

(Indra)

g.2 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvatī, where fortunate beings are reborn to make further progress toward spiritual maturity.

Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvatī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,”

Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.3 amorous sentiment

sgeg byed

སྐྱེག་བྱེད།

śṛṅgāra

g.4 Āṣāḍha

dbyar zla 'bring po

དབྱར་རྩ་འཁྱིལ་པོ།

āṣāḍha

The month of Āṣāḍha.

g.5 Avalokiteśvara

spyar ras gzigs dbang phyug

སྤྱིན་རས་གཟིགས་དབང་ཕྱུག་

avalokiteśvara

Definition from the 84000 Glossary of Terms:

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

g.6 **bhagavatī**

bcom ldan 'das ma

བཙེམ་ལྷན་འདས་མ།

bhagavatī

Also rendered as “Blessed Lady.”

g.7 **blessed lady**

bcom ldan 'das ma

བཙེམ་ལྷན་འདས་མ།

bhagavatī

Also rendered as “Bhagavatī.”

g.8 **blessed one**

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

g.9 **Caitra**

dpyid bzla dang po

དམིན་བཟླ་དང་པོ།

caitra

The month of Caitra.

g.10 empowerment

dbang

དབང་།

abhiṣeka

g.11 enthrall

dbang byed

དབང་བྱེད།

vaśīkr

g.12 ghost

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.13 guardian of the nether world

sa 'og skyon

ས་འོག་སྒྲོན།

pātālapāla

g.14 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

g.15 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.16 Jaya

rgyal ba byed pa

རྒྱལ་བ་བྱེད་པ།

jaya

g.17 Kārttika

ston zla tha chung

སྟོན་ཟླ་ཐ་ཚུང་།

kārttika

The month of Kārttika.

g.18 Khavajra

nam mkha'i rdo rje

ནམ་མཁའི་རྩེ་རྒྱུ།

khavajra

g.19 knowledge

rig pa

རིག་པ།

vidyā

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

g.20 Kurukullā

ku ru kul le

ཀུ་རུ་ཀུལ་ལེ།

kurukullā

g.21 Lakṣmī
phun tshogs mnga' ba
ཕུན་ཚོགས་མངའ་བ།
lakṣmī

g.22 Mahākāla
nag po chen po
ནག་པོ་ཆེན་པོ།
mahākāla

g.23 Maitreya
byams pa
བྱམས་པ།
maitreya

Definition from the 84000 Glossary of Terms:

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

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

g.24 Mañjuśrī
'jam dpal
འཇམ་དཔལ།
mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the "eight close sons of the Buddha" and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right

hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.25 Nārāyaṇa
sred med bu
སྟེན་མེད་བུ།
nārāyaṇa
A name of Viṣṇu.

g.26 oblation
sbyin sreg
སྦྱིན་སྟེན།
homa

g.27 one to be won
bsgrub bya
བསྐྱེད་བྱ།
sādhya

g.28 Padmapāṇi
pad+ma bsnam
པདྨ་བསྐྱེད་མཁའ།
padmapāṇi

g.29 Pārvatī
ri khrod ma
རི་ཁྲོད་མ།
pārvatī

g.30 perfections
pha rol tu phyin pa
ཕ་རོལ་ཏུ་ཕྱིན་པ།
pāramitā

g.31 Potala
gru 'dzin ri
གྲུ་འཛིན་རི།

potala

g.32 practice manual

rtog pa

རྟོག་པ།

kalpa

g.33 practitioner

sgrub pa po

སྒྲུབ་པ་པོ།

sādhaka

g.34 Rāhulabhadra

sgra can 'dzin bzang po

སྒྲ་ཅན་འཛིན་བཟང་པོ།

rāhulabhadra

g.35 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.36 Realm of Bliss

bde ba can

བདེ་བ་ཅན།

sukhāvātī

g.37 restoration of vows ceremony

gso sbyong

གསོ་སྤྱོད་།

poṣadha

g.38 Rohiṇīkumāra

gzhon nu snar ma

གཞོན་ནུ་སྐར་མ།

rohiṇīkumāra

g.39 rouse

bkul ba

བརྒྱལ་བ།

√*cud*; *sam* + √*cud*

g.40 Rudra

drag po

དག་པོ།

rudra

g.41 Śacī

bde

བདེ།

śacī

g.42 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva.

g.43 samaya vows

dam tshig

དམ་ཚིག་།

samaya

Definition from the 84000 Glossary of Terms:

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

g.44 Sarvanivaraṇaviṣkambhin

sgrib pa rnam sel

སྒྲིབ་པ་རྣམ་སེལ།

sarvanivaraṇaviṣkambhin

Definition from the 84000 Glossary of Terms:

An important bodhisattva, included among the “eight close sons of the Buddha.” His name means “One Who Completely Dispels All Obscurations” and, accordingly, he is said to have the power to exhaust all the obscurations of anyone who merely hears his name. According to *The Jewel Cloud* (1.10, Toh 231), Sarvanīvaraṇaviṣkambhin originally dwelt in the realm of the Buddha Padmanetra, but he was so touched by the Buddha Śākyamuni’s compassionate acceptance of the barbaric and ungrateful beings who inhabit this realm that he traveled to see the Buddha Śākyamuni, offer him worship, and inquire about the Dharma. He is often included in the audience of sūtras and, in particular, he has an important role in the *The Basket’s Display*, Toh 116, in which he is sent to Vārāṇasī to obtain Avalokitesvara’s mantra.

g.45 spell

rig pa

རིག་པ།

vidyā

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

g.46 Śrī

dpa’ mo

དཔལ་མོ།

śrī

g.47 summon

bkug pa

བརྒྱུག་པ།

ā + √nī

g.48 Sunanda
shin tu dga' ba
ཤིན་ཏུ་དགའ་བ།
sunanda

g.49 Tārā
sgrol ma
སྒྲོལ་མ།
tārā
Lit. "the Saviouress."

g.50 The Arising of Tārā
sgrol ma 'byung ba
སྒྲོལ་མ་འབྱུང་བ།
tārodbhava

g.51 The Enchantress
dbang du byed ma
དབང་དུ་བྱེད་མ།
vaśakārīṇī

g.52 The Meditative Absorption of Tārā
sgrol ma 'byung ba'i ting nge 'dzin
སྒྲོལ་མ་འབྱུང་བའི་ཏིང་ངེ་འཛིན།
tārāsamādhi

g.53 Tsültrim Gyalwa
tshul khrims rgyal ba
ཚུལ་ཁྲིམས་རྒྱལ་བ།
—

Prolific eleventh 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

ས་འཛིན་ལྷ།

dharaṇīṃdhara · dharaṇīdhara

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

g.55 Vācaspati

tshogs bdag

ཚོགས་བདག་

vācaspati

g.56 Vaiśakha

dpyid zla 'bring po

དཔྱིད་ཟླ་འབྲིང་པོ།

—

The month of Vaiśakha.

g.57 Vajradharma

rdo rje chos

རྡོ་རྗེ་ཆོས།

vajradharma

g.58 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.59 Vajrasattva

rdo rje sems dpa'

རྡོ་རྗེ་སེམས་དཔའ།

vajrasattva

g.60 Veṇuvana grove

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana

g.61 white Amalagīśvariṇī

dri med dbyangs kyi dbang phyugs dkar mo

འོད་མའི་དབྱངས་ཀྱི་དབང་ཕྱུགས་དཀར་མོ།

amalagīśvariṇī

g.62 Yaśodharā

sgrags 'dzin ma

སྒྲགས་འཛིན་མ།

yaśodharā

Definition from the 84000 Glossary of Terms:

Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.