The Root Manual of the Rites of Mañjuśrī

Mañjuśrīmūlakalpa
The Noble Root Manual of the Rites of Mañjuśrī

Āryamañjuśrīmūlakalpa
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The *Mañjuśrīmūla kalpa* is the largest and most important single text devoted to Mañjuśrī, the bodhisattva of wisdom. A revealed scripture, it is, by its own classification, both a Mahāyāna sūtra and a Mantrayāna *kalpa* (manual of rites). Because of its ritual content, it was later classified as a Kriyā tantra and assigned, based on the hierarchy of its deities, to the Tathāgata subdivision of this class. The Sanskrit text as we know it today was probably compiled throughout the eighth century CE and several centuries thereafter. What makes this text special is that, unlike most other Kriyā tantras, it not only describes the ritual procedures, but also explains them in terms of general Buddhist philosophy, Mahāyāna ethics, and the esoteric principles of the early Mantrayāna (later called Vajrayāna), with an emphasis on their soteriological aims.
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ac.1 This translation was produced by the Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. Wiesiek Mical translated the text from the Sanskrit manuscripts, prepared the Sanskrit edition, and wrote the introduction. Paul Thomas, Ryan Damron, Anna Zilman, Bruno Galasek, and Adam Krug then compared the translation draft against the Tibetan text found in the Degé and other editions of the Tibetan Kangyur. Wiesiek Mical then completed the translation by incorporating all the significant variations from the Tibetan translation either into the English translation itself or the annotations.

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ac.2 The generous sponsorship of 中國宗薩寺堪布彭措郎加, which helped make the work on this translation possible, is most gratefully acknowledged.
INTRODUCTION

i.1 The Mañjuśrīmūlakalpa (henceforth MMK) is a scripture devoted to Mañjuśrī, the bodhisattva of wisdom. It is a vaipulya sūtra—only a few large sūtras can claim this title—that was later classified as a tantra of the Kriyā class. Reflecting its status as a sūtra, the chapter colophons found in the MMK variously identify the work as a Mahāyāna sūtra, a bodhisattvapiṭaka (bodhisattva basket), and bodhisattvapaṭalavisara (full bodhisattva collection). The phrase “bodhisattva basket” is significant as it implies that the MMK is part of the Bodhisattva Basket, in contradistinction to the Śrāvaka Basket in the binary classification made by Asaṅga in the Abhidharmasamuccaya. While the Tibetan translations of the MMK refer to it as a “tantra,” the Sanskrit text refers to itself as a kalpa (“manual of rites”), a kalparāja (“king of rites”), and a mantratantra (“mantra treatise”). The term mantratantra, used throughout the MMK to refer to its own content and to tantric teachings in general, could also be understood as “mantra systems/methods,” or the “art of mantras.”

i.2 Parts of what we know today as the MMK were in circulation by at least the beginning of the eighth century CE, as evidenced by Chinese translations. From this time onward the text was probably compiled in stages by bringing together different writings on Mañjuśrī, whether from the earlier sūtra tradition or more recent ritual texts, thus creating the mūlakalpa of Mañjuśrī, i.e., the root (mūla) or standard textbook of his ritual (kalpa). The MMK also draws from non-Buddhist sources, thereby demonstrating the exchanges that took place between various religious traditions during the period when it was compiled. The Śaiva mantras and mudrās taught in the MMK are specifically held in high regard (35.139–42). The MMK would in turn serve as a touchstone for other Buddhist Kriyā tantras, as is demonstrated by the Tārāmūlakalpa (Toh 724), a large part of which is a “clone” of the first 13¾ chapters of the MMK; the correspondence—apart from the substitution of the names of the chief deities—is almost verbatim.

i.3
The teachings of the MMK are presented as the direct speech of Buddha Śākyamuni, who introduces them as “Mañjuśrī’s” (mañjuśriya) in the dual sense that they either originate from or directly relate to Mañjuśrī. Despite being presented as the direct speech of the Buddha, some of the teachings are in fact given by Mañjuśrī or Vajrapāṇi as part of their dialogue with Śākyamuni. The venue for the teachings is the magically created pavilion “above the Pure Abode” (śuddhāvāsopari), and the audience comprises all Buddhist deities, the deified saints who once lived on earth, the infinite hosts of the most prominent divine and semi-divine beings, and all the classes of nonhuman beings.

The MMK has been likened to an encyclopedia of knowledge, and the description of the audience is one of the many types of valuable information found in the MMK. The list of attendees, which includes more than 1,300 names, was possibly intended to serve as a “Who’s Who” of Buddhism, and illustrates the extent and structure of the Buddhist pantheon. The deities are listed in groups according to a hierarchical order, while the list of the Buddhist sangha in attendance blends the traditional with the historical in its inclusion of the names of many beings that regularly featured in Buddhist literature prior to the MMK. Its other “encyclopedic” content includes astrology (with lists and descriptions of personified astrological categories); geography; types of languages and their geographical distribution; history (presented, in the narrative context of the MMK, as prophecy), including lists of kings and accounts of historical events that emphasize the history of the Buddhist religion; types of persons based on medical categories; types of dreams; and many other subjects. Much of its main ritual content is also presented in encyclopedic format, as is seen in the descriptions of hundreds upon hundreds of different mudrā gestures, mantras, and other ritual elements arranged into categories. This encyclopedic character of the MMK is reflected in the size of the glossary accompanying this translation, which includes more than 2,000 entries.

As a Kriyā tantra and a ritual text (kalpa), the MMK is primarily concerned with ritual. Unlike most other Kriyā tantras, though, the MMK not only describes ritual procedures, it also explains the principles behind them whereby one reaps their benefits, be it the ultimate benefit of awakening and liberation, or a desired temporal benefit. Kriyā (ritual performance), when skillfully used as an instrument of karman (activity), becomes the tool for gathering the accumulations of knowledge and merit indispensable for awakening, or for achieving any other desired goal, providing that this goal does not violate one’s bodhisattva conduct or samaya. The mechanism of the mutual dependence of kriyā, karman, and phala (result) is the core of a system that could be regarded as a Kriyā doctrine of the MMK, a doctrine
that also applies to other tantras of the same class. The employment of this mechanism allows the practitioner to eventually break the chain of dependent origination (pratītyasamutpāda) and win liberation. In addition to explaining this theory, the MMK also contains didactic material in regard to karman—this time understood as the principle of retribution—such as in the statement, “One creates karma laughing, but experiences it crying” (hasadbhiḥ kriyate karma rudadbhir anubhūyate, 53.288).

A soteriological orientation predominates in the MMK, and awakening to buddhahood is considered the most important outcome of its rites. The goals of the rites found in the MMK are typically listed as threefold—supreme, middling, or minor—and depend on the specific aspirations of the practitioner. The supreme goal is full awakening (samyaksambodhi) thus all rites in the MMK are ultimately aimed at liberation. The MMK explains this goal of liberation using another triad: the liberation of the fully realized buddhas, of the pratyekabuddhas, or of the śrāvakas. The highest goal—that of fully realized buddhahood—is always inspired by the bodhisattva wish to benefit others.

On a more mundane level, the MMK prescribes a wide array of distinct mantras for different purposes, to be used in different contexts, and employed at specific times; it even prescribes a mantra for the time of death “to take the final refuge in the supreme body of the dharmadhātu” (54.99). The many worldly applications of mantras in the MMK usually come with the stipulation that mantras should not be used selfishly or to cause others harm.

The most fundamental principle of Kriyā practice is that the mantra and the deity are one and the same. It is in this spirit that some deity emanations are given names such as “One Syllable,” and some mantras are referred to as a cakravartin (wheel-turning monarch/universal emperor), or “Great Lord of Wrath” (mahākrodharāja). Being identical with the deity, the mantra is fundamental to all rituals and essential to their efficacy, while other kriyā elements, such as the mudrā, the maṇḍala, the homa (fire offering), and so forth, serve to enhance and amplify its power. A second, and closely related core principle explained in the MMK is that a mantra is inseparable from and coextensive with the mind (cittāyata, 38.43), or, as the MMK phrases it, “there is no mantra without mind” (na mantraṃ cittavarjitam, 38.43). This threefold unity of the deity, the mantra, and the mind is the secret behind the magical power of the ritual.

Among the numerous mantra deities that appear in the MMK, prominence is given to the supramundane classes that manifest as the activity of the Buddha. One such class is the esoteric uṣṇīṣa deities, the best known among them being the eight “uṣṇīṣa kings.” As the name suggests, they emanate
from the uṣṇīṣa protuberance on the Buddha’s head, and so embody the nature of awakening itself. The deities referred to as uṣṇīṣa, tathāgata-uṣṇīṣa, cakravartin, uṣṇīṣa-cakravartin, vidyā-cakravartin, and so on, always represent the highest level of realization, be they male or female, peaceful or wrathful. Some of the most powerful among these are the ekākṣama (one syllable) mantras, and this epithet is often used as the proper name (One Syllable) of a given deity who might be one of the uṣṇīṣa deities, or One Syllable emanations of Mañjuśrī, Yamāntaka, or Vajrapāni.

The reader may at first feel daunted by the presence in the English translation of terms left in the original Sanskrit. However, terms such as uṣṇīṣa, cakravartin, vidyā, vidyārāja, or vidyārājñī serve multiple functions and often convey more than one meaning simultaneously, something not easily captured in English. On the most basic level, these five terms are generic names referring to categories of mantra deities and of the corresponding mantras. Apart from this dual classificatory function, they are also employed as epithets whose literal meanings are given in the accompanying glossary. As class names, these terms define groups that lack clear boundaries and often overlap—uṣṇīṣa deities, a group virtually conflatable with cakravartins, is a subgroup of vidyārājas, who in turn are a subgroup of vidyā deities in general. Accordingly, the terms vidyārāja/-jñī apply also to cakravartins and to uṣṇīṣa deities. As it would be too confusing to vary the translation depending on context, and often impossible to decide which meaning prevails in a particular context, these terms have been left, for the most part, in their Sanskrit form.

The present translation is based on the published Sanskrit text (Śāstrī 1920–25), which represents the most complete version of the MMK in existence. This text is a transcript of the Trivandrum manuscript, which, according to Isaacson, could be as old as the eleventh century, and, judging by its script, is likely to have originated in Nepal. There are a few other extant Sanskrit manuscripts of the MMK, most of which, if not all, were produced in Nepal. None of them is complete, and none has the chapters in the same order. Their variant readings have nevertheless been included in the critical apparatus of the partially edited Sanskrit text that accompanies this translation.

Apart from the Sanskrit manuscripts, the MMK exists also in canonical Tibetan and Chinese translations. Each of them is much shorter than the extant Sanskrit version and includes a different selection of chapters. The Tibetan translators’ colophon tells us that the Tibetan translation was completed, “by the Indian preceptor and spiritual teacher Kumārakalaśa and the monk translator Śākya Lodrö (shAkya blo gros),” most likely in the mid-11th century. The translation presented here is from the Sanskrit, but has
been revised against the Tibetan text of the Pedurma (dpe bsdur ma) comparative edition of the Degé Kangyur. It includes only the chapters that exist in the Tibetan translation: thirty-seven out of the total of fifty-five chapters that comprise the extant Sanskrit version of the Trivandrum manuscript. The discrepancies between the extant Sanskrit and Tibetan versions of the text are reflected in the sequence of chapters in this translation. The Tibetan translation omits chapters 18-23, so they have been omitted here as well, necessitating a jump from chapter 17 to 24. Similarly, because the Tibetan translation omits chapters 39-49 we have also left them out of this translation, which is reflected in the jump from chapter 38 to 50. The last two chapters included in this translation, 53 and 54, are combined into a single chapter in the Tibetan translation, which is enumerated as chapter 36 in the Tibetan text. Finally, the extant Sanskrit version includes an additional chapter at the end of the text that is omitted in the Tibetan version, and so is omitted here.

There is no known commentary on the MMK in existence, compounding the problem of translating its difficult and often corrupt Buddhist Hybrid Sanskrit (BHS) language, and interpreting many of its obscure passages, whose exact meaning, it seems, was often missed even by the canonical translators in Tibet, one of whom was an ethnic Indian.

Regarding the general Mahāyāna content of the MMK, its teachings are applicable to and can be practiced by everyone. However, when it comes to its esoteric content, the MMK itself clearly states:

“This Dharma treasury of the tathāgatas is extremely occult, as it depends in every respect on mantras. It must not be taught to those who have not received the samaya from the master, or those who do not understand the samaya. Why is this? This is because it is secret. It is an occult teaching; it is a teaching [arising from] omniscience. No beings should ever reject or take it lightly” (54.5).
The Translation

The Root Manual of the Rites of Mañjuśrī
Thus did I hear at one time. Lord Śākyamuni dwelt above the Pure Abode, in an inconceivable, wondrous pavilion, circular in shape, with a congregation of bodhisattvas distributed all around, located in the canopy of the sky. There the Lord addressed the gods of the Pure Abode: [1.1]

"Honored gods! Listen as I tell of the inconceivable, wondrous miracles of Mañjuśrī, the divine youth, bodhisattva, and great being—listen as I tell of his conduct, different types of samādhi, and magical power; his liberation, maṇḍala, and his miraculous bodhisattva manifestations; and how he is the sustenance for all beings and brings them life, health, and sovereignty! I will explain, for the benefit of all beings, the mantra subjects that completely fulfill one’s wishes. Listen well and duly reflect upon it—I will now tell you about him." [1.2]

Then Lord Śākyamuni, casting a glance with his buddha eye over the entire realm of the Pure Abode, entered the samādhi called the spreading and diffusing of the light of the pure sphere. As soon as the Lord entered this samādhi, out of his āryā came an array of light rays called arouser of the bodhisattva Saṃkusumita; he was surrounded by many hundreds of
thousands of millions of rays. The light circumambulated the Buddha three
times and, having passed through billions of trichiliocosms and crossed as
many worlds in the northeastern direction as there are grains of sand in one
hundred thousand Gaṅgā rivers, it came to the world sphere called
Kusumāvatī, where the tathāgata Saṃkusumita Rājendra was staying. Due
to the power of his previous aspirations, Mañjuśrī was also staying there
together with other bodhisattvas, great beings engaged in bodhisattva
activity. Seeing this effulgence of light, he gently smiled and addressed the
multitude of bodhisattvas:[1.4]

“This arousing ray of light, O sons of the victorious ones, has come here to
wake me up. Do pay attention!” [1.5]

Then Mañjuśrī, the divine youth, the bodhisattva, the great being, with his
eyes wide and unblinking, sat facing the radiance of the ray. And this
arousing ray, illuminating the Kusumāvatī world sphere with great radiance,
circumambulated the thus-gone lord Saṃkusumita Rājendra clockwise three
times and dissolved into the head of the great being, the bodhisattva
Mañjuśrī. [1.6]

The divine youth Mañjuśrī then got up from his seat [F.89.a] [F.106.a] and
circumambulated the thus-gone lord Saṃkusumita Rājendra three times.
Then, bowing his head and placing his right knee on the ground, he spoke
to Lord Saṃkusumita Rājendra: [1.7]

“May Lord Śākyamuni, the tathāgata, the arhat, the completely awakened
one, think of me. Let me go, O lord, from here to the Sahā world sphere to see
Lord Śākyamuni, to honor him and serve him. Let me go so that he may
instruct me in the mantra practice, maṇḍala ritual, the secret empowerment,
the mudrās, the picture drawing procedure, the homa rite, the mantra recitation,
and the regular
observations, all of which fulfill every wish and bring joy to every being. They will teach of your proficiency in the vast fields of astrology and gemology; of your knowledge of the past, present, and future; and of your ability to govern and make predictions. They will teach of your mantra repetition, your ability to travel to the ends of the earth and to become invisible, and your vast knowledge of the right time and occasion for anything. They will teach how to traverse all the stages of the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas, and all the mundane and supramundane stages without exception. They will teach the way in which you are established in the practice of all of these. So that I too may rejoice, please go Mañjuśrī, O divine youth, if you think that the time is right. You will hear these teachings in the presence of Śākyamuni, face to face with him, and you will later give them yourself. The mantra for this is as follows:

1.10

“Homage to all the tathāgatas whose instructions are inconceivable and perfect!

“Oṁ, ra m! Do remember! O perfect teacher possessing the form of a divine youth! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā!” [1.11]

1.11

“This was, O divine youth Mañjuśrī, the root mantra. It is the heart essence of all the tathāgatas, and it was and will be recited by them. You will also now recite this, the all-accomplishing mantra, together with all its parts, having arrived in the Sahā world. This has been sanctioned by Śākyamuni. Here, the ultimate heart mantra is:

1.12

“Oṁ, this [mantra] is [my] homage to speech!” [1.12]

1.13

“The subsidiary heart mantra in this set is:

1.14

“Speech, hūṁ!” [1.13]

1.15

Lord Mañjuśrī, the divine youth, being thus granted leave by Saṃkusumita Rājendra, [F.90.b] [F.107.b] the tathāgata, entered the samādhi called the ornament of all supernal manifestations that brings the attainment of the essence of awakening which is a product of the conduct of a bodhisattva. As soon as Mañjuśrī, the divine youth, entered this samādhi, the world sphere with all its directions—above, below, and across—up to its farthest reaches, became filled with lord buddhas. Saṃkusumita Rājendra then said: [1.14]

1.16

“Good, good it is, O son of the Victorious One, that you have entered this particular samādhi! No śrāvakas, pratyekabuddhas, or bodhisattvas who are established in the perfect conduct, not even those on the tenth bodhisattva level, are able to enter this samādhi.” [1.15]
Then Saṃkusumita Rājendra, having conferred with the lord buddhas, the tathāgatas, taught the following mantra of Mañjuśrī, the divine youth—his ultimately secret, innermost heart essence that accomplishes all purposes. This most secret, divine mantra, called One Syllable, which serves the interests of all beings, is also fit to accomplish the special mantra practice.

Lord Saṃkusumita Rājendra, the tathāgata, became quiet for a moment. Looking with his buddha eye over all the world spheres, he considered all the lord buddhas dwelling there, and with a mind filled with love, pronounced the mantra:

"Homage to all the buddhas!"

"Oṁ maṁ!"

"This mantra is the ultimate heart essence of Mañjuśrī, which accomplishes all endeavors."

Then Mañjuśrī, the divine youth, arose from the aforementioned samādhi and performed, in the time that it takes a strong person to bend or to extend their arm, or to snap their fingers, or to close and open their eyes, the miraculous, special samādhi called the intellect with the force of magical power, and went to the Sahā world. Having arrived there, he established himself in the palace of the gods of the Pure Abode founded upon fine jewels and gems in the canopy of the sky. Illuminating this entire realm of the Pure Abode with powerful rays of light, he entered the samādhi called the illuminator adorned with brilliant jewels.

As soon as Mañjuśrī, the divine youth, entered this samādhi, he manifested through the power of bodhisattva transformation, for the worship of Lord Śākyamuni, a divinely created palace sumptuously studded with many gems and adorned with jeweled parasols spanning many hundred of thousands of leagues; bedecked with divinely beautiful great bundles of silk streamers; decorated with celestial flowers, banners, flags, garlands, and jewels; and pleasant with the sweet sound of draperies of latticed wind-chimes. Also, in the act of worshiping Lord Śākyamuni, he manifested a copious rain of perfume, garlands, ointments, wreaths, and scented powders.

Seeing this extraordinary and marvelous display—a miracle of a bodhisattva—the hair of the gods of the Pure Abode stood on end in excitement. When, however, they saw their abodes trembling, their hearts became tormented and pained. They immediately began to wail loudly, with a sense of great urgency, “Oh, what can this be? Could it be that we are being deprived of our divine powers?” And they implored, “Please protect us, Lord! Please protect us, Śākyamuni!”
Lord Śākyamuni then addressed the entire assembly of the gods of the Pure Abode:

“Do not be afraid, friends! Do not be afraid! Mañjuśrī, the divine youth present here, the bodhisattva, the great being, has come here from the presence of the tathāgata Saṃkusumita Rājendra in the buddhafield Saṃkusumita, in order to see, worship, and serve me. He has come to teach the conduct of great purpose, the mantra subjects, and the vast and amazing Dharma subjects.” {1.21}

The divine youth Mañjuśrī, in turn, circumambulated Lord Śākyamuni three times and, looking at him with unblinking eyes, bowed down to his feet and praised him with these succinct words: {1.22}

“Homage to you, the liberated one not subject to birth!
Homage to you, the best among men!
Homage to you, the elder of men,
Who accomplishes all purposes of [mantra] conduct! {1.23}

“Homage to you, O lion of a man,
Who prevents anything undesirable from occurring!
Homage to you, the great hero
Who eliminates all evil destinies! {1.24}

“Homage to you, [F.91.a] [F.108.a] white lotus of a man,
Who is fragrant with the scent of merit!
Homage to you, O lotus of a man,
Who purifies the mire of the three types of existence! {1.25}

“Homage to you, O liberated one,
Who delivers from all pain!
Homage to you, the tranquil one
Who perfectly tames all the untamed ones! {1.26}

“Homage to you, the accomplished one
Who fulfills the purpose of all mantra practice!
Homage to you, the auspicious one,
The most auspicious among all auspicious! {1.27}

“Homage to you, the awakened one
Who awakens others to the complete truth of the Dharma!
Homage to you, the tathāgata,
The one who abides in and teaches
The suchness of all phenomena,
Which is devoid of conceptual elaboration! {1.28}
“Homage to the omniscient one who is established, and is establishing others, in nirvāṇa and in the path of the three vehicles that encompasses all consciousnesses and all knowable objects, both conditioned and unconditioned!” [1.29]

Having praised Lord Śākyamuni in his presence with these words, Mañjuśrī said:

“There is, O lord, in the eastern direction beyond world spheres as numerous as the grains of sand in one hundred thousand Gaṅgā rivers, a buddhafied called Saṃkusumita. There is a world sphere there called Kusumāvatī where the tathāgata Lord Saṃkusumita Rājendra dwells. An arhat, one perfectly awakened, perfected in wisdom and conduct, the bliss-gone one, the supreme knower of the world, the guide of people who need to be tamed, the preceptor of gods and men, he expounds the Dharma that is good in the beginning, good in the middle, and good in the end. He presented an account of the buddha activity that is profoundly meaningful, full of beautiful figures of speech, original, complete, perfectly pure, and highly polished. He is presently living and teaching all sentient beings the Dharma, the bodhisattva basket that pertains to the mantra practice, [F.91b] [F.108.b] the path that conforms to the practice of the threefold path, the protection, the place of rest, the refuge, the highest aim, the well-being, and the ultimate and final cessation. It is by his command that I have arrived here in your presence, to be at your feet. Lord Saṃkusumita Rājendra, the tathāgata, asks if you are without pain and without worry, if your efforts come easily to you, and if your life is comfortable. He also said this: [1.30]
"It is indeed wonderful that in this time of the five degenerations Lord Śākyamuni, the awakened one, has appeared and is giving complete Dharma teachings with nothing missing— the Dharma that consists of the threefold path and that brings about rebirth as a god or a human and final emancipation. Wonderful indeed is Lord Śākyamuni’s courage, that in this world of helpless beings he establishes them on the path that leads to escape from the three realms, and he also establishes them in the state of nirvāṇa, which is complete with boundless spiritual accomplishment and happiness. Is it not true that only the awakened ones can know the minds of the lord buddhas? How could I know how to perform the magical feats of the lord buddhas, whose miracles stem from an inconceivable, wondrous, superhuman power? How could I know of their engagement in the mental and physical conduct that constitutes their potential for the accomplishment of tasks? Would I be able to even summarize these things in hundreds of thousands of millions of eons? The accomplishments of the tathāgatas, and all their forms without exception, whether separate and distinct or altogether, should be seen in terms of unconditioned dharmas. Only you, O Lord, the tathāgata, can explain the conduct and the qualities related to the elimination of traits eliminable through the path of seeing. I cannot do that."

Seated on a great jeweled lotus miraculously created through his own magical power, Mañjuśrī, the divine youth, watched Lord Śākyamuni with anticipation. The latter, following the usual practice of a tathāgata, first gave by way of introduction the customary manifold preamble preceded by questions from the audience, and then he spoke to Mañjuśrī, the divine youth, the bodhisattva, the great being, with a voice as sweet as Brahmā’s, a voice that resembled the call of a cuckoo or the resounding of thunder or a drum, a voice that is fitting to a Dharma discourse and causes the bodhisattva to be accomplished:

"Welcome to you, Mañjuśrī! The extensive tract of this great manual will now be explained; it has been approved by me and taught by all the buddhas. It is the manual that effects the accomplishment of the conduct of great beings; that is blessed by the buddhas; that achieves the aims of bodhisattvas; that contains the mantra topics together with the secret empowerments, mudrās, maṇḍalas, and empowerment rituals; that brings about long life, lack of illness, and dominion and fulfills all wishes; that contains all the tantras on sādhana rites; that causes one to know all minds and mental objects, the occurrences in all times, all hidden phenomena, and the kingdoms and realms in the past, present, and future—in short, the fulfillment of all the wishes of all beings. This is a mantra practice that facilitates the generation of good qualities and is the cause of the joy of
beings. This manual contains instructions on becoming invisible; traveling through space; fast walking; increasing intelligence; the magic of summoning; the ability to visit subterranean paradises; the rites of assault; the obtainment of every sensual pleasure; the power to summon the multitudes of yakṣas and yakṣinīs, kimkaras, piśācas, and bhūtas; and the power to become a child, an old person, or a youth, as required by circumstances. [1.33]

“In short, this teaching has the power to perform all actions; it fulfills the heart’s every wish, magically manifesting itself in the magic of assault, of enriching, and of pacifying. It will be accomplished exactly according to how it is applied. Please teach now this ornament of the bodhisattva basket, this great, jewel-like, extensive manual, [F.92.b] [F.109.b] this treasury of teachings on the mantra practice of pure beings that was sanctioned by me and taught by all the buddhas. Teach it for the benefit and happiness of many beings, gods and humans, with all sentient beings in mind.” [1.34]

Upon hearing this, Mañjuśrī, the divine youth, entered the bodhisattva samādhi called arousing with an array of light rays the blessing power of all the buddhas. As soon as he, the pure being, entered this samādhi, the light primarily illuminated the world spheres that were as numerous as the grains of sand in many Gangā rivers, as well as all the buddhafields from the Akaniṣṭha heaven to the Avīci hell. Any beings that were experiencing pain attained a peaceful state with their suffering pacified. Having aroused all the śrāvakas, pratyekabuddhas, bodhisattvas, and lord buddhas, the light again disappeared into the bodhisattva Mañjuśrī’s forehead. Immediately, all the lord buddhas who inhabited the buddhafields in the eastern direction were impelled by the display of the light sphere illuminating everything around. These buddhas were: [1.35]

The tathāgata Jyotissaumyagandhāvabhāsaśrī, the tathāgata Bhaiṣajyaguruvādityaprabharāja, the tathāgata Samantāvabhāsaśrī, the tathāgata Samudgatarāja, the tathāgata Śālendrarāja, the tathāgata Lokendrarāja, the tathāgata Amitāyurjñānaviniścayarāja, the tathāgata Anantāvabhāsa-rajendra, and the tathāgata Jyoti raśmirājendra. [1.36]

The lord buddhas headed by those just mentioned, [F.93.a] [F.110.a] surrounded by multitudes of bodhisattvas and residing in numberless and infinite world spheres—the tathāgatas, the arhats, the fully awakened ones—all congregated in the Sahā world in the realm of the Pure Abode where Śākyamuni, the tathāgata, the arhat, the fully awakened one, was staying together with Mañjuśrī, the divine youth, and expounding the vast topic of mantras and bodhisattva conduct. [1.37]
So it was also in the southern, western, and northern directions, and in the intermediate directions. The light illuminated there all the buddhafields that lie above, below, and across, and it obscured all the abodes of the māras. All the tathāgatas who were surrounded by multitudes of bodhisattvas and accompanied by congregations of śrāvakas, desiring to see the Pure Abode, the miraculous power of the buddhas, and the greatness of bodhisattvas, and desiring to make the instructions of the tathāgatas—the vast topics of the different types of samādhi produced by the mantra practice—shine unimpeded throughout the world, took their places. They were:

1.38


1.39

1.40

These and many other lord buddhas, having illuminated the realm of the Pure Abode, sat on their lotus seats. There was also a multitude of bodhisattvas there who arrived in a similar way. They were:

1.40

Ratnapāṇi, Vajrapāṇi, Supāṇi, Gaganapāṇi, Anantapāṇi, Kṣitipāṇi, Ālokapāṇi, Sunirmala, Sukūpa, Prabhūtakūta, Maṇikūta, Ratnakūta, Ratnāhastin, Samantahastin, Gandhāhastin, Sugati, Vimalagati, Lokagati,

Lord Śākyamuni dwelt with these and other bodhisattvas in the realm of the Pure Abode. There were also other bodhisattva great beings. Some, with female forms, fulfill the purpose of bodhisattva conduct throughout the infinite universe. Some embody the inconceivable magical formulae of mantras and dhāraṇīs with the power to establish the minds of all beings on the path of no return. Some take on the forms of medicinal herbs. Some emulate the ways of different types of beings, entering flocks of birds, rākṣasas, or entities not designated as sentient beings (asattva-saṁkhyāta), such as jewels, mantras, or wish-fulfilling kings of gems. They act in a manner suitable for taming beings according to their individual capacities and take on the forms most suited to this purpose. The Lord dwelt there with uṣṇīṣa kings who grant proficiency in the Dharma based on perfect realization in accordance with the instructions pertaining to vidyārāja. They cause beings to enter the Tathāgata, Lotus, and Vajra families and all the worldly and supramundane families. They prevent beings from breaking their samaya vows, establish them on the path of the teachings, and keep the lineage of the Three Jewels from breaking up. They were:

Lord Śākyamuni dwelt with these and other uṣṇīṣa kings, who abide in the sphere of phenomena fulfilling the heart aspirations of beings and pursuing the heart essence of all the victorious ones, in the realm of the Pure
Abode. It would be impossible to list all of these uṣṇīṣa kings down to the last one, or to describe their greatness, with their inconceivable might and powers, even in hundreds of thousands of millions of eons. Therefore, they are described here only briefly in an abbreviated form. [1.44]

1.45 The gathering of vidyārājñīs will now be enumerated:

Ūrṇā, Bhrū, Locanā, Pakšmā, [F.95.b] [F.112.b] Śravaṇā, Grīvā, Abhayā, Karuṇā, Maśīr, Krpā, Prajñā, Raśmi, Cetanā, Prabhā, Nirmalā, and Dhaosalā. [1.45]

1.46 Along with the vidyārājñīs, emitted from the infinite and unbounded form of the tathāgatas, there were others, namely:

Tathāgata’s Bowl, Tathāgata’s Dharma Wheel, Tathāgata’s Couch, Tathāgata’s Splendor, Tathāgata’s Speech, Tathāgata’s Lip, Tathāgata’s Thigh, Tathāgata’s Purity, Tathāgata’s Banner, Tathāgata’s Ensign, and Tathāgata’s Sign. [1.46]

1.47 Lord Śākyamuni dwelt with these and with other beings—the vidyārājas and vidyārājñīs, the ceṭas and ceṭīs, the dūtas and dūtīs, the yakṣas and yakṣīṇīs, and other sentient and non-sentient beings—uttering tathāgata mantras, created out of the Cloud of Dharma, and distinguishable by their adornments. They were themselves a product of special samādhis, surrounded by enormous retinues of hundreds of thousands of millions, vidyārājas ranking at the top of all the groups of vidyā beings. They also dwelt in the realm of the Pure Abode. Among the vidyārājas belonging to the Lotus family, there were: [1.47]


1.49 He dwelt with these and with other vidyārājas, headed by Abjoṣṇīṣa, who had attained the samādhis arising from the infinite accomplishment, the Cloud of Dharma, and who were surrounded by many hundreds of thousands of millions of vidyās and many vidyārājñīs created through the form-samādhi of the lord of the world. These vidyārājñīs were: [1.49]

1.50 Tārā, Sutārā, Naṭi, Bhrkuṭi, Anantaṭi, Lokaṭi, Bhūmiprāpaṭi, Vimalaṭi, Sitā, Śvetā, Mahāśvetā, Paṇḍaravāsinī, Lokavāsinī, Vimalavāsinī, Abjavāsinī, Daśabalavāsinī, Yaśovatī, Bhogavatī, Mahābhogavatī, Ulūkā, Alūkā, Amalāntakari, Vimalāntakari, 80 Samantāntakari, Duḥkhatāntakari, Bhūtaṇtakari, Śryā, Mahāśriyā, Stupaśriyā, 81 Anantaśriyā, Lokaśriyā, Vikhyātaśriyā, Lokamātā, Samantāmatā, Buddhāmatā, Bhaginī, 82 Bhāgīrathī, Surathī, 83 Rathavatī, Nāgadantā, 84 Damani, Bhūtavatī, Amitā, 85 Āvalī,
Bhogāvalī, Ākarṣaṇī, Adbhutā, Raśmī, Surasā, Suravatī, Pramodā, Dyutivatī,
[108x775][F.96.b] [F.113.b] Taṭī, Samantataṭī, Jyotsnā, Somā, Somāvatī, Māyūrī,
Mahāmāyūrī, Dhanavatī, Dhanandadā, Suravatī, Lokavatī, Arciṃati,
Bṛhannalā, Bṛhantā, Sughoṣā, Suravatī, Vasūdā, Lakṣmī, Lakṣmīvatī,
Rogāntikā, Sarvavyādhiśiṃtaṇī, Asamā, Devī, Khyātikari, Vaśakari,
Kṣiprakari, Kṣemadā, Maṅgalā, Maṅgalāvahā, Candrā, Sucandrā, and
Candravatī. [1.50]

These and other vidyārājñīs, headed by Parṇaśavarī, Jāṅgulī, and Mānasī,
whose accomplishment is limitless, who have the nature of the space of the
sphere of phenomena, and whose mental states arise due to the presence of
the bodhisattva conduct and marvels—the dūtas and dūtīs, cetas and cētīs,
kiṃkaras and kiṃkarīs, yakṣas and yakṣīns, rākṣasas and rākṣasīs, and
piśācas and piśācīs who have taken the samaya vows of the Lotus family
and perform the mantra practice—also dwelt in the gods’ realm of the Pure
Abode inhabited by pure beings. Staying there, they remained wholly
preoccupied with acts of worship of Lord Śākyamuni. [1.51]

In Lord Śākyamuni’s presence, the bodhisattva Vajrapāṇi then summoned
his own retinue of vidyās, saying, “Please gather here, venerable friends—
hosts of vidyās of my retinue—krodharājas, vidyārājas and vidyārājñīs,
and great dūtīs!” Then, merely by the power of thought, all the multitudes of
vidyā beings were gathered. The male vidyā beings were: [1.52]

Vidyottama, Suvidya, [F.97.a] [F.114.a] Susiddha, Subāhu, Suśeṇa,
Surāntaka, Surada, Supūrṇa, Vajrasena, Vajrāntaka, Vajrabāhu,
Vajrahasta, Vajradhvaja, Vajrapatāka, Vajraśikha, Vajraśikha,
Vajradaṃṣṭra, Ṣuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
Vajradaṃṣṭra, Śuddhavajra, Vajravasatā, Vajranārāca,
Vajrakavaca, Vajragrīva, Vajrakāṣṭha, Vajraśikha,
These and other vidyārājas and mahākrodhas who completely tame all beings; who perform the activities of banishing, dispersing, killing, and destroying; who are generous toward worshipers; and who engage in the awakened activities of pacifying, enrichment, and assault, themselves surrounded by their own retinues of hundreds of thousands of millions of vidyārājas, bowed, in anticipation of orders, to their vidyārāja Vajrapāṇi, who, for his part, was intently observing Lord Śākyamuni and the divine youth Mañjuśrī. All these vidyārājas sat down on their seats in the places assigned to them according to their buddha family affiliation.

Also the great dūtīs, the messengers of Lord Vajrapāṇi, together with their retinues of millions of vidyārājñīs, abiding nonconceptually in their own sphere of phenomena that has the nature of the sky, gathered in that place. They were: 


These and other great dūtīs, surrounded by retinues of many other dūtīs, were all gathered in that great assembly. There were also many dhāraṇī goddesses who arise in the mind absorbed in samādhi, and who let their chastising sticks fall upon wicked beings to control them.

These and other dhāraṇī goddesses, surrounded by retinues of many hundreds of thousands of millions of such dhāraṇīs, all gathered in this great assembly. Through the infinite blessing of the buddhas, and the great blessing of the samādhī of the bodhisattvas, there assembled in this great gathering also venerable pratyeka buddhas from other buddhafields where there are no tathāgatas present. Among them were both the solitary, rhinoceros-like ones and those who move among people, working for the benefit of beings. They demonstrate the way of the Dharma that involves habituation to silence. However, as their mindstreams are devoid of great compassion, they circle in saṃsāra with their minds ever weary. Their minds brim over with habitual thought patterns, and thus their previously generated bodhicitta is also tainted by habitual thinking. Their minds thus stall in progress when they reach the first, second, third . . . or any bodhisattva level up to the eighth, and they are fearful of saṃsāra, with minds ever weary. [F.99.a] [F.116.a] They were:  


Lord Śākyamuni dwelt with these and other hundreds of thousands of millions of pratyekabuddhas who had entered and were established in what is taught as the “middling vehicle,” which, unconditioned and free from mental elaboration, corresponds in nature to the sky-like sphere of phenomena, which is inconceivable, unmatched, and free of aim—the pratyekabuddhas who are basically free from attachment and anger. There was also a great congregation of śrāvakas who, in turn, were accompanied by many hundreds of thousands of millions of śrāvakas. They were:

Kāśyapa, Mahākāśyapa, Nadīkāśyapa, Gayākāśyapa, Urubilvākāśyapa, Bharadvāja, Piṇḍola, Maudgalyāyana, Mahāmaudgalyāyana, Śāriputra, Mahāśāriputra, Subhūti, Mahāsubhūti, Gavāṃpatī, Kātyāyana, Mahākātyāyana, Upāli, Bhadrika, Kaphiṇa, Nanda, Ānanda, Sunanda, Upananda, Sundarananda, Lokabhūta, Anantabhūta, Vaṃaka,
Lord Śākyamuni dwelt with these and many other śrāvakas who knew the
taste of infinite freedom in the sphere of phenomena. Out of the collection of
the three vehicles, they had reached the lesser one. Fleeing saṃsāra,
they had immersed themselves in the contemplation of the triple liberation. They
were endowed with the deportment of the four immeasurable thoughts.
They focused single-mindedly, became properly ordained, and followed the
correct conduct. Having adopted the right system (sunaya),
they attained the state of nirvāṇa with its mental tranquility and freedom from mental
elaboration. They too were seated in this great assembly along with Lord
Śākyamuni and the others, established on the tenth level, who constitute the
Three Jewels.

Together with them there were many female śrāvakas. Relying on the path
of the unconditioned, they abided in the state of nirvāṇa—the attainment of
śrāvakas. Pure and free from desire, they developed halos of light. They were
all objects worthy of veneration, being repositories of good qualities who
facilitate purification. The best among the multitude of beings, they were the
foremost leaders of the world. They were objects of worship of gods and humans and were their fields of merit. They were the
supreme leaders of two-legged, four-legged, multi-legged, and legless
beings. They were:

These and other of the most senior of the great female śrāvakas approached in order to salute the Lord’s feet. Desiring to swell the ranks of this great gathering, which was a great miraculous feat of the bodhisattvas, they congregated and took their seats. They were eager to hear the Lord’s teaching and to become a shining example to demonstrate the accomplishment of mantra practice.

Lord Śākyamuni then looked at this entire gathering and, knowing with his pure heart that the realm of beings extends beyond the three times and is sky-like in nature, without independent existence, he addressed Mañjuśrī, the divine youth, as follows:

"Please focus your attention, Mañjuśrī, on the acts that serve the interests of beings! Enter now the bodhisattva samādhi that will delight them according to their wishes, that is accompanied by faith in karmic results, and that will fulfill the purpose of their mantra practice; the samādhi that is the seat of the Dharma, the seat of right action, and the seat of tranquility and liberation; the samādhi that accomplishes ritual procedures and brings a state of equipoise free of all conceptuality; the bodhisattva samādhi that is endowed with the complete power of the ten powers of the tathāgatas and overwhems the power of Māra."

Mañjuśrī, the divine youth, then entered the samādhi that was just described by the Lord. As soon as he entered it, he illuminated with a great light and caused to shake great trichiliocosms equal in number to the minute dust particles in many hundreds of thousands of world spheres, similar to this trichiliocosm of ours. He also displayed the use of magical powers, and then pronounced the words of his own mantra:

"Homage to all the buddhas who arise out of the nature of nonexistence of individual entities! Homage to the pratyekabuddhas and the noble śrāvakas! Homage to the bodhisattvas, the lords established on the ten levels, the great beings! This is the mantra proper.

"Oṁ, kha kha! Devour, devour! O tamer of evil beings, with a sword, a club, an axe, and a noose in your hands! One with four arms, four faces, and six feet, go, go! O great destroyer of obstacles with contorted face, inspiring fear in all nonhuman beings! One who roars with wild laughter and wears..."
a tiger skin, perform, perform all tasks! Cut, cut all the mantras [of non-believers]! Break, break all the mudrās of non-believers! Draw here, draw here all nonhuman beings! Grind, grind all the wicked ones! Cause them to enter into the center of the maṇḍala! O terminator of the life of Vaivasvata, perform, perform tasks for me! Burn, burn! Cook, cook! Do not delay, do not delay! Remember your samaya pledge! 

\[\text{Hūṁ hūṁ! Phaṭ phaṭ!}\] Split, split! Fulfiller of all wishes! Hey, hey, blessed one! Why do you tarry? Accomplish all my aims! Svāhā!\[1.71\]

1.72 This mantra of Lord Mañjuśrī, called Yamāntaka, Great Lord of Wrath, will crush or summon even the king Yama, not to mention ordinary beings. As soon as the Great Lord of Wrath is pronounced, all beings will come into Lord Mañjuśrī’s presence, unhappy, frightened, and terrified, their minds disturbed and their spirits broken, without any other refuge, no other protection or recourse apart from Lord Buddha and the divine youth Mañjuśrī.\[1.72\]

1.73 Any beings that live on dry land, or in water, or fly in the sky, the mobile and the immobile, those enumerated as born from a womb, from an egg, from moisture, or as born spontaneously, those that are situated in the infinite world spheres up to their farthest reaches, and those that are hidden in the cardinal and intermediate directions, above, across, and below will be removed at that very moment from those places by the Great Lord of Wrath himself and brought into the presence of Mañjuśrī. The Lord of Wrath must not be pronounced in the presence of those whose desires have not been extinguished, for they also would wither and die. It should be recited by those who keep their samaya pledges, in front of a buddha image, or a caitya containing relics, or a book containing a genuine Dharma teaching, or in front of Mañjuśrī, the divine youth. It must not be recited for the sake of performing other acts in just any place, otherwise terrible omens and great ruin will come to the reciter.\[1.73\]

1.74 For the lord buddhas are indeed filled with utmost compassion, and the bodhisattvas, the great beings, exclusively strive to establish beings in the practice of the insight of omniscient knowledge; enthralling all beings, they establish them in the way of the Dharma. They deliver into nirvāṇa the entire realm of sentient beings; they give instructions and establish beings on the triple path; they prevent breaks in the lineages of the Three Jewels; they illuminate the mantra practice. With minds born of the power of great compassion, they obliterate the power of Māra. They destroy obstacle makers and keep the lords of evil in check. They increase their own power and hold back the power of opponents. They perform the acts of paralyzing, killing, destroying, chastising, burning, and gratifying. They teach the practice of their own mantra. They cause the lifespan, health, and power of
beings to increase. They swiftly accomplish all tasks. They readily assume the modes of great love, great compassion, great equanimity, and great sympathetic joy. That is why the Yamāntaka mantra was now recited with a mind free from all doubt and deliberation. Summoned by the mantra were:

1. Nāgas, great nāgas, yakṣas, great yakṣas, rākṣasas, great rākṣasas, piśācas, great piśācas, pūtanas, great pūtanas, kaṭapūtanas, great kaṭapūtanas, māratas, great māratas, kuśmāṇḍas, great kuśmāṇḍas, vyādas, great vyādas, vetādas, great vetādas, kambojas, great kambojas, bhaginīs, great bhaginīs, dākinīs, great dākinīs, cūsakas, great cūsakas, utsārakas, great utsārakas, dīmphikas, great dīmphikas, kimpakas, great kimpakas, logos, [F.102.b] [F.119.b] great logos, apasmāras, great apasmāras, grahas, great grahas, akāśamātrs, great akāśamātrs, rūpiṇīs, great rūpiṇīs, virūpiṇīs, great virūpiṇīs, krandanās, great krandanās, chāyas, great chāyas, preṣakās, great preṣakās, kiṅkarās, great kiṅkarās, yakṣiṇīs, great yakṣiṇīs, piśācīs, great piśācīs, jvarās, great jvarās, cāturthakās, great cāturthakās, nityajvarās, viṣamajvarās, sātatikās, mauhūrtikās, vātikās, siddhas, great siddhas, yogins, great yogins, rṣis, great rṣis, kinnaras, great kinnaras, mahoragas, great mahoragas, gandharvas, great gandharvas, gods, great gods, humans, great humans, country people, great country people, oceans, great oceans, rivers, great rivers, mountains, great mountains, treasures, great treasures, lands, great lands, trees, great trees, birds, great birds, kings, great kings, Śakras, Mahendras, Vāsas, Kratis, Iśāna the Lord of Beings, Yama, Brahma, Great Brahma, Vaivasvata, Dhanada, Dṛtarāṣṭra, Virūpākṣa, Kubera, Pūrṇabhadra, Maṇibhadra, Pañcika, Jambhala, Stambhala, Kuśmala, Hārita, Harikeśa, Hari, Hārti, Pingalā, Priyāṅkara, Arthaṅkara, [F.103.a] [F.120.a] Jalendra, Lokendra, Upendra, Guhyaka, Great Guhyaka, Cala, Capala, Jalacara, Sātatagiri, Hemagiri, Mahāgiri, Kūtākṣa, and Triśiras. [1.75]

1.76 These and other great yakṣa generals, surrounded by many hundreds of thousands of millions of yakṣas, gathered together through the blessing and magical power of the bodhisattva, in that great assembly in the realm of the Pure Abode. Having assembled, they took their seats in order to listen to the Dharma. Also, the great kings of the rākṣasas, with retinues of many hundreds of thousands of millions of rākṣasas, had been brought by the Great Lord of Wrath. They were: [1.76]

1.77 Rāvana, Draviṇa, Vidrāvaṇa, Śaṅkukarṇa, Kumbha, Kumbhakarṇa, Samantakaṇa, Yama, Vibhiśaṇa, Bhīṣaṇa, Ghora, Sughora, Akṣayamati, Samghaṭṭa, Indrajit, Lokajit, Yodhana, Suyodhana, Śūla, Triśūla, Triśiras, and Anantaśiras. [1.77]
They all gathered to hear the Dharma. Also the great piśācas with retinues of many hundreds of thousands of millions of piśācas gathered there. They were:

Pīlu, Upapīlu, Supīlu, Anantapīlu, Manoratha, Amanoratha, Sutāpa, Grasana, Supāna, Ghora, and Ghorarūpin. (1.79)

They all gathered to hear the Dharma. Also, the great nāga kings, with retinues of many hundreds of thousands of millions of nāgas, were brought by the Lord of Wrath through his display of the power of the bodhisattva. They were:

Nanda, Upananda, Kambala, Upakambala, Vāsuki, Ananta, Takṣaka, Padma, Mahāpadma, Śaṅkha, Śaṅkhapāla, Karkotaka, Kulika, Akulika, Māṇa, Kalaśoda, Kuliśika, Cāmpeya, Maṇināga, Mānabhaṇja, Dukura, Upadukura, Lakuta, Mahālakuṭa, Śveta, Śvetabhadra, Nila, Nilāmbuda, Kṣīroda, Apalāla, Sāgara, and Upasāgara. (1.81)

These and other nāgas, with retinues of many hundreds of thousands of millions of nāgas, gathered together in this great assembly and took their seats to hear the Dharma. Also, the sages and the great sages gathered there. They were:

Ātreya, Vasiṣṭha, Gautama, Bhagiratha, Jahnu, Āṅgiras, Agasti, Pulasti, Vyāsa, Kṛṣṇa, Kṛṣṇagautama, Agni, Agnirasa, Jāmadagni, Āstika, Muni, Munivara, Ambara, Vaiśampāyana, Parāśara, Paraśu, Yogēśvara, Pippala, Pippalāda, Vālmiki, and Mārkaṇḍa. (1.83)

These along with other great sages, with retinues of many hundreds of thousands of great sages, entered this great gathering. Having saluted Lord Śākyamuni, they sat down in order to hear and rejoice at this basket of bodhisattva teachings explaining the purpose of mantra practice. Also, the great kings of the mahoragas entered this great gathering and took their seats. They were:

Bheraṇḍa, Bheruṇḍa, Maruṇḍa, Marīca, Mārīca, Dīpta, and Sudīpta. (1.85)

Also, the garuḍa kings came together in this great assembly, with retinues of many hundreds of thousands of garuḍas. They were:

Suparna, Śvetaparṇa, Pannaga, Parnaga, Suṣṭapakṣa, Ajāṭapakṣa, Manojava, Pannaganāśana, Dhenateya, Vainateya, Bharadvāja, Śakuna, Mahāśakuna, and Paksirāja. (1.87)

They too joined this great assembly. Also, the kinnara kings, with retinues of many hundreds of thousands of kinnaras, came to this great gathering. They were:

Druma, Upadruma, Sudruma, Anantadruma, Lokadruma, Ledruma, Ghanoraka, Mahoraka, Mahojaska, Mahoj, Maharddhika, Viruta, Susvara, Manojña, Cittonmādakara, Unmāda, Unnata, Upekṣaka,
Karuṇa, and Aruṇa. These and other great kinnara kings, with retinues of many hundreds of thousands of kinnaras, came all together for the purpose of hearing the Dharma. So did come: The Sahāmpati Brahmās, the Great Brahmās, the gods from the heavens of Ābhāsvara, Prabhāsvara, Śuddhābha, Puṇyābha, Āvṛha, Ātapa, Akaniṣṭha, Sukaniṣṭha, Lokaniṣṭha, Ākiñcanya, Naivakiñcanya, Ākāśānantya, Naivākāśānantya, Sudṛśa, Sudarśana, Sunirmita, Paranirmita, Śuddhāvāsa, Tuṣita, and Yāma; the gods from the realm of the Thirty-Three and from the realm of the four great kings; the gods who dwell in mountains, on mountaintops, and on mountain peaks; those dwelling in Alaka, those who dwell in palaces and mansions, those who dwell in the sky, those who dwell on the earth, those who dwell in trees, and those who dwell in houses. Also came the kings of the dānavas, headed by Prahlāda, Balin, Rāhu, Vemacitri, Sucitri, Kṣemacitri, Devacitri, Rāhu, and Bāhu. They had retinues of many hundreds of thousands of asuras—titan with extravagant habits, great and varied wealth, and a predilection to engage the gods in battle. Because of the bodhisattva’s blessing, they also joined this great assembly in order to witness, pay respect to, and attend this miraculous bodhisattvic event. In addition, there were also the grahas and the great grahas who work for the benefit of mankind and who dwell in the sky. They were: Āditya, Soma, Aṅgāraka, Budha, Bṛhaspati, Śukra, Śanaiścara, Rāhu, Kampa, Ketu, Āsani, Nirghāta, Tāra, Dhvaja, Ghora, Dhūmra, Dhūma, Vajra, Rkṣa, Vṛṣṭi, Upavrṛṣṭi, Naṣṭārka, Nimaṣṭa, Hasānta, Yāṣṭi, Rṣṭi, Duṣṭi, Lokānta, Kṣaya, Vinipāta, Āpāta, Tarka, Mastaka, Yugānta, Śmaśāna, Piśita, Raudra, Śveta, Abhija, Abhijata, Maitra, Śaṅku, Triśaṅku, Lubdha, Raudraka, Dhruva, Nāśana, Balavān, Ghora, Aruṇa, Vihasita, Mārṣṭi, Skanda, Sanat, Upasanat, Kumāra, Kṛṣṇa, Hasana, Prahasana, Nartāpaka, Nartaka, Khaja, and Virūpa. These great grahas too, along with retinues of many hundreds of thousands of grahas, were in this great assembly. They gathered together in the great assembly in the realm of the Pure Abode by the blessing of the Buddha and took their seats. Also, the nakṣatras, who move across the sky in the manner of birds, along with retinues of many hundreds of thousands of nakṣatras, were present there. They were: Āsvini, Bhaṛanī, Kṛṣṭi, Rohiṇī, Mṛgasirā, Ādrā, both Punarvasus, Puṣya, Āśleṣā, Maghā, both Phalgunt, Hastā, Citra, Svāti, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, both Āśādhās, Śravaṇā, Dhanīṣṭhā, Śatabhiṣā,
both Bhadrapadā, Revati, Devatī, Abhijā, Punarnavā, Jyoti, Aṅgirasī, Nakṣatrikā, both Phalgu and Phalguvatī, Lokapravarā, Pravarāṇikā, Śreyasī, Lokamātā, Īrā, Uhā, Vahā, Arthavatī, and Surārthā.

These nakṣatra queens, with retinues of many hundreds of thousands of nakṣatras, gathered together in this great assembly in the realm of the Pure Abode through the blessing of the Buddha and took their seats. Present were also the following thirty-six signs of the zodiac: [1.97]

Meṣa, Vṛṣabha, Mithuna, Karkaṭaka, Siṃha, Kanyā, Tula, Vṛścika, Dhanus, Makara, Kumbha, Mīna, Vānara, Upakumbha, Bhṛṅgāra, Khaḍga, Kuñjara, Mahiṣa, Deva, Manuṣya, Śakuna, Gandharva, Loka, Sarvajīta, Ugratejas, Jyotsna, Chāya, Pṛthivī, Tama, Raja, Uparaja, Duḥkha, Sukha, Mokṣa, Bodhī, Prtyeka, Śrāvaka, Nara, Vidyādhara, Mahoja, Mahojaska, Tiryak, Preta, Asura, Piśāca, Yakṣa, Rākṣasa, Sarvabhūtika, Bhūtika, Nimnaga, Úrdhvaga, Tiryaga, Vikasita, Dhyānaga, Yogapratiṣṭha, Uttama, Madhyama, and Adhama. [1.98]

These great rāśis, with retinues of many hundreds of thousands of rāśis, came to this great gathering in the realm of the Pure Abode. Having arrived, they bowed to the Lord’s feet and sat down in their respective seats. Also, the great yakṣiṇīs, with retinues of many hundreds of thousands of yakṣiṇīs, were present there. They were: [1.99]


These great yakṣiṇīs, with retinues of many hundreds of thousands of yakṣiṇīs, bowing to Lord Śākyamuni from a distance, were present in this great gathering. Also the great piśācīs, with retinues of many hundreds of thousands of piśācīs, joined in, paying respects to Lord Śākyamuni. They were: [1.101]

Maṇḍitikā, Pāṃsupiśācī, Raudra, Ulkāpiśācī, Jvālāpiśācī, Bhasmodgirā, Piśītinī, Durdharā, Bhrāmarī, Mohanī, Tarjanī, Rohiniṇī, Govahinikā, Lokāntikā, Bhamāntikā, Piluvatī, Bahulavatī, Bahulā, Durdāntā, Elā, Cihnitikā, Dhmāntikā, Dhūmā, and Sudhūmā. [1.102]

These great piśācīs, with retinues of many hundreds of thousands of piśācīs, also entered this great gathering. Also, the mātṛs and the great mātṛs, who wander throughout the world harming living
beings and seizing oblationary offerings of food and garlands, joined in. They were:

Brahmāṇī, Māheśvarī, Vaiśṇavī, Kaumārī, Cāmuṇḍā, Vārāhī, Aindrī, Yāmyā, Āgneyā, Vaivasvatī, Lokāntakarī, Vāruṇī, Aiśānī, Vāyavyā, Paraprāṇaharā, Mukhamaṇḍitīkā, Śakunī, Mahāśakunī, Pūtanā, Kaṭapūtanā,

and Skandā. [1.104]

These great mātṛs, with retinues of many hundreds of thousands of mātṛs, were present in this great assembly, calling out, “Homage to the Buddha!” [1.105]

Similarly, the entire expanse of space with its many hundreds of thousands of beings, both human and nonhuman, sentient and non-sentient, from the great hell of Avīci to the pinnacle of saṃsāra, became open and accessible to sight. Within the totality of beings there was not a single one who would be in disharmony with another. By the blessing of the Buddha enriched with the magical power of the bodhisattvas, all these beings then saw Lord Buddha and the divine youth Mañjuśrī seated on the crowns of their heads. [1.106]

Now, Lord Śākyamuni, having looked over this entire assembly with his buddha eye, said to Mañjuśrī, the divine youth, “Please speak, O pure being! Give a full presentation of the section on samādhi that explains the meaning of mantra practice. Present this basket of bodhisattva teachings if you think that the moment is right.” [1.107]

Then Mañjuśrī, the divine youth, with the approval of Lord Śākyamuni, entered the samādhi called the ornament of a contiguous formation solid as fused vajras, adorned with miraculous displays of the space-like nature. As soon as Mañjuśrī, the divine youth, entered this samādhi, he blessed the realm of the Pure Abode, which extended over many hundreds of thousands of leagues, so that it became made of vajras. All the many yakṣas, rākṣasas, gandharvas, mārutas, and piśācas—in short, the entire universe inhabited by living beings—became situated by the blessing of the bodhisattvas in this great palace that resembled diamond jewels and gems, and there took their seats together, without any mutual enmity. [1.108]

Mañjuśrī, the divine youth, seeing that this great assembly had gathered, said to Yamāntaka, the Lord of Wrath, “Ho, ho, Great Lord of Wrath, who emanates from all the buddhas and bodhisattvas! Please protect this great gathering! Protect and enthrall it! Tame the wicked ones! Awaken the gentle ones into realization! Placate the implacable ones! As long as I am teaching this bodhisattva basket that accords with my own mantra practice and contains the extensive instructions on mantra practice and the maṇḍala, please go outside and guard this gathering.” [1.109]
Thus addressed, the Great Lord of Wrath, of extremely ugly, misshapen appearance, acknowledged the command and went outside in order to protect all the beings and to train the assembled audience in every respect. Letting out a terrible roar into the four directions, above, below, and across, he took up his position in the form of Yamantaka Lord of Wrath, with a retinue of many hundreds of thousands of wrathful deities. Thus all beings, having become peaceful and content, did not transgress his orders. They also heard these words: “Those who would disobey this injunction, their heads will split into one hundred parts like a garland made of basil plants. For such is the power of the bodhisattvic blessing.”

Mañjuśrī then gave a Dharma teaching on the practice of his mantra.

“When a bodhisattva, a great being, possesses a single quality, his mantras become effective. What is this single quality? It is the mind that beholds all phenomena without mentally elaborating upon them.”

“When a bodhisattva, a great being, possesses two qualities, his mantras become effective. What are these two? They are (1) never abandoning bodhicitta, and (2) having equanimity toward all sentient beings.”

“With three qualities, his exposition of the meaning of mantra practice will be perfect. What are these three? They are (1) never abandoning any sentient being, (2) guarding the vows of the bodhisattva’s discipline, and (3) never abandoning his mantra.”

“When a bodhisattva, who has made the initial resolution of a bodhisattva, possesses four qualities, his mantras become effective. What are these four? They are (1) never abandoning his mantra, (2) not neutralizing the mantras of others, (3) generating loving kindness for all sentient beings, and (4) suffusing his mindstream with compassion. The mantras of a bodhisattva who has made an initial resolution and possesses these four qualities become effective.”

“Five qualities will bring the bodhisattva’s mastery of his mantra practice and his engagement in the basket of teachings to perfection. What are these five? They are (1) frequenting solitary places, (2) frequenting remote, peaceful places, (3) not hating others, (4) not considering employing mundane mantras, and (5) establishing others in discipline, learning, and good character. These five qualities will completely fulfill the purpose of his mantra practice.”

“Six qualities will completely fulfill the purpose of mantra practice. What are these six? They are (1) not giving up faith in the Three Jewels, (2) not giving up faith in the bodhisattvas, (3) praising both mundane and supramundane mantras, (4) perceiving the sphere of phenomena that is free of elaboration, (5) not rejecting the sūtras of the Great Vehicle that contain profound words and meaning, (6) never losing heart, (7) pursuing the
mantra practice, and (8) not letting virtue decline. These six qualities will bring complete success in the practice of mantra and the knowledge of vidyās.

There are seven qualities that lead to the taking up of mantra practice that are helpful at the time of the actual application of magical vidyās. What are these seven? They are (1) taking up the profound path by cultivating the perfection of wisdom; (2) resolving upon the bodhisattva conduct that consists in reciting, teaching, studying, and writing; (3) taking up the right demeanor, thoughts, recollections, and the holding on to insight, without being impeded by time, place, ritual injunctions, mantra recitation, homa offerings, vows of silence, or the practice of austerities; (4) entering the way of the deep teachings of the Great Vehicle through the two accumulations of a bodhisattva; (5) skill in the procedures of summoning the mantra deities of one’s own lineage or in effecting protection; (6) cultivating great compassion, great loving kindness, great equanimity, and great sympathetic joy, as well as the six perfections; (7) never abandoning any sentient being; and (9) not seeking the Lesser Vehicle. These seven qualities lead to the perfect mastery of mantras and magical knowledge.

Eight qualities will completely fulfill the purpose of the practice of mantra and magical vidyās. What are these eight? They are (1) faith in karmic results, both seen and unseen; (2) refraining from investigating anything out of mere curiosity or the desire to know; (3) displaying magical powers made effective through the grace of a bodhisattva; (4) out of respect for the teacher, learning from him the undistorted mantras; (5) taking to heart the master’s instructions on the buddhas and bodhisattvas’ own mantra system; (6) keeping one’s word; (7) renouncing all of one’s possessions; (8) being able to skillfully explain the signs received in one’s sleep about suitable and unsuitable places for gaining accomplishment; (9) freeing oneself from all stains of stinginess, sleepiness, and dullness, and constantly practicing diligence; and (11) always offering oneself to the buddhas and bodhisattvas. In short, never being complacent about accumulating the roots of virtue, donning great armor, or desiring to remove all obstacles, one will ascend the seat of awakening and experience great bliss as anticipated. One will be known as a great being and will also fall in with other great beings. One will never be separated from a spiritual friend and will be accompanied by Mañjuśrī, the divine youth, the bodhisattva. The aforementioned eight qualities will completely fulfill the purpose of mantra practice.
“Friends! To sum up, a person who is not separated from bodhicitta, who is devoted to the Three Jewels, who continually exerts himself with unwearied mind even if he were of extremely bad disposition, will succeed in the infinite and marvelous mantra practice of a bodhisattva as taught in the detailed chapter on my mantra, and will develop the mind that arises from this practice. It should not be known to be otherwise. Once someone has become free from dualistic thinking, he will succeed even if his original motive was mere curiosity.”

Then, the entire gathering, graced with the presence of buddhas, bodhisattvas, pratyekabuddhas, and venerable śrāvakas, said these words:

“Good! It is good, O son of the victorious ones! This Dharma discourse, which leads beings to enter an illustrious Dharma path whose special purpose is mantra practice, has been well presented for the benefit of all beings. O divine youth Mañjuśrī, this talk that is in accord with mantra practice and complies with the requirements of a fine Dharma discourse has been eloquently presented. If any king has this chapter, which records the coming together of the audience, retold, or causes it to be memorized or reflected upon, or if, before a battle, he has it mounted on an elephant and worshiped with various flowers, incense, scents, and ointments, there we will also be present. We will bring his opponents and enemies under control, and we will destroy the armies that oppose him. Or, if anyone keeps it in their house written in the form of a book, we will grant to that son or daughter of the Buddha family—be they a king or a queen, a monk or a nun, or a male or female lay practitioner—protection, prosperity, long life, life free from disease, and the continuous increase of good fortune.”

Having said this, the great assembly fell silent.

This concludes the first chapter, describing the coming together of the audience, from this great root manual containing an exposition of the mantra practices of the Great Vehicle, an extensive textbook that is a miraculous bodhisattva display of Mañjuśrī, the divine youth.
CHAPTER 2

2.1 Now Mañjuśrī, the divine youth, gazing at this entire assembly, entered the samādhi called the gaze that causes all sentient beings to take up the samaya pledge. As soon as Mañjuśrī, the divine youth, entered this samādhi, a ray of light issued from his navel. Along with many hundreds of thousands of millions of other rays, it entirely illuminated all the realms of sentient beings and, reflecting back onto the realm of the Pure Abode, suffused it with light. [2.1]

2.2 Then the bodhisattva Vajrapāṇi, the great being, addressed Mañjuśrī, the divine youth:

“Please teach, O son of the victorious ones, the full chapter on the maṇḍala called Establishing All Beings in the Samaya, which concerns the accomplishment of the practice that is common to all beings. Having taken up this practice, beings will accomplish your collection of mantras, in addition to accomplishing all mundane and supramundane mantras.” [2.2]

2.3 Being thus requested by the lord of guhyakas and yaksas, Mañjuśrī, the divine youth, taught the most secret system of the maṇḍala. He displayed the magical feat called impelling all the vidyā beings. Raising his right hand, he drew the attention of the assembled congregation by using the tip of his finger, from which emerged many hundreds of thousands of millions of vidyādhara kings. Upon emerging, they illuminated the entire realm of the Pure Abode with great light and remained there. [2.3]

2.4 Mañjuśrī, the divine youth, then pronounced the heart mantra of Yamāntaka, the Lord of Wrath, a sole hero suitable for all activities. This mantra effects summoning, dismissing, pacifying, enriching, and assaulting. It bestows the ability to become invisible, travel through space, enter subterranean paradises, and walk with great speed. It can be used for the activities of bringing beings into one’s presence, sowing enmity among them or enthraling them, and obtaining all kinds of perfume, garlands, ointments, and lamps. Being the chief mantra in its own
tradition, it can accomplish, in short, anything that it is employed for. It is called Three Syllables. It is a great hero that accomplishes all purposes; it is the Great Lord of Wrath himself. And what is it?  

2.4  "Oṁ āḥ hrūṃ!"

This is the all-accomplishing heart mantra of the Great Lord of Wrath, prescribed by the great being Mañjughoṣa for all manḍalas and all types of mantra practice. It will destroy all obstacles.

2.5  Mañjuśrī, the divine youth, then raised his right hand and, placing it next to the head of Lord of Wrath, said, “Homage to all the buddhas! May the lord buddhas, established in the infinite world spheres throughout the ten directions, pay heed! May the bodhisattvas with great magical powers, present throughout the limitless universe, empower this pledge!”

2.6  Having said this, he turned the Lord of Wrath around and dispatched him. As soon as he was dispatched, the Great Lord of Wrath went to every world sphere and, in an instant, subjugated all ill-willed beings possessed of great magical powers and brought them into the great assembly in the realm of the Pure Abode. Having thus established them there, he assumed a form surrounded by a blaze of light and placed himself atop the heads of the evil beings.

2.7  Then Mañjuśrī, the divine youth, looking at the gathering, said, “Please listen, all you respectable beings! Anyone who would transgress my samaya will here be brought into submission by the Lord of Wrath. For that reason the words of the lord buddhas and the bodhisattvas who possess great magical powers—the words that convey the meaning of the samaya pledges and the secret mantra—should not be disobeyed. Please listen well and keep in your minds what I will tell you.

2.8  “Homage to all the buddhas!"

2.9  "Oṁ ra ra! Do remember! O perfect teacher possessing the form of a divine youth! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā!"

2.10  “This, friends, is my root mantra. It is called Noble Mañjuśrī. The mudrā that should be employed with this root mantra is the so-called great five-crested mudrā.

2.11  “Next is the all-accomplishing heart mantra. I will now pronounce this auspicious mantra that is suitable for all actions:

2.12  “Oṁ, this [mantra] is [my] homage to speech! It increases all pleasure and good fortune.
“There is, in this set, also the subsidiary heart mantra:

“Speech, ʰūṃ!” \[2.13\]

“The mudrā that belongs with this mantra is also the one called three-crested. It will magically summon any being. \[2.14\]

“There is, in this set, also the ultimate, one-syllable heart mantra:

“Oṃ.” \[2.15\]

“The mudrā that belongs with this mantra is also the one called three-crested. It will magically summon any being. \[2.14\]

“There is, in this set, also the ultimate, one-syllable heart mantra:

“Oṃ.” \[2.15\]

“The mudrā that belongs with this mantra is the one called three-crested. It will magically summon any being. \[2.14\]

“There is another mantra, of eight syllables, most propitious, with great purificatory power, which is called Great Hero. It severs the path of the threefold existence; it prevents all unhappy rebirths, it pacifies everything, it performs all activities, it brings forbearance, and it leads to nirvāṇa. It is like meeting the Buddha directly. I myself, the bodhisattva Mañjuśrī, have assumed the form of this most secret mantra for the benefit of beings. It fulfills all wishes and, merely by being called to mind, purifies the five acts of immediate retribution. Is there a need to say more? So, what is this mantra? \[2.17\]

“Oṃ, āḥ! O wise one, ʰūṃ! You, the sky traveler!” \[2.18\]

“Friends, this mantra is my very self in the form of the eight syllables. It thrills all beings and captivates the hearts of all buddhas. It can, in short, help with any task. The extent of its qualities cannot be described in full even in many hundreds of thousands of millions of eons. There is also a mudrā that belongs with it—it is called great fortitude, and it fulfills all aspirations. \[2.18\]

“There is also, in this set of mantras, a summoning mantra:

“Oṃ, he he! O divine youth! You [assume] every form to awaken childish beings through speech. Please come, O lord, come! You, who playfully hold the blue lotus of the divine youth, please remain in the center of the maṇḍala, please do! Please remember your samaya pledge! You are a perfect teacher, ʰūṃ! Do not delay! Act! Phaṭ, svāhā!” \[2.19\]

“This mantra calls upon Lord Mañjuśrī and also summons all beings—all bodhisattvas, all pratyekabuddhas, venerable śrāvakas, gods, nāgas, yakṣas, gandharvas, garuḍas, kinnaras, mahoragas, piśācas, rākṣasas, and all spirits. \[2.20\]

2.21
“Should one incant sandalwood water seven times and throw it upward, downward, across, and all around in the four directions, all the buddhas and bodhisattvas will come, along with Mañjuśrī himself with his retinue, all the mundane and supramundane mantra deities, the entire host of spirits, and all beings. [2.21]

2.22 The incense mantra is as follows:

“Homage to all the buddhas, the perfect teachers! [The mantra is:]

“Oṁ, dhu, be steady, be steady! Remain within the fragrant flame of incense, hūṁ! Remember your samaya! Svāhā! [2.22]

2.23 “Having blended together sandalwood, camphor, and saffron, one should offer it as incense to the tathāgatas, all the bodhisattvas, and all beings. Their minds gratified by the incense, they will all be drawn to it. The mudrā that belongs with this mantra is called garland of lotuses. This auspicious mudrā attracts all sentient beings. This is the mudrā of ritual activity, called [F.111.a] [F.128.a] garland of lotuses. [2.23]

2.24 “When all the buddhas and bodhisattvas, and also all sentient beings, have arrived, one should prepare a welcome offering. Having infused water with camphor, sandalwood, and saffron, one should mix into it the flowers of royal jasmine, sacred jasmine, or Arabian jasmine; the blossoms of the pannay tree, cobra’s saffron tree, bulletwood tree, and the flowers of crepe jasmine; or any other fragrant flowers that may be in season. One should present the welcome offering while saying the following mantra: [2.24]

2.25 “Homage to all the buddhas, the perfect teachers! The mantra is:

“He, he, O greatly compassionate one who assumes all forms! Please accept the welcome offering and let [the others] accept it. Remember your samaya pledge! Endure, endure! Enter into the center of the maṇḍala and let [the others] enter! You who have compassion for all beings, please take, take [this offering], hūṁ! Svāhā to the one who abides in space! [2.25]

2.26 “The mudrā that belongs with this mantra is called the complete; it is steadfast and suitable for all beings. There is also, in this set, the mantra of perfume: [2.26]

2.27 “Homage to all the buddhas! Homage to the tathāgata Glorious with Surrounding Fragrance and Light! The mantra is:

“Gandhā, Gandhā! Rich in fragrance! You who gratify with fragrance! Take this perfume, take! Svāhā to the one who abides in equanimity! [2.27]

2.28
“In this set there is also the mudrā that fulfills all hopes called blossom, and a mantra of flowers, which is as follows: [2.28]

2.29 “Homage to all the buddhas, the perfect teachers! Homage to the tathāgata Saṃkusumita Rājendra! The mantra is:

“Kusumā, Kusumā! Rich in flowers! Dwelling in the flower palace with an abundance of flowers! Svāhā! 2.28

“One should burn incense while saying the mantra of incense given above. [2.29]

2.30 “Paying homage to all the buddhas,
Inconceivable and marvelous in form,
I will now proclaim the bali mantra,
As taught by the completely awakened ones. [2.30]

2.31 “Homage to all the buddhas and bodhisattvas, the perfect teachers! The mantra is:

“He, he! O venerable great being with the gaze of the Buddha! Do not delay! Please take this bali and let [the others] take it! Hūṁ, hūṁ! You with all [forms]! Ra ra, ṭa ṭa! Phāṭ! Svāhā! 2.30

“One should offer, with the above mantra, bali of food that satisfies all the senses. [F.111.b] [F.128.b] In this set there also is a mudrā called spear, which wards off all evildoers. Here belongs also the mantra of lamps: [2.32]

2.32 “Homage to all the buddhas, the perfect teachers who remove the darkness of ignorance! Homage to the tathāgata Splendid with Light and Fragrance All Around! The mantra is:

“He, he! O venerable lord with a body adorned with hundreds of thousands of rays of light! Please manifest [yourself] magically, please do! O great bodhisattva with a body illuminated by radiating light! Please frolic and play! Behold [with compassion] the totality of beings, behold! Svāhā! 2.31

2.33 “This is the mantra of lamps; with it, one should offer butter lamps. The mudrā that belongs with it is called beholder of all beings. In this set belongs also the mantra that produces fire: [2.34]

2.34 “Homage to all the buddhas, the perfect teachers! The mantra is:

“Burn, burn! Set ablaze, set ablaze! Hūṁ! 2.30

2.35 “Burn, burn! Set ablaze, set ablaze! Hūṁ! 2.35

2.36
“This is the mantra that produces fire. The mudrā that belongs with this mantra is called the hollow space. It is famed throughout the world and illuminates all beings with light. It has been taught before by the best among sages to the bodhisattva Dhīmat.”

Then Mañjuśrī, the divine youth, said this to the bodhisattva Vajrapāṇi:

“These mantric formulae, O lord of guhyakas, are most esoteric and require secrecy.

“There is, known to belong to your buddha family, A wrathful and terrifying son, Whose every mantra, without exception, Yields results for the wise.

“His name is Mūrdhaṭaka and he belongs To both the Vajra and the Lotus families. The following formula is now taught For the sake of invoking his power to expel.

“Homage to all the buddhas and bodhisattvas, the perfect teachers!

“Oṁ, act, act! Please carry out my task! Break all the troublemakers, break! Burn all the vajravināyakas, burn! Mūrdhaṭaka, you who bring death! One with misshapen form! Cook, cook all miscreants! Bringer of the death of Mahāgaṇapati! Bind, bind all the spirits who cause possession! O six-faced, six-armed, six-footed one! Please summon Rudra! Summon Viṣṇu! Summon the gods, Brahmā and so forth! Do not delay, do not delay! Protect, protect! Enter into the center of the maṇḍala! Remember your samaya pledge! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā!

“This mantra, O supreme lord of guhyakas, which is supremely secret, is called Six-Faced Mañjuśrī of Great Courage. He is the Great Lord of Wrath himself, the destroyer of all obstacle makers. As soon as it is recited, even the bodhisattvas established on the tenth bodhisattva level will flee, not to mention wicked trouble makers. As soon as it is recited, great protection is effected. The mudrā that belongs with it is called great spear; it destroys all obstacles. The following is the heart mantra of this Lord of Wrath:

“Oṁ, hrīṁḥ, jñīḥ! You with contorted face, huṁ! Destroy all the enemies! Paralyze them! Phaṭ phaṭ! Svāhā!

“With this mantra one can afflict all enemies with severe pain or quartan fever. But if one keeps reciting for as long as one likes, or until loving kindness or compassion arise, the target will not be freed at the end of the
recitation and will die. Thus, this should only be performed on enemies of the Three Jewels and not on others with peaceful minds. [2.42]

“One should also employ the mudrā great spear. In this set there is also a subsidiary heart mantra:

“One, hrīṁḥ! O Kālarūpa! Huṁ, khaṁ! Svāhā! [2.43]

“Only the great spear mudrā should be employed. One will be able to deal with any wicked being that one wants to. There is also a supreme heart mantra, rich in the blessing of all the buddhas, consisting of just one syllable: [2.44]

“Huṁ!

“This mantra accomplishes all ritual activities. With this mantra, too, only the great spear mudrā should be employed. It will put an end to all misfortune, and will enthrall all beings. In short, this mantra, the Lord of Wrath, can be employed in all ritual activities. It should be recited, especially at the time of the accomplishment, at the center of the maṇḍala. [2.45]

“The following are the mantras of dismissing:

“Homage to all the buddhas, the perfect teachers! The mantras are:

“Win a victory, an auspicious victory, O most compassionate [lord] whose nature is everything! [F.112.b] [F.129.b] Go, go to your own abode and dismiss [also] all the buddhas with their retinues. Cause them to return to their respective dwellings. Remember the pledge. May the words of these mantras fulfill my every purpose. Make my wishes come true, svāhā! [2.46]

“The above mantra of dismissing can be employed in all ritual activities. The accompanying mudrā is called auspicious seat. With this mudrā one should provide the seat. The dismissal is effected after mentally reciting the above mantra seven times. [2.47]

“The following are the mantras of dismissing:

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“Mastery of this mantra is useful for all mundane and supramundane maṇḍalas and mantras. It is to be applied to the observances at the time of samaya recitation.” [2.48]

Then Mañjuśrī, the divine youth, again directed his gaze at the Pure Abode and the great assembly gathered there, and taught in full the section on the mantras of the host of vidyās from his own great retinue-circle: [2.49]

“Homage to all the buddhas, the perfect teachers!

“One, riṭi svāhā!
“This vidyā, Keśinī by name, is an attendant of Mañjuśrī and may be employed in all rites. When combined with the great five-crested mudrā, she may be employed in all rites involving poison. [2.50]

2.51 “Homage to all the buddhas, the perfect teachers!

“Om niṭi!

“This vidyā, Upakeśinī by name, may be employed in all rites. When combined with the mudrā budding blossom, she may be employed in all rites involving demonic possession. [2.51]

2.52 “Homage to all the buddhas, whose conduct is impeccable!

“Om niḥśri! [2.52]

“This vidyā, Nalinī by name, is useful in all ritual activities. When combined with the mudrā auspicious seat, she will certainly summon yakṣinīs. [2.52]

2.53 “Homage to all the buddhas, whose forms are inconceivable.

“Om jñaiḥ svāhā! [2.53]

“When combined with the mudrā spear, this vidyā will kill all the ḍākinīs. [2.53]

2.54 “This vidyā, Kapālinī by name, was taught by Mañjughoṣa. The buddhas perpetually praise Her divine form. [2.54]

2.55 “Homage to all the buddhas, the followers of impeccable paths! The vidyā of Varadā is: [F.113.a] [F.130.a]

“Om, Varadā! Svāhā! [2.55]

“When combined with the mudrā three-crested, this vidyā goddess assumes many forms and swiftly bestows good fortune. [2.55]

2.56 “Homage to all the buddhas, whose forms are wondrous and inconceivable!

“Om bhūri svāhā! [2.56]
“When combined with the mudrā spear,
This vidyā will remove all fever. [2.56]

2.57 “Homage to all the buddhas,
Whose forms are wondrous and inconceivable!

   “Om ture svāhā!

   “This vidyā, Tārāvatī by name,
Is proclaimed to be effective in all rites.
When combined with the mudrā wand of power,
It will destroy obstacles. [2.57]

2.58 “Homage to all the buddhas,
Whose forms are wondrous and inconceivable!
The next vidyā is:

   “Om, Vilokinī! Svāhā! [2.58]

   “This vidyā, Lokavatī by name,
Can enthrall the entire world.
When combined with the mudrā the mouth,
It will grant every type of enjoyment. [2.58]

2.59 “Homage to all the buddhas,
Whose forms are wondrous and inconceivable!
The next vidyā is:

   “Om, you are the totality [of things], the source of everything, possessed
of all forms! Summon, summon! Enter [them], enter! Remember your
pledge! Ru ru! Please remain! Svāhā! [2.59]

2.60 “This vidyā, Mahāvīryā,
Was taught by guides of the world.
When combined with the fangs mudrā,
She, the auspicious, enters all weapons.
She is a granter of boons,
And proclaimed as the totality of all beings. [2.60]

2.61 “Homage to all the buddhas,
Whose forms are wondrous and inconceivable!
The next vidyā is:

   “Om, you with the white, splendorous body! Svāhā! [2.61]
“When combined with the mudrā peacock seat, 
This vidyā may be employed in all rites. 
She is called Mahāśvetā, the brilliantly white one. 
With her wondrous, inconceivable form, 
She brings prosperity and happiness to the world, 
Enthralling both men and women. [2.62]

“Homage to all the buddhas, 
Whose forms are wondrous and inconceivable! 
The next vidyā is:

“Oṃ, khi khiri khi riri! The wrinkled one! Paralyze, smash, stupefy, and enthral all enemies! Svāhā! [2.63]

“This vidyā, Mahāvidyā, 
Is said to be a yoginī. 
When used in combination with the mudrā the mouth,331 
She can tame wicked beings. [2.64]

“Homage to all the buddhas, 
The followers of impeccable paths. 
The next vidyā is:

“Oṃ, Śrī!332 [2.65]

“This vidyā, Mahālakṣmī, 
Was taught by the protectors of the world. [F.113.b] [F.130.b] 
When combined with the mudrā hollow space, 
She will grant the rank of a great king. [2.66]

“Homage to all the buddhas, 
The givers of fearlessness to all beings. 
The next vidyā is:

“Oṃ, Ajitā! One with a youthful form! Come, come! Help me with my affairs! Svāhā!333 [2.67]

“Her name is Ajitā, and she is 
A girl of royal bearing arisen from ambrosia! 
When combined with the mudrā complete, 
She will restrain all one’s enemies. [2.68]

“Homage to all the buddhas, 
Whose forms are wondrous and inconceivable! 
The vidyā of the four sisters is:
“Oṁ, Jayā, svāhā! Vijayā, svāhā! Ajitā, svāhā! Aparājitā, svāhā!” 2.69

2.70 “These attendants upon bodhisattvas
Are referred to as the four sisters.
They wander the breadth of the earth,
Showing favor to living beings. 2.70

2.71 “They are accompanied by their brother,
Who is referred to by the name Tumburu.
They travel in boats,
Dwelling on the water.
When this vidyā is combined with the mudrā the fist, 2.71
It will completely fulfill all wishes. 2.71

2.72 “Homage to all the buddhas,
The supreme masters of the world!
The mantra of Mañjuśrī- Karttikeya 2.72 is:

“Oṁ, divine youth! Great prince, play, play! O six-faced one, authorized by
the bodhisattvas! Mounted on a peacock seat and raising your hand with a
spear in it! Your color is red and you are fond of red fragrances and
unguents. Kha kha! Eat, eat, eat! Huṁ! Dance, dance! Your images are
worshiped with red flowers. Please remember your samaya! Move about,
move! Stir them up, do, do! Quick, quick! Don’t delay! Carry out all my
tasks, do! You with a bright and colorful form, remain, remain, huṁ! You
have the authorization from all of the buddhas, svāhā!” 2.72

2.73 The bodhisattva Mañjughoṣa, the protector,
Spoke these words
And the entire earth shook all around
In six different ways. 2.73

2.74 At that moment, this terrifying son of Maheśvara
Arrived in this world for the benefit of all beings,
To restrain every wicked being,
And for the sake of those to be trained. 2.74

2.75 “The mantra of Skanda, who is marked with
The distinguishing marks of the planet Mars,
Should be recited in a soft voice
And with the mind filled with compassion. 2.75

2.76 “He is a magnanimous bodhisattva,
Acting for the benefit of naive beings.
Since he is engaged in virtuous conduct,
He wanders everywhere throughout the world. [2.76]

2.77 “When his mantra is combined with the mudrā _shaft of a spear,_
This magnanimous being can bring forth [F.114.a] [F.131.a]
Even the state of Brahmā, and so forth,
Let alone the state of a human being. [2.77]

2.78 “In short, all deafness and dumbness
Can be destroyed by this divine youth,³³⁹
For his mantra, when pronounced,
Is Mañjuśrī-Śrī Kārttikeya himself. [2.78]

2.79 “This bodhisattva has arrived in this world
With the desire to show kindness to beings.
The mantra called Three Syllables
Has been taught as his heart mantra. [2.79]

2.80 “He is completely dedicated to bringing enjoyments
In order to benefit all beings.
Combined with the mudrā _shaft of a spear,_
This three-syllable mantra may be used in all rites. [2.80]

2.81 “Oṁ hūṁ jaḥ.

“The above mantra, in short,
Will bring about birth as a human. [2.81]

2.82 “Homage to all the buddhas,
With their forms all radiant!
The auxiliary heart mantra of Kārttikeya is:

“Oṁ, you disfigured graha! _Huṁ phat, svāhā_ [340] [2.82]

2.83 “When this subsidiary heart mantra is combined,
Optionally, with the mudrā _spear,_
It will ward off spirits, including grahas,
As well as the mātrs. [2.83]

2.84 “This mantra will produce results
When combined with any of the above mudrās;
It will frighten away evil beings
And release beings from their possession. [2.84]

2.85
“This divine youth called Mañjuśrī-Kārttikeya is an attendant of Mañjuśrī, the divine youth. He may be employed in all rites. By merely reciting him, he will accomplish all tasks—frighten any being away, summon it, enthrall it, cause it to wither, or smash it; or, he will bring whatever the practitioner who has mastered his mantra may desire. (2.85)

2.86 “Homage to all the buddhas, the perfect teachers!
The mantra of Brahmā is:

“Oṁ, Brahmā, good Brahmā! You with infinite energy and splendor! Bring peace, svāhā (2.86)

2.87 “This mantra is the great Brahmā; He has been taught by the bodhisattva [Mañjuśrī]. Living beings can attain soothing calm The very moment they recite it. (2.87)

2.88 “If, in addition, the five-crested mudrā is employed, Good fortune will soon follow. It is taught in all rites of assault On the authority of the Atharva Veda. This procedure has been concisely taught here [F.114.b] [F.131.b] In its abridged form. (2.88)

2.89 “Homage to all the buddhas, the perfect teachers!
The mantra of Viṣṇu is:

“Oṁ, you with a garuḍa for a mount! Holding a discus in your hand! The four-armed one! Hūṁ hūṁ! Remember your samaya! Bodhisattva [Mañjuśrī] is commanding you, svāhā! (2.89)

2.90 “Commanded by Mañjughoṣa, He, the peaceful one, will promptly accomplish the assigned task. In his form of Viṣṇu, he will expel spirits From the bodies of living beings. (2.90)

2.91 “When employed in conjunction with the mudrā three-crested, He will promptly and resolutely carry out his tasks. Whatever elaborate rites Were expounded in Vaishnava tantras Had been taught by Mañjughoṣa As the means to guide sentient beings. (2.91)

2.92 “Homage to all the buddhas, the perfect teachers!
The mantra of Śiva is:

“Oṁ, great Maheśvara, lord of living beings! Having a bull for an emblem! With your matted hair hanging down from a topknot, and your form ash-colored with [the dusting of] white ashes! Ḥūṁ, ṭhaṭ ṭhaṭ! Bodhisattva [Mañjuśrī] is commanding you, svāha. [2.92]

2.93 “This mantra has been proclaimed by me, Wishing to benefit living beings. Used in combination with the mudrā spear, It will destroy all evil spirits. [2.93]

2.94 “The old rites of Śiva, Which I formerly taught, Are described, by beings who dwell On the surface of this earth, as Śaivite. Different rites of great value, taught by me, Can be found in the Śaiva tantras. [2.94]

2.95 “Homage to all the buddhas, the perfect teachers! The mantra of Vainateya is:

“Oṁ, bird, great bird! With your wings spread like lotuses! Destroyer of all serpents! Kha kha! Devour, devour! Remember your samaya, Ḥūṁ! Remain! Bodhisattva Mañjuśrī is commanding you, svāha. [2.95]

2.96 “This mantra is intensely potent; It is known by the name Vainateya. It is the supreme tamer of those who are difficult to tame And the destroyer of the poison of snakes. [2.96]

2.97 “Used in combination with the great mudrā, It kills the evil and the cruel ones. It will cure poison without a doubt, Whether it is of animate or inanimate origin. [2.97]

2.98 “Commanded by the bodhisattva [Mañjuśrī], This king of birds, great in splendor, Travels to different places in the form of a garuḍa To train sentient beings by skillful means. [2.98]

2.99 “Whatever elaborate rites Were expounded in the Garuḍa tantras [F.115.a] [F.132.a] Were all taught by me alone
For the good of sentient beings. [2.99]

2.100 “That garuḍa bird is a bodhisattva
Who has arrived in this world in order to guide beings.
He wanders around in a bird’s form
To destroy the poison of serpents. [2.100]

2.101 “Whatever worldly mantras there are,
They have been taught in this manual of rites.
I apply them in whatever way is necessary
In order to guide sentient beings. [2.101]

2.102 “As for the mantras of the tathāgatas
Of both the Vajra or the Lotus families,
They have been taught
In this extensive manual and also before. [2.102]

2.103 “Just as a mother enthusiastically plays
With her child in various ways,
In the same way I assume different mantra forms
For the sake of naive beings. [2.103]

2.104 “What was previously taught by those of the ten powers
I have now taught.
The entire subject matter of the mantra system
Has also been explained by the divine youth of great splendor. [2.104]

2.105 “The verses sung by the supreme victors,
And those sung by the sons of those of the ten powers,
Have also been sung by Mañjughoṣa
In many wondrous and inconceivable forms.” [2.105]

2.106 Then Mañjuśrī, the divine youth, gazing at the realm of the Pure Abode and the great gathering that had assembled there, entered the samādhi called *the one that animates all samayas*. When this samādhi is entered, every being develops the intention to engage in conduct to liberate all sentient beings. [2.106]

2.107 As soon as Mañjuśrī, the divine youth, entered this samādhi, the entire realm of the Pure Abode changed, by way of a wondrous and inconceivable transformation through his bodhisattva power, into a beautiful maṇḍala adorned with ornaments of jewels and gems of many colors. None of those who have undertaken the conduct of pratyekabuddhas or venerable śrāvakas, nor any of the bodhisattvas, these mighty lords established on the
tenth level, would be able to paint or supervise the painting of such a maṇḍala, so what need is there to mention ordinary people? [2.107] [F.115.b] [F.132.b]

When they beheld Mañjuśrī, the princely youth, established in the state of accomplishment of the samaya of this divine, noble maṇḍala, all the blessed buddhas, pratyekebuddhas, venerable śrāvakas, bodhisattvas established on the tenth level, crown princes consecrated to kingship, and all those who undertook their respective conduct including beings that are free from or subject to karmic influences perceived themselves, through the blessing of the divine youth Mañjuśrī, as being part of this inconceivable maṇḍala arisen as the consequence of buddha or bodhisattva activity through the mental power of his special samādhi. It is not possible for ordinary people even to visualize this maṇḍala in their minds, let alone paint it or supervise a painting of it. [2.108]

Then Mañjuśrī, the divine youth, addressed the beings who were about to enter the samaya of the maṇḍala of this great assembly as follows:

“Listen, friends! This samaya must not be violated even by the tathāgatas and the bodhisattvas, let alone by other beings, be they noble or not.” [2.109]

Then Mañjuśrī, the divine youth, spoke to Vajrapāṇi, the general of the guhyakas:

“Mentally generated samayas beyond the scope of humans have been taught before, O son of the victorious ones. But I will now teach the samaya of the completely liberated tathāgatas, suitable for humans, whereby beings, once they have entered it, will attain the accomplishment of all worldly and transcendent mantras.” [2.110]

Vajrapāṇi, the general of the guhyakas, replied to Mañjuśrī, the divine youth, “Speak, speak, O son of the victorious ones, if the time seems right to you! [2.111] [F.116.a] [F.133.a]

“Once the protector of the world, the Lion of the Śākyas, had entered into perfect nirvāṇa, you created a maṇḍala here on earth. That is, for beings, like awakening itself. [2.112]

“For, when this maṇḍala is merely seen, one will attain, in this world, the accomplishment of mantra. But if the rite is corrupted out of ignorance, or if one does not master the samaya, [2.113]

“One will not accomplish the mantras, even though one may be as great as Brahmā. If one does not apply oneself to this tantra” [2.114]
And does not meet with its teaching on the samaya, \(^{365}\) [2.114]

2.115 “One will not accomplish the mantras,
Even if one exerts oneself again and again.\(^{366}\)
If one’s application of the samaya is corrupt,
Then even if one has the perseverance\(^{367}\) of Śakra, [2.115]

2.116 “One will not accomplish the mantras;
How then could the humans on earth?\(^{368}\)
However, when one knows the true teaching on the samaya
And performs the activities pertaining to conduct,
The mantras will be accomplished as soon as they are recited,
Be they worldly or noble. [2.116]

2.117 “One who has entered the maṇḍala of Mañjughoṣa
Will be able to accomplish all activities.
One will definitely attain the accomplishment of mantra
Just as in the teachings of the divine youth.” [2.117]

2.118 At that moment, Vajrapāṇi, the general of the guhyakas, supplicated the
great being Mañjuśrī:

“Ho, ho, great bodhisattva! Please teach concisely the maṇḍala procedure
for the benefit of all beings.” [2.118]

2.119 Being thus requested by the general of the guhyakas, Mañjuśrī, the divine
youth, commenced teaching the maṇḍala procedure for the benefit of all
beings. [2.119]

2.120 “To start, on a bright fortnight of the month of Caitra or Vaiśākha, which is
a ‘fortnight of miracles,’ on an auspicious day, after ascertaining the
favorable positions of the planets and when the moon is in the right
constellation, either on the first day of the bright fortnight or during the full
moon, or at some other time, other than the rainy months, one\(^{369}\) should
consecrate the ground in the morning. [2.120]

2.121 “One should take one’s quarters in a city, or where oneself or the maṇḍala
master lives, or by a river that flows into the ocean, or near an ocean shore
that is to the northeast of the city\(^{370}\) neither too near nor too far from
[F.116.b] [F.133.b] where the maṇḍala master lives. One should build there a
hut of leaves and stay there alone for a period of a week or two. [2.121]

2.122 “There, one should choose a place on the ground that is clean, covers a
square area measuring sixteen or twelve cubits across,\(^{371}\) and is free from
stones, gravel, ash, coals, chaff, eggshells,\(^{372}\) and bones. Having cleaned and
prepared this place well, one should sprinkle it using water that is free of
living organisms and mixed with the five products of the cow,\(^{373}\) or water
mixed with sandalwood, camphor, and saffron. This water should be
incanted one thousand and eight times with Yamāntaka, the Lord of Wrath, recited while forming the great *five-crested* mudrā. One should throw the water in the four cardinal and four intermediate directions, upward, downward, horizontally, and all around the area.  [2.122]

2.123

“This square area on the ground with four equal sides may be sixteen, twelve, or eight cubits across—sixteen cubits is the largest size, twelve the medium size, and eight cubits is the smallest. Such a maṇḍala has been proclaimed by the all-knowing ones to be of three kinds: the largest is for those who desire kingship, the medium serves for bringing enjoyments, and the smallest, which merely safeguards the samaya, can be used in all activities as it is auspicious.  [2.123]

2.124

“One should thus draw the maṇḍala in the size that one desires, and excavate its area to the depth of two cubits. If one sees stones, coals, ashes, bones, hairs, or any other products of living beings, one should dig at another location. It ought to be a place where one will not be obstructed or disturbed. If such a place is difficult to find, one should go to a mountaintop, or dig the layers of sand, or other soil, on the beach of an estuary, the sea, or a large river. After examining the place with great care, cleaning it, and removing all living creatures, one should draw the outline.  [2.124]

2.125

“One should further smear this entire area with the five products of the cow mixed with water uncontaminated by living organisms and fill it with unpolluted clay from a riverbank or an anthill, making sure that the clay does not contain living creatures. Once the area has been filled and well beaten, with an even surface, one should create the threefold maṇḍala as required, with a well-beaten and even surface all over. [F.117.a] [F.134.a] In its four corners one should plant four stakes made of cutch wood, incanting them seven times with the Lord of Wrath. Then, having likewise incanted a five-colored thread seven times with the heart mantra of the Lord of Wrath, one should completely enclose with it the maṇḍala, tracing its four-sided shape.  [2.125]

2.126

“One should trace in the same way a four-sided shape delimiting the intermediate area and another one delimiting the inner area. The maṇḍala master, standing in the intermediate area, should recite the root mantra of his own *vidyā* one thousand and eight times. By forming the great *five-crested* mudrā while reciting the root mantra the master will afford protection for his assistants and himself. After reciting, he should step outside and circumambulate the maṇḍala clockwise. Then, facing east, he should sit on a bundle of kuśa grass and contemplate all the buddhas and bodhisattvas. Then, he should completely surround the maṇḍala with kuśa grass, tracing its quadrangular shape. On the outside of it, he should keep two cows for one night without food and then have them led away.  [2.126]
2.127 “The maṇḍala master, who has completed the preparatory rites, is skilled in the art of mantra in his tantric tradition, is fully intent on the Mahāyāna goal of benefiting sentient beings through skillful means, and has fasted for one night, should prepare, with help from his able assistants and following the prescribed procedure as gleaned from scientific treatises (śāstra), five-colored powder, finely ground, sparkling, and well refined. Having incanted it with the six-syllable heart mantra, he should place it in the center of the maṇḍala.  

2.128 “On the outside, he should adorn the area with raised banners and flags and four gateways. Upon supports of plantain posts he should hang clusters of fruits and have the area resound with kettledrums, tambourines, and the sounds of conchs and lutes. He should have others recite texts of the Mahāyāna sūtras, with their exalted words, containing Dharma teachings suitable for the fourfold assembly. They should be recited in the four quarters as follows: 

2.129 “The blessed Prajñāpāramitā should be read in the south, the noble Candrapradipasamādhī in the west, the noble Gaṇḍavyūha in the north, and the noble Svavarṇaprabhāsottama in the eastern direction. If the texts are not available, the master should instruct four Dharma reciters, learned in these four sūtras, to recite them accordingly. Then the maṇḍala master, rising up in order to listen to the Dharma, should strew white flowers of nice fragrance mixed with sandalwood, camphor, and saffron all over the maṇḍala while reciting the root mantra. Having thus bestrewn it, he should exit the maṇḍala. 

2.130 “After seven days, he should bring in two or three highly skilled painters of sacred images—ones who rely on sacrificial food, give rise to bodhicitta, and follow the prescribed observances and fasts. The master should tie their hair into topknots while reciting the root mantra. Then, after obtaining nice and finely ground powder in five vivid colors and made from gold, silver, and various shining jewels, the master should request some great kings who follow the Dharma, very wealthy and pure, to commission the painters to do the main drawing, one which has awakening for its goal and invariably leads to such.

2.131 “One attains this goal of awakening through merely seeing the maṇḍala—What need is there then to speak of its bringing about the accomplishment of the mantra?
After the best of the Śākyas has reached nirvāṇa,
And at a time when beings have but little merit,
How could such a boon be found?
But yet this rite is now being taught.
“Seeing the misery of poor humanity, Mañjughoṣa, great in splendor, will now briefly teach the maṇḍala with a summary of its ritual.\[2.132\]

“One should color the maṇḍala using finely ground rice grains, brightly dyed in five colors—white, yellow, red, dark blue, and green.\[2.133\]

“The maṇḍala master should take up the previously prepared powder, form the great five-crested mudrā, and seal the powder with it while reciting the root mantra. He should have the second officiating master dig a fire pit outside of the maṇḍala to the southeast, following the prescribed ritual. The pit should be two cubits across and one cubit deep, its rim with anthers like a lotus flower.\[2.134\]

“A fire should be lit outside using sticks of the bilva tree for firewood and sticks of the dhak tree, as thin as the anthers of a lotus flower, for kindling. The former should be nine inches long, moist with sap, and smeared with curds, honey, and ghee. The officiant should summon the fire deity by reciting the root mantra or the six-syllable heart mantra while forming the mudrā the fist. Having summoned it, he should use the previously explained single-syllable root mantra or the heart mantra to once again perform one hundred and eight oblations.\[2.135\]

“Then the master of the maṇḍala, having tied on a turban and prepared the implements, should himself guide the skilled painters in their work. Thinking of the buddhas and bodhisattvas, he should light incense while saying the same incense mantra as previously specified. Folding his cupped palms together, he should bow to all the buddhas and bodhisattvas, and to Mañjuśrī, the divine youth. Having thus paid homage, he should fetch the colored powders and let the painters do their work. They should fill in with the powders each shape as outlined. Employing this procedure, the maṇḍala master should first supervise the painting of the blessed lord, Buddha Śākyamuni endowed with all the supreme features, sitting on a bejeweled lion throne in the realm of the Pure Abode and teaching the Dharma. When the image has been created, the assistant to the maṇḍala master should perform self-protection by reciting the root mantra and then offer bali that satisfies all spirits. He should throw it into the four directions outside of the maṇḍala and also upward and downward.\[2.136\]

“After bathing, ritually pure and wearing clean clothes, he should go to the fire pit and perform the rite of protection and offer one thousand and eight oblations of ghee mixed with saffron while reciting the root mantra.\[2.137\]
Subsequently, he should sit down on a bundle of kuśa grass and remain there, reciting. [2.137]

2.138 “He should incant white mustard seeds one hundred and eight times with Yamāntaka, the Lord of Wrath, and place them between two earthenware bowls. If an obstacle maker is perceived in any form, be it a misshapen figure, a terrible sound, wind, rain, bad weather, or any other form, the assistant should, in a wrathful state of mind, offer seven mustard seed oblations. The obstacles will then vanish. If the obstacle makers are human, he should offer five oblations. They will become paralyzed, lose their strength, and die or will immediately be seized by nonhuman beings. There is no doubt about this. Even Śakra would die swiftly, let alone human beings with wicked minds or other obstacle makers. Seized by the fear of Yamāntaka, the Lord of Wrath, they will disappear, fleeing in all directions. [2.138]

2.139 “The assistant should remain seated at the same place, on a bundle of kuśa grass, and keep reciting Yamāntaka, the Lord of Wrath. The master of the maṇḍala should then let the painters execute the painting of two pratyekabuddhas, sitting in a cross-legged posture on lotus seats to the right of the painting of Lord Śākyamuni. Below the pratyekabuddhas, two great śrāvakas listening to the Dharma discourse should be painted. [2.139]

2.140 “To the right of them, there should be the blessed lord, the noble Avalokiteśvara, adorned with every ornament, white as the autumn moon, sitting on a lotus seat, holding a lotus with his left hand and making a boon-granting gesture with his right. To the right of him, again, there should be the blessed Pāṇḍaravāsinī, holding a lotus with her left hand and saluting Lord Śākyamuni with her right, sitting on a lotus seat, and wearing a diadem on her hair tied in a topknot, a turban of white silk, white garments, and a tightly fitting silken bodice. She should be painted with three dots made of black ash. Tarā and Bhrkuṭī should be depicted in a similar way, sitting on their respective seats and displaying their specific postures. Above them are the blessed Prajñāpāramitā, Tathāgatalocanā, and Uṣṇīṣarājñī. [2.140]

2.141 “The sixteen bodhisattvas should also be included: Samantabhadra; Kṣitigarbha; Gaganagañja; Sarvanīvaraṇavāskambhin; Apāyajaha; Maitreya with yak-tail whisk in his hand and looking at the Blessed Buddha; Vimalamati; Vimalaketu; Sudhana; Candraprabha; Vimalakīrti; Bhaiṣajyaraṇa; Sarvadharmīṣvarārāja; Lokagati; Mahāmati; and Patidhara. Each of these sixteen great bodhisattvas should be depicted in a peaceful form adorned with all types of jewelry. [2.141]
“The chief vidyārājas and vidyārājñīs should all be painted in the forms and postures of the Lotus family as passed down by the tradition or described in scriptures and arranged in their respective places. On the periphery, a four-sided area should be designated and strewn with lotus flowers; in this should be included whatever other vidyā deities one can think of.

2.143

“The two pratyekabuddhas on the right side of Lord Śākyamuni, as mentioned above, are Gandhamādana and Upārīṣṭa. The maṇḍala, facing east, should have entry gates painted on all sides. On the left side of Lord Śākyamuni should be the other two pratyekabuddhas, Candana and Siddha. Below them should be the two great śrāvakas, Mahākāśyapa and Mahākātyāyana.

2.144

“To their left is the noble Vajrapāṇi in his peaceful form, dark blue like a water lily, adorned with all types of jewelry. He holds a fly-whisk in his right hand; his left is clenched into a vajra fist in an expression of wrath. Vajrāṅkuśi, Vajraśṛṅkhalā, Subāhu, and Vajrasenā should all be painted in their respective locations, wearing their specific apparel and emblems and surrounded by retinues of vidyārājas and vidyārājñīs. Their forms, postures, and so forth should be drawn according to the tradition. To their left, a symbol of the double vajra should be painted in the shape of a square. Once painted, the following should be said: ‘In this place, where vidyā beings have not been known to assemble, may they now come to reside.’

2.145

“Above them should be painted the six pāramitā goddesses and the blessed Māmakī, all of them with serene forms adorned with all types of jewelry. Above them are the eight uṣṇīśa kings, each surrounded by a halo of blazing light. Having first formed the appropriate mudrā, the respective forms of these great cakravartin kings should be painted, golden in color, with pacified senses and adorned with all types of jewelry. Their gaze is cast slightly in the direction of the image of the Tathāgata (Śākyamuni). These eight are Cakravartyuṣṇīśa, Abhyudgatoṣṇīśa, Sitāpatra, Jayoṣṇīśa, Kamaloṣṇīśa, Vijayoṣṇīśa, Tejorāśi, and Unnatoṣṇīśa.

2.146

“These eight uṣṇīśa kings should be painted to the left of the pratyekabuddhas. At the gate should be two bodhisattvas: to the right of the entrance, one called Lokātikrāṇa, and to the left, the great bodhisattva called Ajitaṅjaya. The first should be depicted as having a peaceful form, wearing a diadem on his topknotted hair, holding a rosary in his right hand and a water jar in his left, facing the gate, and with a slight frown on his face. The other has a peaceful form, wears a diadem on his topknotted hair and carries a staff and a water jar in his left hand, and in his right hand,
which displays a boon-granting gesture, he carries a rosary. He should be painted facing the gate, with a slight frown on his face. [2.146] [F.120.a] [F.137.a]

2.147 “Below the lion throne should be painted a Dharma wheel surrounded by a halo of blazing light. Below that should be painted a jeweled palace within which is Lord Mañjuśrī, the divine youth, the great bodhisattva, with a youthful body of pale saffron color. He has a peaceful form of beautiful appearance and a gentle smile on his face. In his left hand he holds a blue lotus; with his right he displays a boon-granting gesture and holds a wood-apple fruit. [2.147]

2.148 “He is adorned with all the ornaments of youth and is decorated with five locks of hair. He wears a string of pearls, a sacred cord, a silken bodice, and garments of silk. Shining in all directions, he is surrounded by a halo of blazing light. He sits on a lotus seat facing the entrance gate of the maṇḍala and looks toward Yamāntaka, Lord of Wrath. He should be painted as being beautiful to behold in every respect. [2.148]

2.149 “On his right side, below the lotus, should be painted Yamāntaka, Lord of Wrath, in his ugly misshapen form, completely surrounded by blazing light. Awaiting a command, he looks at the great bodhisattva Mañjuśrī. He should be painted complete in every detail. On the left side of Mañjuśrī, below the lotus, should be painted five bodhisattvas in the form of gods of the realm of the Pure Abode. These five are Sunirmala, Sudānta, Suśuddha, Tamodghātana, and Samantāvaloka. All of them should be depicted as residing in the realm of the Pure Abode, their beautiful forms covered with flowers and bright all around with multicolored light like multifaceted gemstones. [2.149]

2.150 “The inner maṇḍala has an outer perimeter in the shape of a square. It has four archways and shines in the four cardinal directions with a vivid light of five colors. It should be demarcated with nicely colored cord stretched in straight lines. In the eastern quarter, above Lord Śākyamuni, is Saṃkusumita Rājendra. He should be drawn in the center within the cord-lined area, sitting on a lotus, [F.120.b] [F.137.b] with the body of a tathāgata but small in size, and surrounded by a halo of blazing light. His right hand displays the boon-granting gesture, and he sits in the cross-legged posture. [2.150]

2.151 “To the right and left of Saṃkusumita Rājendra should be drawn, respectively, the mudrās of the uṣṇīṣa [kings] Cakravartin and Tejorāśi. The mudrā of Prajñāpāramitā should be drawn above Tathāgatalocanā. Above the noble Avalokiteśvara and to the right of the mudrā of Prajñāpāramitā should be drawn Lord Amitābha with the body of a tathāgata. With his right hand Amitābha displays the boon-granting gesture; he sits on a lotus seat and is surrounded by a halo of blazing light. [2.151]
“To Amitābha’s right the mudrās of the alms bowl and the monk’s robe should be drawn. Following the sequence, the *lotus* mudrā should be drawn at the entrance. To the left of Lord Saṃkusumita Rājendra, the mudrā of the *uṣṇīṣa* king Tejorāśi should be drawn surrounded by a halo of blazing light. To his left the thus-gone Ratnaketu should be drawn sitting upon a jewel mountain and expounding the Dharma. He should be depicted as surrounded by light emanating all around from a multicolored blaze of sapphires, beryls, emeralds, and rubies. {2.152}

“*To the left of Ratnaketu should be painted the mudrā of Jayoṣṇīṣa,* surrounded by a halo of blazing light. To its left is the mudrā of the Dharma wheel, with light blazing all around it. To its left are the mudrās of a mendicant’s staff, water jar, rosary, and the auspicious throne. Next in sequence, at the gate of the maṇḍala, should be painted an earth vajra with three prongs at either end, radiating blazing light. The great *five-crested* mudrā and the *utpala* mudrā, both radiating blazing light and connected to one another, should be painted below Lord Mañjuśrī. {2.153} [F.121.a] [F.138.a]

“Then the surrounding maṇḍala should be drawn. It should be made so that one enters it via the western gate, and it should be facing to the east. This outer maṇḍala should be painted in all its aspects the same as the inner one—it radiates five-colored light, is beautiful to behold in its vividness, and it has four gateways in the four cardinal directions. It should extend two cubits beyond the inner maṇḍala. {2.154}

“In the eastern quarter should be painted the Great Brahmā with four faces, wearing white apparel including a white shirt and a white sacred thread. He is of golden color, wears a diadem on his topknotted hair, and carries a water jar and a walking stick in his left hand. To his right there is a god from the Ābhāsvara realm—golden in color, distinguished in appearance due to his meditation, wearing silken garments and a silken shirt, and with a serene expression on his face. He wears a diadem on his topknotted hair and a white sacred thread. He sits in the cross-legged posture with his right hand displaying the boon-granting gesture. {2.155}

“To his right should be painted a god from the Akaniṣṭha realm, adorned with all types of jewelry. With his mind steeped in meditation, he is of peaceful appearance. He is wearing silk garments and a silk shirt, sits in the cross-legged posture, and displays with his right hand the boon-granting gesture. He is invested with a white sacred thread. The gods from the Tuṣita, Sunirmita, and Paranirmita realms should be painted following the same sequence, and they are headed by Suyāma and Śakra, each at his assigned location, and following the right order. Below Śakra should be painted gods from the realm of the four great kings, as well as the sadāmattas,
mālādhārins, karoṭapāṇis, and vīṇādvītiyakas. The gods of the earth should likewise be painted sequentially arranged, with all their respective attributes. [2.156]

“Similarly, in the southern quarter, the gods starting with those from the Avṛha, Atapas, Sudṛśa, Sudarśana, Parīttābha, and Puṇyaprasava realms should be drawn, all in their respective places and wearing their individual ornaments. [F.121.b] [F.138.b] The same should be done for the western and northern quarters. More are drawn below the ones just mentioned, arranged in two rows. [2.157]

“Outside of the second circle there is the third circle in which the four great kings are drawn sequentially in the four quarters. To the right of the entrance gate in the northern direction should be painted Dhanada in the form of a yakṣa standing next to a treasure trove. He is adorned with all types of jewelry and wears a slightly curved diadem. To his right are the two yakṣa generals, Maṇibhadra and Pūrṇabhadra. [2.158]

“Next, following the proper order, should be drawn the great yakṣinī Hārītī with an amiable boy sitting in her lap who is looking at the maṇḍala, as well as Paṅcika, Pingala, and Vibhīṣaṇa, with the emblems (mudrā) of the yakṣas near them. [2.159]

“Following next, in the west, should be drawn Varuṇa with a noose in his hand, followed by the two nāgas Nanda and Upananda and the eight great nāga kings, starting with Takṣaka and Vāsuki. [2.160]

“In this way should be painted two sequentially arrayed rows of yakṣas, rākṣasas, gandharvas, kinnaras, mahoragas, ṛṣis, siddhas, pretas, piśācas, garuḍas, and other human and nonhuman beings, as well as medicinal herbs, gems and jewels in all their variety, mountains, rivers, and islands—with the chief and most important among them at the head. [2.161]

“In the southern quarter should be painted Yama along with his retinue, which includes the seven mothers. In the southeastern quarter is Agni, depicted as surrounded by a halo of flames; holding a staff, a water jar, and a rosary in his hands; wearing a diadem atop his matted hair; and dressed in white garments including a shirt of fine silk. He is of golden color, wearing a white sacred thread, and has a triple line drawn with ash on his forehead. They are all painted arranged in two rows, with their various respective adornments, weapons, attire, body postures, and colors. [2.162]

“All around the area outside this triple maṇḍala are distributed the following deities: Umā’s husband, riding a bull, with a trident in his hand; the goddess Umā herself, of golden color; [F.122.a] [F.139.a] adorned with all kinds of jewelry; and Kārttikeya, in his form of a divine youth with six faces and a red body, sitting on a peacock, raising a javelin in his hand, wearing yellow garments and a yellow shirt, and holding in his left hand a
bell and a red banner. Next in sequence are Bhṛṅgiriṭi, extremely emaciated, Mahāgaṇapati, Nandikeśvara, Mahākāla, and the seven mothers. They should be painted with their respective adornments, weapons, attire, and body postures. [2.163]

“Next to be painted are the eight vasus and seven ṛṣis. Viṣṇu should be painted with four arms, holding a discus, a mace, a conch, and a sword. He rides a garuḍa and is adorned with all types of jewelry. Next are the eight grahas, the twenty-seven constellations, and the eight upagraha deities who roam the expanse of the earth. Following next are the personifications of the fifteen lunar days of the bright fortnight and the fifteen of the dark fortnight, the twelve signs of the zodiac, the six seasons, the twelve months, and of the year. Next are the four sisters, riding in boats, and the five brothers who live in water. For conciseness these deities can be represented by their respective mudrās and arranged sequentially in two rows. [2.164]

“In short, as regards the three maṇḍalas, one should draw them also as the three dwelling places (āśraya), each with the four corners, with the distribution [of the deities] as follows: [2.165]

“In short, Lord Buddha must be painted at the head of all beings. Representing the Lotus family, Noble Avalokiteśvara must be painted to Śākyamuni’s right. Representing the Vajra family, Noble Vajrapāṇi must be painted to Śākyamuni’s left. Samantabhadra must be painted at the head of all bodhisattvas, and likewise the divine youth, Mañjuśrī, should also be included. The remaining ones should each be represented by his or her mudrā in their respective places. This is how the inner maṇḍala should be painted. [2.166] [F.122.b] [F.139.b]

“In the middle maṇḍala, Brahmā Sahāmpati must be painted in the eastern quarter. Similarly, in the southern quarter are the Ābhāsvara and Akaniṣṭha gods, the form gods, and the gods from the realm of neither consciousness nor unconsciousness who do not appear in the maṇḍala in any particular form. In the northern quarter are the king of gods Śakra and the gods starting with those from the realms of Suyāma, Tuṣita, Sunirmīta, Paranirmīta, and Paṃttābha. Each king of the gods’ realms must be painted individually. The rest should be represented by their respective mudrās. [2.167]

“In the third maṇḍala, Īśāna the Lord of Beings must be painted in the northern quarter together with Umā. Kārttikeya-Mañjuśrī should be painted near the second gate, riding on a peacock and holding a javelin in his hand. His body is of red color and he is dressed in a yellow upper shirt and other garments. In his right hand he holds a bell and a red banner. He possesses the beauty of a youth and looks upon the maṇḍala. Vainateya,
who has the form of a bird, should always be painted in the eastern quarter, along with the sage Mārkaṇḍa. The rest should be represented by their respective mudrās. [2.168]

2.169 “In the southeastern division should be the four girls of royal bearing together with their brothers, the divine youths. They are aboard boats, traveling around the great ocean. Also Agni, the lord of gods, should always be painted in the same area of the maṇḍala. Also in the southern quarter should be painted Vibhīṣaṇa, the king of rākṣasas, in the country of Lanka. Also located there, dwelling in a neem tree, is the bodhisattva named Jambhala, the Lord of Waters, who has the form of a yakṣa. Painted next in the same sequence should be the king Yama, a preta of great power. So too the king of piśācas named Vikarāla. The remaining ones should be represented by their respective mudrās. [2.169]

2.170 “Similarly, the two chief nāgas, Nanda and Upananda, and also [F.123.a] [F.140.a] Āditya, the chief among celestial bodies, must be painted in the southwestern division. The best of rṣis, the sage named Kapila, should be in the western quarter. The preeminent one among non-Buddhists, he should have the form of a naked mendicant. The remaining ones should be represented by their respective mudrās, arranged in a proper order. [2.170]

2.171 “In the northwestern division should be the king of yakṣas Dhanada, the king of gandharvas Pañcaśikha, and the king of kinnaras Druma. These three must always be included in the painting. The remaining ones should be represented by their respective mudrās and arranged in sequence according to their respective places. [2.171]

2.172 “Outside the third maṇḍala there should be a fourth, comprised of five concentric zones and adorned with rows of mudrās. It has four sides, each including a gateway graced with [one of] the four great kings. The emblems are arranged in the following order: [2.172]

2.173 “At the entrance gate in the east should be painted a blue lotus. From right to left, there should be a lotus, vajra, axe, sword, trident, mace, discus, swastika, water jar, fish, conch, earring, banner, flag, noose, bell, dagger, bow, arrow, and hammer. All four of the maṇḍala’s sides should be filled with rows of symbols [representing] these various weapons and implements. Outside all of this, in the four directions, should be placed the four great oceans. [2.173]

2.174 “In the northern direction should be drawn a small four-sided maṇḍala, within which is placed a three-pronged double vajra that radiates blazing light. In the eastern direction should be drawn a small triangular maṇḍala, within which is placed a lotus that radiates blazing light. In the southern direction should be drawn a small bow-shaped maṇḍala, within which is placed a bowl that radiates blazing light. In the western direction should
be drawn a small maṇḍala entirely made of light,\textsuperscript{444} within which is placed a blue lotus complete with a stalk and leaves and radiating blazing light. [2.174]

2.175 “In the four intermediate directions should be the following four mudrās, each of them blazing with light all around: A noose should be placed in the northwestern direction, within a round maṇḍala. A staff should be placed in the southwestern direction, within an elongated maṇḍala.\textsuperscript{445} A. An axe should be placed in the southeastern direction, within a triangular maṇḍala. A sword should be placed in the northeastern direction. [F.123.b] [F.140.b]

2.176 “When all this has been drawn, three mudrās should be traced with colored powders outside the gate of the main maṇḍala: one above, one below, and one at the same level. The three mudrās to be painted are clothes, a fly-whisk, and a pair of shoes, each surrounded by blazing light.” [2.176]

2.177 This maṇḍala procedure
Has been taught here in brief
By the wise Mañjughoṣa,
Out of his desire to benefit beings. [2.177]

2.178 “Then, the maṇḍala master should first of all select the right disciples. They should have unimpaired faculties and bodies beautiful in every limb; should belong to the brahmin, kṣatriya, vaiśya, or śūdra castes; should have developed bodhicitta; should be followers of the Great Vehicle; should possess discipline that is not related to other vehicles; should be great beings (bodhisattvas); should have faith and follow the auspicious Dharma; should wish for the great kingship,\textsuperscript{446} should shun trivial enjoyments but delight in the great ones; should be gracious, well mannered, and disciplined,\textsuperscript{447} should be monks or nuns, or male or female lay practitioners; should observe their particular rules, fasts, and ritual observances; should abide by their vows of conduct; should not harbor hatred for great bodhisattvas; should belong to a spiritual family of many adherents; and should have a natural inclination to practice Dharma. [2.178]

2.179 “They will have fasted for one day and one night, put on clean clothes, nicely scented their hair, bathed three times, and observed silence. On the day of the empowerment, they should perfume their mouths with the fragrances of camphor, saffron, and cloves,\textsuperscript{448} and, after the regular performance of ritual besprinkling, they should sit on bundles of kuśa grass and have the protection ceremony performed for them. Celibate and committed to truth, they should be placed outside the maṇḍala Victorious over the Divisions of Time, not too far from it and not too near to it.\textsuperscript{449} [F.124.a] [F.141.a] Clean and ritually purified, they should number no more
than between one and eight and be close associates of one another. They will include ksatriyas who are closely associated with one another and great kings who have had their heads anointed, as well as their offspring—the princes and princesses who have not yet experienced sex. This is because Lord Mañjuśrī, the great bodhisattva in a youthful form, loves to engage in youthful play, awakening foolish people to realization. [2.179]

“Consequently, it is the princely youths who should be ushered in first. This will elevate their regal status and promote long life, health, power, and the ability to savor sensual enjoyments. In particular, this will stabilize the accomplishment of mantra for them, the inexperienced. [2.180]

“Once they are positioned in front, assigned an assistant, and attentive, the maṇḍala master should exit backward while burning incense of camphor. After exiting, he should bathe and besprinkle himself, as convenient for the season, with water that has been incanted one hundred and eight times with the root mantra and sealed with the great mudrā called five-crested. Dressed in clean white clothes, he should then approach the sacrificial fire pit, and, [2.181]

“Seated on the bundles of kuśa grass and facing northeast, He should offer into the fire One thousand and eight oblations consisting of Camphor, saffron, and sandalwood mixed together. [2.182]

“Having summoned and then dismissed the deities according to the previously described procedure, he should again enter the maṇḍala. After entering he should prepare eight full vases draped in clean cloth, adorned with mango blossoms, and containing gold, silver, gems, grain, and rice. He should allocate the first to Lord Śākyamuni, the second to all the buddhas, the third to all the pratyekabuddhas and the noble congregation of the śrāvakas, the fourth to all the great bodhisattvas, the fifth to the great bodhisattva Mañjuśrī, and the sixth to all the gods. The seventh and the eighth should be placed in the niches by the gate of the second maṇḍala. They should be draped in clean white cloth. One of them should be assigned to all the spirits, and the second should be dedicated to all beings equally. [2.183]

“Then, following the previously described procedure, the maṇḍala master should burn incense and, forming the great five-crested mudrā, should do the summoning again. Following the procedure as before, he should summon all the buddhas, pratyekabuddhas, noble śrāvakas, great bodhisattvas, spirits, and beings, as well as Mañjuśrī, the divine youth. [2.184]
Similarly, he should offer, in a ritual as previously described, flowers, incense, fragrances, light, and foodstuffs; he should offer all this to all the recipients, thoroughly and in the right order. For the offering of light, he should offer butter lamps. When offering food to all the noble recipients and others, he should offer rice pudding with curds. [2.185]

To all the tathāgatas he should offer cakes rich particularly in honey and milk and fried in butter, as well as pastry-rolls (vartī), candies (khaṇḍa), and other delicacies. To all the pratyeka buddhas, noble śrāvakas, great bodhisattvas, and the noble deities he should offer dishes prepared with honey and cooked in milk, rich in butter, and flavored with chir pine resin. Similarly, to all the gods and hosts of spirits, and all beings in general, he should offer cake products, particularly sweetmeats, incanted with the mantra according to procedure. [2.186]

Similarly, to all the buddhas, pratyeka buddhas, noble śrāvakas, and great bodhisattvas as well as all noble and ordinary beings he should offer fragrant flowers as described before, starting with royal jasmine, crepe jasmine, champak, and the blossom of the pannay tree. Royal jasmine flowers are particularly suitable for the Tathāgata family, lotuses for the Lotus family, and water lilies for the family of Vajrapāṇi. For other mantra deities other flowers may be suitable. [2.187]

Camphor incense is suitable for the Tathāgata family, sandalwood for the Lotus family, [F.125.a] [F.142.a] and bdellium for the family of Vajrapāṇi, the lord of guhyakas. For all other mantra deities the master should offer a different incense. Butter lamps should be offered to all the noble ones, and scented oil lamps to all the ordinary mantra deities. [2.188]

As for the successive procedures that function as previously described, these procedures are the same as the one taught for perfume and are required in the case of all mantra deities. [2.189]

Whatever has been taught by Avalokiteśvara or taught by Vajrapāṇi, in their respective tantras, on accomplishing the aims of mantra practice, that also can be learned from this manual and applied in every respect. [2.190]

The maṇḍala master then, following the previously described procedure, should perform the ritual acts of summoning, making offerings, burning incense, and the rest, and he should offer food and service as well. Having done this, he should have his skillful assistants promptly prepare the
meatless bali for all the spirits. He should have them beat the kettledrums, blow the conchs, and utter cries of joy in every direction. The bali should include incense, flowers, lamps, and garlands. [2.191]

2.192 “Circling then the maṇḍala to the right, the master should scatter the extensive bali that satisfies all spirits, upward, downward, and horizontally, into each of the four cardinal and four intermediate directions and everywhere outside the maṇḍala. After bathing, he should offer into the fire one thousand and eight oblations consisting of rice grains smeared with curds, honey, and ghee. As the master offers the oblations while reciting the heart mantra and the six-syllable root mantra, the great beings who have entered the maṇḍala and now stand before him; who have had the protection rite performed for them and have been accepted as disciples by the maṇḍala master; who have developed bodhicitta, observed the ritual fast, and offered their own bodies to all the buddhas and bodhisattvas; who for the sake of spiritual accomplishments share in the experiences of ordinary beings; who are fit to ascend to the seat of unsurpassable awakening and who desire omniscient awakening will become liberated from all their vices through merely beholding the maṇḍala. [F.125.b] [F.142.b] Even those people who have committed the five deeds of immediate retribution are immediately liberated. [2.192]

2.193 “The maṇḍala master then should cover the faces of the initiands with a veil fashioned from a newly made, unbleached cloth from which the loose threads have been pulled out and hairs removed, that has been incanted with the root mantra seven times, and that has been anointed with fragrant ointments, sandalwood, and saffron. First, boys should be brought into the maṇḍala starting from the sixteen- and finishing with the three-year-olds. They may be embellished with either five decorative locks of hair or just one, and they may wear a topknot of hair or not. They should be princes whose crowns have been anointed, sons of kṣatriyas, or others of great endeavor who desire sovereignty. [2.193]

2.194 “When the initiand stands in the second maṇḍala with a veiled face, the master should form the utpala mudrā and have him recite the root mantra of Mañjuśrī, the divine youth, once. Guiding his actions, he should give him a flower of nice fragrance and have him throw it onto the maṇḍala with both hands that have been purified with the mixture of sandalwood and saffron. The master should give him the mantra corresponding to the spot where the flower falls. [2.194]

2.195 “That is said to be his personal mantra and will stay with him through the succession of his future births. This mantra is like his spiritual guide; it will bring about his ascension to the seat of awakening and the complete
unfolding of the omniscient knowledge of great bodhisattvas. He should master this mantra, which will bring great enjoyments, the status of a king, and the company of eminent people. That which is to be accomplished will be accomplished in this very life without doubt, including all the activities. [2.195]

2.196 Thus, in due course, those who desire magical accomplishments will obtain each one of them until all eight are obtained, but no other accomplishments. If one desires other accomplishments, such as the removal of sins, only the samaya may be given. For this purpose, the maṇḍala master who bestows the empowerment [F.126.a] [F.143.a] should first consecrate an area outside the maṇḍala toward the northeast, neither too far nor too near, by purifying it with the root mantra. Just as in the case of the royal empowerment, he should admit disciples whom he regards as single-mindedly devoted to the Buddha, the Dharma, and the Saṅgha; who have faith and great energy; who are never separated from bodhicitta and follow the Great Vehicle; and who serve the Three Jewels. They should have unimpaired faculties, be irreproachable, and wish to accomplish the mantras in this very life. Their hearts may be kind and their minds resolved upon mantra practice, or they may be merely interested in the nonconceptual meaning of the mantra out of curiosity and a desire to know. They should be granted the first through the fifth empowerments; the remaining ones should be omitted. Only those with the special qualities of insight and full understanding of the conduct should be initiated; others should not be. [2.196]

2.197 The master should then collect the requisites as in every royal empowerment, or any that he finds pleasing. A canopy should be spread above him, banners and flags raised, and a white parasol should be held above his head. He should be fanned with a white yak-tail whisk with great care, and praised with well-wishing, auspicious, and excellent verses as spoken by the buddhas themselves, accompanied by cries of joy, the sounds of conchs, kettledrums and tambourines, and cries of victory. After circumambulating the maṇḍala clockwise, the disciples should bow to all the buddhas and bodhisattvas, bow their heads to the master, and say the following: [2.197]

2.198 ‘O master! I will exert myself in order to engage in carrying out the mantra activities of all the buddhas and bodhisattvas, in order to enter the secret mandala of liberation that surpasses all that is mundane, and to realize the state of buddhahood that affords sovereignty over all phenomena. In short, I will become a buddha.’ [2.198] [F.126.b] [F.143.b]
"Then, the initiand should sit on a bundle of kuśa grass, facing east and looking at the maṇḍala. He will first be given the knowledge (vidyā) empowerment and then made to form the mudrā called five-crested. Then, whatever mantra he desires should be written on a leaf of birchbark with bovine bezoar. Having written it, he should smear both his hands and the interior of an earthenware vessel with sandalwood and saffron and place the birchbark leaf between two earthenware bowls. He should then place the leaf, enclosed between the two bowls, inside the maṇḍala at the soles of the bodhisattva Mañjuśrī’s feet. [2.199]

"Next, the disciple sitting there should first be made to recite the root vidyā mantra one hundred and eight times and then should be consecrated while still sitting on the bundle of kuśa grass. The master should take the full vase that had been allocated to all beings in common from outside the inner maṇḍala where it was earlier placed near the gate and, while reciting the root mantra, anoint the disciple’s head. For the remaining empowerments, he should use whatever water is appropriate. [2.200]

"The earthenware container should then be handed to him, and, while a butter lamp is burning, he should be made to recite the mantra. If it is the same mantra, the disciple will succeed through merely reciting it. If it is a different one, he will succeed gradually, after applying effort. It is said that even if the mantra given to him lacks or has extra syllables, he can still succeed, without a doubt, at the first sādhana session, for this mantra was written earlier by the master himself. If he keeps practicing, he will arrive, within three sādhana sessions, at the stage where success comes without effort. In this way, the master should first give the knowledge empowerment. [2.201]

"As for the empowerment in the second maṇḍala, he should take the full vase that had been allocated to all the gods in this maṇḍala and anoint the disciple’s head with it. As before, this procedure will free him from all his vices. He is then authorized by all the buddhas to enter samayas for any worldly or transcendent maṇḍala, as well as the practice of any mantra or mudrā. He will be blessed by all the bodhisattvas. Consequently, the master may now give him the ācārya empowerment. [2.202]

"The ācārya empowerment is given in the third maṇḍala. The master should take the full vase that had been allocated to all the śrāvakas and pratyekabuddhas and, following the same procedure, anoint the disciple’s head with it. The master should say, ‘All the buddhas and bodhisattvas of great power have authorized you to write and recite all worldly and transcendent mantras, to use the instructions on the maṇḍala, and to give to others, as well as apply yourself, the instructions on the practice of the
mantra methods, including the mudrās. In this very life, and in the lives to come until the final one, you will definitely obtain the state of awakening.”

Similarly, in the empowerment of victory and the empowerment of conquest, the master should perform the sprinkling following the previously described procedure, using, respectively, the full vase that had been allocated to the blessed buddhas and the one allocated to the bodhisattvas. He should say, ‘You are authorized by all the blessed buddhas, the great bodhisattvas, and the śrāvakas.’

Similarly, in the empowerment of victory and the empowerment of conquest, the master should perform the sprinkling following the previously described procedure, using, respectively, the full vase that had been allocated to the blessed buddhas and the one allocated to the bodhisattvas. He should say, ‘You are authorized by all the blessed buddhas, the great bodhisattvas, and the śrāvakas.’

“Unassailable by any spirits,
And unconquerable by any embodied beings;
May you find victory through all the mantras
And accomplish whatever you desire.”

“The maṇḍala master should,
According to each of their wishes,
Grant to all the disciples
The five empowerments, but only the five.

The master should then usher them, one by one, into the maṇḍala, present them to all the buddhas and bodhisattvas, have them circumambulate the maṇḍala clockwise three times, and dismiss them. At a later time they should be gradually instructed in and enjoined to practice the mantra. On the present occasion, however, the master should take the full vase that had earlier been allocated to the great bodhisattva Mañjuśrī and make those disciples who have entered the maṇḍala drink three handfuls of water while facing east. He should say to them: ‘Do not generate a great amount of nonvirtue by transgressing the secret samaya of the divine youth, the bodhisattva Mañjuśrī. You must not discard any of the mantras. You must be loyal to all the buddhas or bodhisattvas and must please the master. Otherwise you will break your samaya, your mantras will not be successful, and there will be much nonvirtue.’ Having said this, he should dismiss them.
“The maṇḍala master should, in addition, offer oblations of rice grains smeared with curds, honey, and ghee, while reciting the eight-syllable heart mantra. Getting up, he should then enter into the middle of the maṇḍala and make a welcome offering to all the visualized recipients, using the previously mentioned flowers and following the procedure as previously described. Using the previously specified incense, he should make an incense offering to all the buddhas and bodhisattvas, pratyekabuddhas and noble śrāvakas, and all the gods, nāgas, yakṣas, garuḍas, gandharvas, kinnaras, mahoragas, rākṣasas, piśācas, and bhūtas, as well as the divine yogins, siddhas, and ṛṣis and all beings. He should strew flowers over them, sprinkle them with water scented with sandalwood and saffron, and then dismiss them following the previously described procedure. He should imagine that all of them become liberated.

“The maṇḍala master should then take the food, bali, and aromatic powder and let all these articles float upon a river. Alternatively, he should give them to suffering beings. He should select an area on the ground, sweep and clean it well, adorn it, and smear it with cow dung. Optionally, he may wash it with water, smear it with well-purified clay, or cover it with sand. He should do this himself and may proceed as he desires. Those who have entered the maṇḍala should themselves partake of the milk porridge or sacrificial food.”

This concludes the second chapter, that of the instructions on the maṇḍala procedure, from this great king of manuals that forms a garland-like basket of bodhisattva teachings, an extensive bodhisattva textbook that is a miraculous display of Mañjuśrī, the divine youth.
Mañjuśrī, the divine youth, again looked at the realm of the Pure Abode and, bowing to all the buddhas and bodhisattvas gathered together in that great assembly, pronounced the most secret single-syllable mantra, which removes all poisons and can be employed in all rites the mantra that is effective in the practices of his maṇḍala and which can also be used in all minor ritual activities. What is that mantra? [3.1]

“Homage to all the buddhas! This mantra is:

"jaḥ."

“This very mantra, friends and all hosts of spirits, the one syllable, is to be used, in short, in the second maṇḍala procedure. [3.2]

“After cleaning an area on the ground either eight or four cubits in size, it should be delimited using five-colored powder by oneself, not by anyone else. No matter where this is done, there is no fault. The area should be four sided, with sides of equal length, and should include the triple maṇḍala. First one should draw the great five-crested mudrā, the utpala mudrā of Lord Mañjuśrī, and the mudrās the fangs, the mouth, and the stick. These mudrās should be drawn in the eastern quarter of the inner maṇḍala. [3.3]

“Next, outside the door base should be drawn a red lotus, a vajra, a blue lotus, a banner, a flag, a parasol, a doorway, a chariot, an elephant, a horse, a bull, a buffalo, a swastika, a peacock, a goat, a ram, and a man of youthful appearance. They should be arranged in successive rows fitting in with the threefold maṇḍala. [3.4]

“Then, in the southeastern direction, one should perform the fire kindling ritual using the one-syllable mantra and offer one hundred and eight oblations with sticks of the devil’s horsewhip plant smeared with curds, honey, and ghee. Then a welcome offering of flowers should be presented.
Using the one-syllable mantra, one may also offer, whenever desired, a bali, sacrificial food, lamps, or incense or perform the summoning and the dismissing. [3.5]

“One should usher the supplicant into the maṇḍala. If he wants royal power, the maṇḍala should be drawn in the middle of a city; if he wishes for enjoyments, then near a banyan tree; if he wants a son, then near a lucky bean tree. If he desires a wife, horses, or elephants, then inside an elephant stable or a horse stable; if he has been bitten [by a snake], then at a pond or a place where nāgas live; if he is afflicted with a quartan, chronic, or any other fever, then near a solitary liṅga or to the south of a village; if he is possessed by rākṣasas, then in a cemetery or in an empty house; if he is possessed by piśācas, then near a beleric myrobalan tree or a castor oil plant; if he is possessed by any of the mātṛṣ, then at a crossroad or near a house where a male offspring has died; if he is possessed by brahmarākṣasas, then under a palm tree or a large sebesten tree. If he was fed poison, he should be given water incanted seven times with the one-syllable mantra and made to lie down in the middle of the maṇḍala—he will be released from the effects of the poison. [3.6]

“Similarly, in the case of a woman or a man who seeks fame, one should draw the maṇḍala at a crossroad or on brahmins’ land. If it is a woman whose child has died, then it should be drawn near a fruit-bearing tree or a sap-filled tree. In the case of a childless woman, it should be drawn in the middle of a field of rice ready to harvest. For those who have contracted the three diseases or have been afflicted by others, it should be drawn at a crossing point or a similar place. In the case of severe illness, a maṇḍala that destroys rākṣasas should be drawn on a river island or a riverbank. Drawn on a mountaintop, the maṇḍala counters all diseases, in whatever form they may be. For the diseases caused by dākinīs, it should be drawn in a brahmin’s garden, an empty house, a lonely spot, or a depression in the terrain. [3.7]

“In all rituals such as these, the maṇḍala should be drawn at midnight, or midday, or otherwise at any time. Employing this very one-syllable mantra, one should present a welcome offering of flowers to the deity and then dismiss him. Having done so, one should inundate the maṇḍala with water. This will provide strong protection to all those who are weary. [3.8]

“They will be freed from all illnesses. And will attain their desired goals. One without a son will obtain a son, And the unfortunate will meet with good fortune. [3.9]

“The destitute will obtain wealth
Through merely seeing the maṇḍala.
Anyone with faith in the ritual,
Whether it is a woman or a man,
Will meet, every time,
With whatever kind of good fortune they wish for.\textsuperscript{523} [3.10]

3.11 \textit{This concludes the chapter on the maṇḍala procedure, the third in “The Root Manual of the Divine Youth Mañjuśrī,” an extensive bodhisattva textbook.}
CHAPTER 4

4.1 Homage to the Buddha and all buddhas and bodhisattvas.\textsuperscript{524}

Mañjuśrī then looked at the entire realm of the Pure Abode and again directed his gaze at the great assembly gathered there. Prostrating at the feet of Śākyamuni, he smiled and said this to the Blessed One: \{4.1\}

4.2 “It is good fortune, O Blessed One, that there is a painting procedure, intended for the benefit of all beings, from the extensive chapters that produce a rain of desired results falling down from the Cloud of Dharma that arises from the accomplishment of sādhana methods of mantra practice. This procedure generates a vast amount of merit and creates the seed of perfect awakening; it also brings complete omniscience.\textsuperscript{525} \{4.2\}

4.3 “In short, it completely fulfills all wishes; it grants the complete acquisition of the fruits of all mantras; it brings about accomplishments that are fruitful and effective, as well as the complete fulfillment of bodhisattva conduct; it equips one with the armor of a great bodhisattva; and it overpowers and puts to flight the entire army of Māra. Please take pity on us, O Blessed One, and on all beings, and teach us this procedure.” \{4.3\} [F.129.b] [F.146.b]

4.4 Being thus addressed by the divine youth Mañjuśrī, Lord Śākyamuni said this to Mañjuśrī, the divine youth:

“Good, Mañjuśrī! It is good that you, acting for the benefit of many people, with compassion for the world, deem this topic to be worthy of asking the Tathāgata. Listen well and reflect upon it thoroughly. I will teach your painting procedure to you in full—the procedure that is the means for all sentient beings to accomplish their practice.\textsuperscript{526} I will teach it just as it was previously taught by all the tathāgatas, introducing and expounding it in the right order. I will teach it now. \{4.4\}

4.5 “To start, the maṇḍala master should bring cotton to a patch of ground free of impurities and have it cleaned by people who have taken up the samaya vows. When it has been cleaned, the maṇḍala master\textsuperscript{527} should
incant it with the mantra, as given next, one hundred and eight times. [4.5]

“Homage to all the buddhas and bodhisattvas whose intentions are impeccable and who practice impeccable conduct. Homage to the sovereign king of kings who purifies and pacifies suffering, the tathāgata, the worthy one, the perfectly awakened one. The mantra is as follows:

“Oṁ, purify purify! You are the destroyer of all obstacle makers, one of great compassion, possessed of the form of divine youth! Transform, transform! Remember your samaya! Remain, remain! Huṁ huṁ, phaṭ phaṭ, svāhā! [4.6]

“Then the maṇḍala master should procure a young girl, who has not yet had a sexual experience, born into a brahmin, kṣatriya, or vaiśya family. Those of a low-caste origin should be avoided. She should be physically unimpaired and beautiful in every limb. She should have obtained permission to take part in the ritual from her mother and father and should be observing the ritual fast. She should have developed bodhicitta and be compassionate. She should have a clear, light complexion without any discoloration. In short, she must have all the auspicious marks of a woman. On an auspicious day of the bright fortnight, having ascertained that the planets are astrologically auspicious and bright, in a clean, windless place that is free from smoke, fog, and clouds, having bathed the previously described girl, the maṇḍala master should dress her nicely in clean clothes [F.130.a] [F.147.a] and perform the protection ritual employing the mantra as given next along with the great mudrā. He should mix some white sandalwood and saffron with water that is free of living organisms and, while the girl is drinking it, he should sprinkle her with this water, purified with the same mantra. [4.7]

“He should throw white sandalwood and saffron-scented water in the four cardinal directions, upward, downward, and in the four intermediate directions. Having blended white sandalwood, saffron, and camphor together, the master should offer it himself or have the practitioner do this. The following should be spoken three times: [4.8]

“May the blessed buddhas and the great bodhisattvas established on the tenth bodhisattva level bless the thread for making this cloth.’ ” [4.9]
“The blessed buddhas and the great bodhisattvas will subsequently give their attention to the ritual. While the master burns incense, at that time peacocks, curlews, wild geese, cranes, and ruddy geese—many beautiful birds who live on water or on land—will fly up into the air and utter their auspicious cries. The practitioner should then know, ‘My rite will bear fruit. The holy buddhas and the great bodhisattvas have blessed my canvas thread for me. My present life will be a happy one, and my mantra accomplishment will not be in vain.’ [4.10]

“The sounds of drums—big, medium, and small—conchs, lutes, flutes, cymbals, and tambourines will be heard. Women, boys, girls, and men—both real and imagined—will at that time spontaneously say the following:

“Victory is accomplished! Take the offering that has been offered! This is glorious and fruitful, with an opulence matching that of Śakra!” [4.11]

“They, and others too, will say similar words. Sounds of a bell or sounds of rejoicing may also be heard. Only then will the knowledge holder know that the thread has been blessed by the holy buddhas and the great bodhisattvas, not in any other way. The accomplishment will not be futile. [4.12]

“But, on that occasion, they may also say harsh words, such as:

‘Seize, devour, and cause others to devour! It is lost, lost completely. Alas! It is far, very far! It is gone!’ [4.13]

“They could say words such as these. Also, the monkeys, buffaloes, jackals, donkeys, cats, and other detestable humans and animals might utter their cries. The practitioner will then realize that he has not succeeded, and that his present life will be short. As an option, he can do the preliminary practice and repeat the procedure from the beginning up to seven times. After the seven performances of the ritual, even someone who has committed the five acts of immediate retribution will succeed. [4.14]

“The practitioner should then perform the protection ritual for the previously selected girl and have her sit on a bundle of kuśa grass. He should place her facing the east or north, get his sacrificial food, and feed it to her. Following this procedure, he should have her spin the cotton upon the bundle of kuśa grass that was prepared beforehand. [4.15]

“The thread, well spun and white, should be twisted together by a girl who has previously been trained. It should be well measured into units of one, three, five, eight, or up to sixteen palas or karṣas. The best would be of sixteen units. The middling would be of eight units. The next in rank would be of five units. In rites where the target is of minor significance, the thread should be of one unit. A mantra adept should use this scheme in all rites according to his ability. [4.16]

“From then onward,
Whatever bad karma one has previously committed
Will be destroyed in an instant,
As his mind focuses on the thread.  [4.17]

4.18 “He should take this thread
And place it in a clean container.
Having placed it there, he should cense it with an incense of camphor [4.18]

4.19 “Or other substances not derived from the bodies of living beings,
Such as saffron, sandalwood, and so forth.
He should worship it with fragrant flowers
Such as jasmine, champak, and others. [4.19] [F.131.a] [F.148.a]

4.20 “The mantra adept, familiar with all the rites,
Having recited the mantra as required, well focused,
Should place the thread in a clean place
For which the protection rite has been performed. [4.20]

4.21 “He should then go to a weaver
And pay him a fee of his choice.
The weaver should not be lacking any limbs,
Not be emaciated, and always delight in the pure Dharma. [4.21]

4.22 “He should not be afflicted with illnesses, not be too old,
And be free from coughing and asthma.
He should not be impotent,
And should be of a blameless origin. [4.22]

4.23 “He should be faultless,
Have no hump, and not be lame.
He must have all the auspicious marks
And be praiseworthy and good looking. [4.23]

4.24 “He should be pure in mind, virtuous in conduct,
And depend for his livelihood on a profession approved by the world.
The practitioner who seeks accomplishment in this ritual
Should request him to weave the best of cloths. [4.24]

4.25 “His assistants should be praiseworthy, of good caste,
Intelligent, and well trained
In weaving the best cloth
Of the highest quality. [4.25]

4.26 “For the highest rite, the mantra adept should follow the highest routine;
For the medium, he should follow the medium.
He should follow other routines
Whenever the deeds are low or insignificant, [4.26]

4.27 “Paying whatever price
The craftsman specifies.
At the first utterance of the craftsman
The mantra adept should [4.27]

4.28 “Promptly make the payment—
This is called the ‘heroes’ transaction,’
Since the mantra reciter pays
After a mere request, without bargaining. [4.28]

4.29 “This supreme and best of cloths
Swiftly produces accomplishment,
Fulfills all rites, is venerable,
And bestows divine and human happiness.
The perfectly awakened buddhas taught
That this was auspicious for all beings. [4.29]

4.30 “Then the knowledge holder should prescribe to the weaver the observance of a fast and, during an auspicious lunar asterism, on a bright day during the ‘fortnight of miracles’ when the planets have been ascertained as auspicious, or during another bright fortnight, in the spring, that best of seasons when mango trees are garlanded with blossoms and the best of trees are fully in bloom, in the morning when the sun has risen, he should give sacrificial food to the weaver who fits the previously described characteristics. He should dress him in clean clothes, tie a turban on his head, bathe and anoint him well, and smear his body with white sandalwood and saffron or some other such fragrance. [F.131.b] [F.148.b] He should perfume the weaver’s mouth with camphor, cheer him up, and make sure that he is neither hungry nor thirsty. The knowledge holder should then thoroughly clean the weaving implements, the rope, and other tools, using clay and cow dung. Placing them in front, he should rinse them with the five products of a cow again and again. [4.30]

4.31 “Then, having rinsed them with water free of living organisms, he should ritually besprinkle them with white sandalwood and saffron. Having chosen a clean spot on the ground in a place free from noise and people, the practitioner should sit on a seat that is secluded, peaceful, and adorned with flowers. He should then throw white mustard seeds incanted one hundred and eight times with the purification mantra in the four cardinal directions,
upward, downward, and in the four intermediate directions. Then, having cast mustard seeds at the weaver, he should form the great *five-crested* mudrā and tie his hair into a topknot. This will afford powerful protection. {4.31}

> “If the cloth is going to be of the superior kind, it should be four cubits wide and eight cubits long, he should supply the weaver with enough material for these measurements. If the cloth is going to be of the medium kind, it should be two cubits wide and five cubits long. If it is to be of the smallest kind, it should have the width equal to the thumb-to-index-finger measurement of the Sugata, and the length of one cubit. Regarding these particular measurements, the thumb-to-index-finger measurement of Lord Buddha corresponds to the length of the forearm of a man from the central region—this is what is known as the Buddha’s thumb-to-index-finger measurement as a unit of length. The cloth is said to be of the authentic size when these measurements are used. {4.32}

> “When the cloth is of the superior kind, The superior accomplishment will arise, as taught by the most eminent of men. The medium cloth is for those desiring royal status After the sage has disappeared. {4.33}

> “When the cloth is of the lowest quality, the accomplishment is said To belong to the seekers of great prosperity Who will attain the comforts of the three classes of gods and the asuras. When middling, the accomplishment will be middling. {4.34}

> “The cloth of the lowest quality should always be used To accomplish the least important activities. Any activity will be accomplished And all substances always obtained. {4.35}

> “What is taught in the cloth ritual will bring accomplishment For people seeking good fortune. Those who stray from the right procedure— Even Śakra, the husband of Śacī—will not succeed. {4.36}

> “Those, however, who follow the right procedure, Even those of lowly birth, Will swiftly succeed In all rituals without effort. {4.37} [F.132.a] [F.149.a]

> “This path has been taught By the victorious ones and their foremost sons To improve the lot of all beings
Suffering from poverty and lacking a protector. [4.38]

4.39 “The complete path to awakening
Has been explained by those who know the truth.
This path, the cause of awakening,
Is presented by means of the Mantra Vehicle. [4.39]

4.40 “Mantras will be accomplished without effort,
As will all mundane manḍalas.
The supramundane ones that have been taught
Will also be accomplished. [4.40]

4.41 “Those whose minds are set on awakening
Will always gain accomplishment.
As for those who are always hostile to the world,
Their accomplishment will not be taught in this manual. [4.41]

4.42 “The great being Mañjuśrī, the divine youth,
Always taught this accomplishment
In particular for those beings
Who set out in pursuit of awakening. [4.42]

4.43 “One can swiftly obtain this accomplishment in full
For the sake of fulfilling that which needs to be done.
The craftsman should therefore
Weave the cloth diligently, step by step, [4.43]

4.44 “Working in two sessions of four time units each day,
It will take him five or eight days of sixteen time units.
Working all day and all night,
The weaving will be completed quickly. [4.44]

4.45 “In the case of those who desire the accomplishment of the highest order
The cloth should be completed within a single day and night.
The craftsman should be continually supervised
To check whether he observes his purification practices. [4.45]

4.46 “He should walk away from his dwelling the required distance
To evacuate his bowels and bladder.
He should then bathe and wash his clothes,
Changing into the new ones. [4.46]

4.47 “Wearing white garments and a garland,
He should rinse his mouth repeatedly,
Anoint his body with white sandalwood,
And wipe his hands clean. {4.47}

4.48 “He should weave on with diligence,
Making a fine and blemish-free cloth.
Using the previously mentioned methods
Or other methods as taught by the victorious ones, {4.48}

4.49 “When the thoughtful and disciplined weaver
Who weaves the entire cloth
Creates it through the preceding rites
And completes it as described, {4.49}

4.50 “The practitioner should ensure, on an auspicious day,
That it is not too small but of the right size and even.
Then, during an auspicious bright fortnight,
He should invest it with a mantra.\textsuperscript{563} {4.50}

4.51 “Having spread out the cloth, [F.132.b] [F.149.b]
Adorned with knotted tassels,
He should fasten it onto bamboo sticks,
Then take it and go. {4.51}

4.52 “He should congratulate the craftsman at length,
Rewarding him with a substantial honorarium.
He should then go wherever he wishes,
Sticking by his rules of conduct and ritual observances. {4.52}

4.53 “He should worship the cloth with fragrant flowers
Then place it in a clean place
And perform the protection rite
Using the mantra. {4.53}

4.54 “To perform the protection rite
He should use the same mantra
With which he had earlier purified the cotton repeatedly.
The protection should be both for himself and the cloth. {4.54}

4.55 “Mañjuśrī, he of great valor,
Has been expressed in the form of mantra
In the past by many mantras
And by me as well again and again.\textsuperscript{564} {4.55}

4.56 “He, the very nature of mantra,
Pervades all mantras;
With great valor and efficacy,
He fulfills the aims of all mantras. [4.56]

4.57 “He takes a great diversity of forms
And serves as the cause for all manner of protection.
Foolish are the minds and behavior
Of beings living in Jambūdvīpa. [4.57]

4.58 “They are devoid of faith and perverted;
They follow mistaken conduct and are very greedy.
They are unable to accomplish the mantras,
Nor can they obtain any substances. [4.58]

4.59 “And so they wander
In the dark prison of saṃsāra.
However, if one has a pure mind,
Constant faith, and keen interest in the auspicious; [4.59]

4.60 “If one is constantly eager
To grasp and maintain all the mantras;
And if such a great being desires accomplishment
And has great perseverance and energy, [4.60]

4.61 “The mantras taught by the victorious ones
Will bring him results without effort.
But among those without faith,
The virtuous Dharma will not grow. [4.61]

4.62 “It is like a seed sown in salty soil,
Whose sprout will not bear fruit.
Faith is always the root of Dharma,
As has been taught by all those who show the true goal.
The accomplishment of mantra, as has always been taught,
Belongs to those disciplined for the sake of the Dharma. [4.62]

4.63 “Therefore, only a well-trained painter skilled in sādhana, or oneself if able to, should do the painting using uncontaminated paints. [F.133.a] [F.150.a] The painter, having undergone the ritual procedure as previously described for preparing the weaver, and endowed with the auspicious marks and so forth should choose any bright paints of strong colors and execute the painting in detail. The painting may be commissioned or done by oneself adhering to the same procedure as before in the case of the weaver. [4.63]

4.64 “One should infuse the paints with camphor, saffron, sandalwood, and so forth, and then, burning incense, incant them with the very same mantra one hundred and eight times. One should bestrew the cloth with the blossoms...
of the ironwood tree, pannay tree, bulletwood tree, and the flowers of champak, Arabian jasmine, dhānuṣkārika jasmine, and royal jasmine. Then, sitting on a bundle of kuśa grass and facing east, with a settled mind and thoughts directed to all the buddhas and bodhisattvas, one should take hold of a fine-tipped brush and, with a relaxed mind, commence the painting.  

4.64 “First one should paint the Tathāgata Śākyamuni, endowed with all of his excellent forms, his body marked with the thirty-two marks of a perfect man and adorned with the eighty minor characteristics. He sits on a jeweled lotus, his form surrounded by a halo of light to the distance of one fathom all around. He teaches the Dharma with a serene expression.  

4.65 “Beneath the great throne in the center, which consists of a lotus with a strong beryl stalk, are two nāga kings—Nanda and Upananda—who support the stalk. They should be painted in half-human, half-serpent form, looking at the Tathāgata and greeting him with their right hands. A lotus pond should be painted surrounding them that is filled with lotus leaves and flowers with opening buds and teeming with aquatic creatures such as birds, fish, and so forth. All the figures throughout it should be of exquisite form.  

4.66 “At the base of the stem of the Blessed One’s lotus spring several other lotus flowers, all growing progressively higher. [F.133.b] [F.150.b] To his left, eight lotuses should be drawn with the figures of the eight great bodhisattvas seated upon them.  

4.67 “On the first lotus is Noble Mañjuśrī. His color is either whitish like the filaments of a lotus or golden like saffron. His form is that of a divine youth with the features of a young male child. On his head are five decorative locks of hair, and he is ornamented with all the adornments of a divine youth. In his left hand he holds a blue lotus, and with his right he salutes the Tathāgata, at whom he is directing his gaze. His bodily form is charming and peaceful, with a slightly laughing countenance, and a halo of blazing light encircling him.  

4.68 “The noble Candraprabha should be painted on the second lotus, also in the form of a divine youth. On the third should be Sudhana; on the fourth, Sarvanīvaraṇāvishkambhin; on the fifth, Gaganagaṇja; on the sixth, Kṣitigarbha; on the seventh, Anagha; and on the eighth, Sulocana. All of them should be painted as divine youths ornamented with the corresponding adornments.  

4.69 “To the right of the Blessed One there are another eight great bodhisattvas, all of them, except Maitreya, adorned with all types of jewelry. The noble Maitreya, who is next to the Blessed One, wears the attire of one who is celibate and has a topknot held up with a crown. His body is golden
colored and his robes red ocher. His silken upper garment is red. His elegant form is marked with the triple line\textsuperscript{568} of an ascetic. Inside his left arm he carries a staff with a water jar suspended from it, and he has a black antelope skin thrown over his left shoulder. With his right hand he holds a rosary and greets the Tathāgata at whom he directs his gaze. His mental activity has its basis in mental absorption.\{4.70\}

4.71 “On the second lotus is Samantabhadra, his body the dark color of the beautyberry flower [F.134.a] [F.151.a] and adorned with all types of jewelry. In his left hand he holds a wish-fulfilling gem and in his right a bel fruit, which he holds out in the boon-granting gesture. He should also be painted with a charming form.\{4.71\}

4.72 “On the third lotus is the noble Avalokiteśvara, white as the autumn moon\textsuperscript{569} and adorned with all types of jewelry. He wears a topknot and a crown and is invested with a white sacred thread. On his head is the noble omniscient Amitābha, sitting nestled in the ends of his matted hair—wondrous and beautiful in form and possessed of the ten powers. He should be painted holding a lotus in his left hand\textsuperscript{570} and displaying the boon-granting gesture with his right. His mental activity is grounded in mental absorption, and his body is surrounded by light.\{4.72\}

4.73 “On the fourth lotus is the noble Vajrapāṇi, with a vajra in his left hand. Golden in color, he is adorned with all kinds of jewelry. His right hand is clasped around a fruit and displays a boon-granting gesture. His charming form is of gentle aspect. His body is adorned with long and short pearl necklaces, and a pearl necklace serves as his sacred thread. He wears a crown studded with sparkling jewels, short trousers\textsuperscript{571} of fine cloth, and an upper garment of white silk. Just like the noble Avalokiteśvara and Samantabhadra, he wears a cloak used for visiting holy bathing places, and his appearance\textsuperscript{572} is as previously described.\{4.73\}

4.74 “On the fifth lotus is the noble Mahāmati; on the sixth, Śāntamati; on the seventh, Vairocanagarbha; and on the eighth, Apāyajaha—these bodhisattvas, too, should be depicted. They hold in their hands fruits and books, are adorned with all types of jewelry, and wear an upper garment and short trousers of fine silk.\{4.74\}

4.75 “Above them should be painted the eight pratyekabuddhas, [F.134.b] [F.151.b] attired in monks’ garb. Their robes are red ocher and their bodies possess the marks of a great being. They sit cross-legged on seats of jeweled lotuses in serene absorption,\textsuperscript{573} surrounded by halos of blazing light. While painting the picture, one should strew the cloth with fragrant flowers such as royal jasmine, Arabian jasmine, dhānuṣkārikā jasmine, blossoms of the pannay tree and ironwood tree, and so forth.\{4.75\}

4.76
“To the left of Lord Śākyamuni and above Noble Mañjuśrī one should paint a lofty palatial maṇḍala, decorated with many gems and adorned with the king of mountains. It has the shape of a mountain entirely covered with precious stones. There one should paint the eight blessed buddhas, as listed below. [4.76]

4.77 “The first, Ratnaśikhin, should be painted adorned with jewels the color of beryl and with an aura of light extending one fathom all around him. He shines in all directions with the glow of many exquisite jewels, such as rubies, sapphires, emeralds, beryls, and so forth. His body of a tathāgata has the soft color of the rising sun. He wears the yellow robes and upper garment of a monk, sits in the cross-legged posture, and expounds the Dharma. His outer garment is yellow. His body is armored with the thirty-two marks of a great being and is also adorned with the eighty minor marks. He is of peaceful appearance and in all aspects excellent. Thus should Tathāgata Ratnaśikhin be depicted. [4.77]

4.78 “The second, Tathāgata Saṃkusumita rājendra, should be painted in golden color and richly bestrewn with flowers, such as the blossoms of the ironwood tree, bulletwood tree, and so forth. His gaze is directed at Noble Mañjuśrī. He is surrounded with light that forms a halo sparkling with the colors of precious jewels. [4.78]

4.79 “Tathāgata Śālendra rāja should be painted as the third. He is of the color of lotus filaments and is expounding the Dharma. The fourth to be painted is Tathāgata Sunetra; the fifth is Duḥprasaha; the sixth is Vairocana, the Victorious One; the seventh, Bhaiṣajyavaidūryarāja; and the eighth, Tathāgata Rājendra, the pacifier of all suffering. All of them should be depicted endowed with tathāgata forms of golden color, displaying the hand gesture of granting fearlessness. [4.79]

4.80 “Two gods from the realm of the Pure Abode should be painted among the clouds above the tathāgatas, each in an upper corner of the canvas. They should be depicted releasing a rain of flowers. Standing in the midst of space, they salute all the buddhas, bodhisattvas, pratyekabuddhas, and the noble śrāvakas. [4.80]

4.81 “Beneath the pratyekabuddhas should be painted the eight great śrāvakas, seated separately near the bodhisattvas’ heads. They are Elder Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Subhūti, Rāhula, Nanda, Bhadrika, and Kaphiṇa. [4.81]

4.82 “The eight pratyekabuddhas are Gandhamādana, Candana, Upariṣṭa, Śveta, Sita, Ketu, Nemi, and Sunemi. All of them are beautiful, serene, and self-controlled. They and the great śrāvakas fold their hands in reverence, looking at the blessed Buddha Śākyamuni. [4.82]
“Above them should be painted two more gods, near to the other two gods of the Pure Abode. They hold a long, elegant canopy of fine cloth, spreading it above all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas. They should be depicted wearing celestial garlands and clothes. [4.83]

“Above the head of Lord Śākyamuni one should paint a bundle of jeweled threads, including strings of pearls, gems, rubies, sapphires, and so forth. On this bundle, there should be a well-arrayed canopy of silk, decorated all around with hanging strings of pearls. [4.84]

“Below the lotus seat of Lord Śākyamuni, near the base of Noble Mañjuśrī’s [F.135.b] [F.152.b] feet and to the side of Upananda, the king of nāgas, one should paint a great jewel mountain, rising up from a lotus lake. The mountain is overgrown with jeweled sprouts, vines of coral, and jeweled trees; it abounds in gorges and hidden caves and is frequented by great sages and siddhas. [4.85]

“On the mountain’s summit one should paint Yamāntaka, Lord of Wrath, most terrible in form, holding a noose in his right hand and a staff in his left. He knits his brow and looks at Noble Mañjuśrī, awaiting orders. He has a ‘wolf’s belly’ and upwardly flowing hair. His body color is that of collyrium or a dark cloud. He has a reddish beard, prominent fangs, long nails, and red eyes. He is adorned with snakes coiling around his neck and clothed in tiger skin. Extremely fierce, he destroys all obstacles. One should thus paint Yamāntaka, Lord of Great Wrath, with flames blazing all around him. [4.86]

“Below this mountain, one should paint the practitioner sitting on a slab of stone, with his knees touching the ground, and with an incense censer in his hand. He holds the emblems consistent with his dress and form and acts in the attitude of obedience. He should be depicted with his gaze directed at Noble Mañjuśrī. [4.87]

“Near Nanda, the king of nāgas, and off to the right below Lord Śākyamuni, one should paint the great jewel king of mountains rising from a lotus lake, as previously described. This time one should paint it without Yamāntaka, Lord of Wrath; also it should be bestrewn with celestial flowers and located below the noble Avalokiteśvara. This tall and lofty mountain should be painted as made of ruby, with a single summit made of beryl in the shape of a sprout. [4.88]

“Resting there should be painted the goddess who is the compassion of the noble Avalokiteśvara embodied—the noble Tārā. She is adorned with all types of jewelry and wears a red bodice and brightly colored silken garments. Her whole body is adorned with feminine adornments. [F.136.a] [F.153.a] In her left hand she holds a blue lotus. Her body color is golden and
Her waist slim, but not overly so. She is neither too young nor too old. Her mind is absorbed in meditation, and she is awaiting an order. Her body is slightly bent forward with her right hand displaying the boon-granting gesture, and so forth. She sits in a cross-legged posture, turning her gaze slightly toward Avalokiteśvara. She is surrounded by a halo of blazing light. [4.89]

“There, on the jeweled peak made of beryl, completely enclosed and shaded by a pannay tree whose branches are all covered in flowers with buds fully open, is the blessed Tārā. The tree’s overspread branches are bent down with fresh sprouts, in a variety of shapes, bright and colorful. The goddess Tārā should be painted looking ahead. [4.90]

“The goddess removes all obstacles
And is the ultimate destroyer of fear.
For the protection of the practitioner,
She should be painted as the virtuous granter of boons. [4.91]

“The goddess takes the female form
And arises, along with her ten powers, from compassion.
She should be painted granting the boon
Of good fortune to all beings. [4.92]

“The goddess is the mother of the divine youth—
Mañjughoṣa of great splendor.
In order to completely remove
The practitioner’s every obstacle, [4.93]

“To ensure protection by the rulers of men,
And to bring prosperity, she should be installed on the canvas.
The supreme Lord of Wrath,
Situated at the top of his mountain, [4.94]

“Has been taught by the most excellent Victor and his sons
For the sake of destroying all obstacles.
Very terrifying, most venerable, Very fierce, and of great splendor, [4.95]

“He is primed for restraining beings
Who are hostile to the teachings.
For the practitioner, however,
He is a remover of all obstacles. [4.96]

“Violent and of a wrathful disposition,
He is the mantra deity to be summoned. [F.136.b] [F.153.b]
Most terrible and frightening,
He wards off all who are cruel. [4.97]

4.98 “He brings under control the unsubmissive
Who commit evil and violent acts,
Whether they dwell in the sky, on earth,
In subterranean realms, or anywhere else. [4.98]

4.99 “He destroys all evildoers
Who oppose the teachings of the Sage.
Thus one should paint the cloth
Four sided, with four corners. [4.99]

4.100 “At the bottom edge of the cloth,
There is an area with rivers.
Throughout it one should paint nāgas, one by one,
With their distinctive hoods expanded. [4.100]

4.101 “Their pure, white bodies
Are half human in form.
Raising up their torsos,
Their hands are folded in constant reverence. [4.101]

4.102 “One with seven hoods, of great valor,
Ananta by name, is referred to as ‘great lord.’
Adorned with jewels and gems,
He directs his gaze at Tathāgata Śākyamuni. [4.102]

4.103 “Of very beautiful and charming form,
He is adorned with jewel ornaments.
Known as the great king of nāgas,
He should be painted with a garland of blazing light. [4.103]

4.104 “He exerts himself for the good of the entire world,
Fully engaged in applying the teachings of the Sage
In order to remove all obstacles.
One should paint him as dwelling in a river. [4.104]

4.105 “This is the supreme painting procedure
That was taught by the victorious ones.
It has been taught before in brief and at length
By the tathāgatas. [4.105]

4.106 “Any wise person who paints it
Will gain infinite merit.
The bad and dreaded karma
Accumulated over millions of eons

4.107 “Will be annihilated the very moment
One beholds this painting here on earth.
Therefore, one must not withhold this painting
From those who have committed the five acts of immediate retribution

4.108 “Or who are undisciplined or detestable,
Who commit all kinds of evil acts
While lost in the darkness of saṃsāra
And dragged from birth to birth.

4.109 “Simply beholding the painting will bear fruit for them—
So it was taught by the lords of sages.
As soon as they see it, that very moment
They will be freed from their evil.

4.110 “What need then to speak of those who maintain purity
In their body and in their speech,
Who perform their recitations
And are diligent in relying on mantra?

4.111 “The merit that has been accumulated by the totality of beings
Through religious worship over a million eons
Will be obtained by a practitioner of mantra
Who does this painting here on earth.

4.112 “Buddhas—including the pratyekabuddhas
And the foremost sons of the victorious ones—
Will come in numbers equal to the grains of sand in the Gaṅgā,
Whatever their number is said to be.

4.113 “Merely upon seeing this painting
A person will gain the same merit
As those pratyekabuddhas and śrāvakas of the world
Who make large numbers of offerings.

4.114 “Whoever simply describes it,
Makes offerings to it, or rejoices in it
Will certainly accomplish the mantras
That are employed in every rite.

4.115 “Whatever worldly mantras have been taught
By the victorious ones, the most excellent of men,
Or their pupils, the śrāvakas, or the pratyekabuddhas,
Or the divine bodhisattvas, the great beings,
All these mantras will be accomplished
In front of this foremost of all paintings.” [4.115]

4.116 This concludes the fourth chapter, the first in the detailed section on the procedure of cloth painting, from “The Root Manual Mañjuśrī,” the Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 5

5.1 Now, Lord Śākyamuni, looking at the entire assembly, spoke to Mañjuśrī, the divine youth:

“There is, Mañjuśrī, yet another procedure from your ritual of cloth painting—the medium one. I will teach it now, so listen well and duly reflect upon it. [5.1]

5.2 “First, to produce the medium painting, thread should be used as previously described, following the same procedure as before. The work should be done by craftsmen who have been trained beforehand, applying the same measurements as the previous cloth. Just as before, the cloth should be of excellent quality, white, tightly woven, and thoroughly clean and have fringe tassels. The painting should then be executed using uncontaminated paints free of hairs, dust, or other debris, with everything done just as before, except for the sizes and forms of the painted figures. [5.2]

5.3 “First one should paint the realm of the Pure Abode, its form beautiful in every respect, abounding in things made of jewels, and adorned with garlands of white pearls. Portrayed in the middle should be Lord Śākyamuni, sitting on the lion throne expounding the Dharma and excellent in every aspect. [5.3]

5.4 “To his right is Noble Mañjuśrī, the color of lotus filaments, saffron, or the sun, with a blue lotus near his left shoulder. With the palms of his hands folded in reverence, he looks toward Lord Śākyamuni. He has the form of a divine youth, with a gentle smile on his face, and his head is adorned with a crown of five decorative locks of hair. He is ornamented with the adornments of a young boy and inclines his head toward his right knee. [5.4]

5.5 “To the left of Lord Śākyamuni is the noble Avalokiteśvara, white as the autumn moon and painted just as he was described before, but this time fanning the Blessed One with a yak-tail whisk. To his left, arranged one next
to the other, are the noble Maitreya, Vajrapāṇi, Mahāmati, Śāntamati, Gaganagañja, and Sarvanīvaranaviṃśkambhin. They should be painted as before and adorned with all kinds of jewelry. [5.5]

5.6 “Situated above them the eight blessed buddhas should be painted in a standing position, displaying the boon-granting gesture with their right hands, their bodies covered in the yellow robes of a monk and an upper cloak. With their left hands they hold the corner of their robes. The well-fitting robes are yellowish with a slightly red hue. They are surrounded with halos of light and are excellent in every aspect. The blessed buddhas that should be portrayed are the tathāgatas Saṃkusumita rājendra, Ratnaśikhin, Śikhin, Viśvabhuk, Krakucchanda, Bakagrīvin, Kāśyapa, and Sunetra. [5.6]

5.7 “To the right of the Blessed One and near Noble Mañjuśrī should be depicted the great assembly. The eight great śrāvakas and eight pratyekabuddhas should be painted exactly as before, except that the noble Mahāmaudgalyāyana and Śāriputra are standing up and fanning Lord Śākyamuni with a yak-tail whisk. [5.7] [F.138a] [F.155a]

5.8 “The gods from the realm of the Pure Abode, Śakra, the lord of gods, and Suyāma, as well as the gods from the heavens of Tuṣita, Sunirmita, Śuddha, Vimala, Sudṛśa, Atapas, and Ābhāsvara should also be included. In addition, Brahmā Sahāmpati and the gods from the Akaniṣṭha heaven should be included. These and other gods who dwell in the realm of form and the realm of desire should be painted arranged in sequence, near to Noble Mañjuśrī. They should be painted arranged in tiers above the assembly with their respective features and dress. [5.8]

5.9 “Below the lion throne of the Blessed One, a great mountain should be painted rising from a great ocean and extending up to the edges of the canvas. In one corner of the canvas should be depicted the practitioner in the same form and dress as in real life. He should be depicted with his head inclined toward his knees and holding an incense holder in his hand. On the same jewel mountain, below Noble Mañjuśrī, is Yamāntaka, Lord of Wrath. He should be painted as previously described. [5.9]

5.10 “To the left of the Blessed One, below his lion throne, and near to the soles of the noble Avalokiteśvara’s feet, the Goddess Tārā should be painted sitting on that jewel mountain. She should be depicted exactly as previously described. The canvas should be strewn all over with flowers, such as champak, fragrant blue lotus, royal jasmine, Arabian jasmine, dhānuṣkārīka jasmine, and blossoms of the pannay tree, ironwood tree, and so forth. [5.10]

5.11 “And above, in the upper two corners, two gods should be painted releasing a great flood of flowers. They each have variegated, bright forms and rest within rain clouds in the midst of space. They should be depicted as white and flying. [5.11]
“This painting, which is called ‘medium,’
Is produced for the sake of good fortune.
For people here on earth
It brings middling accomplishments. [5.12]

“Any bad karma previously accumulated
By one wandering in saṃsāra [F.138.b] [F.155.b]
Will be destroyed instantly
Through merely seeing this painting in this life. [5.13]

“Circling throughout the five destinies,
Deluded people do not know this.
Those, however, who have seen
This painting of Mañjughoṣa in its medium version,\textsuperscript{602} [5.14]

“Even if they commit offenses
Such as the five acts of immediate retribution,
Even if they lack morality, they will succeed
At the various mantras that have been taught. [5.15]

“Having done their recitation
They will swiftly gain accomplishment.\textsuperscript{603}
The sick will be freed from their illness,
The poor will obtain wealth,
The childless will obtain sons\textsuperscript{604}
When they behold the medium painting. [5.16]

“As soon as they see it,
They will obtain merit great and vast.
Such a person will certainly come to partake
In the happiness of gods and humans
And will definitely attain buddhahood
At the end of this birth.\textsuperscript{605} [5.17]

“Through merely drawing or describing it,
Likewise through worshiping it, making copies of it,\textsuperscript{606}
Viewing it, or touching it,
One will be freed from all negativity. [5.18]

“So also, through requesting this painting of great splendor,
Or requesting the instructions thereof,
One will obtain a fruitful life
And swiftly win happiness. [5.19]
“It is not possible to express in words,
Not even in millions of infinite eons,
The merit and its results one would obtain
Through merely seeing this painting.” [520]

This concludes the detailed fifth chapter, the second in the detailed section on the procedure of cloth painting, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 6

6.1 Now, Lord Śākyamuni again addressed Mañjuśrī, the divine youth:

“There is, Mañjuśrī, yet another secret cloth-painting procedure, a third type, referred to as ‘smallest,’ by the means of which all beings can effortlessly win accomplishment. [6.1]

6.2 Following the procedures as previously described, skilled craftsmen should prepare a cloth one width of the Buddha’s hand across that is in the same four-sided shape as before. The painting should then be done with the paints as previously described. [6.2]

6.3 “First one should paint Noble Mañjuśrī, sitting on a lion throne with the form, as before, of a young boy expounding the Dharma. [F.139.a] [F.156.a] He should be painted as having a charming form that radiates light. To his left, the noble Samantabhadra stands on a dais of precious stone, with his right hand extended forth holding a yak-tail whisk and his left hand holding a wish-fulfilling gem. As before, he should be painted in the dark blue color of the beautyberry flower. To the right of Noble Mañjuśrī stands the noble Avalokiteśvara on a dais of precious stone. As before, he has a yak-tail whisk in his [right] hand and a lotus in his left. He should be drawn with his form haloed in blazing light. [6.3]

6.4 “Below Mañjuśrī’s lion throne should be painted a golden-colored mountain, extending down to the edge of the canvas. In the corner at the edge of the canvas, below the lion throne of Noble Mañjuśrī and to his right, Yamāntaka, the Lord of Wrath, should be painted with the same details as before. The practitioner should be painted as before, holding an incense holder. [6.4]

6.5 “Above Noble Mañjuśrī should be painted Tathāgata Saṃkusumita-rājendra, sixteen fingers tall, sheltering in a cave on a jeweled mountain. Its ten peaks should be drawn to resemble palaces. Around the perimeter of the cloth one should draw a ring of mountains. Above, perched on the front slopes of the mountains located in the two upper corners of the cloth,
are two divine sons from the realm of the Pure Abode, named Śuddha and Viśuddha, who scatter heaps of flowers that float in arrays. They should be painted [with the same details] as before. The painting should be drawn with various flowers placed all around it. [6.5]

6.6 “The entire threefold description
Has now been given.
The painting called ‘smallest’
Is the best for minor rites. [6.6]

6.7 “Whatever evil has been committed or caused to be committed,
All this terrible karma,
Accumulated over thousands of eons,
Will be purified through merely seeing this painting. [6.7]

6.8 “As soon as this painting is seen,
At that very moment the karma will be purified.
A wise person who paid respects
To thousands of millions of buddhas [F.139.b] [F.156.b]

“Will not obtain even one sixteenth of the merit
Obtained through merely seeing this smallest painting. [6.8]

6.9 “A wise man will obtain the same merit
By merely looking at this smallest painting
As he would obtain by worshiping
All the protector buddhas.
In this life he will thus perform
Meritorious acts leading to good fortune. [6.9]

6.10 “However many mantras
Have been taught by the sages Brahmā and Indra;
By Vainateya, Varuṇa,
Āditya, or Kubera; [6.10]

6.11 “By all the rākṣasas, Dhanada and so forth;
By the lordly dānavas or mahoragas;
By Soma, Vāyu, Yama, and so forth—
Any that have been taught by Viṣṇu or Śiva—
All these mantras brought here before this painting
Would be accomplished. [6.11]

6.12 “One should always perform pacifying
And enriching rites in this way.
Violent acts ought to be shunned,
As they have been condemned by the best of victors.” [6.12]

6.13  This concludes the detailed sixth chapter in “The Root Manual of Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter contains the third procedure, that of the “smallest” painting.
CHAPTER 7

7.1 Now Mañjuśrī, the divine youth, rose from his seat, circumambulated Lord Śākyamuni three times clockwise and, having prostrated at his feet, said this to the Blessed One:

“Good! It is good that you, the blessed one, the tathāgata, the worthy one, the perfectly awakened one, gave this Dharma discourse in such a clear way for the benefit, the welfare, and the happiness of all who observe their vidyā vows and in order to show your compassion for the world. You exemplified the bodhisattvas’ skill in means with this particular method that takes them higher than nirvāṇa and, with their continuous dedication to the goal of awakening, accomplishes their conduct consistent with all the goals of the mantras. This will promote the spread of this secret mantra among all people. [7.1]

7.2 In the future, when the teachers of the world have entered nirvāṇa and the sun of the tathāgatas has set—when their lineages have ended and all the buddhafields are empty of all the buddhas, bodhisattvas, noble śrāvakas, and pratyekabuddhas; when the inhabitants of the world have become blind with ignorance; when the noble eightfold path has been cut and the medicine of all the vidyā mantras that are like precious gems is lost; when the world spheres have gone dark, devoid of good people—at that time, beings will be lazy because of lack of interest; they will lack faith, will be willfully destructive, and will not rely on spiritual friends. They will be deceitful and treacherous, and they will act like rogues. [7.2]

7.3 “Such people, when hearing this Dharma discourse, will become frightened. Indulging in idleness and apathy, they will lack faith. Seeking sensual enjoyments, they will lack conviction. Delighting in wrong views, they will generate a lot of negativity. Rejecting the true Dharma, they will move from one terrible state to one even worse, bound for Avīci Hell. For the sake of those suffering like this, to enthral the unsubmitting and, once
they are enthralled, to grant them fearlessness, please muster your skill in means, O Blessed One, and teach them the procedure of painting involving mantras if you think that the time is right.” [7.3]

Then Lord Śākyamuni applauded Mañjuśrī, the divine youth:

“Good, Mañjuśrī! It is good that you ask the Tathāgata about this matter. There is, Mañjuśrī, your most secret and detailed teaching on another procedure of cloth painting, with its associated conduct and practice of the vidyā observances. It includes the supreme and most secret meaning of the mantras of the ultimate essence—the great meaning that is the foundation of all mantras. [7.4] [F.140.b] [F.157.b]

“These six six-syllable mantras of the ultimate essence will, at that time, lead to an accomplishment without a doubt. I too will now teach what was previously taught by seven hundred and sixty million buddhas in order to tame such beings, to help them develop the skill in means, to cause them to take up the practice of the mantra, and to invariably bring them to perfect awakening. Focusing on the people of the future, listen well and reflect on the meaning thoroughly. I will now tell you, so what are they?” [7.5]

Lord Śākyamuni then pronounced the mantras:

“Om vākyārthe jaya. 627
Om vākyaśeṣe sva. 628
Om vākyeyanayaḥ. 629
Om vākyaniṣṭheyaḥ. 630
Om vākyeya namaḥ.
Om vākyeda namaḥ. 631 [7.6]

“These six mantras of yours, Mañjuśrī, each numbering six syllables, are of great power and equal in their great potency. They are the supreme heart mantras that bring the highest accomplishment, as if they originated from the Buddha himself. They have been proclaimed by every buddha for the benefit of all beings. They involve and activate the samaya and are suitable for all types of activity. They are signposts for the road to awakening and are the most important mantras of the Tathāgata family. They can be employed in all three levels of ritual, the highest, the medium, and the lowest. They bring the ripening of the fruit of virtuous karma. They will lead to accomplishment at the time when the Buddha’s teaching has disappeared. [7.7]
"For those who will have succeeded in finding, for the sake of protection, a true Dharma guide, these mantras will, even through only basic application, accomplish the goals of kingship, good fortune, and great powers. They will swiftly lead them to accomplishment at that time and juncture. Therefore, these supreme heart mantras should be accomplished even if it were only out of curiosity. In short, in whatever way they are employed, they will lead to corresponding accomplishments. The painting procedure involving these mantras will now be presented in brief.\[7.8\]

"At that time, during the terrible period of five degenerations, beings will have very little merit. They will be petty, with short lifespans and little happiness. Being weak in diligence, [F.141.a] [F.158.a] they will not even be able to begin the very elaborate rites for the painting procedures. It is for their benefit that I will teach a very short procedure.\[7.9\]

"First, one should purchase thread with due care, one pala or half a pala in weight, and commission a weaver to make a cloth one cubit long and half a cubit across, together with a fringe. Alternatively, one should obtain a different, new piece of cloth that is free from hairs, measuring—as one prefers—two, four, six, five, ten, or eight cubits from top to bottom and very white, and one should have the painter do the painting according to one’s wish.\[7.10\]

"It should be painted using uncontaminated paints infused with sandalwood, camphor, and saffron. First one should mix together sandalwood, camphor, and saffron into a homogenous substance and blend this with water free of living organisms and impurities. One should soak the cloth in a vessel with this mixture, cover it well with a lid, and leave it for three days. Then, having performed the protection rite, in a clean place, having ritually purified oneself, during the bright fortnight, on the full moon day, one should sit on a bundle of kuśa grass in front of the vessel with the cloth in it and, facing the east, recite the words of the following mantra one hundred and eight times: \[7.11\]

\textit{Oṁ he he! O blessed one with many forms and the divine eye, look after me, look! Remember your samaya! O great bodhisattva with the form of a divine youth, why do you delay? Hūṁ hūṁ phaṭ phaṭ svāhā!} \[7.12\]

"Having recited this mantra, one should go to sleep right then. While asleep, one will receive a sign whether the procedure will be successful or not. Upon awakening, one should commission the painting without delay if one’s dreams indicated success. If the dreams conveyed no sign of success, one should take the cloth out of the vessel and dry it in the sun. When dry, one should again place it in a different new vessel. One should keep it well hidden, and also do the protection rite over it. Then, choosing whichever
among the six-syllable heart mantras given previously one wishes, recite its syllables one hundred thousand times. One will then be able to swiftly accomplish the cloth-painting procedure.\textsuperscript{643} 

7.14 “To begin, one should take this cloth, \textsuperscript{F.141.b} \textsuperscript{F.158.b} and, during the \textit{prātiḥāra} fortnight, or any day during the bright fortnight when the stars are auspicious, and during an auspicious lunar asterism, on a night augured as favorable by the cries of auspicious birds, at midnight, one should have the painter do the painting. This should be done in a clean place, by a painter who is observing the ritual fast and burning an incense of camphor.\textsuperscript{644} \textsuperscript{7.14}

7.15 “The painter should first\textsuperscript{645} paint Noble Maṅjuśrī with the form of a young boy, his hair in five locks, and dressed with all the adornments of a boy. Golden in color, he wears short trousers and a shirt of blue silk. He expounds the Dharma while sitting on a lion throne in the cross-legged posture with his right foot placed on a jeweled footstool and his left\textsuperscript{646} on the seat of the lion throne. Adorned with all types of jewelry, he is of charming appearance.\textsuperscript{647} Smiling slightly, he is directing his gaze at the practitioner. \textsuperscript{7.15}

7.16 “On his right side should be painted the noble Samantabhadra, waving a white yak-tail whisk. He is of the dark blue color of the beautyberry flower. In his left hand he holds a wish-fulfilling gem. He is beautiful in every limb and adorned with all types of jewelry. He wears short trousers of blue silk and is invested with the sacred thread made of a garland of pearls. He should be painted standing on a white lotus. \textsuperscript{7.16}

7.17 “The noble Avalokiteśvara, white as the autumn moon and wearing short trousers of blue silk, should be painted to left side of Noble Maṅjuśrī. Beautiful in his every limb and adorned with all types of jewelry, he is invested with the sacred thread made of a garland of pearls. He holds a white lotus in his left hand, and with his right he holds a white yak-tail whisk with a golden handle, which he waves. Peaceful in form, he, just like the noble Samantabhadra, directs his gaze at Noble Maṅjuśrī. Both of them should be painted standing on white lotuses.\textsuperscript{648} \textsuperscript{7.17}

7.18 “Next, three lotuses spring from a single stalk. On the pericarp of the middle, primary lotus is the lion throne of Noble Maṅjuśrī and his jeweled footstool. On the second lotus the noble Samantabhadra stands on a white\textsuperscript{649} lotus seat. On the third lotus is the noble Avalokiteśvara. The beautiful, emerald-like stalk \textsuperscript{F.142.a} \textsuperscript{F.159.a} rises from Anavatapta Lake, which is covered in lotus buds with leaves, half-opened lotuses, and lotuses in full bloom. This lotus stalk is supported by two nāga kings, Nanda and Upananda. \textsuperscript{7.18}
“These two nāga kings should be painted as white, each of them adorned with seven hoods. Their bodies, adorned with all types of jewelry, are half human, and the other half is distinguished by the coils of a snake. With their [lower] bodies submerged in water, they direct their gaze at Noble Mañjuśrī. They are shaded with parasols decorated with jewels. [7.19]

7.20 “In the right corner of the cloth, on the margins below the great lake, the practitioner should be painted looking at the orb of Noble Mañjuśrī’s face. He holds an incense holder in his hand and inclines his head toward his knee. He should be depicted with all the respective details of dress and colors.650 [7.20]

7.21 “Above Noble Mañjuśrī, in the two corners at the edge of the cloth, two divine sons wearing garlands and holding garlands of flowers should be painted. They float nestled within clouds and release a great flood of flowers. Both are very beautiful. Blossoms of the ironwood tree and so forth should be painted strewn all around the cloth. One may create this painting, presided over by the three forms,651 however one desires.652 [7.21]

7.22 “They may be painted as the practitioner pleases, but these three figures must be included—the noble Mañjuśrī expounding the Dharma and the noble Samantabhadra and Avalokiteśvara, both of whom are painted with yak-tail whisks in their hands. Optionally, other forms may be added as desired, arranged according to their respective places. Whatever forms the practitioner finds agreeable, these forms may be painted. [7.22]

7.23 “Noble Mañjuśrī should always be painted in the middle, with the noble Avalokiteśvara and Samantabhadra on either side. The other forms, however, can be painted as preferred.654 One can also use any piece of cloth as available, which could be one vitasti or one cubit in size and either do the painting oneself or have it done by any painter whether he observes the fast or not, has faith or not, is pure or impure, or of good or bad morals. [F.142.b] [F.159.b] If, however, the practitioner does the painting himself, he must certainly first complete the preparatory rites, have faith, and have given rise to bodhicitta. [7.23]

7.24 “In this way the mantras will be accomplished,
But not for those who commit evil.
Accordingly, once faith has been developed,
The mantra deities will be accomplished.655 [7.24]

7.25 “The mantra kings will be accomplished through this ritual
Only by those who have faith, not otherwise.657
Because faith is the supreme vehicle
Traveled in by the spiritual guides themselves. [7.25]
7.26 “For a person without faith
The white Dharma will not grow,
Just like green shoots
From seeds burnt by fire. [7.26]

7.27 “But if an ordinary person is confirmed in faith
And has begun working toward awakening,
He will accomplish the deities.
If he has no faith, he will not.
In particular, he will not
Accomplish any mantras. [7.27]

7.28 “Whatever worldly deities there are,
And whatever are beyond this world,
All of them, free from stain,
Will be accomplished by those with faith. [7.28]

7.29 “Swiftly will they gain accomplishment,
And their awakening is certain, if they direct their minds to it.
No attainment is said to arise for the others
Who have turned from this teaching. [7.29]

7.30 “The painting procedures—the small, the special,
And the middle—have now been taught.
Presently, I will teach the practice
That accomplishes all activities.” [7.30]

7.31 This concludes the detailed seventh chapter, which is the detailed fourth chapter on the cloth-painting procedure, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a basket of bodhisattva teachings.
CHAPTER 8

8.1 Now Lord Śākyamuni addressed Mañjuśrī, the divine youth:

“The full topic of the cloth-painting procedure, Mañjuśrī, has now been taught by me for the benefit of those beings you foretold. They will succeed even with little skillful means. For their benefit I will now teach a sādhana method classified according to the type of activity, describing at length its different virtues. Listen to it well, and reflect upon it thoroughly. I will speak for the benefit of all beings.”

8.2 The divine youth Mañjuśrī, in turn, said to the Blessed One, “Good! It is good, O Blessed One, that you will give this eloquent exposition that illuminates our incisive meditation and causes the qualities of mantra practice to fully manifest. So do teach this method, Blessed One, if you think that the time is right. Do so out of compassion for us.”

8.3 Lord Śākyamuni looked then at the entire assembly and smiled. At that moment rays of blue, yellow, and translucent crystalline light issued from the mouth of Lord Śākyamuni. As soon as these rays issued forth, they illuminated the entire assembly and dimmed the worldly realm of the great trichiliocosm, including the abodes of all the māras. This included the light of the entire multitude of stars, celestial bodies, mountain ranges, and the moon and the sun, those two luminaries of great power and might, which were also dimmed by the light of Śākyamuni’s rays. They lost their radiance and did not illuminate the worlds. They did not shine and appeared dark. The rays dimmed also the jewel light of all gems, mantras, and medicines and then disappeared back into Lord Śākyamuni’s mouth.

8.4 Bodhisattva Vajrapāṇi, the great being, was present at that time in the midst of this great gathering. Seated, he rose from his seat in his beautiful form pleasing to beings, prostrated at the Blessed One’s feet, and said this to him:

“It is not without a cause or a reason that the blessed buddhas smile. What is the cause, Blessed One, what is the reason for your smile?”
Being thus asked, the Blessed One said to Bodhisattva Vajrapāṇi, “It is so, Vajrapāṇi, it is so. It is exactly as you say. The smile of the tathāgatas does not happen without a cause or a reason. There is a cause: future beings will take up and follow this king of the lords of sūtras, this root manual of Mañjuśrī, which arose out of the tenth bodhisattva level, Cloud of Dharma—a collection of skillful methods such as ritual practices that involve knowledge-vidyās and practicing the right conduct. Future beings will study this manual in full, memorize it, spread it by word of mouth, and put their faith in it. [8.5]

“Having written it down in the form of a book, they will worship it with sandalwood powder, ointments, incense, flower garlands, parasols, flags and banners, or other different means, in particular with the music of various instruments and cymbals. Through that they will attain a continuous mental state of inner rejoicing that makes their bodily hair bristle with joy. Learning about the power and efficacy of vidyās, they will be thrilled, rejoice, and will take up the right conduct. I predict that all of them will become blessed buddhas, established in supreme, perfect awakening. It is for this and no other reason that the victorious ones smile. [8.6]

“To start, one who observes his samaya of, who has completed the preparatory rites for, and who has been ritually initiated into this king of manuals should choose either the root mantra, heart mantra, subsidiary heart mantra, or another mantra, whether of one syllable or another one as desired and go to a large forest. There one should recite the mantra three million times, living on fruits, water, roots, or leaves. This constitutes the preliminary practice. [8.7]

“One should then climb to the top of a mountain and position the superior painting so that it faces the west. Then, sitting on a bundle of kuśa grass and facing east, one should offer, below the painting, one hundred thousand white lotuses smeared with white sandalwood and saffron to Lord Śākyamuni and all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas. One should burn camphor incense according to one’s means and make offerings to the gods and nāgas of whatever flowers are available. [8.8]

“Then, at the midnight hour, on a bright full moon night, the completely full moon of the prātiṅhāra fortnight, one should dig, in front of the painting, a fire pit in the shape of a lotus and kindle the fire using white sandalwood sticks. One should blend together saffron and camphor and offer it into the fire one thousand and eight times, [or as many times] as one can. [In this way] one becomes ritually protected. [8.9]
“Then rays of light emanate from Lord Śākyamuni, encircle the painting, and envelop it with blazing light. The practitioner, in a form pleasing to beings, should then circumambulate the painting three times clockwise, bow to all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas, and take the painting into his hands. [8.10]

“As soon as one grasps the end of the cloth where the practitioner had been painted earlier, one will fly upward. In the snap of a finger, one will ascend to the realm of Brahmā. One will reach the world sphere called Kusumāvatī, where dwells Tathāgata Saṅkusumita Rājendra. There he upholds, maintains, and expounds the Dharma. One will see there Noble Mañjuśrī in person and will hear his Dharma discourse. One will also see many hundreds of thousands of bodhisattvas and attend upon them. One will live for one thousand great eons, enjoying freedom from old age and death. [8.11]

“The painting also remains there and is blessed by all the buddhas and bodhisattvas; one can clearly feel the blessing. One will be able to visit hundreds of thousands of buddhafields, display hundreds of thousands of bodies, and develop many magical powers. Noble Mañjuśrī will become one’s spiritual friend, and one will be destined to attain awakening.” [8.12] [F.144.b][F.161.b]

This concludes the eighth chapter of this extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed first chapter on the ritual involving the supreme sādhana method.
CHAPTER 9

9.1 Now Lord Śākyamuni addressed the hosts of gods who were sitting among the entire assembly:

“Esteemed friends! Please listen to my discourse about the method for accomplishing the conduct, maṇḍala, and mantra of Mañjuśrī, the divine youth. Hear this great vidyārāja—the supremely secret and sublime heart mantra that was taught by all the tathāgatas for the sake of protecting the practitioner—by the uttering of which all mantras are uttered. [9.1]

9.2 “This vidyārāja, O hosts of gods, is inviolable. With this vidyārāja even Mañjuśrī, the divine youth, can be summoned, enthralled, and made to comply. Why say more? There are, O bodhisattvas, other mantras, both worldly and transcendent, but this unique mantra of great valor and power is said to be the best of all mantras—it can destroy all obstacles. [9.2]

9.3 “This single syllable fulfills all purposes and accomplishes every task; it nullifies all the mantras of evildoers and removes all sins; it makes all the other mantras effective; it brings that which is virtuous. It surpasses all other worldly and transcendent mantras. It is the impeccable essence of all the tathāgatas that fulfills all wishes. Which mantra is this? It is klīhīṁ. [9.3]

9.4 “Friends, this most secret vidyārāja called One Syllable can be employed in all rites. No being [F.145.a] may transgress it; it cannot be assailed by any spirit; it constitutes the auspiciousness of all the buddhas; it makes all mantras effective; it is the master of the worlds; it is the lord of all the lords of wealth; it is the love for all those who hate; it awakens the compassion of all beings; and it is the remover of all obstacles. In short, whatever it is employed in, that very thing it will accomplish. It can perform tasks even when it is not fully mastered. [9.4]

9.5 “Whomever one touches while reciting this mantra will become enthralled. If one wears incanted clothes, one will obtain good fortune. If one bites an incanted tooth stick, one will get rid of a toothache. If one bites an
incanted tooth stick from the white oleander tree,\textsuperscript{683} food will be found without one’s having to ask for it\textsuperscript{[9.5]}

“If one has eye pain, one should grind sea salt, incant it seven times, and apply it to the eye. This will remove the pain. If one has an earache, one should take a mushroom\textsuperscript{684} that has grown in elephant dung while it thundered, wrap it in a leaf of kedhuka, and cook it over a low fire until it is well cooked. Having then added a lukewarm solution of sea salt, one should incant the decoction seven times and pour it into the ear.\textsuperscript{685} The pain will be assuaged at that moment.\textsuperscript{[9.6]}

“If, at the time of giving birth, a woman is having a difficult delivery and is overcome with pain, one should grind the root of Malabar nut with water that is free of living organisms and smear it over the navel area.\textsuperscript{686} She will give birth with ease. If a person with a splinter in his flesh\textsuperscript{687} drinks old ghee incanted one hundred and eight times, or smears it over the affected area, the splinter will come out.\textsuperscript{[9.7]}

“In the case of indigestion with vomiting and dysentery,\textsuperscript{688} one should incant seven times some sochal salt, sea salt, or other type of salt, and eat it. One will be free from this disease the same day and will become well. In the case of the twofold dysentery or a sudden dysentery,\textsuperscript{689} one should mash the fruits\textsuperscript{690} of citron\textsuperscript{691} with water that is free of living organisms and has been incanted once or more.\textsuperscript{692} By this method one will be freed from the unpleasant symptoms.\textsuperscript{[9.8]}

“In the case of a barren woman, or a woman who wants but is unable to conceive, one should cook the root of winter cherry with ghee,\textsuperscript{693} blend it with cow’s milk, and dilute it with more milk. One should incant it twenty-five times and give it to such a woman to drink during her period, after bathing. The householder-husband, staying away from the wives of others and avoiding inappropriate sexual conduct, should then approach her sexually, or she him. She will then conceive a son.\textsuperscript{[9.9]}

“If she experiences bleeding within the next three to five years when she is with child; if she does not conceive a child for many years;\textsuperscript{694} if she is harmed by the mantra magic, medicines, or mudrās of others;\textsuperscript{695} if she suffers a miscarriage; if she falls ill; if there is any other disorder caused by others; or if she is poisoned by animate or inanimate, or natural or artificial means—if any of this was effected by the friendly or hostile use of any root or medicine mantras, one should chant the mantra twenty-seven times and then grind old ghee with the moon-like eye of a peacock feather, making it homogenous. When it is finely ground, one should mix it with sugar and eat an amount the size of myrobalan fruit every day over seven days.\textsuperscript{[9.10]}
“The patient should be made to drink milk cooked with sugar, having incanted it again and again. If one has a headache, one should wipe the head with a crow’s pinion incanted seven times. One will become well. [9.11]

“For female disease such as hypermenorrhea, one should grind the root of nilikā together with milk, add to it some root of the indigo plant, and incant this one hundred and eight times. One should then blend it with milk and give it to the patient to drink. Similarly, in the case of a fever, be it a quartan, one-day, two-day, three-day, chronic, constant, or recurrent one, one should have the patient drink milk with ghee, incanted one hundred and eight times. The patient will become well. [9.12]

“Similarly, if someone is seized by a ḍākinī or a graha, one should incant one’s own face one hundred and eight times and face the affected person; they will become well. Similarly, if someone is seized by any terrible and evil nonhuman being, such as a mātṛkā, a pūtanā that attacks children, a vetāla, or a graha that seizes children, one should incant one’s own hand one hundred and eight times and touch the affected person on the head. They will become well. [9.13]

“A single repetition of the mantra will protect oneself; a double repetition, one’s friends; a triple one, one’s house; a fourfold one, one’s village; a fivefold one, everybody within the greater village area; up until, with one thousand repetitions, one may protect an army. One may perform these and all the other similar minor acts, even if one has not fully mastered the mantra. [9.14]

“One who desires accomplishment should not engage in trivial activities. One should go alone to a secluded place at the source of a river that flows into the ocean or on the ocean shore, on the bank of the Gaṅgā, or on the bank of any big river. There, in a clean spot, one should build a hut. One should perform the threefold ablutions, wear the three garments, observe silence, and live on food obtained by begging or on the practitioner’s diet of milk, barley, and fruit. Living thus, one should recite the mantra three million times. Then, once the sign has been observed, one should commence the sādhana practice. [9.15]

“On that location, in the same place, one should install the superior painting and offer a big pūjā with lamps of gold and silver, or of copper and clay, filled with olibanum oil or ghee, with wicks made of high-quality fabric. One should prepare one hundred thousand such lamps and offer all of them before the painting. [9.16]

“With the lighted lamps evenly arranged in contiguous rows, light will radiate from the painting. The moment the light shines, the painting will be haloed with a blazing ring of light that pervades everywhere. In the sky above drums will sound and congratulatory cheers will be heard. [9.17]
“At that point, a vidyādhara, in a form that delights sentient beings, will emerge from the corner where the practitioner is depicted on the previously painted cloth. One should give him a welcome offering, circumambulate him, bow to all the buddhas, and seize him. As soon as one has seized him, one will fly up together with all the beings holding lamps and, perhaps, ascend to 100,001 palaces. Surrounded by vidyādharīs playing divine instruments, singing songs in sweet voices, and dancing, one will be consecrated by them to kingship as a vidyādhara-cakravartin. Together with the holders of the lamps, one will revel in freedom from old age and death, endure for a great eon, have the luster of the rising sun and divinely beautiful limbs, and be adorned with a diverse array of garments.9.18

“The vidyādharas, for their part, will become one’s servants. Together with them, one will travel around as the king of all of them and they will attend upon one as servants. One will become a monarch of vidyādharas. One will have a long life and be unassailable. One will be the supremely fortunate one among all the celestial siddhas—an enthraller of vidyādharī girls. One will worship the buddhas and bodhisattvas with every substance. One will be able to ascend even to the world of Brahmā in an instant. One will not even need to consider Śakra, let alone other vidyādharas. [F.147.a] [F.164.a] In the end, one will attain the state of awakening. Noble Mañjuśrī will become one’s spiritual friend.9.19

“There are, however, those practitioners whose sādhana practice is more intense. In such a case, one should go alone to a secluded place free from the distractions of attachment. One should retreat to a big forest and find a place where there is a lotus pond adjacent to a lonely mountain and fed by a stream. One should climb to the top of the mountain and, having chosen either the single-syllable vidyārāja taught in the Mañjuśrī’s manual of rites, one taught by the Tathāgata or another bodhisattva, or any other one prefers, one should live on lotus roots and milk products, recite the vidyāmantra three million six hundred thousand times. At the end of the recitation, one should install, following the same procedure as previously taught, the superior one of the previously taught types of painting and prepare the lotus flowers smeared with white sandalwood and saffron paste. Having lit a fire of cutch tree sticks, one should offer into the fire the already-prepared lotuses thirty-six thousand times. 9.20

“Then, at the conclusion of the homa rite, rays of light will issue forth from the painting of Lord Śākyamuni. Having illumined the practitioner, they will dissolve into his head. As soon as one is touched by these rays, one will attain the five superknowledges. Having attained the levels of a bodhisattva, one will go about as one pleases in the form of a god. One will live thirty-six eons and will traverse thirty-six buddhafields, beholding all their might. One
will memorize the teachings of the thirty-six buddhas and will delight in worshiping and serving them. In the end, dedicated to the attainment of awakening, one will be wholly taken care of by the spiritual friend, Noble Mañjuśrī, right until the ultimate state of awakening, the final nirvāṇa.”

This concludes the ninth chapter of “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed second chapter on the ritual involving the supreme sādhana method.
CHAPTER 10

10.1 At that time Lord Śākyamuni taught yet another supreme ritual practice:

“Having chosen another mantra from this king of manuals, one should go down to [the bank of] the great river Gaṅgā. Staying in a boat in the middle of the river, one should incant rice gruel mixed with milk three million times on the days of one’s choice. Subsequently, at the end of recitation, one will perceive all the nāgas. One should then start the main practice. For that, one should prepare, in the middle of the boat, a fire pit in the shape of a lotus. One should prepare a big offering of ironwood blossoms to the painting. The painting of the superior type should be positioned facing west, with oneself sitting on a bundle of kuśa grass facing east. One should incant each of the ironwood blossoms seven times and offer it into the blazing fire of cutch tree sticks. One should do this until one has offered thirty thousand such blossoms, each smeared with white sandalwood and saffron paste. One should use nothing else. One should wait for the nāgas to appear. They will be enticed by the power substances, but will not take them. [10.1]

10.2 Then, at the conclusion of the homa ritual, one will fly up together with the boat. One will become a vidyādhara-cakravartin, and all the nāga kings will become one’s followers, acting as servants. One will live thirty intermediate eons and will be able to act as one pleases. One’s activities will be unimpeded. One will be able to perceive Noble Mañjuśrī face to face. He will touch one on the head, and as soon as he has done so, one will obtain the five superknowledges. One will be certain to attain buddhahood. [10.2]

10.3 There is another supreme ritual practice. One should descend to the bank of the great river Gaṅgā and construct a boat from a single block of wood from the bilva tree. It ought to be well made and attractive. One should board it, bringing an oar of bilva wood. With this, one should propel the boat, employing a genuinely skilled assistant. One should have him row the boat, without leaving the great river Gaṅgā, in circles, across, or lengthwise.
One should choose either the six-syllable root mantra, the eight-syllable mantra, the single-syllable one, or another, such as those of the wrathful deities, dūtas, or dūtīs, or yet another mantra.\footnote{717} One should then install the painting of the superior type facing west, with the practitioner facing east. From this point onward one can conduct the ritual as one wishes. One should use either a dish of milk, barley, and fruit, or one of water, radishes, and fruit. One should observe silence, ritually bathe three times a day, and possess three changes of clothing. One should practice pure conduct, with a very pure mind. First, one should recite the mantra,\footnote{718} in front of the painting, six million times, following the previously described procedure. Then, at the end of the recitation, the boat will be fit to sail across a big ocean.\footnote{10.3}

“For that reason, the practitioner should collect the things that he will need and put them in the boat in advance. He should not be afraid when sailing across the great ocean. The boat will not be obstructed. It cannot be forced to turn back, except through the practitioner’s own will. He will thus be able to enter the big ocean in an instant even if this ocean is a thousand leagues away, so what need is there even to mention short distances?\footnote{10.4}

“Having entered it, this home of all rivers, one should start one’s practice.\footnote{719} Having lit a fire of cutch tree sticks in a previously constructed pit or a clay basin made by a potter, one should offer into the fire six million oblations of stamens of ironwood blossoms mixed with white sandalwood and camphor. These individual oblations could be either small or big.\footnote{10.5} [F.148.b] [F.165.b]

“While one is offering the oblations, the rākṣasas who dwell in Lāṅkā and assume many forms will cry, ‘Ha, ha!’ The nāga kings who dwell in Bhogavatī, a city of the nāgas, will emerge from the water in their different forms, ranging from exceedingly fierce to very peaceful. These nāgas and rākṣasas will say, ‘Get up, sir, get up! Become our master!’ In this way, the asuras, the yakṣas, the gods, the mahoragas, the celestial siddhas, and all the humans will try to entice the practitioner. One should neither get up, nor be afraid.\footnote{10.6}

“At that time, the adept of vidyās should, while reciting the mantra, threaten them with the index finger of the left hand. They will then disperse, running hither and thither, and be gone.\footnote{720} Then, at the conclusion of the homa ritual, they will seize the boat together with the practitioner and, in an instant, take it to the realm of Akaniṣṭha. One can thus go to and return from other world spheres. One will become equal in mental power to a bodhisattva,\footnote{721} possessing the five superknowledges, great magical abilities, and great power. One will be able to see Noble Mañjuśrī at all times. All the nāgas, rākṣasas, gods, asuras, and every other being will come under one’s
control, having been appointed to carry out one’s orders by all the buddhas, bodhisattvas, pratyekabuddhas, noble śrāvakas, and those who have accomplished the mantra. They will be lovingly disposed toward the practitioner and act in his interest, so that he cannot be harmed by any being.\textsuperscript{722} [10.7]

“There is another supreme ritual practice. One should commission the construction of a boat from a big log of bilva wood, or perhaps from the pieces of a single block of wood. One should construct a big wharf on an island in the middle of the Gaṅgā.\textsuperscript{[F.149.a]} [F.166.a] One should build a boat docked at that place. In that boat, there should be one hundred and twenty passengers—each holding a flower and a lamp—who have performed the protection rite and are wearing white clothes. One should have them place the flowers and the lamps in front of the superior of the different types of painting, installed according to the previously described procedure.\textsuperscript{723} One should then perform a large pūjā in front of the painting and offer into the cutch-wood fire thirty-six thousand oblations of powdered ironwood blossoms mixed with saffron, white sandalwood, and camphor.\textsuperscript{[10.8]}

“Subsequently, at the conclusion of the homa ritual, the boat will ascend to the world of Brahmā in an instant. When one arrives there, one will be able to move around at will. One will perceive Noble Mañjuśrī face to face. As soon as one beholds him, one will attain the bodhisattva levels and the five superknowledges. One will live for a long time, enduring for one great eon. One will become the great monarch of the vidyādharas, who, holding lamps in their hands, will become one’s helpers. Together with them one will be able to wander as one pleases; one will be able to go wherever one wants to. One will delight in worshiping the blessed buddhas.\textsuperscript{724} In the end, one will be certain to attain buddhahood.\textsuperscript{[10.9]}

“There is yet another supreme ritual practice. One will accomplish the supreme ritual
On a riverbank or an ocean shore,
Or also on the snowy mountain—
The king of the Vindhyā range.\textsuperscript{[10.10]}

“One will accomplish the supreme ritual
In the Sahya mountain range,
In Arbuda, or on Gandhamādana Mountain—
This three-peaked king of mountains—\textsuperscript{[10.11]}

Or similarly, by the great ocean,
Or on a mountain rich in trees and flowers.
It is in these places that the mantras
Taught by the victorious ones can be accomplished.\textsuperscript{[10.12]}
In a secluded place in the wilderness,
Free from the vulgar pursuits of lust,
Will the kings of mantras be accomplished—
In particular, in inaccessible mountain caves. \(10.13\)

"The kings of mantras will be accomplished
In pleasant places of retreat,
The ones particularly recommended by the victorious ones, \[F.149.b\] [F.166.b]
Free from wicked beings. \(10.14\)

Places where the king is righteous
And people follow pure conduct,
Where mothers and fathers are revered,
And which are not without the twice born\(^{725}\)—
In such places and no others
Will the deities grant an accomplishment. \(10.15\)

"On the pleasant bank of the Bhāgīrāthī,\(^{726}\)
Or the bank of the Yamunā, so beautiful,
Or the Indus, the Narmadā, the Oxus,\(^{727}\)
Or the clean bank of the Candrabhāgā, \(10.16\)

"And also the rivers Kāverī, Sarasvatī,
Or the Sitā,\(^{728}\) this great river of the gods—
All these have been declared by the sons\(^{729}\) of those who possess the ten powers
To be places of accomplishment. \(10.17\)

"Among the places recommended by the those with the ten powers\(^{730}\)
Are the mountain ranges of the north,
Including in Kaśmīra, Tibet,
Nepāla, and Kāviśa, \(10.18\)

"And also all the places in China\(^{731}\)
That bring various accomplishments,
And the mountains and streams
That are located in northern countries. \(10.19\)

Countries where people consume wheat and barley
Have been declared to be meritorious.
Where the inhabitants are compassionate,
The accomplishments will certainly be attained. \(10.20\)

The great mountain, Śrīparvata,
Renowned in the Deccan,
And the temple in the glorious country of Dhānyakaṭaka,
Where the relics of the Victorious One are kept here on earth— {10.21}

10.22 “There the mantras can be swiftly accomplished
For the sake of all ritual purposes.
In the great temple of the Vajra Seat,
Where the splendid wheel of Dharma has been turned, {10.22}

10.23 “The supreme sage attained tranquility;
There, also, can the accomplishment be seen.
In the great temple where the Sage descended from the gods’ realm;
In the country of Saṃkaśya,\textsuperscript{732} the place of great miracles; {10.23}

10.24 “In the great city called Kapilavastu; in the best of the forests, Lumbini,
Where the most eminent of people [was born]—
There the kings of mantras bring accomplishment,
In the places praised by the Victorious One. {10.24}

10.25 “So, too, on Vulture Peak Mountain,
Or the place called Śītavana;
In the great, pleasant city called Kusuma,
And always in Vārāṇasī; {10.25}

10.26 “In Mathurā, Kanyakubja,
Or the city called Ujjain;
By the stūpa of Vaiśālī,
Or in the place called Mithilā— {10.26}

10.27 “Whatever cities and towns there are,\textsuperscript{[F.150.a]} [F.167.a]
Or other places with human population,
If they are praised as places of merit,
Accomplishments will be attained in them. {10.27}

10.28 “Living in these and other places—
Villages, hamlets, and market towns,
Fine cities, the best of capitals,
Cities located on rivers, rich in merit— {10.28}

10.29 “And subsisting there on alms, one should joyfully engage
In mantra recitation and homa ritual,
Always occupying a place
With an open space or empty area. {10.29}

10.30 “One should do the preliminary practice
Before commencing any mantra rites.
The mantra practitioner, always in the center,
Should recite the mantra with great yearning.\textsuperscript{[10.30]}

10.31 “Always engaged in recitation,
The mantra adept should practice renunciation,
Comport himself in a disciplined way, be truthful,\textsuperscript{[10.31]}
And delight in doing good for all beings. \textsuperscript{[10.31]}

10.32 “First engendering faith in the mantra practice\textsuperscript{[10.32]}
And keeping one’s observances, one should recite
In a clean place at a good location,
Free from barbarians and thieves— \textsuperscript{[10.32]}

10.33 “A place where there is no harm
From any creeping animals,\textsuperscript{[10.33]}
A place abounding in fruits and flowers,
Praiseworthy, and supplied with pure water. \textsuperscript{[10.33]}

10.34 “A mantra adept is praised [if he recites]
All the mantras in no other places than these.\textsuperscript{[10.34]}
The recommended sites are a temple,
A cemetery, or a lonely mountain. \textsuperscript{[10.34]}

10.35 “A mantra adept also recites all mantras
By a solitary lingam, or in a wilderness.
One should perform the protection ritual
For oneself and one’s friends, and do the preparatory rites. \textsuperscript{[10.35]}

10.36 “The reciter, always engaged in recitation,
Should always practice the supreme mantra
In a great forest with big trees,
Rich in blossoms and bearing fruits. \textsuperscript{[10.36]}

10.37 “. . . \textsuperscript{[10.37]}
On a mountaintop, in a valley,
Or in a nice place with clean water,
Such as the bank of a big river. \textsuperscript{[10.37]}

10.38 “The mantra adept should practice the mantra
In places \textsuperscript{[10.38]}
In the eastern country by the Brahmaputra,
The great and beautiful river. \textsuperscript{[10.38]}

10.39 “Also in the country of Kāmarūpa,
With its thriving and splendid cities,
Or where the best of rivers flows,
Full of merits, winding on the valley floor—{10.39}

10.40 “In such a place should the reciter
Do his devotion, remaining pure. He should do the preliminary practice
Intended for all the rites. {10.40}

10.41 “And definitely at the mouth of the Gaṅgā,
Where the river empties into the ocean,
Should he also recite his mantra, remaining pure
And keeping the observances enjoined for whatever methods. {10.41}

10.42 “The great cemeteries, too,
Are where the reciter should always recite,
Or rivers with pure waters,
Free of worm-like creatures. {10.42}

10.43 “So, the reciter should always recite the mantra
In those places with a focused mind,
Because no merit shall be seen
By one engaged in the affairs of the world. {10.43}

10.44 “However, for the sake of mantra instructions,
One may remain in the world for some time;
Otherwise, one should go elsewhere,
Departing at the time of a lunar eclipse. {10.44}

10.45 “Having obtained the samaya, one may remain
In the world for a short time, not otherwise.
Later the adept of mantras should, without delay,
Go elsewhere, wherever he is able to. {10.45}

10.46 “He should always dwell in places where there are
The dazzling white reliquaries of the tathāgatas,
And also all the holy sites in this world
Where wrong doctrines are absent—{10.46}

10.47 “The mantra adept should always avoid
Other holy sites. An expert in mantras should not dwell in them, [F.150.b] [F.167.b]
As they constitute the cause of bad rebirth. {10.47}

10.48 “Instead, he should dwell in those places on earth
That have been visited by the best of victors,
The rhinoceros-like pratyekabuddhas, the great bodhisattva beings,
The śrāvakas, or the sons of the victorious ones. [10.48]

10.49 “The mantra adept, reciting his mantra,
Should frequent all these places.
In such places he should always practice
With great effort as previously explained. [10.49]

10.50 “Knowing the right procedure, the mantra adept
Should recite the mantra ever more,
For through the recitation and the homa ritual
He will remove all the evil of embodied beings.
He should therefore recite the mantra
With all his diligence and a focused mind. [10.50]

10.51 “If one does not find, among those places that were taught for all rites,
places for the practice of the rites that bring supreme accomplishment, one
should perform the preliminary practices in any clean place anywhere. With
faith and resolve, one should commence the supreme rites employing the
sādhana method. [10.51]

10.52 “To start, one should install the painting of the superior type facing
west, with oneself facing east. One should take some clay, either from a fine
anthill or from the bank of the Gaṅgā, and, optionally, [the root of] khaskhas
grass, white sandalwood, and saffron. One should mix this very well with
camphor and fashion from this an effigy of a peacock. One should place it in
front of the painting and fashion with kuṣa grass that has grown in a clean
place, with the tips of the grass blades untrimmed, the shape of a ring.
Holding this ring with one’s right hand in front of the painting, and the
peacock with one’s left, one should, on the night of the full moon, offer to
the painting a large pūjā, burning an incense of camphor. One should
recite the mantra until daybreak. [10.52]

10.53 “Then, at sunrise, this clay peacock will become the great king of
peacocks and the ring of grass will blaze with light. Oneself will become
possessed of a divine body, adorned with divine garlands, clothes, and
ornaments. One will be graced with a desirable form that resembles the
rising sun. One should bow to all the buddhas and bodhisattvas,
circumambulate the painting clockwise, take the painting into one’s hands,
[F.151.a] [F.168.a] and sit upon the peacock as one’s mount. In an instant one
will ascend to the realm of Brahmā. One will become the great emperor of
vidyādharas, surrounded by many hundreds of thousands of millions of
them. One will live for sixty eons of Manu. One will be able to go wherever
one wants, and one’s movement will not be impeded. One will be endowed
with divine good fortune and be able to see Noble Mañjuśrī face to face. Mañjuśrī will become one’s spiritual friend and, in the end, one will attain buddhahood. [10.53]

10.54 "Similarly, one should procure a mendicant’s staff, a water pitcher, a sacred cord, red arsenic and bovine orpiment, a sword, an arrow, a javelin, an axe, and [other] different kinds of weapons and also, made of clay, humans and animals, different types of birds for riding, lions, tigers, hyenas, and so forth, fashioning them from clay from an anthill or clay from a riverbank richly scented with pleasant scents. Likewise, one should procure conveyances provided with a chair or a bed, white parasols, various types of head ornaments, all types of jewels, and all the different requisites of one who has gone forth, including a rosary of rudrākṣa beads, sandals, wooden clogs, an alms bowl, an ascetic’s robes and staff, a needle, and a knife and any other implements made of ‘flower-metal,’ starting with a bowl. One should fashion them from flower-metal, clay from an anthill, or clay from the riverbank, and smear or sprinkle all of them with the five products of a cow. One should incant them one hundred and eight times with the purificatory mantra, one-syllable mantra, or any other mantra taught in this king of manuals, with the exception of the mantras employed in subsidiary practices. Having performed, as appropriate, the desired protection ritual for oneself and one’s friends, one who is well acquainted with the knowledge of the mantra system should secretly install, in any of the previously described places, the painting of the superior type facing west, with oneself facing east, and offer to it a large pūjā. Burning incense of camphor, one should grasp any one of the previously mentioned individual weapons and implements, fashioned as specified, and recite over it the mantra on a bright night of the full moon until sunrise. [10.54]

10.55 "Immediately, the painting will appear enveloped in a great halo of light. If it was a mode of conveyance that was grasped by the practitioner, he will be able, after boarding it, to go wherever he pleases. If, on the other hand, it was an ornament or a weapon item, he will become, when holding it, a venerable vidyādhara-cakravartin. He will be able to go wherever he pleases, possessed of divine form, effulgent as the rising sun, enveloped in a halo of great light, with the body as bright as lightning. He will be the master of all vidyādharas, will live for one great eon, have a retinue of many hundreds of thousands of millions of vidyādharas, and live in a divine palace made of precious jewels and gems. [10.55]

10.56 [The ability] that was perceived in the previously crafted conveyance, whatever [that being] was good at, will now become its great power. This being will become one’s conveyance for riding and a companion. Thwarting
the minute powers of others’ mantras and employing the powers of one’s own, it will become compassionate at heart, desiring to benefit others, and always devoted [to the practitioner]. And whatever items of weaponry, ornaments, jewels, and so forth one took up, starting with the beings who serve as seat and bed conveyances, they will always follow the practitioner to give him good protection, cover, and shelter. [10.56]

“One will obtain great power, energy, and a superb physical body. One will behold Noble Mañjuśrī face to face and be applauded by him. When touched by him on the head, one will receive the boon of spiritual friendship until one has reached the essence of awakening. One will definitely obtain the ten powers. One will be venerated by all beings and will never be assailed or defeated by spirits. One will not be separated from the lineage of the final goal and will attain the bodhisattva levels. One will follow the obligations of a bodhisattva consistent with the ten powers. In short, all the supreme rites should be performed in these supreme places, and one who delights in the supreme worship in front of the superior painting should only perform the supreme rites. [10.57]

“One should become a sky-traveling vidyādhara—a bodhisattva endowed with the five superknowledges, established on the bodhisattva levels, and able to traverse the world spheres in this very body—in order to swell the lineage of the buddhas possessed of the ten powers, to be able to see Noble Mañjuśrī face to face, to give Dharma discourses that will bear fruit, to encourage others to listen to Dharma teachings, to prevent the lineage of the buddhas from dying out, to gradually attain omniscience, to reach the tenth bodhisattva level called The Cloud of Dharma, to dry up and pacify the afflictions with the rain of ambrosia, to continually confer benefits on the people of the world, to guard the Dharma eye of the Tathāgata, to make the doctrine of the Tathāgata bear fruit, to manifest the power of the sādhana methods that involve the mantra practice, and to propagate the teaching of the greatness of all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas. For all this, one needs to accomplish the complete teachings in this king of manuals. [10.58]

“This ritual of the king of paintings should be accomplished following the procedure taught in all the tantras and manuals of worldly and supramundane mantras that are to be recited by the practitioner in front of the superior type of painting. [F.152.b] Briefly speaking, it can be accomplished through the rites taught in this and also other manuals. These mantras will quickly bring on the accomplishment. Whatever I have taught here will definitely bring accomplishment.” [10.59]
This concludes the tenth chapter of “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed chapter on the procedure involving the superior painting.
CHAPTER 11

11.1 Now Lord Śākyamuni looked again at the realm of the Pure Abode, and said this to Mañjuśrī, the divine youth:

“There is, Mañjuśrī, in your ritual, a painting procedure of the medium type, a practice procedure serving as the means for accomplishing middling rites. I will teach it in brief, so please listen carefully and reflect upon it well. I will teach it now.” [11.1]

11.2 Mañjuśrī, the divine youth, for his part, said this to the Blessed One:

“May the Blessed One, the teacher, full of compassion for the world and delighting in benefiting all beings, speak! Please speak, if you think that the time is right, out of compassion for us and regard for future generations.” [11.2]

11.3 Having been thus addressed by Mañjuśrī, the divine youth, the Blessed One said this:

“Listen, Mañjuśrī. All the rites involved in the practice of the mantra conduct will bear fruit and not be futile for those who, first of all, are firmly established in discipline, ritual observances, purificatory acts, ritual obligations, mantra recitations, homa ritual, and the meditation methods. Then, the application of all the mantras will swiftly lead to success. Why is this so? I will explain that. Listen, O divine youth! [11.3]

11.4 “To start, one should assume the disciplined conduct and observances pertaining to the practice of ōdās. First, one should take the samaya pledge according to the instructions of the maṇḍala master as clearly taught in your king of manuals. One should acquire a learned master who has received the ‘master empowerment’ (ācārya) and has the acumen of a spiritual instructor. Such a master should possess the Dharma that is virtuous and clear and be truthful, diligent, grateful, steadfast, good natured, not too old and not too young, free from desire with regard to all gain and favors, and celibate. He should be compassionate, but not merely on account of desire or based on sensual pleasure or
emotional attachment. He should not speak untruth out of strong delusion and greed, let alone due to trivial reasons. He should keep his promises and be equanimous toward all beings, have compassion for them, and practice generosity.\textsuperscript{773} He should have completed the preparatory rites and the preliminary practice that involves the recitation of your secret mantra and have gained [therefrom the requisite] knowledge.\textsuperscript{774} He should have entered your maṇḍala according to the right order of succession. He must understand the ways of the world and also know the ritual procedure. He should be kind, industrious, and wise. He must practice goodness and be fearless, free from hesitation or vacillation,\textsuperscript{775} stable, and diligent. He should not be afflicted by any disease that would render him inactive, and he should be disciplined.\textsuperscript{776} He should come from a great and illustrious family. These are the qualities that the maṇḍala master should be endowed with. \{11.4\}

\textquotedblleft The practitioner, for his part, should be either the same as him or lacking in some attributes.\textsuperscript{777} After worshiping such a maṇḍala master, he should supplicate him as follows:

\textquotedblleft ‘I would like to enter the samaya with you, master, who are identical with the great bodhisattva, the divine youth Mañjuśrī. Out of the master’s\textsuperscript{779} kindness, please instruct me with a benevolent and kind mind.’ \{11.5\}

\textquotedblleft The maṇḍala master then, [F.153.b] [F.170.b] following the same procedure as previously explained, should examine the disciples as before and usher them in. He should give the empowerment as before and give them the mantra.\textsuperscript{780} He should then explain the stages of samaya and the secret tantra, mudrā, and rites. After examining them for a long time and determining their character, he teaches them the rites for all tantras, mantras, and so forth. He should not teach this to anyone else.\textsuperscript{781} This is the accepted procedure. \{11.6\}

\textquotedblleft The disciple, for his part, should gratify the maṇḍala master with anything that may be pleasing to him, and offer himself and the enjoyments. \{11.7\}

\textquotedblleft The maṇḍala master should then regard the disciple as his son, and treat him as such. Like a mother, he should offer him comforts and enjoyments. \{11.8\}

\textquotedblleft The disciple then, having obtained a particular mantra, should retire to a secluded area, to a place as previously described in more detail, and, in short, employ this mantra for the summoning, dismissing, and offering to the deities a bali consisting of lamps, perfume, and incense, following the elaborate procedure that has been taught as part of the maṇḍala instructions. He should thus summon the deity and present it with a welcome offering and a seat at the three junctions of the day. He should perform ritual
ablutions three times a day, wear the three-piece apparel of an ascetic, and recite the mantra every day. Regarding the junctions of the day, the first junction is said to be from the end of the night until the sun is four angular cubits above the horizon. The second junction is said to be at midday, for as long as the center of the sun disk traverses in the sky the distance of four cubits. The third junction is said to be at sunset, for as long as it takes the sun to move the full distance of four cubits. [11.9]

11.10 “One should approach a master who is learned and skilled And has taken up the vow of disciplined [conduct], One born in a great and illustrious family, Steadfast and diligent in every respect. [11.10]

11.11 “He must be actively engaged in the art of mantras And be skilled and judicious in all tasks. [F.154.a] [F.171.a] He should be subtle, have expert knowledge of mantras, And always uphold the domain of Dharma. [11.11]

11.12 “He should have great perseverance and ardor And be unconcerned about worldly affairs. He must have faith in the teachings of the Sage And shun the teachings of worldly masters. [11.12]

11.13 “He must have performed the required mantra recitations, Have discernment, and have done the preliminary practice. He should understand the mantra of Mañjughoṣa And have complete confidence in it. [11.13]

11.14 “He should also know the worldly magical rites That employ mantras taught by the Buddha. He should have performed the protection ritual, Have unwavering strength, and always delight in pure conduct. [11.14]

11.15 “He must follow, in all respects, The path shown by the Buddha. He should be engaged in the recitation of the mantra taught here, Described by the Victorious One as perfect. [11.15]

11.16 “Seeing that the fruits of one’s actions Come without fail, even in the afterlife, He would be wary of any evil, Even as small as a tiny particle. He should be pure, adroit, not lazy, Intelligent, and pleasant to behold. [11.16]
11.17 “Whatever mantras have been taught by those with the ten powers
And by the sons of the same, the victorious ones,
And whatever worldly mantras there are,
And also those in the Vajra and Lotus families,
He should always exert himself in their study,
Absorbing the meaning from the written treatises. [11.17]

11.18 “He should not be diseased or disabled,
Neither too old nor too young.
He should have accomplished the mantra and be protected by it. 785
He should operate efficiently in every respect. [11.18]

11.19 “He must not procrastinate, be free of haughtiness,
And specifically understand bodily expressions. 786
Celibate and with great insight,
He should be solitary and not mingle. [11.19]

11.20 “He, the hero, must have obtained an initiation
Into this tantra, taught by Mañjuśrī.
He should have reached the end of his recitations 787
And have gained the understanding. [11.20]

11.21 “He should have great dignity, understand the ways of the world,
And reflect upon the reality of the different states of rebirth.
He should apply himself diligently to the practice of virtue,
Be generous, and delight in benefiting beings. [11.21]

11.22 “A master distinguished in this way
Should always be supplicated,
As the maṇḍala containing mantras written by him
Will lead to accomplishment. [11.22]

11.23 “An empowerment bestowed by him
Will bear great fruits. [F.154.b] [F.171.b]
Such a master should always be venerated as a sage
By the disciples who desire accomplishment. [11.23]

11.24 “His instructions must not be disobeyed
But should be followed by the disciples with diligence.
He should be given objects of enjoyment,
Whatever are available, according to one’s means— [11.24]

11.25 “A gift big or small,
Or any gift that will please the master.
Just as the father’s body and mind
Constitute the cause for the existence of one’s own body,\textsuperscript{788} [11.25]

11.26 “In the same way will the disciple who knows the Dharma
Obtain renown, accomplishments,
Long life, and good health,
If only he offers his wealth to the master. [11.26]

11.27 “A disciple who reveres his master
Will make excellent progress.
His mantras will bring accomplishments
Once the path of ritual procedures has been explained. [11.27]

11.28 “All the buddhas rejoice,
And so do the foremost sons of the victorious ones,
When the teachers are served, adored,
And worshiped respectfully.\textsuperscript{789} [11.28]

11.29 “All the gods are pleased
With any kind act done to a teacher.
All this pertains to teachers
Who impart the knowledge of mantras. [11.29]

11.30 “If he has not done this already,
The practitioner should first enter into the samaya bond,
Regardless of whether he is a person of equal
Or superior position to the teacher. [11.30]

11.31 “Neither an ignorant nor a brilliant disciple
Should ever disrespect the master.\textsuperscript{790}
He should instead apply himself to the tantra
In which he has been instructed.\textsuperscript{791}
He should engage, for the sake of accomplishment,
In the practice of the mantra that he was instructed in. [11.31]

11.32 “A previously trained disciple
Should harbor no jealousy toward the master,
But instead should have an eye
That is the embodiment of growing love. [11.32]

11.33 “The master is himself the cause
For the development of the disciple;
A bond of love should stretch
Between their two minds. [11.33]
“While maintaining a loving mind
He should offer the mantra to the disciple;
Whenever the disciple sees the master,
Or the master sees the disciple, {11.34}

“They should always be joyful,
Remain practicing together,
And at all times focused
On the path of mantric conduct. {11.35}

“Both of them, the father and the son,
Knowing the mantra, will reap the results.
Both the disciple and the teacher
Will find stability and joy. {11.36}

“The son—the dear Dharma child—[F.155.a] [F.172.a]
Should always be diligently protected.
The uninterrupted condition of the buddhas
Is present also in them.792 {11.37}

“If the buddhas are absent and beings are without a protector,
The mantras should be given to them just as they are taught.
They should be given in particular to those beings
Who are destitute or powerless.
Mantra practice is excellent
For all beings without exception. {11.38}

“This mantra practice can be done at all times
By those of the lowest, highest, and medium capacities,
And can be used to bring benefit
To all beings on any occasion.793 {11.39}

“This mantra conduct should be given to those who seek it
After determining their state and origin.
The disciple, for his part,
Should train in whatever mantra he desires.794 {11.40}

“One who desires accomplishment should follow
The path taught [here], and no other.
One should travel on this path,
Superior to other paths. {11.41}

“One should bow to the master with one’s head
As if to one’s father, and then depart, wherever one pleases.
One should go to a secluded place
And recite the mantra, fully focused. \[11.42\]

11.43 “Sustained by food obtained through alms,
Observing silence except for the three recitation sessions a day,
One should follow the path,
Just as it was previously taught. \[11.43\]

11.44 “Then, following this conduct,
One should frequent various places of abode,
Such as great forests, mountaintops,
And also clean riverbanks, \[11.44\]

11.45 “Secluded cow pens and forts\[795\]
That are devoid of people,
Empty temples, trees,
Solitary lingams, mountain peaks, \[11.45\]

11.46 “Pleasant shores of the great ocean,
Sandy islands,
Or various other places as previously described,
Pleasing to the mind. \[11.46\]

11.47 “One should recite the mantra in these and other places
With a well-focused mind,
In the company of friends endowed with auspicious marks
And trained in philosophy and conduct for the sake of mantra practice.
\[11.47\]

11.48 “They ought to know the nature of gestures\[796\]
And be the same as or similar to
Brave men victorious in battles,
Who are honest and patient, \[11.48\]

11.49 “Who have faith in the mantra practice
And the related doctrine taught by the Victorious One,
Who are endowed with the excellent auspicious marks,
And who are patient and forbearing. \[11.49\]

11.50 “A practitioner who has such companions \[F.155.b\] \[F.172.b\]
Will accomplish all activities\[797\] without toil.
He should rise from his bed early
And wash himself in clean water, \[11.50\]

11.51 “The water from a stream or a big pond
That is free of living organisms.
Such a mantra adept should rub his body
With powdered clay or cow dung \{11.51\}

11.52 “And then, having purified with the mantra
Some clean water free of any dirt,
Should perform ritual ablutions while reciting the mantra.
He should not miss the right time for these acts. \{11.52\}

11.53 “Accordingly, after rising up [in the morning],
He should stand on the bank and cleanse his hands with clay—
Seven, seven, and again seven times—
Twenty-one times in all. \{11.53\}

11.54 “He should then sit down there,
And clean his teeth with a tooth stick.
Having spat out the washed-off matter,
He should praise the Protector. \{11.54\}

11.55 “Having praised the protector of the world,
He should make offerings pleasing to the mind,
Praising him, again and again,
With complimentary hymns of praise. \{11.55\}

11.56 “Also, while reciting, he should offer to the Teacher\textsuperscript{798}
A welcome offering of fragrant flowers,
Bow with his head to the buddhas
And then to their disciples. \{11.56\}

11.57 “He should confess his wrongdoings
In front of these protectors of the world,
And place food and refreshments\textsuperscript{799}
In front of the painting of middling type. \{11.57\}

11.58 “He should prepare a seat of kuśa grass
And sit there with a focused mind.
He should recite the mantra with keenness,
Using a rosary of rudrākṣa beads.\textsuperscript{800} \{11.58\}

11.59 “He should only recite the mantra that he was given,
And not any other mantra,
In a voice neither too low,
Nor, indeed, too loud. \{11.59\}

11.60 “In the rites of the medium type,
The vow holder should always recite the mantra the ‘medium’ way. He should resolutely avoid speaking loudly, Nor should the words be too low. [11.60]

11.61 “In the rites of the medium type, the ‘medium’ speech was described by the Victorious One as the best, So one should recite not too loudly And not too low, but always in between; All the buddhas of the past Employed their voice in the best possible way. [11.61]

11.62 “One should not recite the mantra near to other people, Or within their range of hearing, But in a hidden place known only to oneself, Reciting in a voice of medium volume. [11.62] [F.156.a] [F.173.a]

11.63 “If one engages in recitation in this way, The meaning of any mantra will be clearly heard. One should keep reciting this mantra If one desires accomplishment of the medium type. [11.63]

11.64 “Consequently, the reciter should chant the mantra In a secluded place where no one gathers, A place devoid of people, But where the essential meaning of the mantra can be clearly heard. [11.64]

11.65 “He should recite during the second half Of the second half of the fourth division of the night, When the copper-red disk of the sun Is four angular cubits above the horizon, [11.65]

11.66 “For that is how the buddhas, the best of men, Have designated the ‘first junction.’ The ‘yoke length’ is the length of four cubits, Proclaimed as the ‘medium’ [length]. [11.66]

11.67 “One should stop the recitation After the sun has risen up into the sky. Having stopped reciting the mantra and dismissed [the deity], The vow holder should make an offering to send [it] away. [11.67]

11.68 “For the rest of the time henceforth, One should devote oneself to this expert instruction of the Sage:
One should venerate the teachings, and so forth, of genuine Dharma, 
as found in the Prajñāpāramitā and other literature.\textsuperscript{808} [11.68]

11.69 “Also the books, such as the one called Daśabhūmika, 
Should always be venerated and read aloud.
When the prescribed time has arrived,
One should bow to the buddhas, the best of men, [11.69]

11.70 “And to one’s mantra, the lord of mantras, 
And then depart for the sake of sustenance.
Observing thus the prescribed regimen,\textsuperscript{809}
Eating at the appointed time, and controlling one’s senses, [11.70]

11.71 “A Dharma practitioner should always exert himself 
In the pure training as taught by the Buddha.
Observing silence, one should go to another village,\textsuperscript{810}
Always delighting in pure conduct. [11.71]

11.72 “The mantra reciter should seek alms 
Only in houses where Dharma is followed,
Where the water is filtered and free of living organisms
And the food is known to be pure.\textsuperscript{811} [11.72]

11.73 “A house where the housewife has correct views 
And where there is faith in the Buddha’s teachings—
It is in such a household that a mendicant
Should always seek and receive alms. [11.73]

11.74 “Just like a well-equipped warrior 
Would enter the heat of a battle
And destroy his opponents without fail,
Without himself being harmed by the enemy, [11.74]

11.75 “So should a mantra practitioner,
Who lives on alms, always enter a village.
When seeing pleasing forms,
Or hearing pleasant sounds, [11.75] [F.156.b] [F.173.b]

11.76 “One should, in order to appease the passions, 
Contemplate that which is pleasant as unpleasant.
Seeing a female body
Adorned with the gracefulness of youth, [11.76]

11.77 “One should contemplate it being impure and smelly, 
Disgusting with its pus, urine, and so forth,
Deposited in a cemetery and slimed over by worms—
A body that is impermanent and a source of suffering. [11.77]

11.78 “The childish, ignorant of mantra, Cycle through the five destinies,
Strung upon the thread of karma,
They wallow in misery for a long time. [11.78]

11.79 “Such fools, steeped in ignorance
And blind from birth, create for themselves causes of suffering.
Beings with warped minds sink in dejection
Because of things they are attached to. [11.79]

11.80 “Dressed in the costumes of different types of karma, Excited in many different ways,
For a long time they are mounted upon swings
And pushed back and forth. [11.80]

11.81 “Engaged in their dance,
They are impelled to follow its steps.
Addicted to what is impure,
Beings remain despondent for long periods of time. [11.81]

11.82 “Being born in the waters of the ocean of existence,
There is no end to their births,
Which are awash with the water of suffering,
Like a well bucket is awash with the water from the well. [11.82]

11.83 “For women have been declared by the buddhas
To be nothing but the root of suffering.
So also said the śrāvakas, the bodhisattvas,
The pratyekabuddhas, and the sages. [11.83]

11.84 “Their minds led astray by women,
Beings815 drowned in the ocean of cyclic existence
That cannot be disturbed
And is impossible to dry up. [11.84]

11.85 “They then wander through the six realms:
The hells and animal realms,
The realms of hungry ghosts and of the asuras,
And the realms of gods and of men. [11.85]

11.86 “Men wander throughout all these destinies,
Powerless816 and deluded on account of women,
Sinking in the great mire—
This prison of the ocean of saṃsāra.[11.86]

11.87 “Men fooled by craving for women
Are like jackals fooled by rotten flesh.817
Beings suffer acute pain
Because of things they are addicted to. [11.87]

11.88 “If they take up the Buddha’s teaching,
Even those who previously corrupted the virtuous Dharma [F.157.a] [F.174.a]
Will stop all suffering
And be no more in the ocean of saṃsāra.818 [11.88]

11.89 “Those who are keen on and enjoy mantra recitation
Know great renown, are free of craving,819
Are majestic, are a friend to the downtrodden,820
And are free from all suffering. [11.89]

11.90 “Self-controlled and knowing the great truth,
They worship the master and the deities.
They are devoted to their mother and father
And do not suffer on the account of women.821 [11.90]

11.91 “Those who apply the teachings on the absolute truth
Perceive that which is impermanent to be empty and fraught with suffering.
Such mantra reciters regard the female body
The same as goiter.822 [11.91]

11.92 “Naive sensualists, though, who are of little intelligence,
Are unable to escape saṃsāra.823
One who is consistently attached to women
Will not gain accomplishment. [11.92]

11.93 “Such a person’s conduct will be undistinguished;
It will not even be mediocre.
A reciter without discipline
Will not gain even the smallest accomplishment.824 [11.93]

11.94 “The lord of sages did not prescribe mantra practice
For the ill disciplined,
As it would not lead to the city,
Land, or even the direction of nirvāṇa. [11.94]

11.95 “For a debased fool such as this,
How could his mantra succeed?
For a person fickle in his discipline,
What pleasant state could be found? [11.95]

11.96 “Heaven is not for him,
Nor a happy departure from this world,
Let alone an accomplishment
Of mantras taught by the Victorious One. [11.96]

11.97 “When the crown of a palmyra tree
Has been cut off,
How will fresh green shoots arise
When the tree has no greenery? [11.97]

11.98 “So have been described the prospects of
Accomplishing the mantra for those who are foolish in this life—
The ill-disciplined evildoers
Who develop attachment to women again and again.
How could the king of mantras bring success
When one is associating with a nonvirtuous teacher? [11.98]

11.99 “A mantra reciter should therefore always be self-controlled
And never stray into vice.
Those who avoid contact with women
Will gain accomplishment. [11.99]

11.100 “No accomplishment is described for the others—
The childish ones smitten by women.
On the other hand, the wise ones who dislike schisms,
Who are pure and associate with skillful friends, 825 [11.100] [F.157.b] [F.174.b]

11.101 “The steadfast heroes of the noble family,
Who are kind hearted and pleasant to behold,
Who understand the distinction between right and wrong,
Will gain accomplishment without difficulty. [11.101]

11.102 “A mantra adept, conducting himself as described,
Should enter a village in order to seek alms.
He should go to a place as previously described
That is pleasing to him. [11.102]

11.103 “Having gone there,
He should eat proper . . . 826
Once he has settled in a clean place,
Living on alms and keeping his thoughts pure, 827 [11.103]
“He should wipe his feet\textsuperscript{828} and go out of his dwelling once again.\textsuperscript{829}
Using water free of living organisms,
He should place his right hand\textsuperscript{830} on his right calf {11.104}

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11.104
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“And his left hand on his left calf,
And rub them.
To prepare his right hand,
He should cleanse it by wiping it\textsuperscript{831} {11.105}

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11.105
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“Seven times with pure and clean clay
That has been prepared before\textsuperscript{832},
Then he should place,
In a clean and stainless pot\textsuperscript{833} {11.106}

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11.106
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“Some fresh cow dung excreted from a brown cow
And purified by the mantra\textsuperscript{834},
He should add to it water that is free of living organisms
And draw with this mixture the maṇḍala of the Teacher\textsuperscript{835} {11.107}

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11.107
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“Thus, one should first draw the maṇḍala of the best of sages,
Which should be, preferably, one cubit in diameter;
Then second, the maṇḍala of the lord of one’s own mantra\textsuperscript{836},
And third, of one’s family deity. {11.108}

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11.108
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“The mantra practitioner should always draw the maṇḍala
Of that deity whose mantra he is reciting.
The fourth maṇḍala is said to be
For the enjoyment of all sentient beings.\textsuperscript{837} {11.109}

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11.109
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“On the right, one should always draw
The maṇḍala of the lord of the world,
Which is for all the Three Jewels,
And should be square in shape. {11.110}

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11.110
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“Second is the maṇḍala for pratyekabuddhas,
And the third for the sons of those endowed with the ten powers\textsuperscript{838},
These seven maṇḍalas
Should all have four corners. {11.111}

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11.111
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“One should draw them either one cubit,
Or half a cubit in diameter, every single day,
In a secret place. Then, reciting every day,
One will be able to purify one’s sins. {11.112}
“When rising after the ritual,
The mantra practitioner should wash his hands carefully.
He should perform ritual ablutions in clean and pure water,
Free of living organisms. {11.113}

“The water should be taken, carefully,
From a spotlessly clean and pure dish, [F.158.a] [F.175.a]
From a big lake, a stream,
A pond, a spring, or a river. {11.114}

“The water must come from a clean place
And be drawn by a pure being. The mantra practitioner should touch it
Always two or three times. {11.115}

“He should then wash his mouth,
And likewise both his ear lobes,
His eyes, the cavities of his nose, and his arms. {11.116}

“He should sprinkle the pure water
On his head and his navel
Five or seven times,
Doing everything according to procedure. {11.117}

“Following a ritually pure regimen,
The mantra practitioner, himself purified,
Should take his alms bowl
And go to a natural receptacle of water {11.118}

“Where a stream of water is dammed,
Or at the water’s spring.
He should always wash the alms
In the current of a flowing river. {11.119}

“After that, he should get up
And go back to his monastery or dwelling.
Whichever dwelling he had stayed at,
There he should go. {11.120}

“Having reached that place,
The reciter should put down his alms bowl.
He should then quickly perform the ritual ablutions,
And take hold of his bowl once again— {11.121}
11.122 “A bowl that may be made of clay,
Leaves,\textsuperscript{843} silver, gold,
Copper, or cassia bark—
And offer food to his teacher. \{11.122\}

11.123 “Offering the food to one’s teacher,
One should utter either one’s own mantra or the king of mantras.
Welcoming a lone visitor, one should also offer to him
Or to the poor, according to one’s means.\textsuperscript{844} \{11.123\}

11.124 “Whenever one offers food,
One does not need to give an excessive amount.
A mantra adept should not do what is damaging to himself,
But always act sensibly. \{11.124\}

11.125 “He should set aside what will fill his stomach;
The rest should always be offered away.
One who is afflicted by hunger and thirst
Will not be able to accomplish his mantra practice. \{11.125\}

11.126 “On the other hand, one who does not eat too much
Or too little will be able to attend to his mantra practice.
The lord of the victorious ones therefore said
About all beings that possess a body,\textsuperscript{845} \{11.126\}

11.127 “And who find sustenance in food—
Food that gives life to humans,
Gods, asuras, gandharvas,
Nāgas, yakṣas, or kinnaras, \{11.127\}

11.128 “Rākṣasas, pretas, piśācas,
Bhūtas, utsārakas,\textsuperscript{846} [F.158.b] [F.175.b] and grahas—
That there is not a single one of them
That would not depend on the content of his food bowl. \{11.128\}

11.129 “The Tathāgata has proclaimed
That some beings live on material foods
That are taken by mouth,
While others depend on subtle foods. \{11.129\}

11.130 “Deities\textsuperscript{847} who inhabit the form realm
Live on the food of dhyāna;
Gods in the formless realm
Are nourished by the fruits of samādhi. \{11.130\}
Beings in the intermediate state are said to depend on food too. Beings in the desire realm are nourished by a wide variety of foods. Gods of the desire realm, asuras, and humans live on foods that are taken by mouth.

It has been taught therefore by the victorious lords that based upon karmic causes, sentient beings are sustained by food; this is well known to all.

For someone who always engages in mantra recitation, the act of eating is a matter of necessity. One who relies on food will be able to practice the mantras.

If one’s conduct is completely pure, and one is competent and lives a celibate life, such a mantra adept, relying on food, will attain accomplishment without difficulty.

He is then like a carter of a cart who has oiled the axles well, because he can [travel] for a long time and is able to convey heavy loads.

So, too, a mantra adept with knowledge of mantras should use food for sustenance. A mantra reciter should always take nourishment for the upkeep and sustenance of his body.

As this is necessary for the accomplishment of mantras and also constitutes a cause for the two provisions for awakening, consequently, one should recite the mantras, as this benefits beings in this world of mortals.

For this reason the supreme sage, the previous buddha known as Kāśyapa, one of great splendor, taught at that time, on that occasion, upon the earth.

He taught the following mantra for the well-being of living beings—
All those afflicted by suffering,
Miserable, stricken with poverty, [11.139]

11.140 “Weary, resigned, and oppressed;
For their sake he spoke this mantra.
He taught it for the welfare of beings
Who keep circling in samsāra.
He taught this best of all mantras
So that beings may find nourishment.853 [11.140]

11.141 “He said, ‘May all the śrāvakas and all the bodhisattvas, [F.159.a] [F.176.a]
Who reside in awakening, listen.
Please receive from me the words of this mantra,
The mantra that removes all ailments. [11.141]

11.142 “ ‘Those of you who are oppressed by the scourge of hunger,
And those who are thirsty,
Hear [this mantra] to have all your suffering pacified;
Those desiring prosperity, listen well!’854 [11.142]

11.143 “At these words of the supreme sage,
Kāśyapa of great splendor,
All the śrāvakas, their hearts full of joy,
Supplicated the Sage thus: [11.143]

11.144 “ ‘Please tell us this mantra, O great sage,
O Dharma king who knows Dharma!
You care for living beings in the utmost.
The time has now arrived.’ [11.144]

11.145 “Having been thus addressed, the best of sages
Taught the mantra in full.
With the sound of his voice, sweet as a cuckoo bird’s
And as powerful as a drum or a thunderclap,855 [11.145]

11.146 “This great, valiant man with the voice of Brahmā,
The Victorious One, the foremost of brahmins, said,856
‘Please listen, O hosts of beings
Who have assembled here. [11.146]

11.147 “ ‘I will now say, for the sake of all beings,
Whether they are legless, many legged,
Two legged, or four legged,
The mantra that brings happiness. [11.147]
‘I will say it for the sake of past and future beings, And also beings of the present time who have assembled here. I will speak briefly, so please listen If you desire prosperity. \[11.148\]

‘Homage to all the buddhas, the perfect teachers. The mantra is:

‘Oṃ, bring everyone to your celestial palace in the sky, quick, quick! Remember your samaya pledge! O summoner, do not tarry, do not tarry! Give me good fortune’\[11.149\]

“Having said this, Lord Kāśyapa remained silent. \[11.149\]

As soon as Lord Kāśyapa, the perfectly awakened one, spoke the words of this mantra in full, the entire sky appeared filled with a cloud consisting of choicest foodstuffs. The entire great trichiliocosm appeared to have its sky canopied with a cloud consisting of food. Whatever food the beings [F.159.b] [F.176.b] desired to satisfy their individual needs, whatever food they wished for, that had manifested for them. Whatever food preparations the beings desired to appease the pains of hunger, whatever drinks the thirsty ones wanted to drink, a stream of water along with the eight articles of offering, [all this] fell down exactly wherever it was wished for. \[11.150\]

All the beings, for their part, had on that occasion, at that particular time, the suffering of their hunger completely pacified and all their thirst completely removed. The entire assembly became greatly amazed and elated and rejoiced at the Blessed One’s words. Joyfully they bowed their heads to his feet and disappeared at that very moment. Lord Kāśyapa, for his part, said, ‘Lord Śākyamuni and I sojourned on earth as tathāgatas. At that time this mantra was taught in this king of manuals and celebrated.’\[11.151\]

This mantra\[11.152\] ought to be accomplished for the benefit of all beings, in particular the mantra reciters, to remove their hunger and thirst, just as it was previously accomplished by the reciter [Kāśyapa]. If one does not feel up to wandering around for the sake of alms, one should climb to a mountaintop and recite that mantra six hundred thousand times,\[11.152\] living on the three pure food products\[11.153\] or milk dishes. \[11.152\]

There, on the mountaintop, one should install the medium painting of Noble Mañjuśrī and, as before, offer a big pūjā [followed] by a big bali offering of food. Employing the mantra taught by Kāśyapa and other perfectly awakened buddhas, one should make a fire of cutch tree sticks and offer into it, [while reciting the mantra], one thousand and eight sticks of either the cluster fig or bilva tree, nine inches long, [moist with sap], and smeared with curds,\[11.153\] honey, and ghee. \[11.153\]
Then, at the midnight hour, a great whirlwind will arrive in the form of a black cloud. One should not be afraid, nor should one get up or approach it. Just as before, one should effect protection for oneself and the protective binding of the mandala for one’s companions by means of the eight-syllable heart mantra of Noble Mañjuśrī. The black whirlwind will subsequently disappear, and in front of the practitioner will appear women adored with all types of jewelry. One of them, with a halo of light illuminating the space around her, will say, ‘Rise up, O great being! You have reached accomplishment.’

The practitioner should then give her a welcome offering of water with floating jasmine flowers. At that very moment she will disappear. On that very day, she will give to the practitioner and twenty-five of his companions, or whomever the practitioner fancies, foodstuffs and any useful objects that they may want. At that point the practitioner should give a farewell offering and circumambulate the painting clockwise three times. He should then take the painting, bow to all the buddhas and bodhisattvas three times, and go to a place of his choice that is conducive to sādhana practice as previously described, such as a big forest, a mountaintop, or any uninhabited place. There, he should build a hut and live there alone or with companions. While living there, he should do the rites that involve sky travel, and so forth.

As before, the practitioner should sit on a bundle of kuśa grass, place the medium painting before himself, and, as before, light a fire of cutch tree sticks. He should offer one thousand and eight oblations of white flowers smeared with curds, honey, and ghee, three times a day for twenty-one days.

Then, at the end of the homa ritual, at the midnight hour, one will see Noble Mañjuśrī in person. He will grant a desired boon, such as the ability to fly, become invisible, an attainment of a bodhisattva level, the state of a pratyekabuddha or a śrāvaka, the five superknowledges, long life, a great kingdom with its many pleasures, the affection of a king, or the ability to commune with Noble Mañjuśrī himself. In short, he will grant whatever one may wish for. Or whatever one may ask for, that he will give. One may obtain all the power substances or be able to magically summon great beings. In short, he will do anything the way it is described to him. He may also purify one’s former transgressions. This was taught by Lord Śākyamuni.

Another practice procedure that constitutes the means of accomplishing medium rites will now be taught. To start, one should select a place in a clean area or a sandy bank of a river, distinguished by the necessary qualities, and do everything as before. One should position the painting to face west,
with oneself facing east. Sitting on a bundle of kuśa grass, one should repeat in full the same procedure as before. One should recite the mantra at the three junctions of the day six hundred thousand times. At the end of the recitation, one should offer into the fire, prepared exactly as before, one hundred thousand blossoms of the bayur tree mixed with white sandalwood or saffron. [11.158]

11.159 “If the painting trembles violently at the conclusion of the homa ritual, it is a sign that one will become a minister. If the painting becomes luminous with light and rays of light issue forth from it, one will obtain a kingship. If the painting is completely enveloped in a halo of light, one will obtain the kingship over the realm of the four great kings. If the painting speaks, one will obtain the position of Śakra—dominion over the realm of the Thirty-Three. If the painting delivers Dharma instructions, one will attain lordship of the [first] three bodhisattva levels. If one touches one’s head and arms with the painting, one will obtain the five superknowledges, the seventh bodhisattva level, and the ten powers. One will certainly obtain them one after the other. [11.159] [F.161.a] [F.178.a]

11.160 “When one has accomplished the mantra taught by Lord Kāśyapa and achieved the goal of removing hunger and thirst, one should practice the teachings on the method for accomplishing the goal of mantra activity, strictly following the procedure and using the specified implements. Otherwise one will not succeed. [11.160]

11.161 “In brief, one should follow the mantra practice step by step in this way, and one will certainly succeed. One will definitely obtain all the power substances, special implements, and medicines, as well as jewels and gems as previously described. [11.161]

11.162 “A mantra reciter skilled in the art of mantra,
Who is familiar with the ritual procedure,
Staying in a place as described above,
Should eat pure and ‘white’ foods. [11.162]

11.163 “Having eaten, happy at heart,
With his sense organs always well nourished,
He should take his bowl with the remaining food
And go to a river with clean water. [11.163]

11.164 “The vow holder should throw the food in an isolated place
And leave it for animals.
Having given it to them,
He should wash his bowl thoroughly. [11.164]

11.165 “The bowl should be made of clay
And carefully fired.
After using it, one should remove from the bowl
All traces of grease or meat\(^\text{874}\) \(11.165\)

11.166 “And ensure there is no residual smell—
The supreme sage said this about the bowl when it is not used.
One should never eat from the bowl
That one uses for doing alms rounds. \(11.166\)

11.167 “One should never eat solid foods from it,
Nor fruits, or liquids.
One should not eat from a lotus leaf
Or leaves produced by water lilies. \(11.167\)

11.168 “One should avoid leaves of fragrant plants—
A mantra practitioner should not use them,
Nor the leaves of water lilies
Or those that grow on the waved-leaf fig or cluster fig tree. \(11.168\)

11.169 “Nor should one use banyan leaves,
Or those from karṇa, śāka, or gulmin trees,\(^\text{875}\)
And neither the leaves that grow on mango trees
Nor leaves from the dhak tree. \(11.169\)

11.170 “Nor should one use leaves from the sal tree, flea tree,
Or those that grow on bodhi trees—
This is because the blessed Buddha Śākyamuni
Used to sit on them. \(11.170\)

11.171 “One should carefully avoid these trees,
And never fell them for timber. \(F.161.b\) \(F.178.b\)
One should not pluck leaves
From ironwood trees. \(11.171\)

11.172 “One should never eat from any of them,
As they are all avoided by the wise.
Sages who dwell in huts of leaves
Must never step over [such leaves]. \(11.172\)

11.173 “A mantra practitioner would break his samaya
Should he eat from the leaves of these trees.
He should also not eat
From the leaves of other trees.\(^\text{876}\) \(11.173\)

11.174 “One can always take food from dishes
As recommended, made of clay, copper, 
Silver, gold-based materials, 
And also quartz or stone. \(\text{11.174}\)

11.175 “One should not eat from the backside of a leaf, 
Nor from the surface of the hand. 
Those leaves that may serve as an offering 
For the sons of the possessors of the ten powers, the enemies of Māra,\(^\text{877}\). 
\(\text{11.175}\)

11.176 “Or those that may be offered to the rhinoceros-like pratyekabuddhas, 
Or, indeed, to the śrāvaka followers 
Should be avoided by a mantra reciter, 
And never trampled underfoot. \(\text{11.176}\)

11.177 “As for the different bakery items,\(^\text{878}\) 
And food and drink in general, 
A mantra practitioner should not appropriate 
Anything that has been duly offered. \(\text{11.177}\)

11.178 “A reciter should always avoid 
What has been given to the victorious ones, 
To their followers, the śrāvakas, 
And to the Three Jewels. \(\text{11.178}\)

11.179 “For those ordinary beings for whom this is even slightly the case, 
The mantras will accomplish nothing; 
What need then to speak of high qualities, 
Or those who desire every fortune? \(\text{11.179}\)

11.180 “The mantras of those who eat food offered as bali 
Will not be successful, 
Whether in the rites of enriching or pacifying, 
Or having any hopes fulfilled. \(\text{11.180}\)

11.181 “The mantras, on the other hand, of pure, skilled, disciplined, 
And tenderhearted followers of the Dharma 
Will be successful in every respect, 
If they take joy in their pure conduct. \(\text{11.181}\)

11.182 “A reciter should not eat food 
Already given by him to anyone else, 
Nor should he eat the food 
Given by others to someone else.\(^\text{879}\) \(\text{11.182}\)
“One should eat little, and only that
Which has been given to oneself.
A mantra adept who lives in this way
Already has an accomplishment in his hand. [11.183]

The mantrin, [F.152.a] [F.179.a] the keeper of vows,
Should receive food following this procedure
And should practice all the mantras
Commended by the sages. [11.184]

Furthermore, I will now explain in brief
The rules pertaining to rites
For using all types of food,
And I will also teach a mantra that purifies everything. [11.185]

“When a reciter has done his ritual ablutions,
He should always recite the following mantra.
Having recited it seven times,
This mantra practitioner will have purified his body. [11.186]

“Hear it and learn its full meaning,
O assembly of spirits and deities!
Having rubbed his entire body,
A sage should recite the following mantra. [11.187]

“Homage to all the buddhas, the perfect teachers! The mantra is as follows:

“Oṁ, you who remove all faults, destroy, destroy all those who engage in evil! Remember your samaya! Hūṁ jaḥ, svāhā! [11.188]

Whatever rice dishes one has obtained through alms, or any other food that one is going to eat, one should eat it after incanting it with the above mantra. Having eaten and ritually rinsed one’s mouth, one should wash the whole body as before, in the direction toward the head, and then take rest. Having rested for three quarters of an hour, or half of a half of one night-watch, one should respectfully salute the painting and recite genuine Dharma texts taught by all the buddhas. [11.189]

The texts to be recited are the noble Prajñāpāramitā, Candrapradīpasamādhī (https://read.84000.co/translation/UT22084-055-001.html), Daśabhūmika, Suvarṇa-prabhasottama, Mahāmāyārī, or Ratnaketudhārani (read.84000.co/translation/toh138.html). One should recite them in turns until the sun has risen one angular cubit above the horizon. Then, when one has finished reading and bowed down to one’s ability, one should put the books aside and cover them with a clean cloth. Having bowed to this work of
Dharma, one should descend to a riverbank or a big pond in order to bathe. There, one should take some clay that is free of living organisms, incant it seven times [F.152.b] [F.179.b] with the following mantra, and throw it into the water. What mantra? [11.190]

“Homage to all the buddhas, the perfect teachers. The mantra is:

“Oṁ, paralyze all evildoers, hūṁ! You who hold a blue lotus and possess the graceful form of a divine youth, bind them, bind! Remember your samaya! Phaṭ phaṭ, svāhā” [11.191]

“One should use this mantra to effect protection [for oneself], bind the directions, form a protective circle for one’s companions, bind the fire pit, and summon all the wicked and utterly wicked beings. With this mantra one can also arrest semen. One should roam everywhere with a cord tied around one’s waist and incanted seven times. One should recite this mantra one hundred thousand times in order to destroy or appease the evil obstacle makers, reciting both during recitation sessions and the time of ritual bathing. In this way one will be able to accomplish all activities. When performing any ritual, one should put on the great fivefold seal [of Mañjuśrī]. One will be able to accomplish everything; it cannot be otherwise.” [11.192]

“The practitioner should take some powder consisting of dried clay and cow dung and do the ritual ablutions as he pleases. He should bathe in water that is free of living organisms. In all the rites, one should always use only water that is free of living organisms. Having bathed, one should smear oneself with a paste of clay and cow dung, or other fragrant unguents that are especially helpful. One must not release into the water any phlegm, urine, or feces. One should not splash in the water or engage in play. One should compassionately reflect on oneself and others and on the absence of self, emptiness, and the pain of experiencing pervasive suffering, which is like the pain experienced by someone separated from their mother. A mantra adept should thus imagine himself to be a being without a practice to follow, one subject to ruin, fall, decay, and destruction, all of which are attended by suffering. He should think of himself as sinking deep into the ocean of saṃsāra, without a place to rest, protection, or refuge, and miserable. He should thus meditate, focusing his mind one-pointedly, while standing right there surrounded by water, submerged up to his neck or his waist.” [11.193]

“First one should visualize a huge lotus stalk supporting a big lotus flower. It is adorned with big petals and made of beautiful-looking jewels. Its pericarp is of beryl, its petals of emerald, and its stamens of crystal. It has one thousand petals and is in full bloom. It is adorned with flowers made of
crystal and ruby. On this lotus there is a lotus throne made of precious stone, adorned with many gems, and shaded by a pair of cloth canopies. On the throne, one should visualize Lord Buddha expounding the Dharma. He is of pure golden color, surrounded by bright light, and adorned with a halo one fathom wide. He is large in size, appearing as if painted in the sky, and sitting in a cross-legged posture.  

11.195 “To his right, on a lotus seat, one should visualize Noble Mañjuśrī, adorned with all the superb ornaments. He is not sitting but standing, and holding, in his extended hand, a yak-tail whisk to fan the Blessed One. He is of light red hue or the color of ground saffron. To the left of the Blessed One, there is the noble Avalokiteśvara, the color of a full autumn moon, with a yak-tail whisk in his hand. Similarly, the eight bodhisattvas—the noble Maitreya, Samantabhadra, Kṣitigarbha, Gaganagañja, Sarvanīvaraṇaviśkambhin, Apāyajaha, the noble Vajrapāṇi, and Sudhana—should be visualized. These are the ten bodhisattvas.  

11.196 “To the right, one should visualize the eight pratyekabuddhas—Candana, Gandhamādana, Ketu, Suketu, Sitaketu, Rīṣṭa, Upārīṣṭa, and Nemi. In the same place there are also the eight great śrāvakas—the noble Mahāmaudgalyāyana, Śāriputra, Gavāmpati, Piṇḍolabharaḍavāja, Pīlindavatsa, the noble Rāhula, Mahākāśyapa, and the noble Ānanda.  

11.197 “Next to these eight great śrāvakas, one should visualize an infinite assembly of monks; next to the pratyekabuddhas, an infinite numbers of other pratyekabuddhas; and in the eight places of the eight great bodhisattvas, infinite assemblies of other bodhisattvas. In this auspicious way should one visualize the canopy of the sky filled with this great assembly.  

11.198 “Still standing in water reaching up to one’s navel, one should perform a big pūjā, offering flowers of many types, earthly and celestial, including māndarava and great māndarava, lotuses and great lotuses, or, according to season, blue lotuses—different flowers of great size, baskets with flowers, and flowers piled as high as a mountain. Also, one should perform a pūjā, pleasing to the mind, for all the śrāvakas, pratyekabuddhas, and bodhisattvas, offering fragrant powders, parasols, flags, and banners—both earthly and celestial, in great numbers—including thousands of millions of billions of bright lamps. One should offer, in the same manner, requisites and articles used for a bali offering, such as incense and food.  

11.199 “One should then visualize oneself and everything illumined by the light issuing forth from the tuft of hair between Lord Śākyamuni’s eyebrows. Immediately entering samādhi while reciting the mantra, one will obtain
fruits of the accumulated great merit and will certainly become destined for awakening. [11.199]

11.200 “This and similar meditations
Were taught by the best of men [F.164.a] [F.181.a]
For the sake of all beings’ welfare
And for the benefit of mantra practitioners. [11.200]

11.201 “The supreme seventh sage⁹⁰³
Taught at that time the most important meditation,
For the benefit of all mantra practitioners
And for all sentient beings. [11.201]

11.202 “He taught the features and appearance
Of the first, the second,
And the third manḍalas,
And after that, he taught the mantra.⁹⁰⁴ [11.202]

11.203 “The best of men declared that
With the first type of painting, the accomplishment will be supreme;
With the second, it will be inferior to that;
And with the smallest, the accomplishment will be very small. [11.203]

11.204 “Just as with the form of the painting, so too
Can the meditation⁹⁰⁵ be supreme, medium, or smallest.
In short, though, this meditation
Will remove all of one’s faults.⁹⁰⁶ [11.204]

11.205 “There is nothing else to rely on
Than the mode of meditation the wise one uses;
His mantras will be successful,
And he will be stable in his meditation. [11.205]

11.206 “When the reciter has finished his chosen meditation
That has been taught according to its procedure,
He should request the mantra deity to depart,
Using whatever offering he finds pleasing. [11.206]

11.207 “He should then come out of the water stream
And go, as he pleases,
To a place as described before,
Applying self-control according to rules. [11.207]

11.208 “A mantra practitioner should recite the mantra
As prescribed for the previous rite.
He should then request the mantra deity,
And whatever deities had been summoned, to depart.  

“Next, the skilled practitioner should perform
The protection rite for himself and his friends,
While knowing the true nature of the ritual and taking pleasure in following its procedure.

“One should praise the best of beings
By offering various eulogies,
And thus supplicating one’s mantra deity, the lord of mantras,
The śrāvakas, the rhinoceros-like pratyekabuddhas,
And the bodhisattvas, these great beings
Who are forbearingly kind toward the three realms.

A mantra reciter should then
Get up from his seat once again

“And, having gone some distance from his dwelling,
Should expel his breath completely,
Discharge mucous and spittle,
And void his bladder.

“During the daytime one should face north,[F.164.b][F.181.b]
And at nighttime, south.
A mantra reciter should never
Wish for material benefits.

“He should not recite, for this purpose, the mantra,
Nor should he talk about his family and its activities.
A practitioner of impeccable conduct,
Adorned with auspicious marks, should sit on the ground.

“He should perform ablutions in pure water
That reaches up to the hem of his robe,
And thoroughly wash his feet,
Wiping them seven times with clay.

“After urinating, he should use seven handfuls,
After passing stool, use thirty handfuls,
And clean his hands afterward.
When clearing phlegm or snot,
He should take two handfuls of clay.

“One should perform one’s toilet carefully,
In a place far from one’s dwelling. One should go to where no sound is heard, and where all paths disappear. [11.217]

11.218 “There, at one’s pleasure, outside the southern boundary, in a pit submerged in saline water, and covered over with sand, [11.218]

11.219 “But not on a riverbank— one should avoid polluting them with feces— in a covered and secret place where one feels at ease, in a wilderness devoid of people, [11.219]

11.220 “Can a mantra practitioner go to the toilet to void his body of impurities. A mantra reciter should know the right time and not hold in feces for too long. [11.220]

11.221 “One should therefore go, whenever one feels like it, to a clean and deserted spot as prescribed and build there a toilet-cabin the way one wants. [11.221]

11.222 “One should always relieve oneself in silence, without any company, in a secret and hidden hut, or a place concealed by the terrain. [11.222]

11.223 “When urine and stool have been evacuated, a vow holder should always clean himself using soft and well-kneaded clay, free of living organisms. [11.223]

11.224 “One should divide the clay into three lumps and always use one to clean one’s anus and the remaining two to clean each hand. A mantra practitioner should always collect the clay from the ground as described before [11.224]

11.225 “And thoroughly wash his feet, first the right, then the left. A mantra reciter should ensure that the feet do not touch each other. [11.225]

11.226 “The personal hygiene of mantra reciters

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Has been taught at length before. [F.165.a] [F.182.a]  
The pure beings have formerly taught  
The purificatory toilet involving perfume and unguents.  
This purification procedure will now be summarized  
For the sake of those who follow the rules of mantra. {11.226}

11.227 “The lord of sages has said  
That one should always stay pure  
Through a toilet involving perfume and unguents,  
As has been indicated in this entire tantra. {11.227}

11.228 “One should perform ablutions while reciting the mantra,  
Delighting, like a devotee, in the rites that are successful,920  
Following the method as previously taught,  
With one’s mind inwardly pure. {11.228}

11.229 “In all the tantras the purity  
Of mantra practitioners is taught to be fivefold.921  
Purity of the body, purity of speech,  
And purity of mind are taught as three;  
Fourth is the purity of truth,  
And fifth is the purity of water.922 {11.229}

11.230 “One needs to abide by the law of truth, control one’s anger,  
Understand the teachings of the tantras, know the śāstras,  
Be proficient in understanding the significance of the subtle nature,  
Understand the mantras, and know the rituals. {11.230}

11.231 “For those with both inner and outer923 skills,  
Accomplishment will not be difficult to find.  
One should not utter false and disrespectful words  
That are devoid of the quality of truth; {11.231}

11.232 “Words that are cruel, cruel in the extreme,  
Or devoid of any truth;  
Words that sow mutual hatred and anger;  
Harsh words that attack someone’s weaknesses; {11.232}

11.233 “Words devoid of truth or justice  
That hurt other beings;  
Or slanderous words born out of an afflicted mind  
That have no virtue in them at all. {11.233}

11.234 “So, too, one should always avoid intrinsically harmful words
That spring from wrong morality and do not accord with the Dharma.
A mantra reciter should likewise always avoid
The vulgar pursuits of common people. [11.234]

11.235 “All the buddhas, bodhisattvas,
And other wise beings condemn
The misguided ire of
Those who fear the next world.” [11.235]

11.236 “Certainly, too, the rhinoceros-like pratyekabuddhas
And the śrāvakas, time and again,
Condemn false speech for those people
Who desire accomplishment in this world. [11.236]

11.237 “One who speaks false words
Will go to a most terrible hell,
Then to the animal realm,
And after that to Yama’s world of hungry ghosts. [11.237]

11.238 “One who makes one’s living by telling lies
Will have to stay there continually. [F.165.b] [F.182.b]
Such a feeble-minded being will go to the terrible
Kālasūtra or Pratāpana hell, [11.238]

11.239 “Or Sañjīva, Asipattra,
Or perhaps Śālmalīvana,
Where a person who speaks untruth
Will remain for many eons. [11.239]

11.240 “How could the mantras of a liar
Ever bring accomplishment?
One who deceives beings with false words
Only brings them distress.
One whose actions are so deluded
Is therefore not going to see mantra accomplishment. [11.240]

11.241 “There will be no accomplishment for the followers of mantra
Who utter words in the manner just described.
How could they win accomplishment,
Even after many eons—tens of millions? [11.241]

11.242 “One who rejects, on this earth,
The teaching of the buddhas
Will fall into the terrible
And very frightening Avīci hell. {11.242}

11.243 “In the Sañjīva, Kālasūtra,  
Or Pratāpana hell  
One will remain for one great eon,  
If one shuns these genuine instructions of mine. {11.243}

11.244 “Foolish people will be cooked  
In a frighteningly dark hell,  
If, blind and veiled by darkness,$^{926}$  
They disdain the genuine teachings. {11.244}

11.245 “Because of their ignorance and childish nature,  
They are deluded by their false pride.  
Slighting the vidyārāja,$^{927}$  
They will fall into a terrible hell. {11.245}

11.246 “One should therefore refrain from committing evil,  
Or any contemptible falsehood.  
Genuine Dharma must not be despised,  
And wrong views must be rejected. {11.246}

11.247 “Consequently, one should always have faith  
And always follow the mantra procedure.  
One who knows the mantra should speak the truth,  
Always for the good of sentient beings.  
If such a one resorts to the mantra,  
He will certainly obtain accomplishment.$^{928}$ {11.247}

11.248 “The$^{929}$ (ritual) performance makes for the (ritual) activity;  
Such activity would not happen without the performance.  
One thus performs various activities (and creates various karmas)  
Of the sublime, medium, and lower types.  
One who thus engages in ritual activity  
Will always obtain accomplishment.$^{930}$ {11.248}

11.249 “In terms of purpose, the only purpose of ritual performance  
Is always for the sake of aim-oriented activity.  
Ritual performance without a motive is a kriyā (mere performance),  
Whereas ritual performance with a motive is a karman (retributive$^{931}$ activity).  
As activity that relies on ritual bears results,  
One should always perform rituals.$^{932}$ [11.249] [F.166.a] [F.183.a]

11.250 “First the required procedure, then the activity, and then the result—
This is always the order in which these three occur.
That which bears no result (that is, the procedure on its own) becomes that
which
Produces the result (the activity), thus always ending with the result.\textsuperscript{933} (11.250)

11.251 “With results or without them—
These are the only possible outcomes.
A mantra is accomplished through union;
This union is what brings the accomplishment of mantra.
The absence of union is separation,
And separation, unlike union, is not effective.\textsuperscript{934} (11.251)

11.252 “Accomplishment—the accomplishing of what is to be accomplished—
Will not be won in that case.
The power substances—the causes of accomplishment—
Will be blocked in every respect.\textsuperscript{935} (11.252)

11.253 “For those, however, who have accomplished their mantra,
Even the mantras they have not previously accomplished bring results.
The activity primarily intended by the performer
Is the result of the procedure enacted for the purpose of this activity. (11.253)

11.254 “In all activities one should not perform that which is ineffectual.
Since the [effective] activity has its causes,
Which are the mantra, the tantra, and the intention,
One should always\textsuperscript{936} commence an activity employing [these causes].
(11.254)

11.255 “One should perform activities that are viable (\textit{ārabhya});
One should not undertake activities that are ineffectual.
Mantras that are not part of a ritual performance
Will not bring accomplishment to anyone. (11.255)

11.256 “The samaya, formerly taught by the supreme sages—
The teachers of the true Dharma—
Has been explained by the victorious ones
In the teachings of the Mantra Vehicle.\textsuperscript{937} (11.256)

11.257 “The practitioner who knows the complete doctrine of the mantra
Has been shown, in this matchless king of manuals,\textsuperscript{938}
The path that results in awakening—
The path whose nature (\textit{rūpa}) is mantra. (11.257)
“All mantras for which the lineage connection
Is always present will be successful.
One will accomplish, in such a case, what one desires
Within a short period of time. [11.258]

“For the sake of pacifying every being,
The perfect buddhas taught
The path that consists of mantra,
Which leads to the city of nirvāṇa. [11.259]

“Thus, the path to awakening
Always fulfills the purpose of all activities.
Buddhahood is its place of origin
And its ultimate and final aim. [11.260]

“If effected through mantra recitation,
This path will be accomplished without effort,
And its results will be obtained
Along with the knowledge of various karmic predispositions. [11.261]

“In brief, this attainment will come [F.166.b] [F.183.b]
To those with discipline, meditation, and [the three] liberations,
And it will fulfill for them all aims—
This has been taught by the chief among the victors. [11.262]

“One will obtain an increase in riches,
Reside in the ultimate realm,
Or be the leader, in any event, of the yakṣas
And the sovereign of gods and men. [11.263]

“One who [knows] all mantras
Will obtain supremacy
Over men, gods, and asuras,
And will make his rites bear fruit. [11.264]

“One should always practice pure conduct
And take joy in discipline and meditation.
A mantra practitioner should recite the mantra
That has been taught in all the tantras. [11.265]

“The mantra practitioner may perform the various types of rites,
Such as those of the highest or middling type.
If, however, he desires riches,
He should perform those of the lowest type. [11.266]
“The lowest rites will bring an increase of pleasures;
The middling will bring a superior body.
The reciter will, however, attain the highest state
Only through the supreme rites. [11.267]

“At the end of recitation, the practitioner should rest,
For as long as necessary;
He should do his formal practice
When the time for it has arrived. [11.268]

“Even though all his rites have succeeded, the mantra practitioner
Should keep reciting in order to exhaust all the evil of human beings.
What is normally done through successive rites,
He can accomplish through a single rite performed according to procedure.
[11.269]

“His accomplishment will become stable
When he has acquired all that is possible for human beings to acquire.
Such a mantra reciter should nevertheless continue to recite the mantra
In order to exhaust evil, and then, to remove the karma of beings. [11.270]

“May the mantras revered by the world
That are supreme, middling, or inferior be successful!
When recited they will exhaust all karma
That has been accumulated throughout the succession of births. [11.271]

“The evil of all the embodied beings will then be destroyed.
One will obtain various body ornaments,
Pleasing to the mind and possessed of all good qualities.
One will obtain a place in the Yakṣa, [F.167.a] [F.184.a] with the permanent
position of a king.
Those who recite the mantra of the tathāgatas
Will obtain every accomplishment.” [11.272]

This concludes the eleventh chapter of “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed fourth chapter on places suitable for the performance of the ritual; on mantra recitation, ritual observances, homa, meditation, purificatory rites, and conduct; and the performance of all the rites according to procedure.
CHAPTER 12

12.1  Now Lord Śākyamuni again looked at the entire Pure Abode, and said this to Mañjuśrī, the divine youth:

“Listen, Mañjuśrī, to [the instructions] for the followers of your vidyā mantra who strive to benefit all beings—what mantras⁹⁴⁸ they should be made to recite, by whom these mantras are to be recited, and the attendant rosary rites that are methods for accomplishing all the common mantras of all tantras. Listen carefully and reflect on this well. I will teach this [now].” ¹².¹

12.2  At these words, Mañjuśrī, the divine youth, said this to the Blessed One:

“Good! May the Blessed One show us⁹⁴⁹ the favor of teaching this for the sake of all those who entered the samaya of mantra practice, as well as every other being.” ¹².²

12.3  After Mañjuśrī, the divine youth, spoke thus, the Blessed One said this to him:

“Listen, Mañjuśrī, as I will teach at length and in detail how beings can accomplish all their aims by applying all the mantra conduct. And how [do they do this]? First there is [the following] mantra. Homage to all the buddhas whose forms are marvelous and inconceivable. It is:

\[ \text{Oṁ, act, act! Accomplish all aims, accomplish!}^\text{⁹⁵⁰} \text{ O (female) sky dweller who dumbounds all the wicked ones, effect the purification! Svāhā}^\text{⁹⁵¹} \]

¹².³

12.4  “One should employ this mantra in the rites of crafting all types of rosaries, those that involve cleaning, drilling, threading, separating, and so forth.⁹⁵²¹².⁴ [F.167.b] [F.184.b]

12.5  “First, when making a rosary, One should incant the tree Thirty-seven⁹⁵³ times.
A vow holder should then perform the protection rite. ¹².⁵
“One should then sleep one night
And in one’s sleep one will see
A nonhuman being, either beautiful
Or ugly, and baring its teeth.
This friendly being will say,
‘Bring me, as is proper, something of value.’

The practitioner should then rise early
And go to the tree that has been indicated,
Unless one saw in one’s dream
A tree that is huge and misshapen.

One should avoid trees of this kind
And go instead to another tree.
A rudrākṣa tree is the best;
The next best is an arjuna tree.

“A lucky bean tree, or another good tree
That bears fruit suitable for beads.
One should climb it together with companions
Who are good at climbing trees.

If such a mantra reciter has no companions,
He should climb by himself.
A lay vow holder should climb to the fruit
Located on the uppermost branches.

Never distracted from his task,
He should pick fruits that issue from upper branches.
Having thus obtained fruits from these branches,
He should use them in superior rites.

For it has been taught by the best of men
That when a rite is superior, the accomplishment will be superior too;
When it is middling, the accomplishment will be middling;
And when it is minor, the accomplishment will be minor.

If one takes fruit from them,
One will never be disliked by sentient beings.
If one takes seeds from the western branches,
One’s mantras will be effective in the preparation of power substances.

If the seeds are from the northern branches,
One will always be able to summon yakṣa deities or those of similar stock.
It is said that they should be summoned
For the pacification of all beings.\textsuperscript{961} \{12.14\}

12.15 “The gods, asuras, gandharvas,
Kinnaras, and rākṣasas, on the other hand,
Can be summoned in a properly performed rite
In order to provide nourishment to all beings. \{12.15\}

12.16 “One will make all the rites
That are done on earth\textsuperscript{962} bear fruit.
If the seeds originate from a branch
That is in the eastern quarter, \{12.16\}

12.17 “One should always employ them zealously
As causes for bringing long life.
Thus, one will always obtain a different mantra-accomplishment
Depending on the type of seeds. \{12.17\} [F.168.a] [F.185.a]

12.18 “If a branch extends in the southern direction
And abounds in leaves,
A mantra reciter should carefully avoid it,
For the seeds from it will drain the vital force from living beings. \{12.18\}

12.19 “If one recites using the seeds
That are growing
On branches extending south,
One will destroy the life force of one’s enemies.\textsuperscript{963} \{12.19\}

12.20 “One should carefully avoid such acts, though,
For they are the cause of a great deal of negativity.
Seeds that are described as hanging
Underneath the lower branches \{12.20\}

12.21 “Will enable one to reach Rasātala,
The place where dānava women live,
If one takes along a rosary made of them.
So have these seeds been described.\textsuperscript{964} \{12.21\}

12.22 “Seeds that cling to the lower branches
Will enable one to reach Pātāla.
Once he has entered there,
Divine pleasures await a mantra reciter. \{12.22\}

12.23 “He will remain united with asura women
And stay there for an eon.
A reciter will be able to descend there
If he takes with him a complete set of such seeds.\textsuperscript{965} [12.23]

12.24 “One should perform a protection rite
And travel, with companions, to a place of one’s choice.
Having thus traveled to a distant place,
Which always must be clean,\textsuperscript{966} [12.24]

12.25 “A mantra practitioner should stay there.
He should purify the set of seeds,
Taking each of the seed-beads
And cleaning it thoroughly all over. [12.25]

12.26 “Having cleaned them completely,
The mantra adept should drill holes in them.
Repeating the mantra three, seven, eight,
One, or twenty-one times, [12.26]

12.27 “One who knows the nature of mantra should purify the beads.
Always using the same mantra as before,
Repeated either seven or eight times,
The purification will be ensured. [12.27]

12.28 “Such a lay vow holder should prepare twine
Using thread spun by a virgin
Joined with five threefold strains
Of fibers from a lotus stalk. [12.28]

12.29 “One who knows the nature of mantra should string upon it
Seeds that are fine, well rounded,
Never damaged by worms,
And without protrusions or other imperfections. [12.29]

12.30 “They must be beautiful and of nice color,
Without holes or cracks,
And may be either from the rudrākṣa tree,
Lucky bean tree, or arjuna tree. [12.30]

12.31 “Applying himself to the task with care,
A mantra practitioner should string a rosary of beads [F.168.b] [F.185.b]
That is ever unspoiled, beautiful,
Not deformed, and composed of identical beads.\textsuperscript{967} [12.31]

12.32 “Alternatively, the beads
Could be made of gold, silver,
Rubies, crystal,
Conch, musāragalva coral, or pearl. [12.32]

“One can make different types of rosaries,
Using coral or other precious substances, To create a divine rosary,
Beautiful and auspicious. [12.33]

“With a focused mind, one should string onto the thread
Round beads made of earth,
Or any other beads that are more or less round,
Be they seeds or mineral in origin. [12.34]

“Reciting the mantra with earnestness,
One should string the beads using a sharp-pointed blade of grass,
Either one hundred and eight of them, or twenty-five,
Or the medium number of fifty. [12.35]

“A rosary of this size should be strung
By a well-focused mantra practitioner.
The supreme kind of rosary
Would consist of one thousand and eight beads. [12.36]

“It is always a rosary of one of these four types
That may be strung by the practitioners of mantra.
When subsequently tying the knot,
One should do it thrice, or at least twice. [12.37]

“To keep the rosary tight (mālāsamāsataḥ),
One should fasten [the knot] With rings made of flower-metal, gold,
Silver, or copper. [12.38]

“Finally, one should make a plaiting loop,
Adding them in succession to form a plait.
One should wrap the plait firmly and with care,
So that it stays tight. [12.39]

“One should fashion it well
To make it resemble a maṇḍala
With the shape of a snake’s hood
Adorned by the wrapping. [12.40]

“The rosary may have the form of a string of pearls,
Fashioned as a neck ornament.
One should wash it in pure water,
Such as that of a clean river. [12.41]

12.42 “Having washed it as described before,
One should take it out of the water
And perform the ablutions thoroughly oneself,
Holding it as one does a string of beads. [12.42]

12.43 “One should wipe it with the five products of the cow
And, likewise, with powdered clay.
One should then rinse it with clean water
And smear it with fragrant unguents, [12.43]

12.44 “Including those of auspicious colors,
Such as white sandalwood and saffron.
Having thus anointed it with care,
One should go to one’s hut. [12.44]

12.45 “One should walk up to the place
Where the painting of the medium type is,
With the supreme among the victorious ones, the chief sage,
The best of men, the Lion of the Śākyas, painted in its center. [12.45]

12.46 “One should always place the rosary
Before the image of the Teacher that contains relics
Of the victorious upon the earth;
It should be placed close by. [12.46]

12.47 “One should thus place the rosary on the canvas
Before and near to the image of Śākyamuni
And incant it 1000 times 108, Plus an additional 108 times. [12.47]

12.48 “Having fasted the whole day and night,
One should offer the rosary to the best of sages.
One can also do the recitation as before,
Identical in terms of numbers. [12.48]

12.49 “Then, having incanted the rosary,
One should leave it there for the night.
A knower of mantras should sleep in the same place,
On a bed of kuśa grass spread on the ground. [12.49]

12.50 “Should he behold in his sleep
Beautiful dream images,
They indicate the results
In which he will obtain accomplishment. [12.50]

12.51 “If a practitioner of mantra should see in his dream
Buddhas, śrāvakas, or pratyekabuddhas,
His ritual actions will definitely succeed,
Bearing results for him. [12.51]

12.52 “If he beholds in his sleep
A wonderful, beautiful-looking boy
In the form of the divine youth,
He should offer the rosary to him.
His mantras will succeed without fail,
Accomplishing all his aims.” [12.52]

12.53 This concludes the detailed twelfth chapter in “The Root Manual of Noble Maṇjuśrī,”
an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
This chapter belongs to the detailed section on the procedure of the “medium” painting,
and also constitutes the detailed chapter on the procedure of the rosary.
CHAPTER 13

13.1 Now Lord Śākyamuni again looked at the realm of the Pure Abode, and said this to Mañjuśrī, the divine youth:

“There is, O Mañjuśrī, a ritual sequence for a special worship of [the god of] fire, which is meant for those practitioners of vidyā who engage in the rite of homa according to the special procedure that has been succinctly explained in the chapter on mantras in your manual. Once established in this routine, beings become actively engage in the conduct of all vidyās. What is this sequence? The mantric words of the secret vidyā spell are as follows: {13.1} [F.169.b] [F.186.b]

13.2 “Oṁ, rise up, O tawny [flame] with red eyes! Give and cause to give! Hūṁ, phat phat! Destroy all the obstacles, svāhā! {13.2}

“This, O Mañjuśrī, is the supreme heart [mantra] of [the god of] fire that accomplishes all activities and fulfills all wishes. {13.2}

13.3 “At the beginning, the practitioner should offer into the fire three oblations of ghee, incanted each time with this heart mantra of fire. For someone engaged in this way in the performance of the pacifying, nourishing, or wrathful activities, there are prescribed three types of firewood, respectively. {13.3}

13.4 “The sticks from the aśoka tree are for the activity of pacifying, Especially if they are moist with sap. The best ones are nine inches, a cubit, Or perhaps three fingers long. {13.4}

13.5 “The ritual instructions specify That viscid sticks are the best. They should be without holes nor be hollow, With the hue of a parrot’s plumage. {13.5}
“One should avoid yellow, White, or black colors. One should collect sticks without holes,\textsuperscript{984} Rejecting also those damaged by worms.\textsuperscript{[13.6]}

“Sticks of other\textsuperscript{985} colors are not recommended. One should avoid only sticks of the worst kind. They should be not too dry and not too moist. Nor should one use scorched sticks.\textsuperscript{[13.7]}

“One should also avoid those that are Rotten, crooked, or too long. One should then prepare a fire pit, Rectangular on all sides.\textsuperscript{[13.8]}

“One should carefully dig a pit To the depth of four cubits, Or, alternatively, three cubits, two cubits, Or even one cubit.\textsuperscript{[13.9]}

“The pit should be free of living organisms And made of sand. One should then prepare a lotus-shaped altar\textsuperscript{986} Encircling the pit all around.\textsuperscript{[13.10]}

“Or, one can carefully make An enclosure in the shape of a square, With corners in the shape of vajras, Both ends of which are three-pronged.\textsuperscript{987} [13.11]

“Inside this fire pit one should prepare A flat, two-cubit area. One who is well prepared should perform the homa\textsuperscript{988} In a pure, cleanly swept place,\textsuperscript{[13.12]}

“On a well-chosen riverbank,\textsuperscript{989} Or in a lonely spot on dry land,\textsuperscript{990} A charnel ground, an empty dwelling, Or on a mountaintop.\textsuperscript{[13.13]}

“Also, one can always do this in an empty temple Or a big forest. [F.170.a] [F.187.a] Places that have been recommended by the most eminent of men As suitable for successful practice [13.14]
13.15 “Have also been described as suitable in every respect
For the performance of the homa rite.
One who knows the mantra,
Having sat on a bundle of kuśa grass [13.15]

13.16 “One cubit in size,
Should perform the homa rite in a particular way.
If one remains in such places,
Accomplishment will be swift, have no doubt. [13.16]

13.17 “For the activities of pacifying and enriching
One should sit facing east or north.
Violent activities, however, associated with the south,
The mantra practitioner should avoid. [13.17]

13.18 “When one faces east, the accomplishment will be of a peaceful kind;
When it is the north, it will be of an enriching kind.
One should always begin the mantra recitation\textsuperscript{991}
Facing these directions. [13.18]

13.19 “One should perform rites of enriching
Using sticks of the bilva, mango, waved-leaf fig, or banyan tree.
Sticks used for violent rites
Should be dry, pungent, sour, or bitter.\textsuperscript{992} [13.19]

13.20 “All these that are meant for violent rites should be avoided,
As they have been prohibited by the sages.
In the rites of pacifying and enriching
Sticks moist with sap are said to be the best. [13.20]

13.21 “Dry sticks, used in violent rites,
Should be avoided, according to the sages;
They can, however, be used
If the right type is not available.\textsuperscript{993} [13.21]

13.22 “Around the fire pit one should spread
An array of kuśa grass blades that are pointed at both ends,
Using blades that have a glossy, yellow-green color,
Like a peacock’s neck. [13.22]

13.23 “One should always use blades of this kind
In rites of pacifying and enriching,
And dried blades of other grasses
Of an emerald color [13.23]
13.24 “In rites of evil activity;
As for these, though, they are forbidden by the best of victors.  
One should take pure and clean water,  
Which always must be free of worms, [13.24]

13.25 “And circumambulate the fire pit clockwise,  
Sprinkling it all around.  
One should then light the fire, wholly absorbed in this task,  
Having performed the ablutions according to procedure. [13.25]

13.26 “With clean roots of grass,  
One should prepare a torch of the right size,  
Then take it in hand  
And carefully kindle the fire. [13.26]

13.27 “One should not blow at the kindling with one’s mouth,  
Nor fan the fire with the edge of one’s garment,  
Such as the undergarment or the upper garment,  
But there is no restriction on other clothes. [13.27] [F.170.b] [F.187.b]

13.28 “Nor should one fan the fire with one’s hand,  
Or risk putting it out by being overzealous.  
One should fan it with a pure frond of a palm,  
Or perhaps a clean cloth or leaf. [13.28]

13.29 “When the fire has been kindled,  
Fanned with the wind generated as described,  
The knower of mantra should let it blaze  
And be well focused on the homa. [13.29]

13.30 “One should then sprinkle it three times,  
Using one’s left hand.  
Then one should offer three oblations,  
Using for this purpose clarified cow’s butter. [13.30]

13.31 “One should then bow to  
All the buddhas, the protectors,  
And salute also, as seems fit,  
The mantra lord of one’s personal mantra. [13.31]

13.32 “Then, wholly dedicated to the task,  
One should invite the god of fire using fragrant flowers,  
Always incanted seven times  
With the heart mantra of fire. [13.32]
“A wise practitioner, a knower of the mantra,  
Should summon him and offer him a place.  
One should offer him a seat  
With the same heart mantra and no other. [13.33]

“In order to worship the god of fire  
One should offer three oblations of firewood sticks  
Covered in curds with ghee and smeared with honey,  
Performing the rite complete with the mantra. [13.34]

“One should, at that time,  
Smear both ends of the sticks with these substances,  
Applying ghee and honey,  
And mixing it with curds. [13.35]

“One can perform this 1000,  
100,000, or 108 times.  
If one is a practitioner of a secret mantra,  
One should pronounce it once for each oblation cast into the fire. [13.36]

“When performing peaceful rites,  
The fire should form a circle,  
Or a single tongue of flame.  
For the rites of enrichment, it should be smokeless. [13.37]

“The fire should be smoky for rites of the violent type,  
Described by the victorious ones as forbidden.  
If the fire has a color,  
Its color is associated with a respective oblation activity. [13.38]

“If this activity is peaceful, a fire that is white in color  
Has always been praised by the victorious ones as the best.  
If one offers into a white fire,  
The [peaceful] mantras will be successful. [13.39]

“The color red will always guarantee  
Accomplishment in the rites of enrichment.  
If the fire is black and the smoke is brown,  
Violent rites will be successful. [13.40]

“There are thus three types of accomplishment [F.171.a] [F.188.a]  
Associated with the three colors.  
The fire may also have another color, such as the color of a cloud,  
And may appear in different forms. [13.41]
“When the fire is like this,  
The mantras cannot possibly succeed.  
When seeing the fire blazing  
With this color [13.42]  

Or with various [other undesirable] colors and forms,  
One should begin the rite once again.  
If one desires the mantra to succeed,  
One must perform the recitation again,\textsuperscript{1003} [13.43]  

“And do the homa rite once again  
Following the established ritual procedure.  
To invoke or dismiss the deity,  
One should pronounce the mantra of fire [13.44]  

“Within the circle prepared beforehand,  
Following the right procedure.  
Employing this mantra, one should perform the homa  
Complete with the rites of invoking and dismissing the deity. [13.45]  

“Based on this particular rite,  
One can accomplish any rite.  
One should commence such fire observances  
In front of the painting. [13.46]  

“One’s mantras will then be successful,  
As formerly declared by the tathāgatas.  
One should not perform just any activities, however,  
But only those praised by the victorious ones. [13.47]  

“Thus, one should not perform other activities,  
Especially the evil ones  
Censured by the victorious ones  
And forbidden and reviled by the world.\textsuperscript{1004} [13.48]  

“One will become either a universal emperor,  
Or a bodhisattva protecting the earth.\textsuperscript{1005}  
One will attain the five superknowledges,  
Or the state of a god. [13.49]  

“One who always applies the appropriate knowledge of the painting  
And is confident about the rite of the homa\textsuperscript{1006}  
Will become the master of subterranean paradises  
And also be able to travel in the sky. [13.50]
“One will be able to change into an earth god or a yakṣa
Who always attracts yakṣa maidens.
One may become the ruler of a kingdom,
Or a district, or perhaps the head of a village. [13.51]

“One may at will become a vidyādhara or an asura
With the power to enthrall all beings.
One will be able to summon the spirits,
As well as the great and noble beings. [13.52]

“By means of this rite of homa,
One will be able to summon the bodhisattvas,
The great beings who abide on any of the ten levels,
Not to mention ordinary humans on this earth. [13.53]

“One may become a general of an army,
Or someone of exceptionally great might in this world. [F.171.b] [F.188.b]
One may control all the spirits.
And, likewise, become a lord of men. [13.54]

“Whether it is for the sake of enthralling all beings,
Or becoming the king of men on earth,
One should always include, with every activity,
A complete rite of homa. [13.55]

“One should practice all the activities
With complete dedication and in full;
The supreme activity will then be successful
And will serve the highest purpose. [13.56]

“So too will the activities of the medium
And the lowest type be successful,
And one will also obtain all the relevant power substances.
Again, as has been said, the accomplishment can be of three types. [13.57]

“When the rite of homa is performed,
One’s accomplishment will be rich in results.
One should form the five-crested mudrā
And say the mantra of Keśinī. [13.58]

“One should perform all activities,
Having first performed the rite of self-protection.
When engaging in the rite of homa,
One should recite the following mantra.
This mantra should always be repeated,
In this rite, seven or eight times. [13.59]

13.60 “Homage to all the buddhas and bodhisattvas, the perfect teachers. The mantra is:

“Oh, burn! Remain, hūṁ! Ru ru, you from whom all things arise! You who are the origin, svāhā!” [13.60]

13.61 “Using this mantra method,
One should thoroughly recite again and again.
A mantra adept, having thus recited twice or seven times,
Should offer oblations into the fire. [13.61]

13.62 “Using water incanted with this mantra,
One should sprinkle
Flowers, incense, perfume,
And everything all around. [13.62]

13.63 “One should then commence all activities
According to procedure.
In all one’s activities one should apply
The previously described method. [13.63]

13.64 “Having formed the great mudrā—
The famed five-crested—
One should do the protection rite
And then continually recite the mantra of Keśini. [13.64]

13.65 “One should embark on all activities
Confident about the causes of accomplishment.
If favorable signs are seen
And beautiful sounds continuously heard, [13.65]

13.66 “One’s mantras will certainly produce results
By fulfilling the wished-for boons.
When first applying the activities
And engaging with mantra—the cause— [13.66]

13.67 “The accomplishment of such activities
Will be complete and rich in results.
The cries of ‘Victory!’ will be heard, [F.172.a] [F.189.a]
Along with the sounds of large and small kettledrums. [13.67]

13.68 “Accomplishment is always said to follow,” [13.68]
If one relies on the rite of homa.
Other favorable signs may also be seen
Or the beautiful sounds of birds heard. [13.68]

13.69 “Various kinds of sounds may be heard,
Whose meanings have been described by the victorious ones—
Many kinds of exquisite sounds,
Divine, auspicious, and pleasing to the mind. [13.69]

13.70 “Parasols, banners, and flags may be seen,
Along with women bedecked in jewelry,
And likewise vases full of offerings—
Seeing them is a sign of accomplishment. [13.70]

13.71 “They are all of many forms and colors,
Praised and venerated by the world.
When they are perceived,
The mantras, with their different applications, will be successful. [13.71]

13.72 *This concludes the detailed thirteenth chapter in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*
CHAPTER 14

14.1 Then Lord Śākyamuni again directed his gaze at the realm of the Pure Abode and said this to Mañjuśrī, the divine youth:

“There is, O Mañjuśrī, a secret vidyā mantra of yours that accomplishes all mantras. It was granted by the tathāgatas, arose from the treasury of their teachings, belongs to the ‘Cloud of Dharma,’ and is of the essence of the sky. This vidyā is the supreme lord of all mundane and supramundane mantras, just like the divine youth is the lord of all beings. This lord is described as a tathāgata, the supreme and the most excellent. Just as Lord Buddha, O divine youth, is the most eminent person among gods and men, so he—this supreme vidyārāja—is among all the mantras. He has been formerly taught by the blessed buddhas who are equal in number to the grains of sand in the river Gaṅgā and whose merits are ineffable. He has been regarded by them as the supremely secret heart mantra [F.172.b] [F.189.b] of the tathāgata Ratnaketu, auspicious in every respect. He is praised and extolled by all the buddhas, is the relief of all beings, and is the destroyer of every evil. He grants every wish and fulfills every hope. So what is this mantra?”

14.2 While he spoke, a ray of light called arouser of all the buddhas emerged from the tuft of hair between the eyebrows of the blessed Śākyamuni. It illuminated all the buddhafields in the ten directions, above, below, and everywhere, delighting the minds of all beings. It then disappeared into Blessed Śākyamuni’s uṣṇīṣa. Subsequently, there emerged from the same uṣṇīṣa the lord of vidyās named One Syllable, as a form ablaze all around with the light that all ordinary beings find impossible to look at, or to lay hold of. Out of this great effulgence emerged his body, consisting of a halo of light, displaying multiple aspects and the great form of a cakravartin. [14.2]

14.3 Having emerged, he illuminated the entire sky. He had a retinue of all the vidyā kings and was attended on and worshiped by many hundreds of thousands of millions of vidyās. He was praised by all the supramundane cakravartins and vidyārājas, eulogized by all the mantras, and cherished
by all the buddhas and the bodhisattva great beings who had attained the
tenth level of realization. Together they filled the entire canopy of the sky.
His body was adorned with celestial gems and bedecked with great jewels
and gems, beautiful in appearance, supremely radiant, emanating hundreds
of thousands of millions of magical creations in various forms, pronouncing
the one-syllable word of his mantra, and radiating a great mass
of light. He positioned himself in midair above Lord Śākyamuni, facing and
looking upon the entire realm of the Pure Abode and illuminating the circle
of the great assembly. [14.3]

Lord Śākyamuni then pronounced the One Syllable, this vidyā cakravartin,
the heart essence of all the tathāgatas, the supreme secret heart essence of
the tathāgata called Ratnaketu; the One Syllable that is taught and cherished
by all the tathāgatas intimately connected with Lord Ratnaketu—
Śalendrarāja, [F.173.a] [F.190.a] Amitābha, Duḥprasaha, Sunetra, Suketu,
Puṣpendra, and the sage Supināntaloka—and also by the [three] tathāgatas
starting with Kanaka; the One Syllable that is taught and celebrated by all
the perfectly awakened ones who have gone beyond. What is this One
Syllable? [14.4] It is bhrūṁ. [1017]

“This, Mañjuśrī, is the supreme essence of all the tathāgatas. This is the
great means of purification, One Syllable by name, the vidyādhara-
cakravartin. When used along with him, all mantras will be successful.
He is, O divine youth, recommended as the secret, supreme mantra that accords
with all the mantras in your excellent king of manuals. He is the purifier of
obscurations in all rites. A practitioner must first utter this mantra three
hundred thousand times, and then, O divine youth, the rites for all the
mantras and all the worldly and transcendent mantra methods in your king
of manuals will be accomplished. When protected by One Syllable, one
becomes invulnerable to attacks by any being. One will also not succumb to
any obstacles, whether mundane or supramundane.” [14.5]

As soon as the One Syllable was pronounced by Lord Śākyamuni, all the
world spheres of the great trichiliocosm shook in six different ways. All the
buddhafields became filled with light and all the blessed buddhas dwelling
there joined the circle of the great assembly gathered in the realm of the Pure
Abode. So, too, all the bodhisattvas on the tenth level of realization who were
irreversibly established in perfect awakening, all the śrāvakas and pratyekabuddhas, all the beings possessed of great powers, roused by the light from
One Syllable, the vidyārāja, arrived enthralled in the assembly. [F.173b]
[F.190b] And other beings living in infinite worldly realms who followed the
painful destinies of hell, the hungry ghosts, and animals, were touched by
Then Lord Śākyamuni looked again at this great circle of the assembly and said this to Mañjuśrī, the divine youth:

“Listen, Mañjuśrī, as I tell about this vidyārāja! He possesses great magical power. As a maṇḍala deity, he is depicted without a retinue. He is suitable for all types of activity. He is the supreme monarch of all vidyās and fulfills the hopes of all beings. For all the profusion of rites, he is present in the large body of rites of the mantra system associated with you. He accomplishes all mantras and is universally applicable. He is renowned as a great lord who is very energetic and is particularly skilled in the method and wisdom that benefit beings who practice. He clears up the entire path to awakening and establishes beings in nirvāṇa. He causes one to ascend to the seat of awakening, and he [facilitates] the accumulation of virtue.

“IT is his extensive ritual that I will now briefly teach, including the procedure of making his painting and his maṇḍala and how it is the means of accomplishment, and also how to practice the previously mentioned mantra conduct, established in which sentient beings will succeed in the practice of this great cakravartin, the marvelous vidyārāja, the supreme lord of all mantras, the illuminator, the fulfiller of all wishes, the guide, the benefactor of the whole world, who, like the Buddha, appears directly, is self-arisen, and may be employed in all activities—the highest, the medium, and the minor.

“He is blissful, auspicious, tranquil, and destroys all evil. He is the god of the gods and the most eminent among sages.

“He is a buddha, a sun, and a kinsman, completely pure and renowned in the world. He knows the nature of all dharmas, belongs to the peak of existence, and is not sullied.

“I will now teach his best ritual, so please listen, if you desire prosperity. To start, one should prepare a high-quality canvas, free of hair or any adhering dirt.

“New, especially white, and with a fringe. On it, one should paint as described below.
The canvas should be two cubits in height
And one cubit across. [14.12]

14.13 “It should be as described—bright,
Spotless, pleasant in appearance,
Of pure white color,\textsuperscript{1027}
Well washed, and free of rough patches.\textsuperscript{1028} [14.13]

14.14 “One can use a white and dust-free
Cloth of dukūla bark,
Flaxen cloth, or cloth of any bark,
Pure and free of fibers. [14.14]

14.15 “It should not be produced by worms,
Or received from people as a gift.
Thus it should not be silken,
But any other kind described as suitable.\textsuperscript{1029} [14.15]

14.16 “On such a superior cloth
One should draw the palace.
One should draw the likeness of the Teacher
Garlanded by a circle of light. [14.16]

14.17 “He should be painted a golden color,
Haloed by light, sage-like,\textsuperscript{1030}
Alone, sheltered inside a cave
On a mountain, in all his splendor.\textsuperscript{1031} [14.17]

14.18 “One should draw a silken canopy
Strung with garlands of jewels.
Behind it are two gods
Who are supporting it. [14.18]

14.19 “Above the mountain
One should draw a jewel garland
And, around the canopy,
Decorations made of strings of pearls. [14.19]

14.20 “Having carefully painted all this
Above the king of mountains,
At the foot of the mountain
One should draw the waters of the great ocean. [14.20]

14.21 “Around the edges of the canvas,
One should draw flowers, such as
The blossoms of the ironwood tree, pannay tree, Bulletwood tree, juhi jasmine, [14.21]

14.22 “Royal jasmine, and beautyberry. Always include red amaranth, Fragrant blue lotuses, And, further, white lotuses. [14.22]

14.23 “One should draw these different varieties And other fragrant species of flowers. [F.174.b] [F.191.b] One should always draw Only flowers of the species as described. [14.23]

14.24 “One should make offerings pleasing to the Teacher In order to worship him. Following the previously described procedure In regard to the superior painting, or the others, [14.24]

14.25 “And having ensured that the skein, the weaver, And the painter are as desired, One should do the painting during the prātiḥāra fortnight, On an especially auspicious day. [14.25]

14.26 “When such a time has arrived One should do the prescribed mantra recitation. One should execute everything, in every detail, Just as previously explained. [14.26]

14.27 “One should paint the complete figure of the Teacher Using paints of bright and vivid colors. He should be fully endowed with his many aspects, Equal in splendor to the karnikara flower. [14.27]

14.28 “One should paint this sage, born into the Jewel family, In golden color, With the same hue as the champak flowers And possessing all the features as described. [14.28]

14.29 “He is the highly illustrious Ratnaketu, The most eminent and best of sages. One should paint this jewel among buddhas Who has control over all phenomena. [14.29]

14.30 “He sits on a jewel mountain, Adorned with jewel caves,
In a cross-legged posture, 
Delivering a Dharma discourse. [14.30]

“With a gentle smile on his face, 
This hero’s mind is steeped in concentration. 
One should also paint whatever is 
On the outside of his cave, below, and around it. [14.31]

“In the corner at the end of the canvas one should paint 
The practitioner, kneeling down. 
In his extended hand he holds incense, 
And his body is slightly bent forward. [14.32]

“One should paint him as wearing an upper garment 
And other clothes just as in real life, 
Above the great ocean that is 
To the lower right of the Blessed One. [14.33]

“One should draw him—the practitioner of mantra who aspires for perfection—
Wholly applying oneself to the task. 
This is the procedure of doing the painting, 
As has been taught by those venerated by the world; 
Now will be taught 
The maṇḍala of the deity. [14.34]

“The mantra practitioner should really understand 
The mantra at the time of employing it 
And always use it to do the preliminary practice, 
Training thus for success in recitation. [14.35]

“For this reason he should be initiated into the mantra 
From this manual, so beautifully taught— 
The mantra that is associated with the maṇḍala conduct 
And always requires initiation. [14.36] [F.175.a] [F.192.a]

“He should have confidence in the maṇḍala, 
Be initiated into all its mantras, 
Always apply himself to the tantra, 
And be able to perform the rite of self-protection. [14.37]

“The master, possessed of great splendor, should also protect 
His assistants with demon-slaying [mantras] and examine them carefully. [14.38]
And keep his observances. [14.38]

14.39 “He should have profound insight, be always gentle, 
Noble, and compassionate, 
And look for the same characteristics 
In all his assistants. [14.39]

14.40 “One should accept as disciples those who are well qualified— 
One, two, or three, 
Or perhaps eight or more of them— 
But avoid [accepting too] many. [14.40]

14.41 “One should always follow, for this maṇḍala, 
The procedure as previously explained. 
Those possessing the ten powers declared 
This to be the best of maṇḍalas. 
One should therefore draw no other maṇḍala, 
And follow no other rite but Mañjughoṣa’s.1043 [14.41]

14.42 “I will now give the measurements 
Of this very magnificent maṇḍala. 
It should be four cubits, two cubits, 
Or perhaps eight, or more, in diameter. [14.42]

14.43 “One should draw it in a clean place, 
Especially a riverbank or a mountaintop. 
One should use powders of five colors 
And follow the previously taught procedure. [14.43]

14.44 “The maṇḍala should have four corners, four doors, 
And be adorned with four gateways. 
Its four sides should be of equal length, 
And its splendor should equal a divine enclosure. [14.44]

14.45 “The paints should be of bright, vivid colors, 
Pure and beautiful, 
With a nice fragrance and other aspects. 
One should start painting it with the help of a companion, [14.45]

14.46 “While observing silence and one’s temporary vows, 
As well as the eight [precepts].1044 
One should be untroubled in mind, moderate in eating, 
And virtuous; continually recite the mantra; [14.46]

14.47 “And refrain from evil activities,
Performing only those of pacifying and enriching.
One should start in the center
And draw the Teacher using paints.\footnote{14.47}

14.48 “First, one should paint Tathāgata Ratnaketu,
Complete with adornments of various jewels,
Sitting inside a cave,
And of great splendor.\footnote{14.48}

14.49 “He sits in a cross-legged posture
And turns the wheel of Dharma.
One should draw on the canvas
Everything that is normally offered to the Teacher.\footnote{14.49}

14.50 “It should be adorned with mudrā symbols
Arranged in three rows. [F.175.b] [F.192.b]
One should paint all that is offered,\footnote{14.50}
Arranged in rows all around.\footnote{14.50}

14.51 “They should be densely packed together,
Arranged in order without mixing them up.\footnote{14.51}
In their center should be painted
The wheel-turning lord of great power. \footnote{14.51}

14.52 “He has the color of the rising sun
And the radiant form of a divine youth.\footnote{14.52}
One should paint him with care
As turning the great wheel. \footnote{14.52}

14.53 “He is in his form of a great king,
Invested with a crown and other adornments,
Wearing a diadem of a great being,
And adorned with every ornament.\footnote{14.53}

14.54 “He wears a fine silken sash around his waist
And brightly colored silk garments.
He is garlanded and adorned
With garlands and clothes with a gentle, soft glow. \footnote{14.54}

14.55 “He inhales the fragrance of a cluster of bulletwood blossoms,
Which he holds in his right hand.\footnote{14.55}
He is a deity with a gentle smile on his face,
Of great valor and power. \footnote{14.55}

14.56 “He is of beautiful physique,
Neither too young nor too old.
In his left hand he always holds a wheel
Enveloped in a garland of light. [14.56]

14.57 “One should paint him sitting with one leg tucked in and the other extended,
His arms close to his torso.\textsuperscript{1054}
He is radiant with a divine glow,
Well formed and beautiful.\textsuperscript{1055} [14.57]

14.58 “He sits on a heap of jewels,
With his whole body emitting a great radiance.\textsuperscript{1056}
He grants boons, always becoming active
In response to any propitious mantra. [14.58]

14.59 “Blazing like fire,
He is adorned with a halo of light\textsuperscript{1057}
And surrounded by flames
Fanned by the wind. [14.59]

14.60 “If they apply the mantra,
People on the earth will blaze with light the same way.\textsuperscript{1058}
A Dharma follower who visualizes
Such a great hero [14.60]

14.61 “Will cause all mantras to take effect
And will be freed from all his faults,
Even if he has committed the five acts of immediate retribution,
Is undisciplined or indolent. [14.61]

14.62 “All such negativity will be appeased,
And he will be liberated by seeing the Lord.
Merely by seeing the maṇḍala
Of the lord of deities, the wheel holder,
Other known types of negativity
Will depart too, at that very moment. [14.62]

14.63 “Next, one should purify the eastern door
With the mantra of the Lord.\textsuperscript{1059}
The maṇḍala should be clearly visualized,
Surrounded by gateways,
Adorned with plantain trees,\textsuperscript{1060}
And thoroughly elegant in form. [14.63] [F.176.a] [F.193.a]
“One should offer bali, always including Incense, lamps\textsuperscript{(1061)} perfume, and beautiful garlands.
One should do everything respectfully,
Following the previously described procedure. [14.64]

“In front of the wheel-holding monarch,
In the center, one should place a full jar.
A mantra adept should not allow this jar,
Which is called ‘victory,’ to be moved. [14.65]

“One should then dig the fire pit,
Following the right procedure,
And commence the homa rite,
Employing none other than the mantra of the Lord. [14.66]

“One should offer into the fire of cutch tree sticks
One thousand and eight oblations
Consisting of sticks of the dhak, sandalwood, Bilva, cluster fig, or sandan tree. [14.67]

“One can likewise offer devil’s horsewhip\textsuperscript{(1062)}
In all types of activity, applying care.
Alternatively, one can offer sesame seeds smeared with ghee
And mixed with burnt \textit{gandha}.\textsuperscript{(1063)} [14.68]

“In all types of activity,
One should always offer one thousand and eight oblations
At the three junctions of the day as previously described.
As taught by the sages,\textsuperscript{(1064)} [14.69]

“One should bathe, put on clean clothes,
Eat the three ‘white foods,’\textsuperscript{(1065)} choose an auspicious \textit{naksatm},
And perform the previously described rituals,
Including recitation, homa, and others. [14.70]

“One should perform all of [the above]
Employing One Syllable, who is like\textsuperscript{(1066)}
The [entire] family of Cakravartin employed as a mantra.
One should employ him in all rites.\textsuperscript{(1067)} [14.71]

“This sole hero, always without maṇḍala companions,\textsuperscript{(1068)}
Applies himself to his tasks with great power.
One should perform the rites for all mantras
Always reciting him during the performance. [14.72]
“Every rite will then be accomplished—
The rites for the mundane mantras, preferred by the world;
And for the supramundane, of great valor;
And for the vidyārājas possessed of intense ascetic ‘heat.’

“All the mantras taught in this manual,
And other mantras, will be successful—
Those taught by the sages;
By their sons possessed of the ten powers;

“By Śakra and other world protectors;
By Viṣṇu, Śiva, and Brahmā;
By Sun, Moon, or other luminaries;
By the kings of yakṣas or the rākṣasas;

“By mahoragas, or kinnaras,
Or by the best of terrestrial sages;
And by garuḍas, mātṛs,
Humans, or other beings.

“All the mantras that have ever been taught
Will reach accomplishment here,
As One Syllable gathers in himself all mantras
And is the leader in all rites.

“He is the leader in all rites
As he controls all mantras.
He is the enthraller of all beings, [F.176.b] [F.193.b]
And the full extent of the tantras and mantras.

“This mantra, One Syllable, makes the rites
Of all mantra reciters bear fruit.
By merely reciting it,
One can attract all deities.

“He, the great lord One Syllable,
Is the master of all rites.
He produces various wonderful results
That are praised by the good.

“If employed correctly, he will accomplish
Both mundane and transcendent mantras.
Having completed the painting,
Entirely pleasant to look at,
“One should place it in a clean location,  
On a riverbank or the top of a mountain.  
One should always do this facing west,  
Following the previously described method. [14.82]

“The practitioner should then turn eastward and,  
Following the correct procedure,  
Sit of a bundle of darbha grass  
And recite the mantra in an orderly way— [14.83]

“Not too loud and not too low,  
Wholly focusing on bodhicitta.  
If one does not hate any being,  
One will attain accomplishment swiftly, in this life. [1075] [14.84]

“One should always cultivate the mind of loving kindness  
Toward beings who are suffering and miserable;  
Who are without a protector, forlorn,  
Afflicted with pain, and weak; [14.85]

“And who are fallen into this terrible saṃsāra.  
One who thus feels compassion will be successful.  
One should always place, in front of the painting,  
Many offerings, with great care, [14.86]

“Including a visualized, celestial woman  
Emerging from one’s heart.  
One should either visualize or physically present these offerings  
To the completed painting of the victorious lord. [1076] [14.87]

“One should dig the fire pit at the same location,  
Following the procedure according to the nature of the rite.  
When the fire is fully ablaze,  
The practitioner should offer the oblations: [14.88]

“White sandalwood and camphor  
Should be offered in combination with saffron.  
A mantra adept should offer  
Into the burning fire one hundred and eight oblations. [14.89]

“One should always use the wood of  
The cutch, waved-leaf fig, banyan, or dhak tree.  
One should energetically light the fire  
Using sticks from any of the trees just mentioned. [14.90]
“If sticks from these trees are unavailable, 
One should procure other sticks, 
Perhaps from a neem or a mango tree, 
Or a thorn-apple bush. [14.91]

“The ones to be avoided, known to be used in evil rites, 
Are sticks from any plant that has thorns. 
Employing the One Syllable, 
One should perform the rites of pacifying and enriching; 
Accomplishment will come swiftly. 
Evil rites should not be performed. [14.92]

“These extensive ritual instructions 
That include all the mantras and the rites 
Will always lead to accomplishment 
If applied without concepts. 
The mantra deities will then be summoned$^{1077}$ [F.177.a] [F.194.a] 
And the boons will be granted. [14.93]

“The mantra practitioner who desires a kingdom on the earth 
Should offer into the fire, in a complete homa rite, 
The sticks of the waved-leaf fig, cluster fig, 
Dhak, or banyan tree, [14.94]

“Smeared with ghee and curds, 
With the addition of honey. 
If he desires the queen along with the kingdom,$^{1078}$ 
He should offer saffron and sandalwood. [14.95]

“If he desires lordship 
Over vidyādhara gods, 
He should offer 3,600,000 lotus flowers 
With attached filaments. [14.96]

“At the end of the homa, 
One should give a welcome offering to the Teacher.$^{1079}$ 
A supreme painting will, at this moment, emit light, 
Being, [in this way], marked by the victorious ones.$^{1080}$ [14.97]

“Upon merely touching it, 
One will ascend to the realm of Brahmā, 
Or as far as the realm of the Akaniṣṭha gods, 
Or perhaps all the subterranean paradises. [14.98]
“When obtaining any of these accomplishments,
One will certainly become a king [in the respective realm].
Firm in one’s vows and valorous,
One will make the spirits flee. [14.99]

“In due order, one can always become,
Upon completing the rite, the king of vidyādharas.
Furthermore, one can live a long time,
Equal to an eon, [14.100]

“And when one dies, after all this time,
One will certainly progress toward awakening.
There is also another rite,
Whose details, in a condensed form, are as follows. [14.101]

“One should procure white lotus flowers
And combine them with white sandalwood.
If one offers them in ten million oblations,
One will be able to see Ratnaketu. [14.102]

“Upon seeing this supreme victor,
One will obtain the five superknowledges.
One will live for a long, great eon,
And will be a follower of the Buddha. [14.103]

“One will be able to see infinite buddhas,
Located throughout the quarters of the universe.
One should always worship them,
And will dwell together with them. [14.104]

“The realm called Ratnāvatī
Is the one where the Blessed One lives,
The supreme and most excellent sage,
The most eminent tathāgata Ratnaketu. [14.105]

“One will always dwell there,
Purified by the mantra; there is no doubt.
The following is another cherished rite,
Which has been taught by the most eminent of men. [14.106]

“A mantra practitioner should blend together
The blossoms of the ironwood tree,
Camphor, sandalwood, and saffron.
He should then offer them into the fire 7,800,000 times. [14.107]
14.108 “At the conclusion of the homa,
The deity will arrive along with his retinue. [F.177.b] [F.194.b]
Pleased, he will definitely grant a boon,
Touching the practitioner on the head. [14.108]

14.109 “As soon as the practitioner has been touched,
He will become the master of the seventh level of realization.
He will be called ‘bodhisattva,’
A true son of the victorious ones. [14.109]

14.110 “Always dedicated to awakening,
He will be prophesied to attain it,
And from then on, he, the son of the victorious ones,
Will know whatever is to be known. [14.110]

14.111 “He will know all the mantras,
And will happily follow his exalted destiny.\textsuperscript{1082}
By merely seeing Ratnaketu\textsuperscript{1083}
He will obtain the five superknowledges and become the king of mantras.
[14.111]

14.112 “He will always be able to assume different forms
And different identities at any time.\textsuperscript{1084}
He will always delight in the act of worshiping
Those who are endowed with all the best attributes. [14.112]

14.113 “In an instant, he will become eager
Only to perform activities of awakening.
He will be able to visit, instantaneously,
Different worlds and buddhafields. [14.113]

14.114 “He will roam everywhere
In thousands of world spheres
And be able to see the good deeds
Of the buddhas and bodhisattvas. [14.114]

14.115 “He will hear their Dharma teachings
And will eagerly worship them.
There are also other rites
That originate from the victorious wheel turner.\textsuperscript{1085} [14.115]

14.116 “One should offer one hundred thousand lamps\textsuperscript{1086}
With wicks fed with pure ghee,\textsuperscript{1087}
Set in golden or silver dishes,
Or perhaps copper or clay. [14.116]

14.117  “When these have been lit
By one hundred thousand men
And placed by this whole group
On one hundred thousand floats,”¹⁰⁸⁸ [14.117]

14.118  “And only men, without women,
Stand around with lamps in their hands,”¹⁰⁸⁹
They should make an offering to the Teacher in the painting
In an act of worship. [14.118]

14.119  “With all of them simultaneously engaged,
If each one recites the mantra
And makes offerings to the Teacher while reciting,
Accomplishment will manifest instantly.”¹⁰⁹⁰ [14.119]

14.120  “All around the sound of thunder will be heard,
And the drumming of drums.
Many hosts of gods
Will exclaim, ‘Good!’ [14.120]

14.121  “The buddhas and bodhisattvas
Will appear in the sky and say,
‘Good, O wise being!
You have made your ritual performance work!’ [14.121]

14.122  “‘You will not experience again
The suffering that saturates saṃsāra.
You will remain in the state of a buddha,
In safe, happy, and fearless nirvāṇa. [14.122] [F.178.a] [F.195.a]

14.123  “‘You have embarked upon
The path that is auspicious and pure,
Eight branched, based on the right livelihood,
And guarded by the wheel-holding One Syllable in his mantra form.”¹⁰⁹¹ [14.123]

14.124  “There is yet another rite,
Which leads to the highest birth;
It has been taught by all the buddhas
And is known to confer great powers. [14.124]

14.125  “One should take a piece of neem tree wood
And make from it a vajra scepter
With three prongs at either end.
The middle part should represent the buddha of the Vajra family.\textsuperscript{1092} [14.125]

14.126 “One should then purify the vajra with the mantra
And place it in front of the painting.
The practitioner should then recite the mantra,
Fully concentrated, while touching the vajra. [14.126]

14.127 “After completing 12,800,000 recitations
What is desired will be accomplished.
The vajra will then emit a single flame
And illuminate everything all around. [14.127]

14.128 “Then, by picking up the vajra,\textsuperscript{1093}
One will thus ascend upward.
One will visit the world of Brahmā,
Or any other celestial realm equal to it.\textsuperscript{1094} [14.128]

14.129 “One will travel through space
As the foremost of siddhas.
One will become the master
Of siddhas, vidyādhāras, and so forth. [14.129]

14.130 “One will become a wheel-turning monarch
Reigning among a host of gods.
One will be able to assume different forms,
Based on the correct ascertainment of the nature of the body. [14.130]

14.131 “One will be able to remain in this condition
For ten intermediate eons, without deviating from it,
Always enjoying pleasures and venerated,
Always endowed with a beautiful form and qualities. [14.131]

14.132 “One will follow the conduct of bodhicitta,
Free from the sufferings of repeated birth.
One will become a celestial siddha,\textsuperscript{1095}
Free from all negativity. [14.132]

14.133 “Passing on from there, one will be born a human
Destined for a life of many pleasures.
Not straying toward any other destiny,
One will wholly pursue the goal of awakening. [14.133]

14.134 “One’s activities will be diverse and infinite,
And one will be venerated, bringing benefit to many.
When this king of mantras is recited
As part of the full ritual, \[14.134\]

14.135 “One will obtain a suzerainty over the earth,
A state of Śakra, or that of a universal emperor.
One may also assume the condition
Of a vidyādhara or a god, \[14.135\]

14.136 “Or any other numerous forms,
And perform the types of activities here described.\[1096\]
If a mantra practitioner applies himself to the task thoroughly,
He will attain every accomplishment. \[14.136\]

14.137 “At night, seated with crossed legs,
The vow holder should recite the mantra uninterruptedly.\[1097\]
The reciter will attain accomplishment by the next morning[F.178.b] [F.195.b]
And will obtain the five superknowledges. \[14.137\]

14.138 “Stepping upon a corpse in a cemetery,
The vow holder should recite the mantra without moving.
The One Syllable being able to accomplish great aims,
One can expect accomplishment by morning. \[14.138\]

14.139 “If this lord of vidyās, of great power,
Is recited in a cemetery,
The reciter will attain accomplishment within six months
And obtain the desired result. \[14.139\]

14.140 “At whatever place the One Syllable,
Of great power, is recited,
At that place will the reciter attain accomplishment,
If he employs the mantra in the right way. \[14.140\]

14.141 “A white parasol, a sword,
A jewel, a pair of shoes,\[1098\] earrings,
A garlands of pearls, an armlet, a banner,\[1099\]
A bracelet,\[1100\] a ring, \[14.141\]

14.142 “A girdle, clothes,
Tooth sticks, a water pitcher,
A sacred cord, a turban,
A coat of mail, leather armor, \[14.142\]

14.143 “An antelope skin, a water pot,
A rosary, a pair of shoes,
All the best adornments
To be desired in both worlds, {14.143}

14.144 “The adornments worn
By the gods, men, or others—
All of them will be accomplished
If one recites in front of the painting. {14.144}

14.145 “All the substances, minerals,
Adornments, jewels,
And the different kinds of weapons,
If placed in front of the painting {14.145}

14.146 “And incanted once, will become pure.
If incanted eight hundred thousand times,
They will all emit light together.
The reciter will rise\textsuperscript{1101} upon being touched by them. {14.146}

14.147 “Different types of beings
With different features and forms,
Adornments, and weapons,
Whether made of clay or real, {14.147}

14.148 “Either self-animated or fabricated,\textsuperscript{1102}
And different types of birds—
All entities that are described
As artificial or natural, {14.148}

14.149 “Beings that have names, and those that do not—
Will be accomplished when purified by the mantra,\textsuperscript{1103}
Beings that live in different mediums
And are composed of different elements\textsuperscript{1104} {14.149}

14.150 “Will have the courses of their births
Purified by the mantra,
If they are placed in front of this painting,
Following the procedure as previously described. {14.150}

14.151 “Touching them,\textsuperscript{1105} a mantra practitioner should recite
The mantra six or seven times one hundred thousand,\textsuperscript{1106}
If, at the end of the recitation, [F.179.a] [F.196.a] they emit light,
One will attain full accomplishment. {14.151}

14.152 “Upon merely touching them,
One will be able to fly throughout the four directions.
One will live happily for a long time
And obtain, in this life, the status of a god. [14.152]

14.153 “Reflecting the manner in which
This very powerful vidyārāja is employed,
He will become pleased
And will always grant boons. [14.153]

14.154 “When employed in other rites
Whose ritual instructions are very extensive,\textsuperscript{1107}
This very powerful vidyārāja
Will swiftly accomplish them. [14.154]

14.155 “A mantra adept pure in mind and activities,
Who always delights in purity
And stays in a pure place,
Will attain a pure accomplishment. [14.155]

14.156 “One will reap the fruit according to the activity:
From the highest comes the highest;
For activities of medium type, the fruit will be medium;
If it is of the lowest type, the fruit will correspond in nature. [14.156]

14.157 “A rite, if performed properly,
Will yield great wealth.\textsuperscript{1108}
However, if the rite is not accomplished properly,
It will yield only a small result. [14.157]

14.158 “Merely by reciting continually,
One will attain great prosperity and power.
A reciter will invariably obtain
A king’s affection and ministerial office. [14.158]

14.159 “If this king of mantras is recited but once,
He will destroy all negativity.
If recited twice or seven times,
He will provide a powerful protection for oneself. [14.159]

14.160 “If he is recited eight times,
One’s companions will be protected in all respects.
Furthermore, a mantra practitioner
Should incant both his garments.\textsuperscript{1109} [14.160]

14.161 “When both garments are incanted,
He will have removed all disease.
Touching these garments, after the mantra was recited,
Will destroy all bodily fever. [14.161]

14.162 “If mantra practitioners carefully incant
Their face or eyes, or both the face and the eyes,
They will destroy the anger of the angry
Merely by being looked at. [14.162]

14.163 “For any host of evil spirits,
Violent and engaged in negative actions,
The practitioner should look them in the face
[With his eyes] incanted thirty times with the king of mantras. [14.163]

14.164 “Also, if he incants
His own hand repeatedly
And delivers with it a blow,
He will liberate any embodied being. [14.164]

14.165 “Regarding children, he should always
Bathe them and give them food and drink,
Having incanted these articles sixty times
With this exalted mantra, worshiped by the gods. [14.165] [F.179.b] [F.196.b]

14.166 “All evildoers will then depart—
The mātris, the kravyādas, and the grahas;
Frightened by the mantra they will perish,
And certainly abandon the children. [14.166]

14.167 “There are many rites of this kind;
If they target [troublesome] humans on earth,
They will, likewise,
Swiftly repel them. [14.167]

14.168 “Whatever beings swim in rivers,
And the different species that roam the dry land,
Be they venomous or not,
Will perish, burst by the mantra. 14.168

14.169 “Whatever types of suffering
And whatever unpleasant experiences beings may have
Will be repelled by this king of mantras
And swiftly become pacified. [14.169]

14.170 “Whatever kinds of terrible pestilence there are,
Which are attended upon by suffering,
Will swiftly vanish away
If this mantra is recited six hundred times. [14.170]

14.171 “One should perform the rites of homa
Offering one thousand and eight
Fragrant blue lotus flowers
Smeared with honey, curds, and ghee, mixed together. [14.171]

14.172 “Offering sesame will bring peace to spirits
And well-being to human beings.
The mantra practitioner will thus be able to swiftly accomplish
All these different types of activities, [14.172]

14.173 “Brought forth by many different rites,
If he applies himself well.
Through merely reciting the mantra
One will be able to appease the anger of one’s enemies. [14.173]

14.174 “There are many extensive rites
Connected with the meaning of this mantra;
It is said that if one follows the prescribed procedure,
One will here obtain success in them. [14.174]

14.175 “The mantra that is recited
Will certainly effect the minor activities here.
When recited, it will always swiftly fulfill
The aims of all ritual activities. [14.175]

14.176 “In order to enthrall all beings,
It is necessary to recite the mantra at the three junctions of the day.
One should always perform the rite of homa
Using the blossoms of royal jasmine. [14.176]

14.177 “Prescribed also are white sandalwood,
Camphor, and saffron.
The mantra will always bring results
For superior reciters. [14.177]

14.178 “One will accomplish desired aims
If one recites along with the indispensable homa.
The required homa should be prepared
With the proper ingredients such as camphor and so forth. [14.178]

14.179 “One should perform various rites,
Prepared the way one desires—
If the homa is small, the rite’s success will be minimal;  
If it is big, the results will likewise be significant. [14.179]

14.180  “If it is medium, the result will be middling;  
The success of the rite is always explained in this way.  
One should therefore take special care to include [F.180.a] [F.197.a]  
Homa in all ritual activities.” [14.180]

14.181  *This concludes the chapter that provides the details of the practice of the cakravartin,  
including the painting procedure and the maṇḍala, fourteenth in “The Root Manual of  
Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of  
bodhisattva teachings.*
CHAPTER 15

15.1 At that time, the bodhisattva Vajrapāṇi, the great being, was present in the midst of the same gathering. Seated, he rose from his seat, circumambulated the Blessed One clockwise three times, and, prostrating at the Blessed One’s feet, said this to him: [15.1]

“Good, O Blessed One! For the sake of those who follow the conduct entailing the ritual divisions of vidyā and homa rites performed at the junctions of the day, you have clearly explained and elucidated with supreme eloquence the path that consists of rites involving vidyā mantras; the path that manifested from the great Cloud of Dharma; the path that comprises the detailed ritual instructions pertaining to the cakravartin, the great vidyārāja who is the heart essence of all the tathāgatas; the path that brings results and fulfills all aims completely; the unsurpassable path that leads to awakening; the path marked with the cause that generates the conditions, actions, and their certain results; the path that is the root of virtue that causes the attainment of the ten miraculous powers, and whose ultimate goal is to ascend to the seat of awakening. That, Blessed One, is excellent! May the teacher please instruct us on the signs that accord with the accomplishment of mantra that appear in dreams, signs indicating the time when the beings who engage in the practice of all vidyā mantras should commence the activities that cause accomplishment, so that all vidyā mantras—the causes that fulfill the rites—bear results.” [15.2]

Thus addressed, Lord Śākyamuni said this to the bodhisattva Vajrapāṇi:

“Good, O lord of yakṣas! You act for the benefit and happiness of many people. You act out of compassion for the world, in the interest of great numbers of people, for their benefit and happiness. You act in the interest of all the practitioners of vidyā mantras. [F.180.b] [F.197.b] Listen well then, and carefully reflect upon what I will now tell you. [15.3]
“First, commencing the preparatory procedure as before, which is the same for all types of activity, one should go to a secluded place such as a mountaintop, a riverbank, a cave, or near a crossroad and build a hut at a clean spot. Following the same procedure as before for all types of activity, one should install the painting and worship it with sumptuous offerings. Then, during the bright fortnight or the prātiḥāra fortnight, always on an auspicious day, during the first watch of the night, one should prepare a mixture of white sandalwood, camphor, and saffron, and light a fire using sticks of the cutch tree. Sitting in front of the painting at a distance of four cubits, one should throw the oblation into the smokeless and flameless embers one thousand and eight times. Then, at the end of this offering, one should offer into the fire one thousand and eight lotus blossoms smeared with white sandalwood. At the end of the homa, one should form the mudrā of the auspicious seat and offer a seat to one’s mantra deity, using the same mantra. One should, however, perform the homa reciting the following mantra. [15.4]

“Homage to all the buddhas, the perfect teachers! The mantra is as follows:

“Oṁ, you with the form of a divine youth! Show it, show! Reveal the truth to me in my dreams for the sake of my good fortune! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā! [15.5]

“After performing the protection rite using this mantra, one should complete the required number of oblations in the homa rite as just described. Then, having spread around blades of kuśa grass that are pointed at both ends, one should go to sleep in front of the painting, not too far from it and not too near, with one’s head pointing east, using for a pillow a bundle of kuśa grass. During the first watch, while keeping oneself awake, one should salute all the buddhas and bodhisattvas, confess one’s wrongdoings, and offer oneself to all the buddhas. Then, one should surrender to the power of sleep as one likes. [15.6]

“Dreams that occur during the first watch

Are known to be generated by the humor of phlegm.
Those of the second watch, as they arise from bile,
Should be discounted as being of worldly origin. [15.7]

“One should know the dreams of the third watch to be generated by the humor of wind,
And those of the fourth, to originate from truth.
As for the phlegm-influenced dreams at the beginning of sleep,
One should always watch out for the following: [15.8]
“One may behold numerous jewel mountains, Strings of pearls everywhere, Or oneself bathed In a mass of water, {15.9}

“Fully immersed in streams, Or floating in a great ocean. Wherever one perceives One’s body to be, {15.10}

“One may see that place as dotted With lotus ponds all around, Floating gardens, And tavern houses {15.11}

“Riding upon the waves That surround them on all sides. One may also see the Himalayas Made of crystal and abounding in great rivers, {15.12}

“Trees, and the king of mountains Fashioned from piled-up crystal And shaded by a latticework of pearls With masses of pearls. {15.13}

“Subjected to the influence of phlegm, One may see a great rain with masses of water, Or a bright white parasol With white adornments, {15.14}

“Or perhaps a white elephant. Such dreams are said to be influenced by phlegm. One may see a white yak-tail whisk, Or a man dressed in white. {15.15}

“If one touches sea salt, and so forth, Or salt in general, Or a strip of cotton or linen, Or perhaps iron, silver, or aloewood, {15.16}

“Touching or ingesting them Indicates that the dream is of the phlegm type. If one eats roasted beans, Sesame paste, sweet rice pudding, {15.17}
“Or different types of beans,
This, again, indicates that the dream is of the phlegm type.
Some say that eating svastikā cakes,
Or other food, such as rice-and-grain pudding with milk. [15.18]

“Brings on dreams
Of the phlegm type.
The same goes for śankulya or parpaṭa cakes,
Or different types of soup. [15.19]

“Touching or eating them will cause
An increase of phlegm in one’s dreams.
It is agreed that there are many such types
Of hard and soft foods, in many forms. [15.20]

“If one eats or touches them,
The dreams will be induced by phlegm.
If one dreams of a seat, a bed, or a carriage for traveling
That is fashioned from a living being— [15.21]

“If one touches, mounts, or sees such
During the first watch of the night
As objects in one’s dream,
All such dreams are said to be influenced by phlegm. [15.22]

“Dreams of these types emerge from
And are effected by water,
And may be an indication of [having eaten]
Any of the various hard or soft foods that produce phlegm. [15.23]

“Seeing these objects in one’s dreams
Is due to the action of phlegm-producing foods. [F.181.b] [F.198.b]
The guides of the world have described
Many dreams that are hard even to conceive of. [15.24]

“For living beings, it is in the second watch
That dreams related to bile occur.
A person may see in a dream a blazing fire,
A light emanating from various jewels, [15.25]

“A conflagration, or meteors
Flashing in all directions. [15.26]
Seeing these in a dream indicates that
One is debilitated by bile. [15.27]
Likewise, should one see in one's dream a ruby, or something else consisting of jewels, one should know that these objects appear to someone affected by bile. {15.27}

Corresponding to the experience of the element fire, if one touches or ingests different yellow articles in one's dreams, one is debilitated by bile. {15.28}

One whose body is debilitated by bile may see in one's dream a sun that burns uninterruptedly, continually spreading its intense heat. {15.29}

One may also perceive, in one's dream, the sky as being of golden color and the ground as yellow. This is due to the debilitating influence of bile. {15.30}

If one dreams, during the same watch, of a fire blazing all around and illuminating the firmament of the sky, one is flooded with the humor bile. {15.31}

One may see the ground colored golden, or the mountains, piles of rocks, a great elephant for riding, or everything made entirely of gold. {15.32}

If one sees these persistently while asleep, one is debilitated by the movement of bile. If one dreams of a vessel made entirely of gold, or a golden carriage with similar adornments; {15.33}

Or a seat, or perhaps a bed made entirely of gold— if one touches or mounts them in one's dream, this indicates that the dream is of the bile type. {15.34}

One may see oneself in a dream as wearing yellow garlands and clothes, covered in yellow unguents, and provided with a yellow sacred cord; {15.35}
“One may also see in one’s dream
One’s own body as yellow.
This is due to the debilitating influence of bile,
Which manifests itself during the second watch. [15.36]

“These are the different categories
That dreams are grouped into based on color. [15.37]
Thus, the dreams of the various appearances of yellow
Are caused by the humor bile. [15.37]

“The body’s being affected by bile
Manifests during the second watch.
A great variety of forms
Arising out of yellow light [15.38]

“Have been taught by the most eminent of men [F.182.a] [F.199.a]
To originate from bile.
As for the dreams that are of the wind type,
They are said to occur during the third watch of the night. [15.39]

“If one sees all the directions
Completely filled with light,
And perceives oneself as moving through space,
Traversing the firmament of the sky, [15.40]

“And continually wandering everywhere
Through space as far as the expanse of the sky,
Such a dream is said to be of the wind type,
As it brings this type of experience. [15.41]

“Swimming, jumping,
Climbing trees,
Reciting all treatises,
The mantras in particular, [15.42]

“And also teaching or speaking,
Are generally caused by wind.
Also, climbing thorny trees,
Or eating food that is very bitter, [15.43]

“Pungent, or sour—any such type of food—
Is caused by wind.
Tree fruits that are scattered by the wind
Produce masses of the humor of wind [15.44]
“If they are eaten in a dream,
Such a dream is said to be generated by wind.
The element wind present in
Liquid and solid foods and substances\textsuperscript{1141} [15.45]

“Agitates the minds of beings
When they touch or eat them.
If one sees oneself
As being a servant to all beings, [15.46]

“If this vision comes in a dream,
Such a person should be known to be of the wind type\textsuperscript{1142}.
Different types of movements,
Different types of embracing and speaking, [15.47]

“Or different harsh expressions\textsuperscript{1143}
Indicate that the dream is the wind type.
These and other types of dreams
Have been taught by the most eminent of men. [15.48]

“Three types of associations have been taught
Related to those who are of the attached, hateful, or deluded types:
Those with a proclivity to attachment generate phlegm,
Bile is the product of hatred, [15.49]

“While wind originates from delusion.
A mixture of the three generates a mixture of humors.
When attachment is stirred in sleep,
It will manifest as sexual dreams\textsuperscript{1144} [15.50]

“Thus, the desire for women will manifest
In dreams generated by phlegm.
Quarreling based on hatred
Will occur in dreams generated by bile. [15.51]

“Torpidity born from delusion
Manifests in dreams as the loss of memory.
In reality, though, dreams always manifest
Based on a mixture of the humors\textsuperscript{1145} [15.52]

“Thus, that which is designated as a dream
Is devoid, in all its [three] types, of pure essence\textsuperscript{1146}
Those who teach the truth taught the activities and lifespans
Particular to each of the [humor-based] category of beings.\textsuperscript{1147} [15.53] [F.182.b] [F.199.b]

15.54 “Thus, beings described as being of the phlegm type
Have a nice complexion and are soft-spoken.
They live long lives, are intelligent,\textsuperscript{1148}
Have oily skin, and are self-confident. [15.54]

15.55 “They are fair skinned, tall,
And always fond of intercourse with women.
They are virtuous, heroic at any time,
And always delight in showing respect.\textsuperscript{1149} [15.55]

15.56 “When this is indicated by their birth horoscope,\textsuperscript{1150}
They could be jealous and lack distinction.\textsuperscript{1151}
Some may become kings
Fit to take command of an army. [15.56]

15.57 “Living according to their prescribed activity,
They will attain prosperity.
Their activities and their fruits are described as follows:
They do not neglect the activity [in favor of] the mantra,
As the mantra, according to what the guides of the world have said,
Is not the most important thing in terms of activity.\textsuperscript{1152} [15.57]

15.58 “It is therefore said that in this world
Success belongs to those of the phlegm type.
They will attain dominion over the land,
Great prosperity, and magical powers.\textsuperscript{1153} [15.58]

15.59 “A mantra reciter should not take
Any of the phlegm-producing foods in excess.
If one overindulges in these foods,
One’s dreams will become bereft of meaning. [15.59]

15.60 “A mantra practitioner should therefore not indulge in these foods,
As they are said not to be conducive to accomplishment.
A wise and clever person
Should not sleep at that time. [15.60]

15.61 “Now the characteristics of a person
Of the bile type will be described.

“He may be prone to hatred and anger,
Of black complexion, and physically weak.
He may be cruel and engage in cruel activities
And continually display a tendency toward deceit. [15.61]

15.62 “He may also be continually valiant and daring
And be endowed with strength and intelligence.
He is talkative, has many friends,
And has a deep understanding of many treatises. [15.62]

15.63 “Virtuous and firm in his actions,
He is also described as prone to hatred.
He is intelligent and possessed of great power,
But shows the signs of hatred. [15.63]

15.64 “He resents the valorous, is wealthy,1154
Understands human nature,
And is of pleasant appearance, free, detached,
Stable, and always tolerant of suffering. [15.64]

15.65 “Proud, greedy, and angry,
He is always fond of women.
Full of great energy and firm in applying the mantras,1155
He becomes very prosperous. [15.65]

15.66 “He engages beings by assaulting them,
As they submit to the way he acts.1156
His mantras—those that arrest the life force of beings—
Are always successful. [15.66]

15.67 “He swiftly accomplishes his violent aims
That have been rejected1157 by the Sage.
The activities of such an individual—
Those that harm living beings—will succeed. [15.67] [F.183.a] [F.200.a]

15.68 “Rites of any mantra practitioner
That involve ritual methods
Will be successful when executed carefully,
Which is not the case for other individuals and rites.1158 [15.68]

15.69 “So, too, the hateful mantras
That oppress other beings
Can, by the same token, interrupt the mantras of others
And succeed against angry beings. [15.69]

15.70 “Wrathful mantras will be successful
In seizing the property of others
Or arresting their life force;
Such activities should not be combined with other mantras. [15.70]

15.71 “A being predisposed to hatred
Can attain dominion over others;
He may be of a black, dark,\textsuperscript{1159} White, or mixed complexion. [15.71]

15.72 “An ordinary human predisposed to anger
Cannot possibly have a golden complexion;
Such a person will have a rough and smoke-colored
Or tawny complexion. [15.72]

15.73 “One born in the sign of Scorpio
Is heroic, cruel, and lustful,\textsuperscript{1160}
Being in the house of the planet Mars.
One who is under the influence of Jupiter is predisposed to phlegm. [15.73]

15.74 “Such a person will eat little
And be fond of pungent and sour tastes.
His life will be long
And his memory good. [15.74]

15.75 “Now I will describe the activities and mannerisms
Of a person by nature predisposed to wind.
He has an unhealthy or rough complexion
But, in general, is not too weak. [15.75]

15.76 “He is of feeble intellect and little knowledge,
Unstable, and ungrounded.
With a trembling body, tottering,
He vomits a lot and frequently defecates and urinates. [15.76]

15.77 “He eats a lot and all the time,
And he talks a lot.\textsuperscript{1161}
Being hostile to everyone,
He has many enemies. [15.77]

15.78 “He is undisciplined and unhappy
In his life on earth.
Mantras for becoming invisible
Are said to succeed if used by him. [15.78]

15.79 “He delights in foods
That stir up the humor of wind.
A mantra reciter should, however, never eat them, if he wants his activity to be successful. [15.79]

15.80 “Beings agitated due to the humor of wind are predisposed to the arising of ignorance. They are described as belonging to the delusion type, and become accomplished in stupefying mantras. [15.80]

15.81 “For those who are of the deluded type, it is always desired to be accomplished in causing stupefaction. One should ascertain the asterisms of the water signs to know the true significance of planetary influences. [15.81]

15.82 “One should not perform peaceful activities if one is of the wind type and confused. Likewise, one should not perform the enthralling, attracting, stupefying, or destroying of beings. [15.82]

15.83 “Regarding the arising of delusion-generated evil in beings dominated by the humor of wind, the following signs have been taught that indicate the truth in dreams. [15.83]

15.84 “They have been previously described by sages as serving the interests of beings. Aries, Taurus, Gemini, Cancer, Leo, [15.84]

15.85 “Libra, Virgo, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, the elephants, the celestials, the monkeys, the asuras, [15.85]

15.86 “The siddhas, the gandharvas, the yakṣas, and so forth—all those renowned to humanity—the zodiac signs have been taught by the supreme ones to the masses. [15.86]

15.87 “Different activities have been described, of many types and various purposes. In all these activities and the accumulated karma, a wide range of qualities comes to fruition. [15.87]

15.88 “It has been taught that for ordinary beings no activity is devoid of such qualities.
Thus, one who engages in activities takes rebirth
Based on the qualities [of his karma].

15.89 “When these qualities are infused with religious merit,
The practice of mantras will be successful.
The reciter who understands the true nature of such qualities
Understands the merits and defects of his karmic bonds.

15.90 “If the authentic ritual procedure is not performed,
The activity will not take place, even if the qualities are present.
This is because the ritual produces the activity;
Such ritual is not without its qualities.

15.91 “One who possesses the karmic qualities
For performing rituals will succeed.
Such ritual activities, along with their procedures,
Have been formerly taught by those with the ten powers.

15.92 “The karmic qualities for [performing specific] rites
Are indicated by the beings’ behavioral tendencies.
The different forms they see in dreams are regarded, similarly,
As the products of their karmic activities.

15.93 “Thus, based on the signs received in dreams,
One can determine the full range of activities to engage in.
Signs of different forms,
Some pleasing and nice to look at.

15.94 “Others ugly, or with forms of obstacles,
Will appear in dreams.
People who desire accomplishments
Should be very enthusiastic and diligent.

15.95 “The accomplishments will come to them
In terms of being of the highest, medium, or lowest range.
Activities that are violent and cruel
Always bring on dreams immediately [indicative] of the ripening fruits.

15.96 “Regarding the highest, steadfast activities,
They will be accomplished after a long time.
Worldly activities of those who are predominantly worldly
Will produce [corresponding karmic] qualities.

15.97 “There are many dreams that occur to mantra reciters
That indicate their accomplishment of the mantra. [F.184.a] [F.201.a]
Lethargic sleep portends that
The mantra will not be accomplished. [15.97]

15.98 “In that situation it is recommended to recite
The mantra that destroys the obstacles.
One should employ at that time
A mantra that is appropriate for reciters. [15.98]

15.99 “The prescribed [mantra] is the six-armed
His four-syllable great mantra
Resides within his youthful form. [15.99]

15.100 “He is of a terrible aspect and very frightening,\textsuperscript{1175}
Manifesting in a form of a boar
In order to destroy the obstacles;
Black as night,\textsuperscript{1176} he is the king of gods. [15.100]

15.101 “He is dressed in a tiger skin
And adorned with snakes with expanded hoods.
This great being holds a sword in his hand
And appears in the form of Death of great splendor. [15.101]

15.102 “He is tough on all obstacle makers
And ends the life of vināyakas.
Hear, all the beings, his mantra,
The fiercest in the tantras.\textsuperscript{1177} [15.102]

15.103 “This mantra removes all obstacles
From any given being.\textsuperscript{1178}
It accomplishes all mantras.
Assembled gods, hear me! [15.103]

15.104 “Homage to all the buddhas, the perfect teachers! The mantra is:

\textit{“He he, Mahākrodha!} The six-faced, six-legged destroyer of all obstacles,\hūṁ hūṁ! Why do you tarry? O destroyer of the life of vināyakas, destroy my bad dreams! Lunge forward, lunge! Remember your pledge! \textit{Phat phat, svāhā!}}\textsuperscript{1179} [15.104]

15.105 As soon as this king, the Lord of Wrath,\textsuperscript{1180} was pronounced, all the vināyakas and obstructers became disturbed and frightened. With fainting hearts and panicked minds, they paid homage to Lord Śākyamuni and Mañjuśrī, the divine youth, and remained samaya-bound to them. [15.105]
Lord Śākyamuni then looked at the entire realm of the Pure Abode, and said this to the great assembly of his followers:

“Ho ho, assembly of gods! He is the Lord of Wrath. While any of the worldly or transcendent mantras are being accomplished, the Lord of Wrath will tame any evil being that causes harm to the reciter, along with the culprit’s family. He will cause them to wither but will not take their lives. Having burnt them and dried them up, he will assign a role to them, appointing them to protect, support, and guard the reciter. The being thus appointed will have to sustain the reciter. Any such being who would transgress this obligation and harm the practitioner who is under the protection of the Lord of Wrath {15.106}

“Will have his head split into seven pieces by the Lord of Wrath, like a garland of arjaka tree blossoms.” Having spoken thus, the foremost one among sages said this to Mañjughoṣa: {15.107}

“Divine youth! Your mantras fulfill all aims, the whole range of aims, especially for practitioners who pursue the aims of the mantra system. This mantra has been taught by the Lord of Wrath in the tantras as the one that destroys all obstacles. It has been formerly employed for this purpose by the lords of the world, the buddhas, {15.108}

“This mantra has been taught by the Lord of Wrath in the tantras as the one that destroys all obstacles. It has been formerly employed for this purpose by the lords of the world, the buddhas, {15.109}

“Namely for destroying evil obstacle makers and appeasing the anger of enemies. For the reciters it is necessary to always recite it at nighttime. {15.110}

“It affords protection to sentient beings and destroys bad dreams. It has been taught by the supreme among people, the buddhas, as being able to accomplish the aims of all mantras. {15.111}

“I will further teach the auspicious characteristics of men for whom the mantras are successful—those of the highest, medium, and the lowest types. {15.112}

“One who is energetic and intelligent; has a golden complexion, a large belly,
Elongated eyes, and smooth skin;
Is dispassionate and free of anger; {15.113}

15.114  “Has red eye-corners and speaks nicely,
For him accomplishment is of the highest type.
One with delicate skin, a dark complexion,
And slim limbs that are not too long; {15.114}

15.115  “Who is full of enthusiasm and energy,
Content, virtuous in every respect,
And pure on the account of his high birth;
Who has few desires, and is of weak constitution, 1184 {15.115}

15.116  “His accomplishment is certain—
It will be of the highest kind in all activities.
One whose body is not in any way inferior;
Who is dark as panic grass, full of vigor, {15.116}

15.117  “Untroubled in mind, intelligent,
Always celibate and pure,
And always fond of fine clothes;
Who knows the ways of the world, is disciplined, {15.117}

15.118  “Has many friends, is always detached, [F.185.a] [F.202.a]
And eats moderately, 1186
And who is pure, skilled, and moral,
Always enjoys pure conduct, {15.118}

15.119  “Speaks the truth, and is compassionate
Will reach the highest type of accomplishment.
One not missing any limbs, full of qualities,
Born to a good family, always adhering to the Dharma, {15.119}

15.120  “Devoted to his mother and father,
Reverential toward brahmins and guests, 1187
Very compassionate, and steadfast
Will reach the highest type of accomplishment. {15.120}

15.121  “One of pure, dark complexion and smooth skin,
Who speaks little and always remains pure,
Wants only the food and drink that are pure,
Has sex only with pure partners, 1188 {15.121}

15.122  “Knows the ways of the world, and is highly respected
Will reach the highest type of accomplishment.
One who is neither too short nor too tall,
Has hair as black as antimony powder, [15.122]

15.123 “Has loving eyes, is pure,
Always enjoys bathing,
And is propitiatory toward the Three Jewels
Will reach the highest type of accomplishment. [15.123]

15.124 “One who engages in noble activities,
Who is a refuge to sentient beings and knows their minds,
And who is forbearing, polite in speech,
And reverent toward bodhisattvas—
He will reach a supramundane accomplishment
That is rich in results. [15.124]

15.125 “One who is very honest, heroic,
And full of vigor; who has undertaken solemn vows;
Who is endowed with good fortune, knows the mantras,
And understands the essence of all the tantras; [15.125]

15.126 “Who belongs to the kṣatriya caste
Or is an exemplary brahmin; who is intelligent,
Cavorts with women, is always passionate,
Has a golden complexion, [15.126]

15.127 “Appears tall and fair skinned,
And has a long nose, big arms,
And dangling forearms; who is valiant,
Aspires to rule a great kingdom, [15.127]

15.128 “Is reverent toward bodhisattvas,
Has a woman’s name, worships goddesses,
And is devoted to the Three Jewels,
Adorned with bodhicitta,
Very compassionate, steadfast,
And has a certain amount of anger and ignorance; [15.128]

15.129 “And who is endowed with good fortune, profoundly detached,
Of great vigor, difficult to subdue,
Beloved by women, and valiant
Will also win accomplishment of the highest type. [15.129]

15.130 “One who is valiant, delights in drinking,
Always is in the company of women,
Is of golden complexion, lives on little food.\textsuperscript{1195}  
Has broad hips, and is pure, \{15.130\}

15.131  “Compassionate, caring, skillful, \{F.185.b\} \{F.202.b\}  
Knowing in the ways of the world, highly esteemed for his qualities,  
Always dedicated to reciting the mantras,  
Willing to give up his life for the victorious lords.\textsuperscript{1196} \{15.131\}

15.132  “And also for their sons, the śrāvakas,  
As well as to the pratyekabuddhas;  
Who is mighty, eminent among men,  
Belongs to the pure second caste,\textsuperscript{1197} \{15.132\}

15.133  “And is complete with all the limbs of his body,  
Always cruel and rash,\textsuperscript{1198}  
Detached, disciplined, victorious over his enemies,  
And able to distinguish between virtue and nonvirtue; \{15.133\}

15.134  “And who is not too hefty and not too lean,  
Not too tall and not too short,  
And preeminent among the average  
Will attain accomplishment of the highest kind. \{15.134\}

15.135  “One with copper-colored, smooth fingernails,  
With the palms of his hands red and clean,  
With the extremities of his feet red and smooth,  
And adorned with circles, swastikas, \{15.135\}

15.136  “Banners, archways, fish,  
Flags, lotuses, and water lilies  
Visible on his hands and feet—  
A person marked with these signs \{15.136\}

15.137  “And fitting this description is the most excellent,  
And to his lot will fall the best accomplishment.  
One with white, cavity-free,  
And long teeth that resemble mountains; \{15.137\}

15.138  “With a long nose, elongated eyes,  
Knitted brow, a beautiful chin,  
Eyelashes distinguished in the world like those of a cow,  
Black, beautifully outlined eyes, \{15.138\}

15.139  “A broad forehead,  
A beautiful head shaped like a parasol
Or shaped like a turban,
Beautiful ears, (15.139)

(15.140) “Jaws shaped like those of a lion,
Lips the color of ripe bimba fruit,
A tongue the color of a lotus petal,
An intensely red palate, (15.140)

(15.141) “A neck resembling a conch,
Full, muscular shoulders,
Exquisitely beautiful flanks and bosom,
A broad chest, (15.141)

(15.142) “A slim torso,
Broad, beautiful hips,
A deep navel with hair curling to the right,
A network of straight veins, (15.142)

(15.143) “Dangling forearms, and big arms and hips,
Who is distinguished by a lion’s chest,
Has round thighs,
And elbows free of blemish, (15.143)

(15.144) “Whose calves, like those of an antelope,
Are said to be well proportioned and round;
Who has fleshy feet
With red, upraised toes (15.144)

(15.145) “With red, smooth toenails—
Feet that are nicely arched and adorned with flesh; [F.186.a] [F.203.a]
Whose head . . . the surface of the earth, (15.145)
Who has beautiful ears, nice to behold, (15.145)

(15.146) “Smooth, of nice color, clean,
Praiseworthy and distinguished in the world,
Above which there is a network of veins
That are not bulging; (15.146)

(15.147) “Whose two pathways for voiding excreta
Are deep and turn toward the right;
Who has two fine testicles,
Small, round, beautiful, (15.147)

(15.148) “Without injuries or cracks,
And nicely separated;
Whose member becomes drawn in
After voiding the bodily fluid at the end of physical passion;\textsuperscript{1213} \{15.148\}

15.149 “Who, during sleep,\textsuperscript{1214} after the eating of
Aphrodisiacs contained in food or drink,
Profusely releases a fluid
That appears blue or red; \{15.149\}

15.150 “And whose [penis] releases much fluid, is smooth,\textsuperscript{1215}
And is marked with signs of beauty—
The person of this kind
Will attain the highest accomplishment. \{15.150\}

15.151 “One who defecates three times and urinates six times [a day\textsuperscript{1216}],\textsuperscript{1217}
Is pure and enjoys performing purificatory observances,
Goes to bed at the end of the watch,\textsuperscript{1218}
And gets up early
Will attain the highest accomplishment
With regard to all activities.\textsuperscript{1219} \{15.151\}

15.152 “One will enjoy
A variety of results
And great prosperity again and again.
One is marked with medium characteristics,\textsuperscript{1220}
If one is born in the asterisms
Of Puṣya, Revaṭī, Phalgunī, \{15.152\}

15.153 “Maghā, Anurādhā, Citrā,
Rohiṇī, or Kṛttikā.
One born in them is handsome,
And marked by the planets as capable,\textsuperscript{1221}
One that was [born under the aforementioned stars] at dawn
Will manifest accomplishment.\textsuperscript{1222} \{15.153\}

15.154 “If the auspicious planets—
The pure white moon,\textsuperscript{1223}
The yellow Mercury, and Jupiter—
Are observed at the end of the day, at midday, or at dawn,
They indicate, for all people born at that time,
That they will be fit for attaining accomplishment. \{15.154\}

15.155 “If people born in such periods
Engage in virtuous activities,
Their mantras will easily succeed
In accomplishing all their aims. [15.155]

15.156 “After noon has passed
And always when the sun is setting—
Always during these periods— [F.186.b] [F.203.b]
Planets exercise cruel influence upon beings.¹²²⁴ [15.156]

15.157 “Sun and Mars are, [at that time], inauspicious,
As are comets, Rāhu, and Saturn,
The chief among planets,
Earthquakes, hurricanes, and meteors.¹²²⁵ [15.157]

15.158 “At that time the stars are very inauspicious.
Black omens boding misfortune
And fearful portents of death
Will appear at that time. [15.158]

15.159 “If, at the time of the sun’s rising,
Mercury looks upon Earth;¹²²⁶
If at a yoke’s distance¹²²⁷ from the sun,
Jupiter looks upon Earth;¹²²⁸ [15.159]

15.160 “If Venus, a further yoke’s distance away from the sun,
Is looked upon by Kubera;
If, at the height of noon,
The moon’s aspect affects the beings, [15.160]

15.161 “Then, respectively, Mercury’s influence will bring kingship;
Jupiter will bring wealth and pleasures;
Venus will bring wealth,
Kingdom, and pleasures; [15.161]

15.162 “And the moon will bring long life,
Power, and achievements.
Similarly, when the sun marks the midday,
Its corresponding midday aspect manifests.¹²²⁹
When noon has passed,
The sun always looks upon the quarters. [15.162]

15.163 “If Ketu¹²³⁰ is said to be within
One angular yoke [above the horizon], not higher,¹²³¹
And if Rāhu and Saturn
Create darkness at noon,¹²³²
Soon after evil omens will occur,
Such as meteors or earthquakes.\textsuperscript{1233} [15.163]

15.164 “If the setting sun is of copper color,
With a strong tint of vermillion,\textsuperscript{1234}
One born under this aspect of the chief planet\textsuperscript{1235}
Will be a handsome male child. [15.164]

15.165 “He will look like Mars himself,
Very fierce, with a javelin in his hand.
Then, when the sun has passed a yoke’s length,
The auspicious planets will emerge. [15.165]

15.166 “One born after the sun has appeared
Will be cruel and impetuous.
If it is Saturn or Mars,
One will be cruel, lustful, and proud. [15.166]

15.167 “Harm will come to those born
Under the smoke-like omens of Ketu.
Such people are poor, violent, and greedy,\textsuperscript{1236}
And are always ignorant. [15.167]

15.168 “In the time of darkness, when the earth shakes,
Meteors streak, and planets are inauspicious;
When there are earthquakes and hurricanes,
Light-phenomena, and burning thunderbolts,\textsuperscript{1237} [15.168] [F.187.a] [F.204.a]

15.169 “When ominous lightning and other signs
Appear in place of the Pleiades and other stars;
When all beings behold
The terrifying sight of Rāhu,\textsuperscript{1238} [15.169]

15.170 “At that time people are poor, without a protector, undisciplined,
And constantly engage in evil and dishonest acts.\textsuperscript{1239}
Such people are born into suffering—
Their lineament being affliction.
They suffer from leprosy and many diseases,
Such as blindness, lameness, and boils. [15.170]

15.171 “They are hermaphrodites, neuter, and childless,
Unlucky with and repugnant to women.\textsuperscript{1240}
In this way, men, women, and others
Attest to the inauspiciousness of the planets. [15.171]

15.172 “They are born in many worlds, having experiences
According to their astrological births, the planets that are ‘white’ and ‘yellow’ are the best; Being born under them is the source of happiness. [15.172]

15.173 “As for the colors, the white and the yellow Have been described by the victorious ones as the best. Seeing the four main planets— Venus, the moon, Jupiter, and Mercury— [15.173]

15.174 “Will ensure success For the reciter in all [ritual] activities. As for the simple folks, Their births will always be fortunate. [15.174]

15.175 “Every desired good fortune, As explained by the most eminent of men, Will be instantly obtained, Within the twinkling of an eye or a finger snap. [15.175]

15.176 “Their birth-assigned position has been described in brief By the most eminent of men. Its limitations and standards are determined By the planets who oversee the world. [15.176]

15.177 “These planets rise regularly At their usual time, as is their nature. Auspicious or inauspicious, they always Course in their orbits. [15.177]

15.178 “Beings perform evil and virtue, And thus inhabit their specific realms. They may inhabit the gods’ realms, [15.178]

15.179 “But somehow, to some degree, They will develop evil intents. Wholesome and unwholesome results Will thus arise for them again and again. [15.179]

15.180 “It is said that, according to their aspects, The planets incite karma and cause it be experienced. Swiftly, swiftly they catch up with beings; Swiftly, swiftly they approach. [15.180]

15.181 “Visible or not, their speedy approach happens instantaneously, In the twinkling of an eye or a finger snap—
That is the exact amount of time
described by those of superior intellect.\textsuperscript{1246} [15.181] [F.187.b] [F.204.b]

15.182

“Next I will explain
What the birth horoscope always entails—
The twelve moments [favorable for undertaking an activity]
And the appropriate and inappropriate time in relation to causes.
I will also explain who is not a suitable vessel,
Or does not possess the causes for accomplishment.\textsuperscript{1247} [15.182]

15.183

“Favorable omens, in turns, appear
And do not appear to people.
Kingdoms collapse, there are famines,
Or there are bountiful harvests,\textsuperscript{1248} and kings enjoy prosperity.\textsuperscript{1249} [15.183]

15.184

“A person destined to die, whether a timely or untimely death,
Should always act benevolently.\textsuperscript{1250}
When there are comets, earthquakes, and hurricanes,
When meteors streak and smoke is present. [15.184]

15.185

“The behavior of constellations, days of the week, and stars,
Which is either virtuous or nonvirtuous,
Influences the conduct of every being,
Which oscillates between good or bad. [15.185]

15.186

“I will now describe the behavior—
Of the kravyādas and the mātrṣ,
Those fierce murderers of living beings—
And other evil beings who feed on flesh.\textsuperscript{1251} [15.186]

15.187

“Those with sincere faith in the deity,
Rich in Dharma and of superior intellect,
Who are always engaged in wholesome activities
And cultivate thoughts of loving kindness and compassion, [15.187]

15.188

“Who use their intellects for the sake of noble endeavors
And dedicate themselves to fulfilling the needs of others,\textsuperscript{1252}
Can summon the mātrṣ by uttering the mantra\textsuperscript{1253}
In order to nourish them with food. [15.188]

15.189

“I will describe in detail the manner
In which they take possession
Of the bodies of others,
And how they remain in the bodies of humans.\textsuperscript{1254} [15.189]
The gods are said to be rooted in merit,
And the asuras in pride.
They thus abide in these two ways,
Known as gods and asuras,\textsuperscript{1255} along with their retinues.\textsuperscript{1256} [15.190]

The latter are further subdivided
Into two, the cruel and the ordinary.
The last are also subdivided into two groups,
The virtuous and the nonvirtuous, [liable to follow] the five destinies.\textsuperscript{1257} [15.191]

The gods there are of three kinds—
‘Twenty,’ ‘thirty,’ and ‘infinite’—
The sovereign gods up to the realm of Akaniṣṭha,
The Yāma gods, and the innumerable earth guardians.\textsuperscript{1258} [15.192]

The worlds are infinite—
Both virtuous and nonvirtuous.
Therein dwell saṃsāric beings
And also the noble śrāvakas, [15.193]

The buddhas, the pratyekabuddhas,
And their dear offspring—[F.188.a] [F.205.a]
The bodhisattva great beings—
Established on the ten levels. [15.194]

Thus all beings always take
Their respective types of birth.
All the immature beings
Follow the birth of the destinies.
All the noble buddhas, on the other hand,
Are liberated from the ocean of saṃsāra.\textsuperscript{1259} [15.195]

They all necessarily have their characteristics,
Always follow their respective modes of conduct,
Speak their own languages, and possess latent natures.
I will explain this in detail. [15.196]

All spirits can be summoned
By those who correctly employ the mantra methods.\textsuperscript{1260}
One who knows the mantras for summoning and possession
Can use them on beings who inhabit the bodies of others. [15.197]

They can be summoned, in the human realm,
By mantra reciters who can distinguish
Between virtuous and nonvirtuous activities,
Are not careless, keep reciting the mantra,1261
Do not follow foolish conduct,
And are equally tolerant of disfavor and kindness. {15.198}

15.199 “I will explain all the signs that indicate success
According to their respective natures.
In order to protect their human bodies
That are always afflicted by suffering,1262 {15.199}

15.200 “And for the sake of the infinite Dharma
And their own liberation, it is always recommended1263
That they ward off evil beings,
And worship the pure ones. {15.200}

15.201 “A mantra method is thus prescribed
For keeping the former in check or showing the latter favor.
In this regard, the ritual procedure is threefold,
Reflecting the three natures of either wind, phlegm, or bile. {15.201}

15.202 “To those afflicted, one should administer the rite of pacifying,
Which is known to be threefold.
In the case of humans, one should always
Administer the remedy by means of the mantras. {15.202}

15.203 “A living being is a combination of the great elements,
But is regarded as more than just these elements.
When they are overcome by any of these elements,
They are referred to as one who has an element in excess. {15.203}

15.204 “When a living being has any of the elements in excess,
They will develop an illness.
Elements, in regard to their type,
Are divided into two types. {15.204}

15.205 “Thus, an element is always designated
As either sattva or asattva.1264
These elements are bile, phlegm, wind,
And any other of the great variety of substances.1265 {15.205}

15.206 “The great elements are four,
Or five, if space is added.
Water, which is paired with heat,
And earth, which is paired with wind, [15.206]

15.207 “Have been declared by the wise ones [F.188.b] [F.205.b] As belonging to the category of asattva, And so did the most eminent lord of the world, The one of great splendor. [15.207]

15.208 “This best of speakers, the most intelligent one, Has said that asattva elements are associated with Nonhuman beings, [1266] And the sattva elements, with humans. [1267] [15.208]

15.209 “Whether a being is human or nonhuman, They are always called a sentient being. It is for the good of sentient beings That this omniscient teaching was delivered. [15.209]

15.210 “The past and future buddhas, And also those of the present time, Taught about activities That produce good and bad results. [15.210]

15.211 “The teaching of the buddhas states That activity always produces results. Being in the same category, the accomplishment Will therefore definitely manifest itself. [15.211]

15.212 “This accomplishment is said to be omniscient knowledge, Forbearance, tranquility, consistent purity, Certainty that phenomena are pure and devoid of self, The ultimate truth, and liberation. [15.212]

15.213 “This very path has been taught For sentient beings in this sūtra, [1268] Which contains the true medicine of the mantra— A complete teaching for this world. [1269] [15.213]

15.214 “Venerated in all the treatises Of the past, the present, and the future, This teaching concerns the absence of self in phenomena, Which is a state always tranquil and auspicious. [15.214]

15.215 “This teaching of the omniscient one Truly concerns his own highest state. It alone sets down the way
For the arising of omniscient knowledge. {15.215}

15.216 “The power of all the buddhas
And the bodhisattvas who are full of wisdom
Manifests itself as an accomplishment
In all activities that involve the mantras.
It is in order to bring about this accomplishment
That this king of manuals has been taught by the lord of sages. {15.216}

15.217 “Following this path meant for embodied beings,
Which is the essence of mantra,
One can attain the city of nirvāṇa,
A tranquil place where there is no aging,\textsuperscript{1270}
No grief, and no pollution, which is a peaceful,
Always auspicious state of awakening. {15.217}

15.218 “This instruction of all the buddhas,
Intended for the mantra reciters,
Has been taught for them on the earth
As a complete system. {15.218}

15.219 “It establishes the karmic cause
For the omniscient knowledge of things. [F.189.a] [F.206.a]
The entire purpose of mantra
Is directed toward the three aspects of awakening\textsuperscript{1271} {15.219}

15.220 “The entirety of the knowledge possessed by the buddhas
Has been explained in this manual.
It has been spread through all the worlds
For the benefit of sentient beings. {15.220}

15.221 “Certain things found in this king of manuals
Cannot be found in other manuals,\textsuperscript{1272}
But whatever has been taught by the best of sages
And their sons in other manuals, {15.221}

15.222 “All of that, all the mantras, can be found in this manual.
This then is a detailed manual.
For this very reason the lord of sages
Taught it to all beings. {15.222}

15.223 “There is no one on this earth,
Or in the triple universe,
Who would not be attracted to
And enthralled by this king of manuals.\textsuperscript{1273} \{15.223\}

15.224 “When the moon-like \textit{Sage} is gone
And the \textit{maṇḍala} of this earth is empty,
This manual will remain in the world
And keep fulfilling the purpose of the doctrine. \{15.224\}

15.225 “The divine youth \textit{Mañjughoṣa},
Who is always pure,
Will continue to do the Buddha’s work
And spread the doctrine to all the beings. \{15.225\}

15.226 “Those who, for a long time, have been thirsting
For the power of this king of manuals,
Will be liberated having heard it just once.
They will certainly attain accomplishment. \{15.226\}

15.227 “This teaching bears fruit for all beings
And is always pure.\textsuperscript{1274}
Mantra practitioners always delight in the recitation and the homa
Performed for the sake of all beings.\textsuperscript{1275} \{15.227\}

15.228 “Whatever knowledge is contained
In the types of knowledge present in the three times,
The same knowledge can be found
In this supreme king of manuals. \{15.228\}

15.229 “The instructions of the buddhas
Taught in this manual are founded on mantras.
These mantras are nonconceptual,
Yet they have been taught in this ‘conceptual’ manual.\textsuperscript{1276} \{15.229\}

15.230 “Every sentient being commits virtue and nonvirtue,
Whether with or without purpose.
The virtue and nonvirtue present in all the worlds
Accord with the intellect of beings particular to their type of birth.\textsuperscript{1277} \{15.230\}

15.231 “\textit{He}\textsuperscript{1278} has been elaborated on in this manual
By the tathāgatas, themselves free from mental elaboration.
He was taught here for the sake of the world
By the self-awakened buddhas who transcended the world.\textsuperscript{1279} \{15.231\}
\[F.189.b\] \[F.206.b\]

15.232 “Transcending the worldly
And surpassing all dharmas,  
[He, the supreme] performer, does various things  
That are wonderful and venerated by the world.\textsuperscript{1280} (15.232)

15.233 “This king of mantras engages in these activities  
For the benefit of large numbers of beings.  
He, Mañjughoṣa the divine youth,  
Carries out the Buddha’s work. (15.233)

15.234 “There is both virtue and nonvirtue in the world—  
His purpose is to spread good qualities.  
If I am requested, I will teach;  
Not requesting is said to be non-Dharma.\textsuperscript{1281} (15.234)

15.235 “It is taught by the Buddha  
Solely for the benefit of every being.  
It has been taught by the past buddhas  
And will now be taught by me.\textsuperscript{1282} (15.235)

15.236 “With the earnest desire that the lineage  
Of the buddhas remains unbroken,  
And that omniscient wisdom arises  
In all activities of the mantra practitioners. (15.236)

15.237 “The only activity that deserves to be praised  
Is the one based on omniscient knowledge.  
Since previous actions performed in one’s respective world  
Are being experienced now,\textsuperscript{1283} (15.237)

15.238 “One should perform the [right] activities,  
Though it may be difficult to perform them in this life.  
Based on these activities, the mantras will succeed  
Without effort even in this life. (15.238)

15.239 “The accomplishment will come in this life,  
Manifesting also in one’s activity.\textsuperscript{1284}  
The ritual activity is therefore  
Extolled by all the buddhas as something unique. (15.239)

15.240 “When such activity is performed according to procedure,  
The accomplishment will swiftly follow, even in this life.  
Naive and careless beings,  
Who are ignorant of the right procedure, follow erroneous paths. (15.240)

15.241 “Thus these activities alone, with all their aspects,
Have been deemed praiseworthy.
The activity should follow the procedure;
If it does, it will be successful. Activity that lacks the right procedure
Will not succeed even after a very long time.  

15.242 “There is no liberation without samādhi;
Liberation is never devoid of samādhi.
Accordingly, awakening is said
To combine samādhi and liberation.”  [15.242]  

15.243 This concludes the chapter with detailed instructions on the meaning of all ritual activities, fifteenth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. [F.190.a] [F.207.a]
CHAPTER 16

16.1 The blessed Śākyamuni looked again at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth:

“Mañjuśrī! Requested by the wise king of yakṣas who holds a vajra in his hand, I already taught in detail, in the middle of this assembly, your complete chapter on the ritual activities intended for all purposes.¹²⁸⁷ {16.1}

16.2 “I taught about the good and bad aspects of dreams
And how they relate to all the mantra purposes.
I taught all of it at length
For the mantra reciters.”¹²⁸⁹ {16.2}

16.3 The king of yakṣas, pleased at heart,
Folded his hands at his forehead and,
Bowing his head before the Teacher,
Said at that time, {16.3}

16.4 “The one of supreme intellect taught¹²⁹⁰
Out of his kindness for the people,
Out of his compassion for me,
And for the happiness of beings, {16.4}

16.5 “About the good and bad aspects
Of all the mantras and dreams of the reciters,
About the extensive qualities of the conduct
Of noble and debased beings,
And about determining the causes
For the highest birth and destiny.¹²⁹¹ {16.5}

16.6 “He taught the knowledge of what is beneficial
And detrimental—past, present, and future.
He taught the complete, all-encompassing knowledge—
The dynamic aspect of all-knowing awareness. [16.6]

“He taught about the auspicious tranquility described
As being without a visible form, without support,
Which expands without mental elaboration
And is endowed with all the supreme aspects. [16.7]

“The one of superior intellect
Described the powers of all the buddhas
In particular for those reciters
Who pursue all the aims of mantra. [16.8]

“He taught the ritual activity, its complete\textsuperscript{1292} result,
And the right time for the rituals;
He taught about the vessel, the place, and the possession,\textsuperscript{1293}
Which teachings were requested in the context of dreams.”\textsuperscript{1294} [16.9]

The king of yakṣas then bowed to the best of sages,
To the supreme seventh tathāgata.
Whatever buddhas appeared in the auspicious eon,
The Bull of the Śākyas was the seventh of them. [16.10]

He, Lion of the Śākyas who conquered the enemies,
Is regarded as the seventh—
The lord of the world, [F.190.b] [F.207.b] the bringer of light,
A perfect buddha for the lowest eon, [16.11]

A sage of great diligence and wisdom,
Renowned for his great energy.
It was to him that the yakṣa\textsuperscript{1295} Vajrapāṇi
Bowed in homage. [16.12]

Mañjuśrī, the wise one, stayed silent
And remained in his seat.
The [seventh] sage then spoke to him,
The sagacious one, as follows: [16.13]

“[Vajrapāṇi] requested\textsuperscript{1296} the Buddha,
The most recent and chief among sages,
‘It is good, O fully awakened Blessed One!
Please teach at length the knowledge of ritual activities. [16.14]

“‘Teach how one’s birth horoscope constitutes the chief factor
In explaining one’s virtuous and nonvirtuous character traits;\textsuperscript{1297}
Explain the actions of many beings
Based on the understanding of karmic causes; [16.15]

16.16 "Teach about the signs of the reciters' accomplishments,
Differentiated in terms of what should and should not be accomplished,
[The signs] exhibited by those entered into and possessed [by spirits],
And the reciters who pursue various virtuous goals;\textsuperscript{1298} [16.16]

16.17 "Teach also, for the sake of those who desire, in this world,
Riches, power, and enjoyments,
For those who want to rise to prominence and obtain a kingdom,
And for those who want to hold on to their success.\textsuperscript{1299} [16.17]

16.18 "In short, please teach
The complete, all-pervading knowledge.' "
So spoke the supreme sage,
When requested by [Vajrapāṇi,] the son of the victorious ones.\textsuperscript{1300} [16.18]

16.19 The seventh sage then spoke [the following] stanzas
In the pure voice of the Buddha's speech.
The wise one had a voice like that of a cuckoo bird,
Spreading like the sound of a celestial drum,
As sweet as Brahmā's, and resounding like
A thunderous cloud of great might. [16.19]

16.20 "Those, O divine youth, who abide in the highest truth
Gain accomplishments to benefit the world.
They guide the world to every good fortune and benefit.
May [the accomplishments] of these lords of liberation remain pure.\textsuperscript{1501} [16.20]

16.21 "Those who possess honesty, unwavering diligence, a sober mind,
And loving kindness and who always delight in generosity
Will always be successful;
Others will never succeed. [16.21]

16.22 "Those who always find joy and delight in the supreme mantra
And in the instructions of the wheel holder\textsuperscript{1302} or of Mañjuvara
Will overpower Māra and turn the wheel\textsuperscript{1303}
Just as befits a wheel holder in this world. [16.22]

16.23 "There is a divine speech, pleasing to the mind,
From which, however, fools are ever separated. [F.191.a] [F.208.a]
This divine speech is pleasing to the ear, captivating,
Lovely, sweet, and agreeable. [16.23]

16.24 “It refreshes the mind and bestows happiness. The buddhas call this speech Mañju.1304 But even they, with their superior knowledge1305 of a tathāgata, Are unable to understand his power.”1306 [16.24]

16.25 “Their sons who are established on their respective levels And accordingly reckoned as falling into ten groups, perfect and divine, Even they, O lord of gods,1307 are unable To understand his divine power, which surpasses the ordinary.”1308 [16.25]

16.26 “The same is true for the celestials of the form and formless realms, Gods of the desire realm, or human beings, Even if they have attained yogic accomplishments, Or for outstanding individuals who surpass everyone else in this world. [16.26]

16.27 “There is no being anywhere Who could fully understand his splendor. The buddhas call him ‘Gentle Splendor,’1309 Knowing that splendor is merely a concept. [16.27]

16.28 “‘Gentle Splendor’ is an imputation, A name given to you by the victors in the past. It was imputed to you as your name By the past, present,1310 and future buddhas. [16.28]

16.29 “One who hears your name in saṃsāra With a one-pointed mind that is neither distracted nor impure Will obtain the auspicious peace And awakening when still in saṃsāra.”1311 [16.29]

16.30 “He will accomplish all the mantras And obtain the best possible rebirth and destiny. One who always relies on the supreme Dharma Will be free from obstacles and will attain accomplishment. [16.30]

16.31 “One will thus master all the desired mantras And swiftly attain the pleasant1312 awakening in this world. The chief among sages arrives at the Bodhi tree And sits there for the benefit of beings.”1313 [16.31]

16.32 “He awakens to realization and turns the wheel [of Dharma], The quality of which has been described by the chief victors.
[The same] chief victors [also] described your name, remembered as ‘Glory’ (Śrī) that is called ‘Gentle’ (Mañju), as having inconceivable qualities.

16.32

16.33  “The chief victors of the past, however many there have been,
Even if they were to explain your power continually
Over innumerable eons, would not be able to describe it [F.191.b] [F.208.b]
Nor [the power of] the hundreds of mantras, O pure divine youth! 16.33

16.34  “All the buddhas, without exception, have taught
The complete mantra system of Mañjuśrī.
These instructions of yours, O divine youth, cover everything,
And the diligent ones derive the highest pleasure from them. 1314 [16.34]

16.35  “Beings who dwell in the Pure Abode,
And all beings without exception, will attain peace 1315
If they never violate your mantra
In any way whatsoever.” 1316 [16.35]

16.36  This concludes the detailed sixteenth chapter with versified instructions in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra.
CHAPTER 17

17.1 Now Lord Śākyamuni entered the samādhi called the magical display of all the tathāgatas. As soon as he entered this samādhi, rays of blue, yellow, dazzling white, red, and crystal-colored light issued from the tuft of hair between his eyebrows. They brightened the entire buddhafield and illuminated the interior of every realm of the universe, while darkening all the planets and constellations and summoning them in an instant. After summoning them, the light assigned them to their respective places and drew them, by the power of the Buddha’s blessing, into the circle of the assembly. It then disappeared into the same tuft of hair between Lord Śākyamuni’s eyebrows. All the planets, constellations, and stars, their light blocked, approached Lord Śākyamuni, pained and frightened. They stood with folded hands, trembling and prostrating themselves on the ground again and again. [17.1]

17.2 Lord Śākyamuni then gave the following talk
For all the celestial bodies such as planets, constellations, and stars.
He gave it as an act of kindness for all the beings
Born with the intelligence of a child. [17.2]

17.3 “Listen, esteemed friends, hosts of gods along with men. The karma of individual beings causes them to experience the world differently. The way the bodies of beings manifest, whether the vajra bodies of the blessed buddhas [F.192.a] [F.209.a] or the various bodies of gods, asuras, and humans circling in saṃsāra, lost in its wilderness—all of this is a product of karma. This karma, whether it is good or bad, still constitutes fetters. There is no creator here who creates, nor godhead, nor the puruṣa and prakṛti as espoused in the Sāṃkhya system. Nothing of this kind exists, except for that which is produced by karma. Everything that is generated in dependence upon karma thus has a cause. This cause, in turn, depends on its own causes
and conditions. In this way, everything is mutually interconnected, being generated through dependent origination. Living beings are generated from the [five] great elements that coalesce together.\footnote{17.3}

These great elements exist within the five aggregates\footnote{17.4} throughout the beginningless transmigrations. They manifest in the place of another birth, developing into an elaborate [whole] with all the [constituent] parts. The habitual tendencies generated by karmic actions can, however, be completely burnt by the fire of gnosis that blocks and prevents [the arising of elements] at another time. One can effectively accomplish the equality of the three vehicles and the state without conceptual elaboration. This will happen as the result of the karma produced by following the Mahāyāna for a long time. Following [the Mahāyāna] for a medium length of time will bring about the self-arising gnosis of a rhinoceros-like pratyekabuddha. Within a short time, one can attain the regal state of a śrāvaka\footnote{17.5} who listens to the teachings of others. If naive and confused people do not turn to non-Buddhist doctrines, their intelligence will grow.\footnote{17.6}

This world, with its different places and situations, is produced by different types of karma. Its cessation—the auspicious state without old age, sorrowless and pure—is produced by karma based on worldly accomplishments that are pure, [namely] the detached eightfold karma that arises out of the [eightfold] path. Karma is produced by karma and has no other basis but itself.\footnote{17.7}

One who is free from dualistic thinking will remain free from both action and inaction.\footnote{F.192.b} Following the threefold path, one will obtain no other tranquility but that of the path.\footnote{F.209.b} \footnote{17.8}

The mantras thus fall into three groups, and the [resulting] activity is of three kinds. The fruit [thereof] is threefold and the reflection [thereupon] is threefold too.\footnote{17.9}

Inverted activity\footnote{17.10} is threefold and is regarded as such. Virtue is regarded as threefold, as can be gleaned from the tantras.\footnote{17.11}

The religious community is also such.\footnote{17.12} And so is the entire\footnote{17.13} seat of the mantras. The community of buddhas with pure minds abides in the peace of nirvāṇa.\footnote{17.14}
“This karma is here taught, section by section, as part of the science of mantras. For the sake of success in the world, the discipline of astrology has also been taught. Its subdivision, the science of karma, is part of the teachings on causation.  

“Just as [the cause in] a grain of rice can be inferred by the sprout, so too [the cause in] the power substances can be inferred by their effects.

“Just as the color white is imputed [to an object] based on a convention, so, too, the astrological influences are imputed [to a person] based on conventions. However, it is only karma that is deemed wholly responsible for all such influences.

“Karma never resides in a body without being indicated by [certain] signs, such as marks, behavioral patterns, or a birth into a particular category of practitioners.

“Karma can always be ascertained by various omens. Karma never itself possesses a body; it is hidden and can be discerned by other signs.

“[The condition of] a person thoroughly afflicted by fever is indicated by the alterations in their appearance. In exactly the same way, the karma that resides in the body of corporeal beings can be observed by them.

“The zodiacal birth-horoscopes are widely explained in terms of good or bad [karmic] results. The various omens reflect the various types of karma that beings are produced by.

“One should always note the time, the [mode of] locomotion, the different voices of beings, the good and bad results.
“To ascertain one’s karma, one should watch
For the signs of success or failure.
The telltale signs, the way of acting, and the marks
Have been designated as the ascertainment. [17.18] [F.193.a] [F.210.a]

Therefore, one should take every care
When observing [the signs that constitute] the ascertainment.
If one is a mantra reciter, one should look
For the cause of one’s success in the mantra. [17.19]

One should not regard one’s own karma
And the karma of others as separate. Terrible and obstructing karmas
Could all go undetected.
All these branches [of knowledge] are therefore
The topic of the Sage’s teachings. [17.20]

“The omniscient Śālendra rāja
Sat upon the seat of awakening
And pronounced the mantra
That removes all obstacles,
One that removes bad dreams,
Bad omens, and difficulties. [17.21]

While the mind of the omniscient great being
Was thus steeped in awakening,
Māra, with his evil mind,
Created very frightening obstacles. [17.22]

Śālendra rāja, [sitting at] the root of the tree,
Saw that all this great terror was baseless;
The many frightening forms
Were, for him, without any basis. [17.23]

Having made aspirations over a long period of time,
He accumulated merit and power;
Consequently, by the power of his mantra,
Namuci was defeated. [17.24]

Śālendra rāja is endowed with magical powers and great energy.
Being restrained, he possesses great splendor.
One should strive to obtain the supreme awakening,
Using the power of his mantra. [17.25]
“This mantra, which obliterates bad omens,\footnote{1339}
Will now be revealed.\footnote{1340}
It removes bad dreams and difficulties,
And wards off evil beings. \footnote{17.26}

“Please hear it, O hosts of gods;
This king of mantras \[controls\]
Planets, constellations, and other celestial entities.
It was formerly taught by the victorious Śālendra rāja. \footnote{17.27}

“It is used in order to suppress the wicked
Planets, constellations, and stars,
And to awaken gentle thoughts
In all beings. \footnote{17.28}

“Please hear it, O hosts of spirits,
All of you who roam the earth!
Those without legs, with many legs,
Or with two or four legs!
In short, all the beings and inanimate objects \footnote{F.193.b} \footnote{F.210.b}
Present in the three worlds.\footnote{17.29}

“Homage to all the buddhas, the perfect teachers!

\textit{Ôṁ, kha kha}! Eat, eat! \textit{Huṁ huṁ}! Burn, burn! Blaze, blaze! Remain, remain!
\textit{Ṣṇīḥ, phaṭ phaṭ, svāhā}.\footnote{1341}

“This mantra is known by the name of Jvāloṣṇīṣa,
Its dazzling white light coming from the Buddha.\footnote{17.30}

“There are thousands of rites—
Eighty, nine and five.\footnote{1344}
One who performs various rites
With his thoughts completely attuned to virtue
Can destroy bad dreams and omens
With a single repetition \[of the Jvāloṣṇīṣa\]. \footnote{17.31}

“One may perform other rites,
Having mastered all the mantras;
This mantra[, however, the Jvāloṣṇīṣa,] is a buddha,
A powerful master who enchalls sentient beings.\footnote{17.32}

“Through merely calling this mantra to mind,
All the obstacles will be destroyed,\footnote{1345}
And one will become a perfect buddha superior to the gods.”
Having spoken this, the supreme among sages [17.33]

17.34 Remained silent for a while,
And looked on.
The hosts of gods, too,
Waited above the Pure Abode. [17.34]

17.35 All the chief deities
[Who personify] the constellations, planets, and stars,
Frightened, took their samaya vows
As they were told the mantra of Uṣṇīṣa.\textsuperscript{1347} [17.35]

17.36 The lords called \textit{uṣṇīṣa} are capable,
Very diligent, and of great brilliance.
They are said to be four or five hundred in number,
Or seven, eight, ninety\textsuperscript{1348}, \textit{etc.} [17.36]

17.37 One hundred and twenty, thirty-five, or another\textsuperscript{1349}—
So it has been proclaimed.
The number of these auspicious kings
That are born from the [Buddha’s] head is incalculable.
The aforementioned mantra is identical with them,
As explained by the victors in the past.\textsuperscript{1350} [17.37]

17.38 \textit{This concludes the detailed chapter on the ascertainment of one’s personal karma, seventeenth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.}
CHAPTER 24

24.1 The blessed Śākyamuni now addressed all the most important grahas among the constellations, planets, stars, and celestial bodies that exist in all the world spheres—the grahas dwelling in all the directions and endowed with great magical powers: [24.1] [F.194.a] [F.211.a]

24.2 “Listen, venerable friends, to my presentation on the respective powers of all the planets and constellations. Show your power, sirs, and accomplish the purpose of all the rituals involving the mantra. Keep your samayas and eagerly pursue an accomplishment in the doctrine contained in this sovereign manual of Mañjughoṣa and later expounded in other manuals as well.” [24.2]

24.3 In the interest of all beings, the blessed Śākyamuni then taught about the action of the grahas. He, the omniscient one, taught everything for the benefit of all mantra reciters and in order to fulfill the aims of the mantra [system]. [24.3]

24.4 “The three nakṣatras, Aśvinī, Bharaṇī, and Kṛttikā, are ruled by the planet Mars. [24.4]

24.5 “They are said to belong to the zodiacal sign of Aries, and no accomplishment will arise [when the moon is] in them. Accomplishments are classified into the highest, medium, and lowest types. One should not embark on any journey whenever one is obstructed by the cruel planet. [24.5]

24.6 “Rohiṇī and Mrgaśirā, along with Ārdrā, are said to be nakṣatras too, and so are the celebrated Punarvasus, Puṣya, and Āśleṣā. [24.6]
“Further, there are Maghā, the two Phalgunī, 
As well as Hastā, Citrā, 
Svāti, Viśākhā, Anurādhā, 
Jyeṣṭhā, and Mūlā. [24.7]

“The two Āṣāḍhās\textsuperscript{1356} are praised as auspicious 
And good for mantra reciters. 
The nakṣatras of Śravaṇā and Dhaniṣṭhā 
Are recommended for cruel rites. [24.8]

“Both Śatabhiṣā and the two Bhadrapadās 
Are conducive to accomplishment. 
Revatī brings good fortune 
And also competence and fearlessness in battle. [24.9]

“The main ones among the remaining nakṣatras 
Do not occur during the lowest eon. 
Abhijit is known to have an auspicious influence 
And to bring accomplishments and merit. 
Tiṣya is secondary in importance; 
It is the last and the least significant.\textsuperscript{1357} [24.10]

“Truth and honesty are praised 
As the light of the world.\textsuperscript{1358} 
[This light] brings happiness and virtue 
When unobstructed, but can also be obstructed. 
It is a majestic king that grants renown, [F.194.b] [F.211.b] 
And it is the king of the world.\textsuperscript{1359} [24.11]

“Nakṣatras are said to be many— 
Sixty-four thousand in all. 
However, during this lowest eon 
They do not\textsuperscript{1360} possess this power.\textsuperscript{1361} 
They are taught in this king of manuals that brings happiness 
Simply for the sake of information. [24.12]

“During the golden age, 
Beings’ powers manifested by themselves. 
They all could travel through space 
And were free from old age and death. [24.13]

“At that time there were no nakṣatras, 
No sun or moon, and no stars. 
During the best of eons at the beginning of time
There were no gods and no asuras. [24.14]

24.15 “There were no names and no clans;
No lunar days and no birth horoscopes;
No fasts, no mantras,
And no karma, whether good or bad. [24.15]

24.16 “Beings could wander as they pleased
Without food or eating.
They were always
Very pure and healthy.\textsuperscript{1362} [24.16]

24.17 “However, their consciousness became ‘seized,’
Making them into worldly beings.\textsuperscript{1363}
Drawn by their previous karma
They subsequently fell down to earth, [24.17]

24.18 “Where they lived in celestial mansions,
Commingling with gods and asuras.
Then, when the middle eon arrived,
They took on human bodies. [24.18]

24.19 “Being fond of food and drink,
They lost their [physical] luster.
Their bodies became solid,
And their conduct ambivalent—good and bad. [24.19]

24.20 “From then on they became bounded by
Days, months, planets, and other celestial bodies.
From that time onward,
Whatever astrological knowledge there was, [24.20]

24.21 “I taught all of it, showing patience
And kindness to sentient beings.
I formerly assumed the appearance of sages,
Such as the sagacious Brahmā. [24.21]

24.22 “I took on the body of Maheśvara
And also assumed the guise of Viṣṇu.
I used a body of a female garuḍa,
And the bodies of yakṣas, rākṣasas, and gandharvas.\textsuperscript{1364} [24.22]

24.23 “I was born in a body of a female piśāca,
And I was born again and again,
Becoming, in these consecutive births,
A skillful bodhisattva. [24.23]

24.24 “I was a bodhisattva in the past, 
During that particular eon, 
Because of my power to always choose 
A birth suitable for practicing the conduct of awakening. [24.24]

24.25 “I also was, in former times, 
A naive person veiled by the darkness of ignorance. [F.195.a] [F.212.a] 
In this world, however many disciplines of 
Knowledge, crafts, and occupations there are—\textsuperscript{1365} [24.25]

24.26 “Whatever is found in the scientific treatises, 
Works on polity, the Purāṇas, the Vedas, works on grammar, 
Sacred hymns, or works on astrology or arithmetic— 
All are regarded as conceptual construct,\textsuperscript{1366} [24.26]

24.27 “False knowledge, and ignorance,\textsuperscript{1367} 
As well as mistaken conduct. 
I formerly recited in this world 
All the treatises for a long time, [24.27]

24.28 “Yet I found no knowledge whereby 
I could become a sage who remains at peace— 
A knowledge that brings awakening 
And also constitutes the cause of liberation. [24.28]

24.29 “My actions confined me in the prison of saṃsāra, 
Rather than deliver me into 
Stainless,\textsuperscript{1368} buddhahood and peaceful nirvāṇa 
From where there is no falling back. [24.29]

24.30 “But now I have attained the perfect awakening 
That I had desired for so long. 
I attained it solely by myself, 
By applying the rituals as prescribed,\textsuperscript{1369} [24.30]

24.31 “I attained the self-arising\textsuperscript{1370} knowledge 
That was formerly taught by the victorious ones. 
I do not see the state attained 
By external methods as the same,\textsuperscript{1371} [24.31]

24.32 “When lost in the wastelands of saṃsāra 
Where causes of awakening are difficult to find, 
I could not obtain knowledge
Of the kind that arises by itself. [24.32]

24.33 "But now, as I have attained nirvāṇa by employing
The ritual activity and delighting in what is good,1372
I will teach specifically
This collection of topics. [24.33]

24.34 "Without ritual activity,1373
Causes of accomplishment cannot be won.
This yarn of saṃsāric existence is very long;
It is woven and held together by karma. [24.34]

24.35 "This yarn has many destinies [strung along it].
The nakṣatras, grahas, and other astrological entities
Merely indicate the good and bad [results]
That are in the process of ripening. [24.35]

24.36 "For people not attuned to the Dharma
No other signs can be observed [except for the planets and so forth.]
Consequently, the planets and other [astrological entities]
Are said to fall into the categories of either good or bad. [24.36]

24.37 "The four guardians of the world—
Water, earth, wind, and light1374—
Are known to constitute the celestial luminaries.
These same [four] great elements
Account for [all] the assemblages of elements.1375 [24.37] [F.195.b] [F.212.b]

24.38 "Thus they conglomerate to form living beings
When stirred to do so by karma.1376
The mantras will be successful
Within the limitations of [astrological?] time periods.1377 [24.38]

24.39 "In these births, one should be protected
With great care, in weal and in woe.
For this task, at the time at the end of the eon,
The lords of gods have been assigned.
They are Śakra and so forth,
Distinguished and eminent in the world. [24.39]

24.40 "The mantras, applied with care,
Will produce accomplishments during the lowest eon.
Because of this, the victorious ones
Appointed the divine youth— [24.40]
“Mañjughoṣa of great wisdom,  
In the form of a young boy.  
He will wander throughout this entire world,  
Ready to show kindness to beings. [24.41]

“At that time achievements pertinent to  
Mañjughoṣa will be seen—  
The science of astrology  
Will come into existence at that time. [24.42]

“At that time, during the lowest eon,  
The twenty-seven nakṣatras will become known,  
As will the muhūrtas,  
And the twelve signs of the zodiac. [24.43]

“The planets are assigned to the zodiacal constellations  
Of the nakṣatras, which they inhabit.  
Occupying wide spaces,  
They each have a separate location. [24.44]

“Regarding their horoscope and course of life,  
Beings depend upon their birth sign.  
They are born ignorant, do things the wrong way,  
And reap good and bad results. [24.45]

“For that reason, their birth sign can indicate  
Their [particular] karma time and again.  
[These signs] determine what course will be successful  
For beings to pursue, whether it is virtuous or not. [24.46]

“If the nakṣatra linked to the birth horoscope  
Has been charted out as Rohiṇī,  
One will enjoy good fortune,  
Have many sons, and live a long life. [24.47]

“One will always be wealthy  
And will do well as the general of an army.  
If one’s birth sign is Taurus  
And this constellation is traversed  
In the nakṣatra of Mṛgaśirā,  
One will understand people and be virtuous and good looking. [24.48]

“Similarly, if the Kṛttikā part of Taurus is traversed  
And ‘King looks upon Earth,
One could become a ruler over the three oceans. This may manifest based on one’s birth horoscope. [24.49]

“Alternatively, one may become a king in a province, or a place difficult to access. If the planet is designated as Jupiter and one’s horoscope is right, [24.50]

“One will come to enjoy the entire earth all around; one may be appointed to kingship within ten or five years. [24.51]

“One born under the sign of Aries, which spans the nakṣatras Aśvinī, Bharaṇī, and a part of Kṛttikā, is very smart. He would do well in business and accumulate much wealth. [24.52]

“If, through one’s birth sign, one is endowed with power and pleasures, but at the time of one’s birth a red disk of the sun, [24.53]

“When it is about to set, is in one’s nakṣatra, things will go wrong— one will be born cruel, impetuous, and prone to telling lies. [24.54]

“One is then observed, in one’s life on earth, to have delicate skin of reddish hue, and it is said, one will open and close one’s eyes at the time of one’s birth. [24.55]

“One born at these junctures will possess these qualities in abundance. However, as for those whose delivery at birth is said to take the time equal to a finger snap, [24.56]

“They do not fit their [astrological] stereotype, as they are deprived of their planetary influences. Beings are born different, as their birth influences are a combination of many things. [24.57]

“The modes of existence that manifest for them are mixed, and so are their fortunes.
For that reason they are not born
Exactly as their horoscopes describe. [24.58]

24.59 “Astrologically, there are thirty types of birth influences;
They bring results that may be good or bad.
Those who are marked by the planet Mars
Will be of the cruel type (jāti). [24.59]

24.60 “One who is under the influence of Jupiter
Is always born steadfast,
With a prominent belly, lovely appearance,
And elongated eyes, and soft-spoken. [24.60]

24.61 “Similarly, if the deities Sun and Moon have both risen
And the sun is four angular cubits above the horizon,
One can definitely expect a birth
That is continually auspicious, day and night. [24.61]

24.62 “Those with other horoscopes that are unfavorable,
Who have been allotted [at birth] the opposite lot,
Ought to gain control of their planetary influences [that govern]
The positive and negative aspects of their inauspicious birth. [24.62]

24.63 “When the unwholesome results manifest, one can thus bring on,
Through correct knowledge, that which is wholesome.
Having taken a particular birth,
One belongs, in this birth, to an astrological house. [24.63]

24.64 “Beings [born] under the influence of the planet Venus [F.196.b] [F.213.b]
Are by nature noble and pure. I will now describe [the influence of] the nakṣatras
Of Ārdrā, the Punarvasus, and a part of Āśleṣā. [24.64]

24.65 “A person born under these nakṣatras is very generous,
But also impetuous and deceitful.
He is always attached to women, lustful,
And full of hatred whether with or without a motive. [24.65]

24.66 “He makes sexual advances on other people’s wives,
And his [skin color] is black or dark.
He is born with a smoky complexion,
Is very fierce, and is fond of sex. [24.66]

24.67 “One may be born under the sign of Gemini
With Saturn, positioned there,
Slowly traversing [the sign]
Day and night, bit by bit. [24.67]

24.68 “If such a person is born at midday,
He will possess great mental faculties.
This is said to be the guiding characteristic
For someone born at this time. [24.68]

24.69 “He will own great wealth
And be distinguished on earth by power and influence.
If one is born in the nakṣatra of Puṣya or Āśleṣā,
One’s zodiac sign is Cancer. [24.69]

24.70 “For such a person, a connection\textsuperscript{1391}
With Jupiter\textsuperscript{1392} betokens great magical powers\textsuperscript{1393}
One’s complexion will be yellowish.
This birth is proclaimed to be the best. [24.70]

24.71 “For a person [of this sign] born at midnight,
The following horoscope is given:
One born at this time
Will generally seek goodness and truth.\textsuperscript{1394} [24.71]

24.72 “Such a person will accomplish all his tasks,
If he applies the prescribed methods.
He will obtain a kingdom and wealth,
Starting already in childhood. [24.72]

24.73 “His complexion will be yellowish or dark,
And he will appear healthy and strong.
He will delight in pure conduct,
Will have good fortune, and will be fearless. [24.73]

24.74 “When the nakṣatras of Maghā, [the first] Phalgunī,
And a part of the second\textsuperscript{1395} Phalgunī
Become the sun’s house,
The designated sign is that of Leo. [24.74]

24.75 “Great heroes are born under this sign,
Who are fond of eating meat.
They establish their power and kingdom
In mountainous places difficult to access. [24.75]

24.76 “[Whatever planets] are traversing through
One’s zodiac sign at the time when the sun is rising,
One is said to be born
Under the influence of these [planets].\textsuperscript{1396} \textsuperscript{(24.76)}

24.77 “If one is born in the nakṣatras of
[The Virgo] part of the second Phalgunī,
Hastā, or the [Virgo part] of Citrā,
One may become a powerful thief.\textsuperscript{1397} \textsuperscript{(24.77)}

24.78 “One will lack restraint with regard to the wives of others.
One may also become a general of the army. [F.197.a] [F.214.a]
If this is indicated in one’s birth horoscope,
One will obtain a kingdom. \textsuperscript{(24.78)}

24.79 “The house where these stars\textsuperscript{1398} belong
Is the sign of Virgo.
Their dual regents are [the sun and the moon],
Or another planet, depending on the location.\textsuperscript{1399} \textsuperscript{(24.79)}

24.80 “The seniormost of these stars\textsuperscript{1400}
Are guarded by either the cruel planet,\textsuperscript{1401}
Or by the gentle planet,\textsuperscript{1402}
Or by the ever joyful and auspicious lord.\textsuperscript{1403} \textsuperscript{(24.80)}

24.81 “If one is born in the afternoon
And one’s birth [nakṣatras]
Are those of Citrā, Svāti,
Or the greater part of Viśākhā,\textsuperscript{1404} \textsuperscript{(24.81)}

24.82 “Then the sign of Libra will bring much wealth.
For beings who are under the influence of the moon,
This is a terrible house.
It will not make them unfortunate, though, but grant wealth.\textsuperscript{1405} \textsuperscript{(24.82)}

24.83 “People who are born
Under the same influences
But at night, at the end of a watch,
Will always be fond of drinking,\textsuperscript{1406}
They are discreet, respected for their modesty,\textsuperscript{1407}
Honored, and venerated. \textsuperscript{(24.83)}

24.84 “They may sometimes obtain a kingdom,
Sometimes pleasures, and sometimes wealth.
Unless determined by their horoscopes to be otherwise,
Women [born under this sign] will be childless.
If, however, their horoscopes are favorable,  
They will give birth to many children with ease. [24.84]

24.85  “The [birth] influence of Anurādhā\textsuperscript{1408}  
Brings perfect fulfillment of activities.\textsuperscript{1409}  
One will have a loving nature, many friends,  
And will always be valiant and daring. [24.85]

24.86  “It is said about Jyeṣṭhā that a person  
Born into the world [under its influence] will be fierce.\textsuperscript{1410}  
He will experience and will have to put up with much suffering.  
People born [in this nakṣatra tend to be] cruel. [24.86]

24.87  “The sign of Scorpio is described as  
Always intense and impetuous.  
I will now describe the types of birth  
And the astrological influences particular to this sign. [24.87]

24.88  “If a person is born  
When the sun ‘marks’ noon,  
He will certainly become a fierce king  
Who wins battles. [24.88]

24.89  “At such times, the planet in the form of a young boy  
Will exercise its influence at the precise moment.  
This planet is specified as Mars,  
Who [shines] his light onto the goddess Earth.\textsuperscript{1411} [24.89]

24.90  “Because of this, [such a king] rules the earth,  
Protected by his own son.\textsuperscript{1412}  
If one’s position in life turns out to be different,  
It will be a mixture of good and bad things.  
One will, however, live long  
And be energetic and intelligent. [24.90] [F.197.b] [F.214.b]

24.91  “One born in Anurādhā will possess  
Great wisdom and loving friends.  
This house belongs to Mars  
And always has mixed planetary influences.  
When the nakṣatra of Mūlā sets in,\textsuperscript{1413}  
Followed by the first Āṣāḍhā and [24.91]

24.92  “The [Sagittarius] part of the second Āṣāḍhā,  
[These three] are proclaimed as the sign of Sagittarius.
This sign is the house of Jupiter.
Its horoscope is as follows: [24.92]

24.93 “When the sun ‘marks’ the afternoon,
Or when the moon ‘marks’ the second part of the night,
It is said that birth at this time
Will predestine one to obtain a kingdom. [24.93]

24.94 “[One born] at the onset [of Sagittarius] will destroy one’s family;
[Birth] at the end of it is said to be auspicious.
One born in the middle of it
Will obtain pleasures, there is no doubt. [24.94]

24.95 “When one’s youth has passed,
As illustrious as the orb of the sun,
One may become, in one’s old age,
A king rich in pleasures and wealth. [24.95]

24.96 “As a king, one would become powerful in the lowlands;
This would not be so in other places, so it is told.
But there also other people of different types
For whom these influences are reversed. [24.96]

24.97 “[The next nakṣatras] are said to be
The second Āṣāḍhā, the Śravaṇā,
And the superior nakṣatra of Dhaniṣṭhā;
Together they constitute the sign of the Sea Monster.\textsuperscript{1414} [24.97]

24.98 “This sign is the house of Saturn
But is influenced also by other planets.
The following horoscope applies on earth
Always to the just mentioned nakṣatras: [24.98]

24.99 “Those born when night has set in,
Either at the end of the first or during the middle watch,
Are observed to enjoy
Great pleasures in all respects. [24.99]

24.100 “Whether born in high or low families,
They become rulers over the earth.
They are fierce, swarthy,
And of dark-bluish\textsuperscript{1415} complexion. [24.100]

24.101 “They have red eyes and are of delicate constitution;
They always are valiant and daring.
As kings, they may rule countries surrounded by water. [24.101]

24.102 “They may live long lives but have no offspring. Others, for whom the influences are reversed, may experience a lot of suffering. They are regarded as deviations from the norm. [24.102]

24.103 “The nakṣatras of Dhaniṣṭhā, Śatabhīṣā, and the first Bhadrapadā are together parts of the sign that is called Aquarius. [24.103]

24.104 “This sign is always inhabited by the best of planets— [F.198.a] [F.215.a] Different [aspects] of the moon and Venus, but not Jupiter. [24.104]

24.105 “If a birth under these nakṣatras occurs at night or in the morning, one’s horoscope will always be excellent; it indicates pure conduct in the world. [24.105]

24.106 “One may become involved in cruel rites, but will be described as intelligent, and will enjoy various pleasures on earth. [24.106]

24.107 “Others, whose horoscopes are unfavorable, will be afflicted by poverty and disease. Now I will describe the nakṣatras of Bhadrapadā and Revatī. [24.107]

24.108 “The sign of Pisces starts in the [latter] part of the first Bhadrapadā. The following horoscope applies universally to the [nakṣatras of Pisces]: [24.108]

24.109 “If one is born at night during the middle watch, or during the day when the risen sun is half a watch above the horizon, a little behind the midday point, [24.109]

24.110 “Or when it is a short distance from setting, with [about] one cubit left to go,
Such a birth is unique; 
It is very pure 
And strongly connected with Venus. [24.110]

24.111 “The gods from the realm of Brahmā know
This sign to be the house of Venus.1419
It is inhabited by yellow
And whitish planets.
This sign is the sign of good fortune,
Righteousness, and supreme virtue. [24.111]

24.112 “People born under these nakṣatras
Are beautiful in every limb.
They are desirous of kingship, very valiant,
And steadfastly loyal to their friends. [24.112]

24.113 “If they live in the lowlands,
They will enjoy long life and great pleasures.
If they live in the east,
They will always reach an old age. [24.113]

24.114 “If they live in an arid country,
They might reach an old age, or not1420—
No fish are ever seen
Thriving on dry land.
They instead thrive in water;
The abode of fish1421 is in water. [24.114]

24.115 “Birth under these nakṣatras1422
Is well known to like that, and so is the sign.
People born under them
Thrive best in the lowlands. [24.115]

24.116 “Rulers of the earth who enjoy great pleasures
Are always established in the east.
The planets considered the best [for them]
Are Jupiter and Saturn. [24.116]

24.117 “They will help establish a dominion in the east [F.198.b] [F.215.b]
For those born under their influence, there is no doubt.
Signs of the zodiac are explained in many different ways,
As there are many nakṣatras. [24.117]

24.118 “The chief planets fall into three categories.1423
Human knowledge of them
Has been accumulated over a long time, not suddenly.
There are also fifteen lunar days [in a fortnight]. [24.118]

24.119 “A month is said
To have thirty days.
Its fortnight has fifteen [units of] day and night;
A month has two such fortnights. [24.119]

24.120 “One year is said to consist
Of twelve months.
This [yearly] measure of time
Is said to delimit the end of the\textsuperscript{1424} eon. [24.120]

24.121 “When the dark eon sets in,
The following calculations are done:
The human lifespan
Is said to decrease to one hundred years. [24.121]

24.122 “Such years are said
To be comprised of six seasons,
Each subdivided into three parts—
The first, the middle, and the last. [24.122]

24.123 “The lifespan of humans
Ranges from long to short in this world,
Where unexpected calamities
Are known to occur.\textsuperscript{1425} [24.123]

24.124 “[At that time] the nonhuman beings in this world
Run and escape in different directions.
They are frightened and very scared,
And run here and there. [24.124]

24.125 “Whenever a war ensues between
The prominent gods and asuras,
They cause, in the human world,
Outbreaks of disease,
Comets, meteors, earthquakes,\textsuperscript{1426}
And bolts of lightning. [24.125]

24.126 “[At that time] smoke will be seen all around,
As well as smoke-tailed falling stars.
The orbs of the moon and the sun will appear
[At that time] like Kabandha-shaped\textsuperscript{1427} splinters.\textsuperscript{1428} \textsuperscript{24.126}

24.127 “A hole will be seen in the sun
And also in the majestic moon.
In this way different phenomena will be observed
In abundance, occurring repeatedly. \textsuperscript{24.127}

24.128 “There will be famines and the shortening of life,
As well as the breakup of the kingdom.
The king will die and religious devotees
Will be in great danger. \textsuperscript{24.128}

24.129 “All the people in that country
Will be struck with terror.
If an earthquake occurs in the nakṣatras
Of Maghā, Aśvinī, or the Punarvasus, \textsuperscript{24.129}

24.130 “The central regions will be oppressed
And the thieves, at that time, will be very audacious.
Great kingdoms will be ravished
By the people from the south.\textsuperscript{1429} \textsuperscript{24.130} [F.199.a] [F.216.a]

24.131 “If an earthquake occurs
During the nakṣatras of
Bharaṇī, Kṛttikā, Rohiṇī, or Mṛgaśirā,
A great fear and anxiety will set in. \textsuperscript{24.131}

24.132 “At that time, the kings
Who live in the west will die.
The barbarians who inhabit
The borderlands and live by theft, \textsuperscript{24.132}

24.133 “And the kings on the Vindhya frontier,
Nestled in the valleys,
Will also suffer at that time,
Weakened by disease \textsuperscript{24.133}

24.134 “And having their enemies unite against them.
People will seek dominance over one another.\textsuperscript{1430}
If an earthquake occurs during
The nakṣatras of Ārdrā, \textsuperscript{24.134}

24.135 “Puṣya, Āśleṣā, or the Phalgunī,
Whether it is the first Phalgunī or the second,
It will render all the kings volatile, \textsuperscript{24.135}
“And wishing
To drive each other out.
Killings, enslavement,
And famines will proliferate. [24.136]

“If an earthquake occurs
In this part of the world
During the nakṣatras of Hastā,
Citrā, Svāti, Anurādhā, or Jyeṣṭhā, [24.137]

“The barbarians from the Himalayas,
The brigands who live everywhere,
The Khasas and the Droṇis
Allegiant to the king of Nepāla, [24.138]

“As well as all the kings,
Will turn against one another,
All of them eager for battle;
There is no doubt about this. [24.139]

“If an earthquake occurs during
The nakṣatras of Mūlā or Āṣāḍhā,
Whether it is the first Āṣāḍhā or the second,
And the ground appears to be moving. [24.140]

“It will affect the eastern people and countries—
Pauṇḍra, Oḍra, and Kāmarūpa.
The king of Vaṅga will die;
There is no doubt about this. [24.141]

“The glorious king of Gauḍa
Will engage in hostilities with other kingdoms;
He will suddenly either become incapacitated
Or die somewhere. [24.142]

“People living by the ocean
Or on the banks of the Gaṅgā
Will all experience flooding
And will suffer from many diseases. [24.143]

“If an earthquake occurs in the nakṣatras of
Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, or the Bhadrapadās,
Whether the first Bhadrapadā or the second,
Or during the Revatī, [24.144]
“If there is a powerful temblor at noon
Causing the inhabited lands to sway; [F.199.b] [F.216.b]
If the entire earth shakes
Along with its mountains and forests; [24.145]

“If all the celestial bodies, always visible in the sky,
Are altered or obscured,
Then all the most powerful and wealthy kings,\textsuperscript{1432}
Who live in the countries [24.146]

“To the north, the west,
The south, and all around—
In all the directions—
Will turn against one another. [24.147]

“Many beings will die due to pestilence,
Starvation, and the dissolution of the kingdom.
If the temblor occurs before dawn,
When beings experience blissful peace, [24.148]

“And if, a little later,
It is followed by a terrifying aftershock,
And later still, by another one,
It will be deadly for the inhabitants of Magadha. [24.149]

“The inhabitants of Aṅga will suffer,
And so will the king of Magadha.
[If an earthquake occurs] when the sun
‘Marks’ the afternoon, shortly after midday, [24.150]

“And extends over the entire
Surface of the earth,
All the religious renunciants
Will certainly contract an array of diseases— [24.151]

“They will be afflicted with illnesses
Such as fever, severe pain, and tumors.
They will suffer for seven days,
After which they will improve. [24.152]

“If there is [another]\textsuperscript{1433} temblor
When the sun has moved a short distance,
Then the soma-drinking brahmins,
The best among the four castes, [24.153]
24.154 “Will suffer and perish.  
The same will happen, without a doubt,  
To the king’s advisers, religious priests,  
Ministers, and servants. [24.154]

24.155 “The others, such as the prominent vow holders  
Who know the purview of the mantra system,  
The brahmins, kṣatriyas,  
Vaiśyas, and śūdras, [24.155]

24.156 “And also the clever, learned  
men  
who know  
The true meaning of sciences and possess the political acumen,  
Will be attacked, destroyed,  
Or tormented by diseases.^[1434] [24.156]

24.157 “Those who know the śruti^[1435] and the ṣruti,^[1435] and thus understand reality,  
And also those who are familiar with history,  
Will soon be smitten by disease  
Just like a tree by lightning. [24.157]

24.158 “If an earthquake occurs  
When the sun sets,  
And then again after it completely disappears,  
Or in the afternoon, at the end of the meridian hour^[1436] [24.158]

24.159 “The beings of the animal realm [F.200.a] [F.217.a]  
Will all run helter-skelter.  
The most prominent people of this world  
Will perish in this temblor. [24.159]

24.160 “If the earthquake occurs  
During the first watch of the night,  
A torrential rain will fall,^[1437]  
Causing [landslides with] falling boulders. [24.160]

24.161 “If the earth shakes  
Later during the same watch^[1438]  
When this sign is observed  
A great, rain-filled hurricane will come. [24.161]

24.162 “If there is a terrifying earthquake  
At the end of the [first] watch^[1439]  
It should be known that a hostile army  
Of the western king will invade. [24.162]
“If an earthquake occurs
At the beginning of the second watch,
There will be death, disease, invasions by foreign armies,
And severe stomach disorders. [24.163]

“Afflicted by the disorders of bile and phlegm,
The people will be prone to anger.1440
Agitated, beings will run
From one place to another. [24.164]

“If an earthquake occurs
Halfway through the second watch,
A great wind will arise,
Breaking trees and destroying temples [24.165]

“And the tall mountain ridges and peaks.
There is no doubt.
It will destroy the nice monastery buildings
And the temples adorned with gateways.
It will swiftly knock down the dwellings
Of living beings and animals. [24.166]

“If an earthquake occurs
At midnight,
The chief and most eminent king
In the eastern countries will die—
Either the king himself or his son.
Such an earthquake also portends famine. [24.167]

“An earthquake that occurs all over the earth
In the last watch of the night,
Shortly1441 after the middle watch,
Portends peace and freedom from disease. [24.168]

“If an earthquake occurs
Shortly after midnight,
The kings of the swampy central regions
Will be afflicted with disease.
They will die in terrible pain,
Fighting one another. [24.169]

“If the earth shakes during the third watch,
This portends the well-being of children. [F.200.b] [F.217.b]
Mosquitoes, wasps, and stinging insects,
As well as all robbers, will perish. [24.170]

24.171 “An earthquake that occurs before dawn
Brings long life, good health, and an abundance of food,
[But there will also] be fires
In the cities everywhere. [24.171]

24.172 “If an earthquake occurs
When the sun is rising,
All central regions
Will be infested with bandits.
After seven days
The king will die. [24.172]

24.173 “Whenever and wherever an earthquake
Manifests with great force,
At that time and place
Good and bad behavior will manifest. [24.173]

24.174 “If an earthquake occurs
At the same time as a meteorite bursts,
The white light of the meteorite
Will destroy anything that is crooked or dishonest.\textsuperscript{1442} [24.174]

24.175 “Thus, white meteorites are always
Auspicious and bring what is good.
Red ones are very frightening,
As they portend conflagrations. [24.175]

24.176 “Smoke-colored or black ones
Portend the death of the king.
Yellow ones, brown ones,
Or those of mixed color [24.176]

24.177 “Portend the rise in activities
Of mixed character.
This will happen in the place indicated
By the bursting meteorite. [24.177]

24.178 “If it [BURSTS] in the center [of the sky],
The central regions are indicated.
If the sound produced thereby is pleasant,
This indicates prosperity and freedom from disease. [24.178]

24.179 “A terrible sound will bring unpleasant things to the world,
Whereas a sound like a drum will bring what is good.
A sound that is frightening or terrifying
Indicates famine. [24.179]

24.180 “Such are always the applications
Of planetary forecasts whenever they occur.
One should perform rites for success
Whenever the nakṣatras are auspicious. [24.180]

24.181 “The nakṣatras of Aśvinī, Bharaṇī, Puṣya, both Bhadrapadās,
Revatī, and Anurādhā
Are excellent for mantra recitation sessions.
In these nakṣatras, the mantras
Will be accomplished and will fulfill one’s goal. [24.181]

24.182 “The maṇḍala should be drawn
In the same nakṣatras with [the same] stars,
When the chief planets of the days of the week
Glow either yellow or white. [24.182]

24.183 “Also, the lunar day should be auspicious,
Such as the fifteenth—that is, the day of the full moon.
[On that day] one should not travel abroad, [F.201.a] [F.218.a]
But one may draw the maṇḍala. [24.183]

24.184 “The kings should plan their journeys
For either the first, the third,
The fifth, the tenth, the seventh,
Or the thirteenth lunar day.
Going on a journey on these days is excellent
And brings good fortune to all the people. [24.184]

24.185 “[On these days], one should not draw the maṇḍala
Of any mantra [deities] in the mantra system.
The mantras will not succeed on these [days],
And are taught to be the cause of obstacles. [24.185]

24.186 “A pilgrimage for the sake of homa will be successful
When the best planets are joined with the lunar days;
Jupiter, Venus, Moon, and Mercury
Are superior in all rites. [24.186]

24.187 “These four planets are always the best
When dwelling in the [right] lunar day.  
A pilgrimage made [at that time]  
Here on earth will be successful. [24.187]

24.188 “One should opt for the days  
That are free from ill omens—  
The days that are free  
From [the danger of] swift destruction.1449 [24.188]

24.189 “During that period, one should  
Choose only the following twelve muhūrtas:  
(1) Śveta and (2) Maitra,  
Who are said to be red-eyed; [24.189]

24.190 “(3) Raudra, (4) Mahendra, (5) Śuddha,  
And the beautiful1450 (6) Abhijit;  
(7) Bhramaṇa and (8) Bhrāmaṇa,  
Who are famed for granting good fortune; [24.190]

24.191 “(9) Saumya and (10) Varada,  
Famed for granting good fortune;  
And (11) Soma and (12) Varada1451—  
These twelve are auspicious. [24.191]

24.192 “Many of the muhūrtas, which are known to be thirty,  
Are said to be auspicious.1452  
If rain falls on the tenth lunar day,  
Or the fourteenth, at night,1453 [24.192]

24.193 “During the dark fortnight, at night,  
One should engage in quick counting,1454  
Avoiding the eighth, the twelfth,  
And the fourth days. [24.193]

24.194 “On these [days], Vināyaka  
In its four emanations will create obstacles.  
Using the count as follows,  
The following time units are proclaimed. [24.194]

24.195 “Unmeṣaṇimeśa,1455  
Or acchaṭā, are [the units of time] that pass quickly.  
I will now elaborate  
On the measure of time further. [24.195]

24.196 “One hundred acchaṭās, or finger snaps,
Are said to be one nāḍikā.
Four nāḍikās are called ghāṭikā;
Four ghāṭikās are known as prahām. [24.196]

24.197 “One day or one night
Are each said to be four praharas long.
Eight of them together
Make one unit of day and night. [24.197] [F.201.b] [F.218.b]

24.198 “Ten unmeṣanimateṣas
Make one kṣaṇa.
The duration of ten tālas
Is said to make one kṣaṇa.1456 [24.198]

24.199 “The duration of ten kṣaṇas
Is said to make one muhūrta.
According to mantra adepts
Four muhūrtas make one prahām. [24.199]

24.200 “One should observe these time measures
At the three junctions of the day,1457
And apply them accordingly at the time of homa,
When seeking accomplishment through recitation [24.200]

24.201 “And during the periods of sleep, wakefulness,
Bathing, or traveling.
The name day (divasa) applies
To the period of a single day and night. [24.201]

24.202 “Fifteen such days are proclaimed
To be one fortnight.
Two fortights are one month—
So say the fearless ones skilled in calculations. [24.202]

24.203 “Then, within six months,
Rāhu swallows the moon,1458
The period of twelve months
Is known as a year. [24.203]

24.204 “Then, the period of twelve years
Is called a great year.
The dānava lords always bring
Unfavorable planetary and stellar influences.
In the twelfth year, they bring a mixture
Of good and bad things in this world. [24.204]

24.205 “If Rāhu, the lord of asuras,
Can be seen during a single fortnight
Completely obscuring both
The moon and the sun,
A great armed conflict
Will be seen on earth. [24.205]

24.206 “This and other such [signs]
Should always be applied on every occasion.
Many different, terrible obstacles
Will be experienced [24.206]

24.207 “By the nonvirtuous beings
When the end of the eon arrives.
If the entire moon is swallowed
While in the nakṣatra of Mūlā [24.207]

24.208 “And sets at night
While [still] eclipsed,
Or if it sets during daytime
While eclipsing the sun;\textsuperscript{1459} [24.208]

24.209 “If there is an eclipse of the sun
Or the moon at midnight;
Or if they set frightened
By the shadow of the lord of dānavas,\textsuperscript{1460} [24.209]

24.210 “The evil king who lives in the east
Will be killed without a doubt.\textsuperscript{1461}
He will be at the risk of death by his own men, [F.202.a] [F.219.a]
Or he will be destroyed by others. [24.210]

24.211 “The king of barbarians
And his country in the east will be destroyed.
So, too, will be the entire population of Oḍra
And the king of the Oḍras.\textsuperscript{1462} [24.211]

24.212 “If the sun or the moon
Are seen eclipsed in the nakṣatras
Of Aśvinī, Rohini,  
Bharani, or Kṛttikā, [24.212]

24.213 “There will be a proliferation of diseases
Caused by phlegm, bile, and wind.
Other diseases, caused by combinations of humors,
Will also affect embodied beings. [24.213]

24.214 “If the eclipse happens in the nakṣatras of Maghā
Or the Phalguni—whether the first or the second—
A proliferation of various diseases
Will be observed in all the children— [24.214]

24.215 “Also, if the eclipse happens in the Hastā,
Citrā, Svāti, or the Viśākhās.
This will happen without a doubt
If the moon or the sun are eclipsed in these nakṣatras. [24.215]

24.216 “If the sun or the moon
Are eclipsed by Rāhu in the east,
The kings of Prācya,
Lāḍa, Vaṅga,1463
Aṅga, and Magadha
Will be seized by pain in the eyes. [24.216]

24.217 “Or perhaps their sons will die,
Or their wives will be in the danger of dying.
Or possibly a war will break out
With wicked-minded enemies. [24.217]

24.218 “If Rāhu is seen eclipsing
The sun or the moon while these planets
Are in the nakṣatras of Mr̥gaśirā, Ārdrā,
The Punarvasus, Puṣya, or Āśleṣā, [24.218]

24.219 “The king and the population of Magadha
Will be oppressed,
The ministers will be at risk of falling ill,
And the cities will be held captive with the citizens distressed. [24.219]

24.220 “If a total eclipse by the lord of the dānavas
Is observed in the nakṣatras of Anurādhā or Jyeṣṭhā,
This will affect all the population centers
With pandemic outbreaks of disease. [24.220]

24.221 “This will likewise bring killing, enslavement,
And various afflictions that are hard to bear.
The bondage and confinement imposed upon the population
By prominent people will increase.  

24.222 “If the disk of the sun is obscured,  
Or the moon becomes red,  
Invariably indicating the coming of Rāhu (graha),  
In the first Āṣāḍhā, Śravaṇā,  
Or the second Āṣāḍhā,  
A famine will follow. [24.222] [F.202.b] [F.219.b]

24.223 “If the moon or the sun is eclipsed  
In the nakṣatras of Śravaṇā, Dhanīṣṭhā,  
The first Bhadrapadā,  
Or Śatabhiṣā, [24.223]

24.224 “And it has thus darkened over,  
One knows that Rāhu (graha) has arrived.  
This will result in severe suffering  
And famine everywhere.  
All human habitations will be  
At great risk from the king’s thieves. [24.224]

24.225 “If, in the nakṣatras of Revatī  
Or the second Bhadrapadā,  
The bright disk of the moon  
Is swallowed by Rāhu from the east,  
Or the disk of the sun, obscured from the west,  
Is only partially visible, [24.225]

24.226 “Every king and lord of Magadhā  
Will lose his dominion.  
These are said to be the manifestations  
Of the coming of Rāhu. [24.226]

24.227 “The quarters where the sun  
Or the moon disk is eclipsed  
Are the ones where, at that time,  
Good and bad things will occur. [24.227]

24.228 “The earthquakes that occur on earth  
Are said to be indicated by signs.  
Based on the color of the eclipse, there will be  
The corresponding good and bad occurrences. [24.228]

24.229 “A smoky color is the sign
Of a rain that will last for five days.
Halfway through it, this will become a matter of concern
For the people living in Tīrabhukti.1472 [24.229]

24.230 “All the populated places will be destroyed
And will become centers of disease.
The kings who rule on the northern bank
Of the Gaṅgā will perish, [24.230]

24.231 “And so will the kings who live,
Protected all around, in their forts
In the impenetrable recesses of the Himalayas,
So difficult to access. [24.231]

24.232 “The king of Tīrabhukti,
On the northern bank of the Gaṅgā,
Will also die,1473
Tormented by grief and tribulations of different kinds.
He will perish along with
His wives and sons.1474 [24.232]

24.233 “If the nakṣatras, during which the earthquake occurs,
Can be described as hazy,
Then within five days
All the directions will become filled with smoke.
Without any rain,1475 it will be terrible.
This will continue for many days without interruption. [24.233]

24.234 “People within the range of vision
Will not see one another.1476
Human vision will not penetrate there
To see one another. [24.234]

24.235 “There will be great dangers there
That will destroy kings and states [F.203.a] [F.220.a]
That have the karma for this.1477
There will be shooting stars all around, [24.235]

24.236 “With terrible double or triple
Circles around them.
If rainbows appear at night
And the wings of crows appear white; [24.236]

24.237 “If the color white appears as black
And black as white;
If the colors of birds and their cries,
Particular to the season, are altered; [24.237]

24.238  “And if the birds are acting out of character,
Wherever this occurs, there will be great dangers there.
Also, if the two-legged, four-legged,
Legless, and multi-legged beings act out of character, [24.238]

24.239  “And if the birds and other animals behave in strange ways,
This indicates great danger.
If dogs with distended bellies
Keep howling again and again,
Whether at daytime or nighttime,
This indicates great danger. [24.239]

24.240  “In places where many such omens
Occur in profusion,
There will be a drought
And the king will lose his royal wheel. [24.240]

24.241  “Whatever the birth horoscope of sentient beings,
With its good and bad influences, is said to be,
The corresponding omens will occur,
Bringing, in this life, good and bad results. [24.241]

24.242  “Otherwise, if there is no previous cause,
No signs will be perceived.
Obstacles never happen without a cause,
And they arise according to omens.” [24.242]

24.243  This concludes the detailed twenty-fourth chapter,\textsuperscript{1478} on the astrological knowledge of
signs, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that
forms a garland-like basket of bodhisattva teachings.
CHAPTER 25

25.1 Lord Śākyamuni once again addressed the planets, the nakṣatras, the stars, and other celestial bodies: [25.1]

25.2 “Please listen, all of you, venerable sirs, the planets and the nakṣatras!¹⁴⁷⁹ This sovereign manual of the divine youth Mañjuśrī, which contains ritual instructions on the empowerment and the maṇḍala according to the mantra system,¹⁴⁸⁰ should not be transgressed against. You honored celestial bodies should not obstruct the knowledge holders trained in this supreme manual who engage in the practice of recitation, homa,¹⁴⁸¹ the observance of rules, and magic. [F.203.b] [F.220.b] Nor should you hinder the insights gained by the calculations of the behavior (carita) of the asterisms and nakṣatras.¹⁴⁸² Instead, you and the hosts of gods should all protect those who engage in the instructions thereof. All the wicked beings should be warded off, restrained,¹⁴⁸³ and properly instructed. None of them should be hurt in any way. [Instead,] they should be established in the stages of this doctrine that confers the ten powers.” [25.2]

25.3 Lord Śākyamuni then entered the samādhi called the erect usṇīṣa of all the tathāgatas in order to keep away all evildoers from every sentient being. As soon as the blessed Śākyamuni entered this samādhi, all the tathāgatas dwelling in the world spheres in the ten directions clearly saw the blessed Tathāgata Śākyamuni in the realm of the Pure Abode and came over to him. They approached with their inconceivable buddha mien, and spoke to the blessed Tathāgata Śākyamuni as follows: [25.3]

25.4 “For the good of beings,
Please teach, O great hero,
The single syllable that can be used instead of¹⁴⁸⁴ any mantra;
Teach it along with its instructions as prescribed. [25.4]

25.5 “This vidyārāja of great magical power
Was taught by all the buddhas.
This single syllable is the best mantra
For the time of destruction during the lowest eon. [25.5]

25.6 “It was taught by all the buddhas
As the best of all mantras,
The Uṣṇīṣarāja, the great hero
Who wards off all spirits. [25.6]

25.7 “It restrains grahas, nakṣatras,
The evil minded mātṛs,
All the obstacle makers,
And whatever other evil beings there are in this world. [25.7]

25.8 “He, the cakravartin of great power,
Who confers benefits and happiness
On the beings who recite him, [F.204.a] [F.221.a]
Is the most important [mantra] in this entire teaching [25.8]

25.9 “He is Uṣṇīṣarāja of great valor,
The supreme lord of everything.
Teach him to us, O Tathāgata,
If the time is now right for this.” [25.9]

25.10 Having said this, the buddhas
Fell silent and waited. [25.10]

25.11 At that time, the entire congregation of the buddhas and all the world spheres within the great trichiliocosm, with all the living beings and inanimate objects there, became bathed in the same light. Through the Buddha’s blessing, not a single being suffered pain, and a great light could be seen. [25.11]

25.12 The blessed Śākyamuni, looking at the entire realm of the Pure Abode, the bodhisattva great beings there, the gods, all the śrāvakas, the pratyekabuddhas, and the blessed buddhas congregated in this great gathering, then said: [25.12]

25.13 “Pay attention, O blessed buddhas and all the pratyekabuddhas and noble śrāvakas, to this teaching on the ritual of this vidyā cakravartin, the one syllable who resides above the uṣṇīṣas of all the tathāgatas. He is Uṣṇīṣarāja, the blessed cakravartin, the perfect teacher of infinite power and valor. I will teach his ritual again now, during the lowest eon. I will now, at this time in the lowest eon, say again the mantra of that blessed teacher of the triple universe whose instructions are difficult to find, who is honored by all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and who fulfills the goal of every activity." [25.13]
“At the time when the Buddha’s teaching disappears, he—the universal blessed cakravartin Uṣṇīṣa—becomes the preserver of the teaching. He bestows accomplishments. He, a blessed buddha, fulfills the interests of beings during the entire time when the teachings of all the buddhas have disappeared. He, the blessed one, is the preserver in whom the entire Dharma basket of all the tathāgatas is condensed. O venerable hosts of gods and all beings! Please listen! [25.14] [F.204.b] [F.221.b]

“Bhrūṁ.

“This syllable is the blessed, all-knowing lord Cast by the buddhas into the form of a mantra. He extends himself to all embodied beings As a most compassionate teacher. [25.15]

“He is the glorious lord of mantras, Honored and celebrated as Uṣṇīṣa. A receptacle of compassion, He is merged into and abides as this very syllable. Emanating as the sphere of phenomena, He abides as all forms. [25.16]

“As the bodies of the buddhas Remain for people in the form of relics, They are worshiped in their material form. The immaterial relics, in particular, [25.17]

“Are those of the true Dharma Taught for the sake of people. The material relics, said to be the bodily remains Of the lordly victors, possess great power. [25.18]

“The moon-like sages, who are free from karmic influences, Described different types of relics That issue forth, for the benefit of beings, In either material or immaterial form. [25.19]

“Inseparably infused, out of compassion for beings, With the sphere of phenomena, The sun-like lord of the world Abides in the form of the mantra. [25.20]

“On earth, he is perceived As omnifarious and omniscient.
He is the mantra that fulfills all purposes
And has been taught by all the buddhas. [25.21]

25.22 “This condensed mantra should be recited
By oneself according to the instructions.
It will accomplish all activities
And always bring the desired results. [25.22]

25.23 “Its ritual, in its condensed form,
Will be taught again at another time,
At the end of the eon, when the best of sages,
The Tathāgata, has departed.
It is said that the ritual and the mantra
Will both be accomplished at that time. [25.23]

25.24 “Now, the ritual of One Syllable, previously taught at length, will be
 taught in brief—the ritual of the blessed cakravartin, the tathāgata-uṣṇīṣa who frustrates the activities employed by one’s enemies and conquers the unconquerable ones, the lord of all mantras who is respected by all the buddhas and bodhisattvas, Uṣṇīṣa the cakravartin. [25.24] [F.205.a] [F.222.a]

25.25 “Right from the beginning, in whatever place he is recited, all the evil
grahas within the radius of one league will flee; no other mantra, even though it may have been accomplished, is more powerful, and all the gods will depart the vicinity for some other place. He can take away the accomplishments of other practitioners, whether worldly or supramundane, if this were the wish of the practitioner. He can break, destroy, and nail down the mantras employed by others. [25.25]

25.26 “If one wishes to break a vidyā of others, one should grasp a handful
of green kuśa grass, incant it [with the Uṣṇīṣarāja] one hundred and eight times, and, targeting the vidyā, cut the grass with a weapon. The vidyā will be broken. If one makes an effigy with the same and nails it through the heart, the vidyā will be nailed. If one makes a knot on a safflower-red thread incanted seven times, the vidyā will be bound. If one encloses [the effigy] within an earthenware vessel incanted one hundred and eight times, the vidyā will be arrested. If one slices [the effigy] in two with a weapon through the heart, the vidyā will be broken. If one paints [the effigy], using brown mustard stained red with poison and blood, the vidyā will be chastised. If one strikes [the effigy] with a vine of oleander, the vidyā will be afflicted with pain. One can thus assail any vidyā at will in any way whatever. [25.26]

25.27 “Apart from the rites just mentioned, if one performs a homa having
bathed in milk, one will attain peace. By offering a homa of ghee, one will bring peace and prosperity to everyone. By making one’s hand into a fist,
one can block all mantras. One can then unblock them mentally. If one wants to accomplish a mantra, one can gain mastery of it by first blocking it with the [Uṣṇīṣarāja]. If one wants to accomplish another rite, one can do this with the same [Uṣṇīṣarāja]. With this mantra alone one can summon a deity [F.205.b] [F.222.b] and also dismiss it. One for whom a protection rite is performed with this mantra will become invincible. \[25.27\]

“If any mantra does not produce the intended result or carry out the order, it should be recited together with the [Uṣṇīṣarāja]. It will then produce results or fulfill the command. If it does not produce the result or carry out the order, it will die.\[25.28\]

“One should offer into the fire sesame seeds smeared with curds, honey, and ghee one hundred and eight times, three times a day, for seven days. Then, whatever [deity] mantra one pronounces, that [deity] will come under one’s control. It will carry out whatever task is mentioned and fulfill any command. \[25.29\]

“If one wishes to enthrall gods, one should offer cedar sticks one thousand and eight times—one will enthrall them within seven nights. If it is nāgas that one wants to enthrall, one should offer into the fire the three sweet substances—the nāgas will become enthrallled. If one wants to enthrall yakṣas, one should offer a dish made of curds—they will become enthrallled. One should [also] offer a curd dish if one wants to enthrall a yakṣinī. One will enthrall gandharvas with [a homa of] ‘all fragrances,’ or with [a homa of] sticks or flowers of the aśoka or the beautyberry tree. \[25.30\]

“To enthrall yakṣinīs, nāgas, nāginīs, or grahas, one should use brown mustard. One can enthrall a king with a homa of white mustard; a brahmin, with a homa of flowers; a vaiśya, with a homa of curds, milk, and ghee; a śūdra, with a homa of chaff dust; a woman, with a homa of salt; a harlot, with a homa of beans or jambul; and a virgin, with a homa of parched rice. One can enthrall anyone, in any place, with a homa of ghee and sesame oil offered at the three junctions of the day for seven days.”

Having said this, the supreme Victor remained silent. \[25.31\]

The eminent seventh sage
Addressed this to the hosts of gods.
Smiling, familiar with worldly matters, liberated,
With his mind fully controlled, \[25.32\]

The supreme sage then spoke this
To Mañjughoṣa,
The senior son of the buddhas,
A bodhisattva of great power. \[25.33\]
“I now have taught the extensive Ritual of the wheel holder\textsuperscript{1510}— [F.206.a] [F.223.a]
The integrated ritual
Of the sagacious lord, the god of gods. (25.34)

“The extent of his rites cannot be expressed
Even by the victorious ones.
I will teach\textsuperscript{1511} them further in brief
To increase the welfare of human beings.” (25.35)

When this was said,
The glorious Mañjughoṣa of great power
Supplicated the Buddha, who was staying
Above the realm of the Pure Abode: (25.36)

“Please teach! Please do, O most courageous one!
You are the perfect buddha, the supreme human being!
Teach to bring happiness to humans
At the time of destruction at the end of the eon! (25.37)

“What is the most powerful mantra king
Of that great hero like?
How can the accomplishment of the painting be observed before long?
What is the painting procedure?” (25.38)

This concludes the detailed twenty-fifth\textsuperscript{1512} chapter, on the benefits arising from the cakravartin One Syllable, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 26

26.1 At that time Blessed Śākyamuni, looking again at the realm of the Pure Abode, addressed Mañjuśrī, the divine youth:

“Listen, Mañjuśrī, to my short teaching on the painting procedure of One Syllable—the cakravartin of great power. This procedure was previously taught at length, but now only briefly.”

26.2 “During this lowest eon beings have little diligence or wisdom, and are rather dull. They would be unable to successfully execute the painting in its extensive version.”

26.3 “Out of my desire to benefit beings
I will teach it in a condensed form,
So that the reciters [of One Syllable]
Accomplish the supreme goal.”

26.4 “If one wants to perform the supreme sādhana, one should paint the Blessed One on an undamaged cloth with untrimmed fringes, shorn to remove loose fibers, using uncontaminated paints. [The Blessed One,] the Dharma king who turns the wheels of Dharma, the supreme lord of all worlds, the best of humans, the most eminent among two-legged beings, [F.206.b] the jewel of a tathāgata, the supreme victor by the name Ratnaketu should be depicted teaching the Dharma with a halo of light surrounding him.”

26.5 “Below [Ratnaketu] are Brahmā and Vajrapāṇi, and above, holding garlands, two gods. Below there is the practitioner. One should recite [One Syllable] in front of the painting at the three junctions of the day while burning agalloch incense, until one has completed one million repetitions. Afterward one may perform the following rites.”

26.6 “The sādhana of the wheel.
“First, if one wants to perform this sādhana, one should construct a twelve-spoked wheel out of ‘flower-metal’ and, during the prāthihāra bright fortnight, recite the mantra one million times before the Blessed One, while burning an incense of agalloch, at the three junctions of the day. At the final stage during the full moon, one should prepare many offerings and, holding them up in one’s hands, recite the mantra until the wheel blazes with light. By grasping it, one will become a monarch of vidyādharas. One will fly through space together with those of them who see him, or whom he himself sees. [26.6]

26.7

“The sādhana of the parasol.

“If one wants to perform this sādhana, one should commission a new, white, bright parasol marked with a golden wheel and adorned with hanging [strips of] silk. According to procedure, one should place the parasol above one’s head and recite the mantra. The vidyā will attend upon one of her own accord. One should recite the mantra in this manner one million times before the Blessed One, at the three junctions of the day, while burning agalloch incense. At the final stage during the full moon, one should prepare many offerings and, holding them up in one’s hands, recite the mantra until [the parasol] blazes with light. When taking hold of it, one will become a monarch of vidyādharas. Doing this during the full moon every month, one will succeed within five fortnights, during the prāthihāra fortnight. Once this practice is accomplished, all phenomena will become apparent. One will attain all the [five] superknowledges. One will become a siddha praised by all the buddhas and bodhisattvas, and one will be able to adapt to every being. [F.207.a] [F.224.a] In the next world, too, one will become a monarch with a retinue of thousands. [26.7]

26.8

“The sādhana of Uṣṇīṣa.

“If one wants to perform this sādhana, one should make a stick, one cubit long, out of gold, silver, copper, or precious stone. One should then recite the mantra until [the stick] emits light. When one takes hold of it, one will be able to go wherever one pleases and teach Dharma to sentient beings. One will live one great eon. [26.8]

26.9

“The sādhana of the auspicious pot.

“If one wants to perform this sādhana, one should make a pot out of gold; fill it completely with all types of seeds, jewels, and herbs; cover it with white cloth; and imbue it with magical power by means of the same [mantra]. If one starts in a prāthihāra bright fortnight, one will accomplish the sādhana in the next prāthihāra fortnight. If one places this pot in one’s hand, one will obtain whatever one wishes for. [The wealth] will be inexhaustible. [26.9]

26.10

“The sādhana of the wish-fulfilling gem.
“If one wants to perform this sādhana, one should fashion a jewel out of precious gems, crystal, or gold, with a golden handle, and attach to it [strips of] cloth. By this method one will succeed. One will accomplish anything one can think of. By taking hold of it, one will be free of impediments and will surpass in power gods and men. If one recites the mantra of the blessed [One Syllable] ten million times, one will be able to levitate. One will obtain the body of a god and will live for many great eons. [26.10]

“There are also other chief [uṣṇīṣa kings], starting with Sitātapatra. By incanting [the wish-fulfilling gem] one million times with the mantra of this blessed lord, one will succeed in all the tasks that need to be performed. This inviolable tathāgata-uṣṇīṣa will thus accomplish, before long, whatever he is employed at, even if it involves the rites of other [religions].

“Similarly, one will be able to accomplish anything with one million repetitions of the mantra of the blessed uṣṇīṣa [king] Cakravartin, the lord of all the vidyā mantras. [26.11]


“If one wants to perform this sādhana, one should make a one-pointed vajra from red sandalwood or ‘flower-metal’ and wipe it with the five products of the cow. Then, on the fifteenth day of the bright fortnight, one should lay out before the painting many offerings, light butter lamps, and rinse the vajra with scented water. One will thus enthrall the yakṣas. [26.12]

26.13 “Commending oneself to all the buddhas and bodhisattvas, one should perform the protection rite for oneself and also for one’s assistants within the confines of the maṇḍala, using the mantra of Uṣṇīṣarāja with his retinue, or of Tejorāśi or Sitātapatra. One should take the vajra with one’s right hand and, starting when the first watch of the night has passed and the second set in, recite the mantra with a one-pointed mind until the vajra emits light. As the result, all the vidyādhara kings will arrive too. Praised by them, one will ascend to the abode of vidyādhara and will become their emperor. With the body like that of Vajrapāṇi and a power equal to his, one will be able to ascend, within an instant or a brief moment, to the realm of the Akaniṣṭha gods. Remaining [there] for one great eon, one will behold the noble Lord Maitreya and hear the Dharma. After death, one will be born wherever one wishes to. If so wishing, one will arrive in the presence of Vajrapāṇi. [26.13]


“If one wants to perform this sādhana, one should take a sword without any defect and, having fasted for one day and one night, offer worship with many offerings to the Blessed One. One should recite the mantra until the
sword blazes with light. Having accomplished that, one will fly through space with one’s retinue. With curly hair\textsuperscript{1532} and the form of a sixteen-year-old, never discommoding—or discommoded by—any vidyādhara, one will live among them for one intermediate eon. [26.14]

26.15 “The sādhana of red arsenic.

“If one wants to perform this sādhana, one should purchase some red arsenic in an honorable transaction, fast\textsuperscript{[F.208.a]} \textsuperscript{[F.225.a]} for three nights when the moon is in the asterism of Puṣya, offer food to the members of the saṅgha, and request their permission. When this has been granted, one should commence the sādhana.\textsuperscript{1533} One should give many offerings and light one thousand butter lamps. Having fasted for three nights while giving rise to loving kindness for all beings and commending oneself to the buddhas, one should take hold of the arsenic and recite the mantra until one has attained the threefold accomplishment, namely that the arsenic emits heat, smoke, and flames. Whatever one has previously thought of will be accomplished.\textsuperscript{1534} [26.15]

26.16 “If, without losing this accomplishment, one places a bindi on one’s forehead while the arsenic is emitting heat, all the gods, nāgas, yakṣas, bhūtas, piśācas, and so forth, and all the beings dwelling in Jambūdvīpa, will become one’s servants attentive to orders. One will live one thousand years. [26.16]

26.17 “If one places the bindi while the arsenic is emitting smoke, one will become invisible. If one wants, one will be invisible even to gods. One can reappear and again disappear in a single instant. One will become the king of all invisible beings and will live for three thousand years. [26.17]

26.18 “[If one places the bindi while the arsenic] is emitting flames, one will become a vidyādhara and will be able to fly surrounded by a retinue. One will become the king of vidyādharas. One will obtain the body of a celestial youth that can’t be harmed even by gods, let alone vidyādharas. One will live for an eon, and when one dies, one will be reborn among the Tuṣita gods. [26.18]


“If one wants to perform this sādhana, one should make a trident from ‘flower-metal’ and recite the mantra for one year. One should then build from sand a caitya the size of one cubit and worship it with many offerings, including a large bali. Holding the trident in one’s right hand, one should recite the mantra while sitting in a cross-legged posture \textsuperscript{[F.208.b]} \textsuperscript{[F.225.b]} until the trident starts sparkling, emitting thousands of light rays. Subsequently the gods will arrive, headed by Maheśvara. All the vidyādharas will rain flowers.\textsuperscript{1535} Then, surrounded by them, one will fly up together with all those whom one sees and those that see oneself. Having
three eyes, one will become like a second Maheśvara, will be saluted by all the vidyādharas, and will live for one great eon. One will destroy evil-minded beings merely by looking at them. No one in the world will be able to harm one, not even in the realm of gods, let alone among the vidyādharas. When one dies, one will be reborn in Sukhāvatī. [26.19]

26.20 “The sādhana of the vetāla.

“If one wants to perform this sādhana, one should procure an uninjured human corpse, secure its chest with four stakes of khadira wood and, sitting on it, offer into the fire powdered jewels. A wish fulfilling gem will then appear at the tip of the corpse’s tongue. If one seizes it, one will become a monarch of the vidyādharas. Whatever weapons one thinks of, they will materialize by the power of mind alone. One will radiate light for a distance of one hundred leagues and will be able to choose the time of one’s death and to go wherever one pleases. Also, in another world, one will be a monarch of the vidyādharas. When one dies, one will be reborn in the Vimala world. [26.20]

26.21 “The second sādhana of the vetāla.

“One should procure an uninjured corpse, nail it down with stakes of jujube wood, and offer into its mouth a homa of iron filings. The corpse’s tongue will move out. If one cuts it off, one will fly up surrounded by a retinue of one hundred. One will live for one intermediate eon, [F.209.a] [F.226.a] playing and enjoying oneself on the top of Mount Sumeru. After death, one will become a king of a province. [26.21]


“If one wants to perform this sādhana, one should make a goad out of kuśa grass, rinse it with the five products of a cow, and fast for one night. The handle of the goad should be one cubit long. One should make bountiful offerings to Vajrapāṇi and light one hundred butter lamps. One should also make a vajra. In this way one will be protected by Sitātapatra. Tejorāśi should be employed in creating the maṇḍala enclosure on the ground. One should incant the stakes seven times and drive them into the ground on the four sides. Then one should secure the location and build a fence. [26.22]
“Then, during the second watch, one should sit cross-legged and, with a focused mind, offer perfume, flowers, and incense to the goad—this is the rite of protection. Having bowed to all the buddhas and bodhisattvas, one should take the goad into one’s hand and recite the mantra until, as the result, the pain of the hell beings and the gods is pacified. If one then bows to all the buddhas and bodhisattvas, one will fly up as a king of vidyādharas with a goad in one’s hand and without being obstructed. All the gods, nāgas, yakṣas, and so forth, seeing one from afar, will bow. One will remain in this condition for one eon, and when one dies, one will be reborn in the Vajra realm. One will behold Vajrapāṇi there.\footnote{26.23} [26.23]

“If one uses the painting as the object of the sādhana, one will become a vidyādhara once the painting emits light. Whatever rite one wants to accomplish, one should recite the mantra of this rite one hundred thousand times, including in the mantra the target’s name. In the end, after one night’s fast, one should offer a large pūjā, light a fire with sticks of the crown flower plant, and offer into it one thousand and eight oblations of sesame seeds smeared with curds, honey, and ghee.\footnote{F.219.b} [F.226.b] At the end of the homa, [the target] will arrive and give whatever wealth one may desire. He will remain enthralled and attentive to orders. [26.24]

“The sādhana of Maheśvara.

“If one wants to enthrall Maheśvara, one should worship him in his benevolent (dakṣiṇa) form with bountiful offerings. One should light a fire with sticks of the crown flower plant and offer into it one thousand and eight homas. The sound ‘ha ha’ will be heard; one should not be afraid. Maheśvara will arrive and ask, ‘What should I do?’ One should reply, ‘May all the vidyās of Maheśvara be accomplished by me.’ Maheśvara will grant whatever boon one may wish for. Saying, ‘May it be so,’ he will disappear. [26.25]

“Similarly, one can summon Viṣṇu, Brahmā, and so forth. Whatever boon one wishes for, one should perform the rite accordingly. This should be done by someone who has performed the protection rite. [26.26]

“The sādhana of the yakṣiṇī.

“If one wants to summon a yakṣiṇī, one should offer, while saying her name, oblations of aśoka flowers for seven days. She will arrive and grant a boon. She will certainly arrive on the seventh day. According to one’s wish, she will become one’s mother, sister, or wife. If she subsequently fails to arrive, her head will split. If one wants to summon a nāginī instead, one should follow exactly the same procedure, but use, [instead of aśoka], flowers of cobra’s saffron.\footnote{26.27} [26.27]

“The sādhana of the yakṣa.
“If one wants to summon a yakṣa, one should offer a homa of curds and cooked rice for three months. At the end of this period, one should fast for one night and then offer a large pūjā to the Blessed One, and also make a bali offering of rice porridge to the yakṣas. In one’s mind, one should resolve, ‘I am going to summon the yakṣas,’ and offer into the fire one thousand and eight sticks of the banyan tree smeared with curds, honey, and ghee. Subsequently, the yakṣas, including Kubera, will arrive. [26.28]

“One should welcome them with an offering of red flowers. They will say, ‘What can we do for you?’ and should be told in reply, [F.210.a] [F.227.a] ‘Send me a different yakṣa every single day who will carry out my orders.’ They will then provide the yakṣas, one at a time. One should issue orders to them. They can procure a woman, even if she is one hundred leagues away. In the morning, they will take her back to the place where she belongs. They will provide refreshments also for one’s retinue of one hundred. One can travel wherever one wants, mounted on the back [of a yakṣa]. One will be brought back [in the same manner]. They will give one an elixir of long life. They will do whatever they are commanded. [26.29]

“The sādhana of Vajrapāṇi.

“If one wants to perform this sādhana, one should do the preliminary practice either four or seven times. One should then offer a complete worship with bountiful offerings during the prātihāra bright fortnight right until the full moon. When the full moon pūjā is thus completed, one should feed the monks and all those categorized as saṅgha. To propitiate the noble Vajradhara, one should offer another big pūjā and, when the first watch of the night has passed and the second has set in, one should sit in a cross-legged position and, focused one-pointedly, resolve in one’s mind, ‘I will now behold Vajradhara.’ One should then offer into the fire [oblations of] bdellium pills, the size of kernels of the jujube fruit, throughout one watch of the night. At that time the garlands and chaplets of the Blessed One will move, the earth will shake, and thunder will roll through the clouds. All the vidyādharas will rain flowers. While [all this is happening,] Blessed Vajrapāṇi will arrive surrounded by all the vidyās, headed by the most prominent [among them]; by the vidyādhara kings; and by all the gods, nāgas, yakṣas, gandharvas, kinnaras, and bodhisattvas. [26.30]

“At that moment, the acute suffering of hell beings will cease. One should welcome Vajrapāṇi with scented water [for the feet], prostrate to him, and stand up. Vajradhara will then ask, ‘What boon shall I give you?’ [F.210.b] [F.227.b] One can obtain from the Blessed One whatever one wishes for—a universal supremacy over the vidyādharas, the ability to find and enter the passages leading into the subterranean paradises, a kingdom, or the ability to disappear at will. If one wishes, one may become a monarch of the
vidyādharas with a vajra body similar to Vajrapāṇi’s. One may procure any article by merely thinking of it. One will remain for one great eon, and when one dies, one will be reborn in the Vajra realm. [26.31]

"In short, the same procedure may also be used for other vidyādharas.\textsuperscript{1554} The rites that are found in the ritual lore of Vajrapāṇi or Avalokiteśvara, those that have been taught by the Blessed One, those found in the ritual lore of Brahmā or Maheśvara—in short, the sādhanas given previously—will succeed in all the mundane and supramundane rites. The great mantras, if they are not thus made effective, will not succeed. If, however, they are recited as part of this procedure, [the vidyādha] will make his appearance within seven nights. If he does not, he will perish. If one recites the mantra before the gods headed by Maheśvara, [the vidyādha] will make his appearance within seven nights. If he does not, his head will split into twenty-one parts.\textsuperscript{26.32}

"[The sādhana of substances, etc.]

"Ghee, sweet flag, collyrium, sacrificial grass,\textsuperscript{1555} a wooden staff, the sacred thread, yellow or red arsenic, and so forth can be magically empowered during a lunar or solar eclipse. If one wants to perform the sādhana of the substances, one should take some red arsenic, grind it with human milk, and prepare five pills. One should place them in a box containing agalloch and imbue them with power (sādhayet) during a lunar or solar eclipse by adding white mustard seeds. One should then offer a bali. When the mustard seeds make a hissing sound, the first accomplishment has been obtained.\textsuperscript{[F.211.a] [F.228.a] With it, one can enthral all people and accomplish all worldly aims.\textsuperscript{1556} The [pills’ spirit] will do whatever it is ordered to. If the pills emit smoke, one will become the king of all those able to disappear at will and will live for one intermediate eon. If the pills emit light, one will obtain the youthful body of a god and the splendor of a newly risen sun. One will become the king of vidyārājas and will live for one great eon. This is the way to perform the sādhana of bezoar, yellow arsenic, and other substances.\textsuperscript{26.33}

"The sādhana of collyrium.

"If one wants to perform this sādhana, one should blend together antimony-based collyrium, blue lotuses, costus root, and sandalwood, and place the mixture in a copper vessel. Then, during a lunar eclipse, one should recite the mantra until the mixture emits smoke. One whose eyes are anointed with this preparation will become invisible. One will become the king of all those able to disappear at will, oneself being able to assume any form.\textsuperscript{26.34}

"The sādhana of the sword.

\textsuperscript{1552} See the note on p. 1554.

\textsuperscript{1553} See the note on p. 1555.

\textsuperscript{1554} See the note on p. 1556.
“If one wants to perform this sādhana, one should take an undamaged sword, and lay out before the painting bountiful offerings during the eighth or the fourteenth day of the dark fortnight. One should offer bali according to procedure and, having performed the protection, should grasp the sword with the right hand and recite the mantra until the sword sparkles. If it does, one will become a sole vidyādharma. If, however, it flashes with light, one will become the king of all vidyādharas, with invincible power and valor, and will fly up together with all those whom one sees and those that see oneself. {26.35}

26.36

“The sādhana of the vajra.

“If one wants to perform this sādhana, one should make a vajra from ‘flower-metal,’ three-pointed at either end and sixteen fingers long, and wipe it with red sandalwood. Then, starting on the prātihāra bright fortnight, one should lay out before the painting many offerings and recite the mantra daily. One should also give food to the monks to nourish them. In the final stage, one should fast for three nights, [F.211.b] [F.228.b] place the painting in a caitya containing relics, offer a large pūjā, and light one hundred butter lamps. Sitting on a bundle of kuśa grass, one should grasp the vajra with both hands and recite the mantra until the vajra emits light. When one holds this vajra, one will fly up surrounded by a retinue of seven and become the monarch of vidyādharas with power and valor equal to Vajrapāṇi’s. One will live for one great eon. At the time of physical demise, one will ascend to Vajrapāṇi’s realm. {26.36}

26.37

“Similarly, one can magically empower all weapons, such as spears, discuses, arrows, javelins, and so forth, as well as cloth shoes, wooden staffs, and sacred threads, following other procedures. For each of them the accomplishment is threefold. {26.37}

26.38

“The rite of pacifying a pestilence.

“If one wants to perform the rite of pacifying, one should construct a lotus-shaped altar, light a fire using sticks suitable for sacrifice, and, using the small sacrificial ladle, offer one thousand and eight oblations of sweet rice pudding mixed with curds, honey, and ghee. Within three nights, the pestilence will be pacified for oneself or for one other person. Within seven nights, it will be pacified for the entire village or town. In the event of a pestilence with high mortality, one should offer oblations of sticks of the śamī tree smeared with curds, honey, and ghee. In the event of drought, one should offer oblations of sticks of the udumbara tree smeared with curds, honey, and ghee. If one offers the three sweet things, it will completely pacify any pestilence. In the event of famine, one should recite the mantra three million times. {26.38}

26.39

“[Rites for obtaining longevity.]
“On the night of the full moon of a prātihāra bright fortnight, during a lunar eclipse, having fasted for three nights, one should incant milk of a black cow one hundred and eight times and drink it, as it has now become an elixir of long life endowed with many qualities.

One should offer, over a period of ten nights, one thousand and eight oblations of panic grass sprouts smeared with curds, honey, and ghee. This will prevent untimely death and ensure long life. [26.39]

“Various rites.

“One should incant a banner, a conch, or another such item. The mere sight or sound of it will paralyze an enemy army. One should prepare a new jar, completely filled with rice and scented water, and incant it one hundred and eight times. If one sprinkles with the contents someone attacked by vināyakas and then washes them, the person thus consecrated will acquire great fortune and will be free from all their nonvirtue. One can also perform maṇḍala rites and the rites [to control] grahas. [26.40]

“Various rites.

“One should incant all poisons with a peacock’s feather incanted one hundred thousand times. Using the same feather, one can cure fever, pain in the eyes, and other diseases. Using [an incanted] thread, one can cure all fevers. By using the mantra in combination with the mudrā, one can smash the magical diagrams of the asuras. [26.41]

“If one descends to a river that flows toward the ocean and sets adrift one hundred thousand lotuses smeared with red sandalwood paste, one will obtain a treasure trove equal to the heap of lotuses that one has offered. When given away, the treasure will remain undiminished. [26.42]

“Rites of enthrallment.

“If one wants to enthrall gods, one should offer one thousand and eight oblations of agalloch sticks smeared with curds, honey, and ghee at the three junctions of the day for twenty-one days. If one offers oblations of rice grains mixed with curds, honey, and ghee, one’s store of food will never diminish. [26.43]

“When enthralling yakṣas, one should offer oblations of bdellium pills smeared with curds, honey, and ghee. For yakṣinīs, one should use sticks of the aśoka tree; for nāgas, flowers of cobra’s saffron. For the noble Vajrapāṇi, one should use agalloch sticks; for vidyādharas, damanaka twigs; for gandharvas, sticks of agalloch smeared with olibanum oil. To enthrall pretas, one should offer oblations of frankincense; for kinnaras, oblations of pine
For each of these classes of beings one should offer one hundred and eight oblations for seven days.

“To enthrall a king, one should offer, at the three junctions of the day for seven days, one hundred and eight oblations of ‘royal’ mustard seeds smeared with sesame oil.

“If one recites the mantra 100,000 times while facing the sun, one will be free from all one’s nonvirtue. [26.44]

“Propitiation of vidyās.

“One desiring to propitiate any vidyā should fashion, while living on a diet of barley and cow urine, an effigy of her out of an uśīra root. One should worship it with white flowers, offer one hundred and eight oblations of milk, wash the effigy in milk, and offer incense of agalloch incanted one hundred and eight times. The vidyā goddess will be propitiated. With a single utterance of her vidyā, one’s own protection will be effected; with a double utterance, the protection of other beings; with a triple utterance, the protection of substances. [26.45]

“One desiring to help a vidyā [goddess] who has been broken, crushed, and destroyed by being nailed down with stakes should fashion her effigy out of uśīra root and worship it with white flowers. One should then offer, before the painting of the same Uṣṇīṣarāja, one thousand and eight oblations of ‘royal’ mustard smeared with curds, honey, and ghee. As for the vidyā, she will be freed from the stakes. [26.46]

“One knows that the vidyā [formula] has been corrupted by bad people, one should write it on birchbark with bezoar [ink] and incant it one hundred and eight times with one’s own mantra. Then, one should offer a large pūjā to the Blessed One and recite [the vidyā] together with the Blessed One one thousand and eight times. If one goes to sleep right at the place of recitation on a bed of kuṣa grass, the vidyā goddess will arrive in one’s dream and tell the missing or superfluous [parts of the vidyā formula]. [26.47]

“The sādhana of the lotus.

“If one wants to perform this sādhana, one should fashion a lotus flower out of red sandalwood and offer a large pūjā. After three nights’ fast, one should take the flower with one’s right hand and recite the mantra until the flower emits light. One will then fly up surrounded by a retinue of twenty and become a monarch of vidyādharas. [F.213.a] [F.230.a] One’s movement will not be obstructed. When one dies, one will ascend to Sukhāvatī. [26.48]

“The sādhana of the one-pronged vajra.
“If one wants to perform the sādhana of the vajra, one should make a vajra from clay from an anthill, mixed with sand. Living on alms, observing silence, and acting in a non-threatening manner, one should take hold of this vajra and recite the mantra three hundred thousand times. The vajra thus used must be one-pronged. One should place this vajra nearby among white mustard seeds and keep it there while reciting the mantra until the mustard makes a hissing sound, which indicates that the vajra is now successfully empowered. While holding it, one can accomplish any activity, such as pulverizing mountains; drying up nāga ponds; reversing the flow of rivers; putting the nāgas to flight; removing poison; paralyzing, confusing, or bringing ruin upon any being; destroying magical devices; or arresting the movement of carts and so forth, or turning them to dust. One can perform all this and any other activity. [26.49]

“Nobody can possibly create obstacles for someone doing the practice of the uṣṇīṣa [king] Cakravartin, as one becomes Mūrdhaṭaka in person, if the right procedure is followed, but not without it. During the recitation session, one should always recite the mantra of Buddhalocanā at the beginning and at the end. In this way one will invoke gentle benevolence. One’s accomplishment will become apparent. [26.50]

[The sādhana of Śrī (Lakṣmī).]

“One should descend to a river that flows into the ocean and set afloat as an offering one hundred thousand lotuses. [The goddess] Śrī will arrive and grant a boon; she will grant a kingdom. If one then offers three hundred thousand lotuses, one will become the king of all the land, as well as the supreme monarch of Jambūdvīpa. If one erects the painting before a hole in the ground and recites the mantra three hundred thousand times, all the magical devices [that block the entrance] will fall. One should enter without fear. Inside, one should extract the elixir of longevity. One should remain there. [F.213.b] [F.230.b] There will be no danger from Viṣṇu’s discus. Even if the discus makes it inside, it will be turned to ashes by the mere recollection of the mantra. It can be revived by a mere wish. It will never enter again. [26.51]

[Various rites.]

“Starting from the first day of a bright fortnight, one should strike, thrice a day, the big toe of the Blessed One’s foot with jasmine flowers incanted one time until light radiates from the toe and enters one’s own body. At this very moment one’s straight hair will become curly, and one will fly up surrounded by a retinue. One will become the king of vidyādharas and will live for one eon. [26.52]
“One should erect on the ocean shore the painting facing west, light a fire using sticks of cobra’s saffron, and offer into it one hundred thousand oblations of flowers of cobra’s saffron, dedicating them to the ocean. Waves will arise there. One should not fear such signs of success; they will continue to appear until Samudra himself appears in the guise of a brahmin and says, ‘What can I do for you?’ One should reply, ‘Surrender to my control.’ He will then do whatever one asks for. [26.53]

26.54 “One should draw a thousand-petaled lotus on the ground, sit upon it, and recite the mantra one hundred thousand times. A [real] lotus will grow out of the earth. Being thus lifted up, one will fly up surrounded by a retinue of one thousand. One will become the king of vidyādharas with a lifespan of one great eon. One’s halo will radiate within a five-league radius without causing any alarm [to anyone]. [26.54]

26.55 “One should offer, during the praṭīhāra bright fortnight, one hundred thousand jasmine flowers above the uṣṇīṣa of the Blessed One, reciting the mantra over each and every flower, until a light radiates from the uṣṇīṣa and enters one’s own body. At that very moment one will acquire the five superknowledges. When one has thus incanted and offered one million flowers, if one then recites whatever vidyā one wants to employ along with the mantra of the Blessed One, she will definitely arrive in person while being recited. If she fails to arrive, she will burst at the head and wither away. [26.55]

26.56 “This One Syllable is indeed the cakravartin Uṣṇīṣa, a tathāgata in person. Who else could be the tathāgata king of all the mantras and vidyās in this world with its gods? The most prominent uṣṇīṣa kings in his retinue are Sitātapatra and Tejorāśi. One should employ the same complete sādhana procedure of each of the uṣṇīṣa kings. All the uṣṇīṣa kings can be accomplished by means of this [sādhana alone]. If one desires the supreme accomplishment, one must not employ [him] in the wrong place or time. If one does, the supreme accomplishment will not come. In short, all the gods can be summoned with this [One Syllable]. [26.56]

26.57 “[With One Syllable,] one can also unveil a treasure trove. One should go to where the trove is, take a white jar, smear it with ‘all fragrances,’ fill it with water infused with white sandalwood, incant it with the mantra one thousand and eight times, and deposit it where the trove [is supposed to be]. If the trove is there, the earth will burst open. If it is at the depth of a human height, one should sprinkle the area with water—one will be able to grasp it after digging one cubit deep. [26.57]

26.58 “If one wants to perform the sādhana of a lion, one should make its effigy from the clay of an anthill, smear it with bovine bezoar, place it on a pedestal, and offer a large pūjā. One should recite the mantra until the lion moves;
once it does, the practitioner has accomplished the rite. His hair forming curls like earrings, he will fly up surrounded by a retinue of four, mounted on [the lion’s] back. [F.214.b] [F.231.b] He will live as long as Brahmā—ninety thousand years—without being interfered with by any of the vidyādharas. The sādhanas of elephants, horses, and buffaloes can be accomplished in the same way. Whenever he utters a lion’s roar, the gods will fall off their seats. [26.58]

“If one goes to a lotus pond and offers one hundred thousand lotuses, one will obtain an entire kingdom. Should one offer one hundred thousand buds of red oleander flowers, one will obtain a king’s daughter. If one offers one hundred thousand jasmine flowers into a river that empties into the ocean, one will obtain whatever girl one desires and will accomplish the highest practices. [26.59]

“Through this mantra of the cakravartin Uṣṇīṣa, wherever one goes, even Indra himself will vacate and offer his seat. All the gods, seeing one at a distance, will become awed and afraid. One will reduce the radius of the gods’ halos to just one fathom, while radiating one’s own for one hundred leagues. [26.60]

“He, One Syllable, is the tathāgata-cakravartin in this world with its gods. All the other blessed uṣṇīṣa cakravartins taught in this manual remain in his thrall. All the other mantra systems along with their respective detailed manuals are subordinate to him.” [26.61]

So spoke Blessed lion Śākyamuni, the lion and the most eminent among men.

This concludes the detailed twenty-sixth chapter, with instructions on the ritual procedures of the rites of the cakravartin One Syllable and his painting, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 27

27.1 At that time, the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and the hosts of gods dwelling there, as well as all the buddhas, bodhisattvas, pratyekabuddhas, and the noble śrāvakas, and once again addressed Mañjuśrī the divine youth: [27.1]

“This complete basket of teachings of all the tathāgatas, O Mañjuśrī, is as illustrious as a wish-fulfilling gem. It is taught in order to make beings into receptacles wherein results will be born. During the lowest eon, at the time when the buddhafield is empty, [F.215.a] [F.232.a] the tathāgatas are in the state of nirvāṇa and the genuine Dharma tools have disappeared. At such a time, in order to preserve the mantra basket of all the tathāgatas’ teachings, this One Syllable, O Mañjuśrī, taught in this king of manuals of your mantra methods, the manual of the divine youth, will become a shared treasure, which, when recited according to procedure, will fulfill the wishes of all beings. This cakravartin, One Syllable, taught in your king of manuals, constitutes the essential core of the mantra systems of all the tathāgatas and is the most prominent [part of] them. When one recites him, all the tathāgata-vidyārājas are being recited. [27.2]

27.3 “But there is, Mañjuśrī, yet another one-syllable mantra in your king of manuals, taught in the past, that is a treasure of great excellence, the most eminent and precious. In bygone times, as many eons ago as the grains of sand in sixty-two Gaṅgā rivers, there was a tathāgata by the name of Amitāyurjñānaviniścayarājendra, an arhat, a fully realized buddha endowed with the vidyā conduct, a supreme sugata who knows the ways of the world, a leader able to tame people, an instructor of gods and men, a blessed buddha the mere recollection of whom, or hearing whose name, neutralizes even the five acts of immediate retribution. Many beings who merely hear his name will definitely progress toward awakening—how much more is this true for those beings who accomplish his mantra! [27.3]
“It is necessary that all mantra reciters keep in their minds, first and foremost, this blessed tathāgata Amitāyurjñānaviniścayarājendra. They also should say, ‘Homage to the blessed tathāgata Amitāyurjñānaviniścaya-rājendra, [F.215.b] [F.232.b] the arhat, the perfectly realized buddha’1612 After that they should pay homage to Amitābha, Ratnaketu, and all the buddhas and recite the mantras of their choice. They will swiftly obtain accomplishments. [27.4]

27.5 “For that reason, if one wants to greatly increase one’s store of merit, one should salute and call out the names of the three tathāgatas1613 and always bow to all the tathāgatas. Always dedicated to the pursuit of awakening, one will complete the accumulation of virtue and henceforth will be counted among the bodhisattvas. One’s mantras will swiftly fulfill their aim. [27.5]

27.6 “This single-syllable mantra was taught1614 by Tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha. This mantra, the essence of all the tathāgatas, is cherished in all the mantra systems. It accomplishes all activities.1615 O Mañjughoṣa! This mantra, the most secret in your king of manuals, should be employed by people in utmost secrecy for their own good.1616 [27.6]

27.7 “This mantra is not suitable for those1617 Who are not students, do not follow the Dharma, Or have no faith in the teachings of the Teacher, As propagated by the victorious ones.1618 [27.7]

27.8 “Nor should this mantra ever be used By the wicked, the arrogant,1619 Or those who find faults in the teachings of the Teacher Or have no faith in the Buddha’s sons. [27.8]

27.9 “Nor is it suitable for the śrāvakas or the rhinoceros-like pratyekabuddhas, Who are unable to accept and adopt worship. The mantra should not be given to them, As they would not see success. [27.9]

27.10 “On the other hand, one who has trust, is gentle, Has faith in the teachings of the victorious ones, Always [acts like] a bodhisattva, And embraces worship wholeheartedly [27.10]

27.11 “Will accomplish the mantra Taught by me in this manual— The great one-syllable mantra Prescribed by Mañjughoṣa. [27.11]
“This mantra that brings happiness
Has been given by him, the lord of the world— [F.216.a] [F.233.a]
It is the essence of all the buddhas
And the source of all the mantras. [27.12]

“The self-arisen [lord] formerly taught,
For the benefit and welfare of beings beguiled by evil,
Seven hundred and sixty
Million mantras. [27.13]

“All of these mantras have gone back to their origin
And abide in the image of the Teacher.
This very powerful vidyārāja, however,
The profound essence of these mantras,
Remains ever active,
Contained within the single syllable. [27.14]

“The ultimate essence of the teachings of the buddhas
Is thus preserved for the benefit of the world,
Being stored in this Dharma device,
This single syllable. [27.15]

“This one-syllable mantra accomplishes all aims;
It can ward off hostile kings,
Perform a variety of activities,
And accomplish all rites. [27.16]

“It can thus perform without fail
One thousand and eight activities
And bestow various benefits
If employed in a rite as prescribed by the rule. [27.17]

“The letter m, included in this mantra,
Is the heart essence of Mañjuśrī.
The letter u was set to function in this world
As the ever-omniscient [Mañjuśrī], aware of the modes of life. [27.18]

 “[This] definitive meaning
Was taught by Amitāyurñānarājendra
And conferred by the Buddha upon Mañjughoṣa
To endow him with the power to enthrall. [27.19]

“This mantra, at the end of the eon in this world,
When the Teacher is in nirvāṇa,
Swiftly brings accomplishment,
If the rites are performed according to rule. [27.20]

27.21 “There is a place called Amitāyus, Infinite Life,’
Designated as a buddhafield.
It is there that this blessed buddha,
The turner of the wheel of Dharma, [27.21]

27.22 “Remains throughout infinite eons,
Blessing that field with his lifelong presence.
This is why his name is Amitāyurjñānaviniścaya, ‘Expounder of the Knowledge of Infinite Life.’ [27.22]

27.23 “This tathāgata with great miraculous power
Is the king of kings of all the worlds.
He gave this eminent, excellent mantra
To the Buddha’s son of great intelligence, [27.23]

27.24 “The most senior among [the Buddha’s] foremost sons,
Distinguished by great strength and miraculous power.
This son, in turn, entrusted
This mantra to Samantabhadra. [27.24]

27.25 “This buddha son, in turn,
Gave it to Mañjughoṣa.
Now I, a tathāgata, will pronounce
[This mantra]—the best [part of] his ritual.” [27.25]

27.26 This foremost of [Mañjughoṣa’s] mantras
Was then pronounced by the Dharma king.
He spoke this mantra for the benefit and welfare
Of all sentient beings: [27.26]

27.27 “Homage to Tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha! Homage to all the buddhas, starting with Śālendrarāja, Amitāyus, Amitābha, and Ratnaketu.
   After saluting them, one should recite the one-syllable mantra thrice. What is this mantra?
   “Mūțhī.” [27.27]

27.28 “It is this mantra, friends, that was taught by Tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha who dwells in the world sphere Amitāvūhavatī. He passed on [this mantra] to the eldest and closest son of all the tathāgatas, the bodhisattva great being Mahā-
sthāma prāpta, in order to bring benefit, welfare, and happiness to all beings. He did this out of compassion for and in order to benefit many people, especially the future generations at the time when [the Buddha’s] teaching would disappear, knowing that such a time would come. He did this in order to rein in the wicked kings who would transgress against the Three Jewels during the last, lowest eon. [27.28]

“[Mahāsthāmaprāpta,] through the Buddha’s blessing, passed on [this mantra] to Samantabhadra. Bodhisattva Samantabhadra, the great being, passed it on to Mañjuśrī, the divine youth. Mañjuśrī, the divine youth, out of his kindness for all beings and the power of his compassion, then placed this mantra in his heart, in his own body. [27.29]

“Thinking about the future time, when the Buddha’s teaching disappears during the lowest eon, [F.217.a] [F.234.a] I will be the last tathāgata. During that debased time, the lowest eon, this excellent mantra will effectively protect my teachings. [27.30]

“I will now teach the ritual of this [mantra]. Listen, Mañjusvara, O divine youth with a pleasant voice, to the detailed instructions on the great ritual of your [mantra]! I will [now] teach at great length the king of rituals [that employs] this [mantra]. [27.31]

“To start, one should climb a mountain and recite the mantra two million times; this constitutes the preliminary practice. One should recite while living on a diet of milk dishes, observing silence, focusing the mind on the mantra and nothing else, fully embracing the triple refuge, generating bodhicitta, observing [the prescribed fasts] and the precepts of morality, and fully embracing the conduct consistent with the bodhisattva vows. After this, one can commence the rites. [27.32]

“First, one should commission a painting. This should be done in a clean place by a painter who is observing the ritual fast, using uncontaminated paints and a clean piece of either cloth or silk suffused with sandalwood, camphor, and saffron. The painter himself must be clean, eat the three white foods, and wear clean clothes. He should be requested to paint during an auspicious nakṣatra, on the fifteenth day of the bright fortnight when the moon is perfectly full, [starting] at sunrise and [continuing] until midday. He should avoid [painting] past [midday]. He should continue in this way day after day until the painting is finished. [27.33]

“On the canvas, one should first paint the world called Amitāyurvatī. On a cloth measuring one cubit, or a square piece of silk one width of the Buddha’s hand across, one should paint Amitāyurvatī, adorned below with mountains consisting of ruby, sapphire, and emerald, with palaces upon them embellished with fine jewels and adorned with raised flags and banners. [27.34]
“In the center, one should paint Tathāgata Amitāyurvinīścayarājendra, sitting on a jeweled throne supported by lions and expounding the Dharma. He is surrounded by a halo of light, and has a pure, pink complexion. [27.35]

“To Amitāyurvinīścayarājendra’s left, one should paint the bodhisattva great being Mahāsthamapāpta, sitting on a seat of precious stone, holding forth in his hand a yak-tail whisk, and directing his gaze at the tathāgata. In his left hand he is holding a citron. His body, adorned with all the ornaments, is of the light purple color of beautyberry and is surrounded by a blazing halo of light. [27.36]

“To Amitāyurvinīścayarājendra’s right, one should paint the bodhisattva great being Blessed Samantabhadra sitting on a seat of precious stone, waving a white yak-tail whisk held forth in his hand. In his left, he is holding a jewel. He is adored with all the ornaments and wears a crown blazing with jewels. His body color is that of the light purple beautyberry. He is wearing short trousers of blue silk and a pearl necklace, is invested with a jeweled sacred thread, and is surrounded by a halo of blazing light. [27.37]

“To Samantabhadra’s right, one should paint Noble Mañjuśrī, the divine youth, with his head adorned with five locks of hair, wearing the ornaments of a boy-child, and of golden complexion. He is wearing short trousers of blue silk, a pearl necklace, and a sacred thread adorned with various jewels. His gaze is directed at Tathāgata [Amitāyurvinīścayarājendra], and he is smiling slightly. His beautiful form is of a peaceful aspect. He should be painted endowed with all the supreme features and with his hands folded together. [27.38]

“Below Samantabhadra, one should paint the practitioner in his usual form and bearing his distinguishing marks. He should be painted in the furthest corner of the canvas, kneeling down, with his head bowed forward. [27.39]

“Above Blessed [Amitāyurvinīścayarājendra], one should paint four blessed buddhas: to the right, Amitābha and Puṇyābha and [F.218.a] [F.235.a] above on the left the other two tathāgatas, Śālendrarāja and Ratnaketu. They all are surrounded by halos of blazing light, have golden complexions, and are endowed with all the supreme features. Bestrewn with all kinds of flowers, they sit on identical lotus seats in cross-legged posture. Peaceful in appearance, they expound the Dharma. [27.40]

“Above Blessed [Amitāyurvinīścayarājendra], one should paint Sunetra with the body of a tathāgata, flying among the clouds and raining down flowers. He is endowed with all the supreme features and surrounded by a
halo of blazing light. With his right hand he shows the boon-granting
gesture and, with his left, he is holding the corner of his robe. [27.41]

27.42 “This is the painting procedure of the blessed tathāgata
Amitāyurvinīścayarājendra, the arhat, the fully realized buddha. And the
one-syllable mantra [given before] is his mantra. This mantra is equal to an
uṣṇīṣa king, a cakravartin; it is equal to him in courage and power. It has
great magical efficacy and power, and a mighty array of inconceivable
qualities. [27.42]

27.43 “In short, this mantra will accomplish, just like the tathāgata-uṣṇīṣa king,
the great Cakravartin, all the rites that have been taught in detail for One
Syllable. This mantra will accomplish these rites through mere recitation
even when it has yet to be fully mastered, let alone when it has been. It will
bring whatever result is desired. Through merely seeing the painting,
whatever is pleasing to the mind will come true, and one will definitely be on
course toward awakening. [27.43]

27.44 “Through the blessing of Blessed Amitāyurjñānavinīścayarājendra, this
mantra is said to be the heart essence of all [F.218.b] [F.235.b] the tathāgatas;
it is said to be the uṣṇīṣa king of all the tathāgatas; it is said to be the
cakravartin; and it is said to be the great king of cakravartins. It is also said to
be the heart essence of Mañjuśrī, the divine youth. It is called One Syllable.
In short, its power is inconceivable because the Buddha’s blessing is
inconceivable, and so are his miracles. [27.44]

27.45 “One may not have fully mastered the One Syllable or performed the
preparatory rites. One may have to do all the house chores, may eat
everything [including] wine and meat, or indulge in sex. If, however, one has
no faith and has not developed bodhicitta, the accomplishment will not be
won. Similarly, those that offend against or harm the followers of the Three
Jewels will not accomplish even a minor rite, let alone obtain a middling or
supreme accomplishment.

Those who predominantly pursue sexual and culinary pleasures can fulfill
them by engaging in minor activities with over one thousand and eight
rites. What are these rites? [27.45]

27.46 “At the beginning, one will effect self-protection with a single recitation. A
double recitation will protect others. With three recitations, one will effect
‘great protection,’ whereby not even a great bodhisattva established on the
ten level would be able to disturb one, not to mention other beings. [27.46]

27.47 “If one ties around one’s hips a five-colored thread incanted four times,
one will arrest the semen, so that no emission will occur during one’s sleep
unless one wants it to. If one is content being alone, whether by day or by
night, one should do [the arresting] every day. If not, one can instead incant
ashes seven times and sprinkle one’s abdomen—the semen will be arrested
for [F.219.a] [F.236.a] three weeks. If one incants [the ashes] five times while contemplating Lord Buddha, the person whom one besprinkles with it will become enthralled. [27.47]

“During a lunar eclipse when the moon disk has disappeared, one should light a fire with sticks of the crown flower plant and, even if one does not use the painting, offer ten thousand oblations of ghee while facing east. One should perform this homa near the place where the king lives—by a river close to the royal palace, or by a temple, but not inside it. In the morning the king will be enthralled and do whatever he is told. If, at the time, he does not grant an audience, he will become downcast or slow, and will be unable to concentrate. [27.48]

“If this happens, one must follow up with a countermeasure—one should offer one thousand and eight oblations of milk at the first opportunity. From then on, the king will be well again. One must not target with this rite those who have faith and trust in the Three Jewels or who have given rise to bodhicitta. If one were to target them, one would accumulate an enormous amount of nonvirtue. One can only target others who are miscreants. One should show oneself every day to the wicked-minded and impetuous; they will become gentle. If they do not, they will be separated from much wealth and left with nothing but their living breath. [27.49]

“There is also the following rite. At the time of a lunar eclipse, one should light a fire with sticks of the dhak tree and offer one thousand and eight oblations of ghee. In the morning, the king of the country will accept advice on matters that require consultation. One will be able to point out to him what is right to do. If one instructs him, he will donate, within six months, a village capable of providing one thousand alms of food. If one does the above homa for half a night, one will obtain the village within three months; if one does the homa throughout all the watches [F.219.b] [F.236.b] of the night, within one month. If one does the homa every night for one month, one will obtain a district, or a village equal to a district, or another domain with some wealth. One will not have any enemies; should enemies appear, one should do the rite again. [27.50]

“At the time of a lunar eclipse, one should light a fire with sticks of devil’s horsewhip. If one’s enemies are brahmins, one should offer one thousand and eight oblations of dhak sticks smeared with curds, honey, and ghee, and after that, one thousand and eight oblations of neem tree leaves, smeared with white mustard oil. In the morning the brahmins will be appeased and the king will cease to be hostile. [27.51]
“There is also the following rite. At the time of a lunar eclipse, one should light a fire of whatever sticks are available and offer one thousand and eight oblations of ghee. At the end of the homa, one should throw the ashes in the direction where the king lives; he will become enthralled. He will grant in abundance whatever enjoyments, and at whatever time, one desires, including his [personal] assistance. He will donate a small, medium, or large village or district. Within six months, one will certainly obtain an unfailing (amogha) accomplishment.\[27.52]

27.53 “If a member of any of the four castes develops a cruel disposition, then, regardless of whether he is of a degraded or an elevated status, or is a devotee of other deities or worldly beings, if one casts the ashes in the direction where he lives, he will be driven from his home to another country. He will feel uneasy and escape at night, or his family will be destroyed. To undo this, one should offer one thousand and eight oblations of milk; [the target] will become well.\[27.53]

27.54 “There is also another rite.\[27.54\] It should be performed during a lunar eclipse following the same procedure,\[27.54\] before a painting depicting the buddhas and the bodhisattvas, before a holy scripture, or before a caitya containing relics, by a practitioner who is clean, wears clean clothes, and has fasted for one day and one night on water free of living organisms. He should fumigate the place [for the rite] with an incense of camphor, fragrant dried\[27.54\] flowers, sandalwood, and saffron. [27.54] [F.220.a] [F.237.a]

27.55 “If the rite is performed on account of enemies who are brahmmins, one should light the fire with sticks of the dhak tree; if they are kṣatriyas, with sticks of the bodhi tree; if they are vaiśyas, with sticks of the cutch tree; if they are śūdras, with sticks of some other tree. One should then undertake the rite proper. The sticks to be offered in the homa for the brahmmins should be of the dhak tree; those for the kṣatriyas, of the bodhi tree; those for the vaiśyas, of the cutch tree; those for the śūdras, of devil’s horsewhip, or another tree as available. The homa rite should be performed using ghee.\[27.55\]

27.56 “Similarly, for a homa on account of an important king, one should offer one thousand and eight oblations of the root of butterfly pea and the same number of the oblations of ghee. At the end, one should throw the ashes in the direction where the wicked-minded king lives, or from where he will arrive. One may, in addition, form the mudrā of the one-syllable uṣṇīṣa cakravartin, or the utpala\[27.56\] mudrā. The king will become frightened and will turn back, or his army will fall, or another unexpected calamity will befall him. He may be struck by disease, develop mental problems, or have his words refuted. [27.56]
“There are these and other rites—any that one may wish for. If one incants clothes and wears them, one will become very prosperous. If one incants [collyrium] and anoints the eyes, one will be loved by all people. If one incants the eyes and one’s entire face seven times and then looks an angry person in the face, they will become enthralled and peaceful. If one incants seven times a fruit, a flower, or anything with a pleasant smell, and then offers it to the king, he will become enthralled through merely smelling it. Any other being will become enthralled through merely seeing it. If one suffers from pain in any limb, one should wash it with warm water incanted one hundred and eight times; one will become well again. [27.57]

27.58 “These rites should not target
Beings that are afflicted by suffering,
Those without a protector, the morally fallen, the weak,
Or those who observe vows in this tradition. [27.58]

27.59 “Rites of this kind should not target
Those who have faith in the Three Jewels.
They should not target women,
The young, the old, or those who are sick. [27.59]

27.60 “Likewise, they should not target
The destitute, the suffering,
The insignificant, or those of inferior birth.
They should target beings of stature. [27.60]

27.61 “Such as warriors, the impetuous, the greedy,
Those with a large following or much wealth,
The haughty, or the violent.
It is them that such rites should target. [27.61]

27.62 “Also, those who hate the teachings;
The cruel; those who steal others’ property,
Who have no trust in any mantras,
Remedies, or yogins. [27.62]

27.63 “And also impudent ones with wicked minds,
Or kings despised by the subjects—
It is them that the rites should target,
Not those who are righteous. [27.63]

27.64 “The following rite is said to be forbidden
By the buddhas [to target the righteous].
If the reciter casts the ashes, \textsuperscript{1667}
With an angry mind, in a particular direction, \{27.64\}

27.65 “Any cruel enemies who are there
Will perish along with their king.
All the people there will inevitably
Suffer from a long-term exhaustion, \{27.65\}

27.66 “And terrible, deadly plagues
Will be seen in that place.
However, one should not perform [such] rites,
Lest one also falls into distress. \{27.66\}

27.67 “After three weeks all the people
And kings there will perish.
Once the rite takes full effect,
One should terminate it within fourteen days.\textsuperscript{1668} \{27.67\}

27.68 “In the first [week, the target] will become mentally disturbed;
In the second, they will become exhausted;
And in the third, they will die—that is why
One should avoid [continuing the rite beyond the second week]. \{27.68\}

27.69 “In the first week, they will flee,
In the second, they wander throughout the country,
In the third, they perish— [F.221.a] [F.238.a]
One should not perform such rites. \{27.69\}

27.70 “These rites have been designated by the guides of the world
To be solely for the purpose of guiding beings,
Because the buddhas, having pure minds,
Do not resort to violent means. \{27.70\}

27.71 “All the buddhas abhor
The rites that obstruct the life force;
No reciter should do such rites,
If he desires supreme accomplishment. \{27.71\}

27.72 “One indulging in such wantonness
Will only see one’s own fall into hell.
This has been described as the ripening\textsuperscript{1669}
Of one’s solely black\textsuperscript{1670} karma (the result of solely black rites). \{27.72\}

27.73 “As observed by the most eminent among two-legged beings,
The diversity and efficacy of rites (karma)}
Always makes the arising of virtue possible;
Black rites of the [practitioner] can still produce virtuous results.\textsuperscript{1671} [27.73]

27.74 “Accordingly, the karma is mixed
And is taught as such.
This is why such a variety of rites
Have been taught by those who know reality.\textsuperscript{1672} [27.74]

27.75 “The reciter should avoid
Black or mixed rites (karma),
But rely on the auspicious white ones,
Which will bring the karmic results of good karma (activities). [27.75]

27.76 “Through destroying life,
The reciter will end up in hell again and again.
Desisting from it, which is the practice of \textit{ahiṃsā},
Is the supreme activity (karma). [27.76]

27.77 “Mastering the mantras
Leads to paradise and happy rebirths,
Which are obtained through skillful rites (meritorious karma)
And blocked by the rites (karma) that are (is) their (its) opposite. [27.77]

27.78 “I have explained Dharma and non-Dharma,
Differentiated (\textit{viceṣṭita}) based on omniscient knowledge.
If the reciter desires accomplishment,
He should always perform virtuous rites (create good karma). [27.78]

27.79 “When virtue is present,
The mantras of the practitioner will be successful.
If he is dedicated to white rites (to accumulating good karma),
His liberation is guaranteed. [27.79]

27.80 “The tathāgatas proclaim that, for a mantra practitioner,
Accomplishment is obtained through virtue.
For guiding ordinary beings, though,
They teach different types of rites.\textsuperscript{1673} [27.80]

27.81 “One may accomplish, if one so desires,
One thousand and eight rites.
Still, if one performs inferior rites,\textsuperscript{1674} [F.221.b] [F.238.b]
One will not obtain the highest accomplishment. [27.81]

27.82 “By putting effort into the recitation and the homa,
One will obtain a middling accomplishment.
The inferior accomplishment will be won swiftly
If the rite is [simply] performed according to procedure. [27.82]

27.83 “The rites (karma) have been taught
To be of three types—supreme, middling, and inferior.
A superior reciter who is an ascetic
Will obtain the supreme. [27.83]

27.84 “A middling reciter will obtain
Success in the middling (will accumulate middling karma).
An inferior reciter will always
Be limited to inferior rites (accumulating inferior karma). [27.84]

27.85 “He will win an inferior accomplishment;
He cannot attain any other.
The recitation synchronized with the homa
Is again of three types. [27.85]

27.86 “Superior accomplishment results from superior recitation,
The middling is seen as the result of the middling,
And the inferior accomplishment is obtained
If the rite (karma) is minor and inferior.” [27.86]

27.87 This concludes the detailed chapter with instructions on the ritual procedures for the rites of the one-syllable root mantra—the heart essence of Noble Mañjuśrī—that include the painting, twenty-seventh in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 28

28.1 Now the blessed Śākyamuni looked again at the realm of the Pure Abode and said this to Mañjuśrī, the divine youth:

“There is, Mañjuśrī, in your ritual a painting procedure—a sādhana aid that accomplishes all activities. The ritual performed in front of this painting should employ the aforementioned one-syllable heart mantra, or the six-syllable mantra that ends with ma, or your six-syllable root mantra that starts with om, or the one-syllable mantra. This king of rites will become the means of protection in the future time, when I, the Tathāgata, am in parinirvāṇa and the buddhafield is empty—at the time when the lowest eon has arrived, and the world is without protection or refuge, and with nothing to resort to. This king of rites will then become the refuge, the succor, the place of rest, and the final resort. What is this rite? [28.1]

28.2 “To begin, one should draw Blessed Śākyamuni just as before, on an undamaged cloth that is shorn to remove loose fibers, seven cubits long and three cubits across, with a fringe, and infused with the essence of saffron and sandalwood. He is sitting on a lotus seat and expounding the Dharma, while looking at the divine youth Mañjuśrī. On his right, one should draw Sudhana, Subhūmi, the noble Akṣayamati, and Mañjuśrī, all of them bowing to the Blessed One. Each of them has the form of a divine youth with limbs adorned with all kinds of jewelry. On his left, one should draw Samantabhadra, the noble Avalokiteśvara, Bhadrapāla, and Suśobhana. [28.2]

28.3 “They should all be painted smaller than the Blessed One. Avalokiteśvara and Sudhana should be painted with yak-tail whisks in their hands. Below the Blessed One, Vasudhā should be drawn with a basketful of jewels in her hand and the upper half of her body emerging from the earth. Two vidyādhara youths adorned with garlands, and clouds releasing rain and lightning, should be painted above the Blessed One. All the bodhisattvas
hold flowers and jewels and look at the Blessed One’s face. They should be painted adorned with all types of jewelry, looking peaceful and happy, with the upper half of their bodies inclined in a sitting position.

“One should place the painting near to a caitya containing relics and recite the syllable of Mañjuśrī one hundred thousand times while facing west. One should carefully observe the vow of silence, bathe three times a day, use three pieces of clothing, and continually fast, eating dishes of vegetables and barley and whatever has been obtained as alms. One should divide the food into four parts and offer one part to the Three Jewels, one part to Mañjuśrī, one part to all beings, and one part to oneself. Not weakened in one’s body, one should visualize the Blessed One and, with the mind focused on all beings, recite the mantra while contemplating, ‘May I never do anything for my own sake, but always for the sake of all beings.’

“One should offer water for bathing, fragrances, flowers, incense, a bali, and lamps, placing the water in the painting’s shadow, the fragrances below the painting, and the flower and bali articles all around. One should first offer these things to the Three Jewels, then to Maitreya, and immediately after to Avalokiteśvara, Noble Samantabhadra, Noble Ākāśagarbha, Noble Aksayamati, the divine youth Candraprabha, Sarvanīvaraṇaviśkambhin, Noble Vajradhara, Noble Tārā, Noble Mahāmāyūrī, Noble Aparājitā, and Blessed Prajñāpāramitā. First one should offer all of the fragrances, flowers, incense, and the bali articles to those just mentioned, and then to the painting.

“Afterward, at some place outside, using clay from an anthill, one should make figurines of all the vināyakas in the form of camels, donkeys, dogs, and elephants, and offer everything to them. One should remember to avoid oil-seed cakes, cakes made of pounded sesame seeds, horse gram (kulattha), fish, meat, root vegetables, and eggplant. Vessels made of lotus leaves or bell metal should also be avoided.

“One should practice the recollection of all the buddhas while sitting and resting on a bundle of kuśa grass. Mantra recitation should be performed mentally. One should prepare a bed in some other secluded place overspread with kuśa grass. One should avoid taking too much food or drink, or going out, seeing people, or sleeping too much. One should thus contemplate the buddhas three times a day and ensure the retention of semen. One should not disclose one’s auspicious dreams to anyone but offer them instead to the Blessed One.

“Proceeding on, one should speedily recite the One Syllable one hundred thousand times. At the end, one should read aloud [the text of] the blessed Prajñāpāramitā. At the time of recitation one should look at the face of
Blessed One or the divine youth Mañjuśrī⁴⁶⁵ and recite without mixing up the syllables or words. [Each time] one reaches the end of the rosary, one should bow [to them] and offer [oneself to the deity]. Having, in this manner, completed the preliminary practice, one should install the painting in some good place, where one will be able to do the [main] rite in a happy frame of mind.”

This concludes the instructions on the painting procedure. (28.8)

“Subsequently, one should fashion out of white sandalwood [an effigy of] Blessed Mañjuśrī sitting on a lotus seat, with the text of the blessed Prajñāpāramitā in his left hand and, in his right, a fruit.⁴⁶⁶ One should install the effigy facing west in a secluded, clean place and dig a fire pit in front of it. The pit should be, for all rites, square and two vitastis across. At the bottom, one should place the fragrances and all kinds of grain and make [the fire] above it.⁴⁶⁷ Following this procedure, one should start a new fire, using sticks of the bodhi tree or aśoka tree. One should procure ghee, rice grains, boiled rice, milk, curds, and honey, and place all of it together in a copper bowl. Having incanted it one thousand and eight times, one should perform the complete homa.⁴⁶⁸ [28.9]

“Later, on another day, starting during the bright fortnight, one should perform the following rite. One should make the fire using bodhi tree sticks and, seeing that the fire is without smoke, one should summon the god of fire:

“Come! Come, O tawny-yellow one! One with a flaming tongue and red eyes! Give, give generously, O tawny-yellow one! Svāhā!⁴⁶⁹ [28.10]

“With this mantra, one should offer three oblations, and then summon Blessed Mañjuśrī⁴⁷⁰ with the mantra:

“Come, come, O divine youth! [F.223.b] [F.240.b] Please help me as I strive for the welfare of all beings! Take these fragrances, flowers, and incense! Svāhā!⁴⁷¹ [28.11]

“Whatever one offers, one should offer with this [mantra]. When the Blessed One arrives, one should present him with a welcome offering consisting of water with fragrant flowers and later perform a homa rite. One should offer only one oblation incanted seven times. In this way, one should gratify him with ghee, rice, sesame, and barley for seven days.⁴⁷² At some point during this period one will certainly see Noble Mañjuśrī in the form of divine youth. [28.12]

“One should offer one thousand and eight oblations of sticks of sandalwood, two fingers long. If one does this every day, one will enthrall one hundred princes.⁴⁷³ If one offers one hundred thousand flowers of royal
jasmine, one will enthrall a king.\textsuperscript{1704} If one offers one thousand\textsuperscript{1705} lotuses smeared with curds, honey, and ghee, one will obtain power substances.\textsuperscript{1706} If one lights a fire of śāmī sticks and offers into it sesame seeds, one will become an owner of great wealth. If one always gets up early and offers oblations of water into water, one will become dear to all the people. If one offers one hundred thousand oblations of sticks of the crown flower plant smeared with curds, honey, and ghee, one will obtain a village [able to provide] one thousand alms rations. If one offers oblations of fenugreek, one will obtain whatever virgin girl one desires. If one offers [sticks of] devil’s horsewhip, one will pacify any pestilence.\textsuperscript{28.13}

28.14

“If one lights a fire with sticks of a tree rich in sap and offers into it one hundred thousand\textsuperscript{1707} oblations of sesame, one will obtain whichever girl one wishes for. If one desires sensual pleasures, one should offer one hundred thousand lotuses, and one will obtain them. By offering one hundred thousand oblations of barley,\textsuperscript{1708} one’s food supply will become inexhaustible. If one offers oblations of bdellium and beautyberry together with ghee, one will obtain a son.\textsuperscript{1709} If one offers royal jasmine flowers into the water where the crown flower plant [grows on] the bank,\textsuperscript{1710} one will obtain a village within seven days. If one offers into the water royal jasmine flowers one by one,\textsuperscript{1711} one will enthrall any person to whom one gives the remaining fragments to smell—the enthrallment will happen through merely smelling them. If one recites the mantra, having put in one’s mouth some saffron, musk, and cloves, the person that one subsequently engages in conversation will become enthralled.\textsuperscript{28.14}

28.15

“If one puts in one’s mouth some black pepper [seeds], having incanted them one thousand and eight times, [F.224.a] [F.241.a] one’s words will be endearing even though one may be angry. If one ties these [seeds] into one’s topknot, one will become invisible. If one looks at an enemy and keeps them in mind, the [enemy’s] anger will depart.\textsuperscript{28.15}

28.16

“If one recites the mantra continually, one will be loved by all people. If one gets up very early and offers water with [the petals of] royal jasmine flowers, [spilling it] onto a clean place on the ground, one will become a minister whose words cannot be challenged. When fear arises, one should bring to mind [the mantra],\textsuperscript{1712} and the fear will go away. If one looks at the face of an angry person while engendering and sustaining loving kindness, their anger will depart.\textsuperscript{28.16}

28.17

“One should offer a homa consisting of all flowers with nice fragrance. Whoever one does this for will become enthralled. If, early in the morning, one drinks water incanted seven times, one will purify the imminent
experiences of [ripening] karma. If one washes one’s face with water incanted seven times, one will be loved by all people. Whomever one gives incanted flowers to will become enthralled. [28.17]

28.18 “By offering one hundred thousand oblations of [incanted] rice grains, one will become an ācārya. If one does the same with sesame seeds, one will obtain dominion over a district. If one offers one thousand lotuses, one will obtain one thousand dinars. If, on every fifth lunar day, one offers an oblation of bdellium, sārja\textsuperscript{1713} resin, myrrh, and pine resin, all obtained in a fair bargain and blended together, one will obtain, when six months have passed, one thousand times more. [28.18]

28.19 “One should make an effigy of the desired person out of ‘all fragrances,’ chop up its foot with a sharp, single-bladed weapon, and offer the bits as oblations. If the target is a man, one should chop the right foot; if it is a woman, the left. One will thus enthrall whoever one desires. [28.19]

28.20 “If one offers oblations of thorn apple flowers for seven days, three times a day, one will obtain cattle. Similarly, if one offers sticks of the crown flower plant, one will obtain grain. With flea tree flowers, one will obtain horses; \[F.224.b\] with aśoka flowers, gold; with vyādhighātaka, clothes. One can obtain anything one desires with oblations of royal jasmine flowers. Whatever are the colors of the flowers that one offers into the water at sunrise, one will obtain clothes of the same colors. If one does alms rounds with a bowl\textsuperscript{1714} incanted seven times, one’s supply of alms will never wane. If one gets up at night\textsuperscript{1715} and incants one’s own body, one will have auspicious dreams. [28.20]

28.21 “If one wants to enthrall a king, one should obtain some dust from his feet, mix it with mustard and sesame seeds, and offer this as an oblation for seven days, three times a day. The king will become enthralled. If one wants to enthrall a queen, one should blend together sochal salt, dill, and yams, and offer this as an oblation for seven days, three times a day. She will become enthralled. If one wants to enthrall a royal minister, one should make his effigy out of cashew nut, sesame, and sweet flag, and perform the homa for seven days, three times a day. He will become enthralled. If one wants to enthrall the family priest, one should blend together tubeflower and dill and offer this as an oblation for seven days, three times a day. He will become enthralled. [28.21]

28.22 “If one wants to enthrall brahmins, one should offer oblations of milk blended with ghee. All of them will become enthralled. If one wants to enthrall kṣatriyas, one should offer an oblation of rice gruel mixed with ghee for seven days. To enthrall vaiśyas, one should offer barley with sugar. They
will become enthralled. If one offers oil-cakes, śūdras will become enthralled. If one mixes all these ingredients together, all the castes will become enthralled.  

“"If anyone suffering from exhaustion offers a bali at a road junction or in an empty house, they will be freed from exhaustion. If one recites the mantra while touching someone’s face, their fever will depart. If one’s knot of hair is incanted one hundred and eight times, one will be freed from all disease. For any disease, one should make a knot on a thread, tie one’s hair [with it], and go to sleep; all diseases will depart. When one is ravaged by a disease, one can be freed through mantra recitation alone. When one is seized by a throat obstruction, one should incant some clay from an anthill and apply it as a plaster. The disease will depart. In the case of eye disease, one should offer oblations of nilikalikas, it will go away.”"

This concludes the section on the rites that rely on the painting procedure.  

“Following the previously described procedure, one should draw on an undamaged cloth, shorn to remove loose fibers, the divine youth Noble Mañjuśrī. He is fully adorned, red in color, has the form of a divine youth, and sits on a lotus seat. On his right is Noble Avalokiteśvara, and on his left, Samantabhadra. Both of them are a little smaller [than Mañjuśrī]. Having installed this painting, one should recite the mantra ten million times; one will become a king. One will, likewise, become a king if one offers one hundred thousand oblations of sandalwood sticks smeared with saffron. The same will occur if one offers one hundred thousand oblations of agalloch sticks smeared with curds, honey, and ghee. The same will occur if one offers ten million oblations of royal jasmine flowers smeared with ghee.""

“If one offers into the fire a pile of lotuses, one will obtain a hoard of dinars equal in number to the lotuses in the pile. If one does not obtain them while repeating the mantra over each lotus, one will become the monarch of the vidyādharas. If one offers one hundred thousand oblations of cashew nuts, this will bring one thousand dinars. If one offers one hundred thousand oblations of vyādhīghātaka fruits, one will become an owner of great wealth. By offering one hundred and eight oblations of agalloch sticks, one will obtain grain. If one continually offers oblations of sesame, one’s supply of grain will, likewise, be unbroken."

“If one offers into the fire one hundred thousand oblations of cow’s rice mixed with curds, one will obtain one thousand cows. If one offers fenugreek seeds mixed together with śamī fruits, one will obtain whatever virgin girl one desires. If one offers śamī leaves, this will bring all types of
pleasure. If one offers flowers of the agati tree smeared with milk, one will enthral a brahmin. If one offers flowers of white oleander, one will enthral a kṣatriya. If one offers blossoms of the bayur tree, one will enthral a king. If one offers flowers of the thorn apple, one will enthral a śūdra. If one offers one hundred thousand oblations of flowers of the crown flower plant smeared with curds, honey, and ghee, one will be freed from all disease. {28.26}

“Following the same procedure, one should offer one hundred thousand fragrant flowers at the feet; one will definitely obtain happiness. If one lights a fire using sticks of the bodhi tree and offers one thousand oblations of śamī flowers, one will pacify the problems caused by the nakṣatras. If one goes into battle with the mantra inscribed with bovine bezoar tied to one’s head, one will not be touched by weapons. If one places the Mañjuśrī [mantra] on the shoulders of the elephants in the front line of the army, the enemy army will be crushed through merely seeing it. If one goes into battle, having affixed, at the end of a banner, a figurine of the divine youth sitting on a golden peacock throne, the enemy army will be crushed through merely seeing it. {28.27}

“Following the same procedure, one should offer one hundred thousand flowers of royal jasmine at the feet and go to sleep on a bed of kuśa grass spread at the same spot. In one’s dreams one will be told whatever one wanted [to know]. Having offered one thousand lamps, one should prepare a single lamp with a wick of lotus stalk fibers, wrap it in licorice, light it, and look on; one will behold Mañjuśrī, [F.226.a] [F.243.a] the divine youth, as he really is.”

This concludes the second [group of rites that rely on] the painting procedure. {28.28}

“One should offer one hundred thousand flowers of royal jasmine at the feet and go to sleep on a bed of kuśa grass spread at the same spot. In one’s dreams one will be told whatever one wanted [to know]. Having offered one thousand lamps, one should prepare a single lamp with a wick of lotus stalk fibers, wrap it in licorice, light it, and look on; one will behold Mañjuśrī, [F.226.a] [F.243.a] the divine youth, as he really is.”

This concludes the second [group of rites that rely on] the painting procedure. {28.28}

“One should make a figurine of the divine youth out of gold or silver, with the right hand forming the boon-granting gesture and the left holding a text of the blessed Prajñāpāramitā. Having placed it before a suchlike basket containing relics, one should recite the one-syllable mantra one hundred thousand times. One should worship it with offerings during the daytime and feed, in front of the figurine, male and female children. One should provide song, music, and book reading. When the mantra recitation [of one hundred thousand repetitions] is completed, one should make a farewell offering of the three types of flowers and ask [the deity] to depart. This should be done following the previously described procedure for the summoning and the dismissing. {28.29}

“One should form the padma mudrā and recite the mantra. Then, with the banner mudrā, one should do the invoking; with the svastika mudrā, one should offer the seat; with the complete mudrā, the welcome offering; with the single linga mudrā, flowers; with the wishing mudrā, lamps; with the
twin mudrā,\textsuperscript{1738} incense; with the peacock throne mudrā, fragrances; and with the staff mudrā, a bali. Following this procedure, one should practice day and night, day after day, until the mantra recitation [of one hundred thousand repetitions] is completed. After that, one can commence the rites. \textsuperscript{[28.30]}

\textsuperscript{28.31} “If one sets afloat on a river that flows toward the ocean one hundred thousand flowers of royal jasmine, one will obtain a dominion. If one places, at nighttime, a heap of royal jasmine flowers before the Blessed One and goes to sleep there, one will see in one’s dream the Blessed One teaching the Dharma, surrounded by bodhisattvas. One should do this rite only for the intended person and no one else.\textsuperscript{1739} [28.31]

\textsuperscript{28.32} “If one offers, while fasting, oblations of pine resin incense mixed with honey, starting during the bright fortnight, one will obtain a kingdom. If one recites the mantra ten million times, one will behold Mañjuśrī in person, and he will teach the Dharma. If one brings [him] up\textsuperscript{1740} [in conversation] with someone, he will appear directly. \textsuperscript{[F.226.b] \textsuperscript{[F.243.b]}} One will become a bodhisattva irreversibly established on the path to buddhahood.”

This concludes the third group of rites that rely on the painting procedure. \textsuperscript{[28.32]}

\textsuperscript{28.33} “One should fashion out of red sandalwood the form of the divine youth flanked by Priyaṅkara on one side and Vīramatī, sheltered by an aśoka tree, on the other. One should place them to one side and make a replica [of them] from red sandalwood mixed with salt, mustard, and brown mustard. One should finely chop [the replica] and offer [the fragments] as oblations. One whose name one recites while making the offering will become enthralled. Similarly, one whose name one recites while offering udumbara fruits will become enthralled.\textsuperscript{1741} So too, one whose name one recites while offering kākodumbari fruits will become enthralled. [28.33]

\textsuperscript{28.34} “If one wants to enthral a brahmin, one should offer oblations of śṛṅgāṭaka;\textsuperscript{1742} if it is a ksatriya, one should offer lotus roots; if it is a vaiśya, one should offer kaśeruka\textsuperscript{1743} roots; if it is a śūdra, one should offer oblations of sālūka.\textsuperscript{1744} If one offers one thousand and eight oblations of salt and sugar grains three times a day for seven days, whoever’s name one recites while offering, that person will be enthralled. If one offers one thousand and eight oblations of neem tree leaves smeared with mustard oil three times a day for seven days, whoever’s name one uses while offering, that person will be enthralled. Each of these homa rites will result in enthralment. [28.34]

\textsuperscript{28.35} “If one offers into the fire one hundred thousand flowers of yellow-berried nightshade, one will obtain gold. If one offers one thousand and eight kālāñjikā\textsuperscript{1745} flowers, one will obtain a large village. If one offers flowers of the trumpet flower tree,\textsuperscript{1746} one’s supply of grain will be inexhaustible. If one offer flowers of śrīparṇī,\textsuperscript{1747} one will obtain gold. If one offers sweet flag
smeared with curds, honey, and ghee, one will have an upper hand in all debates. If one places in a copper dish juice of the brāhmī plant\footnote{227} blended with ghee, incants it ten thousand times, and drinks it, one will be victorious in all debates. If one throws, in front of an angry person, a lump of earth incanted one thousand and eight times, their anger will depart.”

This concludes the fourth group of rites that rely on the painting procedure.\footnote{28.35}

28.36 “One should commission a painter to paint, while observing the ritual fast, on an undamaged, shorn\footnote{1749} cloth and using uncontaminated paints, Noble Mañjuśrī sitting on a lotus seat and teaching the Dharma. On his right is Noble Mahāmekhalā, and on his left, Noble Prajñāpāramitā. The latter is reciting mantras, is adorned in all types of adornments, and is dressed in white clothes. Below Noble Mañjuśrī, there is a lotus lake dotted with many different species of lotus, where two nāga kings, their bodies submerged, hold lotus stalks in their hands.\footnote{28.36}

28.37 “Noble Aparājitā, to one side, is destroying vināyakas and obstructers. Her mouth\footnote{1751} is blazing with fire and her brow is knitted. On the other side there is Noble Parnaśavarī. She is dark, with red eyes, and she holds a noose and an axe in her hands. Mounted upon a peacock, she is the practitioner’s protectress. The practitioner, for his part, should be painted holding a garland of lotuses in his hands and looking at the face of Noble Mañjuśrī. Above Noble Mañjuśrī two gods should be painted, holding in their hands yak-tail whisks, flower garlands, and drums.\footnote{28.37}

28.38 “One should install this painting facing west in a caitya containing relics and recite the mantra ten million times. At the end of the recitation, one should offer a large pūjā,\footnote{1752} have the Prajñāpāramitā read aloud, and recite the mantra ten thousand times while looking at Mañjuśrī’s face. The painting will subsequently shake. One will obtain a kingdom and the divine\footnote{1753} eye. One will become a vidyādhara and will laugh,\footnote{1754} become a wheel turner, and will teach. One will attain the bodhisattva level and will listen to Mañjuśrī’s Dharma teachings.\footnote{28.38}

28.39 “One should, in front of the same painting, obtain ghee from a tawny cow that has given birth to a calf of the same color, place it in a copper bowl, and recite the mantra until the ghee becomes hot, then emits smoke, and then bursts into flames. If one drinks it when it becomes hot, one will become supremely intelligent with the power to remember [everything heard]; if one drinks it when it emits smoke, one will become invisible; if one drinks it when it bursts into flames, one will be able to walk on air. One should place the ghee inside a bowl of unbaked clay with a lid, wrap the bowl in sweet flag and royal jasmine flowers, and recite the mantra until sprouts appear. If
one eats the sprouts, one will be able to retain in one’s memory [everything heard]. If one recites the mantra another ten million times, one will behold Mañjuśrī in person, hear his Dharma teachings, and have faith in them. [28.39]

28.40 “One should make a hundred-petaled lotus out of gold, place one’s right knee on the ground, and recite the mantra until the lotus emits flames. Through merely holding it, one will become the monarch of the vidyādhāras, unassailable by others. One should put some red arsenic, yellow orpiment, or collyrium in a box made of śrīparṇa wood and recite the mantra until the substance makes a crackling sound. Through merely holding it, one will become an invincible master of the rākṣasas and piśācas who roam the earth. [28.40]

28.41 “One should take an undamaged sword with all the characteristics of good quality and recite the mantra until the sword acquires a hood like a snake. By holding the sword, one will become an unassailable emperor of vidyādhāras and live for an eon. One should wrap some red arsenic in the three metals, place it in one’s mouth, and recite the mantra until it makes a gurgling sound. One will become an invisible sword bearer. Unseen, one will be able to pursue all kinds of virtuous quests, except for the hedonistic ones. One should obtain some pith from a bodhi tree that grows on a śamī tree, wrap it in the three metals, place it in the mouth, and recite the mantra until it makes a gurgling sound. One will become invincible and will live one thousand years. [28.41]

28.42 “One should place a silver wheel in front of an asura opening and recite the mantra until the wheel has breached the [locking] devices set by the asuras and enters there. At that very moment, asura girls will emerge. If one enters their place with them, one will live one eon. One should place an iron trident at the opening of that passage and recite the mantra there. All the locking devices in there will break up. One will be able to enter with the girls that one desires and live there for one eon. One will behold Blessed Maitreya.”

This concludes the fifth group of rites that rely on the painting procedure. [28.42]

28.43 “One should commission [a figurine of] Noble Mañjuśrī, the size of a thumb, made from the white crown flower plant. If one offers to it one hundred thousand flowers of the crown flower plant, one will obtain a vassal kingdom. If [the figurine] is made from the root of white oleander, one thumb in size, and one offers to it ten million flowers of the same plant, one will become a minister. If the figurine is made of karahāṭa wood, one vitasti in size, and one offers to it one hundred thousand flowers of the same tree, one
will become the general of an army. If the figurine of Noble Mañjuśrī is made of white sandalwood, one vitasti in size, and one offers to it one hundred thousand flowers of royal jasmine, one will become a family priest. [28.43]

“One should commission a figurine of Noble Mañjuśrī made from the wood of the bodhi tree, one finger in size. If one offers to it a jar of unsullied\textsuperscript{1764} water, one will be highly esteemed by many people. If the figurine is made of ‘all fragrances,’ one will obtain, by offering to it flowers of all the fragrances, whatever one desires. If a practitioner of mantra continually offers oblations of agalloch sticks, he will be highly esteemed by many people.\textsuperscript{1765} By reciting continually he will purify even the five karmas of immediate retribution; he will see Mañjuśrī at the time of death; and he will propagate Mañjuśrī’s teachings. [28.44]

“If one recites the mantra one hundred and eight times every time one rises up [in the morning], one will be unassailable by any being. If one looks at the master, having incanted one’s eyes, he will become kindly disposed. Whoever one targets with the rite will be affected within seven days if they are in the same locality;\textsuperscript{1766} if they are in another village, within twenty-one days; if they are in another province, after four\textsuperscript{1767} months; if they are in a river, after six months.\textsuperscript{1768} One may thus accomplish every activity, except for the pleasure-oriented or violent, using the procedure particular to one’s own lineage, and not other mantra [lineages].”\textsuperscript{1769}

This concludes the sixth group of rites that rely on the painting procedure. [28.45]

“This bliss-granting king of manuals\textsuperscript{1770} is said to be of benefit at the end of the eon. It was formerly taught by the Sage For beings with little merit. [28.46]

“It will bring accomplishments At that terrible and dreadful time When the teaching of the Teacher, The majestic Lion of the Śākyas, has disappeared. [28.47]

“Now the seventh procedure will be taught In this king of manuals that brings happiness. This ritual procedure of mine is taught For that terrible time. [28.48]

“This method is intended especially For beings with little merit. It is the root cause for the accumulations\textsuperscript{1771} that lead to awakening; It is oriented toward the path of the three vehicles. [28.49]
“During this period, I teach beings
The skill in means,
As they will be stupefied by craving
And confused by desire and hatred. [28.50]

“I teach this method for those
Who are controlled by the power of craving—
The method that is the cause of good karma
For those bound by the fetters of craving. [28.51]

“The accomplishment, that which is to be accomplished,
And the power substances arise based on the mantra methods—
They are taught by the guides of the world
For those beings who require guidance.
These rites possess great efficacy
[When performed by] practitioners who recite mantras." [28.52]

This was spoken by the eminent Sage,
The Lion of the Śākyas, the supreme being.
Having thus taught at length about
The power and efficacy of the mantra system,
He then explained the accomplishment—
That never fails during this debased eon. [28.53]

The supreme Victor then said to the hosts of gods
In the realm of the Pure Abode:

“Whatever, friends, was taught at length—
In this king of manuals
Constitutes the instructions of Mañjughoṣa
Intended for the benefit of the world. [28.54]

This concludes the detailed chapter that belongs to the section on the ritual procedures of Noble Mañjuśrī, twenty-eighth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. [F.229.a] [F.246.a]
CHAPTER 29

29.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: [29.1]

29.2 “There is, Mañjuśrī, in this division of your ritual prescriptions, a seventh [set of] rites involving a painting that will be effective at the end of the [dark] eon and will without fail lead to accomplishment. This accomplishment will include the arising and maturing of happiness, the knowledge of the physical world, and the forestalling of all painful destinies, and it will certainly lead to awakening.” [29.2]

29.3 The blessed Śākyamuni then taught the heart mantra of Mañjuśrī, the divine youth:

“It contains six syllables whose nature is to liberate from the six destinies;
It has an inconceivable, unequaled, and immeasurably great power;
It liberates from the ocean of all the oceans of existence,
From the misery of the three sufferings, and from the fetters that bind one to existence. [29.3]

29.4 “It can touch all the worlds.1778
And no spirit can withstand it.
It purifies the paths of [cyclic] existence,
Invincible to all spirits. [29.4]

29.5 “It brings about the qualities of buddhahood
And wards off all evil beings.
All the buddhas rejoice in it,
As it produces every good fortune.
It is the most eminent among all the mantras
Included in the teachings of Mañjuśrī. [29.5]

29.6 “What is this mantra? It is:
“Oṁ vākyeda namaḥ!

“Now its ritual will be taught. Living on a diet of solid and liquid dishes of vegetables or barley, bathing [F.229.b] [F.246.b] and changing clothes thrice a day, one should recite the mantra one hundred thousand times. This constitutes the preliminary practice. Then, one should commission a painter who is fasting to paint Noble Mañjuśrī on an undamaged cloth with fringed edges, using uncontaminated paints. He sits on a lotus seat and teaches the Dharma in the form of a divine youth, adorned with all the ornaments, with his upper robe over one shoulder.1779 [29.6]

29.7 “To his left there is Noble Avalokiteśvara with a lotus and a yak-tail whisk1780 in his hands,1781 and to his right, Noble Samantabhadra. Above [Mañjuśrī], two vidyādharas should be drawn emerging from the clouds and holding garlands. Below [Mañjuśrī] should be drawn the practitioner, holding an incense holder in his hand. Mountain peaks should be drawn all around, and below, a lotus lake. [29.7]

29.8 “One should install this painting, facing west, in a caitya containing relics, offer a large pūjā, light butter lamps, and cast one thousand and eight flowers of royal jasmine at Mañjuśrī’s face, one at a time, incanting each of them with the mantra. Subsequently, a loud and deep sound of hūṁ will be heard, or the painting will shake. If the sound is heard, one will become a king over the entire earth; if the painting shakes, one will excel among all speakers and will become an adept of all worldly treatises. If one does not succeed [in this], one will become proficient in all rites.”1782

This concludes the first rite. [29.8]

29.9 “One should offer oblations, throughout the entire night, of agalloch sticks smeared with mustard oil, more than half a finger long, onto the smokeless embers of cutch firewood. At sunrise, one will behold Noble Mañjuśrī, who will grant whatever boon one desires, except for hedonistic ones. [29.9]

29.10 “One should recite the mantra all night, while burning sandalwood incense in front of the painting without interruption. Subsequently, Blessed Mañjuśrī will arrive in person and give profound [F.230.a] [F.247.a] Dharma teachings. One should apply oneself to them with confidence. By doing so, one will be free from all disease and able to fully exercise one’s own will.1783 [29.10]

29.11 “One should make a lotus flower out of red sandalwood, six fingers in circumference, complete with a stem, and wipe it with red sandalwood paste. One should then incant the residue of one thousand such oblations one thousand times.1784 Then, during the full moon, one should place it on a lotus leaf1785 and hold it up in one’s hands in front of the painting. One should recite the mantra until the substance emits light. By taking hold of it, one will
obtain the form of a sixteen-year-old divine youth, the color of molten gold, exceeding in splendor the sun itself. One will be honored by all the vidyādharas and will live one great eon. After death, one will be reborn in Abhirati. [29.11]

29.12 “During a lunar eclipse, one should get some white sweet flag, wipe it with the five products of a cow, stuff some pipal leaves underneath it, and recite the mantra until the sweet flag gets hot, then emits smoke, and then bursts into flames. If it gets hot, one will be able to enthrall all people and outmatch all speakers. If it emits smoke, one will become invisible and live thirty thousand years. If it bursts into flames, one will be able to walk on air and will live for one great eon. [29.12]

29.13 “One should obtain some ghee from a tawny cow that has given birth to a calf of the same color, place it in a copper bowl stuffed with seven pipal leaves, and recite the mantra until the triple effect occurs [of the ghee becoming hot, emitting smoke, and bursting into flames]. After drinking it, one will be able to, [respectively], retain in one’s memory everything that one has heard, become invisible, and walk on air. [29.13]

29.14 “During a lunar eclipse, one should place some puṣkara seeds in one’s mouth and recite the mantra until the seeds make a bubbling sound. If one places them in the mouth wrapped in the three metals, one will become invisible. One will become visible again after spitting them out. [29.14]

29.15 “One should place in one’s mouth some fragrant cloves and recite the mantra six hundred thousand times. Whoever one speaks to will become enthralled. If one recites the mantra one million two hundred thousand times while subsisting on dishes of milk and barley, [F.230.b] [F.247.b] one will become a vidyādhara. If one recites the mantra one hundred thousand times while living on alms and observing a strict vow of silence, one will become invisible. If one recites the mantra ten million times, one will receive Dharma teachings from Noble Mañjuśrī [himself] so that one becomes a bodhisattva who sojourns on earth for the last time. If one recites continually, all one’s aims will be accomplished. [29.15]

29.16 “The target whose effigy, made of ‘all fragrances,’ one chops up and offers the fragments of as oblations will become enthralled after seven nights. If one offers one hundred thousand oblations of bdellium pills, the size of a kernel of the jujube fruit, smeared with ghee, one will obtain one hundred thousand dinars. [29.16]

29.17 “One should descend to a river that empties into the ocean and offer one hundred thousand lotuses. One will obtain a great treasure equal in size to the heap [of the offered] lotuses. This treasure will never become exhausted. If one offers into the fire one thousand and eight oblations of white mustard seeds smeared with saffron [paste], one will enthrall a king. If one offers one
hundred thousand oblations of sesame seeds smeared with curds, honey,
and ghee, one will become a great householder who gives everything
away.1792 [29.17]

29.18 “One should draw a circle with uncontaminated cow dung, bestrew it
with flowers, and recite the mantra one hundred and eight times. If one
subsequently reads aloud a genuine Dharma text, one will become
supremely intelligent within one month. If one incants bovine bezoar one
hundred and eight times and applies it as a bindi, one will be loved by all the
people. If one incants [one’s] topknot seven times, one will become
invulnerable to assault by any being. [29.18]

29.19 “If one offers ten thousand1793 oblations of kiri1794 garlands, one will
become free from all disease. If one recites the mantra seven times every day,
one will purify the karma that would otherwise be inevitably experienced. If
one recites the mantra one hundred and eight times at the time of death, one
will behold the complete [form of] Noble Mañjuśrī face to face.

This concludes the seventh [set of] rites [that employ] the painting.”
[29.19]

29.20 This concludes the detailed chapter with the seventh1795 [set of] rites in the section on
the ritual procedures that employ the painting of Noble Mañjuśrī, twenty-ninth1796 in
“The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a
garland-like basket of bodhisattva teachings.
CHAPTER 30

30.1 At that time, the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: [30.1] [F.231.a] [F.248.a]

30.2 “There is, Mañjuśrī, in your mantra treatise, a list of places for accomplishing any vidyārāja mantra, starting with the mantra of Cakravartin—the foremost among all tathāgata-uṣṇīṣas. In brief, everywhere in the northern regions, the mantras of tathāgata-vidyārājas will become accomplished. [30.2]

30.3 “In Tibet and in China, Mañjughoṣa will be accomplished. The mantras that are his Will be successful there. [30.3]

30.4 “[The mantras] of uṣṇīṣa kings Will be successful there in every respect. In Kāviśa, Vakhala, Everywhere in Uḍḍiyāna, [30.4]

30.5 “In Kaśmīra, Sindhudeśa, At the foot of the Himalayas— In these northern countries, The mantras that are virtuous are effective. [30.5]

30.6 “The mantras that are said to effect pacifying, Whether those chanted by the buddhas in the past, Those in use today, Or those that will be uttered by the buddhas in the future, [30.6]

30.7 “All of them are effective In the foothills of the Himalayas;
In that auspicious and virtuous region\textsuperscript{1799} One should undertake pacifying activities. [30.7]

30.8 “The mantras originating in the Lotus family
Are accomplished in Madhyadeśa.
Commonly observed there are also the accomplishments
Of the Elephant and the Jewel families.\textsuperscript{1800} [30.8]

30.9 “The mantras of beings of yakṣa origin,
Such as the yakṣa Pañcika, and [the yakṣīṇī] Hārītī,
And also the mantras of gandharva beings,
All bring their respective accomplishments there. [30.9]

30.10 “Indeed, in the city of Vārāṇasī;\textsuperscript{1801}
Everywhere in Magadha;
In Aṅga in the east,\textsuperscript{1802}
And everywhere in Kāmarūpa;\textsuperscript{1803} [30.10]

30.11 “On the pleasant banks of the Brahmaputra,
And everywhere in Vaṅga,
One will accomplish [the mantras of] Jambhala,
Who, likewise, is said to be of the Jewel family. [30.11]

30.12 “On the ocean shore or the islands,
Everywhere near a [large] body of water,
And in the pleasant city of Laṅkā,
The [following] mantra deities can be accomplished: [30.12]

30.13 “Bhṛkuṭī, Tārā,\textsuperscript{1804}
Mahāśriyā, Yaśasvinī,
All the mantras [of the goddess] called Sitā,\textsuperscript{1805}
And the four Kumārīs [who live] in the great ocean.\textsuperscript{1806} [30.13] [F.231.b]
[F.248.b]

30.14 “They can be accomplished in these places
And everywhere in the east,
In the foothills of the Vindhyas,
And everywhere in the Himalayas.\textsuperscript{1807} [30.14]

30.15 “[The mantras of] Kārttikeya and Mañjuśrī
Can be accomplished anywhere in places
Such as lovers’ hideouts,\textsuperscript{1808} caves,
Mountains, and wild forests. [30.15]

30.16 “One can accomplish there [the mantras of] vināyakas
Who create obstacles for mantra reciters—
Powerful, single-tusked,
And furnished with a trunk—{30.16}

30.17 “And also [the mantras of] those with the form of a horse
And many other forms.
They are the divine sons of Īśāna
Who create various obstacles. {30.17}

30.18 “The places thus described are also noted
As the places of success for the mantras
Of the mātrīs in their various shapes
And the terrifying grahas. {30.18}

30.19 “[The beings] designated as pretas by birth,
Who feed on humans, [are associated with] the southwestern sector;{30.19}
[The mantras of] the preta king are recommended for that quarter,
As it is the place where the corresponding accomplishments will arise.
{30.19}

30.20 “It can also be recommended as the place of success
[In controlling] all the spirits.
[The mantras of] the valiant Vajrakauṇḍa are recommended in his quarter.
{30.20}

30.21 “The main asura mantras
And other worldly mantras
Will be effective there.
The mantras belonging to the southern quarter {30.21}

30.22 “Are those of the king of the pretas
Known as Yama—they are recommended [for that quarter].
The authentic Śaiva or Vaiṣṇava mantras
Will also be effective [there]. {30.22}

30.23 “When using cruel mantras in peaceful rites,
These places are not suitable.
For those who perform cruel rites,
The mantras of Vajrapāṇi are recommended. {30.23}

30.24 “The mantras of those who perform evil rites
Are effective in the south.
In that quarter will also be observed the arising
Of the [corresponding] nonvirtuous results. {30.24}
“The mantras taught to be of Āditya,
Those known to be of Soma,
And the mantras of Indra
Are effective in the western quarter, the auspicious.\footnote{30.25}

“The powerful lord of yakṣas himself\footnote{30.26}
Will be accomplished there. [F.232.a] [F.249.a]
He grants wealth to all beings.
To the naive and foolish \footnote{30.27}

“He grants common sense.
[These gifts are] his ritual specialty.
This blissful fulfiller of aims
Can be accomplished in the west.
He is known here on earth
As Dhanada, the ‘wealth giver.’ \footnote{30.28}

“Vajrapāṇi, himself a yakṣa,
Is a bodhisattva of great magical power.
Chief among the mantra deities,
He is a master of the ten bodhisattva levels. \footnote{30.29}

“All the mantras—those that originate
In the Vajra and Lotus families
And those of all the eight families—
Belong to [their respective] eight quarters. \footnote{30.30}

“The mantras that originate from the Victorious One\footnote{30.31}
Can be accomplished in the northern quarter.
Those that originate from the Lotus family
Can be accomplished in the eastern quarter. \footnote{30.32}

“The mantras that belong to the Vajra family
Can be accomplished in the southern quarter.
The Elephant family is said to be in the west,
And the Jewel family is at the intermediate point(s) of compass.\footnote{30.33}

The junction between the western and the northern quarters
Is where the success of their\footnote{30.34} [mantras] is said to belong.\footnote{30.35}

“At the junction between the western and southern quarters,
[The mantras of] the yakṣa family [can be accomplished],
And in the intermediate quarter between south and east,
[The mantras of] the powerful śrāvakas. \footnote{30.36}
“[The mantras] indicated by the family name
Will be effective in the places [as mentioned].
[The mantras] of the pratyekabuddhas
Originate in the northeastern quarter. [30.33]

“[Wherever] in the world [a particular] family is highly esteemed,
In those places [its mantras] will be effective.
All the worldly mantras will be effective
In the world division below. [30.34]

“Thus, for entering the subterranean paradises,
The mantras of [all] the eight families will be effective.
There are also supramundane mantras—
They are the uṣṇīṣa mantras, and so forth. [30.35]

“Originating from the wheel-turning victors,
They can be accomplished in the world division above.
The mantras of the vajra holder
Are effective everywhere, in all world divisions. [30.36]

“Similarly, the other mantra-kings,
Such as all those that originate in the Lotus family,
Can all be accomplished everywhere.
The same is true for all the mantras that bring enjoyments and profit. [30.37]

“[The mantras] of the Vajra and Lotus families [F.232.b] [F.249.b]
Are effective throughout the entire period [indicated for them].
The recommended places have already been specified;
Now the time is being told: [30.38]

“The mantra accomplishments related to the victorious ones Arise at [the time of] the arising of any buddha. [30.39]
During the middle time of the buddhas,
The accomplishments related to the Lotus and Vajra families arise.

“The mantras belonging to other families
Are accomplished at other times.
Their success depends on the right time;
It is said not to arise at other times. [30.40]

“The highest accomplishment comes from ardor;
It can be attained within three births.
However, those who recite the mantra continually,
Are mentally devoted to it, [30.41]
“And have faith in the bodhisattvas
Can attain accomplishment even in this life.
If they have faith in the Three Jewels,
Are adorned with bodhicitta. [30.42]

“Observe the prescribed conduct, have great insight,
And have confidence in the tantras and mantras,
Their mantras will be accomplished without effort,
As they thus maintain the conduct of awakening. [30.43]

“Ordinary beings, [too], can accomplish their rites
And fulfill their specified individual aims.
The mantras can always be accomplished,
But not by beings who are deluded. [30.44]

“For this reason, the victorious ones
Have taught this king of manuals,
And so, [too], the seventh chief buddha\textsuperscript{1827}.
Teaches in detail its rituals and mantras.” [30.45]

The foremost among sages,
This majestic moon among buddhas,
Further said to the seniormost son of the buddhas,
Mañjughoṣa of great splendor: [30.46]

“Listen, O divine youth, about the power of mantras
To manifest the highest destiny.\textsuperscript{1828}
At the time when the buddhas, the guides of the world,
Are physically present, [30.47]

“At that time the accomplishment
Of uṣṇīṣa and other such mantras is noteworthy.
At that time King Cakravartin
And Tejorāśi become celebrated. [30.48]

“[Also,] Sitātapatra and Jayoṣṇīṣa
Are extolled by the victorious ones.
These and other uṣṇīṣa [kings]
Will be accomplished at that time. [30.49]

“At the time when the wheel turner\textsuperscript{1829}
Is reborn in Jambūdvīpa
And remains there as the supreme among two-legged beings— [F.233.a]
[F.250.a]
The Dharma king, the fully realized Buddha—
At that time all the mantra utterances
Will lead to accomplishment.” [30.50]

30.52  *This concludes the detailed chapter on the ritual restrictions concerning the place and the time [of accomplishing the mantras], thirtieth* in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 31

31.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and said to Mañjuśrī, the divine youth:

“Listen Mañjuśrī, divine youth, as I teach about the ways of spirits who possess other beings, and the accompanying auspicious and inauspicious signs.” [31.1]

Mañjuśrī, the divine youth, rose from his seat, prostrated at the feet of the Blessed One, folded his hands, and said to the Blessed One:

“Good it is, O Blessed One! Please teach about the thoughts and actions (cittacaritāni) of beings who enter other beings’ bodies—the noble and divine siddhas, gandharvas, yakṣas, rākṣasas, piśācas, mahoragas, and so forth, and the human and nonhuman beings whose bodies are generated by different types of karma and who have taken different types of birth and have different forms and characteristics. Now it has come to pass, O Blessed One! Now it has come to pass, O Sugata, if you think that the time is right!” [31.2]

Having thus spoken, Mañjuśrī, the divine youth, became silent. Having made his request, he now remained in his seat, waiting for Gautama, the supreme Victor, the guide of the world, the seventh of the victorious ones.1831 Blessed Śākyamuni, for his part, taught the knowledge of the thoughts, actions, external aspects, and characteristics of such beings, and also the time when the possession occurs. [31.3]

31.4 “A being who entered the body of another
Can be drawn forth by the application of mantras.
Some such beings seize a human being on earth
Because of their desire for food. [31.4]

31.5 “Others do this because of their cruel disposition;
Others yet, because of previous enmity.
Very fearsome, they seize human beings [F.233.b] [F.250.b]
On the surface of the earth.\textsuperscript{1832} [31.5]

31.6 “Others again, themselves free from desire
And bound by the pledge of compassion,
May descend into this world of mortals
And seize pure human beings. [31.6]

31.7 “Among people, those who are praiseworthy,
Pure, not deformed, and of clear complexion
Are taken possession of, it is said,
When the sun is rising. [31.7]

31.8 “On such an occasion, the descent\textsuperscript{1833} occurs
In the evening when the sun sets,
Or during the first watch of the night,
When the moon is waxing. [31.8]

31.9 “Such a descent is known to occur for the mediums
Who are praiseworthy because of their pure actions,
Always live in accord with the Dharma,
And engage in virtuous and skillful pursuits. [31.9]

31.10 “If they are as described, mortals can be entered
By powerful beings who have extinguished their passions,
If the place and the person are pure
And the stars and nakṣatras are auspicious. [31.10]

31.11 “Their descent may be observed
On an auspicious day of the week
And an auspicious lunar day of the bright fortnight
Whose lunar asterism is governed by auspicious planets
And perfect conjunctions.
It can also occur when the moon is completely full. [31.11]

31.12 “When powerful, desire-free beings have thus descended,
They will be indicated by the following signs:
They will remain floating above the ground
At the height of a fan-palm tree. [31.12]

31.13 “They will appear sitting unsupported\textsuperscript{1834}
In a cross-legged position,
Saying various divine and peerless words,\textsuperscript{1835}
As pleasant to the ears as Brahmā’s. [31.13]

31.14 “These great beings will speak
About matters that cause them concern.\textsuperscript{1836}
Drawn by the uṣṇīṣa mudrās,
They will come down to the ground. [31.14]

31.15 “One should wait for the moment before the great beings touch the ground,\textsuperscript{1837}
And immediately present them with a welcome offering
Consisting of water mixed with flowers of royal jasmine,
White sandalwood, and saffron. [31.15]

31.16 “One should thus promptly offer
Water for the feet, prepared [as described].\textsuperscript{1838}
The mantra practitioner should prostrate themself on the ground
And, motivated by kindness, should supplicate the great beings, [31.16]

31.17 “Who, for their part,
Without any selfishness,
Will say divine words
With a pure voice pleasant to the ears. [31.17]

31.18 “One who knows the mantras with confidence,\textsuperscript{1839}
Should ask them whatever one wants.
One should not be afraid at this time,
But remember Mañjughoṣa. [31.18] [F.234.a] [F.251.a]

31.19 “Forming the mudrā five-crested,
Or another one that arises from the uṣṇīṣa,
One should bind the directions,
Including the ones above and below. [31.19]

31.20 “The great beings will then tell everything
From the middle to the end,
And from the beginning to the middle,
Truthfully, about the past, the future, [31.20]

31.21 “And the present, as it really is.
Such splendorous beings will express it.
With unblinking eyes and without moving,
They will look on without fear or hatred.\textsuperscript{1840} [31.21]

31.22 “Whatever they say is true
And will not turn out to be otherwise.
Regarding accomplishing what is to be accomplished,
Whether it is power substances, the course of rebirth, the destinies, [31.22]
“Or the attainment of pratyekabuddhahood, bodhisattvahood, Arhatship, or the great awakening, it will inevitably come to pass. Similarly, they will correctly ascertain the buddha family Or the bodhisattva lineage." [31.23]

“...The period without the Buddha lineage And the powerful beings in the future — All this they will truthfully describe, Indicating also the time of their occurrence. The practitioner should speak, taking advantage of the moment, And not wait for another occasion. [31.24]

“Whatever one requests at that particular moment, Motivated by good intentions, Will all be swiftly obtained— In particular, the mantra accomplishment. One will obtain all good fortune According to one’s desires and hopes. [31.25]

“Having requested the great beings to depart With a prompt offering that is agreeable to them, The mantra practitioner should perform The bowl protection rite, following the prescribed procedure. [31.26]

“One should place the collapsed body On a bed on the ground, And employ the mantra as taught by the victorious ones In conjunction with the usṇīṣa mudrā. [31.27]

“Using this mudrā, or the five-crested, One should perform the protection rite. Then the being left behind on the ground Will become well in their body. [31.28]

“This protection is prescribed For all possessed beings. Evil beings will not then be able To harm those used as such vessels. This protection is indeed great For people who become vessels. [31.29]

“If the words of the [medium] are heard in midair, And the language is that known in Madhyadeśa, It indicates that [the possessing being] is of divine birth,
From the Akaniṣṭha or other heavens in the realm of form. Other signs indicating their origin in the realm of form will also be observed. [31.30]

31.31 “For the lords of the desire realm, Ruling over the gods of this realm, The signs will indicate their [relatively] inferior birth, And their speech will be very sweet. [31.31]

31.32 “If they are divine yakṣas dwelling in palaces Manifested here on earth, The language of these yakṣas will be the same As that of Vārāṇasī along with Magadha. [31.32]

31.33 “Similarly, the language of Aṅga Is known to be that of mahoragas. The language of Pūrvi\textsuperscript{1847} Is that of the powerful garuḍas. [31.33]

31.34 “Similarly, the same language That is spoken in Vaṅga Is also known to be the speech of kinnaras, And, as such, indicates them [as the possessing beings]. [31.34]

31.35 “The language of Oḍra\textsuperscript{1848} is invariably That of the sword-wielding siddhas, the masters of magic. This language of the vidyādharas ……………\textsuperscript{1849} [31.35]

31.36 “The language of Kāmarūpa is the language Of the sages who can assume any form. It indicates that [the possessing beings] Are the sages with the five superknowledges. [31.36]

31.37 “The language of Samataṭa\textsuperscript{1850} And the language of Harikela Are based on the sound $d$ And are indistinct and unclear.$^{1851}$ [31.37]

31.38 “Languages where the sound $l$ abounds Are said to be piśāca. They are found on the islands Of Karmaraṅga, Nārikela, [31.38]

31.39 “Vāruṣaka,\textsuperscript{1852}
Nagna, and Bali,\textsuperscript{1853} 
And also among the inhabitants 
Of the island of Java and other islands. \textsuperscript{[31.39]}

31.40 “Indistinct languages where 
The sound \textsuperscript{1854}\textipa{r} abounds, 
Both wispy and harsh, 
Are spoken by the angry pretas. \textsuperscript{[31.40]}

31.41 “They are found in the southern countries, 
Among the inhabitants of Andhra, 
Karnāṭaka, Drāvida, Kośala, Āḍavi,\textsuperscript{1855} 
And on the island of Siṃhala. \textsuperscript{[31.41]}

31.42 “Languages that abound in the sound \textsuperscript{1856}\textipa{ḍ}, 
In combination with the guttural \textipa{n}, are known as rākṣasa. 
They are spoken by people 
Inhabiting other islands.\textsuperscript{1857} \textsuperscript{[31.42]}

31.43 “The language of the māṭrs of great vigor 
Is the same as the one just described,\textsuperscript{1858} 
The languages that indicate [these māṭrs as the possessing beings] 
Are the western languages of Vidiśa and Mālava.\textsuperscript{1859} \textsuperscript{[31.43]} [F.235.a] 
[F.252.a]

31.44 “If the language [spoken by the medium] 
Is recognized as that of Vatsamatsārṇava,\textsuperscript{1860} 
Śūrasena, Daśārṇava,\textsuperscript{1861} 
The hilly Śrīkaṇṭha, or Guṛjara, \textsuperscript{[31.44]}

31.45 “This indicates that [the possessing beings] 
Are the chief grahas, Āditya and so forth. 
If the language is recognized as that of Pāriyātra, 
[The possessing beings] are other grahas.\textsuperscript{1862} \textsuperscript{[31.45]}

31.46 “If the languages resemble those spoken 
By the mountain dwellers in Arbuda, Sahya, or Malaya, 
Or those spoken by the inhabitants 
Of Khaṣadroṇi,\textsuperscript{1863} \textsuperscript{[31.46]}

31.47 “They indicate that [the possessing beings] 
Are kuṣmāṇḍas and so forth. 
These languages are based on the sounds 
Śa, \textipa{r}, \textipa{s}, and \textipa{sa}; and ya, \textipa{ra}, \textipa{la}, and \textipa{va}. \textsuperscript{[31.47]}
“Languages abounding in the sound gha
Indicate that [the possessing beings] are dānavas.
Such languages are found
In the countries of Kaśmīra and Kāviśa. [31.48]

“All languages originate from the buddha families,
[And the previously mentioned] belong to the family of Vajrapāṇi.
For each of the main mantras
There is one language that suits the best. {31.49} [31.49]

“Similarly, the Lotus family belongs in Madhyadeśa,
[And the languages there] originate from this family.
These languages, along with the outward manner of acting
[Of the medium], will indicate an origin from the Lotus family. [31.50]

“It has been explained earlier [how] to recognize
[The possessing beings] as the sons of victors. {31.51} [31.51]

“The manner of acting [of the medium] will be particular
To the place where the language [they use] comes from.
This alone will indicate the [type of] the possessing being,
As a sign that reveals everything. [31.52]

“The languages of the people living
In the foothills of the Himalayas
North of the river Gaṅgā
Indicate the yakṣas, gandharvas, and ṛṣis. {31.53} [31.53]

“[The languages of] the people living in the foothills
Of the Vindhya Mountains south of the Gaṅgā,
As well as of those who live
In the Śrīparvata Mountains, [31.54]

“Indicate the rākṣasas, ostārakas, pretas,
The misshapen mātṛs,
The great vighnas with terrible forms,
And the fearsome grahas. [31.55]

“[The languages spoken by these] greedy stealers of the others’ life force
Derive from the languages of the people just mentioned.
The signs that indicate the country
Include the mode of acting particular to that country. [31.56]
“The evil beings that speak these languages
Express themselves through the possessed mediums.
There are many such beings—those [mentioned] and others [F.235.b]
[F.252.b]
That act in manners consistent with their modes of existence. [31.57]

“They have many different forms
And many different characteristics.
The different types of [possessing] beings
Each have their respective type of birth. [31.58]

“The symptoms observed in the possessed medium
Thus indicate the type [of the possessing being]. ¹⁸⁶⁷
One should truly endeavor to
Bring happiness to all people. [31.59]

“For protection, one should employ [the mantras]
Of the divine youth who is the origin of everything.
The mantra reciter can do this
By means of the six-syllable mantra. [31.60]

“Used in combination with the great mudrā
And placed upon the five locks of hair,
This mantra will afford great protection.” ¹⁸⁶⁸ [31.61]

This concludes the detailed chapter with instructions on the procedure to be applied based on the symptoms [observed] in the possessed [person], thirty-first¹⁸⁶⁹ in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 32

32.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth: [32.1]

32.2 “Your mantras, Mañjuśrī, hold the key to the complete understanding of all the tantras; they possess the secrets of all the vidyās and, in consequence, they can also cause the ripening of all the results of good qualities accumulated over a long period of time. I will now authoritatively teach the factors of accomplishment, which are as follows: [32.2]

32.3 “As time is not its primary cause,
Accomplishment can arise in another life.
The governing principle is rather that it arises
Subject to previously created causes. [32.3]

32.4 “One who lacks benefits can attain accomplishment
Through correctly ascertaining the right means.
The means attested as right for all beings
Is to resort to you, the divine youth. [32.4]

32.5 “What is here called the right means
Is the ritual activity performed in advance.
One who is steadfastly engaged in this way
Will obtain the supreme accomplishment. [32.5]

32.6 “Ritual activity accomplishes that which has not been accomplished;
There is no accomplishment without ritual activity.
There must be the activity and its agent—
When these are present, accomplishment will be achieved. [32.6]

32.7 “One will obtain the highest level
Through applying the right procedure.
When the mantra practitioner does not say the mantra, [F.236.a] [F.253.a]
Even what is not the mantra will become a mantra.  

32.8 “By observing the ritual conduct of silence,  
One will win complete accomplishment.  
Through withholding his semen,  
The practitioner will obtain supreme intelligence. [32.8]

32.9 “When passing away, one will obtain the ‘first destiny’  
At the best possible location.  
As for the condition of one who thus passes away,  
One will become healthy and will never get old. [32.9]

32.10 “If one desires accomplishment,  
But the signs indicate that the time is not right,  
One will not accomplish the mantras,  
Even if one is Śakra himself. [32.10]

32.11 “Moreover, one’s endeavors are ill-timed  
If one does not benefit spirits and people.  
No accomplishment will manifest for such a one,  
Even if he is a high-minded brahmin. [32.11]

32.12 “If one is lazy, full of cravings,  
Arrogant, proud,  
Loose of tongue,  
And always delights in vulgar company,  
Is slothful, and indulges in sex,  
How will he obtain accomplishment? [32.12]

32.13 “Even the most prominent gods,  
Or the most prominent asuras,  
Will not be able to accomplish the mantra  
If they fail to follow the procedure.  
A rite without the right procedure  
Only causes the mind to wander. [32.13]

32.14 “If beings recite unsuitable mantras,  
Violating the right procedure,  
Such mantras will produce  
Deluded views in those naive beings. [32.14]

32.15 “These ignorant, senseless beings  
Will end up in the most miserable state of existence.  
The mantra holders will subsequently rescue them though,
And set them free again. [32.15]

32.16 “In stages, they will obtain accomplishment
And a pleasant state of existence.
The mantras will thus establish
Such reciters in an unshakable state of bliss. [32.16]

32.17 “The tathāgatas have thus taught
Mantra recitation that never fails.
Even if one has strayed from the right view,
One will be the object of their kindness. [32.17]

32.18 “There are spiritual friends,
And there are their dear children—ordinary beings.
For the latter, accomplishments have been taught
Consistent with the three vehicles. [32.18]

32.19 “One should therefore recite the mantra
In all earnestness and fully concentrated.
If the reciters employ the mantras
Apart from the prescribed rituals, [32.19]

32.20 “It will take them a long time
Before they are liberated from samsāra; [F.236.b] [F.253.b]
A long time will pass before one sees
The accomplishment of such mantras. [32.20]

32.21 “If, on the other hand, the mantras are employed according to procedure,
One will swiftly obtain accomplishment
And will see the results manifesting in full—
Such mantras are said to be not without results. [32.21]

32.22 “Such mantras will be accomplished in this very life,
With the corresponding results arising accordingly.\textsuperscript{1879}
Without the result-oriented rite there will be no fruition;
The rite that does not produce results is useless.\textsuperscript{1880} [32.22]

32.23 “The rite is called \textit{attended by results}\textsuperscript{1881}
When the ritual performance produces results.
The reciter of such \textit{rites} will, in this life,
Attain the deathless state\textsuperscript{1882} [32.23]

32.24 “[Where] the world is said to be blissful,
And [the reciter] is delivered into a tranquil state.\textsuperscript{1883}
Such a follower of the Buddha’s path
Will enter there, the great destiny. [32.24]

32.25 “During the inauspicious lowest eon, 
He will see his own accomplishment. 
In this very life he will obtain accomplishment 
That will last beyond the end of this life. [32.25]

32.26 “Until the final liberation there will be peace—
This is the unconditioned, auspicious path. 
It has been explained to the world 
As the pure, auspicious state. [32.26]

32.27 “The victorious ones taught about buddhahood, 
Explaining everything in full. 
At the end of such teaching, and only then, 
They taught the accomplishment of mantras. [32.27]

32.28 “When the victorious ones are absent, 
Without manifesting individually, 
[For such times] the powerful, moon-like sages 
Taught the mantras to the world. [32.28]

32.29 “It is taught that accomplishment can manifest for beings 
As a real experience during this life. 
When the knower of reality is absent, One can attain buddhahood by means of mantras. [32.29]

32.30 “During the final time period, the dark eon, 
When the knower of reality has departed into the peace [of nirvāṇa], 
The mantras of those who [merely] desire wealth 
Will not be accomplished quickly. [32.30]

32.31 “At that time, however, if an adept of the mantra system 
Performs the ritual according to procedure, 
He will [swiftly] become accomplished 
In the doctrine taught by the Sage. [32.31]

32.32 “When a tathāgata is physically present, 
The supreme accomplishment can be expected [to arise] swiftly. 
In the intermediate period, 
The middling accomplishment is said [to arise]. [32.32]

32.33 “Toward the end of the eon, 
The accomplishment is said to be inferior. [F.237.a] [F.254.a] 
For the auspicious period of the eon,
Which is like flying in the empty sky, \[32.33\]

32.34 “The guides of the world predicted
The accomplishment of all the mantras.
At that time, one can accomplish
The chief family\(^{\text{1887}}\) of the victorious ones. \[32.34\]

32.35 “During the intermediate period, one can accomplish the Lotus family;
Toward the end of the eon, one can accomplish the Vajra family.
The mantras that are subject to the power of [former] aspirations
Can be accomplished in any time period. \[32.35\]

32.36 “[The mantras of] Avalokiteśvara, Mañjuśrī,
Tārā, Bhṛkuṭī, the king of yakṣas,\(^{\text{1888}}\)
And all the yakṣa-followers of Māṇicara
Can, likewise, be accomplished in any period. \[32.36\]

32.37 “The mantras and other [such tools] that cater to desires
Are employed by all the [worldly] deities.\(^{\text{1889}}\)
These mantras, distinctly branded as worldly,
Are accomplished during the dark eon. \[32.37\]

32.38 “They are disseminated by gods and men;
By the dānava lords, yakṣas, rākṣasas,
Ṛṣis, garudas, piśācas,
Bhūtas, gaṇas, and grahas; \[32.38\]

32.39 “By both human and nonhuman beings
Who inhabit the realm of desire;
By the powerful beings endowed with merit
And by those who fearsomely engage in cruel activities; \[32.39\]

32.40 “And by Śakra, Brahmā, Rudra,
Īśāna, and others.
Powerful mantras are taught
By Viṣṇu and all the bhūtas. \[32.40\]

32.41 “These mantras can be accomplished by reciters
Toward the end of this lowest eon.
At this dreadful time
Cruel rites are accomplished. \[32.41\]

32.42 “However, accomplishment in the enthrallment
And the forced summons of spirits who feed on flesh
Is seen as useless on earth and is censured
In the world beyond. [32.42]

32.43 “For this reason, the victorious lord
Recommended for this dreadful time
The teachings of Mañjughoṣa,
Wholly devoted to the welfare of beings. [32.43]

32.44 “In the form of mantras,
He will destroy, at that time, evil beings,\textsuperscript{1890}
If the reciters [of these mantras] have faith in this teaching
And worship the Three Jewels.” [32.44]

32.45 This concludes the detailed chapter on the ritual procedures and the rules pertaining to [the particular] time periods, thirty-second\textsuperscript{1891} in “The Root Manual of Noble Mañjuśrī,” [F.237.b] [F.254.b] an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
33. **CHAPTER 33**

33.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: [33.1]

33.2 "Your king of manuals, Mañjuśrī, styled as a *ninḍēśa*{33.2} is a treasury of the sphere of phenomena, as it proceeds from the sphere of phenomena, which is the essence of the tathāgatas. This great sūtra, precious as a jewel, is divided into detailed sections. It is sanctioned [to teach] the greatest secrets of the tathāgatas and brings accomplishment of the supreme mantras. It contains auxiliary practices pertaining to the knowledge of signs and the rules for ascertaining the right time.{33.2} [It also explains] the voices of all the [different] beings, differentiating the sounds made by sentient and insentient entities. [33.2]

33.3 "There is an [aspect of] knowledge called *verbal*,
And another is proclaimed to be *non-verbal*.
There is also one that is *mixed*.
Accordingly, the application of mantras is threefold.{33.3}

33.4 "Mantras composed of divine{33.4} words
Are employed for impermanent goals.
Always free expressions that are not grammatical,
They are each adorned with conceptual meanings.{33.4}

33.5 "The noble mantras are attested
Within the entire *siddhānta*{33.5}.
As for the mantras that are devoid of{33.5} lexical meaning,
They are always divided into three. [33.5]

33.6 "A mantra can also be adorned with phonemes
That are either *heavy*, *light*, or *medium*.
Such a mantra-queen would be adorned
With vowels that are metrically arranged. [33.6]
“The speech can be refined or not,
Or, as the others put it, it can be with or without lexical meaning.
By employing the meanings of verbal roots
The mantras become adorned with a graspable meaning.  [33.7]

“The language of such mantras
Is full of concepts and is entirely worldly;
Such speech may be metrical and accented
And consist of just one or two syllables.  [33.8]

“The efficacy of [the mantras of]
Three, four, five, six, seven,
Eight, nine, or ten syllables
Is [also] well established.  [33.9]

[These] ten source syllables,
Expressed by means of ten letters,
Can be multiplied, here on earth,
Up to ten times.  [33.10]

[Mantras] may [thus] consist of one hundred, Twenty, or just one syllable.
Mantras are composed to include
These standard syllables.  [33.11]

“The mantras that contain four pādas
Will accomplish all aims.
The most excellent and best mantras
Are those taught by the victorious ones.  [33.12]

“But there are also mantras
That are middling or inferior;
Of these two types, the middling ones are taught
By the sons of the victorious ones.  [33.13]

“As for the inferior mantras,
They are taught by any worldly person.
The mantras described as debased
Are those taught by the demons.  [33.14]

“The victorious ones described
As standard the mantras of ten, eight,
Seven, and twenty [syllables] and so forth,
Until well over one hundred.  [33.15]
“The number of syllables
That is the norm in the mantras
Taught by the bodhisattvas
Could be just one or two, or five hundred. [33.16]

“The composition of a mantra is said to be
An arrangement of words that consist of syllables.
Meters depend on [metrical units that each] contain a vowel.
[Mantras] are adorned with the individual meanings of verbal roots. [33.17]

“[Mantric] speech should be recited well,
In a manner that follows tantric [principles].
How would accomplishment ever arise
If [mantras] were without word-sounds? [33.18]

“Combining mudrās with words that contain retroflex sounds,
Followed by the palatal and ending with the ‘hot’ sounds,
And producing dental, labial, and guttural sounds—
So is the sādhana performed. [33.19]

“One should avoid indistinct pronunciation
And recite the mantras correctly.
One who pronounces the words fully and correctly,
Observing the right prosody, will succeed. [33.20]

“If, on the other hand, one strays from the right procedure,
Neglects the ritual performance, and misses the word meanings,
One’s mantras will not be accomplished soon;
One may expect this to take a long time. [33.21]

“The accomplishment of a reciter who does not recite
Merely for show, will not be in vain.
Even in their next life, they will see the boons and blessings
Of their mantra accomplishment. [33.22]

“Because of the power of the mantras
Of such long-term reciters,
Their rites, attended by these mantras, will be fruitful,
Since they are mantra adepts. [33.23]

“The lowest of all mantras
Are the worldly mantras of humans.
The mantras taught by any of the spirits,
And the mantras that cater to one’s greed. [F.238.b] [F.255.b]
They are said to include cerebralized letters—one, two, or three of them.

“Various foreign languages, known to be spoken in particular countries, have a linear structure, with the sounds arranged in a line—one thousand and eight, one hundred and eight, and down to a single letter.

“The speech may be in prose or in verse, such as four pādas long, or just half a pāda. The verse could also be of the danḍaka type, measured in syllables, or an extended, ‘shallow,’ skandhaka type, measured in mātras.

“[The speech,] endowed with meaning word by word, is thus adorned with thousands of meanings. If the words, whether Sanskrit or Apabhraṃśa, are devoid of meaning—

“If they are pronounced indistinctly, or lack the metrical rhythm—it is said, when describing the accomplishment of such mantras, that it has no function or place.

“The following characteristics apply to all mantras. The mantras with multiple occurrences of the syllable śa, adorned by the import of the syllable oṁ, and containing the syllable ta that indicates their belonging to the tantra are certain to bring accomplishment.

“If the mantras that start with oṁ and end with m also contain the syllable śa, they are auspicious and will bring results.

“Mantras with the form of a square containing the syllable ta that are not contracted at the end, and where the syllable ta is joined with the letter r, are effective in ritual performances. The letter r occurring twice or many times at the beginning will bring out good qualities of the syllable huṁ.

“When the syllable va is at the end of the square,
The letters [of the mantra] will render the sādhana effective.
The syllable ka\textsuperscript{1928} may be joined with the letter r,
And the syllable ma at the end become merely an m\textsuperscript{1929}
Mantras that begin with the syllables ma or na
Are said to be the best. [33.32]

33.33

“Mantras that have many syllables ta\textsuperscript{1930}
Can be found in all the tantras;
They are said to be associated with the north.
Those associated with the south are adorned with huṁ.
Those that have many syllables bha
Are associated with the east and the northwest. [33.33]

33.34

“The syllable ca\textsuperscript{1931} belongs to Varuṇa;
It is said to nourish and bring welfare to the world.
The mantra that has many syllables va\textsuperscript{1932}
Is regarded as belonging to the great Indra\textsuperscript{1933} [33.34]

33.35

“If it starts with a recourse to the Three Jewels, [F.239.a] [F.256.a]
The mantra is one of refuge.
If it includes, further on, an homage,
It is the cause of peace and brings happiness. [33.35]

33.36

“Otherwise, a mantra may be used
For paying homage to all the gods.
One’s own mantra and also the ‘lord of mantras’\textsuperscript{1934}
Are suitable for all types of activity. [33.36]

33.37

“Mantras that contain many syllables da\textsuperscript{1935}
And end with the syllable phat [preceded by] huṁ\textsuperscript{1936}
Are very cruel ones;
They have great intensity and power. [33.37]

33.38

“They instantly block [the target’s] life force
And may be skillfully employed [to target] cruel beings,
Especially those that commit evil;
They should not be used against any others.\textsuperscript{1937} [33.38]

33.39

“The reciter should always avoid
Those things that are avoided by the sages.
The mantras of pacifying and nourishing
Will accomplish both [one’s own and others’] interests. [33.39]

33.40

“They can accomplish all the rites,
Whatever have been taught.
When they are recited the right way,
Mantras possess energy and magical abilities. [33.40]

33.41 “One should perform rites of pacifying
Using the mantras taught by the victorious ones.¹⁹³⁸
For all the rites of nourishing,
One should use the mantras of the Jewel family. [33.41]

33.42 “All evil rites are employed
In the activities of assault.
All rites of assault should be performed
Using the mantras of the Vajra family.
Though forbidden by the lords of the world,
Such mantras have been taught by the lord of yakṣas.¹⁹⁴⁰ [33.42]

33.43 “The mantras, in all their greatness, Manifest in order to guide sentient beings.
They are said to be of three types,
Always belonging to [one of] the three families. [33.43]

33.44 “As for the eight families
Enumerated by the Sage himself,
The accomplishment in them is threefold,
As it arises in three different ways—
Supreme, middling, or inferior.
This is its threefold division. [33.44]

33.45 “It can be of a peaceful,
Nourishing, or cruel type.
This is taught exclusively
In the context of mantra and tantra. [33.45]

33.46 “When the exalted function of mantras
Is utilized in the activity of assault,
Such rites are debased
And condemned by all the omniscient ones. [33.46]

33.47 “Even when one is in trouble, one must not perform [F.239.b] [F.256.b]
Any rite that interrupts the life force [of the target].
The magnitude of the karma incurred
Is described here only briefly: [33.47]

33.48 “The karmic consequences of mantras
Employed in tantric procedures are far reaching and extensive. This has been taught in this king of manuals and can also be found in other tantras. [33.48]

33.49 “Although one may be able to use any mantra, one should not perform inferior rites. Whatever worldly mantras there are, they are all of dubious benefit. [33.49]

33.50 “All the supramundane mantras, on the other hand, are always endowed with good qualities. The mantra accomplishments are infinite, as they are proclaimed to be. [33.50]

33.51 “The count begins from one, but, similarly, twenty are described. Then thirty, if put briefly, and after that, forty. [33.51]

33.52 “Next is sixty—a number divisible by three. With an extra ten, it becomes seventy. If another ten is added, the number, they say, is eighty. [33.52]

33.53 “If another ten is added, the number is called ninety, and with another ten, it is a full one hundred. One hundred now being the base for counting, ten of these makes one thousand. [33.53]

33.54 “Ten thousands is one ayuta; ten ayutas is one lakh. Ten lakhs is one vilakh (one million), and ten of these is one koti (ten million). [33.54]

33.55 “Ten kotis is one vikoti (one hundred million), and ten of the latter is one arbuda (one billion). Ten arbudas is one nirbuda (ten billion), and ten of these is, as expected, one khaḍga (one hundred billion). [33.55]

33.56 “Ten khaḍgas is one nikhaḍga (one trillion), and ten nikhaḍgas is, as expected, one kharva (ten trillion). Ten kharvas is one padma (one hundred trillion), and ten padmas is one mahāpadma (one quadrillion). [33.56]
“Ten mahāpadmas\textsuperscript{1944} is one \textit{vāha} (ten quadrillion); 
Ten of these is one \textit{vivāha} (one hundred quadrillion). 
The next after that is known as \textit{mahāvivāha} (one quintillion), 
And ten of these is called \textit{māya} (ten quintillion). \textsuperscript{33.57}

“Ten māyas is one \textit{mahāmāya} (one hundred quintillion); 
Mahāmāya, after another multiplication by ten, 
Is termed by the guides of the world \textit{samudrā} (one sextillion), 
As [known] in the science of algebra. \textsuperscript{33.58}

“The next number, after the multiplication 
By the ‘half of twenty,’ is \textit{mahāsamudrā} (ten sextillion); 
Mahāsamudrā, when multiplied by ten, 
Is called \textit{sāgara} (one hundred sextillion). \textsuperscript{33.59}

“When multiplied by the ‘half of twenty,’ 
It becomes \textit{mahāsāgara} (one septillion); 
The latter, multiplied by ten, 
Is called \textit{pragharā} (ten septillion). \textsuperscript{33.60}

“Ten pragharās, as they are called, 
Are proclaimed to be one \textit{gharā} (one hundred septillion); 
Ten of the so-called gharās 
Are said to be one \textit{aśeṣa} (one octillion). \textsuperscript{33.61}

“Aśeṣa, multiplied by the ‘half of twenty,’ 
Becomes \textit{mahāśeṣa} (ten octillion). \textsuperscript{[F.240.a] \[F.257.a]} 
This, according to the guides of the world, 
Is the limit beyond which a number is incomputable. \textsuperscript{33.62}

“Counting is said to rely on multiplying by ten, 
But then, it is an incomputable number that is multiplied. 
Multiplying an incomputable number by ten 
Gives a number even more incomputable.\textsuperscript{1945} \textsuperscript{33.63}

“This world is proclaimed to be multiplied 
A thousandfold infinite number of times. 
The cosmic unit next to this world 
Is a great world, which is manifol ded further. \textsuperscript{33.64}

“Beyond that, there is the so-called darkness, 
And beyond that, the so-called light. 
After light is the so-called great light, 
And when this is multiplied, it is called multituden.\textsuperscript{1946} \textsuperscript{33.65}
"After the multitude is the so-called great multitude,
And after the great multitude is one called the deep.
After the deep is one called the stable,
And after the stable comes the more stable. [33.66]

"Beyond that is the abundant,
And beyond the abundant, the basis.
According to those who delight in the art of enumeration,
Beyond the basis is the more basic. [33.67]

"After that comes the great basis,
And the one after the great basis is known as the fixed.
When we have moved from the fixed to the more fixed,
The next [on the list] is known as the great thing. [33.68]

"After the great thing there is the famous basis,
And after that comes the great ocean.
After the great ocean is one called the primal,
And after the primal is the more primal. [33.69]

"The one after the [more] primal is called excellent,
And the one after the excellent, the most excellent.
After the [most] excellent is one called dwelling place,
And after the dwelling place, one known as the inconceivable. [33.70]

"[After] the inconceivable there is the terrible;
[After that,] the terrible, the kingdom.
Beyond the kingdom is the home of the treasure,
And beyond that is the virtuous. [33.71]

"Beyond the virtuous is the great mind,
And the next after that is the no-mind.
After the no-mind is the confused mind,
And after that is what is called expressible. [33.72]

"After the expressible is the inexpressible.
Next is one called the universal.
And after the universal is the great universal.
Next is one called asvam. [33.73]

"After the asvam is the place of the great asvam,
After which there is the kharva.
The place auspicious peace is so called
By those who have reached the limit of enumeration. [33.74]

33.75  “After the very courageous is the courageous,\textsuperscript{1963} And then one called the watery. After the watery is the confused mind,\textsuperscript{1964} [F.240.b] [F.257.b] And after that, another place [called] the ultimate. [33.75]

33.76  “Beyond the ultimate is the domain of the buddhas, With its superior levels.\textsuperscript{1965} It is impossible for human beings to Go over all these world divisions. [33.76]

33.77  “There is nothing that would be regarded As superior to the domain of the buddhas.\textsuperscript{1966} Buddhafields are believed To be as numerous as the grains of sand in the Gāṅgā. [33.77]

33.78  “Dissecting\textsuperscript{1967} [the physical matter,] The guides [also] taught about the smallest particles. This was done by way of examples [Within] the domain of analytical investigation.\textsuperscript{1968} Physical matter can be established through logic (hetunā); It cannot be established by relying [solely] on enumeration.\textsuperscript{1969} [33.78]

33.79  “In the past, I served fully realized buddhas Whose number matched such enumeration. I worshiped them During this inconceivable\textsuperscript{1970} eon. In the infinity of time, I became a bodhisattva long ago. [33.79]

33.80  “For the sake of beings, I became fully realized and attained buddhahood. I taught tantra in different places, Providing full details of the rituals. [33.80]

33.81  “Taught by the buddhas, This supreme [manual of] rites is the best. It was taught to me\textsuperscript{1971} in the past By so many fully realized buddhas. [33.81]

33.82  “And now, O divine youth, I teach it myself During my final embodied existence. However many worldly mantras
And auspicious kings of rites there are, [33.82]

33.83 “However many supramundane or divine mantras there are
Among men, gods, and asuras,
I have explained tantric applications
For all of them. [33.83]

33.84 “This king of manuals,1972 celebrated everywhere,
Has great magical power.
By applying the ritual procedures of the mantras
One will attain accomplishment and become like Mañjughoṣa.1973 [33.84]

33.85 “It has been declared by Mañjughoṣa,
The powerful lord, that by the sole means of
This manual with its procedures
All these [mantras] will be accomplished.1974 [33.85]

33.86 “It is a foregone conclusion that
Whatever other deity mantras1975 there are—
All the supramundane
And mundane ones of great power— [33.86]

33.87 “They too can become accomplished
By the ritual methods in this king of manuals.
Mañjuśrī controls all the mantras [F.241.a] [F.258.a]
In all the rites that have been taught—
He is thus acclaimed
In this supreme king of manuals.1976 [33.87]

33.88 “Whatever1977 practical skills and branches of knowledge
Are recognized in the world,
Such as the omens taught in the art of prognostication
And interpreted based on the knowledge of astrology;
Whatever types of behavior are taught in the art of prognostication,
Or auspicious and inauspicious sounds; [33.88]

33.89 “Whatever voices there are of whatever creatures
That betoken their thoughts and behavior;
Whatever elements, sense bases, substances,
..........................1978; [33.89]

33.90 “Whatever so-called portents or signs,
Techniques (kriyā) of mining minerals,
Algebra, grammar, sciences,
Armaments, and ritual procedures; [33.90]

33.91 “Whatever knowledge of one’s inner being, medicine,
And the welfare and happiness of all beings;
Whatever art of logical argument (hetunīṭī) and other skills;
Whatever established science of linguistics; [33.91]

33.92 “And whatever prosody, music, and the art of making perfumes there are—
Whatever of these have been enumerated,
I, the bodhisattva, have taught them
In order to benefit sentient beings. [33.92]

33.93 “In former times, I, the bodhisattva,
Knowing that they benefit beings,
Taught them to the inhabitants
Of the ocean of saṃsāra. [33.93]

33.94 “Living for a long time
In the dense forests of saṃsāra,
I act in the way that
Brings beings to maturity. [33.94]

33.95 “I work for the benefit of beings,
Creating for them stores of merit
In every way that good karma
Can be accumulated. [33.95]

33.96 “Established in various activities,
Beings obtain [corresponding] types of birth.
I perform various activities
For those limited by birth who have various needs. 1979 [33.96]

33.97 “Beings engage in various activities,
Serving the different aims described in the śāstras.
I fulfill these [aims] for them,
Assuming various excellent forms. [33.97]

33.98 “I thus assume different guises,
Using different bodies, be they my own or not. 1980
Motivated by [the wish] to benefit beings,
I created different forms. [33.98]

33.99 “I created, in the past, [the forms of]
Maheśvara, Śakra, Brahmā, and others;
Viṣṇu, Dhanada, and Nairṛta; [F.241.b] [F.258.b]
And also the different forms of the grahas. [33.99]

33.100 “With their minds full of great compassion,
They are objects of refuge\textsuperscript{1981} for beings.
Gradually, I establish these beings
In a state of peace. [33.100]

33.101 “I wander throughout saṃsāra,
Observing beings over long periods of time.
Being of the nature of the mantra,
I bring the fulfillment of their needs.\textsuperscript{1982} [33.101]

33.102 “While wandering from birth to birth,
I propagate, relying in the lineage of the Buddha,
Mantric rituals\textsuperscript{1983} that represent
The gradual knowledge of the mantras. [33.102]

33.103 “For me, there is neither a creator,
Nor an owner.
Always relying on the lineage,
I have realized the ultimate awakening. [33.103]

33.104 “I am at ease, un-aging,\textsuperscript{1984} peaceful,
Free from worry, pure, and benevolent.
I have reached the peace of nirvāṇa
And liberation from the fetters of birth. [33.104]

33.105 “Presently, the wheel that holds fast to the ultimate reality
Is made to roll on,
As I teach this manual
That explains mantras at length.
The reciter must not misuse
This manual of rites in any of its details. [33.105]

33.106 “Whatever worldly mantras there are,
Their rituals have been taught accordingly.
All these [mantras] should be worshiped and honored,
Without any contempt whatsoever.
Consequently, the practitioner of mantra
Must also not disregard their [respective] rituals in any detail. [33.106]

33.107 “As for applying the knowledge of signs
That has been taught as the science of astrology,
One should not interpret these [signs] incorrectly.
They have been taught for good purposes, [33.107]

33.108 “So that mundane pursuits, such as
The preparation of power substances and other medicines,
Or the healing [remedies] for the eyes,\textsuperscript{1985} can succeed—
They are thus described as beneficial. [33.108]

33.109 “The sayings of the victorious ones, adorned with the stanzas of benediction,
Recommend the auspicious [settings].
One should choose a day during a bright fortnight
Recommended as the best and indicated by auspicious signs. [33.109]

33.110 “With such auspicious and excellent planetary positions,
One should commence the mantra practice.
One should thus choose the auspicious [signs]
And avoid the inauspicious. [33.110]

33.111 “I myself taught these things in the past;
The mantra reciters should therefore accept them [as true].
Whatever benefits there are in this world
That can be derived from the knowledge of astrology, [33.111] [F.242.a] [F.259.a]

33.112 “Or other such benefits\textsuperscript{1986}—
Those derived from polity and logic
Or those well conceived in the treatises of Nyāya
For the benefit of beings— [33.112]

33.113 “I have taught all of this
And the mantra reciters should accept it [as true].
This path is the cause of accomplishment;
It has been shown by those who know reality. [33.113]

33.114 “The entire [Buddhist] canon, as taught by me,
Is wholly for bringing liberation.
Because of this, one should follow the path of mantras,
As they are the source of accomplishment. [33.114]

33.115 “The reciter must never, to any extent,
Employ the mantras the wrong way,
Be they any of the worldly mantras
Or those proclaimed as supreme. [33.115]

33.116 “When employing, in any [rites],
The supramundane mantras or the divine mantras [of magic],
One must not harbor wrong thoughts
And must never defile one’s mind. [33.116]

33.117 “One should worship all the mantra [deities]
Approved for those who know the right time
And taught in the instructions of the Teacher
That are founded on the sameness of all buddhas.\textsuperscript{1987} [33.117]

33.118 “These deities are the recourse of the victors’ sons;
They are summoned and caused to enter
Into the maṇḍala of the moon-like sages.
They are here taught for those who know the right time.\textsuperscript{1988} [33.118]

33.119 “They are always effectual, and if one wishes them to enter,
One can summon them with mantras.\textsuperscript{1989}
One should neither bow to submit to the mantras [deities]
Of other systems, nor treat them with contempt,
As it is said that the mantras that are debased
Are not unproductive. [33.119]

33.120 “Whatever worldly mantras there are,
Reciting them brings inferior results.\textsuperscript{1990}
Although they produce results for reciters,
They will lead, as far as can be seen, to afflictions. [33.120]

33.121 “When one feels indignant and angry,
One should not harbor wrong thoughts.
Nor should one indulge in pleasures,
As this brings adverse karmic results.\textsuperscript{1991}
One must not allow one’s mind
To develop such inclinations. [33.121]

33.122 “One should stick with just one mantra
And recite it continuously with a focused mind.
One will consequently obtain the full result
As specified in the ritual instructions. [33.122]

33.123 “Without allowing the mind to wander,
One should recite the same mantra. [F.242.b] [F.259.b]
Mantras accomplished through single-mindedness
Will accomplish every purpose. [33.123]

33.124 “One who is distracted in mind and inwardly confused
Will not see success.
One should instead win the full array of results
And a high rebirth. [33.124]

33.125
“One whose mind is always pure,
Who trusts in the teachings\textsuperscript{1992}
And has faith in the Three Jewels,
Will obtain the accomplishment as specified.” [33.125]

33.126
This concludes the detailed chapter that explains the knowledge of signs pertaining to
the ritual activity procedures,\textsuperscript{1993} thirty-third\textsuperscript{1994} in “The Root Manual of Noble
Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva
teachings.
CHAPTER 34

34.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to the divine youth Mañjuśrī as follows: [34.1]

34.2 “Listen, Mañjuśrī, to your most esoteric and secret teaching on your mudrās and mantras. No followers of your mantra path should ever disclose this teaching to people who have no trust and no faith in the doctrine of the Tathāgata; to people who do not have the authorizing samaya or do not maintain the continuity of the lineage of the Three Jewels; to people who are in bad company; to people who do not desire religious merit; to people who interact and mix with evil companions or are surrounded by bad friends; to people who distance themselves from the Buddha’s teaching; to people who have not been instructed by their master and so this manual would bring no results for them; to people, divine youth, who have not been initiated into your supreme and most secret maṇḍala; or to people who do not observe their samaya or who have no connection to the family of the Tathāgata. [34.2]

34.3 “One without faith in the Buddha’s teachings
Is far from realization.
One should not teach mudrās
Nor explain the tantra to such a person. [34.3]

34.4 “If someone stupefied by ignorance
Should disclose them through carelessness, greed, and the like,
The methods and mantras of such an errant reciter
Will not be accomplished. [34.4]

34.5 “One should practice the mudrās
And the mantras in seclusion, [F.243.a] [F.260.a]
Otherwise accomplishment will not come soon,
And one’s body will decline. [34.5]

34.6 “One can explain the art (tantra) of mudrās
[Only] to those who are gentle, have faith,
Are true to their samaya,
And are advanced in the tantra and mantra. [34.6]

34.7 “One can explain it to those who
Worship the Three Jewels,
Have faith in the doctrine of the victorious ones,
And know how to apply the procedure. [34.7]

34.8 “One can explain it to those
Who are adorned with bodhicitta
And, familiar with the methods of its generation,
Always pursue the path to awakening. [34.8]

34.9 “One can explain the mudrās to those who engage
In the practice of the mantras and tantras,
Who observe their samaya in regard to the relative and the absolute
And are committed to the great realization. [34.9]

34.10 “One can explain the mudrās to those who have faith
In the sons of the victorious ones,
In the śrāvakas and the solitary pratyekabuddhas,
And who understand the results of Dharma practice. [34.10]

34.11 “One can explain the mudrās to those
Who see phenomena without conceptual contrivance,
Who have faith, are free from avarice,
And know how to apply the Teacher’s instructions. [34.11]

34.12 “These mudrā seals are themselves sealed.
Their exact number is one hundred and eight—
No fewer and no more than that
Have been proclaimed by the buddhas. [34.12]

34.13 “[The number of] mantras
In Mañjuśrī’s manual is the same.
One hundred and eight mantras
Have been taught,
As have one hundred and eight mudrās
By the eminent sages in the past. [34.13]

34.14 “This number is the standard
For the mudrās and mantras found in this manual.
It is a treasury of all the buddhas
Referred to as a *mantra treasury*.

Mudrās used in combination with mantras
Accomplish activities swiftly. [34.14]

34.15 “Just as a chariot would never roll on
Without wheels,
So also no mantra
Will accomplish its activity without a mudrā.
Mantras used in combination with mudrās
Accomplish activities swiftly. [34.15]

34.16 “They can summon everyone within
The entire triple universe with its gods and asuras,
Let alone accomplish other activities [F.243.b] [F.260.b]
In the cultivated world of humans. [34.16]

34.17 “When mudrās and mantras
Are used together and are pure,
The results will be seen in real life.
They will manifest based on the applied procedure. [34.17]

34.18 “They can summon spirits,
As well as the eminent victors along and their sons.
There are three accessories that make rites effective:
Mantras, mudrās, and austere meditation. [34.18]

34.19 “The reciter can obtain
Any accomplishments as desired
If the mantras are sealed with the mudrās,
And the mudrās with the mantras. [34.19]

34.20 “If no mantra is without a mudrā
And no mudrā without a mantra,
The mudrās thus employed along with the mantras
Will accomplish every activity. [34.20]

34.21 “Mutually they produce results,
Which arise in mutual dependence.
If the practitioner applies them in tandem,
There is no activity that could not be accomplished. [34.21]

34.22 “All mantras will succeed if used along with mudrās
By those endowed with a physical form [34.22]
The mantra should be employed according to procedure
And sealed with a mudrā.\textsuperscript{1999} [34.22]

34.23 “Even if one were to cross all the worlds
From the pinnacle of existence down to \textit{Avīci} Hell,
There is no such place from where a being
Could not be successfully summoned, \textsuperscript{34.23}

34.24 “Nor a place where a being could not be controlled
Even though they had not been summoned.
Nor is there any being
Able to resist [this ritual]. \textsuperscript{34.24}

34.25 “Even bodhisattvas of great power can be summoned
And induced to speak if the procedure is followed.
They are unable to invalidate the protection procedure
Or thwart the successful outcome of a rite,
Even if they are established
On the tenth level. \textsuperscript{34.25}

34.26 “Beings who rely on mantras and mudrās
Are unassailable by any spirits.\textsuperscript{2000}

………………
………………\textsuperscript{2001}
When employed as part of the procedure
Mudrās become a source of protection.\textsuperscript{2002} [34.26]

34.27 “They accompany all the mantras
And can be seen [used] with each of them.
So, too, each mudrā is accompanied by a mantra—
They belong one with the other. \textsuperscript{34.27}

34.28 “If the procedures involving form\textsuperscript{2003} and recitation
Are employed in the rites of homa,
They will be a source of accomplishment;
The mudrās are assigned to the mantras. \textsuperscript{34.28}

34.29 “For someone who is constantly engaged in
And always relies on the recitation of mantras,
All the mantras will be effective.
The words of the sages are not spoken in vain— \textsuperscript{34.29}

34.30 “Those who distort
The teachings of all the buddhas
Will never be able to apply\textsuperscript{2004} [F.244.a] [F.261.a]
The art of mantras correctly.
Those who apply the teachings [correctly]
Follow the procedure complete with the mantra and the mudrā.\textsuperscript{2005} [34.30]

34.31 “I say this, Mañjuśrī, divine youth,
Again and again, that
A mudrā, when complemented by a mantra,
Is a source of benefit. [34.31]

34.32 “I applaud the result derived from this king of manuals,
Which is to ferry [beings] out of [saṃsāra].
The art of mudrās constitutes
The most secret boon for the world.”\textsuperscript{2006} [34.32]

34.33 Then, smiling softly,
The divine youth who is the origin of everything,
Clever, glorious, and forbearing,
With the form of a young boy,
The bodhisattva of great courage
Established on the tenth level, said, [34.33]

34.34 “Please explain, O supreme of sages,
The buddha Friend of the Sun,\textsuperscript{2007}
[Why it is] that you, O Blessed One,
For the sake of mantras, teach in this world [34.34]

34.35 “That which has already been taught to me
By the fully realized buddhas in the past.
Why is the Lion of the Śākyas
Teaching it [again] now?
This uncertainty is born [in me],
So please explain [this], O supreme sage!” [34.35]

34.36 The learned one with the sweet voice of a cuckoo
That resembles the powerful voice of Brahmā
Replied to the bodhisattva [Mañjuśrī],
Who was established on the tenth level, [34.36]

34.37 “Formerly, while wandering
In saṃsāra over many eons,
I obtained this king of manuals
From the sage called Saṃkusuma.\textsuperscript{2008} [34.37]

34.38 “[Wandering] from place to place,
I brought about much help for beings.
Swayed by the power of compassion,
I formed an aspiration then
That I would become, during the debased eon,
The supreme buddha. [34.38]

34.39 “Having fulfilled the goal of teaching
And having set the Dharma wheel rolling,
In the final period
Before I would pass into nirvāṇa on earth,
I would teach this king of manuals
In your presence. [34.39]

34.40 “When I have departed into nirvāṇa
And the world that is called Jambu\textsuperscript{2009} is empty,
When the Dharma basket of the Teacher
Is difficult to find, during the lowest eon,
This king of manuals would fulfill [F.244.b] [F.261.b]
The purpose of instructing beings. [34.40]

34.41 “This king of manuals, with its extensive contents,
Is [now] entrusted to you in particular,\textsuperscript{2010}
So that it will be used, at that time,\textsuperscript{2011}
For the benefit of beings. [34.41]

34.42 “At that terrible time,
People will be without Dharma.
Never following any rules,\textsuperscript{2012}
The kings will be full of ill will. [34.42]

34.43 “Both humans and nonhuman beings
Will all be hostile to the teaching.
They will destroy the entire Dharma basket
That I have taught. [34.43]

34.44 “The mantra basket was taught
In order to guide them.
It was for you, O divine youth, that I made this aspiration
Throughout inconceivable past eons,\textsuperscript{2013} [34.44]

34.45 “ ‘Whatever buddhas, friends of the world, have existed,
Who are now in the state of nirvāṇa,
I will strive to spread their doctrine
Eon after eon. [34.45]
34.46  "‘I will travel everywhere
In the form of a young boy
And guide beings
In the form of the mantra, time after time.’ [34.46]

34.47  “This aspiration, O divine youth,
I made in the past for you.
This has now come to pass, O youth!
This is my instruction to you:2014 [34.47]

34.48  “When the buddhafield is empty
And people are without refuge,
You should instruct them, as a young boy,
In the form of the mantra. [34.48]

34.49  “You will guide many beings,
Granting them every good fortune.
At that time, during the debased eon,
You will grant boons to all beings. [34.49]

34.50  “When I have departed from this world into nirvāṇa,
And the land has become empty,
You will carry on the Buddha’s work
In the form of a young boy. [34.50]

34.51  “At that time, I will enter nirvāṇa
In the delightful wilderness
Of the foothills of the Himalayas,
On the bank of the Hiraṇyavatī.” [34.51]

34.52  This concludes the detailed chapter with the instructions on the procedures enhanced
by the stimulus of mudrās, given in response to Mañjuśrī’s inquiry, thirty-fourth2015 in
“The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a
garland-like basket of bodhisattva teachings.
CHAPTER 35

35.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode [F.245.a] [F.262.a] and entered the samādhi called that which animates the great receptacle of mudrās of the tathāgatas. As soon as he entered this samādhi, a great light issued from the tuft of hair between his eyebrows. This mass of light, surrounded by innumerable billions of light rays, illuminated many buddhafields, arousing all the buddhas [dwelling there], and entered back into Lord Śākyamuni’s tuft of hair. {35.1}

35.2 As soon as they were roused, all the blessed buddhas entered the samādhi of the nature of the sky and positioned themselves in the sky above the Pure Abode. Having greeted all of them reverentially, the blessed Śākyamuni spoke to Mañjuśrī, the divine youth, as follows:

“Listen, Mañjuśrī, about the procedures pertaining to the receptacle of mudrās, blessed by all the buddhas to come.” {35.2}

35.3 Mañjuśrī, the divine youth, prostrated to the feet of the Blessed One, bowed to all the buddhas, and spoke to blessed Tathāgata Śākyamuni as follows: {35.3}

“Very good, O Blessed One! Please teach, if you think that the time is right, the most secret chapter on the receptacle of the mudrās of all the tathāgatas. This will be for the benefit and happiness of many people. Teach it out of kindness for the world, for the welfare and happiness of great numbers of people. This will create happiness and the ripening [of the causes of] happiness for gods, men, and all beings.” {35.4}

35.5 Being thus supplicated by Blessed Mañjuśrī, the divine youth, the blessed Śākyamuni began to teach, gazing at all the buddhas, directing his attention to all the beings, gladdening all the bodhisattvas, perfectly calming all the pratyekabuddhas and noble śrāvakas, animating all those whose minds were occupied with the meaning of their respective mantras, keeping all the evil beings at bay, restoring confidence in all the frightened ones, and establishing in the ease of the auspicious nirvāṇa all
those that were in difficult predicaments. For the happiness of all suffering beings, he taught the procedures from the chapter on the mudrās as follows: (35.5)

35.6 “Listen, Mañjuśrī, divine youth,
As I teach the chapter on mudrās.
First comes the five-crested
Known as a ‘great mudrā.’\textsuperscript{2019} (35.6)

35.7 “One should know the three-crested as the second,
And the single-crested as the third.
The perfect buddhas, best of two-legged beings,
Call the fourth one the utpala.\textsuperscript{2020} (35.7)

35.8 “The swastika is regarded as the fifth,
And the banner as the sixth.
Those adorned by the knowledge of mantras
Call the seventh one the complete. (35.8)

35.9 “The conquering lords of the world\textsuperscript{2021}
Called the eighth the stick,
The ninth, the parasol,
And the tenth, the javelin. (35.9)

35.10 “The eleventh is called
By the perfect buddhas the hollow space,\textsuperscript{2022}
The twelfth, the shield,
And the thirteenth, the mace. (35.10)

35.11 “The fourteenth is called the sword,
And the fifteenth, the bell.
The sixteenth is known as the noose,
And the seventeenth as the goad. (35.11)

35.12 “The auspicious seat is the eighteenth,
And the nineteenth, the seat.
The peacock seat is said to be the twentieth,
And the three-pointed lance, the twenty-first. (35.12)

35.13 “The one-pointed lance is the twenty-second,
And the two-pointed lance, the twenty-third.
The twenty-fourth mudrā is the rosary,
And the twenty-fifth, the bow. (35.13)
“The twenty-sixth is designated as the iron arrow, and the twenty-seventh is called the even-pointed lance. 

“The twenty-eighth is the spear (śūla), and the twenty-ninth, the hammer. The thirtieth is the hatchet, and the thirty-first, the fangs. 

“The thirty-second is the mouth, and the thirty-third, the cloth. The thirty-fourth is the jar, and the thirty-fifth, the mendicant’s staff. 

“The thirty-sixth is said to be the pitcher, and the thirty-seventh, the club. The thirty-eighth is the cross-legged posture, and the thirty-ninth, the kettledrum. 

“What they name as the fortieth is the Dharma conch, and the forty-first is the chain. The forty-second is called the highly esteemed, and the forty-third, the fulfilled wish. The forty-fourth is regarded as the mother Prajñāpāramitā. The perfect buddhas, best of two-legged beings, call the forty-fifth the bowl. The forty-sixth is called the archway, and the forty-seventh, the fine archway. 

“The forty-eighth is known as the voice, and the forty-ninth, the sound of recitation. The fiftieth is the drum, and the next after that, the Dharma drum. 

“The fifty-second is the elephant, and the fifty-third, the supreme hand. The fifty-fourth mudrā should be known as
The movement in the direction of that.\[35.22\]

35.23 “The fifty-fifth is called the comet,
The fifty-sixth, the bow and arrow,\[35.23\]
The fifty-seventh, the axe,
And the fifty-eighth, the worshiped by the world. [35.23]

35.24 “The fifty-ninth should be known, briefly,
As the short javelin,
And the sixtieth is designated, briefly,
As the plow. [35.24]

35.25 “The sixty-first is the padma,\[35.25\]
And the sixty-second, the vajra.
The sixty-third is said, in this world,
To be the revolving Dharma wheel. [35.25]

35.26 “The sixty-fourth should be known,
Briefly, as the water lily (puṇḍarīka).
The sixty-fifth one should know
As the supreme boon-granting mudrā. [35.26]

35.27 “The sixty-sixth is called
By the buddhas the rope.\[35.27\]
The knowledgeable call
The sixty-seventh the spear (kunta).\[35.27\]

35.28 “The sixty-eighth is designated
As the vajra staff,
And the sixty-ninth is known as
The killer of hundreds.\[35.28\]

35.29 “The next mudrā, the seventieth,
One should know, briefly, as the boat.\[35.29\]
The seventy-first, the excellent, auspicious mudrā,
Is called the palace. [35.29] [F.246.b] [F.263.b]

35.30 “The seventy-second, briefly,
Is called the chariot.
The lords of the world call
The seventy-third the resting place. [35.30]

35.31 “The two mudrās,
The seventy-fourth and the seventy-fifth,
Are called, respectively,
The *lute* and the *half-moon*.\(^{35.31}\)

“The seventy-sixth, in this world,
Is the *mudrā* *abode of lotuses*.
The superior seventy-seventh
Is the *mudrā* *birthplace of water lilies*.
The seventy-eighth *mudrā*
Is called the *salutation*.\(^{35.32}\)

“The seventy-ninth is the *drinking water*
And the eightieth is the *foe destroyer*.
The eighty-first is known as the *lamp*
And the eighty-second is designated as the *joined palms*.\(^{35.33}\)

“The eighty-third is called the *garland*
And the eighty-fourth the *perfume*.
The eighty-fifth is taught as the *place*,
And the eighty-sixth is the *consecration*.
The eighty-seventh is called the *initiation*,
And the eighty-eighth is designated as the *supreme*.\(^{35.34}\)

“The *mudrās* that are counted as the eighty-ninth
And the ninetieth are both supremely auspicious;
They are the *hollow space* and the *couple*,
Which brings the count to ninety.\(^{35.35}\)

“The ninety-first *mudrā*
Is called the *flower*,
The ninety-second, the *bracelet*.\(^{35.36}\)
The ninety-third is always the *incense*,
The ninety-fourth, the *perfume*,
And the ninety-fifth, the *lamp*.\(^{35.36}\)

“The ninety-sixth should be known as the *formal practice*,
And the ninety-seventh as the *sitting posture*.\(^{35.37}\)
The ninety-eighth is the *summoning*\(^{35.37}\)
And the ninety-ninth is the *dismissing*.\(^{35.37}\)

“The *mudrā* that completes the count of one hundred
Is the *suitable for all rites*.
As for the *mudrās* beyond these one hundred,
They are known as ‘great’ *mudrās*.\(^{35.38}\)
“Among the uṣṇīṣa lords of the world, 
The most senior is always Cakravartin. 
His mudrā is said to be the 101st. 
The 102nd belongs to Sitātapatra. [35.39]

“The 103rd is regarded as 
The root mudrā of Mañjughoṣa. 
The 104th mudrā, which constitutes the treasury of the Dharma, 
Has been designated as the Dharma mudrā. [35.40]

“The 105th is called the saṅgha; 
This one, too, is a ‘great’ mudrā. 
The 106th, the pacifier of beings, [F.247.a] [F.264.a] 
Brings on [the state of] a pratyekabuddha or an arhat. [35.41]

“The 107th is the mudrā of the bodhisattvas 
Who have entered the tenth level; 
The lotus wreath by name, 
It is known as a ‘great’ mudrā. [35.42]

“Among all the worldly mudrās and mantras, 
The boon-granting has the greatest power; 
It is the most exalted and excellent 
And worshiped throughout the triple universe. [35.43]

“Designated as the 108th, 
This mudrā is the birthplace of the triple universe. 
Among the mudrās enumerated in this tantra, 
This one is the most powerful. [35.44]

“The count assigned to the mudrās 
Is thus one hundred and eight. 
This number was formerly taught in song [35.45] 
By the perfect buddhas on the earth. 
When the teachings of the Teacher have disappeared, 
These one hundred and eight mudrās will be circulated among the living. 

“Starting again at the beginning, [35.46] 
With the [fingers of] both hands joined at the tips, 
One should cross over the opposite fingers 
And keep them interlaced. 
The two hands [thus] joined 
Have the shape of five crests.
“When the tips of the fingers are thus
In reverse positions,
That mudrā should be known as the *five-crested*
Or the *five locks of hair*. [35.47]

“It is known as a ‘great’ mudrā,
And also as the *head of a bodhisattva*.
It possesses great power
And can be employed in all rites. [35.48]

“One can optionally employ it
Together with the heart mantra of Mañjuśrī,
And also with the mantra of Keśinī
Or the root mantra [of Mañjuśrī]. [35.49]

“Or, following the procedure,
One can employ it with any other mantra.
One will thus accomplish every rite;
The Sage did not teach this in vain. [35.50]

“Similarly, one should join the hands together
With a hollow space between them.
Out of this, one should form [the shape of] three crests,
With the fingers interlaced. [35.51]

“When the thumbs of both hands
Cling together forming the shape of a needle,*
And the middle and ring fingers
Are in a reverse position resembling a plait,* [35.52]

“This is known as the *three-crested*,
Or, alternatively, as the *three locks of hair*;
This mudrā is a ‘great’ mudrā
Of the sagacious Mañjughoṣa. [35.53]

“One can use it in all the rites
Whereof the procedure is known. [F.247.b] [F.264.b]
One can combine it
With any mantra of Mañjuśrī.
Such reciters will thus swiftly accomplish
Their desired aims in this lifetime. [35.54]

“To form the *single-crested* mudrā,
One should join the hands as before,
With the middle fingers touching along their sides;
This is definitely the single-crested.
This mudrā is a ‘great’ mudrā
Taught by the fully realized buddhas. [35.55]

35.56 “The mantras associated with Mañjuśrī,
As well as the others associated with the world,
Will be mastered when combined with this mudrā,
And swiftly accomplish all activities. [35.56]

35.57 “Likewise, the supreme mantras taught by the victorious ones
Will be accomplished when used in combination with it.
Performing the rite according to procedure,
One will swiftly accomplish one’s aims. [35.57]

35.58 “With the hands joined together as before,
The fingertips ‘piled up’,
And the two index fingers bent in,
One should form a shape resembling the añjali. [35.58]

35.59 “When the two thumbs are then crossed over,
The middle fingers outstretched,
And the ring fingers folded in,
This mudrā is called the utpala. [35.59]

35.60 “This mudrā is indicated for use
With the root mantra of the bodhisattva [Mañjuśrī].
Every rite that is sanctioned for the five-crested,
Can also be accomplished with this mudrā. [35.60]

35.61 “Any rite performed with the utpala
Will bring swift success.
This mudrā grants the boons
And swiftly brings enjoyments.
When combined with the root mantra,
It will swiftly accomplish one’s aims. [35.61]

35.62 “Similarly, one should join the hands,
Stretching them upward
And forming a hollow space in between
With the fingers surrounding it.
One should then form the auspicious symbol
That has the shape of a swastika: [35.62]
“One should keep the little fingers on the level with the middle [joints] of the middle fingers, and the thumbs crossed over. This mudrā is called the *swastika*. {35.63}

“This mudrā can accomplish every purpose, and should be employed in the rites of pacifying. When combined with the six heart syllables, this mudrā will fulfill every activity. {35.64}

“When the hands are placed as before, with the opposite fingers interlaced, this mudrā is referred to by the experts in the knowledge of destinies as the complete. {35.65}

“When the palms are joined to form an open flower bud, with the fingers kept apart in a circle, this mudrā has been specified by the perfect buddhas to the reciters as the complete. {35.66}

“It pacifies every calamity of those suffering from poverty or other afflictions. It swiftly brings prosperity when activated by the root mantra. {35.67}

“Those with excellent conduct and knowledge of the world also taught another mudrā: one should hold both hands as before, with the left index finger touching [the right hand]. {35.68}

“Putting the right hand into position, one should bend its fingers and extend the index and the middle fingers. This is referred to as the banner. {35.69}

“Called the banner, this mudrā, when raised, can hold back enemies. This mudrā should be used to perform the rites of bali, homa, and so forth. If activated by the root mantra, it will accomplish every activity. {35.70}

“One should join the hands as before, with the fingers enclosing an empty space.
This is the mudrā *hollow space*;\textsuperscript{2060}
It pacifies all the vighnas.\textsuperscript{2061} [35.71]

35.72 “Used with the understanding of the mantra,
It will, in due course, accomplish the intended activity.
The mantras swiftly bring success
If used according to procedure.\textsuperscript{35.72}

35.73 “When combined with the mantras of Mañjughoṣa
That originate from his very essence,
[The *hollow space*] will cause the intended activity
To fully manifest in the world.\textsuperscript{35.73}

35.74 “One should put the hands together as before
With the right hand above the left.
Holding the right index finger,
One should raise the left index finger.
This mudrā, called the *stick*,
Is capable of warding off enemies.\textsuperscript{2062} [35.74]

35.75 “It pacifies all the terrible
And very frightening vighnas.
It has been recommended to the reciters\textsuperscript{2063}
As the means of destroying all evil beings.
When used in combination with the root mantra,
It will swiftly accomplish one’s aims.\textsuperscript{35.75}

35.76 “One should position the hands as before,
Forming the shape of a raised stick
And stretching out the right hand—
This mudrā is called the *parasol*.
With it one can perform the protection for the body, [F.248.b] [F.265.b]
If one places it on the head.\textsuperscript{35.76}

35.77 “It may be used with any mantra
In a rite designated as protective.
One can cover or paralyze, as desired,
The mouths of one’s enemies.\textsuperscript{2064} [35.77]

35.78 “One may do to evil beings,
Including humans,\textsuperscript{2065} whatever one wishes to.
All the vighnas will perish
Through merely seeing the *parasol* mudrā.\textsuperscript{35.78}
“Positioning the hands as before, 
One should form the auspicious symbol. 
The tips of the thumbs should touch, 
And the middle fingers should be extended.  

“The tip of the folded ring finger  
[Should touch] the middle joint of the middle finger.  
This [mudrā], designated as the javelin,  
Wards off all evil beings.  

“According to the lords of the world  
It destroys the rākṣasas and the grahas.  
It is displayed by Yamāntaka,  
The furious Lord of Wrath.  

“This mudrā could swiftly bring  
The rise of terrible evils in this world.  
Any activities, though, that destroy life  
Are shunned by every buddha.  
One should never perform activities  
Forbidden by the most eminent of men.  

“One can use the supreme javelin  
With any mantras of general application.  
In combination with this mudrā  
One can use any worldly mantras that have been  
Taught by the victorious ones,  
Focusing as much as one is able to.  

“When they see this excellent mudrā,  
All the nairṛtas will perish,  
And so will the piśācas, the tārakas,  
The pūtanas along with the mātṛs,  

“And the child-stealing virūpākṣas  
Who oppress children—  
All these miscreants will perish,  
Along with other evildoers.  

“Positioning the hands as before  
To form the shape of a javelin,  
One should form an ‘inverted enclosure’  
By interlacing one’s fingers.
This mudrā is called by the perfect buddhas, who are free from hatred, the hollow space; one should use it in the performance of activities. When this mudrā is used with the mantra One Syllable [F.249.a] [F.266.a] to seal off all the directions, this is called the ‘binding of the directions.’ [35.87]

This mudrā affords great protection while it remains enclosing the hollow space—all the miscreants perish, and so do any others who bring harm. [35.88]

It protects the entire body, as well as one’s retinue within the area. It always protects the entire environment where the reciter resides. [35.89]

Such a reciter will not experience downfalls and nothing untoward will happen to him, only comfort, abundant provisions, and good health. Would he have to fear even a hostile army? [35.90]

Pressing the hands together, one should put them in the reverse position, with the right hand below and the left one above, turned upward. When the hands are thus placed in relation to each other, the supreme victors call this mudrā the shield. [35.91]

This mudrā stops the malice of wicked enemies from arising. When used in combination with the syllables of a mantra—one, two, or three—it possesses magical power. [35.92]

When used in combination with one-syllable mantras, this mudrā will swiftly accomplish one’s aims. It will turn the evil activities of one’s enemies into different kinds of advantages. [35.93]

If combined with the root mantra, it neutralizes the poison of snakes and removes from living beings other accidental mishaps. This excellent mudrā has been taught.
By the perfect buddhas, supreme among two-legged beings. [35.94]

35.95 “One should join the hands as before,
So that they touch along the fingers
And form the shape of a mace
That is covered at the base—
It should be well covered with the small fingers
Placed between the two thumbs. [35.95]

35.96 “Using six fingers, one should then form
A nicely pointed shape.2074
This mudrā is called the mace;
It destroys all the dānavas. [35.96]

35.97 “When they see the mace mudrā,
The daityas and other malevolent beings become gentle.
When this highly honored mudrā is raised upward,
They perish.2075 [35.97]

35.98 “When used in combination with the root mantra,
This auspicious mudrā will swiftly accomplish one’s purpose.
When the tips2076 of the ring fingers are folded in, [F.249.b] [F.266.b]
The same mudrā is designated as the sword. [35.98]

35.99 “Placing the hands exactly as before
And stretching them while folding in the fingertips,
One should form the shape of a round vessel
With the fingers placed all around.
The buddhas know this mudrā as the bell,
And they taught it as such to beings. [35.99]

35.100 “One should join the hands together as before,
Forming the hollow space mudrā.2077
Then, one should interlace the opposite fingers
While forming, with the middle fingers,
The shape of a circle,
That is, the shape of a noose. [35.100]

35.101 “Then, when the index fingers
Are crossed at the middle joint,2078
This is called the noose—
This mudrā is the magical creation of the buddhas
Intended to guide beings
And release them from their terrible bondage. [35.101]
“If there are evil grahas,
Or any cruel rākṣasas,\textsuperscript{2079}
This mudrā, even if activated only slightly,
Will bind them, along with the mātṛs. [35.102]

“If one utters, ‘Bind, bind!’ and so forth,
This mudrā will bind even Śakra,
Let alone beings in the human world
That feed on carrion and pieces of flesh. [35.103]

“One should position the hands as before,
Aligning them together.
The right hand should be
Placed above the left. [35.104]

“Keeping this position, the shape of a hook should be formed
With the middle and index fingers—
That is, the index finger should form a hook
While clinging to the joint of the middle finger. [35.105]

“Used in combination with the root mantra,
This activated \textit{goad} mudrā
Will swiftly accomplish the activities
Intended by the reciters. [35.106]

“One will swiftly summon the lords of gods—
The Brahmās, the Śakras, and so forth.
This excellent mudrā, when employed,
Becomes an excellent goad for drawing beings. [35.107]

“Using both hands as before, one should join them
In a reverse position, forming a round shape.
One should bend the middle and ring fingers
Of the left hand, [35.108]

“And make a threatening gesture
With both the index and small fingers of the right hand.
It is instructed that the middle and ring fingers
Of the right hand should be bent.\textsuperscript{2080} [35.109]

“The hands, being in reverse position,
Should press against each other with their thumbs. [F.250.a] [F.267.a]
This, the \textit{auspicious seat},
Is said to be an excellent and auspicious mudrā. [35.110]
“It is the seat of all the buddhas;  
It can ward off angry beings.\textsuperscript{2081}  
It may be used in combination with any mantra  
That belongs to a family of the chief victors.\textsuperscript{35.111}

“[This seat,] fixed by all the buddhas  
And the bodhisattvas of great power,\textsuperscript{2082}  
Stabilizes everything—all the worlds,  
Including those inhabited by gods.\textsuperscript{35.112}

“One should form the same auspicious seat.  
It should, however, rest\textsuperscript{2083} on the middle fingers—  
These fingers\textsuperscript{2084} should be extended  
And the hands raised up.  
This mudrā has been designated by the lion-like sages,  
Who have defeated their enemies, as the seat.\textsuperscript{35.113}

“One should join the hands together  
By interlacing the fingers.  
Then, with the little fingers, one should form below  
A pointed shape like a braid\textsuperscript{2085} \textsuperscript{35.114}

“The middle fingers should be bent,\textsuperscript{2086}  
Forming the oblong shape of a lotus leaf.  
One should join the thumbs together,  
Always positioning them upright.\textsuperscript{2087}  
The perfect buddhas who are free from hatred  
Call this mudrā the peacock seat.\textsuperscript{35.115}

“According to the eminent sages,  
This is the seat of the sagacious  
Bodhisattva Mañjughoṣa,  
Ever for his childlike enjoyment.\textsuperscript{35.116}

“Formerly taught by the self-arisen [buddhas],  
This mudrā has great power.  
When activated with the mantra of Mañjughoṣa,  
It can accomplish a variety of activities,  
Such as destroying evil beings—  
Kravyādas and piśitāśas.\textsuperscript{35.117}

“This completes the first twenty\textsuperscript{2088} mudrās;  
More [mudrās] beyond these\textsuperscript{2089}  
Were taught by the world leaders—
The perfect buddhas, supreme among two-legged beings. [35.118]

35.119 “Next I will teach the procedures
Specific to the mudrās.
One’s hands should be pure and clean,
Washed with unsullied water. [35.119]

35.120 “They should be sprinkled with water
Suffused with white sandalwood, camphor, saffron,
And many types of perfume,
And then dried in the breeze. [35.120]

35.121 “With the hands, which are clean, unimpaired,
Perfect, and free of blisters—only with such hands—
One should form a mudrā for saluting, and so forth,
The most eminent of two-legged beings, such as [35.121]

35.122 “Śālendra rāja, Saṃkusumitarāja, [F.250.b] [F.267.b]
Amitābha, Ratnaketu,
Amitāyurjñānaviniścayarāja,
The lord of the world Divaṃkara, [35.122]

35.123 “Kṣema, and the lords of the world
Sunetra, Dharmaketu, and Prabhāmālin—
These are the names of the seniormost [tathāgatas]
Who transcend this [world]. [35.123]

35.124 “One should salute any buddha from among the above
Who are superior among two-legged beings.
Purified, in a clean place,
One should form a mudrā during recitation. [35.124]

35.125 “Once having examined the master,
One should relinquish one’s doubts about him.
Adhering to the right conduct,
One should form a mudrā at ease. [35.125]

35.126 “One should clean a [suitable] place, set it up as separate,
And incant it with the mantra.
One must not get angry, leave rubbish behind,
Or be an object of the others’ rebukes. [35.126]

35.127 “One should never form a mudrā
Near smoldering embers or ashes.
Nor should one hanker after the wives
Or the possessions of others. [35.127]

35.128 “For a mudrā to bring happiness, one should form it
Neither standing up nor lying down.
One should not be facing south
Or west. [35.128]

35.129 “Nor should one form a mudrā
Facing upward or downward,
But only facing north or east,
Or the intermediate directions in between. [35.129]

35.130 “An adept of mantras should form a mudrā
Knowing that the mantra [deity] is the lord of the maṇḍala.2094
When forming any mudrās,
This procedure is regarded as supreme. [35.130]

35.131 “Next, I will teach the mudrās
Enumerated after the twentieth.
One should join the hands, evenly aligned,
And bring the fingers together,
Pointing them toward the tips
Of the middle fingers.2095 [35.131]

35.132 “The tips of the index and small fingers
Should be placed on the joint of the index finger.2096
The mantra2097 adept should always do [this]
With the thumbs folded and drawn in.
When the hands thus form the shape of three spikes,
The learned ones know this mudrā as the three-pointed lance. [35.132]

35.133 “This excellent mudrā will quickly
Break the mantras
Or the mudrās of one’s adversaries.
It can be used only against wicked beings. [35.133]

35.134 “It will frighten all the spirits—
The grahas, the mātrās, and the pūtanās—
And will accomplish a variety of activities. [F.251.a] [F.268.a]
It can swiftly summon Śiva. [35.134]

35.135 “The mantra adept can break
The mantras recited by Rudra,
Viṣṇu, or even Brahmā himself,
If he performs the rite according to procedure. [35.135]

35.136 “If one keeps using this mudrā—
The mighty three-pointed lance—
Along with a mantra that originated
From the mouths of the victorious ones, [35.136]

35.137 “One will accomplish a variety of activities.
By performing the rites of crushing and destroying,
One will completely destroy
Any negativity created by hostile beings. [35.137]

35.138 “One should clasp the hands together,
Raising up the middle and ring fingers.
The two hands should be joined,
Forming the shape of a liṅga.
This mudrā, known as the liṅga,\textsuperscript{2098}
Is formed using four fingers. [35.138]

35.139 “The god Maheśvara himself
Taught this mudrā and his personal mantra
In a tantra that was formerly
Adopted by the Sage. [35.139]

35.140 “He also taught at length his other
Personal mantras\textsuperscript{2099} and mudrās,
Which were, at that time,
Adopted in this supreme manual,
But this excellent mudrā
Was proclaimed the best among worldly mudrās. [35.140]

35.141 “However many mudrās there are
That were taught by Rudra on earth,
This mudrā, the single liṅga,\textsuperscript{2100}
Is their lord, best of them [all]. [35.141]

35.142 “Brought into the maṇḍala
Through the bodhisattva power
Of the sagacious Mañjughoṣa,
[This lord of mudrās\textsuperscript{2101}] accomplishes the rites of homa. [35.142]

35.143 “Whatever evil beings
Roam the earth—
Grahas, kravyādas, piśitāsas,
Mātṛs, kaṭapūtanas— [35.143]

35.144 “This mudrā is for restraining them. Further, this excellent mudrā is recommended For the rites of bali performed at nighttime And intended to ward off the obstacles created by Rudra. This mudrā will accomplish every activity By the power of the Buddha’s blessing. [35.144]

35.145 “Having done this exactly the same way, but with two points, the mudrā is called the two-pointed lance. Formed in the same way, but with the fingers Arranged rosary-wise, the mudrā is called the rosal. [35.145]

35.146 “If the [shape of] the rosal Is contracted to enclose a hollow space, With the index fingers touching And forming the shape of a bow, And the thumbs squeezed in a fist, That mudrā is designated as the bow. [35.146]

35.147 “One should position the fingers the same way, Extend the right index finger, And also extend the left index finger. The thumb joints should be squeezed in a fist. This mudrā is called the iron arrow. The next mudrā is the even-pointed lance. [35.147]

35.148 “[Here,] both hands should be extended With the opposite fingers clenched together. The thumb of the right hand Should be raised to resemble the penis. Those proficient in this instruction Know this mudrā as the even-pointed lance. [35.148]

35.149 “One should position the hands in the same way, With the opposite fingers contracted. Then, joining the two index fingers, One should form the shape of a spear. This mudrā is called the spear; It disciplines the wicked beings. [35.149]

35.150 “Positioning the hands as before, One should make both of them into a fist,
While keeping the thumbs upright.
This mudrā is called the hammer. [35.150]

35.151 “If one shifts this hammer slightly
Into the space between the hands,
This excellent mudrā is called the hatchet;
It destroys one’s enemies. [35.151]

35.152 “One should form the shape of a lotus
With one’s ring fingers
And position it between the thumbs below,
So that it is not invisible.
This [mudrā] is called the fangs;
When [the lotus] is exposed, it is called the mouth. [35.152]

35.153 “When the fingers of each hand
Are evenly placed around
And the right hand is placed on the thigh,
[That mudrā] is called the cloth. [35.153]

35.154 “One should gracefully join the hands together,
Leaving a hollow space in between.
The fingertips should be
Mutually touching,
And the ring fingers raised and folded;
This mudrā is called the jar. [35.154]

35.155 “One should join the hands forming a fist as before
And raise the index fingers,
Forming the shape
Of a twisted mendicant’s staff.
This mudrā is called the mendicant’s staff;
It is the destroyer of foes. [35.155]

35.156 “If this mendicant’s staff is slightly tilted
In a graceful manner,
And the two thumbs are touching,
The mudrā is called the pitcher. [35.156]

35.157 “One should raise
The index and ring fingers
And form, with these four fingers,
The shape of a club. [F.252.a] [F.269.a]
Those who know about mantras
Call this mudrā the *club*. [35.157]

35.158 “One should position the hands as before,  
With the middle and ring fingers [placed] below.  
Above them, one should always place . . .  
With the right hand covering the one below. [35.158]

35.159 “One should join the small and index fingers  
And wrap the thumbs around them,  
Forming the shape of a cross-legged posture.  
The tathāgatas call this mudrā  
The *cross-legged posture*,  
By which name it is known all over the world. [35.159]

35.160 “Again, one should use this mudrā  
In combination with a mantra.  
It can be combined with the mantras  
Taught by any victorious one  
From the Vajra or Lotus families.  
This mudrā accomplishes all the peaceful activities. [35.160]

35.161 “But the mudrās taught here, such as the *club* and so forth,  
Including the mudrās of the ‘spear’ type,  
All belong to the instructions  
Of the krodharāja Yamāntaka. [35.161]

35.162 “These [mudrās] are fierce weapons  
Created to guide sentient beings.  
Through the bodhisattva’s power  
They can accomplish magical feats;  
The mudrās such as the *jar*  
Were taught for all the miscreants who need guidance. [35.162]

35.163 “One should join the hands as before,  
Forming the shape of a kettledrum.  
One should then fasten the hands together  
By interlacing all the fingers like a plait. [35.163]

35.164 “One should also entwine the thumbs,  
Placing [each] in [the opposite] hand.  
One should stick the index finger in the center  
And raise its tip. [35.164]

This mudrā is designated as the *kettledrum*;  
It wards off evil beings. [35.164]
35.165 “One should join the hands as before, 
Forming a neat añjali gesture. 
Both index fingers should be drawn in, 
Forming a fine shape of a coil. [35.165]

35.166 “The thumbs, bent down, 
Should be moved downward. 
When both are inside the central space,\textsuperscript{2116} 
This [resembles] an auspicious conch. 
This excellent mudrā 
Is designated as the \textit{Dharma conch}. [35.166]

35.167 “It may be used in combination with the mantras 
Taught by the eminent sages, and is suitable for all activities. 
When employed together with the root mantra, 
It will accomplish a variety of activities— 
It will completely destroy the tooth venom of snakes 
And any beings with fangs and poison. [35.167] [F.252.b] [F.269.b]

35.168 “One should make this \textit{conch} complete 
By incanting it with the \textit{vidyārāja} mantras of great power.\textsuperscript{2117} 
The person fallen unconscious because of the poison 
Will soon become detoxified. [35.168]

35.169 “This supreme mudrā of great power 
Is counted as the fortieth.\textsuperscript{2118} 
Moving on, I will teach further about 
The mudrās and their characteristics. [35.169]

35.170 “One should join the hands as before, 
Interlocking the fingertips. 
Further, one should snap the fingers with care 
And position the right hand below. 
When all this is done; 
This mudrā is called the \textit{chain}.\textsuperscript{2119} [35.170]

35.171 “This excellent, supreme mudrā 
Will bind all those who harbor ill will. 
When used in combination 
With the mantras taught by the supreme sages, 
It will bind all the spirits, 
Such as the grahas, the mātrīs, and the kaśmalas. [35.171]

35.172 “One should close the hands, open them,
And raise them one after the other. Starting with this procedure, one should ‘fasten’ the hands, With the opposite thumbs and middle fingers Clinging at the middle joint, And both hands moved forward. [35.172]

35.173 “With this mudrā, facing the fire And employing the mantra of fire, One will summon Agni during a homa rite, Or any rite that involves fire in whatever way. [35.173]

35.174 “[The god of] fire will be promptly summoned When this mudrā is employed. One should dismiss him with the same mantra, While bringing together the tips of the index fingers. [35.174]

35.175 “When one is dismissing the fire deity, The thumbs must be joined together. This mudrā, the highly esteemed, Accomplishes the rites involving fire. [35.175]

35.176 “It will summon the deities As required by the reciters Who highly esteem this mudrā, Praising it as endowed with the buddhas’ blessing. When combined with the supreme mantras, This mudrā will accomplish a variety of activities. [35.176]

35.177 “With the hands joined together And the fingers touching, One should form, with an añjali gesture, A complete bud that is loose and round in shape. [35.177]

35.178 “When it is completely full Like a bud born of a lotus plant, One should know this as the fulfilled wish— The mudrā that accomplishes all aims. [35.178]

35.179 “This excellent, supreme mudrā, Formerly taught in song by the tathāgatas, [F.253.a] [F.270.a] Is employed in [the rites of] Mañjughoṣa To fulfill beings’ good wishes. [35.179]

35.180 “Whatever wish a being may have in mind
That aims for something beneficial
Will soon be fulfilled [by this mudrā],
If it is combined with powerful mantras.
This excellent, supreme mudrā
Is named the \textit{fulfilled wish}.\textsuperscript{2123} [35.180]

35.181 “This excellent, supreme mudrā
Accomplishes all activities.
It magically empowers (\textit{sādhayate})
A wide range of mantras and substances.[35.181]

35.182 “This mudrā was spread [in the world]
Like moonlight by the moon-like Sage.
It has been auspiciously linked up by him
To the moon-like mantras in the Lotus family.
This mudrā will accomplish a variety of activities,
[Such as] producing the white ambrosia.\textsuperscript{2124} [35.182]

35.183 “One should join one’s well-washed hands
At the fingers, in such a way
That the six fingers\textsuperscript{2125} that are in contact
Form the shape of a book.
The folded small finger and a thumb
Should form a raised circle.\textsuperscript{2126} [35.183]

35.184 “This excellent mudrā is said
To pertain to Prajñāpāramitā.
As her, this mudrā is the mother of all the buddhas
Employed for the sake of liberation.
She will accomplish every activity—
Pacifying and nourishing in particular. [35.184]

35.185 “One should join the hands
With the right one above the left
And position them at the navel,
In one’s lap.
When the hands thus cling to each other,
This mudrā is called the \textit{bowl}. [35.185]

35.186 “The mudrās the \textit{bowl} and the \textit{mother} [Prajñāpāramitā]\textsuperscript{2127}
Are best employed with the mantras of the victorious ones.
They will accomplish a variety of activities,
Whatever may be desired by the mantra adepts. [35.186]
When both hands are upraised,\textsuperscript{2128} 
With the index finger raised 
And the tip of the middle finger slightly bent, 
This is the archway. \textsuperscript{[35.187]}

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\textbf{35.188} “If both\textsuperscript{2129} [fingers] are raised, 
That mudrā is called the fine archway. 
When they\textsuperscript{2130} are mutually interlaced, 
This is the [forty-]eighth mudrā, the voice. 
When the thumbs are raised, 
The wise ones know this as the supreme sound of recitation.\textsuperscript{2131} [35.188]
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\textbf{35.189} “One should raise the hands as before, 
Folding the fingertips in 
And expanding the fingers 
As splayed hair.\textsuperscript{2132} 
The wise ones\textsuperscript{2133} know this mudrā as the drum, 
And when [the fingers] are raised, 
As the Dharma drum. [35.189]
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\textbf{35.190} “With the right palm pointing up 
And laying on top of the left 
One should create below 
The nice form of an elephant. [35.190]
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\textbf{35.191} “With the right middle finger 
One should form the shape of an [elephant’s] trunk; 
Those who have transcended saṃsāra 
Designate this mudrā as the elephant. [35.191]
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\textbf{35.192} “This mudrā is proclaimed 
By the perfect buddhas as a ‘great’ mudrā. 
It accomplishes all activities, each and every one completely, 
And is worshiped throughout the world. [35.192]
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\textbf{35.193} “Raising up the right hand,\textsuperscript{2134} 
One should display the mudrā of fearlessness 
And grasp it, at the wrist, 
With an upraised left hand. [35.193]
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\textbf{35.194} “The middle and index fingers should touch each other, 
With the thumb stuck in between. [F.253.b] [F.270.b] 
When it is joined with the middle joint,\textsuperscript{2135} 
This mudrā is called the supreme hand.\textsuperscript{2136} [35.194]
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“This excellent, supreme mudrā
Was taught by the buddhas from the earliest times.
Having formed this mudrā,
The reciter grants fearlessness to all beings.
When combined with the mantras approved by the sages,
This mudrā will swiftly accomplish one’s aims.  

“When the hands are joined together,
Gracefully enclosing an empty space in between,
And the middle fingers are raised,
That mudrā is the moving in the direction of that.  

“If one entwines the same fingers,
With the thumbs placed above,
And places the joints against the palms of the hands,
That mudrā is called the comet.
The same mudrā, but with the fingertips raised,
Is called the bow and arrow.  

“One should join together the index fingers,
Entwining their fingertips.
The thumbs should be contracted at their joints
And the small fingers outstretched.
This mudrā is designated as the axe;
It accomplishes all activities.  

“If one then folds in all [the fingers],
That mudrā is the worshiped by the world.
If one raises this [mudrā] up,
Forming a ‘needle point’ with the tip of the index finger,
The mudrā becomes the short javelin;
If [this mudrā] assumes a circular form, it becomes the plow.  

“The plow is a supreme mudrā
Formed by bending the index fingers;
It completes the first sixty mudrās
Repeated here along with instructions.  

“All these mudrās are weapons
Used along with and activated by mantras.
They remove the problems created by vighnas
And destroy grahas, kuśmāṇdas, māṭṛs,  

“All the chief rākṣasas,
And all those who terrorize children. These mudrās, serving as weapons, destroy all of them. [35.202]

35.203 “I have now taught the characteristics of the [first] sixty mudrās. Now I will give the instructions for the [next] mudrās. [35.203]

35.204 “Putting the hands together as before, one should raise them, forming the shape of a lotus with all the fingers outstretched. This mudrā is known as the padma. [35.204]

35.205 “This excellent mudrā is said to belong to the Lotus family. Used in combination with any mantras of the same family, it will produce auspicious results. [35.205]

35.206 “Being a source of the buddhas’ blessing, it is said to accomplish activities swiftly. It will make effective any mantra that belongs to the Lotus family. Among the mudrās, this mudrā, the padma, is taught for the middling [rites]. [35.206]

35.207 “One should join the two hands together, stretching out the index fingers and joining the middle fingers, thus forming the vinyasta shape. [35.207] [F.254.a] [F.271.a]

35.208 “When, in the same mudrā, the thumbs are placed against the joints of the middle fingers, that mudrā is called the vajra; it is the supreme mudrā for minor [rites]. [35.208]

35.209 “Whatever mantras belong to the Vajra family, they will be rendered efficacious if sealed [with this mudrā]. If used according to procedure, they are known to bring success swiftly. [35.209]

35.210 “By employing them, the practitioner will always accomplish whatever activity he has set out to perform; he will always obtain accomplishment,
Whether a supreme, medium, or minor one.
All the worldly mantras
Will be successful without any doubt. [35.210]

35.211 “One should join the hands together,
Stretching out the middle fingers.
The ring fingers and the thumbs should be folded in
And the small fingers should form a ‘needle.’ [35.211]

35.212 “The two index fingers should be touching lengthwise,
Their tips folded in at the middle joint.
The middle fingers, aligned to form a ‘needle,’
Should form the shape of a circle. [35.212]

35.213 “This mudrā, the Dharma wheel,
Is here taught as the king of mudrās.
It was taught by the Dharma kings
For the Dharma wheel to turn. [35.213]

35.214 “The seventh moon-like sage designated it,
At that time, as the ‘wheel’ for pacifying.
Mantra recitation combined with this king of mudrās
Destroys the three types of impurity. [35.214]

35.215 “[The mantras of] the sovereign uṣṇīṣa goddesses,
Such as the supreme vidyā Locanā;
The mantras of Bhṛkuṭī and Tārā of the Lotus family;
And those of Māmakī of the Vajra family
Will be effective if employed together with
This king of mudrās, the Dharma wheel. [35.215]

35.216 “All the worldly mantras
Taught by Viṣṇu or Śiva
Can be annihilated by reciters
Who employ this mudrā, through merely seeing it. [35.216]

35.217 “This excellent, supreme mudrā
Originates from the sphere of phenomena;
It accomplishes all activities
As desired by sentient beings. [35.217]

35.218 “It has been taught by the king of Dharma
To [accomplish the activity] of pacifying.
It will also accomplish all the rites taught
In this excellent, supreme manual of rites.
This mudrā is called the *Dharma wheel*,
And belongs to the teachings of Mañjughoṣa. [35.218]

35.219 “Among all the mudrās, this one should be employed
As the one best suited for the rites of pacifying.
The mantra practitioners always view this mudrā
As an auspicious wheel. [35.219]

35.220 “One should join the hands as before,
Leaving an empty space in between.
Then, loosening up the fingers that form the sheath,
One should cup the hands gracefully.
This mudrā is known as the *water lily*;
It accomplishes all aims. [35.220] [F.254.b] [F.271.b]

35.221 “One should put the [right] hand down,
Opening the fist and extending the fingers.
When the hand is thus fully outstretched,
This mudrā is called the *boon-granting*. [35.221]

35.222 “Using both hands again,
One should position the fingers
To form the pattern of a plait on all sides;
This mudrā is called the *rope*. [35.222]

35.223 “Extending again the same hand—
The superior right hand—
One should form the shape of a ‘needle’
With the middle and index fingers. [35.223]

35.224 “The fingertips of the other fingers
Should be slightly bent.
One should prop up the index finger,
Positioning it appropriately. [35.224]

35.225 “The two fingers that touch alongside
Should lean against the joint of the ring finger.
The guides of the world
Most often refer to this mudrā as the *spear*. [35.225]

35.226 “One should join the hands as before,
With each index finger forming a ‘needle’.
Each hand should form an identical fist
With the fingers arranged the same way.
The wise call this mudrā
The *vajra staff*. [35.226]

35.227  “One should join the hands as before,
Enclosing an empty space in between.
The fingers, arranged as in the añjali gesture,
Should tightly press against each other.
When the two thumbs are tucked in,
This mudrā is called the *killer of hundreds*. [35.227]

35.228  “If one then positions both hands
In such a way that there is a complete concavity,
And forms the añjali gesture
Resembling a sailing vessel, [35.228]

35.229  “The benefactors of the threefold universe
Call this mudrā the *boat*; [35.228]
It delivers beings from
The great ocean of saṃsāra. [35.229]

35.230  “If one subsequently releases the añjali[2169]
And forms the *citrahasta* [2170] gesture,
Those who cause beings to move upward
Call this mudrā the *palace*. [35.230]

35.231  “When the hands thus positioned are contracted,
This is called the *chariot*;
[This mudrā] is the supreme threefold vehicle
Called by the world protectors the *chariot*. [35.231]

35.232  “It brings all beings onto
The mantra path of the reciters;
Having resorted to this supreme vehicle,
They travel the path to buddhahood. [35.232]

35.233  “One should shake the hands loose,
Repeating this [a few times],
And then form the *citratala* [2172] gesture [F.255.a] [F.272.a]
In the shape of a bench. [2173] [35.233]

35.234  “This excellent, supreme mudrā
Is venerated by the lords of the world.
The sons of the victorious ones [2174]
Call it the resting place of all the buddhas.\textsuperscript{2175} \textsuperscript{[35.234]}

35.235 “The fully realized buddhas of the past
Attained peace by relying on this mudrā.\textsuperscript{2176}
They have been delivered into the sphere of nirvāṇa
Wherein they found their resting place.
This mudrā is therefore called
By the guides of the world the resting place. \textsuperscript{[35.235]}

35.236 “One should place the hands as before,
With the fingers touching at the same level
And forming a sheath around an empty space.
The index finger of the right hand
Should be bent at the tip.\textsuperscript{2177}
This mudrā is called the crescent moon.\textsuperscript{2178} \textsuperscript{[35.236]}

35.237 “Using both hands again,
One should enclose the right thumb in a fist.
The fist should be formed
With all the fingers of the left hand
Evenly aligned and bent at the tip,
Thus embracing the right thumb.\textsuperscript{2179} \textsuperscript{[35.237]}

35.238 “The fingers of the right hand, joined together,
Should enclose an empty space,
And the small finger should be extended;
This mudrā is called the lute.\textsuperscript{2180} \textsuperscript{[35.238]}

35.239 “Using both hands again,
One should splay the fingers in space.
Each index finger should be touching
The middle of the thumb.
The perfect buddhas disseminated this mudrā
To the world as the abode of lotuses.\textsuperscript{2181} \textsuperscript{[35.239]}

35.240 “When the thumbs are subsequently raised up,
The mudrā becomes the birthplace of water lilies.\textsuperscript{2182}
It was taught in the world
By the perfect buddhas, supreme among two-legged beings. \textsuperscript{[35.240]}

35.241 “One should make the añjali gesture
In salutation to the teacher of the world.
This mudrā is known all over the world
As the salutation. \textsuperscript{[35.241]}

\textsuperscript{2175} 35. 234
\textsuperscript{2176} 35. 235
\textsuperscript{2177} 35. 236
\textsuperscript{2178} 35. 237
\textsuperscript{2179} 35. 238
\textsuperscript{2180} 35. 239
\textsuperscript{2181} 35. 240
\textsuperscript{2182} 35. 241
“The same mudrā, when the two hands
Are propped up to form a pair,
Is known throughout the three worlds
As the couple.\(^{2183}\) [35.242]

“When the hands are slightly lowered,
With the thumbs tightly squeezed,\(^{2184}\)
That mudrā is the hollow space;
It destroys sorrow and weariness. [35.243]

“All these mudrās that are described here—
Those that constitute weapons,
Those that have the names of flowers,
Or furniture for resting, or instruments, and so forth— [F.255.b] [F.272.b]
All of them collectively can accomplish anything,
If combined with the mantras as has been taught.\(^{2185}\) [35.244]

“There is no need to observe the right lunar days,
Planetary configurations, or fasts;
If the mudrās and the mantras are used in combination,
They will swiftly accomplish any activity. [35.245]

“For an experienced reciter who has developed the energy (tapas),
It is enough merely to recite the mantra.
When the mudrā and mantra are combined, though,
There is nothing that cannot be accomplished. [35.246]

“Using both hands again,
One should join them in the añjali gesture
And extend sideways the small and the ring fingers and the thumb;
This mudrā is called the incense.\(^{2186}\) [35.247]

“One should join the bent index finger
With the three joints of the middle finger.
The three pairs of the opposite fingers
Should be interlaced.\(^{2187}\) [35.248]

“The tips of the index fingers should touch,
Inclined toward the thumbs.
The añjali shape thus formed
Is designated as the flower mudrā. [35.249]

“The palms of the hands should face upward,
With the small fingers interlaced.
The ring fingers should be intertwined behind [the palms],
And the middle fingers should be joined behind them. [35.250]

35.251 “The two index fingers should also be interlaced,
Touching the ground with the palm.
When the two thumbs are placed close together,
This is taught to be the Dharma mudrā. [35.251]

35.252 “Using as the basis the añjali gesture,
One should slightly bend the index fingers.
This mudrā is the common bali mudrā\textsuperscript{2188}
Passed down by the protectors of the world. [35.252]

35.253 “Inside [this mudrā] one should place flowers
Of various kinds, as available,\textsuperscript{2189}
And offer them while reciting mantras
In all bali rites. [35.253]

35.254 “One should display with the right hand
The mudrā of granting fearlessness;
With the left, one should grasp
The right hand around the wrist\textsuperscript{2190}
This mudrā is called the perfume;
It may be used with any mantra. [35.254]

35.255 “One should make the right [and left] hands into fists.
Always [joining] the thumbs and the middle fingers,
One should form [with the thumb] the shape of a needle;
This mudrā is called the lamp.\textsuperscript{2191} [35.255]

35.256 “The ring finger and the thumb should be positioned
As if for turning rosary beads.
The small finger should always be extended [F.256.a] [F.273.a]
With the middle finger lying on top of it,
And the index finger should be folded in;
This mudrā is called the bead.\textsuperscript{2192} [35.256]

35.257 “The mantra adept should place
A rosary of beads between the palms joined in añjali
And recite the mantra according to their wish—
This will swiftly effect the fulfillment of wishes\textsuperscript{2193}
Always employed according to procedure,
This mudrā is effective [in combination] with any mantra. [35.257]
35.258 “[In the rites involving] fire, one should display,
With the right hand in front, the mudrā of fearlessness.
Positioning it to face the fire,
One should always fold in the index finger. [35.258]

35.259 “The thumb should be placed against the hand,
Curled in the center [of the palm].
This mudrā has been designated
For summoning Jātavedas.\textsuperscript{2194} [35.259]

35.260 “When the tips of the index fingers are bent
And the thumbs joined together as one,\textsuperscript{2195}
This is the \textit{dismissing} mudrā;
It is recommended for the all the rites involving fire. [35.260]

35.261 “The wise practitioner should perform
The rite of homa for every mantra [deity].
The mantra, appropriate for the rites involving fire,
Should be used in combination with these [two] mudrās. [35.261]

35.262 “One should form the gesture of salutation, añjali,
With all the fingers folded in.
One should do this in reverse,\textsuperscript{2196}
With the thumbs crossed over. [35.262]

35.263 “The folded index fingers, projecting outwardly,
Should rest on the middle fingers.
This mudrā, described as the most excellent,
Can be employed in all acts of making offerings. [35.263]

35.264 “One should salute every mantra[-deity]
And the mantra-lord of the sons of the victorious ones,
And offer, to every such deity,
A fine seat. [35.264]

35.265 “If flowers are unavailable,
One should form and use\textsuperscript{2197} this mudrā.
The mantra[-deities], worshiped according to procedure,
Will fulfill all aims. [35.265]

35.266 “When this mudrā is employed,
The aim of worship is accomplished better.\textsuperscript{2198}
As for the second, the mental offering,
One can offer any type of flowers. [35.266]
“This worship procedure was taught
By the fully realized buddhas, supreme among two-legged beings.
The worship may be of two kinds,
[Either with or] without the flowers.  [35.267]

“To make all the mantras fully effective in all rites,
One should employ this mudrā— [F.256.b] [F.273.b]
The suitable for all rites— Taught by the fully realized buddhas.  [35.268]

 “[It can be used] when sitting,
Lying down, bathing, drinking, eating,
Decorating, lighting lamps, reciting mantras,
Or creating a maṇḍala at a specific location.  [35.269]

“It activates the bond with all the mantra-[deities],
Thus conferring blessings on the mantra practitioner.
This mudrā, the suitable for all rites,
Was taught by the lords of the world.  [35.270]

“The first one hundred mudrās have now been taught,
Following the required order.  [35.271]
Now I will teach the eight mudrās
That come next.  [35.271]

“One should use both hands,
Starting from the same position.
The index fingers should be placed exactly as before,
Joined with the ‘needle’ of the middle fingers.  [35.272]

“The two fingers should touch
At the third knuckle below the nail [of the middle finger].
One should thus display the shape of a needle,
While forming a sheath [with one’s hands].  [35.273]
This is the mudrā of the mantra-lord,
The great Cakravartin.  [35.273]

“If the same index fingers are brought into contact
With the middle finger sidelong,
And the ring fingers touch
At the tips of the fingernails.  [35.274]
That mudrā is the uṣṇīṣa;
It was taught by the victorious lords.  [35.274]
“One should place the hands as before, 
With the middle fingers entwined\footnote{2207}. 
And the small fingers joined together; 
This mudrā is called the arising of Sitātapatra.\footnote{35.275}

“One should align the tips of the middle fingers 
So that their fingernails touch.\footnote{2208} 
When the shape of a bracelet is formed, 
The mudrā is said to be the great mudrā.\footnote{2209} \footnote{35.276}

“One should place the tips of the index fingers 
... with the three ...\footnote{2210} 
The middle fingers should form a ‘needle,’ 
With the hands firmly joined below.\footnote{2211} \footnote{35.277}

“The thumbs should reach [to the middle fingers], 
With their nails\footnote{2212} squeezed [under the third joint thereof]. 
This mudrā is taught as the most excellent mudrā 
Of the sagacious Mañjughoṣa.\footnote{2213} \footnote{35.278}

“One should place the hands as before, 
Forming the añjali gesture. 
The tips of the middle fingers 
Should remain bent.\footnote{2214} 
The thumbs should touch the joints 
Of the middle and three other fingers.\footnote{2215} \footnote{35.279}

“One should then form a ‘needle’ with the small fingers, 
Straightening them and raising them up. 
This excellent supreme mudrā 
Constitutes the treasury of the Dharma.\footnote{2216} \footnote{35.280}

“One should position the hands as before 
Following the same basic instructions, 
And then arrange all the fingers 
To form the complete [shape of] a basket. \footnote{35.281}

“Both hands should be splayed, 
With the eight fingers forming an enclosure.\footnote{2217} 
These eight, divided into four pairs, 
Represent the eight personages who know reality. [F.257.a] [F.274.a] 
The perfect buddhas, supreme among two-legged beings, 
Call this mudrā the saṅgha.\footnote{35.282}
“This mudrā is known
In the realm of existence as the saṅgha.
It is supreme and excellent,
As it accomplishes the aims of all activities.\textsuperscript{2218} (35.283)

“One should cup the hands,
Joining them together in an añjali gesture,
And then extend the index finger
Of the right hand. (35.284)

“This mudrā, the pacifier of beings,
Was taught by the teachers who see reality;
It is described as excellent,
As it fulfills the aims of all activities. (35.285)

“One should place the hands as before,
Their fingertips ‘piled up’ in a line.
The hands should form a lump, hollow within,
With the thumbs raised up and bent.
This mudrā, the lotus wreath,
Was taught by the buddhas from the earliest times. (35.286)

“The palms of the hands should face upward,
With the fingers splayed around.
The hands should form the shape of a fully open bud,
With the thumbs and three other fingers fully extended.\textsuperscript{2219} (35.287)

“The thumbs and the index fingers
Should touch at the second joint.
The fully realized buddhas call this excellent mudrā
The abode of the Thirty[-Three].\textsuperscript{2220} (35.288)

“These [last] eight mudrās, designated as
‘Great’ mudrās, are suitable for peaceful rites.\textsuperscript{2221}
Taught by the fully realized buddhas,
They are of equal splendor and great efficacy. (35.289)

“The spontaneously arisen
Eminent sages of the past,
Who are beyond counting,
Taught sixty quadrillions and eighty mudrās.
The practical instructions
Were given for 108 mudrās. (35.290)
“With all of them available,
One can accomplish all the mantra-rites;
One will accomplish the rites
Of all the mantra [deities].” [35.291]

“These one hundred [and eight] mudrās were taught
By all the buddhas of great power. If employed according to procedure,
They will swiftly accomplish all aims.” [35.292]

Having thus spoken, the most eminent of sages,
The Lion of the Śākyas, supreme among men,
Then specifically addressed Mañjughoṣa,
The bodhisattva of great power: [35.293] [F.257.b] [F.274.b]

“This collection of the different sets of mudrās
Found in your manual
Was handed down by yourself, Mañjuśrī,
To protect [the Buddha’s] instructions on earth
At the time when the final period has arrived
And I have departed into nirvāṇa.” [35.294]

“I have now taught all of it
In order to protect my doctrine—
I taught the defining characteristics
Of the mudrās and the mantras at length.
This esoteric and secret lore
Has now been taught for all of the world.” [35.295]

“It has been taught in this sūtra—the lord of manuals
That is replete with excellent qualities
That arise in multiple ways
Based on the letters of the mantras.” [35.296]

“Many applications of mantra and tantra
Have been explained in it.
That is replete with excellent qualities
That arise in multiple ways
Based on the letters of the mantras.” [35.297]

“It is said that auspicious results will arise
For beings, whatever destinies they follow,
If they apply themselves to the cause
Of accomplishing your mantras, O divine youth!” [35.298]
Thus addressed, the divine youth Mañjuśrī, 
Resting in space, 
Bowed his head to the perfect Buddha, 
The sun-like lord of the world. [35.299]

He sighed deeply, tender with compassion, 
And then began to weep piteously. 
He moved close to the Buddha 
And asked about the supreme boon. [35.300]

“When the mantra basket [of teachings] 
Has disappeared in the world and on earth, 
How will beings be able to ensure 
An auspicious course of rebirth?” [35.301]

Being thus asked, the perfect buddha 
Spoke to Mañjughoṣa as follows:

“Listen, dear Mañjuśrī, divine youth, 
If you are asking. 
When I have passed from this world into final nirvāṇa 
And the earth is devoid of a buddha, 
When the basket of the Dharma has disappeared 
And [all] the śrāvakas have long ago entered nirvāṇa, [35.302]

“At that time, [beings] should make 
An image of the Teacher, best of two-legged beings, 
And offer to it, respectfully, 
Incense, fragrances, scented oils, [35.303]

“Different types of high-quality clothes, 
And other things, such as jeweled earrings, adornments, 
And sacrificial food consisting of 
Different types of solid and liquid articles 
That come in different forms, [F.258.a] [F.275.a] 
According to the maker’s choice. [35.304]

“The destiny of beings who repeat the mantra 
While doing these things will be auspicious. 
They will reach exalted abodes 
And the highest birth. 
They will eventually attain awakening 
And obtain the subsequent peace.” [35.305]
Buoyed up by the perfect Buddha,
Mañjuśrī rejoiced at his words.
The sagacious bodhisattva of great power
Remained very joyful afterward.2228 [35.306]

All that was taught in former times
Was now set to continue above the realm of the Pure Abode.
The Buddha, turner of the wheel of Dharma,
Turned, in the presence of the buddhas,
The wheel of the mantra [path],
Letting it roll for a long time.2229 [35.307]

This concludes the detailed chapter on mudrā procedures, thirty-fifth2230 in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 36

At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth:

“There is, Mañjuśrī, a most secret mudrā presentation that includes your root mudrā and its assorted mudrās. [These mudrās] may be employed in all rites. In short, they bring every kind of good fortune and produce results; they supplement every mantra and accomplish the aim of every activity. [36.1]

To start, one should extend the hands in the añjali gesture, with the index and the ring fingers folded in at the middle joint and the fingers not touching. This, Mañjuśrī, is described as your root mudrā; it is suitable for all rites. [36.2]

If one joins the hands the same way, but with the ring, index, and middle fingers touching closely and the small fingers positioned along an upward line toward the tips of the thumbs, this, Mañjuśrī, is another mudrā of yours, called the mouth. [36.3]

If one makes a fist in such a way that the facing fingers touch, [36.4]

If one stretches out the index fingers of the mutually touching fists and positions both thumbs in the space in between, this, Mañjuśrī, is another one of your mudrās, [called] the crest. [36.6]

If one extends the hands in the añjali gesture and places the index finger, crossed at the joints with the ring finger, between the tips of the middle fingers, this, Mañjuśrī, is another root mudrā that is said to be yourself in person. [36.7]
“If one forms the same mudrā as before, but with the index fingers extended, this, Mañjuśrī, is your eye mudrā. [36.8]

“If the small and ring fingers are entwined and positioned in the cavity between the hands, the middle fingers are placed on the outside with their tips folded in above the index fingers and the tips of the thumbs press against each other, this, Mañjuśrī, is yet another mouth mudrā of yours. [36.9]

“Proceeding in the same way, one should loosen up the fingers one by one—all of them, including the thumbs—and then extend them one by one, with the right thumb raised up. This, Mañjuśrī, is your usṇīṣa mudrā. [36.10]

“When the right . . . is curled and the left extended, that [same mudrā] becomes the forehead mudrā; seeing it, all the wicked grahas will flee. [36.11]

“In the same way [one should form the mudrās of] the ears, neck, arms, heart, hands, throat, hips, navel, thighs, calves, feet, eyes, mouth, and tongue. By extending the ten fingers one after the other, one will display the mudrā signs in their respective order. They accomplish their respective activities: [36.12]

“A mouth mudrā will shut [the opponent’s] mouth. The fangs mudrā will effect release from the wicked grahas. The tongue mudrā will suppress evil talk. The heart mudrā will appease the king’s anger, or the anger of any other displeased being— [F.259.a] [F.276.a] a god or asura, or any other human or nonhuman being born in whatever form. In this way, one can successively accomplish all activities in all respects. [36.13]

“Following this pattern, there are innumerable mudrās. Accordingly, Mañjuśrī, you can accomplish every activity whatsoever. All activities arise because of all these mudrās. These great mudrās are used by tathāgatas impossible to count, great heroes and protectors, and also by the great heroes who have reached all the higher levels that transcend the world—ever and ever beyond it—where myriads [of them abide]. They are the thirty-six . . . eighty . . . nine . . . five . . . who are sixty billion in number. [36.14]

“All the rites involve mudrās, Including all the worldly rites.
If performed using these and other mudrās, These rites can accomplish the aim of any practice. [36.15]

“The mudrās are formed with both hands At the time of practice within the maṇḍala, Whether one is doing the preliminary practice, The homa [rite], or during recitation. [36.16]
36.17  “A vow holder may recite while sitting, Standing, or however they wish. One should perform all the activities Always relying on the full repertoire of the mudrās And employing the ritual procedure Of the great protection for oneself and others.” [36.17]

36.18  This concludes the detailed second chapter on mudrā procedures, thirty-sixth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 37

37.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: [37.1]

“There is, Mañjuśrī, in your root manual, another most secret mudrā. Its ritual procedure [represents] the entire mudrā system. [F.259.b] [F.276.b] It is recommended for all the mantras and can be employed with any of them. It accomplishes all rites and purifies the path to perfect awakening. It destroys all the paths that lead to saṃsāric existence. It sustains all beings and grants long life, freedom from disease, and powerful sense faculties. It fulfills all wishes and gives rise to all the factors of awakening. It gives joy to all beings and produces the results they all wish and hope for. It fulfills all activities and makes all mantras efficacious. It comprises all the other mudrās and mantras. Listen, Mañjuśrī, divine youth! [37.2]

37.2 “One starts with the [hand] sign of uṣṇīṣa. Both hands should be extended and evenly aligned, forming the shape of a flame. The ring fingers should be between the hands, their nails placed one against the other and covered by the tips of the thumbs. The small fingers should form a ‘needle’ with their tips joined, and the middle fingers should be centered, aligned, and touching at the nails. The index fingers should form a ‘needle.’ This is the great mudrā called the great representation of the uṣṇīṣa surrounded by light. The corresponding mantra is āḥ maḥ haṁ. [37.3]

37.3 “If, subsequently, one brings the index fingers together so that one fingernail touches the other and the fingertips form the shape of a circle, this is the great Dharma-wheel mudrā called incinerating the thorns of the wrong views. The corresponding mantra is: [37.4]

“Oṁ, make [them] tremble and fall! Crush [them], O wheel! You are the possessor of the vajra, hūṁ. [37.4]
“If, subsequently, one . . . the index fingers . . . ,2254 this is the great mudrā called the seat of the enemies of the four māras—the vajra heroine who devours the great afflictions [experienced] on the earth with its animate and inanimate entities.2255 The corresponding mantra is:

“Oṁ Vajrānāti2256 Hūṁ phat!2257 (37.5)

37.6 “These mudrās and mantras2258 Can be universally employed in all rites. They will destroy all the vighnas Like autumn clouds. [37.6]

37.7 “Any obstacles created by the four māras And those created by gods or asuras [F.260.b] [F.277.b] Will all perish as soon as This supreme mudrā is displayed.2260 (37.7)

37.8 “Further, the third [of these] mudrās may be formed by displaying The same gesture, but with the index fingers loosened up. If the [remaining] fingertips are neatly folded in, Such a fist is known as the tathāgati.2261

“This great mudrā is known throughout the three worlds under the name of the garland of light rays of the great lord. The corresponding mantra is:

“Oṁ Vijayā! Haḥ!2262 (37.8)

37.9 “There is also the fist mudrā of the tathāgata, [where] the two hands are evenly aligned below.2263 During formal or preliminary practice, one should recite the mantra just once while forming any of these mudrās with both hands, and then recite as long as one likes, either sitting or standing.2264 Consequently, no vighnas or vināyakas will be able to cause harm, and the accomplishment will be imminent. [37.9]

37.10 “If one brings the same index fingers together in such a way that their tips touch above the middle fingers, this is the mudrā of Udgatoṣṇīṣa.2265 The corresponding mantra is

Oṁ, burn, blaze up! O blazing Udgatoṣṇīṣa! Make [them] tremble, do! Hūṁ!22662267 (37.10)

37.11 “If one brings the same index fingers into contact with the ‘needle’ formed by the middle fingers and joins them at the tips of the fingernails so that they form the shape of a straightened anklet, this is the mudrā of the uṣṇīṣa [king] Sitātapatra. The corresponding mantra is:
“Oṁ, ma ma ma ma, hūṁ niḥ!” [37.11]

37.12 “If, subsequently, the same index fingers are evenly raised so that they cling to the ‘needle’ formed by the middle fingers, this is the mudrā of Tejorāśi. The corresponding mantra is:

“Oṁ Tejorāśi! You are the uṣṇīṣa of the tathāgatas, invisible on their head! Blaze, blaze! You are one and unique! Rip and tear! Chop and split! Hūṁ hūṁ, sphaṭ sphaṭ, svāhā!” [37.12]

37.13 “If the tips of the same index fingers are joined, forming the shape of the circle, while the middle fingers form the ‘needle,’ this is the mudrā of Jayoṣṇīṣa. The corresponding mantra is:

“Oṁ Jayoṣṇīṣa! Blaze, blaze! Bind, bind! Tame, tame! Nraṁ nraṁ nraṁ, hah! Strike! Hūṁ!” This is the mantra of Jayoṣṇīṣa. [37.13]

37.14 “If the tips of the same index fingers are brought in contact with the ‘needle’ of the middle fingers above the nail and cling to them at the third phalanx, this is the mudrā of [the uṣṇīṣa king] Cakravartin. The corresponding mantra is:

“Oṁ, homage to Cakravartin, the invincible uṣṇīṣa of the tathāgatas, invisible at the top of their head, hūṁ! Blaze, blaze! Burn, burn! Make [them] tremble, make! Drive [them] away! Frighten [them]! Kill [them]! Uproot [them]! Strike, strike! Aṁ aṁ aḥ aḥ kaḥ kaḥ! O Proṅkhinī, Proṅkhinī! The unconquerable bearer of arms, adorned with earrings! Hūṁ phaṭ!”

“[This is the mantra of] Cakravartin.” [37.14]

37.15 “If the tips of the same index fingers are brought into contact with the ‘needle’ of the middle fingers under the fingernail and cling to them along the third phalanx, this is the mudrā of Cakravartin, the lord of mantras. If the index fingers are brought into contact with the ‘needle,’ touching it under the fingernail, this is the mudrā of the lord of mantras.” [37.15]

37.16 “If the tips of the same index fingers are brought together and remain in contact in the space between the fingernail phalanges of the needle-shaped middle fingers, this is the mudrā of Mahācakravartin. If the tips of the same index fingers are brought together and mutually touch below the third phalanx of the needle-shaped middle fingers, forming thus the shape of a circle, this is [another] mudrā of Mahācakravartin. If the tips of the same index fingers are brought together
and mutually touch in the space between the third phalanges of the needle-shaped middle fingers, this is [another] mudrā of Mahācakravartin, the lord of mantras.\textsuperscript{2279} [37.16]

37.17 “If the tips of the same index fingers are made into the shape of an anklet with each tip touching the third joint [of the opposite finger(?)] and are positioned below the middle joint of the needle-shaped middle fingers,\textsuperscript{2280} this is the heart mudrā of the cakravartin Aparājitoṣṇīṣa.\textsuperscript{2281} The corresponding mantra is:

\textit{Oṁ Aparājita, dhik!}\textsuperscript{2282}

“Using the root and other mudrās of the uṣṇīṣa kings as an auxiliary practice one will accomplish all activities. [37.17]

37.18 “If one extends the tips of the thumbs up to the [base of] the ring fingers and raises [the hands], this is the mudrā of summoning. The corresponding mantra is:

\textit{Homage to the blessed, invincible uṣṇīṣa! Come, come, O blessed Dharma lord! Take this welcome offering of water, fragrances, flowers, incense, refreshments, and lamps, and protect me! Svāhā to you, one of invincible strength and power!}\textsuperscript{2283}

“When one has performed the summoning, using flowers that are naturally white, water for the feet, water for rinsing the mouth, and a seat to sit on, one should bind the cardinal directions, the intermediate directions, and the ones above and below, using the same.\textsuperscript{2284} [37.18]

37.19 “One should touch, as before, the ring fingers with the tips of the thumbs and then bend\textsuperscript{2285} the ring fingers at the middle joint. When they have touched [the thumbs?], one should stretch them upward. One should rotate [this mudrā] from the right to the left with the offering of dismissal for one’s deity. The mudrās for binding the directions should [also] be displayed.\textsuperscript{2286} The corresponding mantra for dismissing is:

\textit{Homage to the invincible uṣṇīṣa! Go, go, O blessed Dharma lord! Take from me this dismissal offering of water, fragrances, flowers, and incense, and protect me! Svāhā to you, invincibly strong and powerful!}\textsuperscript{2287}

“These were the mudrā and the mantra of [F.261.a] [F.278.a] dismissing with the respective offerings. [37.19]

37.20 “The same index fingers should touch below at the third joint of the needle-shaped middle fingers. The opposite thumbs, together with the small fingers, should form a tight fist. The middle fingers should form a ‘needle.’\textsuperscript{2288} The corresponding mantra is:
"Oṁ blessed, invincible uṣṇīṣa! Oṁ oṁ, hrauṁ! Bind, hūṁ phaṭ!"

This mudrā and mantra of the invincible uṣṇīṣa Tejorāśi can be employed in all the rites of binding, and so forth. It will accomplish all of them.  

"If the tips of the same index fingers are folded in and lightly touch at the third joint of the needle-shaped middle fingers, this is the mudrā of Vikaraṇoṣṇīṣa. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! O Vikaraṇa, shake [them], shake! Hūṁ!"

"The great vidyārāja Vikaraṇoṣṇīṣa can be employed in all the rites belonging to the uṣṇīṣa system of the blessed vidyārāja, such as destroying all the vighnas and vināyakas, conferring empowerments, self-protection, binding the directions, binding the maṇḍala, and so forth."

"If the same index fingers are extended outward with the tips folded in and are moved in a pulling motion, [this is the mudrā] for summoning [the god of] fire for the purpose of homa. The same mudrā [is used also] for dismissing, if the index fingers are stretched forth. This is the mudrā of Jvālā-mālinoṣṇīṣa. It is invincible in every rite. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! Come, come! Svāhā to Agni, one who is garlanded with flames!"

"If the same index fingers are folded at the tips and are joined together in the space between the needle-shaped middle fingers at the third joint, this is the mudrā of Balotkaṭoṣṇīṣa. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! Accept these fragrances, flowers, incense, refreshments, and lamps! Take [them], take. Svāhā to you, invincible Dharma king!"

"This is the mantra for offering fragrances, and so forth."

"If the ring fingers are in reverse position, the thumbs joined at the third joint, and the index fingers form the shape of a needle, this is the mudrā of Vajratejoṣṇīṣa. Unassailable by any vināyakas, it should be used to restrain them and, also, for making the time and the place salutary. One can thus use this mudrā and its mantra to afford protection at the time of recitation, formal practice, or the maṇḍala [ritual]. They can be used in all activities. The mantra is:

"Homage to the blessed, invincible uṣṇīṣa who destroys all the vighnas! Destroy [them]! Svāhā!"
“If the ring fingers [each] form a circle [touching] the base of the thumb, and the index fingers form the shape of a needle, this is the mudrā of Aparājitoṣṇīṣa, invincible in every way. The corresponding mantra is:

“Homage to the blessed, Aparājitoṣṇīṣa that can never be defeated! O great vidyā! You are the samaya, peaceful and restrained, taught by the Dharma king! You fulfill all aims, svāhā!

“One should perform, [using this mudrā and mantra], the rites of pacifying and nourishing, while offering homas of ghee, and so forth. [37.25]

“If the same ring fingers are folded into a circular shape, and the folded tips of the index fingers press against each other, this is the mudrā of Śaṅkaroṣṇīṣa. The corresponding mantra is:

“Homage to the blessed invincible uṣṇīṣa! Oṁ, svāhā to Śaṅkara!

“[This mantra and mudrā] afford protection in every rite. [37.26]

“If the tips of the thumbs are placed upon the third joint of the ring fingers, and the index fingers form the shape of a needle, this is the mudrā of Samayoṣṇīṣa, invincible as a vajra and applicable to every type of samaya. The corresponding mantra is:

“Homage to the blessed, invincible uṣṇīṣa! Oṁ, the samaya for prosperity! Svāhā! [37.27]

“If the tips of the thumbs are placed upon the middle joint of the ring fingers, and the index fingers, with their tips folded in, cling to the middle joint of the needle-shaped middle fingers, this is the mudrā of the invincible Mahā-samayoṣṇīṣa. When employed against the gods and the asuras, this [mudrā] establishes them in the samaya. The corresponding mantra is:

“Homage to the blessed, invincible uṣṇīṣa! Oṁ, the great samaya for prosperity! Svāhā! [37.28]

“Having bound the maṇḍala with this mudrā, one may recite, ‘Abide in the samaya, abide!’ addressing even the emperor; one may subdue other emperors, too. While mantras are being recited at that very place, whether worldly or supramundane, none will interfere with another or neutralize its power. [This is true] for all the reciters in a particular place. Starting with those just mentioned, there are innumerable uṣṇīṣa kings—one should practice the entire Tathāgata family at length. [37.29]
“Further, Mañjuśrī, there are, in this king of manuals, mantras that are infinitely profound and mudrās of many different kinds. I will now teach them in brief. If I were to explain them in detail, no human or nonhuman being, not even in a thousand eons, would be able to grasp or remember them. I will therefore, Mañjuśrī, teach them in brief. Keep all of this in your memory. {37.30} 

37.31 “The heart mudrās of the Sage 
Are the most excellent taught in this manual. After them, there are the mudrās
Of the cakravartin deities who surpass all gods. {37.31} 

37.32 “The mudrās of the moon-like Avalokiteśvara,
Of the sagacious bodhisattva [Mañjuśrī],
And of Vajrapāṇi, the king of yakṣas,
Are said to be next. {37.32} 

37.33 “After them come other mudrās
Of great power and energy,
Namely all those of the hosts of dūtas and dūtīs,
Followed by those of the ceṭas and ceṭīs. {37.33} 

37.34 “The celestial yakṣas and yakṣinīs,
The nāgas and nāginīs,
The kiṃkaras and kiṃkarīs,
And the piśācas and piśācīs; {37.34} 

37.35 “Of the powerful rākṣasīs
And other celestial ladies;
And of the wives of the daityas,
Of all the siddhas and vidyādharas, {37.35} 

37.36 “And of all the human and nonhuman beings
Born in the threefold universe—
In short, the mudrās of all beings
That are designated to them individually. {37.36} 

37.37 “Mantras, too, are of many types,
Accomplishing a variety of activities.
Whether in the Royal or Jewel families,
These mantras each have a corresponding mudrā. {37.37} 

37.38 “The mudrās of the arhats or the pratyekabuddhas
Both bring splendid results.
As for all the bodhisattvas,
Established on the ten levels, [37.38]

37.39 “Their heart mudrās and mantras
Are taught individually.
The mudrās in the family of the divine yakṣa,\textsuperscript{2315}
A family worshiped by the ṛṣis and the gandharvas; [37.39]

37.40 “The mudrās taught as belonging to the seventh family
And relating to the gandharvas;
And likewise the mudrās in the eighth family,
Are [all] said to be for their [respective] families.\textsuperscript{2316} [37.40]

37.41 “All the mudrās thus enumerated,
And the others named after the sugatas,
Are individually paired with mantras,
Both worldly and those related to the sugatas.\textsuperscript{2317} [37.41]

37.42 “A mantra employed together with a mudrā
Is exceptionally powerful in the performance of rites.
The vināyakas will stay away\textsuperscript{2318} from those who
Skillfully employ mudrās and so forth. [37.42]

37.43 “Now the descriptions of these and other such great mudrās will be given.
First come the descriptions [F.262.b] [F.279.b] of the heart mudrās of the
blessed buddhas. [37.43]

37.44 “One should hold the fingers of both hands together, with the thumbs
exposed to view. This is the heart mudrā of the tathāgatas. The same mudrā,
but with only the right thumb showing, is the mudrā of Padmadhara. If one
first makes the left and right hands into fists, and then relaxes and extends
both the middle fingers to form the single form of a vajra, this is the mudrā of
Vajradhara. [37.44]

37.45 “If one inclines the pointed tip [of the vajra] down, this is the mudrā of the
bodhisattva Gandhahastin. If one subsequently raises [the hands] up and
forms the shape of a circle, this is the mudrā of Gajagandha.\textsuperscript{2319} If one then
folds in one phalanx of each [middle finger], this is the mudrā of the Jewel
family.\textsuperscript{2320} It may be employed, in combination with the mantras of Jalendra
and so forth, [to invoke] Jambhala and all the spirits of the Jewel family.
[37.45]

37.46 “If the index fingers are each folded at two joints and touch each other at
the fingernails, this is the mudrā of the five very powerful yakṣas and so
forth, which belongs to the Yakṣa family. If [the index fingers] are joined at
the fingernails and held above the fingernails of the thumbs, with the hands
positioned as before and the middle fingers raised up to form the shape of a needle, this is the mudrā of all the gods who inhabit the celestial realms of Akaniṣṭha and so forth; it belongs to the Celestial family.2321 [37.46]

37.47 “If one brings the hands together and makes them into fists with the thumbs exposed to view, this is the mudrā of the pratyekabuddhas and noble śrāvakas. [37.47]

37.48 “The eight mudrās just mentioned Belong to the eight families. Now I will teach a single mudrā That can be used for all the sons of the victors.2322 [37.48]

37.49 “If [the hands] are extended in the añjali gesture And then slightly contracted,2323 This is the mudrā, it is taught, Of all the great bodhisattvas. [37.49]

37.50 “The seven mudrās of the Sage are those Of the wish-fulfilling gem, the mendicant’s staff, The monk’s shirt, the bowl, the robe, The fangs, and the fearlessness. [37.50]

37.51 “The vision, the loving kindness, the aura of light, the webbed [fingers], The [forty] teeth, the ārya, [F.263.a] [F.280.a] and the abiding in bliss May also be regarded as mudrās Arising from the Victor’s own body.2324 [37.51]

37.52 “The above two heptads of mudrās, Together with the five mudrās handed down by me And the heart mudrā of the Sage, Constiute twenty mudrās taught by the primordial, self-arisen ones. [37.52]

37.53 “These mudrās, formerly taught By the primordial victors, Are also referred to as the ‘retinue’ Of the twenty cakravartins. The enumeration may continue on and on, With each mudrā having a corresponding mantra. [37.53]

37.54 “If one raises [the hands] and cups them, this is the mudrā of the wish-fulfilling gem. If one makes [one’s hands] into fists and holds them, while sitting in a cross-legged position, at the left and right shoulders, this is the mudrā of the mendicant’s staff. If the hands face each other with a space in between, this is the mudrā of the monk’s shirt.2325 [37.54]
“If the hollowed [hands are held] down below, this is the mudrā of the bowel. The mudrā of the robe is formed with the left hand. The mudrā of the fangs is formed out of the heart mudrā by raising the thumb of the left hand. In the mudrā of fearlessness, the [right] hand displays the gesture of granting fearlessness, while the left is supporting the robe.

“If there is a hollow space between the middle fingers, the index fingers are folded outside and the thumbs placed inside, this is the mudrā of the Buddha’s eye. The same mudrā, but with the middle fingers folded at the joints and the index fingers at the side of them, is [the mudrā] of the Buddha’s loving kindness. If one forms the añjali gesture with the fingers splayed, and then forms a triple ‘needle’ by hiding away the index and ring fingers, this is the mudrā of Māmakī.

“If one forms the añjali gesture, bends the index and middle fingers outward at the third joint, and joins the thumbs but keeps them apart from other fingers, this is the mudrā of Bhogavatī. The mudrā of Vijayā is formed with the index and middle finger of the left hand. With the three fingers of the right hand, one should display a vajra at the waist.

“Similarly, one can accomplish all activities by forming, above one’s head, the mudrā of the vidyārāja, which has the nature of the eight great mudrās. If one casts flowers onto the maṇḍala at the right time following the procedure as previously described, one will accomplish any activity according to one’s wish. Samayas are expressed by vidyās or mantras; when properly sealed with a mudrā, they become as powerful as the mudrā. Should one display a mudrā carelessly or at the wrong time and place, one would break one’s samaya.

“As with the vajra, so with the trident—there is no difference between them—if it is raised, the [mudrā] is associated with Vajradhara; if lowered, with Maheśvara. If it is formed in the center, it is associated with the venerable masters and teachers as well as all humankind.

If a single finger is raised up, this is the mudrā of all human beings and other two-legged, four-legged, multilegged, and legless creatures in the threefold universe. If two fingers are raised, this is the mudrā of all the yakṣas and yakṣinīs. If three are raised, this is the mudrā is of all the vidyādharas and vidyādharīs. If four fingers are raised, evenly leveled with the palm, this is the mudrā of the male and female lower gods and asuras.

“If the hands display a gracefully formed añjali gesture, this is the mudrā of all the gods inhabiting the realm of form. The same gesture is also the mudrā of the gods inhabiting the formless realm.
“If the hands, positioned as before, are made into hollow fists, this is the mudrā of all worldly beings, starting from the lords of the realm of desire and all the beings dwelling there, including men, animals, pretas, and yāmas.\\footnote{37.62}

37.63 “If one extends a single finger\\footnote{37.63} while forming the above mudrā, this is the mudrā of the piśācas and piśācīs. If one extends two\\footnote{37.64} fingers, this is the mudrā of the rākṣasas and rākṣasīs. If one extends three\\footnote{37.65} fingers, this is the mudrā of all the kravyādas and other carrion-eating spirits, the grahas, the mātrs, [F.264.a] [F.281.a] the kuṣmāṇḍas and so forth, the piśitāśas, all the dākinīs,\\footnote{37.66} the vyantaras, the kaśmalas, and others. If one forms four fingers into hooks, this is the mudrā of all the kaśmalas.\\footnote{37.67}

37.64 “One performs summoning with the mudrās of summoning, and dismissing with the mudrās of dismissing.\\footnote{37.68} If one employs one’s own mind, one will accomplish all activities. Using only these mudrās according to need, one can combine them only with the mantras assigned to them. One must not use other [mudrās], or perform activities other than [those assigned to these mudrās]. One can only employ a mantra with whatever mudrās they are designated to.\\footnote{37.69}

37.65 “These mudrās, blessed by all the buddhas,  
Must not be used in a transgressive way.  
Through merely beholding the mudrā,  
No being will be capable of feeling anger.\\footnote{37.70}

37.66 “Those who use the mudrās transgressively will perish. By violating a mudrā one breaks one’s samaya and transgresses against all the vidyās. The violator will certainly fall into the Raurava or Avīci hell. Creators of obstacles will fall deep down into one of the great hells. Those, on the other hand, who keep their samayas regarding the mudrās will experience long-lasting great happiness, will be reborn in the gods’ realms, and will certainly progress toward the final goal of awakening.\\footnote{37.71}

37.67 “In short, many different types of mudrās have been taught by the primordial buddhas and the bodhisattvas of great power. It is impossible for any being to fathom, enumerate, or learn them.\\footnote{37.72}

37.68 “Briefly, there is in the family of the Victorious One a single-syllable mantra, the vidyārāja, the cakravartin.\\footnote{37.73} Its corresponding mudrā, used for protection,\\footnote{37.74} is formed as follows: First one should make the left and right hands into fists, except for the middle fingers, which should be extended forth together, each bent at the first joint.\\footnote{37.75} As for the index fingers, each should be bent at both joints and touch the other at the fingernail. [Their tips]
should be above the fingernails of the thumbs. [F.264.b] [F.281.b] This mudrā of the cakravartin [One Syllable] is suitable for all activities. It was declared by the protectors of the world to be the best of all mudrās. [37.68]

37.69 “When this mudrā is employed with the previously described cakravartin One Syllable, it can accomplish all activities. When [One Syllable] is accomplished, the entire Tathāgata family is accomplished, and all the worldly and supramundane mantras are accomplished. When One Syllable is recited, all the mantras are recited. [37.69]

37.70 “As for the other eminent mantra [deities] invoked in this king of manuals, the practitioner should always recite [their] mantras one thousand and eight times to start with. In this way, all these vidyā deities will be experienced directly and will soon grant accomplishments and boons. One will steadily progress toward awakening. [37.70]

37.71 “One will accomplish all activities by combining the one-syllable heart mantra of Avalokiteśvara with the mudrā of Padmadhara, or by combining the vidyā of Pāṇḍaravāsinī with her mudrā—so also, by combining the mudrā of Vajradhara with his one-syllable heart mantra, or by combining the mudrā of Māmakī with her great vidyā. [37.71]

37.72 “Similarly, in the Royal family, [one will accomplish all activities by combining] the one-syllable heart mantra of the bodhisattva Gajagandha with his mudrā. Also, regarding the Jewel, the Yakṣa, the Celestial, and the Noble families, one will accomplish all activities by combining the one-syllable heart mantras of these families with their respective mudrās. In this way, one will always be able to accomplish all activities using any of these mudrās and mantras. The power of the vidyā mantras will be directed according to how they are employed. Activities will not be accomplished any other way. [37.72]

37.73 “Similarly, the right hand raised in a svasti gesture [should be combined with the mantra] of Brahmā Sahāmpati; the single linga mudrā, [with the mantra] of Maheśvara; the discus mudrā, [with the mantra] of Viṣṇu; the añjali gesture with the fingers splayed, [with the mantra] of Garutman; a hand raised in a cursing gesture, [with the mantra] of the ṛṣis. The same applies to the mudrā of the gandharvas, the lower gods, and the asuras, which is formed by placing the tip of the left thumb inside a fist. The mudrā of the four virgins, again, can be combined only with the corresponding mantra. [37.73] [F.265.a] [F.282.a]

37.74 “Similarly, the spear mudrā [should be combined with the mantra] of Kārttikeya. The same applies to the mudrās of Yama, Varuṇa, Kubera, and the yakṣas, rākṣasas, piśācas, and mahoragas—all the beings inhabiting the threefold universe, following the course of whatever destiny, and reborn in whatever realm—the grahas, mātṛs, kravyādas, kaśmalas, and so forth. All
these beings have mudrās and mantras designated to them, which must be employed observing the right correspondence. Everything must follow the right order, not otherwise. [37.74]

First of all, the practitioner should rely on the auspicious mudrās and their corresponding mantras, as taught in this king of manuals, that represent the way of the tathāgatas. Also, Mañjuśrī, there are the mudrās of the noble bodhisattvas Samantabhadra, Mahāsthānaprāpta, and Vimalagati, as well as your utpala mudrā. These mudrās, of both the tathāgatas and the bodhisattvas, should always be displayed by the practitioner facing the east. Having gotten up early, he should stand facing the sun in a clean place and, himself clean, should display any one of these mudrās, raising it upward, above his head. [37.75]

Any of the corresponding mantras should be recited one hundred and eight times. He will be free from all disease, will live long, and will not be overcome by the vighnas. He will become unassailable by any living being. He will meet, face to face, all the mantra deities who will promptly grant him accomplishment. He will receive blessings from all the buddhas and will steadily progress toward awakening. The divine youth Mañjuśrī will himself become his spiritual friend until the attainment of full realization. What, then, are these mudrās and mantras? [37.76]

First, I will teach the mudrā of the great hero. One should join the cupped hands folding the fingers in and raising up the thumbs bent where they meet the wrist. This is the mudrā of the great hero, taught by all the tathāgatas. The corresponding mantra is:

“Āḥ hero! Hūṁ khaṁ!" [F.265.b] [F.282.b] The corresponding mantra is:

“Oṁ, you who originate from the sky! Be bright, be! Spread light, spread! You are blessed by the buddhas! Illuminate all the buddhas! Hūṁ hūṁ, Vikāsinī! Phat phat, svāhā!" [37.77]

This mantra, when employed in combination with its namesake mudrā, is suitable for all activities. It points out those who are possessed by grahas. It causes those possessed, whether it is by grahas, kravyādas, or kaśmalas, or those knocked out by poison, to speak. Following the manner of its employment, it will fulfill all the required activities accordingly. In short,
this vidyā, when employed along with the blooming mudrā, will fulfill all aims; it will swiftly bring the desired result even if it is not fully mastered. {37.79}

37.80 “If one joins the cupped hands together with the fingers evenly folded, this is the heart mudrā [of the tathāgatas]. This heart [mudrā] should be incanted seven times with the [corresponding] heart mantra, and then ‘released.’ The corresponding mantra is:

"Oṃ, brave Godari, svāhā!"  

“This is the heart mudrā of the tathāgatas. {37.80}

37.81 “If one joins the cupped hands as before, with the fingers set apart so that there is free space between the fingertips, this is the usṇīṣa mudrā. The corresponding mantra is:

"Oṃ droṁ! Bind! Svāhā!"  

“This mantra is suitable for all activities. {37.81}

37.82 “If one makes the right hand into a fist with the thumb free, this is the mudrā of the mendicant’s staff. The corresponding mantra is:

"Oṃ, shake [them]! You are invincible in battle, hūṁ!"  

“This mantra of the mendicant’s staff is suitable for all activities. {37.82}

37.83 “If the same mudrā is formed with the left hand touching the robe, this is the mudrā of the robe. The corresponding mantra is:

"Oṃ, protect [me], protect! O my robe, blessed by all the buddhas, svāhā!"  

“With this mudrā of the robe of the Tathāgata one can accomplish all activities. [F.266.a] [F.283.a] If one wears a robe incanted with the corresponding mantra, one will enjoy good fortune and powerful protection. All the grahas, mātṛs, piśitāśas, kravyādas, kaśmalas, and vighnas will flee upon merely seeing [such a robe]. {37.83}

37.84 “If the thumb of the left hand and the small finger of the right mutually touch, and the hands are lowered down with a hollow space between them, this is the mudrā of the bowl. The corresponding mantra is:

"Oṃ, O buddha bowl of great power, you are blessed by the protectors of the world! Hold, hold, and cause [the contents] to be held! Svāhā!"  

“This mantra, when combined with the mudrā, is suitable for all activities. If one recollects [this mantra] at the time of eating, one will not be affected by any poison that one might swallow. {37.84}
“If one makes the hands into fists, with the index fingers bent at the middle joint, this is the mudrā of the wish-fulfilling gem. The corresponding mantra is:

“Oṁ splendor, blaze! You who fulfill all aims. Bring success, bring! O wish-fulfilling gem, huṁ! This mantra of the wish-fulfilling gem, when combined with its namesake mudrā, will accomplish all activities splendidly. By incanting with this mantra all one’s ornaments and decorations and putting them on, one ensures a powerful protection for one’s body, and one attains supreme good fortune. If one enters a battle, having donned the ornaments and incanted the armor, no weapon will be able to strike one’s body and one will be unassailable by one’s enemies. One will protect one’s own army and defeat the enemy army. One will accomplish these and innumerable other feats, even if one has not mastered them previously.

“By incanting with this mantra all one’s ornaments and decorations and putting them on, one ensures a powerful protection for one’s body, and one attains supreme good fortune. If one enters a battle, having donned the ornaments and incanted the armor, no weapon will be able to strike one’s body and one will be unassailable by one’s enemies. One will protect one’s own army and defeat the enemy army. One will accomplish these and innumerable other feats, even if one has not mastered them previously.

“By incanting with this mantra all one’s ornaments and decorations and putting them on, one ensures a powerful protection for one’s body, and one attains supreme good fortune. If one enters a battle, having donned the ornaments and incanted the armor, no weapon will be able to strike one’s body and one will be unassailable by one’s enemies. One will protect one’s own army and defeat the enemy army. One will accomplish these and innumerable other feats, even if one has not mastered them previously.

“If one forms the hands into mutually touching fists with the index fingers bent at the middle joint, on the level with the third joint on the middle fingers, this is the mudrā of the Dharma wheel. The corresponding mantra, the mantra of the Dharma wheel, is:

“Oṁ blazing circle! Chop up, break, strike, burn, burn! Huṁ! The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them.

“If one forms the hands into mutually touching fists with the index fingers bent at the middle joint, on the level with the third joint on the middle fingers, this is the mudrā of the Dharma wheel. The corresponding mantra, the mantra of the Dharma wheel, is:

“Oṁ blazing circle! Chop up, break, strike, burn, burn! Huṁ! The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them.

“If one forms the hands into mutually touching fists with the index fingers bent at the middle joint, on the level with the third joint on the middle fingers, this is the mudrā of the Dharma wheel. The corresponding mantra, the mantra of the Dharma wheel, is:

“Oṁ blazing circle! Chop up, break, strike, burn, burn! Huṁ! The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them.

“If one forms the hands into mutually touching fists with the index fingers bent at the middle joint, on the level with the third joint on the middle fingers, this is the mudrā of the Dharma wheel. The corresponding mantra, the mantra of the Dharma wheel, is:

“Oṁ blazing circle! Chop up, break, strike, burn, burn! Huṁ! The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them.

“If one forms the hands into mutually touching fists with the index fingers bent at the middle joint, on the level with the third joint on the middle fingers, this is the mudrā of the Dharma wheel. The corresponding mantra, the mantra of the Dharma wheel, is:

“Oṁ blazing circle! Chop up, break, strike, burn, burn! Huṁ! The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them.
“One should place the left hand in the lap and display with the right [the gesture] of teaching the Dharma. This is the spear mudrā of the tathāgatas. The corresponding mantra is:

“Oh Vijayā of great power, difficult to resist! Hūṁ phat! O Victorious One, phat! O auspicious one, phat!"

“[This mantra of] the spear of the tathāgatas, when employed with its [namesake] mudrā, can accomplish all activities. It can paralyze all the vighnas, evil beings, and enemies, as well as all the gods. Its qualities are infinite. Whatever activities it is employed for, it will accomplish all of them. {37.90}

“One should interlace the fingers of the hands with the palms facing upward and the index fingers touching at the tips to form the shape of a needle. This mudrā, turned around so that the palms face downward, should be displayed at the forehead. This is the ārṇā mudrā of the blessed buddhas, taught by the primordial buddhas. The corresponding mantra is, ‘Homage to all the worthy tathāgatas, the fully realized buddhas.’ [The portion to be recited is]:

“He he! Bind, bind! Remain, remain! Support, support! Suppress, suppress! O jewel of the ārṇā, svāhat!"

“This mantra of the ārṇā of the tathāgatas, when employed along with its [namesake] mudrā, can accomplish all activities. {37.91}

“If one steps into the midst of one’s enemies wearing a bindi on one’s forehead made with bovine bezoar [incanted with the ārṇā mantra] and reciting [the same], one will be unassailable by any wicked beings and will not be harmed by them. Or, if one enters the middle of a battlefield, one will cause, merely by one’s gaze, the destruction of the enemy army. If one does not fail to display [the bindi], one can accomplish feats without limit. This [ārṇā] has been taught by innumerable blessed buddhas. {37.92}

“One should form the añjali gesture with the hands joined together without any gaps. The two index fingers should be bent at the middle joint. The thumbs should also be bent. This is the mudrā of the eye of the tathāgatas. The corresponding mantra is:

“Oṁ, ru ru! Flash, blaze, and stay on! O Siddhalocanā who accomplishes all purposes, svāhat!"

“This mantra of the eye of the tathāgatas, when employed along with its namesake mudrā, can accomplish all activities. {37.93}
“If one enters among one’s enemies, having incanted one’s eyes [with the eye mantra of the tathāgatas], they will lose their anger upon merely being looked at. Filled with loving kindness, they will harbor good wishes and will become friends. Or, if one gazes at one’s enemies when in the vanguard of the battle after incanting one’s eyes, they will become kindly disposed. Unable to raise their weapons in assault, they will turn back without any fight and subsequently turn into allies. [37.94]

“If the hands are positioned horizontally and form the shape of a book with the opposite fingertips touching, this is the mudrā of Prajñāpāramitā. The corresponding mantra is:

“Homage to you, blessed goddess beautiful to look at! Oṁ tha.

“This [mantra of] Blessed Prajñāpāramitā, when employed along with its namesake mudrā, can accomplish all activities. [37.95]

“If one touches one’s heart while reciting [the mantra just described], one will increase one’s powers of recollection. If, while reciting, one enters into the midst of wicked enemies, one will deprive them of the ability to think. In the heat of a battle, one will be able to stupefy one’s adversaries, whether they are two-legged or four-legged, or make them lose their minds. In short, whatever activities the blessed goddess is employed for, she will accomplish all of them. [F.267.b] [F.284.b] The qualities of this [mantra] are infinite, and so are its ritual applications. [37.96]

“The mudrās and mantras of the tathāgatas are infinite. One should employ [primarily] all the mudrās and mantras of the [deities] listed in the ‘Assembly’ chapter as the retinue deities of the tathāgatas, as the rites of other [deities] are innumerable. These mudrās and mantras should be employed according to the ritual of this king of manuals. [37.97]

“Thus, the mantra of the Lotus family should be used together with the padma mudrā. This mantra is:

“Oṁ jiḥ jiḥ! Svāhā to the dispeller of fear, one with the body of a victorious one.

“This is the mantra of the bodhisattva Avalokiteśvara. When employed together with the padma mudrā, it will accomplish all activities. When it is recited, all the mantras of the Lotus family are being recited. When it is accomplished, all the mantras of the Lotus family are accomplished. [37.98]

“The mantra to be used with [the mudrā] of the great vidyā Pāṇḍaravāsinī is:

“Oṁ kaṭe vikaṭe nikaṭe kaṭaṅkaṭe kaṭavikaṭa kaṭaṅkaṭe svāhā!
“[This mantra], when combined with the mudrā of Pāṇḍaravāsinī or the padmā mudrā, can accomplish all activities. It also affords protection to those visiting any of the charnel grounds. [37.99]

37.100 Similarly, Tārā, Bṛkuṭī, Candrā, any deities said to be from the retinue of the lord of vidyās Hayagrīva, as well as the entire Lotus family in its infinity, may be invoked by the means of the mantras and mudrās along with their extensive rituals. [37.100]

37.101 The same applies to the Vajra family where the mantra is used together with the double vajra mudrā. This mantra is:

“Hūṁ!

“When this mantra of Vajrapāṇi is accomplished, all the mantras of the Vajra family are accomplished. When this mantra is recited, all of them are recited. When employed along with previously described double vajra mudrā, this mantra will accomplish all the activities the practitioner desires, even those forbidden by the most eminent of victors, if they are required to guide sentient beings. This mantra of the great yakṣa is extremely fierce. [37.101]

37.102 Similarly, [the mudrā] of Māmakī, the great vidyā who is the mainstay of the [Vajra] family, can accomplish all activities. The corresponding mantra is:

“Oṁ maintainer of the family! Bind, bind! Hūṁ phat! [37.102]

“This great vidyā called Māmakī, taught by all the buddhas, is suitable for all activities. When employed together with the mudrā of Māmakī formed in advance, it can accomplish any activity according to the practitioner’s wish. One can also employ the mudrās of the retinue [deities] of Vajrapāṇi as listed in the introductory chapter, as well as the entire vajra holder’s family without exception, in combination with their respective mantras. [37.102]

37.103 Similarly, in the Elephant family, there is, the mantra of the bodhisattva Gajagandha:

“Oṁ, you with an elephant’s name, hūṁ! You who walk in the sky, svāhā [F.268.a] [F.285.a]

“When [this mantra] is employed along with the previously described mudrā, it will accomplish all activities. Just as before, when this mantra is accomplished, the whole family is accomplished. [37.103]

37.104 So also [is the case with] the mantras of Samantabhadra, Mahāsthānaprāpta, and Vimalagati, which are, [respectively]:

“Oṁ, son of the victors! The same and not the same! Do not delay! Hūṁ phat! [37.104]
“Remain, remain in the exalted place! Having attained awakening, remember your samaya! Hūṁ, phat phat, svāhā!\footnote{2423}

“and

“Oṁ, stainless, stainless! With stainless form! Burn, burn! Remember your samaya, svāhā\footnote{2424} [37.104]

37.105 “The mantra of Gaganagañja can accomplish all activities if employed with the mudrā of any bodhisattva.\footnote{2425} This applies also to all the innumerable great bodhisattvas who have attained the tenth bodhisattva level, starting with Apāyajaha, Sadāprarudita, Kṣitigarbha, Ratnapāṇi, and Maitreya. Their mudrās and mantras are, likewise, innumerable. They ought to be employed [as instructed] in this king of manuals. [37.105]

37.106 “The detailed section on all the mantras and mudrās covers a vast range of the worldly ones and the different levels of the supramundane. All the rites and their variants taught in this [manual] entail a samaya of the great assembly and require accomplishing all the relevant mantras.\footnote{2426} [37.106]

37.107 “These mudrās and mantras should thus be employed according to their family association, whether the Jewel, the Yakṣa, the Celestial, or the Noble family. However, all these mantras and mudrās in all the tantras in the three times constitute but one family, which is none other than the Tathāgata family. And you too, Maṉjuśrī, divine youth, may be regarded as belonging to the Tathāgata family. [37.107]

37.108 “You should remember, Maṉjuśrī, that all the buddhas, bodhisattvas, noble śrāvakas, and pratyekabuddhas; all the worldly and supramundane mantra [deities],\footnote{2427} whether subject to karmic influences or not; and all the different mudrās—all of them belong to the families\footnote{2428} of the tathāgatas. [F.268.b] [F.285.b] There is no such mudrā,\footnote{2429} Maṉjuśrī, or esoteric mantra system, that would not belong to a tathāgata family or have no samaya bond with a tathāgata. Know, divine youth, that they are connected. [37.108]

37.109 “Just as the Tathāgata is said to be at the forefront, so is the Tathāgata family said to be at the forefront. Therefore, Maṉjuśrī, this king of manuals is the jewel of the most eminent of families. It was taught, elucidated, established, and propagated by the past buddhas since time immemorial. [37.109]

In this way, O divine youth Mañjuśrī, this sovereign manual of your rites has been passed down by the succession of buddhas. It is the prime jewel of the Tathāgata family that brings great benefits. It is necessarily rooted in the sphere of phenomena. It is not possible to describe its benefits even in a thousand eons, or to fully describe its great qualities. Not even the likes of you could describe or communicate the experiences to be had in this world, or those related to the future state of awakening, its ultimate goal.

The extent of the great qualities of this manual and the ensuing results are immeasurable. They relate to both this existence and the hereafter. If any persons, full of trust and free from doubt, should memorize and propagate [this manual], apply themselves to its diverse practices, accomplish [its] mantras or [just] recite them, display [its] mudrās, applying themselves continually, such persons would exhibit the following eight qualities:

1. They would obtain special qualities and benefits.
2. They would be unfazed by their adversaries and have no fear therefrom.
3. Their bodies would be immune to poison and invulnerable to weapons.
4. They would be blessed by the buddhas [F.269.a] [F.286.a] and bodhisattvas and have long life, comforts, and intelligence.
5. The divine youth Mañjuśrī would become their spiritual friend and would appear to them in their dreams at night.
6. All the mantra [deities] would protect them and reveal to them their mudrās in their dreams.
7. No evil kings, wicked beings, or other ill-wishers would be able to harm them.
8. They would certainly be destined for awakening.

These eight benefits will manifest for those with faith and no doubts, who earnestly apply themselves to the practice—householders or renunciants, women or men—if they follow the instructions. They will not manifest for others. For those engaging in evil actions the opposite will happen; they will proceed downward into the Raurava and other hells.

As has been said, displaying the mudrās in the forenoon is conducive to long life. One should respectfully display the mudrās of the uṣṇīṣa [kings], and of Locanā and the others, while reciting the heart mantras of the deities from the retinue of the Tathāgata. They are of the same efficacy and power as your mudrās and mantras, O divine youth Mañjuśrī.
“As has been said, one should be clean and be in a clean place. The intermediate area should be free from thorns, smeared with cow dung that has not fallen, and strewn with sweet-smelling white flowers. Standing there, one should recite the mantra and display the mudrā—not anywhere else, and not [the mantras and mudrās] of other [deities], but a single mantra out of those [specified], accompanied by [its respective] mudrā.[37.116]

37.117 “As said before, one should be clean. When the sun has set, one should wash oneself in pure water, free of living organisms, and put on fresh clothes. One should perform the uṣṇīṣa protection, and one should avoid sexual activity, be morally upright, and joyfully guard one’s purity and virtue.[37.117]

37.118 “The protection effected by the uṣṇīṣa Should be followed by creating a [protected] circle Where, during sleep after the first watch of the night, One should contemplate the tathāgatas.[37.118]

37.119 “One should obtain a thread spun by a virgin girl, or a brahmin girl who has never experienced sexual pleasure, and incant it one hundred and eight times with the mantra:

“Oṁ, seize, seize! Bind, bind! Arrester of semen and fulfiller of aims, svāhā! [F.269.b][F.286.b]

“One should recite this mantra while displaying the mudrā of Māmakī and then tie the thread around one’s hips. If one wraps it around three times, the semen will be arrested.[37.119]

37.120 “Not even the lord of the realm of desire will be able to disturb one’s mind during sleep, so how could the dream-framing vināyakas do it? Through this method, and not without it, neither the daughters of the rṣis nor the daughters of the lord of the realm of desire, who assume various forms to excite passions, will be able to disturb one’s mind, even if normally one has passions and is not free from them, so how could other women, whether human or nonhuman, disturb it?[37.120]

37.121 “Applying this procedure, one should rise early, go to the toilet, brush one’s teeth, rinse one’s mouth, and wash oneself, as before, in clean water free of living organisms. Facing the east, one should display the mudrā and recite the mantra.[37.121]

37.122 “As a consequence, one will enjoy a long life and proficiency in all types of activity. One will be free from all major diseases and will be loved by everybody. One’s enemies will become one’s friends. Through merely seeing [the mudrā], all the grahas, kravyādas, kaśmalas, and so forth will flee. The
enemy army will become paralyzed. Through merely displaying [the mudrā], one will accomplish any activity. One thus has a choice between the procedure that is pure, or the impure lack of it.2444 [37.122]

37.123 “This king of manuals is filled with infinite sets of mudrās and mantras,2445 which have been and will be taught by innumerable blessed buddhas. I too—Tathāgata2446 Śākyamuni, a worthy, fully realized buddha—have just now taught them in the midst of this great assembly. [37.123]

37.124 “You also, Mañjuśrī, divine youth, will engage in the task of safeguarding these instructions and safeguarding the domain of the teachings over the long period of time when I have passed into nirvāṇa, dissolved into the ultimate reality, and attained the complete peace of the final state. (37.124)

37.125 “As the end of an eon is now setting in, at this terrible time I taught this with my mind overcome by great compassion, [F.270.a] [F.287.a] for the benefit of beings. I taught this king of manuals in order to restrain and guide those who offend against the Three Jewels—the evil kings and the wicked beings.2447 I taught this king of manuals with its detailed sections for the sake of all beings.” [37.125]

37.126 This concludes the detailed chapter on the ritual procedures that prescribe the mantras and the mudrās, thirty-seventh2448 in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 38

38.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth:

“Listen, Mañjuśrī!

“Briefly, there are detailed [teachings on] the characteristics of the mudrās and the mantras, the procedures of the maṇḍalas and the association-based distribution of mudrās therein, and the secret maṇḍala of all the mantra [deities] in all the tantras.” [38.1]

38.2 “All of them were taught before
By every buddha of great majesty.
The exalted function of the mantras
Was explained for each of the families
By the former buddhas from the earliest time
To bring benefit to sentient beings. [38.2]

38.3 “Having set in motion the mantra wheel,
Which constitutes the supreme wheel of the Dharma,
They dissolved into the ultimate reality,
Mounted upon the wheel of peace.
All these buddhas, very powerful in the world,
Entered the peace [of nirvāṇa]. [38.3]

38.4 “All this was formerly taught
By the tathāgatas since the beginning of time.
I, too, will teach it [now] in this final world,
Putting my trust, Mañju, in you.” [38.4]

38.5 The divine youth Mañjughoṣa,
Hearing these words
Of the buddha of great splendor,
Folded his hands before him, [38.5]
And said to the best of speakers,

The fully realized buddha, supreme among two-legged beings,

“Teach the Dharma, O sagacious one,
To bring benefit to the world! [38.6]

“Teach it in a succinct manner, without elaborating,
Causing the greatness of its qualities to bear fruit.”

Having said this, [F.270.b] [F.287.b]
Mañjuśrī remained silent. [38.7]

The glorious great lord
With a voice as sweet as a cuckoo
Taught then everything that pertains
To the distribution of mudrās in the maṇḍala. [38.8]

Staying above the realm of the Pure Abode,
The Lion of the Śākyas, the best of men,
The fully realized buddha, [also] taught, at that time,
The [relevant] mantra system. [38.9]

“Listen, Mañjuśrī, divine youth,
About the mudrās with their procedures,
And about the mantras employed in tantric methods.
Hear the full account of the greatness of their qualities! [38.10]

“First of all, there are signs that indicate
Whether something is a living being or not;
[They include] form, actions, behavior,
And all the gestures and speech. [38.11]

“These gestures may involve both hands, both feet,
The head, or the fingers of each hand.
All of them were designated as mudrā
By the primordial buddhas of yore. [38.12]

“They are the pitcher,
Parasol, lotus, banner, flag,
Fish, vajra, conch,
Jar, wheel, [38.13]

“And the mudrās named after different weapons and implements—
As many as there are known in the world—
Including the mudrā shaped like a blue lotus,
All of them are arranged around the maṇḍala. [38.14]
“They are arranged in sequence,  
As specified in the instructions.  
Each of them should always be drawn  
With its own respective form. [38.15]

“When talking about the mudrās in the maṇḍala,  
They are each placed  
In their own dedicated slot,  
Where they are known to belong. [38.16]

“In all the maṇḍalas,  
One must use the right mudrā form;  
Cakravartin is thus represented by the wheel.  
If the uṣṇīṣa lord is Sitātapatra, [38.17]

“One should draw a white parasol  
In the most prominent place in the maṇḍala.  
The Dharma wheel represents the buddhas;  
And the lotus, the Lotus family. [38.18]

“The vajra is said to represent the Vajra family;  
The elephant, the Elephant family;  
And the jar, the Jewel family.  
These allocations apply to every maṇḍala. [38.19]

“The two eminent families, the Celestial and the Noble,  
Should be drawn as the endless knot and swastika respectively.  
To represent the distinguished yakṣa family,  
One should draw a fruit that is a source of phalaja. [38.20]

“To represent Mahābrāhma, one should draw a swan;  
For Śakra, one should draw his thunderbolt.  
To represent Maheśvara, one should draw his trident,  
And in addition, his bull. [38.21] [F.271.a] [F.288.a]

“The trident is a three-pointed lance.  
For Skanda, one should draw a [one-pointed] lance;  
For Viṣṇu, a discus;  
And for the dānavas, a mace. [38.22]

“The deities have various weapons  
And assume different bodily positions.  
They also have different vehicles,  
Which should always be drawn in the center. [38.23]
“Conveying their form by means of an image, 
One should draw, in every maṇḍala, 
One of these [deities],  
Whichever one is appropriate. [38.24]

“The maṇḍalas taught by the supreme victors 
May have one, two, three, 
Or an infinite number [of deities], 
Arranged to resemble the rows of an altar. [38.25]

“[The deity] indicated for a given maṇḍala 
Should be placed in the center; 
If [the maṇḍala] is the ‘womb’ of the victors’ family, 
One should paint, in the very center, the Buddha. [38.26]

“One should thus draw the image 
Of the Teacher right in the center. 
Second, one should draw [the deity] of the Lotus family, 
And third, [the deity of] the Vajra family. [38.27]

“Having drawn all of this, one should add, 
Following the right order, the gods and the asuras, 
And then, filling the entire area, 
The yakṣas, rākṣasas, and humans. [38.28]

“Next, one should draw, 
In the right order, the tīrthikas, 
And also the guardians of the quarters, 
All of them in their respective places. [38.29]

“In short, one may draw a maṇḍala 
Starting from a single dot or two, 
Up to infinity, until the quarters are filled 
Up to their farthest limits. [38.30]

“The earth is said to be infinite, 
And so can be the surface of the maṇḍala, 
Starting from a single dot or two, 
And extending over the entire earth. [38.31]

“Based on the instructions, 
The maṇḍala procedure is said to be 
Of three kinds, known as 
The highest, the medium, and the lowest. [38.32]
“The highest procedure results in the highest accomplishment. If the procedure is medium, the accomplishment is said to be middling. The lowest procedure results in an inferior accomplishment, As was formerly taught by the supreme victors. [38.33]

“The supreme victors also explained The threefold accomplishment based on mental capacity: Great beings attain great accomplishment, And the mediocre, the middling. The third accomplishment, that of minor beings, Is taught for the minor activities. [38.34] [F.271.b] [F.288.b]

“When one’s thoughts [are suffused with] faith, One is of the highest capacity and will definitely obtain Final buddhahood with its attendant rewards Through merely seeing the manḍala. [38.35]

“Those of the middling mental capacity will attain, At that time, the realization of a pratyekabuddha. The remaining ones, because of their lack of devotion, Are bound for the state of a śrāvaka.2468 [38.36]

“This is not unfruitful, as the proclaimed result [Of the śrāvaka path]—the peaceful destiny [of nirvāṇa]—is exalted.2469 If one merely sees the manḍala, One is bound to attain birth in the divine realms. [38.37]

“Similarly, all the excellent mudrās And the mantras, in all their vastness, Can be employed in three different ways; In terms of bringing happiness, they are divided into three categories. The mudrās and the manḍalas having already been described, [Now] the benefits of mantras are being told. [38.38]

“Starting from One Syllable, And as far as the count goes, However many [types of] speech Are known [to be used] in the mantras,2470 [38.39]

“[Whether it is] ordinary speech, Lamentation, weeping, laughter, wailing, Or any [other kind of] speaking or talking, All of them have their place in the mantras. [38.40]
“These mantras are of three kinds—
The same three categories
That have been taught for the maṇḍalas
Apply also to the mudrās and the mantras. [38.41]

“The relevant procedures
Taught by the guides of the world
Are, in the same way, threefold,
And further still, manifold or thousandfold. [38.42]

“While being of three kinds, or falling into three categories,
They are also twofold, or of infinite types.
The mantra is coextensive with the mind
And never separate from the mind. [38.43]

“One who employs the mantra,
Blending it with the mind, will succeed.
Whatever mantras there are in the Tathāgata
Or the Lotus families, [38.44]

“Or those chanted in the Vajra
Or other families,
Including all the worldly mantras,
All of them arise from the [mind]. [38.45]

“If one studiously recites any mantra
From the Victor’s family that was taught
For the sake of beings by the victors’ sons,
One will certainly become a buddha. [38.46]

“If one reverently recites
The mantras of the middle category,
One will definitely acquire the family status
Referred to as pratyekabuddha. [38.47]

“A mantra reciter studiously engaged
In reciting other mantras,
Such as those taught by the noble śrāvakas
And the worldly mantras that are essentially virtuous,
Will certainly acquire the family status
Of a śrāvaka of great power. [38.48]

“Similarly, the rites may be divided [F.272.a] [F.289.a]
Into the highest, the medium, and the inferior.
The rites of pacifying lead to the realization of a buddha; those of nourishing, to the realization of a rhinoceros-like pratyekabuddha. Those that involve minor mantras are said to lead to the realization of a śrāvaka.  [38.49]

38.50 “In this context, the mind should also be regarded as being of three types, but can be further subdivided into many, even infinite, types.”  [38.50]

38.51 This concludes the detailed chapter on all the ritual procedures involving the mudrā and the maṇḍala methods, thirty-eighth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
At that time Blessed Vajrapāṇi, the general of the yakṣas who was in the assembly, got up from his seat, draped his upper robe over the left shoulder, placed his right knee on the ground, bowed to the Blessed One with his palms pressed together, and made the following request: [50.1]

"O Blessed One! You have not fully explained the ritual of the lord of wrath called Yamāntaka that was taught by Mañjuśrī, the divine youth. Nor has Mañjuśrī, the divine youth, explained it. I request you, Blessed One, to teach this ritual, out of regard for human beings during the final age, so that, at the time when you are in the state of complete nirvāṇa, when the teachings have disappeared, during the dreadful time of the worst age when the buddhafield is completely devoid of śrāvakas and pratyekabuddhas, the teachings of the tathāgatas may be preserved, the domain of the Dharma may remain for a long time, all wicked kings may be subdued, those who harm the Three Jewels may be suppressed, the inconceivable bodhisattva conduct may bring the virtues of beings who require guidance to completion, and innumerable sentient beings may be brought to complete maturity. [50.2]

"During the final eon, Blessed One, when the final age has arrived in which the Sugata’s instructions perish, [F.272.b] [F.289.b] should one practice this rite of the wrathful lord Yamāntaka correctly, one will attain accomplishment. And this lord of wrath should always be used against none other than those evil kings and sentient beings who harm the teachings, such as the great yakṣas who are extremely powerful and engage in acts of oppression or assistance but lack great compassion." [50.3]

The Blessed One, remaining silent, entered the samādhi called the Buddha’s blessing through miraculous transformation. The divine youth Mañjuśrī, too, remained silent. The entire assembly and its surroundings began to shake in six different ways. [50.4]

The hosts of divine beings, all the youthful lords,
Were alarmed and terrified.\textsuperscript{2482}
All the gods, the nāgas,
The dānava lords, the mātṛs, \textsuperscript{[50.5]}

50.6 The grahas, the mukhyas,\textsuperscript{2483} and so forth—
All of the hosts of divine beings trembled.
Human beings also trembled, their minds disturbed,
And so did the evil-minded pūtanas.\textsuperscript{2484} \textsuperscript{[50.6]}

50.7 After that the violently predisposed human kings,
Fearful and distressed,
Took refuge in the instructions
Of the Dharma king.\textsuperscript{2485} \textsuperscript{[50.7]}

50.8 Awed by the great radiance of Vajrapāṇi,
The lord of guhyakas, himself a yakṣa,
And by the youthful prince Mañjughoṣa,
Lord of the mantra,
They forged then, in Mañjughoṣa’s presence,
A samaya connection\textsuperscript{2486} by saying, \textsuperscript{[50.8]}

50.9 “Protect us, O venerable boy\textsuperscript{2487}
Who cares for all beings!
We are being burnt
By the extremely fierce, cruel mantras.
We stand before you on earth
In a stupor caused by our anger.” \textsuperscript{[50.9]}

50.10 Then the bodhisattva with the form of a child
Of great splendor addressed them as follows:
“Do not be afraid, all of you gods,
Yakṣas, rākṣasas, and dānavas. \textsuperscript{[50.10]}

50.11 “Your samaya, now explained to you by me,\textsuperscript{2488}
Cannot be violated by any deity
By any human or nonhuman being,
And especially not by any spirit.\textsuperscript{2489} \textsuperscript{[50.11]}

50.12 “Being perpetually of a kind mental disposition, \textsuperscript{[F.273.a] [F.290.a]}
At all times one should recollect the mantra—
The mantra that is the fully realized buddha,
Supreme among two-legged beings, the Lion of the Śākyas and best of men. \textsuperscript{[50.12]}
50.13  “He taught the mantras
Of the uṣṇīṣas and so forth, including the Locana;\textsuperscript{2490}
The mantras of the teachers of the three worlds—
Cakravartin,\textsuperscript{2491} Tejorāśi, and Jayoṣṇīṣa—\textsuperscript{2492} [50.13]

50.14  “And also of Vijayoṣṇīṣa and the rest;
Of Padmapāṇi, Lokita,\textsuperscript{2493}
Avalokiteśvara, Bṛkuṭī,
Tārā, and Yaśasvinī; [50.14]

50.15  “And also [the mantras of] the goddesses
Sitavāsinī,\textsuperscript{2494} Mahāśvetā, and Yaśovatī;
The vidyā Bhogavatī;
And Hayagrīva, the king of mantras. [50.15]

50.16  “These are the main mantras
In the Lotus family that emerged from the victorious ones.
The cakravartin One Syllable\textsuperscript{2495}
Is the mighty lord of [all these] mantras. [50.16]

50.17  “If one remembers the god of gods,
The splendorous lord of mantras
By the name of Yamāntaka,\textsuperscript{2496}
one will have no anger.\textsuperscript{2497} [50.17]

50.18  “[The mantra of] Avalokiteśvara
Gives rise to compassionate thoughts
And overwhelms the mind with great compassion.
[The mantra of] Tārā, revealed by the former buddhas\textsuperscript{2498} [50.18]

50.19  “And spoken by Avalokiteśvara,
Delivers sentient beings [from suffering].
This noble vidyā is generated during samādhi
And designated as woman in name and form.\textsuperscript{2499} [50.19]

50.20  “Consequently, the bodhisattva conducts himself
As [Tārā], the supreme ‘companion’\textsuperscript{2500} in awakening,\textsuperscript{2501}
In thousands of world spheres,
Too many to be counted. [50.20]

50.21  “Synchronically, the goddess [herself] sojourns widely,
Bringing welfare to embodied beings
In her form of a woman
With the nature of the mantra. [50.21]
“At that time, she establishes beings who need guidance
On the path to awakening,
Manifesting the inconceivable
Conduct of the bodhisattvas. [50.22]

“One should also keep in mind Vajrapāṇi,
The valiant lord of mantras,
And Māmakī who upholds her family—
The goddess worshiped by the three worlds— [50.23]

“And also [the dūtīs] Śṛṅkhalā,
Mekhalā, Vajramuṣṭṭi, and Yaśasvinī;
[The krodhas] Krodhendra, Tilaka, and Šatru;
[And the vidyārājas] Nīladaṇḍa and Bhairava. [50.24]

“These are the hosts of dūtīs, [F.273.b] [F.290.b]
The krodhas, and those known as the overseers of vidyās.
They are all the main deities of the Vajra family,
And my sentinels. [50.25]

“Also, if one remembers Gajagandha,
The bodhisattva of great power in this world,
Or Mahāsthānagata, the sagacious
Bodhisattva of great power, [50.26]

“Or the greatest, the head of the sons,
The beautiful Samantabhadra,
At that time
One will be free from fear. [50.27]

“Similarly, if one continually recollects
Māṇibhadra, or the supreme yakṣa Jambhala,
Or any śrāvaka, pratyekabuddha, or buddha,
How could one be afraid? [50.28]

“It is stated that through recollecting
Or worshiping them one obtains great protection.
Great rewards will then be obtained,
[Such as rebirth as] a god of Puṇyābha or Asaṃjñaka. [50.29]

“As for those who possess the female form,
They should worship the majestic goddess free from passion,
And also the Three Jewels,
While trusting in the teachings of the Victorious One. [50.30]
“They will not be in any danger then
From either friend or foe.
The relevant samaya, it is said,
Must never be violated by any mantra practitioner.”

“It is taught in connection with the supreme krodha
And praised [as the samaya] of Yamāntaka himself.
If beings keep this samaya,
No humans will be eaten.”

After that, all the gods and
Nonhuman beings were delighted.
Realizing the bodhisattva mind,
They were all established in the samaya.

The yakṣa general was angry
And expressed his contempt.
Then, shaking all the innumerable
World spheres, [he exclaimed,]

“What is the use of this instruction?
There is no need for Lord of Wrath;
Up to now the sons of the victorious ones
Guided sentient beings!

The power of Lord of Wrath
Was dispensed with long ago!”

Having said this, the vajra holder
Threw his vajra scepter down and waited.

Mañjughoṣa, the divine youth
In the form of a male child,
Powerful and intelligent,
Laughed and gave this reply:

“Do not be upset, O great yakṣa,
Powerful Vajrapāṇi!
Although the [deity] taught by me
Is Lord of Wrath of great power,

“It is your own mantra that I am going to reveal.
You may disseminate it as you like,
[But] it is not possible for you to proclaim
The power of [Lord of] Wrath.”
“If you ask why, it is because
He is identical with you
And is seen present here in [your own] body,
Summoned there for you as your heart essence.\(^{2520}\) [50.40]

“With Lord of Wrath immersed in you,
It is not possible to reverse it at this stage.
Once you have departed, permitted to do so,
You may teach your own samaya the way you like.\(^{2521}\) [50.41]

“If one is unwashed, sleepy,
Engaged in the dharma of commoners,\(^{2522}\)
Anointed with oil and not protected,
And always having bad thoughts; [50.42]

“If one has given up all the excellent mantras,
Has no faith in the teachings,\(^{2523}\)
And consequently harbors doubts,
Is intolerant toward those without faith,\(^{2524}\) [50.43]

“Rejects the jewel of the sacred Dharma,
Repudiates the saṅgha, and is distracted,\(^{2525}\)
Naked, always unclean
And limited to unclean pursuits, [50.44]

“Not discreet,\(^{2526}\) not practicing the mantra,
Always impure, and devoid of compassion;
If one has a penchant for having sex
In the vicinity of temples and caityas [50.45]

“Or in the courtyard of a monastery,
[Lord of] Wrath will destroy one.
Those who have broken their samaya, have no faith,
Do not know how to use the mantras,\(^{2527}\) [50.46]

“Or stumble in their conduct somewhat—
[Lord of] Wrath will bring their ruin.
It is not possible to find in this human world
Anyone that is not careless. [50.47]

“Women intoxicated with passion,
Tarnished by breaking their samayas,
Are killed by Lord of Wrath,
Along with the negligent practitioners of mantra.\(^{2528}\) [50.48]
“All immature beings everywhere
Fall under the sway of others if they are careless.
Except for the pratyekabuddhas, the arhats, and the śrāvakas
Who have extinguished their passions forever, [50.49]

“All of them will be killed by Lord of Wrath
And punished in every respect.”
Being thus told by Mañjuśrī, with his mind filled with compassion,
The beings [in the assembly exclaimed,] [50.50]

“Inconceivable are the acts of the buddhas
And the bodhisattvas of great power!” [50.51]
Having said this,
They all remained silent. [50.51] [F.274.b] [F.291.b]

The glorious Vajradhara\textsuperscript{2530} then
Took up his vajra scepter once again.
Holding it, he rejoiced.
Permitted [to do so], he spoke again.\textsuperscript{2531} [50.52]

\textit{This concludes the detailed chapter describing Lord of Wrath Yamāntaka, the greatness of his mantra and the attendant rules, fiftieth\textsuperscript{2532} in \textquotedblleft The Root Manual of Noble Mañjuśrī,\textquotedblright an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.}
51.1 At that time Vajrapāṇi, the lord of guhyakas, looked at the entire great assembly and addressed all the hosts of beings seated [in the space] above the realm of the Pure Abode: [51.1]

51.2 “Listen, honorable friends! For a start I will teach the painting procedure of Lord of Wrath Yamāntaka—one of infinite power and courage, the tamer of those difficult to tame, one who terminates the life of Vaivasvata, a great bodhisattva devoted to restraining wicked beings—the procedure that was taught by Maṇjuśrī. [51.2]

51.3 “There are no restrictions regarding The lunar day, the asterism, or fasting injunctions. One should commission this painting Whenever one is afraid of enemies. [51.3]

51.4 “One should obtain, on the fourteenth Or the eighth day of the dark fortnight, At night, in a charnel ground, A clothing item from a dead brahmin. [51.4]

51.5 “One should take it at night, Dye it red with blood, Wash it in water again and again, And then dry it thoroughly. [51.5]

51.6 “One should commission a cruel and angry painter To paint in a manner that is terrifying, In a charnel ground, during the dark fortnight, And have it completed within three nights. [51.6]

51.7 “On the night of the eighth or the fourteenth lunar day, By the light of a lamp fed by human fat,
The painter should stay put right there,  
Always facing the south. [51.7]

51.8  “He should be sitting on a human skull,  
Have the protection ritual performed, and be focused.  
Alternatively, the mantra practitioner can do the painting himself,  
If he is tormented by the fear and suffering caused by enemies. [51.8]

51.9  “In the course of the first night,  
The enemies will be seized with great fear.\textsuperscript{2539}  
On the second night, they will be, in addition, [F.275.a] [F.292.a]  
Seized by a great fever and fall into a swoon. [51.9]

51.10 “On the third night, they will breathe their last  
And proceed to the next world.  
How could they ever experience peace  
When the mantra practitioner is displeased? [51.10]

51.11 “The enemies’ bodies will wither  
And their houses fall into ruin  
As the result of drawing a picture  
Of the terrifying Yamāntaka in this way: [51.11]

51.12 “He should be drawn with six faces and six feet,\textsuperscript{2540}  
Black\textsuperscript{2541} in color, with a ‘wolf’s belly,’\textsuperscript{2542}  
Wearing a garland of skulls, angry,  
Wearing a tiger skin, [51.12]

51.13 “Terrifying with his various weapons,  
With a staff in his hand, inspiring fear,  
With eyes red with rage,  
And distinguished by his three eyes. [51.13]

51.14 “His blazing hair flows upward,  
With smoke-colored strands here and there.  
He is black as collyrium, terrifying,  
And dark as a monsoon cloud. [51.14]

51.15 “One should draw him mounted on a buffalo  
And resembling, in form, the god of death,  
Vicious in his actions, extremely terrifying,  
And a fierce and vehement killer. [51.15]

51.16 “He terminates the life of Yama  
And is ready to kill living beings.
Exceedingly cruel in his actions,
He is most terrible and terrifying. [51.16]

51.17 “This bringer of death to all embodied beings
Strikes fear and panic into fear itself. One should draw the supremely wrathful one
Using paints made from one’s own blood. [51.17]

51.18 “The paints should be of bright and varied [colors],
Mixed with human fat and cow products.
They should be in containers made of skulls,
Secured with [pieces of] human bone. [51.18]

51.19 “One should use brushes
Skillfully made from the hair of a corpse.
Whether the painting is done by oneself or a painter,
It must be executed while fasting. [51.19]

51.20 “One should [thus] make the best of paintings,
Offering worship at the beginning, halfway through, and at the end [of the work],
[Which should consists of] copious bali offerings of flowers and so forth,
Red chaplets, and prime quality sandalwood.
One should burn incense of human flesh and fat
And adorn [the working place] with lamps [fed] with [human] fat. [51.20]

51.21 “When the painting is finished,
One should pay the artist—
Always a big amount,
Or whatever he will be happy with.
Since his Dharma work is fraught with great danger,
It should be made worthwhile for him. [51.21]

51.22 “In short, [F.275.b] [F.292.b] one should pay a generous amount,
Whatever the craftsman may desire.
As the artist’s work will produce results,
One should avoid underpayment. [51.22]

51.23 “He should be employed on terms
That he finds wholly satisfactory.
A protection ritual must also be performed,
Otherwise he will die. [51.23]

51.24 “[As] the artisan would perish with his household,
He too must protect himself.
He must do the work after reciting the vidyā,
And the procedure should not be disclosed to others. [51.24]

51.25 “Once the painting is fully completed
And one sees that it is as had been envisaged,
One can perform all the cruel rites
That destroy one’s enemies. [51.25]

51.26 “Taking this best of paintings,
One should go to a place of one’s liking,
[One can target with the ritual] kings backed by powerful vassals,
Or those who are arrogant on account of their great wealth, [51.26]

51.27 “Proud in the extreme,
Cruel and given to cruel pursuits,
Or committing offenses against the Three Jewels.
Also, the nihilists who reject the mantras,
Those who do not worship the mantra [deities],
Or those who censure the devotees who take refuge in these [deities]. [51.27]

51.28 “Particularly humiliated will be those
Who insult mantra reciters.\(^{2547}\)
One can target them,
Following the prescribed procedure. [51.28]

51.29 “The rite that instantly arrests the life force
Can likewise be employed
Against those who always act contrarily to the Dharma
And oppress\(^{2548}\) each and every living creature. [51.29]

51.30 “One should obtain the fruit,\(^{2549}\)
Leaves,\(^{2550}\) bark, and root of soapberry\(^{2551}\)
And combine them with kāñjika,\(^{2552}\) tamarind,\(^{2553}\)
And powdered human bone. [51.30]

51.31 “[One should add] white mustard oil, some poison,
Vinegar, fresh ginger, and brown mustard
And blend [everything] with blood
Of human origin. [51.31]

51.32 “One should take this entire preparation,
Set up the painting in a secluded place,
And position oneself to face south,
With the painting facing north. [51.32]

51.33 “One should prepare the fire pit as one likes
And make it blaze using bundles of straw
And dry sticks that produce acrid [smoke].
Fully focused, one should offer
The entire preparation into the fire pit
Following the procedure prescribed for homa. [51.33] [F.276.a] [F.293.a]

51.34 “One should summon the [god of] fire
With the mantra of Lord of Wrath.
For all the rites of this ritual,
One should display the spear mudrā. [51.34]

51.35 “One should angrily offer into the fire pit
One thousand and eight oblations.
At the first junction [of the night],
The [target’s] son will die. [51.35]

51.36 “At the second junction, the [target’s] wife
Along with his retinue and the senior staff;
And at the third, the person
Against whom the rite was performed. [51.36]

51.37 “If one recites at midnight,
Close to the painting,
With the intention to kill one’s enemies,
This will happen just so. [51.37]

51.38 “The [target’s] kingdom will be ruined—
A plague will arise in his army,
And there will be wildfires, hurricanes,
Heavy rains, and floods. [51.38]

51.39 “The [target’s] entire army will be
Completely destroyed by another army.
Various misfortunes will befall him,
And he will be stricken with great illness. [51.39]

51.40 “The entire body of that king
Will wither, there is no doubt about this,
And his whole household will be haunted
And troubled by nonhuman beings. [51.40]

51.41 “He will find no rest in bed
And will pace in circles on the ground.
His house will be overrun
By rākṣasas, pretas, and kravyādas. [51.41]

“He will always be troubled and afraid
And tormented by acute suffering.
Maheśvara and other earthly deities
Will not be able to protect him, [51.42]

“Nor will the world protectors—Brahmā and so forth;
Or the thirty-three gods—Śakra and so forth;
Or any mantras or deities
In the whole world. [51.43]

“The life of a person who is evil, cruel, and haughty
Will be brought to an end.
If the mantra is recited
At midnight or at midday,
The angry Vaivasvata will appear
As Yamarāja before [such a person]. [51.44]

“During the dark fortnight, whenever convenient,
One should prop up the painting on the ground
And perform a big pūjā along with bali offerings.
This should be in a charnel ground, in a forest,
By a solitary tree or a śivaliṅga,
On top of a mountain, or in a cave.
One should always perform [this rite]
Alone, without a companion, [51.46]

“While staying in a lonely place in a great forest,
A vacant temple or shrine,
At a river,
Or on the shore of an ocean. [51.47]

“One should always do the ritual
Staying in or near such places,
Or anywhere one wants within the radius
Of one hundred leagues [from the target]. [51.48]

“One should always perform these rites
Following the rules and staying pure.
There are countless locations where one may stay
And infinite number\textsuperscript{2561} of pure places.\textsuperscript{(51.49)}

51.50 “Within the inconceivable domain of mantras,  
The range of mantra [activity] is inconceivable.\textsuperscript{2562}  
The power of mantras is inconceivable,  
The accomplishment of reciters is inconceivable,  
The activity appears to be inconceivable,  
And the result is also inconceivable.\textsuperscript{(51.50)}

51.51 “Inconceivable is the activity  
Of Lord of Wrath Yamāntaka, the great being.  
Inconceivable, too, is the range of his power  
And his great display of miracles.  
Inconceivable is the accomplishment of reciters  
Of his mantra observed here on earth.\textsuperscript{(51.51)}

51.52 “All the bodhisattvas, with their great powers,  
Would not be able to protect the target;  
How then would worldly mantra deities,  
Along with the grahas and mātṛs, protect him?\textsuperscript{(51.52)}

51.53 “Neither Īśāna nor Viṣṇu;  
Nor Skanda or Purandara;  
Nor those who are bound by samaya,  
Including the victorious ones and their sons;\textsuperscript{(51.53)}

51.54 “Nor the eminent bodhisattvas  
Who abide on the ten levels;  
Nor the pratyekabuddhas and arhats,  
Free from passion and possessed of great powers  
Would be able to protect [the target],  
Even though they formerly took the samaya.\textsuperscript{(51.54)}

51.55 “I will briefly explain.  
Listen, those of you who desire prosperity!  
When the reciter is not pleased,  
No being can escape him;\textsuperscript{2563}  
How could such a being find peace,  
If the reciter of this supreme mantra is not happy?\textsuperscript{(51.55)}

51.56 “If, on the other hand, the reciter  
Of the great Lord of Wrath Yamāntaka  
Is kindly disposed in his mind  
Or tender with compassion,
Then such being will obtain peace and stability
And will remain alive. [51.56] [F.277.a] [F.294.a]

51.57 “[One should combine] neem,\(^{2564}\)
White mustard, kāñjika, the five poisons,\(^{2565}\)
Human blood, flesh,\(^{2566}\)
Salt, the three pungent substances,\(^{2567}\) [51.57]

51.58 “Brown mustard, powdered conch,\(^{2568}\)
Vinegar,\(^{2569}\) fresh ginger,\(^{2570}\)
The root of devil’s trumpet,\(^{2571}\)
The root of ribbed gourd,\(^{2572}\) [51.58]

51.59 “The root of the castor-oil plant, barley potash,
Safflower, devil’s thorn,\(^{2573}\)
The root of madana,\(^{2574}\)
Garlic, grñjanaka,\(^{2575}\) [51.59]

51.60 “Dhak tree,\(^{2576}\) śākhoṭaka\(^{2577}\) tree,
Onion, and grain beer.\(^{2578}\)
Having blended all these [ingredients], one should offer
[The mixture] into the fire, near to the painting. [51.60]

51.61 “When one has offered one thousand and eight homas,\(^{2579}\)
The enemies will be destroyed, root and branch—
One will destroy all of them
Along with their sons, daughters, and retinues. [51.61]

51.62 “If one performs the homa at the second junction,\(^{2580}\)
They will be completely uprooted.
If the reciter performs the homa
When the third junction has arrived, [51.62]

51.63 “A famine will strike the target\(^{2581}\)
And his townsfolk.
There will be droughts and many deaths,
With rākṣasas pullulating everywhere. [51.63]

51.64 “There will be wildfires, hailstorms,
Thunder, and lightning
In the countries and domains
Of such a king. [51.64]

51.65 “Many disasters will occur,
Including an invasion by a foreign army.
There will be many misfortunes
In his country—
They will manifest in various ways,
As the goddess of fortune departs.\textsuperscript{2582} [51.65]

51.66 “If one offers as homa the root of devil’s trumpet,
The target will lose his mind.\textsuperscript{2583}
If one offers kaṭuka\textsuperscript{2584} as homa,
The target will definitely be caught in a great fire.
If one offers a citron\textsuperscript{2585} into the fire,
A great fever with chills will arise in the [target’s] body. [51.66]

51.67 “Whether he is a wicked king
Intoxicated by his own might,
Backed by powerful and cruel vassals
And his own great army,\textsuperscript{2586}
He will die after two
Or seven nights. [51.67]

51.68 “Whichever [king is targeted], one should write
The name of his personal deity or his nakṣatra
And draw his form on the ground in front of the painting [F.277.b] [F.294.b]
Using charcoal from a cremation ground.
Then, one should step upon the [king’s] head with one’s foot
And recite the mantra angrily. [51.68]

51.69 “All of a sudden the king will be seized
By various acute pains.
Overcome by a terrible disease,
He will die that very moment. [51.69]

51.70 “He also may be struck with an axe
And, moreover, lose his limbs.
He may be eaten by nonhuman beings
Such as the cruel rākṣasas, kaśmalas, [51.70]

51.71 “Kravyādas, pūtanas,
Piśācas, pretas, or mātṛs.
He may suddenly be attacked by them,
And even by his own servants.” [51.71]

51.72 The glorious Vajradhara,\textsuperscript{2587}
Having thus spoken to the assembly,
Bowed to all the buddhas
And then waited in silence. {51.72}

51.73 For the sake of those who want to benefit the world,  
He furthermore pronounced  
The mantra\textsuperscript{2588} of all the hosts of yakṣas  
And yakṣinīs everywhere.\textsuperscript{2589} {51.73}

51.74 Continuing with his talk,  
The bodhisattva, the general of the yakṣas,  
Then taught the section on the yakṣinīs\textsuperscript{2590}  
That contains all the [relevant] rites:  
The summoning of anyone, the enthrallment,  
And the removing of all physical afflictions.\textsuperscript{2591} {51.74}

51.75 When a mantra practitioner is looking for sex  
And is blinded by passion or otherwise confused in his mind,  
The Sugata’s prohibitive ordinances  
Cannot possibly stop him.\textsuperscript{2592} {51.75}

51.76 Such people have already experienced intense suffering  
In the cycle of births without beginning.  
The tathāgatas taught that their [future] rebirth  
Will take them from suffering to greater suffering.\textsuperscript{2593} {51.76}

51.77 A celibate person who has tamed his senses  
Will obtain a pleasant rebirth,  
Which is said to be good and auspicious.  
Eventually, he will obtain peace.  
Riding\textsuperscript{2594} the three vehicles with equanimity,  
He will obtain nirvāṇa. {51.77}

51.78 Those among the ascetics who, blinded by passion,  
Do the opposite under the sway of bad inclinations,  
Will wander in the terrible abyss of saṃsāra,  
Following the five destinies. {51.78}

51.79 It is for the sake of those who suffer [like this]  
That the sensual enjoyments will be described.\textsuperscript{2595}  
They will then have all their negativity extinguished,  
Will turn away from the three faults, and,  
Following the injunctions of the Teacher,  
Will be released from all fetters.\textsuperscript{2596} {51.79}

51.80
This concludes [F.278.a] [F.295.a] the detailed second chapter with the precepts regarding the violent rites of Lord of Wrath Yamāntaka, fifty-first in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
At that time the great being, Bodhisattva Śāntamati, who was sitting in the midst of that great gathering, got up from his seat, bowed to each of the buddhas, and stood in the middle of the assembly. Having circumambulated the blessed Śākyamuni three times clockwise, he bowed at his feet and, looking in the direction of Vajrapāṇi, the great general of the yakṣa army, said: [52.1]

“You are exceedingly cruel, Vajrapāṇi, in that you teach mantra methods that are harmful to all sentient beings, or serve to obtain sensual pleasures. It is not proper, O son of the victorious ones, for the bodhisattvas, the great beings, to act like this because bodhisattvas, great beings, are endowed with great compassion and practice bodhisattva conduct. Practicing benevolence for the sake of all beings, they do not cast off the fetters of existence.” [52.2]

Moreover, O son of the victorious ones, the venerable tathāgatas, the fully realized buddhas, having all sentient beings in mind, do not give Dharma instructions on how to harm beings. Since they possess great compassion, they adopt the attitude of benevolence toward all beings.” [52.3]

The great being Bodhisattva Vajrapāṇi replied to Bodhisattva Śāntamati, “Śāntamati! A bodhisattva should indeed train to be this way and should adopt such an attitude. What you now say and teach, all the buddhas and the bodhisattvas of great power teach. I will explain it, too, speaking from the perspective of the absolute truth. [52.4]

“The ultimate Dharma is taught While abiding in the ultimate reality. The limit of beings cannot be conceived of, Nor can the methods for ripening them. [52.5]

“The teachings of the buddhas are inconceivable,
And so is the conduct of awakening.
When it comes to beings who require guidance,
A bodhisattva’s mode of acting is inconceivable. [52.6]

52.7 “The conduct of the bodhisattvas
Is proclaimed as inconceivable.
Among all of the mantras,
The power of this mantra-method is inconceivable²⁶⁰² [52.7]

52.8 “The extent of the miraculous power of the mantra²⁶⁰³
Of Lord of Wrath Yamāntaka, the great being,
is inconceivable, and so is the greatness
Of mastering it. [52.8]

52.9 “Śāntamati, the conduct of the bodhisattvas, the great beings, which
manifests throughout the entire domain of sentient beings, is inconceivable.
Accordingly, Śāntamati, a bodhisattva who recites the mantra should think,
‘Supposing the aims of the target [were fulfilled], he would accumulate a lot
of negativity and would fall into one of the great hells. But this being should
not make his store of negativity even greater. May he never be separated
from the three realizations.’²⁶⁰⁴ [52.9]

52.10 “Only after forming this wish, Śāntamati, can a bodhisattva who recites
the mantra perform a violent rite of assault, applying the skillful means. In all
[such] rites, he must be aware of his motive and avoid any unwholesome
motives. When undertaking to guide beings, he must strive to do this with a
mind full of compassion. [52.10]

52.11 “Moreover, son of the victors, because of the greatness of their
comprehension of Dharma and non-Dharma, virtue and nonvirtue, and good
and bad, the blessed buddhas mastered the ability to skillfully guide beings.
They have attained the realization of the sphere of phenomena, [F.279.a]
[F.296.a] and all of them without exception bring beings to maturity by the
skillful means of Dharma instructions.²⁶⁰⁵ [52.11]

52.12 “We should strive, son of the victors, to be the same [as them], so that we
can guide, mature, and instruct beings. Therefore, venerable sons of the
victors, each and all of you present in this assembly, who have taken the
great samaya, should study and develop trust, seeking to establish what is
skillful and what is not, so that you can take joy in teaching the Dharma of
the tathāgatas.”²⁶⁰⁶ [52.12]

52.13 Bodhisattva Śāntamati, the great being, looked at the yakṣa general
Vajrapāṇi in silence and remained in his seat. Looking then at Lord Buddha,
he thought, “The Buddha’s teachings are inconceivable.” [52.13]

52.14
Vajrapāṇi, the master of guhyakas, directing his gaze at the entire assembly, continued to teach the ritual of Lord of Wrath: “Listen, respectable hosts of gods and all the hordes of bhūtas who dwell in the inhabited worlds! [52.14]

“To start, one should perform the protection ritual, take the painting of Lord of Wrath, and go to a secluded place where there is a single śivaliṅga, the abode of Maheśvara. One should anoint this liṅga with poison, blood, brown mustard oil, and kāñjika, and worship it with the petals of neem tree [flowers]. One should put on a sacred thread made of human entrails of tubular shape, take a human skull with the right hand, and make a gesture as if delivering a blow. Filled with utmost wrath, one should threaten the liṅga with the index finger of the left hand, while focusing the mind on humiliating the haughty and wicked kings or other corrupt men with powerful acquaintances, very wealthy, very fierce, and very influential. [F.279.b] [F.296.b] One should then shut the door [of the temple] and stand naked with loose hair, with one’s left foot atop the Maheśvara liṅga. One should recite the mantra of Lord [of Wrath] until the liṅga splits open. [52.15]

“The liṅga will be in two separate parts and the great syllable hūṁ will be heard. One must not be afraid at that time. On the very same day, the wicked kings, or other enemies with powerful acquaintances, will suddenly be seized with fever, or seized by nonhuman beings, such as rākṣasas and so forth. If, at that time, one keeps reciting the mantra for a while, the enemy’s life will suddenly be terminated. If one recites at night, the enemy’s entire family will perish. [52.16]

“There is also another rite. One should go at midday, as before, to a temple of Maheśvara and worship the liṅga with neem leaves, burn the incense of human flesh, and recite the mantra until the house of the enemy is set on fire, or the enemy starts shivering from a great fever. If one does not stop reciting and remains, really angry, near to Dakṣiṇamūrti, the enemy will die and his family line will be terminated. To bring [the enemy] back to life, one should repeatedly wash the liṅga in water and rinse it with the cool milk of a cow. [The enemy] will become well again. [52.17]

“There is also another rite. One should light a fire opposite the southern face of the Maheśvara liṅga, using sticks of the thorn apple, and offer into it one thousand and eight oblations of sticks of vaikaṅkata smeared with poison, blood, and brown mustard [oil]. All the enemies will succumb to a serious illness and will be unable to perform any actions. On the second day, they will be seized with a great fever, a sharp pain, and various diseases. They may also become seized by nonhuman beings who will eventually bring about their death. On the third day, [if the rite is performed] at the
three junctions, all of them will, without exception, lose their lives. To bring them back to life, one should offer oblations of milk. This will pacify the suffering. [F.280.a] [F.297.a] All the people in the area and all the enemies will become well again. [52.18]

52.19 Similarly, one can perform this rite for any target by stepping upon the deity or spirit that the target is a devotee of. This deity should be represented by its mantra or nakṣatra, upon which one should step with one’s left foot and perform the rite. The exceptions are the vidyās who are tathāgatas, over whom one should never step or stand astride but perform the rite, for all of them, holding them between one’s big toes. It is only the worldly mantra deities that one can step upon. [52.19]

52.20 Even if the mantra of Lord of Wrath has not been fully mastered, it can still accomplish the [intended] activities by merely being recited. With it, one can obliterate all [other] mantras, slay all one’s enemies, and destroy all the magical diagrams and devices. In short, whatever this mantra is employed to do, it will accomplish all of it regardless of whether it is a mundane or supramundane mantra ritual. The mantra will accomplish it all. Through merely reciting it, all hopes will be fulfilled. Accomplished through recitation, Lord of Wrath will subsequently grant the supreme accomplishment. The practitioner will destroy his enemies by merely wishing to do so. If employed in combination with the great spear mudrā, the mantra will accomplish all activities. [52.20]

52.21 There is also another rite. One should go at midday to a charnel ground, fast for one night—the fourteenth of the dark fortnight—at a cremation spot, light a fire there using charnel ground wood, and offer into the fire oblations of brown mustard smeared with poison and blood. Subsequently, all the pretas will arrive, making the sound hā hā. One must not be afraid, but say, ‘Please kill my enemies!’ They will reply, ‘So be it!’ and disappear. Then, traveling one thousand leagues in a mere instant, they will kill the enemies and ruin their families. They will carry out these and similar acts. [52.21]

52.22 There is also another rite. In a secluded and clean area, wearing clean clothes, [F.280.b] [F.297.b] one should enter an abandoned house and offer one thousand and eight oblations of cotton seeds. One should then scoop the [sacrificial] ashes with both hands, wrap them in clean cloth in two separate bundles, and seal them in a double clay bowl. Ritually protected, one should then take the [sealed] contents out of the house and go at night—either the fourteenth or the eighth of the dark fortnight—to a big charnel ground. Standing at a cremation spot with one’s face toward the south, naked and with loose hair, one should hold the sealed vessel and recite the mantra, angry and fearless, ten thousand times. The ashes will thus become empowered. [52.22]
52.23 “Should any nonhuman being then request a power substance, one should not give it, but apply force, recollecting Lord of Wrath and employing his syllable hūṁ. [The spirit] will die that very instant. This method is in particular for all the vighnas. One should make an ash mark with the ashes held in the left or the right hand. [52.23]

52.24 “Having performed the protection [rite] with care, one should return [to the abandoned house] before dawn. At sunrise, one should wash oneself and, when clean, put on clean clothes and go to one’s own house or a place of one’s choice. [52.24]

52.25 “Then, if one takes the ashes with one’s right hand and throws them at the head of any male being, whether two-legged or four-legged—a man, a god, a nāga, or a yakṣa—he will become enthralled. If one takes the ashes with one’s left hand and throws them at the head of any female being, whether human or nonhuman, she will become enthralled. [52.25]

52.26 “If one takes the ashes with one’s right hand and strikes with them a man around the navel, he will become a eunuch. Or, if one sprinkles the ashes onto his private parts, he will not be able to have sex. [52.26]

52.27 “If one sprinkles some ash onto the private part of the woman that one is fond of, she will not be able to have sex with another man. [F.281.a] [F.298.a] She will be free from lesions, but whenever she returns to the other man again, the lesions will clearly manifest. She will thus be unable to indulge in her inappropriate passion. [52.27]

52.28 “Likewise, if one sprinkles the ash onto a man’s penis with one’s right hand, he will be not be able to have sex when frequenting the wives of others. His penis will be as if completely withered. The erection, however, will return when he submits to the will of whoever administered the ashes. Whoever administers the ashes, whether it is a woman to a man or the other way around, the recipient will come under his or her power. According to their wish, the recipient will either remain or not remain under their control. [52.28]

52.29 “If the ashes are administered to men who rape their partner, their private parts will become infested with worms, eaten by which they will lose their lives. Within one month their bodies will fester, smelling foul and looking like corpses. They will contract male diseases, such as the ‘great discharge’ and so forth. They will develop cancer, and when they do, the torment of it will kill them. Or, if this is the wish of the person who administers the ashes, they will just be unable to enjoy anything. One can make all this happen with a mere touch, if one wants to. [52.29]

52.30 “If one cannot physically touch the target, one should stand within the range of sight, [and if this is not possible], outside the range of sight, and cast the ashes with the wind, so that some of it settles on the target. The
dispenser should thus cast the ashes making a wish. Whatever acts he thinks of, he will realize all of them, whether by his own or somebody else’s hand. All of them will come to pass according to his wish, and not otherwise.2632 [52.30]

“One can also sprinkle the ashes onto beds, seats, and so on; spreads, covers, and so on; different types of adornments, different clothes, riding animals, vehicles, shoes, parasols, and so on; any types of tools; [F.281.b] [F.298.b] all the things necessary for the body; cooked and uncooked food and drink; crockery and cutlery,2633 or flowers, betel, fruit, perfume, incense, and so on. If one besprinkles any of these, the body of the enemy will become infested with and bitten by lice, fleas, and worms all over.2634 He will be smitten by suffering of different kinds and will die within seven nights.2635 Neither physicians nor gods will be able to stop it. No mantras will be able to protect him and nobody will be able to help, except for the one who administered the ashes. [52.31]

“The following is the remedial procedure. One should blend together licorice root, blue lotus, and white sandalwood. One should mash these ingredients together with cool water and smear [the paste on the target’s body], starting from the head and ending with the soles of the feet, while reciting the mantra of Noble Mañjuśrī. The target will become well again. [52.32]

“There is also another rite.2636 One should employ it only against all the wicked witches, swollen with pride, and no other women. Having gone upwind from the woman intended as the target, one should cast the ashes toward her with the wind. If one does the corresponding visualization,2637 her vagina and breasts will completely disappear. If the same is done to a man, he will lose his male organ and his facial and bodily hair and develop breasts.2638 In this way, one may perform, or have someone else perform, many different and unusual acts. One may engage for this purpose someone whom one likes, either a woman or a man. [52.33]

“Alternatively, one may pass on the ashes to and engage in the desired [task] an accomplice that one does not like.2640 If one duly instructs him in the procedure, the target will be seized, accordingly, by a serious illness or other disorder. Touching2641 the head in combination with the appropriate visualization2642 causes [the target] to develop a severe headache. [F.282.a] [F.299.a] Touching the mouth will cause an inflammation of the mouth. Following in this order, the target may develop an acute chest pain or stomachache. Similarly, touching the legs and the feet will result in [the legs and feet of the target] developing blood-related diseases, when the blood goes bad. [52.34]
“In short, one can cause death, loss of vitality, or inflammation with suppuration. One can also summon or enthrall the target. Whatever [the ashes] are employed for, all of that will be accomplished. One can bring harm upon, summon, or enthrall the target, even if one is far away. [52.35]

“One should go next to a wall that is difficult to breach and, standing upwind, cast the ashes held in both hands. The wall, the main gateway, and the watchtower will crumble. The residence that will subsequently come into view will go up in flames, and the defending army will be routed. Plagued by great calamities, the target will either flee, leaving everything behind, or will give himself up as prisoner. [52.36]

“Similarly, if one throws the ashes with the wind at the enemy forces, even a powerful army will be defeated. It will be seized with a great febrility or fever and its elephants, horses, chariots, banners, and so forth, including the general, will be destroyed or taken prisoner. [52.37]

“One can thus perform many different rites as necessary, whether they are to destroy the enemy or afford protection for oneself, one’s own army, and one’s allies. To completely undo the harm ever inflicted on any target, one should offer one thousand oblations of milk in front of the painting. They will again become strong and well. [52.38]

“If one wants to perform magic on a yakṣinī—Naṭī, Naṭṭā, and Bhaṭṭā; [F.282.b] [F.299.b] One known as Revatī; And Tamasundarī, Ālokā, Mekhalā, and Sumekhalā—These eight yakṣinīs Can grant every desire. [52.39]

“The mantra of Naṭikā is:

"Oṁ Naṭī, great Naṭī! Come, come in your divine form! Svāhā!"

“One should draw this vidyā on a slab or a tablet and recite her mantra one thousand and eight times while living on a diet of meat or milk. She should be drawn adorned with all the ornaments, of pure dark complexion, next to a tree. She wears a single garment, has loose hair and red eyes, and is smiling a little. She displays the threatening mudrā toward the practitioner with her right hand and holds on to a branch of the tree with the left. All her limbs are adorned, and she is wearing a brightly colored, silken sash. [52.40]

“One should position oneself before the painting of the same Lord of Wrath, alert in mind and facing north, and light a fire of dhak sticks. One should offer into it, at the three junctions of the day for seven days, one thousand and eight bdellium pills smeared with curds, honey, and ghee.
One the seventh day, one should make an extensive bali offering, lighting butter lamps and reciting the mantra until midnight. The yakṣinī will then arrive in person in her own form, effulgent with great light. [52.41]

“When she arrives, she will say, ‘What can I do for you?’ The practitioner should reply, ‘Be my wife.’ She will then say, ‘So be it!’ and will disappear. From then on, she will be the practitioner’s wife. She will grant his every wish and take him to her abode. He will obtain there an elixir of long life, and upon drinking it he will obtain a divine form, equal to the great yakṣa. [52.42]

If she does not arrive, the second time one should include in the recitation [the mantra of] Lord of Wrath, and she will certainly come. If not, she will wither and die. [52.42]

The mantra of Naṭṭā is:

“Oṁ Naṭṭā! [F.283.a] [F.300.a] Wearing white garments and garlands, and fond of sex! Svāhā.”

Her ritual procedure is the same as the previous. [52.43]

The mantra of Bhaṭṭā is:

“Oṁ Bhaṭṭā, Bhaṭṭā! Splendorous one, why do you tarry? Come, come! Arrive, arrive! Do my bidding! Svāhā!”

Her rite can be accomplished even without the painting. One should draw a maṇḍala in a prominent spot and recite her mantra one thousand and eight times while burning an incense of bdellium. If one does this without engaging in talk, alone, pure, and behind closed doors, she will certainly arrive within one month, at nighttime. [52.44]

“When she arrives, the practitioner should make love to her, and she will become his wife who grants every wish. If he enters her house, he will live five thousand years. If not, he will stay in Jambūdvīpa and live five hundred years, playing with her. She will carry out his every command. She will go with him, wherever he wishes. She will procure for him the elixir of longevity, and, just as a beloved wife does, will act with the best of intentions. [52.45]

The mantra of Revaṭī is, ‘Homage to all the yakṣinīs!’ [The mantra to recite is]:

“Oṁ, red one with a red glow and wearing red unguents! Svāhā!”

“Revaṭī is a distinguished yakṣinī,
Playful and fond of sex.
She wears a soft-red garment
And has blue, curly hair. [52.46]
“This yakṣa lady is adorned on every limb
And always delights in the pleasures of sex.
She always grants wishes and gives pleasure.
One should depict her displaying a boon-granting gesture. [52.47]

“Her painting should be done as before, except that Revatī is wearing garments of red silk, including an upper garment of the same material. Her complexion has a reddish glow. [52.48]

“The mantra of Mekhalā is:

“Oṁ Mekhalā! Great yakṣīṇī! Please do my bidding! Svāha! [52.49]

“The mantra of Sumekhalā is:

“Oṁ Mekhalā, Sumekhalā! Great yakṣīṇī who fulfills every purpose, hūṁ!
Remember your samaya! Svāha! [52.50]

“The mantra of Ālokinī is:

“Oṁ Lokīṇī! Lokavatī! Svāha! [F.283.b] [F.300.b]

“The ritual procedure of the [last three] yakṣīṇīs is the same as before. [52.51]

“The mantra of Tamasundarī is:

“Oṁ ghunu! Ghunu, ghunu, O secret one! Come, come, O guhyakī! Svāha! [52.52]

“As for her practice, no painting of her is prescribed. One should start during a full moon, wearing clean clothes and being clean oneself, in a secluded place . . . One should firmly shut the door and recite her vidyā ten thousand times in complete and utter darkness. This constitutes the preliminary practice. [52.52]

“Afterward, one should begin the formal practice. One should start during a full moon and perform the rite until the next full moon, doing it alone at night in an isolated and hidden place, when it is time to sleep and one is in bed with the door closed, in complete and utter darkness. One should blend closed lotus buds and vānapuṣpa with white mustard oil and rub it onto one’s hands and feet. One should incant the right arm one hundred and eight times and go to sleep in silence. If one does this every day until the next full moon, then Tamasundarī will arrive for certain at midnight. [52.53]

“When she arrives, one should not engage her in conversation but make love to her in silence. If, within six months, she starts conversing, one should join in. From then on she will be an accomplished object of the practice,
becoming one’s wife who grants every desire and whose soft touch gives divine pleasure. She will perform all tasks even when she is out of sight and will also procure the essential elixir of longevity. \[52.54\]

“Taking the practitioner upon her back, she will carry him even to the top of Mount Sumeru. At night, she will take him all the way around Jambūdvīpa. She will crush one’s enemies, even at a distance of one hundred leagues. Whatever she is ordered to do will turn out well, except for sexual advances on other women. This rule applies to all the yakṣinīs. One must not approach other women but cohabit only with them. If one goes to other women, they will cause death or insanity.\[52.55\] [F.284.a] [F.301.a]

“This yakṣinī,\[2668\] also called Andhārasundarī,\[2669\] is surrounded by many hundreds\[2670\] of thousands of yakṣinīs. When accomplished as an object of practice by any practitioner, she dispatches, every single day, one yakṣinī-servant for each of them. She has a retinue of many ministers, all of them yakṣinīs, among whom she is distinguished by her great miraculous power and her cover of darkness. As the ritual procedure is the same for all of them,\[2671\] could one see any of them? It is not possible to see her.\[52.56\]

“Among the yakṣinīs, famous throughout the world, There is also Andhāravāsinī, Endowed with great miraculous power, Guhāvāsinī, Naravīrā, Yakṣakumārī,\[52.57\]

“Vadhūyakṣiṇī, Manojñā, And the seventh, Surasundarī. These seven yakṣinīs perform Acts of kindness for sentient beings.\[52.58\]

“They wander around this world And the entire earth. Within a brief moment, They can ascend to the world of the gods.\[2673\] \[52.59\]

“Being endowed with great miraculous powers, They take part in battles between the gods and the daityas. They are virtuous, compassionate, and lovingly tender Toward beings for whom they are objects of desire. \[52.60\]

“They wander upon the earth, Intent upon helping sentient beings. Nothing is difficult for them to accomplish, And they do a splendid job with every task. The Bodhisattva taught [their rites]
To bring enjoyment to beings. [52.61]

52.62 “The mantra of Guhāvāsinī is:

“Oṁ Guhilā, Guhāmati, Guhāvāsinī! Please come, O blessed one, close to me! Remember your samaya! Svāhā!

“One should light a fire with sticks of cutch wood and offer into it, at the three junctions of the day for one month, one thousand and eight oblations of beautyberry flowers smeared with ghee. This constitutes the preliminary practice. [52.62]

52.63 “Afterward, one should begin the formal practice. Using uncontaminated paints, a new brush, and a new paint container, one should first draw the king of mountains, Mount Sumeru, either on a tablet, or a piece of cloth, or a wall. It has four slopes and four lofty peaks and is surrounded by a range of seven mountains. At the outer edge of these mountains, one should draw a cave that is situated in a mountainside. [52.63] [F.284.b] [F.301.b]

52.64 “In there, one should draw a single, divinely beautiful yakṣinī called Guhāvāsinī, adorned with all the ornaments and wearing lower and upper garments of fine silk. She has a golden complexion and a strikingly beautiful form. One should draw the painting like that and recite the vidyā [of Guhāvāsinī] ten thousand times, staying in a clean place, oneself clean and living off a diet of milk. One should offer a large pūjā, or one according to one’s means. Then, at the end of recitation, the yakṣinī will arrive in person, in her divinely beautiful form, effulgent with great light. [52.64]

52.65 “When she has arrived, one should give her a welcome offering of water mixed with white sandalwood and jasmine flowers. She will say, ‘Child, what can I do for you?’ One should say, ‘Please be my mother.’ She will reply, ‘So be it!’ and will disappear. One must not hurt her feelings and not request anything that is tainted with sensuality. She is noble and very dignified, so if one requests sensual pleasures one will not succeed. From then on, she will perform all the duties like a mother. [52.65]

52.66 “She will also provide food and clothes to one hundred and eight people from one’s retinue. She will protect one in difficult situations. She will carry out all her duties, even if one were staying in a deep forest or on the top of a mountain. She will provide one’s favorite food and all other things, such as the essential elixir of life and so forth. Complying with one’s wishes, whatever they are, she will magically create a monk’s hut, a family house, or another shelter. Every single day she will give one thousand pieces of gold, which must all be spent that very day. If one does not spend it all, it will be cut back. If one keeps it all, none will remain. [52.66]
“There is also another rite of Guhāvāsinī. One should light a fire in front of the same painting with sticks of cutch wood and bring it to the stage where the embers emit no flames or smoke. Using red arsenic, one should draw on the palm of one’s right hand the image and the name of a man or, if it is a woman, on the palm of one’s left hand, and heat it over the same heap of embers while reciting the mantra. Guhāvāsinī will summon them even from the distance of one hundred leagues and will compel them to do everything that was asked. This rite should be performed at night, not during the day. [52.67]

“The mantra of Naravīrā is:

"Oṁ Naravīrā! Svāhā!" [52.68]

“Her painting should be executed exactly the same as [the painting of Guhāvāsinī], except for the cave dwelling. Instead, Naravīrā should be drawn next to an āśoka tree. The entire ritual is just like that of Guhāvāsinī, except that Naravīrā should be addressed, ‘Please be my sister!’ [52.68]

“There is also another rite of Naravīrā. During a lunar eclipse, one should wrap some red ocher in a piece of birch bark, put it in one’s mouth, and recite the mantra until the moon comes out of eclipse. Then, whichever woman’s name one writes with this ocher, Naravīrā will summon her even from a distance of one hundred leagues, and in the morning she will take her back to her original place. She will do everything just as a sister would. In the event of disasters, she will offer great protection. One can enthrall any woman by merely reciting the mantra. This is the rite of Naravīrā. [52.69]

“The mantra of Yakṣakumārī is:

"Oṁ Yakṣakumārī! Svāhā!" [52.69]

“Her practice is as follows. She should be drawn on a piece of birch bark, using bovine bezoar, as a young girl with slightly curly hair, adorned with all the ornaments, and wearing a single piece of clothing. In her right hand she is holding a fruit filled with seeds, and with the other she is holding onto a branch of an āśoka tree. [52.70]

“One should place this piece of birch bark above the place where one’s head is going to be and sleep alone in a hidden place. One should draw a maṇḍala with white sandalwood paste and, at the three junctions of the day, bestrew it with jasmine flowers, burn an incense of bdellium, and recite the vidyā one thousand and eight times. [F.285.b] [F.302.b] One should do this for a period of one month. [52.71]"
“Then, during the full moon, one should prepare a large pūjā with jasmine flowers and offer butter lamps and food articles. At nighttime, sitting on a bundle of kuśa grass, one should recite the mantra until Kumārī, the daughter of Vaiśravaṇa, arrives in her usual form along with a retinue of five hundred. Drawing one’s attention to the entire region [of the sky], she will remain naturally suspended in midair. She will ask, ‘What can I do for you?’ The practitioner should then request from her one of the three boons—that she either be his mother, sister, or wife. [52.72]

“52.73 If she becomes one’s mother, one must not hurt her feelings. If one does, ruin will follow. One must treat her like a mother, and she, the mother, will fully provide an assortment of foodstuffs, clothes, and adornments for oneself and a retinue of five hundred, if these things are merely wished for. Every day, she will give one thousand dinars. She will provide everything for as long as one is living here in Jambūdvīpa. [52.73]

“52.74 If she becomes one’s sister, she will summon a woman [for the practitioner], even from a distance of one hundred leagues, and then take her back to her original place. She will perform all the duties like a sister. If she becomes a wife, she will take the practitioner to her own house, where one will live for one thousand celestial years. After one dies, one will be reborn in a wealthy family. Like a wife, she will carry out every order. [52.74]

“52.75 The mantra of Vadhūyakṣiṇī is:

\[Oṁ niḥ.\]

“She is a wife-yakṣiṇī, and her rite is as follows. One should anoint one’s right arm with white sandalwood and the left one with saffron, and incant them with the mantra one thousand times. At nighttime, in a hidden place, alone and silent, one should firmly shut the door, throw into sesame oil five or eight beleric myrobalan fruits, and cook them. [52.75]

“52.76 Discarding the myrobalan fruits, one should take the oil and put it in a new vessel made of gold, silver, copper, or clay, and place it on the bed where the feet are. One should incant the oil one thousand times with the one-syllable yakṣiṇī mantra and go to sleep in the same bed, placed in a dark, secluded place and strewn with flowers. [52.76]

“52.77 When the nonhuman lady arrives, she will anoint one’s feet [with the incanted oil]. Upon being touched with the palm of her lotus-like hand whose touch gives divine pleasure, one will experience, through this pleasurable touch, a divinely blissful sleep. When the sun rises at the end of the night, one will wake up with unease, and even when awake, one will keep thinking about her. However, one should not make love to her or engage her in conversation. Within six months, she will be accomplished as an object of practice. [52.77]
“After the six months have passed, she will arrive in her beautiful form, excited like a newly wedded wife, surrounded by a retinue of servants, with a lamp in her hand and splendid with her own radiance. She will snuggle in the bed or a seat, her colorful adornments blazing forth, and will start a conversation. She will approach holding the implements of sexual enjoyment and will embrace the practitioner around the neck. {52.78}

“From then on, she will follow him like a beloved wife. When she arrives, one should make love to her. She will keep one’s company through the night and disappear in the morning, leaving behind on the bed a pearl necklace worth one thousand pieces of gold. Every day, she will leave it behind and then depart. One must spend absolutely all of it. If one keeps any of it, no more will come. One must not tell anyone. If one does, one will get no more, [F.286.b] [F.303.b] or else one will incur some adversity that will end in one’s death. This is because these yakṣīṇīs are exceedingly secretive and discreet, and they will not tolerate another person being told about them. {52.79}

“One must not tell even one’s mother, father, friend, supervisor, or relative, not even a pet or another animal, as this is most secret. This rule applies to all the guhyakas and all the yakṣīṇīs. Even if they have been accomplished as an object of practice, they will cease to be so if one divulges the secret. Also, one must never approach other women for sex, not even one’s wife. {52.80}

“The mantra of Manojñā is:

“Oṁ, you captivate the mind! You intoxicate and drive one insane! You are stunningly beautiful and fond of sex. Svāhā!

“Her practice is as follows. One should build a secluded hut within a garden enclosure, below an aśoka tree. It should be well hidden and have a high wall with a paneled, bolted door. Maintaining purity, one should recite the mantra one hundred thousand times. {52.81}

“Afterward, one should perform the ritual. One should procure human fat, make a wick out of a textile from a charnel ground, firmly shut the door, and light a lamp. One should place a cloth that is hemmed, is brand new, and does not have any loose fibers on the outside of the door. At night, when Manojñā arrives naked, she will dress in this cloth and enter the hut, assuming the form of a female human. The practitioner will then enjoy sex with her for as long as the lamp is burning. {52.82}

“When the lamp burns out, Manojñā will disappear. She will leave the bed, leaving behind the cloth [that she wore] with a piece of gold tied in it. At that time one should grasp her by the hand. She will walk away, letting the rings slip off her fingers one by one. If one grasps [her] by the neck, she will
relinquish her pearl necklace; if by the arm, she will let her arm bracelet slip off; if by the hips, her girdle; if by the feet, her anklets; and if by the head, her diadem. In this way, wherever one grasps her, from that place she will give a divine ornament, one after another.²⁶⁹² (52.83)

“Her departures and her arrivals are thus not without gain. [F.287.a] [F.304.a] As before, one must spend it all each day, so that there is nothing left. When six months have passed in this way, she will start talking. One should then join the conversation and she will become one’s wife. Ever present, she will procure the elixir of longevity, drinking which one will live long. If one drives a stake of cutch wood into the ground while performing the relevant visualization, a divine palace will appear. When the stake is pulled out, it will disappear. [52.84]

“The second mantra of Manojñā is:

“Oṃ, O great naked one! You were born naked! Svāhā²⁶⁹³

“One should light a lamp made of exactly the same components as before and incant the lamp one hundred and eight times, thus compelling [Manojñā] to act. She will certainly arrive. Alternatively, one can incant a stake and drive it into the ground. When the stake is then pulled out, or when the lamp has burnt out, she will disappear. One may also take [the accessories]—the stake; the human fat in a horn of a cow, a gaur, or a buffalo; and the wick made of a charnel-ground rag—somewhere else, where one can do the rite oneself or give [the accessories] to a person of one’s choice. However, one must not pass on the mantra. If one does, one will nullify its magical power. [52.85]

“Whoever one gives [this paraphernalia] to, everything will turn out for them exactly the same way. Whatever the desired outcome, whatever the hidden location where the rite is performed, the accomplishment will not be in vain. Moreover, one can have other men experience the joy of sex, but should not discuss it with them. Because of the power of the practitioner, the compliant [Manojñā] will approach a new partner to her liking, who is longing to see other women.²⁶⁹⁴ (52.86)

“The mantra of Surasundari is:

“Oṃ Surasundari! Svāhā²⁶⁹⁵

“Her practice is as follows. One should light a fire with sticks of cutch wood and offer into it one thousand and eight oblations of ghee at the three junctions of the day, for a period of one month. Then, during the full moon, one should sit on a bundle of kuśa grass in a clean, secluded place, and, oneself pure, recite the mantra until midnight, and she will certainly come.
Then, one should carry out everything exactly as before, choosing her as one’s mother, sister, or wife, and saying everything just as before. [52.87]

“By Vajrapāṇi’s command,
These seven yakṣinīs
Roam the entire earth,
As well as the triple universe with its gods and demigods. [52.88]

“Fond of sex with mortals,
They associate with those who have compassion.
Some yakṣinīs are noble,
While others are naive and foolish. [52.89]

“Yet others wander at night,
Assuming the form of a lion.
Fond of eating flesh,
They are eager to take the life of children. [52.90]

“They come to Jambūdvīpa
Attracted by the scent of blood.
Such yakṣinīs, ever fond of blood,
Take the life force away. [52.91]

“They visit all the unprotected houses
In which children have died.
This samaya has been taught
For the purpose of restraining these yakṣinīs. [52.92]

“All this has been taught
To benefit beings
By attracting, impassioning, and binding
Such foolish yakṣinīs. [52.93]

“If the mantra practitioner is motivated by sex,
Blinded by passion, and deluded in mind,
He may, having summoned her by the means of mantras,
Carnally enjoy a yakṣini, a rākṣasī,
A nāginī, a gandharvī,
A daitya lady, or a kinnarī. [52.94]

“A mantra adept may likewise enter pleasant subterranean palaces
And the finest cities of the asuras,
With infinite numbers of women.
Once there, such a mantra reciter and adept
Will live for one eon. (52.95)

52.96 “When Maitreya, a fully realized buddha,
   Becomes [the next] Buddha,
   He will teach the sacred Dharma, upon the hearing of which
   The mantra adept will become liberated. (52.96)

52.97 “Having summoned with mantras
   A celestial girl, an asurī,
   Or the finest vidyādhara lady,
   He will enjoy with her the divine bliss of sex. (52.97)

52.98 “A mantra follower who lives in Jambūdvīpa [F.288.a] [F.305.a]
   Can always summon her there.
   Then, in a clean and hidden place,
   He always delights in pure conduct. (52.98)

52.99 “The highest accomplishment
   Will never arise for fools.
   One should never touch a human female, (52.99)
   Who, full of piss and shit, is always a seat of impurity,
   Foul-smelling and putrid.
   She is a receptacle of suffering, destined to die,
   And afflicted by disease and grief.
   Sex with her will end in separation. (52.100)

52.100 “Foul-smelling and putrid.
   She is a receptacle of suffering, destined to die,
   And afflicted by disease and grief.
   Sex with her will end in separation. (52.100)

52.101 “She is impermanent, a source of suffering,
   Empty, vacant, void, and will not last.
   She is the deceiver of the naive
   And a source of false concepts. (52.101)

52.102 “The mantra practitioner should not indulge, out of desire,
   In any passions that have been arising since beginningless time.
   Emancipation attained in their midst
   Is referred to as their cessation. (52.102)

52.103 “One’s mantras will succeed
   If they are not motivated by desire.
   One should worship those that possess ambrosia
   And are unstained by feces, urine, and blood. (52.103)

52.104 “One should not touch the body of a woman
That is subject to old age, death, and great anguish.
One should not have sex with her,
As she is blinded by delusion and concupiscent at heart.
The mantra practitioner will not attain accomplishment
If he approaches them sexually, remaining ever impure. [52.104]

52.105 “On the other hand, a mantra reciter and adept\textsuperscript{2709}
Who has insight, has conquered his senses,
And delights in pure conduct
Can always master any mantra.\textsuperscript{2710} [52.105]

52.106 “Other yakṣinīs with great magical power
Are, invariably, Padmoccā, Pramodā,
Ajitā, and Jayā\textsuperscript{2711}
As well as the yakṣinī Śyāmāvatī. [52.106]

52.107 “The mantra of Padmoccā is:

\textit{Oṁ Padmoccā! Svāhā!}\textsuperscript{2712}

“Her practice is as follows. One should build a hut on the banks of the
Gangā, in the ocean shore, or in a flower garden. The hut and oneself should
be clean. Using clay, one should make a form shaped like a stone slab\textsuperscript{2713} and
firmly shut the door. One should collect all the requisites for making love
and prepare a bed for the yakṣinī next to one’s own. One should then recite
her vidyā ten thousand times. [52.107] [F.288.b] [F.305.b]

52.108 “If one continues in this manner, she will certainly arrive within one
month. When she does, one should make love to her and she will become
one’s wife.\textsuperscript{2714} She will leave in the morning, leaving behind a celestial pearl
necklace. And so it will be every day, until, within six months, she will
remain permanently. One must not hold on to that pearl necklace. If one
does, this will be the only thing one will ever get.\textsuperscript{2715} This necklace, adorned
with jewels and gems, is worth one hundred thousand dinars. [52.108]

52.109 “After six months have passed, Padmoccā will remain permanently as a
wife who fulfills all desires. Whatever form one wants her to assume, she will
attend upon one in that form. She will magically transform herself into the
form that is pleasing to the practitioner, according to his wish. This
procedure applies to all the yakṣinīs. The instructions given for the yakṣinīs
here apply also to other yakṣinīs. [52.109]

52.110 “The mantra of Jayā is:

\textit{Oṁ Jayā, auspicious Jayā, one who is victorious! Perform all the tasks for
me! Svāhā!}\textsuperscript{2716}
“Her fine body has a golden glow,
And her curly hair is blue.
This goddess is beautiful in every limb,
Gentle, gracious, and charming. {52.110}

52.111 “She is an intoxicating speaker of pleasant words
And a superior woman with a beautiful form, pleasant to look at.2717
Bright with her excellent features like the evening star,2718
She is worshiped by the whole world.
Wearing, in addition, a soft-red garment—
This is how Jayā is described. {52.111}

52.112 “Her practice is as follows. First, one should recite her mantra one hundred
thousand times; this constitutes the preliminary service. Then, one should go
to a large forest and, living on fruits, recite her mantra until Jayā arrives in
person. When she does, she will ask, ‘What can I do for you?’ If she becomes
one’s mother, she will, like a mother, fulfill one’s every wish. She will grant a
kingdom, make one the owner of great wealth, and ensure that one lives a
long life. {52.112}

52.113 “If she becomes one’s sister, [F.289.a] [F.306.a] she will summon a woman
as desired even from a distance of one thousand leagues. Every single day
she will give one hundred thousand dinars. One must spend all of this. If she
becomes one’s wife, she will take one to her own abode. Living in a celestial
palace, one will engage in a delightful play with her for a long time. For
thirty thousand years, one will do whatever one likes, equal to the great
yakṣa.2719 {52.113}

52.114 “The mantra of Pramodā is:

    "Oṁ śṭhrīḥ hrīḥ! O great nude! Hūṁ, phat, svāhā!2720

“Her practice is as follows. One should recite her mantra at midnight
without counting. If one does not go back to sleep, Pramodā will certainly
arrive within one month. She will become a wife who fulfills every desire.
Every single day she will provide twenty-five dinars and offer sexual
delights personally. In addition, she will ensure long life for the practitioner.
{52.114}

52.115 “There are uncountable hundreds of thousands of yakṣīṇīs. So, too, there
are innumerable piśācīs of great power;2721 nāga girls, asura girls, apsarases,
girls of the lower celestial (sum) orders, and daitya girls. The same is true for
the vidyādharīs and all the human and nonhuman females. All of them
without exception have their respective mantras, which are likewise
innumerable. In the same way there are mantras of the male yakṣas, gods,
nāgas, ṛṣis, gandharvas, asuras, pretas, and rākṣasas; of Mahābrahmā,
Maheśvara, and Viṣṇu; and also of the mātṛs, headed by Indrāṇī, Cāmuṇḍā, and Vārāhī. All these beings have been individually summoned here on this occasion. They have been brought here by Lord of Wrath Yamāntaka, seized by him, established in the samaya, and thus made subordinate to Mañjughoṣa. They stand here in the right order as his retinue and attendants. [52.115]

52.116 “[The rite] for each of them, [F.289.b] [F.306.b] in short, is as follows. One should recite the Lord of Wrath—either in a place where there is an image or having made such an image oneself—until the image shakes and then moves or starts perspiring. Then [the being portrayed in the image] will arrive in its own form and will do everything it is asked to. [52.116]

52.117 “In the same way, one can [practice] also the ‘four virgins.’ These great yakṣinīs, who have Tumburu as their brother, live, in their celestial forms, upon the ocean aboard a boat. They practice kindness to beings and are worshiped by the whole world. The same procedure may be used also for them, namely, [52.117]

52.118 “They should be either drawn or etched
On a piece of cloth, a slab of stone, or a plank,
Riding in a boat,
Where they attend to their elder brother. [52.118]

52.119 “These four girls travel together
Within the confines of the ocean.
One should set up their image in a hidden place
And begin the practice by reciting the [Lord of] Wrath. [52.119]

52.120 “They will start moving, shaking,
Or sweating all over.
Knowing by this that they are accomplished,
The mantra reciter should stop reciting. [52.120]

52.121 “Appearing, at the end of the night, in their usual form,
They will tell the practitioner what is good and what is bad for him.
They will accomplish
The reciter’s every aim. [52.121]

52.122 “Summoned and stunned by [Lord of] Wrath,
They will do everything as commanded.
Soma and other prominent planets,
The rṣis, the rākṣasas, [52.122]

52.123 “The piśācas, and the garuḍas
Worship these four powerful sisters.
Also Maheśvara and other gods like him
Worship these majestic ladies. [52.123]

52.124 “They also taught their extensive rituals
And their own mantra systems.
All of them may be employed,
Along with their extensive rites.
All these [mantra deities] remain in the thrall
Of Lord of Wrath, without any effort on his part. [52.124]

52.125 “However many mantras there are
That originate from impure spirits and dry up [the life of beings],
All of them were taught
And prescribed by Lord of Wrath. [52.125]

52.126 “The noble and distinguished mantras, on the other hand,
That are universally applicable,
The foremost mantras, exalted and excellent,
Were taught by the eminent victors
And also by myself
In the capacity of the mantra holder. [52.126]

52.127 “Whatever other prominent mantras there are
That are associated with [any of] the five families—
Those taught by the sons of the victors
And also the powerful worldly mantras— [52.127]

52.128 “The powerful Lord of Wrath
Has collected all of them
And included them in this teaching
Along with the mantra methods for all of them. [52.128]

52.129 “Whatever procedure was designated for whatever mantra,
He prescribed for that mantra precisely that procedure.
As for the [mantra of] Lord of Wrath Yamāntaka, however,
It is supremely suited for every activity. [52.129]

52.130 “The mantras of Tārā,
Bṛhuṭī, and Pāṇḍaravāsinī;
Those of the vidyā Mahāśvetā
And of Māmakī of the Vajra family; [52.130]

52.131 “The mantras of every female uṣṇīṣa emanation—
In particular of the goddess Locanā—
And of every [other] vidyā from the Tathāgata family;
The mantras of the sagacious Mañjughoṣa, [52.131]

52.132 “Mahāsthāmaprāpta, Samantabhadra,
And the lord Padmapāṇi, [2741]
The mantras that I have taught
Of the lord of the yakṣas, [2742] a very powerful bodhisattva, [52.132]

52.133 “And of the [other] victors’ sons
That are known throughout the whole world;
The mantras of my sagacious sons
Vajrasena and Suṣena [2743]— [52.133]

52.134 “All these mantras, which I have taught,
Must not be disparaged.
All of them [2744] must be worshiped, and, it is taught,
Never transgressed against. [52.134]

52.135 “The reciter must not employ
The venerable Lord of Wrath against them [2745]
And must never break his vidyā [2746] connection
With these mantra deities. [52.135]

52.136 “One may practice all the worldly
Mantra deities, according to the rite,
Such as Umā, Śaṅkara, Brahmā,
Or the venerable Hari,
Using the mantras as found in the respective tantras
And performing the rites, for each of them, accordingly. [52.136]

52.137 “One may do every rite
Of every mantra deity in every way
With the knowledge, however, that the action
Of every [such] mantra derives from [Lord of] Wrath. [F.290.b] [F.307.b]
[52.137]

52.138 “The mantra Lord of Wrath,
Known by the name of Yamāntaka,
Can swiftly summon and strike
Even the great being Yama. [52.138]

52.139 “Also, the great beings such as
Śakra, or Vaivasvata who brings death,
Can be summoned and enthralled.
This terrible lord is the tamer of the hard to tame. [52.139]

52.140 “This mantra is the great mantra taught
By the sweet-spoken Mañjughoṣa.
It is suitable for all rites, is fierce,
And makes all other mantras effective.” [52.140]

52.141 Having said this, venerable Vajrapāṇi,
One of great miraculous power,
Bowed to the Buddha, the Lion of the Śākyas,
The great hero supreme among men.
Then the vajra holder who dwells in the circle of mantra beings
Taught the mantra of great magical power. [52.141]

52.142 “Listen, all of you sentient beings,
And all of you virtuous hosts of spirits,
And all of you overseers of the hosts of mantras, I will teach this supreme mantra [52.142]

52.143 “That was taught by the sagacious
Bodhisattva Mañjughoṣa,
A terrible mantra that tames those difficult to tame
And restrains all the wicked ones. [52.143]

52.144 “It was taught by the bodhisattva [Mañjughoṣa]
In order to guide sentient beings.
Now I will pronounce this terrible [mantra]
In the midst of this assembly. [52.144]

52.145 “Homage to all the buddhas who arise out of the absence of the independent existence of entities! Homage to the pratyekabuddhas and the noble śrāvakas! Homage to the bodhisattvas, the lords established on the ten levels, the great beings! This is the mantra proper: [52.145]

52.146 “Oṁ, kha kha! Devour, devour! O tamer of evil beings, with a sword, a club, a noose, and an axe in your hands! One with four arms, four faces, and six feet, go, go! O great destroyer of obstacles with a contorted face, inspiring fear in all nonhuman beings! You who roar with wild laughter and wear a tiger skin, perform, perform all tasks! Cut, cut all the mantras [of non-believers]! Break, break the mudrās of non-believers! Draw here, draw all nonhuman beings! Grind, grind all the wicked ones! Cause them to enter into the center of the maṇḍala! O terminator of the life of Vaivasvata, perform, perform tasks for me! Burn, burn! Cook, cook! Do not delay, do
not delay! Remember your samaya pledge! Hūṁ hūṁ! Phat phat! Split, split!
Fulfiller of all wishes! O blessed one, why do you tarry? Please accomplish all my aims! Svāhā

52.147 “Friends, and you, all the hosts of gods! This [mantra] called Yamāntaka, Great Lord of Wrath, will summon, crush, dry up, cook, and tame even the king Yama. It will likewise summon all the mantra deities and all the gods, not to mention human beings afflicted with suffering. It will summon even the bodhisattvas established on the ten levels, let alone [the deities of] worldly mantras. [52.147]

52.148 “The power and strength of the Lord of Wrath is thus immeasurable. He can perform all the activities of all the mantras, whatever are taught in all the mantra systems. Once he is mastered by reciting, he will accomplish whatever he is employed to do.”

This completes [the section on] the lord of wrath named Yamāntaka. [52.148]

52.149 This concludes the fifty-second chapter, which is the detailed third chapter with the ritual prescriptions pertaining to Lord of Wrath Yamāntaka, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This also concludes [the section on] the ritual of Lord of Wrath Yamāntaka. Homage to the Buddha!
CHAPTER 53

53.1 Blessed Śākyamuni, having now emerged from his samādhi, continued to teach the Dharma to the assembly that resembled a great ocean. There, sitting in front of all the [assembled] beings and hosts of spirits, were uncountable thousands of bodhisattvas, headed by Vajrapāṇi; uncountable thousands of arhats, headed by Śāriputra; innumerable gods devoted to the four great kings, headed by Vaiśravaṇa; innumerable gods from the realm of the Thirty-Three, headed by Śakra; as well as innumerable gods from the realms of Suyāma, Tuṣita, Nirmāṇarati, Paranirmita, Vaśavartin, Brahmakāyika, Brahmaṇa, Mahābrahmā, Parīttābha, Apramāṇa, Ābhāsvara, and so forth, until Puṇyaprasava, Bṛhatphala, Ayṛha, Atapas, and Akaniṣṭha. The Blessed One addressed them as follows: [53.1]

53.2 “Listen, venerable hosts of gods, and all of you bodhisattvas and noble śrāvakas!

“All conditioned things are impermanent, Being characterized by arising and ceasing. Having arisen, they [temporarily] cease. Their definitive cessation is bliss. [53.2]

53.3 “They all originate from ignorance And arise based on causes. The aggregates are then said to arise From the same cause that constitutes the root of suffering. [53.3]

53.4 “Knowledge is their arrester; It is the cause and the producer of happiness. It is said to be the destroyer of suffering; In short, knowledge prevents suffering. [53.4]

53.5 “That is the very reason that I taught a threefold vehicle.
Everything conditioned changes from moment to moment;  
It is all impermanent, suffused with suffering, and lacking self-essence.  

53.5 “The entire prison of existence is taught  
As being empty at all times.  
Beings who belong to the Buddha family and have developed  
An aversion to this prison are divided into three groups: [53.6]

53.6 “(1) The bodhisattvas who later become buddhas,  
(2) Those who attain awakening on their own, \(^{2754}\) [F.291.a] [F.308.a]  
And further there are (3) the arhats,  
Devoid of passion and very powerful. [53.7]

53.7 “The arhats attain the awakening of the śrāvakas  
And obtain the three types of peace.  
In short, I gave this teaching  
To show what is virtuous and what is not. [53.8]

53.8 “One should always shun nonvirtue  
And practice virtue at all times.  
The Dharma that is taught  
Is to never harm any sentient being. [53.9]

53.9 “Regarding the dharmas of the five destinies,  
Only one constitutes the path—  
It is the dharma that is free from karmic influences  
And is rooted in ultimate reality. [53.10]

53.10 “It is the same path that was taught  
By the primordial buddhas of the past.  
I also taught it in full,  
Propelling beings toward the peace of nirvāṇa. [53.11]

53.11 “Relying on this ultimate dharma,  
One will attain the ultimate reality—  
The ultimate reality that is described  
As the absence of limits common to all the dharmas. [53.12]

53.12 “This dharma, in short,  
Has been explained as twofold.  
Listen, all you gods,  
And you bodhisattvas with great powers! [53.13]

53.13 “Arhats, śrāvakas, listen to me!  

53.14
When I attain nirvāṇa on earth,
It will be in the middle of the Sāla Grove
At the foothills of the Himalayas. [53.14]

53.15 “On the banks of the Hiranyavati
That flows through the country of the Mallas.
There, in the middle of the Yamakasāla Grove,
I will attain nirvāṇa. [53.15]

53.16 “In the city named Pāvā,
Near the Makuṭabandhana shrine,
On the pleasant bank of the river,
I will attain nirvāṇa on earth. [53.16]

53.17 “All the bodhisattvas,
The śrāvakas with great magical powers,
The gods, nāgas, and yakṣas,
The powerful guardians of the world, [53.17]

53.18 “The Śakras, Brahmās, and Suyāmas,
As well as the gods of Akaniṣṭha, and so forth—
All of them will gather
At that place. [53.18]

53.19 “There, in the Yamakasāla Grove,
In the country of the Mallas,
Between the northern bank of the Gaṅgā
And the western bank of the Mahī, [53.19]

53.20 “On the south side of the Himalayas,
In the Sāla Grove—
In that place there will also be
My final resting place. [53.20] [F.291.b] [F.308.b]

53.21 “At that time, on the pleasant bank of the river,
On its sloping bank described as golden,
All the hosts of gods
And other beings will gather. [53.21]

53.22 “All the most eminent human kings,
And beings of human and nonhuman origin
Such as all the spirits and mortal beings,
Both the naive and the mature, [53.22]

53.23 “Will gather at that place
For that public event of great magnitude. This divine celebration\textsuperscript{2759} Will be on the account of my physical remains. [53.23]

53.24 “Stepping then into the immaterial, I will attain the peace of nirvāṇa.\textsuperscript{2760} Leaving behind phenomenal reality, I will enter the ultimate reality. [53.24]

53.25 “My final birth occurred\textsuperscript{2761} In the city of Kapilavastu Within the illustrious family of the Śākyas, Where I was born into the prison of existence. [53.25]

53.26 “Then, leaving behind its inherent suffering, I went forth from my home. I visited many holy places But still did not find the elixir of immortality. [53.26]

53.27 “I practiced severe austerities, Mortifying my body.\textsuperscript{2762} Having fasted for six years, I was on the verge of dying from exhaustion, [53.27]

53.28 “But I did not find anything That would reveal [true] knowledge to me.\textsuperscript{2763} I got up, therefore, and partook of some food— A delicious milk porridge. [53.28]

53.29 “Following the road indicated to me by the gods, I traveled across the land, To the bank of the Nairaṇjanā River, Beautified by kingly trees, [53.29]

53.30 “Where the salty ground Was strewn with various flowers, And fine forest fruits abounded, Produced by various trees. [53.30]

53.31 “Walking along the great river, I came, in the end, to the foot of a tree. As soon as I saw that this place was right for me, A firm resolve was born in me. [53.31]

53.32 “Seeing also that this large tree
Was adorned with leafy branches
That afforded plenty of shade
And had root spurs that provided shelter.  \[53.32\]

53.33 “I attained aśvattha- hood during the aśvattha,
Sitting at the foot of that [aśvattha] tree  \[53.35\]
There, I attained stability,
Concentration, and samādhi.
At the end of the night I attained that which
Is not subject to destruction and ends [the cycle of] rebirth.  \[53.36\]

53.34 “Māra cleverly deployed many vighnas [F.292.a] [F.309.a]
With many different forms,
But after his armies were defeated,
He turned back and returned to his abode.  \[53.37\]

53.35 “It is because of him  \[53.38\]
That many mantra systems have been taught,
Along with many ritual methods,
Meditative concentrations, and knowledges.  \[53.39\]

53.36 “The path, moreover, is threefold,
To serve each of the three types of beings.  \[53.40\]
The antidotes to the faults,
Likewise, are taught as threefold.  \[53.41\]

53.37 “Then, I got up and went
To Urubilvā, with its auspicious waters.
Having bathed in the waters there,
I visited the local sage and his disciples.  \[53.42\]

53.38 “After performing many acts for the sake of beings,
I  \[53.43\] set out once again
And in due course
Entered the beautiful city of Kāśī.  \[53.44\]

53.39 “Having gone to the place
Where the former buddhas with great powers had gone,
I remained there myself
Among the local Kāśī folk.  \[53.45\]

53.40 “Having turned the wheel of the sacred Dharma
That brings the peace of nirvāṇa,
I taught the Dharma there

53.41
To bring about the happiness of all beings
Whose existence depends on the five vital airs,
Including gods and demigods. [53.40]

53.41 “The Dharma wheel was turned there
Before by the primordial buddhas.
I too taught
The unsurpassed Dharma wheel there. [53.41]

53.42 “To bring the happiness of release from samsāra
And to stop the faults of sentient beings,
I turned the great wheel
That brings the happiness of the final peace; [53.42]

53.43 “The wheel that is intended to destroy the path of becoming
And arises out of the samādhi of the four truths;
The wheel comprised of the eightfold path
And adorned with the four abodes of Brahmā. [53.43]

53.44 “The wheel from whose felly arises knowledge,
Thus blocking ignorance
Along with the twelvelfold cycle
Of interdependent origination; [53.44]

53.45 “The wheel that spreads the absolute truth
Born, at its extreme edge, out of the ultimate reality;
The wheel whose greatness arises from its felly
With its forward and backward movements; [53.45]

53.46 “The auspicious wheel that spreads instructions
And brings liberation to many beings. [F.292.b] [F.309.b]
Having thus turned the wheel,
I left the pleasant city of Kāśī and proceeded to Śrāvastī. [53.46]

53.47 “There, I humbled the tīrthikas
With displays of miracles.
Similarly, I displayed a miraculous feat
In the district of Sāṅkāśya. [53.47]

53.48 “Having delighted the people who live
In the many places of pilgrimage,
I made an auspicious descent from the realm of gods
Among the people of Agnibhāṇḍa. [53.48]

53.49 “In the realm of the Thirty-Three
I introduced Śakra to the nature of phenomena,
And in Akaniṣṭha, and so forth, I did the same
With Brahmā and the others, including the Destroyer of Cities. 53.49

53.50 “The lords of yakṣas, including Vaiśravaṇa;
The hordes belonging to the four great kings;
The sadāmatta and karoṭapāṇi gods;
The viṇāṭṛtyaka and mālādhārin gods; 53.50

53.51 “All the gods and hosts of yakṣas
Who dwell on earth, in heaven, or in the space in between;
The noble leaders of yakṣa hosts;
And all the lower gods and asuras. 53.51

53.52 “I introduced them to the fruit of the Dharma
And caused them to seek out the threefold nirvāṇa.
I established inconceivable numbers of beings
In a better state. 53.52

53.53 “The number of these beings is incalculable,
As saṃsāra is infinite and has no end.
Within great thousandfold universes dwell inconceivable numbers
Of beings composed of the primary elements. 53.53

53.54 “Having thus introduced many beings
To the true meaning,
I have now arrived and remain here,
Above the realm of the Pure Abode. 53.54

53.55 “I turned the wheel of the sacred mantra teachings
That accord with the three vehicles
And established beings in discipline.
Further, I taught this king of manuals
Throughout the entire world
And am now giving it to Mañjughoṣa. 53.55

53.56 “When I have passed from this world into the final nirvāṇa
And the earth is devoid of my presence,
Mañjuśrī will continue the work of the Buddha
For the sake of the beings there. 53.56

53.57 “In order to preserve the sacred Dharma
When the victorious lords are in the state of nirvāṇa,
Mañjughoṣa will always
Guard it continually. [53.57]

53.58 “This extensive manual has been taught
In order to promulgate the mantra path. [F.293.a] [F.310.a]
During the terrible and dreadful time
At the end of the eon [53.58]

53.59 “The human kings will be very violent
And delight in killing one another.
They will commit evil acts and follow wrong conduct.
During the debased eon
Enjoyments will be few,
Of this there is no doubt. [53.59]

53.60 “The kings of men will come
To worship in the Sāla Grove,
In the Makuṭabandhana temple,
And on the banks of the Hiranyavatī river. [53.60]

53.61 “When I have passed, on my bed, into final nirvāṇa
And have entered the sphere of peace,
My body, in a state of bliss but devoid of sensation,²⁷⁸²
Will be placed upon the funeral pyre. [53.61]

53.62 “Looking upon my former deeds,
The miracles I have performed,
And the guiding activity of the Buddha
That leads to the propriety of conduct, [53.62]

53.63 “And reflecting upon these auspicious and illustrious acts,
All the kings, along with the gods,
The asuras, and ordinary humans
Will offer worship to me. [53.63]

53.64 “All the earthly rulers, having come together,
Will offer worship amidst great celebrations
At that time, near to my body,
There is no doubt about that. [53.64]

53.65 “My physical body, a source of qualities,
Will be placed on the funeral pyre,
Its faults terminated and only the merit left.
It will be free from all nonvirtue
And its five empty aggregates
Will now arise as the corresponding [five] realities. [53.65]

53.66  “Upon seeing it,
Many beings will acquire great merit.
The great śrāvakas, great beings devoid of passions
And possessed of great powers,
And all the bodhisattvas
Who abide on the ten levels [53.66]

53.67  “Will all gather around,
Filled with compassion for all beings.
All the hosts of gods,
As well as the noble and ordinary people,” 2783 [53.67]

53.68  “Will all congregate around
That single place of great merit.
They will attain the faith that rests upon
The understanding of impermanence and suffering. [53.68] [F.293.b] [F.310.b]

53.69  “All the hosts of spirits
Will be near the [funerary] caitya,
Making large offerings,
Wailing and crying. [53.69]

53.70  “They will shed profuse tears
And sob, overwhelmed by compassion.
They will lament over impermanence,
Suffering, and emptiness as follows: [53.70]

53.71  “‘The Buddha taught the Dharma
Here on earth, in the present time.
And now, this best of sages,
The eminent seventh bull of a sage,
Born among the Śākyas, the foremost of all beings,
Is seen by us for the last time. [53.71]

53.72  “‘The Blessed One, who taught us
Impermanence and suffering, is lying here.
He taught emptiness, the absolute truth, 2784
And he explained the meaning of primordial peace.
Why, O gods, do you not wake up
Our lord and master? [53.72]

53.73  “‘Gathered here are all the Buddha’s sons” 2785
Of great miraculous powers
And the powerful śrāvakas,
Rich in religious merit and courage. [53.73]

53.74 "‘All the beings—men, gods, and asuras—
Are thoroughly distressed.
This is an occasion to continue
Turning the wheel of Dharma, [53.74]

53.75 "‘So rise up swiftly, O Blessed One!
May the Buddha’s sojourn [on earth] continue
For as long as the great ocean [of samsāra] lasts!
Do not neglect those sinking in it, O sage! [53.75]

53.76 "‘Do not disregard so many beings
By staying for a long time in a samādhi-like state.
Abandon meditative absorption
And teach the path to peaceful nirvāṇa. [53.76]

53.77 "Lamenting, they will utter
Many words of this kind. [53.77]

53.78 "‘Then all these powerful gods,
And all their hosts, will fall silent.
Having wailed so much,
They will now wait, bowing respectfully. [53.78]

53.79 "‘Then the gods and the asuras, Brahmā and so forth,
Will cry for a long time, uttering shrill cries
With stammering voices
And throats choked by grief. [53.79]

53.80 "All the human-born kings, [53.80]
Sitting on the ground, [will say,]
‘The liberated one born into the Śākya clan,
Free from passion and very powerful, [F.294.a] [F.311.a]
Is none other than the great Buddha,
The knowing one, the god of gods. [53.80]

53.81 "A young monk by the name Aniruddha,
Human-born and virtuous,
Distinguished by his subtlety and ability,
Excelling in recitation and conduct, [53.81]
Surrounded by a retinue
Of eminent arhats and kings, [53.81]

53.82 “Will then say to the Malla kings and subjects
Sighing in anguish,
Their minds moist with compassion,
The following sweet words: [53.82]

53.83 “‘My friends, do not
Set this pyre here aflame
Until the Blessed One’s foremost son,
The fount of the Dharma, has arrived. [53.83]

53.84 “‘His name is Mahākāśyapa,
And he is a śrāvaka of great miraculous power.
He possesses the intelligence of a great sage,
And was born a brahmin, free from worldliness. [53.84]

53.85 “‘He was born among the Magadhans
And spends his time in meditative equipoise there,
On a hill, under a pipal tree that affords shelter,
Near the fine city of Rājagṛha. [53.85]

53.86 “‘He will swiftly arrive here;
He would not do otherwise.
The deity that he worships
Would surely put out the kindling flame, [53.86]

53.87 “‘So do not light the pyre just yet,
As this would be a vain labor.
[Wait] until that powerful śrāvaka,
The foremost son of the Sage, [53.87]

53.88 “‘Circumambulates [the remains of] the guru,
The Buddha worshiped in the threefold universe.
After Mahākāśyapa has bowed his head to the feet
Of the Teacher who is revered throughout the world, [53.88]

53.89 “‘Then you can all proceed with
The lighting of the pyre.
Only then will the fire
In the caitya ignite.
So do not, all of you, perform this vain labor
That is nothing but [pointless] toil.’ [53.89]

53.90 “Being thus told
By the sagacious Aniruddha,
All the Malla men and their kings
Will remain seated. [53.90]

53.91 “Because I was born among humans,
And was nurtured by them,
With the attendant pleasures of many kinds
And other benefits, such as those arising from the arts and crafts; [53.91]

53.92 “Because I attained awakening among humans,
On earth, at the foot of the [Bodhi] tree; [F.294.b] [F.311.b]
And because I taught, among humans,
The Dharma that benefits all sentient beings, [53.92]

53.93 “It is fit for human beings alone
To light the funeral pyre.
Since I attained preeminence among all beings
As a human being,
My peaceful final nirvāṇa
Is destined to take place in the human world. [53.93]

53.94 “Whatever buddhas came in the past,
Will come in the future, or are active at present,
All of them are born in a human body
In this human world. [53.94]

53.95 “All of them are born, attain awakening,
Turn the auspicious Dharma wheel,
And enter the peace [of final] nirvāṇa.
Because the pratyekabuddhas and the noble śrāvakas
Also take a human birth and attain unsurpassable peace,
This attainment is regarded as threefold.2792 [53.95]

53.96 “I have assisted [human beings]
For inconceivable eons.
When I pass into the state of final peace,
Cool and not subject to arising,2793
I will leave behind my relics there,
On the earth devoid of my presence, [53.96]

53.97 “For the benefit of the human beings
On whom I wish to bestow the benefits of worship.
The relics will likewise be for the lower gods and asuras,
For the ṛṣis,2794 yakṣas, and garuḍas, [53.97]
“For the rākṣasas, pretas, and kuśmāṇḍas,
For the powerful piśācas,
For all the spirits including
The grahas and the mātṛs, [53.98]

“And likewise for all the innumerable worlds
With their inconceivable world spheres
That support all [types of] life.
The relics will be left behind on the earth,
Destitute at that time of my presence,
For the purpose of worship. [53.99]

“Any mortals who arrive for these substances,
Any celestial kings or other beings,
Such as the inhabitants of the subterranean paradises,
The powerful lords of the dānavas,
The nāga kings, and the daityas,
Will each separately take my relics. [53.100]

“Bereft of their valued object
But endowed with good qualities,
These powerful beings will take [the relics]
To their own abodes and worship them. [53.101]

“All of them will become, without a doubt,
Buddhas with great miraculous powers.
Depending on their clarity of mind,
They will fall into three categories—the highest, the lower, and the middle. [53.102]

“They will thus become, in this threefold universe,
Either buddhas, or rhinoceros-like pratyekabuddhas, or arhats.
Accordingly, there will arise in the world
Three vehicles of three different types. [53.103]

“There will be (1) those who become liberated
Based on the practices of the path described as Great Vehicle.
There will also be, at that time in the world,
(2) Those who attain awakening and become liberated by themselves. [53.104]

“And there will also be (3) the śrāvakas,
Freed from passions and endowed with miraculous powers.
Thus, there will be at that time in the world
Beings adorned with this threefold family affiliation. [53.105]

53.106  “Kings who enjoy great comforts
Yet exercise their imperial might with great gentleness,
Will enjoy, as human beings,
Divine fortunes for a long time,
And when they eventually die,
They will attain one of the three kinds of peace. [53.106]

53.107  “The previous buddhas since the beginning,
And those of the present and future too,
All followed the same course
As the one displayed here. [53.107]

53.108  “All the deities sitting there
At the place of my nirvāṇa
Will become disturbed and upset,
And their voices will falter. [53.108]

53.109  “They will all say at that time,
‘Alas, this is impermanence!
The buddhas with great miraculous powers
Pass from this world into final nirvāṇa.’ [53.109]

53.110  “All the powerful divine kings,
Having said this,
Will experience anguish in their hearts
And will remain silent. [53.110]

53.111  “Among the noble people of Magadha
Who dwell in the city of Kuśāgrapura,
Not far from there,
On the mountain called Vārāha,
There meditates a monk,
Sheltered by [the root spurs of] a pipal tree. [53.111]

53.112  “He is a śrāvaka and my foremost heart son,
The fount of the Dharma.
His name is Mahākāśyapa and he will be sitting,
At that time, in his fine shelter. [53.112]

53.113  “Having eaten his supply of alms,
He will sit and reflect as follows:
‘I have spent a lot of time
Paying homage to the Buddha, the great sage.
Now I would like to visit
That supreme, spontaneously arisen person. [53.113]

53.114 “ ‘Where is the Blessed One staying,
This most virtuous sage of the Śākyas?’
Mahākāśyapa, the king of brahmins, will thus focus his mind
On the Blessed One while remaining at his place. [53.114] [F.295.b] [F.312.b]

53.115 “He will perceive the sage of sages
With his mind alone.
He will also see, with the divine eye,
The world [where he lives] and all the [other] worlds: [53.115]

53.116 “Akaniṣṭha and other such worlds
With their luminous world spheres,
And all the worlds that are named after all their beings
And are part of great thousandfold worlds within still greater units. [53.116]

53.117 “Looking with his divine eye
As far as the śrāvakas can,
He will see the Teacher passed into nirvāṇa,
Peaceful, emancipated, and immaterial, [53.117]

53.118 “Surrounded on all sides
By hosts of very powerful gods
As well as human kings, [53.118]
Asuras, yakṣas, rākṣasas,
And all the hosts of spirits,
And also by the bodhisattvas with great powers, [53.118]

53.119 “Śrāvakas of great renown
Who excel in wisdom,
And noble celestials and humans
Both with and without passion. [53.119]

53.120 “He will see the valiant one upon the funeral pyre—
The Buddha, a relative of the sun, [53.120]
The god of gods,
The supreme and most virtuous lord of sages, [53.120]

53.121 “Surrounded on all sides
By the earthly kings,
Including the mighty Mallas,  
Holding in their hands lamps, fragrances, and grass torches. [53.121]

53.122 “As explained by the monk Aniruddha,  
Who keeps his observances,  
The kings, held back by the gods,  
Will be unable to light the pyre. [53.122]

53.123 “The earth goddess will wail loudly,  
Her voice choked by tears.  
There will be terrible exclamations of ‘alas, alas!’  
And the sound of thunder will resound.2805 [53.123]

53.124 “The grove will be divinely filled with hosts of ṛṣis  
And apsaras singing praises;  
It will resound with songs of siddhas and vidyādhāris,  
And with the singing of kinnaras. [53.124]

53.125 “There will be the sweet cooing  
And beautiful warbling of birds  
And lovely sounds of various instruments  
Played by celestials and humans. [53.125]

53.126 “The Sāla Grove will be  
Filled with the songs of apsaras,  
Graced with the presence of siddhas and vidyādhāras,  
And full of yogins all over. [53.126]

53.127 “The fine bed of the bull among sages  
Will [thus] be surrounded on all sides,2806 [F.296.a] [F.313.a]  
And above it, Kāśyapa will sigh with grief,  
Even though he is normally free from sorrow. [53.127]

53.128 “Shedding tears,  
The monk2807 Kāśyapa,  
Foremost among my śrāvaka-disciples,  
Will then collapse on the ground [53.128]

53.129 “And promptly cry out,  
‘Alas! A difficult time has begun  
Where the Buddha, free from karmic traits,  
Has now passed into final nirvāṇa. [53.129]

53.130 “‘He himself taught, in this world,  
About impermanence, suffering, and emptiness.
I see nothing permanent;
Everything must undergo successive rebirth.\textsuperscript{2808}[53.130]

53.131 “Kāśyapa will then quickly get up
And go to the king of the Magadhans,
Ajātaśatru, who will be in a state of anguish,
Overwhelmed by grief for his father.\textsuperscript{2809}[53.131]

53.132 “Having arrived in his house,\textsuperscript{2810}
Kāśyapa will say to the king,
‘O great king! The perfect Buddha,
Supreme among two-legged beings, has passed into nirvāṇa.\textsuperscript{[53.132]}

53.133 “ ‘Quickly prepare a carriage,
And let’s go to the Teacher’s side!
He is lying on a bed on the ground,
His mind free from feverish agitation,
Beyond any enmity or fear,
Abiding in the supreme body of bliss.’ \textsuperscript{[53.133]}

53.134 “Hearing the painful news,
The king will become even more distressed.
Expressing his inner lament,
He will say the following words: \textsuperscript{[53.134]}

53.135 “ ‘I have lost both
My Teacher and my father.
I have been abandoned by all my relatives,
And the people, likewise, do not trust me.
When I fall into the terrible hell,
In whom will I find my refuge? \textsuperscript{[53.135]}

53.136 “ ‘Protect me, O great hero,
Foremost śrāvaka of the Teacher!
Mahākāśyapa of great splendor\textsuperscript{2811}.
There is no life for me in this world.’ \textsuperscript{[53.136]}

53.137 “Having spoken this, the king,
The chief ruler of the Magadhans,
Will suddenly collapse on the ground
At the feet of the distinguished śrāvaka.
He will lie on the ground, stripped of his will,
Motionless and unconscious\textsuperscript{2812} \textsuperscript{[53.137]}
53.138 “At that time, you, Mañjughoṣa, 
Divine youth of great magical power, 
Will visit places around the world 
With the wish to benefit beings.  

53.139 “When my body is placed on the pyre 
At its location in the grove, 
You will also sit there, 
Surrounded by a host of bodhisattvas.  

53.140 “Having prepared my body 
To be worshiped there, on the earth, 
You will look at the beings around and reflect, 
‘Which of them are suffering? Whom can I save?’  

53.141 “When I lie there on the ground, there will be you, 
Divine youth with the profound understanding of the truth. 
You, Mañjuśrī, will be able to enthrall 
The greatly suffering King Ajātaśatru.  

53.142 “Even though [Mahākāśyapa] will be there, 
It is you alone who will be able to guide the king, 
Because what is possible for the bodhisattvas 
Is not possible even for the magically endowed beings, 
Such as deities, ṛṣis, and so forth 
Or the pratyekabuddhas and noble śrāvakas.  

53.143 “The king, lying there, 
Will see you, Mañjughoṣa, as if in a dream. 
Given by you a special power, 
The king, fallen into a swoon from his grief,  

53.144 “Will see in a dream 
The clear form of a young boy—  
The all-pervading, divine youth, 
Mañjughoṣa of great power.  

53.145 “Through you grace, Mañjuśrī, he will see you, 
A bodhisattva with the form of a child 
Who is the magical manifestation of the Dharma, 
With manifold, inconceivable power.  

53.146 “The king will fall into the Avīci hell 
But then will rapidly rise up
Through the different states of being,
His lower rebirths having been auspiciously purified,
And will also experience the merits of higher births
That are shunned by all the śrāvakas. [53.146]

53.147 “When he has thus completely purified
The last vestiges\(^{2819}\) of his crimes,
King Ajātaśatru will enjoy
Immense pleasures. [53.147]

53.148 “This teaching, presented here only briefly,
Is nevertheless adorned with a wide range of distinctive meanings.
It represents the speech of all the buddhas
In the beginning, in the middle, and at the end.\(^{2820}\)
This extensive manual has thus been taught
In order to benefit all beings. [53.148]

53.149 “You, divine youth, will, at that time,
With your all-reaching words of Mañjuśrī,
Guide the kings
Who perpetrate evil acts. [53.149]

53.150 “The range of your miraculous powers is inconceivable,
And the number of those you will guide is inconceivable too.
You will become the guide
For all the classes of beings.” [53.150]

53.151 So spoke the great hero [F.297.a] [F.314.a] to Mañjughoṣa,
The great light of the buddhas,
Who, at that time, was staying
Above the realm of the Pure Abode.\(^{2821}\)
The best of speakers, the perfect buddha,
Supreme among two-legged beings, addressed [Mañjughoṣa again]: [53.151]

53.152 “After taking, over many eons,
Innumerable human births,
Too many to be counted or conceived of,
You will be the perfect buddha,
Mañjushvāja by name,
In the human world. [53.152]

53.153 “Then, having performed the acts of a buddha
In the correct order as always occurs,
And having liberated many beings,
You will enter final nirvāṇa.” {53.153}

53.154 Thus addressed, the divine youth of great power,  
With the form of a young boy,  
Let out a long sigh,  
Awestruck and overcome with compassion. {53.154}

53.155 Shedding tears,  
He looked at the Buddha for a long time.  
Then, with his hands folded in salutation,  
He sat down again. {53.155}

53.156 [The Buddha continued to speak:]  

“On the earth down below,  
The emperor Ajātaśatru  
Will bow his head to the brahmin,  
The wonderful Mahākāśyapa. {53.156}

53.157 “Now awake and back to his senses,  
He will bow down to [Mahākāśyapa’s] feet\textsuperscript{2822}  
And, letting out a long sigh,  
Will announce his aim in full. {53.157}

53.158 “Taking his seat, the son of the late king,\textsuperscript{2823}  
The great lord, Ajātaśatru by name,  
Will then say to Mahākāśyapa,  
‘Let us go to the place of cremation,  
Where people worthy of help  
Worship the one interred under the caitya dome.’\textsuperscript{2824} {53.158}

53.159 “The eminent śrāvaka, endowed with many powers,  
Will however remain in the same place  
And explain his intentions [to Ajātaśatru]:  
‘It is not proper for me to use my magical power;  
I would like to proceed  
To that great funerary gathering on foot.’ {53.159}

53.160 “He will then set out to see the Teacher  
In his final journey\textsuperscript{2825}  
On the way, the vow holder [Mahākāśyapa]  
Will stop at the monastery that is midway,\textsuperscript{2826} {53.160}

53.161 “So that he can look up  
The monastery’s occupants,
Particularly, a newly ordained elderly monk\textsuperscript{2827} [F.297.b] [F.314.b] Who is sinful and deluded.\textsuperscript{2828} [53.161]

53.162 “Seeing the approaching figure,  
The elderly monk will come forward  
To meet this most illustrious brahmin,  
Who fasted for a long time, pure and free from illness. [53.162]

53.163 “Having approached,  
He will bow to his feet  
And say to the illustrious guest,  
‘Welcome! What brings you here?’\textsuperscript{2829} [53.163]

53.164 “‘Or where are you going?  
Are you leaving soon, or are you going to stay?’  
He will say that to the sage [Mahākāśyapa],  
Who will reply to the fool, ‘Long-lived one! Have you not heard? [53.164]

53.165 “‘The Teacher of the whole world,  
The perfect Buddha, supreme among two-legged beings,  
My father, a buddha of great wisdom,\textsuperscript{2830}  
Is extinguished like the flame of a lamp. [53.165]

53.166 “‘The great hero has departed,  
And the earth has become empty.  
All the worlds are likewise empty,  
And empty too are the regions for me.’ [53.166]

53.167 “Thereupon, the elderly monk  
With the twisted mind of a fool will rejoice.  
Laughing in ridicule, he will say,  
‘Is that old geezer dead? [53.167]

53.168 “‘The one with long arms  
And the head lofty as a parasol?  
Our chief guide  
Steeped in his ‘learned’ ignorance?\textsuperscript{2831} [53.168]

53.169 “‘Now that he is gone,  
I will promptly do whatever I want.’  
Powerful Mahākāśyapa, his hair standing on end,  
Being thus addressed by the old monk, [53.169]

53.170 “Will knit his brows in angry contortion  
And employ the syllable $hūṁ$. 
The brahmin, habituated to asceticism,
Will be furious at that moment. [53.170]

53.171 “He will strike the ground,
At that moment, with his toe,
And the entire earth will sway
With a loud thunder coming from the mountains. [53.171]

53.172 “All the oceans will become agitated,
All the trees, mountains,
Valleys, and caves will quake,
And all the nāgas and deities dwelling there will tremble. [53.172]

53.173 “The light of the moon and the sun
Will disappear on earth at that time.
The winds will die down,
And meteors will fall. [53.173]

53.174 “He, One Syllable with the sound hūṁ,
When pronounced like this by the śrāvakas,
Is the manifestation of the family
And auspiciously accomplishes all activities. [53.174]

53.175 “Even when he is not fully mastered,
This king of mantras, just by being recited,
Arrests all weapons and poisons,
Whether they be of animate or inanimate origin. [53.175] [F.298.a] [F.315.a]

53.176 “Through merely being recited,
He paralyzes all evil beings
And accomplishes other specific activities
Of many different types. [53.176]

53.177 “The garrulous old monk
Will fall silent and remain so thenceforth,
Humbled by [the display of] magical power
And chastised, at that moment, by Mahākāśyapa. [53.177]

53.178 “He will then be led by this eminent śrāvaka
To where the funeral pyre is.
The monk Mahākāśyapa, free from desire,
Exceedingly powerful, will travel there on foot. [53.178]

53.179 “Having arrived, he will see
The Sage’s body laid upon the funeral pyre,
And many groups of gods
Worshiping it with large offerings. [53.179]

53.180  “He will see the funeral pyre,
With the body of the sage Gautama mounted upon it,
Provided with the best accoutrements
And adorned with all the [required] articles. [53.180]

53.181  “When they see the wonderful,
Illustrious Mahākāśyapa,
All the monks,
Free from faults and very dignified, [53.181]

53.182  “And all the hosts of gods and spirits,
Will exclaim, ‘Alas, alas!’
They will wail with loud cries,
Outpourings of their sorrow. [53.182]

53.183  “All the powerful gods and nāgas
Will come forward
And say to the illustrious one,
‘Pay respects to the supreme among two-legged beings! [53.183]

53.184  “‘All the hosts of gods and all the people
Have been waiting for you;
The hosts of spirits,
The ṛṣis, the yakṣas, and the human kings
All tried to light the funeral pyre
But were unable to.’ [53.184]

53.185  “The illustrious one, free from faults
And endowed with great powers,
Will circumambulate [the pyre] many times clockwise.
Recollecting the Tathāgata,
He will pay his respects
At the edge of the pyre with great dignity. [53.185]

53.186  “He will break open the iron casket
So that the two feet emerge.
Bowing his head at the feet [of the Blessed One],
He will touch them again and again. [53.186]

53.187  “Having thus repeatedly looked
At the fine feet of the eminent sage,
He will again lay them to rest
In the iron casket. [53.187]

53.188 “The powerful one who is free from desire
Will then rise up and take his seat
Among the powerful arhats, [F.298.b] [F.315.b]
Who are also free from desire. [53.188]

53.189 “The Magadhan king\(^{2838}\)
Will approach the funeral pyre
At the head of a procession of chariots
Drawn by elephants and horses. [53.189]

53.190 “Then other kings, commanders of great forces,
Will arrive there, all of them with their armies,
To pay respects
To the sage Śākyamuni, [53.190]

53.191 “Who passed into nirvāṇa lying on the ground,
In a peaceful spot at the edge of the forest,\(^{2839}\)
On the bank of the Hiranyavatī, in Makuṭabandhana,
And is now inside the caitya,
Absorbed into the sphere\(^{2840}\) of peace
And abiding in ultimate reality. [53.191]

53.192 “The Magadhan king,
Accompanied by his great army,
Will see celestial displays
Of many kinds, [53.192]

53.193 “Rich in blessing, powerful,
Miraculous, adorning the earth,
Arising from the form of the caitya
Where the Sage will be lying upon the pyre.\(^{2841}\) [53.193]

53.194 “The monk called Ānanda,
Who attends upon me as my good student,
The most eminent person,
Always dear to me and a cause of delight,\(^{2842}\)
Will become disheartened at that time
And, tormented by anguish, [53.194]

53.195 “Will approach Mahākāśyapa
And fall down at his feet.
Distressed, he will speak
In a stammering and faltering voice: [53.195]

53.196 " ‘My teacher has passed into nirvāṇa today;
Now I am without a protector.
He indicated that you alone
Will be my refuge and protection. [53.196]

53.197 " ‘The moon-like sage prophesied
That I, continuing at your side,
Will remove all my afflictions
And attain arhatship. [53.197]

53.198 " ‘The Victorious One revealed
During the last watch of the night
That I am selected to be always with you
Until I have passed into final nirvāṇa. [53.198]

53.199 " ‘Desiring what is beneficial, he appointed you
To carry out the work of the Buddha.
The great Sage has passed into the final peace,
Leaving me behind in distress.’ [53.199]

53.200 “The sagacious Aniruddha
Will comfort the pious monk:
‘Do not cry in distress!
Do not fall into despair! [53.200]

53.201 " ‘Do not go to any other place,
But stay here.
Mahākāśyapa himself will be our teacher
When the “eye of the world” is extinguished. [53.201] [F.299.a] [F.316.a]

53.202 " ‘It was prophesied here by the Sage
That he will carry on the Buddha’s work,
And we will follow him,
Along with you. [53.202]

53.203 " ‘As for his magical powers,
Great distinction, energy, and great splendor,2843
Mahākāśyapa is the second Teacher, as it were,
His exact replica here on earth. [53.203]

53.204 " ‘For as long as Mahākāśyapa,
This eminent śrāvaka of great power,
Remains and holds fast,
Do not fall into despair.’ [53.204]

53.205 “Talking thus, all the sons of the Sage,
Endowed with magical powers,
Free from desire, and very studious,
Will sit down.” [53.205]

53.206 “The pyre will be lit
By the Malla kings.
It will blaze on all sides
And then change into ashes. [53.206]

53.207 “Seeing this, the hosts of gods
And the serpent-hooded mahoragas,
In order to cool down the pyre ground,
Will release a heavy shower [53.207]

53.208 “Of sandalwood water,
Followed by, the next instant,
A great rain of flowers
Released upon the earth. [53.208]

53.209 “Instantly, all who came
To worship the relics of the Victorious One
Will all start fighting
With each other. [53.209]

53.210 “The Brahmās, the Śakras, the Yāmas,
And all the hosts of gods
Will be held back by the śrāvakas
With great magical powers. [53.210]

53.211 “Mahākāśyapa will distribute the relics
Born from the body of the Victorious One.
He will give only a small portion to everyone,
So that they may be worshiped,
Since they bring the final peace,
The ultimate goal of the three vehicles. [53.211]

53.212 “Then Mahākāśyapa, a yogi
Free from desire and very powerful,
Will reflect upon the memorable words
Spoken by the unruly old monk, and say: [53.212]
The entirety of the great doctrine that brings happiness,
With its twelve branches that comprise
The Sūtra, the Vinaya, and the Abhidharma,
Might vanish like smoke in the sky.
When the great hero has departed,
The destruction of the doctrine will follow. [53.213]

All the teachings spoken by the Buddha [F.299.b] [F.316.b]
Should be collected together.
Let us all go together,
Free from desire and dignified,
To the capital city of the Magadhans,
The fine city referred to as ‘royal’. [53.214]

To beautiful Kuśāgrapura,
With its nice, high mountains;
And to Vaiśālī, a nice place
Where there is a beautiful caitya.’ [53.215]

All the lamenting Mallas,
Together with the dignified [śrāvakas],
Will do many such [peregrinations] then
For the sake of the teachings. [53.216]

At the end of the eon,
When I have passed away,
The kings will delight
In killing one another. [53.217]

Monks will engage in many types of business,
And beings will be rendered senseless by greed.
At the end of the eon, the male and female
Lay practitioners will have no faith. [53.218]
Dedicated to mutual slaughter,
They will search each other out. [53.219]

Armed with ‘piercing’ weapons,
They will ever inflict wounds and bring harm. [53.219]
Monks will lack self-control
At the end of the eon, when the Sage is gone. [53.219]

At that time, there will be on earth
Eight arhats with great magical powers,
Free from desire and karmic traits. [53.220]
They will be tasked with protecting my doctrine. [53.220]

53.221 “These distinguished arhats
Will be those known as Rāhula and so forth.
It will not be possible to see them
At that time during the debased eon. [53.221]

53.222 “However, the practitioners of mantra, when accomplished,
Will be able to see them without fail.
All of them, appointed here by me,
Will use the mantras of magic and possess great powers. [53.222]

53.223 “I have invested them, the glorious ones,
With the authority to administer justice.
Any student who disobeys their orders
Will be guilty of transgression. [53.223]

53.224 “If you hold on to the sacred Dharma—
To the ultimate reality beyond the physical—
And proclaim on earth
This meritorious message of mine, [53.224]

53.225 “Then you will obtain the peace of no-self
And enter the final nirvāṇa without karmic traits.
When the Sage and his teaching have disappeared,
The following will come to pass: [53.225]

53.226 “The monks and nuns who live on alms
Will all become very greedy.
Ever acting as detestable beggars,
They will proliferate during the debased eon. [53.226] [F.300.a] [F.317.a]

53.227 “The practice of keeping houses and wives
Will become integrated into my doctrine.
Lay practitioners, at that time,
Will always have sex with the wives of others. [53.227]

53.228 “The fourfold assembly will remain
In name only, merely to keep appearances.
They will all bring harm upon one another,
Delighting in enmity. [53.228]

53.229 “The entire earth will be taken over
By the tīrthikas and [saṃsāric] gods;
People, at that time,
Will adore the brahmin caste. [53.229]

53.230 “Deluded and following wrong conduct,
They will delight in harming living beings.
This has been prophesied for this lowest eon,
When I enter into final nirvāṇa. [53.230]

53.231 “Many men and women will
Continuously indulge in adultery.
They will all delight in nonvirtue
And shun virtuous values. [53.231]

53.232 “After I enter the final peace on earth,
Many beings will be present,
Worshiping my body,
Such as the hosts of gods of great vitality and splendor, [53.232]

53.233 “Men of distinction,
Hosts of yakṣas and spirits,
Asuras, gandharvas,
Kinnaras endowed with great powers, [53.233]

53.234 “Garuḍas, nāgas, Rākṣasas, ṛṣis,
Siddhas, yogins,
Planets with great vitality, [53.234]

53.235 “Beings of various types
That take birth based on their different destinies
And are caught in the chain of saṃsāric rebirths,
And also the wise ones who have broken this chain. [53.235]

53.236 “They will make offerings to my body,
From which the pangs of fever have departed,
On the bank of the Hiraṇyavatī,
In the Yamakasāla Grove, [53.236]

53.237 “In the Makuṭabandhana shrine,
In the country of the Mallas.
When I pass into final nirvāṇa there,
I will attain the peace that is free from fear. [53.237]

53.238 “My relics will be exhumed,
With some being stolen
By gods, asuras,
And all types of spirits.
They will be divided into separate portions
And then distributed. \(53.238\)

53.239 “At that time, the Magadhan king Ajātaśatru,
Together with his great army,
Will make a request to all the śrāvakas
Endowed with great magical powers: \(53.239\) [F.300.b] [F.317.b]

53.240 “‘Please, great beings,
Uplift me also,
Crestfallen and suffering,
Even though I am a patricide without merit.’ \(53.240\)

53.241 “The most eminent, wise śrāvaka,
The dear son of the Buddha
Called Mahākāśyapa,
Who brings benefit to beings, \(53.241\)

53.242 “Seeing this intelligent man called Ajātaśatru
And noticing his distress,
Will give him then his due attention
And bless\(^{2855}\) him with his magical power. \(53.242\)

53.243 “He will pick up a portion of relics\(^{2856}\)
Produced from the body of the Victorious One.
The remaining relics will be taken by the others,
Including very powerful snake-like beings\(^{2857}\) \(53.243\)

53.244 “Each trying to be quicker than the other,
They will push and shove in great agitation.
They will then carry the relics through space
To their own abodes and install them there\(^{2858}\) \(53.244\)

53.245 “The monk Mahākāśyapa,
The most eminent śrāvaka,
Will, at that time, reflect on the Sage\(^{2859}\) \(53.245\)

53.246 “‘Ah, woe to humankind!
He is absent from this earthly round
With its buddhas, pratyekabuddhas,
And śrāvakas with great miraculous powers. \(53.246\)

53.247 “The light has gone out for beings\(^{2860}\)
Who wander in the prison of saṃsāra.
They will now experience various types
Of acute suffering for a long time. {53.247}

53.248 “If, however, they worship the relics
Of the savior, the lord of the world,
They will experience the pleasures
Of the god realms in abundance. {53.248}

53.249 “They will obtain kingdoms, prosperity,
And mantric accomplishments, so difficult to attain.
They will attain the various things
That reflect the lifestyles of favorable rebirths, {53.249}

53.250 “Including the desired boon of reaching the peak of existence
That is adorned with the threefold liberation.
By worshiping the relics
They will attain the supreme accomplishment.’ {53.250}

53.251 “Reflecting like this,
The world-renowned brahmin,
The śrāvaka and the distinguished sage
By the name Kāśyapa, {53.251}

53.252 “Will pick up some relics
And distribute them, at that time, on earth.
With special care, he will give a relic-pill
To the king of the Magadhans called Ajātaśatru, {53.252}

53.253 “And also to all the eight kings.
This śrāvaka, a great being
Of great splendor,
Will give everything completely to all of them. {53.253} [F.301.a] [F.318.a]

53.254 “With his mind overcome with compassion,
He will grieve for sentient beings
Who, lacking the understanding of impermanence,
Continue to undergo the cycle of rebirth.” {53.254}

53.255 “Beings will weep for a long time,
Lasting many eons.
When the sacred Dharma of the Teacher, the Lion of the Śākyas,
Has disappeared in the world,
These teachings should be chanted,
During the terrible time of destruction.” {53.255}
“Then the valiant Mahākāśyapa will rise and, 
With his mind imbued with power,\footnote{2864} 
Will address Ajātaśatru, 
The king of men: \footnote{53.256}

‘To honor the Teacher’s instructions, 
Let us go to the city of Rājagṛha.’ 
Having carefully placed the relics 
In one hundred jars, \footnote{53.257}

“They will then travel eastward, 
Hastily proceeding toward Rājagṛha. 
After they arrive in the Bamboo Grove, 
They will deposit there the relics of the Victorious One. \footnote{53.258}

After building a marvelous stūpa 
Of the savior, the lord of the world, 
The great king will offer to this stūpa 
Adornments of many kinds: \footnote{53.259}

“Garlands, fabrics, parasols, 
Scented powders, perfume, incense, 
Silks, music, riches,\footnote{2865} banners, 
Various bells, garlands,\footnote{2866} unguents, 
And lamps, chaplets, and wreaths, 
Of many different kinds. \footnote{53.260}

Having made these offerings, 
The great king, his mind steeped in reverence, 
Will bow with his head to the stūpa 
And at that time make the following aspiration: \footnote{53.261}

‘May I, by the abundant merit gained 
Through worshiping the most eminent being in the world, 
Attain the inconceivable [state whereby I will] 
Worship many tathāgatas.’\footnote{2867} \footnote{53.262}

“The king will then rise 
And speak to Mahākāśyapa, 
Wiping teardrops off his face. 
With his eyes dimmed by tears 
And his heart brimming with compassion, 
He will recall his father. \footnote{53.263}
‘My noble friend of great wisdom,
Please be my confessor!\(^{2868}\)
The evil that I have committed
Will cause me to fall into the Avīci hell. \(^{53.264}\)

‘Having killed my father,\(^{2869}\)
A Dharma king established
On the path taught by the Teacher,
I am unable to distract myself.
My good and noble friend, [F.301.b] [F.318.b]
Be so kind as to teach me the meaning of the Dharma!’ \(^{53.265}\)

Thus addressed, the great being,
The foremost śrāvaka of the Victorious One,
The sagacious one called Mahākāśyapa
Will say the following: \(^{53.266}\)

‘Do not fear, great king!
You have accumulated a lot of merit.
In your former births
You have practiced virtue hundreds of times. \(^{53.267}\)

‘Once, when there was no Buddha in the world,
There lived a pratyekabuddha.
At that time, in the city of Vārāṇasī,
A son was born to a prominent merchant.
In his ignorance and childish frivolity,
He went out onto the road.\(^{2870}\) \(^{53.268}\)

‘He came upon
The blessed pratyekabuddha,
Who, out of desire to benefit the world,
Was doing his alms rounds. \(^{53.269}\)

‘Upon seeing the pratyekabuddha
The boy’s mind was filled with faith.\(^{2871}\)
He fell at his feet and asked,
“What are you about to do, monk?” \(^{53.270}\)

‘The blessed, rhinoceros-like lord\(^{2872}\)
Remained silent
And stood there
As the boy held him by the robe, [saying,] \(^{53.271}\)
“Come! Come to that fine house
Adorned with a banner!
This is our dwelling.
You will wash your feet and have some food.\textsuperscript{2873}
We shall promptly eat as much as we like,
And then play to our hearts’ content.” \textsuperscript{53.272}

The monk, free from faults,
His three stains\textsuperscript{2874} definitively destroyed,
And committed to the kind treatment of others,
Followed the boy.
Having arrived at the door,
The glorious monk waited. \textsuperscript{53.273}

The boy entered
And called out, “Mother!
Please give some food for me,
And also alms of various kinds. \textsuperscript{53.274}

“My friend has arrived here at long last,
Who will play with me in the sand.
At last, you will be pleased with him;
He stands waiting at the door.” \textsuperscript{53.275}

Hastily, she came out the door,
And immediately saw
The distinguished person,
Peaceful, and of great majesty. \textsuperscript{53.276}

She then quickly went in,
Took a fine vessel,
Cleaned it with her hands,
And prepared some flowers and incense.\textsuperscript{2875} \textsuperscript{53.277}

She took some pure rice pudding [F.302.a] [F.319.a]
Flavored with many spices,
And also different other foodstuffs,
And arranged them on a silver plate. \textsuperscript{53.278}

She then promptly returned [to the door]
And placed [the articles] in the monk’s bowl.
Then she, fond of the Dharma like her son,
Fell down at the monk’s feet.\textsuperscript{2876} \textsuperscript{53.279}
"The monk accepted the alms
And flew up into the sky,
Where he could be seen
As a row of lights. [53.280]

"The rhinoceros-like pratyekabuddhas
Do not teach the Dharma verbally.
These great beings present it to others
Through their magical powers. [53.281]

"They are exceedingly compassionate
Toward beings and free from selfishness.
They reveal their supernatural power
To beings with respect to future lives. [53.282]

"By the ripening of this karma,
The boy along with the mother
Attained the state of a celestial being
For five hundred births. [53.283]

"He became a king of gods,
And she his mother.
Then he became a human-born king,
Ruling over an empire of men. [53.284]

"Having enjoyed pleasures for a long time,
He was born, in this world, as the son of Bimbisāra,
The same one who had grabbed the blessed [monk]
By the robe and pulled him. [53.285]

"You, however, spoke improper words
When addressing a monk,
Saying, at that time,
"Be my playmate in the sand." [53.287]

"Based on the past karma of those words,
Undesirable and rude,
You experienced, for a long time,
An intense and acute suffering,
Falling, against your wishes, into the terrible hell
Where the pain is difficult to bear. [53.287]

"Ensnared thus in the trammels of karma,
Beings follow painful destinies.
One creates karma laughing,
But experiences it crying. [53.288]

“‘Because of your former childish attitude
Toward a savior, a pratyekabuddha,2878
You spoke improper words,
Thus creating the corresponding karma. [53.289]

“‘Having left the hell realm,
You became human and arrived here,
But your consciousness, O king,
Was still in a hell born of karmic ripening. [53.290]

“‘Because of this and your violent anger,
You were predisposed to kill your father. [F.302.b] [F.319.b]
Similarly, because of a pre-existing karmic trait
Created by serving a pratyekabuddha,
You met the Buddha in person
And you worshiped him. [53.291]

“‘By the same cause of [serving a pratyekabuddha],
You have obtained a kingdom in this [world].’
Thus will the two of them converse
In the Bamboo Grove on earth. [53.292]

“The first one, my foremost disciple,
And the second one, the king,
Will bow to the stūpa hundreds of times
And then go each to his own home. [53.293]

“My foremost disciple,
Who shelters under the pipal tree,
Will call a meeting2879 of the sages,
All of them free from desire and very dignified. [53.294]

“The entire doctrine with its twelve branches,
Along with the Vinaya, will be recited2880 there—
The Dharma that I have taught,
And that which was formerly taught by other victors. [53.295]

“The doctrine will be presented
By the foremost disciple as threefold,
With its scriptures divided into
Sūtra, Vinaya, and Abhidharma. [53.296]
“The wise [Mahākāśyapa] will release beings
From the three fetters, dry up their three faults,
Free them from the three sufferings,
And establish them in the three vehicles. [53.297]

“The sagacious one will thus
Further the cause of the buddhas’ teachings.
As for the king of the Magadhans,
The great monarch Ajātaśatru, [53.298]

“He will extend his rule over the entirety of Magadha and Aṅga,
After that over Vārāṇasī,
And then over Vaiśālī to the north.
He will become a very powerful king [53.299]

“Who will advance the cause of the teachings,
Of this there is no doubt.
He is prophesied to attain the ultimate peace,
After being instructed by you, divine youth. [53.300]

“His son, the king known
By the initial U,[2883] Will also become, before long,
Actively engaged in promoting the teachings. [53.301]

“He will have these teachings
Committed to writing in their entirety.
After worshiping [the volumes] with many offerings,
He will distribute them throughout the quarters. [53.302]

“Later he will not suffer a low rebirth,
But will be reborn among gods,
After twenty or thirty years
Spent among the pitṛs. [53.303]

“His earthly existence
Will end at midnight,[2885] When he will succumb to a disease
That runs in his family. [53.304]

“For twenty-six days
He will suffer the pain of this terrible disease.
Affected by all manner of illnesses,
He will be incapacitated in different ways. [53.305]
“He will thus pass away
And swiftly be reborn among the gods.
With effort and care, in due course,
He will certainly attain realization. [53.306]

“These and many other kings,
Those in the past and the future,
Having done various services
For the pratyekabuddhas and the victorious saviors, [53.307]

“Obtain the wished-for extraordinary fortunes,
Whether divine or human,
And, in due course, attain peace—
The blessed state free from decay. [53.308]

“Kings can be of three categories,
Higher, middling, or inferior.
The kings said [to have ruled] in the first eon
Are those of the Nahuṣa and Pārthiva lines. [53.309]

“Budha, Śukra, and Udaya were kings
Who were definitely mantra adepts.
There were also Śāntanu, Citra, and Sucitra
And the kings of the Paṇḍu dynasty. [53.310]

“The dynasties of Vārati and Yātu
Died out because of a ṛṣi’s curse.
There were also, in former times,
Kārtika, Kārtavīrya, Daśaratha, and Dāśarathi. [53.311]

“There was Arjuna, accomplished in mantras,
And Aśvatthāman, a peerless minister,
Who was the only son of the twice-born Drona
And an accomplished master of mantras. [53.312]

“Using mantra-empowered weapons,
He became the ruler of an earthly realm
Extending over the entire three islands
Of Jambūdvīpa. [53.313]

“Kings and other rulers . . .
Making the gods . . . the mantras . . .
And rejoicing in the worship of the tathāgatas,
Proceed to the higher realms. [53.314]
“Some are destined to become buddhas,
While others pursue the pratyekabuddha path.\(^{2894}\)
Some are destined to become śrāvakas.
All of them are on course toward liberation. (53.315)

“As for their lifespans,
They are divided into [three] categories.
The superior ones have long lifespans,
The middling have middling ones, (53.316)

“But in the final eon,
The wretched and debased age of strife,
The kings will have short lifespans\(^{2895}\)
And be fond of discord\(^{2896}\) (53.317)

“They will be given to mutual enmity
And inflicting harm on one another.
They will be of inferior birth
And will provoke armed conflicts.\(^{2897}\) (53.318)

“At that time, they will be eager to use weapons
And will take pleasure in [seducing] others’ wives.
There is no doubt that such kings will come,
Reviled by the world. (53.319)

“They will be wicked, vulgar, and selfish,
And will engage in evil acts.
This will come to pass
Between the \textit{dvāparayuga} and \textit{kaliyuga}. (53.320)

“I will now briefly recount
The earthly kings
Of the present\(^{2898}\) age.
Listen, divine youth! (53.321)

“Learn about the features and marks
Associated with their caste. [F.303.b] [F.320.b]
Prasenajit is the king of Kośala;
Bimbisāra is another king. (53.322)

“Udayana, the son of Śatānīka,
Is a distinguished kṣatriya.
There are also Subāhu, Sudhana,
Mahendra, and Candrasama. (53.323)
“Siṃha of the Licchavi clan
Was born in Vaishāli. In Ujjain, there are Udayana, Vidyota, Pradyota, and Mahāsena. [53.324]

“In Ujjain there is Caṇḍa. In the city of Kapilavastu There is the king Śuddhodana And the powerful Vairāṭa. [53.325]

“These kings are said to be kṣatriyas And worshipers of the Teacher. They have seen the Buddha, the supreme person, directly, In his [present existence] as the Lion of the Śākyas. [53.326]

“Having heard the Dharma, They will obtain lasting good fortune, And if they desire liberation, They will definitely attain the peace of nirvāṇa. [53.327]

“The kings just listed, known to the world, Belong to the earthly realm. Regarding their caste, they are said to be kṣatriyas, And as for their identification, they are known by their name. [53.328]

“One of them will worship your teachings, Which I have given on earth. He was predicted by you, Divine youth beautiful as a child, As the one called Ajātaśatru, Who will dedicate himself to the goal of awakening. [53.329]

“One hundred years after My parinirvāṇa on earth, When there is no light or joy And the darkness of ignorance descends, When the earth is empty Without the Victorious One, [53.330]

“At that terrible time, In the city called Kusumapura, There will be a king who rules that land, Known by the name Aśoka. He will be severe in his actions,
Tempestuous, and pitiless. [53.331]

53.332 “He will, however, meet a virtuous friend
Who is free from desire and dignified,
A monk endowed with discipline
Whose mind is free from the fever [of afflictions]. [53.332]

53.333 “Because of the karmic predisposition from the past
Formed through a gift of dust to the dignified [Sage],
This king will be destined
To own vast land and great wealth. [F.304.a] [F.321.a]
He will also understand what is right and what is wrong,
And he will become gentle and compassionate. [53.333]

53.334 “Revealing the underlying cause,
The monk, free from desire and very dignified,
Will say, ‘You, O king, in a former life,
Acting innocently with childlike flightiness,
‘Presented at that time, with folded hands,
Some dust to the victorious Lion of the Śākyas,
Placing it in his bowl as food.
Because of this, you attained a divine state, [53.334]

53.335 “‘And then, having departed from the celestial realm,
You took birth here, in the world of your ancestors.
Enjoy the dominion, O king,
Over Jambūdvīpa with its pleasant groves!’ [53.335]

53.336 “The great king will practice
The mantra of the great yakṣa Jambhala.
After he becomes accomplished,
He will obtain a chariot drawn by spirits. [53.337]

53.337 “He will be attended upon by the yakṣas,
Who anticipate his orders.
The nāgas will attend upon him too,
Duly awaiting his orders. [53.338]

53.338 “Devoted to the Dharma, Aśoka will attain great majesty,
And he will exercise the powers of a sovereign,
Traveling wherever he pleases
Without ever being obstructed. [53.339]

53.339 “He will take, at that time, from the city of Rājagṛha,
From the grove called the Bamboo Grove,
The finest relics of the victorious ones on earth,
Which had been placed there in earlier times. [53.340]

53.341 “With his mind steeped in virtue,
    He will take the relics from their container
    And then worship the stūpa,
    Just as was done in the past. [53.341]

53.342 “He will take out the jar containing the relics and,
    Having divided them into one hundred parts,
    That wise one will immediately command
    The yakṣas as follows: [53.342]

53.343 “‘Gentlemen, please adorn
    The entirety of Jambūdvīpa with stūpas.
    You must make the earth
    Into a receptacle of relics.’ [53.343]

53.344 “Having received their orders,
    The yakṣas, carefully at midnight,
    Using for this task nonhuman labor,
    Will erect stone pillars throughout the land. [53.344]

53.345 “They will erect, at that time,
    Many thousands of pillars
    Serving as signposts for living beings
    For their worship of the caityas. [53.345]

53.346 “Having thus constructed various stūpas
    Dedicated to the lord protectors of the world,
    The yakṣas will instantly return
    To the side of the king, [Aśoka]. [53.346]

53.347 “Bowing their heads to him,
    The guhyakas will say, [F.304.b] [F.321.b]
    ‘We have done everything exactly as instructed.
    Will you not have a look, O lord?’ [53.347]

53.348 “The king will then quickly
    Mount his chariot,
    Taking with him various things to offer
    And adornments of many kinds. [53.348]

53.349 “He will thus quickly fill
The spirit-drawn chariot
With gold, silver, copper,
And various adornments for the stūpas. [53.349]

53.350 “Within a moment, the king
Will worship the victorious ones
With manifold articles
At the locations where their reliquaries will be. [53.350]

53.351 “At that time, when all the land has been adorned
With the relics of the victorious ones,
The king, the righteous and noble Aśoka,
Will make the following aspiration:
‘By the power of this merit
May I become a supreme buddha.’ [53.351]

53.352 “Remembering this,
The noble, righteous king Aśoka
Will become a god after he dies,
Steadily progressing toward awakening. [53.352]

53.353 “On earth, he will worship
The supreme relics for eighty-seven years.
He will live for one hundred and fifty years,
During which he will rid his kingdom of troubles. [53.353]

53.354 “Because of the maturing of his past karma,
He will develop a physical illness.
Afflicted by it, he will suffer pain,
But when he dies, he will go to heaven. [53.354]

53.355 “He will obtain and enjoy
A great fortune of the gods,
And in due course, being intelligent,
Will attain the realization that is so hard to find. [53.355]

53.356 “The mantras effective at that time
Will be those of the Vajra and Lotus families,
Those of Jambhala and other yakṣas
Who follow the same teachings,
And also those of the yakṣiniṣ, such as the powerful Hārītī and so forth. [53.356]

53.357 “The cakravartin mantras that emanate
From Cakravartin will be effective too—
The powerful vidyārāja mantras,
Starting from the uṣṇiṣas and including
All the other mantras
Taught by the victors. [53.357]

53.358 “The sādhanas to be performed at that auspicious time
Are those of the supreme\footnote{2913} type.
They cannot be accomplished by inferior practitioners,
But only by the supreme ones who pursue the highest destiny, [F.305.a]
[F.322.a]
Such as Dilīpa,\footnote{2914} Nahuṣa,
Māndhāṭṛ, and Sagara. [53.358]

53.359 “They accomplished the cakravartin mantras
Taught by the victorious ones.
Noble Nahuṣa accomplished
The mantra of Tejorāśi.\footnote{2915} [53.359]

53.360 “King\footnote{2916} Sagara accomplished
The mantra of Sitātaptra.
King Dilīpa accomplished
The One Syllable mantra.\footnote{2917} [53.360]

53.361 “Māndhāṭṛ accomplished, in this world,
The mantra of Unnatoṣṇīṣa.\footnote{2918}
The supreme king Dhundhumāra
Accomplished the mantra of Jayoṣṇīṣa. [53.361]

53.362 “King Kandarpa is said to have accomplished
The mantra of Vijayoṣṇīṣa.
His son Prajāpati, too,
Accomplished the Locanā mantra on earth. [53.362]

53.363 “Prajāpati’s son Nābhi
Accomplished the mantra of Ūrṇa.
Ṛṣabha, a son of Nābhi,
Was successful in his endeavors and strict in his observances. [53.363]

53.364 “He accomplished the mantra of the yakṣa Māṇicara
In the Himalayas.
Bharata, a son of Ṛṣabha,
Also recited the mantras at that time,
And in due course accomplished
The Great Hero mantra on earth. [53.364]

53.365 “These and many other kings, Renowned throughout the world, After accomplishing their mantras, Ruled their kingdoms and then ascended to heaven. [53.365]

53.366 “The powerful vidyārājas That were taught by the victorious lords Could all be accomplished During the auspicious time of the eon When the lifespan was eighty thousand years, By those who knew the value of the mantra method. [53.366]

53.367 “These and many other kings, Renowned throughout the world, Ruled their kingdoms For eighty thousand or one hundred thousand years And then ascended to heaven, Steadily progressing toward awakening. [53.367]

53.368 “Then, during the middle period, The mantras that brought success Were those belonging to the family of the lotus holder; They possessed great divine and magical powers And were employed by the prominent ministers And the kings who ruled over all the land. [53.368]

53.369 “Thus, the king Brahmadatta, In the great city of Vārāṇasī, Accomplished [the mantra of] the lotus holder Known in the world as Lokeśa. [53.369] [F.305.b] [F.322.b]

53.370 “He was valiant, magnanimous, And distinguished by his great compassion. He instructed beings in the Dharma, Assuming the form of his mantra deity. [53.370]

53.371 “King Brahmadatta experienced happiness While a human being, Then he, the master of the mantra, Ascended to heaven in his physical body. [53.371]

53.372 “His son, who was intelligent,
Virtuous in his actions, and strict in his observances,
Accomplished for his part the mantra
Of the great hero known as Hayagrīva. [53.372]

53.373  "With the power of this mantra
He defeated Śakra during that time.
His son, named Śveta, was a king
Who gave away everything he had. [53.373]

53.374  "His mantra deity who grants boons
Was the one called Mahāśvetā.
Having accomplished her mantra,
Śveta lived three hundred years. [53.374]

53.375  "By the power of this mantra
He went to the realm of Sukhāvatī.
He is destined to attain awakening,
Just like the others I have prophesied. [53.375]

53.376  "The mantras that would have been accomplished
During the middle period are the middling mantras.
The mantras that will be effective
During the wretched and debased eon,
When I have passed into the final nirvāṇa,2926
Are the mantras of the Vajra and Lotus families. [53.376]

53.377  "The mantras that you, divine youth,
Have formerly taught on earth
Will also be effective and will constitute
The cause of good fortune. [53.377]

53.378  "So too is the case with other mantras
Used for different worldly purposes,
Such as the mantras of kaśmalas and other deformed beings
Who course in mid-regions and in the sky; [53.378]

53.379  "Or the mantras of the yākšinīs who roam the earth
And of the various piśācīs;
And likewise the mantras of the garuḍas and the kinnaras
And those taught to be of the rākṣasas and the pretas. [53.379]

53.380  "So, too, the powerful mantras of the nāginīs,
Who protect against the piśācas and uragas,
Will be effective
During the wretched, debased eon.²⁹²⁷ [53.380]

53.381 “The mantras [of deities] with the forms
Of kumāras or kumārīs²⁹²⁸
Will also be effective
At that terrible time. [53.381]

53.382 “The mantras are thus of three kinds,
And so are the sādhanas.
The accomplishment can also be of three types,
Corresponding to the threefold division of time periods. [F.306.a] [F.323.a]
I present what would be an elaborate explanation
In a condensed manner. [53.382]

53.383 “After the first²⁹²⁹ king Aśoka
There will come a king
Known as Viśoka,
A follower of Dharma in the world. [53.383]

53.384 “He will accomplish the mantra
Of the goddess Pāṇḍaravāsinī.
With this accomplishment,
Viśoka will ascend to the celestial realm. [53.384]

53.385 “This great king, having enjoyed happiness
In the celestial abode for a long time,
Will again resume his life as a human,
Disciplined in the Dharma and wise. [53.385]

53.386 “He, the splendorous one, will enjoy his kingship
Blessed with many boons.
He will worship the supreme relics
For seventy-six years.
Then, overcome with fever,
His body will give out and he will go to heaven. [53.386]

53.387 “Directly after him, there will be
A king known as Śūrasena,
A celebrated practitioner of the Dharma
Always applying himself to the teachings. [53.387]

53.388 “For his part, he will accomplish the mantra
Of the goddess Stūpamahāśriyā.
He will commission great works
In the Teacher’s honor,
And the entire land, as far as the ocean shore,
Will be adorned with stūpas. [53.388]

53.389 “Then, having developed a physical illness
Due to the ripening of his past karma,
He will deteriorate and pass away
Within one fortnight. [53.389]

53.390 “Having ruled the realm
For seventeen human years,
When he dies he will enter the celestial realm,
Steadily progressing toward awakening. [53.390]

53.391 “Directly after him there will be
Another king, Nanda by name.
He, the glorious, will reside in the Flower City2930
With his powerful army. [53.391]

53.392 “For his part, he will accomplish
The mantra of the piśāca named Pīlu.
Through the power of this mantra
He will enjoy great comforts. [53.392]

53.393 “He will become known in this world
As the ‘chief rogue,’2931
Who first got rich as a minister
And then went on to become a king. [53.393]

53.394 “At that time, there will live on earth, [F.306.b] [F.323.b]
In the capital city of Magadha,
Greedy brahmin logicians
Proud of their magical abilities.
They will be full of vain pride and arrogance,
Of this there is no doubt. [53.394]

53.395 “The king, surrounded by them,
Will bestow upon them great wealth.2932
Although disciplined in and devoted to the Dharma,
The king will give his wealth to them.
Later, having met a virtuous friend,
He will make offerings to the supreme relics.2933 [53.395]

53.396 “Solely because of his habitual practice
And the constancy of his generosity,
This wise [king] will construct monasteries
Over a period of sixty-eight years. \[53.396\]

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53.397  “There will be, at that time,
In the city named after flowers,²⁹³⁴
A great chief minister
Who is a good and compassionate brahmin. \[53.397\]
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53.398  “He will become the embodiment of the Dharma
For that outstanding king,
He will accomplish on earth
The mantra of the yakṣinī Vīramati. \[53.398\]
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53.399  “He also will commission the finest reliquary
Of the victorious ones on earth.
Due to the power of the yakṣinī,
He will become exceedingly wise. \[53.399\]
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53.400  “Impelled by his earlier habits
And because of his karmic traits,
This wise minister will attain, in due course,
The awakening that is so difficult to obtain. \[53.400\]
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53.401  “At that time, some brahmin youths will die
Due to their indulgence in vice.
Also at that time he, known by the name of Vararuci,²⁹³⁵
Will succumb to excessive sexual passion.²⁹³⁶ \[53.401\]
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53.402  “The glorious king Nanda,
Because of the karma of his earlier transgressions,
Will displease his ministers
In the city called Pāṭaliputra.²⁹³⁷ \[53.402\]
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53.403  “Although his ministers will be disaffected,
He will remain true to his promises and powerful.
However, due to the karma of former transgressions,
He will develop a severe illness. \[53.403\]
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53.404  “Suffering from high fever,
He will die at midnight.
The life of this king
Will be sixty-six²⁹³⁸ years long.
He will be destined to become a śrāvaka
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And attain awakening. [53.404]

53.405 “Another friend of [King Nanda]
Will be a young brahmin named Pāñini,
Prophesied by me
To become a śrāvaka. [53.405]

53.406 “He will accomplish
The mantra of the noble Lokīśa.
Desiring wisdom, this brahmin [F.307.a] [F.324.a]
Will accomplish the mantra of the krodha Hālāhala. [53.406]

53.407 “Next in succession after [King Nanda]
Will be the one known as Candragupta.
He will accomplish the mantra of the yakṣa Jalendra
And will rid his kingdom of troubles. [53.407]

53.408 “This great king will enjoy great comforts
And will be true to his promises and dedicated to the Dharma.
Having, however, met a nonvirtuous friend
He will kill many beings.
Because of the ripening of this karma,
He will become debilitated by poisonous skin eruptions. [53.408]

53.409 “Lamenting, at midnight he will appoint
As his successor on earth his son,
Bindusāra by name, still a child,
Along with a wicked minister.” [53.409]

53.410 “After Candragupta’s time on earth is over,
He will pass away
And go to the realm of the pretas,
Following a nonhuman destiny.
But then, because of his mantra practice,
He will leave that realm and go to heaven. [53.410]

53.411 “Because of the mantra,
His mind will be steeped in virtue,
And the king will attain in due course
The realization of a pratyekabuddha.” [53.411]

53.412 “In his former life as Siṃhadatta,
King Bindusāra
Built a caitya as a child,
With his mind still undeveloped. [53.412]

53.413 “Through the power of this karma,
The virtuous [Śīmadatta] went to heaven
And enjoyed pleasures among the gods
For five hundred thousand lives. [53.413]

53.414 “Having departed the celestial realm,
He will be become an earthly king
Born in the royal family
Of the sagacious Candragupta. 2944 [53.414]

53.415 “A mere child, the king
Will experience great pleasures,
And when grown up, he will turn bold,
Resolute, and smooth spoken. 2945
He will keep the kingdom
Under his control for seventy years. [53.415]

53.416 “This king will accomplish
The mantra of Keśinī.
At that time, divine youth,
Your mantras will bring success. 2946 [53.416]

53.417 “The mantras that you taught
Will be accomplished at that time.
The inner essence of every being is that of the divine youth,
Who exercises his power over the worlds. 2947 [53.417]

53.418 “He will manifest for beings
In the form of the mantra without a doubt.
The mantras that you have taught 2948 [F.307.b] [F.324.b]
Out of the desire to help beings
Will be recited on earth at that time
And will always bring accomplishment. [53.418]

53.419 “The sagacious King Bindusāra
Will have a minister,
Cāṇakya by name, a brahmin youth
Who will accomplish the mantra of a krodha.
This evil-minded man will accomplish
The mantra of the krodha Yamāntaka. [53.419]

53.420 “Overcome by anger,
He will kill living beings
And will commit terrible evil
Over the period of the three reigns. [53.420]

53.421 “This corrupt brahmin
Will live for a long time and,
Through the power of the mantra,
Will carnally enjoy an asurī. [53.421]

53.422 “Taking on the body of an asura,
He will live for a long time.
When his body gives out,
He will fall into the hell realm. [53.422]

53.423 “There, the evil-minded [Cāṇakya]
Will experience the sufferings of hell.
His bad karma will bring upon him
The sufferings of different hells. [53.423]

53.424 “Having passed there one eon, he will be aroused
From that state by the mantra of the Krodha. After passing away from hell,
He will be reborn as an animal. [53.424]

53.425 “Born as a nāga,
He will have the frightening form
Of a nāga king, very wrathful,
With a big hood, and proud of his venom. [53.425]

53.426 “He will commit terrible acts,
And when he dies, with his bad karma
He will be reborn in the realm of Yama. [53.426]

53.427 “Having become the king Yama,
The powerful king of the pretas,
He will endure thousands of sufferings
Again and again. [53.427]

53.428 “In due course, he will be reborn on earth
As a dull-witted brahmin youth.
Having obtained a human birth,
He will have a frightening form.
Destitute and short-tempered,
He will have few friends. [53.428]
“The pratyekabuddhas, who have no desires in this world
And live alone like rhinoceroses,
Wander the earth filled with compassion
For those who are forsaken and miserable.
They take up the life of mendicancy
Out of the desire to help sentient beings. [53.429]

“Seeing the bad [state of Cāṇakya’s] mind, [F.308.a] [F.325.a]
And being able to read the thoughts of others,
They will approach him,
Solely out of compassion. [53.430]

“Cāṇakya, having obtained
Some inferior gruel in order to eat it,
Will be swayed by the power of the Krodha’s mantra
And create, at that time, a good cause. [53.431]

“He will offer the gruel to them as alms
With a singularly magnanimous mind and say,
‘Excuse me, all of you renunciants!
Eat this food, as much as you like.’
Right then, out of their sympathy for him,
The pratyekabuddhas will display their miraculous power. [53.432]

“Stricken with wonder,
His mind uplifted by their power,
He will prostrate himself headlong
To the rhinoceros-like pratyekabuddhas.
And they all, free from faults,
Will fly into the sky as they please. [53.433]

“Cāṇakya will then, with a good intention,
Make an aspiration for the realization of a pratyekabuddha:[2955]
‘May I become the way
These magnificent beings are,
Steeped in tranquility and endowed with magical powers.
May I be free from suffering and unhappy rebirths.’ [2956] [53.434]

“When he dies after exhausting his remaining karma,
He will, inevitably, be reborn in heaven.
In due course he will fully assimilate the Dharma
And attain the realization of a pratyekabuddha.[2957]
From this [2958] [one should draw the conclusion]
That mantras should not be used in the sādhanas of assault. [53.435]
“Such violent practices are forbidden
By the buddhas and the bodhisattvas.
The exceedingly compassionate buddhas
And the majestic bodhisattvas
Taught the implications of the power of mantras
For all the practitioners of rites. [53.436]

“The mantras taught by the tathāgatas
Are wish-fulfilling gems.
However, beings who are by nature immature,
Confused, and under the sway of anger and greed
Employ these mantras against each other
In the violent rites of assault. [53.437]

“Such rites are forbidden by the buddhas
And the sagacious bodhisattvas,
Since the mantras are meant to increase
Beings’ well-being in every possible way. [53.438]

“The mantras raise kingdoms, provide protection, and bring wealth.
They can summon beings
Of different types of birth.
The mantras should never be mastered
In order to destroy life. [53.439] [F.308.b] [F.325.b]

“At that time my monks
Will be very learned.
One by the name of Mātṛceṭa
Will compose a hymn of praise for me
That will be recited, whenever appropriate,
By those who exemplify good qualities. [53.440]

“Having developed complete faith,
He will delight in the teachings of the buddhas.
A mantra adept, himself inconspicuous,
He will only proclaim praises of Mañjughoṣa.
He will be a learned proponent of the Dharma,
Endowed with good qualities and discipline. [53.441]

“When he was an animal in a past life,
He recited the same hymn of praise
In the fine city called ‘the King’s,’
In the park called ‘the Grove.’
Where I used to spend my time as I pleased,  
Together with my disciples. [53.442]

53.443 “Living there as a crow,  
He developed faith in me.  
He died with thoughts of trust in me  
And was reborn in heaven. [53.443]

53.444 “When his life as a god ends,  
He will be reborn among humans.  
Living among them, he will renounce the world  
For the sake of my doctrine. [53.444]

53.445 “Having thus become a renunciant,  
That great being will praise me,  
Becoming known, at that time,  
As Mātṛceta who keeps his observances.2965 [53.445]

53.446 “For the benefit of all beings,  
He will compose, as necessary,  
Religious hymns in fine language  
With examples and allegories.2966 [53.446]

53.447 “Out of his kindness for sentient beings,  
He will dedicate himself to writing inspiring hymns.  
He will live during the final eon  
That is reviled by the world.  
When his body gives out,  
He will go to heaven due to his ripened karma. [53.447]

53.448 “Having experienced various delights,  
The wise Mātṛceta will, in due course,  
Attain the omniscient awakening—  
The inconceivable absolute truth. [53.448]

53.449 “When four hundred years  
Have passed after my parinirvāṇa,  
A monk by the name of Nāgārjuna  
Will delight in this beneficial teaching.  
He will attain the Joyful stage,2967  
And will live six hundred years. [53.449]

53.450 “This great person will accomplish  
Thevidyā called Māyūrī.2968
He will know the meaning of various treatises down to every word
And will understand that in reality there is no independent existence.

53.451 “When he leaves his body,
He will be reborn in Sukhāvatī
And in due course
Will certainly attain buddhahood. [53.451]

53.452 “Then there will be a monk by the name of Asaṅga
Who will understand the true meaning of the treatises.
He will clearly discern many times over
The direct and indirect meaning of the sūtras. [53.452]

53.453 “He will educate people,
Dedicated to the task and well disciplined.
He will accomplish
The vidyā called Śāladūtī. [53.453]

53.454 “With his superior intellect
Developed by the power of the vidyā mantra,
He will distill the true meaning from the sūtras,
Ensuring a long survival of the teachings.
He will live one hundred and fifty years,
And when he leaves his body he will be reborn in heaven. [53.454]

53.455 “During his lengthy peregrination through saṃsāra,
He will experience happiness for a long time,
And in due course this great being
Will attain awakening. [53.455]

53.456 “There will thus be during that period
Many different types of monks who follow my teachings,
Including those who possess insight
And are disciplined in the Dharma. [53.456]

53.457 “There will also come, in the final period,
A very learned person called Nanda.
Conversant with the tantras
And wholly dedicated to the quest of mantras,
He will accomplish the pot of fortune
That is activated with the mantra of the yakṣa. [53.457]

53.458 “Accomplished in austerities,
He will draw forth from the pot
An important Mahāyāna sūtra
That I taught in the past.²⁹⁷⁵ [53.458]

53.459 “Reading the volume continually
As its nature is that of the mantra,²⁹⁷⁶
He will not guard the pot
That was obtained through the yakṣa. [53.459]

53.460 “Due to his carelessness and lack of attention,
The pot will be stolen by Mūrdhaṭaka.
The monk [Nanda] who has mastered the mantra
Will start reciting it. [53.460]

53.461 “He will search for the pot,
But will not find it anywhere.
Then, his flesh turning red from anger,
He will declare in a resounding voice, [53.461]

53.462 “‘From Brahmā down to the lowest being,
Śakra and the others, including Maheśvara,
[Everybody] can be summoned by the mantra.
If not, I am neither a follower nor a master of mantra.²⁹⁷⁷ [53.462]

53.463 “‘The mantras taught by the Buddha’s heirs
And by the supreme victors
Are for restraining
Those difficult to tame.
If I cannot thus bring thieves into my presence,
It means that none of them are here on earth.’ [53.463] [F.309.b] [F.326.b]

53.464 “Nanda, accomplished in ritual performance
And strict in keeping his observances, will then rise up.
Determined to summon them swiftly,
He will employ whatever mantra
Is prescribed for the summoning
From whatever direction.²⁹⁷⁸ [53.464]

53.465 “The moment he merely recollects them,
They will arrive, ready to act.
With the single syllable hūṁ,
He will summon to earth Brahmā and the others. [53.465]

53.466 “He will thus summon all the gods,
Brahmā and the others, including Śakra.
Uttering the shouts of hā! hā!
They will make frightening noise, asking,
‘What should I do? Why have you brought me here?
I have done nothing wrong!’ {53.466}

53.467 “Promptly and hastily,
The wise and fearless monk
Will address the gods:
‘Bring the pot, wherever it is, back here!’ {53.467}

53.468 “Passing on the monk’s words,°
The gods will all say to one another,
‘Quickly name the fellow
Who stole the pot!’
They will thus look for the pot
But will not find° it anywhere. {53.468}

53.469 “The lord of the gods himself will look
Into the matter and ask, ‘Who stole the pot?’
He will see the glorious bodhisattva of great splendor,
The holder of the vajra,°

53.470 “And his terrible son,
Very wrathful and terrifying,
Who roams the entire world,
Manifesting in the form of a vighna.°

53.471 “Knowing that it was he who stole the pot,
The lord of gods will say,
‘There is a vighna in the Vajra family.
He playfully sports on earth. {53.471}

53.472 “‘He makes offerings to me,’°
And that’s why he stole the pot.’
After saying this, the lord of gods
Will return to his celestial abode. {53.472}

53.473 “Nanda will then dismiss all the gods,
Using their respective mantras.
Immediately, in a mere instant,
They will be transported [back to their places].°

53.474 “He will summon the vighna,
Who is powerless and has the pot. [F.310.a] [F.327.a]  
He will then employ him  
To take the pot to the pretas.  

53.475  “The vighna, guided [there and back],  
Will say the following:  
‘As I have delivered the pot to the preta realm,  
I am free from any offense.’  [53.475]

53.476  “The great practitioner of mantra  
Will scold the vighna angrily:  
‘Go, go, great vighna,  
And don’t do this again!’  [53.476]

53.477  “Immediately  
He will summon the pretas,  
Whose mouths are as small as the eye of a needle  
And who are disturbed by hunger and distressed.  [53.477]

53.478  “These very dreadful creatures  
Will let out wretched cries,  
Wailing in piteous voices,  
‘Protect us, O great being!  [53.478]

53.479  “‘Here is your pot.  
Having been summoned, we will do whatever you want.’  
The mantra adept, filled with great compassion,  
Will start trembling.  [53.479]

53.480  “His mind tender with compassion,  
He will say the following:  
‘Tell me without delay  
About your sufferings in the world.’  [53.480]

53.481  “Dejected in their minds, they will say,  
‘For a long time, in the realm of the pretas,  
We have been afflicted with hunger  
And thirst, O great being!’  [53.481]

53.482  “The monk, filled with compassion,  
Will then present the pot to them.  
Uplifted in their minds,  
They will hastily return to their abodes.  
Food and drink will now appear in the pot
Whenever they merely think of it. [53.482]

53.483 “The monk Nanda\textsuperscript{2987} will dwell
On earth in a sandalwood grove.
He will live during the debased period
For three hundred years.
Noble-minded and dedicated to the pursuit of awakening,
He will soon attain the realization so difficult to attain.\textsuperscript{2988} [53.483]

53.484 “There will certainly come, at that time
During the debased eon,
An important Gomin king\textsuperscript{2989}
Who will [try to] eradicate my teachings. [53.484]

53.485 “Starting from the east,
And up to the gateway into Kaśmīra,
This fool will destroy
Monasteries and reliquaries. [53.485]

53.486 “In his stupidity, he will kill
Monks who are disciplined, [F.310.b] [F.327.b]
Until, having retreated north,
The fool will meet his death. [53.486]

53.487 “He will be buried in a landslide
Caused by an angry nonhuman being,
Together with his subjects, animals, and kinsmen.
This fool will be reborn in the nether world. [53.487]

53.488 “Following a downward course,
He will fall from one hell to the next,
Experiencing ever greater suffering,
Intense and terrifying. [53.488]

53.489 “That prominent Gomin [king],\textsuperscript{2990}
Will be rescued after one great eon
From the hell called Avīci,
Where evildoers go. [53.489]

53.490 “Meeting wrong friends,
Beings commit terrible evil.
Therefore, with all care,
You should put all your trust
In the teachings of the Tathāgata.
You will then enjoy good fortune. [53.490]

53.491 “All of you should always follow
The eightfold path,
Which invariably leads to buddhahood,
The city without aging or sorrow. [53.491]

53.492 “Next after him will come
The king known as Buddhapakṣa. He
He will enjoy great support, be truly renounced,
And delight in the teachings of the buddhas.
He will come, there is no doubt,
During the debased eon. [53.492]

53.493 “The king will be loved by all
And devoted to the teachings of the Teacher.
He will build monasteries, lay gardens, and caityas
And commission superb images of the Teacher. [53.493]

53.494 “He will also construct many
Ponds, tanks, and reservoirs.
Having done all this, this great king
Will go to heaven at a ripe age. [53.494]

53.495 “While on earth, he will accomplish
The mantra of Abjaketu of great efficacy,
And he will ask this bodhisattva, the great being,
To protect the earth. [53.495]

53.496 “By the power of Abjaketu’s mantra,
Buddhapakṣa will live three hundred years.
With his accumulation of good karma,
He will swiftly attain awakening. [53.496]

53.497 “His son will likewise be a king,
With a great powerful army.
He will be called Gambhīrapakṣa
Throughout the entire earth. [53.497]

53.498 “This king, at that time,
Will be very dedicated to his work.
He will build numerous monasteries,
Lodgings, reliquaries, ponds, and wells.
This king of great splendor [F.311.a] [F.328.a]
Will undoubtedly do such things. [53.498]

53.499 “He will accomplish the mantra
Of the sagacious Mañjughoṣa—
The phrase known as the six syllables,
Pregnant in meaning and conducive to well-being. [53.499]

53.500 “By the power of this mantra
He will experience great comforts.
In due course he will obtain intelligence
And swiftly travel the path to awakening.
He will do various works
Related to the Tathāgata’s teachings. [53.500]

53.501 “At that time,
In the north,
In the country called Nepāla
Nestled at the foothills of the snowy mountains,
There will be King Mānavadeva,
Born to the Licchavi clan. [53.501]

53.502 “He too, having accomplished his mantric quest,
Will come to enjoy great comforts.
This king will accomplish
The vidyā called Bhogavatī.
During his reign of eighty years,
The kingdom will be free from thieves. [53.502]

53.503 “When his life ends,
The king will go to heaven.
The mantras especially effective at that time
Will be the peaceful mantras for pacifying and nourishing. [53.503]

53.504 “The world-renowned Tārā,
The goddess Pāṇḍaravāsinī,
And Mahāśvetā will strive to benefit others,
Never growing weary in their minds. [53.504]

53.505 “These and many other kings
Will come at that time, it is said.
They will be many, of many types,
Described according to their varying natures. [53.505]

53.506 “The kings of the mlecchas in the snowy land
Will also worship the Teacher.
They are Vṛṣa, Suṛṣa,
Bhūbhāsa, Subhūbhāsa,
Bhākrama, Padakrama,
And the one known as Kamala.

53.507 “There will also be the western kings:
Bhāgupta, Vatsaka, Bhāsvat,
Udaya, and Jiṣṇu being the last.
These too are the various kings of the mlecchas.
After that, the kings will defy propriety
By serving the interests of foreigners.

53.508 “At that time, the king of Nepāla
Will perish from armed onslaughts.
The vidyās will be lost, and so will be the kings
Who served the mleccha rogues.

53.509 “Many different kings have been foretold,
Including some partial to the brahmins,
Whose rule will extend
All around Tibet.

53.510 “The king Hiranyagarbha will have
A great and very powerful army.
He will be a friend to many people,
And his government will extend far and wide.

53.511 “He will be honored by the mlecchas as a conqueror
And devoted to the teachings of the Teacher.
He will accomplish the mantra
Of the divine youth of great splendor.

53.512 “And will derive from it great power.
He will employ the eight-syllable vidyārāja
Known as ‘Great Hero,’
Which confers great fortune and authority.

53.513 “With this mantra, which is certain to confer
Buddhahood merely by recollecting it,
The king will naively focus
On the affairs of his realm.

53.514 “Occupying himself with small matters
For the sake of his kingdom
While wishing to obtain
Supreme boons. (53.514)

53.515 “He will command, at all times,
All the deities such as Brahmā and so forth,
Let alone the people in the world
Or other beings in reviled states of existence. (53.515)

53.516 “This great king will live one hundred and fifty years,
And then go to heaven.
In due course he will fully assimilate the Dharma
And attain supreme awakening. (53.516)

53.517 “The vidyās taught by the divine youth
Will be efficacious in that country.
These vidyās and none other
Will swiftly lead to success. (53.517)

53.518 “The valiant bodhisattva
Mañjughoṣa of great splendor
Will be manifestly present
In that country in his youthful form.
It is the place of supreme accomplishment,
And people there will accomplish the state of divinity. (53.518)

53.519 “A king by the name Turuṣka
Will rise in the country up north.
Valiant and commanding a great army,
He will rule the area extending
Up to the gateway of Kaśmīra
And including Baṣkala, Udyāna, and Kāviśa. (53.519)

53.520 “This king will rule an area
Extending over one hundred and seven leagues
[With a population of]
Two hundred and seventy-seven thousand.
This will happen, there is no doubt,
During the debased eon. (53.520)

53.521 “Turuṣka will master the mantras
And will live three hundred years. [F.312.a] [F.329.a]
This wise king who watches over the people
Will accomplish the vidyā Keśinī. (53.521)
“Adding to his glory,
He will establish monasteries
And build eighty-six thousand stūpas. [53.522]

“The excellent Mahāyāna Dharma
Will be established in that country,
Including the mother of the buddhas—
The Prajñāpāramitā. [53.523]

“When King Turuṣka leaves his body,
He will go to the celestial realm,
And in due course he will attain
Supreme awakening. [53.524]

“After him, there will be another king
By the name of Mahāturuṣka.
He will be wise, highly esteemed,
And wholeheartedly devoted to his teachers.
He will accomplish the mantra
Of the powerful goddess Tārā. [53.525]

“His mantra accomplishment will also [serve]
The interests of his kingdom on earth.
This king, with powerful vassals and a great army,
Will be called ‘great lord’ on earth. [53.526]

“He will be accepted as king
Even by his own relatives. [53.527]
At that time, there will be
Eight thousand monasteries [in his domain]. [53.527]

“Through the power of his mantra
He will live two hundred years.
When he leaves his body,
He will be reborn in Tuṣita
And revered by the gods there
As a powerful bodhisattva. [53.528]

“In due course he will fully assimilate the Dharma
By perfecting the limbs of awakening
And, with due effort and care,
Will attain the unequaled awakening. [53.529]
“In that country the teachings
Will always proliferate,
Whether those taught by the victors in the past
Or those taught now by me.
It will be filled with desireless beings
And powerful nāgas.\textsuperscript{53.530} [53.530]

“At that time, there will be on earth
The guardian deities and the yakṣas\textsuperscript{53.531}
Who will guard the teachings of the Teacher
And protect the sacred Dharma. [53.531]

“Kings of many different types have been foretold
Who will be renowned throughout the world.
Having been taught themselves,
They will teach [the Dharma] at that terrible time\textsuperscript{53.532} [53.532] [F.312.b]
\textsuperscript{F.329.b}

“In the country of the Lāḍas,\textsuperscript{53.533}
Which extends from Ujjain
To the westernmost part
Bordered by the ocean,\textsuperscript{53.533} [53.533]

“There will be a Dharma king
By the name of Śīla, who will take delight
In the teachings of the Buddha.
He will be based in the city of Vallabhī.\textsuperscript{53.534} [53.534]

“The king, fond of the Dharma,
Will apply himself\textsuperscript{53.535} wholeheartedly
To the task of building fine monasteries and reliquaries
And to improving the lives of sentient beings. [53.535]

“He will perform various pūjās
And make beautiful images of the Victorious One.
He will worship the finest reliquaries
Of the most illustrious among the lords of the world.
He will not be a master of mantras\textsuperscript{53.536}
But only reap the supreme benefits of his past karma. [53.536]

“[His story is as follows:]
In that country, there was once
A well-known monk who subsisted on alms.
He was disciplined, intelligent,
And took delight in the teachings of the Buddha. [53.537]

“In the course of time, this great being
Entered [the royal city] on an alms round.
He beheld a splendid royal palace,
Sprawling and bustling with people. [53.538]

“Seeking alms, he entered there,
Afflicted by hunger, thirsty,
And weary in his mind.
He did not obtain any alms. [53.539]

“He was seized by guardsmen,
Swiftly expelled from the house,
And escorted away by the king’s soldiers
In a state of mental distress.3027 [53.540]

“He then left that city
And went to his own place,
Hungry and thirsty.
In his pain, his mind grew dim. [53.541]

“Deprived of nourishment,
The ascetic breathed out his last
At midnight.
Quick in his mind,
He made an aspiration at that time,
To be reborn as the king of the Lāḍas. [53.542]

“After some time has passed, the monk will be reborn
In the royal Dhara family [as King Śīla].
This great being will worship
The teachings of the Teacher. [53.543]

“He will rule for thirty years,
Making the kingdom trouble-free.
As the result of a plot by his greedy kinsmen, [F.313.a] [F.330.a]
He will develop indigestion and fall unconscious. [53.544]

“When his body fails and the king dies,
He will be reborn in the god realm
Where the gods are ‘supremely happy’3028
And where Maitreya resides. [53.545]

“He will be reborn where this great being
Teaches the Dharma,  
And he will respectfully listen  
To the teachings of the splendorous Maitreya.  
In due course, he will attain the awakening  
That is so difficult to obtain. [53.546]

53.547 “Within half a year  
Of King Śīla’s demise,  
There will be another one called Capala.  
Having ruled for five months,  
He will be killed  
By armed mercenaries. [53.547]

53.548 “He will fall, slain with a sword,  
Because of problems brought on by women.  
Then Dhruva, his junior,  
Will firmly establish himself. [53.548]

53.549 “A naive and heartsick womanizer,  
He will become the king of the Lāḍas.  
All the remaining [Lāḍa] kings, however,  
Were womanizers only prior [to becoming kings]. [53.549]

53.550 “After King Śīla’s demise,  
The lines of these former [servants]  
Will all become kings  
Over the maritime provinces as far as Persia. [53.550]

53.551 “In the city of Vāravatī  
There will be the kings  
Foretold under the names of  
Indra, Sucandra, Dhanus, Ketu, and Puṣpa. [53.551]

53.552 “They will come to the city of Vallabhī  
And start their own line [of kings],  
Thousands of whom will have the name  
Prabha or Viṣṇu. [53.552]

53.553 “There will be countless kings  
Descending from Yadu.  
The last of them  
Will have the name Viṣṇu. [53.553]

53.554 “Cursed by a ṛṣi,
This wise king will meet his end
Along with his relatives and fellow city dwellers,
And his city will be submerged in water—
His Vāravatī will find
Its resting place in the ocean.  

53.555 “All around the northern area,
In various foothill regions,
There will rise, it is said,
Countless kings of different origin,
Thirty of them known to be [F.313.b] [F.330.b]
Of the royal Śaka line.  

53.556 “Eighteen kings are foretold as rulers
Of the entire middle country.
In the end, those of the Nāgasena dynasty
And the others will both come to an end.  

53.557 “After them will come Viṣṇu, Hara,
Ājita [known] by the name of Kunta,
Īśāna, Śarva, Paṅkti,
Graha, and Suvrata.  

53.558 “When these kings fall
Or otherwise lose importance,
There will come two very wealthy and prosperous men
Descended from [the king] Viṣṇu.

53.559 “They will be from Madhyadeśa, their names will start with Bh,
And both will be chief ministers,
Renowned as wealthy and prosperous,
Who delight in this auspicious teaching.  

53.560 “They will also recite mantras—
One that is king among your mantras, O divine youth.
Subsequently they will become [kings],
Protectors of the land and lords of the people.  

53.561 “The population of Śrīkaṇṭha will be
Seven times eight times three hundred.
The vaiśyas with the name of Āditya
Will dwell in [the capital] Sthāṇvīśvara.  

53.562 “In the end, there will undoubtedly come a king
Who will rule over the entire territory.
His name will start with the letter $H$,
And he will be, it is said, the king of all of the land. \[53.562\]

53.563 “The mantras that will be efficacious
In that country at that time
Will be the vidyās of pacifying and nourishing
Taught by the Dharma King.\[53.563\]

53.564 “[As the result, people] will enjoy
Various material comforts and good fortunes.
The powerful yakṣinīs
Manifesting various forms
Will be effectively mastered there
During the debased eon. \[53.564\]

53.565 “In the southern territories
That border on the ocean
Will rise King Svātisucandra\[53.565\]
Of the Sātavāhana dynasty. \[53.565\]

53.566 “There will be kings Mahendra, Śaṅkara,
And the great Vallabha,
Also called Sukeśin or Keśin,\[53.566\]
In the southern countries.
There will be Maṅgala called Vallabha,
And also Govinda called Vṛṣaketu. \[53.566\]

53.567 “The king Mahendra will also be called
Mahāpota, Pota, and Candra.
Gopendra will be also called Indrasena,
And Mādhava, Pradyumna.\[53.567\] \[F.314.a][F.331.a]

53.568 “Gaṇaśaṅkara will be called ‘Tiger,’
And Budha, ‘Lion.’
The pure Budha\[53.568\] will also be known
By the names of Kumbha and Nikumbha.\[53.568\]

53.569 “There will be Mathita, Sumita,\[53.569\]
Bala,\[53.569\] and the keśin\[53.569\] kings
Pulina and Sukeśin. \[53.569\]

53.570 “There are innumerable kings
Said to belong to the southern region—
They include the past,
The present, and the future kings. [53.570]

53.571  “They will be afflicted by various diseases
And will die different types of death,
Including in armed conflicts or from famine.
Some of them will go to heaven. [53.571]

53.572  “It is said that all these kings
Will be given to hostilities.
They will end with Mahendra called Pota,
Meeting their destruction just like him. [53.572]

53.573  “Those who so desire will be able
To accomplish their mantras at that time and place.
The mantras that can be accomplished
Will be those of the Vajra family
That are beneficial in the activities
Of assault and of subduing. [53.573]

53.574  “The mantra of the great being Mañjuśrī,
The divine prince with a youthful form,
Will be effective in that land,
At that time, during the lowest eon. [53.574]

53.575  “The deity known as Kārttikeya
Will grant boons to beings
Who dwell between the Vindhyas
And the saltwater oceans. [53.575]

53.576  “By the command of
The sagacious bodhisattva Mañjughoṣa,
Kārttikeya will take up his abode in the southern regions,
Desiring to bring benefit to beings. [53.576]

53.577  “The mantras of Kārttikeya
Have been taught by Mañjughoṣa. [53.577]
There is no doubt that they will bring success
At that time and in that region,
Including in the country of Śrīparvata
And the valleys and ridges of the Vindhyas. [53.577]

53.578  “It is said that in all the islands
Of the coasts of Kaliṅga,
In the countries of the three types of mlecchas,
In the areas surrounding Kośala,
And in the ocean’s bays and peninsulas
There will be innumerable kings. [53.578]

53.579 “The kings of the Kāmarūpa line(s)
Will rule at the foot of the snowy mountains.
There will be many kings, it is said,
All around in the maritime provinces. [53.579]

53.580 “Many kings of the mleccha hordes
Will be devoted to worshiping the Teacher.
Indra and the great king Sucandra
Will live in mleccha countries. [53.580]

53.581 “Both these kings will take joy
In studying the teachings there for eight years.
All the beings there will have faith in you
And worship the images of the Teacher. [53.581]

53.582 “They will have faith in the Victor’s teaching,
Of this there is no doubt.
Many eminent kings based in the eastern lands
Have been described,
Those of the past, the present,
And the future—of all the periods. [53.582]

53.583 “I will start with the eminent king
Born on earth in the dynastic Gauḍa family.
He will be born to Yaśasvin
In the pleasant city of Vardhamāna. [53.583]

53.584 “This king, Loka by name,
Will bring prosperity to Gauḍa.
He will care for the Dharma
When I arise in this world no more. [53.584]

53.585 “Many kings will come,
Pursuing various activities in their lives.
Hear now the true account of the kings
Of Madhyadeśa during the middle period
Who will follow the Dharma of the Middle Way
And provide comfort in the final, lowest eon. [53.585]
“There will be the famous kings
Known as Samudra and Vikrama,
The eminent king Mahendra,
And after him, the emperor with the initial S,\textsuperscript{3072} [53.586]

“Who will also be known,
In this debased eon, by the name Devarāja,
As well as other different names.
He will be intelligent and will patronize the Dharma. [53.587]

“His younger successor\textsuperscript{3073} by the name Bāla
Will delight in the auspicious doctrine,\textsuperscript{3074}
He will beautifully adorn the eastern region
As far as the sea with caityas. [53.588]

“He will build, there is no doubt,
Monasteries, parks, ponds,
Gardens, and of course shelters
Throughout the whole country. [53.589]

“This glorious king will establish
Road links by building bridges.
He will worship the images of the Teacher
And cause those with faith to worship them too. [53.590]

“This great king will make the kingdom
Trouble-free and without equal.
He will live [secular life] for thirty-six years and thirty days,
And then he will renounce the world.\textsuperscript{3075} [53.591]

“Later, the king will commit suicide
By becoming insensible while meditating,\textsuperscript{3076}
He will become a monk
Because of grief for his son.\textsuperscript{3077} [53.592]

“When his body gives out, [F.315.a] [F.332.a]
He will fall into the hell realms.
Having stayed there
For four days,\textsuperscript{3078} [53.593]

“After he leaves his hell body behind,
The king will be reborn, naturally,
In the celestial realm of the pious gods
Known as the Pure Abode.
Himself pure by nature, he will become
The king of gods destined for awakening. [53.594]

“Having experienced celestial pleasures
For hundreds of thousands of years,
He will once again be reborn as a human
And become a buddha in his subsequent rebirth
Due to the acts [of kindness] toward sentient beings
Carried out in his previous births. [53.595]

“He lived in the country of Kālava,
In the city called Ujjayinī. There, he became a prominent merchant
Of great wealth. [53.596]

“It was a period without a buddha,
But some powerful pratyekabuddhas
Wandered in the world
That was empty and desolate. [53.597]

“Wandering thus in the land
Out of the desire to benefit beings,
They entered the city of Ujjayinī
To seek alms. [53.598]

“While these great beings, the vargaśārins,
Were walking along the main street,
The merchant, seeing the sages,
Approached them. [53.599]

“And invited them to his house
To partake of some food.
Having brought these distinguished ascetics to his home,
He promptly offered them seats and said, [53.600]

‘Please join me, venerable sirs!
Now is the mealtime.’
The great beings remained silent
And did not say a word. [53.601]

“Then they held out their bowls
To the merchant for any alms he might give.
Communicating with these learned men
By gestures, [53.602]
The merchant filled their bowls with different types of food. He carefully distributed it with his own hand. [53.603]

Having accepted it, the pratyekabuddhas all went to heaven, where they can be seen as a string of lights, nestled in the firmament of the sky. [53.604]

The merchant, his hair bristling with joy, very excited, fell on the ground right there, his mind humbled by the great power [53.605] [F.315.b] [F.332.b] [53.606]

He made an aspiration at that time, saying the following words:
‘Due to this root of virtue that I have accumulated today, may I become a supreme buddha just like these eminent sages.’ [53.606]

Subsequently, he was reborn on earth ten thousand times as an emperor and, after leaving the human body, six hundred million times as a god. [53.607]

When he leaves his existence as a god, having experienced great pleasures for a long time, he will obtain a human birth in this world, subject to another’s will. [53.608]

He will certainly be born in this world into a royal family as the king by the name of Bāla, who will rule a country in the east. [53.609]

After thousands of more births filled with lasting, unadulterated pleasure, this glorious king will ultimately attain omniscience. [53.610]

So, knowing how manifold and extensive is the resulting good fortune, [53.611]
Who would not worship the Teacher
And make requests to him?
Who would not engage in noble deeds
And pursue the path of awakening? {53.611}

53.612 “The next king after [Bāla],
Who will rule over the Gauḍas,\textsuperscript{3085}
Will be known under the name Kumāra.
He too will be exceedingly virtuous. {53.612}

53.613 “After Kumāra, there will be a glorious king
Known by the name with the initial \textit{U},\textsuperscript{3086}
After him, the Gauḍas
Will fall out with one another \textsuperscript{53.613}

53.614 “And, with violent thoughts,
Will form large factions.
Thereafter, there will come the king called Dēva,
Also known as ‘the Magadhan.’\textsuperscript{3087} {53.614}

53.615 “He too will be surrounded on all sides,
Attacked, and destroyed by his enemies.
After him the kingship will fall
To the next king called Candra. \textsuperscript{53.615}

53.616 “[Candra] too will die by the sword
Because of his former actions.
As for his son Dvādaśa,\textsuperscript{3088}
He will live on for another several months.\textsuperscript{3089} {53.616}

53.617 “He too will die by the sword
When still a young boy.
These kings will relish hostilities,
Intent on causing problems for one another. {53.617}

53.618 “At that time will rise a stalwart king [F.316.a] [F.333.a]
With the initial of \textit{Bh},\textsuperscript{3090}
The best among the Gauḍa people,
He will be stricken with a serious illness. {53.618}

53.619 “Overcome by this illness,
He will meet his demise.
After him, there will be a king with the initial \textit{D},\textsuperscript{3091}
Who will rule only for a few days. {53.619}
“He will be based in the Gauḍa country
By the bank of the Gaṅgā.
After him there will be a king with the initial Bh,\textsuperscript{3092}
Who will rule for three days. \{53.620\}

“After that there will be King Gopālaka,
Who will represent everything that a king should—
He will speak gently, will be compassionate,
And will possess great strength. \{53.621\}

“Under the sway of women as a young man,
Heartsick and foolish, he will vanquish his opponents.
But when he meets a virtuous friend,
He will become very charitable. \{53.622\}

“He will then build monasteries, caityas,
Various pleasant gardens and parks,
Ponds full of water,
And beautiful hospitals. \{53.623\}

“Many people will proclaim his fame
As one who performs acts of service\textsuperscript{3093}
Such as building deity shrines,
Caves, and dwellings. \{53.624\}

“The land will be overrun by heretics
Belonging to different tīrthika groups.
Every place will be overrun by them
As far as the ocean’s shore. \{53.625\}

“This great king, however, being compassionate,
Wealthy, and sensible, will patronize the Dharma.
This powerful monarch will rule
In the eastern territories, there is no doubt. \{53.626\}

“In his old age, he will suddenly
Fall ill with dysentery.\textsuperscript{3094}
Having ruled,
On the bank of the Gaṅgā,
For twenty-seven\textsuperscript{3095} years,
He will die at the age of eighty. \{53.627\}

“After his body gives out,
He will be reborn in the god realms.\textsuperscript{3096}
Then will come a glorious Nāga king,
Devoted to and fond of the Dharma. [53.628]

53.629 “He will build caityas and commission
Beautiful images of the Teacher.
He will also construct monasteries
For the saṅgha. [53.629]

53.630 “Due to the maturing of this karma,
He will, in his final birth,
Enter the path to awakening [F.316.b] [F.333.b]
And attain the unshakable state. [53.630]

53.631 “From his time onward, the earthly capital of the Gauḍas
Will be overrun by tīrthikas.
Then, in this eastern city
Troubled by the tīrthikas,
A king called Bhagavat
Will come to power among the Gauḍas. [53.631]

53.632 “He will be consecrated by Prabhaviṣṇu,
A vow holder from the south.3099
Having consolidated his kingship,
He will make a [military] foray to the west. [53.632]

53.633 “He will wantonly enter
The pleasant city of Sāketa
But, defeated by the enemy,3100
Will have to retreat. [53.633]

53.634 “In the east, on the ocean’s edge,
He will be surrounded by bandits
And will die from the blow of a weapon.
He will be reborn as a preta. [53.634]

53.635 “Having ruled for merely three years
Over a small kingdom
And then seized and killed by bandits,
He will become a powerful preta
And rule over the pretas
For three years. [53.635]

53.636 “He will then leave his preta body
And the terrible preta realm.
Released thus from his birth as a preta,
He will surely go to heaven. [53.636]

53.637 “The king that will succeed [Bhagavat]
Will be known under the name Samudra.3101
Dull and feebleminded,
He will rule the kingdom for just three days.3102
His younger brother who will succeed him
Will be known under the name Bhasma. [53.637]

53.638 “This mighty lord will engage in excessive killing
And commit other despicable acts.3103
He will be careless and without compassion toward others,
But ever careful and vigilant about his own person3104 [53.638]

53.639 “Unconcerned about the hereafter,
He will perform animal sacrifices in this world.3105
Having met a nonvirtuous friend,
He will accumulate a lot of evil karma. [53.639]

53.640 “His kingdom will be overrun
With brahmins and pathetic logicians.
The people and the pitṛs will enjoy
Luxuries of various types,
And also the king will obtain
Good fortune of many kinds. [53.640]

53.641 “This king will gradually
Advance toward the west,
Until his territory extends up to3106
The gateway of Kaśmīra. [53.641] [F.317.a] [F.334.a]

53.642 “Victorious in battles there,
He will rule his entire kingdom
For twelve years
And fifteen months.3107 [53.642]

53.643 “When struck with an illness,
He will faint again and again, collapsing onto the ground.3108
Overcome by great pain and with his body failing,
He will die and be reborn in lower realms. [53.643]

53.644 “Mutual enmities will [then break out in Bengal]
Among those greedy for the crown.
They will engage in armed struggle,
Fighting one another. [53.644]

53.645 “At that time, they will consecrate
To kingship a young boy with the initial S.
The brahmins who will do this
Will be divided among themselves,
So they will make him a ruler in title only,
And then remove him.\textsuperscript{3109} [53.645]

53.646 “A brahmin will arrive
In the province of Magadha, in the city Udumbara,
And will consecrate as rulers upon earth
Two boys. [53.646]

53.647 “They will gradually extend their rule
To include the eastern provinces.
Once they reach the Gauḍa province,
They will have no rivals. [53.647]

53.648 “The two boy leaders will be killed
By a rogue from Kaliṅga
Who, because of his association with bad friends,
Will commit many murders.\textsuperscript{3110} [53.648]

53.649 “He will kill
All the inhabitants of Gauḍa
Who formerly sided
With the arrogant, warring kings.\textsuperscript{3111} [53.649]

53.650 “After him, King Soma,
A hero without equals,
Will rule as far as the river Gaṅgā,
In Vārāṇasī, and beyond. [53.650]

53.651 “In his ignorance, he will destroy
The beautiful images of the Teacher
And, as prophesied earlier by the Victorious One,
Will burn the great Bridge of the Dharma [53.651]

53.652 “This ignoramus will delight
In the teachings of the tīrthikas
And will be despised as a cruel
And greedy person who holds wrong views.\textsuperscript{3112} [53.652]
“He will demolish, throughout the land,
All the monasteries, gardens, caityas,
And shelters for mendicants,
And he will also destroy people’s livelihoods. [53.653]

“At that time, there will rise
In Madhyadeśa [F.317.b] [F.334.b] a fine king with the initial R. [53.654]
He will be dedicated to his work
And unwavering in his vaiśya ways.

“This king, capable to follow this teaching,
Will equal the one called Soma
But will be overthrown
By that king of the Nagna caste. [53.655]

“Then, his younger brother with the initial H
Will become a hero without equals.
He will have a great army
And be brave in his conquests. [53.656]

“This H-initialed king from the vaiśya caste,
With his powerful army and many soldiers,
Will take action to uproot the king
Known as Soma. [53.657]

“He will advance against the eastern country
And its capital city called Puṇḍra
He will assume the duties of a kṣatriya
With respect to [Soma], who cannot control his pride and anger. [53.658]

“[It is with] compassion, dedication to the Dharma,
And understanding [that] he will take many lives
But will rejoice only at defeating [Soma],
Who is wont to oppress living beings. [53.659]

“He will thus defeat Soma,
This perpetrator of evil acts.
Soma will henceforth be confined
To his own country, where he will remain. [53.660]

“The H-initialed king will [then] withdraw,
Honored in the kingdom of the mlecchas
Pleased about his work, and basking in the glory
Of someone who dutifully attends to his affairs. [53.661]
“He will go back to his own country,
Free to travel wherever he wants to.
The task will thus be accomplished
By those who took joy in kingship.\textsuperscript{3121} [53.662]

‘[Soma]\textsuperscript{3122} will now obtain
The comforts that attend the royal life,
Because he offered in the past
Food and clothes to a pratyekabuddha. [53.663]

“He presented him with a pair of shoes
And adorned him with a parasol and a whisk.
By the power of this karma,\textsuperscript{3123}
He will become a great king\textsuperscript{3124} [53.664]

“And will enjoy a complete array
Of pleasures, both human and divine.
This brahmin called Soma
Will thus be endowed with great pleasures. [53.665]

“He will thus rule his kingdom,
Bestowing benefits on the brahmins,
For seven and a half years.\textsuperscript{3125} [53.666]

“After seventeen years,
One month,
And seven or eight days,
He will develop a mouth disease. [53.667]

“Eaten by parasites, he will die [F.318.a] [F.335.a]
And fall into the lower realms.
His capital will then
Be destroyed by nonhuman beings. [53.668]

“Due to the ills of his human condition,\textsuperscript{3126}
The king, his time having come,
Will develop fever and a debilitating illness.
He will die killed by the mantras used against him. [53.669]

“This evildoer
Will then fall
Into the hell called Avīci,
Propelled by his bad karma. [53.670]

“That evil-minded one
Will burn in the Avīci hell for one great eon. After that, he will stay in the hells called Ātaṭa, Haḥava, Saṇjīva, Kālasūtra, {53.671}

53.672 “And the terrible hell of Asipattra. He will experience these places again and again, And then the worlds of animals, Pretas, and the world of Yama, again and again. {53.672}

53.673 “In this way he will circle in samsāra, Born there thousands of times, again and again. He will not find any pleasure, But will continually experience suffering. {53.673}

53.674 “You should therefore apply yourselves With effort to the doctrine of the Tathāgata, Generating faith with every thought, So that you may go to the place free from the fever of afflictions. {53.674}

53.675 “Assisting the Buddha, or offending against him, Has infinite karmic results. One should therefore cultivate faith In the Buddha, the Dharma, and the Saṅgha. {53.675}

53.676 “Kings who worship the Three Jewels Become the foremost in the world— Great lords with great kingdoms, Many pleasures, and great wealth. {53.676}

53.677 “They obtain various types of happiness And vast good fortune. By worshiping the best among men, They attain the status of a sovereign in the world. {53.677}

53.678 “They can further attain the status Of a Śakra, a Yāma, or a Brahmā. Here on earth, they can become A śrāvaka, a pratyekabuddha, or a buddha, Obtaining excellence in the three vehicles And arriving at non-attachment following the two.3127 {53.678}

53.679 “The buddhas are inconceivable; The buddhas’ wisdom is inconceivable; The results they reap are inconceivable;
The ripening of the results is inconceivable. [53.679]

53.680 “After King Soma’s departure [F.318.b] [F.335.b]
From the earthly realm,
There will be mutual discord
Within the government of the Gauḍa state,
With weapons ever at the ready
And without any mutual regard.3128 [53.680]

53.681 “This will last
For seven days, one month, or more,
Until, inevitably, a people-supported rule.3129
Is established throughout the land
On this bank of the Gaṅgā—
The site of many monasteries. [53.681]

53.682 “Next after [Soma]
Will be his son, Mānava.3130
He will rule for eight months and five days and will die at night;
It will take him one and a half days to die.3131 [53.682]

53.683 “The next king of Gauda
Will be named Nāgarāja3132—
A young boy of the vaiśya caste.3133 [53.683]

53.684 “Close to him there will be
Jaya and the other brahmins.3134
The so-called Nāgas will all be vaiśyas,
And will be surrounded by [other] vaiśyas.3135 [53.684]

53.685 “When stricken by famine,
They will be attacked by a foreign army.
Without an [adult] king,
The kingdom will be plagued by many bandits
And will politically deteriorate. [53.685]

53.686 “For five years they will
Experience a lot of fear and danger.
Having killed many beings,
They will perish themselves.3136 [53.686]

53.687 “Because of their past transgressions,
These vaiśya people
Will be predisposed
At that time, without a doubt,
Prabhaviṣṇu of the kṣatriya caste
Will become the king
Who will govern Gauḍa. [53.688]

Some [Gauḍa] kings will die by weapons
And some will succumb to illness.
When they die,
They will fall into the hell realms. [53.689]

The next king will be
Śiśu, who will defer to women.3137
He will rule merely for a fortnight,
And then be slain by a weapon. [53.690]

A great famine will follow,
As will an invasion by a foreign army.
The eastern provinces will thus become dismembered,
And the people terrorized and driven insane.3138 [53.691]

These kings will rise in that country,
There is no doubt. [F.319.a] [F.336.a]
One born in Mathurā and known to be a vaiśya,
Formerly a merchant,
Will become the king of Magadha.
A superior king, he will become an object of worship. [53.692]

His descendant, with the initial Bh,3139
Will live in the eastern country.
His son, with the initial P,3140 will be born,
Too, in the eastern provinces.
He will be described as a prominent3141 kṣatriya.
When a young boy, he will be imprisoned.3142 [53.693]

He will thus spend seventeen years
In prison under supervision.
Imprisoned by the king called Gopa,
He will be released by the king called Bhagavat. [53.694]

A great king with the initial H3143
Will come from a western country
And occupy the Gangetic plain
As far as the eastern frontier. [53.695]

53.696 “This great king will be from the śūdra caste
And will have a powerful army with many soldiers.
Having consolidated his rule on the banks [of the Gaṅgā],
He will then extend it all around. [53.696]

53.697 “This very powerful king
Will besiege and occupy
The city in Gauḍa
Known as Tīrtha. [3144] [53.697]

53.698 “A kṣatriya youth will arrive,
Accompanied by a merchant,
And will enter the city at night.
At dawn, honors will be bestowed upon him. [53.698]

53.699 “The king described as a śūdra
Will then return back to
The banks of the Gaṅgā,
To the city called Nanda. [53.699]

53.700 “He will, at that time, appoint that boy
To the kingship of Magadha.
The śūdra king will proceed to the country of Kāśī
And will advance into the city of Vārāṇasī. [53.700]

53.701 “Having entered the city,
This great and mighty king of the śūdra caste
Will fall ill with a serious disease;
He will then consecrate his son to kingship. [53.701]

53.702 “Having thus been consecrated to kingship
The young boy with the name of a planet, [3145]
The śūdra king, will succumb to severe illness
And fall down upon the earth. [53.702]

53.703 “Struggling, he will breathe his last.
His body broken, he will pass to another existence
And spend eight months and fifteen days
In the animal realm. [53.703]

53.704 “When released from his birth as an animal,
He will be born among the gods, where, [F.319.b] [F.336.b]
For twenty births, he will experience
Various celestial enjoyments. [53.704]

53.705 "In due course, after devoting himself to the Dharma, He will attain the realization of a pratyekabuddha. This will happen because of the karma That he accumulated in his former births. [53.705]

53.706 "He provided clothes To a great being pratyekabuddha. He gave him shoes, And draft elephants, and horses. He offered him food With all due attention. [53.706]

53.707 "By the ripening of this karma He became Indra, the lord of gods. In that celestial realm He passed three hundred million\(^{3146}\) lives. When he descends onto earth again, He will become, in that birth, this king.\(^{3147}\) [53.707]

53.708 "He will enjoy a kingdom That has been won by others. His son [Soma] will be installed As king in Vārāṇasī. [53.708]

53.709 "The kingdom will be attacked From all sides, pillaged, and destroyed.\(^{3148}\) It will be filled with brahmins to excess And overrun by enemies. [53.709]

53.710 "The king designated as a 'planet'\(^{3149}\) Will be careless and pleasure seeking. In the end, he will die After being struck by an enemy. [53.710]

53.711 "When King Soma is dead, There will now be mutual strife Everywhere in the eastern region For the kingship of Magadha. [53.711]

53.712 "A kṣatriya with the initial P,\(^{3150}\) Honored [earlier as king] By the śūdra [king] with the initial H.\(^{3151}\)
Will become king in the territory
Right up to the bank of the Gaṅgā,
Across from Vārāṇasī. [53.712]

53.713 “He will rule in the city called Nanda,
Nestled on the bank of the Gaṅgā.
He will become a kṣatriya king
Propelled by the former deeds
That he performed and rejoiced at
After they were performed. 3152 [53.713]

53.714 “A long time ago, during the life
Of the Teacher called Kanaka, 3153
There was in the great city of Vārāṇasī
A distinguished and wealthy person. [53.714]

53.715 “The merchant's son, a young boy,
Kept company with foolish boys.
One time he went out onto the main road
To play in the sand. [53.715]

53.716 “Having previously seen the stūpa in his own house, [F.320.a] [F.337.a]
Worshiped by his father and mother,
He visualized such a stūpa in his mind
And created it from the sand. [53.716]

53.717 “He then offered to this stūpa
Some flowers from a used garland
And praised it,
Recollecting the Buddha with faith. [53.717]

53.718 “The boy thus played,
Surrounded by other children.
At that time, there was an eminent śrāvaka disciple
Of the victorious Kanaka who wandered alone. [53.718]

53.719 “He was free of faults, focused, 3154
With a mind free from the three spheres.
This fault-free śrāvaka
Was doing his alms round. [53.719]

53.720 “He entered at that time
The beautiful city of Vārāṇasī.
Free from attachment, he arrived
At the place where the children were. (53.720)

53.721 “They all surrounded him
On all sides and shouted,
‘Come here monk, come here!
Salute the caitya of the Teacher!
We carefully built it ourselves.
You will not be disappointed.’ (53.721)

53.722 “The merchant’s young son
Then took a rope of twisted grass
And playfully tied it
To the dispassionate and very dignified monk. (53.722)

53.723 “Dispassionate and dignified,
The monk listened attentively.\(^{3155}\)
He saw on the ground there
The caitya that the children built.
Allowing the boy to have his way,\(^{3156}\)
The noble-minded monk said, (53.723)

53.724 “‘Release me, son!
Let us go\(^{3157}\) where your creation is.’
All of them then went to the place
Where the reliquary was. (53.724)

53.725 “The dispassionate great being paid homage
To the caitya along with the children.
The hero then set off again
To seek alms as he wished. (53.725)

53.726 “The merchant’s young son, however,
Seized the end of the monk’s robe
And led him to his own home,
Where he arranged for some food. (53.726)

53.727 “At this moment the senior merchant,
Seeing the boy holding
The end of the robe
Of the dispassionate and dignified monk, (53.727)

53.728 “Became alarmed and his hair bristled. [F.320.b] [F.337.b]
Thinking, ‘An exalted guest has come to my house,’
He fell down at the monk’s feet
And promptly made the boy let go of the robe. [53.728]

“Holding back his son,
He apologized to the monk in earnest.
He then took the bowl from the kind [monk],
The supreme conqueror of the senses,3158 [53.729]

“And filled it with food
Consisting of rice and condiments.
He then ordered his son
To take the bowl and pass it to the monk. [53.730]

“The boy, having understood,
Carefully washed his hands,
Took the full bowl,
And handed it to the dispassionate monk. [53.731]

“Having handed it over,
He promptly fell at the monk’s feet.
The dispassionate one took the bowl,
Went back to his monastery,3159 and ate the food.
Free from attachment,
He obtained a pleasant sense of satisfaction. [53.732]

“Another boy, however,
Experienced feelings of envy.3160
The next day,
Feeling nothing but anger,
He took plenty of hard and soft food
And offered it to the dispassionate one, saying, [53.733]

‘If there is any virtue
In offering alms to you,
May I become, through this,
Richer than the merchant’s son on this earth.’ [53.734]

“Then all the tīrthikas
And all the brahmin wives
Gathered together
And quarreled, criticizing one another: [53.735]

‘Don’t you know this, you fool!
How can the “bald heads” get anywhere?3161
Not abiding in the Self,
How could these outsiders ever attain nirvāṇa? [53.736]

53.737 “A similar hatred
Arose in the boy.
He subsequently destroyed
Things that were praised by the Teacher. [53.737]

53.738 “The ever-celebrated Bridge of the Dharma
And the best monasteries and caityas.
He also murdered the son
Of that senior merchant.3162 [53.738]

53.739 “[He said at that time,] ‘What would I gain
By giving them a pot of water?
I will exterminate these “bald heads”
Who are preoccupied with the thoughts of lower rebirth.’ [53.739]

53.740 “The boy who said this [F.321.a] [F.338.a]
Will be the king by the name Soma.
He will experience pain for a long time,
As the inevitable result of his karma.3163 [53.740]

53.741 “The son of that senior merchant
Went to heaven when he died.
Time after time, he experienced
Pleasures among the celestial beings. [53.741]

53.742 “Again and again, he lived in the gods’ realms.3164
When he departs from that realm,
In his final birth,
He will cut the bonds completely. [53.742]

53.743 “In his third3165 life as a human,
He will become the ruler of the land,
But, because of his karma, he will fall again and again,
At different times and in different places. [53.743]

53.744 “His birth will be in this world,
Where he will carry out the duties of a king3166 on earth.
Because he had offered to the stūpa,
In play, as a child, flowers that had been discarded, [53.744]

53.745 “His pleasures will be tainted
As the result of his tainted generosity.
Like a broken joint,3167
This king will obtain pleasure with difficulty. [53.745]

53.746  “Because his large offering
To a Teacher’s reliquary on earth
Was done wholly without firmness, naively,
And with an unsteady mind, [53.746]

53.747  “He will, by the maturing of this karma,
Experience instability in his reign—
Now he will be king,
Now he will not. 3168 [53.747]

53.748  “He will act as king in the northern,
Eastern, and central territories.
Because the monk, free in his mind, 3169
Was first bound and then released by the boy, [53.748]

53.749  “The boy was, by the ripening of this karma,
Bound and released
Repeatedly over the course
Of five hundred lives. [53.749]

53.750  “In his final birth, though, he will
Break out of his bondage once and for all.
In that life he will rule fifty-five years,
Or perhaps seventy-seven.
He will be king on earth,
Up to the shore of the eastern ocean. [53.750]

53.751  “All the mleccha bandits from the borderlands
Who live in the Vindhya valleys
Will come under the control
Of this P-initialed ruler 3170 of the land, [53.751]

53.752  “And so will those that live up north,
In the foothills of the Himalayas.
This kṣatriya king will rule at that time
All the provinces. [53.752]

53.753  “Because, in his simplicity,
He built a stūpa out of sand when still a child, [F.321.b] [F.338.b]
He will become the king of Magadha.
He will rule, without rivals and without troubles,
Up to the frontier forests
And as far as the eastern ocean. [53.753]

53.754 “The wise king will propagate
The teachings of the Teacher
From the west bank of the Brahmaputra
To the Himalayas in the north,
The pleasant city of Kāśī\footnote{53.754} in the west,
And the city called Śṛṅga \[in the south\]. [53.754]

53.755 “After conquering the two kings
Called Pañcakesarī,\footnote{53.755}
The king will consolidate his rule.\footnote{53.756}
The entire \[dynastic\] family of Siṃha
Will be uprooted and destroyed. [53.755]

53.756 “This kṣatriya king
Will then rule all the provinces
In the east including the Himalayan valleys,
As far as the banks of the Daśānūpa.\footnote{53.757}

53.757 “The Siṃha kings, such as Deva and so forth,
Will rule over other rogue peoples,
\[But\] he\footnote{53.758} will establish himself
As the king over \[all\] the inhabitants of the Vindhyas. [53.757]

53.758 “In the middle country said to be difficult to access,
An extremely wicked king will rule.
There will likewise be another king named Siṃha,
Who will rule over the north and the east. [53.758]

53.759 “At that time, when even the people of Gauḍa are afraid,
There will be, there is no doubt,
This kṣatriya king\footnote{53.759}
Described as ‘born prosperous.’ [53.759]

53.760 “Born into increasing prosperity,\footnote{53.760}
The king will likewise experience increasing comforts.
Even in his old age,
His enjoyments will not change. [53.760]

53.761 “He will live for eighty years,
Seven \[months\], and seven \[days\].\footnote{53.761}
Then, overcome by old age,
The king will die and go to heaven, [53.761]
“Where he will experience happiness
For a long time in the gods’ realms.
However, due to his past karma
That was tainted by afflictive emotions,
He will fall from this realm and spend one month
In the animal realm as a powerful nāga king.\textsuperscript{3179} [53.762]

“When he leaves his body of a nāga,
He will be reborn among humans
As a wise kṣatriya who will become,
In terms of livelihood, an accomplished trader.\textsuperscript{3180} [53.763]

“Having met a virtuous friend,
He will become a follower of the Victor’s teachings
And will accomplish the mantra of the goddess Tārā—
The vidyārājñī of great power and dignity. [53.764]

“Having accomplished the mantra,
He will be a victor who chooses his own destiny
And a sugata who becomes
A king of the vidyādharas,\textsuperscript{3181} [53.765]

“Also known as a cakravartin.\textsuperscript{3182}
His name will be Citraketu.
[Because of his] exploits as a vidyādharā,
He will also be called Sagacious\textsuperscript{3183} [53.766]

“As a cakravartin,
He will experience divine and human pleasures
For eight hundred million years,
Nine [months], and seven [days].\textsuperscript{3184} [F.322.a] [F.339.a]
He will have a retinue of
Six hundred million young girls. [53.767]

“When he leaves his body, he will,
Propelled by the goddess Tārā,
Become the lord of gods,
To whom he will teach the Dharma.
Stage by stage, this king will swiftly progress
Toward awakening.\textsuperscript{3185} [53.768]

“After the death of the \textit{P}-initialied king,\textsuperscript{3186}
At that time, during the debased eon,
There will ensue a great, mutually destructive struggle
Among the pretenders to the throne.\textsuperscript{3187} P’s minister will rule the kingdom for seven days. \textsuperscript{[53.769]}

\textsuperscript{53.770} “After seven days he will be succeeded by a king with the initial \textit{V}, who also, attacked and overthrown, will be forced to go into exile. \textsuperscript{[53.770]}

\textsuperscript{53.771} “The [king] with the initial \textit{Bh}, accepted as the successor of the king \textit{P}, will rule the kingdom for three years. \textsuperscript{[53.771]}

\textsuperscript{53.772} “His younger brother, \textsuperscript{3188} with the initial \textit{V}, will be supervised by a vow holder. He will bring economic growth\textsuperscript{3189} over a period of four years.\textsuperscript{3190} [53.772]

\textsuperscript{53.773} “Both of them\textsuperscript{3191} will fall ill with indigestion and fall unconscious due to a sudden onset of dysentery.\textsuperscript{3192} After they die in this world, they will be reborn as yakṣas. In due course, they will turn toward the Dharma and attain the realization of a pratyekabuddha. \textsuperscript{[53.773]}

\textsuperscript{53.774} “His\textsuperscript{3193} younger brother, with the initial \textit{Dh},\textsuperscript{3194} a kṣatriya devoted to the Dharma, will be king,\textsuperscript{3195} a lord of men, for three years. \textsuperscript{[53.774]}

\textsuperscript{53.775} “After him, his youngest brother,\textsuperscript{3196} widely known by the name beginning with \textit{V},\textsuperscript{3197} will become the king of the country, ruling over the entire territory. \textsuperscript{[53.775]}

\textsuperscript{53.776} “With elephants, horses, chariots, and boats in every direction\textsuperscript{3198} he will conquer all the enemies that he faces in battle. \textsuperscript{[53.776]}

\textsuperscript{53.777} “He will adorn all the provinces and all the land with images of the Teacher, monasteries,
And reliquaries of the victorious ones.
He will maintain all of them well,
And make the entire earth more beautiful. [53.777]

53.778 “He will be of royal ancestry,
A twice-born of the Śākya line.\textsuperscript{3199}
He will be noble, of keen intellect, and wise.
With his noble intellect, he will be destined for awakening. [53.778]

53.779 “At that time, during the debased eon,
He will obtain lasting happiness.\textsuperscript{3200}
Described as a kṣatriya of outstanding intellect,
This king will patronize the Dharma.
He will live one hundred and twenty years
And, if he takes care, another seven or eight years. [53.779]

53.780 “He will die due to problems brought on by women
And ascend to the celestial realm. [F.322.b] [F.339.b]
Proceeding through the stages,
This wise king will attain the ultimate awakening. [53.780]

53.781 “After him, the lord of the land
Will be known by the name of Śrī.
In his governance of Gauḍa,\textsuperscript{3201}
This great king will patronize the Dharma. [53.781]

53.782 “He will conquer his enemies all around
And will rule his kingdom
From the capital city of Gauḍa whose name begins with $B$,\textsuperscript{3202}
And which has a large population. [53.782]

53.783 “He will build seven monasteries there,
Followed by another eight.\textsuperscript{3203}
He will form an alliance
With a prominent brahmin called Śākaja. [53.783]

53.784 “Ruling with him as his ally,
He will consolidate his rule throughout.
This king will live
Eighty-one years. [53.784]

53.785 “He will die through his minister’s fault
But, devoted to the Dharma, will ascend to heaven.
In due course, he will act
As king of the gods. [53.785]

53.786 “When he dies, he will go to heaven
And move on an ever-higher realm,
Skillfully fulfilling the conditions
For attaining awakening. [53.786]

53.787 “On earth, his minister will become the king
And will rid the kingdom of troubles.
The name of this ruler
Begins with Y. [53.787]

53.788 “During that period
He will rule the kingdom for eight years.
Killed by women,
He will proceed to the lower realms. [53.788]

53.789 “The next king will be, again,
A kṣatriya of the P dynasty. [53.789]
He will kill a group of ministers
Who are closely connected. [53.789]

53.790 “Having met a nonvirtuous friend,
He will kill many beings.
Infatuated with his great power,
He will rule the entire realm. [53.790]

53.791 “He will be quick to act, fickle,
And a drunkard fond of rogues.
He will pass out on the floor
In a drunken stupor. [53.791]

53.792 “He will be struck and slain with weapons
By enemies ready to kill.
With his body thus destroyed,
He will die and fall into the lower realms. [53.792]

53.793 “On earth, one of his brothers, [53.793]
Known by the name beginning with R, [53.793]
Will then rule the kingdom
For forty-eight days. [53.793]

53.794 “He will provide the brahmins with wealth, [53.794]
Without a doubt, until his death.
The king next after him
Will be a ‘dog eater,’ and so forth.\(^{3209}\) [53.794]

53.795 “He will be from the śūdra caste,
Crippled, and thoroughly reviled.
He will be averse to the Dharma, undisciplined,
And always delighting in war. [53.795]

53.796 “Not only will he neglect all his vassals,
The brahmins, the ascetics,
And the Buddhist monks,
But he will always delight in oppressing them. [53.796]

53.797 “He will mete out severe punishments
And execute bandits.
He will suppress all the rogues
Adhering to wrong vows. [53.797]

53.798 “He will thus rule the kingdom
Without making any provision for final liberation.
This king will live
Seventeen years only. [53.798]

53.799 “After succumbing to the ravages of leprosy,
He will die and be reborn in the animal realm,
Where he will be a bold king of the nāgas
With a big hood.\(^{3210}\) [53.799]

53.800 “His form, with an expanded hood,\(^{3211}\)
Will inspire utter dread.\(^{3212}\)
He will experience suffering for a long time
As an inevitable result\(^{3213}\) of Dharmic laws. [53.800]

53.801 “Described as they [here have been],
These kings, who will make the people prosper,
Will have their base in the eastern region
And will be known throughout the entire world.\(^{3214}\) [53.801]

53.802 “Born to a hereditary line
Branching off from that of King P,
There will be another king, a mighty ksatriya hero
Who will rule over the three seas.\(^{3215}\) [53.802]

53.803 “With a great and powerful army,
He will rule in the same eastern region
And adorn the earth
With divine reliquaries of the Teacher, [53.803]

53.804  “Monasteries, houses, temples,
And gardens provided with various
Ponds, well, pavilions,
And, of course, hospitals and shelters. [53.804]

53.805  “Devoted to the supreme victors,
He will follow the supreme vehicle
And certainly become
A Śākya renunciant. [53.805]

53.806  “He will avoid the unfree conditions
And cultivate the free conditions.\textsuperscript{3216}
He will be known by the name beginning with K,\textsuperscript{3217}
Will have a good memory, and be skillful. [53.806]

53.807  “This king will rule the kingdom
For twenty-one years,
Until he dies of cholera. [F.323.b] [F.340.b]
He will be reborn in the celestial realm. [53.807]

53.808  “This wise king will progress through the stages,
Destined to attain awakening before long.
The remaining members of his royal line
Will live in subordination to others. [53.808]

53.809  “The kings after him
Will be the Gopālas\textsuperscript{3218} of the servant caste.
The people, without a doubt,
Will be stingy toward the twice-born. [53.809]

53.810  “During that lawless period
When the teachings of the Teacher are lost,
One will, [nevertheless], be able to bring
Benefit to beings by reciting mantras. [53.810]

53.811  “The mantras that bring prosperity
That were taught by the divine youth
Will be accomplished during that time
In order to guarantee the king’s sovereignty.
The supreme accomplishment, however,
Will not be accomplished at that time in that country. [53.811]

53.812  “The mantras that will be accomplished
In the places where the Dharma wheel was turned,
The pleasant grove of Mahābodhi
Or the place where the Blessed One attained
The peace that is free from rebirth,
Are those of the deities Tārā and Bhṛkuṭī. [53.812]

“As always, the [mantras of] the Lotus family
Will be effective in places such as the ocean’s shore,
Near the supreme thundering river,
And everywhere along the banks of the Gaṅgā. [53.813]

“The bodhisattva known by the name Candra
Is said to be Tāra, the savior.
With this name, he is also Tārā,
The vidyārājñī of great power and majesty. [53.814]

“Having morphed into a goddess with a female form,
He wanders throughout the entire world
In order to benefit beings,
With the mind tender with compassion. [53.815]

“In the world sphere of Sahā,
He abides in the form called ‘woman,’
Who, nevertheless, is a powerful bodhisattva lord
Abiding on the tenth level.[53.816]

“Famed as the goddess Tārā,
He guides sentient beings
And provides protection, shelter, and cover
With his effortless magical power. [53.817]

“One should strive to accomplish [the mantra
Of] this goddess who brings opulence and power
And constitutes the cause for accumulating
[The merit and wisdom] necessary for awakening.[53.818]

“This goddess, at that time, will be connected,
Through her compassion, to living beings,
Constituting, in the form of the mantra, [F.324.a] [F.341.a]
The cause for their accumulations that lead to awakening. [53.819]

“She resides in the eastern region,
Bringing happiness and nourishment to everyone.
She manifests in five hundred forms.
That [each] emanate many more. [53.820]

53.821 “She wanders the entire earth,
As far as the four oceans.
Her accomplishments will manifest
Throughout the eastern region, in Vārāṇasī and beyond. [53.821]

53.822 “The eastern region is famed
As the territory of this goddess.
There, too, can be accomplished Jambhala,
A yakṣa king of great splendor. [53.822]

53.823 “At that time during the debased eon,
Those who desire affluence will be successful
In accomplishing the yakṣa king and the goddess Tārā,
Who fulfill the wishes for prosperity. [53.823]

53.824 “Similarly, the wrathful mantras
Will be effective in the southern region,
Including the islands in the middle of the ocean
Inhabited by mlecchas and pirates. [53.824]

53.825 “Tārā and the powerful yakṣa king
Will be accomplished also
In Harikela, Karmaraṅga,
Kāmarūpa, and Kalaśa. [53.825]

53.826 “The mantras of all the various dūtīs
And the powerful yakṣinīs,
And the wealth-bringing mantras
Chanted by Mañjughoṣa,
Will be effective in those places
And no other. [53.826]

53.827 “There, in the eastern and the intermediate directions,
The mantras that serve different purposes
Taught for that particular time
Will be also accomplished by living beings. [53.827]

53.828 “In Madhyadesa, there will be
Various ministers and kings
Who, generally, will be of weak character,
Limited intelligence, and inferior understanding.
The most important of them
Are briefly enumerated below. [53.828]

53.829 “Known by their initials,
Their names begin
With the letters M, N, P,
D, I, S, and A. [53.829]

53.830 “Further, there will be those
With the names of Graha, and Kīrti
And those with the initials
H and Ś. [53.830]

53.831 “There will be those from the lunar dynasty
With the initials J, B, and L,
And those with the initials
H, Pr, and A. [53.831]

53.832 “There will be those with female names
Beginning with S and L, respectively, who will antagonize the people,
And those with the initials S and M
Will enjoy full sovereignty over the people. [53.832] [F.324.1] [F.341.1]

53.833 “Gradually, concerning their typical occupation,
The brahmmins will take on the lifestyle of the vaiśyas.
Most of them will commit acts contrary to the Dharma,
Sowing discord and lusting after women. [53.833]

53.834 “At that time, in this debased eon,
The kings will have huge retinues.
This will no doubt be the case
With the kings of Madhyadeśa. [53.834]

53.835 “At that time, during this debased eon,
A human lifespan
Of one hundred and twenty years
Will be extolled as long. [53.835]

53.836 “Among the prominent people of Madhya[deśa],
There will be those long- and short-[lived].
All the kings foretold for this eon
Will have a short lifespan. [53.836]

53.837 “On the banks of the Gaṅgā,
In the valleys of the Himalayas,
And also in the country of Kāmarūpa,
There will be kings as listed below.\[53.837\]

53.838 “They are the first, the middle,\[3236\] and the last.
Those specified for the country of Aṅga
Are as follows: the first one, Vṛtsudhāna,
Will be known as Karmarāja,\[3237\] \[53.838\]

53.839 “And the last Aṅga king
Will be Subhūtibhūtī.\[3238\]
In Kāmarūpa, there will be Sudha\[3239\] and Bhavadatta,
Who will be casteless.\[3240\] \[53.839\]

53.840 “In Vaiśālī, at the time of V and Tḥ,
The last crown princes were Subhū and Mṛga.\[3241\]
In the fine city of Kapila\[3242\]vastu,
Where the Sage was born,\[3242\] \[53.840\]

53.841 “The Śākya-born kings that ended with Śuddhodana
Are said to descend from the solar Ikṣvāku dynasty.
Śuddhodana is generally regarded as the last Śākya king
Under whom the Śākyas prospered.\[3243\] \[53.841\]

53.842 “The most eminent of men
Also taught the mantras of the lesser capacity.\[3244\]
These mantras, taught by the victors,
Namely the mantras of all the ceṭa groups, \[53.842\]

53.843 “The various dūtī groups,
And all such mantras that belong to the Vajra and Lotus families,
Will all succeed when employed
By the adepts of the mantra system. \[53.843\]

53.844 “All these worldly mantras
Will be effective in Madhyadeśa,
Particularly those that the victors
Said reside\[3245\] in Madhyadeśa. \[53.844\]

53.845 “With their different characteristics
And different modes of function,
These mantras are employed in various manners,
Bringing to beings various accomplishments.\[3246\] \[53.845\]

53.846 “Thus, the mantras particular to Madhyadeśa
Are effective in bringing prosperity.
They are also used for the sake of protection, Succor, and enthralling and attracting living beings. [53.846]

53.847 “The past and the future kings
Of Madhyadeśa that have been listed [F.325.a] [F.342.a]
Are distinguished by their various characteristics,
Such as different lifespan or family lineage. [53.847]

53.848 “All these kings are said to be
Of either superior, middling, or inferior types.
The accomplishments, likewise, are of three types.
The mantras that were taught by the most eminent of sages
Are, accordingly, of three types
And should be employed at three different times.\textsuperscript{3247} [53.848]

53.849 “Innumerable kings have been specified
For Madhyadeśa; the west,
The north, the south, and the east;
For all the intermediated directions;
And also for the outer islands,
All divided into four groups.\textsuperscript{3248} [53.849]

53.850 “The kings are said to be innumerable,
And so are the mantra practices;
The mantra accomplishments, ascribed
To innumerable regions, are also innumerable. [53.850]

53.851 “When the teachings of the Sage have disappeared,
For that particular time,
Mañjughoṣa taught, with reference to kings,\textsuperscript{3249}
The mantras intended for suppressing or fostering. [53.851]

53.852 “Taught here are also time-specific performances
For the sake of play, protection, or magic;
The great [benefits of] the mantras; the types of birth of beings;
And the names of the kings.\textsuperscript{3250} [53.852]

53.853 “For those intending to do a formal mantra practice,
There is a prescribed time and place.
When the teachings of the path have disappeared,
There are kings foretold who will,
As required in these circumstances, teach about
The greatness of mantra qualities and the final fruit.\textsuperscript{3251} [53.853]
“These kings, previously instructed
In the two transcendent vehicles,
Will establish themselves at that time, during the debased eon,
As foretold, there is no doubt.
All of these kings are specified
For their [respective] regions. {53.854}

“Having renounced the world and adhering firmly
To the doctrine of Śākyamuni,
They will serve the cause of the instructions
And always delight in the mantra teachings. {53.855}

“I will now speak, O divine youth, about those who will come
After the best of sages—the one whose supreme vision
Is uniquely focused on the world—has departed.
Please listen with undivided attention. {53.856}

“At the end of the eon, when the Teacher’s doctrine
Has disappeared on earth and the world is corrupt,
There will come, there is no doubt,
Ascetics involved in affairs of state. {53.857}

“There will be one by the name Mātṛceṭa,
One known as Kusuma,
One with the initial M, and one with the initial Ku,
Exceedingly fond of the Dharma; {53.858}

“Also, one referred to as Nāga [F.325.b] [F.342.b]
With the name of Ratnasambhava,
One with the initial G, one called Kumāra,
And one with the initial V who will care for the Dharma; {53.859}

“Also, a powerful person with the initial A—
An irresistible defender of the Teacher’s teachings—
And one known by his initial L,
Endowed with virtue and intelligence; {53.860}

“Also, one with the initial R,
One known by the initial N,
And King Buddhapakṣa, during whose reign
The doctrine of the Teacher will shine brightly. {53.861}

“There will be a brahmin ascetic with the initial A
Who becomes a Buddhist monk—
A citizen of the city of Sāketa
Who will live eighty years. [53.862]

53.863 “In the southern region there will be
An ascetic with an initial A
Who is a citizen of Kāśī, is intelligent,
And will live sixty years. [53.863]

53.864 “Also in the southern region there will be
A well-known ascetic with the initial Th.
This ascetic, accomplished in mantra,
Will suppress the doctrines of other systems. [53.864]

53.865 “Another eminent renunciant
Will be a citizen of the city of lions.
This inhabitant of the island of Simhala
Will be able to tell the ignoble from the noble, [53.865]

53.866 “And he will refute the tenets of the tīrthikas
And suppress the doctrines of others.
These people will come at that terrible time
At the end of the eon. [53.866]

53.867 “There will be one ascetic with the V initial,
One with the L initial,
One with the R initial,
And also a renunciate monk with the V initial, [53.867]

53.868 “Who will be, without a doubt,
Wholly devoted to the Teacher’s teachings.
During [the reign of] a king called Bālāka,
There will be an ascetic with the initial S. [53.868]

53.869 “He will build monasteries, ashrams, caityas,
Ponds, and wells everywhere.
He will make banners and images of the Teacher
And construct bridges and ferry crossings. [53.869]

53.870 “He will be remembered, there is no doubt, as the one
Who was slain with a weapon and ascended to the higher realms.
After him there will be one with the initial M,
One known by the name beginning with K, [53.870]

53.871 “One with the initial N,
Sudatta, Suṣeṇa known as Sena,\textsuperscript{3263} Dattaka, and Dinaka who will refute
The doctrines of other systems,\textsuperscript{3264} (53.871)

53.872 “And also a former merchant and a former physician,
Both concerned about the welfare of the poor.
There will also be an ascetic known by the initial C,\textsuperscript{3265}
And after him one with the initial R. (53.872)

53.873 “A Blr-initialed ascetic, one with deep faith,\textsuperscript{3266} [F.326.a] [F.343.a]
Will be instrumental in producing images of the Teacher.
Another ascetic, with the initial M, will also be born,
Who is intelligent and has faith. (53.873)

53.874 “Various ascetics [such as those] mentioned
And innumerable [others] will come at that time.
All of them will be known
As torchbearers of the Teacher’s instructions. (53.874)

53.875 “When the instructions have disappeared
And the earth is deprived of their light,
These ascetics will make, without a doubt,
Beautiful images of the Teacher. (53.875)

53.876 “All of them have been prophesied to attain awakening
And will certainly become models of attainment.
Accordingly, they will be venerated in the world
As the terminators of the three states of existence
Known for their direct application\textsuperscript{3267} of mantra methods
And for making [others] worthy of praise,\textsuperscript{3268} (53.876)

53.877 “Now I will tell about the brahmins,
Disciplined in the Dharma,
Who will be involved in affairs of state
By directly applying the mantra methods.
During that terrible time
They will exist all over the world. (53.877)

53.878 “There will be an eminent brahmin with the initial V,
Wealthy and fully conversant in the Vedas,
Who will wander the earth to its farthest limits
In order to debate others. (53.878)

53.879 “He will delight incontroverting other schools
As far away as the lands beyond the three oceans.
When facing others in debate,
He will recite the six-syllable mantra,\\textsuperscript{3269} [53.879]

53.880 \textbf{“Which the divine youth conveyed in song}
Out of his desire to benefit beings.
This famous mantra from his extensive manual
Is for helping those of slow intellect.\\textsuperscript{3270} [53.880]

53.881 \textbf{“There will be Jaya and Sujaya,}
And after them, the celebrated \textit{Śubhamata},\\textsuperscript{3271}
Well-born and virtuous,
And the good and hard-working \textit{Mādhava}.\\textsuperscript{3272} [53.881]

53.882 \textbf{“Further, there will be, at that time,}
\textit{Madhu, Sumadhu, Siddha, and Nama}.\\textsuperscript{3273}
There will be \textit{Rāghava} of the \textit{sūdra} caste,
And others, of Scythian ancestry.\\textsuperscript{3274} [53.882]

53.883 \textbf{“While debating, all of them will recite}
The mantra of the divine youth present here.
All of them will be honest,
Intelligent, and learned.
They will be involved in affairs of state
Alongside the ministers. [53.883]

53.884 \textbf{“Another brahmin, known by the name}
Beginning with \textit{Vi},\\textsuperscript{3275} [F.326.b] [F.343.b]
Will live in the Flower City,\\textsuperscript{3276}
He will accomplish \textit{the mantra of Krodha}.\\textsuperscript{3277}
Having experienced poverty and humiliation,
He will direct his acts of destruction at kings. [53.884]

53.885 \textbf{“Taught by \textit{Māṇjughoṣa} present here,}
This \textit{mantra of Yamāntaka, the Lord of Wrath},
Is the tamer of the wicked beings
So difficult to tame. [53.885]

53.886 \textbf{“It is for suppressing what is bad}
And promoting what is good.
It can also be used to destroy physical life,
But only as an act of kindness to sentient beings. [53.886]

53.887 \textbf{“This foolish young brahmin, however,}
Stricken with poverty and swayed by anger and greed,
Will recite the Krodha [mantra]
In order to kill the king. [53.887]

53.888 "There will also be another brahmin,
Known by the name beginning with S. He will be skilled in the art of mantras, studious, Trueful, and in control of his senses. [53.888]

53.889 "A reciter of mantras,
He will be known as a very powerful master.
He will master the mantras for enthralling,
But not for other activities.
As the result of enthralling the spirits,
He will become very rich. [53.889]

53.890 "There will be another well-known brahmin
In the country of Mālava, Concerned about the affairs of the Dharma, Whose name will begin with Ś. He will have faith in the teachings And will be an exemplary reciter of mantras on earth. [53.890]

53.891 "He will enthrall vetālas, grahas, The evil brahmaṇarākṣasas and rākṣasas, And all the pūtanas, bhūtas, And the various kravyādas. [53.891]

53.892 "All animate and inanimate things Without exception will come under his control. All of them will be in his thrall, With benefits for this man marked as twice-born. [53.892]

53.893 "There will be another brahmin In the southern region. He will be widely known by the name beginning with V And will be devoted to the teachings of the Teacher. [53.893]

53.894 "He will adorn the entire land Between the two oceans With monasteries, ashrams, caityas, And beautiful images of the Teacher. [53.894]

53.895 "Another distinguished brahmin,
Known by the name beginning with Bh,\textsuperscript{3284}
Wealthy and famous,
Will live in the southern region.\textsuperscript{53.895}

53.896  “This great being, a reciter of mantras, [F.327.a] [F.344.a]
Will be destined to attain the final goal of awakening.
In Madhyadeśa, there will be a brahmin
Known by the name of Sampūrna.\textsuperscript{53.896}

53.897  “There will also be Vinaya, Suvinaya,
And Pūrna, the citizen of Mathurā.
There will be a royal treasurer with the initial Bh,
A worshiper of mantra [deities].\textsuperscript{3285} [53.897]

53.898  “These brahmins, foretold as
Worshipers of the Teacher’s teachings,
Will be members of different houses and lineages,
Prominent at the beginning, middle, and end.\textsuperscript{3286} [53.898]

53.899  “These and other brahmins will worship
Among [other] brahmins in different places.
They will belong to different brahmanical orders and lineages
And will follow different types of practices.
They are foretold as full-fledged ascetics,
Ordained as novices and very learned.\textsuperscript{53.899}

53.900  “The self-realized buddha, the Dharma king\textsuperscript{3287}
Who fulfills the aims of all beings,
Is glorified by all the spirits
And also by the three gods. [53.900]

53.901  “The four great kings
Are celebrated in all the worlds.
They are Virūḍhaka, Virūpākṣa,
Dhṛtarāṣṭra, and the king of the yakṣas.\textsuperscript{3288}
Śakra is glorified as
The long-lived\textsuperscript{3289} among the gods. [53.901]

53.902  “There are the gods of the Suyāma,
Sunirmita, and Vaśavartin realms,\textsuperscript{3290}
And the king called Santuṣita
Is said to be the supreme lord of the desire realm. [53.902]

53.903  “Śakra and the other individually named gods
Are, likewise, lords of the desire realm. 
Endowed with powers and majesty, they share a single nature, 
Always being one and the same person. [53.903]

53.904 “The gods who possess different forms 
Are described as infinite. 
The gods above them are all equal, 
With equal powers and majesty. [53.904]

53.905 “Known to be this way, 
The higher gods are said to be in harmony. 
There is no overlord among them, 
As they are all of the same status. [53.905]

53.906 “Below, down to the Avīci hell, 
There is no king to be found. The eight [major hells] are the best known, 
Each surrounded by sixteen smaller ones. [53.906]

53.907 “The kings of nonhuman beings are karmic kings. 
King Yama is thus the lord of the pretas. 
Suvarṇa, a majestic garuđa, 
Is the king of the birds. [53.907]

53.908 “[The king] of the kinnaras is called Druma, 
And that of the bhūtas, Rudra. 
The king of the vidyādharas 
Is the majestic Citraketu. [53.908]

53.909 “Similarly, the supreme king of the asuras 
Is called Vemacitri; 
Of the ṛṣis, Vyāsa; 
And of the siddhas, Mahāratha. [53.909]

53.910 “The moon is the king of the nakṣatras, 
And the sun, of the planets. 
The king of the mātṛs 
Is widely known as Īśāna. [53.910]

53.911 “The king of the days is called Pratima, 
And that of the rāśis, Kanya. 
The king of the rivers is called Sāgara, 
And that of the clouds, Supuṣkara. [53.911]

53.912 “Airāvata is the king of the elephants,
And Harivara, the king of the horses.
Prahlāda is known as the king
Of all the animals everywhere. [53.912]

53.913 “The types of beings are said to be innumerable,
And so are their kings.
Everywhere, in each of their respective worlds,
There is a buddha—the supreme person. [53.913]

53.914 “There is no supreme ruler
In Uttarakuru and so forth,
Nor there is one on the western islands
That extend from the east to the west. [53.914]

53.915 “There are kings, though, among
The inhabitants of Jambūdvīpa and also in the east.
The wheel-holding monarchs on the four islands
Where there are kings are said to be infinite. [53.915]

53.916 “These [kings] have been described in brief,
Condensing the very extensive narrative.
There are also numerous lords of spirits
And of beings born as asuras or the three types of gods. [53.916]

53.917 “They reside in infinite world spheres
And possess infinite qualities.
Those that dwell on earth are innumerable,
As described in this manual. [53.917]

53.918 “Both the kings of mantras
And the various mantras of the hordes of dūtas
Are taught as subject to the restrictions of time and place,
Necessary for the mantras to succeed. [53.918]

53.919 “These teachings were given in brief
By the eminent sages,
And now they have been taught again
By them above the realm of the Pure Abode.” [53.919]

53.920 The great hero Mañjuśrī
Then asked the guide of the world,
“Regarding these teachings,
How should I remember them?” [53.920]

... And so forth, repeating in full the deeds of all the kings. [53.920]
“The supreme sage taught to Mañjuśrī, the divine youth, the stories of his former births, the *Mahāparinirvāṇa Sūtra*.

“And also the full extent of mantras
That serve the aims of the bodhisattvas.
These teachings, known as the sūtra teachings,
Are to explain the path whose goal is awakening.

“He also taught] in full the rites that involve mantras,
The activities and lifespans of people on earth,
The time of death of the kings,
And the proclaimed duration of their lives.

“This compendium of Dharma teachings,
A basket of writings dedicated to awakening,
Is described as leading to such
Through the direct application of the mantra methods.
You, the sagacious one, should always remember it as
The fulfiller of the goals of the mantra system.”

This concludes the fifty-third chapter, with the prophecy about the kings, from “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings, complete with all the chapters.
CHAPTER 54

54.1 Directing his gaze again at the realm of the Pure Abode, the blessed Śākyamuni said this to Mañjuśrī, the divine youth: [54.1]

54.2 “Wherever, Mañjuśrī, this Dharma discourse is disseminated, you should know that I am present there myself, surrounded by the hosts of all the bodhisattvas, taking the place of honor among the congregation of śrāvakas, and attended upon by a retinue of all the gods, nāgas, yakṣas, garuḍas, gandharvas, kinnaras, mahoragas, siddhas, vidyādharas, and other nonhuman and human beings. The Tathāgata resides there for the sake of protecting, sheltering, and defending. [54.2]

54.3 “One should know, Mañjuśrī, divine youth, about the ten advantages obtained in any place where this Dharma treasury of the tathāgatas is written down in the form of a book, read aloud, [F.327.b] [F.344.b] memorized, or respectfully and sincerely worshiped with various implements such as yak-tail whisks, streamers, parasols, banners, flags, bells, music, garlands, scented oils, incense, or pleasant fragrances. These ten advantages are obtained in any place where this Dharma treasury is revered, reflected upon, or focused upon with an undivided mind. What are these ten? [54.3]

54.4 “There will be (1) no danger in that [place] of military invasions or hunger; (2) no pestilence caused by Mahāmārī or other dangers from nonhuman beings; (3) no danger of fire or anything untoward; (4) no danger of drought or excessive rains; (5) no danger of hurricanes, tornadoes, or kravyādas; (6) no danger from Śakra or any rogues or robbers; (7) no danger of untimely death or fear caused by King Yama; (8) no danger from asuras or any gods, nāgas, yakṣas, or gandharvas; (9) no danger from mantras, venoms, or poisons; and (10) no danger of disease, fever, dysentery, indigestion, or other danger to body or limb. [3305] One should know that these ten benefits occur wherever this Dharma treasury of the tathāgatas, contained in this

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great extensive manual, is kept in the form of a book. [F.328.a] Let us therefore write it down, read it aloud, worship it, memorize it, and rehearse it.3306 [54.4]

54.5 “This Dharma treasury of the tathāgatas is extremely occult, as it depends in every respect on the mantras.3307 It must not be taught to those who have not received the samaya from the master3308 or those who do not understand the samaya. Why is this? This is because it is secret; it is an occult teaching. It is a teaching [arising from] omniscience. No beings should ever reject or take it lightly.3309 [54.5]

54.6 “If [those who received it] do not worship [this Dharma treasury] and treat it with respect, they will incur a lot of negativity. One must not disclose it to others, as they could commit negative acts, such as suppressing the secret [practices], killing sentient beings, reporting [you] to the king, shortening lives, or causing other misfortunes.3310 It can only be disclosed to beings who have taken up the secret practice of mantras and keep their samaya secret—to beings who are well established and trained in the study and practice of the Tathāgata’s instructions, who have good knowledge of the meaning of the Dharma, who keep their samaya concerning the sense bases and psychophysical elements,3311 and who live by the Dharma and are thus true to their promises, firm in their observances, have entered the path of good conduct, and are compassionate. It can be disclosed only to them and not to others.” [54.6]

54.7 The bodhisattva Mañjuśrī, the divine youth, rose from his seat, draped his robe over one shoulder, placed his right knee on the ground, and asked the Blessed One with folded hands, “What is this Dharma discourse really,3312 O Blessed One? What should I remember it as?”

The Blessed One replied: [54.7]

54.8 “You should remember it as a basket of bodhisattva teachings, the thundering roar of all the buddhas and bodhisattvas.

“You should remember it as a text that contains the marvelous and wondrous Dharma instructions. [F.328.b] [F.345.b]

“You should remember it as the bodhisattvas’ instructions for taking up all the practices of the ‘mantra basket’.3313

“You should remember it as an extensive Mahāyāna sūtra with marvelous instructions.3314

“You should remember it as the root manual of Noble Mañjuśrī.

“You should remember it as the instructions that fulfill all the aims of the Dharma. [54.8]

54.9 “You are a very powerful bodhisattva
Who travels everywhere
Throughout every realm where there are
Those who practice the Dharma and those who do not. [54.9]

54.10 “Do you not see that this profoundly secret teaching
Is the best of the best among the sūtras
That treat the subject of the mantra methods,
As it removes the dangers related to the place of rebirth? [54.10]

54.11 “Do you not see, O valiant one,
That this supreme teaching has awakening as its goal?
That an esoteric sūtra such as this
Is adorned with the meaning that needs to be inferred? [54.11]

54.12 “The diverse meanings of the sūtras
Are presented here according to the mantra system.
There is no other such sūtra in existence,
Apart from this extensive manual of rites. [54.12]

54.13 “One can obtain kingship, great comforts,
The great fortunes of the gods,
Prosperity, and fame,
Both celestial and human. [54.13]

54.14 “One will be able to avoid the eight unfree states,
And bring about the eight freedoms.
One will become a master of the three vehicles
Destined to attain buddhahood. [54.14]

54.15 “There is merit in memorizing this sūtra
And there are the following advantages:
Neither poison nor fire will be able
To harm any part of one’s body, [54.15]

54.16 “And whatever vetālas, grahas,
Pūtanas, mātṛs, thieves,
Rākṣasas, or piśācas there are,
[54.16]

54.17 “They will not be able to harm
Someone who recites this sūtra,
Memorizes it, or worships it, again and again,
With offerings of various kinds. [54.17]

54.18 “Fearless, one should worship it
With music and anything that may be offered.
One will then obtain
The following advantages: [54.18]
“If one is unwell, one will be freed from disease.
If one experiences suffering, one will become happy.
If one is poor, one will obtain wealth.
If one is in bondage, one will be freed. [F.329.a] [F.346.a] [54.19]

“One who has fallen into the suffering of saṃsāra
With its five realms of rebirth
Will attain the unavailing state
Of well-being, happiness, and nirvāṇa. [54.20]

“One will realize the awakening of a pratyekabuddha
Or attain the state of a śrāvaka.
If one reads this sūtra aloud,
One will attain buddhahood. [54.21]

“The merit of reciting this sūtra is the same as
All the merit that one would obtain through
Worshiping the victorious ones, said to be
As uncountable as the sand grains in the Gaṅgā. [54.22]

“If one were to continually worship the names
Of the buddhas as numerous as the atoms
In the tens of millions of inconceivable [buddha]fields,
However many there are in this world; [54.23]

“If one were to offer to these buddhas various types
Of food, drink, invigorating tonics,
And various seats and beds,
Giving them continually to all of them; [54.24]

“And if one were to offer them various garments,
Scented powders, robes, ornaments,
Parasols, shoes, cloth,
Fragrances, garlands, unguents, [54.25]

“And various types of incense,
With lamps all around,
The merit thus obtained would be the same
As the merit obtained by memorizing and reciting this teaching. [54.26]

“However many pratyekabuddhas there are
In this world, or śrāvakas of great majesty,
Or bodhisattvas, great beings
Established on the tenth level, [54.27]
“The merit that one would obtain
Through worshiping them
Would be the same as the merit of someone
Who holds [this sūtra] volume in their hand. [54.28]

“However many beings are said to dwell
In the world with its spheres,
Who are described as being free
From the fever [of the afflictions]. [54.29]

“The merit that one would obtain
Through worshiping them sincerely, again and again,
Would be the same that a wise person would obtain
Through worshiping this supreme teaching. [54.30]

“Not even the most eminent, jewel-like victors
Can obtain the same merit in tens of millions of eons
That one can obtain through worshiping
This finest Dharma treasury of the lords of the world. [54.31]

“If one recites and memorizes the mantras
Taught by Mañjughoṣa in this manual,
This supreme teaching will become
A precious wish-fulfilling jewel. [54.32]

“It will become a cow of plenty for the reciter,
And a source of great enjoyment [F.329.b] [F.346.b] and wealth.
If someone with an indefatigable mind
Accomplishes these mantras here on earth, [54.33]

“They will bring results, as taught by the Sage,
With the inferred meaning becoming the true meaning.3322
If one performs the rites at the right time,
One will become a vidyādhara on earth. [54.34]

“All the places, it is said, will be replete for him
With precious good fortune.
His illustrious course of rebirths will be fruitful,
And his actions will be praised by the good. [54.35]

“Should a king memorize a single mantra
From this excellent manual,
He will obtain a royal fortune with all its benefits,
And a long and prosperous life. [54.36]
“Such a distinguished king will obtain
A life of various pleasurable pursuits.
He will not be harmed by weapons or poisons,
Whether from animate or inanimate sources, \(54.37\)

“Or the effects of inimical magical vidyās,
Such as the mantras employed in the vetāla practices.
Corrupt practitioners who engage in hostile rites
Here on earth will not be able to harm him. \(54.38\)

“He will not be in any danger of fire.
Malevolent grahas or other such beings
Will not assail his body, regardless of
Whether he is a king or an ordinary person. \(54.39\)

“The same applies to any person who memorizes
And recites this excellent sūtra of great importance.
Any king who, before a battle,
Places it upon his head, \(54.40\)

“So that it forms a parasol above it,
And repeatedly pays homage to it,
Will not be killed by lowly men
With any of their various weapons. \(54.41\)

“If he sends into battle
An effigy of the princely youth, \(54.42\)
Seated on a peacock seat
And mounted on the back of an elephant, \(54.42\)

“The enemies, seeing the divine youth
In his youthful form
Adorned with ornaments,
Will all become mutually hostile and retreat. \(54.43\)

“If this [effigy], made of gold or silver,
Is fitted onto a banner handle,
Raised up on top of banners and flags,
Well positioned and well set, \(54.44\)

“And taken to a battlefield
Swarming with enemies, [F.330.a] [F.347.a]
Their various weapons raised
At the commencement of fighting, \(54.45\)
"Those enemies will perish through merely seeing it
Or will become completely confused.
The human and nonhuman beings;
The human kings and the lords of gods; [54.46]

"The siddhas and the vidyādharas
Who rely on the mantra methods;
The rākṣasas, even though they may be courageous;
The kaṭapūtanas and the mātṛs; [54.47]

"The different types of kravyādas;
The yakṣas, kuśmāṇḍas, and pūtanas—
All will become incapacitated through merely seeing
The raised banner with the divine youth perched upon it, [54.48]

"All-accomplishing and possessing
Many forms and aspects—
The great being Maṅjūghoṣa himself,
The supreme lord of the tenth level. [54.49]

"There once was a great kṣatriya king, [54.50]
Who lived and reigned on earth.
He had faith, was free from indecision or doubts,
And was a fond patron of the Dharma. [54.50]

"Having generated faith in the Sugata,
With a mind filled with compassion
And eager to find the esoteric meaning, [54.51]
He undertook to perform the rituals taught here. [54.51]

"The victors who abide in the sphere of phenomena
Taught these [rituals] as part of their doctrine.
They taught them in this manual of rites that employ mantras
And fit into the mantra system taught here on earth. [54.52]

"The innumerable victors of the past
Who dwell in the sphere of phenomena
Taught this Dharma treasury
On earth to human beings. [54.53]

"In times past, while a dreadful war
Was being waged between the gods and the asuras,
The army of Indra [54.54]
Was destroyed by its enemies. [54.54]
“Alone on the earth, dispirited,
Without a chariot,\textsuperscript{3332}
He approached, at that time, Kāśyapa,
The best of sages and the supreme Victor. \([54.55]\)

“‘What can I do?’
Were the words uttered by the husband of Śacī.
‘I have been defeated by the cruel asuras
And now seek refuge here with you.’ \([54.56]\)

“Having said this, the god of bounty\textsuperscript{3333}
Who has performed one hundred sacrifices\textsuperscript{3334}
Bowed to the distinguished sage,
Touching his feet with the top of his head, \([54.57]\)

“And then the thousand-eyed Kauśika\textsuperscript{3335}
Sat down as before.
The distinguished sage, brahmin Kāśyapa,
Thus addressed, \([54.58]\)

“Replied in a voice as sweet
As the song of a cuckoo bird,
‘In the past, the supreme victors praised in songs
The divine youth who is the source of everything. \([54.59]\)

“‘He is the great being Mañjuśrī,
Difficult to meet, endowed with one hundred thousand powers,\textsuperscript{3336}
And said to abide in the ultimate reality. \([F.330.b] [F.347.b]\)
He guides beings to the deep meaning. \([54.60]\)

“‘You should recollect him now, O lord of gods,
As one who shows the Dharma to beings,
Himself being without conceptual elaboration,
Mental disposition, independent existence, or location.’ \([54.61]\)

“Being thus caused by Kāśyapa to be recollected,
And then recollected by Indra as one who abides in reality,
Precisely at that moment,
The omnifarious divine youth
Arrived at the place where Blessed Kāśyapa
And Maghavan,\textsuperscript{3337} the lord of gods, were.\textsuperscript{3338} \([54.62]\)

“After arriving, the bodhisattva Mañjuśrī\textsuperscript{3339}
Saluted the supreme Victor.
Having bowed to all the eminent victors
And to Kāśyapa of great splendor,
He pronounced the following mantra
After first obtaining the sage’s consent: [54.63]

54.64 “‘Homage to all the buddhas and bodhisattvas who are perfect teachers!

   ‘Ōṁ, kill, kill all those that pose danger! Destroy and annihilate them!
Make them afraid! Crush, chop, and break them! Burn them, burn! Huṁ
huṁ, phat phat, svāhā!\textsuperscript{3340} [54.64]

54.65 “As soon as this mantra was pronounced by the great being, the divine
youth Mañjuśrī, the earth with its mountains and oceans, up to its farthest
reaches, shook in six different ways, and so did all the infinite buddhafIELDS
and world spheres up to their farthest limits. All the blessed buddhas
empowered the words of the mantra. [54.65]

54.66 “Śakra, the lord of gods, his fear gone and body hair bristling, struck with
amazement and wonder, his eyes wide open, rose from his seat, bowed
down to the feet of the Blessed One, and circumambulated him clockwise
three times. Then, turning to and looking at the divine youth Mañjuśrī, he
grasped and kept in his mind the words of the mantra. He mounted his
chariot and rode to where all the asuras were. Confronted by him in their
subterranean paradise, in their capital city that the ocean rests upon, they all
attacked. However, seeing the lord of gods blazing like fire, the asuras
became smitten and dazed in their minds, \textsuperscript{[F.331.a]} \textsuperscript{[F.348.a]} and their armies
were struck with fear. They now grew weak and despondent, their haughty
expressions changed, and they lost their weapons. They turned back and
retreated to their own abodes.\textsuperscript{3341} [54.66]

54.67 “Śakra, the lord of gods, then addressed the gods in the realm of the
Thirty-Three:

   ‘Do not be afraid, friends, do not be afraid! We have defeated the asuras
through the power of the Buddha. Now let us go home. Come, gentlemen!
Having returned to your fine houses and abodes, each of you to his own,
you can play, rejoice, and move around freely.’

   ‘And so the gods, uplifted in their minds, turned around and went to their
own abodes. [54.67]

54.68 “Śakra, the lord of gods, thought, ‘If I make an effigy in the form of the
divine youth and mount it atop a banner, there will be no danger for me from
the asuras.’ The lord of gods, with his great might, procured then a precious
gem called Shining with the Inner Light,\textsuperscript{3342} fashioned from it a figure in the
form of the divine youth, firmly fixed it on top of a banner, and placed it in Sudharmā, the assembly hall of the gods, at the top of the palace in the middle of his great city Sudrāśana. [54.68]

“From then on, the asuras, headed by Prahlāda and Vemacitri, stayed in their subterranean paradise. They did not travel upward, nor did they attack the gods. They were unable to work miracles or confront anyone in battle. This will last, in human reckoning, many hundreds of thousands of billions of years. Thus, there will now be no danger from the asuras. [54.69]

“This celebrated [Dharma treatise] is thus a boon of infinite qualities; it promotes long life and good health, as taught by the blessed buddhas and the great beings, the bodhisattvas in the past. It is full of excellent qualities and brings infinite benefits, without beginning and without end. [54.70]

“Anyone who contradicts this Dharma treatise, doubts it, or thoughtlessly steps over it will accumulate boundless nonvirtue. They will fall into one of the great hells or suffer the tribulations of birth in the animal realm or the Yama realm of the pretas. Those who claim that this Dharma treatise is not the word of the Buddha and that the mantras and the remedies in it do not come from the bodhisattvas, who deny the greatness of the bodhisattvas and their power to work miracles, who throw away or abandon this Dharma treatise claiming that it was originally taught by dishonorable people, they will proceed to the lower states of existence where they will be unable to understand this Dharma treatise or even hear it. When they depart from that state, they will have accumulated a great deal of nonvirtue, so it is said. [54.71]

“Foolish people who reject
This excellent teaching
Taught in song by the eminent sages
And the sagacious sons of the victors. [54.72]

“Will, because of this, go to hell,
With its subdivisions lying above or horizontally,
Such as Kālasūtra, Sañjīva,
Kṣuradhārā, Gūthamṛttikā, [54.73]

“Kuṇapa, Kṣāranadī,
Where they will be seized in Jvaradhārā,
The terrible Asipattra forest,
Avava, Hahava, [54.74]

“Or the hell for evildoers,
Renowned in the world as Aṭaṭa.
Those who bring harm upon the Dharma
Will go to one of these hells. [54.75]

54.76 “The terrible hell called Avīci
Is well known in the world
As a walled-in place for reviled evildoers,
Who make up its population. [54.76] [F.332.a] [F.349.a]

54.77 “People who destroy this teaching
Will be roasted there.
People who are always mindless will visit
All of the hells as deep down as Avīci. [54.77]

54.78 “They will experience death and subsequent rebirth Throughout the infinite hell realms.
Those who reject this extensive sūtra
That is the sum total of the Dharma [54.78]

54.79 “Become reviled in the world
And fall into the hells that end in Avīci,
Completely deprived of their own will. [54.79]

54.80 “This sūtra called the ‘Manual of Rites’
Is adorned with the knowledge of mantras.
Through hundreds of wonderful accomplishments,
It lays bare the ultimate reality. [54.80]

54.81 “Which is experienced in meditation without support
And constitutes the body of the sphere of phenomena.
This extensive manual of rites
With its detailed chapters [54.81]

54.82 “Was skillfully laid down by Mañjughoṣa
And duly worshiped by Śrīmatī.
Many original rites of Mañjuśrī
Are presented here in full. [54.82]

54.83 “This manual is free from both extreme views,
Those of eternalism and of nihilism.
It explains the stages in the right order
And constitutes a collective body of mantras. [54.83]

54.84 “It clearly explains
Fire, wind, and space as empty.
One who rejects this manual is always reborn,
Going from one low birth to another. [54.84]

54.85 “As the supreme Victor,
I accumulated infinite merit
In the course of many long eons,
And attained awakening. [54.85]

54.86 “I subsequently taught this root manual
To fulfill the aims of the mantra system.
By being an auspicious means of purification that destroys negativity,
This manual wards off the dangers associated with the places of rebirth.
[54.86]

54.87 “It has been presented in detailed chapters
That adorn this sūtra of definitive meaning.\textsuperscript{3360}
It includes the descriptions of the great qualities of kings
Explained according to their relevant period and place. [54.87]

54.88 “This sacred Dharma of the victors’ sons
Was taught by the seventh sage,\textsuperscript{3361}
The best among the victors
Who have taken human birth on earth. [54.88]

54.89 “It was taught in the form of this extensive manual
That produces [F.332.b] [F.349.b] splendor and good fortune.
It is described as an \textit{extensive volume}\textsuperscript{3362} with a good foundation
And is revered as part of the mantra system.\textsuperscript{3363} [54.89]

54.90 “Anyone on earth who rejects
This excellent, important sūtra,
This Dharma treasury endowed with power by the victors,
Will fall, after death, into Avīci, the worst of hells,
For many great eons, as described
In different works.\textsuperscript{3364} [54.90]

54.91 “During his life as a human,
Whenever this happens to be,
He will be poor, diseased, and dumb.
He will be born as a mleccha,
Will be reviled in the world,
And will contract leprosy. [54.91]

54.92 “He will smell bad and inspire disgust.
Blind and missing limbs,\textsuperscript{3365}
He will have a terribly unattractive form,
Always be dirty, and look, here on earth, like a preta. [54.92]

54.93 “He will be poorly clothed,\textsuperscript{3366} depressed,
With ugly nails, and generally detestable.
He will be eaten by parasites
And will be covered by sores and blisters. [54.93]

54.94 “Stinking and utterly revolting,
He will have no partner for conversation
But will walk around absentmindedly,
Becoming ever more feebleminded.\textsuperscript{3367} [54.94]

54.95 “One who rejects this Dharma treasury,
This revered relic of the victorious ones,
Will meet with a lot of pain
And be without relatives, friends, or a protector.\textsuperscript{3368} [54.95]

54.96 “As a human being, one will experience
Many times grief and suffering.
Wherever one goes,
One will never be happy.
Different [negative] results will follow
If one rejects this sūtra.”\textsuperscript{3369} [54.96]

54.97 The divine youth Mañjuśrī, the bodhisattva great being, now rose from his seat, draped his upper robe over his shoulder, placed his right knee on the ground, folded his hands,\textsuperscript{3370} and, with wide open and unblinking eyes, knowing that all the gods who inhabit the Pure Abode and many orders of beings had assembled in order to hear the Dharma, said to Blessed Śākyamuni: [54.97]

54.98 “It is wonderful, O Blessed One, that you have presented this Dharma treatise so eloquently. In the future time, O Blessed One, it will come to pass that beings will be overcome by dangerous greed, their minds will be dominated by the five degenerations, they will lack faith, and they will be deceitful, unruly, and undisciplined\textsuperscript{3371} They will not believe in the greatness of the of the art of mantras, [F.333.a] [F.350.a] nor will they appreciate the necessity to observe the restrictions regarding the time and the place of worship. Nor will they believe in the elaborate rituals with their injunctions pertaining to the mantra conduct,\textsuperscript{3372} homa offerings, or mantra recitation. Thinking that this is not the Buddha’s teaching, they will reject it. They will develop mental anguish and die. They will thus experience intense
suffering and feel sharp and acute pain. They will end up in the great hells. When beings suffer like this, O Blessed One, how can this be remedied? The lord buddhas are very compassionate, after all.” [54.98]

The blessed Śākyamuni touched Mañjuśrī, the divine youth, on the head, and said, “Good it is, good indeed, that you, Mañjuśrī, are concerned about the welfare and the interests of all beings, and it is also good that you, Mañjuśrī, ask the Tathāgata about it. Listen well, then, and duly reflect upon what I will now tell you for the benefit, welfare, and happiness of all beings and to act kindly toward the world. There is, O divine youth, in your root manual with its detailed chapters, a most secret vidyārāja that should be remembered at the time of death by men and gods who strongly desire to take the final refuge in the supreme body of the dharmadhātu, thus taking the path to awakening that subsumes all mantra practices. So what is this vidyā? [54.99]

“Homage to all the worthy tathāgatas, the fully realized buddhas!

“Oṁ, the omnifarious form of the divine youth, come, come! Quick, quick! [F.333.b] [F.350.b] Bhrūṃ bhrūṃ, hūṃ hūṃ! O victorious Victor! Splendorous Mañjuśrī! Deliver me from all suffering! Phat phat! Pacify, pacify! You who arise from and are the source of immortality, destroy my negativity, svāhā! [54.100]

“This, Mañjuśrī, is your ultimate heart essence that makes everything peaceful, removes all negativity, and releases from all suffering. It brings long life, good health, vigor, supreme well-being, and increases the powers of speech. It also stirs up the goodness in all the vidyā kings.”

As soon as the blessed Buddha Śākyamuni pronounced this mantra, this great earth with all its mountains, oceans, and animate and inanimate things, up to its farthest reaches, shook in six different ways, and the sufferings of all the beings of the different classes—the pretas, the animals, and all the beings in the worlds of Yama—completely ceased.

“This king of mantras, Mañjuśrī, should be kept in mind, so that, at that time, there will be no thought of giving up the sacred Dharma, the evil māras will not have any opportunity to cause harm, and all the vighnas and vināyakas will run away.

“The blessed buddhas will know my thoughts, if I should reflect, ‘What am I capable of? Will I accept or reject the inconceivable Dharma of the realization of the blessed buddhas?’ ” [54.102]

This concludes the detailed chapter about the consequences of praising or blaming [this Dharma manual], fifty-fourth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
When the Blessed One had finished teaching, the monks, the bodhisattvas, their retinues, and billions of other beings present above the Pure Abode such as gods, nāgas, yakṣas, gandharvas, asuras, garaḍas, kinnaras, mahoragas, siddhas, and vidyādharas; as well as many prominent ṛṣis and the great bodhisattva beings including the divine youth Mañjuśrī, Avalokiteśvara, Maitreya, Mahāsthānaprāpta, Vajrapāṇi, and so forth; the blessed buddhas with the retinues of śrāvakas and pratyekabuddhas who dwell in innumerable world systems and in the infinite sphere of phenomena; and the inconceivable buddhas dwelling in the sky-like nature and the bodhisattva great beings, were all very pleased and praised the Blessed One’s teaching.

This concludes “The Root Manual of Noble Mañjuśrī,” presented as it was passed down.
Colophon

c.1 By order of the glorious ruler and renunciant king Jangchub O, this text was translated, edited, and finalized by the great Indian preceptor and spiritual teacher Kumārakalāśa and the translator Lotsawa and monk Śākya Lodrö.
Introduction to the Sanskrit text of the Mañjuśrī mūla-kalpa

The Sanskrit text presented here is meant to accompany the English translation. It is based on five manuscripts as detailed in the list of abbreviations for this appendix. The default source for the text presented here was Śāstrī’s (Śāstrī 1920–25) published transcript of manuscript T. Variant readings are reported only when they replace Śāstrī’s readings or when deemed relevant. The notes in the critical apparatus list the variants in the order of relevance, departing from the usual practice of listing them in the alphabetical order of the sigla. It is incomplete; it leaves out three blocks of chapters not included in the Tibetan canonical translation.

Apart from T, all the manuscripts are incomplete, covering among them only about a quarter of the entire text. The remaining three quarters, based on a single manuscript, have been edited here only superficially. The edition is neither academic nor philological, as its guiding principle was to make the language more palatable to readers not familiar with Buddhist Hybrid Sanskrit and, sometimes, to make the readings less ambiguous. For example, the BHS optative, singular, third person forms bhave, paṭhe, etc. have been emended, most of the time, to bhavet, paṭhet, etc., to avoid confusion with the locative singular forms bhave, paṭhe, etc. Similarly, the BHS accusative plural ending -ān has frequently been converted to the classical -ān, sometimes without indicating this in the critical apparatus.

The sandhi of the homo-organic nasals in most cases has been standardized according to the rules of classical Sanskrit. The final nasal in the mantric syllables om, hūṁ, and hūṁ has been emended to anunāsika (whenever it was different) without reporting it in the critical apparatus. The orthography of sibilants, for the most part, has been standardized according
to the rules of classical Sanskrit without reporting it. Also the letters \( v \) and \( b \), much of the time indistinguishable in manuscripts, have been emended without reporting. The same applies to the emendments of \( r \) to \( ri \); thus, for example, the form \( āśṛta \) has been emended to \( āśrita \), or the other way around, to get the right meaning for the context. The double consonants appearing as single have been restored as double (e.g., \( udyotita \) to \( uddyotita \)), and the single consonants doubled by sandhi have been restored as single (e.g., \( karpūra \) to \( karpūna \)). In long lists of names, where the classical and BHS endings (or no endings) commingled randomly, the endings and the sandhi have been converted to classical. Most places where the sandhi is missing, partial, or atypical have been indicated by a middle dot (•).

Apart from the above changes, no attempt has been made to standardize the grammar. The alternation in the MMK of hybrid with classical forms is the norm rather than an anomaly. Even the same words vary their endings, e.g., the locative plural classical form \( karmasu \) ("in rituals") alternates with the BHS \( karmeṣu \).

The editorial emendations have been informed throughout by the Tibetan text of the MMK and also to a lesser extent, in the first fourteen chapters, by the Tibetan text of the \( Tārāmulakalpa \) (Toh 724). When deciding upon the most plausible among the variants found in the manuscripts, the choice was influenced by the Tibetan text. Similarly, the corruptions in the Sanskrit text were often resolved based on the Tibetan.

It should also be noted that in chapter 53, the siglum Y is not a manuscript, but Rāhula Saṅkṛtyāyana’s (Saṅkṛtyāyana 1934) edition of the Sanskrit text of this chapter with corrections and reconstructive edits based on the Tibetan text.

For ease of navigation, chapter headings have been supplied in English. In the original text the chapters are separated only by colophons.

Please note that the Sanskrit text presented here is meant to accompany the English translation (the paragraphs and verses are numbered in tandem) and much of the information that pertains to this text can be found in the notes to the English translation. Therefore, readers who consult individual Sanskrit passages are advised to look up the corresponding parts of the English translation and notes as well.

For Sigla and abbreviations used in this appendix, please consult the Abbreviation section.

CHAPTER A1

\[ \text{(S1)} \{V1}\{B1v\} \text{om}^{392} \text{namāḥ sarvabuddhabodhisattvabhyaḥ} // \]
evaṁ mayā śrutam ekasmin samaye / bhagavān śuddhāvāsanopari gaganatalapratīṣṭhite 'cintyāścaryādhuṭaprabhaktabodhisattvasanāṃ śr.3393 viharati / tatra bhagavān śuddhāvāsakāyikān devaputrān āmantrayate / 1.1 //

ap.1.2 śṛṇvantu bhavanto3394 devaputraḥ maṇjuśriyaḥ3395 kumārabhūtasya bodhisattvasya mahāsattvasyācintyādhuṭapratīḥṛṣyacaryāsambhūtirddhi3396vīśeṣavimokṣaṇādabodhisattvavikurvanāṁ sarvasattvopājivyam āyur ārogayaśvaram3397 / manorathaparipūrakaṇī3398 mantrapadāni sarvasattvānāṁ hitāya bhāṣiṣye / tam śṛṇu sādhu ca suṣṭhau ca manasi kuru / bhāṣiṣye 'haṁ te3399 / 1.2 //
ap.1.3 atha te śuddhāvāsakāyikā devaputraḥ sānjalayo bhūtvā evam āhuḥ3400 / tad vadatu bhagavān bodhisattvānāṃ caryāsamādi3401vīśeṣabhuṭi-pratilabhāvajrāśaṇākramāmaivaśaḥdharma3402dharma prakṛtvāni kṛvita bhūtah prātihārya caryā samādhiruddhi3403 / sarvalaukikālokottaramantracaryānabhibhāvanīyatām3404 sarvāśaṣṭipūrṇānāṁ sarvātithāgatānāṁ avandhyavacanakaranataḥ3405 / tad vadatu bhagavān maitracitto hitacitto 'smākam [B2r] anukampām upādāya sarvasattvānāṁ ca / 1.3 //
ap.1.4 atha bhagavān śākya muniḥ sarvāvantaṃ śuddhāvāsabhabhanām buddhacākṣuṣāvalokaya viśuddhaviśayajyotivikarana3406vīdhvamsinīṁ nāma samādhiṃ samāpadyate / samanantaraṃśannāsa bhavataḥ / 1.4 //
ap.1.5 iyaṁ bho jinaputraḥ • asmākam raśmisānōdani • ihāyāt3410 / sajībhavantu bhavantaḥ / 1.5 //
ap.1.6 atha khalu maṇjuśriḥ kumarabhūto bodhisattvavāpānaṃ māmāhaṃśāvatām mahāsattvadurjñānaṃ nāma sāyamānāsanāmāmānaṃ viśamānāsanāmāmānaṃ mahāsattvaṃ / utphullanayano niṃśananyano yenāsau raśmiyabhāṣas tenābhāvahāsas tenābhāvahāsas tenābhāvahāsas tenābhāvahāsas tenābhāvahāsas / tathāgatasya triḥ pradakṣiṇikṛtya maṇjuśriyai3415 bodhisattvasya mahāsattvasyām / 1.6 //
atha mañjuśrīḥ kumarabhūta utthāyāsanād bhagavantaṃ saṃkusumita-
rājendraṃ tathāgataṃ triḥ pradakṣiṇīkṛtya śirasā praṇamyā daksinām
jānumanḍalam prthivyāṃ pratiṣṭhāpya bhagavantaṃ saṃkusumita-
rājendraṃ etad avocat // 1.7 //
samanvāḥṛtasya bhagavatā śākyamuninā tathāgatenāḥtā samyak
sambuddhena / gacchāmo vayaṃ bhagavann ito sahāṃ lokadhātum bhaga-
vantaṃ śākyamuninī draṣṭum vanditum upāsitum sarvamantracyāś-
sādhanaapayikanmanḍalavidhānaṃ kalparahasyaapatiavidhānarūpasarva-
tathāgatahṛdayaguhyaumadrābhiṣekam nirdeśtuṃ sarvasattvānāṃ sarvāśāṃ
paripūryitum // 1.8 //
{V2} evam ukte bhagavān saṃkusumitarājendras tathāgato mañjuśriyaṃ
cumārabhūtam etad avocat /
gaccha tvam mañjuśrīḥ kumāra yasyedānīṃ kālaṃ manyase / api tv
asmadvacanenā bhagavān śākyamunin alpābādhatām alpātaṅkatām
laghūttānātāṃ sukhasparśa vihāratāṃ praṣṭavyāḥ // 1.9 // {B3r}
atha bhagavān saṃkusumitarājendras tathāgato mañjuśriyaṃ kumara-
bhūtam etad avocat /
api tu kumārabhūte śatasahasragānādikatapraňhyais tathāgatair
arhadbhīṣ samyak sambuddhais tvadīyaṃ mantracyāmanḍalakalpa-
rahasyābhīṣekumārabhūtamānapāgānādhānaupābādhetām alpātāṅka
laghūttānātāṃ śākyamunisamāmāṃ sammukham iyaṃ dharmaparyāyaṃ śroṣyasi / tvam
api bhāṣīṣyase / bhavati cātra mantrāḥ / 1.10 //
namaḥ sarvatathāgatānām acintyāpratihatāśasanānāṃ oṃ ra ra smara /
apratihatāśasana kumārarūpadhārīṇa hūṁ hūṁ phaṭ phaṭ svāhā // 1.11 //
ayaṃ sa kumāra mañjuśrīṣ śākya mūlamaniḥ / sarveṣaṃ tathāgatānāṃ {B3v}
hrdayaḥ, sarvaś ca tathāgataḥ bhāṣītaḥ, bhāṣīṣyante / sa tvam apīḍānīṃ
bhāṣīṣyāṃ sahāṃ lokadhātum gatvā vistaraviḥbhāgaśaḥ sarvakarmaram /
śākyamuninā tathāgatenābhīṣyante / tvam aprīḍānīṃ bhavati cātra /
oṃ vākyedāṃ namaḥ // 1.12 //
upahṛdayaṃ cātra /
vākye hūṁ // 1.13 //
atha khalu mañjuśrīḥ kumarabhūto bhagavān saṃkusumitarājena
tathāgatenābhīṣyante / sarvāvahālaṅkāro bodhisattvacaryāniṣyanda-
bodhimaṇḍa samanuprāpaṇaṃ nāma samādhīṃ samāpadyate /
समानन्तरसमप्पन्नस्या मञ्जुश्रीयाः कुमारार्ध्वस्या ।
चतुर्दिग्यापन्नाग्रो न्तोर्धवमहाद्वियाः सर्वान्ताः दिशाः
भृद्धर्वाहर्वाहियाः साम्पुर्णाः ताः लोकाद्वाहर्व अभवत् ।
// 1.14 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः था
भृद्धर्वाहिया सार्ध्वालश्याः सम्मन्त्रा ।
इदां मञ्जुश्रीयाः कुमारार्ध्वस्या
परम्महर्वयाः परमाभिहार्व आन्त्रम् मान्त्रम् भाषेत् ।
// 1.15 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
अनुवाहियाः सार्ध्वालश्याः सम्मन्त्रा ।
समाध्विशेषः सामाप्याः ।
// 1.16 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
सत्त्पमार्थाति समाध्विशेषः सामाप्याः
// 1.17 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
प्राचिकान्तिः पूजायाः स्वाभाविः \।
// 1.18 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
प्रतिवन्द्यां विशेषस्य यथादेशः स्वाभाविः
// 1.19 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
प्रतिवन्द्यां विशेषस्य यथादेशः स्वाभाविः
// 1.20 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
प्रतिवन्द्यां विशेषस्य यथादेशः स्वाभाविः
// 1.21 //

तम अस्त्रीयाः दहस्सत्तातिः विशेषस्य यथादेशः स्वाभाविः
// 1.22 //

आथाभागवनः सम्कुसुमितराजङ्गर तथागात्तातिः
प्रतिवन्द्यां विशेषस्य यथादेशः स्वाभाविः
atha khalu mañjuśrīḥ {B5r} kumārabhūto bhagavataḥ śākyamunes triḥ pradakṣinīkṛtyānimishanayano bhagavantam avalokya caraṇayor nipatya imebhir akṣarapadapratyāhārair bhagavantam abhyaṣṭāvit // 1.22 //

namas te muktāyājanya namas te puruṣottamaḥ / namas te puruṣaśreṣṭha sarvacaryārthasādhakaḥ // 1.23 //

namas te puruṣasimha sarvānatthanivāraka / manas te 'stu mahāvīra sarvadurgavināśakaḥ // 1.24 //

namas te puruṣapuṇḍarika puṇyagandhamanantaka / namas te puruṣapadma tribhavapaṅkaviśodhaka // 1.25 //

namas te muktāya sarvadūḥkhavimocaka / namas te sāntāya sarvādāntasudāntaka // 1.26 // {S5}

namas te siddhāya sarvanantaracaryārthasādhaka / namas te maṅgalyāya sarvamaṅgalamaṅgala // 1.27 //

namas te buddhāya sarvadharmāvabodhane / namas te tathāgatāya sarvadharmatathāta 3431 / niḥprapaṇcākārasamanupraṣṭādēsīka // 1.28 //

namas te sarvajñāya sarvajñāna 3432 / nēyavastusāṃskṛtāsāṃskṛta-triyānāmārganīrānapratīṣṭhāpanapratīṣṭhitāya / iti // 1.29 //

ebhir akṣarapadapratyāhārastotrapadair bhagavantaṁ saṁmukham abhiṣṭutya evaṁ cāha /

ito bhagavān śatasahasragaṅgānadivālukāsamā 3433 lokadhātūn atikramya {B5v} pūrvottare digbhāge saṁkusumitaṁ nāma buddhāksetram abhūt / {V4} tatra kusumāvatī nāma lokadhātu yatra sa bhagavān saṁkusumita-rājendras tathāgato viharay arhan saṁyaksambuddho vidyācaraṇa-sampannaḥ sugato lokavid anuttarāḥ puṇuṣadamvasārathiḥ 3434 sāstā devamanuṣyaṁ dharmam 3435 deṣayat ādau kalyāṇam, madhye kalyāṇam, paryavasāne kalyāṇam / svartham 3436 suvyāṇaṁ 3437 kevalaṁ pariṇaṁ pariṇaṁ paryavadātam paryavādātam buddhacaryāṃ samprakāšayati sa / sa etari tiṣṭhate dhriyate yāpayati dharmam ca deṣayati mantra-caryārthabhodhisattvapiṭakaṁ ca tripathacaryāṇuvartinaṁ mārgaṁ 3438 trāṇaṁ layaṁ śaraṇaṁ parāyaṇaṁ kṣemam atyantaniṣṭham atyantaparyava-sānaṁ sarvasattvānāṁ ca bhāṣate sa / tenaiva bhagavatā kṛtābhyanujñāta ihaṅgato bhagavataḥ samīpādamālām sa ca bhagavān saṁkusumita-rājendras tathāgato bhagavata alpaṁbādhatāṁ alpaṁtākatiṁ 3439 laghūthānatāṁ sukhasparśavāhāratāṁ 3440 paryapṛcchat / evaṁ cāha // 1.30 //

aścaryam yatra hi nāma evaṃvivide pañcakaśaye kāle buddho bhagavān śākyamunir utpannāḥ sarvadharmaṃ deśayati / anūnapadavyañjanaṃ (Bṛ) tripathāpavargadevamanusyopapattipratilābhanaśa3441 / aścaryam tasya bhagavataḥ śākyamunir viśyam yatra hi nāma abhavaye sattvanikāye tribhavasamyutāṇuvartine3442 mārge 'tyantayogakṣemānugame nirvāṇe sattvānāṃ3443 pratiṣṭhāpayati / api bhagavatāṃ buddhānāṃ cittaṃ buddhā eva jñāsyanti3444 / kim mayā [S6] śakyam acintyādbhutaiśvaryavikurvitānāṃ buddhānāṃ3445 bhagavatāṃ buddhāvikurvitum3446 jñātum / cittacaritacāryānupraveṣanirhārācēśitaṃ jñātum vā samāsanirdeśato vā kalpakoṭinayutaśatasahasrair api vaktum / yo 'yam tathāgatānāṃ tathāgataniḥrāsamastavyāstāsṛṣṭiṃ pṛavijanta dharmato3447 draṣṭavyāḥ / ārānāheyaprayāhānavalambinaṃ3448 caryā vaktum guṇāṃ vā kathayituṃ tathāgata evaṃ evaṃ bhagavān jānīte, na vayam // 1.31 //

atha khalu mañjuśrīḥ kumārabhūtaḥ svariddhivikurvitānirmitaḥ maḥāratnapadme niśaṃañāḥ, bhagavantam śākyamuninī nirākhyanāḥ / atha bhagavān śākyamunir mañjuśriyaṃ kumārabhūtaṃ bodhisattvam maḥāsattvam vividhakathānāsāratathāgatamārgānu3449 pūrvapraśapūrvvanga-puṛahsāradharmadesāṇukālabodhisattvācāryānirhārārthopasamhitena (Bṛ) brāhmaṇa svarena kalavīkharutaracitagarjitaṃvāhīpahisvaraninādi-nirghoṣena svarena mañjuśriyaṃ kumārabhūtaṃ āmantrayate sma // 1.32 //

svāgataṃ te mañjuśrīḥ / maḥāsattvacāryāsvarabuddhādiṣṭhitaniḥrārasvarabodhisattvārthasamprāpakaśarvantrapadassarahaśyaśābhisekamudrāmanḍalakalpābhīṣekānāśyāsvarāśaṃpūrāṇaḥ sarvaśādhanapāyikatanājānījāyakālāntārdhāna3450 rājyakṣetra aṃtiṣṭhānāgata-vartamānasamkṣepatāḥ sarvasattvānāṃ sarvasāpāpūrākāḥ sadguṇo3451 dbhāvana3452 mantracāryānuvartinaparasattvāpriti-karāṇa aṃtiṣṭhānaśaṃgamanapādaprācārikamedhāvīkarāṇa aṃtiṣṭhāna-pātālapraveśana aṃtiṣṭhānāsvarakāmāvāptisāṅkula3453 yākṣayakṣiṇi-kīṃkaraṇīcācasarabhūtakāraṇābālavrddhatarunayathāsthitisthāpakaḥ // 1.33 //

samkṣepatāḥ sarvakarmakaraḥ sarvamanorathapāpūrāka aṃtiṣṭhāna-pauṣṭikasāntikēṣu karmeṣu prakurvānāḥ / yathā yathā prayuṣyānāḥ tathā tathā sādhyanāmāḥ3454 / bodhisattvāpiṣṭiṃvaṃsakaṃ maḥākalparatnapaṭālalavisaram [Bṛ] asmābhīr anuṣātaḥ3455 sarvabuddhaś ca bhāṣantam sūdhastassvamantaracāryārthadharmakośam3456 bahujaṇahitāya bahujaṇasukhāya devaṃṇaṃ ca manuṣyāṇaṃ ca sarvasattvān uddhiṣṭa3457 // 1.34 // [V5]
atha khalu mañjuśrīḥ kumārabhūtaḥ sarvabuddhādhiṣṭānājyotirāśmi-vyūhālaṅkāraṃ sañcodyaṃ vaśu rācāmalayatāḥ sarvaṃ naḥsañcodyaṃ /

samanantaaṃ sañcodyaṃ naḥsañcodyaṃ sarvaṃ mūrdhāṃ pravahitāḥ sañcodyaṃ sarvaṃ mūrdhāṃ pravahitāḥ /

atraṃ evaṃ daksīṇasyāṃ paścimasyām uttarasyāṃ dikṣu /

ap1.35

ap1.36

ap1.37

ap1.38

ap1.39
sunetrābhaḥ susambhavābho 'rthabhāvābho 'dhṛṣyo 'mṛṣyo 'karmo
'kaniṣṭho 'malo 'nalo dyutiḥ [B8v] patir matiḥ sukhaḥ sukhanemīr
nimiketur 3472 rķṣo dividevo, divyo nābhir bharato 3474 lokaśāntir umāriṣṭo
dundubhiḥ siddhaḥ sita 3476 'akhyadivyo duḥprasaho durgharśo durālabho
dūrāngamo durālo 3477 dūrāsthita ucca 3478 uccatamaḥ 3479 khadyotah samanta-
dyoto 3480 'dyota 'ṛṣabha 'ābhāḥ sumanāpah 3481 sumanā 3482 mahādevāh
sunirmalo malānto dāntaḥ samiḥ sūciś 3483 cihnaḥ 3484 śvetadhvaja imīḥ kimiḥ
kaniṣṭho nikaśo 'jīvaḥ sujāto dhvajaketuḥ [V6] śvetaketuḥ
suketur vasuketur vasavah pitāmaḥ hitā 3485 niṣkakur lokākhyah sahākhyo
3486 mahākhyah śreyastī 3487 teja 3488 jyotiḥ kimkaraḥ 3489
samaṃkaro 3490 lokamkaro divamkaro dīpamkaro bhūtāntakaraḥ
sarvārthaṃ sarvaḥ saraṃkaro vartamkaraḥ.

3491 'vabhāsamkaro dundubhiṣvara rutasvarah susvaro 'nantasvarah ketusvaro bhūtamuniḥ kanakamuniḥ
krakucchandah kāśyapaḥ śikhī viśabhug vipaṣyī 3492 śākyamuniḥ ceti
// 1.39 //

ap1.40 ētais cānyāis ca bahubhir buddhahir bhagavadbhis tam śuddhāvāsa-
abhavanam avabhāsyā, padmāsaneṣu ca sthitvābhūd 3493 evaṃ bodhi-
sattvaganāsi cājāhāram evamūpāḥ / tadyathā // 1.40 //

ap1.41 ratnapānir vajrapāṇiḥ supaṇir gaganapāṇiḥ 3494 anantapāṇiḥ kṣitipāṇi
[B9r] alokapāṇiḥ sunirmalaiḥ sukūpaḥ 3495 prabhūtakūṭa maṇikūṭa ratnakūṭo
ratnakīrtiḥ samantahastī gandhahastī sugatur vimalagar i lokagati cārugati
anantagati anantakīrtiḥ sukūrī 3496 vimalakīrtiḥ gatīkīrtiḥ amatākīrtiḥ
dvāmūrtaḥ nātho 'nāthanāthabhūto 3497 lokanāthaiḥ samanātatha ātreyo
'nantarābhyaḥ samantabreyaḥ sūnetreyaḥ namantreyas 3498
tṛdhatreyahu 3499 saphalātreyaḥ 3500 tritatreyas 3501 triśaranaṭreyas
triyāṇātreyon visphūrṇaḥ sunaṇyo 3502 valguṣvaro 3503 dharmeśvaro 3504
'bhāvāsvarah samantesvaro 3505 lokēsvaro 'valokitesvarah sulokeśvaro 3506
vilokitesvaro 3507 lokamahāḥ sumaho garjitesvaro dundubiśvaro 3508
vitaśevarah vidvastevarah [S9] suvakṣaḥ sumūrtiḥ sumahad yaśovad 3509
ādityaprabhāvah prabhaviṣṇuḥ someṣvarah somah saumyo 'nantasiri
lokaśrīr gaganādhyā ganaganājñāgni kṣiteśvaro mahēśvarah kṣiti
kṣitigarbhā nīvaraṇāḥ sarvāvaraṇāḥ sarvāvaraṇāvīskambhi
sarvanīvaraṇāvīskambhi samantārmathanah samantabhadro bhadrāpaniḥ
sudhanaḥ susaṃhataḥ supuṣyah 3510 sunala 'kāśa 'kāśagarbhaḥ [B9v]
sarvārthagarbhāḥ sarvadho bhaṃ pāyañjaḥ 3511 • anivartiṃ pāyañjaḥ 3512
'vivartito 3513 'vaivartito 3514 sarvadharmpacchedas 3515 ceti // 1.41 //

ap1.42 ētais cānyāis ca bodhisattvair mahāsattvair sārdham bhagavān śāky-
amuniḥ śuddhāvasabhavane viharati sma / anyair api bodhisattvaṃ mahā-
sattvaṃ śtrīrūpā 3516 dhārībhir anantacaryārthālakār̥hasaka-
sattvāsya • anivartaṃ aṃārpaṇaṃ śitaṃ anantaṃ śacaṃ sitaṃ anusadhisto
• caṃkaraṃ • oṣadhaṃ sārūpaṇaṃ dhārībhir nānāvidhaṃ pāsāṇayakṣa-
rākṣasamanīmāntraratrarājasatvāsattvasaṅkhyaṁ 3518 samanupraveśasattvacyānuvartibhir yathāsayaattvavinaya tathānukāribhis tatpratīvīśitarūpānuvartibhir vidyārajopadeśayathāvabodhadharma-niryaṭāna 3519 tathāgatābjukulisarvalaukikalokottarasamanupraveśasamayānātikramanīyavacanaparipratīṣṭhapaniratnamāṃṣanupacchedakartābhīḥ / tadyathā // 1.42 //
ap1.43 uṣṇīṣo 3520 'tyadbhuto 3521 jayōṣṇīṣo lokottaro vijayōṣṇīṣaḥ kamalarasmiḥ kanakaraśmiḥ sīmāśaṅkhyānaṃ vijayōṣṇīṣaḥ 3523 kanakaraśiḥ sitarāsīḥ sāmanantarāsīḥ 3524 samantaraśir (B10r) viṁśatigayasāṃśaḥ bhūtarāśiḥ satyaraśir abhāvasvabhāvarasīḥ avitatharaśiḥ // 1.43 //
ap1.44 etaiś cānyaiś koṭihīkbhājair anantadharmātupraviṣṭar yathāsayaattvābhiyapāripūrakaiḥ sarvajinaṁdayasamanvāgataiḥ na śakyaṁ kalpaṅkīniyutataṁsahasrasair api uṣṇīṣarājām gaṇanāparyantaṁ vaktum, acintyabalaparākramāṇaṁ māhātmyaṁ vā kathayitum / samāsanirdesāth saṃkṣepasaṅkhyā vadyate // 1.44 //
ap1.45 vidyārājñīnāṁ samāgamaṁ vākyate / tadyathā / uṣṇīṣaḥ bhūkocchanaṁ sāpanāṁ grīvā • abhayā karoṇā maitri kṛpā prajāṁ raśmiś cetanā prabhū nirmalā dhavala / V7 // 1.45 //
ap1.46 tathānayāṁ ca vidyārājñībhīṁ anantāparyantatathāgatamūrti 3526 niśṭābhīḥ / tadyathā / [S10] tathāgatapātras tathāgatadharmacakraṁ tathāgataśayanaṁ tathāgatāvabhāsas tathāgatavacanas tathāgatoṣṭhas tathāgatapāras tathāgatadhvajas tathāgataketaṁ tathāgatacināś ceto // 1.46 //
ap1.47 etaiś cānyaiś ca tathāgatamantrabhāṣitair vidyārājaṁ 3528 rājñīkinkara-cetaceṣṭadūtadūṭavyākṣayakṣi-sattvāsattvaiś ca pratīṣṭhavyāhānākār+dharmaṁ niḥśṛtaṁ samādhīvīṣeșanīyanditārājānā yaripariparyantaṁ nānāḥ śrāvīnā yo jñānaṁ prabhū bhatā / te 'pi tatra śuddāvāsabhavanam adhiśṭhitavān abhūvam / abjake ca vidyārājaṁ / tadyathā // 1.47 //
ap1.48 bhagavān dvādaśabhujaḥ saḍbhujaiḥ caturbhujaiḥ hālavāhālo 'moghapāsaḥ śvetahayagrīvo 3529 'nangārīvo niḷagrīvo sugṛīvo sukarnaḥ 3530 śvetakaro niḷakaṇṭhā lokakaṇṭhā niḷakaṇṭhā 3521 vilokito 'vālōkita iśvarāh sahasrāśmīr manā manasaḥ vikhyātamanaśaḥ kamalaḥ kamalapānir manoratha śaśvāsaḥ prahasitaḥ 3532 sukeśaḥ keśāntā 3534 nakṣatraṭānaḥ saumyaḥ sugato damakā / 3536 ceto // 1.48 //
ap1.49 etaiś cānyaiś ca vidyārājair abjoṣṇīṣapramukhair anantāparyantatathāgatamūrti 3526 niśṭābhīḥ ca vidyārājñībhīḥ lokeśvarācintyakāśmādhiśirsitaiḥ /
tadyathā // 1.49 //
ap1.50

tārā sutārā naṭī bhṛkuṭī • anantaṭī lokaṭī bhūmiprāpaṭī vimalaṭī sitā śvetā
mahāśvetā3537 pāṇḍaravāsinī lokavāsinī vimalavāsinī 3538 • abjavāsinī daśabalavāsinī yaśovatī bhogavatī mahābhogavatī • ulūkā3539 • alūkā3540 •
vimalāntakarī 3541

amalāntakarī

samantāntakarī

bhūtāntakarī śriyā mahāśriyā stupaśriyā

3542

{B11r}

duḥkhāntakarī

• anantaśriyā lokaśriyā

vikhyātaśriyā lokamātā samantamātā buddhamātā bhaginī bhāgīrathī
surathī 3543 rathavatī nāgadantā damanī bhūtavatī • amitā • āvalī
bhogāvalī 3544 • ākarṣaṇī • adbhutā raśmī surasā suravatī pramodā
dyutivatī 3545 taṭī 3546 samantataṭī jyotsnā somā somāvatī māyūrī mahāmāyūrī
dhanavatī

dhanandadā

suravatī

lokavatī

•

arciṣmatī

bṛhannalā3547

bṛhantā3548 sughoṣā sunandā vasudā lakṣmī lakṣmīvatī 3549 rogāntikā
sarvavyādhicikitsanī • asamā3550 devī khyātikarī vaśakarī kṣiprakarī
kṣemadā maṅgalā maṅgalāvahā candrā sucandrā candrāvatī ceti // 1.50 //
ap1.51

etaiś cānyaiś ca vidyārājñibhiḥ parṇaśavarī-jāṅgulī-mānasī-pramukhair
{S11}

anantanirhāradharmadhātugaganasvabhāvaiḥ

sattva-

caryāvikurvitādhiṣṭhānasañjanitamānasaiḥ dūtadūtī ceṭaceṭī kiṅkarakiṅkarī
yakṣayakṣī

rākṣasarākṣasīṃ

piśācapiśācī

abjakulasamayānupraveśamantravicāribhiḥ yena taṃ śuddhāvāsaṃ devabhavanaṃ {B11v} śuddhasattvanivastaṃ tena pratyaṣṭhāt / pratiṣṭhitāś ca
bhagavataḥ śākyamuneḥ pūjākarmaṇodyuktamānasā abhūvan sthitavantaḥ
// 1.51 //
ap1.52

tasmin bhagavataḥ śākyamuneḥ samīpe 3551 vajrapāṇir bodhisattvaḥ
svakaṃ vidyāgaṇam āmantrayate
3552

'smad

sma / sannipātaṃ ha bhavanto

vidyāgaṇaparivṛtāḥ sakrodharājavidyārājarājñibhir mahādūtibhiḥ /

smaraṇamātreṇaiva sarvā vidyāgaṇāḥ sannipatitāḥ / tadyathā // 1.52 //
ap1.53

vidyottamaḥ suvidyaḥ susiddhaḥ subāhuḥ suṣeṇaḥ surāntakaḥ suradaḥ
supūrṇo vajraseno vajrāntako3553 vajrakaro3554 {V8} vajrabāhur vajrahasto
vajradhvajo vajrapatāko vajraśikharo vajraśikho vajradaṃṣṭraḥ śuddhavajro
vajraromo vajrasaṃhato vajrānano vajrakavaco vajragrīvo vajravakṣo3555
vajranābhir vajrānto

vajrapañjaro

vajraprākāro

vajrāstro

vajradhanur

vajraśaro vajranārāco vajrāṅko vajrasphoṭo vajrapātālo3556 vajrabhairavo
vajranetro

jalānantaścaro3557

vajrakrodho

bhūtāntaścaro3558

bandhanānantaś caro3559 mahāvajrakrodhāntaś caro3560 maheśvarāntaś caro
dānavendrāntaś caraḥ3561
upakṣepaḥ

3562

sarvavidyāntaś caro

padavikṣepo

3563

ghoraḥ

vināyakāntakṣepaḥ

sughoraḥ

kṣepa

suvinyāsakṣepa3564

utkṛṣṭakṣepo3565 balo {B12r} mahābalaḥ sumbho bhramaro bhṛṅgiriṭiḥ
krodho mahākrodhaḥ sarvakrodho 'jaro 'jagaro3566 jvaraḥ śoṣo nāgānto
daṇḍo nīladaṇḍo 'ṅgado raktāṅgo vajradaṇḍo megho mahāmeghaḥ3567
kālaḥ kālakūṭaḥ śvitrarogaḥ3568 sarvabhūtasaṃkṣayakaḥ3569 śūlo mahāśūla
ārtir3570 mahārtir yamo vaivasvato yugāntakaraḥ kṛṣṇapakṣo ghoro


ghorarūpī paṭṭisa | 3571
tomaro gadapramathano grasana saṃhāro | 3572 'rko | 3573
yugāntarākha | 3574
praṇaharāh śakraghno | 3575
dveṣa āmarāh kunḍalī sukunḍalī | 3576
amṛta kunḍalī antanakunḍalī ratnakunḍalī bāhur mahābāhur | 3577
maharoga duṣṭaḥ sarpa visarpaḥ | 3579
kuṣṭha upadravo vidravo vidrāpako bhāṣako 'tṛṣṇa | 3581
ucchusma | 3582
ceti | 1.53 //
ap1.54
etais cānyaś ca vidyārājair mahākrodhāir ca samastāśeṣasattvadama-uccāṭanoddhvaṃsana-sphoṭana-māraṇa-visarpavatrotasamādyutair bhaktānāṃ dātāraḥ, śāntika-pauṣṭika-ābhicārikaṃrāja kumārāṃ bhūtaṃ nidhyāyantam svakāṃ sushīkṣitāṃ ca kulasthāne niṣaṇṇā abhūvan | 1.54 //
ap1.55
bhagavato vajrapāner yā api nāma mahādūtyo vidyārājiniṣyutassahasrasarvapravārāṇa api svakāṃ dharma dhātu gagana svabhāvaṃ niḥprapaṇcāvalambya tasmin sthāne sannipatitaḥ / tadyathā | 1.55 //
ap1.56
mekhalā sumekhalā śrīṅkaḥ | 3586
vajrāṃ | 3587
vajrabhrū vajralocanā | 3588
vajrānalapramohanīdhāraṇī | 3589
meru śikhara kūṭāgāra dhāraṇī ratna śikhara-kūṭāgāra dhāranīdhrā sukūṭa bahukūṭa puṣpakūṭa danḍadhārāni nigrahahāraṇi | 3590
akṣarānadharāni {V9} keyūrā | 3601
keyūrvati dhvajagrakeyūrā ratnā | 3611
ratnāgrakeyūrā lokāgrakeyūrā patāgrakeyūrā tri-parivarta | 3612
lokāvarta sahasrāvarta vivasvatāvarta sarvabhūtāvarta ketuvati ratnavati maṇiśravaducēśaḥ bodhyāṅga balavati antanaketu samantaketu ratnaketu vikhyātaketu sarvabhūtaketu {S13} ajiravati asvarā | 3615
sunirmalā śaṃnkūṭh | 3616
vimalā lokākhyā ceti | 1.58 //
etāś cānyāś {B13v} cānekadhāraṇīśatasahasrakoṭīparivāritā tatraiva mahāparṣanmanḍale sannipateyuy / anantabuddhādhiṣṭhānenancemahābodhi- sattvasamādhyādhiṣṭhānena / anya3617 buddhakṣetrabuddha3618 vivarjitapratyekabuddha bhagavanto khadgaviṣāṇakalpā varga3619 cāriṇaś ca sattvānām arthaṃ kurvantas tūṣṇimbhāvādhiṣṭhānenaadharmanetrisamprakāśayantāḥ samsārānuvartina sadā khinnamānasā mahākaruṇāvarjitasatāna kevalaṃ citta- vāsanāparībhāvabodhibhītapyodvabhāvatiparībhāvītace tānā ekabhūmidvibhūmitribhūmir yāvad aṣṭamodbhūtahim nivartitamānasah khinnamānasasamsārabhayabhīravaḥ, te pi tan mahāparṣanmanḍalamaṃ sannipateyuy / tadyathā // 1.59 //

gandhamādanaḥ samantāyataṇah samantaprabhās3620 candanaḥ kāla upakālo nemir upanemīḥ • riṣṭa upariṣṭa upāriṣṭah3621 pārśvah supārśvo dundubhir upadundubhir lokākhyo lokaprabho jayanto 'ṛenūḥ • 'ṛenur upareṇur aṃśa upāṃśaḥ cihnāḥ sucihno dinakaraḥ sukaraḥ prabhāvantaḥ3622 prabhākaro lokakaro viśrutah susrūtal sukāntah sudhāntah sudānto 'nantanto3623 bhavantaḥ sitaketus cihnaketuḥ3624 ketur3625 [B14r] upaketus tiṣyah3626 padmottaro3627 padmasambhavah svayambhur adbhuto3628 manojño manasok mahendraḥ kūṭākhyah kumbhaḥ3629 samlākṣah3630 śaṅkara3631 upakaraḥ sāntah sāntamānasah dharma3632 upadharma3633 vairocanah kusumah sunīlah3634 śreyasaḥ svabandhurāntako3635 duḥprasahah kanako vimalaketuḥ somaḥ suomaḥ susomaḥ sūcenaḥ suciṃnah sukrah3636 kratur iṣṭa upendro vasuḥ ceti / 1.60 //

etaiś cānyaiḥ pratyekbuddhakṣetṝinivyutaiṣatasahasrācintyātulyāparinihitadharmaḥ tātugaganasvabhāvāvaniḥprapaṇcā- samśkritamadhyāyanapraviṣṭaṁdhiṣṭapratīṣṭhitaih tāṃṣāṁ bhagavān śāyamunīḥ pratiṣṭhānunaya3637 pratīghāpagatair viharati sma / mahā- śrāvakasanghena ca sārdham aneṣaṣrāvakaṣatasahasrakoṭīparivāriḥ / tadyathā // 1.61 //
kāṣyapah3638 mahākāṣyapah nādiṁkāṣyapah urubitvākāṣyapah3639 bharadvājah piṇḍole3640 maudgalyāyo mahāmaudgalyāyanaḥ3641 śāriputo mahāsāriputraḥ subhūtir mahāsubhūtir gavāmpatiḥ kātyāyano mahākāṭyaṇya upālir bhadrīkāh kaphinos3642 NANDA ānandaḥ sunanda3643 upanandah3644 sundaranando3645 lokabhūto 'nantabhūto [B14v] varṇaka upavārnako3646 nondika upanandiko 'niṛuddhā pūrnah sampūrnana3647 upapūṃnas [S14] tiṣyah punarvasur aruruh • raudrako3648 rauravaḥ kuruḥ pānicca upapaṇiccaḥ kālah suṇālo devalo rāhulo harita upaharito dyāyanyandī3649 dyāyiya udāyi3650 • upodāyiḥ3651 śreyasako dravyo mallaputra upadravya upetaḥ khaṇḍas tiṣya mahātiṣyaḥ samantatiṣya āhvanato yaṣodo yaśīko dhānico dhanārṇava3652 upadhanikaḥ pilindavatsaḥ3653 pippalāḥ kimphala upaphalo 'nantaphalaḥ saphalāḥ
kumāraḥ kumārakāśyapo3654 mahodayaḥ3655 ṣoḍaśavargiko3656 nandana3657
upanandano3658 jihvo jihmo3659 jitapāśo mahāśvāso3660 vātsīkaḥ kurukulla
upakurukullaḥ śroṇakoṭīkarṇaḥ3661 śravaṇaḥ3662 śroṇaḥ3663 parāntako3664
gāṅgeyako girikarṇikaḥ koṭikarṇiko vārṣiko jetaḥ sujetaḥ3665 śrīgupto
lokagupto

gurugupto

upaḍimbhako

guruko

śamako3666

dyotīrasaḥ

viṃśachoṭiko3667

'nāthada

ḍimbhaka
nivartana3668

upavartano

unmattako3669 dyotaḥ samanto bhaddāliḥ3670 suprabuddhaḥ svāgata {V10}
upāgato lokāgato3671 duḥkhānto bhadrakalpiko mahābhadriko 'rthacaraḥ
pitāmaho

gatikaḥ

puṣpakāśika

3674

puṣpaḥ3672

upakāśiko

pālakaḥ3673

mahauṣadho

puṣpapālakaḥ

mahaujasko

{B15r}

mahaujo3675

'nurādho3676 rādhako rāśikaḥ subrahmaḥ suśobhanaḥ sulokaḥ samātaḥ
susmitaś 3677 ceti // 1.62 //
ap1.63

etaiś

cānyaiś

ca

anantadharmadhātuvimuktirasajñais 3678

triyānasamavasaraṇakanīyasa3679yānasamanuprāptaiḥ
trimokṣadhyānadhyāyibhiś
susamāhitaiḥ

saṃsārapalāyibhis

caturbrahmavihāraīryāpathasampannaiḥ

sūpasampannair

sunaya3680praviṣṭanirvāṇadhātu-

samavasaraṇasamatāniḥprapañcābhiḥ sārdhaṃ tan mahāparṣanmaṇḍalaṃ
taṃ ca bhagavantaṃ śākyamuniṃ triratnasthānāvasthitadaśabhūmyām
anantaraṃ3681 te 'pi tatra saṃniṣaṇṇā abhūvan // 1.63 //
ap1.64

anekaiś ca mahāśrāvikāsamavasaraṇanirvāṇadhātusamanupraviṣṭābhir
asaṃskṛtamārgayānā3682valambibhiḥ śuddhābhir vītarāgābhiḥ samantadyotisamanuprāptābhir

dakṣiṇīyakṣetraguṇādhānaviśodhibhiḥ

sattvasāramaṇḍalabhūtābhir lokāgrādhipatībhiḥ pūjyadevamanuṣyapuṇyakṣetradvipadacatuṣpadabahupadaapadasarvasattvāgrādhipatībhiḥ

/

tadyathā // 1.64 //
ap1.65

yaśodharā yaśodā mahāprajāpatī prajāpatī 3683 sujātā nandā sthūlanandā
sunandā dhyāyinī {B15v} sundarī • anantā3684 viśākhā3685 manorathā
jayavatī vīrā • upavīrā3686 devatā sudevatā • āśritā3687 śriyā pravarā3688
pramuditā priyaṃvadā rohiṇī 3689 dhṛtarāṣṭrā dhṛtā svāmikā sampadā vapuṣā
{S15} śrāddhā3690 premā jaṭā • upajaṭā samantajaṭā bhavāntikā bhāvatī
manojavā keśavā viṣṇulā viṣṇuvatī sumanā bahumatā3691 śreyasī duḥkhāntā
karmadā3692 karmaphalā vijayavatī jayavatī vāsavā3693 vasudā3694 dharmadā
narmadā nāmrā sunāmrā3695 kīrtivatī manovatī prahasitā tribhavāntā
trimalāntā

duḥkhaśāmikā3696

nirviṇṇā3697

trivarṇā3698

padmavarṇā3699

padmāvatī padmaprabhā padumā padumāvatī 3700 triparṇā3701 saptaparṇā •
utpalaparṇā3702 ceti // 1.65 //
ap1.66

etāś cānyāś ca mahāsthaviṣṭhā3703 mahāśrāvikā bhagavataḥ pādamūlaṃ
vandanāya upasaṅkrāntāḥ / etā eva mahāparṣanmaṇḍalaṃ mahābodhisattvavikurvaṇaṃ prabhāvayitukāmāḥ sannipatitāḥ sanniṣaṇṇā abhūvan /
dharmaśravaṇāya
// 1.66 //

mantracaryārthanirhāram uddyotayitukāmā

abhūvan


atha bhagavān śākyamunis taṃ sarvāvantam parśanmanḍalam
avalokya śuddhādhyāsayaḥ abhāvasvabhāvagaganasvabhāvatryadha śamatikramaṇaṃ sattvadhātuṃ viditvā maṇjuṣṭryaṃ kumara-bhūtam āmantrayate sma // 1.67 //

samanyāhara tvam maṇjuṣṭryaṃ sattvārthacaryam prati yathāsayābhinandanapitakamapralaśiddhāsamanvāgamamantra-
caryārthasamprāpanaṃ nāma dharmapadaṃ [B16r] karmapadaṃ śāntipadaṃ mokṣapadaṃ kalpanirhāraṃ nirvikalpasamatāprāpanaṃ daśatathāgatabalasaṃantarabalaṃ mārabalābhivahanam nāma bodhisattvasamādhiṃ bhāvayasva // 1.68 //

atha maṇjuṣṭryaṃ kumarabhūtaḥ samantarabābhaṣitaṃ bhagavatā samāpadyate sma / samantarasarpaṃpannasya maṇjuṣṭryaṃ kumara-bhūtasya yatheyam triśāhasramahāsahasro lokadātur anekalokadāturādasahasrāparamāraṇaḥsamāmāṃ triśāhasravahāsahāsramāṃ lokadātum samprakampya mahātavahāsenāvahāsya ca svakam rddhi-balādānam āttayate sma / svāni ca mantrapadāni bhāṣate sma // 1.69 //

namaḥ samantabuddhānāṃ abhāvasvabhāvasamudgatānāṃ / namaḥ pratyekabuddhāryaśrāvakānāṃ / namo bodhisattvānāṃ daśabhūmi-pratiṣṭhitesvarānāṃ bodhisattvānāṃ mahāsattvānāṃ / tadyathā // 1.70 //

eṣa bhagavato maṇjuṣṭryaṃ bhavānām mahākrodharājā yamāntako nāma yamarājām api ghātayati / ānayati / kim punar anyasattvam / samantarabhāṣita maḥākrodharāje bhagavataḥ samūpam sarvasattvā upasaṅkramante / ārtā bhītā bhītā udvignamanasā bhinnahṛdayāḥ / nānyaccharanāṃ nānyat trānāṃ nānyat parāyanaṃ varjavātā tu buddhāṃ bhagavantam maṇjuṣṭryaṃ ca kumarabhūtam // 1.72 //

atha ye kecid prthiṣṭhārā nāma khecarāh khecarāh kathāvahaṃgamaṃśca jārayujāṃdajasamsvedaṃ upapādukasattvamānikhyātāṃ te pit tatkṣaṇāt tanmuhuṃtenānantāparyanteṣu lokadātusū vyavasthitā ityūrdhvaṃadhisthiryag diṣṭu vidikṣu nilīnās tatkṣaṇāṃ mahākrodharājena svayam apohaṇa nītaḥ / ayaṃ ka krodharājā, avārāgasya purato na
japtavyāḥ / yat kāraṇaṁ so ’pi mriyate śuṣyate vā / samayam adhiśṭhāya \[B17r\] buddhapatimāyāgrataḥ sadhātuke caitye saddharmapustake vā mahjuśrīyo vā kumarabhūtasyāgrato japtavyāḥ / anyakarmanimittaṁ vā yatra vā tatra vā na paṭhitavyaḥ / kāraṇaḥ mahotpādamahotsanna ātmopagātāya bhavatīti \// 1.73 //

ap.1.74 paramakārūnika hi buddhā bhagavanto bodhisattvāś ca mahāsattvāḥ kevalam tu sarvañājāṇacaranyānirhārasanamanupraveśasarvasattvavāśāṁmahāharmanetraya\[3711\] sampratiśṭhāpanaśaśasatvadadhūtanirvānābhisamprāpanaśaśasitaśasa sanatrimārgasamyojanatrita saṃvāṇāncanā pachhandana mahanākārūṇāprabhāvanīsyandena cetāsā mārabālābhurbanamahāvighnāvinaśanadūṣṭārājīṁ nivāraṇa atmabālābhurbanaparabalavāraṇaṃstobhanapātana nāśanasāsanaucchoṣanaśanosavamantracaryāprakāśana ayurārgoyaisvāryabhīvardhanakṣipprakāryān sādhyatō mahāmaity年起 mahākārūṇā mahoṣṭdāsamayatō mahāmuditaśadyagatō\[3712\] / tannimūttahetum sarvatarkāvītarkāpāgenā cetāsā bhāṣate sma \// 1.74 // 

ap.1.75 atha te nāgā mahānāgā yakṣā mahāyakṣā rākṣāsā mahārākṣasāḥ piśācā mahāpiśācāḥ pūtanā mahāpūtanāḥ kaṭapūtanā mahākaṭapūtanā mārutā mahāmārutāḥ kūṣmāṇḍā mahākūṣmāṇḍā vyāḍā mahāvyāḍā vetādā mahāvetādāḥ kambojā \[B17v\] mahākambojā bhaginīyo mahābhaginīyo ḍākinyo mahāḍākinyañ cūṣākā mahācūṣākā utsārakā mahotsārakā\[3713\] dimphikā mahādimphikāḥ kimpākā mahākimpākā rogaḥ mahārogā\[3714\] apasmārā mahapasmārā\[3715\] grahā mahāgrahā ākāśamātarā mahāākāśamātarā rūpyino mahārūpyino virūpinyo mahāvirūpinyoḥ krandanaḥ mahākrandanaḥ chāya mahāchāyaḥ preṣākā mahāpreṣākāḥ kiṃkarā mahākiṃkarā yānīyoḥ mahāyānīyoḥ piśācyo mahāpiśācyo jvarā mahājvarāḥ cātuthatākā mahācātuthatā nityajvarāḥ sātakā \[V12\] mauhūrtikā vātikāḥ śleṣmikāḥ sānnipātikāḥ vidyā mahāvidyā śiddhā mahāśiddhā yogino mahāyoginīḥ ṛṣayo mahāṛṣayāḥ kiṃnarā mahākiṃnarāḥ maharāgā mahāmaharāgā gandharvā mahāgandharvā devā mahādevāḥ manuṣyāḥ mahāmanuṣyāḥ janapadaya mahājanapadayaḥ săgarā mahāsāgarāḥ nadyo mahānadyoḥ parvatā mahāparvata nīhayo mahānīhayāḥ prṛthivīyā mahāprṛthivīyāḥ vrksā mahāvrksāḥ pāksīṇyo mahāpāksīṇyo \[B18r\] rājīḥ mahārājīṇā śakrā mahendrā vāsāvā kratayō bhūtādhīpatai\[3716\] īśāno yamo brahmā mahābrahmā\[3717\] vaivasvato dhanado dhṛtarāṣṭro virūpākṣaḥ kuberaḥ pūrṇaprabhodro manibhadrāḥ\[3718\] paṃcikō jambhalāḥ stambhalāḥ\[3719\] kūṃsālā hārīto hārītoḥ harikeśo harikeśo piṅgalo piṅgalo mahāpiṇgalāḥ \[3720\] priyāŋkaraḥ priyāŋkaraḥ arthaṅkaro arthaṅkaro jalendro jalendro lokendra upendro guhyako mahāguhyako ca ṣaḷaḥ capalo jalarāyaḥ sātataγirī\[3721\] hemagirī mahāgirīḥ kūṭākṣaḥ triśiraḥ triśiraḥ cetī \// 1.75 //
ap1.76 etaiś cānyaiś ca mahāyakṣasenāpatibhiḥ anekayakṣasakotiniyutāśatasahasarapravīratalītīs tatraiva mahāparśanmanḍale sūdhāvāsabhavane bodhisattvādhiṣṭhānena rdhdhālabādhānena ca sannipatitā abhūvan, sanniṣaṇṇā ca dharmaśravāṇāya / ye 'pi te mahārākṣasarājānaḥ, anekarākṣasakotiniyutāśatasahasyasparapravīrāḥ ānītā mahākrodharājena / tadyathā // 1.76 //

ap1.77 rāvano draviṇo vidrāvaṇaḥ śaṅkukaṇaḥ kumbhaj kumbhakarṇaḥ samantakaṁ yamo vibhīṣaṇo bhīṣaṇo [S18] ghoroḥ sughoro 'kṣayamatiḥ samghaṭṭa indrajil lokajid yodhanaḥ suyodhanaḥ śūlas triśūlas triśīro 'nantaśiraś ceti // 1.77 //

ap1.78 sannipatitā abhūvan dharmaśravaṇāya / ye 'pi te mahāpiśācā anekakotiniyutāśatasahasarapravīrāḥ / tadyathā // 1.78 //

ap1.79 pilur upapīluḥ supīluḥ anantapīluḥ manoratho 'manorathaḥ sutāpo grasanaḥ [B18v] supāno3728 ghoro ghorārūpiḥ ceti // 1.79 //

ap1.80 sannipatitā abhūvaṃ dharmaśravaṇāya / ye 'pi te mahānāgarajānaḥ, anekanāgarākṣasakotiniyutāśatasahasyasparapravīrā anītāḥ krodharājena, bodhiṣṭhānena ṛddhibalādhanena ca / tadyathā // 1.80 //

ap1.81 nanda upanandaḥ kambala upakambalo vāsukir anantas taksakaḥ padmo mahāpadmaḥ śaṅkhaḥ śaṅkhapālaḥ karkotakaḥ kuliko 'kuliko māṇaḥ kalaśodaḥ kuliśikaś cāmpyo maṇināgo mānabhaṇjo dukura upadukuro lakuṭo mahālakuṭaḥ śvetaḥ śvetabhadro nilo nilāmbudhaḥ kṣīro ko palālaḥ sāgara upāsagaraś ceti // 1.81 //

ap1.82 etaiś cānyaiś ca mahānāgarajājanair anekasatasahasramahānāgarapravīrātīs tanmahāparśanmaṇḍalam sannipatitāḥ sanniṣaṇṇā abhūvan dharmaśravaṇāya / ye 'pi te • ṛṣayo mahāṛṣayaḥ / tadyathā // 1.82 //

ap1.83 ātreyo vasiṣṭho gautamo bhagīratho jahnur aṅgiraso 'gastiḥ pulastir vyāsaḥ kṛṣṇaḥ kṛṣṇagautama 'gnir agnirase 'jmadagnir āstiko munir munivarō 'mbaro3729 vaiśampāyanaḥ parāśaraḥ paraśur yogeśvarāḥ pippalah pippalādo vālmiko mārkaṇḍaś ceti // 1.83 //

ap1.84 etaiś cānyaiś ca maharṣaya anekamahārśisatasahasasparapravīrāḥs tatparśanmaṇḍalam upajagmuḥ / bhagavanto śākyumuniṃ vandivā sanniṣaṇṇā abhūvan mantracaryārthabodhisattvāpiṭakaṃ [B19r] śrotuṃ anumoditum ca / ye 'pi te mahorāgarajānaḥ, te 'pi te parśanmaṇḍalam sampraviṣṭā abhūvan sanniṣaṇṇāḥ / tadyathā // 1.84 //

ap1.85 bherando bherundo3730 marundo marico3731 mārico diptaḥ3732 sudiptaś3733 ceti // 1.85 // [V13]

ap1.86 ye 'pi te garudarājñās te 'pi tat parśanmaṇḍalam sannipatitā anekagarudāsatasahasasparapravīrāḥ / tadyathā // 1.86 //

ap1.87 supaṃśaḥ śvetapannyaḥ pannagaḥ pannagaḥ suṇāpanko [S19] 'jātapaṃko manojavaḥ pannaganāśano3734 dhenateyo vainateyo3735 bharadvājaḥ śakuno mahāśakunah paścirājas3736 ceti // 1.87 //
ap1.88 te 'pi tat parśanmaṇḍalam sannipateyuḥ / ye 'pi te kimnara-rājñāḥ anekakimnara-satasahasrasaparivārāḥ te 'pi taṁ parśanmaṇḍalam sannipateyuḥ / tadyathā // 1.88 //

ap1.89 druma upadrumaḥ sudrumo 'nantadrumo lokadrumo ledrumo ghanorako maharasko mahojasko mahojo mahardhikō virutaḥ susvaro manojaśa cittonmādakara unnāda unnata upekṣakāḥ karuṇo 'ruṇaś ceti // 1.89 //

ap1.90 ete cānye ca mahākimnara-rājñāḥ anekakimnara-satasahasrasaparivārāḥ sannipatitā abhūvan dharmasravanāya / evam // 1.90 //

ap1.91 brahmā sahmātpati mahābrhamā / abhāsvarāḥ prabhāsvarāḥ sūddhābhāḥ punyābho 'vrāḥ atapa akāniṣṭhāḥ sukanīṣṭhā lokaniṣṭhā akīn cynā naivakīn cynāḥ ākāśānantaḥ naivākāśānantaḥ sūdṛṣṭāḥ sudarśanāḥ sunirmītāḥ paranirmītās sūddhāvāsās tuṣśāt [B19v] yāmās tḍaśās cātur-mahārājikāḥ sadāmāt mālādhārāḥ karoṭapāṇayo vinātṛtṛyakahāḥ parvatavāsīnāḥ kūṭavāsīnāḥ lākavāsīnāḥ puravāsīnāḥ vimānavāsīnāḥ ntarikṣacarāḥ bhūmīvāsīnāḥ / vrksavāsīnāḥ // 1.91 //

ap1.92 evam dānavendrāḥ / prahlādo balī rāhur vemacitriḥ sucitriḥ kṣema citrir deva citri rāhur bāhu pramukhāḥ // 1.92 //

ap1.93 anekadānava koṭī śata sahasra parivārāḥ vicitragatayo vicitrārthāḥ surayodhino 'surāḥ / te 'pi tat parśanmaṇḍaṁ sannipatitum buddhādhiṣṭhānena bodhi sattvavikurvaṇaṁ draṣṭuṁ vandituṁ paryupāsitum / ye 'pi te grahā mahāgrahā lokārthakarā antarikṣacarāḥ / tadyathā // 1.93 //

ap1.94 ādityāḥ somo 'ṅgārako budho bhhaspatiḥ 'ukraḥ 'saniścaraḥ rāhuḥ kampāḥ ketur asaniḥ nirghātas tāro dhvajo ghoro dhūmo dvja rōṣṭrhīr 'ṣṭuvrāḥ 'ṣṭuvrāḥ nīrmaṇaḥ hasānto 'yasṭīr 'ṛṣṭīr 'ṛṣṭīr duṣṭīr lokantaḥ kṣaya vinipāta apatā tarko mastako yugantaḥ śmāsānah piśito raudraḥ śveto 'bhijo 'bhijato maitraḥ śaṅkuḥ triśaṅkuḥ lubdho raudrakā dhruvo nāsana balavān ghoro 'ruṇo vihāsito māṛṣṭāḥ skandḥan adhān adopasaṇa kumāraḥ [B20r] kriyān hasanāḥ prahasano nartāpako nartakaḥ khoja virūpaś ceti // 1.94 //

ap1.95 ity ete mahāgrahāḥ te 'pi tat [S20] parśanmaṇḍalam anekagrahāsatasahasrasaparivārita buddhādhiṣṭhānena tasmiṁ sūddhāvāsabhavane sannipatitā abhūvan sannipaṇṇāḥ / atha ye naksatrāḥ khagunācārināḥ anekakimnara-satasahasrasaparivāritāḥ / tadyathā // 1.95 //

ap1.96 āsvini bhārani krśttikā rohiṇi mṛgaśīrā • ārdrā punarvasu puṣya aśleṣā magha • ubhe phalguni hastā citrā svatīr visākhā • anurādhā jyeṣṭhā mūlā • ubhau • āśadha śravaṇa dhanīṣṭhā satabhīṣa • ubhau bhadrapadau revati devatī • ahbijā punarnava jyoti
• aṅgirasī
• ubhau phalguh phalguvatī lokapravarā pravarāni
• śreyasī lokamātā • īrā • ūhā vahā • arthavatī surārthā
ceti // 1.96 //

ap.1.97 ity ete nakṣatraranjñāḥ tasmiśuddhāvāsabhavane anekanakṣatrasatasahasrasaparivāritās tasmin mahāparṣanmanḍalasannipāte buddhābhiṣṭhānena sannipatītāḥ sanniṣaṇṇā abhūvan / {V14} šatṛṃsād rāṣaṇoḥ / tadyathā / 1.97 //

ap.1.98 meśo vṛṣabho mithunāḥ karkaṭaḥ simhaḥ kanyā tulo vṛściko (B20v) dhanur makaraḥ kumbho mīna vānara upakumbho bhṛṅgaraḥ khadgaḥ kuṇjaro mahlō devo manusyaḥ sakuno bandhavro lokāḥ sarvaṭīta ugratejo jyotsnaḥ chāyaḥ īrīḥ tamo raja uparo duḥkhaḥ sukho mokṣaḥ bodhiḥ pratyekāḥ śravatītāḥ sannipatītāḥ sarvabhūtikā bhitūkā nimmagā ūrdhvasuṣṭiḥ tiryago vihāro dhīyano yogapratīṣṭhā uttamo madhyamo ‘dhamaḥ ceti // 1.98 //

ap.1.99 ity ete mahārāṣṭhāḥ anekarāṣṭrāsatasahasrasaparivārāḥ, yena suddhāvāsabhavanāṃ, yena ca mahāparṣatsannipatāmāṇḍalam, tenopājagmuḥ / upeta bhagavataḥ caranayor nipatya svakasvakeṣu ca sthāneṣu sanniṣaṇṇā abhūvan / ye ‘pi te mahāyakṣinīyāḥ, aneṣaḥyakṣinīsatasahasrasaparivārāḥ / tadyathā / 1.99 //

ap.1 sulocanā subhrū sukeśā susvarā sumaṭīi vaṣmatī citrākṣī pūrāṃśā guhyakā suguyakā methalā sumekhalā padmoccā • abhayā • abhayadā • jayā vijayā revatikā keśī keśāntā • anilā manoharā manovatī kusumavatī kusumapuravāsīṃ pingalā hārīṃ tīrīṃ atīṃ tīrā suvīrā sughorā ghorevaṃ [B21r] surasā guhyottari vātavāsinī āśokā • aṇṇaṃ andhārasundaṃ [B21v] ālokaṃ prabhāvati • atiśayavati rūpaṃ surūpaṃ [S21] • atīṣa saumyā kāṇa menandī upanandīnī lokottarā ceti // 1.100 //

ap.1.101 ity ete mahāyakṣinīyāḥ anekarāṣṭrāsatasahasrasaparivārāḥ tanmahāparṣanmanḍalam dūrata eva bhagavantaṃ śākyamunīṃ namasyantyaḥ sthitā abhūvan / ye ‘pi te mahāpiṣācayo ‘nekapiṣācinīsatasahasrasaparivārītas te ‘pi tam bhagavantaṃ śākyamunīṃ namasyantyaḥ sannipateyuh / tadyathā / 1.101 //

ap.1.102 maṇḍitikā pāṃsupiṣācī raudrapiṣācī • ulkapiṣācī jvalapiṣācī bhasmodgiri piṣāśiṃi durdhara bhumāri mohani tarkaṃ rohinikā govāhiniṃi lokāntikā bhasmāntikā piluvaḥ bahulavatī bahulā durdantā • ela cihnitikā dhūmāntikā dhūmā sudhūmā ceti // 1.102 //

ap.1.103 ity etā mahāpiṣācayo ‘nekapiṣāciniśatasahasrasaparivārītas te ‘pi tanmahāparṣatsannipatāmāṇḍalam sampraviṣṭā abhūvan / ye ‘pi te mātarā mahāmātaraḥ lokam anucaranī satvaviheṭhikā balimālopiḥarikā ceti /
tadyathā // 1.103 //

ap.1. - brahmāṇī māheśvarī vaiśnavī [B21v] kaumārī cāmuṇḍā vāyāhī • aindri
104 yāmyā • āgneya vaivasvatī lokāntakari vārunī • aśāni vāyavyā
paraprāṇaharā mukhamaṇḍiti[3812] śakunī mahāśakunī pūtanā kaṭapūtanā
skandā[3813] ceti // 1.104 //

ap.1. - ity etā mahāmātārā anekamāṭaraśatasahasraparivarās te 'pi taṃ
105 mahāparṣaṇmanḍalāṃ namo buddhāyeti vacam udīrayantyaḥ sthitā
abhūvan // 1.105 //

ap.1. - evam anekasattvaśatasahasramanuṣyāmaṇuṣyasattvāsattvā yāvad
106 avicimahānarakām[3814] yāvac ca bhavāgram atrāntare sarvaṃ gaganatalaṃ
spuṭam abhūt / sattvanikāye na ca kasyacit prāṇino virodho 'bhūt /
buddhādiṣṭhānaḥ bodhisattvadhyālaṅkāreṇa ca sarva eva sattvā
mūrdhāvasthitam buddhaṃ bhagavantaṃ maṇjuṣṭhitam ca[3815] kumara-
bhūtaṃ sampāsyaṃtīta / // 1.106 //

ap.1. - [V15] atha bhagavān śākyamuniḥ sarvāvantapi lokadhātuṃ
107 buddhacakṣuṣā samavalokya maṇjuṣṭhitam kumarabhūtaṃ āmantrayate tīta /
bhāṣa bhāṣa tvam śuddhasattva mantracaryārthaviniścayasyamadhipaṭalal-
visaram [B22r] bodhisattvāpitaṃkāmaṃ yasyedāniṃ kālam manyate / 1.107 // [S22]

ap.1. - atha maṇjuṣṭhipi kumarahūto bhagavatā śākyamuninā kṛtābhyanuṣjīno[3816]
108 gagansvabhāvavyūhālaṅkāraṃ
vajrasanmhataḥkṣatrasantānavyūhālaṅkāraṃ nāma samādhīṃ samāpadyate
/ samantarasarāpāpānasya maṇjuṣṭhitāḥ kumarabhiṣaṃtaṃ tvam
śuddhāvāsabhāvanam anekayaśatasahasrasravīniṃ vajramayaṃ
adhitiṣṭhate tīta / yatra te anekayakṣarāṃkṣasagandharvamuratpiṣācaḥ
saṃkṣepataḥ sarvasattvadhātūr[3817] bodhisattvādhiṣṭhānena tasmin vīmāne
vajrmaniraṅtraprakhye sampratīṣṭhitāḥ sannīṣṭṭhaṃ bhūvan anyonyam
avihethakahī / 1.108 //

ap.1. - atha maṇjuṣṭhipi kumarabhiṣtaṃ tān mahāparṣaṇnipātaṃ viditvā
109 yamāntaṃ krodharājām āmantrayate tīta /
 bho bho mahākrodharājā sarvabuddhabodhisattvāryaḥ[3818] etan[3819]
mahāparṣaṇnipātaṃ āmantrayate tān mahāparṣaṇnipātaṃ sarvasattvānāṃ ca rakṣa rakṣa vaśam ānaya
/ duṣṭān dama / saumyān bodhaya / aprasādāṃ prasādādāya / yāvad aham
svamantracaryānuvarttanaṃ bodhisattvāpitaṃkāmaṃ
vaipulyamantracaryāmanḍaladīvānadīvānāṃ bhāṣiṣyante tāvad etāṃ bahir gatvā
rakṣaṃ // 1.109 // [B22v]

ap.1. - evam uktas tu mahākrodharājā • ājnāṃ pratikṣya mahāvikṛtarūpi
110 nirayuḥ sarvasattvān rakṣaṃ āśaṃ prasādāya / sāṃtātmaṃ prasādāya / yāvad aham
svamantracaryānuvarttanaṃ bodhisattvāpitaṃkāmaṃ
vaipulyamantracaryāmanḍaladīvānadīvānāṃ bhāṣiṣyante tāvad etāṃ bahir gatvā
rakṣaṃ // 1.109 //
sthito 'bhūt / atha te sarvāḥ saumyāḥ sumanaskāḥ samvṛttāḥ ājñāṁ nollanghayanti / evaṁ ca śābdam śṛṇvantī yo hy etam samayam atikramet, śatadhāśya śpuṭo mūrdhnā • arjakasyeva mañjarī / bodhisattvādhiṣṭhānaṁ ca tat // 1.110 //

atha mañjuśrīṁ kumarabhūtaḥ svamantracaryārthadharmacatā bhāṣate

ekena dharmeṇa samanvāgatasya bodhisattvasya mahāsattvasya mantrāḥ siddhiṁ gaccheyuḥ / katamaṁ ca sarvadharmāṁ niḥprapaṇcākārataḥ samanupaśyatā // 1.111 //

dvābhyaṁ dharmābhyaṁ pratiṣṭhitasya bodhisattvasya mantrāḥ siddhiṁ gaccheyuḥ / katamaṁ ca / bodhicittāpārābhāyāgītā // 1.112 //

trayābhyaṁ dharmābhyaṁ svamantracaryārthathriendeṣa pāripūrīṁ gacchanti / katamaṁ ca / siddhiṁ gaccheyuḥ // 1.113 //

caturbhii dharmāḥ samanvāgatasya {B23r} prathamacittotpādikāsyā svamantracaryārtha parthiṣṭhānaṁ / 1.114 //

pañcābhāṣyāḥ dharmaṁ samanvāgatasya {B23} bodhisattvasya mantrāḥ siddhiṁ gaccheyuḥ / katame pañca / pañcaḥ sarvasattvāpārābhāyāgītā // 1.115 //

ṣaṭdharmaḥ mantracaryārthasiddhipāripūrīṁ gaccheyuḥ / katame śaṭ / tri-ratnaprasādānupacchedanatā / bodhisattvāpārābhāyāgītā // 1.116 //

saptādharmāḥ sarvasattvāpārābhāyāgītā // 1.117 //
dhātutathāsamaśamavasarāṇato dvāyākārāsarpājñānānaparigaveśanaṁ ca
sarvasattvāparyāgāḥ / hīnāṃsparatāḥ ca / ime sapta dharmā
vidyāmantrasiddhim pāripūrītam gacchanti // 1.117 //
ap1. -  aṣṭadharmanā vidyāmantracaryārthatāṁ samanavasarāṇatāṁ gacchanti
118 / katame / aṣṭā / dṛṣṭā / kautukajñānāsatā aviciktisā / bodhi-
sattvaprasādasaphalā / rddhi / aviparītimesvarāgurugauravataḥ
/ buddhabodhisattvavamantratantra / acaryopadesagrahaṇa / avisaṃvadana / sarvasvaparyāganaṁ ca
/ saddhakṣetrasaṅkṣetraṁsthānasvapnaṁśanakausalaprakāśanaṁ ca
/ vigatamātsarṣamalā-akhilastyānamidhāvīryāraṁbhā
/ satatābuddhabodhisattvātmānaṁ / nīyātanaṁ ca / sankṣepe-to
'ṛṇatāvālamahāmahānāhasaṁnaddhaṁ sarvājaṁ prahartukāmataṁ
{S24} (B24r) bodhimaṇḍakramanāmahābhogapratikāmkṣaṇa-
maheśākhyāyātmabhāvanatāḥ
mahēśākhyapudgalā / samavādhaṁ śīvahitakalyāṇanītramanjuśrīkumara-
bhūtabodhisattvavādhaṇaṁ ca / ime aṣṭadharmanā
mantracaryārthatāṁ samavasarāṇatāṁ / 1.118 //
ap1. - sankṣepe-to mārssa avirahitabdhihootakaṁ ratnastrādhihumuktaṁ
paramaduḥśīlasīpi akhinnā / mānāmānasaḥ satābhīhyootakaṁ
madhyamantarapataḥalisaṁmaṁtādḥutabodhisattvāyaṁśaṁyanditsa-
ṁanodbhāvaṁ sidhyate ti / nānyathā ca gantvayaṁ / avikalpaṁ
bhūtā jñānāsasahetor api sādhanīyaṁ / iti // 1.119 //
ap1. - atha sa sarvavātī pārṣat sa buddhabodhisattvapratyekabuddhāya-
119 śrāvakāḥ śrāvakāḥ evam vācam udirayantah // 1.120 //
ap1. - saṁsādhu sādhu bho jinaputra vicitramantracaryārthatrayādharmanā-
nyapraṇevāntariniṁ dharmadeśanaṁ sudeśita sarvasattvāṁ arthāya
/ aho kumarabhūta maṇjuśrīḥ vicitradharmadeśanāntariniṁ
mantracaryānukūlaṁ subhāṣita / yo hi kaścit mahārāja imaṁ
sannipātapativrtaṁ vācayiṣyati, dhārayiṣyati, manasi kariṣyati, saṅgrāme
vāgrato hastim āropya sthāpayiṣyati, vā/
puspadhūpagandhavilepānaṁ {B24v} pūjaiṣyati tatram vayaṁ
sannidhānaṁ kalpaiṣyāmāṁ / pratyarthikānāṁ pratyamītvānaṁ vāsaṁ
ānaiṣyāmāṁ / parabalasenānāṅgaṁ ca kariṣyāmāṁ / pustakaliṅkitaṁ vā
kṛtvā svaghe śthāpaiṣyati, tasya kulaputrasya vā kaduhitur vā mahā-
rajanāya vā mahārajaṁ vā bhikṣor vā bhikṣanyā vā, upāsakasyā vā
upāsikāyā vā, mahārajasça mahābhogatāṁ, dirghāyukatāṁ,
āyuraṁgrotyatāṁ, satabhbōghabhivardhanatāṁ ca kariṣyāma iti // 1.121 //
ap1. - evam uktas tū sa sarvavātī pārṣat tūṣīn abhūt // 1.122 //
ap1. - mahāyānamantracaryānirdesāt mahākalpān maṇjuśrīkumaraṁbuddhabodi-
sattvavidhānavatālalavisaṁ mūlakālamāḥ prathamaṁ sannipātapativrtaṁ //
CHAPTER A2

atha khalu mañjuśrīḥ kumarabhūtaḥ sarvāvantaṃ paśanmanaḍalam avalokyā sarvasattvasamayānupravesāvalokināṃ nāma samādhiṃ samāpadyate sma / samantarasarasmāpannasya ca mañjuśriyāḥ kumarabhūtasya nābhimandaṇḍalapradeśād raśmir niścaranti sma / [B25r] anekaraśmi-koṭīniyutaśatasahasraparivāritā samantāt sarvasattvadāhātuṃ avabhāsyā punar eva taṃ śuddhāvāsabhavanaṃ avabhāsyā sthitabhūt // 2.1 //

atha khalu vajrapāṇir bodhisattvo mahāsattvo mañjuśriyaṃ kumarabhūtam āmantrayate sma / bhāṣa bhāṣa tvaṃ bho jinaputraṃ sarvasattvasamayānupravesānaṃ nāma maṇḍalapatalavisaraṃ caryānirhāraṃ sarvasattvasādharanabhūtam yatra sattvāḥ sma / samanupraviṣya tvādiyaṃ mantragaṇaṃ sarvalaukikakalokottaraṃ ca mantrasiddhim samanuprāpnuvantī // 2.2 //

evam uktas tu guhyakādhipatinā yakṣendreṇa mañjuśrīḥ kumarabhūtaḥ paramaguhyamanḍalatantram bhāṣate sma / sarvavidyāsaṅcodanaṃ nāma rddhivikurvaṇāṃ nidarśayati ca / dakṣiṇāṃ ca pāṇim udyamya aṅgulyagreṇa paśanmanaḍalam ākārayati sma / tasminn aṅgulyagre anekavidyādhararāja koṭīniyutaśatasahasrāṇi niśceruḥ / niścaritvā sarvāvantaṃ śuddhāvāsabhavanaṃ mahatāvabhasenāvabhāsyā [B25v] sthitā abhūvan // 2.3 //

atha mañjuśrīḥ kumarabhūto yamāntakasya krodharājaśya hṛdayaṃ sarvakarmikaṃ ekavīraṃ āvāhanaśaṅkṣepānāṃ pradhānaḥ / tryakṣaraṃ nāma mahā sattvena mañjughoṣeṇa sarvavighnavināśanam // 2.5 //

atha mañjuśrīḥ kumarabhūtaḥ dakṣiṇāṃ pāṇim udyamya krodhāsa mūrdhni sthāpayāṃ āsa / evaṃ cāha /
namaste sarvabuddhānām / samanvāharantu [S26] buddhā bhagavanto
ye kecid daśadiglokadhātuvyavasthitā anantāparyāntāś ca bodhisattvā
maharddhikāḥ samayam adhitisthanta // 2.6 //
ap2.7 ity evam uktvā taṃ krodharājānaṃ [B26r] bhrāmayitvā kṣipati sma
/samanantaraniṃśipto mahākrodharājo sarvāvantam lokadhātum ṣatvā
kṣanāmatreṇa ye duṣṭāṣayāḥ sattvā maharddhikāḥ tān nigṛhyānayati sma
/taṃ mahāparśanmandaṃ śuddhāvāsabhaveṇaṃ praveṣayati sma
/vyavasthāyāṃ ca sthāpayitvā samantajvālāmālākulo bhūtvā duṣṭasattvesu
ca mūrdhni tiṣṭhate sma3846 // 2.7 //
ap2.8 atha maṇjuśrīḥ kumarabhūtaḥ punar api taṃ parśanmandaṃ avalokya
/ṣṇvantu bhavantāḥ sarvasattvāḥ yo hy enaṃ madiyaṃ samayam
atikramet tasyaṃ krodharājā nigraham āpādayisatyati / yat kāraṇām
anatikramanīyaḥ buddhānāṃ bhagavatāṃ samayarahasyamantrārthavacanapathāṃ bodhisattvānāṃ ca
maharddhikānāṃ samāsanirdesataḥ kathayisyāmi / taṃ śrūṇuta sādhu ca
susūṭaḥ ca manasi kuruta / bhāṣisyē 'ham // 2.8 //
ap2.9 nāmaḥ samantabuddhānām3847 / oṁ ra ra smara apratihataśāsana
kumārārūpadhārīna3848 hūṃ hūṃ phat phat3849 svāhā // 2.9 //
ap2.10 ayaṃ sa mārṣa madiyāmūlamantraḥ [B26v] āryamaṇjuśriyaṃ nāma
/mudrā paṇcaśikkhā mahā3850 mudretī vihkyāta taṃ prayaṇayed asmin
mūlamantre3851 // 2.10 //
ap2.11 sarvakarmikāṃ bhavati hṛdayam / [V18] vakṣye sarvakarmakaraṃ
śivam3852 / oṁ vākye da nāmaḥ3853 // 2.11 //
ap2.12 mudrā cātra bhavati triśikheti vihkyāta sarvabhogābhivardhanī
/ // 2.12 //
ap2.13 upahṛdayaṃ cātra bhavati /
vākye hūṃ // 2.13 //
ap2.14 mudrā cātra bhavati triśikheti vihkyāta sarvasattvākarṣaṇī // 2.14 //
ap2.15 ekāksaram paramahṛdayaṃ cātra bhavati /
ōṁ3854 // 2.15 //
ap2.16 mudrā bhavati cātra mayūrāsaneti vihkyāta sarvasattvavaśaṅkaṛ3855
sarvabuddhānāṃ hṛdayam3856 // 2.16 //
ap2.17 aparam api mahāvīraṃ nāma aṣṭāksaraṃ3857 paramāśreyasam
mahāpavitraṃ triḥbhavavartmo3858 pacchedanam sarvadurgatinivāram
sarvaśāntikaram sarvakarmakaraṃ kṣeṃ3859 nirvāṇapraśāṇam buddham
iva sammukhadaṇopashitam / svayam eva3860 maṇjuśrī ayam bodhisattvah3861
sarvasattvāṃ arthāya paramaghyamantrārūpiṇopasthitāḥ3862
sarvāśāpariṣṭākṣata yatra svaritamātraṇa pañcānantaryāṇi pariśodhayati /
kaḥ punarvādo ṣāpe3863 / [B27r] kataman ca tat // 2.17 //
ap2.18 oṁ āḥ dhīra3864 hūṃ khecaraḥ3865 //
eṣa saḥ mārṣāḥ svayam evāham aṣṭākṣaraṃ mahāvīraṃ paramaguhyaḥdayaṃ buddhatvam iva / pratypaṣṭhitam sarvakāryeṣu (S27) saṃkṣepataḥ / mahāguṇavistaro na śakyate sma anekākālaṇkapoṭinayaṣataśahasraṇ api guṇāparyāntaniṣṭham vaktum iti / mudrā cātra bhavati mahāvīryeti vikhyātā sarvāśāpāripūrakī // 2.18 //

ap2.19 3870 āhvāvanamantraś cātra bhavati /

om he he kumāra viśvarūpiṇe {A2r} sarvabālabhāsitaśaprabodhane / āyāhi bhagavann āyāhi / kumāra kriṇotpaladhāriṇe maṇḍalamadhye tiṣṭhā tiṣṭhā / samayam anumara / apratihataśāsana hūṃ / mā vilamba / kuru / phaṭ svāhā // 2.19 //

ap2.20 eṣa bhagavanmaḥjuśriyaḥ āhvāvanamantrā sarvasattvānāṃ sarvabuddhabodhisattvānāṃ sarvaprtyekabuddhāyaśrāvaṇaśarvagadharvagurūḍākinnaramahoragapiścarākṣasasarvabhubhānāṃ ceti // 2.20 //

ap2.21 saptābhimantranitāṃ candanodakam kṛtvā caturdiśam ity ērthvam adhas tiryak sarvataḥ kṣiṣpet / sarvabuddhabodhisattvāḥ mahātūṣāyaś ca svayaṃ saparīvārah sarvalaukkalokottarāś ca mantrāḥ sarve ca bhūtāgaṇāḥ sarvasattvās ca {B27v} āgatā bhaveyuh // 2.21 //

ap2.22 namaḥ sarvabuddhānām apratihataśāsanānām / om dhu dhura dhūpaṃ ñu vācini dhūpārciṣi ṭhūṃ tiṣṭha samayam anumara svāhā / dhūpamaṇaṭha // 2.22 //

ap2.23 candanaṃ karpūram kuṅkuṃḍaṃ caikikṛtya dhūpaṃ dāpayet tatas tathā āgatānāṃ sarvabuddhabodhisattvānāṃ sarvasattvānāṃ ca / dhūpāpyāyitaśāsanāṃ bhrāṭa bhavanti / bhavati cātra mudrā yasya padmāleśi vikhyātā sarvasattvākaraṇāṃ śivā / āhvāvanamantrāś ca • ayaṃ eva mudrā padmāle śubhā // 2.23 //

ap2.24 āgatānāṃ ca sarvabuddhabodhisattvānāṃ sarvasattvānāṃ cāgatānāṃ arghyo deyaḥ / karpūracandanaṇaṇumair udukaṃ aloḍhya jātikusumanava-mālikavāṣikapuṣpānāgaśagakulapiṇḍitaś gair erēsē anyatamaṇa puṣpēna yathartukēna vā sugandha puṣpēna misriṃ kṛtya anēna mantraṇa arghyo deyaḥ // 2.24 //

ap2.25 namaḥ sarvabuddhānām apratihataśāsanānām / tadyathā / he he mahākārunika viśvarūpādhāriṇe argham pratīcchā / pratīcchāpayā samayam anumara tiṣṭha tiṣṭha maṇḍalamadhye praveśaya praviṣā {A2v} sarvabhubhūnakampaka gṛṅa gṛṅa hūṃ / ambaravicārinē svāhā // 2.25 //

ap2.26 mudrā cātra pūrṇeti vikhyātā sarvasattvānvarthiṃ dhruvā / gandhamantraś {B28r} cātra bhavati // 2.26 //
ap2.27  namaḥ sarvabuddhānām namaḥ samantagandhāvabhāsaśriyāya pratīccha prātiṣeṣyāṁ gandhaṃ samatānucārīṇe svāhā // 2.27 //
ap2.28  bhavati [S28] cātra mudrā pallaṅava nāma sarvāśāpāripūrikā / puṣpamāntaraḥ cātra bhavati // 2.28 //
ap2.29  namaḥ sarvabuddhānām apratihataśāsanānāṁ / namaḥ samkusumita-rājasya tathāgatasya / tadyathā / kusume kusume kusumādhye kusumāpuravāsini kusumāvati svāhā //
tenaiwa dhūpamantrenā pūrvoktenaiwa dhūpena dhūpayet // 2.29 //
[V19]
ap2.30  sarvabuddhānām nasmakṛtya acintyādbhutarūpiṇāṁ / balimantraḥ pravakṣyāṁ samyak sambuddhabhāṣitam // 2.30 //
ap2.31  namaḥ sarvabuddhabodhisattvānāṁ apratihataśāsanānāṁ / tadyathā / he he bhagavan mahāsattva buddhāvalokita mā vilamba / idaṁ baliṁ ċrīṇāpaya ċrīṇa ṭa ṭa ṭa ṭa ṭa ṭa ṭa ṭa svāhā // 2.31 //
ap2.32  nivedyaṁ cânena dāpayed baliṁ ca sarvabhaftikam / bhavati cātra mudrā śaktiḥ sarvadūṣanānāṁ // 2.32 //
ap2.33  namaḥ sarvabuddhānām apratihataśāsanānāṁ sarvatamo'ndhakāravidhvāṃsināṁ / namaḥ samantajyotigandhāvabhāsaśriyāya tathāgatāya / tadyathā / he he bhagavan ājyotirmiṣatatasahasrapratimāṇḍitaśarīrā [B28v] vikurva vikurva / mahā-bodhisattvasamantajāloḍḍyotimūrti khurda khurda / avalokaya avalokaya sarvasattvānāṁ svāhā // 2.33 //
ap2.34  pradīpamāntraḥ / pradīpaṁ cânena dāpayet / mudrā vikāsinī nāma sarvasattvāvalokini // 2.34 //
ap2.35  namaḥ samantabuddhānām apratihataśāsanānāṁ / tadyathā / jvala jvala jvalaya jvalaya / ṭa ṭa ṭa ṭa ṭa ṭa ṭa ṭa / vibodhaka harikṛṣṇapiṅgala svāhā // 2.35 //
ap2.36  agnikārikā mantraḥ / bhavati cātra mudrā sampuṭā nāma lokaviśrutā sarvasattvaprabhodyotanī / bhāṣita munivaraiḥ pūrvaṁ bodhisattvasya dhimataḥ // 2.36 //
ap2.37  atha khalu maṁjuśrīḥ kumarabhūtaḥ vajrapāṇīṁ bodhisattvam āmantrayate sma / imāni guhyakādhipate mantrapadāṁ sarahasyāṁ paramaguhyakāṁ // 2.37 //
ap2.38  tvadīyaṁ kulavikhyātaṁ sutaṁ ghoram sudāruṇaṁ / ya eva sarvamantrānāṁ sādhyaṁnānāṁ vicaksanāñāṁ // 2.38 //
ap2.39  mūrdhaṇaḥ iti vikhyāta vajrābjukalayor api / tasya nirnāśanārthāya vidyyaṁ sampravakṣyate // 2.39 // [S29]
Namaḥ sarvabuddhabodhisattvānām apratihataśasanānām / oṁ kara kara / kuru kuru mama kāryam / bhañja bhañja saravavighnān / daha daha sarvajravínāyakān / mūrdhaṭaka jīvitāntakara mahāvīkṛtarūpiṇe / paca paca sarvaduṣṭān / {B29r} mahāganapati jīvitāntakara bandha bandha sarvagrahān / śaṇmukha śaṭbhujā śaṭcarana / rudram ānaya / viśuṃ ānaya / brahmādyān devān ānaya / mā vilamba mā vilamba / rakṣa rakṣa / maṇḍalamadhye praveśaya / samayam anusmara / hūṁ hūṁ / phaṭ phaṭ / tvā / 2.40 /

eṣa saḥ paramaguhyakādhipate paramaguhyo mahāvīryo / maṇjuśrīḥ / śaṇmukho nāma mahākrodharājā saravavighnāsaḥ / anena paṭhitamāṭreṇa dasabhūmipratīṣṭhāpitabodhisattvā vidravante kim punar duṣṭavighnāḥ / anena paṭhitamāṭreṇa mahārakṣā kṛtā bhavati / mudrā cātra bhavati mahāśūla · iti vikhyātā saravavighnāasikā / asyaiva krodharājasya hṛdayam / 2.41 /

om hṛṁḥ jñīḥ vikṛtānana hūṁ / sarvasatrūn nāsāya stambhaya phaṭ phaṭ / anena mantreṇa sarvasatruḥ mahāśūlarogeṇa cāturthakena vā gṛhṇāpayati / satatajāpena vā yāvad rocate maṁrataṃ vā na pratipadyate / atha karuṇācittaṃ labhate / jāpante muktir na syāt / mṛiyāta iti / ratnatrayāpakanīnām kartavyāṃ nānyeṣāṃ / saumycittānām / 2.42 /

mudrām mahāśūlaṁ / prayojaney / upahṛdayaṃ cātra bhavati / anena hṛṁḥ kālarūpa hūṁ / 2.43 /

mudrā mahāśūlaiva / prayojanīyā / {B29v} sarvaduṣṭān {V20} yam icchati tām kārayati / paramaḥrādayaṃ sarvabuddhādhiṣṭhitam ekākṣaram nāma / 2.44 /

hūṁ / eṣa sarvakarmakaraḥ / mudrā mahāśūlaiva / sarvānarthavāsaṁkaraḥ / saṁkṣepata eṣa krodharājāḥ / sarvakarmesu prayoktavyaḥ / maṇḍalamadhye jāpah / siddhikāle ca viśiṣyate / 2.45 /

visarjanamantrā bhavanti / namāḥ sarvabuddhānām apratihataśasanānām / tadyathā / jaya / jaya sujaya mahākāruṇika viśvarūpiṇe / gaccha gaccha / svabhavanam / sarvabuddhāṁś ca visarjaya saparivāraṇām svabhavanam cānupraveśaya / samayam anusmara / sarvārthāḥ ca me siddhyantau mantrapadaḥ / manoratham ca me paripūraya / 2.46 /

ayam visarjanamantrāh sarvakarmesu prayoktavyaḥ / mudrā bhadrapiṭhethi vikhyātā / āsanaṃ cānena dāpayet / manasā saṁjñāpate / 2.47 /
ap2.48 sarvebhya laukikalokottarebhyo manḍalebhyo mantrebhyaś caiva mantrasiddhiḥ / samayajāpakāla\textsuperscript{3924}niyameṣu ca prayoktavyā\textsuperscript{3925} / iti / 2.48 // [S30]

ap2.49 atha khalu mañjuṣrīḥ kumarabhūtaḥ punar api taṃ śuddhāvāsabhavanam avaloka taṃ ca\textsuperscript{3926} mahāparśanmanḍalāṃ svakaṃ ca vidyāgaṇamantrapātalavisaram bhāṣate sma / 2.49 //

ap2.50 namaḥ sarvabuddhānāṃ apratihataśāsanānām\textsuperscript{3927} [B30r] / oṁ riṭi\textsuperscript{3928} svāhā //
mañjuṣriyasyeyam\textsuperscript{3929} anucarī keśinī nāma vidyā sarvakarmikā / mahā-mudrāyā pāṇcaśikhāyā yojyā\textsuperscript{3930} sarvaviṣakarmasū / 2.50 //

ap2.51 namaḥ samantabuddhānāṃ apratihataśāsanānām / oṁ niṭī\textsuperscript{3931} //
upakeśinī nāma vidyeyāṃ sarvakarmikā / mudrāyā vikāsinyā\textsuperscript{3932} ca yojayet sarvagrahakarmesū // 2.51 //

ap2.52 namaḥ samantabuddhānāṃ apratihatagatīnām\textsuperscript{3933} / oṁ niḥ\textsuperscript{3934} //
vidyeyaṃ nalinī\textsuperscript{3935} nāma sarvakarmakarā śubhā //
mudrāyāḥ bhadrapīṭhyāḥ saṃyuktā yakṣinīṃ\textsuperscript{3936} ānayed dhruvam / 2.52 //

ap2.53 nāmaḥ samantabuddhānāṃ acintyādbhutarūpinām /
mudrāyā śaktinā yuktā sarvādākinīḥghātinī\textsuperscript{3937} //
oṁ jñaiḥ\textsuperscript{3938} svāhā // 2.53 //

ap2.54 vidyā kapālinī\textsuperscript{3939} nāma mañjughoṣena bhāṣitā /
samantāśarvabuddhaiṣca praśastā divyarūpinī\textsuperscript{3940} // 2.54 //

ap2.55 namaḥ samantabuddhānāṃ apratihagatī\textsuperscript{3941} pracārinām\textsuperscript{3942} / tadyathā /
oṁ varade svāhā //
mudrāyā\textsuperscript{3943} triśikhenaiva\textsuperscript{3944} yojaye	extsuperscript{3945} chreyasātmakaḥ\textsuperscript{3946} /
bahuṃpadharā devi kṣiprabhogaprasādhikā // 2.55 //

ap2.56 namaḥ samantabuddhānāṃ acintyādbhutarūpinām /
oṁ bhūri\textsuperscript{3947} svāhā /
mudrāyā śūlasaṃyuktā sarvajvaravināśinī // 2.56 //

ap2.57 namaḥ samantabuddhānāṃ acintyādbhutarūpinām / \{V21\}
oṁ ture\textsuperscript{3948} svāhā //
vidyā tārāvatī\textsuperscript{3949} nāma praśastā sarvakarmasū \{B30v\} /
mudrāyā śaktiyaṣṭyā tu yojitā vigñaghātinī // 2.57 //

ap2.58 namaḥ samantabuddhānāṃ acintyādbhutarūpinām / \{S31\}
tadyāthā / oṁ vilokini svāhā /  
vidyā lokavatī nāma sarvalokaprasāṁkarī /  
yojitā vaktramudreṇa sarvasaukhya-pradāyikā // 2.58 //

ap2.59 namāḥ samantabuddhānāṁ acintyādbhutarūpiṇāṁ /

ap2.59 tadyāthā / oṁ viśve viśvasambhave viśvarūpiṇi kaha kaha āviśāviśa / samayam anusmara / ru ru tiṣṭha svāhā // 2.59 //

ap2.60 esā vidyā mahāvīryā darśitā lokanāyakah /  
damśtramudrāsametāstra sarvasattvāveśini śubhā /  
varadā sarvabhūtānāṁ viśveti samprakīrtita // 2.60 //

ap2.61 namāḥ samantabuddhānāṁ acintyādbhutarūpiṇāṁ /  
tadyāthā / oṁ svete śrīvapiḥ svāhā // 2.61 //

ap2.62 mayūrāsanena mudreṇa vinyastā sarvakarmikā /  
mahāśveteti vihyyatā • acintyādbhutarūpiṇi /  
saubhāgyakaranam loke naranārīśaṁkarī // 2.62 //

ap2.63 namāḥ samantabuddhānāṁ acintyādbhutarūpiṇāṁ /  
tadyāthā / oṁ khi khi khi rītī bhanguri sarvaśatrūm stambhaya jambhaya mohaya vaśam ānaya svāhā // 2.63 //

ap2.64 esā vidyā mahāvidyā yogini prakathya /  
yojitā vaktramudreṇa duṣṭasattvaprasādinī // 2.64 //

ap2.65 namāḥ samantabuddhānāṁ apratihaṭagatī pracārinām /  
tadyāthā / {B31r} oṁ śrīḥ // 2.65 //

ap2.66 esā vidyā mahālakṣmi lokanāthais tu desitā /  
mudrā sampūṭaya yuktā mahārājyapradāyikā // 2.66 //

ap2.67 namāḥ samantabuddhānāṁ sarvasattvābhayarāpāyānām /  
tadyāthā oṁ ajite kulārūpiṇi • ehi • āgaccha / mama kāryam kuru svāhā // 2.67 // {S32}

ap2.68 ajiteti vihyyatā kumāri amṛtodbhavā /  
mudrāyā pūrṇaya yuktā sarvaśatrūnivāraṇī // 2.68 //

ap2.69 namāḥ samantabuddhānāṁ acintyādbhutarūpiṇāṁ / {V22}

tadyāthā / oṁ jaye svāhā / vijaye svāhā / ajite svāhā / aparājite svāhā // 2.69 //
ap2.70  caturbhaginya iti vikhyātā bodhisattvānucārikā /
paryaṭanti mahīṃ kṛtsnāṃ sattvānugrahakārikāḥ // 2.70 //

ap2.71  bhrātās tumbru vikhyātā etāsām anucārakaḥ /
nauyānasamārūḍhā ambuve tu nivāsinaḥ /
muṣṭimudreṇa vinyastā sarvāśāpāripūrikā // 2.71 //

ap2.72  namaḥ samantabuddhānāṃ lokāgrādhipatinām //
tadyathā / oṃ kumāra mahākumāra kriḍa kriḍa / śaṃmukha
bodhisattvānucārikaḥ mayūrāsaṃ saktu dyatapāni raktaṅga
raktagandhānulepanapriya kha kha khāhi khāhi hum / nṛtya nṛtya
/ raktāpuṣpārcitamūrti samayam anusmara / bhrama bhrama bhramaya
bhramaya bhramaya / lahu lahu mā vilamba / sarvakāryāni me kuru kuru /
vicitra rupadharine tiṣṭha tiṣṭha hum / sarvabuddhānujñāta svāhā // 2.72 //
ap2.73  bhāṣito bodhisattvena mañjughoṣeṇa tāyinā / śaḍvikārā mahī kṛtsnā pracacāla samantataḥ // 2.73 //
ap2.74  hitārthaṃ sarvasattvānāṃ duṣṭasattvanivāraṇam /
maheśvarasya suto ghora vaineyārtham ihāgataḥ // 2.74 //
ap2.75  skandam angārakaṃ caiva graha cihnaiḥ sucihnitaḥ /
mañjubhāṇi tato bhāṣe karuṇāviṣṭena cetasa // 2.75 //
ap2.76  mahāmā bodhisattvo 'yam bālanām hitakārināḥ /
sattvacaryā yato yukto viceruḥ sarvato jagat // 2.76 //
ap2.77  mudrāsaktiyaṣṭyā tu saṃyukto sa mahātmanah /
āvartayati brahmādyāṃ kim punar mānuṣam phalam // 2.77 // {S33}
ap2.78  kaumārabhittam akhilaṃ kalyam asya samāsataḥ /
kārttikeyaka mañjuśrīr mantro 'yam samudāhṛtakaḥ // 2.78 //
ap2.79  sattvānugrahakāmyartham bodhisattva ihāgataḥ /
tryakṣaraṃ nāma hṛdayam mantrasasyasya udāhṛtam // 2.79 //
ap2.80  sarvasattvahitārthāya bhogākaśanataparāḥ /
mudrāyā saktyaṣṭyā tu vinyastaḥ sarvakarmikāḥ // 2.80 //
ap2.81  oṃ hum jaḥ /
esa mantrah samāsena kuryān mānuṣakaṃ phalam // 2.81 //
ap2.82  namaḥ samantabuddhānāṃ samantoddyotām //
ōṁ vikṛtagraha hum phat svāhā // 2.82 //

ap2.83 upahṛdayaṁ cāsyasa saṃyukto mudrāśaktinā tathā /
āvartayati3990 bhūtāni sagrahāṁ mātarāṁ tathā // 2.83 // {V23}

ap2.84 sarvamudritamudreṣu {B32r} vinyastā saphalā bhavet /
vitrāsavyati bhūtānāṁ duṣṭāviṣṭāvivocanī // 2.84 //

ap2.85 eṣa mañjuśriyaḥ3991 kumarabhūtasya kārttikeyamañjuśrīr nāma kumāro
'ṇucaraḥ sarvakarmīkaḥ / jápa3992mātreṇaiva sarvakarmāṇi karotīsarvabhūtāni trāsayati • ākārṣayati vaśam ānayati śoṣayati ghātayati /
yathēpsitaṁ vā vidyādharasya tat sarvaṁ sampādayati // 2.85 //

ap2.86 namaḥ samantabuddhānāṁ apratihataśāsanānāṁ / tadyathā / oṁ
brahma subrahma3993 brahmavarc3994 śāntī kuru svāhā // 2.86 //

ap2.87 eṣa mantro3995 mahābrāhmaḥ bodhisattvena bhāṣitaḥ /
śāntī prajagmur bhūtāni tatkṣaṇād eva śītalām3996 // 2.87 //

ap2.88 mudrā pañcaśikāḥ yuktā kṣipram svastyayanāṁ bhavet /
ābhicārakeṣu sarveṣu • aṭharvavedapāṭhyate3997 //
eṣa samkṣepata ukto kalpam asya samāsataḥ // 2.88 //

ap2.89 namaḥ samantabuddhānāṁ apratihataśāsanānāṁ //
tadyathā / oṁ garudavāhana cakrapāṇi caturbhujā hum hum samayam
anusmara / bodhisattva ājñāpayati3998 svāhā // 2.89 // {S34}

ap2.90 ājñapto mañjuḥoṣeṇa kṣipram arthakaraḥ śivaḥ /
vidyādharasya bhum phat phat // 2.90 //

ap2.91 mudrā triśikhe yuktā kṣipram arthakaraḥ sthirāḥ /
yayaete3999 vaiṣṇave tantre kathitāḥ kalpavistarāḥ / {B32v}
upāyāyena sarvānāṁ mañjuḥoṣeṇa bhāṣitaḥ // 2.91 //

ap2.92 namaḥ samantabuddhānāṁ apratihataśāsanānāṁ //
tadyathā / oṁ mahāmaheśvara bhūtādhīpati vṛṣa4000 dhvaja
pralambajaṭāmakuṭadhārinē sitabhāsmaḥdūsaśāritāmūrti hum phat phat /
bodhisattva ājñāpayati4001 svāhā // 2.92 //

ap2.93 eṣa mantro mayā prokte lā近代 hitakāmyaśa /
śūlamudrāsamāyuktaḥ4002 sarvabhūtāni śāntah // 2.93 //

ap2.94 yanmayā kathitāṃ pūrvaṃ kalpam asya purātanam /
śaivam iti vakṣyante sattvā bhūtalavasīnaḥ /
vividhā guṇavistarāḥ śaivāntre mayoditaḥ // 2.94 //
namaḥ samantabuddhānām apratihataśasanānām

tadyathā / oṁ śakuna mahāśakuna padmavitapakṣa sarvapannaganāśaka
kha kha khāhi khāhi / samayam anusmara hum / tiṣṭha / bodhisattva
ājñāpayati svāhā / 2.95 / \{V24\}

esā mantra mahāvīryaḥ vainateyeti viṣrutaḥ /
durdantadamako śreṣṭhaḥ bhogināṁ viṣanāśanam / 2.96 /

mahāmudrāyām samāyuktāḥ hanty anartha sudārunām /
vicikitsayati na samdeho viṣā sthāvarajaṅgamām / 2.97 /

sattvān upāyavaineyāṁ bodhisattvasamājñāyā /
vicerur garudarūpena pākṣirāt sa mahādyutīḥ / 2.98 /

yāvanto gāruḍe tantre kathitāḥ kalpavistarāḥ /
te mayaivoditāḥ sarve sattvānāṁ hitakāraṇāt / 2.99 / \{B33r\}

garutmā bodhisattvas tu vainateyārtham ihāgataḥ /
100 bhogināṁ viṣanāśaṁ vicerura pākṣirūpināṁ / 2.100 / \{S35\}

yāvanto laukikā mantrāḥ te ‘smin kalpa udāhrtāḥ /
101 vaineyārtham hi sattvānāṁ vicarāmi tathā tathā / 2.101 /

ye tu tāthāgataṁ mantrāḥ kulisābja kulayor api /
102 te ‘smin kalpavistare bhāṣitāḥ pūrvam eva tu / 2.102 /

yathā hi dhātrī bahudhā bālam lālayati yatnataḥ /
103 tathā bāliśabuddhiḥ mantrarūpi carāmy aham / 2.103 /

daśabalaṁ kathitaṁ pūrvam adhunā ca mayoditam /
104 sakalam mantratantrārtham kumāro ‘pyāha mahādyutiḥ / 2.104 /

jinavaraiś ca ye ‘gītā daśabalātmajaiḥ /
105 mañjusvareṇa te ‘gītā acintyādbhutarūpināṁ / 2.105 /

atha khalu mañjuśriḥ kumarabhūtaḥ sarvāvantaḥ śuddhāvāsabhave ‘nām tam c mañjushrjn mantrandālam avalokyā sarvasamayasaṅcodanī
nāma samādhīṁ samāpadyate / yatra samādehe pratiṣṭhitasya aśeṣasattvanirhāra caryāmanasaḥ sarvasattvāḥ śuddhāvāsabhave ‘nām tam c mañjushrjn mantrandālam
acintyādbhutarītābhau / 2.106 /

samanantarasmāpannasya mañjuśriyāḥ kumarabhūtasya sarvāvantaḥ / 2.107 /
śrāvakacaryāpraviṣṭair [B33v] api bodhisattvair daśabhūmipratiṣṭhiteśvarair api na śakyate taṃ maṇḍalam likhitum lekhayitum vah kaḥ punarvado prthagjanabhūtaiḥ sattvaiḥ // 2.107 //

mañjuśriyaḥ kumarabhūtaḥ drṣṭvā sarve buddhā bhagavantaḥ sarvapratyekabdudhāḥ sarve • āryaśrāvakāḥ sarve bodhisattvā daśabhūmipratiṣṭhitā yauvarājyābhīṣekasamanprāptāś caryā pratipañāś ca sarve sattvāḥ sāsravā anāsravāś ca mañjuśriyaḥ kumarabhūtasyādhisīṣhānenaśintam buddhabodhisattvacāryā niṣyanditaṃ samādhiśvesamānasodbhāvanāṃ maṇḍalam praviṣṭam ātmānam samānante sma na śakyate tat prthagjanaiḥ sattvaiḥ manasāpy ālambayitum kaḥ punarvado likhitum lekhayitum vah // 2.108 //

atha mañjuśrīḥ kumarabhūtaḥ, tān mahāparṣanmanḍalasamayam anupraviṣṭāṃ sattvān āmantrayate sma śṛṇvantu mārṣāḥ anatikramānāṃ tathāgatānāṃ bodhisattvānāṃ ca samayāḥ kaḥ punarvado 'nyesāṃ sattvānāṃ āryānāryānāṃ // 2.109 //

atha mañjuśrīḥ kumarabhūtaḥ vajrapānī guhyakādhipatīm āmantrayate sma / nirdiṣṭaṃ bho jinaputrātikrānta mānuṣyakaṃ samayāṃ mānasodbhāvanāṃ / mānuṣyakaṃ tu vāksye parinirvṛtānāṃ ca tathāgatānāṃ yatra sattvāḥ samanupraviṣṭyā sarvamantrā laukikakokkattāṃ siddhiṃ gaccheyuḥ // 2.110 //

atha khalu vajrapānīr guhyakā dhipatiḥ mañjuśriyaṃ kumarabhūtam āmantrayate sma / bhāṣa bhāṣa bho jinaputra yasyedānīṃ kālaṃ manyase // 2.111 //

parinirvṛte lokanāthe śākyasīṃhe anuttare / buddhatva iva sattvānāṃ tvādiyaṃ maṇḍalam bhuvī // 2.112 //

drṣṭimātre hi loke 'smin maṭrāṃ siddhiṃ prajagmire / ajñānavidhihīnāṃ tu samayo 'nadhiḥkṛtena vā // 2.113 //

mantrā siddhiṃ na gaccheyuḥ brahmasāpyi mahātmanāḥ / anabhīyuktā tante 'smin adṛṣṭasamayodite // 2.114 //

mantrā siddhiṃ na gacchanti yatnenāpy anekada / samayaprayogahānāṃ śakrasyāpi prayātanaḥ // 2.115 //

mantrasiddhiṃ gacchanti kim punar bhuvī mānuṣe / samayāsāstratattvavaiṃ caryākarmasau sādhane / paṭḥitamāttrā hi sidhyante māntra āryā ca lauṅkikā // 2.116 //

manḍalam mañjughoṣasya praviṣṭah sarvakarmakrt / mantrasiddhir dhruvaṃ tasya kumārasyeva sāsane // 2.117 //
atha khalu vajrapāṇir guhyakādhipatis taṃ mahāsattvam adhyeṣate

cma / saṃkṣepato bho bho mahābodhisattva sattvānāṃ arthāya
manḍalavidhānaṃ bhāṣasveti / / 2.118 //

evam {B34v} uktas tu guhyakādhipatinā maṃjuśrīḥ kumarabhūtāḥ

sarvasattvānāṃ arthāya manḍalavidhānaṃ bhāṣa sme / / 2.119 //

ādau tāvat pratihārakapakṣe caitravaisākhe ca māse sitapakṣe

praśastādivase śuddhagrahaniṅkṣite śubhanakātrasaṃyukte
śuklapratipadi pūrṇāṃṣyāṃ vā anyasmin vā kāle pravr̥māsavivarjite
pūr̥vāṃ bhūmin adhiśthātavya / / 2.120 //

mahānagaram āṣṛtya yatra vā svayaṁ tiṣṭhe {S37} maṇḍalācāryaś
cā samudrāṃ vā saṃkṣepānaṃ vā mahānagarasya pūrvatārāṃ digbhāge
dīvavādhaṅkāṭaṭaṣṭaṃ vā mahākālaṃ vā mahānagarasya pravṛ̥tām

saṃyuktām vā kāle pravr̥tām vā pratiṣṭhāntyavā / / 2.121 //

yas tasmin sthāne sucaukṣaṃ prthivipradaśaṃ samantāc caturasram

śoḍaśahalātvā dvādaśahastāṃ vā prthivipradaśaṃ

apagatapāśānakaṭhalla bhasmāṅgāratuṣakapālāstīhitavartinam
sucausya vā suparikārmitam prthivipradaśaṃ
niḥprāṇakena paṅcagavyasaṃśritena
candanaśrīkūraśrīkūrakumodakena vā yamāntakena krodharañjanāśta
duḥkhasaṃśritena {V26} paṅcāṣṭikhamahāmudrāsaṃyuktena taṃ
tatro prthivipradaśaṃ abhyukṣaye caturdikṣu ity ārdhāmadyaṣṭiṣṭe viva

vidikṣu ca sarvataḥ kṣipet / / 2.122 //

tato taṃ prthivipradaśaṃ samantāc caturasraṃ śoḍaśahalātvā
dvādaśahastāṃ vā aṣṭahastāṃ vā / / 2.123 //

prthivipradaśaṃ manasenaṃ sucaukṣaṃ niḥprāṇaṃ krodharājaṃ

pañcagavyasaṃśritena caturdikṣu catvarah khadirakīlakānaṃ
dikṣu ca sarvataḥ kṣipet / / 2.122 //

tato taṃ prthivipradaśaṃ samantāc caturasraṃ śoḍaśahalātvā
dvādaśahastāṃ vā asṭahastāṃ vā / / 2.123 //

pañcagavyasaṃśritena caturdikṣu catvarah khadirakīlakānaṃ
dikṣu ca sarvataḥ kṣipet / / 2.122 //
saptābhimantritaṃ kṛtvā / pañcaraṅgikeṇa sūtreṇa saptābhimantritena krodhahṛdayena kṛtvā samantāt\(^{4070}\) tan maṇḍalam caturasrākāreno veṣṭayet // 2.125 //

ap2.- evaṃ madhyame sthāne evam abhyantare caturasrākāreno kārayet / madhyasthānaśthitena\(^{4071}\) maṇḍalācāreyena vidyā • aṣṭasahasarāṃ mūlamatrānā uccārayitvā / mahāmudrām\(^{4072}\) pañcaśikāhāṃ baddhavā mūlamanteśa sahāya\(^{4073}\) raksā • ātmaraksā ca kāryā / japaṭaś ca bahir niṣkramet\(^{4074}\) / tan\(^{4075}\) maṇḍalam pradaksinīṅkṛtya prāṃukhāḥ kuśavindakopaviṣṭāḥ {S38} sarvabuddhabodhisattvāṁ\(^{4076}\) manasi kurvāṇāḥ / samantāc ca tan maṇḍalam caturasrākāreno veṣṭayet / tatraiva ca\(^{4077}\) bahiḥ gār dve+\(^{4078}\) • ekaṭaśoṭiṁ\(^{4079}\) kṛtvā pravāsayet // 2.126 //

ap2.- tatra maṇḍalācāreyena kṛtapuraścaraṇena svatantram traktuṣalena •

127 upāyasattvārthamahāyānādhiṃ tattva • ekarātroṣitān / maṇḍalamadhye sthāpayet // 2.127 //

ap2.- bahiś cocchrita\(^{4080}\) dhvajapatākatoraṇacatuṣṭayālaṅkṛtaṃ pralambamānam āhatabherīmṛdaṅgaśaṅkhatantraṃ \(^{4084}\) pravāsayet // 2.128 //

ap2.- kadalistambharopitaphalabharitapindibhiḥ {B36r} pralambamānam āhatabherīmṛdaṅgaśaṅkhatantraṃ nirghoṣanināditaṃ taṁ\(^{4087}\) prathyipadesāṃ kuryāt / prāṣastaśabdairām \(^{4088}\) dharmaśravaṇacatuḥparṣānukūlamahāyānasūtrān \(^{4089}\) caturdhikṣu pustakān\(^{4090}\) vācayan / tadyathā // 2.129 //

129 bhagavatī prajñāpāramitā dakṣināyāṃ\(^{4091}\) diśi vācayet / ārya-candraptadipasamādhim\(^{4092}\) paścimāyāṃ diśi / āryaganaṇḍavīyām\(^{4093}\) uttarāyāṃ diśi / āryasuvārnaprabhāsottamasūtrām pūrvāyāṃ diśi / evam adhīatakacatuḥṣūtrāntikān pudgalaḥ dharmaśravaṇaṃ\(^{4094}\) pustakābhaḍvād\(^{4095}\) adhyēsayet\(^{4096}\) / dharmaśravaṇāya tato maṇḍalācāreyonothāya candanakarpūrakukumavyāmiṣṭraṇā śvetasundhapuspair mūlamatrāṃ jatā sarvatas taṁ\(^{4097}\) maṇḍalam abhikiret / abhikīrya ca bahir nirgacchet // 2.129 //

ap2.- saptāhād dhaviṣyāroṣitān\(^{4098}\) dvau trayo vā utpāditabodhicittān\(^{4099}\) upoṣadha • upavāsoṣitān\(^{4100}\) citrakarān\(^{4101}\) nipuṇatarān\(^{4102}\) praveṣayet / mūlamantenaiva śikhābandhāṃ {B36v} kṛtvā tataḥ suvarṇa-rūpyavividharatnapaṅcaśikācitrōjvalacāratvamūkṣṇamacāraṇām + sām + \(^{4103}\) pratiṣṭha mahābhogaiḥ sattvair mahārājānaic ca dharmaśravaṇāya bodhiparāyaṇāṃ \(^{4104}\) bodhiparāyaṇāṃ niyataṁ // 2.130 // {V27}

ap2.- maṇḍalam darśanād eva\(^{4105}\) kim punar maṇḍalācārā / sattvānāṃ alpapunyānāṃ nirvṛte śākyapungave / kuta evaṃvidhā bhogā vidhīr eṣā tu kathyate\(^{4106}\) // 2.131 //

131 daridrajanatāṃ drśtvā maṇjūghoṣo mahādyutīḥ /
udīrayet kalpa\textsuperscript{4107} saṃkṣepaṃ maṇḍalāṃ tu saṃśataḥ // 2.132 //

śālitaṇḍulacūrṇais tu sūkṣmaiḥ pañcaraṅgojvalaiḥ // {S39}

śuklapīṭhataṃkṛṣṇaharitavarṇair varṇayet // 2.133 //

pūrvasthāpitakaṃ cūrṇaṃ\textsuperscript{4108} maṇḍalācāryena svayaṃ grhya maḥāmudrāṃ
paṇcaśikhāṃ baddhvā mūlamantraṃ japatā\textsuperscript{4109} taṃ cūrṇaṃ mudrāyey / apareṇa tu sādhakācārya maṇḍala\textsuperscript{4110} bāhirdakṣiṇapūrṇāyaḥ diśi vidhidṛṣṭena karmanā • agnikuṇḍaṃ kārayet / dvihastapramāṇaṃ hastamātraṇimnaṃ samantāt padmapuṣkarākārā // 2.134 //

bahiḥ padmapuṣkarākāra\textsuperscript{4111} pālāśakāṣṭhasamidbhir agniṃ prajāvāya

śrīphalā\textsuperscript{4112} kāṣṭhasamidhānāṃ vitastimātrapramāṇānāṃ sārdrānāṃ\textsuperscript{4113} dadhimadhughṛtāktānāṃ\textsuperscript{4114} mūlamantra\textsuperscript{4115} ṣaḍaṅkāśarhārydayena vā mudrāmuṣṭaṃ\textsuperscript{4116} baddhvā • āhvayet / āhūya ca pūrvoktanaiva • {B37r} ekāṅkāṣaḥmūlamantraḥdayaḥ bhūyo ’ṣṭaṃṭaṃ juhuyāt // 2.135 //

tato maṇḍalācāryena baddhoṣṇīṣakṛtaṃparikarātmanā
citrakarāṃś ca

nipuṇatarān\textsuperscript{4118} kārayet / tato maṇḍalācāryena buddhabodhisattvān\textsuperscript{4119} manasi kurvātā pūrvoktanaiva dhūpamāntraṃ dhūpaṃ dahatā • aṅjaliṃ kṛtvā sarvabuddhabodhisattvān\textsuperscript{4120} praṇamya maṇjuśriyāṃ kumarabhūtaṃ namaskṛtya cūrṇaṃ gṛhītvā • āhvayet / āhūya ca pūrvoktanaiva • {B37v} citrakaśaṃ cūrṇaṃ gṛhītvā / ākārayet / rūpaṃ rūpaṃ
citrakaraiś ca pūrayitavyam / etena vidhīnā prathamata eva tāvad\textsuperscript{4122} buddhaṃ bhavavantam śākyumuniṃ sarvākāravaranopaṃ ratnasimhiḥāsanopaviṣṭaṃ
duḥkhaśabhanasthaṃ\textsuperscript{4123} dharmaṃ deśayamānam ālikhet / ālikhaś\textsuperscript{4124} ca maṇḍalācāryasyānusādhanaiṃ ātmakaśāvidhānāṃ mūlamantraṃ kṛtvā sarvabhautikā\textsuperscript{4125} balir deyā • caturdikṣūrābhavānāṃ

bahir baddhaṃ bhūraya / āhvayet / āhūya ca pūrvoktanaiva •

ekākṣaramūlamantrahṛdayena bhūyo ’ṣṭaṃjuhuyāt // 2.136 //

tataḥ maṇḍalācāryasya baddhoṣṇīṣakṛtaṃ parikarātmanā
citrakarāṃś ca

nippurukārāṇāṃ\textsuperscript{4118} kārayet / tataḥ maṇḍalācāryena buddhabodhīsattvān\textsuperscript{4119} manasi kurvātā pūrvoktanaiva dhūpamāntraṃ dhūpaṃ dahatā • aṅjaliṃ kṛtvā sarvabuddhabodhisattvān\textsuperscript{4120} praṇamya maṇjuśriyāṃ kumarabhūtaṃ namaskṛtya cūrṇaṃ gṛhītvā • āhvayet / āhūya ca pūrvoktanaiva • {B37v} citrakarāśaṃ cūrṇaṃ gṛhītvā / ākārayet / rūpaṃ rūpaṃ
citrakaraiś ca pūrayitavyam / etena vidhīnā prathamata eva tāvad\textsuperscript{4122} buddhaṃ bhavavantam śākyumuniṃ sarvākāravaranopaṃ ratnasimhiḥāsanopaviṣṭaṃ
duḥkhaśabhaṃnasthaṃ\textsuperscript{4123} dharmaṃ deśayamānam ālikhet / ālikhaś\textsuperscript{4124} ca maṇḍalācāryasyānusādhanaiṃ ātmakaśāvidhānāṃ mūlamantraṃ kṛtvā sarvabhautikā\textsuperscript{4125} balir deyā • caturdikṣūrābhavānāṃ

bahir baddhaṃ bhūraya / āhvayet / āhūya ca pūrvoktanaiva •

ekākṣaramūlamantrahṛdayena bhūyo ’ṣṭaṃjuhuyāt // 2.136 //

tataḥ maṇḍalācāryasya baddhoṣṇīṣakṛtaṃ parikarātmanā
citrakarāṃś ca

nippurukārāṇāṃ\textsuperscript{4118} kārayet / tataḥ maṇḍalācāryena buddhabodhīsattvān\textsuperscript{4119} manasi kurvātā pūrvoktanaiva dhūpamāntraṃ dhūpaṃ dahatā • aṅjaliṃ kṛtvā sarvabuddhabodhisattvān\textsuperscript{4120} praṇamya maṇjuśriyāṃ kumarabhūtaṃ namaskṛtya cūrṇaṃ gṛhītvā • āhvayet / āhūya ca pūrvoktanaiva • {B37v} citrakarāशaṃ cūrṇaṃ gṛhītvā / ākārayet / rūpaṃ rūpaṃ
citrakaraiś ca pūrayitavyam / etena vidhīnā prathamata eva tāvad\textsuperscript{4122} buddhaṃ bhavavantam śākyumuniṃ sarvākāravaranopaṃ ratnasimhiḥāsanopaviṣṭaṃ
duḥkhaśabhaṃnasthaṃ\textsuperscript{4123} dharmaṃ deśayamānam ālikhet / ālikhaś\textsuperscript{4124} ca maṇḍalācāryasyānusādhanaiṃ ātmakaśāvidhānāṃ mūlamantraṃ kṛtvā sarvabhautikā\textsuperscript{4125} balir deyā • caturdikṣūrābhavānāṃ

bahir baddhaṃ bhūraya / āhvayet / āhūya ca pūrvoktanaiva •

ekākṣaramūlamantrahṛdayena bhūyo ’ṣṭaṃjuhuyāt // 2.136 //

śvetasaraspaṇāṃ aṣṭaśataṃ\textsuperscript{4126} bhimantritaṃ kṛtvā

yamāntakrodayārenēbhimantraṃ {B37v} šarāvasampute\textsuperscript{4130} sthāpayet / anekākāravikṛtarūpaṃ sapta hotavyāḥ\textsuperscript{4133} / tato vighnah praṇāṣyanti / āṃnuṣyāṃ bāhīṣṭhaṃ / amānuṣyāṃ bāhīṣṭhaṃ / yamāntakrodhabhāyā nimaśṭa vidravanti • ita ita iti // 2.138 // {S40}
tato 'nusādhakena tatraiva kuśavindopaviṣṭena yamāntakakrodha-
rājanaṃ japaṃ kurvāṇena bhagavataḥ śākyamuneḥ pratimāyā
dakṣine pārśve dvau pratyekabuddhau padmāsanopaviṣṭau
mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tayor adhastād dvau pratyeka buddhau pārśve pratimāyā
dakṣine hastena bhagavantam [B38r] śākyamūnī
cariṇānām padmāsanopaviṣṭaṇā jñānātādhaṁ
dakṣinahastena bhagavatī pāṇḍaravāsinī
dakṣiṇaḥ śākya muniṃ vandānā
dakṣiṇato bhagavāṇa mahāśrāvaṇaḥ
vandānānhastena bhagavatī prajñāpāramitā
vandānānām jagājñānānām padmāsanopaviṣṭā
vandānānāṁ jñānāśākya muniṃ
dakṣiṇato bhagavāṇa mahāśrāvaṇaḥ
pratimāyā vāmapārśve dvau pratyeka buddhau
gandhamādana upāriṣṭā
ergābhā pārśve pratyeka buddhau candanaḥ
siddhā ceti cālekhyau/ teṣām
dakṣiṇaṃ tatraiva kuśavindopaviṣṭena yamāntakakrodha-
rājanaṃ japaṃ kurvāṇena bhagavataḥ śākyamuneḥ pratimāyā
dakṣine pārśve dvau pratyekabuddhau padmāsanopaviṣṭau paryākenopaviṣṭau
kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tesām api dakṣiṇato bhagavāṇa aryāvalokiteśvaraḥ sarvālaṅkārāvibhusītah
saratkāṇḍagauraḥ padmāsanopaviṣṭo vāmapārśve dvau pratyeka buddhau
padmāsanopaviṣṭau paryākenopaviṣṭau kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tesām api dakṣiṇato bhagavāṇa aryāvalokiteśvaraḥ sarvālaṅkārāvibhusītah
saratkāṇḍagauraḥ padmāsanopaviṣṭo vāmapārśve dvau pratyeka buddhau
padmāsanopaviṣṭau paryākenopaviṣṭau kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tesām api dakṣiṇato bhagavāṇa aryāvalokiteśvaraḥ sarvālaṅkārāvibhusītah
saratkāṇḍagauraḥ padmāsanopaviṣṭo vāmapārśve dvau pratyeka buddhau
padmāsanopaviṣṭau paryākenopaviṣṭau kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tesām api dakṣiṇato bhagavāṇa aryāvalokiteśvaraḥ sarvālaṅkārāvibhusītah
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padmāsanopaviṣṭau paryākenopaviṣṭau kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
tesām api dakṣiṇato bhagavāṇa aryāvalokiteśvaraḥ sarvālaṅkārāvibhusītah
saratkāṇḍagauraḥ padmāsanopaviṣṭo vāmapārśve dvau pratyeka buddhau
padmāsanopaviṣṭau paryākenopaviṣṭau kāryau / tayor adhastād dvau mahāsrāvakau dharmaṃ śṛṇvantau [V28] kāryau // 2.139 //
teṣām upariṣṭāt ʂaṭpāramitābhagavati māmāki • ālekhyaḥ sarvālaṅkāravibhūṣitāś ca tāḥ prasannamūrtayaḥ / teṣām apy upariṣṭād
eṣṭau • uṣṇiṣarājāṇaḥ samantajvālamālākulaḥ / mudrāṃ bahdhvā
vakavānī mahārājacakravartirūpāṇī ālekhyaṃ kanakavānasuprasannendriyāni sarvālaṅkāravibhūṣitāni / īṣat
tathāgatapratimādṛṣṭiyātāni / tadyathā cakravartyaṃ / bhyudgatoṃ sahitapato (B39r) jayoṃsaḥ kamaloṃśo vijayoṃśas 
ajorāśi / unnatoṃśa iti // 2.145 //
ete • aṣṭau uṣṇiṣarājāṇah pratyekabuddhānāṃ vāmata ālekhyaḥ
dvāre ca bodhisattvāṃ kāryau / praveṣatadāśinato lokākṛṭantaṃ / nāma jātāmuḳṭadāśi saumyamūrtiḥ / dākṣināharatraṃ
grītva vāmahastena kāmanḍalāṃ dvārābhimukha īṣadbhruktiṃvadanaḥ / vāmataḥ praveṣe mahābodhisattvo jītaṃjayo nāma • ālekhyaḥ / prasannamūrtiḥ jātāmuḳṭadāśi dāṇḍakaṃḍalāvānāramāvasakto {V29} 
dākṣināharatraṃ • akṣaṃtām īṣitva varadapradānaṃ // 2.146 //
simhāsāsanayādhaṃ dharmacakraṃ samantajvālamālākulaḥ / tasyāpy
dhaṃ stād ratnavimānaḥ / tatrasito bhagavān mahābodhisattva maṇjuśriḥ
cumarabhūtaḥ kumārārupiṇi kuṅkumagaurākāraḥ prasannamūrtiś cārurūpiṃ īṣatprahasitavadaṇaḥ / vāmahaṃ śīlotpalāvasakto dākṣināharatraṃ 
ṅphalāvasaktavaradādhaḥ // 2.147 //
sarvālaṅkāraṃ pañcāśikopaśobhito muktāvalīyajñopavītāṃ paṭṭāṃśukottarīyaṃ paṭṭavastranivastaṃ samantaprabhāṃ samantajvālamālākulaṃ / {B39v} padmānanopanisaṃno 
yamāntakahrodharājatadṛṣṭir maṇḍalapraseṣadvārābhimukhaś cūradārano sarvata ālekhyaṃ // 2.148 // |S42|
tasyāṃ dākṣiṇe pārśve padmāsanayādhaṃ yamāntakaḥ krodharāja ālekhyaḥ / mahāvīkṛtarūpiṃ samantajvālamālākulaṃ / ājñāṃ praceṛchamāño mahābodhisattvagatadṛṣṭiṃ sarvata ālekhyaḥ / vāmapārśve padmāsādhaṃstac 
chuddhāvyāsakāyaṃ devaputrarūpiṇo bodhisattvaṃ paṃca ālekhyaṃ / tadyathā sunirmalaṃ suṇḍataṃ suśuddhaṃ tamodghātaṃ samantāvalokaṃ ceti / sarve ca te suddhāvāsabharanopaṃsānṣāṃ anekaratnojjvalaśilātalākārāṃ saṃsāra satvagatadṛṣṭiṃ sarvata ālekhyaṃ // 2.149 //
bahiḥ caturasrākāraṃ catustoraṇākāroma caturdiśaṃ
caturdiśaṃ suprabhaṃ guṇarekhāvanaddham abhyantaramaṇḍalam kāryam / pūrvvāṃ diśi bhagavataṃ śākyamunye 
upariṣṭād rekhābhīr madhye saṃkṣumitarajendraḥ padmaṃsāpanisāṃnas tathāgatavyāgṛhaṃ svalpamātrat kāryat // 2.150 //
tasya daksinata uṣṇiṣacakravartimudrā [B40r] lekhyā / vāmatas
tejorāsimudrā lekhyā / tathāgatalocanāyā • upariṣṭāt
prajñāpāramitāmundrā lekhyā / bhagavata āryāvalokitēśvarasyopariṣṭāt
prajñāpāramitāmundrā daksinato bhagavan amitābhas tathāgatavigrahaḥ kāryo varaṇradānahastraḥ[4201] padmāsanopaniṣaṇṇaḥ samantajvālamālākulaḥ // 2.151 //
tasyāpi daksinataḥ pātracīvaramudre kārye / evam anupūrvataḥ
praveseṣṭhāne padmamudrā kārya[4202] / bhagavataḥ samkusumitarājasya
tathāgatasvaya vāmata[4204] uṣṇiṣatejorāśimudrā lekhyā samantajvālamālākulaḥ / tasyāpi vāmato ratnaketus tathāgataḥ kāryo ratnaparvatopaniṣaṇno
dharmam desayāmano niślavīḍūryarakatapadmarāgavicitrajālābbhivinirgataḥ[4205] samantāt samantaprabha alekhyā // 2.152 //
[V30] prāṃmukhaś ca kāryaḥ / sarvesv api bahirmanḍalāṃ bhavati pañcavaraṅgojvivalaṃ vicitračāruḍarāṣṭaṃ catuśkoṇavibhaṅkaṃ
catumuṅkāraṃ catūṣṭaṃ dvihastamātraṃ[4212] bhvantaramaṇḍalato bahir
ālekhyam // 2.154 //
pūrvayaṃ[4213] diśi mahābhrahmā caturmukhaḥ śuklavantraviṣasthā
vētavastrottarpāsāntināḥ śvetayājītopavitāḥ kanakavaro jatāmakutadhārī
dandaṃkamanḍalur[4214] vēmāvasaktapāṇiḥ / tasya daksinata abhāsvaro deva-
putraḥ kāryaḥ / kanakavano dhyānāntaratagata[4215] mūrṭhi paṭṭa[4216] vētantraviṣasthā paṭṭamśuktaṇtāyāḥ suprasannavadano
jatāmakutadhārī śvetayājītopavitāḥ paryāṅkopaniṣaṇṇaḥ daksinahastena
varadāḥ // 2.155 //
tasya daksinata akiṇṭho devaṇputraḥ kāryaḥ sarvālaṅkāraṁbhūṣitaḥ
prasannamūrtir dhyānaṅgatadasaḥ paṭṭamvantrivasanaviṣasthā
paṭṭamśuktoṇtāyāḥ[4217] paryāṅkopaṇiṣṭaḥ daksinahastena varadāḥ śvetayājītopavitāḥ / evam anupūrvataḥ santuṣṭaḥ sunirmitaḥ parimirmitaḥ
suyāma[4218] śakrabhrāḥtyaḥ devaṇputraḥ alekhyā[4219] [B41r] yathānupūrvato
yathāvaśthānaḥ[4220] / śakrasādhaṣṭāc caturmahājākāyikāḥ sadāmattā
mālādhārinah karoṭapāṇaḥ vīṇādvitiyākā lekhyāḥ[4221] / bhaumanāś ca deva-
putraḥ yathānupūrvato yathāveṣenalekhyā // 2.156 //
evaṃ dakṣīṇāyāṃ diṣi

157 avṛha•atapā⁴⁴²²,sudṛṣa⁴⁴²³,sudarśanaparīttabha⁴⁴²⁴,punyapasavaprabhṛtyayo devaputrā alekhya yathāveṣasthānāḥ⁴⁴²⁵ / evaṃ paścimāyāṃ diṣi evaṃ⁴⁴²⁶ cottarāyaṃ diṣi / teṣām adhastad dvipanktyaśritā alekhāḥ // 2.157 //

158 dviṭiyamanḍalad bahis ṛṭiyamanḍalam bhavati / caturdiṣṭam⁴⁴²⁷, catvāro

159 mahārajaṇaḥ anupūrvata ṛṣeyāḥ / uttarayām diṣi praveṣato²⁴²⁸, dakṣinato²⁴²⁹, dhanado²⁴³⁰, nidhismāpasthaḥ sarvālaṅkārabhūṣita īṣadbhagnakirītto yakṣarūpiṇī / tasya dakṣinato maṇiḥbhadra²⁴³¹, pūrṇabhadrau yakṣasena paṭṭāḥ alekhāḥ // 2.158 // {S44}

159 evaṃ anupūrvataḥ hāṛti mahāyaśasī • alekhya / priyaṇkaraḥ kumāra

160 utsaṅgopaviṣṭo maṇḍalam nirikṣamāṇa ṛṣeyāḥ²⁴³² / paṇcikāh pīngalaḥ vibhiṣaṇaḥ²⁴³³ ca ṛṣeyāḥ / teṣām ca samāpe yakṣāṇāḥ mudrā ṛṣeyāḥ // 2.159 //

160 evaṃ anupūrvato varuṇaḥ pāsahastaḥ paścimāyāṃ [B41v] diṣi ṛṣeyāḥ / nāgau nandopananandau takṣakavāsukiprabhṛtyayo ’ṣṭau mahānāgarājāṇa ṛṣeyāḥ // 2.160 //

160 evaṃ dvipanktyaśritā anupūrvato

161 yakṣārakṣasagandharva⁴⁴³⁴, kimnaramaharagarsaḥ siddhapretapiśāca-garuḍakinnaramunanṣuṣayādyā oṣadhayaḥ ca maṇiratnaviśeṣaḥ parvataḥ sarito dvipaṣ ca • anupūrvataḥ sarve pradhānāḥ ṛṣeyāḥ mukhyatamāḥ cābhilekhyāḥ²⁴³⁵ / 2.161 //

161 evaṃ yama ṛṣeyāḥ saparivāro mātaraḥ sapta / pūrvadakṣināyāṃ diṣi • agniḥ samantajvalamalākulo
daṇḍakamaṇḍalau • aksāsūtravyagrapāṇīn jatāmukutadharī śvetavastranivasthaḥ paṭṭāmśukottarāsanīgikaḥ śvetayajnopavītaḥ kanakavaro bhasmatripuṇḍrikṛtāḥ²⁴³⁶ / {V31} evaṃ nānābharaṇa²⁴³⁷, praharanāvesasamsthānavarṇataḥ ca²⁴³⁸, dvipanktyaśritā ṛṣeyāḥ // 2.162 //

162 daksināyāṃ diṣi yama ṛṣeyāḥ sararivāro mātaraḥ sapta / pūrvadakṣināyāṃ diṣi • agniḥ samantajvalamalākulo
daṇḍakamaṇḍalau • aksāsūtravyagrapāṇīn jatāmukutadharī śvetavastranivasthaḥ paṭṭāmśukottarāsanīgikaḥ śvetayajnopavītaḥ kanakavaro bhasmatripuṇḍrikṛtāḥ²⁴³⁶ / {V31} evaṃ nānābharaṇa²⁴³⁷, praharanāvesasamsthānavarṇataḥ ca²⁴³⁸, dvipanktyaśritā ṛṣeyāḥ // 2.162 //

163 sarvataḥ praviśato bahirmanḍale umāpatir vṛṣavāhanas triśūlapāṇīṁ umā

164 ca devi kanakavaraḥ sarvālaṅkārabhūṣita / kārttikeyaḥ ca mayūraśanaḥ śakyudwayaḥ tathāṣudhatāḥ kuṇārāpiṇī sanmuḥkaḥ²⁴³⁹, raktābhāsaṃśūrtiḥ²⁴⁴⁰, pīṭavastraṇivasthaḥ pīṭavastrotarasaṅkhaḥ vāmahastena [B42r] ghanṭām²⁴⁴¹, grītvā raktapātakām ca / anupūrvato bhṛṅgiṁīti²⁴⁴², atyaṅkxrākṣāro mahā-gaṇapatiṣ ca²⁴⁴³, nandikesvaraḥ kālukālau mātaraḥ sapta yathābharana²⁴⁴⁴, praharanāvesasamsthānavarṇataḥ ca²⁴³⁸, dvipanktyaśritā ṛṣeyāḥ // 2.163 //

164 aṣṭau vasavaḥ saptarṣayo viśnuḥ ca kaṇḍāniṣ ca caturbhujō
gadāśaṅkhaḥiṣaḥo garudāsanāḥ sarvālaṅkārabhūṣitaḥ ca / aṣṭau grahāḥ saptavimsatinkṣatrāḥ ye praracanti²⁴⁴⁵, bhuvi manḍale • upagrahaḥ cāṣṭa deva²⁴⁴⁶, lekhyāḥ / anupūrvataḥ²⁴⁴⁷, paṅcadaśaḥ tithayaḥ sitakṣṇa dvādaśa rāṣayo ṛṣṭau dvādaśa māsāḥ sanvatsaraḥ ca / caturbhaginiyaḥ
nāvābhūrdhāḥ bhṛṭṛpaṇcamaḥ salilavāsinaḥ ceti / saṃkṣepato mudrāsā vyavasthāpīḥ hi devatā / anupūrvataś ca dvipānkyāśrītāś ca kāryāḥ // 2.164 //

ap2.- saṃkṣepato maṇḍalatraye 'pi tri4249 maṇḍalāśrayo 'bhilekhyāḥ / caturasraś ca trimanḍaleṣv api vyavasthāh sāiṣā bhavati // 2.165 //

ap2.- saṃkṣepato buddho bhagavān (S45) sarvasattvānām agro 'vaśyam abhilekhyāḥ / (B42v) abjakule āryāvalokiteśvaro daksinato 'vaśyam abhilekhyāḥ / vāmato vajrakule āryavajrapānir4250 avasyaṃ abhilekhyāḥ / bodhisattvānām agra āryasamamantabhadro 'vaśyam abhilekhyāḥ / maṇjuṣrīḥ kumarabhūto 'vaśyam abhilekhyāḥ / sāiṣā4251 mudrāsā yathāvyavasthāyāṃ abhilekhyāḥ / etad abhyantaramaṇḍalam // 2.166 //

ap2.- madhyamaṇḍale 'pi brahmā sahāmpatiḥ pūrvāyāṃ diśy avasyam abhilekhitavyaḥ / evam ābhāsvaro daksināyāṃ diśy akaniṣṭho rūpinaś4252 ca devā maṇḍalākāra•ayaktā naivasamajñānasamajñāyanānā devāv4253 / uttarāyāṃ diśi śakro devarājā suyāmāḥ4254 saṃtusjitāḥ sunimirītaḥ parīsmitāḥ pariśṭābha4255, prabhārtyo devaputrā avasyaṃ ekaikaḥ devarājō 'bhilekhitavyaḥ / sāiṣā4256 mudrāsā vyavasthāpyāḥ // 2.167 //

ap2.- evam trīṭyamandale 'py uttarāyāṃ diśi • iśāno bhūtādhipatiḥ sahomayaṅavasyam abhilekhitavyaḥ / dviṭīyadvārasaṁpi kārttikeyaṁānuśrīn mayūrāsanaḥ saktipānīḥ rākṣasāhānasamajñāyanānā devāv4257 / ghanṭārakta4258, patākāvasaktaḥ kumārarūpī maṇḍalam nirikṣamaṇāḥ / pūrvāyāṃ diśi vainateyaḥ [B43r] pakṣirūpi / rṣir mārkondo 'vaśyam abhilekhitavyaḥ / sāiṣā4259 mudrāsā ca vyavasthāpyāḥ // 2.168 //

ap2.- daksināpūrvataś catuḥkumāryaḥ4259 kumārabhrāṭṣahītā nauyānasamsthītā mahodadheḥ paribhramantyaḥ / agniś ca devarājā avasyaṃ4260 likhitavyaḥ / evam daksināyāṃ4261 diśi lāṅkāpūri vibhiṣaṇaḥ ca raṅgasādhipatiḥ / tātraṣṭhiḥaḥ picumarda4262, vṛkṣāśrito jambhalajalendranāmā yakṣarūpīḥ bodhisattvo 'vaśyam abhilekhitavyaḥ / evam anupūrvato yamo rājā pretmaharddhiko 'vaśyam abhilekhitavyaḥ / evam piśācarājā vikarālo nāma 'vaśyam abhilekhitavyaḥ / sāiṣā4263 mudrāsā vyavasthāpyāḥ // 2.169 //

ap2.- evam daksinapaścimāyāṃ4264 diśi nandopanandau nāgamukhyau • avasyaṃ abhilekhitavyaḥ grahamukhyāḥ cāditya4265 / paścimāyāṃ diśi kapilamunir nāma • rṣivarvo nirgrantha4266, tirthaṃkara4267, sābho [V32] nirgrantha4268, rūpī / anupūrvataḥ sāiṣā4269 mudrāsā vyavasthāpyāḥ // 2.170 //

ap2.- uttarapaścimāsau ca diśāsu [B43v] yakṣarād dhanado [S46] gandharvarāt pañcaśikhaḥ kiṃnararājā drumaḥ / ete 'vaśyam abhilekhitavyaḥ / sāiṣā4270 mudrāsā ca • anupūrvato yathāsthānaṃ4271 saṃsthītā abhilekhitavyā iti // 2.171 //
caturthamanḍalaṃ bahiḥ pañcarekhācitaṃ⁴²⁷² mudrāmālābhiś
copaśobhitam caturasraṃ catustoraṇākāraṃ caturmahārājavibhūṣitaṃ / yathānupūrvasthitās tadyathā mudrā bhavanti / // 2.172 //
dvārapradesē⁴²⁷³ nilotpalam abhilekhyam / Dakṣinato vāmataḥ padmaṃ vajram parasukhādga⁴²⁷⁴trīśūlagadācakrasvastikakalāśamūnaśankha-kundala⁴²⁷⁵dhvajapatakapāsaghaṇṭākaṭṭāraka⁴²⁷⁶dhanumārācamudgarah / etair vividhākāraprahanamudraṇaiḥ samantāc caturasramālākulaṃ kuryāt / ityato bahiḥ caturdiśaṃ catvāro mahāsamudraḥ sthāpanāḥ // 2.173 //
uttarāyāṃ disī caturasrākaram manḍalakam kṛtvā ubhayavajram trisūcyākaram samantajvālaṃ / pūrvāyāṃ disī padmaṃ samantajvālaṃ⁴²⁷⁷ trikoṇākaram manḍalakam kṛtvā sthāpayet / B44r dakṣināyāṃ disī dhanvākaram⁴²⁷⁸ manḍalakam kṛtvā pātraṃ samantajvālaṃ sthāpayet / paścimāyāṃ disī samantaprabhākāraṃ manḍalakam kṛtvā nilotpalam sanālapattropetam samantajvālaṃ // 2.174 //
vidikṣu ca catvāro mudrā bhavanti / uttarapaścimāyāṃ disī pāṣaṃ vartulākaram manḍalaram kṛtvā samantajvālaṃ / dakṣinapāścimāyāṃ disī dīrghākāramanḍalakam kṛtvā daṇḍaṃ samantajvālaṃ / daksinapurvāyāṃ⁴²⁸⁰ disī paraśum samantajvālaṃ trikoṇākaraṃ manḍalakam kṛtvā / pūrvottarāyāṃ disī khadgaṃ samantajvālaṃ sthāpayet // 2.175 //
ālikhya sarvata ity ūrdhvaṃ adhas tiryak trīṇi mudrā dvārasaṃpāpe⁴²⁸¹ bahir manḍalasyālekhyās cūṁair eva / tadyathā vastraṃ vyajanam upānahau⁴²⁸² ca samantajvālinas tv ete • abhilekhyā iti // 2.176 //
etan manḍalavidhānaṃ kathitaṃ tv iha samāsataḥ / sattvāṃ hitakāmyārthaṃ manjughoṣa dhūmāt / // 2.177 //
tato manḍalācāryeṇa śīṣyāḥ pūrvam evanugṛhitavyā • avikalendriyāḥ sarvāṅgaśobhana⁴²⁸³⁴ B44r brāhmaṇaṁ mahāśrāviśūḍraḥ utpāditabodhicittā mahāyānayāyaṇaṃ itarayānaspṛhaṇaśīlā mahāāttvāḥ śṛddhāḥ kalyānadharmiṇo mahārājyābhikāmksīno Ṽabhogajugupsanā mahābhogābhuricavanto [S47] bhadra vinitāḥ śīlavasto bhikṣubhiṣunyupāsakopāsikā niyamasthā āpoṣadhopavāsasaṃvarasthā mahābodhisuttvādveṣino mahāpakkā⁴²⁸⁵ kulināḥ prakṛtyaiva dharmaśīlaṃ / // 2.178 //
ahorātroṣiṭāḥ śucivastrapaśārtāḥ sugandhakesās trihṣnāyino mauninās ca / tadaho karpūraḥ uvācitaḥ pāśaṃ sugandhamukhagāndhino nityāṃ copaspṛṣṭavantaḥ kuśapindaḥcopāvavistāḥ kṛtarakṣāvidhānaḥ brahmacārināḥ satyavantaḥ samdhāyājina⁴²⁸⁶ maṇḍalād bahir nātidūre⁴²⁸⁷ nātyāsannī sthāpanāyāḥ / śucināḥ sucaukṣā aśṭānāṃ prabhṛti yāvad ekaṃ nāyeṣām / te ca parasparāsamsaktināḥ / kṣatriyāḥ mūrdhābhīśkitās ca mahārājānas
petām ca sutāḥ kumārakumārikāḥ ca • aviditagrāmyadharmāṇaḥ / kāraṇaṃ
bhagavān kumārarūpī mahābodhisattvo mañjuśrīr bālajanaprabodhakaḥ
kumārakrīḍanaparaś ca // 2.179 //
ap2.- ataḥ prathamatara [V33] eva kumāraḥ praveśayitavyaḥ / mahā-
rājñābhivardhana āyurārojyāvairayakāma4288 bhogābhivardhanam ca
vīšeṣataḥ bālānāṃ mantrasiddhiḥ dhruvaṃ sthitā / iti // 2.180 //
ap2.- etān pūrvasthāpitān kṛtvā susakhāyopetā apramattās tato
mandalācāryena karpūradhūpaṃ dahatā prṛṣṭhato bahir nirgantavyam4289 /
nirgatya ca yathāsukha4290 rukodakenaśaṣatābhimarantritaśaṃ mūlamantrena
mahāmudrāpañcasiśikhamudrītenodakena snātāvā upasṛṣya ca
śuci4291 vastraprāvṛtena śucinā agnikuṇḍaṃ gatvā // 2.181 //
ap2.- kuśavindakapaviṣṭa uttarapūrvābhimukha āhūtānāṃ
karpūraṇukumacandamaniśrāṇāṃ aṣṭasahasrasaṃ jhuyāt // 2.182 //
ap2.- pūrvoktena vidhinā āhūya visṛṣya ca bhūyo maṇḍalaṃ praveṣṭaṃ /
praviṣya cāṣṭau pūรณakalasāḥ śucivastropetāḥ sahaśāraapallavavibhūṣitāḥ
svanarajātaradhanayavairāprikṣaptaragbha ekāṃ bhagavataḥ
śākyamunē pratiṇādāyet / dvitiyaḥ sarvabuddhānāṃ / tṛtīyaḥ
sarvapatrakeyakudbhārāyārāyakasanghasa / caturthāḥ sarvaṁahā-
bodhisattvānāṃ / paṇcamo mahābodhisattvāsāryamaṇjuśriyasya /
śaṣṭhaḥ sarvadevānāṃ / saptamaṃṣtamu dvitiyamandaile dvārakoṣṭhake
sthāpayātvyau / śucivastroppetāḥ / ekaḥ sarvabhūṭānāṃ / dvitiyaḥ
sarvasattvaparināmītaḥ sādāharaṇabhūtaṃ sthāpayātvyeti // 2.183 //
ap2.- tataḥ pūrvoktenaiva vidhinā dhūpaṃ dahatā mahāmudrāpañcasiśikhāṃ
cōmm kudbhāvās cāvāhānāṃ kuryāt / sarvabuddhānāṃ
sarvapatrakeyakudbhānāṃ āryaśāravakamahābodhisattvānāṃ
sarvabhūṭānāṃ sarvasattvāṃś ca maṇjuśriyāṃ kumarabhūtaṃ ca
pūrvoktena vidhinā • āhvayet4292 // 2.184 //
ap2.- evaṃ puṣpadhūpagandhaprādipair nivedyāṃ ca pūrvanirōṣthenaiva
karnaṃ nivedyāḥ / sarvesāṃ sarvāḥ anupūrvēnas aṃkuryāt /
prapīgaraṇenaiva ghṛtadipam dadyāt / sarvebhya āryānāyabhhya
nivedayagranāṇaḥ sālyodanāṃ dadhnope там // 2.185 //
ap2.- madhupāyasaviśeṣaṃviṣapariparacitaghṛtvapavupāṇ
asokavartiḥkanḍhāhāyakādyān sarvataḥāgatēbhya4293 niyātayet /
haviḥpūraṇa4294 śrīveṣamadhusirapayapakvabhāksādyān sarvapatrakeyakud-
bhārāyārāyakamahābodhisattvānāṃ4295 āryadevaṃnaṃ ca niryātayet /
evaṃ laḍḍukāgarbhoktāraṃśeṣeṃ pūpapāraṇāṃ sarvātēbhūtaṃ
carvasattvāṃś ca mantropetān vidhinā niryātayet // 2.186 //
ap2.- evaṃ sugandhapuspāṇ
jaṭṭagaranāgarus̄papumāgarprabhṛti4296 pūrvanirōṣthān
carvabuddhapatrakeyakudbhārāyārāyakamahābodhisattvēbhya
āryānāryebhyo niryātayet / viśeṣataḥ tathāgatakule jātī kusumam / anyamantredbhya itaram / iti

// 2.187 //

karpūradhūpaṃ tathāgatakule / candanaṃ padmakule tathā / guggulum

guhyakendrasya vajrāsyaiva śasyate / anyamantredbhyaḥ sarvebhyaḥ dhūpaṃ dayād itaram /

ghṛtapradipān āryebhyaḥ sarvebhyaḥ caiva dāpayet / anyamantrebhyaḥ sugandhatailaṃ tu dāpayet

// 2.188 //

anupūrvaṇa vidhinā pūrvadṛṣṭena hetunā /
gandham yadvat tathāvoktaṃ sarvamantredbhya nityaśaḥ /

// 2.189 //

avalokitena yat proktāṃ yat proktāṃ kuliśapāṇinā /
svakasvāketu tantreṣu mantracaryārthasādhane /
te 'py eha kalpe draṣṭavyaḥ anuvartyaḥ ca sarvadā

// 2.190 //

[t34]

tato maṇḍalācāryena pūrvadṛṣṭena vidhinā • āvāhanapūjana-

[42]
dhūpanādivyaprādānānuvartanakriyāṃ kṛtvā tato nusādhakena kuśalena tvaramāṇena sārvabhattikām bālim nirāmiśām sarvataḥ ca paṭahā-

śaṅkhādhvāvabandhāsaṅvāsānādītite dhūpapuṣpadipamālābhī racitaḥ /

// 2.191 //

caturdikṣu vidikṣu ca • [S49] ity uṛdhvam adhas tiyak sarvato bahir

[42]
manḍalam pradakṣino + + bālim sarvabhattikām kṣiptvā snātā

[42]
maṇḍalācāryo343 śāntikaharṇānāṃ śālītulāhūtināṃ aṣṭaśahasraṃ jhuyāt / śaḍākṣaramāṇḍalāntarāṃ dayena juhvataḥ

[42]
pūrvasthāpitaśaṃ344 maṇḍalānupravesamahāsattvānāṃ kṛtarakṣavidhānanāṃ maṇḍalācāryaśāyatyavbhīyagatānāṃ utpādātobhīcittānāṃ upoṣadhikānāṃ sarvabuddhahobsattvātma346 niryātitaśādhaṃnāṃ siddhyarthasattvopahosādharānasabhatānāṃ anuttarabodhimaṇḍācārayanuṣaditvānāṃ sarvajñajñānabaddevānāṃ

[42]
manḍaladāsraṃad eva mucyate sarvakiliṣaṭ / ānantaryakāriṇo348 pi ye mucyante tattvaṃ śaṃ jānī iti /

// 2.192 //

tato maṇḍalācāryena anāhatena vastreṇa tantrodbhṛtenāpagatakeśena

[42]
mūlamantrāsaptābhīmantritena sugandhacandananukumābhyaktena pātena maṇḍalam praveṣṭukāmānām mukhaṃ veṣṭayitvā prathamato

[42]
bālaśodāsaprabhṛti yāvat triṇi varṣajñānīmaṃ pāncacārakopasobhitaṃ ekacārakopasobhitāṃ sikhopasobhitāṃ asīrakaṃ vā rājaputram

[42]
mūrdhābhiṣiktāṃ kṣatriyaputraṃ vā • anyaṃ vā mahotsāhamahā-
rājyakāmāṃ vā praveṣayet /

// 2.193 //

dvitiyamaṇḍalasthitam mukhaṃ veṣṭayiti • utpaluddhānām baddhvā

[42]
maṇjuśriyaḥ kumarabhūṭasya mūlamantraṃ sakri japtvā kārāpayitvā sugandhapuṣpaṃ dattvā candanakūṃkumābhyāṃ mīṣrāṃ
sucaukṣābhyāṃ hastābhyaṃ puspāṇi kṣipāpayitavyāḥ / yatrāsya puspam adhitīṣṭhati tam asya mantram dadyāt // 2.194 //

svamantreti kīrtyate / saivaṁy-anubaddhā jānmaparamparāsu saivaṁy

kalyāṇamitro bodhimaṇḍakramaṇamahābodhi-
sattvajñāajñānapariṇārtham abhinirharati / saivaṁy sādhaniyam / mahābhogamahārājyamahāsākhypadgalasamavadhānātā caśya-m-
abhinirharati / ihaiva janmani avicārataḥ sādhaniyam sidhyate

sarvakarmeṣu ca // 2.195 //

evam anupūrvata ekaṃ prati tāvad yāvad aṣṭānāṃ nānyeṣām iti

siddhiṁca mānāḥ / anyeṣāṁ yathepsataḥ pāpakṣaṁanārtham samayamātraṃ
syād iti / abhiṣekoḥ datā maṇḍalācāryeṇā • ādau tāvān maṇḍale bahir
nātidūre nātyāsanne pūrvottari digbhāge bhūpradesē adhiṣṭhāya
mantrapūtṛṃ kṛtvā mūlamantreṇa tataḥ rājyābhiṣekāmaṃ iṣa manyamānaṃ
ātmānaṃ ekāntabuddhadharmasāṅghabhirpramanam saṅfoldham
mahotsaṁinam avirahitabodhicittam mahāyānasyaśīnaṁ [S50] ratnatrayopākārinām avikalendriyam akutsitam ihaiva janmani mantrān
sadhanabhikāmam / bhadraśayaṁ mantracaryodyuktamānasam
kautukajñāyam jījāasanahetor api avikalpitamantrārhatagatamānasam
ekaṃ prabhṛti yāvat paṇcē • abhiṣeyāḥ śeṣa varjyā • iti /

prājnā • amudhacaritā iti śeṣaḥeti 'bhiṣeyāḥ nānyeṣām iti // 2.196 //
dvārasamūpe taṃ grhītvā acāryena mūlamantram paṭhatā mūrdhni(abhiṣektyavyaḥ / šeṣa yatheṣṭaṃ udakeneti // 2.200 //

tatas taṃ śārvasampuṭaṃ tasyaiva dātavyam / pradīpena ca
pāṭhayatavyaḥ / yadi sā eva bhavati mantrā kramāttā yaṛatataḥ / atha
anyo mantra paṭhanāṃ eva śiddhyati / atha mantrābhāṣaḥadīrīktaḥ vā {S51}
dattā bhavati prathamasādhana eva śiddhyatītyavikalpaḥ sā eṣa
pūrvalikhitā • acāryena / tribhīḥ sādhanaiḥ kurvan śiddhyatītyayatnataḥ /
evaṃ prathamatāḥ vidyābhīṣekām dadyāt // 2.201 //

dvitiyamandalabhaśikāṃ / dvitiyamandale sarvadevānṃ yat
pratipāditakaṃ pūrṇakalaśaṃ tenābhīṣiṇcena mūrdhni(yathaiva vā
pūrvakaṃ tenaiwa vidhina muckyate sarvakilvisāt / anujñātaś ca bhavati
sarvabuddhaiḥ sarvalaukikokalottarasaṃyamadalaṃ sarvamantrumudrāsādhanaṃ
svaṃ prathamataḥ / ācāryena / tribhiḥ sādhanaiḥ kurvan śiddhyatītyayatnataḥ /
eti • acāryābhīṣekāṃ dadyāt // 2.202 //

trtrīyamandale sarvaśrāvakapratyekabuddhebhyaḥ pūrṇakalaśaṃ
tenaiwa vidhina mūrdhny( evaṃ anujñātaś tvam sarvabuddhair bodhisattvaiś ca mahārddhikaiḥ
sarvalaukikokalottarānāṃ mantrāṇāṃ likhanapathanamandalopadeśamantrantramudrācaryānirdeśaṃ
svauṃ ca prāptayaṃ buddhatvam prāptavyam / iti // 2.203 //
evaṃ jayaviyarābhīṣeke 'pi pūrvanirūḍāṣṭaṃ vidhīna bhagavato
buddhanirūṭakapūrṇakalaṣena bodhisattvanirūṭitena ca
pūrṇakalaśena tathābhūtiṃcet(vauṃ ca vaktavyam anujñātaś tvam
sarvabuddhair bhagavadbhir mahābodhisattvaiś ca śrāvakaiḥ // 2.204 //

adhṛṣṭaḥ sarvabhūtānāṃ ajitaḥ sarvadehināṃ /
vijayatvaṃ sarvanirūṭāṃ sādhaya(tvaṃ yatpratvānaṃ / 2.205 //

tato maṇḍalacāryena ekaikasya yatpratvānaṃ /
paṇcābhīṣekā dātavyā sarvebhyaḥ paṇca eva tu // 2.206 // {V36}

tatas tāṃ( anupūrvena maṇḍalāṃ praveṣya sarvabuddhaścādāttvānāṃ
tenaiwa vidhina mūrdhny( pradaksinākṛtya visarjanāvītyāḥ / tadah
pārenā • anupūrvena śikṣayitavyā mantracaryāśaṃ niyoktavyāḥ /
tatκṣaṇā avāya bhagavato maṇjuśrīṣṭa saṃpratibuddhāsattvaiś ca
pūrvanirūṭakam pūrṇakalaśam grhītvā teṣāṃ maṇḍalaprasāvīṣṭānāṃ
udakacukratrayaṃ pūrvabhimukham krtvā pāyayet / vaktavyāś ca
// 2.207 //

iyaṃ bho mahābodhisattvasya maṇjuśrīṣṭaṃ kumarabhūtasya {S52}
samayarāhasyaṃ mātikramiṣyatheti mā bahu • apunyaṃ prasāvīṣyatheti /
sarvanirūṭāś ca na pratikṣeptavyāḥ / sarvabuddhaścādāttvāś ca
na visāṃvādanīyaḥ / ācāryaḥ udārāḥ / iti / anyathā maṇḍalacāryaḥ syāt /
mantrās ca siddhiṃ na gaccheyuḥ / bahu • apuṇyaṃ4329 syād iti / evaṃ visarjayitavyāḥ // 2.208 //

ap2.- tato maṇḍalācāryeṇa bhūyo dadhimadughṛtābhyaṃ / 2.209 //

209 śālitaṇḍulāhutayo 'ṣṭākṣarahṛdayena hotavyāḥ / tatotthāya maṇḍalamadhyam praviśya pūrvanirdiṣṭaiḥ puspaiḥ pūrvoktena vidhīna • arghyam deyam sarvebhyo manasā cintayet / pūrvoktenaiva dhūpena sarvabuddhabodhisattvān pratyekebuddhāryaśrāvakān sarvadeva- nāgayakṣagarudagandharvikmaramahoragayakṣarākṣasapiśācabhūta�ogino 4331.siddharṣayaḥ sarvasambhūpya puspaiḥ avakirya candanakunākumodakenābhhiṃicit4332 / pūrvoktenaiva vidhīna visarjayet / manasā mokṣaḥ sarvebhya iti // 2.209 //

ap2.- tato maṇḍalācāryeṇa nivedyaṃ baliṃ cūrṇam sarve nadyāṃ / 2.210 //

210 plāvayitavyāḥ / duḥkhītebhyo vā prāṇībhyo dātavyam / suparāṃṛṣṭam sukēlayitaṃ suśobhitam prthivipradesaṃ kṛtvā gomayemya leptayāḥ / udakeṇa vā plāvayitavyaṃ sucauksamṛṛttikyaśaṃvābhilimpya4333 sikataya4334 vā / asyaiva kāryaṃ yatheṣtato gantavyam / tair maṇḍalapraviṣṭair ātmanaḥ kṣīrodanāhāreṇa havisyāhāreṇa vā bhavitavyam / iti // 2.210 //

ap2.- bodhisattvapīṭakāvataṃsakān mahākalaparājendrān maṇjuśrīkumara- bhūṭavikurvaṇād bodhisattvapatalavisarād dvitiyo maṇḍalavidhinirdeśaparivartaḥ samāpta iti // 2.211 //

{S53} {V37}

ap3. CHAPTER A3

ap3.1 atha tṛtiyāḥ parivartaḥ //

atha khalu maṇjuśrīḥ kumarabhūtaḥ punar api tam śuddhāvāsabhavanam avalokya tān mahāparṣamaṇḍalasannipatītān sarvabuddhabodhisattvān praṇamya • ekākṣaraṃ paramaguhyaṃ sarvaviṣaghātasarvakarmikāṃ ca mantram svamandalasādhanaupayoikeśu sarvakṣudrakarmeṣu copayojyāṃ bhāṣate sma / katamaṃ ca tat // 3.1 //

ap3.2 namāḥ samantabuddhānāṃ / tadyathā jaḥ / eṣa sa māṛṣāḥ sārvabhūtagaṇāś ca asyaiva mantram ekākṣarasasya dvitiyaṃ maṇḍalavidhināṃ saṃkṣepatō yojyāṃ / 3.2 //

ap3.3 aṣṭahastaṃ caturhastaṃ vā bhūpradeśaṃ samśodhya paṇcaarāṅgikair eva cūrṇaiḥ svayaṃ likhitavyaṃ / na paraññī vā yatra vā tatra vā na cātra doṣaḥ / samaṃ caturasraṃ trimaṇḍalopaśobhitam / paṇcaśikham mahāmudrāṃ prathamam ca tāval likhet / bhagavato maṇjuśriyāḥ utpalamudrāṃ damśrāmudrāṃ vaktramudrāṃ yaṣṭimudrāṃ ca / ete mudrā abhyantaramaṇḍalapūrvadīghāge • alikhitavyāḥ // 3.3 //
tataḥ padmavajra • utpaladhvajapatākacakatratoranarahata-
kuṇjara • āsvabaliwarda-mahiṣasvastikamayūra • ajameṣapuruṣakumārarūpī
bahir dvāramūle • ālikhitavyaḥ / yathānapuṣvatarat paṃktyāśritā ālekhyaṁ
trimanḍalāśritā evaṁ käryāḥ syuḥ / iti / / 3.4 //
tato ekākṣareṇaiva mantreṇa pūrvadakṣiṇe digbhāge agnikāryaṁ käryaṁ
/ apāmārgasamidhānāṁ dadhimadhugṛhtātktānām aṣṭaśaṭatām hotavyam /
tataḥ puṣpair arghyo deyaḥ / ekākṣareṇaiva mantreṇa balinivedyapradīpam4335
yathepsitaṁ dātavyam dhūpaṁ vā / āhvānanavisarjanam kuryāt / iti / / 3.5 //
tataḥ praveśayed / rājyakāmaṁ nagaramadhye ālikhet / bhogakāmaṁ
vaṭāvrkṣasamīpe / putrakāmaṁ putraṅjīvakavṛkṣasamīpe / anapatnīkaṁ
hastyaśvakāmaṁ kuṇjarasālāyāṁ vājīśālāyāṁ vā / daśtakāṁ mahāhrade
nāgāyatanē vā / cāturthakannyaarvajvaraśvareṣu ca ekānīge
grāmadaksinādiśe vā / rākṣasagṛhitāṁ śmaśāne śunyagṛhe4336 vā /
piśācagṛhitāṁ vihītakavṛkṣasamīpe • erāṇḍa vrkṣasamīpe vā /
matarasavargrhīteṣu catuhpateṣu mṛtakasūtakagṛhasamīpe vā /
brahmarākṣasagṛhitāṁ tālavṛkṣe śleśmāntaka4337 vṛkṣe vā /
garadattakam ekākṣareṇaiva mantreṇaiva • udakaṁ saptābhimantritaṁ kṛtvā
tatraiva maṇḍalamadhye pātayitavyaḥ / mucyate / / 3.6 // {S54}
evaṁ striyāyāḥ puruṣasya vā yaśo ’rthinaṁ ca catvare brahmasthale vā •
ālikhitavyam / mṛtavatsāyāḥ saphale vrkṣe kṣīravṛkṣe vā /
śālidhānyapakvakedāramadhye anapatyāyā likhitavyam /
trividharogasvīkṛtānya4338 duṣṭataḥ pratarādiṣu / mahārogasāṣṭāsū
rakṣoghnaṁ nadipuline kule vā / parvatāgre cābhilekhyam sarvaroṣeṣu
sarvataḥ / dākinikṛtāny api brahmālikīyām (brahmarāṭikīyām?)
śunyavesmāny4339 ekāntasthāne4340 nimnapradesē vā / / 3.7 //
evaṁ sarvakarmēṣu ardharātre madhāyane vā sarvakālam
abhālikhitavyam / tenaivaikākṣaramantreṇa puṣpair arghyaṁ dattvā visariya
ca maṇḍalam udakena plāvayitavyam / sarvaglāṇānāṁ maḥaṁ raksā kṛtvā
bhavati / / 3.8 //
mucyate sarvarogēbhyaḥ īpsitam arthāṁ ca sampadyante /
aputro labhate putraṁ durbhagaḥ subhago bhavet / / 3.9 //
daridro labhate arthāṁ darśanād eva maṇḍalam /
striyasya puruṣasyāyā śrāddhāyāyāi kalpataḥ /
yatheṣṭavividhākārān prāpnumaḥ sampadāṁ sadā / / 3.10 //
iti bodhisattvapātalavisarān4341 maṇjuśrīkumarabhūtamulakalpāḥ tṛṭīyo
maṇḍalavidhānaparivartvah //
{S55} {V38}
CHAPTER A4

ap4.1 namo buddhāya sarvabuddhabodhisattvebhyaḥ //
atha khalu mañjuśrīḥ sarvāvantam śuddhāvāsabhananam avalokyā punar
api tan mahāparśanmanḍalasannipātam avalokyā śākyamuneś caraṇayor
nipatya prahasitavadano bhūtvā bhagavantam etad avocat // 4.1 //
ap4.2 tat sādhu bhagavān sarvasattvānām hitāya mantracaryāsādhana-
vidhānanihāraniyandadharmameghapravarṣanayathepsita-
phalanispādanapātalavisarātat paṭavidhānām anuttarapunyaprasaṇah
samyaksambodhibija•abhinirvartakaṃ
sarvajñāνānāśeṣa•abhinirvartakam // 4.2 //
ap4.3 saṃkṣepataḥ sarvāśāpāripūraṇaṃ
sarvamantraphalasyaṃsamyaksamprayuktāṃ
dhānākaṇa•avandhyasādhihitāsādhakaṃ sarvabodhi-
sattvacaryāsādhihitā sarvāśāpāripūraṇaṃ mahābodhisattvāsāṃnāhasamnaddhāṃ
sarva-mārābala•abhībhanaparāprṣṭhikaraṇaṃ / tad vadatu bhagavān asmākam
anukampāṃ upādāya sarvasattvānāṃ ca // 4.3 //
ap4.4 evam ukte mañjuśriyā kumarakhūtena • atha bhagavān chākyamunir
mañjuśriyāṃ kumarabhūtāṃ etad avocat /
sādhu sādhu mañjuśrīḥ yas tvam bahujanahitāya pratipanno
lokānukampāyai yas tvam tathāgatam etam artham paripraṣṭavyam
manyase / tac chṛṇu sādhu ca suṣṭhau ca manasi kuru / bhāṣīṣye ṣaṃ te
tvādiyam paṭavidhānāvisarasaṃsattvacaryāsādhanam anupraveṣām
anupūrvakāṃ vakṣye ṣaṃ pūrvanirdiṣṭaṃ sarvatathāgataiah / aham apy
edānāṃ bhāṣīṣye // 4.4 //
ap4.5 ādau tāvac chuca prthivīpradeṣe rajovigata picum grhya
samayapraṇiṣṭhaṃ sattvais taṃ pictum picum saṃsodhayitavyam / saṃsodhyā
cā • anena mantrēṣa maṇḍalācāryenābhimantritavyam aṣṭaṣatavārān
// 4.5 //
ap4.6 namaḥ sarvabuddhabodhisattvānāṃ apratihatamatigatipraticārināṃ /
namaḥ saṃsodhanaduḥkhaṃprahāsamanarājendrarājāya tathāgatārhaṃ
dhānānākakārhānām sarvāśāpāripūraṇāṃ / tadyatā / om ṣodhaya ṣodhaya
sarvavighnaghātaka mahākāruṇika kumārāṇapādhāriṇe / vikurva vikurva /
samayam anusmara / tiṣṭha tiṣṭha / huṃ huṃ praṭha praṭa svāhā // 4.6 //
[S56]
ap4.7 tato 'vidita grāmyadharmaṃkumārī
brāhmaṇakaṇakṣatiṣṭhikṣapraṣūtāṃ vaiśyakule prasūtāṃ
tāṭikṣṇavarnānyoni varjitām avikalāṃ sarvāṅgabhānām
mātāpitī • anuṣṭhitām upoṣadhaparāprīhitām utpāдобhaṃbhābhitāṃ karunikām
avādātaṃ anyavāṃvarijitāṃ saṃkṣepataḥ
stṛlakṣanaṃsupraṣāstacihāṃ suṣobhanā hani śuklākṣaye
śuklaśubhagrahānirikṣite vigatadhūma nirhāravadadalāpagate vigatavāte
śucau pradeśe pūrvanirṛṣṭāṃ kumārīṃ snāpayitvā śucivastraprāvṛtyena
sunivastāṃ kṛtvā • anenaiva mantreṇa mahāmudropetarakṣāṃ kṛtvā
śvetacandanakūṇkumaṇḍ niṣprāṇakenodakenāloḍya tat pibantāṃ ca
danyāṃ tenaiva mantreṇa samśodhanenābhhyukṣayet // 4.7 //
ap4.8
caturdiśaṃ ca kṣipec chvetacandana4355kūṇkumodakam ity ūrdhvam
adhaś ca vidikṣu / śvetacandanakūṇkumakarpūraṃ caikikṛtya pūrvaṃ
dāpayet svayaṃ vā dadyāt sādhakācārye4356 vā / tad evaṃ vācā
bhāṣitavyaṃ trīn vārān // 4.8 //
ap4.9
adhitiṣṭhantu buddhā bhagavanta idaṃ paṭasūtraṃ
daśabhūmipratīṣṭhitāḥ ca mahābodhisattvāḥ // 4.9 //
ap4.10
tatas te buddhā bhagavantaḥ samanvāharanti / [V39] mahābodhisattvāś
cā / dhūpaṃ dhātah taṃ samaye maṇḍurakrauṇcahamsāsārasacakra-
vākavidvidhāḥ śubhaśakunayo4357 jālasthalaścārino 'ntariṣe4358 gccheyuḥ
śubhāṃ vā kuśgāyeyuḥ / tat sādhakena jñātavayam / saphalam me • etat
karma / adhiṣṭhitam me buddhair bhagavadbhūr4359 mahābodhisattvaś ca
me tat paṭasūtraṃ / suṣijvitam me • iha4360 janmani / avandhyā me
mantrasiddhiḥ // 4.10 //
ap4.11
paṭahabarherṁrdraṅgaśāṅkhāvina4361vēnupañnavamuravasaśabdaṃ vā
bhaveyuḥ + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + evaṃ vadeyur akalpasmāt (akasmāt?)
tasmin samaye /
jayasiddhisiddha / datta dinna grhna / śreyasaḥ saphalaka
śakraprabhūta // 4.11 //
ap4.12
evaṃ ādayo anye vā śubhāṃ śabdana pravyāharanti / ghāṭiṇiḥsvanam vā
bhavyuḥ nandīśabdaṃ vā / tato vidyādharena jñātavayam / buddhāṇāṃ
bhagavatāṃ mahābodhisattvāṇāṃ cādhiṣṭhānam etat / nānyatra /
avandhyasiddhiḥ / iti // 4.12 //
ap4.13
atha te tasmin samaye krūraṃ pravyāharante
gṛhna khāda khādāpayā naṣṭa vinaṣṭa / kaṣṭaṃ4362 dura sudūra nāṣṭiti
// 4.13 //
ap4.14
evaṃ ādayaḥ śabdā niścaranti / vānaramahīśakroṣṭukagardhamārṣhāra-
kutsitātyragdhipadatuḥpadānāṃ śabdā niścareyuḥ / tato sādhakena
jñātavayam nāṣti me siddhir iti / iha janmani [S57] samhartavyaṃ / bhūyo vā
pūrvasevaṃ kṛtvā prārabdhavyam evaṃ yāvat saptavārān /
paṃcānantaryakarinaśyāpi saptame karmaprayoge sidhyātīti // 4.14 //
ap4.15
tataḥ sādhakena tāṃ kumārīṃ kṛtarakṣāṃ kṛtvā kuśaviṇḍakopaviṣṭakāṃ
kārayet / pūrvābhuhumkhām uttarābhumkhām vā samsthāpya āṭmanaś ca
haviṣyāhāraḥ tāṃ ca kanyāṃ haviṣyāhāraṃ bhoyey / pūrvam eva
parikalpītaṃ kuśaviṇḍakaṃ tenaiṃāṃ vidhinā tāṃ picum kartāpayeyt
// 4.15 //
ap4.16  tat sūtraṃ sukartiṣṭaṃ suklaṃ pūrvaśikṣāpitakanyayā saṃhṛtya • aṣṭa pañca trīṇi ekaṃ prabhṛti\textsuperscript{4363} yāvat  śrođaśamātrān palān vā kārṣān vā supraśāstagaṇam etān kuryāt / madhyame • aṣṭama + maṃgha + itare pañcaika vā kṣudrasādhyeṣu karmasu / yathāsaktitaḥ kuryāt sarvakarminiṣu manravit / // 4.16 //

ap4.17  tataḥ prabhṛti yat kiñcit pāpam karma purākṛtam / naśyate tatkṣaṇād eva sūtrārthaṃ ca taccetanā\textsuperscript{4364} / 4.17 //

ap4.18  saṅgrhyam idaṃ sūtraṃ śucau bhāṇḍe nivesayet / nihitaṃ tu tato\textsuperscript{4365} kṛtvā dhūpayet karpūradhūpanaḥ // 4.18 //

ap4.19  āprāṇyāṅgasamuttatham vā kūnkumacandanaḥdibhiḥ / ārcitaṃ sugandhapuṣpair mallikacampakādibhiḥ // 4.19 //

ap4.20  śucau pradeśe samsthāpya kṛtaraksāpithānītam / manravit sarvakarmaṇaḥ kṛtajāpaḥ susamāhitaḥ // 4.20 //

ap4.21  tantuvāyaṃ tato gatvā mūlyāṃ dattvā yathāsītam / avyaṅgam akrśaṃ caiva śukladharmasadaratam // 4.21 //

ap4.22  avyādhyartam avṛddham ca kāśaśvāśavinirmuktam / kāśaśvāśavinirmuktam aṣaṇḍaṃ yonisatyajam // 4.22 // [V40]

ap4.23  anavadyam akubjaṃ caivāpaṅgupativarjitam / samastalakṣaṇopetaṃ praśastaṃ cārudarśanam // 4.23 //

ap4.24  śubhabuddhisamācāraṃ laukikīṃ vṛttim āśritam / siddhikāmo ṭra taṃ yāced uttame paṭavāyane // 4.24 //

ap4.25  praśasta śubhavarṇe vā buddhimanto suśikṣitaḥ / atotkṛṣṭatamaṁ\textsuperscript{4366} śreṣṭhaiḥ paṭavāyanaśreyasaiḥ // 4.25 // [S58]

ap4.26  uttame uttamaṃ kuryān madhyame madhyasādhanam / itaraikṣu kṣudrakarmāṇi nikṛṣṭāy eva sarvataḥ // 4.26 //

ap4.27  yathāmūlyāṃ tato dattvā yathā vadati śilpinaḥ / prathame vāksamuttāne śilpinasya sa manravit // 4.27 //

ap4.28  dadyāt panyāṃ tato kṣipraṃ vīrakrayeti\textsuperscript{4367} sa ucyate / prārthanād eva caītasya panya\textsuperscript{4368} bhāvena jāpine // 4.28 //

ap4.29  kṣiprasiddhikaro hy eṣa paṭaśreṣṭho niruttaraḥ / sarvakarmakaro pūjyo dīvyamānuṣyasaukhyadaḥ / śreyasaiḥ sarvabhūtānāṃ samyaksambuddhabhāṣitam // iti // 4.29 //
ap4.30 tato vidyādhareṇa tantuṣvāyaṣa poṣadham dattvā suśubhe4369 nakṣatre prāthīharaṇaṇakaṣe śukle 'hani śubhagranirīkṣite 'nye vā śuklapakṣe sukumutsahākāraṁjaṇīvarataraṇupūṣpādhyavasatasamaye • rūtvare tasmin kāle tasmin samaye pūrvāṅhodite savitari pūrvaprīñāṇaṃ tantuṣvāyaṃ havisyāhāram śucivastraprāvṛtabaddhoṣānisaśīrakulasuṣnātāṃ suviliptāṃ śvetaceñadakunukumābhyāṃ anyatareṇunuliptāṃ karpurāvāśitavananaṁ hṛṣṭamanaṁ kṣutipāpāgataṁ kṛtvā sarvatva bhāṇḍam rajvādyupakaranaṇī ca mṛdgomayābhīyaṃ prakṣālya pratyaṇāṇi ca bhūyo bhūyo paṅcagavyena prakṣālayet // 4.30 //

ap4.31 tato nihprāṇakenodakena prakṣālya śvetaceñadakunukumābhyāṃ abhiṣīṅcet4370 / śucau prāthīvīpradeśe apagatakolāhale vigatajanapade viviktāsane prasanne gupte pūṣpārce / tataḥ sādhakena samśodhana-maṃtreṇaivāśtaśatābhimantritaṁ kṛtvā śvetasarṣapāṃ caturdikṣu ity ārdhvam adhāhā vidikṣu ca kṣipt / tato tantuṣvāyaṃ sarṣapāṇi saṃtādya mahāmundrā paṅcaśikēḥ baddhvā śikhābandhaṁ kurvīta / mahārakṣā kṛtā bhavati // 4.31 //

ap4.32 yadi jyeṣṭhāṃ paṭaṃ bhavati caturhartavistīrṇam aṣṭahastasudīrgham / etat pramāṇaṁ hi tantuṣvāyopacitām kuryāt / madhyamaṁ bhavati dvihartavistīrṇa paṅcahastadīrghhatvam / kanyasaṁ sugatavistarīpramāṇam4371 [S59] āṅguṣṭhahastadīrghhatvam / tatra bhagavato buddhasya vitaṁśī4372 madhyadesapuruṣapramāṇaḥastam ekam eṣā sugatasya vitaṁśī iti kīrtaye / anena pramāṇena prāmāṇyam ākhyātam // 4.32 //

ap4.33 uttiṣṭha siddhir jyeṣṭhā tu kathitā lokapūṅgavaiḥ / madhyame rājayakāmānāṁ antardhāne pare munau // 4.33 // {V41}

ap4.34 mahābhogārthāṁ puṁsāṁ tridevāsurasuganāṁ / kanyase siddhi-m-ākhyātā madhyame siddhir4373 madhyāma / 4.34 //

ap4.35 kṣudrakarmāṇi sidhyante kanyase tu paṭe sāda / sarvakārtyāṁ sidhyante sarvadravyāṁ vai sāda // 4.35 //

ap4.36 paṭatraye 'pi nirdiṣṭā siddhiḥ śreyo'rthināṁ nṛṇām / vidhihrasāṇa na siṁhyeyuḥ śakrasyāpa śacipaṭeḥ // 4.36 //

ap4.37 sidhyante kṣipram evaṃ tu sarvakārma na yatnataḥ / vidhinā ca samāyuktā itasyāpa trjana nām // 4.37 //

ap4.38 eṣā mārgaḥ samākhyāto jīnaṁ jinavarātmajaiḥ / śreyasāḥ sarvasattvānām daṇḍrānāthaḥkhetvānām // 4.38 //

ap4.39 bodhimārgo ho aśeṣas tu darśitaṁ tattvadarśibhiḥ / bodhihetu ayaṁ vartma mantramārgeṇa darśitaḥ // 4.39 //
mantrāḥ sidhyanty ayatnena sarvalaukikamaṇḍalāḥ / lokottarāś cāpi sidhyante maṇḍalā ye udāhṛtāḥ // 4.40 //

bodhīhetumātir yeṣāṁ teṣām siddhiḥ sadā bhavet / nānyeṣāṁ kathyate siddhīḥ aḥitā ye jage sadā // 4.41 //

bodhāya prasthitāṁ sattvāṁ sadā siddhīrd udāhṛtā / maṇjuśriyasya mahātmāṅ ko mūrasyeha viśeṣatah // 4.42 //

kṣiprākāryāṇusādhyarthāṁ prāpnuyāt sakalād iha / anupūrvaṁ tato śilpī pataṁ vāyeta yatnataḥ // 4.43 //

divasahī paṅca-r-aṣṭābhiḥ śoḍaśādvicatukayoh / ahorātreṇa vai kṣipram saṁāptiḥ patavāyane // 4.44 // {S60}

ahorātreṇa vai śreyo uttama siddhilipsunām / śaucācārasampanno śilpino nityādhiṣṭhitaiḥ // 4.45 //

durād āvas tathā gatvā kuṭiprasrāvavm utṣrjet / sacelas tu tataḥ snātva anavāsān nivāṣa ca // 4.46 //

śuklāṃbaradharāṃ sragmī upasprśya punah punah / śvetacandanaṇīlantāṅgo hastau udghṛṣya śilpinaḥ // 4.47 //

bhūyo vayeta yatnena ślaksṇam sandhautam sadā / evam ādyaiḥ prayogais tu anyair vā jinabhāṣitaiḥ // 4.48 // {V42}

vicāraśīlī yatnena paṭasyāśeṣavāyāna / samāpte tu paṭe prokte pūrvakarmas tu nirmita // 4.49 //

pramāṇasthe ahīne ca kuryād bhadre ‘hani samam / avatārayet tato tantrā śuklapakṣe suṣobhane // 4.50 //

parisphuṭam tu paṭaṁ kṛtvā daśābaddhānuṣobhanam / veṇuṣyāṣṭāyanaddham tu paṭaṁ grhya tato vrajat // 4.51 //

śilpinam svastayitvā tu saṃvibhāgārthaṃvistaraiḥ / gatvā yatheṣṭaṁ mantri susamācārasuvraṭī // 4.52 //

sugandhapuṣpair abhyarcyā śucau deśe tu taṁ nyaset / anenaiva tu mantreṇa kṛtaraṅgāpīthānīta // 4.53 //

yena tat picukam pūrvam saṃśodhya bahudhā punah / tenaiva kārayed rakṣām ātmanaś ca paṭasya vai // 4.54 //

maṇjuśriyo mahāvīro mantrarūpeṇa bhāṣitaḥ / aṭṭitair bahuḥbir mantrair mayāpy etarhi punah punah // 4.55 //
sa eva sarvamantrāṇāṃ viceruḥ mantrāpīṇāḥ /
mahāvīryo mahātejaḥ sarvamantrārthasādhakaḥ // 4.56 //

karoti vividhākārān4379 vicitrā trāṇahetavaḥ /
jambudvīpagatāḥ sattvāḥ mūḍhācāracetanāḥ // 4.57 // [S61]

aśrāddhaviparītās4380 tu mithyācārasalolupāḥ /
na śādhayanti mantrāṇi sarvadravyāṇi vai punaḥ // 4.58 //

ata eva bhramante te saṃsārāndhāracārake /
yas tu śuddhamanaso nityaṁ śrāddho kautuko4381 maṅgale sādā // 4.59 //

autsuko sarvaman треṣu nityaṁ grahaṇadhāraṇe /
siddhikāmā mahātmāno mahotsāhā mahojasāḥ // 4.60 //

tēṣāṃ siddhyanty ayatnena mantrā ye jinabhāṣitāḥ /
aśrāddhānāṃ tu jantūnāṃ suklo dharmo na rohate4382 // 4.61 //

bijam uṣare kṣiptam anukuro ’phalo yathā /
śrāddhā mūlam sādā dhamre • uktam sarvārthadarśibhiḥ /
mantrasiddhīḥ sādā proktā teśāṃ dharmārthāsālīnām // iti // 4.62 // [V43]

tato sādhane śilpinaḥ suśīkṣitacitrakaro vā • ātmanā vā kuśalā lekhya
āśleṣakai raṅgaiḥ / sarvojivalam raṅgoṣṭam varṇakaṁ grhya pūrveṇaiva
vidhinā yathā tantuvāya†yāyenatva laṅkānasamāvatvēnānā citrakareṇa
peyālam vistareṇa kartavyaṃ yathā pūrvaṃ tantuvāyavidhis tenaiva tat
paṭam citrīpaṇyitavyam svayam vā citritavyam // 4.63 //

karpūrakunukumacandanaśdibhi4383 raṅgaṃ vāṣayitavyam / dhūpaṃ
dahatā tenaiva mantrenāṣṭatavāram pariṇāmya nāgakesara-
pumāṅgabakulacampakavārṣiṣka4384 dhānuṣṭārikamālatīkamūrdhābhis taṃ
paṭam abhyavakirya pūrvaṃ pūrvaḥkuśaṅdakopaviṣṭāḥ
svasthabuddhiḥ sarvabuddhadhisattvācārītaḥ
sūkṣmavartipratīgṛhitapāṇīr anāyāsacittas taṃ paṭaṃ ālikhet // 4.64 //

ādau tāvaca chākyamuniṃ tathāgataṃ ālikhet sarvākāravaroṣṭaṃ
dvātrīmśānahāpuruṣalakṣaṇalakṣita • aśītyānuvāyajanopasobhitāsārīram
ratnapadmopariniṣṭhānāṃ samantājvalāṃ samantā-
vāmopasobhitāṃrankaṃ4385 dharmāṃ desayāmānaṃ prasannāmānaṃ
dharmāṃ saṃsārādvaropetam // 4.65 //

madhyasthāṃ vaidūryanālapadmaṃ adhaś ca mahāsānaṃ4386 dvau
nāgarājanau taṃ padmaṇālaṃ dhārayaṃnau4387 tathāgatadṛṣṭayo
dakṣīnahastena [S62] namasyaṃnau śuklau sarvālaṅkārabhūṣitau
manuṣyākārārdhhasardhasahandopedanandopanandau lekhanāyau / samantāc ca tat
पदमसारम पदमपत्तःपुष्पकुष्ठिमलविकासितालकारप्रणीतिः तत्र शकुनमिन्दिविर व्याप्तम अशेषविनदासुचितसुभोनाकराम अभिलेखयम // 4.66 //

अप 4.67 यद्य भवावतो मुलापद्मदानं वितपां तत्त्राविनिश्चति अनेकाः पदमपुष्पं अनुपुर्ववन्नताः / वा पमपर्वस्र्वे ‘श्ताव पदमपुष्पाः / तेषु तस्य पद्मेशु निशांनं अष्टावहमदिदिसतविविराहाः अभिलेखयाः // 4.67 //

अप 4.68 चतुर्मात्र तवाद आयामशुश्रृं इष्टत पद्मकीण्डागुराः कुञ्जकुमारकावरो वा कपाराकाः बालारकारुपि पाँचकरकारस्राकाः कुमारालंकारालंक्रो वमहासनलोकपलाग्रितो दक्षिनाहस्तम तथागताम नमस्यामाणाः चारुमुर्ति तथागतगताद्र्शी च वायकाः इष्टप्रहसितवादनाः वस्मान्तवालवस्त्भोह अम्बढ प्रा. // 4.68 //

अप 4.69 अपारस्मिन पद्मे अर्याग्रद्रपघवाः कुमाराभुताः तथावितम अभिलेखयाः / त्र्यूँ सुधानास चतुर्थे सरवनीमारयाः पांचरो गागाणाशाः सस्त्ते वीशिरग्रहाः सप्तम ‘नाघो ‘श्ताम सुलोचना इति / तेत सर्वकुमारान्तरकाः अभिलेखयाः कुमारालंकाराभुस्ताः // 4.69 //

अप 4.70 दक्षिपार्श्वरे भवावतो अष्टवहमादित्वाः सर्वालंकाराभुस्तिः वायख्यात तु माइट्रयां / भवावताः समीप आयामत्रये ब्रह्मामचार्यीसादारी जतामातुशास्त्रधाराः अन्तर्गताः कुमारकावरो रक्तकाशायाधाः रक्ततपात्मशुजुकारायाः त्रिपुद्रकारक्ताचारयाः कायारुपी दाण्डकमान्दुलवूमायनवास्तपानीह ख्रोांसारार्मारवमाक्षालवावस्त्फो // 4.70 //

अप 4.71 द्वित्यास्मिन पद्मे सांप्रभाद्राः प्रियांगुवर्णायामाः सर्वालंकाराशाः वायहास्तरत् मानित्रतनवितयाः दक्षिनाहस्ते स्रिष्पहालविनाहस्तवाराद अतुरुपी तथावितम अभिलीक्षितयाः // 4.71 //

अप 4.72 त्र्यूँ अर्यावलोकीस्वाराः सरत्काण्णागुराः सर्वालंकाराभुस्तो जतामातुशादारी वेवराजीपाविताः / सर्वाज्ञाशिसिक्कत अर्यामिताभाः स्तबलाजात्तोपालग्रपवित्ता अतुरुपाः वायहास्ताः // 4.72 // (स्त्री 44)

अप 4.73 चतुर्थे अर्यावमारपायन वायहास्नितावास्तवराः जानवाराः सर्वालंकाराभुस्तां दक्षिनाहस्तोपारुद्धशापः वाराद अतुरुपाः सामुदायिकाः साम (S63) हारधाराहरमपुण्यतिदाधेहाम मुक्ताहारायाजपवित्राः रतनोज्वलाचुरितमकुताः पार्ततालनविताः स्वेतपात्तामशुक्तृरायाः तथाविष्कार अभिलीक्षितवाः सांप्रभाद्राः तिर्थनिवासान्तावासनागदेहाः अकारास्का च यथापुर्वविद्धस्तम // 4.73 //
pañcamasmin tathā padme • āryamahāmatiḥ / śaṣṭhe śāntamatiḥ / saptame vairocanagarbhaḥ / aṣṭame • apāyajahaḥ ceti / ity ete bodhisattvā abhilekhyaḥ / phalapustakavinyastakapāṇayaḥ sarvālaṅkārasuṣobhanāḥ paṭṭamsukottariyaḥ sarvālankārabhūṣitaḥ paṭṭacalanikānivastāḥ // 4.74 //

teṣāṃ copariṣṭā aṣṭau pratyekabuddhaḥ abhilekhyaḥ / bhikṣuṣvedadhārīṇo mahāpuruṣalakṣaṇaśairā raktakaśyavāsāśa paryankopaviṣṭā ratnotpala, niṣaṇṭāḥ śāntēvaśa tmaṅkāḥ samantajavālamālukāḥ / sugandhapūṣpāni kīrṇāḥ / tadyathā mālatāvīrśikādhānuṣkārikāpumānaṅgā- nāgakesarādibhiḥ puspāḥ samantāt paṭṭam abhyavāryamānaṃ likhitam // 4.75 //
bhagavataḥ sākyamunē vāmāpārśve • āryamaṇjuśriyopariṣṭā anekaratnoparacitaṃ sudirghākāraṃ vimānamanḍalāṃ saillarājopasobhitam ratnopalasamchannaparvatākāraṃ abhilikhet / tatrasthān buddhān bhagavato ‘ṣtau likhet / tadyathā // 4.76 //
ratnaśikhinaṃ vaidūryaprabhāratnavichuritasamantayamaprabhāṃ padmarāgendorānārapakāyāntādibhir vaidūryāsmarginābhādibhir mahā- maniratnaviṣeṣaiḥ samantato prajāyamāṇam iśadādityodayavaramāṃ tathāgatavivrahāṃ pitarīcivarottarāsaṅgināṃ paryankopaviṣṭam dharmam deśayamāṇam pītanivāsitaḥ parīparivastāṃ mahāpuruṣalakṣaṇaśakacavatidephem aśityānuvyjanopasobhitāmurtīṃ praśāntaṛśanaṃ sarvākāravopetaṃ ratnaśikhiṃ tathāgatam abhilikhet // 4.77 //
dvitiyaṃ samkusumarājendram tathāgatam kanakavaram abhilikhet / sutaram nāgakesarabukulādipuspair abhyavākīraṃ abhilikhet / āryam abhiniriktāmānāṃ samantaprabhāṃ ratnaprabhāvichuritadyotiparyesam // 4.78 //
tritiyaṃ śālendrarājaṃ tathāgatam abhilikhet / padmāniajākhābhāṃ dharmam deśayamāṇam / {S64} catūrtham sunetram tathāgatam abhilikhet / yathemaṃ duḥprasaham / śaṣṭham vairocanam jīnam / saptamaṃ bhaśajyavaidūryārājaṃ / aṣṭamaṃ sarvaduḥkhaprāṣamanam rājendraṃ tathāgatam abhilikhed iti / sarva eva kanakavārāṃ tathāgatavivrahāḥ kāryā abhayapradānākārāḥ // 4.79 //
upariṣṭāc ca tathāgatānāṃ meghāntarālasthāḥ paṭakoṇe • ubhayataḥ puspavāṃs tṛṣijāmanā dvau śuddhāvāsakāyīkau devaputrāu • abhilekhyau / antarikṣasthitau sarvabuddhabodhisattvapratyeka- buddhāryaśrāvakānāṃ nayaṣamāṇaṃ • abhilekhyau // 4.80 //
pratyekabuddhānāṃ cotto rato ‘ṣtau mahāśrávakā abhilekhyaḥ bodhisattvasāraśrāvanavaro paviṣṭāḥ / tadyathā / sthāviraśāripuṃtṛ mahā- maudgalyāyano mahākāśyapaḥ subhūti rāhulo nando bhadrikaḥ kaphinaḥ ceti // 4.81 // {V45}
ap4.82 pratyekabuddhā api / tadyathā / gandhamādanaś candana upariṣṭāḥ śvetaḥ sitaḥ ketur nemih sunemiś ceti / sarva eva suṣobhanāḥ śāntaveṣam ātmanāḥ sudāntākārāḥ / mahāśravakā api kṛtānjalayo buddhāṃ bhagavantaṃ śākyamuniṃ nirikṣamāṇāḥ // 4.82 //
ap4.83 upariṣṭāc ca śuddhāvāsaṣādvasamnikręṣṭau • aparau dvau devaputram samantāt paṭṭavitānādirghāpāyasaṣobhana4402-4403 grhitaṃ sarvabuddhabodhisattvapratyekabuddhāryāśrāvakāṃ upariṣṭād dhārayamāṇau divyamāṇyambaradharau devaputrau • abhilekhyau // 4.83 //
ap4.84 bhagavataḥ śākyamunera upariṣṭān mūrdhanī muktāhāraraṇapadmarāgendranilahdhībhir graṭhitām ratnasūtrakāpābhir samantāc ca muktāhārapalambopāsobhitam abhilekhet // 4.84 //
ap4.85 adhaṣ ca buddhasya bhagavataḥ padmāsanād āryamaṇjuśriyasya pādamūlasaṃpe nāgarājopanandapārśve mahāratanam parvataṃ padmasarād abhyunnatam ratnāṅkuragahākandaraprāvālalatapariveṣṭitaṃ ratnatarum mahārasyasiddhāveṣitaṃ // 4.85 //
ap4.86 tasya parvatasottunge yamāntakaṃ krodharājānaṃ mahāghorarūpiṇaṃ pāśahastam vāmahastagraḥitadandaṃ bhṛktiṣvadanaṃ ājñaṃ pratīcchamāṇaṃ4404 āryamaṇjuśriyagatādṛṣṭim vṛkodaram āryamāyorādayaṃ vṛkopyonātāṃ bhinnājanakṛṣṇameṣaṃkapilaśmaṛudhiṃbhakaraṃ dīrghanakhaṃ raktojanakaṃ sarpamanḍitaṅkhoṭhodesaṃ vyāghracarmanivasanaṃ sarvavighnagāhātakaṃ mahādāruṇaṭaramahākrodharājaṇaṃ samantajvālaṃ yamāntakaṃ krodharājā abhilekhet // 4.86 /// [S65]
ap4.87 tasya parvatasādhastāc chilātalopaniṣṭāṃ prthivyām avanatajānudehaṃ dhūpakaṭacchukavyagrahaḥastāṃ yathāveṣasamsthānagṛhitāṅgāṃ yathānuvyṛttacaritaṃ āryamaṇjuśriyagatādṛṣṭimśādhamabhitakhet // 4.87 //
ap4.88 nandanāgendrarājasamipāṃ bhagavataḥ śākyamunera adhastād dakṣinapārśve padmasarābhyyudgataṃ mahāratanāsailendrarājaṃ kathitaṃ tathāgatam abhilekhet / āryaṃ tathākrodharājarahitaṃ divyapuspāvākṛṇam abhilekhet / āryaṃ parvataṃ parvataṃ abhilekhet / taducattungaparvatapadmarāgopalam tam ekāṅkuraśrāvindāryaṃsādhakam abhilekhet // 4.87 /// [S65]
ap4.89 tattrapāśritam devīṃ āryaṃ parvaticēṣvarakaruṇam āryatārāṃ sarvāṅkāraviḥbūṣītām rakta4405 paṭṭaṃśukottairyaṃ vicitrapaṭṭanivasanāṃ stryalāṅkārasarvāṅgaviḥbūṣītāṃ vāmahastaniḥlōtpalavāyampan karakavaranāṃ kṛśodaraṃ nātikṛṣāṃ nātibālaṃ nātivrddhaṃ dhyānagatacetanāṃ ājñaṃ pratīcchayantoṃ4406 daksīnahastena
varadādīṣad\textsuperscript{4407} avanatakāyāṁ paryānkopaniṣanṇāṁ
āryāvalokiteśvara\textsuperscript{4408} iṣadapagatadrśṭiṁ samantajvālāmālaparyeṣitāṁ

\textit{\textsuperscript{4.89}}

atraiva vaidūryaratnaśīṁ paṃnāgavrksapariveṣṭitaṁ sarvataḥ śākhāsu
samantapusparoparacitavikasitasupuṣpitāṁ bhagavatiṁ tārām
abhicchādayamanāṁ tenaiva cāpagaṃśākhāsu citraṁ
pravālāṅkurāvannaddhaṁ vicitrāṛuṇaṅgojjvalaṁ tārādevi
mukhāvalokanam abhilekhyā \textit{\textsuperscript{4.90}}

\textit{\textsuperscript{4.91}}

sarvavigne ḍhātakī devī • uttāmā bhayanāśinī /
sādhakasya tu rakṣārthaṁ likhed varadāṁ śubhām \textit{\textsuperscript{4.91}}

\textit{\textsuperscript{4.92}}

strīrūpadhāriṇī devī karuṇādaśabalātmajā /
śreyasāḥ sarvabhūtānāṁ likheta varadāyikām \textit{\textsuperscript{4.92}}

\textit{\textsuperscript{4.93}}

kumārasyeha māṭā devī maṅjughoṣasya mahādyuteḥ /
sarvavighnavināśārthaṁ sādhakasya tu samantād \textit{\textsuperscript{4.93}} {[V46]}

\textit{\textsuperscript{4.94}}

rakṣārthaṁ manujeśānāṁ śreyasārthaṁ paṭe nyaset /
yo ‘sau krodharājendraḥ parvatāgre samavasthitāḥ \textit{\textsuperscript{4.94}}

\textit{\textsuperscript{4.95}}

sarvavighnavināśāya kathitaṁ jinavarātmajaiḥ /
maṅgāghoro maṅgavandyo maṅgacando maṅgadyutīḥ \textit{\textsuperscript{4.95}} {[S66]}

\textit{\textsuperscript{4.96}}

śāsane dvīṭasattvānāṁ nighrahāyaiva prakalpate /
sādhakasya tu rakṣārthaṁ sarvavighnavināśakaḥ \textit{\textsuperscript{4.96}}

\textit{\textsuperscript{4.97}}

dāruṇo roṣaśīlaś ca • ākṛṣṭā mantradeva tā /
sughoro ghorarūpī ca niṣeddhā sarvanirghṛṇām \textit{\textsuperscript{4.97}}

\textit{\textsuperscript{4.98}}

avaśānāṁ ca vaṣam ānetā pāparaudrapracārinām /
khacare bhūcare vāpi pātale cāpi samantataḥ \textit{\textsuperscript{4.98}}

\textit{\textsuperscript{4.99}}

nāśayati sarvaduṣṭānāṁ viruddhā ye śāsane muneḥ\textsuperscript{4409} /
caturasraṁ samantād vai catuḥkoṇam paṭaṁ likhet \textit{\textsuperscript{4.99}}

\textit{\textsuperscript{4.100}}

adhaś caiva paṭaṁte tu vistīrṇasaratālayam /
kuryān nāgabhogāṅkam ekaikaṁ ca samantataḥ \textit{\textsuperscript{4.100}}

\textit{\textsuperscript{4.101}}

śuklena śubhāṅgena manujākāradehajāḥ /
uttarā śirasaṁ sthāpya kṛtāñjaiḥ sadā \textit{\textsuperscript{4.101}}

\textit{\textsuperscript{4.102}}

saptasphuṭo mahāvīryo maheśākhyo ananto nāma nāmataḥ /
tathāgataṁ nirīkṣanto maṇīratnopasobhitaḥ \textit{\textsuperscript{4.102}}

suṣobhano cārurūpī ca ratnābharanabhūṣitaḥ /
ālikhej jvālamālinaṃ mahānāgendraviśrutam // 4.103 //
sarvalokahitodyukto4410 pravṛtto śāsane muneḥ4411 /
sarvavighanināśaya • ālikhet saritāśritam // 4.104 //
etat paṭavidhānaṃ tu • uttamaṃ jinabhāṣitam /
saṃkṣiptavistarākhyātam pūrvam uktaṃ tathāgataiḥ // 4.105 //
ālikhed4412 yo hi vidvān vai tasya puṇyam anantakam /
yat kṛtam kalpakotiḥbhiḥ pāpaṃ karma sudāruṇam // 4.106 //
naśyate tat kṣaṇād eva paṭaṃ dṛṣṭvā tu bhūtale /
paṅcānaryakāriṇam duḥśilām jugupsitām // 4.107 //
sarvapāpapravṛttānaṃ saṃsārāndhāracāriṇām /
gatiyoninikṛṣṭānaṃ paṭaṃ teṣām na vārayet // 4.108 // [S67] [V47]
darśanām saphalam teṣām paṭaṃ maunindrabhāṣitam /
dṛṣṭamātṛam pramucyante tasmāt pāpē tu tatkṣaṇāt // 4.109 //
kim punah śuddhavṛttitvāt suśuddhavṛttā4413 rūpinaḥ /
mantrasiddhau sadodyuktah4414 siddhiṃ lapseyur mānavaḥ // 4.110 //
yat puṇyaṃ sarvasattvānāṃ pūjāyitvā kalpakoti ye /
tat puṇyaṃ prāpnuyān mantri paṭaṃ ālikhanād bhuvi // 4.111 //
sikatā yāni gaṅgāyāḥ premāne yāni kīrtitāḥ4415 /
tatpramāṇa bhaved buddhāḥ pratyekajinavartmajāḥ // 4.112 //
khadgīnah śrāvakā4416 loke • ījitvā4417 bahudhā punah /
tat phalam prāpnuyān martye paṭalikhanadarsanād4418 // 4.113 //
vācanād eva ko yasya4419 pūjanā vāpy anumodanā /
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //
yāvanti laukikā mantrā bhāṣitā ye jinapumgavaiḥ /
tacchiṣyakhaḍgībhīr divyair bodhisattvair mahātmabhiḥ /
sidhyante sarvamantrā vai paṭasyāgra tu-m-agratam // iti // 4.115 //
bodhisattvāpiṭakāvataṁsakān mahāyānasūtrān mañjuśrīmūlakalpāc
caturthāḥ /
prathamapaṭavidhānavisarāḥ parisamāptah //
[S68] [V48]
atha khalu bhagavān śākyamuniḥ sarvaṃ tatparśanmandalam avalokya maṇjuśriyaṃ kumarabhūtam āmantrayateśma /
asti maṇjuśrī aparāṃ api tvādiyaṃ madhyamaṃ paṭa viśdhanam / tad bhāṣiṣye 'ham / śṛṇu sādhu ca suṣṭhu ca manasi kuru // 5.1 //
adāu tāvat pūrvanirdēṇenaiva sūtraṇaṃ pūrvoktenaiva vidhinā pūrvaparikalpitaḥ śilpibhiḥ pūrvaṃ pārmanāvaśa madhyamapātaḥ suṣobhanena śuklaṇa suvratena sadaṣena • asleṣakai raṅgair apagatakeśaṃkārādibhir yathaiva prathamam tathaiva tat kuryādv varjyatvā tu pramāṇarūpakā tat paṭaṃ paścād abhīlikhāpayitavyam / 5.2 //
adāu tāvat śuddhāvāsabhavanāma samantaśobhanākārāṃ sphaṭitaratnamayaṃkārāṃ sitamuktahārabhūṣitam tam madhye bhagavān śākyamuniḥ citrāpayitavyo ratnaṃ hāsanopaniṣāṇno dharmam desayamānaḥ sarvākāravaroṇetāḥ / 5.3 //
dakṣināparśuve • āryamaṇjuśrīḥ padmakhātabhāḥ kuṃkumādityavarno va vāmaskandhapradeṣe nilotpalāvasaṅkhaṃ kṛtaṃjāliputo bhagavantam śākyamunim nirūkṣamāṇa īṣatprahasitavadaṃ śanmārūpī paṇcaśiṣṭaṃkopaśobhitāśrasko bāladārakārākārābhūṣito dakṣinajāṇumandālāvanatsirāḥ / 5.4 //
bhagavataḥ ca śākyamunier vāmapārśve • āryaṃvalokitēṃvarāṃ śaratkāṇḍaṭayaḥ yathaiḥ pūṛvaṃ pātaiḥ abhilekhyāṃ kiṃtu bhagavataḥ cāmaram uddhāvyamānāṃ / tasya pārśve • āryaṃaitreyaḥ samantabhadro vajrapāṇī mahāmatiḥ sāntamatur gaganagaṇjaḥ sarvanīvāraśiṅkambhaṅaḥ ceti / ete 'nupūrvavato bhīlekhāyaḥ / yathaiḥ prathamam tathaiva sarvākāravaroṇetāḥ / 5.5 //
tēṣāṃ copariṣṭā aṣṭau buddhā bhagavantaḥ citrāpayitavyāḥ sthitakā abhayapradānadasinakarāḥ pitaśiṣṭapurārasaṅgkṛtadehā vāmahastena cīvaraṃkāṇakāvasaktā īṣadṛkābhāhasakāśyaasyunivastāḥ samantaprabhāḥ sarvākāravaroṇetāḥ / tadyathā / sāmkumarūṣaṃjñendras thāgatah ratnasīkhi śikhī viśvabhuk krakucchandako kakagrīvī kāśyapāḥ sunetraś caṃkaṃagriṃ kāśyapaḥ / ity ete buddhā bhagavantaḥ citrāpayitavyāḥ / 5.6 //
maṇjuśrīyasya samīpe mahāparśanmandalāṃ cīatrāpayitavyaṃ / aṣṭau mahāsārāvakāḥ aṣṭau pratyeka-buddhā yathaiḥ pūṃvaṃ pāthaiḥ te cīatrāpayitavyāḥ kiṃtu • āryamaṇjuśrī śaṅgkalpāśiṅkamātāḥ pratyeka-buddhā mahāpatraṃ pātaiḥ bhagavataḥ śākyamunē cāmaram uddhāvyamānāṃ sthitakāyam abhilekhyāu // 5.7 //
edevāṃ śuddhāvāsakāyikā devaputtrā abhilekhyāḥ / śakrāś ca devānām ṛōraḥ suvāmaś ca saṃtuṣitaś ca suṁritas ca śuddhas ca vimalas ca sudṛśaś ca • atapaś ca • ābhāsvaras ca brahmā ca sahmāpatir akāṇṭhas ca
• evam ādayo devaputra rūpāvacarāḥ kāmāvacarāḥ cānupūrvato bhilekhyā āryamaṇjuśrīyasamāpasthāḥ parśanmanḍaloparicitavinyastāḥ svarūpavesadhārināḥ citrāpayitavyāḥ // 5.8 //

ap5.9 bhagavataḥ simhāsanaśvādaḥstast samantān mahāparvato mahāsamudrabhyudgataṁ yāvat paṭānte citrāpayitavyaḥ / ekasmin paṭāntakone sādhako yathāveśasamsthānakāro vanaṭajānakaurparasīro dhūpakaṭachukavyagrahastā citrāpayitavyaḥ / [V49] tasmiṃś ca ratnaparvate āryamaṇjuśrīyasādhistad yamātakakrodharājā yathāpūrvanirdiṣṭam abhilekhya // 5.9 //

ap5.10 vānapārśve bhagavataḥ simhāsanaśvādaḥstast āryāvalokiteśvarapārśvamūlamūlimūpe tasmiṃś ca ratnaparvatopaniśāṇaṁ yāvat paṭānte citrāpayitavyaḥ / samantāḥ ca tat paṭām mukta-pūs paṭavakīnām kampakanīlotpalasauṣa stagika mālāvitvā rainyāk unmāgakanāgakesarādibhiḥ puspārśvamūlaṁ samantāś ca tat paṭāṃ muktapuṣpāvakīrṇaṁ campakānīlotpalasauṣa stagika mālāvitvā rainyāk unmāgakanāgakesarādibhiḥ puspārśvamūlaṁ // 5.10 //

ap5.11 uparistāc ca paṭāntakone • ubhayānte dvau devaputrau mahā-pūṣpauṣamānam utśrjamānau vicitrāparśvdhārināu • antarikṣasthitaḥ vārimghāntargatanganilānaḥ • utpatamānau sitavaṇṇau • abhilekhyāu / iti // 5.11 //

ap5.12 etan madhyamakaṁ proktā paṭāḥ śreyārtham udbhavam / madhysiddhis tadāyattā manuṣjānāṁ tu bhūtale // 5.12 //

ap5.13 yatkīṁcit kṛtām pāpaṁ saṃsāre saṃsārato puraḥ / naṣṭe tat kṣaṇād eva paṭām darśanād iha // 5.13 //

ap5.14 muḍhasattvā na jānanti bhramantā gatipaṁcāca / paṭasyā darśanā ye tu maṇjūghoṣasya madhyame / 5.14 // [S70]

ap5.15 api kilbiṣkārī syāt pañcānantaryakārīṇaḥ / duḥśilasyāpi sidhyeyur mantrā vividhahāṣṭaḥ // 5.15 //

ap5.16 api kṣiprataraṁ siddhi prāpnuyāt kṛtajāpinaḥ / roghi mucyate rogād daridro labhate dhanam / aputo labhate putraṁ madhyame paṭadarśane // 5.16 //

ap5.17 drṣṭamātraṁ tadā puṇyaṁ prāpnuyād vipulaṁ mahat / niyataṁ devamanuṣyāṇaṁ saukhyabhāgī bhaven naraḥ / buddhatvaṁ niyataṁ tasya janmānte ca bhaviṣyatī // 5.17 //

ap5.18 likhanā vācanāc caiva pūjanaśkelekanāḥ tathā / darśanā sparśanāc caiva mucyate sarvakilbiṣāt // 5.18 //

ap5.19 prārthanādhyesanaḥ hy evaṁ paṭasyāsyā mahādyuteḥ /
labhate saphalam janmam kṣipraṃ cānumodanā // 5.19 //

ap5.20 na śakyaṃ vācayā vaktum api kalpāgrakoṭibhiḥ /
        yat puṇyaṃ prāpnyā jantu saphalam paṭadarśanād // iti // 5.20 //

ap5.21 bodhisattvapiṭakāvataṁ sakān mahāyānāvaipulyasyutrād ārya-
        mañjuśriyamālakaḷpaṭ pañcamaḥ
        paṭalavisaraḥ / dvitiyaḥ paṭavidhānavisaraḥ samāptaḥ //
        {S71} {V50}

ap6.

CHAPTER A6

ap6.1 atha khalu bhagavān śākyamuniḥ punar api mañjuśriyam kumarabhūtam
        āmantrayate sma / asti mañjuśrīr aparam api paṭavidhānarahasyam trītyaṃ
        kanyasaṃ nāma yaḥ sarvasattvānām ayatnenaiva siddhiṃ gaccheyuḥ // 6.1 //

ap6.2 pūrvanirdiṣṭenaiva vidhinā śilpibhiḥ sugatavitastipramāṇaṃ tiryak
        tathaiva samaṃ caturasraṃ pūrvavat paṭaś citrāpayitavyaḥ pūrvanirdiṣṭai
        raṅgaiḥ // 6.2 //

ap6.3 ādau tāvad āryamañjuśriḥṣiṃhāsananipasaṇṇo bāladārakarūpī pūrvavad
        dharmaṃ deṣayamānāḥ samantaprabhā•arcīṣo nirgcchamānāḥ cārūpī
citrāpayitavyaḥ / vāmapārśve āryasamantabhadro ratnopalasthitā
camaravyagratasti cintāmanivāmavasteryakaraḥ priyaṅguśyāmavarnaḥ
        pūrvavac citrāpayitavyaḥ / daksinapārśve • āryamañjuśriyasya
ratnopalasthitā āryāvalokiteśvaraḥ / pūrvavac camaravyagrastasto
vāmahastāravindavinyastāḥ samantadyotitamūrtir abhilekhyāḥ // 63 //

ap6.4 adhāc sa śīṃhasanāt kanakavarnaḥ parvato yāvat paṭante citrāpayitavyaḥ
        / paṭāntakonaṣṣa • āryamañjuśriyasya śīṃhāsanyādhaśadstād
daksinapārśve yamāntakah krodharājā pūrvavac citrāpayitavyaḥ /
dhūpakāṭacchukavyagratastothāpūrvaṃ tathaiva sadhakāḥ // 6.4 //

ap6.5 upaṃśtād āryamañjuśriyasya saṃkunāvartaṇāждrastass tathāgataś
        citrāpayitavyaḥ stodāśāānugulapramāṇo ratnaparvataguhālīnaḥ /
kūṭāgārasaṃśīṣṭaḥ prāgḥāraparvatā daśa citrāpayitavyaḥ / samantāc ca tat
        paṭaṃ parvatākāraveśītaṃ likhet / upaṃśtāc ca paṭaṃkonaṇvasthitau
        parvatapraṃghārasaṃśiṣṭau • utpatamānāvānapuspaugham uprītmanānau
        sūdhāvaśaśāśāśyikau devaputrau sūdhaś ca nāma vishuddhaś ca nāma
        pūrvavac citrāpayitavyaḥ / nanāpūrṣābhikīrṇam ca ca tat paṭaṃ
        abhiliṅkhaṭayitavyam iti // 6.5 //

ap6.6 etat kathitaṃ sarvaṃ trividhaṃ paṭalakṣaṇam /
kanyasaṃ nāmato hy etat paṭaḥ śreyo kṣudrakarmasu // 6.6 //

ap6.7 yat kṛtaṃ kāritaṃ cāpi pāpaṃ karma sudārunaṃ /
kalpakoṭisahasrāṇi darśanāt paṭa mucyate⁴⁴²⁹ // 6.7 // {S72}

ap6.8 paṭaṃ tu dṛṣṭaṃatraṃ vai tatkṣaṇād eva mucyate / buddhakoṭisahasrāṇi satkuryād yo hi buddhimān / kanyasaṃ tu paṭaṃ dṛṣṭvā kalāṃ⁴⁴³⁰ nāyāti shoḍaśīm // 6.8 //

ap6.9 yat puṇyaṃ sarvabuddhānāṃ pūjāṃ⁴⁴³¹ kṛtvā tu tāyinām⁴⁴³² / tat puṇyaṃ prāpnyād vidvān kanyase paṭadarśane / śobhanāni ca karmāni bhogahetor ihācare // 6.9 //

ap6.10 yāvanti kecana mantrā brahmendra •rṣibhāṣitāh / vainateyena tu proktāḥ varuṇādityakuberaih⁴⁴³³ // 6.10 //

ap6.11 dhanādai rākṣasaiḥ sarvair dānavendrair mahoragaiḥ / somavāyuyamādyaiś ca bhāṣitā hariharādibhiḥ / sarve mantrā iḥānītaḥ sidhyante paṭam agrataḥ // 6.11 //

ap6.12 śāntikāni sadā kuryāt pauṣṭikāni tathā • iha / dārūṇāni ca varja garhitā jinavaraiv tv iheti // 6.12 //

ap6.13 bodhisattvāpīṭakāvataṃsakān mahāyānavaipulyaasūtrān mañjuśrīmūlalakṣaṃ ṣaṭṭhaṃ paṭalavisaraḥ / tṛṭiyaḥ kanyasapāṭavidhānāḥ parisaṃpta iti //

{S73} {V51}

ap7.

CHAPTER A7

apr.1 atha khalu mañjuśrīḥ kumarabhūta utthāyāsanād bhagavantaṃ sākya- muniṃ triḥ pradakṣiṇikṛtya bhagavataś caranayaran nipatya bhagavantam evam āha //

sādhu sādhu bhagavataḥ yas tathāgatārhatā samyaksambuddhena subhāṣito ‘yaṃ dharmaparyāyaḥ sarvavidyāvratacārīnām arthāya hitāya sukhāya lokānukampāyai / bodhisattvānāṃ upāyakausalyatā darśitā nirvāṇopariṣṭhānāḥ vartnopaviśeṣā niyatam bodhiparāyaṃ saṃtattir bodhisattvānāṃ sarvamantrārthacaryāḥ sādhanīyaṃ / etamantrararhāyasarvajanavistarānakaḥ bhaviṣyati // 7.1 //

ap7.2 anāgata ‘dvani nirvṛte lokagurau • astamite tathāgatāditye⁴⁴³⁴ vamše riṅcīte sarvabuddhakṣetre sarvabuddhabodhisattvāyāśrāvaka-pratyekabuddhair andhakāribhūte lokabhājane vicchinnā • āryamārge sarvavidyāmantoḍadharminiratnopagade sādhujaṇapariṇaḥ nirāloke sattvadhātau sattvā bhaviṣyanti kuśidā naṣṭasprṛhataya astrāddhāḥ khaṇḍakā akalyāṇamitraparīṇātāḥ śaṭhā māyāvino dhūrtacaritaḥ // 72 //
te imaṃ dharma paryāyaṃ śrutvā ca satrāsam āpatsyante / ālasyakausīdyābhiratā na śraddhāyanti / kāmavesīno na paṭiṣyanti / mithyāḍṛṣṭiratās te bahu•apunyam prasaviṣyanti / saddharmapratipakṣepakā avācīparāyanā ghorād ghoraratam gatāh / teṣām duḥkhītānāṃ arthāya • avaśānāṃ vaśām ānetā vaśyānām abhayapradyāya • upāyakausālyasaṅgahaya mantrapatavidhānaṃ bhāṣatu bhagavān yasyedānīṃ kālaṃ manyase // 7.3 //

atha bhagavān śākyamunir manjuśriyaṃ kumarabhuṇṭaṃ sādhukāraṃ adāt /

sādhu sādhu maṇjuśrīr yas tvām tathāgatam arthāṃ paripraṣṭavyaṃ manyase / asti maṇjuśrīs tvadiyaṃ paramaṃ guhayatamāṃ vidyāvrata-śādhanacaryāpaṭalapatavidhānavisaram paramahṛdayānām arthaṃ paramaṃ guhayatāmāṃ mahārthaṃ nidhānabhūtaṃ sarvamantrāṇāṃ // 7.4 //

ṣaḍ ete ṣaḍākṣaraparamahṛdayāvākālpatas tasmin kāle siddhiṃ gacchanti / teṣām sattvānāṃ damanāya • upāyakausālaya-sambhārasamantrapraveṣanatāya niyatāṃ sambodhiprāpanatāyā śatsaptatibuddhakotiḥpūrvabhāṣitam / aham apy etarhi • idānīṃ bhāśīṣye / anāgatajanatāpekṣāya taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāśīṣye hāṃ te / katamaṃ ca tat // 7.5 //

atha khalu bhaga vāñ śākya munir mantraṃ bhāṣate sma /
oṁ vākyārthe jaya4436 //
oṁ vākyasēṣe sva4437 //
oṁ vākyeyanayah4438 //
oṁ vākyaniṣṭheyah //
oṁ vākyeya namah //
oṁ vākyeda4440 namah // 7.6 //

ity ete maṇjuśrīs {A3r} tvādiyaṣaḍdhantriḥ ṣaḍakṣarā mahāprabhāvās tulyasamavīryāḥ paramahṛdayāya paramasiddhā buddha-m-īvotpannaḥ / sarvasattvānāṃ arthāya sarvabadhāvaiḥ samprabhāṣītāḥ samayagraśtāḥ sampracalitāḥ sarvakarmikāḥ / bodhimārgānudeśakāśaḥ tathāgatakule santrapravarā uttamamadhyametaṃtārthaṃhāsamprayuktāḥ susobhāna4441, karmaphalavipākapradāh śāsanāntardhānahālasamaye4442 siddhiṃ yāsyanti // 7.7 //
samavasarāṇaṃ saddharmanetra rakṣanārthaṃ ye sādhayiṣyanti teṣām mūlyaprayogenaiva mahārājrāmahābhogaiśvaryārtham te sādhayiṣyanti / teṣām ksiprataṃ tasmin kāle tasmin samaye siddhiṃ yāsyanti / aṭo4443 jijñāsanahetor api sādhaniyā hy ete paramahṛdayāḥ / samkṣepato yathā yathā prayuyante tathā tathā siddhiṃ yāsyanti / samāsata eṣāṃ pātavidhānaṃ bhavati // 7.8 //
tasmin kāle tasmin samaye mahābhairave pañcakaśaye sattvā

alpapuṇyā bhaviṣyanti / alpeśākhyā alpeśākhyāนำ šakyante • ativistarataṃ pañcakāṣaiṃ karmanī prārabhantum / teṣāṃ arthāya bhāṣisye

alpajīvino 'lpabhogā mandavīryā na shakyante • ativistarataṃ pañcakāṣaiṃ karmanī prārabhantum / teṣāṃ arthāya bhāṣisye

saṃkṣiptataram // 7.9 //

ādau tāvad vīryakrayeṇa sūtrakaṃ krītāṃ palamātraṃ ardhpalamātraṃ vā hastamātraṃ dirghatvena • ardhaḥastamātraṃ tiryakkarpātaṃ sadaśaṃ tuntuṣayeva vāyayitavyam / apagatakeśam anyaṃ vā navam karpāṭakhaṇḍamprayatgram adha urdhvām yathepsato dvihastacaturhastam vā śaṭ paṇca daṣa vāṣṭaṃ vā suṣuklaṃ grhya yathepsatsa citrakareṇa citrāpayitavyam // 7.10 // {A3v}

āśleṣakai raṅgaiś candanakarpūraṇaṃ kumāraṃvāśitaḥ paṭaṃ candanakunkumākarpūraṃ caikīkṛtya nisprānakenodakena

nihkalusenālodyya naye bhāṇḍe paṭaṃ plāvayitvā divasatrayam supidhānaphiṭam sthāpayet / kṛtarakṣāṃ sūcā vā ātmanaś śucirbhūtvā śuklapakṣe pūrṇamāśyaṃ gṛhītaṃ

purvāvimeṣaṃ kuśūbhīsmukhaḥ kuśavindakopaviṣṭa ime mantrapadā aşṭaṣatvāram uccārayitavyāḥ / tadyathā // 7.11 //

ōr he he bhagavan bahurūpadhara divyacakṣuse • avalokaya • avalokaya māṃ samayam anusmara kumārarūpadhārire {S75} mahābodhi-sattva kiṃ cīrāyasi • hūṃ hūṃ phaṭ phaṭ phaṭ svaḥā // 7.12 //

anena mantreṇa kṛṣṭajāpaṃ tatraṅgaḥ svapet / svapne kathayati siddhim

asiddhim vā / tata utthāya • avilambita siddhinimittāṃ svapnam dṛṣṭvā tām paṭaṃ likhāpayet / na ced asiddhinimittāṃ svapnāṃ dṛṣṭvā tāt paṭaṃ tasmād bhāṇḍaṃ ṣuddhātva • ātapa śoṣayet / śoṣayitvā ca bhūyo 'naye naye bhāṇḍe nyaset / suguptam ca kṛtarakṣaṃ ca sthāpayet / tato bhūyaṃ teṣāṃ paramahādayānāṃ anyatamaṃ mantram gṛhītvā yatheṣṭataḥ śadakṣaraṇāṃ bhūyo 'kṣaralakṣaṃ jāpet / tata āśu tam paṭaṃ sidhyatiti // 7.13 //

ādau tāvad tāt paṭaṃ grhya prāṭihārakapakṣe • anye vā śukle 'hani śubhanakṣatrasamyeśu śubhāyāṃ tithau śuklapakṣadivase vā sūṣobhānaiḥ šakunaiḥ maṅgasasammatāyaṃ rātrau • ardhārāṭakālsamaye • upoṣadhikeṇa citrakareṇā {A4r} taṃ paṭaṃ citrāpayet sūcā pradeśe karpūradhāpam dahatā // 7.14 //

ādau tāvad āryamaṇḍjuśriyaṃ bālādārakākāraṃ pañcāciraḵaḵašakṣaṃ bālāṅkārābhūṣitaṃ kanakavarṇam nilapāṭalakānikaṇi vāsitaṃ nilapāṭṭāṃ sukottariyaṃ dharmam desayamanāṃ simhāsane • ardhaparyatnopaviṣṭam daksinacaṅjanam ratnapāṭhaṃṣasthāippetāṃ simhāsanopaviṣṭām sarvālaṅkāro petaṃ cārūdaśānam isat smitamukham sādhakagatadṛṣṭiṃ citrāpayet // 7.15 //
ap7.16 dakṣiṇe pārśve • āryasamantabhadraṃ sitacāmaroddhuyamānaṃ priyanguśyāmanā vāmahastacintāmanvinyastam sarvāṅgasobhanam sarvāṅkārabhūṣitaṃ nilaputtaclalanikānvastam mukṭāhārayaṇopāvitaṃ shtitakam4461 śvetapadmāsanaanastham citrāpayitavyam // 7.16 //
ap7.17 āryamaṇjuśriyasya vāmapārśve • āryāvalokiteśvarah śaratkāṇḍagauaur4462 nilaputtaclalanikānvastṛḥ sarvāṅgasobhanaḥ sarvāṅkārabhūṣito mukṭāhārayaṇopāvitaḥ vāmahaste śvetapadmavastyo daksiṇāhaste sitoddhumānamacama4463 hemadandaṇvinyastāḥ saumyākāra ārya- maṇjuśriyagatadrṣṭis tathāvīryasamantabhadraḥ / śvetapadmāsanaasthaḥ • ubhāv apty etau • abhilekhyau // 7.17 // {S76}
ap7.18 ekapadmaviṭapotthitaū4464 [V53] trīṇi padmāni:4465 / madhyame mūlapadmakaṃnikāyāṃ āryamaṇjuśriyasya śīṃhāsaṇaṃ ratnapādapīṭham4466 ca / aparasmīn padme • āryasamantabhadraḥ śvetapadmāsanaasthaḥ4467 / trīṇiye padme • āryāvalokiteśvarah / sōbhanaṃ ca tat padmādāṇḍaṃ marakataratnākāram4468 anekapadmapuṇṣapamukulītaṃ {A4v} pattrpetam vikaśitārdhavikasitapadma4469 mahāsarānavatapotthitaṃ / dvau nāgarājāvaṣṭabdhabpadmanāḍaṃ4470 nandopanandasaṃdhāritaṃ tat padmadandaṃ // 7.18 //
ap7.19 sitarvānau4471 ca tau nāgarājānau saptaspaṭhāvabhūṣitau sarvāṅkārabhūṣitaśarīraṃ manuṣyārdhakhāyaṃ • ahibhogārdhāṅkīta4472 mūrtaya āryamaṇjuśriyaṃ nirikṣamānaṃ jalāntārdhānālinīnā maniṣratnopāsobhitacchadau līkhaṇapayitavyau // 7.19 //
ap7.20 samantāc ca mahāsaram adhastāt sādhako daksiṇapārśve paṭāṇakaone • āryamaṇjuśriyasya vaktramanḍalaṃ nirikṣamāno4473 dhūpakāṭacchaka4474 vyagrahasto ‘vanataśirakarpacāyākayo yathā veṣaṃvānas tathā-m-abhilekhyau // 7.20 //
ap7.21 upariṣṭād āryamaṇjuśriyasya • ubhau paṭāṇakaonabhyāṃ dvau devaputrau mālādhārīnau puṃṣamālāgrīhitau • utpatamānaṃ meghāntārdhānālinīna mahāpuṃṣapauḥ utsarjamānau suśobhanau • abhilekhyau / samantāc ca tat paṭaṃ nāgakarṣarādhibhiḥ puṣpāḥ prakiritaṃ abhilīkhet / yathēṣṭaṣ ca tri4475 rūpakaḍhiṣṭhitam cābhilikhet // 7.21 //
ap7.22 āryamaṇjuśrīr dharmāṃ deśaṃāna āryasamantabhadra āryāvalokitesvaras ca maravanyastapāṇayo likhaṇapayitavyau4476 yathābhirucitakaṃ vā sādhakasya trīṇi rūpakaṇaḥ4477 • avaśyam likhaṇapayitavyai / yathēṣṭākārā vā yathāsamsaṃsthaṃsaṃsthītā vā sādhakasya yathā yathā rocate tathā tathā likhayāni // 7.22 //
ap7.23 madhye ca • āryamaṇjuśrīr ubhāvante ca āryāvalokitēśvarah samantabhādraś ca / yathēsitaḥ anya avaśyāṃ4479 likhaṇapayitavyai / {A5r} yathālābhedhe vā karpaṭakānche viṣṭaḥ haṭamātre vā • atmanā vā pareṇa vā citrakāreṇa poṣadhikeṇa vā • apoṣadhikeṇa vā śrāddhena vā • śrāddhena vā sūcinā vā • aśucinā vā śilavatena vā duḥśilena vā citrakāreṇa
likhāpayitavyaḥ / {S77} ātmanā śādhakena • avaśyaṃ\textsuperscript{4480}
kṛtapuraścaraṇena śrāddhena • utpāditabodhicittena • avaśyaṃ
bhavitavyam iti // 7.23 //
ap7.24 evam sidhyanti mantrai vai nānyeṣām pāpakāriṇām\textsuperscript{4481} / 
śrāddhena tathā bhūtvā śādhaniya\textsuperscript{4482} mantradēvatāḥ // 7.24 //
ap7.25 sidhyante mantrarāt tasya śrāddhasyaiveha nānyathā / 
śraddhā hi paramāṃ yānam yena yānti vināyakaḥ\textsuperscript{4483} // 7.25 //
ap7.26 aśrāddhasya manusyaśasya śuklo dharma na rohate /
bijānām agnidagdhānām ankuro harito yathā // 7.26 //
ap7.27 śrāddhe sthitasya martyasya bodhyārambhō\textsuperscript{4484} hi karmaṇā\textsuperscript{4485} / 
sidhyante devatās tasya • aśrāddhasya na sidhyati / {V54} 
+ + + + + + +\textsuperscript{4486} sarvamantrā viśeṣataḥ // 7.27 //
ap7.28 laukikā devatā ye ’pi ye ’pi lokottarā tathā / 
sarve vai śraddadhānasya sidhyante\textsuperscript{4487} vigatakalmaṣaḥ // 7.28 //
ap7.29 āśu siddhir dhruvā teṣāṃ bodhis\textsuperscript{4488} tadgatamānāsām / 
nānyeṣāṃ kathyte siddhiḥ sāsane ‘smin nivrātā\textsuperscript{4489} // 7.29 //
ap7.30 paṭal svalpo višeṣo vā madhyamaḥ parikīrtitah / 
adhunā tu pravaksyāmi sarvakarmasūtānaṃ sādhananiti\textsuperscript{4490} // 7.30 //
ap7.31 bodhisattvapiṭakān mahāyānāvaiśuṣṭrād āryamaṇjuśriyamūlakalpaḥ 
saptamah pataḷalavicarā caturthaḥ pataḥdhanapaṭalalvisarāḥ parisamāpta iti //
{S78} {V55}

ap8. 

CHAPTER A8

ap8.1 atha khalu bhagavān śākyamunīr maṇjuśriyaṃ kumarabhūtam āmantrayate 

sma / 
ye te maṇjuśṛīs tvayā nirdiṣṭā sattvā teṣāṃ arthāya • idaṃ patavidhānaṃ 
visaram ākhyaṃ / te svalpenaivopāyena śādhayiṣyante / teṣām arthāya 
sādhanopayikāṃ\textsuperscript{4491} guṇaṁ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 
sarvasattvānaṃ arthāya // 8.1 //
ap8.2 atha khalu maṇjuśrīḥ kumarabhūto bhagavantam etad avocat / 
sādhu sādhu bhagavan subhāṣīta te ’smadvibhāvanoddyotanakarīm 
manacarayāguṇanispatprabhāvananakarīm vānim / te vādam tam 
bhagavan yasyedānīṃ kālaṃ manyase • asmākam anukampārtham
atha bhagavān śākyamuniḥ sarvāvantaṃ parśanmanḍalam avalokya
smitam akārṣīt / atha bhagavataḥ śākyamuner mukhadvārān
nīlapītasphaṭikavarṇādayo raśmayo niścaranti / na virocante jihmikṛtāni ca samārthaṃ
carṇaṃ saṃdṛśyante / sarvanāmaśādhiratnaprabhāṃ nisprabhāṇi ca bhavanti / na virocante jihmikṛtāni ca
samārthaṃ / sarvanāmaśādhiratnaprabhāṃ nisprabhāṇi ca bhavanti punar eva bhagavataḥ śākyamuner mukhadvārāntardhiyate / 8.3 /

atha khalu vajrapāṇir bodhisattvato mahāsattvas tatraiva parśanmanḍale
saṃnipatito bhūt / saṃniṣaṇṇaḥ sa utthāyāsanāt sattvaramāṇarūpo bhagavataḥ caranayor nipaya bhagavantam etad avocat /
nāhetukaṃ nāpratyayaṃ buddhā bhagavantaṃ sīmāṃ prāviṣkurvanti / ko bhagavan hetuḥ kah pratyayāḥ smitasya prāviṣkaranāya / 8.4 /
evam ukte bhagavān vajrapāṇim bodhisattvam āmantrayate / evam etad vajrapāṇe evam etat / yathā vadasī tat tathā /
nāhetvapratyayaṃ tathāgatānāṃ vidye sīmāṃ / asti hetuḥ asti pratvayyo yo idaṃ (S79) sūtrendrarājaṃ Mañjuśrīmūlakalpam
vidyācaryānuṣṭhāna-karmasādhanopayanikam avasaraṇadharma meghaniḥśāstrāṃ
samanupravesānuvartakam kariṣyantā dhārayisyantā śraddhāsyantā // 8.5 //
Pustakalikhitāṃ kṛtvāḥ pūjayaisyantā
candancurūṇaśādhirupamālyaiś chatradhvajapatākai vīravidhārā vā prakārair vadyāviśeṣair vā nānātūryatādāvacariḥ /
antaś īnumodāṇaśahagataṃ vā cittasaṃtāti vā pratilalapsyante
romaharṣaṇasaṇajanāṃ vā kariṣyantā / vidyāprabhāvaśaktīṃ vā śrutvā samārthaṃ • anumodāsyantā caryāṃ vā pratipatsyantā
vyākrtās me mayā anuttarāyāṃ samyaksambodhaṃ sarve te bhaviṣyantā buddhā bhavantāḥ / at eva jināḥ sīmāṃ kuriṣantā
nānyathā • iti / 8.6 //

ādau tāvad drṣṭasamayaṃ kṛtapuraścaranō labdhaḥbhiseko 'śmin
kalparāje mūlatantrhrdayaṃ-m-upaḥrdayaṃ vā • anataram vā mantrām
grītvā • ekākṣaram vā • anāmī vā yatheṣitaṃ mahāraṇaṃ gatvā trimśal
lakṣāṇi japeś phalodakahāro mūlapraṇabhaṣaṃ vā kṛtapuraścaranō bhavati / 8.7 // [V56]

tato parvatāgram abhiruhya yēṣṭhaṃ paṭam paścānukam
pratiṣṭhāpya • ātmanā pūrvābhimukhaṃ kuśaṅdagopavīṣṭāḥ
śvetapadmānāṃ śvetakukumābhaktānāṃ lakṣam ekaṃ bhagavatāḥ
śākyamuneḥ sarvabuddhabodhisattvaprayekabuddhārṣāvākānāṁ paṭasyādhastān nivedayet / karpūradhūpaṃ ca yathāvībhavato dahe / devaputranāgāṅmaṃ ca pūjāṃ kuryād yathālabdhaṅhaṁ puspaiḥ // 8.8 //
ap8.9 tato 'ṛdhārātrākālasacayā śuklapūrṇamāṣyaṁ pratiḥārakapratipūṃyaṁ paṭasyāgrato 'gnikuṇḍam kṛtvā padmākāraṁ śvetacandanaskṣṭaṁ aṇiṁm prajāvīya kunukmukarpūraṁ caikikṛtya • aṣṭasahasrāhumāṁ juhuyād yathāvībhavataḥ / kṛtarakṣaḥ // 8.9 //
ap8.10 tato bhagavataḥ śākyamune raṣmayo niścaranti samantaḥ ca pata ekajāvālbhūto bhavati / tataḥ sādhakena sattvaramaṇaṛṣāpna ṛupeṇa pataṁ triḥpradaksinikṛtya sarvabuddhabodhisattvaprayekabuddhārṣāvākānāṁ praṇamyā pataṁ grahītavyaṃ // 8.10 //
ap8.11 aṭītena pūrvaliḥkāṣādhakapatantadeśe tato gṛhitamātrotpatati / acchaṭamātreṇa brhamalokam atikramati / kusumāvaṭṭam lokahāṭum sampratikṛtya yatrāsau bhagavān saṃkumārantarajendras tāthāgatoṣāṣṭhi dhriyate (S80) yāpayati dharmam ca desayati / āryamaṇjuśriyaṃ ca sākṣat paśyati dharmam śrṇoti / anekāṇy api bodhisattvatāsatasahasrāṁ (S80) pāsyati tāṃsa paśupāste / mahākalpasahasram ajārāmaralī bhavati // 8.11 //
ap8.12 pataḥ tatraiva tiṣṭhita sarvabuddhabodhisattvādhitiḥ bhavati / teṣām cādhiṣṭhānaṃ saṃjānteśāṃ kṣetraśatasahasraṃ cākramati kāyaśatasahasraṃ vā darśayati / anekārdhiprabhāvasamudgato bhavati / āryamaṇjuśriyaś ca kalyāṇamitra bhavati / niyatam bodhiparāyana bhavati // 8.12 //
ap8.13 bodhisattvāpirakāvatāmākān mahāyānaṁavipulyasūtraḥ aṣṭamaḥ / uttamasādhanaupayikakarmapatalavisarāt prathamāḥ samāpta iti // 8.13 //

CHAPTER A9

ap9.1 atha khalu bhagavān śākyamuniḥ sarvāvatiparṣaṇmanḍalopaniṣṣāṇāṁ devasanghāṁ āmantrayate sma / śrṇvantu bhavanto māṛṣa maṇjuśriyaśa kumarabhūtasya cāryāmaṇḍalamantratasādhanaṃ pāyikaṁ rakṣārthaḥ sādhakaṣāya paramagucyhatamaṃ paramagucyyaḥṛdayayam sarvataḥgataḥbhāṣitaṃ mahāvidyāraĵaṃ yena japtena sarvamantrā japtāḥ bhavanti // 9.1 //
ap9.2 anatikramaniyo 'yaṁ bho devasanghā ayamāṃ vidyārājā / maṇjuśriyo 'pi kumarabhūto 'nena vidyārājā • ākrṣṭo vaśam anīto sammatibhūtaḥ / kaḥ punarvādaḥ / tadanye bodhisattvā laukikalokottarāś ca mantrāḥ / sarvavignāṃś ca nāsaitye eṣa mahāvīryaḥ prabhāva ekavīrya eka • eva sarvamantrānām agram ākhyāyate / eka • eva • ekākṣarānām akṣaram ākhyāyate / katamaṇ ca tat // 9.2 //
ekākṣaraṃ sarvārthasādhakaṃ sarvakāryakaraṇaṃ sarvanantaracchadenaṃ duṣṭakarmināṃ sarvapāpaprapāṣanaṃ sarvamantrapratipūrṇaṃ śubhakārīnaṃ sarvalaukikalokottaramantrāṇāṃ uparyupari vartate / apratihatasarvatathāgataḥ dayasarvāsāpāripūrakaḥ 4503 katamaṃ ca tat / tadyathā / klḷhīrin / 9.3 //

eṣa sa mārṣā paramaguhya tamaṃ sarvakarmikaṃ ekāksaraṃ nāma vidyārājā • anatikramaṇīyaḥ sarvasattvānāṃ / adhṛṣyaḥ sarvabhūtānāṃ / mangalaṃ sarvabuddhānāṃ / sādhaṃ sarvantranāṁ / prabhuḥ sarvalokānāṃ / īśvaro sarvavitteśānāṃ / mātrātmaḥ sarvadviṣṭānāṃ / kāruṇiko sarvajantānāṃ / nāsakaḥ sarvavighānānāṃ / samkṣepato yathā yathā prayuṣyate tathā tathā karoti / asādhitopī karmāṇaḥ karoti / 9.4 //

mantrajapatā yaṃ sprśati sa vaśyo bhavati / vastrāṇy abhimaniyā prāvaret / subhago bhavati / dantakāśṭham abhimaniyā bhaksaye / dantaśūlaṃ anapayati / śvetakaravīraṃ dantakāśṭham abhimaniyā bhaksaye / aprārthitaṃ annam utpadyate / 9.5 //

aksiśūle saindhavaṃ cūrṇiyāvā cā karaṇaṃ abhimaniyā • aksi pūrayet / aksiśūlaṃ anapayati / karṇasūle gajaviṣṭhitiṃ gajāṇasambhāvāṃ chārikaṃ kedhukapattāvandahāṃ mṛdvāgnī na pacet / sukēlayītāṃ suṣkhoṣṇāṃ 4504 saṁdhasvaruṣaṃ pūtāṃ kṛtvā satābhimantritēnāṃ karṇaṃ pūrayet / tattkṣanad upaśamayati / 9.6 //

prasavanakāle striyāyā vā mūdhaṃ bharbhāyāḥ śūlābhibhūtāyā atarasakamūlaṃ niṣprāṇakenodakena pīṣayitāṃ nabhideṣāṃ lepayet / sukhenaiva prasavati / naṣṭasālyo vā puruṣaḥ {S82} purāṇaghrētām aṣṭasatavārān abhimaniyā pāyayel lepayaḥ vā tatpradesāṃ / tattkṣanad eva niṣṭhālyo bhavati / 9.7 //

aḥrnaviṣučīkāmintēśāre 4505 muleṣu 4506 sauvarcālamāṃ saindhavaṃ vā • anyaṃ laṇaṃ vā satābhimantrāṃ bhaksaye tasmād vyādher mucyate tadaha eva svastho bhavati / ubhāyātītēśāṃ sadyātītēśaṃ vā mātulunigahalam pīṣayitāṃ niṣprāṇakenodakena tasmād abādhān mucyate sakrījaptena tu jiptena vā / 9.8 //

vandhāyāyā striyā vā • aprasavadharmiyāḥ prasavavāmāṃkṣetā vā aśvagandhamūlaṃ gavyaghrēna saha pācayitāṃ gavyakṣīrēna saha pīṣayitāṃ gavyakṣīraṇāvatāvālaṃ 4507 pañcaviṃśatparijaptēnāṃ tūkēle pāyayet snānēnte ca parādāravārī grīhī kamaṃthīyācāravārījītaḥ svadāram abhīgcchet svapatīṃ vā / janayate sūtāṃ / 9.9 //

tripañca vātrā prasavavākālātīrketāṃ vā • anekavārṣaviṣṭabdhaṃ 4508 para- mantatanroṣadhaparamudrītaparasuṣakṛtaṃ vā garbhadāraṇavidhiṃ vā vyādhisamutthitaṃ vā • anyaṃ vā yatkiṃcid 4509 vyādhiṃ parādhrēṣē śthāvaramāṃkāmākṣṭhitrīmākṣṭhitrīmabāroṣadaṃ vā saindhavaṃ mantrasadhirāmitramaprapagṛtṛtaṃ vā saptaviṃśatītārān
पुराणाग्रह्तमयृरांचन्द्रकम [V58] अकिक्ष्या पिषयत् / तताः सपिष्टां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पीषयेत / तताः सपिष्टां क्र्त्वा सह योया हारितकिमात्रम् / सप्तादिवसाः सि / 9.10 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पायेत भवति / 9.11 //

सपिष्टां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पिषयेत / तताः सपिष्टां क्र्त्वा सह योया हारितकिमात्रम् / सप्तादिवसाः सि / 9.10 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पायेत भवति / 9.11 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पिषयेत / तताः सपिष्टां क्र्त्वा सह योया हारितकिमात्रम् / सप्तादिवसाः सि / 9.10 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पायेत भवति / 9.11 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पिषयेत / तताः सपिष्टां क्र्त्वा सह योया हारितकिमात्रम् / सप्तादिवसाः सि / 9.10 //

प्रेक्ष्यां क्र्त्वा शरकरेन सह योया हारितकिमात्रम् भक्षयत् सप्तादिवसाः सि / 9.10 //

पायेत भवति / 9.11 //
taṃ sādhakaṃ vidyādharacarakvartārye abhiṣecayanti / saha taiḥ pradīpadhāribhir ajārāmārālī bhavati / mahākalpasthāyī bhavati / uditādityasāṅkāśo divyāṅgaśobhi vicīrāmbahūṣitaḥ // 9.18 //

ap9.19 ta evāsya bhavanti kīnkaraḥ / taiḥ sārdhaṃ vicarati sarvavidyādhararājā / asya dāsatvenopatiṣṭhante / vidyādharacarakvartī bhavati / cirañīvī • adhṛṣyo bhavati / sarvasiddhanāṃ paramasubhago bhavati / vidyādharakanyānāṃ vaśetā bhavati / sarvadravyānāṃ buddhabodhisattvāṃś ca pūjayaṭī / tato bhavati / kṣaṇāmātrena brahmalokam api gacchati / śakrasyāpi na gaṇayati / kiṃ punas tadanyavidyādharanāṃ / ante cāsya buddhatvaṃ bhavati / ārya- 

mañjuśriyaś cāsya + + + + + + + + + + // 9.19 //

ap9.20 + + + + + + + sādhanaṃ bhavaty uttaptataram / {V59} tata ekānte {S84} gatvā vigatajāne niḥsāṅganāgarahite mahārayāṃ anupraviśya yatra sthāne padmasaram saritopetam ekaparvatāśrītaṃ parvatāgram abhirhīya • ekāṅkṣaram vidyārajaṃ mañjuśrikalpabhāṣitaṃ vā tathāgatayabodhi- 

sattvabhāṣitaṃ vā • anyataram mantram grhīta teṣāṃ yathepsataḥ 

padmamūlalāhāro payopayogāhāro vā vidyā śaṭtrīṃśallakṣāṇi japet / japante ca teneva vidhinā pūrvanirdiṣṭena jyeṣṭham pataṃ pratiṣṭhāpya 

padmapuṣpāṇāṃ śvetacandelakunākunābhyaktānām / khadirakāṣṭāir 

agnim prajvāla pūrvaparikalpitān padmān śaṭtrīṃśat sahasrāṇi juhuyāt / 9.20 //

ap9.21 tato homāvasāne bhagavataḥ śākyamuneḥ paṭaṃya niścaranti / tato sādhakam avabhāṣya mūrdhāntardhiyante / samanantaraspṛṣṭā ca sādhakaḥ pañcābhiḥ ko bhavanti / bodhisattvalabdhabhūmiḥ divyārūpī 

yatheṣṭaṃ vicarate / šaṭtrīṃśatkalpān ḍivati / šaṭtrīṃśadbuddhaṃ ṣaṭtrīṃśadbuddhānāṃ 

pravacanāṃ dhārayati / teṣāṃ ca pūjopasthānābhirato bhavati / ante ca bodhiparāyaṇo bhavati / āryamañjuśrikalyāṇamitraṃ prāparīhito bhavati / 

yāvad bodhiṃśṭham nirvāṇaparyāvasānam iti // 9.21 //

ap9.22 bodhisattvaṃśiṣṭakāvataṃsakād mahāyānavaipulyasūtrāḥ śrutam concośitaṃ mahāyānākṣamukṣam scamati / paṭalavisarāḥ dvitiya 

uttamasādhanaṃ bhavatis vijñapti / bodhiparāyaṇo bhavati / ārya- 

mañjuśrīkalpākānāṃ navamaḥ / paṭalavisarād dvitiya 

uttamasādhanaṃ bhavati / sarvanāgito paṣyatī / tataḥ sādhanam

CHAPTER A10

ap10. atha khalu bhagavāṇ śākyamunih punar api karmasādhanaṃ bhāṣate 

iha kalparāje anyatamāṃ mantram grhāvādā gaṅgāmahānānādīm avatīrya 

nauyānasāṃsthitaḥ gaṅgā mahāṣā ṣaṭtrīṃśadbuddhaṃ ṣaṭtrīṃśadbuddhaṃ navamaḥ / paṭalavisarād dvitiya 

uttamasādhanaṃ bhavati / sarvanāgito paṣyatī / tataḥ sādhanam
ārabhet⁴⁵¹³ / tatraiva naumadhye agnīkūṭaṁ kārayet padmākāram / tato nāgakesa-rupaspaiḥ paṭāsya mahatīṁ pūjāṁ kṛtvā jyeṣṭhaṁ paṭaṁ paścānāmukaṁ pratiṣṭhāpya ātmanās ca pūrvābhummukhaṁ kuśa-vinḍakopaviṣṭo nāgakesa-rupaspaṁ ekaikam saptābhima-tritām kṛtvā khadirakāśṭhendhanāgriprajāvālīte jhuyād yāvat trimśasahasrāṇi śvetacandana-kumākumātānaṁ nāgakesa-rupaspāṇāṁ⁴⁵¹⁴ nānyeśām / nāgānaṁ darśanam avēkṣyam / siddhadravyais ca pralobhayanti / na grahiṭāvāni // 10.1 //

ap10.2 tato homānte nauyānena sārdham utpatati / vidyādharacakravartī bhavati / sarvanāgendrarājāś cāsyānucarā bhavanti / bhṛtyā iva tiṣṭhante / trimśatya-nantarakaḷpān ājivati svacchanda-cārī cāsyā bhavati apratihatagatiḥ / āryaṁjuśriyāṁ sākṣāt pāṣyati / sa mūrdhni spṛṣati spṛṣamātraś ca paṃcābhijñā bhavati / niyatām buddhatvam adhigacchati // 10.2 //

ap10.3 aparām apy uttama-karmacakrapaśyādhanam bhavati / gangāmahānādīm avatirya • ekākāśṭhenaiva bīlavakrāsamayena nauyānena kṛtvā sudṛṣṭaṁ sukṛtam tatra samābhiriḥyā bīlavakāśṭhakamayena vahanam / tenaiva tām nau • anusādhakenaiva vyaktena nipuṇatareṇa vāhayet⁴⁵¹⁵ gangāmahā-nādīm aparirajyāvaḥ vāhayet samāyata tīryagām vā / aṁty aṁtyaṁ mantrama grhitvā mūlamatra-sadākṣaraṣaktṛd asti-kṣara ekākṣaraṁ vā krodhadūti-dūta aparā vā yayaṭaram vā mantrama grhitvā jyeṣṭhaṁ paṭaṁ tatraiva paścānāmukaṁ pratiṣṭhāpya ātmanās ca pūrvānukhaṁ / prathama-tā paścād yatheṣṭaṁ bhavati kṣīrayāvaka-phalāhāro / udakakandamulāphalāhāro vā maunī triḥkālasnāyī trice-laparivarī Śuklakarmasamācārī susuklabuddhiḥ / prathamaṁ tāvat paṭaṣṭa-yagrataḥ yathopadiṣṭā-purva-dṛṣṭa-vādhir vidyāṁ sāṭilaksāṇi japaḥ / tato jāpante naur mahāsāmulā-rāṅgāni bhavati // 10.3 // {S86}

ap10.4 tato sādhakenopakaraṇāni saṃgrhya pūrvasthāpitaṅkāni kuryāt tatraiva nauyāne / tato mahāsāmulā-śrām gacchata na bhetavyam / nāpi nivārayātīvyā / na ca śakyaṁ nivartāpāyitaṁ varjyātīva sādhakavaṣaṭ / tato mūrtaṁ mātrenāva mahāsāmulāṁ praviṣati yojanasadasthitī, kim punah svalpam adhvānam // 10.4 //

ap10.5 tatra praviṣṭaṁ saritālaye sādhana-karmam ārabheta / khadirakāśṭhaṁ āgnim prajāvāya pūrvākāritaṁgnikunḍe kumbhakārākārete vā mṛdhānāṁ nāgakesa-rākṣaṁ-kāhuṁ śvetacandana-kurpaḥvāyāmyāśraṇāṁ svalpataṁ prabhūtara-pramāṇāṁ vā sāṭilaksāṇi jhuyāt // 10.5 //

ap10.6 jhuvatāsa ca laṅkāpurivāsino rākṣasā bahurūpadhārīṇāḥ hāhākāram kurveṇa nāgapativrāvatīvāsinaś ca nāgarajāna uttiṣṭhante vividharūpadhārīṇāḥ krūrataḥ saumya-tarāś ca / te nāgarākāsaśā ca evam āhum / uttiṣṭhate bhagavān uttiṣṭhate bhagavān iti / asmākam svāmī bhavat / evaṁ asurā yaśa deva mahoragāḥ siddhāḥ sarvamānuśāṁ ca pralobhayanti / nothātavyaṁ {V61} na bhetavyam ca // 10.6 //
tato vidyādhareṇa mantraṃ japatā vāmahaste tarjanyā īrjityavāḥ\(^{4516}\) / tato vidravanti • itaś cāmṛutaś ca prapalāyante naśyanti ca / tato homāyasāne sā nau taṃ sādhakahāṃ grīhitvā kṣaṇenākaniṣṭhabhavanaṃ gacchanti / aparāṇy api lokadhātuṃ gacchaty āgacchati ca / bodhi-sattvācittavido bhavati paṇcābhiḥīṇo maharaddhiko bhavati mahānubhāvah / āryamaṇḍujūriyam cāsya satataṃ paśyati / sarvanāgāḥ sarvarakṣasāḥ sarvadevāḥ sarvāsurasāḥ sarvasattvāś cāsya vaśyā bhavanti / ājñākarāḥ sthāpayitvā sarvabuddhabodhisattvāpyekabuddhāryaśravakānām iha mantrasiddhānāṃ ca / te cāsya maitrātmakā bhavanty anumantāro yāvat sarvasattvānāṃ adhṛṣyo bhavati // 10.7 //

aparam api karmopayikottamasādhanaṃ bhavati / bilvakāṣṭhair mahatā nauyānaṃ kārāpayet\(^{4517}\) ekakāṣṭhadāruṇaṃ vairā / / mahatāvasthānam ca kuryāt gaṅgāmadhye dvīpake\(^{4518}\) / tatrāṣṭham nauyānaṃ kuryāt\(^{4519}\) / • tasmāṃ ca nauyāne viṃśottarasatāṃ puspāṇāṃ pradīpavyagrahastānāṃ nauyānam abhirūḍhānāṃ suklāmbaravasarānaṃ kṛtarakṣāṇāṃ jyeṣṭhapatā-pūrvavādhisamsthāpitakasyāgrataḥ samsthāpayet / [S87] tato paśyaya mahaśīṃ pūjāṃ kṛtvā nāgakesaracūrṇānāṃ kuṇkumavetacandanakarpūravyāmiśrāṇāṃ khadirānale • āhūtisahasraṇī šattrimśa juhuyāt // 10.8 //

tato homāvasāne sā nau kṣaṇamātreṇa brahmalokam gacchati / āgacchati ca yattheṣṭaṃ vicarate / āryamaṇḍujūriyāṃ sākṣāt paśyati / dṛṣṭamātraś ca bhūmiprajāto bhavati paṇcābhiḥīṇaś cīrakālaṃjīvī mahākalpapattayī mahāvidyāḥ haracakravartinā jāvahati / te cāsya pradīpadharā siddhavidyādharā bhavanti sahāyakāḥ / tāiḥ sārdham yattheṣṭaṃ vicarate / svacchandagāmi bhavati / buddhānāṃ bhagavatāṃ pūjābhirato bhavati / ante ca buddhatvāṃ niyataṃ bhavati // 10.9 //

aparam api karmopayikasādhanaṃ bhavati / nādikūle samudrākūle vā himavantaraṇaḥ tathā / parvate vindhyarāje ’sāmiṃ sahāyayet karmāṃ uttamaṃ // 10.10 //

sahye malaye ca • eva • arbude gandhamādane / tṛkūte parvatarāje ’sāmiṃ sahāyayet karmāṃ uttamaṃ // 10.11 //

mahāsamudre tathā śaile vrkṣāḥ pūṣpasambhāve / ete deśeṣu sidhyante mantrā vai jinabhāṣītāḥ // 10.12 //

viviktadeśe sucau praṅte grāmyadharmavivarjite / sidhyante mantraṃ sarve tathaiva girigahvare // 10.13 //

prāntaśayyāṃsane ramye tathaiva jinavārṇite / duṣṭasattvāvānirmitke sidhyante sarvamantraṃ // 10.14 //

dharmike nṛpe deṣe śaucācāraraṇaṃ jane /
mātapitṛbhakte ca dvijavanāvivarjite /
devatā siddhim āyānti tasmām sthāne tu nānyathā // 10.15 // {V62}

bhāgirathītaṭe ramye yamune caiva suśobhanē /
sindhunarmadavakṣe ca candrabhāge śucau taṭe / 10.16 // {S88}

kāverī sarasvatī caiva sitā devmahānādi /
siddhikṣetrāṃy etāni uktā daśabalātmajaiḥ // 10.17 //

daśabalaiḥ kathitāḥ kṣetra uttarāpathaparvatāḥ /
kaśmīre cīnadeśe ca nepāle kāviśe tathā // 10.18 //

mahācīne tu vai siddhisiddhikṣetrāṃy aṣeṣataḥ /
uttarām diśim āśritya parvatāḥ saritāḥ ca ye // 10.19 //

puṇyadeśāś ca ye proktā yavagodhūmabhojinaḥ /
sattvā dayālavo yatra siddhis teṣu dhruvā bhavet // 10.20 //

śrīparvate mahāśaile daksināpathasaṃjñike /
śrīdhānyakaṭake caitye jinadhātudhare bhuvi // 10.21 //

sidhyante tatra mantrā vai kṣipraḥ sarvārthakarmasu /
vajrāsane mahācaitye dharmacakre tu śobhane // 10.22 //

śāntim gataḥ munih śreṣṭho tatrāpi siddhi drṣyate /
devāvatāre mahācaitye saṅkaśye mahāprātiḥārike // 10.23 //

kapilāhvaye mahānagare vare vane lumbini pungiene /
sidhyante mantrarāṭ tatra praśastajinavāṃite // 10.24 //

grdhrakūṭe tathā śaile sadā śītavane bhuvi /
kusumāhvaye puravare ramye tathā kāśīpurī sadā // 10.25 //

madhure kanyakubje tu ujjayinī ca purī bhuvi /
vaśālyāṁ tathā caitye mithilāyāṁ ca sadā bhuvi // 10.26 //

purinagaramukhyās tu ye vāṃye janasambhavāḥ /
praśastapuṇyadeśe tu siddhis teṣu vidhīyate // 10.27 //

ete cānye ca deśā vai grāmajanapadakarvaṭāḥ /
pattanāḥ puravarāḥ śreṣṭhāḥ puṇyā vā saritāśritāḥ // 10.28 //

tatra bhikṣānuvartī ca japahomarato bhavet /
layane cābhyyavakāṣe ca śūnyāyatane sadā // 10.29 // {S89}

pūrvasevāṃ tu kurvīta mantrāṇam sarvakarmasu /
madhyadeśe sadā mantri japen mantram samantataḥ // 10.30 //
jaśpravṛtto sadāyuktas tyāgābhyāsāt mantravit /
śilācārasusatyas ca sarvabhūtahite rataḥ // 10.31 // {V63}
śrāddho mantracaryāyām pūrvam eva japet\textsuperscript{4527} vratī /
śucau deṣe sukṣetre mlecchatakarvarjite // 10.32 //
sarīṣrādiśu sarveṣu varjitaḥ ca virişyate /
phalupuṣpasamopete praśaste nirmalodake // 10.33 //
sarve mantryukto sadā mantri seven mantram uttamam /
mahāraṇye mahāvrkṣe kusumāḍhye phalodbhave // 10.36 //
ekaḷinge tathā prānte sarve mantram tu mantravit /
ātmarakṣāṁ sakhāyān tu kṛtvā vai sa puraścarī // 10.35 //
mantryukto sadā mantri seven mantram uttamam /
maneṣu sarīṣṛpaṁ viriṣyate /
phalapuṣpaṁ praśasta nirmalodake // 10.34 //
sarīṣṛpādiṣu sarveṣu varjitaṁ ca viriṣyate /
devālaye śmaśāne vā ekaṭhāvaralakṣite // 10.34 //
sārddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
śrāddho mantracaryāyāṁ pūrvam eva japet\textsuperscript{4527} vratī /
śvuci ca deṣe sukṣetre mlecchatakarvarjite // 10.32 //
anyāni tīrthasthānāni mantradhisthānaṁ mantravahet  
na vaset tatra mantrajña kuhetugatim udbhavām // 10.47 // [V64]

ākrāntaṁ jinavairayas tu bhūtalāmaṁ pratyekakahadāgībhīṁ /  
bodhisattvair mahāsattvāraṁ śrāvakair jinavāratmajaṁ // 10.48 //

tāni sarvāṇi deśāṇi seven mantravrin mantrajāpī /  
pūrvam evaṁ prayatnena tasmiṁ sthāne sadācaret // 10.49 //

vidhiddrśṭena mantrajñato japaṁ mantramo punaḥ punaḥ /  
pāpaṁ hy aśeṣaṁ nāśayati jahomai ca dehinām //  
tasmāt sarvaprayatnena japaṁ mantramo susmāhitam iti // 10.50 //

etāni sthānāny utkāti sarvakarmeṣu ca • uttama-karmapayikasādhanaṁ /  
esāṁ alabhāna yatra vā tatra vā sthāne śucau pūrvavāḥ kāryāḥ /  
śraddhāhīmuktenā śādhanaṁpayiṣṭham karma samācatē // 10.51 //

ādau tāvaj jyeṣṭhaṁ paṭaṁ paścānmuṣkamuṁ pratiṣṭhāpya • ātmanaś ca  
pūrvabhimukham pratiṣṭhāpya valmikāgradākāram vā gaṅgānadhikulamārttakam vā grīṣṭa vā  
usīraśvetacandana-kunakumāro vā karpūrādhībhīḥ vyatimśrayitvā mayūrā-kāro kuryāt / tāṁ paṭasaṁgrataṁ sthāpayitvā /  
acchinnāgraiḥ kuśaiḥ śucideśasamudbhavaiś cakrākāraṁ kṛtvā paṭasaṁgrataṁ daśānāmaṣṭhānaṁ gṛhīṣṭvā vāmahastena mayūraṁ  
śuklapūrṇamāsyāṁ rātrau paṭasya mahātiṁ pūjāṁ kṛtvā karpūradhūpaṁ  
dahatā tāvaj japed yāvat prabhāta iti // 10.52 // [S91]

tataḥ sūryodayakālasamaye tanmṛnmayaṁ mayūraḥ mahā-mayūrarājā  
ghoṣita uditadityaśanākāsamā kāmarūpā / sarvabuddhabodhisattvānam pranāmānaṁ paṭaṁ pradaṇkṣeṇbkṛtya paṭaṁ  
ghoṣaṁ paṭaṁ mayūrāsanā nisqaṁno mūhūrtena bhramalokam atikramāt /  
anekavidyādharakoṣṭha-nayutaśatasaḥaparāmarvīrito vidyādharacakraṁ  
bhavati / śasita vantarakaḷpanā jivati / yatheṣṭaḥagatiprācāro bhavati  
apratihagatīḥ / divyasampattisamanvāgato bhavati / āryaṁjñuśriyam  
sākṣat pūjāt  
sa evāya kalyāṇamūtra bhavati / ante ca buddhaṁ  
prāpnoti // 10.53 //

evaṁ daṇḍakamanṭalayajñopavītanāhāsālōcaranakahadga-  
[4532]  
[nārācābhindipālaparaśunāvidhāṁ ca praharaṇaviśeṣan mṛṇmayan  
dvipadacatuspadān paksivāhanaviśeṣan simhavyāghrataksvādāṁś ca valmikamrūtaṁyam nadimṛṭtikamayān vā sugandhaṁjñhābhīplutān  
āsaṇābhanaśayanavahanāsātātapramsakutābaharanaviśeṣan sarvāṁś ca  
ratnaviśeṣan sarvāṁś ca pravrajopakuṣāvanaviśeṣan akṣasūṭropānāhakāṣṭha-  
pāduka-prāṭarci-vaṭkakharakasūcīśastra-prabṛṭtyo pūṣpalohamayān anye  
vā yatkieṇit sarvopakaranabhāṇḍaprabṛṭtyo pūṣpalohamayān  
vālmikamṛṭtikānadiṣṭhānaṁ kāmayān vā tan sarvāṇi paṇcagavyenā  
[4533]  
[4534]  
[4535]
prakṣālayitvā • abhyukṣayitvā vā • aṣṭaśatenābhimantritaṃ kṛtvā
samśodhanamantreṇaiva ekāksareṇa mantreṇa vā • anyataraṇa vā
mantreṇeḥkalparājoktena varjayitvā • anūsādhanopayikena mantreṇa /
yatheṣṭaḥ yathābhirucitam ātmanaḥ kṛtaraṃ kṛṣṭaparitrāṇaḥ sugupta4536
mantratantraṃjñāḥ pūrvaruṣiṣṭaḥ pūrvaruṣiṣṭaḥ pūrvaruṣiṣṭaḥ pūrvaruṣiṣṭaḥ
sthāneṣu paścānmuḥkram pratiṣṭhāpya ātmanaḥ pūrvaruṣaḥ paśāṣya mahaṭīm pūjāṃ
kṛtvā [V65] jyeṣṭhasya karpūrādhūpam daḥātā teṣāṃ pūrvaruṣiṣṭaḥ pūrvaruṣiṣṭaḥ pūrvaruṣiṣṭaḥ
praharanaṃprakaraṇaṃsarvaṃvisēṣan pūrvaruṣiṣṭaḥ prakaraṇaṃsarvaṃvisēṣan
śuklapūrṇamāṣyāṃ rātrau anyataram saṅghṛya teṣāṃ rātrau tāvaj yapet yāvat
sūryodayakālasamayam // 10.54 //
ap10.-
atrāntare mahāprabhāmāḷi paṭo sandrśyate / yadi vāhanavīśeṣaṃ
sādhakena gṛhiṭo tadābhīrūhya yatheṣṭaḥ gacchati /
yadyābhāranaṃvīśeṣo praharaṇavīśeṣo vā taṃ gṛhiṭvā vandyo vā
vidyādharacakravartī [S92] bhavati / yatheṣṭaḥ gacchati divyārtiṣu •
udidadityasaṅkāśo mahāprabhāmāḷi vidyuddyotitaṃvīṭiḥ
sarvāvibhāraneḥ mahākalpaṃpaṭo 'neka vidyādharakoṭi-nayutaṣatasaḥasaṃaparivārāḥ
divyamaḥāmaṇaṃvinacārī // 10.55 //
ap10.-
yena vāhānena pūrvaparikalpiena dṛṣṭo yena Siddho sa evāṣya mahā-
prabhāvō bhavati / tam evāṣya vāhanam sa evāṣya sahāyakaḥ /
paramaṃpratamāṇaṃvīṭiḥ4537 nivārayitvā • ātmanpratamāṇaṃvīṭiḥ
saṃprayojitamāṇaṃvīṭiḥ hitakāmāḥ satatānubaddhaḥ / ya evāṣya
praharaṇaṃpraharaṇatvavīśeṣāṃ asanesaḥsatyanasattvavaprabhātayo ta evāṣya
mahārakṣāvaramāṇaṃvīṣaṃ nityānubaddha bhavanti // 10.56 //
ap10.-
mahāprabhāvō mahāvīrya mahākāyaḥ ca bhavati / āryaṃjaṣṭrīyaṃ
sāṃkṣāt paṣyatī / sādhukāraṃ ca dadāti / mūrdhnina4538 parāṃṣṭrena
kalyāṇamitrāṭaṃ ca pratlabhate yāvad bodhimāṇḍam4539 anuprāpta iti /
dāsaṃbalaṃ niyataṃ avāṃnoti / pūjyaṃ ca bhavati sarvasattvām /
anabhibhāvaniyo 'dṛṣyo bhavati sarvabhūtānāṃ bhūtakokāvamsaṃcchedakah / bhūmiprāpta ca bhavati /
daśabalaṃ bodhisattvavīṣatāṃ ca samanugacchatiṭi / saṃkṣepa uttamakārnī
sarvāḥ • uttamaṃsthaṅnasthi / uttamaṃsthaṅnasthi sarvāṃ /
vidyādharatvam ākāśagamanam amupraveṣaṃ // 10.57 //
ap10.-
pañcābhījñētaṃ bhūmiṃ anuprāpanātaṃ anenaiva dehena loka-
dhūtasāṅkramātanām daśabalaṃvāpapipūrṇītaṃ • āryaṃjaṣṭrīyaṃ
sāṃkṣād darśanātaya • avandhyadarsanadharmaṃdasaṃrāvanītaṃ
buddhavāṃśāṇuṣpacchedanataya sarvajñājñānānuakramaṃ-
samanuprāpanātaya dharmameghavivarṣasamanupraveṣaṃsamanuprāpanātaya
dharmaṃdasaṃrāvanītaṃ kleśāṃ
cachoṣaṃ 'mrta4540, vṛṣṭidhāribhīṃ prāsamanataya lokaṃgraḥapravṛtti-r-anuṣṭhānātaya

tathāgatadharmaṃdaraṃrākṣanātaya
tathāgatavacanāvandhyakaraṇātaya
tathāgatāsādhanopayikāvidhi-
prabhāvanatāyai sarvabuddhabodhisattvapratyeka-buddhāryāśākamāhātmyadharmam udbhāvanatāyai sādhanīyaṃ imaṃ kalparājavisaram // 10.58 //

ap10. mantrapratibhāṣayatākṣayaṣṭhaṣṭapāṭaṃgrasāṃpasthasarvalaukikalokottara-
mantrakalpasarvatantarṣu vidhimārgaṃ saṃkṣepato ihānyakalpabhāṣitair
api karmabhiḥ sādhanīyaṃ 'yaṃ paṭarāja / āśus teṣaṃ mantrāṇāṃ siddhir
bhavatīti / yaṃ mayā kathitaṃ tad āvaśyaṃ sidhyatīti // 10.59 //

ap10. bodhisattväpiṭāvataṃsakād mahāyānavaiśpulyasūtrtrād ārya-
maṇjuśriyaṭmākalpādaṃ daśamaḥ uttamaṇaṭvävidhänapatralvisarāḥ
parisamāptaḥ //

ap11. CHAPTER A11

ap11.1 atha khalu bhagavāṇ śākyamuniḥ punar api śuddhāvāsabhavanam avalokyā
maṇjuśrīyaṃ kumarabhūtnāmaṃ āmantrayate sma /
asti maṇjuśrīs tvādiyaṃ madhyamaṃ paṭavidhānaṃ
madhyamakarmopayikasādhanavidhiḥ / saṃsātras tāṃ bhāṣiśye / taṃ
śṛṇu sādhu ca susṛṇu ca manasi kuru / bhāṣiśye // 11.1 //

ap11.2 atha khalu maṇjuśrīṭhī kumarabhūto bhagavantam evam āhuḥ /
tad vadatu bhagavān lokānvipakakāśaṃ sarvasattvahite rato
yasūdaṇīṃ kālam manyase / asmākāṃ anukampārtham anāgatānāṃ ca
janatām āvekṣya // 11.2 //

ap11.3 evam ukte bhagavān maṇjuśrīyaṃ kumarabhūtena bhagavān etad avocat /
śṛṇu maṇjuśrīṭhī / ādaū tāvad śīlavṛataśaucacācāniyayamajapahomā-
dhyānavidhiḥ.4541 yatra pratiṣṭhitā sarvamantracaryāsādhanakarmāṃ
avandhyāni bhavanti saphalāni / āśu ca sarvamantracaryāsādhanakarmāṃ
avandhyāni bhavanti saphalāni / āśu ca sarvamantrapravogāni siddhir
gacchantat / katuṃ ca tat / bhāṣiśye 'haṃ / śṛṇu kumāra // 11.3 //

ap11.4 ādaū tāvad vidyāvṛataśilacaryāsāṃdānaṃ prathamata eva samādadeṇa/
prathamam tāvan maṇḍalācāryopadesānasamayam anupraviśet tvādiyaṃ
kalparājoktaṃ vyaktaṃ / medhāvinaṃ labdhvā • ācāryābhisekatvatmān
śāsanābhijñāṃ kuśalāṃ vyaktaṃ dhārmikaṃ satyavādināṃ mahotsāhāṃ
kṛtaṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ
sarvalābhakāreṇa brahmacārīṇāṃ kāruṇikāṃ na lobhamātraṇaṃ
bhogahetor vā anunayahetovā na mṛṣaṃ vañ mṛṣaṃ vadate kaḥ punarvādo
svalpāmatreṇaiva4542 lobhohapprakāraṇair nātihetuṣaḥ sarvabhiṣeṇa
dayāvān dānaśilaṃ kṛtapraścaranaḥ tvādiyaguhyanatrāṇujāpi
pūrvasevakṛtādīvīṣām tvādiyamanḍalasamanupūrvaravirūṣto lokajñā viṣṇuṣiṣaṃ
kāruṇikāṃ samātā sarvabhiṣeṇa kāruṇikāṃ samātā sarvabhūteṇa
kāruṇikāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ nātīnāṃ
śreyasapravṛıtto bhīrur ćacchambhinam ć
amaṅkubhūto dr̥ḍhavīryo `vyādhito yena vyādhinā • akarma śīlī
mahoccakulaprasūtaś ceti / ebhir guñair yuko maṇḍalācāryo bhavati
// 11.4 //
ap11.5 sādhakaś ca tatsamo nyūno vā kiñcid anāgais tāḍr̥ṣaṃ maṇḍalācāryaṃ
abhyaarthya prārthayet /
icchāmy ācāryeṇa mahābodhisattvasya kumarabhūtasyaṁaṇjuśriyaśa
{S94} samayam anupraviṣṭum / tad vadavī ācāryo ’smākam anukampārthaṃ
hitacitto dayāvān / // 11.5 //
ap11.6 tatas tena maṇḍalācāryeṇa pūrvanirdiṣṭena vidhinā śisyān yathāpūrvvaṃ
parīkṣya praveśayet / pūrvavad abhiśekaṃ dattvā mantraṃ dadyat /
yathāvat kramaśaṃ samayaṃ darṣayet rahasyatantramudrākarmāṇi ca /
prabhūtakālaeṇaiva suraṇaśya • āśayaṃ jñātāṃ darṣayet
sarvatantramāntrādiṣu karmaṃ nānyeṣām / iti vidhir esā prakārtita
// 11.6 //
ap11.7 tataḥ śisyena maṇḍalācāryasya yathāsaktitaḥ ācāryo vā yena tuṣyeta •
ātmānaṃ bhogāṃ ca pratipādayer / / 11.7 //
ap11.8 tatas tena maṇḍalācāryeṇa putrasaṃjñā • upasthāpayitavyā / putravat
pratipattavyam / mātus ca bhogā upasamhartavyā iti / // 11.8 //
ap11.9 tatas tena sādhakena anyataṃmaṃ mantraṃ grhītvā • ekāntaṃ gatvā
pūrvanirdiṣṭe sthāne peyālaṃ tair eva mantrair āhvānanavisarjanapradipa-
gandhadhūpabalinivedyaṃ maṇḍaloktena vidhinā vistareṇa kartavyam /
āhūyā argham āsananaṃ dattvā trisandhyā trisnāyī tricailaparivartī jāpaṃ
{V67} kuryāt pratyahāmaṃ / tatra sandhyākālaṃ nāma rātvyaṃ prabhṛti
yāvad yugamātrādityodayam / atṛtāntare prathamamaṃ sandhyam ucyate /
madhyandine ca • āditye • ubhayānte yugamātraṃ premānaṃ vyomī
saṃśrīrītataṃ ravimandaṃ madhyāṃ sandhyam ucyate / astamanakāle ca
yugamātrasēṣamaṃ triṭīyaṃ sandhyam ucyata iti // 11.9 //
ap11.10 śilavratasamāyuktam ācāryaṃ daksapāṇḍitaṃ /
10 mahākuloccaprasūtaṃ ca dr̥ḍhavīryaṃ tu sarvataḥ // 11.10 //
ap11.11 mantratrābhāiyuktam ca sarvakāryeṣu daksadhiḥ /
11 sūkṣmo nipaṇamantrajaṃ dharmanadhotudharo sadā // 11.11 //
ap11.12 mahotsāhi ca tejasvā lokadharmānupekṣaṇaḥ /
12 śrāddho munivaradharmo ’smiṃ laukikāṇāṃ tu varjitāḥ // 11.12 //
ap11.13 kr̥taśr̥ṣi vivekajñō pūrvasevānusvenaḥ /
13 mantraṁjaṅ maṇjughoṣasya dr̥ṣtapratyayatatparaḥ // 11.13 // {S95}
ap11.14 laukikāṇāṃ prayojajñō mantrāṇaṃ buddhabhāṣitām /
14 kr̥tarakṣo dr̥ḍhasthāmo saucācāraraṇaḥ sadā // 11.14 //
udyukto mantrajāpe 'smiṃ praśaste jinavarāṃte // 11.15 //

dṛṣṭakarmaphale nityam paraloke tathaiva ca /

bhīruḥ syāt sarvapāpānām anumātraṃ tathaiva ca /

śucir dakṣo 'yanalaso4545 medhāvi priyadarśanaḥ // 11.16 //

dasabalaśī kathīta mantrās tathaiva jinaśūnubhiḥ /

laukikā ye ca mantrā vai vajrāba j4546 kulayor api /

tēṣāṃ kṛtaśramo nityam granthaśāstrārthadhārakāḥ // 11.17 //

avyāḍhito 'naṣaktiṣṭho jarābālyor4547 vivarijtaḥ /

siddhamantro tathārakṣa āśukāri tu sarvataḥ // 11.18 //

adirghasūtri tathāmāṅgitarjāno4548 višeṣataḥ /

brahmacārīmahāpṛjñā ekākicara4549 saṅgakṛt // 11.19 //

labdhābhisekaḥ śūraḥ ca tantre 'smīna maṇjughāṣite /

kṛtaṇāntakṛdyukto kṛtavidyā tathaiva ca // 11.20 //

mahānubhāvo lokajīno gatitattvānucintakah /

śreyasāyaiva prayuktasa ca dātā bhūtahite rataḥ // 11.21 //

tathā viṣiṣṭa acāryaḥ prārthaniyo sadā tu vai /

likhitaṃ tena mantrānāṃ maṇḍalam siddhim archati // 11.22 //

abhiṣekam tu tenaiwaṃ dattaṃ bhavati mahat phalam /

siddhikāmais4550 tu śiṣya vair pūjyo 'sau munivat sadā // 11.23 // {V68}

alanghyam tasya vacanaṃ śiṣyaiḥ kartavyaṃ4551 yatnataḥ /

bhogas tasya dātavya yathāvibhavasambhavāḥ // 11.24 //

svalpamātrā prabhūtā vā yena vā tuṣṭim4552 gacchati /

kāyājīvitahetvarthaṃ cittaṃ dehaṃ yathā pituḥ // 11.25 // {S96}

tathaiva śiṣyo dharmajña acāryāya daded4553 dhanam /

prāpnuyād yaśaḥ siddhim āyurārogyam eva tu // 11.26 //

puṣkalam gatim āṇoti śiṣyo pūjyas tu tāṃ gurum /

mantrās tasya ca sidhyanti vidhimārgopadarśanāt // 11.27 //

sevanād bhajanāt teṣāṃ mānanāpūjanād api /

tusyante sarvabuddhās tu tathaiva jinavārātmajāḥ // 11.28 //

sarve devās tu tusyante satkriyā tu gurau sadā /

etat kathitaṃ sarvāṃ gurūnāṃ mantradarśām // 11.29 //

samayānupraveśām pūrvaṃ prathamaṃ vai sādhakena tu /
jano vā tatsamo vāpy utkṛṣṭo vā bhaved yadi // 11.30 //

nāvamanyo gurur nityaṃ mekād vā • adhiko 'pi vā /
tenāpi tasya tante 'smīn upadesaḥ sadā tu vai
kartavyo mantre siddhasmai yathā sattvānudarśite // 11.31 //

na matsaro bhavet tatra śiṣye 'smīṃ pūrvanīmīte /
snehānuvartini cakṣuh supratiṣṭhitadehinām // 11.32 //

tam eva kuryāc chiṣyatvaṃ ācāryā śiṣyahetavaḥ /
anyonyānuvartini yatra snehasantatimānī / // 11.33 //

snigdhasanatānāudhāra nu mantraṃ dadyāt tu tatra vai /
ācāryo śiṣyam evaṃ tu śiṣyo vā gurudarśane // 11.34 //

utsukau bhavataḥ nityā sārdha4554sayogata ubhau /
teśāṃ nityaṃ tu mārgaṃ vai mantraṃ dadyāt tatra vai / // 11.35 //
saphalānuvartanau mantraṃ dadyāt vā pūrvanīmīte /
dhṛtim tusṭhim ca lebhe tau tatha śiṣyaguruḥ sadā // 11.36 //
rakṣaṇīyo prayatnena putro dharmavatsalaḥ sadā /
avyavacchedabuddhānāṃ dharmatā bhavati teṣu vai // 11.37 //

tadabhāve hy anāthānaṃ dadyān mantraṃ yathoditam / [S97]
daridrebhyās ca sattvebhya klībebhyā viśeṣataḥ /
sarvebhya 'pi sattvebhya mantraṃ viśiṣyate // 11.38 // [V69]
sarvakāle va4555 kurvīta adhamottamamadhyame /
sadā sarvasmin dharmeṣu kurvīta kuryānuvartanau / // 11.39 //

ipsitebhya 'pi pradātavyaṃ gatyonir viceṣṭite /
śiṣyenaiva tu tasmai tu mantraṃ grhyā yathātāmanam // 11.40 //
tenaiyopadiṣṭeṇa mārgeṇaiva nānyathā /
siddhikāmo yatet tasminn itaresaṃ parāyike // 11.41 //
pitvat praṇamya śirasā vai nato gacched4557 yathēṣṭataḥ /
ekāntaṃ tato gatvā japeṇ mantraṃ saṁahītaḥ4558 // 11.42 //
bhikṣaśaḥaikṣaśavṛttī tu maunī trihkālājāpināḥ /
pūrvanirdiṣṭaṃ evaṃ syād yathāmārgaṃ pravartakaḥ // 11.43 //
tadānuvṛttī sevī ca sthānam ayatanāni ca /
mahāraṇyaṃ parvatāgraṃ tu nādikāle śucau tathā // 11.44 //
goṣṭhe mahāpure cāpi vivikte janavarjite /
śūnyadevake vṛkṣe • ekaliṅge śiloccaye // 11.45 //
mahodakataṭe ramye puline vāpi dīpake /
vividhaṅhī pūrvanirdiṣṭair deśaiś cāpi manoramaiḥ // 11.46 //
etaiś cānyaiḥ pradeśais tu japen mantraṁ samāhitaḥ /
sakhāyair lakṣanopetair mantrārtham nīttārkikaiḥ // 11.47 //
inīgītākāratattvajñaḥ ātmasamasādṛśaiḥ /
śūrair vijitasaṅgrāmaiḥ sāttvikaiṣ ca sahiṣṇubhiḥ // 11.48 //
śrāddhair mantracaryāyāṁ śāsane 'smiṅ4559 jinodite /
praśastair lakṣanopetaiḥ kṣamibhis tu sahāyakaiḥ // 11.49 //
sidhyante sarvakarmāny ayatnenaiwa tasya tu /
prātar utthāya śayanāt snātvā caiva śuce jale // 11.50 // {S98}
niḥprāṇake jale caiva sarinmahāsarodbhave /
udghṛṣya gātraṁ mantrajño mṛdgomayacūrṇitaiḥ // 11.51 //
mantrapūtaṁ tato kṛtvā jalam caukṣam sunirmalam4560 /
ānayita jāpī yuktātmā nātikālaṁ vilaṅghayet4561 // 11.52 //
tatotthāya tāte sthitvā hastau prakṣālya mṛttikaiḥ /
sapa sapta punah sapta vārānyakaviṁśati // 11.53 //
upaviśya tatas tatra dantakāṣṭham samācaret /
visarjayitvā dantadhāvanaṁ tato vandeta tāyinam4562 // 11.54 // {V70}
vanditvā lokanātham tu pūjāṁ kuryān manoramāṁ /
vividhaṅhī stotropahārais tu saṃstutya punah punah // 11.55 //
sugandhapuṣpais tathā śāstur argham dattvā tu jāpinaḥ /
praṇamya śirasā buddhān4563 tad ā śiṣyasambhavān // 11.56 //
teśāṁ lokanāthānām agrato pāpadeśanā4564 /
nivedya cāśano tatra paṭasyāgrato madhyame // 11.57 //
kuśaviṇḍakṛtas tatsthō niṣaṇṇopasamāhitaḥ /
jaṉapā kuryāt prayatnena • akṣasūṭreṇa tena tu // 11.58 //
yathālabdhāṁ tu mantraṁ vai nānyamantraṁ tadā japet /
atihīnaṁ ca varjīta • ati•utkṛṣṭa eva vā // 11.59 //
madhyamaṁ madhyakarmeṣu japen mantraṁ sadā vrāti /
atyuccaṁ varjayed yatnād vacanaṁ cāpi cetaram // 11.60 //
madhyamaṃ madhyakarmeṣu praśasto jinavarṇitaḥ / 
nātyuccaṃ nāthihinaṃ ca madhyamaṃ tu sadā japet / vacanaṃ śreyasād yukto sarvabuddhais tu pūrvakaiḥ // 11.61 //

na japet\textsuperscript{4565} parasāmīpye parakarṇapathe\textsuperscript{4566} sadā / 
gupte cātmavide desē japen mantraṃ tu madhyamam // 11.62 //

tathā jape tu prayuktam syāt kaścinmantrārthasūrutaḥ / 
bhūyo japeta tan mantraṃ madhyamāṃ siddhim icchataḥ // 11.63 // {S99}

tasmā\textsuperscript{4567} jantuvigate\textsuperscript{4568} mantratattvārthasūrute / 
velle vigatasampāte japen mantraṃ tu jāpinaḥ // 11.64 //

caturthe rātribhāge tu tadardha ardha eva tu / 
tāmrāruṇe yugamātre codite\textsuperscript{4569} ravimaṇḍale // 11.65 //

prathamaṃ sandhyam evaṃ tu kathitaṃ munipuṅgavaṁ / 
yugamātraṃ caturhasto madhyamo parikīrtitaḥ // 11.66 //

ato vyomne dite\textsuperscript{4570} bhānoḥ mantrajaṭaṃ tadā tyajet / 
mantrajaṭaṃ tadā tyaktvā visarjyārgham dadau vratī // 11.67 //

śeṣakālaṃ tadādyukto kuśale 'smini śāsane muney\textsuperscript{4571} / 
saddharmavācanādīni prajñāpāramitādayaḥ // 11.68 //
pustakā daśabhūmākhyāṁ pūjyā vācyās tu vai sadā / 
kālam āgamya tasmā vai praṇamya jinapuṅgavān // 11.69 //

svamantraṃ mantranāthaṃ ca tato gacchen na\textsuperscript{4572} jīvikam / 
kālacāri tathā yukto kālabhojī jitendriyāḥ // 11.70 // {V71}
dhārmiko sādhakodyukto prasanne buddhaśāsane / 
praviśed grāmāntaram maunī śaucācārarato sadā // 11.71 //
grhe tu dhārmike sattve praviśed bhikṣāṃ japī sadā / 
nisprāṇodakasamsiddhe vāke śucisammate // 11.72 //
samyag dṛṣṭisaptnike prasanne buddhaśāsane / 
tathāvidhe kule nityam bhikṣāṃ jāpi sadā / 
nisprāṇodakasamsiddhe vāke śucisammate // 11.73 //
yathā yodhaḥ susaṃnaddho praviśed raṇasaṃkaṭam / 
arin mdayate nityam ripubhir na ca hanyate // 11.74 //
evam mantri sadā grāmaṃ praviśed bhikṣānujjivināḥ / 
rājanīyam tathā drṣṭvā rūpaṃ śabdāms tu vai śubhāṃ // 11.75 //
rāgaprasāmanārthāya bhāvayed aśubhā śubhā /
dṛṣṭvā kalevaraṃ strīṣu yauvanācārabhūṣitām // 11.76 // {S100}
bhāvayed aśucidurgandhāṃ pūtimūtrādikutsitam / 11.77 //
krīmibhiḥ klinṇāḥ śmaśānastham anityaṃ duḥkhāṃ kalevaram // 11.77 //
bāliśa mantramūḍhā⁴⁵⁷³ vai bhramanti gatipaṇcaka / 11.78 //
grathitā karmāsūtrais tu ciraṅgābhīṣobhinaḥ / 11.78 //
ajñānvṛtamūḍhās tu jātandhā duḥkhahetukāḥ / 11.79 //
viparītadhiyo yatra saktāḥ śidanti jantavāḥ // 11.79 //
vividhāiḥ karmanepathhair anekākāraṇjītāḥ / 11.80 //
dirghadābhirūḍhās tu gamanāganamānau ceṣṭītāḥ⁴⁵⁷⁴ // 11.80 //
ṛtyatāyaiva yuktas tu caraṅgāraceṣṭītāḥ / 11.81 //
sidanti cīram adhvānaṃ yatra sattvā ’śuce⁴⁵⁷⁵ ratāḥ // 11.81 //
araṅghatṣtaghātākaraṃ bhavāṅavajalodbhavāḥ / 11.82 //
na kṣayaṃ jāmna teṣāṃ vai duḥkhāvārisamaplutām // 11.82 //
duḥkhāmulam tathā hy ukto striyā buddhais tu kevalaḥ / 11.83 //
śrāvakair bodhisattvaśc tu prayakunftih tathā // 11.83 //
etan mahārnavam duḥśoṣam akṣobhyaṃ bhavāsagaram / 11.84 //
yatra sattvāni majjante striṣu cetanavāñcitāḥ // 11.84 //
narakāṃ tīryalokāṃ ca pretalokāṃ ca sāsuram / 11.85 //
mānuṣyaṃ lokam vai divyaṃ divyaṃ caiva gatiḥ sadā // 11.85 //
paryaṭanti samantād vai • aṣaktāḥ striṣu vañcitāḥ / 11.86 // {V72}
striṣu saktā narā mūḍhāḥ kuṇapeṇaiva kroṣṭukāḥ / 11.86 //
yatra sattvā ratā nityaṃ titrāṃ duḥkhān sahanti vai // 11.87 //
nirnaṣṭaśukladharmāṇāṃ praviṣṭā buddhaśāsane / 11.88 //
nīvārayanti sarvāṇi duḥkhā naiva bhavāmave // 11.88 //
mantrajāparatodyuktāḥ • maheśākṣā manasvināḥ / 11.89 //
tejasvino jitatmānāṃ teṣāṃ duḥkhā na vidyate // 11.89 // {S101}
saṃyatā brahmasatyajānā guruṇēvatapūjakāḥ / 11.90 //
mātrpitṛbhaktānāṃ striṣu⁴⁵⁷⁷ duḥkhāṃ na vidyate // 11.90 //
anityaṃ duḥkhato śūnyam paramārthānusevinām / 11.91 //
ganḍāsaṇyam tathābhuṭtaṃ jāpināṃ striṃ kālevarām // 11.91 //
रागिः बालिः अधरुच्छ सामसराद अपालयिताः
स्त्रिः प्रसंको भवेन नित्याम् तस्या सिद्धिः नाविद्यात् // 11.92 //

तस्या गतिः उत्क्रष्टाः नाविद्यात् नात्मकवती पतिः गतितः भावायम्
कन्याः नापि सिद्धिः तस्या ध्वसिस्येहा सत्म नाविद्यात् // 11.93 //

ध्वसिस्येहा मुनिन्द्रेण मण्टसिद्धिः नाविद्यात्
नात्मकवती भावायम् नात्मकानां गतिः // 11.94 //

मुनिन्द्रेण मण्टसिद्धिः नाविद्यात्
कन्याः नापि सिद्धिः नाविद्यात् // 11.95 //

नात्मकानां गतिः नाविद्यात्
कन्याः नापि सिद्धिः नाविद्यात् // 11.96 //

तस्माः दांतो सञ्चितो नात्मकानां गतिः नाविद्यात्
सांगमः तेषु वर्जितो सिद्धिः तेषु विद्यात् // 11.99 //

नात्मकानां गतिः नाविद्यात्
नात्मकानां गतिः नाविद्यात् // 11.100 //

कुलिः द्रव्यसुः सा साहर्दो प्रियदर्शानां
धर्मादर्शानां सिद्धिः तेषां नाविद्यात् // 11.101 // {V73}

प्रव्रत्तो मण्टसिद्धिः ग्राममः बहिः बहिः विशेषम् / 11.102 // {S102}

भूविः देशेः तु सञ्चितो भित्रविस्थितम्
सुचिः तेषु विद्यात् // 11.103 //

पादां प्रक्षालयम् बहिः गतिः तस्मां विद्यात् नाकानां
निह्राणां तदां अम्बे प्रारम्भां जांघां तेषां विद्यात् // 11.104 //

द्विष्यं वामहस्तेन जांघां तस्मां विद्यात् नाकानां
अपा विष्यं सिद्धिः तेषां विद्यात् // 11.105 //

पुर्वास्मतश्वेपिताः सुधानाः सुचिः सप्तां तेषां विद्यात्
मण्टपुपां ततो काव्य सुचिः सु मिर्मविज्ञानाः // 11.106 //

ग्रह्या गोमयसुद्धां तु कपिलागुप्तरूपम् // 11.107 //
niṣprāṇaṁkāmbhaśaṃyukte kuryāt ēṣṭān maṇḍamaṇḍalam // 11.107 //
prathamaṁ munivare kuryāt hastamātraṁ viśeṣataḥ /
dvitīyaṁ sumantranāthasya śṛtiyaṁ kuladevate // 11.108 //
yaj  jāpino yadā mantrī tat kuryāt tu sadā punaḥ /
caturthaṁ sarvasattvānām upabhogaṁ tu kīrtyate // 11.109 //
dakṣine lokanāthasya maṇḍale tu sadā • iha /
ratnatreṇa kuryāt taṁ maṇḍalaṁ caturasrakam // 11.110 //
dvitīyaṁ pratyekabuddhānāṁ śṛtiyaṁ daśabalātmajaṁh /
ity ete maṇḍalāḥ sapta caturasrāḥ samantataḥ // 11.111 //
hastamātrārdhahastam vā kuryāc cāpi dine dine /
gupte deśe tadā jāpi pratyahāṁ pāpanāśanā // 11.112 //
tatotthāya punar mantrī hastau prakṣālya yatnataḥ /
upasṛṣya jale cauṅse śuddhe prānakavarjite // 11.113 //
nirmale śucine yatnāc chucibhāṅde tadāhṛte /
mahāsare prasravaṇe vāpi audhhave saritāsrte // 11.114 //
upasṛṣya punar mantrī dve trayo vā sadā punaḥ // 11.115 //
āṃśeta tato vaktraṁ karṇāśrautrau tathaīva ca /
+m+ + + + + + + + + + + aksṇau nāśāputau bhujau // 11.116 // {S103}
mūrdhni nābhideśe ca samsṛṣet śubhavārīnā /
vārāṁ paṅcasaptaṁ vā kuryāt sarvāṁ yathāvidhim // 11.117 // {V74}
śaucācārasampanno śucir bhūtvā tu jāpinaḥ /
bhikṣābhājanam ādāya gacchet salilālayam // 11.118 //
yatra pratiṣṭhitā vārinimnagā codbhave tathā /
nādiṇprasravanādíbhyo bhikṣāṁ prakṣālayet sadā // 11.119 //
tatotthāya punar gacchet vihāram āvasathaṁ tu vai /
pūrvasamāniśrito yatra vaset vā tatra tu taṁ vrajete // 11.120 //
gatvā taṁ tu vai deśaṁ nyaset pātraṁ taṁ jāpī /
upasṛṣya tatāh kṣipraṁ grāhyā pātraṁ tathā punaḥ // 11.121 //
pātre mānmaye pärre rājate hemna eva vā /
tāme valkale vāpi dadyāt śastur nivedanam // 11.122 //
nivedyaṃ śāstuno dadyāt svamantraṃ mantrarāṭ punaḥ /
123 ekam atithim agamya duṅkhitebhyo 'pi śaktitah // 11.123 //

nātprabhūtam dātyaṃ nivedyaṃ caiva sarvataḥ /
124 nātmānapāyā mantrajñō kuryād yuktā tu sarvataḥ // 11.124 //

kukṣimātrapramāṇaṃ tu sthāpyamānaṃ dadau sadā /
125 na bubhukṣāpipāsārtā śakto mantrārthasādhane // 11.125 //

nātyāśi-m-alpbhoji vā śakto mantrānuvartane /
126 ata eva jinendreṇa kathitaṃ sarvadehinām // 11.126 //

āhārasthitisattvānāṃ yena jīvanti mānusāḥ /
127 devāsaligrandharvanāgayakṣāś ca kimnaraḥ // 11.127 //

rākśasāḥ pretapiśācāś ca bhūtotsarakāsagrahāḥ /
128 nāsau saṁvidyate kaścid bhājane yo 'vahita peksināḥ // 11.128 //

audārika-m-ākārakāvadākāraś ca kirtitāḥ /
129 sūkṣmāhārikasattvā vai ity uvāca tathāgataḥ // 11.129 //

dhyānāhāriṇo divyā rūpāvacaraceṣṭitāḥ /
130 ārūpyāś ca devā vai samādhīphalabhojinaḥ // 11.130 // {S104}

antarābhavasattvāś ca gatvāhārāḥ prakīrtitāḥ /
131 kāmadhātau tathā sattvā vicitrāhārabhojanāḥ /
132 kāmiko 'suramartyānām kabaliākāhārabhojanāḥ // 11.131 //

ata eva jinendrais tu kathitam karma hetubhiḥ /
132 āhārasthitih sattvānāṃ sarvesāṃ ca prakīrtitā // 11.132 //

jāpino nityayuktas tu mātrā eva bhujakriyā / {V75}
133 śakto hi sevituṃ mantrā bhojane 'smiṃ pratiṣṭhitah // 11.133 //

ācāraparīśuddhas tu kuśalo brahmacārīnaḥ /
134 mātrajñatā ca bhukte 'smiṃ siddhis tasya na durlabhā // 11.134 //

yathaiva • akṣam abhyajya śākaṭī śakaṭasya tu /
135 cirakālābhithityartham bhiradra phalabhojanaḥ // 11.135 //

tathaiva mantrī mantrajñā ahāraṃ sthitaye dadau /
136 kalevarasya yāpyayāvyartham poṣayeta sadā jāpi // 11.136 //

mantrāṇāṃ sādhanārthāḥ bodhisambhārakāraṇā /
137 japen mantram tathā martye lokānugrahakāraṇāt // 11.137 //

ata eva muniḥ śreṣṭho ity uvāca mahādyutih /
kāśyapo nāma nāmena purā tasmin sadā bhuvi // 11.138 //
sreyasārthaṁ hi bhūtānāṁ idaṁ mantram prabhāṣata /
duḥkhināṁ sarvalokānāṁ dīnāṁ dāridryakhedinām // 11.139 //
āyāsoparatāṁ kliṣṭāṁ teṣāṁ arthāya bhāṣitam /
sreyāśāyaiva bhūtānāṁ saṃsṛtānāṁ tathā punaḥ /
āhārārthaṁ tu bhūtānāṁ idaṁ mantravaram vadet // 11.140 //
śrṇvantu śrāvakāḥ sarve bodhisamṛ nickelitis4594 ca ye /
mahyedaṁ vacanaṁ mantram grhṇa tvam vyādhināśanam // 11.141 //
kṣudvyādhipiḍīta ye tu ye tu sattvā pipāsitāḥ /
sarvaduḥkhopāntyartharthāṃ śrṇvadhvaṁ bhūti4595 kāṃkṣīṇaḥ // 11.142 //
śrāvakās tuṣṭamanasah prārthayām āsa taṁ vibhum // 11.143 // {S105}
vadasva mantram dharmaṁ dharmanāṁ mahāmuniṁ /
sattvānukampakaḥ • agrah samayah prayupasthitah // 11.144 //
Śrṇvantu bhūtasanghā vai ye kecid ihāgatāḥ /
sattvānukampakaḥ • agrah samayah prayupasthitah // 11.144 //
kalaviṅkaṛūṭaḥ goṣṭaḥ dundubhīmeghanisvanaḥ // 11.145 //
śrṇvantu bhūtasanghā vai ye kecid ihāgatāḥ /
śrṇvantu bhūtasanghā vai ye kecid ihāgatāḥ // 11.146 //
brahma varo mahāvīryo brahmaṇo hy agraṇi jināḥ /
śrṇvantu bhūtasanghā vai ye kecid ihāgatāḥ // 11.146 //
apadā bahupadāś cāpi dvipadāś cāpi catuspadāḥ /
saṃkṣepato sarvasattvārthaṁ mantram bhāṣe sukhodayam // 11.147 //
apadā bahupadāś cāpi dvipadāś cāpi catuspadāḥ /
saṃkṣepato sarvasattvārthaṁ mantram bhāṣe sukhodayam // 11.147 //
atītānāgatāḥ sattvā vartamānā ihāgatāḥ /
saṃkṣepato nu vakṣyāmi śrṇvadhvaṁ bhūti4597 kāṃkṣīṇaṁ / iti // 11.148 //

namaḥ sarvabuddhānāṁ apratihiṣṭāśasanānāṁ / tadyathā /
oni gaganaraganaṇe • ānaya sarvam lahu lahu / samayam anusmara / ākaraṇi mā vilambā mā vilambā4598 / yathepsitaṁ me sampādaya svāhā /
ity evam uktvā bhagavān kāṣyapay tuṣṇi • abhūt // 11.149 //
atraṁtare bhagavata kāṣyapena samayak sambuddhena vidyāmantrapādāni
savistarāṇi sarvam taṁ gaganam mahāhabhojanaparipūrnameghaṁ
saṃdṛṣyate sma / sarvam taṁ trīsāhasraṁ mahāsāhasralokadhātuṁ bhajanemahasānychannaganatalaṁ saṃdṛṣyate sma /
yathāśayasaṁvadbohatam abhiṅkāṃkṣīṇaṁ yathābhūricitam āhāraṁ tat
tasmai pravartate sma / yathābhīrucitaṃ cāharaṃ bhōjanakṛtyāṃ
kṣudduhkha-praśamanārthaṃ pipāsītasya pānaṃ pāṇīyaṃ cāstāṅgo-petāṃ
vārdhārāṃ tatraiva maṇiśitaṃ nipatati sma // 11.150 //
ap11.- sarvasattvāṃ ca tasmīṇ samaye tasmīṇ kṣaṇe sarvaka-
kṣudvyādhipraśamanasarvānāpanaṃ ca kṛtām abhūt / sā ca sarvāvati
tāścaryaprāpta audvīlyaprāptau bhagavato bhāṣitam abhinandya
anumodya bhagavataḥ pādau śirasā vandivā tatraivāntarhitā / bhagavān
kāśyapa ca tathāgatāvāhāraḥ vihāriyur iti mayā ca bhagavatā śākya-
munināpy etarhi bhāṣitā cābhhyanumodita ca • asmiṃ kalparājottama //
11.151 // {SI06}
ap11.- sarvasattvānāṃ arthāya kṣutpipāsāpanayanārthaṃ sarvanātrajāpiṇāṃ
ci viśeṣataḥ pūrvaṃ tāvaj jāpīna śām mantraṃ sādhyatvayam / yadi
notsahed bhāksām aṭiṣṭaṃ parvatāgama abhiruhyā sād laṅkāni japa-
trīṣu klobhojī kṣirāhāra vā // 11.152 //
ap11.- tato tatraiva parvatāgāre • āryamaṇjuśriyasya madhyamaṃ pataṃ
pratiṣṭhāpaya pūrvaṃ mahaṃ jātaṃ pūjāṃ kṛtva • udārataraṃ ca bali nivedyaṃ
er athena kāśyapasamyaksambuddhair bhāṣitena mantreṇa
kādhirasamīdhbhir agnīṃ pājvālā • audumbarasamīdhānāṃ
dadhimadhughṛtākālaṃ sārdrāṃ prātyāmānāṃ śrīphalasamīdhānāṃ
tāvaj jāpinā satī • aṣṭa sahasraṃ jhuyāt // 11.153 //
ap11.- tato ‘ṛdhātra-rākasamayā mahākṛṣṇaṃ ekaṃ sādhanāntaṃ
dhāraṃ agnīṃ pājvālā • ātmarākṣaṃ kāryā maṇḍalabandhaś ca
saḥyānaṃ ca pūrvaṃ pājvālā • sādha bhīmātṛaṃ pājvālā •
ārya maṇjuśriyābhāṣikṣaraḥ sahaś ca sādha suḥ ārya maṇjuśriyā
dhāraṃ sārdrāṃ prātyāmānāṃ śrīphalasamīdhānāṃ
tāvaj jāpinā satī • aṣṭa sahasraṃ jhuyāt // 11.154 //
ap11.- tatoḥ sādha bhāṣābhadraṃ dīkṣet / siddhāsmīti // 11.154 //
ap11.- tataḥ sādha bhāṣābhadraṃ dīkṣet / siddhāsmīti // 11.154 //
ap11.- tato ‘ṛdhātra-rākasamayā mahākṛṣṇaṃ ekaṃ sādhanāntaṃ
dhāraṃ agnīṃ pājvālā • ātmarākṣaṃ kāryā maṇḍalabandhaś ca
saḥyānaṃ ca pūrvaṃ pājvālā • sādha bhīmātṛaṃ pājvālā •
ārya maṇjuśriyābhāṣikṣaraḥ sahaś ca sādha suḥ ārya maṇjuśriyā
dhāraṃ sārdrāṃ prātyāmānāṃ śrīphalasamīdhānāṃ
tāvaj jāpinā satī • aṣṭa sahasraṃ jhuyāt // 11.155 //
ap11.- tatoḥ sādha bhāṣābhadraṃ dīkṣet / siddhāsmīti // 11.154 //
ap11.- tatoḥ sādha bhāṣābhadraṃ dīkṣet / siddhāsmīti // 11.154 //
ap11.- pratiṣṭhāpya pūrvaṃ maṇḍalam pājvālā • udārataraṃ ca bali nivedyaṃ
er athena kāśyapasamyaksambuddhair bhāṣitena mantreṇa
kādhirasamīdhbhir agnīṃ pājvālā • audumbarasamīdhānāṃ
dadhimadhughṛtākālaṃ sārdrāṃ prātyāmānāṃ śrīphalasamīdhānāṃ
tāvaj jāpinā satī • aṣṭa sahasraṃ jhuyāt // 11.156 //
ārya mañjuśriyaṃ sākṣāt paśyati / īpsitaṃ varaṃ dadāti / ākāśagamanam antardhānaṃ bodhisattvabhūmipratyeka buddhatvam / saṃkṣepato yaṃ maniṣitaṃ tat sarvaṃ dadāti / yaṃ vā yācate tam anuprayacchati / siddha\textsuperscript{4602} dravyāṇi vā sarvāṇi labhate / ākāśagamanam antardhānaṃ bodhisattvabhūmipratyeka buddhatvam / saṃkṣepato yathā yathā ucyate tat sarvaṃ karoti / prāktanaṃ karmāpadhānaṃ karmāparādhaṃ vā saṃśodhayatītyāha bhagyāṇi / 11.157 //

ārya mañjuśriyā sārdham antravicaratā / saṃkṣepato vā yaṃ maniṣitaṃ tat sarvaṃ dadāti / yāṃ vā yācate tam anuprayacchati / siddha\textsuperscript{4602} dravyāṇi vā sarvāṇi labhate / ākāśagamanam antardhānaṃ bodhisattvabhūmipratyeka buddhatvam / saṃkṣepato yathā yathā ucyate tat sarvaṃ karoti / prāktanaṃ karmāpadhānaṃ karmāparādhaṃ vā saṃśodhayatītyāha bhagyāṇi / 11.157 //

visiśṭe sthāne sucau deśe nadyāḥ pulinakūle vā pūrvavat sarvaṃ kṛtvā paścātmānukham pataṃ pratiṣṭhāpya • atmanā ca pūrvābhāmaḥ bhūtvā kusāvindakopaviṃśtāḥ peyālaṃ vistareṇa kartavyam / trisandhyam ṣaḍ laksāṇi ṣapet / āpararipamāṃ ca kṣanikārānapiṃṣāṃ suklacandanaṃśrāṃṣāṃ kuṇkumumśrāṇāṃ vā satasahasraṃ juhuyāt pūrvavat tathaivaṃni prajāvāla / 11.158 //

homa paryavasāne ca paṭaparakaṃpane mantritvaṃ paṭaśaṃyavabhāse niścarite ca raṃrājaṃ paṭaśaṃyavabhāse naścāte ca raṃsu rājaṃ paṭaśaṃyavabhāse naścāte ca raṃrājaṃ paṭaśaṃyavabhāse naścāte ca raṃrājaṃ paṭaśaṃyavabhāse / 11.159 //

atha sādhakena bhagavat\textsuperscript{4603} kāśyapabhāṣitena mantre sādhite kṣutpipāṣpratīgāhāltham anuprāpte tenaiva vidhinā tenaivopakaraṇena mantracaryārthasādhanopayike dharme samanuṣṭheyam / nānyathā siddhir / 11.160 //

evam anupūrvamantracaryāvṛttīḥ samāsato 'nuṣṭheyā\textsuperscript{4604} / niyamaṃ sidhyati dhyayopakaranaṃśadhy api śeṣāṇi (aśeṣāṇi?) maṇiratnāni yathāpūrvānirdhiṃ / 11.161 //

mantrajñō mantrajāpī ca vidhi-rākhyātmanānāsah / tasmiṃ deśe tādā mantri śucijaśvetadodanam / 11.162 //

bhuktvā tu tuṣṭamano paraśaṃśadhy sadā / grhya taṃ pātraśeṣaṃ tu sarid gacchē\textsuperscript{4605} chubhodake / 11.163 //

ekānte chorayitvā\textsuperscript{4606} tu tīryebhoy sadā / tīryebhyo tu dattvā vai pātraṃ prakṣāṣāṃ yatnataḥ / 11.164 // {S108}

mṛṃmayāṃ tu punah pākaṃ tataḥ kurvata yatnataḥ / šeṣāṣaṅgaṃ tu kurvīta nisneham nirāmiṣaṃ / 11.165 //

gandhaṃ caiva saṃtyājaṇaṃ śeṣapātraṃ munir varah /
yasmin pātre • aṭed bhikṣāṃ na jagdhet tatra bhojanam // 11.166 //
a bhakṣet tatra bhaksāṇi phaladravyāṇi tu sadā /
na bhuṇjet padmapattreṇa na cāpi kuvalayodbhavaiḥ // 11.167 // {V78}
saugandhikeśu varjita na bhuṅkte tatra mantriṇaḥ /
kaumudā ye ca patrā vai plaksōdumbarasambhavā // 11.168 //
na cāpi vaṭapattrais tu karṇaśāko gaulmīnām /
na cāpi • āmprapattreṇu tathā pālāśa-m-udbhavaiḥ // 11.169 //
śālapatraiḥ śīrīṣaiś ca bodhivṛkṣasamudbhavaiḥ /
yatrāsa bhagavān buddhaḥ śākyasimho niṣaṇṇavān // 11.170 //
taṃ vṛkṣaṃ varjayed yatnāt tatkāṣṭham cāpi na khanet /
nāgakesaravrksaṭuṣu na kuryāt pattrasātanam // 11.171 //
nāpi bhuṅkte kadā kasmīn sarve te varjitā budhaiḥ /
nāpi lāṅghet kadā mohā munīnāṃ parṇaśalinām // 11.172 //
samayād bhraṣyate mantri teṣāṃ parṇeṣu bhojane /
anyaparṇair bhuṇjita bhojanam tatra mantriṇaḥ // 11.173 //
maṁmaye tāmranirdiṣṭais tathā rūpyaiḥ śāta-m-udbhavaiḥ /
sphaṭikaiḥ śailamayair nityāṃ tathā bhojanam ādade // 11.174 //
na bhuṅkte pāṁaprṣṭhais tu tathā hastatale tathā /
nivedyasambhavā ye parṇā mārārer daśabalātmajāṃ // 11.175 //
pratyekakhadgināṃ ye ca tathā śravakapudgalāṃ /
varjayaṃ tam jāpi pāṁmaḥ padbhyaṃ caiva na lāṅghayet // 11.176 //
vividhān bhakṣapūpan tu tathā pāṇaṃ ca bhojanam /
na mantri ādade yam jāpi varjayaṃ caiva niveditaṃ // 11.177 // {S109}
jinānāṃ jinacārāṇāṃ ca tathā śravakapudgalāṃ /
ratnatraye 'pi dattāṃ vai taṃ jāpi varjayaṃ sadā // 11.178 //
mantrās tasya na sidhyante svalpāmyātṛipi dehināṃ /
kaḥ punaḥ śreyasā divyaṃ sarvamaṅgaḷasammatāṃ // 11.179 //
pauṣṭikāṃ śāntikāṃ caiva sarvāśāparipūriṇam /
na sidhyantī tādu tasya nivedyabalibhojinaḥ // 11.180 //
śucino dakṣāśīlasya ghṛnino dhārmiṇas tathā /
sidhyantī mantrāḥ sarvatra śaucācāraratasya vai // 11.181 //
agniṣṣṭhānaṃ svalpamātraṃ tu svadattam cāpi • adaded 184
aya evam pravrto mantrajñās tasya Siddhī kare sthitā // 11.183 // {V79}

anena vidhīna taṃ jāpi bhojanam ādaded vratī / 
munibhiḥ sampraśastam tu sarvamantreṣu sādhane // 11.184 //

vidhidṛṣṭān samāsena sarvabhojanakarmasu / 
atāḥ paraṃ pravakṣyāmi mantram sarvaśodhane // 11.185 //

upasṛṣṭya tato jāpī idaṃ mantram paṭhet sadā / 
saptavārāṃ tato mantrī japitvā kāyaśodhanam // 11.186 //

śṛṇu tasyārthavistāraṃ bhūtaśaṅghānudevatā / 
sarvakāyaṃ parāṃśya idaṃ mantram vaden munī // 11.187 //

namah sarvabuddhānām apratihataśāsanānām / tadyathā / om 
sarvakīlbiṣaṇāni nāśaya nāśaya sarvадuṣṭaprayuktān samayamanusmara hūṃ jaḥ svāhā // 11.188 //

anena mantraṇa bhikṣaudanaṃ yaṃ vā • ananya paribhunkte sa 
mantrābhimantram kṛtvā paribhoṭavyaḥ / bhuktvā copasṛṣṭya pūrvvān mūrdhanapati sarvāṃ kāyaṃ parāṃjya tato viśrāntavyam / viśrānya ca mühūrtam ardhārdheha yāmaṃ vā tataḥ paṭam abhivandya sarvabuddhānām sattvaharmapūstakān vācyet // 11.189 //

āryaprajñāpāramitā • āryacandrapradīpasamādhi • āryadasabhūmika • āryasaṃvarṇaprī 
māyūrī • āryatānmaṇi • āryaśaṅgākarmavṛttā / {S110} aśāṃ anyatamānyatamāṃ vācyad 
yugamātraśūryapraṇānatālam / tato parināma yathāpariśaktitaśa ca 
vācyayitvā pustakām utsārya śucivastrapracchannāṃ vā kṛtvā sattvaharmapū 
praṇāmya tato snāṇāya-m-avatere nādiśaṃ prārthinaṃ mahāhādhaṃ vā gatvā 
nisprāṇakāṃ mṛttyukāṃ ṣrīrya saptamantrābhimantrāṃ kṛtvā • anena 
mantraṇa jālaṃ kṣipet / katamena // 11.190 //

namah samantabuddhānām apratihataśāsanānām / tadyathā / om 
sarvadorṣṭān stambhaya hūṃ • indīvaradhāriṇe kumārakrīḍarūpadhāriṇe 
bandha bandha sarvātacānantiṣe kartapradeśāvabuddhānāṃ sarvāṣaśa ca paryat / japačāle 
ca sarvaśīn sarvakālasābhārakāṃ śrīrya duṣṭavighnānasāṃ upaśaṃnanothānāṃ 
asya mantraśya lakṣām ekaṃ japet / tataḥ sarvākarmāni karoti / paṃcāśikhamahāmudropetaṃ nyaset sarvakāraṃ / sarvān karoti nānyathā bhavatīti // 11.192 //
tataḥ sādhakena mṛdgomayacūrṇādīn gṛhya snāyīta yathāsukham /
nisprāṇakenodakena snātavyam / sarvatra ca sarvakarmasu
nisprāṇakenaiva kuryāt / tato snātva mṛdgomayānulepanair anyair vā
sugandhagandhibhiḥ copakaranaviśeṣair nāpi salile kheṭamūtrapuriṣādīn
utsṛjet / salilatī pīkaḥ dhārāṁ vā nōtsṛjet / nāpi krīḍet / karuṇāyamānaḥ
sarvasattvānām ātmanaḥ ca pratyavekṣya • anātmāsūnya-
duḥkhoparuddhavedanā + bhinnunām + + rūṇam + iva
mātrvīprayogaduḥkhhitasattvo / evām sādhanarahito mantrajño hi
thāthāvidham  • satanapatanavikaraṇa  • vidhvaṃsannādibhiḥ
duḥkhopadhānair uparuddhyāmaṇaṁ sāṃsāravagahanasthām ātmanaṁ
paśyet / alayanam atrāṇam  • āsaraṇam dinanamasam  • ātmanaṁ
avekṣya / dhyāyita kaṇṭhamātram udakaśthito udakasthito vā
tatraiva tu jaladhyoe cittaṅkāgraṭāṁ upaṇsthāpya // 11.193 // {V80}

prathamaṁ tāvan mahāpadmavātapaṁ mahāpadmapuspopetām mahā-
padmapattropasobhitām cāruraśanaratanamayaṁ vaidūrayakṛtagandām
marakatapattram padmasesaram sphaṭikasahasrapattram ativikasitam + tadā
na jāta + sphaṭikapadaragapuspopasobhitām {S111} tatrasathām
sīṃhasanam ratnamayam anekaratnapasobhitān
dūṣya • yugapraticchannaṁ tatrastham buddhān bhagavantam dhyāyita
dharmān desayāmaṇaṁ kanakāvadātaṁ samantajvālamālaṁ
vyaṁma  • prabhāmantaṁ ārṇā ṣaṁbhā māhāpramaṇaṁ vyomnir iva •
uliṅkhamānaṁ paryaṅkopanipanāntam // 11.194 //

bhagavataṁ sthitakam no niṣaṇṇo raktagaurāṅgaiḥ
piṭṭakunkumavarno vā / vāmata sa • āryāvalokiteśvaraḥ śarāṭkāṅḍagauṛaś
camaravyagrahasthā / evam aṣṭau bodhisattvā ärṣyamaitreyāḥ samanta-
bdhaṛaḥ kṣītiṇgarbhō gaganagaṇaṅghō sarvanīvaranaviśkambhī • apāyajāha
āryaṅjrapāṅaṁ sudhanaṁ cety ete daśa bodhisattvāḥ // 11.195 //
dakṣinata sa • āryaṁjaṁjusīṛhī sarvālīṅkāravarpetām padmāsanasthām
caṁaraṅgaiḥ bhagavataṁ sthitakam no niṣaṇṇo raktagaurāṅgaiḥ
piṭṭakunkumavarno vā / vāmata sa • āryāvalokiteśvaraḥ śarāṭkāṅḍagauṛaś
camaravyagrahasthā / evam aṣṭau bodhisattvā ärṣyamaitreyāḥ samanta-
bdhaṛaḥ kṣītiṇgarbhō gaganagaṇaṅghō sarvanīvaranaviśkambhī • apāyajāha
āryaṅjrapāṅaṁ sudhanaṁ cety ete daśa bodhisattvāḥ // 11.195 //
dakṣinataḥ pratyekabuddhā aṣṭau dhyāyīta / candano gandhamādaṇaḥ
ketuḥ suketaḥ sitaketuṛṣṭa • upāriṣṭanemiś cety • aṣṭau mahāśrāvakās
tatraiva sthāne + tadayā + ärṣyamahāmaudgalyāyaṇaḥ śāripuṛuto
gavāṃpatiḥ piṇḍolo bharaṅdvājaḥ pilindavatsa ärṣyāḥuḥo mahākāśyapa
ārāṇandaḥ cety // 11.196 //

ity eṣṭaṁ mahāśrāvakāṇaṁ samūpe • aṃtaṁ mhiṣusunāṁgṛha dhyāyīta /
pratyekabuddhānāṁ samūpe • aṃtaṁ pratyekabuddhān dhyāyīta / mahā-
bodhisattvānāṁ cāṣṭaṁ sthāneṣv aṃtaṁ bodhisattvasunāṁghṛha dhyāyīta /
evaṁ śaṣṭaṁ nabhaṅgataṁ mahāparṣamāṇḍaloṣṇema dhyāyīta
// 11.197 //

ātmanāṁ ca nābhimātrodakastho nānāvidhāṁ puspair divyamānusyaḥ kāriḥ
māṇḍāravāmāṁdāravapradaṁmahāpadmadhāṭuḥ kāriḥ • indīvara-
kusumaiś ca nānāvidhair mahāpramaṇaṁ mahākūṭāsthāṁ pū[papuṣtarī
bhagavataḥ pūjāṃ kuryāt / sarvaśrāvakapratyeka-
buddhabodhisattvāṇām cūrṇacchatradhvajapratikāir
divyamānusyakāh prabhūtāh pradīpakoṭīnayutasatasahasrasaiś ca pūjāṃ kuryān manoramām /
evaṃ ca balidhūpanivedyādisarvapūjopasthānāny upakaranāni
divyamānusyakān upahartavyānī // 11.198 /// ap11.-
bhagavataś ca sāyakumere śrīmum abhīnīṣcarantāṃ cātmanām
199 avabhāsyamānāṃ sarvāśāṃ dhyāyita / samantaradhyānagatyājaṃ
drāhmapunyaphalāvāptāṃ / niyataṃ bodhiparāyaṇo bhavaftī // 11.199 ///
ap11.- ityevamādayo dhyānāḥ kathītā lokapūngavaiḥ /
200 śreyasāḥ sarvabhūtānāṃ hitārtham caiva mantriṇām // 11.200 // {S112}
ap11.- ādimukhyo tādā dhyāno hitārtham sarvamantriṇām /
201 kathayām āsa sattvebhāyo munihi śreṣṭho 'tha saptamaḥ // 11.201 ///
ap11.- maṇḍalākāratañcaphathame munibhāṣite /
202 dvītiyaṃ maṇḍalāṃ cāpi tṛtiyaṃ mantram atāḥ param // 11.202 //
ap11.- prathame uttamā siddhir madhyame tu tathāparam /
203 kanyase kṣudrasiddhis tu nigaṃya munipūngavaiḥ // 11.203 ///
ap11.- paṭākāraṃ tathā dhyānaṃ iṣṭhamadhyamakanyasām /
204 samāyena tu taddhyānaṃ sarvakilbiṣanāśanam // 11.204 // {V81}
ap11.- nātaḥ paramaṃ prapadyeta dhyānākāramanīṣaṃ /
205 sidhyanti tasya mantrā vai dhyāne 'smiṃ supratīṣhitāh // 11.205 ///
ap11.- yatheṣṭaṃ vidhinākhyātām dhyānaṃ dhyātvā tu jāpinaḥ /
206 visarjya tatra vai mantram argham dattvā yathāsukham // 11.206 ///
ap11.- uttiriya tasmāj jalaughāt tu tato gacched yathāsukham /
207 sthānaṃ pūrvanirdiṣṭaṃ vidhidṛṣṭaṃ susamyatam // 11.207 ///
ap11.- japen mantrāṃ tada mantriḥ pūrvakarma yathodite /
208 visarjya mantram vai tatra • āhūtā yāś ca devatāḥ // 11.208 //
ap11.- tato nikṛtvā rakṣā sahāyānaṃ va tathaiva ca /
209 kuśalo karmatattvajño dhitikarmarato mataḥ ("ratamatiḥ") // 11.209 ///
ap11.- vividhaiḥ stotropahāraśaṃ samstutvā • agrapuṅgalam /
210 svamantrāṃ mantranāthaṃ ca śrāvakān pratyeakhaḍgīnā // 11.210 ///
ap11.- bodhisattvān mahāsattvān tālokyāṅugrahakṣamān /
211 tatotthāya puṇas tasmād āsānaṃ mantrajāpinaḥ // 11.211 ///
dūrād āvasathād gatvā bahir vātāntavajitām /
vīṣṇu caṭasiṅgaṇaṃ mūtraprasravaṇaṃ tathā // 11.212 //
divā • uḍaṁmukhaṃ caiva rātrau dakṣīṇāmukham /
na tatra cintayed arthān mantrajāpī kadācana // 11.213 // {S113}
na japet tatra mantram vai svakarmakulabhāṣitam /
praśāstā gacīchānādyair upaviṣto tadā bhuvi // 11.214 //
upasprṣya jale sūdhde śucivastrāntagālite /
praksālyā caranau jānau mṛttikaś sapta • eva tu // 11.215 //
prasṛuto4630 sapta grññīyat + + + + + + + + /
purīṣasṛavaṇe triṃśad ubhayānte kare • ubhau /
kheṭacchorane caiva śīṅgāhe dvayaṃ tathā // 11.216 //
na japet tatra mantraṃ vai svakarmakulabhāṣitam /
praśāstā gacīchānādyair upaviṣto tadā bhuvi // 11.217 //
ṣabdamātraṃ tathā gatvā adhvānādiṣu ṭeṣeṇa // 11.218 //
tato pare yatheṣṭaṃ tu daksīṇaṃ tāṃ disaṃ bahiḥ /
svabhrakedāra-m-aṣaṃyare sīkataṣṭirṇe tathaiva ca // 11.219 //
pracchanne rahasi viśarbhdo prānte janavivarjite // 11.219 // {V82}
tadā bhave tu binmantri kuryāt pūticchoranam /
a na mantrajāpī kālaṇo kuryād vegavidhānaṃ // 11.220 //
yatheṣṭaṃ tato gavā desaṃ vai śucim prānte yathāvidhi /
kuṭij prasravānaṃ kṛtvā tasmin deśe yathāsukham // 11.221 //
udaye vā rahasi cchanne guptē vā caiva bhuṭaṇe /
maunī saṅgavivarjita kuryāt prasravaṇaṃ sādā // 11.222 //
vigate mūtrapurīṣe tu kuryāt sāucaṃ sādā vratī /
sukumāraṃ suspaśaṃṭam tu mṛttikāṃ prāṇavarjitaṃ // 11.223 //
grhya tisraṃ tathā caikāṃ gudau sādā • ubhayānte ca karau tathā /
grhya pūrvaṃ tu nirdīṣṭamantriṇā ca sādā bhuvi // 11.224 //
pādaṃ praksālyā yatnena daksīṇaṃ tu tataḥ param /
anyonya naivaṃ samśliṣya pāda caiva sādā japī // 11.225 //
vistaraḥ kathitaṃ pūrvaṃ sāucaṃ mantrajāpīnāṃ /
gandhanirlepasaaucaṃ tu kathitaṃ śucibhiḥ purā / {S114}
etat samkṣepato hy uktaṃ sāucaṃ manavatātinām // 11.226 //
gandhanirlepataś sāucaṃ śucir eva sādā bhavet /
dṛṣyate sarvatantre 'smin ity uvāca muniprabhuḥ // 11.227 //

upaspṛśya tato jāpi siddhakarmarato yatiḥ /

vidhinā pūrvam uktena • antahśuddhena mānasā // 11.228 //

śaucaṃ pañcavidham proktaṃ sarvatantreṣu mantriṇām /

kāyaśaucas tathā pā + + dhyānaś caiva kīrtyate /

caturthāṃ satyaśaucaṃ tu • āpaḥ pañcama ucyate // 11.229 //

satyadharmā jītakrodho tantrajñaḥ śāstrārāḥ /

sūkṣmatattvārthakūśalāḥ mantrajñaḥ karmaśālīnāḥ // 11.230 //

†hetud† adhyātmakuśalāḥ siddhis teṣu na durlabhā /

na bhāṣed vitathāpūjāṃ satyadharmavivarjītām // 11.231 //

krūrāṃ krūratarāṃ caiva sarvasatyavivarjītām /

vidveṣanīṃ saroṣāṃ karkaśāṃ marmaghaṭanāṃ // 11.232 //

piśunāṃ kliṣatātīṃ ca sarvadharmavivarjītām // 11.233 //

hiṃsātmakāṃ tathā nityaṃ kuśīlāṃ dharmārāṇināṃ /

mantrajāpi sadā varjyā grāmyadharmāṃ tathaiva ca // 11.234 // {V83}

mithyātsamvaktrodham vai paralokātibhīruṇā /

garhitaṃ sarvabuddhais tu bodhisattvās tu dhīmataiḥ // 11.235 //

pratyekakhadgībhīṃ nityaṃ śrāvakaiś ca sadā punaḥ /

mṛṣāvādaṃ tathā loke siddhikāmārthāṃ bhuvi // 11.236 //

narakā ghorataraṃ yāti mṛṣāvādopāśaṃ /

punas tisyagbhyo tathā prete yamaloke sadā punaḥ // 11.237 //

vasate tatraiva nityaṃ mṛṣāvādopāśaṃ /

tapane durmatāṃ kālasūtre pratāpane // 11.238 // {S115}

sañjīve 'siatto ca tathaiva śālmalīvane /

bahukalpān vaset tatra mṛṣāvādī tu jantunaḥ // 11.239 //

kutas tasya tu sidhyante mantrā vai mithyabhāṣaṃ /

udvejayati bhūtāṃ mithyāvācena mohinaḥ 4634 /
tato 'sau mūḍhakarmā vai mantrasiddhim apaśrayam // 11.240 //

evaṃ ca vadate vācāṃ nāsti siddhis tu mantriṇām /

kutas tasya bhavet siddhir bahukalpa na koṭibhiḥ // 11.241 //

pratikṣipta yena buddhāṇāṃ śāsanāṃ tu mahītale /
tato 'sau padyate ghore • avidyāṃ tu mahābhaye // 11.242 //
sañjīve kālasūtre ca narake ca pratāpane /
mahākalpaṃ vaset tatra saddharmo me vilopanāt // 11.243 //
niraye ghoratamase pacyante bāliśā janāḥ /
saddharmāvamanyaṃ tu • andhena tamasā vṛtā // 11.244 //
ajñānā bālabhāvād vā mūḍhā mithyābhimāninaḥ /
patanti narake ghore vidyārājāvamanya vai // 11.245 //
tasmāt pāpaṃ na kurvīta mithyākāryaṃ ca garhitam /
saddharmānāvamanyaṃ vai • mithyādṛṣṭiś ca garhitāḥ // 11.246 //
tasmāt • śrāddho sadā bhūtvā seven mantravidhiṃ sadā /
satyavādī ca mantrajño sattvānāṃ ca sadā hitaḥ /
bhajeta mantram mantrajño dhruvaṃ siddhis tu tasya vai // 11.247 //
karoṭi vividhān karmān 4636 utkṛṣṭādhamamadhyamanān 4637 /
kiṛyā hi kurute karma nākriyā hi hitaṃ sadā /
kiṛyākarmasamāyukto siddhis tasya sadā bhavet // 11.248 // {V84}
kriyārthasavam arthatvāt karma-m-artham 4638 sadā kriyā /
akriyārthaṃ kriyārtham ca kriyā karma ca yujyate /
saphalāṃ caiva kriyā yasya kriyāṃ caiva sadā kuru // 11.249 // {S116}
kṛtyaṃ karma phalaṃ caiva kṛtyakarmaphalaṃ sadā /
aphalaṃ phalatāṃ yāti 4639 phalaṃ caiva sadā phalam // 11.250 //
aphalā sahalāś caiva sarve caiva phalodbhavāḥ /
samyogāt sādhyaṃ mantram samyogo mantrasādhakah /
asamyogaviyogaś ca viyoga 'saṃyogasādhakah 4640 // 11.251 //
sādhyasādhanabhāvas tu siddhis teṣu na sidhyate /
siddhidravyās tu sarvatra viruddhāḥ siddhihetavaḥ // 11.252 //
aprasiddhāh 4641 siddhamantrānuṃ mantrāḥ sādhanakāraṇāḥ /
kartur īpsitatamaṃ karma karmaripsukriyābhavaḥ // 11.253 //
akarmaṃ sarvakarmesu na kuryāt karmahetavaḥ /
mantratantrārthayuktaś ca sakalam karma ārabhet // 11.254 //
ārabhyam 4642 ārabhet karma • akarmaṃ caiva nārabhet /
anārambhakriyā mantrā na sidhyante sarvadehinām // 11.255 //
purā gītaṃ munibhiḥ śreṣṭhaiḥ sarvasaddharmabhāṣibhiḥ /
samayaṃ jinaputrāṇāṃ mantravāde tu darśitam // 11.256 //
sādhakaḥ sarvamantrajñāḥ kalparāje ihāpare /
deśitaṃ mantrarūpeṇa mārgaṃ bodhikāraṇam // 11.257 //
sidhyanti mantrāḥ sarve ye4643 yatra yuktih4644 sadā bhavet /
so ‘cireṇaiva kālena siddhiṃ gacchen maniṣitām // 11.258 //
śivārthaṃ sarvabhūtānāṃ sambuddhais tu pra + + + /
++ + ++ + rūpeṇa nirvāṇapuragāminām // 11.259 //
bodhimārgaṃ tathā nityaṃ sarvakarmārthapūrakam /
buddhatvaṃ prathamamāṃ sthānaṃ niṣṭham tasya parāyaṇam // 11.260 //
anābhoge tathā siddhiḥ prāpnuyāt saphalān iha /
vicitrakarmadharmajñā mantrāṇāṃ karaṇaṃ bhavet // 11.261 //
śiladhyānavimokṣaṇāṃ pṛāptir eṣa samāsataḥ /
kathitā jinamukhyais tu sarvārthasadhanā // 11.262 // {S117}
puṣkalān4645 prāpnuyād arthān uttamaṃ gatiniśrayām /
yakṣādhyakṣa tathā nityam adhamā rājyakāraṇā // 11.263 // {V85}
ṃṣuraśuralokānāṃ prāpnuyāt sarvamantriṇāḥ /
ādhipatyat tathā teṣāṃ kurute saphalāṃ kriyām // 11.264 //
ḥudbhages tathā teṣāṃ kurute saphalāṃ kriyām // 11.264 //
śaucācārasamāyukto śīladhyānarataḥ sadā /
japen mantram tato mantri sarvatantratreṣu4646 bhāṣitām // 11.265 //
citrān kurute karmān tathā cottamamadhyamān /
kanyasāṃś caiva kurvita bhūtim ākāṅkṣya mantriṇāḥ // 11.266 //
kanyase bhogavrddhis tu madhyame cordhvadehinām /
ādhipatyat tathā teṣāṃ kurute saphalāṃ kriyām // 11.267 //
japante viśramen mantri yāvat kālam udīkṣayet /
sādhanaṃ tatra kurvita prāptakāle tu jāpinaḥ // 11.268 //
sidhyanti sarvakarmāṇi tathā pura tatra nityaṃ jāpi pāpakṣayāc ca puṃṣām /
karoṭi mantri viḍhipūrvakarma yattat kṛṣṭāṃ karmaparamparāsu // 11.269 //
sidhiḥ sthitā tasya bhavet4647 kadād vā samagratāṃ yāval4648 labheta
puṃṣāḥ /
mantraṃ punar4649 mantrajāpi pāpakṣayārthaṃ tata karmanāśanā // 11.270 //
sidhyantu mantrās tu tathottamāni ye madhyamā kanyasalokapūjitā /
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atha khalu bhagavān śākyamuniḥ punar api sarvāvantam śuddhāvāsabhavanaṃ avalokya maṇjuśriyaṃ kumarabhūtam āmantrayate / //

śṛṇu tvam maṇjuśrīṣ tvadīyaṃ vidyāmantrānuṣārināṃ sakalasattvārthasamprasyuktāṃ sattvānāṃ yena jāpyante yena vā jāpyante • akṣasūtravidhiṃ sarvatantṛśu sāmānyasādhanopayikasarmancaratā / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / ṇhāśiṣye // 12.1 //

evam ukte maṇjuśrīḥ kumara bhūto bhagavantam etad avocat /
sādhu bhagavāṃs tad vadatu • asmākam anukampārthaṃ sarvamantracaryāsamayānupraviṣṭāṃ sattvānāṃ arthāya sarvasattvānāṃ ca // 12.2 //

evam ukte maṇjuśriyā kumara bhūte bhagavān asyaitad avocat //
śṛṇu tvam maṇjuśrīḥ / bhāṣiṣye vistaravibhāgaśo yena sarvamantracaryābhīhyuktāḥ sattvāḥ sarvarthān sādhayanti / katamaṃ ca tat / ādau tāvan mantraṃ bhavati / namaḥ samantabuddhānāṃ acintyādbhutarūpiṇāṃ / tadyathā /
oṁ kuru kuru sarvārthān sādhaya sādhaya sarva-duṣṭavimohani gaganāvalambe viśodhaya svāhā // 12.3 //

anena mantreṇa sarva-akṣasūtṛśu karmāṇi kuryāt / sōdhanavedhanagṛhṇanavirecanāt karmāṇi kuryāt // 12.4 //

prathamam akṣasūtṛśu vrksam ca • abhimantrayet / saptatrimśativārāṇi kṛtarakṣo vratī tadā // 12.5 //

ekarātraṃ svapet tatra svapne caiva sa paśyati / amanuṣyaṃ rūpasampannaṃ virūpaṃ vā vikarālayam /
buvate\textsuperscript{4653} tasya saunitri \textit{grhyam artha yathāvanaḥ} // 12.6 //

ap12.7 tato 'sau śādhaka gacchet prātar utthāya taṃ taruṃ / na căpi\textsuperscript{4654} paśyate svapnāṃ virūpaṃ vā mahotkaṭaṃ // 12.7 //

ap12.8 varjayet taṅ̄ taraṃ mantri • anyatram vātha gaccheya\textsuperscript{4655} / prathamaṃ rudra-m-akṣaṃ tu indra-m-akṣam ataḥ param // 12.8 // \{S119\}

ap12.9 \{A56r6\}\textsuperscript{4656} putraṇ̄jivakam iṣṭam\textsuperscript{4657} vā • anyam vā phalasambhavam\textsuperscript{4658} / vrkṣārohasusampannaiḥ sahāyaśī căpi-m-āruhet // 12.9 //

ap12.- sahāyānām abhāvena svayaṃ vā • āruhej japi / 10 ārdhvaśākḥāphalasthāne\textsuperscript{4659} \{A56v1\} †+ + +m †ganye† vrata\textsuperscript{4660} // 12.10 //

ap12.- apramattah sada\textsuperscript{4661} tasminn ārdhvaśākḥāviningataḥ / 11 ārdhvaśākḥaḥalam\textsuperscript{4662} \textit{grhya} • ārdhvakarma\textsuperscript{4663} prayojayet / 12.11 //

ap12.- ārdhve • uttama śiddhiḥ kathitam hy agrapuṅgaliḥ / 12 madhyame madhyamā śiddhiḥ kanyase hy adhamaiva\textsuperscript{4664} tu // 12.12 //

ap12.- phalam teṣu samādāya • ajugupsām\textsuperscript{4665} prāṇibhiḥ sadā / 13 paścime sākhināṃ prāpya sidhyante dravyahetavaḥ / 12.13 // \{V87\}

ap12.- uttare yakṣayonyādīm ānayed devatāṃ sada\textsuperscript{4666} / 14 kṛtyam ākasrāḥ\textsuperscript{4667} khyātaḥ sarvabhūtārthaśāntaye // 12.14 //

ap12.- devatāsuragandharvā kinnarā-m-atha rāksasā / 15 vidheṣu kurute\textsuperscript{4668} karmaṃ sarvabhūtārthapuṣṭaye // 12.15 //

ap12.- saphalān kurute karmān aśeṣān bhuvi ceṣṭītaṃ\textsuperscript{4669} / 16 pūrvvāyaṃ diśi yā\textsuperscript{4670} sākhā tatraṣṭha phalasambhavā / 12.16 //

ap12.- teṣu kuryāt sada\textsuperscript{4671} yatnād dirghāyuṣyārthahetavah / 17 karoti vividhākārāṃ mantrasiddhiṃ\textsuperscript{4672} phalaiḥ sadā / 12.17 //

ap12.- yā tu dakṣiṇato gacchet sākhā paṃṇānuśālinī / 18 tāṃ\textsuperscript{4673} japi varjayed yatnā\textsuperscript{4674} sattvāṇam prāṇahārinī / 12.18 //

ap12.- dakṣiṇāsṛtāsākhāsu phalā ye tu samucchrita / 19 akṣais tāih samaṃ japyā\textsuperscript{4675} satrūṇāṃ prāṇanāśanam\textsuperscript{4676} / 12.19 //

ap12.- tāṃ japi varjayed yatnād bahva\textsuperscript{4677} puṇyānuhetavah / 20 adhāḥsākhāvalambasthā phalā ye tu prakīrtita / 12.20 //

ap12.- gacched rasātalaṃ tais tu dānavaṇāṃ ca yosītaṃ / 21 tāih phalair akṣasūtraṃ tu grītīva\textsuperscript{4678} samprakīrtita // 12.21 // \{S120\}
adhyātā⁴⁶⁷⁹ tu nilayāḥ pātalāṃ tena taṃ vrajet /  
praviśya tatra vai divyaṃ saukhyāṃ āsādya ājāpinaḥ // 12.22 //

āsurībhīḥ samāsaktas tiṣṭhet kalpaṃ vasec casau /  
grhya aksaphalāṃ sarvāṃ⁴⁶⁸⁰ tathā • avatārej japī // 12.23 //

kṛtarakṣaḥ sahāyais tu tato gacched yathāsusukham /  
gatvā tu dūrataḥ sthānaṃ śucau dese tathā nityam⁴⁶⁸¹ // 12.24 //

tiṣṭhet tatra tu mantri śodhayed akṣa-m-udbhavām⁴⁶⁸² / {A57r1}
grhya • aksaphalāṃ yuktāḥ⁴⁶⁸³ samśodhyāṃ vātha sarvataḥ // 12.25 //

samśodhya sarvataḥ • aksān vedhayen mantraśālinaḥ /  
trsapta-r-aṣṭa ekaṃ vā vārāms te • ekaviṃśati // 12.26 //

śodhayen mantraṭtatvajñāḥ⁴⁶⁸⁴ pūrvarante tu⁴⁶⁸⁵ sedā /  
saptajapte ‘tha-m-aṣṭair vā tato suddhiḥ samiṣyate / 12.27 //

kanyākartitasūreṇa padmanālāsamutthitaḥ /  
triguṇāḥ pañcabhir yuktah kuryād vartitakam vratī / 12.28 //

taṃ grathen mantraṭtatvajñāḥ phalāṃ sūkṣmāṃ suvartulān /  
acchidrān prānakair nityam avyaṅgāṃ cāpy⁴⁶⁸⁶ akutsātan / 12.29 // {V88}

śobhanān cāruvarṇāṃs tv acchidrān asphuṭitāṃ tathā /  
rudrākṣaṃ sutajīvaṃ vā • indrākṣaphalam eva tu / 12.30 //

ariṣṭāṃ śobhanāṃ nityam avyaṅgāṃ phalasammatām /  
grathen mantri tadā yuktah⁴⁶⁸⁸ • aksamālāṃ tu yatnataḥ // 12.31 //

sauvarṇām atha rūpyaṃ vā māṇikyaṃ sphatikasambhavām⁴⁶⁸⁹ /  
śaṅkham musāragalvaṃ ca⁴⁶⁹⁰ mautkam vāpi viḍhiyate // 12.32 //

pravālair vividhā mālā kuryād aksamālikām /  
anyaratnmāṣ ca vai divyāṃ⁴⁶⁹¹ kuryāt śubhamālikām // 12.33 //

pārthivair vartulaiś gulikair grathet sūte samāhitaḥ /  
anyān⁴⁶⁹² vā gulikān kiniṣṭatr phalair vā dhātusambhavaiḥ // 12.34 // {S121}

kuśagrathrikān caiva kuryād yatnānuṣṭhitāḥ /  
śatāṣṭaṃ pañcaviṃśasam vā pañcāśaṃ caiva madhyamāṃ // 12.35 //

etatpramāṇamālāṃ tu grathen mantri samāhitaḥ /  
sahasraṃ sāṣṭakamaṃ caiva kuryān mālam tu jyeṣṭhikām // 12.36 //

etaccaturvidhāṃ mālāṃ grathitaḥ⁴⁶⁹³ nitya mantriḥ /  
tato grathi tu kṛṭvā⁴⁶⁹⁴ vai trimāṭrāṃ dvika eva vā // 12.37 //
puṣpalohamayaiḥ kaṭakaiḥ sauvarṇai rajatais tathā /
tatas tāmramayair vāpi grathen mālāsamāsatah / / 12.38 //
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvasāh /
veṣṭayet tam bhrśaṃ yatnād yathā baddho vatiṣṭhati / / 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
parisphuṭam tu tataḥ kṛtvā manḍalākārarśanam / [A57v]
sarpa bhogatathākāraṃ pariveṣṭyābhībhūsitam / / 12.40 //
muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ /
veṣṭayet taṃ bhṛśaṃ yatnād yathā baddho 'vatiṣṭhati // 12.39 //
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atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma / asti mañjuśrīḥ tvadiya mantrapātalahasamastaviṇastaviśeṣavidhānah homakarmanī prayuktasya vidyāśādhakasya • agnyupacaryā viśeṣavidhānato yatra pratiṣṭhitā sarvavidyācaryāniyuktāḥ sattvāh prayujyante / katamaṃ ca tat / rahasyavidyāmantrapadāni / tadyathā // 4718 13.1 //

[A27v3] oṁ uttiṣṭha haripiṅgala lohitākṣa dehi dadāpayā hūṃ phaṭ phaṭ phaṭ sarvavighnān vināśaya svāhā //

eṣa saḥ mañjuśrīḥ paramāgnihṛdayaṃ sarvakarmakaram sarvakāmadam // 13.2 //

ādau tāvat sādhakena • anenaśānśayaya sakṣajaptam ghṛtāhūtrayam agnau hotavyam / agnir āhvāṇito bhavati / tathāprayuktasya śānti kapaṭā mukundaudrakarmeṣu tridhā samidhākāṣṭhāni bhavanti // 13.3 //

aśokakāṣṭham śāntyartho sārdram caiva viśiṣyate / vitastihastamātraṃ vā tryaṅgulam vāpi cocchritam // 13.4 //

snigdhākāram praśastam tu vidhir eṣā vidhīyate / akoṭaram asuṣiraṃ cāpi sukapatrānibhaṃ tathā // 13.5 //

haritam śuklavaram vā kṛṣṇavaram vivaṃ kavajeyet / krmibhiḥ bhakṣitaṃ varjya- m-akoṭaram cāpi samādhet // 13.6 //

anyavarno praṇaṃ kṛṣṭaṃ tu • adhamāś caiva varjita / nāṭiṣūkā na cārdrāpi na ca dagdhaṃ samārabhet // 13.7 //

apūtim vakram caiva • atylvam cāpi varjajeyet / agnikūṇḍaṃ tataḥ kṛtvā catuḥkonaṃ samantataḥ // 13.8 //

adhaś caiva khaned yatnāc caturhastaṃ samārahast / trihastaṃ dve tu hastāni ekahastāṃ tathāva ca // 13.9 //

prāṇibhiḥ varjitaṃ nityāṃ sikatā samskṛtam • A28r1 ca tat / padmākaram tato vedim samantān manḍalākṛtām // 13.10 // 13.11 //
kuryād agnikuṇḍe 'smin dvihastam\(^4737\) tiryan\(^4738\) ca tat /
śucau deṣe tathā mṛṣṭe\(^4739\) nadikule tathā vare \(// 13.12 //\)

ekasthāvara deṣe ca śmaśāne śūnyavesmani /
kuryād dhomam\(^4740\) susamarbdaḥ parvataṅgre tathaiva ca \(// 13.13 //\) \(\{V91\}\)

śūnyadevakule nityaṃ mahāranye tathaiva ca /
yāni sādhanadesāni kathitāny agrapunḍgalaik / \(// 13.14 //\)
etāni sthānāny uktāni homakarme tu\(^4741\) sarvataḥ /
kuśaviṇḍakopaviṣṭena sthītvā hastamātram tataḥ\(^4742\) \(// 13.15 //\)

kuryāt tatra mantrajño homakarme viśeṣataḥ /
kṣipram ebhiḥ sthitā\(^4743\) siddhiḥ sthāneṣv eva na saṁśayaḥ \(// 13.16 //\)

prāṅmukha udaṁmukho vāpi kuryāc chāntikapauṣṭike /
dakṣiṇena tu raudrāṇi tāni mantrī tu varjayet \(// 13.17 //\)

prāṅmukhe sāntikā\(^4744\) siddhiḥ pauṣṭikā\(^4745\) cāpy udaṁmukhe\(^4746\) /
ebhir mantrī sadākālam\(^4747\) mantrājapaṃ tu m-ārabhet \(// 13.18 //\)

bīlvaṁprakṣanyagrodhaiḥ kuryāt karma tu\(^4748\) pauṣṭikam /
ābhicāruka kāṣṭhāni śuṣkaḥ vām Śmaṇatkṣṇakaḥ \(// 13.19 //\)
tāni sarvāṇi varjita niśiddhā munibhiḥ sadā /
śāntike pauṣṭike karme sārdra kāṣṭhāḥ\(^4749\) praśasyate \(// 13.20 //\)

raudrakarme tathā śuṣkā\(^4750\) varjita munibhiḥ sadā /
teśāṁ abhāve samidhānāṁ kāṣṭham teśāṁ tu kalpayet \(// 13.21 //\)

samantāt\(^4751\) kuśasamśtriṇam ubhayāgraṁ tu kalpayet /
haritāḥ\(^4752\) snidgahasākāṣair mayūragṛivasannibhaiḥ \(// 13.22 //\)
tathāvidhaiḥ kuśair niyam kuryāt sāntikapauṣṭikam /
marakatākāra sākāṣaires\(^4753\) tathā śuṣkaiḥ tṛṇaiḥ sadā \(// 13.23 //\) \(\{S125\}\)

ekuryāt pāpakakarmaṇī\(^4754\) niśiddhā\(^4755\) jinavarair iha /
nirmale cāṃbhaso\(^4756\) sūdhe krmiḥ bir varjite sadā \(// 13.24 //\)

tato bhāyuṣya samantād\(^4757\) vai kuryāc cāpi pradakṣiṇam / \(\{A28v\}\)
jvālaid vahnī yuktātmā upasṛṣya\(^4758\) yathāvidhi \(// 13.25 //\)

śucinā tṛṇamūlena kuryād ulkāṃ pramāṇataḥ /
muṣṭimātram tataḥ kṛtvā jvālaid vahnī yatnataḥ \(// 13.26 //\)

na cāpi mukhavātēna vastrāntena va sadā /
nivāsanaprāvāraṇābhīyāṁ varjitā nānya-m-ambare\(^4759\) \(// 13.27 //\)
na cāpi hastavātena upahanyābhirtatena vā /
śucīvyajanena tathā vastre pariṇāmābhiratena pravātayet // 13.28 //
samārite kṛte vahnavā • ebbhir udbhūtamārute /
javālaidy agnimantraṇo homārthi susamāhitaḥ // 13.29 // {V92}
trīn vārān tato bhuyuṣṭ kṛtvā vā • apasavyakam /
āhūtitrayaṃ tado dadyād ājye gavye tu tatra vai / 13.30 //
tato kuryāt pranāmaṃ vai sarvabuddhānāṃ tāyināṃ /
svamantramvanāthaṃ ca tato vanded gaye / 13.31 //
agnihṛdaye tato mantram japte japtena vai sadā /
āhvayed vahnavī yuktātmā puṣpair eva sugandhibhī / 13.32 //
āhvayati nityāṇ mantrajno sthānaṃ dadyād vicakṣaṇāḥ /
āsanaṃ sthānaṃ datvā tu tena mantriṇa nānyavai / 13.33 //
dadhiplutam ājyāṃśram tu madhvāktam samidhāṃ trayam /
juhyuḍād agnipūjārthāṃ mantrakarmena sarvataḥ / 13.34 //
ubhayasthaṃ tadā kuryāt samidhānāṃ dravyamiśritam /
ājyamadhvāktasāmyuktāṃ dadhyāṃśrē tathaiva ca / 13.35 //
sahasraṃ lakṣamātraṃ vā śatāṣṭaṃ cāpi kalpayet /
guhyamantri tathā mantram sakṛj japtvā kṣipet shikhau / 13.36 // {S126}
jvālāṃśaline vahnavā • ekajvāle tathaiva ca /
śāntikarmanī juhvīta nirdhūme cāpi pāuṣṭikam / 13.37 //
sadhūme raudrakarmānī garhite jinavarnāte /
homakarma prayuktas tu agnau varno bhaved yadi / 13.38 //
śāntike sitavarnāsu śataṃ jinavarnaiḥ sadā /
sidhyantii tatra mantrā vai site īgnau juhvato yadi / 13.39 //
raktavarmāṃ tathā nityāṃ pāuṣṭikāt siddhim iṣyate /
krṣṇe vā dhūmavarṇe ca kapile cāpi pāpikam / 13.40 //
ity esā trividhā siddhis tridhā varnapravartitā /
anyavarṇābhvarṇāḥ vā vividhākārvarṇitā / 13.41 //
na siddhis teṣu mantrāṇāṃ punar astiśa mahīte /
tādṛśaṃ varṇasaṅkāśaṃ vividhākārvarṇitam / 13.42 //
śikhim jvalantam drṣṭvā tu punaḥ karmāṃ samārabhet /
bhūyo ‘pi kṛtajāpas tu mantrasiddhir bhaved yadi / 13.43 //
punar homaṃ pravartīta vidhidṛṣṭena karmanā /
visarjyāhvānanā caiva vahniṃ mantram udīrayet // 13.44 //

pūrvaprapkalanāpi maṇḍale ‘smiṃ yathāvidhi /
tenaiya kuryāt dahomaṃ vai visarjanāhvānanakarmanām // 13.45 // {V93}

sarvakarmāni tenaiya kuryāt tatraiva karmanī /
agnicaryā tathārūpam paṭasyāgrata m-ārabhet // 13.46 //

sidhyanti tatra mantrā vai pūrvam uktam tathāgatāiḥ /
jinavarṇitakarmāni kuryān na ca tatra vai sarvataḥ // 13.47 //
	nānyakarmāni kuryāt pāpakāni viṣeṣataḥ /
garhītā jinavarair yadva viruddhāṃ lokakutsitām // 13.48 //

uttīṣṭhamā cakravartir vā bodhisattvato ‘tha bhūmipah /
pañcābhijñaṃ tathā lābhed4771 devatvāṃ vātha sidhyati // 13.49 // {S127}

paṭe ‘smin nityayuktajño homakarmaviśāradaḥ /
pāṭalāṃdhipatyaṃ vā antarikṣacarāmatha // 13.50 //

bhaumyadevakṣatvanāv yaksi-m-ākarṣane sadā /
rājye • ādhipatye vā viṣaye ‘smiṃ grāma eva vā // 13.51 //

vidyādharam asuratvanā ca sarvasattvavasānuge /
ākarṣane ca bhūtānāṃ mahāsattvāṃ mahātmanām // 13.52 //

bodhisattvān mahāsattvān daśabhūmīsamāśritān /
ānayed dhomakarmena kim punar mānuṣaṃ bhuvi // 13.53 //

senāpatyaṃ tathā loke • āsiṃvare ca viṣeṣataḥ /
sarvabhūtasamāsyaṃ nṛpatatvaṃ tathāpi ca // 13.54 //

vaśyārthaṃ sarvabhūtānāṃ nṛpater vāpi samaṃ bhuvi /
sarvakarmān tathā nityaṃ kuryād dhomena sarvataḥ // 13.55 //

sarvato sarvayuktātmā sarvakarma samāśrayat /
niyatam sidhyate tasya karma śreyo 'rtham uttamaṃ // 13.56 //

madhayamāś caiva sidhyante karmā kanyasa eva vā /
sarvadravyāni tatraiva siddhi-muktā tridhā punaḥ // 13.57 //

dṛṣyate saphalā siddhir homakarme pravartite /
mudrā pañcaśikhāṃ baddhvā mantrāṃ caiva keśinām // 13.58 //

kuryāt sarvakarmāni • ātmaraṇśāvān tūdhīḥ† /
homakarme pravṛttas tu paṭhen mantram imaṃ tataḥ /
saptajaptāṣṭajaptaṃ vā karme 'sminn idaṃ sadā // 13.59 //

ap13.- namaḥ sarvabuddhabodhisattvānām apratihataśāsanānām4772/ tadyathā /
60 om jvala tiṣṭha hūṁ ru ru viśvasambhava sambhave svāhā // 13.60 //

ap13.- anena mantraprayoṣeṇa japet4773 kāṣṭhaṃ punaḥ punaḥ /
61 dvijaptaṃ saptajaptaṃ vā juhyād 4774 agnau sa mantravit // 13.61 // {V94}

ap13.- puṣpadhūpagandhaṃ vā sarvaṃ caiva samantataḥ /
62 vāriṇā mantrajaptena anenaiva tu prokṣayet // 13.62 // {S128}

ap13.- tato sarvakarmāṇi • ārabhed vidhihetunā /
63 pūrvaprayoṣeṇa kartavyo sarvakarmasu // 13.63 //

ap13.- pūrvapaṇḍasīkhāṃ baddhvā mahāmudrāṃ yaśasvinīm /
64 kṛtarakṣas tato bhūtvā keśinyā caiva sadā jāpi // 13.64 //

ap13.- ārabhet sarvakarmāṇi siddhihetor4775 viśāradāḥ /
65 śakunā yadi drṣṭyante śabdā caiva śubhā sadā // 13.65 //

ap13.- saphalās tasya mantrā vai varadāne yathēsataḥ /
66 ādi karmēṣu prayuktas tu pravṛttā mantrahetunā // 13.66 //

ap13.- saphalā sakalā caiva siddhis teṣu vidhiyate /
67 jayaśabda paṭaho vā dundubhīnāṃ ca nisvanam // 13.67 //

ap13.- siddhiḥ sarvatra hy uktā homakarme samāśritaḥ /
68 anyā vā śakunā śreṣṭhā pakṣīṇāṃ vā śubhā rutāḥ // 13.68 //

ap13.- vividhākāraṇirghoṣā śabdārthā jinavārimitāḥ /
69 praśastā divyā maṅgalyā divyā manojaṇī vividhā rutāḥ // 13.69 //

ap13.- chatradhvajapatākāṃś ca yoṣitā cāpy alanāṅkritāḥ /
70 pūrṇakumbhaṃ tathā • argha4776 darśanaṃ siddhihetavah // 13.70 //

ap13.- anekākāravarṇā vā praśastā lokapūjītā /
71 teṣām darśana sidhyante mantrā vividhagocarā // iti // 13.71 //

ap13.- bodhisattvaṇṇaṇi mahāyānaipulyasūtrād ārya-
72 maṇjuśrīmūlalakapī trayodaśamaṇḍalavisaraḥ parisamāpta iti //
{S129} {V95}

ap14.

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ap14. 1 atha khalu bhagavāṇ śākyamuniḥ punar api śuddhāvāsabhavanam avalokyā
maṇjuśrīyaṃ kumarabhūtam āmantrayate sma /
asti mañjuśrīs tvadiyavīryārahasyaśādhanaṃ sarvamantrānāṃ samanujñānas tathāgata-dharmakośavīṣṭa dharmameghānupraśīṣṭa gaganasvabhāva sarvamantrānāṃ laukikalojoktarānāṃ prabhur jyeṣṭhatamo yatā kumārah sarvasattvānām / tathāgato 'tra •ākhyāyate jyeṣṭhatamaḥ śreṣṭhaḥ / devamanuṣyānāṃ puruṣarṣabho buddho bhagavān evam hi kumāra sarvamantrānām ayaṃ vīyārājā • agram ākhyāyate śreṣṭhatamaḥ / pūrvanirdeśāṃ tathāgatai anabhilāpyair gangāṇādigativanvair buddhāir bhagavadbē ratnaketos tathāgatasya paramahādayaṃ paramaguhyaṃ sarvamaṅgalasammatasarvabuddhāsāṃtatapraśaṃtāṃ sarvabuddha sattvasamāśvāsaṃ sarvapāparānaśakaṃ sarvakāmadānaṃ sarvaśāparipūraśakaṃ / katamaṃ ca tat // 14.1 //

atrāntare bhagavataḥ sākyamunere uṃkāskāt sarvabuddhaśāncodyānāṃ nāma raśmīni niścaratī sa / yeyaṃ daśādikṣūrdhvam adhaḥ sarvavatam buddhakṣettrāṃ ababhāsa sarvasattvānāṃ maṅgaṃ cāhāda • upari bhagavataḥ sākyamunere uṣṇīṣā • antardhīyate sa / uṣṇīṣāc ca bhagavataḥ samantajāvālārcitumārtārāṃ abịvalokaniyānāṃ sarvasattvānāṃ durṛdhoṣo maha-prabhāvānaṃ udgataḥ prabhāmanḍalālāṅktaṭadeho vīvidhākārāruṇī paha-cakravārtīruṇī vīyārājā • ekākṣāro nāma niścaratī sa / 14.2 //

niścaritvā sarvaṃ gaganatalam ababhāsa sarvavidyārājanaparivṛtvā 'neka-vidyākoṭinayutātatasahasrapuraskṛtāḥ pūjyamānāṃ sarvalokottarāḥ vīyā- cakravārtīruṇānā kābhīṣyamānānāṃ sarvamantrānāḥ prabhāvyamānānāṃ sarvabuddhāsādottattānāṃ daśābhūmipratilabdhaṃ mahātāmbhiḥ sarvagaganatalam āpūrya divyāvāgopaśobhīmatāhāmanirṇāṅktaṭadehos cārurūṇī prabhāsvaratara vīvidhārūpanirmāṇakoṭinayutātatasahasṛah utsṛjāmaṃ ekākṣāram śabdam uḍīrayamānāno mahārāśīmālāṃ pramuṇcamānō ntarikṣe sthīto bhūd bhagavataḥ sākyamunere upariṣṭaṃ sammukham avalokayamānāḥ sarvavatamuddhāvāsabhāvanāṃ mahāparāśanmandalaṃ cāvabhāsyamānāḥ // 14.3 // {S130}

atha bhagavān sākyamunire ekākṣāraṃ vīyācakravartinaṃ sarvata-thāgataḥdāyamānāṃ ratnaketos nāma tathāgatasya paramahādayaṃparamaguhyatamam sarvatathāgatai bhagavato ratnaketoḥ saṃnīvīṣaiḥ saṃlendrāraja amīṭābha duḥḥprasaha sunetra suṣṭetra puṣṭendra supīnāntalokamuniḥ kanakādāyais tathāgatai bhāṣitaṃ cābhīṣyamānāṃ vīvidhārūpamānāṃ 677 ca sarvaiḥ cātītaḥ samyaksambuddhāra lapitaṃ cānumanyāṃ ca / katamaṃ ca tat // 14.4 //

tadyathā / bhrūṁ //

eṣa sa mañjuśrīḥ paramahādayaṃ sarvatathāgataḥdāyamānāṃ sarvagunāṃ vīyācakravartina ekākṣāram nāma mahāpavitraṃ / anena sādhyaṃnaḥ sarvamantrā sidhyante / tvadiyaṃ ye kumāra kalparājavare sarvamantrāṇukulaṃ paramarahaṃsa • agraḥ saṃnīvīṣaiḥ sarvakarmāvaraṇavīṣodhakāḥ • avasyaṃ tāvat sādha + + + + + + + + + karmāṇī sarvamantrerṣv asmin kumāra tvadiyakalparāje
sarvalaukikalokottarāṇi ca mantratantrāṇi sādhayitavyāni / anena kṛtarakṣo dhṛṣyo bhavati sarvabhūtānām iti / sarvavighnaiś ca laukikalokottarair nābhibhūyatā iti // 14.5 //

ap14.6 samanantarānāṃ bhāṣite ca bhagavatā śākyamunīnā sarvo 'pi trisāhasramahāsāhasro lokadhātuḥ शाद्विकारम प्रकंपिता abhūvan / sarvāni ca buddhaṃ prajñopāyaavabhāsitaṃ sarvā vāvahavedanāsannasthānām / nābhibhūyata iti // 14.5 //

ap14.7 atha bhagavān śākyamunī taṃ mahāparśanmaṇḍalam avalokya mañjuśriyaṃ kumarakaruhum amantrayate sma // {S131}

śṛṇu mañjuśrīr imaṃ vidyārājam mahādhyāmānāṃ ekāvīram sarvakarmikāṃ sarvavidyārāja-cakravartinām sarvasattvānām āśāpāripūraṇāḥ sarvakalpa-vipāvāodbhūtaṃ tvādīya mantratāntrakalpvātārānabhrasamupavacheṣṭānām sarvamantrāṇām sādhakaḥ sādhvānām sthānavānām mahēśānām mahotsāha-sattvasādhakaviśeṣapraṣāprajñopāyakausalsarasvabodhāmpargasaṃśodhaka-nirvānapraṇītśāpanānākramanabodhisattvānānaparivāpaśāpanānākramanakusala-samblābhāvam // 14.7 //

ap14.8 asyaivaṃ samāsataḥ kalpvātārānabhrasamaṇānāṃ samāsābhanopayikaṃ pūrvamantracaryānucaritam yatra pratiṣṭhītāḥ sattvāḥ sādhaviṣyantarāṃ mahācakravartramāṃ vādīyāraṃ mahābhūtaṃ sarvamantrāṇāṃ parameśvaram prabhaṃkaraṃ sarvāśāpāripūraṇāṃ vināyakāṃ sarvajagaddhitāṃ buddhaṃ vā sāksāt pratītyupāsitaṃ svayambhūvam uttamottiṣṭhamadhyamakanyasasasvayamikām // 14.8 //

ap14.9 kṣemaṃgamaṃ śivaṃ śaṃtāṃ sarvapāpapraṇāṇam / devānām api taṃ devaṃ munānām munipuṇgaveṣa / 14.9 //

ap14.10 buddham ādityatamaḥ baddhaḥ viśuddhaḥ lokaviśrutam / sarvakarmasvabhāvajñānaḥ bhūtakoti-r-anāvilam / 14.10 //

ap14.11 vakṣye kalpavaram tasya śṛṇudhyavāḥ bhūtikāṅkaśīnaḥ / ādau tāvat paṭe / 14.11 //

ap14.12 nave śukle viśeṣena sadaśe caivaṃ ālikhet / dvihastmātrapramāṇena hastamātraṃ ca tiryak / 14.12 //
tathāvidhe śubhe caiva nirmale cārudarśane /  
site daumye tathā śukle suvrate picivarjite // 14.13 //

sātkārāpakare śuklaṃ paṭe caiva dukūlaka /  
ātasese vālkalai caiva suddhe tantuvarjite // 14.14 //

krimānila•asambhūte jantūnām cānupāyane /  
akausye tathā cānye yatkiñcit sādhuvarnite // 14.15 //

tāḍrše ca paṭe sreṣṭhe kuryād ālekhyam ālayam /  
śāstur bimbaṃ ālikhya prabhāmaṇḍalamālinam // 14.16 // {S132}

hemavarṇaṃ tadālikhya jvālāmālinaṃ vidum /  
ekākinaṃ guhyalīnaṃ parvasthaṃ mahāyaśam // 14.17 // {V97}

ratnamālāvanaddhāṃ vai kuryāt paṭṭavitānakam /  
upariṣṭād ubhau devau dhāryamāṇau nu-m-ālikhet // 14.18 //

parvatsyopariṣṭād vai kuryād ratnamālakām /  
samantatasā ca vitānasya muktāhārārddhabhūṣitam // 14.19 //

upariṣṭād chailarājasya sarvam ālikhya yatnataḥ /  
adhaś caiva tathā śaile mahodadhisamaplutam // 14.20 //

paṭānte caiva puṣpāṇi samantāc caiva ālikhet /  
nāgakesaraṇaṃ nāgabakulaṃ caiva yūthicām // 14.21 //

mālatikusumam caiva priyaṅgukurabakaṃ sadā /  
indīvaranaṃ ca saugandhi puṇḍarīkaṃ atāh param // 14.22 //

vividhāni puṣpajātāni tathānyāṃ gandham āshritām /  
eteṣām eva puṣpāṇi + + + + + + + + + + // 14.23 //

+ + caiva pūjārthaṃ dadyuḥ śāstur manoramam /  
pūrvanirdiṣṭavidhinā paṭe jyeṣṭhe tathā paṭe // 14.24 //

sūtraṃ tantuvāyaṃ ca tathā citrakaraṃ matam /  
prātihārakapakṣe ca • ālikhec chuddhatame hani // 14.25 //

tathā pravṛtte ca kāle ca jāpe caiva vidhīyate /  
sarvam caiva evāsaṃ puṇvam uktam samācaret // 14.26 //

raṅgojvalaṃ vicitrādhīyaṃ śāstur viśvam samālikhet /  
anekākārasampannaṃ kāṇikārasamaprabham // 14.27 //

campakābhāsam ābhāsam ālikhed dhemavarṇitam /  
ebhīr ākārasampannaṃ munim ālikhya ratnajam // 14.28 //
ratnaketuṃ mahābhāgaṃ śreṣṭhaṃ vai munipuṅgavam /
29 sarvadhamavaśiprāptaṃ buddharatnam tam ālikhet // 14.29 // {S133}

ratnaparvata-m-āsīnaṃ guhāratnopasaḥhitam /
30 paryaṅkopariviṣṭaṃ tu dattadharmānudeśanam // 14.30 //

īṣismitamukhaṃ vīraṃ dhyānālambanacetasaḥ /
31 guhābahiḥ samālikhyā adhaś caiva samantataḥ // 14.31 //

paṭāntakeṇa sanniviṣṭaṃ sādhakaṃ jānukūrparṇa /
32 dhūpavyagrakaraṃ caiva īṣitkāyāvanāmitam // 14.32 //

uttarāsaṅginaṃ kuryād yathāveṣānulinīṅinam /
33 dākṣine bhagavato ‘dhaḥ 🅱️ mahodadhitalād api // 14.33 // {V98}

ālikhen nityayuktātmā mantriṇaṃ śreyāśārthinam /
34 etat paṭavidhānam tu kathitaṃ lokapūjitaiḥ /
manḍalām tasya devasya sāmprataṃ tu pravakṣyate // 14.34 //

yuktamantras tadā mantri tasmin kāle sumantravit /
35 kṛtasevaḥ sadā mantri abhyastā jāpasampade // 14.35 //

abhiśiktas tadā mantre kalpe ’smin maṇiābhāne /
36 manḍalācārasampanne nityaṃ cābhīṣecite // 14.36 //

abhiśiktah sarvanamantrāṇāṃ manḍalale ’smin viśāradaḥ /
37 yuktimantaḥ sadā tante atmarakṣe hite mataḥ // 14.37 //

sahāyāṃś caiva rakṣaghnaḥ suparīkṣya mahādyutiḥ
daśābhāvaḥ susaṃrabdhahāḥ • ārabdhā vratasevīnaḥ // 14.38 //

mahāpraḥaṇo ‘tha susnїdhah śrīmān kārunikāh sadā
dhūpavyagrakāraṃ caiva īṣītānāvānāmitam // 14.39 //

ekadvaṃ trayo vāpi tathā cāṣṭam athāparām /
40 kuryāc chisīyān susaṃpannān prabhūtāṃś cāpi varjayet // 14.40 //

pūrvadṛṣṭavidhānaṃ tu maṇḍalale ’smin sadā caret
41 prathamā ye tu nirdiṣṭā maṇḍalā daśabalditorī /
maṇjughoṣasya nānyāṃ tu • ālikhet 🅱️ nānyakūrparṇa // 14.41 // {S134}

pramāṇaṃ tu pravakṣyāmi maṇḍalasya mahādyuteḥ /
42 caturhastaṃ dvihaṃ vā tathā cāṣṭām ataḥ parām // 14.42 //

sucau deṣe nadīkūle parvata-gre viśeṣataḥ /
43 pañcaraṅgikacūrṇena pūrvadṛṣṭaṃ karmanā // 14.43 //
caturaśraṃ caturdvāraṃ catustoranabhūṣitam /
catuḥkoṇaṃ samaṃ divyaṃ divyāvāraśamaprabham // 14.44 //
raṅgojjvalaṃ vicitraṃ ca cāruvaṃsa susobhanam /
sasugandhaṃ sarūpaṃ ca susahāyaḥ samārabhet // 14.44 //
maunī vrata samācārāḥ • aśṭaṅga • upasevīnaḥ /
akliṣṭacito mātraṉāḥ • dhārmiko ’tha jāpi sadā // 14.46 //
apāpakarma samārabdhaḥ sāntikapuṣṭika /
madhyaṭhā te tato viśya • alikhet sāstuvarṣibhiḥ // 14.47 //
prathamaṃ sarvaṃ taṃ lekhyāṃ nānāratnavibhūṣitam /
guhāśīnaṃ mahātejaṃ ratnaketuṃ tathāgatam // 14.48 // {V99}
paryaṅkopiṣṭaṃ tu dharmacakraṇuvartakam /
pute yathaiva tat sarvaṃ alikhe chāstupūjitaṃ // 14.49 //
tripaṅkībhis tathā rekhāḥ mudrāśi cāpy alaṅktam /
kuryāt saṅchāditān sarvān paṅktiś caiva samantataḥ // 14.50 //
avyastān samastān ca anākulitaladgatān /
teśāṃ tu madhye kurvīta cakravarti mahāprabhum // 14.51 //
uditādityasaṅkāśaṃ kumārākāram arciṣam /
ālikhed yatnam āsthāya mahācakrānuvinām // 14.52 //
mahārājasamākāraṃ mukūṭalaṅkārabhūṣitam /
kirīṭināṃ mahāsattvaṃ sarvālaṅkārabhūṣitam // 14.53 //
cārupatṭārdhasamāvitaṃ citra paṅktīvināsiman /
sragmiṇaṃ saumyavarnābham mālyāmaravibhūṣitam // 14.54 // {S135}
jighranto dakṣiṇenaiva kareṇa bakulamālakam /
iṣismitamukhaṃ devaṃ mahāvīraṃ prabhaviṣṇuṃ // 14.55 //
suruṃsa cāruṣapam vai bālavṛddhahavīrjitaṃ /
vāmahastasādakbagai diptamālinaṇparaṁśyantaṃ // 14.56 //
tadālekhīyam ardhaparyaṅkansuniviṣṭam ardhena bhujasaṃniṣītām /
ālikhed divyavarnābham suruṃsa rūpaṃ aśritam // 14.57 //
niṣaṇṇam ratnakhaṇḍaṃ ’śmin sarvataṇo mahādyuteḥ /
śreyasaḥ sarvamantrāṇāṃ pravṛttto varadāḥ sadā // 14.58 //
śatamān vahni-r-aṅkāraṃ + + + maṇḍalāśobhinam /
samantajvalāmālopajvalate śāṃ vāyu-mēritaḥ // 14.59 //
evaṃ mantraprayogais tu jvālyante mānuṣaṁ bhuvi /
tathāvidhaṁ mahāvīryaṁ sarvamantraprasādhakam // 14.60 //

paśyed yo hi sa dharmātmā mucyate sarvakilbiṣāt /
pañcānantaryakāri pi duḥśilo mandamedhasaḥ // 14.61 //

sarvapāpapraśāntā vai mucyate darśanād vibhoh /
manḍalaṁ drṣṭamātraṁ tu devadevasya cakrīne /
tatkṣaṇā mucyate pāpā ye 'naye parikūrtītāḥ // 14.62 //

tataḥ pūrvadvāraṁ saṃsodhya mantreṇaiva samaṁ vibhoh /
pariksiptaṁ toraṇaiḥ sarvaṁ kadalyābhīś copaśobhitam /
parisphuṭaṁ manḍalaṁ kṛtvā • aśeṣaṁ cārurūpiṇam // 14.63 // {V100}

baliḥ dhūpaṁ pradīpaṁ ca gandhamālyaṁ sadā śubham /
pūrvenaiva vidhānena kuryāt sarvam ādarāt // 14.64 //

madhyasthām pūrṇakumbham tu cakrīnasyāgrato nyaset /
tatkumbham bijayetyākhyā4793 mantrajānas tam na cālayet // 14.65 //

tathāgnikuṇḍaṁ pūrvam tu vidhidṛṣṭena karmanā /
homakarmasamārambhō vibhumantreṇā nānya vai // 14.66 // {S136}

homaṁ cāṣṭasahasraṁ tu khadirendhanavahninā /
pālaṁ cāpi śrīkaṇḍaṁ4794 bilvodbhara caṅkṣakam // 14.67 //

apāmārgaṁ tathā juhuyāt sarvakarmesu yatnataḥ /
tilaṁ vā • ājyaṣamprktaṁ dagdhagandhasamaṇpūra / 4795 // 14.68 //

juhuyāt sarvakarmesu sahasraṁ sāṣṭakaṁ sadā /
trisandhyaṁ pūrvanirdiṣṭaṁ snānaṁ celavadhāraṇaṁ // 14.69 //

trīśuklaṁ4796 subhanakṣatraṁ kathitaṁ ca maniśibhiḥ /
pūrvanirdiṣṭakarmāṇi jāpaṁ homaṁ tathāparam // 14.70 //

kuryān mantrayuktena cakravartikulena vā /
ekākṣareṇeva sarvāni kuryāt sarvakarmasu // 14.71 //

mahāprabhāvārthayukto 'sau • ekavīra sadāparam /
ācaret sarvamantrāṇām kalpaṁ teṣu sadā jāpi // 14.72 //

sidhyante sarvakalpāni laukikā lokasammatā /
lokottarāś ca mahāvīryā vidyārājāś ca mahātapāḥ // 14.73 //

sidhyante sarvamantrā vai • asmin kalpe tu tānyataḥ ṣ /
munibhiḥ kathitaṁ ye vai mantram tathā daśabalātmajaiḥ // 14.74 //
śakrādyair lokapālais tu viṣṇurīśānabrahmaṇaiḥ / 75 candraśūryais tathānyair vā yakṣendrai rākṣasais tathā // 14.75 //

mahoragaiḥ kinnaraś cāpi tathā ṛṣivarair bhuvi / 76 garuḍair mātarair lokais tathānyaiḥ sattvasamāmśibhīḥ // 14.76 //

bhāşīṁā ye tu mantrā vai siddhiṁ gaçchanti te • iha / 77 ākṛṣṭaḥ sarvamantrāṇāṁ praṇetā sarvakarmanām // 14.77 //

vaśītā sarvamantrāṇāṁ praṇetā sarvakarmanām / 78 vaśītā sarvabḥūtānāṁ tantramanastra vistarām // 14.78 //

eṣa ekākśaro mantraiḥ karoti sarvamantriniḥ / 79 saphalaṁ japtamātras tu • ākṛṣṭa sarvadevatām // 14.79 // {S137} {V101}

vaśītā sarvakalpānāṁ svāmī ekākśaro mahān / 80 karoti vividhākārāṁ vicitrān sādhuvamāṁ // 14.80 //

laukikān lokamantrān tu sādhayet samyk prayojitaḥ / 81 pariṣphutaṁ tu paṭaṁ kṛtvā • aśeṣaṁ cārudarśanam // 14.81 //

śucau deśe nadikule parvatāgre ca taṁ nyaset / 82 pūrvakarmaprayoṣeṇā kuryāt paścāmṣukhaṁ sadā // 14.82 //

sādhakaḥ prāṁukho bhūtvā vidhidrśṭena karmanā / 83 darbhavindopaviṣṭas tu kuryāj japam anākulaṁ // 14.83 //

noccasabdo na mṛdur nāpi cittaparasya tu / 84 adūṣayaṁ sarvabhūtānāṁ kṣiprasiddhir bhaved iha // 14.84 //

maitracitteḥ sadā loke duḥkhītāṁ kṛpaṇaṁ sadā / 85 anāthāṁ dīnamanasāṁ vyasanārttaṁ sudurbalam // 14.85 //

patītāṁ saṁśāraghore 'śmin kṛpāviṣto 'tha sidhyati / 86 paṭaṣyāgrato yatnena mahāpuṣjam nyaset sadā // 14.86 //

mānasī mānuṣāṁ cāpi divyāṁ hṛdaya-m-udbhavām / 87 cintayet kuryād vāpi jinendraviśvapāṭasya tu // 14.87 //

tatraśvāgniṁ kuryāt tattvavidhānataḥ / 88 susamṛddham sādhakaḥ hy agni juhuyāt tatra-m-āhutiḥ // 14.88 //

śvetacandanaśaṅkāraṁ kuṅkumāṁ mīṣrapūjitaḥ / 89 śatāśṭam āhutir juhvaṁ śaḍbhau diptitu mantravitu // 14.89 //

khadire plaksyanyagrodhe pālāśe cāpi nityaṁ / 90 eṣā samudbhave kāṣṭhe jvālayed vahnim ūrjitaḥ // 14.90 //
eṣām abhāve kāṣṭhānām anyaṃ kāṣṭhaṃ samāharet /
picumardam kadvam amlam ca tathaiha madanodbhavam // 14.91 //

sarvakaṇṭakino varjyāḥ pāpakarmeṣu kīrtitāḥ /
ekāṣareṇaiva mantreṇa kuryāc te sadā /
āśu siddhir bhavet tasya pāpaṃ karma samācaret // 14.92 //

sarvanamtradharā hy atra sakarmā kalpavistarā /
prayoktavyā nirvikalpena siddhiṃ gacchanti te sadā /
ākṛṣyante te tādā manḍā varadā caiva bhavanti ha // 14.93 //

palāsodumarasamihānāṃ plakṣanyagrodha eva vā /
ghṛtāktāṇāṃ dadhnasaṃyuktāṃ madhvopetāṃ samāhitām // 14.94 //

juhuyāt sarvato mantri rājyakāmo mahītale /
devīm rājyam ākāṃkṣaṃ jhuyāt kunkumacandam // 14.95 //

vidyādharaṇāṃ devānām ādhipatyam ākāṃkṣayān // 4803 /
juhuyāt padmalaksāṇi saṭṭhrimśat sakesarām // 14.96 //

homānte vai tatra kūrvita • arghyam śāstunivedanam /
samantāj // 4804 / jvalate tatra paṭaśreṣṭho jināṅkitaḥ // 14.97 //

tam ca sprṣṭamātraṃ tu utpated brahma-m-ālayam /
akanisṭhā yāvad // 4805 / devaś tu yāvāc cāpātālasāncayam // 14.98 //

atrāntare sarvasiddhānāṃ rājāsa sa bhavate sadā /
vidrāpayati bhūtāni mahāvīryo drśhavrataḥ // 14.99 //

kramaḥ vidyādharaṇāṃ sadā rājā bhavita karmaśādhaṇe /
punaś ca kalpamātraṃ tu sa jīved dirgham adhvanam // 14.100 //

cyutas tasmāṃ mahākāle niyato bodhiparāyaṇah /
aparam karman ity eṣa kathitaṃ samṣeṣapavistaram // 14.101 //

śvetapadmāṃ samāḥṣta śvetacandanasamśrutām /
juhuyāc chatalaksāṇi ratnaketum sa paṣyati // 14.102 //

dṛṣṭvā tam jinaṃ śreṣṭhaṃ pañcābhijjho bhavet tadā /
mahākalpaṃ ciraṃ jīved buddhānucaro bhavet // 14.103 //

paṣyate ca tadā buddhāṃ anantāṃ diśi saṃsthitām /
teṣāṃ pūjayan nityāṃ tayair eva ca saṃvaset // 14.104 // [S139]
ratnāvatī nāma dhātvaika yatrasau bhagavān vaset /
muniḥ śreṣṭho varaḥ • agro ratnaketus tathāgataḥ // 14.105 //
tatrāsau vasate nityaṁ mantrapūto na saṃśayaḥ /
aparam karam kṣatṛtaḥ ca kathitaṁ hy agrapudgalaiḥ // 14.106 //
nāgakesarakarpūraṁ candanaṁ kūṅkumaṁ samam /
ekkṛtya tadā mantri juhuyāl lakṣāṣṭasaptati // 14.107 //
homāvasāne tadā deva āyatīha sacakriṇaḥ /
tuṣṭo varado nityaṁ mūrdhni sprṛṣati sādhakam // 14.108 //
spṛṣṭamātras tadā mantri saptabhūmyādhipo bhavet /
jināṅam aurasaḥ putro bodhi sattvaḥ sa ucyate // 14.109 //
niyataṃ bodhiniṣṭhas tu vyākṛto 'sau bhaviṣyati /
tataḥ prabṛhtī yatkiṇced jīnānaṁ jīnyaṁ jinātmajam / 14.110 // {V103}
jānāti sarvamantrāṇāṃ gatimāhātmam ūrjitam /
karoti vividhākārāṁ ātmabhāvaṁ sadā yadā / 14.111 //
lokadhātusahasrāṇi • anḍā hindanti sarvataḥ /
bhavate tatksaṇād eva udyukto bodhikarmanī / 14.112 //
kṣaṇamātre tadā lokān buddhakṣetrān 4807 sa gacchati / 14.113 //
lokadhātusahasrāṇi • anḍā hindanti sarvataḥ /
buddhānāṃ bodhisattvānāṃ paśyante caritām tadā // 14.114 //
dharmam śṛṇoti tat teṣām pujāṁ karme samudyataḥ /
aparaṁ karmam astīha cakravartijodbhe / 14.115 //
pradīpalakṣaṇam dadyāc chucivartirghṛtaḥ same /
savarne bhajane raupye tāmre mṛttikame 'pi vā / 14.116 //
te tu prajvalite dīpe puruṣair lakṣapramāṇibhiḥ /
ganmātrasaṃnyaste satasāhasranāvikaiḥ / 14.117 // {S140}
strīvarjaiḥ puruṣaiś cāpi pradīpahastaiḥ samantaraiḥ /
apaṭam śāstubimbākhye 4808 dadyāt pujā ca karmanī / 14.118 //
samaṁ sarvapraṇāṭas tu mantre kaikasamantrite 4809 /
dadyāc chāṣṭunā maṇtrais tatksaṇāt siddhim ādiśet / 14.119 //
samantād garjitanirghoṣṣāḥ dundubhināṁ ca niḥsvanam /
devaṁghāhāḥ yā anekā vai sādhukāraṁ pramaṇcayet / 14.120 //
buddhā bodhisattvāś ca gaganasthaṃ tathaḥ tadā /
sādhu sādhu tvayā prājña sukṛtaṃ karma kāritaṃ // 14.121 //

na paśyasi punar duḥkhāṃ saṃsārāṃ navasāṃ putam /
kṣeme śive ca nirvāne • abhayे buddhatva-m-āśritaḥ // 14.122 //

mārga subhe ca vimale • aṣṭāṅge sādhuceṣṭite /
prapannas tvam mantrarūpena cakrī-m-ekākṣarākṣite // 14.123 //

aparam karma-m-evāsti • uttamaṃ gatiniśritaḥ /
mahāprabhavārthavijnātataṃ sarvabuddhāḥ samprakāśitam // 14.124 //

grhya nimbamayaṃ kāṣṭhaṃ kuryād vajraṃ triśūcikam /
ubhayeśaṃ madhyapāśvam tu kuryāt kuliśasambhavam // 14.125 //

mantrapūtaṃ tataḥ kṛtvā paṭasyāgrataḥ tka nyasat4810 /
parāmrśya tato mantri jape mantrān samāhitah // 14.126 // {V104}

lakṣaṣoḍaśakāṣṭaṃ4811 ca samāpte siddhir āsyate /
ekajvalī tato vajraḥ samantāt prajvalate hi saḥ // 14.127 //

uijahāra tato 'cintyam ārdhvasamkramate hi saḥ /
brahmalokāṃ tato yāti • anyāṃ vā devasammitim // 14.128 //

ākāśena tato gacchet4812 sarvasiddheṣu • agranīḥ /
kurute • ādhipatyam vai siddhavidyādhāriṣu // 14.129 //

cakravartis tato rājā bhavate devasannidhau /
karoti vividhākāram ātmabhāvaviceṣṭitam // 14.130 // {S141}
daśa cāntarakalpānī ciraṃ tiṣṭhan na cālayet /
saukhyabhāgī sadā pūjyaḥ surūpo rūpavān sadā // 14.131 //

bodhicittaḥ samācāro janmadūkhavivarjitaḥ /
bhavate surasiddhas tu sarvapāpavivarjitaḥ // 14.132 //

cyutas tasmād bhaven martyo bahusaukhyaparāyaṇaḥ /
gatiṃ sarvāṃ vicerusthaḥ bhavate bodhiparāyaṇaḥ // 14.133 //
anantā vividhā karmā bahulokārthapūjitam /
paṭhyante mantrarāje 'smin sakalpā kalpavistarāt // 14.134 //
bhaumyādhipatyam śakravam cakravartitvam ca va punāḥ /
vidyādhārāṇāṃ tathā devāṃ kurute cādhiceṣṭitam // 14.135 //
anekākārāraṇaṃ vā + + + yad ihocyte /
sarasiddhim avāpnoti suprayuktas tu mantriṇā // 14.136 //
rātrau paryaṅkam āruhya + + acchindyaṃ\(^{4813}\) japato vratī /  
prabhāte siddhim āyāti pañcābhijño bhavej japī / // 14.137 //

śmaśāne śavam ākramya niścalo taṃ japed vratī /  
ekākṣaram māhārtham tu prabhāte siddhim īṣyate / // 14.138 //

śmaśānastho yadi yapyeta vidyārājamaharddhikaḥ /  
ṣaṃmūsaīḥ siddhim āyāti yatheṣṭam kurute phalam / // 14.139 //

yatra vā tatra vā sthāne japyamāno maharddhikaḥ /  
tatrasṭhaḥ sidhim āyāti suprayuktas tu mantribhiḥ / // 14.140 //

sitaṃ chaṭram tathā khadgaṃ manipādudakunḍalam /  
hārakeyūra paṭakaṃ + + + cāṅguliyakam / // 14.141 //

kaṭisūtraṃ tathā vastraṃ daṇḍaṅkāṣṭhakamanḍalam /  
yajñopavītam uṣṇiṣam kavacaṃ cāpi carmiṇam / // 14.142 // {V105}

ajinaṃ kalaśaṃ\(^{4814}\) caiva akṣasūtraṃ ca pāduke /  
sarve te bhūṣaṇā śreṣṭhā loke 'smiṃ samatāv ubhau / // 14.143 // {S142}

surair martyais tathā cānyaiḥ + + + bhūṣaṇāniha\(^{4815}\) /  
sarve siddhim āyānti paṭasyāgrato jāpine / // 14.144 //

sarvadravyaṃ tathā dhātum bhūṣaṇam maṇayo 'pi ca /  
anekapraharaṇāḥ sarve vinyastā paṭaṃ agrate / // 14.145 //

sakṛj japtātha saṃśuddhā lakṣa-m-aṣṭau bhimantritā /  
jvalate sarva saṃyuktā uttiṣṭhet\(^{4816}\) sprṣanāj japī / // 14.146 //

sattvaprakṛtayo vāpi vividhākārarūpiṇaḥ /  
bhūṣaṇāḥ praharaṇāś cāpi mṛnmayā vā svabhāvikā / // 14.147 //

surūpaceṣṭaprakṛtayaḥ nānāpakṣigaṇād api /  
sarvabhūtās tu khyātā krtrimā vā hy akṛtrimā // 14.148 //

sattvasaṃjñāthā nihṣaṃjñā sidhyante mantrapūjitā /  
vividhadravyavinyastā vividhā dhātukāritā // // 14.149 //

+ + + + + + vāpi gatiyonisupūjitā /  
vinyastā paṭa-m-agre 'smiṃ pūrvarṇātaddhānataḥ / // 14.150 //

āṃṛṣya taṃ japeṇ maṇtri ṣaḍ lakṣaṇa vajapta ca /  
japānte jvalate teṣu siddhiṃ prāpnoti puṣkalām // // 14.151 //

sprṣṭamātreṣu tat teṣāṃ utpatet tu caturdiśam /  
ciraṃ jivec ciraṃ saukhyam prāpnotiḥa divaukasām // // 14.152 //
yathā yathā prayujyete vidyārājamaharddhikaḥ /
tathā tathā ca tuṣyeta varado ca bhavet sadā // 14.153 //

anyakarmapraṇītās tu karmabhīḥ kalpavistaraiḥ /
tair eva sidhyante kṣipraṃ vidyārājamaharddhikaḥ // 14.154 //

śucinā śucicṭittena śucikarme4817 sadā rataḥ /
śucau deśe 'tha mantrajñāḥ śucisiddhiṃ4818 samṛcchatī // 14.155 //

yatkarma4819 tatphalaṃ vindyād adhikād adhikāṃ bhavet /
madhye madhyamakarme tu kanyasaṃ tu-m-ataḥ param // 14.156 // {S143}

karmā prabhūtam artha dattvā karoti bhūtaceṣṭitam /
asādhitaḥ karmasiddhis tu phalaṃ dadyālpamātrakam // 14.157 //
nityaṃ ca jāpamātreṇa mahābhogo 'tha mahābalaḥ /
rājñā priyatvanmantritvam karoti japaṇāḥ sadā // 14.158 // {V106}

pāpaṃ praṇāsyate tasya sakṛj japtas tu mantrarāṭ /
dvijaptaḥ saptajapto vā • ātmaraṅgā bhaven mahān // 14.159 //

saḥyānāṃ sarvato rakṣā • aṣṭajaptaḥ karoti saḥ /
vastrāṇāṃ abhimantrīta ubhau mantri tadā punāḥ // 14.160 //

mucyate sarvarogāṇām ubhau vastrābhimantrītā
dsparśanāṃ teṣu mantṛṣu jvaraṃ naṣyati dehinām // 14.161 //
mukhaṃ4820 cābhimantrītāḥ • aksṛti vā cāpi yatnataḥ /
kruddhasya naṣyate kruddho dṛṣṭaṃ dṛṣṭaṃ tu mantri bhaiḥ // 14.162 //

ye ca bhūtagaṇa duṣṭa hiṃsakā pāpakarmiṇaḥ /
mukham teṣu niṃkṣeta trimśaj japtana mantrarāṭ // 14.163 //
hastaṃ cābhimantrītā svakaṃ caiva punaḥ punaḥ /
teśaṃ prahārāṃ āvarjyaḥ mucyate sarvadhehinām // 14.164 //
bālānaṃ nitya kurvita snapanāṃ pānabhojanam /
shaṣṭi japtavare mantre • utkṛṣṭe devapūjite // 14.165 //
tyajante sarvaduṣṭās tu kravyādā mātarā grahaḥ /
manrāhītās tu naṣyante tyajante bāliśān sadā // 14.166 //
evamprakāraṇy anekāni karmāṃ caiva mahītale /
mānuṣānāṃ tathā cakre kṣipraṃ caiva sadā nyaset // 14.167 //
sarsiṣṭā ye tu bhūtā vai vividhā sthāvarajaṅgamāḥ /
saviṣā nirviṣāś caiva naṣyante mantrādirūtā // 14.168 //
ap14.- ye kecid vividhā duḥkhā yā kācit sattvavedanā /
169 vinyastā mantraṛājena śāntim āśu prayacchati // 14.169 // \{S144\}

ap14.- vividhā yā saduḥkhāni mahāmāryopasargināḥ /
170 naśyante kṣipram evaṃ tu mantrajaptena sātchatam // 14.170 //

ap14.- kuryād dhomakarmāṇi madhvamadhvājyamūrṇiḥ /
171 nilotpalāṃ sugandham vai sahasrām cāṣṭa pūjitam // 14.171 //

ap14.- śāntiṃ tilena bhūtāni prajagmuḥ svasthatām janaḥ /
172 evamprakārany anekāni bahukalpasamudbhavām // 14.172 //

ap14.- sarvāṃ karoti kṣipraṃ vai suprayuktas tu mantraḥ /
173 japātreṇa kurvīta • arināṃ krodhanāśānaṃ // 14.173 //

ap14.- anekamantrārthayuktānāṃ kalpānāṃ bahuvisārām /
174 vidhidrṣṭā bhavet teṣām teṣu siddhir ihocye // 14.174 // \{V107\}

ap14.- avaśyaṃ kṣudrakarmāṇi mantrajaptena /
175 sarvāṇa eva tu japtena kṣipram arthakaraḥ sadā // 14.175 //

ap14.- vaśyārtham sarvabhūtānāṃ trisandhyam japam iṣyate /
176 homakarmāṃ ca kurvīta mālyāḥ kusumaiḥ sadā // 14.176 //

ap14.- śvetacandanakarpūraṇaṃ ca vidhīyatam /
177 varajāpine mantraḥ saphalāṃ kurute sadā // 14.177 //

ap14.- maniṣitān sādhayed arthā nityahomena jāpinam /
178 karpūradhīhiṃ yuktais tu nityahomam prakalpitam // 14.178 //

ap14.- sādhayed vividhān karmān yatheṣṭaṃ parikalpitān /
179 alpād alpataram karma prabhūtā bhūti-m-udbhavam // 14.179 //

ap14.- madhye madhyakarmāṇi sadā siddhir udāhṛtā /
180 tasmāt sarveṣu karmesu kuryād dhomāṇi viṣeṣataḥ // iti // 14.180 //

ap14.- bodhisattvapiṭakāvatamsakān mahāyānavaipulyasyātrā /
181 anjuśriyamulakalpāc caturdaśamaś cakravartipātaṃ /
182 vidhānmanaṇḍala-sādhanopayikavisarāḥ parisamāpta iti //
\{S145\} \{V108\}

ap15.  

CHAPTER A15

ap15.1 atha khalu vajrapāṇir bodhisattvamahāsattvamatraiva prayamadhye /
183 samnipatito bhūt / samniṣṭaḥ sa utthāyaśanād bhagavatam triṃ /
184 pradakṣinirktya bhagavataś caraṇāyor nipatya bhagavatam etad avocat
sādhu sādhu bhagavan / sudeśitaṃ suprakāśitaṃ paramasubhāṣitaṃ 
vidyāmantraprayogamahādharmameghaviniśtaṃ sarvatathāgatahṛdayauḥ 
mahāvidyārājacakravartinamahākalpavistarasarvārthau 
pāripūrakaṃ 
saphalam sampādakabodhimarganiruttaram kriyābhedaasamādhayajapahomā-
vidyacaryānuvartināṃ mārgam drṣṭaphalakarmapratyayajanītahetunimittama-
mahādhbhidutasabālakramaṇakusālabodhimanca-mākramananiyataparāyaṇam / 
at sādhu bhagavān vadatu śāstā 
mantrasādhananukūlāni svapnasamāndarṇakālānimittam yena 
vidyāsādhakhānuvartināṃ sattvāḥ siddhinimittām karma • ārabheyuḥ 
saphalāś ca sarvavidyāḥ karmanimittāni bhavanti-r-iti // 15.2 //

evam ukte bhagavān śākyamunir vajrapāṇiṃ bodhi sattvam etad avocat / 
sādhu sādhus tvam yakṣesa / bahujanahitāya tva pratipanno 
bahujanasukhāya lokānukampayā mahato janakāyāyārthāya hitāya 
sukhāya sarvavidyāsādhakhānām arthāya / taṃ śṛṇu sādhu ca suṣṭhu ca 
manasi kuru / bhāṣiṣye 'haṃ te // 153 //

ādau tāvat pūrvakarmārambham sarvakarmeṣu niḥsaṅgaṃ sthānaṃ gatvā 
parvatāgre nādikūle ve guhācatvarakeṣu vedvā 
vā sucau deṣe • udayaṃ kṛtvā 
pate pratiṣṭhāpya mahaṭīṃ pūjāṃ kṛtvā tenaiva vidhīnā pūrva 
sarvakarmeṣu śuklapakṣe pratiḥārapakṣe ve • avāśyaṃ subhe 'hani rātrau 
prathame yame śvetacandananakarpūrakunkumāṃ cekikṛtya khadirakāṣṭhair 
agniṃ prajvāla pataśyagrataś caturhastrapmaṇam āgrathita āhuṭīṃ 
mahādbhūtā daśa balākramaṇa kuśala bodhi maṇḍa-mākramaṇaniyataparāyaṇam / 
at sādhu bhagavān vadatu śāstā 
mantrasādhanānukūlāni svapnasaṃdarśanakālānimittam yena 
vidyāsādhakhānuvartināṃ sattvāḥ siddhinimittām karma • ārabheyuḥ 
saphalāś ca sarvavidyāḥ karmanimittāni bhavanti-r-iti // 15.2 //

namah samantabuddhānāṃ apratihataśāsanānāṃ / tadyathā / om 
kumārarūpinā darśaya darśaya / om 
kumārarūpinā darśaya darśaya / om 
ātmano bhūtisamudbhāvaya svapnaṃ me niveda yathābhūtam / hūṃ hūṃ phaṭ phaṭ svāhā // 15.5 //

anena mantreṇa tu homāṃ kuryāt // 15.4 //

anena mantreṇa kṛtaraṅaṃ homakarmaṇi sarvāny asmin karma kuryat / 
tata ubhayāngreṇ kuśāṃ smāṣṭīrya kuśāṃdaśaśripadūnapūrvavaṣṭrīṇaḥ 
pataśyagrato nātīdure nātyāsanne svapet / prathamaṃ yāmāṃ 
jagāriyāgoma-m-anuyuktaḥ sarvabuddhabodhisattvānāṃ pranaṃmya pāpaṃ 
ca pratidesaya ātmānāṃ • nirātyayet sarvabuddhānāṃ / tato nirāmānāṃ vaśam 
āgacched yathā sukham iti // 15.6 //

prathame yame tu ye svapnās tān viduh śleṣmasambhāvan / 
dviṣīye pitta-m-utthānād garhītā lokasambhavāh // 15.7 //

trītiye vātikam vindhyāc caturthe satyasambhāvan / 
śleṣmike svapnamukhye tu • īḍrāṅ paśya vai: sadā // 15.8 //

ap15.2
ap15.3
ap15.4
ap15.5
ap15.6
ap15.7
ap15.8

[15.1 //

{S146}

{V109}
manikūṭān muktāhāṃś ca samantataḥ prabhūtān
ambharāśiṃ tu plutaṃ\textsuperscript{4832} cātmānām sa paśyati // 15.9 //

samantāt sarītā kīṃca mahodadhisamaputraḥ
yatrastha\textsuperscript{4833} ātmadehasthaḥ\textsuperscript{4834} paśyec\textsuperscript{4835} caiva yatra vai // 15.10 //

tatra taṃ desām ākīṃra puṣkariṇyo samantataḥ
plavaṃ codyānam\textsuperscript{4836} ca pānāgarāṃ ca veśmanam // 15.11 //

udakaughai\textsuperscript{4837} ruhyamānaṃ tu paśyec caiva samantataḥ
himālayaṃ tathādriṃ vā sphaṭikasthaṃ mahānādam // 15.12 //

nagaṃ śailaṃ ca rājaṃ ca sphaṭikābhīḥ samaṃ citam
muktājalasāṃchannaṃ muktārāśiṃ ca paśyati // 15.13 //

mahāvarṣaṃ jalaungaṃ ca paśyate 'sau kahāvahāḥ
śvetāṃ sitāṃ chaṭraṃ pāndaram vāpi bhūṣanam // 15.14 //

kuṃjaraṃ suklaṁ paṇḍaraṃ vā kaphine svapnam ucyate
sitaṃ cāmaraṇaṇaṃ vā • ambaram vāpi darśanam // 15.15 //

sparśanāṃ saindhavādīnāṃ lavanaṃ ca sarvataḥ
karpasam kṣaumapaṭṭam vā loharūpyaṃ tathāgurum // 15.16 //

sparśane grasane caiva śleśmike svapnam iṣyate
māśadhmatkāś caiva tilapiṣṭa guḍodanā // 15.17 // {S147}

vividhā māśabhakṣaṃ tu kaphine svapnam iṣyate
svastikāpūpikā cānye kṛsarā pāṇḍaraṃ vāpi bhūṣanā // 15.18 //

teṣāṃ bhakṣaṇā svapne śleśmikasya vidhīyate
śaṁkulyā parpaṭā khādyā vividhā sūpajātayaḥ // 15.19 //

sparśanād bhakṣaṇāc\textsuperscript{4839} caiva svapne śleśmāghābraṃhānām
anekaprakārapūrvāh vā khādyabhojyānusamattā // 15.20 //

sparśanād bhakṣaṇaṃ caiva svapnaceṣṭitam
āsanaṃ\textsuperscript{4840} śayanaṃ\textsuperscript{4841} yānaṃ vāhanaṃ sattvasambhavam // 15.21 //

sparśanād bhakṣaṇaṃ ca prathame ye tu darśanam
svapnā yadi drṣyeron kaphine sarvam ucyate // 15.22 //

evam prakārā ye svapnā jalaṃbhavacetita
vividhā vā khādyabhojyānāṃ śleśmikānaṃ ca darśanam // 15.23 //

teṣāṃ svapne drṣṭvā vai śleśmikānaṃ tu ceṣṭitam
cintya hy anekā\textsuperscript{4842} kathita svapnā lokanāyakaiḥ // 15.24 // {V110}
paittikasya tu svapnāni dvitiyayāme hi dehinām /
25  jvalantam agnirūpaṃ vā nānāratnasamudbhavām // 15.25 //

agnidāhaṃ maholkaṃ vā jvalantaṃ sarvato disāḥ /
26  svapne paśyate jantuḥ pittasammūrchito hy asau // 15.26 //

padmarāga tathā ratnaṃ anyaṃ vā ratnasambhavam /
27  svapne darśanaṃ vindyāt4843 paittikasya tu dehinaḥ // 15.27 //

agnisamsevanād tāghāṭ sparśanād bhakṣaṇād api /
28  vividhāṃ pītavaṃnānāṃ svapne pittamūrchitaiḥ // 15.28 //

tapantaṃ nityam ādityam ātapaṃ kātuṃ sadā /
29  svapne yāni paśyeta pittāntadhamūrchitaiḥ // 15.29 //

hemavarṇaṃ tadākāsaṃ pītavānaṃ mahītaṃ /
30  svapne yo 'bhipaśyeta pittaglānyasambhavā // 15.30 // {S148}

samantāj jvalitaṃ vahniṃ dyotamānaṃ nabhaṣṭalam /
31  paśyate svapnakale 'śmin pittākṛnto hi dehinaḥ // 15.31 //

hemavarṇaṃ tadā bhūmim parvataṃ vā śillocayam /
32  mahānāgam tathā yānaṃ sarvaṃ hemamayaṃ sadā // 15.32 //

paśyate nityasvapnastho pittaceṣṭaḥbhīmūrchitaiḥ /
33  sarvaṃ hemamayaṃ bhāṅdaṃ yānaṃ bhūsaṇavāhanam // 15.33 //

āsanaṃ śayanaṃ cāpi jātarūpasamudbhavam /
34  sparśanārohaṇāc caiva paittikaiṃ svapnaṃsarśānām // 15.34 //

pītamālyāṃbarasaṃvītaḥ pītavastropāsobhitaḥ /
35  pītanirbhāṣagandhādhyo pītayānopāvitinaḥ // 15.35 //

pītākāraṃ ca ātmānaṃ svapne yo 'bhipaśyati /
36  pītamūrccāsamutthānād dvitiye yāme tu darśanāt // 15.36 //

evamprakāra vividhā vā yebhyaḥ svapnānuvarṇitāḥ /
37  vividhā pītanirbhāṣā svapnā pittasamudbhavā // 15.37 //

madhyame yāmanirdiṣṭā pittkāntā nu dehinām /
38  anekākārāyaiṃ pītābhāsasamudbhavā // 15.38 //

kathitā loka-m-agraiṣ tu svapnaiḥ pittasamudbhavāḥ /
39  vātikā ye tu svapnā vai tṛtiye yāme nu kathyate // 15.39 //

prabhāsvarā samantād vai disāḥ sarvāṃ dvīyaiṃ /
40  ākāśagamaṃ cāpi tiryaṃ cāpi nabhastale // 15.40 // {V111}
samantād dhyāṇate nityam ākāse ca nabhaṇstalam /
 vātikaṃ svapnam ity uktam īdrṣaṃ tu vidhiyate // 15.41 //

plavanam laṅghanaṃ caiva taraṇāṃ cābhīrohaṇam /
 paṭhanam sarvaśāstrāṇāṃ mantrāṇāṃ ca viśeṣataḥ // 15.42 //

bhāṣaṇām jalpanāṃ cāpi prabhūtaṃ cāpi vātike /
 rohaṇaṃ kaṇṭakavṛkṣāṇāṃ bhakṣaṇaṃ vātihittakam // 15.43 // {S149}

kaṭvamlaṃ sarvakhādyānāṃ bhakṣaṇaṃ cāpi vātike /
 vātaskandha mukhyāṇāṃ phalāṇāṃ vātikopitām // 15.44 //

teṣāṃ tu bhakṣaṇe svapne nirdiṣṭā vātasambhavā /
 bhakṣāhāraviśeṣaṇāṃ dravyāṇāṃ ca vātalām // 15.45 //

kṣiptacittā tathā jantu sparśānād bhakṣaṇaḥ api /
 bhṛtyatā sarvabhuṭtānāṃ darśaṇāc cāpi ātmanām // 15.46 //

svapne yo hi paśyeta tādṛṣaṃ vātiṃ viduḥ /
 vividhākāraceṣṭāṃ tu vividhālinganabhāṣitā // 15.47 //

svapne yo hi paśyeta tādṛṣaṃ vātiṃ viduḥ /
 vividhā ghorabhāṣās tu vātike svapnadarśane /
 evamādini svapnāni kathitā lokapuṅgavaiḥ // 15.48 //

tridhā prayogāny uktāni rāgadveṣamohināṃ /
 rāginām vindyāc chleṣmajaṃ paittikāṃ dveṣa-m-udbhavam // 15.49 //

mohajām vātikaṃ cāpi vyatimśraṃ vimiśritaḥ /
 svapnopaghātam rāgākhyam grāmyadharmāṃ tu darśanam // 15.50 //

strīṣu saṅkhya bhavet tatra svapne śleṣmasamudhava /
 dveṣinām kalaśilākhyam svapne pittasamudhava // 15.51 //

mohajām stimitākāraṃ smṛtiṇaṣṭopadarśane /
 vyatimśreṇa saṃyuktās tu svapnā dṛṣyanti vai sadā // 15.52 //

tasmāt sarvapraṅkāreṇa svapnākhyam sattvavarjitaṃ /
 kriyākālasamaś caiva nirdiṣṭas tattvadarśinibhiḥ // 15.53 //

śleṣmikāṇāṃ kathitā sattvā varṇavantaḥ priyaṃvadayā /
 dirghāyuṣo ‘tha durmedhā snigdhavarnaḥ viśāradā // 15.54 //

gaurāḥ prāṃśuvṛttaṣa ca strīṣu saṅge sadā ratāḥ /
 dharmiṣṭhā nityaśūrāḥ ca bahumānābhiraṭāḥ sadā // 15.55 //

nakṣatre jātinirdiṣṭo matsaraḥ syād acihnite /
 mahīpālā tathā cānye senāpatyārthasamāṣṭhite // 15.56 // {S150}
jāyate bhogavatyāś ca yathākarmopajīvinaḥ / {V112}
svakarmaphalaniirdiṣṭaṃ na mantraṃ karmavarjitam /
na karnaṃ mantramukhyāṃ tu kathitaṃ lokanāyakaiḥ // 15.57 //

tasmāt śleṣmike sattve siddhir uktā mahitale /
bhūmyādhipatyāṃ mahābhoge siddhim āyātu tasya tu // 15.58 //

āhārān śleṣmikān sarvān nātisevī bhave japī /
atyarthāṃ sevitā hy ete svapnā śūnyārtha4848 sambhavā // 15.59 //

tā na sevet4849 tadā mantri na siddhyarthā4850 tu varṇitaḥ /
nāpi svapet4851 tadā kāle yuktimanto vicakṣaṇaḥ // 15.60 //

paittikasya4852 tu sattvasya kathyate caritaṃ sadā //
dveṣākārakruddham tu kṛṣṇavarṇo 'tha durbalaḥ /
krūrah krūramātu tu sadā vakro vidhiyate // 15.61 //

śūraḥ śāhasiko nityaṃ balabuddhisamanvitaḥ /
bahvabhāṣye bahumitrā bahuśāstrasamādhigah // 15.62 //

dhārmikaḥ sthirakarmāntaḥ dveṣa-m-utthānavarnitaḥ /
manasvī bahuśakraś ca jāyate dvesalakṣitaḥ // 15.63 //

śūradveṣi ca bahvārtho lokajño priyadarśanaḥ /
nirmukto niḥspṛhaś cāpi dhīro duḥśahah sadā // 15.64 //

mānī matsaraḥ kruddhaḥ strīṣu kānto sadā bhavet /
mahotsāḥi drḍhamantri ca mahābhogo 'tha jāyate // 15.65 //

ākramya carate sattvāṃ yathākarmānulabdhināṃ /
nityaṃ tasya siddhyante mantrāḥ prāṇoparodhināḥ // 15.66 //

kṣipraṃ sādhayate hy arthāṃ dāruṇāṃ muni-r-ūrjītām /
sattvopaghāto yaḥ karmāḥ sidhyante tasya dehinaḥ // 15.67 //

vividhaprayogās tu ye karmāḥ prayuktā sarvamantriṇāṃ /
ādarā te tu sidhyante nānyasattveṣu karmasu // 15.68 // {S151}

dveṣikā ye tu mantrā vai parasattvānupidinaḥ /
paramantrā tathā cchinde krodhasattvasya sidhyati // 15.69 //

paradravyāpāhārārtham paraprāṇoparodhinaḥ /
sidhyante krodhamantras tu nānyamantraṇeṣu yojayet // 15.70 //

kurute cādhipatyāṃ vai eṣa sattvo 'tha dveṣajaḥ /
kṛṣṇavarṇo 'tha śyāmo vā gauro vātha vimiśritaḥ // 15.71 // {V113}
jāyate krodhano martyo hemavarnavivarjitaḥ /
rückṣavarṇo 'tha dhūmro vā kapilo vā jāyate naraḥ // 15.72 //

śūrah krūraḥ tathā lubḍhāḥ vṛṣcikārāśi-m-udbhavaḥ /
angāragrahakṣetrasthāḥ ślesmanāya brhaspateḥ // 15.73 //

jāyate hy alpabhojī syāt kaṭvamlarasasevinaḥ /
āyuṣyaṃ tasya dirgham tu smṛtimantro 'tha jāyate // 15.74 //

vātikasya tu vakṣye 'ham caritaṃ sattvaceṣṭitam /
vivavo rūkṣavarnas tu pramāṇo nātidurbalāḥ // 15.75 //

naṣṭabuddhiḥ sadāprājñaḥ hy anavasthitaḥ /
gātrakampam bhrami cāpi chardi prasravaṇaṃ bahuḥ // 15.76 //

bahvāśi nityabhojī ca bahvā vāco bhavet hi saḥ /
viruddhaḥ sarvalokānām bahvamitra 'tha jāyate // 15.77 //

duḥśīlo duḥkhitaś cāpi jāyato 'sau mahītale /
antardhānikamantrā vai tasya siddhi-m-udāhṛtam // 15.78 //

vātaprakopanā ye bhakṣās te tasyānuvartinaḥ /
taṃ na sevet sadā ṇāpi karmasiddhim ākāṃkṣayan // 15.79 //

mohā-m-udbhavam eśaṃ tu sattvānāṃ vātakopināṃ /
mohajā kathitā hy ete mūḍhamantraprasādhitā // 15.80 //

nityām teṣu mūḍhānāṃ mohānāṃ siddhir iṣyate /
nakṣatre jalajā rāśau grahasatyārtham īkṣite // 15.81 // [S152]

vaśyākarṣaṇa bhūtānāṃ mohanaṃ jambhanaṃ tathā // 15.82 //

vātikeśv api sattveṣu mohajaiḥ pāpa-m-udbhavaiḥ /
kathitā lakṣāṇā hy ete svapnānāṃ satyadarśanā // 15.83 //

munibhir varṇitā hy ete purā sattvārthaḥ sādhakah /
meṣo vrṣo mithunaś ca karkaṭaḥ simha eva tu // 15.84 //

tulā kanyā tathā vṛćcisī ca dhanur makara eva tu /
kumbhamānī gajāḥ divyaṃ vānaram asura eva tu // 15.85 //

siddhagandharvayakṣādyā manujānāṃ ye prakīrtita /
rāśayo bahusattvānāṃ kathitā hy agrapuṅgavaih // 15.86 //

bahuprakārā vicitrārthā vividhā karma varṇitā /
teṣu sarvesu karme ca phalanti guṇavistarāḥ // 15.87 // [V114]
na karma ānaṁmuktaṁ paṭhyate khalu dehinām // 15.88 //
guṇe ca karmasamyuktāḥ karoti punarudbhavam // 15.88 //

guṇaṁ dharmārthaṁ saṃyuktam siddhī mantresu jāyate /
jāpi guṇatattvajñāḥ karmabandhagunāṇaṁ // 15.89 //

na hitāṃ kurute karma yad guṇesv api satkriyām /
kriyā hi kurute karma na kriyā gunavarjītā // 15.90 //

kriyākarmagunāṁ caiva saṃyuktāḥ sādhayisyati /
vidhipūrvaṁ kriyākarma uktam daśabalaṁ purā // 15.91 //

kriyākarmagunāḥ hy ete draṣṭā sattvopaceṣṭīti /
vividhā svapnarūpāḥ tu dṛṣṭaye karma-m-udbhavāḥ // 15.92 //

tasmāt svapanīmittena prayojuḥ karmavistarāḥ /
vidhākāracitraś ta manojojñāḥ priyadarśanāḥ // 15.93 //

vighnarūpāḥ • arūpaḥ ca dṛṣṭye svapnahetavāḥ /
mahotsāhā mahāvīryā siddhim ākāṃśino narāḥ // 15.94 // {S153}

uttamādhamamadhyeṣu siddhis teṣu prakalpyate /
rudrāḥ krūrakarmās tu svapnā sadayaphalā sadā // 15.95 //

uttamā dhruvakarmāsu cirakāleṣu siddhaye /
laukikā lokamukhyāṁ guṇotpādanasambhavāḥ // 15.96 //

dṛṣṭante vividhāḥ svapnā jāpināṁ mantrasiddhaye /
asiddhyartham tu mantrāṁ nirdā tandri prakalpyate // 15.97 //

vighnaghātanamantraṁ tu tasmin kāle prakalpyate /
yuktirūpā tadā mantrā jāpinām tam prayojayet // 15.98 //

ṣaḍbhuhṛtha maḥākrodhaḥ śanmukhash caiva prakalpīte /
caturakṣaro mahāmantraḥ kumāre mūrtinisṛtaḥ // 15.99 //

ghorarūpo maḥāghoro varāhārasambhavāḥ /
sarvavighnavināśarthaṁ kālarāṭraṁ sa devarāḥ // 15.100 //

vyāghracarmanivastas tu sarpābhogavilambitaḥ /
asiasto maḥāsattvāḥ kṛtāntaraṁ sa devarāḥ // 15.101 //

nirghṛtaḥ sarvavighneṣu vināyakāṁ prāṇahantakaṛ /
śṛṇvantu sarvabhūtā vai mantrāṁ tantre sudārūṇam // 15.102 //

nāsako dṛṣṭasattvānāṁ sarvavighnopahārikaḥ /
sādhakaḥ sarvamantrāṇāṁ devasaṅghā śṛṇotha me // 15.103 // {V115}
Namaḥ samantabuddhānām apratihataśasanānām / tadyathā /
he he mahākrodha ṣaṇmukha śaṭcarana sarvavighnahātaka hūṃ hūṃ /
kiṃ cirāyasi vināyakājīvitāntakara duḥṣvapnaṃ me nāśaya langha langha
samayam anusmara phaṭ phaṭ svāhā // 15.104 //

Samanantarabhāṣito 'yaṃ mahākrodhārāś sarvavighnavināyakāḥ • ārtāḥ
bhītāḥ • bhinnahṛdayās trastamanaso bhagavantam śākyamunin
mañjuśriyaṃ kumarabhūtaṃ namaskāraṃ kurvate sma / samaye ca tathuḥ
// 15.105 // {S154}

Atha bhagavān śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanam avalokya
taṃ ca mahāparśanmandalam eva āha /
bho bho devasanghāḥ / ayaṃ krodharājā / sarvalaukikālakotottarāṇāṃ
mantrāṇāṃ sādhayānānāṃ yo hi duṣṭasattvo jāpinam viheṭhayet
tasyāyaṃ krodharājā sakulāṃ damāisyati / śoṣayīṣyati / na ca
prānoparodhaṃ kariṣyati / paritāpya pariśoṣya vyavasthāyāṃ sādhayiyati /
jaṉinasya rakṣadharaṇaṅguptaye sthāsyati / anubṛṃhāisyati / yo hy
evaṃ samayam atikramet krodharājena kṛtarakṣaṃ sādhakam viheṭhayet
// 15.106 //

Saptadhāsaṃ sphiṭten mūrdhā • arjakasyeva maṉjaṟi /
ity evam uktvā muniśreṣṭho maṉjughoṣaṃ tad ābravīt // 15.107 //

Kumāra tvādyamantranāṃ sakalārthārthavistarāṃ /
mantratranārthhavuktānāṃ4861 sādhakānāṃ viśeṣataḥ // 15.108 //

Krodharāṭkathitaṃ tantre sarvavighnapranāśanam /
lokanāthaiḥ4862 purā hy etat tathaiva saṃniyojitam // 15.109 //

Duṣṭavighnavināśaṃ • arināṃ krodhanāśanam /
jaṉāṃ satataṃ hy etan niśāsu paṭhayet sadā // 15.110 //

Eṣa raksārtha sattvānāṃ duḥṣvatānāṃ ca nāśanam /
kaṭhitāṃ lokamukhyais tu sarvamantrārthasādhane // 15.111 //

Aṭaḥ paraṃ pravakṣyāmi puruṣānāṃ lakṣaṇaṃ śubham /
yeṣu mantrāṇi sidhyante • uttamādhamamadhyamā // 15.112 //

Tejasvī ca manasvī ca kanakābho mahodaraḥ /
viśālākṣō 'tha susnigdho mandarāṅgi krodhavarjitaḥ // 15.113 //

Raktāntanayana priyābhāṣi • uttamaṃ tasya sidhyati /
tanuvacō 'tha śyāmabho tanvaṅgo nātidirghakaḥ // 15.114 //

Mahotsāhī mahojaśaḥ samtuṣṭo sarvataḥ śubhaḥ /
uteṣṭo yonitaḥ śuddhaḥ • aḷpecchetha durbalaḥ // 15.115 //
tasya siddhir dhruvā śreṣṭhā drṣyate sarvakarmasu /
ahuṁāṅgo 'tha sarvatra dūrvaśyāmo mahaujasaḥ // 15.116 // {S155} {V116}

akliṣṭacitto manasvī ca brahmaṅcārī sadā śuci /
+ vāsābhirato nityaṁ lokajño dharmaśīli ca // 15.117 //
bahumitro sadā tyāgī mātrā ca carato sadā /
śucinaḥ dakṣaśīlaś ca saucacāraraṭaḥ sadā // 15.118 //
satyavādi ghṛṇī caiva • uttamā tasya sidhyati /
avyaṅgagūṇavistārāḥ kūlino dhārmikaḥ sadā // 15.119 //
mātrpirṭibhaktaś ca brāhmaṅnāṭithipūjakāḥ /
atikāruṇiko dhīras tasyāpi siddhir uttamā // 15.120 //
śyāmāvadāṭaḥ snigdhaś ca alpabhāṣī sadā śucih /
mṛṣṭānabhojanākāṃkṣī śaucācārarataḥ sadā // 15.121 //
lokajño bahumataḥ sattvas tasyāpi siddhir uttamā /
nātihrasvo na cotkṛṣṭo bhinnāṅjanamūrdhajaḥ // 15.122 //

snigdhalocanavarnaś ca śucīḥ snānabhirataḥ sadā /
ratnatraye ca prasanno 'bhūt tasyāpi siddhir uttamā // 15.123 //
utkṛṣṭakarmaprayuktā ca sattvānām āśayatadvidaḥ /
sahiṣṇuh priyavākyāṣ ca prasanno jinānunā /
lokottāri tadā siddhiḥ saphalā tasya-m-isyate // 15.124 //

mahāsattvo mahāvīryo mahaujasko mahāvratī /
mahābhogī ca mantrajñāḥ sarvatantreśu tattvavit // 15.125 //

varṇataḥ kṣatriyo hy agro brāhmaṇo vā manasvinaḥ /
strīṣu sevī sadā rāgī kanakabho 'tha varṇataḥ // 15.126 //
drṣyate prāṃśugauraś ca tuṅganāso mahābhujā /
pralambabāhu śūras ca mahārājyābhīkāṃkiṣṇaḥ // 15.127 //

prasanno jinaputrānāṃ stryākhyo devi pūjakāḥ /
ratnatraye ca bhaktaś ca bodhiṣṭāvibhūṣitaḥ /
atikāruṇiko dhīras kacid roṣo mohajaḥ kvacit // 15.128 // {S156}

mahābhogī mahātyāgī mahojasko durasadaḥ /
strīṣu vallabha śūraś ca tasyāpi siddhir uttamā // 15.129 //
atipānarataḥ śūraḥ strīṣu saṅgī sadā punaḥ /
kanakābhaḥ svalpabhojaś ca vistīrṇakaṭinaḥ śuciḥ // 15.130 //
ghrṇī kārunikaḥ dakṣo lokajño bahumato gunaiḥ /
manrajāpī sadā bhako jinendrāṇāṁ prabhaṅkaram // 15.131 // {V117}
teṣu śrāvakaputṛṇāṁ khaḍgināṁ ca sadā punaḥ /
prabhaviṣṇu lokamukhyaś ca varṇato dviṭīye śubhe // 15.132 //
avyaṅgaḥ sarvataḥ āṅgaiḥ krūraḥ sāhasikaḥ sadā /
tyāgaśīlī jitāmitro dharmādharvacārakaḥ // 15.133 //
nātisthūlo nātiṣrṇo nātīdirgho na hravakaḥ /
madhymo manujaḥ sreṣṭhaḥ siddhis tasyāpi uttamā // 15.134 //
ätāmra nakhasusnigdho raktapāṇitalaḥ śuciḥ /
caranīaṭmaṁ raktataḥ snigdhaś cakrasvastikbhūṣitaḥ // 15.135 //
dṛśyante pāṇicaraṇayor manujo laṅṣalakṣaṇaiḥ // 15.136 //
tādṛśaḥ puruṣaḥ sreṣṭhaḥ • agraśiddhis tu kalpyate /
śukladaṃśtro • asuṣiras tuṅgaḥ sīkharināḥ samāḥ // 15.137 //
tuṅganāsō viśālāiskyah samhatabhrucibuke śubhāḥ /
gopakṣamokacīnas tu krṣṇadṛk tārakāncitaḥ // 15.138 //
lalāṭaṃ yasya vistīrṇaḥ chatrākāraśiraḥ śubhāḥ /
uṣṇīṣākāraśiraś caiva karaṇau śobhanataḥ śubhau // 15.139 //
simhākāraḥanuḥ sadā • adharau pakvabimba4871 samaprabhau /
padmapattraraktabhā jihvā yasya drśyate tālkā cābhiraktikā // 15.140 //
grīvā kambusadrśā pāṇaskandhā samudbhavā /
kakṣavakṣaḥ śubhāḥ sreṣṭhaḥ vistīrṇoras tathaiva ca // 15.141 // {S157}
svalpato nābhideśaś ca vistīrṇakaṭhinaḥ śubhāḥ /
gambhirapradakṣiṇā nābhī sīrājāla • akurvata // 15.142 //
pralambabāhur mahābhujauḥ kaṭisimhoracīnītaḥ /
ūrū cāṣya vartulakau kauparau tākarta varjitau // 15.143 //
eṇeyajanghaḥ susampannavartulāṣ ca prakīrtitāḥ /
carāṇau māṁsalaupetau • aṅgulibhiḥ samunnatau // 15.144 //
raṅgau raktanakhau snigdhau unnatau māṁsaśobhitau /
atha śiro mahātāla varṇau śobhanau priyadarśanau // 15.145 //
aśliṣṭau varṇataḥ śuddhau praśastau lokacihnitau
upariṣṭät tu teṣām vai śirājala • anunnatau // 15.146 //

purīṣaprasravānau mārgau gambhīrāvartadaksiṇau /
praśastau svalpatarau nityam vṛṣaṇau vartulau śubhau // 15.147 // {V118}

avadhau • akhaṇḍau ca • anekaś caiva kirtyate /
aṅgajāte yadā śuddhyā rāgānte ca samāśritaḥ // 15.148 //

citvānām kīrtyate / svapnakāle cāhāre vṛṣyāṅāṃ khāḍyabhojanaiḥ /
prasruto varṇato nīlo rakto vā yadi drṣyate // 15.149 //

prabhūtāsṛvāḥ snigdhaḥ ca śubhalakṣaṇalakṣitaiḥ /
tathāvidheye sattvākhye • uttama śiddhir isyate // 15.150 //

trikūṭam ahaḥ vīviddhākārāṃ sampadā bahu vā punaḥ /
anubhokta bhaven madhyair lakṣaṇair abhilakṣitaḥ /
ākṣatraiś ca tathā jātaḥ puṣyai revatiphalgunaiḥ // 15.152 //

maghāsu • anurādhāyāṃ citrārohiṇikṛttaśca /
janakaḥ teṣu drṣyasthāḥ samartha grahacihritaḥ / {S158}
prabhātakāle yo jātaḥ siddhis teṣu pradrṣyate // 15.153 //

madhyāhne prātaraś cāpi atrānte ca śucigrāhāḥ /
śuklā somaśuklāś ca pītako budho bṛhaspati /
sāmarthyaśiddhyarthanau nirikṣyante sarvaṣjantūnām // 15.154 //

atrāntare ca ye jātaḥ manujaḥ śubhakarmināḥ /
teṣām sidhyanty ayatnena mantrāḥ sarvārthasādhane // 15.155 //

madhyāhnāpara tenaiva ravāv āstamane sadā /
atrāntare sādā krūrāḥ • grahaḥ paśyantidehinām // 15.156 //

ādityāṅgārakah krūrāḥ keturāhusaniścarah /
ye ca grahamukhyās tu kampanirghaṭa • ulkinaḥ // 15.157 //

tārā ghoratamaś caiva kṛṣṇāriśtasamas tathā /
kālamārakurūḥ • raudro drṣyate tasmin4874 kālataḥ // 15.158 //

ādityodayakāle ca budhaḥ paśyati medinim /
yugātrē rathatuyuce paśyate ’sau bṛhaspatih // 15.159 //
śukraḥ pareṇa dhanādhyakṣo paśyate 'sau yuge ravau /  
madhyāhnad āpūryate candro darśanaṁ candradehinām // 15.160 //

budhakāle bhaved rājyaṁ bṛhaspato 'ṛthabhogakṛt /  
śukre dhananisappattir mahārājyaṁ bhogasampadam // 15.161 // {V119}

dīrghāyuṣmaṃ tathā candre • aiśvaryaṃ cāpi sāphalam /  
madhyaṃdine tathā bhāno madhyadrṣṭī samoditā /  
madhyāhne vigate nityam ādityo diśam īkṣate // 15.162 //

yugamātre hrāsitā nocce ketur evam udāḥṛtāḥ /  
rāhuḥ śanaścaraś caiva tamakālayugāntakah /  
tataḥ pareṇa hrāsyāyāṃ niṣṭariṣtokakampakah // 15.163 //

atāmre 'staṃgate bhānau sindūrapuñjaśvarṇite /  
yo 'sau grahamukhyas tu bālādārakavārṇino rūpiṇaḥ // 15.164 // {S159}

śaktihasto mahākrūraḥ • aṅgārasyeva darśane /  
tato yugāntārpite bhāno śubhānāṃ grahayonayaḥ // 15.165 //

ādityadarśanāj jātaḥ krūraḥ sāhasiko bhavet /  
satyakāṅgārake jātaḥ kruddhalubdho 'bhimāṇaḥ // 15.166 //

keturiṣṭātidhūmrāṇaṁ janyante vyādhisambhavā /  
daridrā vyādhino lubdhā mūḍhā caiva janā sadā // 15.167 //

kālas tamakampānām ulkikāṃ grahakutsitām /  
kampanirghatātārānām aśanīścaiva pratāpina // 15.168 //

vajroriṣṭa tathā cānyāṁ ṛkṣādīnām prakalpate /  
rāhudarśanāghoras tu drṣyate sarvajantunām // 15.169 //

daridrānāṭdahduḥśilā pāpacauranarā sadā /  
jāyante duḥkhītā martyā janā vyādhi-m-āṇayā /  
kusṭhino bahurogāś ca kāṇakhaṇjasadajulā // 15.170 //

ṣaṇḍapaṇḍe 'napatyāś ca durbhagāḥ strīṣu kutsitā /  
narā nāryas tathā cānye darśanāgrahakutsitām // 15.171 //

jāyante bahudhā lokām jātakṣv eva jātakā /  
śuklapītagrahāḥ śreṣṭhā teṣu jātisubhodayāḥ // 15.172 //

-varṇataḥ śuklapītābhāḥ praśastā jinavāṃśitāḥ /  
catvāro grahamukhyās tu śukracandragururubdhaḥ // 15.173 //

teśām darśana siddhyartham jāpinā sarvakarmasu /
bāliśānāṃ ca sattvānāṃ jātir eva sadā śubhā / 15.174 /
sarvasampat sadā-m-istāḥ kathitā lokapuṅgavaiḥ /
saṃkṣepate jāti kathitā lokapuṅgavaiḥ /
etanmātraṃ pramāṇaṃ tu grahāṇāṃ lokacintinām / 15.176 / {V120}
udayante tathā nityām etatkālaṃ tu tattvataḥ /
śreyasā pāpakā hy ete bhramante cakravat sadā / 15.177 / {S160}
śubhāśubhakarā te ' tra mantram ekavat sadā /
te devalokasamāśrtā nu + + + + + + + / 15.178 /
eteṣāṃ kvacit kīncit pāpabuddhis tu jáyate /
śubhāśubhaphalā sattvāj jáyante bahudhā punaḥ / 15.179 /
sa ešāṃ darśanam ity āthur grahāṇāṃ karmabhojinām /
sattvānāṃ pramāṇaṃ tu darśitam agraubuddhibhiḥ / 15.181 /
atatā lokaṃ prakalpyete + + + + + / 15.182 /
sakunāṃ caiva lokānāṃ dṛṣṭya punaḥ punaḥ /
rāstranāṃ ca durbhikṣaṃ + + + + + + / 15.183 /
kālam tadā māryāḥ śivam cakre... sadā jana /
ketukampo 'tha nirghātam ulkaṃ caiva sadhūminam / 15.184 /
nakṣatrabhirārānāṃ caiva raudrasattvopaghātinām /
kravyādāṃ mātarāṃ caiva devatā ratnadharmaugrabuddhinām /
prasadānāṃ devatā yatra ratnadharmaugrabuddhinām /
śubhā sattvānāṃ caiva raudrasattvopaghātinām / 15.186 /
sādhuceṣṭārthābuddhināṃ parapūrtisamāśritām /
ākṛṣṭā mantra-m-uktibhiḥ opadhyāhārahetunām / 15.188 /
vistaram caritaṃ vakṣye lakṣaṇaṃ yatra • āśritāḥ /
paradeha samāśritya tiṣṭhante mānuṣāśritā
deva puṇyatām ity āhur asurā mānahetunā
dvidhā te 'pi tatrasthā pārṣadyā surāśurā
te 'pi tatra dvidhā yānti krūra sādhāraṇā punaḥ
te 'pi tatra dvidhā yānti śubhāśubhagatipañcakam
tatrabhā trividhā yānti viṃśatīṃśadasaṅkhyaḥ
akaniṣṭhā yāva devendrā yāmāṅkhyamabhūpakāḥ
aparyantaṃ yāva dhātunāṃ lokānāṃ ca śubhāśubham
yāvāṃ saṃsārikā sattvā yāvāṃ cāryāśrāvakāḥ
buddhapratyekabuddhānāṃ tadaurasāṃ ca sūnunām
bodhisattvāṃ mahāsattvāṃ daśabhūmipratiṣṭhitām
sarvasattvā tathā nityaṃ sattvayonisamāśritām
darbāśrāṇāṃ gatiyonisamāśritām
akaniṣṭhā yāva devendrā yāmāṅkhyamabhūpakāḥ
aparyantaṃ yāva dhātunāṃ lokānāṃ ca śubhāśubham
yāvāṃ saṃsārikā sattvā yāvāṃ cāryāśrāvakāḥ
buddhapratyekabuddhānāṃ tadaurasāṃ ca sūnunām
bodhisattvāṃ mahāsattvāṃ daśabhūmipratiṣṭhitām
sarvasattvā tathā nityaṃ sattvayonisamāśritām
darbāśrāṇāṃ gatiyonisamāśritām
vācām iṅgitatattvam tu teṣāṃ vakṣye savistaram
ākṛṣṭā sarvabhūtās tu mantratantrasayuktībhīḥ
āviṣṭākṛṣṭamantrajño paradehasamāśritām
kuśalakuśalakarmājñai apramattaih sajāpihiḥ
amūḍhacaritaih sarvaih nigrāhānugrahāhāvaiḥ
ākṛṣṭā bhūte loke mānuṣye mantrāpīhiḥ
tesām siddhinimittām tu sarvam vakṣye tu tattvātah
tesām dehānurodhārtham mānuṣaṇām sadārujām
nityam atyantadharmārtham moksārtham tu prakalpyate
nigrāham tuṣṭānām viṣuddhānām tu pūjanā
nigrāhānugraham caiva mantrāntrāṃ prakalpyate
vātaḥ śleṣmapīṭhānāṃ trividhātra tridhā kriyā
tesaṃ tu prakalpayec chānti trividhaiva kramo mataḥ
tatra mantraih sadā kuryān mānuṣaṇām cikitsitaṃ
tesaṃ tu prakalpayec chānti trividhaiva kramo mataḥ
mahābhūtavikalpas tu bhūto bhūtadhīkaḥ śmyṛtaḥ
abhibhūtam tathābhūtair adhibhūtaḥ sa ucyate
bhūtaṃ bhūtaprakāram tu dvividham tu prakalpyate // 15.204 //
sattvabhūtas tathā nityam asattvaś caiva prakalpyate /
pittāsleṣma tathā vāyur4890 ye cānye + + + + + + // 15.205 //
catvāraś ca mahābhūtāḥ pañca mamākāśam isyate /
āpas tejo-samāyuktaṃ prthivī vāyusamāyutā // 15.206 // {V122}
asattvasaṅkhyaṃ ity āhur buddhimantaḥ sadā punaḥ /
lokāgrādhipatiḥ ity āgraḥ • ity uvāc mahādyutiḥ // 15.207 //
asattvasaṅkhyaṃ hy amānuṣyaṃ + + + + + + + /
mānuṣam sattvam ity āhur agrathīr vadatāṃ varaḥ // 15.208 //
amānuṣam mānuṣam vāpi sattvasaṅkhyaṃ sadaivatam /
sattvānāṃ śreyasārtham tu sārvajñaṃ vacanaṃ punaḥ // 15.209 //
ātītanāgatair buddhaiḥ pratyutpannais tathaiva ca /
mantrānāṃ sarvakarmeṣu siddhiḥ sarvatra darśitā / 15.216 //
kevalaṃ vacanaṃ buddhānām avaśyaṃ karma karoti /
tannimittaṃ gotrasāṃayāttiddhir eva pradṛśyate // 15.211 //
sarvajñāṃ jñānam ity āhuh kṣemaṃ śāntaṃ sadā śucim /
niṣṭham suddhanairātmyam paramārtham mokṣam isyate // 15.212 //
tad eva vartam satteṣu • idāṃ sūtram udāhrtaṃ /
tatra mantrasadoṣadhīya • aśeṣam vacanaṃ jage // 15.213 //
prabhāvaṃ sarvabuddhānāṃ bodhisattvānāṃ ca dhimataṃ /
mantrānāṃ sarvakarmeṣu siddhiḥ sarvatra darśitā /
atā eva munindrena kalparājāḥ prabhāṣitaḥ // 15.216 //
anena vartmanā gacchan mantrarūpeṇa dehinām /
nirvāṇapuram āpnoti śāntanirjarasampadam /
āsokaṃ virajam kṣemaṃ bodhinīṣṭham sadāśivam // 15.217 //
ya eṣa sarvabuddhānāṃ śāsanaṃ mantrajāpīnām /
kathitam4891 bhūtaṃ tantram aśeṣam mantrajāpīnām // 15.218 //
sarvajñaśāsanaṃ jñeyaṃ4892 ca karmahetunibandhanam /
sarvam etaṃ tu mantrārthaṃ trividhā bodhinimnagā // 15.219 //
aśeṣajñānaṁ tu buddhānām iha kalpe pradarśitam /
sattvānām ca hitārthāya sarvalokeṣu pravartitam // 15.220 //
ye hästi kalparāje 'smin nānyakalpeṣu dṛṣyate /
'yo 'nyakalpeṣu katitaṃ muniputrais tu munivaraḥ // 15.221 // {V123}
te hästi sarvamantrānāṃ kalpaṃ vistaram eva tu /
ata eva jinendrenā kathitaṃ sarvadehinām // 15.222 //
mahītale ca triloke • asmin4893 na sau vidyate4894 /
yo 'smin kalparājendre nānīto na vaśikṛtaḥ // 15.223 //
astaṃgate municandre śūnye bhūtalamaṇḍale /
iha kalpe sthite loke śāsanārthaṃ kariṣyati // 15.224 //
kumārah sarvabhūtānāṃ mañjughoṣaḥ sadā śubhāḥ /
prabhāvaṃ kalparājasya cirakālābhilāśinām /
śrutvā sakṛd adhimucyante teṣu siddhiḥ sadā bhavet // 15.226 // {S164}
abandhyam4895 sarvabhūtānāṃ vacanedam sadā subham /
mantrānāṃ sarvabhūteṣu jāpahoma sadā ratām // 15.227 //
tryadhvikeṣu4896 jñānesu jñānaṃ yatra pravartate /
mantrapratiṣṭhā buddhānāṃ śāsanaṃ sa ihoditam /
nirvikalpas tu taṃ mantram vikalpe 'smin tad ihocayate // 15.229 //
kariṣte sarvasattvānāṃ arthānārtham śubhāśubham /
gatibuddhis tathā sattvaṃ lokānāṃ ca śivāśivam // 15.230 //
sa eṣa prapañcyate kalpe niḥprapañcās tathāgataḥ /
lokātītā svasambuddhā lokahetor ihocayate // 15.231 //
adhikāṃ sarvadharmānāṃ lokadharmā hy atikramā /
karoti vividhāṃ karmī vicitrāṃ lokapūjitām // 15.232 //
mantraraṭ karmasūdyuktaḥ sattvarāṣes tathā hitaḥ /
kumāro mañjughoṣas tu buddhārṣam karoti saḥ // 15.233 //
tasyārtham guṇaniṣpattī4897 lokādhanāṃ śubhāśubham /
adhyeṣṭāhaṃ pravaktā vai nādhyeṣṭādharma-m-ucyate // 15.234 //
kevalaṃ sarvasattvānāṃ hitārthaṃ buddhabhāṣitam /
235 atītaiḥ sarvabuddhais tu bhāṣitaṃ tu pravakṣyate // 15.235 //
ap15.- buddhavaṃśam avicchinnaṃ bhaviṣyaty adhimucyate /
236 te sarvajñājñāna-m-udbhava mantriṇāṃ sarvakarmasu // 15.236 //
ap15.- sarvajñājñānapravṛttataṃ tu karmam ekaṃ praśasyate /
237 pūrvakarma svakam loke tad adhunā paribhujyate // 15.237 // {V124}
ap15.- tasmāt karma prakurviṭa • iha janmasu duṣkaram /
238 manṭrāḥ śiddhyanty ayatnena karmabandha iḥāpi tam // 15.238 //
ap15.- janme śiddhiḥ syād iha karme 'pi dṛṣṭyate /
239 tasmāt sarvabuddhais tu karmam ekaṃ praśaṃsitam // 15.239 // {S165}
ap15.- vidhiyuktaṃ tu tat karma kṣipraṃ śiddhi • īhāpi tat /
240 bhramanti sattvā vidhiḥinā bāliśās tu pramoḥitāḥ // 15.240 //
ap15.- tasmāt sarvaprapkāreṇa karma • ekaṃ praśaṃsitam /
241 vidhiṃ karmasamāyuktaṃ saṃyuṭaḥ śadhayiṣyati /
241 vidhiḥinām tathā karma sucireṇāpi na sidhyati / 15.241 //
ap15.- na hi dhyānair vinā mokṣaṃ na mokṣaṃ dhyānavarjitaṃ /
242 tasmād dhyānaṃ ca mokṣaṃ ca saṃyuakte bodhi-m-ucyate // iti // 15.242 //
ap15.- āryamāṇjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahā-
243 yānavaiṣṭaṅgaśtrāḥ pañcadaśamaḥ sarvakarmakriyārthaḥ paṭalavisaraḥ
ap15.- parisamāpta / iti // 15.243

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atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam
244 avalokya4899 maṇjuśriyam kumarabhūtam āmantrayate sma /
245 śṛṇu maṇjuśrīḥ • tvādiye sarvārthkriyākarmapatalavisaram
246 pūrvaniṃśiṣṭaṃ parśmanandaṃlaladhye savistaram vakṣye 'ham / prṣṭo 'yaṃ
ap16. yakṣarāṇaṃ tuṣṭaṃsanoso mūrdhni kṛtvā tu • anjaliṃ /
ap16. praṇamya śirasā śāṣṭur abhyuvāca girām tadā4900 // 16.1 //
ap16. sarvamantrārthahyuktānāṃ svapnānāṃ ca śubhāśubham /
ap16. ata prasaṅgena sarvedaṃ kathitaṃ mantrajāpināṃ // 16.2 //
ap16. yakṣarāṇaṃ tuṣṭaṃsanoso mūrdhni kṛtvā tu • anjaliṃ /
ap16. praṇamya śirasā śāṣṭur abhyuvāca girām tadā4900 // 16.3 //
anugrahārthaṃ tu lokānāṃ kathitaṃ hy agrabuddhinā/
mamaivam anukampārthaṃ sattvānāṃ ca sukhodayā // 16.4 //

jāpināṃ sarvamantrāṇāṃ svapnānāṃ ca śubhāśubham/
caritaṃ guṇavistāraṃ sattvādhiśtaṃ nihkṛṣṭinām/
uttamā gatiyonibhyo hetujñānaviceṣṭitam // 16.5 //

atitānāgataṃ jñānaṃ vartamānaṃ śubhāśubham/
sarvaṃ sarvagataṃ jñānaṃ sarvajñānāvacheṣṭitam // 16.6 //

anābhāsyam anālambyaṃ nihprapañcaṃ prapañcitaṃ/
sarvākāra varopetaṃ śivaṃ śāntim udīritam // 16.7 //

prabhāvaṃ sarvabuddhānāṃ varṇitaṃ hy agrabuddhinā/
sarvamantrārthayuktānaṃ jāpināṃ ca višeṣataḥ // 16.8 //

karma karmaphalāṇaṃ sarvaṃ kriyākālaṃ tathaiva ca/
pātraṃ sthānaṃ tathāveṣaṃ svapnaprasānte pracoditam // 16.9 //

yakṣarāṇ munivaramaṃ śreṣṭhaṃ saptamaṃ tu tathāgataṃ/
bhadrakalpe tu ye buddhāḥ saptamo 'yaṃ sākyapūngavaḥ // 16.10 //

śākyasimho jātmitraḥ saptamo 'yaṃ prakalpitaḥ/
yugādhame 'bhisambuddho lokanātho prabhaṅkaraḥ // 16.11 //

mahāvīryo mahāprājño mahāsthāmodito muniḥ/
vajrapāṇis tu taṃ yakṣo bodhisattvo 'namasya tam // 16.12 // [S167]

svakeṣu āsane tasthus tūṣṇīmbhūto 'tha buddhimān/
mañjuśriyo 'tha mahāprājñā prṣṭo 'sau muninā tadā // 16.13 //

adhyeṣayati taṃ buddhaṃ kanyasaṃ munisattamam/
sādhu bhagavān sambuddhaḥ karmajñānasavistaram // 16.14 // [V126]

jātakaṃ + + + + + + + + + + + + sadā śubham/
caritaṃ bahusattvānāṃ karmajñānasahetukam // 16.15 //

niviṣṭāviṣṭaceṣṭānaṃ śreyasārthārthhayuktānāṃ/
jāpināṃm sadhyāsādhyavikalpitaṃ // 16.16 //

bhūtikāmaṃ tatha loke aiśvaryaḥ bhogakānkṣīnāṃ/
rājayahetuprakṛṣṭanāṃ sādhyanāśṇakāmināṃ // 16.17 //

sarvaṃ sarvagataṃ jñānaṃ saṃkṣepeṇa prakāśatā/
ity uvāca muniḥ śreṣṭho adhyeṣṭo jinasūnunā // 16.18 //
kalaviṅkaruto dhīmān divyadundubhinādinaḥ //
brahmasvaro mahāvīryaparjanyo ghoṣaniḥsvanah /
buddhavācoditaḥ śuddho vāce gāthāṃ saptamo munih // 16.19 //

esā kumāra parārthagatānāṃ siddhim ajāyata lokahitānām /
śreyasi sarvahite jagati pranētāro4904 śuddhyatu tiṣṭhatu
mokṣavibhūnāṃ4905 // 16.20 //
satyākṣaya4906 vīryavāṃ hi tacittāmadamaitrata satataṃ dānaratā4907 ye /
siddhir bhavet4908 sada teṣu jāneṣu nānya kathaṅcana siddhim upeṣye //
16.21 //

mantravare sada4909 tuṣṭirātā ye sāsani cakradhare tathā maṇjuvare4910 vā /
dhārṣayi mārama4911 pravartayi cakram so ‘pi ha cakradharo iha yuktāḥ //
16.22 //
vācā divyamanorāma yasyā bālīṣajantu vivarjita nityā /
divyamanoramakarṇasukhā ca premaṇīyā madhurā anukūlā // 16.23 //
cittaprahālādanaukhya-pradā ca maṇjūr iti samudīraya buddhā /
yasya na śakya-m-abhāva-m-ajānāṃ te ‘pi tathāgatajānāvivṛśeṣaiḥ // 16.24 //
teṣu sutātha ca bhūmipraviṣṭā divyaprakṛṣṭa daśa tathā4912 saṅkhyā /
te ‘pi sureśvara lokaviṣṭādivyaprabhāva-m-ajāna-m-asākyā // 16.25 //
{S168}
rūpyaḥ • arūpyā tathā • abhūmā kāmikadivyām nrjā manujā vā /
yogina siddhiṃ gatā atha loke sarvaviṣṭā tathā naramukhyā // 16.26 //
sattvam āsau na sa vidyati kaścid yo pratijāni tu tasya śriyām4913 /
esa siriparikalpita-tulyaṃ maṇjuśriti4914 pratijāni tu buddhāḥ // 16.27 //
maṇjuśriyāṃ parikalpitatulyaṃ nāma-m-iyaṃ tatha pūrvajinebhīḥ /
esa kṛtā tava saṃjñīntakalpe divya • anāgatabuddha-m-ātitaḥ // 16.28 //
nāma śrūṇi • aparyastam aśuddho4915 nāsyā mano bhavi • ekamano vā /
tasya-m-imaṃ śivaśānti bhaveyām4916 bodhi varā bhavi • agraviṣṭā //
16.29 //
mantra • aśeṣa tu siddha bhaved yā4917 uttamayoni gati lebhe /
uttamidharmi samāśrayi nitya vighnavivarjita siddhi bhaveyā // 16.30 //
{V127}
īpsitamānta prasādhayi sarvāṃ kṣipra sa gacchati bodhi ha maṇjum /
lapsyati bodhigato munimukhyāḥ gatva niṣiddati sattvahitārtham // 16.31 //
buddhayi bodhi pravartayi cakraṃ eṣa guṇo kathito jinamukhyaiḥ / madhir iti śīrṣṭi tvai saṃsmari nāmam acintyagunāḥ kathitā jinamukhyaiḥ // 16.32 //

darśatu nitya prabhāva tvadiyaṃ pūrvakasavagatair jinamukhyaiḥ / kalpa bhaneyā na śākyam asaṅkhyaṃ mantraśatā tava śuddhakumāra // 16.33 //

manjuśriyaṃ tava mantracaryam bhāśita sarvam aśeṣakabuddhāiḥ / eṣam kumāra tha sarvagata vai śāsana tubhya ratottama vīrāḥ // 16.34 //

śuddhāvasaniṣaṇjanā vai sattva-m-aśeṣa ta iḥaya sattā / na krami mantra tvadiyaṃ918 kadācinī nāpi kathaṇci ha ye tava mantraṃ / iti // 16.35 //

āryamañjuśrīmulakalpāṃ mahāyānavaipulyasyutrāc śoḍaśamo919 gāthāpaṭalanirdesāvisaraḥ parisamāptam / iti //}

CHAPTER A17

atha khalu bhagavān śākyamuniḥ sarvatathāgatavikurvitaṃ nāma samādhiṃ samāpadyate sma / samanantarasaṃśaṃpānasya bhagavataḥ śākyamunera uṃakośād raśmayo niścarati sma / nilapītāvadātamānijaṭhasphaṭikavarmāḥ / sarvam cedaṃ budhakṣetram avabhāṣya sarvalokadhātvantarāṇi cālokayitvā sarvagranakṣatratāṃś ca mūḥrāntamāṭrenā jihmikrtyākṛṣṭavān920 / ākṛṣṭā ca svakashakā śthānāni saṃniyojya tat parśāmsedalam buddhādhīṣṭhānenākṛṣṣyā ca tatraiva bhagavataḥ śākyamunera uṃakośāntardhāyate sma / sarvaṃ ca granakṣatratāraṣṭarakāḥ • jyotiṣo-r-uperudhyamānā ārtā bhītā bhagavantaḥ śākyamuniḥ praajagmuḥ / kṛtānjalayaṃ ca tathure prakampayamānā muhur muhuṣ ca dharanātale prapatanamānāḥ // 17.1 //

atha bhagavān śākyamuniḥ sarvesaṃ grahanakṣatratāraṣṭakājyotiṣāṇāṃ ca bāliśopajānitabuddhānāṃ ca dehināṃ anugrahārtham vācma udiṛayate sma // 17.2 //

śṛṇvantu bhavanto mārṣāḥ devasanghā samānuṣāḥ / karma eva sattvāṃ vibhajate lokavaicitryam / yaś ca buddhānāṃ921 bhagavatāṃ vajrakāyaśaṅkaratā-m-abhinisptattir yaś ca sasurasasya lokaya bhramatsaṃsārātāvī kāntārāpraviṣṭaṃ tā kāntārāpraviṣtasya lokaya vicitraśaṅkaratā-m-abhinispattiḥ sarvedāṃ karmajanā śubhāṣubhāṃ nibandhanam / na tatra kartā kārakaḥ iśvāraḥ pradhāno vā puruṣā Śāṅkhyāpāṣṭo vā pravartate kiñcid varjeyitvā tu karmajanam / sarvakarmapratiyajanito hetum apecṣate /
sa ca hetupratyayam apekṣate / evaṃ pratītyasamuttpattipratyayānyonyam apāśliṣyate śleṣmāṇāṃ ca bhūtābhinispattir mahābhūtāṃ janayate / 173 //

ap17.4 te ca mahābhūtā skandhāntaram anādigatikāt pratipadyante / prapannās ca gatidesāntaram vistaravibhāgaśo bhyupapadyante / kālantaroparodhavilomatājñānnavahni-m-iritā karmoparacitavāsānā aśeṣam api nirdahyante / tridhāyānasamatā niḥprapaṇcatāṃ samatinirharante / mahāyānadīrghakāloparacitakarma svakam / madhyakālapratyekakhadgināṃ svayambhujānaṃ pravartate / paraghoṣānupravṛttīśravašrāvakanāṃ hrasvakālācārādhīryajam / tenātyapraṇāvṛttidharmāntaram buddhir eva pravartate bāliśānāṃ vimohitanām / 17.4 // {SI70}

ap17.5 atha ca punar vicitrakarmajanito 'yaṃ lokasanniveśadeśaveśoparataḥ śīvam nirjarasampadam asokavirajaj karma lokasiddhim apekṣate vimalam mārgavinirmuktam aštāṅgopetasuśītalām / karma eva kurute karma nānyāṃ karmāpekṣate / 17.5 //

ap17.6 karmākarmavinirmukto niḥprapaṇcaḥ sa tiṣṭhati / tridhā yānapravṛttaś tu nānyāṃ śāntim ajāyate / 17.6 //

ap17.7 tridhāvihaiva bhaven mantram tridhā karma prakīrtitā / tridhāh phalanispattis tridhāvihaiva vicāranā / 17.7 //

ap17.8 viparītaṃ tridhā karma tridhāvihaiva pradṛṣṭaye / kuśalaṃ tat tridhahām proktām punas tantre pradṛṣṭaye / 17.8 //

ap17.9 punar evaṃvidham gotraṃ mantrānāṃ āspadāṃ śāntam / śāntam nirvāṇagotraṃ tu buddhānāṃ śuddhamānasāṃ / 17.9 // {V129}

ap17.- tad eva karma pratyamśaṃ mantrāṅge prakīrtitaḥ /
10 jyotiṣāṅgaṃ tathā loke siddhīhetoḥ prakalpitam /
   tad eva aṃśaṃ karmāṃ vai pratyayāṃśe pravartate / 17.10 //

ap17.- yathā hi śālī vṛīhīṇām ankurenā vibhāvyate /
11 tathā hi siddhādravyānāṃ lakṣaṇena vibhāvyate / 17.11 //

ap17.- yathā hi śuklo varṇas tu vyavahārenā prakalpyate /
12 tathā hi jyotiṣayuktīnāṃ vyavahārtham prakalpyate /
   sarvataḥ sarvayaḥkāmnāṃ karma eva praśaṃsitam / 17.12 //

ap17.- na tat karma vinā cihnaṁ kvacid dehaḥ samsthitam /
13 cihnaṁ ca caritaṁ cāpi jātakair gotram āśritaiḥ / 17.13 //

ap17.- vividhaiḥ śakunaiś nityāṇaḥ tat karmāḥ copalabhyate /
14 na kvacid vigrahī karma antalīno 'nyallakṣyate / 17.14 //
jvaritaḥ sarvato jantur vikāraiś copalakṣyate |
evaṃ dehe samāśritya karma drṣyate dehinām / // 17.15 //

śubhāśubhāphalā cihnajātakās tu prakīrtitāḥ /

balakāla tathā yātṛa vividhā prāṇināṃ rutā /

śubhāśubhāphalā sadā sadā / // 17.17 //

siddhyasiddhinimittam tu pratrayārtham avekṣate /
nimittam caritaṃ cihnaṃ pratayet prakalpitam // 17.18 //

tasmāt sarvaprayatnena pratayam tu apekṣate /
yaj jāpinā satā mantre sidhihetor apekṣayet // 17.19 //

calakṣītaṃ tu sarvāṃ vai vighnakarmaiḥ sudārunāḥ /
tasmāt sarvāṃ • • • • • • • • • • • • sadā / // 17.20 //

sālendrarājaḥ sarvajño bodhimaṇḍe samāviśet /

mantram udīrayām āsa sarvavighnaprānāsanam /
duḥsvapnaṃ durmimittam tu duḥsahāṃ ca vināśanam // 17.21 //

tasya bodhijitaṃ cittaṃ sarvajñasya mahātmane /

mārenā duṣṭacittena kṛto vighno mahābhayaḥ / / 17.22 //

animittal itena dṛṣṭaṃ vai taror mule mahābhayam /

animittat tasya jāyante anekākarabhīṣaṇaḥ // 17.23 //

tasya puṇyabalādhānā cirakālbhālaśiṇā /
tenā mantramāt tasya bhagnāsau namucis tadā // 17.24 // {V130}

ṛddhimanto mahāvīryaḥ saṃvṛto ’sau mahādyutih /
tasya mantraprabhāvendā ṛṣipā āsau bodhim uttānām // 17.25 //

sa eva vakṣyate mantrāḥ durmimittopaghātānam /

duḥsvapnaṃ duḥsahāṃ caivaṃ duṣṭasattvanivāraṇam / // 17.26 //

sṛṇvantu devasaṅghā vai grahanakṣatrajyotiṣām /

mantrāraḥ bhāṣitāḥ pūrvaṃ śālendreṇa jinena vai // 17.27 //

nigrahārtham ca duṣṭānāṃ grahanakṣatrārakāṃ /

bhūtāṃ caiva sarveśaṃ saumyacittāṃ prabodhanām // 17.28 // {S172}

sṛṇvantu bhūtaganāḥ sarve kecīrīthivicaḥāḥ /
apadā bahupaḥ vāpi dvipadā vāpi catuḥpadā /
sarve saṃkṣepataḥ sattvā ye kecit triṣu sthāvarāḥ // 17.29 //

ap17.- namaḥ samantabuddhānām apratihataśasanānām //
30 oṁ kha kha khāhi khāhi huṁ huṁ / jvala jvala praṣṭa praṣṭa / tiṣṭha
tiṣṭha / śniḥ phat phat svāhā //
eṣa buddhād dhvuyuṣito mantraḥ jvāloṣṇeti prakīrtitaḥ // 17.30 //

ap17.- yāni karmasahasrāṇi • asīti nava pañca ca /
31 karoti vividhāṃ karmāṃ sarvamaṅgalasammatāḥ /
duḥśvapnān durnimitāṃs tu sakṛjāpena nāsayet // 17.31 //

ap17.- karoti aparāṃ karmāṃ sarvamanteṣu svāminaḥ /
32 vaśītā sarvasatvānāṃ buddho ‘yaṃ prabhavo guruḥ // 17.32 //

ap17.- smaraṇād asya mantrasya sarve vighnāḥ praṇaṣṭyire /
33 devātivevasambuddha ity uktvā munisattamaḥ // 17.33 //

ap17.- muhūrtatāsthure tūṣṇīṃ yāvat kālam udīkṣayet /
34 tathure desaṅghaḥ sva sūdhāvāsoparīs tādā // 17.34 //

ap17.- sarvaṅgaḥ devumukhyānāṃ nakṣatragrahatārakām /
35 samayaṃ jagmu te bhītā uṣniṣo mantrabhāṣītaḥ // 17.35 //

ap17.- tulyavīryo mahāvīrya uṣṇiṣākhyo mahāprabhāḥ /
36 śatapañcaciṣṭkāṃ vā saptāṣṭā navatis tathā // 17.36 //

ap17.- dviṣaṣṭi pañcaṣṭaṃrāya uṣṇiṣendraḥ prakīrtitaḥ /
37 etat sankhyā-m-asankaḥyeyā rājāno mūrdhajā śubhā /
teṣa tulyo ayāṃ mantrāḥ jinamūrdhajā iti // 17.37 //

ap17.- āryamaṇjuśriyaṃūlakalpād bodhisattvāpiṭakāvatsakāṃ mahā-
38 yānavaiṣṭaṃ śuṣṭāṃ saṅkṣetāsamaḥ4935 karmavakrapyapraṣṭalavisaraḥ
parisamāpta iti /

{S264} {V205} {R1v}4936

ap24. CHAPTER A24

ap24.1 4937atha bhagavān śākyaṃuniḥ sarvanakṣatragrahatārakajyoṭiṣiṃ
sarvalokahātuparyāpannānāṃ sarvadivyavasthitān
sarvamahardhikotkṛṣṭatarān grahān4938 āmantrayate sma // 24.1 //
ap24.2 śṛṇvantu bhavanto māṛṣāḥ sarvagranakṣatraprabhāvasvākyāṃ4939 /
prabhāvam nirdesāyitum4940 bhavantaḥ / sarvamantrakriyārthāṃ
sādhayante4941 bhavantaḥ / samaye ca tiṣṭhantu bhavantaḥ4942 / iha
kalparāje mañjughoṣasya śāsane siddhiṃ parataś cānyāṃ kalparājāṃsi • autsukyamānā bhavantu bhavanta iti // 24.2 //
ap24.3 atha bhagavāṃ śākya munir grāhāṇāṃ sarvasattvārthām vākye4943 / hitārthām4945 sarvājāpiṇāṃ mantrārthāṃ ca prasādhitam4946 + + + + + + + + vakṣye sarvam sa sarvavit // 24.3 //
ap24.4 {A36r2}4948 aśvīnīyā bharaṇyā kṛttikā / nakṣatṛā trividhā hy ete • aṅgāragrahacihnitā // 24.4 //
ap24.5 meṣarāśe4949 prakathye teṣu siddhir na jāyate / uttamā madhyamāś ca kanyāsa siddhir drṣyate / na gacchet sarvapanthānām4950 krūragrahanivāritaḥ // 24.5 //
ap24.6 rohiṇī mṛgaśirāś4951 caiva • sārḍraṃ4952 nakṣatram ucyate / punarvasupuṣyanakṣatrau • aśleṣaś[R2r] ca prakīrtitaḥ // 24.6 //
ap24.7 maghāphalgunyau • ubhau cāpi hastacitrawa tathaiva ca / svātyaviśākha-m-anurādhajyeṣṭhamūlas tathaiva ca // 24.7 //
ap24.8 āśāḍhau tau śubhapraśastau jāpínāṃ hitau / śravaṇadhaniṣṭhanakṣatrau praśastau4953 krūrakarmanī // 24.8 //
ap24.9 śatabhiṣabhadrāpadau • ubhau4954 siddhihetavāḥ / revatvā jāyate śrīman yuddhaśaunḍa4955 viśāradā4956 / // 24.9 //
ap24.10 īśānakṣatramukhyās tu na jāyante yugādhame / abhijit sucaritās caiva siddhipunyā prakīrtītā / tiṣya upapadaś caiva kaniṣṭho niṣṭha eva tu // 24.10 //
ap24.11 bhūṭaḥ satyas tathā loka4957 alokaś ca prakīrtītaye / {S265} bhogadaḥ śubhadaḥ caiva • aniruddho ruddha eva tu / yaśodas tejarāj rājā lokas tathaiva ca // 24.11 //
ap24.12 nakṣatraḥ bahudhā proktās catuḥśaṣṭisahasrakāḥ / na ca teṣām4958 prabhāvo 'yam asmin kāle yugādhame / kathitā kevalaṃ jñāne kalparāje sukhodaye // 24.12 //
ap24.13 svayambhuprabhāvās tu sattvā vai tasmin kāle kṛtayuge4959 {V206} / ākāśagāminaḥ sarve jarāṃrddharantarjite / // 24.13 //
ap24.14 asmin kāle na nakṣatraḥ nārkacandra4960 na tārakā / na devatā nāsurā loke • ādau kāle yugottame // 24.14 // {R2v}
ap24.15 na saṃjñā na paśc chetvā vai na tathir na ca jātakam / nopavāso na mantrā vai na ca karma śubhāśubham4961. // 24.15 //
svacchandā vicaranty ete na bhojyaṃ nāpi bhojanam /  
śuddhā nirāmayā hy ete sattvābahudhā sadā / 24.16 /
lokbhājanasamāṁ vai grasyāyāṁ pravartate /  
tatas te pūrveṇa karmena • ākṛṣṭā yānti bhūtalabh / 24.17 /
bhūmau vimānadiyasyamsthāḥ sasurāsura sambhavam /  
tato madhyame tu yuge prāpte mānuṣyaṃ tanum āśritāḥ / 24.18 /
āhārapānalubdhānāṁ sā prabhā pranāśita /  
gātre khakkhaṭatvam vai śubhāśubhaviceṣṭitam / 24.19 /
tato divasamāśā vai saṃvrātā vai grahajyotsnayā /  
tataḥ prabhṛti yat kiṃcit jyotiṣām jānāṁ eva vā / 24.20 /
mayā hi kathitāṁ sarvaṃ sattvānāṁ anugrahakāmā /  
ṛṣibhir vēṣah purā hy āsīt brahmaṃeva 'tha dhāmataḥ / 24.21 /
maheśvarāṁ tanum āśritāṁ viṣṇuveṣāṁ purāyā /  
gāruḍitanum abhujya yakṣarāksacārīṇām / 24.22 / {S266}
paiśācītanur eva syāj jāto jāto vadāmy aham /  
kuśalā bodhisattvāṁ tu tāsu tāsu ca jātiṣu / 24.23 /
upapattivaśāṁ nityām bodhicaryārthakāraṇāṁ /  
bodhisattvāḥ purāṣid aham [R3r] eva tadā yuge / 24.24 /
ajñānatamasāvṛto bāliśo 'haṃ purā hy asau /  
yāvanti kecil loke 'smin vijñānā śilpa ceṣṭitā / 24.25 /
śāstre nītipurāṇāṁ ca vedavyākaraṇāṁ tathā /  
chandāṁ ca jyotiṣām caiva ganitāṁ kalpasammatam / 24.26 /
mithyājñānam tathājñānam mithyācāram tathaiva ca /  
sarvaśāstaram tathā loke purā gīta ca mayācitor 24.27 / {V207}
na ca jānāṁ mayā labdhāṁ yathā sānta munī hy ayam /  
bodhikāraṇaṃ mokṣaḥ sāmānyakṣaṃ tathaiva ca / 24.28 /
samsāracārake ruddho na ca mukto 'smi karmabhiḥ /  
buddhatvaṃ virajaṃ sāntaṃ nirvāṇam acyutaṃ padam / 24.29 /
samyaksambodhir labdho me cirakālābhilāṣitam /  
prāpto 'smi vidhīnā karmair yuktimanto 'dhunā svayam / 24.30 /
prāptaḥ svāyambhuvām jānāṁ jinaḥ pūrvadarśitam /  
na taṃ paśyāmi taṃ sthānaṃ bahirmārgena labhyate / 24.31 /
bhrāntaḥ saṃsārakāntāre bodhikāraṇadurlabhām / 
a ca prāpto mayā jñānaṃ yādṛśo 'yaṃ82 svayambhuvaḥ // 24.32 //
adhnunā prāpto 'smi nirvāṇaṃ karmayuktā śubhe rataḥ / 
kevalaṃ tu mayā hy etad vakṣyate śāstrasāṅgrahaḥ // 24.33 //
na ca karmavinirrunktām {R3v} labhyate siddhihetavāḥ / 
dīrghaḥ saṃsārasūtro 'yaṃ karmabaddho nibandhanaḥ // 24.34 //
tasyaiddat gati981-māhātmyaṃ pacyate ca śubhāśubham / 
kevalaṃ sucyanty ete nakṣatragrahyojyotīṣāḥ982 // 24.35 // {S267}
nānyeṣāṃ dṛṣyate cihnam adharmiṣṭhāṃ983 manuṣjāṃ tathā / 
ata eva grahādy uktā sānugrāhyā śubhāśubhe // 24.36 //
catvāro lokapālās tu • āpobhumyanilajyotīṣāḥ984 
khadyotibhūtā prakīrtitāḥ / 
ity ete ca mahābhūtā bhūtasaṅgrahakāraṇā // 24.37 //
pracoditās tu karma985 vai sattvasaṅgrahakāraṇāt / 
teṣāṃ kālaniyamāc ca mantrasiddhir ajāyate986 // 24.38 //
teu jātisu987 yatne vai rakṣaṇīyo988 • śubhāśubhaiḥ / 
prakṛṣṭā lokamukhyās989 tu śakrādyāś ca sureśvarāḥ / 
te 'pi tasmin tadā kāle yugānte parikalpitā / // 24.39 //
mantrā siddhiṃ prayatnena sidhyante ca yogādhame / 
ata eva hi jinendrais tu kumārā990 parikalpitaḥ // 24.40 //
manjūghoṣo mahāpraśīno bāladārakarūpiṇāḥ / 
bhramate sarvaloke 'smīn sattvānugrahataktkṣamā991 // 24.41 //
tasmin kāle tadā siddhir mañjūghoṣasya dṛṣyate / 
nakṣatram jyotisajñānaṃ tasmin kāle bhaviṣyati // 24.42 // {A36r5}992 
saptāvimśatinakṣatratā {R4r} muhūrtās ca prakīrtitāḥ / 
rāśayo dvādaśaś caiva tasmin kāle yogādhame // 24.43 // {V208}
te grahā samvibhājyaṃ vai nakṣatrāṇaṃ rāsim āśritā / 
prthubhūtāni993 sarvāni saṃsrayanti prthak prthak // 24.44 //
jātakam caritam caiva sattvā rāše pratiṣṭhitā / 
mohajā viparītās tu śubhāśubhaphalodayā994 // 24.45 //
ata eva karmavādinyo995 rāsayas te muhur muhuh / 
sattvānāṃ siddhiyātraṃ996 tu kalpayanti {A36v} śubhāśubham // 24.46 //
jātakā yuktāṃ nakṣatro rohinyām parikalpitāḥ / 4997
śrīmāṃ kṣāntisampanno bahuputraś cirāyuṣaḥ / 24.47 //

arthabhāgī tathā nityaṃ senāpatyaṃ karoti saḥ / {S268}
vrṣarāśir bhaved eṣa vrṣe ca parimardate4998 /
mṛgaśire caiva lokajño dhārmikāḥ4999 priyadarśanaḥ / 24.48 //

kṛttikāṃśe tathā nityaṃ rājā dṛṣyati medinīṃ /
trisamudrāṅhipatīr nityaṃ vyakte5000 jātakam āśrite / 24.49 //

prādeśike 'tha durge vā • ekadeśe nrpo bhavet /
yadi jātakasampanno5001 grahe ca gurucihnite / 24.50 //

samanṭād vasudhām kṛṣṇām anubhoktā bhaviṣyati /
daśa varṣāṇi paṅca vai tasya5002 rājyaṃ vidhiyatē / 24.51 //
aśvinyā bharanē caiva kṛttikāṃśam vidhiyate / {R4v}
meśarāśih5003 samarthe vai vanijyārthārthasampadāṃ5004 / 24.52 //
yadi jātakasampanna aiśvaryāṃ5005 bhogasampadam /
jātakam asya5006 nakṣatre rakte bhāskaramanḍale / 24.53 //

astāṃ gate tathāditye5007 vikṛtis tasya jāyate /
krūraḥ sāhasikaś caivāsatyalāpī ca jāyate / 24.54 //
tanutvaco 'tha raktābhilo dṛṣyate 'sau mahītale /
asya jāttikṣaṇonmeṣaniṃśaṃ5008 ca prakīrtitam / 24.55 //
atrāntare ca yō5009 jātas tasyaite guṇavistarāḥ /
acchaṭāpadamātraṃ tu jātir eṣaṃ prakīrtitā / 24.56 //
atō jātito5010 bhraṣṭā grahānāṃ drṣṭivarjītā /
jāyante vividhā sattvā vyatimīśre prajātāte5011 / 24.57 //
vyatimīśrā gatinispattir vyatimīśrā bhogasampada /
ata eva na jāyante jātikeśv eva varṇitaḥ5012 / 24.58 // {V209}
jātakā kathitā trimśac chubhāśubhaphalodayā /
krūrajātīr bhave hy eṣaṃ angāragrahacihnītā / 24.59 //
mahodaro 'tha snigdhaḥ viśālākṣaḥ priyāṃvadaḥ /
jāyate nityaṃ dhūrimāṃ bhraspati graha-m-īkte5013 / 24.60 // {S269}
[A37r]
yugamātre tathā bāhānu • uditau candrārkadevatau /
ahorātre {R5r} tathā nityaṃ samajjātakam iṣyate5014 / 24.61 //
viparītair jātakair anyair viparītās tu prakalpitāḥ /
grahadārśanāmśidhyantumithyājātiśubhāsubhe // 24.62 //
mithyāphalaniḥśpatīṁ samyajjānāṁśubhodayaḥ /
gatiyoni samāśritya kṣetre jātipratiśhitāḥ // 24.63 //
avadātō mahāsattvō bhārgavairghracihnte /
ārdraḥ punarvasuś caiva • āśleṣasyāṁśa ucyate // 24.64 //
eṣa jāto mahātyāgī śaṭṭhaḥ sāhasiko naraḥ /
striṣu saṅgī sadā lubdhō • arthanartha sa vidviṣaḥ // 24.65 //
paradārābhigāmī syāt krṣṇābhaḥ śyāma eva vā /
varṇato jāyate dhūmro ugro vai maithunapriyāḥ // 24.66 //
maithunaṁ rāśim aśritya jāyate 'sau śanaścare /
śaniś carati tatraśtho divā rātrau muhur muhuḥ // 24.67 //
eṣa jātakamadhyāhne prabhāvodbhavamānasāḥ /
tasmin kāleti śanaiścare /
eṣa jātakamadhyāhne prabhāvodbhavamānasāḥ /

sa bhave dhananiṣpattir aśivarya bhuvī cihnitam /
puṣye tathaiva nakṣatre • āśleṣa ca vidhīyate // 24.69 //
etat karkaṭakō rāśir guruyukto maharddhikaḥ /
pītako varṇato hy agro jātakah samprakīrtaḥ // 24.70 // {R5v}
tatkālaṁ tu pramāṇena yadi jātaḥ sattvam iṣyate // 24.71 //

sarvārthasādhakō hy eṣa vidhidṛṣṭena hetunā /
rājyaḥ dhananiṣpattir ābālyād dhi karoti saḥ // 24.72 // {S270}
pitābhāso 'tha śyāmo vā dṛśyate varṇapuṣkalaḥ /
saucācārarataḥ śrīmāṁ jāyate 'sau viśāradaḥ // 24.73 // {V210}

dhāraḥ phalgunīs caiva sāṁśa-m-uttaraphalgunī /

maghaḥ phalgunīs caiva sāṁśa-m-uttaraphalgunī /

yadi jātakasampannaḥ {A37v} kṣetraśthā niyatāśritā /

uttarā phalgunī sāṁśa hastacitrā tathaiva ca /

nakṣatreṣv eṣu jātastho śūraś cauro bhaven naraḥ // 24.77 //
asaṃyamī paradāreṣu senāpatyaṃ karoti saḥ / 
yadi jātakasampannaḥ niyataṃ rājyakāraṇam // 24.78 //

kanyārāśir bhavet5031 hy eṣa yatraite tārakāśritāḥ / 
ubhau5032 bhaved eṣāṃ svāmī syād anyo vātra kvacit punaḥ // 24.79 //

eteṣāṃ tārakāṃ śreṣṭhaṃ5033 graho [R6r] rakṣati dāruṇaḥ / 
saumyo vā punar bhadrasaś ca pramudrāḥ sadā pati // 24.80 //

madhyānāpūraṇaṃ jātur5034 jātakaṃ eṣu dṛṣṭaye /
citāṃśa5035 svātinaś caiva viśākhāsyārdhāsadsāhikam // 24.81 //

tulārāśiḥ prakṛṣṭārtha somaś carati dehinām / 
etad dāruṇaṃ kṣetram śanir bhārgavaṇāśālayam // 24.82 //

jātakaṃ hy eṣu jātasthaḥ praharante niśāsu vai / 
esu jātā bhaven martyrā bahupārantarāḥ sadā / 
apragalbhā tathā hariya5036 mahāsammatapūjitā // 24.83 //

cvaid rājyam kvacid bhogān prāpnuvanti kvacid dhanam5037 / 
aniyatā jātakā dṛṣṭā mātrā bālyāvarjita / 
yadi jātakasampannā bahvapatyā sukhodayāḥ // 24.84 //

anurādhe dṛṣṭanakṣatre5038 prakṛṣṭaḥ karmasādhanām5039 / 
maitrātmako bahumiitraḥ śūraḥ sāhasikaḥ sadā // 24.85 // {S271}

jyeṣṭhā kathitaṃ loke jātaḥ praçaṇḍo hi mānavaḥ / 
bahuduhkhikāh sahiṣṇuś ca krūro jāyati mānavaḥ // 24.86 //

vṛścikāṃ rāśiḥ ity āhus tīkṣṇaḥ sāhasikaḥ sadā / 
eteṣv eva sadā jātur5040 jātakaṃ ca • udāṛtam // 24.87 //

madhyandine tathāditye yadi jantuḥ prajāyate / 
tivro vijitasangrāmo5041 rājāsa[RV6] bhavate dhruvam // 24.88 //

bālādārakarūpās tu grahōm-māṅkṣati tatkṣaṇam / 
yo 'sāv anāgrakaḥ praktaḥ prthividevatāśubhah / 24.89 // {V211} {A38r}

ata eva prthivim bhunkte svasutasyaiva5042 pālitāḥ5043 / 
tato 'nyo viparītas tu jātir eva subhāśubhā / 
dīrghāyuso5044 tha tejasvī manasvī caiva jāyate // 24.90 //

jāto5045 hi • anurādhāyaṃ mahāprājño mitravatsalāḥ / 
etad anāgrakṣetram vyatimiśrait grahah sadā / 
mūlanakṣatrasanijo jātaḥ pūrvāśdhaḥ tathaiva ca // 24.91 //
āṣāḍhe • uttare • aṃśe dhanūraśiḥ prakīrtitā /
etad bṛhaspateḥ kṣetraṃ jātaṃ tasya jāyate // 24.92 //
aparāhne tathā sūrye śaśīne vā niśasu vai /
tasya jātakam ity āhur yo jāto rājyahetavaḥ // 24.93 //
svakulaṃ nāsyayen mule • ante šobhanam ucyate /
madhyajanmasthito bhogān prāpnyat sa na samśayah // 24.94 //
atikrānte tu tārūnye yathā bhāskaramaṇḍale /
vārddhikye bhavate rājā mahābhogo mahādhanaḥ // 24.95 //
nimnadeše sasāmarthyo nānyadeśu kīrtyate /
tato 'nye viparītās tu dṛṣyante vividhā jana // 24.96 //
uttarāṣāḍham {R7r} evaṃ syāc chravanā caiva kīrtyate /
dhaniṣṭhāh śresṭhanakṣatro rāśir eṣa makaro bhavet // 24.97 // {S272}
etat śāniścarakṣetram tadanyair vā grahamāni /
jātakam eṣu nityastho dṛśyate ca mahītale // 24.98 //
nirgate rajanibhāge prathamānte ca madhyame /
esu jātā mahābhogā dṛṣyante ca samantataḥ // 24.99 //
nīcānicakulāvasthā mahīpālā bhavanti te /
pracanḍā kṛṣnavāṁbhāḥ śyāmavarṇā bhavanti te // 24.100 //
raktalocanā mṛdavaḥ sūrāḥ sāhasikāḥ sada /
jalākīrṇe tathā deśe nṛpatitvaṃ karoti vai // 24.101 //
dīrghāyuṣo hy anapatyā bahuduhkhā sahiṣṇavaḥ /
tato 'nye viparītās tu daridravyādhito [A38v] jana // 24.102 //
dhaniṣṭhā śatabhiṣaś caiva pūrvabhadrapadaṃ tathā /
amśam etad bhaved rāśiḥ kumbhasaṃjñeti • ucyate // 24.103 //
etad grahamukhyena kṣetram adhyuṣitaṃ sadā /
vyatimīraṣ tathā candraiḥ sukraī naiva tu dhīmatā // 24.104 // {V212}
esu jātir bhaved rātru pratyūṣe ca pradrṣyate /
prakṛṣṭo 'yam jātako nityo loke ceṣṭitaśuddhītalay // 24.105 //
krūrakarme [R7v] bhaven martyo buddhimanto udāḥṭah /
vicitrāṃ bhogasampattim anubhoktā mahītale // 24.106 //
tadanye viparītās tu daridravyādhito janā /
bhadrapadaś caiva nakṣatrāḥ revāti ca prakīrtitā // 24.107 //
pūrvabhadrapade aṃśe mīnarāśiḥ prakalpitā /
jātakam eṣu nityastho dṛṣyate ca samantataḥ // 24.108 //
raṭrāṃ madhyame yāme tu divā vā savitottithe /
ardhayāmagate bhānau madhyāhne • iṣadanusthitam / 24.109 //
stokamātravinirgatam .....
• hastamātrāvaśe tu • ekakālam tu jātakam /
śuddhah śuklataras caiva śukrenaiva suyojitah / 24.110 // {S273}
sukrakṣetram iti devā taṃ vidur brahmacāriṇaḥ /
pītakaiḥ śuklanirbhāsair grahaiś cāpi-r-adhiṣṭhitaḥ /
tat kṣetraṃ śreyaso nityam dhārmikam paramam śubham // 24.111 //
eṣu jātā bhaven martyā sarvāṅgāś ca suśobhanā /
rājyakāmā mahāvīrāḥ drḍhasauhrdabāndhavā // 24.112 //
dīrghāyuṣo mahābhogā nimmadeśe samāśritā /
prācīṃ diśam aśritya vṛddhiṃ yāsyanti te sadā // 24.113 //
a teṣāṃ jāṅgale deśe vṛddhir jāyati [R8r] vā na vā /
a na matsyā sthalacāriṇyo dṛṣyante ha kathāncana /
jalaughe cābhivardhante jhaṣāṇām ālayo ‘mbhasi // 24.114 //
teṣu jāti prakīrtyete rāśir eva prakīrtitā /
teṣu jātā hi martyā vai nimmadeśe tivarddhakā // 24.115 //
maśpālā mahābhogā [A39r] prācyāvasthitā sadā /
grahāḥ śreṣṭḥbhāvikṣyante bṛhaspatyādyāḥ śanaiścarāḥ // 24.116 //
prācyādhipatyaṃ kurvanti • eṣu jātam na samśayah /
rāśayo bahudhā proktā nakṣatrāś ca • anekadhā / 24.117 //
trividhā grahumukhyās tu cirakāle tu nādhunā /
mānuṣāṇām ato jānaṃ tithayaḥ paṅcadaśas tathā // 24.118 // {V213}
trimśatiś caiva divasāni • ato māsaḥ prakīrṣitaḥ /
pakṣaḥ paṅcadaśahorātro dvipakṣo māsa ucyate // 24.119 //
tato dvādaśame māse varṣam ekaṃ prakīrṣitan /
etat kālapramāṇaṃ tu yugānte parikalpitam / 24.120 //
prāpte kāliyuge kāle eṣā saṅkhya prakīrtitā /
mānuṣāṇāṃ tathāyuṣyaṃ satavarṣaṇi kīrtitā // 24.121 //
teṣāṃ saṃvatsare prāktaḥ 5094 • rtavaḥ śaṭ 5095 prakīrtitāḥ /
122 ādi-m-an te tathā madhye trividhā {R8v} te parikīrtitāḥ / 24.122 // {S274}

antara uccanīcaṃ syād āyuṣaṃ mānuṣeṣv iha /
123 teṣāṃ manuṣyaloke 'sminn utpātaś ca prakīrtitāḥ 5096 / 24.123 //

amānuṣyā jīvaloke 'sminn vidravanti itas tataḥ /
124 vitrastā te 'pi bhītā vai vicaranti itastataḥ / 24.124 //

devaśuramukhyānāṃ yadā yuddhaṃ pravartate /
126 śaśimāṇḍala bhāṇo 5097 vai kabandhākārakīlakā / 24.126 //

chidraṃ ca dṛṣyate bhānau candre caiva 5098 mahardhike /
127 evaṃ hi vividhākārā dṛṣyante bahudhā punah / 24.127 //

durbhikṣaṃ ca • anāyuṣyaṃ rāṣṭrabhaṅgaṃ tathaiva ca /
128 nrpater maraṇaṃ caiva yatīnāṃ ca mahad bhayam / 24.128 //

lokānāṃ caiva sarveṣāṃ tatra deśe bhayānakam /
129 maghāsu ca kalā bhūmir aśvinyāṃ ca punarvasū / 24.129 //

madhyadeśaś ca {A39v} pīḍyante caurāḥ sāhasikās tada /
130 mahārājyaṃ vilumpete 5099 dakṣināpathasamsṝtaīh 5100 / 24.130 //

bharaniḥ kṛttikāś caiva rohinyā mrgaśirās 5101 yada /
131 kampo mahābhay [R9r] loko tatra śaṅkā prajāyate / 24.131 //

paścimāṃ diśim aśrīta rājāno mriyate tada /
132 ye 'pi 5102 pratyantavāsinyo mlechās 5103 taskaraṇīvinaḥ / 24.132 //

vindhyaprṣṭhe tathā 5104 kukṣau • antarānīnajaneśvarāḥ 5105 /
133 te 'pi tasmin tada kāle pīḍyante vyādhimūrchitāḥ / 24.133 // {V214}

arīṇāṃ sambhavas teṣāṃ anyonyātiṣayā janāḥ /
134 ārdraḥ puṣyanakṣatra aśleṣāś caiva phalgunī / 24.134 // {S275}

ubhāv uttaraṇīkraṇaṃ /
135 eteṣu caiva sarveṣaṃ anyonyāparṇaṃ / 24.135 //

sarvaṃ ca kurute vyāgraḥ anyonyāparṇaṃ /
136 vadhabhandrapīḍāś ca durbhikṣaś ca prajāyate / 24.136 //

hastacitra tathā svāti 5109 • anurādhā jyeṣṭha 5110 eva tu /
eṣu kampo yadā jāto bhūri śmin • lokabhājane // 24.137 //
himavantagatā mlecchā taskarāś ca samantataḥ /
nepālādhipateś caiva khaśadroṇisamāśritāḥ // 24.138 //
sarve nṛpatayas tatra parasparavirodhinaḥ /
saṅgrāmaśīlinaḥ sarve bhavante nātra saṃśayaḥ // 24.139 //
mūlanakṣatre kampo 'yam āṣāḍhau tau pūrva-m-uttarau /
nakṣatreśv eva drśyante calanaṃ vasudhātale // 24.140 //
pūrvaṃ deśā manusyaśā ca paunḍrodrāḥ kāmarūpiṇāḥ /
vaṅgālādhipatī rājā mṛyate nātra saṃśayaḥ // 24.141 //
gaudānām adhipatiḥ śrīmān rudhyate pararāṣṭrakaiḥ /
gleño vā bhavate sadyaṃ mṛtyur vā jāyate kvacit // 24.142 //
samudrānte tathā lokā gaṅgātīre samāśritāḥ /
plāvyante • udake sarvaṃ bahuvyādhiprapīditāḥ // 24.143 //
śravane yadi dhanīṣṭhāyāṃ śatabhiṣā bhadrāpadau tathā /
pūrvaṃ uttaram eva syād revatyaṃ yadi jāyate // 24.144 //
mahāprakampo madhyāhne {A40r} lokabhājana sañcalam /
prakampate vasumātī sarvā parvatāś ca sakānanā // 24.145 //
sarve te vyastavinyastā drśyate gagane sadā /
uttarāpathadeśāś ca paścādeśasamāśritā // 24.146 //
dakṣināpathe sarvatra sarvāṃ diśī samāśritā /
nṛpavarā bhūtibhūyiṣṭha anyonyāparundhīnaḥ /
pratyūṣe ca śivā śāntir dehināṃ ca prakampane // 24.148 //
tatotkṛṣṭavelāyāṃ raudrakampah prajāyate /
tatotkṛṣṭataraś cāpi māgadhānāṃ vadhātmakāḥ // 24.149 // {V215}
anāgadesāś ca piḍyante māgadho nṛpatis tathā /
tato hrāsita madhyāhne • aparāhne divākare // 24.150 // {R10r}
yadi kampaḥ pravṛtto 'yaṃ kṛṣne caiva mahītale /
sarvapravrajitā nityāṃ prāpnuyād vyādhisambhavam // 24.151 //
jvarārogaśūlais tu vyādhibhīḥ spīṭakais tathā /
klīṣyante saptarātram tu śreyas teśāṃ tataḥ pare // 24.152 //
hrāsi gate bhānoḥ kṣmākampo yadi jāyate /
caturvarṇatarotkṛṣṭā brāhmaṇāḥ somapāyinaḥ // 24.153 //

kliśyate naśyate cāpi mantri rājño na saṃśayaḥ /
purohito 'tha dharmiṣṭho • amātyo vā rājasevakaḥ // 24.154 //

anyo vā vratino mukhyo mantraṁ karātaraḥ /
brāhmaṇāḥ kṣatriyo vāpi vaiśya śūdras tathaiva ca // 24.155 //

nipuṇaḥ paṇḍitaś cāpi śāstratattvārtha /
hanyate naśyate cāpi vyādhinā vā prapīḍyate // 24.156 //

śruti tattvajña itihāsapracintakāḥ /
hanyate vyādhinā kṣipraṃ vajreṇa vā // 24.157 //

to 'staṃ gate bhānau tatotkṛṣṭatarātha /
aparāhne yugante ca yadi kampaḥ prajāyate // 24.158 // {A40v}

vyatimīrās tathā sattvās tiryagyonamāśritā /
mānuṣā lokamukhyas tu tasmin kampe vinaśvarāḥ // 24.159 //

to rātreḥ prathame yāme yadi kampaḥ prajāyate /
mahāvrṣṭih pradrṣyate śilāpātanamsambhava / 24.160 // {S277}

to hrāsiyāme vai calite vasumatī tadā /
tasya cihnaṃ tadā dṛṣṭvā vātavarṣaḥ mahad bhavet / 24.161 //

to hrāsiyāmānte dṛṣyate kampa /
paracakraṁ gamanaṁ vindyā pāscānyān / tu narādhipam // 24.162 //

to dvitiyāmānte drṣyate kampa /
maṁtyuvādhiparackrakūśirogam ca dāruṇam // 24.163 //

pitāsleṣmagatāṁ vyādhiṁ sa kopayati jantunām /
saṃvejayanti bhūtāni deśād deśe gamaṁ / tadā // 24.164 //

maṁtyuvādhiparacakraukūṣirogaṁ ca dāruṇam // 24.163 //

to dvitiyāmadhye tu yāme kampaḥ prajāyate /
maṁtyuvātāṁ to vindyād vrksadevakulān bheidē / 24.165 // {V216}

attrapākāraśṛṅgāś ca parvatānāṁ na saṃśayaḥ /
vihaṇvāsathāṁ ramyān mandirāṁ ca satorānāṁ /
pātayate āśu bhūtānāṁ āvāsān tiryaggaṁ tathā // 24.166 //

vā naśyate tasya durbhikṣaṁ vā samādiśet / 24.167 //
tato hrásimadhye tu • ante yāme (R11r) prajayate /
kampo mahítale kṛtsne\(^{5155}\) śāntim ārogyam nirdiśet // 24.168 //

tato 'nte 'rddharātre tu yadi\(^{5156}\) kampaḥ prajayate /
anūpā madhyadeśāś ca nrpatayō\(^{5157}\) vyādhipiḍitāḥ /
miṛyante dāruṇaih duhkhaiḥ parasparavirōdhinaḥ // 24.169 //

trēyē yāme\(^{5158}\) samprāpte bāliśānām sukhodayam /
maśadamśapataṅgāśca sarve naśyanti taskaraḥ // 24.170 //

āyurārogyasaubhiṣaṃ [A41r] kuryāt pratyūśakampane /
agnidāhāṃ vijānīyān\(^{5159}\) nagarāṇāṃ tu sarvataḥ // 24.171 //

udayantaṃ yadāditye bhūmikampa prajayate / {S278}
madhyadeśo\(^{5160}\) 'tha sarvatra taskaraiś ca • upadrutaḥ /
drṣyaṃe nrpater mṛtyuḥ saptāhāt paratas tadā // 24.172 //

yasmin sthāne yadā kampo drṣyaṃe prabalo yadā\(^{5161}\) /
tasmīṃ sthāne tadā drṣṭāḥ subhāsubhaviceṣṭitam // 24.173 //

ulkā\(^{5162}\) nirghātabhūkampam ekakāle\(^{5163}\) samādiśet /
jvalanaṃ sitam ulkāyāḥ yad vakrama\(^{5164}\) nāṣayet tu tam // 24.174 //

sitavarnā\(^{5165}\) tathā nityam praśastaḥ śubhadas tathā\(^{5166}\) /
raktavarṇo mahāghoraḥ • agnidāho 'padiṣyaṃ\(^{5167}\) // 24.175 //

dhūmravarṇo 'tha kṛṣṇo vā rājño mṛtyuṃ\(^{5168}\) samādiśet /
pitavarno 'tha kapilo (R11v) vā vyātimiśro\(^{5169}\) vātha varṇataḥ // 24.176 //

vyātimiśram tadā karma-m\(^{5170}\) utpātaṃ\(^{5171}\) caiva nirdiśet /
nirghātaś caiva kīrtyate yasyāṃ diśi tasyāṃ ādiśet // 24.177 //

yadi madhyam tadā madhye deśeśv eva prakīrtitam /
sasvaro\(^{5172}\) madhuraś caiva kṣemam ārogyam ādiśet // 24.178 //

krūraghorataro\(^{5173}\) loke śubhado\(^{5174}\) dundubhisvānāḥ /
bhīṣaṇo hy atiḥīmaś ca durbhīṣaṃ tatra nirdiśet // 24.179 // {V217}

evamādyāḥ prayogās tu grahamāṃ vai tadā sadā /
siddhi karma tadā kuryāṃ nakṣatreśv eṣu śobhane // 24.180 //

aśvini bharanī\(^{5175}\) caiva puṣyā bhadrapadā ubhe /
revatyā cānurādhaś ca jāpakāle praśasyate /
sidhyante eṣu mantrā vai siddham arthāṃ\(^{5176}\) dadanti te // 24.181 //

maṇḍalam caiva • ālekhyam eteśv eva tārakaiḥ /
vāragrahamukhyānāṃ pītaśuklāvabhāsinām // 24.182 //
tithayaḥ śobhane5177 hy ete pūrṇamā pañcadaśī sadā5178 /
pravāsaṃ naiva5179 kurvita maṇḍalaṃ tu samālikhet // 24.183 //
prathamaḥ tṛtiyapañcanyā daśamī caiva saptamī / {S279}
trayodaśyāṃ tathā yātrāṃ5180 kalpayantu narādhipāḥ / {A41v}
śubhadaḥ [R12r] sarvajantūnāṃ yātrāyanaṃ praśasyate // 24.184 //
nalikhet sarvanantarāṇāṃ maṇḍalaṃ tantramantarayoḥ /
na sidhyante • eṣu mantrā vai vighnahetum udāḥṛtā // 24.185 //
yātrāṃ homataḥ siddhis tithiśiṣṭair5181 grahottamaḥ /
brhaspatiḥ śukracandraś ca budhaḥ śreṣṭhaḥ sarvakarmasu // 24.186 //
ete grahā varā nityaṃ catvāras tithim āśritāḥ5182 /
siddhiyātrāṃ tathā loke5183 kurvante ‘tha mahitale // 24.187 //
duṣṭāriṣṭa5184 vinirmuktā chedabhaṅgāyataṃ tvaram5185 /
eteṣu eva vinirmuktā divisāṃś caiva prakalpayet // 24.188 //
dvādaśaiva mūhūrtāni tasmām kāle prayañjyat /
śveto māitra evam syād raktākṣāḥ praśaksiḥ // 24.189 //
raudro mahendraḥ śuddhaḥ ca • abhijīsa5186 caiva suśobhanaḥ5187 /
bhrāmaṇo bhrāmaṇaś caiva kīrtaye ca śubhapradah // 24.190 //
saumyo ’tha varadāścaiva kīrtaye ca śubhapradaḥ /
somo ’pi varadaś caiva5188 • ity ete dvādaśā lakṣaṇāḥ5190 // 24.191 //
bahudhā5191 lakṣaṇāḥ proktā mūhūrtanāṃ tṛṃsatsaṃjñakā5192 /
daśamāṃ5193 vṛṣṭiḥ evam syāc caturdaśyāṃ5194 rātrā eva ca // 24.192 //
aṣṭāṃ dvādaśi caiva caturthi caiva5195 varjitāḥ /
tvārādyā5196 gāṇite yuko • asite pakṣe tu rātritaḥ // 24.193 //
vighnakāraṇam eṣāṃ tu vināyako ha5197 [R12v] caturthitaḥ5198 /
etad gaṇanayā5199 yuktām kālam etat prakīrtitam // 24.194 // {V218}
esonmeṣani5200 ca • acchaṭā tvaritā gatiḥ /
etat kālapramāṇāṃ tu vistaram vakṣyate punah // 24.195 //
acchaṭāsatasāṅghātam nādi5201 ca praśikiṭā /
caturmādiyo5202 ghaṭiṣṭy uktā caturghatiyaḥ5203 praharaḥ smṛtaḥ // 24.196 //
catuḥpraharo divisas tu rātrā5204 • ebhiḥ praśikiṭāḥ /
EBHIR AṢṬAIS TATHĀ YUKTAḤ • AḤORĀṬRAM PRĀKLIPITAM // 24.197 //

DAṢONMEṣANIMEṢAM TU KṢAṆA MĀTRAṬ PRĀKLIPITAM /

DAṢATĀLA PRAMĀṆAṬ TU KṢAṆA MĀTRAṬ TU VAKṢYATE // 24.198 //

DAṢA KṢAṆA NIMITYĀHUR MUḤURTAMPARĪKLIPITAM /

CATURMUḤURTṬAṬ PRHARAS TU MANTRAṆAṬIḥ PARĪKLIPITAH // 24.199 // \{A42r\}

ETAT KĀLAPRAMĀṆAṬ TU TRISANDHYE PARĪKLPAYET /

HOMAKĀLE TATHĀ JAYE SIDDHĀKALE TU YOJAYET // 24.200 //

DIVASNĀ PAṆCADAṬSAŚ CAIVA PAKṢAM EKM PRĀKLĪTAM /

DVIPAṢAṬM MĀSAM ITY ĀḤUR GAṆITAIṆĀ VIṢĀRADĀḥ // 24.202 //

ṢAḌBHIR MĀSAIS TADĀ [R13r] CANDRĀḥ • RĀHUṆĀ GRASYATE PUNAH /

TATO DVĀDAṢAME MĀSE VARṢAŚABDAṬ PRĀKLĪTATH // 24.203 //

TATO DVĀDAṢA VARṢĀṆI MAḤĀVARṢĀMVADUCYATE /

VIPARĪṬĀ GRHAṆAKṢāTĀṆ DĀṆAVENDRAS ĈA SĀRVADĀ /

TATO DVĀDAṢAME • ABDE KURVANṬHI ŚUBHĀṢUHĀM / 24.204 //

EKAPAKṢE YADĀ RĀHUṆ ASURENDRAṬ PRADRŚYATE /

SAMASTAṬ MAṆVASTVANYAŚTĀṆ ŚAṢĪBHĀṢKARṆAṆḌALAU /

MĀHAṬṬĀṬ ŚAṬRAṢAṬPĀṬAṬ DEṢYATE VASUDHĀTAL ĈE 24.205 //

EVAM ĀḌYĀMVADUṢYANTHI KĀLE KĀLE PRAYOJAYET /

ANEKE BAḤUDHĀ CAIVA VIGHṆĀ DEṢYANTI DĀṆUṆĀH / 24.206 //

PRĀPTE KĀLE YUGÂṆTE VAI • ADHĀRMĪṢṬHE LOKAṬBHĀJANE /

SAMASTAṬ CANDRAMASĀṬ GRASTAṬ MŪLANAKṢATRAM ĀṢRITAM // 24.207 //

RĀṬRAU SAGRAḤA Ś CAIVA ASTAM ETI SA CANDRAMĀ /

DIVĀ VĀ YADĪVĀ BḤĀṆOR ASTAM ETI SA PĪḌITAṬ / 24.208 // \{S281\}

RAVĪṆE CANDRAMESĀṬ CAIVA • ARDHARĀṬRE TU SAGRAḤE /

ASTAMANTI YADĀ BHĪṬṬĀḌNAMĀṆḌRASYA CHĀṆYAYA / 24.209 // \{V219\}

HANYATE PŪRVADĒṢASTHĀ Ś Rajā DUṢṬO NA SAMṢAYAṬ /

SVAKAṬVĀ MRṬYUBHĀYAM TAŚYA PARAIR VĀ SA VILUPYATE // 24.210 //

MLECHḤĀṆĀM ADHĪPATĪṢ CAIVA PŪRVADĒṢAṬ [R13v] VILUPYATE /

UDRA JANAṆAṬIḥ SARVE • UDRĀṆĀM ADHĪPATIS TATHĀ / 24.211 //

AŚVINYĀṆ YADI DRŚYERAN ROHĪṆYĀṆ BHARANĪS TATHĀ /
kṛttikāsu
drśyau grahau candradivākarau // 24.212 //
vividhāḥ śleṣmikā rogā paittikā vātamudbhavā / {A42v}
vyatimīrās tathā cānyē jāyante sarvadehinām // 24.213 //
vividhā rogamutthānā drśyante sarvabāliśām /
maghāsu yadi phalgunyau • uttārā pūrvam eva tau // 24.214 //
hastacitre tathā svātyām visākhāsu tathaiva ca /
esu candro yadā grhyed bhāskaro vā na saṃśayaḥ // 24.215 //
rāhuṇā grasyate pūrvam śaśibhāskaram eva tau /
prācyānpratiś caiva laḍa deśādhipatis tathā
vaṅgāgamāgadho rājā • aksiśūlena grhyate // 24.216 //
putro vā mṛyate teṣāṃ mṛtyur vā patnito bhayam /
ariṇāṃ duṣṭacittānām saṅghāto vā bhavet tadā // 24.217 //
mgāsirādrapunarvasvā puṣyāśleṣau tathaiva ca /
esu rāhur vai sūrye šāsine tathā // 24.218 //
māgadho nṛpatiḥ pīḍyate māgadhā janapadās {R14r} tathā /
amātyā vyādhībhayaṃ vindyā bandhaklesām sapaurajām // 24.219 //
anurādhājyeṣṭhayoḥ sarvaṃ dṛṣyeran dānaveśvaraḥ /
sarvān janapadān vyādhīṃ janayet sarvagataṃ tadā // 24.220 //
vadhabandhapariklesām āyāsām vividhāms tathā /{S282}
bandharundhas tatas teṣu janamukhyais tu vardhate // 24.221 //
pūrvāṣāḍhe śravaṇe ca • uttarāṣāḍhe tathaiva ca /
śravaṇadhaniṣṭhanakṣatraṃ pūrvabhadrapadaṃ tathā /
śatabhiṣeṣu yadā candra bhāno vā vadi grhyate vā / 24.223 // {V220}
krṣna bhāvaṃ samāśritya grahasyāgamanāṃ viduḥ /
mahāntam śokam āyāsām durbhikṣaṃ ca samantataḥ /
sarvōm janapadaṃ vindyā rājacauramahadbhayam // 24.224 //
revatyām atha nakṣatre • uttārā bhadrpadā yadā /
rāhuṇā grasyate pūrvam šaśino bhāskaramaṇḍalam /
paścād bhāno tha vinyastaḥ pakṣenekena dṛṣyte // 24.225 //
rājyād bhraśyate sarvaḥ • māgadho nrpatiḥ patiḥ /
ete ca kathitā {R14v} cihnā rāhor āgamanāṃ yadā / // 24.226 //
diśāsu yāsu grḥnāti šaśi bhāskaramaṇḍalam /
teṣu teṣu tādā deṣe • utpadyante śubhāśubham / // 24.227 //
ya eva būtale kampā kathitā lokacihnutā /
graḥoparāge taṃ vindyāt tatra śubhāśubham / // 24.228 //
dhūmikā vrṣṭhetuḥ syād divasātye 'tha paṃca vai /
tato 'ṛdhāṃ lokataś cintā tīrabhuktisamāśritā / // 24.229 // {A43r}
naśyante janapadāḥ sarvā vyādhisambhava-m-ālayā /
nrpatiś cāpi naśyeta gaṅgāyāś / tīra uttare / // 24.230 //
hiṃvantas tathā kukṣau durgagaharam /
bhūpālā cāpi vinyastā koṭṭā pālaḥ samantataḥ / // 24.231 //
gaṅgāyā • uttare tīre tīrabhuktipatis tadā /
vividhaiḥ śokasantāpair mriyate / sau narādhīpaḥ / {S283}
saputrabhāryayā sārddham naśyate 'sauro narādhīpaḥ / // 24.232 //
nakṣatatreṣu yeṣu campo vai teṣu dhūmaṁ samādiśet /
diśaḥ sarvā sadhūmāś / ca ghorā vardalavijitā /
apāncāhā samatikrāntā bahudevasike sadā / // 24.233 //
na paśyante24. paraśparā martyā gocarā mānuṣodbhava /
na dṛṣṭis tatra pravartate / mānuṣāṇāṃ parasparam / // 24.234 // {R15r}
vindyān mahadbhayaḥ tatra sarāśtraṃ nrpatiṃ hanet /
yeṣu • evam bhavet kampā • ulkāpāta samantataḥ / // 24.235 //
paryēṣaś / cāpi vinyasto dvitrīś caiva dārunah /
rātrau • indrādhanus caiva śvetapakṣam yadi vāyasam / // 24.236 //
śuklavarno 'tha kṛṇo vai kṛṇo śuklo 'tha drṣyate /
viparītā pakṣaṇo varṇā viparītā ṛtinivānā / // 24.237 // {V221}
vipaṛītāḥ pakṣaṇah santi yatra tatra mahadbhayam /
dvipadāś catuspadāś caiva • apadāś caiva bahupadāḥ / // 24.238 //
pakṣaṇah tiryak prāṇā viparītās tu mahābhayaṃ /
ūrdhvatuṇḍā tathā śvānā ravante ca muhumuruḥ /
divā vā yadi vā rātrau yatra / tatra mahābhayaṃ / // 24.239 //
evamprakārā anekāś ca bahudhā yatra prakalpitāḥ /
CHAPTER A25

ap25.1 atha bhagavān śākyamunīḥ punar api grahanakṣatrārakajyotiṣagaṇān āmantrayate sma // 25.1 //

ap25.2 + + + + śṛṇvantu bhavantaḥ sarve / anatikramaṇīyo 'yaṃ kalparājā mañjuśriyaḥ kumaraḥ jyotisādhanapraṇām samāmaṇḍalavidhānaṃ / na ca jayati jātāyanaḥ prāṇināṃ ca śubhāśubham / tathā pravāsaṃśatitamo
caturviṃśatitamo nimittajñānajyotiṣapaṭalavisaraḥ parisamāpta iti // 25.2 //

anugrahārthaṃ tu sattvānāṃ jāpināṃ ca sukhodayām / sakale 'śliṇ śāsane hy agraḥ cakravarti-r-maharddhikaḥ // 25.8 // {S285}

usṇīṣarājā mahāvīryaḥ sarvasmiṃ paramesvarah / bhāṣa tvam kālam etasya yasyedāniṃ tathāgataḥ // 25.9 //

evam uktās tu te buddhās tūṣṇimbhāvā hy avasthitā // 25.10 //

atha teśāṃ buddhānāṃ sannipātā sarvaṃ trisāhasramahāsahasco lokadhātavaḥ sarvasattvānāṃ ca lokabhājanāni • ekajvālibhūtāni / na ca eka sattvānāṃ piḍo 'abhūt / buddhādhiṣṭāṇena mahāantaś cāvabhāsāḥ sandṛṣyante sma // 25.11 //

atha bhagavān śākya muniḥ sarvaṃ taṃ śuddhāvāsabhavanam avaluksya tāṃś ca bodhisattvān mahāsattvān tatrasthitāni ca devaputrāṃ sarvaśrāvakapratyekabuddhāṃś ca bhagavataḥ mahāpaṇḍatsannipāṭān āmantrayate sma // 25.12 // {V223}

samanvāharantu buddhā bhagavantaḥ sarvapratyekabuddhāhyāśrāvakāḥ kalpam ekākṣarasya vidyācakravartinaḥ sarvatathāgatoṇśiṣāṃ āparyuparivartamānasyāpratihataśāsanasyāparimitabalaparākramasya bhagavataḥ • usṇīṣarājacakravartinaḥ / punar api kalpaṃ bhāse 'ham asmim kāle kalau yuge / atha bhagavato duratikramāśāsanasya trailokyaguroḥ sarvadevanāgayakṣagandharvāsargavahāranāmahoragasatkrtya sarvakarmārthādhasākasya mantrāṃ vakṣye punar api kalau yuge kāle // 25.13 //

sāsanāntardhānakāle samaye sāsanārakṣako bhagavān usṇīṣacakravartī bhaviṣyatī / siddhiṃ ca yāsyate / sarvakālaṃ sarvabuddhānāṃ ca sāsanāntardhānakālasamaye buddho 'yaṃ bhagavān sattvārthaṃ kariṣyati / āraṅkṣako 'yaṃ bhagavān sarvatathāgataadharmakośasāmsṛṣṭalḥ / śānvantu bhavanto devaṇaṅgaḥ sarvasattvās ca // 25.14 //

eṣa bhagavān sarvajñaḥ buddhair mantrarūpeṇa vyavasthitāḥ / mahākārunikāḥ śāṣṭā viceruḥ sarvadehinām // 25.15 //

mantrāṇām adhipatīḥ śrīmān khyātā usṇīṣasammataḥ / karuṇādhāḥ sa dharmadhātuṁ niḥśrṣṭya sthitṛya 'yaṃ viśvarūpiṇāḥ // 25.16 //

yathā hi buddhānāṃ śaṅkā pravṛttā dhātāvane karī / sāmisā lokāpūṣyās te nirāmiṣāḥ tu viśeṣataḥ // 25.17 //

saddharmadhātavaḥ proktā nirāmiṣā lokahetavaḥ / sāmisā kalevare proktā jinendrāṇāṃ maharddhikā // 25.18 //
ap25. vividhā dhātavaḥ proktāḥ munidarā nirāsravāḥ
    19 sāmiṣā nirāmiṣāś caiva prasṛtā lokahetavaḥ // 25.19 //

ap25. dharmadhātum sanmiśraṃ sattvānāṃ karuṇāvaśāt /
    20 tiṣṭhate mantrarupeṇa lokanāthaṃ prabhaṅkaraṃ // 25.20 //

ap25. sa viśvārūpī sarvajaṇāḥ dṛṣṭyate ha mahītale /
    21 sarvārthaśādhako mantrāḥ sarvabuddhais tu bhāṣitaḥ // 25.21 //

ap25. eṣa samkṣepato mantrāḥ • ājīta ṣvahā svayam /
    22 karoti sarvakarmaṃ vai • īpsitāṃ saphalāṃ saddā // 25.22 //

ap25. asya kalpaṃ samāsena punaḥ kāle pracakṣyate /
    23 yugānte munivare loke • astaṃ yāte tathāgatae /
    kalpasiddhis tadā kāle mantrasiddhir udāhṛta // 25.23 //

ap25. atha bhagavataś cakravartinās tathāgatoṣṇiṣasya paraśkramaprayoga-
    24 vidhvamśanakarasyājítamjayasya sarvanantarādhipateḥ sarvabuddhabodhi-
    sattvānunitasayoṣṇiṣacakravartināḥ samkṣepataḥ kalpaṃ ekākṣarasasya
    pravartitapūrvam vistarataḥ // 25.24 // {V224}

ap25. ādau tāvad yasmiṁ sthāne ’yaṃ japyate tasmin sthāne pathe
    25 yojanābhayantarenā sarvadūṣṭagrahāḥ prapalāyanti sarvamantrāḥ siddhā api
    na prabhavanti sarvadevāḥ sānnidhyatā nyāṣa anyatra /
    sādhakasyecchayānvesāṃ laukikālokottarāṇāṃ sādhakānāṃ siddhim
    apaharati, para-prayogamāntrām chinnabhinnā • utkīlanatāṃ mocayati // 25.25 //

ap25. savyam vidyācchedaṃ kartukāmaḥ kuśānāṃ haritānāṃ muṣṭīṃ grhiṭvā •
    26 aṣṭasātābhimāntritaṃ kṛtvā āstreaḥ chindyāt tāṃ vidyām uddīṣya sā chinnā
    bhavati / anena pratiṣṭhaṃ kṛtvā hṛdaye kikalena tādayet / kliśitā bhavate /
    saptajaptena sūṭreṇa kusumbhāraktena granthiṃ kuryāt / baddhā bhavati /
    sarvavidyābhicārukam ichchāyā karoti sarvatra // 25.26 //

ap25. pūrvikaṃ karma muktavā 5305 kṣireṇa snāpayitvā homāṃ kuryāt // 25.27 //

ap25. / gṛhtahomena sarvesāṃ śanti-r-āpyāyanāṃ kṛtāṃ bhavati /
    muṣṭibandhena sarvanamantrāṃ stambhayati / manasā mokṣayati /
    mantrasādhayitukāmas tām anenaivoparuddhyā sādhayet / anyaka kalpaṃ
    sādhayitum icchati tām anenaiva sādhayet / siddhyati / anenaiva
    mantriṃvāhanāṃ bhavati / punar anenaiva visarjanaṃ bhavati / anenaiva
    yasya rakṣā kriyate, so ’py adhṛṣyo bhavati // 25.27 //
yo mantro na sidhyati pratyādeśaṃ vā na dadāti anenaiva saha japet / śīghramaṃ siddhyati pratyādeśaṃ vā dadāti / yadi na siddhyati pratyādeśaṃ prayacchati so mṛyate // 25.28 //
dadhimadhugṛtaṃ tālanām aṣṭaśataṃ jhuyāt trisandhyam / saptāhaṃ / yaṃ mantram uddiśya so 'syā vaśo bhavati / yad ucyate tat karmam karoti pratyādeśaṃ vā prayacchati // 25.29 //
dēvā vaśikartukāmo devadārusamidhānāṃ aṣṭasahasraṃ jhuyāt / sapatarātreṇa vaśyo bhavati / nāgāṃ vaśikartukānaṃ trimadhuraṃ jhuyāt / vaśyā bhavanti / yaksāṃ vaśikartukāmo dadhibhaktāṃ jhuyāt / vaśyā bhavanti / yaksīṇī vaśikartukāmena dadhibhaktāṃ jhuyāt / sarvagandhāraṃ gandharvam vaśākarotāḥ aśokapriyāṃgusamidhānāṃ kusumā vā // 25.30 //
yaksīṇīnāgāṃgagrahaḥraṃ rājīkābhiḥ / rājāṃ siddharthakāiḥ / bhrāmaṇaṃ pūṣpahomena / veśyaṃ dadhikṣiragṛhtena / śūrāṃ tuṣāpāṃsubhīḥ / striyaṃ lavanahomena / rāṇāṃ māṣājambǔlikāhomena / kanyāṃ lājāhomena / sarvāṃ ghrātaīlahomena vaśyām karoti sarvatra trisandhyam sapatarātram //
ity uktvā tuoṃmbhūto jinottamaḥ // 25.31 //
devasaṅghāṃ tad āmantre saptamo munipuṅgavaḥ / prahasya lokadharmajñaḥ • mukto 'sau yatadhīs.tadā // 25.32 //
munīh śreṣṭhas tadā jyeṣṭham buddhaputraṃ tadālapet / māṇjuṅgoṣaṃ tadā vavre bodhisattvaṃ maharuddhiṃ // 25.33 // [S288]
esa kalpo mayā proktaḥ • ekadeśo hi caṅkṛte / vistīrṇa yasya nāthasya devadevasya dhīmataḥ // 25.34 // {V225}
kālpair yasya pramāṇaṃ tu na śakyaṃ bhāṣitum jinaḥ / samkṣepena pravakṣye te mānasānāṃ hitodayā // 25.35 //
evam ukte tadā śrīmān maṇjuṅgoṣaḥ maharuddhiṃ / adhyeṣayati tāṃ buddhaṃ śuddhāvāsopari sthitam // 25.36 //
bhāṣa bhāṣa mahāvīra sambuddha dvipadottama / naṣṭe kāle yugante vai mānasānāṃ sukhodayam // 25.37 //
katham asya mahātejā mahāvīrasya mantrarāṭ / paṭasiddhiḥ pradṛṣyete kṣipram paṭavidhiḥ katham // iti // 25.38 //
āryamaṇjuśriyamulakalpaṃ bodhisattvaṃ pitakāvataṃ śrīmān mahāyānaśāchāṇyaṃ / pañcaviṃśatītamaṃ ekākṣaracakravartiṃvadhavaṭalaviṣayāḥ parisamāpta iti // [S289] {V226}

CHAPTER A26

atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya maṇjuśrīyaṃ kumarabhūtam āmantrayate sma / śīṃ maṇjuśrīr ekākṣaracakravartyudbhavapatālaviṣayāḥ parisamāpta iti //
bhavati / vistaraśaḥ pūrvam udīritam adhunā samkṣepena // 26.1 //

ap26.2 yugādhame sattvā alpaviryaḥ bhavanti • alpaprajñā mandacetasaḥ / na śakyante vistaraśaḥ paṭapramāṇaprayogam sādhayitum // 26.2 //

ap26.3 samkṣepena vakṣye 'haṃ sattvānāṃ hitakāmyayā / uttamārthaṃ tu yathā siddhim prāpnuvantī sa jāpinaḥ // 26.3 //

ap26.4 uttamasādhanaṃ kartukāmena • anāhate paṭe • acchinnaśe keśāpagate aśleṣakair varṇair bhagavān citrāpayitavyaḥ / dharmarājā dharmakrāparavartakaḥ sarvalokādhipatiḥ puruṣottamā śrīvārakāp pūryanāṃ agryas tathāgatatrato ratnaketur nāmā jinottamāṃ dharmaṃ desayamāṇāḥ samantajvalaprabhāmaṇḍalaḥ // 26.4 //

ap26.5 adhastād brahmā • āryavajrapāniṣ ca / upariṣṭan mālādhāriṇau devaputrau / adhastāt sādhakaḥ / tasyāgratas trisandhyam agarudhāpaṃ dahata daśalaksāṇī japet / paścāṃ karmāṇi bhavanti // 26.5 //

ap26.6 prathamām cakrasādhanaṃ kartukāmo dvādaśāram puṣpalohamayaṃ c克拉ṃ kṛtvā prātiḥārakapakṣe bhagavato 'gratas trisandhyam agarudhāpaṃ dahata daśa laṃṣāṇī japet / ante pūrṇamāṃ udāraṃ pūjāṃ kṛtvā hastenāvāstaḥbhaya tāvaj japed yāvat prajvalitam iti / taṃ grhitvā vidyādharacakraṃ bhavati / yair drṣyate yāṃ ca paśyati tāḥ saḥ saḥ patati // 26.6 //

ap26.7 attha chatraṃ sādhayitukāmah śvetacchatraṃ vicitraṃ cābhinaṃ kāryayātvā suvarṇacakraicihnaṃ kauśeyavastrāvalambitaṃ tenānenaiva vidhānena śrīra kṛtvā japet / vidyā vayam evopatiṣṭaḥi / anena ca bhagavato 'gratas trisandhyam agarudhāpaṃ daśalaksāṃ japet / ante pūrṇamāṃ udāraṃ pūjāṃ kṛtvā hastenāvāstabhya tāvaj japed yāvat prajvalitam iti / taṃ grhitvā vidyādharacakraṃ bhavati / māṣe māṣe paurṇamāṃ paṇca bhāṣī [S290] pakṣaiḥ prātiḥārikapakṣe sidhyati / attha siddhamāṭeṣa sarvadharāmāmāṃhībhavanti / sarvābhijña pratibhātate / sarvabuddhabhadhisattvābhinnanditaḥ sarvasattvānupraveṣaḥ siddho bhavati / lokadḥātvante 'pi sahasraparivāraṃ cakraṃ bhavati // 26.7 //

ap26.8 atoṣṇīṣaṃ sādhayitukāmah hastamāṭre daṇḍe sauvarṇarajaratāmamayam manimayaṃ vā kṛtvā tāvaj japed yāvat prajvalitam iti / taṃ grhitvā yathecṣa vicarati / sattvebhyo dharmāṃ desayati / mahākalpaṃ jīvati // 26.8 //

ap26.9 attha bhadrāgraṭaṃ sādhayitukāmah sauvarṇaṃ bhadrāgraṭaṃ kṛtvā sarvabijaratnausadhiparipūrṇam śuklavāstraśvākṣṇhitam tam anena sādhayet / ekasmin prātiḥārikapakṣe karmārhet / aparasmīṃ sidhyati / tasmin haste prakṣipya yam ichati taṃ labhate / akṣayaṃ bhavati // 26.9 //
atha cintāmaniratnam sādhayitukāmah sauvarṇanadaṇḍo jātyamanīṁ
10 spaṭīkamanīṁ ca sauvarṇaṁ vā vastrāvalambantaṁ kṛtvā anenaiva
vidhāṇena sādhhayet / yaṁ cintayati tat sarvaṁ sidhyati / {V227}
devamanuṣyeṣu cānena grhītena pratihatabalaparākramo bhavati / atha
bhagavataḥ koṭiṁ jayet / svaśarireṇotpatati / divyabahumāhākalpaṁ jīvati // 26.10 //

atha vajrāṃ sādhayitukāmo raktaṃ abhijñāṇaḥ ekaśūcikān vajraṃ
11 kṛtvā • athavā puṣpaḥamayam kṛtvā pañcagavyena prakṣālya
ṣuklapaṇcadaśyām patasyāgrata udārām pūjam kṛtvā ṣaṅkulaṃ
dhārīnaṃ prajāvo gandhadakena prakṣālya yāksa vaśyā bhavanti // 26.12 //

atha vajraṃ sādhayitukāmo nirvraṇaṃ khaḍgaṃ gṛhītvā • ahorātroṣito
12 bhagavatodārāṃ pūjāṃ kṛtvā tāvaj jānitaraharni kṣaṇaṃ / dāsaśūcikāṇaḥ sādhayitukāmo
āṅgikaṣṭuṇāni sarvāntaranāḥ / yāṁ cintayati sarvaṃ vajraṅaṃ / mahākalaparākrama
bhavati // 26.14 //

atha khaḍgaṃ sādhayitukāmo nirvṛttaṃ khaḍgaṃ / ahorātroṣito
14 bhagavatodārāṃ pūjam kṛtvā tāvaj jānitaraharni bhavati / ahorātroṣito bhavati / khaḍgaṃ sādhayitukāmo
āṅgikaṣṭuṇāni sarvāntaranāḥ / yāṁ cintayati sarvaṃ bharati // 26.16 //
dhūmāyamāne tilakaṃ kṛtvā • antardhīyate / yad icched devānāṃ apy
adṛśyo bhavati / kaśaṅalavamuhūrtena drṣyate punar antardhīyate /
sarvāntardhānikānāṃ rājā bhavati / trīṇi varṣasahasrāṇi jīvati // 26.17 //

jvalitena vidyādhāro bhavati / saparivāra utpatati / vidyādhara rājā
bhavati / devakumāravapuruṣādhāriyāṃ sarva-devānāṃ kaḥ punar
vidyādharānāṃ / kalpasthāyī bhavati / kālagatas tūṣite devanikāye
upapadyate // 26.18 // {S292}

atha triśūlaṃ sādhayitukāmaḥ puṣplahomayaṃ triśūlaṃ kṛtvā
saṃvatsaram japat / tato vālukāmayaṃ hastapramāṇaṃ caityaṃ kṛtvā tasya
mahatīṃ pūjāṃ kṛtvā • udāram ca balīṃ nivedya daksināhastena triśūlaṃ
gṛhitvā tāvaj japed yāvat paryaṅkaṃ baddhāvā yāvā sphurati jvalati
raśmisahasraṃ [V228] pramanuḥcita / atrāntare maheśvarapramukhā deva-m-
āgacchanti / sarvavidyādharāḥ puṣpavarṣaṃ pravarṣanti / tatas tāī
parivṛtthāḥ yāvatām pasyati yāiḥ ca dṛṣyate tāīḥ sahotpatati / trinetra dvitiya
iva maheśvarāḥ sarvavidyādharanamaskṛto mahākalpasthāyī
nirīkṣitamātreṇa duṣṭaciṭtāṃ pātayati / na kṣacaid gamy bhavati sadevake
loke prāg eva vidyādharānāṃ / cyutaḥ sukhāvatyaḥ upapadyate // 26.19 //

atha vetāḍaṃ sādhayati / akṣatāṅgāṃ puṣram kṛtvā
caturakhindralaikaḥ yantritasyorasupāviṣyā raṭatracuṃra jhuyāt / tasya
jhāvare cintāmanarthaṃ dṛṣyate / taṃ gṛhya vidyādharacakra-vartī bhavati /
yāṇi praharaṇāṇi cintayati tāṇi manasaivopapadyante / yojanaśataṃ
prabhāvabhāsayarī / icchaya kālan karoti / yatrecchati tatra gacchati /
lokadhātvantare pi vidyādharacakra-vartī bhavati / cyuto vimalāyāṃ
lokadhātvā upapadyate // 26.20 //

dvitiyaṃ vetālasādhanaṃ / akṣatāṅgāṃ vetādaṃ5316 gṛhitvā
badarakhindralaikaḥ kilayītvā tasya mukhe lohacuṃraṃ jhuyāt / tasya jhāvā
nirgacchati / taṃ chitvā śataparivāra utpatati / antarakalpaṃ jīvati /
sumerumūrdhāṇi kriḍati ramati / yadā mṛtyate tadā ekadesīko rājā bhavati
// 26.21 //

athāṅkuṣaṃ sādhayitukāmaḥ kuṣamayaṃ ankuṣaṃ kṛtvā kṛṣṇamayor
ekatākaṇa pañcagavyena prakṣālya • ekāroṣitaḥ • ankuṣasya hastam
pramāṇamātraṃ kartavyam / udāraṃ pūjāṃ kṛtvā vajrapāṇer
gṛha-pradipāsātaṃ prajāvayayitaṃ kartavyam / vajraṃ kuryāt / tathāvai
sitātaprasya • atmano rakṣā kartavyā / tejorāśinā maṇḍalabandhaṃ
vikareṇa5317 / kilakān saaptābhimaṇtriṇā kṛtvā caturdīśaṃ nikhānitavyāvā
atra ḍaṃ bhām sthānaṃ ca parigrahaṃ kṛta bhavati // 26.22 //

tato dvitiyaṃ prahare • ekāgramanāḥ paryaṅkaṃ baddhāvā • ankuṣaṃ
gandhupuspadhūpair {S293} abhyarcya kṛtaraṃ ṭaḥ / sarvabuddhabodhisattvāṃ namaskṛtya • ankuṣaṃ hastena gṛhya tāvaj japed
yāvad atrāntare narakāyikānāṃ devānāṃ vedanāṃ upaśāmyante / sarvabuddhabodhisattvāṃ namaskṛtya utpatati / vidyādhara rājo

24. yadi paṭaṃ sādhayatena jvalitena vidyādharo bhavati / yam icchati kalpaṃ sādhayitum tasya mantrasya nāmaṃ grahaya lakṣaṃ japet / ante ekāraṭroṣita udārāṃ pūjaṃ kṛtvā • arkakāṣṭhair agraṃ prajāvāla tilanāṃ dadhimadhughṛtaktānāṃ aṣṭasahasraṃ jhuyāt / homānte āgacchati / dhanāṃ yam icchati taṃ dadāti / vaṃsaṃ tiṣṭhati kinkaravaṭaḥ // 26.24 //

25. atha mahēṣvaro kartukāmaḥ mahēšvarasya mahatiṃ pūjaṃ kṛtvā dakṣināyāṃ mūrtau • arkakāṣṭhair agraṃ prajāvāla aṣṭasahasraṃ jhuyāt / hāhākāraśabdam bhavati / na bhetaivyam / tata āgacchati bravīti kīṃ kartavyā / sarve mahēšvarā vidyā mama siddhā bhavantu / yad varam rocati taṃ dadāti / evam astv iti kṛtvā antardhiyate // 26.25 //

26. āvam viṣṇubrahmādyam ākāṛṣayati / yam cāroçayati tasyāpy eṣo vidhiḥ kartavyaḥ / kṛtarakṣaṇa kāryam // 26.26 //

27. [V229] atha yakṣinī • ākāṛṣayukāmas tasya nāmaṃ grahya saptāham asokapuṣpāni jhuyāt / āgacchati varam dadāti saptame saptāhe 'vaṣyam āgacchati / mātā bhaginī bhāryā yaṃ cārocati / atha na vāgacchati5318 / mūrdhānam asya sphuṭati / nāgīm ākāṛṣuktukāmasya nāgapuṣpāṇāṃ eṣa eva vidhiḥ // 26.27 //

28. yakṣaṃ ākāṛṣuktukāmasya māsatrayam dadhibhaktam jhuyāt / ante • ekarātroṣitaḥ bhagavataḥ pūjaṃ kṛtvā yakṣāṃ pūjaṃ yakṣābaliḥ codayāni nivedya yaksākāraṣaṃ karisyāmīti manasi kṛtvā vaṭavṛkṣasamidhān dadhimadhughṛtaktānāṃ aṣṭasahasraṃ jhuyāt / atrāntare kuberādyā yakṣā āgacchanti // 26.28 //

29. teṣaṃ raktakusumair argho diyate / vakṣyanti kīṃ kartavyaṃ te / vaktavyaḥ • [S294] ekaikam dine yakṣa • ajñākaraṃ yakṣaṃ pṛṣayeti / tata ekaikam yakṣaṃ prayaçchanti / tasya • ajñā dātavyā / yojaṇaśātād api striyam ānayanti / prabhāte tatraiva nayante / śataparīrtrasya bhaktam prayaçchanti / pṛṣṭham ārūhya yatreçchati tatra gacchati / nayati / rāṣyaṇam dadāti / ajñāpātaḥ sarvaṃ karoṭi // 26.29 //

30. atha vajrapuṇḍam sādhayituḥkāmā ca caturguṇam saptaguṇam pūrvasevāṃ kṛtvā prāṭihāra karpaśeko sakalam udārāraṃ pūjaṃ kṛtvā yāvat pūrnagaśitā pūrṇagaśyaṃ pūjaṃ kṛtvā bhikkavaḥ saṅghoddhāṣṭakān bhogayitvā • ārya vajradharaṣayaiva • anumoditavyā tata udārāṃ pūjaṃ kṛtvā prathame yāme 'tikrānte dviṭiye yāme paryāṅkaṃ baddhāvā • upaviṣyaikāgramanaso vajradhāraṃ drakṣyāmīti cīttam sankalpya guggulugulikanān baddarāsthipramāṇān rātrāv ekayāmaṃ jhuyāt / tato bhagavato sragdāmacalanaṃ bhavati / bhāḥ prakampati / meghā gulgulgulaṃ / sarve vīyādharāḥ puspavaraṇaṃ praraṇaṃ / atrāntare bhagavān
vajrapāṇir āgacchati sarvavidyābhiḥ parivṛto vidyottamapramukhairsarvārūjakaiḥ parivṛtaḥ sarvadevaiḥ sarvanāgaiḥ sarvayakṣaiḥsarvagandharvaiḥ kinnair bodhisattvaiḥ parivṛtaḥ āgacchati // 26.30 //

tatksaṇaṃ nārakāṇāṃ sattvānāṃ tīrvedanā vyuparatā bhavanti /gandhadakena • arghyo deyaḥ / praṇipatyā sthātavyam / ato vajradhara
vakṣyati kim te varāṃ dadāmi / vidyādharacakra-vartitvam bilapraveśam rāṣtram antardhānāṃ yad vā rocātī tasyaiva bhagavataḥ sakāśāl labhyate / yad vā rocāti vidyādharacakra-vartitvam sarvavidyādharānāṃ cakra-vartī vajrākayo vajrapāṇisadṛśaḥ / cittamātreṇa sarvapraharanāṇy utpadyante /mahākalpasthāyī / yadā miyate tādā vajrabhavanam gacchati // 26.31 //

anyeśāṃ api vidyādharānāṃ eṣa eva vidhī samśeṣatam / yāni vajrapāṇikalpe yāni • avalokiteśvarakalpe yāni ca bhagavatā proktāni
kalpāni yāni brahmakalpe yāni maheśvarakalpe samśeṣatam laukikakalpottareṣu kalpeṣu ye śādhanīyās te • etenaiva śādhanāyā
sidhyante / mahāmantrāśsidhyamānā na sidhyanti / anena sārdham japtavyāḥ saṁtārātram niyātam dārānāṃ daddāti / atthā na ṅaddāti vinaśyati / maheśvarapramukhānāṃ devānāṃ daddām agrato yadi japati saṁtārātrābhhyantāreṇā
darānāṃ daddāti / yadā na (S295) daddāti trisaptadāḥ mūrdhān śphuṭatā // 26.32 //

candragrahe • adityagrahe vā grhṭavacānānānaviśvadandaśakaṣṭha-
yajnopitaharitālamanaḥśilādayaḥ sādhya-vatvāḥ / [V230] atthā davyaṃ sādhya-vit-kāmasya maṇaḥśilāṃ grhyā maṇuṣaṣaśīreṇa pīṣayitvā pāncagulikā
kartavyā / agurusamudgake prakṣipya śvetasiddhārthakasahīthanā sādhyāc
candragrahe sūryagrahe vā / balividhānāṃ kṛtvā yādā sarṛapāṃ citiṣṭhīyanti
tathā prathamā siddhā yā vā sarva-janaaśākaranaṃ tayā sarvasya laukikāyā
vidheya bhavanti / yad ucyate tat sarvaṃ karoți / atthā dhūmāyate sarvāntardhanīkānāṃ rājā bhavati / antaraka-pāṃ jīvati / jvalite tādā
devakumārapavapuś tarunākartejo vidyādharārājā bhavati / mahākalpaṃ
dīvati / evaṃ rocahārītālādīni sādhya-vatvāḥ // 26.33 //

athāñjanāṃ sādhya-vit-kāmāḥ srotāṇjanāṃ nīlotpalam kūṭhaṃ
candanaṃ caikataḥ kṛtvā tāmrabhājī yāvad dhūmāyati / tenāñjitaṇayaṇāḥ • antardhiyate / kāmarūpī
sarvāntardhanīkānāṃ rājā bhavati // 26.34 //

atha khaḍgāṃ sādhya-vit-kāmāḥ nirvraṇaṃ khaḍgāṃ adāya kṛṣṇāṣṭamāṃ
krṣnacaturdāsāṃ vā paṭasyo-dārīm pūjāṃ kṛtvā balividhānām ca
kṛtaraksāḥ khaḍgāṃ daksinahastena gṛhītvā tāvaj japed yāva sphurati /
jvalite sphurite ekākī vidyādharo bhavati / jvalite sarvavidyādharānāṃ
rājā bhavati • apratihatabalapārakramaḥ / yair dṛṣyate yāṃś ca paśyati tāiḥ
sahotpataī // 26.35 //
atha vajraṃ sādhayitukāmaḥ puṣpalohamayaṃ vajraṃ kṛtvā
ṣoḍaśāṅgulam ubhayatriśūcakaṃ raktacandanānunulipyā
prātihārakapakṣapratipadam ārabhya paṭṭasyodārāṃ pūjāṃ kṛtvā ārabhya
pratidinam / vardhamānā bhikṣavo bhojayitavyā / ante trirātroṣitaḥ paṭaṃ
sadhātuke caiyte pratiṣṭhāpya • udārāṃ pūjāṃ kṛtvā ghṛtapradipasaṭaṃ
prajvālāṃ kuśavindakopaviṣto vajram ubhābhāṃ pānibhyāṃ gṛhitvā tāvaj
japed yāvaj jvalitam iti / taṃ {S296} gṛhya saptaparivāra utpatati5321 /
vidyādharakaravartī bhavati vajrapānītulyaparākramāḥ / mahākalpe jivati
bhinnā dehe vajrapānībhavanāṃ gacchatī // 26/36 //

evaṃ sūlacakraśarasaktiprabhṛtayaḥ sarve praharaṇāḥ
paṭapādukaṇḍakāśṭhayajñopavītadīnī parakalpavidhānena
sādhayitavyāni / sarveśāṃ trividhā siddhi // 26/37 //

śāntiṃ kartukāmaḥ padmākāraṃ vedīṃ kṛtvā yājnjikaiḥ samidbhīr
agnī prajvālā svrūpaṃ paramānānūtīnāṃ dadhimadhughṛtāktānām
aṣṭasahasram jhuyāt / trirātreṇa • ātmanāḥ parasya vā śāntir bhavati /
tripārhātmānaṃ dadhimadhughṛtāktānāṃ jhuyāt /
udumbarasamidhānāṃ dadhimadhughṛtāktānāṃ jhuyād anāvṛṣteḥ /
trimadhyuram jhuyāt sarvatra paraṃśāntir bhavati / bhikṣāhāras
trimśāṃ5324 / lakṣaṃ japet // 26/38 //

prātihārakapakṣe śuklapūrṇamāsyāṃ trirātroṣitaḥ candragrahe
krṣṇagokṣrāṃ5323 aṣṭasatābhimantarāṃ kṛtvā pīb / rasāyanaṃ
gunopetam bhavati / dūravigvalanāṃ dadhimadhughṛtāktānām
aṣṭasahasram daśarātram jhuyāt / akālamṛtyuḥ praśāmyati / dirghāyuḥ
bhavati // 26/39 //

dhvajaśaṅkhādīni abhimantryet / {V231} dṛṣṭvā śrutvā ca parasainyaṃ
stambhayati / sarvavirghagandhodakaripūrṇam naṃ kalāsaṃ kṛtvā •
aṣṭasatājapetaṃ vināyakopdrugunāṃ sprātvi snāpayet / abhiṣikto
lakṣmivān5324 bhavati / anenabhiṣekeṇa sarvapāpāpīḥ pramucyate /
maṇḍalakarmāṇi karoṭi / grahakarmāṇi [ca] // 26/40 //

aṣṭasahasrajapetaṃ mayūrapicchakena sarvaviṣān nāśayati / tenaiva
jvara-m-aḵiśūlarogādīn nāśayati / sūtrakrēṣa sarvajvarān /
mudrāsametayuko mantraṇāsuryantrāṃ ghātayati // 26/41 //

samudrāṅgārminī namīvāvatīrya raktacandasaktānāṃ padmānāṃ
aṣṭasahasram pravāhayet / padmāsūrīnāṃ nidhānām labhati /
dīyamānām aḵṣayam bhavati / bilvāḥutīnāṃ dadhimadhughṛtāktānāṃ
aṣṭasahasram jhuyāt / bhogān prāpnoti // 26/42 // {S297}

devaṃ vaśikartukāmaḥ • agarasmidhanāṃ dadhimadhughṛtāktanāṃ
jhuyād aṣṭasahasram trisandhyam ekaviṃśatātrāṃ / tandulānāṃ
dadhimadhughṛtāktānāṃ ekṛtṛta jhuyāt / aḵṣayam annaṃ bhavati
// 26/43 //
yakṣāṇāṃ vaśikarane guggulugulikānāṃ dadhimadhughṛtāktānāṃ
dadhimadhughṛtāktānāṃ juhuyāt / aśokasamidbhir yakṣiṇīnāṃ / nāgānāṃ nāgapuṣpān / ārya-
vajravajrapāṇir agarusamidhābhiḥ / vidyādharānāṃ damanakasamidhābhīḥ
/agurusamidhānāṃ turuṣkatalāktānāṃ gandharvāṇāṃ / kunduruhomena
pretānāṃ / śrīvāsakahomena kinnarānāṃ / sarjarasahomena vināyānāṃ
/sarveṣāṃ aṣṭaśatākta homaḥ saptāham / rājāsya rājasarṣapatalāktānāṃ
aṣṭaśatām juhuyāt trisandhaṃ saptāhām / ādityābhimukham lakṣaṃ
japet sarvapāpāḥ pramucyati // 26.44 //
sarvavidyānāṃ āpyāyanam kartukāmo gomūtrayāvakāhāraḥ • uśīramayīṃ
pratikṛṭiṃ kṛtvā śuklapuṣpair abhyarcy koṣṭaṣṭaṇām juhuyāt
/kṣireṇa ca snapayet / aṣṭaṣatajaptena agarudhūpaṃ dadyāt / āpyāyito
bhavati / sakṛduccāritena • ātmarakṣa kṛta bhavati / dviruccāritena parasya
/triruccāritena dravyasya rakṣā kṛta bhavati // 26.45 //
chinnabhinnanaṣṭakāltānāṃ āpyāyananā kartukāmāḥ • uśīramayīṃ
pratikṛṭiṃ kṛtvā śuklapuṣpair abhyarcy anena • uṣṭīṣarājena
patasyāgrataḥ rājasarṣapāṇāṃ dadhimadhughṛtāktānāṃ aṣṭaṣṭasahasram
juhuyāt / vidyām uddhiṣṭā utkṣilī bhavati // 26.46 //
pāpjanātiriktāṃ vidyām jñātvā gorocanayā bhūjapatre likhya tataḥ •
ātmamantra-m-aṣṭaṣṭatābhimantritaṃ kṛtvā bhagavataḥ • udārāṃ pūjam
kṛtvā • anena bhagavitā sārdham aṣṭaṣṭasahasram japtvā tatraiva
kuṣasamstare svapet / ūnātiriktāṃ svapne • āgatyā kathayati // 26.47 //
atha padmaṃ sādhyayuktāmo raktacandranamayaṃ padmaṃ kṛtvā •
udārāṃ pūjam kṛtvā trirātroṣitām taṃ padmaṃ daksiṇena hastena gṛhītvā
tāva japed yāvaj jvalitaṃ iti / viṃśatiparivāraḥ • utpatati /
vidyādharacakravartī bhavati / apratihatagatiḥ / yadā mriyate tadā
sukhāvatyām upapadeyate // 26.48 //
[V232] atha vajrāṃ sādhyayuktāmo valmikimśrayāṃ mṛttikāyā
vālmukimśrayā vajrāṃ kṛtvā bhīkṣāhir maunī • apathadhāyī vajrāṃ gṛhya
trīṇi [S298] laṣaṃ japet / ekasūcikaṃ vajrāṃ kartavyaṃ / taṃ vajrāṃ ante
siddhārthakamadye sthāpya candragrahe candragrahe sthātavyam / tāvaj
japed yāvat sarṣapā cīcitāyanti / vajrāṃ siddham bhavati / tena vajrāṇe
gṛhītena sarvakarmāṇi karoti / parvatasīkharāṇi cūrṇayati / nāgaḥradāṃ
śoṣayati / nadiḥ pratisrotam ānayati / nāgānāṃ vidrāpayati / viśāṇi
nirviṣṭakaroti / sarve prāṇināḥ stambhayati / mohayati / pātayati / yantrāṇi
cūrṇayati / śakaṭaprabhṛtī ca stambhayati / cūrṇayati / evam ādīni
sarvakarmāṇi karoti / eṣa ekasūcikasya vajrasya sādhanam // 26.49 //
usṇīṣacakravartinēṃ sādhyato na kaścic chaknoti vighnāṃ kartum /
sākṣaṃ mūrdhṇaṭako ‘pi hi vidhīṇā naṃvidhīṇā / asya ca jāpakāle satatāṃ
buddhalocanāṃ pūrvaṃ paścāc ca japtavām / evaṃ saumyatvaṃ bhavati /
siddhir asyābhimukhi bhavati // 26.50 //
atha samudrāgāminīṃ nadīṃ avatīrya padmānāṃ lakṣaṇaṃ nivedayet / śrī •
āgatya varam prayacchati / rāṣṭraṃ dadāti / atha trīṇi laṅkāṇaṃ nivedayet / śārvabhaumikō rājā bhavati / jambūdvīpādhīpatir bhavati / vivarasyāgrataḥ paṭaṃ pratiṣṭhāpya laṅkāṇaṃ trīṇi japaṃ / sarvayantrāṇi patanti / nirvisāṅkena praveśtavyam / praviśya rasarasāyanāṃ niṅkāśayati / atha tatraiva tiṣṭhati / vaisṇavacakrabhayam utpadyate / atha pravišati anusmaritamātreṇa bhasmiḥbhavati / manasena uttāpayati / na kadācid api pravišati tasmān / 26.51 /

āsuklapratipadām ārābhya trīṅkālaṃ jātiṣkusumaḥ saṁkṣajptena bhagavatā
dāṅgūṣṭhe tāḍayitavyam yāvat pādāṅgūṣṭhaḥ raśmī niścarati sādhakaśaṅkāre 'ntardhīyati / tatkaṇṇād evākuṇctakundalakṣo bhavati / saparivāra utpatati / vidyādararājā bhavati kalpaṭhāyā / 26.52 /

atha samudraṭate paścānmukham paṭaṃ pratiṣṭhāpya nāgakāśṭhair agnim
drayāya samudraṣya / uddīṣya nāgapuṣpāṇāṃ lakṣaṇaṃ juhuyā / samudre • ūrmaya āgacchānti / siddhinimittamāṃ na bhetaṃvam / tāvad yāvat samudro brāhmaṇaṃvagacchānti / bṛavīti kim mayā kartavam / vaktavam / vaśyo me bhava / tato yad ucyate tat sarvaṃ karoti / 26.53 / {S299}
padmān bhūmyām likhya sahasrapatram tasyopary upaviśya
tsātasahasrāṇam japet / bhūmiṃ bhīttvā • uttiṣṭhati / sahasraparivāra utpatati / mahākalpaṭhāyā vidiyādararājā bhavati / aparipatthādāyī tejena paṅca yojanāṇī abhāṣayati / 26.54 /

prātihārakapakṣe jātiṣpūṣpāṇāṃ bhagavataḥ • uṣṇīṣarājāsyopari lakṣaṇaṃ nivedayet / ekaikaṃ japtavam / tāvd yāvat uṣṇīṣād raśmī niścarati / sādhakasya śaṅkārre 'ntardhīyate / tatkaṇṇād eva paṅcābhijño bhavati / daśalaksajapto yathā yathā pravyujayati tathā tathā anenaiva bhagavatā sārdhāṃ yadi vidiyā japyate sā niyatam āgacchati sākṣād asya japyamanā / yadi na vāgacchati sa mūrdhāṃ spuṣṭati / suṣyati / 26.55 / {V233}
ayaṃ ca • ekākṣara uṣṇīṣacakravartī tathāgata eva sākṣāt / ko 'nyaḥ
sadevake loke sarvamantravidyāṇyāṃ rājā tathāgata eva / sitātapatratrāśprīśapradhumāni • asya parivāraḥ / sarveṣām uṣṇīṣarājājanāṃ sādhanaṃvihāna sarvaṃ atraiya yojyaṃ / sarva ca • uṣṇīṣarāja • anena sādhyāḥ / uttamasādhanam icchātā • asthāne na yojyaṃ / yadi yuyati • uttāmā siddhir na bhavati / saṁkṣeptaḥ sarve devā anenaṅkṣyante / 26.56 /

atha nīdhānam udghāṭayati / yatra nīdhānam tiṣṭhati tatra gatvā •
akālakalaṃ gṛhya sarvagandhair lipyā svetacandanaṃkumbhe prakṣipāya • aṣṭasahasrāśramānaṃ kṛtvā nīdhānam sthāpayet / yadi nīdhānam tiṣṭhati taddā sa bhūmiṃ spuṣṭati / yadi nīdhānam puruṣamātre tiṣṭhati • udakena spraṣṭavyam / hastamātraṃ khatvā grahetaṃvahā / 26.57 /
ap26. atha simhaṃ sādhayitukāmo valmikamṛttikayā kṛtvā gorocaya
damalabhyā pīṇḍikāyāṃ pratiṣṭhāpya • udāraṃ pūjāṃ kṛtvā tāvaj japed
yāvac calati • calitena Siddho bhavati • prṣṭham āruhyā • ākuṇcitakundalakṣaṇāḥ • ātmapaṃcamatpatati • brahmāyuṣo
navarvarṣasahasrāṇi jīvati sarvavidyādhārayām agamyāḥ5330 • evaṃ hastyaśvamahiṣa ca sādhayitavyāḥ / yādā simhanādanāṃ nādati tādā devā
āsanebhyaṃ calanti // 26.58 // {S300}
ap26. padmasaṃ gatvā padmānāṃ lakṣāṃ nivedayet / sāmantarāyaṃ
pratilaṃbhate / raktakaravārakalikānāṃ lakṣāṃ jhuyāt / rājakanyāṃ labhate
/ jātipuṣpānāṃ lakṣāṃ samudrāgāminyāṃ nadyāṃ pravāhayet / kanyāṃ
labhate yām icchati / sarve te • uttamasādhanāni siddhyantai // 26.59 //
ap26. anenoṣṇīṣacakravartinā sa yatra gacchati indro 'py asyāsanāṃ dadati /
sarve ca devarājanāṃ dūrā eva drṣṭvā bhiṣā trāṣṭā bhavanti / sarvesam ca
deveraṃjānāṃ prabhāṃ prabhāṃ5331 vyāṃkaroti yojanaśatābhāyantarenā
karoti // 26.60 //
ap26. ayaṃ cakravartī tathāgata eṣa devaloke / sarve ca kalpasya bhagavataḥ •
usṇīṣacakravartināḥ • ekākṣarasaya vaśe vartanti / tannimnāś ca sarve
mantratantrāḥ sakalpākāḥ savistarāḥ // 26.61 //
ap26. ity āha bhagavān śākyamuniś simho narottama / iti //
ap26. āryamaṃjuśriyamālakalpā bodhisattvapiṭakāvataṃsakān
mahāyānavaipulyaśūntrāt śādvin śatitamaḥ5332 • ekākṣarakravartikarma-
vidhipaṭanirdāpataśalavisaṃ prasamāpta iti // {S301} {V234}

ap27. CHAPTER A27

ap27.1 atha bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokyā
tatrasaṃś ca devaśaṃghān sarvāṃś ca buddhobodhisattvā pratyeka-
buddhāryaśrāvakān punar api maṃjuśriyaṃ kumarabhūtam āmantrayate
sma // 27.1 //
ap27.2 nirdiṣṭo 'yaṃ maṃjuśrīḥ sarvatathāgatānāṃ sarvasvabhūtaṃ
dharmakoṣaṃ cintāmaṇipratiprakhyāṃ lokānāṃ āśayasaphalikaraṇārthāṃ
tasmin kāle yāgyāhame śanye buddhakṣetre parinirvṛtānāṃ tathāgatānāṃ
saddharmanetrī•antardhānakālasamayes tasmin kāle tasmin samaye
sarvatathāgatānāṃ mantrakoṣaṃśaṃkraṇārthāṃ
tvadiyakumāramantratantrānāṃ kalpařāye 'smin nidhānabhūto bhaviṣyatih
japamāno vidhinā sārabhūto 'yaṃ maṃjuśrīḥ / sarvatathāgatamantratantrānāṃ tvadīye ca kumāralpaṃ 'grabhūto
bhaviṣyatī ayaṃ ekākṣarakravartī / anena japamānena sarve tāthāgata
vidyāraṃjānah japtā bhavanti // 27.2 //
ap27.3 aparame śri svadhyakalparāje nidhānabhūtam sārabhūtam
agrabhūtam jyeṣṭhabhūtam ekākṣaram pūrvam āsīt /
atīte kāle atīte samaye
dvāṣaṣṭigaṅgānadīsikataprakhyaiḥ kalpair amitāyurjñānaviścayājendro
nāma tathāgato 'rhan samyak sambuddho vidyācarānasampannaḥ sugato
lokavid anuttaraḥ puruṣadamyasārathih ātā stā devamanusyāṇām buddho
bhagavān yasya smaranād eva nāmagrahaṇamātreṇa pañcānantaryāṇi
kṣayam gacchanti / niyataṃ bodhiparāyanā bahavah sattvāḥ • ye
nāmanārṇaṃ śrōsyaṇe kāḥ punarvādo ye mantrasiddhay / 27.3 //
ap27.4 avaśyāṃ ca sarvamantrajāpibhir ayaṃ bhagavān amitāyurjñānaviścaya-
rājā tathāgataḥ prathamaḥ eva manasi kartavyaḥ / vācā ca vaktavyaḥ nāmas
tasmai bhagavate amitāyurjñānaviścayājendrāya tathāgatayārhave
samyak sambuddhāya tato 'mitābhām ratnaketum / tathā sarvabuddhānāṃ
praṇāmaṃ kṛtvā yatheśitaṃ mantrā japtavyāḥ / āśu siddhiṃ prayacchanti
// 27.4 //
ap27.5 yatkāraṇaṃ mahāpunyābhivṛddhaye mantrāṇāṃ tathāgatānāṃ
samijñāparikārtanaṃ namaskārāṃ ca sarvatathāgatānāṃ ca praṇāmaṃ
niyataṃ bodhiparāyaṇo 'yaṃ kuśalasambhāraparipūrīto bhavati / bodhi-
sattvasāṅkhyaṃ gacchati / mantrā ca tasya āśu siddhiṃ prayacchanti
// 27.5 // {S302}
ap27.6 amitāyurjñānaviścayājendreṇa tathāgatenārhatā
samyaksambuddhena • ayaṃ ekākṣaramantrāḥ sarvatathāgataḥ-
dayāḥ sarvamantrantarābhimataḥ sarvakarmārthasādhakaḥ / mañjughoṣa svadīye
kalparājā paramarhāṣyāṃ paramaguhyatamāṃ lokāntmahītāya
prayoktavyām // 27.6 //
ap27.7 aśiṣye cāpi • adhārmike ............. /
aprasanne tathā śāstu śāsane 'smiṃ jinodite // 27.7 //
ap27.8 duṣṭe mānine cāpi śāstu śāsanacchidriṇe /
na kathaṅcit prayoktavyāḥ aprasanne jinasūnunām // 27.8 //
ap27.9 śrāvakāṃ khaḍgīṇāṃ cāpi pūjānugraham aksame /
na tasya deyaṃ mantrāṃ vai siddhis tasya na dṛṣyate // 27.9 // {V235}
ap27.10 śrāddhaḥ saumyacittā ca praśanno jināsāsane /
10 bodhisattvo tathā nityaṃ pūjānugrahamatparaḥ // 27.10 //
ap27.11 tasya siddhir bhaven mantere • iha kalpe
mayodite /
11 ekākṣare mahāmantere mañjughoṣaniyojite // 27.11 //
ap27.12 tenāsil lokanāthena mantrāṃ dattaṃ sukhaabhām /
12 hṛdayaṃ sarvabuddhānāṃ sarvamantrānāṃ ca udhavaḥ // 27.12 //
ṣaṭsaptatyaṃ tathā kotyaḥ purā gītaṃ svayambhunā /
mantrāṇāṃ śreyasārthāya dehināṃ pāpamohinām // 27.13 //
sarve 'staṃ gatā mantrāḥ śāstur bimbaṃ samāśritāḥ //
teṣu sārabhūto 'yaṃ vidyārājā maharddhikaḥ //
eka • aksaravinyasto śāsvato 'yaṃ pravartate // 27.14 //
sthitaiṣā dharmakoṭisthaḥ buddhānāṃ tu jagaddhitām //
dharmanetrayā samāśritya sthito 'yaṃ eka-m-akṣaraḥ // 27.15 //
sarvārthasādhako mano duṣṭarājñāṃ nivārakaḥ //
karoti karmavācītyaṃ sarvakarmapasādhakah // 27.16 //
saṣṭaṃ karmasahasraṃ ca kurute ca dhruvaṃ tathā //
vicitrāṃ sampadaṃ dadyād vidhidṛṣṭena karmana // 27.17 // {S303}
manjuśriyasya īrdayo 'yaṃ makāro mantrasaṃyutaḥ //
ukāra gatītyajñāḥ • āsīl loke pravartitaḥ // 27.18 //
manjughōsaṣya buddhena pravrīto 'yaṃ vaśahetuna // 27.19 //
ta imaṃ yugāntake loke śāstani parinirvṛte //
siddhiṃ ca yāyate kṣipram vidhidṛṣṭena karmana // 27.20 //
amityur nāma • āsid buddhaṃstravikalpitam //
tatrasau bhagavān buddho pravṛtto 'yaṃ vaśahetuna // 27.21 //
tiṣṭhaty aparimitān kalpān āyurvasitam adhiśṭhitah //
ata eva tasya samjñābhūd amityurjñānānaviniścaya // 27.22 //
rājendraḥ sarvalokānāṃ maharddhiko 'yaṃ tathāgataḥ //
sa dadyuḥ mantravaraṃ mukhyam buddhuprasādya dhimate // 27.23 //
jyeṣṭhaḥ nanayasya mahāsthāme maharddhike //
tatas tena sutenitāt samantabhadrasya yojitam // 27.24 //
tatas tāṃ buddhuputro vai maṇjughōsaṣya dattavān //
adhumāhaṃ tathāgato hy agrakalpaṃ asya-m-udīrayet // 27.25 // {V236}
idaṃ tanmantramukhyam vai dharmarājena bhāṣītaṃ //
śreyasārthāṃ tu bhūtānāṃ sarvesāṃ mantram abravit // 27.26 //
namo 'mitāyurjñānaviniścayarajendrāya tathāgatayārhave
samyaksambuddhāya / namaḥ sarvabuddhānāṃ śaḷendrarāja-amiṭāyurmitāyurmatmaktuṣṣuprabhṛtānāṃ / ebhya namaskṛtvā trir api mano jaṭpavyam ekākṣaram / katamaṃ ca tat / murī // 27.27 //
eṣa sa mārṣā amitāyurnaṁviniścayarājendreṇa tathāgatenārhatā
samyaksambuddhena bhāṣitam amitavyūhavatvāṁ lokadhātāu sthitena /
sarvasattvānāṁ arthāya hitāya sukhāya lokāṅkumpāyaī mahato
janasyārthāya • anāgatānāṁ ca janatām akeśya
śāsanāntardhānakālasamaśyāṁ vidītvā • ante yugādhame
ratnatrayāpakārīṇāṁ duṣṭārṇāṁ nivāraṇārthāṁ yveṣṭham aurasam puṭraṁ
(S304) sarvatathāgataṁ mahāsthāmaprāptāṁ bodhisattvāṁ mahā-
sattvāṁ dattavān // 27.28 //

buddhādhīṣṭhānena samantabhādrasya dattavān / samantabhadro
bodhisattvo mahāsattvo maṇjuśriyasya kumarabhūtasya dattavān / tato
maṇjuśriyena kumarabhūtena sarvasattvānāṁ anugrahārthāṁ
mahākarunāvāsena hṛdayasthāḥ svamūrtau sthāpitavān // 27.29 //
anāgatakleam akeśya yugādhame śāsanāntardhānakālasamaye • aham
apaścimakas tathāgataḥ / duṣte kāle kalau yuge mama
śāsanasaṃrakṣanārthāṁ kariṣyatya ayaṁ mantravaraḥ // 27.30 //

ādau tāvat parvatāgram āruhya viṃśallakṣāṇi japet / pūrhaveva kṛtā
bhavati / kṣīrhāreṇa mauninā nānyatra mantragatacettena
trṣarānaparīpṛitiṇena • utpāditabodhicittena ca
poṣadha:5342śilasaṃvarasamādāpanābodhī-
sattvasamārhasamvaramparīpṛitiṇena jāptavyam / tataḥ karmāṇi bhavanti
// 27.31 //

ādau tāvat paṭaṁ likhāpayitavyam / upoṣadhikena citrakarṇena •
asleṣakair varṣair anyatoreṇa śucinā celakhaṇḍena paṭṭakena:5343 vā
candanakarpūrakukumaparyuṣitenā śucau deśe / śucinā citrakarṇena
trisuklabhojīnā • śucivasprāvyṛtena ca
ādityodayakalaparipūrṇapaṇḍaśyāṁ viśuddhanakṣatrena
likhāpayitavyam yāvan madhyāhnam / parato varjayet / evaṁ divase
divase yāvat parismāpta iti // 27.32 //

ādau tāvat paṭasya amitāyurvaṭīṁ lokadhātum ālikhet / hastamātre paṭe
sugatavitasticaturase paṭṭake vā samantād amitāyurvaṭīṁ lokadhātum
samantād padmarāgendranilasphaṭikamarakataparvatair adhastād
upāsobhitam upariṣṭac ca teṣāṁ mahārataṃvaṇopasobhitākāraṁ
dhvajapatakopaśobhitocchritakāraṁ // 27.34 //
tatra madhye ratnasimhasanopaviṣṭam amitāyurviścayarājendram
samantaprabhājvālāmālinam
iṣadraktāvadātām // 27.35 //
vāmapārśvaratnopalaniṣaṇṇaṃ mahāsthānaprāptaṃ bodhisattvaṃ mahā-
sattvaṃ cāmaravyagrahastaṃ tathāgatadṛṣṭiṃ vāmahastabijāpnāṇakaphalanyastaṃ priyaṅguṣyāmāvadātaṃ sarvālāṅkārāṅkṛtaśaṅkraṃ samantajvālam // 27.36 //
dakṣinapārśve bhagavantaṃ samantabhadraṃ bodhisattvaṃ mahā-
sattvaṃ ratnopalaṣṭhitam cāmaravyagrahastam uddhūyamānasitavinyastapaṇīṃ vāmahastena ratnapāṇiṣarsvālāṅkārārataṃ makutavicchuritaṃ priyaṅguṣyāmāvadātaṃ {V237} nilapaṭṭacakanaṅkāṅkāṅvastam muktikārārataṃ ratnapāṇiṣaṇṇaṃ samantajvālamāvabaddham // 27.37 //
tasya dakṣinapārśve • āryamaṇjuśriyaṃ ratnopalaṣṭhitakaṃ kumara-
bhūtaṃ paṅcācārakopāsobhitaṃ śiraṃ bāladārakalaṅkārāṅkṛtaṃ kanakavaṃṣam nilapaṭṭacakanaṅkāṅkāṅvastam muktāvalīratnavyatiṃśaṃ yajeṣṭopāṇaṃ tathāgatadṛṣṭiṃ īṣatprasitavatadanaṃ saumyākārarañ carurūpam kṛtāṅjaliṣuṣṭaṃ sarvāṅkāraroḍapetaṃ likhāpayitavyam // 27.38 //
tasyādhastād yathā ce liṅgam veṣi saṃsthitadānādī śādhaṃ padmālāṃ gṛhya jānukoparasamsthitaḥ • avanatasīrāḥ paṭaṅkāṅtadesaṃ likhāpayitavyaḥ // 27.39 //
bhagavataḥ • uparistāc catvāro buddhā bhagavanto likhāpayitavyaḥ /
dakṣinoddeśe dvau amitābhah puṇyābhah ca / vāmapārśve • uparistād dvau tathāgatau • abhilikhāpayitavyauv śālendraraṇaṃ ratnaketuṣ ca / samantaprabhaḥ samantajvalāḥ kanakavaṃṣam sarvāṅkāraroḍapetaḥ sarvapuspābhikāṁ niṣaṇṇāḥ padmāsanaṃ eva nānyāsasanaṃ dharmāṃ deśayamāṇaḥ paryankopaviṣṭaḥ saumyākārāḥ // 27.40 //
bhagavataḥ • uparistāt puṣpavarsaṃ pravarṣayamānaṃ meghāntaṃ samasthānaṃ samantaprabhaḥ saumyākārāḥ sarvāṅkāraroḍapetaḥ // 27.41 //
tathāgatasyārhaṭaḥ samyaksambuddhasya paṭaṅvibhānaṃ / etasyaiva bhagavataḥ • ayam ekāsharo mantraḥ / uṣṇiṣarājo 'yam uṣṇiṣacakravartī pratispardhi samatulyaṃ tulyaprabhāvaḥ / acintyam asa gunavistāraprabhāvaṃ mahardhiko 'yam mahānubhāvaḥ // 27.42 //
hatlāṅkārāraṅkāṅkaṃ saṃkṣepataḥ sarvatathāgatoṣṇiṣiṣarājanaṃ mahācakravartinam ekāṣkarasya ca yāni kalpavistarāni • uktāni tāni sarvāni karoti / asādhiyo 'pi jātapātraḥ karmāṇi kurute / kaḥ punarvādaḥ sādhitaḥ / yathāṣṭhaphalasampādaṃ dadāti / īpsitaṃ bhavati manasaḥ stad abhirucitam asya paṭaṣya darṣanād eva / niyatam bodhiparāyaṇo bhavati // 27.43 //}
tasyaiva bhagavataḥ • amitāyurjñāna viniścaya rājendrasyādhiṣṭhānena sarvatathāgataḥṛdaya ity ucyate sarvatathāgata • uṣṇiṣarājam ity ucyate / cakravarti ity ucyate / mahācakravartirājā ity ucyate / mañjuśriyaḥ kumara-bhūtasya hṛdaya ity ucyate / ekākṣara ity ucyate / saṃkṣepatāḥ • acintyam asya prabhāvaḥ / acintyā hi buddhānām adhiṣṭhānaḥ / acintyam buddhavikurvitam // 27.44 //
asādhito 'pi • akṛtpurāṇaśca 'pi sarvagārāmabharpriṣṭhitoto 'pi sarvabhakṣamadyamāṃsagṛhāramharpriṣṭeti 'pi varjyitvā • aśrāddhasya • anutpādatabhodhicittasya / eteṣām nāsti siddhiḥ / ratnatrayopakārināṃ tatpratīyatnopaghātināṃ ca / eteṣām kṣudrakarmāpi na sidhyanti kah puṇarvādo madhyamottamā siddhiḥ / sarvakāmapracārabhaktācārapracārasya sādhikāṣṭaṃ karmasahasram kṣudrakarmapravuktasya sidhyante / katame ca te? // 27.45 //
aśadhito 'pi • atmaraśkaḥ / dvijaptaḥ pararaśkaḥ / trijabto mahāraśkaḥ bhavati / mahābodhisattvenāpi daśabhūmipratiṣṭhitena na śakyate saṃkṣobhayitum / kah puṇarvādaḥ tadanyaiḥ sattvaiḥ // 27.46 //
pañcaraṅgikena sūtraṇena catutrapthaṃ kṛṣṭaṃ veṣṭayet / śukrabhandhaḥ kṛto bhavati / svapnopaghātaṃ cāsya na bhavet varjyitvā tu svacchayā / tadaha eva rātryām eko yadi rocate dine dine kartavyaḥ / atha na rocate bhasma saṃpattimantarāṃ kṛtvā nābhidesaṃ śrīśet / śrībhaktasāṃ śukrabhandhaṃ kṛto [V238] bhavati / pañcajapta buddhaṃ bhagavantam dhyātvā yaṃ śrīṃ śrīṃ śrīṃ bhavati // 27.47 //
candrāmasagṛhaḥ śaśīgrahe śaśīmaṇḍale • arkaṣādhikār agraṃ prāvāla vināpi pāṭaṃ pūrvābhimukhaḥ • ājyāhutīnāṃ dasasaḥṣaṃs ṇi juyāt / rājakulasāṃpe nimnagānamāntare devāvasathvaṃ yasmiṃ deśāṃ rājā tiṣṭhati tatra samāpe homakarmāḥ prayoktavyaḥ / prabhāte rājā vaśyo bhavati / yad ucyate tat sarvam karoti / yad na paśyate tadā tasya cittaṃ nyastam bhavati māndyo vā bhavati / cāsya na bhaveti // 27.48 //
bhūyo pratyāyaṇaṃ kartavyam / kṣīrāhutīnāṃ asṭasahasram juyāt yatra vā tatra vā kāle / tataḥ prabhṛti svastho bhavati / etat karma śrāddhānāṃ ratnatrayaspannamāṃ utpādatabhodhicitānāṃ na kartavyam / yadi karoti mahāṇāmāṃ apuṇyākṣandham [S307] prāpunyat / anyesām apakārināṃ kartavyam / duṣṭacittānāṃ raudracittānāṃ dine dine darśanaṃ ca dātavyam / saumyacittā bhavanti / yadi na bhavanti mahatā • arthena viyujyante / prāṇāvaśeṣā bhavanti // 27.49 //
punar api karma bhavati / candragṛhaḥ palāśasamidbir agraṃ prāvāla ghrūṣaḥ utānāṃ aṣṭasahasram juyāt / prabhāte deśavātāṃ rājā bhavatī mantrāpayati mantritavyam / sadbhāvam upadarsayate / upadeśavāyam śuṃsābhvantareṇa sahasrapindam grāmam dadāti / yady ardharātraṃ juyōti tribhir māsaḥ / yadi sarvayāmikāṃ rāṭrīṃ juyōti māsenekena labhate // 27.50 //
yadi māsaṃ juhoti rātryāṃ rātryāṃ viṣayaṃ pratilabhate
viṣayapratitulyaṃ vā grāmam anyaṃ vā yat kiñcid vitam / arayo na
prabhavanti / yadi samprabhavanti punar api karma bhavati // 27.50 //
ap27. - candragrahe • apāmārgakāṣṭhaṅkagāṣṭhaṅkagāṣṭhaṅkagāṣṭhair
prajvālya palāsasamidhānāṃ
brāhmaṇārēr5346
dadhimadhugṛtaṃ aṣṭasahasram juhuyāt / ante
picumandapatrāṅkagāṣṭhair kaṭutālāktānāṃ āhuṃś aṣṭasahasaram juhuyāt /
prabhēte saumya brāhmaṇā rājā vidvīśto bhavati // 27.51 //
ap27. - aparam api karma bhavati / candragrahe yathopannakāṣṭhair
prajvālya gṛhṭaḥutināṃ aṣṭasahasram juhuyāt / homānte ca yasyāṃ diśi
prabhus tiṣṭhati tasyāṃ diśi tād bhasma kṣipet / sa vaśyo bhavati / yāṃ vā
taṃ vā yasmin vā tasmin vā kāle rocate bhogān vistarataiḥ sāhāyyatām ca
pratipadyate / svalpam alpaṃ vā mahāntaṃ vā grāmam anuprayacchati
viṣayāṃ vā / amoghā ca siddhir bhavati saṃbhir māsaiḥ niyatam // 27.52 //
ap27. - atha kruddhacittās tauravamy anyataraṃ vikṛṭasthāne vāyāto
vikṛṣṭapravhātāngena vā • anyadevaḥabhaktām laukikeṣu yasmin diśi tā
tiṣṭhati tād eva vēśma so 'sya desāṃtāṃ prakramate / udvīnaś ca
bhavati / rātura prapalāyate vā / kūṭumbam vāṣya bhidyate / pratīyāyaṃnaṃ
tāṣṛṣṭasahasṛḥutayo hotavyāḥ / svastho bhavati // 27.53 //
ap27. - aparam api karma bhavati / candragrahe tenai vīdhina buddhabodhi-
sattvaprātimāpaṭasya vā saddharmapustake vā sadhātukagarbhacaitye vā
śucinā [S308] śucivstra-prāṛtānena • ahorātrosiṣṭena nisprāṇakenodakena
karma kartavyam / śukkapuspaį sugandhaiś candanakuṅkumaparipūrṇaṃ
caruprādhvapadhūpito dēśaṃ tāṃ kuryāt // 27.54 //
ap27. - {V239} yatra karma prauyjyate brāhmaṇāreḥ palāsakāṣṭhaṅkāṣṭhair
āśvathakaṣṭhair vaiśyāreḥ khadirakaṣṭhaṅkāṣṭhair ājyaḥ
aṣṭasahasram juhuyād aṣṭasahasram /
sattvapratimāpaṭasya vā sādharmapustake vā sadhātukagarbhacaitye vā
śucinā [S308] śucivstra-prāṛtānena • ahorātrosiṣṭena nisprāṇakenodakena
karma kartavyam / śukkapuspaį sugandhaiś candanakuṅkumaparipūrṇaṃ
caruprādhvapadhūpito dēśaṃ tāṃ kuryāt // 27.54 //
ap27. - tathaiva mahārājāṅā paśarājitaṃulasamidham juhuyād aṣṭasahasram /
gṛhṭaḥutināṃ aṣṭasahasram / ante ca tasyāṃ diśi tād eva bhasmam kṣipet
yasyāṃ diśi mahārājāṅa tiṣṭhati duṣṭacitta āgacchati vā / ṣuṣaṇačakram vā
mahāāsapratimāpaṭasya vā mahāāsapurāṇeśu ca nivartate / sa vēśma so 'sya
desāṃtāṃ prakramate / udvīnaś ca bhavati / rātura prapalāyate vā / kūṭumbam vāṣya bhidyate / pratīyāyaṃnaṃ
tāṣṛṣṭasahasṛḥutayo hotavyāḥ / svastho bhavati // 27.55 //
ap27. - etāni vā parāni ca yatheṣṭāni karmāṇi bhavanti / vastram abhimantrya
prāvaret / subhago bhavati / aksīny abhimantrya • aṅjayet / sarva-janapriyo
bhavati / saptābhimantritam kuryād aksīṇi mukham ca sarvatah kṛtvā
kṛuddhāsya mukham niṛkṣayet / sa vaśyo bhavati saumyaś ca /
puspaḥalam anyaṃ vā yatkiñcit aṣṭasahasram saptābhimantri kṛtvā rājño
nivedayet / sa cighṛtamātrenā vaśyo bhavati / anyo vā yaḥ kaścit sattvaḥ sa darśanamātrenaiva vaśyo bhavati / sarvāṅgaśūleṣu • aṣṭaśatam abhimantritaṃ kṛtvā • uṣṇavāriṇā snāyīta / svastho bhavati /// 27.57 ///

etāni karmāṇi kuryān na duḥkhitebhyaḥ sattvaḥ / anāthe patīte klībe vratine ceha śāsane /// 27.58 ///

ratnatrayaprasanne na kuryāt tat karma • īdṛśam / strīṣu karma na kuryād vai bālavṛddhe tathāture /// 27.59 ///

daridre duḥkhite cāpi alpasattve viyonije / na kuryāt karma-m-evaṃ tu mahāsattve prayojayet /// 27.60 ///

śūre sāhasike lubdhe mahāpakṣe mahādhane / atimānine pracaṇḍe ca kuryāt karma • īdṛśam /// 27.61 // {S309}

śāsanadveśīne kruddhe paradravyāpahāriṇe / aśrāddhe sarvanantarāṇām oṣadhināṃ ca yoginām /// 27.62 ///

pragābhē duṣṭacitte naranṛpe lokakutsite / eteṣu karma prayuṇīta dhārmikeṣu vivarjitam /// 27.63 ///

aparam karma-m-ity āhur buddhais tatparivarjitam / tad eva bhasma kruddho vai yāṃ disāṃ kṣipate japī /// 27.64 ///

tatrasthā arayaḥ kruddhā nrpatiś cāpi naṣyate / dīrghagānyatāṃ yāntī te 'pi janā dhruvam /// 27.65 ///

mahāmāryopasargaṃ ca tasmin dese tu drṣṭaye / na kuryāt karma evaṃ tu sa kṛcchrapatito 'pi hi /// 27.66 ///

trisaptāḥād vinaśyante sarve tatra janādhipāḥ / yāvat tatkarmanā pūrṇe dvisaptāḥā tu saṃharet /// 27.67 /// {V240}

prathame cittavikṣepaṃ dvisaptāhe tu glānyatām / tṛsaptāhe tathā mṛtyus tasmāt taṃ parivarjayet /// 27.68 ///

prathame vidravante de vītiye desāvibhramam / trisaptāhe tathā nāsaṃ na kuryāt karma īdṛśam /// 27.69 ///

kevalaṃ sattvavaineyā nirdiṣṭaṃ lokanāyakaiḥ / na bhṛṣaṃ sampadaṃ hy ete buddhā te śuddhamānasāḥ /// 27.70 ///

prāṇoparodhinaṃ karma sarvabuddhais tu garhitam / na kuryāt ta japi karma • uttamaṃ siddhim icchatā /// 27.71 ///
narakopapattiḥ kāmeṣu eteṣv eva pradrṣyate /
kevalaṃ tu idaṃ proktaṃ kṛṣṇa
karmaphalodayam // 27.72 //
karmavaicitryamāhātmāṃ yathā dṛṣṭaṃ dvipadottamaḥ /
śaktam śubhodayaṃ nityaṃ kṛṣṇaṃ cāsya śubhapradam // 27.73 //
vyatimiśraṃ tathā karma vyatimiśraṃ tu paṭhyate /
tathedam karmavaicitryaṃ darśitaṃ tattvadarśibhiḥ // 27.74 // {S310}
tāṃ jāpī varjayet kṛṣṇaṃ vyatimiśraṃ karma • eva vā /
śuklaṃ bhajeta kalyāṇaṃ śubhakarmaphalodayam // 27.75 //
prāṇoparodhān narakam tu jāpī yāti punaḥ punaḥ /
tannivṛttes tathā dharmaḥ • ahiṃsāḥ karma-m-uttamam // 27.76 //
svarga tathā siddhiḥ • mantrānām ca śubhā gatiḥ /
prāpyate suktālaiḥ karmāḥ viruddhārj condemned ucayate // 27.77 //
dharmādharma mayā proktaṃ sarvajñatvaṃ viceṣṭitam /
śubhakarma sadā jāpī • ārabhet siddhilipsayā // 27.78 //
mantras tasya sidhyante jāpinasya śubhe sthite /
anivartanaṃ tasya mokṣaṃ vai sitakarmaparāyaṇe // 27.79 //
mantrine śreyasā siddhiḥ pravadanti tathāgatāḥ /
vinyārtham tu sattvānāṃ karmavaicitryam ucayate // 27.80 //
yatheṣṭaṃ sahasrakarmaṃ tu sādhikāṣṭaṃ5352 ca sidhyate /
kṣudrakarma prakurvīta • uttamaṃ tu na labhyate // 27.81 //
madhyamaṃ sidhyate kiñcid yatnaj jápamahatam /
adhamam sidhyate kṣipraṃ vidhidṛṣṭena karmāṇa / 27.82 //
trividhāṃ karma nirdiśa uttamaṃ dharamadhyamāḥ /
uttamaṃ tu na labhyate // 27.83 // /{V241}/
madhyaṃ kṣudrasiddhāvāṇyāt /
valyalyāpī tathā madhyam karmasiddhaṃ avāṇyāt / 27.84 //
labhate kṣudrasiddhiṃ tu nānyasyādharmaṃ avāṇyāt / 27.85 //
kālapamāṇajāpas sa home dhṛṣṭas tridhā punaḥ // 27.86 //
adhikhād adhiṣṭhāṇaṃ siddhir madhyamadhyeṣu dhṛṣṭe / 27.87 //
āryamānuṣṭhitaṃ kṣudrasiddhir āryaṃ kṣudraṃ saḥ / 27.88 //
mahāyāna-vipaṭakāvataṃ saḥ / 27.89 //
atha bhagavān śākyamuniḥ punar api śuddhāvāsa bhavanam avalokya mañjuśrīyaṁ kumarahūtamaṁ āmantrayate sma / 
asti mañjuśrīr aparam api tvādityapātaṁ vadhānaṁ sādhanaupayikaṁ sarvakarmārthasādhatam / etenaiva tu ekākṣareṇa hṛdayamantrena śadākṣareṇa5356 vā makarāntena tvādityena mūlamantrena vā śadākṣaraṁ hṛdayena vā ekākṣareṇa vā paṭasyāgrataḥ vā asyaiva kalpaṁ bhavati / paścime kāle paścime samaye mayi tathāgate parinirvāne śuncye buddhakṣetre yugādhaṁ prāpte vā atrāne loke vā asarane vā aparāyaṁ idam eva kalparājā trāṇabhūtaṁ bhaviṣyati / saraṇabhūtaṁ layanabhūtaṁ parāyaṇabhūtaṁ / katamaṁ ca tat // 28.1 //
adau tāvat pūrvaṁ evānāhate paṭe keśāpagate saptahastāyate trihastapṛthuḥke sadaṁ kunkumacandanaramasaparyuṣite buddhāṁ bhagavantāṁ śākyamuniṁ likhayet / padmāsanopavistam dharmam desayamānaṁ mañjuśrīyaṁ kumarahūtam avalokayantam / daśine pārśve sudhanaṁ subhūmim āryaśayamarāṇaṁ mañjuśrīyaṁ ca bhagavato namaskāraṁ kurvantaṁ kumāraṁ kumārarūpaṁ sarvāñkaрайvibhūṣitāṁ vānapārśve samantabhādram āryaṁvalokeśvaram bhadrapālāṁ susobhanaṁ ca lekhayet // 28.2 //
bhagavatpratimā hrasvatara ca lekhayitavyā / āryaṁvalokeśvarasaratvantāca yavate dharmaṁ desayamānam visāyaśramānam jayat / vasudhā cādhatāt / ratnakaraṇḍakavagrahaṁ jayat / vāparīṣṭac ca vidyādharakumārānām mālādhārināṁ meghāṁ sa varṣaṁānaṁ saviyuptā lekhayitvyāḥ / sarve ca bodhisattvāṁ pūṣpanāmo5359 bhagavato mukhaṁ vyavalokayantā kartavyāḥ / sālaṅkāraṁ prasannadṛṣṭayaḥ pūrvakāye niṣad iva natena5360 lekhayitvyāḥ // 28.3 //
tam īdṛśaṁ paṭaṁ sadhātuke caitye sthāpya paścānāṁmukham aksaralaṅkāsaṁ japed asya mañjuśrīyaḥ / kāṣṭhamauṁ trikālasnāyī tricelapiyānti satatapoṣadhīkaṁ śākayāvakayathābhāikaṁbhāikaṁśāhāraṁ caturbhāgaṁ annāṁ kṛtvā ratnatrayasya bhāgam ekam anyo mañjuśrīyaḥ vā anyat sarvasattvānāṁ sēṣam atmanopayanīta / aksīna5361 kāyo manasi bhagavantaṁ kṛtvā sarvasattvāṁ ālambanaṁ manasaṁ nātmārthaṁ aham kiṁcit karomi kariṣyamy anyatra sarvasattvāṁ [S312] arthāyeti dhyātvā jápat kuryāt / 28.4 //
snānaṁ gandhaṁ pūṣpaṁ dhūpaṁ baliṁ prādīpāṁ ca dadyāt / snāpamaṁ paṭacchāyaṇāḥ vā gandhān adhastāt pūṣpaṁ ca baliṁ ca satatam dadyāt / tatraiya teṣaṁ pūrvam dadyād ratnatrayasya / paścāṁ maitreyaṁ / tadānataṁ avalokiteśvarasya vā āryaṁmaitreyasya vā
āryākāśagarbhasya • āryākṣayamateḥ kumarabhūtasya candraprabhasya sarvanīvaṇaṃvaśikambhiṇaḥ • āryavajradehasya • āryatāreyāḥ • ārya-mahāmāyūryā āryāparājitāyāḥ5362 • bhagavatyāḥ prájñāpāramitāyāḥ ca gandham puṣpaṃ dhūpaṃ baliṃ ca sarvam eteṣaṃ pūrvaṃ dattvā paścāt paṭasya dadyāt // /28.5 //
ap28.6 paścād bairih ekasmin pradeṣe sarvoṣṣṭhagardabhaśvahastirūpāṇi vināyaka-kāni valmīkamārtițkayā kṛtvā teṣaṃ cāśeṣaṃ dadyāt / avismṛtya piṇyāka-piśṭakatilakṛtakulathamsyamāṃśamulakavārttākapadmapatra- kāṃsabhiḥājanāni ca varjayet // /28.6 //
ap28.7 kuśavindākopaviṣṭā tatraiva śrāntaḥ sarvabuddhānusmṛtiḥ bhāvayet / manasā jiṃaṃ kuryāt / anyatra vivikte kuśasāṃstare śayyāṃ kalpayet / atipānām atibhōjanam atiparyātānam atidārśanām atiśayāṃ ca varjayet / triṅkālam buddhānusmṛtiḥ bhāvayet / śukrabandhaṃ ca kuryāt / śobhanāni ca svapnāni nānāyaṃ prakāśayet / bhagavato vītādayet // /28.7 / {V243}
ap28.8 evam anupūrvaṇa tvaramaṇāḥ • aksaraṃalaksam jateḥ / ante ca bhagavatāṃ prájñāpāramitāṃ vācayet / japakāle bhagavato 'tha maṇjuśriyaḥ kumarabhiḥāya mukham avalokya japaṃ kuryād anākulaṃsarapadaṃ / aksaraśāntānte ca namaskāraṃ kṛtvā nivedayet / anena vidhinā pūrvasevaṃ kṛtvā paṭaṃ kva vacit svasthe sthāne sthāpya karma kuryād yatra manasaḥ paritūṣṭa asti //
 paṭavidhānaṃ samāptam // /28.8 //
ap28.9 paścād bhagavatamaḥ maṇjuśriyaṃ śvetacandanaṃmaṇamāṃ padmasanasthaṃ bhagavatīṃ prájñāpāramitāṃ ekahaste dadhānaṃ daksīṇaṃ phalam dadhānaṃ kārayet / tam ekasmiṃ śucau pradeṣe paścānām kūṃhaṃ sthāpayitvā tasyāyanto 'gniṇḍoṇaṃ kuryāt / sarvakarma sacaturasraṃ dvitītaśeṣaṃ mahāteṣeṣaṃ mahādāhantvā ca gandhashāṇhaṃ ca kṣipet / tasyopari kuryāt / {S313} anena vidhinā navam agnīṃ upādyāḥ • aṣṭasahasamādhbhir agnīṃ athaviśokasya vā gṛhtatandulodanam kṣiradadhi madhu ca sarvam upaḥṛtya tāmabhājane sthāpyaṃ vā aṣṭasaḥsaṃ pariṣpayata pariṣpayataṃ dadyāt // /28.9 //
ap28.10 paścād anyasmin dīne śuklapratipadam ārabhya karma kuryāt / aṣṭasahasamādhbhir agnīṃ vijayāya vigatadhūmaṃ dṛṣṭvā • agnīṃ āvāhayet / āgacche haripīṅgala dīptajihva lohitākṣa haripīṅgala dehi dadāpayā svāhā // /28.10 //
ap28.11 paścād anyasmin dīne śuklapratipadam ārabhya karma kuryāt / anena mantrenāhitutrayaṃ dadyāt / paścād bhagavatam āvāhayet / āgacche āgacchā5363 kumarabhūta sarvasattvārthaṃ udvanto 'haṃ sāhāyaṃme kalpaya gandhāpupadhipāṃ ca pratīgradhāṃ svāhā // /28.11 //
ap28.12 yad dadāti tadanena dātavyam / āgatasya cārgho deyaḥ / sugandhāpupapāṇiṇya paścād dhomaṃ kuryāt / saptavārān udāḥṛtya ekaivāruriṃ kṣipet / evam saptadivasāni gṛhtatandulānī tilayāvakena ca
pyāyanam\textsuperscript{5364} kuryāt / atrāntarād avaśyam āryamaṇjuśriyaṃ kumāraraćupināṃ paśyati // 28.12 //
dvyangulapraṁṇānāṃ candanasamidhānāṃ aṣṭasaḥasraṃ juhuyāt /
kṣiravṛkṣaṅkāśthair aṃgaṃ pravālyā tilāhutīnāṃ lakṣaṃ juhuyāt / yāṃ
cintayiti karoti tāṃ labhate / viṣayārthī padmānāṃ lakṣaṃ juhuyāt /
viṣayaṃ labhate / yavānāṃ lakṣahomenāksayamannamutpadyate /
guggulupriyaṅgum ca ghṛtena saha homayet / putraṃ labhate /
arkakauline\textsuperscript{5365} jātikusumānāṃ pānīye juhuyāt / sahasraṃ prātāhena grāmaṃ labhate /
jātikusumānāṃ jale ekaikāṃ puśpaṃ grhītā jātīkusumānāṃ jale
yavānāṃ jale ekaikāṃ puśpaṃ grhītō jātīkusumānāṃ jale
rājā vaśyō bhavati / padmānāṃ dakṣiṇaṃ gṛhānāṃ labhate /
arkasamidhānāṃ jale ekaikāṃ puśpaṃ grhītā jātīkusumānāṃ jale
sahasrapindaṃ grāmaṃ labhate / bahuputrikāṃ juhuyāt / kanyāṃ yāṃ ichatī tāṃ labhate / apāmāraṃ juhuyāt / vyādhiṃ praśamayati // 28.14 //
marīcam aṣṭasaḥrasrābhimantritaṃ kṛtvā mukhe prakṣipya krudhādhi 'pi
vacanena priyo bhavati / śikhāṃ anenaiva badhniyāt / adṛśyō bhavati /
śrātuṃ\textsuperscript{5366} dṛśtvā manasānusmaret / vigata krodho bhavati // 28.15 //
nityājāpena sarvajana priyo bhavati / mahati pratyūṣe bhuyutthāya jāti-
kusumānāṃ pānīyaṃ sucau pradeśe bhūmau juhuyāt / mantri bhavati •
anatikramaṇīya vacanā / [V244] bhaye samutpanne manasi kuryāt /
bhayām na bhavati / parasya krudhāsyaǎpi maitrīm bhāvayitvā •
anusmṛtya mukhaṃ vyavalokayet / vigata krodho bhavati // 28.16 //
sarvasugandhapuṃsīrhomāṃ kuryāt / yam uddīṣya karoti sa vaśyo
bhavati / saptābhiṣmaṇitam udakam pratyuṣasi pibet / nityavedanīyaṃ
karma kṣapayati / saptajaptenodakena mukhaṃ prākṣālayet /
sarvajanapriyo bhavati / puśpaṃ abhimantrya yasya dadāti sa vaśyo
bhavati // 28.17 //
ācāryatvam ekena lakṣahomena tandulānāṃ / viṣayapatītaṃ tilānāṃ /
padmānāṃ sahasraṃ juhuyāt / dinārasahasraṃ labhate / vīrakrayakṛtām
juggulusrarāsāṃ gandharasāṃ śrīvāsakaṃ caikataḥ kṛtvā juhuyāt
paṇcamyāṃ paṇcamyāṃ śaṁmāsāṃ / pūṛme sahasraguṇaṃ labhate
// 28.18 //
sarvagandhaiḥ pratikṛtāṃ kṛtvā tīkṣṇaṣastraṇaikadhāreṇa cchītvā cchītvā
juhuyād daksīṇena pādā purityasaṃ vādpādāṃ striyaḥ / yam ichatī sa
vaśyo bhavati // 28.19 //
saptāhaṃ trisandhyāṃ dhutturakapuṣpāṇi juhuyāt / gāvo labhate /
arkakāṣṭhair dhānyam / śirṣapuṣpair aśvān / aśokapuṣpaim suvarṇaṃ / vyādhīghātakapuṣpair vastrāṇi labhate / yad yad icchati tat sarvaṃ jāti-kusumahomena karoti / yad varṇāṇi puṣpāṇi pāṇīye juhoti savitur udaye
tad varṇāṇi vastrāṇi labhate / saptaajaptaṃ bhajanaṃ kṛtvā bhikṣāṃ aṭati / bhikṣāṃ akṣayaṃ labhate / rātryāṃ utthāya parijāpyātmanām svayaṃ śobhanāṇi svapnāṇi paśyati // 28.20 //

atha rājānaṃ vaśikartukāmas tasya pādapāṃsuṃ gṛhitvā sarṣapais tailais
ca misrāyitvā jhuyāt saptāhaṃ trisandhyāṃ / vaśyo bhavati / rājñīṃ vaśikartukāmaḥ sauvarcālaṃ śatapuspāṃ vārahim caikataḥ kṛtvā jhuyāt saptaratraṃ trisandhyāṃ / vaśyā bhavati / rājāṃtyaṃ, vaśikartukāmo bhallatakanāṃ tilam vacaṃ ca pratiśrīṃ kṛtvā jhuyāt / saptāhaṃ saptaratraṃ ca vaśyo bhavati / [S315] purohitam vaśikartukāmo brahmadandim śatapuspāṃ caikataḥ kṛtvā jhuyāt saptaratraṃ trisandhyāṃ / vaśyo bhavati // 28.21 //

brāhmaṇāṇāṃ vaśikartukāmaḥ pāyasam gṛhisahitaṃ jhuyāt / sarve vaśyā bhavanti / atha kṣatriyaṃ vaśikartukāmaḥ śalyodanaṃ gṛhisahitaṃ jhuyāt saptāhaṃ / vaśyānāṃ vaśikaranē yāvakān gudasaḥitan jhuyāt / vaśyo bhavati / pinyaṃkāṃ jhuyāt / śudrā vaśyā bhavanti / sarvaṃ ekataḥ kṛtvā jhuyāt sarve vaśyā bhavati // 28.22 //
catuḥpathe • ekaśūnye grhe vā balīṃ nivedya yo ’syā glānaḥ sa tasmād
vinirmukto bhavati / mukhāṃ prāśaṇ japejvaram aparagacchati / aşṭaṣatajaptaṇa śikhābandhena sarvavyādhībhayaḥ parimucyate / sarvaroge bhāyo tuśrakāṃ tuśrakāṃ baddhā śikhābandhaṃ kṛtvā svaptavām / sarvarogā aparagacchati / vyādhanā grasto jamaṭetraṇa muccye / galagrahe valmikanṛttikāṃ japtvā lepaḥ kāryaḥ / vyādhir aparagacchati / aśīrogā nilīkalikāṃ jhuyāt / vyupaśāmyati // paṭavidhāṇasāyārttariṃkarmāḥ // 28.23 //
pūrvoktena vidhāṇena • anāhate paite keśāpagate • āryamaṇjuśrīḥ
kumarabhūtaḥ • ābhilekhyāḥ sarvālāṅkāraavibhūṣitaḥ / raktavarnaṃ kumārarūpī padmāśanasthaḥ / daksināpārśve • āryāvalokiteśvaro vāmapārśve samantabhadraḥ / āryamaṇjuśriyasya kiṃcid ūnau / tam patam sthāpayitvā koṭim jape / rāja bhavati / candanasamīdhanāṃ kūṅkumābhhyaktanām lakṣaṃ jhuyāt / rājā bhavati / agarumāḥdhanāṃ dadhimadhughṛtakānāṃ dakṣīraṃ jhuyāt / rājā bhavati / śālyodanaṃ ghrākānāṃ koṭim jhuyāt / rājā bhavati // 28.24 // [S316] [V245]
yatiramāṇāṃ padmānāṃ rāṣiṃ juhoti tatpramāṇāṃ dinārāṇāṃ /
raśī labhate / yāvad yāvate tāvay jayamāṇāṃ na gṛhṇāti tāvad
vidyādharakravartī bhavati / bhallatakanāṃ lakṣaṃ jhuyāt
dinārasahasraṃ dadāti / vyādhighātakaphalaṃ lakṣaṃ jhuyāt /
mahādhanapatir bhavati / aṣṭasahasrahomena guggulusamidhānāṃ
dhānyaṃ labhate / satatatilahomenāvyavacchinnaṃ dhānyaṃ labhate

// 28.25 //
gotaṇḍulānāṃ lakṣaṃ juhuyāt saha dadhnā / gosahasraṃ labhate / bahuputrikāphalāni caikataḥ kṛtvā juhuyāt / yām ichati
kanyāṃ tāṃ labhate / śamīputratrī juhuyāt / sarvakāmado bhavati / agastīpuṣpāṃ kṣīráktaṇi juhuyāt / brāhmaṇavaśīkaraṇā / karavīrapuṣpāṃ śuklāni juhuyāt kṣatriyavaśīkaraṇe / karṇikārapuṣpāṃ juhuyād
rājāvaśīkaraṇe / dhūtturakapuṣpāṃ juhuyāc chūdravaśīkaraṇe / arkapuṣpāṇāṃ dadhimadhughṛtāktānāṃ lakṣaṃ juhuyāt / sarvavyādhībyaḥ parimucyate // 28.26 //

anenaiva vidhinā puṣpāṇāṃ sugandhānāṃ lakṣaṃ pādamūle nivedayet /

nityasukhī bhavati / aśvatthasamidbir agnīṃ prajvālya śamīpuṣpāṇāṃ
sahasraṃ juhuyāt / naksatrapīḍa vyupaśāmyati / gorocanāy mantram
abhilekhyā śirasi baddhvā saṅgrāme 'vatarat / ṣastrair na spṛṣyate /
hastiskandhe maṅjuṣīriyam agrato balasya dattvā dārṣṭanāmānīnaiva
parabalasya bhaṅgo bhavati / dhvajāgre kumārarūpināṃ
sauvarṇamayūrāsanastham kṛtvā saṅgrāmam avataret / dārṣṭanād eva
parabalasya bhaṅgo bhavati // 28.27 //

jātikusamānāṃ pādamūle lakṣaṃ nivedayet / tatraiva kuśānamstare

śayyāṃ kurvīta / svapne yathābhiliṣṭatāṃ kathayati / pradīpaṃ sahasraṃ
dattvā • ekapradīpaṃ padmasūtravartti kṛtvā madhuyāṣṭiṃ veṣṭayītvā
prajvālya paśyayet / yathābhūtāṃ maṅjuṣrīyāṃ kumarabhiṣṭāṃ paśyayet //
dvitiyaṃ paṭāvvidoḥānāṃ samāptam // 28.28 //
sauvarṇāṃ rajataṃ vā kumāraṃ kṛtvā varadaṃ daksinena pāṇinā vāmena

bhagavātiṃ prajāpāramitāṃ dadhānam / tam īḍrāṃ
sadḥārakakaraṇḍakāṃ purataḥ sthāpyākṣaralaksamāṃ
japet / pūjāṃ
vāsariṇāṃ kuryāt / bāladārakādārikāś [S317] cāṣyāgrato bhujayitavyā /
gītaṃ vāditaṃ pustakavācanaṃ ca kuryāt \[5370\] / japaṃsapīṃṣapīṃ
cumarabhiṣṭāṃ paśyayet / dūmām samāptam // 28.29 //

padmamudrāṃ baddhvā jāpaṃ kuryāt / dhvajamudrayā\[5371\] • āvartanāṃ
30
svastikamudrayā\[5372\] • āsanāṃ pūrṇamudrayārgham\[5373\]
ekaṅgaṃudrayā\[5374\] puṣpāṇāṃ manorathamudrayā\[5375\] pradīpaṃ
yamalamudrayā\[5376\] dhūpaṃ mayūrāsanamudrayā\[5377\] gandham
yaṣṭimudrayā\[5378\] balim / anena vidhānena rātraiu dine dine
kuryād yāvaj
japaṃsapīṃṣapīṃ iti / paścāt karmāṇi kuryāt // 28.30 //

jātikusamānāṃ samudrāṅgāmināṃ
nadā政府部门
lakṣaṃ plāyavet / viṣayaṃ

labhate / rātraiu jātikusumāhaṃ gṛtvā bhagavataḥ purataḥ svapet /
bhagavantaṃ paśyayati dharmā desayāṇāṃ bodhisattvapariṣṭāṃ / yām
uddīśyā karoti tad eva karmā\[5379\] kuryāt / nānyasya kuryāt // 28.31 //
upoṣadhikena śuḳlapratipadam ārabhya śrīvāsakadhūpaṃ madhumīśraṃ
guhuyāt / rājyaṃ labhate / koṭiṃ japet maṅjuśriyaṃ svayam eva paśyati
dharmadeśānāṃ ca karoti / yadi kenacit sahollāpayati samukham
avabhāsatē / avaivartikaṃ ca bodhisattvo bhavati / trṭṭiyaṃ vidhānam
// 28.32 // {V246}
rak tacandanaṃ kaṃ kumārārūpiṇaṃ ekena pārśvena priyāṃkaraṃ
anyena vīrāmataṃ sāsokavṛkṣāśrayaṃ kārayet / tam ekapārśve
sthāpayitvā lāvanāsārāṣaparājīvāyamīśreṇa rak tacandanaṃapratikṛtiṃ kṛtvā
cchitvā cchitvā juhuyād yasya nāṁnā sa vaśyo bhavati / udumbaraphalāni
ysya nāṁnā juhuyāt sa vaśyo bhavati / kākodumbārikāphalāni juhuyād
ysya nāṁnā sa vaśyo bhavati // 28.33 //
śrīgātaṃ juhuyād brāhmaṇāvāṣikaraṇe / padmamūlaṃ
kṣatriyavaṣikaraṇe kaśerukāni juhuyāt / vaśiyavaṣikaraṇe sālūkāni juhuyāt
/ śādramāṣikaraṇe lāvanāsārvārāṇāṃ / aṣṭāhasaṃ juhuyāt trisandiṃ
guptāhaṃ yasya nāṁnā juhoti sa vaśyo bhavati / nimbapatraṇī
deṣakālāṅkāni juhuyād āhutyāṣṭasahasraṃ trisandiṃ guptāhaṃ yasya
nāṁnā sa vaśyo bhavati / sarveṇa homena vaśikaraṇaṃ // 28.34 //
brṛhatīkusumānāṃ laksamāṃ juhuyāt suvarṇaṃ labhate /
lānājanikākusumānāṃ aṣṭāhasaṃ juhuyāt mahāntaṃ grāmaṃ labhate /
pāṭalapuspāṇi {S318} juhuyād dhānyaṃ aṣṭayaṃ labhate / śrīramiṃpuṃpāṇi
juhuyāt suvarṇaṃ labhate / vaṃmā dadhimadhugṛhṭākāṃ juhuyāt
sarvāvadesṭattaravādi bhavati / brāhmīrasagṛhṭasahitām tämrabhājane
sthāpayīvā tāvaj japed yāvad daśāhasaṃ / paścāt pibet / sarvāvades
vijayate / yasya krudhāṣṭasahasraṃbhimantritaṃ kṛtvā loṣṭaṃ kṣipet
purataḥ sa krodhaṃ muṇcati // caturthaṃ vidhānam // 28.35 //
anāhate paṭe kešāpapate • upoṣadhikena citrakareṇa aśleṣaṃkair varṇakaik
āryamaṇjuśriyaś citrāpayitavyāḥ / padmāsanopviṣṭaṃ dharmam
deṣayānāṃ / daksinapārśve • āryamahāmekhalā vāmapārśve
cāryapraṇāpāramitā jāpavati sarvaalingāravibhūṣita śuḳlavastriṃvanasanā /
tasyādhaṃ kāriṃ padmasaro bahuvindhupasāṇkāraṃ / nāgarājānāu •
akāyaviniṃgatau padmaṃdaṇḍadhṛtaḥastau // 28.36 //
āryāparājitā caikasmiṃ vighnavināyakān nāśayantī • agnjvālāmukhi
bhṛkutiṃkṛtalocanāṃ anyasin pariṃpāve • āryaparnaṃvāraī
pāṣapaṃsaṃyagraḥastā kṛṣṇarākatantrā mayūrapṛṣṭhabhiruddhā sādhaṃ
cariṃkṣaṃ / sādhaṃ ca padmaṃalāvyagrahasto bhagavato
maṇjuśriyamukhaṃ vyavalokayānāḥ / upariṣṭāc
cāmarapuspamalādundubhiḥdārīnāu devaputraṃ lekhayitavyāu // 28.37 //
taṃ paṭaṃ paścānukhaṃ sthāpya sadhātuke caitye koṭiṃ japet /
jaṃnte ca maḥaṭṭhaṃ pūjaṃ kṛtvā bhagavatiṃ prajāpāramitaṃ va caivītīvā
daśāhasraṃ jāpe maṇjuśriyo mukhaṃ vyavalokayānāḥ / paścāt
paṭaṃ kampate / rājyaṃ labhate / caksuṣa ca labhate / vidyādharo bhavati /
hasate / cakravarti bhavati / bhāṣate\textsuperscript{5382} / bodhisattvāḥ
prathamabhūmi-pratilabdho bhavati / dharmadeśanāṃ cāsyā śrṇoti

\textit{28.38} ///

tasyaiva paṭasyāgrataḥ kapilāyāḥ samānnavatsāyāḥ goghrātāṃ gṛhya
tāmarabhājane sthāpya tāvaj japed yāvad uṣmāyati / dhūmāyati / prajvalati /
uṣmāyamanāṃ pītvā paramamedhāvi bhavati śrutidharāḥ / dhūmāyamāne
‘ntardhānam / jvalamāne • ākāśagamanam / āmaśrāvasampuṭe sthāpya
[S319] vacāṃ jātikusumair veṣṭayitvā tāvaj japed yāvad āṅkuri-bhavati / tāṃ
bhāskayitvā śrutidharo bhavati / anyāṃ koṭiṃ jape maṇjūśriyaṃ sākṣāt
paṣyati dharmadeśanāṃ ca śrṇoti / tāṅ\textsuperscript{5383} cādhimucyate / 28.39 /// [V247]

\textit{28.39} ///
sauvānāpadmaṃ satapatraṃ kārayitvā daksīṇaṃ jānunāndalāṃ
prthivyāṃ pratiṣṭhāpya tāvaj japed yāvaj jvalaśità / tena grhitamātreṇa
vidyādharāṃ cakravarti bhavati paraś adharṣaṇīyaḥ / manahśilāṃ
harītālaṃ añjanaṃ vā śrīparṇīsamudgake prakṣipyā tāvaj japed yāvat
kuṭkhuṭūṣaśabdaṃ karoti / grhitamātreṇa bhūmicaraṇāṃ rākṣasapīśācānāṃ
adhipatir bhavatī adhrṣyaḥ / 28.40 //

\textit{28.40} //
khāḍgāṃ gṛhya sallakṣaṇasankīrmāṃ avraṇaṃ tāvaj japed yāvad ahir iva
phānaṃ kṛtvā tiṣṭhāti / tāṃ gṛhya vidyādharacakra vartī kalpāyur adhrṣyaḥ
/ manahśilāṃ trilohapariveṣṭitāṃ kṛtvā mukhe prakṣipyā tāvaj japed yāvac
cululayāti / adṛśyo bhavatī khādgahartā / adṛśyaḥ sarvāni
kuśalopasamithāni karoti varjayitvā kāmopasaṃhitam / śāmīvrksarūḍha śrīvathasāṃ sāraṃ gṛhya trilohapariveṣṭitāṃ kṛtvā mukhe
prakṣipyā tāvaj japed yāvac cululayāti / adhrṣyo bhavatī / varṣasahasrāṃ
jivati / 28.41 //

\textit{28.41} //
rajaṭāṃ cakrāṃ kṛtvā asuravivarasyāgratas tāvaj japed yāvac cakraṃ
asurajantrāṇi bhīttvā praviśati / tatkṣaṇam evāsura-vyatayo nirgacchanti /
tābhīḥ saha praviśya kalpasthāyī bhavati / lohāyamāṃ triśūlam kṛtvā
tasmin vivaradvāre jāpaṃ karoti / tatra sarvayantarāṇi sphuṭantii / yāvadbhiḥ
sahecchati tävadbhiḥ saha praviśati / kalpasthāyī bhavati / maitreyam ca
bhagavatāṃ paṣyati / paṇcamaṃ paṭavidhānam // 28.42 //

\textit{28.42} //
śvetārkamayam aṅguṣṭhamātraṃ bhagavatāṃ maṇjūśriyaṃ kārayitvā •
arkapuṣpaṃ kārayitvā asuravivarasyāgratas tāvaj japed yāvac cakraṃ
asurajantrāṇi bhīttvā praviśati / tatkṣaṇam evāsura-vyatayo nirgacchanti /
tābhīḥ saha praviśya kalpasthāyī bhavati / lohāyamāṃ triśūlam kṛtvā
tasmin vivaradvāre jāpaṃ karoti / tatra sarvayantarāṇi sphuṭantii / yāvadbhiḥ
sahecchati tävadbhiḥ saha praviśati / kalpasthāyī bhavati / maitreyam ca
bhagavatāṃ paṣyati / paṇcamaṃ paṭavidhānam // 28.43 //

\textit{28.43} //
śvetārkamayam aṅguṣṭhamātraṃ bhagavatāṃ maṇjūśriyaṃ kārayitvā •
akākolīne pāṇīyakumbhāṃ nivedayet /
baḥujānasammato bhavati / sarvagandhamayam kṛtvā sarvagandhapuṣpair
niveditaiḥ yam icchati tam āpnoti / satata samitam agarusamidhānāṃ juhuyān mantrī / bahujanasya sammato bhavati / satatajāpena pañcānantaryāṇi viṣkīpayati / maraṇakāle mañjuśriyaṃ paśyati / dharmadesanāṃ cāsya karoti // 28.44 //

ap28.- utthāyotthāya • aṣṭaśataṃ japet / sarvasattvānām adhṛṣyo bhavati / āksiṃi parijāpya svāmināṃ paśyet / prasādavān bhavati / yam uddiśya karmakaro tatrasthaṃ saptabhir divasaḥ / grāmāntarastham ekaviṃśatibhir divasaḥ / viṣayāntarastham caturbhir māsaiḥ / nadyantaritam ṣaḍbhir māsaiḥ / svakulavidhāne nānyamantravidhānena cāseṣaṃ karmāṃ karoti varjayitvā kāmopasamhitam ābhicārakaṃ ceti // ṣaṣṭho vidhānah // 28.45 //

ap28.- ity uktaṃ yugānte hitaṃ + + + + + tathā / sattvānāṃ alpapuṇyānāṃ hitārthaṃ muninā purā // 28.46 //

ap28.- sāsanāntarhīte śāstuḥ śākyasimhasya tāpine / siddhiṃ yāsyate tasmin kāle raudre 'tibhirave // 28.47 //

ap28.- saptamaṃ vakṣyate hy atra kalparāje sukhaśāve / mamaitat kathitaṃ kalpaṃ tasmin kāle sudāruṇe // 28.48 / [V248]

ap28.- sattvānāṃ alpapunyānāṃ mārgo hy eṣa pravartinah / bodhisambhārahetutvaṃ triyānapathanimnagam // 28.49 //

ap28.- upāyakauśalya sattvānāṃ darśayāmi tadā yuge / tṛṣṇāṃūḍhā hi vai sattvā rāgadevasamakulā // 28.50 //

ap28.- teṣāṃ darśayāmy etam mārgaṃ tṛṣṇāvaśānugam / tṛṣṇābandhanabaddhaṃ tu kuśalaṃ vā karmahetutaḥ // 28.51 //

ap28.- siddhisādhyaṃ tathā dravyaṃ mantratantraṃ samoditam / vinayārtham tu sattvānāṃ kathitaṃ lokanāyakaiḥ / etat karmasya māhātmyaṃ sādhakānāṃ tu jāpinām // 28.52 //

ap28.- ity uktvā munivarho hy agra śākyasimho narottamaḥ / kathitvā mantratantraṃ balaṃ viryaṃ savistaram / amoghaṃ darśayet siddhiṃ tasmin kāle yugādhame // 28.53 //

ap28.- śuddhāvāsaṃ tadā vavre devasaṅghā jinottamaḥ / yam etan mārṣā proktaṃ kalparājāṃ savistaram / sarvalokahitārthāya mañjughoṣasya sāsanam iti // 28.54 //

ap28.- āryamañjuśriyamulakalpaḥ bodhisattvapiṭakāvataṁsaṅkan mahāyānavaipulyaśūtraḍ aṣṭāvimsatitamaḥ / karmavidhānārya-mañjuśriyaparivartapaṭalavisarṣaḥ parisamāpta iti //
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atha bhaga vāñ śākya muniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 29.1 //

asti mañjuśrīs tvاديye kalpavidhānaparivarte saptamaṃ paṭakarmavidhānam yo tasmin kāle tasmin samaye yugānte sādhayisyati • amoghā tasya siddhir bhaviṣyati / saphalā sukhodayā sukhavipākā drṣṭadharmavedaniyā sarvadurgatinivāranīyā niyataṃ tasya bodhiparāyaṇīyā siddhir bhaviṣyati // 29.2 //

atha bhaga vāñ śākya munir mañjuśrīs tvadīye kalpavidhānaparivarte saptamaṃ paṭakarmavidhānaṃ yo tasmin kāle tasmin samaye yugānte sādhayisyati • amoghā tasya siddhir bhaviṣyati / saphalā sukhodayā sukhavipākā drṣṭadharmavedaniyā sarvadurgatinivāranīyā niyataṃ tasya bodhiparāyaṇīyā siddhir bhaviṣyati // 29.2 //

atha bhaga vāñ śākya munir mañjuśrīs tvadīye kalpavidhānaparivarte saptamaṃ paṭakarmavidhānaṃ yo tasmin kāle tasmin samaye yugānte sādhayisyati • amoghā tasya siddhir bhaviṣyati / saphalā sukhodayā sukhavipākā drṣṭadharmavedaniyā sarvadurgatinivāranīyā niyataṃ tasya bodhiparāyaṇīyā siddhir bhaviṣyati // 29.2 //

asahyam {A12r} sarvabhūtānāṃ sarvalokānuliptakam / adhrṣṭyaṃ sarvabhūtānāṃ bhavamārgaviśodhakam // 29.4 //

prāpakaṃ buddhadharmānāṃ sarvaduṣṭanivāraṇam / anumoditaṃ sarvabuddhaiḥ sarvasampattikāram / utkṛṣṭah sarvanamānāṃ mañjugoṣhasasya śāsane // 29.5 //

katamaṃ ca tat / orn vākyeda namaḥ //

asya kalpaṃ bhavati / śākayavakabhīkṣabhaikṣāhāro vā trihkālasnāyī tricelaparivartī • aksarakṣasam jāpet / pūrvasevā kṛtā bhavati / tataḥ • achinnāgraḍaśāke paṭe poṣadhikena citrakareṇa • aśleṣakair varṇakaiḥ āryamañjuśrīs citrāpayitavayaḥ padmāsanastho dharmam deśayamānaḥ sarvāṅkārabhūṣitaḥ kumārarūpī muktottarāsaṅgaḥ // 29.6 //

tasya vāmena • āryāvalokiteśvaram padmahastaś cāmaravyagrahastah / dakṣinena • ārasyamantabhādraḥ • upari megharbhavinirgatau vidyādharau mālādhaṅkārau likhāpayitavyau / adhastat sādhako dhūpakaṭachakavayagrahastah / samantāt parvataśikharā likhāpayitavyāḥ / adhastat padmasaraḥ / 29.7 //

dsadhātuke caitye paṭaṃ paścātānāṃ pratiṣṭhāpya • udārayaṃ pūjāṃ kṛtvā ghṛtaprādiṃś ca prajväla jāṭipuṣpāṇāṃ aṣṭasahasreṇa • ekaikam abhinirvatrya mañjuśrīrūpī muktaḥ kṛtāṃ bhavati / tato mahāgambhīrataḥmahārāśabhadṛṣṭiḥ śrūyate / paṭo vā prakampate / bhūtārāśabdhaḥ sāmakutaṃ rājā bhavati / paṭaprapampate sarvādīśūttaravādī bhavati / sarvalaukikā / sthraṣṭaṃ / atha na sidhyati sarvakarmasamartho bhavati // ayaṃ prathamaḥ kalpaḥ // 29.8 //
agarusamidhānām adhyardham\textsuperscript{5402} aṅgulapramāṇānāṃ nirdhūmeṣu \{A12v\} khadirāṅgāreṣu kṛtsnām rātrīṃ turuṣkatalāktaṁ\textsuperscript{5403} juhuyāt / aruṇodaye • āryamaṇjuśriyām paśyati / so 'syā yatpeṣitaṁ varaṁ dadāti / varjayitvā kāmopasaṁhitam / / 29.9 //

tasyaiva paṭasyāgrataś candana\textsuperscript{5404} dhūpam avyavacchinnam dattvā\textsuperscript{5405} \[\text{10} \]
kṛtsnām rātrīṃ japat / tataḥ • āryamaṇjuśri [V250] sākṣād\textsuperscript{5406} āgacchati gambhirān dharmān\textsuperscript{5407} deśayati / tān\textsuperscript{5408} adhimucyati / adhimucya\textsuperscript{5409} sarvavyādhivinimukto vaśitā prāpto bhavati / / 29.10 //

ratkacandananamayaṁ padmaṁ kṛtvā śaḍaṅgulaparināhaṁ sanālaṁ \[\text{11} \]
raktacandanena mrakṣayaḥvā sahasrām sampāṭahutaṁ sahasrābhimātrataṁ kṛtvā pūrṇamāṣyāṃ paṭasyāgrataḥ padmapattre sthāpya hastenāvastrabhya tāvaj japed yāvat prajvalita iti / tena grhitena dvir\textsuperscript{5410} āṣṭavārṣākṛtis taptakāṇcanaprabhobhāskarasyātireka\textsuperscript{5411} teja devakumāraḥ sarvavidyādharanamakrto mahākalpaṁ jivati / bhinne dehe 'bhiratyāṁ upapadyate / / 29.11 //

candragrahe śveta vācāṅgṛhyā pañcagavyena prakṣālya • \[\text{12} \]
āṣvathapattrair avaṣṭambhayitvā tāvaj japed yāvat uṣmāyati dhūmāyati jvalati / sarva jananavāṣikaranaññā\textsuperscript{5412} sarvavgāvījī / dhūmāyānām • antardhānāṁ triṁśadvarṣasahasrāṁ jivati / jvalite • ākāṣagamanām mahākalpaṁ jivati / / 29.12 //

kapila-yāḥ samānavatsāyāḥ • ghṛtaṁ grhya tāmrbhājane sthāpya\textsuperscript{5413} \[\text{13} \]
saptabhīr āṣvathapattrair avaṣṭambhyā tāvaj japed yāvat trividhā siddhir iti / taṁ pītvā śrutidhara-m-antardhānākāṣagamanāṁ iti / / 29.13 // {S324} \[\text{14} \]
puṣkarabījamukhe prakṣipya candragrahe tāvaj japed yāvac culuculāyati / trilauh paraphetītaṁ kṛtvā mukhe prakṣipyaṁantarhito bhavati / udgīrṇāyāṁ drṣṭyā / / 29.14 // {A13r} \[\text{15} \]
lavāṅgagandhaṁ mukhe prakṣipya śaḍlakṣaṅgam japat / yam ālapati sa vaśyo bhavati / kṣīrayāvakaḥhāraḥ\textsuperscript{5415} • dvādaṅgalakṣaṁ\textsuperscript{5416} japat / vidyādharo bhavati / bhikhāṛāḥ kāṣṭhamauṇī lakṣaṁ japat / antarhito bhavati / koṭim japat / āryamaṇjuśrīs tathā dharmāṁ deśayati yathā caramabhaivako bodhisattvo bhavati / satata jāpena sarvārtha-siddhir\textsuperscript{5417} bhavati / / 29.15 //

sarvagandhairaṁ nayāṣa prati kṛtvā cchitvā juhoti sa saptarātreṇa vaśyo \[\text{16} \]
bhavati / guggulugulikānāṁ badarāsthiramāṇānāṁ gṛbhaṁkānāṁ śatasahasraṁ juhuyāt / dināralakṣaṁ labhati / / 29.16 //

samudrāṅginīṁ nadīṁ avatīryāṁ padmaṁ śatasahasram nivedayet \[\text{17} \]
padmaraśitulamahānīlāṁ paśyati / kṣayaṁ na gagchati / gaurasrayāśaṇāṁ kūnkmūṃbhayaktānāṁ aṣṭasahasram juhuyāt / rājā vaśyo bhavati / tilāṁ damhiladheḥrāktaṁ śatasahasram juhuyāt / sarvandado mahāgṛhapatir bhavati / / 29.17 //
ap29.- apatītāgomayena maṇḍalakaṃ kṛtvā muktaṃśpair abhyavaktīśtaśatāṃ
japet / tataḥ saddharmapustakaṃ vācayet / māsena paramamedhāvī
bhavati / rocanāśtaśatāṃ japtam kṛtvā tilakaṃ kuryāt / sarvaśaṃparīyo
bhavati / śikhām saptajātāṃ kṛtvā sarvasattvānām avadhyo bhavati
// 29.18 //
ap29.- kīrmīlānām daśasahasrāṇi juhuyāt / sarvavyādhir mucyate / dine
dine saptavārāṃ japet / niyatavedānyaṃ karma kṣapayati / 
athāśtaatājapena maraṇakālasamaye samastam sammukham ārya-
maṇjuśriyaṃ paśyati // iti saptama paṭakarmavidhiṃ // 29.19 //
ap29.- āryamaṇjuśriyaṃulakalpaṅ {A13v} bodhisattvapitākavatamsakāṅ
mahāyānavaipulyasūtrād ekonatrimśo manjuśripaṭavidhānarpivartakarmavidhiṃ saptamakarmapāṭala visaraḥ pariśamāpta iti // 5425
{S325} {V251}
Atha trimśāḥ paṭalavisaraḥ //

ap30.

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ap30.1 atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya
maṇjuśriyaṃ kumarabuddhām āmantrayate sma // 30.1 //
ap30.2 asti maṇjuśrīs tvadīyamantratantre vidyārājāṃ cakravartiprabhṛtānāṃ
sarvatathāgatoṣṇīṣaṇaprabhṛtānāṃ sarvamantrāṇāṃ siddhiṣṭānāṃ bhavanti / 
trottarāpathe sarvatra tāthāgatīvidyārajaṃ siddhiṃ gacchanti
sāmkṣepataḥ // 30.2 //
ap30.3 cīne caiva mahācine maṇjughoṣaṃ sedhiṣyate
ye ca tasya mantrā vai siddhiṃ yāsyanti tatra vai // 30.3 //
ap30.4 uṣṇīṣarājaṃ sarvatra siddhir drṣyeyus tatvā vai /
kāviśe vakhale caiva udiyāne samantataḥ // 30.4 //
ap30.5 kāsmīre sindhudueśe ca himavatparvatasandhiṣu /
uttarāṃ diśi niḥṣṛtya mantrā śreyasāḥ // 30.5 //
ap30.6 ye ca gītā purā buddhair adhunā ca pravartitā /
anāgatā ca sambuddhair udgīmā śāntihetavaḥ // 30.6 //
ap30.7 sarve vai tatra siddhyanti himādrikukṣisambhava /
janapade śreyase bhadre sāntiṃ kartuṃ samārabhet // 30.7 //
ap30.8 madhyadeśa tathā mantrāḥ siddhyantey ete padmasambhavā /
gajo manikule cāpi siddhis tatra pradṛṣyate // 30.8 //
ap30.9 paṇcikasya ca yakṣasya hārītyā yakṣasyonijā /
gāndharvā ye tu mantrā vai siddhis teṣāṃ samoditā // 30.9 //

ap30.- kāśipuryāṃ tato nityaṃ magadheṣu samantataḥ /
10 aṅgadeṣe tathā prācyāṃ kāmarūpe samantataḥ // 30.10 //

ap30.- laūhityāṃ tu taṇe rame vaṅgadesesu sarvataḥ /
11 jambhalasya bhavet siddhis tathā manikulodite // 30.11 //

ap30.- samudrātire dvīpeṣu sarvatatā jalaśraye /
12 sīṃhalānāṃ purī ramyā sidhyante mantradevatā // 30.12 / {S326}

ap30.- bhṛkuṭī caiva + + + mahāśriyā yaśvasvinī /
13 sitākhyāḥ sarvantranās tu catuḥkumāryā mahodadhau // 30.13 //

ap30.- sidhyante tatra vai sthāne pūrvadeṣe samantataḥ /
14 vindhyakukṣiniṣṭās ca • agendre5430 ca samantataḥ // 30.14 //

ap30.- kārttikeyo ’tha maṇjuśrīḥ siddhyante ca samantataḥ /
15 śrīgāragahvaraḥ kukṣādṛēḥ kandare ca sakānane // 30.15 / {V252}

ap30.- sidhyante tatra vai sītyaṃs sarvamantrās tatra vighnakartā sajāpinām /
16 hātākāraśaṃdāyuktān ekadantāṃ mahaujasām // 30.16 //

ap30.- aśvarūpā tathāneka + + + kāraśālinām /
17 īśānasya sutāṃ divyāṃ vividhāṃ vighnakārakāṃ // 30.17 //

ap30.- tatproktā manrayuktāṃś ca siddhikṣetram pradṛṣyate /
18 mātarā vividhākārāṃ grahaṃś caiva sudāruṇām // 30.18 //

ap30.- pretā yonisamādiṣṭā mānuṣāḥśa naśrītām /
19 pretarājñah samādiṭaṃ siddhikṣetram tatoditaṃ5431 // 30.19 //

ap30.- tadādyat sarvabhūtanāṃ siddhikṣetram samādiṣet /
20 vajrakrauṅco mahāvīryaḥ sidhyante tatra vai diṣe // 30.20 //

ap30.- āsurā mantramukhyas tu ye cānye laukikās tathā /
21 sidhyante tatra mantrā vai dakṣiṇāṃ diṣim āśritāḥ // 30.21 //

ap30.- pretarājñas tathā nityaṃ yamasyaiva vinirdiṣet /
22 sidhyante jātyamantram saṃ saśaiva ca savaiṣṇavā // 30.22 //

ap30.- krūrāś cākrūrakarmeṣu kṣetra-mādiṣv adakṣaṇam /
23 vajrapāṇisamādiṣṭā mantrāḥ krūrakarminaḥ // 30.23 //

ap30.- dakṣiṇāpatham āśritya sidhyante pāpakarmaṇām /
24 aśubham phalanispatṭin5432 ṛṣyate tatra vai diṣe // 30.24 //
ādityabhāṣitā ye mantrāḥ saumyāś caiva prakīrtitāḥ / 30.25 / {S327}
svayaṁ tatra + sidhyeta yakṣendra 'tra maharddhikaḥ / 30.26 /
dhanadaḥ sarvabhūtānāṁ bāliśānāṁ tu mohinām / 30.26 /
cittaṃ dadāti jantūnāṁ vidhidṛṣṭena hetunā / 30.27 /
sidhyante paścime deśe bhogavān arthasādhakaḥ / 30.28 /
dhanado nāma nāmena viśruto 'tra mahītale / 30.29 /
svayaṃ tatra + sidhyeta yakṣendro 'tra maharddhikaḥ / 30.30 /
mantramukhyo varaśreṣṭho daśabhūmādhipāḥ svayam / 30.31 /
sidhyante sarvamantrā vai vajrābjakulasambhavā / 30.32 /
tathāṣṭakulikā mantrā aṣṭabhyo dikṣu niśritā / 30.33 /
sidhyante sarvamantrā vai vajrābjakulasambhavā / 30.34 /
pātālapraveśikā mantrā vai sidhyante sarvalaukikā / 30.35 /
siddhitam āyānte te • ūrdhvaṃ cakravartijinoditā / 30.36 /
sidhyante sarvakāle 'smin vajrābjakulasambhavā / 30.37 /
sidhyante sarvakāle 'smin vajrābjakulasambhavā / 30.38 /
dakṣiṇāpatiṣṭhānaḥ siddhiṣṭaḥ kūriśālayāḥ / 30.39 /
mantrāṇām anyakāle `śmin tadanyeśāṃ mantraśālinām / siddhiś ca kālataḥ proktā nānyakāle prakīrtitā // 30.40 //
tapasād uttamā siddhis tribhir janyair avāpnuyāt / sātatyajāpināṃ mantram tadbhaktāṃ gatamānasāṃ // 30.41 //
prasannānāṃ jinaputrānāṃ iha janme `pi sidhyati / ratnātraye ca bhaktānāṃ bodhicitattivibhūṣītām // 30.42 //
śamvarasthāṃ mahāprājñāṃ tantramantraviśāradām / mantrāḥ siddhyanty ayatnena bodhisaṃvarasthitām // 30.43 //
prasannānāṃ karmasiddhis tu • ātmasiddhi-m-udāhrṛtā / siddhā eva sadā mantrā asiddhā sattvamohitā // 30.44 //
ati eva jinendrais tu kalparāja udāhrṛtah / savistarakriyāmantraṃ buddhaḥsreṣṭho hi saptamaḥ // 30.45 //
sa vavre munimukhyas tu buddhacandro mahardhikaḥ / jyeṣṭham ca buddhāputraṃ tam maṇjughoṣam mahaujasam // 30.46 //
śṛṇu tvaṃ kumāra mantrāṇāṃ prabhāvagatinaiṣṭhikam / yasmin kāle sadā buddhaḥ • dhriyante lokanāyakāḥ // 30.47 //
tasmin kāle tadā siddhiḥ • uṣṇīṣādyam prakīṛṭītā / cakravartis tathā rājā tejorāśiḥ prakīṛtītalā // 30.48 //
sitātapatrajayosniṣa bahavaḥ varṇīta jinaiḥ / evamādyās tathoṣṇīṣāḥ sidhyante tasmin kāle // 30.49 //
cakravartir yadā kāle jambūdvīpe bhaviṣyati / dharmarājā ca sambuddhas tiṣṭhate dvipadottamaḥ /
tasmin kāle bhavet siddhir mantrāṇāṃ sarvabhāṣītām iti // 30.50 //
āryamaṇjuśriyamūlakalpād bodhisattvapiṭkāvataṃsakān mahāyānaśūtrāt triṃśaḥ kṣetrakālavidhiniyamapaṭalavisarāh parisamāptam iti // {S329} {V255}

atha khalu bhaga vāñ śākya muniḥ punar api śuddhāvāsabhavanam avalokaḥ maṇjuśriyam kumarabhūtam āmantrayate smā /

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atha khalu bhaga vāñ śākya muniḥ punar api śuddhāvāsabhavanam avalokaḥ maṇjuśriyam kumarabhūtam āmantrayate smā /
śṛṇu mañjuśrīḥ kumāra pūrvanirdiṣṭām padaṃ sattvāviṣṭānāṃ caritaṃ  
śubhāśubhaṃ nimittaṃ ca vakṣye // 31.1 //
ap31.2 atha khalu mañjuśrīḥ kumarabhūtaḥ • utthāyāsanād bhagavataś  
caraṇayor nipatya murdhnim aṭṭālīṃ kṛtvā bhagavantam etad avocat //  
tat sādhu bhagavān vadatu sattvānāṃ parasattvadehasankrāntānāṃ ārya-  
divya ++ eti ++ siddhagandharvayakṣarasāpasīçacamahoragaprabhrūnāṃ  
vicitrakarmkṛṣṭāsaśarirānāṃ vicitragatiniśritānāṃ vividhākārkānacihinānāṃ  
manuṣyāmanusyabhūtānāṃ cittacaritāni / samayo bhagavān samayaḥ  
sugataḥ / yasyedānīṃ 5440 kālam manyase // 31.2 //
ap31.3 evam uktvā 5441 mañjuśriyaḥ kumarabhūto tuśnīmbhāvena svake • āsane  
tasthur adhyēṣya jinavaram lokanāyakaṃ jinasaptamaṃ 5442 gautamam iti /  
atha bhagavān śākyamuniḥ sattvānāṃ sattvānāṃ cittacaritānimittajñānacihināṃ  
kālam ca bhāṣate sma // 31.3 //
ap31.4 paradehagatāḥ sattvaḥ • ākṛṣṭo mantrayuktibhiḥ /  
kecid āhāralobhena grhṇante mānuṣaṃ bhuvi // 31.4 //
ap31.5 apare krudhacittā vai pūrvavairātra cāpare /  
grhṇante mānuṣaṃ loke bhūtale 'smiṃ sudāruṇāḥ // 31.5 //
ap31.6 vītarāgā tathā nityaṃ kāruṇyāt samayā punah /  
avatāraṃ martyrāloke 'smiṃ grhṇante 5443 mānuṣaṃ śubhāṃ // 31.6 //
ap31.7 praśastāṃ śubha-m-aṅyaṅgāṃ narāṇāṃ varṇasādhikām /  
udayantaṃ tathā bhāno teṣāṃ āvesām ucyate // 31.7 //
ap31.8 avatārās teṣu kāle 'smiṃ bhāno astamane niśā /  
rātryāṃ ca prathame ṣāme sitapakṣeṣu drṣyate // 31.8 //
ap31.9 praśastā śubhakarmāṇāṃ ye narā dhārmikāḥ sadā /  
śucidākṣasamāyuktā avatāras teṣu drṣyate // 31.9 //
ap31.- āvīṭās tu tato martyrā vītarāgair maharuddhiḥī / {S330}  
10 śucideśe jane ca vai śubhe nakṣatratārake // 31.10 //
ap31.- praśaste divase vāre śuklapakṣe śubhe 'hani /  
11 śuklagrahasāmyukte tithau pūrṇasamaye /  
paripūrṇe tathā candre • avatāraṃ teṣu drṣyate // 31.11 //
ap31.- avatīrṇasya bhavet 5444 ciṃnau • vītarāgasya maharuddhiḥike /  
12 ākāse tālamātraṃ tu prthivyām utpluta tīṣṭhate // 31.12 // {V256}  
ap31.- paryāṅkopaviṣṭo 'sau drṣyate 'niyatāśraye 5445 /  
13 nāṇādivya-m-atulyādyā brāhmāḥ 5446 karṇasukhās tathā // 31.13 //
vadate 'sau mahāsattvo yatrāsau piḍa dhiyo sthitaḥ /
usṇīṣamudrāir ākṛṣṭaḥ patate 'sau mahītale // 31.14 //

mahīṃ aspṛṣyatas tiṣṭhed arghaṃ dadyātu tatksaṇaḥ /
jātikusumasaṃmiśraṃ śvetacandanakūnikum // 31.15 //

miśritam udakaṃ dadyād arghaṃ pādyāṃ tu tatksaṇam /
pranipatya mahīṃ mantri • adhyeṣyet • hitakāmyayā // 31.16 //

adhyeṣṭo hi saḥ sattvo vitamatsaracetasaḥ /
vācaṃ prabhāṣate divyāṃ anelāṃ karasukhāṃ tathā // 31.17 //

yatheṣpam tu tataḥ prcchet • mantrajñe hi viśāradaḥ /
na bhetavyaṃ tata kāle tu maṇjūghoṣaṃ tu samsmaret // 31.18 //

mudrāṃ paṇcaśikāḥ baddhvā • anyaṃ voṣṇīṣasambhavam /
dīśabandhaṃ tataḥ krātva dīṣy ārdham adha eva tu // 31.19 //

tato 'sau sarvaśṛttāntamadhyāntam ca pravakṣyate /
ādimadhyaṃ tathā kālama bhūtāṃ tathyaṃ anāgatam // 31.20 //

vartamānaṃ yathābhūtam ācaṣte 'sau mahādyutīḥ /
animiṣākṣās tathā stabdadhāṃ prekṣate 'bhītavidviṣah // 31.21 //

yas tenoditā vācā satyaṃ taṃ nānyathā bhavet /
siddhisādhyaṃ tathā dravyaṃ yoniṃ sa nicayaṃ gatim // 31.22 // {S331}

pratyekabodhi-m-arhatvam mahābodhiṃ niyataṃ ca tat /
buddhatvagotraniyataṃ // 31.23 //

agotraṃ caiva kālama vai bhavyasattvamaharddhikam /
sarvaṃ so kathayet • satyaṃ samayenabhilaksitaḥ /
ksaṇa • mātraṃ kathaṃ yogī nānyakālam udikṣayet // 31.24 //

etatksaṇena yāt kiṁcit prārthayet saumanasātmanañ /
tat sarvaṃ labhate kṣipraṃ mantrasiddhiś ca kevalā /
prāpnuyāt sarvasampattim yatheṣṭām cābhikāṃkṣitam // 31.25 //

visarjya mantri tat kṣipraṃ arghaṃ dattvā tu sammatāṃ /
pātrasaṃraksanāṃ kuryād vidhidrṣṭena karmanā // 31.26 //

paṭitaṃ dehaṃ gatvā vai śayānaṃ caiva mahītale /
usṇīṣamudrāyā yuktaṃ mantraṃ caiva jinoditaṃ // 31.27 // {V257}

tenaiva raksāṃ kuryā mudrāpaṇcaśikhena vā /
svaśhadehas tadā sattva ucchīṣtena mahītale // 31.28 //
sarvam āviṣṭasattvānāṃ rakṣā eṣā prakalpitā /
asaktā duṣṭasattvā vai hiṃsituṃ pātraniśrite /
rakṣā ca mahatī hy eṣā jantūnāṃ pātrasambhavām // 31.29 //

vācā tasya madhyasthā madhyadeśe prakīrtitā /
devayoniṃ samāśritya • akeniṣṭṭhādyāś ca rūpiṇāṃ /
ete 'nye tāni cihnāni drṣyante rūpasambhavām // 31.30 //

kāmadhātvēśvarā ye tu kāmināṃś caiva divaukasām /
tato hīnā gatiś cihnā vācā caiva samādhurā // 31.31 //

tato bhūniśpannā vimānaśṭhā sadivaukasām /
vācā kāśipurīṃ teṣāṃ yakṣāṃ ca samāgdhim // 31.32 //

āṅgadeśāṃ tathā vācā mahoragāṇāṃ prakīrtitā /
pūrvin vācā bhavet teṣāṃ gurudāṃ mahaujasām // 31.33 // {S332}

tathā vaṅge samā jātā yā vācā tu pravartate /
kinnarāṇāṃ tathā vācā sā vācā parikalpitā // 31.34 //

yauḍī5457 vācā bhaven nityaṃ siddhavidyā sakhadgināṃ /
vidyādharaṇāṃ tu sā vācā + + + + + + + + + + + / 31.35 //

ṛṣṭiṃ tu kāmarūpi tu vācā viśvarūpiṇāṃ /
paṅcābhijñaṃ tu sā vācā ṛṣṭiṃ parikalpitā // 31.36 //

ty tu sāmātaṭi vācā yā ca vācā harikelikā /
avyaktāṃ śphuṭāṃ caiva dakārapariniśritā // 31.37 //

lakārabahulā yā vācā paiśācī vācam ucyate /
karmaraṅgākhyadvīpeṣu naḍikerasamudbhave5458 // 31.38 //

dvīpaṇavāryaṇa caiva nagnavāliṣamudbhave /
yavadvēpi vā sattveṣu tadanyadvēṇaṃ madhuṣām // 31.39 //

vācā rakārabahulā tu vācā • asphuṭatam gatā /
avyaktā niṣṭhurā caiva sakrodhāṃ pretayoniṣu // 31.40 //

dakṣināpathikā vācā • andhrakarnāṭadvadṛvidā /
kosalādaṇsattveṣu saimhale5459 dvēpi udbhavā // 31.41 //

dakāre rephasaṃyuktā sā vācā rākṣasī smṛtā /
tadanyadvēṇaṃbāpyaṃ mānuṣyaśī caḍi bhāṣitam // 31.42 // {V258}

sa eṣa vacanam ity uktvā mātarāṇāṃ mahaujasām /
pāścamī vāca nirdiṣṭā vaidīśīś caḍi mālavī // 31.43 //
vatsamatsāraṇavī vācā śūrasenī vikalpitā /  
44 daśārṇavī cāpi pārvatā śrīkaṇṭhī cāpi gaurjarī // 31.44 //

vācā nirdiṣṭā • ādityādyāṃ grahottamām /  
45 tadanyāṃ grahamukhyāṃ tu pāriyātrī vikalpitā // 31.45 //

arbude sahyadeśe⁵⁴⁶⁰ ca malaye parvatavāśinām /  
46 khaṣadronyāṃ tu sambhūte jane vācā tu yādṛśī // 31.46 // {S333}

tādṛśī vāca nirdiṣṭā kūṣmāṇḍāyonnījam⁵⁴⁶¹ /  
47 śa-ra-ṣa-sa-sambhūtā ya-ra-la⁵⁴⁶²-va-kamudbhavā // 31.47 //

ghakāraprathitā yā vācā dānavānāṃ vinirdiṣet /  
48 kaśmīre deśasamudbhūtā kāviśe ca janālaye // 31.48 //

sarve kulodbhūtā vajrapāṇikulodbhutā⁵⁴⁶³ /  
49 teśāṃ mantramukhyānāṃ servēsāṃ vācam iṣyate // 31.49 //

tathābjamadhyadēṣasthā kulayonisamāśritā /  
50 vācā gaticihnas ca drṣyante abjasambhavā // 31.50 //

pūrvanirdiṣṭam evaṃ syāt • jinamantrā vikalpitā /  
51 vitarāgāṃ tu ye cihna te cihna jinasambhavā // 31.51 //

yatra deśe bhaved vācā tatrasthā gaticesṣītā /  
52 tad eva nirdiṣet sattvaṃ tac cihnaṃ tu sarvataḥ // 31.52 //

hīmādireḥ kuṣīṣamviṣṭā gaṅgātīre tu cottom /  
53 yaksagandharvarṣayo jane vācā pradrṣyate // 31.53 //

vindhyakūkṣyadrisambhūtā gaṅgātīre tu daksīne /  
54 śrīparvate tathā šaile sambhūta ye ca jantavaḥ // 31.54 //

rākṣasostārakapretā viṅktā mātarās tathā /  
55 ghorarūpā mahāvighnā grahāś caiva sudāruṇām // 31.55 //

paraprāṇaharā lubdhā tajjanodvācasambhavā /  
56 yatra⁵⁴⁶⁴ deśe tu ye cihna taddeśe gaticesṣītā // 31.56 //

tadvācavācino duṣṭā āviṣṭānāṃ viceṣṭitam /  
58 vividhasattvamukhyānāṃ vividhā yonim iṣyate // 31.58 // {V259}

etad āviṣṭacihnaṃ tu lakṣaṇaṃ gaticihnitam /  
59 sarveṣāṃ tu prakurvtā māṇuṣānāṃ sukhiṣvaham // 31.59 // {S334}
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atha khalu bhaga vāñ śākya muniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 32.1 //

asti mañjuśrīs tvadiyamantrāṇāṃ sarvatantreṣu samanupraveṣaṃ sarvavidyārahasyam anekakālaguṇasakalaphalodayam apy anubandhanimittam / pramāṇato vakṣye siddhikāraṇāni / tadyathā // 32.2 //

janmāntaritā siddhir na siddhiḥ kālahetutaḥ /
tatpramāṇaprayogas tu pūrvasambaddham udbhavā // 32.3 //

ahitāvahito siddhir bhaved yuktivīcāraṇam /
tvatkumārāśrayayuktir dṛśyate sarvadehinām // 32.4 //

atra pūrvakṛtam karma yuktir ity abhidhīyate /
tadyoge yuktīto dhīro prāpnuyāt siddhim uttamām // 32.5 //

asiddhaṃ sidhyate karma na siddhiḥ karmāṇā vinā /
karmakarṇaṃ samyuktaḥ siddhi kalpyate // 32.6 //

lilebha paramaṃ sthānaṃ vidhiyuktena hetuṇā /
na vavre mantriṇā mantram amantram mantriṇo bhavet // 32.7 //

maunakarmasamācāre siddhim āpnoti puṣkalām /
jāpi bijasamāhāra • ājahāra dhiyottamam // 32.8 //

viyataḥ śreṣṭhatamaṃ sthānaṃ prathamaṃ gatim āpnyatāt /
viyataḥ bhāvataḥ svastho prāpnyān nirjarasampadam // 32.9 //

nimittā kālato yasya • akāle siddhikāṃśiṇāḥ /
na siddhis tasya mantrāṇāṃ sakrasyāpi samāsataḥ // 32.10 //

ahito bhūtajantūnāṃ akālakramaṇāḥ punaḥ /
na siddhis tasya drśyate brahmaṇasyāpi mahātmanaḥ // 32.11 //
tandrītṛṣṇāsamyuktto madāmānasamanvitaḥ /
śaithilyodiryaṃ udvekṣī • nityaṃ grāmyaṃ5469jane rataḥ / [S336]
ālasyā mithunasaṃyogi • asya siddhiḥ kuto bhavet // 32.12 //
surāṇāṃ guravo yad ye5470 • asurāṇāṃ ca ye5471 tadaā /
te 'pi sādhayituṃ mantram na śakto vidhivarītām /
vidhihīnaṃ tathā karma cittavibhramakāraṃ // 32.13 //
tasmāt taṃ japen mantram ayuktāṃ vidhinā vinā /
ālasyā mithunasaṃyogī • asya siddhiḥ kuto bhavet // 32.14 //
sammūdhās tu tato bālā patante kaśṭatanāṃ gatim /
tatas te mantradharās tasmād ujjahāra tataḥ punaḥ // 32.15 // [V261]
anupūrvyā tataḥ siddhiṃ prayacchanti śubhāṃ gatim /
tato taṃ jaṇaṃ mantrā sthāpayanti śivācale // 32.16 //
evam amoghaṃ mantrāṇāṃ japam uktāṃ tathāgataiḥ /
dṛṣṭibhrānte 'pi cittasya • anugrahāyaiva yuṣyate // 32.17 //
ete kalyāṇamitrā vai • ete sattvavatsalā /
eteṣāṃ siddhinirdeśṭa triyānasamatā śivā // 32.18 //
tasmāt sarvaprayatnena japen mantram samāhitāḥ /
avidhiprayogān mantrā hi prayuktā mantrājāpibhīḥ // 32.19 //
cirakālaṃ tu saṃsārāt kathaṅcin muktir iṣyate /
sucirāt kālataṃ gatvā mantrāṇāṃ siddhīr drśyate // 32.20 //
vidyuytā hi mantrā vai kṣipram siddhim avāpnuvāt /
paṣyate phalanispatīṃ nāphalaṃ mantram ucyate // 32.21 //
phaiva janme sidhyanti mantrāḥ phalasamoditā /
nā nāphalaṃ karmam iṣyate // 32.22 //
phaḥ karmasamāyogēt saphalaṃ karma • ucyate /
tajjāpi janmanapanāte5473 viyatyābhāvasambhavaḥ // 32.23 //
śivaṃ lokanirdīṣṭaṃ śāntabhāvā vimucyate /
tadgataṃ gatimāhātmyaṃ buddhavartmānusevinaḥ // 32.24 // [S337]
viparītakalau kāle siddhis tasyāpi drśyate /
phaiva janme bhavet siddhiḥ janmānte ca pravartate // 32.25 //
yāvan niṣṭhā bhavet chānti śivavartmam asaṃskṛtām /
yat tu lokaviniṛḍṭaṁ śivaṁ sthānaṁ sunirmalam // 32.26 //

buddhatvaṁ saprapakṣaṁ tu jinaiḥ sarvaprapakṣaṁ /
tadantaṁ tasya • antaṁ vai mantrasiddhir udāḥṛtā // 32.27 //

aprakāśyam abhāvaṁ tu jinānaṁ prayāśmatmasambhavam /
manrā tu kathitaṁ loke mucandair mahardhikaiḥ // 32.28 //

sāksāt siddhi samādiṣṭa • iha janme 'pi dehinām /
śūnye tattvavide kṣetre manrā buddhatvam āviṣet // 32.29 //

ante kaliyuge kāle śāntim tattvavide gate /
manrā siddhiṁ na gaccheyuḥ kṣipram arthābhikāṁkṣiṇām // 32.30 //

tasmin kāle prayogena vidhidṛṣṭena karmanā /
sādhayen mantratanrajñāh sāsane 'smiṁ munir vace // 32.31 // {V262}

dhriyate tathāgatye siddhir uttamā kṣipram iṣyate /
madhyaṅke tathā siddhir madhyamā tu udāḥṛtā // 32.32 //

yugāntam kālam āsāya • adhamā siddhir ucyate /
yuge śūhane kāle viyayotpatanām tathā // 32.33 //

siddhiś ca sarvanantarāṇāṁ nirdiṣṭā lokanāyakaṁ /
tadā kāle jinendrāṇāṁ kulāṅgryaṁ tat prasidhyati // 32.34 //

madhye padmakule siddhir yugante vajrakulasya tu /
pranidhānavaśāt kecit mantrā siddhyanti sarvadā // 32.35 //

avalokiteśo mañjuśrī tārā bhṛkuṭī ca yakṣarāṭ /
sarve māṇicarā yakṣā sidhyante sarvakālataḥ // 32.36 //

rāgiṇo ye ca mantrādyā prayuktā sarvadaivataiḥ /
sidhyante kaliyuge kāle laukikā ye sucihnitāḥ // 32.37 // {S338}

proktā devamanujaiḥ dānadvandair yakṣarāksasaiḥ /
ṛṣibhir garuḍaiś cāpi piśācair bhūtagaṇair grahaṁ // 32.38 //

mānuṣāṁmaṇuśaṁ caiva kāmadhātusamāśritaiḥ /
mahardhikaiḥ puñyavadbhiḥ ca krūrakarmaiḥ sudāruṇaiḥ // 32.39 //

śakrabrahmatathārūdraiḥ īśānena tathāparāih /
viṣṇunā sarvabhūtaiṁ tu mantra proktā mahardhikaiḥ // 32.40 //

te 'pi tasmin yugante vai siddhiṁ gacchanti jāpinām /
krūrakarme tathā siddhis tasmin kāle mahadbhaye // 32.41 //
ap32.- vaśyākarṣanabhūtānāṃ kravyādānāṃ mahītale /
42  drṣyate nihphalā siddhīḥ paralokāntagarhitā // 32.42 //
ap32.- ata eva jinendreṇa tasmin kāle mahadbhaye /
43  maṇjūghoṣasamādiṣṭaḥ sattvānugraḥataparāḥ // 32.43 //
ap32.- vinaśyaṭi5475 tadāsvattvāṃ mantrarūpeṇa jāpinām /
44  sāsane śmin prasannānāṃ triratneṣv eva pūjakām // iti // 32.44 //
ap32.- āryamanjuśriyamūlakalpād bodhisattvapiṭakāvataṁsakān
45  mahāyānaivaipulyasūtraś dvātrimśatimo5476 vidhiniyamakālapaṭalavisaraḥ
    parisamāptah iti //
  {S339} {V263}

ap33.

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ap33.1 atha khalu bhagavān śākyamuniḥ sarvāvantaṃ sūrdhāvāsabhavanam
    avalokya maṇjuśriyam kumarabhūtam āmantrayate sma // 33.1 //
ap33.2 tvadiye maṇjuśrī kalparāje nirdeśa5477 samākyāte dharmadhātukośa-
    tathāgatagarbhadharmadhātunispandānucarite
    mahāsūtrakaruvatapaṭalalavisare tathāgataguhavyavara-m-anujñāte
    mantravara5478 sādhyaḥ kānacalapramāṇantarita-
    sādhanaupayikāni sarvabhūturutavitāni • asattvasattvasaṁjñānirghoṣāni
    bhavantī // 33.2 //
ap33.3 śābdikāṃ jñānaṃ ity ukta aśābdikāṃ caiva kīrtyate /
    vyayatisraṃ tathā yuktir5479 mantrāṇāṃ tridhā kriyā // 33.3 //
ap33.4 divyasaṭadśaṃśikāni anityārthaprayojitā /
    apaṭabdāpattā nityaṃ saṃskārārthārthabhūṣitā // 33.4 //
ap33.5 abahiḥ sarvasiddhānte • āryā mantrāḥ prakīrtitā /
    nityaṃ padārthahīnaṃ tu tat tridhā paribhidyate // 33.5 //
ap33.6 gurulaghu tathā madhyair varṇaiś cāpi vibhūṣitā /
    sā bhaven mantradvē tu svaracchandavibhūṣitā // 33.6 //
ap33.7 saṃskṛtaśaṃskṛtaṃ vākyam arthānartha tathāpare /
    dhātvarthā tathā yuktir gatimāntrārthabhūṣitā // 33.7 //
ap33.8 vikalpabahulā vācā mantraṇāṃ sarvalaukikā /
    ekadvikavarṇaṃ tu cchandaiḥ sā svaritālayaḥ5480 // 33.8 //
ap33.9 tricatuḥpaṇcaśaṣṭhaṃ vā saptamaṃ vāṣṭamaṃ tathā /
    navamaṃ daśamaṃ caiva varṇānāṃ siddhir iṣyate // 33.9 //
daśākṣarasamāyuktā varmānāṃ hetunāṁ /
10 yāvad daśagunaḥ hy ete varmā drśyanti mahītale // 33.10 //
ap33-

śatākṣaraṃ viṃśatikaṃ yāvad ekākṣaraṃ bhavet /
11 etatpramānaṁ varmāis tu grathīta mantrasampadā // 33.11 //
ap33-
pādaiś5481 caturbhīḥ saṃnyuktā mantrā sarvārthasādhakāḥ /
12 jyeṣṭhāḥ pravarā hy āryā mantrā ye jinabhāṣitāḥ // 33.12 // {S340}
ap33-
te tu madhyamā adhamā + + + + tadā /
13 tadātmajair jinaputrais tu bhāṣitā te tu madhyamā // 33.13 //
ap33-
adhamā ye tu mantrā vai bhāṣitā sarvalaukikā /
14 nikṛṣṭā kathitā mantrā bhāṣitā nairṛtais tu ye // 33.14 //
ap33-
daśāṣṭasaptaviṃśaṃ vā yāvad abhyadhikaṃ śatam /
15 etatpramānaṁ tu mantrānāṁ āryānāṁ jinabhāṣitām // 33.15 // {V264}
ap33-

ekadvikavārṇaṁ tu sahasrārdhaṁ varṇato bhavet /
16 yāvat pramānaṁ tu mantrānāṁ bodhisattvaiḥ prakāśitā // 33.16 //
ap33-
tadakṣare padavinyastaṁ mantrayuktim udāhṛtā /
17 chandāmsi svarayuktānāṁ dhātvārthārthabhāṣitā // 33.17 //
ap33-
vacanaṁ suprayuktam vai tantrayuktisamanvitam /
18 bhavet kadācikāt siddhiḥ śabdasvaraviyojitā // 33.18 //
ap33-
mudrāyuktam tu śabdais tu mūrdhnād īṣmāntatālukaiḥ /
19 dantoṣṭhakaṇṭhataḥ śabdaṁ visṛtam sādhanaṁ kriyā // 33.19 //
ap33-
avyaktavinivṛttam tu suprayuktam udāhṛtam /
20 sampūrṇaṁ vākyataḥ śabdaiḥ samprayuktaiḥ sādhayiṣyati // 33.20 //
ap33-

vidhibhraṣṭaṁ kriyāhīnaṁ śabdārthaṁ ca viyojitaṁ /
21 mantrāṁ na sidhyate kṣipraṁ dirghakālam apekṣate // 33.21 //
ap33-
avandhyaṁ tasya siddhis tu na vrthākaro yo5482 japī /
22 anyajanme 'pi drśyante mantrasiddhivarapradā // 33.22 //
ap33-
tasya mantraprabhāvena ciraṅgalaḥ ca jāpināṁ /
23 avandhyaṁ kurute karma samantrā mantravidu jānatā // 33.23 //
ap33-
nikṛṣṭā sarvamantrānāṁ laukikā ye samānuṣaḥ /
24 sarvabhūtais tu ye proktā mantrā ye ca samatsaraṁ /
teśāṁ nityakṣara5483 proktā ekadvikatrisāṅkhyakam // 33.24 //
vividhair mlecchabhāṣais tu desa5484 bhāṣapraṅkirtitaḥ /
grathitā paṃktiyuktāś ca vyatimīśrā śabdataḥ sadā / 33.25 // {S341}
sahasraṃ cāṣṭa śatam aṣṭa ca yāvad ekaṃ tu varṇataḥ //

catuḥpādaṃ pādārdhaṃ tu gadyapadyaṃ nigaratim ā / 33.26 //
ślokaṃ daṇḍakamātrais tu gādhaskandhakapaṇcitam //

pratipac cārthayuktāś ca sahasratārthabhūṣitam / 33.27 //
apabhramāsāmśkrtaṃ śabdam arthahīnāṃ vikalpate // 33.27 //

avyaktāṃ vyaktahīnaṃ tu mātrāhīnaṃ tu yużyate / 33.28 //
gatideśavisamyogān mantrasiddhis tad ucyate // 33.28 //
etat sarvamantrāṇāṃ eṣa lakṣaṇaḥ / 33.29 //

śakārabahulā ye mantrā oṃkārārthabhūṣitā /
takāralaksanatamprasthā siddhis teṣu dhruvaṃ bhavet // 33.29 // {V265}

ōṃkārādayo ye mantrā makārāntaviningratāḥ / 33.30 //
śakārasahasāmyuktād avandhyāṃ sobhānāṃ tathā // 33.30 //

takāracaturasārā pratyahārāntavarjītā / 33.31 //
takārarepha saṃyuktā samantraṃ sādhanakriyā /
dvirephabahulam ādyam humkāragunām udbhavam // 33.31 //

vakāracaturasante varṇā sādhanakṣamā /
kārāṃ rephaśamanvuktāṃ makārāntam mātramiśritam /
makāram nakāram ādyam tu sa mantraḥ śreṣṭha ucyate // 33.32 //
takārabahulam yatra sarvatantreṣu dṛṣyate /

sa mantraḥ saumyam ity ukto yāmyahumkārabhūṣitam /
aindrāvavyayam ity uktaṃ bhakārabahulam tu yaḥ // 33.33 //

vāruṇaḥ kakāram ity āhuḥ hitaṃ loke tu paustikam /
vakārabahulo yo mantrāḥ māhendraṃ tat pradṛṣyate // 33.34 //

ādyam triratnagamanāṃ yo mantrāḥ saraṇaṃ tathā /
namaskāraṃ pravartaṇa śāntihetuṃ sukhāvaham // 33.35 //
tad anyat sarvadevānāṃ namaskārārthaṃ prayuṣya / 33.36 // {S342}
svamantraṃ mantranāthaṃ ca sa mantrāḥ sarvakarmikam //

ḍakārabahulu yo mantrāḥ phāṭkarānta humkṛtaḥ / 33.37 //
ete mantrā mahākrūrā tejavanto mahaujasa //

prāṇoparodhinā sadyaḥ kṛurasattvasuyojitā / 33.38 //
tasmān na kuryāt karmāṇi pāpakāni viṣeṣataḥ // 33.38 //
taṃ jāpī varjayed yasmāt munibhir varjītā sadā /
ubhayārthe 'pi sidhyante mantrā śāntikapauṣṭikā // 33.39 //
kṣaṇena kurute sarvam karmam yāvanti bhāṣītā /
sujaptā mantrā hy ete tejavantā maharddhikā // 33.40 //
śāntikāni ca karmāṇi kuryāt tāṃ jinabhāṣitaḥ /
pauṣṭikāni tu sarvāṇi kuryāt kocanade kule // 33.41 //
karmā pāpakā sarve • ābhicāre prayuyyate /
ābhicārakasarvāṇi kuryād vajrakulena tu /
niṣiddhā lokanāthais tu yāksendrenā prakāsitā // 33.42 //
sattvānām vinayārthāya mantramāhātmyam udbhavam /
kathitaṃ triprakāraṃ tu trikuleṣv eva sarvataḥ // 33.43 // {V266}
ye tu aṣṭa samākhyātā kulāgryā muninā svayam /
teṣu siddhis tridhā yātā triprakārāḥ samoditāḥ /
uttamā madhyamā nīcā tat tridhā paribhidyate // 33.44 //
śāntikāṃ pauṣṭikāṃ cāpi • ābhicārakam iṣyate /
kevalam mantrayuktis tu tantrayuktir udāḥṛtā // 33.45 //
mantrānāṃ gatimāhātmyam ābhicāruka yuyyate /
etu karma nikṣṭaṃ tu sarvajñais tu garhitam // 33.46 //
na kuryāt kṛcchragatenāpi karma prāṇoparodhikam /
kevalam tu samāsena karmamāhātmyavarnitaḥ // 33.47 //
tantrayuktavidhir mantraiḥ karmavistaravistaraḥ /
karmarāje ihoktam tu • anyatatresu drṣyate // 33.48 // {S343}
nah bheje karmahīnaṃ tu sarvamanteṣu yuktimān /
yāvanti laukikā mantrā sakalā niṣkalās tathā // 33.49 //
sarve lokottarāś caiva teṣām eva gunaḥ sadā /
asāṅkhyāṃ mantrasiddhis tv asāṅkhyāṃ tat parikīrtyate // 33.50 //
ekasāṅkhyaprabhrtyādi viṃśam uktam tathāpi tu /
tatas trimśat samāsena catvārimśam tu cáparam // 33.51 //
tatas trigunaṭhaṣṭiṃ tu saptatih sadaṃ tu tathā // 33.52 //
sadaṃ cáparam ity āhur asētisanāḥkhyā tu cáparam // 33.53 //
daśa sahasram ayutaṃ tu daśa-m-ayutāni lakṣitam /
daśa lakṣā vilakṣaṃ tu vilakṣaṃ daśa koṭim // 33.54 //

++ + + + + tyo vai daśa viṅkoṭyo 'rbudo bhavet /
daśārbudā nirbudaḥ • uktas taddaśaṃ khaḍgam iṣyate // 33.55 //

daśa khaḍga nikhaḍgaṃ tu daśa nikhaḥ kharvaṃ iṣyate /
daśa kharvā 5489 tathā padmah • daśapadmāṃ mahāpadmah // 33.56 //
daśa padmāni 5490 vāhas tu daśa vivāhaṃ tathāparāṃ /
mahāvivāhas tathā drṣṭas taddaśaṃ māyam ucyate // 33.57 //
taddaśaṃyāṃ mahāmāyaḥ • mahāmāyāṃ daśāpāraṃ /
samudrāṃ gaṇitaṅkāne nirdiṣṭaṃ lokanāyakaiḥ // 33.58 // {V267}

mahāsamudrāṃ tataḥ paścād viṃśārdhamaṃ pariṃdhike /
mahāsamudrāṃ tathā hy uktaḥ sadaśaṃ sāgarah tataḥ // 33.59 //

mahāsāgarāṃ ity āhur viṃśārdhena prayujyate /
mahāsāgarā daśagunīkṛtya pragharā hy evam ucyate // 33.60 //
daśa pragharety 5491 uktah • ghareti tam prakīrṣītam /
daśaghare nāmato ‘py uktā aśeṣaṃ tu tad ucyate // 33.61 // {S344}

aśeṣaṃ mahāaśeṣaṃ viṃśārdhena guṇīkṛtam /
tad asaṅkhyaṃ pramāṇaṃ tu kathitaṃ lokanāyakaiḥ // 33.62 //

saṅkhyo daśa saṅkhyaṃ ity āhus tad asaṅkhyaṃ guṇīkṛtam iti /
tataḥ paṅ财报 tathā + + + + + + + + + // 33.63 //

amitāt sahasraguṇitaṃ tam lokam parikīrṣītame /
lokāt pareṇa mahālokaṃ mahālokaṃ guṇīkṛtam // 33.64 //
tatas 5492 tamasam ity uktaṃ tamaṣa 5493 jyotir ucyate /
jyoṭiśo mahājyotsna guṇīkṛtya rāśī 5494 tad ucyate // 33.65 //

rāśya 5495 mahārāśir ity uktā rāṣye gambhiram ucyate /
gambhirāt 5496 sthiram ity āhuḥ sthirāt sthirataraṃ vajraṃ // 33.66 //
tataḥ pareṇa bahumatyā bahumataṃ sthānam ucyate /
sthāṇaṃ sthānataraṃ ty āhuḥ • gaṇitaṅkānasūtataḥ 5497 // 33.67 //

mahāśthānaṃ tato gacchen mahāsthāna mitam iṣyate /
mitān mitataraṃ 5498 kṛtvā mahārthaṃ tat parikīrṣītame // 33.68 //
mahārthā suṣrutasūṣānaṃ tato gacchen mahārṇavam /
mahārṇavāt prathamam ity āhuḥ prathamāt prathamatara hi tat // 33.69 //
prathame śreṣṭham ity āhuḥ śreṣṭhāj jyeṣṭhāntam ucyate / 70
jyeṣṭhān mandirasanāma5499 tad acintyaṃ parikīrtyate // 33.70 //</p>
ap33.- acintya acintyārthinyatamāṃ ghoram ghorat rāṣṭratam iṣyate / 71
rāṣṭrat pariṇaṃ nidhyasto nidhyastaparataḥ śubham // 33.71 //</p>
ap33.- śubhāt pariṇaṃ mahācetaḥ mahācetācetam iṣyate5500 / 72
acetaś5501 cittavikṣepa • abhilāpya tad ucyate // 33.72 //</p>
ap33.- abhilāpyā anabhilāpyās tu tviśvaraṃt ca-m-udāḥrtam / 73
viśvāt pariṇaṃ mahāviśvāḥ • asvaram tu tad ucyate // 33.73 //</p>
ap33.- asvarān mahāsarasthānaṃ kharvato 'dhigavitas tathā / 74
śreyasaṃ śāntim ity uktaṃ sthāna gaṇitapāragaiḥ / 33.74 // {S345} {V268}
ap33.- mahādhṛṣṭas tato dhṛṣṭaḥ • odakaṃ tad ihocye / 75
odakā cittavibhrāntaṃ sthānaṃ cāparam uttamam // 33.75 //</p>
ap33.- uttamāt parato buddhāṃ viṣayaṃ nādharabhūmikāṃ / 76
āsakyaṃ mānuṣānāṃ tu gaṇanā lokakalpanaṃ // 33.76 //</p>
ap33.- tataḥ pariṇaṃ buddhānāṃ gocaraṃ nāparam matam / 77
buddhakṣetram āsikatā gangānadyaś tu-m-ucyte // 33.77 //</p>
ap33.- sambhidya paramānūnāṃ kathayām āsa nāyakāḥ / 78
drṣṭāntam kriyate hy etat tarkajñānaṃ tu gocaram / 79
hetunā sādhyate dravyam na śakyaṃ gaṇānāparaiḥ // 33.78 //</p>
ap33.- etatpramāṇaṃ sambuddhā paryupāste mayā purā / 79
teśāṃ ārādhayitvā me kalpe 'smīṃ tadacittake /
etāvat kālam aparyantaṃ bodhisattvo 'haṃ purā bhavet // 33.79 //</p>
ap33.- sattvānāṃ artha sambuddho buddhatvaṃ ca samāviṣet / 80
tatra tatra mayā tantrā bhāṣitā kalpaviṣṭarā / 33.80 //</p>
ap33.- etat kalpavaram jyeṣṭham etad buddhais tu bhāṣitam / 81
etatpramāṇaṃ sambuddhāiḥ kathito 'haṃ purātatanam // 33.81 //</p>
ap33.- adhunā kumāra mayā prokta ante kāle tu janmike / 82
yāvanti laukikā manrā kalparājāś ca śobhanā // 33.82 //</p>
ap33.- lokottarā tathā divyā mānuṣyā sacchānāsvarā / 83
sarveśāṃ tu mantrānāṃ tantrayuktir udāhṛtā // 33.83 //</p>
ap33.- sammaṭa 'yaṃ tu sarvatra kalparājo maharddhikaḥ / 84
teśāṃ kalpaśādhanena siddhim āyāti maṇjumān5502 // 33.84 //

anenaiva tu kalpena vidhinā mañjubhāninā /
teśāṁ siddhim ity uktā sarveśāṁ prabhaviṣṇunā // 33.85 //

kimṣ punar mānuṣe loke ye cānye mantradevatā /
sarve lokottarā mantrāḥ • laukikā samaharddhikā // 33.86 // {S346}

anena vidhiyogena kalparājena siddhitām /
vaśītā sarvamantrānāṁ sarvakalpam udāhṛtam /
sammato 'yaṁ tu mañjuśrīḥ kalparāje ihotame // 33.87 //

kimṣ punar mānuṣe loke ye cānye mantradevatā /
vaśītā sarvamantrānāṁ sarvakalpam udāhṛtam /
sammato 'yaṁ tu mañjuśrīḥ kalparāje ihotame // 33.87 //

ye kecic chilpavijñānā laukikā lokasammatā /
nimittaṇāsaśakunāḥ jyoṭiṣajñānacaritā rutā vaiva śubhāśubhā // 33.88 // {V269}

sarvabhūtarutaś caiva caritaṃ cittacaritam /
dhātur āyatananā dravyaṁ ++ ++ ++ ++ // 33.89 //

ingitaṃ sakunam ity āhuḥ khanyadhātukriyā tathā /
ḫaṃitaṃ vyākaraṇam śāstraṃ caiva kramo vidhīḥ // 33.90 //

adhyātmavidyā caikitsyāṃ sarvasattvahitaṃ sukham /
hetunīti tathā cānye śabdāśāstraṃ pravartitam // 33.91 //

chandabbedo 'tha gāndharvavaḥ • gandhayuktim udāhṛtāḥ /
te mayā bodhisattvena sattvānāṁ arthāya bhāṣitā // 33.92 //

purāḥam bodhisattvo 'smin sattvānāṃ hitakāraṇā /
bhāṣitā te mayā pūrvam samsāramavāsinām // 33.93 //

samāragahane kāntāre cirakālam uṣito hy aham /
yathā vai neyasaśāstraṃ tathā tatra karomy aham // 33.94 //

yathā yathā ca sattvā vai hitaṃ karma samādadheḥ /
tathā tathā karomy eṣāṃ hitārthaṃ karmaśubhālayam // 33.95 //

vicitrakarmane 'vasthāḥ sattvānāṃ hitayonayaḥ /
vicitraiva kriyate teṣāṃ vicitrārtha yonidūṣitā // 33.96 //

vicitrakarmasamayuktā vicitrārthāṃ śāstravarṇitām /
tāṁ tathaiva karomy eṣāṃ vicitraṁ rūpasampadām // 33.97 //

aham tathā veṣadhārī syād vicitraṁ niṣṭhānām saṃsārvabhāṣitām /
hitāśayena sattvānāṃ vicitraṁ rūpaṁ nirmime // 33.98 // {S347}

maheśvaraḥ śakrabrahmādyāṁ viṣṇur dhanadanairṛtām /
vicitraṁ graharūpāṁ tu nirmime 'haṁ tathā purā // 33.99 //
mahākaruṇāviṣṭamanasaḥ sattvānām āśayagocarā /
100 anupūrvyā tu teṣām vai sthāpayāmi śive pade // 33.100 //

paryaṭāmi saṃsāre dirghakālam avekṣitam /
101 sattvānām arthanispatṭīḥ mantrarūpaṇa desitam // 33.101 //

anupūrvaṃ mantrakalpaṃ pravartitam /
102 cirā me saṃsaratā janme buddhagotre samāśrita // 33.102 //

na ca me vidyate kaścit kartā vā svāmino 'pi vā /
103 niyataṃ gotram āśritya buddho 'haṃ bodhim uttamaṃ // 33.103 //

kṣemo 'haṃ nirjaraṃ sāntam aśokaṃ vimalaṃ śivam /
104 prāpto 'haṃ nirvṛtīṃ sāntīṃ mukto 'haṃ janmabandhanā // 33.104 //
[V270]

adhunā pravartitaś cakraḥ • bhūtakoṭisamāśrita /
105 darśayāṃ eka kalpaṃ vai mantravādaṃ savistaram /
na vrthā kārayej jāpi karmakalpa savistaram // 33.105 //

yāvanti laukikā mantrāḥ kalpāḥ caivam udāhṛtaḥ /
106 pūjāyā mānyāḥ ca sarve te • avaiṣṭa teṣām tu varjitā /
107 nāvamanyet tato mantri teṣāṃ kalpāni vistaram // 33.106 //

nimittan jñānayuktiṃ ca jyotiṣajñāna-r-oditam /
107 na vrthā kārayed etāṃ maṅgalārtham udāhṛtaḥ // 33.107 //

drṣṭadhārmikam evam tu siddhārvyādīm oṣadham /
108 sāmiṣaṃ locanaṃ siddhis tasmān maṅgalam ucyate // 33.108 //

praśastā jinagāthābhīḥ svastigāthābhībhūṣitam /
109 praśastair divasair mukhyaiḥ sitapakte sucilnitaiḥ // 33.109 //

śuklagrahavare yukte mantrasādhanam ārabhet /
110 evamādhāḥ āsūbhāṃ śānti sāṃśitaḥ cāpi varjayet // 33.110 // [S348]

mayaiva kathitaṃ pūrvaṃ tasmād grāhyā tu jāpiḥbhiḥ /
111 yāvanti kecil loke 'śmiṃ jyotiṣajñānakaushalāḥ // 33.111 //

anye vā tatra kauśalyāḥ nītihiṣahetukāḥ /
112 nyāyaśāstrasusambaddhā sattvānāḥ hitakārayā // 33.112 //

mayaiva kathitaṃ tat sarvaṃ grāhyate mantrajāpiḥbhiḥ /
113 siddhihetur ayaṃ mārgaḥ darśitaṃ tattvadarśibhiḥ // 33.113 //
sarvaṃ hy aśeṣasiddhāntaṃ mayoktaṃ mokṣakāraṇaṃ /
atha khalu bhaga vāñ śākya muniḥ punar api taṃ śuddhāvāsabhavanam
avalokya mañjuśriyaṃ kumara bhūtam āmantrayate sma // 34.1 //
śṛṇu mañjuśrīḥ tvadiyamudrāmantram sarahasyaṃ paramaguhyatamam / aprakāśya-m-āśrāddhasattvatathāgataśāsane 'nabhiprasannam asamayānujñātatriratnavamśānvucchedanakare •

akalyānamitraparīghite puṇyākāme duṣṭajanasamparkavyatimīśrite pāpamitraparīghite dūrībhūte buddhadharmāṇāṃ nisphalībhūte kalpe 'śmin nācārānupadeṣe • anabhiṣikte tava kumāra paramaguhyatame maṇḍale • adṛṣṭasamaye tathāgatakule • asamante jāne • aprakāśya sarvabhūtānāṃ tvanmantrānuvartināṃ // 34.2 //

aśrāddho buddhadharmāṇāṃ dūrībhūto hi bodhayet dāpayen mudrāṃ tantrāṃ caiva na darśayet // 34.3 //

pramādān mohasamūḍhaḥ • lobhādyā yadi dāpayet / na sidhyante tantramāna vai viparītasya jāpinaḥ // 34.4 //

asānnidhyaṃ kalpayen mudrāṃ mantrāṃ caiva na anyathā / siddhiṃ na labhate kṣipramś ca śaritreṇāpi hīyate // 34.5 //

saumyānāṃ śrāddhacittānāṃ samaye tattvadarśināṃ / tantramānaṃ pravṛttānāṃ mudrātantram prakāśayet // 34.6 //

triratnapūjakā ye ca prasannā jinaśāsane / vidhipravṛttānāṃ teṣāṃ mudrāṃ prakāśayet // 34.7 //

bodhicittavidhiṣṭānāṃ bodhicittavibhūṣātām / nityāṃ bodhimārgasthānāṃ teṣāṃ mudrāṃ prakāśayet // 34.8 //

tantramānaṃ pravṛttānāṃ samaye dṛṣṭa parāparām / mahābodho pratichūnāṃ teṣāṃ mudrāṃ prakāśayet // 34.9 //

prasannānāṃ jinaṃ prasannāṃ teṣāṃ śravakakhaḍgīnāṃ / dṛṣṭaḥharmonāṃ yeṣāṃ teṣāṃ mudrāṃ prakāśayet // 34.10 //

avikalpitadharmāṇāṃ śrāddhānāṃ gatamatsarām / sāṣṭravacanayuktijñānāṃ teṣāṃ mudrāṃ prakāśayet // 34.11 //

mudrā mudritā hy ete pramānasthā sāṣṭāsataṃ tathā / na cātirikta na conaś ca sāksād buddhaiḥ prakāśitāḥ // 34.12 //

mañjuśrīyasya kalpe vai mantrās caiva tatāmā / sāṣṭaṃ śatam ity uktaṃ mantrāṇāṃ tatsamoditām / mudrās caiva śatāṣṭaṃ tu kathita muni varāhiḥ purā // 34.13 // {V273}

etatpramāṇaṃ tu kalpasya mudrāmantrāsaṃdhava / kośāṃ sarvabuddhānāṃ mantrakośam udāhṛtam / mudrā mantrasamopetāḥ saṃyuktāḥ kṣipramāṇikāḥ // 34.14 //
na cakreṇa vinā spandaṃ yuktim utpadyate rathe / 
tathaiva sarvamantrāṇaṁ mudrāvarjaṁ na karmakṛt / 
mantrā mudrāsāmopetā saṃyuktā kṣiprakarmikā // 34.15 //

sarvam āvartayaṁ hy ete trailokyasurāsuram / 
kim punār mānuṣe loke • anyakarmeṣu saṃskṛte // 34.16 //

dṛṣṭadharmaphalo hy etāṁ mudrāmantreṣu dṛśyate / 
saṃyuktaḥ • ubhayataḥ śuddhāṁ vidhiyuktena darsitā // 34.17 //

āvartayanti bhūtānāṁ jināgrāṇāṁ tu sasūnutām / 
mantraṁ mudrātapaścaiva tridhā karmakare sthitam // 34.18 //

yartheṣṭā sampadāṁ kṛtsnāṁ prāpnyuyāj japinas tathā / 
mantrāṇaṁ mudritā mudrā mantraś cāpi mudritā // 34.19 //

na mantraṁ mudrāhīnaṃ tu na mudrā mudrāvarjitā / 
mudrā mantrasāmopetā saṃyuktā sarvakarmikā // 34.20 //

anyonyaphalā hy ete anyonyaphala-m-udbhavā / 
na sādhyaṃ kārma kṛtvā saṃskṛte // 34.21 //

sidhyante sarvamantrā vai mudrāyuktās tu rūpinām / 
vidhidṛṣṭaḥ prayuktas tu mantraṁ + samudritam // 34.22 // {S352}

na sau vidyati tat sthānaṁ yatrākṛṣṭo na sidhyati / 
bhavāgryāvīciparyantā lokadhātvagatiṁ taram // 34.23 //

yatrāviṣṭo na cākṛṣṭaḥ • asādhyo yo na vidyate / 
na sau saṃvidyate kaścit sattvo yo nivarthitum // 34.24 //

maharddhikā bodhisattvāpi • ākṛṣyante vidhivāditā / 
asamarthā bodhisattvāpi daśabhūmisamāśritā / 
rakṣāvidhānabhettum vā karsasiddhi nivāritum // 34.25 //

adhṛṣyaḥ sarvabhūtānāṁ mantramudrāsamāśritāḥ / 
sarvabhūtānāṁ yo hi mantra samāśritaḥ / 
mudrā prayogayuktā vai • ete rakṣāsamudbhavā // 34.26 //

udbhūtīḥ sarvamantrāṇaṁ sarvamantreṣu dṛśyate / 
mantrātāḥ sarvamudrāṇaṁ anyonyasamāśritāḥ // 34.27 // {V274}

rūpajāpavidhir mārge homakarme prayuyate / 
aviṣṭāḥ sarvamudrāsamāśritāḥ // 34.28 //

jāpino nityam udyuktaḥ sadā teṣu pratiṣṭhitāḥ /
sidhyante sarvamantra vai \* avandhyaṃ munināṃ vacaḥ \(// 34.29 //\)

vacanaṃ sarvabuddhānāṃ anyathā kāritaṃ hi taiḥ \(// 34.29 //\)

+++ + + + + + + + + + + mantratantreṣu yuktitaḥ \(// 34.30 //\)
kāritaṃ yair vidhir yuktā\(5527\) \* aśeṣaṃ mantramudrayā\(5528\) \(// 34.30 //\)

etat kumāra mañjuśrīḥ kathayāmi punaḥ punaḥ \(// 34.32 //\)
asheṣamantrayuktis\(5529\) tu mudrā tatra hitodayam \(// 34.31 //\)
tāṃ vande kalparaḥ śmiṃ naistārikaṃ phalasambhavam \(// 34.31 //\)
hitām guhyatamaṃ loke mudrātantraṃ samuddhitam \(// 34.32 //\)
tato ’sav yuktimāṃ śrīmāṃ sahiṣṇur bālarūpiṇaḥ \(// 34.32 //\)
īṣasmitamukho bhūtvā kumāro viśvasambhavah \(// 34.33 //\)
bodhisattvāvahādaṇāṃpitaḥ\(5530\) \(// 34.33 //\) \{S353\}

prayaccha munināṃ śreṣṭhaṃ buddham ādityabāndhavam \(// 34.34 //\)
yad etat kathitaṃ loke bhagavan mantrakāraṇam \(// 34.34 //\)
pūrvakair api sambuddhaiḥ kathitaṃ tat purā mama \(// 34.35 //\)
adhnā śakyaśimhenā kim arthaṃ samprakāṣitam /
etan me samśayo jātaḥ \* ācakṣva munisattama \(// 34.35 //\)
kalaviṅkaruto dhīmān brāhmaṇaṃ jitaṃ /
abravīd bodhisattvaṃ tu daśabhūmipraṭishṭhitam \(// 34.36 //\)
purāhaṃ bahukalpāni saṃsāre saratā mayā\(5531\) \(// 34.37 //\)
labdho ‘yaṃ kalparājendraḥ muneḥ saṅkusumāhvayāt \(// 34.37 //\)

pratītām loke sattvānāṃ kariṣyaty eṣa kalparāṭ \(// 34.42 //\)

pratītām loke sattvānāṃ kariṣyaty eṣa kalparāṭ \(// 34.42 //\)

adharmiṣṭhās tadā sattvās tasmiṃ kāle bhayānake \(// 34.41 //\)
avyavasthathitā nityaṃ rājano duṣṭamānasah \(// 34.42 //\)

\(5527\) aśeṣaṃ kāritaṃ yair vidhir yuktā
\(5528\) mantramudrayā
\(5529\) asheṣamantrayuktis tu mudrā tatra hitodayam
\(5530\) bodhisattvāvahādaṇāṃpitaḥ
\(5531\) purāhaṃ bahukalpāni saṃsāre saratā mayā
\(5532\) śaśanārthaṃ karitvā vai dharmacakrānuvartite
\(V275\) tavaiva sampradatto ‘yaṃ kalparājā savistaraḥ

\{S353\}
mānuṣāmānuṣāś cāpi sarve śāsanavidviṣāḥ /
nāsayiṣyanti me sarvaṁ dharmakośaṁ mayoditam // 34.43 //
teṣa vinayārthāya mantraśopadānām udāhṛtam /
tavaitat kumāra praṇidhānaṁ pūrvakalpān acintitām // 34.44 // {S354}
yāvantī kecid buddhā vai nirvṛtā lokabāndhavā /
teṣāṁ sāsānārthāya kariṣyāmi yuge yuge // 34.45 //
badādārakarūpo 'haṃ vicariṣyāmi sarvataḥ /
mantrarūpeṇa sattvānāṁ vinesyāmi tadā tadā // 34.46 //
etat kumāra tubhyaṁ vai praṇidhānaṁ purā kṛtam /
tat prāptān adhunā bāla nirdeshyāmi te te // 34.47 //
śūnye buddhakṣetre • aśaranye tadā jane /
mantrarūpeṇa sattvānāṁ bāliśas tvaṁ samādiśeḥ // 34.48 //
vinesyasi bahun sattvān sarvasampattidāyakah /
varadas tvaṁ sarvasattvānāṁ tasmin käle yugadhāme // 34.49 //
nirvṛte hi mayā loke śūnyābhute mahītale /
tvayaiva bālarūpeṇa buddhakṛtyam kariṣyasi // 34.50 //
mahāraṇye tadā ramye himavatkuṣamabhāve /
nadyā hiranyavatīśīre nirvāṇaṁ me bhaviṣyatī // 34.51 //
āryamañjuśriyamūlakalpād bodhisattvapticāvatāṃsakān
mahāyānavaiśuṣṭaḥ catuṣtriṃśatīm mudrācodana mahāyānavaiśuṣṭaḥ paripṛcchanirdeśaparivartaḥ paṭalavisaraḥ parisaṃpātaḥ //
{S355} {V276}

atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsbhabhanam avalokya
tathāgatamahāmudrākoshastaḥkānī nama samādhiḥ samāpadyate sma /
samanantarasaṃpāppannasya bhagavataḥ śākyamune • ūrṇākośaṁ mahārāśmir niścācāra /
anekaraśmikoṭīnayutaśatasahasraśaṅkhya-parivārāḥ sa raśmijāla akekān buddhakṣetraṁ avabhāsayitvā sarvabuddhān
saṅcodya punar api bhagavataḥ śākyamunī ūrṇākośe 'ntarhitā / 35.1 //
samanantarasaṅcodaṁ ca sarve buddhā bhagavanto gaganasvabhāvāṁ
samādhiṁ samāpadya śuddhāvasopari gaganatale praṭiyaśṭhāt /
atha bhagavān śākyamuniḥ sarvabuddhān abhyarcyā mañjuśriyaṁ kumara-
bhūtam āmantrayate sma /
śṛṇu mañjuśrī mudrākośapaṭalavidhānāṃ bhaviṣyasarvabuddhair adhiṣṭhitam // 35.2 //
ap35.3 atha mañjuśrīḥ kumarabhūto bhagavataś caraṇayor nipatya sarvabuddhān prāṇamya bhagavantaṃ śākyamuniṃ tathāgatam etad avocat // 35.3 //
ap35.4 tat sādhu bhagavān nirdiśatu sarvatathāgatumudrākośapaṭalāṃ paramaguhyaatamāṃ yasyedāṃ kālaṃ manyase / tad bhaviṣyati bahujañahitāya bahujasukhāya lokānukampāyai mahato janakāvasūrtthāya hitāya sukhaṃ / devānāṃ ca manusyānāṃ ca sarvasattvānāṃ sukhodayaṃ bhaviṣyati sukhāvatākāṃ // 35.4 //
ap35.5 atha bhagavān śākyamunir adhyeṣato bhagavatā mañjuśriyā kumara-bhūṭena sarvabuddhān avalokya sarvasattvān samanvāḥ vibhūtena sarvabuddhān avalokya sarvabuddhān sampratya sahāya sarvaphrayasūrtthāya hitāya sukhaṃ / devānāṃ ca manusyānāṃ ca sarvasattvānāṃ sukhodayaṃ bhaviṣyati bhāṣate sma // 35.5 //
ap35.6 śṛṇu kumāra mañjuśrī vakṣye 'ham paṭalalokanām // ādau pañcaśikhiḥ bhavati mahāmudrā tu sā matā // 35.6 //
ap35.7 triśikham dvitiyāṃ vindyāṃ ṭṛtiyāṃ ekacārikaṃ / caturthām utpalam ity āhū sambuddhāḥ • dvipadottamāḥ // 35.7 // {S356}
ap35.8 pañcamaḥ svastiko dṛṣṭaḥ śasto dhvaja ucyate / saptamaḥ pūrṇaṃ ity āhū manaṁ prajñānusobhanāḥ // 35.8 //
ap35.9 aṣṭamaḥ yaṣṭinirdiśtā lokānāthair jītāriṃhiḥ / navamaḥ chatramirdiśtāṃ daśamaṃ śaktir ucyate // 35.9 //
ap35.- ekādaśaṃ tu sambuddhā sampuṭaṃ tu samādiḥet / 10 dvādaśaṃ pharam ity uktas trayodaśaṃ tu gadas tathā // 35.10 //
ap35.- caturdaśaṃ khadganiṃdiśtā ghanṭā pañcadaśaṃ tathā / 11 śoḍaśaḥ pūṣaṃ ity uktah • aṅkuṭaḥ saptaḍaśaḥ śrītaḥ // 35.11 //
ap35.- aṣṭaḥaṃ bhadrapīṭhaṃ tu • uṇaṃśate piṭḥakam / 12 viṃśaṃ mayūrasaṇaḥ proktah • ekaviṃśa tu paṭṭiṭam // 35.12 // {V277}
ap35.- ekalīṅga dviṃśaṃ tu dviliṅgo viṃśasatrikam / 13 caturviṃśaṃ tathā māla pañcaviṃśa dhavan tathā // 35.13 //
ap35.- viṃśatṣaṭāḍhikam proktaṃ nārāce tu prakalpitā / 14 saptaṭiviṃśatim ity āhū samaliṅge pravartitā // 35.14 //
aṣṭāviṃśas tathā śūlaḥ • ūnatriṃśaś ca mudgaraḥ /
15 tomaraṃ triṃśam ity āhūr ekatriṃśaṃ tu daśanam / 35.15 //
ap35.-
dvātriṃśat tathā vaktras trayastrimśat paṭṭam ucyate /
16 catustrimśas tathā kumbhaḥ pañcatriṃśe tu khakaram / 35.16 //
ap35.-
kalasaṃ śaṭtriṃśatiḥ proktaḥ saptatriṃśe tu mausalam /
17 aṣṭatriṃśe tu paryanakaḥ • ūnacatväriniṃśat paṭaham / 35.17 //
ap35.-
catvāriṃśatim ity āhūr dharmaśaṅkham udāhṛtam /
18 catvāriṃśaṃ sa ekaṃ ca śaṅkalā parikīrtitā / 35.18 //
ap35.-
dvitiyā bahumatā proktā śrītiyā samanorathā /
19 caturthi janaṇī drṣṭā praṇāpāramitā mitā / 35.19 //
ap35.-
pañcamaṃ pātram ity āhūḥ sambuddhā dvipadottomāḥ /
20 toraṇaṃ śaṣṭham ity uktaḥ saptamaṃ tu sutoraṇam / 35.20 // {S357}
ap35.-
aṣṭamaṃ ghoṣanirdiṣṭaḥ • japaśabdo navamaḥ punaḥ /
21 pañcāśad bherim ity uktā dharmabherim tu sādhikā / 35.21 //
ap35.-
dvipaṃcāśad gajam ity āhūḥ varahasta trīkas tathā /
22 catuhpaṃcāśam iti jītyaṃ mudrā tadgatacārini / 35.22 //
ap35.-
paṇcamaṃ ketum ity āhūḥ śaṣṭhaṃ cāpaśaras tathā /
23 saptamaṃ paraśur nirdiṣṭam aṣṭamaṃ lokapūjitā / 35.23 //
ap35.-
ānaṣaṭṭis tathā jītyā bhiṇḍipālaṃ samāsataḥ /
24 saṣṭiś caiva bhaved yuktā lāṅgalaṃ tu samāsataḥ / 35.24 //
ap35.-
ekaṣaṭṭis tathā padmaḥ • dviṣaṭṭih vajram ucyate /
25 triṣaṭṭih kathitam loke dharmaḥcakramaḥ pravartitam / 35.25 //
ap35.-
catuḥṣaṭṭis tathā vijaya puṇḍarikam samāsataḥ /
26 paṇcaṣaṭṭiḥ tathā vindyāḥ vāraḍaṃ madrāṃ uttamam // 35.26 //
ap35.-
śaṭṣaṭṭiḥ tathā vadhvā vajramudrā tu kīrtitā /
27 saptaṣaṭṭiḥ tathā loke kūntam āhūr maṇiṣiṇaḥ / 35.27 //
ap35.-
olaṣaṭṭisḥ tathā kuryāḥ vajraḍhanāṃ udāhṛtam /
28 unasaṃtām evaṃ syāt śataghneti prakīrtitā / 35.28 // {V278}
ap35.-
tataḥ saptatikaṃ vindyān nāvā mudrāṃ samāsataḥ /
29 ekasaptatim ity āhūr vimānaṃ madrāvaraṃ śubham / 35.29 //
ap35.-
dvisaptatyaḥ samāsena syandanaṃ sa ihocyate /
30 śayanaṃ lokanāthānāṃ trisaptāṃḥaṃ samāsataḥ / 35.30 //
pañcasaptatir ākhyātaś catuḥsaptatikas tathā / ardhacandraṃ ca viṁśa ca ubhau mudrāv udāḥṛtau // 35.31 //

shaṭsaptatimaṃ loke mudrā padmālayā bhavet / saptasaptatimaḥ śreṣṭhaḥ • mudrā kuvalayodbhavā / aṣṭasaptatimaṃ mudrā namaskārety udāḥṛtaś // 35.32 //

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navamaṃ navatīsaṅkhyaḥ tu ubhau mudrāu śubhottamau / {S358} sampuṭaṃ yamalamudrā ca saṅkhyaḥ navatimaṃ bhavet // 35.35 //

ekanavatim ity āhuh puṣpamudrā udāḥṛtāḥ / dvitiyā valayamudrā tu Ṭṛṭiyā dhūpayet sadā / caturthā gandhamudrā tu pañcamī dipanā śmrta // 35.36 //

ṣaṣṭhyā sādhamanaṃ vindyāt saptamyā • āsane śmrta / aṣṭamaṃ āhvānanamaṃ proktāṃ navamaṃ tu visarjanam // 35.37 //

śapatūṇās tathā vindyāt • mudrāṃ sarvakarmikām / sādhikam śatam ity āhur mahāmudrā iti śmrtaḥ // 35.38 //

uṣṇīṣaṃ lokanāthānāṃ cakravarti sadā guroḥ / tam mudrāṃ prathamataḥ proktā dvitiyā sita-m-udbhavā // 35.39 //

ṭṛṭiyā mūlamudrā tu maṇjughoṣasya dṛṣyate / caturthī dharmakośasthā dharmamudrēti laksyate // 35.40 //

pañcamī sāṅgham ity āhur mahāmudrāpi sā bhavet / śaṭṭhī tu bhūtaśāmanī pratyekārha-m-udbhavā // 35.41 //

saptamī bodhisattvānāṃ daśamī tu praveśinām / mudrā padmamāle ti mahāmudrāṃ tu tam viduhy // 35.42 //

varadā sarvamudrānāṃ mantrānāṃ ca salaukikām / mahāprabhāvāṃ mahāśreṣṭhāṃ jyeṣṭhāṃ trailokyapūjitām // 35.43 //

aṣṭamūṃ samprayuñjita mudrā tribhuvanālayām / mudrānām kathitā saṅkhyaḥ asmin tantra mahodbhavā // 35.44 //

śatam eka tathā cāṣṭā saṅkhyaḥ mudreṣu kalpitā / etatpramāṇaṃ tu sambuddhaiḥ purā gītaṃ mahītale /
nirnaṣte śāsane śāstuḥ pracariṣyati dehinām // 35.45 // {V279}

ap35.- ādau tāvat kare nyastam ubhayāgrām kare sthitau /
46 anyonyāṅgulim āveṣṭya saṃmiśrām ca punas tataḥ /
ubhau karau samāyuktau pañcacūlaṃśucihnitau // 35.46 // {S359}

ap35.- viparyastas tatas teśām āṅgulīṃśuḥ tātram • agrataḥ /
47 mudrā pañcaśikhā jñeyā pañcacīrakam eva tu // 35.47 //

ap35.- mahāmudreti vikhyātā bodhisattvasūrītas tathā /
48 mahāprabhāvo mudro 'yaṃ prayuktaḥ sarvakarmikaḥ // 35.48 //

ap35.- maṇjuśriyasya manṭreṇa hṛdayair vāpi yojayet /
49 keśinyā caiva manṭreṇa mūlamanṭreṇa vā sadā // 35.49 //

ap35.- yojayed vidhidṛṣṭena sarvamanṭreṇa vā punah /
50 kuryāt sarvāni karmāni avandhyedam vacanaṃ muneḥ // 35.50 //

ap35.- tathaiva hastau vinyastau kuryāt tatkarasampuṭam /
51 tatraiva triśikhaṃ kuryād āṅgulīsthir vimiśrītaiḥ // 35.51 //

ap35.- ubhau hastau tu yadāṅgusthau sūcyākārānu tu niśritau /
52 madhyamaṃśaṃkaṃ caiva vāpi vāryārāvenikau // 35.52 //

ap35.- etat tat triśikhaṃ jñeyaṃ tricīrākāra iti punah /
53 eṣā mudrā mahāmudrā maṇjughoṣasya dhīmataḥ // 35.53 //

ap35.- kuryāt sarvāni karmāni vidhidṛṣṭāni yāni vai /
54 maṇjuśriyasya ye manṭrās teṣu sarveṣu yojayet /
kṣipram sādhayate hy arthān jāpibhir janmaniṣitam // 35.54 //

ap35.- tad eva hastau vinyastau kuryād ekaśikhaṃ tathā /
55 madhyamaṅgulasāṃśiṣṭau bhaved ekaśikhaṃ dhruvam /
eṣā mudrā maṇḥumād rā madhyamaṅgulasambuddhais tu prakāṣītā // 35.55 //

ap35.- manṭrā kumāraśanyastā ye cānaye 'pi salaukikā /
56 sidhyante 'nena yuktās tu kṣiprakarmaprasādhikā // 35.56 //

ap35.- anena sādhhyaṃ tathā manṭrā uttāna jinabhāṣītā /
57 kṣipraṃ sādhayate hy arthān vidhidṛṣṭena karmanā // 35.57 //

ap35.- tad eva kara samāyuktau vinyastam anāṅgulicitam /
58 ubhau tarjanyā saṅkocya sūcyād anājalisādṛśam // 35.58 // {S360}

ap35.- vinyastāṅgusthauṣṭhatugale madhyāṅgulyau praśāritau /
59 anāmikāṃ veṣṭayītvā tu • utpaleti • udāhṛtaṃ // 35.59 // {V280}
eṣā bodhisattvasya mūlamanreṇā lañ̄ỳate /
tad eva sarvaṁ yat karma nirdiṣṭaṁ pañca cīrake // 35.60 //

sarvaṁ tat kuryāt kṣipram utpalena tu sādhayet /
eṣā varadā mudrā kṣiprabhoga-prasādhakā
sañyuktā mūlamanreṇā kṣipram arthakaro bhavet // 35.61 //

ubhau karau tathā yuktav kuryād uttānakau sadā /
tad eva sampuṭaṁ kṛtvā\textsuperscript{5545} • aṅgulibhiḥ samantataḥ /
vinyastaṁ śobhanākāram svastikārā pasambhavam // 35.62//

madhyamāṅgulimadhye tu kanyāśi tu samā bhavet /
āṅguṣṭhayugalavinyastaṁ mudrā svastikam ucyate // 35.63 //

eṣā sarvārthakarī mudrā śāntikarme prayujyate /
hrdayaiḥ sądakṣaraicair yuktā sarvakarmāṁ karoti vai // 35.64 //

tad eva hastau sammiśra anyonyāṅgulimisritam /
pūrṇamudreṇi-m-ity āhur gatiṁ anaviśeṣaṁ // 35.65 //

ā kośād\textsuperscript{5546} aṅjaliṁ kṛtvā viralaṁ ca samantataḥ /
pūrṇamudreṇi sambuddhāṁ kathayām āsā jāpīnām // 35.66 //

eṣā sarvaśamanī duḥkhadāridraduḥkhitām /
dhanāḍhyāṅgulimadhye tu kanyāśi tu samā bhavet // 35.67 //
aparaṁ mudrām ity āhur lokajñānasuteṣṭiṁ /
ubhau hastau tathā kṛtvā vāmatajñānam aśritam // 35.68 //

dakṣinaṁ tu karaṇī kṛtvā tasya-m-āṅgulitasthitam /
tarjanyā madhyamāṁ caiva visṛte dhwajam ucyate // 35.69 //

dhvajamudrā • iti khyātā • ucchritā śakradhāraṇī /
anayā mudrāyā kuryād baliḥomādiṁ kramaṁ / [S361]
sarvakarmakarāḥ hy eṣā mūlamantraprasādita // 35.70 //

tad eva hastau vinyastau • aṅgulikārasampuṭau /
sampuṭā sā bhaven mudrā sarvavignapranāśanī // 35.71 //

grameṇa kurute karma mantrajñānasamamodita /
vidhidṛṣṭena mantrā vai kṣipram arthaprasādhikā // 35.72 //

maṅjughosasya hṛdayasthānasamudbhavaiḥ /
sañyuktā kurute karmāṁ aśeṣāṁ lokacihnitām // 35.73 //

tad eva hastau vinyastau vāmahasta • upari sthitam / [V281]
dakṣiṇaṃ tarjanīṃ gṛhya vāmaṃ tarjanim ucchritā /
74  esa yaśṭir iti khyātā mudrā śakranivāraṇī // 35.74 //

sarvān śamayate vighnān dāruṇān atibhairavān /
75  sarvaduṣṭavadhārthāya nirdiṣṭā mantrajāpinām /
mūlamantrasamopetā kṣipram arthakarā bhavet // 35.75 //

ap35.-
tad eva hastaṃ vinyastaṃ yaṣṭyākārasamucchritam /
76  dakṣiṇaṃ tu karaṇṃ kṛtvā visṛtaṃ chatram ucyate /
anena mudrayā kuryād ātmarakṣaṃ tu mūrdhitaḥ // 35.76 //

sarvamantrais tu kurvīta karma rakṣābhidhāyakam /
77  śatrūṇāṃ chādayed vaktraṃ stambhayed vā maniṣitam // 35.77 //

yathābhhirucitān duṣṭān kārayed vā samānuṣān /
78  naśyante sarvavighnā vai drśṭvā mudrāṃ sacchatrakām // 35.78 //

ap35.-
tad eva hastau kurvīta vinyastākārasobhanam /
79  anguṣṭhāgrayuktām tu madhyamāṅgulisāritam // 35.79 //

anāmikākuñcitāgraṃ tu madhyaparve tu madhyamam /
80  tad eva saktinirdiṣṭā sarvaduṣṭanivāraṇī // 35.80 //

kathitā lokanāthaśivas tu rakṣāsagrahanaśanī /
81  vinyastā krodharājena yamāntena tu rośinā // 35.81 // {S362}

ap35.-
kuryāt kṣiprataramaṃ loke dāruṇaṃ pāpa-m-udbhavam /
82  prāṇoparodhināṃ karma sarvabuddhais tu varjitam /
na kuryāt karmam evaṃ tu niṣiddhaṃ loka-m-uttamaṃ / 35.82 //

ap35.-
ataḥ sarvagatair mantrair yojayec chaktim uttamam /
83  laukikā ye ca mantrā vai tathaiva jinabhāṣita /
tān prayuṅjīta mudre ām śaktinā susamāhitaḥ // 35.83 //

ap35.-
drśtvā mudravaramaṃ ghoraṃ naśyante sarvanairṛṭa /
84  pīścās tārakapretā pūtanā saha nātarā // 35.84 //

ap35.-
bālāgraḥavirūpākṣa bālakanāṃ prapīḍanā /
85  naśyante sarvaduṣṭā vai ye kecī krūrakarmināḥ // 35.85 //

ap35.-
tad eva hastaṃ vinyastaṃ saktikākārasambhavam /
86  viparītasampūṭaṃ kāraṇaṃ anyonyāngulisūritam // 35.86 //

ap35.-
tad eva sampūtam ity āhūṃ sambuddhā vigatadviṣaḥ / {V282}
87  anena kārayet karma mantreṇaikākṣaṇe tu /
pithayet sarvavidisāṃ kṛtsn arrayList diśābandhaṃ tad ucyate // 35.87 //
eṣa mudrā mahārakṣā sampuṭikṛtya tiṣṭhati /
naśyante sarvaduṣṭā vai ye cānye ahitāni vai // 35.88 //

dehaṃ rakṣayate sarvaṃ parivāraṃ cāpi gocare /
aśeṣaṃ rakṣate cakraṃ yatra jāpī vaset sadā // 35.89 //

na tasya pātakaṃ kiñcid ahitaṃ cāpi sambhavet /
ḵṣemaṃ subhikṣam ārogyaṃ paracakraḥ kutaḥ // 35.90 //

ubhau karau samāśāsya viparītam tu kārayet /
dakṣinaṃ tu • adhaḥ kṛtvā vāmam uttānakaḥ sadā /
anyonyamiśritau hy etau pharam ity āhur ity āhur jinottamāḥ // 35.91 //

nivārayati duṣṭānām arīṇāṃ pāpasambhavam /
upahṛtyākṣaraik yuktaḥ riddhi + + + + + + + + // 35.92 // {S363}

ekavarṇakāḥ sa mantrair yuktaḥ kṣipram arthakaro hy ayam /
vicitrārthām kurute karmām arisambhavapāpakām // 35.93 //

bhoginām viṣanāsām ca mūlamantraprayuktikā /
anyān vā yuktikṛtān doṣān nirmāśayati dehinām /
eṣa mudrāvarah proktaḥ sambuddhair dvipaḥ sambojām // 35.94 //

tadeva hastau vinyastau saṃśīṣṭāv āṅgulibhi tat /
gadākaraṃ tadā kuryān mūlānuḥ veṣṭitam /
ubhayor āṅguṣṭhayor madhye kanyasībhi suveṣṭitam // 35.95 //

ṣaḍbhir āṅgulibhiḥ kuryāt • sūcyākāram suśobhanam /
etan mudrā gadaḥ proktā sarvadānavanāśanī // 35.96 //

daiṭyā ca duṣṭacittāḥ ca saumyacittā tu darśane /
nāṣyante udīyate mudre gade vāpi supūjitā // 35.97 //

mūlamantraprayuktās tu kṣipram arthakaṁ śivā /
tathaiva khaḍganirdiṣṭā anāṁkāraṅgh sukocitaḥ // 35.98 //

tathaiva hastau kurvītā prasāritāgram tu kuṇcitaṃ /
śaravākāraṣamau kṛtvā • āṅgulibhiḥ samantataḥ /
ghanṭāṃ tām vidur buddhāḥ prakāśayām āsa dehinām // 35.99 //

tad eva hastau sammiṣṭā • ubhau baddhva tu sampuṭam /
yanyonyaṃ miśrayitvā vai madhyāṅgulibhis tathā /
kuryāt tanmaṇḍalākāraṃ pāśakāraṃ tu tā bhavet // 35.100 // {V283}

tarjanīti tato nyastām madhyaparvā sammiṣritaḥ /
eṣa pāśam iti khyātaḥ • mudro 'yaṃ buddhanirmitaḥ
vineyārthaṃ tu sattvā bandhamuktō ‘tīdāruṇām // 35.101 //

ap35.- ye ca duṣṭa grahāḥ krūrā ye vai sarvarākṣaśaḥ /
102 īsitpracoditā hy eṣā badhnāṭīha samātarām // 35.102 //

ap35.- bandha bandhety ādi hy uktā badhnāṭīha saśakratām // {S364}
103 kim punār mānuśe loke kravyādām piśītaśinām // 35.103 //

ap35.- tad eva hastau vinayastau • ubhau kṛtvā tu tatsamau /
104 vāmaṇoparī nyastaṃ daksināṃ tu karaṃ tathā // 35.104 //

ap35.- tad eva ankuśākaraṃ madhyamāṅgulitarjanī /
105 madhyamaṃ parvam āśliṣya tarjanī kārayed ankuśam // 35.105 //

ap35.- mūlamantraprayuktō ‘yam ankuśo ‘yam pracoditah /
106 kṣipraṃ kārayate karmāṃ jāpibhir janmaṇiṣītam // 35.106 //

ap35.- ānayet kṣipraṃ devendrān brahmādyān saśakrāṅkān /
107 prayuktō mudrāvaraḥ śreṣṭhaḥ • ankuśākaṃśanāṃ subhaḥ // 35.107 //

ap35.- tad eva hastau samhiṛarvaparītākārapinḍikām /
108 madhyamāṅgulāṅkānāṃ kārayed ankuśam // 35.108 //

ap35.- tarjanī kanyasāṃ cāpi ubhau tarjanyau daksinā // 35.109 //
109 daksinā āsamānādīṣṭā madhyamāṅgulaṃ kārayed aṅkuśa // 35.109 //

ap35.- viparyasta tato nyastaṃ śliṣṭau • aṅguṣṭhakāritau /
110 tad eva bhadrāṭhaṃ tu kathitā mudrā varā śubhā // 35.110 //

ap35.- āsanāṃ sarvabuddhānāṃ kruddhaśakrānīvaṇaṃ /
111 yojitā sarvanirmanais tu jināgrāṇāṃ kulasambhavaiḥ // 35.111 //

ap35.- sthāpita sarvabuddhānāṃ bodhisattvāṃ maharuddhikām /
112 sadevakaṃ ca lokaṃ vai sarvā niścalakārikā // 35.112 //

ap35.- tad eva bhadrāṭhaṃ tu madhyamāṅgulim āśritām /
113 uparisthānāyastau madhyāṃ sātītau // 35.113 //

ap35.- ubhau hastau tathonmiśra • aṅgulibhir viveṣṭayet /
114 tato veṇīsaṃadhaś ca kanyasāṅgulisūcikām // 35.114 //

ap35.- saṅkocya madhyamataḥ kṣipraṃ padmapattā yatoddhavām /
115 ubhayor aṅguṣṭhayor miśrutāḥ sthāpayet sthitakāh sadā // {S365} {V284}
etan mayūrāsaṃ kārayed aṅkuśam // 35.115 //
etad bodhisattvasya maṇjughoṣasya dhīmataḥ /
āsanaṃ munivarair hy ukto bālakṛḍanakaṃ sadā // 35.116 //
mahāprabhāveyaṃ mudrā purā hy uktā svayambhubhiḥ /
karoti karmavaicityaṃ mañjumantrapracoditā /
vināśayati duṣṭānāṃ kravyādā piśitāsinā // 35.117 //
paripūrṇaṃ tathaḥ viṃśanmudrāṇāṃ tu-m-ataḥ param /
kathitā lokamukhyais tu sambuddhair dvipadottamaiḥ // 35.118 //
ataḥ paramaṃ pravakṣyāmi mudrāṇāṃ vidhisambhavam /
karaṇaḥ śubhais tathaḥ śuddhair nirmalair jalaśaucitaḥ // 35.119 //
śvetacandanakarpūrāiḥ kuṇkumair jalamiśritaiḥ /
bahubhir gandhaviśeṣais tu • upasprṛyānilaśoṣitaḥ // 35.120 //
śucibhiḥ karaiḥ abhyangaḥ ankuśaiḥ cāpy tadahulaiḥ† /
tad eva mudrāṃ bandhīyād vandyāyāṃ dvipadottamām // 35.121 //
śālaṃ sāṅkusaṃ caiva • amitābham ratnaketunam /
amitāyurjñānaviścayendram lokanātham divanākaram // 35.122 //
kṣemaṃ lokanātham ca suneṇraṃ dharmaketunam /
prabhāmalīti vikhyātaṃ iyeṣṭham śreṣṭham itottamam // 35.123 //
eteṣām anyatāṃ buddhāṃ vanditvā dvipadottamam /
śucir bhūtvā śucisthāne bandhen mudrāṃ japāntike // 35.124 //
ācāryaṃ tu yaṃ dṛṣṭvā sandehārthaiṃ vimucyate /
taṃ tathācārasampanno bandhen mudrāṃ yathāsukham // 35.125 //
samśodhya ca viviktaṃ vai kṛtvā sthānābhimantrim /
na kruddho na cocchiṣṭo na cākruṣṭo pareṇa tu // 35.126 //
nāṅgare na bhasmanirmandhye bandhen mudrāṃ kadācana /
na saktāh paradrāṣṭe su paradravyeṣu vai tadā // 35.127 // {S366}
a na sthito na nipannaṃ ca bandhen mudrāṃ sukhodayāṃ /
a na daksināmukham āsthayā nāpi paścānmuḥkhotthitaḥ // 35.128 //
a na cordhve nāpy adhaṃ caiva mudrābandhaṃ tu kārayet /
udaṃmukhaḥ pūrvataṃ cāpi viḍīśeṣv eteṣu teṣu vai // 35.129 //
bandhayen mudrāṃ mantrajñāḥ mantram śṛṅgāvā sūtraṃ cakrṇaiṃ /
esā vidhīr matā śreṣṭhā sarvamudreṣu bandhane // 35.130 // {V285}
ata ūrdhvaṃ pravakṣyāmi mudrā sādhikaviṃśamam /
ubhau karau samāyuktav kuryād aṅgulimīśritau /
madhyamaṃ tu tataḥ sūcyam\textsuperscript{5558} aṅgulībhīḥ samādiśet // 35.131 //

ap35.- madhyaparvavidhīnayastaṁ sūcyāgran\textsuperscript{5559} kanyāśibhi tam /
132 kārayen nitya mantrajñāḥ • aṅguśṭhau kuṇcitāśritau /
trisūcyākāraśaṃyuuktau paṭṭiśāṃ vidur budhāḥ // 35.132 //

ap35.- eṣa mudrāvāraḥ kṣiprāṃ paramantrāṃsi cchhindire /
133 paramudrāṃ tathā bhindyāt duṣṭasattvaniyojītā // 35.133 //

ap35.- trāsayaḥ sarvabhūtānāṁ grahamātarapūtanāṁ /
134 karoti karmavaicitryam kṣipram ānayate śivam // 35.134 //

ap35.- rudreṇa bhāṣitā ye mantrā viṣṇunā brāhmaṇā svayam /
135 tān viccheda mantrajño vidhidṛṣṭena karmanā // 35.135 //

ap35.- mudreṇānenaiva yuktena paṭṭiśena mahātmanā /
136 manṭreṇa caiva yuktastho jinavaktrasaṃudbhavaḥ // 35.136 //

ap35.- karoti karmavaicitryam chedabhedakriyāṃ tathā /
137 parasattvavrthaṃ duṣṭā nāṣayet tām aṣeṣataḥ // 35.137 //

ap35.- tad eva hastau saṃveṣṭya madhyānāṃkula-m-ucchritau /
138 ubhau karaṃ saṃyuktau līṅgākārasaṃudbhavau /
caturaṅgulasāmyukta līṅgamudrāṃ iti matam // 35.138 //

ap35.- mahaśvaro devaputro vai • ātmamantrāṃ ca mudrīnaṃ / [S367]
139 kathayām āsa tantrē vai • ākṛṣṭau muninā purā // 35.139 //

ap35.- anyeṣāṃ cātmo mano mantram mudrāṃ caiva savistarāṃ /
140 prakāśayām āsa • ākṛṣṭaḥ samaye 'śmiṃ kalpa-m-uttame /
etan mudrāvarāṃ hy agraṃ laukikeṣu prakathyate // 35.140 //

ap35.- yāvanti kecint mudrā\textsuperscript{5560} vai rudraproktā mahītale /
141 teśāṃ adhipatir hy agro mudro 'yam ekālingitaḥ // 35.141 //

ap35.- bodhisattvaprabhāvena maṇiñugoṣṭasya dhīmataḥ /
142 ānīto maṇḍale ++ hauma\textsuperscript{5561} - karmaprasādhakaḥ // 35.142 //

ap35.- yāvanti kecid duṣṭa vai paryaṭante mahītale /
143 grahāḥ kravyādapiśitaś ca mātarāḥ katapūtanā // 35.143 //

ap35.- teśāṃ nivāraṇārthāya rudravignhkṛteṣu vai /
144 punar etan mudravaraṁ hy uktāṃ balikarmeṣu vai niśā / [V286]
karoti sarvakarmāṁ vā buddhādhiṣṭhāna •ndhyayā // 35.144 //

tathaiva tadvidhaṃ kṛtvā dviliṅgasaṃudāhṛtaḥ /
tathaiva mālamaṅgulyai sa mālā parikīrtitā // 35.145 //
tad eva mālāṃ saṅkocya sampuṭākārasambhavam /
tarjanyāv ubhau śliṣya kuryād dhanusannibham /
ānguṣṭhau pīḍayen muṣṭau dhanumudrā sa lakṣyate // 35.146 //
tadeva-m-aṅguliṃ562 kuryād dakṣiṇākaranisṛtā /
vāmaṃ tarjaniṃ muṣṭau nispīḍyante tu parvaṇi
nārācaṃ mudrāṃ ity uktaḥ samaliṅgaṃ punarvade // 35.147 //
ubhau hastau tataḥ kṛtvā anyonyā srtaṇḍita /
dakṣiṇākaram ānguṣṭham uchchitāṃ liṅgasambhavam /
samaliṅgaṃ taṃ viduḥ kalpe śāsane 'śmiṃ viśāradāḥ // 35.148 //
tad eva hastau • ubhau kṛtvā anyonyāsrtaṃ āṅgulam /
ubhau tarjanya saṃyojya śulākāraṃ tu kārayet / {5368}
etac chūlam iti proktam sattvaduṣṭānusasanam // 35.149 //
tad eva hastau nisṛtya muṣṭīṃ baddhūvā • ubhau punah /
āṅguṣṭhau sthitakāṃ kṛtvā mudgaram samudāḥṛtam // 35.150 //
tad eva mudgaram iṣac cālayet karasampuṭe /
tomaraṃ kathitaṃ hy agraṃ mudram śakranāśanam // 35.151 //
uttalam tu tato baddhūvā • anāmikāṅgulibhis tadā /
adhaṣṭād āṅguṣṭhayor madhye vinyastam cāpadarśitam /
eta damṣṭram iti proktam vivṛte vaktram ucyate // 35.152 //
samau kṛtvā tatas teṣām āṅgulīnāṃ samantataḥ /
ure datvāvasavyam vai kṣipet tvā paṭam ucyate // 35.153 //
ubhau sampuṭau kṛtvā hastau vinyastaśobhanau /
āṅgulīṃ anāṃkīṃ ca anyonyāgraśleṣītau
uttitānāmisaṅkocya kumbhamudrāṃ udāḥṛtam // 35.154 //
tad eva muṣṭī saṃyojya tarjanyaṃ punar uchchitau /
kuryāt khakharākāraṃ venikkāraṃ udbhavam /
etan mudraṃ samākhyaṭaṃ khakharety arisūdanā // 35.155 //
tad eva khakhara • īṣad avanāmyam tu śobhanam /
kuryād āṅguṣṭhatvinyastam kalaṣāṃ tad ihocye // 35.156 // {V287}
uchritaṃ tu punaḥ kṛtvā tarjanyānāmisanubhavam /
caturbhir āṅgulībhiḥ kuryān muṣalākārasambhavam /
mudrāṃ muṣalām ity āhuḥ mantrajñānasamanvītā // 35.157 //
tad eva hastau vinyastau madhyamānāmikau adhaḥ /
uparistat teṣu vai nityam nyastaṃ dakshināvayaveśitam // 35.158 //

saṃveṣṭya • aṅguṣṭhayor nyastau kanyasā tārjani tu tām /
samantāt paryāṅkam ākāraṃ mudrām āhus tathāgata /
etat paryāṅkamudreti khyātaṃ loke samantataḥ // 35.159 // {S369}

anayā mudrāyā yuṅko mantrayuktas tathā punaḥ /
sarvair jinamuktair tu vajrābjakalamudbhavaiḥ /
etair mantraiḥ prayukto 'yaṃ sarvakarmakaraṃ śivam // 35.160 //

ye ca mudrās tathā proktā muśalādyāḥ śūlasambhavāḥ /
sarve vai krodhājasya yamāntasyeha śāsane // 35.161 //

ugrā praharaṇā hy ete sattvavaineyanirmitā /
bodhisattvaprabhāvena • ṛddhyākurvan tatas tada /
sarvam vaineyaduśṭanāṃ kumbhādyā mudrā bhāṣitā // 35.162 //

tad eva hastau vinyastau paṭahākārasambhavam /
ābhanded anguliḥbhūṃ yuktam sarvabhīṣ ca savenikām // 35.163 //

venikāṃ kṛtyam aṅguṣṭhais tato nyasā kare punaḥ /
madhye prādesinī kṛtvā • ucchirāgraṃ tu kārayet /
etat paṭahanirdiśtaṃ mudrā duṣṭanivāraṇī // 35.164 //

tad eva hastau vinyastau • aṅjaliḥ suprayojitau /
ubhau tarjanya saṅkocya kuṇḍalākārasobhanau // 35.165 //

aṅguṣṭham te • adhaḥ kṛtvā • aṅguṣṭhau nāmitau ubhau /
praviṣṭau madhyapuṣṭaṃsthau saṅkham bhavati śobham /
etad dharmaśaṅkham vai varamudrāṃ prakāṣitaṃ // 35.166 //

mantrair munivaroktais tu saṃyuktaṃ sarvakārmikāḥ /
karoṭi karmavaicitryaṃ sarvadaṃṣṭrāviṣa bhoginām /
nirmāsyaṃ sarvāṃs tān mūlaṃtrapravyojitā // 35.167 //

śaṅkham āpūrayej japtaṃ vidyārājair maharddhikaiḥ /
nirviṣo ‘pi bhavet kṣipram yo jantur viṣamūrchnaḥ // 35.168 // {V288}

catvārināṃśat samākhyaṭā mudrā śreṣṭhā maharddhikā /
ataḥ • ārdhvaṃ pravakṣyāmi mudrālaksanaṃsambhavam // 35.169 //

tad eva hastau vinyastau • aṅgulyāgrasvenikau // {S370}
bhūyasā moṭayed yatnād avasavyaṃ tu kārayet /
adhaṣṭāt sarvataḥ kṛtvā śaṅkaleti udāhṛta // 35.170 //
eṣā mudravarāśreṣṭhā sarvaduṣṭārthabandhanī
mântrais tair ebhi saṃyuktā munimukhyārthabhāṣitaīḥ
sarvān bandhayate bhūtān grahamātaraśaṃkalān // 35.171 //

tad eva hastau saṅkocya muktvā veṇi samucchrayet

tad eva vidhinā baddhvā • anyonyā ŋuṣṭhamadhyayoḥ
madhyaparve samāśīṣya • ubhayāṣgryaṃ karaṃ punaḥ // 35.172 //

dattvābhimukhaṃ hy agner vahnimantrasuyojitaḥ
āvāhayec chikhinmaṃ home • agnikarmesu sarvāda // 35.173 //

kṣipram āhvayate vahnir mudreṇānena yojitā
visarjayed anenaiva mantreṇa tarjanyāgravimiśritaīḥ // 35.174 //

āṅguṣṭhe nityam āśliṣte visarjaṃ vahnidaivatam
mudrā bahumatā hy eṣā agnikarmaprasādhiṇi // 35.175 //

āhvānayati devānāṃ yad ṛcchaṃ mantrajāpino
eṣāṃ bahumatā mudrā buddhā dhīṣṭānaṇvarmini
karoṭi karmavaicitryāṃ samyuktā mantra-m-uttamaīḥ // 35.176 //

tad eva hastau • ekasthau sampūṇāṃ aṅgulim āśritau
kuryād aṅkośam aṅjalyā ślatham vartulasambhavam // 35.177 //

paripūṃnaṃ tatah kṛtvā kuḍmalaṃ padamasambhavam
manoratham tu taṃ vindyān mudrāṃ mavārthasādhikām // 35.178 //
eṣā mudrā varā śreṣṭhā purā gītā tathāgataiḥ
sattvānāṃ hitakāmyārthāṃ maṅjughoṣhe niyojitā // 35.179 //

manasā kāṃkṣate sattvo yo hitārtham manoratham /
tūrṇaṃ tat śadhaye kṣipram mantrair yuktā maharāddhikaiḥ
eṣā mudrā varā śreṣṭhā manoratheti sa ucyate // 35.180 // [S371]
eṣā mudrā varā śreṣṭhā sarvakarmapasādhikā /
eṣā municandreṇa candrabhāsupravartitā /
candrā padmakule mantrāḥ teneyanā suprayojitā
ekaroṭi karmavaicitryāṃ sitavamāṃṛtasambhavā // 35.182 //

tad eva hastau saṃśuddhau • ubhau • aṅguli-m-āśritau
ṣaḍbhir aṅguli-m-āśliṭau pustakākārasambhavau
ucchritau vartulau kṛtvā kanyasāṅguṣṭhakaucitaıu // 35.183 //
eṣā mudrā varā proktā prajñāpāramitā mitā /
janani sarvabuddhanam moksharthama tu niyojita
sadhayet sarvakarma vai santipustyarthayojita

madhyamangulim agra tu namitam isat toranam
adhastat karatayitva tu gajakaram suyojita

daksinam madhyamangulyam karakaram tu karyet
e sha mudra mahamudra sambuddhais tu prakasita
karoti karmam sarvams tam asesam lokupijita
daksinam hastam udyamya abhayadatam parikalpayet
grahita manibandhe tu vamahastena-udyatam
madhyaparvasritam yutam varahastam tad ucyate
tad eva hastalama urdhvam daksinam vamatocchritam
adhostat karyayitva tu gajakaram suyojita
tad eva baddhvad baddhaghojanirdistam astamam
madhyamangulim agra tu karyam varahastam

etan mudravaram sretham adibuddhais tadoditam
abhayam sarvasattvanam mudram baddhvad dadau jap/
mantri munimag puram yuktah kshipram arthaprasadhakah

tad eva hastau samyuktau samputakarasobhanau
ucchatau madhyamangulyau mudra tadgatacari

tad eva-m-angulibhir veshta ahus thau upari sthitau
nyasya parva tale nasta keturn ity ahur mudri

ka m subho nirdishtamudri

karma citra mantravidh

daksinam madhyamangulim agra tu karyam

madhyamangulyam karakaram tu karyat
e sha mudra mahamudra sambuddhais tu prakasita

adhostat karyayitva tu gajakaram suyojita
tad eva baddhvad baddhaghojanirdistam astamam
madhyamangulim agra tu karyam varahastam

etan mudravaram sretham adibuddhais tadoditam
abhayam sarvasattvanam mudram baddhvad dadau jap/
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ucchatau madhyamangulyau mudra tadgatacari

tad eva-m-angulibhir veshta ahus thau upari sthitau
nyasya parva tale nasta keturn ity ahur mudri

ka m subho nirdishtamudri
ubhau tarjanya samāyüktau anyonyāgravimīśritau ∏ 198
saṅkocya parvato 'ṅguṣṭhāḥ kanyasīti samucchritau 
    tadeva paraśunirdiṣṭā mudrā sarvārthasādhikā ∏ 35.198 ∏

saṅkocya punaḥ sarvā vai sā mudrā lokpūjitā ∏ 199
    tad evam ucchratāṁ kuryāt tarjanyāgrasūcikam 
    bhinḍipālas tato mudrā lāṅgalaṁ cakraṁ gatam ∏ 35.199 ∏

tarjanyau vakrataḥ kṛtvā lāṅgalo mudram uttamam ∏ 200
    etat śaṭṭimudrānāṁ kathitaṁ vidhīnā punaḥ ∏ 35.200 ∏
sarva te praharaṇā mudrā saṃyuktā mantra-m-īritā ∏ 201
    sarvāṁ vighnakṛtāṁ doṣāṁ grahakūṣmāṇḍamātarām ∏ 35.201 ∏ {S373}
sarvarākṣasamukhyānāṁ bālasarvānutrāsinām ∏ 202
    nirnāśayati sarvāṁś tām mudrāṁ praharaṇodbhavām ∏ 35.202 ∏

śaṭṭim etām tu mudrānāṁ lakṣaṇāṁ samudāhṛtam ∏ 203
    atāḥ paraṁ pravakṣyāmi mudrānāṁ vidhisambhavam ∏ 35.203 ∏
tad eva hastau vinyastau padmākārasamucchritau ∏ 204
    prasāritāṅguliḥ sarvaṁ mudrāṁ padma iti śmrtaṁ ∏ 35.204 ∏
eśā mudrā varā khyātā sanyastābjakulodbhavām ∏ 205
    yāvanty abjakule mantrā saṃyuktā taiḥ śubhodayā ∏ 35.205 ∏
kṣiprakarmakarā khyātā buddhādhiṣṭhāna-m-udbhavā ∏ 206
    sarvān sādhayate mantrān yāvanty abjakulodayā 
    mudrānāṁ padmamudreyaṁ madhyame samudāhṛta ∏ 35.206 ∏

ubhau hastau samāyüktau tarjanībhiḥ samucchṛtau ∏ 207
    madhyamāṅguliḥ yuktāṁ vinyastākarasambhavam ∏ 35.207 ∏ {V291}
aṅguṣṭhau nyasya vai tatra madhyamāṅguliparvayaḥ ∏ 208
    tad eva kathitaṁ vajraṁ kanyasaṃ mudritā ∏ 35.208 ∏
yāvanty abjakule mantrā saṃyuktā taiḥ śubhodayā 
    sarve ca laukikā mantrāḥ sidhyante hy avikalpataḥ ∏ 35.209 ∏
saṃyuktaṁ saḍhakaṁ karmāṁ yaḥ saḍhyaṁ saḍhayet sadā ∏ 210
    tasya siddhir bhaven nityaṁ uttamādhamamadhyamā 
    sarve ca laukikā mantrāḥ sidhyante hy avikalpataḥ ∏ 35.210 ∏

ubhau hastau samāyüktau madhyamāṅguli-m-ucchritau ∏ 211
    saṅkocyaṁnikāṅguṣṭhau kanyasaṃ sūcim āśritau ∏ 35.211 ∏
ubhau tarjanisaṃśliṣṭau madhyaparvāγrakun্চitau / 212
madhyamau śucisamau nyastau cakrākārasamudbhavau // 35.212 //
ap35.-
etat tu dharmacakraṃ vai mudrārājam ihoditaḥ / 213
dhararājais tathā hy ukto dharmacakraś ca vartitum // 35.213 //
ap35.-
śānticakraṃ tadā vavre municandro ‘tha saptamah / 214
trimalāṃ vicchedajayena mudrarājena yojitā // 35.214 //
ap35.-
cakriṇyo ye ca uṣṇiśā locanā vidya-m-uttamā / 215
bhrukuṭṭi padmakule tārā māmakī cāpi vajriṇe /
śidhyante dharmacakraṇa mudrārājena yojitā // 35.215 //
ap35.-
samastā laukikā mantrā viṣṇurīśānabhāṣitā / 216
tāṃ vicchedadṛṣṭvā vai jāpināṃ mudrasaṃyutām // 35.216 //
ap35.-
etan mudrāvaram śreṣṭhām dharmandhātuvinīḥṣṛtam / 217
karoti sarvakarmaṇāṃ vai sattvānāṃ ca yathepsitam // 35.217 //
ap35.-
dharmacakraṇa śāntyarthaṃ mudreyaṃ samprabhāṣitam / 218
asmiṃ kalpavare śreṣṭhe sarvakarmaprasādhiṃ /
mudreyaṃ dharmacakreṇa maṇjughoṣasya sāsane // 35.218 //
ap35.-
agrimaṃ sarvamudrānāṃ śāntikarmasu yojayet / 219
mantriḥ bhīr lakṣate nityaṃ śivacakrā tu sambhavam // 35.219 //
ap35.-
tad eva vinyastau hastau sampuṭākāram udbhavau / 220
ślathakośayatāṅgulyah • ubhau saṅkucitau śubhau /
puṇḍarīkam iti jñeyāṃ mudrā sarvārthasādhakā // 35.220 //
ap35.-
tad eva hastam nikṣipya tyajya muṣṭyāyatāṅgulim / 221
prasāritā kārākaraṃ varadaṃ mudrām ucyate // 35.221 // {V292}
ap35.-
ubhau hastau punaḥ kṛtvā āṅgulībhīḥ samantataḥ / 222
baddhvā ca venikākāram mudraśāṣa rajjum ucyate // 35.222 //
ap35.-
punaḥ prasārayas tad ekaṃ tu daksiṇaṃ karam uttamam / 223
kuryāt sūcikākāram madhyatarjani-m-āṅgulau // 35.223 //
ap35.-
īṣat saṅkucitāγram tu • āṅgulīnāṃ natottamam / 224
sthitikāṃ kārayet tattra sunyastāṃ tarjani tu tam // 35.224 //
ap35.-
kuryāt saṃśleṣite tatra • anāmikāparvanīṣrītā / 225
mudreyaṃ kūtanirdiṣṭā bahudhā lokanāyakaiḥ // 35.225 //
tad eva hastau vinyastau • ubhau tarjanya sūcītau /
ubhau muṣṭisamaṃ kṛtvā • aṅgulībhiḥ samaṃ punah /
226 tad eva mudrā samākhyaṭā vajradaṇḍaṃ maniṣibhiḥ // 35.226 //

ap35.-
tad eva hastau saṃyojya sampuṭākārakāritam /
227 vinyastām aṅgulim aṅjalyam anyonyāśleṣam āśritam
ubhau aṅguṣṭham āśritya śataghnāmudram ucyate // 35.227 //

ap35.-
tad eva hastau samantān nīmasambhavau /
228 aṅjaliṃ tu tato kṛtvā nāvāyānaśasambhavam // 35.228 //

ap35.-
mudreyam bheriti khyāṭa triṣu loke hitāyibhiḥ /
229 santārayati bhūtānāṃ mahāsāṃsārasāgarat // 35.229 //

ap35.-
tad evāṅjaliṃ utsṛjya citrahastatalāv ubhau /
230 vimānamudram ity āhur ūrdhvāsvattvānayānugāḥ // 35.230 //

ap35.-
tad eva hastau saṅkocya syandanaṃ tad ihocvate /
231 triyānagamanāṃ śreṣṭham ratho, hy ukto ‘nutāyibhiḥ // 35.231 //

ap35.-
nayate sarvabhūtānāṃ jāpināṃ mantrasampadām /
232 uttamāyānamāśritya yayur buddhagatām tu tam // 35.232 //

ap35.-
tad eva hastau • utsṛjya • ubhau kṛtvā punas tataḥ /
233 kuryāc citratalaṃ śuddhaṃ vedikākārasambhavam // 35.233 //

ap35.-
etan mudravaram śreṣṭham lokāṭhaiḥ supūjitam /
234 śayanāṃ sarvabuddhānāṃ jinaputraiḥ samudāḥṛtam // 35.234 //

ap35.-
yatrāttiśa tu sambuddhā śāntiṃ jagmus tad āśritā /
235 nirvānadhātusanāyāstā yaṭrārūḍhāśayāṅugā /
236 sa eṣā mudram iti khyāṭa śayanāṃ lokāṇyakam // 35.235 // {V293}

ap35.-
tad eva hastau vinyastau samśīṣṭyaṅgulibhiḥ samam /
236 sampuṭākārasvayāstām tārjany ekam tu daksinām / {S376}
kuryād vakrato hy agre • ardhacandraṃ sa ucyate // 35.236 //

ap35.-
ubhau hastau punaḥ kṛtvā daksināṅguṣṭhamuṣṭitaḥ /
237 vāmahastāśrītaiḥ sarvair aṅgulibhiḥ samocitaiḥ /
buddhāv muṣṭi karāgre tu daksināṅguṣṭhamiśrītaiḥ // 35.237 //

ap35.-
tam daksinair eva samāyuktair aṅgulibhiḥ putkṛtaḥ /
238 kanyasāṃ visṛṭaṃ kṛtvā viṇamudrā udāhṛtā // 35.238 //

ap35.-
ubhau hastau punaḥ kṛtvā • ākāśau viralāṅgulau /
239 ubhāv aṅguṣṭhayor madhyā • ubhau tarjanim āśritau /
eṣā padmālayā mudrā sambuddhāḥ kathitā jage // 35.239 //
uddhṛtāṅguṣṭhakau nityaṃ punaḥ kuvalayodbhava / 
mudrā ca kathitā loke sambuddhair dvipadottamaḥ // 35.240 //
tad evam aṅjaliṃ kṛtvā pranāmākārajagadgurum / 
sā namaskāramudreyāṁ sarvalokeṣu viṣrutā // 35.241 //
tad eva mudrā viṣṭabhya hastau yamalasambhavau / 
esā yamalamudreyāṁ triṣu lokeṣu viṣrutā // 35.242 //
īṣamūlato hastau • aṅguṣṭhau ca supiḍitau / 
sā bhavet sampuṭā mudrā śokāśavināśanī // 35.243 //
etā mudrās tu kathitā ye sarve praharaṇodbhavāḥ / 
puṣpākhyā śayanayāś ca vādyādyā grahanāmakā / 
sarve sarvakarā yukta mantrailḥ sarvais tu bhāṣitam // 35.244 //
nā tithir na ca nakṣatraṃ nopavāso vidhīyate / 
saṃyuktā mudrāmantrāś ca kṣipraṃ karmāṇi sādhayet // 35.245 //
jāpinas tapasā yukto japtamātro vicāsanaḥ / 
mudrā mantraprayuktā ca • asādhyaṃ kiṅcin na vidyate // 35.246 //
ubhau hastau punah kṛtvā • aṅjalyānyonyasaktakam / 
kanyasānāṃmikāṅguṣṭhau  pārśvato nyastau dhūpmudrā udāḥṛtā // 35.247 // \{S377\}
ādhārāñjaliyogena tarjanyāv īṣat kocayet / 
sāmānyā balimudrā tu • udbhūtā lokatāyibhiḥ // 35.252  //
madhyeṣu puṣpavinyastam yathāsambhavato vividhaiḥ / 
dattam bhavati mantrāṇāṃ balikarmeṣu sarvasu // 35.253 // \{V294\}
dakṣiṇenābhayaṃ hastaṃ kṛtvā ca vāmakarena vai / 
manibandhanayogena grāhyam karadakṣinam / 
esā te sarvamantrāṇāṃ gandhamudrā • udāḥṛtā // 35.254 //
dakṣiṇākaramuṣṭau tau • aṅguṣṭhau madhyamau sadā / 
sūcyākāraṃ tātaḥ kṛtvā dipamudrā • udāḥṛtā // 35.255 //
anāmikāṅguṣṭhyayor eva • akṣasūtṛat samsthitam / 
kanyasaḥ prasāryato nityam madhyamam tasya prśṭhataḥ / 
tarjanin kūṇcitāṃ nyasya • akṣamudreti ucayate // 35.256 //
garbhāṅjalyās tato nyasya • akṣasūtraṃ sa mantravit / 
japed yathēṣṭato mantram kṣipraṃ siddhivarapradam / 
śobhanam sarvamantrāṇāṃ  eṣa drśṭavidhiḥ sadā // 35.257 //
agnēr daksīṇahastena • abhayāgram tu kārayet /
abhimukhām jvalane sthāpya tarjanīṁ kuṇçayet sadā // 35.258 //

aṅguṣṭhām ca kare nyasya madhye kuṇcitasamsthītam /
etad āvāhanaṁ mudrāṁ nirdiśṭam jātavedase // 35.259 //

kuṇcitaṁ tarjanyāgram aṅguṣṭhau caikayojitam /
visarjanam sarvakarmeṣu jvalane sampradṛśyate // 35.260 //

kuryāt sarvamantrāṇāṁ homakarma vicākṣaṇaḥ /
mudrair etair bhisamyuktaḥ • mantram agnau suyojitaḥ // 35.261 //

praṇāmaṁjalar antaritā • aṅgulibhiḥ samantataḥ /
kuryāt taṁ viparátaṁ tu • aṅguṣṭhau ca samnīśritau // 35.262 //

bahiḥ saṅkcoya tarjanya madhyamibhiḥ samāśritau / [S378]
eṣā mudravarā hy uktā pūjākarmasūryita // 35.263 //

praṇāmaṁ sarvamantrāṇāṁ mantranāthaṁ jinorāsāṁ /
śodhanaṁ sarvamantrāṇāṁ āsanaṁ ca pradāpayet // 35.264 //

asambhave 'pi puṣpāṇāṁ mudrāṁ buddhvā tu yojañey /
pūjitā vidhinā hy ete mantrā sarvārthasādhikā // 35.265 //

mudrābandhena pūjārtham kṛtam bhavati śobhanam /
dvītyā cittapūjā tu yādṛśi puspasambhavā // 35.266 //

eṣa pūjāvidhiḥ proktā sambuddhair dvipadottamaṁ /
abhāvena tu puṣpāṇāṁ dvividhā pūja ucye // 35.267 //

sarvamantraprasiddhyartham sarvakarmeṣu yojañey /
sarvakarmakaraḥ mudrā sarvabuddhais tu bhāṣitā // 35.268 // {V295}

āsane śayane snāne pānānubhohane /
śobhane dīpane mantere sthāne maṇḍalakāraṁ // 35.269 //

samayaḥ sarvamantrāṇāṁ adhiśṭhānārtham tu mantriṇām /
kathitā lokanāthais tu mudreyām sarvakarmikā // 35.270 //

paripūrṇaṁ satāṁ proktāṁ mudrāṇāṁ niyamād ayam /
atāḥ paraṁ pravakṣyāmi mudrāṁ aṣṭam atāṁ gatāṁ // 35.271 //

tad eva hastau vinyastau • ubhau kṛtvā punas tataḥ /
tathaiva • pradeśinīṁ kṛtvā madhyamāsūcimīśritā // 35.272 //

nakhasyādhasiṁ tṛtīye vai bhāge samsaktakāritau /
ākośāṁ ubdhavāvesṭya sūcyākāraṁ tu kārayet /
etan mantrādhipater mudrā cakrīnasya mahātmanah / 35.273 /

etā eva pradeśinyā sañcāryā samamadhyamā / 270
sūcyā nakhasya vinyastā saṃsaktā ca • anāmikā /
eṣa uṣṇīsamudrā vai jinendriaiḥ samprakāśītā / 35.274 /

 tad eva hastau vinyastau madhyamāṅguliveṣṭitau / {S379} 271
kanyasāṅgulisyayuktau mudreyam sita m-udbhavā / 35.275 /

madhyasūcyā samaṃ kṛtvā saṃsaktau ca karoruha / 272
nirmuktāḥ kuṇḍalākārā mahāmudrā sa ucyate / 35.276 /

 täm eva pradeśinyāgrā†dhibhūntarelpa†satrikam / 273
madhyasūcyāṃ tato nyasya • adhastat saṃsaktapānīna / 35.277 /

 parvatriśiyayor nyastau • aṅguṣṭhau nakhapīditau / 274
eṣā mudrā varā proktā maṅjughosasya dhīmataḥ / 35.278 /

 tad eva hastau vinyastau • aṅjaliārasamsthitau / 275
madhyamāṅgulivinyastau sūcyagrā nāmitaḥ sthitau /
aṅguṣṭhau madhyamāṃ sprśya aṅguliparasakaram / 35.279 /

 kanyasāṅgulībhīhī sūcīṃ kṛtvānaṃ ucchritau / 276
eṣā mudrā varā śreṣṭhā dharmakōśasthatam gata / 35.280 /

 tad eva hastau vinyastau vidhidrśṭasamāsatau / 277
tad evam aṅgulībhīh sarvair āpūrṇam kośasamsthitam / 35.281

 ubhau hastau vivṛṇiyāt • aśṭāṅgulīnāvṛtāḥ / 278
aṣṭāṃ puruṣatattvacatvāro yugatāṃ gatām / {V296}
tad eva saṅgham ity āhuḥ sambuddhā dvipadottamaḥ / 35.282 /

 sa eva mudrā saṅgheti kathyate ha bhavālaye / 279
eṣa mudrāvarā śreṣṭhā sarvakarmaprasādhikā / 35.283 /

 ubhau hastau puṭīkṛtvā • aṅjalyākārasamsthitau / 280
prasārya tarjanīṃ ekāṃ daksināṃ karaniḥśṛtām / 35.284 /

 să eṣā bhūtaśamanī nirdiśṭā tattvadarsībhīh / 281
eṣa mudrā varā khyātā sarvakarmārthasādhikā / 35.285 /

 tad eva hastau vinyastau veṇikāgrāv avacitau / 282
piṇḍasthau saṃpuṭākārāu • ucbhrīṅgusṭhanāmitau /
eṣā să padmamāleti • adibuddhāḥ pracoditā / 35.286 / {S380}
tad eva hastāv uttānau • aṅgulībhīḥ samantataḥ /
praphullanirmitākārau • aṅguṣṭhāṅgulisatrikau // 35.287 //
dvitiye parvato nyastau • aṅguṣṭhau tarjani cobhayau /
sa eşā mudravarā khyātā sambuddhais tridaśālayā // 35.288 //
ete mudrā mahāmudrā aṣṭā te te śama karmikau /
tulyaprabhā mahāvīryā sāṃbuddhaiḥ samprakāśitā // 35.289 //
ṣaṣṭibimbarakoṭyas tu aśītiḥ saha-m-udbhavaiḥ /
atītair munivarāsaṅkhyair mudrā hy ete prakāśitā /
śatam aṣṭādhikaṃ praktaṃ mudrānāṃ vidhisambhavam // 35.290 //
etaiḥ sarvais tu sarvānāṃ mantrakarmāṃś ca sādhayet /
sarvamantrāṃ tathā karmā sarvāṇy eva prasādhayet // 35.291 //
etan mudrāṣataṃ praktaṃ sarvabuddhair mahardhikaiḥ /
vidhinā yojitā hy ete kṣipram arthaprasādhika // 35.292 //
ity uktvā munināṃ mukhyam śākyasimha narottamaḥ /
maṅjughoṣaṃ tadā vavre bodhi sattvaṃ maharddhikaḥ // 35.293 //
eṣa maṅjuśriyākalpe mudrāsambhavasambhavahyaḥ /
tvayaiva sampradatto yam rakṣārtham āsāne bhuvi
yugānte vartamāne vai mayaiva parinirvrte // 35.294 //
rakṣārthe āsāne mahyāṃ sarvedaṃ kathitaṃ mayā /
mudrānāṃ lakṣāṇaḥ hy uktam mantrānāṃ ca savistaram /
rahasyaṃ sarvalokāṃ guhyāṃ cāpi • udīritam // 35.295 //
etatkalpādhipe sūtre guṇavistāravistṛtam /
anekadhā ca mantrāṇāṃ guṇavarṇasamodayam // 35.296 //
bahudhā mantrayuktiś ca tantrayukti tadāḥṛtā /
prabhāvaganasiddhāntaṃ jāpināṃ hetusambhavam // 35.297 //
phalodayaśubho hy uktāḥ sattvāṇāṃ gatiyonāḥ /
kumāra tvadīyamantrāṃ siddhihetuniyojitā // 35.298 //
evam uktas tu maṅjuśrīḥ kumāro gaganāśritaḥ / |S381|
praṇamya śīrasā sambuddhāṃ lokanāthaṃ prabhākaram // 35.299 //
dīrghaṃ niśvasya karuṇārdro roruroda tataḥ punaḥ /
tasthure sanīpe buddhaya • aprcchya varadāṃ varam // 35.300 //
nirnāṣte bhagavān loke mantrakośe mahītale /
sattvāṇāṃ gatimāhātmyaṃ kathaṃ tasmai bhaviṣyati // 35.301 //
ap35. evam uktas tu sambuddho mañjughoṣaṃ tad ēlapet /
298 śṛṇohi vatsa mañjuśrīḥ kumāra tvam yadi pṛcchasi /
mayā hi nirvṛte loke śūnyibhūte mahītale /
nirnaṣte dharmakoṣe ca śrāvakaiś ciraṁirvṛtaiḥ // 35.302 //
ap35. sāstu bimbas tathā rūpaṃ kṛtvā vai dvipadottamaḥ /
299 pūjāṃ satkārataḥ kṛtā dhūpagandhavilepanaiḥ // 35.303 //
ap35. vividhair vastravaraśī cānyair mañikuṇḍalabhūṣaṇaiḥ /
300 vividhair bhojyabhakṣaiś ca sanniyoja nivedanam /
vividhākārasampannam yathesṭākārakīre // 35.304 //
ap35. tathaiva5597 mantram āvartya sattvyonigatiḥ śubham /
301 ājahāra puraṃ śreṣṭham uttamāṃ gatiyonaye /
antē bodhinimnasthaḥ śāntim jagmuḥ sapaścime // 35.305 //
ap35. evam uktas tu mañjuśrīs tuṣṭo sambuddhacoditaḥ /
302 sampratūṣya tato dhīmāṃ bodhisattvato maharddhikaḥ // 35.306 //
ap35. etat sarvaṃ purā gītaṃ śuddhāvāsopari sthitam /
303 buddhānāṃ sannidhau buddha dharmacakrapravartakaḥ /
mantracakraṃ tadā vavre5598 cirakālānuvartitam // 35.307 // iti //
ap35. āryaṁaḥ mañjuśriyamūlakalpād bodhisattvapiṭakāvatsaṃkān
304 mahāyānavaipulyasūtraś 5599 mudrāvidhipaṭalavisaraḥ 
parisamāpta iti //
s{S382} {V298} 

ap36. CHAPTER A36

ap36.1 atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya 
mañjuśriyam kumarabhūtam āmantrayate sma /
asti mañjuśriḥ paramaghyatamaṃ tvadiyaṃ múlamudrāsameta 
saparivāram mudrālakṣaṇam sarvakarmeṣu copayojaṃ 
sarvasampattidāyakam saphalaṃ sarvamantrānuvartanaṃ 
sarvakarmārthasādhakam sāṃkṣepataḥ / śṛṇu mañjuśrīḥ // 36.1 //
ap36.2 ādau tāvat prarśṭāṇijalis tarjanyānāmikāmadhyaparvatānupraśītā 
prthakh prthak / sā eṣa mañjuśrīs tvadiyaṃ múlamudrā vikhyāta sarvakarmikā bhavati 
// 36.2 //
ap36.3 tathaiva hastau saṃyamyā • anāmikā saṃhata tarjani madhyamās tathā 
kaniṣṭhikayā • īrđhavarekhāhāṣṭhitāṅguṣṭhaśīrṣe / ayam aparā mañjuśrīs 
tvadiyaṃ vaktramudrā udāḥrta // 36.3 //
anyonyasaktāṅgulimuṣṭiṃ kṛtvā madhyamāṅguli vimucya sūcikṛtvā
tasya pārśvayor valitatarjanīyugalam ante nyaset / eśā maṇjuśrīs
tvadiyamudreyaṃ daṃṣṭrā bhavati // 36.4 //
mudrāyā • aṅguṣṭhayugalam pārśvayor nyaset / eśā mudrā sākṣāt tvam
maṇjuśrīḥ / tasmiṃ sthāne tasmiṃ karapuṭe sāninthyaṃ
samayenādhiśṭhase // 36.5 //
anyonyasaktāṅgulimuṣṭayoḥ pradeśinīṃ muktvā • aṅguṣṭhayugalam
madhyataḥ / eśā sa maṇjuśrīḥ tvadiyā • aparā cīramudrā // 36.6 //
prasṛṭāṅjaliaparāṅkṛtvā • anāmike tarjanīṃ madhyamāntarasthitāgre /
iyam aparā maṇjuśrīḥ sākṣād eva tvam mūlamudrā • udāḥṛta // 36.7 //
asyaiva mudrāyāḥ prasṛṭāṃ tarjanīṃ kṛtvā / eśā sā maṇjuśrīs
tvadiyamudrā bhavati // 36.8 //
kanyasānāṁ kāveniṣṭa kaṇḍhayasthitā madhyamau bahistas
tarjanypari kuścitāgre • aṅguṣṭhāgrasamśiṣṭāgrāṣu / ayam aparā
tvadiyā maṇjuśrīḥ • vaktramudrā bhavati sarvakarmikā // 36.9 //
evam anena kramaṇaikaṅguliṁ atḥa muṇca • ubhau • aṅguṣṭhasahitā
sarve • aṅguliyogena • ekaikaṃ prasārayet • uccikrtadakṣiṇāṅguṣṭham
/tvadiyam maṇjuśrī • eṣā • uṣṇīṣamudrā // 36.10 //
dakṣiṇaṃ saṅkcaya vāmam uchchitaṃ lalāṭamudrā bhavati tvadiyā
maṇjuśrīḥ / yāṃ drṣṭvā sarve duṣṭagrahāḥ praplāyante // 36.11 // [S383]
evam śravaṇo grivā bhujau hṛdayaṃ karau kaṇṭha kaṭiṃ nābhiḥ • ūrū
jaṅghāṃ caraṇau netrau vaktraṃ jihvā ceti / evam dasabhir angulibhir
anupūrvaṃ uchchitaṃ • anupūrvaṃ udāḥṛita sarvakarmaṇi karoti // 36.12 //
vaktramudrayā mukhābandhaṃ daṃṣṭramudrayā duṣṭagrahamocanaṃ
jihvāmulāyā duṣṭavacananivāraṇaṃ hṛdayamudrayā nṛpatikopanāśanam
anyāṃ vā saṣṭvāṃ devasurāṃ mānuṣaṃ mānuṣādyāṃ vividhāṃ vā
gatiniśīritāṃ uṣṭāṃ krodhanāśanaṃ bhavati / evam anupūrvaṃ sarvataḥ
sarvakarmāni karoti // 36.13 //
evam asaṅkhyeyāni • anena kramaṇa mudrāni bhavanti / asaṅkhyeyāni
cā kārmāṇi karōṣi tvam maṇjuśrīḥ sarvāḥ / sarvakarmāṇi bhavanti / baddhā
tāyair mahāvīraṃ saṅkhyātitaṃ tathāgatai mahāmudrā mahāvīraṃ mahābhūmigatai
api yatra nimbarakodyāni śatrimāśiśītinavapāṇcakaiḥ ṣaṣṭi-r-nayutaṃ
saṅkhyād yaiḥ sarvalokottarottaraḥ // 36.14 // [V299]
sarve mudrāntargatāḥ sarve ye cānyā laukikā kriyā /
ebhir anyatamair mudraiḥ kuryāt sarvārthasādhanam // 36.15 //
hastadvayenāvabaddhā vai sādhanaṅkāle ca maṇḍale /
pūrvasevābhīyuktena homajāpeṣu vā punaḥ // 36.16 //
niṣaṇṇaḥ sthitako vāpi yāvadīccham japed vratī /
CHAPTER A37

ap37.1  atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhātam āmantrayate sma // 37.1 //
ap37.2 asti mañjuśris tvadiye mūlakalpe • aparam api mudrā paramaguhyaatamam / sarvēṣām mudrātantravidhānaṃ sarvamantrāṇāṃ sammatatva sarvamantraiś ca saha saṃyojayaṃ sarvakarmaprasādhakaṃ samyaksambodhimārgaviśodhakaṃ sarvabhavāmargavināśakaṃ sarvasattvopajīvyam āyūraṅgaiśvaryasarvāśāpāripūrakaṃ sarvabhāsadharmaparipūrakaṃ sarvasattvasantaṣaṇḍakaraṃ sarvamanasāśābhīrurucitasphalabhikaraṇaṃ sarvakarmakaṃ sarvamantrāṇupsādhakaṃ sarvamudrāmantrasametam / śrīnāma mañjuśriḥ // 37.2 //
ap37.3  ādāv evosūṣīṣalakṣaṇaṃ bhavati / prāṣṭasamohāṇobhayapānīnaśa śhīvā • ānāmikāṅgulyau karamadhye nakhe nakhaṃ paridhāya • anguṣṭhāgreṇopagūḍhāḥ kanyasaṃ sūcyākāreṇa samhatagṛ ṛtathaiva mahādhyamā samanakhaśīkhāsamsaktamadhyagau pradeśinyau sūcyākārau sarvāṃ śābhāsasamahālakṣaṇaṃ nāma mahāmudrā / bhavati cātra mantrāḥ / āḥ muḥ haṁ // 37.3 //
ap37.4  tad eva pradeśinyau saṅcārya nakkhaṃ nakaṃ alabhena manḍalakārasūcyābhīḥ / kudṛṣṭisalyaviparyādāhānaṃ nāma mahādharmaṅkramudrā / cātra bhavati / oṁ dhuna pātaya chinda cakre vajriṇi hūṁ // 37.4 //
ap37.5  † samayiravo † bhāge pradeśinyo † nīrgugugulyākāṭṛkam † 5612 / caturmārāriśayanī vajrārī caḷaḷaṃmahā mahākleśāśāṃ samayamui vajrānani hūṁ phāṭ // 37.5 //
ap37.6  paryantu mudrā mantraṃ ca samyuktā sarvakarmasu / naśyante sarvavighnā vai śaradaiva yathāmbudā // 37.6 //
ap37.7  caturmārakṛtā ye ca ye ca vighnā saṣurāṣūraḥ / naśyante dṛṣṭānāṃ vī saṃdīnaṃ vī cātra uttamam // 37.7 //
ap37.8  paratas tulyam udiśya ṭṛtiyā muktaprādeśinī / saṅkucitāgṛtyā śubhā caiva muṣṭis tathāgati smṛtā //
trailokyena mahāmaheśvaragabhastimālinī nāma mahāmudrā / mantraṃ cātra bhavati / oṁ vijaye haḥ // 37.8 //
tathāgatamuṣṭimudrā ca / ebhir anyatamair mudrair, hastadvayenāvabaddhva sādhanakāle pūrvasevākāle vā sakṛd uccārya yāvadicchāṃ jape niṣaṇṇo sthito vā / evaṃ sarvavighnavināyakāḥ • avatāraṃ na labhante / Siddhiś cābhimukhi bhavati // 37.9 //
tā eva pradeśinayā sañcārya madhyamayor upari saṃsaktāgrāṃ kārayet / udgatoṣṇīṣamudrā / mantraṃ cātra bhavati / oṁ jvalojjvala diptodgatoṣṇīṣa dhuna dhuna hūṃ // 37.10 //
tā eva pradeśinyo sañcārya madhyamasūcyā saddā nakhaśikharasamsaktā nirbhugnagulphakunḍalākāra mudrā sitātapatroṣṇīṣa / mantraṃ cātra bhavati / oṁ ma ma ma ma hūṃ niḥ // 37.11 //
tā eva pradeśinayau paratas tulyam udyamya • aśleṣya madhyamasūcyē tejorāśimudrā / mantraṃ cātra bhavati / oṁ tathāgatoṣṇīṣa • anavalokitamūrdhni tejorāśi hūṃ jvala jvala eka eka dara vidara chindha bhinda hūṃ hūṃ sphaṭ sphaṭ svāhā // 37.12 //
tā eva pradeśinayagrā sañcārya madhyamasūcyā maṇḍalākāro jayoṣṇīṣamudrā / mantraṃ cātra bhavati / oṁ jayoṣṇīṣa jvala jvala bandha bandha dama dama ṇraṁ ṇraṁ ṇraṁ ṇraṁ ṇaḥ hana hūṃ / jayoṣṇīṣamanaṃtra // 37.13 //
tā eva pradeśinayagrā sañcārya madhyamasūcyā nakhasyopari trūṭyabhāge śliṣṭā cakravartimudrā / oṁ namo • apratihatatathāgatoṣṇīṣya • anavalokitamūrdhni cakravarti hūṃ jvala jvala dhaka dhaka dhuna dhuna vidhuna trāṣaya mārayotsādaya hana hana am am ṇaḥ ṇaḥ ṇaḥ ṇaḥ prómkhini prómkhini kuṇḍalini • aparājitā stradhāriṇi hūṃ phaṭ / cakravarti // 37.14 //
tā eva pradeśinayagrā sañcārya madhyamasūcyā nakhasyādhasṭā tṛūṭyabhāge saṃyuktā mantrādhipasya cakravartine mudrā / tā eva pradeśinayagrā sañcārya sūcyā nakhasyādhasṭā saṃsaktā mantrādhipasya mudrā // 37.15 //
tā eva pradeśinayagrā sañcārya madhyamasūcyā nakhaparvayor antare saṃsaktā maḥācakravartine mudrā / tā eva pradeśinayagrā sañcārya madhyamasūcyā [S414] tṛūṭye parve • adhastāt saṃsaktā kuṇḍalākārene maḥācakravartine mudrā / tā eva pradeśinayagrā sañcārya tṛūṭye parve madhyamasūcyā parvayor antare saṃsaktā mantrādhipasya maḥācakravartine mudrā // 37.16 //
tā eva pradeśinayagrā nirbhugnagulphasatrikaṃ madhyamasūcyā madhyamaparvayor adhastāt saṃsaktā parvaṭṛtiyena • aparājitāsaṃṣiṣacakravartina hṛdayamudrā / mantraṃ cātra bhavati / oṁ aparājīta dhik / tā evosniṣamulamudrāyanyatamena vā sopacāravinyāsa sarvakarmāṇi kārayet // 37.17 //
agnuṣṭḥāgraiś calitair anāmikā parāmrjyotkarṣayed āvāhanam / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya / ehi ehi bhagavan dharmarāja / pracīche yam arghyaṃ gandhaṃ puṣpaṃ dhūpaṃ baliṃṃ dīpaṃ ca / māṃ cābhīrakṣa / apratihata-balparākramāya svāhā / āvāhanāṃ śuklapuṣpaḥ svarūpenārghhyapādyam ācāmani yam āsanopaviśane tadānenaiva diśi vidiśi adha ārdhvaṃ ca bandhayet // 37.18 //

tā evānāmikau aṅguṣṭhāgrair apamṛjyātha nāmayet madhyame parve / sprṣyotkṣipet / visārjanārghena svadevatāyā apasavyena bhrāmayet / mudrā disābandhā muktaḥ bhavanti / manṛtṛ cātra bhavati / namo 'pratihatoṣṇīṣāya gaccha gaccha bhagavan dharmarāja pratiṣcchha mayārghyaṃ gandhaṃ puṣpaṃ dhūpaṃ māṃ ca rakṣa / apratihata-balparākramāya svāhā / mudrāmantravisārjanārghena // 37.19 //

tā eva pradeśinyau • adhastāt trṭīye parve madhyamasūcye saṃsaktāu / anyonya aṅguṣṭau saha kanyasair nispīḍitamuṣṭīḥ / madhyamasūcyau / manṛtṛ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya om om hram hram bandha hūṃ phat / apratihatoṣṇīṣatejorāser mudrāmantrā sarvabandhādīṣūpayuyate sarvakarmikāḥ // 37.20 //

tā eva pradeśinyau • akuñcitāgrā madhyamasūcyā trṭīyarupe-dīṣidasamsaktā vikaraṇoṣṇīṣamudrā / manṛtṛ cātra bhavati / namo bhagavate apratihatoṣṇīṣāya vikaraṇa dhuna dhuna hūṃ / vikaraṇoṣṇīṣāḥ bhagavato vidyādhipater mahāvidyārāja / uṣṇīṣatantre sarvavighnāvināyakopaghotaṣv abhiṣekam ātmaraksādisābandhamaṇḍalabandhādiṣu sarvakarmeṣu prayuyyāte // 37.21 // {S415}

tā eva pradeśinyau vikasitākuñcitāgrā madhyama-sūcya trṭīyarupe-dīṣidasamsaktā vikaraṇoṣṇīṣamudrā / manṛtṛ cātra bhavati / namo bhagavate apratihatoṣṇīṣāya vikaraṇa dhuna dhuna hūṃ / vikaraṇoṣṇīṣāḥ bhagavato vidyādhipater mahāvidyārāja / uṣṇīṣatantre sarvavighnāvināyakopaghotaṣv abhiṣekam ātmaraksādisābandhamaṇḍalabandhādiṣu sarvakarmeṣu prayuyyāte // 37.22 //

tā eva pradeśinyau • akuñcitāgrā madhyamasūcyā trṭīye parve madhyamasūcyay antare saṃsaktā balotkaṭoṣṇīṣamudrā / manṛtṛ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya • imāṃ gandhaṃ puṣpaṃ dhūpaṃ baliṃṃ dīpaṃ ca pratiṣcchha hara hara sarvabuddhādhiṣṭhite dharmarājapratihatāya svāhā / gandhādiṣu mantraḥ // 37.23 //

tā eva pradeśinyau • ākuñcitāgrā madhyamasūcyā trṭīye parve viparyastānāmike trṭīye parve 5625-ānguṣṭhe saṃsaktā pradeśiyāḥ sūcyākaraḥ vajraṭeṣṇīṣamudrā / apratihataḥ sarvavignāyakānām anena nigraham kuryāt / saḥāyanāṃ dikkālānāṃ ca / evam ebhir manramudṛāḥ • rakṣā japaṅke śādhanakāle maṇḍale 'pi sarvakarmāṃi kartavyāni / manṛtṛ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya sarvavignāvidhvaṃsanakaraṇāya troṭaya svāhā // 37.24 //
anāmikayor aṅguṣṭhamūle kuṇḍalākāras tathāva ca pradeśinyau
sūcyākāraḥ sarvatrāpratihato 'parājitoṣṇīṣamudrā / mantram cātra bhavati / namo bhagavate • apratiḥatoṣṇīṣāya sarvatrāparājītāya samaye śānte dānte dharmarājabhāṣite mahāvidye sarvārthasādhani svāhā / ghṛtahomādiṣu śāntikapauṣṭikāni karmāṇi kuryāt // 37.25 //
etāv anāmikāyāḥ kuṇḍalayoḥ pradeśinyau kuñcitāgrā pratihateta
śaṅkarosṇīṣamudrā / mantram cātra bhavati / namo bhagavate • apratiḥatoṣṇīṣā / oṁ śaṅkare svāhā / rakṣā sarvakarmasu // 37.26 //
āṅguṣṭhāgrau • anāmikayos trīyey pareṇākrāntā tathāva pradeśinyau
sūcyā vajrā pratihata samayoṣṇīṣa mudrā sarvatra samayasādhāraṇaḥ / mantram cātra bhavati / namo bhagavate • apratiḥatoṣṇīṣāya / oṁ śaṅkare samaye svāhā // 37.27 //
āṅguṣṭhāgrau • anāmikayor madhye parvenākrāntā pradeśinyau
kuñcitāgrā madhyamasācyā madhyamaparvasaṃaktāpratiḥata mahā- samayoṣṇīṣamudrā / devāsuresu [S416] yujyante samaye sthāpita / mantram cātra bhavati / namo bhagavate • apratiḥatoṣṇīṣāya / oṁ śaṅkare mahāsamaye svāhā // 37.28 //
anayā maṇḍalabandhaṃ kṛtvā japec cakravartinam api samaye tiṣṭha
tiṣṭha / anyāṃs cakravartināṃs cābhībhavati / tatraiva sthāne japaṃ kurvan sarvalaukikālakottarāṇāṃ mantram asaktād anyonyaṃ vidyāprabhāvabalavighātaṃ kartum ekasmin sthāne sarvajāpīnaṃ / evam ādyā usṣiṣarājānaḥ • asaṅkhīyāni bhavanti / vistareṇa kartavyaṃ sarvatathāgatakum // 37.29 //
iha hi maṇjuśrīḥ kalparāje • aparimāṇīni mantrāṇi bhavanti / mudrāś
caiva vividhākārā / saṃkṣepato 'haṃ vakṣye / yadi vistaraśo katheyam aṣakyam sarvamānuṣayaṃ amānuṣaiś ca kalpasahasresṇāpi kālapramāṇoḍghṛhitum dhārayitum vā / tasmāt tarhi maṇjuśrīḥ saṃkṣepatāḥ kathāsyāni / samāsenopadhāraya // 37.30 //
hrdayasya mune mudrā kathaye pravarā iha /
tato devādevasya mudrā vai cakravartinah // 37.31 // [V323]
avalokitacandrasya bodhisattvasya dhīmataḥ /
vajrapāṇes tato mudrā yakṣendrasya prakārtitaḥ // 37.32 //
tato 'nyeṣāṃ tu mudrāṇāṃ mahatām amitaujasām /
dūtadūtīgaṇāṃ sarvāṃ ceṭaś ceṭī tathā parām // 37.33 //
vakṣā yakṣis tathā devāṃ nāganāgī tathāparām /
kiṅkaraḥ kiṅkarīṇāṃ ca piśācapiśācīnāṃ ca // 37.34 //
maharddhikā rākṣasāṅāṃ tathāṇyāṃ surayoṣitām /
daiya-maṅgaṇāṃ siddhavidyādharāṇāṃ ca sarveṣām ca // 37.35 //
amānuṣāṇāṃ nāmānuṣyāṃś cāpi sarveṣāṃ tribhave janmaniḥsṛtām /
36 sarveṣāṃ tu jantūnāṃ mudrā hy uktā prthak prthak // 37.36 //

mantrās tu vividhākārā nānākarmasamādhikā /
37 rājakule mānikuṃ cāpi teṣāṃ mudrā prthak prthak // 37.37 //

arhapratyekabuddhānāṃ ubhau mudrāu śubhodhayau /
38 sarveṣāṃ bodhisattvānāṃ daśabhūmipraṭiṣṭhitām // 37.38 // [S417]

mantrās tu vividhākārā nānākarmasamādhikā /
39 divyayāksaṅkule cāpi rṣigandharvapūjīte // 37.39 //

kule saptamakore praktā mudrā gandharva-māśritā /
40 tathāṣṭamakore mudrā kulebhyo parikīrtitā // 37.40 //

sarve mudrā samākhyaṭā aparāś ca sugatāhva yā /
41 prthak prthak manatreṣu laukikeṣu sasaugate // 37.41 //

mudrāsahito mantrāḥ • dipro bhavati karmasu /
42 mudrākṣepādikusalaṃ nānuyāṇti vināyakaḥ // 37.42 //

atha khalv eṣāṃ mahāmudrādīnāṃ lakṣaṇam bhavati / buddhānāṃ
43 bhagavatāṃ hṛdayamudrālakṣaṇam bhavati // 37.43 //

hastadvayenānyamāṅguliḥ sanniyamyāṅguṣṭhau darṣayet / saisā
tathāgaṭānāṃ hṛdayamudrā / eṣāva dakṣiṇenāṅguṣṭhena • ekaikadarsitena
44 padmadharasya mudrā bhavati / vāmetarasya pūrvamuṣṭim kṛtvā
madhyāmāṅguṣṭhāglam pramūṇa prasṛtaṃ kṛtvaiṃ kātaḥ vajrākāraṃ / eṣā
vajradharasya mudrā // 37.44 //

ekasūcīm avasānyam • eṣā gandhahastina bodhisattvasya mudrā / punar
evotkṣipya maṇḍalākāraṃ kuryāt / eṣā gajagandharvam prasṛtaṃ prasṛtaṃ kṛtvaiṃ kātāḥ
45 vajrākāram / eṣā vajradharasya mudrā // 37.44 //

tarjanīyugalam dviparvaṃ kuṇīcitānyanyananakhasaṃyuktam / eṣā
yakṣakule mudrā paṇḍakāṭināṃ yakṣamaharddhikānāṃ /
46 anyanyananakhasaṃyuktam anguṣṭhāṃ nakhopari dhārayet / tathaiva hastau
pūrvavat kārayitā madhyāmāṅguṣṭhāglam utthāya sūcikāraṃ kārayitvā
eṣā sarvadevānāṃ mudrā {V324} divyakule akaniṣṭhādīnāṃ divaukasām // 37.46 //

ebhūyas tathaiva hastau saṃyamyāṃ muṣṭim baddhāvā • anguṣṭhau darṣayet
47 / saīṣā pratyekabuddhāyāśrāvakaṃ yanāṃ mudrā // 37.47 //

ity etāṃ aṣṭau mudrāsu kulā cāṣṭasamāvṛtā /
48 sarveṣāṃ jinaiputrānāṃ mudrām ekaṃ tu vakṣyate // 37.48 //

prasṛṭaṅjalivinayastam ṣitisāṅkucitaṃ punah /
sa eṣā kathitā mudrā bodhisattvāṃ mahīyasām // 37.49 // [S418]
cintāmaṇīḥ khaharakam saṅghāṭī pātraṇāṃ //
damśṭrābhayahastam ca mudrētāḥ saptakaṃ munē // 37.50 //
ḍṛṣṭimaitriprabhājāladaśanatoma sugataḥ sthitih /
imāpy asā parā mudrā jinasyātmaśārīrāja // 37.51 //
dvau saptakau gaṇāv etau mudrā pañca mayā smṛtā /
ḥṛdayasya munē sahitāni viṁśatī ukātādisvayambhuvaḥ // 37.52 //
purā kathitā hy ete mudrā adijinais tadā /
parivāraḥ samākhyāto viṁśakaś cakravartīnāḥ /
paramaṃ parasaṅkhyaṭā mudrā mantrāḥ ca niśritā // 37.53 //
udgataṃ kuṇḍalikṛtya cintāmaṇiṣmuḍrā / paryanke vāmadakṣiṇe muṣṭīm
aṃsadeśe dhārayet629 / khaharakamudrā bhavati /
hasstasampuṭṭenānonyam abhimukham saṅghāṭimudrā bhavati // 37.54 //
pātraṃ sampuṭādāraḥ / cīvaraṃ vāmahastena / damśṭrā
ḥṛdayamudrāyā vāmam ekam āṅguṣṭham unnatam / abbhayahastam
abhayaśvanataḥ • vāmacīvaravambataḥ • abbhayahastaḥ // 37.55 //
sampute madhyamāṅguliyugale tarjanyau baihī kūcicau nīveśayet
madhyāṅguṣṭham / eṣā buddhalocanamudrā bhavati /eṣaiva evā
parvakuṇciche tarjanī • ekataḥ kuryād buddhamaitrī / āṇjali viralāṅgulīṃ
kṛtvā tarjanyānāmikā gopayet sūcītrayeṇa / māmākī mudrā bhavati // 37.56 //
aṅjaliṃ kṛtvā tarjānuṁadhyamāṅgūlībahir tṛtiyaparve kūcicete sandadhyād
āṅguṣṭham prthag aṅguṣṭhakāreṇa bhogavatimudrā / vāmahastena tarjanyā
madhyamayā ca vijaya / daksīṇayā tryaṅgule vajraya vajraya vajraya kaṭideśe dhārayet // 37.57 //
evam evaśṭau mahāmuḍrā atmanā śirasi vidyārajamudrā baddhvā
sarvakarmāṇi kārayet / samaye vā manḍale puṣpāṇi kṣipet pūrvanirdīṣṭena
vā vidhīnānena vā kuryād yathēpsataḥ sarvakarmāṇi kārayet /
vidyātanābhihitāni samayāni bhavanti / mudrīḥ sumudritāni
mudrāprabhāvāni / yan mudrāṃ sahasā • asthāne badhniyāt sa evāsa
samayabhāṅgo bhavati // 37.58 //
yad vajrāṃ tad vajrāṅgulīṃucchetenāṃ manuṣyāṇām mudrā bhavati /
trim uccaṭhate vāmahastena / triśūlāvajrayor viśeṣo nāsti / yad ūrdhvam tad
vajradharasya [S419] mudrā bhavati / adharastā ca maheśvarasaya /
madhye ācāryagurudakṣiṇīyāṃ sarveśam ca manusyaṃ / 37.59 //
ekāṅguli-mucchritte sarveśam manusyaṃ / dvipadacatuspadā
bahupadapadtribhava5631 saṃsthitānāṃ sattvānāṃ mudrā bhavati /
vajradharasya [S419] mudrā bhavati / adharastā ca maheśvarasaya /
madhye ācāryagurudakṣiṇiṣyāṃ sarveśam ca manusyaṃ / 37.59 //
5630 mudrāprabhāvāni / yan mudrāṃ sahasā • asthāne badhniyāt sa evāsa
samayabhāṅgo bhavati // 37.58 //
yad vajrāṃ tad vajrāṅgulīṃucchetenāṃ manuṣyāṇām mudrā bhavati /
trim ucchirāṃs sarveśam manusyaṃ / dvipadacatuspadā
bahupadapadtribhava5631 saṃsthitānāṃ sattvānāṃ mudrā bhavati /
thāṅgulīṃucchite samayabhāṅgo bhavati // 37.58 //
sarvavidyādharavidyādharināṃ mudrā bhavati / catur ucchitaiḥ
samapāṇitalavinyastaiḥ sarurasurāṅganānāṃ mudrā bhavati // 37.60 //
ap37.-
kṛtānjalivinayastau,5632 hastau śobhanākārasaṃsthitau sarveṣāṃ
rūpādhacarāṇāṃ {V325} devānāṃ mudrā bhavati / tad eva hastau •
ārupyādhacarāṇāṃ devānāṃ mudrā bhavati // 37.61 //
ap37.-
tad eva hastau suṣirasampuṭākārau muṣṭinibandhanau
kāmadhātveśvaraprabhṛtināṃ sarveṣāṃ kāmadhātusthitanāṃ
sanaratiyakpretayāmalaукikānāṃ sattvānāṃ mudrā bhavati // 37.62 //
ap37.-
ḥaṃ eva mudrām ekam āngulim utsṛṣṭya sarveṣāṃ piśācapīśācīnāṃ mudrā
bhavati / dvim utsṛṣṭai rākṣasarākṣasānāṃ / trim utsṛṣṭaiḥ
sarvakravyādādīnāṃ grahamātakūṣmāṇḍādīnāṃ piśācapīśācīnāṃ sarveṣāṃ
daṅkināṃ vyantarādīnāṃ ca sakaśmalāṃ / caturbhir āngulībhiḥ
śaṅkucitaḥ sarvakaśmalāṃ mudrā bhavati // 37.63 //
ap37.-
mudrār ākṛṣṭair ākarṣaṇaṃ / mudrār utkṣiptair visarjanam / svacittena
sarvakrāṃṇi kārayat / ebhir eva mudrār yatheṣṭataḥ svakaṃ svakaṃ
mantram niyojeyat / nānyesaṃ nānyakrāṃṇi kārayat / tasmin tasmin
niyuṇiyād yasmin yasmin mantrā bhavanti // 37.64 //
ap37.-
anullāṅghyaḥ hy ete mudrā sarvabuddhair adhiṣṭhitā /
asaktā sarvasattvā vai mudrāṃ dhṛṣṭvāpi kopitum // 37.65 //
ap37.-
mudrolaṅghanād vināśam āpnuvanti / mudrānāṃ vināśāt samayabhramśāḥ
sarvavidyāvyatikramaś ca niṣṭhāyāṃ raurave gatir avicīyāṃ vā
mahānarakopapattir gāḍhataram evāpnuvanti vighnakartarō / ye ca
mudrāsāmayam adhiṣṭhante teṣāṃ cirasaukhyaṃ analpakaṃ bhavati
mahādivaukasopapattiś ca gatiniṣṭhāyāṃ niyataṃ bodhiparāyaṇo bhavati
// 37.66 //
ap37.-
śaṃkṣepato mudrā bahuprakārā prakāṣitā ādibuddhair bodhisattvaiś ca
maharddhikaiḥ / na śakyam asya paryantaṃ gantum śaṅkhyāgaṇanāṃ vā
kartum sarvasattvaiś ca udgrahitum // 37.67 //
ap37.-
śaṃkṣepato jīnakule vidyārājacakravarti•ekam akṣaraṃ rakṣārthaṃ tasya
mudrā bhavati / {S420} vāmetarasya pūrvaṃ muṣṭiṃ kṛtvā
mahānarakopapattir gāḍhataram evāpnuvanti vighnakartarō / ye ca
mahādādivaukasopapattiś ca gatiniṣṭhāyāṃ niyataṃ bodhiparāyaṇo bhavati
// 37.68 //
ap37.-
śaṃkṣepato jīnakule vidyārājacakravarti•ekam akṣaraṃ rakṣārthaṃ tasya
mudrā bhavati / [S420] vāmetarasya pūrvaṃ muṣṭiṃ kṛtvā
mahānarakopapattir gāḍhataram evāpnuvanti vighnakartarō / ye ca
mahādādivaukasopapattiś ca gatiniṣṭhāyāṃ niyataṃ bodhiparāyaṇo bhavati
// 37.68 //
ap37.-
pūrvanirdiṣṭena • ekākṣaraṃ rakṣārthaṃ tasya
anena sādhitaṃ sarvāṃ tathāgatākulaṃ sarvāś ca laukikakokottarāḥ •
mantrāḥ siddhā bhavati / anena japyamānena sarvamantarā japtā bhavanti
// 37.69 //
ap37.- anyad avaśyaṁ sādhakena pūrvataḥ • asmin kalparāje pracodite
70 mantravare • astaśahasraṁ jāpaḥ kartavyaḥ / evam ete sarvavidyāḥ • 
āmukhibhavanti / āśu siddhiṃ prayacchanti kṣipraṃ ca varādā bhavanti / 
niyataṃ bodhiparāyaṇaḥ // 37.70 //
ap37.- padmadharamudrāyāḥ • ekāksarāvalokiteśvarḥdayena sāmyuktaḥ
71 sarvakarmāṁ karoti / paṇḍaravāsinyā vā vidyāmudeṇa vā sāmyuktā 
tathaiva sarvakarmāṁ karoti • vajradharasya mudrāyā tasyaiva • 
ekāksarahṛdayena sāmyuktaḥ tathaiva sarvakarmāṁ karoti / māmakyā vā 
mahāvidyāyā // 37.71 //
ap37.- evaṁ rājakule • ekāksararājagandhabodhisattvahṛdayayena evaṁ tenaiva
72 mudrāyā manikule yakṣakule divye • ārye / teśv iha • ekāksarahṛdayaīs 
tevs eva mudraḥ sarvakarmāṇi kartavyāni / evaṁ sarvatra sarvamudraih 
sarvantraiś ca sarvakarmāṇi kartavyāni / yathāyuktitaḥ 
vidyāmantrabālādhanā nyaset / nāyataḥ karmāṇi kartavyāni // 37.72 //
73 {V326}
ap37.- evaṁ daksinākaravinyastam svastodyataḥ • brāhmaṇasya sahāmpateḥ / 
ekaṁgamudrāyā maheśvarasya / cakramudrāyā maheśvarasya / 
cakramudrāyā viṣṇoḥ / añjali-r- 
ākośa-virākośavirākośabhairavayaks− 
raṇākṣasapīṣācamahoragādināṃ sarveṣaṁ tribhavasamsthitānāṃ sattvānāṃ 
sarvagatiparyāpannānāṃ sattvadhatussannihśritānāṃ sarveṣaṁ 
grahamātarakravyādyadakśmaḷadānāṃ sattvānāṃ sarvataḥ sarveṣaṁ mudrāny 
uktāni mantrāḥ caiva sarvataḥ / nīyujyāntapūrvaḥ sarvataḥ sarvam 
svayam bhavati nāyataḥ // 37.74 // {S421}
ap37.- ādau tāvat sādhakena • asmin kalparāje tathāgatagatiḥ āśubhā mahāmudrā 
75 mantrāḥ ca tadaṅgā niśritāḥ567 / āryasamantabhādramahāsthānapratvaptavimalages tvadiyā maṇjuśṛṅ utpalamudrā 
eteṣaṁ ca bodhisattvānāṃ ca mudrā avaśyaṁ sādhakena 
Pūrvbhūmikhaśthitena • ādityābhūmikhlena prātar utthāyā śucinā 
śucisthānāsthitena • eteṣaṁ mendrāṇām anyataraṃ baddhivā • 
ätmaśirasopari kṣipat ārdhvam // 37.75 //
ap37.- eteṣaṁ anyataroṣaṇaḥ ca mantrāḥ japed āstaṣaṭataḥ / sarvavyādhitvānirmitko 
76 bhavati / dirghaṁ yuṣaḥ sarvasvighnaḥ ca nābhībhūyate / sarvasattvānāṃ 
adhṛṣyo bhavati / sarvantrāś ca bhūmikhabhavanti / āśu siddhiṃ 
prayachanti / sarvabhūdhaṁ cādiṣṭhitāṁ bhavati / nityataṁ 
bodhiparāyaṇo bhavati / maṇjuśṛṅ kumarabhūtaś cāsyā kalyāṇamitro 
bhavati yāvād ābodhimuṇḍat / katamā ca te mudrā mantrāś ca bhavanti // 37.76 //
ādau tāvan mahāvīramudrā vakṣyate / hastadvayasampuṭaṃ kṛtvā •
antaritāṅguli-m-aṅguṣṭhā-ṃ unnatau parvatṛyābhāgākuṇīcitaau / eṣā mahāvīramudrā sarvataḥgatair bhāṣita / mantram cātra bhavati / aḥ vīra hūṃ kharī / anena mantreṇa sāmyuktaḥ • muldo 'yaṃ sarvakarmakṛt // 37.77 //
ap37.-
tad eva hastadvayaṃ sampuṭaṃ kṛtvā bhūyo vikasitam anguli-bhiḥ
samantato vikasitaṃ vajrākāram / eṣā vikāsini nāma mudrā varā •
ādibuddhaḥ prakāṣītā / mantram cātra bhavati / oṃ gaganasambhave
dipta dipta jvālaya jvālaya buddhādiṣṭhīte vikāsaya vikāsaya sarvabuddhān / hūṃ hūṃ vikāsini phāṭ phāṭ svāhā // 37.78 //
ap37.-
esā vikāsini mantra anena mudreṇa sāmyukta sarvakarmikā bhavati /
ghaṭaviṣṭānāṃ praṇāpayati / jālpāpayati grahaḥkītām
kravyādākāśmalagṛhitānāṃ visāmūrchitānāṃ vā / yathā yathā prayaujyate
tathā tathā tat sarvam karoti / eṣa saṃkṣepataḥ sarvādāsādhanānī vidyā
vikāsini mudrayā yuktā / asiddhā ca kṣipram arthaṃ karoti // 37.79 //
ap37.-
hastadvayasampuṭaṃ kṛtvā • antaritāṅgulisamam kārayet / hṛdayamudrā
/ hṛdayam saptavārān hṛdayam abhimantrā moktavyā / evaṃ sarvatra /
mantram cātra bhavati / oṃ godare vīra svāhā / tathāgatahṛdaya
// 37.80 // {S422}
ap37.-
tad eva hastasampuṭaṃ vicchuritāṅgulim anyonyasarvāṅgulimadhye
suṣīrā • uṣṇīṣamudrā / mantram cātra bhavati / oṃ droṃ bandha svāhā /
esa sarvakarmikā // 37.81 //
ap37.-
dakṣinaḥastenāṅguṣṭham muktaṃ muṣṭim baddhvā khakharakamudrā /
mantram cātra bhavati / oṃ dhuna ajitaraṇa hūṃ / khakharakamantra
sarvakarmikā // 37.82 // {V327}
ap37.-
anenaiva mudrayā sāmyukta vāmaṃ cīvaramudrā /
mantram cātra bhavati / oṃ rakṣa rakṣa sarvabuddhādiṣṭhitam cīvara
svāhā / tathāgata cīvarāḥ / anenaiva mudreṇa sarvakarmān karoṁi /
cīvaram cāśyābhimantrā prāvaret / subhago bhavati / mahārakṣaḥ kṛtā
bhavati / sarvagrahamātarapiṣṭitāṁ sarvādiṣṭhitam cīvarāḥ svāhā /
drṣṭamātṛa prapalāyante // 37.83 //
ap37.-
vāṃguṣṭhadakṣinaniṣṭhikānyāsaṁsaktāṃ kṛtvā cīvaramudrā /
hastasampuṭādhāraḥ pātramudrā / mantram cātra bhavati / oṃ
lokapāldhiṣṭhita dhara dhāraya mahānubhāva buddhapātra svāhā /
anenaiva mudreṇānī cīrānī mantram sāmyukta sarvakarmikāḥ / bhojanakāle
smartavyāḥ / sarvagaraśīna na prabhavanti // 37.84 //
ap37.-
cintāmaṇi mudrā / mantram cātra bhavati / oṃ tejo jvala sarvārthasādhaka
sidhya sidhya cintāmaṇiratna hūṃ / cintāmaṇiratnam / anenaiva mudreṇa
sāmyukto sarvakarmakaraṇāḥ śubham // 37.85 //
anena cābhimantrya sarvābharanālankāraviśeṣān ābandhīta cātmano mahārakṣā kṛtā bhavati / paramasubhagaś ca bhavati / svayam alaṅkṛtya varma. cābhimantrya saṅgrāman am avataret / na cāsya käye śastraṁ nipatati / adhṛṣyo bhavati sarvaśatrūnām / svasainyam pālayate / parasainyam cākṛmati / evam ādini karmāṇi • aparimāṇāni • asiddha eva karoti // 37.86 //

padmarāgamarakatādīnām anyatama ratnaviśeṣaṁ gṛhitvā • aṣṭaṣatābhimantritaṁ kṛtvā dhvajāgre • ātmano śirasi v ā hastiskandhe v ā saṅgrāmaśīrṣena śvataṁ no nābandhayitavyam / niyataṁ parasainyam ayuddhenaiva dṛṣṭvā bhaṅgam upajayate / mahāṃsthitatvam v ā bhavati / bhagnasainyā v ā prapalayante 'dhipatis teśām // 37.87 // {S423}

anyonyāsaktāṅgulimūṣṭīṃ kṛtvā madhyamāṅguliśthāne tayos tṛṭiyaparvabhaṅge madhyakuṇḍite tarjanya† onya† sa esā dharmacakramudrā / mantraṃ cātra bhavati / oṁ chinda bhinda hana hana dāhā diptacakra hūṁ / dharmacakra // 37.88 //

vāmapādamuktaka. dākṣiṇajānubhūmisthaṃ vāmena prṛṭhataḥ prasārite prahārahastena dākṣiṇenahunkṛtena sāvaṭambhaḥ / esā aparājitamudrā / mantraṃ cātra bhavati / oṁ hulu hulu candali mātāṅgī svāhā / aparājitā dharmacakramāparājitamanthraḥ / ebhir eva mudraṁ samyuktaiḥ sarvakarmikā bhavati / samkṣepataḥ sarvadūkhāni chinatī / yathā yathā pruyujyate tathā tathā sarvakarmāṇi kurvanti // 37.89 //

venyotsānge thaithava hastam kṛtvā dākṣiṇena dharmadesanāhastena tathāgataśaktimudrā bhavati / mantraṃ cātra bhavati / oṁ vijaye mahāsakti durdharī hūṁ phat vijaye phat māṅgale phat / tathāgataśaktihat / anenaiva mudreṇā samyuktā sarvakarmikā bhavati / sarvāvadhān sarvadūṭām sarvasaṭrūn sarvavedvāṃś ca stambhayati / esā • aparyantaguṇā / yathā yathā pruyujyate tathā tathā sarvakarmāṇi karoti // 37.90 //

tathaiva hastau parasparāṅguli-r-uttānau karau tarjanyāgrai sūcyākāreṇa mīlitau viparyastam adhomukham lālāte nyaset / esā • uṁmādṛdṛuuddhānām bhagavatām ādibuddhāiḥ prakāśitā / mantraṃ cātra bhavati / namaḥ sarvatathāgatābhayaḥ rhdhhyāḥ samyaksambuddhebhayaḥ / he he bandha bandha tiśṭha tiśṭha dhāraya {V328} dhāraya nirundha nirundha • uṁmānaṇi svāhā / tathāgatāmbāmanṭraḥ / anenaiva mudreṇā samyuktā sarvakarmikā bhavati // 37.91 //

gorocanayā lālāte tilakaṁ kṛtvā japatā śātramadhye 'vataret / adhṛṣyo bhavati / sarvadūṭāiḥ ca na hiṃsate / saṅgrāmamadhyyaṃ vā • avataret / parasenābhāṅgam dṛṣṭvā karoti / nādṛṣṭvā • aparimāṇām karmām karoti / aparimāṇāiḥ ca buddhārha bhagavadbhir bhāṣitā // 37.92 //

āṅjali nirantaram anyonyāsaktāṁ kṛtvā tarjanyānyonyamadhyakuṇḍicituḥ • aṅguṣṭhoṅguṣṭhau / esā tathāgatalocanā mudrā / mantraṃ cātra bhavati / oṁ ru ru sphyru jvala tiśṭha siddhalocane sarvārthasādhani svāhā / {S424}
eṣā tathāgatalocanā mantrā • anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati // 37.93 //

ap37. - 
akṣiṇy abhimantrya śatrumadhyam avataret / dṛṣṭamātrā vigataroṣā bhavanti / maitracittā hitaiśino bhavanti / mitratvam adhigacchanti / saṅgrāmaśīrṣo vā akṣiṇi-m-abhimantrya parasenāṃ nirikṣayet / saumyacittā bhavanti / na pratipraharsamarthā ayuddhenaiva nivartanti / sāhāyaṃ tāvat pratipadyante // 37.94 //

ap37. - 
ubhau hastau tathaiva pustakākārāṅguliracitau • anyonyāgrāśliṣṭau tiryak sthitau / eṣā prajñāpāramitā mudrā / mantraṃ cātra bhavati / namo bhagavati cārudarśane oṁ tha / eṣā bhagavati prajñāpāramitā anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati // 37.95 //

ap37. - 
mantraṃ japatā hrdayaṃ parāmśet śrīmaṇ bhavati / duṣṭārimadhye japam kurvan teṣaṃ cittaṃ apaharati / saṅgrāmamadhye vā dvipadacatuspadādīṃ sattvāṃ prayārthikāṃ vīmohayaṃ / cittavikṣepam vā karoti / saṃkṣepataḥ vā eṣā bhagavati yathā yathā prayaujyate tathā tathā sarvakarmāṃ karoti / saṃkṣepataḥ • aparyantaṃ śrīyaṃ kalpaṃ bhavati // 37.96 //

ap37. - 
aparyantaṃ tathāgatānāṃ mudrā mantras ca bhavanti / yathā saṃnipātataparivarte coktaṃ tathāgatānāṃ parivāras te 'tra sarve mudrā mantras ca prayoktavyā / anyatra cāsaṅkhyeyāni kalpāni bhavanti / mudrā mantras ca te 'smiṃ kalparāje niyoktavyā // 37.97 //

ap37. - 
evaṃ padmakule padmamudreṇa sahitā / mantraṃ bhavati / om jiḥ jiḥ jināṅgabhṛdhavyabhedini svāhā / eṣa mantraḥ • avalokiteśvarasya bodhi-sattvasya padmamudrayā saṃyuktāṃ sarvakarmikāṃ bhavati / anena japtena sarvaṃ padmakulam japaṃ bhavati / anena siddhena sarvaṃ padmakulam Siddham bhavati // 37.98 //

ap37. - 
apanḍaravāsinyā vā mahāvidyāyā / mantraṃ cātra bhavati / om kete vikete nikaṭe kāṭaṅkaṭe kāṭakāṭaṅkaṭe svāhā / mudrāṇaiva yoyayet padamudreṇa vā sarvakarmikā bhavati / rakṣā ca kartavyā sarvasmaśānanagatena // 37.99 //

ap37. - 
evaṃ tārā bhrukuṭī candrā hayagrīvasyeti vidyārājasanipātataparivartvā vā ye kathitāḥ sarvaṃ asaṅkhyaṃ cā padmakulam prayoktavyam mudrāmantras ca kalpavistaraīḥ // 37.100 //

ap37. - 
evaṃ vajrakula ubhayavajramudrāsahitam / mantraṃ cātra bhavati / hūṁ / eṣa vajrapāṇeḥ sākṣād anena sadhitaṃ sarvaṃ vajrakulam Siddham bhavati / [S425] anena japtena sarvaṃ japaṃ bhavati / ubhayavajramudrāsahitena pūrvanirdiṣṭena sādhakecchāyā sarvakarmāṃi karoti viruddhāṇy api jinaraiḥ sattvavaineyāvasāt / atikṛurātaro 'yam mahāyakṣam // 37.101 //
māmakyā vā kulandharyā mahāvidyāyāḥ sarvakarmāṇi karoti / {V329} 
mantraṃ cātra bhavati / oṁ kulandhari bandha bandha hūm phat / eśā sarvakarmikā māmā kā nāma mahāvidyā sarvabuddhair nirdiṣṭā / pūrpadrīṣṭena mudreṇa māmakyāyā mahāvidyāyā saṃyuktā sarvakarmikā bhavati sādhakecchhaya⁵⁶⁴⁵ / nidānāparivarte⁵⁶⁴⁶ pūrpanirdiṣṭe vajrapāṇiparivāreṇa sarvam vāśeṣam vajrikulam mudrāmantramātrasaṃyogaiś cātra prayoktavyam // 37.102 //

evaṃ rājakule gajagandhasya bodhisattvasya mantraṃ bhavati / oṁ gajāhvaye hūm khacare svāhā / pūrpanirdiṣṭena mudreṇa saṃyuktā sarvakarmikā / evaṃ pūrvavat sarvam gajakulaḥ siddho bhavati // 37.103 //

evaṃ samantabhadrasya mantraḥ / oṁ samāsama jinasuta mā vilamba hūm phat / mahāsthānaprāptasya mantraḥ / tiṣṭha tiṣṭha mahāsthāne gatabodhah samayam anusmara hūm phat phat svāhā // vimalagater mantraḥ / oṁ vimale vimale vimalamūrte⁵⁶⁴⁷ dhaka dhaka samayam anusmara svāhā // 37.104 //

gaganagaṇjasya mantraḥ sarvabodhisattvasya mudrāsaṃyuktaḥ sarvakarmikā bhavati / evam⁵⁶⁴⁸ apāyajahasādāprudānakṣitigarbharatna-pāṇimaitreyaprabhṛtīnāṃ dasabhūmi-m-anuprāptānāṃ sarvamahābodhisattvānāṃ asaṃkhya-yānāṃ / mudrā mantraś cāsaṃkhya-yā bhavanti / tasmin kalparāje niyoktavyāni bhavanti // 37.105 //
savistarataḥ sarvalaukīkaloṭakotarottaratā sarvalaukikāḥ ca sarvanārādhanaḥ / oṁ samāsama jinasuta mā vilamba hūm phat / mahāsthānaprāptasya mantraḥ / tiṣṭha tiṣṭha mahāsthāne gatabodhah samayam anusmara hūm phat phat svāhā // vimalagater mantraḥ / oṁ vimale vimale vimalamūrte⁵⁶⁴⁷ dhaka dhaka samayam anusmara svāhā // 37.104 //

evaṃ maniṇikulayakṣakuladivyaśyakuleśvapi prayoktavyāni / sarvabuddhadīpamātṛakalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyās ca te iha sarvanāraḥ // 37.106 //

evaṃ maṇiṇikulayakṣakuladivyaśyakuleśvapi prayoktavyāni / sarvabuddhadīpamātṛakalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyās ca te iha sarvanāraḥ // 37.106 //

evaṃ maniṇikulayakṣakuladivyaśyakuleśvapi prayoktavyāni / sarvabuddhadīpamātṛakalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyās ca te iha sarvanāraḥ // 37.106 //

evaṃ maniṇikulayakṣakuladivyaśyakuleśvapi prayoktavyāni / sarvabuddhadīpamātṛakalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyās ca te iha sarvanāraḥ // 37.106 //

evaṃ maniṇikulayakṣakuladivyaśyakuleśvapi prayoktavyāni / sarvabuddhadīpamātṛakalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyās ca te iha sarvanāraḥ // 37.106 //

bhagavān saṃkusumitarājena bhagavatā śālarājendreṇa bhagavatā saṃkusumitagandhotamarājena bhagavatā ratnaketunā bhagavatā • amīśābhena bhagavatā puṇyābhena kusumottamena saṃkusumena •
supuṣpeṇa • amitāyurjñāna viniścaya rājendreṇa kanakamuninā kāśyapena
krakucchandena śikhinā viśvabhuvā bhagavatā konākamuninā mayāpy
etarhi śākyamuninā / prakāśitavān prakāśisyante ca // 37.110 //

ap37.- evam etad buddhaparamparāyātam ayaṃ tava maṃjuśrīḥ kumāra
kalparājā tathāgatakakulagaratrabhairuṣam mahānusāṃsāṃ niyatam
dharmadhātuniśritam / na śākyam asyānusāṃsāṃ kalpasahasreṇāpi
kathayitum mahāgūṇavistārā vistaraśaḥ kathayitum /
dṛṣṭadharmaśatadāryāḥ sāṃparāyikabodhiparāyanāḥ ca vaktum
sarvasattvair vā śrotum tvatsadṛśaḥ // 37.111 //

ap37.- evam asyāparīmaṇā mahāgūṇavistārapaladaya
dṛṣṭadhārmikasāṃparāyi kāśa bhavanti / yah kaścit śrāddhe • avicikitsaḥ •
dhārayed vācaye {V330} mantram śādhaśatām vāpi badhiyuktāt satatābhiyukaṭaḥ ca bhavet
da dṛṣṭa eva dharmair aṣṭau // 37.112 //

ap37.- guṇānusāṃsāṃ pratilabhate / askhalitaḥ ca bhavati sarvapratyarthikaiḥ •
apitum bhayam cāsy na bhavati / visam cāsy käye nākrāmati / śastraṃ
cāsy käye na patati / buddhabodhisattvaś cādihiṣṭhito bhavati / dīṛghāyuḥ
sukhmedhāvī bhavati / maṃjuśriyaś cāsy kumarabhūtaḥ kalyāṇamitro
bhavati / rātrau cāsy 5653 pratyaṃvāṃ sapne darśanaṃ sadādādātām ca bhavet
sa dṛṣṭa eva dharmair aṣṭau // 37.113 //

ap37.- ime śānuṣaṃsā śrāddhasyāvicikitsato bhuyuktasya draṣṭavyāḥ /
grhiṅo, grhino, pravrajitaśaḥ vā striyasya vā puruṣasya vā mahāsaṭṭvāṃ
śāsanopakārinām nānyesām / pāpakarmapravṛttām viparyastam
adhastad bhavati [S427] rauravādiṣu // 37.114 //

ap37.- yad uktam pūrvāhne mudrābandhaḥ • dīṛghāyuṣyatā jayeti /
tathāgata mantraparivāreṇa hṛdayoṣṇīṣādyā locanādyāḥ mudrāḥ
satkartavyam / maṃjuśriyaḥ kumāra tvadiya mudrāmantrair vā pūrvāryā hy
eye tulyaprabhavā // 37.115 //

ap37.- yad uktam śucinā śucisthānā sthiteneti / sthānaṃ madhyaṃ
bhūpradesāṃ asālyoparuddham apatitagoyapaliṣṭaṃ
sugandhasuklapūṣabhikīraṃ / tatra sthito mantram jayet 5656 / mudrāṃ
badhiyāt / nānyatra nānyesām / anyataram ekaṃ japen mudrāsahitam
// 37.116 //

ap37.- yad uktam śucinī śucisthāna 5655 sthitena / sthānaṃ madhyam
bhūpradesāṃ asālyoparuddham apatitagoyapaliṣṭaṃ
sugandhasuklapūṣabhikīraṃ / tatra sthito mantram jayet / mudrāṃ
badhiyāt / nānyatra nānyesām / anyataram ekaṃ japen mudrāsahitam
// 37.117 //

ap37.- uṣṇiṣakārakṣā vaiś-cakrabandhabhūvartinah /
dhyātvā tathāgataṃ tatra sapne yāmavinirgate // 37.118 //
kanyākartitasutreṇa brāhmaṇyā vā • aratisambhavāyā grhitvā •

aṣṭaśatābhimantritaṃ kṛtvā • anena mantreṇa / oṁ hara hara bandha

mantram japat / tataḥ sūtrakām katyāṃ bandhayet / trigunapariveṣṭitām

kṛtvā śukrabandhaḥ kṛto bhavati // 37.119 //

kāmadhātveśvaro ‘pi saktah svapne manovighātam utpādayitum kim

punah svapnavināyakāḥ / vidhinā nāvidhinā sarāgasya na vitarāgasya

kāmadhātvesvarasyāpi ṛṣiṇor duhitaraś ca • aśaktā manovighātam

utpādayitum vividhurūpadhārinyah rāginām / kim punas tadanyah striyah

• mānuṣāmānuṣoddbhavāḥ // 37.120 //

evaṃvidhinā prātar utthāya visarjya dantadhāvana mukhaṃ prakṣālya

śucinā jalena snātā niṣprāṇake vimalodakena pūrvavad vidhinā

pūrvābhinnākasthitena mudrāṃ bandhīyat / mantrāṃ ca japet

// 37.121 //

dīrghāyuṣo bhavati sarvakarmasamarthaḥ / mahāvyādhibhir muceyate /

sarva-janapriyo bhavati / amitrāṇam pratyaṅgiram upajayate / drṣṭamāṭrāś

csarvagrahakrayādakāśmalādayaḥ prapatāyanate / parabalāṃ

stambhayati / darśanamāṭrenāiva sarvakarmāṃ karoti / śucināśucinā
vadhānenāvidhānena • evam asya // 37.122 // [S428]

asaṅkhyeyā mudrāmantragaṇaparivṛto ‘yaṃ kalparājā / asaṅkhyeyaiś ca

buddhair bhagavadhibhir bhāsītā bhāsīṣyante ca / mayāpy etarhi sākya-
muninā tathāgatenārhatā samyak sambuddhena bhāsīto [V331] mahātā

parśanmanḍalamadhye // 37.123 //

tvam api kumāra mañjuśrīḥ sanniyukto ‘yaṃ sasanaparisaṃrakṣanārtham

dharmanavikarasamrakṣanārtham ca mayi parinirvṛte dharmanāṃśiḥ

bhūtakotiparyavasāne sāṁtibhūte // 37.124 //

mahākaruṇāvarjitaṃmāsena sattvānāṃ hitārthāya bhāsīto ‘yaṃ mayā

yugante mahābhairave kāle vartamāne ratnātayāpākṛtānāṃ duṣṭarājñāṃ
duṣṭasattvānāṃ ca nivāranārthāya vinayanārthāya ca bhāsīto ‘yaṃ kalparājā

vistaravibhāgaḥ sarvasattvānām arthāyethi // 37.125 //

āryamañjuśriyaṃmulaṃkalpaḥ bodhisattvapiṭakāvatamsakān

mahāyānaipuṇyasūtrāt saptatrimśatimāṁ

mantramudrāniyamakarma-

vidhipaṭalavisārāḥ parisamāpta iti // [S429] [V332]

CHAPTER A38

atha khalu bhagavān sākyamuniḥ punar api suddhāvāsabhavanam avalokya

mañjuśriyaṃ kumarabhuṭāṃ āmantrayate sma / śṛṇu mañjuśrīḥ /
saṃkṣepato mudrāṇāṃ lakṣaṇaṃ mantrāṇāṃ ca savistaram / saṃkṣepataś ca maṇḍalānām vidhiḥ samayānuwartanaṃ mudrāsthānaṃ / saṃkṣepato lakṣaṇaṃ mantrāṇāṃ ca savistaram / saṃkṣepataś ca maṇḍalānām vidhiḥ samayānuwartanaṃ mudrāsthānaṃ / ca teṣu vai sarahasyaṃ sarvanārmantrāṇaṃ sarvatantreṣu maṇḍalam // 38.1 //

ap38.2 etat sarvaṃ purā proktāṃ sarvabuddhair maharddhikaḥ / mantrāṇāṃ gatimāhātmyaṃ kathitaṃ sarvakulesv api / ādimadbhīḥ purābuddhaiḥ sattvānāṃ hitakāraṇat // 38.2 //
ap38.3 pravartya mantracakraś ca dharmacakram anuttaram / śānticakrānugā yātā bhūtaṇḍōṃ samāśritāḥ / śāntiṃ jagāma sarve te buddhā lokamaharddhikā // 38.3 //
ap38.4 etat sarvaṃ purā khyātām ādimadbhis tathāgataḥ / aham apy apaścime loke deṣeyāṃ tvai mañju śradhīṃ // 38.4 //
ap38.5 etat kṛtvā tadā vācyāṃ buddhasvedaṃ mahādyuteḥ / kumāro mañjughoṣo vai prāṇijalīṃ kṛtām agrataḥ // 38.5 //
ap38.6 uvāca vadatāṃ śreṣṭhaṃ sambuddhaṃ dvipadottomam / vadasva dharmamā mahāprajaṃ lokānāṃ hitakāraṇam // 38.6 //
ap38.7 saṃkṣepārtham avistaraṃ guṇamāhātmyaphalodayam / evam uktas tu mañjuśrīs tūṣṇīmbhūtas tathure // 38.7 //
ap38.8 aṭha brahmeśvaraḥ śrīmān kalaviṅkarutasvanāḥ / kathayām āsa tat sarvaṃ mudrāmaṇḍalasamsthitam // 38.8 //
ap38.9 mantrāṇaṃ tantraṃ tadā kāle śuddhāvāsopari sthito / kathayām āsa sambuddhaḥ śākyasimho narottamaḥ // 38.9 //
ap38.- śṛṇu tvām kumāra mañjuśrīḥ • mudrāṇāṃ vidhisambhavam / 10 mantrāṇāṃ tantrayuktāṃ guṇamāhātmyavistaram // 38.10 // {S430}
ap38.- ādau sarva tathā ciṃnaṃ sattvāsattvā yathā ca tam / 11 ākāraṃ caritaṃ ceṣṭā sarvam śaṅgabhāṣitam // 38.11 //
ap38.- dvihastapādayor mūrdhnā ekahastāṅgula vyojanā / 12 sarvaṃ taṃ mudrāṃ iti proktāṃ ādibuddhaiḥ purātanaḥ // 38.12 // {V333}
ap38.- kalaśaṃ chaṭraṃ tathā padmaṃ dhvaja patākaṃ tathaiva ca / 13 matsya vajra tathā śaṅkhaḥ kumbhaḥ cakras tathaiva ca // 38.13 //
ap38.- vividhā praḥaraṇā loke yāvantas te parikīrtitā / 14 utpalākāramudraṃ ca sarve te mudrānumaṇḍale // 38.14 //
anupūrvam iha sthitā tathaite vidhiyuktam udāṛṭā /
sadṛśākārasvarūpeṇa sarvāsāṃ caiva likhet sadā // 38.15 //

manḍale mudrām ity uktvā sāmānyeṣv eva sarvataḥ /
yathāsthānasuvīnya斯塔ṃ mudrās te parikīrtītāḥ // 38.16 //

manḍalesv eva sarvesu svākārama caiva yojayet /
cakravartī tathā cakram uṣṇīse sita-m-udbhhave // 38.17 //

sitātapatram mukhyena manḍale tu samālikhet /
buddhānāṃ dharmacakram vai padmaṃ padmakule tathā // 38.18 //

vajrāṃ vajrakule proktam gajaṃ gajakulodbhave /
tathā manikule kumbham niyujyāt sarvamaṇḍale // 38.19 //

divyāryau ca kulau mukhyau śrīvatsasvastikau likhet /
ālikhed yakṣakule śreṣṭhe phalaṃ phalajasambhavam // 38.20 //

mahābrahme haṃsam ālikhya śakrasyāpi savajrakam /
maheśvarasya likhec chūlam vrṣam cāpi samālikhet // 38.21 //

triśūlam paṭṭiṣaṃ cāpi skandasyāpi saśaktikam /
viṣnoś cakram ālikhya gādaṃś cāpi sadānavām // 38.22 //

nānāpraharaṇā devā vividhāśanasambhavām /
yāṇā ca vividhāś cāpi teṣāṃ madhyam likhet sadā // 38.23 // {S431}

sarūpasamkrāntipratibimbaṃ yathāṣṭhitam /
eśām anyataram hy ekaṃ likhet sarvatra maṇḍale // 38.24 //

ekadvikasamāyuktā trprabhṛtyam asaṅkhyakā /
maṇḍalā jinavaraiḥ proktā vendikāpaṅktitatsamā // 38.25 //

yam uddīṣya५६६३ maṇḍalaṃ proktam taṃ madhye tu niveśayet /
ālikhej jinakule garbe buddhāṃ vāpi sumadhyme // 38.26 //

abhyantarasthaṃ tadā bimbaṃ sāstuno cāpi-m-ālikhet /
dvitiyam padmakule nyastaṃ tṛtiyam vajrakulaṃ likhet // 38.27 //

evaṃ sarvam५६६४ tad ālikhya • anupūrvvyā surāsūram /
sarvabhūmyāṃ tataḥ paścād yakṣarākṣasamānuṣāṃ // 38.28 // {V334}

tīrthikānāṃ tato likhya • anupūrvvyā yathāṣṭhitam /
dikpālāṃ ca tathālikhya sarvāṃś caiva vidhāgatām५६६५ // 38.29 //

sāmkṣepād ekabindus tu dviprabhṛtyam asaṅkhyakām /
ālikhen maṇḍalam yāvad uparyantaṃ diśaṃ āśritam // 38.30 //
ap38. aprameya tadā proktā kṣmā talo maṇḍale 'syā vai /
31 ekabinduprabhṛtyādi • aparyante vasudhātale // 38.31 //

ap38. maṇḍalasya vidhiḥ prokto nirdiṣṭaṃ trividhasya tu /
32 uttamaṃ madhyamaṃ caiva kanyasaṃ caiva kīrtitaṃ // 38.32 //

ap38. uttame • uttamaiddh sirhi madhyame madhya • udāḥṛtam /
33 kanyase kṣudrasiddhis tu kathitaṃ jinavaraiḥ purā // 38.33 //

ap38. tridhā sarve manobhiś ca siddhir uktā jinottamaīḥ /
34 mahāsattvair mahāsiddhir madhyasattve tu madhyamā /
ṛṣīyā kṣudrajantūnāṃ kṣudrakarma udāḥṛtam // 38.34 //

ap38. cittaṃ prasāde buddhatvam uttame saphalodayam /
35 niyataṃ prāpyate sattvo maṇḍalādarśanena vai // 38.35 //

ap38. madhyacittas tadā kāle pratyeṣam bodhim āpnyat // [S432]
36 itare niyataṃ proktāṃ śrāvakaṃ anādarat // 38.36 //

ap38. abandhyaṃ phalamāhātmyaṃ gatiśaṃti • udāḥṛtam /
37 maṇḍalādarśanasvargam niyataṃ tasya bhaviṣyatī // 38.37 //

ap38. evam5666 mudrāvarāṃ sarvāṃ mantrāś caiva savistarāṃ /
38 niyuktās trividhāḥ caiva trihprakārā sukhāvahā /
mudrā maṇḍalā proktā mantrāṃ kṣudraṃ prakīrtitaṃ // 38.38 //

ap38. ekāksamprabhṛtyādi yāvatsaṅkhyam pramāṇaḥaḥ /
39 kathita vacanā mantre yāvantyas tā prakīrtitaḥ // 38.39 //

ap38. vāk pralāpāṃ ruditaṃ hasitaṃ kranditaṃ tathā /
40 sarvajalpaprajalpaṃ vā sarvamantrahitaṃ bhavet // 38.40 //

ap38. trividhā te ca mantrāś ca trihprakārā samoditā /
41 yathaiva maṇḍale khyātaḥ mudrāmantreṣu vai tathā // 38.41 //

ap38. vidhīr eṣā samāyukta nirdiṣṭa lokanāyakaiḥ /
42 tathaiva tat tridhā yāti • anekadhā cāpi sahasradhā // 38.42 //

ap38. trividham trihprakāraṃ tu tridhā caivam asaṅkhyakāḥ /
43 cittayataṃ hi mantrāṃ vai na mantrāṃ cittavarjitaṃ // 38.43 // [V335]

ap38. cittamantrasamāyuktaḥ samyuktaḥ sādhaviṣyatī /
44 tathāgatakute ye mantrā ye ca padmakute tathā // 38.44 //

ap38. ye ca vajrakule5667 gītā kuleṣv eva ca-māpuraḥ /
45 salaukikā sarvamantra vai sarve tā iha niḥṣrtaḥ // 38.45 //
CHAPTER A50

ap50.1 atha khalu bhagavān vajrapānir yakṣasenāpatis tasyāṃ parśadī sannipatito bhūt / sannīṣaṇṇāḥ • utthāyāsanād ekāṃsaṃ uttarāsanāṃ kṛtvā daksīṇāṃ jānunaṇḍalāṃ prthivyāṃ pratiṣṭhāpya sa yena bhagavāṃs tenāṇaṃ pranamya bhagavantam etad avocat / 50.1 //

ap50.2 yo hi bhagavan mañjuśriyā kumarabhūtena krodharājā yamāntako nāma bhāṣitāṃ tasya kalpaṃ vistaraśo bhagavatā na prakāṣiṣṭaṃ / nāpi mañjuśriyā kumarabhūtena / ahaṃ bhagavan paścimātā janatāṃ akeśya bhagavata parinīvṛte śāsanāntardhānakālasamaye vartamāne mahābhairavakāle yugādhamane sarvasravakapratyekabuddhavinirmukte buddhakṣetre tathāgatasaṃsārakṣanarthaṃ dharmadhātucrasthitāyartham sarvaduṣṭarājñāṃ nivāraṇarthaṃ ratnatrayāpakāriṇāṃ nigrahārthaṃ vaineyasattvakausālacintyabodhischattvavacarāparipūrṇarthaṃ acintyasaṭṭvapaśa-m-abhinirāraṭhāṃ ca / 50.2 //

ap50.3 paścime bhagavan kāle paścime sugata samaye śāsanāvipralopec vartamāne ya imaṃ yamāntakaṃ nāma krodharājaṃ yathāvidihi kalpavinirīṣṭaṃ praṣadyaṃ tasya siddhir bhaviṣyati / nīyatāṃ ca duṣṭarājñāṃ śāsanapakāriṇāṃ ca sattvānāṃ mahāyāṣaṃ nāma mahotsāhināṃ nigrahānugraha-pravrīṭtanāṃ mahākarunāvīrahitānāṃ teṣām ayaṃ krodharāja praśoktaḥ nānyeṣām / 50.3 //
atha bhagavān tūṣṇīmbhāvena buddhavikurvaṇādhiṣṭhānam nāma samādhiṃ samāpadyate sma / ма́йу́шри́ kumarabhūto ’pi tūṣṇīmbhāvena sthito ’bhūt / sarvāvantaś ca parśanmaṇḍala šaḍvikāraṃ prakampam ajāyata

bhītās ca devasaṅghā uttrastāḥ sarvabālesāḥ / sarvadevāś ca nāgāś ca dānavendrāḥ samātarāḥ

śarva ca grahamukhyādyā devasaṅghāḥ prakampire / mānuṣā prakampe bhinnamanaso duṣṭacittās ca pūtanāḥ

ārtā bhītās tatas te vai raudracittā narādhipāḥ / śaraṇaṃ te tadā jagmur dharmarājasya Šāsanam

bhītāś ca devasaṅghā uttrastāḥ sarvabālesāḥ / sarvadevāś ca nāgāś ca dānavendrāḥ samātarāḥ

guhyakendrasya yakṣasya vajrapānimahādyuteḥ / manjughōsasya te bhītāh kumārasyaiva mantrarāt / samayaṃ ca tadā cakre mañjughoṣasya antike

paritrāyasva bho bāla sarvasattvānukampaka / nirdahiṣyāmi no • adya krūramantriḥ sudārūṇaiḥ / krodhena mūrcchitā hy adya pratiṣṭhāma mahītale

tatas tān bodhisattvā vai bālarūpi mahādyutiḥ / mā bhāṣṭhatha sarūḥ sarve yakṣarākṣasadānāvā

samayaṃ vo mayā hy uktaḥ • alaṅghyaḥ sarvadevataiḥ / mānuṣāmānuṣāś caī api sarvabhūtaś ca śāsanam

maitracitta sadābhūtvā tanmantraṃ smarate sadā / maitracitta sadā bhūtvā tanmanaṃ smarate sadā

sambuddhaṃ dvipadām agryaṃ śākyasiṃhaṃ narottamam / sambuddhaṃ dvipadām agryaṃ śākyasiṃhaṃ narottamam

tenaiwa bhāṣitaṃ mantram uṣṇīṣadyāḥ salocanāḥ / trailokyaguravaś cakrī tejorāśiṃ jayodbhavam

vijayoṣṇīṣamantrād Šākambh pastupāniṃ salokitaṃ / avalokitanāthaṃ ca bhṛkuṭī tārāṃ yaśasvinīm

devīṃ ca sitavasīṃ mantram uṣṇīṣadyāḥ yasvinīm / devīṃ ca sitavasīṃ mantram uṣṇīṣadyāḥ yasvinīm

evācāṃ bhogavatīṃ cāyī hayagrīvaś ca mantraraṭ / evācāṃ bhogavatīṃ cāyī hayagrīvaś ca mantraraṭ

ete hy abjakule mantraṃ pradhānā jinaniḥṣrta / ekākṣaraś cakravartī vā mantrāṇām adhipatiṃ prabhun

smṛtvā devadevaṃ ca mantranāthaṃ mahādyutim / krodha-m-aprabhavo tasya yamanto nāma nāmataḥ
avalokitanāthasya cetāṃsi karuṇodayāḥ / 
18 mahākaruṇākṛṣṭamanasopurvabuddhī prakāśitā // 50.18 //
ap50.- sā tārā tārayate jantūn avalokitabhāṣitā / 
19 vidyā samādhijā • āryā stryākhyā samājārūpiṇī // 50.19 //
ap50.- bodhisattvo 'tha carate bodhicārikām5670 uttamām / 
20 lokadhātusahasrāṇī • asāṅkhyā bahudhā punah // 50.20 //
ap50.- paryaṭanta tadā devi sattvāṃ hitakāraṇā / 
21 strīrūpadhāriṇī bhūtvā mantrarūpeṇa dehinām // 50.21 //
ap50.- vineyān tādā5671 sattvāṃ bodhiyāne ti yojayet / 
22 caryā bodhisattvāṃ acinteyam prakāśitā // 50.22 //
ap50.- vajrapāṇiṃ tathā vīraṃ mantrāṇī adhipatiṃ smaret / 
23 māmakiṃ kulandharīṃ5672 devīṃ trailokyapratipūjitām // 50.23 //
ap50.- śrīkhalā5673 mekhalāṃ caiva vajramuṣṭiṃ yaśasvinīm / 
24 krodhendratilakāṃ satruṃ niladanḍāṃ sabhairavām // 50.24 //
ap50.- ete dürtiganāḥ krodhāḥ vidyādhyaṃ adhipatiṃ prakāśitaḥ / 
25 pradhānā vajrakule sarve • asamdrakṣitā hi te // 50.25 //
ap50.- gajagandhaṃ tathā loke bodhisattvāṃ maharddhikām / 
26 mahāsthānagatāṃ dhīmaṃ bodhisattvāṃ maharddhikām // 50.26 //
ap50.- jyeṣṭham tanayamukhyaṃ tu samantabhadraṃ suśobhanam / 
27 yaḥ smaret tadā kāle bhayaṃ teṣām na vidyate // 50.27 // {V429}
ap50.- māṇibhadraṃ tathā nityaṃ jambhalaṃ yakṣam uttamam / 
28 sarvaśrāvakapratyekaṃ buddhānāṃ ca kuto bhayaṃ // 50.28 //
ap50.- smaraṇāḥ pūjanāḥ teṣām mahāraṃśa prakīrtitāḥ / 
29 bṛhat phalaṃ tadā deviṃ punyābhāṃ ca • asamīnakaḥ // 50.29 // {S550}
ap50.- strīrūpadhāriṇāṃ devīṃ vītarāgāṃ maharddhikāṃ / 
30 ratnātrey ca pūjāṃ vai prasannā jinaśāsane // 50.30 //
ap50.- teṣām na vidyate kīṅcit mitrāmitrabhayaṃ tadā5674 / 
31 samayaṃ tatra • ity uktaḥ • alanāghyaṃ sarvamantrabhiḥ // 50.31 //
ap50.- etat krodhavare khyātam yamāntasyaiva varṇite / 
32 samaye ca sthitāṃ sattvāṃ abhaksāḥ sarvamānuṣāḥ // 50.32 //
ap50.- tatas te hṛṣṭamanasaḥ sarve devaḥ hy amānuṣāḥ / 
33 samaye tathihare sarve jinaputrānubuddhīnā // 50.33 //
yakṣasenāpatiḥ kruddhaḥ vacanaṃ cet parābhavam / 50.34 //
samprakampya tadā sarvāṃ lokadhātum asaṅkhyaṃ // 50.34 //

nirartham krodharājaṃ tu kim artham idāṃ prakāśitam / 50.35 //
jinaputrais tadā pūrvam sattvānāṃ vinayakāraṇāt // 50.35 //

prabhāvaṃ krodharājasya • udyaśtaṃ ca purātanam / 50.36 //
evam uktvā5675 tato vajrī vajraṃ nikṣipyā tathure // 50.36 //

prabhāvaṃ • udyaśtaṃ ca purātanam / 50.37 //

mā praduṣya mahāyakṣa vajrapāṇi maharddhika / 50.38 //

mayā prakāśito hy eṣa krodharājo maharddhikaḥ / 50.38 //

mā praduṣya mahāyakṣa vajrapāṇi maharddhika / 50.38 //

tavaiva mantraṃ dāsyāmi yathecchaṃ samprakāśaya / 50.39 //
tavyā na śakyam krodhasya prabhāvaṃ parikīrtitam // 50.39 //

5676 samśthito hy eṣa deasthan iha drṣyate / 50.40 //

ākṛṣṭas tena vai tubhyam hṛdayam te yadi prcchasi // 50.40 //

na śakyam nivartituṃ hy atra krodhāviṣṭo hi vai prabho / 50.41 //
yathecchaṃ samprakāśaya svasamayaṃ tyaktvānumanyataḥ // 50.41 //

asnāte prasupte ca grāmyadharmanuvartite / 50.42 // {S551}
tailābhyakte • arakṣe ca duṣṭaḥcitteśu vā sadā // 50.42 // {V430}

tyakto mantravāraṁ sarvair aprasanneṣu śāsane / 50.43 //
vaicikitso tathā martyo • aśrāddheśu duḥsthite // 50.43 //
saddharmaratnasaṅghe ca pratikṣeptā5677 samāhite5678 / 50.44 //
nagnake ca sadocchiṣte • aśucyācāragocare // 50.44 //

agupte hy amantrayukte ca nityocchiṣte hi nirghṛnte / 50.45 //
devāvasathacaiteyu vihārāṅgananamanḍale // 50.45 //

maithunābhiritā tatra teṣām krodho vināśayet / 50.46 //
samayabhraṣṭāprasannāś ca mantrayuktim ajānakā // 50.46 //
iṣiskhalitagatācārā teṣām krodho nipātayet / 50.47 //
sarveṣāṃ mānuṣāṃ loke apramādo na vidyate // 50.47 //

pramādam abhirāgīnyāḥ samayabhramśānucchidriṇe / 50.48 //
hanyante krodharājena • aprayuktaiś tu mantribhiḥ // 50.48 //

sarvathā bāliśaḥ sarve pramādā vaśagāmināḥ / 50.49 //
vitarāgāṃ sadā muktvaḥ pratyekārhaśrāvakām // 50.49 //
CHAPTER A51

ap51.1 atha khalu vajrapāṇi guhyakādhipatiḥ sarvāvantaḥ mahāparśanmanḍalam avalokya sarvāṃ tān sīttadhāvāsopariniṣaṇanān bhūtasaṅghanān āmantrayate sma // 51.1 //
ap51.2 śṁvantu bhavanto mārṣā yamāntakasya krodharājasāyaparimitabalaparākramasya durdāntadamakasya vaivasvatavajātīvantakarasya dusṭasaṭtvanigrahatatprasasya mahābodhisattvasya mañjuśriyabhāṣitasya • ādau5681 tāvat paṭavidhānaṃ bhavati // 51.2 //
ap51.3 na tithir na ca nakṣatram nopavāso vidhīyate / arīṇāṃ bhaya5682 utpanne patam etam likhāpayet // 51.3 //
ap51.4 grhya kṛṣṇe niśā pakṣe caturdaśyāṣṭamau tithau / śmaśāne mṛtakam prāpya brāhmaṇasya • ambaram // 51.4 //
ap51.5 tam5683 grhya tato rātrau • asṛṇāṃ raṅgayet tataḥ / bhūyo jalaśaucaṃ tu suṣūkṣamā kārayet tataḥ // 51.5 //
ap51.6 krūraṃ citrakaraṃ kruddhaṃ bhīṣaṇe cāpi lekhayet5685 / śmaśāne kṛṣṇapakṣe ca trirātreṇaiva samāpayet // 51.6 //
ap51.7 aṣṭamś caturdaśīṃ5686 rātrau mahāvasādīpadīpitaḥ / tatra sthitaś citrakaro daksinābhimukhaḥ sadā // 51.7 //
ap51.8 kapāle mānuṣāsīne kṛtarākṣe5687 samāhite / svayaṃ vā • aślikhen mantri • arī5688 duḥkhahayārditaḥ // 51.8 //
ap51.9 prathame rātrim ārabdhe • arīṇāṃ5689 mahad bhayaṃ5690 / dvītiye mahājvarenāpi • āviṣṭaḥ satrumūrcchitah // 51.9 //
ap51.- 
tṛtiye muñcate prāṇān paralokagato bhavet /
10 kutas tasya bhavec chānti aprasannena mantriṇā // / 51.10 //
ap51.- 
dehaṃ śuṣyati śatror vai grhabhaṅgopajāyate / {A14r}
11 likhanat paṭaṃ evaṃ tu yamāntasya mahābhaye / / / 51.11 //
ap51.- 
ṣaṇmukhaṃ śaṭcaraṇaṃ lekhyaṃ kṛṣṇavarnaṃ vrkodaram /
12 kapālamālādharamaṃ kruddhaṃ vyāghracarmanivasanam / / 51.12 //
{S553}
ap51.- 
nānāpraharaṇaṃ ghoram daṇḍahastaṃ bhayānakam /
13 raktaṇetram saroṣaṃ ca trinetragatichnitam / / 51.13 //
ap51.- 
ūrdhvakesaṃ sajvalaṃ vai dhūmravarnaṃ kvacit tathā /
14 kṛṣṇāñjananibham ghoram prāvṛmeghasamaprabham // / 51.14 //
ap51.- 
kṛntantarāpasaṅkaṃ mahiṣāruḍham tv ālikhet /
15 krūramāmahābhīmaṃ rudraraudrapraghātakam / / 51.15 / {V432}
ap51.- 
yanajīvitanāsaṃ vai • udyaṃtaṃ sattvaghātakam /
16 krūraṃ bhrṣaṃ sakarmānaṃ bhīṣaṇaṃ atidāruṇam // / 51.16 //
ap51.- 
bhayasyāpi bhayatrāṣaṃ mārakaṃ sarvadehinām /
17 etat kruddhavaramaṃ likhya • ātmaśoṇitavarnakaiḥ // / 51.17 //
ap51.- 
vyatimīṣram ujjvalair lekhya mahāvasāgavyamiśritaḥ /
18 kapālabhājanaiś cāpi mānuśasthisamabhavaiḥ // / 51.18 //
ap51.- 
kūrcakair vartitair yukte mṛtakeśasambhavaiḥ /
19 abhuṣjanaṃ tato lekhya svayaṃ vā citrakareṇa vā // / 51.19 //
ap51.- 
prabhūtabalipudpādyaiḥ • rakta mālyair varacandanaīḥ /
20 mahāmāṁsavasādhūpair vasādīpaīś ca bhūṣitam /
21 kārayet paṭavaram ādau • ante madhye ca pūjanā // / 51.20 //
ap51.- 
parisphuṭaṃ tu paṭaṃ kṛtvā vittam dattvā tu śilpine /
21 prabhūtaṃ cāpi mūlyaṃ vai yena vā tūṣyate sadā /
22 avandhyam tasya kartavyam dharmam cāpi mahābhayāt / / 51.21 //
ap51.- 
yathepsitaṃ tasya kurvita viṃramūlyaṃ samāsataḥ /
22 saphalāṃ śilpine karma nirāmiṣaṃ cāpi varjayet // / 51.22 //
ap51.- 
tathā tathā prayuṇjita yathāsau sampratusyate /
23 mahārakṣā ca kartavyā anyathā mriyate hy asau // / 51.23 //
sakuṭumbo naśyate karmī • ātmanaś cāpi rakṣayet / ātmanaś cāpi rakṣayet // 51.24 // {S554}

parisphuṭaṃ tu paṭaṃ kṛtvā dṛṣṭvā vā manasepsitam / sarvāṃ ca kārayet karmāṃ raudrāṃ śatrūpaghātakām / 51.25 //

grhya paṭavaram gacched yatheṣṭaṃ yatra vāñchitam / mahāpakṣaṃ mahārājñāṃ mahāvittasagarvitām / 51.26 //

mahāmānātīmanānāṃ krūrāṃ krūrakarminām / ratnatriyāpakārināṃ nāstikāṃ man-travarijām / apūjakānāṃ tu mantrāṇāṃ tad-bhaktāśritanindakām // 51.27 //

jāpināṃ nindakā ye ca teṣāṃ caiva parābhavā / teṣāṃ prayogaḥ kartavyaḥ • vidhidhiṣṭena karmanā // 51.28 //

adhamiṣṭhāṃ tathā nityaṃ sarvasattvānūṭaṃ / teṣāṃ karma prayuñjīta sadyaḥ prāṇoparodhinam // 51.29 // {V433}

gṛhya phalāṃ pātraṃ tvacāṃ cāpi samūlataḥ / kāṇjikāṃ āmla samyuktaṃ mānuṣāstthisacūrṇitam // 51.30 //

kāṭutailaviṣaṃ caiva • amla vetasam ārdrakam / rājikaṃ rudhiraṃ caiva mānuṣodbhavasambhavam // 51.31 //

grhya sarvaṃ samāyuktāṃ paṭaṃ sthāpya vivekataḥ / daksinābhimukho bhūtvā paṭaś cāpi uḍānmukhaḥ // 51.32 //

kṛtvāgnikuṇḍaṃ yatheṣṭaṃ vai śuṣka kāṣṭhaiḥ katu-m-udbhavaiḥ / javālayet kaṭakaś cāpi tasmīṃ kundē samāhitaḥ / juhYT sarvasamāyuktāṃ vidhinirdiṣṭhaumikām // 51.33 //

agnim āhūya mantrais tu krodhāraṣṭaṃ vai punaḥ / baddhvā śūlamudraṃ tu sarvakarmeṣu vā • iha // 51.34 //

sahasraśtaṃ āhutiṃ dadyād agnikunḍe saroṣataḥ / prathame putramaraṇaṃ sandhe prāpte tu taṃ bhavet // 51.35 //

dvītye cāpi bhāryā vai pārṣadyāḥ sanāyakāḥ / ṛṭtiye maraṇaṃ taśya yasyoddhiṣyaṃ hi tat kṛtma // 51.36 // {S555}

ardharātre yadā jāpaḥ kriyate paṭasannidhau / śatrūṇāṃ ca vadārthāyā tat tathaivānuvartate // 51.37 //

rāṣṭrabhaṅgaṃ bhavet tasya senāyāṃ mārisambhavam / agnidāhaṃ mahāvātam mahāvṛṣṭiṣ ca jāyate // 51.38 //
samastaṃ sarvataś cakraṃ paracakraṇa hanyate /
vedhopadravā tasya mahāvyādhisamākulaṃ // 51.39 //
dehaṃ śusyati sarvaṃ vai tasya rājño na saṃśayaḥ /
amānuṣākṛṭaṃ sarvantaṃ grhaṃ tasya samāvṛtaṃ // 51.40 //
dhṛtiṃ na labhate sāyāṃ ávartaṃ ca mahītale /
rākṣasaśī ṛṣitaṃ prakṛtyādaiḥ grhaṃ tasya samāvṛtaṃ // 51.41 //
ärito bibhetai sarvatā tīvradulśkhaśiḥ suduśhkhaśiḥ /
asaktā raksitum tasya mahēśvarādyā bhuvi devatā // 51.42 //
brahmādyā lokapālas ca śakrādyā tridaśeśvarāḥ /
sarvanantarāḥ sarvadevāś ca sarvalaukikasambhavāḥ // 51.43 //
duṣṭāre mānine kruddhe tadantaṃ tasya jīvitaṃ /
ardharātre tu madhyāne bhāṣito yatra jāpīnaḥ /
kruddho vaivasvataḥ sākṣād yamarājāvakaḥ // 51.44 // {V434}
yatheṣṭaṃ kṛṣṇapakṣe ca paṭaṃ saṃsthāpya mahītale /
mahātiṃ pūjāṃ baliṃ kṛtvā śmaśānārayasambhave // 51.45 //
ekavṛkṣe tathā linge śaile śalā prānte guhāsu vah/
ekāśi • advitiyaś ca sadā karma samārabhet // 51.46 //
mahārāṇye vivikte ca śūnye devakuleśu ca /
śūnye mandire nadyāṃ ambudhes tāṭaṃ āśritaṃ // 51.47 //
tatra deśe samīpe vā tatrastraṃ vah, vah yeṣṭhaṃ /
yojansātaṃ abhyantaraṃ sadā karmāni kārayet // 51.48 //
etatpramaṇaṃkarmāṇi kārayec chucinā sadā / {S556}
aprameyasthito vāpi gataśeśaśātaḥ śuciḥ // 51.49 //
acintyaṃ mantraviṣaye • acintyaṃ mantragocaram /
acintyo • ṛddhi mantrāṇāṃ acintyaṃ siddhi jāpināṃ /
acintyaṃ dṛṣyate karma phalaṃ cāpi • acintyakam // 51.50 //
acintyaṃ krodharājasya yamāntakasya mahātmane /
karmaṃ ca • ṛddhiṃ vikurvaṇāṃ ca mahodayam / {A15v}
acintyaṃ jāpināṃ • siddhir dṛṣyate ha mahītale // 51.51 //
asaktā raksitum sarve bodhisattvā mahārdhhikāḥ /
kiṃ punar laukikā mantrāḥ sāgrahaḥ mātarāś ca tāḥ // 51.52 //
iśānaś ca sāviṣṇur vah ca su ca skandha purandaraḥ /
samaye dhāritā te 'pi sajinā jinapurakāḥ // 51.53 //
bodhisattvā mahātmāno daśabhūmisamāśritāḥ /
pratyekabuddhā hy arhanta vītarāgā maharddhikāḥ /
aśaktā rāṣṭitaṃ532 te 'pi samayaṃ taḥ purā kṛtam // 51.54 //
saṃkkṣepaṇa tu vakṣyāmi śṛṇudhvam bhūti5735 kāṃkṣinā //
nānyo nivartane5734 saktaḥ • aprasannena jāpine /
kutas tasya bhavac chāntir atuṣṭe5735 mantravaret5736 • iha // 51.55 //
pi cumardan5739 kaṭutailam ca kāñjikam viṣapaṇcakam5740 /
rudhiram mānuṣam māṃsama laṇaḥ trikaṭukam punaḥ // 51.57 / {V435}
rājikaṃ5741 śaṅkhacūrṇaṃ ca5742 • amlavetasam ārdram /
dhurdhūrakasya5743 tu mūlaṃ koṣātayās5744 tathaiva ca // 51.58 //
eraṇḍamālam yavakṣāraṃ kusumbham cāpi kaṇṭakam /
madanodbhavamālam ca laṇaṃ grīṇanakam tathā // 51.59 / {S557}
palāśa5745 sākhōtakaṃ caiva palaṇḍum susāvavā /
sarvāny etāni samaṃ kṛtvā juhvayād agnau paṭasannidhau // 51.60 //
hute sahasra-m-aṣte tu saṭrunāṣaḥ samūlataḥ /
sarvāṃ vārijanān5746 hanyā5747 pariṣadyān sutāsutan5748 // 51.61 //
samūloddharaṇaṃ tasya dvitīye sandhye tu juhvatā /
trīye samanuprāpte sandhye juhvata jāpīna // 51.62 //
durbhikṣaṃ bhavate tasya jane cāpi sanaigame /
anāvṛṣṭimahāmāryaḥ • rākṣasaṁkīrṇasarvataḥ / {A16r}
agnidāhaṃ śilāpātaṃ vajranirghātasāṣaniḥ /
janapadaṃ deśaviṣayaṃ vā5749 tasya narādhipe // 51.64 / {A16r}
bahvopadravasampātaṃ paracakrāgamaṃ tathā /
anekadhā bahudhās cāpi tasya deśe • upadravāḥ /
jāyante vividhākārāḥ • mahālakṣmīpraṇāśaniḥ / 5750 // 51.65 //
dhurdhūraka5751 mūlaṃ juhvayād ekam unmattis5752 tasya jāyate /
kaṭukaṃ juhvato nityaṃ mahādāhena grhyate /
atyamaṃ5753 juhvato-m-agnau mahājvaraṃ śītasambhavam // 51.66 //
sambhavet tasya dehaṁ
duṣṭarājñāṁ baligarvitam
dvirātre saptaṛatre vā maraṇaṁ tasya jīvitaṁ

yo yasya devatābhaktaḥ naksatro vā nāmato likhet
śmaśānāṅgāraṁ kṛtiṁ kṛtvā paṭaṁṣaṅgarabhinūṣṭartam
ākramya pādato mūrdhnaṁ sankruddho japam ācaret

akasmād vividhaṁ śūlair grhyate 'sau narādhipat
mahāvyādhisamākrant īnta miŗiyate vāpi tatkaṇāt

paraśuna hanyate ca vyaṅgo vābhavate punaḥ
bhayate raķsasaḥ kūraṁ kaśmalāmaṁsuṣodbhavaḥ

kravyādaiṁ pūtanaiscāpi piśācaṁi pretamātaraṁ
tatkaṇād dhanyate cāpi atmanaś cāpi sevakaṁ

atha vajradharaḥ śrīmānaṁ ity uktvā pariṣat
sarvabuddhaṁ namaṁkṛtya tūṣṇīṁbhūto tataṁ sthira

lokānaṁ hitakāmyarthaṁ punaḥ eva mumucata
sarvāṇaṁ yakṣagaṇaṁ mantrā ca sarvataḥ

uvāca bodhisattvo vai yakṣasenapatis tadā
yakṣīṇaṁ paṭalaṁ vavre sarvakarmopasaṁhitam
sarvākarṣaṁ vaśa∬ caiva sarvaśalyānaudharam

duḥkhād duḥkhatarṁ teṣaṁ gatir uktā tathāgataiṁ
śobhaṁ gatiṁ āpnoti brahmacārī jitendriyaṁ
bhadraṁ śivaṁ ca nirdistiṁ anesāṁ avāpunyaṁ
triyānaṁ samatāruḍhaṁ m-āpnuṁte sunirvṛtāṁ

teṣaṁ duḥkhitaṁ ye duḥkhād duḥkhataram teṣaṁ gatir uktā
tathaṁ kāmabhogatvā varṇyate

śobhaṁ gatim anādīṁ atisamśāre purābhyaṁ suduḥkhitaṁ

śobhaṁ gatim [A16v] āpnoti brahmaṁ ājñair ājñair
bhādram śivaṁ ca nirdiṣṭāṁ seediantm avāpunyāṁ

triyānaṁ samatāruḍhaṁ māpnuṁte sunirvṛtāṁ

viparitīṁ kumati grastā ye rāgāṅghā tapasvināṁ

saṁsāragahane ghoreshu bhramanti gatipuṁca

teṣaṁ duḥkhitaṁ arte kāmabhogaṁ tu varṇyate
te śāstur ājñasamāviṣṭā mocyante sarvabandhanāṁ

iti
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atha khalu śāntamatir bodhisattvo mahāsattvas tasminn eva parṣatsannipāte sannipatītaḥ sannīsanṇo 'bhūt / utthāyāsaṇāt sarvabuddham pranāmya parśanmaṇḍalamadhye sthitvā bhagavantaḥ sākyamuniṃ triś pradakṣiṇikṛtya caraṇayor nipatya sa yena vajrapāni mahāyakṣasenāpatis tena vyavalokyā vācām udīrayati sma // 52.1 //

atikṛūras tvāṃ vajrapāne5780 yas tvāṃ sarvasattvānāṃ sattvapaghātikaṃ kāmopasaṃhitam ca mantratantrāṃ bhāṣayase / na khalu bho jinaputra bodhisattvānāṃ mahāsattvānāṃ eṣa dharmaḥ / mahākaruṇāprabhāvitā hi mahābodhisattvā bodhisattvacārikāṃ carante / sarvasattvānāṃ arthāya hitādyāśayena pratipannā bhavabandhanān na mucyante // 52.2 //

na ca punar bho jinaputra / sattvapaghātikāṃ dharmadeśanāṃ tathāgatārhaṭante samyaksambuddhāḥ sarvasattvān uddishya bhāṣante / mahākaruṇāsamanvāgatavatāt sarvasattvānāṃ hitādyāśayena pratipannā bhavanti // 52.3 //

atha khalu vajrapāni bodhisattvo mahāsattvāḥ śāntamatiṃ bodhi sattvacārikāṃ carante / 52.4 //

bhūtakoṭiṃ samāśrītya dharmakoṭiṃ tu mucyate /
acintyam sattvakoṭiṃ vai paripākam acintitam / 52.5 //

acintyā buddhadharmās tu caryā bodhi-m-acintikā /
vaiveyasattvāṃ āgamya • acintyam caritaṃ hi taïh / 52.6 //

caryā bodhisattvānāṃ acintyā parikīrtitā /
sarvamantreṣu tantro 'yam acintya tatprabhāvataḥ / 52.7 //

krodharājasya mantrasya yamāntasya mahātmanah /
acintyam rddhiviṣayaṃ gatimāhātmyam acintyakam / 52.8 //
acintyā hi śāntamate bodhisattvānāṃ mahāsattvānāṃ
caryāniṣyandita[5781] sattvadhiṣṭhumāraṃ / evaṃ hi śāntamate bodhisattvānāṃ
mantrajāpinā[5560] cittam utpādayītavyam / kāmam asya sattvayārthāya
bahv apunyaṃ prasunuyāt / mahānarakopapattiś ca / na tv evaṃ sattvo
bahutaram apunyaskandham prasunuyāt / mā nāmayaṃ sattvas trayānāṃ
bodhinām abhavvo bhavet // 52.9 //

upāyakausalyaṃ cābhihārukaṃ ca karma prayoktavyam / sarvakāmiṣu ca
nimittagrāhinā bhavittyāṃ nākuśalagrāhinā / sattvavaineyam upādayatā
ca śīkṣitavyāṃ karunāviṣṭena cetasā // 52.10 //

api ca bho jinaputra dharmādharmaśubhāśubham kuśalākuśalagati-
māhātmyasattvopāvavainayānirahāratāṃ[5782] dharmādharśunirahāratāṃ ca
pratipadyante buddhā bhagavantaḥ / sarva eva
dharmānāśattvopāvapācaekāṃ[5783] ca pratipadyante // 52.11 //

tathaiva bho jinaprutāṃśabhiḥ śīkṣitavyam / yad uta tv vinayanāya[5784]
sattvapākānuśāsanāya ca / tatra bhavanto jinaputraḥ • yo 'yaṃ
parśanmanḍalamahāsamyopaviṣṭās tatra sarvaiḥ samagraiḥ śrotavyaṃ
śraddhātavyaṃ ya eva kuśalākuśalaveṣaṇaṃ bhavittyā / yad uta
tathāgatifadharmānābhīrataṃ bhavītavyam // 52.12 // [V438]

atha śāntamatiḥ bodhisattvāḥ mahāsattvāḥ vajrapāniṃ yakṣasenāpatiṃ
vyavalokya tūṣṇīmbhūtaḥ svake • āsane niṣaṇṇo 'bhūt / acintyā
buddhadharmā iti manasikṛtya buddhaṃ bhagavanto vyavalokayamānaḥ
// 52.13 //

atha vajrapāniṃ guhyakādhipatiḥ sarvaiḥ tat parśanmanḍalam avalokya
bhūyaḥ krodhājasya kalpaṃ bhāṣata smo / śrīvantu bhavanto
deva saṃpradāyaḥ • ye sattvadhiṣṭhumāraṃ ca sarve bhūtgaṇāḥ // 52.14//

ādau tāvat kṛtarakṣas taṃ paṭaṃ krodhājasya parīgṛhya viveke sthāne
gatvā • ekalinge mahēsvarasāyatane taṃ līgaṃ
vishuṣudhirājākāriṇijakenābhājaya picumardapattraṁ arcayītva
mānuṣanānirnādiḥī[5786] ātmanā yaṁopavītaṃ kṛtvā mānuṣaśirākapālaṃ
dakśinahastena saprahaṇo bhūtvā vāmabhastena tarjanyā līgaṃ
tarjayamānaḥ paramakrodhābhūtahāḥ • avämāṇī[5787] duṣṭarājyānaṁ
mahāparibhavagatamānaḥ • anyair vā dhūrtair prakshānaḥ mahāpakṣair[5788]
mahādhanaḥ mahāpracaṇḍair mahānāyakaiś ca / dvāraṁ[5789] pithayītvā
nagnakō muktaśikho mahēśvaralīgaṃ vāmapādenākramya
ekrodhaṃtraṇaṃ tāvaj japed [S561] yāvan mahēśvaralīṅgo madhye sphuṭīta
iti // 52.15 //

dividalibhūtaḥ mahāṁś ca [A17] hūm[5790] kāraḥ śṛṣṭe / tato na
bhetevantam / tadaha[5791] eva duṣṭarājaḥ • anyo vā yāh kaścīn
mahāpakṣaḥ[5792] • aris tatkesanād eva jvareṇa[5793] gṛhyate / amānuṣena vā
grhyate rākṣasādibhiḥ / tatraiva muhūrtanām japed yāvat kṣanād\textsuperscript{5794} eva śatror jīvitaṃ maraṇaparyavasānaṃ bhavati / yadi rātryantāṃ japet\textsuperscript{5795} tatsarvakutumbo naśyati / 52.16 //
ap52.- aparam api karma bhavati / madhyāhne tathaiva maheśvarāyatanaṃ
gatvā nibgapattair abhyarciya mahāmāṃsadhūpam dattvā mantram japet / yāvac chatror bhavanam aginā dahyate śatraś ca mahājvarakampo bhavati / yadi jāpaṃ na tyajate krūddho vā daksināṃśurtaṃ\textsuperscript{5796} tiṣṭhate sa śatrur miyate / gotrotsādo bhavati / atha pratvānayanam\textsuperscript{5797} karoti / bhūyo liṅgam udakena prakṣālya suśitalena kṣireṇa snāpayet gavyena bhūyah / svastho bhavati / 52.17 //
ap52.- aparam api karma bhavati / maheśvaraliṅgasya daksināṃśurtaṃ
madanakaṇṭakakaṣṭhair aṅgim prajvālya vaikāṅkatasamidhānāṃ
viṣarudhirājīkābhyaṅkānāṃ aṣṭasahasram juhuyāt / sarve śatravo mahāvyādhinā grhyante / asaktā bhavanti sarvakarmane / dviśe divase mahājvarena mahāsūlena vā grhyante vividhair vā rogair amānṣaṃ vā māraṇāṅkāḥ / tṛṭīye divase tṛbhīḥ sandhyaiḥ sarveṇa sarvam jīvitaṃ tyajante / pratvānayane\textsuperscript{5798} kṣiraṃ juhuyāt / śāntir bhavati / sarvajanapadesu sarvaśatravās ca svasthā bhavanti / 52.18 //
ap52.- evam sarvadevānāṃ sarvabhūtaṃ sankṣāpta tam
dvāraśānaṃ kuryāt / tasya nakṣatramantrasaṃjñitāṃ\textsuperscript{5800} pādenākramya vāmena karma kuryād varjayitvā [A17v] tu tāthāgatīṃ
vidyām / sarveṣaṃ ca pādāṅgusṭhamadhyataḥ\textsuperscript{5802} • grhytvā karma kuryān na cākrameṇāpi ca laṅghayet\textsuperscript{5803} kadā / sarvalaukikāmarṣaṇaṃ cākramya
dvārāyena kuryāt / 52.19 //
ap52.- asiddha eva krodharājā jāpamāṭreṇaiva karmāṇi karoti / sarvamantrān
vināśayati sarvasṭrurāṃ ghatayati sarvayantrāṃ pāṭayati / saṃkṣepatā yathā yathā pravujyate sarvalaukikālokaṃ kṣātraṃ kuryāḥ sarvaṃ krodharāja / tat\textsuperscript{5805} sarvaṃ sādhyati / jāpamāṭreṇa sarvāśāṃ pāripūrayati / pāthitasiddha\textsuperscript{5806} eṣa krodharāja • uttamāṃ siddhim anuprayacchatī / manasecchayā śatrum ghatayati / mahāśūlamudrayā śaṃyuktaḥ sarvāśāṃ karmāṇi karoti / 52.20 /// {S562}
ap52.- citāv ekāntoṣṭaḥ kṛṣṇacaturdaśyāṃ śaṃskṛtaḥ sarvakīrājā jāpamāṭreṇaiva karmāṇi prajvālya viṣarudhirājkāṃ juhuyāt / tato hāhākāraṃ kūrvaṇaṃ sarvapretā āgacchanti / [V439] na bhetavyam / tato vākapravaṃ śatrum me ghatayatheti\textsuperscript{5809} / evam astv iti kṛtvāṇtardhiyaṃte / tato mūhūrtamāṭreṇa yojanasahasram api gatvā śatrum ghatayanti kulān utsādayanti / evam ādini karmāṇi kuryānti / 52.21 //
ap52.- viveke śucau deśe śucivastraextractāṃ prakāśitā pravājamātraṃ prayujyante / saptaśahṣasraṃ juhuyāt / tato tamāṃ hāmasmālumudrayā śaṃyuktaḥ sarvaṃ karmāṇi karoti / 52.22 //
badhnīyāt / pṛthak pṛthak dvau poṭalikāṃ kṛtvā śarāvasampuṭe sthāpya mahākṛtaraḵśā cātmano dravyaṁ ca gṛham apaviṣya mahāśmaśānaṁ  / ṛtatru kṛṣṇacutarasyāṃ kṛṣṇāṣṭamāṃ vai citau sthitvā daksinābhimukhaḥ śarāvasampaṭaṁ grhītvā sthitata nagnako muktaśikhaḥ [A18r] sa kruddho nirbhaya bhūtvā vidyā daśasahasrāṃ japa / siddho bhavati tad bhasma / 52.22 /

ap52.- yadi kaścid amānuṣo dravyaṁ prārthayate tadā na dātavyam /

...
karmāṇi karoti parahastena vā • ātmanā vā / yathābhilaṃtaṃ tat sarvāṇi karmāṇi karoti nānyathā cāvandhyāṃ bhavati / 52.30 // {V440}

atha śayanāsanādīnām astaraṇaprāvaraṇādīnāṃ vividhāṇi
vālaṅkaraṇaviśeṣāṇi nānāvastrāṇi • vāhanayānopānaha • chattrādīnāṃ sarvāṇi upakaraṇaviśeṣāṇi bhojanapānabhakṣanādīnāṃ sarvāṇi śāripayojīyāni bhāṇḍopakaraṇāṇi pūṣpa • tāṁbūlapralagandhādīnāṃ sarveṣu tais tāṃ bhasmanāvacūrṇayet / tiṣṭhāṃ yūkamatiṣṭhāṇa • krimibhiḥ samantāt tac • charīram ākīrṇaṃ bhavati / bhakṣyate • ca / vividhaduḥkhavihātā bhaṅgati / sahaṣṭreṣu mṛityute / aṣāñkāḥ sarve vaidyāḥ sarvadevāś ca nivārayitum / aṣāñkāḥ sarvamantrāḥ • rakṣayitum / varjayitvā tu tāṃ yena • dattāṃ bhavati / 52.31 //

atha pratyānayanaṃ • bhaṅgati / yaṣṭīmadhuṃ nīlotpalaṃ • śvetacandanaṃ caikīkṛtya śītalenāmbhasā • pīṣayitvā taccharīraṃ mrakṣayet • mūrdhnā prabhṛti yāvat pāḍatalam āryamaṅjuśriyamūlamam jatāta / svastho bhavati / 52.32 //

aparam api karma bhavati / strīṇām anuvātaṃ gatvā yatṛpatsatā sarvaduṣṭadakiniṣṭrānām garvitānām ca prayoktavyānām nāntyēm / tāṃ enam anuvāte {S564} sthitvā bhasmaṃ utsṛṣṭem / manāsā cintayitvā sarvabhaṭagastānāṃ aparātānāṃ bhavānti / nuruṣasyēpi nuruṣendriyāṃ śmaṣṭrumāṇi ca stānāni ca prāḍūrībhavante / evaṃ vividhabhavicīrāṇi anēkāni karmāṇi karoti pāreṇa vā kārāpayati / yatra vā prītir upadāyate tena ca • kārāpayati / strīyā • vā pariṣṭhānām vā pariṣṭhā / 52.33 //

yatra vā cītasā yāvēdānum bhaṅgati / sudānum api kārāpayati / striyā • kārāpayati pācayati / ca • kārāpayati / 52.34 //

yathā yathā pravyuyjate tathā tathā tat sarvaṃ karoti ca / upaghatikām ākārṣaṇaśāsthikaranaṃ sudūre ʻpī sthitaḥ karmāṇī karoti / 52.35 //

yathā yathā pravyuyjate tathā tathā tat sarvaṃ karoti ca / upaghatikām ākārṣaṇaśāsthikaranaṃ sudūre ʻpī sthitaḥ karmāṇī karoti / 52.35 //

ubhau pāṅgirṛhitam / prākāraṃ pratoli • attālam • ca praparatate / taddāhyakṣam bhavanam ca mahāgnidāham upajāyate / senābhaṅgamaṃ bhaṅgati / mahopadravaiś copadruto bhavati / {A19v} sarvam avamucyā pralāyayati vā grahaṇam vādhihcachati / 52.36 //

evaṃ parabale ʻpī anuvāte bhasmām utsṛṭem / mahābalasenaṃ bhaṅgo bhavati / mahādāha • jvareṇa vā gṛhyate / hastyaśvarathapatākakādayāḥ • senāpates ca bhaṅgam upajāyate / grahaṇaṃ vā • abhigacchati / 52.37 //
evam anekaprakārāṇi yatheṣṭāni śatrunāśāya karmāṇi karoti / ātmano
mahārakṣā ye ca svasenāyāṃ vā sakhāyānāṃ / atha pratyanayanaṁ
caroti sarvataḥ sarveṣām / paṭāsya grataḥ kṣīrāhutisahasraṁ juhuyāt / svasthā bhavanti • adhṛṣyāś ca // 52.38 //

atha yakṣinīṁ sādhayitukāmaḥ /
naṭī naṭṭā savasena vā sakhāyānāṃ / tamasundari thāloka mekhalā cāpi sumekhalā /
ity etā aṣṭa yakṣinyah sarvakāmaprasādhikā // 52.39 // {S565} {V441}
nāṭikāyā mantraḥ / oṁ naṭi mahānaṭe • āgaccha • āgaccha divyarūpini
dvāha / asyopacāraḥ / phalake paṭṭake vā • abhilihyā māṃsāhāreṇa vā
vidyā • aṣṭasahasraṁ japtavyā / ālekhyā ca sarvālaṅkārabhūṣaṇi śīyāmyavadatā vṛkṣāsiri ekavāstrā muktakesā
samraktanayanā śīṣityāmuhā śādhakaṁ tarjāyamānā dākṣīnahastena vāmena pāṇinā vṛkṣasākhām avalagnā sarvāṅgasobhanā vicitrapaṭṭanivastā // 52.40 //

tasyaiva krodharājasya paṭasyā grataḥ • unmanā • uttarāmukham

sthītvā palāsakāśthaīr agnim prajvalya guggulugutiśīkānā
bhadhamughrītākānām aṣṭasahasraṁ juhuyāt trisandhyām yāvat sapta
divasāni / tataḥ saṃtame divase • udārāṁ balim krtvā ghṛtapradipāṁś ca prajvalya mantram japatā tävat tiṣṭhed yāvad ardharātram / [A20r] tataḥ sā yakṣinī svayam eva mahāvabhāsaṁ kṛtvā svarūpeṇāgacchati // 52.41 //

āgatā ca bravīti / kiṃ mayā kartavyam iti / tataḥ sādhakeṇa vaktavyam /

bhāryā me bhavasa • iti / evam astv iti kṛtvāntardhīyate / tataḥ prabhṛti
bhāryā bhavati / sarvakāmāda svabhavanaṁ nayati / rasāyanaṁ
prayacchate yat pītvā divyarūpī bhavati mahāyaksapratipādē / yadi
nāgacchati dvitiye vàre krodharājasahitaṁ japet / niyatam āgacchati / na
ced ucchusyaṁ miyate // 52.42 //

naṭṭāyā mantraḥ / oṁ naṭṭe śuklāmbaramālyadhāriṇī maithunapriye

svāhā / etasyā ṣa eva vidhiḥ // 52.43 //

bhāṭṭāyā mantraḥ / oṁ bhaṭṭe bhaṭṭe • ālokini kiṃ cirāyasi / ehy ehi /

āgaccha • āgaccha / mama kāryāṁ kuru svāhā / eṣa vināpi paṭena
sidhyate / śīrāsthāme maṇḍalakaṁ kṛtvā gugguludhūpaṁ dahata viṣyāṁ
aṣṭasahasraṁ japet / mauninā • ekākinā śucinā dvāraṁ pidhāya māṣena
rātrau niyata / 52.44 //

āgatā ca kāmayitvayā / bhāryā bhavati sarvakāmāda / yady asau
bhavanaṁ praviśate pañcavarśasahasrāṇi īvati / na ced atraiva jambūdvīpe
vicarati / pañcavarśasatāni īvati / tayā sārdhāṁ kṛdlati / sarvānāṁ
sampādayati / tena saha yatreṣṭaṁ tatra gacchati / rasāyanaṁ
anuprayacchate / īṣṭabhāryeva hita antānaṁ karoti // 52.45 // {S566}
revatyā mantraḥ / namaḥ sarvayakṣīṇām / oṁ rakte raktāvabhaśe
46 raktānupe lane svāhā /

revatyā yakṣini śreṣṭhā lalantyā maithunapriyā /
iṣid raktena vastreṇa5879 nilakuṇcitamūrdhajā // 52.46 //

ap52.- sarvāṅgaśobhanā [A20v] yakṣi kāmabhogaratā sadā /
47 kāmadā bhogadā nityaṃ varadāṃ tām abhinirdiśet // 52.47 //

ap52.- pūrvavat paṭam abhīlikhya • etasyā ayaṃ viṣeṣāḥ / raktapaṭṭaniśvastā
raktapaṭṭāṃṣukottariyā raktāvabhaśa ca vaṟṇataḥ // 52.48 //
ap52.- mekhalayāḥ • mantrah / oṁ mekhale mahāyakṣīṇi mama kāryaṃ
tsampādaya svāhā // 52.49 //
ap52.- sumekhalayā mantrah / oṁ mekhale sumekhale mahāyakṣīṇī
sarvāṅgaśobhanā yakṣī kāmabhogaratā sadā / kāmadā bhogadā nityaṃ varadāṃ tām abhinirdiśet // 52.47 //
p52. • ekākhaṃ samapādaya svāhā // 52.50 //

ap52.- tamaśundaryāya mantrah / oṁ guhnu guhane ghuṇu guhyn5880 •
52 ehy ehi guhyan svāhā / asyopacāraḥ / na • etasyā paṭāvīdhanā ’sti / ādau
tāvac chucinā śucināstra prāvṛttena5883 pūrṇamāṣyāṃ vivikte sthāne dvāraṃ
pidhāyitvā • andhakāre • alokarvajite vidyāṃ daśaharṣaṇī jape / pūrvasevā kṛtā bhavati // 52.52 //
ap52. • etasyā pratyāhaṃ yāvat paurṇamāsyāntaḥ / tāvac chucinā śucināstra
prāvṛttena5883 prāvṛttena5883 pūrvasevā kṛtā bhavati // 52.53 //
ap52. • tataḥ sādhanam ārabhet / pūrṇamāsyād arābhya yāvad aparā pūrṇamāśi
53 • atrāntare karma bhavati / rātrau sāyanakāle sāyāṃ ārūḍhaḥ pracchānne
gupte pradeṣe • ekākhaṃ dvāraṃ pidhāyitvā • andhakāre lokavarjite5884
saṅkucitakarṃikāṃ5885 vānapuṣṭam5886 ca kaṭaṇṭalaśa mīśrayitvā hastau
pādu prakṣālayitvā5887 dakināṃ5888 bāhum aṣṭaśatābhimitrīṃ kṛtvā
svapet5889 maunī5890 / evam prayāhāṃ yāvat pauṃmāṣyaṃ / tato
’rdharātre niyatam āgapacchati // 52.53 //
ap52.- āgatā ca na mantrāpayitavyā / tuṣṭībhāvena kāmasyatavyā5891 / śaṭbhiḥ
54 māsaiḥ yada mantrāpayati tada mantrātivatvā / tataḥ prabhṛti siddhā
bhavati / bhāryā bhavati sarvakāmadā / divyāṃ cāsa [A21r]
sukhasaṃsparśaṃ / adarśanenaiva5892 sarvakāryāṇi sampādayati / {S567}
sarasasāyanāni samprayacchati // 52.54 //
ap52.- pṛṣṭham āropya sumerum api nayati / rātrau jambūvīpaṃ bhramayati /
55 yojanaśatāṣthitam api sātrum ghātyate / yathājāntita tat sarvaṃ
sampādayati / varjayitvā parastrīyābhigamanam / sarvesaṃ ayaṃ vidhāna
/ parastrīm nābhigacchet / tanaiva saha samvasesa / yadā gacchen
maroṇamnattim vā prayacchante // 52.55 //
ap52.- eṣa • andhārasundari nāma yakṣini / anekayakṣīśatasahasraparivṛtta /
56 dine dine • ekākhaṃ yakṣaceṭīṃ5893 prāśayati siddhā satī sarvasādhakānām
/ anekamantri5894parivāra5895 ca sarvayakṣīṇāṃ ca mahardhikā tamāvṛtā /
sarvāsāṃ5896 eṣa • eva vidhīḥ / kiṃ tarhi teṣāṃ darśanaṃ bhavati / etasya
darśanaṃ na bhavati // 52.56 //

ap52.- andhāravāsini nāma yaksināṃ maharddhikā // 52.57 

57. guhāvāsini naravirā 5897 kumārī lokaviśrutā // 52.57 //

ap52.- vadhū 5898 yaksī manojñā ca saaptamā surasundari // 52.58 

58. ity etāh sapta yaksinyāḥ sattvānugraha 5899 kārikāḥ // 52.58 //

ap52.- paryaṭanti imam lokam kṛtsnāṃ caiva mediniṃ / 52.59 

59. iṣṭikṣaṇamātreṇa • utpatanti surālayam // 52.59 //

ap52.- saṅgrāmaṃ devaītyanām yudhyante ca maharddhikāḥ / 52.60 

60. dharmiṣṭhā karuṇāvīṣṭāḥ sattvakāmāḥ suvatsalāḥ // 52.60 //

ap52.- sattvānām hitakāmyarthāṃ paryaṭanti mahītal / 52.61 

61. na tāsāṃ kūncid duḥśādhyāṃ sarvakarmakarāḥ śubhāḥ / sattvānām upabhogārthāṃ bodhisattvena bhāṣītā // 52.61 //

ap52.- guhāvāsinyā 5900 mantrāḥ / oṁ guhile guhāmati 5901 guhāvāsini 5902 • ānaya bhagavati mayāntikāṃ samayam anusmara svāhā / khadirakṣaṁhārī agniṃ prajāvāla priyaṅgupuṣpānāṃ ghṛtākṣaṁ aṣṭasahasraṃ juhuyāḥ trisandhyāṃ māsam ekam / pūrvasvā {A21v} kṛtā bhavati // 52.62 //

ap52.- tataḥ paścāt sādhanam ārabhet / phalake vā paṭṭake vā kuḍyāṃ vā • 52.63 

62. asleṣakair varnākair navabhājāna 5903 kūrcakaiḥ • ādau tāvat parvataraśa sumerur likhāpayitavyāḥ {V443} caturasrasā catuṣṭṛṅgocchṛtaḥ saptaparvatapāṅktripariveśṭīḥ • teśāṃ parvatānām ante guhāḥ parvatiḥśṛtah • ālikhitavyam // 52.63 // {S568}

ap52.- tatrasthā divyarūpiṇī sarvāṅkārabhūṣita • ekākini yaksini guhāvāsini 5904 nāma likhāpayitavyā paṭṭavastranivastā paṭṭāṃ śukkotarīya kanakavampā vicītracaṅkurupiṇi 5905 • tām tādṛṣṭam paṭāṃ abhilekhyā śucau pradeśe śucinā kṣirāhāreṇa vidyāṃ daśasahasrāṃ japel / mahāpūjāṃ kṛtvā yathāśaktito vā 5906 • tato japaṃte mahāvabhasam kṛtvā divyarūpiṇi 5907 yaksini svayam evāgacchati // 52.64 //

ap52.- āgatāya jātikusumāḥ śvetacandananadakavyatimśraīr argho deyāḥ / tataḥ 52.65 

63. sā braviṭṭa vatsa kīṁ kartavyaṃ vaktavyaṃ / mātā me bhavasveti / evam astv iti 5908 kṛtvāntardhiyate / na ca tatra cittaṃ duṣṭayitavyam / nāpi kāmopasaṁhitam prārthhayitavyam / āryā sā maharddhikā ca / kāmaṃ 5909 prārthhayati na sidhye / tataḥ prabṛhti māṭravat sarvakāryāṃ karoti / 52.65 //

ap52.- aṣṭaśatataparivarāsya bhaktācchādaṃ pranyakacchate / viṣamasthaṣya trāyate / mahāvanyā 5910 paṙvatasyparīṣṭhisuṣāpya sarvakāryāṃ sampādayati / kāmitaṃ ca bhoojanam anuprayacchate / rasarasāyanādīn sarvam anuprayacchati / yathesṭam cānuvartate / kuṭikudātam 5911 abhinirminoti /
suvarṇasahasram anuprayacchati dine dine / sarvaṃ vyayīkārtavyaṃ [A22r] tadaha eva / yadi na karoti cchinno bhavati / sarveṇa na sarvaṃ5912 bhavati // / 52.66 //

ap52.- aparam api karma asyā / asyaiva paṭasyāgraṭaḥ khadirakāṣṭhair agnim
prajvālaya vigatārcidhūmavigatair āṅgāraiḥ / dakṣinahastatala
manahśilaya5913 pratikṛtim abhilikhya nāma ca puruṣasya striyā vā5914 vāmahastatala tatraṅgārārasau tāpayet manaṃ japatā / yojanaśatād5915 apy5916 ānayati / yad ucyate tat sarvaṃ kārayati / rātrau • etat karma na
divā // / 52.67 //

ap52.- naravīryā mantraḥ / oṁ naravīre svāhā / tathaiva • etasyā paṭaṃ
abhilikhya varjayitvā guhālayam / asokavrksāśritā likhāpayitavyā / etasyā ayaṃ viśeṣaḥ / sarvaṃ tathaiva karma yathā guhāvāsinyāḥ / ayaṃ ca vaktavyā / bhagīṇī me bhavasveti5917 // / 52.68 //

ap52.- etasyāparo 'sti karma / candragrahe suvarṇagairikāṃ bhūrjapattreṇa
veṣṭayitvā mukhe prakṣipya tāvat japed yāvac candro mukta iti / tataḥ suvarṇagairikāyā yasyā nāma likhiti striyasa vā • āyojanaśatāsthitām apy5918 [5569] ānayati / prabhāte tatraṅgā payati / bhagīṇīvat5919 kāryāṇa karma / āpatsu ca5920 mahāraṣṭaṁ karoti / sarvāya eva striyāṁ jāpātāraṇa
vaśīkaroti / naravīryā eṣa vidhiḥ // / 52.69 //

ap52.- yaksakumārikāyā5921 mantraḥ / oṁ yakṣakumārike svāhā / asyā ayam5922
upacāraḥ / gorocanena bhūrjapattre likhāpayitavya / kumāri • ardhabharbarāśīrā sarvālaṅkārabhūṣita • ekavastrā / dakṣinahastena
bījapūrṇāvasaktaphalā vāmahanāśokavrksaśākhāvalagnā // / 52.70 // (A22v)

ap52.- tādṛśaṁ bhūrjapatteṣu śirāsthāne • uparı5923 sthāpayitavya / guhye
pradeṣe • ekākinā ca svaptavyam / svetacandana ca maṇḍalakaṁ kṛtvā
trisandhyam jātikusumair abhyavakṛtya gugguludhūpam dahatā vidyām
aṣṭasahasram japed yāvan māsam ekam // / 52.71 //

ap52.- tato pūrṇamsāyaṁ jātikusumair maḥaṁ pujaṁ kārayitvā
gṛtapradipāṁ ca5924 nivedyāṁ ca dattvā kuśāvindakopaviṣṭena rātrau
tāvat japed yāvat svarūpeṇaiva kumāri paṇcaśataparivarā vaiśravaṇasya5925
duḥitṛ5926 • āgacchati / sarvaṃ taṁ diśābhāgam avalokayitvā
svarūpenāntarikṣe tiṣṭhatai / sā evam āha / kiṃ [V444] maya kartavyam /
tataḥ sādhakena vaktavyam / trayāṇaṁ vārāṇaṁ anyatamam ekam varam
prathitayitvā / mātrte bhagīṇītvā bhāryātve ca // / 52.72 //

ap52.- yadi mātā bhavati na cittaṁ duṣayitavyaṃ / duṣayato vināśam upajāyate
/ mātrvad vartitavyaṃ / sā ca mātā paṇcaśataparivarāsya5927 bhaktācchādanam alaṅkaraṇaviśeṣaṇi ca sarvatra cintitamātreṇa
sarvaṁ5928 sampādayati / dine dine dinārasahasraṁ dadāti / atraiva
jambūdvipe vicaraṇaḥ sarvaṃ sampādayati // / 52.73 //
bhaginī bhavati tadā yojanaśatā api strīyam ānayati / tatraiva nayate / bhaginīvat sarvakāryāṇi sampādayati / atha bhāryā bhavati svabhavanaṁ nayate / divyaṁ varṣasahasraṁ jīvatī / yadā mriyate tadā • ādhyakulopapattiḥ / sarvājnāṁ bhāryeva sampādayati // 52.74 //

vadhūyakṣinīyā mantraḥ / om niḥ / eśa vadhūyakṣinī / asyām upacāraḥ / śvetacandanaṃ dakṣināṁ {A23r} bāhum upalipya vāmataḥ kunikumena sahasrābhimantrim kṛtvā rātrau • ekākinī mauninā pracchanne pradeśe dvāraṃ pidhāya pañcāśtāu vibhītakaphalāni tilataile praksīpya pacet // 52.75 //

tāṃ taṅgam {S570} grhītvā vibhītakaphalāṃ5929 parityajya nave bhāṇḍe sauvarṇe rājate tämre mṛṁmaye vā sthāpya pādānte śayāyāṁ sthāpayitavyāṃ5930 sahasrābhimantrim kṛtvā • anenaiva mantreṇa • ekāksarayakṣinīyā andhakāre vivikte śayane puspābhikīrṇe svaptaivyam // 52.76 //

āgatya cāmānuṣī5931 • pādau mrakṣayati / divyasukhasamsparśa5932 komalahastalāḥ yaśya sparśanād eva divyaṁ sukhasamsparśanidrām upajāyate / yena sūryodaye ‘pi rātryante duḥkhena pratibuddhyate / pratibuddho ‘pi5933 san tad eva5934 cintayet / na ca kāmaititvā śāpi mantrāpayitavyā / śaḍbhir māsaiḥ siddhā bhavati // 52.77 //

tataḥ sā divyārupī • abhinavavadhv iva ḫṛṣāyamānā5935 paricārikaiḥ parivāritā pradīpahastā svaprbhodyotitālokaḥ śayanāsanapaṅgṛītīta vicitrābharaṇojjvalā • āgatya ca mantrāpayate / kāmabhogapakaraṇaparītīta • āgatya ca sādhakaṃ kaṃṭhe pariṣvajate / // 52.78 //

tataḥ prabhṛti • iṣṭabhāryeva-m-anuvartate / āgata ca kāmaititvā yā rātrau paricarya prabhāte ‘ntardhīyate / śayāyāṁ mukttāḥram tyajya suvarṇasahasramūlyam {A23v} dine dine pariṣvajya gacchati ca5936 sarvām niravāseṣāṁ vyavikartavyam / yadi kiñcit sthāpayati bhūyo na bhavati / na kasyacit kathitavyam / yadi kathayati bhūyo nāgacchati / anarthaṃ vā kurute māraṇāntam / paramaguyākāḥ yā te paramagopyaḥ na dviṭīyasattvam ārocanāṃ kṣamante // 52.79 //

mātāpitsuḥṛṣṭvāṃbhidhavanāṁ api nārocyaitavyam / antaśaḥ paśor api5937 tiryagatānāṃ prāṇināṃ nāropayitavyam5938 / paramaguyām etat / sarvaguyākānāṁ sarvakyāśīśānām ca • eśa eva vidhānāḥ5939 / siddhā api • asiddhā bhavanti yady ārocyate / anyastrīmaithunābhigamanām5940 ca bhāryāya5941 ca5942 varjeyat sadā // 52.80 //

manojñāyā mantrāḥ / oṃ manohare madonmādakai5943 vicitarūpīni maithunāpriye svāhā / asyām upacāraḥ / udyānavātiḍikāyāṃ aśokavrksasyāḍhastāt su5944 vibhaktāṁ kuṭīṁ5945 kārayitvā •
suguptatarāṃ kṛtakavāṭārgala
drākṣocchritāṃ śucinā lakṣam ekaṃ japet // 52.81 //

ottaḥ karmam ārabhet / mahāvasāṃ saṅgrhyā śaṅśanacoṭakena

vartim kṛtvā dvāraṃ pidhayitvā pradīpam ācaraṃ prajvālayet / sadaśaṃ ca vastraṃ
dhāraṃ pārakaraṃ bahir dvāre
dhāryayet pratyagram / [S571] rātrau sā

nagnikāgataṃ tāṃ vastraṃ nīvāṣyā praviśate mānuśastraṅrūpinī bhūtvā /
daṭhā saḍhakaḥ tāyā saṛdham ramate yāvat pradīpam ācaraṃ / 52.82 //

nirvṛte prādīpē 'ntardhiyate / tasmin [V445] vastre suvāraṇaṃ ekaṃ
dhātvā vastraṃ pratīcaḥāya śaṅyāyām apakramaṇaṃ /

baddhaṃ vastraṃ sārdhaṃ ramate yāvat pradīpam jvalate // 52.83 //

avandhyamaṃ gacchati cāgacchati ca / evam pratyaḥam niravāsēṣam
vayati kartavyam / evam yāvad śadbhī samais mantrapayati tātā
dhayitvāṃ / bhārvā bhavati / nityasthā rasāyanam prayacchati

yam / pītvā dirghakālam jīvati / manasā dhītvā khaḍirakalāṃ bhūmāu

nikhānayet / divyaṃ vimānam upadaye / uddhṛte 'ntardhiyate

asyaṃ mantrāṃ dviṣṭham asti / oṃ mahānagni nagni svāhā /
tenaiva dipam prajvālya / anena mantrēṇaṣṭatābhimanritam kṛtvā
dhārayet / niyatam āgacchati / kilakaṃ cābhimantraṃ nikhānayet /

uddhṛte dipē nirvṛte cāntardhānaṃ / kilakaṃ mānuśavasātalāṃ ca
gosīrīṃ / divyamuktaḥārām / atha bābhumā kaṭakam / kaṭyāṃ mekhalām

/ pāḍbhāṃ mūrparaṃ / sīṛṣe manīṃ / evam anyatarāṇyataṃ
dhāvahanaṃ ekaṃ [A24r] yatra yatra grhyate tatra tātānuprayacchati

// 52.84 //

asya mantraḥ dvitīyam asti / oṃ mahānagni nagni svāhā /

tenaiva dipam prajvālya / anena mantrēṇaṣṭatābhimanritam kṛtvā
dhārayet / niyatam āgacchati / kilakaṃ cābhimantraṃ nikhānayet /

uddhṛte dipē nirvṛte cāntardhānaṃ / kilakaṃ mānuśavasātalāṃ ca
gosīrīṃ / divyamuktaḥārām / atha bābhumā kaṭakam / kaṭyāṃ mekhalām

/ pāḍbhāṃ mūrparaṃ / sīṛṣe manīṃ / evam anyatarāṇyataṃ
dhāvahanaṃ ekaṃ [A24r] yatra yatra grhyate tatra tātānuprayacchati

// 52.85 //

yasya daḍati tasyaiva tatra sampadyate / yatra vābhūricaṃ tatra vā
dhāne gupta karoti eṣa siddhir avandhyā bhavati / anyāṃ /

vaśramayaṃ kintu tāḥ saḍhakaṃ na mantraya / anyastrīdarsānābhūricaṃ
dhānaṃ apasitaṃ tadunurūpi tasyopasaṅkramate

// 52.86 //

surasundaryāyā mantrah / oṃ suvarnāṃ svāhā /

khaḍirakāṭhaṃ aṃgaṃ prajvālya graṭhautnāṃ aṣṭasāhasram jyuvaṃ
trisandhyāṃ māsam ekam / tataḥ suklapunāmasayāṁ

kusvāṇḍakopaviṣṭhaṃ śucinā śucu desa mantramī tāvaj japed rahasi yāvad

ardharātre niyatam āgacchati / tato mātā bhagini bhāryā yathaiva pūrvam
tat sarvaṃ karoti / sarvaṃ ca vistarato vaktavyam / 52.87 // [S572]

ity etāḥ [A24v] sapta yākvīṃyo vajrapāṇīmamāṇīyā /

paryānti mahiṃ krṣaṇaṃ traṅkoyam ca surāsurantam // 52.88 //
vicaceruḥ kṛpulubhyo martyānāṃ maithunapriyāḥ / 89
ke cid āryā tathā bālā mūḍhāś cáparayāsikāḥ // 52.89 //
paryaṇṭante tathā rātrau siṃhakāpy aparā hitā / 90
bālānāṃ jīvanāśāya lopupā māṃsabhojikā // 52.90 //
tathā rudhiragandhena jambudvīpaṃ hi-m-āgatāḥ / 91
prāṇaparodhikā yakṣī nityāṃ sā śonitapriyā // 52.91 //
paryaṇṭante ghāṃ sarvāṃ arakṣāṃ mṛtasūtakām / 92
teṣāṃ nigrāham ity uktā satayo 'yaṃ samprakāśitaḥ // 52.92 //
yathā saṅgraharāgaṃ ca nibandhyaṃ ceha bālīśām / 93
tathā sarvam idam proktāṃ sattvānāṃ hitakāraṇāt / 52.93 // {V446}
maithunārthī yāda mantrā rāgāndho mūḍhacetasaḥ / 94
mantrair ākṛṣya bhuñjita yakṣīm vā • atha rākṣasi /
nāgī ca-m-atha gandharvīṃ daityaśoṣim atha kinnarīm // 52.94 //
pātalabhavanāṃ ramyaṃ asurāṃ purottamam /
praviṣet tatra mantrajñāḥ • yatra strīnāṃ asaṅkhyakam /
tatra gatvā vaset kalpaṃ mantrajñāno mantrajāpipāḥ // 52.95 //
maitreyo nāma sambuddhaḥ • yadā buddho bhaviṣyati /
tadāsau śroṣyati saddharmaṃ śrutvā mukto bhaviṣyati // 52.96 //
surakanyāsurīṃ caiva vidyādhara-varāṅganāṃ /
mantrair ākṛṣya bhuñjita divyasaṅkhyaratitādā / 52.97 //
jambudvīpaṃ gato mantrī tatraivānapāya sadā / 98
śucisthāne tadā gupte śaucācārarataḥ sadā // 52.98 //
mūḍhānāṃ uttamaṃ siddhiḥ kadācit teṣu naJayate / 99
vinmūtranaṃ aśucisthānaṃ sadā durgandhipūtikam // 52.99 // {S573}
vyaḍhīduḥkhaṃ tathā śokaṃ maraṇāntaṃ duḥkhabhājanam / 100
viyoγaṃ ratisampṛktam na spṛṣen mānuṣīṃ striyām // 52.100 //
anityaduḥkhaṃ tathā śūnyaṃ riktaṃ {A25r} tucchaṃ aśāśvatam / 101
bālām ullāpanaṃ cāpi saṅkalpajanitodbhaveti // 52.101 //
na gacchet kāmato mantrī sarvakāmāṃ anādiyām / 102
teṣāṃ viratim ity uktaṃ viruktis teṣu siddhitām // 52.102 //
sidhyante tasya mantrā vai ye viraktā tu kāmataḥ / 103
vinmūtraruhrāśīktām amṛtapṛktāṃ caiva pūjitām // 52.103 //
jarāṃtyusūskāṃ ca na spr̥ṣten mānuśīṃ tanum /
na bhajena
tatra moḥāndhāṃ rāgacetasāṃ /
na siddhir labhyate mantri
tēṣu sevī sadāsucē / // 52.104 //

manrajñō manrajāpī ca saprajñō 'tha jitendiyāḥ /
śaucācāraro dhīraḥ sarvamante
pi hi sadā / // 52.105 //
padmoccā pramodā ca • ajitā cāpi jayā sadā /
śyāmāvatī
tathā yakṣī • ity etā yakṣimaharddhikā / // 52.106 //
padmoccāyā mantraḥ / oṁ padmocce svāhā /
prasādāhṛtam ātmanā ca śucir bhūtvā śrilakṣaṇam uṣṭhate /
śucitaram ātmanā ca śucir bhūtvā sarvākāryaṇi kuru me
svāhā /
kanakābhā citrāṅgī nīlakuñcitamūrdhajā /
sarvāṅgaśobhanā devī saumyā ca subhagā śubhā // 52.110 //
priyāṃvadā pramadā śreṣṭhā surūpā cārudaśānā /
praśastākārataḥ śukraḥ sarvalokasupūjitā /
iśidraktena vastreṇa jayāṃ tām abhinirdiśet // 52.111 //

asyāḥ kalpaḥ / ādau lakṣaṃ ekāṃ joped / pūrvasevā kṛtva bhavati / tato
mahārṇyam praviśya phalāhāras āvev japed yāvat sarvāṇeṣopatiṣṭhate /
āgatā ca braviṃ / kim karomī / yadi mātā bhavati mātri sarvāṃ paripūrayate /
rājaṃ dadāti / mahādhanapatiṃ karoti /
dirghāyuṣkati mātā / / 52.112 //

atha bhaginī yathepsitāṃ strīm ānayati yojanaśahasrasthitām api /
dināralaṃ śuṃ dine dade ṣā uvāyā ṣaṣṭe yāvat jayā yāvā saṃtvanaṃ nayate /
divyāvīmāṇabhirūḍhaṃ tāyā śārdham ramate
dīrghakālam / triṃśad6010 varṇasahasrāṇi yatheṣṭāṃ vicarate / mahāyakṣapratirūpo bhavati // 52.113 //
ap52.- pramodāyā mantra / oṁ śrīḥ • hriḥ6011 • mahānagni hūm phat svāhā /

114 asyāḥ kalpaḥ / ardharātre • aparimāno jāpaḥ kartavyaḥ / bhūyo nidrāṃ na6012 gacchet / māsābhhyantareṇa niyatam āgacchati / bhāryā bhavati sarvakāmadā / dine dine pañcaviṃśatāṃ dinārāṃ anuprayacchati • ātmanā ca sambhogam6013 / dīrghakālaṃ ca jiñāpayati // 52.114 //
ap52.- evam aparimāṇāṃ yāksiniṣatasahasrāṇi bhavanti / evaṃ piśācyah6014 maḥaraddhikāḥ6015 • nāgakanyāḥ • asurakanyāḥ • apāra surayoṣid6016 dāityakanyāḥ / evaṃ vidyādharināṃ sarvēṣāṃ sarvataḥ • manuṣhīnām amānuṣhīnām {S575} ca mantrāṇi bhavanti • {A26r} asankhheyāni / tathaiva yāksināṃ devānāṃ / māhāvānanāṃ māheśvarāni viṣṇor6018 mātarāṇām aindrāṇām maheśvarasya viṣṇor6019 cāmuṇḍīvārāhīśāgarbhikānāṃ mantrāṇi bhavanti / prthak prthak sarve ca samaye • ākṛṣṭāh • iha krodhārājena yamāntakena • anītā grastā samaye sthāpitā maṇjugūḍhasasyopānāmitā6020 anuparivārā anupūrvasthitā paricārikā // 52.115 //
ap52.- sarvēṣāṃ samkṣepato yatrapratimā6021 svayaṃ vā pratikrtim kṛtvā krodhārājenaṃ yamāntakenaṃ tāvaj japed yāvat pratibimbam prakampya pracalate prasvidyati vā / yadauczante6022 tat sarvaṃ sampādayante6023 / 52.116 // {V448}
ap52.- evaṃ yā api6024 tāś catuḥkumāryo mahāyakṣinīyo bhṛtus tumburusametā divyarūpīnayāḥ • ambu6025 rāśisamāśritā nauyānasamāruḍhāḥ sarvalokasupūjitāḥ sattvānugrahārikāḥ / teṣām apy eṣa eva6026 vidhīḥ / yad uta // 52.117 //
ap52.- paṭabhittiphalake samotkīmā6027 likhitāpi vā / nauyānasamāruḍhāḥ bhṛturaṃ jyeṣṭhānuneyikā // 52.118 //
ap52.- ambudhe • antargata6028 kanyā catur eva samānugā / teṣāṃ pracchannataḥ sthāpya krodham jāpya samārabhet6029 / 52.119 //
ap52.- calaḥ kampas tathā svedaḥ • jāyate teṣu6030 sarvataḥ / tataḥ siddhā iti jñātvā mantra japaiṃ tyajet // 52.120 //
ap52.- svarūpenaiva rātryante kathayanti śubhāśubham / sarvartha6031 sādhakā te vai bhavante ha sajāpīne6032 / 52.121 //
ap52.- sarvaṃ kurvanti • ājnaptāḥ krodha-m-ākṛṣṭamūrchitāḥ / somādyair grahavarair nityāṃ rśibhi • rākṣasais tathā // 52.122 //
ap52.- piśācair garuḍaś cāpi supūjitās te maharaddhikāḥ / maheśvarādyais tathābhūtaḥ pūjitā te maharaddhikāḥ // 52.123 //
etaiś ca bhāṣitā kalpā mantratanrāḥ savistarāḥ /
te tu sarve prayoktavyāḥ sakalpāḥ kalpavistarāḥ /
sarve te krodharājasya {A26v} vaśe tiṣṭhaty ayatnataḥ // 52.124 //

yāvanti kecin mantrā vai • ucchusyā kaśmalodbhavāḥ / {S576}
sarve te krodharājasya niyuktā te prakāśitā // 52.125 //

āryā ye ca mantrā vai viśiṣṭā sarvatogatāḥ /
uttṛṣṭāh pravarā hy agrāḥ • bhāṣitā jinavarais tathā /
tathā mantradhare mantrā mayā caiva 6033 prabhāṣitā // 52.126 //

ye cānye mantramukhyās tu kuleśv eva hi pañcasu /
bhāṣitā jinaputrais tu laukikāś cāpi maharddhikā // 52.127 //

sarvāṃs tān samākṛṣya krodharājo maharddhikaḥ /
sarveśaṃ mantratantrās tu6034 nibaddhās te • iha sāsane // 52.128 //

yo yesām vidhī6035 ākhyaṇās tenaivāyam niyojitaḥ /
krodharāja yaṃāntas6036 tu • utkṛṣṭaḥ sarvakarmikāḥ // 52.129 //

tārāṃ ca6037 bhṛkuṭīṃ caiva caiva tathā panḍaravāsinīṃ /
mahāśvetāṃ tathā vidyām māmakyāṃ kuliśodbhavām // 52.130 / {V449}

uṣṇīṣaprabhavāṃ6038 sarvāṃ6039 locanāṃ caiva devatām /
sarvāṃ tathāgatīṃ vidyāṃ mañjughosham ca dhīmatam // 52.131 //

mahāsthāmaṃ samantāṃ ca tathā padmadharan6040 prabhum /
mayāpi6041 loke6042 yakṣeṣaṃ bodhisattvāṃ maharddhikam // 52.132 //

yad uktaṃ6043 jinaputraṃ tu sarvāṅgāṃ lokaviśrutoṃ /
vajrasenaṃ suṣeṇaṃ ca matsutāṃ cāpi dhīmatām // 52.133 //

mayā6044 ye bhāṣitā mantrā nāvajñāṃ kārayej japī /
te6045 sarvāṃ pūjayen nityam alaṅghyās teṣu bhāṣitā // 52.134 //

na japī yojayet tatra krodharājaṃ supūjitam /
vidyācchedaṃ na kurvita teṣu mantreṣu sarvadā // 52.135 //

sarvāṃs ca6046 sarvato mantrāṃ sarvāṃ caiva samārabhavet / {S577}
sarvamantrapravṛttis tu drśyate krodhasambhavā6047 // 52.137 //
eṣa mantero mahākrodhaḥ yamānto nāma nāmataḥ /
ākṛṣya ghātayet kṣipraṃ yamasyāpi mahātmane // 52.138 //
vaivasvataṃ kṛtāntaṃ vai śakraś cāpi mahātmanah // {A27r}
ākṛṣṭā vaśitā549 ghoro550 durdantadamakaḥ prabhuḥ // 52.139 //
eṣa mantra mahāmantraḥ kathito mañjubhāṇinā //
sarvakarmakaraḥ krūraḥ sarvantrprasādhakaḥ // 52.140 //
vaivasvataṃ kṛtāntaṃ vai śakraś cāpi mahātmanaḥ // 52.141 //
ākṛṣṭā vaśitā ghoro durdāntadamakaḥ prabhuḥ // 52.142 //
eṣa mantro mahāmantraḥ kathito mañjubhāṇinā //
sarvakarmakaraḥ krūraḥ sarvamantraprasādhakaḥ // 52.143 //
ity evam uktvā tataḥ śrīmān vajrapaṇiḥ maharddhikaḥ /
praṇamya buddhaṃ mahāvīraṃ sākyasiṃham narottamam /
mantracakraśrito551 vajrī mantraṃ bhāṣe maharddhikam // 52.144 //
śṛṇvantu sarve sattvā vai sarvabhūtaganāḥ śubhāḥ /
sarva mantra5052 ganaḍhyakṣaḥ bhāse 'haṃ mantram uttamam // 52.145 //
bhāṣitaṃ bodhisattvena mañjugeṣa dhīmatā /
durdantadamakam ghoram sarvadusṭṭanivāranam // 52.146 //
vineyārthaṃ tu sattvānāṃ bodhisattvena bhāṣitaṃ /
ahaṃ ca bhāṣaye553 hy atra parśanmadhye sudāruṇam // 52.147 //
namah samantabuddhānāṃ abhāvasabhāvasamudgatānāṃ / namaḥ /
pratyekabuddhāryāravākanāṃ / namo bodhisattvānāṃ /
daśabhūmipraśīṣṭhīteśvaranāṃ bodhisattvānāṃ mahāsattvānāṃ / tadyathā // 52.148 //
om kha kha {V450} khāhi khāhi duṣṭasattvadamaka •
avisumalapāśaparāśu5054 hasta caturbhujasatārashana gaccha
gaccha mahāvighnagātaka viṅkātanā sarvabhūtabhayaṅkara /
attāhāsanādīnā vyāghrakaranmanivasana kuru kuru sarvakarmaṃ cchinda /
cchinda sarvantrāṃ bhinda bhinda paramudrām555 akarsyā • akarsya /
sarvabhūtam5056 nirmatha nirmatha sarvadusṭṭham praveṣaya praveṣaya /
manḍalamadhye vaivasvatajīvitāntakara kuru kuru mama kāryaṃ daha daha /
paca paca mā vilamba mā vilamba samayam anusmara hūṃ hūṃ phat phat /
sphoṭaya sphoṭaya sarvāśāparīṣṭaka he bhagavam kiṃ cīrīyasi mama /
sarvārthaṃ5057 sādhaya svāhā // 52.149 //
eṣa sa māṃśaḥ sardevaṅganaḥ • yamāntaka nāma krodharājā /
yamarājānām apy ānayati ghātayaṃ śoṣayati paccayati damayati /
evaṃ sarvantrāṃ {A27v} sardevaṃ5058 kiṃ punar mānuṣaṃ prati dukkhitam /
daśabhūmipraśīṣṭhītām api bodhisattvān ānayati / kiṃ punar laukikāṃ /
mantram // 52.150 //
evaṃ aparimitabalarākramo 'yaṃ krodharājā /
evaṃ sarvantrāntarbhāṣīteṣāṃ api sarvakarmāṇi kurute sarvantrāṇāṃ /
yathā yathā prayujyate tathā tathā karoti paṭhisiddhāḥ /
eṣa krodharājā yamāntaka nāma parīsamāpta iti // 52.151 //
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atha khalu bhagavān śākyamunis tasmāt samādher vyuttāya mahāsāgaropamāyāṁ parśanmaṇḍalam dharmaṁ desayamānaḥ sarvasattvānāṁ sarvabhūtataṇānaṁ agrataḥ sannisaṭṭhas tatra vajrapāṇipramukhānāṁ anekabodhisattvānāṁ saṁkhyeyasahasrānāṁ sāriputra-pramukhānāṁ anekasaṅkhya-rhatasahasrānāṁ vaisravaṇapramukhānāṁ asaṅkhya-yārca-turmaḥahrājikakdevaputraṁ sakrapramukhāṁ trāyastrīmśāṁ asaṅkhye-adhavaputrāṁ suya-masantuṣitanirmanāratisaṅkhya-pramukhānāṁ sarv-abhā-śrāvavasitaṁ yāvat punya-prasavā bṛhatphalāvṛhā tapākaniṣṭhā devān āmantrayate

śṛṇvantu bhavanto devasaṅghāḥ sarva bodhisattvajaranāvake

anityāḥ sarvasambhārā upadāvayadharminiḥ /
upadya hi nirudhyante teśāṁ vyupaśamaḥ sukham // 53.2 //

avidyā-prabhavāḥ sarve • upadyante sahetukāḥ /
sahetuṁ duḥkhhamūlam tu skandhā hy uktāḥ samodayāḥ // 53.3 //

teśāṁ nirodhinī vidyā sūkhahetussukhakriyāṁ /
duḥkhaprahāṇam ity uktāṁ samkṣepena nivaraṇā // 53.4 //

tad eva trividhām yānaṁ nirdīṣṭaṁ ca mayā • iha /
anityaduḥkhānātmāno kṣaṇikāṁ sarvasamkṛtam // 53.5 //

śūnyaṁ sadā sarvadā sarvam nirdīṣṭaṁ bhavabandhanam /
tadvirāgā tridhā yānti ye sattva gotanirṣṭa / 
// 53.6 //

bodhisattvās tadā buddhā pratyekām bodhinīśritām /
tathāpare hy arahanto viṭarāgā maharuddhikā / 53.7 //

śrāvakīṁ bodhinīśrya tridhā śāntigatā hi te /
esa dharma samāsena nirdīṣṭo me śubhāśubham // 53.8 //

aśubhāṁ varjayaḥ nityaṁ sarvadā śubham ācaret /
aḥimsāṁ sarvabhūtānāṁ yathā dharma prakāśitaḥ // 53.9 //
eka eva bhaven mārga dharmāṇāṃ gatipaṅcake /
10 anāsravaś ca yo dharmo bhūtakoṭiṣaṁśritaḥ // 53.10 // {S580}
ap53. -

sa eśa kathito mārgaḥ • ādibuddhaiḥ purātanaiḥ /
11 mayāpi kathitaṁ sarvaṁ śaṅtanirvāṇagāminam // 53.11 //
ap53. -
dharmakoṭiṁ samāśritya bhūtakoṭiṁ tu labhyate /
12 akoṭī sarvadharmāṇāṃ bhūtakoṭiṁ udāḥṛtā // 53.12 //
ap53. -
eśa dharmāḥ samāśena dvividhaiva prakāṣitam /
13 śrṇvantu sarve devā vai bodhisattvā mahārdhikāḥ // 53.13 // {V452}
ap53. -
arhantaḥ śrāvakā mahyaṁ nirvāṇaṁ me yadā bhuvī /
14 abhūt sālavane madhye himavatkuṅkṣisambhave // 53.14 //
ap53. -
nadyāṁ hiranyavatyaśāṁ mallānāṁ upavartane⁶⁰⁶⁷ /
15 yamakasālakavane madhye nirvāṇaṁ me bhavisyati // 53.15 //
ap53. -
pāvāsaṁjiñe⁶⁰⁶⁸ tathā nagare caitye makoṭabandhane,⁶⁰⁶⁹ /
16 nadiitīre sādōpa nirvāṇaṁ me tādā bhuvī // 53.16 //
ap53. -
sarve vai bodhisattvās tu śrāvakāś ca mahārdhikāḥ /
17 devā nāgā tathā yaksā lokapālā mahārdhikā // 53.17 //
ap53. -
śakrabrahmasuyāmāś ca • akaniṣṭhādyaś tathāpare /
18 sarveśāṁ sannipātā vai tasmin sthāne bhavisyati // 53.18 //
ap53. -
yamakasālakavane tatra mallānāṁ upavartane⁶⁰⁷⁰ /
19 gaṅgāyāṁ uttare tīre mahī⁶⁰⁷¹ nadyās tathāpare // 53.19 //
ap53. -
himādrer daksīne bhāge • abhūt sālavane vane /
20 apaścīma⁶⁰⁷² me tathā⁶⁰⁷³ śayā tasmin sthāne bhavisyati // 53.20 //
ap53. -
nadyā tīre tadā⁶⁰⁷⁴ ramye hiranyākhye śubhe tāte /
21 sarvadevasaṅghaḥdāyāṁ sannipāto bhavisyati // 53.21 //
ap53. -
manujair nrpavaraib sarvair manuṣyāmanuṣyasamabhavaiḥ /
22 sarvabhūtaṁ tathā marutai⁶⁰⁷⁵ bālīsābhālīsās tadā // 53.22 //
ap53. -
mahotsavamahotsāhaṁ tasmin sthāne saṁgamam /
23 kṛtam atra mahāṁ⁶⁰⁷⁶ divyāṁ maccharīre tu suṁṣe // 53.23 // {S581}
ap53. -
nirāmiṣaṁ tu tadā sthāpya śāntim āpnoti nirvṛtim /
24 dharmakoṭiṁ parityajya bhūtakoṭiṁ tu saṁviśet // 53.24 //
ap53. -
apaścīma me tādā⁶⁰⁷⁵ jātir nagare kapilavāstuke /
25 śaṅkyānāṁ ca kule mukhye jāto ḍaṁ bhavacārake // 53.25 //
tato 'haṃ tyajya duḥkhātmymāṃ niriyāto 'haṃ grḥāt tathā /
bahutirēḥm tathā sevya na ca prāpto 'mṛtaḥ punah // 53.26 //
duḥkaraṃ ca mayā cirṇam kāyaṃ santāpya taś cainam /
ṣaḍābdam uṣītaḥ bhrāṣṭadehāṃ vāpi viśuṣkataḥ // 53.27 //
a ca kiçcin mayā labdhāṃ yena jānāṃ avāvṛtam /
tatotthāya mayā tatra • āhāraṃ krtha śubhodanam // 53.28 //
devatāsūcitam mārgam gato 'haṃ tatra bhūtalām /
nadyā nairaṅjanāṭire vrkṣarāje suṣobhane // 53.29 // {V453}
nānāpuṣpasamākirūne tatheraṇye 'tha bhātale /
mahāvanaphalopete nānāvrkṣasamudbhave // 53.30 //
mahānādī pariṣṭyānte tarumūle tato hy aham /
yo svakāṃ drṣṭamātraṃ tu bhūbhāgam drḥtiṃ saṃlabhe // 53.31 //
tathaivāhaṃ taṃ taruṃ drṣṭvā parṇāśākhopāsobhitam /
 mahāvrkṣam mahācchāyaṃ mūlagūḍhopāsobhitam // 53.32 //
asvatthe 'śvatthatāṃ gacchet tarumūle niṣadya vai /
drḥtiṃ tatrābhīvindāmi dhyānāṃ cāpi samādhikam /
prāptaṃ tatra • anāsāṃ vai rātryante jāti-r-antakam // 53.33 //
māreṇa bahudhā vīghnā anekākārasuyojitāḥ /
bhagnasainyapaśuvṛtta gato 'sau svabhavanaṃ punah // 53.34 //
tadarthe mantratantrā vai bhāṣitā bahudhā punah /
anekākārapravṛgās ca dhyānā jñānāś ca bhāṣitāḥ // 53.35 //
tridhā yānāṃ punas tatra caritāṃ sarvasvevitam / {S582}
pratipakṣā hi doṣānāṃ tridhā caiva prakāśitaḥ // 53.36 //
tatotthāya punar gatvā urubilvāṃ subhodakāṃ /
snātvāṃbhase tatra • ṛṣim parivrājaṃ saśiṣyakāṃ // 53.37 //
sattvārthāṃ bahudhā kṛtvā prakrānto 'haṃ tataḥ punah /
punah kāśipuritāṃ ramyāṃ anupūrvya samāviṣet // 53.38 //
tatra sthāne tu gatvā vai purā buddhā maharddhikāḥ /
tatrāhaṃ sthito deśe jane kāśijane svayam // 53.39 //
pravartya cakrama śādhamyāṃ śāntim nirvānakārakam /
sasurāsuralokānāṃ gatiṃ pañcāsuniṣritām / sarvabhūtasukhārthāya tatra dharma prakāśitaḥ // 53.40 //
ādibuddhaiḥ purā tatra dharmacakraṃ pravartitam / 41
mayāpi deśitas6087 tatra dharmacakro hy anuttaraḥ // 53.41 //

bhavamuktisukhārthāya sattvadoṣanivāraṇā / 42
pravartya cakram brāhmaṃ6088 vai kṣemaṃ śāntaparāyaṇam // 53.42 //

bhavamārgavināśārtham catuḥsatyasamādhijam / 43
āryāṣṭāṅgikaṃ mārgam caturbrāhmaṁvibhūṣitam // 53.43 //

saprātīyasamutpādaṃ dvādaśākārakāritam / 44
avidyānirodhasamyuktam vidyāmutpādanemijam // 53.44 // {V454}

bhramaṁ toṇtithyāṃ vai bhūtakotiṣukṣoṭijam / 45
anulomavilomābhyāṃ gatimāhātmanemijam // 53.45 //

sampradesāśiśvam cakram bahusattvā vimokṣa ca / 46
vimuṣcyā kāśipurīṃ ramyāṃ śravasyāhaṃ tadā game // 53.46 //

tirthākārāṃ tathāvarya6089 prātiḥāryair6090 vikurvanaiḥ6091 / 47
śāṅkaśye tathā kṛtvā • rddhir janapade tadā // 53.47 //

bahutirthāyatanasthānāṃ6092 sampratoṣya tadā punaḥ / 48
agnibhānde jane kṛtvā devavataraṇam subham // 53.48 // {S583}

trāyastrīṃśeṣu deveṣu śakram6093 samyojya dharmatām / 49
akaniṣṭhādyāṃ tathā devām brahmādiśapurandārām6094 // 53.49 //

savaśravanayakṣendrāṃ caturmahārājakāyikāṃ / 50
sadāmattān6095 karotapāṇīṃ6096 ca trivinām māladhārinām // 53.50 //

devāṃ yakṣa6097 gaṇāṃ sarvāṃ bhaumāṃ divyaantarikṣakām / 51
āryāṃ yakṣa6098 gaṇadhyakṣaṃ sarvāṃ caiva surāsurām // 53.51 //

kṛtvā dharmaphale yuktān6099 nirvānāṇugasatridhān6100 / 52
śreyasaiva tadā yoṣya6101 bahupraṇān6102 acittākān // 53.52 //

asaṅkhyā gaṇanā teṣāṃ samśārāntād anantakān6103 / 53
mahāsāhasralokānāṃ dhātvādhyānān6104 acittākān6105 // 53.53 //

bahuṣattvān tadā6106 satye bhūtārthe sannyojya vai / 54
ihāham āgataḥ tatra śuddhāvāsoṣaṇiḥ dhātvādhyānān // 53.54 //

pravartya mantrasaddharmāṃ6107 tridhāyānasamānugam / 55
sattvānāṃ vinayam āgamyā kalparājām idaṃ punaḥ / prakāśya6108 bhudhā loke maṇjughoṣasya dattavān // 53.55 //

nirvṛte tu mayā loke śūnyibhūte mahīte //
manjuśriyo 'tha sattvānāṃ buddhakṛtyaṃ kariṣyati // 53.56 //
ārakṣanārtham saddharmāṃ jinendrānāṃ parinirvṛtau6109 //
satātā rakṣanā nityaṃ mañjughoṣo bhaviṣyati // 53.57 //
mantraprabhāvanārtham tu kathitaṃ kalpavistaram /
tasmiṃ kāle yugānte vai mahāghore sudāruṇe // 53.58 //
narādhipā mahākrūrā parasparavadhe ratāḥ /
pāpakarmā durācāra alpabhogā tadā yuge /
bhaviṣyanti na sandeho tasmiṃ kāle yugādham // 53.59 // {V455}
mamāgamya ca pūjārtham abhūt sālavane vane /
nadihiranyāvatītire caitye makutabandhane // 53.60 // {S584}
parinirvṛte sayānaṃ me śāntadhātusamāśrite /
citām āropite6110 dehe sambhoge6111 bhogavarjite // 53.61 //
dṛṣṭyeva tat purākarmaṃ maṃ6112 evādbhutaceṣṭitam /
mayavina vinayatāgamye buddhavaineyaceṣṭite // 53.62 //
caritaṃ taṃ śubham citraṃ smṛtvā sarve narādhipāḥ /
sarve pūjāṃ kariṣyanti sadevāsuramānuṣāḥ // 53.63 //
samāgatyātha6113 bhūpālāḥ sarve pūjāmahotsavām /
kariṣyanti na sandehah • tasmiṃ kāle mamāntike // 53.64 //
citā-m-āropite dehe sāmiše guṇa-m-udbhave /
asubhānte śubhe caiva6114 sarve 'punya6115 vivarjite /
bhūtakoṣyo 'tha śūnyās te pañcaskandhasamodaye // 53.65 //
bahusattvā tu taṃ dṛṣṭvā mahāpunyārthe tu yojitā /
mahāśravakā mahātmānaḥ vītarāga maharudhikā /
bodhisattvās tu sarve vai daśabhūmisamāśritā // 53.66 //
parivārya sthitā sarve sarvasattvānavukampakāh6116 /
sarve vai devasaṁghā tu • āryā sapṛthagjanā // 53.67 //
sarve caitaṃ mahāpunyaṃ sthānaṃ caikatra-m-āśritam /
cittaprasādaṃ pratilebhe 'nityaduḥkhasārtham āśrayam // 53.68 //
sarve bhūtagānaḥ taṣṭhūḥ caityānte 'pi samāpataḥ /
pūjāṃ ca mahātiṃ cakre cucukroṣa rurodanam // 53.69 //
mumucuḥ sāśrubindūni sabāṣpāni karuṇeritām /
evaṃ ca kroṣire sarve • anitya6117 duḥkhaśūnyatām // 53.70 //
dharmaṃ dideśitavān buddhaḥ sāmprate 'tha mahītale /
71 saivādyā munivaraḥ\textsuperscript{6118} śreṣṭhaḥ saptamo ṛṣipuṅgavah /
72 śākyajaḥ sarvasattvāgyro darśanaṃ tasya • apaścimam // 53.71 //

sa eṣa bhagavān Śete • anityaduḥkhābhīḥbāśīṇaḥ / {S585}
72 śūnyaparamārtham ākhyāyī • ādiśāntārthabāśīṇaḥ /
kimarthaṃ devasaṅgghā bho na prabodhayata taṃ prabhum // 53.72 //

āgataḥ iha sarve vai buddhāputra\textsuperscript{6119} maharddhikā /
73 dharmārthikā mahāvīrā śrāvakāś ca maharddhikā // 53.73 // {V456}

sarve vai duḥkhītā sattvā mānuṣāś ca surāsurāḥ /
74 samayo vartate hy atra dharmacakrauvartane // 53.74 //

utthātu bhagavān ksipram buddhavelanuvartane\textsuperscript{6120} /
75 mahāsāgare cale\textsuperscript{6121} vollanghya\textsuperscript{6122} muni tadgataiḥ // 53.75 //

na cāvamanya\textsuperscript{6123} bahun sattvāṃś cirakālaṃ samādhijam\textsuperscript{6124} /
76 dhīyānam vīmokṣa samśās tu\textsuperscript{6125} sāntanirvāṇamārgam\textsuperscript{6126} 
niṣeptuṃ vā bhūtato muniḥ // 53.76 //

evamprakāraṃ hy anēkāṃ bahupalāpāṃ pralapaवamcure† // 53.77 //
77 tūṣṇīmbhūtā tha sarve vai devasaṅgghā maharddhikā /
78 ākrandam atulaṃ kṛtvā sapraṇāmā tatashire // 53.78 //

cukucuś ciram utkroṣya\textsuperscript{6127} sāśrukaṇṭhā sagadgadā /
79 saśokācittamanaso brahmādyāḥ sasurāsurāḥ // 53.79 //

manujā narādhipāḥ sarve niṣaṇṇās tatra mahītale /
80 aparāḥ śākyayo muktah vītarāgo maharddhikah /
81 jñānino devadevasya buddhasyaiva mahātmane // 53.80 //

aniruddho nāmato bhikṣuḥ • anujo 'sau manujoḥ śubhaḥ /
81 susūkṣmanipuṇo vyaktaḥ • gītānītiśiśāradāḥ /
82 parivārito 'rha\textsuperscript{6128} mukhyais tu • anekaīś cāpi narādhipaiḥ // 53.81 //

sa bhāṣe madhurāṃ vācāṃ niśvasantaḥ śuceritām /
82 karuṇādrcetasāṃ kṣiptāṃ mallānāṃ sanarādhipāṃ // 53.82 //

mā tāvan mārṣā hy atra citāv agniṃ pradāyatha /
83 yāvad bhagavataḥ putraḥ • agrato dharmatodbhavaḥ // 53.83 // {S586}

mahākāyapānāmena śrāvako 'sau maharddhikāḥ /
84 mahāmune hy agradhi jātabrahmaṇo 'sau nirāmiṣaḥ // 53.84 //
ap53.- magadhānāṃ jane jātaḥ parvate tatra samāhitaḥ /
85 tiṣṭhate gūha6129 pippale nagare rājagṛhe vare // 53.85 //
ap53.- sa evāgamanāṃ kṣipraṃ kariṣyati na cānyathā /
86 yā tatra devatā bhaktā sa deholkāṃ6130 nivārayet // 53.86 //
ap53.- mā tāvac citisandīpaṃ6131 kariṣyatha vrthāśramam /
87 yāvat so maharuddhiko hy agrah śrāvako muninaurasah // 53.87 //
ap53.- pradakṣiṇīkṛtya gurave buddhas trailokyapūjite /
88 mūrdhnā praṇamya pādau śāstuno lokapūjitau // 53.88 // {V457}
ap53.- tadāyaṃ citidīpārthaṃ sarve tatra kariṣyatha /
89 ādīptā caityabhūtād bhaviṣyati tadā • imā /
sarve mā vrthā kurvaṃ śramaṃ kevala bho • iha // 53.89 //
ap53.- evam uktās tu te sarve aniruddhena dhīmatā /
90 niṣaṇṇā sarvamallās tu mānuśas te sanarādhipāh // 53.90 //
ap53.- mānuṣaṇām utpanno 'haṃ mānuṣaiś cāpi vardhitaḥ /
91 bhogair bahuvidhā cānyaiḥ kalāsilpaśubhodayaiḥ // 53.91 //
ap53.- manuṣyaṇām bodhilabhā me tarumūle mahītale /
92 manuṣyaṇām dharmanirdiṣṭāh sarvasattvopakārakam // 53.92 //
ap53.- ata eva manuṣyaṇāṃ citā dipārthayojitā /
93 manuṣyo 'haṃ sarvabhuṭānām agraya tvam ca samāgataḥ /
manuṣyaloke ca śānti me parinirvāṇaṃ tu kalpitam6132 // 53.93 //
ap53.- ye kecit sarvabuddhā vai • atītānāgatavartinā /
94 sarve vai manuṣyaloke6133 'smin manuṣyā deha-m-udbhavā // 53.94 //
ap53.- jātibodhi tathā cakraṃ sādharmyaṃ carituṃ śubham /
95 śāntim samāviṣet sarve pratyekā-m-arhatas tridhā / [S587]
mānuṣiṃ tanum āśritya gatā śāntim anuttarām // 53.95 //
ap53.- upakāraṃ mayā teṣu kṛtaṃ kalpām acintikām /
96 apaścime6134 mayā śānte śītibhūte nirodaye /
sthāpita dhātavas tatra śūnyībhūte mahītale // 53.96 //
ap53.- manuṣyaṇām hitārthaḥ pūjānugrahakāmyayā /
97 sasurāsuralokānām ṛṣiyakṣagarutmatām // 53.97 //
ap53.- rākṣasāṃ pretakūṣmāṇḍāṃ pīśacāṃ maharddhikām6135 /
98 sarvāṃś caiva bhūtānām sraghāś caiva mātāraṇ // 53.98 //
sarvāṃś caiva tathā lokāṃ dhātvā cintyām asaṅkhyakām / 
sthāpītā te tadā kāle śūnyibhūte mahītale // 53.99 //

keci dravyāgatair martyair devarājaś cāparaiḥ / 
pātālavāsibhiś cānyair dānavendrair maharddhikaḥ / 
nāgarājais tathā dāityair dhātavo me prthak prthak // 53.100 //

apahṛtya hṛtārthā ye guṇavanto 'tha maharddhikāḥ / 
kariṣyanti tadā pūjāṃ nītvā svabhavanam punaḥ // 53.101 // {V458}

bhaviṣyanti na sandeḥaḥ sarve buddhā maharddhikāḥ / 
uttamadhamamadhyasthā tridhā cittaprasādataḥ // 53.102 //

bhaviṣyanti te tridhā loke buddhakhaḍga arhadgatā / 
tridhā yānaṃ tathā loke tripkrāraṃ samoditam // 53.103 //

mahāyānānuvarṇināṃ mārgaṃ tatkarmāśritanirgatā / 
bhaviṣyanti tadā loke pratyekāṃ bodhiniḥsrītaṃ // 53.104 //

śrāvakāś ca pare tatra vītarāgamaharddhikā / 
bhaviṣyanti tadā loke tridhā gotravibhūṣita // 53.105 //

mahīpālā mahābhogā mahāsaumyātha cakriṇāḥ / 
divyāṃ mānuṣasambhātatīḥ • anubhūya cilam tadā / {S588} 
kālam āsādya • ante vai tridhā śāntiṃ gata hī te // 53.106 //

ādimadbhiḥ purābuddhair vartamānair hy anāgataiḥ / 
sarveṣāṃ eṣa mārgo vai yathāyaṃ samprakāśītaḥ // 53.107 //

tatra nirvāṇabhūmā vai niṣaṇṇāḥ sarvadevatā / 
vibhinnamanasodvināḥ saha-adgadabhāśināḥ // 53.108 //

evam āha tadā sarve • aho kaśṭam hy anityatā / 
buddhamaharddhikā loke parinirvānāśritāpi te // 53.109 //

evam uktās tu te sarve devarājā maharddhikā / 
tūṣṇīmbhūtā tha thaśte // 53.110 //

māgadhānāṃ jane śreṣṭhe kuśāgrapurivāsinām / 
parvataṃ tatsamīpaṃ tu vārāham nāma nāmataḥ / 
tatrāsa dhīyāya bhikṣuḥ guhālino 'tha paippale / 53.111 //

śrāvako me suto hy agraḥ • auraso dharmatodbhavatāh / 
mahākāśyapanāmāsau niṣaṇṇo guhavare tadā // 53.112 //
piṇḍapātaṃ tadā bhuktvā niṣaṇṇaś cintayet svayam /
113 bahukālaṃ mayā buddho vandito 'sau mahāmuniḥ /
sāmpratam gautum ichhāmi svayambhuvam taṃ narottamam // 53.113 //

ap53.-
kutra vā tiṣṭhate bhagavān śākyato muniṃatamaḥ /
114 samanvāharati tatrasṭhaḥ mahākāśyapaprapatrā // 53.114 //

ap53.-
 evaṃ samanvāhṛtavān6142 cittenaiva munimunim6143 /
115 divyena cakṣuṣā lokam sarvalokāṃś cāvalokayet // 53.115 // {V459}

ap53.-
akaniṣṭhādyam tathā lokān avabhāsyā lokadhātvāḥ /
116 sarvān samagrasattvākhyān mahāsahasrodbhavodbhavān // 53.116 //

ap53.-
śrāvakānāṃ gocaram yāvat paśyate divyacakṣuṣā /
117 sāsanaṃ nirvṛtam sāntaṃ śītāḥ uṣhāṃ Nirāniśam // 53.117 //

ap53.-
parivāritam samantād vai devasaṅghair maharddhihaikaḥ / {S589}
118 manujair narāhārapaiś cāpi • asurair yakṣarākṣasaiś /
sarabhūtagaṇaś cāpi bodhisattvair maharddhikaḥ // 53.118 //

ap53.-
 mahāyaśaiś śrāvakaiś cāpi prajñā6144 dhirudharatāṃ6145 gataiḥ /
119 sarīgair viṭarāgaiś ca devāryair manujais tadā // 53.119 //

ap53.-
citām āropitam vīraṃ buddham ādityabāndhavam /
120 devadevam tadā śreṣṭham munīnām sattamam prabhum // 53.120 //

ap53.-
parivārita samantād vai bhūpālair dīpavāsibhiḥ /
121 trṇolkair grhītasamhastair mallaiś cāpi manujeśvaraiah // 53.121 //

ap53.-
nādīpayitum samarthā te devatābhīh nirvārītā /
122 vratinā caiva caiva bhikṣunā / 53.122 //

ap53.-
sāsrukṣaṭham sa cotkṛṣṭam vighuṣṭaṃ caiva medinīṃ /
123 hāhākāraravam ghoraṃ dundubhiṇāṃ ca nāditam // 53.123 //

ap53.-
divyaṃ rṣigaṇākīrṇam apsarāṅgana6146 samstutam /
124 siddhavidyādharīgītaṃ kinnarodgītaṃ ca tad vanam // 53.124 //

ap53.-
 madhurākūjitodghuṣṭam pakṣināṃ ruditaṃ śubham /
125 citraṃ manojaṇavādītraṃ divyamānuśyanāditam // 53.125 //

ap53.-
apsaraṅgaśaṅgītaṃ siddhavidyādharocitam /
126 yogibhiḥ sarvataḥ kīrṇam abhūt sălavanaṃ vanam // 53.126 //

ap53.-
samantāt parivṛtam śreṣṭham śāyānaṃ munipuṅgavam /
127 tattordhvaṃ niḥśvasya saṣoko vai vītaśoko // 53.127 //

ap53.-
aśrubindum pramuṇcaṃ vai śramaṇaḥ\textsuperscript{6147} kāśyapas tadā /
agraśrāvako mahyaṃ prthivyāṃ āvartate tadā // 53.128 //

vācaṃ cābhāṣate kṣipram aho kaṣṭaṃ pravartate /
yatra nāma tathā buddhāḥ parinirvartya nāsravāḥ // 53.129 //

anityaṃ duḥkhāśūnyaṃ tu • iha tenaiva bhāṣitam /
na dṛṣṭo me śāsvato viśvam anyajanmānuvartinam // 53.130 // {S590} {V460}

tatotthāya tataḥ kṣipram magadhānāṃ nrpatiṃ vrajet /
ajātaśatrum duḥkhārthtaṃ pitṛśokasamarpitam // 53.131 //

grhaṃ tasya tadā gatvā tam uvāca narādhipam /
nirvṛto 'sau mahārāja sambuddho dvipadottamaḥ // 53.132 //

kṣipra yojaya yānaṃ\textsuperscript{6148} tu gacchāmo śāstu-m-antikam /
dharaṇistham śayānam vai nirjvaram gatacetam /
sarvavairabhāyātitaṃ sambhogyaṃ kāyasattamaṃ\textsuperscript{6149} // 53.133 //

śrutvā tadvacanaṃ krūram suduḥkhī sau nrpatiḥ punaḥ /
antāhpralāpam krandantaḥ vācāṃ bhāṣe tadā nrpa // 53.134 //

ubhābhīyāṃ api bhraṣṭo 'haṃ śāstuṇaṃ pitarasya ca /
sarvair bāndhavais tyaktvā • aviśśasyo 'haṃ tathā jane /
patito 'haṃ ghoranarakah kah\textsuperscript{6150} saranyam vrṇomy aham // 53.135 //

paritrāyasva mahāvīra śrāvakah śāstu-m-agrakah /
mahākāśyapo mahātejā nāsti me jīvitam iha // 53.136 //

ity evam uktvā tu nrpo mukhyo māgadhānāṃ narādhipah /
prapatitas tatksaṇāṃ urvyām agraśrāvakaṃ padayoḥ /
iṣceṣto mūrccititas tatra sahasā śayate mahīm // 53.137 //

tvaṃ kumāra tadā kālaṃ maṇjughoṣa maharddhika /
samantād vicarase lokāṃ sattvānugrahakāmyayā // 53.138 //

citām āropite dehe mama sthāne vane vada /
mantra tvaṃ niṣaṇṇo 'bhūd bodhisattvagānāvṛtaḥ // 53.139 //

maccharīraṃ hi pūjārtham tvaya kṛtveha mahītale /
samantād ālokayase bhūtāṃ ko hi duḥkhī kam uddharet // 53.140 //

ity aham patito bhūmā kumāro gambhīratathyadhīḥ /
maṇjuśriyātha tvaya vaśyaṃ\textsuperscript{6151} bhūpālasāyātduḥkhīte // 53.141 //
tatrasṭho 'pi tvayā tasya tvayaiva vinayino 'sau // {S591}

dodhisattvāvagamyo yo na tacchakyaṃ maharaddhikaiḥ /
daivatai ṛṣibhiś cānyaiḥ pratyekārhasrāvakaśaśa // 53.142 /

vatrasṭhāḥ svapnavat paśyen mañjughoṣaṃ narādhipaḥ

bodhisattvāvagamyo yo na tacchakyaṃ maharaddhikaiḥ // 53.143 //

vatrasṭhāḥ svapnavat paśyen mañjughoṣaṃ narādhipaḥ

tvayaiva • ṛddhim āviṣṭaḥ sa rājā śokamūrcchitaḥ // 53.143 //

paśyate 'sau tadā svapne pratyakṣaṃ ca bālinam /
kumārasya viśva-m-ātmānaṃ mañjughoṣaṃ maharaddhikam // 53.144 //

{V461}

vikurvantaṃ tathā dharmavoḥ bodhisattvauḥ sabālakam /

vicitram acintyāṃ ṛddhim mañjuśrīs tvatprasādataḥ // 53.145 //

avīcigamanamaṃ nṛpater utthānaṃ ca satvaram /

vividhāṃ dharmatāṃś caiva • apāyaṃ nāśaśobhanam

gatimāhāmyagunāṃś caiva sarvasrāvakavarjaśaśa // 53.146 //

vistareṇa tataḥ kṛtvā sūtrakṛtyānāśanaṃ /

ajātaśatroraṃ nṛpater vinodaṃ cātivistaram // 53.147 //

samāsena • idāṃ proktam vistarārthārthahūṣitam /

vacanaṃ sarvabuddhānāṃ ādimadhyāvasāya hāṃ /
sarvasattvahā蒂thāya bhāṣita kalpavistaraśa // 53.148 //

tvam kumāra tadā kāle mañjuśrīrvaṃ sarvataḥ /

vineṣyasi mahīpālaṃ pāpakarmānuśr̥taḥ // 53.149 //

acintyāṃ te • ṛddhiṃśaṃ śatvauṃ vāpy acintitam /

sarvabhūtaganāṃś caiva tvam vīneta bhaviṣyasi // 53.150 //

ity evam uktaṃ mañjughoṣaṃ tadā kāle mañjughoṣaṃ pramāṇaṃ /

uvaça vadaśaṃ śreṣṭhaṃ sambuddhaṃ dvipadottamaṃ // 53.151 //

bhaviṣyasi tvam sambuddhaḥ • baḥukalpābhāvingataiḥ /

acintyair gaṇaṇaśaṃkhyair māṇusair gaṇanaśamaiḥ /

mañjudhvaṃ 'tha nāmo vai buddho loke bhaviṣyasi // 53.152 // {S592}

buddhakṛtyaṃ tadā kṛtvā • anupūrvaṃ vāpy sadā /

vimocyaṭaḥ bahuṃ sattvauṃ parinivṛṇṇāṃ te bhaviṣyati // 53.153 //

ity ukta kumāro vai bālarūpī maharaddhikaiḥ /

sa dīrghaṃ niḥśvasyā saṃvignaḥ karuṇāviṣṭacetasā // 53.154 //

cirāmālokaṃ sambuddhaṃ sāśrubindūn mumūcțcacuṭ /
sapraṇāmāñjalipuṭaḥ niṣasāda tataḥ punaḥ // 53.155 //
tato kṣmātalādhaṣṭhaḥ • ajātākhyo nr̥ptamaḥ /
praṇamya śirasā vipraṃ mahākāśyapam adbhutam // 53.156 //
vibuddhaś cetanāyataṃ pādau vandya • agrataḥ6158 /
niḥśvasya ca ciraṃ kālaṃ vistarārthaṃ nivedya ca // 53.157 //
niṣaṇṇo nr̥ptēṣaḥ putraḥ • ajātākhyo mahēśvarah6159 /
mahākāśyapaṃ tato vavre gacchāmas6160 taṃ citālayam / {V462}
pūjitam caityabimbastham upakārārham ānusūyam // 53.158 //
tatrasaṭhaḥ śrāvako hy agrah • ṛddhyā caivam upāgamam /
tasyopāhṛtaṃ cittaṃ ayuktaṃ mama ṛddhye /
padbhyām gantum icchāmi mahācaityam6162 samāgamam // 53.159 //
apaścime gatiḥ śāstus • darśanārthaṃ tu-m-agamam /
tato ‘ṛdhapathe tasthuḥ saṅghāro ‘ma 6163 tu sa vratī // 53.160 //
yāvat paśyate tatra saṅghārāmanivāsinam /
mahallaṃ bhikṣunavakaṃ pāṃ 6164 sattvaṃ vimohitam // 53.161 //
sa drṣṭvā • upasaṅkrāntaṃ6165 mahallo taṃ cirośinam /
maheśākhyam mahābhāgaṃ suddhasattvanirāmayam // 53.162 //
upasaṅkramya taṃ vipraṃ vandityā pādayos tadā /
uvāca taṃ mahābhāgaṃ svāgataṃ te kim āgataṃ // 53.163 //
kutra vā yāsyate kṣipram udvigno vā kim va6166 tiṣṭhase /
uvāca so tam rṣiṃ taṃ bālam āyuṣman na śrutaṃ tvāyā // 53.164 // {S593}
śāstā vai sarvalokasya sambuddho dvipadottamaḥ /
pitā me • agradhīḥ buddhaḥ pradīpārca iva nirvṛtaḥ // 53.165 //
astamu gato mahāvīraḥ śuṇyibhūta hi medinī /
sarvasūnyās tathā lokāḥ śuṇyā bhūtās ca me diśāḥ // 53.166 //
tataḥ prahrṣṭo mahallo ‘sau viparīto bālacetanaḥ /
prahāya6167 vacanaṃ cāha nirvṛto ‘sau pradīrghakhaḥ // 53.167 //
pralambabāhur atyuccchattrākārasamaśiraḥ /
asmākaṃ nāyako hy agrah śikṣāśikṣasuvartinah // 53.168 //
yatheṣṭaṃ vicariṣyāmi sāmprataṃ tena nirvṛte /
ity evam ukto mahallena prahrṣṭo ‘sau maharddhikaḥ // 53.169 //
bhrkuṭim kṛtvā tato vakre6168 huṅkāro6169 ‘sau prayojayet /
ruroṣa\textsuperscript{6170} tatkṣaṇād vipraḥ • vāsanābhāvīto yatiḥ // 53.170 //
hanyān mahītale tatra pādāṅguṣṭhena tatkṣaṇāt /
sarvaṃ pracalitā • urvī parvatoccaḥ samo ravaḥ // 53.171 //
kṣubhitāḥ sāgarāḥ sarve sarve vrkṣāś ca parvatāḥ /
kandarā guhavinyastā nāgarājāś ca devatā // 53.172 //
naṣṭālokā mahī tasmin kāle candrabhāskarau /
nivātā vā tatas tasthuḥ • ulkāś cāpi papeture // 53.173 // {V463}
tato 'sau mantram iti khyātaḥ śrāvakāṇaṃ kulodhavam /
ekākṣaraḥ sahuṅkāraḥ sarvakarmakaraḥ subhaḥ // 53.174 //
asādhito 'pi karoty eṣa jāpamātreṇa mantrarāṭ /
sarvaśastraṃs tathā stambhaṃ viṣaṃ sthāvarajaṅgamam // 53.175 //
sarve sastraṃs duṣṭasattvāṃ jāpamātreṇa stambhanaḥ /
karoti karmavācitryaṃ anyaṃś caiva viṣaṃvataḥ // 53.176 //
pralapāṇo\textsuperscript{6171} mahallakas tatra tūṣṇīmbhūto hy āto gataḥ /
ṛddhyā cāvarjitas tena vinayitvā ca tatkṣaṇāt // 53.177 // {S594}
śrāvakeṇa tadāgreṇa nīto 'sau citisannidhau /
padbhyāṃ gato hi so bhikṣuḥ vītarāgo maharddhikaḥ // 53.178 //
gatvāsau paśyate tatra munino dehacitāśritām /
anekadhā daivasaṅghais tu mahāpūjāṃ pravartitām // 53.179 //
vividhākāravaropetāṃ sarvākārasubhūṣitām /
citām āropitaṃ dehaṃ munino gautamasya vai // 53.180 //
drṣṭvā tu tām mahābhāgā mahākāśyapam adbhutam /
sarve te vītadoṣā vai bhikṣavaś ca maharddhikāḥ // 53.181 //
sarve devaṅgā bhūtaḥ • hāhākāraṃ pramuṇcyā ca /
ākrandya ca mahacchabdaṃ ravaṃ cāpi suśokajam // 53.182 //
pratyudgamyā tataḥ sarve devanāgā maharddhikāḥ /
uvāca tāṃ mahābhāgāṃ vandasva dvipadottamam // 53.183 //
tavaividikṣaṇaṃ\textsuperscript{6172} tāṃ viśvā devaṅghā samānuṣāḥ /
sarve bhūtagaṇāṃ bhaśyāṃ parvaṃ cāpi suśokajam /
citā\textsuperscript{6173} dipanatannisṭhā • aṣaktā dipayituṃ citām // 53.184 //
tato 'sau vītadoṣas tu mahābhogo maharddhikāḥ /
krtyā pradakṣiṇaṃ\textsuperscript{6174} bahudhānusmṛtya tathāgatam /
citānte antime bhāge vandate 'sau maharrddhikaḥ // 53.185 //

ap53.- āyasīṁ ca tadā dronīṁ bhītvā pādau vinirgatau /
186 vanditvā pādayor mūrdhnā parāṁśya punah punah // 53.186 //

ap53.- udvīkṣya bahudhā tatra caraṇau munivare varau /
187 pravištā bhūyasas tatra • āyasīṁ dronīṁ āśritau // 53.187 //

ap53.- niṣaṇṇo 'sau tatotthāya vītarāgo maharrddhikaḥ /
188 parivāro 'tha • arhantair vītarāgair maharrddhibhiḥ // 53.188 // |V464|

ap53.- rāja māgadho mukhyāḥ • āgato 'sau citāntike /
189 anupūrvyā tathā yānaiḥ • hasṭyasaṭhavāhanaiḥ // 53.189 // |S595|

ap53.- mahāsainyā tha bhūpālāḥ sarve sabalavāhanāḥ /
190 āgatā vanditum tatra muniṃ sākyamuniṃ tadā // 53.190 //

ap53.- śayānaṃ bhūtale śānte prānte 'raṇye ....... /
191 nadyā hiranyavatīti tīre caitye makuṭabandhane /
śāntadhātusamāviṣṭe bhūtakotiṣamāśrīte // 53.191 //

ap53.- māgadho nrpatiṣ tatra mahāsainyasamāgataḥ /
192 so 'pi paśyati taṃ divyaṃ vividhākāraceṣṭitam // 53.192 //

ap53.- mahānuśaṃsaṃ prabhāvaṃ ca • ṛṣcaryaṃ bhuvī maṇḍanam /
193 caitya6175-dehajam tatra citām āropitaṃ munim // 53.193 //

ap53.- ānando nāmato bhikṣuḥ suṣaikṣे paricārakaḥ /
194 yam eva manuṣaṃ śreṣṭham vatsalo me sadā rataḥ /
bhaviṣyati tadā kāle • ārtte viklava6176-mānasah // 53.194 //

ap53.- mahākāśyapaṃ tato gatya pādayor nippatito bhuvī /
195 evam covāca duḥkhārtaḥ • vepathunte sagadgadaḥ // 53.195 //

ap53.- adya me nirvṛtaḥ sāstā anātha haṃ sa sāmpratam /
196 sa ti me layanaṃ trāṇaṃ tvam eva parikīrtitaḥ // 53.196 //

ap53.- tenaiva municandrena vyākṛto haṃ tavaṇāntike /
197 sarvakleśaprahāṇam6177 tu • arhatvam tvaṃ tahānte // 53.197 //

ap53.- rātryāṃ paścime yāme nirdīśaṃ tena jinena vai /
198 vriyate tubhya nityaṃ vai mayaiva parininrṛtah // 53.198 //

ap53.- buddhakṛtyārtha tubhyāṃ vai krṛtaṃ tena hitaiśīnā /
199 mayāpi duḥkhitas tyaktvā sāntiyāto mahāmuniḥ // 53.199 //

aniruddho nāmato dhīmān samāśvāsayati taṃ yatim /
mā rodantathā śocaṃ mā śokaṃ ca samāviśa // 200 //
mā vṛaja kutra va sthānam etam eva samāśraya /
eṣa eva bhavec chāstā nirvṛte lokacakṣuṣe // 53.201 // \{S596\}
muninā vyākṛto hy atra buddhakṛtyaṃ kariṣyati /
vayaṃ ca bhavata\(^{6178}\) sārdham anuyāsyāma kāśyapam // 53.202 //
ṛddhimātraṃ mahābhāgaṃ tejavantaṃ mahādyutim /
dvītyam iva sāstaraṃ pratibimbam mahītale // 53.203 // \{V465\}
mahākāśyapamukhyaṃ tu śrāvakaṇaṃ maharuddhikam /
tiṣṭhantaṃ dhriyamāṇaṃ vai mā śokaṃ cet tu vai kṛthā // 53.204 //
evamālāpinaḥ sarve kuruṇāviṣṭa maharuddhikā /
vitarāgā mahāyogā muniputra niṣaṇṇavām // 53.205 //
citām adīpito tais tu mallaiś cāpi narādhipaiḥ /
ādīpte tu samantā vai bhasmūbhutaṃ tu taṃ citam // 53.206 //
taṃ drṣṭvā devasaṅghā tu bhogavanto mahoragāḥ /
sāntaye taccitāsthānaṃ candanodakavārinā // 53.207 //
mahāvarṣaṃ pramūncantā sthitā bhūyo 'tha tatksanāt /
mahāpuṣpapauḥm utsṛjya punar eva mahītale // 53.208 //
āgata tatksanāt sarve jinaḥdātuṃ supūjanā /
sarve parasparaṃ yuddhaṃ kartumārabdha tatksanāt // 53.209 //
brahmādyā śakrayāmāś ca sarvadevaṅgaṃ tatha /
nivāritā vitarāgais tu śrāvakaiś ca maharuddhikaiḥ // 53.210 //
stokastokāni dattāni pūjanārtha sarvataḥ /
tridhā yānaparāvṛttiṃ niṣṭhāśānti ca kāraṇāt // 53.211 //
mahākāśyapena vibhajyaṃ vai dhātavo jinaṃūrtijā /
mahākāśyapena vibhajyaṃ vai dhātavo jinaṃūrtijā /
tridhā yānaparāvṛttiṃ niṣṭhāśānti ca kāraṇāt // 53.211 //
mahākāśyapa tadā yoṣi vitarāgo maharuddhikāḥ /
cintayām āsa taṃ bodhyaṃ mahallakasya bhāṣitam\(^{6179}\) // 53.212 //
māhaiva pravacanaṃ kṛṣṇaṃ dvādaśāṅgaṃ sukhoḍayam /
sūrtravayābhidharmāṃ vai dhūmakālikatāṃ\(^{6180}\) vrajet /
astāṃ yāte māhavīre\(^{6181}\) vipraloḥ bhaviṣyati // 53.213 // \{S597\}
saṅgātavyam imaṃ kṛṣṇaṃ vacanaṃ buddhabhāṣitam /
gacchāmah sahitāḥ sarve vitarāgā maharuddhikāḥ /
māgadhānāṃ puṟaṃ śreṣṭhaṃ rājākhyam nagaram śubham // 53.214 //
kusāgrepure ramye parvate susiloocaye / 
185 vaisālyaṁ ca śubhe desa caityāsthāne susobhane / / 53.215 / /

ap53.- evamprakāra hy anekāṃś ca śasanārthaṃ tu kāraṇāt /
166 mallā pralāpaṁ sarve cakrire samaharddhikā / / 53.216 / /

ap53.- tasmin kāle yugānte vai • astaṁ yāte mayā tu vai /
191 mahīpāla bhaviṣyanti parasparavadhēratā / / 53.217 / {V466}

ap53.- bhikṣavo bahukarmāntā sattvā lobhamūrchchitā /
186 aśrāḍḍhā yugānte vai • upāsakopāsikās tathā /
parasparavadhāsaktāḥ parasparagavesiṇaḥ / / 53.218 / /

ap53.- chidraprahāriṇo nityaṁ savraṇā doṣadas tathā /
188 bhikṣavo hy asaṁyatās tatra munir astaṁ gate yuge / / 53.219 /

ap53.- sthāpitā rakṣanārthāya sāsanaṁ bhuvi me tadā /
189 aṣṭau maharddhikā loke vītarāgā nirāsravāḥ / / 53.220 /

ap53.- arhantaḥ tadā jyeṣṭhā rāhulādyā prákrititā /
192 teśāṁ darśanaṁ nāsti tasmin kāle yugādhame / / 53.221 /

ap53.- amoghaṁ darśanaṁ teśāṁ siddhikāle tu maṇtriṇām /
193 mayātra sthāpitāḥ sarve ṛddhimantrā maharddhikāḥ / / 53.222 /

ap53.- pranihitam mayā teśāṁ daṇḍakarma mahāyaśām /
194 ājñollaṅghanaṁ teśāṁ kīncic chisyā vyatikrāme / / 53.223 /

ap53.- tiṣṭhadhvam yāvat saḍharmāṁ bhūtaśaṁ nirāmīsam /
195 mama vākyam idaṁ puṇyaṁ yāvad ghuṣyate bhūtale / / 53.224 /

ap53.- tataḥ śāntā nirātmānaṁ parinirvātha nirāsravāḥ /
199 bhaviṣyati tadā kāle śāsanāntarhite munau / / 53.225 / {S598}

ap53.- bhikṣaṁbhikṣukāḥ sarve bhikṣunyaś ca sumatsaraḥ /
200 tarkukāḥ kutsita nityaṁ paṁbhūtā tadā yuge / / 53.226 /

ap53.- sushītā śāsane mahāyām gṛhadāragavesiṇaḥ /
203 upāsakāś ca tadā kāle parādārasadāratāḥ sadā / / 53.227 /

ap53.- cihnamātraṁ tadā saṃjñaḥ pariśeṣaiva caturvidhe /
206 vairābhyaśaratāḥ sarve parasparavihethakah / / 53.228 /

ap53.- tīrthikākrāntabhuṣṭḥā devākrānta devākrāntā ca medinī /
208 bhaviṣyanti tadā kāle dvijavāṇaratā janā / / 53.229 /

mithyācārā tathā mūḍhā prāṇihiṃsārātā narā /
mayā tu parinirvāṇo vyākṛto 'yaṃ kalau yuge // 53.230 //

bahunāryā narāś caiva paradāraratāḥ sadā /
akuśašeṣu ratāḥ sarve kuśalārthavivarjitaḥ<sup>6192</sup> // 53.231 //

bhausattvā bhaviṣyante mayi śāntagata bhuvi / {V467}
mamaitaccharīrapūjā tu devasāṅghā mahosaśa // 53.232 //

manuṣyāś caiva mahātmāno yakṣabhūtagaṇās tathā /

manuṣyāś caiva mahātmāno yakṣabhūtagaṇās tathā // 53.233 //

garuḍā atha gandharvā rākṣasā ṛṣayas tathā /
siddhā yogīnaś caiva ..... mahosaśa // 53.234 //

vividhākārasattvās tu vividhām gati<sup>6193</sup>yonijāḥ /
bhavasūtranibaddhās tu cchinnabandhanadhīmatā // 53.235 //

kariśyante<sup>6194</sup> tadā pūjāṃ śartiṃ 'smiṃ gatajvare<sup>6195</sup>
nadihiranyavatītāre yamakāśālavane vane // 53.236 //

caitye makṣutabandhe tu mallanām upavartane /

caitye makuṭatabandhe tu mallanām upavartane / parinirvṛte ca tatrāham śāntim gacched bhayavarjitaṃ // 53.237 //

mamaitad dhātu sāngṛhya hriyamāṇaiḥ parais tathā<sup>6196</sup>
devais ca-r-asuraiś cāpi sarvabhūtagaṇais tathā / {S599}
vibhajya sa prthag bhāgeṣu vyastam kāritā abhūt // 53.238 //

manuṣyarājā mahāsainyaḥ • ajātakhyo māgadhastadā /
prārthayām<sup>6197</sup>āsa sarvesāṃ śrāvakāṃ sumaharddhikāṃ // 53.239 //

mamāpy akṛtapunyasya pitur maraṇakāriṇaḥ /

mamāpy akṛtapunyasya pitur maraṇakāriṇaḥ / abhyuddhara tha mahātmāno<sup>6198</sup> duḥkhitam patitaṃ tu mām // 53.240 //

tato 'gryaḥ śrāvako dhīmān buddhasya sutam-aurasaḥ /

mahākāśyapeti vikhyātaḥ prajānāṃ hitakārakaḥ // 53.241 //

tam tu drṣṭvātha vaiklavyam<sup>6199</sup>ajātakhyāsyā dhīmataḥ /
samanvāharati tatkālam ṛddhyā caś ca adhiṣṭhayet<sup>6200</sup> // 53.242 //

bhāgaikam ṛghṇayām āsa sa dhātunāṃ<sup>6201</sup> jinaniḥśritām /
anye-d-apahṛtā-d-anyair bhogibhiś ca mahābalaḥ // 53.243 //

anyonyarabhasāt kṣobhaṃ kṛtvā caiva parasparam /

anyonyarabhasāt kṣobhaṃ kṛtvā caiva parasparam / nītvā dhātuṃ tadākāśaiḥ svagṛhaṃ cāpi tathute // 53.244 //

mahākāśyapo tadā bhikṣur agraśrāvakas tadā /
muneś<sup>6202</sup> cintayām āsa // 53.245 //
aho kaṣṭaṃ manuṣyeṣu śūnyo 'yaṃ bhuvi maṇḍale /
246 buddhaiḥ pratyekabuddhais tu śrāvakaiś ca maharddhikaiḥ // 53.246 //
ap53.- ālokahīnā sattvā vai bhavacārakacārīnā /
247 te duḥkhāṃ vividhāṃ tīvrāṃ anubhaviṣyati te cīram // 53.247 // {V468}
ap53.- dhātuṃ pūjayaivtā tu lokanāthasya tāyinaḥ6203 /
248 anubhaviṣyanti te saukhyāṃ devalokam analpakaṃ / 53.248 //
ap53.- rājyaṃ caivātha6204 bhogāṃś ca mantrasiddhisudurlabhāṃ /
249 prāpsyanti vividhākārāṃ vicitragecīṣṭām // 53.249 //
ap53.- lokasyāgrāampamādāṃ iṣṭāṃ tridhā mokṣabhūṣitām /
250 pūjayaivtā tu dhātūnāṃ prāpnuyāt siddhim uttamaṃ // 53.250 //
ap53.- evaṃ cintayaivtā tu brāhmaṇo lokaviṣrutiḥ / {S600}
251 śrāvako munivarō6205 jyeṣṭhaḥ kāṣyapo nāma nāmataḥ // 53.251 //
ap53.- saṅgṛhya ca tadā dhātum sambibharti tadā bhuvi /
252 stokaṃ datvājātkhye māgadhasyaiva yatnataḥ // 53.252 //
ap53.- evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
253 sarvebhyaḥ sarvato dadyāc chrāvako ’sau mahātmanaḥ6206 // 53.253 //
ap53.- punar eva bhavas tathau • anityasamāṃ ca abhāvataḥ /
254 śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //
ap53.- rājyaṃ ca tadā dhātum sambibharti tadā bhuvi /
255 saṅgṛhyāṃ ca tadā dhātum sambibharti tadā bhuvi /
256 stokaṃ datvājātkhye māgadhasyaiva yatnataḥ // 53.252 //
ap53.- evaṃ cintayaivtā tu brāhmaṇo lokaviṣrutiḥ / {S600}
251 śrāvako munivarō6205 jyeṣṭhaḥ kāṣyapo nāma nāmataḥ // 53.251 //
ap53.- evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
253 sarvebhyaḥ sarvato dadyāc chrāvako ’sau mahātmanaḥ6206 // 53.253 //
ap53.- punar eva bhavas tathau • anityasamāṃ ca abhāvataḥ /
254 śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //
ap53.- rājyaṃ ca tadā dhātum sambibharti tadā bhuvi /
255 saṅgṛhyāṃ ca tadā dhātum sambibharti tadā bhuvi /
256 stokaṃ datvājātkhye māgadhasyaiva yatnataḥ // 53.252 //
ap53.- evaṃ cintayaivtā tu brāhmaṇo lokaviṣrutiḥ / {S600}
251 śrāvako munivarō6205 jyeṣṭhaḥ kāṣyapo nāma nāmataḥ // 53.251 //
ap53.- evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
253 sarvebhyaḥ sarvato dadyāc chrāvako ’sau mahātmanaḥ6206 // 53.253 //
ap53.- punar eva bhavas tathau • anityasamāṃ ca abhāvataḥ /
254 śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //
ap53.- rājyaṃ ca tadā dhātum sambibharti tadā bhuvi /
255 saṅgṛhyāṃ ca tadā dhātum sambibharti tadā bhuvi /
256 stokaṃ datvājātkhye māgadhasyaiva yatnataḥ // 53.252 //
ap53.- evaṃ cintayaivtā tu brāhmaṇo lokaviṣrutiḥ / {S600}
251 śrāvako munivarō6205 jyeṣṭhaḥ kāṣyapo nāma nāmataḥ // 53.251 //
ap53.- evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
253 sarvebhyaḥ sarvato dadyāc chrāvako ’sau mahātmanaḥ6206 // 53.253 //
ap53.- punar eva bhavas tathau • anityasamāṃ ca abhāvataḥ /
254 śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //
ap53.- rājyaṃ ca tadā dhātum sambibharti tadā bhuvi /
255 saṅgṛhyāṃ ca tadā dhātum sambibharti tadā bhuvi /
256 stokaṃ datvājātkhye māgadhasyaiva yatnataḥ // 53.252 //
ap53.- evaṃ cintayaivtā tu brāhmaṇo lokaviṣrutiḥ / {S600}
251 śrāvako munivarō6205 jyeṣṭhaḥ kāṣyapo nāma nāmataḥ // 53.251 //
ap53.- evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
253 sarvebhyaḥ sarvato dadyāc chrāvako ’sau mahātmanaḥ6206 // 53.253 //
ap53.- punar eva bhavas tathau • anityasamāṃ ca abhāvataḥ /
254 śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //

ap53.- tato 'bhyutthitavān vīraḥ prabhāvāśrita6209•cetasah /
256 āmantryām āsa manu6210•jendram ajātāhyam narādhipam // 53.256 //
ap53.- gacchāmo rājagrhaṃ nagaramaṃ sāstuśānasatkṛtha6211 /
257 śāta6212•kumbhasuvinyastāṃ dhātuṃ prakṣipya yatnataḥ // 53.257 //
ap53.- te 'tra pūrveṣa • ayātā kṣipraṃ rājagrhaṃ tādā /
258 sthānāṃ veṇuvanam prāpyam sthāpayām āsa jinodbhavām6213 // 53.258 //
ap53.- stūpaṃ mahādbhutaṃ kṛtvāsau lokanāthasya tāyinaḥ6214 /
259 pūjayaṁ āsa taṃ stūpaṃ vividhākārabhūṣaṇaiḥ // 53.259 //
ap53.- mālayacīvaracchatraśa ca cūrṇagandhais tu dhūpanaiḥ /
260 chatraśa patākair vicitraśa ca ghaṇṭāmālyaviplepanaiḥ /
anekākāravicitraśa tu dīpamālābhiiḥ sragmibhiḥ // 53.260 //
pūjāṃ kṛtvā mahīpāla praṇāmātacetasah /
mūrdhnā praṇāmya taṁ stūpaṁ praṇidhiṁ cakrire tadā // 53.261 //
lakṣaṇaṃ pūjaya tvu yanmayā kuśalaṁ bahu /
anekatāthāgatipūjāṃ prāpnuyāham acintiyā // 53.262 // {V469}
uttāya tato rājā mahākāśyapaṃ abravīt / {S601}
āśru samparāmrjya bāsāpākārolūcanaḥ /
kṛpāviṣṭahṛdayāḥ pitaram saṃsmaret tadā // 53.263 //
āryo me mahāprājñāḥ sākṣibhūto bhavasva mām /
yanmayā kāritaḥ pāpaṁ niyatāvicīparāyaṇam // 53.264 //
tādṛśaṁ dharmarājaṁ tu śāstur vacanapathe sthitam /
ghātayitvā tu taṁ pitaram na śaknom vinoditum /
kalyāṇamitra āryo me dharmārtham6215 deṣṭum arhati // 53.265 //
evam ukto mahātmāsaʊ • agraśrāvako6216 jine /
kāsyapo nāmataḥ dhīmāṁ imām vācam udīrayet // 53.266 //
mā bhaiṣṭa mahārāja kṛtma te kuśalaṁ bahu /
asti te janmino bhyāsaḥ • anekaśatadhā purā // 53.267 //
buddhānām anupāpād pratyekajinasambhavāḥ /
nagaryām vārāṇasyām śreṣṭhiputra abhūt tadā /
ajñānād bālapālāyād rathyāyāṁ niryayau tadā // 53.268 //
sa eva bhagavāṁ tatra pratyekajinam āgataḥ /
bhikṣārthī hiṅdate tatra lokānugrahakāmyā // 53.269 //
bālaṣya6217 drṣṭvā taṁ prasannagatamānasam /
pādayor nipatya papraccha kiṁ kariṣyasi tvam bhikṣuh6218 // 53.270 //
tūṣṇīm eva sthitō bhagavān khadgakalpāsambhavah6219 /
tadā tena tu bālena cīvare grhyamastītaḥ6220 / 53.271 //
gaccha gaccha imaṁ śreṣṭhaṁ mandirāṁ dhvajabhūṣitaṁ /
asmākaṁ etad āvāsam pādau prakṣāla bhokṣyase6221 /
bhūṃkṣva kṣipraṁ yathākāmāṁ krīdasyāmo yatheṣṭataḥ // 53.272 //
tata 'sau vītadoṣas tu trimalāntakaghātakaḥ /
anūpūrveṇa yauau tatra parānugrahataṭpaḥ /
gatvā dvāramule 'smiṁ sthita eva mahādyutiḥ // 53.273 // {S602}
tatas tena tu bālena praviṣītvā • ambha ucyate /
dehi bhakṣa mayā • ambha bhikṣāṁś ca vividhāṁ bahūṁ // 53.274 //
mitra me hy āgato hy atra pāṃsukṛiḍanakaś cirāt /
modiṣyasi ciraṃ tena tiṣṭhate dvāram āgataḥ // 53.275 // {V470}

tadā sā tvaramāṇā tu dvāraṃ niryayo tatksaṇāt /
paśyate taṃ mahābhāgaṃ śaṇtaveṣam mahardhikam // 53.276 //

tadā sā kṣipram āgataḥ grhītvā bhājanam śubham /
supraksālya tato hastau .......... // 53.277 //

grhītvā • odanan caukṣaṃ anekarasabhūṣītam /
vividhākārabhaksāṃ ca bhājane nyasya rājate // 53.278 //

āgamyav ca tadā kṣipram pātre nivedya ca /
pādayor napatītā sā tu sasutā dharmavatsalā // 53.279 //

grhītvāsa piṇḍapātam tu • ākāse • abhyagacchata /
tato 'śau jvalamānas tu dipamāleva dṛśyate // 53.280 //

na teṣāṃ vācikō bhāgavatām dharma vidyate khaḍgacārīnām /
prabhāva • rddhi sattvānam darśayanti mahātmanaḥ // 53.281 //

atikāruṇikā te 'pi sattvebhyaḥ paralokārthaṃ tu sattvebhyaḥ • ṛddhiṃ sandarśayanti te // 53.282 //
tenā karmanvākena mātryāy saha bālakaḥ /
paṇcājanāmasahasrāṇi devatvam atha kārayet // 53.283 //

devānāṃ devarājāsau sā eva jananaḥ abhūt /
manusyaṃ cakravartītaṃ manuṣyaḥ abhūt tadā // 53.284 //

anubhūya ciraṃ saukhyāṃ bimbisāra suto iha /
yas te • ākārsito bhagavān cīvārante 'tha grhya ca // 53.285 //

vācā durbhāṣitā uktā bhikṣuvādena coditaḥ /
pāṃsukṛiḍanako mahyaṃ bhavasveti purā tadā // 53.286 // {S603}

vāco gatasya karmasya • anisṭasya kaṭukasya ca /
ṭīvraṃ pratāpanāduḥkham anubhūya ciraṃ bahu /
narake patito ghore • anīpsako duḥkhaduḥsaham // 53.287 //

karmapāśānubaddhās tu sattvā gacchānti durgatim /
hasadbhiḥ kriyate karma rudadbhir anubhūyate // 53.288 //
pūrvaṃ bālīabhadhena pratyeṣa karna ṛddhiṃ anubhūyate // 53.289 //

vācā niścāritā duṣṭā tasya karmasya • idṛṣam // 53.289 //
narakebhyo vyasitvā tu manusyaḥ tam ihāgataḥ //
nārake cetanā hy āsid vipākajāte narādhipa // 53.290 // {V471}
tena śīrṣeṇa ṛṣeṇa jīvitā<sup>6231</sup> te ghatapūrviṃ<sup>6232</sup> /
pūrviṃ vāsanāṃ smṛtāpratyekajacāriṇīṃ /
sammukham darśito buddhaḥ pūjyaś caivaṃ akāritā // 53.291 //
tenaiva hetunā hy āsid rājyatvam iha kāraya /
evaṃ venuvane teṣām anyonyā saṃlaped bhuvi // 53.292 //
ekaś ca • agraśisyo me dvitiyaḥ sa narādhīpa /
praṇamyā satadhā stūpāṃ svagṛheṇaiva yayaṃ tada // 53.293 //
tato 'śau śīṣyamukhyo<sup>6233</sup> me pippalāguhavāsinaḥ /
sannipātya munīṃ sarvāṃ vītarāgāṃ mahardhikāṃ // 53.294 //
dvādaśāṅgaṃ pravacanaṃ kṛṣṇam vinayaṃ caivaṃ agāyata /
tanmayā kathito dharmaḥ pūrvaṃ jinavāraīś tathā // 53.295 //
sa tena śīṣyavarāgreṇa triprakāraṃ samādiṣet /
grathanaṃ sūtrabhṛdṛṣṭa vinaṃṣa 'bhīdharmataḥ<sup>6234</sup> // 53.296 //
tribandhān mocayet sattvāṃ tridoṣāṃ cāpi śoṣayet /
triduḥkhaṃ muktavāṃ dhīras triyānaṃ sthāpayet tada // 53.297 //
śāsanārthaṃ tu buddhānāṃ kārayiṣyati • agradhiḥ /
mahārājajātvikhyāto<sup>6235</sup> māgade yo narāhīpaḥ // 53.298 // {S604}
yāvan magadhāṅga<sup>6236</sup> paryantaṃ vāraṇasyām ataḥ param<sup>6237</sup> /
uttareṇa tu vaisālāyāṃ rājā so 'ṭha mahābalaḥ // 53.299 //
bhaviṣyati na sandeḥaḥ śāsanārthaṃ kariṣyati /
tvyāṇa kumāra nirāśaṃ vyākṛtaṃ sāntim uttame // 53.300 //
tasyāpi suto rājā • ukārākhyaḥ prakīrtitaḥ /
bhaviṣyati tadā kṣipraṃ śāsanārthaṃ ca • udyataḥ // 53.301 //
tad etat pravacanaṃ sūtraṃ likhāpiṣyati vistaram /
pūjaṃś ca mahatīṃ kṛtvā diksa-m-antān nayisyate<sup>6238</sup> // 53.302 //
na cāsya durgāṭaṃ cāsya deveṣūpapatsya /
viṃśad varṣāṇi triṃśac ca piṭṛṇā saha janmaḥ // 53.303 //
velāyāṃ<sup>6239</sup> ardhhrāṭre tu paṇcatvaṃ yāsyate tada /
gotrajenaiva rogena • abhibhūto 'śau bhaviṣyati // 53.304 //
mahārogeṇa duḥkhārtaḥ • divasaṃ śaḍvimsāṣi /
samastavyādhiagramaś ca 'śau vividhākāramūrchitaḥ // 53.305 // {V472}
cyuto 'sau narapatiḥ kṣipra deveṣu\textsuperscript{6240} papatsyate /
306 niyatam prāpsyate bodhi so 'nupūrveṇa yatnataḥ // 53.306 //

ete cānye ca bahavah • aḍītā ye 'pyanāgatā /
307 kṛtvā tu vividhām kārām pratyekajinatāyiṣu\textsuperscript{6241} // 53.307 //

iṣṭām viśiṣṭām sampattinām divyāṁ mānuṣikāṁ\textsuperscript{6242} tathā /
308 te 'nupūrveṇa gacchanti śāntīṁ nirjarasampadam // 53.308 //

hiṇottṛṣṭarājāno madhyamāṁ ca narādhipāḥ /
309 ādye tu yuge kathitā nahuśādyā pārthivādayaḥ // 53.309 //

budhaśukrododayo nityaṁ mantrasiddhā narādhipā /
310 śāntanuś citrasucitraś ca pāṇḍava sanarādhipāḥ // 53.310 //

yātavā vārayatyāś ca riśiśāpāstamitāś\textsuperscript{6243} tadā /
311 kārtikaḥ kārtavīryo 'sau daśarathadāśarathi purā // 53.311 //

arjunaḥ siddhamantras tu dvija\textsuperscript{6244} dronasuto 'paraḥ /
312 aśvatthāmāparo mantri sādhayām āsa mantrarāṭ // 53.312 // {S605}

śāstum ūrjitamantrāstraiḥ kṣmāpatyam kārayet tadā /
313 samantāṁ triṣu dvīpeṣu jambūdvīpagatā tadā // 53.313 //

devakārāṁś caiva mantrāṁ pārthivādayaḥ /
314 te 'pi tāthāgatiṃ pūjām anumodyā divīṁ gatāḥ // 53.314 //

buddhatvaniyatā te 'pi kecīt pratyekayānikā /
315 śravakatvaniyatā kecīt sarve te mokṣaparāyaṇāḥ // 53.315 //

kālavyavasthā\textsuperscript{6245} nurūpeṇa • āyuṣaś ca vikalpate /
316 uttamaḥ dirgha-m-āyuṣe\textsuperscript{6246} madhyā madhyamake tathā // 53.316 //

time tu yuge kaśte kaliprāpte yugādhave /
317 + + + + + + + + + + pārthivā tu kalipriyāḥ // 53.317 //

anonyavairasamsaktā parasparavihethakāḥ\textsuperscript{6247} /
318 nicotpattim āyātaḥ sastrasampātām artavaḥ\textsuperscript{6248} // 53.318 //

śastrapravṛttisamutsāhā paradarābhiratas tadā /
319 bhaviṣyanti na sandehaḥ • bhūpāla lokakutsitāḥ // 53.319 //

dhūrtā nikṣṭakarmāṇaḥ • anāryā matsarिनas tathā /
320 bhaviṣyanti tadā kāle madhye dvāparayo kalau // 53.320 //

saṃkṣepeṇa tu vakṣyāmi kumāras taṁ nibodhata /
321 vartamāne tu yatkāle pārthivā bhauvi maṇḍale // 53.321 // {V473}
teṣāṃ tu rūpacihnāni varṇataś ca nibodhatām / 322
prasenajit kośalo rājā bimbisāras tathāparaḥ // 53.322 //
ap53.-
udayanāḥ kṣatriyaśreṣṭhaḥ śatānikasamudbhavaḥ / 323
subāhuḥ sudhanakhyāto mahendracandrasamaś tathā // 53.323 //
ap53.-
licchavīnāṃ tathā jātaḥ siṃho vaiśālya-m-udbhavaḥ / 324
udāvidyotapradyota mahāsenā ca kathyate // 53.324 //
ap53.-
ujjayinyāṃ tathā caṇḍaḥ kapilāhe pure nṛpah / 325
rājā suddhodanaś caiva vairāṭkhyo mahābalaḥ // 53.325 // {S606}
ap53.-
sammukhaṃ buddham paśyanti śākyasimhe narottamam // 53.326 //
dharmaṃ śrutvā tatas te 'pi ciraṃ prāpsyanti sampadām / 327
niyataṃ mokṣakāmās tu śāntim prāpsyanti te 'pi tām // 53.327 //
ap53.-
ity ete lokavikhyatā bhūpalā kṣitimaṇḍale / 328
varṇataḥ kṣatriyāḥ proktāh cihnato nāmasaṃjitāḥ // 53.328 //
ap53.-
pūjayisyati te vākyāṃ mayaiva kathitaṃ bhuvi / 329
tvayaiva vyākṛto loke kumāro bālarūpinaḥ /
ajātākhyo nāmasau niyataṃ bodhiparāyaṇaḥ // 53.329 //
ap53.-
mayi varṣaśate parinivrṣte bhuvi maṇḍale / 330
nirāloke nirānande • ajñānatamasāvṛte /
bhaviṣyati tadā śūnyā medini jinavarpitā / 53.330 //
ap53.-
tasmin kāle mahāghore kusumāhe nagare tadā / 331
āsoko nāma vikhyātah pārthivo bhuvi pālakaḥ /
tivrakāri sarosī ca nirghṛṇo 'saubhavet tadā // 53.331 //
ap53.-
kalyānanimtram āgamya vītarāgaṃ maharddhikam / 332
bhikṣuṃ śīlasampannaṃ nirjvaraṃ gatacetasam // 53.332 //
ap53.-
pūrvavāsanahetuṃ ca pāṃsudānaṃ maharddhikam / 333
niyataṃ kṣetrasampannaṃ pārthivo 'saub mahābhavah /
dharmādharmavicārī ca saghṛṇī kāruṇikohi sau // 53.333 //
ap53.-
hetum uddhāṭayām āsa vītarāgo maharddhihakaḥ / 334
tvayaḥ hi nṛpate pūrvam ajñānād bālacāpalat // 53.334 //
ap53.-
jine śākyasimhasya pāṃsu • aṅjalina tadā / 335
patre bhakṣe pratiṣṭhāpya prāptā sampattayo divi // 53.335 // {V474}
deva lokaṃ cyavitvā
tu pitṛ
tu vane veṇuvane tadā

ārādhya mantraṃ yakṣasya jambhalasya mahātmane/
tato bhūtarathaḥ Siddhāh kṣitipaś ca mahātmanaḥ

yakṣās tasya tiṣṭhante • ājnodiṣṭitamānasāḥ/

yakṣās tasya tiṣṭhante bhavyāḥ kīṃkaraheṣvāḥ

evaṃ maharddhikā dharmātmā balacakri • abhāt tadā/

pūrvasthāpitakārye tu jinānāṃ dhātuvarā bhuvi/
nagare rājagrhe tu vane veṇuvane tadā

grhyā dhātudhare dhātuṃ kuśalālambananānasāḥ/
pūjayāṃ āsa taṃ stūpaṃ yathā paurāṇakārayā
gṛhya taṃ dhātukumbhaṃ tu vibhajya śatadhā punah/

jambūdvīpa imaṃ krṣṇaṃ stūpālankṛtabhūṣaṇam/
kārayantu bhavanto vai dhātugarbham vasundharām

ājñāpratīcchate yakṣā ardharātre tu yatnataḥ/
amānuṣeyaṃ krītiṃ krīṭvā śīlāyaṣṭyocchritāṃ bhuvi

ākṣaṃ naṃ dhiṣṭiṃ kṛṣṇāṃ tānāṃ lokanāthebhya tāysi/
kṣaṇenekana taṃ deśaṃ yatra te dhātudharā jinā/

kṛtvā tu vividhāṃ stūpāṃ lokanāthebhya tāysi/

kṣaṇenaikena te yakṣā nrpate ‘ntikam āgatāḥ/

praṇipatya tato mūrdhān vācā niscāraguhyakāṃ/
yathājñataṃ kṛtaṃ sarvaṃ kīṃ na paśyasi bhūte

tato ‘sau pārthivah kṣipram āruroha ratham tadā/

kāñcanaṃ rājataṃ tāṃram vividhāṃ stūpabhūṣaṇām/
tato bhūtarathaṃ kṣipram pūrayāṃ āsa pārthivah

kṣaṇenaikena tāṃ deśaṃ yatra te dhātudharā jinā/

śobhane mediniṃ krṣṇaṃ jinadāhātudhārais tadā/

praṇidhiṃ cakrire rājā dharmāsoko mahātmavān /
anena kuśalārthena buddho bhūyām\textsuperscript{6269} anuttaraḥ // 53.351 //
ap53.- evaṁ viditvā mahātmāsau dharmāsoko narādhipaḥ /
352 mṛto 'śau devatāṃ yāti niyataṃ bodhiparāyaṇaḥ // 53.352 //
ap53.- aśītivarṣāṇi saptaṃ ca pūjayed\textsuperscript{6270} dhātuvarāṃ bhuvi /
353 jīved varṣaśataṃ sārdhaṃ kṛtvā rājyam akanṭakam // 53.353 //
ap53.- svakarmajanītas\textsuperscript{6271} tasya vyādhir utpanna dehaje /
354 tenaiva vyādhitu duḥkhī mṛtaḥ svargopago bhavet // 53.354 //
ap53.- mahaṭṭiṃ sampadaṃ prāpya • anubhūya divaukasām /
355 anupūrveṇa medhāvī bodhiprāpsyati durlabhām // 53.355 //
ap53.- mantrā sidhyanti tatkāle vajrābjakulayor api /
356 jambhalādyās tathā yakṣā asmin sāsanavartinaḥ /
yaksinyāś ca samākhyaatā hārityādyā maharddhikāḥ // 53.356 //
ap53.- cakravartisamutpāde mantrā sidhyanti cakriṇāḥ /
357 jinais tu kathita ye mantrā vidyārāja maharddhikāḥ /
358 uṣṇīṣaprabṛṭtayaḥ sarve ye cānye jinabhāṣitāḥ // 53.357 //
ap53.- uttamaṃ sādhanāṃ kuryāt tasmin kāle suśobhane /
358 uttamair nādhamaṁ\textsuperscript{6272} sādhyā uttamaṃ gatiṃ āśritaṁ /
dilīpo nahuṣaś caiva māndhātā sagaras tathā // 53.358 //
ap53.- sādhayitvā tu te mantrāṃ cakriṇāṃ jinabhāṣitām /
359 tejorāśis tadā siddhaḥ • nahuṣasya mahātmanaḥ // 53.359 //
ap53.- rājñāḥ\textsuperscript{6273} sitātapatas tu siddhas tu\textsuperscript{6274} sagarasya vai /
360 dilīpaṃsya tathā mantraṃ siddham ekaṃ aksaram\textsuperscript{6275} // 53.360 // [S609]
ap53.- māndhātasya tathā loke siddha uṣṇīṣamunnataḥ /
361 jayoṣṇīs tathā siddho dhundhumāre nṛpottame // 53.361 //
ap53.- kandarpasya tathā rājño vijayoṣṇīs aṣṭādhya kathyate /
362 prajāpatīs tasya putro vai tasyāpi locanā bhuvi // 53.362 //
ap53.- prajāpateḥ suto nābhīḥ tasyāpi Ṽṛṣa-mucyate\textsuperscript{6276} /
363 nābhier\textsuperscript{6277} rṣabhaḥ\textsuperscript{6278} putro vai sa siddhakarma drḍhavrataḥ // 53.363 //
ap53.- tasyāpi mānicaro\textsuperscript{6279} yakṣaḥ siddha haimavate girau /
364 rṣabhasya bharataḥ putraḥ so 'pi mantrān tadā jayet // [V476]
so 'nuḥpūrveṇa siddhas tu mahāvīraḥ bhuvis tadā // 53.364 //
ete cā 'nye ca bahavahā pārthivā lokaviśrutāḥ /
sādhayitvā tu mantrāṇāṃ rājyaṃ kṛtvā divaṃ gatāḥ // 53.365 //
jinendrāir ye tu • uktāni vidyārājā maharaddhikāḥ /
te sarve sōbhane kāle yuge śītisahasrāge /
siddhāh sādhayiṣyanti mantratantrārthakvidāḥ // 53.366 //
ete cānye ca bahavaḥ pārthivā lokaviśrutāḥ /
tato śītisahasrāṇi varṣāṇāṃ śatam eva vā /
rājyaṃ kṛtvā tataḥ svarga niyatam bodhiparāyaṇāḥ // 53.367 //
madhyame tu tadā kāle divyā-m-āscaryamaharaddhikāḥ /
mantrāḥ siddhim evāsār abjapāṇi samoditaḥ /
mantribhir naramukhyais tu bhūpālaḥ sārvabhumikaiḥ // 53.368 //
rājā ca brahmadatto vai vārāṇasyaḥ mahāpure /
siddhāḥ • abjapāṇis tu lokeśo lokaviśrutāḥ // 53.369 //
mahāvīryo mahātmāsau • atikāruṇiko mahān /
sattvānāṁ mantrārūpeṇa dideśa dharmadesanāṁ // 53.370 //
rājī na brahmadattenā • anubhūtam mānuṣaṁ sukham /
tato 'sau siddhamantras tu sadehaḥ svargaṃ āviśet // 53.371 // |§610|
tasyāpi ca suto dhīmān punyakarmā drḍhavrataḥ /
tasyāpi siddho mahāvīryo hayagrīveti viśrutāḥ // 53.372 //
bara mantraprabhāvena jītaḥ śakra abhūt tadā /
tasyāpi sutāḥ svetākhyo rājabhūt sarvadas tadā // 53.373 //
tasyāpi varadā mantrā mahāśvetā nāma nāmataḥ /
sādhayitvā tu tāṁ mantrāṃ jīved varṣaśatratrayam // 53.374 //
tena mantraprabhāvena sukhāvatyaṁ sa gacchati /
niyataṁ bodhīm evāsya ye cānye vyākṛtā mayā // 53.375 //
madhyame tu tadā kāle madhyamantrāṁs tu sādhayet /
adham 'tijuge kaṣṭe mayi buddhatvam āgate /
mantrāḥ siddhim prayāsyantī vajrājakulayor api // 53.376 //
tvayā kumāra mantrā vai ye pūrvaṃ kathitā bhuvī /
te 'pi siddhim prayāsyantī mantrā vai bhāgahetutām // 53.377 //
itarāni tu mantrāṇī laukikāṁ vividhāṁ tathā / |V477|
kaśmalā vikṛtarūpāś ca • antarikṣa tu khecarā // 53.378 //
bhaumyā ca-m-atha yakṣīnyayaḥ piśacya vividhās tathā /
garuḍāḥ kinnarāś caiva pretā rākṣasabhāṣitā // 53.379 //
piśācorakṣāṇām nāgīnāṃ ca maharddhikā /
mantrā siddhiṃ prayāsyanti yuge kaṣte yugādhame // 53.380 //
kumārarūpās tu mantrā vai kumāri rūpās tu sarvadā /
te 'pi siddhiṃ prayāsyanti tasmin kāle bhayānake // 53.381 //
trividhās tu tathā mantrā triprakārās tu sādhanaḥ /
trividhenaiva kālena trividhā siddhir iṣyate /
śaṁkṣepena tu vakṣyāmi kathayānām ativistaram // 53.382 //
rājño 'śokaṁ mukhyasya pṛṣṭhatas ta bhavenṁ nrpaḥ /
viśoka iti vikhyāto loke dharmānucārīnaḥ // 53.383 // {S611}
tasya siddhā imā mantrā devī paṇḍaravāsinī /
viśokaḥ sādhayitvā tu ājahāra divaukasām // 53.384 //
nākapṛṣṭhe ciraṃ saukhyam anubhūya sa mahānrpaḥ /
punar eva gacchan mānuśyaṃ dharmaśīlo hi buddhimān // 53.385 //
rājyaṁ vividhasampattim anubhūya mahādyutīḥ /
pūjayed dhātuvārān śrīmān varśāṇi saṭṣapati /
tato jvarenābhibhūto 'sau bhinnadeho divaṃ gataḥ // 53.386 //
tasyāpy anantare rājā śūrasenaḥ prakathyate /
vighuṣṭo dharmācārī ca sāsane 'smīṃ sadā hitaḥ // 53.387 //
tenāpi sādhita mantrā devi stūpamahāśriyā /
tenāpi kāritā śāstuḥ kārā sumahatī tadā /
stūpair alaṅkṛtā sarvā samudrāntā vasundharā // 53.388 //
tasya karmavipākena vyādhir utpannadehajā /
pakṣam ekam kṣayitvāsa cyutadeho bhaviṣyati // 53.389 //
kṛtvā rājyaṁ varśāṇi daśa sapta ca mānavāṁ /
cyuto 'sau svargam āviṣṭo niyataṃ bodhiparāyaṇaḥ // 53.390 //
tasyāpy anantaro rājā nandanāmā bhaviṣyati /
puṣpākhye nagare śrīmān mahāsainyo mahābalaḥ // 53.391 //
tenāpi sādhito mantra piśāco pīlunāmataḥ /
tasya mantraprabhāvaṃ tu mahābhogo bhaviṣyati // 53.392 // {V478}
nīcamukhyasamākhyaśto tato loke bhaviṣyati /
taddhanaṃ prāpya mantri sau loke pārthivatāṃ gataḥ // 53.393 //
bhaviṣyanti 6296 tadā kāle brāhmaṇās tārıkā bhuvi /
394 siddhyā 6297 bhimānalubdhā vai nagare magadhavāsīnaḥ /
bhaviṣyanti na sandho mithyā 6298 garvitamānīnāḥ // 53.394 //

ap53.-
tebhīḥ parivārito rājā vai ...... / {S612}
395 dharmāśilo ’pi dharmātmā teṣāṃ dāsyati taṃ dhanam 6299 /
kalyāṇamitrām āgamyā pūjad 6300 dhātuvarān 6301 asau // 53.395 //

ap53.-
kevalaṃ tu tadābhyāsād 6302 dānāviklabahetunā /
396 vihārā kāritā tena śoḍaśāṣṭau ca dhūmatā // 53.396 //

ap53.-
bhaviṣyati tadā kāle nagare puṣpasāhvaye /
397 mantrimukhyo mahātmā vai ghṛṇī sādhu tathā dvijaḥ // 53.397 //

ap53.-
sa bhaviṣyati dharmātmā tasya 6303 rājño ’tiśāyinaḥ 6304 /
398 so ’pi siddhamantras tu yakṣiṇī víramatī bhuvi // 53.398 //

ap53.-
tenāpi kāritaṃ sreṣṭham jinānāṃ dhātuvarān 6305 bhuvi /
399 atiprājño hi saṃvrto yakṣinyās tu prabhāvataḥ // 53.399 //

ap53.-
tenā vāsanakarmena pūrvavāsanacoditaḥ /
400 anupūrveṇa medhāvī bodhiṃ prāpsyati durlabhām // 53.400 //

ap53.-
strīkrtena doṣena mṛtyuṃ prāpsyanti māṇavāḥ 6306 /
401 vararucir nāma vikhyāta atirāgī abhūt tadā // 53.401 //

ap53.-
nando ’pi nṛpatiḥ śrīmān pūrvakarmāparādhaḥ /
402 virāgayām āsa mantriṇāṃ 6307 nagare pāṭalāhvaye // 53.402 //

ap53.-
viraktamantravargis 6308 tu satyasandho mahābalah /
403 pūrvakarmāparādhena mahārogī bhaviṣyati // 53.403 //

ap53.-
mahājvareṇa duḥkhārtaḥ • ardharātre marisyati 6309 /
404 āyus tasya ca vai rājñaḥ satṣaṣṭi 6310 varṣāṁ tathā /
niyataṃ śrāvake bodhau tasya rājño bhaviṣyati 6311 // 53.404 //

ap53.-
tasyāpy anyatamaḥ sakhyāḥ pāṇinir nāma māṇavāḥ /
405 niyataṃ śrāvakaṭveṇa vyākṛto me bhaviṣyati // 53.405 //

ap53.-
so ’pi siddhamantras tu lokiṣasya mahātmanah /
406 sādhayet praṇākāmas tu krodhaṃ hālāhalaṃ 6312 dvijaḥ // 53.406 // {V479}

ap53.-
tasya rājño ’para khyātaś candragupto bhaviṣyati / {S613}
407 jalendra 6313 yakṣasiddhas tu kārayed rājyaṃ aṅkaṭakam // 53.407 //

mahābhogi 6314 satyasandhaś ca dharmātmā sa mahipatiḥ /
akalyāṇamitram āgamya kṛtaṃ prāṇivadhaṃ bahu /
tenā karmavipākena viśasphoṭaiḥ sa mūrchitaḥ  / 53.408 //
ardharātre ruditvāsau putraṃ sthāpayed bhuvi /
bindusāra samākhyātaṃ bālaṃ duṣṭamantriṇam  / 53.409 //
tato 'sau candraguptasya cyutaḥ kālagato bhuvi /
pretalokam tadā lebbe gatiṃ mānuṣavarjītām /
mantrabhīyāsūtī tadā yukto gatiṃ tyaktvā divi gatam  / 53.410 //
mantrahetusamutpādāt kuśalālambanacetenām /
pratyekāṃ bodhim āyāti so 'nupūrveṇa narādhipaḥ  / 53.411 //
rājātha bindusāreṇa bağalenāvyaktaetasā /
purā kāritaṃ caityam simhadattena bhaṃtare  / 53.412 //
tasya karmaprabhāvenā bhavāntare /
svargalokac cyavitvā tu manusyendropapadyate /
jāto rājakule candraguptasya dhīmatāḥ  / 53.414 //
bāla eva tato rājā prāptaḥ saukhyam analpakaṃ /
proudho dhṛṣṭaṃ ca samṛṛtaḥ pragalbhaṣ cāpi priyavādinam /
svādhīṇa eva tad rājāṃ kuryād varṣāṇi saptati  / 53.415 //
mantrā keśinī nāma siddhā tasya narādhipe /
kumāra tvadiyamantre tu siddhiṃ gaccheyu te tadā  / 53.416 //
bhaviṣyati tadā kāle mantrasiddhis tvayoditā /
kumārarūpi viśvātmā lokānāṃ prabhaviṣṇavaḥ  / 53.417 //
bhaviṣyati na sandeho mantrarūpeṇa dehinām /
+ + + + + + + + + + + + + + hitakāmyāyā  / [S614]
tasmin kāle sadā siddhir bhaviṣyanti paṭhitā bhuvi  / 53.418 //
mantrī tasya rājasya bindusārasasya dhīmatāḥ /
cāṇaka iti vihāyātāḥ krodhasiddhas tu māṇavaḥ /
yamāntako nāma vai krodhaṃ siddhas tasya ca durmateḥ  / 53.419 //
[V480]

[+ + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + +]

tena krodhābhībhūtena prāṇino jīvitād dhatā /
krtvā tu pāpakāṃ tīvraṃ trīṇi rājyāni vai tadā  / 53.420 //
dīrghakālābhījīvī sau bhavītā dvijakutsitaḥ /
tenā mantraprabhāvena sadeham āsurīṃ bhaJet  / 53.421 //
āsurīṃ tanum āviṣṭa dirghakālaṃ sa jīvayet /  
422 tato 'sau bhinnadehas tu narakēhyo vigacchataḥ // 53.422 //

ap53. -
tato 'sau nārakaṃ duḥkhāṃ anubhūyeha durmatiḥ /  
vividhā nārakāṃ duḥkhāṃ anīṣṭāṃ karmajāṃ tadā // 53.423 //

ap53. -
kalpam ekaṃ kṣayaityāvāsau krodhamantraprācchitām /  
424 cyuto 'sau narakād duḥkhāt tiryakehyopapadyate // 53.424 //

ap53. -
nāgayonīṃ samāpadya bhīmarūpī bhaviṣyati /  
425 nāgarājo mahākrodhī mahābhogi visadarpītaḥ // 53.425 //

ap53. -
dārūṣāṃ karmacāri ca ........... /  
426 cyuto 'sau duṣṭakarmā tu yamalokam agacchata // 53.426 //

ap53. -
sambhūto yamarājaṃ sau pretarājo mahardhhikāḥ /  
evaṃ duḥkhasahasraṇi • anubhūya punah punah // 53.427 //

ap53. -
sau 'nupūrveṇa durmedhā bhuvim āyāta māṇavah /  
mānusyaṃ jannam āyataḥ bhīmarūpī bhaviṣyati /  
daridra krodhanaś caiva • alpasākhyo bhaviṣyati // 53.428 //

ap53. -
pratyekabuddhā ye loke nirāśāḥ khadgacārināḥ /  
429 hīnadinānukampyās tu vicaranti mahītale /  
sattvānāṃ hitakāmyartham praviṣṭā pīṇḍacārikām // 53.429 // [S615]

ap53. -
te taṃ durmatiṃ drṣṭvā vai paracittavidāṃ tadā /  
te tatra-m-anubaddhaṃ tu kāruṇyān nānyahetavah // 53.430 //

ap53. -
tenā kulmāṣakhanḍās tu gṛhitā bhakṣahetunā /  
431 krodhamantrābhībhūtena hetum udghāṭitā tadā // 53.431 //

ap53. -
teṣāṃ niryātayed bhikṣaṃ tatraikasya mahātmanaḥ /  
432 idam bhōḥ pravrjaiteṣā sarve bhakṣayadhvam yathāsukham /  
tasyānukampā buddhēbhyaḥ • ṛddhiṃ darśitavān tadā // 53.432 //

ap53. -
tato 'sau vismayāviṣṭaḥ prabhāvodbhūtikāmanāsaḥ /  
433 pratapet sarvato mūrdhān buddhēbhyaḥ khadgakalpiṣu /  
434 ākāśena gatāḥ sarve vītadoṣā yatheṣṭataḥ // 53.433 // [V481]

ap53. -
tenāpi kuśalārthena pratyekāṃ bodhiṃ cintitām /  
435 yādṛśa hi mahātmānaḥ sāntaveṣā mahardhhikāḥ /  
tādṛśo 'ham bhavel loke mā duḥkhī mā ca durgatiḥ // 53.434 //

ap53. -
kṣīnakarmāvasēṣas tu cyutaḥ svargopagaḥ sadā /  
so 'nupūrveṇa dharmātmā pratyekāṃ bodhiṃ lapsyate /
tasman na kuryān mantrebhyāḥ sādhanam ābhicārakam // 53.435 //

ap53.-
buddhair bodhisattvaś ca pratiśiddham ābhicārakam /
436
atikāruṇikā buddhā bodhisattvās tu maharddhikāḥ /
prabhāvārtham tu mantrāṇām darśitām sarvakarmināḥ // 53.436 //

ap53.-
cintāmaṇayo mantrā bhāṣitās tu tathāgataiḥ /
437
bālarūpā mūḍhacittās tu krodhalobhābhībhūtayāḥ /
parasparam prayojyante ye mantrā ābhicāruke // 53.437 //

ap53.-
pratiśiddham tathā buddhair bodhisattvais tu dhīmataiḥ /
438
sarvaprakāraṃ tu mantrāṇāṃ sattvebhyo bhogavardhanam // 53.438 //

ap53.-
uttīṣṭham atha rājyaṃ vai mahaṃ rakṣām dhanya hetavaḥ /
439
ākaraṇaṃ tu sattvāṇāṃ vividhāṃ yonim āśritām / [S616]
sādhanīyās tu mantrā vai na jīvam uparodhataḥ // 53.439 //

ap53.-
tasmin kāle bhaviṣyanti bhikṣavo me bahuśrutilāḥ /
440
mātrceṭā khyāmās tu stotram kṛtva mamaiva tu /
yathābhūtagunoddēsair yathākāram abhāṣata // 53.440 //

ap53.-
prasādyā sarvataś cittaṃ buddhānāṃ sāsane rataḥ /
441
mantrasiddhas tu durlakṣyāḥ mañjughoṣastaiva tu /
guṇavān śīlasampannaḥ dharmavādī bahuśrutaḥ // 53.441 //

ap53.-
purā tiryaggatenaiva imāṃ stotram abhāṣata /
442
nrpākhyē nagare ramye khaṇḍākhye ca vane va tu /
sārdham śiṣyagaṇenaiva viharāmi yathāsukham // 53.442 //

ap53.-
tatras tavaśā āśi mām cittaṃ samprasādayet /
443
prasādyā ca mayī cittaṃ bhinnadeho divaṃ gataḥ // 53.443 //

ap53.-
devebhyaś ca cyavītva tu manuṣyebhyopapatsyate /
444
manuṣyebhyopapannas tu pravrajec chāsane mama // 53.444 //

ap53.-
pravrajitvā mahātmāsau yathābhūtaṃ hi mām tadā /
445
staviṣyati tadā kāle mātrceṭākhyē savraṭi // 53.445 // {V482}

ap53.-
stitropahāraṃ yathārtham ca nānādṛṣṭāntaḥhetubhiḥ /
446
prakartā sarvabhūtānāṃ hitāyaiva subhāṣitam // 53.446 //

ap53.-
anugrahārtham tu sattvāṇāṃ stotracodanatatparah /
447
bhaviṣyati tadā kāle yugante lokanindite /
tena karmavipākena bhinnadeho divaṃ gataḥ // 53.447 //

so 'nupūrveṇa medhāvī anubhūya vividhāṃ sukhām /
bodhiṃ prāpsyati sarvajñim uttamārtham acintiyām // 53.448 //</p>
caturthe varṇaśate prāpte nirvṛte mayi tathāgate /

nāgāhvayo nāma sau bhikṣuḥ śāsane ’smin hite rataḥ /
muditāṃ bhūmiṃ6345 labdhas tu jīved varṇaśatāni saṇṭ // 53.449 //</p>
ye mantrā buddhaputrais tu mantrā jinavarais tathā /

bhāṣītā nigrahārthāya durdāntadamakāpi vā /
te tu sarve bhuvi-r-nāsti yadi5353 nākṛṣyāmi caurunām5354 // 53.463 //

yatā tu vihite mantere prayogākṛṣṭahetavah /
prayojayām āsa tam dikṣu kṣipräkarṣanataparāh // 53.464 //

kṣaṇena smṛtamātreṇa kṣipräkarṣayati hy asau /
uṅkārekena5355 mātreṇa brahmādyām ānayed bhuvi // 53.465 //

ākṛṣṭā sarvadevās tu brahmādyāḥ saṣakrākāḥ /
hāhākārah pramuṇcana ārtā bhairvanādinaḥ /
kim karomi5356 kim ānītā nāyam mātṛāparādhhinaḥ5357 // 53.466 //

śūghram ca tvaramāṇas tu bhikṣur dhīman viśāradah /
divaukasām mantryām āsa ghāṭam pratyarpayatha ito iha // 53.467 //

anyonyaṃ vai surāḥ sarve sa bhikṣuḥ samprabhāsataḥ /
kṣipraṃ vadata bhadraṃ vo yena • apahṛto5358 ghāṭah /
nirīkṣayām āsa te devāḥ na dāsyante 'tha samantataḥ // 53.468 //

samānvāharati deveśaḥ kenāyaṃ ghāṭako 'pahṛtaḥ /

paśyate vajrinoḥ śṛimān bodhisattvo mahādyutih // 53.469 //

tasyāsti suto gharoḥ mahāroṣi sudārunaḥ /
nirmito vighnarūpeṇa viceruḥ sarvato jagat // 53.470 //

tenāsau ghāṭo nīta deveśaḥ samprabhāsitaḥ /

astī vajrakule vighnah krīḍate līlayā bhuvi // 53.471 //

pūjito 'ham imeneti tenāsau ghāṭako hṛtaḥ /
evam uktvā tu deveśaḥ puṇaeva diviniṃ gataḥ // 53.472 // [S619]

sarve visarjitā devāḥ svamānteṇaiva te tadā /

kṣaṇenaiva tu tattraikaḥ • mührta sutarān api // 53.473 // [V484]

ānayām āsa tam vighnam avaṣāt saṅghaṭam tadā /
tatas tena tu vighnena pretānāṃ ghāṭam ādade // 53.474 //

tato nītena tu vighnena • imāṃ vācām abhāṣīta /

pretaloke ghāṭo nītaḥ • na vayaṃ tatra doṣiṇaḥ // 53.475 //

ruṣṭo so 'pi mahāmantri tam vighnam abhyabhāṣata /
gaccha gaccha mahāvighna mā bhūyo evam ācaret // 53.476 //
ap53.- tatas tena tu te pretā ānītās tatkṣaṇād api /  
477 kṣubhitākṛāntamanasaḥ • dīnāḥ sūcimukhā hi te // 53.477 //

ap53.- ārtasvaraṃ ca krandeyur mahāghoratamā hi te /  
478 cukrutuḥ karuṇāṃ vānīṃ paritrāyasva mahātmana // 53.478 //

ap53.- ghāṭam vo iha • ānītā yatheṣṭa kurute vayam /  
479 mahākāruṇiko mantri6359 vepathu samprajāyatām // 53.479 //

ap53.- karuṇārdreṇa manasā • imāṃ vācāṃ abhāṣata /  
480 kiṃ duḥkham bhavatāṃ loke samprabhāṣatha mā cīram // 53.480 //

ap53.- te • ūcur dīnamanasā bubhukṣāsmat sampradhāvate /  
481 triśitāḥ pretaloke 'smiṃ cīram kālaṃ mahātmanaḥ // 53.481 //

ap53.- mahākāruṇiko bhikṣus teṣāṃ eva pradadau ghaṭam /  
482 tatas te tuṣṭamanasaḥ sattvarām ālayaṃ gatāḥ /  
teṣāṃ cintitamātreṇa • annapānaṃ bhaved ghaṭe // 53.482 //

ap53.- bhavitā candanamāle 'smiṃ bhikṣur nandako bhuvi /  
483 tasmiṃ kālādham prāpte jīved varṣaṣatratrayam /  
mahātmā bodhinimnas tu kṣipraṃ prāpsyati durlabhām // 53.483 //

ap53.- bhavisyanti na sandehaḥ tasmiṃ kāle yugādham /  
484 rājā gomimukhyas6360 tu śāsanāntardhāpako mama // 53.484 // {S620}

ap53.- prācim diśim upādāya kaśmīre dvāram eva tu /  
485 nāśayiṣyati tadā mūḍho vihārān dhātudharāṃs /  
tathā // 53.485 //

ap53.- bhikṣavaḥ śīlasampannān ghātayiṣyati durmatiḥ /  
486 uttarāṃ disām āśritya mṛtyus tasya bhaviṣyati // 53.486 //

ap53.- amānuṣeṇaiva kruddhena sarāṣṭrā6362 paśubāndhavah /  
487 ākrānto 'drikhaṇḍena pātālaṃ yāsyati durmatiḥ6363 // 53.487 //

ap53.- adho atha gatis tasya narakān narakataram bhṛśam /  
488 duḥkhā duḥkhaharam tīvram samrapatsyati dāruṇam // 53.488 // {V485}

ap53.- avīcir nāma vikhyātaṃ narakāṃ pāpakarmān /  
489 mucyate 'sau mahākalpaṃ gomīṣaṇḍo duratmanah // 53.489 //

ap53.- akalyāṇamitram āgamya kṛtaṃ pāpasudāruṇam /  
490 tasmāt sarvapravatnena śāsane 'smiṃ tathāgate /  
prasādyam-akhilām cittaṃ samprabhokṣyathā sampadām // 53.490 //

buddhatvaniyataṃ mārgam aṣṭāṅgapathayāyinam /
gamiṣyatha sadā sarve • aśokaṃ nirjarasam puram // 53.491 //
tasyānantare mahīpālo buddhapakṣa iti śrutaḥ /
mahāpakṣo mahātyāgī buddhānāṃ śāsane rataḥ /
bhavisyati na sandehas tasmāṁ kāle yugādhame // 53.492 //
atiprīto hi nrpatiḥ sāstuḥ śāsanataparāḥ /
vihāramacitayāṁś ca sāstur bimbān anuttamān // 53.493 //
vāpyaḥ taḍāgakūpaṃ ca sarāṃsi caiva anekadhāḥ /
kārayitvā mahārājā divaṃ gacched gatāyuṣaḥ // 53.494 //
tasya siddho mahāvīryaḥ abjaketur mahītale /
prthivim pālanāṃ prārthed bodhisattvasya mahātmane // 53.495 //
tasya mantraprabhāvena jived varṣaṣatratrayam /
tena karmāvasēṣaṇa kṣipram bodhim avāpnyāt // 53.496 // {S621}
tasyāpi ca suto rājā mahāsainyo mahābalaḥ /
gambhirapakṣo vikhyātaḥ prthivim akhiloditām // 53.497 //
so ’pi rājathā yuktātmā tasmāṁ kāle bhavisyati /
vihārvasathacitayāṃś ca vāpīkūpaṃ sa naikadhā /
kārayisyati na sandeho bhūpatiḥ sa mahādyutiḥ // 53.498 //
tenāpi sādhitam mantram maṇjūghoṣasya dhimaṭaḥ /
ṣaḍakṣaraṃ nāma yad vākyaṃ mahārthaḥ bhogavardhanam // 53.499 //
tasya mantraprabhāvena mahābhogī bhaved dhy asau /
anupūrvena medhāvi kṣipram bodhiparāyaṇaḥ /
vividhākārakārāṃs tu śāsane ’smiṃ tathāgate // 53.500 //
bhavisyati tadā kāle • uttarāṃ diśim āśritaḥ /
neplā 6371 maṇḍale khyate himādhre kuśim āśrite /
rājā mānavadeva 6372 tu licchāvinām kulodbhavah // 53.501 //
so ’pi mantrārthasiddhas tu mahābhogī bhavisyati // {V486}
vidyā bhogavatī nāma tasya siddhā narādhipe /
asitvarṣāni kṛtvāsau rājyaṃ taskaravarjītam // 53.502 //
tataḥ prāṇātyaye nrpah svargaloke jagāma saḥ /
tadā 6375 mantrāśu sidhyante śītalā śāntikapauṣṭikā // 53.503 //
tārā ca lokavikhyātā devī pāṇḍaravāsinī /
mahāśvetā paraḥitodyuktā • akhinnamanasāṃ sadā // 53.504 //
ap53.- ity evam ādayo proktā bahudhā nrpatayas tadā / 505 anekadhā bahudhāś caiva nānārūpavivamitāḥ // 53.505 //
ap53.- śāstupūjakās te 'pi mleccharājānā hai …… / 506 vaviśāh uvṛsaśa caiva bhubhāsah subhūbhāsas tathā / bhākramah padakramas caiva kamalas caiva kirtyate // 53.506 //
ap53.- bhāguṭpah takṣaś caiva bhāsvāṃś caiva paścimah / 507 udayaḥ jihunoc hy ante mlecchānāṃ vividhās tathā / tataḥ paraṃ bhrasṭamaryādā parapuruśopasevinaḥ / 53.507 //
ap53.- śastrasampātavidhvestā nepālādhipatis tadā / 508 vidyāluptā luptarājāno mlecchatkaraśevasinaḥ // 53.508 //
ap53.- anekā bhūpatayo proktā nānā caiva dvijapriyāḥ / 509 bhavisyanti tadā kāle cīnaṃ prāpya samantataḥ // 53.509 //
ap53.- rājā hiranyagarbhās tu mahāsainyo mahābalaḥ / 510 vistīrṇaś ca tantraś ca prabhūtajanabāndhahaḥ // 53.510 //
ap53.- mlecchapanatato vijayī ca śāstuḥ śāsanatatparaḥ / 511 tenāpi sādhito mantras cumārasyeva mahādyuteḥ // 53.511 //
ap53.- mahābalalena yuktaś ca vidyārājām aśta akṣaram / 512 mahāvīraṃ nāma vikhyātaṃ sampadānāṃ mahāspadam // 53.512 //
ap53.- tena bāladhiyo rājā rājyahetoṣu samāhitaḥ / 513 yasya smārita mātreṇa buddhatvaṃ niyataṃ padam // 53.513 //
ap53.- so 'lpakāryaniyuñjanaḥ rājyaheto narāhitaḥ / 514 ākāṃkṣamāna yadyevaṃ varadāṃ anuttamaṃ // 53.514 //
ap53.- brahmādyā devatāṃ kṛtsnāṃ ājñāpayati sarvadā / 515 kim punar mānuṣāṃ loke itarāṃ bhāvakutsitām // 53.515 //
ap53.- jīvitvā varṣasatamā sārdham divam gacchan mahānṛpaḥ / 516 so 'nupūrveṇa dharmātmā uttamāṃ bodhim āpnuyāt // 53.516 // {V487}
ap53.- tasmin deṣā inā vidyā ye kumārena bhāṣita / 517 satvarā te 'pi siddhyante nānye vidyā kādacana // 53.517 //
ap53.- bodhisattvo mahāvīrah mañjughoṣo mahādyutih / 518 tasmin deṣa tu sākṣād vai tiṣṭhate bālarūpiṇāḥ / siddhikṣetrā 'tha paraṃ divyaṃ mānuṣyaḥ sādhayisyate / 53.518 //
turuṣkānāṃ vai rājā uttarāpatham āśrita / {S623}
Mahāsainyō mahāvīryas tasmin sthāne bhaviṣyati / kaśmūradvāraparyantaṃ baṣkalodyaṃ sakāviśam/saṃkhāraṃ / 53.519 //

Yojanaśatasaptamī tu rājā bhūṅkte 'tha bhūtalam / saptasaptatisahasrāṇi lakṣau dvau tasya bhūpateḥ / bhaviṣyati na sandeho tasmiṃ kāle yugādhame / 53.520 //

So 'pi siddhamantras tu ṣiṣṭed varṣaśatratrayam / sādhitā keśinī vidyā narādhyakṣena dhīmatā / 53.521 //

Ātmanā śreyasārthaṃ tu vīhārān kārayed bahūn / śaḍāśītisahasrāṇi kuryāt stūpavaraṃs tathā / 53.522 //

Mahāyānāgradharmam tu buddhānāṃ janaṁś tathā / prajñāpāramitā loke tasmin deśe pratiṣṭhitā / 53.523 //

Sa rājā bhinnadehas tu svargalokaṃ gamiṣyati / so 'nupūrveṇa kṣitipālaḥ bodhiṃ prāpyati-m-uttamām / 53.524 //

tasyāntare kṣitipater mahāturuṣko nāma nāmataḥ / dhīmato bahumataḥ khyāto gurupūjakatparaḥ / tasyā mantram prasādhaṃ vai tārādevīṃ maharddhikām / 53.525 //

So 'pi prasiddhamantras tu rājiyaheto 'tha bhūtale / mahāpakṣe mahāsainyaḥ • maheśākhyo 'tha bhūpatiḥ / 53.526 //

Sammato bandhuvargāṇāṃ rājā so 'pi bhaviṣyati / aṣṭau sahasravihārānāṃ tasmin kāle bhaviṣyati / 53.527 //

Tasya mantraprabhāvena ṣiṣṭed varṣaśatadvayam / yadāsau bhinnadehas tu tuṣtebh ypapadyate / sammate devaputrāṇāṃ bodhisattvo maharddhikāḥ / 53.528 //

So 'nupūrveṇa dharmātmā bodhyaṅgasamabhīṣatāḥ / prāpuṇyāt atulāṃ bodhiṃ so 'nupūrveṇa yatnataḥ / 53.529 // {V488}

Tatra deśe sadā kālaṃ tiṣṭhate pravacanām bahu / {S624} jinais tu kathitaṃ pūrvam adhunāpi kathitaṃ mayā / vītarāgaiḥ samākrāntaṃ nāgaiś cāpi maharddhikaiḥ / 53.530 //

Lokapālāḥ tathā yakṣāḥ śātuśaśanarakṣakāḥ / bhaviṣyanti tadā kāle saddharmā rakṣakā bhuvi / 53.531 //

Evaṃ bahuvidhāḥ proktāḥ bhūpāla lokaviśrutāḥ / kathitāḥ kathayati tasmin kāle sudāruṇe / 53.532 //
paścād desaparyantam ujjayinyāṃ
datāḥ pare
samudrātraparyantam lāḍānāṃ janapade tathā
datāḥ pare
śīlahvo nāma nrpatiḥ • buddhānāṃ śāsane rataḥ
datāḥ pare
purīṃ valabhya samprāpto dharmarājā bhaviṣyati
datāḥ pare
vihārāṃ dhātudharāṃ citrāṃ śreyasāṃ prāṇināṃs tathā
datāḥ pare
kārayiṣyati yuktātmā bhūpatir dharmanalāṃ
datāḥ pare
pūjāṃ ca vividhākārāṃ jinambhāṃ manoramāṃ
datāḥ pare
pūjayed dhātudharāṃ agryān lokanāthebhyo yaśasviṣu
daḥ na • asau mantrasiddhas tu kevalam karmajottamaḥ
datāḥ pare
tatra deśe samākhyāto bhikṣuḥ piṇḍacārikaḥ
datāḥ pare
śīlavān buddhisampanno buddhānāṃ śāsane rataḥ
datāḥ pare
kālacārī mahātmāsau praviṣṭo piṇḍacārikam
datāḥ pare
paśyate rājakulaṃ śreṣṭhāṃ vistīrṇaṃ ca janāvṛtam
datāḥ pare
praviṣṭo tatra bhikṣārthī kṣudhayā ca samanvitaḥ
datāḥ pare
trṣito klāntamanaso na lebhe piṇḍakaṃ tadā
datāḥ pare
gṛhitvāsaḥ puruṣaṃ kṣipraṃ nirayus tadgrhēt param
datāḥ pare
tato sa udvignamanaso rakṣito rājabhaṭais tadā
datāḥ pare
nirayur nagarāt tasmāt svālayaṃ tatkṣaṇād gataḥ
datāḥ pare
kṣudhito trṣītaś caiva duḥkhī ca durmatiṃ gataḥ
datāḥ pare
tato ’sau bhaktacchinnas tu • ardhāratre samupasthite

prāṇatyāgaṃ tadā cakruḥ yatī sau laghucetasah
datāḥ pare
praṇidhim ca tadā cakre lāḍānāṃ adhipatir bhaveti
datāḥ pare
tato ’sau kālagato bhikṣur dharākhye nṛpatau kule
datāḥ pare
utpadyeta mahātmāsau śāstuḥ śāsanapūjakāḥ
datāḥ pare
daśavarṣaṃ viṃśaṃ ca rājyaṃ kṛtvā-m-akaṇṭakam
datāḥ pare
lubdhasvajanaprayogenā ajīrṇayati mūrchitaḥ
datāḥ pare
bhinnadeho tato rājā kālāṃ kṛtvā diviṃ gataḥ
datāḥ pare
dharmārāvī mahātmāsau tatrāsau • upapatsyate
datāḥ pare
dharmāṃ śṛṇoti satkṛtya maitreyasya mahādyuteḥ
datāḥ pare
śīlākhye nṛpatau vrēte capalas tatra bhaviṣyati
varṣārdhapakṣam ekaṃ tu\textsuperscript{6420} paṅca māsāṃ tathaiva tu /  
547 rājyam kṛtvā vibhinno 'sau śastraḥbhīṣa śastraḥvibhiḥ / 53.547 /

ap53. strīkṛtenaiva tu doṣeṇa śastraḥbhīṣa • adho gataḥ\textsuperscript{6421} /  
548 tasyāpy anujo dhruvākhyanas tu dhruvāsthavaratam\textsuperscript{6422} gataḥ / 53.548 /

ap53. sevakāḥ\textsuperscript{6423} kṛpaṇo mūrkhaḥ • laḍānaṁ adhipatir bhavet /  
549 śeṣā narādhipāḥ sarve pūrvāntās tu\textsuperscript{6424} sevakāḥ / 53.549 /

ap53. teṣāṃ ca pūrvāja vaṃsāḥ śilāhghopare tādā /  
550 bhavitā bhūpatayaḥ sarve • ambhoje tirarṣagāḥ\textsuperscript{6425} / 53.550 /

ap53. nṛpa indraś sucandraś ca dhanuḥ ketus tathaiva ca /  
551 puṣpanāmā tataḥ proktā\textsuperscript{6426} vāravatīṃ purodhbhavaḥ / 53.551 /

ap53. vaṃṣāḥ kṛpāṇaḥ • lāḍānām adhipatir bhavet /  
552 prabhanāmā sahasrāṇi viṣṇunāmat tathaiva ca / 53.552 /

ap53. anantā nrpatayo proktā yādavāṃ movaḥ kulodbhavaḥ /  
553 teṣāṃ ca pūrvajā vaṃsāḥ śilāhghopare tādā / 53.553 / {S626}

ap53. rṣisāpābhīhubhūtas tu sapaurajanaṁbhāndhavaḥ /  
554 astāṃ gate nrpo dhīmāṅ udake plāvitā purī /  
555 dvāravatī ādho tiṣya mahodhīmadhisārītā / 53.554 /

ap53. uttārāṃ diśi sarvatara nānāraṁbhanitambayoḥ /  
555 anantā nṛpatayaḥ proktā nānājaśīmatāyaḥ /  
556 sakavāṃsā\textsuperscript{6427} tādā trimśān manujeśā nībodhata / 53.555 /

ap53. daśāṣṭa bhūpatayaḥ khyātā sārvabhūmika\textsuperscript{6428} madhyamā /  
556 ante nāgasaṃ tu vīluptā te pare tādā / 53.556 /

ap53. tato viṣṇuḥaraś caiva kuntanāmājītaḥ\textsuperscript{6429} paraḥ /  
557 iśānaśarma\textsuperscript{6430} paṅktiś ca grahasuvrata 'thāparaḥ / 53.557 / {V490}

ap53. tatas te vīluptaratājaḥ bhṛṣṭamārīyaḥ sarvādā /  
558 viṣṇuprabhavau\textsuperscript{6431} tātā mahābhogho dhānino tadā / 53.558 /

ap53. madhyamāt tav bhakāraḥdya mantrimukhyau • ubhau tadā /  
559 dhānino śrīmatau khyātāu śāsane 'smiṃ hite ratau / 53.559 /

ap53. japtamantrau tathā mantre\textsuperscript{6432} kumāras tvayi mantrāraṭ /  
560 tataḥ pareṇa bhūpālau jātāu\textsuperscript{6433} manujeśvarau / 53.560 /

ap53. sapta-m-aṣṭa śatā\textsuperscript{6434} tīnī śrīkaṇṭhāvāsinaḥ tadā /  
561 ādityayāṁ vaiśyās tu sūhāvīśvara\textsuperscript{6435} vāsinaḥ / 53.561 /
bhaviṣyati na sandeho • ante sarvatra bhūpatiḥ /
562 hakārākhyo nāmataḥ prokto sārvabhūminarādhipaḥ // 53.562 //
ap53.-
tatra deśe ime mantrā siddhim gaccheyur vai tadā /
dharmarājena ye proktā vidyā sāntikapauṣṭikā // 53.563 //
ap53.-
vividhāṃ bhogaviṣayāṃ sampadāṃ vividhāṃs tathā /
nānā ca rūpadhārīṇyo yakṣīṇyaś ca maharddhihīkāḥ /
bhaviṣyanti tatra vai siddhā tasmiṃ kāle yugādham / // 53.564 //
ap53.-
dakṣiṇāṃ diśim āśryta sasamudrāṃ vasundharāṃ / {S627}
rājā śveta6436 sucandraś ca sātavāhanā6437 eva tu // 53.565 //
ap53.-
 mahendraḥ6438 śaṅkaraś caiva vallabhō 'tha mahīpatiḥ /
sukeśikeśiś ca vikhyāṭā dakṣiṇāṃ diśi /
maṅgalo vallabhaḥ prokto govindo vrṣaketuḥ6439 // 53.566 //
ap53.-
 ganāṃ śaṅkaraś caiva vyāghraḥ6443 simho tathā budhah6444 /
budhah6445 suddhas tathā kumbhah • nikumbhah caiva kīrtyate // 53.568 //
ap53.-
mathitaḥ sumitaḥ caiva6446 /
balaḥ pulinaś caiva sukeśīḥ keśinas tathā / // 53.569 //
ap53.-
anantā bahavo khyāṭā bhūpālā dakṣiṇāṃ diśi /
attānāgatā cāpi vartamānā nibodhitā / // 53.570 //
ap53.-
nānāmṛtyubhave ny ete nānāvyādhisamāplutā /
śastrasampātadurbhikṣair mṛtāḥ kecid diviṃ6447 gatāḥ // 53.571 //
ap53.-
ity ete nrpatayāḥ sarve kathitā vimukhās6448 tathā6449 /
 mahendraḥ nrpotākhyātas tathā sahatis tathā6450 / {V491}
.......... bhaviṣyanti tadā • abhūt / // 53.572 //
ap53.-
tasmin kāle tadā deśe6451 mantrāṇāṃ siddhim icchatām /
sādhaniyā imā mantrāḥ krodhādyāḥ kuliśocitāḥ /
ābhicārakarmeṣu vaśyārthe ca tathā hitam / // 53.573 //
ap53.-
maṃjuśriyo māhātmā6452 vai kumāro bālarūpināḥ /
sidhyate ca tadā deśe kaliprāpte ca tadā yuge // 53.574 //
ap53.-
parvatavindhyam āśritaṃ sāgare lavanodake /
kārttikeyeti samākhyaṭah6453 sattvānāṃ varadāyakah // 53.575 //
ājñāṃ bho bodhisattvena mañjughoṣaṇa dhīmatā /  
576  sattvānāṃ hitakāmyarthāṃ nivased dakṣiṇāṃ diśi // 53.576 // {S628}

kārttikeyasya ye mantrāḥ kathitā mañjubhāṣāṇā /  
577  tasmin deṣe tadā siddhir bhaviṣyati na saṃśayaḥ /  
578  śṛīparvate tadā deṣe vindhyakukṣīvantabhayōḥ // 53.577 //

dvīpeṣv eva ca sarvatra kalīṅgoreṣu kiritye /  
578  traigunyā mlecchadesesu ... samantaḥ /  
579  ambhodheḥ kukṣitrāntāḥ • nṛpā khyātā anantakāḥ // 53.578 //

kāmarūpakulākhyā hi himādreḥ kukṣim āśritāḥ /  
579  bahavo nṛpatayo proktā udrasandhiṣu sarvadā / 53.579 //

nānāmlecchaganādhyakṣāḥ šāstupūjana tatparāḥ /  
580  indro sucaṇḍramahendraḥ ca bhūpāla mlecchavāsinaḥ // 53.580 //

kṣmāpālau • ubhau tatra śoḍaśārdhā śāsane ratā /  
581  pūjacakāḥ śāstubimbānāṃ tvatprasādā ... // 53.581 //

bhaviṣyanti na sandeho prasannā śāsane jine /  
582  bahavo nṛpavaraḥ proktāḥ pūrvāḥ diśim āśritāḥ /  
583  atītānāgatā ye tu vartamanāś ca sarvadā // 53.582 //

ādyaṃ nṛpavaraṃ vakṣye gauḍānāṃ vaṁśajo bhuvi /  
583  jāto ’sau nagare ramye vardhamāne yaśasvinaḥ // 53.583 //

lokākhyo nāma • sau rājā bhavati gadvardhanah /  
584  māmānutpannaloke ’smiṃ bhavitaśaṃ dharmacintakaḥ // 53.584 //

bahavah kṣitiṣṇu krāntā vividhā jīvakarmiṇāḥ /  
585  madhyakāle samāśvāsa madhyamā madhyadharmiṇāḥ /  
586  ante kalau yuge nṛpendrā śṛṇu tattvataḥ // 53.585 // {V492}

samudrākhyo nṛpas caiva vikramaś caiva kīrtitaḥ /  
586  mahendranṛpavaro mukhya sakārādyo tataḥ / 53.586 //

deverājakhyanāmāsau bhaviṣyati yugādhame /  
587  vividhākhyo nṛphaḥ śresṭhāḥ • buddhimān dharmavatsalaḥ // 53.587 // {S629}

tasyāpy anujo balākhyāḥ śāsane ca hite rataḥ /  
588  prācīṃ samudrāparyantāṃ caityālaṅkṛtaśobhanāṃ // 53.588 //

kariṣyati na sandehāḥ krāntāṃ vasumatim tadā /  
589  vihārārāmavāpiś ca • udyānā maṇḍapāṃ sadā // 53.589 //
kāryati tadā śrīmān śaṅkramān ersetukārakaḥ /
sāstur bimbān tadā pūjet tatprasannāṁś ca pūjayet // 53.590 //
kṛtvā rājaṁ mahipālo niḥsapatnam aṇaṭṭakaṃ /
jitved varṣāṃ šaṭṭṛṃśat 6468 6469 trṃśāḥṃ pravrajena 6469 nrpaḥ // 53.591 //
tato ‘tmānaṃ ghātayed rāja dhīyāyantarā sampramārccitaḥ 6470 /
putrasakāhīhantaḥ yatvṛtcontamāśritaḥ // 53.592 //
tato ‘sau bhinnadehas tu narakebhopyopadyata /
trīṇy ekaṃ ca divasāni • vṛṣitvā narakaṃ gatim // 53.593 //
naraka 6471 deham utsṛjya diviṃ gacchet sadā nrpaḥ /
devānāṃ sukṛtināṃ loke 6472 6472 suddhāvāśa iti smṛtaḥ /
deverājā bhavet tatra suddhātmā bodhinnamagāḥ // 53.594 //
śataśaḥ sahasraśaşı caiva • anubhūya diviṃ sukham /
punar eva mānuśyaṃ prāpya buddho bhūyo bhavāntare /
tenaiva kāritaṃ karma anyajanmeṣu dehinām // 53.595 //
purīṃ ujjayiniṃ 6473 khyātā kālavānāṃ jane tadā /
tatraṃ 6474 mukhyāḥ vanijyo yo 6475 mahādhanaḥ // 53.596 //
buddhānāṃ asambhave kāle śūnye loke nirāspade /
pratyekabuddhā loke ’smin viharanti maharddhikāḥ // 53.597 //
sattvānāṃ hitakāmāya vicaranti mahītale /
purī • ujjayiniḥ prāpya praviṣṭā pīndācārikā // 53.598 //
vargacāriṇo mahātmānaḥ • rathyāyām avatarataḥ 6476 /
vāṇajeyos tu 6477 tadā saiva dṛśtvā tu saṃmukham 6478 munim // 53.599 //
{n630} pātraṃ ca nāmayāṃ āsa vāṇijye yasya sarvadaḥ 6480 /
vāṇijā iṅgitajñāś ca buddhimanto bhavet tadā // 53.602 //
pātraṃ ca pūrayāṃ āsa vividhākāraborhojanaḥ /
tadāsau svahastenaiva teśāṃ prāyaccha yatnataḥ // 53.603 //
grhītvā tu tataḥ sarve prajagmuḥ sarvato nabhām /
dīpamāleva dṛṣyante vyomamūrtisamāśritāḥ // 53.604 //
tato 'sau hrṣṭaromas tu sāṃvegabahuлас tadā /

bhūmyāṃ ca patitas tatra • ṛddhyāvarjitamānasaḥ // 53.605 //

praṇidhiḥ ca tadā cakre pravvāhāra vaco6481 yathā /
anena kuśalamūlena yanhī mayā prāptam adyataḥ /

eṣā munivarā-m-agra bhaved6482 buddho hy anuttaraḥ // 53.606 //
daśajanmasaharasāṇi cakravartī tadā bhuvi /

607 tato 'sau muktadehas6483 tu koṭiṣaṣṭidivaukasām // 53.607 //
anubhūya ciraṃ saukhyaṃ tyaktvā jānma divaukasām /
māṇuṣanāṃ tadā janma prāpnyāt paravaśa iha // 53.608 //
tasya rājakule jānma bhavatīha tu sarvadā /
bālākhyo nāma sau nrpatir bhavitā pūrvadesakaḥ // 53.609 //

ā jānmasaharasāṇi cirasaukhyam anāvṛtam /

prāpnyān6484 nrpatir śrimān sarvajñatvaṃ ca paścimam // 53.610 //
evaṃ bahuvidsaṃ matvā6485 sampado vipuluṣa tathā /
ko nu kuryāt tadā śāstūḥ pūjānādhyeṣanāṃs tathā /
kāraṃ6486 ca śreyasīṃ yuktāṃ bodhimārgopayojanīṃ6487 // 53.611 //

{S631}

tasyāpāreṇa nrpatir gauḍānāṃ prabhaviṃsavah6488 /
kumārākhyo nāma samatah prōkta so 'pi-r-atyantadarmavān // 53.612 //
tasyāpāreṇa śrimān ukārkhyete viśrutāḥ /
tataḥ pareṇa viśleṣa teṣām anyonyateṣyate // 53.613 //

mahāviśleṣaṇā6489 hy ete gaudā raudracetasah /
tato deva iti khyāto rājā māgadhakaḥ smṛtaḥ6490 // 53.614 //

so 'py 'vahata6491 vidhvasta ripubhiḥ samantāvṛtaḥ6492 /
yasyāpāreṇa candrākhyāḥ • nrpatitvam kārayet tadā // 53.615 // {V494}

so 'pi śastraivibhinna tu pūrvacoditakarmanā /
tasyāpi suto dvādaśo6493 jīven māsaparamparāṃ6494 // 53.616 //

so 'pi vibhinna śastrota bāla eva • abhūṭ6495 tadā /
teṣāṃ parasparapavighnacittānāṃ raudraṇāṃ ahitē rātām // 53.617 //

bhaviṣyati tadā kāle bhakārākhyo6496 nrpapuṅgavah /
agraṇi-r-gaudalokānāṃ mahāvyādhisamākulaḥ // 53.618 //
tenaiva vyādhinā • ārtaḥ kālāṃ kṛtvā adho gataḥ /
619
tasyāpareṇa dakārākhyāḥ katipāyān divasān śāsitā / / 53.619

ap53.-

bhavitā gauḍādese 'smiṃ gaṅgātīrasamāśritaḥ /
620
tasyāpareṇa bhakārākhyas trīṇi divasāni kārayet / / 53.620

ap53.-

tato gopālako rājā bhavitā sarvadas 6498 tadā /
621
priyavāḍī ca so rājā ghṛṇī caiva mahābalaḥ / / 53.621

ap53.-

strīvaśaḥ kṛpano mūrkhāḥ • jitaśatrur bhaved yuvān 6499 /
622
kalyānamitrām āgamyā mahāyāgī bhavet tadā / / 53.622

ap53.-

vihārāṃś caityavarān rāmāṇān ārāmāṇān vividhāṃs tadā /
623
vāpyo 'tha jalaśampannā satrāgārām suṣobhanām / / 53.623

ap53.-

sevato bahavas tasya yaśaḥkīrtyātha-m-udyatāḥ 6500 /
624
devyātana ramyāmāvai guhai 6501 vasathakARRIERā / / 53.624 {S632}

ap53.-

pāṣaṇḍibhiḥ 6502 samākrāntaṃ nānātirthikavāsibhiḥ /
625
ākrāntaḥ so diśāḥ sarvā samudrātiracaryagaḥ / / 53.625

ap53.-

krpī bhogī 'pramādī 6503 ca samṛrājā 6504 dharmavatsalaḥ /
626
bvavisyati na sandehaḥ sa prācīm diśa sūrjitaḥ / / 53.626

ap53.-

sadyā 6505-tisārasamyuktavārdhkhe 6506 samupasthitaḥ /
627
gangātīram upāŚritya rājyaṃ kṛtvā tu vai tadā /
viṃśad varṣaṇi sapta 6507 ca janmanāśītiko maṭṭaḥ / / 53.627

ap53.-

tato 'sau bhinnadehas tu tiyagebhya 'nipadyate 6508 /
628
nāgarājā tathā śrīmān dharmātmā 6509 dharmavatsalaḥ / / 53.628

ap53.-

yenāṣya kāritaṃ caitya śāstibimbaṃ manoramam /
629
vihārāṃ kāritavāṃś cātra saṅghasyārthe tadā bhuvi / / 53.629

ap53.-

tenā karmavipākena • antime ca bhave śrite /
630
buddhatvaṃ niyatamaṃ mārgaṃ prāpnuyād acalaṃ padam / / 53.630

ap53.-

tatāh pareṇa gauḍānāṃ tirthikākrāntapuraṃ bhuvi / {V495}
631
tā pūrvadeśe 'smiṃ nagare tirthikasamāhvaye /
bhagavākhye nrpe 6510 khyātaḥ gauḍānāṃ prabhaviṣṇavah 6511 / / 53.631

ap53.-

abhiṣikto dakṣiṇaṣṭhena vratinā 6512 prabhaviṣṇunā /
632
rājyaṃ kṛtvā tu vai tatra paścimāṃ diśim āgataḥ / / 53.632

ap53.-

praviṣya nagarīṃ rāmyāṃ sāketāṃ tu yathepsitaḥ /
633
ariṇā paribhūtas 6513 tu punar eva nivartate / / 53.633

ap53.-
prācīṃ samudrāparyantāṃ taskaraiś ca samāvṛtaḥ /
śastraprahāravidhvamārtto 'sau pretatāṃ gataḥ // 53.634 //

trīṇi varṣāṇi kṛtvāsau bhūpālo rājyam alpakaṃ /
tato dasyubhir grastāḥ • mṛtaḥ pretamaharddhikaḥ /
trīṇi varṣāṇi tatraiva pretebhīyo rājyam akārayet // 53.635 //

tato 'pi so tyaktadehas tu pretalokāṃ sudarūṇāṃ / {S633}

tasmān muktajanmānaḥ svārlokaṃ ca sadā vrajet // 53.636 //

tasyādhareṇa nṛpatis tu samudrākhya nāma kīrtitaḥ /
trīṇi divisānī 6514 durmedhaḥ rājaṃ prāpsyati durmatiḥ /
tasyāpy anujo vikhyāto 6515 bhasmākhyo 6516 nāma nāmataḥ // 53.637 //

prabhuh prāṇatipātasambhaktāḥ mahāsāvadyakāriṇāḥ /
nirghṛṇi • apramattaś ca svasārire tu yatnataḥ // 53.638 //

paralokārthine nāsau balisattvadehaiva 6517 tu /
akalyānāmitram āgamyā pāpaṃ karma kṛtaṃ bahu // 53.639 //

dvijair ākrāntatadrājaṃ tārkikkaiḥ kṛpaṃs tathā /
vividhākārabhogāṃś ca mānuṣā pitarās tathā
tathāvā so prāptavān nṛpatis tathā // 53.640 //

so 'nupūrveṇa gatvāsau paścināṃ diśi bhūpatih /

kaśmīradvāraparyantam uttarāṃ diśiām āśritaḥ // 53.641 //

tatrāpi jītasangrāmā rājyaṃ kṛtvā tu vai tadā /
dvādaśābdāni sarvatāra māsāṃ pañcadaśas 6518 tathā // 53.642 //

prthivyām ārtaṇāṃ 'sau mūrchatā sa punah punah /

mahāduḥkhābhīhūtas tu bhinnadeha • adhogataḥ // 53.643 //

teṣāṃ parasparato dveṣe lubdhānāṃ rājyahetunām /

mahāastropasampātaṃ kṛtvā te tu parasharam // 53.644 // {V496}

abhīṣecya tadā rājyaṃ sakārākhyam bāladehakam /

cihmaṃtra tu tāṃ kṛtvā punah eva nivartate /
yair dvijaṁtyukhyānāṁ 6519 bhinnās te 'pi parasharam // 53.645 //

māgadhāṃ janapaddaṃ prāpya pure • udumbarāhvayē /

dvau 6520 bālau dvijaṁtyukhyāca abhīṣecya svayaṃ bhuvi // 53.646 //

tato 'nupūrveṇa gatvāsau prācīṃ diśiām āśritaḥ /

gaudāṃ janapaddaṃ prāpya niḥsapatnā hya vai tadā // 53.647 // {S634}
ghātitau bālamukhyau tau kалиṅga†kṣu†6521 durātmanā /
648 akalyāṇamitram āgamyā kṛtaṃ prāṇivadho bahum // 53.648 //

pūrvasamāṇitā ye tu nṛpair vigrahamānibhiḥ /
649 ghātayām āsa sarveṣāṃ gauḍānāṃ janaṉāsinām // 53.649 //

somākhyo 'pi tato rājā • ekāvīra bhaviṣyati /
650 gaṅgātīraparyantaṃ vārāṇasyām atāḥ param // 53.650 //

nāśayiṣyati durmedhaḥ sāstṛ bimbān manoramān /
651 jinas u kathitaṃ pūrvaṃ dharmasētum analpakam // 53.651 //

dāhāpayati durmedhas tirthikasya vace rataḥ /
652 tato 'sau kruddhalubdhas tu mithyāmānī6522 hy asammanaḥ // 53.652 //

vihārārāmacaityāṃś ca nirgranthān vasathān6523 bhuvi /
653 bhetsyate ca tādā sarvāṃ vṛttirodhamakārakaḥ6524 // 53.653 //

bhaviṣyate ca tādā kāle madhyadeśe nṛpo varāḥ /
654 rakārākhyaṃ yuktātma6525 vaiśyavrṭti-m-acañcalaḥ // 53.654 //

śāsane 'smin tathā śaktaḥ somākhyasasamo nṛpa /
655 so 'pi pātita eva6526 tēna nagnajātīnpeṣa tu // 53.655 //

tasyāpy anujo hakārākhyā ekāvīro bhaviṣyati /
656 mahāsainyasyaṃyuktaḥ śūraḥ krāntivikramaḥ // 53.656 //

nirdhārayed dhakārākhyo6527 nṛpatim somaviṣrutam /
657 vaiśyavrṭtis tato rājā mahāsainyo mahābalaḥ // 53.657 //

pūrvadeśaṃ tadā jagmuḥ puṇḍrākhyam6528 puram uttamam /
658 kṣatradharmāṃ samāśritya mānarōsat aśilinaḥ // 53.658 //

ghrṇī dharmārthako vidvān kuryāt prāṇivadham bahūn /
659 sattvānupīḍanapara6529 nigrahāyaiva so rataḥ // 53.659 // {V497}

parājyām āsa somākhyam duṣṭakarmānucāriṇam /
660 tato niṣiddhaḥ somākhyo svadeśena avatiṣṭhataḥ // 53.660 // {S635}

nivartayām āsa hakārākhyāḥ • mleccharājye prapūjitaḥ6530 /
661 tuṣṭakarmaḥ hakārākhyo nṛpaḥ śreyasā cārthadharmāyānī // 53.661 //

svadeśenaiva prayātaḥ • yatheṣṭagatināpi vā /
662 tair eva kāritaṃ karma rājyahaṃā6531 samanvitaḥ // 53.662 //

adhunā prāptavān bhogān rājavrṛtti-m-upāśritān /
663 pūrvaṃ pratyekabuddhāya bhaktācchādanadattvān // 53.663 //
pādukau ca tadā dattau cchatracāmarabhūṣitam /
tasya dharmaprabhāv etau mahārājyaṁ devatau / // 53.664 //

bhuṭṭavān bhogasampattiḥ • devamanuṣyasarvadā /
somākhya dvijāhavyo mahābhogi bhaved dhy / asau / 53.665 //

bhogān dvijātiṣu dattvā vai rājyaṁ kṛtvā vai tadā /
......... sārdham saptamaṁ tathā / 53.666 //

varṣan daśa saptaṁ ca māsam ekam tathāparam /
divasān saptamaṁtau ca mukharogasamākulaḥ / 53.667 //

kṛmibhir bhakṣamāṇas tu kālaṁ kṛtvā • adhogatiḥ /
amānuṣākrāntavidhvastaṁ tat puraṁ ca abhūt tadā / 53.668 //

mānuṣenaiva doṣeṇa jvarārto vyādhimūrcchitaḥ /
mṛto mantraprayogeta rājasau kālagatas tadā / 53.669 //

avīcīr-nāma vikhyātam narakam pāpakārinā /
tatrāsau • upapadyeta pāpakarmāntacāriṇaḥ / 53.670 //

mahākalpaṁ tadā narake pacyate 'sau duṣṭacetasāḥ /
tato 'tātaṁ hahavaṁ caiva saṁjīvaṁ kālasūraṁ tu / 53.671 //

asipatravanam ghoram anubhūya punah punah /
tiryakpretalokaṁ ca yamalokaṁ punas tathā / 53.672 //

evaṁ janmasahasrāṇi saṁsāre saṁsarataḥ punah /
nāsau vindati saukhyāni duḥkhabhājī bhaved sadā / 53.673 // [S636]

tasmāt sarvaprayatnena ūsane 'smiṁ tathāgate /
prasādyam akhilam cittaṁ gacchadhvaṁ nirjarasampadam / // 53.674 //

buddhe kārāpakārāṃ ca • anantā bhavati karmatā /
buddhe prāsādaḥ kartavyaḥ • dharmasanghe ca vai tathā / 53.675 // [V498]

bhavanti loke agras tu triratnapūjakā nṛpa /
maheśākhyā mahārājyā mahābhogā dhaneśvarā / 53.676 //

prāpnuyād vividhāṁ saukhyāṁ sampadāṁ vipulāṁ nṛpa /
pūjayitvā tu lokāgryāṁ loka śvaratāṁ vrajet / 53.677 //

śakratvam atha yāmyatvaṁ brahmavatvaṁ ca punah punah /
pratyekabuddhā buddhatvaṁ śrāvakatvaṁ ca vai bhuvi /
prāpnuvanti triyānam agratvam dvau yātau nihṣprhatāṃ gatāḥ // 53.678 //

ap53.- evaṃ hy acintiyā buddhā buddhajñānam apy acintyam /
679 acintiyo hi phalam teśām vipāko bhavanțy acintiyaḥ // 53.679 //

ap53.- atāḥ pareṇa somākhyo nrpatau apy astam ite bhuvi /
680 anyonyakṣobhaśīlas tu gauḍatantro bhaviṣyati /
681 sadā • udyataśastrās tu anyonyāpi 'napekṣināḥ // 53.680 //

ap53.- divasā saptam evam tu māsam ekam tathāparam /
681 gaṇarājyaṃ tadā tantre bhaviṣyati sadā bhuvi /
682 gaṅgātire etasmin vihāradhyuṣita-m-ālaye // 53.681 //

ap53.- tataḥ pareṇa sutas tasya somākhyasya ca mānavaḥ /
682 māsāny aṣṭau divasā pañca sārdhāheṣu niśātyayaṃ tu / 53.682 //

ap53.- ............ vaiśyavarnaśiśus tadā /
683 nāgarajasamāhveyo gauḍarājā bhaviṣyati // 53.683 //

ap53.- ante tasya nṛpe tiṣṭhaṃ jayādyā varṇatadvijau /
684 vaiśyaiḥ parivṛtā vaiśyam nāgāhveyo samantataḥ // 53.684 //

ap53.- durbhikṣopadravās te 'pi paracakropadrutās tadā / 685 {S637}
685 teśām rājyam asampṛptam mahātaskara-m-ākulāḥ /
686 te tāṃ bhrāṣṭamaryādā .......... // 53.685 //

ap53.- varśā pañcakam ekam vai bhūnte trāsasamākulam /
686 prāṇātyayaṃ tadā cakruḥ kṛtvā prāṇivadham bahūn // 53.686 //

ap53.- pūrvakarmaparādhena te janā vaiśyavruttayaḥ /
687 anyonyakṣobhaśīlas tu bhaviṣyanti tadā • abhūt // 53.687 //

ap53.- prabhaviṣnuṃ tadā teśāṃ kṣatavṛttisamāṣritah /
688 bhaviṣyanti na sandehaḥ • gauḍatantre narādhipaḥ // 53.688 //

ap53.- śastrabhinnā tathā kecid vyādhibhiṣ ca samākulāḥ /
689 kālaṃ kṛtvā tato yātā narakē było narādhipāḥ // 53.689 // {V499}

ap53.- strīpradhānaṃ śiśus tatra punar eva narādhipaḥ /
690 pakṣam ekam tathā vai śastrabhinno hatas tadā // 53.690 //

ap53.- mahādurbhikṣasampātaṃ paracakrasamākulam /
691 prācyā janapadā vyastā utrastā gatamānasā // 53.691 //

bhaviṣyanti na sandehaḥ tasmāṃ deśe narādhipaḥ /
madhurāyāṃ jāto vaisyākhyāḥ • vanik pūrvi nṛpo varaḥ / so 'pi pūjitamūrtis tu māgadhānāṃ nṛpo bhavet // 53.692 //

tasyāpy anujo bhakārākhyāḥ prācīṃ disi samāśritaḥ /
tasyāpi sutaḥ pakārākhyāḥ prāgdeśeṣv eva jāyataḥ /
ksamādrīyaḥ • agraṇī proktāḥ bālabandhānucārīnāḥ // 53.693 //
daśa varṣāṇi saptaṃ ca bandhanastham adhiśṭhitaḥ /
gopākhyena nṛpatinā baddho mukto 'sau bhagavāhavye // 53.694 //

paścād deśasamāyātah • akārākhyo mahānṛpa /
prācīṃ disiparyantaṃ gaṅgātiramatiśṭhata // 53.695 //

śūdravarno mahārajā mahāsainyo mahābalaḥ /
so taṃ tīraṃ samāśrītya tiṣṭhate ca samantataḥ // 53.696 // {S638}

purīṃ gauḍajane khyātaṃ tīrthāhva iti viśrutaḥ /
samākramya rājaśau tiṣṭhate ca mahābalaḥ // 53.697 //

tatra ca kṣatriyo bālaḥ • vaṇijā ca sahāgataḥ /
rātrau praviṣṭavāṃs tatra rātryante ca prapūjitaḥ // 53.698 //

śūdravarno nṛpaḥ khyātaḥ punar eva nivartayam /
gaṅgātiraparyantaṃ nagare nandasamāhavye // 53.699 //

māgadhānāṃ tadā rājyaṃ sthāpayām āsa taṃ śiśum /
kāśijanapadaṃ prāpya vāraṇasyam ataḥ pure // 53.700 //

praviśec chūdravarnas tu mahīpālo mahābalaḥ /
mahārojena duḥkhārtaḥ • abhiṣece sutaṃ tadā // 53.701 //

abhiṣicya tadā rājyaṃ grahamāṣyam bālabārakam /
mahārogābhibhūtas tu bhūmāv āvarta vai tadā // 53.702 //

tatordhvam niḥśvasya yatnena bhinnadeho 'pi tiryataḥ /
tiryagbhyo, vasaṃ māsāṃ aṣṭa saptaṃ ca vai tadā // 53.703 //

tato 'sau muktajanmāna devebhyo-m-upapadyate /
vividhāṃ devasampattīm viṃśajanmāni vai tadā // 53.704 // {V500}

tato 'nupūrveṇa dharmāṭmā pratyekeḥ bodhim āpnyāt /
tenaivopārjitaṃ karma pūrvakāleṣu janmani // 53.705 //

pratyekabuddho mahātmā vai vastraḥ samabhicchāditaḥ /
upānahaṃ nāmayām āsa hastyaśvarathahetunā /
bhojanaṃ ca tadā tasya tasmai dadyuḥ prayatnadhīḥ // 53.706 //
tena karma vipākena devarājā śatakratuḥ / 
707  bhavitā devaloke 'śmin trimśatkoṭyāś tu janmataḥ / 
    bhuvim āyāta rājāsa bhavitā iha janmani // 53.707 //

parair upārjitam rājyam anubhoktā bhaviṣyatī / 
708  tasyāpi ca suto rājā vārāṇasyāṃ tu pratiṣṭhitāḥ / 53.708 // [S639]

samantād dhatavidhastaviluptarājyo bhaviṣyatī / 
709  dvijakrāntamabhūyāṣṭham tad rājyaṁ ripubhis tadā / 53.709 //

pramāṇi kāmacāri ca sa rājā grahacihnitaḥ / 
710  apaścime tu kāle vai paścāc chatruhato mṛtaḥ / 53.710 //

māgadho nrpatis teṣām anyonyāvarodhinaḥ / 
711  somākhye nrpate ārte prāgdeśe samantataḥ / 53.711 //

gangātiraparyantaṃ vārāṇasyām ataḥ param / 
712  bhaviṣyatī tadā rājā pakārākhyah śatrīyas tadā / 
    yo 'sau śūdravāmaṇena • akārākhyena pūjitaḥ / 53.712 //

nagare nandasamākhyāte gangātīre tu samāśrite / 
713  bhavitā kṣatriyo rājā pūrvakarmais tu coiditaḥ / 
    tenaiva kāritaṃ karma kṛtaṃ cāpy anumoditaḥ // 53.713 //

atikrānte tadā kāle kanakāhve śāstusambhave / 
714  vārāṇasyāṃ mahānagaryāṃ sreṣṭhir āśin mahādhanāḥ / 53.714 //

vanijah sa suto bālaḥ • bāliṣais tu samāvṛtaḥ / 
715  pāṃsukrīdanam arthāya rathyāyāṃ pratipadyate / 53.715 //

svaghrte stūpavaraṃ dṛṣṭvā pitamātrabhīpūjitaṃ / 
716  tad eva manasā varte stūpaṃ kṛtvā tu pāṃsunā / 53.716 //

pūjām ca kārayāṃ āṣa nirmālyakusumais tadā / 
717  saṃstavām āṣa taṃ stūpaṃ buddhaśrāddhagasmṛtiḥ / 53.717 //

krīḍate bālas tatra śīṣubhiḥ parivāritaḥ / 
718  jine kanakaśāstusya śrāvakāgro tadaikakah / 53.718 // [V501]

vītadoṣas tu yuktāmā traidhātukamuktadhīḥ / 
719  tadāsa vītadoṣas tu piṇḍapātam ahiṇḍata / 53.719 //

praviṣate ca tadā nagarīṃ vārāṇasyāṃ suśobhanām / 
720  vītarāgas tadā deṣaṃ yatra te bāliṣā bhuvi / 53.720 // [S640]

yatra te śaiśavaḥ sarve samantat parivāritaḥ /
ap53.- ehi bhikṣu ihāgaccha vanda tvamāścāṣṭucāityakam /
721 asmābhīḥ kāritaṃ yatnāt na tvam pāsyasi 'śobhanam / 53.721 //

ap53.- tataḥ śreṣṭhisuto bālaḥ gṛhitvā ṭṛṇavartitam /
722 kṛidayā bandhayām āsa vītarāgam maharddhikam / 53.722 //

ap53.- samanvāharati tatrasau vītarāgo maharddhikaḥ /
723 pāsyate bhuvi tatrastham caityam kāritaṃ hi tāiḥ /
bāliśaṃ mūrdhi-m-āsrīya evaṃ voca mahātmadhīḥ / 53.723 //

ap53.- muṅca dāraka gacchāmo yatra tvatkāritaṃ kṛtiḥ /
724 āgatā ca tataḥ sarve yatra dhātudharaṃ bhuvi / 53.724 //

ap53.- vanditvā vītarāgo mahātmāsaṃ śiśubhiḥ ca itadā samaiḥ /
725 punar eva prasthitā virāḥ piṇḍakārtham yathepsataḥ / 53.725 //

ap53.- tataḥ śreṣṭhisuto bālaḥ gṛhitvā cīvarāntikam /
726 svagṛhaṃ nītāvān hy āsid bhojanārthaṃ ca kārayet / 53.726 //

ap53.- bhīto hṛṣṭaromaś ca grham me āgato 'grajah /
728 pādayor nipatitaṃ kṣipraṃ muṅcāpayati bālakam / 53.728 //

ap53.- gṛhitvā tu sutaṃ tasā kṣamāpayāṃ āsa yatnataḥ /
729 pātraṃ tu gṛhitvā vai jine • agrajite hita / 53.729 //

ap53.- pūrayāṃ āsa taṃ pātraṃ sāliyañjanaḥbhashakaiḥ /
730 sutaṃ cāmantrayām āsa grhyā pātraṃ prayaccha bhoh / 53.730 //

ap53.- tato bālo 'tha saprajño hastau prakṣālya yatnataḥ /
731 gṛhitvā pātrapūraṃ tu vītarāgāya nāmayet / 53.731 //

ap53.- nāmayitvā tu taṃ kṣipraṃ pādayor nipatito bhuvi /
732 vītarāgo gṛhitvā tu vihāraṃ prāpya bhuktavān / 53.732 // {S641}

ap53.- aparas tatra bālo vai mātsaryāviśṭamānasāḥ /
733 kevalaṃ roṣacittena vītarāge 'pare hani /
prabhūtām khādyabhōjyaṃ ca gṛhitvā taṃ prayacchata / 53.733 //

ap53.- yady asti kuśalaṃ kiṁcit tvayi dattvā tu piṇḍakam /
734 anena śreṣṭhisutasyāhaṃ bhavitā • āḍhyatamo bhuvi / 53.734 //

tatas te fūrthikāḥ sarve dvijātivanitās tadā /
sannipatya tadā sarve kalahaṃ nindakaṃ kṛtvā // 53.735 //
735
bāliśas tvaṃ na jānāsi munḍakānāṃ kuto gatiḥ /
736
ātmanā • asthitā hy ete pareśāṃ kutra nirvṛtiḥ // 53.736 //
737
tasya bālakasattvasya dveṣam utpanna tādṛśam /
738
nāśayām āsa • eteśāṃ स्तारेनपवामनिताम // 53.737 //
739
dharmasetu sadākīrti vihārāṃ caityavarāṃ bhuvi /
740
śreṣṭhimukhyaśutasyaiva • āghātaṃ, caiva kārayet // 53.738 //
741
eteśāṃ kūṇḍakānāṃ tu dattvā dānaṃ kuto gatiḥ /
742
kugatigrastacittānāṃ vighātaṃ kārayāmy aham // 53.739 //
743
yo 'sau5696 vādyatamo5697 bālo somākhya 'pi nrpo hy asau /
744
anubhūya ciraṃ duḥkhāṃ vipākas tasya naiṣṭhikam // 53.740 //
745
śreṣṭhimukhyasya putro 'sau bhinnadeho divin gataḥ /
746
anubhūya ciraṃ sauḥkhyāṃ divaukasānāṃ tadā tadā // 53.741 //
747
...... cyuto 'sau devaloke 'smin5698 /
748
antime ca5699 tadā janme bandham chetsyatī5660 sarvadā // 53.742 //
749
trijanmopagato5661 martyah kṣmāpatiḥ bhavitā punah /
750
puṇaś ca patitaḥ karmeṇa tatra tatra tadā tadā // 53.743 //
751
bhavitā janma loke 'smin nrpatitvaṃ kārayed bhuvi /
752
nirmālayānāṃ yas stūpe nivedya sau bālacāpalāt // 53.744 //
753
tenāsya bhogā kliṣṭā vai kliṣṭadānasya5662 tat phalam /
754
duḥkhena bhogāṃs tu prāptas tu bhagnasandhīva5603 sau nrpaḥ // 53.745 // {S642}
755
asthairyād bāliśatvāc5604 ca calacittatatā ca sadā /
756
kuvīta mahatīṃ pūjāṃ śāstur dhātudhare bhuvi // 53.746 //
757
tena karmavipākena rājyaisvaryaṃ calatāṃ vrajet /
758
bhūtvā bhavati rājā • abhūtvā pratigacchati // 53.747 // {V503}
759
udīcyapratīcyamadhyau so nrpatitvaṃ kārayed bhuvi /
760
yo 'sau5606 muktadhī5607 bandhaḥ punar muktaś ca bālakaḥ // 53.748 //
761
tena karmavipākena baddho muktaś ca bālakaḥ /
762
pañcajanmaśatān eva5608 baddho muktaś ca bālakaḥ // 53.749 //
763
paścime5609 tu tadā janme bandhaṃ chetsyati sarvadā /
764
pañcapañcāśavarṣas tu saptasaptatiko 'pi vā /
prācīṃ samudrāparyantāṃ rājāsau bhavitā bhuvi // 53.750 //

ap53.- vindhyakukśiniviṣṭās tu pratyantamlechhasaṅkarāḥ /
751 sarve vaśavarti syāt pakārākhye6610 nṛpatau bhuvi // 53.751 //

ap53.- himādrikukṣisanniviṣṭā tu • uttārāṃ diśim āśritām /
752 sarvāṃ janapadāṃ bhuṅkte rājāsau kṣatriyas tadā // 53.752 //

ap53.- pāṃsunā kṛtvā stūpam ajñānād bālabhāvataḥ /
753 māgadheṣu bhaved rājā niḥsapatnam akaṇṭakaḥ /
754 saimām ataviparyantāṃ prācīsamudrām āśritaḥ // 53.753 //

ap53.- lauhityāparato dhīmān uttare himavāṃs tathā /
754 paścat kaśipurī ramyāṃ śṛṅgākhye pura eva vā /
755 atrāntare mahāpālaḥ śāstuśāsanadāyakaḥ // 53.754 //

ap53.- paṅcakesarināmānau jītvā nṛpatināu ‘sau6611 /
755 ...... svām rājyam akārayat /
756 sarvāṃs tāṃ6612 śiṃhajās te ‘pī dhvastonmūlitā tadā // 53.755 //

ap53.- himādrikukṣiprācyāṃ bho daśāṇūpas tīram āśrayet6613 /
756 sarvāṇi janapadān6614 bhuṅkte rājāsau kṣaitriyas tadā6615 // 53.756 // {S643}

ap53.- abhivardhamānājanmas tu bhogās tasya ca vardhatām /
757 vārdhikye6616 ca tadā prokte6617 bhogāṃ niścalatāṃ vrajet // 53.7606618 //

ap53.- aśītivarsāṇi jīveyuḥ sapta sapta tathā parām /
758 tato jīrṇābhībhūtas tu kālam kṛtvā divīṃ gataḥ // 53.761 //

ap53.- devaloke ‘smiṃ cīrasaukhyam anubhūya tathā nrpaḥ /
759 punās cyavatī6619 karmaṇa pūrvasaṅklesita tu /
760 tīryakṣu vasen māsaṃ6620 nāgarājamaradhikhāḥ // 53.762 //

ap53.- tato ‘sau bhinnadehas tu mānusebhypapadyate /
760 kṣatriyo dhīmato jato vanig jīvī viśāradaḥ // 53.763 // {V504}

ap53.- kalyāṇamitram āgamya bhoktāsau jinaśāsane /
761 sādhayed vidyārājñīṃ tārādeviṃ maharddhikām // 53.764 //

ap53.- siddhamantras tu jino cāsau6621 yatheshṭagaticārīṇaḥ /
762 vidyādharāṅgām tadā rājā bhavitā sugatas tadā // 53.765 //

ap53.- cakravartis tadā khyāto nāmnāsau citraketavaḥ /
763 vidyādharāṅgām tadā karma khyāto ‘sau matimāṃs tathā // 53.766 //

aśītivarṣakotyaṇi navasaptāni caitadā /
divyamānuṣyasaukhyena6622 bhavitā cakravartinaḥ /
parivāras tasya kanyānāṃ śaṣṭikotyo-m-ajāyata // 53.767 //

ap53.-
tato 'sa bhinnadehas tu tārādevyānucoditaḥ /
devānāṃ adhipatīm gacchet tatra dharman ca deśayet /
so 'nupūrveṇa mahīpāla kṣipram bodhiparāyananāṃ // 53.768 //

pākārākhya ca nrpatau vṛtte6624 tadā kāle yugādham /
bhinnam parasparam tatra mahāvigraham āsritāḥ /
bhṛtyas tasya tu saptāhaṃ rājyaśvaryam-a-kārayet // 53.769 //

ap53.-
tato 'nupūrveṇa saptāhaṃ vakārākhya nrpatis tathā /
so 'py āhata6625 vidhvastaḥ prakrameta diśās tataḥ // 53.770 // |S644|

ap53.-
pakārākhya nrpatau tatra bhakārādyo mataḥ paraḥ /
so 'pi trīṇi varṣāṇi rājyaśvaryam-a-kārayet // 53.771 //

ap53.-
tasyāpy anujo vakārākhya vratinā samadhiṣṭhitah /
trīṇi varṣāṇi ekam ca bhavitā rājyavardhanaḥ6626 // 53.772 //

ap53.-
aĵīrṇitau • ubhāv apy etau sadyātīṣāramūrcchitau /
....... kālagatau loke yakṣebhyopapadyate /
te 'nūpūrveṇa dharmātmāno pratyekāṃ bodhim āpnuyām // 53.773 //

ap53.-
tasyāpy anujo dhakārākhyaḥ6627 kṣatriyo dharmavatsalaḥ /
bhavitā so 'pi rājā vai trīṇi varṣāṇi ...... /
bhavitāsau narādhipah ...... // 53.774 //

ap53.-
tasyāpi kanyaso6628 rājā vakārākhya6629 'tha viśrutaḥ /
bhavitā tatra deśe 'smin sārvabhūmikabhūpatiḥ // 53.775 //

ap53.-
hastyaśvarathayānāni nauyānāni samantataḥ /
jetā ripūnām sarveṣāṃ samare pratypasthitām // 53.776 // |V505|

ap53.-
sa imāṃ janapadām sarvāṃ kṛṣṇāṃ caiva vasundharam /
śāstubimbair vihāraiś ca jinānāṃ dhātudharaś tathā /
śobhāpayati sarvāṃ vai kṛṣṇāṃ caiva vasundharam // 53.777 //

ap53.-
nrpapūrvi tathā tasya dvijātiḥ sākyajas tathā /
mānī tīkṣṇo 'tha sa prājñāḥ • bodhinimmo 'tha mānadhīḥ // 53.778 //

ap53.-
saivāsya sukhāyatām6630 yāti tasmin kāle yugādham /
kṣatriyāḥ • agradhīḥ6631 proktāḥ • rājā vai dharmavatsalāḥ /
jiyed varṣaśataṃ viṃśat6632 sapta cāṣṭaṃ ca yatnataḥ // 53.779 //

strīkṛtenaiva doṣeṇa kālam kṛtvā divīm gataḥ /
so 'nupūrveṇa medhāvī prāpnuyād bodhim uttamām // 53.780 //
tataḥ pareṇa vikhyātaḥ śrī nāmātha mahīpātiḥ /
gauḍatantre mahārājā bhavitā dharmavatsalaḥ // 53.781 // {S645}
gauḍānāṃ ca pure śreṣṭhe bakārādye ca mahājane /
kārayet tatra rājyaṃ vai jitaśatruḥ samantataḥ // 53.782 //
vihīrāṅ kārayāṃ āsa sapta cāṣṭau ca tatra vai /
dvjamukhyā tathā yunte śākajeti samāśrite / 53.783 //
tenā mahīpatiḥ gauḍatantre
dharma vatsalaḥ // 53.784 //
bhṛtyadoṣena dharmātmā kālam kṛtvā diviṃ gataḥ /
anupūrveṇa tathā rājyaṃ devānām api kārayet // 53.785 //
tato 'sau bhinnadehas tu svargāt śrī dharmanām vrajat /
paripūrya kuśalād dharmāṃ bodhi ye tasya hetavaḥ // 53.786 //
tasaiva bhṛtyo rāja vai kuryād rājyaṃ akṣāṇyaṃ /
nāmā bhūpālaḥ śvādādyo bhavitā // 53.787 //
sapta caikaṃ ca varṣāṇi kuryād rājyaṃ tadā yuge /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saptā dharmāṃ bodhipañca apāraṃ dharmanām vrajat /
svargāt śrī dharmanām vrajat / 53.789 //
ānyatamo bhṛtyo rāja vai kuryād rājyaṃ tadā yuge /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.787 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
punāh pakāravamśas tu rājā bhavītatā kṣatriyaḥ /
tenā sahāyyatāṃ yātet kuryād rājyaṃ samantataḥ /
saiva ghātyate strībhiḥ ghātītaś ca adho gataḥ // 53.788 //
dvijātigaṇasāmantān samyatān pravrajitāṁs tathā / 
793 sa hāpayati sarvā vai nigrahe ca sadā rataḥ // 53.796 //

tīvraśāsanakartā ca taskarāṇ ghātakas tathā / 
794 niśeddhā sarvaduṣṭānāṁ pāṣaṇḍavratam āśritām // 53.797 //

vinirmuktaunā dātā ca rājyaṁ kṛtvā tu vai tadā / 
795 daśavarṣāṇi saptāṁ ca jived bhūpatis tatra vai / 53.798 //

kuṣṭhaduḥkhaḥbibhūtas tu kālaṁ kṛtvātha tiryagah 6646 / 
796 tiryagbhyo nāgarājas tu mahābhogī viśāradāḥ // 53.799 //

mūrtimān paramabībhatsī sphuṭātōpī ca vai tadā / 
797 anubhūya ciraṁ duḥkhamaṁ dharmates tasya naiṣṭhikam // 53.800 //

evamprakāṛāḥ kathīā bhūpāla lokavardhanā / 
798 vidītā sarvaloke 'śmin prācyā ca sthitadehinī // 53.801 //

pakāṛākhasya nṛpatau vaṃśād vaṃśajo 'paraḥ / 
799 ksatriyāḥ śūrvikrāntas trisamudrādhipatis tadā // 53.802 //

bhavitā prācyadeśē 'śmin mahāsainyo mahābalaḥ / 
800 sāstudhātudharair divyair vīhāravasathamandiraḥ // 53.803 //

udyānavividhair vāpyaiḥ kūpamaṇḍapasankramaḥ / 
801 sattrāgārathānityāṁ sōbhāpayati medinīm // 53.804 //

bhakto 'śau jinaravāṁ śreṣṭhām uttamam yānam āśritaḥ / 
802 sākyapraavrajitenaiва sa tadā niśṭhito hy asau // 53.805 //

varjayed akšaṇāṁ sarvāṁ kṣaṇāṁ caiva prabhāvayet / 
803 nāṁnā kakāravikhyātaḥ smṛtimāṁś caiva viśāradāḥ // 53.806 //

rājyaṁ kṛtvā tu bhūpālaḥ • varṣāny ekaviṃśati / 
804 tato 'śau viṣūcikābhiś ca kālaṁ kṛtvā diviṁ gataḥ // 53.807 // {S647} {V507}

so 'nupūrvaṇa medhāvi kṣiṇaṁ bodhiparāyaṇaḥ / 
805 tasyaiwa śeṣavamśaṁ tu parādhīnāyatanavṛttanaḥ 6649 // 53.808 //

bhavīṣyaṁ 6650 na sandeho dvijātikṛpaṇā janā // 53.809 //

dharmiṣṭhe 6651 tadā kāle nirmāte sāstuśasane / 
807 mantraubdhaṁ sattvānāṁ kuśalārthān niyojayet // 53.810 //

kumāreṇa tu ye proktā mantra bhogavardhanā / 
808 sādhaniyā tadā kāle rājyaśvaryena hetunā /
na sādhyā • uttamā siddhiḥ tasmin deṣe tu vai tadā // 53.811 //
ap53.- dharmacakre tathā ramye mahābodhivane6652 tathā /
ap53.- yatṛasau bhagavān sāntim niropadhiṃ ca praviṣṭavān /
ap53.- tatra sādhyau • imau mantrau tārā bhṛkuṭi ca devatā // 53.812 //
ap53.- samudrākūle tathā nityaṃ visphūrjyāṃ saritāvare /
ap53.- gaṅgātīre tu sarvatra sādhanīyābjasambhavā // 53.813 //
ap53.- yo 'sau bodhisattvas tu candranāmātha viśrutaḥ /
ap53.- sa vai tāram iti6653 proktā vidyārājīni maharddhikā // 53.814 //
ap53.- strīrūpadhārini bhūtvā devī viceruḥ sarvato jagataḥ /
ap53.- sattvānāṃ hitakāmyārthan karuṇārdreṇa cetasa // 53.815 //
ap53.- sahāṃ ca lokadhātusthāṃ strī•ākhyam iti6654 vartate /
ap53.- maharddhiko bodhisattvas tu daśabhūmyānantaraprabhuḥ6655 // 53.816 //
ap53.- vineyāḥ sarvasattvānāṃ tārā devī tu kīrtyate /
ap53.- yatnena sādhyate devī bhogaisvavyavivardhanā /
ap53.- bodhisambhārakāraṇa iti ...... // 53.818 //
ap53.- anubaddhā tadā devī karuṇāviṣṭā hi dehinām /
ap53.- mantraçūpānāṃ sāttvānāṃ maharddhikāraṇā // 53.819 // [S648]
ap53.- sarvesām tuṣṭipuṣṭyarthanāḥ pūrvāyāṃ diśim āśritāḥ,
ap53.- sahasrārdhanā6657 punaḥ kṛtvā • ātmano bahudhā punaḥ // 53.820 //
ap53.- bhramate vasumatīṃ kṛtsnāṃ catvārodadhiparyantām6658 /
ap53.- pūrveṣaṃ tuṣṭipuṣṭyarthanāḥ pūrvāyāṃ diśim āśritāḥ,
ap53.- sakṣetras tasya devyā tu pūrvadesaḥ prakīrtaḥ /
ap53.- sidhyate yakṣarāt tatra jambhalas tu mahādyutih // 53.822 // [V508]
ap53.- bhogakāmāiḥ tadā sattvais tasmin kāle yugādhame /
ap53.- yakṣarāt tārādevyā tu sādhyetau puṣṭikāmataḥ // 53.823 //
ap53.- krodhanās tu tathā mantrāḥ sādhyatāṃ daksināpathe /
ap53.- mlecchatasaradvīpeṣu • ambhodher madhya eva vā // 53.824 //
ap53.- sidhyate ca tada6659 tārā yakṣarāt caiva mahābalaḥ /
ap53.- harikele karmaraṅge ca kāmarūpe kalaśāhvaye // 53.825 //
ap53.- vividhā dūtiganāḥ sarve yaksīnyaś ca maharddhikāḥ /
ap53.- mañjughoṣena ye gitā mantrā bhogahetavāḥ /
tatra deśe yathā siddhir nānyasthāneṣu tathā bhavet // 53.826 //

ap53.- pūrvaṃ diśi vidikṣuṣ ca mantrā vividhahetavaḥ /
824 kathitās tu tadā kāle sādhanīyās tu dehibhiḥ // 53.827 //

ap53.- madhyadeṣe tathā mantrī bhūpālā vividhās tathā /
825 vistarāṃ sattvadaurbalyāṃ alpabuddhiṃ nibodhatāṃ /
saṃkṣepo nṛpatimukhyānāṃ saṃkhya teṣāṃ nigadyate // 53.828 //

ap53.- makāraṇyo nakāraṇyāḥ pakāraṇyāḥ ca kīryate /
826 dakāraṇyāḥ ca • ikāraṇyāḥ sakāraṇyāḥ ca • akāraṇyā // 53.829 //

ap53.- grahākhyāḥ ca kīryākhyāḥ • hakāraṇyāḥ ca ghuṣyate /
827 ...... sakāraṇyāḥ ca bhavet tadā // 53.830 //

ap53.- jākāraṇyāḥ bakāraṇyāḥ lakāraṇyāḥ somacīhṇitaḥ /
828 hakāraṇyāḥ caiva prakhyātaḥ • akāraṇyā punas tathā // 53.831 // {S649}

ap53.- sakāro lakāraṇyāḥ ca stryākhyayā lokavidviṣaḥ /
829 sakāraṇyā hukāraṇyāḥ • lokānāṃ prabhaviṣṇavaḥ // 53.832 //

ap53.- kramataḥ karminaḥ cihnaḥ • brāhmaṇaṣ ca vaisyavrīttayaḥ /
830 adharmakārām bhūyīṣṭhāḥ • vidviṣṭāḥ strīṣu lolūpāḥ // 53.833 //

ap53.- prabhūtaparivārā mahīpālās tasmin kāle yogādhame /
831 bhaviṣyanti na sandehaḥ • madhyadeṣe narādhipāḥ // 53.834 //

ap53.- viṃśad varṣaṇi śataṃ caiva • āyur eṣā yogādhame /
832 manusyaṇāṃ tadā kāle dirgham āyur iti kīryate // 53.835 //

ap53.- teṣāṃ madhyotkṛṣṭānām antarā • uccanīcatā /
833 alpāyuṣo nṛpatayaḥ sarve kathitā tu tadā yuge // 53.836//

ap53.- nadīgaṅgā tathā tīre himādreś ca nitambayoḥ /
834 kāmarūpe tathā deśe bhaviṣyanti tathā nṛpāḥ // 53.837 // {V509}

ap53.- ādye madhye tathānte ca • aṅgadeśeṣū kathyate /
835 ādyam vrīṣudhānaḥ ca karmarājā sa kīrtaḥ // 53.838 //

ap53.- ante īṅgapis taddaṃ ca subhūtir bhūtir eva ca /
836 sadāh bhavadattas ca kāmarūpe • ajātayaḥ // 53.839 //

ap53.- subhūmgakumārāntā vaiśalyāṃ vathakarayoḥ /
837 yatrasau munir jātaḥ kapilah āve purottame // 53.840 //

ap53.- śuddhāntā śākyajāḥ proktā nṛpā ādityekṣu saṃbhavā /
838 śuddhodanāntavikhyātā śākyam śākyavardhanām // 53.841 //
alpavīryās tu mantrā vai kathitā lokapuṅgavaiḥ /
839 jinaproktas tu ye mantrāḥ sarvaceṭagaṇās tathā / / 53.842

tatāh vividhā dūtīganāḥ sarve vajrābjakulayor api /
840 sādhyamānas tu sidhyante mantratantrārthakovidaiḥ / / 53.843

sarve te laukīkā mantrāḥ sidhyante 'tra madhyataḥ /
841 višeṣato madhyadeśasthāḥ sādhanīyā jinabhāṣitā / / 53.844 / {S650}

vividhākāracihnais tu vividhākārakāraṇaiḥ /
842 vividhaprayogaprayuktas tu vividhā siddhir dehinām / / 53.845

madhyadeśe tathā mantrāḥ sādhyā vai bhogavardhanāḥ /
843 rakṣāhetuparitrāṇam vaśyākarṣaṇadehinām / / 53.846

āttānāgatā proktāḥ madhyadeśe narādhīpāḥ /
844 vividhākāracihnais tu vividhāyuṣyagotraṭaḥ / / 53.847

sarve narapatayāḥ proktā uttamādhamamadhyamāḥ /
845 triprakārā tathā siddhis tridhā kālesu yojayet /
travidhās tu tathā mantrāḥ kathitā munivarais tathā / / 53.848

anantā nrpatayāḥ proktā madhyadeśe 'tha paścime /
846 uttarāparapūrvais tu vidikṣu sarvatas tathā /
dvīpeṣu bahiḥ sarveṣu caturdhā paricihnitaḥ / / 53.849

anantā mahīpatayaḥ proktā anantā mantrasādhanāḥ /
847 anantā diśam āśritya • anantā mantrasiddhayā / / 53.850

nigrāhānugrahārthāya sāsane 'ntarhite munau /
848 mantrā nrpatiṣu kāle vai maṇjughoṣeṇa bhāṣitā / / 53.851

kṛīḍārakṣa vikurvārthaṃ kālacaryā tu kathyate /
849 mantramāṇāmya sattvānāṃ gatiyoni nrpāhvaye / / 53.852 / {V510}

deśakālasamākhyātaḥ • mantrasādhanalipsunām /
850 prasaṅgān nrpatayāḥ kathitāḥ sāsanāntarhite pathe /
mantranāṃ gunamāḥāṃtmayaṃ phalam ante ca bodhitaḥ / / 53.853

kathitā dve pare yāne nrpā pūrvanibodhitāḥ /
851 pratiṣṭhitās tu na sandehas tasmin kāle yugādhame /
kathitā nrpatayāḥ sarve ye tu diśam āśritāḥ / / 53.854

pravrajyā dhruvam āsthāya sākyapravacane tada / / 53.855 / {S651}

śāsanārthāṃ karīṣyanti mantravāde sadā ratāḥ /6687 // 53.855
astaṃ gate munivare lokaikāgrasucakṣuṣe

teṣāṃ kumāra vakṣyāmi śṛṇuṣvaikamanās tadā

yugānte duṣṭe loke śāstupravacane bhuvī

bhaviṣyanti na sandeho yatayo rājyaṛttinaḥ
tadyathā mātṛceṭākhyaḥ kusumākhyaḥ ca viśrutaḥ

makārākhye kukārākhyah  • atyanto dharma vatsalaḥ

nāgāḥvaś ca samākhyaṭo ratnasambhavanā♠ataḥ
gakārākhyah kumārākhyah  • vakārākhyo dharmacintakaḥ

akārākhyo mahātmāsau śāstuśāsanadurduharah

guṇasammato matimān lakārākhyah prakīrtitaḥ

rakārādyo …….nakārādyah prakīrtitaḥ

buddhapkāśasya nṛpatau śāstuśāsanadipakaḥ

akārākhyo yatiḥ khyāto dvijah pravrajitas tathā

sāketapuravāstavyah  • āyuṣāśītikas tathā

akārādyas tathā bhikṣuḥ  • rāgī sau daksinā♠ dīśi

saṭṭivāsāyuso dhīmān kāśyākhya purvāsīnah

thakārādyo yatīś caiva vikhyāto daksinā♠ dīśi

parapravādiniśeddhā ca mantrasiddhis tathā yatīś

aparaḥ pravrajitah śreṣṭhah saihnikā purvāstavyi

anāryā • āryasamjñī ca simhaladvīpavāsīnah

parapravādiniśeddhāsau tīrthyānā♠ matadūṣakaḥ

bhaviṣyanti yugānte vai tasmin kāle ‘tha bhairave

vihārārāmacaityaṃś ca vāpyakūpāṃś ca sarvadā

śāstubimbā tathā cihnā ♠ saṅkramāś ca vai

bhaviṣyati na sandeḥah śāstuśāsanatatparaḥ

bālākau nṛpatau khyāte sakārādyo yatīṣ tathā

vahārāmacyaśīṃ ca vāpyakūpāṃś ca sarvadā

śāstubimbā tathā cihnā setuḥ saṅkramāś ca vai

bhaviṣyati na sandeḥah śāstrabhinnordhvaṅgah smṛtaḥ
tataḥ pareṇa makārādyah kakārādyas ca kīrtitaḥ

nakārādyah sudattaḥ ca suṣeṇah senakīrtitaḥ
dattako dinakṣa caiva parasiddhāntadūṣakaḥ
vaṇikpūrvi vaidyapūrvi ca • ubhau dinārtha⁶⁷¹²cintakau /
cakārādyo⁶⁷¹³yatīth khyātaḥ rakārādyam ata pare // 53.872 //

bhakārādyah prathitasrāddhaḥ⁶⁷¹⁴śāstuṃbārthakārakah /
makārādyo matimān⁶⁷¹⁵jāto yatīth śrāddhas tathaiva ca // 53.873 //

vividhā yatayah proktā anantās ca bhavitā tadā /
sarve te yatayah khyāta⁶⁷¹⁶śāstuṃsanadīpakaḥ // 53.874 //
nirmaṣṭe⁶⁷¹⁷ca nirāloke sāsane 'smin tadā bhuvi /
karisyanti⁶⁷¹⁸na sandehāḥ śāstuṃbān manorāman // 53.875 //
sarve vai vyākṛtā bodhau⁶⁷¹⁹• agraprāptās ca me sadā⁶⁷²⁰ /
dakṣinīyās tathā loke tribhavāntakarās tathā /
mantratantrābhīyogena khyāṭah kīrtikarāḥ smṛtāḥ // 53.876 //

adhunā tu pravaksyāmi dvijānaṃ dharmasārīnām /
mantratantrābhīyogena rājayavṛttim upāśritā⁶⁷²¹ /
bhavanti⁶⁷²² sarvaloke 'smin tasmiṃ kāle sudāruṇe // 53.877 //
vakārākhyo dvijāḥ śreṣṭhāḥ • ādhyo vedapāragaḥ /
semāṃ vasumatiṃ kṛtsnāṃ vicerūr vādakāraṇāt // 53.878 //

trisamudramahī⁶⁷²³paryantaṃ paratīrthānāṃ vigrahe rataḥ /
śaḍakṣaramāḥ mantrajāpī tu⁶⁷²⁴• abhimukhyo hi vākyataḥ // 53.879 tu /
kumāro gītavāhy⁶⁷²⁵aṣīt sattvānāṃ hitakāmyayā /
etasya⁶⁷²⁶kalpavisaraṃ mahitaṃ buddhitandritaḥ // 53.880 // {S653}

jayaḥ sujayaḥ caiva kīrtimān śubhamataḥ paraḥ /
kulino dhārmikaś caiva • udyataḥ sādhvādhavahā // 53.881 //

madhuḥ sumadhu⁶⁷²⁷caiva Siddhāḥ • namas tadā⁶⁷²⁸ /
raghavaḥ sūdravārasya tu sākajātās⁶⁷²⁹tathāpare // 53.882 // {V512}
te 'pi jāpinaḥ sarve kumārasya vākyataḥ /
ce 'pi sādhvādhavah⁶⁷³⁰caiva buddhimanto bahuṣrutāḥ /
āmukhā⁶⁷³¹mantribhīs te ca rājyaṃtisamāśritā // 53.883 //
tasyāpareṇa vikhyātaḥ • vikārākhyo dvijas tathā /
pure⁶⁷³²puṣpasamākhyāte⁶⁷³³bhavitāsau krodhasiddhakāh /
nigrāham nṛpatisa ūcakre daridrāt paribhavāc ca vai // 53.884 //
maṇjughoṣa-īha-proktāḥ krodharāt sa yamāntakah /
sattvānāṃ atha duṣṭānāṃ dūrāntadamo 'tha vai // 53.885 //
ahitānivāraṇārthāya hitārthāyopabṛṃhane / 
883 anugrahāyaiva sattvānāṃ tanuprāṇoparodhine // 53.886 //

so hi māṇavako mūḍhaḥ • daridraḥ krodhalobhitāḥ / 
884 āvartayām āsa tam krodham nrpateḥ prāṇoparodhinaḥ // 53.887 //

atsbyāprena vikhyāṭaḥ sakārādyo dvijas tathā / 
885 mantrārtha kuśalo yuktātmā . . . . . . // 53.888 //

prabhuḥ bahutarah khyāto mantrajāpī bhavet tadā / 
886 sādhayām āsa tam mantraṃ vai vaśyārthaṃ näyakāraṇam / 
vaśībhūteṣu bhūteṣu dhanavantō bhavati tataḥ // 53.889 //

so hi māṇavako mūḍhaḥ • daridraḥ krodhalobhitāḥ / 
887 śakārādyo tata ante bhavitāsau mālave jane / 
prasannah sāsane hy agro mantrajāpī hi vai bhuvi // 53.890 //

vaiśāda grahaduṣṭām ca brahmarākṣasarākṣasāsām / 
888 sarvapūtanabhūtām ca kravyādāṃ vividhāṃs tathā // 53.891 // {S654}

sarve te vaśinas tasyāsēṣāḥ sthāvarajangamāḥ / 
889 sarve vai vaśinas tasya dvijacihnsasya tathā hitaīḥ // 53.892 //

tataḥ paṇaṇa vaikhyāṭaḥ • dvijo daksināpathe / 
890 vakārādyah samākhyātaḥ sā stuśāsanatparaḥ // 53.893 //

vihārārama caiva manorame / 
891 alankaroṇi sarvāṃ vai mediniṃ dvisamudrāgām // 53.894 //

tasyāprena vikhyāṭaḥ • dvijāśreṣṭho mahādhanāḥ / 
892 bhakārādyas tathā khyāto daksinām diśim āśritaḥ // 53.895 //

mantrajāpī mahātmā vai niyataṃ bodhiparāyanaḥ / 
893 madhyadeśe tathā khyātaṃ sampūrṇo nāmata dvijāḥ // 53.896 // {V513}

vinayaḥ suvinayaḥ caiva pūrṇo madhirā vāsinaḥ / 
894 bhakārādyo dhanādhyakṣo nrpātīṃ mantrapūjakāḥ // 53.897 //

ity ete dvijātayaḥ kathitāḥ śastuṣāsanapūjakāḥ / 
895 madhyānta • adimukhyāś ca vividhāyatanagotrajāḥ // 53.898 //

nānādesa dvijātīṃ pūjakā te 'pare dvijāḥ / 
896 nānātirthāṣ ca gotrās ca vividhācāragocarāḥ / 
samantād yatayaḥ proktā māṇavāś ca bahuṣrutāḥ // 53.899 //
dharmarājā svayambuddhāḥ sarvasattvārthasādhakaḥ /
sarveṣāṃ caiva bhūtānāṃ ca kīrtitāḥ // 53.900 //
catvāro 'pi mahārājāḥ sarvalokeṣu kīrtitāḥ /
virūḍho virūpākṣaś ca dhṛtarāṣṭro 'tha yakṣarāṭ /
sakraś ca atha devānāṃ niyatāyuḥ prakīrtitāḥ // 53.901 //
suyāmā devaputraś ca sunirmito vaśavartinaḥ /
rājā santuṣitaḥ proktaḥ kāmadhātvīśvaro 'paraḥ // 53.902 //
sakrādyā ekanāṃnas tu kāmadhātvīśvaras tathā /
ekāśrayā sadā te 'pi ekarūpa maharddhikā // 53.903 // {S655}
anantāḥ kathitās te 'pi nānārūpadharā surāḥ /
atāḥ • ūrdhvaṃ samā suraśreṣṭhāḥ asaṃjitātāḥ prakīrtitāḥ /
na teṣāṃ prabhaviṣṇu syāt tulyavrūṭtisamāśrayā // 53.905 //
adhaḥ avīciparyantaṃ na rājā tatra vidyate /
narakāśṭau śoḍaśotsiddhau saparyantā te 'pi kīrtitā // 53.906 //
anṛpāḥ karmarājānaḥ yamarājā pretanāṃ vibhu /
suvaṇṇah pakśināṃ rājā garutma sa maharddhikāḥ // 53.907 //
kinnarāṇāṃ drumo khyātaḥ bhūtānāṃ rudra ucyate /
vidyādharoṇāṃ nṛpo vidyācitaketur maharddhikāḥ // 53.908 //
asurāṇāṃ tathāhetau vemacitrir athottamaḥ /
ṛṣiṇāṃ vyāsa ity uktah siddhānāṃ ca mahārathah // 53.909 //
naksatranāṃ somo nirdiṣṭāḥ • grahāṇāṃ bhāskaras tathā /
mātaranāṃ tathā rājā īśānam abhikīrtitāḥ // 53.910 //
divasānāṃ pratiṃmah proktaḥ rāśināṃ kanya ucyate /
saritāṃ sāgarah proktaḥ • meghānāṃ tu supuṣkaraḥ // 53.911 // {V514}
airavato hastināṃ aśvānāṃ harivaras tathā /
tīryājanātha sarvatra prahlādaḥ parikīrtitāḥ // 53.912 //
anantā catayāḥ proktaḥ rājānaḥ ca anantakā /
samantāt sarvatāṃ teṣu buddho loke naraṃtamaḥ // 53.913 //
uttarakuru-mādayāḥ prabhaviṣṇus teṣu na vidyate /
dvīpeṣv eva 'paretareṣu pūrvāpara yatas tathā // 53.914 //
jambūdvīpanivāsināṃ pūrvāyāṃ tsaṣa narāḍhipāḥ /
anantā cakriyā proktaḥ caturdvīpā sanarāḍhipā // 53.915 //
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ap54.1 atha bhagavān sākyamuniḥ punar api suddhāvāsabhavanam avalokya mañjuśriyam kumarabhūtam āmantryate sma / / 54.1 //

ap54.2 āyaṃ mañjuśriḥ • dharma-paryāyaḥ • asmin sthāne pracarisyati tatrāhāṃ svayam evaṃ veditavyaḥ / sarvabodhisattvaganapravīrtāḥ śrāvakasanghapraskṛtaḥ sarvadeva-nāgayakṣagarudagandharvakinnaramahoragasiddhavyādharā mānuśāmānuṣaiḥ pariṃvṛto vihare ’ham veditavyaḥ / tathāgato ’tra rakṣāvaraṇaguptaye tiṣṭhatīti / / 54.2 //
daśānuśaṃsā mañjuśrīḥ kumāra veditavyāḥ

yaṃ dharmakośas tathāgatānāṃ pustakagato vā lekhayisyati vācayisyati dhārayisyati satkṛtya manasiṃkṛtya vividhāsī cāmaracūrṇa cchatradhvaja-patākāghaṇṭabhīr vādyamālyavilepanair dhūpagandhāiś ca sugandhibhīḥ pūjaiṣyati māṇaṇaiṣyati satkariṣaty ekāgramanaso vā cittam dhatse / katame daśa // 54.3 //

daśānuśaṃsā mañjuśrīḥ kumāra veditavyāḥ

na cāsyā paracakrabhayaṃ durbhikṣo vā / na cāsyā mahāmāryopadravam bhavati • amānuṣabhayaṃ bhavati sarvaphrātyarthikabhayaṃ vā / na cāsyā tatrāśrīṣṭibhayaṃ bhavati • ativrṣṭibhayaṃ vā / na cāsyā tatra mahāvātamanadalibhayaṃ bhavati sarvakravyādabhayaṃ vā / na cāsyā sākrabhayaṃ bhavati sarvadūpurataskarabhayaṃ vā / na cāsyā mṛtyubhayaṃ bhavati yamarājanātibhayaṃ vā / na cāsyāsurasubhayaṃ vā bhavati sarvadeva-nāgākṣaṃganderavāsurabhayaṃ vā / na cāsyā mantrabhayaṃ bhavati sarvagaraviṣabhayaṃ vā / na cāsyā rogbhayaṃ bhavati jvarāśrīṣṭamārgapratiyādabhayaṃ vā / / ime daśānuśaṃsā veditavyā yatrāyaṃ mahākalpavisare dharmakośas tathāgatānāṃ pustakagato tiṣṭheta / likhanavācanapūjanadhāraṇasvādhyāyanāṃ vā kurmaḥ // 54.4 //

guhyatamo 'yaṃ dharmakośas tathāgatānāṃ mahākalpavisare dharmakośas tathāgatānāṃ pustakagato tiṣṭheta / likhanavācanapūjanadhāraṇasvādhyāyanāṃ vā kurmaḥ // 54.4 //

na pūjaiṣyanti na satkariṣyanti mahad apuṇyaṃ prasaviṣyante / guhyanivaraṇasaṅgpāphātānapi-pati-sūcana • ayuhpramāṇopaghātopasargikakriyāṃ kariṣyantīti na pareśāṃ {S658} ārocayitavyāṃ ca / samayarahasyaḥguhyanantaracaryānupraviṣṭānāṃ sattvānāṃ tathāgataśasanaśikṣāyāṃ suṣikṣitānāṃ suvyavasthitānāṃ dhrāmāravatīdām āyatanadātusamayānupraveśadharmaśhitānāṃ satyasadhaṅānāṃ dṛḍhavratām anvāgatānāṃ sattvacaryāṃgānupraviṣṭakāruṇikānāṃ eteṣāṃ sattvānāṃ ārocayitavyāṃ na pareśāṃ / iti // 54.6 //

atha khalu mañjuśrīḥ kumarabhūto bodhisattvotthāyāsanād ekāṃśam uttarāsāṅgam kṛtvā daksināṃ jānumāṇḍaṃ kṛtpratiṣṭhāpya krtakaratalāṅjaliṣu bhagavantam etad avocat / ko nāmāyaṃ bhagavan dhramparyāyaḥ / katham caināṃ dhārayāmy aham / bhagavan āha // 54.7 //

svarābhiṣṭavipravishyatanabhūto bodhisattvavāparivaṭaka ity api dhāraya / aścaryādibhutadharmpadesaparivarta ity api dhāraya / sarvamantrakoṣacaryānupraviṣṭabodhisattvaniṣṭa ity api dhāraya / mahāyānavaipulyanīrdeśa ity api dhāraya /
āryamañjuśriyamulakalpa ity api dhāraya /
sarvadharmanārthapūrṇānirdeśa ity api dhāraya / iti // 54.8 //
ap54.9 sarvalokān samagrān vai dharmaḍharmaṇvivāraṇān /
viceruḥ sarvato yas tvam bodhisattvo mahārddhiḥ // 54.9 // {V516}
ap54.- na paśyase param guhyam etam dharmaṇvaram varam /
10 mantratantrārthasūtrāṇāṃ gatidesaniratayam // 54.10 //
ap54.- na paśyase varam vīra dharmanā bodhiparāyaṇam /
11 yādṛśo ‘yaṃ guhyasūtraṃ .......... neyārthabhūṣitam // 54.11 //
ap54.- vividhākārasūtrārthāḥ • mantratantrānuvartanam /
12 na bhūtāṃ vidyate kaścid yaḥ kalpavisarād iha // 54.12 //
ap54.- mahārājaṃ mahābhogāṃ sampadāṃś ca divaukasām /
13 prāpnyut puṣkalāṃ kṛtāṃ divyāṃ māṇuṣikāṃ tathā // 54.13 //
ap54.- akṣāṇāṃ varjayed aṣṭām kṣanāṃś caiva sambhāvayet /
14 buddhatvaṃ niyatāṃ tasya tridhā janagatis tathā // 54.14 //
ap54.- idam sūtraṃ dhāraṇāt puṇyam anuśaṃsā syād ime tathā /
15 na cāsyā sarvakāye vai na viṣṇaṃ na hutāsanam // 54.15 // {S659}
ap54.- na vedaḍā grahā sa va na pūtanā mātāraḥ hi ye /
16 tena korarākṣasā .......... // 54.16 //
ap54.- piśācā ṣāyaṃ hiṃṣyeyur yaś ta sūtraṃ imāṃ pāṭhet /
17 dhārayed vāpi pūjayed vā puṇah puṇah vividhā // 54.17 //
ap54.- vādyapūjyapūja-iṣu pūjayed vā viṣaradhā /
18 sa imāṃ labhate martyo-m-anuśaṃsām ihoditā // 54.18 //
ap54.- āturo mucyate rogān duḥkhito sukhino bhavet /
19 daridro labhate arthāṃ baddho mucyeta bandhanāt // 54.19 //
ap54.- patitaḥ saṃsāraduhkhe ’smin gatiṃ pañcakayojetam /
20 kṣemaṃ śivaṃ ca nirvāṇaṃ prāpnyād acalaṃ padam // 54.20 //
ap54.- pratyekabodhibuddhatvaṃ śrāvakatvaṃ ca naiṣṭhikam /
21 idam sūtraṃ vācayitvā labhate buddhavartitām // 54.21 //
ap54.- gangāsitaṃ prabhāyaṃ anantāṃ jinavaraṃ sāthā /
22 pūjītvā labhate puṇyaṃ tatsarvam idam sūtraṃ paṭhanād iha // 54.22 //
ap54.- yāvanti kecil loke ’smin kṣetraṇī-m-acintakāḥ /
23 tävanti paramāṇvākhyāṃ buddhānāṃ pūjayaḥ sadā // 54.23 //
vividhā • annapānais ca glānapratyayabheṣajaiḥ / 24
vividhāsanaśayyāsu dadyuḥ sarvataḥ sadā // 54.24 //

civaś cāpi cūrṇacīvarabhūṣaṇaiḥ / 25
chatropānahapataiḥ sugandhamālyavilepanaiḥ // 54.25 // {V517}

dhūpanam vividhair vāpi dīpaiś cāpi samantataḥ / 26
tat punyam prāpnuyā janṭur dhāraṇād vācanād idam // 54.26 //

pratyekabuddhā ye loke śrāvakā sumaharddhikaḥ / 27
bodhisattvā mahātmāno daśabhūmishtītā parāḥ // 54.27 //

tatpramāṇād bhavet sarve teṣāṃ pūjāṃ tathaiva ca / 28
tat punyam prāpnuyān martya yasya pustakam gataṃ kare // 54.28 //
{S660}

yāvanti loke kathitā lokadhātusamāśritā / 29
sarvasattvā samākhyātās te sarve vigatajvarāḥ // 54.29 //

tesāṃ ca pūjāṃ satkṛtya kaścij jantuḥ punah punah / 30
tat punyam prāpnuyād dhīmān pūjitvā dharmaparam imam // 54.30 //

na śakyaṃ kalpakotyais te ratnair jinavaraiḥ sadā / 31
pūjayel lokanāthānṃ dharmakośa imam varam // 54.31 //

cintāmanī ca ratnārtham imam dharmavaram bhavet / 32
pathanād dhāraṇān mantrā kalpe 'śmin mañjubhānite // 54.32 //

bhavet kāmaduhāṃ tasya mahābhogārthasampadāḥ / 33
akhinnamanaso bhūtvā yo • imān sādhayed bhuvim // 54.33 //

mantrān tattvārthanayārtham saphalā munibhāsītā / 34
kriyākālasamāyogāt sādhayed vidyadharam bhuvim // 54.34 //

tasya sarvadiśā khyātā prapūrṇā ratnasampadāḥ / 35
saphalā gatimāhāmyā caritā sādhuvarṇitā // 54.35 //

yo 'smāṃ kalpadaro hy ekam mantram dhārayen nrpa / 36
saphalā rājasaṃpatti dīrgham āyuṣyasampadām // 54.36 //

vividhā bhogacaryā vā prāpnuyān nrpavaro parām / 37
na cāsaṃ hanyate śastrair na viṣaiḥ sthāvarajāngamaiḥ // 54.37 //

paravidyā kātaiś cāpi mantram vetālasādhanaṃ / 38
duṣitār vasudhāloke parakṛtyaparāyane // 54.38 //

na hutāśanabhayaṃ tasya nā vairagrahāparaiḥ /
kāyaṃ na hanyate tasya nṛpater vā jantuno 'pi vā // 54.39 //
yā imaṃ sūtrvarāgraṃ tu dhārayed vācayet tathā /
rājā ca kṛtaṃ yo mūrdhnāṃ saṅgrāme samupasthite // 54.40 //
chatraṃ śirasi-m-āvedya namaskuryāt punaḥ punaḥ /
na tasya dasyavo hanyur nānāśastrasamudyatām // 54.41 // {S661} {V518}

hastiskandhasamārūḍhaṃ kumārākārasambhavam /
mayūrāsanasustaṃ saṅgrāme • avatārayet // 54.42 //
dṛṣṭvā taṃ vidviṣah sarve nivarṭeyus pare janāḥ /
bālarūpaṃ tathā divyakumārālaṅkārabhūṣitam // 54.43 //
sauvarṇaṃ rājataṃ vāpi-r-āgatya dhvajayūpakam /
āropya dhvajapatakeṣu sunyastam susamāhitam // 54.44 //
saṅgrāmaṃ ripusaṅkīraṃ nānāśastrasamudyatam /
yudhi prāptaṃ samastaṃ vai tasmin kāle 'vatārayet // 54.45 //
naśyante dṛṣṭamātraṃ vai muhyante vā samantataḥ /
mānuṣāmaṇuṣāś cāpi nṛpāś cāpi sureśvarāḥ // 54.46 //
siddhavidyādharāś cāpi mantrantrasamāśritāḥ /
rākṣasā sattvavanto 'pi kaṭapūtanāmarā // 54.47 //
kravyādā vividhāś cāpi yakṣakūṣmāṇdānapūtanā /
na śakyante dṛṣṭamātraṃ vai dhvajam ucchritasaṃsthitam // 54.48 //
kumāraṃ viśvakarmāṇam anekākārarūpiṇam /
mañjughoṣaṃ mahātmānaṃ daśabhūmyādhipatiṃ patim // 54.49 //
mahārājā kṣatriyo loke bhūpālo bhūnivāsinaḥ /
śrāddho 'vimati sandehavigato dharmavatsalaḥ // 54.50 //
upādyaya saugatīṃ śraddhāṃ karuṇāviṣtamānasām /
prakramuḥ sandhikāmo vai kriyām etām ihoditām // 54.51 //
nirdiṣṭaṃ pravacane hy etā dharmadhātugatair jinaiḥ /
kalpaṃ prayogam mantrāṇāṃ tantryuktimabhūtale // 54.52 //
asaṅkhya jinavāraīḥ pūrvaṃ dharmadhātusamāśritaḥ /
kathitaṃ dharmakośaṃ tu mānuṣā tu bhūtale // 54.53 //
devāsura purā yuddhe vartamāne bhayāvahe /
tadā puro hy āsīt hatasainyo 'tha vidviśaiḥ // 54.54 // {S662}
ekākinas tadāsattvo
vīrāthaś caiva mahītale
muniśreṣṭhe tadā pṛcchet kāsyapaṃ taṃ jinottamam // 54.55 //

kim kartavyam iti vākyam ājahāra śacīpatiḥ
nirjito 'surair ghorair aham atra samāśritaḥ // 54.56 //
evam uktvā maghavān satakratur divaukasaḥ
praṇamyā śirasā mūrdhni pādayor munivare tadā // 54.57 // {V519}
iṇāśeduḥ purā hy āsīt kauśiko 'tha sahasradṛk
evam ukto muniśreṣṭhaḥ kāsyapo brāhmaṇa abhūt // 54.58 //

ājahāra tadā vāṃś kalaviṃkaraṇasvanām
pūrvaṃ jinavarair gītaṃ kumāro viśvasambhavaḥ // 54.59 //
maṇjuśrī mahātmāsau durlabho lakṣa-m-űrjitaḥ
bhūtakoṭisamākhyāto gambhirārthadeśikāḥ // 54.60 //
nihprapaṇicaṃ nīrākāraṃ nīḥsvabhāvam anālayam
dharmādaśeṣa sattvebhyaś tat smariṣva sureśvaraḥ // 54.61 //
tatas tena smartaḥ sa smṛtaṃ tattvagato tataḥ
āgatas tatkaṃ nātatra kumāro viśvarūpīnāḥ
yatrya sau bhagavān tasthuḥ maghavāṃś caiva sureśvara // 54.62 //
āgataḥ bhāṣate mantrāṃ vandivā jinavaram tadā
praṇamyā jinavarāṃ sarvāṃ kāsyapaṃ ca mahādyutim
imā mantrāṃ abhāṣeta labdhvānujñāṃ mune tadā // 54.63 //
namaḥ sarvabuddhabodhisattvebhyaḥ pratihataśāsanebhyaḥ / om hana
hana sarvabhayān sādāyotsādaya trāsaya moṭaya chinda bhinda jvala
jvala hūṃ hūṃ phaṭ phaṭ svāhā // 54.64 //
samanantarabhāṣiteyam mantrāṃ kumaraḥ kumaraḥ
bodhisattvena mahāsattvena / iyaṃ mahāprthivi śādvikāraṃ prakampita
saśailasāgaraparyanta sarvāṃś ca buddhāṃ bhagavatāṃ
kṣetrañāṃ paryantāṃ salokadhātudisaparyantām / sarvāś ca buddhār
bhagavadbhir adhiśṭhitāni ca • imāni mantrapadāṇi // 54.65 // {S663}
atha śacro devānāṃ indraḥ vigatabhayamakarṣaḥ •
āścaryādbhutilapraptah • utphullanayanaḥ • utthāyasaṃbhāh bhagavatāṃ
pādayor nipatya trih pradakṣinikṛtya ca maṇjuśrīyaṃ kumaraḥ
sammukham drśtvā tāni ca mantrapadāṃ gṛhyā manasikṛtya ca punar eva
syandesam adhiruhya yena te 'surāḥ praḍravitaḥ / sarve 'surā yena pātaṃ
dharmādideśa sattvebhyaś tat smariṣva sureṣvaraḥ // 54.61 //
hatavidhvastamānasaḥ sainyabhayākulitavihvalaśiṣṭapavanādardarpaḥ
vigataśastrā drṣṭā taṃ sureśvaraṃ jvalantam īva pāvakaṃ nirvartya
svālayaṃ gatā abhūt // 54.66 //
ap54.-
atha śakro devānāṃ indro devānāṃ trāyastimāṃ āmantrayate sma / mā
bhaisṭata mārṣa mā bhaisṭata / buddhānubhāvena vayam asurān
nirjīvatvaḥ / gacchāmaḥ svapuram / āgacchantu bhavantaḥ kriḍathā
ramatha paricārayatha svamā svamā bhavanavaraṃ gatvā svālayaṃ ca / itaṃ
te devā hṛṣṭamanasaḥ punar eva nivartya svālayaṃ gataḥ // 54.67 //
ap54.-
atha śakrasya devānāṃ indrasya itada abhavat / yān aham taṃ
kumārapuṇiṁāṃ bimbākaraṃ kṛtvā dhvajagre sthāpayeyam tato me
nāsurabhayaṃ bhaved iti / atha śakro devānāṃ indro mahatā
maniratnam6813 dyotigarbhaprabhodyotanam nāma gṛhitvā
kumārakarapratibimbam kārayitvā • upari prāśadasya mūrdhāni {V520}
sudharmāyāṃ devasahāyāṃ sudarśanusāṃ mahānagarasya madhye taṃ
dhvajocchritasuvinyastam kṛtvā sthāpayām āsa // 54.68 //
ap54.-
tatas te asurā prahādavemacitrirahrātaḥ pātālaṃ
nordhvacchanti6814 na ca tān devān abhidravante na ca śekuḥ •
rddhihikurvaṇam ranabhīmukham vā gantum / evam anekāni
varṣakotinayatātasahhasrāni mānusikāyā gaṇanāyā / na cāsurabhayaṃ
syād iti // 54.69 //
ap54.-
evam idam aparimitagunānuśaṃsaṃ saṅkārtitaṃ āyurārogyavardhanam
buddhaṃ bhagavadbhīr bodhisattvāḥ mahāsattvāḥ kathitaṃ purā / evam
idam aparimitānuśaṃsagunavistaram anantāparyantāṃ purād iti
// 54.70 //
ap54.-
aparimāṇam cāpyunyaprasyavanan6815 mahānarakopapattitirakpyakryayama-
lokajanmakutsanatām upaiyi yo • imaṃ dharmaparyayam apavade
vikalpetā vākramati grastacitto vāvavadeyur na buddhavacaneti {S664}
vāvadeyuh na mantrā na cauṣadhayā bodhisattvānāṃ pi teṣāṃ
māhātmayavistaram rddhikurvaṇāṃ vā nāpi vikalpavistaram anāryair
bhāṣitam iti kṛtvā • uṣṭṛja tyajante • avagacchantī na śakunvantī vā śrotum
/tasmāt sthānād apakramante mahān teṣāṃ apunyaṃ bhavīṣyatīty āha
// 54.71 //
ap54.-
ye narā mūḍhacittā vai pratīkṣepasyanti varam imam /
dharmaṃ munivarair gītaṃ jinaputraś ca dhīmataiḥ // 54.72 //
ap54.-
tena te6816 naraṃ yatī sotsedham satīrayagam /
kālasūtram atha saṅjīvīṃ kṣuradhārāṃ guṭhamṛttikām // 54.73 //
ap54.-
kunapaṃ ksāranadi grāhya jvaradhāraṃ punas tataḥ /
asipattranam ghoram avavaṃ hahavam tathā // 54.74 //
atatām lokavikhyātam naraṃmā paṇaṃkamānām /
ap54.- gacchante\(^{6817}\) janā tatra ye nara dharmaḍuśakāḥ // 54.75 //
75
ap54.- avicīr nāma tad ghoraṃ prakhyātaṃ lokaviśrutam /
76
ap54.- kutsitamayaḥ prakāravikṣiptam āvāsāṃ pāpakarminām // 54.76 //
77
ap54.- pacyante te janās tasmin yo dharmaṃ lopayed imam /
78
ap54.- avicipyantasarvāṃ tāṃ sotsedhāṃ\(^{6818}\) samūlaṃ // 54.77 //
79
ap54.- anantāṃ narakabhūmyantāṃ gate 'sau vimatiḥ sadā /
80
ap54.- pratikṣeptā dharmaśarasvasvaṃ idaṃ sūtraṃ savistaram // 54.78 //
81
ap54.- loke kutsatāṃ yānti + + + + + /
82
ap54.- yo hi saṃsūtrakalpākhyāṃ mantrantrabhūṣitam /
83
ap54.- siddhicitrasatālaṃbya\(^{6819}\) bhūtaṃ anāvṛtāṃ // 54.80 //
84
ap54.- šārīraṃ dharmaḥtvartham anālambanabhāvanam /
85
ap54.- vistaram pātalotkṛṣṭaṃ sakalpaṃ kalpavistaram // 54.81 // [V521]
86
ap54.- maṅjughōṣasuvinyastāṃ samyaṃ\(^{6820}\) chrmatipūjitam /
87
ap54.- mūlakalpaṃ analpaṃ vai kathitaṃ bahuvistaram // 54.82 // [S665]
88
ap54.- sāsvatocchedamadyantāṃ ubhayārthāntavarjitaṃ /
89
ap54.- saṅkramaṃ kramanirdiṣṭaṃ mantramūrtisamucchritam // 54.83 //
90
ap54.- analānilam\(^{6821}\) akāśaṃ śūyatvasubhāṣitaṃ\(^{6822}\) /
91
ap54.- visanāhyeyarjitaṃ puṇyaṃ kalpair bahuvhidhais tadā /
92
ap54.- samudāṃya tathā bodhiṃ mayāagravare jine // 54.85 //
93
ap54.- bhāṣitaṃ\(^{6823}\) mantrantrārthāṃ gatidesāniratayam /
94
ap54.- mūlakalpaṃ pavitraṃ vai maṅgalyam aghanāśanam // 54.86 //
95
ap54.- pātalāṃ savisaraṃ proktāṃ nīlauṭrāntasobhanam /
96
ap54.- nṛpatināṃ guṇamāhātmyaṃ kāladeśaprayogitaṃ // 54.87 //
97
ap54.- saddharmaṃ jinaṃputraṇāṃ bhūtaṃ 'tha nrjanmināṃ\(^{6824}\) /
98
ap54.- kathitaṃ lokamukhyāṇāṃ munisaptamataṃ jine // 54.88 //
99
ap54.- bhāṣitaḥ kalpavistāraḥ śrīsampatsamabhivardhanaḥ /
100
ap54.- samūlo visarapatālākhyo mantrantrānasamarcitaḥ // 54.89 //
101
ap54.- yo hīmaṃ\(^{6825}\) sūtravaraṃ mukhyāṃ dharmakoṣaṃ jinorjitaṃ /
102
ap54.- pratikṣeptāro bhūvi martyāṃ vā • avicau narakāntakau /
yadā kāle tu martyāḥ kadācit karhacid bhavet /
daridro vyādhito mūrkhō jāyate mlechajanmināḥ /
loke kutsatāṃ yāti kuṣṭhavyādhī bhavet // 54.91 //
durgandho 'tha bibhatsa vyaṅgo • andha eva saḥ /
bhīmarūpī sadārūpī sadā rūkṣaḥ pretavad6826 drṣyate bhuvi // 54.92 //
kuśalo dīnacittaś ca kunakhaḥ kutsitas tathā /
krmbihir bhakṣyamānas tu dadrukaṇḍūsamākulaḥ // 54.93 //
avāsī paramabibhatsah • asambhāṣī copapadyate /
kramatī grastacittas tu kumatir yāti punah punah // 54.94 // {S666}
pratikṣeptā ca dharmakośas tu jinānāṁ dhātupūjitam /
bahuduḥkhasamāyāsāṃbandhumitra-m-anāthavān6827 // 54.95 //
jāyate bahudhā martyaḥ śokaduḥkhasamākulaḥ /
yatra tatra gatir yāti kumatis tatra jāyate /
pratikṣeptād idaṁ sūtraṁ tatra tatropapadyate // iti // 54.96 // {V522}
atha maṇjuśrīḥ kumarabhūto bodhisattvo mahāsattva utthāyaśanād
ekāṃśam uttarāśaṅgam kṛtvā daksinām jānumañḍalam prthivyām
pratiṣṭhāpya kṛtāṅjaliṣtāḥ • utphullanayānāḥ • animiṣayānānāḥ sarvāṃs
tān suddhāvāsahavanastān devapurāṇ anekāṁs ca bhūtaśaṅgīṃ
sannipatitām6828 dharmaśraṇāyāya viditvaivaṃ śākyamunīṃ bhagavantam
etam āhuḥ // 54.97 //
āścaryāṃ bhagavan yāvat paramāṃ subhāṣito 'yaṃ dharmaparāyāḥ /
tad bhagavan bhaviṣyatā anāgata 'dhvani / sattvā viṣamalobhībhūtaḥ
sattvāḥ pañcakaṣāyodriktamanaso 'śrāddhāḥ kuhakāḥ khaṭukāḥ kuśīlās te
mantrāṇām gatimāhāmyapūjitakālādeśaniyamaṃ mantracaryāhoma-pa-
niyamakalpavisarān6829 na śrāddhāyanti / abuddhavacramaṇaṃ iti kṛtvā
pratikṣeptasyante / kliṣtamānaso bhūtvā kālaṃ kariṣyanti / te duḥkhāṃ
tivṛāṃ khaṛāṃ khaṭukāṃ vedanāṃ vedaiṣyanti / mahānarakopapannāś ca
te bhaviṣyanti / teṣāṃ bhagavan duḥkhītānāṃ sattvānāṃ katham
pratipattavyam mahākāruṇikāś ca buddhā bhagavantaḥ // 54.98 //
atha bhagavān śākyamunīṃ maṇjuśriyam kumarabhūtaṃ mūrdhni
parāṁṣyaamantryate sma / sādhu sādhu khalu punas tvaṃ maṇjuśrīṛ yas
tvaṃ sarvasattvānāṃ arthe hitāya pratipannaḥ / sādhu punas tvaṃ
maṇjuśrīṛ yas tvaṃ tathāgatamaṃ arthaṃ praśnasi / tena hi tvaṃ
maṇjuśrīṛ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāsiṣye 'ham te
sarvasattvānāṃ arthāyā hitāya sukhāya lokānukṣaṇāyai devamanuṣyāṇām
cā sarvanālokaṃ bhūtanāṃ tadi pressabuddhistia āśramaḥ.

6826: dhruva
6827: kumāra
6828: kṣaṇa
6829: pravaha
paramamūrty, opāśrayalilipsūnāṃ maranakālasamaye ca smartavyo 'yaṃ vidyārājā paramarahaśyaṃ kumāra tvadīyamūlakalpaṭalavisare / katamaṃ ca tat // 54.99 // \{S667\}

ap54.- namaḥ sarvatathāgatęḥ rhadbhyaḥ samyaksambuddhebhyaḥ / om
kumārarūpiṇe viśvasambhava • āgacchāgaccha / lahu lahu bhrūṃ bhrūṃ hūṃ hūṃ jinajit • mañjuśrīye suśrīye tāraya māṃ sarvaduḥkhebhyaḥ phaṭ phaṭ śamaya śamaya / amṛto dbhavodbhavapāpaṃ me nāsaya svāhā // 54.100 //

ap54.- eṣa mañjuśrīs tvadīyaṃ paramahṛdayaṃ sarvaśāntikaraṇaṃ sarvapāpa-kṣayaṃ sarvaduḥkhatprowacanam āyurāyogisvāryaparamasaubhāgya-vākyasaṅjanananaṃ sarvavidyārājjasatejanamaṃ ca / samanantarabhāṣite śākyamuninā buddhena bhagavatā • iyaṃ mahāprthivi saśālasāgarasattva-bhājanasannicayaparyantā śādvikārāṃ prakampati bhābhūt / sarvās ca gatayāḥ pretatirikhyagamalokasarvasattvaduḥkhāṇī pratipraśrābdhāni / 54.101 //

ap54.- ayaṃ ca vidyārājā mañjuśrīr manasi kartavyaḥ • na ca tasmin samaye
saddharmapratikṣepena cittaṃ bhaveyuh / na ca mārāḥ pāpiyāṃsah • avataṃaṃ lapsante / sarvavighnāvākāśa cāpakramante / evam ca cittaṃ utpādayitavyam kim mayā śākyaṃ buddhānāṃ bhagavatāṃ acintyabuddhā bodhidharmā cintayitum vṛtisaktiṃ vṛtisaktiṃ vā buddhā bhagavanto jñāṇantīti // 54.102 //

ap54.- āryamañjuśrīmūlakaḷpād bodhisattvapīṭakāvāṃtaṃsaṅkān mahāyāna-
vaipulyasūtraṃ catuḥpañcāśo • nuṣāmsāvigarhaṇaprabhāvapāṭalavisaraṃ pariṣamāpta iti // \{V523\}
parisamāptaṃ ca yathālabdham āryamañjuśriyasya kalpam iti //
ABBREVIATIONS

· Abbreviations Used in the Introduction and Translation ·

C  Choné Kangyur
D  Degé Kangyur
H  Lhasa Kangyur
J  Lithang Kangyur
K  Kangxi Kangyur
K_Y  Yongle Kangyur
L  Shelkar Kangyur

MMK  Mañjuśrīmūlakalpa

N  Narthang Kangyur
Skt.  Sanskrit text of the Mañjuśrīmūlakalpa as it is represented in the appendix

TMK  Tārāmūlakalpa

Tib.  Tibetan text of the Mañjuśrīmūlakalpa as witnessed in the Pedurma Kangyur

· Abbreviations Used in the Appendix—Sources for the Sanskrit text of the Mañjuśrīmūlakalpa (MMK) ·

Published editions

M  Martin Delhey 2008
S  Śāstrī 1920–25
V  Vaidya 1964

Y  Jayaswal 1934 (the section containing chapter 53 from Śāstrī’s edition of the MMK corrected by Rāhula Saṅkṛtyāyana)
Manuscripts

A  NAK (National Archives, Kathmandu) accession no. 5/814
B  NAK accession no. 3/303
MSS  all manuscripts (as used for any given section of text)
R  NAK accession no. 3/645
T  manuscript accession no. C-2388 (Thiruvananthapuram)

Tibetan sources

C  Choné (co ne) Kangyur
D  Degé (sde dge) Kangyur
H  Lhasa (lha sa/zhol) Kangyur
J  Lithang (li thang) Kangyur
K  Kangxi (khang shi) Kangyur
K_Y  Yongle (g.yung lo) Kangyur
N  Narthang (snar thang) Kangyur
TMK  Tibetan translation of the Tārāmūlakalpa (Toh 724)
Tib.  Tibetan translation (supported by all recensions in the Pedurma Kangyur)
U  Urga (phyi sog khu re) Kangyur

Critical apparatus

*  text illegible (in a manuscript)
+  text reported as illegible in S, or in Delhey’s transcript of manuscript A
?  text illegible (in a printed edition)
[] (square brackets)  text hard to decipher (in a manuscript)
]  right square bracket marks the lemma quoted from the root text
a.c.  ante correctionem
conj.  conjectured
em.  emended
lac.  lacunae in the text (physical damage to the manuscript)
m.c.  metri causa
om.  omitted
p.c.  post correctionem
r  recto
v  verso
† (dagger)  text unintelligible
• (middle dot)  lack of sandhi or partial sandhi
NOTES

n.1 Not to be confused with the division of the Buddhist canon of the same name.


n.3 Jean Przyluski (Przyluski 1923, p. 301) wrote, “C’est une sorte d’encyclopédie qui traite, sous forme de sermons, des sujets les plus variés: iconographie, rituel, astrologie, etc…”

n.4 In the MMK as a whole, there are more than 1,600 proper names, excluding place names.

n.5 The accumulations are mentioned, e.g., in the passage: “There is, in the extensive manual of rites of Bodhisattva Mañjuśrī, the divine youth, an ocean-like chapter on useful practices whereby beings who have undertaken the complete practice of the mantra system [can perfect] the accumulations [required for the attainment of] awakening” (asti mañjuśriyāḥ kumārabhūtasya bodhisattvasya mahāsattvasya kalpavisare samudrāpaṭalasādhanopayikaṃ sarvamantratāntacaryānupraviṣṭānāṃ sattvānāṃ bodhisambhārakāraṇam). The chapter that this quotation is taken from is not included in our translation, but is appended to chapter 36 in Śāstrī’s edition (Śāstrī 1920-25, vol. 2, p. 384, lines 8–10).


n.7 The number 55 is arbitrary inasmuch as this count includes only one of the two chapters, each specified in its colophon in the Trivendrum manuscript as “the thirty-fourth.” These two chapters are placed together in Śāstrī’s edition
where they form chapter 36. Only the first of them is included in our translation. Also, another couple of chapters seem to have been created artificially, such as, e.g., “chapter” 55, appended in Śāstrī’s edition after the final chapter 54, where it clearly does not belong.

A two sets of folio references have been included in this translation due to a discrepancy in volume 88 (rgyud 'bum, na) of the Degé Kangyur between the 1737 par phud printings and the late (post par phud) printings. In the latter case, an extra work, Bodhimanaṃḍasyālaṃkānalakṣadhrānti (Toh 508, byang chub snying po'i rgyan 'bum gyi gzungs), was added as the second text in the volume, thereby displacing the pagination of all the following texts in the same volume by 17 folios. Since the eKangyur follows the later printing, both references have been provided, with the highlighted one linking to the eKangyur viewer.

byang chub sens dpa’ ‘dus pa’i ‘khor gyi tshogs Tib. The word “pavilion” is missing from the Tibetan. The Sanskrit word maṇḍala, taken here to describe “pavilion” (cf. Edgerton 1970, maṇḍalamāḍa, p. 416), is translated in the Tibetan as tshogs (“assembly”) and refers to the “congregation of bodhisattvas.”

de nas gnas gtsan ma’i ris kyi lha’i bu de dag gis thal mo sbyar ba btud nas/bcom ldan ’das la legs so zhes gsol te/Tib. The Tibetan translates as, “Thereupon, the divine sons of the Pure Abode, folding their hands and bowing, said, ‘Excellent!’ to the Blessed One.” This variant is also reflected in TMK.

The last clause starting from “thus makes the speech” belongs with the next sentence in TMK.

The translation of the name of this samādhi is unclear in both the Skt. and the Tib. It could also be translated as, one that destroys impairments/bad influences (vikāraṇa) with the light of the pure sphere.

me tog kun tu skyed pa zhes bya ba dang / byang chub sens dpa’ yang dag par bskul ba zhes bya ba’i ’od phyung ste/D. The Tibetan interprets this as two lights, one called me tog kun tu skyes pa zhes bya ba (saṃkusumita nāma) and one called byang chub sens dpa’ yang dag par bskul ba zhes bya ba (bodhisattvasaṃcodanī nāma). TMK is closer to the Skt.

The Tibetan contains a passage beginning here at D.106a.4 and continuing to D.106b.6 that occurs later in the Skt.

The page number 106.b comes later on, as this translation follows the Sanskrit text, where the order of passages differs from the Tibetan.
Skt.: namaḥ sarvatathāgatānām acintyāṇupratiḥataśāsanānāṃ oṁ m u maṇaḥ / apratihiṭa-
śāsana kumāraṇātipāthāriṇa hūṁ hūṁ phaṭ phaṭ svāhā //.

The Tibetan translates as, “It was, is, and will be recited by all of the
tathāgatas.”

Skt.: oṁ vākye hūṁ.

“One Syllable” possibly refers to the syllable maṁ in the mantra that will
presently be given. It is capitalized as it refers equally to the mantra and the
deity.

Skt.: oṁ vākyedaṃ namaḥ.

Skt.: vākye hūṁ.

Mantracaryā (mantra conduct) is a recurrent phrase in this text, used about
eighty-nine times. Even if “mantra” is not mentioned explicitly, the
“conduct” (caryā) implies “mantra conduct” (mantracaryā), especially when
talking about its purpose (artha).

tshangs par spyod pa Tib. This translates as “chaste conduct.”

The phrase “bodhisattva basket” (bodhisattvapiṭaka), which refers to the text
and teachings of the MMK, which is clearly intended to indicate that the MMK
belongs to the Bodhisattva Basket, as opposed to the Śrāvaka Basket (in the
binary classification of Buddhist literature by Asaṅga).

“Complete . . . with nothing missing” (anūnapādaṇyaṇjanam) om. Tib.

bcom ldan ‘das bsam gyi mi khyab bo Tib. The Tibetan adds this line here which
translates as, “The Blessed One is inconceivable.”

rnam par ’phrul pa shes par ram/ ’tshal bar ram/ D. The Tibetan translation in D
translates as “How could I understand or know the magical feats.”
The path of seeing is the third of the five paths of a bodhisattva; it also marks the first of the ten levels of a realized bodhisattva, the Joyous. It leads to the elimination of certain afflictions (kleśa) that include both negative emotions and erroneous views of reality.

The name of this samādhi could also be translated as *the array of light rays of the blessing power of all the buddhas, the arouser.*

Om. Tib.

The Tibetan translation reflects the Sanskrit *Cūḍāmaṇipāṇi.*

Om. Tib.

The Tibetan translation corresponds to B. Sarvavikiraṇavidhvaṃsanarāja.

The Tibetan translation reflects the Sanskrit *Sarvacaryāviṣayajñānārāja.*

In place of Atiśayendrarāja, the Tibetan reflects the Sanskrit *Abhigamendrarāja.*

Svabhāvasamudgatarāja om. Tib.

The Skt. has Mitābha after Amitābha, which could be a case of dittography.

In place of Susambhavābha, the Tibetan reflects the Sanskrit *Asambhavābha.*

In place of Pati, the Tibetan reflects the Sanskrit *Buddhi.*

Om. Tib.

The Tibetan translation includes these two names after Durālabha (*rnyed par dka’ ba*).

Om. Tib.

The Tibetan translation preserves a name that reflects the Sanskrit *Sucihnaḥ* and may be a combination of the two names Suci and Cihnaḥ that are attested in the Skt.
Dhvajaketu seems to be listed twice.

Suketu seems to be listed twice.

*thos ris byed* Tib. The Tibetan translation includes this additional name after the name Divamkara (*lha byed*).

*ngan spong gi bu* Tib. The name recorded in the Tibetan does not match the Skt. name Bhūtamuni. Negi notes that elsewhere in the Mañjuśrīmūlakalpa the Tibetan *ngan spong gi bu/ngan spong bu* translates the Sanskrit Bhārgava.

*bzang brtsegs* Tib. The Tibetan translation supports the variant in B.

*gsogs pa dang / drags pa ’dren pa dang*, /Tib.

*Om*, Tib.

*Om*, Tib.

*byams pa bzang po’i bu dang / byams pa’i bu ma yin pa dang*, /Tib. In place of the Skt. Sunetreya, Namantreya, the Tibetan reflects the Sanskrit names *Sumaitreya* and *Amaitreya*. TMK supports the Skt.

*Om*, Tib.

*rnags chen dbang phyug* Tib. His name is, more likely, *Dundubhisvara* (“Sound of a Drum”), rather than *Dundubhīśvara* (“Lord of Drums”). The Tibetan supports the latter.

*Om*, Tib.

*khyab ’jug bdag po* Tib. The Tibetan reflects the Sanskrit *Prabhuviṣṇu*.

*bdag po’i ngang tshul* Tib. The Tibetan might correspond to the Sanskrit *Śileśvara*.

The Tib. is missing all the names from Soma to Sunala.

*Om*, Tib.

*Om*, Tib.

*phyir mi ldog pa* Tib. The Tibetan combines the Skt. Avivartita and Avaivarttika into one name.

*chos ma yin pa gcod par byed pa* Tib. The Tibetan translation may correspond to the Sanskrit *Adharmopaccheda*. 
The Skt. of this sentence is not clear. The translation is based on the Tibetan, inasmuch as it follows the word order as reflected in the Tibetan translation, namely *anantalokacaryārtha nirhāra* in place of *anantacaryārthalokanirhāra*.

The phrase “The Lord dwelt there with uṣṇīṣa kings who” has been added to introduce the next group, the uṣṇīṣa kings, which the text fails to introduce.

“Instructions pertaining to vidyārāja” could mean “instructions given by the vidyārāja (the deity),” or “instructions pertaining to [the mantra that is] the vidyārāja.”

pad+ma’i ’od dang / me tog pad+ma’i ’od dang Tib. The Tibetan appears to have listed the name Kamalaraśmi twice here.

me tog ka ta ka’i ’od Tib.

gtsug tor kyi rgyal mo Tib. The Tibetan translates this as “uṣṇīṣa queens” or *uṣṇīṣrājñayaḥ*.

sgrib pa dang / mchog sbyin thams cad Tib. Instead of the name Dhavalā, the Tibetan has two names that correspond to the Sanskrit *Avaraṇā and *Aarvavaradā. TMK has Cīvarā.

In place of “form,” TMK reflects ūrṇā (the tuft of hair between the eyebrows).

mgul bzang Tib.

mgul dkar D.

lta ba Tib. The Tibetan adds this name, which may translate the Sanskrit variant *Lokita, after Vilokita (rnam par lta ba).*

bskal pa bzang po Tib.

byang chub kyi yan lag gi gnas ma D; byang chub kyi lag gi gnas ma KY, K, N, H; This name is added in the Tibetan translations of the text. The name is also included in B.

In place of Alūkā, the Tibetan reflects the Sanskrit *Anūlūkā, and TMK has (in transliteration) Šalūkā.

For Vimalāntakarī, the Tibetan reflects the Sanskrit *Vimalānanta or its equivalent.

For Stupaśriyā, the Tibetan reflects the Sanskrit *Pūjāśriyā or its equivalent.*
n.82 chu bo ma Tib. The Tibetan most likely reflects a variant and not a translation of the Skt. Bhāgini.

n.83 shing rta bzang mo Tib. The Tibetan only contains one name here, and it could reflect a translation of either "Bhāgīrathī or "Surathī.

n.84 glang po'i 'dul byed ma Tib.

n.85 dpal byed ma Tib.

n.86 Suravatī seems to be listed twice.

n.87 Om. Tib. The Negi dictionary lists me chen ma as the equivalent of Bṛhannalā when me chen ma is in fact the translation for Arciṣmatī. The Tibetan does include a translation for the next name, Bṛhantā (chen mo nyid). It is also possible that the Tibetan has recorded both Bṛhannalā and Bṛhantā as a single name.

n.88 Krodharāja, a term applied to wrathful vidyārājas, has been left here in Sanskrit as it appears to be used as a generic term. Otherwise, in much of the text, it is used as an epithet-name of Yamāntaka or applies specifically to Yamāntaka, and in such cases it was translated as “Lord of Wrath.”

n.89 rdo rje rtse mo Tib. The Tibetan records the name of a single krodharāja here instead of translations for the Skt. names of the two krodharājas Vajraśikhara and Vajraśikha. The Tibetan rdo rje rtse mo could translate either of these two Skt. names.

n.90 rdo rje sa mtshon pa D; rdo rje mtshon pa J, K, C. The Tibetan translation adds this name after Vajranārāca (rdo rje lcags mda').

n.91 Om. Tib.

n.92 ne tso D; ne tsho K, Y.

n.93 TMK combines Śumbha and Bhramara into one, translating it as “Killer of the Well-Arisen.”

n.94 Ghora appears to be listed twice.

n.95 TMK takes Grasana, Saṃhāra, and Arka to be one name, with Arka somehow interpreted as “Hero” (reflecting the reading anaha from manuscript B?).

n.96 ma rungs pa dang / sbrul dang / Tib. The Tibetan breaks the Skt. Duṣṭasarpā into two separate names.
n.97 The last several names seem rather strange. The Tibetan has “Victorious Chariot” for Upadrava, and “Fearsome Chariot” for Vidrava. TMK interprets Visarpa, Kuṣṭha, and Upadrava as one entry meaning “Victorious over All Leprosy.”

n.98 *Mahākrodha,* “great wrath,” seems to be a synonym of krodhanā or a wrathful vidyārāja.

n.99 bcom ldan ’das shAka thub pa dang ’jam dpal gzhon nur gyur pa la nges par sems shing bdag ngyi rig pa’i ngyal po phyag na rdo rje la phyag ’tshal zhing bka’ rab tu sdo dcing ’dug ste Tib. The Tibetan translates as, “fixed their minds upon Blessed Śākyamuni and Mañjuśrī, the divine youth, bowed to their own vidyārāja Vajrapāṇi, and sat and waited for a command.”

n.100 For Vajrārṇā, the Tib. reflects the Sanskrit Vajrābhā or its equivalent.

n.101 rdo rje shyin ma Tib. This is likely an error for rdo rje smin ma.

n.102 rdo rje nal gri ma Tib. The Tibetan reflects the Sanskrit *Vajraśastrī or *Vajraśakti.

n.103 rdo rje thog ’bab Tib. The Tibetan reflects the Sanskrit *Vajrāsani.

n.104 gnas dang ldan ma dang /Tib. The Tibetan reflects the Sanskrit *Śālavatī.

n.105 rnam par brjod ma Tib. The Tibetan adds this name after Śālā (gnas ma).

n.106 stug po ma Tib.

n.107 *Om.* Tib. Kāmavajriṇī appears to be listed twice in the Skt. She is only listed once in the Tibetan.

n.108 TMK combines Pūrā and Keśinī into Pūrakeśinī.

n.109 theg chen ma Tib. For Mahānarthā, the Tibetan reflects the Sanskrit *Mahānayā or *Mahāyāninī. TMK reflects the Sanskrit *Mahārthavatī.

n.110 nal gri ma dang paT+Ti sa Tib. The Tibetan breaks the Skt. Khadgapaṭṭīśā into two names.

n.111 *Om.* Tib.

n.112 *Om.* Tib.

n.113 *Om.* Tib.

n.114 *Om.* Tib.
The Tibetan includes these two name between Jayanti and Guhyakī.

**gtum ma** Tib.

TMK combines Bodhyaṅgā and Balavatī into one, *Bodhyaṅgabalavatī.

TMK has *Ajitavatī for Ajiravatī.

The Tibetan reflects the Sanskrit *Susvarā.

TMK combines Asvarā and Sunirmalā into one, with *asvāra meaning “clothes.” This variant could be supported by the (revised) reading *ambanirnāla in ms. B.

The text just says “buddhas,” but the context requires “tathāgatas” to distinguish them from pratyekabuddhas.

The Tibetan reflects the Sanskrit *Nanda for Candana. TMK matches the Skt.

The Tibetan reflects the Sanskrit *Iṣṭa.

The Tibetan reflects the Sanskrit *Upeṣṭa.

This name does not appear in the Skt. but is included in the Tibetan between Upadundubhi and Areṇu.

TMK combines Sukara and Prabhāvanta into one, *Sukara-prabhāvanta.

**dbyangs mdzes** Tib. The Tibetan reflects the Sanskrit *Susvara.
ru rta Tib. The Tibetan reflects the Sanskrit *Kuṣṭha.

nye dbang nor lha Tib. The Tibetan appears to treat these last two names as a single name that reflects the Sanskrit *Vasudeva. TMK reflects the Skt.

“Middling vehicle” (madhyāyāna) refers here to the vehicle of pratyekabuddhas, which is between the śrāvaka and bodhisattva vehicles.

“Free of aim” (apraṇihita) is one of the “three doors of liberation,” the other two being signlessness (animitta) and emptiness (śūnyatā).

Om. Tib.

Om. Tib.

ba ra dwa dza'i bu Tib. The Tibetan includes this name after Uruvilvākāśyapa (lteng rgyas 'od srung gi bu).

ba ra dwa dza bsod snyoms len Tib. The Tibetan treats Bharadvāja and Piṇḍola as a single name. It is not clear in the Skt. if Bharadvāja and Piṇḍola are meant to be two persons or one, as these two names reversed (Piṇḍolabharadvāja) usually refers to one person.

Om. Tib. TMK has *Koṭikarṇa.

mtha’ yas ’jig rten gyur pa Tib.

ru ru Tib.

Om. Tib.

nye rgyal Tib. The Tibetan adds this name, which reflects the Sanskrit *Upatiṣya, between Tiṣya and Mahātiṣya.

Om. Tib.

pi lin da la Tib. The Tibetan also adds the name ’dun pa before Pippala.

TMK reflects *Pippalaka and *Phala for Pippala and Kimphala.

chos sbyin Tib.

bcu drug sde pa'i dga' byed Tib. Tibetan appears to combine Ṣoḍaśavargika and Nandana into a single name.

Om. Tib.

Om. Tib.
rgyun gyi pha rol mthar byed Tib. The Tibetan reflects the Sanskrit variant *Śrotaparāntaka.

n.156  bye ba'i ze ba Tib.

n.157  gzi brjid ldan Tib. The Tibetan reflects the Sanskrit *Tejasvin.

n.158  gzi brjid bzang po Tib. The Tibetan reflects the Sanskrit *Sutejas.

n.159  so gol nyi shu pa Tib. The Tibetan reflects the Skt. Viṃśachoṭika ("Twenty Finger Snaps"). TMK, however, reflects the reading °koṭika.

n.160  me tog ka dam li Tib.

n.161  Om. Tib.

n.162  mnyam bcas Tib.

n.163  'khor ba las 'jigs pa dag Tib.

n.164  theg pa chung ngu Tib. TMK takes sunaya to mean the “right conduct,” whereas the Tibetan interprets it as the “small vehicle,” perhaps reading *kunaya.

n.165  Om. Tib.

n.166  sa ga ma D.

n.167  gtsug phud ma Tib.

n.168  nye ba'i gtsug phud ma Tib.

n.169  Om. D.

n.170  don 'byung ma Tib.

n.171  'od ma Tib.

n.172  nor bdog ma Tib.

n.173  sdug bsngal ston par byed ma Tib.

n.174  dka' zlog rkang spyod ldan ma Tib. The Tibetan appears to combine the Skt. names Padumā and Padumāvatī into this single name.

n.175  mthong bar 'dod Tib. TMK.

n.176  chos kyi dbyings Tib.
n.177 sarba kArya ma D.

n.178 Skt.: om kha kha khāhi duṣṭasattvadamaka asimusalaparaśupāśahasta caturbhujacaturnukha saṭcamaṇa gaccha gaccha mahāvighnagḥātaka vikṛtānana sarvabhūta-bhayankam āṭṭahāsanādine vyāghracarmanīvasana kuru kuru sarvakarnāṁ / chinda chinda sarvamantrān / bhinda bhinda paramudrām / ākārsaya ākārsaya sarvabhūtanāṁ / nirmatha nirmatha sarvaduṣṭān / praveśaya praveśaya maṇḍalamadhye / vaiśvata-jīvitāntaka kuru kuru mama kāryam / daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phaṭ phaṭ / sphiṭaya sphiṭaya sarvāśā pāripūraka he he bhagavan kiṁ ciṇāyasi mama sarvārthān sādhaya svāhā //.

n.179 rnam par 'phel bar bya ba Tib. The translation here follows the Tibetan. In place of “increase,” the Skt. has “overpower” (abhibhavaṇa).

n.180 yang dag par sdom pa la gnas pa Tib.

n.181 ma mo dang ma mo chen mo Tib.

n.182 Om. Tib.

n.183 Om. Tib.

n.184 Om. Tib.

n.185 Om. Tib.

n.186 gcong chen po Tib.

n.187 Om. Tib.

n.188 Om. Tib.

n.189 'phags skyes po Tib. Both the Tibetan and TMK insert this name, which reflects the Sanskrit *Virūḍhaka (the fourth guardian king of the directions) between Dhṛtarāṣṭra and Virūpākṣa.

n.190 kum b+ha la Tib. TMK transliterates kuṣma, followed by the Tibetan word 'dzin=*grāhaka or *dhara.

n.191 Om. Tib.

n.192 sdig ldan Tib.

n.193 Om. Tib.

n.194 Om. Tib.
n.195  Om. Tib.

n.196  TMK reflects the Sanskrit *Sumanoratha for Amanoratha.

n.197  gzi brjid bzang po Tib.

n.198  ‘dus pa skyong Tib. The Tibetan adds this name between Mahāpadma and Śaṅkha.

n.199  a ma ti D.; a ma sti K, K.

n.200  ri byi D. D adds this name, which corresponds to the Sanskrit *Agastya, between Pulasti and Vyāsa.

n.201  Om. Tib.

n.202  mo mtshan gnyis las skyes Tib. The Tibetan adds this name between Parāśara and Paraśu.

n.203  e raN+Da Tib.

n.204  te raN+Da Tib.

n.205  Om. Tib.

n.206  TMK has Bheraṇḍa, Bhuruṇḍa, Muruṇḍa/Maruṇḍa, Dīpa, and Pradīpa.

n.207  ’od bzang Tib.

n.208  Om. Tib., TMK.

n.209  The Tib. has Pakṣigaṇa or its equivalent for Pakṣirāja.

n.210  bzi brjid chen po Tib. The Tibetan lists this one name for both Mahojaska and Mahoja. The Tibetan name could translate either of these two Sanskrit names.

n.211  yid du ’ong ba’i sems skyed par byed pa Tib. Both the Tibetan and TMK appear to combine Manojña and Cittonmādakara into a single name.

n.212  rigs mtho ba Tib.

n.213  mtho sgr Tib.

n.214  chu lha Tib. The Tibetan reflects Sanskrit *Varuṇa. TMK reflects the Sanskrit *Akaruṇa.

n.215
The names of these heavens usually occur in the plural, as they also denote the classes of gods dwelling there.

n.216 Om. Tib.

n.217 Om. Tib.

n.218 Om. Tib.

n.219 *Vedacitri, which only appears in the Tibetan translation of the MMK, might reflect a case of scribal dislexia in the Sanskrit source for the Tibetan translation (or on the part of the Tibetan translator) that reverses the first two syllables of the name Devacitri.

n.220 Rāhu appears twice in the Skt.

n.221 TMK has *Ṛṣi for Ṛkṣa.

n.222 nor ’dzin D.

n.223 rting bar ldan Tib.

n.224 ’dod pa Tib. The Tibetan reflects the Sanskrit *Iṣṭi for Ṛṣṭi.

n.225 Om. Tib.

n.226 kun du ltung byed Tib.

n.227 sha drag ldan Tib. The Tib combines Piśita and Raudra into one, translating it as “one with fierce flesh.”

n.228 gseng phrom Tib.

n.229 ’chi ltas min Tib.

n.230 sens par byed pa Tib.

n.231 Om. Tib. The Tib. omits the second and third line in this section.

n.232 nab so Tib.

n.233 gre dang / dbo dang / Tib.

n.234 chu stod dang / chu smad dang / Tib.

n.235 khrums stod dang / khrums smad dang / Tib.

n.236 TMK has Punarbhavā for Punarnavā.
n.237  Both Tib. and TMK have Lokanātha for Lokamātā.

n.238  *chang ldan* Tib.

n.239  *rgya byed* Tib.

n.240  *Om.* Tib.

n.241  *mi’u thung* Tib. *Vāmana.

n.242  *g.yung drung rgyal* D. *svastijita.

n.243  *Om.* Tib.

n.244  *Om.* Tib.

n.245  TMK combines Mokṣa and Bodhi into Mokṣabodhi.

n.246  *dmyal ba/i rig pa’dzin pa dang /Tib.* The Tibetan reflects a combination of the Skt. names Naraka and Vidyādhara.

n.247  *phyogs kyi glang po* Tib., TMK.

n.248  *rnal ’byor ’gro dang /rab tu gnas dang /Tib.* TMK is missing yoga[ga] (rnal ’byor ’gro).

n.249  *bzang po ma* Tib.

n.250  *Om.* Tib.

n.251  *’jigs byed ma* Tib.

n.252  *Om.* Tib.

n.253  *phyogs mtshams ma* Tib.

n.254  *stug ma D.; sdug ma J, C.*

n.255  *du ba la gnas ma* Tib.

n.256  *Om.* Tib.

n.257  “Adorned with miraculous displays” is missing from the Tibetan. This reading seems plausible, as it avoids the repetition found in the Skt. of the phrase vyūhālāṅkāraṃ.

n.258  *khro bo chen po/i gzugs kyis* Tib.

n.259
The Tibetan translates as, “not following the mantra practices of others.”

The actual number in this list seems to be not six but eight. Some of the items could perhaps be combined together to get the correct number, for example numbers 1 and 2, and 6 and 7. The Tib. has seven items on the list by combining numbers 5 and 6 into one. TMK lists only four items.

dus dang / phyogs dang / nges par sdom pa dang / bzlas pa dang / sbyin sreg dang / mi smna ba dang / dka’ thub la gzhol ba nyid dang / rtogs pa dang blo dang dran pa dang / shes rab dang / bstan pa la gsnyen pa nyid dang / Dr, btan pa la gsnyen pa nyid dang / K, J, K, N, C. The translation of this “quality” is based on the interpretation found in TMK. The Tibetan splits this “quality” into two. The reading from D, with the last “quality” (brtan pa la bsnyen nyid dag) taken from the variants in K, J, K, N, and C translates as, “complete reliance on the time, place, ritual injunctions, mantra recitation, offering of oblations, vows of silence, and the practice of austerities” and “applying oneself toward the stabilization of realization, intellect, mindfulness, and wisdom.” In the Skt. this item is rendered in the form of a long compound that can be interpreted in many different ways.

The Skt. svatantra can mean “one’s lineage/school/tradition,” but it can also mean “sovereign/independent” or be translated adverbially as “of one’s own free will.” It is not clear which of these applies here.

n.263 rakṣanāsādhana om. Tib., TMK.

n.264 pāmmitā om. Tib.

Again, the numbers do not tally. We have nine items on the list instead of the expected seven. Possibly numbers 8 and 9 were originally a single item as they are logically connected, and the same could also be true for other pairs of numbers. The Tibetan falls even further away from the mark, with ten items listed.

chos brgyad dang ldan na rig pa dang sngags kyi spyod pa’i don ‘grub cing lan du ‘gro bar ‘gyur te/Tib. “There are eight qualities they possess that accomplish the goal of vidyā and mantra practice and bring progress on the path.”

n.267 mthong ba dang ma mthong ba’i ‘bras bu dag la blta ba dang sens par ‘dod pa nyid dang / Tib. The Tibetan and TMK combine the first two items into one, rendering them as “the desire to observe and imagine both visible and invisible karmic results.”
n.268 byang chub sems dpa’i ’bms bu dang bcas pa’i rdzu ’phrul dang rnam par ’phrul pa nyid la the tshom med cing dang ba nyid dang / D. The Tibetan following D translates as, “not doubting and having clarity regarding the magical abilities and powers that accompany the result of being a bodhisattva.”

n.269 phyin ci ma log pa’i sngags gzung ba dang bla ma la gus pa nyid dang / D. The Tibetan following D translates as, “devotion to a guru who maintains an authentic mantra practice.” TMK seems to treat this as two items and translates as, “upholding the true mantras and respecting the gurus.”

n.270 sangs rgyas dang byang chub sems dpa’ nyid kyi sngags dang / rgyud dang spyod pa bstan pa mi slu ba bzung zhing / D. The Tibetan and TMK combine the last two items into one, and also seem to reflect a slightly different reading of the Sanskrit that translates as, “upholding the mantras, tantras, conduct, and the undeceiving teachings of the buddhas and bodhisattvas.”

n.271 sangs rgyas kyi zhing Tib. In place of “places for gaining accomplishment,” the Tibetan has “buddhafields.” TMK supports the Skt.

n.272 The number is again different from the expected, which is largely due to corruptions and the resulting ambiguities as to how to separate individual items.

n.273 sens dpa’ chen po Tib.

n.274 rig pa’i rgyal po Tib.

n.275 Om. Tib.

n.276 chu la mi nub par ’gro ba Tib. The Tibetan translates as “not drowning.”

n.277 khro bo’i rgyal po’i sngags smnas pa de gang zhe na Tib. The Tibetan translates as, “One pronounces the mantra of the Lord of Wrath as follows.”

n.278 Skt.: namah samantabuddhanam / oṁ ra m smara apratihataśāsana kumārarūpapadhārīṇa hūṁ hūṁ phaṭ phaṭ svāhā //.

n.279 Skt.: oṁ vākye da namah.

n.280 Skt.: vākye hūṁ.

n.281 maM Tib.

n.282 sarvabuddhānaṃ hṛdayam om. Tib.

n.283
There is another eight-syllable mantra called, The Great Hero that is the Heart Mantra for all Mudrās.”

srid pa gsum gyi chos nye bar good par byed pa Tib.

Om. Tib.

This line, which appears only in the Tibetan, translates as “It is as if the bodhisattva Mañjuśrī, the divine youth, himself is present.”

mchog tu gsang ba’i ngo bos Tib.

byang chub sens dpa’ ’jam dpal gzhon nur gyur pa nyid bzhin du nye bar gnas pa Tib. The translation “This is the mudrā of ritual activity” is based on the Tibetan. The Skt. translates as, “This is the mantras of summoning and this mudrā.”

sangs rgyas nyid bzhin du rab tu nye bar gnas pa yin no Tib. The Tibetan includes the Skt. term pratyupasthitam from the next line here and translates as, “and it is as if the Buddha himself were present before you.”

e hye hi ku maA ma Tib. The Tibetan transliteration of the Skt. pairs the second occurrence of the Skt. invocation ehye ehi in this line with the vocative for the Skt. term kumāra and translates as “Approach, approach divine youth.”

Skt.: oṁ he he kumāra viśvarūpiṇe sarvabālabhāṣitaprabodhane / āyāhi bhagavann āyāhi / kumānākriḍotpaladhārīne maṇḍalamadhye tiṣṭha tiṣṭha / samayam anusmara / apratihataśāsana hūṁ / mā vilamba / kuru / phaṭ svāhā //.

‘jig rten dang ’jig rten las ’das pa thams cad dang / sngags dang Tib. The Tibetan treats sarvalaukikakalokottaraḥ and mantriḥ as two different referents and then continues the list bhūtagaṇaḥ, etc.

Skt.: oṁ dhu dhura dhūpa vāsini dhūpārciṣi hūṁ tiṣṭha samayam anusmara svāhā //.

’zhugs par ’gyur Tib.

bya ba’i phyag rgya ’di nyid do Tib. The Skt. translates as, “The mantras of summoning and this mudrā.”

Skt.: he he mahākārūṇika viśvarūpadhārīne arghoṃ pratīccha pratīcchāpaya samayam anusnam tiṣṭha tiṣṭha maṇḍalamadhye praveśaya praviśa sarvabhūtānukampaka grīṇa grīṇa hūṁ / ambaravīcāraṇe svāhā //.
“Take this perfume” is perhaps addressed not to Gandhā, but to the tathāgata that was just mentioned.

Skt.: namah sarvabuddhānām namah samantagandhāvabhāsaśrīyāya tathāgatāya / tadyathā / gandhe gandhe gandhāḍhye gandhamanormme prātīccha prātīccheyāṇi gandhanā samatānucārīne svāhā //.

Skt.: namah sarvabuddhānāmar apratihataśasanānām / namah samkūsimanirajasya tathāgataṣaya / tadyathā / kusume kusume kusumādhye kusumapuravāsini kusumāvatī svāhā //.

In the Tib., the passage from “The mudrā” to “Dhīmat” is rendered in verse. “Dhīmat” is an epithet of Mañjuśrī.

Skt.: namah samantabuddhānām apratihataśasanānām / tadyathā / jvala jvala jvalaya jvalaya / hūṁ hūṁ sarva viśva ra ra ṭa ṭa ṭa phaṭ svāhā //.

Skt.: namah sarvabuddhānām apratihataśasanānām sarvatamo’ndhakānavidhvaṇisināṃ / namah samantayatigandhāvabhāsaśrīyāya tathāgatāya / tadyathā / he he bhagavan jyotināśīṣatasahasapratimāṇḍitaśarōvīvikurva / mahābodhisattvasamanta-jvaloddyotitānūrī khurda jñīni / avalokaya avalokaya sarvasattvānām svāhā //.

Skt.: namah samantabuddhānām apratihataśasanānām / tadyathā / oṁ kara kara / kuru kuru mama kāryam / bhañja bhañja sarvavajravīraṇām / mūrdhaṭaka jīvitāntakara mahāvikṛtarāpīne paca paca sarvaruṣṭān / mahāgaṇapatī jīvitāntakara bandha bandha sarvagnānānāṃ / saṃmukha saṁbhajā saṭcaraṇā / rudram ānaya / viśṭum ānaya / brahmāyai devāni ānaya / mā vilamba mā vilamba / rakṣa rakṣa / maṇḍala madhye praveṣaya / samayam anusmara / hūṁ hūṁ phaṭ phaṭ svāhā //.

Skt.: oṁ hrīṁḥ jñīḥ vi kṛtānana huṁ / sarvaśatrūṇāṃ nāśaya stambhaya phaṭ phaṭ svāhā //.
It is unclear whether the loving kindness and compassion arise in the practitioner or the target. The Skt. grammar indicates that it is the practitioner rather than the target.

The meaning and interpretation of this sentence is not very clear in the Skt. The Tibetan translates as, “They will not know happiness, they will not be loved, they will not have a compassionate thought; for as long as one recites it they will not attain liberation, and they will die.”

It seems strange that a seat should be provided at the time of dismissing, unless, perhaps, the seat is meant to be a vehicle to ride on.

It is unclear if these rites are meant to exorcise demons, or cause demonic possession, or both.
n.325  phug ron Tib.

n.326  Skt.: oṁ vilokini svāhā //.

n.327  Skt.: oṁ viśve viśvasambhava viśvarūpiṇī kaha kaha āviśāviśa / samayam anusmara / ru ru tiṣṭha svāhā //.

n.328  Om. Tib.

n.329  Skt.: oṁ śvete śrīvapuḥ svāhā //.

n.330  Skt.: oṁ khi khiri khi riri bhaṅguri sarvaśatrum stambhaya jambhaya mohaya vaśam ānaya svāhā //.

n.331  gdong gsum Tib. The Tibetan translates as “three faces.”

n.332  Skt.: oṁ śrī //.

n.333  Skt.: oṁ ajite kumārarūpiṇi ehi āgaccha. mama kāryaṃ kuru svāhā //.

n.334  Skt.: oṁ jaye svāhā / vijaye svāhā / ajite svāhā / aparājite svāhā //.

n.335  It is not clear which of the fist mudrās the text is referring to. There is a mudrā called fist described in chapter 36, and another one in chapter 45. Neither of these chapters is included in the translation here.

n.336  The iconography of the deity described in this mantra indicates that it is Kārttikeya, this name being used further down, where he is also, on one occasion, equated with Mañjuśrī.

n.337  Skt.: oṁ kumāra mahākumāra krīḍa krīḍa / śaṃmukha bodhisattvānujñāta mayūrāsanā saṅghodyatapāṇi raktāṅga naktagandhānulepanapriya kha kha khāi khāi hūṁ / nṛtya nṛtya / naktāpuṣpcitamūrti samayam anusmara / bhrama bhrama bhrama bhrama bhrama bhrama bhrāmaya bhrāmaya bhrāmaya / lahu lahu mā vilamba / sarvakārāṇi me kuru kuru / vicitrapa-dhāriṇe tiṣṭha tiṣṭha hūṁ / sarvabuddhānujñāta svāhā //.

n.338  It is not clear where exactly the direct speech by Mañjuśrī resumes. It may resume here.

n.339  gzhon nu’i sems su mtha dag ni / bsdus nas yongs su bzhad par bya Tib. The first two lines of the Tibetan verse differ markedly from the extant Skt. and translate as, “In short, everything is explained to be / The mind of the youthful one.”

n.340  Skt.: oṁ vikṛtagrāha hūṁ phaṭ svāhā //.

n.341
skrag par byed pa dang / Tib. The Tibetan adds this phrase, which translates as, “make it panic.”

n.342 Skt.: om brahma subraham brahmavarse sāntiṃ kuru svāhā //.

n.343 Skt.: om garuḍavāhana cakrapāṇī caturbhujā huṁ huṁ samayam anusmara / bodhisattva ājñāpayati svāhā //.

n.344 zhi ba'i don ni myur byed yin / Tib. The Tibetan translates as, “He will promptly accomplish peaceful aims.”

n.345 'byung po rnam ni rnam 'jig cing / khay 'jug gzugs kyi lus can yin / Tib. The precise meaning of this line is unclear in both the Skt. The Tibetan translates as, “He frightens off all spirits and / Takes the embodied form of Viṣṇu.”

n.346 Skt.: om mahāmaheśvara bhūtādhipati vrṣadhvaja pralambajätamakutadāriniṣe sitabhasmadūnasitaratārti huṁ phat phat / bodhisattva ājñāpayati svāhā //.

n.347 mdung rtse gsum Tib.

n.348 Skt., om śakuna mahāśakuna padmaṇītapakṣa sarvaparmanītākṣa kha kha khāhi kāhi / samayam anusmara huṁ / tiṣṭha / bodhisattva ājñāpayati svāhā //.

n.349 It is not clear if this is a mudrā called the great, or perhaps the “great five-crested mudrā” that can also be called, as the text specifies later, the “great mudrā.”

n.350 There is a play on words in the Skt., as the name of this garuḍa, Vainateya, is derived from the word which means “to guide” (vi + nī). This play on words is lost in the Tibetan translation, which uses the common translation for garuḍa, nam mkha’ lding.

n.351 nga yis chos ga rab 'byam pa dang / mdo dag kyang ni bstan pa yin / D. The Tibetan following D translates as, “I have taught these in the extensive manuals / As well as in the sūtras.”

n.352 srung ba Tib.

n.353 bshad Tib.

n.354 Those “of the ten powers” are the buddhas.

n.355 sarvasattvāḥ om. Tib.

n.356 'phags pa'i dkyil 'khor bzang po de grub pa'i gnas skabs la gnas pa 'jam dpal gzhon nur gyur pas gzigs nas Tib. In the Tibetan, Mañjuśrī is the subject who beholds the
gathered assembly. The Tibetan translates as, “After being surveyed by Mañjuśrī, the divine youth, who was present on the occasion for practicing this noble, excellent maṇḍala.” The word “samaya” seems to be translated as “occasion.”

n.357  samayam om. Tib.

n.358  samayaḥ om. Tib.

n.359  dkyil 'khor dam pa Tib.

n.360  dkyil 'khor Tib.

n.361  mi rnam kyi dkyil 'khor bstan par bya ste / de bzhin gshegs pa rnam sbons su mya ngan las 'das na'ang / smams can rnam sgang du yang dag par 'zhugs na / 'jig rten dang 'jig rten las 'das pa'i sngags thams cad 'grub par 'gyur ro/ D. The Tibetan differs significantly from the Sanskrit and translates as, “I will teach a maṇḍala suitable for humans. Even though the tathāgatas are liberated, it is that [maṇḍala] wherein beings enter and become accomplished in all worldly and transcendent mantras.”

n.362  mgon po Tib.

n.363  sa steng khyod kyi dkyil 'khor byed/ Tib. The word “created” (byed) was supplied from the Tibetan.

n.364  sngags la dad pa med par ni/ Tib.

n.365  This line is omitted in the Tib.

n.366  ma rungs dam tshig mi bstan to/ Tib. Immediately following this line the Tibetan includes a line not present in the Skt. that translates as, “Thus the samaya should not be taught to those who are unsuitable.”

n.367  rab 'byam D.

n.368  mi rnam smos kyang ci zhig dgos/ Tib.

n.369  It is not clear whether the subject here is the hypothetical practitioner or the “maṇḍala master” mentioned in the next paragraph. Some actions in the maṇḍala procedure described here are clearly attributed to the master, and some, later on, to his assistant (anusādhaka) or other people. The text also mentions the master’s helpers (sahāyaka) as recipients of protection ensuing from the performance of the ritual.

n.370
rgya mtsho'i ngogs dang nye ba'i gring khyer chen po'i byang shar phyogs du D.
Here the Tibetan translators seem to have read or interpreted a slightly different syntax than is apparent in the Skt. The Tibetan translates as, “or to the northeast of a city that lies close to the shore of the sea.”

n.371  Tib. omits this reference to the measurements of the ritual ground.

n.372  Om. Tib.

n.373  The five products of the cow are cow dung, urine, milk, curd, and ghee.

n.374  The word “safeguards” (srun) has been supplied from D.

n.375  It is not completely clear whether this should be one of the three types of maṇḍala described earlier, or a maṇḍala that is a combination of all three. However, the context further on seems to indicate that we are dealing here with the latter.

n.376  As above, Lord of Wrath is Yamāntaka, here equated with his mantra.

n.377  de bzhin du dbus kyi gnas su nang du yang zung bzhir bya'o /Tib. The Skt. suggests that one draws two concentric squares, one larger than the other, to delimit the intermediate and inner parts of the maṇḍala. The Tibetan translates as, “In this way one should create a square within the central space.”

n.378  rang gi rig pa rtsa ba'i sngags  Tib. The translation “the root mantra of his own vidyā” is based on the Tibetan, as the Skt. grammar is unclear.

n.379  The details and sequence of this procedure are unclear. The Skt. seems to say that he sits on a bundle of kuśa grass, but the context would rather suggest that he takes this bundle and surrounds the maṇḍala with the grass.

n.380  ku shas  Tib. The phrase “with kuśa grass” has been supplied from the Tibetan.

n.381  The last sentence hardly makes any sense; however, the reading gār (accusative plural of go (“cow”)) is corroborated by the Tibetan ba rnams.

n.382  Possibly the six-syllable heart mantra of Mañjuśrī (oṁ vākye da namah) is meant.

n.383  The translation follows the Tibetan here because the Skt. grammar is unclear and could be corrupt. The Skt. grammar suggests that the powder is incanted twice, first with the “six-syllable mantra” (whichever one is meant), and then with the heart mantra (again, without specifying which heart mantra).
“In the four quarters” possibly suggests that each group of the fourfold assembly has its own quarter.

“In order to listen to the Dharma” om. Tib.

zangs Tib. The Tibetan adds “copper” (zangs) to this list of materials.

The maṇḍala is not exactly “drawn,” but rather traced on the ground with lines of colored powders.

“One which has awakening as its goal and invariably leads to such,” om. Tib.

nyung zhist dkyil bsdu dpkhyil ’khor ni / /mdor bsdu nas ni bstan pa yin D. The Tibetan reflects the Sanskrit *alpa (“minor”) in place of kalpa (“ritual”).

This passage, versified in Skt., is rendered as prose in the Tibetan.

The word “seal” (verb) is being used, as the word mudrā itself means “seal” (noun).

’khor bar pad+ma’i ze ba ’dra ba/ Tib. The translation of the last clause (“its rim . . .”) was informed by the Tibetan where puṣkara seems to be translated as “anther.”

mtho gang tsam Tib. The Tibetan mtho gang tsam refers to the length from the tip of the index finger to the tip of the thumb.

me lha Tib. “The fire deity” has been supplied from the Tibetan.

In place of “the root mantra or the six-syllable heart mantra,” the Tibetan has “the six-syllable root mantra or the heart mantra.”

rtsa ba’i sngags ’bru drug pa’am snying pos Tib. The Tibetan translates as, “root mantra or the single-syllable heart mantra.”

bdag nyid dang ri mo mkhan yngs rtsa gzig par byas nas sbyin sreg byed du gzhug go/ Tib. In the Tibetan the maṇḍala master and the skilled painters “one-pointedly perform ritual oblations.”

sngar bstan pa’i bdug pas bdugs nas Tib. The Tibetan does not mention any mantra and instead translates as, “make an incense offering as described above.”

Om. Tib.

tshon gyi phye ma blangs nas ska’i gzugs kyis bcad pa la’/ ri mo mkhan gyis yongs su rdzogs par bya’o/ D. The Tibetan for this passage translates as, “He should pick
up the colored powders, outline the image, and have the painters complete it.”

n.401 One probably places the seeds in a bowl and covers them with another bowl. The phrase used here, śarāvasampuṭa (“the space between [two] bowls”), seems to be used interchangeably with śarāvadvaya (“two bowls”), or śarāvadvayena sampuṭikṛtya (“enclosing [it] with two bowls”).

n.402 khros pas yungs kar kham phor nas phyung la chang par bcangs te lan bdun spyin sreg byas pa D. The Tibetan adds an additional detail that translates as, “[he] should wrathfully take the mustard seed from the earthen vessel, place it in alcohol, and perform seven oblations.”

n.403 lan lnga chang pa nas sbyin sreg byas pa Tib. Here again the Tibetan adds that this is an oblation of alcohol.

n.404 bgegs tha mal pa Tib. The Tibetan calls them “ordinary obstacle makers.”

n.405 ston ka’i ’dam bu Tib. The Tibetan variant for the Skt. saratkāṇḍa translates as, “autumn reeds.”

n.406 gser gyi cod pan Tib. The Tibetan translates as, “golden crest.”

n.407 Om. Tib.

n.408 Om. Tib.

n.409 This detail is obscure.

n.410 gtsug tor gyi rgyal mo Tib. “Uṣṇīṣarājñī” is confirmed by the Tibetan. The Skt. translates as, “Uṣṇīṣarañjī,” which seems to be a feminine BHS derivation from uṣṇīṣarāja. A derivation of this kind is attested also in the Amoghapāśa-kalparāja, where we have the form krodharājā (feminine), derived from krodharāja (masculine). The feminine form is required by the context and is made plausible by 35.215, where the female form uṣṇīṣā (“uṣṇīṣa [queen/goddess]”) is used as an epithet for Locanā and other goddesses.

n.411 nor bzang dang / Tib. The Tibetan here seems to be translating *Maṇibhadra, which could simply be a translation choice, as maṇibhadra is close in meaning to sudhana.

n.412 blo bzang po Tib. The Tibetan reflects the Sanskrit *Sumati.

n.413 “Passed down by the tradition” om. Tib.

n.414
de bzhin du lho phyogs su bcom ldan 'das shAkya thub pa dang rang sangs rgyas gnyis ni/ ri spos kyi ngad ldang ba la bzhugs pa bri bar bya'o/ Tib. The Tibetan translates as, “Blessed Śākyamuni and two pratekabuddhas should also be depicted in the southern quarter seated on Gandhamādana mountain.” This is likely a misreading of the Skt. source for the Tibetan translation.

n.415bzla ba Tib. In place of “forms” (rūpa), the Tibetan reflects the reading “recitations” (japa) found in one of the two Skt. manuscripts.

n.416Depending on which manuscript is followed, this invocation could also be translated as, “Whatever hosts of vidyā beings are known to [belong] in this [area of the maṇḍala], may they all be gathered here.”

n.417bcom ldan 'das yum mA ma kI Tib.

n.418“Image” om. Tib.

n.419Usually known as Cakravartin, here he is called Cakravartyuṣṇīṣa for the sake of consistency with the other names ending in -uṣṇīṣa in this list.

n.420ral pa'i cod pan 'chang ba Tib. The Tibetan interprets the compound jaṭā makuṭa-dhārī not as “wearing a diadem on his topknotted hair,” but as “wearing a crown of matted hair,” which is also grammatically possible in the Skt.

n.421The five locks of hair are a distinguishing feature of Mañjuśrī.

n.422This refers to the lotus on which Mañjuśrī sits.

n.423Four of the colors are probably assigned to the four directions respectively, with the fifth shining in the center.

n.424It is not clear what an “earth vajra” (bhūvajra) is.

n.425The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

n.426dkyil 'khor kun nas sgo bri bar bya'o/ sgo ni rgyab kyi lta na dang / 'jug na ni mdun gyis blta bar bya'o/ Tib. The Tibetan translates as, “Depict gates on each side of the maṇḍala. Depict the gates as if viewed from behind but / Depict the gate at the entrance as if viewed from the front.”

n.427The Skt. translates literally as, “slightly broken.” The meaning is not clear.

n.428de bzhin du mthar gyis gnod sbyin ma chen mo 'phrog ma yang bri'o/ Tib. The Tibetan omits the majority of detail that we get in this line in the Skt. and simply translates as, “Next in the sequence, draw the great yakṣinī Hārīti.”
In this context, Viṣṇu should perhaps be taken to be one of the eight vasus, as he is regarded as the chief among them.

The text doesn’t make it clear which deities in particular should be represented by their mudrās—possibly the ones from the previous list, starting from the grahas.

The Tibetan adds this line that translates as, “Then the master, who is outside of the maṇḍala, gets up and circles the maṇḍala to the right.”

This paragraph is very unclear both in the Skt. and Tibetan. It is not clear whether the Skt. saṃkṣepatas, translated here as “in short,” means that the previous section about the three maṇḍalas is now being summed up (this is made implausible by the fact that the pantheon of deities described next differs somewhat in composition), or whether saṃkṣepatas is meant to introduce a shorter variant of the same maṇḍala rite (it doesn’t really seem to be shorter), or perhaps two different maṇḍala rites are mixed together because of redactional confusion.

“To the right” om. Tib.

“To the left” om. Tib.

The Tibetan reduces the name Kārttikeya-Mañjuśrī to just Kārttikeya, and says that Kārttikeya stands “near the second gate, Mañjuśrī’s gate.”

The Tibetan locates Vibhīṣaṇa in the neem tree, though that association makes little sense, both in terms of the Skt. syntax and because it is yakṣas, rather than rākṣasas, that traditionally dwell in trees.

“Arranged in the proper order” om. Tib.

It is unclear whether this is meant to be from right to left, or perhaps alternating between right and left. The Tibetan translates as “to the left and the right,” which suggests that each mudrā is painted on both sides of each gate.

spyi blugs dang / D.
All these symbols have their corresponding hand gestures; here, however, they are the symbols drawn in the manḍala.

While the manḍalas described so far were concentric, with each successive one extending beyond the preceding one and forming a new manḍala zone, this manḍala and the seven that follow seem to be depicted outside of the central series of concentric manḍalas.

These symbols are drawn in the maṇḍala.

While the maṇḍalas described so far were concentric, with each successive one extending beyond the preceding one and forming a new maṇḍala zone, this maṇḍala and the seven that follow seem to be depicted outside of the central series of concentric manḍalas.

shar phyogs su ni dkyil 'khor gzhu'i dbyibs can byas te bzhag la kun nas 'bar ba'i pad+ma'i phyag rgyas mtshan pa'o/ lho phyogs su ni dkyil 'khor zur gsum pa byas te kun nas 'bar ba'i lhung bzed kyis mtshan pa'o/D. The Tibetan reverses the mudrās in these two directions and translates, “Draw a bow-shaped manḍala in the east that is marked with the symbol of a lotus radiating a blazing light. Draw a triangular-shaped manḍala in the south that is marked with a bowl radiating a blazing light.”

nub phyogs su ni dkyil 'khor kun nas zlum por byas te/Tib. The Tibetan translates as “Draw a circular manḍala in the west,” with no mention of it being “made entirely of light.”

lho nub mtshams su ni dkyil 'khor gzhu 'dra ba bya ste Tib. The Tibetan translates as, “Draw a manḍala shaped like a bow in the southeast.”

It is not clear what kind of kingship is meant.

tshul khrims dang ldan pa'i dge slong dang dge slong ma dang / D. The Tibetan associates the modifier “disciplined” (śīlavantah, tshul khrims dang ldan pa) with the next group and translates as, “disciplined monks or nuns.”

ga pur dang gur gum dang li shi la wang ga'i dri zhim pos dri zhim par byas pa/D. The Tibetan makes no reference to the mouth or face and translates as, “they should perfume themselves with the sweet fragrance of camphor, safron, and clove.”

dus mtshams las rgyal ba'i dkyil 'khor gyi phyi rol de nyid du ha cang yang mi nye ha cang mi ring bar gzhag par bya'o/D. The line that translates as, “outside the manḍala Victorious over the Divisions of Time, not too far . . .” was reconstructed partially based on the Tibetan and remains very unclear.

rgyab kyi phyogs pa ma yin pas D. The Tibetan translates as “so that his back does not face them.”

chu legs par gtsang sbra byas pa dang / srog chags med pa Tib. The Tibetan translates as, “with water that is exceedingly clean and free of living creatures.”
This passage is rendered in prose in the Tibetan.

The entire passage from “Then” until “divine youth” is omitted in the Tibetan, which translates as “Then he should summon [the deities] using the previously described rite.”

Some of the Skt. terms in this list of articles, such as aśoka (“free from sorrow,” omitted in the translation here), are problematic. The Tibetan translates as, “He should offer all kinds of foods such as rice porridge with yogurt, braided cakes fried in butter that have been prepared with a special milk porridge containing honey and the like, as well as candied sugar and the like to the tathāgatas.”

The gods” om. Tib.

The Skt. term garbhoktāraka in this list could not be identified. The Tibetan transliterates the term, which does not help to identify it.

‘phags pa dang ‘phags pa ma yin pa’i lha thams cad la Tib. The Tibetan translates as, “to all the noble and ordinary gods.”

The Skt. translates as, “mantras,” and the Tibetan translates as, “deities.” Both seem doctrinally correct, as a deity is equated and identified with its mantra.

The Skt. translates as, “mantras,” and the Tibetan translates as, “deities.” A deity is normally equated and identified with its mantra.

Again, the Skt. translates as, “mantras,” and the Tibetan translates as, “deities.”

It is not clear which procedure this verse refers to.

The Tibetan translation of this verse translates as, “One can accomplish the goal of mantra practice / That was taught for
Avalokiteśvara / And that was taught for Vajrapāni / Using their respective mantras. / This ritual is considered unique, / So one should always follow it.”

n.464 gtsor mthun pa’i bya ba byas te Tib. The Tibetan translates as, “performing the rite with the best.” The Tibetan does not include an equivalent of the Skt. term for “food” (nivedya) and it appears to read the Skt. term “best” (*pramukha) here in place of the extant Skt. pmadāna.

n.465 ’byung po thams cad pa’i gtor ma rgya cher gtong bar bya’o/ Tib. “Extensive” is recovered from the Tibetan because of the Skt. lacunae.

n.466 It is not clear whether it is their own accomplishments, or those of ordinary beings.

n.467 dge ba’i rtsa ba bla na med pa’i byang chub kyi snying po gnon par bya ba dang/ Tib. The Tibetan translates as “who possess the root of virtue and will ascend the seat of unsurpassed awakening.”

n.468 It seems that the initiands spoken of here are not the same as the ones in the previous paragraph. It is also possible that the order of contents has been altered because of redactional corruptions.

n.469 “Wish to enter the maṇḍala” om. Tib.

n.470 Skt. tantra. It is unclear what kind of threads. Tantra basically means “warp,” but if all the warp was pulled out, the cloth would disintegrate.

n.471 “Hairs removed” probably refers to the shearing off of the fine fibers from the surface of the cloth, which would have been the regular practice with handloomed cloth.

n.472 rtsa ba’i sngags kyis lan gzum bzlas te/ Tib. The Tibetan translates as, “incanted with the root mantra three times.”

n.473 lo gsum gnas lo bcu drug pa’i bar Tib. In the Tibetan this sequence is reversed. It states that the procedure should begin with those three years of age and conclude with those who are sixteen.

n.474 The five locks of hair worn at the forehead are a distinguishing feature of Mañjuśrī.

n.475 gtsug phud gcog gis nye bar mdzes pa’am/ gtsug phud gsum gyis nye bar mdzes pa skra dang ldan pa/ D. The Tibetan translates as, “adorned with either a fivefold topknot of hair, a single topknot, or a threefold topknot.”
The Skt. name for a blue lotus (upala) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

The phrase “the remaining ones should be omitted” is a translation of the Skt. that has been emended based on the Tibetan. The Skt. variant, “should be served and discarded,” doesn’t seem to fit into the context of the passage. The Skt. sevā varjyā was therefore emended to śeṣā varjyā.

“Bow their heads to the master” om. Tib.

The lacunae in the Skt. indicate that there should be another term or group of terms before the word “master.”

One of the two bowls is used as the lid.

Because of the lacunae in the Skt., the phrase “inside the maṇḍala” has been supplied from the Tibetan.

It was earlier mentioned that this vase was placed in the second maṇḍala, i.e., “outside the [inner] maṇḍala.”

He should presumably sprinkle upon him some of the contents of the jar, which include, as described before, precious substances, grains, and rice.

Both the Skt. and the Tibetan (which is missing the word “mantra”) are ambiguous. It is not clear what mantra is being referred to as “the same.” Possibly the mantra stored in the earthenware container.

The translation of the last two sentences follows TMK, which reflects a syntax different from the extant Skt. and probably makes more sense. The extant Skt., which is also supported by the Tibetan, translates as, “If it is the same mantra, they will succeed gradually, after applying effort. If it is another mantra, they will be successful after merely reciting it.”

The Tibetan translates as, “He will be authorized by all the
blessed buddhas and empowered by all buddhas and bodhisattvas into the practices of the worldly and transcendent samayas, maṇḍalas, mantras, and mudrās.”

The ācārya empowerment is an empowerment to the position of a spiritual master (ācārya).

All of the extremely powerful buddhas and bodhisattvas have now authorized you as a teacher who can recite the mantra systems of all mundane and supramundane deities, draw their maṇḍalas, display them, teach their mudrās and conduct, and perform them yourself. You shall attain buddhahood in this lifetime and throughout the succession of your future births.”

This verse and the next are rendered in prose in the Tib.

The Tibetan translates as, “All of the extremely powerful buddhas and bodhisattvas have now authorized you as a teacher who can recite the mantra systems of all mundane and supramundane deities, draw their maṇḍalas, display them, teach their mudrās and conduct, and perform them yourself. You shall attain buddhahood in this lifetime and throughout the succession of your future births.”

This verse and the next are rendered in prose in the Tib.

The Tibetan translates as “focus on all of the gods.”

In the Skt., “yakṣas” is repeated for the second time at this location.

The Tibetan translates as, “Strew flowers over them, perform an incense offering of sandalwood and saffron, dismiss them following the aforementioned procedure, and imagine that they have departed.”

Since in this case it is listed as one of the three items, the “bali” could be a sacrificial cake similar to a Tibetan gtor ma.

These offerings are probably placed upon a float of cupped leaves and allowed to float downstream.

The Tibetan translates as, “He should sweep that patch of ground, smooth it over, clean it well, and smear it with cow dung.”

The Tibetan translates this as two items.
“Garland-like” om. Tib.

*om* dza Tib.

grogs pa dag ’di ni ’byung po thams cad nyon cig /sngags ’di nyid ni yi ge gcig gi dkyil ’khor gnyis pa’i cho ga thams cad du dgos pa/ D. The Tibetan translates as, “My friends, all you beings, listen up! This single syllable mantra is required for all of the rituals related to its maṇḍala.”

dkyil ’khor gru bzhi mnyam pos nye bar mdzes pa/ Tib. The Tibet. translates as “The maṇḍala should be adorned with four sides of equal length.” The reference to a “triple maṇḍala” in the Skt. probably refers to a square maṇḍala with three concentric zones. Reference to this triple maṇḍala is omitted in the Tibetan.

The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the lotus mudrā (*padmamudrā*).

It is not clear which door is meant (possibly the eastern, which is where one would start and finish drawing the symbols, drawing them in lines surrounding the maṇḍala). The Skt. grammar also allows for interpreting the location “outside the door base” as referring only to the “man of youthful appearance.”

*stong rtsa brgyad* Tib. The Tibetan translates as, “one thousand and eight.”

Because it is listed here as one of three items, this “bali” could be a sacrificial cake similar to a Tibetan *gtor ma*.

*yi ge gcig pa’i sngags kyi s ci ltar ’dod par gtor ma dang lha bshos dang mar me dang bdrug pa dang spyan drang ba dang gshegs su gsol ba nrams bya’o/ D. The Tibetan translates as, “One can use the one-syllable mantra for whatever one likes, such as offering bali, cakes, lamps, or incense and invoking and dismissing the deities.”

*Om.* Tib.

*shing a mra* Tib. The Tibetan indicates this rite should take place near a mango tree.

Both the Skt. and Tibetan texts may have read the term “wife” along with “horses, or elephants” due to a lacuna in the text.

*chu ’dod pas* Tib. The Tibetan translates as, “one who desires water.”
yang srin pos zin pa la Tib. The Tibetan translates as, “if he is possessed by rākṣasas again.”

n.512 tshangs pa’i srin pos N, H; tshangs pa’am srin pos D.

n.513 lan gsum Tib. The Tibetan says that the water should be incanted three times.

n.514 It is not clear what “brahmins’ land/place” (brahmasthala) is.

n.515 The “three diseases” could refer to diseases caused by any of the three humors.

n.516 It is not clear what kind of crossing is meant, possibly across a body of water, or a crevice, etc.

n.517 “That destroys rākṣasas” om. Tib.

n.518 nad thams cad kyis thams cad du btab pa la ni ri’i rtse mor bri bar bya’o/ Tib. The Tibetan translates as, “Draw it on a mountaintop when beset on all sides by all manner of diseases.”

n.519 bran ze’i ldum n Tib. The reading “brahmin’s garden,” adopted here from the Tibetan, reflects the Sanskrit *brahma-vāṭikāyām. The extant Skt. brahma-pālikāyām could be a corruption of this term.

n.520 “Midday” om. Tib.

n.521 In the Tibetan this line is included in the prose section and not in the verse.

n.522 This line of verse is omitted in the Tib.

n.523 skyes pa’am yang na bud med kyang / /thos nas the tshom med byas na/ ci ’dod rnam pa sna tshogs ni/ /thob ’gyur rtag tu phun sum tshogs/Tib. The Tibetan translates as, “If a man or woman learns this / And performs it without doubt, / They will get whatever they want / And they will always prosper.”

n.524 Om. Tib.

n.525 “It also brings complete omniscience” om. Tib.

n.526 khyod kyi ras ris kyi cho ga rab ’byam sngags thams cad sgrub par byed pa la rab tu ’jug pa mthar gyis ngas bshad par bya’o/ D. The Tibetan translates as, “I will give a thorough introduction to the extensive ritual procedure for your painting that renders all mantras effective.”

n.527 dkyil ’khor gyis Tib. The Tibetan omits the term master.
n.528 Skt: oṁ śodhaya śodhaya sarvavighnagātaka mahākārunika kumārāpādārīṇe / vikurva vikurva / samayam anusmara / tiṣṭha tiṣṭha / huṁ huṁ phat phat svāhā //.

n.529 *rigs ngan pa'i skies gnos yongs su spangs pa* / Tib. The translation of this sentence is based on the Tibetan, as the Skt. seems corrupt. The latter seems to be saying, “Those from a womb [of a woman who is] too dark should not be avoided.” The Tibetan, where the “dark womb” is interpreted as “low caste,” seems to reflect the reading without the negative particle (“should be avoided,” in place of “should not be avoided”). It is also possible that the Skt. could be describing the physical qualities of the girl’s vulva (*yoni* can mean “vulva” as well as “origin”).

n.530 *dbang po ma mtshang ba med pa* / Tib. The Tibetan translates as, “Her faculties should be unimpaired.”

n.531 *khug ma med cing sprin dang bral ba* / Tib. The phrase “fog, and clouds” is taken from the Tibetan. This seems to be a translation of the Sanskrit *nirhāra* and *vādala* respectively.

n.532 It is not clear whether this is the “great five-crested mudrā” (cf. 35.6), or another mudrā.

n.533 *ras bal de dang bu mo de* / Tib. The Tibetan indicates that the maṇḍala master should sprinkle both the girl and the cotton with the incanted water.

n.534 Tib. omits the reference to the four intermediate directions.

n.535 *tsan+dana dkar po dang gur gum dang ga pur geig tu byas pa'i bdug pas bdug par bya ste* / D. The Tibetan translates as, “He should perform the incense offering with incense that contains a mixture of white sandalwood, saffron, and camphor.”

n.536 *sgrub pa'i grogs mchog gi slob dpon gyis sbyin par bya'o* / Tib. The Tibetan translates as, “Or he should have the most advanced master who is his practice assistant offer it.”

n.537 *bud med dang khye'u'am/ bu mo'am skies pa rnam s bcos ma'am bcos ma ma yin pa* / Tib. The phrase “Women, boys, girls, and men—both real and imagined” has been supplied from the Tibetan, filling in the lacunae in the Skt.

n.538 *rgyal ba dang grub pa dang sbyin pa dang byin pa dang khyer cig ces pa dang / dpal dang 'bras bu dang / 'bras bu yod pa dang / cho ga dang brgya byin dang* / Tib. The Skt. of this passage is corrupt, and the Tibetan is also unclear.

n.539 Here this title refers to the person who performs the ritual.
n.540  “And that his present life will be short” om. Tib.

n.541  shar ram byang phyogs su phyogs par bzhag la bdag nyid srung ba dang lha la dbul ba’i kha’i zas zas su sbyin no/D. The Tibetan translates, “He should place her facing east or north, perform the protection rite on himself, and then offer her food that is fit to be offered to a deity.”

n.542  kar ša’i grangs Tib. The Tibetan just has “sixteen karṣas,” without any mention of palas.

n.543  The Tibetan translation starts rendering this material in verse here.

n.544  de la rab ni bcu drug bya/Tib. The line that translates as, “The best would be of sixteen units” has been supplied from the Tibetan.

n.545  phran tshegs las la sgrub pa ni/gcig dang lnga ni tha ma’o/Tib. The Tibetan translates, “For the performance of a minor rite, / It may be the smallest size of five or one units.”

n.546  The details of the procedure described here are far from clear. It is not even clear whether the select numbers ranging from one to sixteen refer to the units of weight (karṣas or palas), or the number of strands in the thread.

n.547  The translation of this line is based on the Tibetan.

n.548  The translation of this line is based on the Tibetan.

n.549  srog chags yan lag byung ba’am/D; srog chags yan lag min byung/K, K, N, H; The translation of this line follows the Tibetan where prāṇya (in the Skt. phrase āprāṇyāṅga) refers to a living being, but it remains problematic. In D, the phrase āprāṇyāṅgasamutthāṇi is interpreted in the affirmative and translates as, “derived from the bodies of living beings.” The readings from K, K, N, and H, try to account for the negative verb in Skt. and translate as, “derived from something that is not the body of a living being.”

n.550  The Tib. indicates that the thread should be “infused” with the substances, not “censed” as attested in the Skt.

n.551  yongs su bsgo/Tib. The Tibetan indicates that the thread should be “saturated” with these substances.

n.552  ma ni smad pa ma yin dang // phye bo ma yin skra dkar spangs/J, C; ma ning smad pa ma yin dang // phye bo ma yin skra dkar spangs/D. The third and fourth pādas of this verse in J and C translate as, “His mother should not be reviled, / He should not be crippled, / And he should not have grey hair.” The third and
fourth pādas of this verse in D translate as, “He should not be a eunuch, be reviled / Or be crippled, and he should not have grey hair.” The third pāda of the Skt. appears to be a dittography of the second pāda (“free from coughing and asthma”).

n.553 Skt. 4.23ab om. Tib.

n.554 kun gyis bkur ba’i mtschan nyid ldan/ Tib. The Tibetan translates as, “His qualities should be praised by all.”

n.555 grogs po Tib. “His assistants” has been supplied from the Tibetan.

n.556 grogs po rigs bzang rab bsngags shing/ blo ldan bzo ni mkhas pa dang / shin tu khyad par mchog gyur pa’i/ ras thag bzang la bskul bar bya/ D. The Tibetan translates as, “His assistants should be praiseworthy and of excellent caste, / Intelligent and skilled in weaving. / Request [them to weave] excellent cloth / That is of particularly high quality.”

n.557 zur bzhir Tib. The Tibetan also notes that the cloth should have four corners.

n.558 tha ma ni zheng du bde bar bshegs pa’i mtho gang chur ni khru brgyad kyi phyed do/ D. The Tibetan translates as, “The smallest should measure the span between the Sugata’s thumb and index finger in width and be four cubits long.” The ratio of length to width preserved in the Tibetan is highly unlikely, and the Skt. is unclear and possibly corrupt.

n.559 The “central region” refers here roughly to the area between the Himalayas and the Vindhya Mountains, including the Gangetic plain.

n.560 The last line of this verse is a bit of a mystery, as it doesn’t seem to fit the context. The Tibetan, however, corroborates this reading, interpreting it as the period following the Buddha’s parinirvāṇa.

n.561 ras ris ’grub par gsungs pa yin/ Tib. The Tibetan translates as, “taught the accomplishment of the painting.”

n.562 The translation of this verse is uncertain. Both the Skt. and the Tibetan are unclear.

n.563 de la sngags ni gzhug par bya/ Tib. The reading “mantra” is taken from the Tibetan. The Skt. has “tantra.”

n.564 dpa’ bo chen po ‘jam dpal gyis/ sngags kyi bzlas pa gsungs pa dang // das pa’i sangs rgyas mang po dang // ngas kyang da ltar gzungs pa yin/ Tib. The Tibetan
translates as, “Now I too have taught / The mantra recitation that was taught / By the great hero Mañjuśrī / And by many past buddhas.”

n.565 de nas grub pa pos bzo bo legs par bslab pa’i ri mo nkhan nam/ D. The Tibetan translates as, “Only a skilled painter well trained in his craft by the practitioner.”

n.566 de nyid kyi sngags kyis lan brgya rtsa brgyad ‘khor dang bcas pa la yang bzla ste/ D. The Tibetan translates as, “incant them with the very same mantra, and its associated [mantras], one hundred and eight times.”

n.567 kha dog pad+ma’i ge sar bzhin du Tib. The Tibetan translates as, “His color is either tawny like the color of lotus filaments.”

n.568 The interpretation of this mark is uncertain, as such lines painted on the forehead indicate either a follower of Śiva (if the lines are horizontal), or of Viṣṇu (if they are vertical).

n.569 ’dam bu’i mdog ’dra ba/ Tib. The Tibetan translates as, “autumn reed.”

n.570 lag pa g.yon na/ Tib. The extant Skt. witness translates as, cāmara, or “a yak-tail whisk” here, but the Tibetan lag pa g.yon na, which reflects the Sanskrit *vāmahasta (“[in the left [hand]”), fits the context better.

n.571 It is uncertain whether the Skt. calana / calanikā actually means “short trousers” (cf. Edgerton). In the Tibetan it is translated with etymological literalness as g.yo ba or “wavering.”

n.572 The Skt. is very vague here, as it uses the term ākāra, which means “form/appearance,” or sometimes “countenance.” The Tibetan understands this term to refer here to Vajrapāṇi’s apparel.

n.573 cha byad zhi ba’i bdag nyid/ Tib. The Tibetan translates as, “with a peaceful appearance.”

n.574 brag gi tshogs kyis shin tu nye bar mdzes par byas pa/ Tib. The “king of mountains” is Mount Sumeru. The Tibetan translates as, “adorned with a mountain range.”

n.575 rin po che’i ut+pa las/ Tib. The Tibetan translates as, “lotuses made of precious stones,” reflecting the Skt. compound ratnotpala”.

n.576 The Tib. omits everything from “richly bestrewn with flowers” to “sparkling with the colors of precious jewels.”

n.577 pad+ma’i gtsug gtor/ Tib. The Tibetan identifies this tathāgata as *Padmoṣṇīṣa.
The Tibetan reflects the Skt. Sarvāduḥkha praśamanaṃ *Locendraṃ.

The Tibetan reading, “beneath,” has been adopted here. The Skt. translates as, “above.” Possibly there is some mix-up, as the maṇḍala becomes asymmetrical at this point—an extra row of figures is now being added to the right of Śākyamuni.

devar po Tib. The variant for thie pratyekabuddha’s name in the Tibetan may reflect the Sanskrit *Mandana.

dkar po i tog Tib. The Tibetan reads Sita and Ketu as one figure, “Sitaketu, which introduces an error in the Tibetan, where we find only seven names in the list of eight pratyekabuddhas.

gzhu Tib. The Tibetan translates as “bow.”

So called because of a wolf’s great appetite; here it implies a bulging belly.

kha spu ser ba sen mo ring ba mig dmar ba/ Tib. The Tibetan translates as, “He has a yellow beard, long nails, and red eyes,” or perhaps, “He has a beard, long yellow nails, and red eyes.” The Tibetan omits the phrase “prominent fangs.”

I.e., Mount Sumeru.

The Skt. has the word “tathāgata” after “described,” which doesn’t make sense.

“Below the noble Avalokiteśvara” has been supplied from the Tibetan. The Skt. has “the noble Avalokiteśvara should be,” which seems to be a corruption.

“This lofty mountain should be drawn like a staircase of precious ruby with a summit made of beryl that resembles a sprout.”

The Tibetan translates as, “She is neither too fat nor too old.”

This translation follows the Tibetan. The Skt. suggests “away from.”

The Tibetan translates as, “od chen ni/ gzhon nu’ang lha mo ’di la dgyes/ bgegs rams thams cad bsa’i phyir/ sgrub pa pos kyang yang dag bkur/ Tib. The Tibetan
translates as, “The great splendorous Mañjughoṣa, / The divine youth, delights this goddess. / The practitioner should venerate her / In order to dispel all obstacles.”

n.592 The Skt. of this half-stanza could also be translated as, “The queen of men should be installed on the canvas / For the sake of protection and prosperity.”

n.593 His mountain, described a few paragraphs above, is situated below the lotus seat of Śākyamuni and at the feet of Mañjuśrī.

n.594 'khyil ba che Tib. The Tibetan translates as, “very crooked.”

n.595 mi bzad khro bo'i ngang tshul can/ /sngags kyi lha dag 'gugs par byed/ Tib. The Tibetan translates as “Violent and with a wrathful disposition, / He summons all of the mantra beings.”

n.596 “Is referred to as ‘great lord’ ” om. Tib.

n.597 der ni ras ris gzhag mi bya/ Tib. The Tibetan states that the painting should not be shown to the people described below.

n.598 yid dag lus ni dag 'jug dang / /rjes su bzlas pa byed pa dang / /sngags rten nyid la rtag brtson pa'i/ /mi rnams grub 'dod smos ci dgos/ D. The translation of this verse follows the Tibetan. The Skt. seems to be repetitive and less sound: “What need to speak of those of pure conduct, / Whose nature is to follow pure conduct? / Those who strive for the mantra accomplishment continually / Will definitely gain the mantra accomplishment.”

n.599 bs kal pa bye bar sangs rgyas la/ /mchod pa'i bsod nams gang yin pa/ Tib. The Tibetan translates as, “The merit one gains by making offerings / To the buddhas for millions of eons.”

n.600 shin tu bkrus pa D. The phrase “Tightly woven, thoroughly clean” has been supplied from the Tibetan. The Skt. has in this position “keeping the vow well.”

n.601 kha tshar dang bcas pa dang / / / Tib. The phrase “fringe tassels” in the Tibetan or “fringe” (sadaśa) in the Skt. probably refers to the threads extending beyond the rectangle of the woven cloth on each of the four sides.

n.602 'jam pa'i dbyangs kyi ras ris ni/ /'bring po mthong bar mi byed pa'o/ Tib. The Tibetan translators appear to have read the BHS paṭasyā darśanā (“seeing the painting”) as paṭasyaadārśanā (“not seeing the painting”).
myur du rto gs pa'ang 'grub pa ni/ bzlas pas thob par byed pa yin/ Tib. The Tibetan translates as, “Realization and accomplishment / Are swiftly attained through recitation.”

bud med rnam kyangs bu 'thob 'gyur/ Tib. The Tibetan translates as, “Women will have sons.”

skye ba gzhan du nges par ni/ sangs rgyas nyid ni nges thob 'gyur/ Tib. The Tibetan indicates that buddhahood will be attained “in the next life.”

de bzhin mchod dang phyag 'tshal dang/ Tib. The Tibetan translates as, “Likewise through offering and venerating it.” The Skt. of this pāda may be corrupt.

mb tu gsang ba KY, K, N, H; mb tu gsungs pa D. K, N, and H agree with the Sanskrit ‘nhusya.

khyod kyi N, H; khyod kyiis D, N and H indicate that the “cloth-painting procedure” pertains specifically to Mañjuśrī.

“Smallest” om. Tib.

rin po che’i ri la gnas pa/ D. The Tibetan translates as, “Standing on a jewel mountain.”

The Skt. anwinda suggests a pink or white variety of lotus.

de'i 'og tu sgrub pa po Tib. The Tibetan translates as, “The practitioner should be painted below that.”

ri'i stod kyi cha khang pa brtsegs pa 'dra ba bri bar bya'o/ D. The Tibetan translates as, “The upper portion of the mountain should be drawn to resemble a palace.”

ras ris kyi kho ra khor yug tu ri'i rnam pas yongs su 'khor ba bri bar bya'o/ D. The Tibetan translates as, “Depict the edge of the painting as surrounded by images of mountains.”

The statement implies that similar gods were described before, but it is not clear where in the text.

The Skt. kanyasa can mean “smallest,” but also “lesser/inferior.” This term is used to describe pata, which can mean both “cloth/canvas” and “painting,” so either of the two translations of kanyasa is correct. To avoid switching between “smallest” and “lesser,” the former translation has here been used.
throughout this chapter. The Tib. has _tha ma_ ("lesser") throughout the chapter but _chung gu_ ("smallest") in the colophon.

**n.617**  
bskal pa bye bar mi bzad las/*nas ris mthong ba tsam gyis grol*/D. The Tibetan omits the phrase "whatever evil has been committed or caused to be committed" and translates as, "The terrible karma accumulated over a thousand eons / Will be relinquished merely upon seeing this painting."

**n.618**  
sangs rgyas bye ba stong phrag ni/*mthong ba tsam gyis grol ‘gyur te/*nas ris mthong ba tsam gyis kyang /de yi mod la grol bar ‘gyur*/D. The Tibetan translates as, "Thousands of millions of buddhas / Have become liberated merely by seeing it." The Tibetan then inserts two lines that are not found in the extant Skt. that translate as, "The very moment one sees the painting / One is instantly liberated." These two lines are followed by the text corresponding to Skt. 6.8c–f.

**n.619**  
phung po lhag ma dang bcas pa’i mya ngan las ‘das pa’i grong khyer du ‘gro bar byed pa/Tib. The Tibetan translates as, "that takes [them] to the citadel of nirvāna in which the aggregates remain."

**n.620**  
byang chub sems dpa’ rnam kyi rgyud nges par byang chub sgrub par byed pa/Tib.  
The Tibetan translates as, "that continuously causes them to always accomplish the awakening of all bodhisattvas."

**n.621**  
bdag gi gsang sngags ‘di Tib. The Tibetan translates as, "This secret mantra of mine."

**n.622**  
de bzhin gshegs pa’i nyi ma’i rigs nub pa dang /sangs rgyas kyi zhung thams cad spangs pa dang /sangs rgyas dang byang chub sems dpa’ thams cad dang /’phags pa nyan thos dang rang sngags rgyas rnam kyis mun par gyur pa dang /snod kyi ’jig rten rnam par ’jig pa dang ’phags pa’i lam dang /rig pa thams cad dang sngags dang sman dang /nor bu rin po che med pa dang /skye bo dam pa rnam kyis ’jig rten na yongs su ma zin pa dang /sems can gyi kham thams cad ’byung bar ’gyur te*/D. In this passage the Tibetan establishes a different set of verb–subject correspondences than is given in the Skt. The Tibetan translates as, "when the sun of the line of tatāhagatas has set; when all the buddhafields have been abandoned; when all the buddhas and bodhisattvas and the noble śrāvakas and pratyekabuddhas have descended into darkness; when the vessel of the world has been broken; when the noble path, all vidyās, mantras, medicines, and precious gems are lost; and when one can no longer find holy people in the world and this comes to pass in all realms of beings.”
le lo can dang dran pa nyams pa dang / Tib. The Tibetan translates as, “beings will be lazy, they will have poor memory.”

The Skt. *khaṇḍaka* is rather problematic and suggests the translation “prone to cause destruction.” Two different readings are available in the Tibetan translation. D translates as, *mi srung pa* (“malicious”) while the K and K*Y* read *mi srung ba* (“unprotected”).

*log pa’i lta ba skye shing* Tib. The Tibetan translates as, “They will generate wrong views.”

*mtshams med par gzhol zhiṅg shin tu mi bza’i yang shin tu mi bza’ pa’thob pa* D. The Tibetan in D translates as, “they will immediately fall into the lower realms and go from one unbearable state to the next unbearable state.” There is no explicit mention of rejecting the Dharma teachings or of going specifically to the Avīci hell.

*oṃ baṃ kye nyar+tha dza ya* D. D transliterates the Sanskrit as *oṃ vākye ’ṛtha jaya*.

*oṃ baṃ kye she sha swA* D. D transliterates the Sanskrit as *oṃ vākyeśeśa svā*.

*oṃ baṃ kye baM dza ya* D. D transliterates the Sanskrit as *oṃ vākye vam jaya*.

*oṃ baṃ kye niS+The ya* D. D transliterates the Sanskrit as *oṃ vākye niṣṭheya*.

*oṃ baṃ kye daM namaH* D. D transliterates the Sanskrit as *oṃ vākyedāṃ namaḥ*.

*dam tshig nyams pa dang dam tshig g.yos pa rnams kyi las thams cad byed pa* Tib. The translation “involve and activate the samaya” (Skt: *samaya grastāḥ sampra-calitāḥ*) is problematic. The Tibetan translates as, “They are effective for all activities for those whose samaya is corrupted or whose samaya is shaken.”

*las kyi tshul dang bcas pa la yang dag par gzhol ba la* / Tib. The Tibetan for this line is far shorter than the Skt. and the translates as, “For those who possess a ritual method and have a particular aim in mind.”

“In brief” *om* Tib.

*grags pa chung ba* Tib. The Skt. *alpeśākhya* (“insignificant,” “petty”) is rendered as “of little renown” in the Tib.

*chos spyod pa chung ba* D. The Tibetan translates as, “weak in religious practice.”
“Fringe” probably refers to the loose threads extending beyond the edges of the cloth that form a tasseled fringe, which could have been a regular feature of handloomed cloth.

n.638 “Free from hairs” probably refers to the shearing off of the fine fibers from the surface of the cloth, which would have been the regular practice with handloomed cloth.

n.639 It is not clear how these measurements relate to one another, for example whether this should be “two cubits or four cubits,” or perhaps “two cubits by four cubits”; the translation of this entire paragraph is rather unreliable.

n.640 “Very white” om. Tib.

n.641 zla ba yar ngo’i tshes bcwa lnga la D. The Tibetan translates as, “On the fifteenth day of the bright lunar fortnight.”

n.642 Skt.: om he he bhagavan bahurūpadham divyacakṣuse • avalokaya • avalokaya māṃ samayamanusmara kumāranūpadhārīne mahābodhisattva kim cirāyasi / hūṁ hūṁ phaṭ phaṭ svāhā //.

n.643 ras mi dge ba yang ’grub par ’gyur ro/ Tib. In place of “swiftly” the Tibetan has mi dge ba, which translates as, “nonvirtuous.”

n.644 “On a night augured as favorable by the cries of auspicious birds, at midnight, one should have the painter do the painting. This should be done in a clean place, by a painter who is observing the ritual fast and burning an incense of camphor” om. Tib.

n.645 “First” om. Tib.

n.646 g.yon pa seng ge’i gsan la bzhugs pa/ Tib. The words “his left” are absent from the Skt., but the Tibetan makes it clear that it is his left foot (g.yon pa) that rests on the lion seat (seng ge’i gdan).

n.647 “Charming appearance” om. Tib.

n.648 de bzhin du ’phags pa kun tu bzang po pad+ma dkar po la gnsa pa/ gnyi ga yang de ltar bri bar bya’o/ Tib. The Tibetan translates as, “Like Samantabhadra, he should be standing on a white lotus. This is how both are to be painted.”

n.649 “White” om. Tib.

n.650 cha byad dang kha dog snga ma ci lta ba bzhin bri bar bya’o/ Tib. The Tibetan translates as, “their respective complexion and style of dress, as before.”
n.651 “Wearing garlands” om. Tib.

n.652 The three forms are those of Mañjuśrī, Samantabhadra, and Avalokiteśvara.

n.653 \textit{ci ltar ’dod pa’i gzugs de bzhin du bri bar bya’o}/Tib. The Tibetan translates as, “Their figures can be drawn however one desires.”

n.654 \textit{dbus su ’phags pa ’jam dpal g.yas du ’phags pa ’jig rten dbang phyug dang / kun du bzang po ci ltar ’dod par nges par bri bar bya’o}/Tib. The Tibetan translates as, “Noble Mañjuśrī should be painted in the middle with Noble Avalokiteśvara and Samantabhadra on either side, in the manner one desires.” There is no mention of “other [forms].”

n.655 “Mantra deities” om. Tib.

n.656 In the Tib., this passage is in prose, not verse.

n.657 In the Tib., this line is also in prose. The versified section begins with the next line of text.

n.658 \textit{dad dang ldan pa’i mi dag la/ /sangs rgyas las ni ’grub ’gyur te/ /sngags rnams thams cad khyad par du/ /dad pa med la mi ’grub bo}/Tib. The Tibetan translates as, “Ritual activities directed toward the Buddhas will work / For those people who have faith, / But mantras in particular / Are not effective for those who lack faith.” The translation of the last two lines is based on the Tibetan because there are lacunae in the Skt.

n.659 \textit{gang yang ’jig rten lha dag dang / /de bzhin ’jig rten ’das pa dag /dad ldan kun la ’grub ’gyur te/ /sdi’ig pa dag dang bnal phyir ro}/Tib. The Tibetan translates as, “All of the worldly deities and / The Supramundane deities / Will be effective for all who have faith / Because they are free of misdeeds.” The Skt. syntax is not clear.

n.660 \textit{’jam dpal gzhon nu gang khyod kyis bstan pa’i sens can de dag gi phyir/le’u’i cho ga nab ’byam ’di thabs sla bas ’grub par ’gyur ba ngas kyang bstan te}/D. The Tibetan translates as, “Mañjuśrī, I have taught the extensive chapter on the rite, a method that is easy to master, for the sake of those beings whom you foretold.”

n.661 “I will speak for the benefit of all beings” om. Tib.

n.662 \textit{bdag gi tshig gi nus pa gsal bar mdzad cing / sngags kyi spyod pa’i yon tan grub par mdzad pa ni legs so legs so}/Tib. The Tibetan translates as, “Good! Good! Please clarify my potent words and bring about the accomplishment of the qualities of mantra practice.”
The Tibetan adds “green” to the list of colors.

*rings pa’i tshul gyis* Tib. The phrase “in his beautiful form pleasing to beings” is omitted in the Tibetan. Instead it translates as, “swiftly.”

“Blessed” *om.* Tib.

*becom ldan ’das ni rgyu med pa dang / rkyen med par ’dzum pa mi mdzad de/* Tib. The Tibetan translates as, “A Blessed One does not smile without there being a reason and without there being a cause.”

*tshig gi bye brag* Tib. In the Tibetan the Skt. *vādya* is understood to mean not “music” but “speech” (*tshig*).

I.e., the first one of the four paintings described above.

*pad+ma dkar po la tsaN+Dana dang / rkyen med par ’dzum pa mi mdzad de/* D. This translation of the Skt. is informed by the Tibetan.

“According to one’s means” *om.* Tib.

*sgrub pa pos gur gum dang / tsan+dana gyis btags pa’i tsan+dana dkar po’i me tog mchod yon dbul lo/* Tib. The Tibetan adds a line of text here that translates as, “The practitioner presents a welcome offering of white sandalwood flowers combined with saffron and sandalwood.”

*rings pa’i tshul gyis* Tib. The phrase “in a form pleasing to beings” is omitted in the Tibetan. The phrase that is used in the Tibetan translates as “swiftly.”

“And take the painting [into his hands]” *om.* Tib.

*sgrub pa pos bris pa’i ras ris kyi mtha’ ma’i phyogs nas ’jigs pa med pas ras ris gzung bar bya’o/ de nas bzung ba tsam gyis ’phur te/* D. The Tibetan translates as, “Without fear, the practitioner should grasp the edge of the painting on which they are depicted and they will immediately take flight.”

“Hundreds of thousands” *om.* Tib.

“Enjoying” *om.* Tib.

*byang chub sems dpa’ gzh an lta smos kyang ci dgos’/jig rten dang ’jig rten las ’das pa’i sngags thams cad dang / bgegs thams cad kyang ’jig par byed de/* Tib. The Tibetan translates as, “Bodhisattvas, why say more? It can destroy all worldly and transcendent mantras and all obstacles.”

n.678
Because of the double meaning of the word *akṣara*, this statement could also be translated as, “only this one is called *imperishable.*”

\[ yi \text{ ge gcig} \text{ gi} \text{s don thams cad sgrub par byed pa/ bya ba thams cad byed pa/ sngags thams cad gcod par byed pa/ ma rungs pa’i las rnam ky} \text{i sdig pa thams cad rab tu ‘jig par byed pa/}
\]
\[ D. \text{The Tibetan translates as, “This single syllable accomplishes every goal, carries out all ritual actions, nullifies all mantras, and removes all manner of sins related to the actions of wicked beings.”}
\]

\[ oM \text{n+thI Tib.}
\]

\[ grogs po dag ‘di nyid ni mchog tu gsang ba dam pa las thams cad byed pa/ yi ge gcig pa zhes bya ba rig pa’i rgyal po ‘da’ bar bya ba ma yin pa/sens can kyis thub par dka’ ba ‘byung po thams cad kyi bkra shis pa/sangs rgyas thams cad sgrub par byed pa/ sngags thams cad kyi mnga’ bdag ‘jig rten thams cad kyi dbang phyug D.}
\]
\[ D. \text{The Tibetan translation in D parses the passage differently and translates as, “Friends, this king of vidyās called One Syllable that is supremely secret and can be employed in all rites cannot be overpowered and is difficult for any being to acquire. It brings good fortune to all beings, accomplishes all buddhas, is the master of all mantras, and is the lord of all worlds.” The equivalent of the phrase “All the lords of wealth” does not appear in the Tibetan.}
\]

\[ The Skt. grammar of this clause could suggest a slightly different sense: “Whomever [the mantra] touches through [the agency of] the reciter.”
\]

\[ ka ni bl na dkar po’i so shing la/ lan bdun bsngags te
\]
\[ Tib. \text{The Tibetan translates as, “If one bites a tooth stick from the white oleander tree that has been incanted seven times.”}
\]

\[ skyes pa’i rtswa tsha tri ka D. \text{The Tibetan transliteration of the Skt. *chatrikā* appears to be classified as a type of grass and not a mushroom.}
\]

\[ rna ba’i nad la ‘brug sgros pa las skyes pa’i rtswa tsha tri ka zhes bya ba/ glang po che’i rgyab tu reg par byas la/rang gi lo ma’i nang du btums nas me chung ba la bsregs te shin tu ‘jam par byas la/rgyam tsha’i phye ma chu dro ‘jam tsam dang sprus te lan bdun bsngags pas rna ba bkang ba dang /}
\]
\[ D. \text{The Tibetan translates as, “If one has ear pain, take a type of grass called *chatrika* that grows after a thunderstorm and that has been in contact with an elephant’s backside and wrap it in its own leaves. Then, cook it over a low fire until it is extremely soft. Stir in warm water that has been mixed with sea salt, incant it seven times, and fill the ear with it.”}
\]
Unlike in other recipes in this part, there is no mention here, possibly due to textual omission, that the ingredients should be incanted with the mantra.

The Skt. naṣṭāśalyaḥ puruṣaḥ literally means “lost-splinter person.” A “lost” splinter possibly means a splinter that is completely hidden in the flesh.

The Skt. adds at this point “in the roots,” which doesn’t seem to make sense in the context.

ldan pa’i nad kyi tshad pas ‘khru ba’am/ ‘khru ba la D. The Tibetan translates as, “In the case of dysentery or a feverish dysentery resulting from a disease of the two humors.”

rtsa ba D.

dang ’thungs D. The Tibetan translation in D adds this phrase which translates as, “and drink it.”

lan gcig gam gnyis Tib. The Tibetan translates as, “once or twice.”

mar bzang po Tib. The Tibetan translates as, “pure ghee.”

lo gsum mam lo lnga'i bar du bu btsa' ba'i dus su khrag 'byung ba'am/ lo du ma'i bar du bu ma chags pa'am/ D. The translation of these lines is based on the Tibetan, as the Skt. is not clear.

This suggests non-Buddhist mantras.

The English name is “sensitive water plant.”

shing a la ma bu sa'i rtsa ba'i lo ma dang lhan cig btags nas Tib. The Tibetan translates as, “one should mix the root of the ālambuṣa plant with its own leaves.” However, it is possible that the Tibetan term for “leaf” (lo ma) is a corruption of o ma, the Tibetan term for “milk.” This emendation would bring the Tibetan in line with the Skt.

mkha’ ’gro ma'i gdon gyis Tib. The Tibetan translates as, “ḍākinī demon.”

ci ste sgrub pat ’dod na ni las phran tshogs rnams bya ba ma yin te/ D. The translation of this sentence is based on the Tibetan, which makes better sense in the context. The beginning of this sentence in the Skt. translates as, “If one wants to accomplish minor tasks.”

lo ma'i spyil po D. The Tibetan translation in D translates as, “a thatched hut of leaves.”
I.e., the best of the three previously described types of painting.

The Tibetan includes a phrase that translates as, “nicely scented oil” between “olibanum oil” and “ghee.”

‘bum phrag geig Tib.

‘bum Tib.

’khor de dag dang yang ’di lhan cig tu spyad par ’gyur ro D. The Tibetan includes an additional phrase here that translates as, “and will travel together with of the circle [of vidyādharas].”

Om. Tib.

Om. Tib.

ring du ’tsho ba dang grub pa thams cad kyis mi tshugs par ’gyur ro/ rig pa ’dzin pa rnams kyi bu mo rnams la mchog tyid du ’ong bar ’gyur ro/ D. The Tibetan for these lines in D translates as, “One will have a long life and not be harmed by any siddhas, and one will become supremeley attractive to all of the vidyādhara’s daughters.”

rdzas thams cad la dbang du ’gyur ro/ sangs rgyas dang byang chub sms dpa’ rnams rgyal mtshan gyi rtse mo la bzhugs par ’gyur ro/ Tib. The Tibetan translates as, “One will gain mastery of all substances and be placed on the pinnacle of the buddhas’ and bodhisattvas’ victory banners.” This probably accounts for some of the missing text in the Skt., as indicated by the defective syntax of the extant passage.

’jam dpal yang ’di’i dge ba’i bshes gnyen du ’gyur ro D. The phrase “will become one’s spiritual friend” has been supplied from the Tibetan to fill in the lacunae in the Skt.

gzhan yang las kyi sgrub pa po yod de/ Tib. The phrase “There are, however, those practitioners,” has been supplied from the Tibetan, filling in the lacunae in the Skt.

gon pa chen por zhugs te/ gnas gang du pad+ma chen po yod pa’i mtsho dang Idan pa’i ri’i rtse mo gcig tu brten nas/ D. The Tibetan translates as, “One should enter a vast forest and take shelter in a place where there is a mountain peak with a lake in which there are large lotuses.”

gnyis pa sgrub pa’i thabs Tib.

.
klu rnams mthong ba yang don yod pa yin te/ Tib. The Tibetan translates as, “this is effective in making the nāgas appear.”

n.715
de la zhon nas gang gA’i klung chen po zhugs te D. The Tibetan translates as, “one should board it and enter the great Gaṅgā River.”

n.716
gang gA’i klung chen po mi dor bar yongs su thad ka’am/ chur phyag par bya’o/ D. The Tibetan states only that the boat should be piloted horizontally across the river.

n.717
’khor gyi sngags bzungs nas/ D. In place of “or yet another mantra,” the Tibetan translates as, “or a mantra of the retinue.”

n.718
rig pa Tib. The Tibetan identifies this as the “vidyā.”

n.719
rgya mtsho chen po der phyin pa na sgrub pa pos bsgrub pa’i las brtsam par bya’o/ D. The Tibetan translates as, “When he has reached the great ocean, the practitioner should begin the practice ritual.”

n.720
’bros par byed do/ D. The Skt. naśyante could mean either “they perish,” or “are lost/gone.” The Tibetan reflects the latter meaning.

n.721
byang chub sems dpa’i sems dang mthu mnyam par ’gyur/ Tib. The translation “One will become equal in mental power to a bodhisattva” is based on the Tibetan. The Skt. is unclear, but suggests the translation, “One will become a bodhisattva who knows the minds [of beings].”

n.722
sangs rgyas dang byang chub sems dpa’ dang / rang sangs rgyas dang ’phags pa nyan thos ma gtogs pa/klu’i rgyal po thams cad dang srin po thams cad dang gnod sbyin thams cad dang / lha thams cad dang lha ma yin thams cad dang / sems can thams cad kyang ’di’i bka’ bzhin byed cing dbang du ’gyur ro/ ’di’i sngags grub pa de dag la yang byams pa’i bdag nyid du ’gyur zhing rjes su dga’ bar ’gyur ro/ sems can thams cad kyis kyang mi thub pa’i bar du ’gyur ro/ D. The Skt. syntax is not completely clear. The Tibetan translates as, “Not only will the buddhas, bodhisattvas, pratyekabuddhas, and noble śravakas act on one’s command and come under one’s control, but so too will all the nāga kings and all the rākṣasas, yakṣas, gods, asuras, and all other beings. They will be loving toward and delight in those who have accomplished this mantra so that no being can assail him.”

n.723
cho ga snga mas yang dag par bzhag pa’i ras ris mdun du gzhag par bya ste/ D. The Tibetan translates as, “They should place them in front of the painting, which should be set up following the aforementioned procedure.”

n.724
sangs rgya bcom ldan 'das mnams la mchod pa dang bsnyen bkur byed par mngon par dga' bar 'gyur zhung / Tib. The Tibetan translates as, “One will delight in worshiping and serving the blessed buddhas.”

The “twice born” are the members of the three higher castes in the four caste system.

chu bo gang gA'i 'gram dan ni/D. The Bhāgīrāthī, which is one of the headstreams of the Gaṅgā, is simply rendered into Tibetan as the Gaṅgā.

sin+du nar ma dA nang dang/D. The Tibetan appears to omit the “Oxus” river.

Sitā is another name for the Gaṅgā.

I.e., the bodhisattvas.

The phrase “those with the ten powers” is an epithet for the buddhas.

rgya yul che dang li yul dag Tib. Here the Tibetan adds Khotan (li yul) to the list.

nai ka sha dang cho 'phrul bstan/D; ne ka sha dang cho 'phrul bstan/ N. The Tibetan identifies the place as *Naikaśa or *Nekaśa.

sngags bzlas mngon par 'dod pas bya/Tib. “With great yearning” has been supplied from the Tibetan. The Skt. translates as, “all around” (samantataḥ).

tshul khrims spyod cing shin tu dben/Tib. The Tibetan omits “be truthful,” and instead translates as, “remain in seclusion.”

sngags spyod pa la dga' ba yi/ D. The Tibetan translates as, “Taking delight in the mantra practice.”

sems can sdig sbrul la sogs pa/ 'spangs pa'i sa phyogs 'dod pa yis/ D. The Tibetan translates as, “One desiring a place that is free / From crawling creatures and the like.”

sngags rig sngags ni brten byas na/ sbyor ba thams cad rab tu 'grub/ N, H; sngags rig sngags ni rtan byas na/ sbyor ba thams cad rab tu 'grub/ K, K; sngags rigs sngags ni brten byas na/ sbyor ba thams cad rab tu 'grub/ D. Following the reading in N, H, K, and K, the Tibetan corresponding to Skt. 10.34ab translates as, “The mantra adept should rely on the mantra / And accomplish every application.” The Tibetan translation omits the next seven and a half verses (Skt. 10.34cd–41) and begins to correspond to the Skt. once again at Skt. 10.42 (mahāśmāśānāny etāni), where the Tibetan for this line (gzhan yang dur khrad chen po ni) reflects the possible variant *mahāśmāsāne punamapi.
n.738  The Skt. text of this line is lost.

n.739  The Skt. text of the remaining part of this line is lost.

n.740  This is an epithet for the Gaṅgā.

n.741  One word (suvigāṃ) in this line could not be identified.

n.742  bstan pa K, J, K, N, C, H; bstan pa D.

n.743  ‘on kyang sngags ni bstan pa yis/ /cung zad dus ni bstan pa’o/ /dam tshig tshogs pa’i rgyu ldan na/ /de las gzhan du’ang ’gro bya ste/D. The Tibetan phrase dam tshig tshogs pa’i rgyu ldan (*samaya gaṇa hetunā?) is obscure, and appears to be a variant reading of Skt. 10.44d samaye somagāhe ’trawat. The Tibetan might translate as, “However, one may remain for a short time/ In order to teach the mantra. / If one is impelled by a set of samayas, / Then one should go elsewhere.” Alternately, the lines dam tshig tshogs pa’i rgyu ldan na/ de las gzhan du’ang ’gro bya ste/ might be translated as, “If one has a reason (such as accumulating samayas), / Then one should go elsewhere.”

n.744  bde gshegs mchod rten bzhus pa yi/ /sa steng dag la rtag tu bsten/ /jig rten mu stegs thams cad ni/ /tha ba log par ltung ba dang/ /gzhan yang stegs su gyur pa rnams/ sngags rig pas ni rtag tu spang /D. The Tibetan for Skt. 10.46–47ab translates as, “One should always stay close to places / Where there are caityas of the Sugata. / The mantra master should always avoid / All manner of worldly heretics/ Who have fallen into false views and / Reside at other holy sites.”

n.745  dad cing mos pas sgrub pa’i thabs kyis lam dam pa brtsam par bya ste/D. The Tibetan translates as, “One should embark on the supreme path of the practice method with faith and resolve.”

n.746  msa chen po’i Tib. In place of “superior,” the Tibetan has “large.”

n.747  The Tibetan corresponding to Skt. 10.53 suggests that the Tibetan should be read as “peahen” even though no gender is indicated here.

n.748  ga pur dang tsan+dana gyi dud pa bsregs la’/ Tib. The Tibetan translates as, “camphor and sandalwood.”

n.749  de nas nyi ma shar ba’i dus su lha’i mng bzhin gyi rma bya ni rma bya chen po’i rgyal mor ’gyur ro’/ Tib. The Tibetan translates as, “Then, at sunrise, the peahen with the nature of a deity will become the great queen of peahens.”

n.750  bar gyi bskal pa drug cur ’tsho bar ’gyur ro’/ Tib. One eon of Manu equals seventy-one “great eons.” The Tibetan translates as, “One will live for sixty
intermediate eons.”

“Clay from a riverbank” om. Tib.

“Rudrākṣa beads” om. Tib.

Om. Tib.

d_om_om gag ra’i nyan bgrus pa’i chus gtor ba tsam byas la D. The Tibetan translates as, “smear them all with the five products or sprinkle them with water.”

cho ga’i rgyal po sgrub pa’i thabs kyi sngags ma gto gs/ D. The part “with the exception of the mantras employed in subsidiary practices” could be corrupt. The Tibetan translates as, “with the exception of the mantras of the sādhana of the king of rites,” which seems to be even less plausible.

mtshon dang yo byad dang sams can_ D. The Tibetan translates as, “weapons, implements, or beings.”

“Venerable” om. Tib.

“Lightning” om. Tib.

The phrase “live in a divine palace made of precious jewels and gems” is partially informed by the Tibetan. The Skt. is unclear, but it could translate as, “wear divinely splendid jewels and gems.”

lhun brtse’i gzhals med khang la spyod pa dang gzhon pa gang sngar yongs su brtags pa sa’i rang bzhin grub na/ de nyid ’dus mtha’ chen po dang Idan par ‘gyur te/ D. The meaning of this sentence in the Skt. is unclear. Possibly the abilities of the particular bird or animal previously crafted as a conveyance will be magically enhanced. The Tibetan treats the final line of Skt. 10.55 and the opening line of Skt. 10.56 as a single, continuous sentence.

gzhan gyi sngags ’gugs par byed pa grub pa nams kyi brten pa’i gnas su gyur pa/ D. The meaning in the Skt. is again not very clear. The Tibetan translates as, “it will become a place that provides a basis for all of the siddhis and attracts the mantra beings of others.” Alternately, the Tibetan might translate as, “it will become a place of refuge to all of the siddhas and will attract the mantra beings of others.”

sams can thams cad zil gyis gnun cing mchod par yang ’gyur ro/ D. The Tibetan translates as, “One will overpower all beings and be venerated by them.”
The Tibetan repeats the content of previous lines and translates as, “[One will] certainly attain the ten powers and the bodhisattva levels.”

The meaning of the last two sentences in the Skt. is not clear. The Tibetan translates as, “In short, having maintained all the supreme rites at the supreme places, one delights in the supreme worship in front of the superior painting. Only then should one engage in the other supreme rites.”

The Tibetan translates as, “to engage the excellent mantra produced from The Cloud of Dharma.”

The Tibetan translates as, “for the sake of the secret rite used to accomplish the mantra.”

The Tibetan translates as, “and to produce those with the greatness of all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas.”

At this point, the Skt. inserts a sentence nearly identical to the preceding one, possibly due to a scribal error.

“Swiftly” om. Tib.

The Tibetan translates as, “according to the instructions previously explained.”

The Tibetan translates as, “knows the rites you have taught.”

Here the Tibetan adds “intelligent.”

The Tibetan translates as, “be equanimous toward all beings, compassionate, and disciplined.”

The Skt. of the last clause is rather obscure. In place of “[he should have completed] the preliminary practice and be knowledgeable,” the Tibetan translates as, “he should cultivate the vidyā[-mantra] as before.”
gzugs mdzes pa dang ‘dod pa med pa dang / chags med pa dang dpa’ ba dang brtson 'grus brtan pa dang nad med pa ste/ Tib. The Tibetan translates as, “[He should be] handsome, free of desire, and lacking attachment, heroic, persistent, and free from illness.” The phrase “free from hesitation or vacillation” is omitted.

“Should be disciplined” om. Tib.

sgrub pa po yang de dang mnyam pa ste/ yan lag lhag pa’am ma tshang ba cung zad kyang med pa’o/ Tib. The Tibetan translates as, “The practitioner should be the same as him, having neither additional attributes nor even the slightest lacking.”

slob dpon dang lhan cig byang chub sems dpa’ sens dpa’ chen po ‘phags pa ‘jam dpal gzhon nur gyur pa’i dam tshig la rjes su ‘jug par ‘tshal na/ Tib. The Tibetan translates as, “I wish to enter into the samaya of the bodhisattva great being, the divine youth Noble Mañjuśrī, with you, master.”

The respectful third person is used.

“Mantra” om. Tib.

go rims ci lta ba bzhin du dam tshig bstan te/ gsang ba’i phyag rgya dang rgyud dang sngags dang las kyang dus ring po nyid nas nges par brtags te/ bsam pa shes nas bstan par bya ste/ sngags la sogs pa’i las rnams kyang thams cad du gzhon du ma yin no zhes cho ga ’di ltar bstan yin no/ Tib. The Tibetan translates as, “Following the proper order, he should teach the samayas. After he has examined him for a long time and knows his intentions, he should teach the secret mudrās, tantras, mantas, and rituals. Then he should say, ‘These are the ritual actions of mantra and the like in their entirety. They are not for others.’ This is how he should teach the ritual procedure.”

Four angular cubits (or one angular yoke), as an astronomical angular distance between celestial objects, is the distance of eight degrees (if the Indian angular measures of cubit and yoke corresponded to those used in ancient Babylon).

zhib cing mkhas la chog shes dang / Tib. The Tibetan translates as, “He should be refined and have expert knowledge of ritual procedure.”

’jig rten na ni yongs su bsngags/ Tib. The Tibetan translates as, “And be widely praised in the world.”

sngags grub de bzhin shes nyen can/ Tib. In place of “be protected by it,” the Tibetan translates as, “be skilled in it,” reflecting the Sanskrit *tathādakṣa
instead of the extant Skt. tathārakṣa.

n.786 It is not clear if the Skt. iṅgitajña (Tib. zur tsam gyis go ba) implies ordinary bodily gestures or a secret sign language.

n.787 The Skt. could also be interpreted as, “He should have performed the recitation [of the mantra] employed at death.”

n.788 nyung ba’ang yang na mang ba’ang rung / /gang gis dga’ ba thob ’gyur ba/ /lus dang srog gi don phyir na/ /nor ni ci ltar sbyin pa bzhi/ The Tibetan translates as, “One should give whatever amount of riches, / To support his body and life, / Be it a small amount, large amount, / Or whatever he pleases.”

n.789 de la bsten dang bsnyen bkur byas/ /ri mo byas dang mchod pas ni/ /sangs rgyas rnams dang de bzhi/ D. The Tibetan translates as, “The buddhas and likewise / The sons of the victor are all pleased / When one serves him, venerates him, / Produces the painting, and makes offerings.”

n.790 rmongs pa’am lhag pa yin yang rung / /rtag tu bla ma brnyas mi bya/ Tib. The translation of this half-stanza is partly based on the Tibetan as the Skt. is unclear.

n.791 Skt. 11.31.cd om. Tib.

n.792 bu ni chos dang rjes mthun la/ /’bad pas rtag tu bsrgun bar bya/ /de dag la ni sams rgyaschos/ /rtag tu rgyun mi chad par ’gyur/ D. The Tibetan translates as, “He will always diligently protect / The son who follows the Dharma. / The teachings of the Buddha they possess / Will continue on forever.” The meaning of Skt. 11.37d is not clear.

n.793 rtag tu sens can kun la ni/ Tib. The translation of this half-stanza is partly based on the Tibetan, which reflects the Sanskrit *sattveṣu* in place of the extant Skt. dharmeṣu.

n.794 ’gro ba’am skye gnas rnams brtags nas/ /’dod pa dag la sbyin par bya/ /de ni ci ltar ’dod pa’i sngags/ /slob mas de la blang bar bya/ D. The Tibetan translates as, “After determining their state and origin, / He should give them what they want. / The disciple should take up / Whatever mantra they wish.” The translation of Skt. 11.40d is partly based on the Tibetan.

n.795 ba lang gnas dang mtsa’o chen dang / Tib. In place of “forts,” the Tibetan translates as, “large lakes” or “oceans.”

n.796
zur gyi rnam pa de nyid shes/Tib. Just as above in Skt. 11.19b, it is not clear what kind of gestures or signs the term ingitākāra (zur gyi rnam pa) signifies.

n.797 sngags kyi las rnam s/Tib. The Tibetan translates as, “mantra activities.”

n.798 “The Teacher” seems to refer here to the main figure in the painting.

n.799 ras ris bar ma'i mdun du ni/ bdag nyid dag kyang dbul bar bya/D. The Tibetan translates as, “And offer themselves / Before the painting of the middling type.” The Skt. of this pāda is not completely clear.

n.800 des ni phreng ba thogs nas su/Tib. The Tibetan translates as, “Then, with a rosary in hand.”

n.801 sdom chen/Tib. The Tibetan translates as, “great vow [holder].”

n.802 sansg sgyas snga ma kun gyis ni/ tshig ni legs ldan yin zhes gsungs/Tib. The Tibetan reads yuktaḥ in Skt. 11.61e as *uktah (zhes gsungs) and translates as, “All previous buddhas have said, / ‘This is the best pronunciation.’ ” Skt. 11.61f is not completely clear.

n.803 de ltar sngags bzlas rab sbyar na/ sngags ni gang yang myur du 'grub/Tib. The Tibetan translates as, “If one recites the mantra in this way / One will swiftly accomplish any mantra,” possibly reflecting the Sanskrit *°sudrutaḥ (“very swift”) in place of the extant Skt. °suśrutaḥ (“well learned”).

n.804 dben zhing gdung ba med par ni/Tib. The Tibetan translates as, “In a secluded place free of difficulties.”

n.805 de bas bzlas pa rnam bral dang/ sngags kyi de nyid don legs thos/Tib. The Tib. translates as, “[A place] completely free of recitation, / [But] where the essential meaning of mantra is clearly heard,” reflecting the Sanskrit *japavigate in place of the extant Skt. jantuvigate.

n.806 The period described here as the “second half of the second half of the fourth division (bhāga) of the night” must be the last three quarters of an hour before sunrise, when the dawn is already breaking. This seems to be what in the next verse is called the “first junction (sandhyā),” the “junction” implying the meeting of the night and day. It seems the recitation should continue until the risen sun is one angular yoke above the horizon.

n.807 Four angular cubits (or one angular yoke), as an astronomical distance between celestial objects, is the angular distance of eight degrees (if the Indian astronomical angular measures of cubit and yoke corresponded to those used in ancient Babylon).
n.808  *de tshe btang ba'i lhag dus la/* /thub pa'i bstan la dge ba bya//dam chos bklag la sogs pa ni//shes rab pha rol phyin la sogs/D. The Tibetan translates as, “For the rest of the time after [their] dismissal, / One should practice virtue according to the Sage’s teachings / such as reciting sacred Dharma texts / Like the Prajñāpāramitā and the rest.”

n.809  *dus dang spyod dang de bzhin ldan/N, H; dus gsum spyod dang de bzhin ldan D.* The Tibetan translation in N and H matches the available Skt. witnesses.

n.810  *mi smra grong gi nang du 'dug* /Tib. The Tibetan translates as “One should sit in the village in silence.” The Tibetan translators and editors have read the Skt. term grāmāntaraṃ (“another village”) as if it reads antaragrāmam (“the interior of a village”).

n.811  *zas ni gtsang bar grags pa dang/* /Tib. In place of “food” (supplied from the Tibetan), the Skt. has vāke which translates as “speech.”

n.812  *byis pa sngags rmongs pa yis*/ /Tib. The reading “ignorant of mantra” has been supplied from the Tibetan.

n.813  In the older system there are only five destinies, rather than six. Further on, however, in verse 11.85, six destinies are enumerated.

n.814  *rnam pa sna tshogs las gar gyi*/ /Tib. The Tibetan translates as, “Dancing the various modes of karma.”

n.815  Because of the frequent reversal in the BHS of the neuter and masculine endings, the “beings” (sattvāni) here should perhaps be understood as referring to male beings, rather than excluding women from the status of a being.

n.816  *bud med chags pas* /Tib. In place of “powerless,” the Tibetan translates as, “attached to women,” reflecting the Sanskrit *āsaktāḥ* rather than the extant Skt. aśaktāḥ.

n.817  *rul ba'i ro* /Tib. “Rotten flesh” seems to be the Tibetan translation of the Skt. kuṇama, which couldn’t be found in any dictionary.

n.818  *dkar po'i chos ni des nyams byed/* /sangs rgyas bstan la zhugs pas ni//sduk bsgal 'khor ba'i rgya mtsho nyid/* /thams cad yongs su zlog byed cing/D. The Tibetan translates as, “They corrupt the virtuous doctrine, / But by taking up the Buddha’s teachings, / The ocean of saṃsāra’s suffering / Is entirely undone.”
grags pa che zhint chags dang bral/ Tib. This pāda has been translated from the Tibetan as the Skt., which translates as, “Have the eyes of a great lord (maheśa) and are intelligent,” could be partially corrupt.

n.820 gzi brjid ldan zhint kun dang mdza'/ Tib. The Tibetan translates as, “majestic and a friend to all.”

n.821 de dag la ni sdug bsngal med/ Tib. The Tibetan translates as “And they have no suffering.”

n.822 de bzhin sbyig dug zug r ngu bzhin/ zlos pas bud med lus bsam bya/ D. David Gray notes in his study on the Cakrasaṃvara (2007: 41, note 128) that the term gaṇḍaśalya can refer to a goiter.

n.823 blo ngan phung po'i lcags kyus zin/ khor ba las ni 'byung mi nus/ D. The Tibetan translates as, “Those of little intelligence, caught by the hook of the aggregates, / Are unable to escape saṃsāra.”

n.824 zlos pa ’di la tshul khrims nyams/ de la grub pa mchog med cing / grub pa 'bring yang yod med de/ grub pa tha ma’ang yod ma yin/ Tib. The Tibetan translates as, “A mantra reciter whose discipline is corrupted / Will not gain the supreme attainment, / Nor will he gain a middling attainment, / Nor even the lowest attainment.”

n.825 gtsang zhint ma chags shes nyen can/ D. The Tibetan translates as, “Who are pure, free of craving, and have a spiritual friend.”

n.826 In the Skt. manuscript, this pāda ends with lacunae. Skt. 11.103ab om. Tib.

n.827 blo ldan dag pas bs lang ba'i snod/ gtsang ba'i phyogs su yang dag gzhag D. The lines that correspond to Skt. 11.103cd in the Tibetan translate as, “The wise one [should take] his bowl of alms, / And remain in a clean place.”

n.828 It is not clear whether he washes his feet or smears them with something.

n.829 phyi rol song nas rkang gnyis bkru/ de nas yang ni yan lag ste/ D. The Tibetan translates as, “He should wash his feet after having gone out. / Then he should also wash his limbs in the following manner.”

n.830 lag pa g.yas pas byin pa g.yas/ Tib. “His right hand” has been supplied from the Tibetan.

n.831 lag pa g.yon pas byin pa g.yon/ yang na gnyi ga dus gcig bkru/ sa ni lag g.yon yang bzhag nas/ D. Skt. 11.105c om. Tib. The Tibetan only preserves three of the four lines in the extant Skt. These three lines translate as, “Then his left calf with
his left hand, / And again wash both at the same time. / Then he should place some clay in his left hand and.”

**n.832** sngar ni yang dag bzhag pa yi/ /bdug pa gtsang ma'i sa dag gis/ /lag pa gnyis ni nb tu bkru/ D. The third verse in the Tibetan is not in the Skt. and appears between Skt. 11.106b and 11.106c. The Tibetan translates as, “Thoroughly wash his two hands / With the purified and incensed clay / That he previously placed in his left hand.” The phrase “Thoroughly wash his two hands” does not appear in the Skt.

**n.833** de nas sngags kyi dag byas pa'i/ /dri med gtsang sbra dag snod la/ D. The Tibetan translates as, “Then, in a clean, pure vessel / That has been purified using the mantra.”

**n.834** In the Tib., it is the pot that has been purified by the mantra.

**n.835** ba ni ser skyas bor ba yi/ /lci ba sar pa blang bar bya/ /srog chags med pa'i chur sbyar bas/ /ston pa la ni dkyil 'khor bya/ D. “He should take some fresh dung / That has been eliminated by a tawny cow, / Mix it with water that is free of living organisms, / And prepare the maṇḍala for the Teacher.” “The Teacher” (śāstur, ston pa) refers here to Śākyamuni Buddha, who is described as the central figure of this maṇḍala in Chapter 2.

**n.836** rang sngags Tib. This translation reflects the Tibetan, which reflects the Sanskrit *svamantra* instead of the extant Skt. *sumantra*.

**n.837** yang ni sems can thams cad kyi/ /longs spyod phyir ni bstan pa yin/ Tib. The Tibetan translates as, “This has been taught, moreover, / For the enjoyment of all sentient beings.” The Tibetan omits any mention of a “fourth maṇḍala,” but it is necessary to count a fourth maṇḍala here in order to arrive at the total of seven maṇḍalas mentioned in Skt. 11.111c and the corresponding Tibetan translation.

**n.838** “The sons of those endowed with the ten powers” is an epithet for the bodhisattvas.

**n.839** The Skt. karoddhṛte (lag blangs) translates literally as “hand drawn,” referring to water that is drawn from a well by hand.

**n.840** de nas chus reg gdong dang ni/ Tib. The Tibetan translates as, “Then he should wash his face with the water.”

**n.841** One pāda of text appears to be missing in both the Skt. and the Tib.
The Tibetan translates as, “The pious one should do everything / Five or seven times following the proper procedure.” The phrase “the pious one” (dge ba spyod pas) in the Tibetan corresponds to a variant reading of the extant Skt. śubhavāriṇā in Skt. 11.117b as the Sanskrit *śubhacāriṇā.

**n.843** lhung bzed sa ‘am lo ma ‘am/Tib. Pārṇa can mean “leave(s)” or “dhak wood.” The Tibetan translators opted for the former.

**n.844** ’gron gcig sdug bsngal gyur ’ongs nas/ /ci nus par ni sbyin pa bya/D. The Tibetan lines corresponding to Skt. 11.123cd translate as, “After a lone traveler in dire straits arrives, / One should give them as much as one can.”

**n.845** de nyid phyir na thub dbang gis/ /sems can zas kyis gnas pa’i zhes/D. The Tibetan lines that correspond to Skt. 11.126cd translate as “Thus the Lord of Sages said, / ‘Beings rely upon food.’ ” This is the end of the quoted material in the Tibetan translation.

**n.846** skar ma Tib.

**n.847** “Deities” om. Tib.

**n.848** The intermediate state between death and subsequent rebirth.

**n.849** srid pa bar ma’i sens can rnams/ /dri yi zas su rab tu bsgrags/ Tib. The Tibetan translates as, “Beings in the intermediate state / Are known to be scent eaters.”

**n.850** Skt. 11.131ef om. Tib.

**n.851** mig ni yongs su bskus pa ni/Tib. The Tibetan translators seem to have mistranslated the Skt. term akṣa as “eye” (mig).

**n.852** de bzhin du ni sngags bzla ba/ /mi yi ‘jog rten bsrgun bya ba’o/D. The Tibetan corresponding to Skt. 11.137cd translates as, “In this way, the mantra reciter / Should protect the beings of this world.”

**n.853** /’byung po rnams la legs don dang / /de bzhin gnas par ’dod pa yang / /’byung po rnams la zas don du/ /sngags mchog ’di ni gsungs pa yin/ Tib. The Tibetan verses corresponding to Skt. 11.140cdef translate as, “He taught this supreme mantra / For the prosperity of beings and / For feeding those beings / Who desire a dwelling place.” The specific meaning of the Tibetan gnas par ’dod pa is obscure.

**n.854**
'byor ba 'dod rnamsd rab nyon cig Tib. The reading “prosperity” is taken from the Tibetan. The extant Skt. reading (bhūmi) suggests either bodhisattva levels, or landed property.

n.855 “Thunderclap” om. Tib.

n.856 tshangs shes rgyal ba sngon 'dren pas/ Tib. The Tibetan translates as, “This previous guide, a victor with the knowledge of Brahmā.”

n.857 Skt.: oṁ gagane gagana gañje • ānaya sarvaṃ lahu lahu / samayam anusmara / ākārṣanī mā vilamba mā vilamba / yathepsitaṃ me sampādaya svāhā //.

n.858 bcom ldan 'das de bzhin gshegs pa 'od srung yang de bzhin gshegs pa'i gnas su rnam par bzhugs so / bcom ldan 'das shAkya thub pa ngas kyang de'i tshe de ltar bshad cing rjes su yi rang bar byas so / D. The two lines in the Tibetan that correspond to the last two lines in Skt. 11.151 translates as, “The blessed tathāgata Kāsyapa remained in the Tathāgata's abode and said, / ‘Blessed Śākyamuni, I spoke just then and delighted all beings.’ ” The phrase “all beings” is infered as the object of the verb rjes su yi rang bar byas pa.

n.859 sngags kyi rgyal po'i mchog 'di D. The Tibetan translates as, “This supreme king of mantras.”

n.860 'bum phrag bdun Tib. The Tibetan translates as, “seven hundred thousand times.”

n.861 It is not clear what these three are.

n.862 “Curds” om. Tib.

n.863 'jigs par mi bya/ langs te gzhan du 'gro bar mi bya zhing / Tib. The Tibetan translates as, “one should not be afraid. One should rise and not flee.”

n.864 “Just as before” om. Tib.

n.865 kye sens can chen po longs shig /khyod ni grub pa yin no zhes so/ D. The translation “You have reached accomplishment” has been supplied from the Tibetan. The extant Skt. siddāsmi translates as, “I am an accomplished person.”

n.866 “Three times” om. Tib.

n.867 me tog pad+ma dkar po Tib. The Tibetan translates as, “white lotuses.”

n.868 “The five superknowledges” om. Tib.

n.869
chu bo’am chu gling gi sngogs su Tib. The Tibetan translates as, “on an island or riverbank.”

n.870 dus gsum du yi ge drug pa bzla bat bya ste/ D. The Tibetan translates as, “The six-syllable mantra should be recited at the three junctions of the day,” reflecting the Sanskrit *akṣarāṇi* in place of the extant Skt. laksāṇi.

n.871 ras ris las me stag byung na/Tib. The Tibetan translates as, “If the painting emits sparks,” reflecting the Sanskrit *vākni°* in place of the extant Skt. vāgni°.

n.872 “And one will certainly succeed” om. Tib.

n.873 de tshe gtsang ba’i pha zas bza’/ Tib. The Skt. of this pāda is unclear; the Tibetan translates as, “At that point one should eat pure foods.”

n.874 snum med zas ni med pa dang / Tib. The Tibetan translates as “without any grease or food.”

n.875 Each of the three names listed here can be the name of more than one plant.

n.876 sngags pa dam tshig nyams ‘gyur bas/ /lo ma de dag la mi bza’/ /lo ma gzhan la bza’ bya ste/sngags pas der ni bza’ bar bya/ D. The Tibetan translates as, “Since it ruins the mantrin’s samaya, / These leaves should not be eaten. / Other leaves that can be eaten / Should be eaten by the mantrin.”

n.877 stobs bcu ldan dang de yi sms/Tib. The Tibetan translates as “The possessors of the ten powers and their sons.”

n.878 zas snod rnam pa sna tshogs dang / Tib. The Tibetan translates as, “The various kinds of food vessels, and.”

n.879 sens can gzhan la sbyin pa’i zas/ /zlos pas de ni bza’ mi bya/ /gzhan gyis rab tu ma bstabs pa’i/ /zas gzhan bza’ bar mi bya’o/ Tib. The Tibetan corresponding to Skt. 11.182 translates as, “A mantra reciter should not eat / Food that has been offered to other beings, / Nor should he eat other food / That has not been offered by others.” The Skt. of the second half-stanza is not completely clear.

n.880 sngags kyis ma lus dbang du byed/Tib. The Tibetan translates as, “a mantra that governs all things.”

n.881 Skt.: oṁ sarvakilbiṣanāśani nāśaya nāśaya sarvaduṣṭaparṇayuktān samayamanusmaṁ hūṁ jaḥ svāḥa.

n.882 kha zas la lan bdun du bsngags te yongs su spyad par bya’o/ D. The Tibetan translates as, “incant the food with the mantra seven times and then consume it.”
n.883  ngal sos nas yud tsam gyi phyed dam thun gcig ste/ Tib. The Tibetan translates as, “After resting for twenty-four minutes or a single watch of the night.” The Tibetan yud tsam is the translation of the Skt. muhūrta, which equals 1/30th of a day or a 48-minute period. The Tibetan yud tsam kyi phyed or “half of a muhūrta” thus equals 24 minutes. The Tibetan thun translates the Skt. yāma, which is the term for a single three-hour watch of the night.

n.884  Or perhaps have them recited (vācayet can have a simplex as well as a causative meaning).

n.885  de nas ras ris dang sangs rgyas thams cad la phyag tshal nas dam pa’i chos glegs bam bklag par bya’o/ D. The Tibetan translates as, “One should salute the painting and all the buddhas and then have the texts of the sublime doctrine recited.”

n.886  ’di dag las gang yang rung ba bklag par bya’o/ D. The Tibetan translates as, “One can have any of these recited.”

n.887  Skt.: om sarvaduṣṭān stambhaya hūṃ indīvaradhāreṇe kumānakṛidarūpadhārīne bandha bandha samayam anusmara sphaṭ sphaṭ svāhā.

n.888  thab khung  Tib. The Tibetan reflects the Sanskrit *kuṇḍa instead of the extant Skt. tuṇḍa.

n.889  Om.  Tib.

n.890  The “great fivefold seal” is here a headband with five strips of cloth of five different colors, representing Mañjuśrī’s five locks of hair, his distinguishing sign.

n.891  “When performing any ritual” to “it can’t be otherwise” om.  Tib.

n.892  de nas sa dang lei ba’am gzhlan yang dri zhim po dang ldan pa’i yo byad kyi khyad par gyis byugs te de’i ‘og tu khrus bya’o/ Tib. The Tibetan translates as, “Then one should smear oneself with clay mixed with cow dung or with specific requisite perfumed substances and then bathe afterward.”

n.893  “Phlegm” om.  Tib.

n.894  sdug bsngal gyis khyab pa/ tshog bas mngon par gnod pa dang / sdug bsngal thob pa bzhi du ’gro ba dang ’ong ba’i sbyor bas sdug bsngal ba/ D. The Tibetan translates as, “being pervaded by suffering, the pain that results from feeling, suffering that is incurred, and likewise suffering due to the practice of coming and going.” The last part of this sentence is not clear in the Skt.
sdong po rin po che bai DUr+ya'i rang bzhin las byung ba/ pad+ma'i ge sar rin po che margada las grub pa/'dab ma stong zhel las byas pa/D. The Tibetan translates as, “Its stalk is made of beryl, its pericarp of emerald, and its thousand leaves of crystal.”

n.896 The phrase tadā na jāta°, which is part of this sentence, has not been translated as it doesn’t seem to make sense in the context; it also seems to be omitted in the Tib.

n.897 “Not sitting but standing” is missing from the Tibetan translation, where he is described as sitting. If he is fanning the Blessed One, though, he is more likely to be standing, in line with iconographic conventions.

n.898 The spatial arrangement of these eight is not clear; “similarly” (evam) could indicate that they are also to the left, i.e., to the left of Avalokiteśvara.

n.899 I.e., the eight just listed plus Mañjuśrī and Avalokiteśvara.

n.900 de dag gi g.yas logs su Tib. It is not clear whether it is “to the right” of the Blessed One or to the right of the bodhisattvas just listed. The Tibetan reflects the second option and translates as, “to their right.”

n.901 Again, it is not clear what kind of spatial arrangement the phrase “in the same place” indicates.

n.902 d+ha nu ska ri dang bar shi ka dang ut+pa la sngon po dang / D. The Tibetan adds dhanuṣkari and varṣika to this list.

n.903 The MMK seems to be following the system of the Pali nikāyas, where seven buddhas are enumerated, Śākyamuni being the seventh.

n.904 dkyil 'khor rnam pa de nyid ni/gang yin dang po thub pas gsungs/ /gnyis pa yi ni dkyil 'khor yang /gsum par yang ni de las gzhan/D. In the Tibetan translation, this verse translates as, “The features of the mandala / Are what the Sage taught first, / Second was the maṇḍala, / And third something else.” The final verse of the Tibetan translation is problematic because it omits the Skt. mantraṃ and translates the Skt. antah param as de las gzhan instead of de las mchog.

n.905 In this text, dhyāna can mean “meditation” as well as “visualization.”

n.906 mchog dang ber ma tha ma ni/ /de bzhin ras ris bar ma bsgom/ /mdor na rnam gsom sgom pa ni/ /sdig pa'i rnyog pa ma lus 'jig/ D. The Tibetan translates as, “Supreme, middling, and inferior / Are the ways to meditate on the middling
painting. / These three meditations, in brief, / Will remove the stains of every fault.”

*sngags pas sngags ni de tshe bzla/ /ci bzhin las ni sngar bstan pa’o/ /rang gi lha ni spyan drung pa/ /der ni sngags kyis gshegs su gsol/*/Tib. The Tibetan translates as, “Then the mantra adept should recite the mantra / Just as in the aforementioned rite. / He should invoke and dismiss / His own deity using the mantra.”

“Skilled practitioner” om. Tib.

dge ba’i las kyi de nőyd Tib. In the Tibetan *karmatattva* is translated not as “the true nature of the ritual,” but as “the ways of virtuous action,” which is also a possible translation.

*bshang dang gi ba’ang de bzhin te/*/D. In the Tibetan this pāda translates as, “And his feces and urine.”

*las bcas tigs kyang bshad ma yin/*/Tib. The translation of this pāda is based on the Tibetan. It requires a rather loose grammatical interpretation of the Skt. phrase *svakarmakulabhāṣitam*.

*gtsang phyir god mtha’ chur gzhug bya/ /chu gtsang gis ni nye reg bya/ /’bad pas rkang gnyis bkru bya ste/ /sa ni khyor ba bdun blangs nas/*/Tib. The Tibetan translates as, “To purify himself, he should wade in the water up to the hem of his robe / And splash himself with the purified water. / He should thoroughly wash his feet. / Then he should take seven handfuls of clay, and.”

There is another line in the Skt. after this pāda, which is not accounted for in the Tib.

*lan bdun sa de nőyd kyis so/ /bzhang ba la ni sum cus bya/ /mchil ma dor dang de bzhin du/ /snabs dor ba la re re’o/*. The Tibetan translates as, “Incant the clay with it seven times. / Use it thirty times for passing stool / And for urinating, / As well as each time one eliminates mucus.” The Tibetan omits 11.216c and preserves Skt. 11.216 as a four-line verse. The obscure instrumental pronoun “with it” (*de nőyd kyis*) in the first line of the Tibetan is translated into English here as a reference to using the mantra to incant the clay seven times (*lan bdun sa*). The equally obscure phrase “with thirty times” (*sum bcus bya*) is thus also translated into English as a reference to the number of times that one uses the mantra to incant the clay that one uses to wipe oneself (one’s private parts, hands, etc.) after passing stool, urinating, or eliminating mucus.
n.915  This line om. Tib.

n.916  sgra med de bzhin song nas ni/lam la sogs pa spangs pa’o/Tib. The translation of this half-stanza is partly based on the Tibetan.

n.917  Perhaps the southern boundary of the residence area.

n.918  g.yang sa zhing dang tshwa sgo dang / D. The Tibetan translates as, “In a chasm or a salt deposit.”

n.919  ’bad pas rkang g.yon bkru bya ste/de nas g.yas pa bkru bar bya/phun tshun nyid du bshigs nas ni/zlos pas rkang pa bkru bar bya/D. The Tibetan translates as, “Carefully wash the left foot, / Then the right. / Then the mantra reciter should place them / Together and wash their feet.”

n.920  de nas zlos pas nye reg bya/sdom can gyis grub las kyang bya/Tib. The Tibetan that corresponds to Skt. 11.228ab translates as, “Thus the mantra reciter should wipe himself / And then the vow holder should perform the rite for accomplishment.” The Skt. for 11.228b is not very clear.

n.921  lnga yi cho ga Tib.

n.922  lus kyi dag dang ngog dag dang /lyid kyi dag pa yin par bstan/bzhi pa bden pa’i dag pa ste/’chu yi dag pa lnga par bshad/D. The translation of Skt. 11.229c–f is based on the Tibetan, because of the lacunae (where the word for “speech” should be) in the Skt. The extant Skt. reading seems to differ in some details; e.g., it says “meditation” in place of “mind.”

n.923  phyi dang nang la mkhas pa dang / Tib. “Outer” has been supplied from the Tibetan as the corresponding Skt. reading seems corrupt.

n.924  khro ba log par ’byung ba yi/jig rten pha rol ’jigs rnyis la/sangs rgyas byang chub sens dpa’ dang/fblo ldan rnyis kyi sungs su smad/Tib. The translation of the verse is based on the Tibetan.

n.925  “Makes one’s living” om. Tib.

n.926  zhes sdang mun pas bsgrigs pa’o/Tib. The Tibetan translates as, “blinded by the darkness of anger.”

n.927  It is not clear what “vidyārāja,” or perhaps “king of the vidyā [goddesses],” refers to; it could be an epithet of Vajrapāṇi, or a particular form of Mañjuśrī, or perhaps refers to a particular vidyā mantra, such as, e.g., the syllable klīhīm described in chapter 9.
chos shes bden par smra ba dang / /sems can rnams la phan par dga'/ /sngags dang
sngags shes bsten gyur pa / /nges par de la grub pa yin/ /Tib. The Tibetan translates
as, “One versed in the Dharma should speak the truth / And take joy in
benefiting beings. / They should rely on the mantra and knowledge of the
mantra, / And they will undoubtedly accomplish it.”

This and the next seven verses lay down the kriyā doctrine by defining
the technical distinction and the mutual relationship between kriyā (mere action
or performance, whether ritual or not) and karman (aim-oriented activity); this
doctrine seems to apply to the MMK and the kriyā tantras in general.
Because of the double meaning of the Skt. word karman (“activity” and
“karma = karmic accumulation”), what is a single statement in the Skt. needs
to be translated into English twice—in two different ways. The second
translation, in this and some verses below, has been added in parentheses.

“Retributive” in the sense that it entails karmic retribution.

“Because all actions serve the
purpose of ritual, / Ritual is always directed toward actions. / Rituals are not
for the sake of rituals; / Ritual is applied to action. / Rituals that bear fruit /
Are the rituals to always be performed.”

There is ritual, activity, and the result; / Always enact ritual, activity, and its
result. / A result is born where there was no result; / That very result will
always result.”

ldan pas rnams par bnal ba ni/ /mi ldan ldan pa grub pa min/ /D. The Tibetan
corresponding to Skt. 11.251ef translates as, “When union is absent, / There
is no union, and union is not accomplished.”
bsgrub bya bsgrub pa med pa ni/\de la grub pa mi ’grub bo/\grub pa’i rdzas ni thams cad kyang /\grub pa’i rgyu dang ’gal ba yin/ D. The precise meaning of this verse is elusive. The Tibetan translates as, “Without a target and a practice, / One will not accomplish attainment / And the cause and material result of attainment / Will always be incompatible.” Note here that the Tibetan translation reads the Skt. sādhya sādhana bhāvaḥ as *sādhya sādhanā bhāvaḥ.

n.936 'bras bcas Tib. The Tibetan translation reflects the Sanskrit *saphalam instead of the extant Skt. sakalam.

n.937 sens can kun la thugs brtse bas/\thub pa mchog gis sngon gsungs pa/\sngags ni rgyu yi sgo dag nas/\rgyal ba’i sras la dam tshig bshad/ D. The Tibetan translates as, “The samaya that the supreme Sage taught / Long ago out of love for all beings / Has now been taught to the Victor’s sons / According to the causal methods of mantra.” The final phrase in the Tibetan sngags ni rgyu yi sgo dag nas is obscure.

n.938 sngags kyi rgyal po Tib.

n.939 mkhas pas D. In place of “one,” the Tibetan has “the wise,” reflecting the Sanskrit *manīṣī tām instead of the extant Skt. manīṣitām.

n.940 ’byung po rnams la zhi don du/\rdzogs sangs rgyas kyi rab tu bstan/\lam yang sngags kyi tshul gyis ni/\mya ngan ’das grong ’gro ba yin/ Tib. The translation of this verse is based in part on the Tibetan because of two lacunae in the Skt.

n.941 ’di las ’bras bcas thob pa yin/\sna tshogs las dang las shes yin/ Tib. The Tibetan that correlates to Skt. 11.261cd translates as, “This is obtaining the action with its result. / It is knowledge of the action and various types of action.” The translation “various karmic predispositions” (vicitra karma dharma°) from the Skt. is uncertain.

n.942 lha mi’i rgyal srōd byed par ’gyur/ D. The line “The sovereign of gods and men” has been translated from the Tibetan. The Skt. seems to be saying “The lowest attainment would be that of a kingdom.”

n.943 mi lha lha min ‘jig rten gyi/\de bzhin bdag po thob ’gyur te/\bdag po ma lus de dag gi/\sngags pas thams cad ’thob pa dang /\’bras bcas bya ba byed par ’gyur/ D. The Tibetan renders this verse in five lines instead of four and translates as, “One will likewise become lord / Of all of the reals of men, gods, and demigods. / The mantra adepts of all / Of those lords will obtain everything / And perform rites that bear fruit.” The grammar of the Skt. for this verse is not completely clear.
n.944 sngags pa 'byor pa 'dod pa yis/ /las rnam pa tshogs bya ba ste/ /de bzhin mchog dang bar ma dang / /tha ma nyid kyang bya ba yin/D. The Tibetan translates as, “A mantra practitioner who desires riches / Should perform the various types of rites. / He can thus perform those that are highest / Or those that are middling and the lowest.”

n.945 This passage and the remainder of the chapter are in prose in the Tibetan.

n.946 las rnam pa sna tshogs skye ba brgyud pa dag du gang du gang byas pa de dag la grub pa gnas par nam zhig 'gyur zhe na/ skyes bus ji srid tshogs pa rnyed pa na/ sngags pa'i ngo bos sngags bzlas pa na sdig pa zad pa'i don dang las bsmbs pas sngags 'grub par 'gyur te/ D. In a prose passage that corresponds to Skt. 11.269c–270, the Tibetan translates as, “One may wonder if he accomplishes all at once what normally is gained through a variety of successive acts. When he acquires all that is possible for beings to gather, and once he recites mantra using the essence mantra, with the aim of exhausting evil and through diminishing his karma, the mantra will be accomplished.”

n.947 de bzhin du mchog dang bar ma dang tha ma dang 'jig rten gyis mchod pa dang / bzlas pas sdig pa ntha' dag zab par byed cing / lus can thams cad kyi skye ba brgyud pa dag tu gang byas pa'i sdig pa de dag thams cad 'jig par byed de/Tib. This passage, composed in prose in the Tibetan, translates as, “Thus the mantras that are supreme, middling, inferior, and revered by the world bring about the final exhaustion of evil and effect the destruction of all evil that has been successively produced by all beings.”

n.948 “Mantras” om. Tib.

n.949 bdag la Tib.

n.950 The second occurrence of “accomplish” (sādhaya) is omitted in the Tib.

n.951 Skt.: om kuru kuru sarvārthān sādhaya sādhaya sarvaduṣṭavimohani gaganābalambe viśodhaya svāhā.

n.952 sbyang ba dang dgug pa dang blang ba dang rgyu ba la sogs pa'i las bya'o/ D. It is not clear what the individual terms after “cleaning” mean. The Tibetan reads these as a list of ritual activities and translates as, “purifying, summoning, receiving, traveling, and so forth.”

n.953 lan gnyis nyi shu bdun/D. The Tibetan translates as, “twenty-seven.”

n.954 mtshan gcig der ni nyal byas na/ /rmi lam nang du des mthong ba/ /mi ma yin gzugs grub pa ni/ /mi sdug mche ba gtsigs pa'o/ /sngags pa la ni des smras pa/ /nor ni ci 'dod
khyer cig / D. The Tibetan translates as, “One should sleep there for one night / And in one’s dreams one will see/ A being with a nonhuman form / Who is ugly and bears its teeth. / It will then speak to the mantra practitioner, / Saying, ‘Bring me whatever wealth I desire!’” The last two lines of the Skt. are unclear and possibly corrupt.

sgrub byed nang par langs nas ni / shing de las ni ‘gro bar byed / sngas pas shing de bor nas ni / gzhan dag tu ni ‘gro bar byed / sngags pas shing de bor nas ni / gzhan dag tu ni ‘gro byed na / Tib. The Skt. here is not completely clear. The Tibetan reorders the last six pādas and translates as, “The practitioner, waking up early, / Will be compelled to move away from that tree. / If the mantra practitioner rejects that tree, / And then moves on to another, / He will not have a dream-vision / Of [anything] terrifying and hideous.”

“Mantra reciter” om. Tib.

steng gi yal gi ‘bras gnas su / sdom brtson brtul zhugs can ‘dzegs te / D. The translation is based on the Tibetan corresponding to Skt. 12.10cd because of the lacunae in Skt. 12.10d.

The “best of men” is an epithet for the buddhas.

It is not clear what “them” refers to (possibly the upper branches).

rtag tu srog chags ma zos pa’i / ‘bras bu yang dag blang bar bya / Tib. The Tibetan corresponding to Skt. 12.13ab translates as, “One should also always take fruit / That has not been eaten by any creature.”

skad bcig ‘gug par byed bstan pa’i / ‘byung po thams cad zhi phyir dang / D. The Tibetan translates as, “It is said they should be summoned immediately / In order to pacify all beings.”

“On earth” om. Tib. The Skt. is a bit dubious.

lhor bsten pa yi yal ga dang / ‘bras bu gang dag skyed pa ni / blang na gdung byed dgm rnam kyis / srog ni ‘jig par byed pa yin / D. The Tibetan translates as, “If one takes a branch that leans to the south / And the seeds that are growing on it / And burns them, it will destroy / The life force of one’s enemies.”

lha min bu mo gnas pa yi / sa yi ‘og tu ‘gro bar ‘gyur / de yi ‘bras bu’i phreng ba ni / blangs nas ‘og tu ‘gro bstan pa / N. The Tibetan translation from N tracks closest to the Skt. 12.21d and translates as, “Will enable one to travel underground / Where the dānava women live. / It is said that one takes up a rosary / Made from those seeds and travels underground.” The Tibetan variant blangs nas ‘og tu ‘gro brten pa in D for Skt. 12.21d appears to align with Skt. 12.22a. This
means that different fragments of Skt. 12.21 and 12.22 are omitted in the Tibetan translation depending on whether or not one consults D or N.

n.965 me tog phreng ba kun blangs nas / de nas zlos pa slar log bya / D. The Tibetan translates as, "Holding a rosary made of flowers / He will be able to return from there."

n.966 de bzhin gtsang phyogs cho ga bzhin / Tib. The last pāda in the Tibetan translates as, "According to the rite of the pure directions."

n.967 gzhan yang 'bras bu 'dod pa dag / Tib. The Tibetan translates as, "Or some other desirable seeds."

n.968 nor bu

n.969 byi ru rnam pa sna tshogs kyi / phreng ba dag kyang bya ba yin / D. The Tibetan translates as, "One can make rosaries / Using various kinds of coral."

n.970 In the absence of steel needles, a pointed blade of strong grass was possibly used.

n.971 nyi shu'am

n.972 It is not clear whether this passage is about tying the knot, or threading again the already strung beads so that in the end the string that holds them together is double or triple, or perhaps folding the rosary in such a way that it forms a double or triple loop.

n.973 The meaning is not completely clear, but perhaps one strings the metal rings onto the ends of the string below the knot to keep the knot from untying or loosening up.

n.974 Again, the meaning is not quite clear, but possibly one plaits the loose ends of the string to keep the rings in place.

n.975 It is not clear whether the Skt. refers to washing the rosary or the practitioner performing ablutions. The Tibetan seems to indicate the former.

n.976 gnyi ga 'gro

n.977 de bzhin khrus byas song nas ni / The Tibetan translates as, "After washing it and departing."

n.978 "The Teacher" (śāstr, sdon pa) refers here to the Buddha Śākyamuni.
It is not clear how a painted image can contain relics.

The Tibetan translates as, “one thousand and eight.”

Both the Skt. and the Tibetan say “of the same measure,” which probably refers to the number of recitations.

The Tibetan translates as, “Remove those that have holes.”

I.e., other than “parrot hue.” Depending on which reading is adopted, the Skt. could also be translated as, “sticks of other colors, however, are fine.” If the latter reading were followed, “other” ought to be interpreted as other than “yellow, white, or black.”

For “altar” (vedī), the Tibetan uses a term that translates as, “railing,” or “enclosure.”

The Tibetan translates as, “That have either two or three prongs.”

The Tibetan translates as, “A homa should be well prepared.”

The Tibetan translates as, “At a river, or likewise in the middle of water.”

In the Tibetan “ekasthāvamadeśe” (“in a lonely spot on dry land”) is translated as, “In places where there is a single tree,” which is also a possible translation. However, as a river has just been mentioned, “dry land” could be more plausible in the context.

The Tibetan translates as, “One should begin with the essence mantra.”

The Tibetan translates as, “white, salty, sour, and bitter.” The Tibetan may reflect the Sanskrit *śukla (Tib. dkar; “white”) instead of the extant Skt. šuṣka (“dry”).

The Tibetan translates as, “If none of those sticks are present, / Ordinary wood can be used.”

The Tib. translates as, “The vow holder should light the fire.”

The Tibetan translates as, “With those particular types of wind without blowing it out.”

The Skt. *apasavyaka* can mean both left and right. In the Tibetan it is taken to mean left.

The Tibetan translates as, “The vow holder.”

The translation of this verse is partly based on the Tibetan, which reflects the Sanskrit *saptajaptena* (or perhaps *japte japtena*) in place of the extant Skt. *japte japtena*.

“Three” *om*. Another, less likely, interpretation of the number three is that one offers three kinds of oblationary sticks, namely those smeared with either curds, honey, or ghee.

The translation in the Skt. verse is not completely clear. The Skt. compound *dadhyamiśre*, possibly corrupt, actually suggests not mixing in the curds. This reading, however, is not supported by the Tibetan.

Technically speaking, glowing embers are meant, without smoke or flames.

The Tibetan translates as, “If one desires the mantra to succeed / One should kindle an external fire.”

The Tibetan translates as, “One should not perform particularly / Evil rights that are reviled by the victors, / Reviled by worldly beings, / And reviled by others.”
A play on words could be intended in the Skt., as *bhūmipa* can mean both “earth protector” and “regent over the [bodhisattva] levels.”

**n.1006** *sbyin sreg las la ’jigs med dang* / Tib. The Tibetan translates as, “Without being afraid of the homa rite.”

**n.1007** The Skt. *sarvabhūta* (*byung po kun*) is ambiguous here, and may refer to spirits, beings in general, or the elements.

**n.1008** Skt.: *oṁ jvala tiṣṭha hūṁ ru ru viśvasambhava sambhave svāhā.*

**n.1009** *snga ma’i gtsug pud lnga bcings te/ phyang rgya chen po gngs ldan ma/ snga ma’i gtsug pud lnga bcings bya* / D. In what is probably a case of scribal error, this line is repeated twice in the Tibetan with only minor variation.

**n.1010** *skra can ma nyid rab bzlas pas/ des na srung ba byed par ’gyur* / D. The Tibetan translates as, “One will thus be protected / By reciting the Keśinī mantra.”

**n.1011** *brtson byas grub pa ma lus ’gyur* / D. The Tibetan translates as, “All accomplishments come about through effort.”

**n.1012** “Meanings” *on.* Tib.

**n.1013** The translation of this paragraph is partially based on the Tibetan and partially based on the Skt.

**n.1014** “By all the mantras”; i.e., by all the mantra deities.

**n.1015** The passage from “eulogized by all the mantras” to “emanating hundreds of thousands of millions of magical creations in various forms” *on.* Tib.

**n.1016** *de bzhin gshegs pa thams cad bcom ldan ’das rin chen tog gis yang dag par thob pa* / D. The Tibetan translates as, “It is intimately connected with the blessed Ratnaketu, among all the tathāgatas.”

**n.1017** *oM b+h+ruM D.*

**n.1018** In the Skt., this sentence is followed by the phrase *asarvagunāṇi*, which is not reflected in the Tibetan and is difficult to make sense of as it is.

**n.1019** ’di yang dag par bsgrubs na sngags thams cad ’grub par ’gyur te* / D. The Tibetan translates as, “When practiced correctly, all mantras will be accomplished.”

**n.1020** *gzhon nu gang yang khyod kyi cho ga’i rgyal po’i mchog la sngags thams cad dang rjes su mthun pa/ mchog tu gsang ba’i mchog yang dag par rjes su gnang ba las kyi sgrib pa thams cad yang dag par sbyong bar byed pa/ dang po re zhih sgrub pa pos nges par*
'bum phrag gsum bzlas brjod bya’o/ /de nas las rnams sngags dang bcas pa ’dir gzhon nu khyod kyi cho ga’i rgyal po la ’jig rten dang ’jig rten las ’das pa’i sngags dang rgyud rnams bsgrub par bya’o/ D. The passage, starting from “He is, O divine youth, recommended” up to this point has been reconstructed based in part on the Skt. and in part on the Tibetan because of some lacunae in the Skt. text. However, one point of conflict still remains—the Tibetan says that one must first do three hundred thousand recitations of “any [mantras] that accord . . .,” whereas the grammar of the extant Skt. part indicates that it is rather the One Syllable that one must recite, as it is this mantra that is described as the one “that accords . . .,” etc. The Tibetan translates as, “Divine youth, a practitioner must first utter three hundred thousand recitations of any [mantras] that accord with all the mantras in your king of manuals, [mantras] that are the authorized, supreme among supreme secrets that purify all the obscurations of the activities. Then, divine youth, within your king of manuals [containing] the activities and their mantras will the worldly and transcendent mantras and tantras be accomplished.”

n.1021 In the Tibetan, the term translated here as “enthralled” is understood to describe the beings that are mentioned in the next sentence.

n.1022 cho ga zhib mo thams cad yongs su rgyas pa Tib. “For all the profusion of rites” is a guess translation of sarvakalpavistane. The Tibetan translates as, “He increases all small rituals.”

n.1023 bdud zil gyis gnon par byed pa/Tib. Here the Tibetan adds “he overcomes all māras.”

n.1024 In the Tibetan the first two lines of this verse are written in prose and conclude the previous prose passage. Thus this verse beings with “He is the god of gods” in the Tibetan.

n.1025 gnyen gyur pa Tib. “Kinsman” is the Tibetan translation of the Skt. baddha (possibly a corruption of the original bandhu).

n.1026 chos kun meng gi ngo bo mkhyen/Tib. “Dharmas” is the Tibetan reading, which fits the context a little better. The Skt. has °karma° (“activities/rites”).

n.1027 bcos bu dkar po de bzhin du/Tib. The Tibetan translates as, “Of white, high-quality cotton.”

n.1028 phra dang legs bkrus nas bal spangs/D. The translation of the last pāda is based on the Tibetan because Skt. is unclear.

n.1029
This verse is rather problematic and the translation from the Skt. given here is uncertain. The Tibetan departs from the Skt. significantly and translates as, “It should not be washed in bad water / Nor be presented within sight of ordinary people. / Neither should it be torn, / Nor said to be anything other than perfect.”

n.1030 “Sage-like” om. Tib.

n.1031 ri bo la gnas grags pa che/ Tib. The Skt. mahāyaśam (“of great renown”) has been translated as “in all his splendor,” as the quality of renown is not something that can be expressed in a painting.

n.1032 me tog dag ni ‘di dag nyid/ /gang yang rung ba rtag blangs nas/ Tib. The translation of Skt. 14.23d is based on the Tibetan because of the Skt. lacunae. It is not clear if all the flowers listed here are meant to be only drawn, or perhaps also presented as an offering. The mention of “fragrant species” could suggest the latter.

n.1033 ston pa la ni mchod don du/ /yid du ‘ong ba’i mchod yon dbul/ Tib. The term “offerings” has been supplied from the Tibetan (Skt. lacunae).

n.1034 ‘di la sens can thams cad kyis/ /sngar bstan bzhin du yang dag spyad/ Tib. The Tibetan translates as, “This should be perfectly carried out / By all beings as previously explained.”

n.1035 chags pa chen po Tib. The Tibetan translates as, “of great passion,” which suggests the Sanskrit *mahārāgaṃ for the extant Skt. mahābhāgaṃ.

n.1036 dkyil ’khor de yi lha dag kyang / Tib. The Tibetan translates as, “the deities of the maṇḍala.”

n.1037 de tshe sngags pas rig pa’i sngags/ /de tshe sngags ni rig pa des/ /sngags la rtag tu bsnyen byas dang/ /bzlas pa phun sum tshogs mngon shes/ Tib. The meaning of this verse is not completely clear. In the Tibetan there appears to be a redundant line, which possibly indicates a case of dittography. The Tibetan translates as, “At that time the mantrin, with the vidyā mantra, / A mantra that at that time he knows, / Should, having performed the preliminaries, / Recite that mantra [with] excellent, clear knowledge.”

n.1038 There is a play on words in the Skt., as mañju (in mañjubhāṇite) is also part of Mañjuśrī’s name. Mañjubhāṇita, in other contexts, could be regarded synonymous with mañjughoṣa, used further on as an epithet of Mañjuśrī.

n.1039
n.1040 It is not completely clear at which point exactly the description shifts from the practitioner to the master. It is possible that the description of the master starts in this verse.

n.1041 *sngags rnams kun la dbang bskur dang / dkyil ’khor ’di la ’jigs pa med / rig pa’i sngags dang sngags bcas dang / bdag nyyid brsung dang phan ’dod dang / D. The Skt. for this verse is again problematic. The Tibetan translates as, “Who has been initiated in all of the mantras, / Is not afraid of this maṇḍala, / Possesses the vidyāmantra and mantra, / And who wishes to protect and benefit himself.”

n.1042 *grogs kyang de bzhin brsung shes dang / yongs su legs brtags ’od chen ldan/ D. The Tibetan translates as, “Who likewise knows how to protect his companions, / Investigates carefully, and possesses splendor.”

n.1043 *sngar bstan cho gi lta bar / dkyil ’khor ’di la’ang yang dag spyad / stobs bcu ldan pas dang por ni / dkyil ’khor gang dag rab bstan pa / ’jam pa’i dbyangs las gzhan min dang / / rgyu gzhan dag gis bri mi bya/ D. The Tibetan translates as, “Perform it in this maṇḍala / Following the aforementioned procedure. / The maṇḍala that was taught first / By the ones with the ten powers / Was none other than Maṇjūgoṣa’s, / And one should not draw it for any other reason.” The final pāda of the Tibetan translation appears to have read Skt. 14.41f *ālikhet nānyā-karmanā as *ālikhet nānyakārmanāṃ.

n.1044 As the Skt. says “observing . . . the eight,” we can’t be sure what “eight” refers to, but most likely to the eight precepts of moral conduct: refraining from killing, refraining from stealing, etc.

n.1045 *sdig med las dang yongs srung byed / de bzhin zhi dang rgyas pa shes / de nas dkyil ’khor dbus zhugs nas / bstan bcos las gsungs bzhin du bri/ D. The Tibetan translates as, “One who is free from misdeeds and thoroughly protected / Who is likewise skilled in the rites of pacifying and enriching / Should enter the middle of the maṇḍala / And draw it just as it was described in the treatises.” The Tibetan reflects the Skt. *apāpakarmasamārakṣaḥ instead of the extant Skt. 14.47 apāpakarmasamārabdhah and (perhaps) the Sanskrit *ālikhet śāstrvādibhiḥ instead of the extant Skt. 14.47d alikhet śāstra-vādibhiḥ.
The Tibetan translates as, “The painting that should first be drawn, / Adorned with a host of jeweled deities, / Seated there in great splendor, / Is the tathāgata Ratnaketu.”

The Tibetan translates as, “Draw everything in the canvas / Just as described in the treatises.” The Tibetan reflects the Sanskrit *śāstra* instead of the extant Skt. śāstu.

The Tibetan translates as, “It should be perfectly drawn / With three encircling lines / That are ornamented with seals / Surrounded by a series of golden borders.”

The Tibetan translates as, “Clear and solid, / [The lines] should be perfectly straight.”

The Tibetan translates as, “He has a complexion like the rising sun / And like the color of saffron.”

The Tibetan translates as, “He is like a great king / Residing in a palace that is bedecked with ornaments / Wearing the crown of a great being / And Adorned with all of his ornaments.”

The Tibetan translates as, “He holds a garland of bulletwood / Blossoms in his right hand.”

The Tibetan translates as, “Draw him surrounded on all sides and / With one leg crossed and the other extended. / His form should be regarded as handsome / And should be drawn like the body of a god.”

The Tibetan translates as, “Upon a mountain of blazing light.” The Skt. is uncertain, but no mountain is mentioned.
n.1057 'od kyi skyil 'khor gyis mdzes pa/ Tib. “Light” has been supplied from the Tibetan (Skt. lacunae).

n.1058 de bzhin sngags kyi sbyor ba yis/ khyab bdag me yis 'bar bar byed/ Tib. The Tibetan translates as, “Practicing the mantra sets one / Ablaze with the Lord’s fire as well.” Alternately, the Tibetan might translate as, “So too does practicing the mantra / Cause the Lord to blaze with fire.”

n.1059 sngags pas rtag tu khyab bdag gi / de nas shar sgo yang dag sbyar/ D. The Tibetan translates as, “Next the mantra practitioner / Should continually apply it to the Lord’s eastern gate.”

n.1060 ba dan dag gis nyer mdzes bya/ D. In place of “Adorned with plantain trees,” the Tibetan translates as, “Decorated with flags.”

n.1061 “Lamps” om. Tib.

n.1062 The text doesn’t specify what part of the plant is offered, but in the case of devil’s horsewhip, it is usually the sticks smeared with curds, honey, and ghee.

n.1063 zho la sbrang rtsis bsres pa yis/ D. Gandha can be the name of a number of substances, the most common being sulphur or myrrh. In place of “burnt gandha,” the Tibetan translates as, “curd mixed with honey.”

n.1064 The last pâda of this verse and the first of the next have been switched.

n.1065 It is not clear what the three “white foods” are.

n.1066 The particle vâ seems to be here a BHS form of iva.

n.1067 sngags dang yang dag ldan pas sam/ 'khor los sgyur ba’i rigs kyis bya/ las rnams dag ni kun la yang/ yi ge gcig pa’i sngags kyis bya/ Tib. The Tibetan translates as, “It should be performed by one perfectly endowed with the mantra or / One who is in the cakravartin’s clan. / All of the ritual activities should be performed / Using the single syllable mantra.”

n.1068 dpa’ bo gcig pu rtag pa mchog Tib. The Skt. literally says “Sole hero without another.” The technical term “sole hero” denotes a deity who appears in the maṇḍala without a retinue. This has, however, been rendered into the Tibetan as “This sole hero endures and is supreme.”

n.1069 Ascetic heat (tapas) is a type of energy, described as “heat,” generated through meditation and austerities.

n.1070
sngags kun 'grub par 'gyur ba ni/cho ga 'di las gzhan pas min/D. The Tibetan translates as, “All such mantras will be successful. / Apart from this rite, there are no others.”

n.1071  rlung lha Tib. The Tibetan translates as, “Vāyu,” or possibly “the mārutas,” (rlung lha) in place of “mātṛṣ.”

n.1072 This half-stanza is omitted in the Tib. In the Skt., it could well be a case of dittography.

n.1073  'byung po kun gyi sngags rgyud ni/rgyas dang bcas pa dbang du byed/Tib. The meaning of the last pāda is uncertain. The Skt. vistarāṃ is probably a metrically modified form of vistaratā (“full extent”), an interpretation also found in the Tibetan, which translates as, “He brings the full extent of the mantra systems / Of all beings under his control.”

n.1074  'jig rten 'jig rten 'das pa'i sngags/Tib. The translation here is based on the Tibetan which reflects the Sanskrit *lokottamantrāṇi instead of the extant Skt. lokamantrā.

n.1075  sgra ni drag min ngal bas min/gzhan la ngan sens med gyur na/sangs rgyas ma lus kun gyi yang /'di la myur du 'grub pa yin/D. The Tibetan translates as, “Not too loudly and not too softly. / If one harbors no enmity toward others, / One will quickly accomplish in this life / What all the buddhas have accomplished.”

n.1076  dngos su 'byor dang yid kyis sprul/ bzang po sens las byung ba dang /rgyal dbang gzugs kyi ri mo ni/bsam pa'am yang na bya ba yin/Tib. The Tibetan translates as, “One should imagine or make / The actual and mentally manifested offerings / And the divine offering that arises from the heart / To the painting of the Victorious Lord’s form.”

n.1077  de tshe sngags ni 'grub 'gyur zhung /Tib. The Tibetan translates as, “Then, the mantras will be accomplished, and.”

n.1078  lha yi rgyal po 'dod pas ni/Tib. The Tibetan translates as, “If he desires to be the king of the gods.”

n.1079  “The Teacher” (BHS, śāstu) refers here to the Buddha Ratnaketu. The Tibetan reflects the Sanskrit *sāstra here instead of the extant Skt. śāstu, as it has elsewhere in the text.

n.1080  rgyal bas bsngags pa'i ras ris mchog /der ni kun nas yongs su 'bar/D. The Tibetan translates as, “The supreme painting, praised by the victorious ones, / Will
be engulfed in blazing light.”

n.1081 *stobs chen brten zhung pha rol gnon/* D. The Tibetan translates as, “Mighty, steadfast, and overpowering.”

n.1082 *rtogs pa'i bdag nnyid cher rgyas yin/* Tib. The meaning of this pāda is unclear. The Tibetan could be translated as “His status as a great being will increase.”

n.1083 *de la reg pa tsam gyis ni/* Tib. The Tibetan translates as, “touching” in place of “seeing,” reflecting the Sanskrit *spṛṣṭa° in place of the extant Skt. dṛṣṭa°.

n.1084 *rtag tu bdag dang gzhan bdag nnyid/ /rnam pa sna tshogs byed par 'gyur/* Tib. The Tibetan translates as, “One can always change one’s own / and others’ identities into a variety of different forms.”

n.1085 *rgyal ba 'khor los sgyur gsungs pa'i/* Tib. The Tibetan translates as, “Taught by the victorious wheel turner.”

n.1086 *mar me yon du dbul ba ni/* Tib. The Tibetan translates as, “One should present a lamp offering.” The Tibetan reflects the Sanskrit *pradīpa dakṣiṇāṃ dadyāt instead of the extant Skt. 14.116a pradīpalakṣaṇaṃ dadyāt. The Skt. translates as, “a lakṣaṇa of lamps” which doesn’t make sense in the context, unless lakṣaṇaṃ is a metric adaptation of lakṣaṃ (“one hundred thousand”). Nevertheless, the context indicates that the number is one hundred thousand, as it is said in the next verse that the lamps should be offered by one hundred thousand men and placed on the same number of floats.

n.1087 *mar bcas snying po gtsang ba ni/* Tib. The Tibetan translates as, “With ghee that is of pure essence.”

n.1088 *brgya phrag stong las lhag pa min/* Tib. The Tibetan translates as, “There [should be] no more than one hundred thousand,” perhaps reflecting the Sanskrit *śatasāhasrānādikaiḥ instead of the extant Skt. śatasāhasraśādikaiḥ.

n.1089 It is not clear how the worshipers hold the lamps that were earlier “placed on floats.” Perhaps they offer them to the painting before letting them float on water?

n.1089 *sngags rnams re 're'ang 'don bzhin du/ /thams cad mnyam par rab zhtags nas/ /ston pa la ni 'bul byed na/ /de yi mod la grub par ston/* N, H. The meaning of this verse is not completely clear in the Skt. The Tibetan translation in N and H contains a notable variant in its first verse that brings the Tibetan a bit more in line with the extant Skt., although there is still some variation between the two. The Tibetan in N and H translates as, “If all of them enter together / While chanting each of the mantras / And present the offering to the Teacher, / It
will instantly manifest the attainment.” The Tibetan translation in D reads ‘dod bzhiṅ du, which is likely a scribal error for the reading ‘don bzhiṅ du in N and H.

n.1091 lam ni dge dang dri ma med/ yan lag brgyad la legs par spyod/ byas nas/ sngags kyi ngo bo’i ngon po mnyes/Tib. The Tibetan translates as, “Practice the virtuous, stainless, Eightfold path well. / Please the Lord who is the essence of mantra / By having delighted in the One Syllable.”

n.1092 dbus kyi phyogs su bya ba ni/ rdo rje rigs te mi bskyod pa/Tib. The Tibetan translates as, “The middle part should be made / Into Akṣobhya of the Vajra family.”

n.1093 de nas rdo rje de blangs nas/Tib. “Vajra” is adopted from the Tibetan. The Skt. has “inconceivable.”

n.1094 gzhan yang lha gnas gang ’dod ’gro/Tib. The Tibetan translates as, “Or any other celestial realm one desires.”

n.1095 grub pa’i dbang phyug ’gyur ba ste/Tib. The Tibetan translates as, “One will become a lord among siddhas.”

n.1096 las ni gang dag ’di gsungs pa/Tib. This pāda has been supplied, with some modifications, from the Tibetan (Skt. lacunae).

n.1097 mtshan mo skyil mo krung bcas te/ sdom can don yod bzlas byas na/Tib. “Uninterruptedly” is based on a conjectured reading, acchindyaṃ, as the extant Skt. word, acindyaṃ, is incomprehensible. The Tibetan translates as, “If the vow holder has sat with his legs crossed / And successfully performed the recitation at night.”

n.1098 nor bu’i lham Tib. In the Tibetan maniṃpādūka° is translated as a single item, “jeweled pair of shoes,” possibly to differentiate it from the pair of shoes listed further down.

n.1099 “Banner” om. Tib.

n.1100 gdu bu Tib. “Bracelet” has been supplied from the Tibetan (Skt. lacunae).

n.1101 It is not clear what is meant by “rise”; possibly “rise in the air.”

n.1102 rang tshul spyod dam bcos ma dang/Tib. This pāda is based on the Tibetan, as the Skt. seems a little vague.

n.1103 sngags pa mchod pas grub par ’gyur/D. The Tibetan translates as, “Are accomplished when worshiped by the mantrin,” possibly reflecting the
Sanskrit *mantripūjitā* instead of the extant Skt. *mantrapūjitā*.

n.1104 Neither the Skt. nor the Tib. makes it clear whether this half-stanza is about minerals and elements or living beings composed of such. If it were the former, the next verse should perhaps be retranslated to say that these substances will acquire the power to purify the courses of births.

n.1105 It is not quite clear what the practitioner is touching, whether the things/beings placed in front of the painting or the painting itself.

n.1106 *lan ni drug gam bdun dag gis/* D. “One hundred thousand” is missing from the Tibetan.

n.1107 *las rnams dus ni yun ring ba/* Tib. The Tibetan translates as, “Rituals that take a long time.”

n.1108 *bu mo’am nor ni mang po dag /yang dag spyod pas byed par ‘gyur/* Tib. The Tibetan translates as, “By performing it properly, it will yield / Many women and great wealth.” Otherwise the translation of this half-stanza is based on the Tibetan, as the Skt. is rather obscure.

n.1109 *gos la lan gnyis mngon bsngags na/* Tib. The Tibetan translates as, “If he incants his clothes with the mantra twice.”

n.1110 *sngags gi mthu yis ’jig par byed/* Tib. The Tibetan translates as, “Will be killed by the power of the mantra.”

n.1111 *sngags kyi rgyal po* Tib. The Tibetan calls it “the king of mantras.”

n.1112 *zho dang mar gyis thams cad bsre/* Tib. In the Skt., “honey” is repeated twice, and “curds” is omitted. “Honey” is is omitted in the Tibetan.

n.1113 *zhing ’byung po rnams song nas/ /’gro ba rnams ni bde gnas thob/* D. The Tibetan translates as, “The spirits will be pacified and depart, / And beings will have a happy existence.” The D reading ’byung po rnam should read ’byung po rnams as it does in K, K, N, H.

n.1114 *bzlas nas sngags pa mchog sbyin zhing / /rtag tu ’bras bcas byed par ’gyur/* Tib. The Tibetan translates as, “After it is recited the mantra adept will be granted a boon and / Will ensure that they always have a result.”

n.1115 “Time” *om*. Tib.

n.1116 “You act” (*pratipannaḥ*) *om*. Tib.

n.1117 “Crossroad” *om*. Tib.
It is not clear very clear what this size or distance refers to. Perhaps this could also be the safe distance between the fire and the painting.

de nas yang sbyin sreg gi mthar pad+ma’i me tog tsan+dana dkar po’i chus bsang gtor byas pa stong rtsa bryad sbyin sreg bya’o/ D. The Tibetan translates as, “Then, at the end of this fire offering, one should perform one thousand and eight fire offerings that cast smoke using water containing lotus flowers and white sandalwood.”

sbyin sreg gi mthar yang bzang po’i gdan dang gdong bkab la rang gi lha la rang gi sngags kyis spyan drang bar bya zbing / D. The Tibetan translates as, “At the end of the homa, one should use mantra to invite one’s personal deity onto an excellent cushioned seat.”

Skt.: oṁ kumāra rūpiṇa darśaya darśaya • ātmano bhūti samudbhāvāya svapnaṃ me niveda yathābhūtam / hūṁ hūṁ phaṭ phaṭ svāhā //

As the following sentence indicates, this could still be during the first watch.

nor bu zhel gyi khang pa ni/Tib. The Tibetan translates as, “jeweled crystal houses.”

a mra’i shing tshogs rab mang po/ D. The Tibetan includes this line that is not attested in the Skt. following Skt. 15.9b. It translates as, “Or a great many groves of mango trees.”

gang du bdag gi lus gnas pa/ /de nyid du ni mthong bar byed/ Tib. The Tibetan translates as, “It will bring about a vision / Of the state that one’s body is in.” The Skt. of this half-stanza appears to be corrupt.

gru dang chu ni ’thung ba dang / /btung ba’i khang pa khang pa dang / /Tib. The Tibetan translates as, “Boats and water, / Taverns and houses.”

ban glang dag D; ba glang dag K, C. The Tibetan translation ban glang in D translates the Sanskrit term “nāgī, which can mean “belonging to an elephant.” The Tibetan translation ba glang in K, K, and C translates as “cow” or “bull.”

lan tshwa la sogs reg pa ni/ /kun tu gsal te mthong ba ni/ N, H; lan tshwa la sogs reg pa ni/ /kun du gal te mthong ba ni/ D. The Tibetan translation in N and H seems preferable to D, and translates as, “If one touches salt and the like / And sees light all around.” Here the Tibetan appears to have translated the Skt. lavaṇa using its alternate meaning, “lustre.”
n. 1130  rnam pa sna tshogs bza’ la spyod / mthong na bad kan can du brjod / Tib. The Tibetan corresponding to Skt. 15.23cd translates as, “If one consumes or sees these various types / Of food, it is an indication of having phlegm.” The Tibetan bad gan can might also be translated as “having a phlegm disorder.”

n. 1131  rmi lam ma lus du ma ni / Tib. The Tibetan translates as, “All the various kinds of dreams.”

n. 1132  sna tshogs rin chen mthong ba dang / Tib. The Tibetan translates as, “Or a variety of jewels may be seen.”

n. 1133  ri dang phyogs ni rab ‘bar ba / Tib. The Tibetan translates as, “Or mountains and the directions ablaze.”

n. 1134  “Debilitated” (sammūrchita) om. Tib.

n. 1135  gzhan yang rin chen gang yin pa / Tib. The Tibetan translates as, “Or some other kind of jewel.”

n. 1136  me dang tsha ba sten pa dang / reg dang za bar byed pa dang / D. The Tibetan translates as, “If one makes use of, touches, or / Ingests hot and spicy [foods].”

n. 1137  shing chen de bzhin theg pa ni / Tib. The Tibetan translates as, “A great tree, or a vehicle,” reflecting the Sanskrit *mahānaga* instead of the extant Skt. mahānāga.

n. 1138  de bzhin rnam pa sna tshogs pa / gang gzhan rmi lam dag tu brjod / D. The Tibetan translates as, “Various types of things such as these / And others are expressed in dreams.”

n. 1139  The Tibetan seems to indicate that the things listed here and later in this section are experienced in one’s dreams, rather than done while awake. The Skt., however, is vague and could be interpreted either way. This ambiguity could be intentional, as the activities listed here, if dreamed of, could be caused by the humor of wind, or, if they done during the waking state, could increase this humor because of their nature.

n. 1140  gtsor yang rlung ni yang dag ’byung / shing thog rlung ni mb bskyed pa / D. The meaning of Skt. 15.44cd is unclear. The Tibetan translates as, “Primarily [anything] produced by wind / [Such as] fruit brought forth by wind.”
n.1141  *dngos rnams rlung ni skyed pa yi/*bza' dang bca' ba khyad par ldan/Tib. The Tibetan translates as, “These things are the particular types / Of food and drink that produce wind.”

n.1142  *'byung po rnams ni gar byed dang / bdag nyid kyang ni gar byed pa/*gang gis rmi lam mthong na ni /de 'dm lung nad can du shes/Tib. The Tibetan that corresponds to Skt. 15.46cd and 15.47ab translates as, “If in a dream one sees / A number of beings dancing, / Or even oneself dancing, / Know that one has a wind disorder.”

n.1143  *mi bzad gzugs/*Tib. The Tibetan translates as “hideous forms” in place of “harsh expressions.”

n.1144  *grong gi chos ni mthong ba las/*rmi lam chags pas sa bon byung/D. The Tibetan translates as, “Attachment in a dream sows the seed / For having a vision of a sexual act.”

n.1145  *rnam 'dres rnam par 'dres pa ni/*rmi lam na ni rtag tu mthong /D. The Tibetan translates as, “Mixed [humors] produce mixed [effects]; / This will always be seen in dreams.”

n.1146  Possibly, the Skt. *sattva* should be emended to *tattva* (“reality,” “truth”), as the meaning would then be that dreams are “devoid of reality,” which would tie in better with the next half-stanza which mentions “those who show reality (tattvadarśibhiḥ).”

n.1147  *de bas rnam pa thams cad kyis/*rmi lam zhes bya yod pa spangs/*bya ba dus kyi rim pa nyid/*de nyid gzigs pas bstan pa yin/Tib. The Tibetan translates as, “Since what is called a dream, / Is based on mental images, it is devoid of existence. / The sequence of activities and lifespans / Were taught by those who see the truth.”

n.1148  *yid ni gzhungs pa* Tib. The reading “are intelligent” is adopted from the Tibetan. The Skt. has *durmedhā* which translates as, “not intelligent.”

n.1149  *btung ba mang la rtag tu dga’*Tib. The Skt. could also be translated as “always delight in receiving respect.” The Tibetan translates as, “And always enjoy much drinking,” reflecting the Sanskrit *bahupānā°* instead of the extant Skt. *bahumānā°*. Either reading seems equally plausible.

n.1150  *rgyal rigs su ni bstan pa yin/Tib. The Tibetan translates as, “Those who are said to be born in the warrior caste.” The Tibetan reflects the Sanskrit *kṣatriye jāti-nirdiṣṭaḥ* instead of the extant Skt. *nakṣatre jātinirdiṣṭaḥ.*
The Skt. of this pāda has been translated to correspond in meaning to the Tibetan.

The Tibetan corresponding to Skt. 15.57 translates as, “Some are born into great prosperity and / Some make their living by their own activity. / It is said that the results of their actions / Are not independent of ritual mantras, / But as the guides of the world have said, / ‘Mantra is best, not ritual.’ ” The translation of the last four lines of Skt. 15.57c–f is largely a guess.

The Tibetan translates as, “Thus beings of the phlegm type / Who reach accomplishment upon the earth / Will, if they form the desire to be a lord of the earth, / Attain that very accomplishment.”

The Skt. phrase śūradveṣī ca (or śūra dveṣī ca) could also be translated as “heroic and hateful.”

The Tibetan translates as, “A very powerful and steadfast minister.” The Tibetan translation of the Skt. compound dṛḍhamantrī translates the Skt. mantrin according to the classical meaning of the term in the Sanskrit epic literature (and elsewhere) as a king’s minister.

The first line of the Tibetan, which corresponds to Skt. 15.66b, should be emended to read de bzhin instead of shes bzhin. The first half-stanza will then read, “Acting in accordance with this mode, / He engages beings by assualting them.”

The translation “rejected,” which seems to be supported by the Tibetan, is based on reading the Skt. ārjita as an irregular past passive participle of āṛj.

If a mantrin should employ / Any system that uses rituals / That activity will be successful, / Which is not the case for other individuals.”

Śyāma (“dark”) is translated into the Tib. as “greenish blue.”

dpa’ dang de bzhin drag po dang / /chags ldan sdig pa’i khyim las skyes/N, H; dpa’ dang de bzhin drag po dang / /chags ldan sdig pa’i khyim las skyes/K, K; dpa’ dang

The Tibetan corresponding to Skt. 15.57 translates as, “Some are born into great prosperity and / Some make their living by their own activity. / It is said that the results of their actions / Are not independent of ritual mantras, / But as the guides of the world have said, / ‘Mantra is best, not ritual.’ ” The translation of the last four lines of Skt. 15.57c–f is largely a guess.
The recensions of the Tibetan translation in N, H, K, and L correspond to the Sanskrit text and are preferable to the variant ‘dab chags found in D.

n. 1161  
*de dag gang phyir nad mang ’gyur/* Tib. The Tibetan translates as, “And for that reason is often ill.”

n. 1162  
*sems can rlung nad ’khrug pa la/* /gti mug nye bar zhi ba dang /* Tib. The Tibetan translates as, “Beings who are agitated by a wind disorder, / Who are dull and tranquil.”

n. 1163  
The Skt. can also be translated as “And can be controlled with stupefying mantras.”

n. 1164  
*rgyu skar khyim ni chu skyes dang /* /gza’ ni bdag po spen par blta/* D. The Tibetan corresponding to Skt. 15.81cd translates as, “They should ascertain the asterisms of the water signs / And of Saturn as the governing planet.” There is no mention of Saturn, however, in the Skt., and it is also not clear whether this statement refers to what has been said above or what will be said below.

n. 1165  
This probably refers to the activities of pacifying (*śāntika*) and enriching (*pauṣṭika*).

n. 1166  
*rlung nad skyes pa’i sens can ni/* D. The Skt. doesn’t specify whether it is the performer or the target for whom these activities/rites are contra-indicated. Possibly both are meant at the same time, but the Tibetan suggests the former. It omits “and confused,” and only says “Beings born with wind disorders.”

n. 1167  
*las las gol ba med par ni/* /lus can yon tan ni smin te/* /yon tan kho na las ldan pas/* /sky e bar yang ni byed pa yin/* D. The Tibetan translation of this verse is obscure. One possible translation of the Tibetan is, “A living being does not develop qualities / They don’t possess that contradict their karma. / It is only the qualities and karma one possesses / That affect the next rebirth.”

n. 1168  
*zlos pa sens can yon tan shes/* /yon tan yon tan min las ’ching/* D. The Tibetan translates as, “A mantra reciter knows the qualities of beings. / Good qualities and faults are bound by karma.”

n. 1169  
*yon tan med la bya min gang/* /de yi las ni bya ba min/* /gang phyir bya ba las byed de/* /bya ba yon tan med ma yin/* D. The Tibetan is obscure. One possible translation of the Tibetan is, “In the absence of qualities, that which is not a ritual / Has no karma—it is not a ritual; / Because a ritual creates karma, / There is no ritual that lacks qualities.”
bya ba las dang yon tan nyid /yang dag ldan pa sgrub par 'gyur/ Tib. The Tibetan translates as, “One who has the right ritual, karma, / And qualities will be successful.”

rdzas dang sms can spyod pa gzhan /bya ba las dang yon tan yin/ Tib. The Tibetan is obscure. One possible translation of the Tibetan is, “Other substances and the other behaviors of beings / Are rituals, karma, and qualities.”

Vighna can mean an obstacle as well as the demon that creates it.

drag cing ma rungs las rnam ni /rmi lam rtag tu 'phral du smin/ D. It is not completely clear whether this is about the “activities that are violent and cruel,” or dreams about such activities.

'jig rten 'jig rten 'das rnams kyi /yon tan skye bar yang dag 'byung /N, H; 'jig rten 'jig rten 'das rnams kyis /yon tan skye bar yang dag 'byung /D. The meaning of Skt. 15.96cd is unclear. The Tibetan is also obscure. One possible translation for the Tibetan in N and H is, “Worldly and transcendent / Qualities arise at birth.”

drag po'i gzugs ni gzugs chen po /D. The Tibetan translates as, “He has a fierce form and tremendous size.”

dus mtsha Tib. The Skt. kālarātra can be understood literally (“black as night”), or taken as a proper name (Kālarātra), or perhaps interpreted as “the husband of Kālarātrī.” The Tibetan supports the second option.

mi bzad sngags ni bshad par bya /Tib. The Tibetan translates as, “I will now explain the fierce mantra.”

cho 'phrul chen po bgegs rnams kun /ma rungs sms can 'jig par byed /D. The Tibetan translates as, “It destroys all powerful sorcery and obstructing beings, / And all wicked beings.”

he he mahākrodha śaṃmukha śaṭcaraṇa sarvaevighnagātaka hūṁ hūṁ /kiṃ cirāyasi vināyakahūṇāntakam duḥṣvaṃpanaṁ me nāśaya langha langha [D. la hu la hu] samayam anusnam paṭṭa phaṭ svāhā / /

In line with the teachings of this tantra, the mantra is not differentiated from the deity.

'jig rten dang 'jig rten las 'das pa thams cad kyi sngags rnams 'don par byed pa na gang zhiq ma rungs pa'i sms can gyi gzugs can gysis rnam par 'tshe bar byed pa de la/ khro bo'i rgyal po 'dis ni rigs rgyud thams cad 'dul bar byed cing / srog kyang 'dzin par mi byed de /D. The Tibetan seem confused: “When any worldly or
transcendent mantra is recited, / This Lord of Wrath will tame the one who makes the embodied form of a wicked being cause problems and the entire class of beings, / But he will not take their lives.”

n.1182 In the Tibetan this is the last line of the prose section. The verse section begins with “Having spoken thus.”

n.1183 $zlos \text{ pas } rtag \text{ tu } \text{ ‘di } dag \text{ ni/ } \text{ mtshan } mo \text{ rtag } tu \text{ don byas } na/ \text{ K}$, $K$; $zlos \text{ pas } rtag \text{ tu } \text{ ‘di } dag \text{ ni/ } \text{ mtshan } mo \text{ rtag } tu \text{ don byas } na/ \text{ N}$, $H$; $zlos \text{ pas } rtag \text{ tu } \text{ gdon byas } na/ \text{ D}$. D appears to skip some material corresponding to Skt. 15.110cd and combines these two lines into a single line that translates as, “If a reciter recites it consistently.” The Tibetan recensions in N, H, K, and K track closely with the Skt.

n.1184 ‘$dod \text{ pa } chung \text{ zhing } cung \text{ zad } dge/ \text{ Tib.}$ The Tibetan translates as, “Who has little desire and a little virtue.”

n.1185 $phm \text{ ba’i } gos \text{ la } rtag \text{ tu } dga’/ \text{ Tib.}$ “Fine” has been supplied from the Tibetan, filling the lacunae in the Skt.

n.1186 $z\text{ as } tshod \text{ rig } \text{ dag } \text{ rtag } \text{ gtsang } \text{ ldan}/ \text{ Tib.}$ The Skt. of this pāda is unclear; the Tibetan, which translates the term śucinaḥ (gtsang ldan) in Skt. 15.118c in this line, translates as, “Knows proper portions and is always clean.”

n.1187 “Guests” $\text{ om. Tib.}$

n.1188 $gtsang \text{ ba’i } \text{ spyod } \text{ pas } \text{ mngon } \text{ par } \text{ ‘gro}/ \text{ Tib.}$ The Tibetan translates as, “Has sex with one whose conduct is pure.” The Tibetan reflects the Sanskrit $*\text{ śucicārābhigāminaḥ}$ instead of the extant Skt. śucidārśbhigāmināḥ.

n.1189 $sku \text{ ni } \text{ Tib.}$ The Tibetan translates as, “body” in place of “hair.”

n.1190 $de \text{ tshe } \text{ ‘jig } \text{ rten } \text{ ‘das } \text{ pa } \text{ grub/ } \text{ de } la \text{ } \text{ ‘bras } \text{ bcas } \text{ grub } \text{ par } \text{ ‘gyur}/ \text{ D.}$ The Tibetan translates as, “Then they will attain the transcendent/ Accomplishment together with the result.”

n.1191 $longs \text{ spyod } \text{ che } \text{ zhing } \text{ sngags } \text{ rnams } \text{ shes/ } \text{ sngags } \text{ rnams } \text{ kun } \text{ la } \text{ de } \text{ nyid } \text{ rig}/ \text{ Tib.}$ The Tibetan translates as, “Who is endowed with good fortune, is skilled in mantra/ And understands all mantras.”

n.1192 $bud \text{ med } \text{ ming } \text{ ldan } \text{ K}, \text{ N}, \text{ H}; \text{ bud } \text{ med } \text{ mig } \text{ ldan } \text{ D.}$ “Has a woman’s name” (based on emended Skt.) is supported by K, N, and H. D translate as, “Has the eyes of a woman.”

n.1193 The Tibetan translates as, “worships gods.”
thul bar dka’ Tib. “Difficult to subdue” is based on the Tibetan. The Skt. reading suggests “difficult/dangerous to approach.”

byin par phra/ Tib. The Tibetan translates as, “is slight in his giving.”

rgyal ba la ni srog kyang gtong / Tib. The translation of the last pāda is based on the Tibetan. The Skt. translates as, “He is the sun among the victorious lords.”

I.e., the kṣatriya caste.

ma rungs rtag tu bab col byed/ D. “Cruel and rash” doesn’t seem to fit the context, but the Tibetan supports this reading.

Spiny bitter gourd (Momordica monadelpha).

Skt. 15.140d om. Tib.

mgrin pa bum pa ’dra ba dang / D. “Resembling a conch” probably implies that the neck has three lines indicative of good fortune. The Tibetan translates as, “resembling a vase,” reflecting the Sanskrit *kumbha° instead of the extant Skt. *kambu°.

thal gong rgyas Tib. The Tibetan translates as, “Broad, elegant back.”

kun nas dkar med ba spu dang / D. The Tibetan translates as, “No gray body hair anywhere.”

“Hips” om. Tib.

nyams med Tib. The Skt. *kharta*, which could not be identified, is translated into the Tibetan as “blemish.”

sor mo rnams kyi ring ba dang /. The Tibetan translates as, “With toes that are long, and.”

nang stong ma yin mthil mnyam gnas/ Tib. This pāda is unintelligible in the extant Skt. The Tibetan is also obscure.

It is not certain whether the reading here is “ears” (which could only be obtained after emending *varṇau* (or *ārṇau*) to *kṛṇau*, or some other body part that forms a pair, to account for the dual ending. The Tib. is of no help.

In the Tib., “nice to behold” and the entire next verse constitute the description of the person and not of the pair of body parts just mentioned.
The Skt., however, consistently uses the dual ending, clearly indicating that a pair is meant.

n.1210 ‘jam Tib. “Smooth” has been supplied from the Tibetan. The Skt. translates as, “not clinging.”

n.1211 ri mo zab cing D. The Tibetan translates as, “a deep line.”

n.1212 mchig pa rab sngags shin tu chud/ Tib. The Tibetan translates as, “Whose fine testicles are withdrawn.” The Tibetan shin tu chud may be a scribal error for shin tu chung, which would match the extant Skt. svalpatanu.

n.1213 gang tshe skyes dbang gtsang ba dang / /rtse mo dmar la yang dag gnas/ Tib. This half-stanza, again, is not very clear. The Tibetan translates as “Whose penis is clean / And has a red tip.”

n.1214 “During sleep” could euphemistically refer to going to bed for sex.

n.1215 mang po ma yin snum pa dang / /Tib. The Tibetan translates as, “Not abundant and smooth.”

n.1216 It is not clear what period of time is meant, but it is most likely one day.

n.1217 lan gsum bshang zhing sngags drug dran/ D. The Tibetan translates as, “One who defecates three times and recalls the mantra six,” or, alteratively, “One who defecates three times and recalls the six-syllable mantra.” The Tibetan may reflect the Sanskrit *ṣaṇmantrī instead of the extant Skt. ṣaṇmūtrī.

n.1218 Neither the Skt. nor the Tib. specifies which watch of the night this is meant to be.

n.1219 de yi grub pa rtag tu mchog / /las kun byed par snang ba yin/ D. The Tibetan translates as, “They will manifest the best accomplishment / That performs all the activities.”

n.1220 ‘bras bu rnam pa sna tshogs dang / /phun tshogs rnam pa mang po la/ /ni rnam sjes su ‘dod pa yang / /mtshan nyid kyis ni mgon mtshan pa’o/ D. ‘bras bu rnam pa sna tshogs dang / /phun tshogs rnam pa mang po la/ /ni rnam sjes su ‘dod pa yang / /mtshan nyid kyis ni sgon mtshan pa’o/ KY, K, N. The Tibetan that corresponds to Skt. 15.152a–d translates as, “People who pursue / Various types of results / And various kinds of good conditions / Are marked with signs.” The variant sgon mtshan or “previous marks” in KY, K, and N reflects the Sanskrit *pūrvalaksitaḥ in place of the extant Skt. abhilaksitaḥ, which might translate as “Have been previously indicated by marks.”
n.1221 nus pa'i gza' rnams kyis mtshan pa/Tib. The Tibetan translates as, “Are marked by these planets that indicate capability.”

n.1222 nyi ma'i dkjil 'khor mchur kha ni//tho rangs dus su gang skyes dang /gang tshe de yi dus su skyes//de la grub po rab tu snang /D.Skt. 15.153ef is expanded into four lines in the Tibetan that contain additional material and translate as, “If they are born at dawn/ When the sun is rising, / The time at which they are born/ Will manifest accomplishment for them.” Only the first and second verses in this set of four in the Tibetan correspond to Skt. 15.153ef.

n.1223 In the Buddhist and Hindu astrology, the moon and the sun are regarded as “planets” (graha).

n.1224 lus can rnams kyi rtag de la/ma rungs gza' mthong gang yin pa/D. The Tibetan translates as, “For such beings it is always the case / That inauspicious planets are seen.”

n.1225 las ni ngan 'joms skar mda' can/ D; The Tibetan translates as, “Meteors that destroy negative karma,” while the Narthang and Peking read “Meteors that destroy karma.” The Tibetan reflects the Sanskrit *karma nirghātolkinaḥ* instead of the extant Skt. *kampa nirghātaulkinaḥ*.

n.1226 “Looks at” is a technical expression indicating that the astrological aspect of the planet that “looks” is exercising influence on the planet it looks at, and, indirectly, on the affected person.

n.1227 One yoke (or four cubits), as an astronomical distance between celestial objects, is the radial distance of eight degrees (if the Indian astronomical measures of cubit and yoke corresponded to those used in ancient Babylon).

n.1228 phur bus sa de mthong bar 'gyur/Tib. The translation of this half-stanza is partly based on the Tibetan. The Skt. could also be read as “Jupiter is looked at.”

n.1229 de bzhin nyin phyed nyi ma ni//nyi ma phyed du mnyam par mthong / Tib. The Skt. of this half-stanza is not clear, as it could be translated in more than one way. The Tibetan could be translated as “Likewise when the sun is at midday / [Accomplishments?] equal to the sun manifest.”

n.1230 Ketu is here the descending node of the moon. Like Rāhu, it is an imaginary planet that takes 18.6 years to complete one revolution. It is however not clear whether Ketu and Rāhu mentioned in this verse refer to the nodes of the moon, as the Rāhu two lines below seems to refer to an ordinary eclipse.

n.1231 thung 'gyur nyi ma gnya' shing tsam//f 'yed pa nyid du bstan pa ni /D. This sentence is incomprehensible in both the Skt. and the Tibetan. The Tibetan
might translate as, “For a short moment it is a yoke’s distance from the sun. / When this happens, it is said.”

n.1232 The translation of this pāda is a guess. The Skt. *yugāntaka* could be translated as “noon,” but also as “the end of the eon.”

n.1233 *sgra gcan spen pa nyid yin/ mun pa dus dang dus mthar byed/ de nas phar ni thung ba na/ chi ltas skar mda’ sa ’gul byed/ D.* The last four lines in the Tibetan for this obscure verse translate as, “This is Rāhu and Saturn. / At the time of darkness, when the end times have come108/, / If seen far in the distance / Meteors, omens of death, cause earthquakes.”

n.1234 *nyi ma nub kar zangs ma’ mdog* Tib. In the Tibetan, it seems that it is the one who is governed by this planetary influence that is “the color of the setting sun, with a strong tint of vermillion.”

n.1235 The “chief planet,” i.e. the sun, since the sun, in Indic astrology, is referred to be the generic name of a planet.

n.1236 *dbul zhing nad btab glen pa dang/ Tib.* The Tibetan translates as, “Poor, prone to illness, and dull.”

n.1237 ’*gul byed sgra drag dmar ba’i mdog/ mnam lcags nyid kyang rab rdung byed/ D.* The Tibetan translates as, “When the earth shakes, there are terrifying noises, and [all] is the color red, / Meteors strike,”

n.1238 *de bzhin rdo rje mchi ltas dang/ gzhan yang khyim sogs rab tu mthong/ skye bo kun kyiis sgra gcan ni/ mi brad rab tu mthong gyur na/ D.* The Tibetan translates as, “When there is ominous lightning / And the Pleiades and the like are visible, / When all beings behold / The terrifying Rāhu.”

n.1239 *dbul zhing mgon med tshul khrims ’chal/ mi ni rtug tu sdig pa spyod/ D.* The Tibetan translates as, “People who are poor and vulnerable, / Who lack discipline and always engage in evil acts.”

n.1240 *bud med mtshan ni ngan pa dang/ Tib.* The Tibetan translates as, “Women are ugly.”

n.1241 *de ltar skyes gyur skyes pa dang/ ’jig rten mang po skye ba yin/ D.* The Tibetan translates as, “Thus they take birth again and again, / Born into many different worlds.”

n.1242 *lo ni kun la ’dod pa’ang zhes/ D.* The Tibetan translates as, “Every year, whatever is desired,” reflecting the Sanskrit *sarvasaṃvat* instead of the extant Skt. *sarvasampat.*
The translation of this pāda is based on the Tibetan. The Skt. translates as, “The mantra, singularly, always,” and is difficult to make sense of in the context.

The fourth pāda appears to be missing in the Skt. and the Tib.

The Tibetan translates as, “It is said the planets are inciters of karma, / And that one can thus observe them.”

In the Skt., this verse includes two additional lines (one of them with lacunae) between the two half-stanzas. They have been omitted in the translation here, as they don’t seem to add anything in terms of content.

The Tibetan translates as, “Next I will explain / How a mantra reciter can always act with certainty. / I will explain the cause in terms of / The twelve moments and proper and improper times, / And what is neither a cause / Of accomplishment nor progress.” The final line of the Tibetan term 'gro ba min pa' reflects the Sanskrit *ayātaṃ* instead of the extant Skt. *apātraṃ*.

“There are bountiful harvests” has been supplied from the Tibetan (Skt. lacunae).

In place of “kings enjoy prosperity,” the Tibetan translates as, “the sun shines bright, and there is goodness.”

At times when there is rainbow/ It always brings peace to all beings.”

“Now I will describe the wicked ways / And behaviors of flesh eaters / Such as the kravyādas and mātṛs / Who are fierce, wicked, and bring harm.” The Tibetan *sha za rnams kyi spyod pa* may reflect the Sanskrit *ācaritaṃ piśācānām* instead of the extant Skt. *caritaṃ piśīśinām*. The Tibetan *sha za* appears in the first verse as a translation of *kravyāda*, so in this second instance it has been translated literally as “flesh eater” and not as *piśāca*.

Who consider the suffering of others.”
n.1253 *sngags dang rig pa rnuams kyis drangs/*Tib. The Tibetan translates as, “Can summon using this mantra and vidyā.” It is however not clear which mantra is meant. It could be the vidyārāja One Syllable taught in the previous chapter (14.5).

n.1254 *gang du mtshan nyid la brten pas/*/spyo'd pa rgya cher bstan pa yin/*/gzhon gyi lus la gnas nas ni/*/mi lus brten nas gnas pa yin/*D. The Tibetan translates as, “When the indicated target is possessed, / They display a vast number of behaviors. / They inhabit the bodies of others, / Possess the person’s body, and then remain.”

n.1255 “Gods and asuras” (*surāsum*), with its alliteration and the sense derived from the grammar that they represent two opposing parties, is a Skt. stock phrase that has no equivalent in English.

n.1256 *lha ni mchod pa zhes bshed de/*/lha min nga rgyal can gyi rgyus/*/gnas der gnas pa’ang rnuam pa gnysis/*/rim bzhin lha dang lha ma yin/*D. The Tibetan translates as, “The gods are said to be venerable. / The asuras are rooted in pride. / They reside in their two places, / Known respectively as gods and asuras.”

n.1257 *de yang der ni rnuam gnysis te/*/drag pa dang ni thun mong yin/*/de yang der ni rnuam gnysis ’gro/*dge dang mi dge ’gro ba lnga/*Tib. It is not clear how “the five destinies” fits in into this division, as the Skt. is rather vague. The Tibetan translates as, “They each are of two further types: / Those that are cruel and those that are ordinary. / Those fall into two further types: / The virtuous and nonvirtuous among the five destinies.”

n.1258 *der gnas rnuam gsum ’gro ba ste/*/nyi shu cu grangs med pa’o/*lha dbang dang ni ’og min par/*/go rims ji bzhin sa med pa’o/*D. This verse is very unclear and could be translated a number of different ways. It is, however, for the most part supported by the Tibetan apart from the last pāda, which translates as, “Such is the sequence of the non-terrestrial.” The Tibetan reflects the Sanskrit *yathāsaṅkhyam abhūmakāḥ* instead of the extant Skt. *yāmāsaṅkhyamabhūpakāḥ*.

n.1259 This line is omitted in the Tib. The preceding line, “All the noble buddhas,” begins the next verse.

n.1260 *sngags dang rgyud ni rig bcas pas/*D. The Tibetan translates as, “By the mantras and tantras together with the vidyā.”

n.1261 *bog yod rigs ni bzang ba dang/*D. The Tibetan translates as, “Who are careful and of good character.”

n.1262
mi rnams kyi ni mdor bsdu na/ /de dag gi ni lus bzang nas/ D. The Tibetan translates as, “In brief, human beings / Should maintain their bodies, and.”

n.1263  rtag tu shin tu chos don dang / /thar pa’i don du rnam par brtag D. The Tibetan translates as, “Always orient themselves toward liberation / And toward the highest Dharma.”

n.1264  In this passage the terms sattva (sens can) and asattva (sens can ma yin) are medical terms. Sattva refers to the psycho-physical state of purity, balance, and health, and asattva refers to its opposite. This important terminology would be missed if one were to translate the Tibetan sens can and sens can ma yin according to the meaning these terms so often bear outside of the medical literature as “a being” and “not a being.”

n.1265  gang gzhon rnam pa sna tshogs byas/Tib. The last pāda has been supplied from the Tibetan (Skt. lacunae).

n.1266  Part of this pāda is missing in the Skt. The Tibetan however, doesn’t indicate any missing content.

n.1267  This passage is not clear, but it is possibly saying that earth and water are asattva elements, and the remaining two or three are sattva. They are associated with nonhuman and human beings respectively.

n.1268  rgyud ‘di yongs su bshad pa yin/Tib. In place of “sūtra,” the Tibetan translates as, “tantra.” While both are correct, the former accords with the chapter colophons that refer to the Mañjuśrī mūla kalpa as a vaipulyasūtra.

n.1269  de nyid chos ni btsal bya’i phyir/ /rgyud ‘di yongs su bshad pa yin/ /rgyud dang sngags dang sman bzang po/ /bka’ ni yang dag gsungs pa yin/ D. The Tibetan translates as, “It has been taught in this tantra / For those who might seek that teaching. / This scripture perfectly explains / The tantra, mantra, and good medicine.”

n.1270  nad med Tib. The Tibetan translates as, “no illness.”

n.1271  gang ‘di bstan pa dag la ni/ /sngags kun ‘don par byed pa na/ /kun mkiyen shes dang shes bya yi/ /las kyi rgyud ni ‘brel pa dang / /sngags zlos pa yi ched du ni/ /rgyud rnams mtha’ dag sa steng gsungs/ /sngags rgyud ma lus don dag ni/ /bkyang chub rnam gsum gzhog ba ste/ D. The Tibetan corresponding to Skt. 15.218–219 arranges the lines of these verses in a different order. The Tibetan for these two verses reads, “If all the mantras are recited / That are [found] in these teachings, / One connects with the karmic causes / For omniscience of what is knowable. // That which is contained within the mantras to be recited /
Has been taught, on earth, in all the tantras; / The entire meaning of tantra and mantra / Is directed toward the three aspects of awakening.”

n.1272 gzhan la cho ga nb snang ba/ /cho ga'i rgyal po 'di la'ang yod/ Tib. The Tibetan translates as, “That which is found in other manuals / Is also found in this king of manuals.”

n.1273 gang du cho ga'i rgyal po 'dis/ /dbang 'gyur min dang bkug min pa/ /sa steng rten gsum 'di na/ /rig pa'i sngags rgyal de yod min/ D. The Tibetan adds content to this verse in its last line and translates as, “There is no king of vidyāmantras / On earth or in this threefold world / That is not controlled or attracted / By this king of ritual manuals.” The Tibetan translators seem to have read *vidyānājanah (“king of vidyā mantras”) in place of a four-letter lacunae in the Skt. This reading is metrically impossible. The reading conjectured here is *vidyate (“exists”), which fits the meter.

n.1274 sngags rnams kun gyi gsung dag ni/ /rtag tu dge ba don yod 'gyur/ D. The Tibetan translates as, “This teaching of all the buddhas / Is always virtuous and productive,” reflecting the Sanskrit *sarvabuddhānāṃ instead of the extant Skt. sarvabhūtānāṃ.

n.1275 sngags rnams kun la sngags pa ni/ /bzlas dang sbyin sreg rtag 'dod pa'o/ K, L, K, C; sngags rnams kun la sngags pa ni/ /bzlas dang sbyin sreg rtag 'dod pa'o/ D. The Tibetan in K, L, K, and C is closer to the extant Skt. and translates as, “Those who recite all the mantras / Will always have confidence in their recitations and fire sacrifice.”

n.1276 sngags rnams kyi bstan pa ni/ /sngags su nab gnas de 'dir gsungs/ /sngags de rnam par mi rtog par/ /cho ga de 'dir gsungs pa yin/ /sngags de rnam par mi rtog par/ /cho ga de 'dir gsungs pa yin/ /sngags de rnam par mi rtog par/ /cho ga de 'dir gsungs pa yin/ Tib. The Tibetan translates as, “The teachings of the buddhas / Have been taught here in terms of mantra. / In this manual those mantras / Have been taught in a nonconceptual way.”

n.1277 /de tshe 'gro ba blo bzhin du/ /jig rten kun gyi dge mi dge/ Tib. The translation of this half-stanza is partly based on the Tibetan as the Skt. is unclear. The Tibetan translates as, “The virtue and nonvirtue present in all the worlds / Accords with the minds of beings at that time.”

n.1278 “He” probably refers to the king of mantras—Mañjughoṣa—mentioned two verses below.

n.1279 de nyid cho ga 'dir spros pa/ /de bzhin gshegs pa spros pa med/ /jig rten 'das pa rdzogs sngags rgyas/ /jig rten phyir ni 'dir gsungs so/ D. The grammar of this verse was interpreted to accord with the Tibetan. This required reading the BHS nominative plural (*tathāgatā) as an instrumental plural (*tathāgataiḥ). The
Tibetan translates as, “That which is elaborated on in this manual / Was taught here for the sake of the world / By the tathāgatas who lack mental elaborations, / The perfect buddhas who transcend the world.”

n.1280 las rnams kun la shin tu lhag/ /'jig rten las las rab tu 'das/ /chos rnams rnam pa sna tshogs byed/ /'jig rten kun gyis rab tu bsngags/ D. The Tibetan translates as, “It far surpasses all [other] activities, / And is an activity that transcends worldly activities. / It engages the great variety of dharmas, / And is highly praised in all the worlds.”

n.1281 de don yon tan nges grub dang / /'jig rten khams kyi dge mi dge/ /bag med ma bskul ma yin te/ /bskul nas ngas ni chos bshad do/ D. Skt. 15.234cd is probably corrupt, and the translation here is merely a conjecture. The Tibetan is also obscure. One possible translation is, “For that purpose there is virtue and nonvirtue / In the qualities accomplished in the world. / Do not be careless and not request [teachings]; / Request them and I will explain the doctrine.”

n.1282 ngas kyang bshad pa yin/ Tib. “By me” has been supplied from the Tibetan.

n.1283 kun mkhyen ye shes rab 'jug la/ /las rnams gcig tu bsngags pa yin/ /'jig rten sngon las bdag yin te/ /de ni da ltar yongs su spyod/ D. The Tibetan seems to reflect the extant Skt. but interprets it differently and translates as, “Among ways to generate omniscient knowledge, / These activities alone are praiseworthy; / I [performed] this activity in previous worlds, / And [perform] them now in this one.”

n.1284 las ni 'di la'ang snang 'gyur na/ /skye ba 'di la 'grub par 'gyur/ D. The Tibetan translates as, “When these activities do manifest, / They will succeed in this birth.”

n.1285 sgrub pa pos ni bsgrub par bya/ Tib. The Tibetan translates as, “Then the practitioner will be successful.”

n.1286 shin tu yun ring dag gis 'grub/ Tib. The Tibetan translates as, “Will succeed after a long time.”

n.1287 The reference is made here to the immediately preceding chapter.

n.1288 blo dang ldan pa gnod sbyin gyi bdag po lag na rdo rjes nga la dris nas/ /'jam dpal khyod kyi don thams cad bya ba'i las kyi le'u rab 'byam 'khor gyi dkyil 'khor gyi nang du rgya cher sngar bstan pa yin no/ D. This paragraph has been translated mainly from the Tibetan. In the Skt. it begins with “Listen, Mañjuśrī!” The clause “Requested by . . . in his hand” comes at the end of the paragraph and possibly serves to introduce the verse that follows. The Skt. also includes the
phrase “I will [now] teach . . . ” (future tense) which seems to clash with the past tense (“I taught”) of the immediately following section that sums up the previous chapter.

n.1289 *sngags kyi zlos pa bstan pa yin/* D. The Tibetan corresponding to the Skt. *kathitaṃ* *mantrājñāpīnāṃ* (“[all this] was taught for/with reference to the mantra reciters”) translates as, “the recitation of mantras has been taught.”

n.1290 *blo chog rnams* Tib. The Tibetan uses the plural number here, possibly honorific, and translates as, “those of supreme intellect.”

n.1291 *bzung po’i ’gro ba’i skye gnas dang / rgyu dang shes pa’i rnam pa spyod/* Tib. The meaning of the last clause is unclear in both the Skt. and the Tibetan.

n.1292 *las dang las ’bras sens can gyi* / *rgyu dang shes pa’i rnam pa spyod* / Tib. In place of “complete” (sarovāṇ), the Tibetan translates as, “of beings.”

n.1293 This pāda refers to the rites of spirit possession, or possessing another person’s body. The “vessel” is the person who is being possessed. The term used for the act of possession is āveṣa, literally “entry.”

n.1294 This section, from verse 16.4 up to this point, refers to the teachings given in the previous chapter. The phrase “requested in the context of dreams” possibly refers to the fact that the knowledge of dream signs was one of the teachings requested and then the teachings commence with the signs received in dreams (cf. 15.6).

n.1295 *gnod sbyin bdag po* Tib. In place of “the yakṣa,” the Tibetan translates as, “the lord of the yakṣas.”

n.1296 The simple past of “requested” was chosen here to fit the narrative. The Skt. translates as, “[Vajrāpāṇi] requests,” or “May [Vajrapāṇi] request”; the Tibetan, however, uses the perfect tense, possibly to make it fit into the narrative of the remainder of this section. The teachings that Vajrāpāṇi is requesting here were already given in the previous chapter. Due to the switching around of chapters and sections in the MMK during the redactional process, some sections, including most of this chapter, seem to have ended up where they do not belong. A large part of this chapter belongs, narrative-wise, near the beginning of the previous chapter. It is, however, impossible to restore this section to its original position without undoing also the changes to the grammatical tense and mode made by the readactors to make this section fit in its new position.

n.1297
This half-stanza has been reconstructed based on the Tibetan (Skt.: lacunae).

**n.1298**

*bcas pa'i gza' ni gtso bo ste/ /dge dang mi dge legs tshul bzhad*/*D.* This half-stanza has been reconstructed based on the Tibetan (Skt.: lacunae).

*mchog dang tha ma'i spyod pa dang / /dge ba'i don dang ldan pa dang / /zlos pa grub pa'i mtshan ma dang / /bsgrub bya sgrub min rnam par brtags/Tib.* The Tibetan translates as, “The distinction of highest and lowest conduct, / Having a viruous aim, / The characteristics of what a mantra reciter accomplishes, / And what should and should not be accomplished.”

**n.1299**

*rig pa'dzin pa grub 'dod dang / /D.* The Tibetan translates as, “And those who desire the accomplishment of a vidyādharā.”

**n.1300**

*rgyal ba'i snas kyis gsol btab nas / /thub pa mchog gis gsungs pa ni/Tib.* There again seems to be a confusion in the narrative here, possibly due to the switching around of passages. This half-stanza seems to belong at the end of the Buddha Śākyamuni’s teachings that Vajrapāṇi had requested. The Tibetan translators, it seems, tried to resolve the inconsistency by turning this half-stanza around. The Tibetan translates as, “After the son of the conqueror supplicated him, / The Supreme Sage spoke.”

**n.1301**

*gzhon nu 'di ni dngos don khyab gyur cing/ /ma byung 'jig rten phan pa sgrub byed la/ /gro ba kun la phan pa dge phyir ston/ /thar pa shes shing dag pa'i gnas su 'dug K, K. Following the variant khyab gyur in KY and K, the Tibetan translates as, “This divine youth permeates all things, / Is unborn, accomplishes the benefit of the world, / And is a teacher because his virtue benefits all beings. / He understands liberation and abides in a pure state.”

**n.1302**

“The wheel holder” is probably a reference to the Buddha Śākyamuni.

**n.1303**

I.e., the Dharma wheel.

**n.1304**

“Mañju,” as in “Mañjughoṣa.”

**n.1305**

“Knowledge” om. Tib.

**n.1306**

*gang gi mthu ni mkhyen par mi spyod de/ N, H. The translation of the last pāda is based on the Tibetan, as the Skt. is unclear. The grammatical gender of “speech,” called Mañju, now changes to masculine, as this speech is equated with Mañju/Mañjughoṣa.*

**n.1307**

It is unclear who is here being addressed as the “lord of gods.”

**n.1308**

*khyod kyang lha yi dbang phyug 'jig rten khyad par gyis/ /thub bzang shes par nus pa ma yin no/Tib.* The translation of the last Skt. 16.25d is partially informed by the Tibetan, as the Skt. is unclear. The Tibetan reads the Skt. *te* as a shortened...
form of the genitive second person pronoun तवा and translates as, “Even the lord of the gods and his entire world / Cannot comprehend your divine power.”

Unfortunately, the play on words in this verse is impossible to replicate in English. “Gentle Splendor” is the name of Mañjuśrī (माॅज्जुस्री = “gentle/lovely” and श्री = “splendor/glory”).

da ltar Tib. “Present” has been supplied from the Tibetan. The Skt. translates as, “celestial”; the syntax, however, is not clear.

The Skt. भवि (BHS भवि = classical भवे = “in saṃsāra”) could also be translated as “future,” i.e., that one will obtain peace now and awakening in the future, which seems to be the way the Tibetan translators understood it.

Because of the word माॅज्जु (“pleasant,” “gentle”) being used here to describe the awakening, this entire phrase could also be translated—as a figure of speech—as “the awakening of Mañjuśrī.”

The Tibetan corresponding to Skt. 16.31b–d translates as, “And swiftly proceed to the vicinity of the Bodhi tree. / Having arrived there, one will obtain the supreme awakening / And remain there for the benefit of beings.”

The Tibetan translates as, “I taught in my teachings that you are the supreme human,” reflecting the Sanskrit *narottama instead of the extant Skt. ratottama.

The Tibetan reflects the Sanskrit *śantāḥ for the extant Skt. sattā.

The translation of this verse from the Skt. is uncertain. The Tibetan translates as, “Beings who dwell in the Pure Abode / Will all, without exception, become peaceful. / Your mantra is never violated. / Your mantra never fails.”

In place of the extant Skt. श्लेष्माण (“stick/coalesce together”), the Tibetan reflects the Sanskrit *शेषाणाम (“the rest/remainder”).

The Skt. antara is translated into the Tibetan not as “within,” but as “other/separate.”
It is unclear whether the attainment meant here is the “regal state of a śrāvaka” or two separate attainments, that of a śrāvaka and that of a kingdom.

“Our intelligence will grow” om. Tib.

This half-stanza is missing from the Tib. The meaning of Skt. 17.7d is not completely clear.

_inverted activity_ is an activity that goes against the generally accepted norms. In the context of Buddhist tantra, it must not, nevertheless, transgress the bodhisattva principles. In place of “inverted activity,” D translates as, “recitation.” K, L, K, and C, however, support the Skt.

The Tibetan contains lines at this point that translate as, “The families are said to be threefold, / And are the basis of all mantras. / The three families also have eight types, / As is evident in the tantras.” The first and last lines in the Tibetan correspond (with some variation) to Skt. 17.8cd.

The Tibetan translation of this line translates as, “of one type/aspect,” reflecting the Sanskrit *ekavidham* for the extant Skt. *eva vidham*/*evaṃvidham*. The additional material in the Tibetan translation of Skt. 17.8 also mentions that there are three types of religious community (gotra).

“So” and “also” have been supplied from the Tib.

Entire” has been supplied from the Tibetan text. The Skt. here reads śāntam, which translates as, “peaceful.” The threefold seat of the mantras (if “threefold” is implied in this statement) could be a reference to the threefold categorization of mantras into those of the Tathāgata, Vajra, or Lotus family.

I.e. the karma spoken of below. This term combines here the meaning of “activity” and of “karma” (as we use it in English), as, in part at least, it seems to be used in the sense of the (type of) activity that is most suitable for a particular person that is karmically determined.
The Skt. term *pratyaya* (literally “interdependence,” but conventionally “conditions/causes”) here seems to take on a new meaning, namely of determining or ascertaining the person’s karma.

n.1329 This páda could also be translated as, “It is not karma that possesses a body.”

n.1330 *kun nas skye bo rgas pa na/* Tib. In place of “fever,” the Tibetan text translates as, “old age.”

n.1331 *rnam pa sna tshogs la nye bzang / las rnam sna tshogs dag las byung/* Tib. The Tibetan translates as, “Various types of good omens / Arise due to various types of activities.”

n.1332 *dus tshod de bzhin ‘gro ba dang/* Tib. Before “time,” the Skt. has the term *bala* (“strength”), which is unaccounted for in the Tibetan.

n.1333 The meaning is this verse is unclear because of the missing text. The Skt. appears to be missing one páda of text and the Tibetan is missing the entire half-stanza.

n.1334 The meaning of this half-stanza is uncertain as the Skt. could be corrupt. The first páda could read (as suggested by the Tibetan) *karmapratyayah svakānyah* (“karmic causes, those of oneself and others”), which would also correct the meter. The *avyaṅgāni* (“not separate”) in the second páda could be emended to *adhyaṅgāni* (“the main divisions”).

n.1335 *‘di dag rkyen gyi yan lag ni / las ni bdag gir byed pas mtshon / mi mtshon sngags rnam thams cad ni / bgegs las shin tu mi bzad ‘gyur/* Tib. The meaning of the first four pádas is very unclear. The Tibetan varies significantly and translates as, “[Among] these divisions of ascertainment, / One should identify karmas that belong to oneself. / If one fails to identify (“them”?), all the mantras / Will become extremely terrible, obstructing karma.”

n.1336 *byang chub snying por ting ’dzin thob/* Tib. The Tibetan translates as, “Attained samādhi at the seat of awakening.”

n.1337 “[Sitting at] the root of the tree” om. Tib.

n.1338 *de tshe bdud ni bcom par ‘gyur/* Tib. The Skt. text of this half-stanza, which was corrupt and hypermetrical, was reconstructed partly based on the Tibetan text. Before the reconstruction, instead of “the power of the mantra,” the Skt. read “the letters of the mantra.”

n.1339
"omens,” the Tibetan translates as, “dreams.”

The Tibetan inserts two pādas at this point that translate as, “Listen well, you hosts of beings / Who reside on the earth.”

“Present in the three worlds” is a conjectural expansion of the Skt. *trīṣu* (“in the three”), which the Tibetan doesn’t account for.

The Tibetan translates as, “dreams.”

The Tibetan inserts two pādas at this point that translate as, “Listen well, you hosts of beings / Who reside on the earth.”

“Present in the three worlds” is a conjectural expansion of the Skt. *trīṣu* (“in the three”), which the Tibetan doesn’t account for.

The Tibetan gives just one number, “ninety-four thousand.”

The exact meaning of this verse is far from clear.

The Tibetan translates as, “All the mantras will be called to mind,” reflecting a different Skt. reading.

“Uṣṇīṣa” seems to be a metrical abbreviation of Jayoṣṇīṣa. The Tibetan translates as, “Through the blessing of the Uṣṇīṣa mantra.”

The Tibetan translates as “nine” instead of “ninety.”

The Tibetan translates as, “Two and six and five and seven.” The Skt. is very likely corrupt and the numbers themselves difficult to interpret. They seem to refer to different groups of the uṣṇīṣa deities, depending on the categorization. One group that occupies a prominent position in the MMK is that of the eight “uṣṇīṣa kings.”

The last pāda has been supplied from the Tibetan. The Skt. repeats that the uṣṇīṣa kings “are born from the head of the Victorious One.”

From this chapter onward, the chapter numbers are out of step with those in the Tibetan translation. Chapters 18 to 23 in the Sanskrit text are not included.
“Action” refers here to their astrological influences.

The technical Skt. term for “ruled” is *cihnita*, which literally means “marked [by the planet . . .].”

It is not clear whether “cruel planet” refers to Mars (“the . . .”), or any inauspicious graha (“a . . .”).

Punarvasu is a dual nakṣatra, hence the plural ending.

These are the 20th and 21st nakṣatras.

*n. 1357*  
*ynte rgyals dang ni tha chung dang / /dod pa dag ni nyid yin no/H. The Tibetan translates as, “Tiṣya should be considered / As secondary in importance.”

*yang dag bden dang ‘jig rten dang / /snang bar yang ni brjod pa yin/D. The meaning of the first two pádas is unclear. The Tibetan translates as, “The authentic truth and the world / Are said to exist as light.”

*de bzhin rgyal po ‘jig rten dang / /Tib. The last pāda has been supplied from the Tibetan, as some text appears to be missing in the Skt.

*’di dag gi ni nus pa yod/ /Tib. The Tibetan omits “not” and translates as, “They possess these powers.”

It is not clear what power is meant by “this power” (*ayaṃ prabhāvaḥ*), possibly the power to spread happiness and virtue with their light.

*’di dag nad med dag pa ste/ /rtag tu sens can nram mang po/D. The Tibetan translates as, “They were pure and healthy and / There were always many beings.”

*de nas dus ni bri ba na/ /jig rten snod min rab tu ‘jug D. The meaning of this half-stanza is a bit unclear. The Tibetan translates as, “Then, the time started to deteriorate / And beings entered a more unsuitable world.”

*gnod sbyin srin po dri za dang / /Tib. “Gandharvas” has been supplied from the Tibetan. The Skt. *cāriṇa* translates as, “wanderers.”

*khyab ‘jug gis byas gzo spyad dang / /D. The Tibetan translates as, “Crafts manufactured by Viṣṇu.”

*rtsis dang sgyu rtsal ’dod pa dang / /D. The Tibetan translates as “Astrology, and what is considered the fine arts,” which reflects the Sanskrit *kalāsammatam*
instead of the extant Skt. kalpasammat But.

n.1367 log shes de bzin shes pa dang D. The meaning “ignorance” was derived by reading the Skt. tathājñānam as tathā-ajñānam. The Tibetan translation reflects the Sanskrit “jñānam instead of ajñānam, i.e., “knowledge” in place of “ignorance.”

n.1368 rnam rgyal Tib. The Tibetan translates as, “victorious,” reflecting the Sanskrit *vijayam instead of the extant Skt. vinjām.

n.1369 tshegs chung bya bas thob pa yin D. The Tibetan translates as, “By engaging in activities with little difficulty.”

n.1370 rang byung ye shes Tib. In the Tibetan translation, this is “self-arisen [knowledge].” The Skt. form svayambhū, however, does not imply the perfective aspect.

n.1371 de ‘dra’i gnas ni rab mthong ba/phyi rol lam gyis thob ma yin D. The Tibetan translates as, “Experiences of such states / Cannot be attained through the external paths.” Here “external” probably means “non-Buddhist.”

n.1372 rig pa bzang po’i las dga’ bas/KY, K; rig pa bzang po’i las dga’ bas/D. Both readings in the Tibetan are obscure. The reading in KY and K might translate as, “By pursuing logic and the correct ritual action,” reflecting the Sanskrit *yukti instead of the extant Skt. yuktā. The reading in D, which most likely reflects a scribal error that renders the term rig pa as rig pa, might translate as, “By pursuing knowledge and the correct ritual action.”

n.1373 las las grol ba med par ni Tib. The Tibetan translates as, “Without being liberated from karma.”

n.1374 me Tib.

n.1375 ’jig rten skyong ba bzhi dag dang /khams ni bzhi po dag dang ni/ chu dang sa dang rlung dang me/nam mkha’i yongs su bstan pa yin/’byung ba yang dag bsdu ba’i phyir/’di dag ’byung ba chen po yin D. The Tibetan translates as, “The four guardians of the world / And the four elements are / Water, earth, wind, and fire. / Space is referred to as such / Because it contains the elements. / These are the primary elements.”

n.1376 bag med las kyis byas pa yin D. The Tibetan translates as, “When produced by the karma of negligence.”

n.1377 The meaning of this half-stanza is unclear. The form ajāyate (ajāyatas in manuscript R) seems defective because of the short a at the beginning (this a
is not reflected in the Tibetan translation). If, however, the form ajāyatas (in manuscript R) were emended to ajāpataḥ, it could be translated as “without recitation,” which would alter the meaning of the entire statement.

n.1378 thams cad so sor gyur pa ni/ /'jam dpal gyis ni so sor mdzad/Tib. This half-stanza is very obscure in the Skt. It is not clear in the Skt. who “they” are, but the neuter gender seems to indicate the nakṣatras. The Tibetan varies significantly and translates as, “Mañjugōsa can effect all of them, / Each and every one, individually.”

n.1379 khyab 'gyur D. The Skt. viparīta (“wrong,” “inverted,” “contrary”) seems to be translated into the Tibetan as “spread.”

n.1380 Part of the constellation of Taurus is in the nakṣatra of Mṛgaśirā. Being “traversed” probably means being traversed by the moon at the time of one’s birth.

n.1381 In the Indian zodiac, the house of Taurus is shared between the three nakṣatras of Kṛttikā, Rohiṇī, and Mṛgaśirā. This verse treats the Kṛttikā part of Taurus. It should be noted that, although the Indian system has the corresponding twelve zodiac signs, they do not correspond exactly in terms of their position in the sky.

n.1382 “King” is another name for the moon.

n.1383 “Looks upon” is a technical expression indicating that the astrological aspect of the planet that “looks” is exercising influence on the planet it looks at and, indirectly, on the affected person.

n.1384 This passage is very unclear. The translation of the last three pādas may be incorrect.

n.1385 skye ba rnam par ’dres gyur pa’o/ /sems can rnam pa sna tshogs skye/ K, K, N, H; skye ba rnam par ’dris gyur pa’i/ /sems can rnam pa sna tshogs skye/ D, K, K, N, and H seem to support this translation.

n.1386 In the Indian context, a prominent belly could be an indication of well-being and prosperity.

n.1387 chu tshod zung tsam nyi ma dang / /zla ba’i lha ni rab bshad pa/Tib. The Skt. yugamātre is interpreted in the Tib. as “two o’clock,” and udita (“risen”) is mistranslated as “explained” (udita is the past passive participle of both ud + √i (“to rise”) and √vad (“to speak”), thus leading to the confusion).
The exact meaning of this verse is unclear. The Tibetan translation of Skt. 24.62cd might translate as, “Will be influenced by inauspicious planets and / Good and bad factors of such an inauspicious birth.”

In place of “noble and pure,” the Tib. translates as, “generous and courageous.”

There seems to be some confusion here, as the Indian sign of Gemini possibly implied here spans only the first two of the three nakṣatras mentioned.

It is not clear what kind of connection is meant—possibly that the planet is traversing the sign at the time of birth.

There is no mention of a “connection with Jupiter” in the Tibetan.

The Skt. maharddhika, apart from its standard interpretation of “great magical powers,” could simply mean “great presence” or “great majesty.”

This pāda is omitted in the Tib.

Phalgunī is divided into two nakṣatras.

The translation of this verse, even though it seems to be supported by the Tibetan text, is far from certain.

The Tibetan text does not account for the Skt. caura (“thief”) and translates as, “One may become a very heroic person.”

I.e., the stars of the three nakṣatras mentioned above. Every nakṣatra has its “senior” (śreṣṭha) star or stars; in this case these stars are Denebola (in the second Phalgunī), α, β, γ, δ, and ε Corvi (in Hastā), and Spica (in Citrā).

“Another planet” could be Mars, who rules the nakṣatra of Citrā. “Depending on the location” probably means if one is born in the Citrā part of Virgo.

I.e., the “senior” stars of the three nakṣatras mentioned next that are distributed through the Indian sign of Libra.

The “cruel” planet is Mars. He is the regent of the Citrā part of Libra.

The “gentle” planet is the moon, which is also corroborated by the Tib. This probably refers to the northern lunar node (Rāhu), who is the regent of the
n.1403 *yang na zla ba'i bu bdag yin/* Tib. The “ever joyful and auspicious lord” is probably Jupiter, who rules the Viśākhā part of Libra. The Tibetan doesn’t seem to make any reference to Jupiter and translates as, “Or the Lord who is the moon’s son.”

n.1404 These three nakṣatras (though only a part of the last one) are distributed through the Indian sign of Libra.

n.1405 *srang gi khyim ste zang po'i don/ /zla ba la spyod sens can gyi/ /di ni mi bzad zhi ng yin te/ /skal med na yin nor gyi gnas/* D. The meaning of this verse is very unclear, and the translation was informed by the Tibetan. The last pāda has been supplied from the Tibetan entirely, as the Skt., which mentions Bhārgava (Venus?) and Saturn, is corrupt and difficult to interpret. It seems to be saying that Saturn and Venus have their abode (*ālaya*) in Libra, which is true about Venus, as Libra is its house. Saturn too has a connection with Libra, in which it is “exalted.”

n.1406 Possibly, the reading *bahupānamatāḥ* (“fond of drinking”) should be emended to *bahumānamatāḥ* (“taking pleasure in showing respect/being respectable”), which would fit the context better.

n.1407 *spyi mtshan ma yin ngo tsha med/* Tib. The Tibetan has a negation after “modesty,” perhaps reading the Skt. *tathā hrījyā* as *tathāhrījyā* (= *tathā-ahrījyā*).

n.1408 Anurādha is the first nakṣatra of the Indian sign of Scorpio.

n.1409 *bzo yi las ni sgrub pa dang/* Tib. It is unclear if ordinary activities are meant, or perhaps the rituals. The Tibetan translates as, “activities of craftsmanship.”

n.1410 *mi ni mb gtum brtan pa yin/* D. The Tibetan translates as, “fierce and steadfast.”

n.1411 *byis pa gzhon nu'i gzugs yod pa'i/ /de yi skad cig gzas mthong 'gyur/ /sa yi lha mo'i bur gyur pa/ /gang yin de ni mig dmar gsungs/* D. The meaning of the last pāda is unclear. The Tibetan translates as, “One who has the youthful body of a child / Will be immediately influenced by the planet, / Becoming a son of the earth deity. / That [planet] is called Mars.”

n.1412 *rang bu nyid kyis good par byed/* Tib. The Tibetan translates as, “Killed by his own son.”

n.1413 “When the nakṣatra . . . sets in,” i.e., when the sun enters the nakṣatra.

n.1414 This Indian sign is divided between Capricorn and Aquarius.
sngo bzangs mdog tu de dag ’gyur/ D. The Tibetan translation suggests a pale-bluish complexion.

It is not clear if “karma” here means ritual activity (where cruel rites are allowed under certain circumstances), or ordinary activity. The latter would contradict the previous line.

Again, it is the Indian sign of Pisces, whose position in the sky does not correspond exactly to the Pisces in the Western zodiac.

Because of the missing text, it is not clear what “it” refers to; it could be the sun, or perhaps the setting planet Venus, as the following lines seem to indicate.

This is not clear, as Venus is normally regarded as “exalted” in Pisces, rather than having its house there.

rtag tu skye bar mi ’gyur te/ Tib. The Tibetan translates as, “They will never reach old age.”

drang srong rnams kyi chu gnas dang / Tib. The reading “of fish” was obtained by emending the Skt. ṛṣīṇām (“of the sages”) to ḷhaṣāṇām (“of the fish”). The Skt. letters ṛ and ḷha being almost identical, the reading ṛṣīṇām was likely a corruption of ḷhaṣāṇām. The Tibetan supports the incorrect reading ṛṣīṇām, but as ṛṣi can also mean a species of fish, one could perhaps obtain the same meaning even without the emendation.

I.e., the nakṣatras of Pisces.

rnam pa sna tshogs gza’ mchog kyang / Tib. The Tibetan translates as, “There are many significant planets.”

This is “the” eon, rather than “an” eon, as probably the current eon is meant.

lha mtshams la ni sa ’gul na/ mi rmans ’dir ni tshe ring ’gyur/ de dag mi yi ’jig rten ’dir/ phan tshun du ni ’byer bar ’gyur/ D. The Tibetan translates as, “People born under Anurādhā when there is / An earthquake will have a long lifespan. / They are born in the human world / And also thrive in it.” The printed edition of the Sanskrit text includes two additional pādas after this verse that translate as, “Accordingly, the life of humans / Is said to be one hundred years.”

’jug rings las dang skar mda’ dang / D. “Earthquakes” is omitted in the Tibetan.
Kabandha can be the name of a class of comets or of Rāhu. It can also mean “a cloud.”

n.1428  *zla ba nyi ma'i dkyil 'khor la/ mun nag gis ni khebs par gnas/ D.* The Tibetan translates as, “The orbs of the moon and the sun / Will be obscured by darkness.”

n.1429  *lho phyogs la gnas pa yi/ rgyal po chen po rnam par 'jig D.* The translation of this half-stanza is uncertain. The Tibetan translates as, “The great king who resides in the south / Will be destroyed.”

n.1430  In the Tib., this pāda translates as, “And they will plunder each other’s lands.”

n.1431  *kha sha'i lung par gnas pa yi/ Tib.* “The Droṇis” is omitted in the Tibetan.

n.1432  *mi mchog sa ni mang spyod pa/ Tib.* In place of “the most . . . wealthy” (*bhūti-bhūyiṣṭhāḥ*), the Tibetan translates as, “who greatly enjoy the earth,” which reflects the Sanskrit *bhūmi* instead of the extant Skt. *bhūti*.

n.1433  It is not clear if this is “another” temblor, but the timing of it (“when the sun has moved a short distance”) suggests that it is an aftershock.

n.1434  “Or tormented by diseases” *om.* Tib.

n.1435  *dran ldan thos dang de nyid shes/ D.* If transplanted into the Buddhist context, the *śruti* would perhaps correspond to the revealed (“heard”) part of the canon that is authorless, and the *smṛti* (“remembered”) would correspond to the authored part.

n.1436  *de nas nyi ma nub pa na/ de nas yang ni song ba na/ phyi dro dus kyi mtha' la ni/ gal te sa ni nib tu 'gal/ Tib.* This verse is tentatively translated here based on the Tibetan. The Skt. verse remains obscure.

n.1437  At this point the Tibetan repeats the first three pādas of the previous verse.

n.1438  *cung zad thun de bri gyur la/ Tib.* The Skt. translates literally as, “short watch” (*hrāsiyāma*), which seems to be a technical term. The term could also imply a watch that is getting shorter or is running out. The position of this phrase in the text indicates that this is a period between the first and the second watch, possibly at the end of the first watch.

n.1439  *de nas thun de zad pa'i mthar/ Tib.* The Skt. translates literally as “at the end of the short watch (*hrāsiyāma*).”

n.1440  Anger is related to or caused by a bile disorder.
n.1441  *bar ma'i thun ni bri gyur nas* / Tib. It is not clear in what sense the word *hrāsi* ("short") is used here. The Tibetan translates as, "When the middle watch is decreasing."

n.1442  *des ni sngar bstan sel bar byed* / Tib. Tibetan translates as, "It will destroy the aforementioned." The Tibetan reflects the Sanskrit *pūrvoktaṃ* instead of the extant Skt. *yad vakram*. The Tibetan renders this verse in only three lines and does not contain any equivalent of Skt. 24.174b.

n.1443  *tha skar snar ma nyid dang ni* / Tib. In place of “Aśvinī, Bharaṇī,” the Tibetan translates as, “Rohiṇī.”

n.1444  *skar ma dag ni 'di dag la'/dkyil 'khor nyid kyang bri bar bya* / D. The phrase "with [the same] stars" (tārakaiḥ) is absent in the Tibetan. Its meaning is unclear.

n.1445  *yul gzhan dag tu 'gro byed dang* / D. "Not" is missing from the Tibetan. The Skt. version is probably correct, as the fifteenth day is not included in the list of days that are auspicious for travel/pilgrimage given in the next verse.

n.1446  *dkyil 'khor gyi ni sngags rgyud dag/sngags rnam thams cad mi bri'o* / D. The translation of this half-stanza is uncertain. The Tibetan translates as, "Do not draw any of the mantra deities / Or maṇḍala mantra systems."

n.1447  The Skt. of this half-stanza could also be translated as “The mantras pronounced on these [days] / For the sake of removing obstacles will not succeed.”

n.1448  The next verse suggests that “joined” (śliṣṭa) means “dwelling in,” i.e., traversing through.

n.1449  The translation of the second half-stanza (pādas b and c in the Skt.) has been half guessed, as the Sanskrit is very obscure. These lines are omitted in the Tibetan translation.

n.1450  *bya bzhin nyid dang legs mdzes dang* / Tib. The Tibetan interprets the word for “beautiful” (suśobhana) as the name of another muhūrta.

n.1451  Numbers 9 and 10 are repeated in the Skt. for the second time (with Saumya changed to Soma), which probably was an attempt, on the part of one of the redactors, to get the number 12. The Tib. omits pādas b and c altogether.

n.1452  *yud tsam dag tu bstan pa ni/nyin zhag sum cu nyid la'o* / Tib. The Tibetan translates as, “Referred to as the muhūrtas, / There are said to be thirty in a single day.”
bcu pa char ni 'bab 'gyur te/ /bcu bzhi pa ni yul 'khor 'jig D. The Tibetan translates as, “A rain that falls on the tenth / Means the kingdom will be destroyed on the fourteenth. /” The Tibetan reflects the Sanskrit variant *rāṣṭra (“kingdom”) instead of the extant Skt. rātrau (“at night”).

It is not clear what kind of counting is meant. Possibly one is supposed to go over, as part of a sādhana, the time units listed below.

Unmesanimesa means opening and closing the eyes, i.e. the time it takes to blink.

Skt. 24.198cd, which seems to define one kṣaṇa for the second time, is omitted in the Tib.

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Skt. 24.198cd, which seems to define one kṣaṇa for the second time, is omitted in the Tib.

The Tibetan translates as, “This time measure / Is designated as the three samkhya,” which reflects the Sanskrit *samkhya instead of the extant the Skt. sandhye.

These two pādas refer to a lunar eclipse. The meaning is not clear, as one would perhaps expect these lines to delineate half of a year as a six-month time unit in this position on the list. The reading in the Skt., however, is confirmed by the Tibetan.

The last pāda is unclear, but the translation here is supported by the Tibetan.

The “lord of dānavas” is Rāhu.

shar phyogs gnas pa’i rgyal po ni/ /s最关键 words here are not clear. The Tibetan translates as, “The king who lives in the east / Will be killed with animosity, without a doubt.”

And then the lord named Vajra.”

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Vaṅga om. Tib.

The Tibetan translates as, “Bondage and external military invasions / Will occur for the prominent people.”

It is not clear what vyasta (literally “cut off/divided”) actually means here, possibly it is “obscured” as this seems to be about a solar eclipse. The Tibetan translates as “stays in the center.”
The “redness” of the moon indicates a total lunar eclipse; it is called a “blood moon.”

rgyal po rkun ma'i 'jigs chen 'byung/ Tib. It is not clear who the “king’s thieves” are; perhaps they are tax collectors. The Tibetan translates as, “There will be a great emergency concerning the king and thieves.”

“Swallowed . . . from the east,” because the lunar eclipse always starts on the left (eastern) side of the moon’s disk.

The solar eclipse always begins on the right (western) side of the sun’s disk.

ma ga d+hAr ni mi yi bdag /sems can rgyal po'i thabs nyams par/ Tib. The meaning of this half-stanza is not clear, because of the variant readings sarvaḥ /satvaḥ /satva. The Tibetan, which seems to reflect the reading sattva, translates as, “The rulers in Magadhā / Will lose their dominion over beings.”

It is not clear whether the compound grahoperāga means the “color (uparāga) of the eclipse (graha)” or is meant to be a repetition of two synonyms (“eclipse-eclipse”), as uparāga can mean both “color” and “eclipse.” The next verse suggests that it could be “color.”

khum rna ser ba mjug rings ni / /nyi ma lnga yi bar du yod / /de 'og 'jig rten sems las 'byung / /ngogs la spyod cing gnas pa yi/ D. The Tibetan translates as, “The haze, hail, and comets / Will persist for five days. / Thereafter the people living in Tirabhukti / Will become concerned.”

skye bo'i bdag po de 'ching 'gyur/ In place of “will die,” the Tibetan translates as, “will be imprisoned.”

Skt. 24.232ef oṃ. Tib.

‘ad ni spangs pa Tib. In place of “rain,” the Tib. translates as, “light.”

phan tshun chos ni mi mthong dang / /mi yi spyod yul mthong ba min/ Tib. The Tibetan translates as, “Humans will not see each other’s qualities. / They will not be perceptible to them.”

gang dag las kyis byung gyur pa/D. The translation of this pāda has been informed by the Tibetan, which reflects the Sanskrit *karma instead of the extant Skt. kampaḥ (“shaking”).

bcwa brgyad pa D. The Tibetan translations of the text record this as chapter 18.
kye kye gza' dang rgyu skar kyi tshogs rnams khyed cag thams cad nyan cig Tib. “The planets and the nakṣatras” has been supplied from the Tibetan (Skt.: lacunae).

n.1480 sngags dang / rgyud dang / dbang bskur ba dang / dkyil 'khor dang / D. The Tibetan reads the compound mantratantrābhisekamāṇḍala as a dvandva that translates as, “the mantra, the tantra, the empowerment, and the maṇḍala.”

n.1481 “Homa” om. Tib.

n.1482 The grammar of this part, starting from “This sovereign,” is not very clear.

n.1483 sens can ma rungs pa thams cad kyang dgag par gyis shig /bstan par gyis shig D. “Restrained/stopped” (roddhaivaṇī) is omitted in the Tibetan.

n.1484 sngags rnams kun la nib 'jug phyir/ Tib. In the Tibetan the Skt. pracṛtte (here translated as “can be used instead of”) is translated as “can be applied to.”

n.1485 “He” is the mantra, as the mantra here is a male deity.

n.1486 The last sentence of this paragraph is missing from the Tib.

n.1487 yi ge gcig po 'di la D. In place of “the preserver,” the Tibetan translates as, “the single syllable,” reflecting the Sanskrit *ekākṣaro 'yāṃ instead of the extant Skt. ānukṣako 'yāṃ.

n.1488 gtsug tor las byung bstan pa yin/ In the Tib., this pāda translates as, “Teachings that emerge from Uṣṇīṣa,” which reflects the Sanskrit *uṣṇāsasambhavaḥ instead of the extant Skt. uṣṇāsasammataḥ.

n.1489 snying rje dbang la brten nas ni/ D. The syntax of this pāda is ambiguous. The Tibetan translates as, “Based on the power of compassion.”

n.1490 chos kyi dbyings la brten nas ni/. The Tibetan translates as, “Based in the sphere of phenomena,” reflecting the Sanskrit *niśritya instead of the extant Skt. niḥṣrtya.

n.1491 This pāda is missing from the Tib.

n.1492 There is a play on words in the Skt., as dharmadhātu can mean “the sphere of phenomena” and also “Dharma relic(s).” The verse seems to be about the one-syllable mantra (the “lord of the world”) recited above, as an example of an immaterial relic.

n.1493 When this mantra was first introduced in 14.4-5, the epithet ekākṣara was used as a proper name, One Syllable. In this chapter the epithet uṣṇīṣa appears to
be used as its proper name instead.

n.1494 The epithet ajita (“unconquered”) could also refer to Viṣṇu or to Śiva.

n.1495 “Nailing” (kīlana) or “nailing down,” alludes to the ritual act of driving a stake (kīla) the the heart of a spirit in the form of an effigy.

n.1496 gzhan gyi rig sngags gcig par ’dod na/D. “Of others” has been supplied from the Tibetan.

n.1497 The use of the term “effigy” (pratikṛti) indicates that the vidyā is a spirit or a deity and a spell at the same time.

n.1498 I.e., with kuśa grass. “With the same” (anena) om. Tib.

n.1499 seng ldeng gi phur pas Tib. The Tibetan translates as “with a dagger made of cutch wood.”

n.1500 Possibly one “makes a knot” to tie the thread around the effigy.

n.1501 Brown mustard (Brassica juncea, Skt. rājikā).

n.1502 'chi bar 'gyur ro Tib. In place of “will be chastised” (śiṣṭita bhavati), the Tibetan translates as, “will die.”

n.1503 The wording, to “carry out the order,” again indicates that the mantra is the deity.

n.1504 Again, the mantra who “dies” is the deity.

n.1505 brgya rtsa brgyad Tib. The Tibetan translates as, “one hundred and eight.”

n.1506 The three sweet substances are sugar, honey, and ghee.

n.1507 The last two sentences, starting from “If one wants to enthrall yakṣas,” are missing from the Tib.

n.1508 “Nāgas” om. Tib.

n.1509 In the Tibetan this verse translates as, “The seventh supreme sage taught / This mantra to the hosts of deities. / Then, versed in the conditions of the world, liberated, / And free from passion, he recited the mantra.”

n.1510 “Wheel holder” is a reference to the One Syllable mantra taught in this chapter, whose ritual will be taught in the next chapter.
mdor bsdus nas ni bshad pa yin/Tib. The Tibetan translates as “I have taught” instead of the future “I will teach” that introduces the rites taught in the next chapter.

n.1512  
bcu dgu pa  
Tib. The Tibetan translations of the text record this as chapter 19.

n.1513  
“Again” om. Tib.

n.1514  
“But now only briefly” om. Tib.

n.1515  
ras ris kyi tshad rgya che ba'i sbyor ba sgrub pa nyams par 'gyur bas/ D. The Tibetan translates as, “The practice of executing the painting in its extended version has degenerated.”

n.1516  
I.e., involving perhaps the “supreme” of the three types of painting mentioned before.

n.1517  
“Supreme” om. Tib.

n.1518  
“Jewel of” om. Tib.

n.1519  
de bzhin gshegs pa rin chen tog ces bya ba D. The Tibetan translates as, “The supreme victor, the tathāgata named Ratnaketu.”

n.1520  
“White” om. D; dkar po K, L, K, C.

n.1521  
ka shi ka'i gos  
Tib. In the Tibetan the Skt. kauśeya (“silk”) is translated as “Benares cloth” (ka shi ka). Possibly the translator assumed that kauśeya was derived from kāśī, i.e., the Skt. name for Benares.

n.1522  
sangs rgyas dang byang chub sems dpa' thams cad mngon par dgyes pa dang /sangs rgyas dang byang chub sems dpa' thams cad kyis su bsngags pa 'grub par 'gyur ro/  
D. The Tibetan translates as, “All the buddhas and bodhisattvas will be delighted and one will become a siddha praised by all the buddhas and bodhisattvas.”

n.1523  
de blang na nam mkha' la 'gro ste/ D. The Tibetan translates as, “When one holds it, one will soar in the sky.”

n.1524  
Prātihāra is a special type of bright fortnight, but it is not clear at what intervals they come; it is thus not clear how long the practice will take before it is accomplished.

n.1525  
It is far from clear how exactly this object is fashioned. The danḍa (literally “stick/rod”) could be a handle, or perhaps a leg or support of some kind.
n. 1526  *lha'i lus thob cing* Tib. “The body” is missing in the Skt.

n. 1527  *mar gyi mar me brgya* Tib. The Tibetan translates as, “one hundred butter lamps.”

n. 1528  This last sentence is missing from the Tib.

n. 1529  “Mantra” is missing from the Skt.

n. 1530  Tejorāśi and Sitātapatra are another two in the group of eight uṣṇīśa kings.

n. 1531  *phyog na rdo rje dang 'dra bar ngyogs pa'i mtshan nyid du 'gyur ro* / Tib. Instead of “power” (*bala*), the Tibetan has “swift nature.”

n. 1532  *skra rna cha gdub kor dang 'dra bar 'khyil ba dang* / Tib. The Tibetan translates as, “With hair that is curled in tight ringlets.”

n. 1533  *rnga gi gnas su rab tu zhigs te* / D. Instead of “commence the sādhana,” the Tibetan translates as, “enter one’s own place.”

n. 1534  *sngar gang bsams pa nyid du grub par 'gyur te* / D. “Will be accomplished” is missing from the Skt.

n. 1535  *rig pa 'dzin pa thams cad me tog gi char 'bebs dang lha thams cad kyang me tog gi char rab tu 'bebs par 'gyur ro* / D. The Tibetan translates as, “All of the vidyādharas will rain flowers and all of the gods will rain flowers as well.”

n. 1536  *rig pa 'dzin pa'i rgyal po mig gsum par 'gyur te* / D. The Tibetan translates as, “One will become a king of the vidyādharas who has three eyes and be like a second Maheśvara.”

n. 1537  *seng ldeng gi phur bu* Tib. *Acacia catechu*.

n. 1538  *yan lag rma med pa'i skyes bu'i ro blangs te* / D. The Tibetan translates as, “Take an uninjured human corpse, pin it down with four stakes made of khadira wood, cast a powder of precious jewels on top of its chest, and perform the offering.” The Tibetan omits details found in the Skt. such as the fact that the practitioner should be seated on the corpse and the fact that this is a fire offering. Both the Skt. and the Tibetan indicate that the corpse should be male.

n. 1539  *thab mo ba mdog nag po'i mthil gyis ba'i rnam lngas bkrus te* / D. The original sentence includes a few words at this point that have been omitted in the translation here because they do not make sense in the Skt. (which seems either corrupt, or incomplete, or both) or in the Tibetan. The Skt. seems to be
saying, “rinse it with the five products of a cow with one/either of the two black †mayur.” The Tibetan translates as, “rinse it with the five products of a cow using the palm of the hand of a soldier with a black complexion.”

n.1540  rdo rje lcags kyu dang bdag nyid la gdungs dkar pos bsrung bar bya’o/ D. The Tibetan translates as, “The vajra-goad and oneself will be protected by Sitātapatra.”

n.1541  phur bu la lan mNGon par bsnags pa byas te/ phyogs bzin gtor la phur bus btab na ’od tu being ba byas shing D. The Tibetan translates as, “Incant the stakes with the mantra seven times. Then make a cast offering to the four directions and pin it with the stakes, and it will be held down.” The Tibetan ’og tu bcings ba byas shing reflects the Sanskrit *adhobandhaṃ instead of the extant Skt. athābandhaṃ.

n.1542  “The gods” om. Tib.

n.1543  gang gi tshe ’chi ba de’i tshe phyag na rdo rje’i gnas su ‘gro zing phyag na rdo rje mthong bar ’gyur ro/ Tib. The Tibetan translates as, “When one dies, one will proceed to Vajrapāṇi’s realm and see Vajrapāṇi.”

n.1544  It is not specified what painting; possibly the painting of Ratnaketu, central to this chapter.

n.1545  de’i sngags kyi ming bzung la ’bum bzla zhing / Tib. Neither the Tibetan nor the Skt. (which are an exact match) explicitly mention a “target” here, but that is most likely the intended meaning of this line.

n.1546  “Honey” om. Tib.

n.1547  phyug chen po dbang du byed par ’dod na/ Tib. “Enthrall” is missing from the Skt.

n.1548  lho phyogs su yud tsam gyis D. The Tibetan translates as, “light a fire a little bit to the southern direction.”

n.1549  klu mo dbang du byed par ’dod na/ Tib. Instead of “summon” the Tibetan translates as, “bring under one’s command.”

n.1550  The Skt. name is, fittingly for a nāginī sādhana, “nāga flowers” (*nāgapuṣpa).

n.1551  This sentence about the elixir is missing from the Tib.

n.1552  ’phags pa rdo rje ’dzin Tib. Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.

n.1553  de nas bcom ldan ’das kyi yul bskyod par ’gyur zhing / D. Because it deviates from the Sanskrit, it is not clear exactly which connotation the Tibetan term yul
bares in this instance. One possible translation might be “Then the Blessed One’s realm will tremble.”

n.1554 “Other vidyādhāras,” because Vajrapāṇi is a vidyādhara (as well as a yakṣa).

n.1555 The Skt. pavitra (Tib. dag byed) can mean “sacrificial grass,” but also myrobalan and other things.

n.1556 skye bo thams cad dbang du ‘gyur la de’i tshe ‘di thams cad dbang du byed par ‘gyur te/Tib. The meaning is not completely clear. The Tibetan translates as, “One will bring all people under one’s control, and then all of this will be brought under one’s control.”

n.1557 “Seven” om. Tib.

n.1558 “Cloth” om. Tib.

n.1559 pda ma’i rnam pa ‘dra ba’i thab khung byas la/D. The Tibetan translates as, “One should make a fire pit in the shape of a lotus.”

n.1560 zhag bdun gyis ni grong ngam grong khyer gyi ‘chi ba mang po’i nye bar ‘tshe ba zhi bar ‘gyur ro/shing sha ma’i yam shing la zho dang sbrang rtsi dang mar gyis btags pa’i sbyin sreg stong rtsa brgyad kyang bya’o’/yang na shing u dum bA na yam shing la zho dang sbrang rtsi dang mar gyis btags pa’i sbyin sreg stong rtsa brgyad kyang bya’o’/char mi ‘bab pa la ni mngar gsum gyi sbyin sreg byas na thams cad du mcho’ tu zhi ba chen por ‘gyur ro/D. In the Tibetan, the section that begins with the phrase “Within seven nights” up to this point translates as, “Within seven days, pestilence with high mortality will be pacified for the entire village or town. One should offer oblations of sticks of the śamī tree smeared with curds, honey, and ghee one thousand and eight times. Alternatively, one should offer oblations of sticks of the udumbara tree smeared with curds, honey, and ghee one thousand and eight times. In the event of drought, if one offers the three sweet things everything will be completely pacified.”

n.1561 This last sentence is missing from the Tib.

n.1562 nad thams cad Tib. The term used in the Tibetan commonly translates as “disease” but is also used at times to translate the Sankrit jvara or “fever.”

n.1563 phyag rgya dang ldan pa’i ji skad gsungs pa’i sngags kyi seng ldeng gi yam shing la zho dang sbrang rtsi dang mar gyis btags pa’i sbyin sreg stong rtsa brgyad byas na lha ma yin gi sngags ’joms par byed do/D. The last sentence in the Tibetan translates as, “If one performs one thousand and eight homas with sandalwood sticks,
incanted with the mantra and mudra, smeared with curd, honey and ghee, one will smash the mantras of the asuras.”

n.1564 This paragraph is missing from the Tib.

n.1565 dus gsum du nyin mtshan nyi shu rtsa gcig la 'bras thub po che la zho dang sbrang rtsi dang mar gyis btags pa'i sbyin sreg stong rtsa brgyad byas na/longs spyod thob par 'gyur ro/D. The Tibetan translates as, “If one offers one thousand and eight homas at the three junctions of the day and night for twenty-one days and nights, using winnowed rice grains smeared with curds, honey, and ghee, one will obtain enjoyments.”

n.1566 sbyin sreg stong rtsa brgyad bya'o/Tib. The Tibetan translates as, “one should offer one thousand and eight oblations.”

n.1567 bo son cha'i shing. Damanaka is usually the Skt. name for “mugwort.” The Tibetan, however, suggests that in this case it may refer to Sesbania grandiflora.

n.1568 bil ba'i shing gi yan shing gis so/. The Tibetan translates as, “one should offer branches of the bilva tree.”

n.1569 Possibly Vatica robusta.

n.1570 log 'dren thams cad la ni zhag bdun du sbyin sreg brgya rtsa brgyad pa'o/D. The Tibetan combines this clause with the contents of the next sentence and translates as, “for all vināyakas, one should offer one hundred and eight oblations for seven days.”

n.1571 rgyal po'i bu la ni. The Tib. translates as, “the son of a king,” or “a prince.”

n.1572 yungs kar D. For “royal mustard,” the Tibetan translates as, “white mustard.”

n.1573 The mantra in question, like in most of this section, must be the uṣṇīṣa king bhrūṁ, also referred to as the cakravartin Uṣṇīṣa, or One Syllable.

n.1574 tshim zhing rgyas par byas par 'gyur ro/Tib. The Tibetan translates as, “will be pleased and cause one to thrive.”

n.1575 dug gis reg pa D. Instead of “destroyed,” the Tibetan translates as, “was in contact with poison.”

n.1576 I.e., the one described above.

n.1577 yungs kar gyi rgyal po D. The Tibetan again suggests “white mustard.”
ji srid du bzlas kyang rig pa 'bras bu med par shes na Tib. The Tibetan translates as, “If one knows the vidyā has been fruitless despite the number of recitations.”

n.1579 “Blessed One” probably refers to Uṣṇīṣarāja.

n.1580 I.e., together with his mantra, as the mantra and the deity are one and the same.

n.1581 'bras bu med pa'i rgyu ston par 'gyur ro/ Tib. The Tibetan translates as, “and the reason that it has been fruitless will be revealed.”

n.1582 lam 'gog par byed Tib. The Tibetan seems to be saying the opposite and translates literally as, “blocking a path.”

n.1583 myur du bzlas pa 'bum bya'o/ Tib. The Tibetan translates as, “quickly recite one hundred thousand times.”

n.1584 The Skt. adds here, “during a lunar eclipse.” This reading seems less plausible, as it would imply that the practitioner has the foreknowledge of the eclipse (which is possible, but unlikely), and that the rite can be performed only on rare occasions when an eclipse occurs.

n.1585 klu'i shing yang skem par byed cing D. The Tibetan translates as, “dessicating a nāga’s tree.”

n.1586 “Turning them to dust” om. Tib.

n.1587 gtsug spyod kyis kyang mgon sum du bgegs byed par mi nus so/D. The Tibetan translates as, “Even the practice of the crown is unable to directly obstruct one.”

n.1588 The second part of this sentence, starting from “as one becomes Mūrdhaṭaka,” is missing from the Tib.

n.1589 yi ge gcig pas pad+ma 'bum dor na/ Tib. The Tibetan specifies One Syllable as the mantra to be used while offering the lotuses.

n.1590 ci ste 'bru gcig pa dang bcas pa'i pad+ma 'bum phng gsum dor na Tib. The Tibetan again specifies One Syllable as the mantra to be used.

n.1591 ci ste 'bru gcig pa dang bcas pa'i pad+ma 'bum phng gsum dor na sa kin la dbang ba'i rgyal por 'gyur ro/flnga 'bum bzlas na 'dzam bu'i gling gi bdag por 'gyur ro/D. The Tibetan translates as, “If one offers three hundred thousand lotuses while reciting the One Syllable, one will become king of all the land. / If one recites
the mantra five hundred thousand times, one will become the lord of Jambudvīpa.”

n.1592 "sa 'og tu 'jug pa'i sgor rkang pa bzhag ste/ 'bum phrag gsum bzlas na 'khrul 'khor thams cad bcom nas dog pa med par 'gyur zhing /D. In the Tibetan these last two sentences translate as, “If one places a foot upon an entranceway that leads underground and recites the mantra three hundred thousand times, all the magical devices will be destroyed and one will not be afraid.”

n.1593 khyab 'jug gi 'khor lo'i 'jigs pa med par 'gyur ro/Tib. The negation “no” is reflected in the Tibetan but is missing from the Skt.

n.1594 Viṣṇu’s discus is his magical weapon.

n.1595 "dus gsum du sna ma'i me tog la lan geig bzlas nas/ bcom ldan 'das kyi zhab kyi nthe bo'i drung du bzhag pa byas nas/ ci tsam na zhab kyi ntho bo nas 'od zer byung nas/ sgrub pa po de'i lus la zhugs par 'gyur gyi bar du byas na/ D. The Tibetan translates as, “Place jasmine flowers that have been incanted with the mantra once before the Blessed One’s big toe three times a day, and / until light radiates from the toe/ and enters the practitioner’s body.”

n.1596 'khor dang ldan par yang 'gyur ro/Tib. Instead of “surrounded by a retinue,” the Tibetan translates as, “one will obtain a retinue.”

n.1597 ji srid rgya mtsho las bram ze'i gzugs kyis 'ong bar 'gyur ro/. The Tibetan translates as, “until the form of a brahmin appears out of the ocean.” The Tibetan reflects the Sanskrit *samudrāt instead of the extant Skt. samudraḥ.

n.1598 lam gcod par byed par yang mi nus so/D. Here the Tibetan seems to be translating the standard BHS term aparipatthadāyin (“not posing a threat,” “not causing alarm”) literally as “not being able to cut off/forsake the path.”

n.1599 cho 'phrul chen po'i zla ba phyed la sna ma'i me tog dang ldan pas re re zhing bzlas shing / bcom ldan 'das kyi gtsug tor gyi steng du 'bum phrag geig phul na/ D. The translation here is based on the Tibetan. Instead of “above the uṣṇīṣa of the Blessed One,” the Skt. translates as, “above Blessed Uṣṇīṣarāja.”

n.1600 gtsug tor gyi rgyal po thams cad kyi kyang bsgrub par bya ba yin te/ cho ga thams cad 'di nūid la shyar bar bya zhing / gtsug tor gyi rgyal po thams cad kyi kyang 'di bsgrub par bya'o/ /cho ga thams cad kyi kyang 'di bsgrub par bya'o/. The Tibetan translates these last two sentences (with parts seemingly repeated twice) as, “It should be attained through the practice of all the uṣṇīṣa kings. All the rites should be joined to this one. It should be attained through the practice of all the uṣṇīṣa kings. It should realized through all the rites.”
n.1601 “And deposit it where the trove [is supposed to be]” *om*. Tib.

n.1602 ‘khor lnga bcu *Tib*. The Tibetan translates as, “retinue of fifty.”

n.1603 “Horses” *om*. Tib.

n.1604 *pad+ma’i mtshor phyin nas pad+ma ‘bum gyis mchod na sa kun gyi rgyal thabs thob par ’gyur ro/?Tib*. The translation here follows the Tibetan, which translates as, “obtain a kingdom of all the land.” The Skt. *sāmantarājya* rather suggests a borderland or bordering kingdom.

n.1605 sna ma’i me tog ’bum gyis rgya mtshor ’gro ba’i chu bo la sngags dang bcas pas gtor na/ D. The Tibetan translates as, “incanted jasmine flowers.”

n.1606 lha’i rgyal po thams cad kyis kyang ring po nas mthong na ‘jigs pas dga’ bar ’gyur ro/ /lha rnams kyi rgyal po thams cad du yang ’gyur ro/ D. The Tibetan appears to be corrupt and translates as, “When the kings of the gods see you from a distance, they will be enraptured by fear. / So shall it be for all of the kings of the gods.”

n.1607 Skt. 26.61 *om*. Tib.

n.1608 *nyi shu pa* *Tib*. The Tibetan translations of the text record this as chapter 20.

n.1609 ‘jam dpal bstan pa’ di ni de bzhin gshegs pa thams cad kyi nor du gyur pa/ chos kyi mdzod ‘jig rten pa rnams kyi bsam pa ’bras bu dang bcas pa byed pa’i phyir nor bu rin po che lta bur gyur pa’o/ D. The Tibetan translates as, “This teaching, Mañjuśrī, is the jewel of all the tathāgatas. This treasure chest of Dharma is like a wish fulfilling jewel because it brings the wishes of worldly beings to fruition.”

n.1610 *sems can thams cad kyi bsams pa yongs su rdzogs par bya ba’i phyir cho ga bzhin du bzas pa byas na thob pa yin no/ D. The phrase, “will fulfill the wishes of all beings” is based on the Tibetan, which translates as, “Since it can fulfill the wishes of all beings, if one has recited the mantra following the proper procedure, one will attain the result.” Sections of this line are not found in the Skt.

n.1611 “Tathāgata-vidyārājas” must refer to other uṣṇīṣa kings—Sitātapatra, Tejorāśi, and so forth.

n.1612 sngags zlos pa thams cad kyi kyang nges par tshe dang ye shes dpag tu med pa rnams par nges pa’i dbang po’i rgyal po bcom ldan ’das de bzhin gshegs pa ’di la dang por ngag gis kyang phyag byas te/ D. The Tibetan translates as, “Mantra reciters, first, worship this blessed tathāgata Amitāyurjñānaviniścayarājendra by
saying, ‘Homage to the blessed tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha!’”

n.1613  de bzhin gshegs pa gsum gyi mtshan  Tib. “The three tathāgatas,” which clearly refers to the three tathāgatas mentioned in the previous paragraph, is based on the Tibetan. The Skt. translates as “mantra-tathāgatas,” which would still refer to the same three.

n.1614  “Was taught” is missing from the Skt.

n.1615  sngasgs thams cad kyi don grub par byed pa/ Tib. The Tibetan translates as, “accomplishes the goal of all mantras.”

n.1616  ’jam pa’i dbyangs khyod kyi cho ga’i rgyal po’i mchog tu gtsang ba dang gtsang ba dam pa dang ’jig rten rnams la phan pa’i phyir rab tu sbyar bar bya’o/ C; ’jam pa’i dbyangs khyod kyi cho ga’i rgyal po mchog tu gtsang ba dang gtsang ba dam pa dang ’jig rten rnams la phan pa’i phyir rab tu sbyar bar bya’o/ D. Following the variant in C, the Tibetan translates as, “Mañjughoṣa, it is the supreme and purest of your king of ritual manuals and can be employed for the benefit of worldly beings.” The variant in the Tibetan translation may be the result of a scribal error related to the homonymic affinity between the Tibetan terms gtsang ba (*śuddha) and gsang ba (*rahasya,*guhya).

The material in Skt. 27.7–27.9 is rendered in prose in the Tibetan translation.

n.1618  “Propagated/spoken by the victorious ones” om. Tib.

n.1619  gzhan gyis pham pa  Tib. The Tibetan adds this category of individuals who are prohibited from being taught this mantra. The Tibetan gzhan gyis pham pa is likely a translation of the Sanskrit *parājaya*, which literally translates as “conquest by another,” can refer to a “loss” or “defeat,” but can also refer to “desertion” or “turning away from” something. It is thus very likely that the term gzhan gyis pham pa refers to some category of “apostate,” and, given the context, in this case it appears to refer to a category of Buddhist apostate.

n.1620  By Mañjughoṣa.

n.1621  Literally, “sang.”

n.1622  yi ge u dang rtag ’gro zhes/ /jig rten na ni rtag ’jug ’gyur/ D. The Tibetan offers a more ontological interpretation of this half-stanza that translates as, “The letter u refers to wind. / It constantly moves in the world.” The Tibetan rtag ’gro zhes appears to be a corrupted rendering of the extant Skt. gatinityajñaḥ that employs the wrong sibilant (zhes instead of shes).
“Amitāyus” is usually the name of a buddha, not a buddhafield. Here it is probably a metrical substitute for “Amitavyūhavatī.”

“Amitāyurjñānaviniścaya” is here an abbreviated form of Amitāyurjñānaviniścayarājendra.

“The king of kings” (rājendra) is the latter part of the name of Amitāyurjñānaviniścayarājendra.

We learn from 27.28 below that this “Buddha’s son” was Mahāsthāmaprāpta.

“This verse consists of only three lines in the Tibetan and translates as, “Then the tathāgatas/ Taught the most supreme of mantras / To those buddha sons.”

“The Dharma king” seems to be here an epithet of Śākyamuni, who is about to pronounce the mantra.

“The Dharma king” seems to be here an epithet of Śākyamuni, who is about to pronounce the mantra.

Mañjusvara is a name-variant, synonymous in meaning, of Mañjughoṣa.

“three million.”

“without relying on another mantra and without focusing on anything else.”

“generating bodhicitta, taking the vows of the five precepts, receiving the bodhisattva vow.”
It is unclear what the “three white foods” are.

gos dkar po Tib. The Tibetan translates as, “white clothes.”

“Jeweled” om. Tib.

mtthing shing gi rdo la bshugs pa Tib. The Tibetan translates as, “seated on a monolith turquoise stone.”

It is not clear whether he is sitting or standing.

rin po che’i ri la bzhugs pa/ Tib. The translates as, “sitting on a jewel mountain.”

me tog gi phreng ba ’dzin cing / Tib. The Tibetan adds a phrase that translates as, “holding a flower garland.”

g.yas phyogs su de bzhin gshegs pa gnyis bri bar bya ba la/ sA la’i dbang po’i rgyal po dang rin chen tog khor yug tu kun nas ’bar ba’i ’od dang ldan pa/ g.yon phyogs su gser thub dang ’od srung rnam pa thams cad kyi mchog dang ldan pa/ D. The Tibetan translates as, “To the right are the two tathāgatas Śālendra rāja and Ratnaketu, who are surrounded by halos of blazing light. On the left are Kanakamuni and Kāśyapa with all of their supreme features.”

me tog thams cad kyis gcal bkram pa/ pad+ma’i gdan gnyis la bzhugs pa/ ha cang mi ring ba na chos’chad cing skyil mo krong gis bzhugs pa/ D. The Tibetan translates as, “Bestrewn with all manner of flowers, / they are seated atop two lotus seats. / They teach the Dharma to those nearby and are seated with their legs crossed.”

“Above” possibly means that Sunetra is directly above, whereas the other four tathāgatas were (“are”?) to the right and left of Amitāyurvinīścaya-rājendra.

’dod pa thams cad dang bza’ ba dang spyod pa gtsor byed pa’i sgrub pa po la ni las stong rtsa bryad kyi las phran tshegs la nab tu sbyar ’grub par ’gyur ro/ D. This sentence is not completely clear. The Tibetan seems to translate as, “A practitioner who emphasizes conduct related to food and all manner of desires will have accomplishment by performing the lesser activities of the one thousand and eight rites.”

lha’i gnas su ma hyas pa/ Tib. The Tibetan translates as, “It is not performed in a temple.”

gal te dbang du ma gyur pa de’i tshe/ Tib. The Skt. yadā na paśyate (“if he does not see”) suggests granting an audience. The Tib., however, translates as, “if the
king is not enthralled,” reflecting the Sanskrit *vaśyate* instead of the extant Skt. *paśyate*.

n.1650 *gal te zhi bar ma gyur na phung khol chen po dang ldan par ’gyur te/ srog gi lhag ma tsam lus par ’gyur ro/* Tib. The Tibetan translates as, “If they are not pacified, great misfortune will befall them and only a fraction of their life force will remain in their bodies.”

n.1651 *tho rangs yul gyi bdag po’i rgyal po sphyan drangs par ’gyur ro/ de dang lhan cig tu gros byas na bsam pa bden pa nge bar ston par ’gyur te/ D.* The grammar of the last two sentences in the Skt. is confused and the meaning is not clear. The Tibetan translates as, “In the morning, one will be summoned by the king who is the local ruler. When one has consulted with him, one can teach him the truth.”

n.1652 *brom ze’i dgra K, K; bram ze’i skra D; bram se skra zer sga J, C.*

n.1653 *tho rangs bram ze’i dgra zho bar ’gyur ro/ gal te rgyal po sbyang bar ’gyur na las gzhan yang yod de/ D.* The meaning here is uncertain, as the Skt. *vidviṣṭa* can be translated in more than one way. The Tibetan translates as, “In the morning, one’s brahmin enemies will be pacified. / The following is another rite for when a king is angry.”

n.1654 *grong nyung ba’am mang po rab tu ster bar ’gyur te/ nges par zla ba drug gis don yos par ’grub par yang ’gyur ro/ D.* The Tibetan translates as, “He will donate a few or many villages, and within six months one will certainly attain unfailing accomplishment.”

n.1655 */de nas rigs bzhis las gang yang rung ba rtags gtsos bo dang ldan pa’am lha gzhan nam ’jig rten pa la dad pa dag sams ’khrugs par gyur na/ phyogs gang na gnos pa der thal ba de gtor na yul gzhan du ’gro bar ’gyur ba’am skyo bar ’gyur ba’am mtshan mo gsal bar ’gyur ba’am nye du la gnod par ’gyur ro/ de phyir gso ba ni ’o ma’i sreg blugs stong rtsa bskyad kyis sbyin sreg byas na sos par ’gyur ro/ D.* The grammar of the first sentence of this paragraph seems corrupt and the meaning unclear. The Tibetan for this entire paragraph translates as, “When someone from any of the four castes who has an elevated status or has faith in other gods or worldly beings becomes mentally disturbed, if one throws the ashes in the direction of where they live, they will move to another country, they will become distressed, they will yawn at night, or those close to them will be harmed. To undo this, when one has performed a fire offering with one thousand and eight oblations of milk, they will become well.”

n.1656 “There is also another rite” om. Tib.
yang na gza’ bzhi po nyid kyi cho gas

D. It is unclear what is meant by “the same procedure,” as the procedure described next differs from the one described above. In place of “It should be performed during a lunar eclipse following the same procedure,” the Tibetan translates as, “Following the procedure of the fourth planet,” reflecting the Sanskrit *caturgrahe instead of the extant Skt. candragrahe.

me tog dkar po dri zhim po

Tib. In place of “dried,” the Tibetan translates as, “white.”

I.e., the different types of sticks just mentioned should be smeared with ghee.

The Skt. name for a blue lotus (*utpala) has been kept here in order to distinguish this mudrā from the lotus mudrā (*padmamudrā).

It is not clear whether “these rites” refers to the rites above or below in the text. The passage, however, seems to be about cruel rites.

D. The Tibetan translates as, “The vulnerable, / The destitute.”

Although the Tibetan translation has rendered some lines in proper meter, the Tibetan translation of Skt. 27.58–27.60 is rendered primarily in prose.

bab chol med

D. The Tibetan translates as, “not impetuous.”

Although the Tibetan supports “yogins” (*yoginām), the original readings might have been “yogas” (*yogānām) in the sense of “methods,” as this would fit the context better.

blo yis

Tib. The Tibetan translates as, “intelligent ones,” reflecting the Sanskrit *budhaiḥ instead of the extant Skt. buddhaiḥ.

Probably “the ashes” as described in 27.56 above.

las rnams brtsams nas sngon du ni/

Tib. The meaning here is not very clear. The Tibetan translates as, “The rites should be terminated/ Two weeks after they were previously initiated.” The Tibetan grammar for the phrase brtsams nas sngon du implies the reading “prior to initiating,” but it would make little sense to terminate a ritual two weeks before it has even begun.

Starting from this pāda and throughout the following section, a double translation is required in places to account for the two meanings of the word
karman, which can mean “rite/activity” or “karma/karmic accumulation.” An alternative translation is provided in parenthesis whenever appropriate.

n.1670 dkar nag ’bras bu ’byung byed pa/Tib. Both the Skt. and the Tibetan contain terms that translate as “black and white.” This is both unmetrical (in the Skt.) and doesn’t fit the context very well.

n.1671 dkar las dkar ba byung / inag las nag pa rab tu smin/D. The meaning of the last half-stanza is unclear in the Skt. The Tibetan translates as, “The white deeds always produce white [results], / And the black deeds fully ripen into black [results].”

n.1672 ’dres las ’dres pa’i las rnams ni/ /’dres pa dag tu rnam par smin/ /de bzhin las ’di sna tshogs su/ /de nyid sangs rgyas gzigs pa yi/ thugs rje can gyis gsungs pa’o/D. This verse is rendered in five pādas in the Tibetan. It translates as, “Mixed actions from mixed rites / Fully ripen into mixed results. / In this way, the compassionate ones / Who see the nature of reality / Taught the rites (karma) as being so diverse.”

n.1673 sngags kyis dge ba ’grub ’gyur zhes/ /de bzhin gshegs pas rab tu gsungs/ /las rnams sna tshogs gsungs pa ni/ /sgrug pa rnams la bs dus don yin/ D. The Tibetan translates as, “The tathāgatas said that / One should use mantra to accomplish virtuous actions. / The various rites that they taught / Are summarized in the sādhanas.”

n.1674 sgrub pa po ni mi ’grub ste/Tib. The Tibetan contains an additional line here that translates as, “One will not become a practitioner.”

n.1675 dus dang tshod dang bzlas pa dang / sbyin sreg mthong bas de bzhin ’grub/D. “Synchronized” (Skt. kālapramāṇa) is also a term used in music in the sense of the tempo. In the context of the homa, this probably implies the correct speed and/or the synchronization of the mantra recitation with the oblatory cycle. The mantra is repeated once for each individual homa, with the oblation cast into the fire at the last word of the mantra, svāhā. The Tibetan deviates a bit from the Skt. and translates as, “By observing the right recitation tempo, / The fire offering will be a success.”

n.1676 “That include the painting” om. Tib.

n.1677 le’u ngyi shu rtsa gcig pa D. The Tibetan translations of the text record this as chapter 21.

n.1678 nas ris dang po Tib. In place of “in front of this painting,” the Tibetan has “this first painting.”
It is not clear in the Skt. why the “one-syllable mantra” is mentioned twice and whether it is the same one-syllable mantra or not. The Tibetan translates as, “It will be the ritual of this first painting—whether it be this one’s single-syllable heart mantra, the six-syllable mantra ending with ma, your aforementioned six-syllable heart mantra, or the single-syllable mantra with om first—that, at a later time in the future . . .”

The Tibetan translates as, “for seven days or three weeks.”

Subhūmi om. Tib.

The Tibetan reflects the Sanskrit *Sujāta instead of the extant Skt. Suśobhana.

“The earth” is missing from the Skt.

In place of “lightning,” the Tibetan translates as, “knowledge,” reflecting the Sanskrit *vidyā instead of the extant Skt. *vidyutā.

The Tibetan translates as, “All the bodhisattvas hold flowers in their hands [while] they look at the Blessed One’s face.”

The Skt. is slightly corrupt here. The Tibetan translates as, “with the upper part of their bodies bowing to the feet of the Blessed One.” This is likely not meant to be taken literally because these figures couldn’t all be bowing to the Blessed One’s feet, given the way that they are arranged on the canvas.

The Tibetan translates as, “change clothes three times [a day].”

The Tibetan translates as, “sustaining oneself on vegetables, a handful of barley, milk, and alms.”

The Tibetan translates as, “bali and lamps.”

The Tibetan includes “snakes” in this list, but omits “dogs.”
The Tibetan inserts here “cakes made of pounded Indian bdellium.”

The “retention of semen” (śukrabandha) in this text seems to refer to nocturnal emissions in particular. This also seems to be the case here, because of the context of sleeping and dreams.

The Tibetan translates as, “not very fast.”

“One” is missing in the Skt.

The Skt. could be saying “the face of Blessed Mañjuśrī, the divine youth.”

The Skt. does not specify what kind of fruit. The Tibetan translates as, “pomelo” or a kind of lemon (lit. “a mātulungi fruit”).

The procedure is not clear at this point. The Skt. suggests that one places the fragrances and some grain at the bottom of the fire pit and starts the fire above it. The Tibetan translates as, “One should place all of the grain below, construct [the fire pit] on top of it, and start a new fire using the following procedure.”

Having incanted it one thousand and eight times, one should offer it with the sacrificial spoon.

Blessed Mañjuśrī, the divine youth.” The Skt. just translates as, “Blessed One.”

The Tibetan translates as, “Blessed Mañjuśrī, the divine youth.”

This sentence is missing from the Tib.

The Tibetan translates as, “one thousand and eight.”
The Tibetan translates *dravya* not as “[power] substances,” but as “wealth.” In other contexts in the MMK, however, *dravya* refers to the power of medicinal substances.

n.1707  “One hundred thousand” om. Tib.

n.1708  *nang gi sbyin sreg* D. The Tibetan translates as, “houses” in place of “barley,” but this seems to be a one-letter typo—“house” is *nang* and “barley” is *nad*.

n.1709  *gu gul dang me tog pri yang ku mar dang lhan cig sbyin sreg bya’o*/Tib. The Tibetan translates as, “One should offer oblations of bdellium and beautyberry together.”

n.1710  *shing arka dang snā’i me tog gis chu la sbyin pa byas na* D. The Skt. being corrupt, it is not clear how the crown flower plant fits in here. The Tibetan translates as, “If one offers sticks of the crown flower plant and royal jasmine flowers into the water,” possibly reflecting the reading *arkakāṣṭhānāṃ*.

n.1711  *lhag ma dkyil ‘khor la bzhag na* Tib. The Tibetan inserts here “having placed the remainder on a maṇḍala.”

n.1712  Neither the Skt. nor the Tib. specifies what it is that one brings to mind, but it perhaps is the mantra or the deity, which, in the context of the MMK, are one and the same.

n.1713  *sra rtsi* Tib. Possibly *Vatica robusta*.

n.1714  *mig sman* Tib. In place of “bowl,” the Tibetan translates as, “eye medicine.”

n.1715  *rmi lam ngan pa mthong nas lang te bdag nyid kyis bzlas pa byas nas* D. The Tibetan translates as, “If one wakes up after having a bad dream and incants oneself.”

n.1716  *til gyi tshigs sam mar* Tib. The Tibetan translates as, “If one offers sesame cakes or an oblation of ghee.”

n.1717  *thams cad bcig tu byas te sbyin sreg byas nas bzhi mdo’am khang stong ngam shing gcig pa dag tu gtor na btang na* D. The Tibetan omits “all [the castes] will become enthralled” and combines this sentence with the first sentence of the next paragraph: “If one mixes all of them together and offers an oblation at a crossroads, an empty house, or a solitary tree.”

n.1718  *gdong la bltas* Tib. The Tibetan translates as, “looking at someone’s face.”

n.1719  *skud pa la mdud pa byas zding* Tib. “Knot on a thread” seems to be the Tibetan translation of the Skt. *mūśnaka*, which could not be identified.
bzlas pa byas na Tib. Instead of “go to sleep,” the Tibetan translates as, “incant.” This reflects the Sanskrit *japtavyam* instead of the extant Skt. *svaptavyam*.

zar ma’i me tog Tib. The Skt. *nīlīkalika* is translated into the Tibetan as zar ma, which can mean either “sesame” or “flax.”

This sentence is missing from the Tib. The Skt. sentence includes one more word, artari or ārtari, which could not be identified; it seems to qualify “rites.”

This sentence is omitted in the Tib.

Each time one casts an oblationary lotus into the fire, one repeats the mantra once.

gu gul gyi yam shing stong rtsa bgyad kyi sbyin sreg byas na nor dang ’bru rnam thob par ’gyur ro/D. The Tibetan translates as, “If one performs the fire offering using one thousand and eight bdellium sticks, one will obtain wealth and grain.”

ba glang gi lci ba las byung ba’i ’bras thug po che D. It is not clear what “cow’s rice” is. The Tibetan translates as, “rice grown in cow dung.”

zar ma’i me tog Tib. The Tibetan reflects the Sanskrit. *atasīpuṣpāṇi* (“flax flowers”) instead of the extant Skt. *agastipuṣpāṇi*. The Skt. agasti or agati refers to *Sesbania grandiflora*.

shing ka ra bI ra’i me tog la shing ’o ma can ’o ma med pas Tib. The Tibetan translates as, “oleander flowers and desiccated [sticks from?] a sappy tree.”

‘di nyid kyi cho gas me tog dri zhim pa la lan ’bum bzlas te/zhabs kyi drung du bzhag na rtag tu bde bar ’gyur ro/D. It is unspecified whose feet. Possibly one should make a figurine of Mañjuśrī as described in 28.29 below, and make the offering at its feet. The Tibetan translates as, “Following this same procedure, one should incant fragrant flowers one hundred thousand times and place them before the feet.”

This seems to be a description of Kārttikeya-Mañjuśrī.

sna ma’i me tog la lan ’bum bzlas te zhabs drung du bzhag la Tib. It is not specified whose feet. The Tibetan translates as, “One should incant flowers of royal jasmine one hundred thousand times and place them at the feet.”

rmi lam du ’di la ji ltar ’dod pa ston par ’gyur ro/ Tib. The meaning of this sentence is unclear. The Tibetan translates as, “As one is dreaming, [he?] will
teach whatever one wishes.”

n.1733 “Suchlike” probably means that the basket is also made of gold or silver.

n.1734 yi ge gcig pa Tib. “One” is missing from the Skt.

n.1735 zhab s.yon pa’i mdun du bu mo kha’as sbyin par bya’o/Tib. The Tibetan translates as, “and provide food for the young girls in front of the left foot.”

n.1736 The Skt. name for a pink lotus (padma) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

n.1737 bkra shis ldan g.yi phyag rgya/Tib. The Tibetan translates svastikamudrā as “the mudrā of auspiciousness.”

n.1738 g.yo ba’i phyag rgya Tib. The Tibetan translates as, “moving mudrā.”

n.1739 “And no one else” om. Tib.

n.1740 de dang lhan cig smra ba Tib. The Tibetan translates as, “one will speak with him.” The Sanskrit word ulla payati, guess-translated here as “brings … up,” has a range of meanings associated with speaking, but none of them fit the context very well. Possibly the entire sentence is corrupt. One of the known meanings is to “call out” [to somebody]. Here, because of the instrumental case of “with someone,” it seems more likely that this is about bringing up Mañjuśrī’s name in conversation, rather than calling him.

n.1741 rgya shug gi ’bras bus sbyin seg byas na gang gi ming bzung de dbang du ’gyur ro/Tib. The Tibetan preserves and additional line here that translates as, “If one offers oblations using jujube berries, whoever’s name one [recites] while offering, that person will be enthralled.”

n.1742 “Śṛṅgāṭaka” can be the name of several plants.

n.1743 Possibly Scirpus kysoor. The Tibetan translation does not include instructions for enthralling members of the vaisya caste.

n.1744 ut+pa la’i rtsa ba Tib. The Tibetan translation reflects the Sanskrit śālukāni (“lotus root”) instead of the extant Skt. śālukāni.

n.1745 ka lany+dzA ri ka Tib. Unidentified.

n.1746 “Pāṭala” could also be the name of other plant species.

n.1747 “Śrīparṇi” could be the name of more than one plant species.

n.1748 Possibly Indian pennywort.
n.1749  Shorn to remove loose fibers.

n.1750  It is not clear whether the two nāgas each hold a stalk of a lotus flower, or they hold and support the stalk of the lotus that Mañjuśrī is sitting on.

n.1751  *me ’bar bar mngon par ’byin pa/* D. The Tibetan translates as, “She sends forth a blaze of fire.”

n.1752  *mar me’i mchod pa chen po bya zhing /Tib. The Tibetan translates as, “a large pūjā of lamps.”

n.1753  *lha’i mig* Tib. “Divine” is missing from the Skt.

n.1754  “And will laugh” om. Tib.

n.1755  “Śrīparṇi” could be the name of more than one plant species.

n.1756  *mi snang bar ’gyur ro/* Tib. The Tibetan reflects the Sanskrit *aḍṛṣyāḥ* ("invisible") instead of the extant Skt. *aḍhrṣyāḥ* ("invincible").

n.1757  The three metals, according to the Monier-Williams dictionary, are copper, brass, and bellmetal.

n.1758  *dgra thams cad ’joms par byed par ’gyur ro/* The Tibetan adds a phrase that translates as, “all one’s enemies will be defeated.”

n.1759  Bodhi trees begin their lives as epiphytes growing on other trees.

n.1760  *mi snang bar ’gyur ro/* Tib. In place of “invincible” (*aḍhrṣyo*) the Tibetan translates as, “invisible,” reflecting the Sanskrit *aḍṛṣyo*.

n.1761  An “asura opening” is a fissure in the ground leading to any of the subterranean paradises.

n.1762  *ji snyed sgrub pa’i grogs mchog dang llan cig ’dod pa de snyed dang llan cig* Tib. The Tibetan translates as, “with whatever mystic partner one desires.”

n.1763  It seems a bit strange that Maitreya would dwell in the asura realm underground, but the Tibetan makes this even more explicit and translates as, “Maitreya also dwells [there] and one will be able to behold him.”

n.1764  “Unsullied” is supplied from the Tibetan. It seems to be the translation of the Skt. *aṅkākolīne*, which form could be corrupt, or could perhaps suggest “free from the kākola poison.”

n.1765  *blon po skye bo mang pos bkur bar ’gyur to/* Tib. In place of “many people,” the Tibetan translates as, “all ministers.”
n.1766  “In the same locality” om. Tib.

n.1767  zla ba gnyis so/Tib. The Tibetan translates as “two months.”

n.1768  Those that are “in a river” are probably the nāgas. This last line is not included in the Tibetan translation.

n.1769  gzhon nu'i bdag po'i cho gas yin gyi/sngags gzhon gyi cho gas ma yin na/D. The Tibetan translates as, “using the rite of the divine youth’s lord and not rites of any other mantras.”

n.1770  cho ga'i rgyal po bde byed pa/Tib. This pāda has been supplied from the Tibetan (Skt. lacunae), where it appears as the las line of the verse corresponding to Skt. 28.47.

n.1771  The accumulations of merit and insight.

n.1772  sred pa mthar ni gtug bya'i phyir/K, K; sred pa mthar ni gtugs bya'i phyir/N; srid pa mthar ni gtug bya'i phyir/D, H. Following the variants in K, K, and N, this line translates as, “So that they will reach the end of craving.”

n.1773  sngags dang rgyud ni nga yis bstan/Tib. In place of “arise based on the mantra methods,” the Tibetan translates as, “mantra and tantra are taught by me,” apparently translating the Skt. samodita as “taught.” In the MMK, though, samodita seems to be used in the sense of “arisen (udita) in unison with (sama).”

n.1774  grub dang sgrub dang de bzhin ndzas/sngags dang rgyud ni nga yis bstan/sgrub pa zlos pa rnams la'id/cho ga'i rgyal po bdag nyid che/sems can rnams ni gdul don du/jig rten 'dren pa rnams kyi gsungs/D. The Tibetan for this verse might be translated as, “The accomplishments and practice, and likewise substances, / Mantra, and tantra, are taught by me / For the practitioners and mantra reciters here. / This great king of manuals / Is taught by the guides of this world / In order to tame sentient beings.”

n.1775  The accomplishment [method] referred to here seems to be the seventh ritual procedure taught in the next chapter.

n.1776  nga yis Tib. The Tibetan adds “by me.”

n.1777  le'u ngyi shu rtsa gnyis pa Tib. The Tibetan translations of the text record this as chapter 22.

n.1778  ’jig rten thams cad kyi's ma gos pa/Tib. The Tibetan translates as, “It is unstained by any of the worlds,” reflecting the Sanskrit *sarvalokair aliptakam instead of
the extant Skt. *sarvalokānuliptakam.*

n.1779  *bla gos phrag par gzar ba* Tib. “With his upper robe over one shoulder” is based on the Tibetan. The Skt. seems to be saying “with his upper robe loose.”

n.1780  “Yak-tail whisk” *om.* Tib.

n.1781  The lotus is in his left hand, and the whisk in his right.

n.1782  The last sentence could be corrupt; it would perhaps make more sense to say, “If one succeeds in this, one will also become proficient.”

n.1783  *byang chub smsa sa rjes su thob par ‘gyur ro/* Tib. The Tibetan adds a line here that translates as, “One will subsequently obtain the bodhisattva levels.”

n.1784  *lan stong bsgags shing dgang gzar gyis lan stong blug pa byas la/* D. The Tibetan translates as, “One should incant it one thousand times and pour it one thousand times with the two ladles.”

n.1785  *pad+ma+i snod* Tib. The Tibetan translates as, “lotus vessel,” reflecting the Sanskrit *padmapātra* instead of the extant Skt. *padmapattra.*

n.1786  *dro ba byung bas ni* D. “If it gets hot, one will be able” has been supplied from the Tibetan.

n.1787  *sman de phyung nas lcags gsum gyis yongs su dkri ba byas la yang khar nb tu bcug na ni snang bar ‘gyur ro/D. The Tibetan translates as, “Remove the medicinal seeds, wrap them them the three metals, and place them in your mouth, and you will be invisible.”

n.1788  *bzlas pa ‘bum byas* Tib. The Tibetan translates as, “one hundred thousand.”

n.1789  *bzlas pa ‘bum phrag bcu gnyis byas* Tib. The Tibetan translates as, “If you perform one hundred thousand and twelve mantra recitations.”

n.1790  *Badara* can be the name of the jujube, but also of other plants. The Tib. word could mean “jujube” or “juniper.”

n.1791  *rgyal po dbang du ‘gyur ro/D. The Tibetan translates as, “you can enthrall a king.”

n.1792  *til la zho dang mar gyis btags pas sbyin sreg ‘bum phrag stong byas na thams cad kyi dam pa’i khyim gyi bdag po chen por ‘gyur ro/D. In place of this whole paragraph, the Tib. has only one sentence: “If one offers one hundred
thousand oblations of sesame seeds smeared with curds and ghee, one will become a great householder who is superior to all.”

n.1793 sbyin sreg ’bum byas na Tib. In place of “ten thousand,“ the Tib. has “one hundred thousand.”

n.1794 me tog gi ri ma las sbyin sreg D. Unidentified.

n.1795 “Seventh” om. Tib.

n.1796 nyi shu rtsa bsum Tib. The Tibetan translations of the text record this as chapter 23.

n.1797 ’jam dpal khyod kyi sngags dang rgyud dang rig pa’i rgyal po dang ’khor los sgyur ba la sogs pa dang de bzhin gshogs pa thams cad kyi gtsug tor la sogs pa dang sngags thams cad kyi grub pa’i gnas yod de/Tib. “Tathāgata-uṣṇīṣas,” here and elsewhere in the MMK, refers to the deities called uṣṇīṣa kings. The Tibetan translates as, “Mañjuśrī, there are places where one can accomplish your mantra system, the vidyādhara and cakravartin and the like, all of the tathāgata-uṣṇīṣas and the like, and all mantras.”

n.1798 The word tathāgata has a feminine ending in the Skt. This could be either a corruption or could reflect the gender of vidyā (feminine).

n.1799 skye bo skal ldan bzang po ni/Tib. The subject of this sentence in the Tibetan translates as, “The fortunate and sublime beings.”

n.1800 mdzod dang nor bu’i rigs dag kyang / Tib. The Tibetan translates as, “the Treasure and Jewel families.”

n.1801 de nas rtag tu ku sha’i grong/Tib. The Tibetan translates as, “in the city of “Kuśi” (i.e., Kuśinagara), reflecting the Sanskrit *kuśipuryāṃ instead of the extant Skt. kāśipuryāṃ.

n.1802 It is unclear whether the Skt. prācyām should be taken in the literal sense of “in the east,” or as the locative singular of a proper name, Prācī.

n.1803 30.10cd om. Tib.

n.1804 sgrol ma khro gnyer can dag dang / Tib. “Tārā” has been supplied from the Tibetan to fill the lacunae in the Skt.

n.1805 gdugs dkar rnams kyi sngags rnams dang / Tib. The Tibetan reflects the Sanskrit *Sitātapatrā instead of the extant Skt. Sitā, which is likely, as the longer name could have been shortened for metrical reasons.
n.1806  *zla ba'i grong khyer rgya mtsho dang /shar gyi yul ni kho m yug* Tib. It is unclear who the four kumāris are. Also “in/on the great ocean” could refer to the general location where all these mantra deities can be accomplished. The Tibetan translates as, “The lunar city, ocean, / And the eastern regions.”

n.1807  *yul ni mchog dbang khor yug tu*/Tib. The reading “Himalayas” was arrived at after emending *agrendre* (locative case) to *agendre*. Agendra (Mountain Lord) could be a metrical paraphrase of Śailapati, or another name of the Himalayas. The Tibetan reflects the Sanskrit *agrendm* and translates as “Everywhere in the country of the supreme lord.”

n.1808  *ri rtse tshang tshing nang dang ni*/Tib. In place of “lovers’ hideouts” (*śṛṅgāragahvam*), the Tibetan translates as “mountaintops and wilderness,” reflecting perhaps the Sanskrit *śikhara gahvam*.

n.1809  *log ’dren bgegs ni byed pa yi/bzlas pa dag ni ’grub par ’gyur/ /glang po’i cha byed yang dag ldan/ /mche ba gtsigs pa gzi brjid che/.* The Tibetan translates as, “One can accomplish the mantra recitations / Of the vināyakas who create obstacles / And who assume the appearance of an elephant, / Bare their fangs, and are magnificent.”

n.1810  This part is unclear. Pretas are normally associated with Yama and the southern direction, whereas the southwest is the quarter of rākṣasas. Possibly this half-stanza actually speaks of rākṣasas, describing them as “human-eating” (a frequent description of rākṣasas) beings of preta birth or origin.

n.1811  The “preta king” is normally Yama, but here he could be, as mentioned below, one of the chief rākṣasas, Vajrakruñca.

n.1812  *nlo rje khrö bo* Tib. In place of Vajrakruñca, the Tibetan reflects *Vajrakrodha*, which could be the correct reading.

n.1813  *zhi ba khyab ’jug gis bstan pa’i sngags bzhan dag kyang ’grub par ’gyur/Tib. The Tibetan translates as, “Other mantras that were taught by Śiva / And Viṣṇu can be accomplished as well.”

n.1814  *gdug cing gdug pa’i las dag ni/ kha yi gnas su bstan pa yin/ /sngags rnams gdug pa’i las rnams ni/ /dag na nlo rjes bstan pa dag/D.* The Tibetan translates as, “The performance of cruel mantras and cruel rites / That was taught in the god realms, / The mantras and cruel rites / That were taught by Vajrapāṇi.”

n.1815  *myur du yang dag ’grub par snang /D.* The Tibetan translates as, “Will appear to be accomplished swiftly and perfectly.”
The Tibetan translates as, “The mantras that Aditya taught / Are known as ‘Surya’s mantras.’ / Those who live in the west / Will accomplish that mantra system.” The Tibetan reflects the Sanskrit *mantrāḥ sauryāś (or saurāś) caiva prakīrtitāḥ* for the extant Skt. *mantrāḥ saumyāś caiva prakīrtitāḥ*.

The “lord of yakṣas” is Kubera. He is called here by one of his epithets, Dhanada.

“Victorious one” here stands for the Tathāgata family. The Tibetan translates as, “The mantras of the Victor’s family.”

The meaning of the last pāda is not clear.

“Their” probably refers to the just-mentioned Elephant and Jewel families.

The meaning of this verse is unclear in both the Skt. and the Tib.

The translation of the verses corresponding to Skt. 30.33cd is based on the Tibetan. The Skt. seems to be saying, “[The mantras] of the pratyekabuddhas that originate from the victorious ones.”

In the Tibetan, the Skt. *udita* is translated not as “originating/arisen from,” but as “taught by.”

The Tibetan translates as, “Everywhere, in all of the lateral directions.”

“Victorious ones,” as before, possibly refers to the Tathāgata family.

The Tibetan translates as, “The mantra accomplishments of the victors’ family / Have arisen in the past for all of the buddhas.”

The seventh chief buddha is the Buddha Śākyamuni, who seems here to refer to himself.

The translation of this line is based on the assumption that *gatinīṣṭhā* means “final/highest destiny” (cf. 37.64). The Tibetan, however, translates the derivative form *gatinaīṣṭhika* as “consummate” (“the consummate [power of the mantras]”).

The meaning of this verse is unclear in both the Skt. and the Tib.
Possibly a play on words is intended in the Skt. The “wheel turner” (cakravartin) is the name of the abovementioned uṣṇīṣa king (one of the eight great uṣṇīṣa kings) and, in the context of this verse, is an epithet of the Buddha Śākyamuni (the turner of the Dharma wheel).

n.1830  nyi shu rtsa bzhi pa  Tib. The Tibetan translations of the text record this as chapter 24.

n.1831  rgyal ba'i mchog 'jig rten gyi 'dren pa gau ta ma bdun pa la sogs pa btab nas/ D. The Tibetan translates as, “Having made his request to the supreme Victor, the guide of the world, Gatuama, the seventh.” The Tibetan reflects the Sanskrit *saptama (“seventh”) instead of the extant Skt. sattama (“supreme”).

n.1832  gzhan dag khro ldan sems kyi ni/ /sa steng dag tu mi bzad pas/ D. In the Tibetan, this verse has only two lines that translate as, “Others [do this] because of their cruel disposition; / Very fearsome, [they seize beings] on the surface of the earth.”

n.1833  As the context later shows, the descent (avatāra) of the powerful beings who will possess the body of a medium is not synonymous with the actual possession (āveśa). Thus, the time of the descent and the possession are not necessarily the same.

n.1834  nam mkha' la ni gnas par snang / Tib. The Tibetan translates as, “sitting in space.”

n.1835  tshig kyang bzang po mtshungs med dang / Tib. “Words” has been supplied from the Tibetan.

n.1836  gang du 'dod chags bnal de gnas/ /sens dpa' chen po de dag smra/ Tib. The translation of this line is uncertain. The Skt. (after emending pīdadhiyo to pīḍadhiyo) could translate as, “About what they remain troubled in mind about.” The Tibetan translates as, “They describe those great beings / Who abide in a state free from attachment.”

n.1837  sa steng de la 'dug pa na/ D. The translation of this line is problematic. The Tibetan translates as, “When they are seated on the ground.”

n.1838  chu gtsang ni D. In the Tibetan, pādya (“water for the feet”) is translated as “clean water.”

n.1839  sngags shes cho ga 'jigs med pas/ D. The Tibetan translates as, “One who is versed in mantra and not afraid of the ritual.”
chags bral des zin rab tu lta/Tib. In place of “hatred,” the Tibetan has “attachment.”

n.1841 de bzhin byang chub sems rigs dang /Tib. The last pada has been supplied from the Tibetan (Skt. lacunae).

n.1842 sems can skal ldan brjod pa’ang yin/Tib. The Tibetan translates as “And all other fortunate beings.”

n.1843 sems can lus ni ’gyel ba yang /Tib. This line suggests, as do the following verses, that it was a medium that the great being communicated through. The Skt. could be slightly corrupt here, so the precise translation of this line is uncertain; the Tibetan translates as, “The collapsed body of the being.”

n.1844 sngags ni cho gar gsungs pa dag/Tib. The Tibetan translates as, “The mantras that were taught in the ritual,” possibly reflecting the Sanskrit *kalpoditam instead of the extant Skt. *jinocitam (here emended to *jinoditam).

n.1845 sa yi steng las ldang bar ’gyur/Tib. The Tibetan translates as, “will rise up from the ground,” reflecting the Sanskrit *utthisṭhena mahītale instead of the extant Skt. ucchiṣṭena mahītale.

n.1846 de yi tshig ni bar mar gnas/ dbus kyi yul gyir rab tu bsgrags/ D. The Tibetan translates as, “The words of the medium remain in midair / And resound in Madhyadeśa.”

n.1847 de dag shar phyogs tshig tu ’gyur/Tib. In the Tibetan the name Pūrvī is translated not as a proper name, but literally, as “eastern.” The context, however, seems to indicate that this is a particular country, since it has its own language.

n.1848 rtag tu poN+Da’i tshig gyur pa/ D. In place of Oḍra (surmised after emending the extant *yauddhrī to *yaudṛī (yā + oḍrī)), the Tibetan has Piṇḍa.

n.1849 This line of text is missing in both the Skt. and the Tib.

n.1850 gang yang yul tshig ma ga d+hA/ D. In place of Samataṭa, the Tibetan has Magadhā.

n.1851 mi gsal Tib. “Unclear” (BHS asphuṭāṃ) is based on the Tibetan reading. The Skt. translates as, “clear” (BHS sphuṭāṃ). The extant Skt. reading is unmetrical and makes less sense than the reading reflected in the Tibetan.

n.1852 gling ni rtsub par byed nyid dang /Tib. Tentatively identified by some (see Agrawala 1959, p. 3) as the island of Baros in the Maldives.
The Skt. *nagna vāli samudbhavé, as the description of an island, could suggest a place that is “produced” from sand (*nagna vāli could be a metrical shortening of the BHS *nagna vālikā (“bare sands”)). If the identification of Vāruṣaka as Baros is correct, this could be a fitting description of the tiny, flat islands in the Baros group, which seem to be sand dunes covered in palms. Most Indian scholars though, e.g., Agrawala (Agrawala 1959, p. 3), interpret *nagnavāli as two separate entities and identify Nagna as the Nicobar islands and Vāli as Bali (the island off Java).

In place of *r, the Tibetan has *l, but the *l sound has already been dealt with above.

The Negi dictionary notes that the Tibetan *'brog gnas is translates the Sanskrit *Āṭavika, which is the name of a yakṣa lord in the *Suvarnaprabhaśa. Yakṣas are very often associated with specific towns and locations, so in this case the Tibetan *'brog gnas likely refers to the town of Āṭavī (Pāli Āḷavī) noted in Edgerton 8.2.

In place of *ḍ, the Tib. has *g.

The city of Vidiśa and the country of Mālava are “western” in relation to the place where the MMK was probably written.

Vatsamatsārṇava, rather than a proper name, could simply be a description of a place (“the place of the lakes Vatsa and Matsa” or “. . . of the lake Vatsamatsa”). The Tibetan renders this compound by its component parts literally as “calf” (*vatsa), “fish” (*matsa), and “ocean” (*arṇava).

The Tibetan is obscure and translates as, “Daśārṇava, the convergence point where the rivers converge.”

The translation of this half-stanza (just as is the case with this entire section) is a bit shaky. The Tibetan translates as, “If it is another chief evil spirit, / Then the languages will be of the Pāriyātra land.”
The name Khaṣadroṇi could be corrupt, or it could be two names. It has been rendered into the Tibetan as Langwa (the island of Langkawi?).

This verse is unclear. The Tibetan is also obscure and might translates as, “Those who are born in the family of the yakṣa king / Who are designated as Vajrapāṇi’s family / Have five principle ones / That are accepted as the language of all of them.”

The translation of this half-stanza follows the Tib., which reflects the reading jinaputrā (“sons of the victors”) in place if the extant jinamantrā. “Sons of the victors” possibly refers to the beings described in verse 25.6 above as “free from desire / And bound by the pledge of compassion.” The same passage up to verse 25.26 describes the signs by which they are recognized and the procedure to be followed.

In the Tib. this half-stanza translates as, “The symptoms observed in the possessed [medium] / Are their character, comportment, and behavior.”

One pāda could be missing in the Skt., but the Tibetan doesn’t account for it and, in fact, reduces this and the preceding verse to only six pādas: “[The mantras] used for protection / Are those of the divine youth who is the origin of everything. / If to recite only this mantra, / Endowed with the great mudrā / And of the six syllables, / The great protection will be employed.”

The Tibetan translations of the text record this as chapter 25.

“they are applicable to all vidyās.”

“One who lacks benefits” is the translation of the Skt. ahitāvahito (ahita-avahitaḥ, i.e., “fallen into
disadvantage”), which, very likely, is a corrupt reading. The Tibetan renders this phrase as “focused one-pointedly.”

rtse gcig bdag gir byed pas 'grub/ /grub pa rigs pa rnams dpyod pa'o/ /rigs pa gzhon nu kgyod bsten na/ /lus can kun la rtub tu snang / D. The Tibetan translates as, “Making oneself singularly focused leads to accomplishment. / Accomplishment is discerned based on the means. / When the means takes you, divine youth, as its basis, / It manifests for all embodied beings.”

Because of the double meaning of the word karman, this phrase could also be translated as “the karma accumulated in advance.”

grub med bsgrub bya’i las rnams med/Tib. The Tibetan translates as, “There are no ritual activities to be accomplished without accomplishment.”

sngags pa sngags ni mi sgrogs na/ /sngags min pa yang sngags par ’gyur/ D. The translation of this half-stanza is based on the Tibetan.

rigs kyi sa bon la brten na/ D. The Tibetan translates as, “By retaining the family seed,” possibly reflecting the Sanskrit *jāti bīja samāhāra* for the extant Skt. *jāpī bījasamāhāma*.

The “first destiny” is probably the first of the five destinies, i.e., rebirth as a god.

gnas mchog dam par des sdom na/ /dang po’i bgrow pa thob par ’gyur/ /blo dang bsaṃ pa legs gnas na/ /nād med go ’phang ’thob par ’gyur/ D. The exact meaning of this verse is not clear. The Tibetan translates as, “If one is disciplined in the highest supreme state, / One will achieve the first destiny. / If one’s intelligence and intentions are excellent, / One will attain the state free of sickness.”

gsang sngags ’bms bu ldan pa ni/ /tshe’ di nyid la grub par gsungs/ D. The Tibetan translates as, “The secret mantra that possesses the result / Is said to be accomplished in this very life.”

grub byed ’bms bu las ma yin/ /las med par yang ’bns mi ’dod/ D. The exact meaning of this half-stanza is unclear. The Tibetan translates as, “The rite is not what accomplishes the result, / But without the rite, no result can be achieved.”

Because of the two meanings of karman, this half-stanza requires a dual interpretation, one where a rite (karman) produces results, and the other when an activity (karman) produces karmic results.
n.1882  *de bas skye dang rgyan spangs pa/*  /de ltar yang dag byung gyur pa/  D. The translation of this half-stanza is problematic. The Tibetan translates as, “Through that, birth and aging are abandoned, / And thus [the result] has perfectly arisen.”

n.1883  *’jig rten zhi bar gsungs pa ste/*  /’zhi ba srid las rnam grol yin/  D. The Tibetan translates as, “The world is said to be pacified, and / Peace is a liberation from rebirth.”

n.1884  *rang rig so so’i rgyal ba yis/*  /’sngags ‘di bstan pa ma yin te/*  /’thub zla rdzu ‘phrul chen po yis/*  /’jig rten dag la sngags bstan to/  D. The Tibetan translates as, “Every victor who possesses self-reflective awareness / Has not taught this mantra. / The powerful, moon-like sages / Taught the mantras in the world.”

n.1885  As the next verse makes clear, the “knower of reality” is the Buddha.

n.1886  *de yi dus su sbyor ba ni/*  /cho ga mthong ba’i las dag gis/*  /’sngags rgyud shes pas sgrub po zhes/*  /’bstan pa ’di la thub pas gsungs/  D. The Tibetan translates as, “At that time, someone who employs / The rites following proper procedure and / Is versed in the mantra system is called a practitioner / According to this teaching taught the Sage.”

n.1887  I.e., the Tathāgata family.

n.1888  The “king of yakṣas” could be either Vajrapāṇi or Kubera. Here, because of the order in which he is mentioned in this list, it is likely to be the latter.

n.1889  *lha rnams kun gyi sngags gzhan ni/*  /gang yang chags can gyis mb sbyar/  D. The Tibetan translates as, “The mantras of all these deities and others / Can be employed by someone who has attachment.”

n.1890  The translation of this line is dubious, as it is based on a reading that is likely corrupt.

n.1891  *nyi shu rtsa drug pa*  Tib. The Tibetan translations of the text record this as chapter 26.

n.1892  A *nimdeśa* is a type of an explanatory text, usually on religious or philosophical matters.

n.1893  *’jam dpal khyod kyi cho ga’i rgyal po chos kyi dbyings kyi mdzod/*  /de bzhin gshegs pa’i snying po/  /chos kyi dbyings kyi rgyu mthun pa’i rjes su spyod pa/  /mdo chen po’i mchog /rin po che’i le’u de bzhin gshegs pa’i gsang ba’i mchog rjes su gnang ba/  /sngags kyi mchog sgrub pa la rgyu mtshan shes pa dang rtags dang dus gzhan shes pa’i sgrub pa’i thabs rnams nges par bstan cing yang dag par bstan no/  D. The
Tibetan translates as, “Mañjuśrī, your king of manuals is a treasury of the sphere of phenomena, the essence of the tathāgatas that proceeds in harmony with the sphere of phenomena and is supreme among the great sūtras. This precious chapter definitively and accurately teaches the authorization that is the supreme secret of the tathāgatas, understanding the reason for accomplishing the supreme mantra, and other methods for accomplishing knowledge of signs and times.”

n.1894 sgra las byung ba'i ming du shes pa dang sgra las byung ba ma yin par bstan pa dang de bzhin du 'dren ma dang ldan pa'i sngags rnams ni rnam pa gsum du bya ba yin te/ Tib. This verse is rendered in prose in the Tibetan. The Tibetan is somewhat obscure, but might translate as, “Mantras are organized into three types: (1) those in which one understands the term that originates from the sound; (2) those that indicate that there is no origin of sound; (3) and those that likewise have a mixture of the two.”

n.1895 “Divine” is here possibly used in the sense of “relating to worldly gods.”

n.1896 sgra bzang yang dag ldan pa dang //rtag tu don dang rab tu 'brel//zur chag tshig dang rtag tu bnal//legs par sbyar don gyis brgyan pa//Tib. The Tibetan translates as, “[Mantras] are endowed with divine sound, / Always sensible and coherent, / Free of any corrupted words, / And adorned with well-affixed meaning.”

n.1897 Siddhānta may refer here to the totality of the canonical literature, or to the four different ways (catuḥsiddhānta) of propagating the Dharma.

n.1898 rtag tu tshig don ldan pa ste//Tib. In place of “devoid of,” the Tibetan translates as, “endowed with.”

n.1899 ci ste don dang don med min//don ldan tshig dang don med tshig Tib. The Tibetan has two verses here that appear to correlate to the content in Skt. 33.7b and is missing the content in Skt. 33.7c. The latter of these two verses is a direct translation of 33.7b, and the former of these two Tibetan verses does not correlate to any of the verses in the extant Skt. for 33.7.

n.1900 The meaning of this half-stanza is very unclear. “Accented” is missing from the Tib.

n.1901 yi ge bcu dang yang dag ldan//yi ge rnams kyi gnas pa mnyan//ji srid 'di dag bcu 'gyur ni//sa steng 'di la yi ge mthong / D. The translation of this verse is unreliable. The Tibetan is also obscure and might translate as, “One listens to the source of letters / Endowed with ten syllables. / And sees the letters in this world / For as long as these ten are present.” Possibly, the numbers
given here refer not to the actual number of syllables in the mantra but to the number of the types of syllables.

n.1902  yi ge drug Tib. In place of “one hundred,” the Tibetan translates as, “six,” reflecting the Sanskrit *ṣaḍakṣaraṃ* instead of the extant Skt. *ṣatākṣaraṃ*.

n.1903  Because of the ambiguity of the Skt. reading (padaiś emended to pādaĩś), the text could be saying “four words” instead of “four pādas.”

n.1904  Skt. 33.13ab om. Tib.

n.1905  brgya dang lnga bcu dag gi bar/ Tib. The Tibetan translates as, “Up to one hundred and fifty,” reflecting the Sanskrit *abhyaṛdhikamṇi* instead of the extant Skt. *abhyaṛdhikamṇi*.

n.1906  “Mudrās” *om. Tib.*

n.1907  “Hot” sounds include the three sibilants (sa, ša, ṣa), *visarga*, and a few other Skt. sounds.

n.1908  The Tibetan translation of this verse is a mistranslation of the Sanskrit (more so in the Degê than in the other recensions), strongly suggesting that the Tibetan translators didn’t understand the Sanskrit.

n.1909  de la grub pa don med min/log par yang ni de mi byed/ K, J, K; de la grub pa yong med min/log par yang ni de mi byed/D. Following K, J, and K, the Tibetan translates as, “The accomplishment will not be in vain / And also it will not be done in a wrong way.”

n.1910  The phrase “mantra adepts” (*mantravidaḥ*) is missing from the Tib. The Skt. of this pāda is likely to be corrupt, as the pāda is hypermetrical.

n.1911  mi ma yin pa’i ’jig rten pa/ Tib. The Tibetan translates as, “The worldly [mantras] of nonhuman beings.”

n.1912  The phrase “cerebralized letters” (after emending the unmetrical *nyakṣaraḥ* to *natyakṣaraḥ*) is missing from the Tib. and could be wrong. Arguably, there is an observable tendency in the case of the mantras of spirit magic to contain a higher proportion of retroflex sounds, often in little-known/-used verbal commands (such as *haṭa haṭa*), not to mention the mantric syllable *phaṭ.*

n.1913
The last two pādas, perhaps, could also be interpreted as “They are said to include words containing cerebralized sounds and repeated once, twice, or thrice.” The Tibetan translates as, “Some of the letters they teach / Are counted once or twice.”

yi ge dang dag des bstan pa//gcig dang gnyis kyi grangs dag dang /D. The last two pādas, perhaps, could also be interpreted as “They are said to include words containing cerebralized sounds and repeated once, twice, or thrice.” The Tibetan translates as, “Some of the letters they teach / Are counted once or twice.”

n.1914 yul gyi skad du bstan pa ste/D. This pāda in the Skt., before emending the reading deva to deśa, read, “Famed as the languages of the gods.” The Tibetan reflects the reading deśa.

n.1915 de dag yi ge gcig pa nas//rtsa bryad stong gi bar du’o/Tib. It is not clear what this verse is about. The Tibetan for the last two lines translates as, “They can have be between one / And one thousand and eight letters.”

n.1916 According to Monier-Williams, “a class of metres the stanzas of which may extend from 4 times 27 to 4 times 999 syllables.”

n.1917 A mātra is a prosodical unit below the unit of a syllable; a “light” syllable is counted as a single mātra, and a “heavy” syllable as two mātras.

n.1918 yang dang yang ni brjod don ldan//gsal ba’i don gyzs bryan pa yin/Tib. The Tibetan translates as, “Again and again endowed with the meaning of terms, / Adorned with the clear meaning.”

n.1919 zur chag legs sbyar sgra nyams kyang //don ni rab tu brtag pa yin/D. The Tibetan translates as, “Though the words of Apabhraṃśa and Sanskrit are corrupted, / The meaning is perfectly designated.”

n.1920 The meaning of the last half-stanza is unclear. The Tibetan is of no help.

n.1921 de ltar sngags rnam kun la ni//rtag tu phan pas rigs par gsungs//zag med zag bcas thams cad kyi//sngags rnam ‘di yi mtshan ‘di yin/D. The Tibetan expands these two pādas into four lines that translate as, “The following applies to all mantras; / Because they always benefit, they are said to be logical. / These are the characteristics of the mantras, / Either defiled or undefiled.”

n.1922 oM ni ta yis bgyan pa ni//de las de yi mod la ni//de dag la ni nges ‘grub ‘gyur/D. The last three pādas in the Tibetan translate as, “The syllable oṁ is adorned with ta./ From that, immediately, / Those [mantras] are definitely accomplished.”

n.1923 The meaning of the Skt. is far from clear. The Tibetan, however, supports this translation.

n.1924
*Caturasrākāra* ("square/quadrangular in form") seems to be a technical term, but it is not clear what it means when referring to mantras.

n.1925 This verse is arguably the most obscure in this chapter, and the translation proposed might not convey the original meaning. The Tibetan is of little help.

n.1926 *yi ge tsa ni* Tib.

n.1927 Again, it is not clear what is meant by the "square."

n.1928 *yi ge b+ha ni* Tib.

n.1929 *yig mthar ma dang yi ge gnas* /Tib. The Skt. of this sentence is unclear. The Tibetan reflects the Sanskrit "mātraśritam" (in place of the unmetrical mātramiśritam) adopted for the sake of the translation here.

n.1930 *yi ge na* Tib.

n.1931 *yi ge ba ni* Tib.

n.1932 *yi ge e mang ba* Tib.

n.1933 *dbang chen* Tib. Apart from Indra, Māhendra could also refer to Śiva or Viṣṇu.

n.1934 *sngags dang rgyud la rang gi sngags* /Tib. The Tibetan translates as, "In the mantra system, one’s own mantra."

n.1935 *yi ge m mang ba* Tib.

n.1936 *mtha’ na yi ge phat hūṁ bcas* Tib. The Tibetan translates as, "And ends with the syllable phat with hūṁ." The final Skt. phrase, hūṁkṛtaḥ, is unclear; it could in fact mean "four syllables hūṁ," as kṛta can sometimes mean "four."

n.1937 *khyad par du ni sdig yod pas/de bas las de mi bya’o* /D. The translation of the last half-stanza is based on the Tibetan, as the Skt. could be corrupt. The Skt. could be translated as, "When skillfully employed by cruel beings, / They instantly block [the target’s] life force. / One should therefore not perform [such] acts, / Especially if they are evil."

n.1938 "Taught by the victorious ones" implies, in the context, the mantras of the Tathāgata family.

n.1939 *rin chen rigs kyi bya ba ni* /D. "Jewel" is supplied from the Tibetan. The Skt. translates as, "lotus," but the Tibetan is likely to be correct, as the activity of nourishing is normally associated with the Jewel family.
n.1940 'jig rten mgon gyis bkag na yang / gnod sbyin dbang la rab tu bstan/ Tib. The “lord of the yakṣas” is here the yakṣa Vajrapāṇi. The Tibetan translates as, “Even though the lords of the world forbid them, / They taught them to the lord of the yakṣas.”

n.1941 sngags kyi che ba’i bdag nyid gsungs/ Tib. The Tibetan translates as, “The greatness of mantras was taught.”

n.1942 de phyed bsnan na drug cu ste/ Tib. The Skt. is not very clear. The Tibetan translates as, “If you add half of that, you get sixty.”

n.1943 Unlike the English, the Skt. has a discrete term for “ten thousand.”

n.1944 The Skt. actually reads padmas (in place of the expected mahāpadmas), probably because of metrical requirements.

n.1945 grangs mes bcur ni bsgyur byas na/ /de nas gzhan du dpag med yin/ Tib. The translation of the last half-stanza is based on the Tibetan because of the lacunae in the Skt.

n.1946 de ’og mun pa zhes su brjod/ /mun pa las ni snang bar brjod/ /snang ba chen po de dag bcu/ /de bcu la ni phung por brjod/ D. The Tibetan translates as, “Below that is a place called darkness; / Beyond darkness [there is another world] called light. / Ten of those is a great light. / When multiplied by ten, that is known as a multitude.”

n.1947 phung po chen po de bcu la/ Tib. “Great multitude,” which fits the pattern of the list, is translated from the Tibetan. The Skt. translates as, “multitude.”

n.1948 phung po chen po de bcu bsgres na ni/ /phung po chen por de brjod do/ /phung po chen po de bcu la/ /di ni zab pa zhes brjod do/ Tib. The Tibetan renders these two pādas in the Skt. in four pādas and translates as, “When a multitude is multiplied by ten / It becomes known as a great multitude. / A great multitude multiplied by ten / Is known as deep.”

n.1949 de nas gong du mang ldan yin/ D. In line with the Tibetan, the Skt. bahumata (or bahumati) has been translated here rather unconventionally as if it were bahumat (literally “possessing many”).

n.1950 de nas gong du mang ldan yin/ /mang por ’dod pa gnas su brjod/ D. This translation is derived by reading bahumatam bahumatayā in place of the extant bahumatāyā bahumatam. The Tibetan translates as, “Above all of them, there is abundance (literally, possessing many). / Considering this abundance, it is called a place.”

n.1951 “Basis” or “foundation” is one of the BHS meanings of the Skt. sthāna.
This translation reflects the reading *mitasamany* ("fixed evenly"), which hardly makes any sense, emended by way of conjecture to *mitataram* ("more fixed"), which fits the pattern of the list.

*de nas gnas ni chen por 'gro//chen po'i gnas zhes 'dod pa yin//dpag dang dpag med mnyam byas nas//de don chen por yongs su bsgnags//D.* The cosmic units listed here and the exact meaning of this verse are far from clear. The Tibetan translates as, “Next, one proceeds to a great basis. / That is proclaimed as a great basis. / When the measurable and immeasurable are rendered equal, / It is proclaimed as a great thing.”

*nab 'byor gnas* Tib. In place of “famous basis” (*suśrutasthāna*), the Tibetan translates as, “the place of well-being,” reflecting Sanskrit *subhūtisthāna*.

*bsam mi khyab las mi bzad gzugs* / *D.* The translation of this pāda is based on the Tibetan, as the Skt. is unmetrical and seems corrupt.

*rgyal thabs las gzhan gter yin te/D.* In place of “home of the treasure,” the Tibetan translates as, “foreign treasure.”

*de yi 'og* Tib. In place of “beyond,” the Tibetan translates as, “below that.”

*dge ba'i pha rol sems las byung //de las gzhan la sems byung che//sems las sems ni rnam par g.yeng //D.* It is unclear what these particular categories refer to (this entire section, which ends at verse 77 below, seems to be about the ever-greater divisions of the world). The Tibetan translates as, “Beyond virtuous is mental. / Beyond that is great mental. / Beyond mind there is confused mind.”

In the BHS lexicon, the word *anabhilāpya*, translated here as “inexpressible,” suggests a very large number.

*bsnyad yas su yang brjod pa yin* / *Tib.* The Skt. is unclear. According to the Negi dictionary, the Tibetan *bsnyad yas* appears in the *Gaṇḍavyūhasūtra* as a translation of the Sanskrit *asankhyeyam* or “incalculable.” The *Mahāvyutpatti* suggests that the term translates the Sanskrit *vivaram* or “a particularly high number.”

*phyar phyur* Tib. Again, the meaning is unclear. The Skt. literally says, “This is called *asvam* ("without sound")?” The Tibetan translation *phyar phyur* suggests the Sanskrit *tavam* or the BHS form *tapam* meaning “a particularly large number,” which would make more sense in the context, as the passage seems to be about the increasingly higher numbers.
shu rdog de bzhin shu rdog che/Tib. According to Monier-Williams, kharva is either ten billion or (more likely in this context) ten to the power of thirty-seven. The Skt. of this pāda is unclear.

n.1963  
de nas bgegs chen mthong ba ste/Tib. The order seems the reverse of the expected (one would expect “after the courageous is the very courageous.” The Tibetan differs and translates as, “After great obstacle is sight.” The Tibetan translation mthong ba reflects the Sanskrit *dṛṣṭaḥ instead of the extant Skt. dhṛṣṭaḥ, but the Tibetan translation bgegs chen (*mahāvighnāḥ?) does not suggest a Sanskrit term that shares any orthographic or homonymic similarity to the extant Skt. mahādhṛṣṭaḥ, and it breaks with the pattern of enumeration established throughout this passage.

n.1964  
sems ’phrul Tib. The Tibetan translates as, “miraculous mind.”

n.1965  
de las pha rol sngas yul//de las gzhans ni ’phel byed sa//D. The meaning of this pāda is unclear. The Tibetan translates as, “Beyond that is sphere of the buddhas, / And after that increasing ground.” The Tibetan ’phel byed sa reflects the Sanskrit vārdhanabhūmikām instead of the extant Skt. nādhara bhūmikām.

n.1966  
de las gzhans du sngas kyi//go ’phang dang ni spyod yul yin//Tib. The Tibetan translates as, “After that is the state / And sphere of the buddhas.”

n.1967  
bsdus nas rdul gyi tshogs dag ni/Tib. The Tibetan bsdus nas reflects the Sanskrit *saṁghraḥya instead of the extant Skt. sambhidya.

n.1968  
tshad ma shes pa’i spyod yul min//Tib. The Tibetan translates as, “It is not the domain of analytical investigation.”

n.1969  
rtsis kyi pha rol phyin ni nus//Tib. The meaning of the last pāda is unclear. The Tibetan translates as, “Cannot go beyond the enumeration.”

n.1970  
dpag med bskal pa dag tu ni//de dag la ni mnyes byas nas//D. The Tibetan translates as, “I worshiped them / For countless eons.”

n.1971  
“To me” om. Tib.

n.1972  
Here and elsewhere, “king of manuals” is actually “king of kalpas,” where kalpa may refer to the text of the MMK or, collectively, to all the rites and rituals taught therein.

n.1973  
’jam pa’i ngyag ni ’grub par ’gyur/D. The Tibetan translates literally as, “One will attain a sweet voice.” This is a direct translation of the Sanskrit siddhim āyāti mañjumān, which is clearly a play on Mañjuśrī’s name.
D. The Tibetan translates as, “It is said they will accomplish / Mañjugeśa’s rituals / With all of their subtleties / And become powerful by using all of them.”

The Skt. translates as, “mantra deities,” but this refers to the mantras, reflecting the notion that the mantra and the deity are one and the same.

D. The Tibetan translates as, “Mañjuśrī praised them / In this unsurpassed king of manuals.”

The sentence that starts here concludes at the end of verse 33.92 below.

This pāda (lacunae in the Skt.) cannot be reconstructed based on the Tib., where this entire half-stanza is omitted.

The Tibetan translates as, “[I] taught [how] different types of karma transform into / The abodes of birth of sentient beings, / Who perform various acts / [That lead] to their various types of birth.”

This pāda (lacunae in the Skt.) cannot be reconstructed based on the Tib., where this entire half-stanza is omitted.

The Tibetan translates the Skt. āśaya as “thought” (bsam pa), which is one of a number of possible translations of this term.

The Tibetan translates as, “I wandered about in saṃsāra / As a great deal of time passed / And taught using the mantra system / So that beings might attain the goal.”

As the word kalpa (“rite(s)/ritual(s)”)) can also refer to the MMK as a whole, this statement could also be interpreted as “I propagate … [this] manual of rites.”

The Tibetan translates as, “free from sickness.”
The meaning of this pāda is unclear. The emended Skt. phrase *sāmiṣaṃ locanaṃ* could be a *metri causa* paraphrase of *māṃsalocanaṃ* (“the physical eye”). The Tibetan translates as, “Or medicines for the physical eye will succeed.”

n.1986  *gzhon gyi rgyud la mkhas pa dang* / Tib. The Tibetan translates as, “Knowing other systems of tantra.”

n.1987  *sangs rgyas dgongs shing phan pa yin* / D. The Tibetan translates as, “That the Buddha intended and that are beneficial.”

n.1988  *rab zhung rgyal ba’i smas rnams kyang* / *zhugs par rab tu shes pa yi* / *thub zla’i dkyil* *’khor dag la ni* / *di ni dam tshig shes par gsungs* / Tib. The exact meaning of this verse is far from clear. The Tibetan is also obscure, but may translate as, “When the Victor’s sons have entered / And are understood to have entered / The maṇḍalas of the moon-like sage, / This is called understanding the proper time.”

n.1989  *rtag tu sngags rnams don yod de* / *yang dag bsams pa thob pa yin* / D. The Skt. could be corrupt here. The Tibetan translates as, “Mantras that are always effective / Achieve one’s good wishes.”

n.1990  *’jig rten ji srid sngags rnams sam* / *yang na gzugs su byung ba’ang rung* / D. The Tibetan translates as, “All of the worldly mantra beings there are, / Even those that take on a form.”

n.1991  *mi ’dod gus pa med pa yi* / *las ni mi bya ’bras bu med* / D. In the Tib., the last two pādas read, “One should not indulge in unacceptable, rude acts / That will not bear any fruit.”

n.1992  This half-stanza and the second half-stanza of the previous verse appear, in the Tib., in reverse order.

n.1993  *las dang bya ba dang cho ga dang rgyu mtshan shes pa* / Tib. The Tibetan interprets the compound *karmakriyāvidhinimittajñāna* (“the knowledge of signs [necessary for] the ritual activity procedure”) as a dvandva: “the knowledge of signs, the activities, and the ritual procedures.”

n.1994  *nyi shu rtsa bdun pa* Tib. The Tibetan translations of the text record this as chapter 27.


n.1996  *rgyal ba’i smas po dag dang ni* / *de bzhin nyan thos rạng rgyal dang* / *mthong ba’i chos kyi ’bras thob gang* / *de la phyag rgya rab tu bstan* / Tib. The Tibetan translates as,
“One may teach the mudrās to / The sons of the Victor, / Śrāvakas, pratyekabuddhas, / And those who have visibly attained the fruit of the Dharma.”

n.1997 It is not very clear in what sense exactly the word *saṃskṛta* (“refined/cultivated”) is being used here. The context necessitates a term that would set the human world apart from the worlds of gods and asuras as regards the ease of accomplishing ritual activities. Perhaps a sense similar to tractability or malleability is required.

n.1998 *phyag rgya ldan pa'i zlos pa pos*/ *sngags rnams ma lus 'grub par 'gyur*/ Tib. The Tibetan translates as, “A mantra reciter who possesses the mudrās / Can accomplish any mantras.” The Tibetan reflects the Sanskrit *'japināṇī* instead of the extant Skt. *'rūpinām*.

n.1999 *sngags dang phyag rgya kun byas na*/ Tib. The word “mudrā” has been supplied from the Tibetan.

n.2000 *sems can skye gnas las skyes dang*/ *byang chub sems dpa' mi snang ba'ang*/ / *cho gas bskul nas mi 'gugs pa*/ / *de ni gang yang yod ma yin*/ / *srung ba'i cho ga'i rgyud dag gam*/ / *las 'grub bzlog par bya ba la*/ / *sa bcu la ni gnas pa yi*/ / *byang chub sems dpas kyang ni nus*/ / *sngags dang phyag rgya la gnas la*/ / *'byung po kun gyis mi tshugs so*/

D. The passage from the beginning of verse 25 up to this point is arranged differently in the Tibetan and includes at least one extra half-stanza. It translates as, “There is no being that cannot be / Invoked and summoned following the proper procedure, / Even beings born from a womb / And invisible bodhisattvas. / Even bodhisattvas who abide / On the tenth level are not able / To thwart the protection ritual procedures / Or the accomplishment of a ritual action. / Those who rely on mantras and mudrās / Are unassailable by any beings.”

n.2001 These two pādas are omitted in the Tib. and incomplete in the Skt.; they seem to paraphrase the preceding two pādas.

n.2002 The last two pādas and the next verse are omitted in the Tib.

n.2003 *dka' thub zlas pa cho ga'i lam*/ D. Presumably the form of the displayed mudrā. In place of “form,” the Tibetan translates as, “austerity,” reflecting the Sanskrit *'tapojāpa vidhir* instead of the extant Skt. *'rūpajāpa vidhir*.

n.2004 *gan zhig rtag tu mi 'jug pa'o*/ Tib. This pāda is missing in the Skt. because of lacunae and the reconstruction here is based on the Tib., which translates as, “Such a person will never apply.”
Because of the missing text in the previous verse, the translation of the last two pādas is a matter of guesswork. The Tibetan translates as, “Those who follow the proper procedure / Use all of the mantras and mudrās.”

The Tibetan translates as, “This king of manuals can bring / Great and vast results for traversing existence. / The most secret benefit in the world / Is guaranteed through mantra and mudrā.”

“Friend of the Sun” is one of the names of Śākyamuni.

His full name is Saṃkusumita Rājendra, first mentioned in 1.6.

I.e., Jambūdvīpa.

I.e., during the dark eon.

The Tibetan translation in K and K reflects the extant Skt.

Some of the Skt. in this half-stanza is corrupt, and the translation proposed here could be wrong. The Tibetan translates as, “Divine youth, this is your aspiration / That was made so long ago. / I have taken on a youthful body, / So now I will give you the following instruction.”

The Tibetan translations of of the text record this as chapter 28.

The Tibetan translates as, “Mañjuśrī, the divine youth, bowed and prostrated at the feet of all of the buddhas.”
phyag rgya thams cad la gzigs shing sngas thams cad la mkhyen par byas nas/Tib. The Tibetan translates as, “He gazed at all the mudrās and directed his attention to all the buddhas.”

n.2018 ‘phags pa’i sngags rnams la yid brtson par byed pa/Tib. The Tibetan translates as, “occupied with the noble mantras,” possibly reflecting the Sanskrit *mantrāryo instead of the extant Skt. mantrārtho°.

n.2019 “Great mudrā” seems to be a category that applies only to a limited number in the list of one hundred and eight given here.

n.2020 The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā (padma is a pink lotus).

n.2021 sngags shes dag la legs mdzes shing /Tib. The Tibetan repeats the content in Skt. 35.8c and translates as, “Those perfectly adorned by the knowledge of mantras.”

n.2022 This and the mudrā listed as 89th are both called “hollow space” (sampuṭā); their shape, however, is different.

n.2023 rtags kun dag tu rab tu bstan/D. In place of “even-pointed,” the Tibetan has “many-pointed.”

n.2024 sum cu pa ni mda’ bo che/D. It is not certain whether tomara (mda’ bo che) is a hatchet or another weapon. The Tibetan mda’ bo che (lit. “large arow”) suggests a javelin.

n.2025 lnga pa ma mo zhes bshad pa/Tib. The Tibetan translates as, “The forty-fifth is the mother,” possibly reflecting the Sanskrit *mātaram instead of the extant Skt. pātram.

n.2026 dgu pa rgyal ba’i sgra yang yin/Tib. The Tibetan translates as, “victor’s sound,” reflecting the Sanskrit *jinaśabda instead of the extant Skt. japaśabda. The reading japaśabda, however, is corroborated in the explanatory section below.

n.2027 lnga bcu bzhi par shes bya ba//phyag rgya de ni ‘khrul med yin/D. “Movement in the direction of that” is a literal translation of the Skt. tadgatacārini, a reading corroborated in the explanatory section below. The Tibetan for this mudrā, however, translates as, “flawless.”

n.2028 lnga bcu drug pa mda’ yin te/Tib. The Tibetan translates as, “The fifty-sixth, the arrow.”
The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the utpala mudrā (*utpala* is a blue lotus).

This half-stanza has been translated following H, as the Skt. doesn’t agree with the explanatory section below. In place of the extant Skt. reading *vadhvā vajramudrā*, the H reflects the Sanskrit *buddhair rajjumudrā*.

There was a mudrā called “spear” above. While the Skt. uses different words to differentiate between them, the English language doesn’t have enough words to use a different one every time (all of them—spear, lance, javelin, etc.—have been used in this list).

“Killer of hundreds” is a particular weapon that has the form of a nail-studded missile. The Tibetan translates as, “foe destroyer,” which reflects the reading *śatrughnā* in place of the extant *śataghnā*. The latter, however, is corroborated in the explanatory section below.

The Tibetan translation reflects the Sanskrit *nāga* instead of the extant Skt. *nāvā* (emended from *nādā*), which could be a misreading of the Skt. *nāva* or *nāvā* (“boat”). The explanatory section below confirms that the mudrā in this position is the “boat.”

The Tibetan translates as, “the moon of the eighth day,” which roughly means the same thing.

As the Skt. breaks off at this point (to resume again in verse 35.35), the next two verses have been supplied from the Tib.

It is not clear how this *seat* mudrā differs from the *seat* mudrā listed earlier in this list as the nineteenth.

The Sanskrit text resumes here.

The Tibetan for this mudrā translates as “bali.” This might be a misreading of the Skt. *valaya* (“bracelet”) as *balaya[ḥ]* (the plural of *bali*).

The Tibetan for this mudrā translates as, “half cross-legged posture.”

In place of “summoning,” the Tibetan translates as, “clod.”
n.2041  phyag rgya rnams kyi grangs bstan pa/rgyud 'di las ni nb 'byung ba/Tib. The exact meaning of this final pāda is unclear. The Tibetan translates as, “The teachings on the count of the mudrās / Come from this tantra.”

n.2042  This pāda is omitted in the Tib.

n.2043  “Starting again at the beginning” means that here starts the explanatory section with the description of the one hundred and eight mudrās listed above, starting with the first on the list, the five-crested.

n.2044  thub pa'i bkas ni bstan pa yin/D. The Tibetan translates as, “The Sage’s instructions taught that.”

n.2045  rab tu phyung ste drang por bya/Tib. The Skt. śūnyākāram (literally, “shape of emptiness”) has been emended to sūcyākāram (“pointed shape”). “Shape of emptiness” can’t be ruled out, however, used in the meaning of a circle or a sphere. The Tibetan translates as, “Are extended and straightened.”

n.2046  “Plait” om. Tib.

n.2047  sor mo'i rtse mo dgug cing dgod/D. It is unclear how the fingertips are positioned. The Tibetan translates as, “placed and bent.”

n.2048  sor mo gzhan ni rang bzhag la/D. The Tibetan translates as, “The remaining fingers are left as they are.”

n.2049  mthe mo gnyis ni nb gshib nas/D. The Tibetan translation (rb gshib) of the Skt. vinyasta implies that the Sanskrit term here means “crossed over.”

n.2050  srin lag gnyis ni rtse sprad bkug D. The Tibetan translates as, “The tips of the ring fingers touch and bend in.”

n.2051  The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā (padma is a pink lotus).

n.2052  The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā (padma is a pink lotus).

n.2053  myur du nor ni byed par 'gyur/Tib. The Tibetan translation of the Skr. kṣipram arthaśāro bhavet translates as, “will swiftly bring wealth,” which is also a possible interpretation.

n.2054  It is not clear whether vinyasta (rnam sbyar ba) here means “crossed over” or just “joined together.”
n.2055  I.e., the syllables of the heart mantra, presumably of Mañjuśrī.

n.2056  There seems to be some confusion here, as the immediately preceding mudrā is different from this, and yet both are referred to as the “complete.” Also, this mudrā (the “complete”) and the next one (the “banner”) were given in the enumerative list above in the reverse order.

n.2057  lag gnyis de bzhin byas nas ni/ /g.yon pa phab cing de la brten/ D. It is unclear what and how the left index finger is touching (possibly meeting the extended index and middle fingers of the other hand). The Tibetan, which does not mention the index finger, translates as, “One should hold both hands as before / With the left one brought down and rested on it.”

n.2058  lag pa g.yas pas bya ba ni/ /de yi sor mo dgug cing gzhag D. The Skt. of this pāda is very unclear. The Tibetan translates as, “With one’s right hand one should / Bend and position the fingers.”

n.2059  sgra ni zlog par byed/ D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit *śatruvāraṇī instead of the extant Skt. *śaknadhāraṇī (“supporting Śakra”).

n.2060  This pāda is omitted in the Tib.

n.2061  Again, this mudrā and the mudrās that follow are not exactly in the same order as in the list above.

n.2062  dgra rnams kun ni zlog byed cing / D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit *śatrunivāraṇī, in place of the extant Skt. *śakranivāraṇī (“warding off Śakra”).

n.2063  sngags zlos pa yis bstan pa ni/ Tib. The Tibetan interprets the genitive case of mantrajāpinām not as “to,” but as “by.”

n.2064  dgm rnams kyi ni gdong ‘gegs shing //mi`dod pa dag rengs bar byed/ D. The Tibetan translates as, “One may also cover the face of the enemies / And paralyze undesirables.”

n.2065  mi ma yin pa dang ma rungs pa/ D. In place of “humans,” the Tibetan translates as, “nonhumans.”

n.2066  the bo mdzub mo rtse sprad ldan/ /gung mo gnyis ni rab brkyang zhung/ Tib. The position of the fingers is far from clear as the Skt. is vague. The Tibetan translates as, “The tips of the thumbs and the index fingers should touch / And both the middle fingers should be stretched out.” The Skt., however, doesn’t mention the index fingers at all.
There seems to be a play of words in the Skt., as the word śakti is used in this verse in its two different meanings of “javelin” and “ability.”

The Tibetan reads the Skt. bālāgṛha-vīrūpākṣa as a dvandva compound and translates as, “The bālagṛahas and vīrūpākṣas.”

It is difficult to visualize what one is actually doing with one’s hands. The Tibetan translates as, “When the hands are positioned as before, / One should use one’s palms / By placing them in a reverse position, / With the opposite fingers joined.”

It is unclear what the “reverse position” means—possibly that the tips of the fingers of one hand touch the wrist of the other, and vice versa.

In place of “shield,” the Tibetan translates as “boon-granting.”

“One, two, or three” has been supplied from the Tibetan because of the lacunae in the Skt. However, the translation of this entire half-stanza is uncertain.

Rather than one-syllable, the Tibetan grammar indicates that it is either the one-, two-, or three-syllable mentioned in the previous verse.

The Skt. śūnyākāraṃ (literally, “shape of emptiness”) has been emended to sūcyākāraṃ (“pointed shape”). “Shape of emptiness” can’t be ruled out, however, used in the meaning of a circle or a sphere.

The Tibetan translates as, “And they will perish when one expresses the mudrā. / That is the highly esteemed mace mudrā.”

In place of “tips,” the Tibetan translates as, “index fingers.” It seems to consistently translate the Skt. agra (“tip/end/edge”) as “index finger.”

This mudrā was listed in a different order in the original list (starting at 35.6), where the bell was followed by the noose.

The translation of these two pādas is uncertain.

The Tibetan translates as, “Any evil grahas / And any yakṣas and rākṣasas.”
lag gnyis de bzhin rab sbyar nas/ /bzlog pa'i rnam pas nang bcings la//g.yon pa'i lag pa'i sor mo ni/ /gung mo srin lag dgug par bya/ /g.yas pa'i lag pa'i sor mo ni/ /gung mo srin lag rnam par dgug/ /mdzub mo mthe'u chung dag kyang ni/ /gnyi ga sdi gs mdzub bya ba ni/ D. The Skt. is not completely clear. The Tibetan for the last two verses translates as, “Using both hands as before, one should put them together / In a reverse position, binding [the space] inside. / One should bend the middle and ring fingers / Of the left hand. / The middle and the ring fingers / Of the right hand should also be bent. / Both the index and small fingers / Should form a threatening gesture.”

khro ldan sems can zlog pa yin/ D. “Beings” (sems can) is derived from the Tibetan translation. The Skt. has Śakra here.

sangs rgyas byang chub sems dpa' kun/ /rdzu 'phrul chen po 'joms byed cing / D. The Tibetan translates as, “It causes all of the buddhas and bodhisattvas / To destroy extremely powerful beings.”

It is not clear how the mudrā “rests” on the middle fingers.

gung mo srin lag rab brkyang ba'o/ D. The Tibetan translates as, “The middle and ring fingers should be extended.”

de nas yal ga 'dra bar ni/ /'og tu mthe'u chung rtse mor sbyar/ D. The meaning of this verse is far from clear. “Like a braid” possibly means that the fingers are not joined pad to pad, but side to side (they are entwined, as it were). In the Tibetan text, the second half-stanza translates as, “Then one should entwine the tips / Of the little fingers below like a vine.”

The Skt. adds here “swiftly.”

Again, it is far from clear what this mudrā actually looks like.

The “peacock seat” was the twentieth mudrā in the enumerative list above, even though the order differed from the order in which the mudrās were presented earlier in this chapter.

nyi shu de bzin tshang bar ni/ /de dag phyag rgyar 'dod pa ste/ Tib. The Tibetan translates as, “Those are considered to be / The twenty mudrās in their entirety.” The Tibetan seems to have read the Skt. tu-m-ataḥ (the medial m inserted to avoid unmetrical sandhi) as if it reads tu mataḥ, and translates mataḥ as “considered.”

byugs shing me la bskams pa yi/ D. The Tibetan translates as “dried over a fire.”
ma smad shu ba med pa yis/ D. “Perfect and free of blisters” has been supplied from the Tibetan. The Skt. seems corrupt and is incomprehensible.

n.2092 slob dpon la ni yang dag dris/ Tib. In place of “having examined,” the Tibetan translates as, “having asked,” reflecting the Sanskrit *prṛṣtvā instead of the extant Skt. drṛṣtvā.

n.2093 gzhan dag gis ni sens g.yeng min/ D. The Tibetan translates as, “Or have one’s mind distracted by others.”

n.2094 dkyil ’khor bdag po’i sngags dran nas/ Tib. “The lord of the maṇḍala” is the Tibetan interpretation of the Skt. cakrin (literally, the “possessor of the circle”).

n.2095 sor mo rnams ni sbyar bar bya/ /de nas sor mo gung mo ni/ /rtse mo sbyar bar bya ba yin/ Tib. The Tibetan for the last three pādas translates as, “And join the fingers. / Then, join the tips / Of the middle fingers.”

n.2096 mdzub mo dang ni mthe’u chung gi/ /rtse mo tshigs ni bar mar gzhag D. These two pādas have been translated based on the Tibetan, as the Skt. is unclear. This translation is problematic, as it would be difficult to place the tip of the small finger on the joint of the index finger. The Skt. does not mention index fingers, but only small fingers.

n.2097 In place of “mantra,” the Tibetan translates as, “mudrā.”

n.2098 Because of its association here with Śiva-Rudra, the “liṅga” in this passage refers rather to the liṅga of Śiva, even though it is the same mudrā as the “one-pointed lance” in the enumerative list near the beginning of this chapter. Given its position in the enumerative list (it is listed between the *patṛṭśa* (the “three-pointed lance”) and the *dviliṅga* (the “two-pointed lance”), with the *samaliṅga* (the “even-pointed lance”) following soon after), it is clear that the mudrā referred to here as “liṅga” is the same as the “one-pointed lance.”

n.2099 cho ga mchog ’dir dam tshig dang / /bdag nyid sngags ni ma lus dag D. The Tibetan inserts “samayas” before “personal mantras.”

n.2100 Again, this mudrā is the same as the “one-pointed lance.”

n.2101 Because of the lacunae in the Skt., we don’t know who or what it is that is brought into the maṇḍala; we can only guess it is the “lord of the mudrās.” The Tibetan doesn’t specify who or what it is.
**drag pos bgegs ni byas pa dag** D. “Obstacles created by Rudra” is the Tibetan translation, and it reflects the Sanskrit *rudrakṛtavighneṣu* in place of the extant Skt. *rudñaighnakṛteṣu*.

n.2103 *de bzhin de ni rnam gnyis byas*/Tib. The phrase “but with two points” has been supplied from the Tibetan.

n.2104 *de bzhin sor mo byas nas ni/g.yas pa’i bdzub mo nges par brkyang /g.yon pa’i mdzub mo’ang brkyang byas te/nthe bo’i tshigs ni chang pas gnan*/D. The translation of these four pādas is from the Tibetan. The Skt. is vague and seems to be saying, “One should position the fingers the same way, / And extend the right hand. / The left index finger should be / Squeezed in a fist at the joint.”

n.2105 Skt. 35.148 *om*. Tib.

n.2106 Possibly the “hammer” refers here to the two thumbs.

n.2107 *phyag rgya dgra ni ‘jig byed pa’o*/Tib. This translation follows the Tibetan, which reflects the Sanskrit *śatru°* (“enemy”) instead of the extant *śakra°* (“Śakra”).

n.2108 *de bzhin nthe’u chung sor mo gnyis*/Tib. In place of “ring fingers,” the Tibetan translates as, “small fingers.”

n.2109 *dgod cing mdzub mo bstan par bya*/Tib. The Tibetan translates as, “So that the index fingers are displayed.”

n.2110 The position of the fingers is unclear.

n.2111 *g.yas pa’i lag pa’i dkyil dag tu/g.yon pa’i lag bzhag ba dan brjod*/Tib. Again, the meaning is unclear. The Tibetan translates as, “And when the left hand is placed / In the center of the right hand, it is called the banner.”

n.2112 Neither the Skt. nor the Tib. makes it clear what it is that is placed above.

n.2113 *g.yas pas g.yon pa bcing bar bya*/Tib. The translation of the last pāda is far from certain. In place of “below,” the Tibetan translates as, “Holding the left hand with the right,” reflecting the Sanskrit *dakṣināvāma°* instead of the extant Skt. *dakṣināvāya°*.

n.2114 *sor mo mdzub mo nthe’u chung dag /phan tshun du ni yang dag sbyar*/D. The Tibetan translates as, “One should join together / The index and the small fingers.”

n.2115 *gung mo mdzub mo gnyis po ni/gyen du bsgreng ba dag tu bya*/Tib. The Tibetan translates as, “The middle and index fingers / Should be raised upward.”
The thumbs should be placed below, / Touching the middle fingers." The Tibetan again seems to interpret the word madhya ("center/central") as the "middle finger."

Indeed, the "Dharma conch" is the fortieth in the enumerative list above.

Gently place the left hand / Inside the right hand / With the right positioned entirely below it. / This mudrā is called the chain.

The shape and the procedure of this mudrā are far from clear. The Tibetan translates as, "Bringing the two hands together like that / One should loosen them and gradually raise them up. / One should place the thumbs at the joints of the middle fingers. / By means of the technique like this / One should join the tips of the thumbs / With the middle joints of the middle fingers."

The translation follows the Tibetan here. The Skt. reads manoratha, which translates as "wish."

The meaning of this verse is unclear. It seems that the moon is somehow associated here with the white ambrosia. The Tibetan is also obscure, but might translate as, "The moon-like sage / Taught it to Candraprabha, / And Candra used this mudrā / For the Lotus family. / It carries out any of the various ritual actions / That someone skilled in mantra might desire."
The six fingers are the index, middle and ring fingers of both hands. This mudrā seems to be identical with or similar to the Japanese Buddhist mudrā jō renge-in (cf. Bunce 2005, figure 211).

The mudrā mother is the one described two verses above as “the mother of all the buddhas.”

lag gnyis de bzhin bsdu byas nas/Tib. The Tibetan translates as, “One should join both hands as before.”

It is unclear what “both” refers to; possibly to the index and middle fingers.

It is unclear what “they” refers to; possibly to the index and middle fingers once again.

mkhas pas rgyal ba’i sgra ru shes/Tib. In place of “sound of recitation,” the Tibetan translates as, “victor’s sound,” reflecting the Sanskrit *jinaśabda instead of the extant Skt. japaśabda. The reading japaśabda, however, is corroborated in the enumerative list above.

lag gnyis de bzhin yang dag sbyar/ /mdzub mo’i rtse mo yang dag dgug /sor mo thams cad sbyar byas la/ /cung zad yangs par ‘byung ba ni/Tib. The Tibetan translates as, “Join the two hands together as before, / Draw in the tips of the index fingers, / Interlace all of the fingers, / And expand them a bit.”

Both the Skt. and the Tib. read “buddhas” (buddha) in place of “wise ones” (budha). The translation here is based on the reading ‘budhāḥ, (the plural of budha) emended from buddhāḥ to make it consistent with the previous verse.

lag g.yas brkyang zhung rab bsgreng ba/ D. The Tibetan translates as, “Extending and raising up the right hand.”

gung mo gnyis ni bsgreng bar bya/ Tib. It is unclear what is “joined with the middle joint,” and which middle joint is meant. The Tibetan translates as, “One should raise up the two middle fingers.”

’khrul pa med pa’i rgya de yin/D. In place of “supreme hand,” the Tibetan translates as, “unconfused.” However, the enumerative list near the beginning of this chapter corroborates “supreme hand.”

Skt. 35.195–196 om. Tib.

tshigs kyi ‘og tu rab bzhag pa/ D. The Tibetan translates as, “And places them below the joints.”
mdzub rtse Tib. The Tibetan specifies that these are the tips of the index fingers, but the Skt. rather suggests middle fingers (as they were mentioned above).

mda’ yi phyag rgyar bstan pa yin/ Tib. “Bow and arrow” has been supplied from the enumerative list above, where this mudrā is listed as the 56th. The Skt. phrase (kaṃ śubho) that in this verse stands for the name doesn’t make much sense. The Tibetan translates as, “arrow.”

de gnyis tshigs su mtheb gnyis sbyar/ Tib. The Tibetan translates as, “Join the two thumbs to the joints of those two.”

de bzhin 'khor lo mda' chen gshol/ Tib. The Tibetan translates as, “Likewise, the circle, great arrow, and plow.” The Tibetan translators seem to have misunderstood the Skt. grammar.

In the Tib., the first half-stanza of this verse is subsumed in the previous verse, and the second is omitted altogether.

‘di dag ma lus mthon cha’i rgya/ sngags dang yang dag ldan par gsungs/ D. The Tibetan translates as, “All of these are weapon mudrās / That were taught together with mantras.”

byis pa’i sems can Tib. The Tibetan translates as, “And childish beings.”

sor mo thams cad kyis bsgrubs pa/ D. The Tibetan translates as, “Forming this with all of the fingers.”

The Skt. name for a pink lotus (padma) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the utpala mudrā (utpala is a blue lotus).

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pad+ma rmams kyi phyag rgya ‘di/ phyag rgya’i pad+ma zhes su brjod/ D. It is uncertain that the Skt. madhyame (“with reference to the middling”) refers to the rites. The word “middling” is absent in the Tibetan, which translates as, “This mudrā of the lotuses / Is called the lotus mudrā.”

rdo rje rtse gsum yang dag ’byung/ D. It is unclear what shape or form this is. Edgerton (Edgerton 1970, p. 490) mentions a position of the hands called vinyastikā but doesn’t specify what it is. The Tibetan understands this to be a three-pointed vajra.
n.2151  gung mo'i sor mo'i tshigs dbus su/ D. In place of “the joints of the middle fingers,” the Tibetan translates as, “At the center of the joints.”

n.2152  phyag rgya dam pa tha ma yin/ Tib. The Tibetan translates as, “This is the last supreme mudrā.”

n.2153  “The seventh moon-like sage” is the Buddha Śākyamuni.

n.2154  dus gsum rgyun mi chad mzlas na/ D. The meaning of the last pāda is not completely clear. The Tibetan translates as, “Are recited uninterruptedly in the three times,” possibly reflecting the Sanskrit *trikālā vicchedajāpena instead of the extant Skt. trimalāṃ vicchedajāpena.

n.2155  Skt. 35.215 om. Tib.

n.2156  The statement that the mantras will be annihilated through merely seeing this mudrā clearly implies that the mantra are the deities who can see.

n.2157  ma zhi ba yi phyag rgya kun/ D. The Tibetan translates as, “Among all the mudrās that are not peaceful.”

n.2158  sngags pas rtag tu mgo bor ni/ /khor lo'i phyag rgya brtag par bya/ Tib. The Tibetan translates as, “A mantra practitioner should always designate / This chief [mudrā] as the wheel mudrā.”

n.2159  sor mo lhod cing yangs par bya/ D. The Tibetan translates as, “loosening and widening up,” which seems right in the context.

n.2160  lag gnyis sor mo'i rtse dgug pa/ D. The Tibetan translates as, “One should bend the tips of the fingers on both hands.”

n.2161  kun nas sor mo rnams kyis ni/ /phreng ba bzhin du gshib byas pa/ /rgyal ba'i phyag rgyar 'di brjod do/ D. The Tibetan clearly reflects a different Sanskrit reading. The last three pādas of the Tibetan translate as, “With all the fingers / Lined up like of a rosary. / This is called the Victor’s mudrā.”

n.2162  de bzhin lag gnyis sbyar nas ni/ /gung mo mdzub mo gnyis dag ni/ /khab kyi rnam par bya ba yin/ D. The translation of this verse is very uncertain. The Skt. of the first pāda is hypermetrical and probably corrupt. The Tibetan preserves only three lines of this verse and differs from the extant Skt. The Tibetan translates as, “One should join the two hands as before, / With middle and index fingers / Forming the shape of a needle.”

n.2163  de las gzhan pa'i sor mo ni/ /cung zad dgug par bya ba yin/ Tib. “Other” has been supplied from the Tibetan. The corresponding Skt. natottamam (“bent-
supreme”) is not very clear. The Tibetan translates as, “The other fingers / Should be slightly bent.”

n.2164  de yang yang dag sbyar byas te/ /srin lag gi ni tshigs su brten/ D. The “two [fingers] that touch alongside” (literally, “the two that cling together”) must be referring to the middle and index fingers. The Tibetan is obscure and translates as, “Join them together again so that, / They rest on the joint of the ring finger.”

n.2165  In place of “spear,” the Tibetan translates as, “turtle,” reflecting the Sanskrit *kūrma, instead of the extant Skt. kunta. The reading kunta (“spear”), however, is corroborated in the enumerative list above.

n.2166  mdzub mo gnyis ni sbyar bya ba/ /Tib. In place of “forming a needle,” the Tibetan translates as, “joined,” possibly reflecting the Sanskrit *yojitau instead of the extant Skt. sūcitau.

n.2167  dgm ’jig phyag rgyar mrjod pa yin/ D. “Killer of hundreds” is a particular weapon that has the form of a nail-studded missile. The Tibetan translates as, “foe destroyer,” which reflects the Sanskrit *śatrughnā in place of the extant Skt. śataghnā. The latter, however, is corroborated in the enumerative list above.

n.2168  gru yi phyag rgyar ’di rab bstan/ Tib. “Boat” has been supplied from the Tibetan. The Skt. translates as, “drum” (bheri), which reading is unlikely to be correct, as the “drum” appears in a different place in the list. The “boat” fits the context much better as it is a vessel that “delivers beings from . . . saṃsāra.” The “boat” is also the mudrā listed (after emending nādā° to nāvā°) at the corresponding position in the enumerative list above.

n.2169  sor mo de nyid bsgreng nas ni/ D. The Tibetan translates as, “One should raise the fingers.”

n.2170  The Monier-Williams dictionary only says that citrahasta is a “particular movement of the hands in fighting.”

n.2171  skyob pa ruams kyis shing rtar gsung / D. The Skt. reading rato has been emended to ratho to match the Tibetan. Before the emendation, the Skt. could be translated as, “It is the supreme threefold vehicle, / Said to be delighted in by the world protectors.”

n.2172  It is unclear what this gesture looks like, but the name (citratala) and the attendant description suggest that it displays a flat surface.
Then, one should raise both hands / Forming an empty space with both of them, / Extend them so that the two palms are level, / And form the shape of a bench.

Was taught by the moon-like sage.

In the enumerative list above and in the next verse, this mudrā is simply called the “resting place.”

“The buddhas of the past, / Those in the future, those who are present now, and.”

“The one index finger on the right hand/ Should touch the tip of the left one.”

This mudrā and the next (the “lute”) were mentioned in the enumerative list above in the reverse order.

Take both hands as before and / Make a fist with the fingers on the right hand. / Extend the fingers on the left hand / So that they are level, / And then embrace the fist with the fingertips.”

Clasp the fingers of the / Right and left hands together / And extend the two little fingers. / That is called the lute mudrā.”

When the two thumbs are extended / It is called the utpala
mudrā.” The translation of the Skt. kuvalayodbhava or “birthplace of water lilies,” however, is corroborated by the enumerative list above.

n.2183 This mudrā and the next mudrā, the “hollow space,” appeared in the enumerative list near the beginning of this chapter in the reverse order.

cung zad mthe bo rtsaṅ bzhag ste/ /mtheb rtsar phan tshun legs gnon pa/ D. The Tibetan translates as, “Lower the thumbs slightly / So that each presses down on the base of the other thumb.”

gang dag mtshon cha las byung rnams/ /phyag rgya ‘di dag gsungs pa yin/ /me tog gdan dang bzhon pa dang / /gzhon yang gdon ni ’jigs byed pa/ /thams cad las kun byed ldan pa/ /skyob pa’i sngags kun thams cad yin/ D. The Tibetan diverges significantly from the Skt. here and translates as, “All of the mudrās that have been described here / That manifest as weapons, / Flowers, seats, and vehicles, / And the others that frighten evil spirits / Can all carry out any activity / And can all be combined with any protector’s mantra.” The Tibetan term bzhon pa that translates as, “vehicles,” reflects the Sanskrit vāhya instead of the extant Skt. vādya. The Tibetan term gdon ni ’jigs byed pa that translates as, “that frighten evil spirits,” reflects the Sanskrit grahabhayakā instead of the extant Skt. gnahanānakā.

n.2186 The last pāda is omitted in the Tib.

n.2187 Verses 35.248–35.251 are supplied from the Tibetan, as they are missing from the Skt. version.

gtor ma spyi yi phyag rgya ru/ D. This mudrā is not included in the enumerative list of mudrās above.

ji ltar cho ga bzhin du ni/ Tib. The Tibetan translates as, “Following the proper ritual procedure,” reflecting the Sanskrit vīdhiṇā instead of the extant Skt. vividhaiḥ.

g.yas g.yon dag ni bsnol bar bya/ Tib. The Tibetan includes another pāda after this one that translates as, “The right and left hands should be crossed.”

lag g.yas kha tshur bcings nas ni/ /mthe bo dang ni gung mo gnyis/ /de nas rab tu skyar bar bya/ /mar me’i phyag rgyar brjod pa yin/ D. This seems to be the mudrā used when offering light, i.e., the upward pointing thumb, pressing against the middle finger of the fist, is meant to resemble the flame of a lamp. The Tibetan translates as, “One should clench the right hand into a fist, / And then interlace / The thumbs and middle fingers. / This is called the lamp mudrā.”
This mudrā seems to be absent from the enumerative list above. The Tibetan translates as, “Position the thumb and ring finger / On a bead rosary. / The little finger should always be extended, / The middle finger should be extended below it, / And the index finger should be curled in and put in position. / That is known as the bead rosary mudrā.” It is not clear why the Tibetan phrase bgrang phreng dag tu, translated here as “On a bead rosary,” uses the dual/plural particle dag.

myur du grub pa’i mchog rab ster. Tib. The Tibetan seems to interpret the Skt. siddhivaranapada (“accomplishment [consisting in] fulfilling the wishes”) as “supreme accomplishment.”

me ni yongs su spyan dngan ba’i/ /phyag rgyar ’di no bstan pa yin/ Tib. The Tibetan translates as, “This was taught as the mudrā / That summons fire.”

mdzub mo yi ni rtse mo dang / /mthe bo gcig tu sbyar bya ba/ D. The Tibetan translates as, “When the tips of the index fingers / And the thumbs are joined as one.”

It is unclear how one does this “in reverse.”

mchod par bya Tib. In place of “use,” the Tibetan translates as, “perform the offering,” reflecting the Sanskrit *pūjayet in place of the extant Skt. yojayet.

mchod yon phyag rgya byas pas ni/ /mchod pa bzang po byas par ’gyur/ Tib. The Tibetan translates as, “If one uses this mudrā during the welcome offering / One will perform the best offering.”

The order is a bit confusing, but this seems to be the mudrā described above, starting in verse 35.262 and listed in the enumerative list near the beginning of this chapter as the 100th.

gnas dang mal dang bzhon pa dang / /Tib. After “lying down,” the Tibetan inserts “riding.”

This verse is not very clear; the Tib. offers little help.

phyag rgya rnam gshe byung ba/ /yongs ndzogs brgyar ni gsungs pa yin/ D. The translation of this pāda is uncertain. The Tibetan translates as, “From among the mudrās, / This is said to be the full set of one hundred.”
**n.2204**  The Tibetan translates as, “Join both index fingers and / Middle fingers from both hands.”

**n.2205**  The name Cakravartin was derived after emending the Skt. reading śakriṇasya to cakriṇasya (the latter probably being a metri causa for cakravarṭīṇaḥ), as Sakrin doesn’t make sense in the context or on its own.

**n.2206**  It is unclear what the shape of this mudrā is. It could be the same as the “cakravartin mudra” in Bunce 2005, figure 101. The description in the Tib. departs from the Skt. quite a lot and translates as, “The nails of the two thumbs / Should touch the third section of the joint. / They should bend slightly inward / And should be joined together.”

**n.2207**  It is unclear how the middle fingers are entwined (possibly hooked up at the tips). The Tibetan translates as, “With the middle fingers clenched.”

**n.2208**  The Tibetan translates as, “Align the middle fingers / And join both fingers together.”

**n.2209**  The name “great mudrā” (mahāmudrā) seems somewhat dubious, as this epithet is used elsewhere in this list to denote a category of mudrās rather than a particular mudrā. It is unclear whether it is this mudrā or the one described next—probably the next—that corresponds to the “root mudrā” (mūlamudrā) in the enumerative list above.

**n.2210**  The Skt. of this part is corrupt beyond recognition. The Tib. is of no help. The text is possibly saying that the tip of each index finger is placed above or below the third joint of the opposite index finger.

**n.2211**  The Tibetan translates as, “After that, the
joints of the index fingers / Are arranged to look like a goat’s hoof. / Then, one should interlace the middle fingers / And place them under the hands.”

n.2212  mthe bo’i sen mos K.Y, N, C; mthe bo’i sor mos D.

n.2213  This mudrā was called the “root” in the original list above. It is difficult to figure out its exact shape.

n.2214  Depending on whether the Skt. nāmitaḥ is compounded with the preceding sūcyagrā or not, the Skt. could be saying either “bent” or “straight.”

n.2215  Skt. 35.279 and 35.280 om. Tib.

n.2216  The mudrā described in the list above as one that “constitutes the treasury of the Dharma” (at 35.40) was the “Dharma mudrā.” It would be fair to guess that this is the same mudrā.

n.2217  lag sor brgyad ni rab tu brkyang / Tib. In place of the extant Skt. *āśṛtāḥ (“surrounding/forming an enclosure”), the Tibetan reflects the Sanskrit *āśṛtāḥ (“extended”).

n.2218  phyag rgya ma lus rab tu sgrub/ D. The Tibetan translates as, “As it accomplishes all the mudrās.”

n.2219  sor mo gsum gnyis bsgreng nas ni/ me tog kha bye’i rnam par bya/ D. The description of this mudrā is far from clear. The last two pādas of the Tibetan translate as, “With the two or three fingers raised up, / Forming the shape of a blooming flower.”

n.2220  In place of “abode of the Thirty[-Three],” the Tib. translates as, “abode of the triple world.” The name and the description of this (the 108th) mudrā is different from the corresponding mudrā in the enumerative list above, which was called the “boon-granting.”

n.2221  phyag rgya ’di ni phyag rgya che/ las kun byed kyi phyag rgya brgyad/ D. The Tibetan translates as, “These are the great mudrās, / The eight mudrās that can perform all rites.” In place of “peaceful” (śama), the Tibetan translates as, “all,” reflecting the Sanskrit *sarva.

n.2222  Skt. 35.291cd om. Tib.

n.2223  sangs rgyas rdzu ’phrul che kun gyi/ phyag rgya ’di ni bzhed cing gsungs/ D. The reading mudrāśatam (“one hundred mudrās”) has been emended from mudrāmatam, which appears to be a corruption. The Tibetan reflects the reading before the emendation.
n.2224  *de la myur du zhus pa ni/* Tib. The Tibetan translates as, “And asked him promptly.”

n.2225  *bcom ldan ’jig rten ’das pa na/* /sngags kyi mdzod ’di sa steng du/ /bdag nyid chen po’i sems can la/ /de tshe ji ltar ’byung bar ’gyur/* Tib. The Tibetan translation reproduces the Sanskrit (with one exception), but when it is read according to the rules of Tibetan grammar it translates as “When the blessed one has left this world / How is it that, at that time, / The mantra basket will appear on this earth / For the great beings?” The notable variant in the Tibetan is the phrase *bdag nyid chen po’i sems can la*, which appears to be a variant for the extant Skt. *sattvānām gatimāhātmyam*.

n.2226  *gzugs brnyan mchod rten dag kyang bya/* D. The Tibetan translates as, “Images and stūpas.”

n.2227  The Skt. seems to be contradictory here, as it is saying that it is the “best among two-legged beings” himself who should make an image of the Teacher, i.e., of himself.

n.2228  *blo ldan de nas cang mi sman/* Tib. The Tibetan translates as, “The sagacious one did not say a word.”

n.2229  *chos kyi ’khor lo skor byed pa’i/* /sangs rgyas ’dus par sangs rgyas kyi/ /gtsang ba’i gnas kyi steng gnas nas/ /di dag sangs rgyas snga mas gsungs/ /de tshe chos kyi ’khor lo bskor/ /yun ring dus su ’das pa yin/* D. The Tibetan translates as, “The Buddha and the gathering of buddhas / Who turn the wheel of the Dharma / Remained above the realm of the Pure Abode / And turned the wheel of Dharma then, / Teaching these mudrās that the previous buddhas had taught. / They will be passed along for a long time.”

n.2230  *nyi shu rtsa dgu pa* Tib. The Tibetan translations of the text record this as chapter 29.

n.2231  *khyod kyi phyag rgya* D. “Root” is omitted in the Tibetan.

n.2232  *dang por re zhig thal mo nab tu brkyang la mdzub mo dang the’u chung gnyis rtse sprad de tshigs bar ma btud nas so so so sor rjes su bcug pa yin te/* D. The translation proposed here is far from certain. The Tibetan translates as, “First, extend the palms of the hands and touch the tips of both index and little fingers so that they bend at the middle joints and all four touch each other.”

n.2233  *mthe’u chung gnyis kyi ri mo gong ma la mthe bo’i rtse mo bzhag pa ste/* Tib. Again, the shape of this mudrā is far from clear. In place of “the small fingers positioned along an upward line toward the tips of the thumbs,” the Tibetan
translates as, “the tips of thumbs are placed on the upper line of the small fingers.”

n.2234  bsno'i ba D. In place of “touch,” the Tibetan translates as, “are crossed.”

n.2235  mche ba'i phyag rgya'i 'gram du  Tib. The Tibetan includes an additional phrase that translates as, “on either side of the fangs mudrā.”

n.2236  mthe bo gnyis gung mo'i nang du chung bar byas pa  D. In place of “in the space in between,” the Tibetan translates as, “in the space between the middle fingers.”

n.2237  thal mo'i tshigs rnams brkyang ba byas la srin lag dang / mdzub mo gnyis kyi rtse mo gung mo'i nang du rtse sprad de bzhag pa  D. The description in the Tibetan text is very similar and translates as, “One should place the touching tips of the ring and index fingers inside the middle fingers while extending the hands in the añjali gesture.”

n.2238  'di ni 'jam dpal mgon sum kyod nyid kyi rtsa ba'i sngags su bstan pa yin no  Tib. In the Tibetan text, the final part of this sentence translates as, “this, Mañjuśrī, is the mudrā that displays your root mantra before one’s very eyes.”

n.2239  khyod kyi phyag rgya 'gyur ro  Tib. “Eye” is omitted in the Tibetan.

n.2240  gung mo'i phyi rol tu mdzub mo'i rtse mo yongs su bkug pa la  Tib. As for the position of the index and middle fingers, the Tib. translates as, “the tips of the index fingers should be drawn in on the outside the middle fingers.”

n.2241  The text doesn’t specify what it is that is “curled”—possibly the right thumb or the right hand.

n.2242  The part from “and then extend them” in the previous paragraph up to this point is missing from the Tib.

n.2243  It is unclear what is meant by “releasing” the grahas, but as they are astrological entities personified, the mudrā possibly “releases” them from their position of influence.

n.2244  The Skt. of this paragraph is very unclear. The phrase nimbankodyāni is unintelligible. It resembles nimbankodyāṇī (“nimbanka gardens”), but that reading is not reflected in the Tibetan. It also resembles the compound nimbaraja koṭyaḥ (“myriads of koṭis”), which seems to be reflected in the Tibetan.

n.2245
It is not clear how these numbers relate to one another, and what groups or classes of bodhisattvas or advanced beings they refer to. The Tibetan translates as, “They employ the mudrās that transcend the myriads of worlds, such as three hundred thirty million, eight hundred million, nine hundred fifty million, or six hundred thousand supramundane worlds.”

The Tibetan translations of the text record this as chapter 30.

The Tibetan includes an additional line here that translates as, “It has become the path of all beings.” The Tibetan and Skt. diverge at this point (Skt. 37.2.2, D. 276.b.1). The following is a list of the correspondences in material between the Tibetan and Skt. texts following the folio enumeration in the Rockwell Degé Kangyur:

D. 276.b.1–277.a.2 = Skt. 37.10–37.16.
D. 277.a.2–277.a.7 = Skt. 37.2.2–37.4.3 (Skt. 37.4.4–37.5.2 om. Tib.).
D. 277.a.7–277.b.2 = Skt. 37.5.3.4–37.9 (Skt. 37.8 om. Tib.).

The Tibetan text then begins to align again with the Skt. at D. 277.b.2, which corresponds to the material in Skt. 37.17.

The Tibetan translates as, “First, there is the sign of uṣṇīṣa. Both hands should point upwards and be stretched out so that they are parallel. The fingernails of the thumbs and the ring fingers should be placed between the hands, and the tips of the thumbs should touch each other. The tips of the small fingers should be touching and joined together. In the same way, the fingernails and the tips of the middle fingers should be joined, and the index fingers should be interlaced.”

“Great” is missing from the Tib.

In place of “brings . . . together,” the Tibetan translates as “bends,” which probably means the same thing in terms of the position of the fingers.
In place of “incinerating,” the Tibetan translates as, “clearing away/dispelling.”

At this point, the Tib. jumps to “Vajrānanī! Hūṁ phat!” at the end of the next paragraph, omitting everything in between, possibly because the corrupt Skt. of the omitted part made it impossible to translate.

The Skt. of the two phrases omitted here is too corrupt to be even guess-translated (the Tibetan translators left this part out of their translation too). This mudrā seems to be a variation of the preceding one; one just changes the position of the index fingers in a certain way.

The translation here of the name of this mudrā is unreliable because of the corrupt Skt.

In place of Vajrānanī (Vajra Faced), the Tibetan reflects the Sanskrit *Vajrāśanī (Vajra Devourer). “Vajrāśanī” could also be a variant spelling of “Vajrāsanī” (Vajra Seat).

The Tibetan inserts a line before this verse that translates as, “The following is the cross-legged mudrā.” The Tibetan also renders the material corresponding to Skt. 37.6–37.7 entirely in prose.

The number F.277.b comes before F.277.a because the sections of text are shifted around in the Tib., as indicated in n.2247.

This entire verse is missing from the Tibetan translation. The description of the mudrā is unclear, but the text is either describing the mudrā called tathāgatī (a female tathāgata), or the feminine ending is used to correspond with the gender of the Skt. muṣṭi (“fist”). The former interpretation is made more plausible by the fact that the mudrā mentioned next is the “fist mudrā of the (male) tathāgata.”

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The Tibetan translates as, “This supreme cross-legged mudrā,” possibly interpreting the Skt. paryam as a metri causa for paryanīkam.

This entire verse is missing from the Tibetan translation. The description of the mudrā is unclear, but the text is either describing the mudrā called tathāgatī (a female tathāgata), or the feminine ending is used to correspond with the gender of the Skt. muṣṭi (“fist”). The former interpretation is made more plausible by the fact that the mudrā mentioned next is the “fist mudrā of the (male) tathāgata.”
conjecturally reconstructed from the Tibetan, but remains unclear. The Tibetan translates as, “Also the two [hands] below should be evenly aligned, forming the fist mudrā.” The word “fist,” rather than referring to the fist mudrā, probably indicates that this is the same “fist” that is formed in the tathāgatī mudrā described above.

n.2264 sngags kyang ’di dag gang yang rung ba dang phyag rgya lag pa gnyis kyis bcings te sgrub pa’i dus su sam sngon du bsnyen pa’i dus su ’dug pa’am langs te/ lan cig gam ji srid ’dod kyi bar du bzas par bya’o/D. The Tibetan translates as, “Use any mantra, forming the mudrā with both hands. During formal or preliminary practice, seated or standing, one should recite the mantra once or as many times as one likes.”

Udgatoṣṇīṣa (Raised Uṣṇīṣa) is probably the same as Abhyudgatoṣṇīṣa, i.e., one of the uṣṇīṣa kings mentioned in the first chapter.

n.2265 Skt.: oṁ jvalojvala diptdgatoṣṇīṣa dhuna dhuna hūṃ.

n.2266 mdzub mo gnyis kyi rtse mo dang gung mo gnyis kyi rtse mo dag yongs su sbyar ba ni gtsug tor ’phags pa zhes bya ba’i phyag rgya te/ ’dir sngags ni/oM dzwA la dzwA la dlp+tod gatoSh+NI Sha dU n dU m hUM hAM/D. The Tibetan, which reflects the material on D 276.b.1, translates as, “When the tips of the index fingers touch the tips of the middle fingers, this mudrā is known as the Raised Uṣṇīṣa. Its mantra is: “oṁ jvāla jvāla diptdgatoṣṇīṣa dūra dūra hūṃ hūṃ.”

n.2267 srin lag de nyid bkug pa dang gung mo sbyar ba de gnyis kyi sor mo’i rtse mo’i sen mo gshibs la/ rna cha gdub kor zlum po ltar bya ba ni gtsug tor gdugs dkar po/i phyag rgya yin te/ ”dir yang sngags su ’gyur ba ni/oM ma ma ma hUM ni/D. The Tibetan translates as, “The ring fingers should be bent and the middle fingers joined together, with the fingernails aligned. They should form the shape of a circle, like a bracelet. Such a mudrā is known as the White Umbrella Uṣṇīṣa. Its mantra is: “oṁ ma ma ma hum.”

n.2268 Skt.: oṁ tathāgatoṣṇīṣa • anavalokitamūrdhni tejorāśi hūṃ jvala jvala eka eka dara vidara cchinda bhinda hūṃ hūṃ sphaṭ sphaṭ svāhā.

n.2269 mdzub mo de nyid phan tshun mnyam par sbyar la gung mo gnyis sbyar ba ni gzi brjid phung po/i phyag rgya’a/o/’dir sngags ni/oM ta thA ga toSh+NI Sha ba lo ki te/ mUr+t+i te dzO rA shi hUM dzwA la dzwA la/ d+ha ka d+ha ka /da ra bi da ra/ ts+tshin+da ts+tshin+da/hUM hUM phaT phaT sW a hA/D. The Tibetan translates as, “Then, interlace the index fingers and join them with the middle fingers. This forms the mudrā of Majestic Heap (Tejorāśi). Its mantra
is oṁ tathāgatoṣṇīṣāvalokite mūrτti tejorāśi hūṁ jvāla jvāla dhaka dhaka dara vidara cchinda cchinda hūṁ hūṁ phaṭ phaṭ svāhā.”

n.2271 Skt.: oṁ jayaοṣṇīṣa jvāla jvāla bandha bandha dama dama Ṽran Ṽran Ṽran hāḥ hana hūṁ

n.2272 mdzub mo de nyid yang dag par sbyar ba dkyil ’khor lta bur bya ba ni rgyal ba’i gtsug tor gyi phyaγ rgya’o’/ dir sngaγ su ’γyur ba ni/oM dza ya dza yo Sh+NI Sha dzA la dzA la ban+d+ha ban+d+ha da ma da ma/hUM hUM hUM ho ha na hUM/rgyal ba’i gtsug tor gyi sngaγ so/D. The description of this mudrā, like most of the others, is vague and unclear. The Tibetan translates as, “One should join the index fingers, forming the shape of a circle. This mudrā is known as the Victor’s Usṇīṣa (Jayoṣṇīṣa). The mantra that accompanies it is oṁ jaya jayaοṣṇīṣa jvāla jvāla bandha bandha dama dama hūṁ hūṁ hūṁ ho hana hūṁ. That is the mantra of the Victor’s Usṇīṣa (Jayoṣṇīṣa).”

n.2273 “Above the nail” possibly means the back of the nail.

n.2274 From this point on, the mantra seems to be addressing a female deity. The name or epithet Proṅkhinī (“one who moves forward”?) could be corrupt.

n.2275 Skt.: oṁ namo • apratihatatatathāgatoṣṇīṣāya • anavalokitamūrdhni cakravarti hūṁ jvāla jvāla dhaka dhaka dhuna dhuna trāsaya mānyotsādaya hana hana aṁ aṁ aṁ hUM hUM hUM ho hana hUM. The description of the mudrā is, again, unclear. The Tibetan translates as, “One should fold in the two tips of the index fingers and join them with the middle fingers. Then, place the fingernails of the index fingers at the third [segment] joint of the middle fingers. This becomes the Cakravartin mudrā. Its mantra is oṁ namo apratihatatatathāgatoṣṇīṣāya anavalokite murdhana cakravarti hūṁ jvāla dhaka dhaka dhuna dhuna trāsaya mānyotsādha ya hana hana aṁ aṁ aṁ kaka drokhiṇi drokhiṇi kuṇḍalini • aparājitāstra dhāriṇi hUM phaṭ.”

n.2276 mdzub mo de nyid yang dag par sbyar ba la/ mdzub mo’i sen mo gung mo’i tshigs gsum pa’i char sbyar ba ni ’khor los sgyur ba’i phyaγ rgya’o’/oM na mo a pra ti ha ta thA ga toSh+NI ShA ya/a na ba lo ki te mUr+ha na tsa kra bari hUM dzA la dzA la/d+ha ka d+ha ka d+ha nu d+ha nu/bi d+ha nu trA sa ya ma na yo ta sA d+ha ya/ha na ha na/AM AM A/ka ka /dro khi Ni dro khi Ni/ kuN+Da li ni/a ra R dZ tA tra pa ri Ni hUM phaT/ ’khor los sgyur ba’i sngaγ so/D. The description of the mudrā is, again, unclear. The Tibetan translates as, “One should fold in the two tips of the index fingers and join them with the middle fingers. Then, place the fingernails of the index fingers at the third [segment] joint of the middle fingers. This becomes the Cakravartin mudrā. Its mantra is oṁ namo apratihatatatathāgatoṣṇīṣāya anavalokite murdhana cakravarti hūṁ jvāla dhaka dhaka dhuna dhuna trāsaya mānyotsādha ya hana hana aṁ aṁ aṁ kaka drokhiṇi drokhiṇi kuṇḍalini aparājitā trapariṇi hūṁ phaṭ.”

n.2277 mdzub mo de nyid yang dag par sbyar ba la/gung mo sbyar ba byas pa la mdzub mo sen mo’i ’og gi gsum pa’i cha la sbyar ba ni sngaγs kyi bdag po ’khor los sgyur ba’i phyaγ rgya’o’/mdzub mo de nyid yang dag par bkgγ pa gung mor sbyar ba’i ’og tu yang dag par bca’r ba ni sngaγs kyi bdag po’i phyaγ rgya’o’/D. The Skt. is
very likely corrupt, as the two descriptions in this paragraph seem to be of the same mudrā. The Tibetan translates as, “One should tie together the tips of the index fingers and then join the third segment below the fingernails of the index fingers with the middle fingers. This forms the mudrā of the mantra lord Cakravartin. One should bend the tips of the index fingers and press them below the joined middle fingers. This forms the mudrā of the mantra lord.”

The number F.277.a comes after F.277.b because the sections of text are shifted around in the Tibetan, as indicated in n.2247 above.

The Tibetan describes this mudrā as follows: “The tips of the index fingers should be joined to form a circle and then joined below the third part of the middle fingers’ joints while the two middle fingers are also touching each other.”

In the Tibetan the name Aparājitoṣṇīṣa (which occurs again in paragraph 37.25 below) is treated not as a proper name, but rather as a description of a deity, “invincible uṣṇīṣa emperor.”

The Skt. aparājīta has been emended to aparājita, as the contents of this paragraph indicate that the deity addressed in this mantra is male.

Skt.: oṁ aparājīta dhik.

Skt.: namo bhagavate • apratihatoṣṇīṣāya / ehi ehi bhagavan dharma rāja / pratīccheyam arghyam gandham puṣpam dhūpaṃ balyaṃ dīpaṃ ca / māṇī cābhīnakaṣa / apratihata-balaparākramāya svāhā //.
D. The Tibetan translates as, “Then, bind the cardinal and ordinal directions as well as the zenith and nadir using this same mudrā and mantra.”

In place of “bend,” the Tibetan translates as, “lower.”

The last two sentences translate as, “Perform the welcome offering and then dismiss the tutelary deity. Rotate the mudrā from the right to the left and release the binding of the directions.” The Tibetan las grol bar ’gyur or “release” corresponds to the extant Skt. muktā bhavanti but reflects the reading of mukta + ablative, which translates literally as “release from.”

Svāhā occurs neither in the Sanskrit nor in the Tibetan texts; however, it seems justified to conjecture it, because of the dative case of the preceding balaparākramāya.

The uṣṇīṣa mudrās described in this section seem to barely differ from one another.

“Are moved in a pulling motion” (calitākṛṣṭau) om. Tib.
The Tibetan translates ākuñcita (“contracted,” “folded in”) as “slightly folded.”

The Tibetan translates as, “Touch the two thumbs to the base of the two ring fingers so that it looks like a bracelet and make a hollow shape with the two index fingers.”

The Tibetan translates as, “Press down on the third joint of the ring fingers with the tips of both thumbs and use the tips of the two index fingers to make the shape of the tip of a vajra. This is Samayoṣṇīṣa’s mudrā, and it is applicable to every type of samaya.”

The Tibetan translates as, “The Sage’s supreme mudrās / Were the first that were taught in this manual.”

In place of “piśācas and piśācīs,” the Tibetan translates as, “powerful piśācīs.”

“Powerful” om. Tib.
n.2309  *lha dang lha min bu mo dang* /Tib. The Tibetan translates as, “divine and not
divine.”


n.2311  “Nonhuman” *om*. Tib.

n.2312  *skye bo thams cad dag gi ni* /D. The Tibetan translates as, “And all living
beings.”

n.2313  *las dang ting ’dzin sna tshogs dang* /Tib. In the Tibetan the compound
*nānākarma samādhikā* (“accomplishing various activities”) is translated as
“accomplishing various activities and samādhis,” which is also possible.

n.2314  *glang po* /Tib. In place of “Royal,” the Tibetan translates as, “Elephant.”

n.2315  The family of the divine yakṣa (Vajrapāṇi) is the Vajra family.

n.2316  *phyag rgya dri zas bstan pa dang* / / *bdun pa’i rigs kyis gsungs pa dang* / / *de bzhin
bryad pa’i phyag rgya ni* / / *gnod sbyin rigs su yongs su bstan* /Tib. The Tibetan
translates as, “There are mudrās that were taught by the gandharvas, / Those that were taught by the seventh family, / And the mudrās of the
eighth family / That were taught for the yakṣa family.”

n.2317  *phyag rgya thams cad yang dag bstan* / / *gzhan yang bder gshegs bka’ dag gis* / / *rgyud
rnams dag ni so so dang* / / *‘jig rten pa yi yang ’dir gzung* /D. The meaning of pādas
3 and 4 is unclear. The Tibetan translates as, “The words of the Sugata taught
/ All of these mudrās and more. / All of the tantras, each and every one, / Even those of worldly beings, are contained in this manual.”

n.2318  *log ‘dren dag gis gnod mi ‘gyur* /Tib. In place of “will stay away” (literally, “will
not follow” (*nānuyānti*)), the Tibetan translates as, “will not harm.”

n.2319  *yang de nyid brkyang nas gung mo gnyis gdub kor ltar byas pa ’di ni byang chub sens
dpa’ glang po’i spos kyi phyag rgya* /D. The Tibetan translates as, “Then, if one
extends the two middle fingers and makes the shape of a bracelet, this is the
bodhisattva Gajagandha’s mudrā.”

n.2320  *lag pa gnyis po thams cad bsdus te* / / *khu tshur du byas pa ’di ni rin po che’i rigs kyi
phyag rgya’o* /D. The Tibetan translates as, “If one bends both hands, forming
fists, it becomes the Jewel family mudrā.”

n.2321  *mdzub mo gnyis kyi tshigs gnyis bkug nas sen mo gnyis phan tshun du sprad pa ’di ni
gnod sbyin gyi rigs lngas rtsen la sogs pa’i gnod sbyin ndzu ‘phrul chen po’i phyag
rgya’o* / / *lag pa gnyis snga ma bzhin du khu tshur bcing ba byas la mthe bo’i sen mo
gnyis phan tshun sprad cing steng du bzhag la gong mo gnyi ga’i rtse mo rdo rje’i rtse mo dang ’dra bar byas pa ’di ni lha thams cad de lha’i rigs ’og min la sog pa’i phyag rgya yin no/D. The Tibetan translates as, “Bend the second joint of the two index fingers and have the two ring fingers touch each other. This is the mudrā of the Yaksha family, which includes powerful yakṣas such as Pañcika and the like. Make a fist as before with both hands with the little fingers touching each other and resting on top. Make the shape of the tip of a vajra with the tips of the two middle fingers. This is the Celestial family mudrā of all of the gods of Akaniṣṭha and the like.”

n.2322  
khu tshur bcang bar byas pa ’di dag ni ’phags pa’i gang zag bryad kyi phyag rgya’o/rgyal ba’i sras thams cad kyi phyag rgya ni gcig tu brjod par bya ste/ D. In the Tibetan this and the next verses are in prose. This verse translates as, “These mudrās] in which a fist is made are the mudrās of the eight noble persons. Now I will teach a single mudrā that can be used for all the sons of the victors.”

n.2323  
cung zad rtse mo bskum par byas pa D. The Tibetan translates as, “And then the tips are slightly contracted.”

n.2324  
spyan dang byams pa dang ’od kyi dra ba dang chos ston pa dang mdzod spu’i nor bu dang gnas pa dang phyag rgya bkun po ’di dag kyang rgyal ba’i sku nyid las skyed pa’o/D. The Tibetan translates as, “The eye, loving kindness, luminous aura, teaching the Dharma, the urna jewel, and stability are the seven mudrās that arise from the Victor’s own body.” The Tibetan is likely corrupt, given that there are only six items in this list of seven.

n.2325  
thal mo sbyar ba byas nas gdub kor ltar byas pa ni nor bu rin po che’i phyag rgya’o/skyil mo krun g gi g.yas g.yon brla’i nya’i phyogs su khu tshur rgyal mtsian du ’dzin pa ni ‘khar gis g.yi phyag rgyar ’gyur ro/ lag pa thal mo sbyar la phan tshun du mngon par phyogs pa ni snam sbyar gyi phyag rgyar ’gyur ro/ lag pa thal mo sbyar ba las bzed pa ltar byas pa ni lhung bzed kyi phyag rgya’o/chos gos ni lag pa g.yon pas so/. The Tibetan translates as, “Place the palms together and cup them. This is the wish-fulfilling jewel mudrā. Sit with the right and left legs crossed holding a victory banner in one’s fist on one’s shoulder. This is the mendicant’s staff mudrā. Place the palms of the hands facing each other with a space in between. This is the monk’s shirt mudrā.”

n.2326  
lag pa thal mo sbyar ba las bzed pa ltar byas pa ni/ lhung bzed kyi phyag rgya’o/Tib. The Tibetan translates as, “Make the shape of a bowl out of the two hands with the palms together. This is the bowl mudrā.”

n.2327
The Skt. of the last sentence seems corrupt in more than one way. It suggests that the hand displaying the gesture of fearlessness should be “bent down.” The reading abhayāvanataḥ should probably be emended to *abhayadānataḥ, which is reflected in the Tibetan mi ’jigs pa'i lag pa'o.

n.2328 thel mo sbyar ba las gung mo gnyis rdo rje'i rtse mo ltar byas la/ de'i rgyal tu mdzub mo gnyis cung zad bkug cing bzhag la/ mtthe bo gnyis nang du bcug pa/ ’di ni sangs rgyas spyan gyi phyag rgya ’gyur ro/ D. The Tibetan translates as, “With the palms joined together, the middle fingers forming the shape of a vajra tip, the index fingers placed slightly bent behind the [middle fingers], and the thumbs placed inside, this is the mudrā of the Buddha’s eye.” It is not clear whether “Buddha’s eye” is to be taken literally or as the name of Buddhahalocanā, one of the female buddhas (the mudrā of Māmakī comes after the next mudrā).

n.2329 ’di nyid kyi gung mo'i tshigs bkug la mdzub mo gnyis gcig tu byas pa D. The description of this mudrā is uncertain. The Tibetan translates as, “Bend this same joint of the middle finger and form the two index fingers into one.” The phrase “form . . . into one” is a different translation of the Skt. ekatas, which can mean “to one side,” “standing alone,” or “being one,” in addition meaning “all together.”

The mudrās that are referred to in this paragraph as “Buddha’s eye” and “Buddha’s loving kindness” are called in the list above (at 37.51), “vision” (dṛṣṭi) and “loving kindness” respectively.

n.2331 thel mo sbyar ba yangs par byas la mdzub mo dang srin lag gnyis bkug la rdo rje rtse gsum du byas pa/ ’di ni mA ma kl'i phyag rgyar ’gyur ro/ D. The description of this mudrā is unclear. The Tibetan translates as, “Join the palms, bend both of the index fingers and the ring fingers, and make the shape of a three-pronged vajra. This is Māmakī’s mudrā.”

n.2332 thel mo sbyar ba byas nas mdzub mo gnyis gung mo gnyis kyi tshigs gsum pa la bkug nas bzhag la mtthe bo gnyis so sor bskyed nas thal mo'i rnam par bya ba/ ’di ni longs spyod ldan pa zhes bya ba/ i phyag rgya yin no/ D. The description of this mudrā is problematic. The Tibetan translates as, “Join the palms, bend the two index fingers and the two middle fingers at the third joint and let them rest, and expand each of the two thumbs to make the palms appear, this is the mudrā of Bhogavati.”

n.2333 lag pa gnyis thel mo sbyar nas mdzub mo gnyis dang gung mo gnyis sbyar ba/ ni rnam par rgyal ba/ i phyag rgya'i/ D. The Tibetan translates as, “Join the palms of both hands and join the index and middle fingers. This is the Vijāya mudrā.”
The vajra formed with the three fingers is taken to be a new mudrā. The Tibetan translates as, “Form a three-pointed vajra with the three fingers of the right hand and rest it at the level of the waist. This is the seat mudrā.”

The “mudrā of the vidyārāja” is probably the mudrā of the vidyārāja One Syllable described in paragraph 37.68 below.

It is unclear which of the “eight great mudrās” are meant.

The Tibetan translation takes a different approach to organizing the last few sentences. The Tibetan translates as, “Similarly, if one forms the eight great mudrās and the mudrā of vidyārāja on one’s head one can accomplish any activity, and one can make a cast offering of flowers during the samaya or maṇḍala rites. Moreover, if one has followed the aforementioned procedure, one can perform any activity one desires.”

The Tibetan is obscure, and may translate as, “Samayas are always based on expressing the mantra, mudrā, and vidyā. If one forms the mudrā correctly, the mudrā’s power will arise.”

Someone who forms a mudrā carelessly or in the wrong place will break this samaya. This probably refers to the mudrās of the vajra and the trident.

Although the vajra mudrā is the spearpoint mudrā, there is a difference between the trident and the vajra.” The first clause in the Tibetan contains the scribal error mdud rtse, which should be corrected to mdung rtse.

“As well as all humankind” om. Tib.

The Skt. word sura indicates that these are gods of the lower orders who engage in warfare with the asuras.
For all human beings, one should raise a single finger. When two fingers are raised, this is the mudrā of all nonhuman beings who dwell in the threefold world—whether they have two legs, four legs, or many legs. When three fingers are raised, this is the mudrā of all the yakṣa and yakṣiṇīs. When four are raised, this is the mudrā of all the vidyādharas and vidyādharīs. When the palm of the hand is laid flat, this is the mudrā of the god and demigod maidens. It is also possible to translate the last sentence in the Tibetan as, “When they [i.e. the four fingers] are placed on the flat palm of the hand, this is the mudrā of the god and asura maidens.”

When the palms are positioned as before and made into fists, this is the mudrā of all who dwell in the desire realm such as the lords of the desire realm and the rest. The mudrā of all of the beings of the hell realms, animal realms, preta realms, and Yama’s realm is when a single finger is extended from that position.”

Grouping the ḍākinīs with the flesh-eating spirits would be characteristic for tantras such as the MMK, which were written before the apotheosis of ḍākinīs as found in the higher tantras.

The mudrā in which the fingers and hands are hooked is for attracting. When the hands and fingers are extended, this is the mudrā for dismissing.”
In the Tib., this verse is rendered in prose.

It is unclear which one-syllable mantra is meant—possibly bhrūṁ, the One Syllable introduced in chapters 14, 25, and in another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition.

“Used for protection” om. Tib.

gung mo gnyis phyir phyung la brkyang ste gcig tu rtse sprad la/ D. The Tibetan translates as, “The two middle fingers should come forth and extend so that the tips touch together.”

sgrub pa pos nges par sngon du cho ga’i rgyal po ’dir gsungs pa’i sngags kyi mchog bgyad stong bzas pa bya’o/ D. The grammar of this sentence is vague and the meaning unclear. The Tibetan interprets the grammar differently and translates as, “The practitioner should recite the supreme mantras that were previously taught in this king of manuals one thousand and eight times.”

glang po’i rigs Tib. In place of “Royal family,” the Tibetan translates as, “Elephant family.”

glang po’i spos Tib. The Tibetan reflects the Sanskrit “Gajagandha instead of the extant Skt. Rājagandha.

The “celestial” family is associated mainly with the Akaniṣṭha gods, and the “noble” with the noble śrāvakas.

The last sentence is omitted in the Tib.

The svasti (“benediction”) gesture is the mudrā of Brahmā.

The material from the beginning of the paragraph up to this point is omitted in the Tib.

de bzhin du dri za dang lha dang lha ma yin dang bcas pa rnams la ni lag pa g.yon pa’i mthe bo nang du bcug pa byas pa’o/ grub pa bstan pa’i khu tshur du gnas pa’i rgya ni gzhon nu ma bzh’i i phyang rgya dang de nyid kyi sngags kyis so/ D. The Tibetan for the last two sentences translates as, “Likewise, for the gandharvas along with the gods, and the asuras, the thumb of the left hand is placed inside. The mudrā in which it is situated in the fist that exhibits attainment is the mudrā of the four virgins and should be performed with that mantra.” The meaning of the phrase “situated in the fist that exhibits attainment” (grub pa bstan pa’i khu tshur gnas pa) is not clear.

“Mantras” om. Tib.
n.2365  *de bzhin gshegs pa las byung ba'i phyag rgya chen po dang phyag rgya de'i yan lag tu gyur pa las byung ba* D. The Tibetan translates as, “the great mudrā that arises from tathāgatas and those that arise as the auxiliaries of that mudrā.”

n.2366  The name Mahāsthānaprāpta alternates in this text between Mahāsthānaprāpta and Mahāsthāmaprāpta.

n.2367  *dri ma med par grags pa* Tib. In place of “Vimalagati,” the Tibetan translates as, “Vimalakīrti.”

n.2368  The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā (*padma* is a pink lotus).

n.2369  “He will meet, face to face, all the mantra [deities]” *om.* Tib.

n.2370  *snying po dang phyag rgyar 'gyur ba de yang gang zhe na/* Tib. The Tibetan translates as, “What are these heart mantras and mudrās?”

n.2371  Skt.: *āḥ viṇa hūṁ khaṁ. a bI ra hUM khaM /; a ba bI ra hUM baM* D.

n.2372  *pad+ma kha bye ba ltar byas pa* D. “The shape of a blooming lotus” has been supplied from the Tibetan. The Skt. translates as, “the shape of a vajra.”

n.2373  Skt.: *oni goganaśaṃbhāve dipta dipta jvālāya jvālāya buddhādhiṣṭhite vikāsaya vikāsaya sarvabuddhān / hūṁ hūṁ vikāsini phaṭ phaṭ svāhā //.*

n.2374  ‘di ni pad+ma kha bye’e sngags te/* Tib. The Tibetan translates as, “This blooming lotus mantra.”

n.2375  The sentence starting with “Following the manner is omitted in the Tib.

n.2376  The meaning is unclear, but “released” possibly means that the previously folded fingers should be extended.

n.2377  Skt.: *oni godare viṇa svāhā.*

n.2378  *lag pa de nyid khu tshur du bya ste sor mo rnams brkyang la sor mo'i rtse mo phan tshun sprad cing nang du syong pa ni gtsug tor gyi phyag rgya'o/* D. The Tibetan translates as, “If one makes fists and then extends the fingers where their tips touch each other and there is an empty space inside, this is the uṣṇīṣa mudrā.”

n.2379  Skt.: *oni dromi bandha svāhā.*

n.2380  
Skt.: "oṁ dhuna ajitaraṇa hūṁ. It is unclear whether ajitaraṇa is the deity’s proper name (Ajitaraṇa) or should be translated as “one who is invincible (ajita) in battle (raṇa).”

n.2381 Skt.: "oṁ rakṣa rakṣa sarvabuddhādiṣṭhitātmācavara svāhā.

n.2382 “Good fortune” om. Tib.

n.2383 mthe bo g.yas g.yon dang the’u chung gnyis phan tshun sprad pa byas la D. The Tibetan translates as, “If the thumbs of the right and left hands and both small fingers touch each other.”

n.2384 Skt.: "oṁ lokapālādhiṣṭhita dhara dhāraya mahānbhava buddhapātra svāhā.

n.2385 mdzub mo gnyis dang gung mo bkug pa Tib. The Tibetan translates as, “bending the two index fingers and the middle finger.” The Tibetan translates the Skt. madhya or “middle” as the “middle finger.”

n.2386 Skt.: "oṁ tejo jvala sarvrthasādhaka sidhya sidhya cintāmanaitna hūṁ.

n.2387 las thans cad byed cing dge ba yin no/ Tib. The Tibetan translates as, “will accomplish all activities and is auspicious.”

n.2388 “One will not be taken prisoner” om. Tib.

n.2389 pha tshun bsdus nas Tib. The Tibetan translates as, “contracted.”

n.2390 mdzub mo’i rtse mo bkug pa Tib. The Tibetan translates as, “the tips of the index fingers.”

n.2391 The Skt. in this section is corrupt, but still, the description of this mudrā, just like several other mudrās in this section, differs from the same mudrā given in the corresponding section of another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition.

n.2392 Skt.: "oṁ chinda bhinda hana daha dīptacakra hūṁ. This mantra, just like some other mantras in this section, differs slightly from the same mantra given in another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition.

n.2393 It is not clear if one is sitting or standing, but it is more likely that the instructions refer to a seated position.

n.2394 rkang pa g.yon pa bteg la rkang pa g.yas pa sa la bzhag ste/g.yon pa’i rkang pa’i bol gyis g.yas pa brkyang ba’i brla la bzhag la/lag pa g.yas pas brdeg pa’i tshul du nga rgyal gyis brtan par byas pa D. The description of this mudrā is, again,
problematic. The Tibetan translates as, “If the left foot is lifted up, the right knee touches the ground, the upper part of the left foot is placed on the outstretched right thigh, and the right hand is supported proudly in a manner of striking out.”

n.2395  *Caṇḍāla* and *mātaṅga* are names of “untouchable” social groups, both outside the caste system. Here, with their vocative feminine endings, they are used to address the goddess Aparājītā.

n.2396  Skt.: *ōṁ hulu hulu caṇḍāli mātaṅgi svāhā.*

n.2397  The Skt. seems corrupt at this point: the reading *venyotsaṅge* should perhaps be emended to *vāmam utsaṅge* or *śrṇyutsaṅge.*

n.2398  *bḷa’i steng du dḵur brten la/* D. The Tibetan translates as, “on the waist above the thigh.”

n.2399  Skt.: *ōṁ vijaye mahāśakti duṛdharī hūṁ phaṭ vijayini phaṭ maṅgale phaṭ.*

n.2400  “Form the shape of a needle” *ōṁ.* Tib.

n.2401  Skt.: *ḥe he bandha bandha tiṣṭha tiṣṭha dhāraya dhāraya nirundha nirundha • ūrṇā- maṇi svāhā.*

n.2402  *mdzub mo gnyis phan tshun rtsad la/* tshigs bar ma bkug cing D. The Tibetan translates as, “the index fingers should touch at the tips and be bent at the middle joint.”

n.2403  *mthe bo gnyis kyang bkug pa* D. “The thumbs should also be bent” has been supplied from the Tibetan, as the Skt. is corrupt.

n.2404  Skt.: *ōṁ ru ru sphuru jvala tiṣṭha siddhalocane sarvārthasādhani svāhā.*

n.2405  “Lose their anger” *ōṁ.* Tib.

n.2406  The same mudrā is also described in 35.182 and in another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition.

n.2407  Skt.: *namo bhagavati cāru darśane oṁ tha.*

n.2408  “‘Assembly’ chapter” refers to the first chapter of the MMK.

n.2409  The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the utpala mudrā (*utpala* is a blue lotus).

n.2410  Skt.: *ōṁ jiḥ jiḥ jināṅgabhṛdbhayabhedine svāhā.*
In this mantra, Pāṇḍaravāsinī is addressed by a series of epithets difficult to translate—these are kaṭā and its derivations. Kaṭā possibly suggests a woman with broad hips.

The Skt. name for a pink lotus (padma) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (upala is a blue lotus).

de bzhin du sgrol ma dang khro gnyer can dang skul byed ma dang rta mgrim la’ang sbyar bar bya’o/ /rig pa ’dus pa’i le’ur gang gsungs pa’i pad+ma’i rigs gnangs med pa thams cad kyang ’dir sbyar bar bya’o/ /phyag rgya dang sngags kyi cho ga rgya cher pad+ma dag kyang sbyar bar bya’o/ D. The Tibetan translates as, “Similarly, one can use it for Tārā, Bṛkuṭī, Candā, or Hayagrīva. One can use it for all of the countless vidyās of the Lotus family that were mentioned in the Assembly chapter (Chapter 1). The lotus mudrās can be used for a vast number of mantra and mudrā rites.”

de bzhin du rdo rje’i rigs gnyis kyi rdo rje’i phyag rgya dang bcas pa yin no/ K, J, K, C; de bzhin du rdo rje’i rigs kyi rdo rje’i phyag rgya dang bcas pa yin no/D. Following K, J, K, and C, the Tibetan translates as, “The same goes for the Vajra family along with the double vajra mudrā.” The Skt. reading of dhvaja (“banner”) has been emended to vajra to make it correspond with the Tibetan and agree with the second occurrence of “Vajra family” in the same paragraph.

At this point, the Tibetan jumps ahead to the mantra of Māmakī in the next paragraph.

Skt.: oṁ kulandhari bandha bandha huṁ phaṭ.

The “introductory chapter” is the first chapter of the MMK, the “Assembly” chapter.

“Vajra holder’s (i.e., Vajrapāṇi’s) family” is the Vajra family.

de bzhin du glang po’i rigs Tib. Here rajakule (“in the Royal family”) is read as gojakule (“in the Elephant family”) based on the the Tibetan, as the mantra that follows is clearly associated with the Elephant family.

Skt.: oṁ gajāhvaye hūṁ khacare svāhā.

The Tibetan translation reflects the name Mahāsthānaprāpta, which is the other version of this name. Here, however, the name Mahāsthānaprāpta seems more appropriate because of the phrase mahāsthāne used in his mantra.
n.2422 Skt.: om samāsama jinasuta mā vilamba hūṁ phaṭ.

n.2423 Skt.: tiṣṭha tiṣṭha mahāsthāne gatabodhaḥ samayam anusmara hūṁ phaṭ phaṭ svāhā.

n.2424 Skt.: om vimale vimale vimala muhūrtanī dhaka dhaka samayam anusmara svāhā.

n.2425 nam mkha'-mdzod kyi sngags ni/ byang chub sms dpa' thams cad kyi phyag rgya dang yang dag par ldan na las thams cad par 'gyur ro/ D. The translation of this sentence is supported by the Tibetan which translates as, “When the mantra of Gaganagañja is combined with the mudrās of any of the bodhisattvas, it can accomplish all activities.” The Skt., however, could also be interpreted as, “The mantra of Gaganagañja or any bodhisattva can accomplish all activities if employed with the [corresponding] mudrā.”

n.2426 'jig rten dang 'jig rten las 'das pa thams cad kyi shin tu rgya che ba dang bcas pa'i sngags dang phyag rgya thams cad kyi cho ga rgya che ba dang dam tshig chen po dang dam tshig la nab tu zhung pa cho ga dang cho ga'i rnam pa thams cad kyi bye brag cho ga'i rgyal po 'dir gsungs te/sngags thams cad kyang 'di la sgrub par byar rungs ba yin no/D. The syntax and the meaning of this paragraph are unclear. The Tibetan translates as, “The detailed rites of all the mudrās and mantras pertaining to the all the extremely vast mundane and supramundane; the great samayas and those who have entered the samayas; and all the rites and their variants have been taught in this king of manuals. All of the mantras that are appropriate for accomplishing them are here as well.”

n.2427 “Mantra [deities]” om. Tib.

n.2428 The Sanskrit uses the plural number for “families,” as the Tathāgata, Lotus, Vajra and Jewel families are all “tathāgata” families in the Kriyā parlance.

n.2429 “Mudrā” om. Tib.

n.2430 “Blessed Konākamuni” om. Tib.

n.2431 The last sentence is omitted in the Tib.

n.2432 dad pa can gang zhig gis the tshom med par 'chang ba dang klog pa dang / the tshom med par rgyud 'di la brtson pa byed cing sngags sgrub pa dang zlos pa dang phyag rgya 'ching ba dang rtag tu mngon par brtson par byed pa de la ni mthong ba'i chos kho na la yon tan gyi phan yon brgyad rab tu 'thob ste/D. The Tibetan translates as, “Someone who is faithful and who bears it without any doubt, reads it, applies themselves to this tantra without any doubt, and accomplishes the mantra, recites it, forms the mudrā, and always applies themselves will attain the following eight advantages of having good qualities even in this life.”
The Tibetan translation reads this phrase as a part of the previous paragraph and treats the Skt. compound guṇānuśaṃsāṃ as a tatpurusa (yon tan gyi phan yon) instead of a dvandva compound. The reading of this line in the Tibetan translation has been rendered into English in the note above.

D. As is often the case with these types of lists, the way the individual items here have been separated is somewhat arbitrary. The Tibetan translation differs somewhat from the extant Skt. both in its content and in its organization of this list of eight qualities. The Tibetan translates as, “(1) They will be unphased and will not be afraid of hostile forces and enemies. (2) Their bodies will not be affected by poison. (3) They will be blessed by the buddhas and bodhisattvas and have long lifespans. (4) They will experience lasting happiness. (5) The divine youth Mañjuśrī will become their spiritual teacher and grant them visions in their dreams, whether it be day or night, and all of the mantra beings will protect them. (6) They will reveal the mudrā to them in a dream. (7) They will not be harmed by wicked kings, beings, and people who seek to impede them. (8) They will be destined for awakening.”

Locanā probably refers to Tathāgatalocanā, the “eye of the tathāgatas” personified. Earlier on tathāgatalocanā was translated as the “[the mudrā of] the eye of the tathāgatas.” Here, however, as we speak of the deities from the retinue of the Tathāgata, it is more appropriate to use the proper name, Locanā, which is short for Tathāgatalocanā.

“The intermediate area,” in contradistinction to the “inner area” (cf. 2.126). This phrase is omitted in the Tib.

ba'i lci ba sa la ma lhung bar byugs la D. The Tibetan translates as, “cow dung that has not fallen to the ground.”

gtsug tor gyi sngags kyi srung ba byas la/ D. It is not clear what the “uṣṇīṣa protection” is. The Tibetan translates as, “perform the protection rite using the uṣṇīṣa mantra.” If interpreted in more worldly terms, though, the Skt. phrase uṣṇīṣakṛtaṇaśa could even mean “wearing a protective turban.”
The "uṣṇīṣa," as above, probably refers to one of the uṣṇīṣa mantras (Cakravartin?). In the Tibetan translation, which is in prose, this half-stanza omits the first pāda altogether. The Tibetan for the second pāda translates as, “One should bind oneself with a white belt.”

The Tibetan translates as, “a pure brahmin girl.”

“Arrester” and “fulfiller” have a feminine ending in the Skt. as they here address a female deity.

The arresting of semen referred to here is about stopping nocturnal emissions rather then the advanced tantric practice of experiencing orgasm without ejaculating.

The last sentence is unclear. It is also unclear where the paragraph break falls. In the Tib., the last two sentences read, “One will accomplish any activity, whether by pure or impure procedure, by merely displaying it.”

This clause is omitted in the Tib.

“Tathāgata” om. Tib.

“The evil kings and the wicked beings” is omitted in the Tib.

The Tibetan translations of the text record this as chapter 31.

As becomes clear later in this chapter, the association of the mudrā with whatever deity determines its position in the maṇḍala.

The syntax and clause divisions in this paragraph are difficult to ascertain in the Skt., which makes the translation proposed here unreliable. The Tibetan translates as, “Mañjuśrī, listen to this brief explanation. The following is a summary of the features of the mudrās, the extensive mantras, and the maṇḍala procedure, acting in accord with the samaya and the arrangement of the mudrās, all of the mantras, and the maṇḍala that contains what is concealed in all of the tantras.”
The Tibetan syntax is obscure. One possible translation might be, “They also taught about great beings / Who are versed in mantra and all the good qualities.”

The translation of the last pāda is based on the assumption that the form śradhīḥ is a metrical adaptation of śraddhīḥ (“trusting/having faith [in you]”). Following Ky and K, the Tibetan translates as, “I shall teach them to you, wise Mañjuśrī.” All of the Tibetan translations reflect the Sanskrit *sudhīḥ (blo ldan) instead of the extant Skt. śradhīḥ.

The Tibetan translates as, “And the best of speakers addressed him.” The use of the “humilitive” verb of address yongs su zhu indicates that all of the Tibetan translations read the title “best of speakers” as an epithet for Mañjuśrī. It is quite clear in the Skt., however, that “best of speakers” is the object of the verb and thus refers the Śākyamuni.

Again, there is a figure of speech here, as the Buddha, described here as having a sweet voice, is referred to with an epithet of “great lord” (brahmeśvara) which conjures up an association with Brahmā, famed for his sweet voice.

The Skt. praharaṇa can mean a weapon, or any handheld implement.

Cakravartin is the first of the eight uṣṇīṣa kings (cf. 35.39).

“White parasol” is also the meaning of the name Sitātapatra.

“The buddhas” probably refers to the Tathāgata family.

The last stanza is omitted in the Tib. The fruit spoken of could be citron, as it is associated with the king of yakṣas Kubera. It is not clear what phalaja (“fruit born”) refers to.

“His bull,” i.e., Nandi.
The Tibetan translates as, “Then one should draw / The hundred various kinds / Of various weapons of the deities, / And likewise their various vehicles.”

The Tibetan translation of the Sanskrit vedikā as lan kan follows the use of the term vedikā in BHS to signify a railing.

The Tibetan translates as, “Then draw the tīrthikas / In their positions following the proper sequence, / And draw all of the guardians of the directions / According to the proper procedure.”

The Tibetan translates as, “In short, there can be a single image,” reflecting the Sanskrit *bimbaṃ* instead of the extant Skt. bindus.

The Tibetan translates as, “The one should draw the immeasurable / Maṇḍalas of the mātṛs / [Starting] from one image / And filling the entire earth.” However, it is unlikely that this verse is about the maṇḍalas of the mātṛs.

The Tibetan translates as, “Since they lack devotion, those who are of the lowest capacity / Will attain the state of a śrāvaka.”

The Tibetan translates as, “The great beings teach / How to proceed to peace, a meaningful result.”


“Twofold” has been supplied from the Tibetan. The Skt. translates as, “threefold.”

The Tibetan translates as, “human families.”

Both the Skt. and the Tibetan read “arise from this,” without specifying what exactly “this” refers to. It is likely to refer to the mind, though, as it was mentioned in verse 38.43 above that mantras are contained in or coextensive with the mind.
n.2475 *nyan thos dgra bcom gyi bshad dang* / Tib. The translation follows the Tibetan, which reflects the Sanskrit *śrāvakārha bhāṣitaiḥ* instead of the extant Skt. *pratyekārha bhāṣitaiḥ*.

n.2476 *phrans tshugs las kyi ni* / D. In place of "mantras," the Tibetan translates as, "rites / activities."

n.2477 *sum cu rtsa gnyis pa* / Tib. The Tibetan translations of the text record this as chapter 32.

n.2478 The chapter number jumps from 38 to 50 here because the chapters from 39 to 49 have been left out as they are missing from the Tibetan translation.

n.2479 "Bowed" om. Tib.

n.2480 *de'i cho ga rgya che ba bcom ldan 'das kyi bka' ma stsal la* / J, K; *de'i cho ga rgya che ba bcom ldan 'das kyi bka' stsal pa* / D. Following J and K, the Tibetan translates as, "the Blessed One has not explained the extensive ritual."

n.2481 *sems can phyogs chen po dang ldan pa dang spro ba chen po dang ldan pa rnams* / Tib. The Tibetan translates as, "beings who occupy the cardinal directions and possess great power."

n.2482 *lha tshogs dag kyang 'jigs par gyur/* / *byis pa kun kyang rab tu dngangs* / D. The Tibetan translates as, "The hosts of gods were frightened, / And all the childish beings panicked."

n.2483 It is unclear whether the compound *grahamukhyā°* should be translated as "the grahas and the mukhyas," or "the chief (mukhya) grahas." The Tibetan translators opted for the latter.

n.2484 *gca' rnams kun gyi gtso bo dang* / *lha tshogs mi dang bcas pa dang* / *ma rungs sems ldan srul po dag /rab 'gul yid ni mi btran gyur* / D. The Tibetan translates as, "The chief among all of the grahas, / The hosts of divine beings along with the humans, / And evil-minded pūtanas / Were all mentally disturbed and unsettled."

n.2485 "Dharma king" is a frequent epithet of the Buddha Śākyamuni.
This process of “forging the samaya” ends more than twenty verses below, when they have heard Mañjūśrī’s explanation of the actual samaya and its boons.

The address “venerable boy” suggests that it is Mañjūśrī who is now being addressed, and not Vajrapāṇi.

In the Skt., literally, “spoken by me.”

The uṣṇīṣa s are the uṣṇīṣa kings (as the list below indicates) and the Locanā is the mantra of the buddhas’ eye, personified as Tathāgatalocanā, or simply Locanā.

The Skt. has the form cakrī (Cakrin), which is probably a *metri causa* for cakravartī (Cakravartin).

In place of Jayoṣṇīṣa the Skt. has Jayodbhava, which is probably a metrical adaptation. The Tibetan reflects the reading *jayottama* (“highest victory”) and takes it to be an epithet qualifying Tejorāśī.

“Lokita” seems to be a metrically adapted form of another name, possibly Lokanātha, as this clause lists the bodhisattva emanations of Avalokiteśvara.

The context indicates that Sitavāsinī (“Clad in White”) is just another name for Pāṇḍaravāsinī.

It is unclear which One Syllable is meant. It could be hūṁ, described earlier on as the mantra of the “Lord of Wrath.”

The Skt. translates as, “Yamānta,” which is probably a *metri causa* for Yamāntaka.

These are what the Victor says are / The principle mantras of the Lotus family, and / The One Syllable, cakravartin, / The sovereign of the lord of mantras and / The great luminous lord of mantra. / One should recollect
these as well. / One should also recollect the chief of the wrathful ones, / Whose name is Yamāntaka.”

n.2498 mgon po spyan-ras gzigs pa yi/ thugs ni thugs rje byung ba dang / thugs rje chen pos thugs brlan par/ sangs rgyas snga nas gsungs pa’ang dran/ D. The Tibetan translates as, “As Avalokiteśvara’s / Mind gave rise to compassion, / And his mind overflowed with great compassion, / He remembered what the buddhas of the past had taught.”

n.2499 sgrol ma skye bo sgrol bar ni/ spyan-ras kyi gsungs pa dang / rtag dang ting ’dzin skyes phags ma/ ming gi gzugs ni bstan pa’ang yin/ D. The Tibetan translates as, “Avalokiteśvara called upon / Tārā to liberate living beings, and / The noble lady, born out of perpetual samādhi, / Is said to have taken the form of that name.”

n.2500 “Companion” has a feminine ending, indicating that Tārā is meant.

n.2501 byang chub sems bzin spyod pa ste/ byang chub spyod byed dam pa’ang yin/ D. The Tibetan translates as, “As he performs the conduct befitting a bodhisattva, / She is a supreme companion in awakening.”

n.2502 Krodhendra is a metri causa for Krodharāja (Lord of Wrath), probably referring to Yamāntaka.

n.2503 khro dbang thig le dkar mo dang/ D. The names Tilaka and Śatru are rather mysterious. Tilaka is translated into the Tibetan as thig le (“drop/bindu”), and in place of Śatru (“Enemy”), the Tibetan translates as, dkar mo (“White”), which could be an epithet of Mārīcī or Durgā.

n.2504 Bhairava is probably a metri causa for Vajrabhairava, who, like Nīladaṇḍa, is a deity from the retinue of Vajrapāṇi.

n.2505 ’di dag khro mo pho nyai tshogs/ rigs ma’i spyan du rab tu bstan/ D. The “overseers of vidyās” (vidyādhyaśāḥ) in the above list must be the deities classed as vidyārājas. Judging from the Tibetan alone it is possible that the three distinct pantheon groups are identified as one and the same. However, reading the Tibetan against the Skt. clarifies that this is a list of three nominative plural subjects.

n.2506 gang zhig dran na phan zhing srung/ Tib. The Tibetan translates as, “When one recollects [them], one is assisted and protected.”

n.2507 “Buddha” om. Tib.

n.2508
The Tibetan reflects the Sanskrit *sarvatas ("in every way") instead of the extant Skt. smaranāt ("through recollecting").

The Tibetan reflects the Sanskrit *Puṇyaprasavāṃ instead of the extant Skt. Puṇyābhāṃ. Both are the names of a class of gods and their realm.

The Skt. strī rūpa dhāriṇām ("of/as for those who possess the female form") could be corrupt, making the meaning of this half-stanza uncertain.

The Tibetan translates as, “The gods of the form and formless realms / Who are very powerful and free from desire / Make offerings to the Three Jewels and / Trust in the Victor’s teaching.”

The Tibetan translates as, “They are not perpetually afraid / Of mantras and enemies in the least. / Every mantra adept does not cultivate / The samaya that is taught in this tantra.”

This verse could be about the reciprocity of the samaya—if people keep the samaya of Yamāntaka, so, too, will the spirits under Yamāntaka’s control keep their commitments and refrain from devouring (or just harming) the people. The Skt. of last pāda (abhakṣāḥ sarvāmānuṣāḥ) is likely to be corrupt, however. The Tibetan preserves a different reading that translates as, “This is what Yamāntaka called / The Supreme Lord of Wrath. / If beings maintain the samaya, / No human beings can do them harm.”

The Tibetan translates as, “All of the gods and demigods.”

This reflects that the Tibetan translators either had a different interpretation of the extant Skt. jinaputraṇubuddhinā or that the source for the Tibetan translation may have contained the Sanskrit variant *jinaputrapracodanā.

I.e., Vajrapāṇi.
Yamāntaka’s mantra is the same as Vajrapāṇi’s because Yamāntaka is the heart essence of Vajrapāṇi, as explained in the next verse. It is not clear, though, which one of the mantras is meant; possibly hūṁ, as it is shared by both these deities.

The “dharma of commoners” is a euphemism for sexual pursuits.

The Tibetan translates as, “Does not follow the teachings.”

The Tibetan translates as, “Has doubts regarding the sacred Dharma, / Abandons it, and is distracted.”

The Tibetan translates as, “Not diligent.”

The Tibetan includes an extra line here that translates as, “Whose understanding is a bit shaky.”

The meaning of the last pāda is unclear. The Tibetan, which unlike the Skt. does not indicate
any gender for the subject of 50.48a, translates as, “One who uses the mantras correctly / Causes the Lord of Wrath to destroy / Those who are heedless and possess extreme attachment, / Who break the samaya and incur a fault.”

n.2529  

De skad smras nas ‘jam dpal ni/ /snying rje yi ni brlan sans kyis/ /sangs rgyas byang chub sans dpa’ D. The Tibetan translation that corresponds to Skt. 50.50cd–50.51ab gives the impression that Mañjuśrī is the speaker and translates as, “After he said that, Mañjuśrī, / His mind overflowing with compassion, / Exclaimed, “The powers and activities / Of the buddhas and bodhisattvas are inconceivable.”

n.2530  

Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.

n.2531  

De nas dpal ldan rdo rje ’chang / /phryi yang rdo rje rab tu blangs/ /de tshe rdo rje blangs nas kyang / /khro rgyal mthu ni shes nas dga’/ Tib. This final line introduces Vajrapāṇi’s instructions, which follow in the next chapter. In the Tibetan however, this final verse translates as, “Then the glorious Vajradhara / Took up his vajra once again. / And after he took up his vajra, / He understood the power of the Lord of Wrath and was pleased.”

n.2532  

Sum cu rtsa gsum pa Tib. The Tibetan translations of the text record this as chapter 33.

n.2533  

Gshin rje’i ’tsho ba mthar byed pa/ Tib. Here the Tibetan translates Vaivasvata following the standard Tibetan translation for Yama.

n.2534  

gtser byed pa byang chub sans dpa’ ‘jam dpal gyis smras pa/ Tib. The Tibetan translates as, “That was taught by the preeminent bodhisattva Mañjuśrī.”

n.2535  

tshes grangs dang ni rgyu skar dang / /smyung ba dag kyang ni bya ste/ D. The Tibetan translates as, “One should not observe the lunar days, / Asterisms, and fasting injunctions.”

n.2536  

Bram ze dam pa mchog dag gi /dur khrod shi ba’i ro rnyed na/ D. The Tibetan translates as, “One should obtain a dead body of one of the / Highest holy brahmins from a charnel ground.”

n.2537  

Ras ni chu yis las gsum bkru/ D. The Tibetan translates as, “Rinse the cloth with water three times.”

n.2538  

Zhag ni gsum mam bdun du bri/ D. The Tibetan translates as, “within three or seven days.”

n.2539
The Tibetan translates as, “A fever will rise in their enemies’ bodies.”

The Tibetan translates as, “should be depicted with six faces, six feet, and six arms.”

In the Tibetan kṛṣṇa is translated as “blue.” Dark blue is certainly semantically possible.

“Wolf’s belly” means a protruding or prominent belly. The Tibetan translation of the term translates as, “a belly that hangs down.”

Possibly there is a connection here between his terminating the lives of all beings and “striking fear into fear itself,” as he is also the one who can help at the time of death to overcome fear.

The Tibetan translates as, “Draw him using a mixture of / Human fat and a bright red pigment. / Use a skull as the paint vessel. / Use human bone for the brush handles.”

The Tibetan translates as, “Affix each brush / With [a tip] made out of a corpse’s hair.”

“Since this work is very dangerous, / Do not make it fruitless for them.”

The Tibetan translates as, “Those who insult mantra reciters and / Likewise those who destroy caityas,” possibly reflecting some form of the Sanskrit *caitya in place of the extant Skt. caiva.

In place of “oppress,” the Tibetan translates as, “protect,” reflecting the variant ćañutāpinām instead of what is adopted here, ćañutāyinām.

The Tibetan translates as, “While reciting the mantra, pick a soapberry fruit.”

“Leaves” om. Tib.

Ariṣṭa (lung tang) can be the name of several plants, but most likely the soapberry tree.

The Tibetan translates as, “And combine them with kāñjika fruit.” The Tibetan suggests the Sanskrit variant *phalam in place of the extant Skt. āmla.
“Tamarind” (āmla) om. Tib. Apart from “tamarind,” āmla could also mean vinegar and perhaps other sour substances.

*Katu* (“sharp,” “pungent”) could also mean intense heat, or the *katsu* plant (used as fuel).

*me thab ji ‘dod byas nas ni/*tsha zhing skam pa ’i shing dag gis/*me thab de la mnyam bzshug nas/*dur khrod me yi sbar bar bya/*thams cad ldan pas bsreg byas na/*cho gar bstan pa’i shyin sreg yin/D. The Tibetan translates as, “Prepare whichever fire pit you like, / Stack branches that are dry and produce intense heat / Evenly in the fire pit, and / Ignite it with the fire from a cremation ground. / When one makes the fire offering with all these things, / That is a *homa* that follows the correct procedure.”

*me lha dag ni spyan drang bya/*Tib. The Tibetan translates as, “One should summon the fire deities.”

*dang por bu dag ‘chi ba ni/*sems can zhugs nas de bzhin ‘gyur/Tib. The Tibetan translates as, “His sons will die during the first watch of the night, / As will a being who has just entered [his wife’s womb].”

*gang du khros nas zlos byed pa/*Tib. The Tibetan translates as, “When one recites the mantra wrathfully.”

*grong khyer de dang nye ba dang/*Tib. The Tibetan translates as, “Or in the vicinity of a town.”

These two pādas are missing from the Tib.

*brya dag* Tib. The Tibetan translates as, “hundreds.”

These two pādas are missing from the Tib.

*gzhan gyis nus par mi ‘gyur ro/*Tib. The Tibetan translates as, “Others cannot overpower him.”

It is not specified what part of the neem tree is used.

*rang skyur dug dang ldan pa ni/*D. It is not specified what the “five poisons” are. The Tibetan translates as, “kāñjika mixed with poison.”

*krag dang mi yi sha dang ni/*Tib. The Tibetan translates as, “Blood and human flesh.”

The “three pungent substances” could be black and long pepper and dry ginger (Monier-Williams).
n.2568  *ske tshe dug gi phye ma dang* /D. The Tibetan translates as, “Brown mustard and poisonous powder.”

n.2569  *Amlavetasa*, apart from vinegar, could also be the plant species *Garcinia pedunculata*.

n.2570  *star bu dang ni sram gyi sha*/Tib. The Tibetan translates as, “Vinegar and the flesh of an otter,” reflecting the Sanskrit *udrakam* instead of the extant Skt. *ādrakam*. Although it may reflect a genuine variant in the source text, the way that this line is rendered in the Tibetan translation is likely incorrect given that we have already seen the ingredients “Vinegar and fresh ginger” (*amla-vetasa* *ārdraka*) appear as a pair in Skt. 51.31.

n.2571  *Dhatura metel*.

n.2572  *Luffa acutangula*.

n.2573  *Kaṇṭaka* can mean devil’s thorn and a few other plants.

n.2574  *Madana* most likely means thorn-apple here.

n.2575  *ke’u* Tib. *Grñjanaka* most likely means “red onion” here, but it can also mean turnip or the tops of Indian hemp. The Tibetan term that is used to translate *grñjanaka* suggests that the Tibetan translators understood this to refer to a type of wild garlic (*ri sgo*).

n.2576  The Skt. offers two readings for this ingredient: *palāśa* and *palala*, dhak tree and ground sesamum respectively.

n.2577  *Trophis aspera*.

n.2578  *gzhan gyi zhaq dang chu dang ni* / *kun dong chang ni btung bar bcas*/D. The Tibetan translates as, “Other oils, water, / Onion, and an alcoholic beverage.”

n.2579  *zla ba phyed kyi nang du ni*/Tib. The Tibetan adds an additional pāda after this one that translates as, “Within a fortnight.”

n.2580  It is not specified whether the junction is of the night or day.

n.2581  As indicated in the next verse, the target is the king.

n.2582  *dpal min mang po rab ston pa* / *rnam poa sna tshogs ’byung bar ’gyur*/Tib. The Tibetan translates as, “There will be various things / That indicate great misfortune.”
n.2583  *de la rims nad 'byung bar 'gyur* / The Tibetan translates as, “There will be a plague there.”

n.2584  *Katūka* can be a name of several plants. The name itself implies pungency, so possibly any hot and spicy substance is meant.

n.2585  *Atyamla* (“very sour”) can mean citron, or any sour plant product or substance.

n.2586  *phyogs che nor dang ldan pa dang / gcug cing dpung chen yang dag gnas* / The Tibetan translates as, “[His] vast land with its riches / Will be miserable and occupied by a great army.”

n.2587  *Vajradhara* (“vajra holder”) is here an epithet for Vajrapāṇi.

n.2588  *yang spras pa* / Tib. There is no reference to mantras in the Tibetan, which just translates as, “He spoke again.”

n.2589  Although the meaning is not quite clear, this verse seems to be referring to the next chapter, where some rites involving yakṣas are described.

n.2590  This again seems to refer to the next chapter, which contains several yakṣinī rites, notably the ritual of the eight great yakṣinīs that starts from 52.38. It is possible that the next five verses and the initial part of the next chapter (this part separates the introduction made here from the actual yakṣinī section) are an interpolation. The initial part of the next chapter is also omitted in manuscript A, one of the two extant manuscripts where this chapter is included.

n.2591  *de tshe gnod sbyin bdag po ste / byang chub sms dpa’ smras pa ni / gnod sbyin rnam s kyis nas ris smras / do’ pa kun dang nye bar ldam / gcugs par byed dang dbang byed kun / zug rngu ma lus yang dag ’byin* / The Tibetan translates as, “Then the lord of yakṣas, / The bodhisattva, spoke. / He spoke about the yakṣas’ painting, / All of the desirable qualities they possess, / Attracting and controlling them, / And their removal of any kind of pain.”

n.2592  *bder gshegs bkas kyang bzlog pa dang / gnyen pos kyang ni mi nus so* / The Tibetan translates as, “He has contradicted the Sugata’s teaching, and / No antidote can help him.”

n.2593  *thog ma med pa’i ’khor ba nas / shin tu sdu g bsngal rgyu sngon byas / de dag sdu g bsngal sdu g bsngal bar / snying rje chen pos’ gro ba gdungs* / The Tibetan translates as, “They have generated the cause for intense suffering previously / Over the course of endless cyclic existence, / Experiencing one
form of suffering after another. One should burn with great compassion toward those beings.”

n.2594 theg pa gsum la brten nas ni/Tib. The Tibetan translates as, “Relying upon the three vehicles.”

n.2595 Again, the meaning is not quite clear, but this probably refers to the yakṣinī rites, described in the next chapter, that lead to sensual enjoyment.

n.2596 de dag sdrug bsngal ldan don du/’dod pa’i longs spyod rjod par byed/’kho bo ’di ni mnyes byas na/sdim pa kun las ldog par ’gyur’. This verse only consists of four pādas in the Tibetan that translate as, “The enjoyment of desire is taught / For those who have such suffering. / If one has pleased the wrathful one, / All of one’s misdeeds will be undone.”

n.2597 sum cu rtsa bzhi pa Tib. The Tibetan translations of the text record this as chapter 34.

n.2598 “You are exceedingly cruel” om. Tib.

n.2599 ’khor ba’i ching ba las grol bar ’gyur ro/Tib. The Tibetan translates as, “they liberate them from the bonds of cyclic existence.”

n.2600 “Not” has been supplied from the Tib.

n.2601 kye rgyal ba’i snas gzhan yang sms can la gnod par byed pa’i chos ston pa ni/de bzhin gshegs pa dgm bcom pa yang dag par rdzogs pa’i sangs rgyas dang byang chub sms dpa’ rnams kyi is sms can thams cad kyi ched du gsums pa ma yin te/ D. The Tibetan translates as, “Moreover, son of the Victor, this dharma teaching about harming beings is not something that the thus-gone, worthy, perfect and completely awakened ones and the bodhisattvas taught to benefit all beings.”

n.2602 rgyud rnams kun la rgyud ’di yi/mtu ni bsam gyis mi khyab yin/D. The Tibetan translates as, “Among all of the tantras, the power / Of this tantra is inconceivable.”

n.2603 ’kho bo’i rgyal po’i snags dag dang /’gyul gsum dag kyang bsam mi khyab/Tib. The Tibetan translates as “The Lord of Wrath’s mantras / And the three realms are inconceivable,” reflecting the Sanskrit *triviṣayaṃ instead of the extant Skt. ṛddhiviṣayaṃ.

n.2604 The three realizations (literally, “awakenings”) are the realizations of the śrāvakas, of the pratyekabuddhas, and of the fully realized buddhas.
The Tibetan translates as, “Moreover, son of the victors, the blessed buddhas perfectly understand what is Dharma and is not Dharma, white and black deeds, virtue and nonvirtue, accomplishing the methods by which a lord of the path tames beings, and accomplishing the realm of phenomena. Thus the Dharma that they teach causes one to accomplish the method that ripens beings.”

The Tibetan translates as, “Thus, son of the Victor, we should train in the same way. So you may train, mature, and teach sentient beings, all of you sons of the Victor in the surrounding maṇḍala who have taken the great samaya should listen. You should act faithfully and examine virtuous and nonvirtuous action for yourself. Thus, you should take joy in teaching the Dharma of the Tathāgata.”

The Tibetan translates as, “fresh human entrails.”

The Tibetan translates as “with a lot of territory,” reflecting a different interpretation of the Skt. mahāpakṣaiḥ.

The Tibetan translates as, “who are great leaders.” “Very influential” is a loose translation of mahānāyaka.

“With one’s left foot atop the Maheśvara liṅga” om. Tib.

The Tibetan translates as, “By hearing that.”

Presumably, the mantra is that of Yamāntaka.

The Tibetan translates as, “his lady and her retinue.” It is also possible to translate the Tibetan as, “the grahas and their retinue.”

In this context the name Dakṣiṇamūrti probably refers to the southern face of the śivaliṅga and implies that the practitioner is sitting facing north.
po son cha’i shing dang tsher ma can gyi shing D. The Tibetan translation treats madanakaṇṭaka ("thorn apple") as two different types of wood, "datura wood" and "thorn wood."

Flacourtia sapida.

Presumably one writes the mantra or draws the nakṣatra on the ground, before stepping on it.

sngags thams cad nus pa med par ‘gyur ro/ D. The Tibetan translates as, “all mantra beings will be powerless.”

Flacourtia sapida.

mdo na ’jig rten dang ’jig rten las ’das pa’i sngags kyi cho gas kyang ji ltar ji ltar rab tu sbyar ba de tla de ltar thams cad sgrub par ‘gyur/ D. The Tibetan translates as, “In short, whether it be used with a mundane or supramundane mantra ritual, it will accomplish them all.”

Gossypium herbaceum.

mi’i ras pa’i sreg blugs kyis D. The Tibetan translates as, “oblations of human bone.”

khyim du slar zhugs nas Tib. The Tibetan translates as, “enter the house again,” which doesn’t seem to make sense, as one is already in the house where one performed the homa.

mi gang su dag rjes de slong bar gyur na sbyin par mi bya’o/ /gal te tshan khar slong bar byed na ni khro bo’i rgyal po dran nas yi ge yi ge hūṁ rab tu sbyar ba byas na de’i mod la ‘byer bar ‘gyur ro/ D. The Tibetan translates as, “If any human being asks for that substance, do not give it to them. If they ask forcefully, recollect the Lord of Wrath while employing the syllable hūṁ and they will leave immediately.”

The last sentence possibly indicates that the manner in which one uses the ashes in the case if vighnas is not gender specific (in contradistinction to the rites described in the following few paragraphs), and so one can hold the ashes in one’s left or right hand, or both. The meaning, however, is not very clear.

“Nonhuman” om. Tib.
The meaning of this sentence is not completely clear. The Tibetan translates as, “When she has sex with another man she will not have any sores / until she encounters her own man, at which point her mouth sores will appear once again.”

It is not clear what the “great discharge” is, but it may refer to gonorrhea.

The Tibetan translates as, “like that of a very old man.”

The Tibetan translates as, “until his own wife touches it, at which point it will again be as if he were not an old man.”

The Tibetan translates as, “Or, even if he wanted to have sex with another man’s woman, he will not be able to. / It can do whichever of those things one wishes.”

The Tibetan translates as, “like that of a very old man.”

The Tibetan translates as, “merely throwing.”

The Tibetan translates as, “merely throwing.”

The Tibetan translates as, “If one does not hit them with ash just by throwing it.”

The literal Skt. phrasing is “and not otherwise be fruitless.”

“Crockery and cutlery” om. Tib.

The Tibetan elaborates here that the body of the enemy, “will be eaten (by worms) like a piece of wood.

The Tibetan translates as, “They will have nightmares and will die within seven days.”

The Tibetan translates as, “There is another rite that one can perform on women.”

The Tibetan translates as, “If one visualizes the Blessed One.”

The Tibetan translates as, “a vagina and breasts.”

“Unusual” om. Tib.
The literal Skt. expression is “someone that [one’s] mind turns away from.” As one is now selecting an accomplice for an act of assault (abhicāra), one chooses for this purpose someone that one doesn’t like. The Tibetan contains a different reading that translates as, “If one gives the ashes to a person that one trusts, whether they are a man or woman, one can enlist them to perform whatever action one wishes.”

The touching may be done by the accomplice, but it is not clear whether the accomplice is touching himself while visualizing the target or is actually touching the target. It could be the latter, as the next paragraph explains that these activities can be performed from a distance.

The Tibetan again specifies that the object of visualization is the “Blessed One” but in the context it seems more likely that one visualizes the target.

These two sentences is much shorter and translates as, “In short, one can kill them or enthrall them.”

The Tibetan translates as, “The stronghold will fall, a fire will ignite a massive blaze, and the defending forces will be destroyed.”

The word used in Skt., kāma, can mean “desire” as well as “sexual pleasure,” and even in the sense of “desire” it has a strong sexual connotation.

Naṭikā is a diminutive form of Naṭī.

Skt.: om naṭi mahānaṭi • āgaccha • āgaccha divyarūpiṇī svāhā.

The Tibetan translates as, “standing at the base of a mango tree.”

The Tibetan translates as, “a single garment on her lower body” (iconographically, yakṣinīs are represented wearing just a girdle around their hips).
“Equal to the great yakṣa” probably means that he will be as wealthy as Kubera.

gal te ma ’ongs na ni khro bo ’chol ba’i rgyal pos ’chi bar ’gyur ro/ D. The Tibetan translates as, “If she does not come, she will be killed by the Lord of Furious Wrath.”

Skt.: oṁ naṭṭe śuklāmbara mālya dhāriṇi maithunapiye svāhā.

Skt.: oṁ bhaṭṭe bhaṭṭe • ālokini kiṃ cirāyasi / ehy ehi / āgaccha • āgaccha / mama kāryaṃ kuru svāhā.

ri’i rtse mor dkyil ’khor byas la Tib. The Tibetan translates as, “Construct the maṇḍala on a mountain peak.”

Skt.: oṁ rakte raktāvabhāse raktānulepane svāhā.

Skt.: oṁ mekhale mahāyakṣiṇi mama kāryaṃ sampādaya svāhā.

Skt.: oṁ mekhale sumekhale mahāyakṣiṇi sarvārtha śādhani hūṁ / samayam anusmara svāhā.

The forms Lokinī and Lokavatī are probably shortened versions of Ālokini and Ālokavati respectively, with both of them meaning “Splendorous.”

Skt.: oṁ lokini lokavati svāhā.

shrI Nu Tib. Ghuṇu is a verbal form, second person imperative, but the meaning is unclear. Possibly this is an encouragement to make a move, or perhaps to make a buzzing sound that heralds the arrival of a spirit (cf. Edgerton, p. 220, the entry for ghuṇaḥguṇāyate). In the Tib., this word appears as shrI Nu, which seems to be a transliteration of *śrīṇu (“cling on”?).

Skt.: oṁ ghuṇu guhyake ghuṇu ghuṇu guhye • ehy ehi guhyake svāhā. In the Tibetan this mantra is shorter and a little different: oM shrI Nu gu hya ke shrI Nu gu hya ke e hya hi gu hya hi gu hya ke svA hA.

dang por re zhig gtsang zhing gos gtsang ma bgos te/ zla ba nya ba la gnas dben par ’dug nas D. The Tibetan translates as, “First, one should clean oneself and put on clean clothes. Then on the full moon, in a secluded place.”

These ingredients are difficult to verify. Karṇikā, apart from a lotus bud, could also mean Premna spinosa. As for vānapuṣpa, this could be one of the Skt. names of fennel, or it could just mean “fragrant flowers,” or “forest flowers.”
An alternative Skt. variant, *vandhayet* or *bandhayet*, suggests that one should “bind” the arm.

n.2666 *mi smra ba’i dka’ thub kyis bzlas pa bya’o/* Tib. The Tibetan translates as, “And recite the mantra while remaining silent.” This implies that one should recite the mantra mentally instead of verbally.

n.2667 *’chi ba skyed par yang ’gyur ro/* Tib. The Tibetan translates as, “they will cause the arising of death,” reflecting the Sanskrit *maraṇotpattim* instead of the extant Skt. *maraṇonmattim*.

n.2668 “Yakṣinī” *om*. Tib.

n.2669 The names Tamasundarī and Andhārasundarī are synonymous, both meaning “Sundarī of Darkness.” The latter name was mentioned in the list of yakṣinīs in 1.100.

n.2670 “Hundreds” *om*. Tib.

n.2671 I.e., the ritual procedure as described above for Tamasundarī. It was stressed in this procedure that the ritual must be performed in complete and utter darkness.

n.2672 For metrical reasons, Yakṣakumārī is called in the Skt. verse Kumārī. Later, however, in her mantra and her sādhana, the full name is used. The Tibetan renders this verse and the next in prose.

n.2673 *lha’i gnas su yang ’gro bar byed/* Tib. The Tibetan translates as, “They convey one to the realm of the gods.”

n.2674 *gu ha pa ti* Tib. Guhilā and Guhāmati seem to be epithets of Guhāvāsinī (“Cave Dweller”). They each indicate an association with caves or hidden places, and could be loosely translated as “Cave Woman.” The Tib. reflects the reading *guhapati*, which is unlikely, given the female gender of this yakṣinī.

n.2675 Skt.: *oṁ guhile guhā mati guhā vāsini • ānaya bhaga vati mayāntikaṃ samayam anusmari svāhā*.

n.2676 The name Guhāvāsinī means, appropriately, “Cave Dweller.”

n.2677 *de la ‘dod pa dang ldan pa yang don du gnyer bar yang mi bya’o/ de la ’phags ma rdzu ’phrul che ba don du gnyer na ’grub par ’gyur te/* Tib. The Tibetan translates as, “One who has sexual desire for her should not seek her out for that purpose.
If one seeks her out because she is noble and powerful, one will have success.”

The Skt. offers two different readings for the last sentence, one (supported by the Tibetan and adopted here) with and the other without the negative particle. The reading without the negative particle could be interpreted as, “If one spends it all, all will be restored.”

Skt.: oṁ naravīre svāhā.

Literally, “until the moon is released” (during an eclipse, the moon is said to be “seized”).

bud med dam skyes pa gang gi ming bris pa de D. The Skt. seems corrupt at this point and could be specifying “of a woman or a man” or just a woman. The Tibetan clearly translates as, “the name of the woman or man that one has written,” but it is more likely that this is about a woman being summoned for a male practitioner, as indicated further on in this paragraph.

The Skt. uses the form Yakṣakumārikā, which is a diminutive of Yakṣakumārī.

Skt.: oṁ yakṣakumārike svāhā.

“A single piece of clothing” probably implies a lower garment, possibly a piece of cloth around the hips or just an ornamental girdle.

Kumārī, i.e., Yakṣakumārī.

’gyod na ni rnam par ’jig pa ’byung bar ’gyur bas ma ’bzhin du bsgrub par bya’o/ D. The Tibetan translates as, “Since one will be completely ruined if one does hurt her feelings, treat her like a mother and one will succeed.”

As specified in other rites, she takes her back the following morning.

’jig rten rnams ’od bzang po dag gis gsal bar byas pa/ Tib. The Tibetan translates as, “illuminating the worlds with her radiance,” perhaps reflecting the Sanskrit *svaprabhodyotitalokā instead of the extant Skt. svaprabhodyotitālokā.

There is a play on words here in the Skt., as paramaguhya can mean “exceedingly secretive” or “supreme guhyaka” (guhyaka and yakṣa being synonymous).

cho ga ’di nyid do/ N, H; mchog ’di nyid do/ D.

Skt.: oṁ manohare madonmādakāri vicitrārūpini maithunāpriye svāhā.
n.2692 ma ra me za nas ni mi snang bar 'gyur ro/ de la los gcig bcings te los yongs su bzhag
  nas mal stan nas 'gro bar byed do/ yang na sgrub pa pos lag pa'i sor gdub bzhag pa las
  sor gdub gnyis pa yang bzhag nas 'gro bar byed do/ yang na gdu bu dang rked pa'i 'og
  pag dang rkang pa gnyis kyi rkang gdub dang mgon'i nor bu dang de bzhin du gzhans
  dang / gzhans lha'i rgyan gcig cig gang de khyer ba de dang de rjes su ster bar byed do/
D. The Tibetan is missing several important sections that clarify exactly what
  is happening in this paragraph. One such lacuna is marked in the translation
  because it has created an unresolved grammatical issue and skewed the
  context of the passage. The Tibetan translates as, “After the lamp burns out,
  she will disappear. She wears a single piece of cloth, and she will leave the
  cloth behind and get up from bed. Then the adept should . . . She will drop
  the ring on her hand, drop two more rings, and then depart. Then, one by
  one, she will give up all the divine ornaments that she wears—her bracelets,
  girdle, anklets, the jewel on her head, and others as well.”

n.2693 Skt.: oṁ mahānagni nagnije svāhā.

n.2694 yang na gzhans dang rite bar ni byed de/ 'on kyang de dang lhan cig srm bar ni mi
  byed do/ bud med gzhans dang phrad par mngon par 'dod pa'am yid la sens na yang
  de'i tshe zlos pa de'i gan du 'ong bar mi 'gyur te/ D. The Tibetan translates as,
  “One can have her have sex with other men, but do not allow her to
  converse with them. She will not approach someone who obviously wants to
  have sex with another woman or even someone who just thinks about it and
  then recites the mantra.”

n.2695 Skt.: oṁ suṁsundari svāhā.

n.2696 The ablative case of kṛpālubhyaḥ has been interpreted as an instrumental

n.2697 mi yul dag na sbyor bar dga' / snying rjer ldan zhing rnam par rgyu/ D. The Tibetan
  translates as, “They love to have sex with mortals. / They are compassionate
  and wander about.”

n.2698 This statement seems to be about yakṣinīs in general rather than the above
  seven.

n.2699 gzhans dag phan byed 'tshes ba yang / de bzhin mtshan mo yongs su rgyu/ byis pa'i
  'tsho ba 'phrog pa'i phyir/ bskam zhing sha ni za byed gzhans/ D. The Tibetan
  translates as, “There are others who are helpful and playful, but / There are
  also those who wander at night / To take the lives of children, / And others
  who make beings wither and who eat flesh.”

n.2700 srung byed Tib. The Tibetan translates as, “protected.”
n.2701  *de dag tshar bcad bsgrub don du/* /dam tshig ’di ni rab tu bstan/ D. The Tibetan translates as, “This is the samaya that was taught / To accomplish their destruction.”

n.2702  *ji ltar ’dod chags ’ching ba la/* /byis pa rnams ni bsdus pa’i don/* /sems can rnams la phan pa’i phyir/* /de ltar ’di kun gsungs pa yin/*/Tib. The Tibetan grammar is a bit ambiguous, but it does appear to offer a different reading than the Skt. that may translate as, “All of these rites were taught / To those bound by passion, / To gather childish beings, / And to benefit beings.”

n.2703  Because of the double meaning of the Skt. śvās (“to dwell/live”), this line could also be interpreted as “he will enjoy sex for one eon.”

n.2704  *de tshe de ni dam chos thos/* /thos nas mb tu grol bar ’gyur/* D. The Tibetan translates as, “Then they will hear the sacred Dharma, / And after hearing it he will be liberated.”

n.2705  This line is actually the last pāda of the next verse.

n.2706  *bral ba’i nmam par yang dag ldan/*/Tib. The Tibetan translates as, “She has a figure that will be lost.” “Sex” (*rati*) is absent in the Tibetan, which instead reflects the reading ākāra (“form,” “figure,” “shape”).

n.2707  *de dag chags bral zhes gsungs te/* /rnam grol de dag grub pa nyid/*/Tib. The Tibetan translates as, “They are said to be free from attachment / And for them that attainment is liberation.”

n.2708  *gang zhig ’dod la chags btal ba/* /’di yi sngags i ’grub par ’gyur/* /bshang gci kh hoog gis brlan pa dang/* /rul bas kun tu khyab pa dang/* /D. The Tibetan translates as, “This mantra will work / For someone who is free from desire. / Dripping with feces, urine, and blood, / Pervaded by putrid decay.”

n.2709  *sngags shes sngags kyi gzugs can dang/* /D. In place of the extant Skt. *mantrājāpī* (“mantra reciter”) the Tibetan reflects the Sanskrit *mantrarūpī* (“one whose nature is the mantra”).

n.2710  *sngags shes sngags kyi gzugs can dang/* /shes ldan dbang po thu la dang/* /dpa’ bo gtsang ba’i spyod la dga’/* /rtag tu de yi sngags kyang ’grub/* /D. The Tibetan translates as, “But for a mantra adept who embodies the mantra, / Who has insight, who has conquered the senses, / Who is brave and delights in pure conduct, / His mantra will always work.”

n.2711  *rtag rgyal* Tib. In the Tibetan, the adverb sādā (“always/invariably”) is incorporated into the name Jayā (“Victory”), making it Eternal Victory.
n.2712  Skt.: om padmocce svāhā.

n.2713  rdo’am sa’i sgo glegs byas D. It is unclear what purpose this clay structure has. The Tibetan translates as, “Make the door out of stone or clay.”

n.2714  “She will become one’s wife” om. Tib.

n.2715  gal te mu tig gi phreng ba de len na ni de tsam kho nar yod par ’gyur la/ D. The Tibetan translates as, “If you take that pearl necklace, that will be the only one there is.”

n.2716  Skt.: om jaye sujaye jayamati sarvakāryāṇi kuru me svāhā.

n.2717  mu tig ’od ldan mthong na mdzes/ Tib. The Tibetan translates as, “She glows like pearl and is beautiful to behold.”

n.2718  rab sngags gzugs ldan smin ma mdzes/ Tib. The Tibetan translates as, “With a form that is praised and a beautiful brow,” possibly reflecting the Sanskrit *subhruḥ (“with a beautiful brow”) instead of the extant Skt. śukraḥ (“[bright as] the evening star”).

n.2719  “Great yakṣa” probably refers to Kubera.

n.2720  Skt.: om ṣṭhrīḥ hrīḥ mahānagni hūṁ phaṭ svāhā.

n.2721  de bzhin du sha za mo dang sha za mo rdzu ’phrul che ba dang / D. The Tibetan interprets “piśācīs of great power” as two categories, “piśācīs and very powerful piśācīs.”

n.2722  The Skt. grastā (i.e., grastāḥ), which means “devoured” or “seized,” is also a technical term used in the context of spirit possession. By being “seized” they enter the samaya with Lord of Wrath.

n.2723  khro bo’i rgyal po gshin rje gshed kyi rig pa Tib. The Tibetan translates as, “the vidyā of Lord of Wrath.”

n.2724  ’khrul ’khor gyi gzugs sam de nyid kyi gzugs brnan byas nas Tib. The image spoken of here is of the deity or spirit that one is trying to summon. The Skt. yatrapratimā (“where an image is”) seems to be describing the location where one recites the mantra. The Tibetan translates as, “having made her diagram image or her actual image,” reflects the Sanskrit *yantrapratimā (“a diagram representation”).

n.2725  “In their celestial forms” om. Tib.
The procedure is the same inasmuch as it relies on an image, otherwise the
details will vary for different ritual targets.

n.2727 The material that corresponds to Skt. 52.118–52.119.b is rendered in prose in
the Tibetan translation.

n.2728 I.e., the ones in the images.

n.2729 As before, “accomplished” as an object of practice.

n.2730 skad gcig gis ni zlos pa yis / don rnams thams cad sgrub par ’gyur / D. The Tibetan
translates as, “The reciter will instantly / Accomplish all of his goals.”

n.2731 khro bos bkug cing ngyas byas nas / D. The Tibetan translates as, “Summoned and
increased by the Lord of Wrath.”

n.2732 “They” probably refers to Maheśvara and other emanations of Śiva in
particular, as many of the rites taught in the MMK, such as the rites of the
eight yakṣinīs, are shared by the Buddhists and Śaivites, and some, such as
those of Tumburu and his sisters, are of Śaiva origin.

n.2733 The exact meaning of this pāda is unclear, but it appears to be about
the mantra deities of the most cruel and vile type.

n.2734 gang dag sngags ni ci yod pa / khro bo ’chol ba rnyog ‘byung ba / de kun khro bo’i
rgyal po yi / de dag bsgo ba mnyan par bstan / D. The Tibetan translates as,
“Whatever mantra beings they are / That are wrathful, crazed, and causing
trouble, / All of them are commanded by and listen to / The Lord of Wrath.”

n.2735 mchog dang rab mchog drag po dang / Tib. The Tibetan translates as, “The
foremost and the fiercest.”

n.2736 de bzhin pad+ma ’dzin sngags dang / / bdag nyid kyis kyang rab bshad dang / Tib. The
Tibetan translates as, “Likewise I also taught / The Mantra of the Lotus
Bearer.” In place of mantradhare (“in [the capacity of] the mantra holder”), the
Tibetan reflects the Sanskrit “padmadhare (“lotus bearer”).

n.2737 “This teaching” probably refers to the MMK, and specifically to its
Yamāntaka sections.

n.2738 The word “mantras” has been taken from verse 52.134 below, as it applies to
this list of mantra deities (the deities being identical with their mantras).

n.2739 “Uṣṇīṣa emanation” implies the Tathāgata family, as these deities emanate
from the Tathāgata’s uṣṇīṣa.
Mañjughoṣa begins the list of male mantra deities in the Skt. but is omitted in the Tib.

As this is a list of bodhisattvas, the name Padmadhara probably refers to the bodhisattva Padmapāṇi, rather than the tathāgata Padmadhara.

The context suggests that the “lord of the yakṣas” is Vajrapāṇi.

The Tibetan translates as, “A miraculous son of the victor, and / The world renowned Subahu, / Vajrasena and Suṣeṇa, / Dhīmān and Dharmogata.”

“All of them,” i.e., all the respective mantra deities (the mantra and deity being one and the same).

It is not clear whether tatra (“there”) actually means “against them” or just implies that the wrathful mantra of Yamāntaka should not be used when the peaceful mantras of the deities from the above list are used.

“Vidyā” in this context means the magical power of the mantra (as in the bahuvrīhi compound chinnavidya, referring either to a mantra whose vidyā is lost or a person whose mantra has lost its vidyā).

“Mantras,” i.e., mantra deities.

This is the last verse in chapter 35 in the Tibetan translation of the text. The colophon at the end of this chapter translates as, “Thus concludes chapter 35, ‘The Rite that Brings the Yakṣinīs under One’s Control,’ from The Root Manual of Noble Mañjuśrī, an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.’ The second pāda in the opening verse of the next chapter in the Tibetan (where it is recorded as chapter 36) corresponds to Skt. 53.4b, and the correspondence between the Tibetan and Skt. texts continues at that point. The omission of the material from Skt. 52.144–52.148 may be justified by the fact that the paragraphs 52.145–46 are a verbatim repetition of Skt. 1.70–71. These two paragraphs contain the long Yamāntaka mantra and have been included in this translation along with the entire omitted section for the reader’s convenience, as the repeated part is separated from the original by more than one thousand pages of text.
“From his samādhi” (literally, “from that samādhi”) is probably a reference to the samādhi called the buddha’s blessing through miraculous transformation that the Buddha had entered in 50.4 above, i.e., at the beginning of the Yamāntaka section. This section ended at the conclusion of the previous chapter. The correspondence with the Tib. resumes at this point (the section of text starting from Skt. 52.144a until 53.4a is missing from the Tib.).

“Those who attain awakening on their own,” i.e., the pratyeka buddhas.

The Skt. uses the past tense form here, when this obviously ought to be the future.

Skt. 53.19a om. Tib.

The Tibetan translates as, “Then I will come to rest / On a bed facing west.” Based on the parallel passage in 53.25 below, the reading apaścime has been emended to apaścimā (“final”). The Tibetan reflects the Sanskrit *paścime.

“Described as golden” alludes to the name of the river Hiraṇyavatī (“Rich in Gold”).

“Celebration” translates the Skt. maha or mahas, which can also mean “sacrificial oblation” or a religious event that involves such oblation.
Possibly a double meaning is intended here, alluding to the cremation of Buddha’s remains.

n.2760 Skt. 53.24 om. Tib.

n.2761 It is not quite clear at which point in his life the Buddha is believed to have taught the *Mañjuśrīmūlakalpa*. It appears, though, that the entire discourse was delivered by the Buddha during his incarnation on Earth as Śākyamuni after he temporarily ascended to the realm of the Pure Abode sometime after turning the wheel of Dharma at Sarnath. The Buddha thus uses the future tense when predicting, just now, his own parinirvāṇa on Earth, but is changing at this point to the past (although it is difficult to tell because of the ambiguous grammar), as he now starts describing his life on Earth that already happened. He will continue to use the past tense until his narrative catches up with the “present” moment. He will then switch to the future once again when referring (in verse 53.56 below) to his forthcoming parinirvāṇa.

n.2762 *lūs kyi gdung ba’ang yun ring ba*/Tib. The Tibetan translates as, “Mortifying my body for a long time,” reflecting the Sanskrit *cīraṃ* (“for a long time”) instead of the extant Skt. *cīrṇaṃ* (“I practiced”).

n.2763 *shes dang shes bya gsal ba ni/*ngas ni cung zad thob pa med/*/D. The Tibetan translates as, “I did not attain the slightest / Clarity regarding knowledge and its object.”

n.2764 The holy fig tree has huge root spurs that can provide a cozy shelter.

n.2765 We have a play on words here, as *aśvattha* is the name of the tree under which the Buddha attained awakening, and it is also the name of the astrological juncture (the full moon in the month of Āśvina) during which this happened. We also have a figure of speech here, as *aśvattha* is the name of the tree synonymous with *bodhi* (the Bodhi tree), and so, by poetic extrapolation, “*aśvattha*-hood” (which is the expression used in the Sanskrit text) means the state of awakening (*bodhi*).

n.2766 *shing rtsa a shwat+thar ’dug nas*/sems ni shin tu dang bar gyur/bsam gtan dang ni ting ’dzin dang /der ni brtan pa’ang mngon par ‘thob/mtshan mo’i mthar ni skye mthar byed/der ni snang ba med pa’ang ’thob/D The Tibetan translate as, “I sat at the base of that aśvattha tree, / And my mind became exceedingly clear. / Then I attained absorption, / Concentration, and stability, / And by the end of the night I brought birth to an end. / At that point I attained the absence of appearances.”
n.2767 Grammatically, *tad* can refer to him (Māra), or the vighnas, or both.

n.2768 This refers to those that follow the path of either the śrāvakas, the pratyekabuddhas, or the buddha/bodhisattvas.

n.2769 The Skt. narrative switches between the first and the third persons. Here it is all translated in the first person for the sake of consistency.

n.2770 *'gro ba lnga la yang dag brten/*D. The Skt. *gatiṃ pañcāsunisṛtām* ("mode of life," "existence that depends on the five airs") is translated into the Tibetan as if it were *pañca gatiṣu niśritānām* ("of those who follow the five destinies"). The five vital airs are *prāṇa*, *apāna*, *vyāna*, *samāna*, and *udāna*.

n.2771 "The faults" probably refers to the three faults, also called "the three poisons"—anger, greed, and ignorance.

n.2772 *tshangs pa'i 'khor lo rab tu bskor/*Tib. The Tibetan translates as, "I turned Brahmā’s wheel," which is another possible interpretation of the Skt. *cakraṃ brāhmyam* ("the great wheel"). In fact, a double meaning may be intended here.

n.2773 "The four abodes of Brahmā," or the four immeasurable states, are immeasurable loving kindness, compassion, sympathetic joy, and equanimity.

n.2774 "Forward and backward movements" refers to the method of analyzing *(vyavalokana)* the chain of interdependent origination, namely how the arising of each link in the chain leads to the arising of the next link but the non-arising of the first link (ignorance) leads to the non-arising of all the subsequent links.

n.2775 "Having thus turned the wheel" is, in the original text, in verse 53.42 above.

n.2776 This is probably a reference to the “twin miracle” performed at Śrāvastī, followed by the Buddha’s ascent to the realm of the gods.

n.2777 *mi yul dag tu rdzu 'phrul ni/ de tshe yang dag bstan par byas/*D. The Tibetan translates as, “Then I perfectly displayed / A miracle in that district.” According to the standard version of the Buddha’s life, the miracle performed at Sāṅkāśya was his descent from heaven. The Tibetan seems to mistranslate *saṅkaśya* (probably meaning “in Sāṅkāśya”) as a form of *sam+kaś* or perhaps *sam+pra+kāś*, meaning “perfect display.”

n.2778 There seems to be some confusion here about the sequence of events. Possibly the MMK presents here a different version of events in the
Buddha’s life, according to which the Buddha descended from heaven not at Sāṅkāśya but “among the people of Agnibhāṇḍa” (unless he descended from heaven twice). It also seems odd that, “having descended from among the gods,” he is again, in the immediately following passage, in the realm of the gods, where he seems to ascend through the different levels, until he arrives (in verse 53.54 below) “above the realm of the Pure Abode,” where he is now speaking to the assembled beings.

tshangs sogs brgya byin bcas pa dang / Tib. The Tibetan translates as “Brahmā and the rest including Śakra.” However, in this case “Destroyer of Cities” could be an epithet of Śiva, as Indra has already been mentioned.

stong chen po yi ’jig rten gyi / ’dams dang ’dra bar bsams mi khyab / Tib. The Tibetan translates as, “Just as a great thousandfold / World system is inconceivable.”

The plural of “victorious lords” could be honorific and refer to Śākyamuni alone.

rdzogs longs spyod pa longs spyod spangs / Tib. The Tibetan translates as, “Utterly devoid of sense pleasure and enjoyment,” reflecting the Sanskrit *sambhogabhogavārijīte instead of the extant Skt. sambhoge bhogavārijīte.

yang dag mtha’ ni rtogs nas kyang / chos kyi mtha’ la yang dag gnas / sems can kun la snying brtse bar / kun gyis yongs bs skor nas gnas / lha yi tshogs ni thams cad dang / ’phags dang so so’i skye bo dang / D. This verse is rendered in six lines in the Tibetan and translates as, “Who realize ultimate reality and / Perfectly abide in the ultimate nature of phenomena / Will exhibit compassion and love toward all beings / And be present there surrounded by all of them. / All of the hosts of gods and / Noble and ordinary beings …”

sdug bsngal mi rtog stong pa yi / bcom ldan de ’di gzims pa yi / mthong ba yi ni tha ma ’am / D. The Tibetan translates as, “The Blessed One lying here / Teaches about suffering and impermanence. / Is this the last time we will see him?”

rdzu ’phrul chen po lha yi bu / Tib. The Tibetan translates as, “Divine sons with great miraculous power,” reflecting the Sanskrit *devaputrā instead of the extant Skt. buddhaputrā.

thub pas de ’drar mi ’da’ mdzod / D. The Tibetan translates as, “May the Sage not pass away like that.”

yun ring dus nas brten mdzad pa’i / sems can mang po’i don mdzad stsol / zhi ba mya ngan ’das lam mam / bsam gtan rnam thar bstan du gsol / Tib. The Tibetan
translates as, “Please remain for a long time and / Carry out the benefit of many beings. / Please teach the path to peace or nirvāṇa, / Concentration, and liberation.” In the Skt., the spirits’ plea includes another line of unmetrical text which is, however, unintelligible and is missing from the Tibetan.

n.2788 In this part in the Skt. the grammatical tenses alternate between the perfect, the future, and others. However, they have been converted in this translation to the future, as the Buddha is talking about his “future” nirvāṇa.

n.2789 mi dang ni yi bdag po kun/Tib. The Tibetan translates as, “All of the human beings and kings.”

n.2790 gzhan yang shAkya’i rigs skyed pa//rdzu ‘phrul chen po ’dod chags bral//bdag nyid chen po sangs rgyas ni//lha yi guyen gyur pa/D. The syntax of Skt. 53.78.cdef is not very clear. The Tibetan translates as, “Moreover, scion of the Śākya clan, / You are extremely powerful, devoid of desire, / A great being, a buddha, / And the divine friend of the gods.”

n.2791 chags bral lugs la mkhas pa dang/Tib. The Tibetan translates as, “Free from passion and knowledgeable of customs.”

n.2792 skye dang byang chub de bzhin du//dam chos ’khor lo sge ba spyod//zhi ba yang dag kun gshegs par//de bzhin rmg rgyal dgm bcom pa//mi yi lus la brten nas ni//bla med zhi bar gshegs pa yin/Tib. The Tibetan translates as, “Just as I was born, attained awakening, / Set the virtuous wheel of the holy Dharma in motion, / And will proceed entirely and completely to peace, / So too will the pratyekabuddhas and arhats / Take on a human body and then / Proceed on to unsurpassed peace.”

n.2793 bsil bar gyur cing ’gog par gyur/Tib. “Cool and not subject to arising” is the description of final nirvāṇa and, by way of a figure of speech, also of the funeral pyre that has cooled and will not burn again. The Tibetan translates as “Cool and ceased,” which reflects the Sanskrit “nirodhayāe instead of the extant Skt. nirodaya.

n.2794 mi dang gnod sbyin mkha’ lding bdag D. In place of “ṛṣis,” the Tibetan translates as, “humans.”

n.2795 The meaning of hṛtārtha (“stripped/deprived of wealth/purpose”) is unclear. This bahuvṛți compound possibly refers to the fact that the grieving beings, having lost the Buddha, their most valued thing and/or their purpose.

n.2796
yon tan ldan pa rdzu ’phrul ches/phyogs nas thams cad bdag gir byas/rang gi gnas su khyer nas ni/ide tshe mchod pa byed ’gyur zhing / D. The Tibetan translates as, “These great powerful beings with good qualities / From every direction will all claim them as their own. / They will take them to their own realms and / Then make offerings to them.”

n.2797 mchog dang tha mar gnas pa’i /sens ni dad pa rnam gsum gyis/Tib. The Tibetan translates as, “Since there are three types of thoughts / Categorized as superior, lesser, or middling.”

n.2798 ’jig rten rnam gsum ’gyur ba ni/sangs rgyas bse ru dgra bcom thob/theg pa rnam gsum ’jig rten gsum/rnam gsum yang dag bstan pa yin/Tib. The Tibetan translates as, “There are three types of attainment in this world, / That of a Buddha, pratyekabuddha, and arhat. / And three vehicles have been taught / For these three types in this threefold world.” The Tibetan translation of the material in Skt. 53.103d reflects the Sanskrit *samudita instead of the extant Skt. samoditam.

n.2799 mng rgyal byang chub la brten pa/de bzhin ’jig rten ’gyur ba yin/Tib. The Tibetan translates as, “There will likewise be those in the world / Who rely upon the awakening of a solitary victor.” The Tibetan reflects the Sanskrit *niśrita (“relying upon”).

n.2800 snying ni mya ngan bcas gyur nas/D. om. Skt.

n.2801 The wording suggests that it is the Bodhi tree that provides shelter (literally, a “hiding place”). This “hiding place” could be a hollow inside the tree, or a place between the huge root spurs that grow from this tree, or, less likely, a natural cave next to the tree.

n.2802 ’og min de bzhin ’jig rten mtha’/srid rtse’i ’jig rten kham kyis bar/ ’jig rten ma lus thams cad dang /stong chen srid pa las byung ba/K, K, N, H. The Tibetan translates as, “From the edge of this world in Akāśī / Up to the world system of the peak of existence, / And all worlds without exception / That arise out of the thousandfold world.”

n.2803 mi dang ni yi bdag po dang /Tib. In the Tibetan, the phrase manujair narâdhapiś cāpi is interpreted not as “human kings,” but as “human beings and kings,” which is grammatically possible, but the hierarchical order in which these beings are listed (from the “powerful gods” to the spirits) makes it unlikely that human beings would be mentioned before kings, here or in other similar passages throughout the text.

n.2804
sangs rgyas nyi ma'i rigs las byung / Tib. “A relative of the sun” is a reference to the solar dynasty of Ikṣvāku, of which the Buddha was a descendant.

n.2805 ‘chi mas brnangs shing smre sngags ’don // sa rnam sgra ni chen pos gang / ha ha zhes bya'i sgra nyid dang /rnga bo che yi sgm yang thos/ D. The Tibetan ‘chi mas brnangs shing preserves a scribal error that should be emended to mchi mas brnangs shing.

n.2806 thub mchog gzims mal dam pa ni// kun nas yongs su bskor bar mthong / Tib. The Tibetan translates as, “He will see the Supreme Sage’s / Fine bed surrounded on all sides,” to remind us that this is still part of Kāśyapa’s vision.

n.2807 de tshe bnam ze ’od srung ni / Tib. In place of “monk,” the Tibetan translates as, “great brahmin.”

n.2808 skye gzhan gyi rjes ’gro ba// bdag gis ston pa'i sku mi mthong / Tib. The Tibetan translates as, “As I proceed on to the next rebirth, / I shall no longer see the teacher’s body.”

n.2809 Ajātaśatru murdered his own father.

n.2810 de tshe deyi phug ’ongs nas / Tib. In place of “house,” the Tibetan translates as, “cave,” reflecting the Sanskrit *guhāṃ instead of the extant Skt. gṛhaṃ.

n.2811 nyan thos chen po gzi brjid che / Tib. The Tibetan translates as, “O great splendorous śrāvaka.”

n.2812 der ni sens med brgyal gṣur pa / Tib. The Tibetan is missing the material in Skt. 53.137f and translates as “Then he will fall down unconscious.”

n.2813 de yi tshe na gzon nu ni// rdzu ’phrul chen po ’jam pa'i dbyangs// dbugs 'byin pa ni byed par 'gyur// sens can rjes su gzung 'dod pas// jig rten kun tu rgyu bar gyis/ D. The Tibetan renders this verse in five lines that translate as, “Then, Divine Youth / Extremely powerful Mañjuśrī, / You will offer them comfort. / You will wander the entire world / Out of a desire to care for beings.”

n.2814 de tshe khyod ni ’dug par 'gyur/ Tib. The Tibetan translates as “At that time you will be there.” Skt. 53.139c reads mantra tvam, which translates as, “You, the mantra deity,” but the word “mantra” is not reflected in the Tibetan. The Tibetan reflects the Sanskrit correlative *tadā (or perhaps *tatra or *atra) instead of the extant Skt. mantra.

n.2815
'jig rten kun tu bltas nas ni / su zhig sdbung bsngal gang las drang / D. The Tibetan translates as, “You will survey the entire world thinking / ‘Who can I deliver from suffering?’ ”

gzhon nu zab pa’i blo ldan pa / de ltar sa la ’gyel bar gyur / jam dpal gyis ni de yi tshe / sa bdag de ni sdbung bsngal ba / D. The Tibetan is missing the first person pronoun from Skt. 53.141a, which is critical to generating a proper translation of this line. The Tibetan also omits the verb (in the form of a future participle) vaśyam or paśyam. If we supply the verb paśyam here instead of vaśyam, then the Tibetan corresponding to Skt. 53.141cd translates as, “At that point Mañjuśrī, you will see / The King in a state of acute suffering.”

‘jam pa’i dbyangs kyis mi bdag ni / rmi lam gnas pa bzhin du mthong / khyod kyi rdzu ’phrul byin brlabs kyis / rgyal pos mya ngan gyis brgyal des / de tshe de ni rmi lam du / mngon sun byis pa lta bur mthong / D; ‘jam pa’i dbyangs kyis mi bdag ni / rmi lam gnas pa bzhin du mthong / khyod kyi rdzu ’phrul byin brlabs kyis / rgyal pos mya ngan gyis brgyal des / de tshe de ni rmi lam du / mngon sun byis pa lta bur mthong / N. The Tibetan translates as, “Mañjuśrī, you will see the king / In a dream-like state, / And, due to the blessing of your miraculous powers, / The king, who is overcome with grief, / Will then have a vision / Of a child appear before him in a dream.” The majority of Tibetan translations of the material corresponding to Skt. 53.143ab indicate that it is Mañjuśrī who sees the king, but in the Skt, it is clear that it is the king who sees Mañjuśrī. Only N preserves a variant that might account for the syntax in Skt. 53.143ab. Still, the Tibetan translators seem to have accounted for their reading in the next verse of the Tibetan translation, in which it is clear that the king sees Mañjuśrī in a dream. Thus, following all of the Tibetan translations of the material corresponding to Skt. 53.143–144ab aside from N, the Tibetan reading suggests that Mañjuśrī first sees the king in a dream state and then is seen by the king in the next verse.

de bzhin chos ni rnam par ’phrul / byang chub sems dpa’ byis pa’i gzugs / sna tshogs rdzu ’phrul bsam mi khyab / jam dpal gyis bstan sems dang byas / Tib. “As is the special quality of their emanations, / Taking the form of a bodhisattva child, / You, Mañjuśrī, with your various inconceivable magical powers, / Will cause him to reflect upon the teachings.”

mdo sde ’gyos pa sel ba ste / Tib. The meaning of the Skt. word sūtra (Tib. mdo sde) is not clear in this context but possibly suggest the [remaining] “threads,” i.e., vestiges. This is likely preferable to the Tibetan, which interprets the term sūtra to refer to the genre of Buddhist literature of the same name and
suggests the tentative translation, “As in the sūtras, his wicked deeds will be absolved.”

n.2820 It is not clear how the phrase “in the beginning, in the middle, and at the end” fits with the remainder of the verse. The genitive plural ending suggests that it refers to the buddhas, i.e., “the buddhas [who authored this teaching in] the beginning, the middle, and the end.”

n.2821 *sangs rgyas dpa’ bcos de gsungs nas/ /'od chen ldan pa ’jam dbyangs la/ /gnas gtsang steng bzhus de tshe gzigs/* D. The Tibetan is again a bit obscure and renders this material in three lines that translate as, “After the Buddha, the Hero, said that, / He gazed upon the great radiant one Mañjuśrī, / Who was dwelling above Pure Abode.”

n.2822 *rkang gnyis skyil krong bcas nas ’dug* D. The Tibetan translates as, “He will take a seat with his legs crossed.”

n.2823 “The late king” is Ajātaśatru’s father, Bimbisāra.

n.2824 *rgyal po’i bu ni ’dug par gyur/* /de nas ’od srung ches smras pa/ / nga ni spur sbyong gnas su ’gro/ /mi rnams la ni pham phyir dang/ /mchod rten gzugs gnas mchod don du’o/* D. The translation of Ajātaśatru’s speech is uncertain. The Tibetan (where it is Mahākāśyapa speaking to Ajātaśatru) translates as, “The prince took his seat / And Mahākāśyapa addressed him saying, / ’I will go to the cremation site / In order to benefit people [there] and / To worship the place where his body is interred in a reliquary.’ ” The Skt. *bimba* (“disk/sphere/orb/dome”) can also mean “image/figure,” which meaning appears to be reflected in the Tibetan. However, the *stha* (“located”) that follows after *caityabimba* (“caitya dome/globe”) suggests that *bimba* here is a locum rather than the image.

n.2825 Skt 53.160ab *om*. Tib. The translation of these two pādas is uncertain.

n.2826 *de nas lam gyi bar ’dug nas/ /khor ba’i stegs ni nub tu btran/* J, C. The Tibetan translates as, “He will come to the halfway point on the road / And take shelter at a resting place for travelers.” The Tibetan *khor ba’i stegs* translated here as a “a resting place for travelers” might reflect the Sanskrit *samsārasthāḥ* (as is conjectured in Jayaswal’s edition of this chapter) meaning literally a “place” (*sthāḥ*) for “travelers” (*sāṁśāra/sāṁcāra*).

n.2827 The Skt. *mahalla/mahallaka* is often used as a term of contempt or ridicule to describe an aging but unruly monk.
ji tsam de nas 'ongs gyur pa/ /dge 'dun kun dga' mnr gnas pa'i/ /dge slong rgan zhugs
gsar bu ni/ /sdig pa nyid kyis rnam rmongs pas/ D. The Tibetan translates as, “A
deluded and sinful / Elderly ordained monk / Living at the monastery /
Will see him approaching in the distance.” The verb “see” (mthong nas) is
distributed to this verse from the beginning of the next verse.

mthong nas rgan zhugs rnam 'khrugs te/ /gang phyir de dang nye bar 'ongs/ /grags pa
che zhing skal ba che/ /sems can bdag pa rims nad med/ /bram ze de yi drung thags nas/
de tshe 'rang gnyis phyag byas nas/ /de la smras pa skal ba che/ /legs 'ongs khyod ni vi
phyir byin/ Tib. The Tibetan corresponding to Skt. 53.162–163 is slightly
different and translates as, “Seeing him, the elderly monk will get nervous /
[And wonder] why should I approach him? / He will come closer to the
brahmin / Who is so very famous and fortunate, / A pure being free of
disease and illness, / And then, after prostrating at his feet / He will say to
him, ‘Fortunate One, / Welcome! Why have you come?’ ”

Of great wisdom” om. Tib.

bslab dang bslab min rjes su ston/ Tib. The translation of the last pāda is
uncertain. The Tibetan translates as, “Who teaches the learned and the
unlearned.”

sa rnaams dang ni ri rab kyang / Tib. The Tibetan translates as, “The entire earth
and even Mount Meru.”

skar mda' dag kyang sa la ltung / D. The Tibetan translates as, “And meteors will
fall to earth.”

de nas de ni sngags zhes brjod/ /nyan thos rnaams kyi rigs las byung / /yi ge hUM de yi
yi ge gcig /las rnaams ma lus byed cing dge/ Tib. The “family” refers to the
Buddha/Tathāgata family. The Tibetan offers a different reading that
translates as, “Then he will pronounce the mantra / That comes from the
family of the śravakas, / The syllable hūṃ, the One Syllable / That is
auspicious and accomplishes all activities.”

“He,” as the mantra, is the deity, presumably Lord of Wrath.

Skt. 53.180cd om. Tib.

'od srung chen po r mad 'byung ba/ /skal ba chen po de mthong nas/ /rdzu 'phrul chen
po dge slong rnaams/ /thams cad smre sngags 'don du byed/ Kγ, J, K, C. Following the
reading in Kγ, J, K, and C, the Tibetan translates as, “When they see the
miraculous Mahākāśyapa, / The great fortunate one, / The very powerful
monks / Will all wail with grief.”
n.2838  “The Magadhan king” refers to Ajātaśatru.

n.2839  sa steng zhi ba'i gzims mal du/ /bas mtha' dgon par mya ngan 'das/ Tib. “Passed into nirvāṇa” has been supplied from the Tib., filling the lacunae in the Skt.

n.2840  The Skt. dhātu (“element/elemental component”) also means “relic,” or relics that will remain after the cremation. Possibly this meaning is also implied here.

n.2841  thub pa'i sku sbyangs las byung ba'i/ /der ni sku gdung mchod rten byas/ Tib. The Tibetan translates as, “A body relic caitya will be built there / At the source, the Sage’s funeral pyre.”

n.2842  dge slong kun dga' bo zhes bya/ /slob pa nga yi bsnyen bkur ba/ /mi yi dam pa mnyes gshin pa/ nga la rtag tu yongs su dad/ D. The Tibetan translates as, “The monk named Ananda, / A disciple and my attendant, / A dear and distinguished person / Who always has utmost faith in me.”

n.2843  Skt. 53.203ab om. Tib.

n.2844  rdzu 'phrul chen po snying rjes non/ /byor chen po 'dod chags bnah/ /rdzu 'phrul chen po thub pa'i sms/ /thams cad de bzhin smre bar byed/ D. The Tibetan differs quite a bit from the Skt. here and translates as, “The great powerful one will be overcome with compassion. / The great yogi who is free from desire, / The great powerful one, the Sage’s heir / Will wail just like everyone else.”

n.2845  ma ga d+hA yi grong mchog tu/ /grong khyer bzang po rgyal po khab/ D. The city “referred to as royal” is Rājagṛha. The Tibetan translates as, “To the capital city of Magadhā, / The beautiful city of Rājagṛha.”

n.2846  The reading “lamenting” was obtained by emending palāyinaḥ (“fleeing”) to pralāpinaḥ (“lamenting”).

n.2847  de bzhin rnam pa du ma'i gnas/ /bstan pa bsdu ba'i ched dag tu/ /dus nas smra ba kun smra ba/ /rdzu 'phrul chen po byed par 'gyur/ D. The translation of this Skt. verse is problematic. The Tibetan differs significantly and seems to be a continuation of Mahākāśyapa’s speech. The Tibetan translates as, “Let us gather in these many various places / To collect the teachings, / And then recite all that can be recited / Great powerful ones.”

n.2848  de bzhin dge bsnyen dge bsnyen ma/ /dus kyi mtha' la ma zhir 'gyur/ D. The Tibetan translates as, “Male and female lay practitioners will have no peace,” probably reflecting the Sanskrit *aśāntā instead of the extant Skt. aśrāddhā.
The Tibetan translates as, “They will seek each other’s faults.”

“Free from . . . karmic traits”; literally, “without karmic influences” (nirāsāra).

“Nāgas” has been supplied from the Tibetan. The Skt. has “gandharvas” in this position, repeated for the second time.

The term “planets,” reflecting the Sanskrit *graha*, has been supplied from the Tibetan due to the lacunae in the Skt.

The verb used for blessing, adhi + ṣṭhā, could also imply that Mahākāśyapa is restoring Ajātaśatru’s legitimacy (in the moral sense) as a king.

The verb used for blessing, adhi + ṣṭhā, could also imply that Mahākāśyapa is restoring Ajātaśatru’s legitimacy (in the moral sense) as a king.

The Tibetan translates the Skt. bhogibhiḥ as rgyal po, which translates as “kings” rather than “snake-like beings.”

The Tibetan translates as, “Then he will pick up some of the relics / That had not been removed
from the ground.”

n.2862 kun la’ang mi rtag ‘du shes kyis/ /de na yang ni gnas par gyur/ /snying rjes brlan pa’i
sems kyis ni/ /sems can rnam la mya ngan byed/D. The Tibetan translates as,
“Even though everything is impermanent because it is compounded, / There is something that yet remains. / His mind overflowing with
compassion, / He will grieve for all sentient beings.”

n.2863 shAkya’i skyes mchog bstan pa ni/ /jig rten dam chos nub pa na/ /bskal pa rnam pa
mang por ni/ /yun ring sens can ngu bar ‘gyur/ /di dag dud bzhiin mi ‘gyur bar/ /di
dag gsung ni bsdu bar bya/KV. Following the variant in KV, the Tibetan
translates as, “When the teaching of the supreme being of the Śākyas, / The
holy Dharma, is gone from the world, / Over the course of many eons, / Beings will cry for a long time. / These teachings must not be like smoke. / These words should be collected.” The word for “smoke” (dhūma),
synonymous with “destruction,” is also used in the Skt. in place of
“chanted” (saṅgātavyam). The Tibetan translates as, “collected,” reflecting the
Sanskrit *saṅghātavyam.

n.2864 dpa’ bo de las langs nas ni/ /sems kyi stobs ni nyangs pa med/D. The Tibetan
translates as, “Then the hero will get up and, / With an unmatched
willpower.”

n.2865 “Silks, music, riches” has been supplied from the Tib. (the Skt. lists instead
“parasols” for the second time).

n.2866 “Garlands” are listed twice in both the Skt. and the Tib. texts. Banners, bells,
and unguents are missing from the Tib. list.

n.2867 ‘jig rten mchog la mchod pa yis/ /bdag gi dge ba mang po gang / /de bzhin gshegs la
mchod pa ’dis/ /bsam gyis mi khyab mchog thog zhog D. The meaning of this verse
is unclear. The Tibetan translates as, “By this offering to the most eminent
being in the world, / And my virtue, however great, / Due to this offering to
the Tathāgata, / May I attain the inconceivable supreme state.”

n.2868 khyod ni bdag gi dbang ’gyur mdzod/D. The Tibetan translates as, “You must act
under my power,” reflecting the Sanskrit *vaśībhūtaḥ instead of the extant Skt.
sākṣībhūtaḥ. The Tibetan variant makes little sense given the context.

n.2869 I.e., King Bimbisāra.

n.2870 de tshe shing rta zhon nas byung /Tib. The Tibetan translates as, “He climbed
onto a chariot and left.” The Tibetan reflects the Sanskrit *ratha (“chariot”)
instead of the extant Skt. *rathyā (“road”).
The BHS grammar of this verse has been interpreted based on the Tibetan translation in H. The rules of classical Skt. wouldn’t allow this interpretation, but the BHS rules do.

In the Tibetan, the Skt. _khadga kalpam asambhavaḥ_ (“appearing exactly as [a rhinoceros]”) is translated as “rhinoceros-like and unarisen.” Among other possibilities, the Tibetan translators may have divided the compound not as _kalpama_ + _sambhavaḥ_, but as _kalpam_ + _asambhavaḥ_. For the BHS form _kalpama_ see Edgerton 1970, paragraph 22.13.

The “three stains” are ignorance, hatred, and greed.

The last pāda has been supplied from the Tibetan (Skt. lacunae).

The Tibetan translates as, “Then, holding the vessel and with faith in the Dharma, / She fell down at his feet.”

Literally “player in the dirt” (_pāṃsukrīḍanaka_), which implies playing in the sand or in direct contact with earth.

The Tibetan translates as, “Toward a śrāvaka, a victorious protector,” reflecting the Sanskrit *śrāvaka jinatāyine* instead of the extant Skt. _pratyeka jinatāyine_.

A reference to the first Buddhist council at Rājagṛha.

The Tibetan translates as, “collected.”

The Tibetan translates as, “hero.”

The Tibetan translates as, “You, youthful prince, will train / And instruct him in the ultimate peace.”

_U_ is the first letter of this king’s name. Possibly he is identified here only by this first letter, because this letter is always the same in all the different version of his name: Udayin, Udayabhadra, Udayana, etc.

The time sequence is unclear, but probably the time spent among the _pitṛs_ is an interim period before being reborn as a god.
Starting with Nahuṣa, and ending with Aśvatthāman three verses below, is the list of the kings who lived prior to the Buddha Śākyamuni. This section is therefore written in the past tense.

It is unclear whether pārthiva is a qualifier of Nahuṣa (as the Tibetan takes it to be) in the meaning of “prince,” or whether it is a proper name (as it is translated here). The alternative translation of this pāda as found in the Tibetan would be, “Are Nahuṣa and the other kings and rulers.” The two names (if pārthiva is also a proper name) are followed by ādayaḥ (“and so forth”), which suggests lines of kings.

The Skt. of this half-stanza is incomplete and could not be translated. It also marks the end of the passage that is omitted in the Tib., which picks up again at 53.314c.

kha cig nyan thos theg pa la/ Tib. The Tibetan translates as, “Some are on the śrāvaka path.”

This pāda has been supplied from the Tibetan (Skt.: lacunae).

rgyal po rtseg pa la dga bas/ /gzhan ni tha mar bstan pa yin/ D. The Tibetan syntax is a bit obscure, but these lines likely translate as, “It is said that rival kings who delight / In fighting will have the shortest [lifespans].” It is not possible to confirm the intended syntax for the term gzhan here because this pāda is missing in the Skt. Here gzhan is taken as a translation of the Sanskrit parāḥ, which can mean “rival, opponent, enemy” and read as a modifier for the extant Skt. pārthivā.
“Present,” i.e., contemporary with the Buddha Śākyamuni himself.

The Sanskrit syntax could also be interpreted as “There is the powerful king Śuddhodana, / Also known as Vairāṭa.”

“Gift of dust” (Skt. pāṃsudāna) refers to an event, described in the Aśokāvadāna, when Āśoka offered in one of his former births a bowl of dust to Śākyamuni, wishing that it was food.

It is unclear whether the plural of “victorious ones” is honorific or actually refers to Śākyamuni and the previous buddhas. It could be the latter, as 53.-346 below again uses the plural number for the “lord protectors” to whom the new reliquary stūpas will be dedicated.

We have a play on words in the Skt., as dhātu can mean both “relic” and “mineral/element,” and so dhātugarbha, as a description of the earth, can mean at once “receptacle for relics” and “composed of minerals-elements.”
Skt. gives Dharmāśoka, a frequent epithet of Aśoka.

de bzhin des kyang rig nas ni/rgyal po chos ni ston par byed/D. The Tibetan translates as, “He will remember this and / Teach the dharma of kings.”

The group of cakravartin mantra deities seems to be coterminous with or include the uṣṇīṣa deities, such as the eight uṣṇīṣa kings, all of them fully realized buddhas (in contradistinction to mantra deities who are spirits).

“The supreme,” as in the threefold division into the supreme, the middling, and the inferior that recurs throughout the MMK. “Supreme” refers to practices aiming at buddhahood.

In this passage, the Buddha again refers to kings that came before him.

The list of the mantra deities starting here includes several of the eight uṣṇīṣa kings.

rgyal po chen po dug chen pa/D. The Tibetan translates as, “The great king Sagara.”

The One Syllable meant here is possibly bhrūṁ, i.e., the mantra of the uṣṇīṣa king simply called Rājoṣṇīṣa or Uṣṇīṣa.

nga las nu ni ’jig rten dang /de bzhin gtsug tor dam pa grub/D. “Māndhāṭr accomplished the worldly [mantras] / As well as the supreme uṣṇīṣa [mantras].”

This could be the Great Hero (an eight-syllable mantra) introduced in 2.17-18.

The term “vidyārāja” (“vidyā king”) here refers equally to the deity and its mantra, with an emphasis on the vidyā, i.e., the magical power.

de nas stong phang brgyad cu’i sngags/ de bzhin yang dag bsgrubs nas ni/Tib.

Eighty thousand or one hundred thousand years was an average lifespan in the first, i.e., the Satya eon. The Tibetan takes these numbers to be the number of times that the kings recited the mantra and translates as, “And they likewise accomplished / Eighty thousand mantra recitations.”

This “middle period” still refers to the time before Śākyamuni, when Vārāṇasī was ruled by the dynasty that included Brahmadatta and so forth.

The “lotus holder” is presumably Avalokiteśvara, and the family is the Lotus family.
Then, during the middle period, there were the mantras of the powerful goddesses and gods, the mantras of the Lotus family, the ministers who were the highest among the people, and the kings who were lords of the entire earth.

It is unclear whether this verse is about King Brahmadatta or the deity Lokeśa.

The Skt. actually says, “When I attained the state of a buddha,” which, in this context, must refer to the final nirvāṇa.

It is not clear whether kumāras and kumāris are a class of nonhuman beings (cf. MMK 36.26 in another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition), or the term refers here to another class that has such forms, e.g. grahas.

The Skt. word mukhya suggests that he was either the first Aśoka or the main one of the “Aśoka” kings.

Another name of Pāṭaliputra, the ancient capital of Magadha.

rgya yi gtso bo zhes bya ba/ D. The Skt. translates as, nićamukhya (“chief rogue”). The Tibetan, however, translates as, “Chief of Seals,” which suggests the Sanskrit *mudrāmukhya.

de dag la ni des nor byin/D. This pāda has been supplied from the Tib. (Skt.: lacunae).

nor ni mang po de dag gis/ dge ba’i bshes la mchod nas/ de yi nor ni zad par byed/ D. The Tibetan renders these last four lines in three lines that translate as “With their great wealth, they will make offerings to a spiritual teacher, and his wealth will be exhausted.”

“The city named after flowers” is Pāṭaliputra.

The minister’s name, Vararuci, is mentioned at this point probably because this name (“one eminently fond of pleasure/passion”) ties in with his...
description here as atiṅgaṇī (“one possessed of strong passion or addicted to pleasure/love”).

n.2936  mchog sred ces ni rnam grags pa’i /de tsho ’dod chags shas che ’byung / /bna med byas pa’i skyon gyis ni/ /brnams ’zi khye’us ’chi ba thob/D. The Tibetan translates as, “Then, the one known as Vararuci / Will experience acute passion. / Due to a crime committed against a woman, / [A number of] brahmin youths will receive a death sentence.”

n.2937  me tog ces bya’i grong khyer gyi/ /mi rnam ’chad pas gnod par byed/D. The Tibetan translates as, “Killing these youths / Of the city by the name Flower will cause problems.”

n.2938  de bzhin lnga bcu rtsa drug go/Tib. The Tibetan has “fifty-six.”

n.2939  de ni mtshan phyed sad nas ni/ /rgyal srid la ni bu bzhag pa/ /snying po thig le zhes bya ba/ /blon po la sdang byis pa de/D. This minister, mentioned below, is Cāṇakya. The Tibetan translates as, “Awakening at midnight, he / Will install as king a son / Named Bindusāra, / And as minister a wicked fool.”

It is unclear whether this verse and the next are about Candragupta or Bindusāra. The Skt. grammar indicates that it could be the latter, while the Tib. indicates the former. However, as the following verses (starting from 53-414) describe Bindusāra’s birth in the family of Candragupta and his subsequent life on Earth, these two verses could be about Candragupta.

n.2940  nyan thos kyi ni byang chub ’gro/Tib. The Tibetan translates as, “Will progress to the awakening of a śrāvaka.”

n.2941  bye ma las byas srid gzhans du/Tib. In place of “Simhadatta,” the Tibetan translates as, “out of sand” (i.e., “[he built a caitya] out of sand”).

n.2942  snying po thig le rgyal po yis/Tib. The name Bindusāra is derived from the Tibetan. The Skt. reads bimbāṣaṇā.

n.2943  blo ldan zla ba spas pa yi/ /rgyal po dga’ ba’i rig su skyes/Tib. The Tibetan translates as, “He will be born into the royal line / Of King Nanda and Candragupta the wise.”

n.2944  byis pa nyid nas rgyal por ’gyur/ /yun mi thung bar bde ba myong / /jigs med bstan dang yang dag rig /spyi brtsan pa dang snyan par smla/D. The Tibetan translates as, “After childhood he will become king. / He will demonstrate fearlessness and perfect understanding. / In general, he will be bold and smooth spoken.”
n.2946 khyod nyid kyi ni sngags nyid kyang /de the grub par byed par ’gyur/ Tib. The Skt. grammar of this half-stanza is ambiguous. The Tibetan translates as, “Then he will also accomplish / Your mantra as well.”

n.2947 byis pa’i tshul can sna tshogs gzugs/ /byis pa rnams la mthu dang ldan/ Tib. The Tibetan translates as, “They will have power over various types / Of foolish beings who practice foolish systems.”

n.2948 gang zhig khyod kyi bstan pa’i sngags/ Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

n.2949 The three reigns are those of Candragupta, Bindusāra, and Aśoka.

n.2950 mnar med dmyal bar yang dag ’gro/ Tib. The Tibetan translates as, “He will proceed to the Avīci hell.”

n.2951 las gcig sdug bsngal des zad nas/ D. The Tibetan translates as, “After that suffering has exhausted a one of his actions.”

n.2952 “Krodha” probably refers here to the krodha Yamāntaka.

n.2953 The Tibetan does not provide any material for the lacunae in Skt. 53.426b and omits the material in Skt. 53.426d.

n.2954 ji ltar ’dod par nyes bmn rlams/ D. The material corresponding to Skt. 53.433e is missing from the Tibetan, rendering this line relatively unintelligible. On its own this final verse of the Tibetan translates as, “As they please, free from fault.”

n.2955 dge ba’i rtsa ba de yi mthu/ /rang rgyal byang chub smon lam btab/ Tib. The Tibetan translates as, “Due to the power of that root of virtue, / He will proclaim his aspiration for the awakening of a pratyekabuddha.”

n.2956 blo ngan Tib. In place of “unhappy rebirths,” the Tibetan translates as, “ill intentions,” reflecting the Sanskrit *durmatiḥ instead of the extant durgatiḥ.

n.2957 nyan thos de ni byang chub thob/ Tib. Here, as elsewhere throughout this chapter, the Tibetan translates as “Attain the awakening of a śrāvaka,” instead of the awakening of a pratyekabuddha.

n.2958 “From this,” i.e., from Cāṇakya’s example.

n.2959 de nas rgyal po dam pa dang / Tib. The Tibetan translates as, “[The mantras] are the supreme monarch.”

n.2960 dbang phyir D. In place of “wealth,” the Tibetan has “power.”
ji bzhin yon tan bzang po ni / jii lta bzhin du brjod par ’gyur/ D. The Tibetan translates as, “For as long as there are good people / With good qualities, it will be recited.”

sgrub dka’i sngags ni rab bsgrub cing / / jam pa’i dbyangs kyi de bzhin no/ D. The translation of the last two pādas is uncertain. The Tibetan translates as, “He will accomplish a mantra that is difficult to accomplish and / Will be just like Mañjughoṣa.”

This is a reference to Rājagṛha, literally “the king’s home.”

This seems to be a reference to the Bamboo Grove. The Sanskrit word for grove, sāṇḍa, appears in its alternate spelling of ḍhāṇḍa.

rab byung bdag nyis chen po de / ji bzhin de tshe ’byung bar ’gyur/ / ma khol zhes bya’i brtul zhugs can / de ni de tshe ’byung bar ’gyur/ D. The Tibetan translates as, “As a renunciant / He will truly be a great being, / And he will then be known as / The vow holder Mātṛceṭa.”

ji bzhin don ni bstod pas mchod / / rnam pa sna tshogs dpe dag gis / / byung po kun la phan pa’i phyir / / legs par spyod pa rab byed pa’o/ Tib. The Tibetan translates as, “He will make offerings with genuine verses of praise. / Using various types of examples, / He will compose them in well-crafted language / For the benefit of all beings.”

The “Joyful” is the first bodhisattva level.

rig pa rma bya chen mo ni / Tib. Māyūrī is identified in the Tibetan as Mahāmāyūrī.

“Down to every word” (dhātvartham, literally “the meaning of the roots [of speech]”) om. Tib.

’jig rten rig pa ston bdag nyid / / gzhung byed ngang tshul can du ’gyur/ Tib. The Tibetan translates as, “He will educate the world / And will be naturally adept at composing texts.”

de yi rig pa grub pa ’di/ D. “Vidyā” has been supplied from the Tibetan.

dge slong dgra bcom zhes bya ba/ Tib. The name given in the Tibetan reflects the Sanskrit *Arhadbhikṣu, which seems unlikely as a proper name.

The “yakṣa” here is Kubera, the god of wealth.

de ni sngags don bdag nyid ldan / / rgyud shes de bzhin mang du thos / / gnod sbyin sngags ni rab brjod pas / / de la bum pa bzang po ’grub/ D. The Tibetan translates as,
“Endowed with the nature and meaning of mantra, / He will be versed in the tantra and very learned. / He will accomplish the pot of fortune / By reciting the yakṣa mantra.”

n.2975 sngon ni ngas ni gang bshad pa'i / theg pa chen po'i mdo sde yang / de yi tse na bum pa las / dka' thub chen po 'dren par byed / Tī. The Skt. syntax of “Mahāyāna sūtra” suggests that, rather than this sūtra being drawn from the pot, the story itself was told in this sūtra. However, as the overall grammar of this Skt. verse seems defective, and because the Tibetan version fits the context better, the Tibetan has been adopted here.

n.2976 glegs bam de la des bltas nas / de la sngags ni zlos pa na / D. The Tibetan translates as, “As he looks at that volume / And recites the mantra that it contains,” possibly reflecting the Sanskrit *mantrajāpine* instead of the extant Skt. mantmṛūpine.

n.2977 tshangs pa ka ba'i mthar gyur par / brgya byin sogbs dbas dbang phyug che / sngags kyis ma bkug ma 'ongs na / sngags pa bdag min sngags rgyal min / Ky, J, K, C. The Tibetan translates as, “If this mantra does not summon Brahmā / Down to the lowest being, and / Śakra and the rest along with Maheśvara do not come, / Then I am neither a mantra adept nor a lord of mantra.” Alternately, the last line might be translated as, “Then I am not a mantra adept and this is not the Lord of Mantras.”

n.2978 de nas sngags pa chen po langs / brtul zhugs brtan zhung las rnams grub / ji ltar sngags ni byas pa y'i / sbyor ba mthong ba' rgyu dag kyang / rkun ma dgyug pa de don gtsor / sbyor ba nib tu byas par 'gyur / N. The Tibetan differs significantly from the Skt. here. Following the reading in N, which reflects the Sanskrit *prayogadrśtahetavah* instead of the extant prayogākṛṣṭahetavah in Skt. 53.464d, the Tibetan translates as, “Then he will take up the great mantra, / Maintain the observances, and accomplish all of the rites. / Whatever mantra he uses will possess / The manifest causes of that practice, / And he will apply the practice to / His primary goal, summoning the thief.”

n.2979 Skt. 53.468b om. Tī.

n.2980 kun tu yang ni ma mthong gyur / D. The Skt. form dāsyante is a bit of a mystery. Here it has been translated as “will [not] find” based on the Tibetan translation. Possibly, it should be emended to draksyante.

n.2981 This seems to refer to Vajrapāṇi, the father of Mūrdhaṭaka (cf. 2.38-39).

n.2982 bgegs kyi gzugs kyis sngags pa la / D. The Tibetan translates as, “As a mantra being in the form of a vighna.”
n.2983 ‘dis ni bdag la ma mchod pas/ D. The Tibetan translates as, “He does not make offerings to me.” However, the Sanskrit *apūjita* that is reflected in the Tibetan would be unmetrical.

n.2984 shin tu legs par yang dag bkug Tib. The Tibetan translates as, “He will perform the summoning rite perfectly,” possibly referring to the next verse.

n.2985 de nas de ni bgegs de yis/ /yi dags rnams la bum pa byin/ D. The Tibetan translates as, “Then he will have the vighna / Give the pot to the pretas.”

n.2986 In the Skt., the honorific plural “we.”

n.2987 On this occasion the diminutive form Nandaka is used.

n.2988 bdag nyid chen po byang chub ni/ /bgegs med myur du rnyed dka’ thob/ Tib. The Tibetan translates as, “Free from vighnas, that great being / Will quickly attain that realization so difficult to attain.”

n.2989 rgyl po btsun pa zhes bya ba/ Tib. The Skt. *gomimukhya* (literally, “the most important of the Gomins”) is unclear. The epithet seems to refer to Puṣyamitra Śuṅga, the founder of the Śuṅga empire. He is called, a few verses down, *gomishāṇḍa* (“the bull of the Gomins”), suggesting, again, a prominent or the most important Gomin. In place of *gomimukhya*, the Tibetan reflects the reading *gomyākhyā* (“by the name of Gomin”).

n.2990 The expression *gomishāṇḍa* (“the bull of the Gomins”), just like *gomimukhya* above in note at 53.484, is rather unclear.

n.2991 Jayaswal (Jayaswal 1934, p. 19) suggests that the name of this king is Buddhayaṣka, and identifies him with the Kushana king Kadphises I.

n.2992 bdag nyid chen po sems dpa’ la/ /sa yi bdag por don du gnyer/ D. The meaning of this half-stanza is not completely clear. The Tibetan translates as, “He will ask this bodhisattva / Great being to be lord of the earth.”

n.2993 grong khyer sa ni lnga len ’byung/ Tib. The Tibetan translates as, “He will take five cities and lands.”

n.2994 Āvasatha can mean lodgings for pupils or ascetics in particular.

n.2995 lha ldan yul zhes bya ba yi/ Tib. It is not clear whether or not the Tibetan *lha ldan yul* is actually meant to translate the extant Skt. *nepālamaṇḍale* here (which is more commonly translated as *bal yul*, as witnessed in this very work) or if another location was intended. The Tibetan *lha ldan yul* is also an alternate
name for Lhasa (lha sa), the primary city in the central Tibetan province of Ü (dbus).

n.2996 Here, as well as in other places throughout the text, the Skt. bhoga is translated in the Tibetan not as “pleasures,” “enjoyments,” or “comforts,” but as “prosperity” or “wealth.”

n.2997 Skt. 53.503b om. Tib.

n.2998 The term mleccha here, which normally means a foreigner or a tribesman, seems to refer here to the Nepali subjects, as the kings themselves that are listed next are still Licchavi, i.e., not mleccha.

n.2999 kha ba can gnas kla klo'i rgyal/Tib. “In the snowy land” has been supplied from the Tibetan (Skt.: lacunae).

n.3000 In place of Vṛṣa, the Skt. has Vaviṣa, which could be a metrical adaptation.

n.3001 Skt. 53.506f om. Tib.

n.3002 phyi ma yin Tib. In the Tibetan the Skt. paścima is translated not as “western,” but as “later.” However, the kings listed next are of the “western” Thākurī dynasty, as they ruled out of Nepāla (the Kathmandu Valley) over the western provinces. The Licchavi and Thākurī dynasties ruled together, at that period, from the same place (cf. Jayaswal 1934, p. 21).

n.3003 de 'og lugs ni rnam zhig cing / /phyi rol skye dgs us nye bar spyod/D. The Tibetan translates as, “After that the dynasty will collapse and / [That land] will be served by foreigners.”

n.3004 It is not clear whether mleccha here refers to foreigners, i.e. non-Nepalese, or to the indigenous population.

n.3005 sna tshogs lha dang bram ze dag D. The Tibetan translates as, “Brahmins and various gods.”

n.3006 rgya yul kun la brten pa yi/ D. It appears that in the usage of the MMK, the Skt. cīna refers to Tibet, whereas mahācīna refers to China. The mention of brahmīns, though, if Tibet is meant, is puzzling. The phrase cīnaṃ samantataḥ is also ambiguous, as it could mean “over the entire territory of Tibet” or “in the countries surrounding Tibet.” Also, the Skt. cīna is here translated into Tibetan as rgya yul, which is rather vague as it can mean India or China.

n.3007 “The divine youth of great splendor” seems to refer here to Mañjuśrī.
The mantra meant here must be the eight-syllable Mañjuśrī mantra given in 2.18, oṁ āḥ dhīra hūṁ khecaraḥ.

n.3009  mi bdag rgyal thabs nyid kyi phyir/ /de ni skal ba mi nyung ’gyur/ D. The Tibetan translates as, “There will be a great deal of good fortune / That will benefit that king and the kingdom” might reflect the Sanskrit *analpabhāga* instead of the extant Skt. *alpakārya*.

n.3010  mchog gi sbyin pa bla na med/ /bsam pa tsam gyis thob pa nyid/ D. Some Skt. readings in the last two verses could be corrupt and the meaning is unclear. The Tibetan translates as, “His supreme generosity will be unsurpassed. / He will obtain things just by wishing for them.”

n.3011  lha ngan phal pa dag dang ni/ /mi yi ’jig rten smos ci dgos/. In the Tib., this half-stanza translates as, “Let alone wicked and mundane deities / And the world of human beings.”

n.3012  shing shun gyon yul ma gtogs pa/Tib. The Tibetan translation seems to misread the phrase *bāskalodyāṃ sakāpiśam* (Baṣkala, Udyāna, and Kāviśa) as “valkalavāśī (“one who is wearing clothes of tree bark”).

n.3013  de ni dpag tshad bsun brgya dang / D. It is not clear whether *śatasapta* here means “one hundred and seven” or “seven hundred.” In the Tibetan it is translated as the latter.

n.3014  The text does not specify what the number two hundred and seventy-seven thousand refers to; it could be the number of subjects in Turuṣka’s realm, or perhaps his revenue.

n.3015  stong phrag brgyad cu rtsa gcig gi/D. The Tibetan translates as, “eighty-one thousand.”

n.3016  des kyang snags ni nb bsgrubs pa/ /sa steng rgyal po ’i ched du’o/ /phyogs che dpung ni chen po dang / /rgyal po grags pa chen po ste/ D. The Tibetan translates as, “He will have accomplished the mantra, / To benefit the king on earth. / There will be a great many vassals and a great army, / And the king will have great fame.”

n.3017  gnyen dang rigs dang rgyal pos kyang / /de ni bkur ba nyid du ’gyur/ D. The Tibetan translates as, “He will be revered by his / Friends, family, and other kings.”

n.3018  “Eight thousand” or, possibly, “one thousand and eight.”

n.3019  The Skt. *nāga* can indicate both a nāga or an elephant. “Elephant” is often the name given to the followers of the Buddha, especially in the context of
conflicts arising between the Buddhist and the brahmanical religions. A pun may be intended here with both these meanings implied, that of a nāga and of a (human) Buddhist.

n.3020 A pun may be intended here, as yakṣa can indicate both a yakṣa or a person from the north.

n.3021 *de yi tse na ‘byung ‘gyur/* /‘de ltar rnam pa mang po bstan/* /‘sa dag ‘jig rten rnam grags pa/* /‘bstan dang ston par ‘gyur ba yin/* D. The Tibetan syntax is obscure, but the Tibetan for this verse might translate as, “Thus it is said that at that time / There will be many types / Of kings who will be known throughout the world, / And they will teach the teachings.”

n.3022 The country of the Lāḍas corresponds to modern Gujarat.

n.3023 Skt. 53.533c om. Tib.

n.3024 grong khyer phyin nas yang dag zhugs/ Tib. The name Vallabhī appears to correspond to the Tibetan grong khyer phyin here.

n.3025 rig pa’i bdag nyid Tib. In place of “will apply himself,” the Tibetan translates as, “learned in the vidyā,” reflecting the Sanskrit *vidyātmā* instead of the extant Skt. *yuktātmā*.

n.3026 des na de ni sngags kyang grub/ Tib. The Tibetan translates as, “He will accomplish the mantra.”

n.3027 de nas de ni yid byung nas/* /rgyal po’i mi la rab khros te/* /Tib. The Tibetan translates as, “After that, as he thought about it, / He became very angry at the king’s servants.”

n.3028 “Supremely happy” is a play on words that involves the realm’s name—Tuṣita—meaning “happy.”

n.3029 lo ni lnga bcu rtsa lnga dang / /de bzin zla ba lnga ru ’tsho/* /de srid rgyal srig des byas nas/* D. The last three verses of the Tibetan translate as, “He will live for fifty-five years / And five months. / After he has ruled the kingdom for some time.”

n.3030 *de yi nu bo brtan zhes bya/* /D. Anuja can mean a younger brother (as in the Tibetan), or just anybody younger. If Jayaswal’s identifications of these kings are correct, Dhruva was Capala’s nephew (Jayaswal 1934, p. 24).

n.3031 brtan pa chos ni brtan par ‘gyur/*D. There seems to be a figure of speech intended here, as the name Dhruva can mean “firmly holding on.” The
Tibetan translates as, “Dhruva will support the Dharma,” and possibly reflects the Sanskrit *dharma sthāvaratāṃ gataḥ (“he became established in the Dharma”). The Tibetan variant doesn’t agree with the next verse, however, where Dhruva is described as “servile, miserable, and foolish.”

The Skt. *sevaka seems to stand for strīsevaka (“womanizer”). The first pāda, sevakaḥ kṛpaṇo mūrkhaḥ, is similar to the first pāda of the verse 53.622 below, strīvaśaḥ kṛpaṇo mūrkhaḥ (“heartsick fool controlled by women”).

To bring the translation closer in meaning to the Tibetan, the Skt. mūrdhāntās (which makes no sense in the context) has been emended to pūrvāntās (“formerly ended”), as the letter p is often confused with m, and so is ṣ with dh. The Tibetan possibly reflects the reading *prajānām tu sevakāḥ (“the servants of the people”). Given this confusion, the translation here is only tentative. The Tibetan translates as, “Those who were previously poor servants / Will become the rulers of the Lāḍa country, / And all of the kings who are left / Will become servants to all the people.”

elemen” or “viṣṇu” will be part of their names. The term stod rnams in the Tibetan is most likely a scribal error for stong rnams (sahasrāṇi). The Tibetan translates as, “These very first forefathers / Will be born in the city of Vallabhī. / There will be thousands of them / Named either Prabha or Viṣṇu.”

The reading yā nga ba in D reflects a common scribal error for yā da ba given the similarities between the Tibetan characters for da and nga. All of the Tibetan witnesses here preserved a proximate rendering of the Skt. Yādava used to indicate the descendants of Yadu.
The first dynasty mentioned here is the Scythian Śaka dynasty, which established itself in northwestern India, including Kashmir.

“Twenty one and thirty / Will be called kings.”

“Twenty one and thirty / Will be called kings.”

Jayaswal identifies this dynasty as the “Nāga dynasty of the Bhāraśivas,” which ruled Madhyadeśa from 150 to 348 CE (Jayaswal 1934, p. 26).

These eight kings have been identified by Jayaswal as “the Maukharis,” who ruled Madhyadeśa from 550 to 600 CE (Jayaswal 1934, p. 27).
This makes the number of the district’s inhabitants 16,800. Jayaswal, however (Jayaswal 1934, p. 29), isolates the word “three” from this sentence and interprets it as the three kings: (1) Ādityavardhana, (2) either Prabhākaravardhana or Rājyavardhana, and (3) Harṣavardhana, all three of the Śrīkaṇṭha-Sthāṇviśvara dynasty.

Jayaswal (Jayaswal 1934, p. 29), again, isolates the name Āditya and takes it to be the name of the king Ādityavardhana.

According to Jayaswal (Jayaswal 1934, p. 29), the third king whose name begins with H is Harṣavardhana.

“Dharma King” most likely refers here to the buddha Śākyamuni.

The Skt. phrase śvetasucandraś ca suggests that these are two kings, Śveta and Sucandra. Jayaswal, however, interprets śvetasucandra as a single name on the assumption that śveta is a corruption of svāti; this phrase thus refers to Svātisucandra. In the Tibetan, śvetasucandra is taken to be two different kings, Śveta (rgyal po dkar) and Sucandra (zla mdzes).

The Tibetan suggests that these names could be *Bhogakeśin (longs spyod skra) and *Sukeśin (bzang skra), which would restore the eight-syllable meter.

The translation of this verse follows the interpretation found in Jayaswal 1934, p. 30.

The Tibetan reflects the variant *Buddha instead of the extant Skt. Budha.

The list of kings in this and other verses in this passage is very confusing, without a clear indication of which is the proper name and which is a moniker.

There is no name in the Tibetan matching Mathita. Jayaswal appears to have reconstructed these names from the Tibetan as *Sahita and *Sumanīju.
Jayaswal was unable to identify Bala; he is also omitted in the Tib.

The epithet *keśin* relates to hair, and thus refers to the two kings mentioned next, whose names relate to hair: “Pulina” suggests horripilating hair and “Sukeśin” fine hair.

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The epithet *keśin* relates to hair, and thus refers to the two kings mentioned next, whose names relate to hair: “Pulina” suggests horripilating hair and “Sukeśin” fine hair.

The Skt. is confused at this point, as it seems to have an extra pāda. The Tibetan translates as, “It is said that these kings / Will reside in the city of Kāñci. / Likewise it was said that there will be / One thousand [kings] at that time.”

For metrical reasons, the Skt. uses in place of Mañjughoṣa the synonymous form Mañjubhāṇin.

*kho ra ’khor yug ko sa la/* D. A part of this pāda has been supplied from the Tibetan (Skt. lacunae).

The geographic references in this verse are confusing. Jayaswal suggests that the Kāmarūpa line of kings ruled in upper Burma (Jayaswal 1934, p. 32). “Maritime provinces” could refer to countries in southeast Asia and the Indonesian archipelago ruled, at that time, by Indian kings. In the Tibetan, the Skt. phrase *udrasandhiṣu* (“in the maritime provinces”) is translated as “on the border of the land of Od[r]a,” probably referring to Oḍra.

The designation *mleccha* denotes people outside of brahmanical social order and therefore strongly suggests that they were Buddhists, as is the case here.

“Provide comfort” *om.* Tib.

The Skt. *gauḍavardhana* could be interpreted as a proper name or, literally, “one who brings prosperity to Gauḍa.”

The Tibetan translates as, “He will overcome many kings and / Turn them into laborers.”

The “middle period” seems to refer here to the middle part of the period covered by the prophecy (the prophecy ends in the eighth century CE).

“Provide comfort” *om.* Tib.
The king with the initial S is identified by Jayaswal as king Skanda (Jayaswal 1934, p. 33).

n.3073 de yi nu bo byis zhes bya/Tib. The Tibetan translation of anuja (nu bo) is commonly understood to signify a “younger brother,” which is also a viable interpretation of the Skt. anuja, but might be historically inaccurate in this case.

n.3074 bstan pa ’di la phan zhing dga’/Tib. The Tibetan translates as, “Will propagate and rejoice in this teaching.”

n.3075 lo ni sum brgya dag tu’ang ‘tsho/zhag ni sum cur rab byung nas/D. The Tibetan translates as, “He will live for three hundred years. / He will take a thirty-day ordination, and.”

n.3076 pha rol rgol bas pham byas te/de nas rgyal pos rang srog bcad/Tib. The Tibetan translates as, “He will be defeated by a false teacher, / And the king will take his own life.” It is possible to bring the meaning close to the Tibetan by emending the second pāda to “ādhyāpaka sampramūrcchitaḥ (”made confused by the teacher, [the king will kill himself”). It is also possible that the Skt. is corrupt, and the original version was that it was his son who would commit suicide, which would fit perfectly with the second half-stanza.

n.3077 This half-stanza is missing from the Tib.

n.3078 zhab gsum dang ni gcig dag tu/Tib. The Skt. and the Tibetan translate as, “For three days and one,” which is probably a metri causa.

n.3079 der ni lha rgyal zhes byar ’gyur/Tib. The Tibetan translates as, “He will be known as Devarāja.” Devarāja means “king of gods.”

n.3080 grong khyer ’phags rgyal zhes bya ba/de tshe ma la bar skye'o/Tib. The Skt. translates literally as, “among the nation of Kālavas.” The Tibetan translates as, “Then he will be born among the Malavas / In the city named Ujjayinī.”

n.3081 Vargacārin (“one who mixes with the crowd”) is one of the two types of pratyekabuddhas, the other being khaḍgaviṣaṇakalpa, i.e., the “rhinoceros”-like, solitary type.

n.3082 yid la ni rdzu ‘phrul la dad nas/D. The Tibetan translates as, “His mind convinced of their power.”

n.3083 gzhan gyi dbang gis ’dir yang phyin/D. The last pāda seems a little strange, but the Tibetan confirms it.
n.3084  de ltar rnam mang sens can dang / /de bzhin phun tshogs rgya che ba/ D. The Tibetan translates as, “Thus all manner of beings / Will greatly benefit as well.”

n.3085  go DA nus pa’i ngang tshul can/ Tib. The Tibetan translates as, “A Gauḍa with strong ethics.”

n.3086  “The king with the initial U was identified by Jayaswal as Budhagupta, who ruled toward the end of the fifth century CE (Jayaswal 1934, p. 39).

n.3087  rgyal po lam ni byed par shes/ Tib. The Tibetan translates as, “Known as one who carries out the path of a king,” possibly reflecting the Sanskrit *mārgadharaḥ instead of the extant Skt. māgadhakaḥ.

n.3088  Jayaswal (Jayaswal 1934, p.43) takes the Skt. word for “twelve,” dvādaśa, to be the name of Candra’s son, Drāḍāśāḍitya. It is difficult to tell if Jayaswal is right or not; the word ganyānām that follows after dvādaśa suggests that dvādaśa is not a proper name but just a number. However, the word ganyānām (the meter indicates that it doesn’t belong to this verse) could have been added erroneously by a scribe or a redactor to make sense of dvādaśa as a number.

n.3089  lo rgyad bcas pa dag tu ’tsho/ D. The Tibetan translates as, “Will live for eight years.” The Skt. phrase māsaparampara suggests that his remaining life will be counted in months.

n.3090  This king has not been identified by Jayaswal.

n.3091  This king has not been identified by Jayaswal.

n.3092  This king has not been identified by Jayaswal.

n.3093  de dag mang po ston byed cing / /grags dang snyan pa’i don la brtson/ Tib. The meaning of this half-stanza in the Skt. is uncertain as the grammar is unclear. The Tibetan translates as, “He will demonstrate many of these things / And will expend his efforts for the sake of fame and notoriety.”

n.3094  rtag tu cho gar yang dag ldan/ /ka ba nye bar gnas gyur tshe/ Tib. The Tibetan may be corrupt here and translates as, “He will always be engaged in ritual / And his life will be recorded on a pillar.” The translation “recorded on” is only a conjecture for the term nye bar gnas (*upasthita?) here.

n.3095  lo ni sum cu dag dang bdun/ Tib. The Tibetan translates as, “thirty-seven.”

n.3096  lha rnams dag tu nye bar skyes/ D. “God realms” has been supplied from the Tibetan. The Skt. translates as, “animal realm.”
Despite the Skt. *tataḥ* (“then/next”), we are now, according to Jayaswal (Jayaswal 1934, p. 47), jumping back in time, as the Nāga kings ruled Bengal from the second to the fourth centuries CE. Notwithstanding Jayaswal’s argument, the Skt. could also be interpreted that King Gopālaka will be reborn in the animal realm as the king of the nāgas (cf. verse 53.761 below, where a king is reborn as the king of the nāgas).

“Nāga” here suggests the Nāga dynasty of Bengal, rather than a personal name. The word *nāga* (“elephant”) is also used when referring to Buddhists in the context of struggles between Buddhists and brahmins. Thus the “Nāga king” could simply mean a Buddhist king. The same king and other kings from the same dynasty are treated again in 53.683 and the following verses.

The translation of this half-stanza has been informed by Jayaswal’s analysis. The Tibetan differs and translates as, “He will be consecrated by a vow holder / With the authority to do so named *Dakṣiṇīya."

ma zhu pas ni rab btab nas/ D. The Tibetan translates as, “Being uninvited, he will be attacked.”

Jayaswal (Jayaswal 1934, p. 48) identifies Samudra with Samudragupta who ruled Gauḍa and Magadha in the third quarter of the fourth century. If the Sanskrit and the Tibetan texts are correct, though, Jayaswal’s interpretation cannot be right.

Jayaswal takes the description in this and the following verses to apply not to Bhasma, but to Samudra.

The Tibetan translates as, “For twelve years and five months.”
n. 3108  “Onto the ground” om. Tib.

n. 3109  mtshan ma tsam zhog de byas nas/ phyir yang de ni ’byung bar ’gyur / bran ze’i gtso bo gnyis kyis ni / de dag phan tshun phyed nas ni / D. The Tibetan is obscure and might translate as, “They will make him [ruler] in name only, / And they will be [in power?] again. / The two chief brahmins / Shall then divide [the kingdom?] between themselves.”

n. 3110  bdag nyid ngan pa’i rtsod rgyal gyis / byis pa’i gtso bo de gnyis pos / mi dge’i bshes gnyen la brten nas / /srog chags mang po rab tu bsad / D. The Tibetan translates as, “Naturally contentious, wicked kings, / Both of those child leaders / Will take unvirtuous spiritual advisors and / Kill many living beings.”

n. 3111  gang zhig sngon gyi rgyal pos bkur / /dpa’ bas nga rgyal byed pa gang / /go Dar skye bo gnas pa dag / /thams cad dag ni gsd par rtsom / D. The exact meaning of this verse is uncertain. The Tibetan is also obscure but might translate as, “Someone will be honored by the former king / Who will act proud due to his valor / And begin killing all of / The people who live in Gauḍa.”

n. 3112  ston pa’i gzugs brnyan nyams dga’ ba / blo ngan gys ni ’jig par ’gyur / /chos kyi stega ni mi nyung ba / rgyal ba rnams kyis sngon bstan pa / blo ngan dag gis bsgog ’gyur zhung / /mu stega rnams ni gsd par dga’ / /de nas de ni khro dang chags / /mi sdom log pa’i nga rgyal can / D. The Tibetan for Skt. 53.651–652 translates as, “The fool will destroy / Beloved images of the Buddha. / The many bridges of Dharma / That the victors foretold / Will be burnt by fools, and / He will delight in killing tīrthikas. / Thus he will be a wrathful and lustful person / Who is disloyal and takes pride in wrongdoing.”

n. 3113  The king with the initial R is Rājyavardhana.

n. 3114  rigs bdag nyid / Tib. The Tibetan translates as, “knowledgeable.”

n. 3115  “This teaching,” i.e., the Dharma teachings.

n. 3116  ston pa’i bstan pa’i la dad / /zla ba zhes bya’i rgyal mchog des / /gcer bu’i rigs gyur rgyal po ni / de yang nb tu bsad par gyur / KY, J, K, C, U, H. The Skt. grammar of this verse seems to indicate that the “king of the Nagna caste” was the just-mentioned Soma (Śaśāṅka?). Soma is later described as a brahmin, and it is not clear what nagnajāti refers to (if Soma is even the referent!); possibly it is used here as a term of contempt. The Skt. yāti tavān has been emended to pātita eva (p is often confused with y in manuscripts). The translation proposed here is far from definitive. The Tibetan translates as, “He will have faith in this teacher’s teaching. / The supreme ruler by the name of Soma /
Will kill / The king of the Nagna caste.” The “Nagna caste” could refer to naked (nagna) ascetics, or perhaps to Digambara Jains.

n.3117 The new king with the initial H is Harṣavardhana.

n.3118 bsod nams che ba'i grong mchog song / Tib. The Tibetan translation of Puṇḍra reflects the reading punya.

n.3119 rgyal rigs chos la gnas nas ni/ /chos kyi don shes brtser ldan pas/ /de ni nga rgyal khro tshul gyis/ /srog chags mang po gsod byed cing / /sens can gnod pa byed pa dang / /chad pa byed la mb dka' zhing / D. In the Tibetan the last six pādas appear in a different order and translate as, “He will maintain the duties of a kṣatriya and / Will understand the meaning of the Dharma and be merciful, / / Then, out of pride and anger, / He will kill many living beings and / Delight in harming beings / And causing destruction.”

n.3120 kla klo'i rgyal pos rab tu mchod/ D. The Tibetan translates as, “Honored by the mleccha king.”

n.3121 This pāda seems to contain a figure of speech. The phrase rājyaharṣa (“joy of kingship”) consists of the short forms of the names of Rājyavardhana and Harṣavardhana, i.e., the R-initialed and H-initialed kings, thus providing the basis for the other interpretation, namely that the task will be accomplished by Rājyavardhana and Harṣavardhana.

n.3122 The narrative of the following verses seems to indicate that the prophecy switches now back to Soma.

n.3123 de yi las kyi mthu yis ni/ D. “Karma” is the Tibetan reading; the Skt., which appears to be corrupt, translates as, “Dharma.”

n.3124 lha mi'i rgyal srid chen po thob/ D. The Tibetan translates as, “He will obtain a vast dominion over gods and humans.”

n.3125 lo ni bcu dang bdun dag dang / Tib. The meaning of this verse is unclear, as it appears to be missing one pāda in both the Skt. and the Tibetan.

n.3126 mi ma yin pas nyen pa yi/ Tib. The Tibetan translates as, “He will be afflicted by nonhuman beings,” reflecting the (hypermetrical) Sanskrit *amāṇuṣeṇaiva instead of the extant Skt. māṇuṣeṇaiva.

n.3127 theg pa la ni chags med ’gyur/ Tib. The Skt. of the last two pādas is hypermetrical and corrupt, and the meaning is not completely clear. Of the three (sūtra) vehicles of the hearers, the pratyekabuddhas, and the bodhisattvas, it is probably the last two that imply complete freedom from
attachment. In the Tibetan, the last pāda translates as, “They do not have attachment to the vehicles.”

n.3128 Skt. 53.680f om. Tib.

n.3129 de throne thsogs kyi rgyal srid rgyud/Tib. The Skt. term gaṇarājya (“popular rule”) suggests some form of a republic, or perhaps a king’s rule that enjoys wide popular support.

n.3130 The unedited Skt. reading could suggest that “Mānava” is an epithet or another name of Soma.

n.3131 zla ba brgyad dang zhag lnga dang //phyed dang gnyis zhag ’das nas ’chi/Tib. The Tibetan translates as, “For eight months and five days / And then die over the course of one and a half days.”

n.3132 This and other kings from the same Nāga dynasty have already been mentioned in 53.628 and the following verses.

n.3133 de’i mthar rgyal po ‘dug pa ni/ /klu yi rgyal po zhes bya ba/ /go DA’i yul gyi rgyal po ’byung/Tib. Both the Tibetan and the Sanskrit are missing one pāda, but the Tibetan may provide the material missing in Skt. 53.683a, while the Skt. 53.683b may provide the material missing from the Tibetan translation of the verse. When we combine the two, we can reconstruct the following four-line verse: “The last king of that line / Will be a young boy of the vaiśya caste / Named Nāgarāja / Who will become the king of Gauḍa.”

n.3134 This pāda is very obscure. The caste of the boy’s advisers could be brahmin (dvija)—if we emend the reading viśau to dvijau—or vaiśya (viś), and the dual ending suggests that there are two of them. The Tibetan seems to corroborate the former.

n.3135 dang por dza ma’i rigs bram ze/ /kun nas rje’u rigs kyis bskor ba’i/ /klu zhes bya ba de yang ’byung /D. This verse appears to be reduced in the Tibetan to just three pādas that translate as, “At first the one called Nāga / Will be completely surrounded by / Brahmins (such as Jama) and vaiśyas.”

n.3136 der ni lo ni lnga dang gcig /rgyal srid kun nas ’khrugs bzhin spyod/ /srog gcod mang po byas nas ni/ /de tshe srog la gnod par byed/Tib. The Tibetan translates as, “Then, for six years / There will be unrest everywhere in the kingdom. / Many will lose their lives, / And the living will be traumatized.”

n.3137 bud med gtso bo’i byis pa ni/ D. Jayaswal (Jayaswal 1934, p. 47) takes śiśu to be the name of a Vākāṭaka king. The Tibetan, which does not reflect this interpretation, translates as, “The child of the chief woman.”
n.3138  yid ni skrag par gyur pa yis /shar phyogs yul mi nyams par gyur/ Tib. The Tibetan translates as, “They will be terrified, and as a result / The people of the east will be defeated.”

n.3139  The king with the initial Bh has been identified by Jayaswal as Bhānugupta (Jayaswal 1934, p. 63).

n.3140  de bu yi ge pra zhes bya/ D. In place of P, the Tib. has Pr.

n.3141  rgyal rigs mchog tu skyes par bstan/ Tib. The Tibetan translates the Skt. agnāti (“prominent”) as mchog tu skyes pa or “high born.”

n.3142  legs par spyod pas byis par bcing/ D. The Tibetan translates as, “As a child, he will be imprisoned for his behavior.”

n.3143  yi ge ha zhes rgyal chen ni/ D. The translation follows the Tibetan here. In the Skt., his initial is A, but since the king in question is probably Hūṇa (Toramana), H seems more plausible.

n.3144  go DA'i skye bo zhes gsags grong / /mu stegs zhes kyang rnam par grags/ /rgyal pos de ni rnam mmun nas/ /stobs chen de ni 'dug par gyur/ D. The Tibetan translates as, “The king named Tīrtha / Will attack the city / Named Gauḍajana, / And his great army will occupy the city.”

n.3145  de tshe bu ni dbang yang bskur/ /byis pa khye'u phug ces pa/ Tib. The boy’s name is Soma (as indicated in the 53.711 below), which means “moon,” so the boy has the name of a planet. Jayaswal identifies this boy as Mihira (mihira can refer to the sun or the moon). The Tibetan, however, reflects the Sanskrit *guha instead of the extant Skt. graha, which it takes to be the proper name Guha.

n.3146  skye ba bye ba phrag dgur ni/ lha yi 'jig rten dag du gyur/ Tib. The Tibetan translates as, “He will spend ninety million / Lives in the god realms.”

n.3147  “This king,” i.e., the king with the initial H, first mentioned in 53.695 above, is identified by Jayaswal as Hūṇa (Toramana).

n.3148  chabs 'og rgyal phram gsis bcom pa'i/ /rgyal thabs rnam 'jig 'byung bar 'gyur/ U; chags 'og rgyal phram gsis bcom pa'i/ /rgyal thabs rnam 'jig 'byung bar 'gyur/ D. Following the variant in U, the Tibetan translates as, “Conquered by a vassal kingdom, / The kingdom will be completely destroyed.”

n.3149  rgyal po de ni gdon gyis 'dzin/ Tib. There is a play on words here as the phrase rājā grahačiṁnataḥ (“the king designated as a ‘planet’ “) can also mean “the
king showing the symptoms (chhinta) of possession (graha).” Possibly both these meaning are intended at the same time.

n.3150 yi ge pra zhes rgyal rigs ni/Tib. This kṣatriya, mentioned earlier in 53.698, has been identified by Jayaswal as Prakaṭāditya (Jayaswal 1934, p. 65). In the Tibetan, his initial is given as Pr.

n.3151 yi ge ha yis yongs su mchod/D. In the Skt., the initial is A. The Tibetan reading H could be correct, though, if Jayaswal is right in identifying this king as Hūṇa (Toramana).

n.3152 sngon gyi las kyis yongs bskul nas /rgyal rigs rgyal por 'byung bar 'gyur/ /de nyid las byas byed bcug dang / /rjes su yang ni yi rang byas/D. The Tibetan translates as, “Propelled by karma from a previous life, / That kṣatriya will become king. / That will make him enact his previous karma, / And he will be pleased.”

n.3153 “Kanaka” probably refers to Kanakamuni, one of the past tathāgatas.

n.3154 skyon bral bdag nyid grol ba dang /Tib. Instead of yuktātmā (“wholly engaged/focused”), the Tibetan seems to reflect the Sanskrit *muktātmā (“liberated”).

n.3155 der gnas rnams la yang dag dgongs/Tib. The Tibetan translates as, “He surveyed the entire area,” which is also possible.

n.3156 byis pa’i spyi bor lag byugs nas/D. The meaning of the Skt. mūrdhni-m-āṣṛjya is unclear. It could perhaps have a figurative meaning of “placing at the head,” i.e., “allowing to be a leader.” The Tibetan translates as, “He rubbed the boy’s head with his hand.”

n.3157 thong shig D. In place of “Let us go,” the Tibetan translates as, “Let us look.”

n.3158 skyo bo’i mchog gyur phan ‘dod pa/ /de yi lhung bzed blangs nas ni/D. The translation proposed here presumes that the Skt. agnjite is a shortened form of agrajitenḍriye. The Tibetan translates as, “That exemplary man who wanted to be helpful / Took his alms bowl and . . .”

n.3159 gtsug lag khang song zas la spyad/D. “Went back to his monastery” has been supplied from the Tibetan (Skt.: lacunae).

n.3160 mu stegs rnams la mb dad nas/ /bstan pa la ni de ni mchod/D. The Tibetan has two additional pādas at this point that translate as, “He was devoted to the heretics and / Did not worship the teachings.”

n.3161 “Bald head” is a derogatory term describing a Buddhist monk.
n.3162  byis pa de yi sens can la/ /de lta bu yi zhe sdang skyes/ /ston pas nye bar bsngags pa yi/ /chos kyi zam pa grags pa dang/ /sa steng lha khang mchod rten mchog/ /nu steags rnams kyiis de dag bshig/ /tshong dpon mchog gi bu de la/ /kaun nas 'khrug pa'i sens kyang byas/ D. The Tibetan corresponding to Skt. 53.737–738 translates as, “This made the being / Who was that young boy angry as well, / And the famous Bridge of the Dharma / That the teacher had praised / And the earthly monasteries and supreme caityas / Were destroyed by the tīrthikas. / The senior merchant’s son / Was thoroughly disturbed by this.”

n.3163  gnyis pa'i byis pa gang yin de/ /zla ba zhes bya'i rgyal po yin/ /ruam smin de yis mi 'dod pa/ /yun ring sdug bsngal rjes su myong/ D. The Tibetan translates as, “The one who was the second child / Was the king Soma. / He will experience undesirable suffering / For a long time due to the maturation [of his karma].”

n.3164  de tshe de tshe de dang der/ Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

n.3165  tha ma'i skye ba thob pa na/ Tib. The Tibetan translates as, “In his final human birth.”

n.3166  This king is the king mentioned earlier with the initial P, identified by Jayaswal as Prakaṭāditya.

n.3167  rgyal po de yi bstan pa nyams/ Tib. This pāda is problematic. The Skt. reading nagnasandhi (“naked joint”) has been tentatively emended to bhagnasandhi (“broken joint”). The Tibetan translates as, “The teaching that king possessed will fade away.”

n.3168  rnam par smin pa'i las de yis/ /byis pa rgyal po'i dbang phyug byed/ /med par rgyal po byed par 'gyur/ /yod pa nb tu 'jig par 'gro/ D. The Tibetan translates as, “Due to the maturation of that karma, / The boy will be made king / When he lacks a king’s power to rule, / And what he has will be brought to ruin.”

n.3169  blo grol KY; blo gros D.

n.3170  The P-initialed king is first mentioned in verse 53.693 above.

n.3171  Another name of Vārāṇasī.

n.3172  The Skt. of the first two pādas is clearly corrupt and the meaning unclear. The name Pañcakesarī (“Five Lions”) seems to correspond to the city in Orissa of the same name, where a dynasty called Simha (“Lion”) ruled.

n.3173  de ni seng ge lnga zhes bya/ /pham nas rgyal pos gzhan yang pham/ Tib. The first three pādas correspond to two pādas in the Tibetan that translate as, “After
the ones called the Five Lions / Are defeated, the other kings will also be defeated.”

n.3174  53.757–759 are translated from the Tibetan, as they are omitted in the Skt.

n.3175  It is unclear who is being referred to by “he,” whether Deva or the P-initialed kṣatriya king, but it is likely to be the latter, as he is mentioned again in verse 53.768 below.

n.3176  Again, it is unclear whether this kṣatriya king is the P-initialed king first mentioned in verse 53.693 above, or a new king called “Born Prosperous” (Abhivardhamānajanma). The Tibetan (from where this and the previous two verses have been supplied) seems to take abhivardhamānajanma as the name of a new king. However, the narrative in this section of the prophecy seems to indicate that “born prosperous” is just an epithet of the P-initialed kṣatriya king, whose section began at verse 53.693 above and will end with verse 53.768 below; this also is the understanding of Jayaswal (Jayaswal 1934, p. 66).

n.3177  Abhivardhamānajanma literally means “one whose birth/life is of increasing prosperity.”

n.3178  It is unclear what the two numbers seven refer to—possibly months and days respectively.

n.3179  rdzu 'phrul chen po klu yi rgyal/ /blo ldan dud 'gro'i nang du gnas/Tib. The Tibetan translates as, “He will be born in the animal realm / As a wise and powerful nāga king.”

n.3180  Skt. 53.763–764 om. Tib.

n.3181  tshong pa sngags ni grub pa ste/ /ji ltar 'dod pa'i blo byed cing / /de tshe rig pa'i rgyal po dang / /de tshe bde 'gro dag tu gyur/ D. The Tibetan translates as, “The merchant will be a master of mantra. / He will accomplish whatever his mind desires and / Then become a king of the vidyās. / Then he will be in the higher realms.”

n.3182  Each of the three epithets used here, jina (“victor”), sugata, and cakravartin, imply the highest realization of a buddha.

n.3183  de yi tshe na 'khor los gyur/ /sna tshogs rtog ces rgyal por 'gyur/ /de bzhin du ni blo ldan de/ /de tshe rig 'dzin chos kyang 'chad/ D. The Tibetan translates as, “Then he will become a cakravartin / King named Citraketu, / And that wise one will / Then teach the vidyādharā dharma.”

n.3184  It is unclear what the two numbers refer to, but possibly months and days.
n.3185  This half-stanza, about him progressing toward awakening, is somewhat at
odds with the epithets used earlier—jina, sugata, and cakravartin—that
suggest that he had already attained the highest accomplishment.

n.3186  *de yang lo ni gsum dag tu/*rgyal po’i dbang phyug byas nas ni/*
Tib. Before this
pāda, the Tibetan adds another two pādas that translate as, “Moreover, after
carrying out the / Sovereign duties of a king for three years.”

n.3187  The Tibetan includes the material in Skt. 53.769d but omits the material in Skt.
53.769c. It then omits the material in Skt. 769ef–53.771.

n.3188  The Skt. anuja can mean “younger brother,” as well as younger relative or
person.

n.3189  The phrase rājya vardhana (“[one who brings] prosperity to the kingdom”) is
taken by Jayaswal to be a proper name (Jayaswal 1934, p. 66).

n.3190  *de yi nu bo yig pa zhes/*brtul zhugs can du rnam par gnas/*lo ni gsum dang gcig dag
tu/*rgyal srid yongs su ’phel bar byas/*Tib. The Tibetan translates as, “His
younger brother with the initial P / Will be consecrated as a vow observer. /
Over a period of four years / He will make the kingdom prosperous.”

n.3191  This passage, including the preceding verse, is rather unclear. “Both of
them” possibly means the V-initialed king and his supervisor. Jayaswal,
however, interprets this passage differently, namely that “both of them”
refers to the V-initialed king, whom he identifies as Vajra, and his successor
Rājya vardhana (Jayaswal 1934, p. 66).

n.3192  *de ma thag tu ’khru bas btab/*’di dag gnyis ga ’chi bar gyur/*D. The Tibetan
translates as, “Shortly after that they will / Contract dysentery and both die.”

n.3193  “His” seems to refer to the king with the initial V.

n.3194  *de’i yang nu bo yig pa zhes/*Tib. In the Tibetan his initial is P.

n.3195  This king, with the initial Dh, has been identified by Jayaswal as the ruler of
Magadha, Dharasena IV (Jayaswal 1934, p. 66).

n.3196  *de’i yang nu bo rgyal po ni/*Tib. The word “brother” has been supplied from
the Tibetan. The Skt. kanyasa suggests either the youngest brother or the
youngest son. Jayaswal, however, identifies this king, despite his initial V, as
the Magadhan ruler Dhruvasena III. Jayaswal interprets the term kanyasa
(“youngest”) as the “youngest uncle,” based on his identification of this
king as the youngest of the grand uncles of Dharasena IV (Jayaswal 1934, p.
67).
In the Tibetan his initial is given as J.

The Tibetan translates as, “With horses, chariots, war elephants, / Boats, and vehicles in every direction.”

The Tibetan translates as, “Then a previous king / Will take birth as a brahmin in a Śāka family.” All of the Tibetan witnesses contain some rendering of the Sanskrit *Śāka instead of the extant Skt. Śākya. They also all indicate that these lines describe a brahmin who is the companion of the kṣatriya king who is the subject of this prophecy. Brahmins, kṣatriyas, and vaiśyas are all technically considered to be “twice-born” or dvija, though brahmins tend to be most closely associated with this title.

The Tibetan translates as, “At that time, during the debased eon, / He will be this one’s friend.” In the Tibetan the extant Skt. sukhāyatām (sukhāyatam?) is translated as “friend,” possibly reflecting the Sanskrit *sahāyatām.

In place of Gauḍa, the Tibetan translates as, Uḍīyana.

The Tibetan translates as, “In the capital city of Uḍīyana, / A city that begins with the initial P.” Jayaswal suggests that this city could be Vāruṇikā, which corresponds to the modern Deo Barnark in Bihar.

This king has been identified by Jayaswal as Yaśovarman of the early eighth century.

The “P dynasty” seems to be the Gupta dynasty that begins with King Śrī (Jayaswal 1934, p. 68).

This king has been identified by Jayaswal as Yaśovarman of the early eighth century.

The person with the initial R has been identified by Jayaswal as the Gupta emperor Viṣṇugupta Candrāditya, earlier in the text referred to as Candra
(Jayaswal 1934, p. 71).

n.3209 *de nas gzan yang sa bdag ni* / *de tshe rgyal po bzang po byung* / Tib. The meaning of this pāda is unclear. The Skt. śvāda (“dog eater”), if this reading is correct, implies someone of a degraded social status. In place of “dog eater,” the Tibetan reads *bzang po*, which cannot be a translation of śvāda, as it means “good,” “kind,” etc.

n.3210 *gdengs ka che ldan myogs par ’gro* / Tib. The Skt. mahābhogin can mean “having a great hood” or “rich in comforts/opulent.” The Tibetan translation reflects the former.

n.3211 There is a play on words here in the Skt., as *sphuṭāṭopin* can be translated as both “possessing an expanded hood” and “puffed up with pride.”

n.3212 *mchog tu ’jigs rungs lus ldan zhung* / *de tshe sgra ni drag par sgrogs* / D. The Tibetan translates as, “He will have an extremely frightening body / And will utter a fierce roar.”

n.3213 *de la lor ni mi ’dod pa* / D. In the Tibetan the Skt. naiṣṭhika (“inevitable [result]”) is translated as “undesirable [result],” probably being read as na-iṣṭika.

n.3214 *sa srung ’jig rten ’phel byed pa* / *’jig rten kun gyis shes pa ste* / *lus can shar phyogs gnas pa yin* / Tib. The Tibetan condenses this material into three pādas that translate as, “These kings who will bring prosperity to the world / And be known throughout the entire world / Will rule over the eastern people.”

n.3215 *rgyal po yi ge pa zhes pa’i* / *rgyud rnam rgyud du skyes pa gzhun* / *rgyal rigs dpa’ bo rnam par gnon* / *de bzhin rgya mtsho gsum gyi bdag* / D. The Tibetan translates as, “Another king will be born in that royal line / Who bears the first initial P. / He will overcome a kṣatriya hero / And likewise [become] lord of the three oceans.”

n.3216 This seems to be about the eight states where one has the freedom to practice the Dharma, and the eight states without this freedom.

n.3217 Jayaswal has identified this king as Kumāragupta III, the late Gupta emperor of the Gauḍa dynasty.

n.3218 The Gopālas are the dynasty better known under the name of Pāla.

n.3219 *de bzhin ’od ma’i tshal chen dang* / Tib. In place of the “grove of Mahābodhi,” the Tibetan reflects the Sanskrit *veṇuvana*, which translates as the “Bamboo Grove.”
n.3220  snying po med pa'i 'bab chu michog/Tib. This description of this river in the Skt. is somewhat of a mystery. The Tibetan translates as, “The supreme river Phalgu.” Phalgu is another name for the Nairañjana.

n.3221  Both Tāra and Tārā mean “savior,” the first being masculine and the other feminine.

n.3222  sa bcu thob pa'i bdag po ni/ /gang yang byang chub sems de yang / /sems can rnams ni 'dul byed pa/ /zla ba zhes ni rnam par sgrags/ /rig pa'i rgyal mo rdzu 'phrul che/ /de ni sgrol ma zhes kyang bstan/ /bud med gzugs 'chang lha mo ni/ /gro ba kun tu rnam par rgyu/ /snying rjes brtan pa'i sens kyis ni/ /sems can rnams la phan don du/ /mi mjid 'jig rten khamgs gnas nas/ /bud med ming gis 'jug par byed/ /sa bcu la ni rab gnas thob/ /byang chub sems dpa' rdzu 'phrul che/ D. The Tibetan appears to repeat the material in Skt. 53.816cd, leading it to render the content in Skt. 53.814–816 in fourteen lines instead of twelve. The Tibetan translates as, “A lord who has attained the tenth level, / The bodhisattva who / Tames all beings / Known as Candra // Is also called Tārā, / The very powerful vidyārājñī. / Bearing the form of a woman, the goddess / Wanders all the realms of rebirth. // His mind flowing with compassion, / He remains in the Saha world / And exists nominally as a woman / In order to benefit beings. // He has attained mastery over on tenth level / And is a great powerful bodhisattva.”

n.3223  longs spyod dbang phyug 'phel byed pas/ /'di ni lha mo bsgrub par bya/ /byang chub tshogs kyi ched du ni/ /skyed pa nyid nas brtsam par bya/ Tib. The last pāda is missing in the Skt., and the phrase “Merit and wisdom” supplied here is a conjecture. The Tibetan translates as, “This goddess should be accomplished / In order to increase wealth and power. / For the accumulation of awakening, / One should begin following the generation.” The final two pādas are obscure in the Tibetan as well as the Skt., but they seem to be indicating a bifurcation of rituals to Tārā along the lines of the accumulation of worldly wealth and power and the accumulation of the various factors that lead to awakening. The final pāda in the Tibetan, which is missing in the Skt., might refer to accomplishing the deity Tārā following the generation (skyed nyid nas) of bodhicitta, which would ground the practice in a more soteriological approach.

n.3224  Her being present in the eastern region could also be an allusion to her position in the maṇḍala, where the eastern quarter would likely be occupied by White Tārā.

n.3225  re ba thams cad dga' rgyas phyir/Tib. The Tibetan translates as, “To increase happiness and fulfill all hopes.”
bdag nyid rnam pa stong dang ni/Tib. “Five hundred” could be an allusion to the fact that Tārā manifests in seven, eight, twenty-one, or five hundred forms. In place of “five hundred,” the Tibetan has “one thousand.”

de bzhin du yang 'grub par 'gyur/Tib. “Also” reflects the Tibetan reading. The Skt. has “at that time.”

dbus kyi yul du de bzhin sngags/Tib. In place of “ministers” (mantrī, sngags pa), the Tibetan reflects the Sanskrit *mantra (sngags).

Skt. 53.830ab om. Tib.

dang po'i yi ge sha dang na/d dang po'i yi ge par yang bstan/ /d dang po'i yi ge ba dang e/ /d dang po'i yi ge ar yang bstan/ /d dang po'i yi ge har bstan te/ /d dang po'i yi ge par yang sgrags/D. The form and content of this list from Skt. 53.829–830 differs in the Tibetan and translates as, “Those who are known by the first initial Ś and N, / One known by the first initial P, / Those with the first initial V and E, / One known by the first initial A, / One known by the first initial H, / And again one with the first initial P.”

zla ba'i rigs/Tib. “Lunar dynasty” is the Tibetan translation of somacihnitaḥ (“marked by the moon”).

These three initials are given in the Tib. as J, V, and Dh.

dang po'i yi ge dza dang ba/ /dang yig d+ha ni zla ba'i rigs/ /yi ge ha nyid rnam bsgags dang / /de bzhin yang ni dang po'i a/D. The Tibetan translates as, “The lunar dynasty with the first initial / J, B, and the initial Dh, / One known by the initial H, / And again the first initial A.”

dang po'i yi ge sa la yang / /bud med rigs min 'jig rten sdang / /dang po'i yi ge a dang ma/ / 'jig rten rnams la mthu dang ldan/Tib. This verse also differs slightly in the Tibetan and translates as, “Those with the first initials S and L / Who will not marry and will anger the people, / And those with the first initial A and M / Who will have power over the entire world.” The Tibetan phrase bud med rigs min that is translated here as “who will not marry” (lit. “not joined/endowed with a woman”) reflects the Sanskrit *srtyayuktāḥ in place of the extant Skt. stryākhyāyā.

de dag bar ma bzang po las/ /khyad par ring dang thung ba yin/D. It is not clear what the words ucca (“high”) and nīca (“low”) in the Skt. refer to, whether their lifespan (as the context seems to indicate), or their physical height, or perhaps their high and low morals. The Tibetan translates as, “Based on
whether they are middling or best, / [Their] particular [lifespan] will be short or long."

n.3236  The “middle” kings are missing from the enumerations below.

n.3237  dang po'i gtso bo chen po ni/ /rna can rgyal por mab tu bsgrags/ D. The form \(\text{v\text{\text{-}r\text{-}t\text{-}s\text{-}u\text{-}d\text{-}h\text{-}a\text{\text{-}n\text{\text{a}}} }\) could be corrupt. Jayaswal takes this to be the name of a king, Vṛtasudhāna. The Tibetan translates as, “The first great leader / Will be known as Karṇarāja.” Here the Tibetan reflects the Sanskrit \(*\text{Karṇarāja}\) instead of the extant Skt. \(*\text{Karmarāja}\).

n.3238  Jayaswal interprets the phrase \text{subhūtir bhūtiḥ} as a single name, Subhūtbhūti. This could also be two names, Subhūti and Bhūti, or perhaps “the wealthy (subhūti) Bhūti.”

n.3239  legs byin Tib. In place of the extant Skt. Sudaha, the Tibetan reflects the Sanskrit \(*\text{Sudatta}\).

n.3240  Skt. 53.839 om. Tib.

n.3241  This half-stanza is very unclear. The second of the two initials (Th) has been supplied from the Tibetan, as the Skt. just translates as, “of the two letters V.” It is not clear what these letters refer to. Also, the names Subhū and Mṛga could be a single name, but Jayaswal takes them to be two names. It is also uncertain whether this verse is about the future or the past—the remainder of the verse seems to indicate that the narrative has now reverted to the time prior to the birth of the Buddha Śākyamuni.

n.3242  tha mar legs 'byor gzhon nu dang / /yi ge ba dang tha gnyis ni/ /yangs pa can du yang dag byung / /gang du thub pa de skyes pa/ /ser skya zhes bya'i grong mchog tu/ D. The Tibetan translates as, “The last were prince Subhūti, and / The two with the initials V and Th / Who were in Vaiśālī. / In the place where the Sage was born, / The capital city of Kapilavastu …” Here the Tibetan renders the material in Skt. 53.840 in six verses instead of four.

n.3243  tha mar zas btsang shA ga ri gs kyi/ /nyi ma bu nem rigs skyed pa/ /tha mar zas gtsang rnam bsgrags pa/ /shAkyā shaAkyā'i ru Nam 'phel byed/ D. The Tibetan translates as, “Śuddho[dana], the last of the Śākya clan, / Was born into the Solar lineage. / Śuddho[dana] is known as the last / Śākya who brought prosperity to the Śākya people.”

n.3244  sens can brtson 'grus chung bar ni/ /'jig rten skyed mchog bstan pa yin/ D. The Tibetan translates as, “The preeminent being taught / Beings with little discipline.”
References to the mantras “residing” in Madhyadeśa (or anywhere) reflect the underlying notion that the mantra and the deity are one and the same.

The “three times” possibly refers to the three times of the day (or night) that are said to be most suitable for performing rites.

“With reference to kings” might imply a double meaning that these mantras can be used by the kings and that they also can be used to target the kings, e.g., to remove a bad king or promote a good one.

The structure of this section is confusing, with the content and order of the stanzas possibly corrupt. Those that are prophesied next are not kings, but rather politically active “ascetics.” Further on in the prophecy come the “kings,” but, apart from the four great kings who are traditionally referred to as such, they are rather lords of the different classes of beings.

The material corresponding to Skt. 53.856ab appears here in the Tibetan translation and translates as, “When the Sage who is the lone / Eye of the world is no more.”

The material corresponding to Skt. 53.855cd appears at the beginning of this verse in the Tibetan translation, which translates as, “Beings will carry out the goal of the teachings / By devoting themselves to the constant recitation of mantras. / I will teach them, divine youth, / So listen with single-pointed focus.”
n.3254  yi ge ma zhes gzhon nu zhes/ Tib. In place of “one with the initial Ku,” the Tibetan translates as, “Kumāra,” reflecting the Sanskrit *kumāra instead of the extant Skt. kūkām.

n.3255  Jayaswal identifies him, rightly or wrongly, with Nāgārjuna (Jayaswal 1934, p. 75).

n.3256  Skt. 53.861ab om. Tib.

n.3257  Jayaswal identifies this ascetic, rightly or wrongly, with Aśvaghoṣa (Jayaswal 1934, p. 75).

n.3258  The Skt. further describes him as passionate (rāgin), which somehow doesn’t agree with his being an ascetic, at least not in the tantra system espoused in the MMK.

n.3259  The Skt. word for “another,” aparā, is taken by Jayaswal to be a proper name, a renunciant by the name of Apara.

n.3260  sing ga la yi grong na gnas/ D. Reading the Skt. saihnīkā as saimhīkā. The “city of lions” refers to Simhala.

n.3261  yi ge da dang Tib. The Tibetan has D instead of V.

n.3262  byed par ’gyur bar the tshom med/ mtshon gyis lus zhig mtho ris ’gro/ D. This line has been translated from the Tibetan. The Skt. seems to translate as, “one who strayed from the path of the Teacher.”

n.3263  It is unclear whether it is “Suṣeṇa” or “Sena” that is meant to be the proper name.

n.3264  de nas yi ge sa dang ka/dang po dag tu brjod pa dang //de bzhin yi ge na dang g+ha/ /dang po dag tu rab brjod dang / dang por yi ge ba dang ni//legs byin legs de sde zhes bstan//sbyin byed byin par byed pa nyid//gzhan gyi grub mtha’ sun byed pa/ D. The Tibetan that corresponds to Skt. 53.870cd–871 differs in its content, renders this material in eight verses instead of six, and includes one verse with additional content. The Tibetan translates as, “Then there will be the ones known / By the first initials S and K, and / Likewise the ones known / By the first initials R and Gh, / The ones with the first initials V and *Ni, / Sudatta and **Suṣeṇa who is known as Sena, / And Dattaka and Dāyaka / Who will refute the doctrinal systems of others.”

*This *ni is assumed to represent the first initial of a name and not the usual nominative particle, following the pattern already established in this section of verses. It is also quite possible that this is a scribal error for na that has
been mistakenly rendered to look like a nominative particle ni in the Tibetan. **The Tibetan translation of this line is problematic and does not resolve the issue with the Skt. rendering of this line mentioned above.

n.3265 yi ge ba zhes sdom brtson bsgrags/ D. The Tibetan has V instead of C.

n.3266 dang por yi ge ba grags dang / D. The Tibetan translates as, “The one whose name has the first syllable V.”

n.3267 “Direct application” is here a translation of the Skt. abhiyoga. In the context of applying (yoga) the mantras, the prefix abhi possibly implies that the mantras target specific beings, human or otherwise.

n.3268 grags pa’dzin par shes par bya/ Tib. The translation of the last pāda may be a little problematic. The Skt. kīrtikaṇāh seems to imply that they confer fame on others. The Tibetan translates as, “They will be known as famous supports.” The translation “famous supports” is a rendering of the Tibetan gmgs pa’dzin pa, which reflects the Sanskrit *kīrtidhāraḥ instead of the extant Skt. kīrtikaṇāh.

n.3269 The six-syllable mantra is probably om vākyeda namah, the main heart mantra of Mañjuśrī.

n.3270 gang phyir dang po gtso bo’i tshig /sens can rnam la phan ’dod pas/ /gzon nus yongs su gsungs gyur pa/ /yi ge drug pa’i sngags kyang zlos/ /cho ga nab ’byam ’di dag las/ /des ni de phan de la bsten/ D. The Tibetan material corresponding to Skt. 53.879cd–880 differs somewhat and translates as, “Which is why one should recite the six-syllable mantra, / The premier and highest verbal utterance / That the divine youth taught / Out of a desire to help beings. / From among these extensive ritual manuals, / He taught that to benefit them.” The translation “taught” follows the variant bstan in Ky, K, N and H. The Tibetan for this particular line is obscure.

n.3271 grags ldan dge ba de las gzhan/ D. The Tibetan translates as, “And the famous Śubha after that.”

n.3272 khyab ’jug Tib. The Tibetan renders the Sanskrit Mādhava using the generic Tibetan translation for the name Viṣṇu.

n.3273 dregs bral dang / D; dreg bral dang / KY, J, K, C. The Tibetan translation might reflect the Sanskrit *gatamadāḥ (which is unmetrical) instead of the extant Skt. namas tadā.

n.3274 de bzhin ka shir skyes pa gzhan/ D. The Tibetan translates as, “[And] likewise other citizens of Kāśi,” reflecting the Sanskrit *kāśijātās instead of the extant
Skt. *śakajātās*. In the last two verses, it is difficult to tell which of these terms are proper names and which are merely epithets.

n.3275 Jayaswal identifies this brahmin as Viṣṇugupta (Jayaswal 1934, p. 76).

n.3276 Another name of Pāṭaliputra, the ancient capital of Magadha.

n.3277 As the next verse makes clear, Krodha (also called Mahākrodha, Krodharāja, etc.) refers here to Yamāntaka.

n.3278 *bṛm ze yi ge dang po a* / D. Jayaswal tentatively identifies this brahmin as Subandhu (Jayaswal 1934, p. 76). The Tibetan gives the initial of this brahmin not as S, but as A.

n.3279 *chos don dge ba ldan bdag nyid* / Tib. Because of the meter, the Skt. *mantrārtha* should probably be emended to the standard phrase, *mantratāntṛthā*. Instead of *mantrārtha* (literally, the “business” of the mantras), the Tibetan reflects the Sanskrit *dharma rtha* (“Dharma and wealth”).

n.3280 *bden par smra zhung dbang po thul* / D. The last pāda has been supplied from the Tibetan. (Skt.: lacunae).

n.3281 *de nas mthar ni dang yig sha* / Tib. The Skt. includes the word ante (“at the end”) in this pāda, but it is unclear what it refers to, though possibly that this brahmin’s name will begin and end with Ś.

n.3282 *rig pa rjes bzung ma rungs dang* / D. The Tibetan translates as, “[He will enthral] the benevolent and wicked vidyās,” which reflects the Sanskrit *vidyānugraha duṣṭāṃ* instead of the extant Skt. *vetāḍagraha duṣṭāṃ*.

n.3283 *rnam pa sna tshogs sha za dang* / Tib. The Tibetan translates as, “And the various piśācas.”

n.3284 *dang po’i yi ge na zhes pa* / The Tibetan translates as, “With the first initial N.”

n.3285 *dang yig b+ha ni nor gyi spyan* /rgyal po rnam ni sngags mchod byed/ D. The Tibet resolves the syntax of this half-stanza differently and translates as, “There will be a treasurer with the initial Bh / Who will perform the offering and mantra for kings.”

n.3286 *thog ma bar mthar gtso bo ste* / D. It is unclear what the “beginning, middle, and end” refers to.
It is unclear who is here meant by “Dharma king.” It could be the Buddha Śākyamuni, but also Yama or other deities. The Skt. svayambuddha (“self-realized”) suggests Buddha Śākyamuni. The Tibetan seems to confirm this and reflects the Sanskrit *svayambhūbuddha.

The “king of the yakṣas” is Kubera.

As the singular number alternates in this verse with the plural, it is difficult to tell if this is about the classes of gods, or the chief deity (of the same name) presiding over each of the respective realms.

The Tib. cuts off here (F.327.a.7) and picks up again in the next chapter at 54.-3. There is no chapter break in the Tibetan text. Possibly the Tibetan translators omitted this section because of the corruptions in the text and dead ends in the content structure.

The Skt. actually reads vidyācitraketu, which is hypermetrical and unlikely to be a name. Citraketu, the king of vidyādharas, was also mentioned in verse 53.765 above.

The exact meaning of the Skt. tathāhetau (“for the same/similar reason”) is unclear. It could have something to do with the etymology of the names Citraketu and Vemacitri, both of which include the element citra.

“Days” are meant here as the personified astrological entities.

The Skt. of this verse has been heavily emended to make some sense and the translation should be regarded as tentative.

This verse, again, is very unclear and the meaning has been half guessed.

The text includes, between the last two pādas, the phrase m-urvyām (“on earth”), which spoils the meter and doesn’t fit the context very well. Therefore, it has been omitted in the translation here.

Śākyamuni is using here the plural number referring to himself, or perhaps he includes in the statement also Mañjuśrī and Vajrapāṇi who likewise contributed to the discourse presented in the MMK.

“How should I remember them?” means “What should I remember them as?” The direct answer to this question is three verses below, in the very last sentence of this chapter, “You . . . should . . . remember [them] as.”
“And so forth…” is an instruction telling what Mañjuśrī’s question should include if quoted in full. The text, however, is unclear, and the two sentences in prose included here seem a bit out of place and possibly don’t belong here.

n.3301 The Mahāparinirvāṇa Sūtra is largely in the form of a dialogue between the Buddha and Mañjuśrī, in the course of which the sūtra and its teachings are entrusted to Mañjuśrī.

n.3302 This and the next two verses, up to the end of this chapter, are probably part of the Buddha’s reply to Mañjuśrī’s question, as Mañjuśrī is addressed in the very last sentence (53.923ef) in the second person. The entirety of chapter 54 could also be regarded as part of the Buddha’s reply.

n.3303 There is no chapter break at this point in the Tibetan text.

n.3304 ‘jam dpal de bas na/ de ltar phyi ma’i tshe phyi ma’i dus su rigs kyi bu’am/ rigs kyi bu mo gang la las de bzhin gshogs pa rnam kyi chos kyi mdo’i di glegs ban du chud par byas te/ ‘dri bar ’gyur/klog par ’gyur/kha ton du byed par ’gyur ba’am glegs ban du byas te ’chang bar ’gyur/gus par byas te yid la byed par ’gyur/gos rnam pa sna tshogs dang/ phyre ma dang/ gdugs dang/ rgyal mtshan dang/ ba dan dang/ dril bu dang/ rol mo dang/ phreng ba dang/ byug pa dang/ spos dang/ dri dang/ dri zhim po dag gis mchod par byed par ’gyur/ ri mor byed par ’gyur/yang dag par ’dzin par byed par ’gyur/yid rtse gcig pa’i sens kyi’i chos byed par ’gyur ba de la ni/phat yon bcu po ’di dag tu ’gyur te/ bcu gang zhe na/D. The entire section started from Skt. 53.905c up to the beginning of this paragraph is missing from the Tibetan text. The Tibetan translation corresponding to Skt. 54.3 also differs somewhat and translates as, “Since that is the case, Mañjuśrī, at a later time in the future, the activities for any son or daughter of the lineage who has written this treasury of the Dharma of the tathāgatas down in a book; who copies it; reads it; chants it; makes it into a volume and then wears it; who reveres it and is focused on it; who worships it with various types of cloth, powders, parasols, victory banners, flags, bells, music, garlands, ointments, incense, perfumes, and sweet smells; who illustrates it; who upholds it perfectly; and who enacts its qualities with a singular focus will incur the following ten advantages.”

n.3305 der ‘di pha rol gyi dmag tshogs kyi ’jigs pa ’byung bar mi ’gyur/ char ‘bab pa mi mktas pa dang gza’ dang ’ching ba chen po/i tshe ba ’byung bar mi ’gyur/mi ma yin pa’i ’jigs pa’am/der ‘di la mi/i ’jigs pa ’byung bar mi ’gyur/phiyir rgol ba thams cad kyi ’jigs pa’am/der ‘di la nas kyi ’jigs pa ’byung bar mi ’gyur ro/dus ma yin par ‘chi ba’i ’jigs pa’am/der ‘di la dus ma yin pa/i char gyi ’jigs pa ’byung bar mi ’gyur ro/ /char ches pa’i ’jigs pa’am/der ‘di la rlung chen po/i dkyil ’khor gyi ’jigs pa ’byung bar
The Tibetan rendering of this list differs in its arrangement and content. The Tibetan translators marked each of the ten advantages in this list by using the phrase der 'di la, translated here as “then they will have” and “they will have.” The arrangement of these “ten advantages” (doṣānuśaṃsā, phan yon bcu po) in this English translation follows the Tibetan translators’ organization of the passage, which can at times seem counterintuitive. The Tibetan translates as, “(1) Then they will have no fear of enemy armies, there will be no danger of drought, planetary influences, or great pestilence (mahāmārī, 'ching chen po), and they will have no fear of nonhuman beings; (2) They will have no fear of human beings or any opponents; (3) They will have no fear of sickness and no fear of premature death; (4) They will have no fear of unseasonal rains and no fear of floods; (5) They will have no fear of typhoons and no fear of any pīśacas; (6) They will have no fear of enemies, and likewise no fear of rogues and robbers; (7) They will have no fear of death and no fear of being carried off by the Lord of Death; (8) They will have no fear of bandits and no fear of any of the gods, nāgas, yakṣas, and gandharvas; (9) They will have no fear of the mantras of other sects and no fear of any poison they might consume; (10) They will have no fear of sickness, fever, contracting dysentery, indigestion, or diseases that affect the major and minor limbs of the body.”

n.3306 phan yon bcu po 'di dag tu shes bar bya'o/ /gang du de bzhin gshegs pa rnams kyi cho ga chen po rab 'byam chos kyi mdzod 'di glegs bam du byas te/ bzhag la 'dri ba dang / klog pa dang / mchod pa dang / 'dzin pa dang kha ton du byed na de bzhin gshegs pa rnams kyis shin tu bzung zhing chos kyi mdzod nngon du 'gyur ro/D. The Tibetan translates as, “One should know that these are the ten advantages. Wherever this treasury of Dharma, this extensive manual of the tathāgatas, has been made into a book, if one sets it down and copies it, reads it, worships it, upholds it, and chants it, one will be embraced by the tathāgatas and the treasury of Dharma will manifest.”

n.3307 This sentence is missing from the Tib.

n.3308 The Tib. does not mention the master (ācārya).
n. 3309  
’dis ni thams cad mtshon pa yin na sens can rnams kyi dran pa med par ma byed cig
D. The last two sentences are missing from the Tibetan. The alternate reading in the Tibetan here translates as, “Since this manual illustrates everything, beings must not forget it.”

n. 3310  
’on kyang khyod kyis shes par ‘gyur mchod pa byed par ‘gyur yang dag par ‘dzin par ‘gyur zing bsod nams chen po yang rab tu skye bar ‘gyur ro/sems can skal ba med pa rnams la bstan par mi bya ste/gzhan du na dbul ba dang / nad dang / mdze dang / ‘tshe ba dang / ’go ba’i nad nyid byed par ‘gyur ro/D. The Tibetan for the first part of this paragraph translates as, “However, you should understand it, worship it, enact it, perfectly uphold it, and you will produce a great deal of merit. Do not teach it to unfortunate beings or it will cause poverty, illness, leprosy, injury, and infectious diseases. That is why you should not teach it to others.”

n. 3311  
bsam gtan la rab tu zhugs pa dang Tib. In place of “who keep their samaya concerning the sense bases and psychophysical elements,” the Tibetan translates as, “who have penetrated samādhi,” possibly reflecting the Sanskrit *°samādhyanupraveśa° instead of the extant Skt. *°samayānupraveśa°.

n. 3312  
bcom ldan ‘das chis kyi rnam grangs ‘di’i min ci zhes bya/D. The Tibetan translates as, “Blessed One, what is the name of this Dharma discourse?” This indicates that the Tibetan translators understood the Skt. nāma not as a term indicating emphasis but as “name.”

n. 3313  
byang chub sens dpa’i spyod pa’i rjes su ’jug pa rgyud thams cad kyi mdzod ces bya bar yang zung shig D. The Tibetan translates as, “You should remember it as the treasury of all of the systems of engaging in bodhisattva conduct.”

n. 3314  
theg pa chen po shin tu rgyas pa nges par bstan pa nyams pa med pa zhes bya bar yang zung shig/byang chub sens dpa’i sde snod ces bya bar yang zung shig Tib. The Tibetan translates as, “You should remember it as the unparalleled exceedingly vast and definitive Great Vehicle teaching.” The Tibetan then adds a line that is absent from the Skt. that translates as, “You should remember it as a bodhisattva basket.”

n. 3315  
drang don mdo yis yongs su brgyan/D. “The meaning that needs to inferred” (Skt. neyārtha, Tib. drang don) refers to a hermeneutic for the hierarchical arrangement of sūtra texts and teachings that was perhaps most famously set forth in the Saṃdhi nirmocana-sūtrahttps://read.84000.co/translation/toh106.html, where the term neyārtha/drang don refers to teachings that require further interpretation and
the term nītārtha/ANGES DON refers to definitive teachings that require no further interpretation.

n.3316 **THEG PA RRAM GSUM BDAG PO DANG** /Tib. This pāda has been translated based on the Tibetan, which reflects the Sanskrit *tridhāyānapatis* (“lord of the three vehicles”) instead of the extant Skt. *tridhā janagatis* (“threelfold human destiny”).

n.3317 “THIEVES” **OM.** Tib.

n.3318 This verse seems to be missing one pāda in both the Skt. and the Tib.

n.3319 **“MUSIC” OM.** Tib.

n.3320 **SANGS RGYAS SKU MDOG THOB PAR ’GYUR** /Tib. The Tibetan translates as, “One will obtain the complexion of a buddha,” which reflects the Sanskrit *Buddha-vanṛṣitām* instead of the extant Skt. buddhavarṣitām.

n.3321 The Tibetan skips the remainder of this list of articles and jumps to “The merit thus obtained” in MMK 37.26 below.

n.3322 **SNGAGS DANG RGYUD DON DRANG BA’I DON/ DON YOD TSHIG NI RAB BSHAD PA** /Tib. The Tibetan translates as, “The provisional meaning of the goal of the mantra system / Is perfectly explained [in these] meaningful verses.” The Tibetan reflects the Sanskrit *mantra tantrārthaṃ neyārthaṃ* instead of the extant Skt. mantra tattvārtha neyārthaṃ.

n.3323 **CHOM RKUN NAD NI GZHAN DAG DANG/ ME YI ’JIGS PA DE LA MED/ RGYAL PO SKYE BO DAG KYANG RUNG/ SU ZHIG DE LA MCHOD MI BYED** /Tib. The Tibetan translates as, “He will have no fear of robbers, / Illness, fire, and other things. / Whether he be a king or ordinary person, / They will not affect whoever worships it.”

n.3324 **RGYAL PO RGYAL RIGS SPYI BO NAS/ DBANG BSKUR YUL DU NYER GNAS TSHE/ MDO SDE MGO LA NGES BEINGS NAS/ YANG DANG YANG DU PHYAG ’TSHAL NA** /D. The Tibetan corresponding to Skt. 54.40cd–41 translates as, “When a kṣatriya king receives the crown / Consecration and rules a country, / And this sūtra is held above his head / And worshiped again and again, / Bandits will not trouble him, and / He will not be slain by a weapon.”

n.3325 The epithet **KUMARA** (“the divine or princely youth”) seems to refer to Kārttikeya the god of war, as he is described here as sitting on a peacock seat. Since Kārttikeya is also an emanation of the “divine youth” Mañjuśrī, this epithet should perhaps be understood as referring here to both Mañjuśrī and Kārttikeya.
“Ser dang dngul dang ra gan gis/rgyal mtshan yu ba bsgreng ba la//rgyal mtshan ba dan gtags nas ni//legs dga’ legs par mnyam par bzhag D. The Tibetan translates as, “The banner should be hoisted by a handle / Made of gold, silver, and brass, / The flag should be attached to the banner, and / They should be prominently displayed and evenly distributed.”

rgyal mtshan sgreng la gnas pa yi//gzhon nu las ni sna tshogs pa//rnam pa du ma’i gzugs dang ldan//bdag nyid chen po ’jam pa’i dbyangs//sa bcu’i bdag po’i bdag po ni//mthong ba tsam gyis ’jigs par byed/D. The material in 54.46-49 above is reduced to just six pādas in the Tibetan that translate as, “They will be terrified by the mere sight / Of the divine youth with his various actions / And his various forms, / The great being Mañjuśrī / Emblazoned on a hoisted banner.”

It is not clear who this king is, as his story seems to peter out in the very next verse, unless he is an avatar or a previous incarnation of Indra, who seeks, further down in the text, help from Kāśyapa.

grub par ’dod pas rab tu bya/Tib. The Tibetan translates as, “Who acted out of a desire for attainment,” reflecting the Sanskrit *siddhi* instead of the extant Skt. *sandhi*.

brya byin Tib. The Tibetan specifies that the subject is Śakra/Indra here. The term śacīpatiḥ (“Śaci’s husband”), an epithet of Indra, appears below in Skt. 54.56b, allowing us to identify the subject of the Skt. verse as Indra as well.

lha dang lha min sngon g.yul ’thab//pha rol ’jigs pa byung ba na//gang tshe brya byin sngon gyur pa//dpung ni pham byas zhes sdang bas//Tib. The Tibetan translates as, “Long ago a battle raged between the gods and asuras, / When Indra became frightened / By the opposition (as he had before), / And his army was defeated by the enemy.”

de tshe gcig tu song nas ni//sa steng rnam par du bar gyur/Tib. “He wandered the earth alone / And wept.” Before the emendation, the first stanza in the Skt. actually translates as, “The beings were at that time alone” (*ekākinas tadā sattvā*[†]).

de skad bcom ldan gsol nas ni/Tib. In place of “god of bounty” (*maghavān*), the Tibetan translates as, “Blessed One” (*bhagavān*).

“God of Bounty” (*Maghavan*) and “one who has performed one hundred sacrifices” (*Śatakratu*) are epithets of Indra.

“Thousand-eyed” (*sahasnadrk*) and Kauśika, again, are epithets of Indra.
In place of “endowed with one hundred thousand powers,” the Tibetan translates as, “having one hundred thousand bodies.” The Skt. could also be interpreted as “having the strength of one hundred thousand [men].”

Maghavan (“God of Bounty”) is another name of Indra. The Tibetan reflects the Sanskrit “bhagavān” (“Blessed One”) instead of the extant Skt. maghavān.

Maghavan (“God of Bounty”) is another name of Indra. The Tibetan reflects the Sanskrit “bhagavān” (“Blessed One”) instead of the extant Skt. maghavān.

The Tibetan translates as, “So he recollected him, and / Simply by recollecting the bodhisattva / The youthful prince with a universal form / Immediately came to that place / Where Blessed [Kāśyapa] was / Along with the Blessed Lord of the Gods.”

The subject “The bodhisattva [Mañjuśrī]” has been supplied from the Tibetan. The Skt. translates as, “he pronounced the mantras,” which seems premature at this point in the narrative.

The material in the Tibetan after the phrase translated here as “[h]e mounted his chariot and rode to where all of the asuras were,” differs from the Skt. and translates as, “Then all the asuras turned toward the area where their own city was on the shore at the edge of the great ocean and left. Disheartened and concerned out of fear that the battle was lost, the color drained from their faces and they lost all pride, confidence, and the like. They dropped their weapons, gazed upon the lord of the gods who looked like the blazing Vindhya mountains, and were routed.”

Śakra, Lord of the Gods, picked up a garland that was luminous and possessed the inner radiance of an extremely valuable precious gem.” *This translation follows the variant brgya byin gyi preserved in J and C.

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Śakra, Lord of the Gods, picked up a garland that was luminous and possessed the inner radiance of an extremely valuable precious gem.” *This translation follows the variant brgya byin gyi preserved in J and C.
The Tibetan translates as “according to the reckoning of nonhuman beings,” reflecting the Sanskrit *amānuṣikayā gaṇanayā* instead of the extant Skt. *mānuṣikayā gaṇanā*.

“Qualities” is missing from the Tib.

The last clause is unclear in the Skt. The Tibetan translates as, “Thus these supreme advantageous qualities were previously described as exceedingly vast, infinite, and limitless.”

And so a feeble-minded person who rejects it, saying, ‘This is not the teaching of the intelligent Sage and the Sage’s heirs.’

The Tibetan renders this material in prose and translates as, “And so a feeble-minded person who rejects it, saying, ‘This is not the teaching of the intelligent Sage and the Sage’s heirs.’ ”

The Tibetan translates as, “After experiencing that they will be reborn as animals.” The translation of *de nyams nas* as “[a]fter experiencing that” is tentative. The term might also refer to the deterioration (*nyams*) of the karma that led to these beings’ rebirth in the hell realms.

In place of Gūthamṛttikā, the Tibetan has Kukūla, which is a different hell.

This pāda appears to be corrupt. Jvaradhāra (a current of fever?) is an unlikely name of a hell. The Tibetan repeats the Kṣuradhārā hell here that was already mentioned in the previous verse.

It is not clear whether Avava is the name of a hell. The Tibetan reflects the reading *athavā* instead.

The translation of this half-stanza is problematic. The Tibetan translates as “Is the place for evil beings / Who have rejected the Dharma due to their lack of faith.”

In the original text, this line constitutes pāda “b” of the next verse.

In the original text, this line constitutes the last pāda of the previous verse. The Skt. has been emended, but the meaning remains unclear. The Tibetan for the last two pādas translates as, “Experiencing Avīci, the lowest of all of the hells, / Is like being born in a vast hell realm.”
*mdo sde de ni rgya cher bcas/ /chos kyi nor kun rab spangs nas/Tib.* The Tibetan translates as, “Those who completely reject the Dharma jewel / With its vast and profound sūtras.”

**n.3355**

*de ni ‘jig rten ngan par ‘gro/ /dbang par dbang du ‘gro/D.* This verse, which has only three pādas in the Skt., is reduced to just two pādas in the Tibetan that translate as, “Will take a low rebirth in the world, / Be powerless, and always be controlled.”

**n.3356**

The Skt. actually begins with a phrase that translates as, “Anyone who [rejects] this sūtra,” but the description of the sūtra that follows is too long to replicate in the English translation the Sanskrit syntax, which is resolved only in the second half-stanza of 54.84 below.

**n.3357**

*grub pa sna tshogs brgya rnams ‘thob/ /yang dag mtha’ ni sgrib pa med/Tib.* The Tibetan translates as, “Will attain hundreds of various types of siddhis / And the ultimate state and be free from afflictions.”

**n.3358**

*phun tshogs* Tib. Instead of *sansak* (“duly,” “properly”), the Tibetan translation reflects the Sanskrit *sampad* (“good fortune”).

**n.3359**

*rta dang chad dang thog mtha’ ni/Tib.* The Tibetan translates as, “Eternalism, nihilism, beginning and end,” reflecting the Sanskrit *śāśvatocchedam ādyantam* instead of the extant Skt. *śāśvatocchedamadhyāntam*.

**n.3360**

*le’u rab’ byam rab gsungs pa/ /nges pa'i mdo sde bzang po yin/Tib.* The translation of this half-stanza is based on the Tibetan. The Tibetan reflects the Sanskrit *nītasūtrārtha° (“sūtra of definitive meaning”) instead of the extant Skt. *nīlasūtrānta°*.

**n.3361**

The seventh sage is the Buddha Śākyamuni.

**n.3362**

*Paṭala* usually means a chapter or section of a book, but it can also mean, as seems to be the case here, the complete work.

**n.3363**

*rtsa ba rab’ byams le’u zhes/ /sngags dang rgyud dang ldan pa de/Tib.* The Tibetan translates as, “It is called the ‘extensive source text’ / That contains the mantra system.”

**n.3364**

*de ni mnar med dmyal bar ‘gro/ /bskal pa chen por de ’tshed ces/ /rtiam pa du mar dbye bar bstan/Tib.* The last pāda has been partially reconstructed based on the Tibetan, as the Skt. appears incomplete. The Tibetan also adds, “He will be roasted for a great eon.”

**n.3365**
lkugs shing 'on pa yan lag nyams/ blo nyams long ba nyid dang ni/ D. The Tibetan translates as, “He will be mute, deaf, crippled, / Dumb, and blind.”

n.3366  
gos ngan  D. “Poorly clothed” has been supplied from the Tibetan. The Skt., which is probably corrupt, translates as, “skilled” (kuśala).

n.3367  
This verse is missing from the Tib., where some parts of it appear in the next verse.

n.3368  
mdo sde 'di ni rab spangs na/ gang dang gang gis 'gro bar 'gro/ de dang der ni skye ba na/ blo ngan rmongs par skye bar 'gyur. The second half-stanza of the Skt. has been reconstructed conjecturally. The Tibetan of this verse differs significantly and translates as, “If one rejects this sūtra, / Wherever one is reborn, / When one takes rebirth there, / One will be an idiotic and deluded being.”

n.3369  
Skt. 54.96 om. Tib.

n.3370  
“Folded his hands” om. Tib.

n.3371  
de la bcom ldan 'das ma 'ongs pa'i dus na sens can mi rigs pa'i chags pas zil gyis non pa slu bar byed pa nga rgyal can na dad pa gya gyu can dmü rgyod tshul khrims 'chal pa dag 'byung bar 'gyur te/ D. The Tibetan translates as, “Blessed One, in the future beings will be overcome by illogical attachment, disagreeable, proud, faithless, dishonest, unruly, and undisciplined.”

n.3372  
snags dang / spyod pa dang / D. The Tibetan treats “mantra” and “conduct” as two separate items on this list.

n.3373  
The Skt. term dharmadhātu (“the sphere of phenomena”) can also mean a buddha.

n.3374  
Although it is difficult to determine in the vague BHS language of this mantra, the gender here seems feminine. The Skt. uses the form kumānarūpiṇī, which is the vocative of kumānarūpiṇī (“you (feminine) with the form of the divine youth”). This would be in line with the preceding commentary that one uses this mantra to invoke, at the time of death, the form (mūrti, which is feminine in Skt.) of the dharmadhātu, which is Mañjuśrī. As this mantra is a vidyā, this also makes it likely that a female entity is addressed here. The epithet, viśvasambhava (“omnifarious”), could be a vocative form (viśvasambhave before sandhi) of the feminine form viśvasambhavā.

n.3375  
Hūṁ hūṁ om. Tib.

n.3376
The part of the mantra *jinajit • mañjuśrīya suśriya* is difficult to interpret. Like the first part of the mantra, this part could be addressing the same feminine entity. One can expect, in this position, vocatives addressing the deity, but this doesn’t seem to be Mañjuśrī, at least not addressed directly. The form *suśriya* could be the BHS vocative of the feminine *suśriyā* (“exquisite splendor”), and *mañjuśrīya*, the corresponding adjective derived from *mañjuśrī*. The form *jinajit* could likewise be taken as feminine.

*amr-i tod+b+ha ba ba/*D. The Tibetan reflects the Sanskrit *amṛtodbhava* instead of the extant Skt. *amṛtodbhavodbhava*.

The mantra proper (starting from *oṁ*) is in the Skt.: *oṁ kumāra rūpiṇe viśva-sambhava āgacchāgaccha / lahu lahu bhrūṁ bhrūṁ hāṁ hāṁ jinajit • mañjuśrīye suśriye tāraya māṁ sarvaduḥkheḥpyaḥ phat phat śamaya śamaya / amṛtodbhavodbhavapāpaṁ me nāśaya svāha //.*

*rig pa’i rgyal po thams cad gzengs stod par byed pa/*D. The Tibetan translates as, “It excites all of the vidyārājas,” reflecting the Sanskrit *samuttejanaṃ* instead of the extant Skt. *sattejanaṃ*.

*gshin rje’i ‘jig rten dang / /dmyal ba’i sems can thams cad kyi sdug bsnal rab tu shyangs shing/* Tib. “The worlds of Yama,” in this context, probably include the hell realms, and the Tibetan includes an explicit reference to the hell realms here.

*bsde ba rnams kyang rab tu thob par ’gyur la*/ Tib. The Tibetan adds a line that translates as, “and they all attained all manner of happiness.”

*I.e., at the time of death.*

*sangs rgyas bcom ldan ’das kyi sγangs rgyas dang / chos ni bsam gyis mi khyab ste/ bsam pa’am/gzhal ba’am/spang bar ni bdag gis ji zhig nus te/ sings rgyas bcom ldan ’das nyid kyis mkhyen par ’gyur ro*/D. This—the final—paragraph of the MMK is probably spoken by Śākyamuni, who voices a reflection that each and every reader should make for him/herself, so it is in the first person. The meaning of these lines, however, is not very clear. The Tibetan translates as, “The buddhahood of the blessed buddhas and their Dharma are inconceivable. How could I be able to contemplate, evaluate, or reject them? Only the buddhas, the blessed ones, understand.” Both interpretations seem possible, given the vagueness of the grammar.

*le’u sum cu rtsa drug pa* D. The Tibetan translations of this text record this as chapter 36.
The contents of the final part of this chapter indicate that it was intended as the last. The Trivandrum manuscript, however, which is the only complete manuscript of the MMK, includes one other chapter after this. This additional chapter, however, lacks the standard opening and, as far as its contents, seems to be out of place at the end of the work.

“Above the Pure Abode” or “in the sky (gaganatale) above the Pure Abode,” as specified at the beginning of the text, is the venue for the teaching of the Mañjuśrīśrīmālālakāpa.

The name Mahāsthānaprāpta is followed in the text by Mahāsthāna, which probably is the short version of the same name.

This paragraph is omitted in the Skt. and has been supplied in its entirety from the Tibetan.

D. In the Sanskrit text, this colophon comes after the next chapter, which is missing from the Tibetan translation and has been, likewise, omitted here. The omitted chapter, however, which is the final one in the Trivandrum manuscript, seems to have been appended at the end due to redactory confusion, as its contents indicate that it was not intended as the final. The final colophon, therefore, belongs here. The Tibetan translates as, “This concludes Mañjuśrī’s Root Tantra.”

Cf. bibliography.
n.3392 oṃ] B; om. S

n.3393 māde] S; mānde B

n.3394 bhavanto] B; om. S

n.3395 mañjuśriyaḥ] B; mañjuśriyasya S

n.3396 °rddhi°] em.; °riddhi° B; °suddhi° S

n.3397 ārogyaisvaryaṃ] B; ārogyaś carya° S

n.3398 °paripūrakāṇi] B; °pāpāripūrakāṇi S

n.3399 te] S; śṛṇu ca sādhu bhagavān iti B

n.3400 evam āhuḥ] B; lac. S

n.3401 tad vadatu . . . caryāsamādhī°] em.; tad vadatu . . . caryāsāmādhīr B; lac. S

n.3402 °māradharṣaṇa° S; °sāradharmaṇa° B

n.3403 °rogāpakarṣanatām] conj. (supported by TMK); °rogopakarṣanatām S (reflected in the Tib.)

n.3404 °nīyatām] B; °natām S

n.3405 avandhyavacanakaranataḥ] B; avaśyavacanadhāraṇam S

n.3406 °vikaraṇa° S; °vikīraṇa° B

n.3407 ūrṇākośā] B; lac. S

n.3408 °jāla em.; °jāra B; lac. S

n.3409 anvāhiṇḍya] em.; anvāhiṃḍya B; lac. S

n.3410 °samān] em.; lac. S; °samā B

n.3411 caryāpraviṣṭa°] em. (on the authority of D and TMK); caryāpraviṣṭo B

n.3412 niścaranti sma . . . taṃ] B; lac. S

n.3413 °gaṇam] B; °gam S

n.3414 ihāyātā] em. (on the authority of D and TMK); ihāyāta S

n.3415 mañjuśriyo] B; mañjuśriyasya S

n.3416 laghūtthānatām] B; laghūtyānatām S
n.3417  sukhasparsā°] *em.* (based on the Tib.); sparśa° B sanyāsa° S
n.3418  vākyedaṃ] B, Tib.; vākya da S
n.3419  °maṇḍa°] B (supported by the Tib.); °maṇḍala° S
n.3420  At this point the Tibetan jumps from F.90.b.1 back to F.89.a.5, to include the part it had skipped before.

n.3421  na śakyante samāpaditum] B; lac. S
n.3422  atha bhagavān] B; lac. S
n.3423  samanvāḥṛtavān] B; samanvāḥṛtaṃ vā S
n.3424  oṁ maṛ] B; om. S
n.3425  mañjuśrī°] B (supported by the Tib.); mañjuśrīḥ S
n.3426  sayyathāpi] B; sanyadhāpi S
n.3427  ṛddhibalajava°] *conj.* (based on the Tib. and TMK); ṛddhibalaja° B; śuddhivala-valaja° S
n.3428  samādhiṃ] B; om. S
n.3429  The Tib. here skips from F.106.b.6 back to F.107b.1.

n.3430  te] *conj.*; atha te B, S
n.3431  tathatā°] B (supported by the Tib.); tathāgata S
n.3432  sarvajñāna°] B (supported by the Tib. and TMK); sarvajña° S
n.3433  “bhiṣṭutyā . . . ṭvalukāśama] B; lac. S
n.3434  sārathī] *em.*; sārathi B; om. S
n.3435  saṃpannaḥ . . . dharmaṃ] B; lac. S
n.3436  svartam] B; svārthaṃ S
n.3437  suvyānjanam] B; sarvam jana S
n.3438  deśayati . . . mārgam] *em.* (on the authority of the Tib.); deśayati . . . mārga° B; lac. S
n.3439  alpāṇṭakāṇṭam] B; om. S
n.3440 °tāṃ sukhasparśavigarūpāṃ] B; °lovabhāṣayavigharūpāṃ S
n.3441 °pratilabhanatā] B; °pratilobhanatā S
n.3442 °ānuvartite] em.; °ānuvarttine B; °ānuvarttite S
n.3443 sattvānāṃ] B (supported by the Tib.); bhaktaṃ S
n.3444 api bhagavatāṃ buddhānāṃ cittam buddhā eva jñāsyanti] B; api tu bhagavān buddhānāṃ bhagavatāṃ cittam buddhā eva bhagavantaṃ jñāsyanti S
n.3445 buddhānāṃ] B; om. S
n.3446 vikurvitum] S, B (the Tib. and TMK, however, reflect the reading vikurvitum)

n.3447 mūrtyasamāskṛtadhamato] B; mūrtya samāskṛtadhamato S
n.3448 °prahāṇāvalambināṃ] B; °purāṇāvalambināṃ S
n.3449 °kāthānusāratathāgatamārgānu] B; °kāthānusāre tathāgatabhūtān S
n.3450 °āntarādhana] S; °āntardhāna B
n.3451 svagunō] S; sadguṇo B
n.3452 °dbhāvana° S; °dbodhana° B
n.3453 °saṅkula°] S (supported by the Tib.); °saphala° B (supported by TMK)

n.3454 sādhyamānaḥ] em.; sādhyamāna° S
n.3455 anujñātaḥ] S; anubhūtaḥ B
n.3456 dharma kośaṃ] S; karma kośaṃ B
n.3457 TMK seems to translate uddīśya as a second person imperative.

n.3458 śuddhasattvasya] B; om. S
n.3459 °disikatapramukhyam ... °āvabhasya] B; lac. S
n.3460 akiñṭha°] B; lac. S
n.3461 bhagavataḥ] em.; bhagavatāṃ S, B
n.3462 bodhisattvasya] S; kumārabhūtasya B
n.3463 tathāgatam] B; tathāgatām S
merudhvajapāṇi|m; merudhvajapāṇi|m; ratnapāne B

sacintyārtha garbh|h|m; sacintyārthagarbhaha S; sucintyārthagarbha B

raśmiket|em; rasmiket B; om S

ašeṣaketur|em; ašeṣaketu B; om S

°rājo|em; rājā B; rājaha S

°bodhividhvāṃsanarājaha|em; °bodhividhvāṃsanarāja S; °vidhvāṃsanarāja B

avipakṣitarājah|em; avipakṣitarāja B (supported by the Tib.); avivakṣitarājah S

tabhāvavaha|em; svabhāvataha B; svabhāva° S

°karmo|em; akarma B; akṛśa S

nimiketur|em; nimi ketu; S timiketu B

bharato|em; bharata B; ravana S

umāriṣto|em; umāriṣṭa B; upāriṣṭa S

siddhaḥ sita|em. (based on the Tib.); °siddha śiva S; siddhāsiddha B

durālo|em; durāla B; durālabha S

ucca B; ūrdhva° S

uccatamaḥ B; °dravyatama S

samantadyoto|em; samantadyota B; samahadyota S

sumanāpa|em. (on the authority of the Tib.); sumanāya S; sunāmah B

suman|em; sumana S, B

sūci|m; sūci B; om S

cihnah|em; cihna B; sucihna S

pitā|em. (following the Tib.); pitara S, B

sahākhya|em; sahākhy B; samantākhy S

śreyasi|m; śreyasi S, B
n.3488  tejā B; tejasī S  
n.3489  kimkaraḥ] em.; kimkara B; ⁰kiraṇa S  
n.3490  samaṃkaro] em.; samaṃkara B; samantakara S  
n.3491  jyotimkaro] em.; jyotikara B; dyotimkara S  
n.3492  vipasyī] em.; vipasi B; vipāci S  
n.3493  sthitvabhūd] em.; sthitābhud B; sthitvā bhūd° S  
n.3494  gaganapānir] em.; gaganapāni B; om. S  
n.3495  sukūpah] em.; sukūpa S; sukuṭa B  
n.3496  sukīrtir] em.; sukirtti B; om. S  
n.3497  anāthanāthabhūto] em.; anāthanāthabhūta B; anātha nāthabhūya S  
n.3498  namantreyas] em.; namantreya B; namantatreya S  
n.3499  tṛdhatreyah] em.; tṛdhatreya B; tvaddhatreya S  
n.3500  saphalātreyas] em.; saphalātreya B; sarūlātreya S  
n.3501  triratnātreyas] em.; triratnātreya B; trirantātreya S  
n.3502  sumanojño] em.; sumanojña B; sumanodbhavarṇavāṃ S  
n.3503  valgusvaro] em. (following the Tib.); valgusāna B; om. S  
n.3504  dharmeśvaro] em.; dharmeśvara B; dharmūśvara S  
n.3505  samanteśvaro] em.; samanteśvaraḥ B; sammateśvaraḥ S  
n.3506  sulokeśvaro] em.; sulokeśvara B; sulokiteśvara S  
n.3507  vilokiteśvaro] em.; vilokiteśvara S; om. B  
n.3508  dundubhiśvaro] em.; dundubhiśvara B; dundubhisvara S  
n.3509  yaśovad] em.; yaśovata S, B  
n.3510  supuşyah] em.; supuşya B; rasupuşyah S  
n.3511  anivartī] S; anivarta B  
n.3512  'pāyaṃjaho] em.; apāyaṅjaha B; apāyajahaḥ S
n.3513 'vivartito] em.; avivartita S; om. B

n.3514 'vaivartikaḥ] em.; avaivartika S; avaivarti B

n.3515 sarvadharmopacchedaḥ] B; sarvadharmopaḥ S

n.3516 strīrūpa°] S; strīrūpaveṣa° B

n.3517 °acintyāvidyā°] S (supported by the Tib.); acintyadivya° B;

n.3518 °sattvāsattvasaṅkhyāta°] em.; °sattva asattvasaṅkhyāta° S; °satvasaṅkhyāta° B

n.3519 °niryātana°] B; niryāta° S

n.3520 'tyadbhuto] em.; atyadbhuta S; abhyudgata B

n.3521 śatapatro] em.; śatapatra S; om. B


n.3523 vyūḍhoṣṇīṣaḥ] em.; vyūḍhoṣṇīṣa S; vyūḍhoṣṇīṣa B

n.3524 maṇirāśih] em.; maṇirāśi S; om. B

n.3525 dhavalā] em.; dhavarā B p.c.; dhāvarā B a.c.; dhīvarā S

n.3526 °mūrti° B; mūrta° S

n.3527 tathāgatadharmacakras] conj. (based on the Tib.); dharmacakra S, B

n.3528 °rājña em.; rājña° S; rājñā° B

n.3529 śvetahayagrīvo] em.; śvetahayagrīva B; śvetahayagrīvaḥ sugrīvaḥ S

n.3530 sukarṇaḥ] S; suvarṇṇa B

n.3531 śvetakarṇo] em.; śvetakaṇṭha S; śvetakanṭha B

n.3532 lokakaṇṭho] em.; lokakaṇṭha S; om. B

n.3533 prahasitaḥ] em.; prahasita S; prasahita B

n.3534 keśānto] em.; keśānta S; keśārtta B

n.3535 nakṣatro] em.; nakṣatra S; om. B

n.3536 damakaś] S; dharmmakaś B
n.3537 śvetā mahāśvetā] S; om. B
n.3538 vimalavāsinī] S; bodhyangvāsinī B
n.3539 ulūkā] S; ulūkī B
n.3540 alūkā] em.; alūkī B; alokā S
n.3541 vimalántakarī] B; om. S
n.3542 stupaśriyā] B; bhūpaśriyā S
n.3543 surathī] S; om. B
n.3544 bhogāvalī] B; bhogavali S
n.3545 dyutivatī] S; arccivatī B
n.3546 taṭī] S; naṭī B
n.3547 brhannalā] S (supported by TMK); brhatphalā B
n.3548 brhantā] S; brhamdā(?) B
n.3549 lakṣmīvatī] S; lakṣmavatī B
n.3550 asamā] S; asanā B
n.3551 samīpe] em.; samīpaṃ S; samīpa B
n.3552 āmantrayate sma / sannipātaṃ ha bhavanto 'smad] S; om. B
n.3553 vajrāntako] em.; vajrāntaka B; om. S
n.3554 vajrakaro] em.; vajrakara S (supported by the Tib.); vajrākara B
n.3555 vajravakṣo] em.; vajravakṣa B; om. S
n.3556 vajrapātālo] em.; vajrapātalā S (supported by the Tib.); vajrapāṭāla B
n.3557 vajrakrodho jalānantaścaro] em.; vajrakrodha jalānantaścara S; krodha vajrālantāścara B
n.3558 bhūtāntaścara] em.; bhūtāntaścara S; bhūtāntacara B
n.3559 bandhanāntaścara] em.; bandhanāntaścara B; gandhanāntaścara S
n.3560 mahāvajrakrodhāntaścara] em.; mahāvajrakrodhāntaścara B; mahā-krodhāntaścara S
n.3561  dānavendrāntaścaraḥ] conj; dānavendrāsvara B
n.3562  upakṣepaḥ] S; rūpakṣepa B
n.3563  padavikṣepa] em.; padavikṣepa B; padanikṣepaḥ S
n.3564  suvinyāsakṣepa] em.; suvinyāsakṣepaḥ S; suvidyāsakṣepa B
n.3565  utkṛṣṭakṣepa] em.; utkṛṣṭakṣepa S; ucchuṣmakṣepa B
n.3566  ḫagaro] em.; ḫagara S (supported by the Tib.); ḫagara B
n.3567  megho mahāmeghaḥ] em.; megha mahāmegha B; medhya mahāmedhya S
n.3568  śvitrarogaḥ] em.; svitraroga B; citraroga S (supported by TMK)
.n.3569  sarvabhūtasamkṣayakah] em.; sarvabhūtasamkṣaya S; sarvabhūtasakṣepaka B
n.3570  ārti] em.; ārti B; arti S
n.3571  paṭṭisa S; paṭṭisa B
n.3572  saṃhāro] em.; saṃhāra B; saṃsāra S
.n.3573  rko] em.; rkka B; araha S
.n.3574  yugāntārkakah] em.; yugāntārka S; yugāntaka B
.n.3575  śakraghno] em.; śakraghna S; śatrughna B
.n.3576  sukuṇḍalī] em.; sukuṇḍali S (supported by the Tib.); sakunḍali B
.n.3577  ratnakunḍalī] em.; ratnakunḍali S (supported by the Tib.); raktakunḍalī B (supported by TMK)
.n.3578  mahābāhur] em.; mahābāhu S; maṅgabāhu B
.n.3579  visarpha] em.; visarpa B; vasarpa S
.n.3580  upadravo] em.; upadrava S; jāpadrava B
.n.3581  ‘tṛṣṇa] em.; atṛṣṇa B; atṛpta S
.n.3582  ucchuṣmaś] B; ucchuṣyaś S
.n.3583  ājñām] S; ādyā S
.n.3584  kulasthāne] conj; kulasthānam B, S
n.3585  °gaganasvabhāvaṃ] B; °gamanasvabhāvaṃ S
n.3586  śṛṅkhalā] em. (supported by the Tib.); śṅkalā S, B
n.3587  vajrāṃṇā vajrajiḥvā] S; vajreṇa jihvā B
n.3588  vajrāmsā] S; vajraṇāsā B
n.3589  vajrabṛhuṭṭi] B; vajrabhrūkuṭṭi S
n.3590  vajrasālavatī] B; sālavatī S
n.3591  viraṭi] S; viraṭi varaṭi B
n.3592  paśyinī mahāpaśyinī] S; paśvinī mahāpaśvinī B
n.3593  śīkharaśaṃ] S; kharāśina S
n.3594  guhilā] B; grahilā S
n.3595  guhamaṭṭi guhaśi] B; om. S
n.3596  śīghrajavā] S; śīghrājavā B
n.3597  yātrā] S; yośrā B
n.3598  hiṃḍinī] S; hiṃḍanī B
n.3599  vāmakī] B; vāmanī S
n.3600  ajitā] S; om. B
n.3601  śreyasī] B; śreyasi S
n.3602  yaśavatī] em.; yaśavatī S; jaśavatī B
n.3603  tittari] B; tittiri S
n.3604  dhavalatittari] em.; dhavalatittiri S; evalātittari B
n.3605  dhavalā] S; evalā B
n.3606  sunirmītā] S; om. B
n.3607  jayantī] B; jayati S
n.3608  ambarā] em.; amvarā B; avarā S
n.3609  nirmitā nāyikā] S; namitā nāmikā B
n.3610 keyūrā] S; om. B
n.3611 ratnā] B; om. S
n.3612 triparivartā] em.; trparivarttā B; viparivartā S
n.3613 vivasvatāvartā] em.; vivasvatāvarttā B; vivasvāvartā S
n.3614 bodhyangā] B; boddhyagā S
n.3615 asvarā] S, ambalā B
n.3616 śaṃmukhā] S; śaṃmukhyā B
n.3617 anya°] B; atha S
n.3618 "buddha°] B; om. S
n.3619 varga°] B; "vana° S
n.3620 samantaprabhaś] em.; samantaprabha S; prabha B
n.3621 riṣṭa upariṣṭa upāriṣṭah] em.; riṣṭa upariṣṭa upāriṣṭa S (supported by TMK); aṣṭa upa•aṣṭa upariṣṭa B
n.3622 prabhāvantaḥ] em.; prabhāvanta S; prabhatta B
n.3623 'nantānto] em.; anantānta B; adantānta S
n.3624 cihnaketuḥ] em.; cihnaketu B; jihmaketu S
n.3625 ketur] em.; ketu S; om. B
n.3626 tiṣyaḥ] em.; tiṣya B; tathya S
n.3627 padmottaraḥ] em.; padmottara B; padmahara S
n.3628 adbhuto] em.; adbhuta S; unbhūta(?) B
n.3629 kumbjakaḥ] em.; kumbhaka B; kumbha° S
n.3630 saṃlākṣaḥ] B; °sakalākhya S
n.3631 śaṅkara] em. (supported by the Tib. and TMK); śakara B; makara S
n.3632 dharma] B; varma S
n.3633 upadharmo] em.; upadharma B; upavarma S
n.3634 sunīlaḥ] *em.*; sunīla B; sulīla S

n.3635 svabandhudūrāntako] *em.* (on the authority of the Tib.); sabandhurāntaka B; badyaharāntaka S

n.3636 śukrah] *em.*; śukra S; śakra B

n.3637 pratiṣṭhātanaya°] B; pratiṣṭhātunanaya° S

n.3638 kāśyapo] *em.*; kāśyapa B; om. S

n.3639 urubilvākāśyapo] *em.*; urubilvākāśyapa B; duravikṣokāśyapa S

n.3640 piṇḍolo] *em.*; piṇḍola B; vinḍola S

n.3641 mahāmaudgalyāyanaḥ] *em.*; mahāmaudgalyāyana S; om. B

n.3642 kaphiṇo] *em.*; kaphiṇa S; kasphiṇa B

n.3643 sunanda] B; om. S

n.3644 upanandah] *em.*; upananda B; om. S

n.3645 sundaranando] *em.*; sundarananda S; om. B

n.3646 varṇaka upavarṇako] *em.*; varṇaka upavarṇaka S; valguka upavalguka B

n.3647 sampūrṇa] *em.*; sampūrṇa B; supūrṇa S

n.3648 aruruḥ • raudrako] *em.*; aruru raudraka B; ruha raudra S

n.3649 dhyāyanandir] *em.*; dhyāyanandi B; dhyāyi nandi S

n.3650 udāyi] *em.*; udāyi B (supported by the Tib.); upāyi S

n.3651 upodāyikaḥ] *em.* (based on the Tib.); upadāyika B; upayāyika S

n.3652 dhanāṃava] *em.*; dhanāṃava B; dhanavarna S

n.3653 pilindavatsah] *em.*; pilindavatsa B; pilindavaśa S

n.3654 °kāśyapo] *em.*; °kāśyapa S; °kāśyaka B

n.3655 mahodayaḥ] *em.*; mahodaya B; mahoda S

n.3656 ṣoḍaśavargiko] *em.*; ṣoḍaśavargikā S, B

n.3657 nandana] B; nanda S
The Tib. reads all of the occurrences of *puṣpa* in this paragraph as *puṣya* (rgyal). The confusion must have arisen because of the similarity of the letters ya and pa.

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n.3672
n.3681 antaraṃ] S; antara B

n.3682 mārgayānā° em.; mārgayanā° B; yāvamānayānā° S

n.3683 prajāpatī] S; om. B

n.3684 anantā] S; antā B

n.3685 viśākhā] S; viśāśa B

n.3686 vīrā upavīrā] S; cīrā upacīrā B

n.3687 āśritā] S; āśrikā B

n.3688 pravarā] S; pracārā B

n.3689 rohiṇī] S; lohinī B

n.3690 śrāddhā em.; śrāddhāḥ B; śuddhā S

n.3691 bahuematā] S; mahumatā B

n.3692 karmadā] S; katmadā B

n.3693 karmaphalā vijayavatī jayavatī vāsavā] B; ka+++ +++ S

n.3694 vasudā] S; vasubhā B

n.3695 nāmrā sunāmrā] em. (on the authority of the Tib.); tāmrā sutāmrā S; rāmrā sunāmrā B

n.3696 duḥkhaśāmikā] B; duḥkhaśāyikā S

n.3697 nirviṇṇā em.; nivirṇṇā B; nirviṇṇā S

n.3698 trivarṇā em. (based on the Tib., to avoid repetition later); tripārṇā S; tripārṇṇā B

n.3699 padmavarnā] S (supported by the Tib.); padmapārṇā B (supported by TMK)

n.3700 padumā padumāvatī] B; padmā padmāvatī S

n.3701 tripārṇā em.; tripārṇī S; tripārṇṇā B

n.3702 saptaparṇā utpalaparṇā] em.; saptaparṇṇā utpalaparṇṇā B; saptavarṇī utpalavarṇā S

n.3703 mahāsthaviṣṭhā] S; mahāsthavīryā B
n.3704  mahābodhisattvavikurvaṇaṃ ... sarvāvantaṃ parśanmanḍalam] S; om. B
n.3705  “tryadhva”] em.; “tryadhva” B; “triparva” S
n.3706  mokṣapadaṃ] S; kṣemapadaṃ B
n.3707  “balaṃ” em. (on the authority of the Tib. and TMK); “balasabalaṃ S, B
n.3708  bhāvayasva] B; bhāvayatha S
n.3709  rddhi? ] B; śuddhi” S
n.3710  om?] (?) B; uṁ S
n.3711  “caryānirhārasamanupraveśasarvasattvavasamānadharmanetryā] B; om. S
n.3712  sadyagataḥ] S (sadyagatāḥ?); saṃjamya(?) B
n.3713  utsārakā mahotsārakā] S; dostārakā mahādostārakā B
n.3714  mahārogā] B; mahārogā mahārogā S
n.3715  apasmārā mahāpasmārā] S; akasmārā mahākasmārā B
n.3716  bhūtādhipati] B; bhūta viyati S
n.3717  mahābrahmā] S; om. B
n.3718  maṇibhadraḥ] em.; maṇibhadra B; om. S
n.3719  stambhalah] em.; stambhala B; sambhala S
n.3720  hārito] em.; hārita B; hārīti S
n.3721  harikeśo] em.; harikeśa S; haritakeśa B
n.3722  piṅgalo] em.; priyaṅgala B; piṅgalā S
n.3723  priyaṅkaraḥ] em.; priyaṅkara S; priyaṅkala B
n.3724  jalandro] em. (supported by the Tib.); jarendra B; jālendra S
n.3725  sātatagirir] em. (on the authority of the Tib.); sātata giri S; sātanāgiri B
n.3726  kūtakṣas] em.; kūtakṣa S; kūtakṣa B
n.3727  triśiraś] B; triyasiraś S
n.3728  supāno] em.; supāna B; sudhāma S
n.3729  'mbaro] em.; ambara B; aśvaraḥ S

n.3730  bheraṇḍo bheruṇḍo] em.; bheraṇḍa bheruṇḍa B; bheruṇḍa bhūrûṇḍa S

n.3731  marīco] em.; marīca B; om. S

n.3732  dīptah] B; dīpa S

n.3733  sudīptaś] B; pradīpāś S

n.3734  pannaganāśano] em.; pannaganāśana S; pannarāśava B

n.3735  dhenateyo vainateyo] em.; dhenateya vainateya B; vainateya vainateya S

n.3736  pakṣirājaś] B; pakṣirājaś S

n.3737  'nantadrumo] em.; anantadruma S; antadruma B

n.3738  ghanorasko] em.; ghanoraska S; dy(gh?)amāraska B

n.3739  mahorasko mahojasko mahojo] em.; mahoraska mahojaska mahoja S; mahoraska mahoraska B

n.3740  cittonmādakara] S; cittotpādakara B

n.3741  unmāda] em.; utmāda B; om. S

n.3742  'vrhā] em.; avrhā B; aṭṭahra S

n.3743  sudṛśāḥ] em.; sudṛśā S; sudṛśaḥ B

n.3744  sunirmitāḥ] em.; sunirmitā S; anirmitā B

n.3745  karotpāṇayo] em.; karotpāṇayaḥ S; karopāṇayar B

n.3746  vināṭṛtiyakāḥ] S; cīrṇṇā tṛtiyakāḥ B

n.3747  grhavāsinaḥ] S; guhavāsina B

n.3748  rāhur] em.; rāhu S; om. B

n.3749  vemacitiṛḥ sucitriḥ] B; vemacitti sucitti S

n.3750  kṣemacitir devacitri] em.; kṣemacitri devacitri B; kṣemacitiri devacitiri S

n.3751  śanaiścaro] em.; śanaiścara B; śaniścara S

n.3752  kampaḥ] em.; kampa S; om. B
āśanir] em.; aśani° S, B
vṛṣṭir] em.; vṛṣṭi B; vaṣṭi S
naṣṭārko] em.; naṣṭārka S; naṣṭārtha B
nirnaṣṭo] em.; nirnaṣta S; ninnaṣṭa B
yāṣṭir] em.; yāṣṭi S; māṣṭi B
ṛṣṭir] em.; ṛṣṭi S; om. B
duṣṭir] em.; duṣṭi B; tuṣṭi S (supported by TMK)
'bhijo 'bhijato] em.; abhija abhijata S; abhiji abhijeta B
lubdho] em.; lubdha B; lūtha S
dhruvo nāśano] em.; dhruva nāśana B (supported by the Tib.); kratunāśana S
mārṣṭih] em.; mārṣṭi S; māriṣṭa B
sanad upasanat] em.; sanat upasanat S; śatanat upaśanat B
kumārah krīḍano] em.; kumāra krīḍana B; kumārakrīḍana S
nartāpako] em.; narttāpaka B; nartapaka S
bharanī] S; bharuṇī B
rohiṇī] S; rauhiṇī B
ārdrā] em.; ādrā B; ārdra S
āśleṣā] S; aśleṣā B
phalgunī] S; phālguṇī B
svātir] em.; svātī S; svātī B
jyeṣṭhā] S; jeṣṭhā B
āṣaḍhau] S; āṣāḍhau B
bhadrapadau] S; bhādrapadau B
abhija] em.; abhija B; prabhijā S
aṅgirasī] B; aṅgirasā S
n.3803 bhasmodgirā] S; bhasmadgirā B

n.3804 piśitāśini durdharā] S; piśīmī duvarā B

n.3805 tarjanī] S; garjanī B

n.3806 rohiṇīkā govāhiṇīkā] S; rohaṇīka soṁṇīkā(?) B

n.3807 lokāntikā] S; rokāntikā B

n.3808 elā] B; dhaṇā S

n.3809 dhūmāntikā] S; dhūmātt(?)īkā B

n.3810 dhūmā] S; pūmā B

n.3811 °opahārikāś] em.; °opahārikaś B; °opahāriś S

n.3812 mukhamaṇḍitikā] B; sukhamaṇḍitikā S

n.3813 skandā] S; skandha B

n.3814 aviccimahānarakam] em.; avicumahānarakam S, B

n.3815 ca] conj.; om. S, B

n.3816 kṛtbhyanujño] em. kṛtbhyanuyjār B; kṛtbhyanuyjātah

n.3817 °dhātur] em.; °dhātu S, B

n.3818 °niryāta] B; °nirghāta S

n.3819 etan] em.; etat B; evaṃ S

n.3820 šatadhāsya] em. (based on the Tib.); sa tavāsya S; saptadhāsya B

n.3821 arjakasyeva] em.; `rjakasyeva B; ajakasyeva S

n.3822 paṅcadharmā] em.; paṅcadharma B; yaṃdharmā S

n.3823 pāripūrīṃ] B; bodhipūrīṃ S

n.3824 °prasādanupacchedanatā] S; `padānupacchedanatā B

n.3825 °mantrāhinandanatā] B (supported by the Tib.); °mantrānindanatā S

n.3826 mantracaryāparyeṣṭiḥ . . . vidyāsādhanakālaupayika] S; om. B

n.3827 aṣṭadharmā . . . katame] B; om. S
n.3828 aṣṭa] B; adṛṣṭa° S
n.3829 The S adds at this point aṣṭadharmāvidyāmantracaryārthasiddhiṃ samavasamṇatāṃ gacchanti.

n.3830 əṛddhi°] B; əśuddhi° S
n.3831 əātmānaṃ] em.; əātmāna° S; əāmana° B
n.3832 əpudgala°] B; lac. S
n.3833 The S adds ca at this point.

n.3834 akhinna°] S; khinna° B
n.3835 tatra vayaṃ saṃnidhānaṃ kalpaiṣyāmaḥ] B; om. S
n.3836 jinaputra | S; sems dpa’ chen po D^{109a.4}

n.3837 əpaṭalavisaram] em.; əpaṭala visara° S
n.3838 əsādhāraṇabhūtaṃ] em.; əsādhāṇarabhūtaṃ B; om. S
n.3839 maṇḍalapāṭala[ṃ] visaracaryānirhāram sarvasattvāsādhāraṇabhūtaṃ yatra sattvāḥ] B; om. S
n.3840 ākārayati] S; ston par byed pa D^{109a.5}

n.3841 əvidyādhararāja°] S; rig pa’i rgyal po D^{109a.6–7}

n.3842 Here starts the correspondence with manuscript A.

n.3843 pradhānaḥ] em.; pradānaḥ S
n.3844 mahākrodharājam] S; khro bo’i rgyal po’i sngags smras pa D^{109b.1}
n.3845 oṁ āḥ hrūṃ] S; oṁ āḥ hūṃ B, A; oṁ āḥ huṃ D^{109b.2}

n.3846 atha maṇjuśrīḥ kumarabhūtaḥ dakṣiṇaṃ . . . tiṣṭhate sma] B, S; om. A
n.3847 samantabuddhānām] S; sarva bud dhā nāṃ D^{10a.1}

n.3848 ədhāriṇa] S; ədhā ri ne D^{10a.2}. The Peking and Yongle recensions of the Kangyur read dhā m ni; the Lithang and Choné recensions accord with the Sanskrit: dhia ri na.

n.3849 phat] S; om. D; both the Narthang and Zhol recensions attest to two instances of phat.
mahā° S; om. D

mūlamantre] S; rtsa ba'i sngags 'di ni las thams cad pa zhes bya'o D\textsuperscript{110a.2}

vakṣye sarvakarmakaraṃ śivam] S; om. D\textsuperscript{110a.3}

vākyeda] S; vā kye daṃ D\textsuperscript{110a.3}. This form is perhaps a BHS for vākye • idaṃ.

mm] em.; mum S; maṃ D; om +ḥ A; om. B;

Manuscript A breaks off at this point (A1v6); it will resume again at MMK 2.19 below.

sarvabuddhānāṃ hṛdayam] S; om. D

aparaṃ . . . aṣṭākṣaram] S; gzhan yang phyag rgya thams cad kyi snying po dpa’ bo chen po zhes bya ba yi ge brgyas yod de D\textsuperscript{110a.5}

vartmo° S; chos D\textsuperscript{110a.5}

kṣemam] S; om. D

eva] S; bzhin du D\textsuperscript{110a.6}

svayam . . . bodhisattvaḥ] S; byang chub sens dpa’ 'jam dpal gzhon nu ’gyur pa nyid bzhin du nye bar gnas pa D\textsuperscript{110a.6}

paramaguhyaamantrarūpiṇopasthitaḥ] B; paramahṛdayaṃ mantrarūpeṇopasthitaḥ S; mchog tu gsang ba’i ngo bos nye bar gnas pa D\textsuperscript{110a.6–7}

jāpena] B (supported by the Tib.); jāyate S

dhīra] S; vīra D\textsuperscript{110a.7}

khecara] D; khacara MSS

svayam] B; yūyam S

pratyupasthitam] B (confirmed by D\textsuperscript{110b.1}); pratyayasthitam S

na] conj.; nu B; om. S

guṇāparyantaniṣṭhaṃ seemingly om. in D\textsuperscript{110b.1}. The line includes yon tan gyi mtha’ rgya chen po, but this is closer to mahāguṇavistara, which appears earlier in the Sanskrit line. It is possible the Tibetan translator assimilated these two compounds.
Manuscript A resumes at this point (A1v6).

kumāra°] S; om. D

maṇḍalamadhye] B, S; paṭamadhye A

dhūpavāsini dhūpārciṣi] S; dhūmavāsini dhūmārciṣi B

tatas] conj. (on the authority of the Tib.); tata āgatānāṃ S

ākrṣṭā] S; om. D

āhvānanamantrāś ca • ayam] S; bya ba’i phyag rgya ’di nyid do D111a.1

dhāraṇe] S; dhā ra ni D111a.3

pratīccha] S; om. D

maṇḍalamadhye] MSS; paṭamadhye A

sarvasattvānuvartinī] B; sarvasattvānuvartinī dharmmān B

sarvabuddhabodhisattvānāṃ] B, S; samantabuddhānāṃ A; sarva bud dha nāṃ D111a.7

buddhāvalokita mā vilamba] S; sarvā lo ki te D111a.7
Manuscript A breaks off at this point (A2v5). The correspondence will resume again in chapter 7.
mahāśūlaiva \textit{conj.} (on the authority of the Tib.); mahāśūlayaiva S; mahāśūle ca B; rtse gsum chen po zhes bya ba D\textsuperscript{112a.7}

n.3918 krodharājaḥ \textit{em.}; krodharāja S; krodhajāpa B

n.3919 jaya \textit{D}\textsuperscript{112b.1}; jayam S

n.3920 viśvarūpiṇe \textit{S}; vi shva rū pi nī \textit{D}\textsuperscript{112b.1}

n.3921 gaccha \textit{S}; \textit{om.} D

n.3922 svabhavanam \textit{S}; \textit{om.} D

n.3923 paripūraya \textit{S}; pa ri pū ra ya ntu \textit{D}\textsuperscript{112b.1}

n.3924 "jāpakāla\textdegree" B; "japakāla\textdegree" S

n.3925 Sarvebhyo \ldots prayoktyā\textit{em.}; sarvebhyaḥ \ldots prayoktye\textdegree" S; jīg rten dang jīg rten las das pa thams cad kyī dkyil khor dang sngags dang sngags grub pa dag dang / dam tshig dang / bzlas pa dang / dus dang nges par sdom pa dag la yang sbyar bar bya’o \textit{D}\textsuperscript{112b.2-3}

n.3926 ca B; \textit{om.} S

n.3927 "śāsanānām\textdegree" gā trā nāṃ \textit{D}\textsuperscript{112b.4}

n.3928 riṭi\textit{S}; ririṭi B; ri tī ni \textit{D}\textsuperscript{112b.4}

n.3929 "syeyam\textit{em.}"; "syayaṁ B; "syedam S

n.3930 mahāmudrāyā pañcaśikhayā yojyā\textit{B}; mahāmudrāyā pañcaśikhāyā yojya\textdegree" S

n.3931 niṭi\textit{S}; niṭi svāhā B; ni ti ṭi \textit{D}\textsuperscript{112b.5}

n.3932 vikāsinyā\textit{S}; vikāśinyā B

n.3933 "gaṭinām S, D; "śāsanānām B

n.3934 oṁ niḥ S; laṁ ni \textit{D}\textsuperscript{112b.5}

n.3935 nalinī B; balinī S; padma can \textit{D}\textsuperscript{112b.6}

n.3936 yakṣinī\textit{m}\textit{B}; yakṣini S

n.3937 Mudrāyā \ldots "ghātinī\textit{S}. In the Degé this line follows the mantra and is rendered in translation, not phonetics as were the previous and following lines.

n.3938 jñaiḥ S; ṣṭraiṁḥ B; shtai shtai \textit{D}\textsuperscript{112b.6}
n.3939 kapālinī B; kāpatalinī (unmetrical) S

n.3940 divyarūpini S; vidyā rūpinī B; thams cad gzugs can D¹¹²b.7

n.3941 °gati] S; om. D

n.3942 °pracārinām] S; °vicārinām B; tsa ri nām D¹¹²b.7

n.3943 mudrāyā] B; mudrā S

n.3944 triśikhenaiwa] S; śikhenaiwa B

n.3945 yojaye] B p.c.; prayojaye B a.c.; prayojayet S

n.3946 chreyasātmakah] S; dpal sbyin byed pas D¹¹³a.1

n.3947 bhūri] S; bhu ru D¹¹³a.1

n.3948 ture] B; nu re S; tā re D¹¹³a.2

n.3949 tāravati] S; phug ron D¹¹³a.2

n.3950 °loka] B; °kośa S

n.3951 vakramudreṇa] B (supported by D¹¹³a.3); vajramudreṇa S; gdong gi phyag rgya D¹¹³a.3

n.3952 viśvasambhave] S; vi śve saṃ bhā ve D¹¹³a.4

n.3953 āvisāviśa] S; ā ve śa ve śa D¹¹³a.4

n.3954 darśitā] S; deśitā B

n.3955 °astra] S; om. D

n.3956 °sattvāveśinī] B; sattvā+veśinī S

n.3957 samprakīrtitā] B; samprakāśitā S

n.3958 śvete śrīvapuḥ] B; śvetaśrī vapuḥ S; śrī va su D¹¹³a.5

n.3959 °rūpiṇī] S; °rūpibhiḥ B

n.3960 khiriri B; kiri S; khi kiri kiri D¹¹³a.6

n.3961 vakramudreṇa] S; phyag rgya dong gsum D¹¹³a.7

n.3962 °prasādinī S; °prasādhanī B; ’dul bar byed D¹¹³a.7

n.3963 °gati] S; śā kti D¹¹³a.7
n.3964  tadyathā] S; om. D
n.3965  bhrātās tumburu] B; bhrātā stumburu S
n.3966  ambuve tu] B; andurdhetuḥ S
n.3967  tadyathā] S; tadyathā hata B
n.3968  śaktyu] conj.; saṅgho° S; kaktau° B; sha kto D
n.3969  khāhi] S; om. D
n.3970  vicitra°] B; citra° S
n.3971  °dhāriṇe S; °dhāri*i B; dhā ri ṇām D
n.3972  hum] B; hum hum S
n.3973  °jñāta] S; °jñāte B
n.3974  bhāṣito] B; bhāṣitā S
n.3975  tāyinā] B; nāyinā S
n.3976  pracālā] S; pracāla (unmetrical) B
n.3977  skandam] S; skandham B
n.3978  graha°] S; om. D
n.3979  °bhāṇi tato] B; °bhāṣinī (unmetrical) tato S
n.3980  yato yukto] B; yataḥ prokto S
n.3981  yaṣṭyā] S; om. D
n.3982  tu] B; °nu° S
n.3983  phalam] S; om. D
n.3984  kaumārabhittam] S; gzhon nu’i sems D
n.3985  kalyam] S; om. D
n.3986  kārttikeyaka°] B; kārttikeya° (unmetrical) S
n.3987  °kāmyarthaṃ] S; °kāmārtha B
n.3988  sarvakarmikaḥ] S; karmikaḥ (unmetrical) B
n.3989  "dyotī" B; "dyotita" (unmetrical) S; samanta dyotita D
n.3990  āvartayati] S; āvartayati yathepsitaṃ vā (unmetrical) B
n.3991  mañjuśriyaḥ] B; mañjuśriyasya S
n.3992  jāpa°] B; japa° S
n.3993  subrahma] S; brahma D
n.3994  brahmavарcase] S; vraca+se B
n.3995  mantro] S; mudrā B
n.3996  śitalām] B; śitalā B
n.3997  atharvavedapāṭhyaatem.; atharthāvedapāṭhate B; athavo cedapāṭhya S
n.3998  ājñāpayati] em.; samājñāpayati B; jñāpayati S
n.3999  eva] S; ete B
n.4000  vṛṣa°] S; vṛṣa bha° D
n.4001  ājñāpayati] em.; jñāpayati S, B
n.4002  yuktah] B; yuktāḥ S
n.4003  khāhi khāhi] S; khāhi B
n.4004  ājñāpayati] em.; jñāpayati S, B
n.4005  svāhā] S; om. B
n.4006  "nāśanam] S; "nāsiṇah B
n.4007  anarthā] B; anartha S
n.4008  viṣā sthāvarajaṅgamām] B; viṣaṃ sthāvarajaṅgamam S
n.4009  "vaineyām] B; "vaineyā S
n.4010  'smin] em.; 'smi S; tasmin B
n.4011  tāthāgatā] B; tāthāgati S
n.4012  kuliśābja°] B; kuliśāṅku° S
n.4013  bālaṃ lālayati] B; bālānāṃ lālati S
n.4014  daśabalaiḥ B; daśabala S
n.4015  pūrvam B; pūrve S
n.4016  Ṛpyāha S; prāha B
n.4017  °sañcodanī B; °sañcodanīṃ S
n.4018  °nirhāra° S; °nirahāra° B
n.4019  sarvasattvāḥ em.; sarvasattvā S; sarvasattvāṃ B; om. D
n.4020  °ratna° S; °garbha° B
n.4021  taṃ em.; tat B; om. S
n.4022  lekhayitum B; om. S
n.4023  sattvaiḥ S; sarvais B
n.4024  taṃ B; ta S
n.4025  °nirhāra° B; °nirhāra° S
n.4026  °prāptāḥ caryā° em.; °prāptacaryā° B; °prāptā āryā° S
n.4027  sattvāḥ em.; sattvā S, B
n.4028  °caryā° B; °cāryā° S
n.4029  manasāpy B; samanasāpy S
n.4030  ālambayitum S; avalambayitum B
n.4031  lekhayitum S; om. B
n.4032  tān em.; tāṃ S, B
n.4033  anupraviṣṭān B; anupraviṣṭha S
n.4034  The phrase anatikramaṇīyam etat should perhaps be regarded as a (BHS) masculine, as it is in apposition to samayāḥ.

n.4035  atha S; atha khalu B
n.4036  °tikrānta° S; °vikrānta° B
n.4037  sattvāḥ em.; sattvā S; sattvānām B
n.4038  °mantrā° B; °mahā° S
n.4039  guhyakā° B; guhyā° S
n.4040  bhāṣa bhāṣa] S; bhāṣa B
n.4041  °mātre] B; °mātro S
n.4042  °hīnāṃ] B; °hīnaṃ S
n.4043  śayānavikṛtena] S; samayo ‘nadhikṛtena B
n.4044  anabhiyuktā] S; anabhiyukto ‘tra (unmetrical) B
n.4045  mantrā] S; tantrā B
n.4046  anekadā] S; anekadhā B
n.4047  mantrasiddhiṃ] B; mantrāḥ siddhiṃ S
n.4048  °jñe caryākarmasu sādhane S; °jño yā ca karmā subodhane B
n.4049  māntrā] B; mātrā S
n.4050  kumārasyaeva] em. (on the authority of the Tib.); kumārasyaiva S, B
n.4051  guhyakādhipatis taṃ] em.; guhyakādhipatiṣṭha B; guhyādhipatiḥ taṃ S
n.4052  adhyeṣate] B (supported by the Tib.); ʾadhye bhāṣate S
n.4053  sattvānām] S; mahātmā B
n.4054  anyasmin] B; anye S
n.4055  āsrtya] S; samāsrtya B
n.4056  maṇḍalācāryaś ca] B; maṇḍalācāryaḥ śva
n.4057  samudrā] S; om. B
n.4058  sattvānā S; gandhā B
n.4059  uṭajaṃ kṛtvā] em.; udayaṃ kṛttvā S; kṣutrayaṃ kṛtvā B
n.4060  samantāc caturasraṃ śoḍaśahastaṃ dvādaśahastaṃ vā] S; om. B
n.4061  kaṭhalla] V; kaṭhaṇṇa S; kaṃṭhaka B
n.4062  sucaukṣaṃ] S; sucauktaṃ B
n.4063  suparikarmitaṃ] em.; supasuparikarmitaṃ S; saparikaritiṃ B
n.4064  niḥprāṇakeno° S; nighrātmakeno° B

n.4065  dvādaśahastam S; vā daśahastam B

n.4066  °pulina° S; °pulinasamudrāir saṃgamahānadīpulina° B

n.4067  prayatnena B; prayatnataḥ S

n.4068  sa° S; su° B

n.4069  niḥprāṇakeno° B; niḥprāṇeno° S

n.4070  samantāt B; samantā S

n.4071  °sthitenas° S; °sthite B

n.4072  mahāmudrāṃ B; mahāmudrā S

n.4073  sahāya° S; sasakhāya° S

n.4074  bahir niṣkramet em.; bahi niṣkaset B; niṣkasravahiph° S

n.4075  tan em.; tat B; om. S

n.4076  °sattvānām S; °sattvāt° B

n.4077  tatraiva ca B; om. S

n.4078  °gārddhe(?) S; °nādhaḥ S

n.4079  °oṣitāṃ S, B

n.4080  °oṣitān S; °oṣitāṃ S

n.4081  vidhina B; vidhi° S

n.4082  °ābhimantrite S; °ābhimantrita° B

n.4083  °ābhimantrya B; °ābhimantryaṃ S

n.4084  bahisvocchrita° S; bahisvocchrī S

n.4085  °toraṇacatuṣṭayālaṅkṛtam B; °toraṇe catuṣpathālaṅkṛtam S

n.4086  °tantrī S; °nadī° B

n.4087  °taman° S; °ta taṃ B; °taṃ S

n.4088  °śabdair em.; °śabdai B; °śabda° S
n.4089 °sūtrān] em. ; °sūtrāṃ S ; °sūtrānta B

n.4090 pustakān] em. ; pustakāṃ S ; pustakam B

n.4091 dakṣiṇāyāṃ] B ; dakṣiṇāṃ S

n.4092 °samādhiṃ] B ; °samādhiḥ S

n.4093 °vyūhaṃ] B ; °vyūha S

n.4094 °sūtrāntikān pudgalān dharmabhāṇakān] em. ; °sūtrāntikāṃ pudgalāṃ dharmabhāṇakāṃ B ; °sūtrāntikāṃ pudgalāṃ dharmabhāṇakāṃ S

n.4095 pustakabhāvād] S ; pustakavācakād B

n.4096 adhyeṣayet] B ; addhyeṣayet S

n.4097 sarvatas taṃ] S ; parvataḥ staṃ B

n.4098 °āhāroṣitān] em. ; °āhāroṣitāṃ S ; °āharopitāṃ B

n.4099 °bodhicittān] em. ; °bodhicittāṃ B ; °bodhicittaṃ S

n.4100 °vāsoṣitān] em. ; °vāsoṣitāṃ B ; °vāsocitāṃ S

n.4101 citrakarān] em. ; citrakarā S ; citrakarāṃ B

n.4102 nipuṇatarān] em. ; nipuṇatarāṃ S , B

n.4103 °tāṃ †sāṃ†] B ; †°tāṃbrāṃ† S

n.4104 bodhiparāyaṇīyaṃ] S ; om. B

n.4105 eva] B ; evaṃ S

n.4106 kathyate] B ; kalpyate S

n.4107 kalpa°] S ; alpa° B

n.4108 cūrṇaṃ] S ; pūrṇaṃ B

n.4109 japatā] S ; japatāṃ B

n.4110 maṇḍala°] S ; maṇḍale B

n.4111 bahiḥ padmapuṣkarākāra°] em. ; bahiḥ padmapuṣkarākāra S ; om. B

n.4112 śrīphala°] S ; śrīphalā° B

n.4113 sādrāṇāṃ] em. ; sāmadrāṇāṃ B ; sādrāṃ S
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n.4139  kurvāṇena] B; kurvāṇa S
n.4140  paryaṅkenopaviṣṭau] S; om. B
n.4141  dvau mahāśrāvakau] S; ++++++śrāvako B
n.4142  śrṇvantau] em.; śrṇvantah S; śmutaḥ B
n.4143  tasyāpi] S; tasyā B
n.4144  °vāsini] S; °vāsitā B
n.4145  śvetapaṭṭa°] S; śvetā paṭa° B
n.4146  paṭṭāmśukottarāsaṅginī] S; paṭṭāmśukānostasammīnā(?) B
n.4147  °trimuṇḍikṛtā] em.; °trimuṇḍikṛta S; °trṣuṇḍikṛtā B
n.4148  bhṛkuṭi] B; bhrukuṭi S
n.4149  °āsaneryāpathe] em.; °āsaneryāyathe S; āsaneṣu ījyāpatheṣu B
n.4150  upariṣṭāc ca] S; devyāraṣṭā ca B
n.4151  teṣām bhagavatī] em.; teṣā bhagavatī B; bhagavatī teṣām S
n.4152  uṣṇīṣarājā ca kāryāh] em.; uṣṇīṣarājā svakāryāḥ S; uṣṇīṣarājaś ca kārya B
n.4153  apāyajaho] em.; apāyajaha S; apāyamjaha B
n.4154  camaravgraahasto] em.; camaravgraahastaḥ S; camaravāśrahastaḥ B
n.4155  nirīkṣamāṇo] em.; nirīkṣamāṇaḥ S; om. B
n.4156  vimalamati] em.; vimalamati B p.c.; vimalagatih S
n.4157  patidharaś] S; dhareśvaraś B
n.4158  °vidyārājā] B; °vidyārājaḥ S
n.4159  abjakule] B; abjakule S
n.4160  rūpakamudrāsu] B; rūpakamudrā sa S
n.4161  cāśeṣā] B; vā śeṣā S
n.4162  ante] S; anye B
n.4163  sthāpayet] B; sthāpaye S
n.4164 saṃstṛtam] em.; sastṛtaṃ B; saṃskṛtam S
n.4165 upāriṣṭaś] S; °opariṣṭhaś B
n.4166 vāmapārśve] B; pārśve S
n.4167 candanaḥ] B; candana° S
n.4168 āryavajrapāṇiḥ] B; āryavajrapāṇi° S
n.4169 °mūrti°] S; °mūrdhni° B
n.4170 vajrāṅkuśi] em.; vajrāṅkuśi S, B
n.4171 °śṛṅkhalā] S; °kili B
n.4172 vajrasena] em.; vajrasena S; vajrasen+ B
n.4173 yathāveṣa° S; ++++veṣa° B
n.4174 °rājña° B; °rājñā° S
n.4175 °saparivārarūpa°] em.; °saparivāraḥ rūpa° S; °saparivārajapa° B (supported by the Tib.)

n.4176 yatra sthāne na] em. (supported by the Tib.); yatra sthāne B; ye 'tra sthāne na smaritā vidyāgaṇās te 'tra sthānena S
n.4177 te 'tra] S; taismiṃ B
n.4178 śatpāramitā] B (supported by the Tib.); vedyāramitā S
n.4179 upariṣṭā] B; upariṣṭā S
n.4180 mudrāṃ baddhvā] B; mudrā ca S
n.4181 tathāgatapratimadṛṣṭiyātāni] B; tathāgataḥ pratimadṛṣṭijātāni S
n.4182 cakravartyuṣṇīṣo] em.; cakravartyuṣṇīṣa B; cakravartī uṣṇīṣaḥ S
n.4183 vijayoṣṇīṣas] B; om. S
n.4184 tejorāśi] S; totorāśi B
n.4185 aṣṭa] B; ataḥ S
n.4186 ālekhyā] B; ālekhya S
n.4187
ca bodhisattva kāryau] *em.*; ca bodhisattvo kārya B; buddho bodhisattvo kārya S

n.4188 varadapradānā° S, B *ac.*; varadana° B *pc.*

n.4189 sarvabālālaṅkāra] *em.* (based on the Tib.); sarvavālālaṅkāra° S; sarvālaṅkāra° B

n.4190 samantaprabhā] S; samantabhadraḥ B

n.4191 ālekhyah] S; ālekhye B

n.4192 suśāntah saṃśuddhas S

n.4193 °niśāṇṇā] B; °niśāṇṇaḥ S

n.4194 °kāraḥ] *em.*; °kārah S, B

n.4195 vicitrā] *em.*; vicitraḥ B; vietra° S

n.4196 puṣpāvakīrṇāś cārurūpina ālekhyah] *em.*; puṣpāvakīrṇaś cārurūpī ālekhyā S; puṣpābhikīrṇaś cārurūpī ālekhyya B

n.4197 suprabha°] B; supra° S

n.4198 kāryah] B; kārya° S

n.4199 varadapradānahastaḥ] S; varadāḥ pradānahastaḥ B

n.4200 vāmatas tejorāśimudrā lekhyā] *om.* B

n.4201 varapradānahastaḥ] S; varadaḥ pradānahastaḥ B

n.4202 mudre kārye] *em.*; mudre kāryau S; mudrāi kāryau B

n.4203 kārya] B; kāryā S

n.4204 vāmata] *em.*; vāmato° B; vā mato S

n.4205 °jvālābhivirgataḥ] B; °jvālārciṣi nirgata° S

n.4206 °mālākula] S; °mālā B

n.4207 khakharaka°] S; khamkharaka° B

n.4208 °kamaṇḍalu°] B; °kamaṇḍalum S

n.4209 °akṣasūtra° B; °akṣasūtrakamaṇḍalum S
n.4210  bhūvajras tri] B; vajra° S
n.4211  ca ālekhyā] B; vā lekhyā S
n.4212  °mātraṃ] em.; °mātrām B; °mātrā° S
n.4213  pūrvāyāṃ] B; pūrvasyāṃ S
n.4214  °kamaṇḍalur] em.; °kamaṇḍalu B; °kamaṇḍalum S
n.4215  °āntaragata°] S; °āntarāgata° B
n.4216  paṭṭa°] S; śaṭa° B
n.4217  paṭṭāṃśukottarīyaḥ] conj.; paṭṭāṃśukottarīyas tasya dakṣiṇataḥ S; paṭṭāṃśukottarīyas tasya dakṣiṇataḥ B
n.4218  suyāma°] S; suyāmaḥ B
n.4219  ālekhyā] S; ālekhya B
n.4220  yathāvasthānāḥ] B; yathāveśasamśkrāh S
n.4221  lekhyāḥ] S; om. B
n.4222  °atapā°] B; anaya S
n.4223  °sudṛśa°] em.; sudṛśa S; °sudṛḍha° B
n.4224  °parīttābha°] em.; parīttābha S; °parītta° B
n.4225  yathāveśasthānāḥ] S; yathāveṣaṃ samsthānā B
n.4226  evaṃ] B; om. S
n.4227  caturdiśaṃ] S; caturdiśaś B
n.4228  praveṣato] em.; praviṣato B; praviṣato S
n.4229  dakṣiṇato] em.; dakṣiṇata B; dakṣinaḥ S
n.4230  dhanado] em.; dhanadaḥ S; dhanadā B
n.4231  maṇibhadra°] S; māṇibhadra° B
n.4232  ālekhyāḥ] B; ālekhyaḥ S
n.4233  vibhiṣaṇaś] B; bhīṣaṇaś S
n.4234  °gandharva°] B; om. S
4235  pradhānākhyā mukhyatamāś cābhilekhyāḥ] B; pradhānā lekhyā S
4236  oṣuṇḍrikṛtaḥ] B; oṣuṇḍarikṛtaḥ S
4237  nānābharana° B; nānākaraṇa S
4238  oṣvarṇataś ca] B; oṣvarṇatattva° S
4239  śaṃmukhaḥ] S; śaṃmuṣa B
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4241  ghaṇṭām] S; paṭaṃ B
4242  bhṛṅgiriṭi] em; bhṛṅgiriṭi S; bhṛṅgiriṭi B;
4243  mahāgaṇapatiś ca] B; mahāgaṇapati S
4244  yathābharana° S; yathākaraṇa° B
4245  ye pracaranti] em; ya pracaranti B; yeṣu caranti S
4246  cāṣṭā devā] S; cāṣṭauś ca vedhāpa (?) B
4247  anupūrvataḥ] B; anupūrvasaḥ S
4248  nāvābhirūḍhāḥ] S; nauyānābhirūḍha B
4249  oṣtraye 'pi tri'] em; oṣtraye pi tri° B; oṣtraye pitṛ° S
4250  āryavajrapāṇir] B; vajrapāṇir S
4251  śaiṣā] em; saiṣā S; śeṣā B
4252  rūpinaś] B; arūpinaś S
4253  devāḥ] S; vā B
4254  suyāmāḥ] em; sayāmaḥ S; sujāmāḥ B
4255  parīttabha°] S; parītta° B
4256  śaiṣā] em; saiṣā S; śeṣa B
4257  oṣrakta°] B; om. S
4258  śaiṣā] em; saiṣā S; śeṣa B
4259  kumāryaḥ] em; kumāryaḥ S, B
Although this page is recto, it has the page number written on it.
n.4285 mahāpakṣa° em. (on the authority of the Tib.); mahāyakṣaḥ° S
n.4286 saṃdhīyājina° (reconstructed from the Tib.); + + + + + n S
n.4287 maṇḍalād bahir nātidūre] conj.; maṇḍala° + + + + + S
n.4288 kāma° em.; kāmah S
n.4289 nirgantavyam] em.; nigantavyam S
n.4290 °sukha°] em.; °mukha° S
n.4291 śuci° em.; śucī° S
n.4292 āhvayet] em.; āhvānayet S
n.4293 sarvatathāgatāmbhoyo] em.; sarvam tathāgatāmbhyo S
n.4294 havīḥpūrṇa°] em. (supported by the Tib.); havi pūrṇa S
n.4295 °bodhisattvānām] em.; °bodhisattvān° S
n.4296 °prabhṛti°] em.; °prabhṛtim S
n.4297 itaram] em.; itara° S
n.4298 gandham ya dvat] conj. (seems to be supported by the Tib.); gandra + + t S
n.4299 nityaśaḥ] em.; nityaśa (unmetrical) S
n.4300 eha (BHS) = iha
n.4301 °mālābhi] em.; °mālabhi° S
n.4302 pradakṣiṇī + + baliṃ sarvabhaṅtākāṃ kṣiptvā] conj.; pradakṣiṇī + + + + rvabhaṅtākāṃ kṣi + S
n.4303 snātvā maṇḍalācāryo] conj. (based on the Tib.); + + + + ryo S
n.4304 °sthāpitakānām] em.; °sthāpitakām S
n.4305 °mahāsattvānām] em.; °mahāsattvām S
n.4306 °ātma°] em.; °ātma° S
n.4307 °lipsānām] em.; °lipsakāmānām S
n.4308 °kāriṇo] em. (supported by the Tib.); °kāriṇo S
n.4309 praveṣṭukāmānāṃ] *em.*; praveṣṭukānāṃ S

n.4310 sucaukṣābhyāṃ] *em.*; sucaukṣābhyāṃ S

n.4311 ॐkāmah] S (shouldn’t this be ॐkāmam?)

n.4312 yāvat pañce] *em.* (on the authority on the Tib.); yāvatyathe S

n.4313 abhiṣecyāḥ śeṣā varjyāḥ] *conj.* (based on the Tib.); abhiṣecyā sevyā varjyā S

n.4314 ॐmūrdhni] *em.*; ॐmūrdhani S

n.4315 sitacāmareṇa vijyamāṇo] *em.*; sitacāmare nivijyamāṇah S

n.4316 mantra ̄ṣṭaṣatatārān] *em.*; mantrā aṣṭaṣatatārān S

n.4317 mūrdhni] *em.*; mūrdhani S

n.4318 ॐbhiṣiñcen] *em.*; ॐbhyaśiñcet S

n.4319 mūrdhni] *em.*; mūrdhani S

n.4320 adhiṣṭhito] *em.* (on the authority of the Tib. and TMK); avyaṣto S

n.4321 mūrdhny] *em.*; mūrdhany S

n.4322 ॐnirdeśaṃ] *em.*; ॐnirdeśa S

n.4323 ॐniryātitenā] *em.*; ॐniryāti tena S

n.4324 ॐbhiṣiñcet] *em.*; ॐbhyaśiñcyat S

n.4325 sādhaya] *em.*; sādhayas S

n.4326 tān] *em.*; tām (BHS) S

n.4327 visarjayitavyāḥ] *em.*; visarjayitavyaḥ S

n.4328 niyoktavyāḥ] *em.*; niyoktavyā S

n.4329 apuṇyaṃ] *em.* (on the authority of the Tib.); ॐpuṇyaṃ S

n.4330 deyaṃ] *em.*; deyah S

n.4331 yogina seems to be a BHS form of yogin.

n.4332 ॐbhiṣiñcet] *em.*; ॐbhyaśiñcet S

n.4333 ॐbhilimpya] *em.*; ॐbhyalimpya S
n.4334 sikatayā] em.; sikatayā S
n.4335 °pradīpaṃ] em.; °pradīpa S
n.4336 °grhe] em.; °grahe S
n.4337 šleśmāntaka°] em.; šleśmāntaka° S
n.4338 trividharogasvīkṛtānya °] em. (on the authority of the Tib.); vividharogasvīkṛtānya ° S
n.4339 °veśmany] em.; °veśma S
n.4340 ekāntasthāne] em.; ekāntasthāna S
n.4341 °visarān] em.; °visarā S
n.4342 paṭalavisarāt] em. (on the authority of the Tib.); paṭalavisaraḥ S
n.4343 °bija°] em.; °bijam S
n.4344 °samprayuktaṃ] em.; °samprayuktaḥ S
n.4345 °sannaddhaṃ] em.; °sannaddhaḥ S
n.4346 anupūrvakaṃ] em.; anupūrvakaḥ S
n.4347 taṃ] em.; tat S
n.4348 'vidita°] em. (based on the Tib. and other occurrences in the MMK); 'vitatha° S
n.4349 °prasūtāṃ] em.; °prasūtaḥ S
n.4350 °prasūtāṃ] em.; °prasūtaḥ S
n.4351 °varṇayoni°] em. (on the authority of the Tib.); °varṇayonivarṇayoni° S
n.4352 avikalāṃ] em.; avikalaḥ S
n.4353 suśobhane] em.; saśobhane S
n.4354 °dhūma°] em. (on the authority of the Tib.); °dhūpa° S
n.4355 °candana°] em.; °candanaḥ S
n.4356 sādhakācāryena] conj.; sādhakācārye S
n.4357 °śakunayo] em.; °śakunayā S
n.4358  'ntarikṣe\[\textit{em.}\,； \textit{ntarikṣī S}\]

n.4359  bhagavadbhī\[\textit{em.}\,； bhagavadbhī° S\]

n.4360  me \textit{iha}\[\textit{em.}\,； meha S\]

n.4361  °vīṇā]\[\textit{em.}\,； vīṇa° S\]

n.4362  kaṣṭaṃ\[\textit{em.}\, (on the authority of the Tib.); kaṣṭa S\]

n.4363  prabhṛti\[\textit{em.}\,； prabhṛti S\]

n.4364  taccetane\[\textit{conj.}\, (based on the Tib.); na cetane S\]

n.4365  nihitaṃ tu tato\[\textit{em.}\, (based on the Tib.); na hi tāt̄tugato S\]

n.4366  In classical Sanskrit \textit{atotkṛṣṭatamaiḥ} would be written as \textit{ata utkṛṣṭamaiḥ}.°

n.4367  °krayeti seems to be a metrical contraction of °\textit{kraya iti}.°

n.4368  paṇya\[\textit{em.}\, (on the authority of the Tib.); puṇya S\]

n.4369  suśubhe\[\textit{em.}\,； saśubhe S\]

n.4370  abhiśiñcet\[\textit{em.}\,； abhyaśiñcet S\]

n.4371  °pramāṇam\[\textit{em.}\,； pramāṇa S\]

n.4372  vitastir\[\textit{em.}\,； vītastī° S\]

n.4373  siddhir\[\textit{em.}\,； siddhi° S\]

n.4374  BHS genitive plural.

n.4375  uttama°\[\textit{em.}\,； uttama S\]

n.4376  nityādhiśṭitaḥ\[\textit{em.}\,； nityadhiśṭitaḥ S\]

n.4377  sandhautaṃ\[\textit{em.}\,； sandhotaṃ S\]

n.4378  'hani\[\textit{em.}\,； haniḥ S\]

n.4379  vividhākārān\[\textit{em.}\, (on the authority of the Tib.); trividhākārāṃ S\]

n.4380  °vipaṛītās\[\textit{em.}\,； vipaṛītas S\]

n.4381  kautuko\[\textit{em.}\,； kotuka° S\]

n.4382
śuklo dharma na rohate] *em.* (on the authority of the Tib.); śuklo dharmeṇa rohate S

n.4383  "ādibhi] *em.\*; "ādibhi S

n.4384  "vārṣikā] *em.\*; "vāpika S

n.4385  "paśobhitamūrtīṃ] *em.\*; "paśobhitaṃ mūrtīṃ S

n.4386  mahāsānaṃ] *em.* (on the authority of the Tib.); mahāsāraṃ S

n.4387  dhārayamāṇau] *em.*; dhārayayānau S

n.4388  niṣaṇṇā] *em.*; niṣaṇṇāni S

n.4389  "vigrahā] *em.\*; "vigrahām S

n.4390  īṣatō] *em.\*; īṣat S

n.4391  "ākāro] *em.\*; "ākārā S

n.4392  "buddhaō] *em.\*; "buddha S

n.4393  "avakṣipto] *em.\*; "avakṣipta S

n.4394  vāmahastā] *conj.* (based on the Tib.); cāmarahastā S

n.4395  ratnotpalaʔ] *em.* (on the authority of the Tib.); ratnopala S

n.4396  śāntaveṣā] *em.*; śāntaveṣā (supported by the Tib.) S

n.4397  tatrasthān buddhān bhagavato 'ṣṭau] *em.*; tatrasthāṃ buddhāṃ bhagavatāṃ aṣṭau S

n.4398  ratnaśikhināṃ] *em.*; ratnaśikhi S

n.4399  abhilikhet] *em.*; abhilikhe S

n.4400  "kiṅjalkābham] *em.\*; "kiṅjalkābha S

n.4401  "āvavarjo] *em.* (on the authority of the Tib.); "āvavarajo S

n.4402  "saśobhanā] *em.\*; "saśobhanā S

n.4403  pratīcchamānaṃ] *em.*; pratīcchamānaḥ S

n.4404  ghātakaṃ] *em.*; ghātakaḥ S

n.4405  raktaʔ] *em.* (on the authority of the Tib.); ratna S
n.4406 pratīcchayantīṃ] em.; pratīcchayanti S
n.4407 ॐiṣad] em.; ॐiṣid S
n.4408 ॐdrśṭim] em.; ॐdrśṭiḥ S
n.4409 muneḥ] em.; mune S
n.4410 ॐodyuktoto] em.; ॐodyuktom S
n.4411 muneḥ] em.; mune S
n.4412 ālikhe] em.; ālikhe S
n.4413 ॐvṛttato] em.; ॐvṛtto S
n.4414 sadodyuktoḥ] em.; sadodyuktoḥ S
n.4415 kīrtitāḥ] em.; kīrtitā S
n.4416 śravakā] em. (on the authority of the Tib.); sādhakā S
n.4417 ījtvā] em. (on the authority of the Tib.); jītvā S (unmetrical)

n.4418 ॐdarśanād] em.; ॐdarśanā S
n.4419 ॐko yasya] em.; kāyesya S
n.4420 āmantrayate] em.; āmantrayeta S
n.4421 āryamaitreyah] em.; āryamaitreyam S
n.4422 citrāpayavyāḥ] em.; citrāpayivyāḥ S
n.4423 krakucchandako] em.; krakutsandakā S
n.4424 bakagrīvī] em.; bakagranīḥ
n.4425 suyāmaś] em.; sayāmaś S
n.4426 ॐvārṣikā] em.; ॐvarṣika S
n.4427 ॐnāgakesarādibhiḥ] em.; ॐkesarādibhiḥ S
n.4428 pūjana] em.; pūjaja S
n.4429 paṭamucyate] em. (paṭa probably being a metrically shortened BHS genitive); paṭamucyate S
Here resumes the correspondence with manuscript A.

ñ.4430 kalāṃ] em.; kalā S

ñ.4431 pūjāṃ] em.; pūjā S

ñ.4432 tāyinām] em. (on the authority of the the Tib.); tāpinām S

ñ.4433 °kuberaiḥ] em.; °kuberayoḥ (m.c.?)] S

ñ.4434 °āditye] em.; °ādityaṃ S

ñ.4435 vaśyānām abhayapradāya] em. (on the authority of the Tib.); vaśyānām bhayapradāya S

ñ.4436 jaya] S; jayaḥ A

ñ.4437 °šeše sva] S; °šeṣaśvaḥ A

ñ.4438 °yanayaḥ] S; khaṃ jayaḥ A

ñ.4439 vākyeda] S; vākyedaṃ A

ñ.4440 vākyeda] S; vākyedam A

ñ.4441 °šobhana?] A; °šobhanaṃ S

ñ.4442 °samaye] A; °samayā° S

ñ.4443 antato] A; antato S

ñ.4444 bhāṣiṣye] S; bhāṣitum A

ñ.4445 vīryakrayena] em. (supported by the Tib.); vīr(?)akrayena A; vikrayena S

ñ.4446 adhaj] em. (on the authority of the Tib.); ata S, A

ñ.4447 vāṣṭaṃ] A; cāṣṭaṃ S

ñ.4448 °vāsitaḥ] em. (on the authority of the Tib.; also indicated by the count of missing syllables in A); °sitaiḥ S

ñ.4449 °odakena] A; °odake S

ñ.4450 supidhānapihitaṃ] A; supidhānaṃ pathimāṃ S

ñ.4451 aṣṭāṣaṣṭaavāraṃ] S; aṣṭasahasravāraṃ A

ñ.4452 siddhim] A; siddhir S

ñ.4453 avilambita°] S; mā vilambita° A
suguptaṃ | em; suguptaṃ S; +++ptam A

ṭhrdayānāṃ | em; ṭhrdayānāṃ A; ṭhrdayānā S
tam | A; tat S

ṭopaviṣṭaṃ | A; ṭopaviṣṭa° S

ṭpithasāṃsthāpitaṃ | A; ṭpithasthaṃ sthāpita° S

siṃhāsanopaviṣṭaṃ | S; siṃhāsanopaviṣṭena A

īṣat° | A; īṣa S

sthitakam | A; sikatam S

śaratkāṇḍagaurō | em; sa++kāṇḍagauram A; om S

ṭcamara° | em. (on the authority of the Tib.); ṭcamaraḥ S; ++ ++ ++ A

ṭviṭapotthitaṃ | S; ṭviṭapo sthitau A. The dual ending doesn’t agree with the plural ending of the noun that this adjective refers to. The Tib., however, attests that they belong together.

padmāni | S; padmāsanāni A

ratnapādapitham | A; ratnapitham S

śvetapadmāsanasthaḥ | em; śvetapadmāsanasto A; om S

ṭratnākaram | A; ṭpadmākāraṃ S

ṭpadma° | A; ṭpuṣpa° S

ṭvaṣṭabdhapadanādaṃ | em; ṭvaṣṭabhya padmanādaṃ A; ṭvaṣṭabdhanābhaṃ S

sitavarṇau | em; sitavarṇau A; sitavarṇa S

ahibhogārddhāṅkita | em; atibhogārddhāṃkita° A; ahibhogāṅkita° S

nirīkṣamāṇo | S; nirīkṣamāṇau A

ṭkaṭacchuka° | em; ṭkaṭacch+ka° A; ṭkaṭacchaka° S

ṭri° | S; cchanda° A

cābhilikhet | conj; cā ++ ++ khet A; vā abhilikhet S
The lacunae in S indicate that the entire first pāda is missing in T. In A, however, the missing part corresponds to just one syllable. The Tib. does not account for the missing text at all.

The correspondence with manuscript A ends here, to resume again in chapter 12.

The MMK text seems to favor the spelling sādhanopayika rather than sādhanopāyika.

°ramaṇa°
n.4500 grahīṭavyam em; grahātyam S

n.4501 °sahasrāṇi em; °sahasrā S

n.4502 sādhanopāyikaṃ em; sādhakamopayikaṃ S

n.4503 pūrakaḥ em; pūraka S

n.4504 sukhoṣṇāṃ em; sukhoṣṇaṃ S

n.4505 °āṃtisāre em; °āyatisāre S

n.4506 Muleśu is not reflected in the Tibetan translation.

n.4507 °ādvālya (°āksālya?) S

n.4508 °viṣṭabdho (visnigdhā?) S

n.4509 yatkiñcid em; yatkiñci S

n.4510 caikikṛtya em; cekikṛtya S

n.4511 grāma° (on the authority of the Tib.); yāma° S

n.4512 °lakṣam em (although the Tib. reflects °śatam, the number should perhaps be the same as the number of lighted lamps, i.e., 100,000); °lakṣaṇam S

n.4513 ārabhet em; ārabhe S

n.4514 °puṣpānāṃ conj; °puṣpām S

n.4515 vāhayet em; vāhaye S

n.4516 tarjayitavyāḥ em; tarjayitavyā S

n.4517 kārāpayet em; kārāpaye S

n.4518 dvīpake em; dvīpakaṃ S

n.4519 kuryāt em; kuryā S

n.4520 yamune conj; yumane S

n.4521 tatrapīḥ em; tatrapīḥ S

n.4522 puravare em (on the authority of the Tib.); puraghare S

n.4523 °sambhavāḥ em; °sambhavā S
n.4524 karvaṭāḥ em.; karvaṭā S
n.4525 layane em.; lapane S
n.4526 śūnyāyatane em.; śūnyamāyatane (unmetrical) S
n.4527 japet em.; jape S
n.4528 gacchet em.; gacche S
n.4529 'travat em.; travat S
n.4530 vaset em.; vasat S
n.4531 gacchet em.; gacche S
n.4532 varjayer em.; varjaye S
n.4533 °ācaret em.; °ācare S
n.4534 śraddhādhimuktena em. (on the authority of the Tib.); śraddhāvimuktena S
n.4535 sākṣāt paśyati em.; sākṣāt paśyati sākṣāt paśyati S
n.4536 sugupta° conj.; sagupta S
n.4537 °siddhiṃ em.; °siddhiḥ S
n.4538 mūrdhnina° em.; mūrdhnira S
n.4539 maṇḍam em. (on the authority of the Tib.); maṇḍalam S
n.4540 ucchoṣaṇe 'mrta° conj.; ucchoṣaṇa amṛta S
n.4541 °vidhir em.; °vidhiṃ S
n.4542 °mātreṇaiva em.; °mātraṇaiva S
n.4543 kāryavān em.; kāryāvān S
n.4544 acchambhinam S; aśaṅkinam? (conj.)
n.4545 'tyanalaso em.; nyanalasaḥ S
n.4546 vajrābja° em. (on the authority of the Tib.); vajrānta° S
n.4547 jarābālyor em.; jarābālyo S
n.4548 tathāmānīṅgitajño em.; tathā mānī īṅgitajño (unmetrical) S
ekākicara° | em.; ekākicara° S
siddhikāmais | em.; saddhikamas S
kartavyaṃ | em.; kartavya S
tuṣṭiṃ | em.; tuṣṭi S
daded | em.; dade S
sārdha° | conj. (based on the Tib.); sādhva° S
va | S (= eva)
kuryānugrahahetutah | S (= kuryād anugrahahetutah)
gacched | em.; gacche S
samāhitah | em. (on the authority of the Tib.); samāsataḥ S
’smiñ | em.; ’smi S
sunirmalam | em.; sanirmalam S
vilaṅghayet | em.; vilaṅghaye S
tāyinam | conj.; tāpinam S
buddhān | conj.; (unmetrical) buddhānāṃ S
pāpadeśanā | em.; yāpadeśanā S
japet | em.; jape S
parakarmapate | em. (on the authority of the Tib.); parakarmapate S
tasmāj | em.; tasmā S
jantuvigate | S; japavigate (the reading reflected by the Tib.)
codite | S (= ca • udite)
dite | S (= udite, m. c.)
muneḥ | em. (on the authority of the Tib.); munau S
sa | conj. (based on the Tib.); na S
mantramūḍhā | em. (on the authority of the Tib.); yatra mūḍhā S
n.4574    ceṣṭitāḥ [conj.; ceṣṭitāḥ S
n.4575    'śuce] em. (on the authority of the Tib.); śuce S
n.4576    kuṇapaṇaiva] em. (on the authority of the Tib.); kuṇameṇaiva S
n.4577    strīṣu S (the Tib. reflects teṣu)
н.4578    digdeśaṃ] em. (on the authority of the Tib.); dideśaṃ S
n.4579    āviṣet] em.; āviše S
n.4580    cāghṛṣet] em.; cāghṛṣe S
n.4581    °sudham] em.; °sudyam S
n.4582    °parisrute] em.; °pariśrute S
n.4583    kuryāt] em.; kuryā S
n.4584    yaj] conj.; ya S
н.4585    kuryāc] em.; kuryā S
н.4586    gacchet] em.; gacche S
н.4587    vase] em.; vaše S
н.4588    atithim] em. (on the authority of the Tib.); tithim (unmetrical) S
н.4589    bhūtotsāraka] em.; bhūtostāraka S
н.4590    °ceṣṭitāḥ] em.; ceṣṭitā S
н.4591    karma°] em. (on the authority of the Tib.); dharma° S
н.4592    °sthitiḥ] em.; °sthitiḥ S
н.4593    yathaiva • akṣam abhyajya] em.; yathaiवाकṣapabhyajya (unmetrical) S
н.4594    saṃniśritāś] em.; saṃniśtrāś S
н.4595    bhūti°] em. (on the authority of the Tib.); bhūmi° S
н.4596    muninām] conj.; munibhiḥ S
н.4597    bhūti°] em. (on the authority of the Tib.); bhūta° S
н.4598    mā vilamba mā vilamba] em. (on the authority of the Tib.); mā vilamba S
n.4599  In the Tibetan translation, *asmīṃ kalparājottame* begins the next paragraph.

n.4600  tataḥ] *em*.; gataḥ *S*

n.4601  pratiṣṭhāpya] *em*.; pratiṣṭhāpya pratiṣṭhāpya *S*

n.4602  siddha°] *em*.; siddhya° *S*

n.4603  bhagavat] *em*.; bhagavāṃ *S*

n.4604  samāsato 'nuṣṭheyā] *em*. (on the authority of the Tib.); samator anuṣṭheyā *S*

n.4605  gacche] *em*.; gacche *S*

n.4606  chorayitvā] Vaidya; sthorayitvā *S*

n.4607  aṭed] *em*.; aṭe *S*

n.4608  jagdhet] *em*.; jagdhe *S*

n.4609  bhakṣet] *em*.; bhakṣe *S*

n.4610  varjayet] *em*.; varjaye *S*

n.4611  ādaded] *em*.; ādade *S*

n.4612  annaṃ] *em*.; anna *S*

n.4613  bhuñjīta • anyebhyah] *em*.; bhuñjīta bhuñjītānyebhyo (unmetrical) *S*

n.4614  ādaded] *em*.; ādade *S*

n.4615  evaṃ] *em*.; eva *S*

n.4616  vidhidṛṣṭān] *em*.; vidhidṛṣṭāṃ *S*

n.4617  sarvaduṣṭān] *em*.; saduṣṭāṃ *S*

n.4618  The Tibetan transliteration reads *nadivarā vārīne*.

n.4619  The Tibetan transliteration reads °śrūpine.

n.4620  phaṭ phaṭ] *em*. (on the authority of the Tib.); sphaṭ sphaṭ *S*

n.4621  upaśamanārtham] *em*.; upraśamanārtham *S*

n.4622  notsṛjet] *em*.; notsṛje *S*

n.4623  °vikaraṇa°] *em*.; °vikiraṇa° *S*
n.4624 atrāṇam \textit{em.}; antrāṇam S

n.4625 aśaraṇaṃ dīnaṃnasam \textit{em. (on the authority of the Tib.)}; aśaraṇa dīnaṃnasam S

n.4626 dūṣya° \textit{em. (on the authority of the Tib.)}; duṣpa° S

n.4627 vyāma° \textit{em. (on the authority of the Tib.)}; dhyāya° S

n.4628 kuryāt \textit{em.}; kuryā S

n.4629 saptamaḥ \textit{em. (on the authority of the Tib.)}; sattamaḥ S

n.4630 prasṛuto \textit{em.}; praśruto S

n.4631 yatnād \textit{em.}; yatnā S

n.4632 ca tyajed \textit{em.}; caityajed S

n.4633 °buddhais \textit{em.}; °buddhes S

n.4634 mohinaḥ \textit{em.}; mohitaḥ S

n.4635 nāvamanyam \textit{em.}; cāvamanyam S

n.4636 vividhān karmān \textit{em.}; vividhāṃ karmāṃ (BHS accusative plural) S

n.4637 madhyamān \textit{em.}; madhyamām (BHS accusative plural) S

n.4638 °arthaṃ \textit{em.}; °artha S

n.4639 yāti \textit{em.}; yānti S

n.4640 °sāmyogasādhakaḥ \textit{em. (on the authority of the Tib.)}; sāmyogasādhakaḥ S

n.4641 aprasiddhāḥ \textit{em.}; aprasiddhā S

n.4642 ārabhyam \textit{em. (on the authority of the Tib.)}; ārabdham S

n.4643 ye \textit{conj. (based on the Tib.)}; me S

n.4644 yuktih \textit{em.}; yukti S

n.4645 puṣkalāṃ Vaidya; sañjī . . . (text illegible) S

n.4646 °tanthreṣu \textit{em. (on the authority of the Tib.)}; °mantreṣu

n.4647 bhavet \textit{em.}; bhave S
Here resumes the correspondence with manuscript A.
For nityam the Tibetan has cho ga ("rite"), which seems to reflect a different reading.

...
Here ends the correspondence with manuscript A, to resume again in chapter 13.
n.4719 Here resumes the correspondence with manuscript A.

n.4720 uttiṣṭha] S; tiṣṭha tiṣṭha A

n.4721 cocchritam] em.; cocchṛtam S; cotsṛjam A

n.4722 snigdhākāraṃ praśastaṃ] A, M; snigdhākārapraśastaṃ S

n.4723 cāpi] A, M; vāpi S

n.4724 kṛmibhir] A; kṛmibhir na ca S

n.4725 cāpi] A; vāpi S

n.4726 anyavarno 'prakṛṣṭās] em.; anyavarna prakṛṣṭās S; anyavarnāprakṛṣṭās A

n.4727 adhamāś] A; adharmaś S

n.4728 samārabhet] em.; samārabhe S


n.4730 tataḥ] A; tathā S

n.4731 caiva] A; ceva S

n.4732 varjitaṃ] A; vivarjitaṃ (unmetrical) S

n.4733 sikatā° M; sīṁhatā° S

n.4734 saṃskṛtam] A; saṃsthitaṃ S

n.4735 vediṃ] A; vediḥ S

n.4736 maṇḍalākṛtim] A; maṇḍalākṛtiḥ S

n.4737 dvihastaṃ] A; dvihastā S

n.4738 tiryam] A; tiyam(??) S

n.4739 tathā mṛṣṭe] A; parāmṛṣṭe S

n.4740 kuryād dhomaṃ] A; ku+ dhomaṃ S

n.4741 homakarme tu] A; homakarmiti S

n.4742 hastamātraṃ tataḥ] S; hastamātrataḥ A

n.4743 sthitā] M; sthitāḥ A; sthitam S
śāntikā] S, A; śāntike (em.) M

pauṣṭikā] em. pauṣṭike S, A

udaṁmukhe] A; udaṁmukhā S

sadākālam] S; sadākāryaṇaṃ A

karma tu] em.; karmaṇ tu A; karmaṇi S

“kāṣṭhaḥ] A; ”kāṣṭha S

śuṣkā] A; karmā S

samantāt] M; samantā S; samantān tu A

haritaiḥ] S; rahitaiḥ A

marakatākārasyaṅkāśais] em.; marakatākāraṃ saṅkāśaiḥ A; marakatākāśasyaṅkāśaiḥ S

pāpakakarmāṇi] (em.) M (Tib. sdig pa’i las rnums); pāpakarmāṇi (unmetrical) A; pāvakakarmāṇi S

niṣiddhā] S; niṣiddhāni A

cāmbhaṣo] S; cāmbhaśā A

samantād] M; samantā S

upaspṛṣya] S; upaspṛṣyāḥ A

nānya-m-ambare] em.; nānyam ambare S; nānyasaṃvaraiḥ A (supported by the Tib. gos zhan dag ni bkag ma yin).

upahanyābhiritena S; upahatyābhiritena A, M

“vyajanena] S; “vyajane A

vāpi] A; cāpi S

pravātaye] em.; pravātaye S; pratāpayet A

agnimantrajño] em.; agniṃ mantrajñaḥ A; adhimantrajño S

The correspondence with manuscript A ends here, to resume again in Chapter 18 (this chapter is not included in the Sanskrit edition here, as it has not been translated into Tibetan).
n.4766 'bhyukṣet] em.; 'bhyukṣe S
n.4767 dadyā] em.; dadyā S
n.4768 buddhānāṃ] em.; buddhāna° S
n.4769 vanded] em.; vande S
n.4770 pāpikam] em.; pāyikam S
n.4771 lābhed] em.; lābhe S
n.4772 In place of apratiḥataśāsanānāṃ (“whose instructions are impeccable”), the Tibetan transliteration reflects apratiḥatagatim gatānām (“who follow impeccable conduct”).

n.4773 japet] em.; jape S

n.4774 The form juhyād is metrically shortened.

n.4775 °hetor] em.; °heto S
n.4776 argha°] em.; ardhā° S
n.4777 cābhyanumoditaṃ] em.; cānubhyamoditaṃ S
n.4778 samanantara°] conj.; samantaratna S
n.4779 abhūvan] em.; abhūvaṃ S
n.4780 avalokya] em.; alokya S
n.4781 paṭe] em.; paṭo S
n.4782 cânupāyane] conj.; cânupāpane S
n.4783 °pariṣṭād] em.; °pariṣṭā S
n.4784 puṣpajātāni] em.; puṣpajātini S
n.4785 tathānyān gandham āśritān] em.; tathānyāṃ gandham āśritām S
n.4786 śāstur viśvaṃ] em.; śāstuviśvaṃ S
n.4787 munim] em.; muniṃm S
n.4788 °kūrparam] em.; °karpūram S
n.4789 bhagavato 'dhaḥ] em.; bhagavatasyādhaḥ (unmetrical) S
ālikhet] em.; ālikhe S

divyāvāra] em. (on the authority of the Tib.); divyācāra S

mālopajvalate] em.; mālopajya jvalate (unmetrical) S

vijayetyākhyā] em.; vijayetvākhyā S

śrīkaṇḍaṃ] em.; śrīkaṇṭhaṃ S

samaipurāṇa] is this a metrically lengthened samplutam?

triśūlaṃ] em. (on the authority of the Tib.); triśūlaṃ S

ākṛṣṭā] em. (on the authority of the Tib.); ākṛṣṭāḥ S

svāmī] conj. (based on the Tib.); śvāmī S

mahān] em.; mahām S

laukikān lokamantrā] em.; laukikām lokamantrā S

adūṣayan sarvabhūtān] conj. (based on the Tib.); dūṣayaṃ sarvabhūtānāṃ S

kuryāt] em.; kuryā S

ākāṃkṣayan] em.; akāṃkṣayam S

samantāį] em.; samantā S

yāvad] em.; yāva S

nīṣṭhas] em.; nīṣṭas S

lokān buddhakṣetraṇ] em. (on the authority of the Tib.); lokāṃ buddhakṣelāṃ S

śāstubimbākhye] em.; śāstuvimvākhyā S

mantre kaikasamantrite seems to be a “metrical” sandhi for mantre ekaika-

nyaset] em. (on the authority of the Tib.); nyase S

āṣṭaṃ] em. (on the authority of the Tib.); āṣṭhaṃ S

gachet] em.; gacche S

acchindyaṃ] conj.; acindyaṃ S
n.4814  kalaśaṁ *conj.* (based on the Tib.); kamalaṁ *S*

n.4815  bhūṣaṇāniha] metrically shortened *bhūṣaṇānīha?*

n.4816  uttiṣṭhet] *em.; uttiṣṭhe S*

n.4817  °karime] *em.; °karma S*

n.4818  °siddhiṃ] *em.; °siddhi S*

n.4819  yatkarma] *em.; tatkarma S*

n.4820  mukham] *em. (on the authority of the Tib.); sukham *S*

n.4821  °pasarginā] *em.; °pusarginā S*

n.4822  °ādibhir] *em.; °ādibhi S*

n.4823  °paṭa°] *conj. (based on the Tib. which reads “painting”); °paṭala° *S*

n.4824  °sarvārtha] *em. (on the authority of the Tib.); °sarvathā *S*

n.4825  guhācatvarakesu] *V; guhā ca varakesu S*

n.4826  tada] *em.; tada S*

n.4827  kumārarūpiṇa] *S; kumārarūpiṇe D*

n.4828  darśaya] *D; darśayam° *S*

n.4829  bhūtisamudbhāvāya] *conj.; bhūti samudbhāvaya *S; bhūmimudbhāva *D*

n.4830  ubhayāgrān] *em.; bhayāgrān S*

n.4831  vai] *em.; ve S*

n.4832  tu plutaṃ] *conj.; tṛplutaṃ *S*

n.4833  yatrastrha] *em. (on the authority of the Tib.); tatrastho S*

n.4834  ātmadehastrhaḥ] *em.; mātmadehastrho S*

n.4835  paśye] *em.; paśye S*

n.4836  codyānaṃ] *em.; codpānaṃ S*

n.4837  udakaughai] *em.; udakoghai S*

n.4838  paśyaec] *em.; paśyaic S*
bhakṣaṇāc plunge; bhakṣaṇā Ś
āsanam plunge; āśana Ś
śayanam plunge; sayana Ś
eka plunge; anyeka Ś
vindyāt plunge; vindyā Ś
samantād dhy plunge; samantā hy° Ś
°skandha° conj; °saṅkṣadha°
prayoga plunge (the gender of prayoga seems to have been changed metri causa); prayogadhyu uktani Ś
saṃyuktās plunge; saṃyuktos Ś
śūnyārtha plunge (on the authority of the Tib.); śuddhyārtha° Ś
seve plunge; seve Ś
na siddhyarthā conj. (based on the Tib.); bhidyarthā (unmetrical) Ś
svape plunge; svape Ś
paittikasya plunge; paittikasyā Ś
sadāprājño plunge (on the authority of the Tib.); sadā prājño Ś
hrṭsthiro plunge (on the authority of the Tib.); hrṭsthiro Ś
bhave plunge; bhave Ś
ākāṃkṣayan plunge; akāṃkṣayam Ś
sattvārtha plunge (on the authority of the Tib.); sarvārtha° Ś
dharmārtha plunge; dhamārtha° Ś
siddhir plunge; siddhi Ś
sa devarāṭ conj. (based on the Tib.); tad eva rāṭ Ś
°rthayuktānāṃ plunge (on the authority of the Tib.); °rtham uktanāṃ Ś
°nāthai plunge; °nāthai Ś
n.4863 dūrva°] *em. (on the authority of the Tib.); pūrva° S
n.4864 tasya-m-iṣyate] *conj.; tasya śiṣyate S
n.4865 stryākhyo] *em. (on the authority of the Tib.); stryākhyā° S
n.4866 °devi°] *em.; °devi° S
n.4867 mohajah] *em. (on the authority of the Tib.); mahojaḥ S
n.4868 atipānarataḥ] *em. (on the authority of the Tib.); atimānarataḥ S
n.4869 vistīrṇakaṭinaḥ] *em. (on the authority of the Tib.); vistīrṇaḥ kaṭhinaḥ S
n.4870 ātāmra] *em.; ātāmvra S
n.4871 °bimba°] *em.; °bimbha° S
n.4872 kaṭinaḥ] *em.; kaṭhinaḥ S
n.4873 siddhiḥ] *em. (on the authority of the Tib.); śuddhi S
n.4874 tasmin] *em.; tasmi S
n.4875 hrāsyāyāṃ] *em.; hrasyāyāṃ S
n.4876 janyante] *em.; janayante (unmetrical) S
n.4877 müḍhāś] *conj. (based on the Tib.); mürdhvāś S
n.4878 satvaram] *em.; sattvaram S
n.4879 kālam akālam caṇuhetavah] *em. (based on the Tib.); kālaṃ kālaṃ yānuhetavah S. Both readings are hypermetrical; contextually, however, the emended seems to make better sense.

n.4880 cakret] *em.; cakre S
n.4881 sadhūminam] *em. (on the authority of the Tib.); sadhūbhīnām S
n.4882 prasannānāṃ] *em.; prasannā S
n.4883 mantra-m-uktibhir] *em.; mantramuktibhir
n.4884 mānuṭāśṛtā S
n.4885 puṇyatām?] *conj. (based on the Tib.); punas tam S
n.4886 °bāliśa°] *em.; °bālisa° S
saṃsāraughe?

kuśalākuśalakarmajñair] em. (on the authority of the Tib.); kuśalaiḥ kuśalakarmajñair (unmetrical) S

bhūtale loke] em.; bhūtalā le ke S

vāyur] em.; cāyur S

kathitaṃ] em.; kathite S

sarvajñajñānjñeyam] em. (on the authority of the Tib.); sarvaṃ jñānjñeyam S

asmin] em.; 'smiṃ (unmetrical) S

vidyate] conj.; vi + + + S

abandhyam] em.; avandhyam S

tryadhvikeṣu] em.; tryadvikeṣu S

“niśpattir] em.; “niśpatti° S

pañcadaśamaḥ] em.; trayodaśamaḥ S

avalokya] em.; alokya S

tadā] em. (on the authority of the Tib.); mudā S

sarvākāro°] em. (on the authority of the Tib.); mantrākāro° S

saptamaṃ tu] em. (on the authority of the Tib.); saptamantra° S

'namasya] em. (m.c. for 'namasyat?); namasya S.

praṇetāro] em. (supported by the Tib.); praṇitāro S

“vibhūnām] em.; “vibhūnām S

satyākṣaya°] em.; satyayākṣaya° (unmetrical) S

satataṃ dānaratā] em. (on the authority of the Tib.); sa tadānaratā S

siddhir bhavet] em.; siddhi bhave S

sadā] em.; sada S

mañjuvare] em. (on the authority of the Tib.); mañjudhare S
n.4911 māraṃ] *em.*; māra S

n.4912 tathā] *conj.* (based on the Tib.); tathāgata (unmetrical) S

n.4913 śriyām] *em.*; śriyā me (unmetrical) S

n.4914 mañjuśrīti] *em.*; mañjusirīti (unmetrical) S

n.4915 aparyastam aśuddho] *em.*; paryastava śuddho (unmetrical) S

n.4916 *Bhaveyam* seems to be a BHS sandhi of *bhave* (for *bhavet*) and *iyam* (i.e., *iyaṃ* [bodhiḥ]).

n.4917 bhaved yā] *em.*; bhaveyā S

n.4918 tvadiya] *em.*; tmadiya S

n.4919 śoḍaśamo] *em.*; caturdaśamaḥ S

n.4920 °ākṛṣṭavān] *em.*; °ākṛṣṭavā S

n.4921 buddhānāṃ] *em.*; budhānāṃ S

n.4922 °ānyonyam] *conj.* (based on the Tib.); °ānto 'nyam S

n.4923 bhūtābhiniṣpattir] *em.*; bhūtābhiniṣpatti° S

n.4924 nirdahyante] *em.*; nirdahante S

n.4925 evaṃvidham] *em.*; eva vidham S; (the Tibetan text reflects the reading ekavidham)

n.4926 eva] *em.* (on the authority of the Tib.); evaṃ S

n.4927 'nyallakṣyate] *em.*; 'nya lakṣyate S

n.4928 samāśritya] *em.*; samāṣṛtya S

n.4929 dṛṣyate] *em.*; dṛṣyati S

n.4930 °phalā] *em.*; °phalā° S

n.4931 °bhayaḥ] *em.*; °bhayoḥ S

n.4932 mantrabalaṃ] *em.* (on the authority of the Tib.); mantravrāṇa S

n.4933 bhagnāsau namucis] *em.*; balāsau bhagnāśau namuciṃs (hypermetrical) S

n.4934 mahāvīryaḥ] *em.*; mahāvīryā S
Here begins the correspondence with manuscript R.

From this chapter onward, the chapter numbers here are out of step with those in the Tibetan version. Chapters 18 to 23 are missing from the Tibetan text and have been left out of the Sanskrit edition here.

The lacuna is only in S.

Here resumes the correspondence with manuscript A.

The correspondence with manuscript A ends here (A36r5), to resume later in this chapter.
n.4958  na ca teṣāṃ] R; na eteṣāṃ S
n.4959  kṛtayuge] R; kṛtau yuge S
n.4960  nārkacandrā] S; nāvacandrī R
n.4961  śubhāsubham] S; śubhaṃ R
n.4962  sattvā] S; sarvā R
n.4963  sadā] R; samā S
n.4964  saṃsthāḥ] en.; saṃsthā R; saṃsthāṃ S
n.4965  sasurāsura°] R; sasurāsuraḥ // sambhavaṃ S
n.4966  tato madhyame] R; tato madhyame / madhyame S
n.4967  khakkhaṭatvam] en.; khakkhaṭatvam R; khakhaṭatvam S
n.4968  kathitaṃ] R; tat kṛtaṃ S
n.4969  gāruḍitanum] R; gāruḍīṃ tanum S
n.4970  cāriṇām] R; vāriṇām S
n.4971  paiśācītanur] en.; paiśācītanu R; paiśācīṃ tanu S
n.4972  upapattivaśān] S; upavasāṃ R
n.4973  kāraṇāt] S; kāraṇā R
n.4974  śilpa°] S; śilpā° R
n.4975  jyotiṣam] R; jyotīsa S
n.4976  tathājñānaṃ] en.; tathā jñānaṃ S
n.4977  cirā] S; vinā R
n.4978  acyutaṃ conj.; yacyutaṃ S; sūcyataṃ R
n.4979  samyaksambodhir] en. (on the authority of the Tib.); samyakṣa (unmetrical) S; samānsa paripeṣṭya (unmetrical) R
n.4980  yaṃ] S; haṃ R
n.4981  gati°] R (supported by the Tib.); bhūti° S
n.4982  ājyotiṣāḥ] en.; ājyotīṣā R; ājyotiṣāṃ S
n.4983  adharmiṣṭhāṃ] R; adharmiṣṭhā S

n.4984 °jyotiṣah] em.; °jyotiṣa° S

n.4985  karma] R; mantre S

n.4986 ajāyate] S; ajāyatas R

n.4987 jāṭiṣu] R; jāpiṣu S

n.4988 rakṣanīyo(?)] em.; rakṣanīyā S

n.4989 prakṛṣṭā lokamukhyās] R; prakṛṣṭo lokamukhyais S

n.4990 kumārah] R; kumāra° S

n.4991 °tatkṣamaḥ] (m.c.?) S; °kṣamaḥ R

n.4992 Here resumes the correspondence with manuscript A.

n.4993 °bhūtāni S, A; °bhūṣitāni (unmetrical) R

n.4994 śubhāśubhalodayā] S, A; śubhalodayā R

n.4995 karmavādinyo] S; karmmavādinyo A; karmādibhyo R

n.4996 siddhiyātraṃ] S; siddhi°yā R; siddhimātran A

n.4997 jātake yukta] A, R; jātakeṣu tu S

n.4998 parimardate] S; parimarddate A; parimarddane R

n.4999 dhārmikaḥ] S; dhārmmikaḥ A; vādika R

n.5000 vyakte] A, R; vyakta° S

n.5001 °samppanno] em.; °samppannaḥ S, A; °samppanna R

n.5002 tasya] R; tasya tasya (unmetrical) S, A

n.5003 meṣarāśiḥ] R; meṣarāṣi A; eṣa rāśi° S

n.5004 sampadāṃ] A, R; sammadā S

n.5005 aiśvaryaṃ] A, R; aiśvarya° S

n.5006 asya] S, A; puṣya° R

n.5007 tathāditye] R; yathānityaṃ S, A
n.5008  "kṣaṇonmeṣanīmīṣam" A; "kṣaṇān meṣanīmīṣam" S; kṣaṇoloṣanīmīṣam R

n.5009  ca yo] S; vaśya yo A; bhayo R

n.5010  ato jātito\{unmetrical\} S; ajāto jātito A, R

n.5011  vyatimiśre prajātāke\} S; vyatimiśreṣu jātāke A, R

n.5012  varṇitaiḥ\} S; varṇnītai R; kīrīttītā A

n.5013  bṛhaspate graha-m-īkṣite] em.; bṛhaspategrahamūkṣitā S; vṛhaspate

grahamū*tà A; vṛhaspatigraham īkṣatā R

n.5014  iṣyate\} S, A; īkṣate R

n.5015  grahadārśanān[?]] em.; grahadārśana S

n.5016  samyajñānā] S; samyajñāta A; samyajñātaṃ R

n.5017  bhārgavair\} S; bhārgave A, R

n.5018  "cīhnite\} S, A; "cīhnitai R

n.5019  maithunapriyah\} S, A; om. R

n.5020  śanaiścare] em.; śyanaiścare A; śanaiścarī R; śanīśvarī S


n.5022  kāleti\} S, A; kālebhī R

n.5023  karkaṭako\} A; karkaṭako R; kaṭako (m.c.?) S

n.5024  "yam udāḥṛtah\} S, A; samudāḥṛtas R

n.5025  rājya\} S, A, om. R

n.5026  bhāskarasya bhavet kṣetraṃ\} A; bhāskaraḥ sa bhavet kṣetraṃ R; bhāskaraḥ

sa bhavet kṣetraḥ S

n.5027  Is udyante a BHS form of udyati (locative singular of udyat)?

n.5028  eṣu\} S, A; eṣa R

n.5029  sāmsā] em.; sāmsā A; saṃśā S; sāśa R

n.5030  nakṣatresv eṣu\} R; nakṣatresv eva A; nakṣatresv ca S

n.5031  bhavet\} em.; bhaveta R; bhave S, A
n.5032  ubhau S; *bhau A; budho R
n.5033  tārakāṃ śreṣṭhāṃ A, R; tārakā śreṣṭhā S
n.5034  pūraṇāḷ jātir em; pūraṇāḷ jātih S, A; pūraṇā jātir R
n.5035  citrāṃśa° A; citrāṃśaṃ S, R
n.5036  hrījyā R; hrīśā S; hrī A
n.5037  dhanam A, R; dhruvam S
n.5038  anurādhe dṛṣṭanākṣatre em; anurā°e dṛṣṭanākṣatre A; anurādha dṛṣṭanākṣatre S; anurādho dṛṣṭanākṣatraiḥ R
n.5039  karmasādhanam] S, R; sarvakarmmasādhanam A;

n.5040  jātir em; jātih A; jāti S, R
n.5041  vijitasaṅgrāmo] em; vijitasaṅgrāmaḥ S; vijjvati saṃgrāma° A; varjitaṃsaṃgrāma° R
n.5042  svasutasyaiva] A, R; svasutaś caiva S
n.5043  pālitah] em; pālitā S
n.5044  dīrghāyuśo] S, R; dīrghāyuśāśo A
n.5045  jāto] A, R; jāyato S
n.5046  vā] A, R; vāpi S
n.5047  mūle ante] A, R; mūle yatne S;

n.5048  ucyate] S, A; udyate R
n.5049  sa na saṃśayaḥ] S; śaśau na saṃśaya R; sobhanaṃ yaśaḥ A
n.5050  tārunye] S, A; vāruṇo R
n.5051  janā] A, R; jinā S
n.5052  syāc chravaṇaḥ] em; syāc chravaṇaṃś A; syā śravaṇaś R; syā śravaś S
n.5053  kirtyate] em; kirttyate A; prakīrtyate S
n.5054  śreṣṭhanākṣatro] em; śreṣṭhanākṣatraḥ S; ṇakṣatra A
n.5055  jātakam eṣu] em; jātakam eṣu A; jātakam eṣa R; jātakarmeṣu S
n.5056  nirgate] S, A; nirjate R
n.5057  dṛśyante] A, R; dṛṣyate S
n.5058  raktalocanā] R; raktāntalocanā (unmetrical) S, A
n.5059  sadā] S, A; sahā R
n.5060  viparītā dṛśyante] A (supported by the Tib.); viparītāṃ dṛṣyate R; daridravyādhito S
n.5061  pūrvabhadrapadā] S; pūrvabhadrapadan R; pūrvābhādrapadaṃ A
n.5062  tathā] S, R; tadā A
n.5063  candraiḥ śukrainaiva S; caṇḍre śukreṇaiva A; candre śukleneva R
n.5064  dhīmatā] S, R; dhīmatāṃ A
n.5065  ceṣṭitaśuddhitāḥ] S, R; ceṣṭitāṃ śuddhiḥ A
n.5066  krūrakarme] S, R; krūrakarma A
n.5067  mṛtyo] A, R; mṛtyo S;

n.5068  buddhimanto] A; buddhimantyo S; buddhir vantā R
n.5069  udāhṛtaḥ] S; udāhṛta R; udāhṛtāḥ A
n.5070  mīnarāśiḥ] en.; mīnarāṣi S, A; ++ ++ śe R
n.5071  jātakam eṣu] en.; jātakaṃ eṣu A, R; jātakarṇeṣu S
n.5072  nityastho] R; nityasthā S, A
n.5073  rātryāṃ] R; rātryā S, A
n.5074  tu] A, R; om. (unmetrical) S
n.5075  savitottthite] en.; savitottthite R; savitottthito A; savitā sthite S
n.5076  īṣadanusthitam] R; īṣadutthitam S; īṣadutthita A
n.5077  stokamātṛavinirgatam] S, A; stokamātraṃ ca vinirgatam R
n.5078  S indicates missing text with lacunae; A and R, however, do not include any additional text.

n.5079  āvaśeṣe] S; āvaśeṣaṃ R; āvaśeṣan A
śukreṇaiva] *em.* (on the authority of the Tib.); śuklenaiva R; śukle ścaiva A; śuklataiva S

suyojitaḥ] S; sayojitaḥ A; supūjitāḥ R

brahmacārinah] A, R; brahmācārinah S

prācīṃ diśam] A; prācīn diśam R; prācīṃ diśa sam° S

na teṣāṃ] S; tadeṣām A; eteṣām R

sthalacāriṇyo] A, R; mūlacāriṇyā S

jalaughe] A, R; jalaugha S

jhaśānām] *em.*; ṛśīnām S, A; puruśānām R

rāśir eva] S, A; rāše caiva R

ābhiviksyaṃte] S; ābhiiiksyaṃte A; ābhimiksante R

ādhipatyam] A; ādhipatyam tu (unmetrical) S; ādhipan tu R

anekadhā] A, R; anekadhāḥ S

tividhā] A; tṛvidhā S; *em.* R

āhorātro] *em.*; āhorātraḥ A; āhorātrāḥ S; āhorātrā R

samvatsare prāktah] *em.*; samvatsare prakto R; samvatsare prokto S; samvare prokte A

ṣat] A, R; sam° S

In S there is an extra line after this verse: *mānuṣāṇāṃ tathāyuṣyaṃ śatavarṣāṇi kārtitam.*

bhāno] S, A; tato R

candre caiva] S; candrai eva A

vilumpete] S; vilupyaṃte A; vilupante R

śsamśrtaih] S; āsasṛtaḥ R; āsamśrte A

śirās tathā] S; śira R; śire A

ye 'pi] S; ++ pi A; yasya R
n.5103  mlecchās] em.; mlecchā R; mleccha° S, A

n.5104  tathā] S, R; tadā A

n.5105  antarlinajaneśvarāḥ] em.; antaliṇajaneśvarā R; antarlineśvarā A; anuklīno janeśvaraḥ S

n.5106  bhūmir] em.; bhūmiḥ A; bhūmi R; bhūmi° S

n.5107  narādhipām] S; narādhipām A; narādhipāḥ R

n.5108  anyonyāparundhanām] em.; anyonyāparundhanām A, R; anyo ātapasarundhanā S

n.5109  svāti] em.; svāti A; svātyā S; svātya R

n.5110  jyeṣṭha] R; jeṣṭha S; jyeṣṭhe A

n.5111  bhūri 'smin] em.; bhūri smiṃ S; bhūrismiṃ R; bhūrismiṃ A

n.5112  ādhipateś] S, R; ādhipatiś A

n.5113  mūlanakṣatre] R; mūlanakṣatra° S, A

n.5114  eva] S, A; eṣu R

n.5115  kāmarūpiṇaḥ] S; kāmarūpakā R; kāmarūpāḥ A

n.5116  samudrānte] A, R; samudrānto S

n.5117  lokā] S, R; loke A

n.5118  lokabhājana°] S, R; lokabhājane A

n.5119  sarve te vyastavinyastā] S; sarvo vyastavinyasto R; sarvo +yasta++ ++ ++ s+ A

n.5120  āparundhinā] S; āparu+ino A; āparundhati R

n.5121  mahāmāryo] S, A; mahāvyāryo R

n.5122  durbhikṣaṃ rāṣṭrabhedanam] A, R; durbhikṣarāṣṭrabhedane S

n.5123  hrāsita(?)] R; hrāsi (unmetrical) S, A

n.5124  jvarārogaśūlais] S; jvarāro ** ** śūlais A; jvarārocakarṇaśūlais R

n.5125  vyādhibhiḥ] S; vyādhi° A, R
n.5126  tathā] R; sadā S; ++ dā A

n.5127  °rātraṃ] em.; °rātran A; °rājaṃ S

n.5128  tato] A, R; tamo S

n.5129  hrāsi°] S, R; rāsi° A

n.5130  kliśyate] em.; kliśyante S, A; śliṣyate R

n.5131  'tha] em.; tha A, R; om. (unmetrical) S

n.5132  mukhyo] S, A; mūrkho R

n.5133  °tantrārtha°] A, R; °mantrārtha° S

n.5134  nipuṇaḥ] S, A; niṣunaḥ R

n.5135  °tattvārtha° R; °tatvārtha° S, A

n.5136  °nītimān] em.; °nītimām S; °nītimāṃ R; °nītim++ R

n.5137  prapādyate] S; prapādyante A; prapādyata R

n.5138  śruti°] S, A; gati° R

n.5139  °tarātha] S, A; °tarārtha R

n.5140  vinaśvarāḥ] A, R; 'dhiriśvarāḥ S

n.5141  °sambhavā] S; saṃbhavā A; saṃśayas R

n.5142  kampa] A, R; karma S

n.5143  vindyā] S; vidyā A; vidyāṃ (viṃdyā?) R

n.5144  pāścānyaṃ] A, R; pāścātyaṃ S

n.5145  dviṭīyāyāṃdyā yadi] em.; dviṭīyāyāṃdyā R; dviṭīyāyā** yadā (unmetrical) A; dviṭīyo yadā (unmetrical) S

n.5146  °gatām] R; °gata S; °jām (unmetrical) A

n.5147  saṃvejayanti] em.; saṃvejayati S, R; saṃvedayanti A

n.5148  deśād deśe gamaṃ] R; deśād deśāgamaṃ S; deśoddeśataman A

n.5149  tadā] A, R; tathā S

n.5150  bhindet] em.; bhinde R; bhide S, A
n.5151  tato] A, R; om. S

n.5152  yadi] A, R; yo S

n.5153  hanyate nṛpavaro mukhyah] em.; hanyate nṛpavaro mukhyo A; hanyata nṛpavaramukhyo R; hanyante nṛpavarā mukhyāḥ S

n.5154  tadā] S, R; tathā A

n.5155  kṛtsne] A; kṛtsna R; kṛtsnah S

n.5156  yadi] A, R; yadā S

n.5157  nṛpatayo] A; nṛpato S; nṛpate yo R

n.5158  yām] em.; yāma R; māsa S; yāsa A

n.5159  vijānyān] S, R; vai jānty+ A

n.5160  madhyadeśo] R; madhyadeśe S, A

n.5161  yadā] R; yad+ A; kadā S; om. R

n.5162  ulkā] em.; ulka S

n.5163  eka] A, S; eṣakāle R

n.5164  vakram] R; vakra S, A

n.5165  sitavarnas] em.; sitavarnas R; s+tvaranās A; sitavamās S

n.5166  tathā] A, R; tadā S

n.5167  ’padiśyate] S; pādṛśyate R; padidṛśyate A

n.5168  mṛtyum] em.; mṛtyum A; mṛtyu S

n.5169  pītavarno ’tha kapilo vā vyatimiśro] em.; pītavarno tha kapilo vā vyatimiśro A, R; pītavarnātha kapilā vā vyatimiśrā S

n.5170  karma-m-] em.; karma R (supported by the Tib.); kampaṃ S; varṇa A

n.5171  utpātam] S, R; utpādam A

n.5172  sasvaro] S, A; svasū(u?)ro R

n.5173  krūraghorataro] S, R; tato ’ṛddharātre tu krūraghoratarā A

n.5174  śubhado] S; A; śubho R
n.5175  bharāṇī] S, A; rauhinī R
n.5176  arthaṃ] A; artha S
n.5177  śobhane] S; śobhanā A, R
n.5178  sadā A, R; tathā S
n.5179  naiva] S, R; tenaiva A
n.5180  yātrāṃ] em.; yātraṃ A; yātā S
n.5181  tithiśliṣṭair] em.; tithiśliṣṭai R; tithīḥ śliṣṭaiḥ S; tithiśleṣair A
n.5182  tithim āśritāḥ] A; tithimiśritā S, R
n.5183  loke] S, A; soke R
n.5184  duṣṭāriṣṭa°] S; vrṣṭāriṣṭa° A; drṣṭādrṣṭa° (?) R
n.5185  "bhaṅgāyatam tvaram] em.; "bhaṅgāyatattvaram S; "bhaṅgāyatvaram (unmetrical) A; bhagagatam tvaram] R
n.5186  abhijiś] S, R; abhijaś A
n.5187  suśobhanāḥ] S; suśobhanāḥ A; suśobhāmanaś R
n.5188  bhramaṇo bhrāmaṇaś] S, A; om. R
n.5189  kīrtyate ca subhapradaḥ / somo 'pi varadaś caiva] S; om. A
n.5190  lakṣaṇāḥ] em.; lakṣaṇā A, R; kṣaṇāḥ S.
    n.5191  bahudhā] S; om. A, R
n.5192  "saṃjñakā] S; "saṃjñakāṃ A, R
n.5193  daśamyaṃ] R, daśamyā S; lac. R
n.5194  caturdaśyāṃ] R; caturdaśyā S; +++rdasaṃyaṃ A
n.5195  caturthī caiva] R; caturdaśī (unmetrical) A; lac. S
n.5196  tvarādyā] S; tārādyā R; catvārādyā (unmetrical) A
n.5197  vināyako ha] S, R; vināyakā ha A
n.5198  caturthitaḥ] S, R; caturvidhaḥ
n.5199  gaṇanayā] R; gaṇanā A; gaṇanayor S
n.5200  eṣonmeṣanimešaś] S; mešameṣanimešaś R

n.5201  nāḍikā] em.; nāḍikāś S, A; nāṭirekā R

n.5202  “nādiyo] R; “nādiyā S; “nāḍiko A

n.5203  “ghatyāh] R; “ghaṭyā S, A

n.5204  ratryā] R; ratryaḥ S; ratrya A

n.5205  kṣaṇa°] S, A; lakṣaṇa° R

n.5206  “tāla°] S; “tāra° R; nāḍa A

n.5207  kṣaṇa°] S, A; lakṣaṇa° R

n.5208  kṣaṇā] S, A; lakṣaṇā R

n.5209  parikalpitam] em.; parikalpitaṃ A, R; patikalpitam S

n.5210  etat] S; tataḥ R; lac. A

n.5211  tathā] S, R; tadā A

n.5212  tathā] S, R; tadā A

n.5213  “yāne] em.; “pāne S, A, R

n.5214  viśāradāḥ] R; viśāradā S, A

n.5215  tadā] A, R; tathā S

n.5216  candraḥ] S; candra A; indra R

n.5217  sarvadā] A, R; prakīrtittā S

n.5218  samastaṃ] S, R; samanta° A

n.5219  “maṇḍalau] S; maṇḍasau R; “maṇḍale A

n.5220  kāle kāle] S, A; kālakāle R

n.5221  adhārmiṣṭhe lokabhājane] S, A; adharmiś caiva lokabhāne R

n.5222  candramasam grastaṃ] S; candramasam grast++ A; candra samgrastaṃ R

n.5223  sagrahaś] A, R; saṅgrahaś S

n.5224  raviṇe] S, A; raviše R
n.5225  ṛatre tu sagrahe] S; ṛatreṣu sagrahā A; ṛatre sagrahā R
n.5226  yadā] S, R; tadā A
n.5227  hanyate] S, R; hanyante A
n.5228  ṛstho] S; ṛsthā A, R
n.5229  vilupyate] A, R; vilumpate S
n.5230  udrā] S, A; odrā R
n.5231  janapadāḥ] A; janapadā S, R
n.5232  udrāṇām] S; rāṣṭrāṇām A; ṛjatūnām R
n.5233  aśvinyāṃ] A; aśvinyā S, R
n.5234  dṛṣyeraṇ] R; dṛṣyeraṃ S, A
n.5235  rohiṇyāṃ] S; rohiṇyā A, R
n.5236  kṛttiṃ] R; kṛttikāso S; kṛttikāso A
n.5237  yadā] S; tadā A
n.5238  cānye] S; cānte A
n.5239  dṛṣyante] R; dṛṣyate S, A
n.5240  phalgunyau] A, R; phalgunyo S
n.5241  eva] A, R; eva S
n.5242  hastacitre] om.; hastacitte S, hastacitra A, hastacitas R
n.5243  svātyāṃ] S; svātyāḥ A; svātya R
n.5244  eṣu] S; evaṃ A; eṣa R
n.5245  gṛhyed] om.; gṛhyet A; gṛhye S; gṛhya R
n.5246  vā] S; om. A, R
n.5247  prācyā nrpatiṣ caiva lāḍa°] A; prācyā nrpatiṣ caiva lāḍo° R; prācyo + + + + + + S
n.5248  vaṅgāṅgamāgadho rājā] S; vaṅgāṅgamā**dho rājā A; vaṅgālamagajā R
n.5249  ṛpunarvasvā] S, A; punarvasvau R
n.5250  eṣu] S, A; eṣa R

n.5251  dṛśyate] R; dṛśyati S; dṛṣya A

n.5252  sūrye śaśine] R; sūrye śaśine A; sūryaśaśine S

n.5253  janapadās tathā] A; janapadā tadā S, R

n.5254  °bhayaṃ] S, A; °tamaṃ R

n.5255  °kleśāṃ] S, A; °śleśmāṃ R

n.5256  sarvaṃ] S, A; sarvā R

n.5257  dṛśyeraṇ] R, dṛśyeraṃ S, A

n.5258  tathā] S, A; tadā R

n.5259  °rundhas] A; °rundha S; °ruddhas R

n.5260  °nakṣatraṃ] A, R; °nakṣatra° S

n.5261  °padam tathā] R; °padan tathā A; °padam S

n.5262  bhāno] S, A; nānā R

n.5263  grhyate] S; grhyante R; dṛṣyate A

n.5264  kṛṣṇa°] S, R; rakta A

n.5265  mahāntaṃ] R, A; mahānta S

n.5266  śaśino] R; śaśin* A; śaśinau S

n.5267  °maṇḍalam] A; °maṇḍalo(?) R; °maṇḍalau S

n.5268  pakṣenekena] S, A; prakṣenena R

n.5269  dṛṣyate] S; na dṛṣyate A

n.5270  sarvā] S; satvā A; satva R

n.5271  śaśi˚] em.; śaśino (unmetrical) MSS

n.5272  °maṇḍalam] S, A; °maṇḍarau R

n.5273  divasāny atha] em.; divasāny + ++ A; divasātye 'tha] S; divasānm eva R

n.5274  samāśritā] em.; samāśṛtā S, A; samāśṛtāṃ R
n.5275  sarvā] S; sarve A; sārddha R
n.5276  gaṅgāyāś] em.; gaṅgāyāḥ A; gaṅgā° (unmetrical) S, R
n.5277  kukṣau] S, R; **ktair A
n.5278  durgagahvaram] em.; durggagahvaram R; du**gahvaram A; durbhagajvaram S
n.5279  koṭṭa°] A, R; kohu S
n.5280  mriyate] A; mṛiyate R; mṛyate S
n.5281  sadhūmāś] A, R; °su dhūmāś S
n.5282  na paśyante] em. (on the authority of the Tib.); ++śy+te A; naśyate R; naśyet S
n.5283  gocarā mānuṣodbhavā] S, A; gocaro mānuṣodbhavā (possibly gocaro 'mānuṣodbhavā') R
n.5284  pravartate] R; pravartante S; pravar++t+ A
n.5285  paryeṣaś] R; paryeṣam A; paryeṣāṃ S;

n.5286  vinyasto] em.; vinyasta R; vinyastaṃ S, A
n.5287  apadāś caiva bahupadāḥ] A; apadā caiva bahupadā R; sarve bahupadāpadā S
n.5288  yatra] S, R; tatra A
n.5289  prakalpitāḥ] A; prakalpitā S
n.5290  rājñāś] A; rājñāś S; rājñoś R
n.5291  jātakam] R (supported by the Tib.); jātakarm° S; yātakarm° A
n.5292  tathotpātā] S, R; tathaivotpātā (unmetrical) A
n.5293  tato] S, A; tatho R
n.5294  Here ends the correspondence with manuscript R
n.5295  caturviṃśatitamo] em.; dvāviṃśatama S; saptaviṃśatimaḥ A
n.5296  Here ends the correspondence with manuscript A, to resume again in chapter 29.

n.5297  °vidhānaṃ / na ca] em.; °vidhāna nica S
n.5298  pīḍo ‘abhūt] *em.; pīḍā abhūt S

n.5299  mantraṃ] *em.; mantre S

n.5300  Is khyātā here a corruption of khyāto?

n.5301  karuṇādhaḥ] *em.; karuṇādha S

n.5302  tu] *em.; śu S

n.5303  nirāṣravāḥ] *em.; nirāṣravāḥ S

n.5304  prabhaṅkaraṃ] *em.; prabhaṅkara (unmetrical) S

n.5305  °pūrvaṃ] *em.; °pūrva S

n.5306  pūrvikaṃ] *em. (on the authority of the Tib.); pūrtikaṃ S

n.5307  muktā] *em.; muktā S

n.5308  adṛśyo] *em. (on the authority of the Tib.); adṛśyo S

n.5309  prayacchati] *em.; prayacchāmi S

n.5310  rājanaṃ] *em.; rājana° S

n.5311  yatadhīs] *em.; gatadhīs S

n.5312  pañcaviṃśatitama] *em.; tryaviṃśatitamaḥ S

n.5313  siddhiṃ] *em.; siddhiḥ S

n.5314  bodhisattvānām] *em.; bodhisattvānam° S

n.5315  puṣpa°] *em. (supported by the Tib.); puṣpa° S

n.5316  vetāḍaṃ] *em.; vetāḍaṃ S

n.5317  vikareṇa (?)] *conj.; vikareṇena S

n.5318  vāgacchati] *em.; vā gacchati S

n.5319  āgacchati] *em.; āgacchanti S

n.5320  srotāñjanaṃ] *em.; śrotāñjanaṃ S

n.5321  utpatati] *em.; utpati S

n.5322  triṃśa°] *em.; triṃśa° S
n.5323  °kṣīram] em.; °kṣīra S
n.5324  lakṣmīvān] em.; lakṣmīvām S
n.5325  āpyāyanaṃ] em.; āpyayanaṃ S
n.5326  siddhir asyābhīmkhī°] em.; siddhisyābhīmkhī° S
n.5327  sādhyāḥ] em.; sādhyā S
n.5328  asthāne na] em.; asthānena S
n.5329  udghāṭayati] em.; uddhāṭayati S
n.5330  agamyah] em. (on the authority of the Tib.); āgamyā S
n.5331  The second prabhāṃ is either a dittography or, strangely, a grammatical object to karoti (the main verb of the next clause).

n.5332  śaḍvīṃśatitamah] em.; caturviṃśatimah S
n.5333  praṇāmaṃ] em. (on the authority of the Tib.); pramāṇaṃ S
n.5334  kalpe] em.; kalpa S
n.5335  śāstur] em.; śāstu° S
n.5336  āsīl] em.; āśīl° S
n.5337  śāstari] em.; śāstariḥ S
n.5338  āśīd] em.; āśīt S
n.5339  mahāsthāme] em.; mahāsthāne S
n.5340  abravīt] em.; abrīt (unmetrical) S
n.5341  °sambuddhāya] em.; °sambuddhā S
n.5342  poṣadha°] em.; moṣadha° S
n.5343  paṭṭakena] em.; paṭṭake S
n.5344  prāpnuyāt] em.; prasanuyāt S
n.5345  The word bhavati seems superfluous.

n.5346  brāhmaṇārer] em.; brāhmaṇāre S
labdhair ājyahomānte] em.; labdhaiḥ rājyahomānte S

dauḥṣthityam[ em.; dauṣthityam S
	naranṛpe] em.; na nṛpe (unmetrical) S

yānti] em.; yāti S

krṣṇa°] conj.; krṣṇašubha° (unmetrical) S

sādhikāśṭam[ em.; sādhikāṣṭham S

jāpi] em. (on the authority of the Tib. and contextual considerations); rūpi S

samāvṛta] em.; samāṛta (unmetrical) S

saptaviṃśatitama] em.; pañcaviṃśatima S

ækšareṇa] em.; ākšareṇa S

hastā] em.; hastāḥ S

gatā] em.; gatāḥ S

mañayo] em.; māṇa yo S

niṣad 'vanatena] conj.; niṣadiva natena S

akoṣaṇa] em. (on the authority of the Tib.); akoṣanta S

āryapārajitāyaḥ] em.; āryapārajitāyaḥ S

āgaccha āgaccha] em. (on the authority of the Tib.); āgacchagaccha S

capy āyanam S

arkakaulīne] conj.; akākolīne S

śatruṃ] em. (on the authority of the Tib.); śakraṃ S

ṛājāmātyaṃ] em.; ṛājāmātyaṃ S

japet] em.; jape S

dīnārāṇāṃ] em.; dīnārāṇā S

cakuryāt] em.; cākuryāt S

mudrayā] em.; mudrāyā S
Here resumes the correspondence with manuscript A.
n.5397 maṅjugośasya sāsane] S; maṃjuśṛi[gh]ośasya sādha** M
n.5398 vākyeda] S; vākyedaṃ A
n.5399 likhāpayitavyāḥ] A; likhāpayitavyā S
n.5400 tādayet] S; bhā[ṇḍ]ayet M
n.5401 °laukika°] A; °lokaika° S
n.5402 adhyardham] em.; adhyardhaṃ S; adhyamaṃ A
n.5403 turuṣkatalāktānāṃ] S; catu[ṣkābhai]lā**ktānāṃ M
n.5404 candana°] S; candena° A
n.5405 dattvā] A; dhaṃ S
n.5406 sākṣād] A; sākṣām S
n.5407 gambhirān dharmān] em.; gambhirāṃ dharmāṃ S; [maṃtīrān dhammāṃ] M
n.5408 tān] em.; tāṃ S, A
n.5409 adhimucya] S; om. A
n.5410 gṛhitena dvir°] S; gṛīte[rddhi]r M
n.5411 bhāskarasyātireka°] A; bhāskarasyopirake S
n.5412 °karaṇah] S; karaṇe A
n.5413 tāmrabhājane sthāpya] A; tāmrabhājanaṃ S
n.5414 avaṣṭabhyā] em.; avaṣṭasya A; sthāpya S
n.5415 °yavakāhārah] S; °pācakāhārah A
n.5416 dvādaśalakṣam] (supported by the Tib.) A; laksam S
n.5417 °siddhir] A; °vṛddhir S
n.5418 japtam] A; om. S
n.5419 avadhyo] A; āvadhyo S
n.5420 kirimālānāṃ] A; kirimālaṃ S
n.5421 °vyādhībhīr] A; °vyādhibhīr A
paśyati // iti saptama paṭakarmavidhiḥ\] em.; paśyati / saptama paṭakarmavidhir iti A; paśyatīti S

ekonatrimśo\] em.; saptavimśatima S; dvātriṃśatimaḥ A

“karmapaṭala°]\ em.; “kapaṭala° S; “karma° A

Here ends the correspondence with manuscript A, to resume again in chapter 51.

sedhisyate\] conj. (on the authority of the Tib.); ’sya trasyatī (unmetrical) S

dṛśyeyus\] em.; dṛśeyu S

ekartūṃ samārabhet\] em.; kartu samārabhe S

maṇikule\] em.; mānikule S

agendre\] em.; agrendre S

Possibly, tatoditam is a corruption of tatroditam.

“niśpatṭīṃ\] em.; “niśpattim S

gajaḥ S; (the Tib. reflects the reading gañjaḥ = treasure).

vidiśe is unmetrical; possibly this should be diše.

In place of jinasambahavam, the Tibetan reflects sambhavam. The latter seems to fit the context better. Both jinasambahavam and sambhavam are unmetrical.

“kriyāmantraṃ\] em. (on the authority of the Tib.); “kṛthāmantraṃ S

maṇjughoṣaṃ\] em. (on the authority of the Tib.); mañjughoṣo S

jayoṣṇīṣa\] em.; japoṣṇīṣa S

triṃśah\] em.; aṣṭāvimśatimaḥ S

yasyedānīṃ\] em.; yasyedānī S

uktvā\] em.; ukto S

“saptamaṃ\] em. (on the authority of the Tib.); “sattamaṃ S

grḥnante\] em.; grḥnate S

bhavet\] em.; bhave S
n.5445  'niyatāśraye em. (influenced by the Tib.); niyatāśraye S
n.5446  brāhmāḥ em.; brāhmār S
n.5447  pīda° em.; pīda° S
n.5448  adhyeṣyet em.; adhyeṣye S
n.5449  pṛcchet em.; pṛcche S
n.5450  diśy(?) em.; dity S
n.5451  'bhītavidviṣaḥ conj.;'sau bhītavidviṣaḥ (unmetrical) S
n.5452  kathayet em.; kathaye S
n.5453  kṣaṇa° em. (on the authority of the Tib.); lakṣaṇa° (unmetrical) S
n.5454  prārthayet em.; prārthaye S
n.5455  deham gatvā(?) em.; dehamatvā S
n.5456  jinoditam em. (influenced by the Tib.); jinocitam S
n.5457  yauddhrī S
n.5458  nāḍikerasamudbhave em.; nāḍikesaramudbhave S
n.5459  saimhale em.; saihale S
n.5460  sahyadeśe em. (on the authority of the Tib.); sahmadeśe S
n.5461  °ädiyonijam em.; °ädiyonijam S
n.5462  la em.; lā S
n.5463  °odbhutā em.; °odbhita S
n.5464  yatra em.; tatra S
n.5465  ekona° em.; ekūna° S
n.5466  °paṭala° em.; °paṭa° S
n.5467  samanupraveśam em.; samanupraveśa° S
n.5468  prāpnuyān em.; prāpnuyā S
n.5469  grāmya° conj.; prāvyā° S
n.5470 ye] em.; ya S
n.5471 ye] em.; yes S
n.5472 karmaṇā] em.; karmaṇāṃ S
n.5473 janito] em.; janitā S
n.5474 jinaiḥ] em.; janaḥ S
n.5475 vinaśyatā] em.; vinaśyanti S
n.5476 dvātrimśatimā] em.; trimśatimāḥ S
n.5477 nirdeśā] em.; nirdiśā S
n.5478 °vara°] em. (on the authority of the Tib.); °vadha° S
n.5479 yuktir] em.; yuki S
n.5480 svaritālayāḥ] em.; śvaritālayaḥ S
n.5481 pādaśi] em. (on the authority of the Tib.); padaśi S
n.5482 vṛthākāryo] em.; vṛthā kārayo S
n.5483 savyakṣara] em.; nyakṣarā (unmetrical) S
n.5484 deśā] em. (on the authority of the Tib.); deva° S
n.5485 oṁkārādayo] conj. (based on the Tib.); oṁkārā (unmetrical) S
n.5486 °repha°] conj.; °kṣī repha° (unmetrical) S; the Tibetan text seems to reflect the (unmetrical) reading °dvirepha°.

n.5487 phaṭkāranta] em. (on the authority of the Tib.); phaṭkārārtha° S
n.5488 saptatiḥ] em. (on the authority of the Tib.); saptabhiḥ S
n.5489 kharvā] em.; nikharvāṃ (unmetrical) S
n.5490 Padmāni is possibly a metrical shortening of mahāpadmāni.

n.5491 phaghaṣe] em.; phagharāty° S
n.5492 tatas] em.; tatat saṃs (unmetrical) S
n.5493 tamaso] em.; tamasā S
n.5494 rāśis] *em.* (on the authority of the Tib.); mahārāśis S
n.5495 rāśyā] *em.* (on the authority of the Tib.); mahārāśyā S
n.5496 gambhirāt] *em.*; gambhīrā S
n.5497 °sūratāḥ is probably a metrically modified °suratāḥ.

n.5498 mitataram] *conj.*; mitasamaṃ S
n.5499 °sanāma] *em.* (on the authority of the Tib.); °so nāma S

n.5500 mahācetācetam iṣyate] *em.*; mahācetā cetayiṣyate S
n.5501 acetaš] *em.*; ceto (unmetrical) S
n.5502 mañjumān] *em.*; mañjumām S
n.5503 vaśitā] *em.*; vaśitā S
n.5504 āyatanaṃ] *em.*; āyatamaṃ S
n.5505 karmane 'vasthāḥ] *em.*; karmanevasthāḥ S
n.5506 syād] *em.*; syā S
n.5507 mantrajñānaṃ] *em.*; matajñānaṃ S
n.5508 nāvamanyet] *em.*; nāvamanye S
n.5509 locanaṃ] *em.* (on the authority of the Tib.); lobhanaṃ S
n.5510 mayoktaṃ] *em.* (on the authority of the Tib.); yadyoktaṃ S
n.5511 kārayec] *em.*; kāraye S
n.5512 dūṣyet] *em.*; dūṣye S
n.5513 name] *em.*; name S
n.5514 prakīrtitā] *em.*; parikīrtitā (unmetrical) S
n.5515 kārayec] *em.*; kāraye S
n.5516 trayastrimśatimaḥ] *em.*; ektrimśatimaḥ S
n.5517 °mantraṃ] *em.* (on the authority of the Tib.); °tantraṃ S
n.5518 puṇyākāme] *em.* (on the authority of the Tib.); puṇyakāme S
anabhiṣikte] *em.* (on the authority of the Tib.); avabhiṣikta S

bodhayet] *em.*; bodhaye S
tasya] *em.*; tasyā S
gatamatsarām] *em.* (on the authority of the Tib.); gatimatsarām S
āyuñjet] *em.*; āyuñe S
sādhyam] *em.* (on the authority of the Tib.); sārdham S

The Tibetan suggests that the missing text could be *mudrā*°.

bhettum] *em.*; bhetum S
yuktā] *em.* (on the authority of the Tib.); muktā S
mantramudrayā] *em.*; mantramudrāyā (unmetrical) S
°yuktis] *em.*; °muktis
samāpitaḥ] *conj.* (based on the Tib.); samā taḥ (unmetrical) S
mayā] *em.*; ma ya (unmetrical) S
śāśanārthaṃ] *em.* (on the authority of the Tib.); nāśanārtham S
sarvataḥ] *em.*; sarvata (unmetrical) S
samādiśeḥ] *em.*; samādiśet S
catustrimśatimo] *em.*; dvātrimśatimaḥ S
sampraśāntya] *em.* (on the authority of the Tib.); samprasāntya S
vindyāt] *em.*; vindyā S
ghaṇṭā] *em.* (on the authority of the Tib.); ghaṭā S
daśanam] *em.* (on the authority of the Tib. and the parallel passages in the MMK); dakṣṇam S
cāpaśaras] *em.*; cāsaśaras S
°daṇḍam] *em.*; °maṇḍalaṃ (unmetrical) S. The emendation was made to make the name of this mudrā correspond to the name given in the explanatory section below.
The next two verses after this one are missing in Śāstrī’s edition. We seem to have a typical case of homeoarchy here, where the scribe jumped from aṣṭa- at the beginning of this half-stanza to nava- at the beginning of the first half-stanza in verse 35, skipping the two verses in between. The sequential number of the mudrās being described jumps therefore from seventy-eight in this verse to [eighty]-nine in verse 35. As I had no access to the manuscript used by Śāstrī, I am unable to say whether the verses are missing in the manuscript or were missed by Śāstrī.

sūcyākārau em.; śūnyākārau S
kṛtvā em.; kṛtvād S
ā kośād em.; ākośād S
śamayate em.; samayate S
sūcyākāram em.; śūnyākāram S
iṣit is a BHS for iṣat.
ādi em.; adā S
āśritau em.; āśṛtau S
tarjanyau dakṣiṇā em. (on the authority of the Tib.); tarjanyadakṣiṇā S
sāritau em.; śāritau S
pattrā em.; pattrā S
aṅguṣṭhayor em.; aṅguṣṭhayon S
mudrāṃ em.; mudrā S
vidhir matā em. (on the authority of the Tib.); vidhimataḥ S
sūcyam em. (on the authority of the Tib.); śūnyam S
sūcyāgram em. (on the authority of the Tib.); śūnyāgram S
mudrā em. (on the authority of the Tib.); mantrā S
hauma em. (on the authority of the Tib.); nauma S
aṅgulim em.; aṅkuliṃ S
To make this pāda metrical, the reading should be either सान्वेष्यांगुष्ठयोर or सान्वेष्यां aṅguṣṭhair.

bhūyasā] em.; bhūyo dā° S

°śreṣṭhā] em.; °śreṣṭhāh S

anyonyā°] em.; anyenā° S

buddhā°] em. (on the authority of the Tib.); baddhvā° S

vindyān] em.; vindyā S

teneyam] em.; tenāyaṃ S

nāmitam īṣat] em.; nāmitam mīṣi S

buddhā] em. (to make it consistent with the reading in the previous verse); buddhā S

Could uccatau be a corruption of uccritau?

ucchritāgre] em. (on the authority of the Tib.); ūrchitāgre S

ubhau] em.; dubhau S

nāvāyāna°] em. (on the authority of the Tib.); nādhāyāna° S

ratho] em. (on the authority of the Tib.); rato S

uttamaṃyānam] em.; uttamaṃyānam S

yayur buddhayagataṃ] em.; yayuburddhagataṃ S

°miśritaḥ] em.; °miśritaḥ S

šokāyāsavināśanī] em.; šokāyāśīvanāśanī S

°āṅguṣṭhau] em.; °āṅgaṣṭhau S

The number here jumps from 35.247 to 35.252 to keep the numbers in step with those in the English translation, where verses 35.248–51 (missing in the Sanskrit text) have been supplied from the Tibetan text.

°mantrāṇām] em. (on the authority of the Tib.); °mudrāṇām S

bhisamvyuktah] S (metrically shortened abhisamvyuktah?)
n.5586 tathaiva] conj.; tayaiva S
n.5587 cakraṇasya] em.; śakriṇasya S
n.5588 sita°] em. (on the authority of the Tib.); bhita° S
n.5589 gata] em.; gataḥ S
n.5590 venīkāgrāv avacitau] em. (on the authority of the Tib.); venīkāgrāvacihnitau S
n.5591 “nāmitau] em.; “nāmitauḥ S
n.5592 śama°] em.; sama° S
n.5593 sarvāṇi] em.; sarvāṇiṁ S
n.5594 “sataṃ] em.; “mataṃ S
n.5595 “sambhavasambhavah] em.; “sambhasambhavah (unmetrical) S
n.5596 samīpe] em.; samīpa S
n.5597 tathaiva] conj.] tathai+ S
n.5598 Could vavre be a metrical adaptation of vavṛte (“he turned”)?

n.5599 paṇcatṛṃśo] em.; trayaḥ triṃśatimah S
n.5600 madhyamāṅguli] em.; madhyāmmāṅguli S
n.5601 nyaset] em.; nyase S
n.5602 tvadiyā] em.; tvadiyā tvadiyā S
n.5603 prasārayet] em.; prasāraye S
n.5604 tāyair] em. (the form presumed to be a metri causa for tāyibhir); tā yaiḥ S
n.5605 sarve mudrāntargatāh] em.; sarvamudrāntargatāḥ S
n.5606 śatṛṃśaḥ] em.; catuḥṭṛṃśatimah S
n.5607 The number here jumps from 383 to 412 because the section of the text falling between these two pages is not included in the Tibetan text, and likewise has been omitted here.

n.5608 The number here jumps from 299 to 320 because the section of the text falling between these two pages is not included in the Tibetan text, and likewise has been omitted here.
The unintelligible reading *nirgugugulyākātṛkam* could be the same as or similar to *nirbhugnagulphasatrikam*, which occurs in paragraph 37.17 below.
n.5633 pramuñcet] em.; pramuce S
n.5634 kuñcayet] em.; kuñcaye S
n.5635 sarvamudrāṇāṃ] em. (on the authority of the Tib.); sarvamantrāṇāṃ S
n.5636 °muṣṭi°] em. (on the authority of the Tib.); °maṣṭi° S
n.5637 niśritāḥ] em.; niśrita S
n.5638 vikāsaya vikāsaya] em.; vikāsaya vikāsaya S
n.5639 mantra] em. (on the authority of the Tib.); mudrā S
n.5640 dhuna ajitaraṇa] em.; dhunājitarana S
n.5641 varma] em. (on the authority of the Tib.); dharmam S
n.5642 °muktaka°] em.; °muktaṭka° S
n.5643 saṃnipātaparivarte] em.; sannipātaparivarti S
n.5644 vajrakula] em. (on the authority of the Tib.); dhvajakula S
n.5645 sādhakecchhayā] em. (on the authority of the Tib.); sādhakecchhayā S
n.5646 °parivarte] em.; °parivarti S
n.5647 vimalamūrte] em. (on the authority of the Tib.); vimala muhūrtaṃ S
n.5648 evam] em.; eṣam S
n.5649 anupraviṣṭaḥ] em. (on the authority of the Tib.); anupraviṣṭaḥ S
n.5650 krakucchandena] em.; krakutsandena S
n.5651 vācayet] em.; vācaye S
n.5652 sādhayed] em.; sādhaye S
n.5653 cāsyā] em.; vāsya S
n.5654 grēno] em.; grēno S
n.5655 śucisthāna°] em.; śucivasthāna° S
n.5656 japet] em.; jape S
n.5657 śubhah] em.; śubha S
Śāstrī, who rendered this paragraph in verse, indicates a missing pāda at this point. The passage, however, seems to be in prose, as corroborated by the Tibetan, with no text missing.

The number here jumps from 38 to 50 because chapters from 39 to 49 have been left out as they are missing from the Tibetan translation.

Here resumes correspondence with manuscript A.
n.5681 ādaud; mahābodhisattvasyādaud S
n.5682 bhaya] A; bhayam S
n.5683 tam] em.; saṁ° A
n.5684 suśuṣkaṃ] S; suśuklaṃ A
n.5685 lekhayet] S; likhet (unmetrical) A
n.5686 caturdaśīṃ] em.; caturdaśīṃ A; caturdaśī° S
n.5687 °rakṣe] em.; °rakṣaḥ S
n.5688 arī°] S; ati° A
n.5689 arīṇāṃ] A; arīno 'pi S
n.5690 mahad bhayam] S; dāham udbhavam
n.5691 eva] S; ekaṃ A
n.5692 yamāntasya] S; yamāntakasya (unmetrical) A
n.5693 kapālamādlādharam] A; om. (unmetrical) S
n.5694 sajvālam] A; sajālam S
n.5695 rudraraudrapraghātakam] A; raudraṃ rudraghātakam (unmetrical) S
n.5696 bhṛśaṃ] S; niśaṃ A
n.5697 sakarmāṇaṃ] em.; sakarmmāṇaṃ A; sarvakarmāṇaṃ (unmetrical) S
n.5698 bhīṣaṇam] A; bhīṣaṇāp° S
n.5699 vartitair] em.; varttitair A; varkikair S
n.5700 yukto] conj.; mukto S, A
n.5701 tato lekhya] A; tathā likhya S
n.5702 rakta°] S; vararakta° (unmetrical) A
n.5703 avandhyam] A; avadhyam S
n.5704 dharmam] S; dharme A
n.5705 mahābhayāt] A; sahābhayam S
śatrūpaghātakāṃ S; satvopaghātakāṃ A
yatheṣṭaṃ yatra] S; yatheṣṭamatra A
mahāpakṣāṃ] em. (on the authority of the Tib.); mahāyakṣāṃ S, A
apūjakānāṃ] S; śupūjakānāṃ A
nityāṃ] A; nityāṃ S
<yatheṣṭaṃ yatra> S; yatheṣṭamatra° A
mahāpakṣāṃ ] em. (on the authority of the Tib.); mahāyakṣāṃ S, A
apūjakānāṃ] S; śupūjakānāṃ A
nityāṃ] A; nityāṃ S
<sattvānutāpinām] S; sattvānutāyinām A
teṣāṃ] A; teṣāṃ tu (unmetrical) S
gṛhyārista°] S; gṛhya riṣṭa° A
āmla°] S; amvla° A
amla°] S; amvla° A
śuṣka°] A; śukla° S
>jvālayet] A; jvālayaṃ S
kaṭakaiś S; kaṇṭakaiś A
juhyāt] conj. (a metri causa for juhuyāt); puhyāt S; juhvata A
agnim] em.; agnir S, A
sandhe] A; sattve S
<sambhavāḥ] A; sambhavā S
advitiyaś] S; advitiyaiś A
āśritaḥ] A; āśrite S
tatrastho] A; tatrasthe S
abhyaantar] S; atyanta A
acintya°] S; acintyaṃ A
acintyaṃ] A; om. (unmetrical) S
cā] A; om. S
jāpiṇāṃ] A; rūpiṇāṃ S
n.5731 rakṣitum A; rakṣayitum (unmetrical) S
n.5732 rakṣitum A; rakṣayitum (unmetrical) S
n.5733 bhūti° A; bhūta° S
n.5734 nivartane S; nivarttate A
n.5735 atuṣte S; asaṃtuṣte A
n.5736 °vare S (supported by the Tib.); °dhare A
n.5737 karuṇārdro A; karuṇārdrā S
n.5738 tadāsa A; tadāda A
n.5739 picumardaṃ em.; picumarddam A; picumandam S
n.5740 °pañcakam A; °pañcamam S
n.5741 rājikaṃ S; rājikā A
n.5742 ca S; tu A
n.5743 dhurdhūrakasya S; dhuttūrakasya A
n.5744 kośātakyās em.; kośātakyā S; kośātakṣā A
n.5745 palāsa° S; palala° A
n.5746 vārijanān em. (on the authority of the Tib.); vārijanāṃ A; vā rājikāṃ S
n.5747 hanyāt em.; hanyā A; hanyāṃ A
n.5748 sutāsutān em.; sutāsutāṃ A; śubhāśubhām S
n.5749 vā A; vā yavāḥ S
n.5750 °praṇāśanaiḥ S; °praṇāśanī A
n.5751 dhurdhūraka° S; dhuttūraka° A
n.5752 unmattis S; unmantis A
n.5753 atyamlaṃ S; atyamvlam A
n.5754 dehasthaḥ S; dehas tuḥ A
n.5755 mahāpakṣāṃ em. (on the authority of the Tib.); mahāyakṣāṃ S, A
Correspondence with manuscript A ends here, to resume again in paragraph 52.14 of the next chapter.
The form nirahāratāṃ is probably nirhāratāṃ with a svarabhakti breaking up the cluster rh.

Here resumes correspondence with manuscript A.

°niṣyandita° em.; °niṣpandita° S

°pācakāṃś] em. (on the authority of the Tib.); °pāyakāṃ S

vinayanāya] em.; avinayanāya S

Here resumes correspondence with manuscript A.

°pācakāṃś] em. (on the authority of the Tib.); °pāyakāṃ S

°nāḍibhir] em.; °nāḍibhiḥ A; °nālibhi S

avamānita° S; apamānita° A

mahāpakṣair] em. (on the authority of the Tib.); mahāyakṣair S

ca dvāraṃ] A; śuddhāraṃ S

hūṁ°] A; hun° S

tadahō] em.; tadahor A; tadeho S

mahāpakṣaḥ] em. (on the authority of the Tib.); mahāyakṣaḥ S; mahāpuruṣaḥ A

jvareṇa] S; mahājvareṇa A

kṣaṇād] S; akṣṇād A

japet] A; jape S

dakṣinamūrttau] em.; dakṣinamūrttau A; dakṣinamūrtais S

pratyānayanam] A; pratyāyanaṃ S

pratyānayane] A; pratyāyane S

calamaṇṭa] A; om. S

saṃjñitām] A; saṃjñatām S

tāthāgatiṃ] A; tāthāgatiṃ S

°madhyataḥ] A; °m vāmena S

calameyen] A; calamayen S

sarvamantrān] em.; sarvamantrāṃ S; sarvamantrānām A
n.5805  tat] A; om. S
n.5806  °siddha] A; °siddhā S
n.5807  gatvā] A; om. S
n.5808  rudhirāktāṃ] S; rudhirāktānyaṃ A
n.5809  ghātayatheti] A; ghātayeti S
n.5810  karpāsāsthyāhutīnāṃ S; karpāsāsthyāṃ hutīnāṃ A
n.5811  grhya] S; grhaṃ grhya A
n.5812  badhnīyāt] em.; badhnīyā S, A
n.5813  poṭalikām] A; poṅgalikām S
n.5814  apaviśya] em.; apraviśya S
n.5815  mahāśmaśānaṃ] S; śmaśānaṃ A
n.5816  amānuṣo] S; amānuṣo vā A
n.5817  tadā na] A; na S
n.5818  smṛtyā] A; smṛtvā S
n.5819  hūṁ°] A; huṅ° S
n.5820  snātvā] S; śrāvo A
n.5821  śucinā] S; om. A
n.5822  svasthāne] em.; asthāne S; svacchānaṃ A
n.5823  sa°] S; ta° A
n.5824  ¯deśaṃ] A; ¯deśena S
n.5825  vā] A; ca S
n.5826  °nisevane] em.; °niṣedhane A; °niṣeviño S
n.5827  abhirakto] em. (on the authority of the Tib.); abhiśakto S, A
n.5828  asamarthā sā] S; asamartho A
n.5829  ¯abhisevane] em.; ¯abhiṣevane A; ¯ātisevane S
bhavati] S; bhavanti A
aśaktā] A; aśakto S
nisevitum] S; nisevayitum A
parimlānam] S; pasmimlānam A
dātur] em.; dātu A; dātra° S
punas tad bhasma] A; tad bhasma punar S
vā] S; om. A
bhakṣyamānā] A; bhakṣamānā S
vyaparopyante] A; vyaparoṣyante S
pradara°] A; pratara° S
tenaivābādhena] S; tenaiva vyādhinā A
dātārasyrcchayā] A; dāsasyecchayā S
kārayati] S; kārāpayati A
vastrāni] S; śastrāṇī A
pānaha°] S; pānahasta° A
puṣpa°] A; puṣpan° S
yūkamatkuṇa°] S; mūkasamkuṇa° A
samantāt tac°] A; samantāvac° S
bhakṣyate] A; bhakṣate S
duḥkhavihato] S; duḥkhātihato A
taṃ yena] A; tena S
pratyānayanam] A; pratyāyanaṃ S
āmbhasā] A; āmbhasa S
mrakṣayet] S; takṣayet A
cal] A; vā S
n.5855 striyā S; striyāyāṃ A
n.5856 nivṛttir em.; nirvṛttir S
n.5857 bhasma] A; bhasmāṃ S
n.5858 vaśam ānayati] A; vaśayati S
n.5859 °aṭṭālaṃś] A; °aṭṭālāṃś S
n.5860 mahādāha°] A; dāgha° S
n.5861 °patākādayah] S; °padātadayah A
n.5862 senāpes] A; senāpatiś S
n.5863 anekaprakārāṇi] S; anekākārāṇi A
n.5864 pratyayanamaṇ] A; pratyayanaṃ S
n.5865 naṭṭā] em.; naṭā A; naṭa S
n.5866 bhaṭṭā] A; bhaṭṭa S
n.5867 tamaśundari] em.; tamaśumāri A; tamaśuri S
n.5868 thālokā] A; tha lokā S
n.5869 kṣīrāhareṇa vā] S; om. A
n.5870 syāmāvadātā] S; syāmā vaṭa° A
n.5871 paṭasyā] S; om. A
n.5872 unmanā uttarāmukham] S; udamukhā uttarābhimukham A
n.5873 kṛtvā] S; om. A
n.5874 bhaṭṭe] S; naṭe A
n.5875 āgaccha āgaccha] em.; āgacchāgaccha S, A
n.5876 niyatam] em.; niyatām S; niyam A
n.5877 tenā] S; tayā A
n.5878 °eva hitā°] A; °evāvahitā° S
n.5879 vastreṇa] (corroborated by the Tib.) S; vaktreṇa A
n. 5880  hūṁ] em. (on the authority of the Tib.); om S; om A
n. 5881  oṁ lokini] S; ālokini A
n. 5882  guhye] S; guhyake A
n. 5883  °prāvṛtena] S; °prāvṛte A
n. 5884  andhakāre lokavarjite] A; om S
n. 5885  °karnikāṃ] S; °karnikaṃ A
n. 5886  °puṣpaṃ] S; °puṣpakaṃ A
n. 5887  prakṣālayitvā] S; mṛkṣayitvā A
n. 5888  dakṣiṇam] S; om A
n. 5889  svapet] S; vandhayet A
n. 5890  maunī] A; monī S
n. 5891  kāmayitavyā] S; kāmayitvāḥ A
n. 5892  adarśanenaiva] S; adarśanaiva A
n. 5893  yakṣaceṭīṃ] A; yakṣinīṃ kṣaṭiṃ S
n. 5894  °mantri°] em. (on the authority of the Tib.); °mantra° S
n. 5895  °parivārā] A; °parivārāṃ S
n. 5896  sarvāsām] A; sarveṣām S
n. 5897  naravīrā] S; naraṃdhīrā A
n. 5898  vadhū°] A; madhu° S
n. 5899  sattvānugraho°] S; sarvānugraha° A
n. 5900  guhāvāsinyā] em.; guhāvāsinyā A; guhyavāsinyā S
n. 5901  guhāmati] em.; guhamati S, A
n. 5902  guhāvāsini] em.; guhāvāsini A; guhāvāsi S
n. 5903  navabhājana°] S; nava° A
n. 5904  guhāvāsini] em.; guhāvāsini S, A
n.5905  ०रुपिनि] A; ०रुपि S
n.5906  ०सक्तिो वा] S; ०सक्ति A
n.5907  ०रुपिनि] A; ०रुपि S
n.5908  evam astv iti] A; om. S
n.5909  कामाः] A; काम S
n.5910  महावण्या] S; महारण्या° A
n.5911  ०कुटादिम] S; ०कुटागरादिनाम A
n.5912  na sarvaः] A (corroborated by the Tib.); sarvaः S
n.5913  manahśilayā] em.; manacchilayā S; manacchilayā A
n.5914  striyā vā] em.; striyāyā A; striyā S
n.5915  ०षताद] S (corroborated by the Tib.); ०सहस्रस्थिरित A
n.5916  apy] A; api striyam S
n.5917  bhaginī me bhavasveti] conj.; bha+i++ ++ ++ śveti A; bhaginyāsveti S
n.5918  āyojanaṣatāsthītām apy] A; āyojanaṣatāsthītypy S
n.5919  bhaginīvat] A; bhaginīva S
n.5920  ca] A; om. S
n.5921  yakṣakumārīkāyā] S; yakṣakumāryāyā A
n.5922  asyā ayam] S; asyām A
n.5923  upari] S; upa° A
n.5924  ca] S; om. A
n.5925  vaiśravāṇasya] S; vaiśramasya A
n.5926  duhitṛ] S; duhiṭṭe A
n.5927  parivārasya] S; parivārā tasya A
n.5928  sarvaः] A; om. S
n.5929  ०फलां] S; ०फलानां A
n.5930 sthāpayitavyam] em.; sthāpayitavya A; om. S
n.5931 cāmānuṣi] em.; cāmānuṣīṁ S, A
n.5932 ˚sukhaṃ sparśa°] A; ˚sukhaṃ sparśa° S
n.5933 pratibuddho 'pi] A; pratibuddhāpi S
n.5934 eva] S; eva japitavyam / sahasrābhimantrita A
n.5935 ˚vadhv iva hrṣāyamānā] em.; ˚vadhv iva hrṣāyamānā A; ˚badhvā vayātsamānā S
n.5936 ca] S; cāgacchati ca A
n.5937 pāsor api] A; pāsusyāpi S
n.5938 nāropayitavyam] S; rocayitavyā A
n.5939 vidhānaḥ] A; vidhānā S
n.5940 ˚maithunābhigamananam] S; ˚maithuno pi gamaṇ A
n.5941 bhāryāyā] S; bhāryāya A
n.5942 ca] S; om. A
n.5943 madonmādakari] S, A; madotsavakari D
n.5944 su°] A; sa° S
n.5945 kuṭiṃ] S; kuṭikām A
n.5946 sugupta°] A; agupta° S
n.5947 ˚kavāṭārgala°] S; ˚kapāṭārgula° A
n.5948 ˚coṭakena] A; ˚voṭakena S
n.5949 dvāre] A; ¤dvāra S
n.5950 tayā] A; tena S
n.5951 apakramati] S; apakrāmati A
n.5952 aṅguleyikaikam] em.; aṅguleyikaikā S; aṅguledikaikā A
n.5953 avamuñcyāpakramate] em.; ca muṣcyāpakramate A; ˚avamuñcyāvakramate S
n.5954  kaṇṭhe] A; kaṇṭhā S
n.5955  bāhau] em.; vāhau A; bāhāt S
n.5956  avandhyaṃ] A; avadhyāṃ S
n.5957  yāvad śadbhir] A; yāvadbhir S
n.5958  yaṃ] S; jaṃ A
n.5959  asyā] A; asyāyā S
n.5960  nagnije] S; nagnike A
n.5961  mānuṣavasātailaṃ] A; mānuṣam vasākilaṃ S
n.5962  gośṛinge] em.; gośṛinge A; so śṛinge S
n.5963  cailavartiṃ ca] em.; cailavrittiṃ ca A; cailavartinā S
n.5964  vā] S; om. A
n.5965  avandhyā bhavati] (corroborated by the Tib.) A; āvartya nāpagacchati S
n.5966  anyān] em. (undoing the BHS sandhi); anyāṃ S, A
n.5967  °kramate] A; °kramato S
n.5968  tataḥ] em.; tata A; om. S
n.5969  vicaceruḥ] A; viceruḥ S
n.5970  ke cid āryās] A; ke ‘pi dāryās S
n.5971  siṃhkāpy] A; siṃhkāmy° S
n.5972  sā] S; māṃsa° (unmetrical) A
n.5973  arakṣām mṛtasūtakāṃ] A; āarakṣāmṛtakasūtakāṃ (unmetrical) S
n.5974  °kāraṇām] em.; °kāraṇāṃ A; °kāraṇāt A
n.5975  yadā] A; yathā S
n.5976  yakṣīṃ] S; yathā A
n.5977  gandharvīṃ] A; gandharvī S
n.5978  °ānayate] S; °ānayet (unmetrical) A
n.5979  tadā] S; tathā A
n.5980  teṣu na] A; tena S
n.5981  viyogam ratisampṛktaṃ] S; viyogaratisamyuktaṃ A
n.5982  śunyaṃ riktaṃ] A; śunyariktor S
n.5983  amṛtapṛktaṃ] A; lac. S
n.5984  bhajan] em.; bhejen S; bhamjen A
n.5985  mohāndhāṃ] em.; mohāndhā S; mohād vā A
n.5986  cetasāṃ] S; cetasā A
n.5987  labhyate] A; labhyane S
n.5988  mantrī] A; manträṃ S
n.5989  sadāśucī] S; sadāśucīm A
n.5990  ©mantre] A; ©mantrō S
n.5991  pramodā] A; samodā S
n.5992  śyāmāvati] A; śyāmāvarta S
n.5993  uḍayaṃ] S; udayaṃ A
n.5994  ©paṭṭakākāraṃ] S; ©paṭṭakākāraṃ A
n.5995  ©bhogyāny] A; ©bhogyādyo° S
n.5996  saṃḥṛtya] A; upahṛtya S
n.5997  yakṣinyāḥ] em.; yakṣinyā A; yakṣinyāṃ S
n.5998  ©bhogyā] S; ©bhogyo A
n.5999  śayyāyāṃ] A; śayyāṃ S
n.6000  yāvad] S; yāvadbhir A
n.6001  tat hāraṃ S; muktahāraṃ A
n.6002  maṇi°] S; maṇāmaṇi° A
n.6003  ©pradā] A; ©dā S
n.6004  jayāyā] A; jayāya S
n.6005  jayamati] A; jāpayati S
n.6006  saumyā] A; bhomya S
n.6007  °taḥ] A; °ruḥ S
n.6008  °pūrayate] S; °pūjaya** A
n.6009  °ābhirūḍhas] em.; °ābhirūḍho S; °ābhirūḍhās A
n.6010  trimśad] S; tri° A
n.6011  śthṛḥ hrīḥ] A; śthṛḥ hṛīmḥ S; hṛi śtrī D
n.6012  na] conj. (based on the Tib.); om. S, A
n.6013  sambhogaṃ] A; saṅkoṣaṃ S
n.6014  piśācyah] em.; piśācyah (?) A; piśācāḥ S
n.6015  maharddhikāḥ] A; piśācamaharddhikāḥ S
n.6016  surayoṣid] S; yoṣitaṃ A
n.6017  devānāṃ] S; devatānāṃ A
n.6018  viṣṇor] em.; viṣṇoḥ A; mahāviṣṇoḥ S
n.6019  aindrāṇi°] em.; aindrāṇi° A; aindrāpanī A
n.6020  °opanāmitā] S; °opanāminā A
n.6021  yatrapratimā] em.; yatra pratimā S; the Tibetan text reflects the reading yantrapratimā.

n.6022  ucyante] A; ucyate S
n.6023  sampādayante] S; sampādayati A
n.6024  yā api] A; yāpi S
n.6025  ambu°] S; aṣṭa° A
n.6026  eṣa eva] S; evaṃ A
n.6027  samotkīrṇā] em.; samotkīrṇa A; samākīrṇo S
n.6028  antargatā] S; turgatā A
n. 6029 jāpya samārabhet] S; jāpam ārabhet (unmetrical) A
n. 6030 jāyate teṣu] A; jāyateṣu ca S
n. 6031 sarvartha°] A; sarvathā S
n. 6032 sajāpine] S; jāpine (unmetrical) A
n. 6033 caiva] S; vaiva A
n. 6034 °tantrās tu] A; °tantrāstra° S
n. 6035 vidhir] S; vivar° A
n. 6036 yamāntas] S; yamāntakas (unmetrical) A
n. 6037 ca] S; om. (unmetrical) A
n. 6038 °prabhavāṃ] A; °prabhāṃ (unmetrical) S
n. 6039 sarvāṃ] A; sarva° S
n. 6040 padmadharam] A; padmavaram S
n. 6041 mayāpi] A; yayāpi S
n. 6042 loke] S; loka A
n. 6043 yad uktaṃ] S; ma**kt* A
n. 6044 mayā] S; mayā hi (unmetrical) A
n. 6045 te] S; om. (unmetrical) A
n. 6046 ca] S; om. (unmetrical) A
n. 6047 After this line, manuscripts A adds sarvamapantrapaurītis tu for the second time.

n. 6048 śakraś cāpi] S; śakrasyāpi A
n. 6049 vaśitā] em. (on the authority of the Tib.); vasitā S, A
n. 6050 ghoror] em.; ghorā A; ghīrā S
n. 6051 mantracakraśrito] A; mantrāṃ ca kāśrito S
n. 6052 °mantra°] A; °maitra° S
n. 6053 bhāṣaye] A; bhāṣahe S
Here ends correspondence with manuscript A.
n.6079  avāṛtam] S; apāṛtam Y
n.6080  dhṛtim saṃlabhe] em.; dhṛtisamlabhe S
n.6081  urubilvāṃ] Y; burubilvāṃ S
n.6082  parivrajya] em. (on the authority of the Tib.); pravrajya (unmetrical) S
n.6083  °purim] em.; °puri° S
n.6084  purā] Y; parā S
n.6085  sāddharmyaṃ] em.; sāddharmya° Y; sādharmya° S
n.6086  °niśritam] em.; °niśrām S
n.6087  desitaś] em.; desitaḥ Y; diśi (unmetrical) S
n.6088  brāhmyam] Y; brāhmāṃ S
n.6089  °varyā] em.; °varyā S
n.6090  prātihāryair] S; prātihārya Y
n.6091  vikurvānaiḥ] Y; vikurvataiḥ S
n.6092  °āyatanasthānāṃ] Y; °āyatanāṃ sthānāṃ S
n.6093  śakram] Y; śakra S
n.6094  brahmādīn sapurandarāṃ] Y; brahmādīṣapurandarām S
n.6095  °mattān] em.; mattān Y; mattā° S
n.6096  °karotapāṇiṃś] Y; °karopamāṇāś S
n.6097  yakṣa°] Y; yana° S
n.6098  yakṣa°] Y; yatha° S
n.6099  yuktān] em.; yuktāṃ S
n.6100  °tridhān] em.; °trivām S; °trayān Y
n.6101  yojya] Y; yojyā S
n.6102  bahuprāṇān] em. (on the authority of the Tib.); bahuprāṇāṃ° S
n.6103  anantakān] em.; anantakām S
n.6104 dhātvādhyān] em.; dhātvādhyām\° S; dhātvātyān Y
n.6105 acittakān] em.; acittakām S
n.6106 bahusattvān tadā] Y; bahu sarvaṃ sadā S
n.6107 °dharmam] em.; °dharma° S
n.6108 prakāśya] Y; prakāśye S
n.6109 parinirvṛtau] Y; parinirvrta S
n.6110 āropite] em.; aropite S
n.6111 sambhoge] S; sambhoga° Y
n.6112 mam] (BHS shortening of mama) em.; mama Y; mām S
n.6113 samāgatyātha] Y; samāgatyatha S
n.6114 caiva] S; ceha Y
n.6115 ‘puṇya°] em.; puṇya° S
n.6116 sarvasattvānukampakā] Y; sarve caivānakampakā S
n.6117 anitya°] Y; anityaṃ S
n.6118 °varaḥ] Y; °varāḥ S
n.6119 buddhaputrā] S; devaputrāḥ Y
n.6120 °nuvartane] em.; °nuvartaneḥ S; °nuvartate Y
n.6121 mahāsāgare cale] S; mahāsāgaravale° Y
n.6122 vollaṅghyā] S; °vollaṅghya Y
n.6123 cāvamanya] Y; cāvamanyāṃ S
n.6124 samādhijam] Y; samobhije S
n.6125 saṃśāstu] Y; saṃsestu S
n.6126 °mārgam] Y; °mārge S
n.6127 cukucuś ciram utkroṣya] em.; cukujuh ciram(?) utkroṣya Y; cukūcu viraḥ mutkoṣya S
n.6128 ‘rha°] em. (on the authority of the Tib.); raha° S; rahan° Y
n.6129   gūha°  Y; graha°  S
n.6130   deholkāṃ]  Y; ceholkāṃ  S
n.6131   °sandīpaṃ]  S; °sandīpe  Y
n.6132   The Sanskrit *kalpitam*, which appears to be used here in its sense of “destined/preordained,” has been translated in the Tibetan text in its other sense of “examined”: “I have examined the worldly peace / Of human beings and [the peace of] nirvāṇa.”

n.6133   °loke]  Y; °lokre  S
n.6134   apaścime]  Y; āpaścimaṃ  S
n.6135   maharddhikām]  *em.* (on the authority of the Tib., and to avoid repetition); pretamaharddhikām  S
n.6136   câparaï]  *em.*; ca câparaïh  S
n.6137   sarve]  Y; sarva°  S
n.6138   niḥśrtām]  *em.*; niḥśritām  S
n.6139   mahāsaumyātha]  S; mahāsaukyathai(?)  Y
n.6140   vārāhaṃ]  S; vaibhāraṃ  Y
n.6141   paippale]  *em.*; paipale  S
n.6142   samanvāḥṭavān]  *em.*; samanvāḥṭavān nuṃ  (unmetrical)  S
n.6143   munimunim]  *em.* (on the authority of the Tib.); muninā munim  (unmetrical)  S
n.6144   prajñā°]  Y; prājñāḥ  S
n.6145   °dhūrdharatām]  *em.*; dhūrdharatām  S; °dhurandharatām  Y
n.6146   apsarāṅgana°]  *em.*; apsarāṃgana°  Y; apsarāṃ gaṇa°  S
n.6147   śramaṇaḥ]  S; brāhmaṇaḥ  Y
n.6148   yānaṃ]  Y; mānaṃ  S
n.6149   °sattamam]  Y; °saptamam  S
n.6150   kaḥ°]  *em.*; kaḥ  S; kaṃ  Y
n.6151   vaśyaṃ]  *em.*; vaśya  S; paśya  Y
n.6152  narādhipaḥ] em.; narādhipam S
n.6153  maṇjughoṣaṃ] em.; maṇjughoṣa S
n.6154  acintyām] conj.; acintyatām (unmetrical) S
n.6155  Possibly, °vaca should be emended to °vācā (instrumental).

n.6156  buddho] Y; buddhā S
n.6157  vai] Y; vo S
n.6158  agrataḥ] Y; agrañāḥ S
n.6159  maheśvarah] Y; magadheśvarah (unmetrical) S
n.6160  gacchāmas] em.; gacchāmos S
n.6161  tasyopāḥṛtaṃ] Y; tasyotvahṛte S
n.6162  °caityaṃ] em. (on the authority of the Tib.); °caitaṃ S
n.6163  saṅghārāme] em.; saṅghārāte S; saṃsārasthaḥ Y
n.6164  pāpa°] Y; °umāya° S
n.6165  upasaṅkrāntaṃ] em.; upasaṅkrānta S
n.6166  Metrically shortened va?

n.6167  prahasya] em. (on the authority of the Tib.); prasahya S
n.6168  vakre] Y; vakte S
n.6169  hūṅkāro] em.; hūṅkāro S
n.6170  ruroṣa] Y; ruruṣya S
n.6171  pralapāno] em. (on the authority of the Tib.); prapalāno S
n.6172  tavaivodīkṣaṇaṃ] em.; tavaivocīkṣaṇaṃ S
n.6173  citā°] Y; pitā° S
n.6174  pradakṣiṇaṃ] em.; pradakṣiṇaṃ bāhu (unmetrical) S
n.6175  caitya°] em.; caitta° S
n.6176  viklava°] em.; viklaba° S
n.6177 praḥaṇaṃ Y; praḥaṇāṃ S
n.6178 ca bhavatā S; bhagavatā Y
n.6179 bhāṣitam em.; abhāṣitam S
n.6180 dhūmakālikatāṃ S; namadhūmakatāṃ (?) Y
n.6181 māhavīre em.; māhavīreṃ S
n.6182 caitya° em. (on the authority of the Tib.); caita° S
n.6183 pralāpinaḥ em.; palāyinaḥ S
n.6184 mallā palāyinaḥ sarve cakrire S; samkṣepavacanaṃ sarvam uvāca Y
n.6185 °vadhe em.; °vidhe S
n.6186 yugādhame Y; yumādhame S
n.6187 °mantrā em.; °mantrāḥ Y; °mantrao S
n.6188 bhūtale conj.; tale (unmetrical) S
n.6189 nirātmanaḥ S; nirātmānaḥ Y
n.6190 pariśeṣaiva Y; pariśeṣveva S
n.6191 devākrāntā Y; sarvākrāntā S
n.6192 °rthavivarjitāḥ Y; °rthārthavarjitāḥ S
n.6193 gati° S; gata° Y
n.6194 kariṣyanti em.; kariṣyati S
n.6195 gatejvare Y; gatejvare S
n.6196 tathā Y; tadā S
n.6197 prārthayāṃ Y; prarthayāṃ S
n.6198 mahātmāno Y; mahātmānaṃ S
n.6199 vaiklavyam em.; vaiklabyam S
n.6200 *adhisṭhāyet* must be a metrical adaptation of adhisthātet.

n.6201 dhātūnāṃ S; dhātūn Y
n.6202  muneś\;em.; muneḥ\;Y; muniḥ\;S
n.6203  tāyinaḥ\;Y; tāpine\;S
n.6204  caivātha\;Y; ca matha\;S
n.6205  °varo\;Y; °vare\;S
n.6206  mahātmanaḥ\;S; mahātmāṃ\;Y
n.6207  saddharme\;ntarhite\;Y; saddharmintardhite\;S
n.6208  vākyaṃ\;Y; vācyam\;S
n.6209  °śrita°\;Y; °mṛta°\;S
n.6210  manu°\;Y; mantra°\;S
n.6211  °satkṛthā\;S; °kāraṇāt\;Y
n.6212  śāta°\;Y; gātha°\;S
n.6213  jinodbhavām\;S; dhātukān\;Y
n.6214  tāyinaḥ\;Y; tāpine\;S
n.6215  dhamārtham\;Y; dhamārtham\;S
n.6216  °śrāvakao\;em.; °śrāvakau\;S
n.6217  bālasya\;S; aham\;bālasya\;Y
n.6218  tvam\;bhikṣuḥ\;Y; tair\;bhikṣu\;S
n.6219  °kalpamasambhavaḥ\;em.; °kalpamasambhava\;unmetrical\;S
n.6220  grhyamaḥ\;sthitaḥ\;em.; grhyamasthita\;unmetrical\;S
n.6221  bhokṣyase\;em.; bhokṣase\;S
n.6222  sā\;em.; sa\;S
n.6223  mahābhāgaṃ\;S; mahātmānaṃ\;Y
n.6224  ............\;S; puṣpadhūpasuvāsitau\;Y
n.6225  caukṣam\;S; suddham\;Y
n.6226  na teṣāṃ\;em.\;on\;the\;authority\;of\;the\;Tib.; tena teṣāṃ\;unmetrical\;S
n.6227 manuṣyāṇāṃ] em. (on the authority of the Tib.); amanuṣyāṇāṃ (unmetrical) S

n.6228 bimbisāra] em.; bimbasāra Y; bimbāsāra S

n.6229 °tāyine] Y; °tāpīne S

n.6230 vyasitvā] S; vasitvā Y

n.6231 In the Tibetan translation, jīvitā is taken to be a nominative singular of jīvitṛ (“parent/father”).

n.6232 ghatapūrvikām] em.; dvatapūrvikām S; pitā hataḥ Y

n.6233 °mukhyo] Y; °mukhyair S

n.6234 sūtrabhedena vinayena 'bhidharmataḥ ] Y; sūtrabhedeva vinaye vābhidharmataḥ S

n.6235 °vikhyāto] S; °śatrur iti Y

n.6236 yāvan magadhāṅga] Y; yāvadādaṅga° S

n.6237 atāḥ param] Y; atatparam S

n.6238 nayiṣyate] em.; nayiṣyati S (unmetrical)

n.6239 velāyām] S; balanagare Y

n.6240 deveṣū°] Y; dešeṣū° S

n.6241 °tāyisu] Y; °tāpiṣu S

n.6242 divyāṃ mānuṣikāṃ] em.; divyāmānuṣikāṃs S

n.6243 °āstamītās] em.; °āstamitrā S

n.6244 dvija°] conj.; dvi° (unmetrical) S

n.6245 °vyavasthā°] (unmetrical) Y; °vyasthā° S

n.6246 dīrgha-māyuṣe] em.; dīrghamānuṣye S

n.6247 °viheṭhakāḥ] Y; °viheḍhakāḥ S

n.6248 artavaḥ] em.; ṛttavaḥ S

n.6249 °candrasamas] S; °camasas Y

n.6250
vaiśālya-m-udbhavaḥ] *em.*; vaiśālyamudbhava (unmetrical) S; śākyavamsīkāḥ Y

n.6251 °pradyota° Y; °mudyota° S
n.6252 ujjayinyāṃ] Y; ujjayanīyaṃ S
n.6253 vairāṭākhyo] S; vīrākhyo (unmetrical) Y
n.6254 buddhaṃ] *em.*; buddha S
n.6255 śākyasiṃhe] S; śākyasiṃha Y
n.6256 mokṣakāmās] S; bodhikāmās Y
n.6257 saṃjñītaḥ] *em.*; sajñītaḥ S
n.6258 nirjvaraṃ] Y; nijvaraṃ S
n.6259 nrpate] *em.*; nrpateḥ S
n.6260 bhakṣe] *em.*; bhasme S; bhasma Y
n.6261 cyavitvā] Y; vyavitvā S
n.6262 pitṛ°] S; bhūmi° Y
n.6263 rājagṛhe] Y; rājamukhye S
n.6264 paurāṇakārayā] *em.*; paurāṇamakāraya (unmetrical) S
n.6265 gṛhya taṃ] Y; gṛhyantaṃ S
n.6266 ājñāṃ] Y; ājñā° S
n.6267 tāpiṣu] Y; tāpiṣu S
n.6268 pūjābhiḥ] Y; śūjābhiḥ S
n.6269 bhūyāṃ] Y; bhūmāṃ° S
n.6270 pūjayed] *em.*; pūjaye S
n.6271 °janitas] *em.*; °janitās S
n.6272 nādhamaiḥ] *em.*; nādhamāḥ S
n.6273 rājñāḥ] Y; rāja S
n.6274 sitātapatras tu siddhas tu] S; sitātaprasya siddhasya Y
ekam akṣaram] S; kākṣaram Y
ucyate] Y; ucyati (unmetrical) S
nābher] em.; nābhē Y; lābhino S
ṛṣabhaḥ] em.; ṛṣabha° S
mānicaro S; manicaro Y
varṣanām śatam eva vā] S; maṃtrān samyag japitvā Y
"pāṇi"] S; "jāti° Y
bhūpālaiḥ sārvabhūmikaiḥ] Y; bhūṣālaiḥ sārdhabhūmikaiḥ S
lokeśo] em.; lokīśo S; lokeśaḥ Y
svargam] Y; svagam S
hayagrīveti] Y; haryākhyeti (unmetrical) S
tām mantram] S; tān mantrān Y
jīved] em.; jīvedū (unmetrical) S
vyākṛtā] Y; vyāhṛtā S
"mantram"] em.; "mantrāṃ° S
kumāri°] em.; kumāri° S
rājno 'śoka°] Y; rājṇe sau śoka° S
prṣṭhatas] em.; prṣṭhate S
bhaven] em.; bhave S
buddhimān] Y; buddhimām S
mānavāḥ] em.; mānavīḥ S
bhaviṣyanti] em.; bhaviṣyati S
siddhyā°] S; sidhyā° Y
mithyā°] em.; githyā° S
teṣāṃ dāsyati taṃ dhanam] S; tair dhanair bahubhiḥ Y
Based on the Tib., the missing text is restored in Y as *maṇṭras tvayodito yo vai sattvānāṃ.*
n.6325  trīṇi rājyāni] S; trayo rājāno Y

n.6326  durmatiḥ] em. (on the authority of the Tib.); durgatiḥ S
n.6327  sambhūto] Y; sunidā S

n.6328  alpasākhyo] em. (on the authority of the Tib.); alpaśākhyo S
n.6329  °vidās] em.; °vidos S
n.6330  buddhebhyaḥ] S; pratyekabuddhāḥ Y
n.6331  bodhīṃ] em.; bodhi° S
n.6332  pratyekam bodhīṃ] em.; pratyekaṃ bodhi S; pratyebuddhāḥ Y
n.6333  darśitaṃ] S; desitaṃ Y

n.6334  It seems that °bhibhātayāḥ is a metric adjustment of °bhibhātāḥ, to achieve the cadence of the anuṣṭubh.

n.6335  sarvaprakāraṃ] em.; sarvaprakāra S
n.6336  utttiṣṭham atha rājyaṃ S; uttamo 'tha rāj Y
n.6337  mahā°] Y; madā° S
n.6338  dhanyā°] S; aiśvarya° Y
n.6339  ākarṣaṇāṃ] S; ākarṣaṇārtham (unmetrical) Y
n.6340  mātṛceta°] Y; mātṛcīnā S
n.6341  nrpākhye] S; rājagrhe Y
n.6342  khaṇḍākhye] S; veṇvākhye Y
n.6343  mātṛcetākhyāḥ] Y; mātṛcīnākhya S
n.6344  °drṣṭānta°] em.; °drṣṭāntara° (unmetrical) S
n.6345  bhūmiṃ] em.; bhūmi° S
n.6346  māyūrī nāmato] S; mahāmāyūrī vai Y
n.6347  asaṅga°] Y; saṅga° (metrically shortened?) S
n.6348  cātmā°] S; mahātmā° (unmetrical) Y
n.6349  apaścime] S; paścime Y
n.6350  nanda°] S; arhadbhikṣu° Y

n.6351  mūrdhaṭake] em.; mūrdhnaṭake S

n.6352  mantrajāpi] em. (on the authority of the Tib.); mantraṭapi S

n.6353  yadi] em.; thadi S

n.6354  cauriṇām] em.; coriṇām (lacks the anuṣṭubh cadence) S

n.6355  huṅkārekena] (this seems to be a BHS sandhi of huṅkāra-keṇa).

n.6356  karomi] em. (on the authority of the Tib.); karoma S

n.6357  nāyaṃ matrāparādhinaḥ] em. (on the authority of the Tib.); nāma yam mantrāparādhinaḥ (unmetrical) S

n.6358  yena • apahṛto] em.; ye nenāpahṛto S

n.6359  mantri] em.; mantrīṃ S

n.6360  gomimukhyas] S; gomināmā Y

n.6361  dhātudharāms] em.; dhātudharām Y; dhātuvarāms S

n.6362  sarāṣṭrā] S; sa-rāṣṭra Y

n.6363  durmatiḥ] em.; durmati (unmetrical) S

n.6364  sadā] S; tadā Y

n.6365  mahāpakṣo] Y; mahāyakṣo S

n.6366  tadāgakūpāś ca sarāṃsi caiva] (conj.) Y; kūpāś ca + + + + + S

n.6367  prthivīṃ] em.; prthivāṃ S; prthivyāṃ Y

n.6368  prārthed] em.; prārthe S

n.6369  gambhīrapakṣo] Y (on the authority of the Tib.); gambhīrayakṣo S

n.6370  bhaved dhy] em.; bhave hy S; bhavetyasau Y

n.6371  nepāla°] S; devavan° Y

n.6372  mānavadevas] Y; mānavendras (unmetrical) S

n.6373  nṛpaḥ] conj.; nṛpatau (unmetrical) S
n.6374  jagāma saḥ| _em_.; jajagmasu (unmetrical) S
n.6375  tadā| _em_. (on the authority of the Tib.); tatra S
n.6376  sidhyante| _em_.; sidhyanti S
n.6377  nrpatayas| Y; nrpatayos S
n.6378  mleccharājāna hai| _em_.; mleccharājā na hai S; himavadvāsinaḥ Y
n.6379  Possibly, _vaviṣah_ is a metrical adaptation of _vrṣah_.

n.6380  bhūbhāsaḥ| Y; bhāvasu S
n.6381  subbhūbhāsas| Y; šubhasus S
n.6382  bhākramah| S; parākramaḥ Y
n.6383  bhāguptah| S; bhūguptah Y
n.6384  bhāsvāṃś caiva ( _conj_.) Y; _om_. S
n.6385  jihnuno| S; śīlī jiṣṇuh Y
n.6386  tataḥ paraṃ| (unmetrical) Y; ambhodheḥ S
n.6387  parapurūṣopasevinah| Y; baiḥ prājñopabhojinaḥ S
n.6388  vidyāluptā luptarājāno| S; viluptās tatra rājāno Y
n.6389  caiva dvijapriyah| _em_.; caiva dvijapriyah S; devadvijapriyah Y
n.6390  hiranyagarbhas| S; vasugarbhas Y
n.6391  tantraś ca| S; maṃтриka Y
n.6392  kumārasyeva mahādyuteḥ| S; kumāraś ca mahātmā vai Y
n.6393  mahābalena yuktaś ca| (reconstructed from the Tib.) Y; _om_. S
n.6394  smārita°| _em_.; smarita° S; smaraṇa° Y
n.6395  so 'lpakāryaniyuṅjānahaḥ| S; so 'nalpakalpajāto vai Y
n.6396  itarāṃ| S; kudevān Y
n.6397  mahānrpaḥ| S; mahāyaśaḥ Y
n.6398  mahāvīraḥ| Y; mahādhīraḥ S
n.6399  sādhayisyate] *em.*; sādhayisyati (unmetrical) S
n.6400  °dyaṃ sakāviśam] S; °dyāna-sakāśikam Y
n.6401  °śatasaptaṃ] S; °saptaśataṃ Y
n.6402  śaḍāśiti°] S; ekāśiti° Y
n.6403  gurupūjakatparah] S; puṇyakṣetra(?) pūjāyāṃ rataḥ(?) Y
n.6404  tasyā mantram prasādhate] Y; sadā so ’pi sādhe sa mantraṃ (unmetrical) S
n.6405  mahāpakṣo] Y (on the authority of the Tib.); mahāyakṣā S
n.6406  maheśākhyo] Y; maheśākṣo S
n.6407  sammatō] Y; sonmatto S
n.6408  prāpnuyād] *em.*; prāpnuyām S
n.6409  pravacanaṃ] Y; pravaram S
n.6410  adhunāpi kathitam mayā] (reconstructed from the Tib.) Y; adhunā caryayā bhuvi (unmetrical) S
n.6411  ujjayinyām] Y; ujjayanyām S
n.6412  °dharaṃ] *em.*; °varāṃ S; loke Y
n.6413  dhātudharān] Y; dhātuvarām S
n.6414  kevalam] S; rāja (reconstructed from the Tib.) Y
n.6415  dharākhye] S; ākhye Y
n.6416  lubdhasvajanapravogena] *em.*; lubdhaḥ svajanapravogena S
n.6417  tato] S; tadā Y
n.6418  śṛṇoti] *em.*; śṛṇvanti S
n.6419  vṛtte capalas tatra] S; capalo nāma Y
n.6420  varśārdhapakṣam ekaṃ tu] S; varśaṇ paṃcapaṃcāsat Y
n.6421  adho gataḥ] S; asau mṛtaḥ Y
n.6422  dhruvasthāvarataṃ] *em.*; dhruvaḥ sthāvaratāṃ S
n.6423  sevakaḥ] *em.*; sevaka S
pūrvāntās tu] conj.; mūrdhāntās tu S; prajānāṃ caiva Y

ambhoje tīraparṣagāh] S; vīrā ambhodhipāragāḥ Y

puṣpanāmā tataḥ proktā] em.; puṣpanāmo tataḥ proktā S; puṣpadhanvā ca rājaputraḥ Y

śakavaṃśa] S; ekaviṃśa Y

sārvabhūmikā°] em.; sārdhabhūtika° S; sarvabhūpati° Y

°jitaḥ] S; °haraḥ Y

°śarv°] em.; °sarva° S

viṣṇuprabhavau] S; brāhmaṇaprabhavau (reconstructed from the Tib.) Y

mantre] S; maṃtrī Y

bhūpālau jātāu] Y; bhūpālo jātānā S

saptamaṣṭaśatā] S; saptatyāṣau tathā Y

sthāṇviśvara] em.; sthānamūśvara S; sthāneśvara Y

śveta°] S; śvetaḥ Y

sātavāhana] S; sālavāhana Y

mahendraḥ] Y; mahendram S

vṛṣaketuh] (on the authority of the Tib.) Y; bṛndakhetuḥ S

mahāpotah] em. (on the authority of the Tib.); mahāpotaś ca Y; mutpataḥ (unmetrical) S

indrasenaś] S; candrasenaś Y

pradyumno mādhavas tadā] S; kāmadevo magadhas tathā Y

vyāghraḥ] Y; vyāghraṃ S

budhaḥ] S; buddhagrahaḥ (reconstructed from the Tib.) Y

budhaḥ] S; buddhaḥ Y

mathitah sumitaś caiva] S; sahitaś ca sumamjuś ca Y

diviṃ] S; diśā Y
n.6448  vimukhās] em.; vipukhas S
n.6449  kathitā vipukhas tathā] S; kāñcipure sthitāḥ Y
n.6450  sahatis tathā] S; sahasraṃ sthitāḥ Y
n.6451  deṣe] S; dikṣu Y
n.6452  māhātmā] em.; 'tha māhātmā (unmetrical) S
n.6453  kārtikeyeti samākhyātaḥ] S; a?mukheti vikhyātaḥ Y
n.6454  dvīpeṣv eva ca] S; nānādvīpeṣu
n.6455  “kulākhyā] em.; “kalākhyā S
n.6456  sarvadā] S; sarvataḥ Y
n.6457  gaṇādhyakṣā] em.; gaṇādhyakṣā S; gaṇarājanaḥ (reconstructed based on the Tib.) Y
n.6458  “pūjana”] Y; “pūjaka” S
n.6459  vividhā jīvakarminiḥ] S; sadā da????jīvinaḥ Y
n.6460  samāśvāsā] em.; samāśvāsā S
n.6461  ante kalau yuge] (reconstructed from the Tib.) Y; anante va yuge S
n.6462  tataḥ] Y; mataḥ S
n.6463  bhaviṣyati] (reconstructed from the Tib.) Y; om. (unmetrical) S
n.6464  vividhākhyo] (reconstructed from the Tib.) Y; (unmetrical) nirdhākhye S
n.6465  balākhyāḥ] Y; balādhyakṣāḥ (unmetrical) S
n.6466  maṇḍapān] Y; maṇḍavakāṃ (unmetrical) S
n.6467  saṅkramāṇ] em.; saṅkramāṃ S; potaḥ (unmetrical) Y
n.6468  ṣaṭṭṛṃśat] S; triśataparyantaṃ (unmetrical) Y
n.6469  pravrajen] em. pravraje S
n.6470  dhyāyantaḥ sampramūrcchitaḥ] S; pareṇa śatruṇā jitaḥ Y
n.6471  naraka“] (on the authority of the Tib.) conj.; so naraka“ (unmetrical) Y; om. (unmetrical) S
n.6472 loke] Y; lokaḥ S
n.6473 ujjayinīṃ] em.; ujjayanīṃ S
n.6474 tatrāyanī] S; tatra bhūtvā Y
n.6475 yo] (unmetrical) S; mālavajo Y
n.6476 avatarataḥ] em.; avataratat S
n.6477 vāṇaijeyas tu] em.; vāṇyājeyas tus S; brahmā vai tadā Y
n.6478 saṃmukhaṃ] Y; saṃmukhāṃ S
n.6479 saṃghībhavadvha] S; jānītha bhagavantaḥ Y
n.6480 sarvadā] S; tasya vai Y
n.6481 vaco] Y; vabham S
n.6482 bhaved] S; bhaveyaṃ (unmetrical) Y
n.6483 muktadehas] Y; vyuktadehas S
n.6484 prāpnuvanti yā (unmetrical) S
n.6485 matvā] S; satva Y
n.6486 kārāṃ] S; vidyā Y
n.6487 bodhimārgopayojanīṃ] (reconstructed based on the Tib.) Y; bodhimārgaviyojanīṃ S
n.6488 prabhaviṣnavah] S; śilasamyutaḥ Y
n.6489 mahāviślesanā] S; mahāvidhvaṃsakā Y
n.6490 rājā māgadhakaḥ smṛtaḥ] S; rājamārgakriyāvidaḥ Y
n.6491 'vahata°] em.; vahata Y; atahata° S
n.6492 samantāvrtaḥ] em.; samatā vrtaḥ S; samāntād vrtaḥ Y
n.6493 dvādaśo] em. (on the authority of the Tib.); dvādaśa gaṇanāṃ (hypermetrical) S
n.6494 jīven māsaparamparam] S; jīved varṣaṣṭakam (unmetrical) Y
n.6495 abhūt] S; mṛtas Y
n.6496  bhakārākhyo S; takārākhyo Y

n.6497  śāsitā (based on the Tib.) conj.; śaśāsa Y; daśa S

n.6498  sarvadas S; sarvatas Y

n.6499  yuvān em.; yuvām S

n.6500  "kīrtyātha-m-udyatāḥ] em.; kīrtyāthamudyataḥ S

n.6501  guhā Y; gunā S

n.6502  pāśandibhiḥ em.; pāśandibhiḥ S

n.6503  bhogī 'pramādi] em.; bhogī pramādi S; amitabhogī Y

n.6504  saṃrājā em.; saṃ rājā S; sa rājā Y

n.6505  sadyā S; sadā Y

n.6506  vārdhikye em.; vārddhikye S; vārddhakye Y

n.6507  viṃśad varṣāṇi sapta] em.; viṃśad varṣāṇi saptaṃ S; triṃśad varṣāṇi sapta Y

n.6508  'pipadyate S; papadyate Y

n.6509  dharmātmā (reconstructed from the Tib.) Y; om. (unmetrical) S

n.6510  bhagavākhyo nrpe S; bhagavadākhyo nrpaḥ Y

n.6511  prabhaviṣṇavah Y; prabhaviṣṇukaḥ Y

n.6512  dakṣināsthena vratinā (reconstructed based on the Tib.) Y; dakṣinātyena pratinā S

n.6513  paribhūtas Y; bhūtas (unmetrical) S

n.6514  divasāni S; varṣāṇi Y

n.6515  vikhyāto Y; vikyātaḥ S

n.6516  bhasmākhyo Y; (unmetrical) bhasma-m-ākhyo S

n.6517  balisattvadehaiva] em. (balisattvada+ihaiva); balisattvadihaiva S

n.6518  paṃcadaśas S; paṃca vai Y

n.6519  "mukhyānām Y; "mukyānāṃ S

n.6520  dvau em.; dvai S
The Buddha is addressing his audience in the plural.
n.6545  dvau yātau| S; dve yāne Y
n.6546  gatāḥ| em.; gataḥ S
n.6547  buddhajñānam apy acintyam| Y; buddhajñānopacintiyaḥ S
n.6548  anyonyāpi napecṣinaḥ| em.; anyonyāpi napecṣinaḥ S; anyo'nyānapecṣinaḥ (unmetrical) Y
n.6549  saptam evaṃ| S; saptam ekaṃ Y
n.6550  gaṇarājaṃ| Y; gaṇajyaṃ S
n.6551  sadā| S; tadā Y
n.6552  vihārdhyuṣitamālaye| S; cakāra vihārāvasatham Y
n.6553  mānavaḥ| Y; mānave S
n.6554  sārdhāheṣu niśātyayaṃ tu| em.; sārdhāheṣu jīvati (unmetrical) Y; sādhāhe sunīśātyantu (unmetrical) S
n.6555  samāhvayo| S; samāhvayo Y
n.6556  jayādyā varṇatadvijau| em.; jayādyāvarṇatadvīsau S; jayādivarṇabrāhmaṇaḥ Y
n.6557  vaiśyaiḥ parivṛtā vaiśyam nāgāhvayo| S; vipraiḥ parivṛto vaiśyo nāgāhvayaḥ Y
n.6558  tadā| S; tathā Y
n.6559  trāsasamākulaṃ| Y; tatra samākulaṃ S
n.6560  abhūt| S; ca te Y
n.6561  madhurāyaṃ| S; mathurāṃ (?) Y
n.6562  jāto vaiśyākhyāḥ| em.; jāto vaiśyākhyāḥ Y; jātavāṃśādhyaḥ S
n.6563  pūrvi| Y; sūrvi S
n.6564  pakārākhyāḥ prāgdeśeṣv eva jāyataḥ| S; prakārākhyāḥ prāgdeśeṣu sa jāyate Y
n.6565  akārākhyo| S; hakārākhyo Y
n.6566  tīrthāhva iti| em.; tīrthāhvati (unmetrical) S; tīrthāhveti (unmetrical) Y
n.6567  tatra] Y; tatrau S

n.6568  vaṇijā ca sahāgataḥ] (reconstructed based on the Tib.); vaṇinā ca tathāgataḥ S

n.6569  āvarṇo] Y; āvarṇai S

n.6570  kāśijanapadaṃ] Y; kāśinaṃ pada (unmetrical) S

n.6571  sutaṃ] Y; sa taṃ S

n.6572  bhūmāv āvarta(?)] S; bhūmiṃ paśyati Y

n.6573  tiryataḥ] S; tiryag (unmetrical) Y

n.6574  tiryagbhyo] Y; tiryebhye S

n.6575  tasmāi] em.; tasmā S

n.6576  triṃśatkoṭyās] S; navakoṭyās Y

n.6577  dvijakrāntamabhūyiṣṭham] S; dvijākrāntabhūyiṣṭham (unmetrical) Y

n.6578  chatruhato] S; cchastrahato Y

n.6579  vrīte] S; mṛte Y

n.6580  pakārākhyaḥ] S; prakārākhyaḥ Y

n.6581  akārākhyena S; hakārākhyena Y

n.6582  vaṇijāḥ sa] S; vāṇijasya Y

n.6583  buddhaśrāddhagatasmṛtiḥ] em.; buddhatvaṃ śrāddhagatismṛtiḥ (unmetrical) S; buddhagatasmṛtiḥ (unmetrical) Y

n.6584  tvam] Y; stvaṃ S

n.6585  'śobhanam] em.; śobhanam S

n.6586  tṛṇavartitaṃ] S; tṛṇavara(?)ām Y

n.6587  tvatkāritaṃ] em.; tvam kāritaṃ S

n.6588  vītarāgo] em.; vītarāgā S

n.6589  hy āsīd] S; bhikṣum Y

n.6590  jine agrajite hite] S; puruṣottamo hite rataḥ Y
n.6591 pātraṃ] Y; mantra S
n.6592 vihāraṃ prāpya] (reconstructed based on the Tib.) Y; om. (unmetrical) S
n.6593 vitarāge 'pare] em.; vitarāgo pare S
n.6594 vanitās] em.; vanitā S
n.6595 āghātam] em.; āghāta S
n.6596 'sau] em.; sau S
n.6597 vādyatamo] S; bālatamo Y
n.6598 devaloke 'smin] S; devalokād asmāt Y
n.6599 antime ca] (reconstructed based on the Tib.) Y; om. S
n.6600 chetsyaṭi] em.; setsyaṭi S
n.6601 tṛjanmopagato] em.; tṛjanmopagato S; antyaṃjanmopagato (unmetrical) Y
n.6602 kliṣṭadānasya Y; kliṣṭādānasya S
n.6603 bhagnasandhīva] em.; nagnasandhīva S; śāsana eva Y
n.6604 asthairyād bāliśatvāc] em.; asthairyād bāliśattvāc (reconstructed based on the Tib.) Y; asthair yā bālavat tvac S
n.6605 dhātudhare] em.; dhātuvare S
n.6606 'sau] em.; sau S
n.6607 muktadhī] em.; muktadhī° S; kṛtadhī° Y
n.6608 °śatān eva] em.; °śatānaiva S
n.6609 paścime] Y; apaścime (unmetrical) S
n.6610 pakārākhye] S; prakārākhye Y
n.6611 'sau] em.; sau S, Y
n.6612 sarvāṃs tāṃ] S; sarve te Y
n.6613 himādrikusiprācyāṃ bho daśānūpas tīram āśrayet] S; himādrikusau prācyāṃ ca daśa śimdhūtīram āśrītaḥ Y
n.6614
n.6615 After this verse, the Tibetan has another three verses that are omitted in the Sanskrit text. These verses have been reconstructed by Saṅkṛtyāyana (Saṅkṛtyāyana, 1934, p. 62) as follows:

śāṭhā paravṛttikāś caiva
bindhyakukṣinivāsinaḥ / durgeti madhyadeśe te svayaṃ rājyam akārṣuḥ //
malāvīṣajayo jitvā prāgudāk sarvatah sthitān / kesarinām tathā 'nyāḥ somākhyo nṛpo
mṛtah // tādā gaudajana bhinnāḥ ksatriyo rājā tadā / rājā 'bhivardhamāna janmeti
bhaviṣyati na saṃśayah //.

n.6616 vārdhikye] em.; vārdhikye S; vārdhakye Y

n.6617 prokte] S; prāpte Y

n.6618 The number jumps here from 53.756 to 53.760 to keep in step with the numbers in the English translation. The intervening verses (53.757–59) have been supplied from the Tibetan text, as they are missing from the Sanskrit.

n.6619 cyavati] em.; cavati S, Y(?)

n.6620 vasen māsaṃ] em.; nvase māsaṃ S; vased dhīmān Y

n.6621 jino cāsau] em.; jino nāsau S; vaṇik cāsau Y

n.6622 °saukhyena] Y; °mādyena S

n.6623 The Tibetan has an additional half-stanza after this one, reconstructed by Saṅkṛtyāyana (Saṅkṛtyāyana 1934, p. 63) as follows: so 'pi varṣatrayaṃ
rājaiśvaryaṃ vai kṛtvā //.

n.6624 vṛtte] S; mṛte Y

n.6625 āhata°] em.; ahata° S

n.6626 °vardhana] em.; °vardhana S

n.6627 dhakārākhyaḥ] S; yakārākhyaḥ Y

n.6628 kanyaso] S; kanīyas Y

n.6629 vakārākhyo] S; jakārākhyo Y

n.6630 sukhāyatāṃ] S; sahāyatāṃ Y

n.6631 ksatriyaḥ agradhiḥ] S; ksatriyāgraḥ (unmetrical) Y
n.6632 varṣaśataṃ viṃśat] S; varṣān viṃśat (unmetrical) Y
n.6633 vikhyātaḥ śrī] S; tataḥ khyātaśrī nāmā tathā vai mahāmatiḥ Y
n.6634 gauḍatantre] S; udiyāne Y
n.6635 gauḍānāṃ] S; udiyānānāṃ (unmetrical) Y
n.6636 mahājane] S; mahāpure Y
n.6637 jitaśatruḥ] Y; jitaśu (unmetrical) S
n.6638 sapta cāṣṭau] S; aṣṭānāṃ tatra vai tadā (unmetrical) Y
n.6639 śākajeti samāśrite] S; śākyajātisamāśritāḥ Y
n.6640 yātet] en.; yāte S
n.6641 adho gataḥ] S; bhaviṣyati Y
n.6642 nirantarāḥ] S; svairikaḥ Y
n.6643 sadā] S; tadā Y
n.6644 śvādādyo] en.; svādādyo S; rājabhadro (unmetrical) Y
n.6645 vinirmuktau na] en. (on the authority of the Tib.); vinirmuktā ca S
n.6646 tiryagah] en.; tiryat (unmetrical) S; tiryak (unmetrical) Y
n.6647 jinaravām] S; munivarān Y
n.6648 aksaṇāṃ sarvām kṣaṇāṃ] en. (on the authority of the Tib.); dakṣiṇāṃ sarvām
dakṣiṇāṃ (unmetrical) S
n.6649 parādhīnāyatanavṛttanaḥ] S; parādhīnāvāsavṛttayaḥ Y
n.6650 bhaviṣyanti] en.; bhaviṣyati S
n.6651 adharmiṣṭhe] en.; adharmiṣṭha S
n.6652 mahābodhivane] S; mahāveṇuvane Y
n.6653 tāram iti S; tāretri (unmetrical) Y
n.6654 strī•ākhyam iti] en.; stryākhyeti (unmetrical) Y; taimbhākyam iti S
n.6655 daśabhūmyānantaraprabhuḥ] S; daśabhūmīsthitim prāptā Y
n.6656 āśritaḥ] en.; āśritaḥ S
n.6657  sahasrārdham] S; sahasravidhiṃ Y

n.6658  cātvāroḍadhiparyantām] em.; cātvāroḍadhiparyayām S;
caturadhiparyantām Y

n.6659  tādā] S; tathā Y

n.6660  makārādyo] S; śakārādyo Y

n.6661  pakārādyas] S; prakārādyas Y

n.6662  hakārādyas] S; vakārādyas Y

n.6663  śakārādyas] S; bakārādyas Y

n.6664  lakārādyah] S; dhakārādyah Y

n.6665  sakārādyo] S; akārādyo Y

n.6666  karminaś] em. (on the authority of the Tib.); kṛminaś S

n.6667  aṅgadeśeṣu] S; kuladevī Y

n.6668  ādyāṃ vṛtsdhānaś ca karmarājā sa kīrtitaḥ] S; ādyo mahāpradhānaś ca
karnaṛājā sa prakīrttitaḥ Y

n.6669  tadaṅgaṃ ca] (unmetrical) S; tatra Y

n.6670  sadaho] S; sudāno Y

n.6671  bhavadattaś] Y; bhavadaś (unmetrical) S

n.6672  ajātayaḥ] S; ajāyanta Y

n.6673  subhūmṛgakumārāntā] S; subhūkumārāntā (unmetrical) Y

n.6674  vaiśālyāṃ vathakārayoḥ] em. (on the authority of the Tib.); vaiśālyāṃ
vakārayoḥ (unmetrical) S; vathyubhayāksaram vaiśālyāṃ saṃbhūtaḥ
(unmetrical) Y

n.6675  yatrāsaṃ] Y; tatrāsaṃ S

n.6676  śuddhāntā] S; antyāḥ (unmetrical) Y

n.6677  ādityekṣu°] Y; ādityekṣa° S

n.6678  alpavīryas] S; sattavīryas Y

n.6679  siddhir] em.; siddhi° S
n.6680  madhyadeśe Y; madhyaśede S
n.6681  vidikṣu em.; vidikṣuh S
n.6682  diśam S; deśam Y
n.6683  "rakṣa° S; "ṛddhi° Y
n.6684  prasaṅgān em.; prasaṅgā S
n.6685  tadā S; tathā Y
n.6686  mantravāde em.; mantravāda° S
n.6687  ratāh em.; ratā S
n.6688  lokaikāgrasucaksuṣaḥ S; lokaikacaksuṣaḥ (unmetrical) Y
n.6689  duṣṭe em.; duṣṭa° Y; caṣṭa S
n.6690  mātṛcetākhyah (reconstructed based on the Tib.) Y; mātṛcīnākhyah S
n.6691  kusumākhyah S; kusumārākhyah (unmetrical) S
n.6692  kukārākhyah S; kumārākhyah Y
n.6693  "durdharah S; sarvadharah Y
n.6694  buddhapakṣaya nṛpatau S; bauddhapakṣau nṛpatiḥ Y
n.6695  rāgī sau S; bhavisyati Y
n.6696  kāśyākhyah° Y; kāvyākhyah S
n.6697  thakārādyo S; dhakārādyo Y
n.6698  saihnikā° S; siṃhala° Y
n.6699  "vāsinaḥ em.; "vāsina (unmetrical) S
n.6700  matidūṣakaḥ Y; atadūṣakaḥ S
n.6701  vakārādyo S; dakārādyo Y
n.6702  vakārādyo em.; viṅkārādyah S; bakārādyo yo (unmetrical) Y
n.6703  "tatparaḥ S; "dīpakaḥ Y
n.6704  bālākau S; kālākhyo Y
n.6705 sakārādyo] S; makārādyo Y
n.6706 cihnā] S; cinhā(?) Y
n.6707 śastrabhinnorddhvagaḥ] Y; śāstubhinnārdhvagaḥ S
n.6708 makārādyah] S; sakārādyah Y
n.6709 nakārādyah] S; vakārādyah Y
n.6710 senakīrtitaḥ] S; sena eva ca Y
n.6711 dinakaś] S; dāyakaś Y
n.6712 dīnārtha°] S; dānārtha° Y
n.6713 cakārādyo] S; vakārādyo Y
n.6714 bhakārādyah prathitaśraddhah] S; bhakārādyah ca prathitah Y
n.6715 matimān] Y; matamān S
n.6716 yatayaḥ khyātā] S; mantrajñā yatayaḥ Y
n.6717 nirnaṣte] S; vinaṣte Y
n.6718 kariṣyanti] em.; kariṣyati S
n.6719 bodhau] Y; bodho S
n.6720 sadā] S; bodhau Y
n.6721 rājyavr̥ttim upāśritah] em.; rājyavr̥ttim upāśritā S; rājanītim upāśritāḥ Y
n.6722 bhavanti] em.; bhavati S
n.6723 °mahā°] Y; °mahā° S
n.6724 tu] S; yo Y
n.6725 gītavāhy] S; parivādy Y
n.6726 etasya] em.; etasyai S
n.6727 sumadhuś] Y; samadhuś S
n.6728 siddhaḥ · namas tadā] S; siddhanāmā havai tathā Y
n.6729 śakajātās] S; kāśijātā Y
n.6730  śādhavaḥ] *en.* (on the authority of the Tib.); śādhakah Ś
n.6731  āmukhā Ś; dhīmadbhiḥ Y
n.6732  pure] Y; pare S
n.6733  ॐśamākhyāte Y; ॐśamākhyātā S
n.6734  sakārādyo] S; akārādyo Y
n.6735  mantrārtha°] S; dharmārtha° Y
n.6736  ........] S; satyavādī vinayendra (reconstructed based on the Tib.) Y
n.6737  dhanavanto] Y; dhanamanto S
n.6738  bhavatī tataḥ] S; bhavanti tadā Y
n.6739  vaikhyāto] S; vikhyāto Y
n.6740  tata] Y; mata S
n.6741  prasannaḥ] *en.* (on the authority of the Tib.); prasanne S
n.6742  agro] S; agre Y
n.6743  vetāḍa] S; vidyā (unmetrical) Y
n.6744  tasyāśeṣāḥ] *en.*; tasya āśeṣāḥ Y; tasya viṣāḥ S
n.6745  caitye] *en.*; caityes S
n.6746  sarvāṁ] *en.*; sarvā S
n.6747  bhakārādyas] S; nakārādyas Y
n.6748  mantramāpī] Y (on the authority of the Tib.); mantramāpī S
n.6749  sampūrṇa] S; supūrṇo Y
n.6750  madhura°] Y; madhura° S
n.6751  nānādeśa°] S; nānādig° Y
n.6752  te 'pare] *en.*; te pare Y; te pari° S
n.6753  māṇavāś] Y; māṇavāś S
n.6754  bhūtānām] S; sattvānām Y
There is no chapter break at this point in the Tibetan text.
It seems that "pūja-iṣu is here a metri causa for "pūjeśu."
śraddhāṃ] em. (on the authority of the Tib.); śuddhāṃ S

tadāsattvo] em.; tadā sattvā S

uktvā] em.; uktaḥ S

niṣaseduḥ] em.; niṣasedu S

tena] em.; te nu S

sa] em.; se S

smṛtas] em.; smṛta S

sarvabhayān sādayotsādaya] S; sarvabhayotsādaya Tib.

maniratnaṃ] em.; maniratna S

°gacchanti] em.; °gacchati S

cāpunyaprasavanaṃ] em.; yā puṇyaprasavanaṃ S

te] em.; kā S

gacchante] em.; gacchate S

sotsavāṃ S

°śatālam] em. (on the authority of the Tib.); °gatālambya S

samyac] em.; sampac° S

analānilam] em. (on the authority of the Tib.); anilaṃ nilam S

°subhāsitam] em. (on the authority of the Tib.); °subhāvitam S

bhāṣitaṃ] em.; bhāṣitaḥ S

nrjanminām] em. (on the authority of the Tib.); trijanminām S

hīmaṃ] em.; hīhimaṃ (unmetrical) S

pretavad] em.; preta va S

°sāṃbandhumitra-m-anāthavān] conj.; °sāṃ bahumitram anāthavām S

sannipatitāṃ] em.; sannipatritāṃ S

°visarān] em.; °viśarāṃ S
n.6830  °paramārty°] em.; °paramārty° S
n.6831  °visare] em.; °visara S
n.6832  °rūpiñe] Tib.; °rūpiṇi S
n.6833  hūṃ hūṃ] S; om. Tib.
n.6834  jinajit] S; jinajik Tib.
n.6835  mañjuśrīye suśriye] Tib.; mañjuśrīya suśriya S
n.6836  amṛto°] Tib.; mṛto° S
n.6837  °hṛdayam] em.; °hṛdaya S
n.6838  °śrabdhāni] em.; °śrabdhāni S
n.6839  kartavyaḥ] em.; kartavyā S
n.6840  catuḥpañcāśo] em.; pañcāśatimāḥ S
· Source Texts (Sanskrit) ·


Mañjuśrīmūlakalpa. Manuscript in the National Archives, Kathmandu (Bir 45), accession no. 3/645. Microfilmed by NGMPP, reel A 124/14.


Mañjuśrīmūlakalpa. Manuscript in Tokyo University Library, no. 275 in Matsunami’s catalog (Matsunami 1965).


· Source Texts (Tibetan) ·

‘jam dpal gyi rtsa ba’i rgyud (Mañjuśrīmūlalatantma). Toh. 543, Đegé Kangyur vol. 88 (rgyud ‘bum, na), folios 105.a–351.a.

‘jam dpal gyi rtsa ba’i rgyud (Mañjuśrīmūlalatantma). bka’ ’gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go’i bod rig pa zhib ’jug ste gnas kyi bka’ bstan dpe sdur khang (The Tibetan Tripitaka Collation

· Secondary Sources ·


g.1 Ābha
   kun nas 'od
   རུ་ནས་འོད།
   Ābha
   One of the tathāgatas attending the delivery of the MMK.

g.2 Ābhāsvara
   —
   Ābhāsvara
   A class of gods.

g.3 Ābhāsvara
   'od gsal
   གསལ་འོད།
   Ābhāsvara
   One of the gods’ realms; also used as the name of the gods living there.

g.4 Abhāvasamudgatarāja
   dngos po med pa yang dag par ’phags pa’i rgyal po
   བཞི་སྤུན་བཞིན་པ་གཞི་ཤེས་པའི་རྒྱལ་པོ།
   Abhāvasamudgata[rāja]
   One of the tathāgatas attending the delivery of the MMK.

g.5 Abhāvasvabhāvarāśi
   dngos po med pa’i ngo bo’i phung po
   བཞི་སྤུན་བཞིན་པའི་ཀོག་བོ’ི་ཕུང་པོ།
Abhāvasvabhāvarāśi
One of the usṇīṣa kings attending the delivery of the MMK.

g.6 Abhāvasvabhāvasamudgatarāja
dngos po med pa’i ngo bo nyid yang dag par ’phags pa’i rgyal po
Abhāvasvabhāvasamudgatarāja
One of the tathāgatas attending the delivery of the MMK.

g.7 Abhāveśvara
dngos med dbang phyug
Abhāveśvara
One of the bodhisattvas attending the delivery of the MMK.

g.8 Abhayā
Abhayā
One of the great yāksinīs.

g.9 Abhayā
mi ’jigs · mi ’jigs ma
Abhayā
One of the vidyārājñīs attending the delivery of the MMK.

g.10 Abhayadā
mi ’jigs sbyin ma
Abhayadā
One of the great yāksinīs.

g.11 Abhija
bya bi bzhin
Abhija
One of the grahas.
Abhijā

The name of a nakṣatra. In one instance the name is given as Abhijit, which is the same as the name of one of the muhūrtas.

Abhijata

One of the grahas.

Abhijit

One of the muhūrtas.

Abhirati

The paradise of Akṣobhya.

Abhyudgatoṣṇīṣa

One of the eight uṣṇīṣa kings. Elsewhere his name is given as "Udgatoṣṇīṣa."

Abjaketu

One of the mantra deities, possibly Agni, the god of fire.
g.18 Abjavāsini

*pad+ma la gnas ma*

*Abjavāsini*

One of the vidyārājās dwelling with Śākyamuni in the realm of the Pure Abode.

g.19 Abjoṣṇīṣa

*pad+ma'i gtsug tor*

*Abjoṣṇīṣa*

The leader of the vidyārājas.

g.20 Ācārya

*slob dpon*

*ācārya*

See “master.”

g.21 Acchaṭā

*se gol gtogs*

*acchaṭā*

A unit of time measuring the time it takes to snap one’s fingers.

g.22 Accomplishment

*dngos grub*

*siddhi*

Accomplishment or success in general, as well as any particular magical power or ability. In the latter sense, eight are traditionally enumerated, namely the *siddhi* of the magical sword, of an eye ointment that renders invisible, etc. The content of the list may vary from source to source.

g.23 Acintyārtha garbha

*bsam gyis mi khyab pa'i don gyi snying po*

*Acintyārtha garbha*

One of the tathāgatas attending the delivery of the MMK.
Acintyaśrī
bsam gyis mi khyab pa'i dpal
Acintyaśrī
One of the tathāgatas attending the delivery of the MMK.

Activity
las
karma
A ritual activity (such as pacifying, nourishing, etc.). This term is also translated in other instances as “rite,” “karma,” “karman,” or “karmic accumulation.” In the latter three cases the term refers to karmic accumulation, positive or negative, that will produce results in the future, unless it is purified.

Adāntā
spyin med
Adāntā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Aḍavi
brog gnas
Aḍavi
The name, possibly corrupt, of a country in ancient India.

Adbhuta

Adbhuta
One of the pratyeka buddhas attending the delivery of the MMK.

Adbhutā
rmad byung ma
Adbhutā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Adept of vidyās
Adhama

One of the rāśis.

Adhrṣya

One of the tathāgatas attending the delivery of the MMK.

Āditya

The sun; the god of the sun; the king identified as Ādityavardhana of the Śrīkaṇṭha-Sthāṇvīśvara dynasty who ruled in Madhyadesa in the sixth century CE.

Ādityaprabhāva

One of the bodhisattvas attending the delivery of the MMK.

Ādityarāja

One of the tathāgatas attending the delivery of the MMK.

Adyota
snang med
ṣṇaḥṣeṣa
Adyota
One of the tathāgatas attending the delivery of the MMK.

Afflictions
nyon mongs
्युं मोङ्गस्
kleśa
Mental and emotional traits that bind one to samsāra; the fundamental three are ignorance, desire, and anger.

Agasti
a ma ti
엄여
Agasti
One of the sages (ṛṣi).

Āgneyā
me phyogs ma
में व्योग्स मा
Āgneyā
One of the great mātrs.

Agni
me · me lha
में · में ल्हा
Agni
One of the sages (ṛṣi); also the name of the god of fire.

Agnibhāṇḍa
ming me thab
मिंग में ठाब
Agnibhāṇḍa
The name of the country or the people where the Buddha descended to Earth.

Agnirasa
Agnimasa
One of the sages (ṛṣi).

Āhvayana
'bod byed
Āhvayana
One of the śrāvakas attending the delivery of the MMK.

Aindrī
dbang mo
Aindrī - Aindrāṇī
One of the great mātṛs. Elsewhere her name is given as "Indrāṇī."

Airāvata
Airāvata
The king of the elephants.

Aiśānī
dbang ldan ma
Aiśānī
One of the great mātṛs.

Ajagara
Ajagara
A vidyārāja from the personal retinue of Vajrapāni.

Ajara
rga ba med pa
Ajara
A vidyārāja from the personal retinue of Vajrapāṇi.

Ajitāpaṇḍa

One of the garuḍa kings.

Ajātaśatru

The king of Magadha contemporary of the historical Buddha.

Ajiravatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

Ajitā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Ajitā

One of the vidyās attending upon Mañjuśrī; one of the “four sisters” invoked in a mantra.

Ājita

One of the kings of the Nāgasena dynasty, identified with Ādityavarman.
Ajitañjaya
ra 'gro ba
ར་འྒོ་བ།
Ajitañjaya
One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

Akaniṣṭha
'og min
འོག་ིན།
Akaniṣṭha
One of the tathāgatas attending the delivery of the MMK.

Akaniṣṭha
'og min
འོག་ིན།
Akaniṣṭha
The highest heaven in the realm of form; also the name of the gods living there.

Akarma
las med
ལས་ིད།
Akarma
One of the tathāgatas attending the delivery of the MMK.

Ākarṣaṇadhārīṇī
'gugs par byed pa'i gzungs ma
འོགས་པར་བིད་པའི་གཞུངས་མ།
Ākarṣaṇadhārīṇī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ākarṣaṇī
'gugs byed ma
འོགས་བིད་མ།
Ākarṣaṇī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
Nam mkha'

Akaśa

One of the bodhisattvas attending the delivery of the MMK.

g.62 Ākāśagarbha

Nam mkha'i snying po

ākāśagarbha

One of the bodhisattvas attending the delivery of the MMK.

g.63 Ākāśamātr

Nam mkha'i ma mo

ākāśamātr

“Sky mother”; a class of female spirits.

g.64 Ākāśānantya

Nam mkha' mtha' yas

ākāśānantya

One of the gods' realms; also used as the name of the gods living there.

g.65 Ākhyadivya

Grags bzang

ākhyadivya

One of the tathāgatas attending the delivery of the MMK.

g.66 Ākīṇcanya

Ci yang med pa

ākīṇcanya

One of the gods’ realms; also used as the name of the gods living there.

g.67 Aksayamati

—
Akṣayamati
One of the kings of the rākṣasas.

g.68 Akulika
rigs med ldan
インドラ
Akulika
One of the kings of the nāgas.

g.69 Alaka
lcang lo
शुष्ण्
Alaka
The realm of Kubera.

g.70 All fragrances
dri thams cad
印香
sarvagandha
Though often listed differently, this refers to a combination of four or five commonly used perfumes.

g.71 Ālokā
mang byed ma
मल्लका
Ālokā · Ālokinī
A yakṣinī invoked in magical rites.

g.72 Ālokapāṇi
snang ba’i phyag
शुष्ण्विभाषण
Ālokapāṇi
One of the bodhisattvas attending the delivery of the MMK.

g.73 Ālokasundarī
snang bar mdzes ma
शुष्ण्वसुन्दरी
Ālokasundarī
One of the great yakṣinīs.

\textit{Alūkā}
\begin{multicols}{2}
\textit{'ug pa ma ma yin pa}
\begin{quote}
\textit{Alūkā}
\end{quote}
\end{multicols}
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

\textit{Amala}
\begin{multicols}{2}
\textit{dri med}
\begin{quote}
\textit{Amala}
\end{quote}
\end{multicols}
One of the tathāgatas attending the delivery of the MMK.

\textit{Amalakīrti}
\begin{multicols}{2}
\textit{grags pa dri ma med pa}
\begin{quote}
\textit{Amalakīrti}
\end{quote}
\end{multicols}
One of the bodhisattvas attending the delivery of the MMK.

\textit{Amalāntakarī}
\begin{multicols}{2}
\begin{quote}
\textit{Amalāntakarī}
\end{quote}
\end{multicols}
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

\textit{Amanoratha}
\begin{multicols}{2}
\textit{bsam pa ma yin pa}
\begin{quote}
\textit{Amanoratha}
\end{quote}
\end{multicols}
One of the kings of the piśācas.

\textit{Āmarṣa}
\begin{multicols}{2}
\textit{phng dog}
\begin{quote}
\textit{Āmarṣa}
\end{quote}
\end{multicols}
A vidyārāja from the personal retinue of Vajrapāni.
Ambara

One of the sages (ṛṣi).

Ambarā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Amitā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Amitābha

One of the tathāgatas attending the delivery of the MMK.

Amitavyūhavatī

The world sphere where Tathāgata Amitāyurjñānaviniścayarājendra lives.

Amitāyurjñānaviniścayarāja

One of the tathāgatas attending the delivery of the MMK. His name is elsewhere also given as “Amitāyurviniścayarājendra.”
g.86  Amitāyurvatī
tshe dpag tu med pa’i ’jig rten
Amitāyurvatī
This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñānaviścayarājendra lives.

g.87  Amitāyurvinīścayarājendra
Amitāyurvinīścayarājendra
Another name of Amitāyurjñānaviścayarājapa.

g.88  Amitāyus
tshe dpag med
Amitāyus
This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñānaviścayarājendra lives.

g.89  Amoghapāśa
don yod zhogs pa
Amoghapāśa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.90  Amṛṣya
bzod par dka’ ba
Amṛṣya
One of the tathāgatas attending the delivery of the MMK.

g.91  Amṛtakūṇḍalin
bdud rtsi thab sbyor can
Amṛtakūṇḍalin
A vidyārāja from the personal retinue of Vajrapāni.

g.92  Aṃśa
cha shas
Anśa
One of the pratyekabuddhas attending the delivery of the MMK.

Anagha
Anagha
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Anala
Anala
One of the tathāgatas attending the delivery of the MMK.

Ānanda
Ānanda
One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Ananta
Ananta
One of the kings of the nāgas.

Anantā
Anantā
One of the female śrāvakas attending the delivery of the MMK.

Anantābha
Anantābha
One of the female śrāvakas attending the delivery of the MMK.
Anantābha
One of the bodhisattvas attending the delivery of the MMK.

Anantabhūta
One of the śrāvakas attending the delivery of the MMK.

Anantadrūma
ljon pa mtha’ yas
Anantadrūma
One of the kinnara kings.

Anantagati
mtha’ yas ’gros
Anantagati
One of the bodhisattvas attending the delivery of the MMK.

Anantagrīva
mgrin pa mtha’ yas
Anantagrīva
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Anantaketu
mtha’ yas tog
Anantaketu
One of the tathāgatas attending the delivery of the MMK.

Anantaketu
mtha’ yas tog ma
Anantaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.
g.105 Anantakīrti

Anantakīrti
One of the bodhisattvas attending the delivery of the MMK.

g.106 Anantakuṇḍalin

Anantakuṇḍalin
A vidyārāja from the personal retinue of Vajrapāṇi.

g.107 Anantānta

Anantānta
One of the pratyekabuddhas attending the delivery of the MMK.

g.108 Anantapāṇi

Anantapāṇi
One of the śrāvakas attending the delivery of the MMK.

g.109 Anantapatra

Anantapatra
One of the uṣṇīṣa kings attending the delivery of the MMK.

g.110 Anantaphala
Anantaphala
One of the śrāvakas attending the delivery of the MMK.

g.111 Anantapīlu
pi lu mtha’ yas

Anantapīḷu
One of the kings of the piṣācas.

g.112  Anantaśiras
mgo mtha’ yas pa

Anantaśiras
One of the kings of the rākṣasas.

g.113  Anantaśrī

Anantaśrī
One of the bodhisattvas attending the delivery of the MMK.

g.114  Anantaśriyā
mtha’ yas dpal

Anantaśriyā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.115  Anantasvara
mtha’ yas pa’i sgra

Anantasvara
One of the tathāgatas attending the delivery of the MMK.

g.116  Anantaṭī
’gro ba mtha’ yas

Anantaṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.117  Anantatreya
mtha’ yas rgyun shes kyi bu

Anantatreya
One of the bodhisattvas attending the delivery of the MMK.
Anantatreya
One of the bodhisattvas attending the delivery of the MMK.

Anantāvabhāsa jñāna rāja
mtha’ yas par snang ba’i ye shes kyi rgyal po
Anantāvabhāsa jñāna rāja
One of the tathāgatas attending the delivery of the MMK.

Anantāvabhāsa rājendra
snang ba mtha’ yas dbang po’i rgyal po
Anantāvabhāsa rājendra
One of the tathāgatas attending the delivery of the MMK.

Anātha
Anātha
One of the bodhisattvas attending the delivery of the MMK.

Anāthada
mgon med sbyin
Anāthada
One of the śrāvakas attending the delivery of the MMK.

Anavatapta Lake
mtsho chen po ma dros pa
Anavatapta
A lake north of the Himalayas believed to be the source of the river Sutlej and identified with Rakshastal.

Andhārasundarī
mun par mdzes ma
Andhārasundarī
One of the great yakṣinīs; the name seems to be synonymous with Tamasundarī.
g.124 Andhāravāsinī

 mun nag chen po na gnas pa

 Andhāravāsinī

 One of the seven yakṣīṇīs.

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g.125 Andhra

 a n+dm

 Andhra

 A region on the Deccan Plateau.

---

g.126 Aṅga

 ang+ga

 Aṅga

 An ancient country whose territory spanned parts of what is today eastern Bihar and West Bengal.

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g.127 Aṅgada

 dpung rgyan

 Aṅgada

 A vidyārāja from the personal retinue of Vajrapāṇi.

---

g.128 Aṅgāraka

 mig dmar

 Aṅgāraka

 The planet Mars.

---

g.129 Aṅgirasa

 ang gi ra sa

 Aṅgirasa

 One of the sages (ṛṣi).

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g.130 Aṅgirasī
ang gi ra si

The name of a nakṣatra.

g.131 Angular cubit

khru gang

hasta

See “cubit.”

g.132 Angular yoke

gnya' shing

yuga

See “yoke.”

g.133 Anilā

ṅung ma

Anilā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.134 Aniruddha

ma ’gags pa

Aniruddha

One of the śrāvakas attending the delivery of the MMK.

g.135 Anivartin

phyir mi ldog pa

Anivartin

One of the bodhisattvas attending the delivery of the MMK.

g.136 Anivartita

—
Anivartita
One of the bodhisattvas attending the delivery of the MMK.

Anjali
thel mo sbyar ba
A gesture of salutation, with the palms of the hands pressed together at the heart.

Anurādha
lha mtshams
One of the śrāvakas attending the delivery of the MMK.

Anurādhā
lha mtshams
The name of a nakṣatra.

Apalāla
sog ma med
One of the kings of the nāgas.

Aparājitā
a pa rA dzi te
One of the “four sisters” invoked in a mantra; one of the great dūtīs attending upon Lord Vajrapāṇi.

Aparājitoṣṇīṣa
gzhan gyis mi thub pa’i gtsug tor
One of the “four sisters” invoked in a mantra; one of the great dūtīs attending upon Lord Vajrapāṇi.
One of the mantra deities.

Apasmāra

A class of spirits causing memory loss.

Āpāta

One of the grahas.

Apāyajaha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Apramāṇa

One of the gods’ realms; also the name of the gods living there.

Apsaras

A type of goddess.

Aquarius

See “Kumbha.”

Arbuda
Arbuda

One of the twenty-four (the number may vary according to source) pīṭhas, or places of pilgrimage mentioned in the tantras.

Arciṣmatī

me chen ma

Arciṣmatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Ārdrā

lag

Ārdrā

The name of a nakṣatra.

Arenu

rdul med

Arenu

One of the pratyekabuddhas attending the delivery of the MMK.

Arhat

dgra bcom pa

arhat

“Worthy one” is an epithet applied to the original (usually sixteen) disciples of the Buddha; also a term for any being who attained nirvāṇa by following the Hīnayāna vehicle.

Aries

lug

Meṣa

See “Meṣa.”

Arjuna
Arjuna
A legendary king before the time of the Buddha.

Arka
nyi ma
Arka
A vidyārāja from the personal retinue of Vajrapāṇi.

Arthabhāvābha
don gyi 'od
Arthabhāvābha
One of the tathāgatas attending the delivery of the MMK.

Arthacara
don spyod
Arthacara
One of the śrāvakas attending the delivery of the MMK.

Arthaṅkara
nor byed
Arthaṅkara
Name of a yakṣa.

Arthavatī
don ldan ma
Arthavatī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Arthavatī
nor ldan
Arthavatī
The name of a nakṣatra.

g.162 Ārti
nyam thag pa
uerdo
Ārti
A vidyārāja from the personal retinue of Vajrapāni.

g.163 Aruṇa
chu lha
bstan
Aruṇa
One of the kinnara kings.

g.164 Aruṇa
skya rongs
bstan
Aruṇa
One of the grahas.

g.165 Aruru

Aruru
One of the śrāvakas attending the delivery of the MMK.

g.166 Āṣāḍhā

Āṣāḍhā
The name of a nakṣatra. The Tibetan translation of the MMK provides the specific names of both of the Āṣāḍhās while the Sanskrit does not. See entries for Pūrvāṣāḍhā and Uttārāṣāḍhā.

g.167 Asamā
mnyam med ma
de gzhung
Asamā
One of the vidyārājus dwelling with Śākyamuni in the realm of the Pure Abode.
Asaṃjñaka

Asaṃjñaka

One of the gods’ realms, literally “Without Consciousness.”

Asaṅga

Asaṅga

Famous Yogācāra scholar.

Aśani

Aśani

Lightning; also lightning personified.

Aśeṣaketu

Aśeṣaketu

One of the tathāgatas attending the delivery of the MMK.

Asipattra

Asipattra

“Razor Leaves,” one of the hells.

Asitā

Asitā

One of the great yakṣinīs.

Āśleṣā
The name of a nakṣatra.

An emperor of the Maurya dynasty who ruled much of the Indian subcontinent from c. 268 to 232 BCE.

One of the great yaksinīs.

A technical term used in astrology. It means that one planet or astrological entity influences another such entity, because of the angle that it is positioned in relation to it.

One of the female śrāvakas attending the delivery of the MMK.

One of the sages (ṛṣi).

One of the sages (ṛṣi).
Asura

A class of divine beings ranking below gods (deva), known for their jealous and warlike disposition.

Asurī

A female asura.

Asvarā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Āśvāsaka

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Aśvatthāman

A legendary king before the time of the Buddha.

Aśvinī
Aśvinī
The name of a nakṣatra.

g.187 Atapas
mi gdung ba
Atapas
One of the gods’ realms; also used as the name of the gods living there.

Atapa
so tham tham pa
Atapa
One of the cold hells.

Atharva Veda
srid srung gi rig byed
Atharvaveda
Along with the Ṛg Veda, Yajur Veda, and Sāma Veda, one of the four Vedas, the most ancient Sanskrit religious literature of India.

Atijavā
mb tu ngyogs ma
Atijavā
One of the great dūtas attending upon Lord Vajrapāṇi.

Atiśayavatī
lhag par ldan ma
Atiśayavatī
One of the great yakṣīṇīs.

Atiśayendraraṇya
mngon par rtogs pa’i dbang po’i rgyal po
Atiśayendraraṇya
Atisayendranāja
One of the tathāgatas attending the delivery of the MMK.

g.193 Ātreya
ṛgyun shes kyi bu
Ātreya
One of the bodhisattvas attending the delivery of the MMK; one of the sages (ṛṣi).

g.194 Atṛṣṇa
mi ngoms pa
Atṛṣṇa
A vidyārāja from the personal retinue of Vajrapāni.

g.195 Atyadbhuta
mngon par ’phags pa
Atyadbhuta
One of the uṣṇīṣa kings attending the delivery of the MMK.

g.196 Atyunnata
mngon par mtho ba
Atyunnata
One of the uṣṇīṣa kings attending the delivery of the MMK.

g.197 Avabhāsaṃkara
snang bar mdzad pa
Avabhāsaṃkara
One of the tathāgatas attending the delivery of the MMK.

g.198 Avaivarttika
Avaivarttika
One of the bodhisattvas attending the delivery of the MMK.
g.199 Āvalī
   phreng ba ma
   छेकमा
   Āvalī
   One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.200 Avalokita
   kun tu lta ba
   न्दिता
   Avalokita
   One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.201 Avalokiteśvara
   spyan nas gzigs dbang phyug
   अवलोकितेवर
   Avalokiteśvara
   One of the bodhisattvas attending the delivery of the MMK.

g.202 Avava

   Avava
   This seems to be one of the hells.

g.203 Avīci
   mnar med
   अविस
   Avīci
   The worst of the hell realms.

g.204 Avipakṣitarāja
   mi mthun pa’i phyogs med pa’i ’od
   अविकशितराज
   Avipakṣitarāja
   One of the tathāgatas attending the delivery of the MMK.

g.205 Avitatharāśi
   de kho na nyid kyi phung po
   अवितथराशि
Avitatharāsi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Avivartītā
phyīr mi ldog pa
Avivartītā
One of the bodhisattvas attending the delivery of the MMK.

Avṛha
mi che bā · 'thab bral
Avṛha
One of the gods’ realms; also used as the name of the gods living there.

Awakening
byang chub
bodhi
This may be awakening in the literal sense, as from sleep, but in the Buddhist context it is the awakening from ignorance, i.e., the direct realization of truth.

Bāhu
lag pa
Bāhu
A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of asuras.

Bahukūṭā
lag brtsegs ma
Bahukūṭā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Bahulā
mang ma
Bahulā
One of the great piśācīs.

Bahulavatī
mang ldan ma
Bahulavatī
One of the great piśācīs.

Bahumatā
yid mang ma
Bahumatā
One of the female śrāvakas attending the delivery of the MMK.

Bakagrīvin
gser thub
Bakagrīvin
One of the eight tathāgatas.

Bala
stobs
Bala
A vidyārāja from the personal retinue of Vajrapāṇi; a south Indian king contemporary with Mahendra.

Bāla
byis
Bāla
One of the Gupta emperors, the successor of king Skanda.

Bālāka
nag po
Bālāka
Bālāka
One of the ancient kings.

**g.218 Balanagara**
*grong khyer stobs ldan*

(不在Skt. source of the MMK)
The name of a town.

g.219 Balavān
*stobs ldan*

Balavān
One of the grahas.

**g.220 Balavatī**
*stobs ldan ma*

Balavatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

**g.221 Bali**
*gtor ma*

*bali*
An offering made to a deity or spirits; bali may be elaborate with food, incense, lamps, etc., but this term may also denote, in the MMK at least, a sacrificial cake similar to the Tibetan torma.

**g.222 Bali**
*stobs ldan bu*

Vali
Possibly the island of Bali in the Indonesian archipelago, but this identification is rather problematic.

**g.223 Balin**
*stobs ldan*


Balin
One of the kings of the asuras.

Balotkaṭoṣṇiṣa
Balotkaṭoṣṇiṣa
One of the mantra deities.

Bamboo Grove
Bamboo Grove
Veṇuvana
A park in Rājagrha where the Buddha taught.

Bandhanānantaścara
Bandhanānantaścara
A viḍyārāja from the personal retinue of Vajrapāni.

Barbarian
Barbarian
mleccha
See “mleccha.”

Baṣkala
Baṣkala
An ancient country corresponding to the modern Balkh.

Bhaddāli
Bhaddāli
One of the śrāvakas attending the delivery of the MMK.
g.230 Bhadrakalpika

_Bhadra kalpika_

One of the śrāvakas attending the delivery of the MMK.

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g.231 Bhadrapadā

_Bhadrapadā_

The name of a pair of nakṣatras.

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g.232 Bhadrapāla

_Bhadrapāla_

A bodhisattva in one of the paintings of Śākyamuni.

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g.233 Bhadrapāṇi

_Bhadrapāṇi_

One of the bodhisattvas attending the delivery of the MMK.

---

g.234 Bhadrika

_Bhadrika_

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

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g.235 Bhagavat

_Bhagavat_

An unidentified Gauḍa (Bengali) king.

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g.236 Bhaginī

_Bhaginī_

One of the eight great śrāvakas.
bhaginī
“Sister”; a class of female spirits.

Bhaginī

Bhaginī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhagiratha

Bhagiratha
One of the sages (ṛṣi).

Bhāgirathī

Bhāgirathī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhāgiratī

Bhāgiratī
One of the three branches of the river Gaṅgā in its early course.

Bhägupta

Bhägupta
One of the kings of Nepal.

Bhaiṣajya guru vaiḍūrya prabha rāja

Bhaiṣajya vaiḍūrya rāja
·

Bhaiṣajyaaguruvaipūryaprabharāja

Bhaiṣajyaaguruvaipūryaprabharāja - Bhaiṣajyaaguruvaipūryarāja
One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Bhaiṣajyarāja

\[ \text{nād thams cad gso bar byed pa} \]

Bhaiṣajyarāja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Bhākrama

\[ \text{pha rol gnon} \]

Bhākrama

One of the kings of Nepal.

Bhakṣaka

\[ \text{za byed} \]

Bhakṣaka

A vidyārāja from the personal retinue of Vajrapāni.

Bhānugupta

—

Bhānugupta

A sixth century king of the imperial Gupta dynasty.

Bharadvāja

\[ \text{b+ha m dwa dza} \]

Bharadvāja

One of the garuḍa kings.

Bharadvāja

—

Bharadvāja

One of the śrāvakas attending the delivery of the MMK.

Bharaṇī
Bharaṇī

The name of a nakṣatra.

Bharata

rgyas pa

A legendary king before the time of the Buddha.

Bharata

One of the tathāgatas attending the delivery of the MMK.

Bhasma

thal ba

The younger brother of the king Samudragupta.

Bhasmāntikā

thal bar nye gnas ma

One of the great piśācīs.

Bhasmodgirā

thal ba za ma

One of the great piśācīs.

Bhāsvat

'od ldan
Bhāsvat
One of the kings of Nepal.

Bhattā
rje btsun ma
Bhattā
A yakṣīṇī invoked in magical rites.

Bhavadatta
srid pa byin pa
Bhavadatta
An ancient king of Kāmarūpa.

Bhavānta
rgyu mtha’
Bhavānta
One of the pratyeka buddhas attending the delivery of the MMK.

Bhavāntikā
—
Bhavāntikā
One of the female śrāvakas attending the delivery of the MMK.

Bhāvati
—
Bhāvati
One of the female śrāvakas attending the delivery of the MMK.

Bheraṇḍa
e raN+Da
Bheraṇḍa
One of the mahoraga kings.
Bheruṇḍa

Bheruṇḍa
One of the mahoraga kings.

Bhīṣaṇa

Bhīṣaṇa
One of the kings of the rākṣasas.

Bhogāvalī

Bhogāvalī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhogavatī

Bhogavatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhogavatī

Bhogavatī
The capital city of one of the subterranean paradises inhabited by nāgas.

Bhramaṇa

Bhramaṇa
One of the muhūrtas.
Bhrāmaṇa
One of the muhūrtas.

Bhrāmarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Bhrāmarī
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

Bhrākti
One of the deified female bodhisattvas; one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhrṅgāra
One of the rāśis.

Bhrṅgiriṇī
Bhrṅgiriṭi
A vidyārāja from the personal retinue of Vajrapāṇi; also, one of the personal attendants on Śiva.

Bhrū

Bhrū
One of the vidyārājñīs attending the delivery of the MMK.

Bhūbhāsa

Bhūbhāsa
One of the kings of Nepal.

Bhūmiprāpaṭī

Bhūmiprāpaṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhūta

Bhūta
A class of spirits, usually of the lower order.

Bhūtādhipati

Bhūtādhipati
Epithet of Rudra; also of Maheśvara.
One of the tathāgatas attending the delivery of the MMK.

**g.281 Bhūtāntakara**

ʼbyung po mthar byed

བུྱྱུང་པོ་མཐར་བྱེད།

*Bhūtāntakara*

One of the tathāgatas attending the delivery of the MMK.

**g.282 Bhūtāntakarī**

ʼbyung po mthar byed ma

བུྱྱུང་པོ་མཐར་བྱེད་མ།

*Bhūtāntakarī*

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.283 Bhūtāntaścara**

ʼbyung ba'i nang spyod

བུྱུང་བའི་ནང་ཤོད།

*Bhūtāntaścara*

A vidyārāja from the personal retinue of Vajrapāni.

**g.284 Bhūtarāśi**

ʼbyung ba'i phung po

བུྱུང་བའི་ཕུང་པོ།

*Bhūtarāśi*

One of the uṣṇīṣa kings attending the delivery of the MMK.

**g.285 Bhūtavatī**

ʼbyung po ldan ma

བུྱུང་པོ་ལྡན་མ།

*Bhūtavatī*

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.286 Bhūtika**

ʼbyung ba pa

བུྱུང་པ་

*Bhūtika*

One of the rāsis.
Bilva

*bil ba*

Aegle marmelos, or wood-apple tree.

Bimbisāra

*gzugs can snying po*

A king of Magadha at the time of the Buddha, the father of Ajātaśatru.

Bindi

*thig le*

An ornamental dot painted between the eyebrows.

Bindusāra

*snying po thig le*

The second Mauryan emperor, son of Candragupta.

Bodhi

*byang chub*

One of the rāśis.

Bodhicitta

*byang chub kyi sems*

The aspiration of bodhisattvas to liberate all sentient beings.

Bodhisattva
byang chub · byang chub sems dpa'

 bodhisattva

A person/being (sattva) who has vowed to attain awakening (bodhi) in order to free all beings from cyclic existence.

Bodhisattva level

byang chub sems dpa'i sa

bodhisattvabhūmi

One of the ten (or thirteen) levels of bodhisattva realization.

Bodhyāṅgā

byang chub yan lag ma

Bodhyaṅgā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Brahmā

tshangs pa

Brahmā

One of the chief Hindu gods; in Buddhism, he is the highest being in saṃsāra. Also used in the plural.

Brahmā Sahāmpati

mi mjid kyi bdag po tshang pa

Brahmā Sahāmpati

“Brahmā, the lord of the Sahā universe,” one of the Brahmās.

Brahmadatta

tshangs pas byin pa

Brahmadatta

A king before the time of the Buddha.

Brahmakāyika
Brahmakāyika
One of the gods’ realms; also the name of the gods living there.

Brahmāṇī
*_tshangs pa ma_  
_Brahmāṇī_  
One of the great māṭṣs.

Brahmapurohita

_Brahmapurohita_  
One of the gods’ realms; also the name of the gods living there.

Brahmaputra
*_chu bo snar ma_  
_Brahmaputra_  
A river in India.

_Brahmaputra_  
*_lo hi ta_  
_Lauhitī - Lauhitya_  
A river in India.

Brahmarākṣasa
*_tshangs pa’am srin po_  
_Brahmarākṣasa_  
A class of powerful demons.

Brahmin
*_bmm ze_  
_Brahmāṇa_  
_Brahmanya_
A member of the priestly caste.

Bṛhannalā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bṛhantā

nen mo nyid

Bṛhantā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bṛhaspati

phur bu

Bṛhaspati

The planet Jupiter. The Tibetan translation phur bu reflects the Sanskrit Kīlaka, which is also a name for the planet Jupiter.

Bṛhatphala

One of the gods’ realms; also the name of the gods living there.

Bridge of the Dharma

chos kyi zam pa

Dharmasetu

This location couldn’t be identified.

Buddha

sangs rgyas

buddha

A fully realized (“awakened”) being; when referring to a particular buddha or tathāgata, this term is capitalized.
Buddhalocanā
Buddhalocanā
“The Eye of the Buddha,” one of the mantra deities.

Buddhamātā
Buddhamātā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Buddhapakṣa
Buddhapakṣa
The first king of the “yakṣa” dynasty, most likely Kadphises I.

Budha
Budha
The planet Mercury; a legendary king before the time of the Buddha; a south Indian king, the son of Śaṅkara.

Butterfly pea
Butterfly pea
Clitoria ternatae.

Caitra
Caitra
A solar month in the Indic calendar, roughly from mid-March to mid-April.
g.318 Caitya

A domed structure containing relics.

g.319 Cakravartin

Apart from the standard meaning of a universal emperor or wheel-turning monarch, this term, often along with “tathāgata,” is used as an epithet describing a class of mantra deities also referred to as “uṣṇīṣa kings.”

Cakravartin

One of the eight uṣṇīṣa kings.

Cala

Name of a yakṣa.

Cāṃpeya

One of the kings of the nāgas.

Cāmuṇḍā

One of the great mātrṣ.
Cāṇakya
tsa nag kya

Cāṇakya
The minister of the king Bindusāra.

Cancer
sbal ba

Karkaṭaka
See “Karkaṭaka.”

Caṇḍa
gtum po

Caṇḍa
A king based in Ujjain; a contemporary of the Buddha.

Caṇḍālī
gtum ma

Caṇḍālī
(not in the Skt. source of the MMK)
One of the great dūtīs attending upon Lord Vajrapāṇi.

Candana
dga’ bo · tsan-dan · dman pa

Candana
One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas; one of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

Candra
zla ba

Candra
Another name of the king Mahendra; the Gupta emperor Viṣṇugupta (early eighth century); the name of a celestial bodhisattva.
Candrā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Candrabhāgā

The river Chenab in the Punjab.

Candragupta

Or Candragupta Maurya, the founder of the Mauryan Empire.

Candraprabha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Candrasama

An ancient king, contemporary of the Buddha.

Candrāvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Capala
Capala

The king identified with Kharagraha of the Maitraka dynasty.

G.yo ba

Capala

Name of a yakṣa.

Capricorn

Makara

See “Makara.”

Cārugati

Caturbhujā

Cāturthakā

Ceta
ceta
Servant; also a class of spirits used as servants.

g.343 Cetanā

sems pa
Cetanā
One of the vidyārājñīs attending the delivery of the MMK.

g.344 Ceṭī

bran mo
ceṭī
Female ceṭa.

g.345 Chāyā

grib gnon
Chāya
A class of female spirits.

g.346 Chāya

Chāya
One of the rāsīs.

g.347 Cihna

phyag mtshan
Cihna
One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

g.348 Cihnaketu

tog gi phyag mtshan
Cihnaketu
One of the pratyekabuddhas attending the delivery of the MMK.

Cihnitikā

mtshon byed ma

Cihnitikā

One of the great piśācīs.

Citra

Citra

A legendary king before the time of the Buddha.

Citrā

nag pa

Citrā

The name of a nakṣatra.

Citraketu

sna tshogs tog

Citraketu

A king of vidyādharas.

Citrākṣī

sna tshogs mig ldan ma

Citrākṣī

One of the great yakṣinīs.

Cittonmādakara

sems skyed par byed pa

Cittonmādakara

One of the kinnara kings.
Clarity of mind

sems dad pa

The exact meaning of this term is uncertain; it could mean mental clarity or calmness.

Cloud of Dharma

Dharmamegha

The tenth level of the bodhisattva’s realization.

Cobra’s saffron

klu shing gi me tog

nāgapuṣpa

Mesua roxburghii. The Sanskrit literally translates as “nāga flowers.”

Consecration

dbang

abhiṣeka

See “empowerment.”

Crown flower plant

shing arka

Calotropis gigantea.

Cubit

khru gang

hasta

A measure of length; also, an angular cubit is the measure of angular distance equal to about 2 degrees.
Cūḍāmaṇi
One of the tathāgatas attending the delivery of the MMK.

Cūṣaka
gzhib pa
cūṣaka
“Sucker,” a class of malevolent spirits.

Daitya
lha min
daitya
A class of demons.

Ḍākinī
mkha’ ‘gro ma
ḍākinī
A class of female spirits; also applies to a class of Buddhist deities.

Dakṣiṇamūrti
g.yas phyogs su
Dakṣiṇamūrti
An iconographic aspect of Śiva who is facing south.

Damaka
‘dul byed
Damaka
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.
Damanī
One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

Dānava
lha ma yin
दानवा
dānava
A class of asuras; the terms dānava and asura are virtually synonymous.

Dānavendrāntaś cara
lha ma yin gyi dbang po'i nang spyod
दानवेन्द्रांतस्कारा
Dānavendrāntaś cara
A vidyārāja from the personal retinue of Vajrapāni.

Daṇḍa
dbyug pa
दण्डा
Daṇḍa
A vidyārāja from the personal retinue of Vajrapāni.

Daṇḍā
dbyug pa ma
दण्डा
Daṇḍā
One of the great dūtīs attending upon Lord Vajrapāni.

Daṇḍadhāriṇī
chad pa'i gzungs ma
दण्डधारिणी
Daṇḍadhāriṇī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Daṇța
dul ba
दण्टा
Daṇța
One of the tathāgatas attending the delivery of the MMK.

**g.374 Dark eon**

*rtsod pa’i dus*

ཀྲོད་པའི་དུས།

*kaliyuga*

The fourth and most debased in the cycle of four eons. The term is written elsewhere in the translation as “kaliyuga.”

**g.375 Daśabalavāsinī**

*stobs bcu la gnas ma*

ོབས་བུ་ལ་གནས་མ།

Daśabalavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.376 Daśānūpa**

*rhya mtsho bcu*

ིརྒྱ་མཚོ་བུ།

Daśānūpa

An unidentified river in India.

**g.377 Daśaratha**

—

Daśaratha

A legendary king before the time of the Buddha.

**g.378 Dāśarathi**

—

Dāśarathi

A legendary king before the time of the Buddha.

**g.379 Daśārṇava**

*rhya mtsho bcu*

ིརྒྱ་མཚོ་བུ།

Daśārṇava

“Ten Lakes,” the country southeast of Madhyadeśa.

**g.380 Dattaka**
byin byed

Dattaka

An ascetic statesman.

g.381 Destiny

'gro ba

gati

Any of the five or six types of rebirth.

g.382 Deva

lha

Devagupta II (seventh to eighth centuries).

Deva

One of the rāsis; the Gupta emperor Devagupta II (seventh to eighth centuries).

g.383 Devacitri

Devacitri

One of the kings of the asuras.

g.384 Devala

lha 'dzin

Devala

One of the śrāvakas attending the delivery of the MMK.

g.385 Devarāja

lha yi rgyal po

Devarāja

Another name of the king identified by Jayaswal as king Skanda (Jayaswal 1934, p. 33).

g.386 Devatā

lha mo ma
Devatā
One of the female śrāvakas attending the delivery of the MMK.

g.387  Devatī
lha mo ’dra

Devatī
The name of a nakṣatra.

Devī
lha mo

Devī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Devil’s horsewhip
shing a pa marga

apāmārga
Achyrantes aspera.

Dhak tree
shing pa la sha

palāśa
Butea frondosa.

Dhanada
nor sbyin

Dhanada
Epithet of Kubera.

Dhanandadā
nor sbyin ma

Dhanandadā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Dhanārṇava

One of the śrāvakas attending the delivery of the MMK.

Dhanavatī

Dhanika

Dhaniṣṭhā

The name of a nakṣatra.

Dhanus

Sagittarius (zodiac sign and constellation); also the name of an ancient king.

Dhānyakaṭaka

Name of an important Buddhist site in Andhra, near Amarāvati.
Dhara

spu gri

Dharam

The Maitraka dynasty that started from Dharasena I.

Dhāranī
gzungs

dhāranī

Type of a magical formula; this term might also refer to the (female) deity embodying this formula.

Dharasena

Dharasena

The ruler of Magadha identified as Dharasena IV.

Dharma

chos

Dharma

One of the pratyekabuddhas attending the delivery of the MMK.

Dharmadā
chos sbyin ma

Dharmadā

One of the female śrāvakas attending the delivery of the MMK.

Dharmadhātu

chos kyi dbying

dharmadhātu

See “sphere of phenomena.”

Dharmaketu

chos kyi tog
Dharmaketu
A tathāgata.

Dharmesvara
chos kyi dbang phyug
Dharmesvara
One of the bodhisattvas attending the delivery of the MMK.

Dharmodgata
chos 'phags
Dharmodgata
One of the tathāgatas attending the delivery of the MMK.

Dharmodgatagarbha
chos 'phags kyi snying po
Dharmodgatagarbha
One of the tathāgatas attending the delivery of the MMK.

Dhavalā
dkar mo
Dhavalā
One of the vidyārājñīs attending the delivery of the MMK, one of the great dūtīs.

Dhavalatittarī
sreg ba dkar po ma
Dhavalatittarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Dhenateya
Dhenateya
One of the garuḍa kings.

Dhīmat

“Intelligent One,” an epithet of Mañjuśrī (the masculine form of the name would be Dhīmān).

Dhṛtā

One of the female śrāvakas attending the delivery of the MMK.

Dhṛtarāṣṭra

The king of the gandharvas (one of the four great kings of the directions).

Dhṛtarāṣṭrā

One of the female śrāvakas attending the delivery of the MMK.

Dhruva

The king identified with Dhruvasena II of the Maitraka dynasty.

Dhruva

One of the graḥas.
Dhruvasena

The ruler of Magadha identified as Dhruvasena III.

Dhūmā

du ba ma

Dhūmā

One of the great piśācīs.

Dhūma
dud pa

Dhūma

One of the grahas.

Dhūmaketu
du ba’i tog

Dhūmaketu

One of the tathāgatas attending the delivery of the MMK.

Dhūmāntikā

Dhūmāntikā

One of the great piśācīs.

Dhūmra
dud ldan

Dhūmra

One of the grahas.

Dhundhumāra
dhun du ma ra

Dhundhumāra
Dhundhumāra
A legendary king before the time of the Buddha.

Dhvaja
rgyal mtshan
Dhvaja
One of the grahas.

Dhvajāgrakeyūrā
rgyal mtshan mchog gi dpung rgyan ma
Dhvajāgrakeyūrā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Dhvajaketu
rgyal mtshan gyi tog
Dhvajaketu
One of the tathāgatas attending the delivery of the MMK.

Dhyāna
bsam gtan
dhyāna
Translated here as “comtemplation” and “meditation.” It can also mean “visualization.”

Dhyānaga
bsam gtan ’gro
Dhyānaga
One of the rāsis.

Dhyāyanandi
bsam bya dga’
Dhyāyanandi
One of the śrāvakas attending the delivery of the MMK.

G.431 Dhyāyika

bsam byed

Dhyāyika

One of the śrāvakas attending the delivery of the MMK.

G.432 Dhyāyinī

sgom pa mo

Dhyāyinī

One of the female śrāvakas attending the delivery of the MMK.

G.433 Dilīpa

di lI pa

Dilīpa

A legendary king before the time of the Buddha.

G.434 Dimbhaka

byis pa · byi ba

Dimbhaka

One of the śrāvakas attending the delivery of the MMK.

G.435 Dimphika

byis pa

dimphika

A class of malevolent spirits.

G.436 Dinaka

shbyin par byed pa

Dinaka

An ascetic statesman.
Dinakara

One of the pratyekabuddhas attending the delivery of the MMK.

Dīpaṃkara

One of the tathāgatas attending the delivery of the MMK.

Dīpta

One of the mahoraga kings.

Divamkara

One of the tathāgatas attending the delivery of the MMK.

Divideva

One of the tathāgatas attending the delivery of the MMK.

Divine son

A common epithet for gods.

Divine youth
Divya

One of the tathāgatas attending the delivery of the MMK.

Drāviḍa

The region inhabited by peoples who speak Tamil, Telugu, Kanarese, Malayalam, and Tulu.

Draviṇa

One of the kings of the rākṣasas.

Dravya

One of the śrāvakas attending the delivery of the MMK.

Droṇa

The teacher and preceptor to the Kaurava and Pāṇḍava kings.
Name of a country.

**g.450 Druma**

*ljon pa*

Druma

One of the kinnara kings.

**g.451 Duḥkha**

*sdug bsngal*

Duḥkha

One of the rāsis.

**g.452 Duḥkānta**

*sdug bsngal mthar byed*

Duḥkānta

One of the śrāvakas attending the delivery of the MMK.

**g.453 Duḥkāntā**

*nyam thag sdug bsngal ma*

Duḥkāntā

One of the female śrāvakas attending the delivery of the MMK.

**g.454 Duḥkāntakarī**

*sdug bsngal mthar byed ma*

Duḥkāntakarī

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.455 Duḥkhaśāmikā**

Duḥkhaśāmikā

One of the female śrāvakas attending the delivery of the MMK.
Duḥprasaha

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas; one of the pratyekabuddhas attending the delivery of the MMK.

Dukura

One of the kings of the nāgas.

Dundubhi

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

Dundubhisvara

One of the tathāgatas attending the delivery of the MMK.

Dundubhīśvara

One of the bodhisattvas attending the delivery of the MMK.

Durāla

One of the tathāgatas attending the delivery of the MMK.
g.462  Durālabha

*ryed par dka’ ba*

Durālabha

One of the tathāgatas attending the delivery of the MMK.

g.463  Dūraṅgama

*ring du song ba*

Dūraṅgama

One of the tathāgatas attending the delivery of the MMK.

g.464  Dūrasthita

*ring ba la gnas pa*

Dūrasthita

One of the tathāgatas attending the delivery of the MMK.

g.465  Durdāntā

*gdul dka’ ma*

Durdāntā

One of the great piśācīs.

g.466  Durdharā

*dug ma*

Durdharā

One of the great piśācīs.

g.467  Durgharṣa

*gdul bar dka’ ba*

Durgharṣa

One of the tathāgatas attending the delivery of the MMK.

g.468  Duṣṭasarpa
Duṣṭasarpa
A vidyārāja from the personal retinue of Vajrapāṇi.

Duṣṭi
ma rungs pa
撤正
Duṣṭi
One of the grahas.

dūta
A class of nonhuman beings, often employed in the service of the practitioner.

Dūtī
pho nya mo
頂侍
Dūtī
Female dūta.

Dūtī
pho nya mo
頂侍
Dūtī
One of the great dūtis attending upon Lord Vajrapāṇi.

Dvādaśa
bcu gnyis
建康
Dvādaśa
The Gupta emperor Dvādaśāditya (early eighth century).

Dvādaśabhuja
phyag bcu gnyid pa
建康龍猛童
Dvādaśabhuja
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.475  Dvāparayuga
cha gnayis ldan
Dvāparayuga
The third in the cycle of four eons.

g.476  Dvāravāsinī
sgor gnas ma
Dvāravāsinī
One of the great dutis attending upon Lord Vajrapāṇi.

g.477  Dveṣa
zhe sding
Dveṣa
A vidyārāja from the personal retinue of Vajrapāṇi.

g.478  Dyota
′od ldan
Dyota
One of the śrāvakas attending the delivery of the MMK.

g.479  Dyotīrasa
skar ma la dga’ ba
Dyotīrasa
One of the śrāvakas attending the delivery of the MMK.

g.480  Dyuti
′od
Dyuti
One of the tathāgatas attending the delivery of the MMK.

Dyutivatī
‘od ldan ma
Dyutivatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Eight vasus
nor lha brgyad
aṣṭavasu
A class of eight gods who are personifications of natural phenomena.

Elā
e la ma
Elā
One of the great piṣācīs.

Elder
gnas brtan
sthavīra
A title used when addressing the most venerable bhikṣus.

Element
khams
dhātu
There are eighteen such psycho-physical elements—the twelve sense fields plus the six types of sensory perception.

Emblem
phyag rgya
mudrā
Empowerment
dbang

abhiṣeka

Literally “sprinkling,” abhiṣeka is a ritual consecration that often functions as a deity empowerment. The term is also translated in this text as “initiation.”

Eon
bskal pa

kalpa

Farewell offering
mchod yon

argha

See “welcome offering.”

Five acts of immediate retribution
mtshams med pa lnga

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they include killing one’s mother, father, or an arhat, causing a dissention in the saṅgha, and causing the blood of a tathāgata to flow. The term is also written in this translation as the “five karmas of immediate retribution.”

Five degenerations
snyigs ma lnga

pañcakaṣāya

Five signs that the later era of an eon has arrived: degenerate views, afflictions, beings, lifespan, and time.

Five karmas of immediate retribution
mtshams med pa lnga
pañcānantarya
See “five acts of immediate retribution.”

Five superknowledges

pañcābhiññā
The five are: divine eye, divine ear, knowing the thoughts of others, memory of former lifetimes, and magical powers.

Flea tree

śirīṣa
Acacia sirissa.

Flower City

Pāṭaliputra
See “Pāṭaliputra.”

Flower-metal

puṣpaloha
The precise identity of this metal or metal compound is currently unclear. The Tibetan translation of the term means “high-quality metal.”

Four great kings

The guardian kings of the four quarters who rule, respectively, over yakṣas, kumbhāṇḍas, gandharvas, and nāgas.

Four māras
In the sūtra system, these four types of demonic influence are: the māra of aggregates, the māra of afflicive emotions, the māra of death, and the māra of divine pride.

The “fourfold assembly” consists of monks, nuns, and the male and female lay practitioners.

Gada

A vidyārāja from the personal retinue of Vajrapāni.

Gagana

One of the bodhisattvas attending the delivery of the MMK.

Gaganāḍhya

One of the bodhisattvas attending the delivery of the MMK.

Gaganagañja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Gaganaketu
Gaganaketu
One of the tathāgatas attending the delivery of the MMK.

Gaganapāṇi
\textit{nam mkha’i phyag}
Gaganapāṇi
One of the bodhisattvas attending the delivery of the MMK.

Gajagandha
\textit{glang po’i spos}
Gajagandha
One of the celestial bodhisattvas.

Gambhīrapakṣa
\textit{zab mo’i phyogs}
Gambhīrapakṣa
The second king of the “yakṣa” dynasty, most likely Kadphises II.

Gaṇa
\textit{gaṇa}
A class of spirits.

Gaṇaśaṅkara
\textit{grong byed bde byed}
Ganaśaṅkara
Probably another name of Śaṅkara, a contemporary of Mahendra.

Gandhā
\textit{dri chab ma}
Gandhā
A goddess of perfume invoked in a mantra.

Gandhahastin

*dri ldan phyag*

*Gandhahastin*

One of the bodhisattvas attending the delivery of the MMK.

Gandhamādana

*ri spos kyi ngad*

*Gandhamādana*

One of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

Gandhamādana

*spos kyi ngad ldang*

*Gandhamādana*

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

Gandhamādana

*spos kyi ngad ldang*

*Gandhamādana*

A mountain east of Mount Sumeru.

Gandharva

*dri za*

*gandharva*

A class of semidivine beings associated with music and singing.

Gandharva

*dri za*

*Gandharva*

One of the rāṣis.
Gandharvī
dri za

*gandharvī*
A female gandharva.

Gaṅgā
st ta · gang gA
་ཏ། རང་།
*Gaṅgā*
The river Ganges in India.

Gāṅgeyaka
gang gA'i bu
དང་ཞི་།
*Gāṅgeyaka*
One of the śrāvakas attending the delivery of the MMK.

Garjita ghoṣa dundubhi svara rāja
'brug sgra dang rnga bo che'i skad kyi rgyal po
རྒ་དང་བོ་།
*Garjita ghoṣa dundubhi svara rāja*
One of the tathāgatas attending the delivery of the MMK.

Garjiteśvara
sgna sgrogs dbang phyug
རྒྱ་ཞི་ཐས་དབང་།
*Garjiteśvara*
One of the bodhisattvas attending the delivery of the MMK.

Garuḍa
nam mkha' lding
་ཧྭ་ཐོ་།
*garuḍa*
A celestial bird, enemy of serpents.

Garutman
Garutman
The celestial garuḍa, often serving as the mount of Viṣṇu.

Gatika
'gro yod
Gatika
One of the śrāvakas attending the delivery of the MMK.

Gatikīrti
gngs pa'i 'gro ba
Gatikīrti
One of the bodhisattvas attending the delivery of the MMK.

Gauḍa
go DA · gau TA
Gauḍa
A part of Bengal bordering Orissa, also the name of the dynasty that ruled there.

Gautama
gau ta ma
Gautama
One of the sages (ṛṣi).

Gavāmpati
ba lang bdag
Gavāmpati
One of the śrāvakas attending the delivery of the MMK.

Gayākāśyapa
Gayākāśyapa
One of the śrāvakas attending the delivery of the MMK.

**g.530 Gemini**

_ṣbyor ba_

*Mithuna*

See “Mithuna.”

**g.531 Ghanoraska**

_brang rgyas_

*Ghanoraska*

One of the kinnara kings.

**g.532 Ghaṇṭā**

_dril bu ma_

*Ghaṇṭā*

One of the great dūtis attending upon Lord Vajrapāṇi.

**g.533 Ghaṭikā**

_chu tshod_

*ghaṭikā · ghaṭī*

A unit of time equaling approximately 24 minutes.

**g.534 Ghora**

_mi bzad pa_

*Ghom*

One of the kings of rākṣasas; one of the kings of piśācas; one of the grahas; a vidyārāja from the personal retinue of Vajrapāṇi.

**g.535 Ghorarūpin**

_mi bzad pa’i gzugs can_

*Ghorarūpin*
A vidyarāja from the personal retinue of Vajrapāṇi; one of the kings of the piśācas.

**g.536 Ghoravatī**

*mi bzag ldan ma*

Ghoravatī

One of the great yakṣinīs.

**g.537 Girikarṇika**

*ri'i rna ba*

Girikarṇika

One of the śrāvakas attending the delivery of the MMK.

**g.538 Glorious with Surrounding Fragrance and Light**

*dpal kun tu snang ba*

Samantāvabhāṣaśrī

See “Samantāvabhāṣaśrī.”

**g.539 Godari**

*go da ro*

Godari

One of the mantra deities closely related to the uṣṇīṣa kings, or perhaps one of them.

**g.540 Golden age**

*rdzogs ldan*

Kṛtayuga

The most auspicious in the cycle of four eons.

**g.541 Gomin**

*btsun pa*

Gomin

This name seems to refer to the founder of the Śuṅga dynasty, Puṣyamitra Śuṅga.
Gopa

Identified as Goparāja, early sixth century, of the imperial Gupta dynasty.

Gopāla

Another name of the Pāla dynasty.

Gopālaka

More often called Gopāla, the ruler of Bengal around the middle of the eighth century.

Gopendra

A south Indian king contemporary with Mahendra.

Govāhiṇikā

One of the great piśācīs.

Govinda

A south Indian king contemporary with Pulakeśin II.
A class of nonhuman beings able to enter and possess the human body; a class of beings, such as Rāhu, that cause solar and lunar eclipses; a planet (this category includes the sun and the moon but excludes the earth); a planet or planetary influence personified.

Graha

One of the kings of the Nāgasena dynasty, identified with Grahavarman; one of the ancient kings of Madhyadeśa.

Grasana

A vidyārāja from the personal retinue of Vajrapāṇi.

Grasana

One of the kings of the piśācas.

Great Brahmā

One of the Brahmās.

Great Brahmās

One of the Brahmās.
Definitions regarding the duration of one “great eon” vary, but are normally given in billions of (human) years. One great eon is divided into eighty intermediate eons, or, according to a different system, into four. Both systems of division are reconciled by grouping the eighty intermediate eons into four units of twenty.

**Great Guhyaka**

**Mahāguhyaka**

Name of a yakṣa.

**Great Lord of Wrath**

**Mahākrodharāja**

An epithet of Yamāntaka; also the namesake mantra. The name is also written in this translation as “Lord of Great Wrath.”

**Great Vehicle**

**Mahāyāna**

One of the major three Buddhist schools, Hīnayāna (Small Vehicle), Mahāyāna (Great Vehicle), and Vajrayāna (Diamond Vehicle). The Great Vehicle is characterized by its emphasis on compassion and altruistic principles of the bodhisattva path.

**Grīvā**

**Grīvā**

One of the vidyārājñīs attending the delivery of the MMK.

**Guhamatī**

**Guhamatī**

One of the vidyārājñīs attending the delivery of the MMK.
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.560 Guhavāsī

phug gnas ma

Guhavāsī

One of the great dūtīs attending upon Lord Vajrapāṇi.

---

g.561 Guhāvāsinī

phug gnas ma

Guhāvāsinī

One of the seven yakṣīṇīs.

---

g.562 Guhilā

Guhilā

One of the great dūtīs attending upon Lord Vajrapāṇi.

---

g.563 Guhyaka

gsang ba pa

guhyaka

A subclass of yakṣas, but much of the time used as an alternative name for yakṣas.

---

g.564 Guhyaka

gsang ba pa

Guhyaka

Name of a yakṣa.

---

g.565 Guhyakā

gsang ba ma

Guhyakā

One of the great yakṣīṇīs.
g.566  Guhyakī
guhyakī
A female guhyaka.

g.567  Guhyakī
gsang ldan ma
Guhīkī
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.568  Guhyottarī
gsang ba dam pa ma
Guhīottarī
One of the great yakṣinīs.

g.569  Gurjara
ko dzwa ri
Gurjama
A country corresponding to modern Gujarat.

g.570  Gurugupta
bla ma sbas
Gurugupta
One of the śrāvakas attending the delivery of the MMK.

g.571  Guruka
lhur byed
Guruka
One of the śrāvakas attending the delivery of the MMK.

g.572  Gūthamṛttikā
Gūthamṛttikā
“Swamp of Feces,” one of the hells.

Hahava

One of the hells.

Halāhala

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Halāhala

A krodha accomplished by the brahmin Pāṇini.

Hara

One of the kings of the Nāgasena dynasty, the successor of Viṣṇu (i.e., Viṣṇuvardhana).

Hari

One of the names of Viṣṇu, especially in his incarnation as Kṛṣṇa.

Hari

Name of a yakṣa.
Harikela

A country in the east of India, roughly corresponding to modern Bengal.

Harikeśa

Name of a yakṣa.

Harita

One of the śrāvakas attending the delivery of the MMK.

Hārīta

Name of a yakṣa.

Hārīti

Name of a yakṣa.

Hārītī

One of the great yakṣinīs.

Harivara
Harivana
The king of the horses.

Harṣavardhana

Harṣavardhana
The emperor of the Śrīkaṇṭha-Śhāṇvīśvara dynasty who ruled in Madhyadeśa in the first half of the seventh century; the king who succeeded Rājyavardhana.

Hasana
rgod byed
Hasana
One of the grahas.

Hasānta
rgod ldan
Hasānta
One of the grahas.

Hāsavajriṇī
rdo rje bzhad ma
Hāsavajriṇī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Hāsinī
bzhad ldan ma
Hāsinī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Hastā
me bzhi
**Hastā**
The name of a nakṣatra.

**Hayagrīva**

*rta mgrin*

Hayagrīva

A wrathful emanation of Amitābha; an ancient king.

**Hemagiri**

*zla ba'i ris*

Hemagiri

Name of a yakṣa.

**Himalayas**

*kha ba can*

Himavat

**Hiṇḍinī**

*bshugs pa ma*

Hiṇḍinī

One of the great dūtīs attending upon Lord Vajrapāṇi; a vidyā attendant upon Maṇjuśrī; one of the great yakṣiṇīs.

**Hiraṇyagarbha**

*dbyigs gi snying*

Hiraṇyagarbha

This figure is identified in the *Blue Annals* with Songtsen Gampo, the first Tibetan Buddhist king.

**Hiraṇyavatī**

*chu bo gser dang ldan*

Hiraṇyavatī
The river near Kuśinagara on the banks of which the Buddha passed into final nirvāṇa.

Homa

A fire sacrifice where the practitioner offers an oblation a specified number of times; when this term refers to an individual oblation, it has been translated as “oblation.”

Hūṇa

The king of Huns.

Ikṣvāku

The dynasty originating from the legendary king Ikṣvāku.

Imi

One of the tathāgatas attending the delivery of the MMK.

Indra

The god Indra; Indra is often referred to by the epithet Śakra; when used in the plural it refers to a class of gods; The name of an ancient Buddhist king; one of the Buddhist mleccha kings.

Indrajit

One of the kings of the rākṣasas.
Indrāṇī
See “Aindrī.”

Indrasena
zla ba’i sde
Indrasena
Another name of the king Gopendra.

Indus
sin+du
Sindhu
A river in western India.

Initiation
dbang
abhiṣeka
See “empowerment.”

Intermediate eon
bar gyi bskal pa
antarakalpa
When used to describe a measure of time, the term refers to period defined in relation to the “great eon”: eighty intermediate eons make one great eon.

Irā
Irā
The name of a nakṣatra.

Irreversibly established on the path to buddhahood
phyir mi ldog pa
avaivartika
The term avivartika should not be confused with anāgamin. While the first is a Mahāyāna term referring to someone “not turning back,” i.e., irreversibly established on the path to full awakening, the other is a Hīnayāna term referring to an arhat of the third level who will not return to this world again.

**g.611 Īśana**  
*dbang ldan*  

The lord of mātṛs; one of the kings of the Nāgasena dynasty, identified with Īśanavarman.

**g.612 Īśana the Lord of Beings**  
*dpal ldan*  

Īśānabhūtādhipati · Bhūtādhipatisāna · Īśana  

Epithet of Śiva-Rudra.

**g.613 Iṣṭa**  
*‘dod pa*  

Iṣṭa  

One of the pratyekabuddhas attending the delivery of the MMK.

**g.614 Īśvara**  
*dbang phyug*  

Īśvara  

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

**g.615 Jahnu**  
*dza h+nu*  

Jahnu  

One of the sages (ṛṣi).

**g.616 Jalacara**  
*chu na spyod pa*  

Jalacara
Name of a yakṣa.

Jalānantaścara

A vidyārāja from the personal retinue of Vajrapāni.

This seems to be another name for Jambhala.

Jīmadagni

One of the sages (ṛṣi).

Jambhala

One of the gods of wealth.

Jambhala, the Lord of Waters

This seems to be another name of Jambhala.

Jambūdvīpa

Also called the “Southern Continent,” this is the part of the universe where our world is located.
Jangchub O

The nephew of Lha Lama Yeshe O, a king of the Yarlung imperial Tibetan line who ruled in the Western Tibetan kingdom of Gugé. Jangchub O is famously remembered for inviting the Indian teacher Atiśa to come to Tibet on his uncle’s orders. He was likely born in the early 11th century.

Jāṅgulī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Jaṭā

One of the female śrāvakas attending the delivery of the MMK.

Jātavedas

Another name for Agni, the god of fire.

Java

The island of Java, part of the Indonesian archipelago.

Jaya

A brahmin statesman.
Jayā
One of the “four sisters” invoked in a mantra.

Jayantī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Jayantī
One of the female śrāvakas attending the delivery of the MMK.

Jayoṣṇīṣa
One of the eight uṣṇīṣa kings.

Jihma
One of the eight uṣṇīṣa kings.
**Jihma**
One of the śrāvakas attending the delivery of the MMK.

**Jihva**
*Ice ldan*

Jihva
One of the śrāvakas attending the delivery of the MMK.

**Jiṣṇu**
*ngang tshul*

Jiṣṇu
One of the kings of Nepal, possibly Jiṣṇugupta of the seventh century.

**Jitapāśa**
*rgyal ba'i zhaps pa*

Jitapāśa
One of the śrāvakas attending the delivery of the MMK.

**Jīva**
*tsho ba*

Jīva
One of the tathāgatas attending the delivery of the MMK.

**Jñānagarbha**
*ye shes snying po*

Jñānagarbha
One of the tathāgatas attending the delivery of the MMK.

**Jupiter**
*Bṛhaspati*

See “Bṛhaspati.”
Jvālamalinoṣṇīṣa

One of the mantra deities, possibly the same as Jvaloṇīṣa.

Jvālāpiśācī

One of the great piśācīs.

Jvāloṇīṣa

“Blazing Uṣṇīṣa,” the mantra of the tathāgata Śalendra rāja.

Jvarā

Fever; a class of spirits causing fever.

Jvara

A vidyārāja from the personal retinue of Vajrapāni.

Jyeṣṭhā

The name of a nakṣatra.

Jyotī
Jyotī
The name of a nakṣatra.

Jyotimkara
gsal mdzad
Jyotimkara
One of the tathāgatas attending the delivery of the MMK.

Jyotiraśmirājendra
snang ba'i 'od kyi rgyal po
Jyotimśmirājendra
One of the tathāgatas attending the delivery of the MMK.

Jytis
'od byed
Jytis
One of the tathāgatas attending the delivery of the MMK.

Jyotiśrī
Jyotiśrī
One of the tathāgatas attending the delivery of the MMK.

Jyotissaumyaagandhavabhāsaśrī
'od kyi zla ba'i dtri snang ba'i dpa
Jyotissaumyaagandhavabhāsaśrī
One of the tathāgatas attending the delivery of the MMK.

Jyotsna
zla ba'i 'od
Jyotsna
One of the rāśis.

**Jyotsnā**

げつん

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**Kākodumbarikā**

けっどもんばりき

_Ficus oppositifolia._

**Kāla**

だけ

One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas; a vidyārāja from the personal retinue of Vajrapāni.

**Kālarūpa**

くらるうぱ

“Black Form.” This seems to be an epithet of Mūrdhaṭaka, one of the wrathful emanations of Mañjuśrī.

**Kalaśa**

けらしゃ
Kalaśoda

One of the kings of the nāgas.

Kālasūtra

“Black Thread,” one of the hot hells.

Kālava

When used in the plural, this is the name of an ancient country.

Kaliṅga

An ancient country on the Coromandel Coast.

Kaliyuga

See “dark eon.”

Kamala

One of the kings of Nepal.
Kamala
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Kamalapāṇi
phyag na pad+ma

Kamalaraśmi
pad+ma’i ’od

Kamaloṣṇīṣa
pad+ma’i gtsug tor

Kāmarūpa
ka ma ru

Kāmavajriṇī
‘dod pa’i rdo rje dang ldan ma

Kambala
la ba
Kambala
One of the kings of the nāgas.

Kamboja
\textit{kam+po tse}

Kamboja
A class of malevolent spirits.

Kāminī
\textit{’dod ldan ma}

Kāminī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Kampa
\textit{sa ’gul}

Kampa
God of earthquakes.

Kāṇā

Kāṇā
One of the great yakṣinīs.

Kanaka
\textit{gses}

Kanaka
One of the pratyekabuddhas attending the delivery of the MMK. Possibly also a shortened form of the name of the tathāgata Kanakamuni.

Kanakamuni
\textit{gses thub}
Kanakamuni
One of the tathāgatas attending the delivery of the MMK.

Kanakaraśi
gser gyi phung po
西藏之首
Kanakaraśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Kanakaraśmi
—
Kanakaraśmi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Kandarpa
‘dam gyi rgyal po
甘達之首
Kandarpa
A legendary king before the time of the Buddha.

Kaniṣṭha
tha chung
迦利
Kaniṣṭha
One of the tathāgatas attending the delivery of the MMK.

Kāñjika
rang skyur
迦勸記
kāñjika
The name for a number of plants and substances such as a fermented rice gruel, a medicinal plant, an edible legume, or a kind of creeping plant.

Kanya
—
Kanya
The lord of the rāśis.
Kanyā

Virgo (zodiac sign and constellation).

Kanyakubja

A city in India (modern Kanauj).

Kapālinī

One of the vidyās attending upon Mañjuśrī.

Kaphiṇa

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Kapila

One of the seven sages.

Kapilavastu

The city where Śākyamuni was born.

Karahāṭa
shing ka na hA Tā

karahāṭa

Meyna spinosa.

g.693 Karkaṭaka

sbal ba

Karkaṭaka

Cancer (zodiac sign and constellation).

g.694 Karkoṭaka

kak+ko Tā

Karkoṭaka

One of the kings of the nāgas.

g.695 Karma

las

karman

Karmic accumulation, positive or negative, that will produce results in the future, unless it is purified. This term is also translated in other instances as “activity” or “rite.” In these latter cases the term refers to a ritual activity (such as pacifying, nourishing, etc.) or a rite meant to accomplish such activity.

g.696 Karmadā

las sbyin ma

Karmadā

One of the female śrāvakas attending the delivery of the MMK.

g.697 Karmaphalā

las 'bras ma

Karmaphalā

One of the female śrāvakas attending the delivery of the MMK.

g.698 Karmarāja
Karmarāja
Another name of the king Vṛṣudhāna.

Karmaraṅga
ka da mM tsa
སྐ་ད་མོ་ཚ།
Karmaraṅga
This seems to be the ancient name of Arakan, or what is now the Rakhine State in Myanmar.

Karmic influence
zag pa
ཕ་བ།
āsrava
เหล็น
Literally “inflow.” These are karmic influences that prompt an individual to act in a certain way, leading to the accumulation of karma.

Karnāṭaka
kar Na
ཀར་ཎ།
Karnāṭa
A country corresponding to modern Karnataka State in India.

Karoṭapāṇi
gzhong thogs
དཀོན་ཐོགས།
karotapāṇi
A class of godlings, probably related to yakṣas.

Karoṭapāṇi
gzhong thogs
དཀོན་ཐོགས།
Karotapāṇi
One of the gods’ realms; also used as the name of the gods living there.

Kārtavīrya
Kārtavīrya
A legendary king before the time of the Buddha.

Kārtika
—
Kārtika
A legendary king before the time of the Buddha.

Kārttikeya
smin drug bu
Kārttikeya
Son of Śiva and a Hindu god of war.

Karuṇa
snying rje ldan
Karuṇa
One of the kinnara kings.

Karuṇā
snying rje
Karuṇā
One of the vidyārājñīs attending the delivery of the MMK.

Kaśī
ga sha · ka shi
Kaśī
See “Vārāṇasi.”

Kaśmala
sdiṅ pa’i sans dang ldan pa
kaśmala
A class of impure spirits.
Kaśmīra

Kāśyapa

Kaṭapūtana

Kaṭapūtanā

Kātyāyana

Kaumārī
g.717 Kauśika

Kauśika

Epithet of Indra.

g.718 Kāverī

Kāverī

A river in the Deccan.

g.719 Kāviśa

Kāviśa

This seems to be one of the Himalayan countries; the Tibetan translation essentially means the front range of the Himalayas.

g.720 Keśānta

Keśānta

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.721 Keśāntā

Keśāntā

One of the great yaksins.

g.722 Keśavā

Keśavā

One of the female śrāvakas attending the delivery of the MMK.
Keśin

Another name for the king Vallabha.

Keśinī

One of the great yakṣīṇīs.

Keśinī

One of the great dūtīs attending upon Lord Vajrapāṇī.

Keśinī

One of the vidyās attending upon Mañjuśrī.

Ketu

Comet personified.

Ketu

One of the tathāgatas attending the delivery of the MMK; one of the eight pratyekabuddhas; also, the name of an ancient king.
Ketusvara

tog gi sgra

Ketusvara
One of the tathāgatas attending the delivery of the MMK.

Ketuvatī
tog ldan ma

Ketuvatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Keyūrā
dpung rgyan ma

Keyūrā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Keyūravatī
dpung rgyan ldan ma

Keyūravatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Khadga

Khadga
One of the rāsīs.

Khaḍgapaṭṭiśā

Khaḍgapaṭṭiśā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Khadyota
srin bu me khyer

Khadyota
One of the tathāgatas attending the delivery of the MMK.

g.736 Khaja

‘theng po

Khaja
One of the grahas.

g.737 Khanda
dum bu

Khanda
One of the śrāvakas attending the delivery of the MMK.

g.738 Khasa
kha sha

Khasa
A country north of India.

g.739 Khaṣadroṇi

lang ba

Khaṣadroṇi
Unidentified; the Tibetan translation could suggest the island of Langkawi. The Sanskrit text may be corrupt.

g.740 Khyātikarī
gnags byed ma

Khyātikarī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.741 Kimi
One of the tathāgatas attending the delivery of the MMK.

Kimkarī

Female kimkara.

A class of malevolent spirits.

One of the śrāvakas attending the delivery of the MMK.
A class of semidivine beings, half human and half horse, or half human and half bird.

Kinnarī

mi’am ci

kinnarī
A female kinnara.

Kīrti

Kīrti
One of the ancient kings of Madhyadeśa.

Kīrtikīrti

grags pa dang grags pa ‘dren pa

Kīrtikīrti
One of the bodhisattvas attending the delivery of the MMK.

Kīrtivatī

snyan ldan ma

Kīrtivatī
One of the female śrāvakas attending the delivery of the MMK.

Knowledge holder

rig ’dzin

vidyādhara
See “vidyādhara.”

Konākamuni

Konākamuni
One of the tathāgatas.

Kośala
Kośala
A country in ancient India.

Koṭikarṇika

One of the śrāvakas attending the delivery of the MMK.

Krakucchanda

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Kranyāda

“Carrion eater,” a class of flesh-eating spirits.

Krati

The context suggests that this is a class of powerful beings.

Kratu

One of the pratyekabuddhas attending the delivery of the MMK.
Krīḍana

One of the grahas.

Kriyā

A mere ritual performance (in contradistinction to karman, which is the same performance aiming at a particular outcome). The term is also used to denote a class of tantras, the Kriyā tantras.

Krodha

A wrathful deity, usually on the sambhogakāya level; appears to be synonymous with krodharāja or mahākrodha.

Krodharāja

“Lord of wrath.” In the MMK this term seems to refer in some cases to a whole class of divine beings, which can perhaps be regarded as the wrathful vidyārājas. “Lord of Wrath” elsewhere is an epithet of Yamāntaka.

Krīpā

Kṛpā
One of the vidyārājīs attending the delivery of the MMK.

**g.767**  
Kṛṣṇa  

\[nag\ po\]  
\[ནག་པོ།\]  
\[Kṛṣṇa\]  
One of the sages (ṛṣi).

**g.768**  
Kṛṣṇagautama  

\[gau\ ta\ ma\ nag\ po\]  
\[ནོར་མ་ནག་པོ།\]  
\[Kṛṣṇagautama\]  
One of the sages (ṛṣi).

**g.769**  
Kṛṣṇapakṣa  

\[nag\ po’i\ phyogs\]  
\[ནག་པོ་ི་ཕྱོགས།\]  
\[Kṛṣṇapakṣa\]  
A vidyārāja from the personal retinue of Vajrapāni.

**g.770**  
Kṛttikā  

\[smin\ drug\]  
\[ནོར་དག\]  
\[Kṛttikā\]  
The name of a nakṣatra.

**g.771**  
Kṣaṇa  

\[skad\ cig\]  
\[ཁོ་ཅིག\]  
\[kṣaṇa\]  
A unit of time; ten kṣaṇas equals one muhūrta.

**g.772**  
Kṣāranadī  

\[chu\ bo\ rab\ med\]  
\[ཐྱ་བོ་རབ་ལྡེ།\]  
\[Kṣāranadī\]  
“Caustic River,” one of the hells.
Kṣatriya

A member of the warrior and administrative caste.

Kṣaya

One of the grahas.

Kṣema

A tathāgata.

Kṣemacitri

One of the kings of the asuras.

Kṣemadā

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kṣepa

A vidyārāja from the personal retinue of Vajrapāni.

Kṣiprakarī

-
Kṣiprakarī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kṣīroda
‘o ma’i chu
Kṣīroda
One of the kings of the nāgas.

Kṣiteśvara
Kṣiteśvara
One of the bodhisattvas attending the delivery of the MMK.

Kṣiti
Kṣiti
One of the bodhisattvas attending the delivery of the MMK.

Kṣitigarbha
sa’i snying po
Kṣitigarbha
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Kṣitipāṇi
sa’i phyag
Kṣitipāṇi
One of the bodhisattvas attending the delivery of the MMK.

Kṣuradhārā
spu gri so
Kṣuradhārā
“Razor Blade,” one of the hells.
Kubera

lus ngan po

The god of wealth and the king of the yakṣas; one of the four great kings of the directions.

Kukūla

mas ma me mur

One of the hells.

Kulika

rigs ldan

One of the kings of the nāgas.

Kuliśavatī

rdo rje ldan ma

One of the great dūtīs attending upon Lord Vajrapāṇi.

Kuliśika

rdo rje can

One of the kings of the nāgas.

Kumāra

gzhon nu

Apart from the usual meaning and usages (such as being a title of Mañjuśrī, etc.), this also seems to be the name of a class of nonhuman beings. The term is rendered elsewhere in this translation as “divine youth.”
Kumāra
One of the śrāvakas attending the delivery of the MMK; one of the grahas; the Gupta emperor Kumāragupta II; an ascetic statesman.

Kumārakalaśa
The name of an Indian preceptor and teacher who lived during the early Sarma (gsar ma) period (c. 11th century) and worked on the Tibetan translation of the Mañjuśrīmūlatantra.

Kumārakāśyapa
One of the śrāvakas attending the delivery of the MMK.

Kumārī
A female kumāra.

Kumbha
One of the kings of rākṣasas; Aquarius (the zodiac sign and the constellation); a south Indian king contemporary with Mahendra.

Kumbhaka
One of the pratyekabuddhas attending the delivery of the MMK.
Kumbhakarṇa

One of the kings of the rākṣasas.

Kuṇapa

“Rotting Corpse,” one of the cold hells.

Kuṇḍalin

A vidyārāja from the personal retinue of Vajrapāni.

Kuñjara

One of the rāṣis.

Kunta

Another name of the king Ājita.

Kuru

One of the śrāvakas attending the delivery of the MMK.
ku ru ku la

Kurukulla
One of the śrāvakas attending the delivery of the MMK.

g.805 Kuśa grass
ku sha
kuśa

Poa cynosuroides, a species of grass commonly used in religious ceremonies.

Kuśāgrapuri
The one-time capital of ancient Magadha.

g.807 Kūṣmala
kum b+ha la
Kūṣmala
Name of a yakṣa.

Kuṣmāṇḍa
grul bum
kuṣmāṇḍa
A class of demons.

Kuṣṭha
mdze
Kuṣṭha
A vidyārāja from the personal retinue of Vajrapāṇi.

Kusuma
me tog
Kusuma
One of the pratyekabuddhas attending the delivery of the MMK; an ascetic statesman.

Kusumā

me tog ma

Kusumā
One of the great yakṣinīs; also, a goddess of flowers invoked in a mantra.

Kusuma

me tog

Kusuma
Unidentified; possibly the name of a palace.

Kusumapura

me rtog can

Kusumapura
Another name of Pāṭaliputra.

Kusumapuravāsinī

me tog gi grong khyer la gnas ma

Kusumapuravāsinī
One of the great yakṣinīs.

Kusumāvatī

me tog ldan ma

Kusumāvatī
One of the great yakṣinīs.

Kusumāvatī

me tog dang ldan pa
Kusumāvatī

“Rich in Flowers,” one of the pure abodes presided over by the tathāgata Saṃkusumita Rajendra; in the MMK it is also the abode of Mañjuśrī.

Kusumottama

me tog dam pa

Kusumottama

One of the tathāgatas.

Kūṭākhya

brtsegs pa’i mtshan

Kūṭākhya

One of the pratyekabuddhas attending the delivery of the MMK.

Kūtākṣa

brtsegs mig

Kūtākṣa

Name of a yakṣa.

Lāḍa

la da · la da’i yul · lA da

Lāḍa

A country corresponding in area to modern Gujarat.

Lakṣmī

dpal mo

Lakṣmī

The goddess of good fortune; also, one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lakṣmīvatī

dpal ldan ma

Lakṣmīvatī
**Lakṣmīvatī**
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

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<td>824</td>
<td>Laṅkā</td>
<td>Present-day Śrī Laṅkā; the capital city of this island.</td>
</tr>
<tr>
<td>825</td>
<td>Ledruma</td>
<td>One of the kinnara kings.</td>
</tr>
<tr>
<td>826</td>
<td>Leo</td>
<td>See “Simha.”</td>
</tr>
<tr>
<td>827</td>
<td>Libra</td>
<td>See “Tula.”</td>
</tr>
<tr>
<td>828</td>
<td>Licchavi</td>
<td></td>
</tr>
</tbody>
</table>
A clan and a dynasty of kings contemporary with the Buddha; also the name of a Nepalese dynasty ca. fifth to eighth centuries CE.

**g.829**  
**Limbs of awakening**  
*byang chub kyi yan lag*  
བོད་ལྷག་

Traditionally there are seven such limbs: mindfulness, investigation of reality, energy, contentment, relaxation of bodhi and mind, samādhi, and equanimity.

**g.830**  
**Lion of the Śākyas**  
*shAkya seng ge*  
ོ་ཤེས་

One of the epithets of the Buddha Śākyamuni.

**g.831**  
**Locanā**  
*spyan ma*  
བོད་ཐིག་

The uṣṇīṣa goddess of the Tathāgata family; also one of the vidyārājñīs attending the delivery of the MMK.

**g.832**  
**Locanā**  
*de bzhin gshegs pa’i spyan*  
ལོ་བོད་ཏིག་

See “Tathāgatalocanā.”

**g.833**  
**Loka**  
*’jig rten*  
ལོ་

One of the rāśis; a king of the Gauḍa dynasty.

**g.834**  
**Lokābha**  
*’jig rten ‘od*  
ལོ་ཐིག་
Lokabha
One of the tathāgatas attending the delivery of the MMK.

g.835 Lokabhūta
'jig rten gyur pa
Lokabhūta
One of the śrāvakas attending the delivery of the MMK.

g.836 Lokadrūma
'jig rten ljon pa
Lokadrūma
One of the kinnara kings.

g.837 Lokāgata
'jig rten 'ongs
Lokāgata
One of the śrāvakas attending the delivery of the MMK.

g.838 Lokagati
'jig rten 'gro ba
Lokagati
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.839 Lokāgrakeyūra
'jig rten mchog gi dpung rgyan ma
Lokāgrakeyūra
One of the dhāraṇī goddesses present at the delivery of the MMK.

g.840 Lokagupta
'jig rten sbas
Lokagupta
One of the śrāvakas attending the delivery of the MMK.

**g.841 Lokajit**

Lokajit

One of the kings of the rākṣasas.

**g.842 Lokakaṇṭha**

'Ljig rtan mgul pa

Lokakaṇṭha

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

**g.843 Lokakara**

'Ljig rtan byed

Lokakara

One of the pratyekabuddhas attending the delivery of the MMK.

**g.844 Lokākhya**

'Ljig rtan gongs pa

Lokākhya

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK.

**g.845 Lokākhyaṅ**

'Ljig rtan gongs pa ma

Lokākhyaṅ

One of the dhāraṇī goddesses present at the delivery of the MMK.

**g.846 Lokamaha**

'Ljig rtan mchod 'os

Lokamaha

One of the bodhisattvas attending the delivery of the MMK.
Lokamātā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokamātā

The name of a nakṣatra.

Lokamātā

Lokamātā
g. 847

Lokamātā

Lokamātā
g. 848

Lokamātā
g. 849

Lokanātha

One of the tathāgatas attending the delivery of the MMK.

Lokanātha

Lokanātha
g. 850

Lokaniṣṭha

One of the bodhisattvas attending the delivery of the MMK.

Lokaniṣṭha

Lokaniṣṭha
g. 851

Lokānta

One of the gods’ realms; also used as the name of the gods living there.

Lokānta

Lokānta
g. 852

Lokāntakarī

One of the grahas.

Lokāntakarī

Lokāntakarī
g. 853
One of the great mātṛs.

Lokāntikā

ʻjig rten nye gnas ma

Lokāntikā

One of the great piśācīs.

Lokaprabhā

Lokaprabhā

One of the pratyekabuddhas attending the delivery of the MMK.

Lokapravarā

ʻjig rten rab mchod

Lokapravarā

The name of a nakṣatra.

Lokaśānti

ʻjig rten zhi ba

Lokaśānti

One of the tathāgatas attending the delivery of the MMK.

Lokaśrī

Lokaśrī

One of the bodhisattvas attending the delivery of the MMK.

Lokaśriyā

ʻjig rten dpal

Lokaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokaṭī
Lokatī
One of the vidyāraṇīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokātikrāntagāmin
Lokātikrāntagāmin
One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

Lokāvartā
Lokāvartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Lokavāsinī
Lokavāsinī
One of the vidyāraṇīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokavitī
Lokavitī
One of the vidyāraṇīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the great dūtīs attending upon Lord Vajrapāṇi; one of the vidyās attending upon Mañjuśrī.

Lokendra
Lokendra
Name of a yakṣa.

Lokendrarāja
'jig rten gyi dbang po'i rgyal po

Lokendranāja

One of the tathāgatas attending the delivery of the MMK.

Lokeśa

'jig rten dbang phyug

Lokeśa

Probably a metrically shortened variant of Lokeśvara.

Lokeśvara

'jig rten dbang phyug

Lokeśvara

One of the bodhisattvas attending the delivery of the MMK; also used as an epithet of Avalokiteśvara, or the name of one of Avalokiteśvara’s emanations.

Lokīśa

'jig rten dbang phyug bdag nyid che

Lokīśa

An unidentified mantra deity. The Sanskrit could be corrupt.

Lokottara

'jig rten mthon po

Lokottara

One of the uṣṇīṣa kings attending the delivery of the MMK.

Lokottarā

'jig rten las’ das ma

Lokottarā

One of the great yaksinās.

Looks upon
A technical astrological expression indicating that the aspect of the planet that “looks” is exercising influence on the planet it looks upon, and, indirectly, also on the affected person.

Lord of Great Wrath

khro bo'i rgyal po chen po

Mahākrodharāja

See “Great Lord of Wrath.”

Lord of wrath

khro rgyal · khro rgyal chen po

krodharāja

See “krodharāja.”

Lord of Wrath

khro bo'i rgyal po

Krodharāja

Epithet of Yamāntaka; also the namesake mantra.

Lotus family

pad+ma'i rigs

abjakula

This family is associated mainly with the bodhisattva Avalokiteśvara, and includes deities such as Tārā, Bhṛkuṭī, and so forth. In the higher tantras, this family is presided over by the tathāgata Amitābha.

Lowest eon

dus kyi tha mar

yugādhama

The least auspicious in the cycle of four eons.

Lubdha
One of the grahas.

The grove where Śākyamuni was born.

A brahmin statesman.

Identified as the Kadamba king Madhuvarman, contemporary with Mahendra.

A brahmin statesman.

The “central region,” which seems to refer to all the regions and countries between the Vindhya and Himalaya mountains.
Madhyama
One of the rāśis.

Magadha
ma ga dhA
Magadha
An ancient country corresponding to southern Bihar, part of the heartland where the Buddha was active and where Buddhism was first established.

Maghā
mchu
Maghā
The name of a nakṣatra.

Maghavan
Maghavan : Maghavān
“God of Bounty,” an epithet of Indra.

Magical accomplishment
dngos grub
siddhi
See “accomplishment.”

Mahābāhu
lag pa chen po
Mahābāhu
A vidyārāja from the personal retinue of Vajrapāṇi.

Mahābala
stobs po che
Mahābala
A vidyārāja from the personal retinue of Vajrapāni.

Mahābhadrika
*skal bzang yod chen po*
One of the śrāvakas attending the delivery of the MMK.

Mahābhogavatī
*longs spyod chen ma*
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Mahābrahmā
One of the gods’ realms; also the name of the gods living there.

Mahācakravartin
*’khor los sgyur ba chen po*
One of the mantra deities.

Mahācīna
*rgyal yul che*
China.

Mahādaṇḍā
*dbyug pa chen mo ma*
China.
One of the great dūtis attending upon Lord Vajrapāṇi.

g.897 Mahādeva

{lha chen po

Mahādeva

One of the tathāgatas attending the delivery of the MMK.

g.898 Mahāgaṇapati

tshogs kyi bdag po chen po

Mahāgaṇapati

“Great Gaṇapati,” an epithet of Gaṇeśa.

g.899 Mahāgiri

{ri bo chen po

Mahāgiri

Name of a yakṣa.

g.900 Mahākāla

{nag po chen po

Mahākāla

A Buddhist protector deity; also the name of one of the attendants on Śiva.

g.901 Mahākāśyapa

{‘od srung chen po

Mahākāśyapa

One of the eight great śrāvakas.

g.902 Mahākātyāyana

{kA tyA ya na chen po

Mahākātyāyana
One of the great śrāvakas in the maṇḍala of Mañjuśrī, probably the same one that is listed among the śrāvakas attending the delivery of the MMK.

Mahākhyā

One of the tathāgatas attending the delivery of the MMK.

Mahākrodha

“Great wrath.” This seems to be a synonym of vidyārāja.

Mahālakṣmī

One of the vidyās attending upon Mañjuśrī.

Mahālakuṭa

One of the kings of the nāga s.

Mahāmārī

One of the kings of the nāgas.
A goddess of pestilence; pestilence personified.

**g.909** Mahāmati

*blo chen po*

 Mahmāmati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

**g.910** Mahāmaudgalyāyana

*maud gal gyi bu chen po*

 Mahmāmaudgalyāyana

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

**g.911** Mahāmāyūrī

*rma bya chen mo*

 Mahmāmāyūrī

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode; one of the five Pañcarakṣā goddesses.

**g.912** Mahāmegha

*sprin chen po*

 Mahmāmegha

A vidyārāja from the personal retinue of Vajrapāni.

**g.913** Mahāmekhalā

*'og pag chen mo*

 Mahmāmekhalā

One of the goddesses in one of the paintings of Mañjuśrī.

**g.914** Mahānarthā

 Mahānarthā

One of the great dūtīs attending upon Lord Vajrapāni.
Mahāpadma

pad+ma chen po

One of the kings of the nāgas.

Mahāpaśyinī

mthong ldan chen mo

One of the great dūtīs attending upon Lord Vajrapāṇi.

Mahāpota

gru bzang

Another name of the king Mahendra.

Mahāprajāpatī

skyi dgu’i bdag mo chen mo

One of the female śrāvakas attending the delivery of the MMK.

Mahāratha

—

The king of siddhas (semidivine beings).

Maharddhika

rdzu ’phrul chen po

One of the kinnara kings.

Mahārti

nyam thag pa chen po
Mahārti
A vidyārāja from the personal retinue of Vajrapāni.

Mahāśakuna
bya chen po
Mahāśakuna
One of the garuda kings.

Mahāśakunī
bya ma chen mo
Mahāśakunī
One of the great mātṛs.

Mahāsamayoṣṇīṣa
dam tshig thogs pa med pa gtsug tor
Mahāsamayoṣṇīṣa
One of the mantra deities.

Mahāśāriputra
shA ri’i bu chen po
Mahāśāriputra
One of the śrāvakas attending the delivery of the MMK.

Mahāsenā
sde chen
Mahāsenā
A king based in Ujjain, contemporary of the Buddha.

Mahāśriyā
dpal byed chen mo
Mahāśriyā
Mahāśriyā
One of the vidyārāṣṭras dwelling with Śākyamuni in the realm of the Pure Abode.

g.928 Mahāsthāmaprāpta

mthu chen po thob pa

Mahāsthāmaprāpta
A bodhisattva.

Mahāsthānaprāpta

Mahāsthānaprāpta
Another version of the name Mahāsthānaprāpta (-gata and -prāpta being synonymous).

Mahāsthānaprāpta

mthu chen po thob pa

Mahāsthānaprāpta
One of the bodhisattvas, possibly the same as Mahāsthāmaprāpta.

Mahāsubhūti

mb 'byor chen po

Mahāsubhūti
One of the śrāvakas attending the delivery of the MMK.

Mahāśūla

gzer nad chen po

Mahāśūla
A vidyārāja from the personal retinue of Vajrapāni.

Mahāśvetā

dkar mo chen mo

Mahāśvetā
One of the vidyārājās dwelling with Śākyamuni in the realm of the Pure Abode; one of the vidyās attending upon Mañjuśrī.

**g.934 Mahātiṣya**

*A Mahātiṣya from the personal retinue of Vajrapāṇi.*

**g.935 Mahāturūṣka**

*A Mahāturūṣka, the king identified with the Kushana emperor Huvishka, the successor of Kanishka.*

**g.936 Mahauṣadha**

*A Mahauṣadha, one of the śrāvakas attending the delivery of the MMK.*

**g.937 Mahāvajrakrodhāntaścara**

*A Mahāvajrakrodhāntaścara, a vidyārāja from the personal retinue of Vajrapāṇi.*

**g.938 Mahāvidyā**

*A Mahāvidyā, one of the vidyās attending upon Mañjuśrī.*

**g.939 Mahāvīryā**

*A Mahāvīryā, one of the śrāvakas attending the delivery of the MMK.*
One of the vidyās attending upon Mañjuśrī.

**g.940**  
Mahendra  
*dbang chen*  
ཨྭཧྭྱི བློང་ཆེན།  
**Mahendra**  
One of the muhūrtas.

**g.941**  
Mahendra  
*dbang chen*  
ཨྭཧྭྱི བློང་ཆེན།  
**Mahendra**  
An ancient king, contemporary of the Buddha.

**g.942**  
Mahendra  
*dbang chen*  
ཨྭཧྭྱི བློང་ཆེན།  
**Mahendra**  
Identified as Mahendravarman I of Kāñci, a Pallava king of the early seventh century; this name is shared also by the Khmer king Mahendravarman.

**g.943**  
Mahendra  
*dbang chen*  
ཨྭཧྭྱི བློང་ཆེན།  
**Mahendra**  
Mahendra or Mahendrāditya is another name of the Gupta emperor Kumāragupta.

**g.944**  
Mahendra  
*dbang chen*  
ཨྭཧྭྱི བློང་ཆེན།  
**Mahendra**  
One of the pratyekabuddhas attending the delivery of the MMK.

**g.945**  
Mahendra  
*dbang phyug chen po*  
ཨྭཧྭྱི བློང་ཕྱུག་ཆེན་པོ།  
**Mahendra**
Epithet applied to various gods. When used in the plural it refers to a class of gods; also the name of various kings (dealt with in separate entries).

Maheśvara

An epithet of Śiva; sometimes refers specifically to one of the forms of Śiva or to Rudra; also the name of one of the bodhisattvas attending the delivery of the MMK.

Maheśvarāntaś cara

A vidyārāja from the personal retinue of Vajrapāni.

Māheśvarī

One of the great mātrṣ.

Maheśvāsa

One of the śrāvakas attending the delivery of the MMK.

Mahī

The river Gandakī (a tributary of the Gaṅgā).

Mahiṣa

One of the rāśis.
Mahodaya

One of the śrāvakas attending the delivery of the MMK.

Mahoja

gzi brjod chen po

Mahoja

One of the kinnara kings; one of the rāsis.

Mahojas

gzi brjod chen po

Mahojas

One of the śrāvakas attending the delivery of the MMK.

Mahojaska

gzi brjod chen po

Mahojaska

One of the kinnara kings.

Mahojaska

gzi brjod chen po can

Mahojaska

One of the śrāvakas attending the delivery of the MMK.

Mahojaska

gzi brjod chen po ldan

Mahojaska

One of the rāsis.

Mahoraga

brang 'gro chen po
mahoraga
A class of serpent-like beings.

Mahoraga
sbrul chen po
Mahoraga
A vidyārāja from the personal retinue of Vajrapāni.

Mahoraska
brang chen po
Mahoraska
One of the kinnara kings.

Maitra
byams ldan
Maitra
One of the grahas.

Maitra
byams ldan
Maitra
One of the muhūrtas.

Maitreya
byams ma’i bu
Maitreya
One of the bodhisattvas attending the delivery of the MMK.
Maitreya
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Maitri
byams pa
Maitri
One of the vidyārañjūs attending the delivery of the MMK.

Makara
chu srin
Makara
Capricorn (zodiac sign and constellation).

Makuṭabandhana
cod pan bcings pa’i mchod rtan
Makuṭabandhana
A temple or shrine in the country of the Mallas.

Mālādhāra
phreng thogs
Mālādhāra
One of the gods’ realms; also used as the name of the gods living there.

Mālādhārin
phreng thogs
mālādhārin
A class of godlings, probably related to yakṣas.

Malānta
dri ma mthar byed
Malānta
One of the tathāgatas attending the delivery of the MMK.

Mālava
ma la ba
མ་ལ་བ།
Mālava
A country in ancient India (modern-day Malwa).

Malaya
ma la ya
མ་ལ་ཡ།
Malaya
The country Malabar.

Malla
gyad
ཅ་
Malla
Name for a country and the people who reside there.

Mallaputra
gyad kyi bu
ཐ་ཉི་ུ།
Mallaputra
One of the śrāvakas attending the delivery of the MMK.

Māmakī
bdag gi ma · yum mA ma kl
བདག་གི་མ།
Māmakī
One of the great dūtīs attending upon Lord Vajrapāṇi; also the uṣṇīṣa goddess of the Vajra family.

Māṇa
nga rgyal can
ང་རྒྱལ་ཅན།
Māṇa
One of the kings of the nāgas.
Mānabhañja

One of the kings of the nāgas.

Manas

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Manasa

One of the pratyekabuddhas attending the delivery of the MMK.

Manasa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Mānasī

One of the chief vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Mānava

The son and successor of the king Soma (the latter identified by Jayaswal as Saśāṇka).

Mānavadeva
Mānavadeva
Or Mānavendra, the first king of the Licchavi dynasty of Nepal.

Maṇḍala
*dkyil ’khor

Maṇḍala
Literally a “disk” or “circle,” in the ritual context maṇḍala is a sacred space on the ground or a raised platform, arranged according to a pattern that varies from rite to rite.

Māndhātṛ
*nga las nu

Māndhātṛ
A legendary king before the time of the Buddha.

Maṇḍitikā
*sdud ma

Maṇḍitikā
One of the great piśācīs.

Maṅgala
*bkra shis

Maṅgala
Identified as the Cālukya king Maṅgalarāja, the predecessor and uncle of Pulakeśin II.

Maṅgalā
*bkra shis ma

Maṅgalā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Maṅgalāvahā
Maṅgalāvahā
One of the vidyārājīts dwelling with Śākyamuni in the realm of the Pure Abode.

Maṇibhadra
nor bu bzang · nor bzang
Maṇibhadra · Māṇibhadra
A brother of Kubera and a tutelary deity of merchants.

Māṇicara
rin chen rigs spyod
Māṇicara
A yakṣa deity.

Maṇikūṭa
nor bu brtsegs
Maṇikūṭa
One of the bodhisattvas attending the delivery of the MMK.

Maṇināga
nor ldan klu
Maṇināga
One of the kings of the nāgas.

Maṇirāśi
nor bu'i phung po
Maṇirāśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Maṇiratnacūḍā
nor bu rin po che'i gtsug ma
Maṇiratnacūḍā

Maṇiratnacūḍā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Maṇjudhvaja
‘jam pa’i rgyal mtshan
Maṇjudhvaja
One of the future buddhas.

Maṇjughoṣa
‘jam pa’i dbyangs
Maṇjughoṣa · Maṇjusvara
“One with a sweet voice,” an epithet of the bodhisattva Mañjuśrī. The name is also written as “Mañjusvara.”

Mañjuśrī
‘jam dpal
Mañjuśrī · Mañju
The bodhisattva and the deity of wisdom.

Mañjusvara
‘jam pa’i dbyangs
Mañjusvara · Mañjusvara
See “Mañjughoṣa.”

Mañjuvara
‘jam pa’i dbyangs
Mañjuvara
An epithet of Mañjuśrī.

Manoharā
yid ’phrog ma
Manoharā
One of the great yakṣinīs.

Manojava
*yid ltar ngyogs*

Manojava
One of the garuda kings.

Manojavā
*yid ngyogs ma*

Manojavā
One of the female śrāvakas attending the delivery of the MMK; one of the great dūtīs attending upon Lord Vajrapāṇi.

Manojña
*yid du 'ong ba*

Manojña
One of the pratyekabuddhas attending the delivery of the MMK; one of the kinnara kings.

Manojñā
*yid du 'ong ma*

Manojñā
One of the seven yakṣinīs.

Manoratha
*bsam pa*

Manoratha
One of the kings of the piśācas.
Manoratha
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Manorathā
bsam pa ma
Manorathā
One of the female śrāvakas attending the delivery of the MMK.

Manovatī
yid ldan ma
Manovatī
One of the female śrāvakas attending the delivery of the MMK; one of the great yakṣīṇīs.

Mantra Vehicle
sngags kyi lam
Mantrayāṇa
Another name for the Vajrayāna.

Manuṣya
mi
Manuṣya
One of the rāśis.

Māra
bdud
māra
This term, usually occurring in the plural, is applied to the followers of Māra, or the personified negative forces in general.
Māra
The demon opposing the Buddha’s teaching; in the plural (māras) it denotes all such nonhuman beings; a personification of evil.

Mārīca
A Buddhist goddess (the name indicates her association with the sun and the light).

Mārīcī
A Buddhist goddess (the name indicates her association with the sun and the light).

Mārkaṇḍa
One of the sages (ṛṣi).

Mars
See “Aṅgāraka.”
Mārṣṭi
One of the grahas.

Maruṇḍa

Maruṇḍa
One of the mahoraga kings.

Maruṇḍa

Māruta

māruta
God or spirit of wind (usually plural).

Māṣṭi

Māṣṭi
One of the grahas.

Mathita

Mathita
A south Indian king contemporary with Mahendra.
Mathurā

Name of several cities in India; traditionally, the birthplace of Kṛṣṇa.

Mati

One of the tathāgatas attending the delivery of the MMK.

Mātṛ

A class of female spirits, sometimes called mother goddesses.

Mātṛceṭa

An ascetic statesman.

Mātṛceṭa

A Buddhist poet who flourished around the second century CE.

Māṭrkā

A class of female spirits, the same as māṭr.

Maudgalyāyana

A Buddhist poet who flourished around the second century CE.
Maudgalyāyana
One of the śrāvakas attending the delivery of the MMK.

Mauhūrtikā
*yud tsam las byung ba*
mauhūrtikā
A class of spirits causing a brief disease.

Māyūrī
*rma bya ma*
Māyūrī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; also a short form of Mahāmāyūrī.

Megha
*sprin*
Megha
A vidyārāja from the personal retinue of Vajrapāṇi.

Mekhalā
‘og pag ma
Mekhalā
One of the great dūtīs attending upon Lord Vajrapāṇi; also a yakṣinī invoked in magical rites.

Menā
Menā
One of the great yakṣinīs.

Mercury
*gza’ lhag pa*
Mercury
Budha
See “Budha.”

g.1039 **Merudhvajapāṇi**

phyag na lhun po’i rgyal mtshan

Merudhvajapāṇi
One of the tathāgatas attending the delivery of the MMK.

g.1040 **Meruśikharakūṭāgaṛadāhāraṇī**

lhun po’i rtse mo’i khang pa brtsegs pa’ gzungs

Meruśikharakūṭāgaṛadāhāraṇī
One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1041 **Meruśrī**

lhun po’i dpal

Meruśrī
One of the tathāgatas attending the delivery of the MMK.

g.1042 **Meṣa**

lug

Meṣa
Aries (zodiac sign and constellation).

g.1043 **Mīna**

nya

Mīna
Pisces (zodiac sign and constellation).

g.1044 **Mithilā**

mi thi la

Mithilā
A city in India.

Mithuna

_sbyor ba_

Mithuna

Gemini (zodiac sign and constellation).

Mleccha

_kla klo_

Mleccha

This somewhat vague term is applied to people and societies outside the brahmanical fold, i.e., foreigners, indigenous tribal groups, etc. The term is rendered elsewhere in this translation as “barbarian.”

Mohanī

_rmongs byed ma_

Mohanī

One of the great piśācīs.

Mokṣa

_grol ba_

Mokṣa

One of the rāśis.

Mount Sumeru

_rin po che’i ri’i gyal po_

Sumeru · Śailarāja

The central mountain our universe according to Buddhist and Hindu cosmology.

Mrīga

An ancient king of Vaiśālī.
Mrgaśirā

The name of a nakṣatra.

Mudrā

A particular position of hands of magical or esoteric significance; also an emblem or insignia.

Muhūrta

A division of time, one thirtieth of a day.

Mukhamaṇḍitikā

One of the great mātṛs.

Mūlā

The name of a nakṣatra.

Muni

One of the sages (ṛṣi).

Munivara
thub pa mchog

Munivara
One of the sages (ṛṣi).

Mūrdhaṭaka
spyi bo’i gdu bu
Mūrdhaṭaka · Mūrdhnaṭaka
One of the wrathful emanations of Vajrapāṇi.

Musalā
—
Musalā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Nābhi
lte ba
Nābhi
One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

Nāḍikā
rtṣa rgyun
Nāḍikā · nāḍī
A unit of time consiting of half a muhūrta.

Nadīkāśyapa
chu klung ’od srung gi bu
Nadīkāśyapa
One of the śrāvakas attending the delivery of the MMK.

Nāga
klu
nāga
A class of semidivine beings that are half serpent, half human.

Nāga
The name of the Bengali dynasty that ruled from the second to the early fourth centuries CE.

Nāga
An ascetic statesman.

Nāgadantā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Nāgānta
A vidyārāja from the personal retinue of Vajrapāni.

Nāgārjuna
The famed Madhyamika scholar.
One of the ancient dynasties in Madhyadeśa.

Nāginī

Female nāga.

Nagna

This seems to be the name of an island, but is rather dubious.

Nahuṣa

A legendary king before the time of the Buddha.

Nairañjanā

A river flowing past Bodhgaya.

Nairṛta

A class of demons closely related to or identical with the rākṣasas.

Nairṛta

A rākṣasa deity (one of the eight guardians of directions).
g.1076 Naivākāśānantya

Naivākāśānantya
One of the gods’ realms; also used as the name of the gods living there.

g.1077 Naivakiñcanya

ci yang med min

Naivakiñcanya
One of the gods’ realms; also used as the name of the gods living there.

g.1078 Nakṣatra

rgyu skar

Nakṣatra
An asterism or constellation; also a class of deities.

g.1079 Nakṣatra

rgyu skar

Nakṣatra
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1080 Nakṣatrarāja

rgyu skar gyi rgyal po

Nakṣatrarāja
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1081 Nakṣatrikā

rgyu skar

Nakṣatrikā
The name of a nakṣatra.

g.1082 Nalinī

pad+ma can
Nalinī
One of the vidyās attending upon Mañjuśrī.

g.1083 Nama
—
Nama
A brahmin statesman.

g.1084 Namantreya
byams pa’i bu ma yin pa

Nama–

Namantreya
One of the bodhisattvas attending the delivery of the MMK.

g.1085 Nāmrā
‘dud ma

Nāmrā
One of the female śrāvakas attending the delivery of the MMK.

g.1086 Namuci
—
Namuci
Another name of Māra.

g.1087 Nanda
dga’ bo

Nanda
One of the śrāvakas attending the delivery of the MMK; a nāga king; a Magadhan king, the successor of Śūrasena; a tantric scholar of the early medieval period.

g.1088 Nandā
dga’ mo

Nandā
One of the female śrāvakas attending the delivery of the MMK.

**g.1089 Nanda**  
*dga’ ba*  
དངའ་བ།  
*Nanda*  
Also Nandapura; another name of Paṭaliputra.

**g.1090 Nandana**  
*dga’ bo*  
དངའ་བོ།  
*Nandana*  
One of the śrāvakas attending the delivery of the MMK.

**g.1091 Nandika**  
*dga’ ldan*  
དགའ་ལན།  
*Nandika*  
One of the śrāvakas attending the delivery of the MMK.

**g.1092 Nandikesvara**  
*dga’ byed dbang phyug*  
དགའ་བྱེད་དབང་ཕྲུག  
*Nandikesvara*  
One of the attendants on Śiva.

**g.1093 Nandinī**  
*dga’ byed ma*  
དགའ་བྱེད་མ།  
*Nandinī*  
One of the great yakṣiṇīs.

**g.1094 Naraka**  
*dmyal ba*  
དོ་བོ།  
*Naraka*  
One of the rāśis.
Naravīrā
One of the seven yakṣīṇīs.

Nārikela
The name of an island.

Nāḍikera
The name of an island.

Narmadā
One of the female śrāvakas attending the delivery of the MMK.

Narmadā
A river in the Deccan (the modern Nerbudda).

Nartaka
One of the grahas.

Nartāpaka
One of the grahas.
'jig byed

Nāśana

One of the grahas.

g.1102 Naṣṭārka

Naṣṭārka

One of the grahas. The Tibetan lists his name as nor 'dzin, which does not correspond to the Sanskrit.

g.1103 Nātha

mgon po

Nātha

One of the bodhisattvas attending the delivery of the MMK.

g.1104 Nāthabhūta

mgon por gyur pa

Nāthabhūta

One of the bodhisattvas attending the delivery of the MMK.

g.1105 Naṭī

gar mkhan ma

Naṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1106 Naṭī

gar byed ma

Naṭī

A yakṣinī invoked in magical rites.

g.1107 Naṭṭā

ʼdud ma

Naṭṭā
**Naṭṭā**
A yakṣiṇī invoked in magical rites.

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**g.1108 Nayikā**

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Nayikā
One of the great dūtīs attending upon Lord Vajrapāṇi.

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**g.1109 Nemi**

*mu khyud*

Nemi
One of the tathāgatas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

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**g.1110 Nepāla**

*bal po*

Nepāla
Although the name “Nepal” derives from it, the ancient Nepāla would probably not extend beyond the Kathmandu Valley.

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**g.1111 Nigrahadharmaṇī**

*tshar gcod pa’i gzungs ma*

Nigrahadharmaṇī
One of the dhāraṇī goddesses present at the delivery of the MMK.

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**g.1112 Nikarsa**

*sel byed*

Nikarsa
One of the tathāgatas attending the delivery of the MMK.

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**g.1113 Nikumbha**

*bum pa ma lus*

Nikumbha
Another name of the king Budha.

g.1114 Nīla
   sngo ba
   སྙོག་པ།
   Nīla
   One of the kings of the nāgas.

g.1115 Nīladanda
   dbyug sgon
   དབྱུག་སྒྲོན།
   Nīladanda
   A vidyārāja from the personal retinue of Vajrapāṇi and a mantra deity.

g.1116 Nīlagrīva
   mgrin sgon
   རྒྱལ་སྒྲོན།
   Nīlagrīva
   One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1117 Nīlakaṇṭha
   mgul sgon
   མགུལ་སྒྲོན།
   Nīlakaṇṭha
   One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1118 Nīlāmbuda
   chu sbyin sngo ba
   དྭིབས་ཡིན་སྙོག་པ།
   Nīlāmbuda
   One of the kings of the nāgas.

g.1119 Nimiketu
   mu khyud tog
   བུད་ཀྱུད་ཐོད།
   Nimiketu
   One of the tathāgatas attending the delivery of the MMK.
g.1120 Nimnaga

Nimnaga
One of the rāśis.

g.1121 Nirdhūtarāja

nges par gs Yo bar byed pa’i rgyal po

Nirdhūtarāja
One of the tathāgatas attending the delivery of the MMK.

g.1122 Nirghāta

Nirghāta
Hurricane or earthquake personified.

g.1123 Nirmalā
dri ma med pa

Nirmalā
One of the vidyārājñīs attending the delivery of the MMK.

g.1124 Nirmāṇarati

Nirmāṇarati
One of the gods’ realms; also the name of the gods living there.

g.1125 Nirmitā

Nirmitā
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1126 Nirnaṣṭa

mi snang byed

Nirnaṣṭa
One of the grahas.
Nirvāṇa

The state of “extinction,” said to be blissful and inviolable, where the afflictions are extinguished and one is not subject to ever be born again.

Nirviṃṇā

One of the female śrāvakas attending the delivery of the MMK.

Nīskakuru

One of the tathāgatas attending the delivery of the MMK.

Nityajvarā

A class of spirits causing continuous fever.

Nīvaraṇa

One of the bodhisattvas attending the delivery of the MMK.

Nivartana

One of the śrāvakas attending the delivery of the MMK.

Nyāya
Nyāya

Literally “logic,” Nyāya is one of the six great philosophical systems of ancient India.

Oblation

sbyin sreg

homa

See “homa.”

Odra

Odra

A country in the eastern part of India, modern-day Orissa.

One Syllable

Ekākṣara

An epithet of deities, such as Mañjuśrī or Yamāntaka, whose mantras consists of a single syllable (ekākṣara).

Ostāraka

ostāraka

A class of evil spirits.

Oxus

Vakṣu

A river in Gandhāra, today known as Amu Daria.

Pāda

tshig rkang

A class of evil spirits.
pāda
The fourth part of a regular stanza.

g.1140 **Padakrama**
\[ \text{rkang pa'i } ' \text{gros} \]
Padakrama
One of the kings of Nepal.

g.1141 **Padavikṣepa**
\[ \text{rkang pa } ' \text{phen pa} \]
Padavikṣepa
A vidyārāja from the personal retinue of Vajrapāni.

g.1142 **Padma**
\[ \text{pad+ma} \]
Padma
One of the kings of the nāgas.

g.1143 **Padmadhara**
\[ \text{pad+ma } ' \text{dzin pa}\]
Padmadhara
One of the tathāgatas.

g.1144 **Padmapāṇi**
\[ \text{phyag na pad+ma}\]
Padmapāṇi
One of the bodhisattvas.

g.1145 **Padmaprabhā**
\[ \text{pad+ma' } \text{i' od ma}\]
Padmaprabhā
One of the female śrāvakas attending the delivery of the MMK.

**g.1146 Padmasambhava**

*pad+ma 'byung ba*

Padmasambhava

One of the pratyekabuddhas attending the delivery of the MMK; also the name of the Buddhist master brought the Buddhadharma to Tibet.

**g.1147 Padmavarṇā**

*pad+ma'i kha dog ma*

Padmavarṇā

One of the female śrāvakas attending the delivery of the MMK.

**g.1148 Padmāvatī**

*pad+ma ldan ma*

Padmāvatī

One of the female śrāvakas attending the delivery of the MMK.

**g.1149 Padmoccā**

*pad+ma ltar smra ba*

Padmoccā

One of the great yakṣīṇīs.

**g.1150 Padmottara**

Padmottara

One of the pratyekabuddhas attending the delivery of the MMK.

**g.1151 Padumā**

*dka’ zlog rkang spyod ma*

Padumā

One of the female śrāvakas attending the delivery of the MMK.
g.1152 Padumāvatī

dka’ zlog rkang spyod ldan ma

Padumāvatī
One of the female śrāvakas attending the delivery of the MMK.

g.1153 Paittikā

mkhris pa las gyur pa

paittikā
A class of spirits causing excess bile.

g.1154 Pakṣirāja

—
Pakṣirāja
One of the garuda kings.

g.1155 Pakṣmā

rdzi ma

Pakṣmā
One of the vidyārājñīs attending the delivery of the MMK.

g.1156 Pala

bar

pala
A unit of weight corresponding roughly to 50 grams.

g.1157 Pālaka

—
Pālaka
One of the śrāvakas attending the delivery of the MMK.

g.1158 Pāṃsupiśācī

phyag dar khrod kyi sha za mo

Pāṃsupiśācī
One of the female śrāvakas attending the delivery of the MMK.
Pāṃsupiśācī
One of the great piśācīs.

Pañcakesarī
seng ge lnga
Pañcakesari
An ancient city, probably corresponding to the modern Panchakesari in Orissa.

Pañcaśikha
gtsug phud lnga pa
Pañcaśikha
One of the gandharva kings.

Pañcika
ingas rtsen
Pañcika
One of the śrāvakas attending the delivery of the MMK; also the name of a yakṣa.

Paṇḍaravāsinī
gos dkar mo
Paṇḍaravāsinī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the five tathāgata-consorts.

Paṇḍu
Paṇḍu
A legendary king before the time of the Buddha.

Panic grass
dŪr ba
Panic grass
dūrvā
Panicum dactylon.

**Pāṇini**

*pa Ni ni*

པ་་།

Pāṇini

One of the ministers of King Nanda.

**Paṅkti**

Paṅkti

This is probably a corruption of “Avanti,” one of the kings of the Nāgasena dynasty, identified with Avantivarman.

**Pannaga**

*rkang med ’gro*

ང་ད་འ།

Pannaga

One of the garuda kings.

**Pannaganāśana**

*klu rnam ’jig*

ཐུ་རྨ་འཇིག

Pannaganāśana

One of the garuda kings.

**Paranirmita**

*yongs su sprul pa*

ཡོངས་་ལ་པ།

Paranirmita

One of the gods’ realms; also used as the name of the gods living there.

**Paraprāṇaharā**

*gzhan gyi srog ’phrog ma*

གཞན་་ོག་འོག་མ།

Paraprāṇaharā

One of the great mātṛs.
g.1171 Parāśara

One of the sages (ṛṣi).

Parāśara

One of the sages (ṛṣi).

g.1172 Paraśu

One of the sages (ṛṣi).

Paraśu

One of the sages (ṛṣi).

g.1173 Parīttābha

One of the gods’ realms; also the name of the gods living there.

Parīttābha

One of the gods’ realms; also the name of the gods living there.

g.1174 Pāriyātra

A country in the western part of the Vindhya range.

Pāriyātra

A country in the western part of the Vindhya range.

g.1175 Parṇaga

One of the garuda kings.

Parṇaga

One of the garuda kings.

g.1176 Parṇaśavarī

One of the chief vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the goddesses in one of the paintings of Mañjuśrī.

Parṇaśavarī
g.1177 Pārśva

pha rol phyin rta

One of the pratyekabuddhas attending the delivery of the MMK.

Paśyikā

mthong byed ma

One of the great dūtīs attending upon Lord Vajrapāṇi.

Paśyinī

mthong ldan ma

One of the great dūtīs attending upon Lord Vajrapāṇi.

Patāgrakeyūrā

ba dan mchog gi dpung rgyan ma

One of the dhāraṇī goddesses present at the delivery of the MMK.

Pātala

sa’i’og gnas pa

One of the seven subterranean semiparadises, the abode of nāgas and asuras.

Paṭaliputra

me tog

The ancient capital of Magadha. The name is rendered elsewhere in this translation as “Flower City.”
—

Pati

One of the tathāgatas attending the delivery of the MMK.

g.1184 Patidhara
—

Patidhara

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1185 Paṭṭisa
    pa Ti s+ya
    བོད་ཤེ།
    Paṭṭisa

A vidyārāja from the personal retinue of Vajrapāni.

g.1186 Pauṇḍra
    pon dm
    གོན་ན།
    Pauṇḍra

A country in the northeastern part of India.

g.1187 Pāvā
    sdig pa can
    སོགས་པ་ཅན།
    Pāvā

A city near Rājagṛha.

g.1188 Perfection
    pha rol tu phyin pa
    གཞིང་ལྟོ་ཐིག་པ།
    pāramitā

The six or more perfections, starting from generosity (dāna), constitute the conduct of a bodhisattva.

g.1189 Persia
—

Parṣa

The country roughly corresponding to modern Iran.
g.1190 Phalgu

न्ये बाई ग्रे

Phalgu

The name of a nakṣatra.

g.1191 Phalgunī

ग्रे दाङ ड्बो

Phalgunī

The name of a nakṣatra. There are two Phalgunī, the “former” (Skt. पूर्व; Tib. ग्रे) and the “latter” (Skt. उत्तर; Tib. ड्बो).

g.1192 Phalguvatī

ग्रे ल्दान

Phalguvatī

The name of a nakṣatra.

g.1193 Pilindavatsa

Pilindavatsa

One of the śrāvakas attending the delivery of the MMK.

g.1194 Pilu

प्लु

Pilu

One of the great piśācas.

g.1195 Piluvatī

शिङ्ग प्लु दांग ल्दान मा

Piluvatī

One of the great piśācīs.

g.1196 Piṇḍola
Piṇḍola
One of the śrāvakas attending the delivery of the MMK.

g.1197 Piṇḍolabharadvāja
ba ra dwa dza bsod snyoms len
Piṇḍolabharadvāja
One of the eight great śrāvakas. See n.143

g.1198 Piṅgala
ser skya ma
Piṅgala
Name of a yakṣa.

g.1199 Piṅgalā
ser skya ma
Piṅgalā
One of the great yakṣinīs.

g.1200 Pippala
pib pa la
Pippala
One of the śrāvakas attending the delivery of the MMK.

g.1201 Pippala
shing pi pa la gnas pa
Pippala
One of the sages (ṛṣi).

g.1202 Pippalāda
shing pi pa la za ba
Pippalāda
One of the sages (ṛṣi).

Piśāca
sha za
piśāca
A class of flesh-eating demons.

Piśāca
One of the rāśis.

Piśācī
sha za mo
piśācī
Female piśāca.

Mīna
See “Mīna.”

Piśita
One of the rāśis.
One of the grahas.

**Pīśitāśa**

sra za

piśītāśa

A class of flesh-eating spirits.

**Pīśitāśinī**

sra za ma

Pīśītāśinī

One of the great pīśācīs.

**Pitā**

pha

Pitā

One of the tathāgatas attending the delivery of the MMK.

**Pitāmaha**

mes po

Pitāmaha

One of the tathāgatas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

**Pitṛ**

mi ma yin pa

piṛ

Usually used in the plural—spirits of the deceased.

**Planet**

gdon · gza'

graha
g.1215 Pledge
dam tshig
དམ་ཚིག
samaya
See “samaya.”

Another name of the king Mahendra.

Prabhākaraśrī 'od byed dpal
One of the tathāgatas attending the delivery of the MMK.
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g.1227 Prabhūtakūṭa

Prabhūtakūṭa

One of the bodhisattvas attending the delivery of the MMK.

---

g.1228 Prācyya

Prācyya · Prācī

This term may refer to any country in the east of India; in some contexts, however, it seems to refer to a specific country of this name.

---

g.1229 Pradyota

Pradyota

A king based in Ujjain; contemporary of the Buddha.

---

g.1230 Pradyumna

Pradyumna

Another name of the king Mādhava.

---

g.1231 Prahara

Prahara

A unit of time measuring a quarter of the day or night; about three hours.

---

g.1232 Prahasana

Prahasana

One of the grahas.
g.1233 Prahasita

mb tu dgod pa

Prahasita
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

---

g.1234 Prahasitā

mb bzhad ma

Prahasitā
One of the female śrāvakas attending the delivery of the MMK.

---

g.1235 Prahlāda

mb tu tshim byed

Prahlāda · Prahlāda
One of the kings of the asuras; also, the king of all animals.

---

g.1236 Prajāpati

skye dgu’i bdag po

Prajāpati
A legendary king before the time of the Buddha.

---

g.1237 Prajāpatī

Prajāpatī
One of the female śrāvakas attending the delivery of the MMK.

---

g.1238 Prajñā

shes rab

Prajñā
One of the vidyārājñīs attending the delivery of the MMK.

---

g.1239 Prajñāpāramitā

shes rab kyi pha rol tu phyin ma

Prajñāpāramitā
Prajñāpāramitā

The perfection of wisdom personified.

g.1240 Prakaṭāditya

Prakaṭāditya

A king of Magadha who ruled in the sixth century.

g.1241 Prakṛti

pradhāna

Material, or manifested existence; in Sāṃkhya philosophy this term denotes matter as opposed to consciousness. The term pradhāna is used synonymously with prakṛti in the Sāṃkhya system.

g.1242 Pramathana

Pramathana

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1243 Pramodā

Pramodā

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1244 Pramuditā

Pramuditā

One of the female śrāvakas attending the delivery of the MMK.

g.1245 Prāṇahara

Prāṇahara

One of the female śrāvakas attending the delivery of the MMK.
Prāṇahara
A vidyārāja from the personal retinue of Vajrapāni.

Prasenajit
 gsal rgyal

Prasenajit
A king of Kośala, contemporary of the Buddha.

Pratāpana
 mb tu tsha ba

Pratāpana
“Very Hot,” one of the hot hells.

Pratihāra
 cho ’phrul gyi zla phyed

pratihāra
A bright fortnight that is particularly auspicious; this term is used frequently, but the exact meaning is elusive.

Pratima
—

Pratima
The lord of days (personified).

Pratyeka
 so so gcig

Pratyeka
One of the rāṣīs.

Pratyekabuddha
 ming sansgs rgyas

pratyekabuddha
A being who attains awakening without the help of a tathāgata. Unlike the awakening of a fully realized buddha (samyaksambuddha), the awakening of a pratyekabuddha is not final or ultimate.

Pravarā

Pravarā

One of the female śrāvakas attending the delivery of the MMK.

Pravarāṇikā

Pravarāṇikā

The name of a nakṣatra.

Premā

Premā

One of the female śrāvakas attending the delivery of the MMK.

Preṣakā

Preṣakā

A class of female spirits.

Preta

Preta

A class of spirits ever afflicted by hunger and thirst; also, spirits of deceased people in general.
One of the rāśis.

g.1258 Priyaṃvadā

smra dga' ma

Priyaṃvadā

One of the female śrāvakas attending the delivery of the MMK.

g.1259 Priyaṅkara

dga' byed

Priyaṅkara

A yakṣa child.

g.1260 Priyavādinī

snyan par smra ba ma

Priyavādinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1261 Provision

tshogs

sambhāra

Usually mentioned as a pair, as “two provisions/accumulations” of wisdom (acquired through meditation) and merit (acquired through moral conduct).

g.1262 Prthivī

sa

Prthivī

The earth personified; also, one of the rāśis.

g.1263 Pulasti

pul sti

Pulasti
One of the sages (ṛṣi).

**G.1264 Pulina**

*ldan ba*

Pulina

A south Indian king contemporary with Mahendra.

**G.1265 Punarnavā**

*pu na rna ba*

Punarnavā

The name of a nakṣatra.

**G.1266 Punarvasu**

*nab so*

Punarvasu

One of the śrāvakas attending the delivery of the MMK; the name of a pair of nakṣatras.

**G.1267 Puṇḍra**

*bsod nams*

Puṇḍra

The one-time capital city of Gauḍa, corresponding to the modern Mahasthan in Bangladesh. See n.3118.

**G.1268 Puṇyābha**

*bson nams ’od*

Puṇyābha

One of the tathāgatas attending the delivery of the MMK; a bodhisattva (possibly a short version of the name Svabhāvapuṇyābha).

**G.1269 Puṇyābha**

*bsod nams ’od·bsod nams skyes*

Puṇyābha
One of the gods’ realms; also used as the name of the gods living there.

g.1270 Punyaprasava

bsod nams skyes

Puṇyaprasava

One of the gods’ realms; also the name of the gods living there.

Pūrā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Pūrāṃśā

One of the great yakṣinīs.

Purandara

“Destroyer of Cities,” an epithet of Indra.

Pure Abode

The generic name of the five pure realms inhabited by the higher orders of gods.

Pūrṇa

One of the śrāvakas attending the delivery of the MMK; one of the distinguished brahmīns of Mathurā.
g.1276 Pūrṇabhadra
gang ba bzang po
Pūrṇabhadra
Name of a yakṣa general.

g.1277 Puruṣa
skyes pa
puruṣa
A man, a male; in Sāṃkhya philosophy this term denotes that aspect of consciousness that is separate and independent from matter. Outside of this context, puruṣa (Tib. skyes bu) has been translated as “man” or “human.”

g.1278 Pūrvāṣāḍhā
chu stod
Pūrvāṣāḍhā
The name of a nakṣatra. One of the two Āṣāḍhās.

g.1279 Pūrvī
shar phyogs
Pūrvī
A country in the east, possibly the same as Prācī.

g.1280 Puṣkara
sman pu skar mū la
Puṣkara
Inula racemosa.

g.1281 Puṣpa
me tog
Puṣpa
The name of an ancient king.
g.1282 Puṣpa

One of the śrāvakas attending the delivery of the MMK.

Puṣpakaśika

me tog ka shi can

Puṣpakaśika

One of the śrāvakas attending the delivery of the MMK.

Puṣpakūṭā

me tog brtsegs ma

Puṣpakūṭā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Puṣpapālaka

One of the śrāvakas attending the delivery of the MMK.

Puṣpendra

me tog dbang po

Puṣpendra

One of the tathāgatas.

Puṣya

rgyal

Puṣya · Puṣya

The name of a nakṣatra.

Puṭana

srul po

Puṭana
pūtana
A class of demons.

g.1289 Pūtanā
srul mo

Pūtanā
A female pūtana.

g.1290 Pūtanā
srul mo

Pūtanā
One of the great mātṣs.

g.1291 Rādhaka
sgrub byed

Rādhaka
One of the śrāvakas attending the delivery of the MMK.

g.1292 Rāghava
m gha ba

Rāghava
A brahmin statesman.

g.1293 Rāhu
sgar gcen

Rāhu
One of the kings of asuras; the demon who is thought to cause an eclipse.

g.1294 Rāhula
sgar gcen 'dzin

Rāhula
One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas or arhats.

**g.1295** **Raja**

*rdul*

\( \sqrt{\text{रा}} \)

**Raja**

One of the rāśis.

**g.1296** **Rājagrha**

*rgyal po’i khab*

\( \sqrt{\text{राजगृह}} \)

**Rājagrha**

A city in India (modern Raigarh) and the site of the famous Bamboo Grove, where the Buddha frequently stayed and taught.

**g.1297** **Rājendra**

*dbang po’i rgyal po*

\( \sqrt{\text{राजेंद्र}} \)

**Rājendra**

One of the eight tathāgatas.

**g.1298** **Rājyavardhana**

——

**Rājyavardhana**

A seventh-century king who ruled over a part of Madhyadeśa.

**g.1299** **Rākṣasa**

*srin po*

\( \sqrt{\text{राक्षस}} \)

**rākṣasa** · **rakṣas**

A class of demons.

**g.1300** **Rākṣasa**

*srin po*

\( \sqrt{\text{राक्षस}} \)

**Rākṣasa**

One of the rāśis.
g.1301 Rākṣasī

srin mo


A female rākṣasa.

g.1302 Raktāṅga

lus dmar


A vidyārāja from the personal retinue of Vajrapāni.

g.1303 Rasātala

sa’i ’og


One of the seven subterranean semiparadises, the abode of dānavas.

g.1304 Rāśi

khyim


Literally “heap,” it also means a zodiac sign; in the MMK the meaning extends to cover other categories grouped together with the zodiac constellations.

g.1305 Rāśika

tsogs can


One of the śrāvakas attending the delivery of the MMK.

g.1306 Raśmi

’od zer


One of the vidyārājñīs attending the delivery of the MMK.
Raśmī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Raśmiketu

One of the tathāgatas attending the delivery of the MMK.

Rathavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Ratnā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnagarbha

One of the tathāgatas attending the delivery of the MMK.

Ratnagreyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.
Ratnahastin
One of the bodhisattvas attending the delivery of the MMK.

Ratnaketu
rin chen tog bya
Ratnaketu
One of the tathāgatas in the maṇḍala of Mañjuśrī.

Ratnaketu
rin chen tog ma
Ratnaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnaketu
rin po che’i tog · rin chen tog
Ratnaketu
One of the tathāgatas attending the delivery of the MMK; the tathāgata who seems to be an emanation of Mañjuśrī, identified with the mantra bhrūṁ.

Ratnakūṭa
rin chen brtsegs
Ratnakūṭa
One of the bodhisattvas attending the delivery of the MMK.

Ratnapāṇi
phyag na rin chen
Ratnapāṇi
A vidyārāja from the personal retinue of Vajrapāṇi. The variant Raktakuṇḍalin is found in the manuscript B (and confirmed in the Tib. thab sbyor dmar po can).

Ratnakūṭa
rin chen brtsegs
Ratnakūṭa
One of the bodhisattvas attending the delivery of the MMK.
Ratnapāṇi
One of the bodhisattvas attending the delivery of the MMK.

Ratnasambhava
\textit{rin chen 'byung}
Ratnasambhava
An ascetic statesman.

Ratnasambhava
\textit{rin chen 'byung}
Ratnasambhava
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnaśikhin
\textit{rin chen gtsug tor can}
Ratnaśikhin
One of the eight tathāgatas.

Ratnaśrī
\textit{rin chen dpal}
Ratnaśrī
One of the tathāgatas attending the delivery of the MMK.

Ratnavatī
\textit{rin chen ldan ma}
Ratnavatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnāvatī
\textit{rin chen ldan}
Ratnāvatī
Ratnāvatī
The buddhafield where the tathāgata Ratnaketu lives.

g.1326 Ratnodgata
rin chen ’phags
 RATNODGATA
One of the tathāgatas attending the delivery of the MMK.

g.1327 Raudra
drag bu
 RAUDA
One of the muhūrtas.

g.1328 Raudraka
drag po’i bu
 RAUDA
One of the śrāvakas attending the delivery of the MMK.

g.1329 Raudraka
gseng phrom
 RAUDA
One of the grahas.

g.1330 Raudrapiśācī
sha za mo drag mo
 RAUDRAPISĀCĪ
One of the great piśācīs.

g.1331 Raurava
ru ru’i bu
 RAURAVA
One of the śrāvakas attending the delivery of the MMK.

g.1332 Raurava

Raurava

One of the eight “hot” hells.

g.1333 Rāvaṇa

Rāvaṇa

One of the kings of the rākṣasas.

g.1334 Realm of the four great kings

Cāturmahārājika

One of the gods’ realms; also used as the name of the gods living there.

g.1335 Realm of the Pure Abode

Śuddhāvāsa

The highest division of the realm of form, comprising its five highest heavens; also used as the name of the gods living there. The name is rendered elsewhere in this translation as “Śuddhāvāsa.”

g.1336 Realm of the Thirty-Three

Tridaśa

One of the gods’ realms; also used as the name of the gods living there.

g.1337 Reṇu

Reṇu
One of the pratyekabuddhas attending the delivery of the MMK.

**g.1338 Revati**

\textit{nam gru}

\textit{Revatī}

The name of a nakṣatra; also a yakṣiṇī invoked in magical rites.

**g.1339 Revatikā**

\textit{na ma gru ma}

\textit{Revatikā}

One of the great yakṣiṇīs.

**g.1340 Riṣṭa**

\textit{ʼdod pa}

\textit{Riṣṭa}

One of the pratyekabuddhas attending the delivery of the MMK.

**g.1341 Rite**

\textit{las}

\textit{karman}

A rite that is meant to accomplish an activity (such as pacifying, nourishing, etc.). This term is also translated in other instances as “activity,” “karma,” “karman,” or “karmic accumulation.” In the latter three cases the term refers to karmic accumulation, positive or negative, that will produce results in the future, unless it is purified.

**g.1342 Ṛkṣa**

\textit{ʼbyor pa}

\textit{Ṛkṣa}

One of the tathāgatas attending the delivery of the MMK; one of the grahas.

**g.1343 Roğa**

\textit{nad}

\textit{ṣṇa|}
roga
Disease; also a spirit causing disease.

g.1344 Rogāntikā

nad mtha’ byed ma
ནད་མཐའ་བེད་མ།

Rogāntikā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1345 Rohiṇī

snar ma
སུར།

Rohiṇī
The name of a nakṣatra.

g.1346 Rohiṇī

snar ma ma
སུར་མ།

Rohiṇī
One of the female śrāvakas attending the delivery of the MMK.

g.1347 Rohiṇikā

dmar ldan ma
དམར་ཐན་མ།

Rohiṇikā
One of the great piśācīs.

g.1348 Rṣabha

khyu mchog
ཀྱུ་མྱོགས།

Rṣabha
One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

g.1349 Rṣi
drang srong
རྣོིགས།
ṛṣi
Sage; also a class of semidivine beings.

g.1350 Ṛṣṭi
—
Ṛṣṭi
One of the grahas.

g.1351 Rudra
drag po
རྡོག་པོ།
Rudm
The wrathful form of Śiva.

g.1352 Rudrākṣa
ru drAk+Sha · ru drA k+Sha
རྒྱ་མཚན། · རྒྱ་མཚན།
rudrākṣa
Seeds of Elaeocarpus ganitrus with rough surface. The larger ones are used for counting the mantras of wrathful deities.

g.1353 Rūpavatī
gzugs can ma
རུཕ་བཞི།
Rūpavatī
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣīṇīs.

g.1354 Rūpiṇī
gzugs can ma
རུཕི་བཞི།
rūpiṇī
“Beautiful one,” a class of female spirits.

g.1355 Rūpiṇī
gzugs ldan ma
རུཕི་བཞི།
Rūpiṇī
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1356 **Rutasvara**

skad kyi sgra

Rutasvara

One of the tathāgatas attending the delivery of the MMK.

g.1357 **Śacī**

bde sogs

Śacī

The wife of Śakra.

g.1358 **Sacintyārthagarbha**

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Sacintyārthagarbha

One of the tathāgatas attending the delivery of the MMK.

g.1359 **Sadāmatta**

rtag tu myos

sadāmatta

A class of godlings, probably related to yakṣas.

g.1360 **Sadāmatta**

rtag tu myos

Sadāmatta

One of the gods’ realms; also used as the name of the gods living there.

g.1361 **Sadāprarudita**

rtag tu ngu

Sadāprarudita

One of the bodhisattvas.
Ṣaḍbhuja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Sādhana

A formal practice usually organized into sessions, which involves mantra and visualization.

Sagacious

Matimān

Another name of Citraketu.

Sagara

A legendary king before the time of the Buddha.

Sāgara

One of the kings of nāgas; also, the ocean personified.

Sage

See “ṛṣi.”
See “Dhanus.”

Our world division with Mount Sumeru in the center; in the MMK it is the world sphere presided over by Lord Śākyamuni.

One of the tathāgatas attending the delivery of the MMK.

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

One of the dhāranī goddesses present at the delivery of the MMK.

One of the dhāranī goddesses present at the delivery of the MMK.
Sahya
A mountain range in the Deccan.

Sahya
A country in the Deccan.

Śaiva
Belonging or relating to the god Śiva; a devotee or follower of Śiva; see “Śiva.”

Śaka
The Scythian dynasty of northwestern India.

Śākaja
An ally of King Śrī.

Sāketa
An ancient city corresponding to modern Ayodhya.

Śakra
Indra · Śakra
See “Indra.”

g.1381 Śakraghna

śroṣ 'joms byed

Śakraghna

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1382 Śakuna

bya

Śakuna

One of the garuda kings.

g.1383 Śakuna

dge ltas

Śakuna

One of the rāśis.

g.1384 Śakunī

bya ma

Śakunī

One of the great mātṛs.

g.1385 Śākyamuni

shAkya thub pa

Śākyamuni

(not in the Skt. source of the MMK)

The name of an important translator who was active during the early Sarma (gsar ma) period (c. 11th century).

g.1386 Śākyamuni

shAkya thub pa

Śākyamuni
The name of the historical Buddha, Siddhartha Gautama, he was a muni ("sage") from the Śākya clan.

Sala

One of the great dūtīs attending upon Lord Vajrapani.

Sāla Grove

The place where the Buddha passed into final nirvāṇa.

Śāladūtī

One of the vidyā goddesses, possibly the same as Vajraśālavatī.

Śālendra rāja

Another name of Śālendra rāja.

Śālmalīvana

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Śālmalīvana
“Forest of Silk Cotton Trees,” one of the hot hells (the thorns of a silk cotton tree are supposed to be used in torture).

**g.1393 Samādhi**

*bsam gtan · ting 'dzin*

*བསམ་གཏན། · ང་འན།*

Samādhi

Stable, one-pointed mental concentration.

**g.1394 Śamaka**

*zhi byed*

*ཟིིཥཱེ།*

Śamaka

One of the śrāvakas attending the delivery of the MMK.

**g.1395 Samāṃkara**

*zhi byed*

*ཟིིཥཱེ།*

Samāṃkara

One of the tathāgatas attending the delivery of the MMK.

**g.1396 Samanantarāśi**

*kun nas phung po*

*ན་ནས་ང་པོ།*

Samanantarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

**g.1397 Samanta**

*kun tu yod*

*ན་་ཡོད།*

Samanta

One of the śrāvakas attending the delivery of the MMK.

**g.1398 Samantabhadra**

*kun tu bzang po*

*ན་་བཟང་པོ།*

Samantabhadra
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

**g.1399 Samantadyota**

*kun tu snang ba*

སུན་ཞིང་བ།

*Samantadyota*

One of the tathāgatas attending the delivery of the MMK.

**g.1400 Samantahastin**

*kun nas phyag*

གུན་བསྐལ་

*Samantahastin*

One of the bodhisattvas attending the delivery of the MMK.

**g.1401 Samantajaṭā**

*kun nas ral pa ma*

གུན་ནས་རལ་པ་མ།

*Samantajaṭā*

One of the female śrāvakas attending the delivery of the MMK.

**g.1402 Samantakarṇa**

*kun nas rna ba*

གུན་ནས་རྣ་བ།

*Samantakarṇa*

One of the kings of the rākṣasas.

**g.1403 Samantaketu**

*kun tu tog ma*

གུན་ཏོག་མ།

*Samantaketu*

One of the dhāraṇī goddesses present at the delivery of the MMK.

**g.1404 Samantamātā**

*kun tu ma*

གུན་མ།

*Samantamātā*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
g.1405 Samantanātha

$kun nas mgon po$

*Samantanātha*

One of the bodhisattvas attending the delivery of the MMK.

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g.1406 Samantanirmathana

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*Samantanirmathana*

One of the bodhisattvas attending the delivery of the MMK.

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g.1407 Samantāntakarī

$kun nas mthar byed ma$

*Samantāntakarī*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

---

g.1408 Samantaprabha

$kun tu 'od$

*Samantaprabha*

One of the pratyekabuddhas attending the delivery of the MMK.

---

g.1409 Samantataṭī

$kun 'gro ma$

*Samantataṭī*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

---

g.1410 Samantatiṣya

$kun nas rgyal$

*Samantatiṣya*

One of the śrāvakas attending the delivery of the MMK.

---

g.1411 Samantatreya

$kun nas rgyun shes kyi bu$
Samantatreya
One of the bodhisattvas attending the delivery of the MMK.

g.1412 Samantāvabhāsaśrī
dpal kun tu snang ba
Samantāvabhāsaśrī
One of the tathāgatas attending the delivery of the MMK. His name is rendered elsewhere in this translation as “Glorious with Surrounding Fragrance and Light.”

g.1413 Samantāvaloka
kun tu snang ba
Samantāvaloka
One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1414 Samantāyatana
kun nas skye mched
Samantāyatana
One of the pratyekabuddhas attending the delivery of the MMK.

g.1415 Samanteśvara
—
Samanteśvara
One of the bodhisattvas attending the delivery of the MMK.

g.1416 Samāta
mnyam pa
Samāta
One of the śrāvakas attending the delivery of the MMK.

g.1417 Samataṭa
—
Samataṭa
A country in the east of India.

**g.1418 Samaya**

dam tshig

སོམ་ཐོག

samaya

A commitment that binds a mantra practitioner with their deity and their master. The term is rendered elsewhere in this translation as “pledge.”

**g.1419 Samayoṣṇīśa**

spyi gtsug

སོམ་ལོགས།

Samayoṣṇīśa

One of the mantra deities.

**g.1420 Saṃghaṭṭa**

Saṃghaṭṭa

One of the kings of the rākṣasas.

**g.1421 Saṃhāra**

tshogs

སོམ་དབང་།

Saṃhāra

A vidyārāja from the personal retinue of Vajrapāni.

**g.1422 Sami**

zhi ldan

ཝེ་ཐོན།

Sami

One of the tathāgatas attending the delivery of the MMK.

**g.1423 Śamī tree**

shing sha ma

སོམ་སྐྱ།

śamī

*Prospis spicigera* or *Mimosa suma.*
g.1424 Saṃkaśya
   nai ka sha
   སྣ་ཀ་ཤ།
Saṃkaśya
The country where Śākyamuni descended to the earth after preaching to his deceased mother in Indra’s heaven.

g.1425 Saṃkusuma
   yang dag pa’i me tog
   ཡང་དག་པའི་ཐོག
Saṃkusuma
One of the tathāgatas.

g.1426 Saṃkusumita
   me tog dang ldan pa
   མེ་ཐོག་དང་ལྡན་པ།
Saṃkusumita
“Fully Manifested,” or “Filled with Blossoms,” a buddhafied which contains the world sphere Kusumāvatī.

g.1427 Saṃkusumita Rājendra
   me tog kun tu skyes pa’i rgyal po · me tog kun tu skyes pa’i rgyal po · me tog kun tu skyes pa · me tog kun skyes
   མེ་ཐོག་ཀུན་ཏུ་གཤེགས་པའི་རྒྱལ་པོ · མེ་ཐོག་ཀུན་ཏུ་གཤེགས་པ་ · མེ་ཐོག་ཀུན་ཏུ་གཤེགས་པ་ · མེ་ཐོག་ཀུན་ཏུ་གཤེགས་པ།
Saṃkusumita Rājendra · Saṃkusumita · Saṃkusumita · Saṃkusumita
The tathāgata who orders, in the MMK, the bodhisattva Mañjuśrī to go and receive teachings from Lord Śākyamuni; one of the eight tathāgatas; a bodhisattva.

g.1428 Saṃkusumitagandhottama Rāja
   me tog kun nas skyes pa’i dri mchog rgyal po
   མེ་ཐོག་ཀུན་གནས་གཤེགས་པའི་གཉིས་མཆོག་རྒྱལ་པོ
Saṃkusumitagandhottama Rāja
One of the tathāgatas.

g.1429 Saṃlākṣa
   ma lus spyan
   སྣ་ལག་ཟ།
**Saṃlākṣa**

One of the pratyekabuddhas attending the delivery of the MMK.

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g.1430 **Sampadā**

*phun sum tshogs ma*

Sampadā

One of the female śrāvakas attending the delivery of the MMK.

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g.1431 **Sampūrṇa**

*gang ba bzang*

Sampūrṇa

A brahmin devotee of Buddhism.

---

g.1432 **Sampūrṇa**

*yongs su gang ba*

Sampūrṇa

One of the śrāvakas attending the delivery of the MMK.

---

g.1433 **Saṃsāra**

*’khor ba*

Saṃsāra

The beginningless cycle of birth and death within the six realms of conditioned existence.

---

g.1434 **Samudgatarāja**

*rgyal po yang dag par ’phags pa*

Samudgatarāja

One of the tathāgatas attending the delivery of the MMK.

---

g.1435 **Samudra**

*rgya mtsho*

Samudra
The ocean personified; the Gupta emperor Samudragupta who ruled Gauḍa and Magadha in the third quarter of the fourth century.

g.1436 Šanaiścara

The planet Saturn.

g.1437 Sanat

One of the grahas.

g.1438 Saṅgha

The congregation of monastics (one of the Three Jewels).

g.1439 Sañjīva

“Reviving,” one of the hells.

g.1440 Śaṅkara

One of the pratyekabuddhas attending the delivery of the MMK; a south Indian king, contemporary of Mahendra.

g.1441 Śaṅkara
A short form of Śaṅkaroṣṇīṣa; also another name of Śiva.

g.1442 Śaṅkaroṣṇīṣa

thogs pa med pa'i bde byed kyi gtsug tor

Śaṅkaroṣṇīṣa

One of the mantra deities.

g.1443 Śaṅkāśya

Śaṅkāśya

The town where the Buddha descended from the realm of the Thirty-Three.

g.1444 Śaṅkha
dung

Śaṅkha

One of the kings of the nāgas.

g.1445 Śaṅkhapāla
dung skyong

Śaṅkhapāla

One of the kings of the nāgas.

g.1446 Śaṅku
gzer bu

Śaṅku

One of the grahas.

g.1447 Śaṅkukarnā
gzer rna

Śaṅkukarnā

One of the kings of the rākṣasas.
Ṣaṇmukhā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Sānnipātikā

A class of spirits causing imbalance of all three humors.

Śānta

One of the pratyekabuddhas attending the delivery of the MMK.

Śāntamānasa

One of the pratyekabuddhas attending the delivery of the MMK.

Śāntamati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Śāntanu

A legendary king before the time of the Buddha.

Santuṣita
Santuṣita
The lord of the desire realm who resides in the Tuṣita heaven.

Saphala
ʻbras bu dang bcas pa
Saphala
One of the śrāvakas attending the delivery of the MMK.

Saphalātreya
rgyun shes kyi bu ʻbras bu dang bcas pa
Saphalātreya
One of the bodhisattvas attending the delivery of the MMK.

Saptaparṇā
ʻdab bdun ma
Saptaparṇā
One of the female śrāvakas attending the delivery of the MMK.

Sarasvatī
sa ra swad
Sarasvatī
Another name of the Indus River.

Śāriputra
shA riʻi bu
Śāriputra
One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Sarpa
sprul
Sarpa
(not in the Skt. source of the MMK)
A vidyārāja from the personal retinue of Vajrapāṇi.

g.1461 Śarva

Śarva
One of the kings of the Nāgasena dynasty, identified with Śrīvāman.

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g.1462 Sarvabhūtaketu

Sarvabhūtaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

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g.1463 Sarvabhūtasāṃkṣayaka

Sarvabhūtasāṃkṣayaka
A vidyārāja from the personal retinue of Vajrapāṇi.

---


g.1464 Sarvabhūtāvartā

Sarvabhūtāvartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

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g.1465 Sarvabhūtavāsāṅkarī

Sarvabhūtavāsāṅkarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

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g.1466 Sarvabhūṭika

Sarvabhūṭika
One of the rāṣis.
g.1467 Sarvacaryāṭiśayajñānārāja
spyod pa thams cad kyi yul shes pa’i rgyal po
Sarvacaryāṭiśayajñānārāja
One of the tathāgatas attending the delivery of the MMK.

g.1468 Sarvadharmīśvararāja
chos thams cad kyi dbang phyug gi rgyal po
Sarvadharmīśvararāja
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1469 Sarvadharmopaccheda
chos ma yin pa gcod par byed pa
Sarvadharmopaccheda
One of the bodhisattvas attending the delivery of the MMK. The Tibetan term would translate as “Sarvadharmopaccheda.”

g.1470 Sarvajita
—
Sarvajita
One of the rāśis.

g.1471 Sarvakrodha
khro bo thams cad
Sarvakrodha
A vidyārāja from the personal retinue of Vajrapāṇi.

g.1472 Sarvanīvaraṇaṃviṣkambhin
sgrib pa thams cad rnam par sel ba
Sarvanīvaraṇaṃviṣkambhin
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1473 Sarvaratnapāṇi
thams cad phyag na rin po che
སོགས་དཔང་དོན་པོ།

Sarvaratnapāṇi
One of the tathāgatas attending the delivery of the MMK.

g.1474 Sarvārthagarbha
don thams cad kyi snying po
དོན་ཐམས་ཅད་འི་སྟེང་པོ།

Sarvārthagarbha
One of the bodhisattvas attending the delivery of the MMK.

g.1475 Sarvārthaṃkara
don thams cad mdzad
དོན་ཐམས་ཅད་མཛད།

Sarvārthaṃkara
One of the tathāgatas attending the delivery of the MMK.

g.1476 Sarvārthasiddhi
don thams cad grub pa
དོན་ཐམས་ཅད་གྲུབ་པ།

Sarvārthasiddhi
One of the tathāgatas attending the delivery of the MMK.

g.1477 Sarvārthaṣrī
don thams cad kyi dpal
དོན་ཐམས་ཅད་འི་དཔལ།

Sarvārthaṣrī
One of the tathāgatas attending the delivery of the MMK.

g.1478 Sarvatamāndhakāravidhamanarāja
mun nag thams cad ’joms pa’i rgyal po
བུན་ནག་ཐམས་ཅད་འཇོམས་པའི་རྒྱལ་པོ།

Sarvatamāndhakāravidhamanarāja
One of the tathāgatas attending the delivery of the MMK.

g.1479 Sarvāvaraṇa
—
Sarvāvaraṇa
One of the bodhisattvas attending the delivery of the MMK.

g.1480 Sarvāvaraṇavikrama

Sarvāvaraṇavikrama
One of the bodhisattvas attending the delivery of the MMK.

g.1481 Sarvavidyāntaśara

Sarvavidyāntaśara
A vidyārāja from the personal retinue of Vajrapāni.

g.1482 Sarvavikiranabodhivihamaṃsaṇaraṇa

Sarvavikiranabodhivihamaṃsaṇaraṇa
One of the tathāgatas attending the delivery of the MMK.

g.1483 Sarvavyādhikītsana

Sarvavyādhikītsana
One of the vidyāraṇīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1484 Sarvodbhava

Sarvodbhava
One of the bodhisattvas attending the delivery of the MMK.

g.1485 Sarvodgata

Sarvodgata
One of the tathāgatas attending the delivery of the MMK.
The name of a nakṣatra.

A king of Vatsa.

One of the uṣṇīṣa kings attending the delivery of the MMK.

Name of a yakṣa.

A class of spirits causing a lasting disease.

A dynasty in south India whose rule ended in the third century CE.
Śatru
A mantra deity. See n. 2503.

Saturn
spen pa

Śanaiścara
See “Śanaiścara.”

Satyarāśi
bden pa'i phung po

Satyarāśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Saubhāgyavatī

Saubhāgyavatī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Saumya
zhi ba

Saumya
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode; one of the bodhisattvas
attending the delivery of the MMK.

Saumya
zla ba mchog

Saumya
One of the muhūrtas.

Saumyā
zhi ba ma
Saumyā
One of the great yākṣīṇīs.

g.1499 Scorpio
sdig pa

Vṛścika
See “Vṛścika.”

Sena
sde

Senna
Alternative name of Suṣeṇa.

g.1501 Sense bases
skye mched

āyatana
There are twelve such bases—the six sense organs plus the corresponding six types of sense objects.

g.1502 Seven sages
drang srong bdun

saptarṣi
The “seven sages” are the mythological sages associated with the constellation of the same name.

Siddha
grub pa

siddha
Accomplished being; also a class of semidivine beings similar to vidyādharas.

Siddha
grub

Siddha
One of the tathāgatas attending the delivery of the MMK; a brahmin statesman.

g.1505 Siddha
grub pa
Siddha
One of the bodhisattvas attending the delivery of the MMK; one of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

g.1506 Siddhā
grub ma
Siddhā
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1507 Siddhalocanā
sid+dha lo tsa ni
Siddhalocanā
“Perfect Eye,” one of the mantra deities.

g.1508 Siddhamkara
grub mdzad
Siddhamkara
One of the tathāgatas attending the delivery of the MMK.

g.1509 Siddhi
dngos grub
Siddhi
See “accomplishment.”

g.1510 Śīghrajavā
myur mgyogs ma
Śīghrajavā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Śikharavāsinī
\[rtse\ mor\ gnas\ ma\]

Śikharavāsinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Śikhin
\[gtsug\ tor\ can\]

Śikhin

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas

Śīla
\[ngang\ tshul\ ·\ tshul\ khrims\]

Śīla

The king identified with Śīlāditya Dharmāditya I of the Maitraka dynasty.

Siṃha
\[seng\ ge\]

Siṃha

Leo (zodiac sign and constellation).

Siṃhadatta

King Bindusāra in one of his former lives.
g.1517 Siṃhala

Sing ga la

Siṃhala

Another name of Laṅkā.

g.1518 Sindhudeśa

Sin dhu

Sindhudeśa

Sindh (the country around the Indus).

g.1519 Śiśu

Byis pa

Śiśu

Could be one of Vākāṭaka kings.

g.1520 Sitā

Dkar mo

Sitā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; can also be a metrically shortenend form of Sitātapāra.

g.1521 Sita

Dkar po

Sita

One of the tathāgatas attending the delivery of the MMK (in the Tib. only); one of the eight chief pratyekabuddhas.

g.1522 Sitā

Gdugs dkar

Sitā

Another name of the river Ganges.
Sitaketu

tog dkar po

Sitaketu · Sita

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

Sitarāśi

dkar po’i phung po

Sitarāśi

One of the usṇīṣa kings attending the delivery of the MMK.

Sitaraśmi

‘od dkar po

Sitaraśmi

One of the usṇīṣa kings attending the delivery of the MMK.

Sitātapatra

gtsug tor gdugs dkar po

Sitātapatra

One of the eight usṇīṣa kings.

Śitavana

bsil ba’i tshal

Śitavana

Name of a grove and a famous charnel ground.

Śiva

zhi ba · lha chen · dbang ldan

Śiva

The god Śiva. Also referred to in the MMK as Maheśvara.

Śivalinga
śivaliṅga
A physical representation of god Śiva in the form of his penis planted in a circular base representing the vagina.

Skanda
skem byed
Śivakara
An epithet of Kartikeya; also the name of Karttikeya as one of the grahas.

Skandā
skem byed ma
Śivakara
One of the great mātrās.

Śleṣmikā
bad kan las gyur pa
Śleṣmikā
A class of spirits causing excess phlegm.

Śmaśāna
dur khrod
Śmaśāna
One of the grahas.

Ṣoḍaśavargika
bcu drug sde pa
Ṣoḍaśavargika
One of the śrāvakas attending the delivery of the MMK. The Tibetan translation of the MMK actually records this name as bcu drug sde pa'i dga' byed, which appears to be an error that reads the next member of the list Nandana (dga' byed) as part of the name Ṣoḍaśavargika.
Sole hero

An epithet of a male deity (it may also apply to his mantra) who appears in his maṇḍala without a retinue.

Soma

One of the bodhisattvas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK; the moon; the god of the moon; one of the twelve kṣaṇas; the Gauḍa king Śaśāṅka of the early seventh century CE; one of the kings of Vārāṇasī.

Somā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Somāvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Someśvara

One of the bodhisattvas attending the delivery of the MMK.

Śoṣa

A vidyārāja from the personal retinue of Vajrapāni.
g.1541 **Sphere of phenomena**  
*chos kyi dbying*

**dharmadhātu**

Things as they truly are, with nothing imputed to them through dualistic thinking. The term is rendered elsewhere in this translation as “dharmadhātu.”

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**Splendid with Light and Fragrance All Around**

*‘od kyi zla ba dri snang ba’i dpal*

**Samantājyotaigandhāvabhāśaśriya**  
*Samantājyotaigandhāvabhāśaśri*

A tathāgata invoked in a mantra.

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**Śrāddhā**

*dad ma*

**Śrāddhā**

One of the female śrāvakas attending the delivery of the MMK.

---

**Śrāvaka**

*nyan thos*

**Śrāvaka**

A personal disciple of the Buddha who later disseminates the teachings themself.

---

**Śrāvaka**

*nyan thos*

**Śrāvaka**

One of the rāṣis.

---

**Śravaṇa**

**Śravaṇa**

One of the śrāvakas attending the delivery of the MMK.

---

**Śravaṇā**
The name of a nakṣatra.

One of the vidyārājñīs attending the delivery of the MMK.

The capital of the ancient kingdom of Kośala, where the Buddha used to spend the rainy season.

One of the tathāgatas attending the delivery of the MMK.

One of the pratyekabuddhas attending the delivery of the MMK.

One of the śrāvakas attending the delivery of the MMK.
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the female śrāvakas attending the delivery of the MMK; the name of a nakṣatra.

The ruler of Gauḍa identified as Śrī Adityasena.

One of the epithets of Lakṣmī.

One of the śrāvakas attending the delivery of the MMK.

A country northwest of Delhi.

The district around Sthāṇvīśvara.

The district around Sthāṇvīśvara.
Srīmati
It is not clear who this name refers to.

Srīparvata
dpal gyi ri bo
The ancient country roughly corresponding to the Guntur district in Andhra Pradesh; also the name of various mountains.

Srīyā
dpal byed ma
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Srīyā
dpal mo
One of the female śrāvakas attending the delivery of the MMK.

Srṅga
rtse mo
An ancient city corresponding to the modern Srṅgerī in Kamataka, in southwestern India.

Srṅgāṭaka
shing sring ga ta ga
The name of several types of tree.

Srṅkhalā
lu gu rgyud ma
Śṛṅkhalā
One of the great dūtis attending upon Lord Vajrapāṇi.

g.1566 Śroṇakoṭikārṇa
gro bzhiṃ skyes rna ba bye ba ri
Śroṇakoṭikārṇa
One of the śrāvakas attending the delivery of the MMK.

g.1567 Śroṇaparāṇtaka
rgyun gyi pha rol mthar byed
Śroṇaparāṇtaka
One of the śrāvakas attending the delivery of the MMK.

Stambhala
stam bḥa la
Stambhala
Name of a yakṣa.

g.1569 Sthāṇvīśvara
gnas na dbang phyug
Sthāṇvīśvara
An ancient city corresponding to the modern Thaneswar in Haryana, India.

g.1570 Sthūlanandā
sbom dga’ mo
Sthūlanandā
One of the female śrāvakas attending the delivery of the MMK.

Stūpamahāśriyā
mchod rten dpal chen ma
Stūpamahāśriyā
Stūpamahāśriyā

“Great Splendor of Reliquaries,” one of the mantra deities.

Stupaśriyā

mchod dpal

Stupaśriyā

One of the vidyāraṣṭrīs dwelling with Śākyamuni in the realm of the Pure Abode.

Subāhu

dbung bzang mo

Subāhu

One of the goddesses from Vajrapāṇi’s retinue in the maṇḍala of Mañjuśrī.

Subāhu

dpung bzang

Subāhu

A vidyāraṣṭra from the personal retinue of Vajrapāṇi.

Subāhu

lag bzang

Subāhu

One of the tathāgatas attending the delivery of the MMK; an ancient king, contemporary of the Buddha.

Śubhamata
dge ba

Śubhamata

A brahmin statesman.

Subhrū

smin bzang ma

Subhrū
One of the great yakṣiṇīs.

**g.1578 Subhū**

Subhū

An ancient king of Vaiśālī.

**g.1579 Subhūbhāsa**

sa 'od bzang

Subhūbhāsa

One of the kings of Nepal.

**g.1580 Subhūmi**

Subhūmi

A bodhisattva in one of the paintings of Śākyamuni.

**g.1581 Subhūti**

mb 'byor

Subhūti

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

**g.1582 Subhūtibhūti**

'byor bzang 'byor pa

Subhūtibhūti

An ancient king of Aṅga.

**g.1583 Subrahma**

tshangs pa bzang po

Subrahma

One of the śrāvakas attending the delivery of the MMK.

**g.1584 Sucandra**
Sucandra
One of the Buddhist mleccha kings.

Sucandra
zla mdzes
The name of an ancient king.

Sucandrā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

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

Sūci
mtshan
One of the tathāgatas attending the delivery of the MMK.

Sūcī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Sucihna
phyag mtshan bzang po
Sucihna
One of the pratyekabuddhas attending the delivery of the MMK.

Sucīrṇa
brtul zhugs legs spyad
 Sucīrṇa
One of the pratyekabuddhas attending the delivery of the MMK.

Sucitra
—
Sucitra
A legendary king before the time of the Buddha.

Sucitri
shin tu bkra
 Sucitri
One of the kings of the asuras.

Sudaha
legs byin
Sudaha
An ancient king of Kāmarūpa. See n.3239.

Sudānta
dul mdzes
Sudānta
One of the pratyekabuddhas attending the delivery of the MMK.
One of the five celestial bodhisattvas associated with Mañjuśrī.

**g.1597 Sudarśana**

*legs ldan mthong · legs mthong*

Sudarśana

One of the gods’ realms; also used as the name of the gods living there; the city of Indra.

**g.1598 Sudatta**

*legs byin*

Sudatta

An ascetic statesman.

**g.1599 Śuddha**

*dag pa*

Śuddha

One of the gods from the realm of the Pure Abode; one of the muhūrtas.

**g.1600 Śuddha**

*dag pa*

Śuddha

One of the gods’ realms; also used as the name of the gods living there.

**g.1601 Śuddhābha**

*dag pa′i ’od*

Śuddhābha

One of the gods’ realms; also used as the name of the gods living there.

**g.1602 Śuddhavajra**

*dag pa′i rdo rje*

Śuddhavajra

A vidyārāja from the personal retinue of Vajrapāni.
Śuddhāvāsa

See “Realm of the Pure Abode.”

Śuddhodana

A Śākya king, the father of Buddha Śākyamuni.

Sudevatā

One of the female śrāvakas attending the delivery of the MMK.

Sudhana

An ancient king, contemporary of the Buddha.

Sudhana

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Sudhānta

One of the pratyeka buddhas attending the delivery of the MMK.

Sudharma
Sudharma

One of the tathāgatas attending the delivery of the MMK.

Sudhmā

du ba bzang ma

Sudhmā

One of the great piśācīs.

Sudīpta

snang ba bzang po

Sudīpta

One of the mahoraga kings.

Śūdra

dmangs rigs

śūdra

A member of the laborer caste.

Sudṛśa

legs ldan

Sudṛśa

One of the gods’ realms; also used as the name of the gods living there.

Sudruma

ljon pa bzang po
Sudruma
One of the kinnara kings.

g.1616 Sudūtī
pho nya mo bzang mo
ོོ་ཊ་མོ་བཟང་མོ།
Sudūtī
One of the great dūtis attending upon Lord Vajrapāni.

Sugata
bde bar gshegs pa
བླེ་བར་གསེགས་པ།
sugata
“Bliss-gone one”; an epithet of the Buddha or a tathāgata.

g.1617 Sugata
—
Sugata
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Sughora
legs ’gro
ཞེས་པ་སྒྲོ།
Sughora
One of the bodhisattvas attending the delivery of the MMK.

Sughorā
shin tu mi bzad pa
ིན་ཏུ་མི་བྲག་པ།
Sughorā
A vidyārāja from the personal retinue of Vajrapāni; one of the kings of rakṣasas.

Sughorā
shin tu mi bzad ma
ིན་ཏུ་མི་བྲག་མ་
Sughorā
One of the great yaksinīs.
Sughoṣā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode. The Tib. has been emended to correct the non-sensical skra mdzas ma.

Suṣrīva

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Suguhyakā

One of the great yakṣīṇīs.

Sujāta

One of the tathāgatas attending the delivery of the MMK.

Sujāṭā

One of the female śrāvakas attending the delivery of the MMK.

Sujāṭapakṣa

One of the garuḍa kings.

Sujaya
legs par rgyal ba

Sujaya
A brahmin statesman.

**g.1629 Sujeta**

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*Sujeta*
One of the śrāvakas attending the delivery of the MMK.

**g.1630 Sukāla**

dus bzang

Sukāla
One of the śrāvakas attending the delivery of the MMK.

**g.1631 Sukaniṣṭha**

‘od bzang

Sukaniṣṭha
One of the gods’ realms; also used as the name of the gods living there.

**g.1632 Sukānta**

sdug mdzes

Sukānta
One of the pratyekabuddhas attending the delivery of the MMK.

**g.1633 Sukara**

bzang byed

Sukara
One of the pratyekabuddhas attending the delivery of the MMK.

**g.1634 Sukarna**

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Sukarna
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

**g.1635 Sukeśa**  
ṣka bzang  

Sukeśa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

**g.1636 Sukeśā**  
ṣka bzang ma

Sukeśā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣīṇīs.

**g.1637 Sukeśin**  
ṣka bzang

Sukeśin

One of the ancient kings; also, another name for the king Vallabha.

**g.1638 Suketu**  
tog bzang

Suketu

One of the tathāgatas attending the delivery of the MMK.

**g.1639 Sukha**  
bdz ma

Sukha

One of the tathāgatas attending the delivery of the MMK; one of the rāsis.

**g.1640 Sukhanemi**  
bdz ma’i mdo khyud

Sukhanemi

One of the bodhisattvas attending the delivery of the MMK.
g.1641 Sukhāvatī
  bde ba can
  བདེ་བ་ཅན།
  Sukhāvatī
  The paradise of Amitābha.

g.1642 Sukīrti
  grags pa bzang po
  རྒྱུན་བཟང་པོ།
  Sukīrti
  One of the bodhisattvas attending the delivery of the MMK.

g.1643 Śukra
  —
  Śukra
  One of the pratyekabuddhas attending the delivery of the MMK. A legendary king before the time of the Buddha.

g.1644 Śukra
  pa bsangs
  བསངས།
  Śukra
  The planet Venus.

g.1645 Sukunḍalin
  thab sbyor bzang po can
  གཞི་ོར་བཟང་པོ་ཅན།
  Sukunḍalin
  A vidyārāja from the personal retinue of Vajrapāni.

g.1646 Sukūpa
  —
  Sukūpa
  One of the bodhisattvas attending the delivery of the MMK.

g.1647 Sukūṭā
  legs brtsegs ma
Sukūṭā
One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1648 Śūla

_ gzer nad _

Śūla
A vidyārāja from the personal retinue of Vajrapāṇi.

g.1649 Śūla

_ mdung _

Śūla
One of the kings of the rākṣasas.

g.1650 Sulocana

_ spyan bzang _

Sulocana
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1651 Sulocanā

_ mig bzang ma _

Sulocanā
One of the great yakṣinīs.

g.1652 Sulocanā

_ spyan ndzes ma _

Sulocanā
One of the great dūts attending upon Lord Vajrapāṇi.

g.1653 Suloka

_ 'jig rten bzang po _

Suloka
**Suloka**

One of the śrāvakas attending the delivery of the MMK.

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**Sulokeśvara**

\[\text{legs gzigs dbang phyug} \cdot \text{rnam gzigs dbang phyug}\]

Sulokeśvara

One of the bodhisattvas attending the delivery of the MMK.

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**Sumadhu**

\[\text{shbrang rtsi bzang po}\]

Sumadhu

A brahmin statesman.

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**Sumaha**

\[\text{legs mchod}\]

Sumaha

One of the bodhisattvas attending the delivery of the MMK.

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**Sumahat**

Sumahat

One of the bodhisattvas attending the delivery of the MMK.

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**Sumanā**

\[\text{yid bzang ma}\]

Sumanā

One of the female śrāvakas attending the delivery of the MMK.

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**Sumanāpa**

\[\text{shin tu yid du ’ong ba}\]

Sumanāpa

One of the tathāgatas attending the delivery of the MMK.
One of the tathāgatas attending the delivery of the MMK.

One of the bodhisattvas attending the delivery of the MMK.

One of the great yakṣinīs.

A vidyārāja from the personal retinue of Vajrapāṇi.

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣinīs.

A south Indian king contemporary with Mahendra.

A south Indian king contemporary with Mahendra.
**Sunūrti**
One of the bodhisattvas attending the delivery of the MMK.

**g.1667 Sunala**
—
**Sunala**
One of the bodhisattvas attending the delivery of the MMK.

**g.1668 Sunāmrā**
*legs 'dud ma*

**Sunāmrā**
One of the female śrāvakas attending the delivery of the MMK.

**g.1669 Sunanda**
*mdzes dga’ bo*

**Sunanda**
One of the śrāvakas attending the delivery of the MMK.

**g.1670 Sunandā**
*dga’ bzang mo*

**Sunandā**
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.1671 Sunandā**
*mdzes dga’ mo*

**Sunandā**
One of the female śrāvakas attending the delivery of the MMK.

**g.1672 Sundarananda**
—
**Sundarananda**
One of the śrāvakas attending the delivery of the MMK.
Sundarī

One of the female śrāvakas attending the delivery of the MMK.

Sunemi

One of the eight chief pratyekabuddhas.

Sunetra

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Sunetrābha

One of the tathāgatas attending the delivery of the MMK.

Sunetreya

One of the bodhisattvas attending the delivery of the MMK.

Sunīla

One of the pratyekabuddhas attending the delivery of the MMK.

Sunirmala

One of the pratyekabuddhas attending the delivery of the MMK.
Sunirmala

One of the tathāgatas attending the delivery of the MMK.

Sunirmala

dri med bzang po

Sunirmala

One of the bodhisattvas attending the delivery of the MMK.

Sunirmala

shin tu dri med

Sunirmala

One of the five celestial bodhisattvas associated with Mañjuśrī.

Sunirmalā

dri med bzang mo

Sunirmalā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the dhāraṇī goddesses present at the delivery of the MMK.

Sunirmitā

sgrub byed bzang mo

Sunirmitā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Sunirmita

sprul pa bzang po

Sunirmita

One of the gods’ realms; also used as the name of the gods living there.

Supāna
Supāna
One of the kings of the piśācas.

Supānī
mnyam pa'i phyag
Supānī
One of the bodhisattvas attending the delivery of the MMK.

Suparna
'od bzang
Suparna
One of the garuḍa kings. The Tib. 'od bzang reads the Skt. Suprabha.

Suparsva
legs par pha rol phyin rta
Suparsva
One of the pratyekabuddhas attending the delivery of the MMK.

Supihu
pl lu bzang po
Supihu
One of the kings of the piśācas.

Supināntaloka
gnyid mthar phyin dang 'jig rten thub pa
Supināntaloka
One of the tathāgatas. The Tib. erroneously inserts dang into the translation of this sage’s name.

Suprabuddha
legs par rab sad
Suprabuddha
One of the śrāvakas attending the delivery of the MMK.

g.1692 Supūrṇa
  gang ba bzang po
  རྒྱལ་བབཞི།

  Supūrṇa
  A vidyārāja from the personal retinue of Vajrapāni.

g.1693 Supuṣkara
  —

  Supuṣkara
  The lord of the clouds.

g.1694 Supuṣpa
  me tog bzang po
  རྐྱེན་བབཞི།

  Supuṣpa
  One of the tathāgatas.

g.1695 Supuṣya
  —

  Supuṣya
  One of the bodhisattvas attending the delivery of the MMK.

g.1696 Surada
  so bzang
  རོལ་བབཞི།

  Surada
  A vidyārāja from the personal retinue of Vajrapāni.

g.1697 Surāntaka
  lha mthar byed
  རྣམས་པ་བཞི།

  Surāntaka
  A vidyārāja from the personal retinue of Vajrapāni.

g.1698 Surārthā
lha don

Surārthā
One of the nakṣatras.

g.1699 Surāṣā

ro bzang ma

Surāṣā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the great yakṣinīs.

g.1700 Surasavatī

ro bzang ldan ma

Surasavatī
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1701 Śūrasena

dpa’ bo’i sde

Śūrasena
A Magadhan king, the successor of Viśoka.

g.1702 Śūrasena

shu ma se

Śūrasena
A country south of modern Delhi.

g.1703 Surasundarī

lha mdzes ma

Surasundarī
One of the great yakṣinīs; also, one of the group of seven yakṣinīs.

g.1704 Surata
bzang dga’
བཟང་དགའ།
Surata
One of the tathāgatas attending the delivery of the MMK.

g.1705 Surathī
shing rta bzang
ིན་ཡུལ་བཟང་།
Surathī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1706 Suratna
rin chen bzang po
ཞིན་ཆེན་བཟང་པོ།
Suratna
One of the tathāgatas attending the delivery of the MMK.

g.1707 Suravatī
chang ldan ma · lha ldan ma
ཆང་ལྡན་མ་ · ལྡན་མ།
Suravatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1708 Surūpā
gzugs mdzes ma
གཞུང་མཛེས་མ།
Surūpā
One of the great yaksinīs.

g.1709 Susambhavābha
‘byung med ’od
འབྱུང་མེད་འོད།
Susambhavābha
One of the tathāgatas attending the delivery of the MMK.

g.1710 Susamḥata
—
Susaṃhata
One of the bodhisattvas attending the delivery of the MMK.

g.1711 Suṣeṇa
    legs de sde
    བཞི་གཏོགས།
    Suṣeṇa
    An ascetic statesman.

g.1712 Suṣeṇa
    sde bzang
    བཞི་ཐང་།
    Suṣeṇa
    One of the pratyekabuddhas attending the delivery of the MMK; a vidyārāja from the personal retinue of Vajrapāṇi.

g.1713 Susiddha
    grub pa bzang po
    རྣམ་སྤྱི་བྱང་།
    Susiddha
    A vidyārāja from the personal retinue of Vajrapāṇi.

g.1714 Susmita
    —
    Susmita
    One of the śrāvakas attending the delivery of the MMK.

g.1715 Suṣobhana
    dge bzang
    རླེ་བཟང་།
    Suṣobhana
    One of the śrāvakas attending the delivery of the MMK.

g.1716 Susoma
    zla bzang
    ནམ་ཐང་།
    Susoma
One of the pratyekabuddhas attending the delivery of the MMK.

g.1717 Suśruta

Suśruta
One of the pratyekabuddhas attending the delivery of the MMK.

g.1718 Suśuddha
dag pa

Suśuddha
One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1719 Susvara

Susvara
One of the tathāgatas attending the delivery of the MMK.

g.1720 Susvara

Susvara
One of the kinnara kings.

g.1721 Susvarā

Susvarā
One of the great yakṣinīs.

g.1722 Sutāpa

Sutāpa
One of the kings of the piśācas.
g.1723 Sutārā

sgrol ma bzang po

Sutārā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

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g.1724 Suteja

gzi brjid bzang po

(not in the Skt. source of the MMK)

One of the śrāvakas attending the delivery of the MMK. This name, which occurs only in the Tibetan translation of the MMK, may represent a case of scribal dyslexia in which the last two syllables of the extant Skt. name Sujeta have been reversed.

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g.1725 Suvakṣa

mthon ka bzang po

Suvakṣa

One of the bodhisattvas attending the delivery of the MMK.

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g.1726 Suvarṇa

Suvarṇa

A garuḍa king of birds.

---

g.1727 Suvidya

rig pa bzang po

Suvidya

A vidyārāja from the personal retinue of Vajrapāni.

---

g.1728 Suvinaya

tshul bzang nyid

Suvinaya

A brahmin devotee of Buddhism.

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g.1729 Suvinyāsakṣepa
legs par rnam par 'jog pa'i 'phen pa

Suvīryāsakṣepa
A vidyārāja from the personal retinue of Vajrapāṇi.

Suvīrā
dpa' bzang mo

Suvīrā
One of the great yakṣinis.

Suvrata
brtul zhugs bzang po

Suvrata
One of the tathāgatas attending the delivery of the MMK; one of the kings of the Nāgasena dynasty.

Suvṛṣa
khuy mchog bzang po

Suvṛṣa
One of the kings of Nepal.

Suyāma
thab bral

Suyāma
The chief god in the realm of the same name.

Suyāma
mb 'thab bral

Suyāma
One of the gods’ realms; also used as the name of the gods living there.

Suyodhana
legs par 'thab pa

-
Suyodhana
One of the kings of the rākṣasas.

Svabandhūrāntaka
gnyen las thag ring byed
Svabandhūrāntaka
One of the pratyekabuddhas attending the delivery of the MMK.

Svabhāvabha
rang bzhin bsod nams ’od
Svabhāvabha
One of the tathāgatas attending the delivery of the MMK.

Svabhāvasamudgatarāja
rang bzhin yang dag par ’phags pa’i rgyal po
Svabhāvasamudgatarāja
One of the tathāgatas attending the delivery of the MMK.

Svāgata
legs par ’ongs
Svāgata
One of the śrāvakas attending the delivery of the MMK.

Svāmikā
bdag po ma
Svāmikā
One of the female śrāvakas attending the delivery of the MMK.

Svāti
sa ri
Svāti
Svāti
The name of a nakṣatra.

Svātisucandra
rgyal po dkar zla mdzes
Śvetasucandra
The last emperor of the Sātavahana dynasty.

Svayambhu
rang byung
Svayambhu
One of the pratyekabuddhas attending the delivery of the MMK.

Śveta
dkar po
Śveta
One of the kings of the nāgas; one of the eight pratyekabuddhas; one of the grahas; one of the mūhūrtas; a king before the time of the Buddha.

Śvetā
dkar mo ma
Śvetā
One of the vidyārāṇīs dwelling with Śākyamuni in the realm of the Pure Abode.

Śvetabhadra
dkar po bzang
Śvetabhadra
One of the kings of the nāgas.

Śvetadhvaja
rgyal mtshan dkar po
Śvetadhvaja
One of the tathāgatas attending the delivery of the MMK.

g.1748 Śvetakarṇa

Śvetakarṇa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1749 Śvetaketu
dkar ba’i tog

Śvetaketu
One of the tathāgatas attending the delivery of the MMK.

g.1750 Śvetaparṇa
‘dab dkar

Śvetaparṇa
One of the garuḍa kings.

g.1751 Śvitraroga
sha za gu nad

Śvitraroga
A vidyārāja from the personal retinue of Vajrapāṇi.

g.1752 Śyāmāvatī
sngo bsangs ldan pa

Śyāmāvatī
One of the yakṣinīs.

g.1753 Takṣaka
‘jog po

Takṣaka
One of the kings of the nāgas.
Tāla
—
tāla
A unit of time equal to one tenth of a kṣaṇa.

Tama
mun pa
མུན་པ།
Tama
One of the rāśis.

Tamasundarī
mzas ma mun pa
མཛེས་མ་ཐོབ་པ།
Tamasundarī
A yakṣiṇī invoked in magical rites.

Tamodghātana
mun sel
མུན་སེལ།
Tamodghātana
One of the five celestial bodhisattvas associated with Mañjuśrī.

Tāra
skar ma
སྡེར་མ་
Tāra
One of the grahas.

Tārā
sgrol ma
སྒྲོལ་མ་
Tārā
Female bodhisattva of compassion; also one of the vidyārājñas dwelling with Śakyamuni in the realm of the Pure Abode.
skar ma

A class of demons.

tāraka

A class of demons.

Tārāvatī

phug ron

Tārāvatī

One of the vidyās attending upon Mañjuśrī.

Tarjanī

sdigs mdzub ma

Tarjanī

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

Tarka

rtog pa

Tarka

One of the grahas.

Tathāgata

de bzhin gshegs pa

tathāgata

A buddha manifesting through the twelve great deeds; the principal deity of a buddha family; one of the group of eight buddhas, starting with Ratnasākhat; the title used for some deities that emanate from the level of the supreme awakening, such as the eight uṣṇīṣa kings. The term is rendered elsewhere in this translation as "thus-gone."

Tathāgata family

de bzhin gshegs pa'i rigs

tathāgatakula

In the Kriyā tantras this family has a dual definition: it is either the all-inclusive family that incorporates also the Vajra, the Lotus, the Jewel, and the other families, or it is the Tathāgata family proper, where belong the deified buddha Śakyamuni, the bodhisattva Mañjuśrī, and other deities. In the higher tantras,
depending on the system, this family is presided over by either the tathāgata Vairocana or the tathāgata Akṣobhya.

g.1766 Tathāgatalocanā

*de bzhin gshegs pa’i spyan* - spyan

Tathāgatalocanā - Locana

One of the goddesses in the maṇḍala of Mañjuśrī. Her name is rendered elsewhere in this translation as “Locanā.”

g.1767 Tathāgata’s Banner

*de bzhin gshegs pa’i rgyal mtshan*

Tathāgata dhvaja

Deity personifying the tathāgata’s banner.

g.1768 Tathāgata’s Bowl

*de bzhin gshegs pa’i snod*

Tathāgatapātra

Deity personifying the tathāgata’s bowl.

g.1769 Tathāgata’s Couch

*de bzhin gshegs pa’i gzims mal*

Tathāgataśayana

Deity personifying the tathāgata’s couch.

g.1770 Tathāgata’s Dharma Wheel

*chos kyi ‘khor lo*

Dharmacakra

Deity personifying the Tathāgata’s Dharma wheel.

g.1771 Tathāgata’s Ensign

*de bzhin gshegs pa’i tog*

Tathāgataketu
Deity personifying the tathāgata’s ensign.

Deity personifying the tathāgata’s lip.

Deity personifying the tathāgata’s purity.

Deity personifying the tathāgata’s sign.

Deity personifying the tathāgata’s speech.

Deity personifying the tathāgata’s splendor.

Deity personifying the tathāgata’s thigh.
Taṭī
dpa’ mo

Taṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Taurus
glang

Vyṣabha
See “Vyṣabha.”

Tejās
pham byed

Tejās
One of the tathāgatas attending the delivery of the MMK.

Tejorāśi
gzi brjid phung po’i gtsug tor

Tejorāśi
One of the eight uṣṇīṣa kings.

Ten powers
stobs bcu
daśabala

The ten powers of a buddha or bodhisattva; these concern mostly their clairvoyant knowledge.

Three Jewels
dkon mchog gsum

ratnatraya · trimtva

The Buddha, the Dharma, and the Sangha.
In the context of the sūtras, the three vehicles are the Śrāvaka, the Pratyekabuddha, and the Bodhisattva Vehicles.

g.1785 Thus-gone

*de bzhin gshegs pa*

*Thus-gone*

See “tathāgata.”

g.1786 Tibet

*rgya yul*

*Tibet*

*Cina* · *Cina*

g.1787 Tilaka

*thig le*

*Tilaka*

A mantra deity. See p.2503.

g.1788 Tirabhukti

*ngogs la spyod*

*Tirabhukti*

A country in India corresponding to modern Tirhut.

g.1789 Tirtha

*mu stegs*

*Tirtha*

An unidentified city in Gauḍa.

g.1790 Tirthika

*mu steg pa*
A member of a religion or sect antagonistic to Buddhism.

**tīrthika**

One of the rāśis.

**Tiryaka**

_ thad kar 'gro_

One of the rāśis.

**Tiryak**

_ dud 'gro_

One of the rāśis.

**Tiṣya**

_ rgyal_

One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

**Tittarī**

_ sreg pa ma_

One of the great dūts attending upon Lord Vajrapāṇi.

**Tomara**

_ mda’ bo che_


Tomara
A vidyārāja from the personal retinue of Vajrapāni.

Trailokyavaśaṅkarī
srid gsum dbang byed ma
Trailokyavaśaṅkarī
One of the great dūtīs attending upon Lord Vajrapāni.

Tṛdhatreya
dus gsum rgyun shes gyi bu
Tṛdhatreya
One of the bodhisattvas attending the delivery of the MMK.

Tribhavāntā
srid gsum mthar byed ma
Tribhavāntā
One of the female śrāvakas attending the delivery of the MMK.

Trimalāntā
dri ma gsum mthar byed ma
Trimalāntā
One of the female śrāvakas attending the delivery of the MMK.

Triparivartā
le'u gsum ma
Triparivartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Triparṇā
'dab gsum ma
Triparṇā
One of the female śrāvakas attending the delivery of the MMK.

g.1803 **Triratnātreya**

```gsum
rgyun shes kyi bu dkon mchog gsum
```

*Triratnātreya*

One of the bodhisattvas attending the delivery of the MMK.

g.1804 **Triśaṅku**

```gsum
gzer bu gsum
```

*Triśaṅku*

One of the grahas.

g.1805 **Triśaraṇātreya**

```gsum
rgyun shes kyi bu skyabs gsum
```

*Triśaraṇātreya*

One of the bodhisattvas attending the delivery of the MMK.

g.1806 **Triśiras**

```gsum pa
mgo gsum pa
```

*Triśiras*

One of the kings of the rākṣasas.

g.1807 **Triśūla**

```gsum pa
mdung rtse gsum pa
```

*Triśūla*

One of the kings of the rākṣasas.

g.1808 **Trivarṇā**

```gsum ma
kha dog gsum ma
```

*Trivarṇā*

One of the female śrāvakas attending the delivery of the MMK.
g.1809 Triyāṇātreya

Triyāṇātreya
One of the bodhisattvas attending the delivery of the MMK.

g.1810 Tubeflower

Tubeflower
spos pra ma tsa ri
\[\text{Clerodendrum indicum.}\]

g.1811 Tuft of hair

Tuft of hair
mdzod spu
ūṛṇā
See “ūmā.”

g.1812 Tula

Tula
snang
Tula
Libra (zodiac sign and constellation).

g.1813 Tumburu

Tumburu
tum bu ru
Tumburu
Any of the four brothers of Jayā, Vijayā, Ajitā, and Aparājitā.

g.1814 Turuṣka

Turuṣka
tu ru skā
Turuṣka
Although turuṣka means Turk, here it refers to the Kushana emperor Kanishka.

g.1815 Tuṣita
*dgā’ ldan*

*Tuṣita · Suntusita*

One of the gods’ realms; also used as the name of the gods living there.

**g.1816 Ucca**

*ṃtho ba*

*Ucca*

One of the tathāgatas attending the delivery of the MMK.

**g.1817 Uccatama**

*ṣhin tu ṃtho ba*

*Uccatama*

One of the tathāgatas attending the delivery of the MMK.

**g.1818 Ucchuṣma**

*Ucchuṣma*

A vidyārāja from the personal retinue of Vajrapāṇi.

**g.1819 Udaya**

*‘char gyal*

*Udaya*

One of the kings of Nepal, possibly Udayadeva of the seventh century; a legendary king before the time of the Buddha.

**g.1820 Udayana**

*‘char ba*

*Udayana*

A king of Vatsa, contemporary of the Buddha; also, a king based in Ujjain, contemporary of the Buddha.

**g.1821 Udāyin**

*‘char ba*
Udāyin
One of the śrāvakas attending the delivery of the MMK.

Uḍḍiyāna
An ancient country most likely located in the Swat Valley of present-day Pakistan.

Udgatoṣṇīṣa
Another name of Abhyudgatoṣṇīṣa.

Udumbara
An ancient city in Magadha.

Udyāna
Also spelled Uḍḍiyāna.

Ugratejas
Also spelled Dragn po' i gzi brjid.
One of the rāśis.

g.1828 Ěhā

—

Ĕhā

The name of a nakṣatra.

g.1829 Ujjain

‘phags rgyal

Ujjayinī

See “Ujjayinī.”

A city in ancient India, corresponding to modern Ujjain.

Ujjayinī

‘phags rgyal

Ujjayinī

A city in ancient India, corresponding to modern Ujjain.

Ulkāpiśācī

sha za mo skar mda’ ma

Ulkāpiśācī

One of the great piśācīs.

Ulūkā

‘ug pa ma

Ulūkā

One of the vidyārājītis dwelling with Śākyamuni in the realm of the Pure Abode.

Umā

dka’ zlog

Umā

One of the wives of Śiva.
Umāriṣṭa

One of the tathāgatas attending the delivery of the MMK. Not clear in the Tibetan.

dka’ zlog gi bdag po

Umā’s husband
dka’ zlog gi bdag po

Umāpati
Śīva.

‘khor los sgyur ba ‘khor los sgyur ba’ rgyal po
cakravartin
See “cakravartin.”

Unmāda

One of the kinnara kings.

Unmattaka

Unmattaka

One of the śrāvakas attending the delivery of the MMK.

unmeṣanimeṣa

A unit of time measuring the time it takes to blink.

Unnata

Unnata
One of the kinnara kings.

g.1841 Unnatoṣṇīṣa

One of the eight uṣṇīṣa kings.

g.1842 Upadhanika

One of the śrāvakas attending the delivery of the MMK.

g.1843 Upadharma

One of the pratyekabuddhas attending the delivery of the MMK.

g.1844 Upaḍimbhaka

One of the śrāvakas attending the delivery of the MMK.

g.1845 Upadrava

A vidyārāja from the personal retinue of Vajrapāni.

g.1846 Upadravya

One of the śrāvakas attending the delivery of the MMK.
g.1847 Upadruma

nye ba'i ljon pa

Upadruma

One of the kinnara kings.

---

g.1848 Upadukura

nye ba'i dbus

Upadukura

One of the kings of the nāgas.

---

g.1849 Upadundubhi

nye ba'i rnga bo che

Upadundubhi

One of the pratyekabuddhas attending the delivery of the MMK.

---

g.1850 Upāgata

nye bar 'ongs

Upāgata

One of the śrāvakas attending the delivery of the MMK.

---

g.1851 Upagraha

nye ba'i gza' rgyad

upagraha

A class of beings related to grahas.

---

g.1852 Upaharita

nye ba'i liang sngon

Upaharita

One of the śrāvakas attending the delivery of the MMK.

---

g.1853 Upajaṭā
nye ba’i ral pa ma

Upajatā
One of the female śrāvakas attending the delivery of the MMK.

g.1854 Upakāla

nye ba’i dus

Upakāla
One of the pratyekabuddhas attending the delivery of the MMK.

g.1855 Upakambala

nye ba’i la ba

Upakambala
One of the kings of the nāgas.

g.1856 Upakara

phan byed

Upakara
One of the pratyekabuddhas attending the delivery of the MMK.

g.1857 Upakāśika

nye ba’i ka shi can

Upakāśika
One of the śrāvakas attending the delivery of the MMK.

g.1858 Upakeśinī

nye ba’i skra can ma

Upakeśinī
One of the vidyās attending upon Mañjuśrī.

g.1859 Upaketu

nye ba’i tog
Upaketu
One of the pratyekabuddhas attending the delivery of the MMK.

Upakṣepa
nye bar 'phen pa
Upakṣepa
A vidyārāja from the personal retinue of Vajrapāni.

Upakumbha
nye ba'i bum pa
Upakumbha
One of the rāṣis.

Upakurukulla
nye ba'i ku ru ku la
Upakurukulla
One of the śrāvakas attending the delivery of the MMK.

Upāli
nye ba 'khor
Upāli
One of the śrāvakas attending the delivery of the MMK.

Upāṃśa
nye ba'i cha shas
Upāṃśa
One of the pratyekabuddhas attending the delivery of the MMK.

Upananda
nye dga' bo
Upananda
Upananda
One of the śrāvakas attending the delivery of the MMK; one of the kings of nāgas.

Upanandana
g.1866
nye dga’
ཉེན་དགའ།
Upanandana
One of the śrāvakas attending the delivery of the MMK.

Upanandika
g.1867
nye ba’i dga’ ldan
ཉེན་བའི་དགའ་ལྷན།
Upanandika
One of the śrāvakas attending the delivery of the MMK.

Upanandinī
g.1868
nye ba’i dga’ byed ma
ཉེན་བའི་དགའ་བེད་མ།
Upanandinī
One of the great yakṣīṇīs.

Upanemi
g.1869
nye ba’i mu khyud
ཉེན་བའི་མུ་མཝཡུད།
Upanemi
One of the pratyekabuddhas attending the delivery of the MMK.

Upapañcika
g.1870
nye ba’i lngas rtsen
ཉེན་བའི་ལེངས་རྟེན།
Upapañcika
One of the śrāvakas attending the delivery of the MMK.

Upaphala
g.1871
nye ba’i ’bras bu
ཉེན་བའི་འབྲེས་བུ།
Upaphala
One of the śrāvakas attending the delivery of the MMK.

**g.1872 Upapīlu**

*nье ba’i pI lu*

[`ཐུད་ིརི་ིས།`]

*Upapīlu*

One of the kings of the piśācas.

**g.1873 Upapūrṇa**

*nье ba’i gang ba*

[`ཐུད་ིརི་ཞེས།`]

*Upapūrṇa*

One of the śrāvakas attending the delivery of the MMK.

**g.1874 Uparaja**

*nье ba’i rtul*

[`ཐུད་ིརི་ུྫ།`]

*Uparaja*

One of the rāśis.

**g.1875 Upareṇu**

*nье ba’i rtul*

[`ཐུད་ིརི་ུྫ།`]

*Upareṇu*

One of the pratyekabuddhas attending the delivery of the MMK.

**g.1876 Upariṣṭa**

*nье ba’i ’dod pa*

[`ཐུད་ིརི་དྲེན་པ།`]

*Upariṣṭa*

One of the eight chief pratyekabuddhas.

**g.1877 Upāriṣṭa**

*Idang ba*

[`ཐུད་པ།`]

*Upāriṣṭa*
One of the pratyekabuddhas in the maṇḍala of Mañjuśrī (it is not clear if *upāriṣṭa* here is a variant spelling of *upariṣṭa*, i.e. one of the eight chief pratyekabuddhas).

**g.1878 Upasāgara**

*nye ba’i rgya mtsho*

Upasāgara

One of the kings of the nāgas.

**g.1879 Upasanat**

*nye ba’i kun bged*

Upasanat

One of the grahas.

**g.1880 Upavārṇaka**

*nye ba’i snyan pa*

Upavārṇaka

One of the śrāvakas attending the delivery of the MMK.

**g.1881 Upavartana**

*nye bar gnas*

Upavartana

One of the śrāvakas attending the delivery of the MMK.

**g.1882 Upavīrā**

Upavīrā

One of the female śrāvakas attending the delivery of the MMK.

**g.1883 Upavrśṭi**

*nye ba’i char ’bebs*

Upavrśṭi

One of the grahas.
g.1884 **Upayāyika**

*nge ba'i 'char ba*

Upayāyika

One of the śrāvakas attending the delivery of the MMK.

---

**Upekṣaka**

*btang snyoms pa*

Upekṣaka

One of the kinnara kings.

---

**Upendra**

*nge dbang*

Upendra

One of the pratyekabuddhas attending the delivery of the MMK; the name of a yakṣa.

---

**Upeta**

Upeta

One of the śrāvakas attending the delivery of the MMK.

---

**Upodāyika**

*nge ba'i 'char ba*

Upodāyika

One of the śrāvakas attending the delivery of the MMK.

---

**Ūrdhvaga**

*steng 'gro*

Ūrdhvaga

One of the rāśis.

---

**Ūrṇā**

mdzod spu
A tuft of hair between the eyebrows; this is one of the thirty-two auspicious marks of a buddha.

Urṇā

One of the vidyārājñīs attending the delivery of the MMK.

Urubilvā

A place near Bodhgaya.

Urubilvākāśyapa

One of the śrāvakas attending the delivery of the MMK.

Uṣīra

Andropogon muricatus (a species of grass).
uṣṇiṣa
A protuberance on the head of a buddha; this term may also refer to beings who have this protuberance, known as uṣṇiṣa kings or uṣṇiṣa-tathāgatas.

g.1897 Uṣṇiṣa

gtsug tor

Uṣṇiṣa
One of the eight uṣṇiṣa kings; another name of Uṣṇiṣarāja.

Uṣṇiṣa king

gtsug tor rgyal po

uṣṇiṣarāja
A class of fully awakened nonhuman beings, especially the chief eight among them.

Uṣṇiṣarāja

gtsug gtor gyi rgyal po · gtsug gtor rgyal po

Uṣṇiṣarājñī
The name of the one-syllable mantra of Mañjuśrī—bhrūṁ—and also of the form of Mañjuśrī that it invokes.

Uṣṇiṣarājñī

gtsug gtor gyi rgyal mo

Uṣṇiṣarājā
One of the goddesses (possibly a male deity) in the maṇḍala of Mañjuśrī. See n.410.

Utkṛṣṭakṣepa

tshol bar ’phen pa

Utkṛṣṭakṣepa
A vidyārāja from the personal retinue of Vajrapāṇi.

Utpalaparṇā

Ut+pa la’i ‘dab ma

Utpalaparṇā
Utpalaparṇā
One of the female śrāvakas attending the delivery of the MMK.

g.1903 Utsāraka
  g.yengs byed
  བསོད་དཔེར་མ།
  utsāraka
  A class of malevolent spirits.

g.1904 Uttama
  mchog
  སྤྱོན།
  Uttama
  One of the rāśis.

g.1905 Uttarakuru
  —
  Uttarakuru
  A mythical country in the north of India.

g.1906 Uttārāṣāḍhā
  chu smad
  ཆུ་སྟབ།
  (not in the Skt. source of the MMK)
  The name of a nakṣatra. One of the two Āṣāḍhās.

g.1907 Vadhūyakṣiṇī
  mna' ma gnod sbyin mo
  མནའ་མ་གནོད་སྒྲིན་མེ།
  Vadhūyakṣiṇī
  One of the seven yakṣiṇīs.

g.1908 Vahā
  —
  Vahā
  The name of a nakṣatra.
Vainateya
*nam mkha’i lding*

The name of a garuḍa.

Vainateya
*rnam ’dud bu*

One of the garuḍa kings.

Vaipulya
*shin tu rgyas pa*

Literally “extensive” / “elaborate,” it is a denomination applied to a limited number of important sūtras, including the *Lalitavistara* (https://read.84000.co/translation/toh95.html), the *Suvarṇaprabhāsa*, and a few others.

Vairāṭa
dpa’ bo

A king contemporary with the Buddha.

Vairocana
*rnam par snang mdzad*

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight tathāgatas; one of the five buddhas (who preside over the five buddha families).

Vairocanagarbha
*rnam par snang mdzad snying po*

One of the tathāgatas attending the delivery of the MMK; one of the sixteen great bodhisattvas. The content of the list varies from text to text.
g.1915 Vaiśākha
   dpyid zla tha chungs
   ཨེི་ཚ་གུངས།
   Vaiśākha
   A solar month in the Indic calendar, roughly from mid-April to mid-May.

g.1916 Vaiśālī
   yangs pa can
   འདུས་པ་ཅན།
   Vaiśālī
   The capital city of the Licchavis, where the Buddha gave his last sermon.

g.1917 Vaiśampāyana
   bai sham pA yA na
   བོམ་ཡི་ན།
   Vaiśampāyana
   One of the sages (ṛṣi).

g.1918 Vaiṣṇava
   khyab 'jug
   བ།འི་ན།
   Viṣṇu
   Belonging or relating to the god Viṣṇu; a devotee or follower of Viṣṇu; see “Viṣṇu.”

g.1919 Vaiṣṇavī
   khyab 'jug ma
   བ།འི་ན་མ།
   Vaiṣṇavī
   One of the great mātrṣs.

g.1920 Vaiśravaṇa
   rnam thos
   རྣམ་གས་
   Vaiśravaṇa
   Another name of Kubera.

g.1921 Vaiśya
Viś, Vaiśya
A member of the merchant caste.

Vaivasvata
Nyī maʿi bu
Vaivasvata
A vidyārāja from the personal retinue of Vajrapāṇi; also a patronymic of Yama.

Vaivasvatī
Nyī maʿi bu mo
Vaivasvatī
One of the great mātrās.

Vajra
Vajra
The ruler or Magadha, possibly preceding or sharing the kingship with Rājavarman.

Vajra
Rdo rje
Vajra
One of the grahas.

Vajra family
Rdo rjeʿi rigs
Vajrakula
The family associated with Vajrapāṇi.

Vajra realm
Rdo rjeʿi gnas
Vajrabhavana
This seems to be the name of the realm/abode of Vajrapāni.

g.1928 Vajra Seat
rdo ’rje gdan
Vajrāsana
Another name of Bodhgaya.

g.1929 Vajra throne
rdo ’rje'i gdan
vajrāsana
The seat upon which a full realization of a buddha is attained. This attainment is one of the twelve great deeds of a tathāgata.

g.1930 Vajrabāhu
rdo ’rje dpung pa
Vajrabāhu
A vidyārāja from the personal retinue of Vajrapāni.

g.1931 Vajrabhairava
rdo ’rje ‘jigs byed
Vajrabhairava
A vidyārāja from the personal retinue of Vajrapāni.

g.1932 Vajrabṛkuṭī
rdo ’rje khro gnyer ma
Vajrabṛkuṭī
One of the great dūtīs attending upon Lord Vajrapāni.

g.1933 Vajrabhrū
rdo ’rje'i sbyin ma
Vajrabhrū
Vajrabhrū
One of the great dūtīs attending upon Lord Vajrapāni. The attested Tibetan appears to in error, and should read rdo rje'i smin ma.

g.1934 Vajradamṣṭra

rdo rje mche ba

Vajradamṣṭra

A vidyārāja from the personal retinue of Vajrapāni.

Vajradaṃṣṭra

rdo rje mche ba

A vidyārāja from the personal retinue of Vajrapāni.

Vajradaṇḍa

rdo rje dbyug pa

Vajradaṇḍa

A vidyārāja from the personal retinue of Vajrapāni.

Vajradhara

rdo rje 'dzin

Vajradhara

One of the tathāgatas.

Vajradhara

rdo rje 'dzin · rdo rje 'chang

Vajradhara

An epithet of Vajrapāni.

Vajradhvaja

rdo rje rgyal mtshan

Vajradhvaja
Vajrajihvā
A vidyārāja from the personal retinue of Vajrapāni.

g.1940 Vajragrīva
rdo rje mgrim pa
Vajragrīva
A vidyārāja from the personal retinue of Vajrapāni.

Vajrahasta
rdo rje lag pa
Vajrahasta
A vidyārāja from the personal retinue of Vajrapāni.

g.1941 Vajrajihvā
rdo rje lce ma
Vajrajihvā
One of the great dūtīs attending upon Lord Vajrapāni.

g.1942 Vajrakāminī
rdo rje ’dod ldan ma
Vajrakāminī
One of the great dūtīs attending upon Lord Vajrapāni.

g.1943 Vajrākara
rdo rje byed pa
Vajrākara
A vidyārāja from the personal retinue of Vajrapāni.

g.1944 Vajrakavaca
rdo rje go cha
Vajrakavaca
A vidyārāja from the personal retinue of Vajrapāni.

**g.1946** Vajrakruñca

_Vajrakruñca_

One of the mantra deities.

**g.1947** Vajrakrodha

* rdo rje khro bo

_Vajrakrodha_

A vidyārāja from the personal retinue of Vajrapāni.

**g.1948** Vajralekhā

* rdo rje yi ge ma

_Vajralekhā_

One of the great dūtīs attending upon Lord Vajrapāni.

**g.1949** Vajralocanā

* rdo rje'i spyan ma

_Vajralocanā_

One of the great dūtīs attending upon Lord Vajrapāni.

**g.1950** Vajrāmsā

* rdo rje'i thal gong ma

_Vajrāmsā_

One of the great dūtīs attending upon Lord Vajrapāni.

**g.1951** Vajramuṣṭī

* rdo rje khu tshur ma

_Vajramuṣṭī_

One of the great dūtīs attending upon Lord Vajrapāni.
g.1952 Vajranābhi

Vajranābhi
A vidyārāja from the personal retinue of Vajrapāni.

Vajranālāparājapradhiṃśhāraṇī

Vajrānālāparājapradhiṃśhāraṇī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Vajrānana

Vajrānana
A vidyārāja from the personal retinue of Vajrapāni.

Vajrānanī

Vajrānanī
“Vajra-Faced,” one of the mantra deities.

Vajrānārāca

Vajrānārāca
A vidyārāja from the personal retinue of Vajrapāni.

Vajranetra

Vajranetra
A vidyārāja from the personal retinue of Vajrapāni.

Vajrānka

Vajrānka
A vidyārāja from the personal retinue of Vajrapāni.
Vajrāṅka
A vidyārāja from the personal retinue of Vajrapāni.

g.1959 Vajrāṅkuṣī
rdo rje lcags kyu ma
Vajrāṅkuṣī
One of the great dūtīs attending upon Lord Vajrapāni.

—
Vajrāṇa
A vidyārāja from the personal retinue of Vajrapāni.

Vajrāṇtaka
rdo rje mthar byed
Vajrāṇtaka
A vidyārāja from the personal retinue of Vajrapāni.

Vajrapāṇi
phyag na rdo rje
Vajrapāṇi · Kuliśapāṇi
A Buddhist deity and a legendary bodhisattva; in the MMK he is regarded as the master of powerful nonhuman beings.

Vajrapaṅjara
rdo rje dra ba
Vajrapaṅjara
A vidyārāja from the personal retinue of Vajrapāni.

Vajrapatāka
rdo rje ba dan
Vajrapatāka
A vidyārāja from the personal retinue of Vajrapāni.
Vajrapatāka
A vidyarāja from the personal retinue of Vajrapāṇi.

g.1965 Vajrapatāla
rdo rje sa 'og
Vajrapatāla
A vidyarāja from the personal retinue of Vajrapāṇi.

Vajraprākāra
rdo rje ra ba
Vajraprākāra
A vidyarāja from the personal retinue of Vajrapāṇi.

g.1967 Vajrārṇā
Vajrārṇā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajraroman
rdo rje ba spu
Vajraroman
A vidyarāja from the personal retinue of Vajrapāṇi.

Vajraśālavatī
gnas dang ldan ma
Vajraśālavatī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrasaṃhata
rdo rje mkhregs pa
Vajrasaṃhata
A vidyarāja from the personal retinue of Vajrapāṇi.
Vajrāsanī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajraśara

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśāṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrasena

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrasenā

One of the goddesses from Vajrapāṇi's retinue in the maṇḍala of Mañjuśrī.

Vajraśikha

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśikhara
Vajraśikhara
A vidyarāja from the personal retinue of Vajrapāni.

g.1978 Vajrasphoṭa
—
Vajrasphoṭa
A vidyarāja from the personal retinue of Vajrapāni.

g.1979 Vajraśravaṇā
rdo rje rna ba ma

Vajraśravaṇā
One of the great duṭīs attending upon Lord Vajrapāni.

g.1980 Vajraśṛṅkhalā
rdo rje lu gu rgyud ma

Vajraśṛṅkhalā
One of the great duṭīs attending upon Lord Vajrapāni.

g.1981 Vajrāstra
rdo rje mtshon cha

Vajrāstra
A vidyarāja from the personal retinue of Vajrapāni.

g.1982 Vajrasūcī
rdo rje khab ma

Vajrasūcī
One of the great duṭīs attending upon Lord Vajrapāni.

g.1983 Vajratejoṣṇīṣa
gzi brijid gtsug tor

Vajratejoṣṇīṣa
One of the mantra deities.
Vajravakṣas

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajravināyaka

A Buddhist version of vināyaka.

Vakhala

An ancient country, possibly in the Himalayan region.

Valgusvara

One of the bodhisattvas attending the delivery of the MMK. Not clear in the Tibetan.

Vallabha

Another name of Maṅgala.

A south Indian king, contemporary of Mahendra, identified as the Cālukya king Pulakeśin II.

Vallabhī

A south Indian king, contemporary of Mahendra, identified as the Cālukya king Pulakeśin II.
Vallabhi
An ancient city located in the Saurashtra peninsula of Gujarat.

Vālmīki
One of the sages (ṛṣi).

Vāmakī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vānara
One of the rāśis.

Vaṅga
An ancient country in the Ganges delta.

Vapuṣā
One of the female śrāvakas attending the delivery of the MMK.

Varada
One of the muhūrtas.
Varadā
—
Varadā
“Boon Giver,” one of the vidyās attending upon Mañjuśrī.

Vārāha
phag rgod
ཕག་རྒོད།
Vārāha
A mountain near Kuśāgrapura.

Vārāhī
phag mo
ཕག་མོ།
Vārāhī
One of the great mātṛs.

Vārāṇasī
ga sha · ka shi
ག་ཤ། · མི།
Kāśī
da nga res ldan grong
A city near Sarnath, where the Buddha gave his first sermon; this name can be applied also to the surrounding country or district. The name is rendered elsewhere in this translation as “Kāśī.”

Vararuci
mchog sred
མཐོང་སྦྱེ།
Vararuci
One of the ministers of King Nanda.

Vārati
—
Vārati
A legendary king before the time of the Buddha.

Vāravatī
res ldan grong
Vāravatī

It is not clear what location or entity this name refers to; the Sanskrit dictionary identifies it as the name of a river.

Vardhamāna

phia byed

Vardhamāna

An ancient city corresponding to modern Burdwan.

Varṇaka

snyan pa

Varṇaka

One of the śrāvakas attending the delivery of the MMK.

Vārṣika

dbyar can

Vārṣika

One of the śrāvakas attending the delivery of the MMK.

Varuṇa

chu lha

Varuṇa

The god of waters.

Vāruṇī
chu lha ma

Vāruṇī

One of the great mātṛs.

Vāruṣaka

rtsub par byed nyid
Vāruṣaka
An island, possibly in the Indian Ocean.

Vaśakarī
dbang du byed ma
Vaśakarī
One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

Vasava
nor lha’i bu
Vasava
One of the tathāgatas attending the delivery of the MMK.

Vāsava
dbyig ldan
Vāsava
Epithet of Indra; when used in the plural it refers to a class of gods.

Vāsavā
Vāsavā
One of the female śrāvakas attending the delivery of the MMK.

Vaśavartin
Vaśavartin
One of the gods’ realms; also the name of the gods living there.

Vasiṣṭha
Vasiṣṭha
One of the sages (ṛṣi).
Vasu

nor lha
ནོར་ལོ་

Vasu
One of the pratyekabuddhas attending the delivery of the MMK.

g.2017 Vasudā

nor sbyin ma
ནོར་སྡིག་མ་

Vasudā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the female śrāvakas attending the delivery of the MMK.

g.2018 Vasudhā

sa’i lha mo
སྟེར་ལོ་མོ་

Vasudhā
The goddess of wealth; a goddess in one of the paintings of Śākyamuni.

g.2019 Vasuketu

nor lha’i tog
ནོར་ལྷའི་ཏོག

Vasuketu
One of the tathāgatas attending the delivery of the MMK.

g.2020 Vāsuki

nor ldan
ནོར་ལདན་

Vāsuki
One of the kings of the nāgas.

g.2021 Vasumatī

dge ldan ma
དགེ་ལདན་མ་

Vasumatī
One of the great yaksinās.
Vaṭavāsinī

One of the great yaksīṇīs.

Vātikā

A class of spirits causing excess wind (the humor).

Vatsaka

One of the kings of Nepal.

Vātsīka

One of the śrāvakas attending the delivery of the MMK.

Vāyu

The wind; the god of wind.
Vemacitri
One of the kings of the asuras.

Venus
pa bsangs
See “Sukra.”

Vetāda
ro langs
vetāda · vetāla
A class of demons inhabiting charnel grounds.

Vibhīśaṇa
rnam par ’jigs byed · bi bhi sha na
Vibhīśaṇa
One of the kings of the rākṣasas; also, the name of a yakṣa.

Vidhamanarāja
rnam par ’joms par byed pa’i rgyal po
Vidhamanarāja
One of the tathāgatas attending the delivery of the MMK.

Vidhvasteśvara
rnam ’jig dbang phyug
Vidhvasteśvara
One of the bodhisattvas attending the delivery of the MMK.
Vidiṣa
A city in ancient India.

Vidrāpaka
rnam par zhu byed
Vidrāpaka
A vidyārāja from the personal retinue of Vajrapāni.

Vidrava
—
Vidrava
A vidyārāja from the personal retinue of Vajrapāni.

Vidrāvana
rnam par ’ju byed
Vidrāvana
One of the kings of the rākṣasas.

Vidyā
rig pa
Vidyā
Magical spell; knowledge of spells; a class of male or female deities identified with their spells.

Vidyā king
rig pa’i rgyal po
Vidyākṣara
See “vidyārāja.”

Vidyādhara
rig ’dzin
Vidyādhara
One possessed of vīdyā; this could refer to any being who is an adept of magical lore, but in particular to the class of semidivine, nonhuman beings of the same name. The term is rendered elsewhere in this translation as “knowledge holder” or “adept of vidyās.”

g.2041 Vidyādhara

rig pa ’dzin pa

Vidyādhāna

One of the rāśis.

Vidyādhara

rig pa ’dzin pa

Vidyādhāna

A female vidyāadhara (a class of semidivine beings).

Vidyārāja

rig pa’i rgyal po

Vidyārāja

“Vidyā king,” a class of mantras and mantra deities; an epithet of Vajrapāṇi; an epithet of any powerful vīdyā or mantra.

Vidyārājñī

rig pa’i rgyal mo

Vidyārājñī

“vīdyā queen,” a female vīdyārāja.

Vidyota

gsal

Vidyota

A king based in Ujjain, contemporary of the Buddha.

Vidyottama

rig pa mchog

Vidyottama
Vidyottama
A vidyārāja from the personal retinue of Vajrapāṇi.

Vighna
\[\text{bar chad} \quad \text{བར་ཆད} \quad \text{vighna}\]
A class of spirits that cause obstacles (the word vighna means “obstacle”).

Vihasita
\[\text{rnam par rgod pa} \quad \text{ཤྱིས་ཕྲ་ཆོས་པ།} \quad \text{Vihasita}\]
One of the grahas.

Vijayā
\[\text{bi dza ya} \quad \text{ཝོ་ཛ་ཡ།} \quad \text{Vijayā}\]
One of the “four sisters” invoked in a mantra.

Vijayā
\[\text{rnam par rgyal ma} \quad \text{ཤྱུག་ཕྲན་མོ།} \quad \text{Vijayā}\]
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣinīs; also a mantra goddess representing the power (śakti) of all the buddhas.

Vijayavatī
\[\text{rnam rgyal ldan ma} \quad \text{ཤྱུག་ཕྲན་ལྡན་མ།} \quad \text{Vijayavatī}\]
One of the female śrāvakas attending the delivery of the MMK.

Vijayoṣṇīṣa
\[\text{rnam par rgyal ba’i gtsug tor} \quad \text{ཤྱུག་ཕྲན་བའི་གཞུང་སྐོར} \quad \text{Vijayoṣṇīṣa}\]
Vijayoṣṇīṣa
One of the uṣṇīṣa kings attending the delivery of the MMK.

Vikarāla
rnam par g.yengs byed
Vikarāla
A king of piśācas.

Vikaraṇoṣṇīṣa
—
Vikaraṇoṣṇīṣa
One of the mantra deities.

Vikāsinī
bi kA si ni
Vikāsinī
A mantra deity associated with the mudrā of the same name.

Vikasita
kha bye ba
Vikasita
One of the rāṣis.

Vikhyātaketu
rnam gmgs tog ma
Vikhyātaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

Vikhyātamanasa
rnam par gmgs pa’i yid
Vikhyātamanasa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.
Vikhyātarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

Vikhyātaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Vikrama

Vikrama or Vikramāditya is another name of the Gupta emperor Candragupta II.

Vilokita

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Vilokiteśvara

One of the bodhisattvas attending the delivery of the MMK.

Vimalā

One of the dhāraṇī goddesses present at the delivery of the MMK.
dri med pa

Vimala
One of the gods’ realms; also used as the name of the gods living there.

g.2066 Vimalagati
dri med ’gros

Vimalagati
One of the bodhisattvas attending the delivery of the MMK.

g.2067 Vimalaketu
dri ma med pa’i tog

Vimalaketu
One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK.

g.2068 Vimalaketu
dri med pa’i tog

Vimalaketu
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2069 Vimalakīrti
dri med par gangs pa’i dri ma bral

Vimalakīrti
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2070 Vimalamati
dri med par ’gro ba

Vimalamati
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2071 Vimalāntakarī
Vimalāntakarī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode. The Tib. is not an accurate translation of the attested Sanskrit.

Vimalaṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Vimalavāsinī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Viṃśachoṭika
A class of godlings, probably related to yakṣas.

Viṃśadvītiyaka
A class of godlings, probably related to yakṣas.
**pi bang gsum pa**

Vīṇāṭṛtiyaka

One of the gods’ realms; also used as the name of the gods living there.

g.2078 Vinayaka

dul ba

Vinayaka

A brahmin devotee of Buddhism.

g.2079 Vināyaka

ruṇam ’dren

vināyaka

“Remover [of obstacles],” a class of semidivine beings; also a class of demons who create obstacles.

g.2080 Vināyaka

log ’dren

Vināyaka

Another name of Gaṇeśa.

g.2081 Vināyakāntakṣepa

log ’dren gyi nang du ’phen ba

Vināyakāntakṣepa

A vidyārāja from the personal retinue of Vajrapāni.

g.2082 Vindhya

’bigs byed

Vindhya

A low mountain range in central India.

g.2083 Vinipāta

ruṇam par ltung byed
Vinipāta
One of the grahas.

Vipaśyin
rnam par gzigs
Vipaśyin
One of the tathāgatas attending the delivery of the MMK.

Vīrā
dpa’ mo
Vīrā
One of the great yakṣinīs.

Vīrā
Vīrā
One of the female śrāvakas attending the delivery of the MMK.

Vīramatī
dpal ldan ma
Vīramatī
One of the great yakṣinīs.

Viraṭī
dga’ bral ma
Viraṭī
One of the great dūṭīs attending upon Lord Vajrapāṇi.

Virgo
bu mo
Kanyā
See “Kanya.”

g.2090 Virūḍhaka

ʿphags skyes po

Virūḍha

The king of kumbhāṇḍas (one of the four great kings of the directions).

---

g.2091 Virūpa

gzugs ngan

Virūpa

One of the grahas; also the name of a mahāsiddha.

---

g.2092 Virūpākṣa

mi sdug gzugs

virūpākṣa

A class of demons.

---

g.2093 Virūpākṣa

spyan mi bzang

Virūpākṣa

The king of the nāgas (one of the four great kings of the directions).

---

g.2094 Virūpiṇī

virūpiṇī

“Misshapen one,” a class of female spirits.

---

g.2095 Viruta

khyad par sgra

Viruta

One of the kinnara kings.
Viśākhā

The name of a nakṣatra.

Viśākhā

One of the female śrāvakas attending the delivery of the MMK.

Viṣamajvarā

A class of spirits causing intermittent fever.

Visarpa

A vidyārāja from the personal retinue of Vajrapāṇi.

Viṣṇu

The god Viṣṇu; also the names of various kings.

Viṣṇulā

One of the female śrāvakas attending the delivery of the MMK.
khyab 'jug 'dzin ma

Viṣṇuvatī
One of the female śrāvakas attending the delivery of the MMK.

g.2103 Viśoka

mya ngan bral

Viśoka
A Magadhan king, possibly the successor of Udayin.

Visphūrja

rnam par 'phrul pa dang ldan pa

Visphūrja
One of the bodhisattvas attending the delivery of the MMK.

g.2105 Viśrambhikā
dbugs 'byin ldan ma

Viśrambhikā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Viśruta

rnam grags

Viśruta
One of the pratyekabuddhas attending the delivery of the MMK.

Viśuddha

rnam par dag pa

Viśuddha
One of the gods from the realm of the Pure Abode.

Viśvabhū

thams cad skyob
Viśvabhū
One of the tathāgatas (possibly the same as Viśvabhuk).

Viśvabhuk
thams cad skyob
Viśvabhuk
One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Vitasti
mtho gang
vitasti
A measure of length that equals the distance from the tip of the extended thumb to the tip of the little finger.

Vitateśvara
sna tshogs sgra’i dbang phyug
Vitateśvara
One of the bodhisattvas attending the delivery of the MMK.

Vivasvatāvartā
gshin rje ’khyil ma
Vivasvatāvartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Vṛṣa
kyu mchog
Vṛṣa
One of the kings of Nepal, possibly Vṛṣadeva of the seventh century.

Vṛṣabha
glang
Vṛṣabha
Taurus (zodiac sign and constellation).

Vṛṣaketu
khyu nyid
This possibly is another name of Govinda (according to Jayaswal 1934, p. 30), of Maṅgala.

Vṛścika
sdig pa
Scorpio (zodiac sign and constellation).

Vṛṣṭi
char 'bebs
One of the grahas.

Vṛtsudhāna
An ancient king of Aṅga.

Vulture Peak
bya rgod phung po'i ri
A mountain near Rājagṛha (modern Rajgir) where the Buddha delivered some of his sermons.

Vyāḍa
gcan gzan
vyāḍa
Demon causing disease; disease personified.

Vyādhighātaka

Possibly Cathartocarpus fistula.

Vyantara

A class of spirits.

Vyāsa

One of the sages (ṛṣi), who is their leader or king.

Vyūḍhoṣṇīṣa

One of the uṣṇīṣa kings attending the delivery of the MMK.

Welcome offering

An offering usually consisting of flowers and water and offered to welcome a visitor; in the MMK rituals, it can also mean a similar farewell offering.

Wheel-turning monarch

See “cakravartin.”
g.2127 White Hayagrīva

\textit{rta mgrin dkar po}

\textit{Śvetahayagrīva}

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.2128 Yadu

\textit{ya de ba}

\textit{Yādava}

See n.3037.

g.2129 Yakṣa

\textit{gnod spyin}

\textit{yakṣa}

A class of beings belonging to the realm of Kubera, the god of wealth.

g.2130 Yakṣa

\textit{gnod sbyin}

\textit{Yakṣa}

One of the rāśis.

g.2131 Yakṣa

\textit{gnod sbyin gyi tshogs}

\textit{Yakṣa}

The palace of Indra.

g.2132 Yakṣakumārī

\textit{gzhon nu ma}

\textit{Yakṣakumārī}

One of the seven yakṣinīs.

g.2133 Yakṣinī
Yama

The god of death who rules over the realm of the pretas; a vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of rākṣasas.

Yāma

One of the gods’ realms; also used as the name of the gods living there.

Yamakasāla Grove

Another name of the Sāla Grove.

Yamāntaka

Wrathful aspect of Mañjuśrī; also the namesake mantra.

Yamarāja

Another name of Yama.

Yamunā
Yamunā
A river in north India.

Yāmyā
gshin rje mo
Yāmyā
One of the great mātṛs.

Yaśasvin
gnags ldan
Yaśasvin
The father of King Loka.

Yaśasvinī
gnags chen ma
Yaśasvinī
A mantra goddess, one of the great dūtīs.

Yaśavatī
gnags ldan ma
Yaśavatī · Yaśovatī
One of the great dūtīs attending upon Lord Vajrapāṇi. The name is rendered elsewhere in this translation as "Yaśovatī."

Yaśika
gnags ldan
Yaśika
One of the śrāvakas attending the delivery of the MMK.

Yaśoda
Yaśoda
One of the śrāvakas attending the delivery of the MMK.

Yaśodā
grags sbyin ma
Yaśodā
One of the female śrāvakas attending the delivery of the MMK.

Yaśodharā
grags 'dzin ma
Yaśodharā
One of the female śrāvakas attending the delivery of the MMK.

Yaśovat
grags ldan
Yaśovat
One of the bodhisattvas attending the delivery of the MMK.

Yaśovatī
grags ldan ma
Yaśovatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Yaśṭi
Yāṣṭi
One of the grahas.

Yātrā
Yātrā
One of the grahas.
Yātrā
One of the great dūtis attending upon Lord Vajrapāṇi.

g.2152 Yātu

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Yātu
A legendary king before the time of the Buddha.

g.2153 Yellow-berried nightshade

sman bri ha ti

ṣmatiḥati

Solanum xanthocarpum.

g.2154 Yodhana

‘thab pa

abhaya

Yodhana
One of the kings of the rākṣasas.

g.2155 Yogapratīṣṭha

rnam ’byor ’gro

ṣmatiḥaviṣaṇa

Yogapratīṣṭha
One of the rāśis.

g.2156 Yogeśvara

rnal ’byor dbang phyug

ṣmatiḥaviṣapunja

Yogeśvara
One of the sages (ṛṣi).

g.2157 Yogin

rnal ’byor dang ldan pa

ṣmatiḥaviṣapunja

yogin
Practitioner of deity yoga; also a class of semidivine beings.
g.2158 Yoke

\( \text{gnya' shing} \)

\( \text{བོན་མིང་} \)

\( \text{yuga} \)

A measure of length equal to four cubits; also, a measure of angular distance (translated here as an “angular yoke”).

g.2159 Yugānta

\( \text{dus kyi mtha'} \)

\( \text{དུས་ཀྱི་མཐའ} \)

Yugānta

One of the grahas.

g.2160 Yugāntakara

\( \text{dus mthar byed} \)

\( 
\text{དུས་མཐར་བེད} 
\)

Yugāntakara

A vidyārāja from the personal retinue of Vajrapāni.

g.2161 Yugāntārka

\( \text{dus kyi mtha'i nyi ma} \)

\( 
\text{དུས་ཀྱི་མཐ་ི་ཉི་མ} 
\)

Yugāntārka

A vidyārāja from the personal retinue of Vajrapāni.