The Root Manual of the Rites of Mañjuśrī

Mañjuśrīmūlakalpa
'phags pa 'jam dpal gyi rtsa ba'i rgyud

The Noble Root Manual of the Rites of Mañjuśrī

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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.
ACKNOWLEDGEMENTS

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.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

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

The Mañjuśrīṃūlakalpa (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),¹ 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.”

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.² 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.
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 that will enable the dying person “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 ekākṣara (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 Vajrapāṇi.

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
CHAPTER 1

[F.88.a] [F.105.a]

1.1 Oṁ, homage to all the buddhas and bodhisattvas!

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]

1.2 “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]

1.3 Thereupon the gods of the Pure Abode, folding their hands, said: [10]

“Then tell us, Lord, about the conduct of the bodhisattvas; their different samādhis and their attainment of the bodhisattva levels; their sitting upon the vajra throne, overpowering of Māra, and turning of the wheel of Dharma; their liberating of all śrāvakas and pratyekabuddhas; their ensuring for all beings rebirth as a god or a human and the pacification of all suffering; their removal of diseases of the poor, sick, and wealthy alike; their invulnerability to the use of all mundane and supramundane mantras; and their fulfilling of all wishes that thus makes the speech of all the tathāgatas fruitful. Lord, speak with a mind full of love and concern for our welfare, [F.88.b] [F.105.b] and out of pity for all sentient beings.” [1.3]

1.4 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. [12] As soon as the Lord entered this
samādhi, out of his ārṇā 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 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, the sādhana practice, and the procedure of constructing the right maṇḍala; the secrets of the ritual and the procedure of drawing the picture; and the secret mudrā empowerment into the heart of all the tathāgatas, so that all the wishes of all beings are fulfilled.” [1.8]

Being so addressed, the thus-gone lord Saṃkusumita Rājendra said this to Mañjuśrī, the divine youth:

“You may go, divine youth Mañjuśrī, if you think that this is the right time. And please ask Lord Śākyamuni, on my behalf, if he is without pain and without worry, if his efforts come easily to him, and if his life is comfortable.” [1.9]

Then, the thus-gone lord Saṃkusumita Rājendra further said this to Mañjuśrī, the divine youth:

“Also, O divine youth, the tathāgatas, the arhats, the completely awakened ones, numerous as grains of sand in one hundred thousand Gaṅgā rivers, have taught and will teach again of your proficiency in 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 ra! Do remember! O perfect teacher possessing the form of a divine
youth! Ḥūṁ Ḥūṁ! Phaṭ phaṭ! Svāhā!16 [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:

“Oṁ, this [mantra] is [my] homage to speech!18 [1.12]

1.12

“The subsidiary heart mantra in this set is:

“Speech, Ḥūṁ!”19 [1.13]

1.13

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]
“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. [1.16]

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!

"Om maṁ!" [23]

“This mantra is the ultimate heart essence of Mañjuśrī, which accomplishes all endeavors.” [1.17]

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. [1.18]

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. [1.19]

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!” [1.20]

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
buddhafield 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
erdharma, the bodhisattva basket that pertains to the mantra practice, [F.91.b]
[F.108.b] the path that conforms to the practice of the threelfold 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 threelfold 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 psychological 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.’” [1.31]

Seated on a great jeweled lotus miraculously created through his own magical power, Mañjuśrī, the divine youth, [F.92.a] [F.109.a] 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: [1.32]

“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, kiṃkaras, 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 Gāṅgā rivers, as well as all the buddhafields from the Akaṇiṣṭha 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 Jyotissamayagandhāvāhāsaśrī, the tathāgata Bhaiṣajyaguruvaidersuryaprāharāja, the tathāgata Samantāvahāsaśrī, the tathāgata Samudgataśrī, the tathāgata Śālendraśrī, the tathāgata Lokendraśrī, the tathāgata Amitāyurjñānaśrī, the tathāgata Anantāvahāsaśrī, and the tathāgata Jyotirasmirajendra. [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]

Subāhu, Suratna, Suvarata, Sunetra, Surata, Sudharma, Sarvārthaśādhi, Sarvodgata, Dharmodgata, Ratnodgata, Ratnaśrī, Meruśrī, Acintyaśrī, Prabhākaraśrī, Prabhaśrī, Jyotisūrī,33 Sarvārthaśrī, Sarvaratnapāṇi, Cūḍāmaṇi, Merudhvajapāṇi, Vairocanagarbha, Ratnagarbha, Jñānagarbha, Sacintyārthagarbha,35 Acintyārthagarbha, [F.93.b] [F.110.b] Dharmodgata-
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, yakṣas, rākṣasas, or entities not designated as sentient beings (asattvā-saṅkhyāta), such as jewels, mantras, or wish-fulfilling kings of gems. [F.95.a] [F.112.a] 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 lineages of the Three Jewels from breaking up. They were: [1.42]

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 eons. Therefore, they are described here only briefly in an abbreviated form. [1.43]

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]

Lord Śākyamuni dwelt with these and with other beings—the vidyārājas and vidyārājīns, the ceṭas and ceṭīs, the dūtas and dūtīs, the yakṣas and yakṣinīs, 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]

The lords, Dvādaśabhuja, Saḍbhuja, Caturbhuja, Halāhala, Amoghapāsa, White Hayagrīva, Anantagrīva, Nilagrīva, Sugrīva, Sukarṇa, Śvetakarṇa, Nilakāṇṭha, Lokakāṇṭha, Vilokita, Īśvara, Sahasraraśmi, Manas, Manasa, Vikhyātamanasa, [F.96.a] [F.113.a] Kamala, Kamalapāṇi, Manoratha, Āśvāsaka, Prahasita, Sukeśa, Keśānta, Nakṣatra, Nakṣatrarāja, Saumya, Sugata, and Damaka. [1.48]

He dwelt with these and with other vidyārājas, headed by Abjoṣṇiṣa, 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 vidyārājīns created through the form-samādhi of the lord of the world. These vidyārājīns were: [1.49]


These and other vidyārājīns, 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, ceṭas and ceṭīs, kiṃkaras and kiṃkarīs, yakṣas and yakṣinīs, 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 vidyārājīs, 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]


These and other vidyārājas and mahākrodhas—[98] 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. [99] All these vidyārājas sat down on their seats in the places assigned to them according to their buddha family affiliation. [1.54]
Also the great dūtīs, the messengers of Lord Vajrapāṇi, together with their retinues of thousands 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: [1.55]


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. They were: [1.57]


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 samādhi 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.

They were:

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 samsāra, 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. [1.63]

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. [F.100.b] [F.117.b] 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: [1.64]

Yaśodharā, Yaśodā, Mahāprajāpatī, Prajāpatī, Suñja, Nandā,
Sthulānandā, Sunandā, Dhyāyini, Sundaśi, Anantā, Viśākhā,
Jayavatī, Virā, Upavīrā, Devatā, Sudevatā, Āśritā, Śriyā, Pravarā,
Pramuditā, Priyamvadā, Rohini, Dhṛtarāṣṭrā, Dhṛtā, Svāmikā, Sampadā,
Vapuṣā, Śraddhā, Premā, Jaṭā, Upajaṭā, Samantajaṭā, Bhavāntikā,
Bhāvatī, Manojavā, Keśavā, Viṣṇulā, Viṣṇuvati, Sumanā, Bahumatā,
Śreyasi, Duḥkhāntā, Karmadā, Karmaphalā, Vijaya, Jayavi, Vāsavā,
Vasudā, Dharma, Narmadā, Nāmrā, Sunāmrā, Kīrtivati, Manovatī,
Prahasitā, Tribhavāntā, Trīmalāntā, Duḥkhaśāmikā, Nirviṃṇā, Trivānā,
Padmavarnā, Padmaprabhā, Padumā, Padumavati, Triparṇā,
Saptaparṇā, and Utpalaparṇā. [1.65]

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. [1.66] [F.101.a] [F.118.a]

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: [1.67]

“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.” [1.68]

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: [1.69]

“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: [1.70]

“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! [1.71] [F.101.b] [F.118.b] 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! 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]
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]

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] [F.102.a] [F.119.a]

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; enthraling 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: [1.74]

Nāgas, great nāgas, yakṣas, great yakṣas, rākṣasas, great rākṣasas, piśācas, great piśācas, pūtanas, great pūtanas, kaṭapūtanas, great kaṭapūtanas, mārutas, great mārutas, kuṣmāṇḍas, great kuṣmāṇḍas,
vyāḍas, great vyāḍas, vetāḍas, great vetāḍas, kambojas, great kambojas, bhaginīs, great bhaginīs, ḍākinīs, great ḍākinīs, cūṣakas, great cūṣakas, utsārakas, great utsārakas, dimpikas, great dimpikas, kimpakas, great kimpakas, rogas, [F.102.b] [F.119.b] great rogas, apasmāras, great apasmāras, grahas, great grahas, ākāśamātṛs, great ākāśamātṛs, rūpiṇīs, great rūpiṇīs, vīryuṇīs, great vīryuṇīs, krandanās, great krandanās, chāyās, great chāyās, preṣakās, great preṣakās, kīṅkarās, great kīṅkarās, yakṣiṇīs, great yakṣiṇīs, piśācīs, great piśācīs, jvarās, great jvarās, cāturthakās, great cāturthakās, nityajvarās, viṣamajvarās, sātatikās, mauhūrtikās, vātikās, paittikās, śleṣmikās, sānpipatikās, vidyās, great vidyās, 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, Śāktras, Mahendras, Vāsavas, Kratis, Iśāna the Lord of Beings, Yama, Brahmā, Great Brahmā, Vaivasvata, Dhanada, Dṛḍtarāṣṭra, Viśvakarma, Kubera, Pūraṇabhadra, Manibhadra, Pañcika, Jambhala, Stambhala, Kūṣmala, Hārita, Harikeśa, Hari, Hārīti, Pingalā, Priyāṅkara, Arthaṅkara, Jaldendra, Lokendra, Upendra, Guhyaka, Great Guhyaka, Cala, Capala, Jalacara, Śrītāgiri, 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 Rāvaṇa, Dravīṇa, Vidrāvaṇa, Śaṅkukarṇa, Kumbha, Kumbhakarna, Samantakarṇa, Yama, Vībhīṣaṇa, Bhiṣaṇa, Ghora, Sughora, Akṣayamati, Saṃghaṭṭa, Indrajit, Lokajit, Yodhana, Suyodhana, Śūla, Triśūla, Triśiras, and Anantaśiras. [1.77]

1.78 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: [1.78]

1.79 Pīlu, Upāpīlu, Supīlu, Anantapīlu, Manoratha, Amanoratha, Sutāpa, Grasana, Supāna, Ghora, and Ghorarūpin. [1.79]

1.80 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: {1.80}

1.81 Nanda, Upananda, Kambala, Upakambala, Vāsuki, Ananta, Takṣaka, Padma, Mahāpadma,198 Śaṅkha, Śaṅkhapāla, Karkoṭaka, Kulika, [F.103b] [F.120.b] Akulika, Māṇa, Kalaśoda, Kuliśika, Cāṃpeya, Maṇināga, Mānabhaṇja, Dukura, Upadukura, Lakuta, Mahālakuṭa, Śveta, Śvetabhadra, Nīla, Nilāmbuda, Kṣiroda, Apalāla, Sāgara, and Upasāgara. {1.81}

1.82 These and other nāgas, with retinues of many hundreds 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: {1.82}

1.83 Ātreya, Vasiṣṭha, Gautama, Bhagīratha, Jahnu, Aṅgirasa, Agasti,199 Pulasti,200 Vyāsa, Kṛṣṇa, Kṛṣṇagautama, Agni, Agnirasa, Jāmadagni, Āstika, Muni,201 Munivara, Ambara, Vaiśampāyana, Parāśara,202 Paraśu, Yogēśvara, Pippala, Pippalāda, Vālmīki, and Mārkaṇḍa. {1.83}

1.84 These along with other great sages, with retinues of many hundreds of thousands of other 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: {1.84}

1.85 Bheraṇḍa,203 Bheruṇḍa,204 Maruṇḍa,205 Marīca, Mārīca, Dīpta, and Sudīpta.206 {1.85}

1.86 Also, the garuḍa kings came together in this great assembly, with retinues of many hundreds of thousands of garudas. They were: {1.86}

1.87 Suparṇa,207 Śvetarparṇa, Pannaga, Parnaga, [F.104.a] [F.121.a] Sujātapakṣa, Ajātapakṣa, Manojava, Pannaganāśana, Dhenateya,208 Vainateya, Bharadvāja, Śakuna, Mahāśakuna, and Pakṣirāja.209 {1.87}

1.88 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: {1.88}

1.89 Druma, Upadruma, Sudruma, Anantadruma, Lokadruma, Ledruma, Ghanoraska, Maharaska, Mahojaska, Mahoja,210 Maharddhika, Viruta, Susvara, Manośī, Cittonmādacaraka,211 Unmāda,212 Unnata,213 Upekṣaka, Karuṇa, and Aruṇa.214 {1.89}

1.90 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: {1.90}

1.91 The Sahāmpati Brahmās, the Great Brahmās, the gods from the heavens of Ābhāsvara,215 Prabhāsvara, Śuddhābha, Puṇyābha, Avṛha, Atapas, Akaniṣṭha, Sukaniṣṭha, Lokaniṣṭha,216 Ākīñcanyā, Naivakiñcanyā, Ākāśānantya, Naivākāśānantya,217 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 from the heavens of Sadāmatta, Mālādhāra, Karoṭapāṇi, and Viṇāṭtīyaka; 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—titanic beings 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:


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:

Aśvinī, Bharaṇī, Kṛttikā, Rohinī, Mṛgaśirā, Ādrā, both Punarvasus, Puṣya, Āśleṣā, Maghā, both Phalgunī, Hastā, Citrā, Svāti, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, both Āṣāḍhās, Śravaṇā, Dhanishtā, Śatbhīṣā, both Bhadrapadās, Revati, Devatī, Abhijā, Punarnavā, Jyoti, Aṅgirasī, Nakṣatrikā, both Phalgū and Phalguvatī, Lokapravarā, Pravarāṇikā, Śreyasī, Lokamātā, Īrā, Ühā, Vahā, Arthavatī, and Surāṭhā.

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:
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 yakṣīṇīs, with retinues of many hundreds of thousands of yakṣīṇīs, were present there. They were: [1.99]


These great yakṣīṇīs, with retinues of many hundreds of thousands of yakṣīṇīs, 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:

Maṇḍitikā, Pāṃsupiśācī, Raudrapiśācī, Ulkāpiśācī, Jvālāpiśācī, Bhasmodgirā, Piśitāsinī, Durḍhāra, Bhrāmarī, Mohanī, Tarjani, Rohini, Govāhi, Lokāntikā, Bhasmāntikā, Pīluvatī, Bahulavati, Bahulā, Durḍānta, Elā, Cihnīkā, Dhūmāntikā, 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: [1.103]

Brahmāṇī, Māheśvarī, Vaiṣṇavī, Kaumāṇḍā, Vārahī, Ainḍī, Yāmyā, Āgneyā, Vaivāsvatī, Lokāntakārī, Vāruṇī, Aiśānī, Vāyavyā, Paraprāṇaharā, Mukhamanḍitikā, 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!”

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.

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.”

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.

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.”

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 Yamāntaka 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. [1.110]

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. [1.111]

“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. [1.112]

“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. [1.113]

“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. [1.114]

“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. [1.115]

“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. [1.116]

“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) pursuing the two
types of omniscient wisdom by bringing together the sphere of sentient
beings, the sphere of phenomena, and ‘suchness’ through nonconceptuality;
(8) 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;
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.” [1.119] [F.108.b] [F.125.b]

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.” [1.121]

Having said this, the great assembly fell silent. [1.122]

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, [F.109.a] [F.126.a] 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 yakṣas, 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 maṇḍalas 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!

“Oṁ ma ma! Do remember! O perfect teacher possessing the form of a divine youth! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā”

2.9

“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.

2.10

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

“Oṁ, this [mantra] is [my] homage to speech.

2.11

“The mudrā that belongs with this mantra is the one called three-crested. It increases all pleasure and good fortune.
“There is, in this set, also the subsidiary heart mantra:

“Speech, hūṁ!{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:

“Om.{2.15}

The mudrā that belongs with this mantra is the one called peacock seat. It enthralls all beings and captivates the hearts of all buddhas. {2.16}

“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}

“Om, āḥ! O wise one, hūṁ! You, the sky traveler!{2.18}

“Friends, this mantra is my very self in the form of the eight syllables. It is a great hero, the ultimately secret heart mantra that is like buddhahood itself. 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:

“Om, 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, hūṁ! Do not delay! Act! Phat, 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}
“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. \[2.21\]

The incense mantra is as follows:

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

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

“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. \[2.23\]

“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: \[2.24\]

“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! \[2.25\]

“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: \[2.26\]

“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! \[2.27\]
“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]

“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

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

“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]

“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! Phaṭ! Svāhā [2.31]

“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]

“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 [2.33]

“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]

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

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

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:

_“Oṁ, hrīṁḥ! O Kālarūpa! Huṁ, khaṁ! Svāhā!”_ [2.43]

“In this set there is also a subsidiary heart mantra:

_“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]

_“Hūṁ!”_ [2.45]

_“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._ [2.47]

_The dismissal is effected after mentally reciting the above mantra seven times._ [2.47]

_“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]

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_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! _

_“Oṁ 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!

“Oṁ 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!

“Oṁ niḥ!”

“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.

“Oṁ jñaiḥ svāhā!”

“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]

“Oṁ, Varadā! Svāhā!”

“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!

“Oṁ bhūri svāhā!”
“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!  

“Oṁ ture svāhā!  

“This vidyā, Tārāvatī325 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:  

“Oṁ, Vilokinī! Svāhā!326  

“This vidyā, Lokavatī by name,  
Can enthral 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:  

“Oṁ, 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! Svāhā327 [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.328  
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:  

“Oṁ, you with the white, splendidorous body! Svāhā329 [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:

“Oh, khi khi khi riri! The wrinkled one! Paralyze, smash, stupefy, and enthrall all enemies! Svāhā! [2.63]

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

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

“Oh, Śrī! [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:

“Oh, Ajitā! One with a youthful form! Come, come! Help me with my affairs! Svāhā! [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, 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 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,
For his mantra, when pronounced,
Is Mañjuśrī-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 "*Om 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:

"*Om, you disfigured graha! Huṁ phat, svāhā* [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]
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]

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]

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]

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]

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]

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]

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

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! Hūṁ, phat phat! Bodhisattva [Mañjuśrī] is commanding you, svāha.”[2.92]

“This mantra has been proclaimed by me,
Wishing to benefit living beings.
Used in combination with the mudrā spear,[247]
It will destroy all evil spirits. [2.93]

“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]

“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, hūṁ! Remain!
Bodhisattva Mañjuśrī is commanding you, svāha.”[2.95]

“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]

“Used in combination with the great mudrā,[349]
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]

“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]

“Whatsoever 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 manḍala, 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 manḍala, all the blessed buddhas, pratyekabuddhas, 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 manḍala arisen as the consequence of buddha or bodhisattva activity through the mental power of his special samādhī. It is not possible for ordinary people even to visualize this manḍala 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 manḍala 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 manḍala here on earth That is, for beings, like awakening itself. [2.112]

“For, when this manḍala 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.
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]
“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.\footnote{382} \footnote{2.127}

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\footnote{384} as follows: \footnote{2.128}

“The blessed Prajñāpāramitā should be read in the south, [F.117.b] the noble Candrapradipasamādhi\footnote{385} in the west, the noble Gandavyūha\footnote{386} in the north, and the noble Suvarṇa prabhāsottama sūtra\footnote{387} 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. \footnote{2.129}

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,\footnote{389} one which has awakening for its goal and invariably leads to such.\footnote{390} \footnote{2.130}

“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. \footnote{2.131}
“Seeing the misery of poor humanity,  
Mañjughoṣa, great in splendor,  
Will now briefly teach the maṇḍala  
With a summary of its ritual.\textsuperscript{391} [2.132]

“One should color the maṇḍala  
Using finely ground rice grains,  
Brightly dyed in five colors—  
White, yellow, red, dark blue, and green.\textsuperscript{392} [2.133]

“The maṇḍala master should take up the previously prepared powder, form  
the great five-crested mudrā, and seal\textsuperscript{393} 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.  
[F.118.a] [F.135.a] The pit should be two cubits across and one cubit deep, its  
rim with anthers like a lotus flower.\textsuperscript{394} [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\textsuperscript{395} long, moist with sap, and smeared with curds, honey, and ghee. The officiant should summon the fire deity\textsuperscript{396} by reciting the root mantra or the six-syllable heart mantra\textsuperscript{397} while forming the mudrā \textit{the fist}. Having summoned it, he should use the previously explained single-syllable root mantra or the heart mantra\textsuperscript{398} 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.\textsuperscript{399} Thinking of the buddhas and bodhisattvas, he should light incense while saying the same incense mantra\textsuperscript{400} as previously specified. Folding his cupped palms together, he should bow to all the buddhas\textsuperscript{401} 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.\textsuperscript{402} 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.
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 Pāṇḍaravāsīnī, 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 Bhṛkuṭī 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; Gaganagaṇja; Sarvanīvaraṇāviskambhin; Apāyajaha; Maitreya with yak-tail whisk in his hand and looking at the Blessed Buddha; Vimalamati; Vimalaketu; Sudhana; Candraprabha; Vimalakīrti; Bhaiṣajyarāja; Sarvadharmiśvararāja; 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. [2.142]

“The two pratyekabuddhas on the right side of Lord Śākyamuni, as mentioned above, are Gandhamādana and Upāriṣṭa. 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. [2.143]

“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. [F.119.b] [F.136.b] 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.’ [2.144]

“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 uṣṇīṣa 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 Cakra vartyuṣṇīṣa, Abhyudgatoṣṇīṣa, Sitātapatra, Jayoṣṇīṣa, Kamaloṣṇīṣa, Vijayoṣṇīṣa, Tejorāśi, and Unnatoṣṇīṣa. [2.145]

“These eight uṣṇīṣa 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 Lokātikrānta gāmin, and to the left, the great bodhisattva called Ajitañjaya. The first should be depicted as having a peaceful form, wearing a diadem on his topknot and 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 topknot and 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)

“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)

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mālādhārins, karoṭapāṇis, and vīṇādvītiyakas. The gods of the earth should likewise be painted sequentially arranged, with all their respective attributes. [2.156]

2.157 “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]

2.158 “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]

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

2.160 “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]

2.161 “In this way should be painted two sequentially arrayed rows of yakṣas, rākṣasas, gandharvas, kinnaras, mahoragas, rṣis, 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]

2.162 “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]

2.163 “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, Sunirmita, Paranirmita, and Paṇītābha. Each king of the gods’ realms must be painted individually. The rest should be represented by their respective mudrās. [2.167]

“Similarly, 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 Lankā. 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 ṛṣis, 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. [2.174] In the western direction should
be drawn a small maṇḍala entirely made of light, 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. An axe should be placed in the southeastern direction, within a triangular maṇḍala. A sword should be placed in the northeastern direction. {2.175}

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; should shun trivial enjoyments but delight in the great ones; should be gracious, well mannered, and disciplined; 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, 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. Clean and ritually purified, they should number no more
than between one and eight and be close associates of one another. They will include kṣatriyas 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]

2.180 “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]

2.181 “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]

2.182 “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]

2.183 “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 pratyeka buddhas and the noble congregation of the śrāvakas, the fourth to all the great bodhisattvas, [F.124.b] [F.141.b] 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]

2.184 “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]

“Similarly, 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.456 To all the pratyekabuddhas, 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.457 Similarly, to all the gods458 and hosts of spirits, and all beings in general, he should offer cake products, particularly sweetmeats,459 incanted with the mantra according to procedure. [2.186]

“Similarly, to all the buddhas, pratyekabuddhas, noble śrāvakas, and great bodhisattvas as well as all noble and ordinary beings460 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 deities461 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 deities462 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.463 [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.464 [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.465 [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.466 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]

“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]

“The maṇḍala master then should cover the faces of the initiands who wish to enter the maṇḍala 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]

“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]

“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-
minedly 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 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, [2.204]

" ‘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. [2.206]

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 [F.127.b] [F.144.b] and make those disciples who have entered the maṇḍala drink three handfuls of water while facing east. He should say to them: [2.207]

‘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. [2.208]

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, yaśas, 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.495 [2.209]

2.210 “The maṇḍala master should then take the food, bali,496 and aromatic powder and let all these articles float497 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.498 Optionally, he may wash it with water, smear it with well-purified clay, [F.128.a] [F.145.a] 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 porridge499 or sacrificial food.” [2.210]

2.211 This concludes the second chapter, that of the instructions on the maṇḍala procedure, from this great king of manuals that forms a garland-like500 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]

“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. [3.3] 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. [3.4]

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 linga 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 mātrṣ, then at a crossroad or near a house where a male offspring has died; if he is possessed by brahmārākṣasas, 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 ēkāinis, it should be drawn in a brahmin’s garden, an empty house, 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."

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

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:  

4.2 “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.

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.”

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

4.5 “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. 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.

4.6 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 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 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. [4.10]
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]

4.11 “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]

4.12 “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 [F.130.b] [F.147.b] 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]

4.13 “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]

4.14 “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]

4.15 “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]

4.16 “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 kārṣas. 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]

4.17 “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,\textsuperscript{550}
He should cense it with an incense of camphor [4.18]

4.19 “Or other substances not derived from the bodies of living beings,\textsuperscript{551}
Such as saffron, sandalwood,\textsuperscript{552} and so forth.
He should worship\textsuperscript{553} 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.\textsuperscript{554} [4.22]

4.23 “He should be faultless,
Have no hump, and not be lame.\textsuperscript{555}
He must have all the auspicious marks\textsuperscript{556}
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\textsuperscript{557} should be praiseworthy, of good caste,
Intelligent, and well trained
In weaving the best cloth
Of the highest quality.\textsuperscript{558} [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}

“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 maṇḍalas.
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\footnote{563}
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.\footnote{564} {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.\(565\) \(4.50\)

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.\(566\) \(4.55\)

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.  

4.65

“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.  

4.66

“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.  

4.67

“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.  

4.68

“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.  

4.69

“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, Sarvanīvaranavīkṣambhin; 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.  

4.70

“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 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]

“On the second lotus is Samantabhadra, his body the dark color of the beautyberry flower [F.134a] [F.151a] 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]

“On the third lotus is the noble Avalokiteśvara, white as the autumn moon 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 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]

“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 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 is as previously described. [4.73]

“On the fifth lotus is the noble Mahāmati; on the sixth, Śāntamati; on the seventh, Vairocana garbha; 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]

“Above them should be painted the eight pratyekabuddhas, [F.134b] [F.151b] 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, 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]

“On the sixth lotus is the noble Mañjuśrī. It has the shape of a mountain entirely covered
with precious stones.\textsuperscript{577} There one should paint the eight blessed buddhas, as listed below.\textsuperscript{[4.76]}

\textit{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.}\textsuperscript{[4.77]}

\textit{The second, Tathāgata Saṃkusumitarājendra, 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.}\textsuperscript{[4.78]}

\textit{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, Bhaiṣajyavidūryarāja; and the eighth, Tathāgata Rājendra, the pacifier of all suffering.}\textsuperscript{[F.135.a] [F.152.a]} All of them should be depicted endowed with tathāgata forms of golden color, displaying the hand gesture of granting fearlessness.\textsuperscript{[4.79]}

\textit{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, pratyeka buddhas, and the noble śrāvakas.}\textsuperscript{[4.80]}

\textit{Beneath the pratyeka buddhas should be painted the eight great śrāvakas, seated separately near the bodhisattvas’ heads. They are Elder Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Subhūti, Rāhula, Nanda, Bhadrika, and Kaphīna.}\textsuperscript{[4.81]}

\textit{The eight pratyekabuddhas are Gandhamādana, Candana, Upariṣṭa, Śveta, Sīta, 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.}\textsuperscript{[4.82]}

\textit{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 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. 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.

₄.₉₀ “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]

₄.₉₁ “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]

₄.₉₂ “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]

₄.₉₃ “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]

₄.₉₄ “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]

₄.₉₅ “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]

₄.₉₆ “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]

₄.₉₇ “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]
“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]

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

“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]

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

“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]

“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]

“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]

“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]

“Any wise person who paints it
Will gain infinite merit.
The bad and dreaded karma
Accumulated over millions of eons [4.106]
“Will be annihilated the very moment
One beholds this painting here on earth.
Therefore, one must not withhold this painting\(^599\)
From those who have committed the five acts of immediate retribution
\[\text{4.107}\]

“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. \[\text{4.108}\]

“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. \[\text{4.109}\]

“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?\(^600\) \[\text{4.110}\]

“The merit that has been accumulated by the totality of beings
Through religious worship over a million eons\(^601\) [F.137.a] [F.154.a]
Will be obtained by a practitioner of mantra
Who does this painting here on earth. \[\text{4.111}\]

“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. \[\text{4.112}\]

“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. \[\text{4.113}\]

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

“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, [F.137.b] 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, Vajrapani, Mahamatı, Sántamati, Gaganagañja, and Sarvanīvaranaviśkambhin. They should be painted as before and adorned with all kinds of jewelry. [5.5]

“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]

“To the right of the Blessed One and near Noble Mañjuśrī should be depicted the great assembly. The eight great śrāvakas and eight pratyeka-buddhas 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.138.a] [F.155.a]

“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, Sudṛṣa, 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]

“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]

“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]

“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,604 [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.605
The sick will be freed from their illness,
The poor will obtain wealth,
The childless will obtain sons606
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.607 [5.17]

“Through merely drawing or describing it,
Likewise through worshiping it, making copies of it,608
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.”  

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 [6.8] [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 enthrall the unsubmissive 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:

“Oṁ vākyārthe jaya. 629
“Oṁ vākyaśeṣe svā. 630
“Oṁ vākyeyanayaḥ. 631
“Oṁ vākyaniṣṭheyaḥ. 632
“Oṁ vākyeya namaḥ.
“Oṁ vākyeda namaḥ.” 633 [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.

“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, 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.

“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.

“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:

“Oṃ 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

“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. [7.13]

7.14 “To begin, one should take this cloth, and, during the 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. [7.14]

7.15 “The painter should first paint Noble Mañjuśrī 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 on the seat of the lion throne. Adorned with all types of jewelry, he is of charming appearance. Smiling slightly, he is directing his gaze at the practitioner. [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. [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 Mañjuśrī. 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 Mañjuśrī. Both of them should be painted standing on white lotuses. [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 Mañjuśrī and his jeweled footstool. On the second lotus the noble Samantabhadra stands on a white lotus seat. On the third lotus is the noble Avalokiteśvara. The beautiful, emerald-like stalk 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. [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]

“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. [7.20]

“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, however one desires. [7.21]

“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]

“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. 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]

“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. [7.24]

“The mantra kings will be accomplished through this ritual Only by those who have faith, not otherwise. 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. 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.

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.

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.

Then, at the midnight hour, on a bright full moon night, the completely full moon of the prātihiṃsa 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, as one can. In this way one becomes ritually protected.
“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 Saṃkusumita 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 transcendental, but this unique mantra of great valor and power is said to be the best of all mantras—it can destroy all obstacles. Among all one-syllable mantras, only this one is called the syllable. [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 transcendental mantras. It is the impeccable essence of all the tathāgatas that fulfills all wishes. Which mantra is this? It is kḷlhīṁ. [9.3]

9.4 “Friends, this most secret vidyārāja called One Syllable can be employed in all rites. No being 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, food will be found without one’s having to ask for it. [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 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. The pain will be assuaged at that moment. [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. She will give birth with ease. If a person with a splinter in his flesh drinks old ghee incanted one hundred and eight times, or smears it over the affected area, the splinter will come out. [9.7]

“In the case of indigestion with vomiting and dysentery, 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, one should mash the fruits of citron with water that is free of living organisms and has been incanted once or more. [F.145.b] [F.162.b] By this method one will be freed from the unpleasant symptoms. [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, 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. [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; if she is harmed by the mantra magic, medicines, or mudrās of others; 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. [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 mātrī, 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 Ganges, 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 vidyādhāris 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.

“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 live long, be unassailable by all siddhas, be supremely attractive to vidyādhara girls, and will master all substances. One will worship the buddhas and bodhisattvas and will be placed on the pinnacle of their victory banners. 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.

“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.

“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.
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.

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.

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.\textsuperscript{718} 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,\textsuperscript{719} 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. [10.3]

10.4 “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? [10.4]

10.5 “Having entered it, this home of all rivers, one should start one’s practice.\textsuperscript{720} 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. [10.5] [F.148.b] [F.165.b]

10.6 “While one is offering the oblations, the rākṣasas who dwell in Laṅkā 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. [10.6]

10.7 “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.\textsuperscript{721} 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,\textsuperscript{722} 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.\[723\] [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. [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.\[724\] 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. [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.\[725\] In the end, one will be certain to attain buddhahood. [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 Vindhya range. [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— [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. [10.12]
10.13 “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]

10.14 “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]

10.15 “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 —  
In such places and no others  
Will the deities grant an accomplishment. [10.15]

10.16 “On the pleasant bank of the Bhāgīrāthī,  
Or the bank of the Yamunā, so beautiful,  
Or the Indus, the Narmadā, the Oxus,  
Or the clean bank of the Candrabhāgā, [10.16]

10.17 “And also the rivers Kāverī, Sarasvatī,  
Or the Sitā, this great river of the gods—  
All these have been declared by the sons of those who possess the ten powers  
To be places of accomplishment. [10.17]

10.18 “Among the places recommended by the those with the ten powers  
Are the mountain ranges of the north,  
Including in Kaśmīra, Tibet,  
Nepāla, and Kāviśa, [10.18]

10.19 “And also all the places in China  
That bring various accomplishments,  
And the mountains and streams  
That are located in northern countries. [10.19]

10.20 “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]

10.21 “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,733 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, [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.  

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

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

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

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

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.

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.

10.37  “…
On a mountaintop, in a valley,
Or in a nice place with clean water,
Such as the bank of a big river.

10.38  “The mantra adept should practice the mantra
In places ………………
In the eastern country by the Brahma Putra,
The great and beautiful river.

10.39  “Also in the country of Kāmarūpa,
With its thriving and splendid cities,
Or where the best of rivers\textsuperscript{741} 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.\textsuperscript{742}
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\textsuperscript{743} in the world for some time;
Otherwise, one should go elsewhere,
Departing at the time of a lunar eclipse.\textsuperscript{744} \{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.\textsuperscript{745}
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 kuśa 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,
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 sādhanā 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] [F.169.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.769 Then, the application of all the mantras will swiftly770 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 vidyās. First, one should take the samaya pledge according to the instructions771 of the maṇḍala master as clearly taught in your king of manuals. One should acquire a learned master who has received the ‘master empowerment’ (ācāryābhiṣeka) and has the acumen of a spiritual instructor.772 [F.153.a] [F.170.a] Such a master should possess the Dharma that is virtuous and clear and be truthful, diligent, grateful, steadfast,773 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. 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. 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, stable, and diligent. He should not be afflicted by any disease that would render him inactive, and he should be disciplined. He should come from a great and illustrious family. These are the qualities that the maṇḍala master should be endowed with. {11.4}

“...the maṇḍala master should be endowed with. {11.4}

11.5 “The practitioner, for his part, should be either the same as him or lacking in some attributes. After worshiping such a maṇḍala master, he should supplicate him as follows:

“ ‘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 kindness, please instruct me with a benevolent and kind mind.’ {11.5}

11.6 “The maṇḍala master then, 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. 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. This is the accepted procedure. {11.6}

11.7 “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}

11.8 “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}

11.9 “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. He should operate efficiently in every respect. [11.18]

11.19 “He must not procrastinate, be free of haughtiness,
And specifically understand bodily expressions. 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 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{789} [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{790} [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{791}
He should instead apply himself to the tantra
In which he has been instructed.\textsuperscript{792}
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]
11.34 “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]

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

11.36 “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]

11.37 “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.793 [11.37]

11.38 “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]

11.39 “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.794 [11.39]

11.40 “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.795 [11.40]

11.41 “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]

11.42 “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
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.

11.48 “They ought to know the nature of gestures
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 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{799}
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{800}
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{801} {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{809} [11.68]

11.69 “Also the books, such as the one called \textit{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{810} 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{811} 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{812} [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,
Beings 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,
Powerless 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.818
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.819 [11.88]

11.89 “Those who are keen on and enjoy mantra recitation
Know great renown, are free of craving,820
Are majestic, are a friend to the downtrodden,821
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.822 [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.823 [11.91]

11.92 “Naive sensualists, though, who are of little intelligence,
Are unable to escape saṃsāra.824
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.825 [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, [826] [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... [827]
Once he has settled in a clean place,
Living on alms and keeping his thoughts pure, [828] [11.103]
11.104 “He should wipe his feet\textsuperscript{829} And go out of his dwelling once again.\textsuperscript{830} Using water free of living organisms, He should place his right hand\textsuperscript{831} on his right calf \{11.104\}

11.105 “And his left hand on his left calf, And rub them. To prepare his right hand, He should cleanse it by wiping it\textsuperscript{832} \{11.105\}

11.106 “Seven times with pure and clean clay That has been prepared before\textsuperscript{833} Then he should place, In a clean and stainless pot\textsuperscript{834} \{11.106\}

11.107 “Some fresh cow dung excreted from a brown cow And purified by the mantra\textsuperscript{835} He should add to it water that is free of living organisms And draw with this mixture the maṇḍala of the Teacher\textsuperscript{836} \{11.107\}

11.108 “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{837} And third, of one’s family deity. \{11.108\}

11.109 “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{838} \{11.109\}

11.110 “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\}

11.111 “Second is the maṇḍala for pratyekabuddhas, And the third for the sons of those endowed with the ten powers.\textsuperscript{839} These seven maṇḍalas Should all have four corners. \{11.111\}

11.112 “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.\(^840\)
The mantra practitioner should touch it
Always two or three times. [11.115]

“He should then wash his mouth,\(^841\)
And likewise both his ear lobes,
……………… \(^842\)
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,\(^843\)
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, 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. \(11.123\)

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, \(11.126\)

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, \(11.128\) [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 \(11.130\) who inhabit the form realm
Live on the food of dhyāna;
Gods in the formless realm
Are nourished by the fruits of samādhi. \(11.130\)
11.131 "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.

11.132 "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.

11.133 "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.

11.134 "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.

11.135 "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.

11.136 "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.

11.137 "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.

11.138 "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.

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

"Weary, resigned, and oppressed;
For their sake he spoke this mantra.
He taught it for the welfare of beings
Who keep circling in saṃsāra.
He taught this best of all mantras
So that beings may find nourishment.\textsuperscript{854} [11.140]

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

‘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!’\textsuperscript{855} [11.142]

"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]

‘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]

"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,\textsuperscript{856} [11.145]

“This great, valiant man with the voice of Brahmā,
The Victorious One, the foremost of brahmins, said,\textsuperscript{857}
‘Please listen, O hosts of beings
Who have assembled here. [11.146]

‘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:

‘Oṁ, 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 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, living on
the three pure food products 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
smear with curds, honey, and ghee. [11.153]
“Then, at the midnight hour, a great whirlwind will arrive in the form of a black cloud. [F.160.a] [F.177.a] One should not be afraid, nor should one get up or approach it.\textsuperscript{864} Just as before,\textsuperscript{865} 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 adorned 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.’\textsuperscript{866} [11.154]

“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,\textsuperscript{867} 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. [11.155]

“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\textsuperscript{868} smeared with curds, honey, and ghee, three times a day for twenty-one days. [11.156]

“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, [F.160.b] [F.177.b] become invisible, an attainment of a bodhisattva level, the state of a pratyekabuddha or a śrāvaka, the five superknowledges,\textsuperscript{869} 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. [11.157]

“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,\textsuperscript{870} 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.\textsuperscript{875} \{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 kaṇṭa, śāka, or gulmin trees,\textsuperscript{876}
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.\textsuperscript{877} \{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. {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,878

[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. {11.176}

11.177 “As for the different bakery items,879 And food and drink in general, A mantra practitioner should not appropriate Anything that has been duly offered. {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. {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? {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. {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. {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.880 {11.182}
11.183 “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]

11.184 “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]

11.185 “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.\textsuperscript{881} [11.185]

11.186 “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]

11.187 “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]

11.188 “Homage to all the buddhas, the perfect teachers! The mantra is as follows:

\textit{“Oṁ, you who remove all faults, destroy, destroy all those who engage in evil! Remember your samaya! Hūṁ jaḥ, svāḥā!\textsuperscript{882} [11.188}}

11.189 “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.\textsuperscript{883} 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,\textsuperscript{884} one should respectfully salute the painting and recite\textsuperscript{885}
genuine Dharma texts taught by all the buddhas.\textsuperscript{886} [11.189]

11.190 “The texts to be recited are the noble \textit{Prajñāpāramitā, Candra pradīpa-
samādhi,\textsuperscript{887} Daśabhūmika,\textsuperscript{888} Suvarṇaprabhāsottama, Mahāmāyūrī, or Ratnaketu-
dhāranī}\textsuperscript{889} One should recite them in turns,\textsuperscript{890} 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]

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

"\textit{Om}, paralyze all evildoers, \textit{hūṁ}! You who hold a blue lotus and possess the graceful form of a divine youth, bind them, bind! Remember your samaya! \textit{Phaṭ phaṭ, svāhā}\textsuperscript{891} [11.191]

11.192 "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,\textsuperscript{892} and summon all the wicked and utterly wicked beings. With this mantra one can also arrest semen.\textsuperscript{893} 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].\textsuperscript{894} One will be able to accomplish everything; it cannot be otherwise.\textsuperscript{895} [11.192]

11.193 "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.\textsuperscript{896} One must not release into the water any phlegm,\textsuperscript{897} 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.\textsuperscript{898} 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, [F.163.a] [F.180.a] 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]

11.194 "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.\textsuperscript{899} It has one thousand petals and is in full bloom. It is adorned with flowers made of crystal and ruby.\textsuperscript{900} 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. [11.194]

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, 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, Sarvanivaraṇaviśkambhin, Apāyajaha, the noble Vajrapāṇi, and Sudhana—should be visualized. These are the ten bodhisattvas. [11.195]

11.196 “To the right, one should visualize the eight pratyekabuddhas—Candana, Gandhamādana, Ketu, Suketu, Sitaketu, Riṣṭa, Upāriṣṭa, and Nemi. [F.163.b] [F.180.b] In the same place there are also the eight great śrāvakas—the noble Mahāmaudgalyāyana, Śāriputra, Gavāmpati, Piṇḍolabharadvāja, Pilindavatsa, the noble Rāhula, Mahākāśyapa, and the noble Ānanda. [11.196]

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. [11.197]

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. [11.198]

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 sage[907]
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 maṇḍalas,
And after that, he taught the mantra[908] [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 meditation[909] be supreme, medium, or smallest.
In short, though, this meditation
Will remove all of one’s faults. [910] [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. [911] [11.208]
“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.” [11.209]

“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, [11.210]

“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 [11.211]

“And, having gone some distance from his dwelling, should expel his breath completely, discharge mucous and spittle, and void his bladder.” [11.212]

“During the daytime one should face north, and at nighttime, south. A mantra reciter should never wish for material benefits.” [11.213]

“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.” [11.214]

“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.” [11.215]

“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.” [11.216]

“One should perform one’s toilet carefully, in a place far from one’s dwelling. One should go to where no sound is heard, [11.217]
And where all paths disappear.\textsuperscript{920} \[11.217\]

11.218 “There, at one’s pleasure, 
Outside the southern boundary,\textsuperscript{921} 
In a pit submerged in saline water\textsuperscript{922} 
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.\textsuperscript{923} \[11.225\]

11.226 “The personal hygiene of mantra reciters 
Has been taught at length before. \[F.165.a] \[F.182.a] 
The pure beings have formerly taught

\textsuperscript{920} And where all paths disappear.
\textsuperscript{921} Outside the southern boundary.
\textsuperscript{922} In a pit submerged in saline water.
\textsuperscript{923} That the feet do not touch each other.
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,924
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.925
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.926 [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 outer927 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.\textsuperscript{928} [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\textsuperscript{929} 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, 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, 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. {11.247}

11.248 “The (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. {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 activity).
As activity that relies on ritual bears results,
One should always perform rituals. {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{937} [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{938} [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{939} [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{940} commence an activity employing [these causes].
[11.254]

11.255 “One should perform activities that are viable (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{941} [11.256]

11.257 “The practitioner who knows the complete doctrine of the mantra
Has been shown, in this matchless king of manuals,\textsuperscript{942}
The path that results in awakening—
The path whose nature (rūpa) is mantra. [11.257]

11.258 “All mantras for which the lineage connection
Is always present will be successful.
One\textsuperscript{943} will accomplish[, in such a case,] what one desires
Within a short period of time. [11.258]

11.259  “For the sake of pacifying every being,
The perfect buddhas taught
The path that consists of mantra,
Which leads to the city of nirvāṇa.944 [11.259]

11.260  “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]

11.261  “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.945 [11.261]

11.262  “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]

11.263  “One will obtain an increase in riches,
Reside in the ultimate realm,
Or be the leader, in any event, of the yaksas
And the sovereign of gods and men.946 [11.263]

11.264  “One who [knows] all mantras
Will obtain supremacy
Over men, gods, and asuras,
And will make his rites bear fruit.947 [11.264]

11.265  “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]

11.266  “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.948 [11.266]

11.267  “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]

11.268  “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]

11.269  “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]

11.270  “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]

11.271  “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]

11.272  “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]

11.273  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 mantras 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 us 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:

"Oṁ, act, act! Accomplish all aims, accomplish! O (female) sky dweller who dumbfounds all the wicked ones, effect the purification! Svāhā." [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." [12.4] [F.167.b] [F.184.b]

12.5 “First, when making a rosary, One should incant the tree Thirty-seven times. A vow holder should then perform the protection rite. [12.5]"
12.6 “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.’

12.7 “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.

12.8 “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.

12.9 “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.

12.10 “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.

12.11 “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.

12.12 “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.

12.13 “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.

12.14 “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.\(^{965}\) (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\(^{966}\) 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.\(^{967}\) (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.\(^{968}\) (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.\footnote{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,\footnote{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.\footnote{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,\footnote{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.\footnote{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.\footnote{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.\footnote{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.\footnote{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.\footnote{12.31}

12.32 “Alternatively, the beads
Could be made of gold, silver, Rubies, crystal, Conch, musāragalva coral, or pearl. [12.32]

12.33 “One can make different types of rosaries, Using coral or other precious substances, To create a divine rosary, Beautiful and auspicious. [12.33]

12.34 “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]

12.35 “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]

12.36 “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]

12.37 “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]

12.38 “To keep the rosary tight (mālāsamāsataḥ), One should fasten [the knot] With rings made of flower-metal, gold, Silver, or copper. [12.38]

12.39 “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]

12.40 “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]

12.41 “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, 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 Mañjuśrī,”
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!986 Destroy all the obstacles, svāhā!987

“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, rejecting also those damaged by worms.\textsuperscript{13.6}

“Sticks of other 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 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{13.11}

“Inside this fire pit one should prepare a flat, two-cubit area. One who is well prepared should perform the homa in a pure, cleanly swept place.\textsuperscript{13.12}

“On a well-chosen riverbank, or in a lonely spot on dry land, 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. Places that have been recommended by the most eminent of men as suitable for successful practice.\textsuperscript{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 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. [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. [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]
“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}

“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}

“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}

“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]

“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}

“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}

“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}

“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}

“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}
13.33 “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}

13.34 “In order to worship the god of fire
One should offer three\textsuperscript{1003} oblations of firewood sticks
Covered in curds with ghee and smeared with honey,
Performing the rite complete with the mantra.\textsuperscript{1004} {13.34}

13.35 “One should, at that time,
Smear both ends of the sticks with these substances,
Applying ghee and honey,
And mixing it with curds.\textsuperscript{1005} {13.35}

13.36 “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}

13.37 “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.\textsuperscript{1006} {13.37}

13.38 “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}

13.39 “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}

13.40 “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}

13.41 “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, \( ^{1007} \) [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. \(^{1008}\) [13.48]

“One will become either a universal emperor,  
Or a bodhisattva protecting the earth. \(^{1009}\)  
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 \(^{1010}\)  
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:

“Oṁ, 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,
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.

14.3 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]

14.4 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—
Śālendra rāja, [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.1021

14.5 “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.1023 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.1024 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]

14.6 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 pratyeka-
buddhas, all the beings possessed of great powers, roused by the light from
One Syllable, the vidyārāja, arrived enthralled in the assembly. [F.173.b]
[F.190.b] And other beings living in infinite worldly realms who followed the
painful destinies of hell, the hungry ghosts, and animals, were touched by
the radiance of the great light. When thus illuminated, those who were acutely suffering, immersed in their painful experience, became cheered in their minds. They entered definitively into the three vehicles. (14.6)

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. (14.7)

“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. (14.8)

“He is blissful, auspicious, tranquil, and destroys all evil. He is the god of the gods and the most eminent among sages. (14.9)

“He is a buddha, a sun, and a kinsman, completely pure and renowned in the world. He knows the nature of all dharmas and belongs to the peak of existence, and is not sullied. (14.10)

“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. (14.11)

“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{1031}
Well washed, and free of rough patches.\textsuperscript{1032} [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{1033} [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{1034}
Alone, sheltered inside a cave
On a mountain, in all his splendor.\textsuperscript{1035} [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. 1036 {14.23}

14.24 “One should make offerings pleasing to the Teacher
In order to worship him. 1037
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 prātihāra 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, 1038
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 1039 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. \[14.30\]

14.31 “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. \[14.31\]

14.32 “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. \[14.32\]

14.33 “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. \[14.33\]

14.34 “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.\[^{1040}\] \[14.34\]

14.35 “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.\[^{1041}\] \[14.35\]

14.36 “For this reason he should be initiated into the mantra
From this manual, so beautifully\[^{1042}\] taught—
The mantra that is associated with the maṇḍala conduct
And always requires initiation.\[^{1043}\] \[14.36\] [F.175.a] [F.192.a]

14.37 “He\[^{1044}\] 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.\[^{1045}\] \[14.37\]

14.38 “The master, possessed of great splendor, should also protect
His assistants with demon-slaying [mantras] and examine them carefully.\[^{1046}\]
He should be well established as a spiritual master
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. [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], 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.\textsuperscript{14.47}

14.48 “First, one should paint Tathāgata Ratnaketu,
Complete with adornments of various jewels,
Sitting inside a cave,
And of great splendor.\textsuperscript{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.\textsuperscript{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,\textsuperscript{14.52}
Arranged in rows all around.\textsuperscript{14.50}

14.51 “They should be densely packed together,
Arranged in order without mixing them up.\textsuperscript{14.54}
In their center should be painted
The wheel-turning lord of great power. \{14.51\}

14.52 “He has the color of the rising sun
And the radiant form of a divine youth.\textsuperscript{14.55}
One should paint him with care
As turning the great wheel. \{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.\textsuperscript{14.56} \{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. \{14.54\}

14.55 “He inhales the fragrance of a cluster of bulletwood blossoms,
Which he holds in his right hand.\textsuperscript{14.57}
He is a deity with a gentle smile on his face,
Of great valor and power. \{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.  
He is radiant with a divine glow,  
Well formed and beautiful. [14.57]  

14.58  “He sits on a heap of jewels,  
With his whole body emitting a great radiance.  
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  
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.  
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.  
The maṇḍala should be clearly visualized,  
Surrounded by gateways,  
Adorned with plantain trees,  
And thoroughly elegant in form. [14.63] [F.176.a] [F.193.a]
“One should offer bali, always including Incense, lamps, 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 In all types of activity, applying care. Alternatively, one can offer sesame seeds smeared with ghee And mixed with burnt gandha. [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, [14.69]

“One should bathe, put on clean clothes, Eat the three ‘white foods,’ choose an auspicious nakṣatram, 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 The [entire] family of Cakravartin employed as a mantra. One should employ him in all rites. [14.71]

“This sole hero, always without maṇḍala companions, Applies himself to his tasks with great power. One should perform the rites for all mantras Always reciting him during the performance. [14.72]
14.73 “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.’

14.74 “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; [14.74]

14.75 “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; [14.75]

14.76 “By mahoragas, or kinnaras,
Or by the best of terrestrail sages;
And by garuḍas, mātṛs, Humans, or other beings. [14.76]

14.77 “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. [14.77]

14.78 “He is the leader in all rites
As he controls all mantras.
He is the enthralleur of all beings, [F.176.b] [F.193.b]
And the full extent of the tantras and mantras. [14.78]

14.79 “This mantra, One Syllable, makes the rites
Of all mantra reciters bear fruit.
By merely reciting it,
One can attract all deities. [14.79]

14.80 “He, the great lord One Syllable,
Is the master of all rites.
He produces various wonderful results
That are praised by the good. [14.80]

14.81 “If employed correctly, he will accomplish
Both mundane and transcendent mantras.
Having completed the painting,
Entirely pleasant to look at, [14.81]
“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. [1079] [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. [1080] [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\textsuperscript{1081} [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\textsuperscript{1082}  
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\textsuperscript{1083}  
A supreme painting will, at this moment, emit light,  
Being, [in this way], marked by the victorious ones\textsuperscript{1084} [14.97]

“Upon merely touching it,  
One will ascend to the realm of Brahmā,  
Or as far as the realm of the Akaniśṭha 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{1086}
By merely seeing Ratnaketu\textsuperscript{1087}
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{1088}
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{1089} [14.115]

14.116 “One should offer one hundred thousand lamps\textsuperscript{1090}
With wicks fed with pure ghee,\textsuperscript{1091}
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, 1092 [14.117]

14.118 “And only men, without women,
   Stand around with lamps in their hands, 1093
   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. 1094 [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. 1095 [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. \[14.125\]

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,\[1097\]
One will thus ascend upward.
One will visit the world of Brahmā,
Or any other celestial realm equal to it. \[1098\] \[14.128\]

14.129 “One will travel through space
As the foremost of siddhas.
One will become the master
Of siddhas, vidyādharas, 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,\[1099\]
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.\textsuperscript{1100}
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.\textsuperscript{1101}
The reciter will attain accomplishment by the next morning\textsuperscript{[F.178.b]} \textsuperscript{[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,\textsuperscript{1102} earrings,
A garlands of pearls, an armlet, a banner,\textsuperscript{1103}
A bracelet,\textsuperscript{1104} 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 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,
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.
Beings that live in different mediums
And are composed of different elements {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, a mantra practitioner should recite
The mantra six or seven times one hundred thousand.
If, at the end of the recitation, 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{111}
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{112}
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{113} [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 mātrīs, 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.\textsuperscript{1114} [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 Vajrapāni, 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]

15.2 “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 time¹¹¹ 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]

15.3 Thus addressed, Lord Śākyamuni said this to the bodhisattva Vajrapāni:

“Good, O lord of yakṣas! You act¹¹² 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 prātihāra 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. [1133] [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. [1134] [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. [1135] [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, [1136] [15.25]

“A conflagration, or meteors
Flashing in all directions. [1137]
Seeing these in a dream indicates that
One is debilitated [1138] by bile. [15.26]
“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. [1142]
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 [1144]— [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 \(^{1145}\) [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. \(^{1146}\)
Different types of movements, 
Different types of embracing and speaking, [15.47]

“Or different harsh expressions \(^{1147}\)
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. \(^{1148}\) [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. \(^{1149}\) [15.52]

“Thus, that which is designated as a dream 
Is devoid, in all its [three] types, of pure essence. \(^{1150}\)
Those who teach the truth taught the activities and lifespans
Particular to each of the [humor-based] category of beings.\textsuperscript{1151}[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{1152} Have oily skin, and are self-confident.\textsuperscript{15.54} [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{1153} [15.55]

15.56 “When this is indicated by their birth horoscope,\textsuperscript{1154} They could be jealous and lack distinction.\textsuperscript{1155} Some may become kings Fit to take command of an army.\textsuperscript{15.56} [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{1156} [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{1157} [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.\textsuperscript{15.59} [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.\textsuperscript{15.60} [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,\(^{1158}\)
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,\(^{1159}\)
He becomes very prosperous. [15.65]

15.66 “He engages beings by assaulting them,
As they submit to the way he acts.\(^{1160}\)
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 rejected\(^{1161}\) 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.\(^{1162}\) [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, \(^{1163}\) 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, \(^{1164}\)
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. \(^{1165}\)
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{1179}
Manifesting in a form of a boar
In order to destroy the obstacles;
Black as night,\textsuperscript{1180} 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{1181} [15.102]

15.103 “This mantra removes all obstacles
From any given being.\textsuperscript{1182}
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,
\textit{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, swāhā!}^\textsuperscript{1183} [15.104]

15.105 As soon as this king, the Lord of Wrath,\textsuperscript{1184} 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.\(^{1185}\)

[F.184.b] [F.201.b] 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 \(^{15.106}\)

15.106 “Will have his head split into seven pieces by the Lord of Wrath, Like a garland of arjaka tree blossoms.”\(^{1186}\)

Having spoken thus, the foremost one among sages Said this to Mañjughoṣa: \(^{15.107}\)

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. \(^{15.108}\)

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, \(^{15.109}\)

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.\(^ {1187}\) \(^{15.110}\)

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. \(^{15.111}\)

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. \(^ {15.112}\)

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;\footnote{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;\footnote{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,\footnote{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,\footnote{15.116}

15.117 “Untroubled in mind, intelligent,  
Always celibate and pure,  
And always fond of fine\footnote{15.117} clothes;  
Who knows the ways of the world, is disciplined,\footnote{15.117}

15.118 “Has many friends, is always detached, \footnote{F.185.a} [F.202.a]  
And eats moderately,\footnote{15.118}  
And who is pure, skilled, and moral,  
Always enjoys pure conduct,\footnote{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,\footnote{15.119}

15.120 “Devoted to his mother and father,  
Reverential toward brahmins and guests,\footnote{15.120}  
Very compassionate, and steadfast  
Will reach the highest type of accomplishment.\footnote{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,\footnote{15.121} [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{1199} 
Has broad hips, and is pure, \{15.130\}

15.131 “Compassionate, caring, skilful, [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{1200} \{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{1201} \{15.132\}

15.133 “And is complete with all the limbs of his body,
Always cruel and rash,\textsuperscript{1202}
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\textsuperscript{1203} fruit,
A tongue the color of a lotus petal,
An intensely red palate,\textsuperscript{1204} {15.140}

15.141 “A neck resembling a conch,\textsuperscript{1205}
Full, muscular shoulders,\textsuperscript{1206}
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,\textsuperscript{1207} {15.142}

15.143 “Dangling forearms, and big arms and hips,\textsuperscript{1208}
Who is distinguished by a lion’s chest,
Has round thighs,
And elbows free of blemish,\textsuperscript{1209} {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\textsuperscript{1210} {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,\textsuperscript{1211}
Who has beautiful ears,\textsuperscript{1212} nice to behold,\textsuperscript{1213} {15.145}

15.146 “Smooth,\textsuperscript{1214} 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\textsuperscript{1215} and turn toward the right;
Who has two fine testicles,\textsuperscript{1216}
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;¹²¹⁷

15.149 “Who, during sleep,¹²¹⁸ 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,¹²¹⁹
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 day¹²²⁰],¹²²¹
Is pure and enjoys performing purificatory observances,
Goes to bed at the end of the watch,¹²²²
And gets up early
Will attain the highest accomplishment
With regard to all activities.¹²²³ {15.151}

15.152 “One will enjoy
A variety of results
And great prosperity again and again.
One is marked with medium characteristics,¹²²⁴
If one is born in the asterisms
Of Puṣya, Revaṭi, Phalgunī, {15.152}

15.153 “Maghā, Anurādhā, Citrā,
Rohini, or Kṛttikā.
One born in them is handsome,
And marked by the planets as capable.¹²²⁵
One that was [born under the aforementioned stars] at dawn
Will manifest accomplishment.¹²²⁶ {15.153}

15.154 “If the auspicious planets—
The pure white moon,¹²²⁷
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.\textsuperscript{1228} [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.\textsuperscript{1229} [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;\textsuperscript{1230}
If at a yoke’s distance\textsuperscript{1231} from the sun,
Jupiter looks upon Earth;\textsuperscript{1232} [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.\textsuperscript{1233}
When noon has passed,
The sun always looks upon the quarters. [15.162]

15.163 “If Ketu\textsuperscript{1234} is said to be within
One angular yoke [above the horizon], not higher,\textsuperscript{1235}
And if Rāhu and Saturn
Create darkness at noon,\textsuperscript{1236}
Soon after evil omens will occur,
Such as meteors or earthquakes.  

“If the setting sun is of copper color,
With a strong tint of vermillion,
One born under this aspect of the chief planet
Will be a handsome male child.

“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.

“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.

“Harm will come to those born
Under the smoke-like omens of Ketu.
Such people are poor, violent, and greedy,
And are always ignorant.

“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;

“When ominous lightning and other signs
Appear in place of the Pleiades and other stars;
When all beings behold
The terrifying sight of Rāhu,

“At that time people are poor, without a protector, undisciplined,
And constantly engage in evil and dishonest acts.
Such people are born into suffering—
Their lineament being affliction.
They suffer from leprosy and many diseases,
Such as blindness, lameness, and boils.

“They are hermaphrodites, neuter, and childless,
Unlucky with and repugnant to women.
In this way, men, women, and others
Attest to the inauspiciousness of the planets.

“They are born in many worlds, having experiences
According to their astrological births.\textsuperscript{1245}
The planets that are ‘white’ and ‘yellow’ are the best;
Being born under them is the source of happiness. \textsuperscript{(15.172)}

\textbf{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— \textsuperscript{(15.173)}

\textbf{15.174} “Will ensure success
For the reciter in all [ritual] activities.
As for the simple folks,
Their births will always be fortunate. \textsuperscript{(15.174)}

\textbf{15.175} “Every desired good fortune,\textsuperscript{1246}
As explained by the most eminent of men,
Will be instantly obtained,
Within the twinkling of an eye or a finger snap. \textsuperscript{(15.175)}

\textbf{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. \textsuperscript{(15.176)}

\textbf{15.177} “These planets rise regularly
At their usual time, as is their nature.
Auspicious or inauspicious, they always
Course in their orbits. \textsuperscript{(15.177)}

\textbf{15.178} “Beings perform evil and virtue,
And thus inhabit their specific realms,\textsuperscript{1247}
They may inhabit the gods’ realms,\textsuperscript{1248} \textsuperscript{(15.178)}

\textbf{15.179} “But somehow, to some degree,
They will develop evil intents.
Wholesome and unwholesome results
Will thus arise for them again and again. \textsuperscript{(15.179)}

\textbf{15.180} “It is said that, according to their aspects,
The planets incite karma and cause it be experienced,\textsuperscript{1249}
Swiftly, swiftly they catch up with beings;
Swiftly, swiftly they approach. \textsuperscript{(15.180)}

\textbf{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{1250} [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{1251} [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{1252} and kings enjoy prosperity.\textsuperscript{1253} [15.183]

15.184 “A person destined to die, whether a timely or untimely death,
Should always act benevolently.\textsuperscript{1254}
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 mātṛs,
Those fierce murderers of living beings—
And other evil beings who feed on flesh.\textsuperscript{1255} [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{1256}
Can summon the mātṛs by uttering the mantra\textsuperscript{1257}
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{1258} [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, along with their retinues.\textsuperscript{1259} \textsuperscript{1260} [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{1261} [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{1262} [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—\textsuperscript{[F.188.a]} \textsuperscript{[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{1263} [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{1264}
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,
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. [15.199]

15.200 “And for the sake of the infinite Dharma
And their own liberation, it is always recommended
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 threelfold,
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 threelfold.
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.
These elements are bile, phlegm, wind,
And any other of the great variety of substances. [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,\textsuperscript{1270} And the sattva elements, with humans.\textsuperscript{1271} [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,\textsuperscript{1272} Which contains the true medicine of the mantra— A complete teaching for this world.\textsuperscript{1273} [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, 1274
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. 1275 {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, 1276
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.1277 {15.223}

15.224 “When the moon-like Sage is gone
And the 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 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.1278
Mantra practitioners always delight in the recitation and the homa
Performed for the sake of all beings.1279 {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.1280 {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.1281
{15.230}

15.231 “He1282 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.1283 {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{1284} \[15.232]\n
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]\n
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{1285} \[15.234]\n
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{1286} \[15.235]\n
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]\n
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{1287} \[15.237]\n
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]\n
15.239 “The accomplishment will come in this life,
Manifesting also in one’s activity.\textsuperscript{1288}
The ritual activity is therefore
Extolled by all the buddhas as something unique. \[15.239]\n
15.240 “When such activity is performed according to procedure,
The accomplishment will swiftly follow, even in this life.
Naïve and careless beings,
Who are ignorant of the right procedure, follow erroneous paths. \[15.240]\n
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.\textsuperscript{1289}
Activity that lacks the right procedure
Will not succeed even after a very long time.\textsuperscript{1290} [15.241]

15.242 \textbf{“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 \textbf{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]
16.

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.

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.”

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,

16.4 “The one of supreme intellect taught
Out of his kindness for the people,
Out of his compassion for me,
And for the happiness of beings,

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.

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]

16.7 “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]

16.8 “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]

16.9 “He taught the ritual activity, its complete result,
And the right time for the rituals;
He taught about the vessel, the place, and the possession,
Which teachings were requested in the context of dreams.” [16.9]

16.10 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]

16.11 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]

16.12 A sage of great diligence and wisdom,
Renowned for his great energy.
It was to him that the yakṣa Vajrapāṇi
Bowd in homage. [16.12]

16.13 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]

16.14 “[Vajrapāṇi] requested 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]

16.15 “Teach how one’s birth horoscope constitutes the chief factor
In explaining one’s virtuous and nonvirtuous character traits.” [16.15]
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;{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;{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{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. {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{16.22} or of Mañjuvara
Will overpower Māra and turn the wheel{16.22}
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.\textsuperscript{1308} But even they, with their superior knowledge\textsuperscript{1309} of a tathāgata, Are unable to understand his power.\textsuperscript{1310} [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,\textsuperscript{1311} are unable To understand his divine power, which surpasses the ordinary.\textsuperscript{1312} [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,’\textsuperscript{1313} Knowing that \textit{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,\textsuperscript{1314} and future buddhas. [16.28]

16.29 “One who hears your name in \textit{sāṃsāra} With a one-pointed mind that is neither distracted nor impure Will obtain the auspicious peace And awakening when still in \textit{sāṃsāra}.\textsuperscript{1315} [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 pleasant\textsuperscript{1316} awakening in this world. The chief among sages arrives at the Bodhi tree And sits there for the benefit of beings.\textsuperscript{1317} [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.1318 [16.34]

16.35 “Beings who dwell in the Pure Abode, And all beings without exception, will attain peace1319 If they never violate your mantra In any way whatsoever.”1320 [16.35]

16.36 This concludes the detailed sixteenth chapter with versified instructions in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra.
17. 

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]

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]

“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.1321 [17.3]

17.4 “These great elements exist within the five aggregates1322 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 śrāvaka1323 who listens to the teachings of others. If naive and confused people do not turn to non-Buddhist doctrines, their intelligence will grow.1324 [17.4]

17.5 “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. [17.5]

17.6 “One who is free from dualistic thinking Will remain free from both action and inaction. [F.192.b] [F.209.b] Following the threefold path, one will obtain No other tranquility [but that of the path]. [17.6]

17.7 “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.1325 [17.7]

17.8 “Inverted activity1326 is threefold And is regarded as such. Virtue is regarded as threefold, As can be gleaned from the tantras.1327 [17.8]

17.9 “The religious community is also such,1328 And so is the entire seat of the mantras. The community of buddhas with pure minds Abides in the peace of nirvāṇa. [17.9]
“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.” [17.10]

“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.” [17.11]

“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.” [17.12]

“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.” [17.13]

“Karma can always be ascertained by various omens. Karma never itself possesses a body. It is hidden and can be discerned by other [signs].” [17.14]

“[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.” [17.15]

“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.” [17.16]

“One should always note the time. The [mode of] locomotion, the different voices of beings, the good and bad results

………………….” [17.17]
“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,\textsuperscript{1343}
Will now be revealed.\textsuperscript{1344}
It removes bad dreams and difficulties,
And wards off evil beings. [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 Śālendrarāja. [17.27]

“It is used in order to suppress the wicked
Planets, constellations, and stars,
And to awaken gentle thoughts
In all beings. [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 [F.193.b] [F.210.b]
Present in the three worlds.\textsuperscript{1345} [17.29]

“Homage to all the buddhas, the perfect teachers!

\textit{Oṁ, kha kha! Eat, eat! Hum, hum! Burn, burn! Blaze, blaze! Remain, remain!}
\textit{{Ṣṇīḥ, phaṭ phaṭ, svāhā}}\textsuperscript{1346}

“This mantra is known by the name of Jvāloṣṇīṣa,
Its dazzling white light coming from the Buddha.\textsuperscript{1347} [17.30]

“There are thousands of rites—
Eighty, nine and five.\textsuperscript{1348}
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]. [17.31]

“One may perform other rites,
Having mastered all the mantras;
This mantra[, however, the Jvāloṣṇīṣa,] is a buddha,
A powerful master who enthralls sentient beings.\textsuperscript{1349} [17.32]

“Through merely calling this mantra to mind,
All the obstacles will be destroyed,\textsuperscript{1350}
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. [17.35]

17.36 The lords called uṣṇīṣa are capable,  
Very diligent, and of great brilliance.  
They are said to be four or five hundred in number,  
Or seven, eight, ninety, [17.36]

17.37 One hundred and twenty, thirty-five, or another—  
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. [17.37]

17.38 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 \[1356\] 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, Bharaṇi, and Kr̥ttikā,
Are ruled\[1357\] 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\[1358\] cruel planet. \[24.5\]

24.6  “Rohiṇī and Mrgaśirā, along with Ārdrā,
Are said to be nakṣatras too,
And so are the celebrated
Punarvasus,\[1359\] Puṣya, and Āśleṣā. \[24.6\]
“Further, there are Maghā, the two Phalgunī,
As well as Hastā, Citrā,
Śvāti, Viśākhā, Anurādhā,
Jyeṣṭhā, and Mūlā. [24.7]

The two Āṣāḍhās\textsuperscript{1360} are praised as auspicious
And good for mantra reciters.
The nakṣatras of Śravaṇā and Dhanisṭhā
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]

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“Both Śatabhiṣā and the two Bhadrapadās
Are conducive to accomplishment.
Revatī brings good fortune
And also competence and fearlessness in battle. [24.9]

“Truth and honesty are praised
As the light of the world.\textsuperscript{1362}
[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{1363} [24.11]

“Nakṣatras are said to be many—
Sixty-four thousand in all.
However, during this lowest eon
They do not\textsuperscript{1364} possess this power.\textsuperscript{1365}
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{1366} {24.16}

24.17 “However, their consciousness became ‘seized,’
Making them into worldly beings.\textsuperscript{1367}
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{1368} {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—\(^{1369}\) [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,\(^{1370}\) [24.26]

24.27 “False knowledge, and ignorance,\(^{1371}\)
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\(^{1372}\) 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.\(^{1373}\) [24.30]

24.31 “I attained the self-arising\(^{1374}\) knowledge
That was formerly taught by the victorious ones.
I do not see the state attained
By external methods as the same.\(^{1375}\) [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,\textsuperscript{1376}
I will teach specifically
This collection of topics. [24.33]

24.34 “Without ritual activity,\textsuperscript{1377}
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 light\textsuperscript{1378}—
Are known to constitute the celestial luminaries.
These same [four] great elements
Account for [all] the assemblages of elements\textsuperscript{1379} [24.37] [F.195.b] [F.212.b]

24.38 “Thus they conglomerate to form living beings
When stirred to do so by karma\textsuperscript{1380}
The mantras will be successful
Within the limitations of [astrological?] time periods\textsuperscript{1381} [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]
24.41 “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]

24.42 “At that time achievements pertinent to
Mañjughoṣa will be seen—
The science of astrology
Will come into existence at that time. [24.42]

24.43 “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]

24.44 “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]

24.45 “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]

24.46 “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]

24.47 “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]

24.48 “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, [24.48]
One will understand people and be virtuous and good looking.

24.49 “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. [F.196.a] [F.213.a]
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.1388
Beings are born different,
As their birth influences are a combination of many things.1389 [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
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{1395}  
With Jupiter\textsuperscript{1396} betokens great magical powers.\textsuperscript{1397}  
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{1398} (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{1399} 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{1400} (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{1401} (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. (24.78)

24.79 “The house where these stars\textsuperscript{1402} belong
Is the sign of Virgo.
Their dual regents are [the sun and the moon],
Or another planet, depending on the location.\textsuperscript{1403} (24.79)

24.80 “The seniormost of these stars\textsuperscript{1404}
Are guarded by either the cruel planet,\textsuperscript{1405}
Or by the gentle planet,\textsuperscript{1406}
Or by the ever joyful and auspicious lord.\textsuperscript{1407} (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{1408} (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{1409} (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{1410}
They are discreet, respected for their modesty,\textsuperscript{1411}
Honored, and venerated. (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{1412} 
Brings perfect fulfillment of activities.\textsuperscript{1413} 
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{1414} 
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{1415} [24.89]

24.90 “Because of this, [such a king] rules the earth, 
Protected by his own son.\textsuperscript{1416} 
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{1417} 
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 Šravāṇa,
And the superior nakṣatra of Dhaniṣṭhā;
Together they constitute the sign of the Sea Monster.\textsuperscript{1418} [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{1419} 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]

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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]
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24.103 “The nakṣatras of Dhaniṣṭhā, Śatabhiṣā, And the first Bhadrapadā Are together parts of the sign That is called Aquarius. [24.103]
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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]
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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]
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24.106 “One may become involved in cruel rites, But will be described as intelligent, And will enjoy Various pleasures on earth. [24.106]
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24.107 “Others, whose horoscopes are unfavorable, Will be afflicted by poverty and disease. Now I will describe the nakṣatras Of Bhadrapadā and Revaṭī. [24.107]
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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]
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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]
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24.110 “Or when it is a short distance from setting, With [about] one cubit left to go,
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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.\[1423\]
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 not\[1424\]—
No fish are ever seen
Thriving on dry land.
They instead thrive in water;
The abode of fish\[1425\] is in water. [24.114]

24.115 “Birth under these nakṣatras\[1426\]
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.\[1427\]
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 the1428 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.1429 [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,1430
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{1431} splinters.\textsuperscript{1432} [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. [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. [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, [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{1433} [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. [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, [24.132]

24.133 “And the kings on the Vindhya frontier,
Nestled in the valleys,
Will also suffer at that time,
Weakened by disease [24.133]

24.134 “And having their enemies unite against them.
People will seek dominance over one another.\textsuperscript{1434}
If an earthquake occurs during
The nakṣatras of Ārdrā, [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, [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, Dhanīṣṭhā, 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{1436}
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{1437} temblor
When the sun has moved a short distance,
Then the soma-drinking brahmins,
The best among the four castes, [24.153]
“Will suffer and perish.
The same will happen, without a doubt,
To the king’s advisers, religious priests,
Ministers, and servants. [24.154]

“The others, such as the prominent vow holders
Who know the purview of the mantra system,
The brahmins, kṣatriyas,
Vaiśyas, and śūdras, [24.155]

“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. [24.156]

“Those who know the smṛti and the śruti, 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]

“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,
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]

“If the earthquake occurs
During the first watch of the night,
A torrential rain will fall,
Causing [landslides with] falling boulders. [24.160]

“If the earth shakes
Later during the same watch,
When this sign is observed
A great, rain-filled hurricane will come. [24.161]

“If there is a terrifying earthquake
At the end of the [first] watch,
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.\textsuperscript{1444}
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,
Shortly\textsuperscript{1445} 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{1446} \{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
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.\(^{1453}\) [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 beautiful\(^{1454}\) (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) Varada\(^{1455}\)—
These twelve are auspicious. [24.191]

24.192 “Many of the muhūrtas, which are known to be thirty,
Are said to be auspicious.\(^{1456}\)
If rain falls on the tenth lunar day,
Or the fourteenth, at night,\(^{1457}\) [24.192]

24.193 “During the dark fortnight, at night,
One should engage in quick counting,\(^{1458}\)
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 “Unmeṣanimeṣa,\(^{1459}\)
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 ghaṭikā; Four ghaṭikās are known as prahara. [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 unmeṣanimeṣas Make one kṣaṇa. The duration of ten tālas Is said to make one kṣaṇa. [24.198]

24.199 “The duration of ten kṣanas Is said to make one muhūrta. According to mantra adepts Four muhūrtas make one prahara. [24.199]

24.200 “One should observe these time measures At the three junctions of the day, 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 fortnights are one month— So say the fearless ones skilled in calculations. [24.202]

24.203 “Then, within six months, Rāhu swallows the moon. 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; \(^{1463}\) [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; \(^{1464}\) [24.209]

24.210 “The evil king who lives in the east
Will be killed without a doubt; \(^{1465}\)
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. \(^{1466}\) [24.211]

24.212 “If the sun or the moon
Are seen eclipsed in the nakṣatras
Of Aśvinī, Rohiṇī,
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 Phalgunī—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 Prācyā,
Lāḍa, Vaṅga,1467
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 Mrgaśirā, 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, Dhanisṭhā, 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 

“For every king and lord of Magadha 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 Tirabhukti.1476 [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 Tirabhukti,
On the northern bank of the Gaṅgā,
Will also die,1477
Tormented by grief and tribulations of different kinds.
He will perish along with
His wives and sons.1478 [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,1479 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.1480
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.1481
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, 1482 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:

25.2 “Please listen, all of you, venerable sirs, the planets and the nakṣatras! This sovereign manual of the divine youth Mañjuśrī, which contains ritual instructions on the empowerment and the maṇḍala according to the mantra system, 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, the observance of rules, and magic. Nor should you hinder the insights gained by the calculations of the behavior (carita) of the asterisms and nakṣatras. 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, 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.”

25.3 Lord Śākyamuni then entered the samādhi called the erect uṣṇīṣa 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:

25.4 “For the good of beings,
Please teach, O great hero,
The single syllable that can be used instead of any mantra;
Teach it along with its instructions as prescribed.

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 mātṛṣ,
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 pratyeka-
buddhas, 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 uṣṇiṣas 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,\textsuperscript{1497} 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\textsuperscript{1498} 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\textsuperscript{1499} the mantras employed by others. [25.25]

25.26 “If one wishes to break a vidyā of others,\textsuperscript{1500} 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\textsuperscript{1501} with the same\textsuperscript{1502} and nails it through
the heart,\textsuperscript{1503} the vidyā will be nailed. If one makes a knot on a safflower-red
thread incanted seven times,\textsuperscript{1504} 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\textsuperscript{1505} stained red with poison and blood, the vidyā will be
chastised.\textsuperscript{1506} 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 enthralled. If one wants to enthrall yaksas, one should offer a dish made of curds—they will become enthralled. One should [also] offer a curd dish if one wants to enthrall a yaksini. 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 yaksinis, nāgas, nāginis, 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 vaisya, 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]

25.32 The eminent seventh sage
Addressed this to the hosts of gods.
Smiling, familiar with worldly matters, liberated,
With his mind fully controlled. [25.32]

25.33 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{1514} \textendash{} [F.206.a] [F.223.a] The integrated ritual Of the sagacious lord, the god of gods. \textsuperscript{25.34}

“The extent of his rites cannot be expressed Even by the victorious ones. I will teach\textsuperscript{1515} them further in brief To increase the welfare of human beings.” \textsuperscript{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: \textsuperscript{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! \textsuperscript{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?” \textsuperscript{25.38}

\textit{This concludes the detailed twenty-fifth\textsuperscript{1516} 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\textsuperscript{1517} 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.\textsuperscript{1518} [26.1]

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.\textsuperscript{1519} [26.2]

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. [26.3]

26.4 “If one wants to perform the supreme\textsuperscript{1520} 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\textsuperscript{1521} lord of all worlds, the best of humans, the most eminent among two-legged beings, [F.206.b] [F.223.b] the jewel of\textsuperscript{1522} a tathāgata, the supreme victor by the name Ratnaketu\textsuperscript{1523} should be depicted teaching the Dharma with a halo of light surrounding him. [26.4]

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. [26.5]

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]

26.11 “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 yakṣuṣa. [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 Tejorāṣi 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 gods. All the vidyādhara kings will arrive too. P raised by them, one will ascend to the abode of vidyādhara gods 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{1536} and the form of a sixteen-year-old, never discommoding—or discommoded by—any vidyādharas, one will live among them for one intermediate eon. \textsuperscript{[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{1537} 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{1538} \textsuperscript{[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. \textsuperscript{[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. \textsuperscript{[26.17]}

26.18 “[If one places the bindi while the arsenic] is emitting flames, one will become a vidyādha 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. \textsuperscript{[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{1539} 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.


“If one wants to perform this sādhana, one should procure an uninjured human corpse, secure its chest with four stakes of khadirā 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 “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, playing and enjoying oneself on the top of Mount Sumeru. After death, one will become a king of a province.


“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 manḍala 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.

26.23 “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
“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. 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 yakṣinī.

“If one wants to summon a yakṣinī, 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. [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 sādhanas 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 vidyādha 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. 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 vidyādhara] 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 vidyādhara] will make his appearance within seven nights. If he does not, his head will split into twenty-one parts. [26.32]

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26.33    “[The sādhana of substances, etc.]
          “Ghee, sweet flag, collyrium, sacrificial grass, 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. [F.211.a] [F.228.a] With it, one can enthrall all people and accomplish all worldly aims. 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. [26.33]
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26.34    “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. [26.34]
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26.35    “The sādhana of the sword.
          “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 vidyādhara. If, however, it flashes with light, one will
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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]

26.40 “Various rites.

“One should incant a banner, a conch, or another such item. The mere sight or [F.212.a] [F.229.a] 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]

26.41 “One can remove 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]

26.42 “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]

26.43 “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]

26.44 “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 resin; [F.212.b] [F.229.b] for vināyakas, oblations of sarja resin. 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 \(^{1576}\) 100,000 times while facing the sun, one will be free from all one’s nonvirtue. [26.44]

26.45

“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.\(^{1577}\) 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]

26.46

“One desiring to help a vidyā [goddess] who has been broken, crushed, and destroyed\(^{1578}\) 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\(^{1579}\) Uṣṇīṣarāja, one thousand and eight oblations of ‘royal’ mustard\(^{1580}\) smeared with curds, honey, and ghee. As for the vidyā, she will be freed from the stakes. [26.46]

26.47

“If one knows that the vidyā [formula] has been corrupted by bad people,\(^{1581}\) 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\(^{1582}\) and recite [the vidyā] together with the Blessed One\(^{1583}\) one thousand and eight times. If one goes to sleep right at the place of recitation on a bed of kuśa grass, the vidyā goddess will arrive in one’s dream and tell the missing or superfluous [parts of the vidyā formula].\(^{1584}\) [26.47]

26.48

“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]

26.49

“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,\(^{1585}\) one should take hold of this vajra and recite the mantra three hundred thousand times.\(^{1586}\) The vajra thus used must be one-pronged. One should place this vajra nearby among white mustard seeds and keep it there\(^{1587}\) 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 Buddhhalocanā 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]

“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].

26.55 “One should offer, during the prātihāra 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. 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]

26.59 “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]

26.60  “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]

26.61  “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]

26.62  So spoke Blessed lion Śākyamuni, the lion and the most eminent among men.

26.63  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.
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, ... 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}

“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 Amitāyurjñānavinīścayarājendra. They also should say, ‘Homage to the blessed tathāgata Amitāyurjñānavinīścayarājendra, the arhat, the perfectly realized buddha!’ 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]

“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 tathāgatas 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]

“This single-syllable mantra was taught by Tathāgata Amitāyurjñānavinīścayarājendra, 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. O Mañjughoṣa! This mantra, the most secret in your king of manuals, should be employed by people in utmost secrecy for their own good. [27.6]

“This mantra is not suitable for those 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. [27.7]

“Nor should this mantra ever be used By the wicked, the arrogant, Or those who find faults in the teachings of the Teacher Or have no faith in the Buddha’s sons. [27.8]

“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]

“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]

“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 Amitāyurjñāna rājendra
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,1626 ‘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,1627 ‘Expounder of the Knowledge of Infinite Life.’ {27.22}

27.23 “This tathāgata with great miraculous power
Is the king of kings1628 of all the worlds.
He gave this eminent, excellent mantra
To the Buddha’s son1629 [F.216.b] [F.233.b] 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.”1630 {27.25}

27.26 This foremost of [Mañjughoṣa’s] mantras
Was then pronounced by the Dharma king.1631
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,1632 and Ratnaketu.

After saluting them, one should recite the one-syllable mantra thrice. What
is this mantra?

“Muṁ.”1633 {27.27}

27.28 “It is this mantra, friends, that was taught by Tathāgata Amitāyurjñānavi-
niścayarājendra, the arhat, the perfectly realized buddha who dwells in the
world sphere Amitavyūhavatī. He passed on [this mantra] to the eldest and
closest son of all the tathāgatas,1634 the bodhisattva great being Mahā-
sthāmaprāpta, 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]

27.29 “[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]

27.30 “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]

27.31 “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]

27.32 “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]

27.33 “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]

27.34 “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 Amitāyurviniścayarājendra, 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 [Amitāyurviniścayarājendra’s] left, one should paint the bodhisattva great being Mahāsthāmaprāpta, sitting on a seat of precious stone, holding forth in his [right] 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 [Amitāyurviniścayarājendra’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 [right] hand. In his left, he is holding a jewel. He is adorned 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 [Amitāyurviniścayarājendra], 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 [Amitāyurviniścayarājendra], 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, Śālendra rāja 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 [Amitāyurviniścayarājendra], 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]

“This is the painting procedure of the blessed tathāgata
Amitāyurvedinīścayaśājendrā, 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]

“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]

“Through the blessing of Blessed Amitāyurjñānavaścayaśājendrā, 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]

“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]

“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
tenth level would be able to disturb one, not to mention other beings. [27.46]

“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]

27.48 “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]

27.49 “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]

27.50 “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 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]

27.51 “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]

27.52 “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. It should be performed during a lunar eclipse following the same procedure, 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 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 brahmans, one should light the fire with sticks of the dhak tree; if they are kṣatriyas, with sticks of the bodhi tree; if they are vaiṣyas, 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 brahmans should be of the dhak tree; those for the kṣatriyas, of the bodhi tree; those for the vaiṣyas, 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 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]

27.57 “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, [F.220.b] [F.237.b] one should wash it with warm water incanted one hundred and eight times; one will become well again. [27.57]

27.58 “These rites\textsuperscript{1664} should not target
Beings that are afflicted by suffering,
Those without a protector, the morally fallen, the weak,\textsuperscript{1665}
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,\textsuperscript{1666} [27.60]

27.61 “Such as warriors, the impetuous,\textsuperscript{1667} 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,\textsuperscript{1668} [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\textsuperscript{1669} [to target the righteous].
If the reciter casts the ashes,\textsuperscript{1670}
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. [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 [27.72]
Of one’s solely black [27.73] 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. [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{1675} [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{ahimsa},
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{vice}*\textit{ṣita}) 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{1676} [27.80]

27.81 “One may accomplish, if one so desires,
One thousand and eight rites.
Still, if one performs inferior rites,\textsuperscript{1677} [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.
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]

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]

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.\textsuperscript{1688} 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.\textsuperscript{1689} [28.3]

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“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,\textsuperscript{1690} and continually fast, eating dishes of vegetables and barley and whatever has been obtained as alms.\textsuperscript{1691} 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, [F.222.b] [F.239.b] and use one part 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.’ [28.4]"
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“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 Maitreyā, and immediately after to Avalokiteśvara, Noble Samantabhadra, Noble Ākāśagarbha, Noble Aksayamati, the divine youth Candraprabha, Sarvanīvaṇaviśkambhin, 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\textsuperscript{1692} to those [just mentioned], and then to the painting. [28.5]"
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“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,\textsuperscript{1693} and offer everything to them. One should remember to avoid oil-seed cakes,\textsuperscript{1694} 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. [28.6]"
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“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 [F.223.a] [F.240.a] a day and ensure the retention of semen.\textsuperscript{1695} One should not disclose one’s auspicious dreams to anyone but offer them instead to the Blessed One. [28.7]"
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“Proceeding on, one should speedily\textsuperscript{1696} recite the One\textsuperscript{1697} 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
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Blessed One or the divine youth Mañjuśrī 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. 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. 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. (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! (28.10)

“With this mantra, one should offer three oblations, and then summon Blessed Mañjuśrī 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! (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. 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. If one offers one hundred thousand flowers of royal
jasmine, one will enthrall a king. If one offers one thousand lotuses smeared with curds, honey, and ghee, one will obtain power substances. If one lights a fire of śamī 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. [28.13]

28.14 “If one lights a fire with sticks of a tree rich in sap and offers into it one hundred thousand 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, one’s food supply will become inexhaustible. If one offers oblations of bdellium and beautyberry together with ghee, one will obtain a son. If one offers royal jasmine flowers into the water where the crown flower plant [grows on] the bank, one will obtain a village within seven days. If one offers into the water royal jasmine flowers one by one, 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. [28.14]

28.15 “If one puts in one’s mouth some black pepper [seeds], having incanted them one thousand and eight times, 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. [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], 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. [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, sarja\textsuperscript{1716} 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 enthral 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]|F.241.b] with aśoka flowers, gold; with vyāḍhīghātaka, 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{1717} incanted seven times, one’s supply of alms will never wane. If one gets up at night\textsuperscript{1718} and incants one’s own body, one will have auspicious dreams. [28.20]

28.21 “If one wants to enthral 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 enthral 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 enthral 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 enthral 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 enthral brahmins, one should offer oblations of milk blended with ghee. All of them will become enthralled. If one wants to enthral kṣatriyas, one should offer an oblation of rice gruel mixed with ghee for seven days. To enthral 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, [F.225.a] [F.242.a] 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 oblalations 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 vyādhighātaka 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 enthrall a brahmin. If one offers flowers of white oleander, one will enthrall a kṣatriya. If one offers blossoms of the bayur tree, one will enthrall a king. If one offers flowers of the thorn apple, one will enthrall 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.

“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.

“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.

“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.

“One should form the padma mudrā and recite the mantra. Then, with the banner mudrā, one should do the invoking; with the swastika 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, 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. [28.30]

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. [28.31]

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 [in conversation] with someone, he will appear directly. [F.226.b] [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. [28.32]

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. So too, one whose name one recites while offering kākodumbarikā fruits will become enthralled. [28.33]

28.34 “If one wants to enthrall a brahmin, one should offer oblations of śṛṅgāṭaka; if it is a kṣatriya, one should offer lotus roots; if it is a vaiśya, one should offer kaśeruka roots; if it is a śūdra, one should offer oblations of sālūka. 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]

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 flowers, one will obtain a large village. If one offers flowers of the trumpet flower tree, one’s supply of grain will be inexhaustible. If one offer flowers of śṛīparṇī, 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 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. [28.35]

28.36 “One should commission a painter to paint, while observing the ritual fast, on an undamaged, shorn 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. [28.36]

28.37 “Noble Aparājitā, to one side, is destroying vināyakas and obstructers. Her mouth 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. [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, 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 eye. One will become a vidyādhara and will laugh, will become a wheel turner, and will teach. One will attain the first bodhisattva level and will listen to Mañjuśrī’s Dharma teachings. [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 vidyādharas, unassailable by others. One should put some red arsenic, yellow orpiment, or collyrium in a box made of śrīparṇī 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 vidyādharas 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{1767} 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{1768} 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 [F.228.b] [F.245.b] 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{1769} if they are in another village, within twenty-one days; if they are in another province, after four\textsuperscript{1770} months; if they are in a river, after six months.\textsuperscript{1771} 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{1772}

This concludes the sixth group of rites that rely on the painting procedure. [28.45]

"This bliss-granting king of manuals\textsuperscript{1773} 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{1774} 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[1775]—
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—[1776]
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.”[1777] [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[1778]
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[1779]
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[1780] 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
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.\textsuperscript{1782} [29.6]

29.7 “To his left there is Noble Avalokiteśvara with a lotus and a yak-tail whisk\textsuperscript{1783} in his hands,\textsuperscript{1784} and to his right, Noble Samantabhadra. Above [Mañjuśrī], two vidyādhāras 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 \textit{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."\textsuperscript{1785}

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.\textsuperscript{1786} [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.\textsuperscript{1787} Then, during the full moon, one should place it on a lotus leaf\textsuperscript{1788} 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]

“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]

“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]

“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]

“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.\textsuperscript{1795} \textit{(29.17)}

\textit{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.\textsuperscript{29.18}

\textit{29.19} “If one offers ten thousand\textsuperscript{1796} oblations of kiri\textsuperscript{1797} 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.” \textit{(29.19)}

\textit{29.20} This concludes the detailed chapter with the seventh\textsuperscript{1798} [set of] rites in the section on the ritual procedures that employ the painting of Noble Mañjuśrī, twenty-ninth\textsuperscript{1799} 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 vīḍyārāja 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 Uḍḍīyāṇa, [30.4]

30.5 “In Kaśmīra, Sindhuḍeśa, 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{30.02}
One should undertake pacifying activities.\textsuperscript{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{30.03} \textsuperscript{30.8}

30.9 “The mantras of beings of yakṣa origin,
Such as the yakṣa Pañcika, and [the yakṣiṇi] Hārīti,
And also the mantras of gandharva beings,
All bring their respective accomplishments there.\textsuperscript{30.9}

30.10 “Indeed, in the city of Vārāṇasī;\textsuperscript{30.04}
Everywhere in Magadha;
In Aṅga in the east,\textsuperscript{30.05}
And everywhere in Kāmarūpa;\textsuperscript{30.06} \textsuperscript{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.\textsuperscript{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: \textsuperscript{30.12}

30.13 “Bṛṇkuṭī, Tārā,\textsuperscript{30.07}
Mahāśriyā, Yaśasvinī,
All the mantras [of the goddess] called Sitā,\textsuperscript{30.08}
And the four Kumārīs [who live] in the great ocean.\textsuperscript{30.09} \textsuperscript{30.13} \textsuperscript{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{30.10} \textsuperscript{30.14}

30.15 “[The mantras of] Kārttikeya and Mañjuśrī
Can be accomplished anywhere in places
Such as lovers’ hideouts,\textsuperscript{30.11} caves,
Mountains, and wild forests. \textsuperscript{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;[1813
[The mantras of] the preta king[1814 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 Vajrakauñca[1815
Will be successful 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].[1816 [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.[1817 [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.[1818 [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.¹⁸¹⁹ [30.25]

“The powerful lord of yakṣas himself¹⁸²⁰
Will be accomplished there. [F.232.a] [F.249.a]
He grants wealth to all beings.
To the naive and foolish [30.26]

“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.’ [30.27]

“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. [30.28]

“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. [30.29]

“The mantras that originate from the Victorious One¹⁸²¹
Can be accomplished in the northern quarter.
Those that originate from the Lotus family
Can be accomplished in the eastern quarter. [30.30]

“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.¹⁸²²

The junction between the western and the northern quarters
Is where the success of their¹⁸²³ [mantras] is said to belong.¹⁸²⁴ [30.31]

“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. [30.32]
“[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.\textsuperscript{1825} [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 \textit{uṣṇīṣa} mantras, and so forth. [30.35]

“Originating from\textsuperscript{1826} 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.\textsuperscript{1827} [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\textsuperscript{1828} Arise at [the time of] the arising of any buddha.\textsuperscript{1829} During the middle time of the buddhas, The accomplishments related to the Lotus and Vajra families arise. [30.39]

“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{1830}
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{1831}
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{1832}
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]

31.2 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]

31.3 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.\(^{183}\) 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{1835} [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{1836} 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{1837}
In a cross-legged position,
Saying various divine and peerless words,\textsuperscript{1838}
As pleasant to the ears as Brahmā’s. [31.13]

31.14 “These great beings will speak
About matters that cause them concern.\textsuperscript{1839}
Drawn by the uṣṇīṣa mudrās,
They will come down to the ground.\textsuperscript{31.14}

31.15 “One should wait for the moment before the great beings touch the ground,\textsuperscript{1840}
And immediately present them with a welcome offering
Consisting of water mixed with flowers of royal jasmine,
White sandalwood, and saffron.\textsuperscript{31.15}

31.16 “One should thus promptly offer
Water for the feet, prepared [as described].\textsuperscript{1841}
The mantra practitioner should prostrate themself on the ground
And, motivated by kindness, should supplicate the great beings, \textsuperscript{31.16}

31.17 “Who, for their part,
Without any selfishness,
Will say divine words
With a pure voice pleasant to the ears.\textsuperscript{31.17}

31.18 “One who knows the mantras with confidence\textsuperscript{1842}
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.\textsuperscript{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{1843} [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]
31.23  “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.\[31.23\]

31.24  “The period without the Buddha lineage 
And the powerful beings in the future\[31.24\] — 
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. \[31.24\]

31.25  “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. \[31.25\]

31.26  “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. \[31.26\]

31.27  “One should place the collapsed body\[31.27\] 
On a bed on the ground, 
And employ the mantra as taught by the victorious ones\[31.27\] 
In conjunction with the uṣṇīṣa mudrā. \[31.27\]

31.28  “Using this mudrā, or the five-crested, 
One should perform the protection rite. 
Then the being left behind\[31.28\] on the ground 
Will become well in their body. \[31.28\]

31.29  “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. \[31.29\]

31.30  “If the words of the [medium] are heard in midair, 
And the language is that known in Madhyadeśa,\[31.30\] [F.234.b] [F.251.b] 
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 is that of the powerful gāruḍas. [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 is invariably
That of the sword-wielding siddhas, the masters of magic.
This language of the vidyādharas
……………….. [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 and the language of Harikela
Are based on the sound $d$
And are indistinct and unclear. [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,
Nagna, and Bali.\textsuperscript{1856}
And also among the inhabitants
Of the island of Java and other islands. [31.39]

31.40 “Indistinct languages where
The sound \textsuperscript{r}\textsubscript{1857} abounds,
Both wispy and harsh,
Are spoken by the angry pretas. [31.40]

31.41 “They are found in the southern countries,
Among the inhabitants of Andhra,
Karnāṭaka, Drāviḍa, Kośala, Aḍavi,\textsuperscript{1858}
And on the island of Siṃhala. [31.41]

31.42 “Languages that abound in the sound \textsuperscript{ḍ}\textsubscript{1859}
In combination with the guttural \textsuperscript{m}, are known as rākṣasa.
They are spoken by people
Inhabiting other islands.\textsuperscript{1860} [31.42]

31.43 “The language of the māṭṛs of great vigor
Is the same as the one just described,\textsuperscript{1861}
The languages that indicate [these māṭṛs as the possessing beings]
Are the western languages of Vidiśa and Mālava.\textsuperscript{1862} [31.43] [F.235.a]
[F.252.a]

31.44 “If the language [spoken by the medium]
Is recognized as that of Vatsamatsārṇava,\textsuperscript{1863}
Śūrasena, Daśārṇava,\textsuperscript{1864}
The hilly Śrīkaṇṭha, or Gurjara, [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{1865} [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{1866} [31.46]

31.47 “They indicate that [the possessing beings]
Are kuṣmāṇḍas and so forth.
These languages are based on the sounds
Śa, \textit{m}, \textit{ṣa}, and \textit{sa}; and \textit{ya}, \textit{m}, \textit{la}, and \textit{va}. [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.\[3.49\] [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,\[3.68\]
The signs that betoken their freedom from desire
Belong to [the family of] the victorious ones. [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.\[3.69\] [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].\textsuperscript{1870}
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.”\textsuperscript{1871} [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-first\textsuperscript{1872} 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.\textsuperscript{1878} [32.7]

32.8 “By observing the ritual conduct of silence, 
One will win complete accomplishment. 
Through withholding his semen,\textsuperscript{1879} 
The practitioner will obtain supreme intelligence. [32.8]

32.9 “When passing away, one will obtain the ‘first destiny’\textsuperscript{1880} 
At the best possible location. 
As for the condition of one who thus passes away, 
One will become healthy and will never get old.\textsuperscript{1881} [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 saṃsāra; [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.1882
Without the result-oriented rite there will be no fruition;
The rite that does not produce results is useless.1883 [32.22]

32.23 “The rite is called attended by results1884
When the ritual performance produces results.
The reciter of such [rites] will, in this life,
Attain the deathless state1885 [32.23]

32.24 “[Where] the world is said to be blissful,
And [the reciter] is delivered into a tranquil state.1886
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.1887 [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,1888
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.1889 [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{32.34} 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,{1891}
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.{1892}
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 Viśṇu 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{1893}
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{1894} 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.
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 nirdeśa,\(^\text{1895}\) 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.\(^{1896}\) [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 \textit{verbal},
And another is proclaimed to be \textit{non-verbal}.
There is also one that is \textit{mixed}.
Accordingly, the application of mantras is threefold.\(^{1897}\) [33.3]

33.4 “Mantras composed of divine\(^\text{1898}\) words
Are employed for impermanent goals.
Always free expressions that are not grammatical,
They are each adorned with conceptual meanings.\(^{1899}\) [33.4]

33.5 “The noble mantras are attested
Within the entire \textit{siddhānta}.\(^\text{1900}\)
As for the mantras that are devoid of\(^\text{1901}\) lexical meaning,
They are always divided into three. (33.5)

33.6 “A mantra can also be adorned with phonemes
That are either \textit{heavy}, \textit{light}, or \textit{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\textsuperscript{1915}—
One, two, or three of them.\textsuperscript{1916}[33.24]

33.25 “Various foreign languages,
Known to be spoken in [particular] countries,\textsuperscript{1917}
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.\textsuperscript{1918}[33.25]

33.26 “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 \textit{daṇḍaka}\textsuperscript{1919} type, measured in syllables,
Or an extended, ‘shallow,’ \textit{skandhaka} type, measured in \textit{mātras}.\textsuperscript{1920}[33.26]

33.27 “[The speech,] endowed with meaning word by word,
Is thus adorned with thousands of meanings.\textsuperscript{1921}
If the words, whether Sanskrit or Apabhraṃśa,
Are devoid of meaning—\textsuperscript{1922} [33.27]

33.28 “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.\textsuperscript{1923}[33.28]

33.29 “The following characteristics apply to all mantras.\textsuperscript{1924}
The mantras with multiple occurrences of the syllable śa,
Adorned by the import of the syllable \textit{om},
And containing the syllable \textit{ta} that indicates their belonging to the tantra
Are certain to bring accomplishment.\textsuperscript{1925}[33.29]

33.30 “If the mantras that start with \textit{om}
And end with \textit{m}\textsuperscript{1926}
Also contain the syllable śa,
They are auspicious and will bring results.[33.30]

33.31 “Mantras with the form of a square\textsuperscript{1927} containing the syllable \textit{ta}
That are not contracted at the end,
And where the syllable \textit{ta} is joined with the letter \textit{r},
Are effective in ritual performances.
The letter \textit{r} occurring twice or many times at the beginning
Will bring out good qualities of the syllable \textit{huṁ}.\textsuperscript{1928}[33.31]

33.32 “When the syllable \textit{va}\textsuperscript{1929} is at the end of the square,\textsuperscript{1930}
The letters [of the mantra] will render the sādhana effective.
The syllable ka₁⁹³¹ may be joined with the letter r,
And the syllable ma at the end become merely an m.₁⁹³²
Mantras that begin with the syllables ma or na
Are said to be the best. [33.32]

33.33 “Mantras that have many syllables ta₁⁹³³
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 ca₁⁹³⁴ belongs to Varuṇa;
It is said to nourish and bring welfare to the world.
The mantra that has many syllables va₁⁹³⁵
Is regarded as belonging to the great Indra.₁⁹³⁶ [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’₁⁹³⁷
Are suitable for all types of activity. (33.36)

33.37 “Mantras that contain many syllables da₁⁹³⁸
And end with the syllable phat [preceded by] huṁ,₁⁹³⁹
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 skilfully employed [to target] cruel beings,
Especially those that commit evil;
They should not be used against any others.₁⁹⁴⁰ [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.¹⁹⁴¹
For all the rites of nourishing,
One should use the mantras of the Jewel¹⁹⁴² 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.¹⁹⁴³ [33.42]

33.43 “The mantras, in all their greatness,¹⁹⁴⁴
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 kind 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{1947} 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). [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. [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). [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). [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). [33.61]

“Aśeṣa, multiplied by the ‘half of twenty,’ Becomes \textit{mahāśeṣa} (ten octillion). [F.240.a] [F.257.a] This, according to the guides of the world, Is the limit beyond which a number is incomputable. [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{1948} [33.63]

“\textit{This world} is proclaimed to be multiplied A thousandfold infinite number of times. The cosmic unit next to this world Is a \textit{great world}, which is manifoldded further. [33.64]

“Beyond that, there is the so-called \textit{darkness}, And beyond that, the so-called \textit{light}. After \textit{light} is the so-called \textit{great light}, And when this is multiplied, it is called \textit{multitude}.\textsuperscript{1949} [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, And then one called the watery. After the watery is the confused mind, 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. 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. Buddhafields are believed To be as numerous as the grains of sand in the Gaṅgā. [33.77]

33.78 “Dissecting [the physical matter,] The guides [also] taught about the smallest particles. This was done by way of examples [Within] the domain of analytical investigation. Physical matter can be established through logic (hetunā); It cannot be established by relying [solely] on enumeration. [33.78]

33.79 “In the past, I served fully realized buddhas Whose number matched such enumeration. I worshiped them During this inconceivable 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 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,\textsuperscript{1975} celebrated everywhere,
Has great magical power.
By applying the ritual procedures of the mantras
One will attain accomplishment and become like Mañjughoṣa.\textsuperscript{1976} [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.\textsuperscript{1977} [33.85]

33.86 “It is a foregone conclusion that
Whatever other deity mantras\textsuperscript{1978} 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.\textsuperscript{1979} [33.87]

33.88 “Whatever 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,
\ldots
d[1981]; [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.1982 [33.96]

33.97 “Beings engage in various activities,  
Serving the different aims described in the sāstras.  
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.1983  
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{1984} 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{1985} [33.101]

33.102 “While wandering from birth to birth,  
I propagate, relying in the lineage of the Buddha,  
Mantric rituals\textsuperscript{1986} 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{1987} 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, 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—
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. [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. [33.118]

33.119 “They are always effectual, and if one wishes them to enter,
One can summon them with mantras. [33.119]
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. [33.120]
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. [33.121]
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{1995}
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{1996} thirty-third\textsuperscript{1997} 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 methods1998 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 (tantrm) 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,[1999]
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\[2000\] 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\[2001\]
The mantra should be employed according to procedure
And sealed with a mudrā.  

34.23 “Even if one were to cross all the worlds
From the pinnacle of existence down to Avīci Hell,
There is no such place from where a being
Could not be successfully summoned.  

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].  

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.  

34.26 “Beings who rely on mantras and mudrās
Are unassailable by any spirits.
When employed as part of the procedure
Mudrās become a source of protection.  

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.  

34.28 “If the procedures involving form and recitation
Are employed in the rites of homa,
They will be a source of accomplishment;
The mudrās are assigned to the mantras.  

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—  

34.30 “Those who distort
The teachings of all the buddhas
Will never be able to apply [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.  

34.31 “I say this, Mañjuśrī, divine youth,
Again and again, that
A mudrā, when complemented by a mantra,
Is a source of benefit.  

34.32 “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.”

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,

34.34 “Please explain, O supreme of sages,
The buddha Friend of the Sun,
[Why it is] that you, O Blessed One,
For the sake of mantras, teach in this world

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!”

34.36 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,

34.37 “Formerly, while wandering
In saṃsāra over many eons,
I obtained this king of manuals
From the sage called Saṃkusuma.

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 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,[2013]
So that it will be used, at that time,[2014]
For the benefit of beings. [34.41]

34.42 “At that terrible time,
People will be without Dharma.
Never following any rules,[2015]
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.[2016] [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.\textsuperscript{2017} [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-fourth\textsuperscript{2018} 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 [F.245.b] [F.262.b] 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.’\footnote{2022} (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.\footnote{2023} (35.7)

35.8 “The svastika 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\footnote{2024}
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,\footnote{2025}
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. [35.14]

The twenty-eighth is the spear (śūla),
And the twenty-ninth, the hammer.
The thirtieth is the hatchet,
And the thirty-first, the fangs. [35.15]

The thirty-second is the mouth,
And the thirty-third, the cloth. [F.246.a] [F.263.a]
The thirty-fourth is the jar,
And the thirty-fifth, the mendicant’s staff. [35.16]

The pitcher is said to be the thirty-sixth,
And the club, the thirty-seventh.
The thirty-eighth is the cross-legged posture,
And the thirty-ninth, the kettledrum. [35.17]

What they name as the fortieth is the Dharma conch.
The chain is proclaimed to be the forty-first. [35.18]

The forty-second is called the highly esteemed,
And the forty-third, the fulfilled wish.
The forty-fourth is regarded as the mother Prajñāpāramitā. [35.19]

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. [35.20]

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. [35.21]

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.  

35.23 “The fifty-fifth is called the comet,
The fifty-sixth, the *bow and arrow*,
The fifty-seventh, the *axe*,
And the fifty-eighth, the *worshiped by the world*.  

35.24 “The fifty-ninth should be known, briefly,
As the *short javelin*,
And the sixtieth is designated, briefly,
As the *plow*.  

35.25 “The sixty-first is the *padma*,
And the sixty-second, the *vajra*.
The sixty-third is said, in this world,
To be the revolving *Dharma wheel*.  

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.  

35.27 “The sixty-sixth is called
By the buddhas the *rope*.
The knowledgeable call
The sixty-seventh the *spear* (*kunta*).  

35.28 “The sixty-eighth is designated
As the *vajra staff*,
And the sixty-ninth is known as
The *killer of hundreds*.  

35.29 “The next mudrā, the seventieth,
One should know, briefly, as the *boat*.
The seventy-first, the excellent, auspicious mudrā,
Is called the *palace*.  

35.30 “The seventy-second, briefly,
Is called the *chariot*.
The lords of the world call
The seventy-third the *resting place*.  

35.31 “The two mudrās,
The seventy-fourth and the seventy-fifth,
Are called, respectively,
The *lute* and the *half-moon*.\(^{2037}\) [35.31]

35.32 “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*.\(^{2038}\) [35.32]

35.33 “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]

35.34 “The eighty-third is called the *garland*
And the eighty-fourth the *seat*.\(^{2039}\)
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]

35.35 “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]

35.36 “The ninety-first mudrā
Is called the *flower*,
The ninety-second, the *bracelet*.\(^{2041}\)
The ninety-third is always the *incense*,
The ninety-fourth, the *perfume*,
And the ninety-fifth, the *lamp*. [35.36]

35.37 “The ninety-sixth should be known as the *formal practice*,
And the ninety-seventh as the *sitting posture*.\(^{2042}\)
The ninety-eighth is the *summoning*,\(^{2043}\)
And the ninety-ninth is the *dismissing*. [35.37]

35.38 “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 Sitātaptra. [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.2044 [35.44]

“The count assigned to the mudrās  
Is thus one hundred and eight.  
This number was formerly taught in song2045  
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.  
[35.45]

“Starting again at the beginning,2046  
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. [35.46]
“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]

“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]

“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]

“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]

“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]

“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]

“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]

“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]
35.63  “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}

35.64  “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}

35.65  “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}

35.66  “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}

35.67  “It pacifies every calamity of those
Suffering from poverty or other afflictions.
It swiftly brings prosperity
When activated by the root mantra. {35.67}

35.68  “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}

35.69  “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}

35.70  “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}

35.71  “One should join the hands as before,
With the fingers enclosing an empty space.
This is the mudrā hollow space\textsuperscript{2063}
It pacifies all the vighnas\textsuperscript{2064} \textsuperscript{(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{2065} \textsuperscript{(35.74)}

35.75 “It pacifies all the terrible
And very frightening vighnas.
It has been recommended to the reciters\textsuperscript{2066}
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, \textsuperscript{[F.248.b]} \textsuperscript{[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{2067} \textsuperscript{(35.77)}

35.78 “One may do to evil beings,
Including humans\textsuperscript{2068} 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.\footnote{35.79}

“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.\footnote{35.80}

“According to the lords of the world
It destroys the rākṣasas and the grahas.
It is displayed by Yamāntaka,
The furious Lord of Wrath.\footnote{35.81}

“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.\footnote{35.82}

“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.\footnote{35.83}

“When they see this excellent mudrā,
All the nairṛtas will perish,
And so will the piśācas, the tārakas,
The pūtanas along with the mātrṣ,\footnote{35.84}

“And the child-stealing virūpākṣas\footnote{35.85}
Who oppress children—
All these miscreants will perish,
Along with other evildoers.\footnote{35.85}

“Positioning the hands as before
To form the shape of a javelin,
One should form an ‘inverted enclosure’
By interlacing one’s fingers.\footnote{35.86}
“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.\textsuperscript{2077}
This mudrā is called the \textit{mace};
It destroys all the dānavas. [35.96]

35.97  “When they see the \textit{mace} mudrā,
The dāityas and other malevolent beings become gentle.
When this highly honored mudrā is raised upward,
They perish.\textsuperscript{2078} [35.97]

35.98  “When used in combination with the root mantra,
This auspicious mudrā will swiftly accomplish one’s purpose.
When the tips\textsuperscript{2079} of the ring fingers are folded in, [F.249.b] [F.266.b]
The same mudrā is designated as the \textit{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 \textit{bell},
And they taught it as such to beings. [35.99]

35.100 “One should join the hands together as before,
Forming the \textit{hollow space} mudrā.\textsuperscript{2080}
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,\textsuperscript{2081}
This is called the \textit{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{2082}
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{2083} [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.
It may be used in combination with any mantra
That belongs to a family of the chief victors. {35.111}

“This seat,] fixed by all the buddhas
And the bodhisattvas of great power,
Stabilizes everything—all the worlds,
Including those inhabited by gods. {35.112}

“One should form the same auspicious seat.
It should, however, rest on the middle fingers—
These fingers 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. {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 {35.114}

“The middle fingers should be bent,
Forming the oblong shape of a lotus leaf.
One should join the thumbs together,
Always positioning them upright.
The perfect buddhas who are free from hatred
Call this mudrā the peacock seat. {35.115}

“According to the eminent sages,
This is the seat of the sagacious
Bodhisattva Mañjughoṣa,
Ever for his childlike enjoyment. {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. {35.117}

“This completes the first twenty mudrās;
More beyond these
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
Śālendra rāja, Saṃkusumitarāja, [F.250.b] [F.267.b]
Amitābha, Ratnaketu,
Amitāyurjñāna viniścaya rāja,
The lord of the world Divaṃkara, [35.122]

35.123 “Kṣema, and the lords of the world
Sunetra, Dhamaketu, 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.2097
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.2098 [35.131]

35.132 “The tips of the index and small fingers
Should be placed on the joint of the index finger.2099
The mantra 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 mātṛs, and the pūtanas—
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{2101}
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{2102} 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{2103}
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{2104}] 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 rosary. [35.145]

35.146 “If the [shape of] the rosary 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.  
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,
This resembles an auspicious conch.
This excellent mudrā
Is designated as the 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 conch complete
By incanting it with the vidyārāja mantras of great power.
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.
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 chain. [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 mātrṣ, 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.2124

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, 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 fulfilled wish. [35.180]

35.181 “This excellent, supreme mudrā
Accomplishes all activities.
It magically empowers (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. [35.182]

35.183 “One should join one’s well-washed hands
At the fingers, in such a way
That the six fingers that are in contact
Form the shape of a book.
The folded small finger and a thumb
Should form a raised circle. [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 bowl. [35.185]

35.186 “The mudrās the bowl and the mother [Prajñāpāramitā] 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, With the index finger raised And the tip of the middle finger slightly bent, This is the archway. [35.187]

“If both [fingers] are raised, That mudrā is called the fine archway. When they 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. [35.188]

“One should raise the hands as before, Folding the fingertips in And expanding the fingers As splayed hair. The wise ones know this mudrā as the drum, And when [the fingers] are raised, As the Dharma drum. [35.189]

“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]

“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]

“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]

“Raising up the right hand, One should display the mudrā of fearlessness And grasp it, at the wrist, With an upraised left hand. [35.193]

“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, This mudrā is called the supreme hand. [35.194]
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. [35.195]

“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. [35.196]

“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. [35.197]

“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. [35.198]

“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. [35.199]

“The plow is a supreme mudrā
Formed by bending the index fingers;
It completes the first sixty mudrās
Repeated here along with instructions. [35.200]

“All these mudrās are weapons
Used along with and activated by mantras.
They remove the problems created by vighnas
And destroy grahas, kuśmāṇḍas, māṭṛṣ, [35.201]

“All the chief rākṣasas,
And all those who terrorize children.\textsuperscript{2148}
These mudrās, serving as weapons,
Destroy all of them.\textsuperscript{[35.202]}

\textbf{35.203} “I have now taught the characteristics
Of the [first] sixty mudrās.
Now I will give the instructions
For the [next] mudrās.\textsuperscript{[35.203]}

\textbf{35.204} “Putting the hands together as before,
One should raise them, forming the shape of a lotus
With all the fingers outstretched,\textsuperscript{2149}
This mudrā is known as the \textit{padma}.\textsuperscript{2150}\textsuperscript{[35.204]}

\textbf{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.\textsuperscript{[35.205]}

\textbf{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 \textit{padma},\textsuperscript{2151}
Is taught for the middling [rites].\textsuperscript{2152}\textsuperscript{[35.206]}

\textbf{35.207} “One should join the two hands together,
Stretching out the index fingers
And joining the middle fingers,
Thus forming the \textit{vinyasta}\textsuperscript{2153} shape.\textsuperscript{[35.207]} [F.254.a] [F.271.a]

\textbf{35.208} “When, in the same [mudrā], the thumbs are placed
Against the joints of the middle fingers,\textsuperscript{2154}
That mudrā is called the \textit{vajra};
It is the supreme mudrā for minor [rites].\textsuperscript{2155}\textsuperscript{[35.208]}

\textbf{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.\textsuperscript{[35.209]}

\textbf{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]

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]

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As an auspicious wheel. [35.219]

“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]

“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]

“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]

“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]

“The fingertips of the other fingers
Should be slightly bent.
One should prop up the index finger,
Positioning it appropriately. [35.224]

“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]

“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;[2171]
It delivers beings from
The great ocean of samsāra. [35.229]

35.230 “If one subsequently releases the añjali[2172]
And forms the citrahasta[2173] 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 citratāla[2175] gesture [F.255.a] [F.272.a]
In the shape of a bench, [2176] [35.233]

35.234 “This excellent, supreme mudrā
Is venerated by the lords of the world.
The sons of the victorious ones[2177]
Call it the resting place of all the buddhas.\textsuperscript{2178} \{35.234\}

\begin{verbatim}
35.235 “The fully realized buddhas of the past
Attained peace by relying on this mudrā.\textsuperscript{2179}
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. \{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{2180}
This mudrā is called the crescent moon.\textsuperscript{2181} \{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{2182} \{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{2183} \{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{2184} \{35.239\}

35.240 “When the thumbs are subsequently raised up,
The mudrā becomes the birthplace of water lilies.\textsuperscript{2185}
It was taught in the world
By the perfect buddhas, supreme among two-legged beings. \{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. \{35.241\}
\end{verbatim}
35.242 “The same mudrā, when the two hands
Are propped up to form a pair,
Is known throughout the three worlds
As the couple\textsuperscript{2186}.\textsuperscript{35.242}

35.243 “When the hands are slightly lowered,
With the thumbs tightly squeezed,\textsuperscript{2187}
That mudrā is the hollow space;
It destroys sorrow and weariness.\textsuperscript{35.243}

35.244 “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—\textsuperscript{[F.255.b][F.272.b]}
All of them collectively can accomplish anything,
If combined with the mantras as has been taught\textsuperscript{2188} [35.244]

35.245 “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.\textsuperscript{35.245}

35.246 “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.\textsuperscript{35.246}

35.247 “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\textsuperscript{2189}.\textsuperscript{35.247}

35.248 “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\textsuperscript{2190}.\textsuperscript{35.248}

35.249 “The tips of the index fingers should touch,
Inclined toward the thumbs.
The añjali shape thus formed
Is designated as the flower mudrā.\textsuperscript{35.249}

35.250 “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{2191}
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{2192}
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{2193}
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{2194} [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{2195} [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{2196}
Always employed according to procedure,
This mudrā is effective [in combination] with any mantra. [35.257]
“[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]

“The thumb should be placed against the hand,
Curled in the center [of the palm].
This mudrā has been designated
For summoning Jātavedas.2197 [35.259]

“When the tips of the index fingers are bent
And the thumbs joined together as one,2198
This is the dismissing mudrā;
It is recommended for the all the rites involving fire. [35.260]

“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]

“One should form the gesture of salutation, añjali,
With all the fingers folded in.
One should do this in reverse,2199
With the thumbs crossed over. [35.262]

“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]

“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]

“If flowers are unavailable,
One should form and use2200 this mudrā.
The mantra[-deities], worshiped according to procedure,
Will fulfill all aims. [35.265]

“When this mudrā is employed,
The aim of worship is accomplished better.2201
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.

“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,2209
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\textsuperscript{2210}
And the small fingers joined together;
This mudrā is called the arising of \textit{Sitātaptra}.\textsuperscript{35.275}

“One should align the tips of the middle fingers
So that their fingernails touch.\textsuperscript{2211}
When the shape of a bracelet is formed,
The mudrā is said to be the \textit{great} mudrā.\textsuperscript{2212}\textsuperscript{35.276}

“One should place the tips of the index fingers
\ldots with the three \ldots\textsuperscript{2213}
The middle fingers should form a ‘needle,’
With the hands firmly joined below.\textsuperscript{2214}\textsuperscript{35.277}

“The thumbs should reach [to the middle fingers],
With their nails\textsuperscript{2215} squeezed [under the third joint thereof].
This mudrā is taught as the most excellent mudrā
Of the sagacious Mañjughoṣa.\textsuperscript{2216}\textsuperscript{35.278}

“One should place the hands as before,
Forming the añjali gesture.
The tips of the middle fingers
Should remain bent.\textsuperscript{2217}
The thumbs should touch the joints
Of the middle and three other fingers.\textsuperscript{2218}\textsuperscript{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.\textsuperscript{2219}\textsuperscript{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.\textsuperscript{35.281}

“Both hands should be splayed,
With the eight fingers forming an enclosure.\textsuperscript{2220}
These eight, divided into four pairs,
Represent the eight personages who know reality.\textsuperscript{F.257.a} \textsuperscript{F.274.a}
The perfect buddhas, supreme among two-legged beings,
Call this mudrā the \textit{saṅgha}.\textsuperscript{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.  

One should cup the hands,
Joining them together in an añjali gesture,
And then extend the index finger
Of the right hand.  

“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.  

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.  

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.  

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].  

These [last] eight mudrās, designated as
‘Great’ mudrās, are suitable for peaceful rites.
Taught by the fully realized buddhas,
They are of equal splendor and great efficacy.  

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.
“With all of them available,
One can accomplish all the mantra-rites;
One will accomplish the rites
Of all the mantra [deities].\textsuperscript{2225} {35.291}

“These one hundred [and eight] mudrās were taught
By all the buddhas of great power.\textsuperscript{2226}
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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{35.296}

“Many applications of mantra and tantra
Have been explained in it.
[This sūtra] constitutes for the reciters the cause
Of a definitive accomplishment of glorious qualities.\textsuperscript{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.  

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.  

This concludes the detailed chapter on mudrā procedures, thirty-fifth in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 36

36.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth:

“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]

36.2 “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]

36.3 “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]

36.4 “If one makes a fist in such a way that the facing fingers touch, extends the middle fingers to form the shape of a needle, and places the two index fingers in such a way that they surround this [needle] on either side, this, Mañjuśrī, is your mudrā called the fangs. [36.4]

36.5 “If one [subsequently] positions the thumbs on either side that mudrā is you, Mañjuśrī, in person. You remain contained in that place, in the cavity between the hands, as the blessing of the samaya. [36.5]

36.6 “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]

36.7 “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,2243 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 *uṣṇīṣa* mudrā. [36.10]

“When the right . . . is curled2244 and the left extended, that [same mudrā] becomes the *forehead* mudrā; seeing it,2245 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.2246 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].2247 They are the thirty-six . . . eighty . . . nine . . . five . . . who are sixty billion in number.2248 [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]
“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]

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]

37.2 “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 samsāric 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]

37.3 “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]

37.4 “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 perversions—the thorns of the wrong views. The corresponding mantra is: “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 . . . 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. The corresponding mantra is:

“Oṁ Vajrānāni! Hūṁ phat!” [37.5]

“These mudrās and mantras Can be universally employed in all rites. They will destroy all the vighnas Like autumn clouds. [37.6]

“Any obstacles created by the four māras And those created by gods or asuras Will all perish as soon as This supreme mudrā is displayed. [37.7]

“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 tathāgatī. [37.8]

“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!” [37.9]

“There is also the fist mudrā of the tathāgata, [where] the two hands are evenly aligned below. 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. Consequently, no vighnas or vināyakas will be able to cause harm, and the accomplishment will be imminent. [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. The corresponding mantra is

“Oṁ, burn, blaze up! O blazing Udgatoṣṇīṣa! Make [them] tremble, do! Hūṁ!” [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 niḥḥ[2271] [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 Ṭejoṛāśi. The corresponding mantra is:

“Oṁ Ṭejoṛāśi! 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! [2272][2273] [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! Nṛarā nṛarā nṛarā, hāḥ! Strike! Hūṁ[2274] This is the mantra of Jayoṣṇīṣa. [2275][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[2276] 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 kāḥ kāḥ! O Proṅkhinī,[2277] Proṅkhinī! The unconquerable bearer of arms, adorned with earrings! Hūṁ phaṭ![2278]

“[This is the mantra of] Cakravartin.[2279] [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.[2280] [37.15]

37.16 “If the tips of the same index fingers are brought together [F.260.a] [F.277.a][2281] 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. 2282[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, 2283 this is the heart mudrā of the cakravartin Aparājitoṣṇīṣa. 2284 The corresponding mantra is:

“Oh Aparājita, dhik!” 2285

“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:

“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!” 2287

“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. 2288 [37.18]

37.19 One should touch, as before, the ring fingers with the tips of the thumbs and then bend 2289 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. 2290 The corresponding mantra for dismissing is:

“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 2291 to you, invincibly strong and powerful!” 2292

“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.’ 2293 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. [37.20]

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. [37.21]

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. [37.23]

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,\textsuperscript{2304} this is the mudrā of Aparājitoṣṇīṣa, [F.261.b] [F.278.b] 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!\textsuperscript{2305}

“One should perform, [using this mudrā and mantra], the rites of pacifying and nourishing, while offering homas of ghee, and so forth. \textsuperscript{[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. \textsuperscript{[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.\textsuperscript{2306} The corresponding mantra is:

“Homage to the blessed, invincible uṣṇīṣa! Oṁ, the samaya for prosperity! Svāhā!\textsuperscript{2307} \textsuperscript{[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 Mahāsamayoṣṇīṣa. 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!\textsuperscript{2308} \textsuperscript{[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. \textsuperscript{[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]

“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]

“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]

“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]

“The celestial yakṣas and yakṣinīs,
The nāgas and nāginīs,
The kiṃkaras and kiṃkarīs,
And the piśācas and piśācīs; [37.34]

“Of the powerful rākṣasīs
And other celestial ladies;
And of the wives of the daityas,
Of all the siddhas and vidyādharas, [37.35]

“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]

“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]

“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, 2318
A family worshiped by the rṣis 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. 2319 [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. 2320 [37.41]

37.42  "A mantra employed together with a mudrā
Is exceptionally powerful in the performance of rites.
The vināyakas will stay away2321 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.2322 If one then
folds in one phalanx of each [middle finger], this is the mudrā of the Jewel
family.2323 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.  

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.  

37.48 “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.  

37.49 “If [the hands] are extended in the añjali gesture And then slightly contracted, This is the mudrā, it is taught, Of all the great bodhisattvas.  

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.  

37.51 “The vision, the loving kindness, the aura of light, the webbed [fingers], The [forty] teeth, the āryā, [F.263.a] [F.280.a] and the abiding in bliss May also be regarded as mudrās Arising from the Victor’s own body.  

37.52 “The above two heptads of mudrās, Together with the five mudrās handed down by me And the heart mudrā of the Sage, Constitute twenty mudrās taught by the primordial, self-arisen ones.  

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.  

37.54 “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.
37.55 “If the hollowed [hands are held] down below, this is the mudrā of the bowl. 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.2330 [37.55]

37.56 “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.2334 [37.56]

37.57 “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.2337 [37.57]

37.58 “Similarly, one can accomplish all activities by forming, [F.263.b] [F.280.b] 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.2342 [37.58]

37.59 “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.2345 [37.59]

37.60 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 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.2347 [37.60]

37.61 “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.2348 [37.61]
“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.\(^{2349}\) [37.62]

“If one extends a single finger\(^{2350}\) while forming the above mudrā, this is the mudrā of the piśācas and piśācīs. If one extends two\(^{2351}\) fingers, this is the mudrā of the rākṣasas and rākṣaśīs. If one extends three\(^{2352}\) 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 piśitās, all the dākinīs,\(^{2353}\) the vyantaras, the kaśmalas, and others. If one forms four fingers into hooks, this is the mudrā of all the kaśmalas. [37.63]

“One performs summoning with the mudrās of summoning, and dismissing with the mudrās of dismissing.\(^{2354}\) 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. [37.64]

“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.\(^{2355}\) [37.65]

“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. [37.66]

“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. [37.67]

“Briefly, there is in the family of the Victorious One a single-syllable mantra, the vidyāraṇa, the cakravartin.\(^{2356}\) Its corresponding mudrā, used for protection,\(^{2357}\) 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.\(^{2358}\) 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 liṅga 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]

37.75 “First of all, the practitioner should rely on the auspicious mudrās and their corresponding mantras,\(^ {2367} \) as taught in this king of manuals, that represent the way of the tathāgatas.\(^ {2368} \) Also, Mañjuśrī, there are the mudrās of the noble bodhisattvas Samantabhadra, Mahāsthānaprāpta,\(^ {2369} \) and Vimalagati,\(^ {2370} \) as well as your utpala\(^ {2371} \) 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]

37.76 “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]\(^ {2372} \) 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?\(^ {2373} \) [37.76]

37.77 “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.\(^ {F.265.b} \)\(^ {F.282.b} \) The corresponding mantra is:

\[ \text{“Āḥ hero! Hūṁ khaṁ”} \]

“If combined with this mantra, the mudrā of the great hero will accomplish all activities. [37.77]

37.78 “Having joined the cupped hands as before, one should open them with the fingers expanded all around into the shape of a blooming lotus.\(^ {2375} \) This excellent mudrā, introduced by the primordial buddhas, is called blooming. The corresponding mantra is:

\[ \text{“Oṁ, you who originate from the sky! Be bright, be! Spread light, spread! You are blessed by the buddhas! Illuminate all the buddhas! Hūṁ hūṁ, Vikāsinī! Phat phat, svāhā!”} \]

“This mantra,\(^ {2376} \) 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.\(^ {2378} \) 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 mantra 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 uṣṇīṣa 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.

“If one takes a ruby, an emerald, or other type of precious stone, incants it one hundred and eight times and places it at the tip of a banner, on one’s head, or on an elephant’s back, one will not be taken prisoner when one enters the front lines of a battle. Seeing [the incanted gem], the enemy army will certainly be crushed without any fight or will fall into a heavy stupor. The defeated troops will flee, and so will their leader.

“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!

“If one is firmly set with the left foot outstretched, the right knee touching the ground, the left [hand] extended backward, and the right poised to deliver a blow, this is the mudrā of Aparājitā. The corresponding mantra is:

“Oṁ, hulu hulu! O caṇḍālī, O mātāṅgī! Svāhā!

“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 ūrṇā 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 ūrṇā, svāhā!”

“This mantra of the ūrṇā 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 ūrṇā 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 ūrṇā 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, svāhā!”

“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{2410}

“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{2413}

“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 kaṭavikaṭe kaṭaṅkaṭe svāhā!{2414}
“[This mantra], when combined with the mudrā of Pāṇḍaravāsinī or the padma\textsuperscript{2415} 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\textsuperscript{2416} [37.100]

37.101 “The same applies to the Vajra family where the mantra is used together with the double vajra mudrā.\textsuperscript{2417} This mantra is:\textsuperscript{2418}

\begin{center}
\textit{Hūṁ!}
\end{center}

“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:

\begin{center}
\textit{Oṁ maintainer of the family! Bind, bind! Hūṁ phat!}\textsuperscript{2419}
\end{center}

“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,\textsuperscript{2420} as well as the entire vajra holder’s family\textsuperscript{2421} 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:

\begin{center}
\textit{Oṁ, you with an elephant’s name, hūṁ! You who walk in the sky, svāhā}\textsuperscript{2422} [F.268.a] [F.285.a]
\end{center}

“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,\textsuperscript{2424} and Vimalagati, which are, [respectively:]

\begin{center}
\textit{Oṁ, son of the victors! The same and not the same! Do not delay! Hūṁ phat!}\textsuperscript{2425}
\end{center}
“Remain, remain in the exalted place! Having attained awakening, remember your samaya! Ḥūṁ, phaṭ phaṭ, svāhā!{37.104}

“and

“Oṁ, stainless, stainless! With stainless form! Burn, burn! Remember your samaya, svāhā!{37.104}

37.105 “The mantra of Gaganagañja can accomplish all activities if employed with the mudrā of any bodhisattva. 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. {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, Mañjuśrī, divine youth, may be regarded as belonging to the Tathāgata family. {37.107}

37.108 “You should remember, Mañjuśrī, that all the buddhas, bodhisattvas, noble śrāvakas, and pratyekabuddhas; all the worldly and supramundane mantra [deities], whether subject to karmic influences or not; and all the different mudrās—all of them belong to the families of the tathāgatas. [F.268.b] [F.285.b] There is no such mudrā, Mañjuśrī, 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, Mañjuśrī, 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}


37.111 “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. {37.111}

37.112 “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: {37.112}

37.113 “(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. {37.113}

37.114 “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. {37.114}

37.115 “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. {37.115}
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]

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]

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]

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]

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]

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]

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.2447 (37.122)

37.123 “This king of manuals is filled with infinite sets of mudrās and mantras,2448
which have been and will be taught by innumerable blessed buddhas. I
too—Tathāgata2449 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.2450 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-seventh2451 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 phalajī. [38.20]

“To represent Mahābrahmā, 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 maṇḍala.” [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.” [38.36]

“This is not unfruitful, as the proclaimed result [of the śrāvaka path]—the peaceful destiny [of nirvāṇa]—is exalted. If one merely sees the maṇḍala, 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 maṇḍalas 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.” [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,\textsuperscript{2474} 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,\textsuperscript{2475}
Including all the worldly mantras,
All of them arise from the [mind]\textsuperscript{2476} [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.\textsuperscript{2477} [38.46]

If one reverently recites
The mantras of the middle category,
One will definitely acquire the family status
Referred to as \textit{pratyekabuddha}. [38.47]

A mantra reciter studiously engaged
In reciting other mantras,
Such as those taught by the noble śrāvikas\textsuperscript{2478}
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\(^{2479}\)
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\(^{2480}\) in “The Root Manual of Noble Mañjuśrī,”
an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
CHAPTER 50

50.1 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]

50.2 “During the final eon, Blessed One, when the final age has arrived in which the Sugata’s instructions perish, 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]

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]

50.4 The hosts of divine beings, all the youthful lords,
Were alarmed and terrified.\textsuperscript{2485}
All the gods, the nāgas,
The dānava lords, the mātṛs, \{50.5\}

50.6 The grahas, the mukhyas,\textsuperscript{2486} 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{2487} (50.6)

50.7 After that the violently predisposed human kings,
Fearful and distressed,
Took refuge in the instructions
Of the Dharma king\textsuperscript{2488} (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{2489} by saying, (50.8)

50.9 “Protect us, O venerable boy\textsuperscript{2490}
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.” (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. (50.10)

50.11 “Your samaya, now explained to you by me,\textsuperscript{2491}
Cannot be violated by any deity
By any human or nonhuman being,
And especially not by any spirit\textsuperscript{2492} (50.11)

50.12 “Being perpetually of a kind mental disposition, [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.
(50.12)
50.13 “He taught the mantras
Of the uṣṇīṣas and so forth, including the Locanā;\textsuperscript{2493}
The mantras of the teachers of the three worlds—
Cakravartin,\textsuperscript{2494} Tejorāśi, and Jayoṣṇīṣa\textsuperscript{2495}— [50.13]

50.14 “And also of Vijayoṣṇīṣa and the rest;
Of Padmapāṇi, Lokita,\textsuperscript{2496}
Avalokiteśvara, Bhṛkuṭī,
Tārā, and Yaśasvinī; [50.14]

50.15 “And also [the mantras of] the goddesses
Sitavāsinī,\textsuperscript{2497} 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{2498}
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{2499}
One will have no anger.\textsuperscript{2500} [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{2501} [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{2502} [50.19]

50.20 “Consequently, the bodhisattva conducts himself
As [Tārā], the supreme ‘companion\textsuperscript{2503} in awakening,’\textsuperscript{2504}
In thousands of world spheres,
Too many to be counted. [50.20]

50.21 “Synchronously, 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, Vajramuṣṭi, and Yaśasvinī;
[The krodhas] Krodhendra,2505 Tilaka, and Śatru,2506
[And the vidyārājas] Niladaṇḍa and Bhairava.2507 [50.24]

“These are the hosts of dūtīs, [F.273.b] [F.290.b]
The krodhas, and those known as the overseers of vidyās.2508
They are all the main deities of the Vajra family,
And my sentinels.2509 [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,2510
How could one be afraid? [50.28]

“It is stated that through recollecting2511
Or worshiping them one obtains great protection.
Great rewards will then be obtained,
[Such as rebirth as] a god of Puṇyābha2512 or Asaṃjñaka. [50.29]

“As for those who possess the female form,2513
They should worship the majestic goddess free from passion,
And also the Three Jewels,
While trusting in the teachings of the Victorious One.2514 [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.\footnote{2515} \cite{50.31}

“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.”\footnote{2516} \cite{50.32}

After that, all the gods and
Nonhuman beings\footnote{2517} were delighted.
Realizing the bodhisattva mind,\footnote{2518}
They were all established in the samaya. \cite{50.33}

The yakṣa general\footnote{2519} was angry
And expressed his contempt.
Then, shaking all the innumerable
World spheres, [he exclaimed,] \cite{50.34}

“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! \cite{50.35}

“The power of Lord of Wrath
Was dispensed with long ago!”\footnote{2520}

Having said this, the vajra holder
Threw his vajra scepter down and waited. \cite{50.36}

Mañjughoṣa, the divine youth
In the form of a male child,
Powerful and intelligent,
Laughed and gave this reply: \cite{50.37}

“Do not be upset, O great yakṣa,
Powerful Vajrapāṇī!
Although the [deity] taught by me
Is Lord of Wrath of great power, \cite{50.38} \footnote{50.38}[F.274.a] \footnote{F.291.a}

“It is your own mantra that I am going to reveal.\footnote{2521}
You may disseminate it as you like,
[But] it is not possible for you to proclaim
The power of [Lord of] Wrath.\footnote{2522} \cite{50.39}
“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.\[50.40\]

“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.\[50.41\]

“If one is unwashed, sleepy, Engaged in the dharma of commoners, 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, And consequently harbors doubts, Is intolerant toward those without faith, \[50.43\]

“Rejects the jewel of the sacred Dharma, Repudiates the saṅgha, and is distracted, Naked, always unclean And limited to unclean pursuits, \[50.44\]

“Not discreet, 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, \[50.46\]

“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. \[50.48\]
“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!” 2532
Having said this,
They all remained silent. [50.51] [F.274.b] [F.291.b]

The glorious Vajradhara2533 then
Took up his vajra scepter once again.
Holding it, he rejoiced.
Permitted [to do so], he spoke again.2534 [50.52]

This concludes the detailed chapter describing Lord of Wrath Yamāntaka, the greatness of his mantra and the attendant rules, fiftieth2535 in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.
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]

“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 Mañjuśrī. [51.2]

“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]

“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]

“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]

“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]

“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.2542 
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 Yamântaka in this way: [51.11]

51.12 “He should be drawn with six faces and six feet,2543 
Black2544 in color, with a ‘wolf’s belly,’2545 
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. 2546
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. 2547 [51.18]

51.19 “One should use brushes
Skillfully made from the hair of a corpse. 2548
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. 2549 [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. 2550
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 2551 each and every living creature. [51.29]

51.30 “One should obtain the fruit 2552
Leaves, 2553 bark, and root of soapberry 2554
And combine them with kāñjika, 2555 tamarind, 2556
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]

51.42 “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]

51.43 “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]

51.44 “The life of a person who is evil, cruel, and haughty
Will be brought to an end.
If the mantra is recited\textsuperscript{2561}
At midnight or at midday,
The angry Vaivasvata will appear
As Yamarāja before [such a person]. [51.44]

51.45 “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, [51.45] [F.276.b] [F.293.b]

51.46 “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]

51.47 “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]

51.48 “One should always do the ritual
Staying in or near such places,\textsuperscript{2562}
Or anywhere one wants within the radius
Of one hundred leagues [from the target]. [51.48]

51.49 “One should always perform these rites
Following the rules and staying pure\textsuperscript{2563}
There are countless locations where one may stay
And infinite number of pure places. {51.49}

51.50 “Within the inconceivable domain of mantras,
The range of mantra [activity] is inconceivable. The power of mantras is inconceivable,
The accomplishment of reciters is inconceivable,
The activity appears to be inconceivable,
And the result is also inconceivable. {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. {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 mātrṣ, protect him? {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; {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. {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; How could such a being find peace,
If the reciter of this supreme mantra is not happy? {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,\textsuperscript{2567}
White mustard, kāñjika, the five poisons,\textsuperscript{2568}
Human blood, flesh,\textsuperscript{2569}
Salt, the three pungent substances,\textsuperscript{2570} [51.57]

51.58 "Brown mustard, powdered conch,\textsuperscript{2571}
Vinegar,\textsuperscript{2572} fresh ginger,\textsuperscript{2573}
The root of devil’s trumpet,\textsuperscript{2574}
The root of ribbed gourd,\textsuperscript{2575} [51.58]

51.59 "The root of the castor-oil plant, barley potash,
Safflower, devil’s thorn,\textsuperscript{2576}
The root of madana,\textsuperscript{2577}
Garlic, grñjanaka,\textsuperscript{2578} [51.59]

51.60 "Dhak tree,\textsuperscript{2579} śākhoṭaka\textsuperscript{2580} tree,
Onion, and grain beer.\textsuperscript{2581}
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,\textsuperscript{2582}
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,\textsuperscript{2583}
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\textsuperscript{2584}
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{2585} [51.65]

51.66 “If one offers as homa the root of devil’s trumpet,
The target will lose his mind.\textsuperscript{2586}
If one offers kaṭuka\textsuperscript{2587} as homa,
The target will definitely be caught in a great fire.
If one offers a citron\textsuperscript{2588} 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{2589}
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, \textsuperscript{51.70} [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{2590}
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{2591} of all the hosts of yakṣas
And yakṣiṇīs everywhere.\textsuperscript{2592} [51.73]

51.74 Continuing with his talk,
The bodhisattva, the general of the yakṣas,
Then taught the section on the yakṣiṇīs\textsuperscript{2593}
That contains all the [relevant] rites:
The summoning of anyone, the enthrallment,
And the removing of all physical afflictions.\textsuperscript{2594} [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{2595} [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{2596} [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{2597} 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{2598}
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{2599} [51.79]
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.
CHAPTER 52

52.1 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]

52.2 "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]

52.3 "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]

52.4 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]

52.5 "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]

52.6 "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 inconceivable. [2605] [52.7]

52.8 “The extent of the miraculous power of the mantra
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.” [2607] [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. [2608] [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.” [2609] [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]
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 linga, 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, 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]
“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 ḡūṁ. [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.

“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.

“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.

“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.

“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. 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.

“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.

“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.

“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.²⁶³⁵ {52.30}

52.31 “One can also sprinkle the ashes onto beds, seats, and so on; spreads, covers, and so on; different types of adomments, 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,²⁶³⁶ 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.²⁶³⁷ He will be smitten by suffering of different kinds and will die within seven nights.²⁶³⁸ 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}

52.32 “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}

52.33 “There is also another rite.²⁶³⁹ 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,²⁶⁴⁰ 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.²⁶⁴¹ 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}

52.34 “Alternatively, one may pass on the ashes to and engage in the desired [task] an accomplice that one does not like.²⁶⁴³ If one duly instructs him in the procedure, the target will be seized, accordingly, by a serious illness or other disorder. Touching²⁶⁴⁴ the head in combination with the appropriate visualization²⁶⁴⁵ 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 yakṣiṇī—Naṭī, Naṭṭā, and Bhaṭṭā; [F.282.b] [F.299.b] One known as Revatī; And Tamasundari, Ālokā, Mekhalā, and Sumekhalā—These eight yakṣiṇīs 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. [52.41]
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.2654 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.2655 [52.42]

52.43 “The mantra of Naṭṭā is:

“Oṁ Naṭṭā! [F.283.a] [F.300.a] Wearing white garments and garlands, and fond of sex! Svāhā!2656

“Her ritual procedure is the same as the previous. [52.43]

52.44 “The mantra of Bhaṭṭā is:


“Her rite can be accomplished even without the painting. One should draw a maṇḍala in a prominent spot2658 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]

52.45 “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]

52.46 “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!2659

“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 yakṣini! Please do my bidding! Svāha! [52.49]

“The mantra of Sumekhalā is:

“Oṁ Mekhalā, Sumekhalā! Great yakṣini who fulfills every purpose, hūṁ!
Remember your samaya! Svāha! [52.50]

“The mantra of Ālokinī is:

“Oṁ Lokinī! Lokavatī Svāhā [F.283.b] [F.300.b]

“The ritual procedure of the [last three] yakṣinīs is the same as before. [52.51]

“The mantra of Tamasundarī is:

“Oṁ ghunu! Ghunu, ghunu, O secret one! Come, come, O guhyakī! Svāha! [F.283.b] [F.300.b]

“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]

52.55 “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
Jambuḍvīpa. 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]

52.56 “This yakṣinī,2671 [also] called Andhārasundarī,2672 is surrounded by many
hundreds2673 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,2674 could one see any of them? It is not possible to see her. [52.56]

52.57 “Among the yakṣinīs, famous throughout the world,
There is also Andhāravāsinī,
Endowed with great miraculous power,
Guhāvāsinī, Naravīrā, Yakṣakumārī,2675 [52.57]

52.58 “Vadhūyakṣinī, Manojñā,
And the seventh, Surasundarī.
These seven yakṣinīs perform
Acts of kindness for sentient beings. [52.58]

52.59 “They wander around this world
And the entire earth.
Within a brief moment,
They can ascend to the world of the gods.2676 [52.59]

52.60 “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]

52.61 “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 Guhīlā, Guhāmatī, 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 [F.285.a] [F.302.a] 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!"

"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 aśoka 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!"

“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 aśoka 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]

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]

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]

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]

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]

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, or else one will incur some adversity that will end in one’s death. This is because these yakṣinīs 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 yakṣinīs. 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! [52.81]

“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.\(^{2695}\) (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:

“\textit{Oṁ, O great naked one! You were born naked! Svāhā}^{2696}\]

“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.\(^{2697}\) [52.86]

“The mantra of Surasundarī is:

“\textit{Oṁ Surasundarī! Svāhā}^{2698}\]

“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 yakṣīṇīs
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 yakṣīṇīs 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 yakṣīṇīs, 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 yakṣīṇīs. [52.92]

“All this has been taught
To benefit beings
By attracting, impassioning, and binding
Such foolish yakṣīṇīs. [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 yakṣīṇī, a rākṣasī,
A nāgīṇī, 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\textsuperscript{2706} 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.\textsuperscript{2707} \[52.96\]

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\textsuperscript{2708}
Who, full of piss and shit, is always a seat of impurity, \[52.99\]

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.\textsuperscript{2709} \[52.100\]

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 \textit{cessation}\textsuperscript{2710} \[52.102\]

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.\textsuperscript{2711} \[52.103\]

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
Who has insight, has conquered his senses,
And delights in pure conduct
Can always master any mantra. [52.105]

52.106 “Other yakṣinīs with great magical power
Are, invariably, Padmoccā, Pramodā,
Ajitā, and Jayā, and
As well as the yakṣinī Śyāmāvatī. [52.106]

52.107 “The mantra of Padmoccā is:

“Oṁ Padmoccā! Svāhā” [52.105]

“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 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. 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. 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:

“Oṁ Jayā, auspicious Jayā, one who is victorious! Perform all the tasks for
me! Svāhā” [52.109]
“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.\textsuperscript{2720}
Bright with her excellent features like the evening star,\textsuperscript{2721}
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 yaksha.\textsuperscript{2722} [52.113]

52.114 “The mantra of Pramodā is:

\textit{Oṁ śṭhrīḥ hrīḥ! O great nude! Hūṁ, phat, svāhā!}\textsuperscript{2723}

“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 yakṣinīs. So, too, there are innumerable piśācīs of great power,\textsuperscript{2724} nāga girls, asura girls, apsarases, girls of the lower celestial (\textit{sum}) orders, and dāitya 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, rṣis, 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\textsuperscript{2725} by him, established in the samaya, and thus made subordinate to Mañjughoṣa. They stand here in the right order as his retinue and attendants.\textsuperscript{[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\textsuperscript{2726} Yamāntaka—either in a place where there is an image or having made such an image oneself\textsuperscript{2727}—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.\textsuperscript{[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,\textsuperscript{2728} upon the ocean aboard a boat. They practice kindness to beings and are worshiped by the whole world. The same procedure\textsuperscript{2729} may be used also for them, namely,\textsuperscript{[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.\textsuperscript{2730} [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.\textsuperscript{[52.119]}

52.120 “They\textsuperscript{2731} will start moving, shaking,
Or sweating all over.
Knowing by this that they are accomplished,\textsuperscript{2732}
The mantra reciter should stop reciting.\textsuperscript{[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.\textsuperscript{2733} [52.121]

52.122 “Summoned and stunned\textsuperscript{2734} by [Lord of] Wrath,
They will do everything as commanded.
Soma and other prominent planets,
The ṛṣis, the rākṣasas,\textsuperscript{[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, Bhṛkuṭī, 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,\textsuperscript{2743} \(52.131\)

52.132 “Mahāsthāmaprāpta, Samantabhadra,
And the lord Padmapāṇi,\textsuperscript{2744}
The mantras that I have taught
Of the lord of the yakṣas,\textsuperscript{2745} 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\textsuperscript{2746}— \(52.133\)

52.134 “All these mantras, which I have taught,
Must not be disparaged.
All of them\textsuperscript{2747} 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\textsuperscript{2748}
And must never break his vidyā\textsuperscript{2749} 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.2750
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.2751 [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 52.146 [5578]

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, Brahmapurohita, Mahābrahmā, Parīttābha, Apramāṇa, Ābhāsvara, and so forth, until Puṇyaprasava, Bṛhatphala, Ayrha, 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.  

53.6 “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]  

53.7 “(1) The bodhisattvas who later become buddhas,  
(2) Those who attain awakening on their own,\textsuperscript{2757} [F.291.a] [F.308.a]  
And further there are (3) the arhats,  
Devoid of passion and very powerful. [53.7]  

53.8 “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]  

53.9 “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]  

53.10 “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]  

53.11 “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]  

53.12 “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]  

53.13 “This dharma, in short,  
Has been explained as twofold.  
Listen, all you gods,  
And you bodhisattvas with great powers! [53.13]  

53.14 “Arhats, śrāvakas, listen to me!
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 Hiranyavatī
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{2762} 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{2763}
Leaving behind phenomenal reality,
I will enter the ultimate reality. [53.24]

53.25 “My final birth occurred\textsuperscript{2764}
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{2765}
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{2766}
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 Nairañjanā 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. 2767 [53.32]

53.33 “I attained aśvattha-hood during the aśvattha,
Sitting at the foot of that [aśvattha] tree. 2768
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. 2769 [53.33]

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. [53.34]

53.35 “It is because of him 2770
That many mantra systems have been taught,
Along with many ritual methods,
Meditative concentrations, and knowledges. [53.35]

53.36 “The path, moreover, is threefold,
To serve each of the three types of beings. 2771
The antidotes to the faults,
Likewise, are taught as threefold. [53.36]

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. [53.37]

53.38 “After performing many acts for the sake of beings,
I 2772 set out once again
And in due course
Entered the beautiful city of Kāśī. [53.38]

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. [53.39]

53.40 “Having turned the wheel of the sacred Dharma
That brings the peace of nirvāṇa,
I taught the Dharma there
To bring about the happiness of all beings
Whose existence depends on the five vital airs,\textsuperscript{2773}
Including gods and demigods.\textsuperscript{[53.40]}

53.41 “The Dharma wheel was turned there
Before by the primordial buddhas.
I too taught
The unsurpassed Dharma wheel there.\textsuperscript{[53.41]}

53.42 “To bring the happiness of release from saṃsāra
And to stop the faults\textsuperscript{2774} of sentient beings,
I turned the great wheel\textsuperscript{2775}
That brings the happiness of the final peace;\textsuperscript{[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,\textsuperscript{2776}\textsuperscript{[53.43]}

53.44 “The wheel from whose felly arises knowledge,
Thus blocking ignorance
Along with the twelvelfold cycle
Of interdependent origination;\textsuperscript{[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;\textsuperscript{2777}\textsuperscript{[53.45]}

53.46 “The auspicious wheel that spreads instructions
And brings liberation to many beings.\textsuperscript{[F.292.b] [F.309.b]}
Having thus turned the wheel,\textsuperscript{2778}
I left the pleasant city of Kāśī and proceeded to Śrāvastī.\textsuperscript{[53.46]}

53.47 “There, I humbled the tīrthikas
With displays of miracles,\textsuperscript{2779}
Similarly, I displayed a miraculous feat
In the district of Sāṅkāśya,\textsuperscript{2780}\textsuperscript{[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 Agniḥbāṇḍa,\textsuperscript{2781}\textsuperscript{[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. 2782

53.50 “The lords of yakṣas, including Vaiśravaṇa;
The hordes belonging to the four great kings;
The sadāmatta and karoṭapāṇi gods;
The viṇāṭṛtiyaka 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. 2783 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 2784 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,2785
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,²⁷⁸⁶ [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,²⁷⁸⁷
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 sons²⁷⁸⁸
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 saṃsāra] lasts!
Do not neglect those sinking in it, O sage! [2789] [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.’ [2790] [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. [2791] [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, [2792]
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.’ [2793] [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, [2794]
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.2795 [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,2796
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,2797 yakṣas, and garuḍas, [53.97]
“For the rākṣasas, pretas, and kuṣmāṇḍas,
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, [F.295.a] [F.312.a]
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. 2805
[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, 2806
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, 2807
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. [53.123]

53.124 “The grove will be divinely filled with hosts of ṛṣis
And apsarases singing praises;
It will resound with songs of siddhas and vidyādharīs,
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 apsarases,
Graced with the presence of siddhas and vidyādharas,
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, and above it, Kāśyapa will sigh with grief,
Even though he is normally free from sorrow. [53.127]

53.128 “Shedding tears,
The monk 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{2811} [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{2812} [53.131]

53.132 “Having arrived in his house,\textsuperscript{2813}  
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{2814}  
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{2815} [53.137]
At that time, you, Mañjughoṣa, Divine youth of great magical power, Will visit places around the world With the wish to benefit beings.  

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.  

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?'  

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.  

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.  

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,  

Will see in a dream The clear form of a young boy— The all-pervading, divine youth, Mañjughoṣa of great power.  

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.  

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
His string of 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. [53.148]
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. [53.151]
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,
Mañjudhvaja 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] feet2825
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,2826
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.’2827 {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 journey2828
On the way, the vow holder [Mahākāśyapa]
Will stop at the monastery that is midway,2829 {53.160}

53.161 “So that he can look up
The monastery’s occupants,
Particularly, a newly ordained elderly monk who is sinful and deluded.

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.

53.163 “Having approached, he will bow to his feet and say to the illustrious guest, ‘Welcome! What brings you here?’

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? The Teacher of the whole world, the perfect Buddha, supreme among two-legged beings, my father, a buddha of great wisdom, is extinguished like the flame of a lamp.

53.165 “‘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 “Thereupon, the elderly monk with the twisted mind of a fool will rejoice. Laughing in ridicule, he will say, ‘Is that old geezer dead? The one with long arms and the head lofty as a parasol? Our chief guide steeped in his ‘learned’ ignorance? 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, 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\(^{2835}\) 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\(^{2836}\) [53.173]

53.174 “He, One Syllable with the sound \textit{hūṁ},
When pronounced like this by the śrāvakas,
Is the manifestation of the family
And auspiciously accomplishes all activities\(^{2837}\) [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\(^{2838}\) 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
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,
On the bank of the Hiranyavati, in Makuṭabandhana,
And is now inside the caitya,
Absorbed into the sphere 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 [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,
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,2846
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]
53.213  "’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]

53.214  "’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’;[2848] [53.214]

53.215  "’To beautiful Kuśāgrapura,  
With its nice, high mountains;  
And to Vaiśālī, a nice place  
Where there is a beautiful caitya.’ [53.215]

53.216  “All the lamenting[2849] Mallas,  
Together with the dignified [śrāvakas],  
Will do many such [peregrinations] then  
For the sake of the teachings.[2850] [53.216]

53.217  “At the end of the eon,  
When I have passed away,  
The kings will delight  
In killing one another. [53.217]

53.218  “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,[2851]  
Dedicated to mutual slaughter,  
They will search each other out.[2852] [53.218]

53.219  “Armed with ‘piercing’ weapons,  
They will ever inflict wounds and bring harm.[2853]  
Monks will lack self-control  
At the end of the eon, when the Sage is gone. [53.219]

53.220  “At that time, there will be on earth  
Eight arhats with great magical powers,  
Free from desire and karmic traits.[2854]
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. \cite{53.229}

\begin{enumerate}
\setcounter{enumi}{53.230}
\item “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. \cite{53.230}
\item “Many men and women will
Continuously indulge in adultery.
They will all delight in nonvirtue
And shun virtuous values. \cite{53.231}
\item “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, \cite{53.232}
\item “Men of distinction,
Hosts of yakṣas and spirits,
Asuras, gandharvas,
Kinnaras endowed with great powers, \cite{53.233}
\item “Garuḍas, nāgas,\textsuperscript{2855}
Rākṣasas, ṛṣis,
Siddhas, yogins,
Planets with great vitality,\textsuperscript{2856} \cite{53.234}
\item “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. \cite{53.235}
\item “They will make offerings to my body,\textsuperscript{2857}
From which the pangs of fever have departed,
On the bank of the Hiranyavatī,
In the Yamakasāla Grove, \cite{53.236}
\item “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. \cite{53.237}
\item “My relics will be exhumed,
With some being stolen
By gods, asuras,
\end{enumerate}
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 him with his magical power. [53.242]

53.243 “He will pick up a portion of relics
Produced from the body of the Victorious One.
The remaining relics will be taken by the others,
Including very powerful snake-like beings. [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. [53.244]

53.245 “The monk Mahākāśyapa,
The most eminent śrāvaka,
Will, at that time, reflect on the Sage [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
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,\textsuperscript{2867}
Will address Ajātaśatru,
The king of men: \textsuperscript{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, \textsuperscript{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. \textsuperscript{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: \textsuperscript{53.259}

Garlands, fabrics, parasols,
Scented powders, perfume, incense,
Silks, music, riches,\textsuperscript{2868} banners,
Various bells, garlands,\textsuperscript{2869} unguents,
And lamps, chaplets, and wreaths,
Of many different kinds. \textsuperscript{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: \textsuperscript{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.’\textsuperscript{2870} \textsuperscript{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: \textsuperscript{53.263}
‘My noble friend of great wisdom,
Please be my confessor!\(^{2871}\)
The evil that I have committed
Will cause me to fall into the Avīci hell. \(53.264\)

‘Having killed my father,\(^{2872}\)
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.\(^{2873}\) \(53.268\)

‘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.\(^{2874}\)
He fell at his feet and asked,
“What are you about to do, monk?” \(53.270\)

‘The blessed, rhinoceros-like lord\(^{2875}\)
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{2876}
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{2877} 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{2878} \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{2879} \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.” [2880] [53.286]

‘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]

53.289 “‘Because of your former childish attitude
Toward a savior, a pratyekabuddha, 2881
You spoke improper words,
Thus creating the corresponding karma. [53.289]

53.290 “‘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]

53.291 “‘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]

53.292 “‘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]

53.293 “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]

53.294 “My foremost disciple,
Who shelters under the pipal tree,
Will call a meeting 2882 of the sages,
All of them free from desire and very dignified. [53.294]

53.295 “The entire doctrine with its twelve branches,
Along with the Vinaya, will be recited 2883 there—
The Dharma that I have taught,
And that which was formerly taught by other victors. [53.295]

53.296 “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, 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, [53.304]
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 victorious²⁸⁸⁹ 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 Nahuṣa²⁸⁹⁰ and Pārthiva²⁸⁹¹ 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.²⁸⁹² [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-born²⁸⁹³ Drona
And an accomplished master of mantras²⁸⁹⁴ [53.312]

Using mantra-empowered weapons,
He became the ruler of an earthly realm
Extending over the entire three islands
Of Jambūdvīpa. [53.313]

Kings²⁸⁹⁵ and other rulers …
Making the gods … the mantras …²⁸⁹⁶
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.\textsuperscript{2897}
Some are destined to become śrāvakas.
All of them are on course toward liberation. \cite{53.315}

“As for their lifespans,
They are divided into [three] categories.
The superior ones have long lifespans,
The middling have middling ones, \cite{53.316}

“But in the final eon,
The wretched and debased age of strife,
The kings will have short lifespans\textsuperscript{2898}
And be fond of discord.\textsuperscript{2899} \cite{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.\textsuperscript{2900} \cite{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. \cite{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}. \cite{53.320}

“I will now briefly recount
The earthly kings
Of the present\textsuperscript{2901} age.
Listen, divine youth! \cite{53.321}

“Learn about the features and marks
Associated with their caste. \cite{F.303.b} \cite{F.320.b}
Prasenajit is the king of Kośala;
Bimbisāra is another king. \cite{53.322}

“Udayana, the son of Śatānīka,
Is a distinguished kṣatriya.
There are also Subāhu, Sudhana,
Mahendra, and Candrasama. \cite{53.323}
“Simha of the Licchavi clan
Was born in Vaiśāli.\(^{2902}\)
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.\(^{2903}\) \(^{53.325}\)

“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.\(^{2904}\) \(^{53.327}\)

“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], [53.332]
This king will be destined
To own vast land and great wealth. [53.334]
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. [53.336]
Enjoy the dominion, O king,
Over Jambūdvīpa with its pleasant groves!” [53.336]

53.337 “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]

53.338 “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]

53.339 “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]

53.340 “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]

“Within a moment, the king
Will worship the victorious ones
With manifold articles
At the locations where their reliquaries will be. [53.350]

“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]

“Remembering this,
The noble, righteous king Aśoka
Will become a god after he dies,
Steadily progressing toward awakening. [53.352]

“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]

“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]

“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]

“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 yakṣinīs,
Such as the powerful Hārītī and so forth. [53.356]

“The cakravartin mantras that emanate
From Cakravartin will be effective too—
The powerful vidyārāja mantras,
Starting from the uṣṇīṣas 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\textsuperscript{2916} 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,\textsuperscript{2917} 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.\textsuperscript{2918} [53.359]

53.360 “King\textsuperscript{2919} Sagara accomplished
The mantra of Sitātapatra.
King Dilīpa accomplished
The One Syllable mantra.\textsuperscript{2920} [53.360]

53.361 “Māndhāṭṛ accomplished, in this world,
The mantra of Unnatoṣṇīṣa.\textsuperscript{2921}
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.
Rṣabha, 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 Rṣabha,
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,²⁹²⁹
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 yakṣiṇīs 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.  

53.381 “The mantras [of deities] with the forms
Of kumāras or kumārīs
Will also be effective
At that terrible time.  

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.  

53.383 “After the first king Aśoka
There will come a king
Known as Viśoka,
A follower of Dharma in the world.  

53.384 “He will accomplish the mantra
Of the goddess Pāṇḍaravāsinī.
With this accomplishment,
Viśoka will ascend to the celestial realm.  

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.  

53.386 “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.  

53.387 “Directly after him, there will be
A king known as Śūrasena,
A celebrated practitioner of the Dharma
Always applying himself to the teachings.  

53.388 “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 City\textsuperscript{2933}
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,’\textsuperscript{2934}
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.\textsuperscript{2935}
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.\textsuperscript{2936} [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]

53.397 “There will be, at that time,
In the city named after flowers,2937
A great chief minister
Who is a good and compassionate brahmin. [53.397]

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]

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]

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]

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,2938
Will succumb to excessive sexual passion.2939 [53.401]

53.402 “The glorious king Nanda,
Because of the karma of his earlier transgressions,
Will displease his ministers
In the city called Pāṭaliputra.2940 [53.402]

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]

53.404 “Suffering from high fever,
He will die at midnight.
The life of this king
Will be sixty-six2941 years long.
He will be destined to become a śrāvaka
And attain awakening. [53.404]

53.405 “Another friend of [King Nanda]
Will be a young brahmin named Pāṇini,
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.2942 [53.409]

53.410 “After Candragupta’s2943 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.2944 [53.411]

53.412 “In his former life as Siṃhadatta,2945
King Bindusāra2946
Built a caitya as a child,
With his mind still undeveloped. [53.412]

53.413 “Through the power of this karma,
The virtuous [Siṃhadatta] 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.2947 [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.2948
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.2949 [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.2950 [53.417]

53.418 “He will manifest for beings
In the form of the mantra without a doubt.
The mantras that you have taught2951 [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.\textsuperscript{2952} [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.\textsuperscript{2953} [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,\textsuperscript{2954} he will be aroused
From that state by the mantra of the Krodha.\textsuperscript{2955}
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.\textsuperscript{2956} [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]
53.429 “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]

53.430 “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]

53.431 “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]

53.432 “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]

53.433 “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.2957 [53.433]

53.434 “Cāṇakya will then, with a good intention,
Make an aspiration for the realization of a pratyekabuddha.2958
‘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.’2959 [53.434]

53.435 “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.2960
From this2961 [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’. [53.442]
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 Mātṛceṭa who keeps his observances.\textsuperscript{2968} [53.445]

53.446 “For the benefit of all beings,
He will compose, as necessary,
Religious hymns in fine language
With examples and allegories.\textsuperscript{2969} [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 Mātṛceṭa 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,\textsuperscript{2970}
And will live six hundred years. [53.449]

53.450 “This great person will accomplish
The vidyā called Māyūrī.\textsuperscript{2971}
He will know the meaning of various treatises down to every word. And will understand that in reality there is no independent existence. [53.450] [F.309.a] [F.326.a]

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 Śaladūṭī. [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.  

53.459 “Reading the volume continually
As its nature is that of the mantra,
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. [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 [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,2982
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 find2983 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,2984 [53.469]

53.470 “And his terrible son,
Very wrathful and terrifying,
Who roams the entire world,
Manifesting in the form of a vighna.2985 [53.470]

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,2986
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]2987 [53.473]

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. 2988 [53.474]

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 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. [53.483]

53.484 “There will certainly come, at that time
During the debased eon,
An important Gomin king
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],
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. 2994
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. 2995 [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. 2996 [53.497]

53.498 “This king, at that time,
Will be very dedicated to his work.
He will build numerous monasteries,
Lodging, 2997 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 Pāṇḍaravāsīni,
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, Suṣṭa, Bāhūbhāsa, 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\textsuperscript{3012} While wishing to obtain Supreme boons.\textsuperscript{3013} [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.\textsuperscript{3014} [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 \textit{vidyās} taught by the divine youth Will be efficacious in that country. These \textit{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 Kāviṣa.\textsuperscript{3015} [53.519]

53.520 “This king will rule an area Extending over one hundred and seven\textsuperscript{3016} leagues [With a population of] Two hundred and seventy-seven thousand\textsuperscript{3017} 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 \textit{vidyā} Keśinī. [53.521]
53.522  “Adding to his glory,
He will establish monasteries
And build eighty-six thousand\textsuperscript{3018} 
Great stūpas. \{53.522\}

53.523  “The excellent Mahāyāna Dharma
Will be established in that country,
Including the mother of the buddhas—
The Prajñāpāramitā. \{53.523\}

53.524  “When King Turuṣka leaves his body,
He will go to the celestial realm,
And in due course he will attain 
Supreme awakening. \{53.524\}

53.525  “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\}

53.526  “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.\textsuperscript{3019} \{53.526\}

53.527  “He will be accepted as king
Even by his own relatives.\textsuperscript{3020}
At that time, there will be
Eight thousand\textsuperscript{3021} monasteries [in his domain]. \{53.527\}

53.528  “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\}

53.529  “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.\(^{3022}\)\(^{53.530}\)

“At that time, there will be on earth
The guardian deities and the yakṣas\(^{3023}\)
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.\(^{3024}\)\(^{53.532}\)\(^{[F.312.b]}\)

“In the country of the Lāḍas,\(^{3025}\)
Which extends from Ujjain
To the westernmost part
Bordered by the ocean,\(^{3026}\)\(^{53.533}\)

“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 Vallabhi.\(^{3027}\)\(^{53.534}\)

“The king, fond of the Dharma,
Will apply himself\(^{3028}\) 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\(^{3029}\)
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]

53.538  “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]

53.539  “Seeking alms, he entered there,
Afflicted by hunger, thirsty,
And weary in his mind.
He did not obtain any alms. [53.539]

53.540  “He was seized by guardsmen,
Swiftly expelled from the house,
And escorted away by the king’s soldiers
In a state of mental distress. [53.540]

53.541  “He then left that city
And went to his own place,
Hungry and thirsty.
In his pain, his mind grew dim. [53.541]

53.542  “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]

53.543  “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]

53.544  “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]

53.545  “When his body fails and the king dies,
He will be reborn in the god realm
Where the gods are ‘supremely happy’ [53.545]
And where Maitreya resides. [53.545]

53.546  “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 Vallabhi
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.\textsuperscript{3041} \{53.554\}

\begin{quote}
All around the northern area,\textsuperscript{3042}
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.\textsuperscript{3043} \{53.555\}
\end{quote}

\begin{quote}
Eighteen kings are foretold as rulers
Of the entire middle country.\textsuperscript{3044}
In the end,\textsuperscript{3045} those of the Nāgasena dynasty\textsuperscript{3046}
And the others will both come to an end. \{53.556\}
\end{quote}

\begin{quote}
After them will come Viṣṇu, Hara,
Ājita [known] by the name of Kunta,\textsuperscript{3047}
Īśāna, Sarva, Paṅkti,\textsuperscript{3048}
Graha, and Suvarata.\textsuperscript{3049} \{53.557\}
\end{quote}

\begin{quote}
When these kings fall
Or otherwise lose importance,
There will come two very wealthy and prosperous men
Descended from [the king] Viṣṇu.\textsuperscript{3050} \{53.558\}
\end{quote}

\begin{quote}
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.\textsuperscript{3051} \{53.559\}
\end{quote}

\begin{quote}
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. \{53.560\}
\end{quote}

\begin{quote}
The population of Śrīkaṇṭha will be
Seven times eight times three hundred.\textsuperscript{3052}
The vaiśyas with the name of Āditya\textsuperscript{3053}
Will dwell in [the capital] Sthāṇviśvara.\textsuperscript{3054} \{53.561\}
\end{quote}

\begin{quote}
In the end, there will undoubtedly come a king
\end{quote}
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
Of the Sātavāhana dynasty. [53.565]

53.566 “There will be kings Mahendra, Śaṅkara,
And the great Vallabha,
Also called Sukeśin or Keśin,
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 will also be known
By the names of Kumbha and Nikumbha. [53.568]

53.569 “There will be Mathita, Sumita,
Bala and the keśin 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. 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 [F.314.b] [F.331.b]
Will be devoted to worshiping the Teacher. [53.580]
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. [53.584]
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.  

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.

His younger successor by the name Bāla
Will delight in the auspicious doctrine.
He will beautifully adorn the eastern region
As far as the sea with caityas.

He will build, there is no doubt,
Monasteries, parks, ponds,
Gardens, and of course shelters
Throughout the whole country.

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.

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.

Later, the king will commit suicide
By becoming insensible while meditating.
He will become a monk
Because of grief for his son.

When his body gives out, [F.315.a] [F.332.a]
He will fall into the hell realms.
Having stayed there
For four days,

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\textsuperscript{53.594} destined for awakening.\{53.594\}

\begin{itemize}
\item \textbf{53.595} “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\}
\end{itemize}

\begin{itemize}
\item \textbf{53.596} “He lived in the country of Kālava,
In the city called Ujjayinī.\textsuperscript{3083}
There, he became a prominent merchant
Of great wealth.\{53.596\}
\end{itemize}

\begin{itemize}
\item \textbf{53.597} “It was a period without a buddha,
But some powerful pratyekabuddhas
Wandered in the world
That was empty and desolate.\{53.597\}
\end{itemize}

\begin{itemize}
\item \textbf{53.598} “Wandering thus in the land
Out of the desire to benefit beings,
They entered the city of Ujjayinī
To seek alms.\{53.598\}
\end{itemize}

\begin{itemize}
\item \textbf{53.599} “While these great beings, the vargacārins,\textsuperscript{3084}
Were walking along the main street,
The merchant, seeing the sages,
Approached them\{53.599\}
\end{itemize}

\begin{itemize}
\item \textbf{53.600} “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\}
\end{itemize}

\begin{itemize}
\item \textbf{53.601} “ ‘Please join me, venerable sirs!
Now is the mealtime.’
The great beings remained silent
And did not say a word.\{53.601\}
\end{itemize}

\begin{itemize}
\item \textbf{53.602} “Then they held out their bowls
To the merchant for any alms he might give.
Communicating with these learned men
By gestures,\{53.602\}
\end{itemize}
“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 of the pratyekabuddhas. [53.605] [F.315.b] [F.332.b]

“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,
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,\(^{3088}\)
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 \(U\)^{3089}
After him, the Gauḍas
Will fall out with one another {53.613}

53.614 “And, with violent thoughts,
Will form large factions.
Thereafter, there will come the king called Ṛeva,
Also known as ‘the Magadhan.’\(^{3090}\) {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. {53.615}

53.616 “[Candra] too will die by the sword
Because of his former actions.
As for his son Dvādaśa,\(^{3091}\)
He will live on for another several months\(^{3092}\) {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 \(Bl\)^{3093}
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 \(D\)^{3094}
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, 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 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.
Having ruled,
On the bank of the Gaṅgā,
For twenty-seven years,
He will die at the age of eighty. [53.627]

“After his body gives out,
He will be reborn in the god realms. [53.628]
Then 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. 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, 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.\textsuperscript{3104}
Dull and feebleminded,
He will rule the kingdom for just three days.\textsuperscript{3105}
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.\textsuperscript{3106}
He will be careless and without compassion toward others,
But ever careful and vigilant about his own person.\textsuperscript{3107} [53.638]

53.639 “Unconcerned about the hereafter,
He will perform animal sacrifices in this world.\textsuperscript{3108}
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 to\textsuperscript{3109}
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.\textsuperscript{3110} [53.642]

53.643 “When struck with an illness,
He will faint again and again, collapsing onto the ground.\textsuperscript{3111}
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.3112 [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.3113 [53.648]

53.649 “He will kill
All the inhabitants of Gauḍa
Who formerly sided
With the arrogant, warring kings.3114 [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.3115 [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\textsuperscript{3116}
He will be dedicated to his work\textsuperscript{3117}
And unwavering in his vaiśya ways. [53.654]

“This king, capable to follow this teaching,\textsuperscript{3118}
Will equal the one called Soma
But will be overthrown
By that king of the Nagna caste.\textsuperscript{3119} [53.655]

“Then, his younger brother with the initial H\textsuperscript{3120}
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\textsuperscript{3121}
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.\textsuperscript{3122} [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,\textsuperscript{3123}
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{3124} [53.662]

“[Soma]\textsuperscript{3125} 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{3126} He will become a great king\textsuperscript{3127} [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{3128} [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{3129} 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 Aṭaṭa, Hahava, Sañjīva, 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. {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.3131 [53.680]

53.681 “This will last
For seven days, one month, or more,
Until, inevitably, a people-supported rule3132
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.3133
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.3134 [53.682]

53.683 “The next king of Gauda
Will be named Nāgarāja3135—
A young boy of the vaiśya caste.3136 [53.683]

53.684 “Close to him there will be
Jaya and the other brahmins.3137
The so-called Nāgas will all be vaiśyas,
And will be surrounded by [other] vaiśyas.3138 [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.3139 [53.686]

53.687 “Because of their past transgressions,
These vaiśya people
Will be predisposed
To mutual discord. [53.687]

53.688 “At that time, without a doubt, 
Prabhaviṣṇu of the kṣatriya caste 
Will become the king 
Who will govern Gauḍa. [53.688]

53.689 “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]

53.690 “The next king will be 
Śiśu, who will defer to women.;3140 
He will rule merely for a fortnight, 
And then be slain by a weapon. [53.690]

53.691 “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.;3141 [53.691]

53.692 “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]

53.693 “His descendant, with the initial Bh;3142 
Will live in the eastern country. 
His son, with the initial P;3143 will be born, 
Too, in the eastern provinces. 
He will be described as a prominent;3144 kṣatriya. 
When a young boy, he will be imprisoned.;3145 [53.693]

53.694 “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]

53.695 “A great king with the initial H;3146 
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 Gauḍā
Known as Tīrtha. [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,
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$^{3149}$ lives. 
When he descends onto earth again, 
He will become, in that birth, this king.$^{3150}$ [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.$^{3151}$ 
It will be filled with brahmins to excess 
And overrun by enemies. [53.709]

53.710 “The king designated as a ‘planet’$^{3152}$ 
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 $P$,$^{3153}$ 
Honored [earlier as king] 
By the śūdra [king] with the initial $H$,$^{3154}$
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.\textsuperscript{3155} [53.713]

53.714 “A long time ago, during the life
Of the Teacher called Kanaka,\textsuperscript{3156}
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,\textsuperscript{3157}
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.\(^{3158}\)
He saw on the ground there
The caitya that the children built.
Allowing the boy to have his way,\(^{3159}\)
The noble-minded monk said, [53.723]

53.724  “‘Release me, son!
Let us go\(^{3160}\) 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]

53.729 “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,3161 [53.729]

53.730 “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]

53.731 “The boy, having understood,
Carefully washed his hands,
Took the full bowl,
And handed it to the dispassionate monk. [53.731]

53.732 “Having handed it over,
He promptly fell at the monk’s feet.
The dispassionate one took the bowl,
Went back to his monastery,3162 and ate the food.
Free from attachment,
He obtained a pleasant sense of satisfaction. [53.732]

53.733 “Another boy, however,
Experienced feelings of envy.3163
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]

53.734 “‘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]

53.735 “Then all the tīrthikas
And all the brahmin wives
Gathered together
And quarreled, criticizing one another: [53.735]

53.736 “‘Don’t you know this, you fool!
How can the “bald heads” get anywhere?3164
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. [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. [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. [53.742]
When he departs from that realm,
In his final birth,
He will cut the bonds completely. [53.742]

53.743  “In his third 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 king 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.
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.\textsuperscript{3171} [53.747]

53.748 “He will act as king in the northern,
Eastern, and central territories.
Because the monk, free in his mind,\textsuperscript{3172}
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 \textit{P}-initialed ruler\textsuperscript{3173} 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 in the west,
And the city called Śṛṅga [in the south]. [53.754]

53.755 “After conquering the two kings
Called Pañcakesarī, The king will consolidate his rule.
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. [53.756]

53.757 “The Siṃha kings, such as Deva and so forth,
Will rule over other rogue peoples,
[But] he 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 Described as ‘born prosperous.’ [53.759]

53.760 “Born into increasing prosperity,
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].
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{3182} [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{3183} [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{3184} [53.765]

“Also known as a cakravartin,\textsuperscript{3185}
His name will be Citraketu.
[Because of his] exploits as a vidyādha,
He will also be called Sagacious.\textsuperscript{3186} [53.766]

“As a cakravartin,
He will experience divine and human pleasures
For eight hundred million years,
Nine [months], and seven [days].\textsuperscript{3187} [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{3188} [53.768]

“After the death of the $P$-initialed king,\textsuperscript{3189}
At that time, during the debased eon,
There will ensue a great, mutually destructive struggle
Among the pretenders to the throne.\cite{3190}
P’s minister will rule the kingdom
For seven days. \cite{53.769}

\begin{itemize}
  \item \cite{53.770} “After seven days he will be succeeded
      By a king with the initial \(V\),
      Who also, attacked and overthrown,
      Will be forced to go into exile. \cite{53.770}
  \item \cite{53.771} “The \([\text{king}]\) with the initial \(Bh\),
      Accepted as the successor of the king \(P\),
      Will rule the kingdom
      For three years. \cite{53.771}
  \item \cite{53.772} “His younger brother,\cite{3191} with the initial \(V\),
      Will be supervised by a vow holder.
      He will bring economic growth\cite{3192}
      Over a period of four years.\cite{3193} \cite{53.772}
  \item \cite{53.773} “Both of them\cite{3194} will fall ill with indigestion
      And fall unconscious due to a sudden onset of dysentery\cite{3195}
      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. \cite{53.773}
  \item \cite{53.774} “His\cite{3196} younger brother, with the initial \(Dh\),\cite{3197}
      A kṣatriya devoted to the Dharma,
      Will be king,\cite{3198} a lord of men,
      For three years. \cite{53.774}
  \item \cite{53.775} “After him, his youngest brother,\cite{3199}
      Widely known by the name beginning with \(V\),\cite{3200}
      Will become the king of the country,
      Ruling over the entire territory. \cite{53.775}
  \item \cite{53.776} “With elephants, horses, chariots, and boats
      In every direction,\cite{3201}
      He will conquer all the enemies
      That he faces in battle. \cite{53.776}
  \item \cite{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{3202}
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{3203}
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{3204}
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 \textit{B},\textsuperscript{3205}
And which has a large population. [53.782]

53.783 “He will build seven monasteries there,
Followed by another eight.\textsuperscript{3206}
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. \[3207\] [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. \[3208\]
He will kill a group of ministers
Who are closely connected. \[3209\] [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, \[3210\]
Known by the name beginning with R, \[3211\]
Will then rule the kingdom
For forty-eight days. [53.793]

53.794 “He will provide the brahmins with wealth, \[F.323.a] [F.340.a]
Without a doubt, until his death.
The king next after him
Will be a ‘dog eater,’ and so forth.\footnote{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. \footnote{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. \footnote{53.796}

53.797  “He will mete out severe punishments  
And execute bandits.  
He will suppress all the rogues  
Adhering to wrong vows. \footnote{53.797}

53.798  “He will thus rule the kingdom  
Without making any provision for final liberation.  
This king will live  
Seventeen years only. \footnote{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.\footnote{53.799}

53.800  “His form, with an expanded hood,\footnote{53.800}  
Will inspire utter dread.\footnote{53.801}  
He will experience suffering for a long time  
As an inevitable result\footnote{53.802} of Dharmic laws. \footnote{53.800}

53.801  “Described as they \footnote{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.\footnote{53.801}

53.802  “Born to a hereditary line  
Branching off from that of King P,  
There will be another king, a mighty kṣatriya hero  
Who will rule over the three seas.\footnote{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{3219}
He will be known by the name beginning with \textit{K},\textsuperscript{3220}
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{3221} 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}

53.813 “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}

53.814 “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}

53.815 “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}

53.816 “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}

53.817 “Famed as the goddess Tārā,
He guides sentient beings
And provides protection, shelter, and cover
With his effortless magical power. {53.817}

53.818 “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}

53.819 “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}

53.820 “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 also³²³⁰  
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 ministers³²³¹ 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, Pn, 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.b] [F.341.b]

53.833 “Gradually, concerning their typical occupation,
The brahmans will take on the lifestyle of the vaiṣyas.
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 Madhyadeśa,
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, and the last.
Those specified for the country of Aṅga
Are as follows: the first one, Vṛtsudhāna,
Will be known as Karmarāja. [53.838]

53.839 “And the last Aṅga king
Will be Subhūtibhūti. In Kāmarūpa, there will be Sudha and Bhavadatta,
Who will be casteless. [53.839]

53.840 “In Vaiśālī, at the time of V and Th,
The last crown princes were Subhū and Mṛga.
In the fine city of Kapilavastu,
Where the Sage was born, [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. [53.841]

53.842 “The most eminent of men
Also taught the mantras of the lesser capacity.
These mantras, taught by the victors,
Namely the mantras of all the ceṭa groups, [53.842]

53.843 “The various dūti 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 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. [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 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. [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. [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, 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. [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. [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. 53.858
Exceedingly fond of the Dharma;

“Also, one referred to as Nāga 53.859
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;

“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, 53.861
And King Buddhapakṣa, during whose reign
The doctrine of the Teacher will shine brightly.

“There will be a brahmin ascetic with the initial A 53.862
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 Siṃhala
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,3266
Dattaka, and Dinaka who will refute
The doctrines of other systems,3267 [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,3268
And after him one with the initial R. [53.872]

53.873 “A Bh-initialed ascetic, one with deep faith,3269 [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 application3270 of mantra methods
And for making [others] worthy of praise.3271 [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 in controverting other schools
As far away as the lands beyond the three oceans.
When facing others in debate,
He will recite the six-syllable mantra.3272 [53.879]

53.880 “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.3273 [53.880]

53.881 “There will be Jaya and Sujaya,
And after them, the celebrated Šubhamata.3274
Well-born and virtuous,
And the good and hard-working Mādhava.3275 [53.881]

53.882 “Further, there will be, at that time,
Madhu, Sumadhu, Siddha, and Nama.3276
There will be Rāghava of the śūdra caste,
And others, of Scythian ancestry.3277 [53.882]

53.883 “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 “Another brahmin, known by the name
Beginning with Vi,3278 [F.326.b] [F.343.b]
Will live in the Flower City.3279
He will accomplish [the mantra of] Krodha.3280
Having experienced poverty and humiliation,
He will direct his acts of destruction at kings. [53.884]

53.885 “Taught by Mañjughoṣa present here,
This [mantra of] Yamāntaka, the Lord of Wrath,
Is the tamer of the wicked beings
So difficult to tame. [53.885]

53.886 “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 “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.3281
He will be skilled in the art of mantras,3282 studious,
Truthful, and in control of his senses.3283 [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.3284
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,3285
The evil brahmaśarasas and rākṣasas,
And all the pūtanas, bhūtas,
And the various kravyādas.3286 [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, Wealthy and famous, Will live in the southern region. [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 Sampūrṇa. [53.896]

53.897 “There will also be Vinaya, Suvinaya, And Pūrṇa, the citizen of Mathurā. There will be a royal treasurer with the initial Bh, A worshiper of mantra [deities]. [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. [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. [53.899]

53.900 “The self-realized buddha, the Dharma king 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, Dṛḍtarāṣṭra, and the king of the yakṣas. Śakra is glorified as The long-lived among the gods. [53.901]

53.902 “There are the gods of the Suyāma, Sunirmita, and Vaśavartin realms, 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.3294 
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 garuḍa, 
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.3295 [53.908]

53.909 “Similarly,3296 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 days3297 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.3298 [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.3299 [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.3300 [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 them3301 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?”3302

… And so forth, repeating in full the deeds of all the kings.3303 [53.920]
“The supreme sage taught to Mañjuśrī, the divine youth, the stories of his former births, the Mahāparinirvāṇa Sūtra.\footnote{3304}

“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.\footnote{3305} (53.921)

“[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. (53.922)

“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.” (53.923)

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.\footnote{3306}
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]3307

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.3308 One should know that these ten benefits occur wherever this Dharma treasury of the tathāgatas, contained in this
great extensive manual, is kept in the form of a book. [F.328.a] [F.345.a] Let us therefore write it down, read it aloud, worship it, memorize it, and rehearse it.  

54.4

“This Dharma treasury of the tathāgatas is extremely occult, as it depends in every respect on the 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

“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. 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, 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

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? O Blessed One? What should I remember it as?”  

The Blessed One replied:  

54.7

“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.’  

“You should remember it as an extensive Mahāyāna sūtra with marvelous instructions.  

“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

“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,
Pūtanās, mātrs, 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 unwavering 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. 3323 [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, 3324 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.3325
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]
54.37 “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]

54.38 “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]

54.39 “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.3326 [54.39]

54.40 “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]

54.41 “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.3327 [54.41]

54.42 “If he sends into battle
An effigy of the princely youth,3328
Seated on a peacock seat
And mounted on the back of an elephant, [54.42]

54.43 “The enemies, seeing the divine youth
In his youthful form
Adorned with ornaments,
Will all become mutually hostile and retreat. [54.43]

54.44 “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,3329 [54.44]

54.45 “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 mātrṣ; \{54.47\}

“The different types of kravyādas;
The yakṣas, kuṣmāṇḍas, 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 Mañjughoṣa 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,
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
Who has performed one hundred sacrifices
Bowed to the distinguished sage,
Touching his feet with the top of his head, [54.57]

“And then the thousand-eyed Kauśika
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,
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, the lord of gods, were. [54.62]

“After arriving, the bodhisattva Mañjuśrī
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!

"‘Oṃ, 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!" [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, [F.331.a] [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. [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, [54.68] 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 Sudarśana. [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 Śrīmati.
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{3363}  
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{3364}  
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 extensive volume\textsuperscript{3365} with a good foundation  
And is revered as part of the mantra system.\textsuperscript{3366} [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{3367} [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{3368}
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, \(3369\) 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. \(3370\) [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. \(3371\) [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 sûtra.” \(3372\) [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, \(3373\) 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 \(3374\) 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, \(3375\) 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, hūṁ hūṁ! 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, garuḍas, 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.
c. Colophon

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 Kumārakalaśa and the translator Lotsawa and monk Śākya Lodrö.\textsuperscript{3393}
Appendix

SANSKRIT TEXT

Introduction to the Sanskrit text of the Mañjuśrīmūlakalpa

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, pathē, etc. have been emended, most of the time, to bhavet, pathet, etc., to avoid confusion with the locative singular forms bhave, pathē, etc. Similarly, the BHS accusative plural ending -āṃ 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 oṁ, hūṁ, and huṁ 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 $āṛta$ has been emended to $āṣrita$, 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 $uddyo$), and the single consonants doubled by sandhi have been restored as single (e.g., $karppūra$ to $karpūra$). 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 (•).

app.4 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 $karmeṣu$.

app.5 The editorial emendments 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 $Tārāmūlakalpa$ (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.

app.6 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.

app.7 For ease of navigation, chapter headings have been supplied in English. In the original text the chapters are separated only by colophons.

app.8 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.

app.9 For Sigla and abbreviations used in this appendix, please consult the Abbreviation section.

ap1. 

· CHAPTER A1 ·

ap1.1 \{S1\} \{V1\} \{B1v\} om\footnote{3395} namaḥ sarvabuddhabodhisattvebhyaḥ //
evaṃ mayā śrutam ekasmin samaye / bhagavān śuddhāvāsopari gagantalapratishtite


śṛṇvantu bhavanto devaputrāḥ maṇjuśriyaḥ kumārabhūtasya bodhisattvasya mahāsattvasyācintyādbhutaprātihāryacaryāsamādhi-rddhi, viśeṣamokṣamanḍalabodhisattvakurvanāṃ sarvasattpopajitaḥ āyur ārogyaiṣvaryam / manorathaparipūrakāṇi mantrapadāni sarvasattvānāṃ hitāya bhāṣiṣye / tam śṛṇu śāthu ca suṣṭha ca manasi kuru / bhāṣiṣye 'haṃ te // 1.1 //

atra te śuddhāvāsakāyikā devaputrāḥ sāñjalayo bhūtvā evam āhūḥ /

tad vadatu bhagavān bodhisattvānāṃ caryāsamādhi, viśeṣabhūmi-pratilābhavajrāsanākramanāmaradharṣaṇa dharmacakra-pravartanā-sarasvāvakapratyekabuddhanirānadvamanuṣyopapattisaṃvadhukha-prašamanadaridrvyādhita ādhyarogāpakaṇāṇaṁ sarvalaukikā-lokottaramantracaryānabhibhavaniyatāṁ sarvāśāparipūranaṁ sarvatathāgatānāṁ avandhyavacanakaranataḥ / tad vadatu bhagavān maitracitto hitacitto 'smākam [B2r] anukampām upādāya sarvasattvānāṁ ca // 1.3 //

atra bhagavān śākyamuniḥ sarvāvantam śuddhāvāsabhavanam buddhacākṣūṣāvalokyā viśuddhaviṣayayotirvikaraṇa vidhvamsinīṁ nāma samādhiṁ samāpadyate śatra / samanantarasaṃpānasya bhagavātaśūnāśī raśmisaṃcodanī / tad vadatu bhagavān maitracitto hitacitto 'smākam [B2v] anukampām upādāya sarvasattvānāṁ ca // 1.5 //

atra khalu mañjuśrīḥ kumāra bodhisattvo mahāsattva utphullanayo niṃśanāyano yenāsau raśmyavābhasās tenābhimukhas tathā / atha sa raśmiḥ sañcodaṇī kusumāvatsa lokadhatum [B2v] mahātāvābhāsēnāvabhasāy bhagavataḥ saṃkusumitarājendrasya tathāgatasya triḥ pradaksinikṛtya maṇjuśriya bodhisattvasya mahāsattvāḥ mūrdhantam antardhiyate śatra // 1.6 //
atha mañjuśrīḥ kumarabhūta utthāyāsanād bhagavantaṃ saṃkusumita-
rājendraṃ tathāgataṃ triṃ pradakṣiṇīkṛtya śirasā pranamya daksinām
jānunaṃḍalām prthivyām pratiṣṭhāpya bhagavantaṃ saṃkusumita-
rājendraṃ etad avocat // 1.7 //
samanvāḥṛtasya bhagavatā śākyumuninā tathāgatenārhatā samyak
sambuddhana / gacchāmo vayaṃ bhagavann ito sahāṃ lokadhātum bhaga-
vantaṃ śākyumuninī draṣṭaṃ vanditaṃ upāsitum sarvanantaracaryā-
sādhanaupayikeranḍalavidhānāṃ kalparahasyapaṭavidhānarakarasvarva-
tathāgataḥ dayaguhyaumrudrabhishekaṃ nirdeśaṃ sarvasattvānāṃ sarvāsāṃ
paripūryayitum // 1.8 //
{V2} evam ukte bhagavān saṃkusumitarājendraṃ tathāgato mañjuśriyaṃ
kumārabhūtām etad avocat /
gaccha tvam mañjuśriḥ kumāra yasyedānīṃ kālaṃ manyase / api tv
asmadvacanena bhagavān śākyumunir alpābādatām alpātāṅkatām
laghūtthānataṃ sukhasaṃśa52 vihāratāṃ praṣṭavyaḥ // 1.9 // [B3r]
atha bhagavān saṃkusumitarājendraṃ tathāgato mañjuśriyaṃ kumara-
bhūtām etad avocat /
api tu kumārabhūta śatasahasragānaddisikataprapkyais tathāgatair
arhadbhīḥ samyak sambuddhais tvadīyaṃ mantracaryāmanḍalākala-
parahasyābhisekaṃdrapalavīdhānāhōmajapānīyasaṃsarvāśāpārīpūraka-
sarasattvasaṃśanajotiṛataṇapalavīdaraśītānāgatavartanānānāna-
rājyāśvāryāyakaraṇamāntravartanadeśāniṃśthāvānavānāntardhānākāla-
samayavisapalataśasaṣaikālokottarasarvabuddhabodhi-
sattvāryāśravakapratyekabuddhabodhisattvabhūmāṃrēkaṃnātaśa
caryāniṣṭhāṃ bhāṣitavantaḥ, bhāṣīyante ca / mayāpy etarhy anumoditum
eva [S3] gaccha tvam mañjuśriḥ kumārabhūta yasyedānīṃ kālaṃ manyase / śākyumunisamāṃśaṃ sammukham iyaṃ dharmaparyāyaṃ śrōṣyasi / tvam
api bhāṣīyase / bhavati cātra mantraḥ / 1.10 //
namaḥ sarvatathāgatānām acintyāpratihataśasanānām oṃ ra ra smara /
apratihataśasanaṃ kumārarūpadhāriṇa hūṃ hūṃ phaṭ phaṭ svāhā / 1.11 //
ayaṃ sa kumāra mañjuśriḥ mūlamantrāḥ / sa veśaṃ tathāgatānām [B3v]
hrādayaḥ, sarvaś ca tathāgata bhāṣītaḥ, bhāṣīyante / sa tvam apiḍānīṃ
bhāṣīyase sahāṃ lokadhātum gatā vistaravībhāgaśaḥ sarvakarmākaraṃ / śākyumunī tathāgatenābhyanujītāṣaḥ / paramahṛdayamaṃ bhavati cātra /
om vākyedam namaḥ // 1.12 //
upahṛdayaṃ cātra /
vākye hūṃ // 1.13 //
atha khalu mañjuśrīḥ kumarakṛiti bhagavān saṃkusumitarājena
tathāgatenābhyanujītāṣaḥ sarvavyūhālaṅkāro bodhisattvacaryānisya-
bodhiṃaṇḍa3422 samanuprāpanaṃ nāma samādhiṃ samāpadyate /
samanantarasamāppannasya mañjuśriyaḥ kumārabhūtasya catur-
dígvyāpannāgrodāntordhvamadhishtiryaḥ sarvaṃ sarvāvantam diṣaṃ
buddhair bhagavadbhīṣā sampuṇṇaṃ tam lokadhātum abhavat // 1.14 //
sādhu sādhu bho jinaputra yat tvam imaṃ samādhivaśaṃ samāpadyase
/ na śakyaṃ sarvārāvakaṃ prayakabuddhair bodhisattvaiś ca caryāpraviśtair
daśabhūminipratīṣṭhitair api / na śakyante samāpadyum // 1.15 //
atha bhagavān samkuṣumitarajendraḥ tathāgatastaś ca buddhair
bhagavadbhīṣā sārdhaṃ samantraḥ idaṃ mañjuśriyaḥ kumārabhūtasya
paramāḥdayam paramaguhyaṃ sarvārthasādhanam mantram [B4r] bhāṣate
sma / ekāṣṭaram nāma paramaguhyaṃ sarvasattvānāṃ arthakaram divyam
anyair api mantracarāvāśeṣaiḥ sādhanīyaṃ // 1.16 //
atha bhagavān samkuṣumitarajendraḥ tathāgato mūhurte tūṣṇīṃ abhút /
sarvaṃ sarvāvantam lokadhātum buddhaṃcakṣaṃśāvalokyā tāṃ ca buddhān
bhagavataḥ samanvāḥrāvān 1.17 maitrāṃkamena cetasā mantram udiyaṃ
tai /
naṃḥ sarvabuddhaṃnāṃ / om mam / 1.17 //
mantra eṣa mañjuśrī 1.18 paramāḥdayaḥ sarvakarmakaṇaḥ // 1.17 //
atha mañjuśrīḥ kumārabhūtā tasmat samādher vyutthāya sayyathāpi
nāma balavān puruṣaṁ samminijitaṃ bāhuṃ prasārayet, prasāritaṃ vā
samminijaya acchatāsanghātmatrā nimeṣonmesaṃṣamāatra rdhibalajava
budhir nāma nātasaṃādhivaśeṣavigukrāṇam nāma samāpadya
sahāṃ lokadhātum pratyaśṭāt / [S4] āgatyā copari gaganatamahāmanī-
ratnapratīṣṭhite śuddhaṃadvanevikāye pratyaśṭā / sarvaṃ ca tāṃ [V3]
śuddhaṃadvanaṃ mahātā raśmyavabhisnāvabhisāya jyotiyaṃpatra-
manḍaṃpratīṣṭhāte nāma samādhim 1.18 samāpadyate / 1.18 //
samanantarasaṃāppannasya mañjuśriyaḥ kumārabhūtasyānekaṃ
pravibhaktatātāgārata ācchāsānaṃ aṣṭasahasrasaṃvīśaṃ adhyaśa-
maḥāpaṭṭikalekālopaśoṃbhiśaviračita 1.19 divyaṃpadhvajapataṃkamāla-
ratnakiniṃjālopanaddhamadurasaranghoṣaṃvārtikavabārodhisaṃ-
pratiṣṭhāpaṃāvyāṃ ca gandhamālyavilepansrāṃpravārsamā
cābhīrmame bhagavatāṃ śākyamuneḥ pūjakārmane // 1.19 //
tam āscaryādhuṭpattiḥāryaṃ bodhisattvavikrāṇaṃ drṣṭvā te
śuddhaṃadvakāyiṃ śrī devavatā maṃsheetsaramaṇāpajāta bhavanāṃ
prakampamānaṃ drṣṭvā, uttaptabhinnahārdayā āhosvit kim ṛddheḥ
parihāma iti satvaramanārāpāḥ uccaiḥ kroṣitum ārādhāḥ evāṃ cāhuḥ
paritrāyasva bhagavān paritrāyasva śākyamune // 1.20 //
atha bhagavān sarvāvantam śuddhaṃadvaparāṣadām āmantrayate /
maḥ bhaiṣṭatu mārṣā maḥ bhaiṣṭaṇaḥ / eṣa sa mañjuśrīḥ kumarabhūto
bodhisattvaṃ mahāsattvāṃ saṃkṣumite buddhakṣetre saṃkṣumitarājasya
tathāgatasya sakāśad draṣṭāṃ vandītum paryupāsītum mahatārthacaraya-
mantrapadavipulyādhuṭdharmanyapadaṃ ca nirdiṣṭāṃ āgataḥ // 1.21 //
atha khalu mañjuśrīḥ {B5r} kumārabhūto bhagavataḥ śākyamunes triḥ pradakṣiṇikṛtyānimishanayano bhagavantam avalokya caranāyor nipatya imebhir aṣarapadapratyāḥāraiḥ bhagavantam abhyaṣṭāvīt // 1.22 //

namas te muktāyājanya namas te puruṣottamaḥ / namas te puruṣaśreṣṭha sarvacaryārthasādhakaḥ // 1.23 //

namas te puruṣasimaḥ sarvānarthanivāraka / manas te 'stu mahāvīra sarvadurgavināśakaḥ // 1.24 //

namas te puruṣapuṇḍarika puṇyagandhanamanantaka / namas te puruṣapadma tribhavapaṅkavicodhaka // 1.25 //

namas te muktāya sarvaduḥkhavimocaka / namas te sāntāya sarvādāntasudāntaka // 1.26 // {S5}

namas te siddhāya sarvamantracaryārthasādhaka / namas te maṅgalyāya sarvamaṅgalamaṅgala // 1.27 //

namas te buddhāya sarvadharmāvabodhane / namas te tathāgatāya sarvadharmatathātā / niḥprapañcikārasamanupraviṣṭadesika // 1.28 //

namas te sarvaṁjñāya sarvaṁjñānavaiśvānaraḥ / namas te maṅgalyāya sarvamaṅgalamaṅgala / iti // 1.29 //

ebhir aksarapadapratyāḥāraṣṭrotapadair bhagavantaṁ saṁmukham abhiṣṭuta evaṃ cāha /

ito bhagavān śatasahasraṁ gaṁganadivalukāsaṁ / lokadhātun atikramya {B5v} pūrvottare digbhage samkṣumitaṁ nāma buddhakṣetram abhūt / {V4} tatra kṣumavaṁtī nāma lokadhātu yatra sa bhagavān samkṣumitaṁ rājendras tathāgato viharaty arhan saṃyaksambuddho vidyācaranaṁ sampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāśāya svamunaṣyānāṁ dhammaṁ / kevalaṁ pariśuddhaṁ pariśuddhaṁ paryavādatāṁ buddhacaryāṁ samprapāyaṁtī / evaṃ cāha // 1.30 //
āścaryam yatra hi nāma evamvidhe pañcakaśāye kāle buddho bhagavān śākyamunir utpannah sarvadharman deśayati / anūnapadavyaṇjanam {Bocrin} tripathāpargademanusyopapattipratilābhānām / āścaryam tasya bhagavataḥ śākyamuner viryam yatra hi nāma abhavye sattvanikāye tribhavasamudyātānuvartine / mārge 'tyant yogagamānugame nirvāṇe sattvām / pratiṣṭhāpayati / api bhagavān buddhānāṃ cittaṃ buddhā eva jñāsyanti / kim mayā [S6] śakyam acintyādbhutaiśvaryavikurvitānāṃ buddhānām bhagavān buddha-vikurvitum / jñātum / cittaricaritacārayunpraveśānirhārāceṣṭitaṃ jñātum vā samāsanirdeśato vā kalpakōṭinayutaśatasahasrair api vaktum / yo 'yaṃ tathāgatānāṃ tathāgataniḥrārasamastavyastāśeṣamṛtyusamskrta-dharmām draṣṭavyaḥ / darśanaye prahāṇāvalambināṃ / caryā vaktum guṇan vā kathayitum tathāgata eva bhagavān jānīte, na vayam // 1.31 //

atha khalu mañjuṣrīḥ kumārabhūtaḥ svariddhivikurvitānirmita mahāratnapadme niṣāṇṇah, bhagavantaṃ śākyamunim nirīkṣyamanah / atha bhagavān śākyamunir mañjuṣriyaṃ kumāraṃ buddhā eva bhagavatāṃ buddhāṅ / jñātum / cittaricaritacārayunpraveśānirhārāceṣṭitaṃ jñātum / sarvadhanāupektanānte jñātaṃ jñāte, na vayam // 1.32 //

svāgataṃ te mañjuṣrīḥ / mahāsattvacāryaśarvabuddhāḥ bhāṣitaṃ paripūrkarāh / sarva-sādhanaupāyikatracitānānte jñānaṃ jñāte, na vayam // 1.33 //

atha khalu mañjuṣrīḥ / mahāsattvacāryaśarvabuddhāḥ bhāṣitaṃ paripūrkarāh / sarva-sādhanaupāyikatracitānānte jñātaṃ jñāte, na vayam // 1.34 //
atha khalu mañjuśrīḥ kumārabhūtaḥ sarvabuddhādhiṣṭhānajyotiraśmi-
vyūhālaṅkāra sañcodanīṃ nāma bodhisattvasamādhīṃ samāpadyate / 
samanantarasmāpānasya [S7] śuddhasattvasya3461 • anekagānādi-
sikatapramukhyāṃ lokadhātuṃ buddhakṣetraś ca raśmyāvabhāsyā3462 
yāvad akaniṣṭha3463bhuvanāṃ yāvac ca avicīmahānaraṃ ye kecī sattvā 
duḥkhītāḥ, sarve te duḥkhaprasaṇaṃsaṃsāntiṃ ca jagmuḥ / sarvaśrāvaka-
pratyekabuddhabodhisattvān buddhāṃś ca bhagavatām3464 sañcodya puran 
eva sā raśmir mañjuśriyasya bodhisattvasya3465 mūrdhany antardhiyate sma / 
ātrāntare pūrvāyāṃ diśi ye yyavāsthītā buddhakṣetrās tatra buddhā 
bhagavantaḥ sañcodytās tena raśmidhātumandālamudduyotitanihrārena / 
tadyathā // 1.35 //

jyotissamyaagandhāvabhāsaśrīnāma tathāgato bhaiṣajyaguruṣaṃ 
prabharājas tathāgato samantāvabhāsaśrīnāma tathāgataḥ samudgata-
ājō nāma tathāgataḥ śāleḍrārājō nāma tathāgato [B7v] lokendrārājō nāma 
tathāgato mitāyurījaṇāviniścayarājō nāma tathāgato nantāvabhāsarājendro 
nāma tathāgato jyotiraśmīraṇājendo nāma tathāgataḥ // 1.36 //
evaṃpramukhā buddhā bhagavanto bodhisattvaganaṇaparivṛtāḥ 
anantānanteṣu ca lokadhātuṣu tathāgatārantaḥ samyak sambuddhāḥ 
sahāṃ lokadhātuṃ śuddhāvāsabhavanasthaṃ ca śākyamuniṃ 
tathāgataṃ,3466 arhatam samyak samuddhama mañjuśriyā sārdhām 
kumārabhūtana bodhisattvacāryāniśesamantrpadārthapaṭalavīśaṁ 
ghāṃ saṃbuddhāḥ ca buddhā bhagavantaḥ saṃnipateyuḥ // 1.37 //
evaṃ daksīṇasyāṃ paścimasyāṃ putarsaṃ ṛṣideviṣu / ity uṛdhvam 
adhas tiryak sarvāvantaḥ buddhakṣetraṃ avabhāsa sarvesu ca 
buddhakṣetraṃ sarvāvantaḥ sabdhisattvaganaṇaparivṛtāḥ 
śāraṇaṣaṅghāpuraskṛtāḥ ca taṃ śuddhāvāsabhavanāṃ buddhāvya svāpa-
bodhisattvamāhātmyāṃ ca darśayitukāma mantracāryānirāna-
samādhiśeṣapāṭalavisaratathāgataśāsanām apratihataḥ coddyotayitu-
kāmāḥ prayāsthat / tadyathā // 1.38 //
subāhuḥ surataḥ suvratāḥ sunetraḥ sudharmāḥ sarvārtha-
siddhiḥ [B8r] sarvogdo dharmogdαt rodnogdαt rataśrīr meruśrīr 
acintyāśrīr prabhākaraśrīr prabhaśrīr jyotiśrīr sarvārthasrīr sarvaratna-
pāṇiś cūḍamaniṃ merudhāvajapāṇir3468 vairocanagarbhō ratnagarbhō jānā-
garbhāḥ sacintyārthagarbhō3468 cintyārthagarbhō dharmogdagārbo 
dhāvajeketuṃ suketu antanaketuṃ • raṃmiketu3469 [S8] vimalaketu aśeṣa-
eketu3470 gaganaketu • ratnaketur garjitaḥghoṣadundubhisvararājo3471 
'nantāvabāṣajānārājāḥ sarvatoṃdelhakāravidhanaranarājāḥ sarvāvanta-
bodhividhvaṃsana rājāḥ3472 sarvacṛtyātisayaḥānārājō lokendrārājō 
dsāyendrārājō vidhanaranarājō nirdhūtarājā ādityarājo 'bhāvas 
sambuddgatarājāḥ svabhāvasambuddgatarājo 'bhāvasvabhāvasambuddgatarājo 
vipakṣitarājāḥ3473 svabhāvabhaṃ3474 puṇyābhā bhāva 'mitābhā mitābhān 
'nantābhān

ap1.- 35
ap1.- 36
ap1.- 37
ap1.- 38
ap1.- 39
sunetrābhaḥ susambhavābho 'rthabhāvābho dhṛṣyo mṛṣyo karmo
kaniṣṭho 'malō 'nalo dyutiḥ [B8v] patir matiḥ sukhaḥ sukhanemir
nimiketur rkońo dividevo, divyo nābhir bharato lokāśāntir umāriṣṭo
dundubhīnānātāhābhāvābho dhṛṣyo 'mṛṣyo 'karmo 'kaniṣṭho 'malo 'nalo dyutiḥ
śvetadhvaja ābhāvābhāvaḥ sukhaḥ sukhanemir
nimiketur
ṛkṣo dividevo, divyo nābhir bharato lokāśāntir umāriṣṭo
dundubhīnānātāhābhāvābho dhṛṣyo 'mṛṣyo 'karmo 'kaniṣṭho 'malo 'nalo dyutiḥ
śvetadhvaja ābhāvābhāvaḥ sukhaḥ sukhanemir
nimiketur

ap1.-40
etaiś cānyaś ca bahubhir buddhair bhagavadbhis tām śuddhāvāsabhavanam avabhāsyā, padmāsaneṣu ca sthitvābhūd
evaṃ bodhi-sattvaganāś cājahāram evamrūpāḥ / tadyathā // 1.40 //
ap1.-41
ratnapāṇiṁ vajarāpāniṁ supāṇiṁ gaganāpāṇiṁ
anantapāṇiṁ kṣitipāṇiṁ [B9r] ālokāpāṇiṁ sunirmalāḥ sukūpāḥ
prabhūtakūṭo manikūṭo ratnakūṭo ratnāhastī samantahastī
gandhahastī sugatīr vimalagatīr lokagati cārugatīr
anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo
'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas
trīdhatreyas saphalātreyas
triaratreyas triśaṅkātreyas
vishūrjaḥ sumanojno
valgusvaro dharmeśvaro bhāveśvaraḥ
samantānhakūṭo ratnakūṭo ratnahastī samantahastī
gandhahastī sugatīr vimalagatīr lokagati cārugatīr
anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo
'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas
trīdhatreyas saphalātreyas
triaratreyas triśaṅkātreyas
vishūrjaḥ sumanojno
valgusvaro dharmeśvaro bhāveśvaraḥ
samantānhakūṭo ratnakūṭo ratnahastī samantahastī
gandhahastī sugatīr vimalagatīr lokagati cārugatīr
anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo
'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas
trīdhatreyas saphalātreyas
triaratreyas triśaṅkātreyas
vishūrjaḥ sumanojno
valgusvaro dharmeśvaro bhāveśvaraḥ
samantānhakūṭo ratnakūṭo ratnahastī samantahastī
gandhahastī sugatīr vimalagatīr lokagati cārugatīr
anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo
'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas
trīdhatreyas saphalātreyas
triaratreyas triśaṅkātreyas
vishūrjaḥ sumanojno
valgusvaro dharmeśvaro bhāveśvaraḥ
samantānhakūṭo ratnakūṭo ratnahastī samantahastī
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anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo
'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas
trīdhatreyas saphalātreyas
triaratreyas triśaṅkātreyas
vishūrjaḥ sumanojno
valgusvaro dharmeśvaro bhāveśvaraḥ
samantānhakūṭo ratnakūṭo ratnahastī samantahastī
gandhahastī sugatīr vimalagatīr lokagati cārugatīr
anantagatīr anantakīrtiḥ sukīrtiḥ
vimalakīrtiḥ kīrtikīrtiḥ kīrtikīrtiḥ nātho 'nāthanāthabhūto
lokanāthaḥ samantanātha ātreyo

etaiś cānyaś ca bahubhir buddhair bhagavadbhis tām śuddhāvāsabhavanam avabhāsyā, padmāsaneṣu ca sthitvābhūd
evaṃ bodhi-sattvaganāś cājahāram evamrūpāḥ / tadyathā // 1.41 //
rākṣasānimantraratnārasaṭṭvasaṅkhyātaṃ saṃnānrasaṭṭvasattvavācaryānuvantibhir yathāśayasaṭtvavatī a bhānu�āribhis tatpratīvīṣṭarupānuvantibhir vidyārājopadesayathāvabodhādharmānirīṭānaṃ tathāgataṁbajukilasarasvalaukikakokottarasamanpravesaṃ samayānatikramaṇīyavacanapathapraṭiṣṭhāpanatrataṃvāṃṣānupacchedadārthāḥ / tadyathā // 1.42 //

usṇīṣo 'tyadbhuto 'tyunnataḥ sitātapatroḥ satapatroḥ jayoṣṇīṣo lokottaro vijayoṣṇīṣo bhyudgatoṣṇīṣah kamalarasmiḥ kanakarasiḥ sitarasmī vyuḥdoṣṇīṣah kanakarasiḥ sitarāsis tejorāsiḥ maṇirāsiḥ samantarāsiḥ (B10r) vihīyārāssir bhūtarāsir satyaraśir abhāvasvabhāvarāsir avitatharaśirḥ // 1.43 //

etaiś cānayaśi coṣṇīṣarājair anantadhamadhatupradiṣṭair yathāśayasaṭtvābhhiprāyaḥapārukakaiḥ sarvajinaḥrdayasamanvagaiḥ na śakyaṃ kalpakoṣṭhīyataśatasahasraṣair api usṇīṣarājāṁ gananāparyantaṃ vaktum, acintyabalaparākramaṃ māhātmyām vā kathayitum / samāsindesāthaṃ samkṣepataśca kathyate // 1.44 //

vidyārājñāṁ samāgamaṃ vakṣyate / tadyathā /
ūrṇā bhrū locanā pakṣā śravaṇā grīvā • abhayā karuṇā maitrī kṛpā praṇā raśmi cetanā prabhā nirmalā dhavala // 1.45 //

tathānyaś ca vidyārājñībhir anantāparyantataḥgatamūrtiḥ nīṣṭābhīḥ / tadyathā / S10
tathāgatapātras tathāgatadhamacakras tathāgataśayanas tathāgatāväbhāsas tathāgatavacanas tathāgatoṣṭhas tathāgatoras tathāgatāmalas tathāgatadhvajas tathāgataketas tathāgatacīnaś ceti // 1.46 //

taiś cānayaśi ca tathāgatamantrabhāṣitair vidyārāja rājñīkikāra-cetaceṣṭīdūtadūtiyāyasyakṣi-sattvāsvattvaśī ca pratīvīṣṭāvyāḥulāṅkārādharmameghāḥ niḥṣṛṭaiḥ samādhiśeṣṇyanditarā ṣaḍbhujaś caturbhujāḥ hālāhalo 'moghapāśaḥ śvetahayagrīvo nenagrīvo sugrīvaḥ sukarnāḥ śvetakarno nilaṅkaṇṭho lokakanṭho nilaṅkaṇṭho nilaṅkāraṇāḥ vālakitaśvārah sahasrārasmiḥ manā manaso vihīyātamanasaḥ kamalaḥ kamalapāṇiḥ manoratha śvāsakaḥ prahasitaḥ sūkeaḥ keśanto nakṣatraḥ nakṣatrāraḥ saumyaḥ sugato damakaḥ ceti // 1.47 //

bhagavān dvādaśabhujaḥ śaḍbhujaḥ caturbhujāḥ hālāhala 'moghapāśaḥ śvetahayagrīvo 'nantagrīvo nilagrīvo sugrīvaḥ sukarnāḥ śvetakarno nilaṅkaṇṭho lokakanṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭho nilaṅkaṇṭh
tadyathā // 1.49 //
ap1.50

tārā sutārā naṭī bhṛkuṭī • anantaṭī lokaṭī bhūmiprāpaṭī vimalaṭī sitā śvetā
mahāśvetā3540 pāṇḍaravāsinī lokavāsinī vimalavāsinī 3541 • abjavāsinī daśabalavāsinī yaśovatī bhogavatī mahābhogavatī • ulūkā3542 • alūkā3543 •
vimalāntakarī 3544

amalāntakarī

samantāntakarī

bhūtāntakarī śriyā mahāśriyā stupaśriyā

3545

{B11r}

duḥkhāntakarī

• anantaśriyā lokaśriyā

vikhyātaśriyā lokamātā samantamātā buddhamātā bhaginī bhāgīrathī
surathī 3546 rathavatī nāgadantā damanī bhūtavatī • amitā • āvalī
bhogāvalī 3547 • ākarṣaṇī • adbhutā raśmī surasā suravatī pramodā
dyutivatī 3548 taṭī 3549 samantataṭī jyotsnā somā somāvatī māyūrī mahāmāyūrī
dhanavatī

dhanandadā

suravatī

lokavatī

•

arciṣmatī

bṛhannalā3550

bṛhantā3551 sughoṣā sunandā vasudā lakṣmī lakṣmīvatī 3552 rogāntikā
sarvavyādhicikitsanī • asamā3553 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 3554 vajrapāṇir bodhisattvaḥ
svakaṃ vidyāgaṇam āmantrayate
3555

'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 vajrāntako3556 vajrakaro3557 {V8} vajrabāhur vajrahasto
vajradhvajo vajrapatāko vajraśikharo vajraśikho vajradaṃṣṭraḥ śuddhavajro
vajraromo vajrasaṃhato vajrānano vajrakavaco vajragrīvo vajravakṣo3558
vajranābhir vajrānto

vajrapañjaro

vajraprākāro

vajrāstro

vajradhanur

vajraśaro vajranārāco vajrāṅko vajrasphoṭo vajrapātālo3559 vajrabhairavo
vajranetro

jalānantaścaro3560

vajrakrodho

bhūtāntaścaro3561

bandhanānantaś caro3562 mahāvajrakrodhāntaś caro3563 maheśvarāntaś caro
dānavendrāntaś caraḥ3564
upakṣepaḥ

3565

sarvavidyāntaś caro

padavikṣepo

3566

ghoraḥ

vināyakāntakṣepaḥ

sughoraḥ

kṣepa

suvinyāsakṣepa3567

utkṛṣṭakṣepo3568 balo {B12r} mahābalaḥ sumbho bhramaro bhṛṅgiriṭiḥ
krodho mahākrodhaḥ sarvakrodho 'jaro 'jagaro3569 jvaraḥ śoṣo nāgānto
daṇḍo nīladaṇḍo 'ṅgado raktāṅgo vajradaṇḍo megho mahāmeghaḥ3570
kālaḥ kālakūṭaḥ śvitrarogaḥ3571 sarvabhūtasaṃkṣayakaḥ3572 śūlo mahāśūla
ārtir3573 mahārtir yamo vaivasvato yugāntakaraḥ kṛṣṇapakṣo ghoro


ghorarūpī paṭṭisas\textsuperscript{3574} \text{tomaro gadapramathana grasana samāḥro\textsuperscript{3575} \text{rko\textsuperscript{3576} yugāntārkaḥ\textsuperscript{3577} prāṇaharaḥ śakraghno\textsuperscript{3578} dveṣa āmarṣaḥ kundali sukuṇḍalī\textsuperscript{3579} \text{amṛta kundalī} • anantakundalī ratnakundalī\textsuperscript{3580} bāhur mahābāhur\textsuperscript{3581} mahorago duṣtaḥ sarpa visarpaḥ\textsuperscript{3582} kuṣṭha upadravo\textsuperscript{3583} vidravo vidrāpakō bhakṣako \text{tṛṣṇa\textsuperscript{3584} uccuṣmas\textsuperscript{3585} ceti} / / 1.53 / /

\text{etaiś cānyaś ca vidyārājai mahākrodhaiś ca samastāśeṣasattvadama-uccātanoddhvaṃsana-sphoṭana-mārāṇa-vināśayitāraḥ, bhaktānāṃ dātāraḥ, śāntika-pauṣṭika-ābhicārukakarmeṣu prayoktāraḥ, anekaiś ca vidyārājakoṭī-nyutayaṣatasahasraparivarāḥtyā śākyunumīṃ bhagavantaṃ maṇjuśriyaṃ ca kumarabhūtaṃ [S12] nidhyāyantāṃ svakāṃ vīdtypejaṃ kulaśāpāṇīṃ namasyantā ajñāṃ udīkṣantāṃ ca kulasthāne\textsuperscript{3587} sthitāḥ svakāsvakesu [B12v] cāsaneṣu niṣañṇā abhūvaν / / 1.54 / /

bhagavato vajrapāṇer yā api nāma mahādūtyo vidyārājiniṣyutasahasraparivarāṅa api svakāṃ dharmadhātuganavābham\textsuperscript{3588} niḥprapaṅcāvalambya tasmin sthāne sannipatitaḥ / tadyathā / / 1.55 / /

mekhalā sumekhalā śṛṅkhalā vajrānalapramohanīdhāraṇī meru śikhara kūṭāgāra dhāraṇī ratna śikhara-kūṭāgāra dharaṇiṃdharā sukūṭā bahukūṭā puṣpakūṭā daṇḍadhāriṇī / / 1.56 / /

\text{etāś cānyāś ca mahādūtyaḥ anekadūtīgaṇaparivāritā tatraiva mahāparṣanmaṇḍale sannipateyuḥ} / anekāśca dhāraṇyaḥ samādhiniṣyandaparibhāvitamānasodbhavā duṣṭasattvacchāhānḍam āpātayitāḥ / tadyathā / / 1.57 / /

vajrānalapramohanidhāraṇī merusikharakūṭaṅgadhāranaṃ ratnaśikharakūṭaṅgadharaninmdaya sukūṭā bahukūṭā puṣpakūṭa daṇḍadhārīṃ nigrahadharanaṃ • ākāraṇadhārīṃ [V9] keyūrā\textsuperscript{3613} keyūravati dhvajgrākeyūrā ratna\textsuperscript{3614} ratnāgrakeyūrā lokāgrakeyūrā patāgrakeyūrā tri-parivarta\textsuperscript{3615} lokāvarta sahasravarta vivasvatavarta sarvabhūtavarta ketuvaṭi ratnavatī maniratnacūḍā bodhyāṅga\textsuperscript{3617} balavatī • anantaketu samantaketu ratnaketu vikhyātaketu sarvabhūtaketu [S13] ajiravati • asvarā\textsuperscript{3618} sunirmalā śaṇmukhā\textsuperscript{3619} vimalā lokākhyā ceti / / 1.58 / /
etāś cānyāś \(B13v\) cānekadhāraṇī\(s\)atasahasrakoṭīparivārita tatraiva mahāparṣanmanḍale sannipateyuḥ / antanabuddhādiḥśtānāmahābodhi-sattvasamādhyādiḥśtānām ca / anya\(3620\) buddhaksetrabuddha\(3621\) vivarjita-pratyekabuddha bhagavanto khadgaviśāṇakalpā varga\(3622\) cāriṇās ca sattvānām arthaṃ kurvantas tūṣṇīmbhāvādhiśānasahasrakoṭīparivāritā tatraiva mahāparṣanmanḍale sannipateyuḥ / anantabuddhādhiṣṭhānamahā bodhisattvasamādhyādhiṣṭhānaṃ ca / anya\(3623\) buddhaksetrabuddha bhagavanto

gandhamādana\(3624\) samantāyatanaḥ samantā prabhāvānto gandhamādanaḥ samantā yatanaḥ samantā prabhāvānto
dundubhir upadundubhir lokākhyo lokaprabho yajante 'reṇuḥ • reṇur uparenreṇuṁaśaś cihnaḥ suciḥno dinakaraḥ sukaraḥ prabhāvantah\(3625\) prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ sudānto 'nantanto\(3626\) bhavantaḥ sitaketuś cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ sudānto 'nantanto prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ svayambhu abhuto\(3627\) manojño manasō mahendraḥ kūṭākhyā kūṭākhyā kumbhakaḥ\(3628\) cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ sudānto 'nantanto prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ
dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

dhāntaṁ suciṁno manosā mahendraḥ kūṭākhyā kumbhakaḥ cihnaketuḥ prabhāvantah prabhākaro lokakaro visruthaṁ suṣruthaṁ sukathaṁ

kāśyapō\(3641\) mahākāśyapō nadiṅkāṣyapō gayākāṣyapō urubīlvaṅkāṣyapō\(3642\) bharadvājaḥ pindolo\(3643\) maudgalyāyano mahāmaudgalyāyano mahāmaudgalyāyano

śāripeputro mahāśāripeputraū subhūṭīr mahāsubhūṭīr gavāmpatiḥ kātyāyano mahākātyāyano upālīr bhadrīkaḥ kaphino\(3645\) nanda anandaḥ sunanda\(3646\) upanandaḥ sundaranando\(3648\) lokabhūto 'nantabhūto \(B14v\) varṇaka upavarnako\(3649\) nandika upanandiko 'niroddhaḥ pūrṇaḥ sampūrna

upapūrṇas \(S14\) tiṣyāḥ punarvasur aruṛuḥ • raudrako\(3651\) rauravah kuruḥ paṇicica upaṇiciccaḥ kālaḥ sukālo devalo rāhulo harita upaharito

dhyāyanandir\(3652\) dhyāyika udāyī\(3653\) • upodāyikāḥ\(3654\) śreyasako dravyo mallauputra upadravya upetaḥ khanḍas tiṣyō mahātiṣyāḥ samantatiṣya

āhvanaya yaśodo yaśoko dhaniko dhanārṇava\(3655\) upadhanikāḥ pilindavatsaḥ\(3656\) pippalaṅ kimpalaṅ upaphalo 'nantaphalaṅ saphalaṅ
kumāraḥ kumārakāśyapo mahodayaḥ mahāśvāso nandana kṣaṇakāśyapo
upakurukullāḥ śronakoṭikārṇaḥ śravaṇaḥ śronaḥ parāntako gāṅgeyako
गिरिकर्णिको vāṣṭīkaḥ kurukullaḥ upakurukullaḥ śravaṇaḥ śroṇaḥ parāntako
śrūṇakoṭīkarṇaḥ śravaṇaḥ śroṇaḥ parāntako gāṅgeyako girikarṇikaḥ koṭikarṇiko vārṣiko jetaḥ sujetaḥ śrīgupto lokāgato dharmadhātu
lokapāṭhīvamuktasajñais triyānasamavasaraṇakanīyasya yānavasamaprunāptāḥ samsārapalāyibhiḥ
trimokṣadhānadhāyīibhiḥ caturbhrdhānadhārāyīapatḥaṃ pakṣapāṇaḥ
susamāhitaiḥ sūpasamapraṅaṃ pratiśvarṇadhānuḥ
samavasaraṇasamatānioṣcārpaṇicābhiḥ sārdham tan mahāpaṃsaṃdālam
teṇa bhagavantam śākya muniṃ tri ratnasthānāvasthitadaśabhūmyāṃ
anantarāṃ te 'pi tatra śāniṣaṇṇā abhūvan // 1.63 //

etaiś cānyaiś ca anantadharmaḥ śrāvikā samavasaraṇa nirvāṇa dhātu
praviṣṭābhiḥ sattvasāramandalabhūtābhiḥ lokāgrādhipatiḥ
pūjyadeva manuṣya-kṣetra dvipa-dapada padabhūtābhiḥ lokāgrādhipatiḥ
// 1.64 //

yaśodharā yaśodā mahāprajāpati śrāvakā pādaṃśaṃdāṃ
śrāddhā sūpapālaḥ sūtjasālā mahāvānapratibhābhiḥ
sāriṃśo viniścāraḥ rajavatī rajavatī rajavatī rajavatī rajavatī
dhṛtā svāmikā vapiṣṭā nirvāṇa dhātu-samavasaraṇaṃ
anantaraṃ te 'pi tatra śāniṣaṇṇā abhūvan // 1.66 //
atha bhagavāṃ śākyamunis tamaṃ sarvāvantāṃ pariṣanmanḍalam
avalokya śuddhādhyāśayaḥ abhāvasvabhāvagaganasvabhāv-
tryadhva samatikramaṇaṃ sattvadhātum viditvā mañjuśriyaṃ kumara-
bhūtam āmantrayate sma // 1.67 //
samanvāhara tvam mañjuśriḥ sattvārthacaryaṃ prati
yathāsayābhinandanepitakarmaphalaśuddhāsamvanāgamamantra-
caryārthaṃ samāpanṇaṃ nāma dharmapadāṃ {B16r} karmapadāṃ
śāntipadāṃ mokṣapadāṃ kalpanirhāram nirvikalpasumatāprāpanṇaṃ
daśatathāgatabalasamantabalaṃ mārabalābhivanāṃ nāma bodhi-
sattvasamādhiṃ bhāvyasva // 1.68 //
atha mañjuśriḥ kumara bhūtah samantarabhāṣitaṃ bhagavatā
samāpadyate sma / samantararasamāpanṇasya mañjuśriyaḥ kumara-
bhūtasya yathēyaṃ trisāhasramahāsāhasro lokadhātur anekaloka-
dhūtastasahasraparamānuraṇajāṃ samāmaṃ trisāhasramahāsāhasṛmaṃ
lokadhātuṃ samprakampya mahātavabhāsenāvabhāsyā ca svakam
rddhi balāhānāṃ darśayate sma / svāni ca mantrādhanāṃ bhāṣate sma
// 1.69 //
naṃaṃ samantabuddhānāṃ abhāvasvabhāvasamudgatānāṃ / naṃaṃ
pratyekabuddhāraśārāvakāṇāṃ / namo bodhisattvānāṃ daśabhūmi-
pratiṣṭhitēvarāṇāṃ bodhisattvānāṃ mahāsattvānāṃ / tadyathā // 1.70 //
ori {V11} kha kha khāhi khāhi duṣṭasattvadamaṃ
asimusalaśarupāpāsaḥasta caturbhūja caturmukha śataraṃ gaccha gaccha
mahāvighnaghātaka vikṛtānana sarvabhūtabhayanikara aṭṭhāsanādine
vyāghrācīrmanivasana {S16} kuru kuru sarvakarmāṃ / chinda chinda
sarvanatrāṃ / bhinda bhinda paramudrāṃ / ākārṣaya ākārṣaya
sarvabhūtānāṃ / {B16v} nirmatha nirmatha sarvaduṣṭān / praveśaya
praveśaya maṇḍalamadhye / vaivasyavajjīvāntakara kuru kuru mama
kāryam / dhaḥ paca paca mā vilamba mā vilamba samayam anumāna
hūṁ hūṁ phāṭ phāṭ / sāhoṭaya sāhoṭaya sarvāśāpāripūraka he he
bhagavan kim ciriyasi mama sarvārthān sādhaya svāhā // 1.71 //
esa bhagavato mañjuśriyaṃ mahākrodhāraṇaṃ yamāntakā nāma
yamarājām api ghāṭayati / ānayati / kim punar anyasattvam /
samanantarabhāṣite mahākrodhāraṇe bhagavatāḥ samāpaṃ sarvasattvā
apasaṅkramante / ārtā bhītās trāṣṭā udvignamanasā bhinnahṛdayāḥ /
nāyacchāraṇāṃ nārayantānaṃ nārayantānaṃ varjāyitvā tu buddhāṃ
bhavantāṃ mañjuśriyaṃ ca kumarabhūtām // 1.72 //
atha ye kecid prthiviṣā v jaladharāḥ khecarāḥ sthāvarajāṃgāmaśca
jarāyujāṇḍasāṃsvedaṃ upapādānāvastvasāṃbhāyātas tē pī tāṭkṣaṇāt
tanmuḥtēnaḥnātāparyanteḥ lokadhātuṣu vyavasāni
ityūrdhnumadhistirāg dikṣu vidikṣu nilinās tāṭkṣaṇaṃ mahākrodhārājena
savyam apohya nītāḥ / ayaṃ ca krodharājā, avītarāgasya purato na
japtavyaḥ / yat kāraṇaṃ so 'pi mriyate śuṣyate vā / samayan adhiśṭhāya
{B17r} buddhpratimāygrataḥ sadhātuke caitye saddharmapustake vā
mañjuśriyo vā kumarabhūtasyagrato japtavyaḥ / anyakarmanimittaṃ vā
yatra vā tatā vā na paṭhitavyaḥ / kāraṇaṃ mahotpādamahotsanna
ātmopaghatya bhavatīti // 1.73 //

paramakārūnika hi buddhā bhagavanto bodhisattvāḥ ca mahāsattvāḥ
kevalam tu sarvajñānācaryānīhirārasamanupraveṣasarvasattvavāśāmāna-
dharmanetryāḥ3714 sampratiśṭhāpanaḥ aśeṣasattvadhātu-
nirvānābhisamprāpanaḥ aśāśiṣaśasanatīrantvamyaovan-
śānupacchedanamantracaryādīpanamahākarūṇāprabhāvaniṣyandena
cestā mañjulaṁbhibhavanamahāvighnāvāśanadaśṭaraśṭaraśṭaraśṭaraśṭarāṇa
atmabalaṁbhibhavananarāṇastobhanapātana-
nāśanaśāsanaḥ ucchoṣanotoṣanōnasamantraca-
ryāprakāśanaḥ ayurārgyaśvābhīvardoḥnakṣiprakāryānā sādhaya-
tohā Mahāyaināḥ mahākarunāḥ maheokesaḥ mahāmuditāsadyagatahaḥ3715 /
tannimūttahetum sarvatarkāvītarkāpākagatena cestā bhāṣate sma / / 1.74 //

atha te nāgā mahānāgā yakṣā mahāyakṣā rākṣasā mahārākṣasāḥ piśācā
dhūmā pūtanā mahāpūtaṇā kaṭapūṭanā mahakāṭapūṭanā mārutā
mahāmārutāḥ kūśmānāḥ mahākūśmānaḥ vyāda mahāvyāda vedaḥ mahā-
vedādham kamojaḥ {B17v} mahākamojaḥ bhaginyo mahābhaginojyā dākinyo
mahādākinyo śaśaḥ mahācākaśaḥ utsaraka mahotsaraḥ3716 dimphikā
dhāṃdimphikāḥ kimpakah mahākimpakah rogaḥ mahārogah3717 apasmāra
mahāprasārah3718 grahaḥ mahāgrahaḥ ākasamattarayaḥ mahākāsmatarrā rūpino
mahārūpinyo virūpino mahāvirūpino jhvranā mahākrananā śrīyā
mahāchāyāḥ preṣaḥ mahāpreṣakāḥ kiṅkara mahākiṅkara yoṣyino mahā-
yakṣinyo piśācyo mahāpiśācyo jvarā mahājvarās cāturthakā mahā-
cāturthakā nitya jvarāviṣamajvarāh sāṭatikā {V12} mahūhurtikā vātikāṁ
paścāt klesātikā sāṃnipātikā vidyā mahāvidyā siddhi mahāsiddhi
yogino mahāyoginoḥ ṣaṣayo mahāṛṣayaḥ kiṃnara mahākiṃnaraḥ mahoragā
mahāmahoragā gandharvā mahāgandharvā devā mahādeva manuṣyā
mahāmanuṣyā janapadayo mahājanapadayaḥ sāgarā mahāsāgarāḥ nadyo mahā-
navyō parvata mahāparvata nīdayo mahānīdayo yāh prthivīyā mahā-
prthivāḥ vṛksā mahāṃvṛksāḥ pākṣyino mahāṃpākṣyino {B18r} rājīnā maharājānā
śakrā mahendrā vāsavaḥ kratoṣa bhūtādhipati3719 īśano yamo brahmaḥ mahā-
brahmaḥ3720 vaivasvato dhanado dhīrṣṭro virūpākṣaḥ kuberaḥ
pūrṇabhadro manibhadraḥ3721 paṇciko jambhalah stambhalah3722 kūṣmalo
hārito3723 harikeśo3724 harir hariṃtiḥ pingalo3725 priyākarāḥ3726 arthaṅkarā
jālendro3727 lokendra upendro guhyako mahāguhyako ca laś capalo
jalaṃcaraḥ sātatagirī3728 hemagirī mahāgirī kūṭākṣas3729 triśīra3730 ceti
// 1.75 //
etaiś cānyaiś ca mahāyakṣasenāpatibhiḥ anekayakṣaskoṭiṇiyuta-śatasahasraparivāritaś tatraiva mahāparśanmanḍale śuddhāvāsabhavane bodhisattvādhaṁśhānena rddhibalādhānena ca sannipatitā abhūvan,

sanniśaṇṇāś ca dharmaśravaṇāya / ye 'pi te mahārāksasarājānaḥ,
anekarāksasaskoṭiṇiyutaśatasahasraparivārāḥ ānītā mahākrodharājena

tadyathā // 1.76 //

rāvaṇo draviṇo vidrāvaṇaḥ śaṅkukaṇṇaḥ kumbhaḥ kumbhakaṇṇaḥ samantakamo yamo vibhiśaṇo bhīṣaṇo [S18] ghorāḥ sughoro 'kṣayamatiḥ

samghaṭṭa indrajīl lokajīl yodhanaḥ suyodhanaḥ śūlas triśūlas triśīro

'nantāsiraś ceti // 1.77 //

sannipatitā abhūvan dharmaśravaṇāya / ye 'pi te mahāpiśācā
anekakoṭīniyutaśatasahasraparivārāḥ / tadyathā // 1.78 //

piṭur upapīluḥ supītur anantapiṭur manoratho 'manorathaḥ sutāpo

grasanaḥ [B18v] supāno3731 ghorō ghorūpī ceti // 1.79 //

sannipatitā abhūvaṃ dharmaśravaṇāya / ye 'pi te mahānāgarājānaḥ,
anekanāgakoṭīniyutaśatasahasraparivārā ānītāḥ krodharājena, bodhi-
sattvardhībalādhānena cā / tadyathā // 1.80 //

manda upanandaḥ kambala upakambalo vāsusir anantas taksakah padmo

mahāpadmaḥ śaṅkhāḥ śaṅkhapalāḥ karkoṭakāḥ kuliko 'kuliko māṇaḥ

talaśodaḥ kulīśikaś cāṃpeyo manināgo mānabhaṅguko upadukuro

lakuṭo mahālakuṭaḥ śvetaḥ śvetabhadro nīlo nilāmbudāḥ kṣīrodo 'palālaḥ

sāgara upasāgaraś ceti // 1.81 //

etaiś cānyaiś ca mahānāgarājanair anekaśatasahasramahānāgaraparivāritaś
tanmahāparśanmanḍalam sannipatitāḥ sanniṣaṇṇā abhūvan dharmaśravaṇāya / ye 'pi te • ṛṣayo mahāṛṣayaḥ / tadyathā // 1.82 //

ātreyo vasiṣṭho gautamо bhagīratho jahnur angrīsāo 'gastiḥ pulastir

vyāsāḥ kṛṣṇāḥ kṛṣṇagautaṃ 'gnir agnīrāso jāmadagnīr āstiko munir

munivaro 'mbaro3732 vaisāmpāyanaḥ parāśaraḥ paraśur yogesvaraḥ

pippalaḥ pippalādo vālmiko mārkaṇḍaś ceti // 1.83 //

etaiś cānyaiś ca mahārāṣṭvo anekamahārāṣṭrataśatasahasraparivārāś
tatparśanmanḍalam upajagmuḥ / bhagavantaṁ śākyamuniṃ vandītvā

sanniṣaṇṇā abhūvan mantracaryārthabodhisattvātipiṣṭakāṃ [B19r] śrotum

anumoditum ca / ye 'pi te mahorāgarājānaḥ, te 'pi tat parśanmanḍalam

sampraviṣṭa abhūvan sanniṣaṇṇāḥ / tadyathā // 1.84 //

bheraṇḍo bheruṇḍo bharadvājaḥ śaṅkuno mahā śaṅkuno pakṣirājaś3739 ceti // 1.85 // [V13]

ye 'pi te garuḍarājñās te 'pi tat parśanmanḍalam sannipatitā anekararuḍaśatasahasraparivārāḥ / tadyathā // 1.86 //

supaṃṣaḥ śvetaparnāḥ pannagaḥ pāṃṣaḥ sujātapaṅco [S19] 'jātapaṅco

manojavaḥ pannaganāśano3737 dheneyo vayinateyo3738 bharadvājaḥ śakuno

mahāśakunāḥ pakṣirāje3739 ceti // 1.87 //
te 'pi tat parśanmanḍalāṃ sannipateyuḥ / ye 'pi te kimnararājāḥ
anekākimnaraśatasahasraparivārāḥ te 'pi taṃ parśanmanḍalāṃ
sannipateyuḥ / tadyathā // 1.88 //
druma upadrumāḥ sudrumo 'nantadrumo lokadrumo ledrumo
ghanorasko mahorasko mahojo mahardhiko virutaḥ
susvaro manojñaś Cittronmadakara unmāda unnata upekṣakaḥ karuṇo
'ruṇaś ceti // 1.89 //
ete cānye ca mahā kimnararājānāḥ anekākimnaraśatasahasraparivārāḥ
sannipatītā abhūvan dharmasravāṇāya / evam // 1.90 //
brahmā sahāmapātī mahābrahmā abhāsvarāḥ prabhāsvarāḥ
śuddhābhāḥ puṇyābho 'ṛṇaḥ atapa anākiṣṭhāḥ sukanākiṣṭhā
dukkāsāniṣṭhāḥ ākiṣṭhāyā ānaikāsāniṣṭhāyā
sukāsāniṣṭhā udāhikāh udāhikā vijñānākāh vijñānākāḥ
parvatvāsinaḥ kūṭavāsinaḥ śikharavāsino 'lakavāsino
vimānavāsino 'ntarikṣacarā bhūmivāsino grhavāsino // 1.91 //
evaṃ dānavendrāḥ /
prahlādo balī rāhur vemacitriḥ sucitriḥ kṣema citrir deva citri
rāhur bāhu pramukhāḥ // 1.92 //
anekadānava koṭī śata sahasra parivārāḥ
cicitragatayo cicitrārthaḥ surayodhino 'srāḥ /
ete 'pi tat parśanmanḍalaṃ sannipateyuḥ buddhādhiṣṭhānena
tasmiṃ sūtraḥ / evam / 1.93 //
ādityaḥ somo 'ṅgāraḥ budho bhāspatiḥ 'ukraḥ 'sanaścaro rāhuḥ
kampaḥ ketur asaniḥ nirghātaḥ tāro dhaivo ghoro dhūmo dhūmo
vajra ṛkṣo vrṣṭiṣ appavṛṣṭiṣ naṣṭārko niraṣṭārko
hasanto yaṣṭīr rṣṭīr duṣṭīr lokantaḥ kṣayo vinipāta āpātas
tarko yogantāḥ śmaśānah piśito raudraḥ śveta 'bhijo 'bhijato
maitraḥ 'sankus triśāṅkur lubdho raudrakio dhruvo nāsano balavān
ghoro 'ruṇo vihasito mārṣṭīr skandaḥ sanad upasanat
kumāraḥ [B20r] krīḍano nartāpako nartakaḥ khajo virūpaś ceti // 1.94 //
ity ete mahā grahāḥ te 'pi tat [S20] parśanmanḍalām
anegrahāsatasahasraparivārātī buddhādhiṣṭhānena
tasmiṃ śuddhavāsabhavane sannipatītā abhūvan sannisāṇāḥ /
atha ye nakṣatraḥ khagānucāriṇaḥ anekāngkāsatasahasraparivārātī
tadyathā // 1.95 //
asvini bhārani mṛgaśīrā ārdrā punarvasu puṣya
āśleṣā maghā ubhe phalguni hastā citra svātīr viśākhā
anurādhā jyeṣṭhā mūlā ubhau 'āśadhaś śravāṇa
dhanisthā śatabhisā ubhau bhadrapadau revati devati
abhijā punarnavā jyoti //
• aṅgirasi\textsuperscript{3780} nakṣatrikā • ubhau\textsuperscript{3781} phalguh phalguvatī lokapravarā\textsuperscript{3782} pravarānīkā\textsuperscript{3783} śreyasī lokamātā • īrā • uḥa\textsuperscript{3784} vahā • arthavatī surārthā\textsuperscript{3785} ceti // 1.96 //

ity ete nakṣatrārājñāḥ tasmān śuddhāvāsabhavane anekanakṣatrasatasahasrasparivārītās tasmān mahāparṣanmāṇḍalasannipātē buddhādhiṣṭhānena sannipatitāḥ sannisāṇṇā abhūvan / {V14} śaṭṭṛmśad rāsāyah / tadyathā // 1.97 //

meṣo vṛṣabho\textsuperscript{3786} mūthunāḥ karkaṭakah simhah kanyā\textsuperscript{3787} tulo vṛścīko (B20v) dhanur makaraḥ kumbho mīno vānara upakumbho bhṛṅgārah\textsuperscript{3788} khaḍghāḥ kuṇjāro mahoṣo devo manusyaḥ sakuno gandharvo lokāḥ sarvajīta\textsuperscript{3789} ugratejo jyotsnaḥ chāyāḥ pṛthivī tamo raja uparajo duḥkhāḥ sukho\textsuperscript{3790} mokṣo bodhiḥ pratyekāḥ śrāvako narakvādāhyo mahoṣaḥ tiryak preta asuraḥ piśitaḥ piśāco yakṣo yakṣaghaḥ sarvabhūtikā\textsuperscript{3791} bhūtikā\textsuperscript{3792} nimmaga ārdhvasī tiryagō viśakī dhyānago\textsuperscript{3793} yogapratiṣṭhāh uttamo madhyamo ‘dhamaś ceti // 1.98 //

ity ete mahārāṣṭiyāḥ anekarāṣṭīsatasahasrasparivārītāḥ, yena śuddhāvāsabhāvāman, yena ca mahāparṣatsannipātamaṇḍalam, tenopajagmuḥ / upetya bhagavataḥ carṇayor nipatīḥ svakasvakeṣu ca sthāneṣu sannisāṇṇā abhūvan / ye ‘pi te mahāyāksīnyāḥ, anekayakṣinīṇāḥ satasaḥsatasaḥrasparivārītāḥ / tadyathā // 1.99 //

sulocanā subhrā sukeśā susvarā suvaṃti cīrākṣi pūrāṃśa guhyakā suguhyakā\textsuperscript{3794} mekalā sumekkalā padmocca • abhayā • abhayadā\textsuperscript{3795} jayā vijayā revatiḥ keśiḥ keśānta • anilā\textsuperscript{3796} manoharā manovatī kusumāvati\textsuperscript{3797} kusumapuravāśīṃ pingalā hārīti vīramati virā suvīrā sughorā ghoravatī\textsuperscript{3798} surasundari (B21r) surasā guhyottarī\textsuperscript{3799} vaṭavāsinī\textsuperscript{3800} • aśokā • andhārasundari\textsuperscript{3801} • alokasundari prabhāvatī • atīśayavatī rūpavatī surūpā (S21) • asitā saumyā kāṇa\textsuperscript{3802} menā nandinī • upanandinī lokottarā\textsuperscript{3803} ceti // 1.100 //

ity ete mahāyāksīnyo anekayakṣinīṇāḥ satasaḥsatasaḥrasparivārāḥ tanmahāparṣanmāṇḍalam dūrata eva bhagavatam śākyunim namasyantah sthītā abhūvan / ye ‘pi te mahāpiśācyo ‘nekapiśācinīṇāḥ satasaḥsatasaḥrasparivārītās te ‘pi tamaḥ bhagavatam śākyunim namasyantah sannipateyuh / tadyathā // 1.101 //

manḍitikā pāṃṣupīṣācī\textsuperscript{3804} raudrapīṣācī\textsuperscript{3805} • ulkāpiśācī jvāḷāpiśācī bhasmodgirā\textsuperscript{3806} piśācīni dūrdhara\textsuperscript{3807} bhṛmāri mohani tarjani\textsuperscript{3808} rohiniḥ govāhinikā\textsuperscript{3809} lokāntikā\textsuperscript{3810} bhasmāntikā pīḷuvasī bahulavatī bahulā dūrdantā • ela\textsuperscript{3811} cihniṅkiḥ dhūmāntikā\textsuperscript{3812} dhūma\textsuperscript{3813} sudhūma ceti // 1.102 //

ity etā mahāpiśācyo ‘nekapiśācinīṇāḥ satasaḥsatasaḥrasparivārītās te ‘pi tanmahāparṣatsannipātānmanḍalāṃ sampraṇīṣṭa abhūvan / ye ‘pi te mātārā mahāmātārāḥ lokam anucaranti satvaviheṭhīkāh balimāyopahārikās\textsuperscript{3814} ca /
tadyathā // 1.103 //
brahmāṇī māheśvarī vaiṣṇavī [B21v] kaumārī cāmuṇḍā vāraṁhī • ainādhī yāmyā • āgneyā vaivasvatī lokāntakā rāvarūṇī • aśāṇī vāyavyā paraprāṇaharā mukhamanḍitikā3815 šakūṇī mahāśakūṇī pūtanā kaṭapūtanā skandā3816 ceti // 1.104 //

itty etā mahāmātārā anekamātaraśatasahasraparivārās te pī taṁ mahāparśanmanḍalāṁ namo buddhāyeta vācam udiśayantyaḥ sthitā abhūvan // 1.105 //
evam anekasatvatvāsatasahasramanuṣyāmanuṣyasattvaśāsa vāyad avicimahānarakaṁ3817 yāvac ca bhāvāram atrāntare sarvaṁ gaganatām sphuṭam abhūt / sattvanikāye na ca kasyacit prāṇīno virodho 'bhūt / buddhādiśṭānena bodhisattvārddhyālāṅkārena ca sarva eva sattvā mūrthāvasthitam buddhām bhagavantaṁ maṇjuśriyaṁ ca3818 kumarabhuṭaṁ sampāsyante // 1.106 //


atha maṇjuśriḥ kumarabhuṭo bhagavatā śākyamuninā kṛtābhyanujño3819 gaganaśvabhāvavībhāvanāṁ vajrasanmāṅkhataṁ satvātmanāṁ saṁsāráparthaṁ samāpadyate / samanantarastambahāvayaṁ maṇjuśriyaḥ kumarabhuṭasya taṁ śuddhāvāsabhavānaṁ anekayojanaśatasahasrasvästraṁ vajramayaṁ adhitiśṭhate // / yatra te anekayakṣaraśasagandharvarutarśitaḥ satkṣepaṁ sarvasattvadhatuḥ3820 bodhisattvādhiśṭānena tasmin vimāne vajramaniratnaprakhyā sampratiśṭhitāḥ sannīṣṭhāṁ bhūvan anīryam avihethakah // 1.108 //

atha maṇjuśriḥ kumarabhūtas tan mahāparśannipātāṁ vidvī tamidvā yamāṇṭakāṁ krodharājam āmantrayate // / bho bho mahākrodharājā sarvabuddhabodhisattvāyaṁ3821 evaṁ3822 mahāparśatsannipātanam sarvasattvānām ca rakṣa rakṣa vaśam ānaya / / duṣṭānāma / saumyān bodhaya / aprasannāṁ prasādaya / / yāvad aham svamantracaryānuvarttanaṁ bodhisattvāpiṭakaṁ vaipulyamantracaryāmanḍalavādhiśṭānaṁ bhāṣīṣye tāvat etāṁ bahir gatvā rakṣaya // 1.109 // [B22v]
evam uktas tu mahākrodharājā • ānāṁ pratikṣya mahāvīktarūpī nirvayuḥ sarvasattvān rakṣaṇāya śāsanāya samantāṁ parśanmanḍalāṁ yamāṇṭakāṁ krodharājā anekakrodhasatasahasraparivārito samantāṁ taṁ caturdikṣu ity ārdhavamadhastiṣṭyag ghoṁ ca nādaṁ pramuṇcamānaḥ //
sthito 'bhūt / atha te sarvāḥ saumyāḥ sumanaskāḥ saṃvrūtāḥ ājñāṃ nollanghayanti / evaṃ ca śabdaṃ śṛṇvantī yo hy etāṃ samayam atikramet, śatadhāsya svpuṭo mūrdhnā arjakasyeṣa maṇjarīti / bodhisattvādhiṣṭhānaṃ ca tat // 1.110 //

atha maṇjuśrīḥ kumarabhūtaḥ svamantracaryārthadharmapadaṁ bhāṣate sma /

ekena dharmeṇa samanvāgatasya bodhisattvasya mahāsattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamaṇeṣa saṅgham / yaduta sarvadharmanāṃ nihṛtrapāncākārataḥ samanupaśyatā // 1.111 //

dvābhyaṃ dharmābhyyāṃ pratiṣṭhitasya bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamābhyyāṃ dvābhyaṃ / bodhicittāparyāgītā sarvasattvasamatā ca // 1.112 //

trayābhyaṃ dharmābhyyāṃ svamantracaryārthanirdesa pārīpūrim gacchanti / katamābhyyāṃ trayābhyaṃ / sarvasattvāparyāgītā bodhisattvaśīlasamāvarāraṅkāraṇatā yāvamantrāparyāgītā ca // 1.113 //

caturbhiḥ dharmāḥ samanvāgatasya {B23r} prathamacittotpādikāsya {S23} bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamaṇi caturbhiḥ / svarmantrāparyāgītā / paramantrānapacchedanatā / sarvasattvamaitryopasamāhranatā / mahākaruṇābhāvatītacetanatā ca / imaṃ caturbhiḥ dharmāḥ samanvāgatasya prathamacittotpādikāsya bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ // 1.114 //

paṇcadharmā bodhisattvasya piṭakasamavasaraṇatā mantracaryābhinnirhāram pārīpūrim gaccheyuḥ / katame paṇca / viviktadesevanatā / prāntāranāsevanatā / parasattvādveṣanatā / laukikamantrānirvikṣanatā / śīlaśrutacāritrasthāpanatā ca / ima paṇca dharmāḥ mantracaryārthasiddhiṃ pārīpūrim gaccheyuḥ // 1.115 //

ṣaḍdharmā mantracaryārthasiddhipārīpūrim gaccheyuḥ / katame śaṭ / tri-ratnaprasādānapacchedanatā / bodhisattvprasādānapacchedanatā / laukikalokottaramantrāparipūraṇatā / {V16} nihṛtrapāncadharmadātudarāśanatā / gambhīrapadārthamahāyānasūtrānta apratikṣepanatā / akhinnamanasatā / mantracaryāparyēṣṭīḥ / kuśalapakše aparīhāṣanatā / ime śaṭ dharmā vidyācāryamantrasiddhiṃ sapta dharmāḥ mantrasamavasaranatām gacchanti / katame sapta / gambhīranayāḥ prajñāprāmitābhāvanā / paṭhanadeśanasvādhyyāyanalikhanabodhisattvācaryādhiputkītā / kāladeśaniyamaṇopahomamaunatapa āvilambitatābhimanyatā / prajñādhārti adhivāsanatā / bodhisattvasambhāramahāyānagambhīradharmanayamasampraveśanatā / svatantramāntrārkaṇṭaṛakṣanasādhana-prakṛtyākauśalanatā / mahākaruṇā mahāmaitri mahopekṣa mahāmudita pāramitābhāvanatā / nihṛtrapāncasattvādhiṣṭhānubhāva-
dhātutathātāmasamavasaranaṇato dvyākārasarvajñānānaparigaveṣaṇataḥ / sarvasattvāparyāgāḥ / hīnānāspṛhanataḥ ca / ime sapta dharma
vidyāmantrasiddhiṃ pāripūritāṃ gacchanti  // 1.117 //

aṣṭadharmaṃ vidyāmantracaryārthaṃ samanavasaranaṇatāṃ gacchanti /
katame3830 aṣṭa3831 / drṣṭādrṣṭaphalaśraddhā /
kautukajñānāsanata avicikitsa3832 / bodhī-
sattvaprasādasaphala śraddha3833 vikurvaṇataḥ /
aviparītaṃ tantragrhaṇagurugauravaṇataḥ / buddhadoshatisattvamanaṇatāṃ
caryārthasiddhiṃ samavasaranaṇatāṃ gacchanti // 1.118 //

saṃkṣepato māṛṣā avirahitabhācittaya ratnathādhumuktasya
paramadhumāsāṃ api akhina3834 mānamānasāḥ satatābhīyuktaṃ
dṛṣṭādṛṣṭaphalaśraddhā /
maheśakhyapudgalag3835 samavadhānāvirahitakalyāṇamitraṃ maṇjuśrīkumara-
bhūtabodhīcaryavamadhānataḥ ca / ime aṣṭadharmaṃ
mantracaryārthasiddhiṃ samavasaranaṇatāṃ3836 gacchanti  // 1.119 //

saṃkṣepato tṛptaśalamahāsannāhasamnaddhāḥ sarvaviṃśaṃ prahartukāmahā
 mahāsākhyāyātmbhāvānataḥ
mahāsākhyapudgalag3835 samavadhānāvirahitakalyāṇamitraṃ maṇjuśrīkumara-
bhūtabodhīcaryavamadhānataḥ ca / ime aṣṭadharmaṃ
mantracaryārthasiddhiṃ samavasaranaṇatāṃ3836 gacchanti // 1.120 //

atha sā sarvavātā parṣat sabuddhahodhīcittasya ratnatriyādhumuktasya
paramadhumāsāṃ api akhina3834 mānamānasāḥ satatābhīyuktaṃ
dṛṣṭādṛṣṭaphalaśraddhā /
maheśakhyapudgalag3835 samavadhānāvirahitakalyāṇamitraṃ maṇjuśrīkumara-
bhūtabodhīcaryavamadhānataḥ ca / ime aṣṭadharmaṃ
mantracaryārthasiddhiṃ samavasaranaṇatāṃ3836 gacchanti  // 1.121 //

saṃkṣepato māṛṣā avirahitabhācittaya ratnathādhumuktasya
paramadhumāsāṃ api akhina3834 mānamānasāḥ satatābhīyuktaṃ
dṛṣṭādṛṣṭaphalaśraddhā /
maheśakhyapudgalag3835 samavadhānāvirahitakalyāṇamitraṃ maṇjuśrīkumara-
bhūtabodhīcaryavamadhānataḥ ca / ime aṣṭadharmaṃ
mantracaryārthasiddhiṃ samavasaranaṇatāṃ3836 gacchanti // 1.122 //
atha khalu mañjuśrīḥ kumarabhūtaḥ sarvāvantaṃ parśanmanḍalam
avalokya sarvasattvasamayānupraveśāvalokinīṃ nāma samādiṃ
samāpadyate sma / samanantarasaṃpānnasya ca mañjuśriyaḥ kumara-
bhūtasya nābhimanḍalapradeśād raśmir niścaranti sma / {B25r} anekaraśmi-
koṭinīyutaśatasahasraparivārīta samantāt sarvasattvadhātum avabhāsyā
punar eva taṃ śuddhvāsabhavanam avabhāsa sthitabhūt / / 2.1 //

dhāsa bhása tvam bho jinaputra3839 sarvasattvasamayānupraveśanam
nāma maṇḍalapatālavirasam3840 caryānirhāram
sarvasattvasādhāraṇabhūtaṃ3841 yatra sattvāḥ3842 samanupraviśya
tvadiyaṃ mantragranṭam sarvalaukikakalottaram ca mantrasiddhi
samanuprāpnuvanti // 2.2 //

evam utkas tu guhyakādhhipatinā yakṣendrena mañjuśrīḥ kumarabhūtaḥ
paramaguhyaṃmanḍalantartam bhāṣate sma / sarvavidyāsañcodanaṃ nāma
ṛddhivikurvaṇam nīdaśayati ca / daksināṃ ca pāṇim udyamya
aṅgulyāgreṇa parśanmanḍalam ākārayati3843 sma / tasmān aṅgulyagre
anekavidyādhararāja koṭinīyutaśatasahasraṇi niśceruḥ / niścaritvā
sarvāvantaṃ śuddhvāsabhavanam mahatāvabhdasenaśvabhāsyā {B25v}
sthitā abhūvan // 2.3 //

evam uktas tu guhyakādhhipatinā yakṣendrena mañjuśrīḥ kumarabhūtaḥ
paramaguhyaṃmanḍalatantram bhāṣate sma / sarvavidyāsañcodanaṃ nāma
ṛddhivikurvaṇam nīdaśayati ca / daksināṃ ca pāṇim udyamya
aṅgulyāgreṇa parśanmanḍalam ākārayati3843 sma / tasmān aṅgulyagre
anekavidyādhararāja koṭinīyutaśatasahasraṇi niśceruḥ / niścaritvā
sarvāvantaṃ śuddhvāsabhavanam mahatāvabhdasenaśvabhāsyā {B25v}
sthitā abhūvan // 2.3 //

atha mañjuśrīḥ kumarabhūto yamāntakasya krodharājasya hṛdayaṃ
sarvakarmikāṃ ekavirāṃ āvahānavarjanaṃsāntikapauṣṭikābhicārurantardhānākāśaṃgamanaṃpatālalapraṃśanaṃpadā-
prācārikākaraṇaśaṅvāsaśanavāsaśanaravagandhamālyavilepana-
pradīpaspavatamantrameṣu pradhānāḥ3845 saṃkṣepataḥ yathā yathā
prayujyate, tathā tathā sādhyamānaḥ / tryakṣaram nāma mahāvīryaṃ
sarvārthaśādhanāṃ mahākrodharājaṃ3847 / katamaṃ ca tat // 2.4 //

om āḥ hrūṃ3848 /

idaṃ tanmahākrodhasya hṛdayaṃ sarvakarmikāṃ sarvamanḍalēṣu
sarvanirṇācyasya ca nirdiṣṭam mahāsattvena mañjughoṣena
sarvāvabhāsahīṃ // 2.5 //

atha mañjuśrīḥ kumarabhūtaḥ daksināṃ pāṇim udārayaṃ krodhasya
mūrdhni sthāpayāṃ āsa / evam cāha /

namaste sarvabuddhānāṃ / samanvāharantu {S26} buddhā bhagavanto
ye kecid daśadigloka dhātuvyavasthitā anantāparyāntaś ca bodhisattvā
maharddhikāḥ samayam adhiṣṭhanta // 2.6 //
ap2.7 ity evam uktvā taṃ krodharājānaṃ [B26r] bhṛmāmayītvā kṣipati sma / samanantaraniṣipto mahākrodharājo sarvāvantaṃ lokadhātuṃ gatvā kṣaṇamātṛena ye duṣṭāsayāḥ sattvā mahardhhikāḥ tān nigṛhyānayati sma / taṃ mahāparṣanmandalam śuddhāvāsabhavanam praveṣayati sma / vyavasthāyāṃ ca sthāpayītvā samantajvālāmālākulo bhūtvā duṣṭāsattvēsu ca mūrdhīni tiṣṭhate sma3849 // 2.7 //
ap2.8 atha mañjuśrīḥ kumarabhūtaḥ punar api taṃ parṣanmandalam avalokya / śṛṃvantu bhavantaḥ sarvasattvāḥ yo hy enaṃ madiyam samayam atikramet tasyāyaṃ krodharājā nigrham āpādayiṣyati / yat kāraṇam anatikramanīyam buddhānāṃ bhagavatāṃ samayarahasyamantrārthavacanapathāḥ bodhisattvānāṃ ca mahardhhikānāṃ samāsanirdesataḥ kathayiṣyāmi / taṃ śṛṇuta sādhu ca susṭhu ca manasi kuruta / bhāṣiṣye 'ham // 2.8 //
ap2.9 namah samantabuddhānāṃ3850 / oṃ ra ra smara apratihataśasana kumārarūpapadhāriṇa3851 hūṃ hūṃ phaṭ phaṭ3852 svāhā // 2.9 //
ap2.10 ayaṃ sa mārṣā madiyamulamantrāḥ [B26v] āryamānjuśriyam nāma / mudrā pañcasikhā mahā3853 mudreti vikhyāta taṃ prayojayed asmin mulamantre3854 // 2.10 //
ap2.11 sarvakarmikāṃ bhavati hṛdayaṃ / [V18] vakṣye sarvakarmakaraṃ śivam3855 / oṃ vākye da namāḥ3856 // 2.11 //
ap2.12 mudrā cātra bhavati triśikheti vikhyāta sarvabhogābhivarddhanī // 2.12 //
ap2.13 upahṛdayaṃ cātra bhavati / vakṣye hūṃ // 2.13 //
ap2.14 mudrā cātra bhavati triśikheti vikhyāta sarvasattvākarṣaṇi // 2.14 //
ap2.15 ekākṣaraṃ paramahṛdayaṃ cātra bhavati / oṃ3857 // 2.15 //
ap2.16 mudrā bhavati cātra mayūrasaneti vikhyāta sarvasattvavaśaṅkari3858 sarvabuddhānāṃ hṛdayaṃ3859 // 2.16 //
ap2.17 aparam api mahāvīraṃ nāma aṣṭākṣaram3860 paramaśreyasān mahāpavitraṃ tribhavavartmo3861 pacchedanāṃ sarvadurgatinivāraṇam sarvasāntikaram sarvakarmakaraṃ kṣemāṃ3862 nirvānāprāpanāṃ buddham iva sammukhadarśanopaṣṭhitam / svayam eva3863 mañjuśrī ayām bodhīṣṭaḥ3884 sarvasattvānāṃ arthāya paramaguhyanamantrātipaṣṭhitāḥ3865 sarvāśāpāpūra karaṃ yatra smaritamātrena pañcāṇantaryāṇi pariśodhayati / kaḥ punarvādo jāpena3866 / [B27r] katamam ca tat // 2.17 //
ap2.18 oṃ aḥ dhīra3867 hūṃ khecaraḥ3868 // eṣa saḥ mārṣā svayam3869 evāham aṣṭākṣaram mahāvīraṃ paramaguhyaḥ hṛdayaṃ buddhatvam iva / prayupasthitam3870 sarvakāryaṣu {S27} saṃkṣepataḥ / mahāguṇavistaro na3871 sakyate sma
anekākālakalpakōṭinayutātasahasraṁ api guṇāparyantaniṣṭhāṁ
ektum iti / mudrā cātra bhavati mahāvīryeti vikhyātā sarvāśāpāripūrakī

3872 / 2.18 //
ap2.- 19

3873 āhvānanamantraś cātra bhavati /


/ phāṭ svāhā / 2.19 //
ap2.- 20
eṣa bhagavanmaṇjuśriyāḥ āhvānanamantrā sarvasattvānāṁ sarvāsmāri gandharvagaruḍakinnaramahoragapiśācarākṣasasarvabūtānāṁ ceti

// 2.20 //
ap2.- 21

saptābhimantritam candanodakaṁ kṛtvā caturṇiṁ ity ūrdhvaṁ adhas tiryak sarvataḥ kṣipet / sarvabuddhabhāsaṁśāvā maṇjuśriyaś ca svaṁ saparivāraḥ sarvalaukikakalokottarāś ca mantrāḥ sarva bhūtagaṇāḥ sarvasattvās ca [B27v] āgatā bhaveyūḥ // 2.21 //
ap2.- 22

namah sarvabuddhanām apratihataśāsanānāṁ / om dhu dhura dhura dhūpavāsini dhūpārśiṅhi dhūṃ tiṣṭhā samayam anusmara svāhā / dhūpamantrā // 2.22 //
ap2.- 23
candanaṁ karpūraṁ kunkumāṁ caikikṛtya dhūpaṁ dāpayet tatas tathāgatānām sarvabuddhānām sarvasattvānām / dhūpāpyāyitamāsaḥ ākṛṣṭaḥ bhavanti / bhavati cātra mudrā yasya padmamālāṁ ca / karpūracandanakunkumāṁ udakāṁ aloḍha jāṭikusumanavalīśākaśikāpumāṇāgagabakulapindīṭagairai eteṣāṁ anyatamena puṣpena yathartukena / sugandhapuṣpena mārṣikṛtya anena mantreṇa argho deyaḥ // 2.23 //
ap2.- 24

āgatānāṁ ca sarvabuddhabhāsātānāṁ sarvasattvānāṁ ca / tathāgatānāṁ sarvabuddhabhāsātānāṁ sarvasattvānāṁ / ca / dhūpāpyāyitamāsaḥ ākṛṣṭaḥ bhavanti / bhavati cātra mudrā yasya padmamālāṁ ca / dhūpāpyāyitamāsaḥ ākṛṣṭaḥ bhavanti / bhavati cātra mudrā yasya padmamālāṁ ca // 2.24 //
ap2.- 25

namah sarvabuddhanām apratihataśāsanānāṁ / om dhu dhura dhura dhūpavāsini dhūpārśiṅhi dhūṃ tiṣṭhā samayam anusmara svāhā / dhūpamantrā // 2.25 //
ap2.- 26

bhaṇḍaḥ sarvabuddhānām / apratihataśāsanānāṁ / om dhu dhura dhura dhūpavāsini dhūpārśiṅhi dhūṃ tiṣṭhā samayam anusmara svāhā / dhūpamantrā // 2.26 //
ap2.- 27

mudrā cātra pūrṇeti viṣhyātā sarvasattvānuvartini dhruvā / gamhamantraś [B28r] cātra bhavati // 2.26 //
ap2.- 28

namah sarvabuddhanām namah samantagandhāvāhasaśriyāya / tathāgatāya / tadyathā / gandhe gandhe gandhāḍhye gandhamanorame / pratīcchā pratīcchā pratīcchā pratīcchā pratīcchā / gandhe gandhe gandhāḍhye / namah sarvabuddhanām / apratihataśāsanānāṁ / om dhu dhura dhura dhūpavāsini dhūpārśiṅhi dhūṃ tiṣṭhā samayam anusmara svāhā / dhūpamantrā // 2.27 //
ap2.- 29

bhavati [S28] cātra mudrā pallavā nāma sarvāśāpāripūrākā / puṣpamantraś cātra bhavati // 2.28 //
Namaḥ sarvabuddhānām apratihataśaśasanānām

Namaḥ saṃkusumitārajasya tathāgatasya / tadyathā / kusume kusume kusumādhye kusumaperuvāsini kusumāvati svāhā //

tenaiva dhūpamantrenā pūrvoktenaiva dhūpena dhūpayet // 2.29 // {V19}

sarvabuddhān namaṃkṛtya acintyādbhuterūpiṇām /
balimantraṃ pravakṣyāmi samyak sambuddhabhāsītam // 2.30 //

Namaḥ sarvabuddhabodhisattvānām apratihataśaśasanānām / tadyathā / he he bhagavan mahāsattva buddhāvalokita mā vilamba / idaṃ bālīṃ grhṇāpaya grhṇā hūṃ hūṃ sarvaviśva ra ra ta ta phaṭ svāhā // 2.31 //

Nivedyaṃ cānena dāpayed bālīṃ ca sarvabhaftikām / bhavati cātra

Mudrā śaktiḥ sarvaduṣṭanīvāriṇī // 2.32 //

Namaḥ sarvabuddhānām apratihataśaśasanānām / sarvatamo'ndhakāravidhvamsināṃ / namaḥ samanta-
jyotigandhāvāsāśriyāya tathāgatāya / tadyathā / he he bhagavan jyotirāṃśatatasahasrapratimanditaśarīra [B28v] vikurva vikurva / mahā-
bodhisattvasamantajāvaloddhyotitamūrti khurda khurda / avalokaya
avalokaya sarvasattvānāṃ svāhā // 2.33 //

Pradīpamantrā / pradīpaṃ cānena dāpayet / mudrā vikāsini nāma

Sarvasattvāvalokini // 2.34 //

Namaḥ samantabuddhānām apratihataśaśasanānām / tadyathā / jvala jvala

Jvālaya jvālaya / hum / vibodhaka harikṛṣṇapingala svāhā // 2.35 //

Agnikārikā mantrā / bhavati cātra mudrā sampūṣā nāma lokaviśrutā sarvasattvaprabhodyotanī / bhāṣitā munivariḥ pūrvaṃ bodhisattvasya dhimataḥ // 2.36 //

Athā khalu maṇjuśrīḥ kumarabhūtaḥ vajrapāṇīṃ bodhisattvam āmantrayate / maṇi guhyakādhipate mantrapadāni sarahasyāni paramaguhayaṃi // 2.37 //

Tvadiyaṃ kulavikhyātam / ya eva sarvamantrānāṃ sādhyamānānāṃ vicakṣanaḥi / 2.38 //

Mūrdhaṭaka iti vikhyāta vajrābjakulayor api /

Tasya nirnāśanārthāya vidyeyam sampravakṣyate // 2.39 // {S29}

Namaḥ sarvabuddhahodhisattvānāṃ apratihataśasāsanānāṃ / oṃ kara kara /
kuru kuru mama kāryam / bhaṇja bhaṇja sarvaviśnān / dhaṃ dhaṃ sarvajrāvayakān / mūrdhaṭaka jīvitaṃ kara mahāvakṣarūpiṇe paca paca sarvaduṣṭān / [B29r] mahāganapatī jīvitaṃ kara bandha bandha sarvagrāhān / śaṃmuṭa śaṇbhujapāṭhaśaṭcaraṇa / rudraṃ anāya / viṣṇum ānaya / brahmādyān devān ānaya / mā vilamba mā vilamba / rakṣa
rakṣa\textsuperscript{3908} / maṇḍalamadhye praveśaya / samayam anusmara / hūṁ hūṁ\textsuperscript{3909} phaṭ phaṭ\textsuperscript{3910} svāhā // 2.40 //

ap2-41 eṣa saḥ paramaguhyakādhipate paramaguhyo\textsuperscript{3911} maṇjuśrīḥ  
śaṅmukho nāma mahākrodharājā sarvavighnāvāsakaḥ / anena paṭhitamātreṇa dasabhūmipraṭiśṭhāpitabodhisattvā vidravante kim puṇar duṣṭa-vighnāḥ / anena paṭhitamātreṇa mahārakṣā kṛtā bhavati / mudrā cātra bhavati maḥāśūlā\textsuperscript{3912} • iti vikhyātā sarvavighnāvīśikā / asyaiva krodhārājasya hṛdayam // 2.41 //

ap2-42 oṁ hrīṁḥ jñīḥ\textsuperscript{3913} vikṛtānana hūṁ / sarvasatṛūn nāsaya stambhayā phaṭ phaṭ\textsuperscript{3914} svāhā //

anena mantreṇa sarvasatṛūn mahāśūlaroṇa cāturthakena vā  
grḥṇāpayati / satatajāpena vā yāvad roceto maṭrataṁ vā na pratipadyate /  
atha karuṇācittaṁ labhate / jāpante muktir na syāt / mriyata iti\textsuperscript{3915} ratnatrayāpakarināṁ kartavyam nānyeśāṁ\textsuperscript{3916} saumyacittānāṁ // 2.42 //

ap2-43  
muḍrām maḥāśūlām\textsuperscript{3917} prayaoyet / upaḥṛdayaṁ cātra bhavati /  
oṁ hrīṁḥ\textsuperscript{3918} kālarūpa hūṁ khāṁ svāhā // 2.43 //

ap2-44  
mudrā maḥāśūlaiva\textsuperscript{3919} prayaonīyā / \{B29v\} sarvadūṣṭān \{V20\} yām  
īcchati tam kārayati / paramahṛdayaṁ sarvabuddhādiṣṭhitam ekāksaraṁ  
nāma // 2.44 //

ap2-45  
hūṁ //

eṣa sarvakarmakaraḥ / muḍrā maḥāśūlaiva\textsuperscript{3920} prayaonīyā /  
sarvānarthanīvāraṇam / sarvabhūtavaśāṅkaraḥ / saṃkṣepata eṣa  
krodhārājāḥ\textsuperscript{3921} sarvakarmēṣu prayaotvāyāḥ / maṇḍalamadhye jāpaḥ  
siddhikāle ca viśiṣyate // 2.45 //

ap2-46  
visarjanamantrā bhavanti /  
naṁḥ sarvabuddhānāṃ apratihataśāsanānāṁ / tadyathā / jaya\textsuperscript{3922} jaya  
sujaya maḥākārūṇika viśvarūpīne\textsuperscript{3923} gaccha gaccha\textsuperscript{3924} svabhavanām\textsuperscript{3925} sarvabuddhāṁś ci sarjaraya saparivārān svabhavanām cānupraveśaya /  
samayam anusmara / sarvārthāḥ ca me siddhyantu mantrapadāḥ /  
moranathāṁ ca me paripūraya\textsuperscript{3926} svāhā // 2.46 //

ap2-47  
ayaṁ visarjanamantraḥ sarvakarmēṣu prayaotvāyāḥ / muḍrā  
bhadrapīṭheti vikhyātā / āṣanaṁ cānena dāpayet / manasā saptajaptena  
visarjanam // 2.47 //

ap2-48  
sarvebhyau laukikalokottarebhyau maṇḍalebhyaś caiva  
mantrasiddhiḥ / samayajāpakāla\textsuperscript{3927} niyameṣu ca prayaotvāyā\textsuperscript{3928} / itī /  
// 2.48 // \{S30\}

ap2-49  
atha khalu maṇjuśrīḥ kumarabhūtah puṇar api tam sudbhāvāsabhaveṇam  
avalokya tam ca\textsuperscript{3929} maḥāparṣanmanḍalaṁ svakāṁ ca  
vidyāgaṇamāntreṇaparṇatālaviṣarām śaḥśātī // 2.49 //

ap2-50  
namaḥ sarvabuddhānāṁ apratihataśāsanānāṁ\textsuperscript{3930} \{B30r\} / oṁ riṭī\textsuperscript{3931}  
svāhā //
mañjuśriyasyeyam anucarī keśinī nāma vidyā sarvakarmikā / mahā-mudrāyā pañcaśikhayā yojyā sarvaviṣakarmasu / 2.50 /

upakeśinī nāma vidyeyām sarvakarmikā / mudrāyā vikāsinyā ca yojayet sarvagrahakarmesu / 2.51 /

vidyeyaṃ nalinī nāma sarvakarmakarā śubhā / mudrāyā bhadrapīṭhayā saṃyuktā yaksinīm ānayed dhruvam / 2.52 /

nāmaḥ samantabuddhānām acintyādbhutarūpinām / mudrāyā śaktinā yuktaś sarvākārīnīghātinī / 2.53 /

mudrāyā triśikhenaiva yojayet chreyasātmakaḥ / bahuḥ rūpa dharā devī kṣiprabhogaprasādhikā / 2.55 /

nāmaḥ samantabuddhānām acintyādbhutarūpinām / oṁ bhūri svāhā / 2.56 /

vidyā tārāvatī nāma praśastā sarvaloka vaśaṃkarī / yojitā vaktramudreṇa sarvasaukhyapradāyikā / 2.58 /

nāmaḥ samantabuddhānām acintyādbhutarūpinām / /
tadyathā / om viśve viśvasambhave\textsuperscript{3955} viśvarūpiṇi kaha kaha āviśāviśa\textsuperscript{3956} / samayam anusmara / ru ru tiṣṭha svāhā // 2.59 //

ap2.-60 eśā vidyā mahāvīryā darśitā\textsuperscript{3957} lokanāyaḥ / damśtramudrāsamatetāstra\textsuperscript{3958} sarvasattvāveśini\textsuperscript{3959} subhā / varadā sarvabhūtānāṃ viśveti samprakīrtita\textsuperscript{3960} // 2.60 //

ap2.-61 namaḥ samantabuddhānāṃ acintyādbhutarūpiṇāṃ / tadyathā / om śvete śrīvapuḥ\textsuperscript{3961} svāhā // 2.61 //

ap2.-62 mayūrāsanena mudreṇa vinyastā sarvakarmikā / mahāśveteti vihyātā • acintyādbhutarūpiṇi\textsuperscript{3962} / saubhāgyakaranam loke naranārivaśaṃkarī // 2.62 //

ap2.-63 namaḥ samantabuddhānāṃ acintyādbhutarūpiṇāṃ / tadyathā / om khi khi khi rini\textsuperscript{3963} bhanguri sarvasatrum stambhaya jambhaya mohaya vaśam ānaya svāhā // 2.63 //

ap2.-64 eśā vidyā mahāvidyā yoginīti prakathyate / yojitā vaktramudreṇa\textsuperscript{3964} duṣṭasattvaprasadini\textsuperscript{3965} // 2.64 //

ap2.-65 namaḥ samantabuddhānāṃ apratihatagati\textsuperscript{3966} pracārināṃ / tadyathā / {B31r} om śrīḥ // 2.65 //

ap2.-66 eśā vidyā mahālakṣmi lokanāthais tu deśitā / mudrā sampuṭaya yuktā mahārājayapradāyikā // 2.66 //

ap2.-67 namaḥ samantabuddhānāṃ sarvasattvādbhayaradāyināṃ / tadyathā\textsuperscript{3967} / om ajite kumārarūpiṇi • ehi • āgaccha / mama kāryam kuru svāhā // 2.67 // {S32}

ap2.-68 ajiteti vihyātā kumāri amṛtodbhavā / mudrāyā pūrṇayā yuktā sarvasatrunivāraṇā // 2.68 //

ap2.-69 namaḥ samantabuddhānāṃ acintyādbhutarūpiṇāṃ / {V22} / tadyathā / om jaye svāhā / vijaye svāhā / ajite svāhā / aparājite svāhā // 2.69 //

ap2.-70 caturbhaginya iti vihyātā bodhisattvānucārikā / paryaṇanti mahīṃ krṣnāṃ sattvānugrahārikāḥ // 2.70 //

ap2.-71 bhrātās tumburu\textsuperscript{3968} vihyātā etāsām anucārakaḥ / nauyānasamārūḍhā ambuve tu\textsuperscript{3969} nivāsinaḥ / muṣṭimudreṇa vinyastā sarvāśāpāripūrikā // 2.71 //
namāḥ samantabuddhānāṃ lokāgrādhipatīnāṁ

//

tadyathā / oṁ kumāra mahākumāra kṛiḍa kṛiḍa / ṣaṃmukha bodhisattvānūjñāta mayūrāsana śaktyu dyatapāṇi raktāṅga raktagandhānulepanapiṭha kha kha kha kha ̣hā hūm / nṛtya nṛtya / raktāpūrṇāṣṭamūrtī samayam anusmara / bhrama bhrama bhrama bhrama bhramaya bhramaya / lahu lahu mā vilamba / sarvakāryāni me kuru kuru / vicitra rūpacārta tiṣṭhā tiṣṭhā hūm / sarvabuddhānūjñāta svāhā // 2.72 //

bhāṣito bodhisattvena mañjughoṣeṇa tāyinā / śaḍvikārā mahī kṛtsna pracālā samantataḥ // 2.73 //

hitārtham sarvasattvānāṃ duṣṭasattvanivāraṇam / maheśvarasya suto ghoro vaineyārtham ihāgataḥ // 2.74 //

skandam aṅgārakaṃ caiva graha caihniḥ sucihnitaḥ / mañjubhāni tato bhāše karunāviṣṭena cetasā // 2.75 //

mahātmā bodhisattvo ̣yām bālānāṃ hitakāriṇā / sattvacarīyā yato yukto viceruḥ sarvato jagat // 2.76 //

mudrāsaktiyaṣṭyā tu saṃyukto sa mahātmanah / āvartayati brahmādyāṃ kiṃ punar mānuṣaṃ phalam // 2.77 // {S33}

kaumārabhittam akhilaṃ kalyam ashya samāsataḥ / kārttikeyaka mañjuśrīr mantro ̣yāṃ samudāhṛtaḥ // 2.78 //

sattvānugraḥakhāmyarthaṃ bodhisattva ihāgataḥ / tryakṣaram nāma ḫrdayaṃ mantrasyasya udāhṛtam // 2.79 //

sarvasattvahitārthāya bhogākaraṇatatparaḥ / mudrāyā saktiyaṣṭyā tu vinyastaḥ sarvakarmikāḥ // 2.80 //

oṁ hūm jah /

eṣa mantraḥ samāsena kuryān mānuṣakaṃ phalam // 2.81 //

namāḥ samantabuddhānāṃ samantoddyoti mūrtīnām //

oṁ vikṛtagraha hūm phaṭ svāhā // 2.82 //

upahṛdayaṃ cāsya saṃyukto mudrāsaktinā tathā / āvartayati bhūtāni sagrahāṃ nātarāṃ tathā // 2.83 // {V23}

sarvamudritamudreṣu vinyastā saphalā bhavet / vitrāsayati bhūtānāṃ duṣṭāvīṣṭavimocanī // 2.84 //
eṣa mañjuśriyaḥ kumarabhūtasya kārttikeyamañjuśrīr nāma kumāro
tucchār sarvakarmikaḥ jāpa mātreṇaiva sarvakarmāṇi karo
taravātāni trāsayaati aksarasyat vaśam ānayati śoṣayati ghātayati
yathepsitam vā vidyādharasya tat sarvam sampādayati // 2.85 //

namaḥ samantabuddhānāṃ apratihataśasanānām tadyathā oṁ
brahma subrahma brahmavarcase śāntim kuru svāhā // 2.86 //

eṣa mantro mahābrahmā bodhisattvena bhāṣitaḥ śāntim praśajmur bhūtāni tatksanād eva śītalā // 2.87 //

mudrā pañcaśikhā yukta kṣipram svastyayanaṃ bhavet ābhicārakeṣu sarveṣu aharvavedapāthyate // 2.88 //

eṣa saṃkṣepata ukto kalpam asya samāsataḥ // 2.88 //

namaḥ samantabuddhānāṃ apratihataśasanānām tadyathā oṁ
garuḍavāhana cakrapāṇi caturbhuja huṁ huṁ samayam
anusmara bodhi sattva ājñāpayati svāhā // 2.89 //

ājñapto mañjughoṣeṇa kṣipram arthakaraḥ śivaḥ vidrāpayati bhūtāni viṣṇurūpeṇa dehinām // 2.90 //

mudrā triśikhe yuktaḥ kṣipram arthakaraḥ sthirāḥ ya ete vaiṣṇave tantre kathitāḥ kalpavistarāḥ // {B32v}
upāyavaineyasattvānāṃ mañjughoṣeṇa bhāṣitaḥ // 2.91 //

namaḥ samantabuddhānāṃ apratihataśasanānām tadyathā oṁ mahāmaheśvara bhūtādhipati vrṣa dhvaja
pralambajatamakutadhārīne sitabhasmadhūsaritamūrti huṁ phat phat bodhisattva ājñāpayati svāhā // 2.92 //

eṣa mantro mayā proktah sattvānāṃ hitakāmyayā śūlamudrāsamāyuktaḥ sarvabhūtavināsakaḥ // 2.93 //

yanmayā kathitaṃ pūrvaṃ kalpam asya purātananām śaivam iti vakṣyante sattvā bhūtalavāsināḥ
gividhā guñavistarāḥ śaivatantre mayoditaḥ // 2.94 //

namaḥ samantabuddhānāṃ apratihataśasanānām tadyathā oṁ śakuna mahāśakuna padmavitapakṣa sarvapannānāsaka
kha kha khāhi khāhi sarvam anusmara huṁ tiṣṭha bodhisattva ājñāpayati svāh // 2.95 // {V24}
eṣa mantro mahāvīryaḥ vainateyeti viśrutaḥ /
durdāntadamako śreṣṭhaḥ bhogināṃ viṣanāśanam
mahāmudrāyā samāyuktaḥ hanty anarthā sudāruṇāṃ
vickitsayati na samdeho viṣā sthāvarajgamāṃ
sattvān upāyavaineyāṃ bodhisattvasamājñayā
ticevher garudarūpeṇa pākṣirāt sa mahādyutih
yāvanto gāruḍe tantre kathitāḥ kalpavistarāḥ
garutmā bodhisattvas tu vainateyārtham ihāgataḥ
yāvanto laukikā mantrāḥ te 'smin kalpa udāhṛtāḥ
ye tu tāthāgata' mantrāḥ kuliśābja kulayor api
tyu tu tāthāgata' mantrāḥ kuliśābja kulayor api
yathā hi dhātrī bahudhā bālam lālayati yatnataḥ
daśabalaiḥ kathitaṃ pūrvam eva tu /
yathā hi dhātrī bahudhā bālam lālayati yatnataḥ
daśabalaiḥ kathitaṃ pūrvam eva tu /
jesa saśeṣasattvanirhāra caryāmanasaḥ sarvasattvāḥ
sakalam mantrandrārtham kumāro 'pyāha mahādyutih
jina varaiś ca ye gitā daśabalātmajaiḥ
mañjusvareṇa te gitā acintyādbhutarūpināṃ
dhātrī bahudhā bālam lālayati yatnataḥ
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jesa saśeṣasattvanirhāra caryāmanasaḥ sarvasattvāḥ
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jina varaiś ca ye gitā daśabalātmajaiḥ
mañjusvareṇa te gitā acintyādbhutarūpināṃ
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dhātrī bahudhā bālam lālayati yatnataḥ
dhātrī bahudhā bālam lālayati yatnataḥ
jesa saśeṣasattvanirhāra caryāmanasaḥ sarvasattvāḥ
sakalam mantrandrārtham kumāro 'pyāha mahādyutih
jina varaiś ca ye gitā daśabalātmajaiḥ
mañjusvareṇa te gitā acintyādbhutarūpināṃ
kumarabhūtasyādhisṭhānenaṁcytaṁ
buddhabodhisattvācaryā
niṣyanditaṁ samāhārīvaṁ manasādhaṁ praviṣṭatāṁ ātmānanāṁ saṁjñante / na śakyate tat prthagjanaṁ sattvāṁ manasāpy ālambayitum kaḥ punarvādo likhitum lekhayitum / / 2.108 // {V25}
ap2.-
atha mañjuśrīḥ kumarabhūtaḥ, tān mahāparśanmanḍalasamayam
anupraviṣṭān sattvān āmantrayate sma / śṛṇvantu mārṣaḥ /
anatikramaṇīyam etat tathāgatānāṁ {S36} bodhisattvānāṁ ca samayaḥ
taḥ punarvādo 'nyeṣāṁ sattvānāṁ āryānāryānām / 2.109 //
ap2.-
atha mañjuśrīḥ kumarabhūto vajrapāṇiṁ guhyakādhipitam
āmantrayate sma / nirādiṣṭam bho jinaupratīkṛtaṁ mānuṣyakaṁ {B34r}
samayāṁ mānasodhavam / mānuṣyakaṁ tu vaksye parinirvṛtānāṁ ca
tathāgatānāṁ yatra sattvāḥ samanupraviṣṭa sāvamantrā
tau kālaṃ / mānuṣyakaṁ tu vakṣye parinirvṛtānāṁ ca / / 2.110 //
ap2.-
atha khalu vajrapāṇir guhyakā dhipatiḥ mañjuśriyaṁ kumarabhūtaṁ
āmantrayate sma / bhāṣa bhāṣa tvam bho jinauputra yasyedānāṁ kālāṁ
manṣante / 2.111 //
ap2.-
parinirvṛte lokanāthe śākyasimhe anuttare /
 buddhatva iva sattvānāṁ tvadiyaṁ maṇḍalam bhuvi / 2.112 //
ap2.-
dṛṣṭimātre hi loke 'smin mantrā siddhiṁ prajagmire /
aṅnānavidhiṁ tu samayo 'nadhikṛtena vā / 2.113 //
ap2.-
mantrā siddhiṁ na gaccheyur brahmasyāpi mahātmanāḥ /
anabhīyuktā tantre 'smin adṛṣṭasamayodite / 2.114 //
ap2.-
mantrā siddhiṁ na gacchanti yatmenāpy anekadā /
 samayaprayogahināṁ śakrasyāpi prayatnataḥ / 2.115 //
ap2.-
mantrasiddhiṁ na gacchanti kiṁ punar auto bhuvī mānuṣe /
 samayaśāstratattvajña caryākarmasu sādhane /
paṭhitamātra hi sidhyante māntra ayā ca laukikāḥ / 2.116 //
ap2.-
maṇḍalaṁ mañjughoṣasya praviṣṭaḥ sarvakarmakṛt /
mantrasiddhir dhruvaṁ tasya kumārasyeva śāsane / 2.117 //
ap2.-
atha khalu vajrapāṇir guhyakādhipatis tam mahāsattvam adhyeṣate
sma / samākṣepato bho bho mahābodhisattva sattvānāṁ arthāya
maṇḍalavidhānam bhāṣasveti / 2.118 //
ap2.-
evam {B34v} utkha tu guhyakādhipatinā mañjuśrīḥ kumarabhūtaḥ
sarvasattvānāṁ arthāya maṇḍalavidhānam bhāṣate sma / 2.119 //
ādau tāvat pratihārakapakṣe caśrīvaiśākhe ca māse sitapakṣe praśastadivase śuddhagrahānirīkṣite subhanākṣatrasaṃyuktē śuklapratipadi pūrṇamāśyāṃ vā anyasmin vā kāle prāvṛṣmāśasivarjite pūrvāhne bhūmim adhiṣṭhātavayam // 2.120 //

mahānagaram āsrtya yatra vā svayaṃ tiṣṭhen (S37) maṇḍalācāryaś ca samudṛgāminīṃ vā nadim asrītyaḥ samudrā taṭasamāpiṃ vā mahānagarasya pūrvottare digbhāge nātīdure nātyāsanne maṇḍalācāryena tattvanā t vā saptaḥm pakṣamātraṃ vā ekante v utaṁ kṛtvā prativastavayam // 2.121 //

yas tasmin sthāne sucaukṣaṃ prthivipraḍeṣaṃ samantac caturasraṃ shoḍaśahastam dvādaśahastam vā apagatapāsānakaṭhalla bhasmaṅgāratuṣakapālaṣṭhivarjitaṃ sucaukṣaṃ suparikarmitaṃ prthivipraḍeṣaṃ niḥprāṇakeno dakaṇa pañcagavyasamāṃśīrina candanakarpūrakunkumodakena vā yamāntakena krodharājenāśṭa-sahasrābhimantritena [V26] pañcāśikhamahāmudrāsaṃyuktena taṁ prthivipraḍeṣaṁ abhyuṣyac caturdikṣu ity ārdhaṃḥadhistirayag {B35r} vidikṣu ca sarvataḥ kṣipet // 2.122 //

tato taṁ prthivipraḍeṣaṁ samantac caturasraṃ shoḍaśahastam dvādaśahastam vā aṣṭahastam vā / tatra shoḍaśahastam jyeṣṭham madhyam dvādaśahastam kanyasam aṣṭahastam / etat trividham proktam maṇḍalam sarvadarśibhiḥ / rājyākhya tato jyeṣṭham madhyamaṃ sambhogavardhanaṃ kanyasam samayamātraṃ tu sarvakarmakaraṃ śivam // 2.123 //

tato nyatamaṃ manasepsitaṃ maṇḍalāṃ alikhet / tatra taṁ prthivipraḍeṣaṁ dvihastamātraṃ khanet / tatra pāśāṅgarāhasmāsthikeśadayo vividhā vā prāṇakājātayo yadi dṛṣyante • anyaṃ prthivipraḍeṣaḥ khanet / nirupahatyam nirupadravaṃ bhavet / na cet parvataḥgranadipulina samudroṣaṅgamahānādipulinasikātāicayam mahātā prayatnena sa pratyaṅveṣitaṃ sucaukṣaṃ niḥprāṇakaṃ kṛtvā likhet / 2.124 //

taṁ prthivipraḍeṣaḥ bhūyo niḥprāṇakeno dakaṇa pañcagavyasamāṃśīrena nadikulamṛttikayā medhyāyā valmīkamṛttikayā vā yatra prāṇaka na santi tamāya mṛttikayā pūrayitāvaya / pūrayitvā ca svākoṭitam maṇḍalam samataṃ samataṃ trividham maṇḍalam yatheṣitaṃ kārayet / caturdikṣu catvāraḥ khadirakālaṃ nikhāte krodharājenaiva {B35v} saptaḥbhimantrim kraṭvā / pañcaraṇgīkena sūṣreṇa saptaḥbhimantritena krodhāḥdayena kraṭvā samantat tan maṇḍalam caturasrākāreṇa veṣṭayat // 2.125 //
evaṃ madhyame sthāne evam abhyantare caturasrākāraṃ kārayet / madhyasthānasthitena maṇḍalācāryeṇa vidyā • aṣṭasahasrāṃ mūlamantrā vuccārayitavyā / mahāmudrām paṇcaśikāh mahā dvā mūlamantreṇa sahāya rakṣā • ātmarakṣā ca kāryā / japataś ca bair niṣkramet / tan maṇḍalā pradakṣiṇikṛtya prāṅmukhaḥ kuśaṃvindakopaviṣṭaḥ sarvabuddhahṛdayāntroṣitaḥ / 2.126 //

tatra maṇḍalācāryeṇa kṛtapurasārṣaṇena svaṃtantramanaṣṭuṣaṇena • upāyasya sthānāh prameṣṭinaḥ ekaśūrabuddhānāṃ / 2.127 //

bhagavatī prajñāpāramitā diśi vācayet / ārya-candraśivaśubhādīhīṃ pravatā / 2.128 //

maṇḍalaṃ darśanād eva kim punar mantrasādhanaye / sattvānāṃ alpa-punyanāṃ nivrūte sākyāpunyagave / kuta evam vidhā hāḥ bhogā vidhi ēṣā tu kathyate // 2.129 //

śālitaṇḍulacūrṇais tu śūkṣmaiḥ pañcaśikāvālaḥ स्तुतिः // 2.130 //

śālitaṇḍulacūrṇais tu śūkṣmaiḥ pañcaśikāvālaḥ / 2.131 //
pūrvasthāpitakaṃ cūrṇaṃ maṇḍalācāryena svayaṃ grhya mahāmudrāṃ pañcaśikham bahirdakṣiṇapūrvāyām diśi vīhindṛṣṭena karmanā • agnikundaṃ kārayet / dvihastapramāṇaṃ hastamātānuṣṭhitam samantāt padmapuṣkarākāra / 2.134 //

bahiḥ padmapuṣkarākāra pañcaśikhām baddhvā mūlamantraṃ japatā / maṇḍalācāryeṇa svayaṃ gṛhya mahā mudrāṃ / 2.135

tato maṇḍalācāryena baddhoṣṇīṣakṛtaparikarātmanā tato maṇḍalācāryeṇa buddhabodhisattvān / 2.136

tato manḍalācāryena baddhōṣṇiṣakṛtaparikarātmanā citrakaram ca / 2.137

śvetasarṣapāṇām aṣṭaśatā bhimantritaṃ kṛtvā samāhārakrodhaḥ bhagavatāṃ / 2.138

tato nusādhakena tatraiva kuśaviṇḍakopaviṣṭena yamāntaka krodha-rājānaṃ jāpanaṃ kurvāṇena / 2.139

{B37v}
teṣām api dakṣiṇato bhagavān āryāvalokiteśvaram sarvālaṅkārāvibhūṣitāḥ saratkānḍagaurah padmāsanopaviśto vāmamahastena padmaṁ āvhitā dakṣiṇahastena varadaḥ / tasyāpi1464 dakṣiṇato bhagavatī pāṇḍaravāsini1447 padmahastā dakṣiṇena hastena bhagavantaṁ [B38r] śākyamunīṃ vandamānā padmāsanopaniśaṇṇā jaṭāmaṇaṭadhārini śvetaṭṭa1448 vastranivastā paṭṭamsukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448

dakṣiṇato bhagavatī pāṇḍaravāsinī padmahastā dakṣiṇena hastena bhagavantam sūtraḥ svetapaṭṭa vastranivastā paṭṭāṃśukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448

dakṣiṇato bhagavatī pāṇḍaravāsinī padmahastā dakṣiṇena hastena bhagavantam sūtraḥ svetapaṭṭa vastranivastā paṭṭāṃśukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448
dakṣiṇato bhagavatī pāṇḍaravāsinī padmahastā dakṣiṇena hastena bhagavantam sūtraḥ svetapaṭṭa vastranivastā paṭṭāṃśukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448

dakṣiṇato bhagavatī pāṇḍaravāsinī padmahastā dakṣiṇena hastena bhagavantam sūtraḥ svetapaṭṭa vastranivastā paṭṭāṃśukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448

dakṣiṇato bhagavatī pāṇḍaravāsinī padmahastā dakṣiṇena hastena bhagavantam sūtraḥ svetapaṭṭa vastranivastā paṭṭāṃśukottarāsaṅgini1449 kṛṣṇabhasmatrimunḍi kṛtā1450 / evama tāra bhrūkṣṭi1451 svakasyaṅkāṇḍagaurah padmāsanopaviśto vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi1448

pradhānavidyārājā1461 vidyārājñī • abjakule1462 rūpakamudrāsu1463 ca yathāsmarata āgamaṁ ca yathāsthāne ca caśeṣā1464 lekhyāḥ / ante1465 ca sthāne caturārākāraṁ sthānaṁ sthāpayet1466 padmapūrvasmatrāśta1467 / yena smaritā vidyā devata te 'smin sthāne tiṣṭhantv iti / 2.141 //
evama daksine pārśve bhagavate śākyamunere dvau pratyekabuddhau gandhamādane upāristas1468 ceti / evama prāṅmukham [B38v] manḍalām sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
teṣām api vāmataḥ āryavajrapāṇiḥ1471 kuvalayaḥyāmabhāḥ prasannamūrttī sarvālaṅkārāvibhūṣitāḥ / daksine cāmaravyagrahastaḥ vāmena krodhamādana upāristas1468 ceti / evama prāṅmukham [B38v] manḍalam sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
teṣām api vāmataḥ āryavajrapāṇiḥ1471 kuvalayaḥyāmabhāḥ prasannamūrttī sarvālaṅkārāvibhūṣitāḥ / daksine cāmaravyagrahastaḥ vāmena krodhamādana upāristas1468 ceti / evama prāṅmukham [B38v] manḍalam sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
teṣām api vāmataḥ āryavajrapāṇiḥ1471 kuvalayaḥyāmabhāḥ prasannamūrttī sarvālaṅkārāvibhūṣitāḥ / daksine cāmaravyagrahastaḥ vāmena krodhamādana upāristas1468 ceti / evama prāṅmukham [B38v] manḍalam sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
teṣām api vāmataḥ āryavajrapāṇiḥ1471 kuvalayaḥyāmabhāḥ prasannamūrttī sarvālaṅkārāvibhūṣitāḥ / daksine cāmaravyagrahastaḥ vāmena krodhamādana upāristas1468 ceti / evama prāṅmukham [B38v] manḍalam sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
teṣām api vāmataḥ āryavajrapāṇiḥ1471 kuvalayaḥyāmabhāḥ prasannamūrttī sarvālaṅkārāvibhūṣitāḥ / daksine cāmaravyagrahastaḥ vāmena krodhamādana upāristas1468 ceti / evama prāṅmukham [B38v] manḍalam sarvataḥ praveśadvāram kāryam / bhagavatāḥ śākyamunere vāmapārśve1469 aparau dvau pratyekabuddhau candanaḥ1470 siddhaḥ ceti ālekhyau / teṣām adhastād dvau mahāśravakau mahākāśyapo mahākātyāyanaś cālekhyau / 2.143 //
tathāgatapratimadṛṣṭiyātāni\textsuperscript{4184} / tadyathā cakravartyuṣṇīṣa\textsuperscript{4185} bhyudgatoṣṇīṣaḥ sitātapatro [B39r] jayoṣṇīṣaḥ kamaloṣṇīṣo vijayoṣṇīṣas\textsuperscript{4186} tejorāṣi\textsuperscript{4187} • unnatoṣṇīṣa iti / / 2.145 //

ete • aṣṭa\textsuperscript{4188} • uṣṇīṣarājānaḥ pratyekabuddhānāṁ vāmata ālekhyā\textsuperscript{4189} / dvāre ca bodhisattvau kāryau\textsuperscript{4190} / praveṣatadaksiṇato lokātkarṇtagāmī nāma jaṭāmakutadhārī saumyamūrtīḥ / daksiṇahastena • aṣkasūtraṁ grhirūpa vāmahastena kamanḍalum dvārabhimgukha īṣadbhrukiṭavadanāḥ / vāmataḥ praveṣe mahābodhisattvo ‘jitaṇjayo nāma • ālekhyāḥ / prasannamūrtīḥ jaṭāmakutadhārī daṇḍakamanḍaluvāmāraśvāsakto [V29] daksiṇahastena • aṣkasūtraṁ grhirūpa varadapradānā\textsuperscript{4191} kara īṣadbhrukiṭavadano dvārabhimgukha ālekhyāḥ // 2.146 //

siṃhāsanaṣyeṣadhistān dharmacakraṁ samantajvālamālākulāḥ / tasyāpy adhastān ratnavimānaḥ / tatra sthō bhagavān mahābodhisattva mañjuśrīḥ kumarabhūtaḥ kumārārupīṁ kūṃkumagaurākāraḥ prasannamūrtiś cārurūpi śatprahāsītavadanāḥ / vāmahaste nilotpālasasakto daksiṇahastena śrīpalāvāsaktavardanāḥ // 2.147 //
sarvābālaṁkāra\textsuperscript{4192} bhūṣitaḥ pañcacārakopasobhito muktāvalīyajñopavītaḥ paṭṭāmśukottarīyaḥ paṭṭavastranivatstāh samantaprabhāḥ\textsuperscript{4193} samantajvālamālākulāḥ / [B39v] padmāsanopaniṣaṇṇo yamāntakakrodharājatadṛṣṭir mandalapraveṣadvārabhimgukhaś cārudarśano sarvata ālekhyāḥ\textsuperscript{4194} / 2.148 // [S42]
tasya daksīṇe pārśve padmāṣyeṣadhistād yamāntakaḥ krodharāja ālekhyāḥ / mahāvikṛtarūpī samantajvālamālākulāḥ / ājñāṁ pratiśchamāno mahābodhisattvaṁ sarvata ālekhyāḥ / vāmapārśve padmāṣyeṣadhistāc chuddhāvasākhyikā devaputraṁ pānca ālekhyāḥ / tadyathā sunirmalaḥ suṣuddhaṁ suṣuddhaṁ / tadyathā sukṣmaṁ suṣuddhaṁ / 2.149 //
bahiḥ samantāc caturasrākāraṃ catustoraṇākāraṃ caturdiśaṃ vicitrapañcaraṅgojjvalaṃ suprabha\textsuperscript{4200} guṇarekhāvaṇnaddham abhyantarānandalaṁ kāryam / pūrṇvāyāṁ diśi bhagavataḥ śākyamunier uparistād rekhābhūte amitābhas tathāgatavigrahaḥ svalpamātraḥ kāryaḥ\textsuperscript{4201} / samantajvālamālākulō varadapradānashah\textsuperscript{4202} paryāṅkopaniṣaṇṇāḥ // 2.150 //
tasya daksīṇe pārśve padmāṣyeṣadhistād yamāntakaḥ krodharāja ālekhyāḥ / vāmapārśve padmāṣyeṣadhistāc chuddhāvasākhyikā devaputraṁ pānca ālekhyāḥ / tadyathā sunirmalaḥ suṣuddhaṁ / 2.151 //
tasya daksīṇaṁ upṣnīṣacakraṁvaradāni [B40r] lekhāḥ / vāmataś tejośrīmudrā lekhā\textsuperscript{4203} / tathāgatalocanāyā • uparistāt prajñāpāramitāśrūtiprakāraḥ śrīphalāvasaktavardanāḥ // 2.152 // tasya daksīṇaṁ upṣnīṣacakraṁvaradāni [B40r] lekhāḥ / vāmataś tejośrīmudrā lekhā\textsuperscript{4203} / tathāgatalocanāyā • uparistāt prajñāpāramitāśrūtiprakāraḥ śrīphalāvasaktavardanāḥ // 2.152 //
tasya daksīṇaṁ upṣnīṣacakraṁvaradāni [B40r] lekhāḥ / vāmataś tejośrīmudrā lekhā\textsuperscript{4203} / tathāgatalocanāyā • uparistāt prajñāpāramitāśrūtiprakāraḥ śrīphalāvasaktavardanāḥ // 2.152 //
tasyāpi dakṣiṇataḥ pātrāvaramudre kārye / evam anupūrvvataḥ praveśasthāne padnamudrā kārya / bhagavataḥ samkusumitarājasya tathāgataṣya vāmata / uṣṇiṣatejorāśimudrā lekhyā samantajvālamālakulāḥ / tasyāpi vāmato ratnaketuṣ tathāgataḥ kāryo ratnarpavatopanisaṇṇo dharmaṃ desayamāno nilaviaḍūryamarakatpadmarāgavicitrajvālābhivinirgataḥ samantāt samantaprabha ālekhyā // 2.152 //


samanṭamāṇḍalākāram ālekhyam / dvārataḥ paścān mukhapravesaṭaḥ [V30] prāṃmukhaḥ ca kāryaḥ / sarvēṣv api bahirmāṇḍalaṃ bhavati pañcavarṇaraṅgojjvalaṃ vicitracāruḍaṇañam catuṣkonaṇivhaktam catustorāṇākāraṃ caturdiṣṭaṃ dvihamastātraṃ / bhyantaraṇāṇḍalato bahir ālekhyam // 2.154 //

pūrvāyāṃ diśi mahābrāhmaṃ caturmukhaḥ śuklavastraṇivastaḥ śvetavastottarasaṅginaḥ śvetayājnopavātīḥ kanakavāno jatāmākuṭadhārī danḍakāmaṇḍalur vāmāvasaktapāṇīḥ / tasya dakṣiṇata abhasvaro devaputraṃ kāryaḥ / kanakavāno dhyanāntaragataḥ mürtiḥ paṭṭa / vastraṇivasthaḥ paṭṭamśukottarīyaḥ / suprasannadana jatāmākuṭadhārī śvetayājnopavātīḥ paryāṅkopanisaṇṇaḥ dakṣiṇahastena varadaḥ // 2.155 //

tasya dakṣiṇata akiṇṣṭho devaputraḥ kāryaḥ sarvādāndrābhusitaḥ prasannamūrtir dhyanānagatatasah paṭṭavastraṇivasananivastaḥ paṭṭamśukottarīyaḥ / paryāṅkopaviṣṭaḥ dakṣiṇahastena varadhaḥ śvetayājnopavātīḥ evam anupūrvvataḥ santusitaḥ sunirmitaḥ paranirmitaḥ suyāna / śakraprabhṛtyayō devaputra ālekhyā / śakrasyādhaṭtac cāturmahārajakāyikāḥ sadāmattā mālādhārīṇaḥ karoṭapāṇaṃ vīṇādvinītyaḥ lekhyāḥ / bhaumāḥ ca devaputraḥ yathānupūrvvato yathājvālaṃ / yathāvasthānāḥ / ālekhyā // 2.156 //

evaṃ dakṣiṇāyāṃ diśi avṛha / atapa / sūdra / sudarśana / pūryaṣprasaṇa / prabhṛtyayō devaputra ālekhyā yathāveṣaṭhānāḥ / evam paścimāyāṃ diśi evaṃ / cottarayāṃ diśi / teṣām adhastā dvipaṇktiṣṛtā ālekhyāḥ // 2.157 //

dviṭyāmaṇḍalad bahis trīṭyamaṇḍalanaḥ bhavati / caturdiṣṭaṃ catvāro mahārājaṇaḥ anupūrvata ālekhyāḥ / uttarāyāṃ diśi praveṣato / dhanado / nīla / vāmato ratnaketuṣ / kārya / samantajvālavahyataḥ / bhagavato manjuśriyasyādhistān mahāmudrā pañcaśikhā nāma / utpalamudrā ca / ālekhyā / samantajvālaina / etau / anyonyāsaktam // 2.158 //
śadbhagnakīrīṭo yakṣarūpī / tasya daksinātāb maniḥbhadraḥ / purṇabhadrau yakṣasenāpati śekhyau // 2.158 // {S44}

evam anupürvataḥ hārītī mahāyakṣiṇī • śekhyā / prīyāṅkaraḥ kumāra utsaṅgopaviṣṭo manḍalāṃ nirikṣamāṇa śekhyāḥ / pañcikāḥ pīngalāḥ vibhīṣaṇaś ca śekhyāḥ / teśām ca samūpe yaksāṇāṃ mudrā śekhyāḥ // 2.159 //

evam anupūravato varūṇaḥ pāśahastāḥ paścimāyam [B41v] diśi śekhyāḥ / nāgau nandopanandau takṣakavāsukiprabhṛtaya 'ṣṭau mahānāgaraśāna śekhyāḥ // 2.160 //

evam dvipaṅktyāśritā anupūravato yakṣarākṣasagandharva kiṃnaramahoragaṛṣayaḥ siddhapretapiśāca-garudādkinnaranusyaṃyaḥdyāḥ oṣadhyāḥ ca maniratnaviśeṣāḥ parvatāḥ sarito dviṃpāś ca • anupūravataḥ sarve pradhānākhyā mukhyatamāś cābhilekhyāḥ / / 2.161 //

daksināyāṃ diśi yama śekhyāḥ sapanvāro mātārāḥ saptā / pūrvasaṅkṣeṇāyāṃ diśi • agniḥ samantaśvālāmālākulo daṇḍakamandālu • aṃsāṅtravyagrapānir jaṭāmakutadhārī śvetavstranivastāḥ pāṭtāṃśukottarāngikāḥ śvetayāṅgopavātāḥ kanakavāṃ bhasmatripūṇḍrīrtaḥ / / {V31} evam nānābharaṇaḥ Prahaṇaṇevasaṃśātmānvarṇata ca ca dvipaṅktyāśritā śekhyāḥ // 2.162 //

sarvataḥ praviśato bahirmanḍale umāpatir vrṣavāhanas trisūlpapāṃ umā ca devī kansavarṇā sarvalaṅkārābhūṣitā / karttryāṣaḥ ca mayūrāsanaḥ śaktyudyatahastāḥ kumārrūpī śāṃmekāḥ raktābhāsamūrtiḥ pītavstranivastāḥ pītavstrottarāsango vāmahaṃta [B42r] gbaṇṭām / grhiṅtvā raktapatakāṃ ca / anupūravato bhṛṅgirītir atyantakrśākāro mahā-ganapatiś ca ca nandikesvaramahākālau mātārāḥ saptā yathābharaṇaḥ Prahaṇaṇevasaṃśātmānabhilekhyāḥ // 2.163 //

aṣṭau vasavah saptarṣaya viṣṇuḥ cakrapāṇiḥ caturbhujo gadaśaṅkhāsihasto garudāsanaḥ sarvalaṅkārābhūṣita ca / aṣṭau grahaḥ saptavīmiṃśaṅkṣaṭrā ye praracanti bhuvī manḍale • upagrahāḥ căstā devā lekhyāḥ / anupūravataḥ paṅcadaśa tīthayaḥ sitakṣṇā dvādaśa rāṣayaḥ śaḍ ṛtavo dvādaśa māṣāḥ samvatsaraḥ ca / caturbhagināḥ nāvābhīrūḍhāḥ bhrātpaṃcamāḥ salilavāsinā ceti / samkṣepato mudrāsu vyavasthāyā hi devatā / anupūravataḥ ca dvipaṅktyāśritāś ca kāryāḥ // 2.164 //

samkṣepato mandaḷatra ye 'pi tri manḍalāśrayo bhilekhyāḥ / caturasraś ca trmanḍalāsheṣ vī apyavasthā saīśā bhavati / 2.165 //

samkṣepato buddho bhagavān [S45] sarvasattvānāṃ agro 'vasyam ahilekhyāḥ / [B42v] abjakule śryāvalokiteśvāro daksinatā 'vasyam ahilekhyāḥ / vamaṭo vajrakule śryāvajrapānir avasyam ahilekhyāḥ /
bodhisattvānām agra ārya samanta bhadro 'vaśyam abhilekhyaḥ / mañjuśrīḥ
madhyamaṇḍale 'pi brahmā sahāmpatiḥ pūrvāyām diśy avaśyam
abhilekhyāḥ / evam abhāsvaro daksināyām diśy akiṣṭho rūpīnaś ca
deva manḍalākāra • avyaktā naivasamjñānasamjñayatanā devāḥ /
uttarāyām diśi śakro devarājā suyāmaḥ / sanātītāḥ sunirmitaḥ
parīmitaḥ parītābhā / prabhātayo devaputra avaśyam ekaikaḥ devarājō
bhilekhyāḥ / saīśa / mūḍrasu vyavasthāpyāḥ // 2.166 //
evam tṛtyamaṇḍale 'pi uttarāyām diśi • tīrto bhūtādhipe
sahomayāvaśyam abhilekhyāḥ / dvitīya dvarāsamipe kārttikeyamaṇjuśrīr
mayūrasaṅgaḥ śaktipāṇiḥ raktāvabhāsamūrtiḥ pitaśvarni vijayattarāsāngino
daksināhaste ghaṇṭārakta / patākāvatasaktaḥ kumarārupī maṇḍalam
nirūksamānaḥ / pūrvāyām diśi vairanyāḥ \{B43\r\} pākrīrūpī / pīr mārko
vaśyam abhilekhyāḥ / saīśa / mudrāsu vyavasthāpyāḥ // 2.167 //
daksināpūrvatā catukumāraḥ / kumārahṛtāśhita
nauyānasamsthita mahodadheḥ paribhramantyāḥ / agniś ca devarāj /
avaśyam abhilekhyāḥ / evam daksināyām / diśi lāṅkāpūrī vibhiṣanaś ca
rākṣasādhipatiḥ / tatrasthitaḥ picumarda / vrkṣaśrito
jambhalaladendranāmā yakṣaruṇī bodhisattvo 'vaśyam abhilekhyāḥ /
evaṃ anupūrvvato yamo rājā pretamahārddhiko 'vaśyam abhilekhyāḥ /
evaṃ piśācarājā vikarālo nāmāvaśyam abhilekhyāḥ / saīśa / mudrāsu
vyavasthāpyāḥ // 2.168 //
evam daksināpāścimāyaṃ / diśi nandopanandau nāgamukhyau •
avaśyam abhilekhyāvau grahamukhyāś cādityāḥ / paścimāyaṃ diśi
capatilamunīś ca nirgrantha rūpī / anupūrvato yamā rājā
pretamahārddhiko 'vaśyam abhilekhyāḥ /
evaṃ piśācarājā vikarālo nāmāvaśyam abhilekhyāḥ / saīśa / mudrāsu
vyavasthāpyāḥ // 2.169 //
uttarāpāścimāsu ca diśāsu \{B43v\} yakṣarāḍ dhanado \{S46\}
gandharvarāt
paṇcāsikhaḥ kīṃnararājā drumāḥ / ete 'vaśyam abhilekhyāḥ /
saīśa / mudrāsu ca • anupūrvvato yathāsthānāṃ samsthīta abhilekhyāḥ iti /
// 2.170 //
caturthamaṇḍalaṃ bahiḥ paṇcarekhācitaṃ / mudrāmālahiḥ
copāsobhitam caturasramaṃ caturstanaṃ kumārahārjavibhūṣitam /
yathānupūrvasthitas tadyathā mudṛā bhavanti // 2.172 //
dvārapradesaṃ / nilotpalam abhilekhyam / daksinaṃ vamataḥ padmaṃ
vajramaṃ parāsukhaḍa / tṛśūlasāpavastikakalasāmānaśaṅkha-
kundala / dhvajapatakaspāśaṅgatākṣṭātāraka /
dhanumāraṃcudgaraḥ / etai vividhākāraprahaṇamuḍraḥ saṃstāc
caturasramaṃkulaṃ kuryāḥ / ityato bahiś catūrdaśaṃ catvāro mahāsamudrāḥ sthāpanīyāḥ // 2.173 //
uttarāyāṃ diśi caturasrākāraṃ maṇḍalakaṃ kṛtvā ubhayavajraṃ
drisūcyākāraṃ samantajvālam / pūrvāyāṃ diśi padmaṃ samantajvālam
trikōṇākāraṃ maṇḍalakaṃ kṛtvā sthāpayet / {B44r} daksināyāṃ diśi
dhanvākāraṃ maṇḍalakaṃ kṛtvā padmaṃ samantajvālam sthāpayet /
paścimāyāṃ diśi samantaprabhākāraṃ maṇḍalakaṃ kṛtvā nilotpalaṃ
sanālapattropetam samantajvālam // 2.174 //

vidikṣu ca catvāro mudrā bhavanti / uttarapāścimāyāṃ diśi pāśaṃ
dartulākāraṃ maṇḍalaṃ kṛtvā samanta jvālam sthāpayet /
pāścimāyāṃ diśi samantajvālam daksinapāścimāyāṃ diśi
dirghākāraṃ maṇḍalakaṃ kṛtvā daṇḍaṃ samantajvālam /
daksinapāścimāyāṃ diśi paraśaṃ samantajvālam trikoṇākāraṃ
maṇḍalakaṃ kṛtvā / pūrvottarāyāṃ diśi khaḍgāṃ samantajvālam sthāpayet
// 2.175 //

ālikhya sarvata ity ārthvam adhas tiryak trīṇi mudrā dvārasamīpe
bahir maṇḍalasyālekhyāś cūmair eva / tadyathā vastram vyajanam
upānahau ca samantajvālinas tv ete • abhilekhyā iti // 2.176 //
etan maṇḍalavidhānaṃ kathaṃ tv iha samāsataḥ /
sattvānāṃ hitakāmyārtham maṇjughoṣena dhīmatā // 2.177 //
tato maṇḍalācāryeṇa śīṣyāḥ pūrvam evaṃugṛhitavyā • avikalendriyāḥ
sarvāngasobhanā 2864b287 sarvāngasobhanā 2864b287
drāhmanakṣatriyaviṣūdrāḥ utpāditabodhicittā
mahāyānaśrūya ity adhas śrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahāsattvāḥ śṛddhāḥ kalyāṇadharmīṇo mahārijābhīkāṃśino lpadbhogajugupsanā
mahābhogābhirucitavanto {S47} bhadrā vinitāḥ sīlāvanto
bhikṣubhikṣunyupāsakopāsikāṃ niyamasthā
upadhapavāsasaṃvarasthā mahābodhisattvādvesino mahāpakṣa kulīnāḥ
prakṛtyaiva dharmacārīnaḥ // 2.178 //

ahorātroṣitāḥ śucivastraprāvṛtāḥ sugandhakeśās triḥsnāyino
maunināṣ ca / tadaho karpurakunāśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
satyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahābhagavāṃsaṃyasūtraṃ prajñāprāstho eva / tadah karpurakunāṃ
kumārakrīḍan paraśaṃ / bhagavān kumāravabhavitaṃ mahābodhisattvā
tatad aṣṭāṃśaṃ prabhṛti ya veda ekaṃ nāyam /
te satyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
bhagavān kumārakrīḍan paraśaṃ /
\(tato maṇḍācāryeṇa śīṣyāḥ pūrvam evaṃugṛhitavyā • avikalendriyāḥ
sarvāngasobhanā 2864b287 sarvāngasobhanā 2864b287
drāhmanakṣatriyaviṣūdrāḥ utpāditabodhicittā
mahāyānaśrūya ity adhas śrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahāsattvāḥ śṛddhāḥ kalyāṇadharmīṇo mahārijābhīkāṃśino lpadbhogajugupsanā
mahābhogābhirucitavanto {S47} bhadrā vinitāḥ sīlāvanto
bhikṣubhikṣunyupāsakopāsikāṃ niyamasthā
upadhapavāsasaṃvarasthā mahābodhisattvādvesino mahāpakṣa kulīnāḥ
prakṛtyaiva dharmacārīnaḥ // 2.178 //

ahorātroṣitāḥ śucivastraprāvṛtāḥ sugandhakeśās triḥsnāyino
maunināṣ ca / tadaho karpurakunāśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
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mahābhagavāṃsaṃyasūtraṃ prajñāprāstho eva / tadah karpurakunāṃ
kumārakrīḍan paraśaṃ / bhagavān kumāravabhavitaṃ mahābodhisattvā
tatad aṣṭāṃśaṃ prabhṛti ya veda ekaṃ nāyam /
te satyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
bhagavān kumārakrīḍan paraśaṃ /
\(tato maṇḍācāryeṇa śīṣyāḥ pūrvam evaṃugṛhitavyā • avikalendriyāḥ
sarvāngasobhanā 2864b287 sarvāngasobhanā 2864b287
drāhmanakṣatriyaviṣūdrāḥ utpāditabodhicittā
mahāyānaśrūya ity adhas śrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahāsattvāḥ śṛddhāḥ kalyāṇadharmīṇo mahārijābhīkāṃśino lpadbhogajugupsanā
mahābhogābhirucitavanto {S47} bhadrā vinitāḥ sīlāvanto
bhikṣubhikṣunyupāsakopāsikāṃ niyamasthā
upadhapavāsasaṃvarasthā mahābodhisattvādvesino mahāpakṣa kulīnāḥ
prakṛtyaiva dharmacārīnaḥ // 2.178 //

ahorātroṣitāḥ śucivastraprāvṛtāḥ sugandhakeśās triḥsnāyino
maunināṣ ca / tadaho karpurakunāśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
satyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahābhagavāṃsaṃyasūtraṃ prajñāprāstho eva / tadah karpurakunāṃ
kumārakrīḍan paraśaṃ / bhagavān kumāravabhavitaṃ mahābodhisattvā
tatad aṣṭāṃśaṃ prabhṛti ya veda ekaṃ nāyam /
te satyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
bhagavān kumārakrīḍan paraśaṃ /
\(tato maṇḍācāryeṇa śīṣyāḥ pūrvam evaṃugṛhitavyā • avikalendriyāḥ
sarvāngasobhanā 2864b287 sarvāngasobhanā 2864b287
drāhmanakṣatriyaviṣūdrāḥ utpāditabodhicittā
mahāyānaśrūya ity adhas śrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūyaśrūya
mahāsattvāḥ śṛddhāḥ kalyāṇadharmīṇo mahārijābhīkāṃśino lpadbhogajugupsanā
mahābhogābhirucitavanto {S47} bhadrā vinitāḥ sīlāvanto
bhikṣubhikṣunyupāsakopāsikāṃ niyamasthā
upadhapavāsasaṃvarasthā mahābodhisattvādvesino mahāpakṣa kulīnāḥ
prakṛtyaiva dharmacārīnaḥ // 2.178 //
mahā mudrāpañcaśikhamudriten odakena śnātvā upasprśya ca śucī4294 vastraprāvṛtena śucinā agnikuṇḍam gatvā // 2.181 //

ap2-182
kuśaviṇḍakapavīṣṭa uttarapūrvābhimukha āhuṭīnāṃ
karpūrakunīkumandana mīśrānāṃ aşṭasahasrasm juhuyāt // 2.182 //

ap2-183
pūrvoktena vidhinā āhuśīya ca bhūyo maṇḍalaṃ praveśṭavyam / praviśya cāṣṭau pūrṇakalasāśūcivastropetāḥ sahakārapallavavibhūṣītāḥ suvaṃajaranataratnadhānayavrūhiprākṣiptagarbah ekaṃ bhagavatāḥ śākyamunēḥ pratīpādayet / dvitiyāḥ sarvabuddhānāṃ / tṛtīyāḥ sarvapratyekabuddhāyāśrāvakasaṅghasaṃ / caturthāḥ sarvamahābodhisattvānāṃ / pañcamo mahābodhisattvasya āryamaṇjuśriyasya / ṣaṣṭhāḥ sarvadevānāṃ / saṃsāra māṇḍale dvārakoṣṭhake stāḥpayitavyāṅ / śucivastropetāḥ / ekaḥ sarvabhūtānāṃ / dvitiyāḥ sarvasattvaparināmitāḥ śādyārāṇabhūtāṃ stāḥpayitavyeti // 2.183 //

ap2-184
tataḥ pūrvoktenaiva vidhinā dhūpam dahatā mahā mudrāpañcaśikhamō [S48] baddhvā bhūyaś cāvāhanaṃ kuryāt / sarvabuddhānāṃ sarvapratyekabuddhānāṃ āryāśrāvakamahābodhisattvānāṃ sarvabhūtānāṃ sarvasattvāṃ ca maṇjuśriyam kumarabhūtāṃ ca pūrvoktena vidhinā • ahvayet4295 // 2.184 //

ap2-185
evaṃ puṣpadhūpagandhapradīpair nivedyāṃs ca pūrvanirḍiṣṭenaiva karanā nivedyāḥ / sarveśāṃ sarvataḥ anupūrvaṇenaiva kuryāt / prādīpagrahaṇenaiva ghṛtadīpaṃ dadyāt / sarvebhya āryānāryebhyo nivedyagrahaṇena saṅsūyodanaṃ dadhopetam // 2.185 //

ap2-186
madhupāyasyaviśeṣaviśeṣyoparacitaḥghṛtapakvapūpān aśokavartikhaṇḍakāhādyakādyān sarvatathāgatābhyo4296 niryātāyet / haviḥpūraṃ4297 śrīveṣṭamadhūsirapapvakabhaksādyān sarvapratyekabuddhāyāśrāvakamahābodhisattvānām4298 āryadevatānāṃ ca niryātāyet / evaṃ laḍḍukāgarbokārakaviśeṣān pūpopakāraṇāṃ sarvadevabhūtaṅgān sarvasattvāṃ ca mantoṭpetān vidhinā niryātāyet / // 2.186 //

ap2-187
evaṃ sugandhapaṃśa jātītagaranāgapuṣpapumānāgaprabhṛti4299 pūrvanirṛṣṭi sarvabuddhpratyekabuddhāyāśrāvakamahābodhisattvabhṣya āryānāryebhyo niryātāyet / viśeṣataḥ tathāgataṅkāle jātīkumārimate / padmāṃ padmakule tathā / kumārayāṃ kuliśapāne / anyamantrabhyo itaram / iti // 2.187 //

ap2-188
karpūrakhūpam tathāgataṅkāle / candanaṃ padmakule tathā / guggulum guhyakendrasya vajrīṇasyaiva śasyate / anyamantrabhyoḥ sarvebhyaḥ dhūpam dadyād itaram4300 / ghṛtapradippāṇ āryebhyo sarvebhyaḥ caiva dāpayet / anāryebhyo mantrebhyoḥ sugandhatailam tu dāpayet // 2.188 //

ap2-189
anupūrvaṇa vidhinā pūrvadṛṣṭaḥ hetunā / gandhaṃ yadvat4301 tathaivoktaṃ sarvamantrebhyo nityāśaḥ4302 // 2.189 //
ap2.-190 avalokitena yat proktām yat proktām kuliśapāṇinā / svakasvakeṣu tantreṣu mantracaryārthasādhane / te ’py eha kalpe draṣṭavyāḥ anuvartyāḥ ca sarvadā // iti // 2.190 // \{V34\}

ap2.-191 tato maṇḍalācāryeṇa pūrvadṛṣṭena vidhinā • āvahanapūjana- dhūpanādīnivedyapradānānuvartanakriyāṁ kṛtvā tato ʿnusādhakena kuśālena tvaramāṇena sārvabhattikaṁ baliṁ nirāmiśaṁ sarvataḥ ca paṭaha- śaṅkhadvinanandiśābdadghoṣanādītena dhūpapurpadāpamālābhi \{4304\} racitaḥ // 2.191 //

ap2.-192 caturdikṣu vidikṣu ca • \{S49\} ity uādhvam adhas tiryak sarvato bahir maṇḍalam pradakṣiṇī + + baliṁ sarvabhattikām kṣiptvā snātā maṇḍalācāryo \{4306\} dādhiṃadhudhrūtkānām sālitandulāhūtinām aṣṭasahasram jhuyāt / ṣāḍakṣaramaṃulanamahṛdayaṇāmnā juhvataḥ pūrvasthāpitākānām \{4307\} maṇḍalānupravesamahāsattvānāmnā kṛtaraksāvidhānanāmnā maṇḍalācāryaṇīṣiyatvābhivyupagatānāmnā utpāditabodhicittānāmnā upoṣadhikānāmnā sarvabuddhabodhisattvātma \{4309\} niryātitamūrtināmnā siddhyarthā- sattvopapagasaḥdāranaḥabhūtānāmnā anuttarabodhimaṇḍākramaṇakūsālānāmnā sarvajñajñānabuddhalīṇānāmnā \{4310\} maṇḍaladalārvānādā eva mucyate sarvakilbiṣā / ānantaryakāriṇo \{4311\} pi ye mucyante tatksaṇājanī iti // 2.192 //

ap2.-193 tato maṇḍalācāryeṇa anāhatena vastreṇa tantroddhṛtenāpagatakeṣāna mūlamantrasaptābhīmantritena sugandhar-candanaṃ-kūmārakāmyaktena paṭena maṇḍalam pravēṣṭikāṃ mahāmānāmnām \{4312\} mukhaṃ veṣṭayītvā prathamato bālaṃdhasaprabhītya yāvat tṛīṇi varṣajanmikām paṇca-cīraṃ-sobhītaṃ ekacīraṃ-sobhītaṃ śikhopasobhītaṃ aśirakaṃ vā rājaputraṃ mūrdhābhīṣitaṃ kṣaṭrīyaputraṃ vā • anyaṃ vā mahotsāhamahā- rāyaṃvāṃ vā praveṣayet // 2.193 //

ap2.-194 dvitiyaṃaṇḍalasthitānāṃ mukhaṃ veṣṭayītvā • utpalamudrāṃ baddhavā maṇjuśriyāḥ kumarabhūtasya mūlamantramāṃ sakṛj jagptvā kārāpayītvā sugandhar-puṣpāṃ dattvā candanakūmārakāmyāṃ mātrāṃ sucaukṣābhyām \{4313\} hastābhīmā puṣpāṇī kṣipā-payitavyāḥ vā yatrasya puṣpam adhitisthāti tam asya mantram dadyāt // 2.194 //

ap2.-195 svamantretī kīrtaye / saivāṣyānubuddhā janmaparamparāsu saivāṣya kalyānāgni / bodhmaṇḍakaṃānmahābodhisattvajñajñānarpāraṇātham abhinirharati / saivāṣya sādhanīyaṃ / mahābhogamahārājaṃvaheśākhya-adugu-samavadhānātā cācāṣya-m- abhinirharati / ihaiva janmani avicārataḥ sādhanīyaṃ sidhyate sarvakarmanuca ca // 2.195 //
evam anupūrvata ekaṃ prati tāvad yāvad aṣṭānāṃ nānyeṣām iti
diddhiṃkāravatā evam anyeṣāṃ yatempīṣatā pāpākṣaṇamārtham
tāvaham samayanātraṃ syād iti / abhiṣekoṃ dadata maṇḍalācārayena • ādau tāva maṇḍale bharinā
nātīdure nātāyāsanne pūrvottāre dīghhāge bhūpradesē adhiṣṭhāya
mantrapūtamā kṛtvā mūlamantrena tataḥ rājābhīṣekam iba va manyamanām
ātmanāṃ ekāntabuddhadharmasaṃgāhābhīpolprasannāṃ śrāddhamā
mahotsāhinām avirāhabodhicittamahāyānayāścānīm {550}
ratnatrayopakārinam avikalendriyam akutsitam ihaiva janmani mantrān
sādhayukāmābhīṣam iva bhūpradesē adhiṣṭhāya
mantrapūtamā kṛtvā mūlamantrena tataḥ rājābhīṣekam iba va manyamanām
ātmanāṃ ekāntabuddhadharmasaṃgāhābhīpolprasannāṃ śrāddhamā
mahotsāhinām avirāhabodhicittamahāyānayāścānīm {550}
tataḥ sarvarājābhīṣekam ipoipakaranaṃ sambrhitya ācāryo vā yena
huṣyeta / tataḥ vitatavitānacchidhvaṃpākāśvetacchhatramuṛdhni{4317}
dhāryamānaḥ sitacāmareṇa vīyamāna mahatā satkāreṇa nandīśabda-
nirghoṣaśaṅkhabherīmaṅjājayaśadair maṅgalagāthaḥ
prājñāmūḍhacaritā iti śeṣato 'bhīṣecyā nānyeṣām api // 2.196 //
tataḥ sarvarājābhīṣekam ipoipakaranaṃ sambrhitya ācāryo vā yena
huṣyeta / tataḥ vitatavitānacchidhvaṃpākāśvetacchhatramuṛdhni{4317}
dhāryamānaḥ sitacāmareṇa vīyamāna mahatā satkāreṇa nandīśabda-
nirghoṣaśaṅkhabherīmaṅjājayaśadair maṅgalagāthaḥ
prājñāmūḍhacaritā iti śeṣato 'bhīṣecyā nānyeṣām api // 2.196 //
dvitiyamanḍalābhisekam / dvitiyamanḍale sarvadevānāṃ yat pratipāditaṃ pūrṇakalaśaṃ tenābhisiṃcen mūrdhni / yathaiva vā pūrvakāṃ tenaiva vidhīna mucyate sarvakilviṣāt / anujñātās ca bhavati sarvabuddhāh sarvalaukikaloṭtārasamayamanḍalaṃ sarvamamatraṃdṛṣādhanesa ca / adhiṣṭhitō bhavati sarvabhidhatvāvaiḥ / iti • ācāryābhisekam dadyāt // 2.202 //

tritiyamanḍalale sarvāravakapratyekabuddhebhyaḥ pūrṇakalaśaṃ niryāṭitaṃ tenaiva vidhīna mūrdhny abhiṣecayet / vaktavyam anujñātās tvaṃ sarvabuddhair bodhisattvaiś ca maharuddhikāḥ sarvalaukikaloṭtāraṃ mantrāṇāṃ likhanapathanamanḍalopadesaṃamantratantraṃdṛcārāṃnirdeśaṃ svayaṃ caritaṃ nirdēṣṭuṃ vā / ihaiva janmani paramparāsu ca yāvat paścimakāṃ niyataṃ buddhatvaṃ prāptavyam / iti // 2.203 //
evaṃ jayavijayābhiseke pi pūrṇanirdeśaṃ vidhīna bhagavato buddhanirayāṭitakapūrṇakalaśena bodhisattvanirayāṭitena ca pūrṇakalaśena tathaivābhisiṃcet / evaṃ ca vaktavyam anujñātās tvaṃ sarvabuddhair bhagavaddbhir mahābhidhatvāvaiś ca śrāvakaḥ // 2.204 //

adhṛṣṭaḥ sarvabhūtānāṃ ajitaḥ sarvadehināṃ / vijayatvām sarvamantrāṇāṃ sādhaya tvaṃ yathēspataḥ // 2.205 //
tato maṇḍalācāryena ekaikasya yathēspataḥ / paṅcābhisekā dātavyā sarvebhyyaḥ paṇca eva tu // 2.206 // {V36}
tatas tān anupūrveṇa maṇḍalam praveśa sarvabuddhaharīṣṭvānāṃ niryāṭayaḥ tvaṃ maṇḍalam triḥ pradakṣiṇākṛtya visarjayitavyāḥ / tadaho pareṇa • anupūrveṇa śīkṣayitavyā mantracaryāsū niyoktavyāḥ / tatkṣaṇād eva bhagavato maṅjuśriyasya mahābhidhatvāsya yaḥ pūrṇanirayāṭitakam pūrṇakalaśaṃ grhitvā teṣāṃ maṇḍalaprabhūṣṭāṃ udakacukratrayāṃ pūrvabhimukhāṃ kṛtvā pāyayet / vaktavyāś ca // 2.207 //
iyām bho mahābhidhatvāsya maṅjuśriyaḥ kumarabhūtasya {S52} samayaḥṣaṃ māṭikramiṣṭhathyā mā bahu • apunyam prasaviṣṭhatheti / sarvantrās ca na pratikṣetavyāḥ / sarvabuddhabhidhatvāś ca na visāṃvādaniṣyāḥ / gurur arāḍhānityaḥ ceti / anyathā samayāṭikramaḥ syāt / mantrās ca siddhiṃ na gaccheyuḥ / bahu • apunyam syād iti / evaṃ visarjayitavyāḥ // 2.208 //
tato maṇḍala-cāryena bhūyo dadhimadhūrthābhhyaktāḥ śālitaṇḍulāḥḥutayo 'stāksaraḥdayaḥ hotavyāḥ / tatotthāya maṇḍalamadhyam praviṣaḥ pūrṇanirddhāṣaḥ puspāḥ pūrvoktaḥ vidhīna • arghyaṃ deyaṃ / sarvebhyyo manasā cintayet / pūrvoktenaiva dhūpeṇa sarvabuddhabhidhatvān pratyekabuddhāśravakān sarvedeva-nāgayakṣagaruḍagandharvikāṃnaramahoragayākṣarasāpiśācabhūtyayogina
Siddhaṛṣayaḥ sarvasattvān saṃdhūpya puṣpair avakīrya
candanaṅkunmodakenābhisiṇicet/ pūrvoktenaiva vidhinā visarjayet /
manasā mokṣaḥ sarvebhya iti // 2.209 //

Tato maṇḍalācāryena nivedyaṃ baliṃ cūrnaṃ sarve nadyāṃ
gleśṭivābhavanaṃ plāvayitavyaḥ / duḥkhitebhyaḥ vā prāṇibhyo dātavyam / suparāṁśtaṃ
sukelāyitaṃ susobhitam prthivipravadeśam kṛtvā gomayena leśṭivyayaḥ /
udakena vā plāvayitavyaṃ sucaukṣamṛttikayā vābhilimpya/sikatayā/vā
vā / asyaiva kāryaṃ yatheṣṭato gantavyaṃ / tair maṇḍalapraviṣṭair atmanāḥ
kṣirodāṅāhāreṇa havisyāhāreṇa vā bhavītavyam / iti // 2.210 //

Boṭhisattvapitāṅkavatamakān mahākalaparājendrān maṇjuśrīkumara-
bhūtavikurvanād bodhisattvapatāṅkavisarād dvitiyo
maṇḍalavidhinirdesaparivartāḥ samāpta iti //

{S53} {V37} · CHAPTER A3 ·

Athā śṛtyay pariṃvariṭaḥ //
athā khalu maṇjuśrīḥ kumarabhūtaḥ punar api taṃ śuddhāvāsabhavanam
avalokyā tān mahāparṣaṇmaṇḍalasannipatītān sarvabuddhabodhisattvān
praṇaṃyā • ekākṣaraṃ paramaguhyaṃ sarvahānghātasasevānīkām ca
mantraṃ svamaṇḍalasāḍhanaupayikāṃ sarvakṣudrakarmeṣu copayojyaṃ
bhāṣate sma / katamāṃ ca tat // 3.1 //

Namaḥ samantabuddhānām / tadyathā jaḥ / eṣa sa mārṣāḥ
sārvabhumānaṃ cūrnaṃ bhavataganāś ca asyaiva mantraṃ ekākṣarasaya dvitiyaṃ
maṇḍalavidhinānām samkṣepato yojyaṃ // 3.2 //

Aṣṭahastāṃ caturhastāṃ vā bhūpradeśam samśodhya pañcaśāṅkikār eva
cūrṇaiḥ svayaṃ likhitavyam / na paraḥ / yatra vā tatra vā na cātra doṣaḥ /
samaṃ caturasraṃ trimanḍalopaśobhitam / pañcaśikham mahāmudrāṃ
prathamaṃ ca ātvā likhet / bhagavato maṇjuśrīyiḥ utpalumudrāṃ
damśtramudrāṃ vāktramudrāṃ yaṣṭimudrāṃ ca / ete mudrā
abhyantaramaṇḍalapūrvadīghāhe • ālikhitavyaṃ / 3.3 //

Tataḥ padmavajra • utpaladhvajapatācakchaturarāṇarathaka-
kuñjara • aśvabalivarda-mahīśasvastikamayūra • ajameśapuruṣakumārarūpī
bahir dvāramule • ālikhitavyaḥ / yathānupūrvvatāṃ paṃktyāśrīśa ālekhyaṃ
trimandalaśrīṇā evam kāryaṃ syuḥ // iti // 3.4 //

Tataḥ ekākṣareṇaiva mantreṇa pūrvadakśine digbhāge agnikāryaṃ käryam
/ apārāṅgaśamidhānām dadhimadhughṛtāṅkān āṣṭaṣṭaṃ hotavyam /
tataḥ puṣpair arghyo deyaḥ / ekākṣareṇaiva mantreṇa
balinivedyapradipam/yathesitaṃ dātavyam dhūpaṃ vā /
āhvānāvāsāparīṇānāṃ kuryāt // iti // 3.5 //
tataḥ praveśayed / rājyakāmaṃ nagaramadhye ālikhet / bhogakāmaṃ
vaṭavṛkṣasamīpe / putrākāmaṃ putrañjīvakavṛkṣasamīpe / anapatnīkaṃ
hastyaśvākāmaṃ kuñjaraśālāyāṃ vājīśālāyāṃ vā / daṣṭakaṃ mahāhrade
nāgayatane vā / cāturthakenityajvaraśarvavareṣu ca ekalinţe
grāmadaksiṇadhise vā / rākṣasagṛhītaṃ śmaśāne śūnyaghre4339 vā / piśācagṛhītaṃ vibhitakavṛkṣasamīpe • erāndavṛkṣasamīpe vā / mātaraśarvagṛhītēṣu catuḥpatheṣu mṛtaksamūtakagṛhasamīpe vā / brahmarākṣasagṛhītaṃ tālavṛkṣe śleśmāntaka4340 vṛkṣe vā / garadattakam
ekāṣareṇaiva mantrenaiva • udakaṃ saptbhiṃantaritaṃ kṛtvā tatraiva
maṇḍalamadhye pātayitavyaḥ / mucyate // 3.6 // {S54}
evaṃ striyāyāḥ puruṣasya vā yaśo'rthinaṃ ca catvare brahmasthale vā •
ālikhitavyaṃ / mṛtvatsāyāḥ saphale vṛkṣe kṣīravṛkṣe vā / śālidhānapakvakedāramadhye
anapatyāyā likhitavyam / trividharogasvīkṛtānyā / duṣṭataḥ pratarādiṣu / mahārogasprśṭāsu
rakṣoghnāṃ nadīpuline kūle vā / parvatāgre cābhilekhyaṃ sarvaroṣeṣu
sarvataḥ / dākinīkṛtāny apī brahmavāṭikāyāṃ (brahmavāṭikāyā?)
śūnyavesmāny4342 ekāntasthānē4343 nimnapradeṣē vā / 3.7 //
evāṃ sarvakārmeṣu ardharātre madhyāhne vā sarvakālam
abhilihitavyam / tenaivaikākṣaramantreṇa puṣpair arghyaṃ dattvā visarjya
da maṇḍalam udakena plāvayitavyam / sarvaglānāṃ mahāti raksā kṛtā
bhavati // 3.8 //
mucyate sarvarogebhyo īpsitam arthaṃ ca sampadyante /
aputro labhate putraṃ durbhagaḥ subhagō bhavet // 3.9 //
daridro labhate arthān dārsanād eva maṇḍalam /
striyāya puruṣasyāpi śrāddhasyāpi kalpataḥ /
yatheṣṭavividhāh kārānāṃ prāpnuyāt sampadāṃ sadā // 3.10 //
iti bodhisattvapaṭalavisarān4344 / maṇjuśrīkumarabhūtamulakalpāt 
ṝṇīyo maṇḍalavidhānaparivartaḥ //
{S55} {V38}

· CHAPTER A4 ·
namo buddhāya sarvabuddhabodhisattvebhyaḥ //
atha khalu maṇjuśrīḥ sarvāvamataṃ śuddhavāsamahavanam avalokyā punar
api tan mahāparśaṃmanḍalasannipatām avalokyā śākyamuneś caraṇayar
nipatya prahasitavaddo bhūtva bhagavantam etad avocat // 4.1 //
tat sādhu bhagavān sarvasattvānaṃ hitāya mantracaryāsādhana-
vidhānānirñāraniyandadharmameghapravaṃṣayatheadsita-
phalanisādanapaṭalavisarāt4345 / paṭavidhānām anuttarapuṇyaprasavah
samyaksambodhibhīja4346 • abhinirvartaṃ
sarvajñājñānāśeṣa abhinirvartakam // 4.2 //
sarvamantraphalasamyaksamprayuktam4347
sarphalikaraṇa avandhyasādhitasādhaṅkaṁ sarvabodhi-
sattvacaryāpāripūrakaṃ mahābodhisattvasaṃnāhasaṃnaddham4348 sarva-
mārabala abhibhavanaparāprṛṣṭhikaraṇaṃ / tad vadatu bhagavān asmākam
anukampām upādāya sarvasattvānāṃ ca // 4.3 //

ap4.4 evam ukte maṇjuśrīyā kumarabhūtena • atha bhagavān śākyamunir
maṇjuśriyāṃ kumarabhūtam etad avocat /
sādhu sādhu maṇjuśriḥ yas tvaṃ bahujaṇahitāya pratipanno
lokānukampāyai yas tvaṃ tathāgatam etam artham pariṃśtavyam
manyase / tac cṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 'ham te
tvādiyaṃ pataḥdhānavisarasatvātacaryāsādhanam anupraveśam
anupūrvakam4349 vakṣye 'ham pūrvanirdiṣṭāṃ sarvatathāgataiḥ / aham apy
edānīṃ bhāṣiṣye // 4.4 //
ap4.5 ādau tāvac chucau prthiviprādeśe rajovigate picum grhya
samayapraviṣṭaiḥ sattvais tam4350 picum saṃśodhayitavyam / saṃśodhya
cā • anena manṛṭe maṇdalācāryeṇaśāhmantritavyam aṣṭāśaṭavārān
// 4.5 //
ap4.6 namāḥ sarvabuddhabodhisattvānāṃ apratihatamatigatipraticārināṃ /
namāḥ saṃśodhanadūḥkhaṇapraṣamanarājendrāyāya tathāgatāyārhat
samyaksambuddhāya / tadyathā / om śodhaya śodhaya sarvavighnaghātakamaḥkārurūpadhārīne / vikurva vikurva /
samayam anusmara / tiṣṭha tiṣṭha / hum hum phāṭ phāṭ svāḥā // 4.6 //

{S56}
ap4.7 tato 'vidita4351 grāmyadharmakkumārī
brāhmaṇaṇakulaśatriyakulaprastūtam4352 vaiśyakule prastūtam4353
nāṭikṛṣṇavarṇayonī4354 varjitām avikalāṃ4355 sarvāṅgαsobhanāṃ
mātiśtitrī anuṣkṛtam upoṣadhaparigrhitām utpādatabhiccittām kārnīkām
avadatavānām anyavanavivarjītām samkṣepataḥ
strīlakṣaṇasupraṣastacīhāṃ suṣobhane4356 hani śuklapakṣe
śuklasubhagaharanirikṣite vigatadhūma4357 nirṛhāvadadalāpagate vigatavāte
sucū pradeśe pūrvanirdiṣṭām kumārīṃ snāpayītvā śucīvastrapraṇvṛtena
suniṣṭāṃ kṛtvā • anenaiva manṛṭe maḥāmudropetarakṣāṃ kṛtvā
śvetacandananukumāram niṣprāṇakenodakāḥ dhūm at pibantāṃ ca
kanyāṃ tenaiva manṛṭe saṃśodhanabhyukṣayet // 4.7 //
ap4.8 caturdiśaṃ ca kṣipec chetvacandana4358 kūṇkumodakam ity ūrdhvaṃ
adhaś ca vidikṣu / śvetacandananukumakarpūraṃ caikikṛtya pūrvaṃ
dāpayet svayāṃ vā dadyāt sādhakācārye4359 vā / tad evaṃ vācā
bhāṣitavyam trīn vārān // 4.8 //
adhitiṣṭhantu buddhā bhagavanta idaṃ paṭasūtraṃ daśabhūmipratiṣṭhitāś ca mahābodhisattvāḥ // 4.9 //
tatas te buddhā bhagavantaḥ samanvāharanti / [V39] mahābodhisattvāś ca / dhūpaṃ dahatā tasmin samaye mayūrakrauṇcahaṃsasārasacakra-vākavidhāḥ śubhaśakunayo jalasthalacāriṇo 'ntarikṣe gaccheyuḥ śubham vā kūjayeyuḥ / tat sādhakena jñātavyam / saphalaṃ me • etat karma / adhiṣṭhitaṃ me buddhair bhagavaddhīr mahābodhisattvāś ca me tat paṭasūtraṃ / sujjīvitaṃ me • iha janmani / avandhyā me mantrasiddhiḥ // 4.10 //

paṭahabherīṃdaṅgaśāṅkhaśaṅkhaṃ veṇupanaṇvamuravaśābdāṃ vā bhaveyuḥ evam vadeyur akalpasmāt (akasmāt?) tasmin samaye /
jayasiddhisiddha / datta dinna grhṇa / śreyasah saphalaka śakraprabhūta // 4.11 //
evam ādayo anye vā śubhā naddā pravāhārante / ghaṇṭāniḥsvanam vā bhaveyuḥ nandiśābdāṃ vā / tato vidyādhareṇa jñātavyam / buddhanāṃ bhagavatām mahābodhisattvānāṃ cādhiṣṭhānam etat / nānyatra / avandhyasiddhiḥ / iti // 4.12 //

atha te tasmin samaye krūraṃ pravāhārante grhṇa khāda khādāpaya naṣṭa vinaśta / kaṣṭaṃ dūra sudūra nāstīti // 4.13 //
evam ādayayā śabdā niścaranti / vānaramahīṣakroṣṭukagardhabhamārjāra-kutsitātityagdvipadacatulhpadānāṃ śabdā niścareyuḥ / tato sādhakena jñātavyam nāsti me siddhir iti / iha janmani [S57] saṃhartavyaḥ / bhūyo vā pūrvasvevāṃ kṛtvā śayam ādayo aneśu saptavārān / pañcāntaryakarinasyāpi saptamo karmanprayogo siddhatīti // 4.14 //
tataḥ sādhakena tāṃ kumārīṃ kṛtarakṣāṃ kṛtvā kuśāvindakopaṇīṣṭakāṃ kārayet / pūrvāvābhimukham uttarābhimukham vā samsthāpya atmanā ca haviṣyāhāram tāṃ ca kanyāṃ haviṣyāhārama bhogatam / pūrvaṃ eva parikalpaṃ kuśāvindakam tenaivam vidhinā tāṃ picuṃ kartāpayet // 4.15 //
tat sūtraṃ sukrtitaṃ sūkṣmam pūrvaśīkṣāpitakanyā saṃhrtya • aṣṭa pāṇca triṇi ekaṃ prabhṛti yāvat sooḍaśamatrān palan vā karśan vā supraśastaganam etan kuryāt / madhyame • aṣṭamā t ganghā t itare pāṇcaika vā kṣudrasādhyeṣu karmasu / yathāṣaktitaḥ kuryāt sarvakarmisu mantravit // 4.16 //
tataḥ prabhṛti yat kiṃciṃ pāpaṃ karma purākṛtam / naṣyate tatkaśanād eva sūṭrārtham ca taccetane // 4.17 //
saṃgrhyam idaṃ sūtraṃ sūcāu bhānde nivesayet /
nihitaṃ tato kṛtvā dhūpayet karpūradhūpanaiḥ // 4.18 //
āprāṇyāṅgasamutthāṃ vā kuṅkumacandanādibhiḥ /
ārcitaṃ sugandhapuṣpair mallikacampakādibhiḥ // 4.19 //
śucau pradeśe samsthāpya kṛtarakṣāpithānītaṃ /
manravit sarvakarmajño kṛṭājāpaḥ susamāhitāḥ // 4.20 //
tantuvāyaṃ tato gatvā mūlyaṃ dattvā yathepsitam /
avyāṃgam akṛṣaṃ caiva śukladharmasadāratam // 4.21 //
avyādhyartam avṛddhaṃ ca kāsaśvāsaśvinirmuktam /
kāsaśvāsaśvinirmuktam aṣaṇḍaṃ yonisatyajam // 4.22 // {V40}
anavadyam akubjaṃ caivaṅgaṅgupativarjitam /
samastalakṣaṇopetam praśastaṃ cārudarśanam // 4.23 //
śubhabuddhisamācāraṃ laukikīṃ vṛttim āśritam /
siddhikāmo 'tra taṃ yāced uttame paṭavāyane // 4.24 //
praśasta śubhavāreṇa buddhimanto suśikṣitaḥ /
atotkṛṣṭatamaiḥśreṣṭhaiḥ paṭavāyanaśreyasaiḥ // 4.25 // {S58}
uttame uttamaṃ kuryāṃ madhyame madhyasādhanam /
itaiḥ kṣudrakarmāṇi nikṛṣṭāṃ eva sarvataḥ // 4.26 //
yathāmūlyaṃ tato dattvā yathā vadati śilpinaḥ /
prathame vāksamutthāne śilpinasya sa manravit // 4.27 //
dadyāt panyāṃ tataḥ kṣipram vīrakrayeti sa ucyate /
prārthanād eva caitsaya panyābhāvena jāpine // 4.28 //
kṣiprasiddhikaro hy eṣa paṭaśreṣṭho niruttaraḥ /
sarvakarmakaro pūjyo divyamānuṣyasaukhyadaḥ /
śreyasaḥ sarvabhuṭānāṃ samyaksambuddhabhiṣitam // iti // 4.29 //
tato vidyādharenā tantuvāyasya poṣadhamā dattvā suśubhe
nakṣatre prātihiṃśākakapakse sukle 'hani subhagranirikṣite 'nye vā śuklapakse
sukusumitasahakaramājanairvaratarupusphāḍhyavasantasamaye • rūtvare
tasmin kāle tasmin samaye pūrvāṅkodite savitari pūrvāṅkoditaṃ
tantuvāyāṃ haviśyāhāraṃ sucviastrapravṛtabaddhoṣṭāsiraskasusnātāṃ
suvilipitaṃ svetacandanakūkumābhyaṃ anyataṇaṇuṇuṇiśanāṃ
karpūravāsitavanānam hṛṣṭamaneram kṣutpiṇāpiṣṭaṃ kṛtvā sarvatra
bhāṇḍam rajjvādyapakaranāṃ ca mṛdgomayābhyaṃ prakṣālya prayagrāṇi
caphūyo bhūyo pañcagavyena prakṣālayet // 4.30 //
ap4.-31  tato niḥprāṇakenodakena prakṣālya śvetacandanauñkumābhhyām
abhiśīnicet4373 / śucau prthivipradeśe apagatakolāhale vigatajanapade
viviktāsane prasanne gupte puṣpārīcete / tataḥ sādhakena saṃśodhana-
mantrenaivāśaśatābhimantritam kṛtvā śvetasarṣapān caturdikṣu ity
ūrdhvam adhaḥ vidikṣu ca kṣīpet / tato tautvāyaṃ sarṣapaiḥ saṃtādyā
mahāmudrāṃ pañcaśikhāṃ baddhāvā śikhābandhaṃ kurvīta / mahārakṣā
kṛtā bhavati // 4.31 //

ap4.-32  yadi jyeṣṭham paṭaṃ bhavati caturhastavistīrṇam aṣṭahastasudīrgham /
etat pramāṇam hi tautvāyopacitaṃ kuryāt / madhyamaṃ bhavati
dvihastavistīrṇam pañcaḥastadīrghatvam / kanyasaṃ
gugatavistipramāṇam4374 {S59} aṅguṣṭhahastadīrghatvam / tatra
bhagavato buddhasya vitāṣir4375 madhyadeśapuruṣapramāṇahastam ekam
eṣā sugatasya vitāṣir iti kirtyate / anena pramāṇena prāmāṇyaṃ ākhyātam
// 4.32 //

ap4.-33  uttiṣṭha siddhir jyeṣṭhā tu kathitā lokapuṅgavaiaḥ /
madhyame rājakāmnām antardhāne pare munau // 4.33 // {V41}

ap4.-34  mahābhogārthināṃ puṃsāṃ tridevāsurabhoginām /
kanyase siddhi-m-ākhyātā madhyame siddhir4376 madhyamā // 4.34 //

ap4.-35  kṣudrakarmāṇi sidhyante kanyase tu paṭe sadā /
sarvakāryāṇi sidhyante sarvadravyāṇi vai sadā // 4.35 //

ap4.-36  paṭatraye ’pi nirdiṣṭā siddhiḥ śreyo’rthināṃ nṛṇām /
vīdhīhraṣṭā na sidhyeyūḥ śakrasyāpi śacīpateḥ // 4.36 //

ap4.-37  sidhyante kṣipram evaṃ tu sarvakarmā na yatnataḥ /
vīdhīna ca samāyuktā itasyāpi trajanīnaḥ // 4.37 //

ap4.-38  eṣa mārgaḥ samākhyāto jinair jinavarātmaijāiḥ /
śreyasaḥ sarvasattvānāṃ daridrānāṃ darśitaṃ / 4.38 //

ap4.-39  bodhimārgo hy aṣṭesas tu darśitas tattvadarśibhiḥ /
bodhihetur ayaṃ vartma mantramārgeṇa darśitaḥ // 4.39 //

ap4.-40  mantrāḥ sidhyantya ayatnena sarvalaukikamanḍalāḥ /
lokottarāś cāpi sidhyante maṇḍalā ye udāḥṛtaḥ // 4.40 //

ap4.-41  bodhihetumatir yeṣām teṣām siddhiḥ sadā bhavet /
nānyeṣāṃ kathyate siddhir ahita ye jage sadā // 4.41 //

ap4.-42  bodhāya prasthitam4377 sattvāṃ sadā siddhir udāḥṛta /
maṇjuśriyasya mahātmano kumārasyeha viṣeṣataḥ // 4.42 //
kṣiprakāryānusādhyarthanāṃ prāpnuyāt sakalād iha /
anupūrvaṃ tato śilpī paṭaṃ vāyeta yatnataḥ // 4.43 //

divasaih pañca-r-aṣṭābhīḥ śoḍaśādviceṣṭaṃ /
ahorātreṇa vai kṣipram samāptiḥ paṭavāyane // 4.44 // {S60}

ahorātreṇa vai śreya•uttama 4378 siddhilipsunām /
śaucācārasampaṃno śilpino nityādhiṣṭhitāḥ 4379 // 4.45 //

dūrād āvas tathā gatvā kuṭiprasrāvam utsṛjet /
sacelas tu tataḥ snātvā anyavāsān nivāsy ca // 4.46 //

śuklāmbadharāḥ sragmī • upasprṣya punah punah /
śvetacandanaśrīm tva udghṛṣya śilpināḥ // 4.47 //

bhūyo vayeta yatnena śaṅkṣaṇam sandhautam 4380 saṅgā /
evam ādyaiḥ prayogais tu anyair vā jinabhāṣitaḥ // 4.48 // {V42}

vicāraśīli yatnena paṭasyāśeṣavāyanā /
samāpte tu paṭe prokte pūrvakarmasu nirmite // 4.49 //

pramāṇasthe • ahīne ca kuryād bhadre 'hani 4381 samam /
avatārayet tato tantrā śuklapakṣe susobhane // 4.50 //

parisphuṭam tu paṭaṃ kṛtvā daśabaddhānuṣobhanam /
veṇuyāṣṭyāvanaddham tu paṭaṃ gṛhya tato vrajey // 4.51 //

śilpinaṃ svastyayitvā tu saṃvibhāgarthavistaraiḥ /
gatvā yatheṣṭaḥ mantrā susamācārasuvraṭī // 4.52 //

sugandhapaśpair abhyarcya sucau deśe tu taṃ nyaset /
anenaiva tu mantreṇa kṛtarakṣāpithānātm // 4.53 //

yena tat picukaṃ pūrvaṃ samśodhya bahudhā punah /
tenaiva kārayed rakṣām ātmanaś ca paṭasya vai // 4.54 //

maṇjuśriyo mahāvīro mantrarūpeṇa bhāṣitaḥ /
atītair bahubhir mantrārśabhadhakaḥ // 4.55 //

sa eva sarvanamanṛṣṇāṃ viceruḥ mantrarūpiṇaḥ /
maṇāvīro mahātejāḥ sarvanromaticādhakaḥ // 4.56 //

karoti vividhākārān 4382 vicitra trāṇahetavaḥ /
jabudvīpaśrītyā sattvāḥ mūḍhācāracetanāḥ // 4.57 // {S61}

aśrāddhaviparitās 4383 tu mithyācārasalolupāḥ /
na śādhyanti mantrāṇi sarvadravyāṇi vai punah // 4.58 //
ata eva bhramante te samsārdhāracārake /
yas tu śuddhamanaso nityaṁ śrāddho kautuko4384 maṅgale sadā // 4.59 //

autsuko sarvamantreṣu nityaṁ grahaṇadhāraṇe /
siddhikāmā mahātmāno mahotsāhā mahojasāh // 4.60 //

teṣaṁ siddhyanty ayatnena mantrā ye jinabhāṣitāḥ /
asrāddhānām tu jantūnāṁ śuklo dharmo na rohate4385 // 4.61 //

bijam ūṣare kṣiptam ankuro 'phalo yathā /
śrāddhā mūlaṁ sadā dharme • uktam sarvārthadarśibhiḥ /
mantrasiddhīḥ sadā proktā teṣaṁ dharmārthaśilinām // iti // 4.62 // {V43}

tato sādhane śilpinaḥ suṣikṣitacitrakaro vā • ātmano vā kuśalā lekhya
aśleṣakai raṅgaiḥ / sarvojvalaṁ raṅgopetam varṇakaṁ ghṛya pūrveṇaiva
vidhina yathā tautuṣṭvāyā+yāyen+āiva laṅkanasamanvāgatenā citrakareṇa
peyālaṁ vistarenā kartavyaṁ yathā pūrvaṁ tautuṣṭvavedhīs tenaiva tat
patam citrāpitavām svayaṁ citritavyam // 4.63 //

karpūrakaṅkumacandanaṁdibhi4386 raṅgaṁ vāsavitavyam / dhūpaṁ
dahata tenaiva mantrenāṣṭaśatāvārām pariṇaya nāgakesara-
puṃnāgakulacampakavārṣikā4387 dhānuṣkārikālakṣataśādhibhis tam
patam abhyavakirya pūrvaḥhimukhaḥ kuśayindakopaviṣṭāṁ
svasthabuddhis sarvabuddhabhisattvagataticcoḥ
sūkṣmavartipratigṛhitapānīr anāyāśasitām tam pātam ālihye // 4.64 //

ādau ātavi chākyamunīṁ tathāgataṁ ālihye sarvārtharopetāṁ
dvātrīṁśānaṁmahāpurussalakṣaṇalakṣita•āśityānuvṛtyaṁ jñopasobhitaśatāṁ
ratnapadmoparinaṁ śāntaṁ samantajvalāṁ samanta-
yāmopasobhitāmūrtiṁ4388 dharmāṁ deśayamāṁ prasannamūrtiṁ
sarvārthaaropetām // 4.65 //

madhyasthāṁ vaidūryanālapadmaṁ adhaś ca mahāsanaṁ4389 dvau
nāgarājānu tam padmaṁ dhārayaṁ 4390 tathāgataṃ śatayo
dakṣinahastena (562) namasyāmaṁ śukla sarvānārābhubhāṣītu
manusyākārārdhassarpehaṁ padmaṁ lekhanyā ca samantac ca tat
padmaṁ ratnapadmoparinaṁ śāntaṁ samantajvalaṁ
samantavyāmopasobhitaṁārthaṁ4388 dharmāṁ deśyamāṁ 4391 prasannamūrtiṁ
sarvārthaaropetām // 4.66 //

madhyasthāṁ vaidūryanālapadmaṁ adhaś ca mahāsanaṁ4389 dvau
nāgarājānu tam padmaṁ dhārayaṁ 4390 tathāgataṃ śatayo
dakṣinahastena (562) namasyāmaṁ śukla sarvānārābhubhāṣītu
manusyākārārdhassarpehaṁ padmaṁ lekhanyā ca samantac ca tat
padmaṁ ratnapadmoparinaṁ śāntaṁ samantajvalaṁ
samantavyāmopasobhitaṁārthaṁ4388 dharmāṁ deśyamāṁ 4391 prasannamūrtiṁ
sarvārthaaropetām // 4.66 //

yad bhagavato mūlapadmadanḍaṁ viṭapam tatraiva vinisṛtye anekāni
padmapuṣpāṁ anupūrṇonnatāni / vāmapārśve 'ṣtāu padmapuṣpāṁ / teṣu
ca padmeṣu niṣaṁ 4391 aṣṭau mahābodhisattvavigrahā4392 abhilekhyāṁ
// 4.67 //

prathamāṁ tāvad āryamaṇjuṣṭrīr īṣat4393 padmakūñkikajalagaurah
kuṅkumakanaṁvṛitaṁ vā kumārākāro4394 bālārakarūpī
paṅcārakaśīrakaṁ kumārālaṅkāralaṅkrto vāmahanāloptalagrhīto
dakṣiṇahastena tathāgataṃ namasyamānas tannatadṛṣṭir 
śrīphalavinyastahastavaradaś cārurūpī dhānukākāra ṣaṣṭhe kṣitigarbhaḥ saptame 'ṇagho 'ṣṭame sulocana iti / ete sarve kennādārakākāra abhilekhyāḥ kumāralaṅkārabhubhūtāḥ // 4.69 //

dakṣiṇapārśve bhagavata aṣṭau mahābodhisattvāḥ sarvālakārabhubhūtāḥ varjayitvā tu maitreyam / bhagavataḥ samīpe āryamaitreya bhramacārīveṣadharīja ṇāmakṣāyadhārīja raktaśaśayaḥ raktaśatamśukottariyām triṇudrakārktacihnah kāyarūpi daṇḍdanaṃdaṇḍulavāmavinyastapāṇīḥ krṣnasāracaravāmakandhāvaṃṣipto4396 dakṣiṇahastagṛhitākṣasātiras tathāgataṃ namasyamānas tannatadṛṣṭir dhyaṇālambanagataccitacaritāḥ // 4.70 //

dvitiyaśams padme samantabhahdram priyaṅguvarṇas tattāro vāmāhaste cintāmaniratnavinyasto dakṣiṇahaste śrīphalavinyastahastavaradaś cārurūpī tathāvaim abhilīkhitavyam // 4.71 //

trīyē śrīvalokiteśvarāḥ saratakāṇḍagaurāḥ sarvālakārabhubhūtī jaṭāṁavṛtiṇāḥ śvetayājñopāvitaḥ / sarvājñāśirasīkṛta śrīvalokiteśvarāḥ sarvālakārabhubhūtī jaṭāavṛtiṇāḥ śvetayājñopāvitaḥ // 4.72 // [V44]

caturthe śrīvalokiteśvaraḥ sarvālakārabhubhūtī mahāmatiḥ / sarvājñāśirasīkṛta śrīvalokiteśvaraḥ sarvālakārabhubhūtī mahāmatiḥ // 4.73 //

paṇcamiṃāṃ dhyaṇaḥ padme śrīvalokiteśvarāḥ sarvālakārabhubhūtī mahāmatiḥ / sarvājñāśirasīkṛta śrīvalokiteśvarāḥ sarvālakārabhubhūtī mahāmatiḥ // 4.74 //
bhagavataḥ śākyamuneḥ vāmapārśve • āryamaṇiṣuṣṭiyasyopariṣṭā anekaratnoparicitam sudirghākāraṇaḥ vimānānapaṇḍalāṃ sālarājopāśobhitam ratnapalasaṃchannaparvatākāram abhilihet / tatrasthān buddhān bhagavato ‘ṣṭau\(^{400}\) lihket / tadyathā // 4.76 //

ratnaśikihnām\(^{401}\) vaidūryaprabhāratnavicchuritasamantavyāmnaprabham padmarāgendrānaśilamakatādībhir vaidūryāśma garbhaādibhir mahāmaniratnaviśeṣaiḥ samantato prajvālyamāṇaṃ īṣadādityodayavāraṁ tathāgata tathāgataṃ pītacīvatattarārāśaṅgīnaṃ paryāntopaviṣṭāṃ dharmaṃ deśayamānaṃ pītanivāsitopavastāṁ mahāpuruşalakṣanaṅkavacitate deśaṣītanuvyaṅjanopāśobhitamūrtiṃ praṣāntadarāṇaṃ sarvākāravopetām ratnaśikhiṃ tathāgataṃ abhilihet // 4.77 //

dvitiyāṃ saṃkusumitarajāṃ tathāgataṃ kanakavaṃ abhilihet / sutaraṃ nāgakesarabakuladipuspair abhyavakīritam abhilihet\(^{402}\) / āryam abhinirikṣāmaṇaṃ samantaprabham ratnaprabhāvicchuritadyotiparyesam // 4.78 //

tritiyāṃ śālendrarājaṃ tathāgataṃ abhilihet / padmaṃkījalkābham\(^{403}\) dharmaṃ deśayamānaṃ / {S64} caturtaṃ sunetraṃ tathāgataṃ abhilihet / yathāmaṃ duhpra saham / śaṣṭhaṃ vairocanam jinaṃ / saptamaṃ bhaiṣajyavaidūryarājaṃ / aṣṭamaṃ sarvādhabhakraprāśamaṇaṃ rājendraṃ tathāgataṃ abhilikhed iti / sarva eva kanakavāraṃ tathāgata tathāgataṃ kāryā abhayapradānakarāḥ // 4.79 //

upariṣṭāc ca tathāgataṃṃ meghāntarālasthāḥ paṭakoṇe • ubhaya taḥ puṣpavarṣaṃ utsṛjamānaṃ dvau śuddhāvāsakāyikau devaputrau • abhilekhyau / antarīkṣasthitau sarvabuddhabodhi sattvapratyekabuddhāvāsavadhārāvānām namasyamānau • abhilekhyau // 4.80 //

pratyekabuddhānāṃ cottaṛato ‘ṣṭau mahāśrāvakā abhilekhyā bodhisattvasaṃkarāvadīryavārajo\(^{404}\) paviṣṭāḥ / tadyathā / sthaviraśāriputra mahāmaudgalyāyano mahākāṣyapāḥ suḥhūṭī rāhulo nando bhadrīkaḥ kaphiṇaś ceti // 4.81 / / {V45}

pratyekabuddhā api / tadyathā / gandhamādanaś candana upariṣṭāḥ svetaḥ sitaḥ ketur nemiḥ suṇumis ceti / sarva eva suṣobhanāḥ sāntavesam ātmanaḥ sudāntākāraḥ / mahāśrāvakā api krṭāṇjalayo buddhān bhagavantaṃ śākyamuniriniṣkāmaṇaḥ // 4.82 //

upariṣṭāc ca śuddhāvāsādevasamānkrṣṭau • aparau dvau devaputrau samantāt pāṭṭāvitānādirghāpāyāyasobhanā\(^{405}\) grhitau sarvabuddhabhidattvapratyekabuddhaḥvāsārāvakaṇām upariṣṭād dhārayāmaṇaṃ divyāmāyāmaradharau devaputrau • abhilekhyau // 4.83 //

bhagavataḥ śākyamuner upariṣṭān mūrdhānā mukτāhāratnapadmaṅgaṇīdībdhibhāraham ratnasūtrakalāpanaṃ tasmaiṣ ca paṭṭāvītanāsuvinyastaṃ samantāc ca mukτāhārapralambopāśobhitam abhilihet // 4.84 //
adhāś ca buddhasya bhagavataḥ padmāsanād āryamaṇjuśriyasya
pādamūlasamīpe nāgarājopanandapārśve mahāratnam parvataṃ
padmasarād abhyunnataṃ ratnāṅku raghukandarapravālalatāpariveśītaṃ
ratnatarun mahārjasiddhasevitam // 4.85 //

tasya parvatasyottunye yamantakaṃ krodharājanaṃ mahāghorarūpīṇam
pāšahastaṃ vāmahastagrhitadandaṃ bhṛkuṭivadanam ājñāṃ
pratīcchamānaṃ406 āryamaṇjuśriyagadārdṛṣṭiṃ vṛkodaram črhdvakesaṃ
bhinnaājanakṛṣṇameṣhaṃ kapiśaṃsrudērghakarālaṃ
dīrghanakham raktalocanaṃ sarpamāṇḍitaṃ ghadbhodeṣaṃ
vyāghrakarmanivasanaṃ sarvavignakhaghatakaṃ407 mahādārṇataram
mahākrodharājanaṃ samantajvalaṃ yamantakaṃ krodharājā abhilikhet
// 4.86 // [S65]

tasya parvathādhatarc chītalopaniṣaṇṇaṃ prthivyāṃ
avanatānu devēhaṃ dhūpakaṭacchukavyagrahastam
yathāvesasāṃsthānagṛhitaleṃ yathānuvṛttacaratitam ārya-
maṇjuśriyagadārdṛṣṭiṃ sādhakam abhilikhet // 4.87 //

nandanāgendrarājasyamīpaṃ bhagavataḥ śākyamunera adhastād
daksinapārśve padmasārhyudgataṃ mahāratnaśailendraṃ kathitam
tathāgataṃ abhilikhet / yamantakakrodharājaḥaraṃ dīvyapūvāvakīṃ abhilikhet / ārya-
valokitesvarāḥ syat taṃ parvataṃ abhilikhet /
taduccatungaparvatapadmarāgopalaṃ tam ekāṅkura vaidūrya-
mayasṛṅgākāraṃ abhilikhet // 4.88 //

tatrāpāśritāṃ devāṃ ārya valokiteśvarakarunām āryatārāṃ
sarvāgarvāvibhūṣitaṃ rakta408 paṭṭāṃsukottariyāṃ vicitrāpaṭṭaniivasanaṃ
stryalaṅkārasarvāṅgavibhūṣitaṃ vāmahastanilotpalavinyastāṃ
kanakavāṃ kṛṣodarīṃ nāṭikṛṣāṃ nāṭibilāṃ nāṭivṛddhāṃ
dhyānagacetaṇāṃ ājñāṃ pratīcchayantīṃ409 daksinahastena
varadādiśad410 avanatakāyāṃ paryāṅkopaniṣaṇṇāṃ
ārya valokiteśvara śasadapagadārdṛṣṭiṃ411 samantajvalāmalaparyēśītaṃ
// 4.89 //

tatraiva vaidūryaratnaśīṅge puṃnāgarvksapariveśītaṃ sarvataḥ śākhāsu
samantapuspoparacitavikasitasupusitaṃ bhagavatīṃ tārām
abhicchādayamānaṃ tenaiva cāpagaśākhāsu citraṃ
pravālāṅkurarvanaddhaṃ vicitrāparāṅgojstālaṃ tārādevī
mukhāvalokanam abhilekhyā // 4.90 //
	sarvavignahatākī devī • uttama bhayanāśini /
sādhakasya tu raksārtham likhed varadāṃ śubhām // 4.91 //

strīrūpadhārinī devī karunādaśalatāma /
śreyasaḥ sarvabhūtānāṃ likheta varadāyikām // 4.92 //
kumārasyeha mātā devī maṇjughoṣasya mahādyuteḥ /
sarvavignahināśārthaṃ sādhakasya tu samantād // 4.93 // [V46]
ap4.- 93
rakṣārthaṃ manujeśānāṃ śreyasārthaṃ paṭe nyaset /
ap4.- 94
yo ’sau krodharājendraḥ parvatāgre samavasthitāḥ // 4.94 //
ap4.- 95
sarvavignahināśāya kathitaṃ jinavarātmajaiḥ /
mahāghoro mahāvanyo mahācaṇḍo mahādyutiḥ // 4.95 // [S66]
ap4.- 96
śāsane dviṣatasattvānāṃ nigrayahāiva prakalpate /
sādhakasya tu rakṣārthaṃ sarvavignahināśakaḥ // 4.96 //
ap4.- 97
dāruṇo roṣaśīlaś ca • ākṛṣṭā mantradeva tā /
sughoro ghorarūpī ca niṣeddhā sarvanirghṛṇām // 4.97 //
ap4.- 98
avaśānāṃ ca vaśam ānetā pāparaudrapracārināṃ /
khacare bhūcare vāpi pātāle ċāpi samantataḥ // 4.98 //
ap4.- 99
nāśayati sarvadviṣṭānāṃ viruddhā ye śāsane muneḥ4412 /
caturasraṃ samantād vai catuḥkoṇaṃ paṭaṃ likhet // 4.99 //
ap4.- 100
adhaś caiva paṭānte tu vistīrṇasaritālayam /
kuryān nāgabhogāṅkam ekaikaṃ ca samantataḥ // 4.100 //
ap4.- 101
śuklena śubhāṅgena manujākāradehajāḥ /
uttarā śirasam sthāpya kṛtāñjali puṭaḥ sadā // 4.101 //
ap4.- 102
saptasphuṭo mahāvīryo mahēśakhyo ananto nāma nāmataḥ /
tathāgataṃ nirikṣanto maniratnapaśobhitaḥ // 4.102 //
ap4.- 103
suśobhano cārurūpī ca ratnābharaṇabhūṣitaḥ /
ālikhej jvālamālinaṃ mahānāgendraviśrutam // 4.103 //
ap4.- 104
sarvalokahitodyukto4413 pravṛtta śāsane muneḥ4414 /
sarvavignahināśāya • ālikhet saritāśritam // 4.104 //
ap4.- 105
etat paṭaṃvidhānaṃ tu • uttamaṃ jinabhāṣitam /
samākṣiptavistarākhyataṃ pūrvam uktaṃ tathāgataih // 4.105 //
ap4.- 106
ālikhed4415 yo hi vidvān vai tasya punyam anantakam /
yat kṛtaṃ kalpakotibhiḥ pāpaṃ karma sudāruṇam // 4.106 //
ap4.- 107
naśyate tat kṣaṇād eva paṭaṃ dṛśtvā tu bhūtale /
paṅcānantaryakāriṇaṃ duḥśilāṃjugupsitām // 4.107 //
ap4.- 108
sarvapāpapravṛttānāṃ saṃsārāndhārācāriṇāṃ /
gatiyoninikṣṭānāṃ paṭaṃ teśām na vārayet // 4.108 // [S67] [V47]
darśanaṃ saphalāṃ teṣāṃ pātaṃ maunīndrabhāṣitam / 
drṣṭamātraṃ pramucyante tasmāt pāpāt tu tatḳṣaṇāt // 4.109 //

kim punaḥ suddhavṛttitvāt suśuddhavrṛtaḥ rūpināḥ / 
mantrasiddhau sadodyuktāḥ siddhiṃ lapseyur mānavaḥ // 4.110 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
tat puṇyaṃ pāpāyōn mantri pātaṃ ālikhanād bhuvi // 4.111 //

sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

vācanād eva ko yasya pūjanā vāpy anumodanā / 
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
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sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

vācanād eva ko yasya pūjanā vāpy anumodanā / 
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
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sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

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mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

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sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
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khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

vācanād eva ko yasya pūjanā vāpy anumodanā / 
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
tat puṇyaṃ pāpāyōn mantri pātaṃ ālikhanād bhuvi // 4.111 //

sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

vācanād eva ko yasya pūjanā vāpy anumodanā / 
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
tat puṇyaṃ pāpāyōn mantri pātaṃ ālikhanād bhuvi // 4.111 //

sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //

vācanād eva ko yasya pūjanā vāpy anumodanā / 
mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / 
tat puṇyaṃ pāpāyōn mantri pātaṃ ālikhanād bhuvi // 4.111 //

sikātā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ / 
tatpramāṇā bhaved buddhāḥ pratyekajina-vārtamajāḥ // 4.112 //

khaḍginaḥ śrāvakā loke • ījitvā bahudhā puṇaḥ / 
tat phalam pāpāyōn martye paṭalikhanadarśanād // 4.113 //
ap5.4 dakṣiṇapārśve • āryamaṇḍūṣrīh padmāniṃ jalkābhhah kuṃkumādityavarno
   vā vāmaskandhaprādesh niṇotpalāvasakṣhē kṛtānjalipuṭo bhagavantaṃ
   sākyamuniṃ niṁrīṣaṃmaṇa īṣatprahāsita valorekānaḥ kumārārūpī
   paṇcicārakopāsobhitāśrisko bāladārakālaṅkāraabhūṣito
dakṣiṇajānumānḍalāvanatāsirāḥ // 5.4 //

ap5.5 bhagavataś ca sākyamuner vāmapārśve • āryāvalokitesvarah
   sārakāṇḍagauro yathāiva pūrvaṃ tathaiva abhilekhyāṃ kiṃtu
   bhagavataś cāmaram uddhāyānam / tasya pārśve • āryamaitreyāḥ
   samantabhadro vajrapaṭāṇi mahāmatiḥ śāntamār gaganagaṇḍaḥ
   sarvanīvaranāvāsaṣṭaṃ kṣeti / ete 'nupūrvvato 'bhilekhyāḥ / yathāiva
   prathamas tathaiva sarvālāṅkāraabhūṣitaḥ citrāpayitavyāḥ // 5.5 //

ap5.6 teṣāṃ copariṣṭā aṣṭau buddhā bhagavantaś citrāpayitavyāḥ sthitakā
   abhayapradānādakṣiṇakarāḥ pītacīvarottarāsangīkṛtadehā
dakṣiṇajānumānḍalāvanataśiraḥ // 5.6 //

ap5.7 daksine pārśve bhagavata śākyamānusūriyasā saṃpiṃ mahā-
pārśanmānḍalāṃ citrāpayitavyam / aṣṭau mahāśravakāh aṣṭau pratyeka-
buddhāḥ yathāiva tathaiva te citrāpayitavyāḥ kiṃtu • āryamaṇḍū-
maudgalyāyanaśāripitāputra bhagavataḥ sākyamuneś cāmaram
uddhāyānānau sthitakāyām abhilekhyā // 5.7 //

ap5.8 evaṃ suddhāvāsakāyikā devaputra abhilekhyāḥ / śakraś ca devānām
   indraḥ suyāmaś ca sampratūṣitaḥ ca sunirmitaḥ ca suddhāsa ca vimalaś ca
   suṣaśca ca • atapaś ca •abhāvavārasa ca brahamā ca saḥampatir akaniṣṭhaḥ ca
   • evaṃ ādayo devaputra rūpāvacaśa kāmāvacaśa cānupūrvvato 'bhilekhyā
   āryamaṇḍūṣrīyasamīpashthaḥ pārśanmānḍaloparicitavinyastāḥ
   svarūpaveṣadharēṇaḥ citrāpayitavyāḥ // 5.8 //

ap5.9 bhagavataḥ simhāsanasyādhaṃ samantān mahāpārvato mahā-
samudrābhavatām yavat paṭāntaṃ citrāpayitavyāḥ / ekasmin paṭāntaṃ
   sādhako yathāvesasamsthanākāro 'vanatājanukārprasāh
   dhūpakatāchchukavyagrahasthaḥ citrāpayitavyāḥ / [V49] tasmiṃ ca
   ratnaparvate āryamaṇḍūṣrīyasādhaṃ samantāś ca tathācitrāpayitavyāḥ
   simhāsanasyādhaṃ abhilekhyā // 5.9 //

ap5.10 vāmapārśve bhagavataḥ simhāsādayādhaṃ
dakṣine pārśve bhagavataḥ simhāsanasyādhaṃ
eriyaśrasarpiṇāṃ samantān mahāpārvato mahā-
samudrābhavatām yavat paṭāntaṃ citrāpayitavyāḥ / ekasmin paṭāntaṃ
   sādhako yathāvesasamsthanākāro 'vanatājanukārprasāh
   dhūpakatāchchukavyagrahasthaḥ citrāpayitavyāḥ / [V49] tasmiṃ ca
   ratnaparvate āryamaṇḍūṣrīyasādhaṃ samantāś ca tathācitrāpayitavyāḥ
   simhāsanasyādhaṃ abhilekhyā // 5.10 //
upariṣṭāc ca paṭāntakoṇe • ubhayānte dvau devaputrau mahā-puṣpaugaḥ utsṛjamānau vicitrūrūpadyānāu • antaṁkṣasthitau vārimeghāntargatana-nilināu • utpatamānau sitavaṁna • abhilekhyau / iti // 5.11 //

etan madhyamakaṃ proktam paṭaḥ śreyārtham udbhavam / madhyasiddhis tadāyattā manujānāṃ tu bhūtale // 5.12 //
yatkiñcit kṛtaṃ pāpaṃ saṃsāre saṃsara-tam purā / naśyate tat kṣanād eva paṭaṃ darṣanād iha // 5.13 //
mūḍhasattvā na jānti bhrāmantā gatiṇaḥcakē / paṭasyā daṁśanā ye tu maṇjūghoṣasya madhyame // 5.14 // {S70}
api kilbiṣakārya syāt paṇcānantaryakariṇah / duḥśīlasyāpi sidhyeyur mantra vividhabhāṣītaḥ // 5.15 //
api kṣiprataram siddhi prāpnuyāt kṛta-jāpinaḥ / rogi mucyate rogād daridro labhate dhanam / aputro labhate putramadhyame paṭadarśane // 5.16 //
dṛṣṭamātraṃ tadā puṇyaṃ prāpnuyād vipulaṃ mahat / niyataṃ devamanuṣyāṇam saukhyabhāgī bhaven naraḥ / buddhavatam niyataṃ tasya janmānte ca bhaviṣyatī // 5.17 //
likhanā vācanāc caiva pūjana lekhanā tathā / darśanā sparśanāc caiva mucyate sarvakilbiṣāt // 5.18 //
prārthanādhyeṣaṇā hy evaṃ paṭaṃśya mahādyuteḥ / labhate saphalaṃ jantaṃ kṣipraṃ cānumodanā // 5.19 //
na śākyaṃ vācayā vaktum api kalpāgrakotibhiḥ / yat puṇyaṃ prāpnuyā jantu saphalaṃ paṭadarśanād // iti // 5.20 //
bodhisattvapiṭakāvataṃ sakān mahāyāna-pulpyasūtrād ārya-maṇjuśriyamūlkalakalpā paṁca maṇi / paṭalavisaraḥ / dvitiyaḥ paṭavidhānavisaraḥ samāptaḥ // {S71} {V50}

atha khalu bhaga vāñ śākya muniḥ punar api maṇjuśriyaṃ kumarabhūtam āmantrayate sme / asti maṇjuśrīr aparam api paṭavidhānavahasyam tṛtiyaṃ kanyasaṃ nāma yah sarvasattvānām ayatnenaiva siddhiṃ gaccheyuḥ // 6.1 //

· CHAPTER A6 ·
ap6.2 pūrvanirdiṣṭenaiva vidhinā śilpibhiḥ sugatavitastipramāṇaṃ tiryak tathaiva samāṃ caturasraṃ pūrvavat paṭaś citrāpayitavyaḥ pūrvanirdeśai raṅgaiḥ // 6.2 //
ap6.3 ādau tāvad āryamaṇjuśrīḥ simhāsanopaniśaṇṇo bālādārakurūpi pūrvavad dharmam deśayamāṇaḥ samantaprabhā•arciṣo nirgcchamānaś cārurūpi citrāpayitavyaḥ / vāmapārśve āryasamanabhadro ratnopalasthitās camaravaghastaś cintāmaṇiṃvānavigastakaraḥ priyānguśyāmavarnaḥ pūrvavac citrāpayitavyaḥ / dakṣinapārśve • āryamaṇjuśrīyasya ratnopalasthitā āryāvalokiteśvaraḥ / pūrvavac camaravaghastaś vāmahastāravindavigastāḥ samantadyotitamūrtir abhilekhyāḥ // 6.3 //
ap6.4 adhaś ca simhāsanāt kanakavarnaḥ parvato yāvat paṭante citrāpayitavyaḥ / paṭāntaṅkōṇasya • āryamaṇjuśrīyasya simhāsanasyādhatād dakṣinapārśve yamāntakaḥ krodharājā pūrvavac citrāpayitavyaḥ / dhūpakatācchukavaghastā yathāpūrvam tathaiva sādhakaḥ // 6.4 //
ap6.5 upariṣṭād āryamaṇjuśrīyasya sanmuksumitarājendras tathāgataś citrāpayitavyaḥ śodaṅgulapramāṇo ratnaparvataguhālīnāḥ / kūṭāgārasyadṛṣṭāḥ prāgbhāraparvata daśa citrāpayitavyaḥ / samantāc ca tat paṭaṃ parvatākāraveṣṭitaṃ likhet / upariṣṭād ca paṭaṅkōṇavasthitā parvataprāgbhārasaṃśiṣṭau • utpatamānvinīnapuşpauṣpaḥ uṣtrāmānau suddhāvāsakāyikau devaputrān śuddhāḥ ca nāma viśuddhaḥ ca nāma pūrvavac citrāpayitavyuḥ / nānāpuṣpābhikīrṇaṃ ca tat paṭaṃ abhilīkāpayitavyam iti // 6.5 //
ap6.6 etat kathitaṃ sarvam sarvaṃ trividhaṃ paṭaḷakṣaṇam / kanyasaṃ nāmato hy etat paṭaḥ śreyo kṣudrakarmasu // 6.6 //
ap6.7 yat kṛtaṃ kāritaṃ cāpi pāpaṃ karma sudāruṇam / kalpakotisahasraṃ darśanāt paṭaḥ muceyate4432 // 6.7 // {S72}
ap6.8 paṭaṃ tu drṣṭaṃtāraṃ vai tatkṣanād eva muceyte / buddhakoṭīsahasraṃ satkuryād yo hi buddhimān / kanyasaṃ tu paṭaṃ drṣṭvā kalāṃ4433 nāyāti śoḍaśim // 6.8 //
ap6.9 yat puṇyaṃ sarvabuddhānāṃ pūjaṃ4434 kṛtva tu tāyinām4435 / tat puṇyaṃ prāpnuyād vidvān kanyase paṭadarśane / śobhanāni ca karmāni bhogahetor ihācaret // 6.9 //
ap6.10 yāvantī kecana mantrā brahmendra•riṣibhāṣitaḥ / vainateyena tu proktāḥ varuṇādityakuberaḥ4436 // 6.10 //
ap6.11 dhanādai rākṣasaḥ sarvār dānavendraḥ mahoragaiḥ / somavāyuyamādyaiś ca bhāṣita hariharādibhiḥ / sarve mantrā iḥāniṃ ca satyasya paṭaṃ agrataḥ // 6.11 //
śāntikāni sadā kuryāt pauṣṭikāni tathā • iha /
dāruṇāni ca varjīta garhītā jinavārais tv iheti // 6.12 //

bodhisattvapiṭakāvataṃ sakān mahāyānaipūlyasyasūtrān maṃjuśrīṃ mulakalpāt
śaṣṭhaḥ paṭalavisarāḥ / tṛtaḥ kanyasapaṭavidhānah pariṣamāpta iti //
{S73} {V51}

CHAPTER A7

atha khalu maṃjuśrīḥ kumarabhūta utthāyāsānād bhagavantaṃ śākya-
munīṃ triḥ pradaksinikṛtya bhagavataś caraṇayor nipatya bhagavantam
evam āha //
sādhu sādhu bhagavatā yas tathāgatenārhatā samyaksambuddhena
subhāsito 'yaṃ dharmaparyāyah sarvavidyāvratacārīṃ arthāya hitāya
sukhāya lokānukampāyai / bodhisattvānām upāyakauśalyatā darśitā
nirvānoparigāmīṃ vartmopaviśeṣā niyataṃ bodhiparāyaṇaṃ saṃtatit
bodhisattvānāṃ sarvanantarathacāryā sādhaniyam /
etanmantrarahasyasarvajanavistāranakarī bhaviṣyatī // 7.1 //
anāgata 'dhnā nirvrte lokagurau • astamite tathāgatādiyē4437
vamśe riṁcite sarvabuddhakṣetre sarvabuddhabodhisattvārṣavakaṭapratyeka-
buddhair andhakārībhūte lokabhājane vichinne • āryāṃrge
sarvavidyāmantraśadhamāniratnopaṅgāte sādhujanapariṇīṇe nirāloke
sattvadhātau sattvā bhaviṣyantī kusidā naṣṭaprhatayā asrāddhāḥ khanḍākā
akalyāṇamitraropighitāḥ śaṭhā māyāvino dhūrtacarītih // 7.2 //
te imaṃ dharmaparyāyaṃ śrutvā ca satrāsam āpatsyante /
ālaśyakauśalyābhīrata na śraddhāsādhante / kāmagnāvino na paṭīśyanti /
mithyādṛṣṭirātās te bahu•apūnyāṃ prasāvacyantī /
saddharpatriṭipākepapākā avīcīparāyaṇā ghorād ghorarāmaṃ gatāh / teśāṃ
duḥkhītānāṃ_arthāya • avaśānāṃ vašā ānetā vaśyānām
abhaya-pradāyā4438 • upāyakauśalyaśāṅgrahayā mantrapāṭavidhānāṃ
bhāṣatu bhagavān yasyedānāṃ kālam manyaye // 7.3 //
atha bhagavān śākyaunā morjuśrīyaṃ kumarabhūtāṃ sādhukārām adāt /
sādhu sādhu maṃjuśrīr yas tvām tathāgataṃ arthāṃ pariṃpratavyāṃ
manyase / asti maṃjuśrīs tvādīyaṃ paramāṃ gvyatamaṃ vidyāvrat
śaḍhanacaryāpaṭalapataviddhānaśīrām paramahādayānāṃ arthām
paramāṃ guhyatamaṃ mahārthāṃ nīdhānabhūtaṃ sarvanatraṇām
// 7.4 //
shaḍ ete šaḍākṣaraparamahādaya avikalpaṃ tasmin kāle siddhiṃ
gacchanti / teśāṃ sattvānāṃ damāṇāṃ • upāyakauśalya-
sambhārasamantrapraveśanātāya niyataṃ sambodhiprāpaṇatāyā
ṣaṭsaptatibuddhakoṭibhiḥ pūrvabhāṣitam / aham apy etarhi • idānīṃ bhāṣiṣye / anāgatajanatāpekṣāya taṃ śṛṇu sādu ca suṣṭhu ca maṇasi kuru / bhāṣiṣye 'ham te / katamaṃ ca tat // 7.5 // {S74}

ap7.6 [A2v6] atha khalu bhagavān śākyamunir maṇtrāḥ bhāṣate sma / oṁ vākyaṁ jaya // oṁ vākyaśeṣe sva // oṁ vākyaṇayavaḥ // oṁ vākyaṁ śuṣṭayaḥ // oṁ vākyaṇa namaḥ // oṁ vākyaṇa namah // 7.6 //

ap7.7 ity ete maṇjuśrīs [A3r] tvādīyaśaḍmantrāḥ šādakṣarā mahāprabhāvās tulyasamavīryāḥ paramahṛdayāḥ paramasiddhā buddha-m-ivotpannāḥ / sarvasattvānām arthāya sarvabuddhān samprabhāṣitāḥ samayagrastāḥ sampracalitāḥ sarvakarmikāḥ / bodhimārgānādēvasakas tathāgatakule mantrapravarā uttamamadhyametarṣṭhāsamprayuktāḥ susobhana karmaphalavipakpradāḥ śasanāntardhānakālasamaye Siddhiṃ yāsyanti // 7.7 //

ap7.8 samavasaraṇāḥ sādharmanetrā rakṣanārthaṃ ye sādhayiṣyanti teṣām mūlyaprayogenaiva mahārājyamahābhogaiśvaryārtham te sādhayiṣyanti / teṣāṃ kṣipratāṃ tasmin kaḷe tasmin samaye siddhiṃ yāsyanti / ato jijnāsanahetor api sādhaniyā hy ete paramahṛdayāḥ / samkṣepato yathā yathā pratyujyante tathā tathā siddhiṃ yāsyanti / samāsata eṣāṃ paṭavidhānāṃ bhavati // 7.8 //

ap7.9 tasmin kaḷe tasmin samaye mahābhairave pāncakaśaye sattvā [V52] alpapunyā bhaviṣyanti / alpeśākhyā alpaśākhyā śaṃcāraya na śakyante • ativistaratarāṃ paṭavidhānādīnī karmāni prārabhantum / teṣām arthāya bhāṣiṣye samkṣiptataṃ // 7.9 //

ap7.-10 ādau tāvad vīryakrayena sūtraṃ kṛtvā palmātrāṃ ardhapalmātrāṃ vā hastamātrāṃ dirghatvēna • ardhahastamātrāṃ tiryakkarpaṭam sadaṃ tuntvāyena vāyayitavyam / apagatakeśam anyaṃ vā navāṃ karpāvahanaṃ pratyaṅgān adha ārdhvaṃ yathepsato dvihastacaturhastam vā śat paṇca daśa vāṣṭam vā susūklaṃ gṛhya yathepsaṭāḥ citrakarena citraṇīyam // 7.10 /// {A3v}

ap7.-11 aśleṣakai raṅgaiś candanakarpūrakukumavāṣītaḥ paṭaṃ candanakukamakarpūraṃ caikīkṛtya nisprāṇakodenakena nihkaluṣenāloḍya nave bhānde paṭaṃ plavayitvā divasatrayaṃ supidhānapihitam sthāpayet / krtaṃ kṛtaraṃ śucau dese • atmane śucirbhuṭvā śulakapṣe pūrṇāṃ sthānaṃ pāṭabhāṇḍasyāgraṇāḥ pūrvābhīmukhaṃ kuśavindakaṃvāṣa ime mantrapadā aṣṭāṣatvārām uccārayitavyāḥ / tadyathā // 7.11 //
ōṁ he he bhagavan bahuropadhara divyacakṣuṣe • avalokaya • avalokaya māṁ samayam anusmara kumārarūpapadhāriṇe (S75) mahābodhīsattva kim cirāyasi / hūṁ hūṁ phat phat svāhā // 7.12 //

anena mantreṇa kṛtajāpaḥ tatraiva svapet / svapne kathayati siddhim4455 asiddhim vā / tata utthāya • avilambita4456 siddhinimittam svapnaṃ drṣṭvā tāṁ paṭāṁ likhāpayet / na ced asiddhinimittāni svapnāni drṣṭyante tat paṭāṁ tasmād bhāṅdād uddṛśyā / ātate śoṣayet / śoṣayītvā ca bhūyo 'nye nave bhānde nyaset / suguptam4457 ca kṛtarakṣam ca sthāpayet / tato bhūyas teṣāṁ paramahādayānām4458 anyatamaṁ mantram grīḥtvā yathēṣṭataḥ šadākṣaraṁ bhūyo 'kṣaralakṣam japaḥ / tata āśu tām4459 paṭāṁ sidhiyatī // 7.13 //

ādau tāvat tāṁ paṭāṁ grhya prātiḥārakapakṣe • anye vā śukle 'hani śubhanakṣatrasamyukte śubhāyāṁ tithau śuklapāksadivase vā suśobhanaiḥ śakunaiḥ maṅgalasammatāyām rātrau / ardharaṭrakālasameye / upoṣadhikena citrakareṇa (A4r) tāṁ paṭāṁ citrāpayet śucau pradeṣe karpūradhūpaṃ dahatā // 7.14 //

ādau tāvād āryamaṇjuśriyam bāladārakākāraṁ pañcācīrakaśirakṣaṁ bālāṅkārabhūṣitam kanakavāṁ nīlapaṭṭacalanikānivāsitaṁ nīlapaṭṭāmsukottarīyaṁ dharmaṁ desayamānaṁ sīṁhasane / ardhapāyāyapāvīṣṭam4460 daksinaṇaraṇaṁ ratnapāḍapāthasaṃsthāpiṭaṁ4461 sīṁhasanopaṭiṭaṁ4462 sarvāṅkārāropetaṁ cāruḍaraśanāṁ īṣat4463 śmitamukhaṁ sādhakagatadṛṣṭiṁ citrāpayet // 7.15 //

daksine pāṛśve • āryasamantabhadraṁ sitacāmaroddhūyamānaṁ priyanguśyāmāṁ vāmahastacintāmaṇivinyastam sarvāṅgaśobhanāṁ sarvāṅkārabhūṣitam nīlapaṭṭacalanikānivāstam muktaḥhārayajñopaviṣṭam sthitakam4464 śvetapadmāśanastham citrāpayi tvam // 7.16 //

āryamaṇjuśriyasya vāmapāṛśve • āryavalokiteśvaraḥ sāratkāṇḍagauro4465 nilapāṭṭacalanikānvasthāṁ sarvāṅgaśobhanāṁ sarvāṅkārabhūṣitam nīlapaṭṭacalanikānivasthaṁ muktaḥhārayajñopaviṣṭaṁ saumyaṅkāra āryamaṇjuśriyagatadṛṣṭiḥ tathāvāraṣamantabhadraḥ / śvetapadmāśanasthaḥ • ubhāv apy etau • abhilekhyau // 7.17 // (S76)

ekapadmavīṭapotthitau4467 {V53} trīṇi padmāni4468 / madhyame mūlapadmakamākhyām āryamaṇjuśriyasya sīṁhasanaṁ ratnapāḍapāṭhaṁ4469 ca / aparasmān padme • āryasamantabhadraḥ śvetapadmāśanasthāḥ4470 / trīṇiye padme • āryavalokiteśvaraḥ / śobhanaṁ ca tat padmadaṇḍaṁ marakataratmākāraṁ4471 anekapadmapuşpmukulitam {A4v} pattropetaṁ vikāritārdhamāṅkasitaḥpadma4472 mahāsārangavataptotthitaṁ / dvau nāgarājāvāṣṭabdhapadmanādaṁ4473 nandopanandasamdhāritaṁ tat padmadaṇḍaḥ // 7.18 //
sitavarṇau ca tau nāgarājānau saptasphaṭāvabhūṣitau sarvālaṅkāraśobhitaśarīrau manuṣyārdhakāyau • ahībhogārdhāṅkāta āryamañjuśriyam nirikṣamāṇau jalāntardhanilīnau maniratnopasobhitacchhadau likhāpayitavyau // 7.19 //
samantāc ca mahāsaram adhastāt sādhako daksinapārśvau paṭantakoṇe • āryamañjuśriyasya vaktramanḍalam nirikṣamāṇo dhūpakaṭachakau vyagrahasto 'vanataśirakorporaṇukāyau yathā veśavarnatas tathā-m-abhilekhyaṃ // 7.20 //
upariṣṭād āryamañjuśriyasya • udbhau paṭantakoṇābhilyaṃ dvau deva-puṭratru mālaṁḍhārīnau puṣpāmālagṛhītāu • utpatamānau meghāntarnilīnau mahāpuṣpaugham utsṛjānānau suṣobhanau • abhilekhyau • samantāc ca tat paṭaṃ nāgakesarādiḥ puṣpāiḥ prakritam abhiliḥkhet / yathēṣṭāś ca tri rūpakāḍhiṣṭhitam cābhilikhet // 7.21 //
āryamañjuśrīr dharmāṃ desaṇyamāna āryasamantabhadra āryāvalokiteśvāraś camaravinyastapānayo likhamātavyau yathābhūricultural vā sādhakasya trīṇi rūpakāṇṇi • avaśyaṃ likhamātavyāni / yathēṣṭākārā vā yathāsaṃsthānasaṃsthitā vā sādhakasya yathā yathā rocate tathā tathā likhitavyāni // 7.22 //
madhya ca • āryamañjuśrīr udbhau ac āryāvalokiteśvarāḥ samanta-bhadraś ca / yathēpsitaḥ anya avaśyaṃ likhamātavyāni / {A5r} yathālabdhe vā karaṇakhaṇḍe viṣṭātābhamātre vā • ātmanā vā pārenā vā cirakāreṇa poṣhadhikena vā • apoṣhadhikena vā śrāddhena vā • asrāddhena vā śucinā vā • āsucinā vā śilavatena vā duḥśilena vā cirakāreṇa likhamātavyāḥ / {S77} ātmanā śrāddhena • avaśyaṃ krātupasācaraṇena śrāddhena • utpāditabodhīcittena • avaśyaṃ bhavhitavyam iti // 7.23 //
evaṃ sidhyanti mantrā vai nānyesāṃ pāpakāriṇām / śrāddhena tathā bhūtvā sādhaniya mantradevatāḥ // 7.24 //
sidhyante mantraraṭ tasya śrāddhayaiveha nānyathā / śrāddhā hi paramaṃ yānaṃ yena yānti vināyakāḥ // 7.25 //
asrāddhāsya manuṣyaśya suklo dharmo na rohate / bījānām agnidadhānām ankuro harito yathā // 7.26 //
śrāddhe sthitasya marītyasya bodhyārambhāḥ hi kraṃnā / sidhyante devatās tasya • asrāddhāsya na sidhyati / {V54} + + + + + sarvanirmantrā viṣeṣātaḥ // 7.27 //
laukīkā devatā ye 'pi ye 'pi lokottarā tathā / sarve vai śrāddhāsya sidhyante vigatakalmaṣah // 7.28 //
āśu siddhir dhruvā teśaṃ bodhis tadgatamānasām /
nānyeṣāṃ kathyate siddhiḥ sāsane ‘smin nivāritā\(^{492}\) // 7.29 //
paṭaḥ svalpo viśeṣo vā madhyamaḥ pariṁśītāḥ //
adhumā tu pravakṣyāmi sarvakarmasu sādhanam iti\(^{493}\) // 7.30 //
bodhisattvapiṭakān mahāyānavaipulyasūtrād āryamañjuśriyāṃulakalpāt
saptamaḥ paṭalavisarāc caturthāḥ paṭavidhānapaṭalavisaraḥ parisamāpta iti //
\[\{S78\} \{V55\}\]

· CHAPTER A8 ·

atha khalu bhagavān śākyamunir mañjuśriyaṃ kumarabhūtam āmantrayate
sma /

ye te mañjuśrīś tvayā nirdiṣṭā sattvā teṣām arthāya • idaṃ paṭavidhānaṃ
visaram ākhyātām / te svalpenaivopāyena sādhaṇiṣyante / teṣām arthāya
dādhānapayikam\(^{494}\) guṇavistaraprabhavedabhāgaśaḥ karmavibhāgaṃ
samanubhāṣyāṃ / taṃ śnu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye
sarvasattvānām arthāya // 8.1 //

atha khalu mañjuśrīḥ kumarabhūto bhagavantam etad avocat /
sādhu sādhu bhagavan subhāṣitā te 'smadvibhāvanoddyotanakarīṃ
mantracaryāguṇanispatiprabhāvanakarīṃ vāṃ / tad vadatu taṃ
bhagavān yasyedānīṃ kālaṃ manyase • asmākam anukampārtham
// 8.2 //

atha bhagavān śākyamunih sarvāvantaṃ parṣanmanḍalam avalokya
smītam akārṣī / atha bhagavataḥ śākyamunier mukhadvārān
nīlapitāsphaṭikavamādayo raśmayo niścaranti / samanantaraniścaritāś
cā raśmayo sarvāvantaṃ parṣanmanḍalam avabhāya trisāhasyro
sāhasram lokadhatum sarvamārabhavanāṃ jhimikṛtya
sarvanāḥstradyotiśailaganaḥprabhāṃ yatremau candrasūryau
mahardhikau mahānbhāvau tayā prabhāyā te 'pi jhimikṛtau
nāvabhāsyate niṣprabhāṃ ca bhavantī / na virocante jhimikṛtāṇ ca
samdrṣyante / sarvanāṁjanmantrauṣadhirnāpabhāṃ niṣprabhikṛtya
puṇar eva bhagavataḥ śākyamunier mukhadvāṁtardhīyate /
// 8.3 //

atha khalu vajrapānir bodhisattvo mahāsattvaḥ parṣanmanḍale
sāṃnipatito ‘bhūt / sāṃniṣṭhyaṇaḥ sa utthāyaśanāt sattvaramāṇaṃbhāpo
bhagavataḥ caraṇayor nipaṭyā bhagavantam etad avocat /
nāhetukam nāpratyayaṃ buddhā bhagavantaḥ sītamaḥ praviṣkurse 
ko bhagavan hetuḥ kah pratyayah sītamaḥ praviṣkarāṇāya // 8.4 //
evam ukte bhagavān vajrapānir bodhisattvam āmantrayate /
evam etad vajrapāṇe evam etat / yathā vadaśi tat tathā /

nāhetvapratyayaṃ tathāgatānāṃ vidyate smitam / asti hetur asti pratyayyo yo idaṃ [S79] sūtrendrārajan Mañjuśrīmula kalpaṃ[495] vidyācaryānuṣṭhāna-
karmasādhanaṃpayaṃkasaṃvāsanaṃdharmaṃ eñiṃ[496] samanupraśeṣu vartaṃ dhārayiṣyanti vācayiṣyanti śraddhāyanta // 8.5 //

ap8.6 pustakalikhitam kṛtvāḥ pujayiṣyanti candaṇcāraṇe maulaṃpanadhūpamālayaiṃ chatradhvajapatakākair vividhair vā prakārair vedyavīśesair vā nāṇātyayatādāvacaraiḥ / antaśo 'numodanāsahagataṃ vā cittaṃsaṃtātaviṃ pratiṣalapsyante romaharṣaṇasaṇjanam[497] vā kariṣyante / vidyāpabhāvasaktīṃ vā śrūtvā samṛṣyante • anumodiṣyante caryāṃ vā pratipatsyante / vyākṛtās te mayā anuttarāyāṃ samyaksambodhau[498] sarve te bhavayiṣyante buddhā bhagavantaḥ / ata eva jināḥ smitraṃ kurvanti nānyathā • iti // 8.6 //

ap8.7 ādau tāvad drṣṭasamayāḥ kṛtapuraścaraṇo labdhābhiṣekte 'smin kalpaṃ[499] mūlātantraḥdrayam-m-upahṛdayam vā • anyataṃ vā mantrāṃ grhītā • ekākṣaraṃ vā • anyaṃ vā yathēpstaṃ māhāraṇaṃ gatvā trimśal laṃkāni yajpet[500] phalodakhāhār mulaparṇabhakṣo vā kṛtapuraścaraṇo bhavati // 8.7 // [V56]

ap8.8 tato parvatātaṃ[501] abhiruhyā yēṣṭhāṃ paṭaṃ paścānāṃ bhūtāṃ pratiṣṭhāpya • ātmanā pūrvaḥ smiṃ kūṣaṃvīpaviṣṭaḥ śvetapadmānāṃ śvetakūṃkumābhyyaktānāṃ laṃkām ekaṃ bhagavataḥ śavyamunēḥ sarvabuddhabhodyapratyekabhuddhārṣrāvakāṇāṃ paṭasyādhastāṃ nivedayet / karpūradhūpaṃ ca yathāvibhavato dahet / devaputramānaṃ ca pūJaṃ kuryād yathālabdhaiḥ puspaiḥ // 8.8 //

ap8.9 tato 'rdharātrakālasamayē śuklapūrṇamāsyaṃ pratihitārkapratipūrṇaṃ paṭasyaygrato 'gnikuṇḍaṃ kṛtvā padmākāraṃ śvetacandanakāṣṭhānaṃ anīṃ prajvālyā kūṃkumakarpūraṃ caikikṛtya • aṭhasahasrāhūtiṃ juhūyād yathāvibhavataḥ / kṛtarakṣaṃ // 8.9 //


ap8.11 atītena pūrvalikhitāsadhakap탈ṭadeṣa tato grhratamātropatati / acchaṭāmātreṇa brahmaṃkālom atikramati / kusumāvatīm lokadhētaṃ sampratīṣṭhāti yatrāsau bhagavān samkusumitarāṇjendras tathāgatas tiṣṭhāti dhriyate [S80] yāpayai dharmaṃ ca desayai / āryaṃjaśrīyaiṃ ca sāksat paṣyati dharmaṃ śṃoti / anekān api bodhisattvaṃśatasahasrāni[504] paṣyati tāṃś ca paryupāste / mahākalpasahasram ajarāmaralilī bhavati // 8.11 //
paṭas tatraiva tiṣṭhati sarvabuddhabodhisattvādhiṣṭhito bhavati / teṣām
cādhiṣṭhānaṃ saññānīte kṣetrasatasahasraṃ cākṛmatai käyasatasahasraṃ vā
darsāyati / anekārdhirahvāvasamudgato bhavati / āryamañjuśriyaś ca
kalyānamitro bhavati / nīyataṃ bodhiparāyano bhavaṁti // 8.12 //
bodhisattvapiṭakāvataṃsaṅkān mahāyānavaipulasūtraḥ aṣṭamaḥ /
uttamasādhanaupayikakarmapātalavisarāt prathamaḥ samāptā iti //
{S81} {V57}

· CHAPTER A9 ·
ap9. 1
atha khalu bhagavān śākyamuniḥ sarvāvatāparṣanmanḍalopaniṣṭanān
devasaṅghān āmantrayate sma /
śṛṇvantu bhavanto mārṣā mañjuśriyaśa kumarabhūtasya
caryāmmanḍalamantrasādhanapāyikaṃ rakṣārtham sādhakasya
paramaguhyatamaṃ paramaguhyaḥṛdayayaṃ sarvatathāgataḥbhāṣitaṃ mahā-
vidyārājaṃ yena japtena sarvamantrā jāptā bhavanti // 9.1 //
ap9. 2
anatikramāṇyāḥ yaṃ bho devasaṅghā ayāṃ vidyārāja / mañjuśriyo 'pi
kumarabhūto 'nena vidyārājaḥ • ākṛṣṭo vaśam ānīto sammatībhūtaḥ / kaḥ
punarvādah / tadanye bodhisattvā laukikalokottarā ca manaṃ /
sarvavighnāṃ ca nāsāyaty eṣa mahāvīryaḥ prabhāva ekāvīrya eka • eva
sarvamantrāṇām āgrāṃ ākjhyāyate / eka • eva • ekākṣaraṃ ākṣaram
ākjhyāyate / katamo ca tat // 9.2 //
ap9. 3
ekākṣaraṃ sarvārthasādhatkāḥ sarvakāryakarāṇaṃ
sarvamantrchedanaṃ duṣṭakariniṃ sarvapāpapranāśanām
sarvamantrapratipāraṃṃiḥ śubhakārināṃ sarvalaukikalokottaramantrāṇām
uparyupari vartate / apratiḥetasarvatathāgataḥṛdayasarvāṣāpāripūrakaḥ
katamo ca tat / tadyathā / kṣīrīṃ // 9.3 //
ap9. 4
eṣa sa mārṣā paramaguhyatamaṃ sarvakarmiṃ ekākṣaraṃ nāma
vidyārāja • anatikramāṇiṣṭa sarvasattvānām / adhṛṣṭa sarvabhūtānām / maṅgalaṃ sarvabuddhānām / sādhakaḥ sarvamantrāṇām / prabhūḥ
sarvalokānām / īśvara sarvavideṣānām / maitrātmako sarvavidviṣṭānām /
kāruṇiko sarvajantūnām / nāśakāḥ sarvavighnānām / saṃkṣepato yathā
yathā prayujyate tathā tathā karoti / asādhito 'pi karmāṇi karoti // 9.4 //
ap9. 5
mantrajapataḥ yaṃ spṛṣati sa vaśyo bhavati / vastrāṇi abhimanyatra
prāvaret / subhago bhavati / dantakāṣṭham abhimanyatra bhakṣayet /
dantaśūlam aparyayati / śvetakaraviradantakāṣṭham abhimanyatra bhakṣayet /
aprārthhitam annam utpadyate // 9.5 //
ap9. 6
akṣiśūle saindhaṃ cūmāyītvā saptavārān abhimanystra • akṣi pūrayet /
akṣiśūleṃ apanyayati / karnaśūle gajaviśthitīṃ garjānasambhavāṃ
chartikāṃ kēdhukapattāvanaddhāṃ mṛdvāgnīṃ pacet / sukēlayītām
sukhoṣṇāṃ⁴⁺⁵⁰⁷ saindhavacūrṇapūtāṃ kṛtvā saptābhimantritena karṇāṃ pūrayet / tatksaṇaṅ upaśamayati // 9.6 //

ap9.7 prasavanakāle striiyāṃ vā mūḍhagarbhaḥyāḥ śūlābhībhumīyāḥ āṭaruṣakamūlaṃ niṣprāṇakenodakena piṣayitvā nābhīdeśaṃ lepayet / sukhenaiva prasavati / naṭaḍaśaḷöṃ vā prurusaḥ [S82] purāṇaṅkṛṭtam aṣṭaṅatāvārān abhimantraḥ piṣayel lepayed vā tatpradeśaṃ / tatksaṇaṅ eva niḥśaḷöṃ bhavati // 9.7 //

ap9.8 ajirṇavisuṭikāṃtiśaṃārya⁴⁺⁵⁰⁸ muleṣu⁴⁺⁵⁰⁹ sauvarcāmāṃ saindhavanāṃ vā • anyaṃ lavanaṃ saptāvārān abhimantraḥ bhakṣayet tasmād vyādher mucyate tadaha eva svastho bhavati / ubhayāṭisāre sadyāṭisāre vā māṭuluṅgapalaṃ piṣayitvā niṣprāṇakenodakena tasmād abāṭhān mucyate sakṛjap’tena tu japtena vā // 9.8 //

ap9.9 vandhyāyaḥ striyāḥ vā • aprasavadharmanyāḥ prasavam ākāṃkṣātā • aśvagandhamūlaṃ gavyaghṛṭena saha pācayitvā gavyakṣireṇa saha piṣayitvā gavyakṣireṇaivaśvāya⁴⁺⁵¹⁰ paṃcaviṃśatārjaptam rtukāle pāyayet snānānte ca parādāravīṛ ārjukabharī vā kamāṭhāyaśāraya jītāḥ svadārām abhigacchet svapatiṃ vā / janayate sutam // 9.9 //

tripaṃcavarsaṃprasavanakāḷāṭīrekaṃ vā • anekavarsaṇaṭabdhāḥ vā paramantraṇaṃtroṣadhaparamudritaparadaṭṭakram vā garbhadhāraṇaṃvidhrāṃ vā vyādhisamutthitaṃ vā • anyaṃ vā yatkiṃcid⁴⁺⁵¹¹ vyādhiṃ paraviṃśatāṣṭhāvarajagṛntamakṛṭtrimārṣadārádipradattaṃ vā sarvamulaṃ-mantraṇaḥsādhāmirāṇiṣṭaraprayogakram vā saptābhimantrān purāṇagṛṭtamayūracandrandrakaṃ [V58] caikīkṛtya⁴⁺⁵¹² piṣayet / tathā supiṣṭaṃ kṛtvā śarkarena saha yojya harīṭakīmātraṃ bhakṣaṇey taptāvāsāṇi ca // 9.10 //

ap9.10 śarkaropetam śṛtaṃ kṣīraṃ pāyayet abhimantraḥ punaḥ punaḥ vā mastakaśule kākapakṣena saptābhimantritena • umārjāyet / svastho bhavati // 9.11 //

ap9.11 strīpradārādīṣu rogeṣu • alambuṣamūlaṃ kṣireṇa saha piṣayitvā nilikāmālasaṃyuktam aṣṭaṅatābhimantrītaṃ kṣireṇāloḍha pāyayet / evam cāturtāḥ • ekāhikadvyāḥyāḥyāḥyāḥyāḥ kṣireṇāloḍhayatāṃ nityājaṃviṣaṃajavārādīṣu pāyam śṛtaṃ ghṛtasaṃyuktam aṣṭaṅatābhimantrītaṃ bhakṣapayet / svastho bhavati // 9.12 //

ap9.12 evam dākinigrahagṛhīteṣu • ātmano mukham aṣṭaṅatāvārān abhimantraṃ nīrīkṣayet / svastho bhavati / evam māṭarabālapūtanavetālakumāraṃghrādīṣu sarvāṇuṣaduṣṭādūrasaṃghrīteṣu ātmano hastam aṣṭaṅatābhimantrītaṃ kṛtvā ghṛṭakam mastake svṛṣet / svastho bhavati /// 9.13 //

cāparāṇī • anyāni ca kṣudrakarmāṇi sarvāṇi karoti • asādhite 'pi // 9.14 //

atha sādhayitum icchati kṣudrakarmāṇi kāryāṇi / ekāntaṁ gatvā
viviktadēse samudrāgminīṁ saritsamudbhave samudrākūle
gāṅgānadikūle vā • athavā mahānādikūlam āśritya ścua ca pradeśe •
udayaṁ kṛtvā trisnāyī tricālaiparivartī maunī bhikṣabhikṣāhārasādha-
kiyāvakapayākphalāhāro vā triṃśallakṣāṇi japet / siddhinimittaṁ tato
dṛṣṭvā tato sādhanaṁ ārabhet // 9.15 //

jyeṣṭhaṁ paṭaṁ tatraiva dēse tasmāṃ paṭasya mahatīṁ pūjām
dṛṣṭvā suvarṇarūpamayī tämramṛttikamayā vā pradīpakais
turuskataīlapūmair gavyāghṛtapūnair vā pradīpakaiḥ
pratyagravasthrakhandābhīḥ khandābhīḥ kṛtvavartibhir lakṣam ekam paṭasya
pradīpāṇi nivedayet sarvāṇi // 9.16 //

samaṁ samantāt samanantarapradīpitaṁ pradīparābhībhī paṭasya
rāṣṭmayo niścaranti / samanantaraniścaritai raṣmībhī paṭaḥ samanta-
javālamālākulo bhavati / uparīṣṭac āṇtarikṣe dundubhaya nadanti /
sādhuṇārā ja śrīyate // 9.17 //

tato vidyādharaṇena sattvaramāṇarūpena sādhakaṣṭāntakaṇoṇaṁ
pūrvavālīkatapuṭaḥ • niḥṣṛtam / arghaṁ dattvā pradakṣinikṛtya
sarvadbuddhān pracāmya grahetavyam / tato gṛhiṇāṭhena
sarvapradīpakṣa vvaitvaiḥ sattvaiḥ sārdham samutpataty
ekādhikavāmalaśaṅkam 4515 vā gacchanti / divyatūryapratisāmyukte
madhuravādīganitavādītantrayopetair vidyādharihībhī samantad ākīrṇam
tam sādhaṃ vidyādharaṇa vā jayate abhiṣecayanti / saha tāṁ
pradīpadhārībhī ajārāmaralībhī bhavati / mahākalpaṁś thāyī bhavati /
uditàdyasāṅkaśo divyāṅgagobhi vicārāṃbarabhūṣitaḥ // 9.18 //

ta evāya bhavanti kīṅkaraḥ / tāṁ sārdham vicarata sarvavidyādharaṇā /
asya dāsatvenopatiṣṭhante / vidyādharaṇa vā dhāvati / ciraṇjīvī /
adāṣṭyo bhavati sarvasiddhānām / paramasubhago bhavati /
vidyādharaṇaṇāṁ / vañetā bhavati sarvadāvaṇāṁ /
buddhabodhisattvaṁ ca puṣṭayati / 4516 tāṁ bhavati tāṁ kaṇṇamāṭhena
brahmañca api gacchati / śākasyāpi na γaṇayati / kim punas
tadanyavidyādharaṇām / ante cāsyā buddhatvaṃ bhavati / ārya-
maṇjuśrīyāś cāsyā + + + + + + + + // 9.19 //

gatvā vigatajane niḥśaṅgasanārangahita mahāranyam anupraviṣya yatra
sthāne padmasaṁ saritopetam ekaparvataśrītaṁ parvatāgram abhīruhya •
ekākṣaram vidyārājaṃ maṇjuśrikalpabhashitaṁ vā tathācatvamahābhadhi-
sattvabhāṣitaṁ vā • anayaśaṁ manaśaṃ gṛhya teṣām yathēsaraḥ
padmamūlaśhāhāro payopayogahāro vā vidyā śatrimśallakṣāṇi japet /
japante ca tenaiwa vidhīnī pūrvanirdiṣṭena jyeṣṭhaṁ paṭaṁ pratiṣṭhāpya

† tato bhavati† kṣaṇamātreṇa
brahmālokaṁ api gacchati / śakrasyāpi na gaṇayati / kim punas
tadanyavidyādharaṇām / ante cāsyā buddhatvaṃ bhavati / ārya-
maṇjuśrīyāś cāsyā + + + + + + + + // 9.19 //

gatvā vigatajane niḥśaṅgasanārangahita mahāranyam anupraviṣya yatra
sthāne padmasaṁ saritopetam ekaparvataśrītaṁ parvatāgram abhīruhya •
ekākṣaram vidyārājaṃ maṇjuśrikalpabhashitaṁ vā tathācatvamahābhadhi-
sattvabhāṣitaṁ vā • anayaśaṁ manaśaṃ gṛhya teṣām yathēsaraḥ
padmamūlaśhāhāro payopayogahāro vā vidyā śatrimśallakṣāṇi japet /
japante ca tenaiwa vidhīnī pūrvanirdiṣṭena jyeṣṭhaṁ paṭaṁ pratiṣṭhāpya
padmapuṣpānāṃ śvetacandanakumābhhyaktānāṃ / khadirakāṣṭair
agnim prajāvāya pūrvarikalpitān padmān śaṭṭrimśat sahasrāṇi jhūyāt // 9.20 //

ap9.-21 tato homāvasāne bhagavataḥ śākyamuneḥ paṭasya raśmayo niścaranti /
tato sādhakam avabhāṣya mūrdhāntardhiyante / samanantaraprṣṭaś ca
sādhakaḥ paṇcābhijīno bhavati / bodhisattvalabdhabhūmiḥ divyarūpī
yatheṣṭaṃ vicarate / śaṭṭrimśatkalpāṃ jīvati / śaṭṭrimśadbuddhakṣetrān
atikrāmaṭi / teṣāṃ ca prabhāvaṃ samanupaṣyati / śaṭṭrimśadbuddhānāṃ
pravacanaṃ dhārayati / teṣāṃ ca pūjapāpaṃbhāরato bhavati / ante ca
bodhipāraṇaṃ bhavati / āryamaṇjuśrīkalyāṇamitrarīṣabhūto bhavati /
yāvad bodhiṃśthāṃ nirvāṇaparyavasānām iti // 9.21 //

bodhisattvapiṭakavatamsakād mahāyānavipaṭyāsūtrād ārya-
maṇjuśrīmūlakalanāṃ navamaḥ / paṭalavisarād dvitiya
uttamasādhanopiyakarṃapāṭalavisarāḥ parisamāptā iti //

{S85} {V60}

· CHAPTER A10 ·

atha khalu bhagavān śākyamunīḥ punar api karmasādhanottamaṃ bhāṣate
sma /

iha kalparāje anyatamaṃ mantram grhītvā gangāmahānādīṃm avatīrya
nauyānasamsthitaḥ gangāyā madhye kṣirodanāhāras trimśallaksāṇi jaṃpet
yatheṣṭadvīvasaiḥ / tato jāpante sarvān nāgān paṃśyati / tataḥ sādhanaṃ
ārabhet4517 / tatraiva naumadhye agnikuṇḍaṃ kārayet padmākāram / tato
nāgakesarupspaiḥ paṭasya mahatīṃ pūjāṃ kṛtvā īyeṣṭhaṃ paṭaṃ
paścāmukham pratiṣṭhapya ātmanāś ca pūrvarūmukham
kuśavindakalopaviṣṭo nāgakesaraṃspśapam ekaikam saptabhāṃstrītāṃ kṛtvā
khadirakāṣṭhendhanāṃprajāvālīte jhūyād yāvat trimśasahsrāṇi
śvetacandanakaṃkumābhhyaktānāṃ nāgakesarupspśapam4518
nāṃ nāpyāśaṃ / nāgānāṃ darśanam avekṣyāṃ / siddhadravyaiś ca pralobhayanti / na
graṅhitaviṇā // 10.1 //

ap9.-22 tato homānte nauyānena sāṛddham utpatati / vidyādharaṇaṃvartī
bhavati / sarvarāgadraśajāś cāyaṃnucarā bhavanti / bhṛtyā eva tiṣṭhante /
trimśatantarapalpāṃ jīvati svacchaṃdcāri cāṣya bhavati apratihatagatiḥ /
āryamaṇjuśrīyaṃ sākṣaṭ paṃśyati / sa mūrdhni prṣṭati prṣṭamātraś ca
paṇcābhijīno bhavati / nīyataṃ buddhatvam adhigacchati // 10.2 //
ap10.-1 atya kalparāje anyatamaṃ mantram grhītvā gangāmahānādīṃm avatīrya
nauyānasamsthitaḥ gangāyā madhye kṣirodanāhāras trimśallaksāṇi jaṃpet
yatheṣṭadvīvasaiḥ / tato jāpante sarvān nāgān paṃśyati / tataḥ sādhanaṃ
ārabhet4517 / tatraiva naumadhye agnikuṇḍaṃ kārayet padmākāram / tato
nāgakesarupspaiḥ paṭasya mahatīṃ pūjāṃ kṛtvā īyeṣṭhaṃ paṭaṃ
paścāmukham pratiṣṭhapya ātmanāś ca pūrvarūmukham
kuśavindakalopaviṣṭo nāgakesaraṃspśapam ekaikam saptabhāṃstrītāṃ kṛtvā
khadirakāṣṭhendhanāṃprajāvālīte jhūyād yāvat trimśasahsrāṇi
śvetacandanakaṃkumābhhyaktānāṃ nāgakesarupspśapam4518
nāṃ nāpyāśaṃ / nāgānāṃ darśanam avekṣyāṃ / siddhadravyaiś ca pralobhayanti / na
graṅhitaviṇā // 10.1 //
ap10.-2 tato homānte nauyānena sāṛddham utpatati / vidyādharaṇaṃvartī
bhavati / sarvarāgadraśajāś cāyaṃnucarā bhavanti / bhṛtyā eva tiṣṭhante /
trimśatantarapalpāṃ jīvati svacchaṃdcāri cāṣya bhavati apratihatagatiḥ /
āryamaṇjuśrīyaṃ sākṣaṭ paṃśyati / sa mūrdhni prṣṭati prṣṭamātraś ca
paṇcābhijīno bhavati / nīyataṃ buddhatvam adhigacchati // 10.2 //
ap10.-3 aparam apy uttamakarmopiyakarṃasārdham bhavati / gangāmahānādīṃm
avatīrya • ekākāṣṭhenaiva bilvaṃvrikṣamayena nauyānāṃ kṛtvā sudṛṣṭaṃ
sukṛtāṃ tatra samābhīrhīya bilvakāṣṭhakamayena vāhanam / tenaiva tāṃ
nau • anusādhakenaiva vyaktena nīpāṇatarena vāhayet4519 gangāmahā-
nādīṃ aparītyajaya vāhayet samantā tiryag dirgāhaṃ vā / ato ’nyataṃ
mantram grhītvā mūlamantraśadakṣarasakṛd aṣṭākṣaraṃ vā krodhadūtī aprāpaṃ / tato mahāsamudrāṃ pratiṣṭhāpya atmānaś ca pūrvāmukham / tato mantram jyeṣṭham paṭaṃ / udakakandamulaphalāhāro vā / kṣīrayāvakaphalāhāro vā / saṃsthāpayet / tato jayeṣṭham manifoldābhijñāṃ bhavati // 10.3 // \{S86\}

\[\text{tato sādhakenopakaraṇāni saṃgrhyā pūrvasthāpitakāni kuryāt tatraiva nauyāne / tato mahāsamudrāṃ gacchātā na bhetavyam / nāpi nivārayitavyā / na ca sakhyante nivartāpayitum varjayitvā sādhakavaśāt / tato mühūrtamātrenaiva mahāsamudrāṃ praviśāt yojanasahasrasthitāpi, kiṃ punāḥ svalpam adhvānam // 10.4 //}

\[\text{tatra praviśṭaḥ saritālaye sādhakakārāṃ ārabhet / khadiraśāṣṭhāin āniṃ prajvālyā pūrvakārīgnikūṇḍe kumbhakārākārite vā mrdbhānde nāgakerāriṃjalkāhūntināṃ svetacandanakārpūravyāmisrānāṃ svalpataśānāṃ prabhūtatarapramānāṃ vā saṣṭilakṣāṇaṃ juhuyāt // 10.5 //}

\[\text{juhvatā ca lāṅkāpurvāsino rākṣasā bahurūpadhārināḥ hāhākāram kurvantā nāgapariṅbhogavatīvasiṃnāś ca nāgarājāna uṣṭhitānte viṣviharūpadhārināḥ krūratarāḥ saumyatarāḥ ca / te nāgarākārāṃ ca evam āhūḥ / uṣṭhitāṃ bhagavān uṣṭhitāṃ bhagavān iti / asmākāṃ svāmī bhavat / evam āhūḥ yākṣā devā mahoragaḥ siddhāḥ sarvamānuṣāḥ ca pralobhayanti / notthātavyaṃ \{V61\} na bhetavyaṃ ca // 10.6 //}

\[\text{tato vidyādharāṇa mantram jagatā vāmahasti tarjanyā tarjātāṃvāḥ // 4520 / tato vidrāvanti / itaś cāmutaś ca pralāyante naṣṭantaḥ ca / tato homāvasāne sā nau taṃ sādhakaṃ grhītvā kṣaanēkaṇiṣṭhabhavanāṃ gacchātā / aprāpya api lokadhātuṃ gacchātā gacchātā ca / bodhīsattvacittavido bhavati pañcābhijiṃ maharddhikō bhavati mahānuḥbhāvāḥ / āryamaṇjuśīryaṃ cāśya satataṃ paṇḍitaṃ / sarvanāgāḥ sarvarākṣasāḥ sarvadevāḥ sarvāsurāḥ sarvasattvāḥ cāśya vaśā bhavanti / ājñākarāḥ sthāpayitvā sarvabuddhabodhisattvapratyekabuddhāryāravākānāṃ iha manrasiddhānām ca / te cāśya maitrātmakā bhavanty anumantāro yāvat sarvasattvānāṃ adhṛṣyā bhavatī // 10.7 //}

\[\text{aparam api karmopayikottamasādhanaṃ bhavati / bilvakāṣṭhār mahatā nauyānaṃ kārāpayet \{4521\} ekākāṣṭhadāruṇāṅghātāir vā / mahatāvasthānam ca kuryāt gaṅgāmadhyamasthistha dvīpake \{4522\} / tatrasthāṃ nauyānaṃ kuryāt \{4523\} / tamimś ca nauyāne vimśottaraśataṃ puspāṃ prātipadyayo rahasthānam nauyānaṃ abhirūḍhānāṃ śuklāmbaravanānāṃ kṛtarakṣānāṃ yveṣṭhapatāpūrvavidhīsamsthāpitakāyāgrātāṃ samsthāpayet / \{S87\} tato paṭasaya
mahaṭṭha pūjāṃ kṛtvā nāgakesaracūrṇānāṃ
kunjumāsvetacandana-karpūravyāmiśrāṇāṃ khadirānale • āhūṭīsahasrāṇi
śaṭṭṛimśā juhuyāt // 10.8 //
tato homāvasāne sā nau kṣanamātreena brahma-lokaṃ gacchati / āgacchati
cā yathēṣṭāṃ vicarate / āryamaṇījusriyaṃ sākṣāt paśyati / dṛṣṭamātraś ca
bhūmiprāpto bhavati pañcābhijñāś cira-kālājīvi mahākalkpasthāyī mahā-
vidyādharacaravartinājā bhavati / te cāsy pradīpadhārā siddhavidyādharā
bhavanti sahāyakāḥ / tāiḥ sārdham yathēṣṭāṃ vicarate / svacchandāgāmī
bhavati / buddhānāṃ bhagavatām pūjābhīrato bhavati / ante ca
buddhatvam niyataṃ bhavati // 10.9 //
aparam api karmopayikasādhanottamo bhavati /

naṭikūle samudrākūle vā himavantagirau tathā /
parvate vindhyarāje ’śmiṃ sādhhayet karmam uttamam // 10.10 //
sahye malaye ca • eva • arbude gandhamādane /
trkūte parvatarāje ’śmiṃ sādhhayet karmam uttamam // 10.11 //

mahāsamudre tathā śāile vrksādhye puṣpasambhaye /
ete deṣeṣu sidhyante mantrā vai jinabhāṣitāḥ // 10.12 //
viviktadesē śucau prānte grāmyadharmavivarjite /
sidhyante mantrarāṭ sarve tathaiva girigahvare // 10.13 //

prāntaśayyāsane ramye tathaiva jinavarpante /
duṣṭasattvavinirṃukte sidhyante sarvamantrarāṭ // 10.14 //
dhārmike nrpe deṣe saucācāraraṁ jāne /
mātapiṭṭhabhakte ca dvījavāmāvivarjite /
devatā siddhim āyānti tasmiṃ sthāne tu nänyathā // 10.15 // [V62]

bhāgirathitaṭe ramye yamune caiva suśobhane /
sindhunarmadavakṣe ca candrabhāge śucau taṭe // 10.16 // {S88}

kāverī sarasvatī caiva sita devamahānadi /
siddhikṣetraṇy etāṃ utkā daśabalātmajaiḥ // 10.17 //
daśabalaīḥ kāhitāḥ kṣetra uttarāpathaparvataḥ /
kaśmīre cīnadeṣe ca nepāle kāvīse tathaḥ // 10.18 //

mahācine tu vai siddhisiddhikṣetraṇy aśeṣataḥ /
uttarāṃ diśim āśritya parvataḥ saritāś ca ye // 10.19 //
puṇyadeśā ca ye proktā yavagodhūmabhojinaḥ /
sattvā dayālavo yatra siddhis teṣu dhruvā bhavet // 10.20 //
śrīparvate mahāśaile dakṣināpathasamjñike / śrīdhānyakaṭake caitye jinadhātudhare bhuvi // 10.21 //

sidhyante tatra mantrā vai kṣipraḥ sarvārthakarmasu / vajrāsane mahācaitye dharmacakre tu śobhane // 10.22 //

śāntiṃ gataḥ muniḥ śreṣṭho tatrāpi siddhi drśyate / devāvatāre mahācaitye saṅkaśye mahāprātiḥārike // 10.23 //

kapilāhvaye mahānagare vare vane lumbini puṅgave / sidhyante mantrarāṭ tatra praśastajinavāṃite // 10.24 //

gṛdhrakūte tathā śaile sadā śītavane bhuvi / kusumāhvaye puravare ramye tathā kāśipurī sadā // 10.25 //

madhure kanyakubje tu ujjayinī ca purī bhuvi / vaiśālyāṃ tathā caitye mithilāyāṃ ca sadā bhuvi // 10.26 //

pūrṇagarāmukhyās tu ye vānye janasambhavāḥ / praśastapunyadeśe tu siddhis teṣu vidhīyate // 10.27 //

ete cānye ca deśā vai grāmajanapadarvāṭāḥ / pattanāḥ puravarāḥ śreṣṭhāḥ puṇyāḥ sa rātimārāṇaḥ // 10.28 //

tatra bhikṣānuvartī ca japahomarato bhavet / layane cābhyavakāśe ca śūnyāyatane sadā // 10.29 // {S89}

pūrvasevāṃ tu kurvīta mantrāṇāṃ sarvakarmasu / madhyadeśe sadā mantrī japaṃ mantram samantataḥ // 10.30 //

jāpapravṛtto sadāyuktas tyāgābhyaśāt mantravita / śilācārasatyaś ca sarvabhūtahite rataḥ // 10.31 // {V63}

śrāddho mantracaryāyāṃ pūrvam eva japet vratī / sucau deśe sukṣetra mlecchaśkaravarjite // 10.32 //

sarīśrāpādiṣu sarveṣu varjitaṃ ca viriṣyate / phalapuṣpasamopete praśaste nirmalodake // 10.33 //

sarve mantravin mantram nānyadeśeṣu kīrtīyate / devālaye śmaśānāḥ vā • ekaśthāvaralakṣite // 10.34 //

ekalīṅge tathā prānte sarve mantram tu mantravit / ātmarakṣāṃ sakhāyān tu kṛtvā vai sa purāscarī // 10.35 //

mantrayukto sadā mantrī seven mantram uttamam / mahāraṇye mahāvṛkṣe kusumāḍhye phalodbhave // 10.36 //
parvatāgre tu nimnage/
udakasthāne śucaukṣe ca mahāsarittaṭe vare // 10.37 //

seveta mantraṃ mantrajño sthāneśv eha + + + + /
prāgdeśe ca lauhyte mahānadye nadīsubhe // 10.38 //

kāmarūpe tathā deśe vardhamāne purottame/
yatrāsau nimnagāśliṣṭātipunyāgrasaridvā // 10.39 //

tasmiṃ sthāne sadā jāpī bhajeta tsvavigāṃt śuciḥ/
pūrvasevaṃ tu tasmād vai kuryāt sarvakarmaśu // 10.40 //

gaṅgādvāre tathā nityaṃ gaṅgāśagarasaṅgane/
śucir japet mantraṃ vai prayoge caiva savrataḥ // 10.41 //

mahāśmaśānāny etāni jāpī tatra sadā japet/
vimalodakāni saritāni kṛmibhir varjitāni ca // 10.42 // {S90}

ata eva japī tatra japen mantraṃ samāhitaḥ/
na punyaṃ tatra vai kiñcid drṣyate lokaceṣṭitam // 10.43 //

kintu mantrāpadeśena kiñcitkālaṃ vaseta vai/
anyatra vā tato gacchet\textsuperscript{4532} samaye somagrahe 'trava\textsuperscript{4533} // 10.44 //

samayaprāpto vaset\textsuperscript{4534} tatra kiñcitkālaṃ tu nānyathā/
anyatra vā tato kṣipram gacchet\textsuperscript{4535} saktā tu mantravit // 10.45 //

sugatadhyuṣita caityeṣu bhūtaleṣu sadā vaset/
lokatirtheṁ saṁvāni kudṛṣṭipatiṁ ca // 10.46 //

anyāni tīrthasthānāni mantravid varjayet\textsuperscript{4536} sadā/
na vaset tatra mantrajño kuhetugatim udbhavām // 10.47 // {V64}

ākrāntaṃ jinavarair yas tu bhūtalauṃ pratyekakhaḍgibhibhiḥ/
bodhisattvair mahāsattvaiḥ śrāvakair jinavarātmajaiḥ // 10.48 //

tāni sarvāni deśāni seven mantrāvind mantrajāpī /
pūrvam evaṃ prayatnena tasmiṃ sthāne sadācares\textsuperscript{4537} // 10.49 //

vidhidṛṣṭena mantrajño japen mantrāṇa punah punah/
pāpaṃ hy aśeṣaṃ nāsayaṭi japhāmaṁ ca dehinām //
tasmāt sarvaprayatnena japen mantrajr susamāhitam iti // 10.50 //

etāni sthānāny uktāni sarvakarmesu ca • uttamakarmopiyakasādhanesu/
eśām alābhena yatā vā tatra vā sthāne śucau pūrvasevaḥ kāryāḥ /
śraddhādhimuktena\textsuperscript{4538} sādhanopiyottamakarma samacaret // 10.51 //
ādau tāvaj jyeṣṭhaṃ paṭaṃ paścānṃ khaṃḥ paṭiśṭhāpya • ātmanaś ca pūrvabhāmukhaṃ paṭiśṭhāpya valmikāgramṛttikāṃ vā gaṅgānadvikulamṛttikāṃ vā grhya • uṣīrāsavacanducaṇauṃ khaṃḥ vā karpūra ṛdbhir vyatimisrayitvā mayūraṃ kṣaryabha ṛtāmaṃ paṭagrraṭhaṃ sthāpayitvā • aṣccinnakṣaṇaḥ kuṣaṅaḥ succdīsasamudbhavaiṣ cakrākāraṃ kṛtva paṭāya agṛṭhaḥ dakṣinaḥastena grhiṭvā vāmaḥastena mayūraṃ skulaprāṃnamsyāṃ rātrau paṭaṣya maḥatīṃ pūjāṃ kṛtva karpūradhūpam dahatā tāvaj japet yāvat prabhāta iti // 10.52 // {S91}

tataḥ sūryodayakālasamaye taṃṃnmayam mayūraḥ mahāmayūrarajā bhavati / cakraścādiṃtaḥ / ātmanaś ca divyadehī divayamāyāmbarābharaṇavibhūṣita udītādīśaṃkāśaḥ kāmarūpī / sarvabuddhabodhisattvāṃ prāṇamya paṭaṃ pradānkṣīṣāṃkṛtya paṭaṃ grhiṭvā tasmāṃ mayūrasane niṣaṇaḥ muhūrtena brahmaḥ lokam atikrāmati / anekavīdhamābharaṇo utātāsatahasarparaviḥīro vidyādharaśakravartī bhavati / saṃ̐śaṇavantarakalpān jīvati / yathāṣṭaṣṭaḥatīraṭaḥ bhavatī apratīhaṭagatī / divyasampattisaṃvātā va bhavati / āryamaṇiṣuṣīryaṃ sākṣāt paṣyati / sa evāsya kalyāṇamitra bhavati / ante ca buddhatvaṃ prāpnooti // 10.53 //
evam daṇḍakaṃdaṇaluyajnopavītamanahśilārocanakhaḍga-nārācābhamidālaparasunāvīdhamś ca praharaṇavīsēṣan māṃmayyan dvipadacaturaspadān paṃcīvahanaṃvīsēṣan simẖavyāghratarkṣvādīṃca valmīkamṛttikamayān nadimṛṭtikamayān vā sugandhagandhiḥbhubulītaṇ āsanavāhānayaṃnavāhanasitaṭapatramakutābheraṇaviśeṣan sarvāṃś ca ratnaviśeṣan sarvāṃś ca pravrajitopakaraṇaviśeṣan aṃkṣātūtropānākaśaḥ-pādukapāṭraxarakharkarashūciṣasatraṣtrapravṛtto pūṣpalohamayāṇi anayē vā yatīcīṃ carvopakaraṇabhāṃḍapravṛtto pūṣpalohamayāṇi vālmīkamṛttikānadikulamṛttikamayān vā tān sarvān paṃcīcayasena prakṣālayitvā • abhyukṣayitvā vā • aṣṭāṣṭātāṃ bhamantraṇītāṃ kṛtvar samśodhanamanteṣaṇīva ekākṣaṇaṃ mantreṇa vā • anyataṇeṇa vā mantrenēhakalparājoktena varjavayitvā • anusādhanopakarikena mantreṇa / yathāṣṭaṭaḥ yathābhūrācītan ātmanaḥ kṛtarakṣaḥ sahāyakāṃś ca kṛṭaparitrāṇaḥ sugupta454o mantratantraṣṭrāṇaḥ pūrvanīrṣṭuṣa sthāneṣu paścānṃ khaṃḥ pratiśṭhāpya ātmanaḥ pūrvavatī paṭaṣya maḥatīṃ pūjāṃ kṛtvar {V65} jyeṣṭhasya karpūradhūpam dahatā teṣāṃ pūrvanīrṣṭānāṃ praharanopakaranaṣavavīśeṣan pūrvanīrṣṭākṛtrimāṃ īkṣulapāṃnamsyāṃ rātrau anyataṃ saṅgrhīyāṃ teṣāṃ rātrau tāvaj japet yāvat sūryodayakālasamayam // 10.54 //

atriṇaḥ mahāprabhāmāli paṭo saṃśyate / yadi vāhanaviśeṣaṃ sadhakena grhiṭo bhavati tadābiḥruḥyataṃṣa ṛtāmaṃ gacchati / yadyābharaṇaviśeṣo pūrahaṇaviśeṣo vā tāṃ grhiṭvā vantō vā vidyādharaśakravartī {S92} bhavati / yathāṣṭaṭaṃ gacchati divyarupī •
uditādityasaṅkāśo mahāprabhāmāli vidyuddotitamūrtiḥ sarvavidyādharaprabhur dirghajīvi mahākalpastho 'neka vidyādharakoṭi-nayutasatasahasraparivāraḥ divyamahāmaṇṅiratnacāri // 10.55 //

yena vā vāhanena pūrvaparikalpitena dhṛṣṭo yena siddho sa evasya mahāprabhāvo bhavati / tam evasya vāhanaṃ sa evasya sahāyaḥ / paramantrāṇusiddhiṃ4541 nivārayitvā • ātmamantrasiddhiṃ samprayojitamaitrātmako hitakāmaḥ satatānubaddhaḥ / ya evasya prahaṇaḥbharaṇaratnaviśeṣā asanaśayanānasattvaprabhṛtayo ta evasya mahāraksāvaranānuguptaye nityānubaddhā bhavanti // 10.56 //

mahāprabhāvo mahāvīro mahākāyaḥ ca bhavati / āryamaṇjuśriyaṃ sākṣāt paśyati / sādhukāraṃ ca dadāti / mūrdhnina4542 parāṃśtena kalyāṇamitratām ca pratilabhate yāvad bodhimaṇḍam4543 anuprāpta iti / daśabalatāṃ nityaṃ avāpnoti / pūjya ca bhavati sarvasattvānām / anabhībhanviyō 'dhṛṣyo bhavati sarvabhūtānām bhūtakoṭivaṃśānucchedakaḥ / bhūmīprāpta ca bhavati / daśabalānāṃ bodhisattvaniyāmatāṃ ca samanugacchatīti / samkṣepate uttamakarmānī sarvāni • uttamaṇḍhānāsthīte / uttamaṇḍhānāsthīte / uttamapaṭasyāgrata uttamapūjābhīrata uttāmānī eva karmāṇī kuryāt // 10.57 //

vidyādharatvam ākāśagamanaṃ bodhi sattvam anupraveśaṃ pañcābhijñatāṃ bhūmiṃ anuprāpanātāṃ anenaiva dehena lokādhūtasaṅkramaṇatāṃ daśabalavāṃśaparipūritāyai • āryamaṇjuśriyaṃ sākṣāt darśanatāyai • avanḍhyadarśanadharmaśēnasāravānātāyai buddhavāṃśānupacchedanatāyai sarvajñājñānānukramaṇaṃ samanuprāpanātāyai dharmameghavirāṅsamanuprāpanātāyai kleśān ucchoṣane 'mṛta4544 vṛṣṭidhāribhiḥ praśamanatāyai lokānugrahapraṇītir-anuṣṭhānataḥ atāyai tathāgatadharmanetrārakṣaṇatāyai tathāgatavacanāvandhyakaranatāyai mantracaryāśādhanopayikaavidihi-prabhāvanatāyai sarvabuddhabodhisattvapratyeka-buddhārāvākamahā-hitmyadharman udbhāvanatāyai sādhanīyaṃ imaṃ kalparājavisaram // 10.58 //

mantrapratibhāṣayuktajayeṣṭhaṇaṣṭhaṇagrasamāpāsarasvasarvalaukikalokottara- mantrakalpasarvatantreṣu vidhimārgeṇa saṃkṣepato ihānyakalpabhāṣītair api karmābhiḥ sādhanīyo 'yam patarāja / āśus teṣāṃ mantrānāṃ siddhir bhavaṭīti / yan mayā kathitaṃ tad avaṣīyaṃ sidhyatīti // 10.59 //

bodhisattvapiṭkāvatamāsakād mahāyānavaiṣputrād āryamaṇjuśriyāṃ uḷaṅkalpād dasaṃaḥ uttamapaṭāvidhānapaṭalavisaraḥ parisamāptāḥ //

[S93] [V66]

ap10. - 56

ap10. - 57

ap10. - 58

ap10. - 59

ap10. - 60

ap11.  

. CHAPTER A11 .
atha khalu bhagavāṅ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /
asti mañjuśrīs tvadiyaṃ madhyamaṃ paṭaviddhānaṃ madhyamakarmopayikasādhanavidhiḥ / samāsatas tāṃ bhāṣisye / tāṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣisye // 11.1 //
atha khalu mañjuśrīḥ kumarabhūto bhagavantam evam āhuḥ /
tad vadatu bhagavāṅ lokānukampakaḥ śāstā sarvasattvahite rato yasyedānīṃ kālaṃ manyase / asmākam anukampārtham anāgatānāṃ ca janatāṃ avekṣya // 11.2 //
evam ukte bhagavāṅ mañjuśriyaṃ kumarabhūtena bhagavāṅ etad avocat / śṛṇu mañjuśrīḥ / ādau tāvad śīlavrataśaucācāraniyamajapahomadhyānavidhiḥ yat pratiṣṭhitā sarvanitracaryāsādhanakarmāvandhyāṇi bhavanti saphalāni / āśu ca sarvanitracaryāsādhanakarmāvandhyāṇi bhavanti saphalāni / āśu ca sarvanitraprasyogāni siddhīṃ gacchanti / katamaṃ ca tat / bhāṣisye 'ham / śṛṇu kumāra // 11.3 //
ādau tāvad vidyāvrataśīlacaryāsāmadānaṃ prathamata eva samādādat / prathamāṃ tāvan maṇḍalācāryopadeśanasamayam anupraviśet tvadiyaṃ kalparājoktam vyaktaṃ / medhāvīnāṃ labdhvā • acāryābhisekatvām śāsanābhijñāṃ kuśalaṃ vyaktaṃ dhārmikāṃ satyavādināṃ mahotsāhaṃ krṭāṇam dṛḍhāsavṛṭdham nātiṃśrīdhāṃ nātibālaṃ nispṛḥaṃ sarvalābhasatākaṃ brahmaśācāraṇaṃ kāraṇikaṃ na lobhamātṛena bhogahetor na mṛṣāṃ vadate kaḥ punarvādo svalpāṃśrītenaiva lobhamohaprakāraṃ dṛḍhaphratijñā samatā sarvabhūteṣu dayāvān dānaśilaṃ kṛtāsūraścaraṇaḥ tvadiyāguhyamantrānujāpī pūrvasevakṛtvavidyas tvadiyamanḍalasamanpurvapraviṣṭo lokajño vidhiṃśrī samanugrahaḥkāryavān vikāṣaṇaḥ śreyasapravṛṭto bhūrīm aṣṭhambhinām aṣṭaṃkubhūto dṛḍhāvīryo 'vyādhito yena vyādhinā • akarma śilī mahocacakulapraṣūtaś ceti / ebhir gunair yukto maṇḍalācāryo bhavati // 11.4 //
sādhakaś ca tatsamo nyūno vā kiñcid aṅgais tādṛśaṃ maṇḍalācāryam abhyarthya prārthayet /
icchāmy acāryeṇa mahābodhisattvasya kumarabhūtasāyamāniṣṭhiṣasya [S94] samayam anupraviṣṭum / tad vadatv acāryo 'smākam anukampārtham hitacitito dayāvān / 11.5 //
tatas tena maṇḍalācāryena pūrvanīḍṛṣṭena vidhinā śīṣyāṃ yathāpūrvaṃ pariksya praveśayet / pūrvavad abhiṣekam dattvā mantram dadyāt / yathāvatur kramaśaṃ samayat sarṣyate rahasyatantramudrakārmāṇi ca / prabhūtaṇakālēnaviṣa suparīkṣya • āśayaṃ jñātāṃ darśayet sarvanitramantrādiṣu karmāṇi nānyeṣāṃ / iti vidhir eṣā prakīrtītā // 11.6 //
tataḥ śīṣyeṇa maṇḍalācāryasya yathāśaktitah ācāryo vā yena tuṣyeta •
ātmānaṁ bhogāṁś ca pratipādayet // 11.7 //
tatas tena maṇḍalācāryeṇa putrasaṁjñā • upasthāpayitavyā / putravat
pratipattavyam / mātuś ca bhogā upasaṁhartavyā iti // 11.8 //
tatas tena sādhakena anyatamaṁ mantrāṁ gṛhitvā • ekāntaṁ gatvā
pūrvanirdiṣṭe sthāne peyālaṁ tair eva mantrair āhvānanaivarjanapradipa-
gandhadhūpabalinivedāṁ maṇḍaloktena vidhīṇā vistāreṇa kartavyam /
āhūya argham āśanam dattvā trisandhyā trisnāyī tricailaparivartī jāpaṁ
(V67) kuryāt pratyahāram / tatra sandhyākālaṁ nāma rātryantat prabhṛti
yāvad yugamātrādityodayam / atrāntare prathamaṁ sandhyam ucyate /
madhyanīdeine ca • āditye • ubhayānte yugamātraṁ pramāṇaṁ vyomni
saṁnīśritaṁ raviṃdalaṁ madhyam sandhyam ucyate / astamanakāle ca
yugamātraṛteṣeṇa trītiyāṁ sandhyam ucyate iti // 11.9 //
śīlavratasamāyuktam ācāryaṁ daksapāṇditaṁ /
mahākuloqqaprasūtaṁ ca dṛḍhāvīryaṁ tu sarvataḥ // 11.10 //
mantrantrābhīyuktam ca sarvakāryeṣu daksadhiḥ /
sūkṣmo niṣupamāntrajño dharmadhātudharo sadā // 11.11 //
śrāddho munivaradharho 'śmiṁ laukikānāṁ tu varjitaḥ // 11.12 //
kṛtājāpī vivekajñāṁ pūrvasveṇursevinaḥ /
mantrajño maṇījuggūṣhasya drṣṭapratyayatparaṁ / 11.13 // {S95}
laukikānāṁ prayogajñā no mantrāṇāṁ buddhabhāṣitāṁ /
kṛtakṣo dṛḍhasthāmo śaucācārarataḥ sadā // 11.14 //
buddhopadeśitaṁ mārgaṁ anuvartī ca sarvataḥ /
dukuto mantrajāpe 'śmiṁ praśaste jinavarnite // 11.15 //
ḥṛṣṭakarmaphale nityaṁ paraloke tathaiva ca /
ḥiruḥ syāt sarvapāṇām anumāṭaṁ tathāiva ca /
śucir daksō 'tyanalaśo4549 medhāvī priyadarśanaḥ // 11.16 //
daśabaliḥ kathāḥ mantras tathaiva jinasūnubhiḥ /
laukikā ye ca mantrā vai vajrābja4550 kulayaṁ api /
teṣām kṛtāśrama nityaṁ granthasastrārdhārakāḥ // 11.17 //
avyādhito 'naṣaktiṣṭho jarābālyor4551 vivarjitaḥ /
siddhamantro tathārakṣa aśukārī tu sarvataḥ // 11.18 //
adīrghasūtrī tathāmānīṅgitajño4552 viśeṣaṇaḥ /
brahmacārīmahāprajñā ekākicara4553 saṅgkṛt // 11.19 //
labdhābhiṣekah śūraś ca tantre 'smin mañjubhāṣite /
kṛtajāpatkṛtyukto kṛtvavidyo tathaiva ca //11.20 //</p>

mahānubhāvo lokajño gatitattvāncintakah /
śreyasāyaiva prayuktaś ca datā bhūtahite rataḥ //11.21 //</p>

tathā viśiṣṭa ācāryah prārthanīyo sadā tu vai /
likhitam tena mantrāṇām maṇḍalam siddhim archati //11.22 //</p>

abhisekam tu teneivaṃ dattam bhavati mahat phalam /
siddhikāmais4554 tu śisyair vā pūjyo 'sau munivat sadā //11.23 //</p>

alaṅghyam tasya vacanam śisyaiḥ kartavyam4555 yatnataḥ /
bhogas tasya dātavā yathāvibhavasambhavāḥ //11.24 //</p>

svālaṃmatrā prabhūtā vā yena vā tuṣṭim4556 gacchati /
kāyajīvitahetvartham cittaṃ deham yathā pūthi //11.25 //</p>

tathaiva śisyoy dharmajña ācārāya daded4557 dhanam /
prāpnuyād yāśaḥ siddhim āyurārogyam eva tu //11.26 //</p>

puṣkalam gatim āpnoti śisyo pūjyas tu tam gurum /
mantrās tasya ca sidhyanti vidhīmārgopadarśanāt //11.27 //</p>

sevanaḥ bhajanāt teṣām mānanāpūjanād api /
tuṣyante sarvabuddhās tu tathaiva jinavārtmajāḥ //11.28 //</p>

sarve devās tu tuṣyante satkriyā tu gurau sadā /
etat kathitaṃ sarvam gurūnāṃ mantradarśanāt //11.29 //</p>

samayānupravesīnām pūrvam prathamaṃ vā sādhakena tu /
jano vā tatsamo vāpy utkrsto vā bhaved yadi //11.30 //</p>

nāvamanyo gurur nityāṃ mekād vā • adhiko 'pi vā /
tenāpi tasya tantre 'smin upadesāḥ sadā tu vai 
kartavyo mantraṃ mantre siddhasthi yathā sattvānudarśite //11.31 //</p>

na matsaro bhavet tatra śisyevāṃ 'smin pūrvanirmita /
snehaṃnurtiṃ caṃsuḥ supratiṣṭhitadehinām //11.32 //</p>

tam eva kuryāc chisyaṇtvāṃ ācāryā śisyāhetvāḥ /
anyonyaṃnurtiṃ yatra snehasantaṃmāṇi //11.33 //</p>

snigdhasantaṇānudhārā nu mantram dādyāt tu tatra vai /
ācāryo śisyam evam tu śisyo vā gurudarśane //11.34 //</p>

utsukau bhavataḥ nityā śārdhā4558sayogata ubhau /
teṣāṃ nityaṃ tu mārgaṃ vai mantracaryānudarśane // 11.35 //
saphalānuvartanau mantrajñau ubhayaḥ pitṛputṛṇau /
dhṛtiṃ tuṣṭiṃ ca lebhe tau tathā śisyaguruḥ sadā // 11.36 //
rakṣāniyo prayatnena putro dharmavatsalaḥ sadā /
avyavacchedabuddhānāṃ dharmatā bhavati teṣu vai // 11.37 //
tadabhāve hy anāthānāṃ dadyān mantram yathoditam / [S97]
daridrebhyās ca sattvebhyo klībebhyo viśeṣataḥ /
sarvebhyo 'pi sattvebhyo mantracaryā viśiṣyate // 11.38 // [V69]
sarvakāle va kurvīta adhamottamamadhyame /
sadā sarvasmin dharmeṣu kuryānuvartanau mantrajñau ubhayaḥ pitṛputṛṇau /
viṣyate // 11.39 //
įpsitebhyo 'pi pradātavam gatiyon ir viceṣṭite /
śiṣyeṇaiva tu tasmai tu mantram grhya yathātamatam // 11.40 //
tenairopadiṣṭena mārgeṇaiva nānyathā /
siddhikāmo yatet tasmin itaresaṃ parāyike // 11.41 //
pitṛväc prānāmya śīrṇa vai nato gacched yatheṣṭataḥ /
ekāntaṃ tato gatvā japaṃ mantram samāhitah // 11.42 //
bhikṣaḥ bhikṣāśaśaṇāvṛttī tu maunī triḥkālajāpinaḥ /
pūrvanirdeśaṃ evam syād yathāmārgaṃ pravartakaḥ // 11.43 //
tadānuvṛttī sevī ca sthānam āyatanaṃ ca /
parvatāgraṃ tu nadikūle śucau tathā // 11.44 //
goṣṭhe mahāpure cāpi vivikte janavarjite /
śūnyadevakule vrkṣe ekālinge śiloccaye // 11.45 //

mahodakataṭe ramye puline vāpi dipake /
vividhaḥ pūrvanirdiṣṭaṃ evam parvatāgraṃ / 11.46 //
etaiś cāpi manoramaiḥ /
sakhāyair lakṣaṇopetair mantrārthaṃ nītitārkikaiḥ // 11.47 //
ingitākāratattvaṁ jātip pradātasvā paścasvā ca /
sakhiyair lakṣaṇopetair mantrarthaṃ nītitārkikaiḥ // 11.48 //
śrāddhair mantracaryāyāṁ sāsane 'śmin jinodite /
praśataṁ lakṣaṇopetaiḥ kṣamihis tu sahāyakaiḥ // 11.49 //
sidhyante sarvakarmāṇy ayatnenaiva tasya tu /
prātar utthāya śayanāt snātvā caiva śuce jale // 11.50 // [S98]
niḥprāṇake jale caiva sarinmahāsarodbhave /
udgṛṣya gātraṃ mantrajño mṛdgomayacūrṇitaḥ // 11.51 //

mantrapūtaṁ tato kṛtvā jalaṁ caiva sarinmahāsarodbhave /
snāyi ta japi yuktātmā nātikālaṁ vilanghayet // 11.52 //

tatothāya taṣe sthitvā hastau prakṣālya mṛttikaiḥ /
sapta sapta punah sapta vārānyekavimśati // 11.53 //

upaviśya tatas tatra dantakāṣṭham samācaret /
visarjayitvā dantadhāvamanāḥ tato vandeta tāyinam4566 // 11.54 // (V70)

vandivā lokanāthaṁ tu pūjāṁ kuryān manoramām /
vividhaiḥ stotropahārais tu samstutya punah punah // 11.55 //

sugandhapuṣpais tathā śāstur arghaṁ dattvā tu jāpinaḥ /
praṇamya śirasā buddhān4567 tadu śisyasambhavān // 11.56 //

tesāṁ lokanāthānām agrato pāpadeśanā4568 /
nivedya cāsano tatra paṭasyāgraṇo madhyame // 11.57 //

kuśaviṇḍakṛtas tatsthobhānaṁ paraṁparā saatvamāhītaḥ /
japaṁ kuryāt prayatnena • akṣasūtreṇa tena tu // 11.58 //

yathālabdham tu mantram vai nāyamantram tadā japet /
atihīnaṁ ca varjita • ati•utkṛṣṭā eva va // 11.59 //

madhyamaṁ madhyakarmeṣu japen mantram sadā vrati /
atyuccam varjayed yatnād vacanām cāpi cetaram // 11.60 //

madhyamaṁ madhyakarmeṣu praśasto jinavarnītaḥ /
nātyuccam nāthihānaṁ ca madhyamaṁ tu sadā japet /
vacanaṁ śreyasād yuko sarvabhūtān pūrvaṁkāḥ // 11.61 //

na japet4569 parasāmīpye parakarnapathe4570 sadā /
ụṣṭhāya japeta tan mantram tu madhyamam // 11.62 //

tathā jape tu prayuktamaṁ syāt kāścinmantrarāthasūrataḥ /
bhūyo japeta tan mantram madhyamaṁ siddhim icchataḥ // 11.63 // {S99}

tasmā jantuvigata4571 jantuvigata4572 mantratattvārthasūrute /
viveke vigataṣampate japen mantram tu jāpinaḥ // 11.64 //

caturthe rātribhāge tu tadardha • ardha eva tu /
tāmrāruṇe yugamātre codite4573 rvimāṇde // 11.65 //

prathamaṁ sandhyam evaṁ tu kathitaṁ munipuṅgavaĩaiḥ /
yugamātraṃ caturhasto madhyamo parikīrtitaḥ // 11.66 //
a toxin of four prongs, central to theMadayyajata this // 11.67 //
śeṣakālaṃ tadādyukto kuśale 'smiṃ śāsane muneḥ // 11.68 //
sadābhūmākhyāḥ pūjyā vācyās tu vai sadā /
kālam āgamyā tasām vai prāṇamya janapūnga vān // 11.69 //
svamantram mantranātham ca tato gacchena jīvikam /
kālacārī tathā yukto kālabhoji jītendriyāḥ // 11.70 // {V71}
dhārmiko sādhakodyukto prasanne buddhāsāsane /
praviśed grāmāntarama maunī saucācāraro sadā // 11.71 //
grhe tu dhārmike sattve praviśed bhikṣāṃ japrī sadā /
ṅisprāṇodakasāmsiddhe vāke śucisammate // 11.72 //
samag drṣṭisaptarnīke prasanne buddhāsāsane /
tathāvidhe kule nityaṃ bhikṣārthī bhikṣām ādadet // 11.73 //
yathā yodhaḥ susaṃnaddho praviśed raṇasaṅkataṃ /
arin mardayate nityaṃ ripubhir na ca hanyate // 11.74 //
evaṃ mantri sadā grāmaṃ praviśed bhikṣānujīvinaḥ /
raṅjanīyaṃ tathā drṣṭvā rūpaṃ sabdāms tu vai śubhām // 11.75 //
rāgapraśamanārthāya bhāvayed aśubhā śubhā /
drṣṭvā kalevaram strīśu yauvanācārabhūṣitām // 11.76 // {S100}
bhāvayed aśucidurgandhān pūtimūtrādikutsitam /
krimibhiḥ klinnaḥ śmaśānasthaṃ anityaṃ duḥkhaṃ kalevaram // 11.77 //
bāliśā mantramūḍhā vai bhramanti gatipaṅcake /
grathitā karmasūtrais tu cirakālābhiśobhinaḥ // 11.78 //
ajñānāvṛtānādāḥ su jiṭyandha duḥkhaheṭukāḥ /
viparītadhiyo yatra saktāḥ sīdanti jantavaḥ // 11.79 //
vividhāḥ karmaneṣṭair anekākāraṇjītāḥ /
dīrghadolābhirūḍhāḥ tu gamanāgamanesu ceṣṭitāḥ // 11.80 //
nṛtyatāyaiva yukta tu caranākāracerṣītāḥ /
sīdanti ciram adhvānaṃ yatra sattvā ‘śuce // 11.81 //
araghaṭṭaghaṭākāraṃ bhavārṇavajalodbhavāḥ
na kṣayaṃ janma teṣāṃ vai duḥkhavārīsamaplutām // 11.82 //

duḥkhhamulam tathā hy ukto striyā buddhais tu kevalaḥ
śrāvakair bodhisattvais tu pratyekamunibhis tathā // 11.83 //
etan mahārṇavaṃ duḥśoṣam akṣobhyaṃ bhavasāgaram
yatra sattvāni majjante striṣu cetanavaṅcitāḥ // 11.84 //
narakaṃ tiryalokaṃ ca pretalokaṃ ca sāsuram
mānusyaṃ lokāṃ vai divyāṃ divyāṃ caiva gatiḥ sadā // 11.85 //
paryaṭanti samantād vai • aṣaktāḥ striṣu vaṅcitāḥ
nimajjante mahāparīkṣāt saṃsāravacārakāt // 11.86 // [V72]
strīṣu saktā narā mūḍhāḥ kuṇaṃpeṇaiva4580 kroṣṭukāḥ
yatra sattvā ratā nityaṃ tīvrān duḥkhān sahanti vai // 11.87 //
nīmaṣṭaśukladharmāṇāṃ praviṣṭā buddhaśāsane
nīvārayanti sarvāṇi duḥkkhā naiva bhavārṇave // 11.88 //

mantrajāparatodyuktāḥ • maheśākṣā manasvinaḥ
tejasvino jitamitrās teṣāṃ duḥkho na vidyate // 11.89 // [S101]

saṃyatā brahmasatyajña gurudevatapūjakāḥ
māṇḍuṣṭhībhaktānāṃ striṣu4581 duḥkham na vidyate // 11.90 //
rāgī bāliśadurbuddhiḥ saṃsārād apalāyitaḥ
strīprasakto bhaven nityaṃ tasya siddhir na vidyate // 11.92 //
na tasya gatir utkṛṣṭā na cāpi gatimadhyamā
kanyakā nāpi siddhiś ca duḥśīlopas tasya siddhir na vidyate // 11.93 //
duḥśīlopas tasya munīndreṇa mantrasiddhir na coditā
na cāpi mārgaṃ digdeśaṃ4582 vai nirvāṇapuragāminam // 11.94 //
kutaḥ sidhyanti mantrā vai bāliśasyeḥa kutsite
na cāpi sugatis tasya duḥśīlopas tasya jantunaḥ // 11.95 //
na cāpi nākapṛṣṭham vai na ca saukhyaparāyaṇaḥ
kāḥ punaḥ siddhim evaṃ syān mantrāṇo jinabhāṣītām // 11.96 //
chinnavā tālavṛkṣas tu mastake tu yadā punaḥ
abhavye haritatvāya • ankurāya punaḥ kāryā // 11.97 //
evaṃ mantrasiddhis tu mūḍhasyeha prakīrtitā /
duḥśilo pāpakarmas tu strīṣu saṅgī punaḥ sadā /
akalīṭamitrasamparkī kutaḥ sidhyanty mantrarāṭ // 11.98 //
tasmā dānto sadā jāpī strīdoṣam avicārakah /
saṅgaṃ teṣu varjita siddhis teṣu vidhiyate // 11.99 //
nānyeṣaṃ kathita siddhir bāliśaṃ strīṣu mūrchitām /
avyagrarato dhīmāṃ śucir dakṣamasāṅgakṛt // 11.100 //
kūśino dṛḍhaśūraś ca sauhrdo priyadarśanaḥ /
dharmādharmaavicārakṛṇo siddhis teṣāṃ na durlabhā // 11.101 // \{V73\}
evaṃ pravṛtto mantrajño grāmaṃ bhikṣārtham āviśet\^{4583} /
yathābhhirucitam gatvātra sthānam pūrvakalpitam // 11.102 // \{S102\}
bhuñjīta gatvā deṣe tu kalpikaṃ + + + + + + + + /
śucau deṣe tu samsthāpya bhikṣābhājanaśuddhadhīḥ // 11.103 //
pādau prakṣālyā bahir gatvā tasmād āvasathāt punaḥ /
nihprāṇake tadā ambhe prathamaṃ jangham eva tu // 11.104 //
dvitiyā vāmahastena jaṅgham cāśiṣya cāghrṣet\^{4584} /
apasavyaṃ punaḥ kṛtvā hastam prakṣālyā mṛttikaiḥ // 11.105 //
pūrvasamsthāpitaiḥ śuddhaiḥ śucibhiḥ sapta eva tu /
mantrapūtāṃ tato cauṣaṃ śucinirmalabhājane // 11.106 //
grhya gomayasudham\^{4585} tu kapilāgauparisrute\^{4586} /
niṣprāṇakāmbhasaṃyukte kuryāt\^{4587} sātūr maṇḍahanḍalam // 11.107 //
prathamaṃ munivare kuryāt hastamātram viśeṣataḥ /
dvitiyāṃ suamantranāthasya tṛtiyāṃ kuladevate // 11.108 //
yaj\^{4588} jāpino yadā mantri tat kuryāt tu sadā punaḥ /
caturthāṃ sarvasattvāṃ upabhogam tu kīrtyate // 11.109 //
dakṣine lokanāthasya maṇḍale tu sadā • iha /
ratnatrayāḥ kuryāt taṃ maṇḍalanaṃ caturasrakam // 11.110 //
dvitiyāṃ pratyekabuddhāṃ tṛtiyāṃ daśabalāṃ mājaiḥ /
ity ete maṇḍalāḥ sapta caturāṃ samantataḥ // 11.111 //
hastamātrārdhahastaṃ vā kuryāc\^{4589} cāpi dine dine /
gupte deṣe tadā jāpī pratyahāṃ pāpanāśanā // 11.112 //
tatottthāya punar mantri hastau prakṣālyā yatnataḥ /
ap11.113  upasṛśya jale cauksē śuddhe prāṇakavarjite // 11.113 //
ap11.114  nirmale śucine yatnāc chucibhāṃde tadāhrte /
          mahāsare prasravaṇe vāpi audhhave sarītāṛte // 11.114 //
ap11.115  śucideśasamāyāte śucisattvakaroddhṛte /
          upasṛśya punar mantri dve trayo vā sadā punah // 11.115 //
ap11.116  āṃṣeta tato vaktraṃ karṇāśrautau tathaiva ca /
          + + + + + + + + + + akṣṇau nāsāputau bhujau // 11.116 // {S103}
ap11.117  mūrdhni nābhīdeśe ca saṃspṛśet śubhavāriṇā /
          vārāṃ paṅcasaptaṃ vā kuryāt sarvaṃ yathāvidhim // 11.117 // {V74}
ap11.118  saucācārasampanno śucir bhūtvā tu jāpinaḥ /
          bhikṣābhājanam ādāya gacchet salilālayam // 11.118 //
ap11.119  yatra pratiṣṭhitā vārinimnagā codbhave tathā /
          nadiprasraviṇādibhyo bhikṣām prakṣālayet sadā // 11.119 //
ap11.120  tatotthāya punar gacchet4590 vihāram āvasathāṃ tu vai /
          pūrvasamniśrito yatra vase4591 tatra tu taṃ vrajat // 11.120 //
ap11.121  gatvā taṃ tu vai deśaṃ nyase tātra taṃ jāpi /
          upasṛśya tatah kṣipram grhya pātraṃ tathā punah // 11.121 //
ap11.122  pātre mmmaye parne rājate hemna eva vā /
          tämre valkale vāpi dadyāt sāstur nivedanam // 11.122 //
ap11.123  nivedyaṃ sāstuno dadyāt svamantraṃ mantrarāṭ punah /
          ekam atithim4592 āgamyā duḥkhitebhyo 'pi śaktiṭaḥ // 11.123 //
ap11.124  nātiprabhūtaṃ dātavyaṃ nivedyaṃ caiva sarvataḥ /
          nātmānupāya mantrajño kuryād yuktā tu sarvataḥ // 11.124 //
ap11.125  kukṣimātrapramāṇaṃ tu sthāpyamāṇaṃ dadau sadā /
          na bubhukṣāpipāsāṛtā śakto mantrārthasādhane // 11.125 //
ap11.126  nātyāśi-m-alpabhojī vā śakto mantrānuvartane /
          ata eva jinendrela kathitaṃ sarvadehinām // 11.126 //
ap11.127  āhārasthitisattvānāṃ yena jivanti mānuṣāḥ /
          devāsuragandharvagayakṣāś ca kimmarāḥ // 11.127 //
ap11.128  rākṣasāḥ pretapiśācāś ca bhūtotsāraka4593 sagraḥāḥ /
          nāsau saṃvidyate kaścid bhājane yo vahitapecṣiṇāḥ // 11.128 //
audārika-m-ākā Harborāśa ca kirtitāḥ /
śūkṣmāhārikasattvā vai ity uvāca tathāgataḥ // 11.129 //

dhyānāhārinō divyā rūpāvacaraceṣṭītah /
ārūpyāś ca devā vai samādhiphalabhojīṇah // 11.130 // {S104}

antarābhavasattvāś ca gatvāhārāḥ prakīrtitāḥ /
kāmadhūtau tathā sattvā vicitrāhārabhojanāḥ /
kāmiko 'suramartyānām kabalikāhārabhojanāḥ // 11.131 //

ata eva jinendrais tu kathitaṃ karma hetubhiḥ /
āhārasthitiḥ sattvāṃ sarveṣāṃ ca prakīrtitā // 11.132 //

jāpino nityayuktas tu mātra eva bhujakriyā / {V75}
śakto hi sevītuṃ mantrā bhojane 'smiṃ pratiṣṭhitāḥ // 11.133 //

ācārapariśuddhas tu kuśalo brahmaścāriṇāḥ /
māträñātaḥ ca bhukte 'smiṃ siddhis tasya na durlabhā // 11.134 //

yathaiva • akṣam abhyajya śākaṭī śakaṭasya tu /
cirakālābhīsthityarthaṃ bhārodvahanahetavaḥ // 11.135 //

tathaiva mantri mantrajña āhāram sthitaye dadau /
kalevarasya yāpyayāvyarthāṃ poṣayeta sadā japī // 11.136 //

mantrānāṃ sādhanaṃbhāraḥkāraṇā /
japen mantraṃ tathā martye lokānugrahakāraṇāt // 11.137 //

ata eva muniḥ śreṣṭho ity uvāca mahādyutīḥ /
kāśyapo nāma nāmena purā tasmin sadā bhuvi // 11.138 //

śreyasārthaṃ hi bhūtānāṃ idaṃ mantram prabhāṣata /
duḥkhināṃ sarvalokānāṃ dināṃ dāridryakhedīnām // 11.139 //

āyāsoparatāṃ kliṣṭāṃ teṣām arthāya bhāṣitam /
śreyāsāyaiva bhūtānāṃ samśrītāṃ tathā punaḥ /
āhārārthaṃ tu bhūtānāṃ idaṃ mantravaram vade / 11.140 //

śṛṇvantu śrāvaṇā sarve bodhisamāṃśsīrītā ca ye /
mahyedaṃ vacanaṃ mantram griha tvam vyādihināsanam // 11.141 //

kṣudvyādhipiḍitā ye tu ye tu sattvā pipāsitāḥ /
sarvaduḥkhopāṣāntyarthaṃ śṛṇvadhvam bhūti kāṃkṣiṇāḥ // 11.142 //

ity eva uktaṃ muniprakhye kāśyapo 'sau mahādyutīḥ /
śrāvaṇa tuṣṭamanasaḥ prārthayām āsa taṃ vibhum // 11.143 // {S105}
vadasva mantraṃ dharmajño dharmarājā mahāmuniḥ / sattvānukampakaḥ • agrah samayāḥ pratypasthitāḥ // 11.144 //

ity uktvā muninām agro mantraṃ bhāṣeta vistaram / kalavinkarataḥgośa dundubhirmeheghanīśvānāḥ // 11.145 //

brahmavaro mahāvīryo brahmaṇo hy agraṇī jinaḥ / śṛṇvantu bhūtasaṅghā vai ye kecid ihāgatāḥ // 11.146 //

apadā bahupadāś cāpi dvipadāś cāpi catuṣpadāḥ / saṃkṣepato sarvasattvārthaṃ mantraṃ bhāṣe sukhoḍayam // 11.147 //

saṃkṣepato nu vakṣyāmi śṛṇvadhiṃ bhūtirkāṃkṣiṇam / iti // 11.148 // {V76}

namaḥ sarvabuddhānām apratihataśasanānām / tadyathā /

oṁ gagane gaganagaṇje • änaya sarvāṃ lahu lahu / samayāṃ anusmara / ākāraṇi mā vilamba mā vilamba // 4602 / yathepsitaṃ me sampādaya svāhā / ity evam uktvā bhagavān kāṣyapas tūṣṇī • abhūt // 11.149 //

aṭṭānāgataḥ sattvā vartamāṇā ihaṅgataḥ / saṃkṣepato nu vakṣyāmi śṛṇvadhiṃ bhūti kāṃkṣiṇam / iti // 11.148 //

tato tatraiva parvatāgre • ārya mañjuśriyasya madhyamaṃ paṭaṃ pratiṣṭhāpya saṃśad bhikṣaṃ kṣīrāhāro vā // 11.152 //
khadirasamīdhbir agniṃ prajvālya • audumbarasamīdhānāṃ
dadhimadhughṛtāktānāṃ sārdrāṇāṃ vitastimāṭrānāṃ śrīphalasamīdhānāṃ
vā • aṣṭasahasraṃ juhuyāt // 11.153 //
tato 'ṛdharātrakālasamaye mahākṛṣṇameghavātamaṇḍali • āgacchati / na
bhettavam / nāpyotthāya prakramitavyam / ārya-
maṇjuśriyaśākṣaraḥṛdayadeva • ātmarakṣā kāryā maṇḍalabandhaśa ca
sahāyānāṃ ca pūrvvata / tato sā kṛṣṇavātamaṇḍali • antardhiyate / striyaś
cas ravvālāṅkārabhūṣīṭāḥ / prabhāmālīni diśāś śāvabhāsyāmānā
sādhakaśyāgrato kurvate /
uttīṣṭha bho mahāsattva / siddhāṃśiti // 11.154 //
tato 4604 sādhakaṇāṃ gandhodakena jātikusamāṃśreṇa • argho deyaḥ
vī yataḥ sā tatraupandhāṇyate / tadaha eva • ātmapañcaviṃśatim aṣya
saḥaśayā vā yathābhirucitaśā kāmiṇāṃ bhojananā prayacchati / yathēṣṭāni
copakarāṇāṃ saṃdadhāti / tataḥ sādhakaṇāṃ visarjārgaṃ dattvā paṭām
trīḥ pradakṣinīkṛtya paṭām ādāya sarvabuddhohīṣṭavāṃ prāṇavya
yathēṣṭāṃ sthānaṃ sādhanapayikāṃ pūrvanāśiṣṭāṃ mahārāṇyaṃ
parvataṃ graṃ vā nirmāṇuṣaṃ vā sthānaṃ gantavyaṃ / tarātmanāḥ sahāyair
vā • udayam kṛtvā pratīvastavyam / prativasatā ca tasmīṃ sthāne •
ākāśagamanādikarmānī kurya // 11.155 //
tato sādhakena pūrvvata kuśavindakaṇḍopaviṣṭena madhyānāṃ paṭām
pratiṣṭhāpya4605 pūrvvata khadirakāṣṭhair agniṃ prajvālya trisandhyāṃ
śvetapuṣpāṇāṃ dadhimadhughṛtāktānāṃ aṣṭasahasraṃ juhuyāt divasāny
ekaviṃśatī // 11.156 // {V77}
tato 'ṛdharātrakālasamaye homānte • āryamaṇjuśriyaṃ sākṣāt paśyati /
ipsitam varam dadāti / ākāśagamanam antardhānāṃ bodh-
sattvabṛhmīmpyakabuddhatvaṃ {S107} śrāvakatvaṃ paṃcābhjñatvaṃ vā
dīrghāyusktvaṃ vā mahāryamahābhogatāyaśā vā nrpapratīvatvaṃ vā •
āryamaṇjuśriyaḥ sārdham antravicaraṭā / sammkepato vā yan maniṣitaṃ tat
sarvam dadāti / yāṃ vā ṣaṃkṣepaṃ taptaṃ prakramayāṃ / sarvāṅkārabhūṣitāḥ
pratīvastavāṃ / ākāśagamanāḥ ca mahāsattvānāṃ ca karotī / sammkepato
yathā yathā ucyate tat sarvam karoti / prāktanaṃ vā karmāparādham vā
saṃśodhayaṭṭhyāaha bhagavān śākyamuniḥ // 11.157 //
aparam api karmopayikamadhyāsādhanam bhavati / ādau tāvad tathā
visiṣṭe sthāne śucau deṣe nadyāḥ pulinakūle vā pūrvvata sarvāṃ kṛtvā
paścānunakhaṃ paṭām pratiṣṭhāpya • ātmanaś ca pūrvbhīmukho bhuṭvā
kuśavindakopaviṣṭaḥ peyālaṃ vistārana kartavyam / trisandhyāṃ saṅ
laksāṇi jāpet / jāpaparasmāpte ca Karnākarpūपāṇāṃ
śuklacandanamāśrāṇāṃ kuṅkumamāśrāṇāṃ vā satasahasraṇi juhuyāt
pūrvvata tathaivaṃ prajvālya // 11.158 //
homaparyavasāne ca paṭaprakampe mantritvaṃ paṭaraśmyavabhāse
niścarite ca raśmau rājyaṃ paṭadāyaṃ vākniścarane paṭe trayastrīdaśeśavaratvaṃ śakratvaṃ
paṭadharmadeśananiścarane bodhisattvatribhūmeśvaratvaṃ
paṭabāhumūrdhniṃ sparsane paṇcābhijñāsaptabhūmim
anuprāpanadaśabalaniyatan anupūrva-prāpanam iti // 11.159 //

atha sādhakena bhagavatāṃ kāśyapabhāṣitena mantre sādhite
kṣutpipāsāpratighātārtham anuprāpte tenaiva vidhinā
tenaivopakaranaṇa mantracāryarūḥhasādhanopayike dharme samanuṣṭheyam / nānyathā siddhir
iti // 11.160 //

evam anupūrva mantracāryāvṛttiḥ samāsato 'nuṣṭheyāṃ / niyataṃ
sidhyati dravyopakaraṇausadhyā api śesāni (aśesāni?) maniratnāni
yathāpūrvavaniṣṭānīti // 11.161 //

mantrajñō mantrajāpi ca vidhi-rākhya-tamānasah
tasmiṁ deśe tadā mantri śucijaśvetadodanam // 11.162 //

bhuktvā tu tuṣṭamanaso paripuṣṭendriyaḥ sadā
gṛhya taṃ pātraśesām tu sarid gacche chubhodake // 11.163 //

ekānte chorayitvā tu tiryebhyo dadau vratī
tiryebhyo tu dattvā vai pātram prakṣālyya yatnataḥ // 11.164 // {S108}

mrnmayaṃ tu punah pākaṃ tataḥ kurvata yatnataḥ
śesapātraṃ tu kurvīta nisneham nirāmiṣam // 11.165 //

gandham caiva saṃtyāyaśeṣapātraṃ munir varah
yasmin pātre • aṭed bhikṣāṃ na jagdhetaṃ tatra bhojanam // 11.166 // {V78}

na bhakṣet tatra bhaksāni phaladravyāni tu sadā
na bhuñjet padmapattreṇa na cāpi kuvalayodbhavaiḥ // 11.167 //

saugandhikeṣu varjita na bhunkte tatra mantriṇaḥ
kaumudā ye ca pattrā vai plakṣodumbarasambhavā // 11.168 //

na cāpi vaṭapattrais tu karnāsāko gaulmiṇām
na cāpi • āmrapattreṣu tathā pālaśa-m-udbhavaiḥ // 11.169 //

śalapatraiḥ śirīṣaiś ca bodhvṛkṣasamudbhavaiḥ
yatrāsau bhagavān buddhaḥ śakyasimho niṣaṇṭavān // 11.170 //

taṃ vṛkṣam varjayed yātāt tatkaśṭhāṃ cāpi na khanet
nāgakesaravṛkṣesu na kuryāt pattraśātanam // 11.171 //

nāpi bhunkte kādā kasmin sarve te varjiṭā budhaiḥ /
nāpi laṅghet kadā mohā munīnāṃ parṇaśālināṃ // 11.172 //

ap11.- samayād bhraśyate mantrī teṣāṃ parṇeṣu bhojane /
173 anyaparṇair na bhuṅjīta bhojanam tatra mantriṇaḥ // 11.173 //

ap11.- mṛmaye tāmmanirdiṣṭais tathā rūpyaiḥ śāta-m-udbhavaiḥ /
174 sphaṭikaiḥ śailamayair nityaṃ tathā bhojanam ādade // 11.174 //

ap11.- na bhuṅkte parṁapṛṣṭhais tu tathā hastatale tathā /
175 nivedyasambhavā ye parṇā mārēr dasabalātmajāṃ // 11.175 //

ap11.- pratyekakhaḍginām ye ca tathā śrāvakapudgalām /
176 varjayet4614 taṃ jāpi parṇaṃ padbhyaṃ caiva na laṅghayet // 11.176 //

ap11.- vividhān bhakṣapūpān tu tathā pāṇaṃ ca bhojanam /
177 na mantri ādaded4615 yatnāt sarvaṃ caiva niveditam // 11.177 // {S109}

ap11.- jinānāṃ jinacārāṇāṃ ca tathā śrāvakapudgalām /
178 ratnatraye 'pi dattaṃ vai taṃ jāpi varjayet sadā // 11.178 //

ap11.- mantrās tasya na sidhyante svalpamāṭāpi dehinām /
179 kaḥ punaḥ śreyāsa divyam sarvamaṅgalasammatām // 11.179 //

ap11.- pauṣṭīkaṃ śāntīkaṃ caiva sarvāśāparipūrṇaṃ /
180 na sidhyanti tadā tasya nivedyalabhojinaḥ // 11.180 //

ap11.- śucino daksāśīlasya ghṛmino dhārminas tathā /
181 sidhyanti mantrāḥ sarvatra śaucācāraratasya vai // 11.181 //

ap11.- annaṃ4616 sarvesu dattvādyam na bhuṅkte tatra jāpinaḥ /
182 anyam annaṃ na bhuṅjīta • anyebhyo4617 ādaded pratipāditam // 11.182 //

ap11.- bhojanam svalpamāṭaram tu svadattaṃ căpi • ādaded ya evaṃ4619 prāvvto mantrajñas tasya siddhiḥ kare sthitā // 11.183 // {V79}

ap11.- anena vidhinā taṃ jāpi bhojanam ādaded vratī /
184 munibhiḥ sampraśastaṃ tu sarvamantriṣu sādhane // 11.184 //

ap11.- vidhidṛṣṭān4620 samāsena sarvabhojanakarmasu /
185 atah paraṃ pravakṣyāmi mantrāḥ sarvaśodhane // 11.185 //

ap11.- upasṛṣya tato jāpi idaṃ manṭrāḥ paṭhet sadā /
186 saptavārāṃ tato mantri jāpitvā kāyaśodhanam // 11.186 //

ap11.- śṛṇu tasyārthavistāraṃ bhūtasaṅghānudevatā /
187 sarvakāyaṃ parāṃśya idaṃ mantrāḥ vaden munī // 11.187 //
Namaḥ sarvabuddhānāṃ apratihataśāsanānāṃ / tadyathā / oṁ sarvakilbisanāsāni nāsaya nāsaya sarvaduṣṭaprayuktān samayamanusmara hūṁ jaḥ svāhā // 11.188 //
apena mantreṇa bhikṣaudanaṃ yaṃ vā • ananyo pariṣhunte sa mantrabhīmmantritāṃ kṛtvā pariṣhoktavyāḥ / bhuktvā copasprṣya pūrvvān mūrdhnaprati sarvaṃ kāyaṃ parāmjya tato viṣrāntavyam / viṣrāmya ca mūhūrtam ardhārdeha yāmaṃ vā tataḥ paṭaṃ abhivandya sarvabuddhānāṃ saddharmapustakān vācayet // 11.189 //
āryaprajñāpāramitā•āryacandrapradīpasamādhi•āryaśābhūmika•āryasuvarṇaṇapī māyūrī•āryaratnaketudhāraṇīm / [S110] eṣāṃ anyatamānyatamāṃ vacyayēd yugamātrasūryapramāṇatālam / tato parināmya yathāparīṣaktitaś ca vācayitvā pustākāṃ utsārya śucivastrapraccannāṃ vā kṛtvā saddharmā pranāmya tato snānāya-m-avatere nadikūlam mahāhradam vā gatvā niśprāṇakām mṛttikāṃ grhya saṃtantrabhīmmantritāṃ kṛtvā • anena mantreṇa jalam kṣipet / katamena // 11.190 //
apena tu raksāṃ kṛtvā diśābandhaṃ ca sahāyānāṃ ca maṇḍalabandhaṃ tuṇḍabandhaṃ sarvaduṣṭapradaṇḍaṇāṃ sarvākaraṇaṃ ca śukrabandhaṃ saṃtajpetaṃ sūtṛṇa kaṭipradeśāyabuddhaṃ sarvataś ca paryātṛ / japakāle ca sarvasmin sarvakālasānakāle ca duṣṭavighnavanāsanām upaśamanārtham asya mantrasya laksām ekam ājapaṃ / tataḥ sarvakāmanī karoti / pañcasākhamahāmundropetam nyasar sarvakarmasu / sarvān karoti nāyathā bhavatī // 11.191 //
tataḥ sādhakena mṛdgoṣṭyacūrṇādīn guptaṃ snāyita yathāsukham / niśprāṇakenodakahāṃ snātavyam / sarvatra ca sarvakarmasmin niśprāṇakenaiva kuryāt / tato snātvā mṛdgoṣṭiyānupeṇair anyair vā sugandhagandhibhiś copakaraṇaviśeṣair nāpi salī keṭām kheṭumātrupariśādēn utṣṛṛjet / salīta pīkaḥ dhārāṃ vā nōśṛṛjet / nāpi kriṇet / karaṇāyamānāḥ sarvasattvānāṃ ātmānaḥ ca pratyavekṣyā • anātmaśūnya-duḥkhoparuddhavedanā + bhūnnaṃ + + rūṃm + iva mātrīvprayogaduḥkhītasattvo / evaṃ sādhanaṃ mantrajño hi tathāvīdham satanapatanavikaraṇāvā⊥ bhīvanṛṣaṇādībhīṣ duḥkhopadhānāṃ uparuddhyāmanāṃ saṃsārāṅavagahānastham ātmānam pāṣyet / alayanam atrāṇam / asaraṇam dinamanasam atmānam avekṣya / dhyāyita kaṇṭhamātraṃ udakastho nābhīmātraṃ udakasthitvo vā tatraiva tu jalamādhye cittaikāgratām upasthāpya // 11.192 //
prathamaṃ tāvan mahāpadmaviṭapaṃ mahāpadmaputtapobhitaṃ cārudarśanaratnamayaṃ vaidūryakṛtagaṇḍaṃ marakatapattraṃ padmakesaramaṃ sphaṭikasahasrapattaram ativikasitaṃ tātādā na jāta tā sphaṭikapadmarāgapuspapobhitaṃ {S111} tatrasaṃ sāmīhasanayaṃ ratnamayayaṃ anekaratnapobhitaṃ dūṣya⁴⁶⁰ yugapraticchannam tātstraṃ buddhaṃ bhagavantaṃ dhyāyita dharmam deśayamānayaṃ kanaṇāvadātayaṃ samantajālamālinayaṃ vāyam⁴⁶¹ prabhāṃdandalamanṇaṃ mahāpramāṇayaṃ vyomnir iva ∗ ullikhamāṇayaṃ paryāṅkopaṇiṣaṇṇam // 11.194 //

dakṣīnataḥ ca • āryamaṇjuśrīḥ sarvāṅkāravaroṇapetayaṃ padmāsanaḥsthaṃ cāmaragrāhāḥ bhagavatāḥ sthitako no niśaṇṇo raktagaurāṅgaḥ piṣṭakakumavaṇṇo vā / vāmataḥ ca • āryāvalokiteśvarah śaratkāṇḍagurasmaravyagrasṭhaḥ / evam aṣṭau bodhisattvāḥ āryamañtraḥ saṃantabhadrāḥ kṣitigarbhā gaganagaṇjāḥ sarvanivaranaviśkambhiḥ • apāyajāha āryavajrapāṇiḥ sudhanaḥ cety ēte daśa bodhisattvāḥ // 11.195 //

dakṣīnataḥ prayekabuddhāḥ aṣṭau dhyāyīta / candana gandhamādanaḥ ketuḥ suketuḥ sitaketur rṣṭa • upārīṣṭanemiś cety / aṣṭau mahāsrāvakāḥ tatraiva sthānē / tadyathā / āryamahāmaudgalyāyanaḥ sāripuṭro gavāṃpatiḥ piṇḍolo bhuradvājaḥ pilindavatsa āryarāhulo mahākāṣyapa āryānanda cety / // 11.196 //

ity esām mahāsrāvakāṇāṃ samēpe • anantaṃ bhikṣusaṅghaṃ dhyāyīta / prayekabuddhānāṃ samēpe • anantaṃ prayekabuddhān ḍhyāyīta / mahābodhisattvānāṃ cāṣṭasū suhāneṣv anantaṃ bodhisattvasaṅghaṃ dhyāyīta / evaṃ sāstāṃ nabhastalaṃ mahāparśananandapetapaṃ dhyāyīta / // 11.197 //

ātmanāś ca nābhimātrodaṇkasto nāṇavidhāṅ saṃpur dīyaṃ māṃṣyakaiḥ māṇḍāravamahāmāṇḍāravapadma mahāpadmaḥtuḥ kārika • indivara-kusumaśi ca nāṇavidhā mahāpramānaiḥ mahākūṭasthāṅ saṃpur saṃpurputaiḥ bhagavatāḥ puṣaṃ kuryāt⁴⁶² / sarvasrāvakaprayekabuddhabodhisattvānāṃ cūraṇacchhādhyāvapatiḥ divyamāṇasyakaiḥ prabhūtaḥ pradipakoṭinayutaśatasahasraiḥ ca puṣaṃ kuryāṃ manorāṃ / evaṃ ca balidhūpanivedyādisarvapuṣpahasthānāṃ upakaraṇāṃ divyamāṇasyakāny upahartavyāni // 11.198 //

bhagavatāṣ ca sākyamunier ūrṇakoṭād raṃśim abhinīṣcarantam cātmanam avabhāsyamānāṃ sarvasāṃ dhyāyīta / samanantaradhyānāgatasya jāpino brāhmapunyaphalāvaptaḥ / nityāṃ bodhiparāyaṉo bhavattī / // 11.199 //

ityevamādāya dhyānāḥ kathītā lokapuṅgaṇāvaiḥ / śreyāsāṃ sarvabhūtanāṃ hitārthaiḥ caiva mantriṇāṃ // 11.200 // {S112}

ādimukhyo tadā dhyānāḥ hitārthām sarvamantreiṇāṃ / kathāyāṃ āsa sattvebhyyo munih śreṣṭho 'tha saptamah⁴⁶³ // 11.201 //
manḍalākāratadveṣapratthame munibhāṣite / 
dvitiyaṁ manḍalam cāpi tṛṛiyaṁ mantram atah param // 11.202 //

prathame uttamā siddhir madhyame tu tathāparam / 
kanyase kṣudrasiddhis tu nigamya munipuṅgavaḥ // 11.203 //

paṭākāram tathā dhyānaṁ jyeṣṭhamadhyamakanyasāṃ / 
samāsena tu taddhyānaṁ sarvakilbiṣanāśanam // 11.204 / {V81}

nātaḥ param prapadyeta dhyānākāramāniśīnaḥ / 
svaṁ mantram vai mantraṁ dattvā yathāsukham // 11.205 //

yatheṣṭaṁ vidhinākhyātaṁ dhyānaṁ dhyātvā tu jāpinaḥ / 
visariya tatra vai mantraṁ arghaṁ dattvā yathāsukham // 11.206 //

uttiryā tasmāj jalaughāt tu tato gacched yathāsukham / 
sthānaṁ pūrvanirdiṣṭaṁ vidhidṛṣṭaṁ susamayatam // 11.207 //

japen mantraṁ tadā mantri pūrvakarma yathodite / 
visariya mantraṁ vai tatra • ahūtā yāś ca devataḥ // 11.208 //

tato nikṛtvā rakṣaṁ sahāyānam vā tathaiva ca / 
kuśalo karmatattvaṁ jñāno vidhi karmarato maṭaḥ (“ratamatiḥ?) // 11.209 //

vividhaiḥ stotropahārais tu samstutvā • agrapaniṃgalam / 
svamantram mantranātham ca śravān pratyekakhaḍginā // 11.210 //

bodhisattvān mahāsattvān trailokyaṁ nṛ gahakṣamān / 
tatotthāya punas tasmād āsanān mantrajāpinaḥ // 11.211 //
dūrād āvasathād gatvā bahir vātāntavarjitaṁ / 
visṛjec chatasisinghānam mūtraprasravaṇam tathā // 11.212 //
divā • uḍaṁ mukham caiva rātrau daksināmukham / 
nah tatā cintayed arthān mantrajāpī kadacana // 11.213 / {S113}

na jatet tatra mantraṁ vai svakarmakulabhāṣitam / 
pṛāstā gaticinādyair upaviṣto tadā bhuvi // 11.214 //
upasprśya jale śuddhe śucivastrāntāgālite / 
prakṣālya caraṇau jānau mṛttikaih šapaṭa • eva tu // 11.215 //

prasmṛtu4634 šapta grhīyāt + + + + + + + + + / 
purisāsrauṇe triṃśad ubhayānte khaṇe • ubhau / 
khetačchorena caiva singhāne dvayaṁ tathā // 11.216 //

upasprśya tato yatnād4635 dūrād āvasathā bhuvi /
śabdamātraṃ tathā gatvā adhvānādiṣu kṣepaṇa // 11.217 //
tato pare yatheṣṭaṃ tu dakṣināṃ tāṃ diśāṃ bahiḥ /
śvabhrakedāra-m-auṣarye sikatāstirme tathaiva ca // 11.218 //
nadīvarjāṃ tu pāram ca tyajed4636 avaskaradāsucim /
pracchāne rahasi viśrabhdho prānte janavivarjite // 11.219 // {V82}
tadā bhave tu binmantrī kuryāt pūticchoraṇam /
na mantrajāpī kālaṣaṇo kuryād vegavidhāraṇam // 11.220 //
yatheṣṭaṃ tato gatvā deśaṃ vai śucīṃ prānte yathāvidhi /
kuṭiḥ prasravaṇaṃ kṛtvā tasmin deṣe yathāsukham // 11.221 //
udāye vā rahasi cchāne gupte vā caiva bhūtale /
maunī saṅgavarjita kuryāt prasravaṇaṃ sadā // 11.222 //
vigate mūtrapurīse tu kuryāt śaucaṃ sadā vratī /
sukumārṇāṃ susparśapiṣṭāṃ tu mṛtikāṃ prāṇavarjītām // 11.223 //
grhya tisraṃ tathā caikāṃ gudau sadā • ubhayānte ca karau tathā /
grhya pūrvam tu nirdēṣṭamantrīnā ca sadā bhuvi // 11.224 //
pādau praksālya yatnena dakṣināṃ tu tataḥ param /
anyonya naivaṃ samśliṣya pāda caiva sadā jāpi // 11.225 //
vistarāḥ kathitaṃ pūrvam śaucaṃ mantrajāpīnām /
gandhanirlepaśaucaṃ tu kathitam śucibhiḥ purā / {S114}
etat samkṣepato hy uktam śaucaṃ mantravātinām // 11.226 //
gandhanirlepaśa śaucaṃ śucir eva sadā bhavet /
dṛṣyate sarvatantram ity uvāca muniprabhuḥ // 11.227 //
upaspṛśya tato jāpi siddhakarmarato yatī /
vidhinā pūrvam uktena • antaḥśuddhena mānasā // 11.228 //
śaucaṃ pañcvaidhaṃ proktam sarvatantresu mantrīṇām /
kāyaśaucas tathā pā + + dhyānaś caiva kīrtyate /
caturtham satyaśaucam tu • āpaḥ pañcama ucyate // 11.229 //
satyadharmā jitakrodho tantrajñāḥ śāstradārśinaḥ /
sūkṣmatattvārthhakusośalāḥ mantrajñāḥ karmaśālinaḥ // 11.230 //
ḥhetudādhyātmakuśalāḥ siddhis teṣu na durlabhā /
na bhāṣed vītathāpūjāṃ satyadharmavivarjītām // 11.231 //
krūrāṃ krūratarāṃ caiva sarvasatyavivarjītam /
vidveṣaṇīṃ sarosāṃ karkaśāṃ marmaghaṭṭanīm // 11.232 //
satyadharmavihīnāṃ tu parasattvānupīḍanīm /
piśunāṃ kliṣṭacittāṃ ca sarvadharmavivarjitām // 11.233 //
ihimsatmakīṃ tathā nityaṃ kuśīlāṃ dharmacārīṇīm /
manrajāpī sadā varjīyā grāmyadharmam tathaiva ca // 11.234 // {V83}
mithyātsaṅvatrodham vai paralokāthīrṇa /
garhitam sarvabuddhais4637 tu bodhisattvais tu dhīmataih // 11.235 //
pratyekakhaḍgibhir nityaṃ śravakaiś ca sadā punah /
ṃśāvādāṃ tathā loke siddhakārthienāṃ bhuvi // 11.236 //
narakā ghorataram yāti mṛṣāvadopabhāṣīnaḥ /
punas tiryagbhayo tathā prete yamaloke sadā punah // 11.237 //
vasate tatraiva nityaṃ mṛṣāvadopajīvīnaḥ /
tapane durmatir ghore kālasūtre pratāpane // 11.238 // {S115}
sañīve ṣipatetre ca tathaiva śālmalīvane /
bahukalpān vaset tatra mṛṣāvādi tu jantunāḥ // 11.239 //
kutas tasya tu sidhyante mantrā vai mithyabhāṣīnaḥ /
udvejayati bhūtāni mithyāvācena mohinaḥ4638 /
tato 'sau mūḍhakarmā vai mantrasiddhim apaśyayam // 11.240 //
evaṃ ca vadate vācāṃ nāsti siddhis tu mantriṇām /
kutas tasya bhavet siddhir bahukalpā na koṭibhiḥ // 11.241 //
pratikṣipta yena buddhānāṃ sāsanaṃ tu mahītale /
tato 'sau padyate ghore • avidyām tu mahābhaye // 11.242 //
sañīve kālasūtre ca narake ca pratāpane /
mahākalpaṃ vaset tatra saddharmo me vilopanāt // 11.243 //
niraye ghoratamase pacyante bāliśa janāḥ /
saddharmāvamanyāṃ tu • andhena tamasā vṛtā // 11.244 //
ajñānā bālabhāvād vā mūḍhā mithyābhimāninaḥ /
patanti narake ghore vidyārājāvamaya vai // 11.245 //
tasmāt pāpaṃ na kurvīta mithyākāryam ca garhitam /
saddharmam nāvamanyam4639 vai mithyāḍṛṣṭiś ca garhitāḥ // 11.246 //
tasmāt • śrāddho sadā bhūtvā seven mantravidhīṃ sadā /
satyavādī ca mantrajño sattvānāṃ ca sadā hitaḥ /
bhajeta mantraṃ mantrajño dhruvaṃ siddhis tu tasya vai // 11.247 //

ap11.-
248
kariṇyā hi kurute karma nākriṇyā hi hitaṃ sadā /
riyākarmasamāyukto siddhis tasya sadā bhavet // 11.248 // {V84}

ap11.-
249
kriyārthasavam arthatvāt karma-m-arthāṃśa kriyā /
akriyārthaṃ kriyārthaṃ ca kriyā karma ca yuyate /
saphalam caiva kriyā yasya kriyāṃ caiva sadā kuru // 11.249 // {S116}

ap11.-
250
kṛtyaṃ karma phalam caivaṃ kṛtyakarmaphalam sadā /
aphalam phalatāṃ yāti phalam sadā phalam // 11.250 //

ap11.-
251
aphalā saphalaś caiva sarve caiva phalodbhavāḥ /
saṃyogāt sādhyate mantrāṃ saṃyogo mantrasādhakaḥ /
asāmyogaviyogaś ca viyogo 'saṃyogasādhakaḥ // 11.251 //

ap11.-
252
sādhyāsādhanabhāvas tu siddhis teṣu na sidhyate /
siddhidravyās tu sarvatra viruddhāḥ siddhihetavāḥ // 11.252 //

ap11.-
253
aprasiṃdhamātenāṇāṃ mantrāḥ sādhana kāraṇāḥ /
kartur īpsitāmaṃ karma karmerapsukriyābhavāḥ // 11.253 //

ap11.-
254
akarmaṃ sarvakarmeṣu na kuryāt karmahetavāḥ /
mantratanrāthayuktaś ca sakalam karmām ārabhet // 11.254 //

ap11.-
255
ārabhyamārabhet karma • akarmaṃ caiva nārabhet /
anārabhakriyā mantrā na sidhyante sarvadehinām // 11.255 //

ap11.-
256
purā gītaṃ munibhiḥ sreṣṭhaiḥ sarvasaddharmabhāṣibhiḥ /
saṃayaṃ jinaputrāṇāṃ mantravāde tu darśitam // 11.256 //

ap11.-
257
sādhaḥ kāryaveṣa kāryavāṃ kalparāje ihāpare /
desiṣṭaṃ mantrārūpeṇa mārgaṃ bodhi kāraṇaṃ // 11.257 //

ap11.-
258
sidhīanti mantrāḥ sarve ye yatra yuktih sadā bhavet /
so ‘cireṇaiva kālena siddhiṃ gacchen maniṣiṭām // 11.258 //

ap11.-
259
śivārthanāṃ sarvabhūtānāṃ sambuddhaṃ tu pra + + + /
+ + + + + + rūpeṇa nirvānāpurāgāminām // 11.259 //

ap11.-
260
bodhimārgaṃ tathā nityāṃ sarvakarmārthapūrakam /
buddhatvaṃ prathamaṃ sthānaṃ niṣṭhāṃ tasya paraṇāṃ // 11.260 //

ap11.-
261
anābhoge tathā siddhiḥ prāpnuyāt saphalān iha /
vicitrakarmadharmajña mantrāṇāṃ karaṇāṃ bhavet // 11.261 //
śīladhyānavimokṣāṇāṃ prāptir eṣā samāsataḥ /
kathitā jinamukhyais tu sarvārthasādhanā // 11.262 // {S117}

puṣkalān469 prāpnuyād arthān uttamāṃ gatiniśrayām /
yakṣādhyakṣa tathā nityam adhamā rājyakāraṇā // 11.263 // {V85}

nrṣurāsuralokānāṃ prāpnuyāt sarvamantriṇaḥ /
ādhipatyaṃ tathā teṣām kurute saphalāṃ kriyām // 11.264 //

śaucācārasamāyukto śīladhyānarataḥ sadā /
japen mantraṃ tato mantri sarvatantreṣu4650 bhāṣitām // 11.265 //

citṛān kurute karmān tathā cottomamadhyamān /
kanyasāṃś caiva kurvīta bhūtim ākāṅkṣya mantriṇaḥ // 11.266 //

kanyase bhogavṛddhīs tu madhyame corderhadehinām /
utkṛṣṭaṃ cottomenaiva samprāpnoti jāpinaḥ // 11.267 //

japante viśramen mantri yāvat kālam udīkṣayet /
sādhanam tatra kurvīta prāptakāle tu jāpinaḥ // 11.268 //

sidhyanti sarvakarmāni tathāpi tatra nityaṃ jāpi pāpakṣayāc ca puṃsām /
karoti mantri vidhipūrvakarma yattat kṛtam karmaparamparāsu // 11.269 //

siddhiḥ sthitā tasya bhavet4651 kadād vā samagrataṃ yāval4652 labheta /
japeta mantram punar4653 mantrajāpī pāpakṣayārthaṃ tata karmanāśanā //
11.267 //

sidhyantu mantras tu tathottamāni ye madhyamā kanyasalokāpūjitā /
japena pāpam kṣapayanty aśeṣaṃ yattat kṛtam janmapamparāsu // 11.271 //

naśyanti pāpā tathā sarvadehinām karoti citrām vividhāṅgabhūṣaṇām /
manorāṃś sarvagunāṇusālināṃ yakṣe samāvāsanpata nityam /
sarvārthaśiddhiṃ samavāpnuvantī mantram japitvā tu tathāgatānin iti //
11.272 //

bodhisattvapitākāvatāmsakān mahāyānavipulayasūtrad ārya-
maṇjuśrīmulakalpād ekādaśamapātalavisarāc caturthaḥ sādhanaśayika-
karmasthānajapariyamahomadhyānaśaucācārasarvakarmavidhisādhana-
pātalavisareh samāpta iti //
{S118} {V86}

ap11. - 262
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ap11. - 272
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ap12.

· CHAPTER A12 ·
atha khalu bhagavān śākyamuniḥ punar api sarvāvantāṃ śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma //
śṛṇu tvam mañjuśrīs tvadīyaṃ vidyāmantrānusāriṇāṃ sakalasattvārthasampryuktānāṃ sattvānāṃ yena jāpyante mantrā yena vā jāpyante • akṣasūtravidhiṃ sarvāntreṣu sāmānyasādhanopayikasarvamantrāṇāṃ / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye // 12.1 //
evam ukte mañjuśriḥ kumarabhūto bhagavantam etad avocat /
śadhu bhagavāṃs tad vādatu • astamakam anukampārthaṃ sarvamantracaryāsamayāḥ upravīṣṭānāṃ4654 sattvānāṃ arthāya sarvasattvānāṃ ca // 12.2 //
evam ukte mañjuśriyā kumarabhūtena bhagavān asyaitad avocat //
śṛṇu tvam mañjuśrīḥ / bhāṣiṣye vistaravibhāgaśo yena sarvamantracaryābhhiyuktāḥ sattvāḥ sarvārthaḥ sādhyanti / katamaṃ ca tat / ādau tāvan mantrāṃ bhavati / namaḥ samantabuddhānāṃ acintyādbhutarūpinām / tadyathā /
oṃ kuru kuru sarvārthaḥ sādhyā sarvaduṣṭavimohani gaganāvalambe viśodhaya svāhā // 12.3 //
anaṃ mantaṃ su sādhu ca / sarvāntreṣu karmāṇi kuryāt / śodhana vedhanaguṇavārapanāṃ karmanī kuryāt // 12.4 //
prathamaṃ akṣasūtreṣu vṛkṣaṃ ca • abhimaṇtrayet /
saptatriṃśatānāṃ kṛtaraṅko vratā tadā // 12.5 //
ekaraṭaṃ svapet4655 tatra svapne caiva sa paśyati /
amanusyaṃ rūpasampannam virūpam vā vikārayam4656 /
bruvate4657 tasya saumitrī grhyam artha yathāvahā / 12.6 //
tato ‘sau sādhako gacchet prātar utthāya taṃ tarum /
na cāpi4658 paśyate svapnaṃ virūpam vā mahotkātam / 12.7 //
varjajey taṃ taruṃ mantri • anyatraṃ vātha gaccheyā4659 /
prathamaṃ rudra-m-akṣam tu indra-m-akṣam atāḥ param // 12.8 // {S119}
{A56r6}4660 putraṇāvakaṃ iṣṭam4661 vā • anyaṃ vā phalasambhavaṃ4662 /
vṛkṣārohasasampannaḥ sahyāiś cāpi-m-āruhet // 12.9 //
sahāyānāṃ abhāvena svayaṃ vā • āruhej jāpi /
ūrdhvaśākhāphalasthāne4663 {A56v1} + + + m āryaṃ vṛtāt vratā4664 // 12.10 //
apramattaḥ sada4665 tasmān ūrdhvaśākhāphalasthānāṃ /
ūrdhvaśākhāphalam4666 gṛhya • ūrdhva karma4667 prayaṃjey // 12.11 //
urdhve • uttamā siddhiḥ kathitaṃ hy agrapuṅgalaiḥ / madhyame madhyamā siddhiḥ kanyase hy adhamaiu

phalam teṣu samādāya • ajugupsamd prañibhiḥ sadā / paścime śākhināṃ prāpya sidhyase dravyahetavāḥ

uttare yakṣayonyādīṃ ānayed devatāṃ sadā / kṛtyam ākaṛṣaḥ khyātaḥ sarvabhūtārthaśāntaye

devatāsuragandharvā kinnarā-m-atha rākṣasā / vidheṣu kurute karman sarvabhūtārthaśāntaye

saphalaṃ kurute karmān aśeṣān bhuvi ceṣṭītaṃ / pūrvāyāṃ diṣṭi yā śākhā tatrasā phalasambhāvā

teṣu kuryāt sadā yatnād dirghāyuṣyārthahetavaḥ / karotivividhākārāṃ mantrasiddhāṃ phalaiḥ sadā

yā tu dakṣināta gacchet śākhā parṁanuśālinī / tām jāpi varjayed yatnāt sattvānāṃ prāṇahārini

dakṣināṣṭāśākhāsu phalā ye tu samucchrita / aksais taiḥ samaṃ japyā śatrūṇāṃ prāṇanāṣanam

tam jāpi varjayed yatnād bahva puṇyānuhetavaḥ / adhāḥsākhaivalambasthā phalā ye tu prakīrtita

gacched rasātalam tais tu dānavānām ca yoṣitām / taiḥ phalair aksasūtraṃ tu grhītvā samprakīrtita

adhoṣūta tu nilayāḥ pātālam tena tam vrajet / praviṣya tatra vai divyam saukhyām āsādyā jāpinah

āsurībhīṃ samāsaktas tiṣṭhet kalpaṃ vaseṣ casau / grhīya aksaphalan sarvāṃ saṃprakīrtita

kṛtarakṣaḥ sahaṣayais tu tato gacched yathāsukham / gativa tu dūrataḥ sthānaṃ sucau dese tathā nityam

tiṣṭhet tatra tu mantri śodhayed aksa-m-udbhavāṃ / grhīya aksaphalāṃ yuktaḥ samśodhyam vātha sarvataḥ

samśodhya sarvataḥ • aksān vedhayen mantrasālināḥ / ṭraspta-ra-aṣṭa ekaṃ vā vāraṃs te • ekavimśati

śodhayen mantratattvajñāṇāḥ pūrvaṃantarēṇa tu sadā / saptajapte ‘tha-m-aṣṭair vā tato śuddhiḥ samiṣyate
kanyākartitasūtreṇa padmanālasamutthitaiḥ /
   trigunaiḥ pañcabhir yuktaiḥ kuryād vartitakaṁ vratī // 12.28 //

tāṃ grathen mantratattvajñāna phalān sūkṣmānaṁ suvartulān /
acchidrān prāṇakair nityam avyaṅgāṇ cāpy4690 akutsitān // 12.29 // {V88}

śobhanān cāruvarṇāni tv acchidrān asphuṭitan4691 tathā /
rudrākṣam na saukṣmaṁ vā • indrākṣaphalāmaṁ eva tu // 12.30 //

ariṣṭāṁ śobhanāṁ nityam avyaṅgāṁ phalasamattām /
grathen mantrī tadā yuktā4692 • aksamālāṁ tu yatnataḥ // 12.31 //

sauvarṇaṁ ahaṁ rūpyaṁ vā māṇikyaṁ sphāṭikasambhavam4693 /
śaṅkhaṁ musāragalvaṁ ca4694 mauktam vāpi vidihiyate // 12.32 //

pravālaṁ vividhā mālā kuryād aksamālikām /
anyaratanāṁś ca vai divyaṁ4695 kuryāt subhamālikām // 12.33 //

pārthivai vacchulai gurikai grathet sūtre samāhitaḥ /
anyān4696 vā gurikāṁ kuñcit phalair vā dvātusambhavaiḥ // 12.34 // {S121}

tatpramāṇamālam tū grathen mantrī samāhitaḥ /
sahasrām sātstakām caiva kuryān mālāṁ tu yevsthiyām // 12.35 //

etacaturvīdhām mālam grathitaṁ4697 nitya mantri bhāTIM /
tato grathu tu kṛtvā4698 vai trimātram dvika eva vā // 12.36 //

puṣpalohamayaiḥ kaṭakaiḥ saukṣmaṇyai rajataīs tathā /
tatas tāmramayaiḥ caiva mālam tu yevsthiyām // 12.37 //

tato 'nte pāśakam kṛtvā nyaset tatrānapurūrvaṁ4700 /
veṣṭayet tām bhṛṣaṁ yathād4701 yatha baddho4702 vatiṣṭhati // 12.38 //

parisphuṭaṁ tu tathā kṛtvā maṇḍalākaradarśanam / [A57v]
sarpa4703 bhogatathākarāṁ pariveṣṭyābhūṣitaṁ // 12.40 //

muktāhārasamākāraṁ kaṇṭhikākāranirmitām /
tato bhogatathākarāṁ pariveṣṭyābhūṣitaṁ // 12.41 //

snātvā ca yathāpūrvam uttiṣṭheta4704 salilalayāt /
upasṛṣya yathāyuktyā grhyam aksāṇusūtritam4705 // 12.42 //

prakṣālya pañcagavyais tu tathā mṛttikacūrṇīkaih /
prakṣālya śubhe • ambhe4706 sugandhaṁ cānuλepanaih // 12.43 //
praśastair varṇakaiś cāpi śvetacandanakuṅkumaiḥ /  
prakṣālya yatnatas tasmāt tato gacched uḍayaṃ tathā // 12.44 //

yathāsthānam4708 tu gatvā vai yatrāsau paṭamadhyamaḥ /  
jinaśreṣṭho munir mukhyāḥ śākyasimhaḥ narottamaḥ // 12.45 // {V89}

śāstur bimbe tathā nityaṃ bhuvī dhātudhare4709 jine /  
tasyāgratam tu taṃ mālāṃ nyaset tatra4710 samīpataḥ // 12.46 //

saṃsthāpya paṭe tasminn agrate samupasthite4711 /  
sahasrāśṭaṣṭam japtam śatam caikatra sāṣṭakam // 12.47 // {S122}

ahorātroṣito4712 bhūtvā dadau mālāṃ munisattame /  
kr̥tajāpī tathā pūrvaṃ pramāṇenaiva tatsamaḥ // 12.48 //

parijapyā tato mālāṃ rātrau tatraiva saṃnyaset /  
svapet tatraiva mantrajñāḥ kuśasamstaraṇe bhuvī // 12.49 //

svapne yady asau paśye4713 chobhanān svapnadārānaṇān4714 /  
saphalān svapnanirdiṣṭān siddhis tasya vidhiyate // 12.50 //

buddhaśrāvakakhadgīnāṃ svapne yadi4715 drṣyate /  
saphalam śidhyate mantrāḥ dhruvaṃ tasya vidhiariyā // 12.51 //

kumārarūpiṇaṃ bālam vicitraṃ cārudarśanam /  
svapne yady asau dṛṣṭvā mālāṃ dadyāt4716 tathaiva ca /  
amoghaṃ tasya śidhyante mantrāḥ sarvārthasādhakāḥ4717 // iti // 12.52 //

bodhisattvavipākatāvatsaṃkān mahāyānavaiṣṇuyāṣṭṛad ārya- 
maṇjuśriyamūlakalpaṃ madhyamapaṭaṇavidhānavarād dvādaśamo 
‘kṣasūṭravidhipātalavisarād parisamāpta iti4718 //  
{S123} {V90}

atha khalu bhaga vāñ śākya muniḥ punar api4719 śuddhāvāsabhavanam 
avalokya maṇjuśriyam kumarabhuṭam āmantrayate sma / asti maṇjuśrīḥ 
tvadiya4720 mantrapaṭaṇalasamastaviṣṭavidyāvīṣṭaviddhinā homakarmanī 
prayuktasya vidyāsādhakasya • agnyupacaryā4721 viṣṭaviddhāno yatra 
pratiṣṭhitā sarvavidyācaryāniyuktāḥ sattvāḥ prayujyante / katamaṃ ca tat /  
rāhasya-vidyāmāntrapadāni / tadyathā // 4722 13.1 //

om uttiṣṭha4723 haripringala lohitākṣa dehi dadāpaya hūṃ phaṭ 
phaṭ sarvavighnāṃ vināśaya svāhā //  
eṣa saḥ maṇjuśrīḥ paramāgniḥdayaṃ sarvakarmakaram sarvakāmadam // 13.2 //
ādau tāvat sādhakena • anenāgniḥrdayena sakṛjjaptaṃ ghṛtāhutitrayam
agnau hotavyam / agnir āhvānito bhavati / tathāprayuktasya śāntikapauṣṭikaraudrakarmeṣu tridhā samidhākāṣṭhāni bhavanti // 13.3 //

āshokakāṣṭhaṃ śāntyarthe sārdraṃ caiva viśiṣyate /
vitastihastamātraṃ vā tryaṅgulaṃ vāpi cocchritaṃ4725 // 13.4 //

snigdhākāram praśastaṃ4726 tu vidhir eṣā vidhīyate /
akotaram asuṣiraṃ cāpi4727 śukpatranibham tathā // 13.5 //

haritam śuklavarnam vā kṛṣṇavarnam vivarjayed /
krmibhir4728 bhakṣitam varya-m-akoṭaram cāpi4729 samārabhet // 13.6 //

anyavarno 'prakṛṣṭas4730 tu • adhamāś4731 caiva varjitā /
nātiśuṣkā na cārdrāpi na ca dagdham samārabhet4732 // 13.7 //

apūtim vakram4733 caiva • atyucca cāpi varjayed /
agnikundaṃ tataḥ4734 kṛtvā catuḥkonaṃ samantataḥ // 13.8 //

adhaś caiva4735 khaned yatnāc caturhastam pramāṇatāḥ /
trihastaṃ dve tu hastāni ekahastaṃ tathaive ca // 13.9 //

praṇibhir varjitaṃ4736 nityāṃ sikata4737 samśkṛtaṃ4738 ca tat /
padmākaraṃ tato vediṃ4739 samantān maṇḍalākṛtim4740 // 13.10 // [S124]

caturasraṃ cāpi yatnena kuryāc cāpākṛtīṃ tathā /
vajrākārasaṅkāśam ubhayāgraṃ trisūcikam // 13.11 //

kuryād agnikundaṃ 'smin dvihastam4741 tiryaṃ4742 ca tat /
śucau deśe tathā mṛṣte4743 nadikūle tathā vare // 13.12 //

ehastāvaradeśe ca śmaśāne śūnyavesmani /
kuryād dhomaṃ4744 susaṃrabdhah parvatāgre tathaive ca // 13.13 // [V91]

śūnyadevakule nityāṃ mahāranye tathaive ca /
yāni sādhanadeśāni kathitāny agrapungalaih // 13.14 //

etāni sthānānāṃ kuryāc caturhastam4745 sarvataḥ /
kuśaviṇḍakopaviṣṭena sthitvā hastamātraṃ tataḥ4746 // 13.15 //

kuryāt tatra mantrajño homakarme tu4747 sarvataḥ /
kūruṇḍakopaviṣṭena sthitvā hastamātraṃ tataḥ4748 // 13.16 //

praṣṇmukha uḍāṇmukho vāpi kuryāc chāṇṭikapauṣṭike /
dakṣinena tu raudrāni tāni mantrī tu varjayed // 13.17 //

praṇmukhe śāntikā4749 śiddhīḥ pauṣṭikā4749 cāpy uḍāṇmukhe4750 /
ebhir mantrī sadākālam mantrajāpaṃ tu m-ārabhet // 13.18 //
bilvāmraplākṣanyagrodhaiḥ kuryāt karma tu pauṣṭikam /
ābhicārakāṭhāṇi śuṣkakaṭvāmatikṣṇakāḥ // 13.19 //
tāṇi sarvāṇi varjita niṣiddhā munibhiḥ sadā /
sāntike pauṣṭike karme sārdrukāṭhaḥ praśastyate // 13.20 //
raudrakarme tathā śuṣkā varjita munibhiḥ sadā /
teṣām abhāve samidhānāṃ kāṣṭham teṣāṃ tu kalpayet // 13.21 //
samantāt kuśasamśtiram ubhayāgram tu kalpayet /
haritaḥ śnigdhaśaṅkāśaīr mayurāgrivasanibhaiḥ // 13.22 //
tathāvidhidhaiḥ kuśair nityam kuryāt sāntikapauṣṭikam /
marakatākārasaṅkāśais tathā śuṣkaiḥ trṇaiḥ sadā // 13.23 //
kuryāt pāpakakarmāṇi niṣiddhā jinavaraikāśāiḥ /
nirmale cāṃbhāso śuddhā kṛmibhir varjite sadā // 13.24 //
tato 'bhikṣya samantād vai kuryāc cāpi pradaksinām / {A28v}
javailed vahni yuktātmā upasāpya yathāvidhi // 13.25 //
śucinā trṇamūlena kuryād ulkāṃ pramānataḥ /
muṣṭimātaṃ tataḥ kṛtvā javailed vahni yatnataḥ // 13.26 //
na cāpi mukhavātena vastrāntena vah sadā /
nivāsanaprabhāno bhāvāṃ varjita nānya-m-ambare // 13.27 //
nā cāpi hastavātena upahanyābhiraṇaṃ vah /
śuciyājanena tathā vastre parṇe vapi pravātayet // 13.28 //
samūrite kṛte vahnau • ebhir udbhūtāmārute /
javailed agnimantrajño homārthī susamāhitaḥ // 13.29 //
trīn vārān tato 'bhukṣet kṛtvā vah • apasavyakam /
āhuṭitrayaṃ tato dadyād ājye gavye tu tatra vai // 13.30 //
tato kuryāt praṇāmaṃ vai sarvabuddhānāṃ tāyinām /
svamantranamanāthaṃ ca tato vanded yatheshṭataḥ // 13.31 //
agnihṛdaye tato mantre japte japtena vai sadā /
āhvayed vahni yuktātmā puṣpair eva sugandhibhiḥ // 13.32 //
āhvayati nityam mantrajño sthānaṃ dadyād vicākṣaṇaḥ /
äsanaṃ sthānaṃ datvā tu tena mantreṇa nānyavaī // 13.33 //
dadhiplutam ājyamiśraṃ tu madhvāktaṃ samidhām trayam /
juhuyād agnipūjārthaṃ mantrakarmeṇa sarvataḥ // 13.34 //

ubhayasthaṃ tadā kuryāt samidhānaṃ dravyamiśritam /
ājyamadhvaktaṃsyuktāṃ dadhyamiśre tathaiva ca // 13.35 //

sahasraṃ lakṣamātraṃ vā śatāṣṭaṃ cāpi kalpayet /
guhyamantrī tathā mantraṃ sakṛj japtvā kṣipet śikhau // 13.36 // {S126}

jvālāmāline vahau • ekajvāle tathaiva ca /
śāntikarmaṇi juhvīta nirdhūme cāpi pāpuṣṭikam // 13.37 //

sadhūme raudrakarmāṇi garhite jinavarṇite /
homakarma prayuktas tu agnau varno bhaved yadi // 13.38 //

śāntike sitavāras tu sastam jinavaraiḥ sadā /
sidhyanti tatra mantrā vai site ‘gnau juhvato yadi // 13.39 //

raktavāraṃ tathā nityam pāpuṣṭikāt siddhim iṣyate /
krṣṇe vā dhūmavarṇe ca kapile cāpi pāpiṇkam4774 // 13.40 //

ity esā trividhā siddhis tridhā varṇapravartitā /
anyavarṇābhvarṇā vā vividhākāravarṇitā // 13.41 //

na siddhis teṣu mantrāṇāṃ punar astiha mahitale /
tādṛśaṃ varṇasaṅkāśaṃ vividhākāravarnitā // 13.42 //

śīkhiṃ jvalantaṃ dṛṣṭvā tu punaḥ karmaṃ samārabhet /
bhūyo pi kṛtaṇāpi tu mantrasiddhir bhaved yadi // 13.43 //

punar homaṃ pravartita vidhidṛṣṭena karmanā /
visarjāhivānanā caiva vahinī mantram udīrayet // 13.44 //

pūrnapralpitena maṇḍale ‘smiṃ yathāvidhi /
tenaiva kuryāt dhomaṃ vai visarjāhivānanakarmanā // 13.45 // {V93}

sarvakarmāṇi tenaiva kuryāt tatraiva karmāṇi /
agnicyā tathārūpaṃ paṭasyāgrata m-ārabhet // 13.46 //

sidhyanti tatra mantrā vai pūrvaṃ uktaṃ tathāgataiḥ /
jinavarnāṭkarmāṇi kuryān na ca tatra vai sarvataḥ // 13.47 //

nānyakarmāṇi kurvīta pāpakāni viṣeṣataḥ /
garhitā jinavarair yadva viruddhāṃ lokakutsitām // 13.48 //

uttīṣṭhaṃ cakravartir vā bodhisattvo ‘tha bhūmipaḥ /
paṇcābhijñaṃ tathā lābhed4775 devatvaṃ vātha sidhyati // 13.49 // {S127}
paṭe 'smin nityayuktajño homakarmaviśāradāḥ /
pātālāṃdhipatyaṃ vā antarikṣacarāmatha // 13.50 //

bhaumyadevayaṃ satvaṃ yakṣi-m-ākarṣaṇe sadā /
rājye • ādhipatye vā viṣaye 'smin grāma eva vā // 13.51 //

vidyādharam asuratvaṃ sarvasattvavaśānuge /
ākarṣaṇe ca bhūtānāṃ mahāsattvāṃ mahātmāṃ // 13.52 //

bodhisattvān mahāsattvān daśabhūmisamāsritān /
ānayed dhomakarmaṇa kim punar mānuṣaṃ bhuvi // 13.53 //

senāpatyaṃ tathā loke • aiśvarye ca viśeṣataḥ /
sarvabhūtasamāśyāṃ nṛpatatvaṃ tathāpi ca // 13.54 //

vaśyārthasaṃ sarvabhūtānāṃ nrater vāpi samaṃ bhuvi /
sarvakarmān tathā nityaṃ kuryād dhomena sarvataḥ // 13.55 //

sarvato sarvayuktāṃ sarvakarma samāśrayet /
niyateṣ ca sidhyate tasya karma śreyo 'ṛtham uttamaṃ // 13.56 //

madhyamāś caiva yonisa karmā kanyasa eva vā /
sarvadravyāni tatraiva siddhi-m-uktā tridhā punah // 13.57 //

dṛṣṭate saphalā siddhir homakarme pravartite /
mudrā pañcaśikāṃ baddhvā mantrān caiva keśinīṃ // 13.58 //

kuryāt sarvakarmāni • ātmarakṣāvan tūdhihṛt /
homakarme pravṛttas tu paṭhena mantrā īmaṃ tataḥ /
saptajaptaṣṭajaptaṃ karme 'smin idam sadā // 13.59 //

napra bhūtahāsāntvānum apratihiṣṭāsaśānāṃ / tadyathā /
om jvala tiṣṭha hūṁ ru ru viśvasambhava sambhava svāhā // 13.60 //

anena mantraprayoṣeṇa japet4777 kāṣṭham punah punah /
dvijaptam saṃtaptam vā juhyād4778 agnau sa mantravit // 13.61 // [V94]

puspadhūpagandhāṃ vā sarvaṃ caiva samantataḥ /
vārīṇā mantrajaptena anenaiva tu prokṣayet // 13.62 // [S128]

tato sarvakarmāni • ārabhed vidhīhetunā /
pūrvaprayoṣeṇaiva kartavya sarvakarmasū // 13.63 //

pūrvapañcaśikāṃ baddhvā mahāmudrāṃ yaṣasvinīṃ /
kṛtarakṣaṃ tato bhūtvā keśinīṃ caiva sadā jāpī // 13.64 //

ārabhet sarvakarmāni Siddhīhetor4779 viśāradāḥ /
śakunā yadi dṛṣṭyante śabdā caiva śubhā sadā // 13.65 //
saphalās tasya mantra vai varadāne yathepsataḥ /
ādi karmeṣu prayuktas tu pravṛttā mantrahetunā // 13.66 //
saphalā sakalā caiva siddhis teṣu vidhīyate /
īśaśabda paṭṭhāho vā dundubhīnāṃ ca nisvanam // 13.67 //
siddhiḥ sarvatra hy uktā homakarme samāśritaḥ /
anyā vā śakunā śreṣṭhā pakṣiṇānāṃ vā śubhā rutāḥ // 13.68 //
vividhākārānirghoṣa śabdārtha jinavartimāḥ /
pṛastā divyā maṅgalyā divyā manojiṇā vividhā rutāḥ // 13.69 //
chatradhvajapātakāṃs ca yoṣītā cāpy alaṅkṛtāḥ /
pūrṇakumbhaṃ tathā • argha4780 darśanaṃ Siddhihetavaḥ // 13.70 //
anekākāravarnāṃ vā pṛastā lokapūjitā /
tesāṃ darśana sidhyante mantra vividhagocarā // iti // 13.71 //
bodhisattvāpiṭakāvatāmakaṃ mahāyānāvapulyasūtrād ārya-
maṅjuśrīrūmīkalapāt trayodasamapatalavisaraḥ parisamāpta iti //
{S129} {V95}

ATHA KHALU BHAGAVĀṇ ŚĀKYAMUNĪḥ PUNAR ĀPI ŠUDDHĀVĀSABHAVANAM AVALOKYA
MAŅJUŚRIYAṆ KUMARBHŪTAM ĀMANTRYATE SMA /
ASTI MAŅJUŚRĪŚ ādiyāvīdyārāhāsasādhanopayikasvaramantrānāṃ
samanujñās tathāgatadhammaścāvāsīṭa dharmameghānupraviṣṭa gagan-
svabhāva sarvanamrānāṃ laukikalokottarānāṃ prabhur jyeṣṭhatamo yathā
kumārah sarvasattvānāṃ / tathāgato 'tra •ākhyāyate jyeṣṭhatamaḥ śreṣṭhaḥ /
devamanaśyānaṃ puruṣaścābho buddho bhagavān evaṃ hi kumāra
sarvanamrānāṃ ayāṃ vidyārājā • agrām ākhyāyate śreṣṭhatamaḥ /
pūrvarindīṣṭāṃ tathāgatair anabhipīyair gangānadisikatapunyair buddhair
bhagavādī ratnaketos tathāgatasya paramahṛdayaṃ paramaguhyaṃ
sarvanāṁgalasammatasarvaścuddhasamstutapraśastaṃ sarvabuddha
sattvasamāśvāsakaṃ sarvapānapraṇāśakaṃ sarvakāmadam
sarvāśāparipūrakaṃ / katamānaḥ ca tat // 14.1 //

ATHA KHALU BHAGAVĀṇ ŚĀKYAMUNĪḥ PUNAR ĀPI ŠUDDHĀVĀSABHAVANAM AVALOKYA
MAŅJUŚRIYAṆ KUMARBHŪTAM ĀMANTRYATE SMA /
SATI MAŅJUŚRĪŚ ādiyāvīdyārāhāsasādhanopayikasvaramantrānāṃ
samanujñās tathāgatadhammaścāvāsīṭa dharmameghānupraviṣṭa gagan-
svabhāva sarvanamrānāṃ laukikalokottarānāṃ prabhur jyeṣṭhatamo yathā
kumārah sarvasattvānāṃ / tathāgato 'tra •ākhyāyate jyeṣṭhatamaḥ śreṣṭhaḥ /
devamanaśyānaṃ puruṣaścābho buddho bhagavān evaṃ hi kumāra
sarvanamrānāṃ ayāṃ vidyārājā • agrām ākhyāyate śreṣṭhatamaḥ /
pūrvarindīṣṭāṃ tathāgatair anabhipīyair gangānadisikatapunyair buddhair
bhagavādī ratnaketos tathāgatasya paramahṛdayaṃ paramaguhyaṃ
sarvanāṁgalasammatasarvaścuddhasamstutapraśastaṃ sarvabuddha
sattvasamāśvāsakaṃ sarvapānapraṇāśakaṃ sarvakāmadam
sarvāśāparipūrakaṃ / katamānaḥ ca tat // 14.1 //

aṭrāntare bhagavatāḥ śākyamunier uṃkākośāt sarvabuddhasaṃcandanī
nāma raśmir niścarati sama / yeyam daśaśīrāmdhvaṃ adhāḥ sarvāvantaṃ
buddhāsāt rāṇīyāya sarvāsātvām manāṃśi cāhlāya • upari
bhagavatāḥ śākyamunier uṣṇīśā • antardhīyate sama / uṣṇīśā ca bhagavatāḥ
samantajvalarcitamurtir anavalokanīyaḥ sarvasattvaiḥ durdharṣo mahā-prabhāvase-m-udgataḥ prabhāmanḍalālāṅkṛtadheho vividhākārarūpī mahā-cakravartirūpī vidyārājā • ekākṣaro nāma niścarati sma // 14.2 //

niścaritvā sarvam gaganatalam avabhāsyā sarvavidyārajaparivṛto 'neka-vidyākoṭīnayutasatasahasrapuraskṛtaḥ pūjyamāno sarvalokottaraḥ vidyā-cakravartirājānaṁ abhiṣṭūyamānāḥ sarvanamatraiḥ prabhāvyamānāḥ sarva-buddhabodhisattvaṁ daśābhūmipratilabdhaṁ mahātmabhīḥ sarvasagana-
talam āpūrya divyaratnapoṣobhitamahāmaniratnālaṅkṛtadehaṁ cārurūpī prabhāṣvarataraḥ vividhārupanirmanāṅakoṭīnayutatsahasram utsṛjāmāna ekākṣaraṁ śabdam udīrayamāno mahāraśmijaṁ pragunācāryo 'ntarikṣe sthito 'bhūd bhagavataḥ śākyamunir upariṣṭat sammukham avalokaya-
mānāḥ sarvāvantaṁ śuddhāvāsabhavanaṁ mahāparśanmanḍalaṁ
cāvabhāsyamānāḥ // 14.3 // {S130}

atha bhagavān śākyamunir ekākṣaraṁ vidyācakravartinaṁ sarva-
tathāgataḥ dayaṁ ratnaketur nāma tathāgatasya paramahṛdayaparame-
ghyatamānāḥ sarvatathāgataḥ bhagavato ratnaketoḥ sampraviṣṭam sālendra-
rāja amītabha duḥprasaha sunetra suketu puṣpendra supināntalokamuniṁ
ekākādyaiś tathāgataṁ bhāṣitaṁ cābhāṣitaṁ sābhaṁ cābhāṣitaṁ sarva-
mantrānukūlaṁ paramaraḥ dharmavā yathāvat samyakṣambuddhair

cāvabhāsya sarvamānāḥ // 14.4 //

tadyathā / bhrūṁ //

esa sa mañjuśrīḥ paramahṛdayaṁ sarvatathāgataṁ asarava-geśāṃ vidyā-
cakravartina ekākṣaraṁ nāma mahāpavitram / anena sādhyaṁ śākaṁ
garman trādhyante / tvādhyam ye kumāra kalparājāvare sarva-mantrānukūlam paramarhasya • agāraḥ samanujñā
ergavarkamāvaranaviśodhakaḥ • avaśyam tāvat sādha + + + + + + + + + + + karmā niścaraṁ sarvamāntreś v asmin kumāra

tvādhyakalparāje sarvalaukikalokottarāṇi ca mantratantrāṇi sādhayitvāyāni / anena kṛtaraṇa

'dhṛṣyo bhavati sarvabhūtānām iti / sarvāvantaṁ cā bhāṣitaṁ cā laukikalokottarair

nābhībhūyata iti // 14.5 //

samanantarā 2782bhāsite ca bhagavatā śākyamunīṁ sarvo 'pi

trisāhasramahāsāhasro lokadhātuḥ śādvikāraṁ prakamptā abhūvān 2783 / sarvaṁ ca buddhakṣetraṁ avabhāsitāni sarvaś ca buddhā bhagavantā

{V96} samnipatitā bhavaṁ yus tasmin parśanmanḍale

śuddhāvāsabhavaṁpaniṣaṇṇa / sarva ca bodhisattvā
daśābhūmipratilabdha avaiwartikā hy anuttarāyāṁ samyakṣambodhau
sarvaśrāvakapratyakabuddhaṁ ca sarvasattvā mahaddhikā
vidyārājārasaṁśaṅcitaṁ āgacche yur vaṁśhitā / anye ca sattvā bahavo

'nantāparyantaralokadhātuvāyavasthitā

narakatirakpretauḥkhagatisamniṣṭītaṁ tena mahāta raśmyavabhāṣena

spṛṣṭa avabhāsitā duḥkha-pratiprabuddha-pasannasthaṁ

sukhāḥ śākyaṁcānatasmo aṣṭasaptam tridhāyānāsambhāṣītaṁ bhavaṁ yus iti // 14.6 //
atha bhagavān śākyamunis taṃ mahāparśanmanḍalam avalokya
mañjuśriyaṃ kumarabhūtam āmantrayate // {S131}
śṛṇu mañjuśrīr imaṃ vidyārājau mahārddhikau ekāvīruṃ sarvakarmikaṃ
sarvavidyārājacakravartinau sarvasattvānāṃ āśāpāripūrakaṃ
sarvakalpavistare tvaiyamantranatantrasarvavistarasamanpraviṣṭaṃ
sarvanmantrāṇāṃ sādhakaḥ sādhāraṇabhūtaḥ mahesākhya mahotsāha-
sattvasādhakaviśeṣaprajñopāyakausalasarvabodhīmahṛgaṃśodhaka-
nirvānapraṇītāpankramanabodhibhāvanādānanīkramanakusała-
sambhārabhūtām // 14.7 //

asyaiṃ saṃśataḥ kalpavistaraṃ paṭaṃvidhānaṃmanḍalam
saṃsādanopayikaṃ pūrvamantracaryānucarītaṃ yatra pratiṣṭhitāḥ sattvāḥ
sādhayisyanti mahācakravartināṃ vidyārājaṃ mahābhūtaṃ
sarvanmantrāṇaṃ paramesvaram prabhaṅkaraṃ sarvāśāpāripūrakaṃ
vināyakāṃ sarvajagadferred buddhāna iva sākṣat pratyupasthitāṃ
svayambhuvam uttamotiṣṭhamadhyamakanyasa sarvakarmikām // 14.8 //

kṣemaṃgamaṃ śivam śāntam sarvapāpapranaśanam /
devāṃ api taṃ devam munināṃ munipūngavam // 14.9 //

buddham ādityaṃtāṃ buddham viśuddham lokaviśrutam /
sarvakarmasvabhāvajñaṃ bhūtakoṭi-r-anāvilam // 14.10 //

vakṣye kalpavaram taṃsa śṛṇudhvaṃ bhūtikāṅkṣināṃ /
ādau tāvat paṭe devaṃ divye vikṣeśe śleṣavarjīte // 14.11 //

nave śukle viśeṣena sadaśe caiva caiva ālikhet /
dヴィhastamātrapramāṇena hastamātraṃ ca tiryāk // 14.12 //

tathāvidhe subhe caiva nirmale cāruḍarśane /
site daumye tathā śukle svurate picivarjīte // 14.13 //

śāṅkārāpakare śuklam paṭe caiva dukūlake /
ātasye vālkalai caiva suddhe tantuvivarjīte // 14.14 //

krimānila āsambhūte jantūnāṃ cānupāyane /
akausīye tathā cānaya yatkiṇcit sādhuvarṇite // 14.15 //

tārāśe ca paṭe śreṣṭhe kuryād ālekhyaṃ ālayam /
sāstur bimbam ālikhyā prabhāmaṇḍalamālinam // 14.16 // {S132}

hemavarṇam tadālikhyā jvālamālinam vidum /
ekkīnaṃ guhyalīnaṃ parvastham sādhuvarṇite // 14.17 // {V97}

ratnamāḷaṇaḍham vai kuryāt paṭṭavitānakaṃ /
uparīṣṭād ubhau devau dhāryaṃśau nu-mālikhet // 14.18 //
parvatasyopariṣṭād vai kuryād ratnamālakām / samantataś ca vitānasya muktāhārārddhabhūṣitam // 14.19 //

upariṣṭāc chailarājasya sarvam ālikhya yatnataḥ / adhaś caiva tathā śaile mahodadhisamaplutam // 14.20 //

paṭānte caiva puṣpāṇi samantāc caiva ālikhet / nāgakesarapuṃṇāgabakulaṃ caiva yūthikām // 14.21 //

mālatikusumaṃ caiva priyāngukurabakaṃ sadā / indīvaraṃ ca saugandhī puṇḍarīkam atāh param // 14.22 //

vividhāni puṣpajātāni / eteṣām eva puṣpāṇi // 14.23 //

sūtraṃ tantuvāyaṃ ca tathā citrakaram matam / prāthihārakapakṣe ca • ālikhec chuddhatame hani // 14.24 //

tathā pravṛtte ca kāle ca jāpe caiva vidhiyate / sarvaṃ sarvam evāśya pūrvam uktaṃ samācare // 14.26 //

raṅgojvalam vicitrāḥhyam śāstur viśvam samālikhet / anekākārasampannaṃ karṇikārasamaprabham // 14.27 //

campakābhāsam ābhāsame ālikhed dhemavarṇitam / ebhir ākārasampannaṃ munim // 14.28 //

ratnaketum mahābhāgaṃ śreṣṭhaṃ vai munipuṅgavam / sarvadharmavāśiprāptaṃ buddharatnaṃ tam ālikhet // 14.29 //

śīsīmatum saṃśārasaṃprāptaṃ tu dattadharmānudeśanam // 14.30 //

īṣismitamukham vīrāṃ dhyānālambanacetasah / guhābahiḥ samālikhya adhaś caiva samantataḥ // 14.31 //

paṭāntakone saṃniviṣṭam sādhakaṃ jānakūrparam / dhūpayagrakaraṃ caiva īṣitkāyāvanāmitam // 14.32 //

uttarāsaṅginaṃ kuryād yathāvesānulīṅginam / daksīne bhagavato ’dhaḥ • mahodadhitalād api // 14.33 // {V98}

ālikhen nityayuktātmā mantriṇam śreyasārthinam / etat paṭavidhānam tu kathitaṃ lokāpūjitaḥ //
maṇḍalāṃ tasya devasya sāmprataḥ tu pravakṣyate // 14.34 //

ap14.- yuktamantras tadā mantrī tasmin kāle sumantravit /
35 kṛtasevaḥ sadā mantrē • abhyastā jāpasampade // 14.35 //

ap14.- abhiṣiktas tadā mantrē kalpe ’smin maṇjubhāṇite /
36 maṇḍalācārasamanne nityaṃ cābhīṣecite // 14.36 //

ap14.- abhiṣiktah sarvamantrāṇāṁ maṇḍale ’smin viśārahaḥ /
37 yuktimantah sadā tantre • ātmarakṣe hite mataḥ // 14.37 //

ap14.- sahāyāṁś caiva rakṣaghnaḥ suparīksya mahādyutiḥ
38 ācāryah susaṃrabdhah • ārābdhā vratasevinaḥ // 14.38 //

ap14.- mahāprajaṇo ’tha susnigdhaḥ śrīmān kārunikaḥ sadā
39 sahāyānāṁ ca sarvesāṁ tathā laksanam ādiṣet // 14.39 //

ap14.- ekadva trayo vāpi tathā cāṣṭam athāparām /
40 kuryāc chiṣyān susampannān prabhūtāṁś cāpi varjyet // 14.40 //

ap14.- pūrvadrśtavidhānaḥ tu maṇḍale ’smin sadā caret
41 prathām ye tu nirdiṣṭā maṇḍalā daśabaloditä /
42 maṇjughoṣasya naïmāṇ tu • ālikhet4794 naïyakarmanā // 14.41 // |S134|

ap14.- pramāṇaṁ tu pravakṣyāmi maṇḍalasya mahādyuteḥ /
42 caturhastam dvihastam vā tathā cāṣṭam atah parām // 14.42 //

ap14.- śucau deṣe nadīkūle parvatāgre viśeṣataḥ /
43 paṅcaraṅgikacūrṇena pūrvadrśtena karmanā // 14.43 //

ap14.- caturaśraṃ caturdvāraṃ catustoraṇabhūṣitam /
44 catukoṇam samaṃ divyaṃ divyāvāra4795 samaprabham // 14.44 //

ap14.- raṅgojjvalaṃ vicitraṃ cāruvaṃ suśobhanam /
45 sasugandhaṃ sarūpaṃ ca susahāyaḥ samārabhet // 14.45 //

ap14.- maunī vratasamācāraḥ • aṣṭaṅga• upasevinaḥ /
46 akliṣṭacitto mātrajñāḥ • dhārmiko ’tha japī sadā // 14.46 //

ap14.- apāpakarmasamārabdhah śāntikapauṣṭika /
47 madhyasthā te tato viśya • ālikhet śāstuvarṇibhiḥ // 14.47 //

ap14.- prathamaṁ sarvam taṁ lekhyaṁ nānāratnavibhūṣitam /
48 guhāśinā maṇhātejaṁ ratnaketuṁ tathāgatam // 14.48 // |V99|

ap14.- paryaṅkopaviṣṭaṁ tu dharmacakrānuvartakam /
49 paṭe yathaiva tat sarvam ālikhec chāṣṭupūjitam // 14.49 //
ap14-50  tripāṅktibhis tathā rekhaiḥ mudrāiṣ cāpy alaṅkṛtam /
kuryāt sañchāditān sarvān paṅktiś caiva samantataḥ // 14.50 //
ap14-51  avyastān samastān ca anākulitadagatān /
teśām tu madhye kurveda cakravartī mahāprabhum // 14.51 //
ap14-52  uditādityasankāśaṁ kumārākāram arcīṣam /
ālikhed yatnam āsthāya mahācakrānuvartinam // 14.52 //
ap14-53  mahārājasamākāraṁ mukuṭālaṅkārabhūṣitam /
kirīṭināmaḥ mahāsattvaṁ sarvālaṅkārabhūṣitam // 14.53 //
ap14-54  cārupaṭṭārdhasaṃvītaṁ citrapaṭṭanivāsinam /
sragmiṇaṁ saumyavarṇābhaṁ mālyāmbaravibhūṣitam // 14.54 // {S135}
ap14-55  jighranto daksinenaiva kareṇa bakulamālakam /
iṣismitamukhaṁ devam mahāvīryaṁ prabhaviṣṇuṇvam // 14.55 //
ap14-56  surūpaṁ cārurūpaṁ vai bālavṛddhavivarjitam /
vāmahastasadācakraṁ diptamālinaśrāvyam // 14.56 //
ap14-57  tadālekhyaṁ ardhaparyankasuniviṣṭam ardhena bhujasamniṣritam /
ālikhed divyavarṇābhaṁ surūpaṁ rūpaṁ āśritam // 14.57 //
ap14-58  niṣaṇṇaṁ rataṅkaḥānte 'śmin sarvatāno mahādyuteḥ /
śreyasaḥ sarvanammantrāṇām pravṛttto varadāḥ sadā // 14.58 //
ap14-59  jvalantāṁ vahni-rākāraṁ + + + maṇḍalasobhinam /
samtajāvālāmālojvalate4796 vāyu-m-īritaḥ // 14.59 //
ap14-60  evaṁ mantraprayogais tu jvālyante mānuṣam bhuvi /
tathāvidhidham mahāvīryaṁ sarvamantraprasādhakam // 14.60 //
ap14-61  paśyed yo hi sa dharmātmā mucyate sarvakilbiṣāt /
paṅcānantaṁ yuktir kāraṇa pi duhśilo mandamedhasaḥ // 14.61 //
ap14-62  sarvapāpapraśāntā vai mucyate darṣānād vibhoḥ /
maṇḍalam dṛṣṭamātraṁ tu devadevasya cakriṇe /
tatkarṇaṁ mucyate pāpā ye 'naye parikīrtitāḥ // 14.62 //
ap14-63  tataḥ pūrvadvāraṁ saṃśodhya mantriṇaiva samaṁ vibhoḥ /
parikṣiptaṁ toraṇaṁ sarvam kadalyābhiṣ copaśobhitam /
parīṣhṇaṁ maṇḍalam kṛtvā • aśeṣaṁ cārurūpiṇam // 14.63 // {V100}
ap14-64  baliṁ dhūpaṁ pradīpaṁ ca gandhamālyaṁ sadā śubham /
pūrveṇaiva vidhānena kuryāt sarvam ādarāt // 14.64 //
madhyasthaṃ pūrṇakumbhaṃ tu cakriṇasyāgrato nyaset /
tatkumbhaṃ vijayetyākhyāḥ4797 mantrajñas taṃ na cālayet // 14.65 //

tathāgnikuṇḍaṃ pūrvaṃ tu khyā vijayetyākhyā /
homakarmasamārambhā vibhumantreṇā nānya vai // 14.66 // {S136}

homaṃ cāṣṭasahasaṃ na cālayet // 14.67 //
pālāśaṃ cāṃ śrīkaṇḍaṃ bilvoddumbara cākṣakam // 14.68 //

apāmārgaṃ tathā juhuyāt sarvakarṃesu yatnataḥ /
tilaṃ vā • ājyāsamprktam dagdhaṅgandhasamapltum4799 // 14.69 //

juhuyāt sarvakarṃesu sahasraṃ sāṣṭakaṃ sadā
trisandhyam pūrṇaindiṣṭaṃ snānaṃ celavadhāraṇam // 14.69 //

triśuklaṃ4800 śubhanakṣatraṃ kathitaṃ ca maniśibhiḥ /
pūrṇaindiṣṭakarmāṇi japaṃ homaṃ tathāparam // 14.70 //

kuryān mantrayuktena cakravartikulena vā /
ekākṣareṇeva sarvāni kuryāt sarvakarmasu // 14.71 //

mahāprabhāvārthayukto 'sau • ekaviṃ sadāparam /
ācaret sarvantrāṇaṃ kalpaṃ teṣu sadā jāpti // 14.72 //

sidhyante sarvakalpāni laukikā lokasammatā /
lokottarāś ca mahāvīryā vidyārājāś ca mahātapāḥ // 14.73 //

sidhyante sarvantrā vai • asmin kalpe tu tānayaḥ /
munibhiḥ kathitaṃ ye vai mantrāṃ tathā daśabalātmajaiḥ // 14.74 //

śakrādyair lokapālais tu viṣnurīśānabrahmaṇaḥ /
candrasūryais tathāyaṃ vā ṣaṣṭrād vā ṣaṣṭrasāṣṭrasāṣṭrā // 14.75 //

mahoragaṇaṃ kinnaraśa cāpi tathā ṣaṣṭrād vā ṣaṣṭrasvā ṣaṣṭrasvā // 14.76 //

bhāṣitā ye tu mantraḥ vai siddhan gacchanti te • iha /
ākṛṣṭaṃ4801 sarvantrāṇaṃ pranetā sarvakarmaṇām // 14.77 //

vaśitā sarvantrāṇaṃ pranetā sarvakarmaṇām /
vaśitā sarvabhūtāṃ pranetā sarvakarmaṇām // 14.78 //

eṣa ekākṣaro mantrāḥ karoti sarvantrāṇām /
saphalaṃ jaṭamātras tu • ākṛṣṭa sarvadevatāṃ // 14.79 // {S137} {V101}

vaśitā sarvakalpāṇāṃ svānu4802 • ekākṣaro mahān4803 /
kariṇi vividhākārān vicitrān sādhuvāṃ / 14.80 //
laukikān lokamantrān
tu sādhayet samyak prayojitaḥ /
parisphuṭaṃ tu paṭaṃ kṛtvā • aśeṣam cărudarśanam // 14.81 //

śucau deśe nadikūle parvatāgre ca taṃ nyaset /
pūrvakarmaprayoγeṇa kuryāt paścānukham sadā // 14.82 //
sādhakaḥ prāñmukho bhūtvā vidhidṝṣṭena karmanā /
darbhaveṇdopaviṣṭas tu kuryāj japam anākulaṃ // 14.83 //
noccaśabdo na mṛdur nāpi cittaparasya tu /
aduṣayaṃ sarvabhūtān kṣiprasiddhi bhaved iha // 14.84 //
maitracittaḥ sadā loke duḥkhitaṃ kṛpanāṃ sadā /
anāthāṃ dinamanasāṃ vyasanārttam suduralāṃ // 14.85 //
patitāṃ saṃsārāghore 'śmin kṛpāviṣṭo 'tha sidhyati /
paṭāṣyāgrato yatnena mahāpūjam nyaset sadā // 14.86 //
mānasī mānuṣīṃś cāpi divyāṃ hṛdaya-m-udbhavām /
cintayet kuryād vāpi jinendraviśvavaptaśa tu // 14.87 //
tatraivāgniṃkundam kuryāt kṣipravidhānataḥ /
susamṛddham sādhaka hy agni juhuyāt tatra-m-āhutil ś // 14.88 //
śvetacandanaṁ karpūraṁ kuṅkumaṁ miśrapūjitaḥ /
śatāṣṭam āhutiṁ juhvaṃ ṣaḍbhau diptita mantravitu // 14.89 //

khadire plaksanyagrodhe pālāse cāpi nityataḥ /
eṣā samudhave kāṣṭhe jvālayed vahnim ūrjitaḥ // 14.90 //
eṣām abhāve kāṣṭhānām anyaṃ kāṣṭham samāharet /
picumardam kadvam amlaṃ ca tathaiva madanodbhavam // 14.91 //
sarvakaṇṭakino varjyaḥ pāpakarmeṣu kīrtitaḥ /
ekāksareṇaiva mantreṇa kuryāc chāntikapāṣṭikam / {S138}
āsu siddhir bhavet tasya pāpam karma samācaret // 14.92 //
sarvamantradharā hy atra sakarmā kalpavistarā /
prayoktavyā nirvikalpena siddhiṃ gacchanti te sadā /
ākṛṣyante tadā mantrā varadā caiva bhavanti ha // 14.93 //
palāsodumbarasamidhānāṃ plaksanyagrodha eva vā /
ghṛtāktaniṃ dadhnasamyuktāṃ madhvopotāṃ samāhitāṃ // 14.94 //
{V102}

juhuyāt sarvato mantri rājyakāmo mahītale /
devīṃ rājyam ākāṃkṣaṃ juhuyāt kunākumacandanaṃ // 14.95 //

ap14.-96 vidyādharāṇāṃ devānāṃ ādhīpatyam ākāṃkṣayan
juhuyāt padmalakṣāṇi ṣaṭtriṃśat sakesarām // 14.96 //

ap14.-97 homānte vai tatra kurvīta • arghyaṃ sāstunivedanam /
samantāj jvalate tatra paṭaśreṣṭho jināṅkitaḥ // 14.97 //

ap14.-98 tam ca spṛṣṭamātraṃ tu utpated brahma-m-ālayam /
akanīṣṭhā yāvad devās tu yāvāc cāpātālasaṅcayam // 14.98 //

ap14.-99 atrāntare sarvasiddhānāṃ rājīsau bhavate sadā /
vidrāpayati bhūtāni mahāvīryo drṛdhavratāḥ // 14.99 //

ap14.-100 kramaḥ vidyādharāṇāṃ sadā rājā bhavitā karmasādhane /
punaś ca kalpamātraṃ tu sa jived dirgham adhvanam // 14.100 //

ap14.-101 cyutas tasmāḥ mahākāle niyato bodhiparāyaṇaḥ /
aparam karman ity eṣa kathitaṃ samkṣepavistaram // 14.101 //

ap14.-102 śvetapadmāṃ samāḥṛtya śvetacandanasamṛṣṭyām /
juhuyāc chataklakṣāṇi ratnaketuṃ sa paśyati // 14.102 //

ap14.-103 drṛṣṭvā tam jinam śreṣṭhaṃ pañcābhijño bhavet tadā /
maḥākalpaṃ ciraṃ jīved bhuddhāṇucaro bhavet // 14.103 //

ap14.-104 paśyate ca tadā buddhāṃ anantāṃ diśi saṃsthitāṃ /
teśāṃ pūjayati nityaṃ tayair eva ca saṃvset // 14.104 // [S139]

ap14.-105 ratnāvatī nāma dhātvaika yatrāsau bhagavān vaset /
muniḥ śreṣṭho varah • agro ratnaketus tathāgataḥ // 14.105 //

ap14.-106 tatrāsau vasate nityaṃ mantrapūto na saṃsāyāh /
aparam karmam iṣṭaṃ ca kathitaṃ hy agrapudgalaiḥ // 14.106 //

ap14.-107 nāgakesarapūraṃ candanaṃ kunākumāṃ samam /
ekīkṛtya tadā mantri juhuyāl lakṣāṣṭasaptati // 14.107 //

ap14.-108 homāvasāne tadā deva ayāṭhī sacakraṇāḥ /
tuṣṭo varado nityaṃ mūrdhni spṛṣati sādhakam // 14.108 //

ap14.-109 spṛṣṭamātras tadā mantri saptabhūmyādhipo bhavet /
jinānāṃ aurasaḥ putro bodhisattvāḥ sa ucyate // 14.109 //

ap14.-110 niyataṃ bodhiniṣṭhas tu vyākṛto 'sau bhaviṣyatī /
tataḥ prabhṛti yatkiṃcid jīnāṇaṃ jīneyaṃ jinātmaṃ // 14.110 // [V103]
jānāti sarvamantrāṇāṃ gatimāhātmam ūrjitam /
pañcābhijño bhavet tasmin drśtamātreṇa mantrarāṭ // 14.111 //

dhāviṃ śārīrakāmābhyām śatām ātmaḥ puruṣaṃ /
kṣetrasaṃśayaṃ kṣatrapaḥ sa kṣeṣaraṃ bhirām // 14.116 //

bhavate tattvaḥ dāna eva udyukto bodhikarmanī /
śādhyō vṛttamātṝaḥ yadā sadā yadā // 14.117 //

lokadhātusahasrāṇi • aṣṭā śatām ātmaḥ puruṣaṃ /
uṇāsyaṃ kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.118 //

vividhākārām ātmabhāvaṃ sadā yadā /
(parām kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.119 //

dhāvam ātmaḥ puruṣaṃ śatām ātmaḥ /
saṃśayaṃ kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.120 //

bhavam ātmaḥ puruṣaṃ śatām ātmaḥ na ca śatam /
(parām kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.121 //

buddhāḥ bodhisattvāḥ ca gaganasthaṃ tasthura tadā /
(sadhuḥ sādhu tvayā prājña sukṛtaṃ karma kāritam // 14.122 //

na paśyasi punar duḥkham saṁsāravasamplutam /
(kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.123 //

mārge śubhe ca vimale • aṣṭā śatām ātmaḥ /
(parām kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.124 //

gṛhya nibbānāṃ kābhām kuryāḥ vajraṃ triśūcikam /
(parām kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.125 //

mantrapūtaṃ tataḥ kṛtvā paśastyāgrataḥ tkaṃ nyaset /
(parām kṣetrapaḥ sa kṣeṣaraṃ bhirām // 14.126 // [V104]
lakṣaṣoḍaśakāṣṭaṃ ca samāpte siddhir iṣyate /
ekajvālī tato vajraḥ samantāt prajvalate hi saḥ // 14.127 //

ujjahāra tato 'cintyam ārdhvasaṃkramate hi saḥ /
brahmalokām tato yatī • anyāṃ vā devasammitim // 14.128 //

ākāśena tato gacchet sarvasiddheṣu • agraṇīḥ /
kurute • ādhipatyam vai siddhavidyādharādiṣu // 14.129 //

cakravartis tato rājā bhavate devasannidhau /
karoṭi vividhākāram ātmabhāvaviceṣṭitam // 14.130 // {S141}

daśa cāntarakalpāni ciraṃ tiṣṭhan na cālayet /
saukhyabhāgī sadā pūjyaḥ surūpo rūpavān sadā // 14.131 //

bodhicittah samācāro janmaduḥkhavivarjitaḥ /
bhavate surasiddhas tu sarvāpavivarjitaḥ // 14.132 //

cyutas tasmād bhaven martyo bahausukhyaparāyaṇaḥ /
gatiṃ sarvāṃ viceroṣthāḥ bhavate bodhiparāyaṇaḥ // 14.133 //

anantā vividhā kārma bahulokārthapūjāt /
patrīvante mantrārāje 'smin sakalpā kalpavistarāt // 14.134 //

bhaumyādhipatyāṃ śakravāṃ cakravartītvaṃ ca vā punah /
vidyādharāṇāṃ tathā devāṃ kurute cādhicēṣṭitam // 14.135 //

anekākārarūpaṃ vā ++ + yad iḥoc yate /
sarasiddhim avāpnoti suprayuktas tu mantriṇā // 14.136 //

rātrau paryaṅkam āruhya + + acchindyaṃ japato vratī /
prabhāte siddhim ayāti paṅcābhijñāno bhavej japī // 14.137 //

śmaśāne śavam ākramya niścalo tam japed vratī /
ekākṣaraṃ mahārthaṃ tu prabhāte siddhim iṣyate // 14.138 //

śmaśānaṣtho yadi yapyeta vidyārajmahardhikāḥ /
ṣaṃmāsaiḥ siddhim ayāti yatṛṣṭam kurute phalam // 14.139 //

yatra vā tatra vā sthāne japyamāno mahardhikāḥ /
tatrasaṃ siddhim ayāti suprayuktas tu mantriṇāḥ // 14.140 //

sitaṃ chaṛaṃ tathā khaḍgaṃ manipādukakundalaṃ /
hārakeyūra paṭakaṃ + + ṣaṅguliyakam // 14.141 //

kaṭisūtraṃ tathā vastraṃ dāṇḍakāṣṭhakamaṇḍalum /
yajiṇopavitam uṣṭīṣaṃ kavacaṃ cāpi carmiṇam // 14.142 // {V105}
ajīnaṃ kalaśaṃ\textsuperscript{4818} caiva aḳṣaṣūtram ca pāduke /
sarve te bhūṣaṇā śreṣṭhā loke 'smiṃ samatāv ubhau / 14.143 / \{S142\}

surair martyais tathā cānyaīḥ + + + bhūṣaṇāṇiha\textsuperscript{4819} /
sarve siddhim āyānti paṭasyāgrato jāpine / 14.144 /

sarvadravyaṃ tathā dhātuṃ bhūṣaṇaṃ maṇayo 'pi ca /
anekaprahaṇaṅāḥ sarve vinyastā paṭam agrate / 14.145 /

sakṛj japtātha saṃsuddhā lakṣa-m-aṣṭau bhimantritā /
jvalate sarva saṃyuktā uttiṣṭhet\textsuperscript{4820} sprṣanāj japī / 14.146 /

sattvapraṇkṛtyo vāpi vividhākāraraṇīṇaḥ /
bhūṣaṇaḥ praharaṇās cāpi mṛṇmaya vā svabhāvikā / 14.147 /

surūpaceṣṭapraṇkṛtyaḥ nānāpāṣaṇaṅād api /
sarvabhuṭās tu ye khyātā kṛtrīmā vā hy akṛtrimā / 14.148 /

sattvasaṃjñāthā niḥsaṃjñāṇā sidhyante mantrapūjitā /
vividhadravyavinyastā vividhā dhātukārita / 14.149 /

vinyastā paṭa-m-agre 'smiṃ pūrvadṛṣṭavidhānataḥ / 14.150 /

āṃṣya taṃ japen mantri ṣaḍ lakṣāṇi ca sapta ca /
japānte jvalate teṣu siddhim prāpnoti puṣkalām / 14.151 /

sprṣṭamātreṣu tat teṣāṃ utpatet tu caturdiśam /
cirāṃ jive cirāṃ saukhyāṃ prāpnotīṁa divukasāṁ / 14.152 /

yathā yathā prayuṣyete vidyārājamaharaddhikaḥ /
tathā tathā ca tuṣṣeta varadā ca bhavet sadā / 14.153 /

anyakarmapravṛttās tu karmabhīḥ kalpavistaraiḥ /
tair eva sidhyante kṣipraṃ vidyārājamaharaddhikaḥ / 14.154 /

śucinā śucicittena śucikarme\textsuperscript{4821} sadā rataḥ /
śucau deṣe 'tha mantrajñāḥ śucisiddhiṃ\textsuperscript{4822} samṛcchati / 14.155 /

yatkarma\textsuperscript{4823} tatphalāṃ vindyād adhikād adhikaṃ bhavet /
madhye madhyamakarme tu kanyasaṃ tu-m-atāḥ param / 14.156 / \{S143\}

karmā prabhūtam artha dattvā karoti bhūtaceṣṭitām /
asāḍhitaḥ karmasiddhis tu phalāḥ dadyālpamāṭrakam / 14.157 /

nityaṃ ca jāpamātrena mahābhogo 'thā mahābalaḥ /
rājāṃ priyatvamantritvam karoti japaṇaḥ sadā / 14.158 / \{V106\}
pāpaṃ praṇaśyate tasya sakṛj japtas tu mantrarāṭ /
dvijaptaḥ saptajapto vā • ātmarakṣā bhaven mahān // 14.159 //
sahāyānāṃ sarvato rakṣā • aṣṭajaptaḥ karoti saḥ /
vastrānāṃ abhimantrita ubhau mantri tadā punaḥ // 14.160 //
mucyate sarvarogānām ubhau vastrābhimantritau /
sparśanaṇāṃ teṣu mantreṣu jvaraṃ naśyati dehinām // 14.161 //
mukhaṃ4824 cābhimantritāḥ • aksṣiṇi vā cāpi yatnataḥ /
kruddhāsya naśyate kruddho drṣṭamātras tu mantribhiḥ // 14.162 //
ye ca bhūtagaṇa duṣṭā hiṃsakā pāpakarmināḥ /
mukhaṃ teṣu nirikṣeta trīṃṣaj japtena mantrarāṭ // 14.163 //
hastaṃ cābhimantritā svakaṃ caiva punaḥ punaḥ /
teśāṃ prahāraṃ āvarjyā mucyate sarvādehinām // 14.164 //
bālānāṃ nitya kurvīta snapanaṃ pānabhojanam /
śaṣṭi japtavare mantri • utkṛṣṭe devapūjīte // 14.165 //
tyajante sarvaduṣṭas tu kravyādā mātarā grahāḥ /
manrathitās tu naśyante tyajante bālīśān sadā // 14.166 //
evamprakārānya anekāni karmāṃ caiva mahītale /
mānuṣānāṃ tathā cakre kṣipram caiva sadā nyaset // 14.166 //
sarīṛtā ye tu bhūtā vai vividhā sthāvarajaṅgamāḥ /
savīṣā nirviṣāś caiva naśyante mantradīrita // 14.168 //
vyān kuryād dhomakarmāṇi madhvaṃadhvaṃāṃśrītait/
nilōtpalōṃ sugandaṃ vai sahasraṃ cāṣṭa pūjitām // 14.170 //
śaṃṭim tilena bhūṭāni mahāmāravipariṇāmāḥ4825 /
naśyante kṣipram evaṃ tu mantrajaptena śaṭchatam // 14.170 //
evaṃprakārānya anekāni karmāṃ caiva mahītale/
mānuṣānaṃ tathā cakre kṣipram caiva sadā nyaset // 14.166 //
ye kecid vividhā duḥkhā yā kācit sattvavedanā /
vinyastā mantrarājena śaṃṭim āśu prayacchati // 14.169 // [S144]
vividhā yā saduḥkhāni mahāmāravipariṇāmāḥ4825 /
naśyante kṣipram evaṃ tu mantrajaptena śaṭchatam // 14.170 //
kuryād dhomakarmāṇi madhvaṃadhvaṃāṃśrītait/
nilōtpalōṃ sugandaṃ vai sahasraṃ cāṣṭa pūjitām // 14.171 //
śaṃṭim tilena bhūṭāni prajagmuḥ svasthatāṃ janaḥ /
evamprakārānya anekāni bahuksamuddbhavāṃ // 14.172 //
sarvāṃ karoti kṣipram vai suprayuktas tu mantribhiḥ /
japamātreṇa kurvīta • ariniṃ krodhanāśanam // 14.173 //
anekamantratrhayuktānāṃ kalpānāṃ bahuvidhastām /
vidhidṛṣṭā bhavet teśāṃ teṣu siddhir ihocyate // 14.174 // [V107]
avaśyaṃ kṣudrakarmāṇi mantrajapto karoti ha / sarvāny eva tu jāptena kṣipram arthakaraḥ sadā // 14.175 //

vaśyārthaṃ sarvabhūtānāṃ trisandhyāṃ japam iṣyate / homakarmāṃ ca kurvīta mālatyāḥ kusumaiḥ sadā // 14.176 //

śvetacandanakarpūrakuṇkumāc ca vidhiyate / varajāpine mantraḥ saphalāṃ kurute sadā // 14.177 //

maniṣitān sādhayed arthā nityahomena jāpinam / karpūrādibhir4826 yuktais tu nityahomaṃ prakalpitam // 14.178 //

sādhayed vividhān karmān yatheṣṭaparikalpitān / alpād alpataram karma prabhūtā bhūti-m-udbhavam // 14.179 //

madhye madhyakarmāṇi sadā siddhir udāḥṛtā / tasmāt sarvesu karmeṣu kuryād dhomat viśeṣataḥ // iti // 14.180 //

bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasyūtrād ārya-mārusrimulakalpāc caturdaśaḥ ca k rakartipatā4827 vidhiṣhranamāndala-sādhanopayikavasraḥ parisamāpta iti //

{S145} {V108}

· CHAPTER A15 ·

atha khalu vajrapāṇir bodhisattvo mahāsattvas tatraiva parśanmadhye samnipatito bhūt / samnīśaṇṇāḥ sa utthāyāsanād bhagavantaṃ triḥ pradaḳṣiṇikṛtya bhagavataś caraṇayor nipatya bhagavantam etad avocat // 15.1 //

daḥu sādhu bhagavan / sudeśitaṃ suprakāṣitaṃ paramasubhāṣitaṃ vidyāmantraprayogamahādharmameghaviniṣṭaṃ sarvatathāgataḥśravaṇaṃ mahāvidyārājacakravartinamahākalpavistarasarvārtham4828 pāripūrakaṃ saphalaṃ sampādakabodhimmarganiruttaram kriyābindasamdhiyajapahomavo- vidyacaryānuvartināṃ mārgaṃ dṛṣṭaḥphalakarmapratyayajanaḥsetumīttam-mahādbhutadaśabalākramaṇakulaśalabodhimaṇḍa-mākramaṇaniyaparāyaṇam / tat sādhu bhagavan vada dat śāstā mantrasādhanānukulāni svapnasamdarśanakālanimitam yena vidyāśādhaḥkunvartināḥ sattvāḥ siddhinimittāṃ karma • ārabheyyuḥ saphalāś ca sarvavidyāḥ karmanimittāni bhavanti-r-iti // 15.2 //

evam ukte bhagavān śākyanun矿物质 vajrapāṇim bodhisattvam etad avocat / sādhu śādhus tvam yaṃkīṣṇa / bahujaṇahitāya tvā pratipanno bahujanasukhāya lokānukampāyai mahato janakāyasyārthāya hitāya sukhāya sarvavidyāsādhaṅkānām arthāya / taṃ śṛṇu sādhu ca sūṣṭhu ca manasi kuru / bhāṣiṣye 'haṃ te // 15.3 //
ādau tāvat pūrvakarmārāmbhaṃ sarvakarmeṣu niḥsaṅgaṃ sthānaṃ gatvā
dvatāparvatāgad vā guhācatvarakeṣu vā śucau deṣe • uḍayaṃ kṛtvā
pate pratiṣṭhāpya mahatīṃ pūjāṃ kṛtvā teneiva vidhinā pūrvavat
sarvakarmeṣu suklapakṣe prātiḥārapakṣe vā • avasyaṃ śubhe hani rātrau
prathame yāme śvetacandanaśvakraṇkūṃ kaṅkha kṣīṅjāṣṭhān āṇgvinā
prajväya pāṭaṣāgrataś caturhastaṃnāṃ āgrathātaāḥ utinā
sahāsraśīṣṭam jhuyän nirdhüme vigatajavāle cāṅgāre / tadā homānte
padmapuṣṭasahasraṃ juhuyāc chvetacandanābhhyāktaṃ / homānte ca
bhadrapiṇṭham mudrāṃ baddhvā • āsanaṃ dadyāt svamantrasya
svamantrenaiva / anena mantrena tu homaṃ kuryāt // 15.4 //
namah samantabuddhāṇāṃ apratihataśāsanānāṃ / tadyathā / oṃ
kumārarūpiṇa 4831 darśaya darśaya 4832 • ātmano bhūtisambhoṃbhāvya 4833
svapnaṃ me niveda yathābhūtām / hūṃ hūṃ phat phat svāhā // 15.5 // {S146}
anena mantrena kṛtarakṣo homakarṇaṃ sarvāny asmin karma kuryāt /
tata ubhayāgrāṇ 4834 kusān samāśrita kusāvindakaśiropadhānapuṣovāraḥ
paṭaṣāgrato nātīdūre nātyāsanne svapet / prathamaṃ yāmaṃ
ejāriśākya-gaṃ-śaṃyuktaḥ sarvabuddhabodhisattvānāṃ prāṇamya pāpam
cā pratidesya ātmānaṃ • niryātāh sarvabuddhāṇāṃ / tato nirdrāṃ vaṃ
gacched yathā sukham iti // 15.6 //
prathame yāme tu ye svapnās tān viduḥ śleṣmasambhavān /
dvitiye pitta-m-utthānād garhitā lokasambhavāḥ // 15.7 //
trīṣye vātiṃc vandyaicingaturthe satyasambhavān /
sleṣmike svapnamukhye tu • idrśan paṣya vai 4835 sadā // 15.8 // {V109}
manīkūṭān muktāharāṃ ca samantataḥ prabhūtān /
ambharāśīṃ tu plutaṃ 4836 cātmānaṃ sa paṣyati // 15.9 //
samantāt saritā kīṁc mahodadhisasambhavān /
yatrastha 4837 ātmodaṃṣhāya 4838 paṣye 4839 caiva yatra vai // 15.10 //
tatra tāṃ deśaṃ ākīṛṇaṃ puṣkarīnyo samantataḥ /
plavaṃ codyāṇaṃ 4840 ca pāṇāgarāṃ ca veśmanām // 15.11 //
udakaugha 4841 ruhyānamāṇaṃ tu paṣye 4842 caiva samantataḥ /
himālayaṃ cāndram vē saptaikasthaṃ mahānādam // 15.12 //
nagaṃ śailaṃ ca rājaṃ ca sphaṭikābhīṃ samāṃ cītām /
muktājālasanāhaṃ muktāraśīṃ ca paṣyati // 15.13 //
mahāvarṣaṃ jalaughaṃ ca paṣye 4843 'saṃ kahāvahaṃ /
śvetāṃ sītāṃ caitram pāṇḍaram vēpi bhūṣaṇām // 15.14 //
kuñjaraṃ śuklarūpaṃ vā kaphine svapnam ucyate /
sitaṃ cāmarapuruṣaṃ vā • ambaram vāpi darśanam // 15.15 //

sparśanaṃ saindhavādīnaṃ lavanānāṃ ca sarvataḥ /
karpāsaṃ kṣaumapaṭṭaṃ vā loharūpyaṃ tathāgurum // 15.16 //

sparśane grasane caiva śleṣmeke svapnam iṣyate /
māśādhmatakāś caiva tilapiṣṭa guḍodanā / 15.17 // {S147}

vividhā māśabhaksās tu kaphine svapnam iṣyate /
svastikāpūpikā cānye kṛsarā pāyasāpare // 15.18 //

teśāṃ bhakṣaṇā svapne śleṣmikasya vidhīyate /
śaṅkulyā parpaṭā khādyā vividhā sūpajātayaḥ / 15.19 //

sparśanād bhakṣaṇāc 4843 caiva svapne śleṣmāghābhrṇāḥ /
anekaprakārapūrvās tu khādyabhojyānusammatā // 15.20 //

bhakṣaṇāśparśaṇāt teśāṃ kaphine svapnaceṣṭitam /
āsanām 4844 sayanaṃ 4845 yānaṃ vāhanaṃ sattvasambhavam // 15.21 //

sparśanārohanā caiva prathame yāme tu darśanam /
svapnā yadi dṛṣyera kaphine sarvam ucyate // 15.22 //

evaṃ prakārā ye svapnā jalasambhavaceṣṭītā /
vividhā vā khādyabhojyānāṃ śleṣmikānāṃ ca darśanam // 15.23 //

teśāṃ svapne dṛṣṭvā vai śleṣmikānāṃ tu ceṣṭitam /
acintyo hy anekā 4846 kathitā svapnā lokanāyakaḥ / 15.24 // {V110}

paittikasya tu svapnāni dviṭṭayāme hi dehinām /
jvalantam agnirūpaṃ vā nānāratnasamudbhavā / 15.25 //

avidhā maholkaṃ vā jvalantaṃ sarvato dīṣaḥ /
svapne paśyate jantuḥ pittasammūrchito hy asau // 15.26 //

padmarāga tathā ratnaṃ anyaṃ vā ratnasambhavam /
svapne darśanaṃ vindyāt 4847 paittikasya tu dehinaḥ / 15.27 //

agnisamsevanād ṭāghāḥ sparśanād bhakṣaṇād api /
vividhāṃ pītavāṟṟānāṃ svapne pittamūrchitaiḥ / 15.28 //

tapantaṃ nityam ādityam ātapaṃ kaṭukaṃ sadā /
svapne yāni paśyeta pittāntadehamūrchitaḥ // 15.29 //

hemavāṟṟāṃ tadākāśaṃ pītavāṟṟāṃ mahītalam /
svapne yo 'bhipaśyeta pittagāṇyasambhavā // 15.30 // {S148}
samantā jvalitaṃ vahniṃ dyotamānaṃ nabhaśtalām /
paśyate svapnakāle 'smin pittākranto hi dehināḥ // 15.31 //

hemavarnaṃ tadā bhūmiṃ parватम vā śiloçayam /
mahānāgaṃ tathā yānaṃ sarvaṃ hemamayaṃ sadā // 15.32 //

paśyate nityasvapnastho pittaceṣṭābhīmūrcchitaḥ /
sarvaṃ hemamayaṃ bhāndaṃ yānaṃ bhūṣañavāhanam // 15.33 //

āsanaṃ sayanaṃ cāpi jataraupasamudbhavam /
sparśanārohaṇāc caiva paṭivikāṃ svapnadarsanām // 15.34 //

pitamālyāmbarasamāvitaḥ pītavastropāsbhitaḥ /
pītanirbhāsagandhāḍhyo pītayajñopavītinaḥ // 15.35 //

pitākāraṃ ca ātmānaṃ svapne yo 'bhipaśyati /
pittamūrcchāsamutthānād dvītiye yāme tu darśanāt // 15.36 //

evaṃprakāraḥ vividhā vā yebhyāḥ svapnānuvarṇitāḥ /
vividhā pītanirbhāsa svapnā pittasamudbhavā // 15.37 //

madhyame yāmanirdiśīta pittakāntā nu dehinām /
anekākārarūpas tu pīthābhāsasamudbhavāḥ // 15.38 //

kathitā loka-m-agrais tu svapnāḥ pittasamudbhavāḥ /
vātikā ye tu svapnā vā tṛtiye yāme nu kathyate // 15.39 //

prabhāsvarā samantād vai diśāh sarvā nu dṛṣyate /
ākāṣagamanām cāpi tiṣyām cāpi nabhaṣṭale // 15.40 // {V111}

samantād dhyānāt nityam ākāṣe ca nabhaṣṭaṃ /
vātikām svapnam ity uktam īdrṣām tu vidhiyate // 15.41 //

plavanām langhanaṃ caiva tarunām cābhīrōhaṇam /
pāthaṇām sarvaśāstrāṇāṃ mantrāṇāṃ ca viśesataḥ // 15.42 //

bhāṣaṇām jalpanām cāpi prabhūtaṃ cāpi vātike /
rohaṇāṃ kaṇṭakavrksaṇāṃ bhāṣaṇām vātītiktakam // 15.43 // {S149}

kaṭvamlaṃ sarvakhādyānāṃ bhāṣaṇāṃ cāpi vātike /
vātaskandhaṃ bhūṣaṇāṃ mukhyānāṃ phalānāṃ vātīkopitām // 15.44 //

tēṣām tu bhāṣaṇe svapne nirdiśī vātasambhavā /
bhāṣāhāravīśaṇāṃ dravyāṇāṃ ca vātalām // 15.45 //

kṣiptacittā tathā jantu sparśanād bhāṣaṇād api /
bṛtyataḥ sarvabhūtānāṃ darśanāc cāpi ātmanām // 15.46 //
svapne yo hi paśyeta tādṛśaṃ vātikaṃ viduḥ //
vividhākāracoṣṭaṃ tu vividhaliṅganabhaṣita // 15.47 //

vividhā ghorabhāṣās tu vātike svapnadarśane //
evamādīni svapnāni kathita lokapuṅgavaiḥ // 15.48 //

tridhā prayogāṇy uktāni rāgadveṣamohinām //
rāgināṃ vindyāc chleṣmajaṃ paittikāṃ dveṣa-m-udbhavan // 15.49 //

mohajāṃ vātikaṃ cāpi vyatimisraṃ vimiśritaḥ //
svapnopaghātaṃ rāgākhyaṃ grāmyadharman tu darśanam // 15.50 //

strīsu sankhyā bhavet tatra svapne śleṣmasamudbhave //
dveśināṃ kalahaśilakhyaṃ svapne pittasamudbhave // 15.51 //

mohajāṃ stimitākāraṃ śmrṭinaṣṭopadarśane //
vyatimisraṇa śaṃyuktas tu svapnā dṛṣṭyanti vai sadā // 15.52 //

tasmāt sarvaparakāreṇa svapnāṅkhyaṃ sattvavarjitaṃ //
kiṛyasālamasaś caiva nirdiṣṭas tattvadarśibhiḥ // 15.53 //

śleṣmikāṇāṃ kathita sattvā varṇavantaḥ priyaṃvadā //
dirghāyuṣo 'tha durmedhā śniḍhavarnaḥ viśāradā // 15.54 //

gaurāḥ pṛamśuvṛttāś ca strīsu saṅge sadā rataḥ //
dharmiṣṭhā nityaśūrāś ca bahumānābhiraṃhāt sadā // 15.55 //

nakṣatre jātinirṛiṣṭo matsaraḥ syād aciṁhite //
mahipālā tathā caṅyey senāpatyarthasamśthite // 15.56 // {S150}

jayate bhogavatyāś ca yathākarmopājīvinah // {V112}
svakarmaphalaniḍaṃ na mantram karmavarjitaṃ //
na karmāna mantramukhyāṃ tu kathaṃ lokanāyakaiḥ // 15.57 //

tasmāt śleṣmike sattve siddhir uktā mahītale //
bhūmāṅhīpatyaṃ mahābhoga siddhim āyātu tasya tu // 15.58 //

āhārāṇ śleṣmikān sarvāṃ nātisevi bhavē japī //
ātyarthāṃ sevīḥ hy ete svapnā śūnāṛthe4852sambhāvā // 15.59 //

tā na sevet4853 tādā mantrī na siddhyarthā4854 tu varṇitaḥ //
nāpi svapet4855 tādā kāle yuktimanto vicāṣaṇah // 15.60 //

paittikāṣya4856 tu sattvasya kathye caritaṃ sadā //
dveṣākārakruddham tu kṛṣṇavarmo 'tha durbalāḥ //
kṛuraḥ kṛurakarmaḥ tu sadā vakro viḍhīyate // 15.61 //

...
Śūraḥ sāhasiko nityaṃ balabuddhisamanvitaḥ / bahvabhāṣye bahumitrā bahuśāstrasamādhigaḥ // 15.62 //

dhārmikāḥ sthirakarmāntaḥ dveṣa-m-utthānavarṇitaḥ / manasvī bahuśakraś ca jāyate dveṣalaksitaḥ // 15.63 //

śūradveṣī ca bahvārtho lokajño priyadarśanaḥ / nirmukto nilsṛṣṭaḥ cāpi dhīro duḥsahah sadā // 15.64 //

mānī matsaraḥ kruddhaḥ strīṣu kānto sadā bhavet / mahotsāhī drḍhamantri ca mahabhogo 'tha jāyate // 15.65 //

ākramya carate sattvāṃ yathākarmānulabdhinām / nityaṃ tasya siddhyante mantrāḥ prāṇoparodhinaḥ // 15.66 //

kṣipraṃ sādhayate hy arthāṃ dāruṇāṃ muni-r-ūjitām / sattvopaghāto yah karmāḥ sidhyante tasya dehinaḥ // 15.67 //

vividhaprayogās tu ye karmāḥ prayuktā sarvamantriṇām / ādarā te tu sidhyante nānyasattveṣu karmasu // 15.68 // {S151}

dveṣikā ye tu mantrā vai parasattvānupīḍinaḥ / paramantrā tathā cchinde krodhasattvasya sidhyati // 15.69 //

paradravyāpahārārthaṃ paraprāṇoparodhinaḥ / sidhyante krodhamantrās tu nānyamanteṣu yo jāyate // 15.70 //

kurute cādhipatyāṃ vai eṣa sattvo 'tha dveṣajāḥ / krṣṇavarṇo 'tha śyāmo vā gauro vātha vimiṣritaḥ // 15.71 // {V113}

jāyate krodhano martyo hemavarnaṇavarjitaḥ / rūkṣavarṇo 'tha dhūmro vā kapilo vā jāyate naraḥ // 15.72 //

śūraḥ krūraḥ tathā lubdhaḥ vṛścikārasya-m-udbhavaḥ / aṅgāragrahamṣeṣṭhaḥ śleṣmanāya bṛhaspateḥ // 15.73 //

jāyate hy alpabhoji syāt kaṭvamlarasasevinaḥ / āyuṣyaṃ tasya dīrghaṃ tu sāmānaṃ sthiraṃ puruṣam // 15.74 //

vātikasya tu vakṣye 'ham caritaṃ sattvaceṣṭitam / vātikasya tu vakṣye 'ham caritaṃ sattvaceṣṭitam // 15.75 //

naṣṭabuddhiḥ sadāprājno4857 hṛṭsthiro4858 hy anavasthitaḥ / gātrakampaṅ bhramiś cāpi chardi prasravāṇāṃ bahuḥ // 15.76 //

bahvāśi nityabhōji ca bahvā vāco bhavet4859 hi saḥ / viruddhaḥ sarvalokānāṃ bahvamitro 'tha jāyate // 15.77 //
duḥśīlo duḥkhitaś cāpi jāyato 'sau mahītale /
antardhānikamantrā vai tasya siddhi-m-udāḥṛtam // 15.78 //

vātaprakopanā ye bhakṣās te tasyānuvartinaḥ /
tam na sevāt sadā jāpi karmasiddhim ākāṃśayan4860 // 15.79 //

mohā-m-udbhavam eṣāṃ tu sattvānāṃ vātakopinām /
mohajā kathitā hy ete mūḍhamantraprasādhitā // 15.80 //

nityaṃ teṣu mūḍhānāṃ mohānāṃ siddhir iṣyate /
nakṣatre jalajā rāṣau grahasatyārtham īkṣite // 15.81 // [{S152}]

nācarec chubhakarmāṇi vātike sattvamūrcchite /
vaśyākarṣaṇa bhūtānāṃ mohanaṃ jambhanaṃ tathā // 15.82 //

vātikeśv api sattveṣu mohajāiḥ pāpa-m-udbhavaiḥ /
kathitā lakṣaṇāḥ hy ete svapnānāṃ satyadarśanā // 15.83 //

munibhir varṇitā hy ete purā sattvārtha4861-sādhakā /
meṣo vrṣo mithunaś ca karkataḥ simha eva tu // 15.84 //

tulā kanyā tathā vṛścitā ca dhanur makara eva tu /
kumbhamāna gajaḥ divyoṁ vānaram asura eva tu // 15.85 //

siddhagandharvavakṣādyā manuṣjānāṃ ye prakīrtitā /
rāṣayo bahusattvānāṃ kathitā hy agrapūṅgavaiḥ // 15.86 //

bahuprakārā vicitrārthā vividhā karma varṇitā /
teṣu sarveṣu karme ca phalanti guṇavistarāḥ // 15.87 // [{V114}]

na karma guṇanirmitaṃ paṭhyate khalu dehinām /
guṇe ca karmasamyuktāḥ karoṭi punarudbhavam // 15.88 //

guṇaṃ dharmārthā4862-saṃyuktaṃ siddhir4863 mantreṣu jāyate /
jāpi guṇatattvānāṃ kathitā hy ete śrībhujadhisthe // 15.89 //

na hitāṃ kurute karma yad guṇeṣv api satkriyām /
kriyā hi kurute karma na kriyā guṇavarṣiṣṭā // 15.90 //

kriyākarmagunāṃ caiva saṃyuktaḥ sādhayiṣyati /
vidhipūrvaṃ kriyākarmauktāṃ daśabalaiḥ purā // 15.91 //

kriyākarmagunāḥ hy ete draṣṭā sattvopaceṣṭita /
vividhā svapnārūpās tu drśyante karma-m-udbhavaiḥ // 15.92 //

tasmāt svapnanimittena prayaṭijñāḥ karmavistarāḥ /
vidhākāraicitrāś ca manojiṣṭāḥ priyadarśanāḥ // 15.93 //
vighnarūpāḥ • arūpāś ca drṣyante svapnahetavaḥ /
mahotsāh mahāvīryā siddhim ākāṃśino narāḥ // 15.94 // {S153}

tuttamāḥdhammadhyaesu siddhis teṣu prakalpyate /
raudrāḥ kūrakarmās tu svapnā sadyaphalā sadā // 15.95 //

tuttamā dhruvakarmāsu ciraṅgaleṣu siddhaye /
laukikā lokamukhyānāṃ guṇotpādanasaṃbhavāḥ // 15.96 //

drṣyante vividhāḥ svapnā jāpināṃ mantrasiddhaye /
asiddhyartham tu manṭrāṃ nidrā tadṛṅ prakalpyate // 15.97 //

vighnagātaṇamantarāṃ tu tasmin kāle prakalpyate /
yuktirūpā tadā mantrā jāpināṃ taṃ prayojayet // 15.98 //

ṣādbhuvo 'tha mahākrodhaḥ ṣaṃmukhaś caiva prakalpite /
caturkṣaro mahāmantraḥ kumāre mūrtiniṣṭaḥ // 15.99 //

ghoraruṇo mahāghoro varāhākārasaṃbhavāḥ /
sarvavighnavināśārtham kālarātraṃ sa devarat // 15.100 //

vyāghracarmanivastas tu sarpāḥbhogavilambitaḥ /
asihaṃsto mahāsattvaḥ kṛṭāntarūpā mahaujaśaḥ // 15.101 //
nirghṛṇaḥ sarvavīkṣṇeṣu vināyakāṃ prāṇahantakṛt /
śṛṇvantu sarvabūtā vai mantraṃ tantre sudāruṇaṃ // 15.102 //
nāśako drṣṭasattvānāṃ sarvavighnopahārikāḥ /
sādhakaḥ sarvamantrāṇāṃ devasaṅghā śnotha me // 15.103 // {V115}
	naṃḥ samantabuddhānāṃ apratīhataśāsanāṇāṃ /
tadyathā /
he he mahākrodhaṃ śaṃmukhaḥ satcarana sarvavighnagātaka hūṃ hūṃ /
kīṃ cirāyasi vināyakājīvitaṇtakara duḥṣvapnaṃ me nāśaya laṅgha laṅgha /
samayam anusmara phat phat svāhā // 15.104 //

samanantarabhāṣito 'yaṃ mahākrodharājā sarvavighnāṅyakāḥ • ārtāḥ /
• bhītāḥ • bhinnahṛdayās trastamanaso bhagavantaṃ śākyamuniṃ /
maṇjuśrīyaṃ kumarabhūtaṃ namaskāraṃ kurvate sma / samaye ca tathūḥ /
// 15.105 // {S154}

atha bhagāvān śākyamuniḥ sarvaṃ taṃ sūddhāvāśabhavanam avalokya /
taṃ ca mahāparśanmanḍalam evam āha /
bho bho devasaṅghāḥ / ayaṃ krodharājā / sarvalaukikalokottarāṇāṃ /
mantrāṇāṃ sādhyaṃānām yo hi duṣṭasattvo jāpināṃ viheṭhayet /
tasyāyaṃ krodharājā sakulaṃ damayiṣyati / sōṣaiṣyati / na ca /
prāṇoparodhaṃ karīṣyati / parīṭhya pariśoṣya vyavasthāyāṃ sthāpayiṣyati
/ jāpinasya rakṣādharāṇaṅgaupāyey sthāsyati / anubrāṃhayeṣyati / yo hy evam samayam atikaramet krodharājena kṛtarakṣam sādhakaṁ viheṭhayet / 15.106 //

ap15.-
107
saptadhāsyā sphuṭen mūrdhā • arjakasyeva mañjarī /
ity evam uktvā munīsreṣṭho mañjughoṣam tad ābravīt / 15.107 //

ap15.-
108
kumāra tvadīyamantrāṇāṁ sakalārthārthavītarāṁ /
mantratantrārthayuktānam4865 sādhakānaṁ viśeṣataḥ / 15.108 //

ap15.-
109
krodharāṭkathitāṁ tante sarvavighnaṃpānāśanam /
lokanāthaḥ4866 purā hy etat tathaiva saṁniyojitam / 15.109 //

ap15.-
110
duṣṭavighnaṁnāśaṁ • arīṇāṁ krodhanāśanam /
jāpināṁ satataṁ hy etan niśāsu paṭhayet sadā / 15.110 //

ap15.-
111
eṣa rakṣārtha sattvānāṁ duḥsvapnānāṁ ca nāśanam /
kathitāṁ lokamukhyais tu sarvamantrārthasādhane / 15.111 //

ap15.-
112
ataḥ paraṁ pravakṣyāmi purā hy etat sarvāṅgāḥ /
yeṣu mantrāni sidhyante • uttamādhamamadhyamā / 15.112 //

ap15.-
113
tejasvī ca manasvī ca kanakābhoh mahodarāḥ /
viśālākṣo 'tha susnigdo mandarāgī krodhavarjitaḥ / 15.113 //

ap15.-
114
raktāntanayana priyābhāṣi • uttamām tasya sidhyati /
Tanuvaci 'tha śyāmābhoh tanvaṅgo nātidirdghakaḥ / 15.114 //

ap15.-
115
mahotsāhi mahojaśkaḥ samtuṣto sarvataḥ śubhaḥ /
utkṛṣṭo yonītaḥ śuddhaḥ • alpecchetha durbalaḥ / 15.115 //

ap15.-
116
tasya sidhira dhruvā śreṣṭhā drṣyate sarvakarmasu /
ahāṅgaṅgo 'tha sarvatra dūrvav4867 sāyamo mahaujasaḥ / 15.116 // {S155}
{V116}

ap15.-
117
akliṣṭacitto manasvī ca brahmaṇārāḥ sadā śuci /
+ vāsabhirato nityaṁ lokajīo dharmāśīlī ca / 15.117 //

ap15.-
118
bahumitra sadā tyāgī mātṛā ca carato sadā /
śucinaḥ dakṣaśīlaḥ ca saucācārarataḥ sadā / 15.118 //

ap15.-
119
satyavādī gṛṇī caiva • uttamā tasya sidhyati /
avyāṅgagunavistārah kulīno dhārmikāḥ sadā / 15.119 //

ap15.-
120
mātrpitṛbhaktaś ca brāhmaṇaṭhīṭhipūjakāḥ /
atikāruṇiko dhīraḥ tasyāpi sidhyāt uttama / 15.120 //
śyāmāvadātaḥ snigdhaś ca alpabhāṣī sadā śucih
mṛṣṭānabhojanākāṁkṣī śucidārābhigāminaḥ // 15.121 //

lokajñō bahumatāḥ sattvas tasyāpi siddhir uttamā
nātihrasvo na cotkṛṣṭo bhinnānjanamūrdhajah // 15.122 //

snigdhalocanavaraṇaś ca śucih snānabhārataḥ sadā
ratnatraye ca prasanno 'bhūt tasyāpi siddhir uttamā // 15.123 //

utkṛṣṭakarmaprayuktā ca sattvānām āśayatadvidaḥ
sahiśnuḥ priyavākyāś ca prasanno jinasūnunā
lokottarī tadā siddhiḥ saphalā tasya-m-iṣyate868 // 15.124 //

mahāsattvo mahāvīryo mahaujasko mahāvraṭī
mahābhogī ca mantrajñāḥ sarvatantreṣu tattvavit // 15.125 //

varṇataḥ kṣatriyo hy agro brāhmaṇo vā manasvīnāḥ
strīṣu sevī sadā rāgī kanakābhō 'tha varṇataḥ // 15.126 //

drṣyeate prāṃśugauraś ca tuṅganāsō mahābhūja
pralambabāhu śūraś ca mahārājābhikāṁkṣiṇāḥ // 15.127 //

prasanno jinaputraṇāṁ stryākhyo4869 devi4870 pūjakāḥ
ratnatraye ca bhaktaś ca bodhicittavibhūṣītaḥ
atikāruṇiko dhīrāḥ kvacīd roṣo mohajāḥ4871 kvacīt // 15.128 // {S156}

mahābhogī mahātyāgī mahaojasko durāsadaḥ
strīṣu vallabha śūraś ca tasyāpi siddhir utamā // 15.129 //

atipānarataḥ4872 śūraḥ strīṣu saṅgī sadā punah
kanakābhāḥ svalpabhojaś ca viśṭīrṇakaṭināḥ4873 śucih // 15.130 //

ghrṇī kāruṇikāḥ dakṣo lokajñō bahumato guṇaiḥ
mantrajjāpī sadā bhakto jinendraṇāṁ prabhāṅkaram // 15.131 // {V117}

teṣu śrāvakaputraṇāṁ khaḍgināṁ ca sadā punaḥ
prabhaviṣṇu lokamukhyaś ca varṇato dvitiye śubhe // 15.132 //

avyaṅgaḥ sarvataḥ aṅgaiḥ krūraḥ sāhasīkaḥ sadā
tyāgaśīlī jājītāh dharmaḥ dharmanīcārakaḥ // 15.133 //

nātisthūlo nātikṛśo nātidīrgho na hrasvakaḥ
madhyamo manuṣaḥ śreṣṭhāḥ siddhis tasyāpi uttamā // 15.134 //

ātāmra4874 nakhhasusnigdho raktapāṇitāḥ śucih
varaṇaṃ4875 raktataḥ snigdhaś cakraśvastikabhūṣītaḥ // 15.135 //
dhvajatoranamatsyas ca pataka padma-m-utpalah /
drsyante panicaranayor manuyo lakshalakshanih // 15.136 //

tadraha purusah reethah • agrasiddhis tu kalpyate /
shukladaamstro • asusiras tungah sikhariha samah // 15.137 //

tunganaso viisalakhьяh samhatabhruciibuke subha/
gopakshmalokacinas tu krishadri taraaknicita // 15.138 //

lalataha yasya visfirnath charakaraarigha subha/
usnisakaraarigha caiva karau shobhanaatah subha // 15.139 //

sihmhakarahanuni sadha • adharau pakvabimba4875 samaprabhau /
padmapattaraktabh jihvaya yasya drsyate talukah cakhriaktikah // 15.140 //

griha kambusadriha pinaskandhah samudbhavah /
kakshavakshah subha reethah visfimoraas tathaiva ca // 15.141 // [S157]

svalpato nabhidesaas ca vistirmakaatihah4876 subha/
gambhirapradaskiina nabhi sirajala • akurvata // 15.142 //

pralambabahur mahabhuaja katisimhoracihnitah /
uruh casya vartulakaau kaupinaraa khartavarjita // 15.143 //

eneyajanghaa susampannavartulas ca prakirtita/
caranaau mamsalupetau • angulibhi samunnatau // 15.144 //

raktau raktanakhau snigdhaau unnatau mamsasobhitau /
atha siro mahitaal varnaau shobhanau priyadarshanau // 15.145 //

asliitaau varnataha sudhau prashastau lokacihnitau
uparistit tu teraham vai sirajala • anunnatau // 15.146 //

purisaprasravanau margau gambhiravartadaskiinau /
prashastau svalpataraa nityaau vrshanaau vartulau subha // 15.147 // [V118]

avadhau • akhaanda ca • anekaas caiva kirtyate /
angajate yada suddyaa ragante ca samasritaah // 15.148 //

svapnakale cahari vrsyanaam khadyabhojanaaah /
prasruv varnataa nilo rakto vai yadi drsyate // 15.149 //

prabhutasravi snigdhaa ca subhalaksanalaaksitaah /
tathavaidheyu sattvakhye • uttamai siddhir isyate // 15.150 //

tripuris shaanmurti ca saucacararatrah suci/
sayate yohi yamante pratar utthati jantavah /
tasya siddhiḥ sadā śreṣṭhā drṣyate sarvakarmikā // 15.151 //

aph-152 phalāṃ vividhākārāṃ sampadā bahu vā punaḥ /
anubhokta bhaven madhyair lakṣaṇair abhilakṣitāḥ /
naṃkṣatraiś ca tathā jātaḥ puṣyai revatiphalgunaiḥ // 15.152 //

aph-153 maghāsu • anurādhāyāṃ citrārohiṃikṛttikaḥ /
janaka teṣu drṣyasthaḥ samartho grahacihnitaḥ // {S158}
prabhāṭakāle yo jātaḥ siddhis teṣu pradṛṣyate // 15.153 //

aph-154 madhyāhne prātaraś cāpi atrānte ca śucigrahāḥ /
śukla somaśuklaś ca pītako budho bṛhaspati /
sāmarthyakāryasiddhyartham nirıkṣyante sarvajantūnām // 15.154 //

aph-155 atrāntare ca ye jātā manuṣṭh śubhakarminah /
teśāṃ sidhyatyaya atyntena mantrāḥ sarvārthasādhane // 15.155 //

aph-156 madhyāhnāpara tenaiva ravāv āstamane sadā /
atriāntare sadā krūrāḥ • grahāḥ paṣyanti dehinām // 15.156 //

aph-157 ādityaṅgārakaḥ krūrāḥ keturāhuśanīścarah /
ye ca grahamukhyās tu kampanirghaṭa • ulkinaḥ // 15.157 //

aph-158 tārā ghoratamaś caiva kṛṣṇāriṣṭasamas tathā /
ākālamārakuruh • raudro drṣyate tasmin kālataḥ // 15.158 //

aph-159 ādityodayakāle ca budhaḥ paṣyati medinīm /
yugamātre rathatyucce paṣyate 'sau bṛhaspatiḥ // 15.159 //

aph-160 śukraḥ pareṇa dhanādhyakṣo paṣyate 'sau yuge ravau /
madhyāhnād apūryate candro darśanaṃ candradehinām // 15.160 //

aph-161 budhakāle bhaved rājyaṃ bṛhaspato 'rthabhogakṛt /
śukre dhananiśpattir mahārājyaṃ bhogasampadam // 15.161 // {V119}

aph-162 dīrghāyuṣmaṃ tathā candre • aiśvaryam cāpi sāphalam /
madhyāṃdine tathā bhāno madhyādṛṣṭi samoditā /
madhyāhne vigate nityam ādityo diśam ākṣate // 15.162 //

aph-163 yugamātre hrasitā nocce ketur evam udāḥṛtāḥ /
rāhuḥ śanaiscaraś caiva tamakālayugāntakaḥ /
tataḥ pareṇa hṛasyāyāṃ  niṣṭariṣṭolkakampakaḥ // 15.163 //

aph-164 ātāmre 'stamgate bhānau sindūrapuṇjavarṇite /
yo 'sau grahamukhyas tu bāladārakavārṇino rūpiṇaḥ // 15.164 // {S159}
śaktihasto mahākrūraḥ • aṅgārasyeva darśane /
tato yugāntārpīte bhāno śubhānāṁ grahayonayaḥ // 15.165 //

ādityadarśanāj jātaḥ krūraḥ sāhasiko bhavet /
satyakāṅgārake jātaḥ krudhalubdho ‘bhimāninaḥ // 15.166 //

ketuṛiṣṭātīdūmrāṇāṁ janyante vyādhisambhavā /
daridrā vyādhino lubdhā mūḍhās caiva janā sadā // 15.167 //

kālas tamakampānām ulkikāṁ grahakutsitām /
kampanirghatātārānāṁ asaniścaiva pratāpina // 15.168 //

vajroriṣṭā tathā cānyāṁ ṭkṣāṁ ċā prakalpate /
rāhudarśanaghoras tu drṣyate sarvajantunāṁ // 15.169 //

daridrānāthaduḥśīlā pāpacauranarā sadā /
jāyante duḥkhitā martyā janā vyādhi-māṇayā /
kuṣṭhino bahurogaś ca kāṇakhaṅjasadajulā // 15.170 //

śaṇḍapaṇḍe ‘napatyāś ca durbhagāḥ strīṣu kutsitā /
narā nāryas tathā cānye darśānāgraḥakutsitām // 15.171 //

jāyante bahudhā lokāṁ jātakēv eva jātakā /
śuklapītagrahāḥ śreṣṭhā teṣu jātiśubhodayāḥ // 15.172 //

teṣāṁ darśana siddhyarthāṁ jāpinā sarvakarmasū /
baḷīśānāṁ ca sattvānāṁ jātir eva sadā śubhā / 15.174 //

sarvasampat sadā-m-īṣṭāḥ kathitā lokapūṇgavaiḥ /
kaṇṇāmāтраṁ tathonmeṣanīmeṣanāṁ cāpi • acchaṭam // 15.175 //

eṣāṁ samkṣepate jāti kathitā lokapūṇgavaiḥ /
etanmātraṁ pramāṇāṁ tu grahānāṁ lokacintinām // 15.176 // {V120}

udayante tathā nityam etatkālāṁ tu tattvataḥ /
śreyasā pāpakā hy ete bhramante cakravat sadā // 15.177 // {S160}

śubhāśubhakarā te 'tra mantram ekavat sadā /
te devalokasamāṣṭā na + + + + + + + + + // 15.178 //

eteṣāṁ kvacit kūṣcit pāpaḥvihis tu jāyate /
śubhāśubhaphalā sattvāj jāyante bahudhā punaḥ // 15.179 //
sa eṣāṁ darśanām ity āhur grahānāṁ karmabhojīnām /
sattvānāṃ satvaram\(^{4882}\) āyānti śīhragāmitvasatvarāḥ // 15.180 //
drśyādṛśyaṃ kṣanāṃ meṣam acchatāṃ tvaritā gatiḥ /
tataḥ kālam prakalpyete ++++ ++++++ /
etatkālapramāṇaṃ tu darśītām agrabuddhibhiḥ // 15.181 //
ataḥ paramā pravakṣyāmi niyate jātaka sadā /
muhūrtā dvādaśāś caiva kālam akālaṃ cānuhetavaḥ\(^{4883}\) /
apātraṃ caiva vakṣyante siddhihetuṃ na vā punaḥ // 15.182 //
śakunāṃ caiva lokānāṃ drṣtyādṛṣtya punaḥ punaḥ /
rāṣṭrabhaṅgaṃ ca durbhikṣaṃ ++ + nṛpateḥ śubham // 15.183 //
kālākālaṃ tadā māryaḥ śivam cakret\(^{4884}\) sadā jana /
ketukampo 'tha nirghātam ulkaṃ caiva sadhūminam\(^{4885}\) // 15.184 //
nakṣatraratārāṇāṃ caritaṃ ca śubhāsubham /
caritaṃ sarvabhūtānāṃ śivāśivaviceṣṭitam // 15.185 //
kravyādāṃ mātaraṃś caiva raudrasattvopaghātinām /
duṣṭasattvāṃ tathā vakṣye caritaṃ piṣitāsinām // 15.186 //
prasannānāṃ\(^{4886}\) devatā yatra ratnadharmāgrabuddhinām /
śubhakarmasadāyuktāṃ maitracittadayālavām // 15.187 //
sādhuceṣṭārthaṃ parapūrtisamāśritām /
ākṛṣṭa mantra-m-uktibhir\(^{4887}\) opadhyāhārahetunām // 15.188 //
vistaraṃ caritaṃ vakṣye lakṣaṇaṃ yatra • aśritāḥ /
paradeha samāśritya tiṣṭhante mānuṣāśritā\(^{4888}\) // 15.189 // {S161}
devā punyatāman\(^{4889}\) ity āhur asurā mānahetunā /
dvividhā te 'pi tatradhā pārśadyā surāsurā // 15.190 //
te 'pi tatra dvidhā yānti krūra sādhāraṇā punaḥ /
te 'pi tatra dvidhā yānti śubhāsubhagatipaṇcakam // 15.191 // {V121}
tatradhā trividhā yānti viṃśatrimśadasaṅkhyakam /
akaniṣṭhā yāva devendrā yāmāsaṅkhyamabhūpakāḥ // 15.192 //
aparyantaṃ yāva dhātūnāṃ lokānāṃ ca śubhāsubham /
yāvāṃ saṃsārikā sattvā yāvāṃ cāryaśrāvakāḥ // 15.193 //
buddhapratyekabuddhānāṃ tadaurasāṃ ca sūnunāṃ /
bodhisattvāṃ mahāsattvāṃ daśabhūmipratiṣṭhitām // 15.194 //
sarvasattvā tathā nityaṃ sattvyonismāśritām /
sarvabāliśa⁴⁸⁹⁰ jantūnāṃ gatiyonisamāśritām /
vīrnikṣτānāṃ samsārtāhēt⁴⁸⁹¹ buddhānāṃ sarvāryāṃ / 15.195 //

sarvato nityaṃ lakṣaṇaṃ caritaṃ sadā /
vācām iṅgitatattvāṃ tu teśāṃ vakṣye savistaram / 15.196 //

ākṛṣṭā sarvabhūtās tu mantrantrasayuktibhiḥ /
āviṣṭākṛṣṭamantrajño paradehasamāśritām / 15.197 //

kuśalākṛṣṭalakarmajñair⁴⁸⁹² apramattaiḥ sajāpibhiḥ /
amūḍharitaip sarvair nigrahanugrahakṣamaicah /
ākṛṣṭā bhūte loke⁴⁸⁹₃ mānuṣye mantrakṣamaibhiḥ / 15.198 //

teśāṃ siddhinimittaṃ tu sarvaṃ vakṣye tu tattvataḥ /
teśāṃ dehānedhārtham mānuṣānāṃ sadārujaṃ / 15.199 //

nityam atyantadarmārtham mokṣarthaṃ tu prakalpyate /
nigrahaṃ teṣu duṣṭānāṃ viśuddhānāṃ tu pūjanā / 15.200 //

nigrahanugrahān caiva mantratantraṃ prakalpyate /
vātāḥ ślesmapitāṃm trividhātra tridhā kriyā / 15.201 // {S162}

teśāṃ tu prakalpayec chānti tridhihaiva krama mataḥ /
tatra mantraiḥ sadā kuryānāṃ mānuṣānāṃ cikitsitam / 15.202 //

mahābhūtavikalpas tu bhūto bhūtādhibhiḥ śmṛtaḥ /
abhībhūtaṃ tathābhūtaiḥ adhibhūtaḥ sa ucye / 15.203 //

adhibhūto yadā jantur asvāsthyamjanayet tadā /
bhūtaiḥ bhūtaprakāraṃ tu dvividhāṃ tu prakalpyate / 15.204 //

sattvabhūtas tathā nityam asattvaś caiva prakalpyate /
pitaśleśma tathā vāyur⁴⁸⁹₄ ye cānye + + + + + + + / 15.205 //

catvāraś ca mahābhūtāḥ pañca mamākāśam iṣyate /
āpas tejo-samāyuktaṃ prthivi vāyusamāyutā / 15.206 // {V122}

asattvasaṅkhyam ity āhur buddhimantaḥ sadā punaḥ /
lokāgrādhipati hy agrahā • ity uvāca mahādyutih / 15.207 //

asattvasaṅkhyam hy amānuṣyaṃ + + + + + + + /
mānuṣaṃ sattvam ity āhur agradhīr vadatāṃ varaḥ / 15.208 //

amānuṣaṃ mānuṣaṃ vāpi sattvasaṅkhyam sadaivatam /
sattvānāṃ śreyasārtham tu sārvajñāṃ vacanaṃ punaḥ / 15.209 //
atītānāgatair buddhaiḥ pratyutpannais tathaiva ca /
bhāṣitaṃ karmam evaṃ tu śubhāsubhaphalodayam // 15.210 //
kevalaṃ vacanaṃ buddhānāṃ avaśyaṃ karma karoti /
tannimittaṃ gotrasāmānāyaḥ siddhir eva pradṛṣṭya // 15.211 //
sarvajñāṃ jñānāṃ ity āhūḥ kṣemaṃ śaṃtāṃ sadā śucim /
niṣṭhaṃ suddhanairātmyaṃ paramārtham mokṣam iṣyate // 15.212 //
tad eva vartma sattveṣu • idam sūtram udāḥtam /
tatra mantrasadoṣadhyā • aśeṣaṃ vacanaṃ jage // 15.213 //
bhūtaṃ bhaviṣyam atyantaṃ sarvaśāstrasupūjitam /
lokāgryaṃ dharmanairātmyaṃ sadā śāntaśivaṃ padam // 15.214 //
kevalaṃ tu prakalpyete sarvajñajñāna-m-udbhavam // 15.215 //
prabhāvaṃ sarvabuddhānāṃ bodhisattvānāṃ ca dhīmatām /
mantrāṃ sarvakarmeṣu siddhiḥ sarvatra darśitā /
ata eva munīndreṇa kalparājaj prabhāṣitaḥ // 15.216 //
anena vartmanā gacchan mantrarūpeṇa dehinām /
nirvānaparam āpnoti sāntanirhāṃ pradarśyate // 15.217 //
mantrāṇāṃ sarvakarmeṣu siddhiḥ sarvatra darśitā /
svadhyāya ca sattvānāṃ ca hitārthāya sarvalokeṣu pravartitam // 15.220 //
buddhakṛtyaṁ tathā loke śāsane 'smin kariṣyati // 15.225 //
prabhāvaṃ kalparājasya cirakālabhilāśīnāṃ /
śrutvā sakṛd adhimucyante teṣu siddhiḥ sadā bhavet // 15.226 // [S164]
abandhyāṃ sarvabhūtānāṃ vacanedāṃ sadā śubham /
mantriṇāṃ sarvabhūteṣu ājāpahoma sadā ratām // 15.227 //
tryadhvikesu jñāneṣu jñānaṃ yatra pravartate /
sa eva pravartate 'smin kalparāje varottame // 15.228 //
mantrapratiṣṭhā buddhānāṃ śāsanaṃ sa ihoditam /
nirvikalpaṃ tu taṃ mantraṃ vikalpe 'smin tad ihocyate // 15.229 //
karoṭi sarvasattvānāṃ arthānarthāṃ śubhāśubham /
gatibuddhis tathā sattvaṃ lokānāṃ ca śivāśivam // 15.230 //
sa eṣa prapaṇcyate kalpe nihprapaṇcās tathāgatā / lokātītā svasambuddhā lokahetor ihocyate // 15.231 //
adhikaṃ sarvadharmāṇāṃ lokadharmaśa hy atikramā /
karoṭi vividhaṃ karmī vicitrāṃ lokapūjāyati // 15.232 //
mantrarāṭ karmasūdyuktāḥ sattvarāsas tathā hitaḥ /
kumāro mañjughoṣas tu buddhakṛtyaṃ karoti saḥ // 15.233 //
tasyārthāṃ gunaniśpattir lokādhānaṃ śubhāśubham /
adhyeṣṭāhaṃ pravaktā vai nādhyeṣṭādharma-m-ucyate // 15.234 //
kevalāṃ sarvasattvānāṃ hitārthāṃ buddhabhāṣitaṃ /
atītaḥ sarvabuddhais tu bhāṣitaṃ tu pravakṣyate // 15.235 //
buddhavaṃśam avicchinnāṃ bhaviṣyate adhimucyate /
te sarvajñājñāṇa-m-udbhava mantriṇāṃ sarvakarmasu // 15.236 //
sarvajñājñānapraavṛttam tu karmam ekaṃ praśasyate /
pūrvkarma svakaṃ loke tad adhūnā paribhujyate // 15.237 // [V124]
tasmāt karma prakurvita • iha janmasu duṣkaram /
mantrāḥ siddhyanty ayatnena karmabandha ihāpi tam // 15.238 //
janme siddhiḥ syād iha karme 'pi drśyate /
tasmāt sarvabuddhais tu karmam ekaṃ praśaṃsitam // 15.239 // [S165]
vidhiyuktaṃ tu tat karma kṣipraṃ siddhi • ihāpi tat /
bhramanti sattvā vidhihīnā bāliśās tu pramohitāḥ // 15.240 //
ap15. 241  tasmāt sarvaprakāreṇa karma • ekaṃ praśaṃsitam /
           vidhiṃ karmasamāyuktaṃ saṃyuktah sādhayiṣyati /
           vidhihiṇaṃ tathā karma suciṃ na sidhyati // 15.241 //

ap15. 242  na hi dhyānair vinā mokṣaṃ na mokṣaṃ dhyānavarjitam /
           tasmād dhyānaṃ ca mokṣaṃ ca saṃyukte bodhi-m-ucyate // iti // 15.242
           //

ap15. 243  āryamaṇḍuṣriyamūlakalpaḥ bodhisattvāpi kāvataṃ sakān mahā-
            yānavaipya uṣūrāt pañcadaśaśamaḥ 4902 sarvakarmakriyārthāḥ paṭalavisaraḥ
            parisamāpta / iti //

{S166} {V125}

ap16.  · CHAPTER A16 ·

   atha khalu bhagavān śākyamuniḥ punar api sūdhāvāsabhavanam
   avalokya 4903 maṇḍuṣriyaṃ kumarar bhūtam āmantrayate sma /
          śru maṇḍuṣriḥ / tvadiye sarvārthakriyākarmapaṭalavisaraṃ
          pūrvānirṛṣṭaṃ paṛṣānaṃdalamadhye savistaram vaksye 'ham / prṣto 'yaṃ
          yakṣarājenā vajrāhastena dhīmatā // 16.1 //

   sarvamantrārthayuktānāṃ svapnānāṃ ca sūbhāsubham /
   ata prasaṅgena svaredaṃ kathitaṃ mantrajiṃ / 16.2 //

   yakṣarāṭ tuṣṭamanaṃ mūrdhni kṛtvā tu • añjalim /
   praṇamya śirasā śāstur abhyuvāca girāṃ tadā 4904 // 16.3 //

   anugrahārthaṃ tu lokānāṃ kathitaṃ hy agrabuddhīnā /
   māmāvam anukāṛthāṃ sattvānāṃ ca sukhodaya / 16.4 //

   jāpināṃ sarvamantrānāṃ svapnānāṃ ca sūbhāsubham /
   caritaṃ guṇavistāram sattvādhīṣṭaṃ nikṣṭinām /
   uttamaṃ gatiṣṭhitāṃ hetuṣūnāvaceṣṭitam // 16.5 //

   atīṭānāgataṃ jñānāṃ vartamānāṃ sūbhāsubham /
   sarvāṃ sarvagataṃ jñānāṃ sarvajñajñānaceṣṭitam // 16.6 //

   anābhāsyam anālambyaṃ nihprapaṇcaṃ prapaṇcitam /
   sarvākāra 4905 varopetaṃ śivaṃ śāntim uḍiritam // 16.7 //

   prabhāvaṃ sarvabuddhāṇāṃ vartitaṃ hy agrabuddhīnā /
   sarvamantrārthayuktānāṃ jāpināṃ ca viṣeṣataḥ // 16.8 //

   karma karmaphalaṃ sarvāṃ kriyākālaṃ tathaiva ca /
   pātraṃ sthānāṃ tathāveṣaṃ svapnapraṣaṅge pracoṣitam // 16.9 //

4902-4904: Vartamānaṃ māmāvam anukāṛthāṃ sattvānāṃ ca sukhodaya // 16.4 //
yakṣarāṇ munivaraṃ śreṣṭhaṃ saptamaṃ tu⁴⁹⁰⁶ tathāgatam / bhadralpe tu ye buddhāḥ saptamo 'yaṃ śākyapuṅgavaḥ // 16.10 //
sākyasimho jātmītraḥ saptamo 'yaṃ prakalpitaḥ / yugādhame 'bhisambuddho lokanātha prabhāṇkaraḥ // 16.11 //
maḥāvīryo mahāprājño mahāsthāmodito muniḥ / vajrapānis tu taṃ yakṣo bodhisattvo 'namasya⁴⁹⁰⁷ tam // 16.12 // {S167}
svakeṣu āsane tāsthūs tuṣṇīmbhuto 'tha buddhimān / mañjuśriyo 'tha mahāprājñaḥ prśto 'sau muniṇā tadā // 16.13 //
adhyeṣayati taṃ buddhaṃ kanyasaṃ munisattamam / sādhu bhagavān sambuddhaḥ karmajñānasavistaram // 16.14 // {V126}
jātakaṃ + + + + + + + + + + + + + sadā śubham / caritaṃ bahusattvānāṃ karmajñānasahetukām // 16.15 //
niviṣṭāviṣṭaceṣṭānāṃ śreyasārthārthayuktaḥ / jāpinām siddhānīmūtani sādhyasādhyavikalpitām // 16.16 //
bhūtikāmā tathā loke aiśvaryābhogakāṃkṣinām / rājyahetuprākrṣṭānāṃ siddhidhāraṇakāminām // 16.17 //
sarvaṃ sarvagataṃ jñānaṃ samkṣepena prakāśatu / ity uvāca muniḥ śreṣṭho adhyeṣṭo jinasūnā // 16.18 //
kalaviṅkaruto dhīmaṇ divyadundubhinādaḥ / brahmavāc coditaḥ śuddho vāce gāthāṃ saptamo muniḥ // 16.19 //
esa kumāra parārthagatānāṃ siddhim ajāyata lokahitānām / śreyasi sarvahite jagati pranetāro⁴⁹⁰⁸ • siddhyatu tiṣṭhatu mokṣavibhūnam⁴⁹⁰⁹ // 16.20 //
satyāksaya⁴⁹¹⁰ vīryavāṃ hi tacitticāmadamaitaratā satataṃ dānaratā⁴⁹¹¹ ye / siddhir bhavet⁴⁹¹² sada teṣu jāneṣu nānya kathaṃcana siddhim upaśyey // 16.21 //
mantravare sada⁴⁹¹³ tuṣṭitātē ye śāsani cakradhare tathā mañjuvare⁴⁹¹⁴ vā / dharṣayi māraṃ⁴⁹¹⁵ pravartayi cakram so 'pi ha cakradharo iha yuktaḥ // 16.22 //
vācā divyamanorāma yasyā bāliṣajantu vivarjita nityā / divyamanoramakṛṇasukhā ca premaṇīyā madhurā anukūlā // 16.23 //
cittaprahładanasaukhyaapradā ca mañjur iti samudīraya buddhā /
yasya na śakya-m-abhāva-m-ajānaṃ te ’pi tathāgatakajñānaviśeṣaiḥ // 16.24 //
teṣu sutātha ca bhūmipraviṣṭā divyaaprkṛṣṭa daśa tathā\textsuperscript{4916} saṅkhya /
te ’pi sureśvara lokaviśiṣṭādivyaaprabhāva-m-ajāna-m-asākyā // 16.25 //
(S168)
rūpyaḥ • arūpyaḥ tathā • abhūmā kāmikadivyam nrjā manujā vā /
yogina siddhiṃ gatā atha loke sarvaviśiṣṭa tathā naramukhyā // 16.26 //
sattvam asau na sa vidyati kaścid yo pratijāni tu tasya śriyām\textsuperscript{4917} /
esa siriparikalpitulyaṃ mañjuśrītī\textsuperscript{4918} pratijāni tu buddhāḥ // 16.27 //
mañjuśrīyaṃ parikalpitatulyaṃ nāma-m-iyam tatha pūrvajinebbhiḥ /
esa kṛtā tava samjñitakalpe divya • anāgatabuddha-m-atītaiḥ // 16.28 //
nāma śrūṇi • aparyastam asuddho\textsuperscript{4919} nāsya mano bhavi • ekamano vā /
tasya-m-imaṃ śivasānti haveyaṃ\textsuperscript{4920} bodhi varā bhavi • agraviśiṣṭā // 16.29 //
mantra • aśeṣa tu siddha bhaved yā\textsuperscript{4921} uttamaṣṭaṃ gati lebe /
uttamidharmi samāśrayā nitya vighnavivarjita siddhi haveyā // 16.30 //
[V127]
ipsitamantra prasādhayi sarvāṃ kṣipra sa gacchati bodhi ha mañjum /
lapsyati bodhigato munimukhyāḥ gatva niśidati sattvahitārtham // 16.31 //
buddhāya bodhi pravartayi cakram esa guṇo kathito jinamukhyaiḥ /
mañjur iti śirīṃ tvai saṃsmari nāmam acintyagunāḥ kathitā jinamukhyaiḥ /
// 16.32 //
darśatu nitya prabhāva tvadiyaṃ pūrvakasarvagatair jinamukhyaiḥ /
kalpa bhaneyā na śakyaṃ aśaṅkhyaṇaṃ mañ-traśatā tava śuddhakumāra //
16.33 //
mañjuśrīyaṃ tava mantracaryam bhāṣita sarvam aśeṣaκbdbuddhaḥι /
esaṃ kumāra tha sarvagata vai śāsana tubhya ratottama vīrāḥ // 16.34 //
śuddhāvāsaṇiṣaṇṇañjanaiḥ vai sattva-m-aśeṣa ta īhaya sattā /
na krami mantra tvadiya\textsuperscript{4922} kadāc intermittent nāpi kathānī ha ye tava mantram // iti /
// 16.35 //
āryamañjuśrīmūlakalpān mahāyānavaipulyasūtraṃ śoḍaśamo\textsuperscript{4923} /
gāthāpatalanirdeśavisaraṃ parisamāptam // iti //
[S169] [V128]
atha khalu bhagavān śākyamuniḥ sarvatathāgatavikurvitaṃ nāma
samādhiṃ samāpadyate sma / samanantarasaṃpattasya bhagavataḥ
śākyamunera śākya muniḥ sarvatathāgatavikurvitaṃ nāma
samādhiṃ samāpadyate sma / nīlāpiṭāmāntaṃ jāmāṭhānstantrīṃ / sarvaṃ cedāṃ budhakṣetram
avabhāṣya sarvalokadhitvāntaraṇī cālokayitvā sarvagranākṣatramāṃ ca
muhūrtamātreṇa jihmārṣṭaṃ / ākṛṣṭā ca svakasvakā sthānāni
sammayoja tat paścimantaṃ buddhādiṣṭhānenaṃ ca tatraiva
bhagavataḥ śākyamunera śākyamunera śākya muniṃ praṇamyaś ca
tathārtham aṣṭaṃ aṣṭaṃ aṣṭaṃ aṣṭaṃ / mahābhūtaṃ prabodhitaṃ
ca sālīṣoṣājānti buddhānāṃ ca dehināṃ anugrahārtam vācaṃ udīrayate sma
 // 17.1 //
atha bhagavān śākyamuniḥ sarveṣāṃ grahanākṣatratārakā kāṭyotisāṃ
ca bālīṣopajānitabuddhānāṃ ca dehināṃ anugrahārtham vācaṃ udīrayate sma
 // 17.2 //
śṛṇvantu bhavanto mārṣāḥ devasāṅghā samānuṣāḥ / karma eva
sattvānāṃ vibhajate lokavaicitryam / yaś ca buddhānāṃ bhagavatām
vaṃjāraościṣṭaratā-m-abhinipattir yaś ca sasūrāsurasya lokasya
bhramatsamsārātāvī kāntāra-praviṣṭāsya lokasya vicitraościṣṭaratā-m-
abhinipattiḥ sarvedaṃ kāram jāmāṃ subhāsubhaṃ nibhandhenaḥ / na tatra
kāram kāram jāmāṃ jāmāṃ prahuṣoṣaṃ puruṣā sāmkhyāparśto vā
pravartate kiṃcid varjāvātā kāram / sarvakarmapravicayajano hetum așpeṣate /
sa ca hetupraviṣṭyaṃ așpeṣate / evaṃ
cariṣṭyasaṃṣamupraviṣṭyaṃ așpeṣate / upaśiṣṭyaṃ śleṣmāṃ sa
ca bhūtābhiniṣpattir mahābhūtaṃ janayate / 17.3 //
te ca mahābhūtaṃ skandhāntaram anādīgatikāt pratipadyante / prapannāṃ
cakāteśāntaraṃ vistaravibhāgaṃ bhuyapadyante / kālāntararoḍhavimatājānavahnaṃ māṃ-tīrtaṃ karmoparacitavāsanā aśeṣam
api nirdahyante / tridhāyanasamataṃ nihpraṇaṃ catam samatininharante /
mahāyānādīrgha-kāloparacitakarma svakam /
madhyākāloparacyakka-khadjīnaṃ svayambhubhāṅnaṃ pravartate /
paraghoṣānupraviṣṭīrśāraśāvākānāṃ hravākālācārdhirājyaṃ /
tenārpriṣṭādharāntaraṃ buddhir eva pravartate bāliśānāṃ
vimohitānāṃ / 17.4 // [Ś 170]
atha ca punar vicitra karmajanito yaṃ lokasannivesādeśāvēṣoparatah
śiṃaṃ nirjarasampadam aṣokaviraja kāma lokasiddhim așpeṣate vimalam
mārgaviniṃkutam așṭaṃopetasuṣītalāṃ / karma eva kurute karma
nānyāṃ karmāpeṣate / 17.5 //
kāmaṃ karmaviniṃkutam nihpraṇāṃ sa tiṣṭhate /
tridhā yānapraviṣṭas tu nānyāṃ sāntim ajāyate / 17.6 //
trividhaiva bhaven mantraṃ tridhā karma prakīrtitā /  
trividhaḥ phalanispatīś trividhaiva vicāraṇā // 17.7 //

viparitāṃ tridhā karma trividhaiva pradrśyate /  
kuśalam tat trividhaṃ proktaṃ punas tantre pradrśyate // 17.8 //

punar evaṃvidhāṃ gotraṃ mantrānāṃ āspadaṃ śāntam /  
śāntam nirvāṇagotram tu buddhānāṃuddhamānasām // 17.9 // {V129}

tad eva karma pratyaṃśam mantrāṅge prakīrtitaḥ /  
jyotisāṅgaṃ tathā loke siddhihetoh prakalpitam /  
tad eva anśaṃ karmāṃ vai pratayāṃśe pravartate // 17.10 //

yathā hi śāli vṛhiṇām āṅkureṇa vibhāvyate /  
tathā hi siddhadravyāṅgāṃ lakṣāṇena vibhāvyate // 17.11 //

yathā hi śuklo varṇas tu vyavahāreṇa prakalpyate /  
tathā hi jyotiṣayuktīnāṃ vyavahārtham prakalpyate /  
sarvataḥ sarvayuktīnāṃ karma eva praśamitam // 17.12 //

na tat karma vinā cihnaiḥ kvacid dehaḥ samsthitaḥ /  
cihnaiś ca caritaś cāpi jātakair gotram āśritaḥ // 17.13 //

vividhaiḥ śakunair nityam tat karmam copalabhyate /  
nakvacid vigrahī karma antālinō nyallakṣyate // 17.14 //

jvaritaḥ sarvato jantur vikāraiś copalakṣyate /  
evaṃ dehe samāśritaṃ karma drṣyate dehinām // 17.15 //

śubhāśubhaphalāṃ cihnajātakās tu prakīrtitaḥ /  
vividhā śakunaṃ satvā śubhāśubhaphalā śubhāśubhaphalā / 17.16 // {S171}

balakāla tathā yātrā vividhā prāṇināṃ rutā /  
śubhāśubhaphalā + + + + + + + + + sadā // 17.17 //

siddhyasiddhinimittaṃ tu pratyayārtham aveksate /  
nimittaṃ caritaṃ cihnāṃ pratyayeti prakalpitam // 17.18 //

tasmāt sarvprayatnena pratyayaṃ tu apeksate /  
yaj jāpinā satā mantre sidhihetor apeksayet // 17.19 //

karma svakānya tāny avyaṅgāni lakṣayet /  
alakṣitaṃ tu sarvam vai vighnakarmāṃ sudāruṇaiḥ /  
tasmāt sarvāni • etāni • ahgāṇīti muner vacaḥ // 17.20 //

sālendrarājaḥ sarvajñō bodhimaṇḍe samāviṣet /  

"ap17."
mantram udīrayām āsa sarvavighnānapraṇāśanam /
duḥśvapnām durnimittām tu duḥśahām ca vināśanam // 17.21 //
ap17.-
tasya bodhigatam cittaṃ sarvajñāsya mahātmane /
māreṇa duṣṭacittena kṛto vighno mahābhayaḥ // 17.22 //
ap17.-
animittam tena dṛṣṭaṃ vai taror mule mahābhayam /
animittaḥ tasya jāyante anekākārabhīṣanāḥ // 17.23 //
ap17.-
tasya puṇyabalādāhānā cirakālābhilāśiṇaḥ /
tena mantraprabhāvena lipse bodhim uttamām // 17.24 // {V130}
ap17.-
ṛddhimanto mahāvīryaḥ saṃvrto 'śau mahādyutīḥ /
tasya mantraprabhāvena lipse bodhim uttamām // 17.25 //
ap17.-
sa eva vakṣyate mantrām durnimittopaghātanam /
duḥśvapnām duḥśahām caivaṃ duṣṭasattvansvanādham // 17.26 //
ap17.-
śrṇvantu devasaṅghāḥ vai grahanakṣatrañjotiṣām /
mantraraṭ bhāṣitaḥ pūrvarāṣaṇā dūṣṭānakṣatrañjotiṣām // 17.27 //
ap17.-
nigrahārtham ca duṣṭānām grahanakṣatrārakām /
bhūtāḥ caiva sarvāḥ saumyacittām prabodhanām // 17.28 // {S172}
ap17.-
śrṇvantu bhūtaganāḥ sarve ye kecit prthivīcarāḥ /
apadā bahupadā vāpi dvipadā vāpi catuḥpadā /
sarve saṃkṣepataḥ sattvāḥ ye kecit triṣu sthāvarāḥ // 17.29 //
ap17.-
namaḥ samantabuddhānām apratihataśasanānām //
om kha kha khāhi khāhi hum hum / jvala jvala praivala praivala / tiṣṭha tiṣṭha / śniḥ phaṭ phaṭ svāhā //
eṣa buddhād dhyuṣito mantraḥ jvāloṣṇīṣeti prakīrtitaḥ // 17.30 //
ap17.-
yāni karmasahasrāṇi • aśīti nava pañca ca /
karoṭi vividhām karmām sarvamanāgalasammataḥ /
duḥśvapnāṃ durnimittām tu sakṣījāpena nāśayet // 17.31 //
ap17.-
karoṭi aparām karmām sarvamanṭreṣu svāmīnaḥ /
vaśītā sarvasattvānāṃ buddho 'yaṃ prabhavo guruḥ // 17.32 //
ap17.-
smarāṇād asya mantrasya sarve vighnāḥ prāṇāṣyare /
deśvīdevasambuddha ity uktvā munisattamaḥ // 17.33 //
ap17.-
muhūrtaṃ tasthure tūṣṇīṃ yāvat kālam uddyayet /
tasthure devasaṅghās ca śuddhāvāsoparis tadā // 17.34 //
sarveṣāṃ devamukhyānāṃ nakṣatragrahatārakāṃ / samayaṃ jagmu te bhītā uṣṇiṣo mantrabhāṣitāḥ // 17.35 //
tulyavīryo mahāvīrya uṣṇiṣākhyo mahāprabhāḥ / śatapañcācatuskāṃ vā saptāṣṭā navatis tathā // 17.36 //
dvisaṣṭi pañcasaptāṇyā uṣṇiṣendrāḥ prakīrtitāḥ / etat sankhya-m-asankhyeyā rājano mūrdhajā śubhā / teṣa tulo ayā mantrā jinamūrdhajā iti // 17.37 //
āryamaṇjuśriyamulakalpād bodhisattvapiṭakāvatamsakān mahā- yānavaipulyasūtrārthāṃ sankaraṃ kartasvakratīlayapatralavisaraḥ parisamāpta iti /
{S264} {V205} {R1v}3940

CHAPTER A24

atha bhagavān śākyamuniḥ sarvanakṣatra-grahatārakajyotiṣāṃ sarvalokadhātuppyāpannānāṃ / sarvadivyavasvāthitān sarvamaharddhikotṛṣṭatarāṇaṁ grahaḥ āmantrayate sma // 24.1 //
śrīvantu bhavanto mārṣāḥ sarvagrahamakṣatra-prabhāvasvākyām / prabhāvam nirdeśayitum bhavantaḥ / sarvanamprakriyārthāṁ sādhayantu / samye ca tiṣṭhantu bhavantaḥ / iha kalparāje mañjughoṣasya śāsane siddhiṁ parataś cānayanāṃ kalparājāṃsi • autsukyamānā bhavantu bhavanta iti // 24.2 //
atha bhagavān śākyamunir grahāṇāṁ caritaṃ sarvasattvārthaṃ vakṣye / hitārthaṃ sarvajāpināṃ mantrārthaṃ ca prasādhitam + + + + + vakṣye sarvam sa sarvavit // 24.3 //
{A36r2}3952 aśvinīyā bharanyā kṛttikā / nakṣatra trividhā hy ete • anāgāragrahacihnitā // 24.4 //
meṣaraśe prakathyete teṣu siddhir na jāyate / uttama madhyamās caiva kanyāsa siddhir drṣṭyate / na gaccheta sarvapanthānaṁ krūragrahaniṣṭhitaḥ // 24.5 //
rohiṇī mṛgaśirāś caiva • sārdraṃ ucyate / punarvasupuṣyanakṣatrau • aśleṣaś (R2r) ca prakīrtitaḥ // 24.6 //
maghāphalgunyau • ubhau cāpi hastacitrau tathaiva ca / svātavyaśākha-m-anurādhajyeṣṭhamūlas tathaiva ca // 24.7 //
āśāḍhau tau subhapraśastau jāpinām hitau / śravanadhaniṣṭhanakṣatrau praśastau kṛurakarmanī // 24.8 //
śatabhiṣabhadrapadau • ubhauṣiddhihetavaḥ /
revatyā jāyate śrīmān yuddhaśaunḍo viśāradaḥ // 24.9 //

śeṣā nakṣatramukhyās tu na jāyante yugādhame /
abhijit sucaritaś caiva siddhipunyā prakīrtitā /
tiṣya upapadaś caiva kaniṣṭho niṣṭha eva tu // 24.10 //

bhūtaḥ satyas tathā loka-alokaś ca prakīrtaye / [S265]
bhogadaḥ śubhadaś caiva • aniruddho ruddha eva tu /
yaśodas tejarād rājā lokas tathāiva ca // 24.11 //

nakṣatrā bahudhā proktās catuhṣaṣṭisahasrākāh /
na ca teṣām prabhāvo ‘yam asmin kāle yugādhame /
kathitā kevalaṃ jāne kalparāje sukhodaye // 24.12 //

svayambhuprabhāvās tu sattvā vai tasmin kāle krta yuge4963 [V206]
ākāśagāmināḥ sarve jārāṃṛtyuvivarjitaḥ // 24.13 //

asmin kāle na nakṣatrā nārkacandrā na tārakā /
na devatā nāsurā loke • ādau kāle yugottame // 24.14 // [R2v]

svacchandā vicaranty ete na bhojyaṃ na tithir na ca jātakam /
nopavāsō na mantrā vai na ca karma śubhāsubham4965 // 24.15 //

lokabhājanaasamjñā vai grasyāyām pravartate /
tatas te pūrveṇa karmeṇa • ākṛṣṭā yānti bhūtalam // 24.17 //

bhūmau vimānadivyasamsthāḥ4968 sasurasura4969 sambhayam /
tato madhyame tu yuge prāpte mānuṣyaṃ tanum āsritāḥ // 24.18 //

āhārapānalubdhānāṃ sā prabhā pranāśitā /
gātre khakkhaṭatvaṃ vai śubhāśubhaviceṣṭitam // 24.19 //

tato divasamāsā vai samvṛtā vai grahajyotsnayā /
tataḥ prabhṛti yat kiṃcit jyotiṣāṃ jānām eva vā // 24.20 //

mayā hi kathitam sarvam sattvānāṃ anugrahakṣamā /
ṛṣibhir veṣaḥ purā hy āsīt brahmaśeṣo ‘tha dhīmataḥ // 24.21 //

mahēśvarāṃ tanum āsritya viṣṇuṃ ‘thavā punah /
gāruḍītaṃ abhujya yakṣarākṣasacārīnām // 24.22 // [S266]

paiśācītanurv eva syāj jāto jāto vadāmy aham /
kuśalā bodhisattvās tu tāsu tāsu ca jātiṣu / 24.23 //

ap24. upapattivaśān4976 nityām bodhicaryārthakāraṇāt4977 / 24
bodhisattvāḥ purāśid aham [R3r] eva tadā yuge / 24.24 //

ap24. ājñānatamasāvṛto bāliśo 'haṃ purā hy asau / 25
yāvanti kecī lokē 'śmin vijñānā śilpa4978 caeṣṭīta / 24.25 //

ap24. śāstre nītipurānāṃ ca vedavyākaraṇaṃ tathā / 26
chandaṃ ca jyotiṣaṃ4979 caiva gaṇitaṃ kalpasammatam / 24.26 //

ap24. mithyājñānaṃ tathājñānaṃ4980 mithyācāraṃ tathaiva ca / 27
sarvaśāstrāṃ tathā loke purā gītaṃ mayā cīrā4981 / 24.27 // {V207}

ap24. na ca jñānaṃ mayā labdhāṃ yathā sānto munī hy ayam / 28
bodhikāraṇaṃmuktyarthāṃ mokṣahetos tathaiva ca / 24.28 //

ap24. samsārarāke ruddho na ca mukto 'śmi karmabhiḥ / 29
buddhatvaṃ virajaṃ sāntaṃ nirvānaṃ acyutaṃ4982 padam / 24.29 //

ap24. samyaksambodhir4983 labdho me cirakālābhilāṣitam / 30
prāpto 'śmi vidhinā karmair yuktimanto 'dhunā svayam / 24.30 //

ap24. prāptaḥ svāyambhuvāṃ jñānaṃ jinaḥ pūrvadarśitam / 31
na tam paśyāmi tam sthānaṃ bahirmārgena labhyate / 24.31 //

ap24. bhrāntaḥ samsārakāntāre bodhikāraṇadurlabhām / 32
na ca prāpto mayā jñānaṃ yādṛsō 'yaṃ4984 svayambhuvāḥ / 24.32 //

ap24. adhunā prāpto 'śmi nirvānaṃ karmayuktā śubhe rataḥ / 33
kevalam tu mayā hy etad vasayate sāstrasāngrahaḥ / 24.33 //

ap24. na ca karmavinirmuktām [R3v] labhyate siddhihetavāḥ / 34
dīrghaḥ samsārasūtra 'yaṃ karmabaddho nibandhanaḥ / 24.34 //

ap24. tasyaītad gati4985 māhātmyaṃ pacyate ca śubhāśubham / 35
kevalam sūcayanty ete nakṣatragrahajyotīṣāḥ4986 / 24.35 // {S267}

ap24. nānyeṣāṃ dṛṣyate cihnam adharmiṣṭhāṃ4987 manujāṃ tathā / 36
ata eva grahādy uktā sānugrāhyā śubhāśubhe / 24.36 //

ap24. catvāro lokapālās tu • āpohumyanilajyotiṣāḥ4988 / 37
khadyotibhūtāh prakīrtitāḥ / ity ete ca mahābhūtā bhūtasaṅgrahārāṇa / 24.37 //

ap24. pracoditās tu karma4989 vai sattvasaṅgrahārāṇaṃ / 38
teśāṃ kālaniyamāc ca mantrasiddhir ajāyate4990 / 24.38 //
teṣu jātiṣu yatne vai rakṣaṇīyo • śubhāśubhāḥ / prakṛṣṭā lokamukhyās tu śakrādyāś ca sureśvarāḥ / te 'pi tasmin tadā kāle yugānte parikalpitā // 24.39 //

manṭra siddhiṃ prayatnena sidhyante ca yugādhame / ata eva hi jinendrais tu kumāraḥ parikalpitaḥ // 24.40 //

mañjughoṣo mahāprājño bāladārakārūpiṇaḥ / bhramate sarvaloke 'smin sattvānvagrahataṁ // 24.41 //

tasmin kāle tadā siddhir mañjughoṣasya dṛśyate / nakṣatram jyotiṣajñānaṁ tasmin kāle bhaviṣyati // 24.42 // {A36r5}

saptāvimsatinakṣatra {R4r} mühūrtāś ca prakīrtitāḥ / rāśayo dvādaśaś caiva tasmin kāle yugādhame // 24.43 // {V208}

te grahā samvibhājayam vai nakṣatrānāṁ rāśim āśritā / pṛthubhūtānāmsarvāni saṁśrayantipṛthak pṛthak // 24.44 //

jātakaṁ caritaṁ caiva sattvā rāše pratiṣṭhitā / mohajā viparītās tu śubhāśubhapralabdaya // 24.45 //

ata eva karmavādinyo rāśayas te mühur saṁsvarte / sattvānāṁ siddhiyātraṁ tu kalpayanti {A36v} śubhāśubham // 24.46 //

jātakaḥ yukta naksatro rohiṇyāṃ parikalpitaḥ / śrīmāṁ kṣāntisampanno bahuputraś cirāyuṣaḥ // 24.47 //

arthabhāgī tathā nityaṁ senāpatyaṁ karotī saḥ / vṛṣarāśir bhaved eṣa vṛṣe ca parimardate / mṛgaśire caiva lokajño dhārmikāḥ priyadarśanaḥ // 24.48 //

kṛttikāṃśe tathā nityaṁ rājā dṛśyati medinīm / trisamudrādhipatir nityaṁ vyakte jātakam āśrite // 24.49 //

prādeśike 'tha durge vā • ekadeśe nṛpo bhavet / yadi jātakasampanno grahe ca gurucihnite // 24.50 //

samantād vasudhāṃ kṛṣṇāṁ anubhokta bhaviṣyati / daśa varśaṁ paṇca vai tasya rājyaṁ vidhiyate // 24.51 //

aśvinyā bharaṇī caiva kṛttikāṃśaṁ vidhiyate / meṣarāsīṁ samartho vai vaṃṣiyārthārthasampadāṁ // 24.52 //

yadi jātakasampanna aiśvaryaṁ bhogasampadam / jātakam asya-nakṣatre rakte bhāskaramāṇḍale // 24.53 //
āstamaṃ gate tathāditye vikṛtis tasya jāyate /
krūraḥ sāhasikaś caivāsatyalāpi ca jāyate // 24.54 //

tanuvacō 'tha raktābhō dṛṣyate 'sau mahītale /
asya jātikṣaṇonmeṣanīmiṣam ca prakīrtitam // 24.55 //

atraṇtare ca yo jātasaṃśucat salvaśatriḥ /
acchaṭāpadamātraṃ tu jātir eṣāṃ prakīrtitā // 24.56 //

ato jātito bhraśṭā grahānāṃ dṛṣṭivarjitā /
jāyante vividhā sattvā vyatimiśre prajātaka // 24.57 //

vyatimiśrā gatiṇiṣpattir vyatimiśrā bhogasampadā /
ata eva na jāyante jātikeśv eva varṇitaḥ // 24.58 // {V209}

jātakā kathitā triṃsac chubhāśubhaphalodayā /
krūrajātir bhave hy eṣāṃ anāgāragrahacihnitā // 24.59 //

mahodaro 'tha snigdhābhō viśālākṣāḥ priyamvadaḥ /
jāyate nityam dhṛtimān bṛhaspate graha-m-īkṣite // 24.60 // {S269} {A37r}

yugamātre tathā bhānau • uditau candrārkadevatau /
ahorātre [R5r] tathā nityam samayājātakam iṣyate // 24.61 //

vīparītatir jātakair anyair vīparītās tu prakalpitāḥ /
grahadarśanam sidhyantu mithyājātiśubhraśubhe // 24.62 //

mithyāphalaniḥṣpattiḥ samayājānaḥ subhodayah /
gatiyonī samāśritya kṣetre jātipratiśhitāḥ // 24.63 //

avadāto mahāsattvo bhārgavair grahacihnitē /
ārdraḥ punarvasuś caiva • āśleṣasyāṃśa ucyate // 24.64 //

eśa jāto mahātyāgī śāthāḥ sāhasiko naraḥ /
strīśu saṅgī sadā lubdho • arthānartha sa vidviṣaḥ // 24.65 //

parādārābhigāmī syāt kṛṣṇābhaḥ ṣyāma eva vā /
varṇato jāyate dhūmro ugro vai maithunapriyaiḥ // 24.66 //

maithunam rāśim aśritya jāyate 'sau śaṇaisca /
śaṇiś carati tatrastho divā rātrau muhur muhuḥ // 24.67 //

eśa jātakamadhyāhne prabhāvodbhavamānasah /
tasmin kāleśu yo jātas tatpramāṇam udāhṛtam // 24.68 //

sa bhave dhananiṣpattir aśvarya bhuvi cihnitam /
puṣye tathaiva nakṣatre • āśleṣe ca vidhīyate // 24.69 //

etat karkaṭako5027 rāśir guruyukto maharddhikaḥ /
pītako varṇato hy agro jātakaḥ samprakīrtitaḥ // 24.70 // {R5v}

arddharātre tathā nityaṃ jātako 'yam udāḥṛtaḥ5028 /
tatkālaṃ tu pramāṇena yadi jātāḥ sattvam iṣyate // 24.71 //

sarvārthasādhako hy eṣa vidhidṛṣṭena hetunā /
ṛājya5029 dhananiṣpattir ābālyād dhi karoti saḥ // 24.72 //

pītābhāso 'tha śyāmo vā dṛśyate varṇapuṣkalaḥ /
śaucācārarataḥ śrīmāṃ jāyate 'sau viśāradaḥ // 24.73 // {S270}

maghaḥ phalgunīś caiva sāṃśa-m-uttaraphalgunī /
bhāskarasya bhavet kṣetraḥ5030 simho rāśir vidhīyate // 24.74 // {V210}

tatra jātā mahāśūrā māṃsatatparabhojanā /
giridurgam samāsṛitya rājyaśvaryaṃ karoti vai // 24.75 //

yadi jātakasampannaḥ [A37v] kṣetraḥ niyatāśritā /
udyante5031 tathā bhānau jātaka esu5032 kīryate // 24.76 //

uttarā phalgunī sāṃśā hastacitrā tathaiva ca /
nakṣatreṣv esu5034 jātastha sūraś cauro bhaven naraḥ // 24.77 //

asāmyamāḥ paradāreśu senāpatyaṃ karoti saḥ /
yadi jātakasampannaḥ niyatāḥ rājyakāraṇam // 24.78 //

kanyāraśir bhavet5035 hy eṣā yatraite tārakāśritāḥ /
ubhau5036 bhaved esam svāmī syād anyo vātra kvacīt punah // 24.79 //

etesām tārakām śreṣṭhām5037 groho [R6r] raksati dārunaḥ /
saunyō vā punar bhadaṛaṃ ca pramudrāḥ sadā pati // 24.80 //

madhyāhnāpūraṇāj jātir5038 jātakāṃ esu dṛṣyate /
citrāṃśa5039 svatīnāḥ caiva viśākhāsyārddhasādhikām // 24.81 //

tulārāśiḥ prakṛṣṭārtha somaḥ carati dehinām /
etad dārunaṃ kṣetraṃ śanir bhārgavāntālayam // 24.82 //

jātakaṁ hy esu jātasthaḥ praharante niśāsu vai /
esu jātāḥ bhaven martyrā bahupānaraṭaḥ sadā /
apragalbhā tathā hṛiṣya5040 mahāsammatapūjitā // 24.83 //

kvacid rājyaṁ kvacid bhogān prāpnuvanti kvacid dhanam5041 /
aniyatā jātake dṛṣṭa mātrā bālyavivarjitā /
yadi jātakasampānṇā bahvapatyā sukhoḍayāḥ // 24.84 //

anurādhā dhṛṣṭanakṣatre prakṛṣṭaḥ karmasādhanam /
maitrātmako bahumitraḥ śūraḥ sāhasikāḥ sadā // 24.85 // {S271}

jyeṣṭhā kathitam loke jātaḥ pracaṇḍo hi mānavaḥ /
bahudūkhkhah sahiṣṇuṣ ca krūro jáyatī mānavaḥ // 24.86 //

vṛścikāṃ rāśim ity āhus tīkṣṇāḥ sāhasikaḥ sadā /
eteṣv eva sadā jātir jātakaṃ ca udāḥṛtam // 24.87 //

madhyandine tathāditye yadi jantuḥ praJayate /
tīvvo vijitasangrāmo rājāsau dhruvam // 24.88 //

bāladārakurūpās tu graho-m-īkṣati tatksānam /
yo 'śāv angārakaḥ proktāḥ prthivīdevatāśubhaḥ // 24.89 // {V211} {A38r}

ata eva prthiviṁ bhuṅkte svasutasyaiva pālithā /
tato 'nayo viparītās tu jātīr eva śubhāśubhā /
dīrghāyuṣo tēṣa tejasvī manasvī caiva jayate // 24.90 //

jāto hi • anurādhāyāṃ mahāprājñō mitravatsaḥ /
etad angārakṣetraṁ vyatimīśrā grahaiḥ sadā /
āṃluṣaṅtraśaṅjātaḥ pūrvāṣāḍhās tathaiva ca // 24.91 //

āśādhe • uttare • amṛte dhanurāśiḥ prakīrtitā /
etad bṛhaspateḥ kṣetraṁ jātakaṃ tasya jayate // 24.92 //

aparāhne tathā sūrye ṣaśine va niṣāsu vai /
tasya jātakam ity āhur yo jāto rājyahetavaḥ // 24.93 //

svakulam nāṣayen mūle • ante śobhanam ucyate /
madhyajanmasthito bhogān prāpunyāt sa na sāṃśayaḥ // 24.94 //

atikṛante tu tārūnaye yathā bhāskaramaṇḍale /
vārdhhikye bhavate rājā mahābhogo mahādhanaḥ // 24.95 //

nimnadeśe sasāmartyo nānyadeśēṣu kīrtaye /
tato 'naye viparītās tu drṣṭyante vividhā jana // 24.96 //

uttarāṣāḍham [R7r] āvaṣyaḥ chraṇāmah caiva kīrtaye /
dhaniṣṭhāḥ śreṣṭhanakṣatraḥ rāśir eṣā makaro bhavet // 24.97 // {S272}

etat śāniṣcarakṣetraṁ tadanyair vā grahacihnitam /
jātakaṃ eṣu nityaṣtho drṣṭe ca maḥītale // 24.98 //
nirgate rajānibhāge prathamānte ca madhyame /
eṣu jātā mahābhogā dṛṣyante ca samantataḥ // 24.99 //

nīcānīca kulāvasthā mahīpālā bhavanti te /
pracanda kṛṣṇavarnābhāḥ śyāmavarnā bhavanti te // 24.100 //

raktalocana mṛdavaḥ sūrāḥ sāhasikāḥ sada /
jalākīrṇe tathā deśe nṛpatitvā karoti vai // 24.101 //

dīrghāyuṣo hy anapatyaḥ bahduḥkhā sahiṣνavaḥ /
tato 'nye viparītās tu daridravyādhito [A38v] janā // 24.102 //

dhaniṣṭhā śatabhiṣaś caiva pūrvāḥ kṛṣṇavarṇābhāḥ śyāmavarṇā bhavanti te /
amśaṃ etad bhaved rāśiḥ kumbhasaṃjñīti • ucyate // 24.103 //

etad grahamukhyena kṣetram adhyuṣitaṃ sadā /
vyatimśrais tathā candraiḥ sukrāiḥ naiva tu dhīmata // 24.104 //

[V212]

eṣu jātir bhaved rātrau pratyūṣe ca pradrṣyate /
prakṛṣṭo 'yaṃ jātako nityo loke ceṣṭitaśuddhitaḥ // 24.105 //

krūrakarme [R7v] bhaven martyo buddhimanto udāḥtaḥ /
vicitrāṃ bhogasampattim anubhoktā mahītale // 24.106 //

tadanye viparītās tu daridravyādhito janā /
bhadrapadaś caiva nakṣatraḥ revatī ca prakīrtitā // 24.107 //

pūrvāḥkāmām āṃśe mīnarāśiḥ prakalpitā /
jātakam eṣu nityastho drṣyate ca samantataḥ // 24.108 //

rātryāṃ madhyame yāme tu divā vā savitottite /
ardhayāmagnā bhānau madhyāhne • tīṣadanusthitam // 24.109 //

stokamātravinirgatām ............ /

hastamātrāvaśeṣe tu • ekakālāṃ tu jātakam /
śuddhaḥ śuklāṭiraś caiva śukreṇaiva suyojitaḥ // 24.110 // [S273]

śukrakṣetram iti devā taṃ vidur brahmacārināḥ /
pītakaiḥ śuklanirbhāsair grahas cāpi r-adhiṣṭhitaḥ /
tat kṣetram śreyaso nityāṃ dhārmikāṃ paramaṃ subham // 24.111 //

eṣu jātā bhaven martyā sarvāṅgāś ca suṣobhanā /
rājyakāmā mahāvīryā dṛṣṭhasauḥdabāndhavā // 24.112 //

dīrghāyuṣo mahābhogā nimnadeśe samāśrīta /
prācīṃ diśam āśritya vrddhiṃ yāsyanti te sadā // 24.113 //
na teṣāṁ jāṅgale deśe vṛddhir jāyati [Rṛr] vā na vā / na māsyaṁ sthalacārinyo dṛśyante ha kathaṁcana / jalaughe cābhivardhante ālayo 'mbhāsi // 24.114 //

teṣu jāti prākṛtyete rāsir eva prakīrtitā / teṣu jātā hi martyrā vai nimnadeśe 'tivarddhakā // 24.115 //

mahīpālā mahābhogā {A39ṛ} prācyāvasthitā sadā / grahāḥ sreṣṭhābhīvīkṣyante bṛhaspatyādyāḥ śanasiścarāḥ // 24.116 //

prācyādhipatyam kurvanti eṣu jātaṁ na saṁśayāḥ / rāsayo bahudhā proktā nakṣatrāś ca anekadhā // 24.117 //

trividhā grahamukhyās tu cīrakāle tu nādhunā / mānuṣāṇām ato jānaṁ tithayaḥ paṅcadaśas tathā // 24.118 // {V213}

trimśatīś caiva divasāni ato māṣaḥ prākṛtītāḥ / pakṣaḥ paṅcadaśaḥhorātro dvipakṣo māsa ucyate // 24.119 //

tato dvādaśāṁ māse varṣam ekāṁ prākṛtitam / etat kālapramāṇaṁ tu yugānte parikalpitam // 24.120 //

prāpte kaliyuge kāle eṣā sankhyā prākṛtītā / mānuṣāṇāṁ tathāyusyaṁ śatavarśaṁ kīrtitā // 24.121 //

teṣāṁ samvatsare praiktāh rtaḥ śat prakīrtitāḥ / ādi-mante tathā madhye trividhā {Rṛv} te parikīrtitāḥ // 24.122 // {S274}

antarā uccanīcaṁ syād āyuṣam mānuṣeṣv iha / teṣāṁ manuṣya-loke 'smīn utpātāś ca prakīrtitāḥ // 24.123 //

amānuṣyā jīvaloke 'smīn vidravanti itas tataḥ / vitrāstā te 'pi bhītā vai vicaranti itastataḥ // 24.124 //

deśas uraḥsyānāṁ yadā yuddham pravartate / tadā te manuṣya-loke 'smiṁ kurvante vyādhisambhavam / ketukampās tatholkāś ca aṣāni-r-vajra eva tu // 24.125 //

dhūmrā diśaḥ samantād vai dhūmaketuḥ pradṛśyate / śaśimaṇḍala bhāno ṣaṭ mahārdhike / 24.126 //

chidraṃ ca dṛśyate bhānau candre caiva maharddhike / evaṁ hi vividhākārā dṛśyante bahudhā punah // 24.127 //

durbhikṣaṁ ca anāyuṣyaṁ rāṣṭrabhaṅgaṁ tathaiva ca / nṛpater maraṇaṁ ca yatīnāṁ ca mahad bhayam // 24.128 //
lokānāṃ caiva sarveṣāṃ tatra deśe bhayānakam /
maghāsu calitā bhūmir aśvīnyāṃ ca punarvasū // 24.129 //

madhyadeśaś ca {A39v} piḍyante caurāḥ sāhasikās tadā /
mahāraśyaṃ vilumpete5103 dakṣināpathahasamsrītaiḥ5104 // 24.130 //

bharanīḥ kṛṣṭikāś caiva rohinyā mṛgasirāś5105 yadā /
kampo mahābhaya {R9r} loko tatra śaṅkā prajāyate // 24.131 //

paścimāṃ diśim āśritya rājāno mriyate tadā /
ye 'pi5106 pratyantavāsinyo mlecchās5107 taskarajivinaḥ // 24.132 //

vindhypṛṣṭhe tathā5108 kukṣau • antarśīnajanesvarāh5109 /
te 'pi tasmin tadā kāle piḍyante vyādhimūrchitāḥ // 24.133 // {V214}

ariṇāṃ sambhavas teṣām anyonyātiśayā janāḥ /
ārdraḥ puṣyanakṣatra āśleṣāś caiva phalgunī // 24.134 // {S275}

ubhāv uttarapūrvakau /
eteṣu calitā bhūmir5110 nakṣatresu narādhipām5111 // 24.135 //

sarvāṃ ca kurute vyāgrām anyonyāparundhanām5112 /
vadhabandhaprapīḍāś ca durbhikṣaḥ ca prajāyate // 24.136 //

hastacitra tathā svāti5113 • anurādhā jyeṣṭha5114 eva tu /
esu kampo yadā jāto bhūri 'smin5115 • lokabhājane // 24.137 //

himavantagatā mlecchā taskarāś ca samantataḥ /
nepalādhipateś5116 caiva khaśadronisamāśritāḥ // 24.138 //

sarve nṛpatayas tatra parasparavirodhinaḥ /
satgrāmasilinaḥ sarve bhavante nātra samśayaḥ // 24.139 //

mūlanakṣatre5117 kampo 'yam āśādhau tau pūrva-m-uttarau /
nakṣatresv eva5118 drśyante calanaṃ vasudhātale // 24.140 //

pūrvaṃ deśā manusyāś ca paunḍrodrāḥ kāmarūpiṇāḥ5119 {R9v} /
vaṅgālādhipati rājā mriyate nātra samśayaḥ // 24.141 //

gauḍānām adhipatiḥ śrīmān rudhyate pararāṣṭrakaiḥ /
glāno vā bhavate sadyaṃ mṛtyur vā jāyate kvacit // 24.142 //

samudrānte520 tathā lokā521 tānā gāntātre samāśritāḥ /
plāvyante • udake sarvaṃ bahuvyādhiprapīditāḥ // 24.143 //

śravane yadi dhanīṣṭhāyāṃ satabhisā bhadrapadau tathā /
pūrvam uttaram eva syād revatyāṃ yadi jāyate // 24.144 //
mahāprakampo madhyāhne [A40r] lokabhājana5122-sañcalam / prakampate vasmaṭi sarvā parvatās ca sakānanā // 24.145 //
sarve te vyastavinyastiŚrīrya āgane sadā / uttārapathadeśās ca paścādeśasamāśritā // 24.146 //
dakṣināpathe sarvatra sarvāṃ diśi samāśritā / nrpa varā bhūtibhūyīṣṭā anyonyāparundhinā5124 // 24.147 // {S276}

mahāmāryo5125 ca sattvānāṃ durbhikṣaṃ rāṣṭrabhedanaṃ5126 / pratyūṣe ca śivā śāntir dehināṃ ca prakampane // 24.148 //
tatotkṛṣṭavelāyāṃ raudrakampah praśayate / tatotkṛṣṭataraś ca pāparā māgadhānām vadhātmakāḥ // 24.149 // {V215}

yadi kampaḥ pravṛtti 'yaṃ kṛtsne caiva mahītale / sarvapravrajitā nityam prāpnuyād vyādhisambham // 24.150 // {R10r}

jvarārogaśūlais5128 tu vyādhibhiḥ5129 spōtakais tathā5130 / kliṣyante saptarātram5131 tu śreyas teṣāṃ tataḥ pare // 24.152 //
tato5132 hrāsi5133-gate bhānoḥ kṣmākamkā rājya yadi jāyate / caturvarṇatarotkṛṣṭā brāhmaṇāḥ somapāyinaḥ // 24.153//

klīṣyate5134 naśyate cāpi mantri rājini na samśayaḥ / purohito 'tha5135 dharmiṣṭho • amātyo vā rājasevakaḥ // 24.154 //
anyo vā vratino mukhyo5136 mantratantrārthā5137-kovidaḥ / brāhmaṇā kṣatriyo vā piśayā śūdras tathaiva ca // 24.155 //
nipuṇāḥ5138 paṇḍitaś cāpi sāstratattvārthā5139 nītimān5140 / hanyate naśyate cāpi vyādhināḥ vyāpīdyate5141 // 24.156 //
smṛtimāṃ śrut5142-tattvajña itihāsapracintakaḥ / hanyate vyādhinā kṣipraṃ vajreṇeva sa pādapaḥ // 24.157 //
tato 'staṃ gate bhānau tatotkṛṣṭataraśa5143 prśvate / aparāhne yugānte ca yadi kampah praśayate // 24.158 // {A40v}
vyatimsrās tathā sattvās tiryagyonsamāśritā / mānuṣā lokamukhyās tu tasmin kampe vinaśvarāḥ5144 // 24.159 //
tato rātreḥ prathame {R10v} yāme yadi kampah praśayate / mahāvrṣṭiḥ pradṛṣyate śilāpātanasambhavā5145 // 24.160 // {S277}
tato hräsiyäme vai calite vasumati tadä /
tasya cihnam tadä drṣṭvā vātavarsañ mahad bhavet // 24.161 //

tato hräsiyämānte drṣyate kampa dāruṇam /
paracakrāgamanaṃ vindyā pāścanyā tu narādhipam // 24.162 //

tato dvitiyayāmādye yadi kampaḥ prajāyate /
mṛtyuvyādhiparacakrakukṣirogam ca dāruṇam // 24.163 //

pittasleṣmagatāṃ vyādhiṃ sa kopayati jantunām /
saṃvejayantī bhūtāni deśāṃ deśe gamāṃ tadā tada // 24.164 //

tato dvitiyamadhye tu yāme kampaḥ prajāyate /
mahāvātāṃ tato vindyād vrksadevakulān bhindet // 24.165 // {V216}

aṭṭaprākāraśṛṅgāś ca parvatānāṃ na saṃśayaḥ /
vihārāvasathān ramyān mandirāṃ ca satorānān /
pātayaty āśu bhūtānām āvāsāṃ tiryagatān tathā // 24.166 //

tato rvdhāraṭrakāle tu yadi kampa praṣṭāyate /
hanyate nṛpavaro mukhyāḥ prācyānām adhipatis tadā /
suto vā naṣyate tasya durbhikṣam vā samādiṣet // 24.167 //

tato hräsimadhye tu • ante yāme [R11r] prajāyate /
kampo mahītale kṛtsne śāntim ārogyam nirdiṣet // 24.168 //

tato 'nte 'rdharātre tu yadi kampaḥ prajāyate /
anūpā madhyadesaś ca nṛpatayo vyādhipiditāḥ /
mriyante dāruṇaiḥ duḥkhaiḥ parásparavirodhinaḥ // 24.169 //

ṝṛtye yāme samprāpte bāliśānāṃ sukhodayam /
maśadāṃśapataṅgāśca sarve naṣyanti taskarāḥ // 24.170 //

āyurārogyasaubhikṣam [A41r] kuryāt pratvyuṣakampane /
agnidāhaṃ vijānīyān nagaraṃ tu sarvataḥ // 24.171 //

udayantaṃ yaḍādītye bhūmikampa prajāyate / [S278]
madhyadeśo tātha sarvatra taskaraś ca • upadrutāḥ /
dṛṣyate nṛpater mṛtyuḥ saptāḥ paratas tadā // 24.172 //

yasmin sthāne yaḍā kampo dṛṣyate prabalo yaddā /
tasmin sthāne tadā drṣṭāḥ subhāsubhavēśṣitaṃ / 24.173 //

ulkā nirghātabhūkamppam ekakāle samādiṣet /
jvalanāṃ sitam ulkāyāḥ yad vakrama  nāṣayet tu tam // 24.174 //
sitavarṇās tathā nityaṃ prāṣastāḥ śubhadas tathā / raktavarṇo mahāghoraḥ • agnidāho 'padiśyate / // 24.175 //
dhūmravarṇo 'tha kṛṣṇo vā rājīno mṛtyum samādiśet / pītavarṇo 'tha kapilo [R11v] vā vyatimīśro vātha vamaṇataḥ / // 24.176 //
vyatimīśraṃ tādā karma-m utpātaṃ caiva nirdiśet / nirghātaś caiva kīrtyate yasyāṃ diśi tasyāṃ ādiśet / // 24.177 //
yadi madhyam tadā madhye deśeṣv eva prakīrtitam / sasvaro madhuraś caiva kṣemam ārogyam ādiśet / // 24.178 //
krūraghorataro loke śubhado dundubhisvanaḥ / bhīṣaṇo hy atibhīmaś ca durbhikṣaṃ tatā nirdiśet / // 24.179 // {V217}
evamādyāḥ prayogās tu grahāṇaṃ vai tadā sadā / siddhikarma tadā kuryān nakṣateṣv eṣu śobhane / // 24.180 //
aśvinī bharaṇī caiva puṣyā bhadrpadā ubbe / revatyā cānurādhaḥ ca jāpakāle praśasyate / sidhyante eṣu mantrā vai siddham artham dadanti te / // 24.181 //
mandalam caiva • ālekhyam eteṣv eva tārakaiḥ / vāragrahamukhyānām pītaśuklāvabhāsinām / // 24.182 //
tithayaḥ śobhane hy ete pūṃmāmī paṇcadaśi sadā / pravāsaṃ naiva kurvīta manḍalaṃ tu samālikhet / // 24.183 //
prathāṃ tṛtiyapaṃcyā daśamī caiva saptamī / trayodaśyāṃ tathā yātṛām kalpayantu narādhipāḥ / šubhado [R12r] sarvajantūnām yātreyāṇaṃ praśasyate / // 24.184 //
na likhet sarvamantrānāṃ manḍalam tu samālikhet / na sidhyante • eṣu mantrā vai vighnahetum udāhṛtā // 24.185 //
yātṛāṃ homataḥ siddhis tithiśiṣṭair grahottamaḥ / bhūṣaṇāḥ śukracandraḥ ca budhāḥ śreṣṭhaḥ sarvakarmaṃ / // 24.186 //
ete grahā varā nityaṃ catvāras tithim āśritāḥ / siddhiyātṛāṃ tathā loko kurvanta 'tha mahītale / // 24.187 //
duṣṭāriṣṭa vinirmuktā chedadhaṅgāyataṃ tvaram / eteṣv eva vinirmuktā divasāṃś caiva prakīrtitam / // 24.188 //
dvādaśaiva muhūrtāni tasmiṃ kāle prajñopāyam / śveto maitra evaṃ syād raktākṣaḥ prakīrtitam / // 24.189 //
raudro mahendraḥ śuddhaś ca • abhijī 5190 caiva susobhanaḥ 5191 / bhramaṇo bhrāmaṇas 5192 caiva kirtaye ca subhapradaḥ // 24.190 //

saumyo 'tha varadaścaiva kirtaye ca subhapradaḥ / somo 'pi varadaś caiva 5193 • ity ete dvādaśa lakṣanāḥ 5194 // 24.191 //

bahudhā 5195 lakṣanā proktā muhūrtanāṃ tṃśatsamjñakā 5196 / daśamyāṃ 5197 vrṣṭir evaṃ syāc caturdaśyāṃ 5198 rātvra eva ca // 24.192 //

aṣṭāmi dvādaśi caiva caturthī caiva 5199 varjitāḥ / tvarādyā 5200 ganite yuko • asite pakṣe tu rātritaḥ // 24.193 //

vighnakāraṇam eṣām tu vināyako ha 5201 {R12v} caturthītah 5202 / etad gaṇanayā 5203 yuktām kālam etat prakīrtitam // 24.194 // {V218}

eṣonmeṣanimeṣas 5204 ca • acchaṭā tvaritā gatiḥ / etat kālaprāmaṇaṃ tu vistaraṁ vāksyate punah // 24.195 //

acchaṭāśatasaṅghātaṃ nāḍikā 5205 ca prakīrtitā / caturnāḍiyō 5206 ghaṭity uktā caturghaṭyāḥ 5207 praharaḥ smṛtaḥ // 24.196 // {S280}

catuḥpraharo divasas tu rātryā 5208 • ebhiḥ prakīrtitāḥ / ebhir aṣṭāis tathā yuktāḥ • ahorātraṁ prakalpitam // 24.197 //

daśonmeṣanimeṣam tu kṣaṇa 5209 mātraṁ prakalpitam / daśatāla 5210 pramaṇaṁ tu kṣaṇa 5211 mātraṁ tu vāksyate // 24.198 //

daśa kṣaṇa 5212 nimityāhur muhūrtanām prakalpitam 5213 / caturmuhūrttaḥ praharas tu mantrajñaiḥ prakalpitaḥ // 24.199 // {A42r}

etat 5214 kālaprāmaṇaṃ tu trisandhye parikalpayet / homakāle tathā 5215 jāpe siddhikāle tu yojayet // 24.200 //

svapnakāle tathā 5216 jaṃgānā snānayāne 5217 haniḥ sadā / ahorātraṁ tu divasam vai saṃjñā esa prakīrtitā // 24.201 //

divasāni paṇcadasaś caiva pakṣam ekaṃ prakīrtitam / dvipakṣam māsam ity āhur gaṇitajñā viśāradāḥ 5218 // 24.202 //

śaḍbhbir māsaś tadā 5219 {R13r} candraḥ 5220 • rāhuṇā grasyate punah / tato dvādaśaṁ māśe varṣaśabdaḥ prakīrtitāḥ // 24.203 //

tato dvādaśa varṣaṇi mahāvarṣaṁ tad ucyate / viparitā grahanakṣatrā dānavendrāś ca sarvadā 5221 / tato dvādaśaṁ abde kurvanticāḥ subhāśubham // 24.204 //
ekapakṣe yadā rāhur asurendraḥ pradṛśyate / 

samastaṃ vyastavinyastaṃ śaśibhāskaramaṇḍalu / 
mahāntaṃ āstrasampātaṃ drṣyate vasudhātale // 24.205 //

evam ādyāṃ sadā nityaṃ kāle kāle prayojayet / 
anēke bahudhā caiva vighnā drṣyanti dārunāḥ // 24.206 //

prāpte kāle yugānte vai • adhārmiṣṭhe lokabhājane / 
samastamaṃ candramasaṃ grastaṃ mūlanakṣatram āśritam // 24.207 //

rātrau sagrahaś caiva astam eti sa candramā / 
divā vā yadi vā bhānor astam eti sa pīḍitaḥ // 24.208 // {S281}

ravinē candramasaś caiva • ardharātre tu sagrahe / 
astamanti yadā bhītā dānavendrasya chāyā // 24.209 // {V219}

hanyate pūrvadesastho rājā duśto na saṃsayaḥ / 
svakaṃ vā mṛtyubhayaṃ tasya parair vā sa vilupyte // 24.210 //

mlecchanām adhipatiś caiva pūrvadesaṃ [R13v] vilupyte / 
udrā janapadāḥ sarve • udrānāṃ adhipatis tathā // 24.211 //

aśvinyāṃ yadi dṛśyeraṃ rohiṇyāṃ bharanīs tathā / 
krēṭikāsu yadā dṛṣyau grahuḥ candradivākarau // 24.212 //

vividhāḥ śleṣmikā rogā paittikā vātamudbhavā / {A42v}
vyatimiśrās tathā cānye jāyante sarvadehinām // 24.213 //

vividhā rogamutthānā drṣyante sarvabāliśām / 
maghāsu yadi phalgunyau • uttarā pūrvam eva tau // 24.214 //

hastacitre tathā svātyāṃ viśākhāsu tathaiva ca / 
esu candro yadā gṛhyed bhāskaro vā na saṃsayaḥ // 24.215 //

rāhuṇā grasyate pūrvam saśibhāskaram eva tau / 
pracyāṅrpatiś caiva lāḍa deśādhipatis tathā / 
vaṅgāṃgamādho rājā • aksīśūlena gṛhyate // 24.216 //

putro vā mṛyate teṣāṃ mṛtyur vā patnito bhayam / 
arināṃ duṣṭacittānāṃ saṅghāto vā bhavet tadā // 24.217 //

mṛgasirārdrapunarvasvā puṣyāśleṣau tathaiva ca / 
esu drṣyate rāhur vai sūrye śaśine tathā // 24.218 //

māgadho nrpatiḥ pīḍyate māgadhā janapadās [R14r] tathā // 24.219 //
amātyā vyādhibhayaṃ vindyād bandhaklesāṃ sapaurajām // 24.219 //

ap24.-220 anurādhājyeṣṭhayoḥ sarvam dršyeran dānaveśvaraḥ / sarvān janapadān vyādhiṃ janayet sarvagataṃ tadā // 24.220 //

ap24.-221 vadhabandhapariklesāṃ āyāsāṃ vividhāṃs tathā / bandharundhas tatas teṣu janamukhyais tu vardhate // 24.221 //

ap24.-222 pūrvāṣāḍhe śravaṇe ca uttarāṣāḍhe tathaiva ca / bhānor maṇḍalam vyasto 'sau śaśine raktabhāvatā / grahasyāgamaṃ nityaṃ durbhikṣam copajāyate // 24.222 //

ap24.-223 śravanadhaniṣṭhanakṣatram pūrvabhadrapadaṃ tatha / šatabhiṣeṣu yadā candra bhāno vā yadi grhyate // 24.223 / {V220}

ap24.-224 krṣṇa bhāvaṃ samāśritya grahasyāgamanam viduḥ / mahāntam sokam āyāsam durbhikṣam ca samantataḥ / sarvān janapadām vindyā rājacauramahadbhayam // 24.224 //

ap24.-225 revatyām atha nakṣatre uttarā bhadradaṃ yadā / rāhuṇā grasyate pūrvaṃ śaśino bhāskaramaṇḍalam / paścād bhāno tha vinyastāḥ pakṣenena dršyate // 24.225 //

ap24.-226 rājayād bhrašyate sarvāḥ māgadho nṛpatiḥ patiḥ / ete ca kathitā [R14v] cihnā rāhor āgamanam yadā // 24.226 //

ap24.-227 diśau yāsu grhnāti śaśi bhāskaramaṇḍalam / teṣu teṣu tadā deśe utpadyante śubhāśubham // 24.227 //

ap24.-228 ya eva bhūtale kampā kathitā lokaciḥnītā / grahoparāge taṃ vindyāt tatra tatra śubhāśubham // 24.228 //

ap24.-229 dhūmikā vṛṣṭihetuḥ syād divasātye 'tha paṇca vai / tato 'rdhaṃ lokataś cintā tīrabhuktsamāśritā / 24.229 / {A43r}

ap24.-230 naśyante janapadāḥ sarvāṃ vyādhisambhava-mālayā / nṛpatiḥ cāpi naśyeta gaṅgāyās tīra uttare // 24.230 //

ap24.-231 himavantas tathā kukṣau durgagahvaram / bhūpālā cāpi vinyastā koṭṭa pālāḥ samantataḥ / 24.231 //

ap24.-232 gaṅgāyā uttare tīra tīrabhuktipatis tadā / vividhāḥ śokasantarāpīr miyate 'sau narādhipaḥ / saputrabhāryāyā sārdham naśyate 'sau narādhipaḥ // 24.232 //
nakṣatreṣu yeṣu kampo vai teṣu dhūmaṃ samādiśet /
dīśaḥ sarvā sadhūmāṃ ca ghorā vardalavarjītā /
pañcāhā satamikrāntā bahudevasike sadā // 24.233 //

na paśyante parasparā martyā gocarā mānuṣodbhavā /
da dṛṣṭis tatra pravartate mānuṣāṇāṃ parasparam // 24.234 // {R15r}

vindyān mahadbhayaṃ tatra sarāṣṭraṃ nṛpatiṃ hanet /
yeṣu • evaṃ bhavet kampaḥ • ulkāpāta samantataḥ // 24.235 //

paryesās cāpi vinyasto dvitriś caiva dārunaḥ /
rātrau • indradhanuś caiva svetapakṣaṃ yadi vāyasam // 24.236 //

śuklavarno 'atha krṣṇo vai krṣṇo śuklo 'tha dṛṣṭyate /
viparītā pakṣiṇo varṇā viparītā rūtisvanā // 24.237 // {V221}

viparītāḥ pakṣiṇaḥ santi yatra tatra mahad bhayam /
dvipadāś catuṣpadāś caiva • apadāś caiva bahupadāḥ // 24.238 //

pakṣiṇaḥ tiryak prāṇaṃ viparītās tu mahābhayam /
urdhvatuṇḍā tathā śvānā ravante ca muhurmuhuḥ /
divā vā yadi vā rātrau yatra tatra mahābhayam // 24.239 //

evamprakārā anekāś ca bahudhā yatra prakalpitāḥ /
anāvṛṣṭiḥ bhavet tatra rājñā cakraṃ vinaśyati // 24.240 //

yathā hi jātakamākhyātaṃ prāṇināṃ ca śubhāśubham /
tathotpātā tathā kurvantiḥ śubhāśubham // 24.241 //

nānyathā dṛṣṭyate kīncin nimittaṃ pūrvahetunā /
nāhetukaṃ pravartante vigñā utpātasambhavā iti // 24.242 //

āryamaṇḍujāriyamulakalpād bodhisattvapiṭakāvataṃsaṃkān
mahāyānaṇaṇaṇasūtraṇbhiṃsatitamo nimittajñānajyotisapatiśalavīṣāraḥ parisamāpta iti // 24.243 //

atha bhagavān śākyamuniḥ punar api grahanakṣatrātārakajyotisagaṇān āmantrayate sma // 25.1 //
+ + + + śṛṇvantu bhavantaḥ sarve / anatikramaṇiyo 'yam kalparājā
amuṣriyāḥ kumarabhūtasya mantrantrabhiṣekamanḍalavidhānaṃ / na ca
japahomaniyamāṃvyāśādhanaprayṛttanām asmiṃ kalpavare
vidyādharāṇāṃ tithinakṣatrācaritaganātāṃ abhijñānāṃ nakṣatrabhavadbhīḥ
vighnaṃ kartavyam / pravr̥ttan̄m śāsane śmin sarvaiś ca devasaṅghais
tatra rakṣā kāryā / sarve ca duṣṭasattvāni niśeddhavyāni roddhavyāni śāsayitavyāni / sarve sarvaṃ na ghātayitavyāni / vyavasthāsu ca
sthāpayitavyāni śāsane smin daśabalandān // 25.2 //

atha bhagavān śākyamuniḥ sarvatathāgatoṇiṣābhyunnataṃ nāma
samādhiṃ samāpadyate sma sarvaduṣṭanivaraṇarthaṃ sarvasattvānām / samantarāsamāpannasya bhagavataḥ śākyamuneḥ sarve ca te tathāgataḥ
daśadiglokadhātuvyavasthī bhagavantam śākyunīṃ tathāgatam śuddhāvāsabhavanastham vyalokyopasaṅkramante / upasaṅkramya
acintyabuddhhasvakādhiṣṭhānena bhagavantam śākyumunīṃ tathāgatam āmantrayate sma // 25.3 //

atha bhaga vāñ śākya muniḥ sarvatathāgatoṇiṣābhyunnataṃ nāma
bhāṣa bhāṣa bho mahāvīra lokānāṃ ca hitodayam /
pravr̥tte sarvamanṭraṇāṃ samantratantrayathāvidhi // 25.4 //

bhaṣiṭāḥ sarvabuddhais tu vidyārājā mahardhikaḥ /
ekākṣaraḥ pravaro hy agro naṣṭe kāle kalau yuge // 25.5 //

pravaraḥ sarvamanṭraṇāṃ sarvabuddhais tu bhāṣitam /
usṇīṣarājā mahāvīryaḥ sarvabhūtanivaraṇam // 25.6 //

niśeddhā grahanakṣatrāṃ mātāram duṣṭacetasāṃ /
vighnāḥ sarve tathā loke ye cānye duṣṭacetasā // 25.7 //

anugrahārthaṃ tu sattvānāṃ jāpināṃ ca sukhodayām /
sakale 'smiṃ śāsane hy agraḥ cakravarti-r-mahardhikaḥ // 25.8 // {S285}

usṇīṣarājā mahāvīryaḥ sarvasmiṃ parameśvaraḥ /
bhāṣa tvam kālam etasya yasyedānīṃ tathāgataḥ // 25.9 //

evam uktās tu te buddhās tūṣṇīmbhāvā hy avasthītā // 25.10 //

atha teśāṃ buddhānāṃ sannipātā sarvaṃ trisāhasramahāsahasro
lokadhātavaḥ sarvasattvānāṃ ca lokabhājanāni • ekajvalibhūtāni / na ca eka sattvānāṃ piḍo 'abhūt5302 / buddhādhiṣṭhānena mahāntaś cāvabhāsāḥ
sandṛṣyante sma // 25.11 //

atha bhagavaṇī śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanaṃ avalokya
tāṃ ca bodhisattvān mahāsattvān tatrasthitāni ca devapatrāṃ
sarvasrāvakapratyekabuddhāṃś ca bhagavataḥ mahāparṣatsannipātān
āmantrayate sma // 25.12 // {V223}

atha bhagavān śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanaṃ avalokya
tāṃ ca bodhisattvān mahāsattvān tatrasthitāni ca devapatrāṃ
sarvasrāvakapratyekabuddhāṃś ca bhagavataḥ mahāparṣatsannipātān
āmantrayate sma // 25.12 // {V223}

atha teṣāṃ buddhānāṃ sannipātā sarvaṃ trisāhasramahāsahasro
lokadhātavaḥ sarvasattvānāṃ ca lokabhājanāni • ekajvalibhūtāni / na ca eka sattvānāṃ piḍo 'abhūt5302 / buddhādhiṣṭhānena mahāntaś cāvabhāsāḥ
sandṛṣyante sma // 25.11 //

atha bhagavān śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanaṃ avalokya
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āmantrayate sma // 25.12 // {V223}

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lokadhātavaḥ sarvasattvānāṃ ca lokabhājanāni • ekajvalibhūtāni / na ca eka sattvānāṃ piḍo 'abhūt5302 / buddhādhiṣṭhānena mahāntaś cāvabhāsāḥ
sandṛṣyante sma // 25.11 //

atha bhagavān śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanaṃ avalokya
tāṃ ca bodhisattvān mahāsattvān tatrasthitāni ca devapatrāṃ
sarvasrāvakapratyekabuddhāṃś ca bhagavataḥ mahāparṣatsannipātān
āmantrayate sma // 25.12 // {V223}
asmiṃ kāle kalau yuge / atha bhagavato duratikramaśāsanasya
trailokyaguroḥ sarvadevanāgayakṣagandharvāsuragarudakinnara-
mahoragasatkṛtasya sarvakarmārthasādhakasya mantraṃ vakṣye punar
api kalau yuge kāle // 25.13 //

śāsanāntardhānakāle samaye śāsanāraksako bhagavān uṣṇīṣacakravartī
bhaviṣyatī / siddhiṃ ca yāsyate / sarvakālaṃ sarvabuddhānāṃ ca
śāsanāntardhānakālasamaye buddho 'yaṃ bhagavān sattvārthaṃ kariṣyati /
āraksako 'yaṃ bhagavān sarvatahāgatadharmaśosasāṃśtaḥ / śṛṇvantu
bhavanto devagaṇāḥ sarvasattvāś ca // 25.14 //

bhrūṃ //

eṣa bhagavān sarvajñaḥ buddhair mantrarūpeṇa vyavasthitah /
mahākārunikaḥ śāstā viceruḥ sarvadehinām // 25.15 //

mantraṃ adhipatiḥ śrīmān khyātā uṣṇīṣasammatāḥ /
karunādhaḥ samāgamyā sthito 'yaṃ eṣam aksaraḥ / {5286}
sa dharmadhātum niḥṣṛtya sthito 'yaṃ viśvarūpiṇāḥ // 25.16 //

yathā hi buddhānāṃ śaṅkhā pravṛttā dhātavā jane /
sāmiṣā lokapāpaṃ te nirāmiṣāḥ tu viśeṣataḥ // 25.17 //

saddharmadhātave proktā nirāmiṣā lokahetavehā /
sāmiṣā kalevare proktā jinendrāṇāṃ mahardhhikā // 25.18 //

vividhā dhātave proktāh municandrā nirāsravāḥ /
sāmiṣā nirāmiṣā caiva prasṛṭā lokahetavehā // 25.19 //

dharmadhātum sanmiśrāṃ sattvānāṃ karunāvasāt /
tiṣṭhate mantrarūpēṇa lokanāthāṃ prabhāṅkaraṃ / 5308 // 25.20 //

sa viśvarūpī sarvajñaḥ dṛṣyate ha mahītale /
sarvārthasādhākamaṇ traḥ sarvabuddhais tu bhāṣitaḥ // 25.21 //

eṣa samkṣepato mantrāḥ japo 'yaṃ vidhinā svayam /
kariṣṭa sarvakarmaṃ vai ṛṣitaṃ saphalāṃ sadā // 25.22 //

asya kalpaṃ samāsedha punah kāle pracaksyate /
yugante munivare loke ṛṣitaṃ yāte tathāgāte /
kalpaṃ sādhāksudā kāle mantrasiddhir udāhṛtaḥ // 25.23 //

atha bhagavataś cakravartinas tathāgatoṣṇīṣasya parakarmaprayogā-
vidhvamsanakarasyājītāṃ jayasya sarvamantranādhipateḥ sarvabuddhabodhisattvānunitasāṃśacakravartinaḥ samkṣepataḥ kalpaṃ ekāksarasāya
pravartitapūrvaṃ vistarataḥ // 25.24 // {V224}
ādau tāvad yasmiṃ sthāne 'yaṃ japyate tasmin sthāne pathe yojanābhyantereṇa sarvaduṣṭagrahāḥ prupalayanti sarvamantrāḥ siddhā api na prabhavanti sarvadevaṃ sānnidhyāṃ tyajante anyatra / sādhakasyecchayānyesāṃ laukikalokottarāṇāṃ sādhakānāṃ siddhim apaharati, parapravogamantrāṃ chinnabhīna • utkilanatāṃ mocayati // 25.25 //

svayaṃ vidyācchedaṃ kartukāmah kuśānāṃ haritānāṃ muṣṭim grhītvā • aṣṭaṣaṭabhimantritēṃ kṛtvā śaṣṭrena chindyāt tāṃ vidyām uddiśya sā chinnā bhavati / anena pratiṅkṛtiṃ kṛtvā hṛdaye kilakena tāḍayet / kīlā bhavate / saptajaptena sūtreṇa sāttvam kusumabharaktena grantham kuryāt / baddha bhavati / śarvaṇaṣṭaṣatajaptena {S287} pithayed / ruddhā bhavati / śaṣṭrena hṛdayeṃ dvīdāh kuryād / bhīna bhavati / rājikābhīr viṣarudhiraraktābhīḥ • raṇijayet / śiṣṭitā bhavati / karavīralatayā • āhanet / pīḍitā bhavati / sarvavidyābhīcārakam icchayā karoti sarvatra // 25.26 //

pūrviṃ karma muktavaṃ kṣireṇa snāpayitvā homaṃ kuryāt / śāntiḥ / gṛtvahomena sarvesāṃ śānti-r-āpāyanāṃ kṛtaṃ bhavati / muṣṭibandhena sarvamantrāṃ stambhavāti / manasa mokṣayati / mantrasādhyaitukāmāṃ tam anenaivoparuddhā sādhayet / anyakalpam sādhayitum icchati tam anenaiva sādhyāt / siddhyāt / anenaiva manreṇāvāhanāṃ bhavati / punar anenaiva visarjanaṃ bhavati / anenaiva yasya rakṣā kriyate, so ādyadhyayaṃ pratyādeśaṃ bhavati // 25.27 //

yo mantra na sidhātī pratyādeśaṃ vā na dadātī anenaiva saha japaḥ / śīghram siddhyāt pratyādeśaṃ vā dadātī / yadi na siddhyāt pratyādeśaṃ prayacchati so mṛyate / 25.28 //

dadhimadhugṛtākātānāṃ tilānām aṣṭaṣaṭamāṃ jhuyāt trisandhyāṃ saptaḥam / yāṃ mantram uddiśya so 'ṣya vaśo bhavati / yad ucyate tat karaṇaḥ karotī pratyādeśaṃ vā prayacchati so mṛyate // 25.29 //

deva vaśikartukāmo devadārusamidhānāṃ aṣṭasahasraṃ jhuyāt / saptarātrenā vasyo bhavati / nāgāṃ vaśikartukāmāṃ trimadhuraṃ jhuyāt / vasyā bhavanti / yakṣāṃ vaśikartukāṃ dadhibhaktāṃ jhuyāt / vasyā bhavanti / yakṣini vaśikartukāṃnaṃ dadhibhaktāṃ jhuyāt / sarvagnāhārdhāṃ indrāṃ kaṃ pratyādeśaṃ karyate / 25.30 //

yakṣinīnāgā Ça gha ragāhānāṃ rājikābhīḥ / rājānam / siddhārthakāalāḥ / brahmāṇaṃ puṣpahomena / veṣyaṃ dadhiṣṭiragṛhtena / śudraṃ tuṣapāṃsubhīḥ / stīryāṃ laevaḥahomena / raṅgiṃ māṣajambālkāhomena / kanyāṃ lājāhomena / sarvān gṛtvatilahemenā vasāyām karoti sarvatra trisandhyam saptaṭāram //

ity utktvā tuṣṇīmabhūto jinottamaḥ // 25.31 //

devasāṅghāṃ tad āmantré saptaṃ munīpuṇgavaḥ / prahasya lokadharmajñāṇāḥ • mukto 'ṣau yatadhīḥ / 25.32 //
ap25. muniḥ śreṣṭhas tadā jyeṣṭham buddhaputraṃ tadālapet/
33 mañjughoṣaṃ tadā vavre bodhisattvam maharddhikam // 25.33 // {S288}
ap25. esa kalpo mayā proktaḥ ekadeśo hi cakriṇe/
34 viśirmā yasya nāthasya devadevasya dhīmataḥ // 25.34 // {V225}
ap25. kalpair yasya pramāṇaṃ tu na sākyam bhāṣitum jinaiḥ/
35 saṃkṣepena pravakṣye te mānuṣāṃ hitodayā // 25.35 //
ap25. evam ukte tadā śrīmān mañjughoṣo maharddhikah/
36 adhyeṣayati tam buddham śuddhāvāsopari sthitam // 25.36 //
ap25. bhāṣa bhāṣa mahāvīra samvaddha dvipadottama/
37 naṣte kāle yugānte vai mānuṣāṃm sukhodayam // 25.37 //
ap25. katham asya mahātejā mahāvīrasasya mantraraṭ/
38 paṭasiddhiḥ pradrṣyete kṣipraṃ paṭavidhīṃ katham // iti // 25.38 //
ap25. āryamañjuśriyamulakalpād bodhisattvapiṭakāvataṃsakān
39 mahāyānavaiṣṣaḥ yāpitaṃ pañcaviṃśatitama
5316 ekākṣaracakravartyudbhavapatālavisarāḥ parisamāpta iti //
{S289} {V226}

ap26. · CHAPTER A26 ·
ap26. atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya
1 mañjuśriyaṃ kumarabhūtam āmantrayate sma / śṛṇu mañjuśrīr ekākṣaracakravartinasya mahānubhāvasya saṃkṣepena paṭavidhānaṃ bhavati / vistaraśaḥ pūrvam udīritam adhunā saṃkṣepena // 26.1 //
ap26. yugādhame sattvā alpāvīryā bhavanti • alpaprajñā mandacetasaḥ / na sākyante vistaraśaḥ paṭapramāṇaprayogam sādhayitum // 26.2 //
ap26. saṃkṣepena vākṣye ḫaṃ sattvānāṃ hitakāmyayā /
3 uttamārthaṃ tu yathā siddhim prāpnuvanti sa jāpinaḥ // 26.3 //
ap26. uttamasādhanaṃ kartukāmena • anāhate paṭe • achinnadāse keśāpagate
4 aśleṣakair varṇair bhagavan citrāpayitavyah / dharma rājā dharmacakra pravartakaḥ sarvalokādhipatiḥ puruṣottamam dvipadänām agraṃ tathāgaratratno ratnaketur nāmā jinottam dharmaṃ deśayamānaḥ samantajvālaprabhamāndalāḥ // 26.4 //
ap26. adhastād brahma • āryavajrapāṇiś ca / upariṣṭān mālādhāriṇau deva
5 putrau / adhastāt sādhakaḥ / tasyāgratas trisandhyam agarudhūpaṃ dahata daśalakṣaṇī japet / paścāt karmāṇi bhavanti // 26.5 //
ap26. prathamaṃ cakrasādhanaṃ kartukāmo dvādaśāraṃ puṣpalohamayaṃ
6 cakraṃ kṛtvā prāthīhārakapāke bhagavato gratas trisandhyam agarudhūpaṃ dahata daśa lakṣaṇī japet / ante pūrṇamāśyām udārāṃ pujaṃ
kṛtvā hastenāvaṣṭabhya tāvaj japed yāvat prajvalitam iti / taṃ grhītvā vidyādharacakravartī bhavati / yair dṛṣṭyate yāṃś ca paśyati tāī saḥoḥpatati // 26.6 //

atha cchatraṃ sādhyaitukāmah śvetacchatraṃ vicitraṃ cābhinaṃ kārayītvā suvarṇacakraciriṃ kauṣeyavastrāvalambatāṃ tenānenaiva vidhāṇena śirasā kṛtvā japat / vidyā svayam evopatiṣṭhati / anena ca bhagavato 'gratas trisandhyam agarudhūpam daśalakṣaṃ japat / ante pūrṇāmysyām udārāṃ pūjam kṛtvā hastenāvaṣṭabhya tāvaj japed yāvat prajvalitam iti / taṃ grhītvā vidyādharacakravartī bhavati / māse māse paurṇāmysyām paṇcabiḥ [S290] pakṣaḥ prātihārīkapakṣe sidhyati / atha siddhamātreṇa sarvadharmā āmukhībhavante / sarvābhijñā pratilabhante / sarvabuddhabodhisattvānupravesāḥ sidhho bhavante / lokadhātvantare 'pi sahasraparirvāraś cakravartī bhavante // 26.7 //

athaōśnīṣam sādhyaitukāmah hastāṃṭre dāṇḍe sauvāṃaratatāmramayaṃ manīmayaṃ vā kṛtvā tāvaj japed yāvat prajvalitam iti / taṃ grhītvā yatheṣṭa vicariṣi / sattvebhīyo dharmaṃ deśayante / mahākalpaṃ jivante // 26.8 //

atha bhadrāghaṭam sādhyaitukāmah sauvāṃ bhadrāghaṭam kṛtvā sarvabījaraṇaṃṣṭhipūrṇaṃ śuklavṛttravākunṭhitaṃ tam anena sādhyayente / ekāmin prātihārīkapakṣe karmārhaṃ / aparasmīn sidhyate / taṃśiṃ hānte prakṣeṣyapi yam icchati taṃ labhante / aksayaṃ bhavante // 26.9 //

atha cintāmaniratnaṃ sādhyaitukāmah sauvāṃrandaṇdo jātyamanīṃ śrāṇikamaṇīṃ ca sauvāṃ vā vāstrāvalambantāṃ kṛtvā anenaiva vidhāṇena sādhyayente / yam cintayantī tat sarvam sidhyante / {V227} devamanusyeṣu cānena grhrītenāpratihatabalapākrame bhaṇante / atha bhagavataḥ koṭiaṃ japat / svaśarīreṇaṃ prajvālante / divyabhūmahākalpaṃ jivante // 26.10 //

anye tva yo rāṣṭita pratipramaṇuṣayādayaḥ tad apy anena bhagavato daśalakṣaṇajaptanaṃ karmāṇi kartavyāni sidhyante / evam apratihaṭaṃ tathādviṣṭhaṃ paikaṃ prakalpaśekhāṃ yathā yathā prayaḥjayaṃ yathā yathā sidhyante / acirād eva / bhagavataḥ / uṣṇīṣacakraśkrantīna sādhyajaptaḥ / sarvam sādhyayente / sarvavidyāmantrādhipatikarvarte // 26.11 //

atha vajraṃ sādhyaitukāmo raktauṣaṇamayam ekasūcikāṃ vajraṃ kṛtvā / athavā puspapalohayam kṛtvā paṇcagavyena prakṣeṣyā sauklaphāncadaśyāṃ paṭasयāgrata udārāṃ pūjam kṛtvā ghṛṭapradipāṃ prajvālāṃ gandhodakena prakṣalāṃ yakṣā vaśyā bhavante // 26.12 //

atha vajraṃ sādhyaitukāmo raktauṣaṇamayam ekasūcikāṃ vajraṃ kṛtvā / athavā puspapalohayam kṛtvā paṇcagavyena prakṣalāṃ sauklaphāncadaśyāṃ paṭasयāgrata udārāṃ pūjam kṛtvā ghṛṭapradipāṃ prajvālāṃ gandhodakena prakṣalāṃ yakṣā vaśyā bhavante // 26.13 //

sarvavedabodhisattvānāṃ[5318] atmaṃ naṃ nityāṃ naṃ anenaṃsaṣṭairājā parivāraṇaṃ tejorāśiṣtatatpateṇa va rakṣaḥ [S291] kṛtvā maṇḍalabandaḥ saḥāyānaṃ ca rakṣaṃ kṛtvā vajraṃ daksinena hastena grhītvā prathāme yāme 'tikrante dvitiye yāme / upaviṣyā / ekāgricītās tāvaj japed yāvat
prajvalitam iti / atrāntare sarvavidyādharāḥ sarve devanāgayakṣāḥ sannipatanti / sarve ca vidyādhararājānāḥ • āgacchanti / tair abhiśṭūyaṁāno vidyādharapuruṣaṁ gacchati / vidyādharacakraṁ bhavati / vajrapāṇisadṛṣṭakāyo vajrapāṇisamabalaḥ kṣaṇalavamuhūrtanākanistham devabhavanaṁ gacchati / mahākalpasthāyī bhagavantam āryamaitreyam paśyati / dharmam śuṣotī / mṛto yatcchati tatropadaye / yaṁ icchati vajrapāṇisakāśād utpadyate // 26.13 //

atha khaḍgaṁ sādhyaitukāmo nirvraṇaṁ khaḍgaṁ grhītvā • ahorātrośīto bhagavatodārāṃ pūjām kṛtvā tāvaj japed yāvaj jvalitenā siddhena saparivārenotpatati / ākuñcitakundaḷalakeśo dviraśtvāvārākṛṣṭir āpanthādāyī • agamyaḥ sarvavidyādharānāṃ antarakalpaṁ jivati // 26.14 //

atha manahśilām sādhyaitukāmo vīrakrayena kṛtvā puṣya5319-yogatirātrośītaḥ saṅghoddhiṣṭakām bhikṣām bhojavitvā • ājñā dāpāyitavyā / anuñātatas tatra sādhanām praviṣet / uḍārāṃ pūjām kṛtvā grhītāpaddipasahasraṁ prajvālayitavyaṃ / trirātrośītaḥ sarvasattvānām maitracittam utpādyā • ātmānaṁ niryātya manahśilām grhītvā tāvaj japed yāvat trividhā śiddhiḥ / uṣmadhūmaṁjvalitāpurva eva cintayitavya // 26.15 //

amuktasiddhir uṣmāyāmānatiilakaṁ kṛtvā sarvadevanāgayakṣabhūtapisiśācādīṁ jambūdvāpanivāsinaś ca sattvā dāsabhūta bhavanti / kīkāra bhavanti / varṣasahasraṁ jīvati // 26.16 //

dhūmāyāmāne tilakaṁ kṛtvā • antardhiyate / yad icched devānām apy adṛśyo bhavati / kṣaṇalavamuhūrtena drṣyate punar antardhiyate / sarvāntardhānikānāṃ rājā bhavati / trīṇi varṣasahasraṁ jīvati // 26.17 //

jvalitenā vidyādharo bhavati / saparivāra utpatati / vidyādhararājā bhavati / devakumāraṁ pūjyata adharṣaṇīyaḥ sarva-devānām kaḥ punar vidyādharānāṃ / kalpasthāyī bhavati / kālagatas tūṣite devanikāye upapadyate // 26.18 // [S292]

atha triśūlaṁ sādhyaitukāmaḥ puṣpalohāmaṁ triśūlaṁ kṛtvā samvatsaraṁ japet / tato vālukāmāyam hastapramānaṁ caityaṁ kṛtvā tasya mahatīṁ pūjākṛtvā • uḍārāṃ ca baliṁ nivedya dakṣinaḥastena triśūlaṁ grhītvā tāvaj japed yāvat paryākaṁ baddhva yāva sphurati jvalati raśmisahasraṁ [V229] pramūṇatī / atrāntare maheśvarapramukkā devā-māgacchanti / sarvavidyādharāḥ puṣpavāraṁ pravarṣantī / tatāḥ taiḥ parīrtatāḥ yāvatāṁ paśyati yaiṣ ca drṣyate taiḥ sahotpatati / triṃetro dvītyāiva maheśvarāḥ sarvavidyādharanamaskṛto mahākalpasthāyī niṅkṣitātmātrena duṣṭacittam pātyati / na kasyacīd gamyo bhavati sadevake loke prāg eva vidyādharānām / cyutaḥ sukḥāvatyāv upapadyate // 26.19 //

atha vetādaṁ sādhyati / akṣatāṅgaṁ puruṣaṁ grhītvā caturakhadirakilakaiḥ yantritasyayorāsūpyaṁśika ratnaçūma jhuhītā / tasya jīvāgre cintāmaṇiratnamāṃ drṣyate / taṁ grhāva vidyādharacakraṁ bhavati
yāni praḥaraṇāṇī cintayati táni manasaivopapadyante / yojanaśataṃ prabhayāvabhāsayati / icchayā kālaṃ karoti / yatreccati tatra gacchati / lokadhātvantare 'pi vidyādharacakraṃ bhavati / cyuto vimalāyāṃ lokadhātāv upapadyate // 26.20 //

ānkuśaṃ sādhayitukāmah kuśamayam ānkuśaṃ kṛtvā kṛṣṇamayor ekatārena paṇcagavyena prakṣālya • ekārātroṣitaḥ • ānkuśasya hastam pramanāmatram kartavyam / udārāṃ pūjāṃ kṛtvā vajrapāṇer gṛhapradipāsam prajāvāyitaṃ kartavyam / vajraṃ kuryāt / tathaiva sitātapatrasya • ātmano rakṣā kartavyā / tejorāsinā maṇḍalabandham vikareṇa / kilakān saptābhimantritāṃ kṛtvā caturdiśam nikhānayitavyā / ato bandham sthānum ca parigraham kṛtaṃ bhavati // 26.21 //

tato dvitiye prahare • ekāgramanāḥ paryaṇkām baddhvā • ānkuṣaṃ gandhapuspadhūpair [S293] abhyarcyā kṛtarakṣaḥ / sarvabuddhabodhisattvāṃ namaskṛtya • ānkuṣaṃ hastena grhyaśya tāvaj japed yāvad atrāntare narakāyikānāṃ devānāṃ vedānāṃ upaśāmyante / sarvabuddhabodhisattvāṃ namaskṛtya utpattati / vidyādhararājo īpratihatagatir ānkuṣavagyāragasthaḥ / sarvedvānākāyākṣadayaśa ca drṣṭvā dūrād eva praṇāmāṃ kurvanti / kalpaṃ nivāyāḥ yadā mṛyaye tatā vajrabhavanaṃ gacchati / vajrapānīṃ paśyati // 26.22 //

yadi paṭaṃ sādhayati tena jvalitena vidyādharo bhavati / yam icchati kalpaṃ sādhayitum āsya mantrasya nāmāṃ grahaṇāya lakṣāṃ japat / ante • ekārātroṣita udārāṃ pūjāṃ kṛtvā • arkakāṣṭhair agrīṃ prajāvāla tilānāṃ dadhimadhuḥrākṣānāṃ nātāsahasraṃ jhubyāt / homānte • āgacchati / dhanaṃ yam icchati tam dadāti / vaśaṃ tiṣṭhati kiṅkaṃvavāsāḥ / 26.23 //

atha maheśvarāṃ kartukāmaḥ maheśvarasya mahaṁ pūjāṃ kṛtvā daksināyāṃ mūrtau • arkakāṣṭhair agrīṃ prajāvāla asṭahsaḥrasmān jhubyāt / hāhākāraśabdam bhavati / na bhetavyam / tata āgacchati bravīti kim kartavyā / sarva maheśvarā vidyā mama siddhā bhavantu / yad varāṃ rocāti tam dadāti / evam astv iti kṛtvā antardhiyate // 26.24 //

evam viṣṇubrahmādyam ākarṣyaya / yam cārocati tasyāpy eṣo vidhīḥ kartavyāḥ / kṛtarakṣena kāryam // 26.26 //

[V229] atha yaksini • ākarṣayitukāmah asya nāmāṃ grhya saptāhām aṣokapuṣpāṇi jhubyāt / āgacchati varāṃ dadāti saptāhe 'vaśyaṃ āgacchati / maxā bhaginā bhāryā yaṃ cārocati / atha na vāgacchati / mūrdhānam asya sphuṭati / nāgīṃ ākarṣitukāmasya nāgapurupānāṃ eṣa eva vidhiḥ // 26.27 //
yakṣaṃ ākārṣitukāmasya māsatrayaṃ dadhibhaktaṃ juhuyāt / ante •
ekarātroṣitaḥ bhagavataḥ pūjāṃ kṛtvā yakṣāṃ yakṣabaliṃ codanāni
nivedya yakṣākarṣaṇaṃ kariṣyāmīti manasi kṛtvā vaṭavṛkṣasamidhān
dadhimadhugṛtāktānāṃ aṣṭasahasraṃ juhuyāt / atrāntare kuberādyā
yakṣā āgacchanti // 26.28 //
teṣaṃ raktakusumair argho diyate / vakṣyanti kim kartavyam te /
vaktavyāḥ • [S294] ekaikam dine yakṣa•ajñākaram yakṣaṃ preṣayeti / tata
ekaikam yakṣaṃ prayacchanti / tasya • ajñā dātavyā / yojanaśatad api
striyam ānayanti / prabhate tatraiva nayante / śataparivṛtasya bhaktaṃ
drayacchanti / prṣṭham āruhya yatrecchati tatra gacchati / nayati /
rasyānam dadāti / ajñaptāḥ sarvam karoti // 26.29 //
atha vajrapāṇiṃ sādhayitukāmaś caturgunaṃ saptagnaṃ pūrvasevāṃ
draya prāthiḥārakapakṣe sakalāṃ udārataṃ pūjāṃ kṛtvā yāvat pūrṇamāsīti
pūrṇamaṃyaṃ pūjāṃ kṛtvā bhikṣavaḥ saṅghodīstakaṃ bhajaivyā • ārya-
vajrādharasyaiva • anumoditavyā tata udārāṃ pūjāṃ kṛtvā prathame yāme
tīrṇante dviṣtīye yāme paryāṅkaṃ baddhvā • upaviṣāyakārmanasvo
vajrādharāṃ drāṣṭyāmīti cittaṃ saṅkalpya guggulugulikānān
badarāsthipramāṇān rātrāv ekayāmāṃ juhuyāt / tato bhagavatā
drāṣṭvāṃ drāṣṭyāmīti cittaṃ saṅkalpya guggulugulikānān
badarāsthipramāṇān rātrāv ekayāmāṃ juhuyāt / tato bhagavatā
vajrapāṇiṃ āgaraptam5325 sarvavidyābhīḥ parivrto vidyottamapramukhār
vidyārājaiḥ parivrṭaḥ sarvadevaḥ sarvanāgaiḥ sarvayakṣaiḥ
sarvagandharvaiḥ kinnarair bodhisattvaiḥ parivṛta āgaracchati // 26.30 //
tatkṣaṇaṃ nārakāṇāṃ sattvānāṃ tīvratvānāṃ vyuparatā bhavanti /
gandhodakena • arghyo deyahi / praṇipatya sthātavyam / ato vajrādharō
vakṣyati kim te varamāṃ dādāmī / vidyādharacakravartaṃ bilaprasevaṃ
rātuṃ antardhānāṃ tad vā rocati tasyaiva bhagavatā sakāśāl labhyate /
yad vā rocati vidyādharacakravartaṃ sarvavidyādharānāṃ cakravarti
vajrākāyo vajrapāṇisadṛśāḥ • cittamātṛena sarvapraharāṇāṃ utpadante /
mahākalpaṃ prayacchanti / tadā miyate tadā vajrabhavanam gacchati // 26.31 //
anyeṣāṃ api vidyādharāṇāṃ eṣa eva vidhiḥ saṃkṣepato / yāni
vajrapāṇikaṃ kalpe yāni • avalokiteśvarakalpe yāni ca bhagavatā proktāni
kalpāni yāni brahmakalpe yāni mahēśvarakalpe saṃkṣepato
laukikakolkotatreṣu kalpeṣu ye śādhaniyās te • etenaiva śādhanayā
siddhyante / mahāmantrāsthāyamāṃ na sidhyanti / anena śārdhama
japtvāyāḥ saptarētram niyamaṃ darśanaṃ dadāti / atha na dadāti vinaśyati /
maheśvarapramukhānāṃ devānām agrato yadi japati saptarētrabhyanṭareṇa
darśanaṃ dadāti / yadi na [S295] dadāti trisaptadhā mūrdhṇā sphaṭati //
26.32 //
candragrahe • ādityagrahe vā ghṛtavacānjanapavitradaṇḍakāśṭha-
yajnopavītaḥalamaṇahśiladayāḥ sādh hayatavyāḥ / {V230} atha dravyaṃ
dādityayuktāmasya manahśilām ghṛtya mānuṣaṅkaṣṭireṇa piṣaytīvā pañcagulikā
kartavya / agurusamudgake prakṣipya śvetasiddhārthakasahītān sādhayec
candragrahe sūryagrahe vā / balidivhānāṃ kṛtvā yadā sarṣaṇa citscitīyantī
tathā prathamā siddhā yā vā sarvajanaavāsīkaraṇaṃ tayā sarvasya laukikeyā
vidheyā bhavanti / yad ucyate tat sarvaṃ karoti / atha dhūmāyate
darvāntardhānikānāṃ rājā bhavati / antarakalpaṃ jīvati / jvalite tadhā
devakumāravapus taruṇārkejo vidyādharaṛaja bhavati / mahākalpaṃ
jīvati / evam rocanaharītalāddini sādh hayatavyāni // 26.33 //

atha dravyaṃ sādh hayatukāmah srotānjanaṃ

nīlotpalaṃ kuṣṭham
candanaṃ caikataḥ kṛtvā tāvaj japed
dhūmāyati / / 26.34 //

atha khaḍgām sādh hayatukāmo nirvṛtām khaḍgām ādāya kṛṣṇāṃ
tathā hydrogenānāṃ kṛṣnacaturdasyāṃ vā paṭasyodārāṃ pūjāṃ kṛtvā
dhūmāyam ca kṛtaraṅgaḥ khaḍgāṃ daksināhastena grīḥtvā tāvaj japed yāva
spuritī / jvalite spurite ekākī vidyādhāravī ṛandalone bhavati / jvalitena
sarvavidyādhīravānāṃ rājā bhavati • apaṭīrathabalaaparakramaṃ / yair drşyate
yāṃś ca paśyati tāiḥ sahotpatati // 26.35 //

atha vajram sādh hayatukāmah puṣpalohamayaṃ vajram kṛtvā
doṣāsāṅgulam ubhayatriśucaṃ kbra jyāta sādhayanāḥ
pratihārakapakṣapratipadām ārābya paṭasyodārāṃ pūjāṃ kṛtvā jata
pratidinām / varḍhamānā bhikṣavo bhoyayavyā / ante trirātṛoṣitāḥ paṭāṃ
sadhātuke caitye pratiṣṭhāpya • udārāṃ pūjāṃ kṛtvā ghṛtrapradipaśaṇaṃ
dhraja kusāvīṇḍakopaviṣṭo jataubhābhyaṃ pānibhyāṃ grīḥtvā tāvaj
japed yāvaj jvalitam iti / tam {S296} ghṛtya saptapāram vīrya utpatati /
vidyādhara-crakravartī bhavati vajrapāṇitulyparakramaṃ / mahākalpe jīvati
/ bhinnē dehe vajrapāṇibhavanam gacchati // 26.36 //

evaṃ śulacakraśaraśaktiprabhṛtyaḥ sarve praharaṇāḥ
paṭapādandaṇḍadaṇḍhayaṇopavītaḥ parakalpa-vīrya
sādh hayatavyāni / sarvesaṃ trividhā siddhiḥ // 26.37 //

śāntikaṃ kartukāmah padmākāram vedit kṛtvā yājnikāḥ samidbhir
agnim prajāvya sruvena paramānūḥutiṇāṃ dadhimadhuḥṛtātānāṃ
aṭasahasraṃ jhuyāt / trirātṛena • ātmanaḥ parasya vā śāntir bhavati /
saptarātrena grāmasva vā nagarasya vā / mahāmārī • upadrave
śāmśamidhānāṃ dadhimadhuḥṛtātānāṃ jhuyāt /
udumbarasamidhānāṃ dadhimadhuḥṛtātānāṃ jhuyād anāvṛṣṭeḥ /
trimadhuraṃ jhuyāt sarvatra paramaśāntir bhavati / bhikṣāhāras
trimśaṃ ṇkṣaṃ jat / / 26.38 //
prātiḥārakapakṣe śuklapūrṇamāsyāṃ trirātroṣitaś candragrahe
kṛṣṇagokṣīram 5329 aṣṭaṣatābhimantriṇaṃ kṛtvā pibet / rasāyanaṃ
guṇopetaṃ bhavati / dūrāṇvavālānāṃ dadhimadhugṛlahṛktānāṃ
aṣṭasahasraṃ daśarātraṃ juhuyāt / akālamṛtyuh praśāmyati / dīrghāyur
bhavati /// 26.39 ///
dhūjaśaṅkhādīṇī abhimantrayet / {V231} dṛṣṭvā śrutvā ca parasainyāṃ
tambhayati / sarvavṛtiśūlhamadhyavālaṃ śrīyaṃ bhavati / abhiṣikto
lakṣmīvān 5330 bhavati / anenābhisekena sarvābhyapāli pramucyate / 
mandalakarmāṇi karoti / grahakarmāṇi [ca] /// 26.40 ///
śataṣahasrajaṃte mayūrapicchakena sarvavisān nāṣayati / tenaiva
jvara-m-aṅkiṣaṅkulaṃ nāṣayati / sūtraṇaṃ sarvajvarāṃ / 
mudrāsametyukto mantreṇāṣuṣyantrāṇi ghātayati /// 26.41 ///
samudrāvālaṃ nadim avatīrya raktacandakāṅkānāṃ padmānāṃ
śataṣahasraṃ pravāhayet / padmarāṣīrūlyaṃ nidhānaṃ labhati / 
diyāmānam akṣayaṃ bhavati / bīlāvālānāṃ dadhimadhugṛlahṛktānāṃ
aṣṭaṣahasraṃ juhuyāt / bhogānāṃ bhavati /// 26.42 ///
devān vaśādikāmāṃ adhiṣṭhāsatābhimantriṇaṃ karoti / agurasamihānām 
dadhimadhugṛlahṛktānāṃ juhuyād aṣṭaṣahasraṃ trisandhyāṃ ekvāntrātram / 
tanduṇānāṃ ekīkṛtya juhuyāt / akṣayaṃ bhavati /// 26.43 ///
yakṣaṇāṃ vaśīkaranāṃ guggulugulikāṅnāṃ dadhimadhugṛlahṛktānāṃ
juhuyāt / aṅkūtābhir yakṣaṇāṃ / nāgānāṃ nāgapuṣpān / 
āryavajravājarāṇāṃ agurasamihānāṃ damanakasamihābhīḥ / 
agurasamihānāṃ turaṅkatailāṅkānāṃ gandharvānāṃ / kunduruhomena
pretānāṃ / śrīvāsakaherence kinnarānāṃ / sarjarahomena 
vināyākānāṃ / sarveṣām aṣṭaṣahānāṃ gandharvāṅnāṃ / 
svāhā āpyāyanaṃ kartukāmaḥ • agurasamihānāṃ dadhimadhugṛlahṛktānāṃ
juhuyād aṣṭaṣahasraṃ trisandhyāṃ ekvāntrātram / tanduṇānāṃ
dadhimadhugṛlahṛktānāṃ ekīkṛtya juhuyāt / akṣayaṃ bhavati /// 26.44 ///
sarvavidyānāṃ āpyāyanaṃ kartukāmo gomūtrayāvakāhārahāḥ • 
usīramayāṃ pratikṛtiṃ kṛtvā śuklapuṣpar abhyarcyā kṣirāṣṭasataṃ juhuyāt
/ kṣireṇa ca snapayet / aṣṭāṣatajaṃte agarudhupāṃ dadyāt / āpyāyito
bhavati / sakrdurgārtena • āṭmaraṅgā kṛtā bhavati / divirucārtena parasya
/ trirucārtena dravyasya rakṣa kṛtā bhavati /// 26.45 ///
chinnabhinnanāṣṭaṅkāṅkānāṃ āpyāyanaṃ kartukāmaḥ • usīramayāṃ
pratikṛtiṃ kṛtvā śuklapuṣpar abhyarcyā • anena • usnīṣarājenā
pāsyaṅgṛataḥ rājasarṣapāṇāṃ dadhimadhugṛlahṛktānāṃ aṣṭasahasraṃ
juhuyāt / vidyāṃ uddhāya utkīlita bhavati /// 26.46 ///
pāpijanātiriktāṃ vidyāṃ jñātvā gorocanayā bhūrjapatre likhya tataḥ •
āṭmanamtrā-m-aṣṭāṣatābhimantriṇaṃ kṛtvā bhagavaṇāḥ • 
udārāṃ pūjāṃ kṛtvā • anena bhagavatā sārāṃ sārāṃ aṣṭasahasraṃ japtvā tatraiva
kuśaśaṃstare svapet / ūnātiriktāṃ svapne • āgatya kathayati // 26.47 //
      atha padmaṃ sādhayitukāmo raktacandananamaṃ padmaṃ kṛtvā •
      udārāṃ pūjāṃ kṛtvā trirātroṣitas tam padmaṃ daksiṇena hastena gṛihītvā
tāvaj japed yāvaj jvalitam iti / viṃśatīpīlāvāh • utpatati /
      vidyādharacakravartī bhavati / apratihatagatiḥ / yadā mriyate tadā
      sukhāvatīṃ upapadyate // 26.48 //

[V232] atha vajraṃ sādhayitukāmo valmikamīśrayā mṛttikayā
      valukamīśrayā vajraṃ kṛtvā bhikṣāhāro maunī • apathadāyī vajraṃ gṛhītα
tiṃ |S298| lakṣa jan / ekasūcakaṃ vajraṃ kartavyam / tam vajraṃ ante
      siddhārthakamadhye sthāpya candragrahe candragrahe sthātvayam / tāvaj
      japed yāvata sarṣapā ciṭiṣṭāyanti / vajraṃ siddham bhavati / tena vajreṇa
      gṛhitena sarvakarmāṇi karoti / parvataśikharāṇi cūrṇayati / nāgahradam
      śoṣayati / nadiḥ pratisrotam ānayaṭi / nāgān vidrāpayati / viṣāṇi
      nirviṣikaroti / sarve prāṇināḥ stambhayati / moḥayati / pātayati / yantrāṇi
      cūrṇayati / sākaṭaprabhṛtīni ca stambhayati / cūrṇayati / evam ādini
      sarvakarmāṇi karoti / eṣa ekasūcikasya vajrasyā sādhanam // 26.49 //

[uṣṇīṣacakravartināṃ sādhayato na kaścic chaknoti vighnmāṃ kartum /
      sākṣī mūrdhanatako ‘pi hi vidhinā nāvidhinā / asya ca jāpakāle satataṃ
      buddhalocanāṃ pūrṇāṃ paścāc ca japatvayam / evam saumvatvaṃ bhavati /
      siddhir asyābhimukhīḥbhavati // 26.50 //

atha samudrāgāminīṃ nadīṃ avatīrya padmānāṃ lakṣa nivedayet / śrī •
      āgata varam prayacchati / rāṣṭrāṃ dadati / atha trīṇi laṃkṣāṇi nivedayet /
      sārvabhaumikō rājā bhavati / jambūdvipādhipatir bhavati / vivarasyāgratāḥ
      paṭam pratiṣṭhāpya laṃkṣāṇi trīṇi japed / sarvayāntrāṇi patanti / nirviṣāṅkena
      praveṣṭavayam / praviṣāya rasarasāyanāṃ niḥkāśayati / atha tatraiva tiṣṭhati
      / vaiṣṇavacakrabhayam utpadyate / atha praviṣāti anumānāraḥ
      bhasmisbhavati / manasena utthāpayati / na kadācid api praviṣāti tasmīṃ
      // 26.51 //

śuklapratipadam ārābhya trihiṃṣaṃ jātiṣkumāriḥ sakrijaptena bhagavatā
      pādaṅgūṣṭhe tāḍayitavyam yāvat pādaṅgūṣṭhād raśmir niścarati
      sādhakaśaṃstre ‘ntardhiyati / tatkalāṃ evākumānāśakalakāsē bhavati /
      sādhakāśaṃstre ‘ntrādhiyati / tatkalāṃ evākumānāśakalakāsē bhavati /
      saparivāra utpatati / vidyādhararājā bhavati kalpaṭhāyī // 26.52 //

atha samudrastate paścāṃmukham paṭam pratiṣṭhāpya nāgakāśthair agnim
      prajvāya samudrasya • uddiṣṭa nāgapuṣpāṇāṃ laṃkṣāṃ jhuṣṭaḥ / samudre
      • ūrmarya āgacchanti / siddhinimitam na bhetavayam / tāvad yāvat samudro
      brāhmaṇaṃ sārangnāgacchati / bravīti kiṃ mayā kartavyam / vaktaṃ
taṃ vāṣyo me bhava / tato yad ucyate tat sarvam karoti // 26.53 // {S299}

padmaṃ bhūmyāṃ likhya sahasrapatraṃ tasyopary upaviṣya
      sātasahasraṃ jape / bhūmīṃ bhūttvā • uttiṣṭhati / sahasraparivāra utpatati /
      mahākalpaṭhāyī vidyādhararājā bhavati / aparipatthadāyī tejena paṃca
      yojanāni avabhāsayati // 26.54 //
prātihārakapakṣe jātipuspānāṃ bhagavataḥ • uṣṇiṣarājasyopari lakṣaṃ nivedayet / ekaikaṃ japtavyam / tāvad yāvad usniṣād raśmir niścarati / sādhakasya śārire 'ntardhiyate / tatkṣaṇād eva pañcābhijño bhavati / daśalakṣajapto yathā yathā prayuyjati tathā tathā anenaiva bhagavatā sārdham yadi vidyā japyate sā niyatam āgacchati sākṣād asya japyamānā / yadi na vāgacchati sa mūrdhnā spuṭati / śuṣyati // 26.55 // {V233}

ayaṃ ca • ekākṣara uṣṇiṣacakra-vartti tathāgata eva sākṣāt / ko 'nyaḥ sadevake loke sarvam-antrividyaṃnām rājā tathāgata eva / sitātapatratųjorāśipramukhāni • asya parivāraḥ / sarveśām uṣṇiṣarājānāṃ sādhanaividhāna sarvam attraiva yojiyam / sarve ca • uṣṇiṣarajā • anena sādhyāḥ5333 / uttamasādhanaṃ icchātā • asthāne na5334 yojiyam / yadi yuyati • uttaṃ siddhir na bhavati / saṃkṣepataḥ sarve devā anenākṛṣyante // 26.56 //

atha nīdhānam udghātayati5335 / yatra nīdhānam tiṣṭhāti tatra gatvā • akālakalaśam grhya sarvagandhair lipya śvetacandandodakaṃ kumbhe prakṣipya • aṣṭasahasrābhihmanitrāṃ kṛtvā nīdhānam sthāpayet / yadi nīdhānam tiṣṭhāti tadā sa bhūmiḥ spuṭati / yadi nīdhānaṃ puruṣamātre tiṣṭhāti / udakena spraṣṭayam / hastamātraṃ khatvā grahetavyaḥ // 26.57 //

atha simhaṃ sādhayitukāmo valmikamaruttikayā kṛtvā gorocanayaṃ samālabhya piṇḍikāyāṃ pratiṣṭhāpya • udāraṃ pūjam kṛtvā tāvaj japed yāvac calati / calitena siddho bhavati / praṣṭham āruhya • ākuñcitakundalakeṣaḥ • ātmapaṇcamotpatati / brahmāyūṣo navavarśasahasraṇī ji-vati sarvavidyādhāraṇāṃ agamyāḥ5336 / evaṃ hastyaśvamahiṣaṃ ca sādhayitavyāḥ / yadā simhaṇādaṃ nadati tadā devā āsanebhyaṃ ca sālantī // 26.58 // {S300}

padmasaṃ gatvā padmānāṃ lakṣaṃ nivedayet / sāmantarājaṃ pratilabhate / raktaraśvāračalikānāṃ lakṣaṃ jhuyāt / rājakanyām labhate / jātipuspanāṃ lakṣaṃ samudrāgamāṁ naṃ nayām pravahyati / kanyām labhate yām icchati / sarve te • uttamasādhanaṃ siddhyanti // 26.59 //

anenoṣṇiṣacakravartinā sa yatra gacchati indro 'py asyāsanam dadati / sarve ca devarājano dūrād eva drṣṭvā bhītā trastā bhavanti / sarveṣāṃ ca devarājānāṃ prabhāḥ prabhāṃ5337 vyām karotī yojanaṣaṭābhyantareṇa karoti // 26.60 //

ayaṃ cakravarttī tathāgata eva devaloke / sarve ca kalpasya bhagavataḥ • uṣṇiṣacakravartināḥ • ekākśarasya vāse vartanti / tannimnās ca sarve mantratanrāḥ sakalpakāḥ savistarāḥ // 26.61 //

ity āha bhagavāṃ śākyamunish simho nartottama // iti //

āryaṃjjuśriyāmukalpād bodhisattvāpiṭakāvataṃsakān mahāyānavaiṣyupasūtrāt śaḍviṃśatitamah5338 • ekākṣara-cakravartin-karma-viḍhipaṭanirdeśapātaḥaṃsāraḥ parisamāpta // iti //
atha bhagavān śākyamuniḥ punar api śuddhāvāsabhave nam savangān sarvāmś ca buddhabodhisattvā pratye-kabuddhārāsāvakān punar api mañjuśriyam kumarabhūtaṃ āmantrayate sma // 27.1 //
nirdiṣṭo 'yam mañjuśrīḥ sarvatathāgatanām sarvasvabhūtam dharmakośam cintāmaṇipratiprakhyām lokānām āśayasaphalikaraṇārtham tasmin kāle yugādhame śūnye buddhakṣetre parinirvṛtānām tathāgatānām saddharmanetraṇam antardhānakālasamaye tasmin kāle tasmin samaye sarvatathāgatanām mantrakośasamkrākṣanārtham tvadiyakumāramantrantarānāṃ kalparāje 'śmin nīdānabhūto bhavisyati japyamāno vidhinā sārabhūto 'yam mañjuśrīḥ / sarvatathāgatanāṃ sarvatathāgatanāṃ tvadiyakumāramantrantarānāṃ kalparāje 'śmin nīdānabhūto bhavisyatī ayam ekākṣaracakravartī / anena japyamāṇena sarve tāthāgata vīdyārājānāhajāta bhavanti // 27.2 //
aparam api mañjuśrīs tvadiyakalparāje nīdānabhūtaṃ sārabhūtaṃ agrabhūtaṃ iyeṣṭhābhūtaṃ ekākṣaram pūrvaṃ āśīt / atite kāle atite samaye dvāsaṣṭigaṅgānadīsikatapraprāhīyaḥ kalpair amitāyurjñānaviniścayārājendra nāma tathāgato 'rhan samayak sambuddho vīdyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamyaśārathīḥ śāstā devamanusyaṇāṃ buddho bhagavān yasya smaranād eva nāmagrahaṇamātreṇa pañcānantaryāṇī kṣayaṃ gacchanti / niyataṃ bodhiparāyaṇā bahavah sattvāḥ • ye nāmamātraṃ śroṣyante kaḥ punarvādo ye mantrasiddhayate // 27.3 //
avasyaṃ ca sarvanātraśajāpibhir ayaṃ bhagavān amitāyurjñānaviniścayārājā tathāgataḥ prathamaṃ Eva manasi kartavyaḥ / vāca ca vaktavyā namas tasmai bhagavate amitāyurjñānaviniścayārājendro tathāgatāyārhae samyak sambuddho tato mitābhamaḥ ratnaketum / tataḥ sarvabuddhānāṃ praṇāmaṃ kṛtvā yathepsitaṃ mantrā japtavyaḥ / āśu siddhiṃ prayacchanti // 27.4 //
yatkāraṇaṃ mahāpuṇyābhivṛddhaye mantrānām tathāgatānāṃ samjñāparikirtanaṃ namakāram ca sarvatathāgatānāṃ ca praṇāmaṃ5339 niyataṃ bodhiparāyano 'yam kuśalasambhārāparipūrito bhavati / bodhi-sattvasaṅkhyāṃ gacchati / mantrā ca tasya āśu siddhiṃ prayacchanti // 27.5 // [S302]
amitāyurjñānaviniścayārājendreṇa tathāgatenārhatā samyaksambuddhena • ayam ekākṣaranātraḥ sarvatathāgatāḥ kṛteyāḥ sarvamantrantarābhimitaḥ sarvakarmārthasādhakaḥ / mañjughoṣa tvādiye
kalparāje paramarahasyaṃ paramaguhyatamaṃ lokenātmahitāya prayoktavyam // 27.6 //
ap27.- aśiṣye cāpi • adhārmike .......... / aprasanne tathā śāstu śāsane 'smiñ jinodite // 27.7 //
ap27.- duṣṭe mānine cāpi śāstuḥ śāsanacchidriñe / na kathāṅcit prayoktavyaḥ aprasane jinasūnunāṃ // 27.8 //
ap27.- śrāvakāṃ khaḍgīnāṃś cāpi pūjānugraham akṣame / na tasya deyaṃ mantram vai siddhis tasya na drśyate // 27.9 // {V235}
ap27.- śrāddhāḥ saumyacittaś ca prasanno jinaśāsane / bodhisattvo tathā nityaṃ pūjānugrhotatparaḥ // 27.10 //
ap27.- tasya siddhir bhaven mantle • iha kalpe5340 mayodite / ekākṣare mahāmantre mañjughoṣaniyojite // 27.11 //
ap27.- tenāsil lokanāthena mantrāṃ dattāṃ sukhaḥvaham / hṛdayaṃ sarvabuddhānāṃ sarvanantarānāṃ ca udbhavaḥ // 27.12 //
ap27.- śatāspentasā tathā kṛtoṅaḥ purā gītaṃ svayambhunā / mantrānāṃ śreyasārthāya dehināṃ pāpamohināṃ // 27.13 //
ap27.- sarve 'stam gata mantrāḥ śāstur5341 bimbaṃ samāśritāḥ / teṣu sārabhūto 'yaṃ vidyāraja maharddhikāḥ / eka • akṣaravivasto śāsvato 'yaṃ pravartate // 27.14 //
ap27.- sthitaiṣā dharmakoṭisthaḥ buddhānāṃ tu jagaddhitām / dharmanetryā samāśritya thito 'yaṃ eka-m-akṣaraḥ // 27.15 //
ap27.- sarva rthasādhak o mantro duṣṭarājñāṃ nivārakah / karoti karmācintīryaṃ sarvakarmaprasādhakāḥ // 27.16 //
ap27.- sāstamm karmahasasraṃ ca kurute ca dhruvaṃ tathā / vicitraṃ sampadaṃ dadyād vidhidṛṣṭena karmaṇā // 27.17 // {S303}
ap27.- mañjuśrīyasā hṛdayaṃ 'yaṃ makāro mantrasamīntyataḥ / ukāra gatītyajñāḥ • aśī5342 loke pravartitaḥ // 27.18 //
ap27.- amītyurjñānārājena viniścita rthahā prakāṣitaḥ / mañjūgoṣasya buddhena pravṛtto 'yaṃ vaśahetunā // 27.19 //
ap27.- ta imāṃ yugāntake loke sāstari5343 parinirvṛte / siddhis ca yāsyate kṣipram vidhidṛṣṭena karmanā // 27.20 //
amītyur nāma • aśī5344 buddhakṣetravikalpitam /
tatrāsau bhagavān buddho dharmacakra-pravartakaḥ // 27.21 //
tiṣṭhaty aparimitān kalpān āyaṇasita adhiṣṭhitataḥ //
ata eva tasya saṃjñābhūd amitāyurjñānaviścaya // 27.22 //
rajaṃśarvalokaṇāṃ mahārathaḥ sālendrājaḥ //
sa dadyaḥ mantravaraṃ mukhyam buddhaputrasya dhīmate // 27.23 //
jyeṣṭhaḥ tanayamukhyasya mahāsthāme mahārathaḥ //
tatas tena sutenaitat samantabhadrasya yojitam // 27.24 //
tatas taṃ buddhaputro vai mañjughoṣasya dattavaṇ /
adhunāḥmaḥ tathāgato hy agrakalpaṃ asya-mudrāyeta // 27.25 //
idaṃ tanmantramukhyam vai dharmarājena bhāṣitam /
śreyasārthaṃ tu bhūtānāṃ sarveṣāṃ mantram abravit // 27.26 //
namo 'mitāyurjñānaviścayarājendrāya tathāgatāyārhat /
samyaksambuddhāya namah sarvabuddhānaṃ śalendrarāja-r-
amicīyurjñānaviścayarājendraṃ / ethayo namaskṛtvā tāpi mantrā
ejaptaṃ gātrāyam / katamaṃ ca tat / mūṃ // 27.27 //
eṣa sa mārṣa amitāyurjñānaviścayarājendreṇa tathāgatenārhatā
ervasāmbuddhena bhāṣitam amitāyurjñānaviścayarājendrā
dharmārthaḥ • anāgatānāṃ ca janatāṃ āvekṣyā
dharmārthaḥ • sāsanāntardhānakālasamayaṃ vidivā • ante yugāhame
ratnatrayapkärināṃ duṣṭarājināṃ dvāraṇārthāṃ jyeṣṭham aurasāṃ putraṃ
dvāraṇārthaṃ / sāsanāntardhānakālasamayaṃ bodhisattvāya mahā-
sattvāya dattavaṇ // 27.28 //
buddhādhiṣṭhānena samantabhadrasya dattavaṇ / samantabhadrā
cardhītvaratvaṃ samanāntardhānakālasamaye • aham
apāścikakalām āvekṣyā yugāhame sāsanāntardhānakālasamaye •
āvanāyānāṃ kalakāraṃ smaṃvāntaṃ sthāpitaṃ / 27.29 //
anāgatakālaṃ āvekṣyā yugāhame śāsanāntardhānakālasamaye •
aham
apaścimakas tathāgataḥ / dusṭa kāle kalau ye mama
śāsanāntardhānakālasamaye • kariṣyaty ayaṃ mantravaraḥ / 27.30 //
āsa kalpaṃ vāksye samāsataḥ / śrūṇa kumāra maṇḍusvara susvara
tavatānmaḥātmyaṃ kalpavistaram / asya kalparājendrasya savistarataṃ
tākṣya / 27.31 //
ādau tāvat parvatāgramānāraḥ viṃśallakṣaṇi jāpet / pūrvasevā kṛṭa
bhavati / kṣirāhāreṇa mauninā nānyatra mantragatacrītānena
tṛśaṇaparājṛhitena • utpāditabodhīcitrataca
poṣadha[5348]śilasāṃvarasamādapābodhisattvasāṃvarasamāparigṛhitena japtavyam / tataḥ karmāṇī bhavanti / // 27.32 //

ap27.- 33 ādau tāvat paṭaṃ likhāpayitavyam / upoṣadhikena citrakareṇa • aśleṣakair varṇair anyatareṇa śucinā celakhaṇḍena paṭṭakena[5349] vā candanakarpūrakunkumaparyuṣitena śucau deṣe / śucinā citrakareṇa triśuklabhojīna • śucivastrapravṛttena • ādityodayakālapariṇaśanleśakāśyāṃ viśuddhanakṣatreṇa likhāpayitavyam yāvan madhyāhnam / parato varjayet / evaṃ divase divase yāvat parisamāpta iti / // 27.33 //

ap27.- 34 ādau tāvat paṭasya amitāyurvatīṃ lokadhātum ālīkhet / hastamātre paṭe sugatavitasticaturasre paṭṭake vā samantād amitāyurvatīṃ lokadhātum samantād padmarāgendranilaspaṭhīkamarakataparvatar adhastād upaśobhitam uparistāc ca teṣam mahārattanimānopaśobhitākāraṃ dhvajapatikopasūhīcitocchritākāraṃ // 27.34 //

ap27.- 35 tatra madhye ratnasīṃhasanoṣṭhitam amitāyurvinīcayarājendram tathāgatāṃ dharmāṃ desayamāṇāṃ samantaprabhājvālāmālinam iṣadraktvāvadātām / // 27.35 //

ap27.- 36 vāmapārśvaratnopaliṃśanāṃ mahāsthāmānprāptaṃ bodhisattvāṃ mahā-sattvāṃ cāmaravyagrahastāṃ tathāgatadṛṣṭiṃ vāmahastabijapūrṇakaphalanyastāṃ priyaṅguśyāmāvadātaṃ [S305] sarvālaṅkārānākṛtaśrūṣāraṃ samantajvālām // 27.36 //

ap27.- 37 dakṣinapārśve bhagavantaṃ samantabhadram bodhisattvāṃ mahā-sattvāṃ ratnopalasthitaṃ cāmaravyagrahastām uddhīyāmānasitavinārapānāṃ vāmahastena ratnapānisanālayānkaratnāmakutavịcchuritapiyaṅguśyāmāvadātaṃ [V237] nīlapaṭṭacalaniṅkānivastāṃ muktiḥkārhatrayaṇopaviṣṭaṃ samantajvālāmāvabaddham // 27.37 //

ap27.- 38 tasya dakṣinapārśve • āryamaṅguśrīṇaṃ ratnopalasthitakāṃ kumara-bhūtaṃ paṇcaśīrkoṣoṣbhitam śiraṃ bāladārakānākānāraṅkṛṣaṃ kanakavāraṇaṃ nīlapaṭṭacalaniṅkānivastāṃ muktiṣvalratnāvayatimīrṣaṃ yājnopaviṣṭaṃ tathāgatadṛṣṭiṃ iṣatprasūhitavadanaṃ saumyākāraṃ cārurūpaṃ kṛtāṃjaliṣuṣam sarvākārapoṣṭhitam likhāpayitavyam // 27.38 //

ap27.- 39 tasyādhatād yathā ce liṅgāṃ vesi samsthānadhāri śādhaḥ padmālaṃ gṛhya jānukoparasamsthitaḥ • avanataśiraṃ paṭaṇoṣṭiteṣe likhāpayitavyah // 27.39 //

ap27.- 40 bhagavataḥ • upariṣṭāc catvāro buddhā bhagavanto likhāpayitavyah / dakṣinaddeṣe dvau amitābhaṃ punyābhaś ca / vāmapārśve • upariṣṭād dvau tathāgatau • abhilikhāpayitavyau sāṃdurārajā ratnaketeṣaḥ ca / samantaprabhāḥ samantajvālāḥ kanakavāraṇaḥ sarvākārapoṣṭitaḥ sarvākārapoṣṭhitāṃ nīṣanāḥ padmāsaneṣv eva nānyāsaneṣ dharmaṃ desayamāṇāḥ paryoṃkārapoṣṭitaḥ saumyākāraḥ // 27.40 //
bhagavataḥ • uparistāt puṣpavarṣaṃ pravarṣayamānaṃ meghāntargatalīnaṃ tathāgatavirēka-m-utpatamānaṃ sunetranāmā abhilīkāpayitavyaḥ / sarvākāraprapetaṃ samantaprabhājvālamālinaṃ dakṣinahastena varapradāṃ vāmahastena cīvarakarṇakāvasaktam // 27.41 //

etad bhagavataḥ • amitāyurjñānaviniścayārjendrasya tathāgatasyārhatāḥ samyaksambuddhasya paṭavirāṇam / etasyaiva bhagavataḥ • ayam ekākṣaro mantrāḥ / uṣṇīṣarājo 'yam uṣṇīṣacakravartī pratispārdhi samatulyāvirya tulyaprabhāvah / acintyam asya gunavistāraprabhāvaṃ mahārddhikya 'yam mahānubhāvah // 27.42 //
saṃkṣepataḥ sarvatathāgatoṣṇīṣarājānaṃ mahācakravartinam ekākṣarasya ca yāni kalpavistarāṇi • uktāni tāni sarvāṇi karoti / asādhito 'pi japtamātra karmāṇi kurute / kaḥ punarvādāḥ sādhitaḥ / yatheṣṭaḥḥalasampadāṃ dadāti / īpsitaṃ bhavati manasā yaḥ abhirucitam asya patasya darśanād eva / niyatam bodhiparāyaṇaṃ bhavati // 27.43 //
{S306}
tasyaiva bhagavataḥ • amitāyurjñānaviniścayārjendrasyādhiṣṭāhāyānena sarvatathāgatahrdaya ity ucyate sarvatathāgata • uṣṇīṣarājāḥ ity ucyate / cakravartī ity ucyate / mahācakravartirāja ity ucyate / maṇjuśriyaḥ kumara-bhūtaḥ ity ucyate / ekākṣara ity ucyate / saṃkṣepataḥ • acintyam asya prabhāvaḥ / acintyā hi buddhānām adhiṣṭāhanaḥ / acintyam buddhāvikurvitam // 27.44 //
asādhito 'pi • akṛtapuraścaraṇo 'pi sarvagṛhaḥ bhaktrapratishṭhito 'pi sarvabhakṣāsyāmāṃsagṛhayadharma-pratīṣṭhino 'pi varjyaitvā • asrāddhasya • anutpādatabhūtiṣṭaṣaṣṭi / eteṣāṃ nāsihi / ratnatrayopesakāriṇāṃ tatpratiyatiropagāhināṃ ca / eteṣāṃ kṣudrakarmāṇi na sidhyanti kaḥ punarvādāḥ madhyamottamaṃ / sarvākāmapracārabhaktacārapracārasya sādhikāṣṭaṃ karmabhasmaṃ kṣudrakarmaprayuktasya sidhyante / kātame ca te? // 27.45 //
ādau tāvad ekajaptaḥ • ātmaraḵāṣā / dvijaptaḥ parārkāṣā / trijapta mahārakṣā bhavati / mahābhodhisattvānāṃ dasabhūmipratīṣṭhitena na śākyate saṃkṣobhayitum / kaḥ punarvādāḥ tadanyaiḥ sattvaiḥ // 27.46 //
paṇcarāṅgikeṇa sūtrenā caturjaptaṇa kātyāṃ veṣayet / śukrabandhaḥ kṛto bhavati / svapnapaghaṭāmāṃ cāṣya na bhavet varjyāṃ tu svecchāṃ / tadaha eva rātryāṃ ekato yadi rocate dice dine kartavyāḥ / atha na rocate bhasma saptābhimantritaṃ kṛtvā nābhīdeṣāṃ sprṣet / trisaptāham śukrabandhaṃ kṛto {V238} bhavati / paṇcayaptabuddhaṃ bhagavāntam dhyātvā yaṃ sprṣet sa vaśyo bhavati // 27.47 //
candrasaṃgrahā śāsigeṃ saśiṃdaṇḍale • arkakāṣṭhānaḥ agnīṃ prajvāla vināpi pāṭena pūrvābhimukhaḥ • ājyāhutināṃ daśasahasrāṇi juhuyāt / rājakulasāmīpe nimnagānāntarite devāvasathe vā nāntaritam yasminśe
ṛājā tiṣṭhati tatra samiṣe homakarmaḥ prayoktavyaḥ / prabhāte rājā vaśyo bhavati / yad ucyate tat sarvaṃ karoti / yadā na paśyate tadā tasya cittaṃ nyastaṃ bhavati māndyo vā bhavati / cittavikṣepatāṃ pratipadyate // 27.48 //

bhūyo pratyāyanaṃ kartavyam / kṣīrāhitināṃ aṣṭasahasram jhuyād yatra vā tatra vā kāle / tataḥ prabhṛti svastho bhavati / etat karma śrāddhānāṃ ratnatrayaprasannānāṃ utpādatabhilicitānāṃ na kartavyam / yadi karoti mahāntataram apruṣyaskandham [S307] prāpnyaiḥ / anyeṣām apakārīnaṃ kartavyam / duṣṭacittānāṃ raudracittānāṃ dine dine darśanaṃ ca datavyam / saumyacittā bhavanti / yadi na bhavanti mahatā • artheṇa viyuyante / prāṇāvaseṣā bhavanti // 27.49 //

punar api karma bhavati / candragrahe palāśasamidbhīr agnim prajvālya ghrāhitināṃ aṣṭasahasram jhuyāt / prabhāte deśasvāmī rājā bhavati / mantrāpayati mantritavyam / sadbhāvam upadarśayate / upadeṣṭavyam śaṃmāsābhhyantarena sahasrapindaṃ grāmaṃ dadāti / yady ardhātraṃ juhoti trihbhir māsaiḥ / yadi sarvayāmikam rātrīm juhoti māsenekena labhate / yadi māsama juhoti rātryāṃ rātryāṃ viṣayaṃ pratilabhate / viṣaya pratitulyam vīrāṃ vā yah krīḍicīrvaṃ/ arayo na prabhavanti / yadi samprabhavanti punar api karma bhavati // 27.50 //

prabhāte saumyā brāhmaṇaṃ rājā vidviṣṭo bhavati // 27.51 //
aparam api karma bhavati / candragrahe yathopapannkāṣṭhair agnim prajvälyā ghrāhitināṃ aṣṭasahasram jhuyāt / homānte ca yasyāṃ diśi prabhus tiṣṭhati tasyāṃ diśi tad brave kṣipet / sa vāsyo bhavati / yaṃ vā tāṃ vā yasmin vā rātrī vā kāle rōcate bhogān vītarataṃ sāhāyyatāṃ ca pratipadyate / svalam alpaṃ vā mahāntaṃ vā grāmam anuprayacchati / nyayaṃ vā vamogā ca Siddhir bhavati / satbhīr māsaiḥ niyamat / prabhāte saumyā brāhmaṇaṃ rājā vidviṣṭo bhavati // 27.52 //

candragrahe • apāmārgagāraṃ bhā víṣeṣāṃ bhavati / prabhāte brāhmaṇaṃ rājā vidviṣṭo bhavati // 27.53 //
aparam api karma bhavati / candragrahe sādāśvabalīṣaṃ bhavati / prabhāte brāhmaṇaṃ rājā vidviṣṭo bhavati // 27.54 //
V239  yatra karma prayujyate brāhmaṇāreḥ palāśakāṣṭhaiḥ ksatriyāreḥ •
asaṭvathakāṣṭhair vaiśyāreḥ khadirakāṣṭhaiḥ śudrāres tadanyaiḥ kāṣṭhair
agnim prajvālya tad eva karma kuryāt / brāhmaṇasya palāśasamidha
ksatriyasyāśvatthasamidhaṃ vaiśasya khadirasamidhaṃ śudrasya •
apāmārgasamidhaṃ tadanyair vā yathālabdhair ājyahomānte 
533  kuryāt karma / 27.55 /

tathaiva mahārājñā aparājitamūlasamidhaṃ juhuyād aṣṭasahasram /
ghṛtāhutīnām aṣṭasahasram / ante ca tasyaṃ tad eva hbasmaṃ kṣiped
yasyaṃ diṣi mahārājā tiṣṭhati duṣṭacitta āgacchati vā /
usniṣacakravartī • ekāksaramudrāṃ baddhvā kṣiped utpalamudrāṃ vā / sa
vitrasto nirvantati bhagnacakro vahvati / anyad vā yatkiṅcinmahotpātam
bhavati / mahopasargacittadauḥsthityam 
534  yena vācāya nirvantate / 27.56 /
etāni vā paṭaṇa ca yatheṣṭāni karmāṇi bhavanti / vastram abhimantrya
prāvaret / subhago bhavati / akśiṇy abhimantrya • aṅjayet / sarvajanapriyo
bhavati / saṃtābhimantrimāṃ kuryād aṅśiṇi mukhaṃ ca sarvataḥ kṛtvā
kruddhasya mukhaṃ nirikṣayet / sa vaśyo bhavati saumyaḥ ca /
puspaphalam anyam vā yatkiṅcit sagandham saṃtābhimantri kṛtvā rājño
nivedayet / sa cighṛitamātreṇa vaśyo bhavati / anyo vā yaḥ kaścit saṭtvāḥ
sa darśanamātreṇaiva vaśyo bhavati / sarvāṅgaśūleṣu • aṣṭāsatam
abhimantrimāṃ kṛtvā • uṣṇāvāriṇā snāyita / svastho bhavati / 27.57 /
etāni karmāṇi kuryān na duḥkhitebhyaḥ sattvebhyaḥ /
anāthe patite klībe vratine ceha śāsane / 27.58 /
ratnatrayaprasanne na kuryāt tat karma • īḍṛṣam /
strīṣu Karma na kuryād vai bālavṛddhe tathāturre / 27.59 /
daridre duḥkhīte cāpi alpasattte viyoniye /
na kuryāt karma-m-evaṃ tu mahāsattte preyojyate / 27.60 /
śūre sahasike lubdhe mahāpakoṣe mahādhanā /
atimānine pracaṅđe ca kuryāt karma • īḍṛṣam / 27.61 / {S309}
śasanadvēśīne kruddhe paradravyāpahārīne /
asrāddhe sarvamantrānāṃ oṣadhīnāṃ ca yogināṃ / 27.62 /
pragalbhe duṣṭacitte naranrpe 
535  lokakutsite / 27.63 /
aparam karma-m-ity āhur buddhais tatparivarjita
na kuryāt karma m-evaṃ tu mahāsattte prajjayate / 27.64 /
tatrasṭhā arayaḥ kruddhaḥ nṛpatīcāpi naśyate /
dīrghāṅyatāṃ yānti556 te 'pi janā dhruvam // 27.65 //

mahāmāryopasargaṃ ca tasmiṃ deśe tu dṛṣṭyate /
na kuryāt karma evaṃ tu sa kṛcchrapatito 'pi hi // 27.66 //

trisaptāhād vinaṣyante sarve tatra janādhipāḥ /
yāvat tatkarmanā pūrṇe dvisaptāhā tu saṃharet // 27.67 // {V240}

prathame cittavikṣepaṃ dvisaptāhe tu glānyatām /
ṭrsaptāhe tathā mṛtyus tasmāt taṃ parivarjyayet // 27.68 //

prathame vidravante te dvitiye desavibhramam /
trisaptāhe tathā nāṣaṃ na kuryāt karma īḍrśam // 27.69 //

kevalaṃ sattvavaineyā nirdiśtaṃ lokanāyakaiḥ /
na bhṛṣaṃ sampadaṃ hy ete buddhā te śuddhamānasāḥ // 27.70 //

prāṇoparodhinaṃ karma sarvabuddhais tu garhitam /
na kuryāt ta japī karma • uttamaṃ saddhim icchatā // 27.71 //

narakopapattī kāmeṣu eteṣv eva pradṛṣṭyate /
kevalaṃ tu idaṃ proktaṃ.krṣṇa557 karmaphalodayam // 27.72 //

karmavaicitryamāḥātmāṃ yathā dṛṣṭam dvipadottamaḥ /
śaktam śubhodayaṃ nityaṃ krṣṇaṃ cāsya śubhapradam // 27.73 //

vyatimīśram tathā karma vyatimīśram tu paṭhyate /
tathedam karmavaicitryaṃ darśitaṃ tattvadarśibhiḥ // 27.74 // {S310}

tām japī varjayet krṣṇam vyatimīśram karma • eva vā /
śuklaṃ bhajeta kalyāṇam śubhakarmaphalodayam // 27.75 //

prāṇoparodhān narakam tu japī yatī punah punah /
tannivṛttes tathā dharmah • ahiṃśah karma-m-uttamam // 27.76 //

svarga tathā saddhiḥ • mantriṇāṃ ca subhā gatiḥ /
prāpyate suktaiḥ karmaiḥ viruddhā viruddham ucyate // 27.77 //

dharmadharmā mayā proktāṃ sarvajñatvaṃ viṣeṣṭitaṃ /
śubhakarma sadā japī • ārabhet saddhilipsayaḥ // 27.78 //

mantrās tasya sidhyante jāpinasya subhe sthite /
anivartanaṃ tasya mokṣaṃ vai sitakarmaparāyane // 27.79 //

mantriṇe śreyasā saddhiḥ pravadanti tathāgatāḥ /
vinayārthāṃ tu sattvānāṃ karmavaicitryam ucyate // 27.80 //
yatheṣṭaṃ sahasrakarmaṃ tu sādhikāṣṭaṃ\(^{5358}\) ca sidhyate / kṣudrakarma prakurvita • uttamaṃ tu na labhyate // 27.81 //

madhyamaṃ sidhyate kiñcid yatnāj jāpahomitaṃ / adhamaṃ sidhyate kṣipraṃ vidhidṛṣṭena karmanā // 27.82 //

trividham karma nirdiṣṭa uttamādhamamadhyamāḥ / utkṛṣṭajāpi\(^{5359}\) tapasvī ca labhate • uttamaṃ tathā // 27.83 // {V241}

madhyajāpi tathā madhyam karmasiddhim avāpnuyāt / svalpajāpi tathā nityaṃ svalpakarmasamāvrtaḥ\(^{5360}\) // 27.84 //

labhate kṣudrasiddhiṃ tu nānyasiddhiṃ avāpnuyāt / kālaprāṇāṇaṃ tu home dṛṣṭas tridhā punah // 27.85 //

adhikād adhiṃsiṃiddhir madhyamadhyeṣu dṛṣṭyate / stokastokataram karma labhyate kṣudrasiddhir iti // 27.86 //

āryamaṇjuśriyamūlakalpaḥ bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrat saptaviṃśatītaṃ\(^{5361}\) ekākṣaramūlamantra • ārya-maṇjuśrīḥṛdayakalpaphaladvidhihānavisaraḥ parisamāpta iti // {S311} {V242}

atha bhagavān śākyamunih punar api śuddhāvāsabhavanam avalokya maṇjuśriyaṃ kumarabhūtam āmantrayate sma /

asti maṇjuśrīr aparam api tvadiyapaṭavidhidhānaṃ sādhanaupayikaṃ sarvakarmārthasādhham / etenaiva tu • ekākṣāreṇa ṇṛdayamantreṇa śađaksāreṇa\(^{5362}\) vā makarāntena tvadiyena mūlamantreṇa vā šađaksarahrdayena • oṁkārādyena • ekākṣāreṇa vā paṭasyāgrataḥ • asyaiva kalpaṃ bhavati / paścime kāle paścime samaye mayi tathāgate parinirvṛte śūnye buddhaṃṣaṃytre yugadhame prāpte • atrāne loke • asaṅge • aparāyaṇe idam eva kalparājā trāṇabhūtaṃ bhaviṣyati / śaraṇabhūtaṃ layanabhūtaṃ parāyanabhūtaṃ / katamaṃ ca tat // 28.1 //

ādau tāvat pūrvam evānāhate paṭe keśapagate saptahastayate trihastapṛthkule sadaśe kūṇumacandanaśaparyuṣite buddhaṃ bhagavantaṃ śākyamuniṃ likhayet / padmāsopaviṣṭam dharmam deśayamānaṃ maṇjuśriyam kumarabhūtam avalokayantam / daksiṇe pārśve sudhānaṃ subhūnim āryāṣayamatim maṇjuśriyam ca bhagavato āryamāṇaṃ kurvantaṃ kumārāraṇāṃ kṣipraṃ sarvānkaravataribhūṣitānāṃ vāmapārśve samantabhadram āryāvalokiteśvarṣaṃ bhadrāpanāṃ suśobhanaṃ ca lekhayet // 28.2 //
bhagavatpratima hrasvatara ca lekhayitavya / aryavalokitevarasrasudhanau
   camaravyagrahastau karyau / vasudha cadhastat / ratnakaranadakavyagrahastapurvakyavirgata lekhayitavya / uparistac ca vidyadharakumarau maladhari nau meghas ca varsamanaah savidyutah lekhayitavyah / sarve ca bodhisattvah puspamaanyo bhagavato mukham vyavalkayantaah kartavyah / salarikaraha prasannadrustayah purvakaye nisad iva natena lekhayitavyah // 28.3 //

tam idrsha paatham sadhahute caitye sthapyaya paascanmukham
   aksaranalaksam japed asya maajusriyah / kashthamanii trihkalsnaayi
   tricelaparivartti satatapooshadhikaah sakayavakayathabhaishabhaishaharaas
caturbhahgam annamaa krtaa ratnatrayasya bhagam ekaan anyo maajusriyah • anyat sarvasattvanam seexam atmanopayujita / aksina kayo manasi bhagavantam krtvais sarvasattvam alambanena manasaa nattmirtham aham kinchit karomi karisyamy anyatra sarvasattvanam {S312} arthayetii dhyativaa jaapamaa kuryata // 28.4 //

snaanaam gandham puspaam dhupaam balimaam pradipamaa ca dadyaat /
   snaapanamaa paatcchayayah • gandhan adhaasthit puspaani ca balima ca satatamaa
dadyaat / tatraiva teexam purmaam dadyaad ratnatrayasya / paascan maitreyasya /
   tadanantaram avalokitevarasya • aaryasamantabhadrasya / aaryakasgarbhasya • aaryakshayamateh kumarabhutasa candraprabhasya
   sarvanirmarvanishkaamhhaha • aaryavajradhasya • aaryataraayah • aaryamahmayurya • aaryaparajityayah5367 • bhagavatyah prajnaparamityayah ca
   gandham puspaam dhupaam balima ca sarvam etesam purmaam dattvaa paascat
   paatasya dadyaat // 28.5 //

paascad bahir ekasmin pradece sarvosrtragardhabhaivaahastirupani vinayakah
   valmikamrntikayaa krtvaa teexam caaehem dadymat / aivamruta piinayaapi
   piitkatilakrntatulathmatsyasamakamukvarttakapadmpatra-
   kamsabhaajanyai ca varjayet // 28.6 //

kusvaandaapavitsataatraiva srntah sarvabuddhanusmtim bhavayet /
   manasa jaapam kuryat / anyatra vikrite kuusaamstare sayayam kalpayet /
atipanam atibhojanam atiparyatanam atidarshanam atisayyam ca varjayet /
   trihkalam buddhanusmti bhavayet / sukrabandham ca kuryat / sobhanani
   ca svapnani nauyasya prakasayet / bhagavato nivedayet // 28.7 / {V243}

evam anupurvena tvaramamaah • aksaranalaksam japat / ante ca bhagavatim
   prajnaparamitam vaacayet / japakale bhagavato tha maajusriyah kumarabhu-
   tasya mukham avalokaya jaapam kuryad anakulaksharapadaah / aksasutraante ca
   namaskaram krtvaa nivedayet / anyenavindhina purnvasevaam
   krtvaa paatham kvacit svasthe sthane sthapyam kramam yatra
   manasaaparituushir asti //

paatavidhaanaam samaptaam // 28.8 //
paścād bhagavantaṃ mañjuśriyaṃ śvetacandanaṃ yadyāh / padmāśanaṇaṃ bhagavatīṃ prajñāpāramitāṃ evahaste dhāhanāṃ / 
dakṣiṇena phalam dhāhanāṃ kārayet / tam ekamīṃ śucau pradeśe / 
paścānukhamāṃ sthāpayītvā tasyāgrato 'gnikundaṃ kuryāt / 
sarvakarma sacaturasamaṃ dvitiśātipramāṇaṃ adhaś ca 
gandhān sarvaṇāyāni ca kṣipet / tasyopari kuryāt / {S313} / 
anena vidhīna navam agnim utpādaḥ / asvatthasamidbhīr 
agnim athavāsokasya va ghṛtatandulodanaṃ kṣiradadhi / 
madhu ca sarvaṃ upaḥṛtya tāmarbhājanī sthāpayītvā / 
asṭasahasraṃ pariṣajya pūrṇahutiṃ dadyāt // 28.9 // 

paścād anyasmin dine sūklarapatipadam ārābya karma kuryāt / 
asvatthasamidbhīr agnim prajāvalya vigatadhūmaṃ drṣṭvā / 
agnim āvāhayet / āgaccha haripīṅgala diptajīhā lohitakṣa 
haripīṅgala dehi dadāpaya svāhā // 28.10 // 

anena mantrenāḥutitrayaṃ dadyāt / paścād bhagavantaṃ āvāhayet / 
āgaccha āgaccha kumarabhūta sarvasattvārtham udyatō 'haṃ 
sāhāyyaṃ me kalpayā gandhapuṣpadhūpaṃ ca pratigṛhṇa svāhā // 28.11 // 

yad dadāti tanānena dātavyam / āgatasya cārgho deyaḥ / 
sugandhapuṣpaṇīyena paścādaḥ dhōmaṃ kuryāt / saptavārān 
udāhyāta ekaivāhutiṃ kṣipet / evam saptadivasāni 
ghṛtatandulāni tilayāvakaṇa ca pyāyanaṃ kuryāt / 
ātrāntarād avāśyaṃ āyamaṇjuśriyaṃ 
kumārarūpiṇaṃ paśyați // 28.12 // 

dvyaṅgulaśāmānāṃ candanaśamidhānāṃ aṣṭasahasraṃ juhuyāt / 
dine dine śātam prthivipatināṃ vaśam ānayati / jāṭikusumānāṃ 
lakṣaṃ juhuyāt / rājā vaśya bhavati / padmānāṃ dasdhamadhūghṛtākānāṃ / 
sahasraṃ juhuyāt / dravyāṃ labhate / śaṃśamidbhīr agnim prajāvalya tīlān / 
juhuyāt / dhanapatir bhavati / satatam udakam udake juhuyāt prātar / 
uttitaḥ / sarvaṇaṇapriyō bhavati / arkaśamidhānāṃ 
dadhamadhūghṛtākānāṃ lakṣaṃ juhuyāt / sahasrapoṇāṃ grāmaṃ labhate / 
bahupatikāṃ juhuyāt / kanyāṃ yām ičchati tāṃ labhate / 
apāmārgaṃ juhuyāt / vyādīṃ prāṣayați // 28.13 // 

kṣirvṛksaṅkāṣṭhair agnim prajāvalya tilāhūtīnāṃ lakṣaṃ juhuyāt / yāṃ / 
cintayitvā karoti tāṃ labhate / viṣayārthī padmānāṃ lakṣaṃ juhuyāt / 
viṣayāṃ labhate / yavānāṃ lakṣahomenākāṣayamanamuttdayate / 
guggulupriyāṅguṃ ca ghṛtena saha homayet / putram labhate / 
arkakaunīṃ jāṭikusumānāṃ pāṇīye juhuyāt / saptāhena grāmaṃ labhate / 
jāṭikusumānāṃ jale ekaikam puṣpaṃ grhītvā juhuyāt / 
avasesaṃ khaṇḍaṃ yasya ghṛṇāya diyate sa ghṛṇāmātreṇa 
vaśyo bhavati / kunjumakastūrikāvkāvanapuṣpaṃ {S114} / 
cak mukhe prāṣipya japer / yena saha mantryate sa vaśya bhavati // 28.14 //
maricam aṣṭasahasrābhimantritam kṛtvā mukhe prakṣipya kruddho 'pi vacanena priyo bhavati / śikhām anenaiva badhnīyāt / adṛṣyo bhavati / śatrunāṃ dṛṣṭvā manasānusmare / vigatakrodho bhavati // 28.15 //
nityājāpena sarvajanapriyo bhavati / mahati prayuṣe 'bhuyutthāya jāti-kusumasahitaṃ pāṇīyaṃ sucau pradeśe bhūmau jhuyāt / mantri bhavati • anatkramaniyāvacanāṃ / {V244} bhaye samutpanne manasi kuryāt / bhayaṃ na bhavati / parasya kruddhāṣyāpi maitrīṃ bhāvakītvā • anusmṛtya munham vyavalokayet / vigatakrodho bhavati // 28.16 //
sarasugandhapuṣpair homaṃ kuryāt / yam uddiṣya karoti sa vaśyo bhavati / saṃtābhimantritam udakaṃprayuṣasi pibet / niyatavedaniyāṃ karma kṣapayati / saṃtaṣaptenodakena munham prakṣalayet / sarvajanapriyo bhavati / puṣpāṇi abhimantrya yasya dadāti sa vaśyo bhavati // 28.17 //
ācāryatvam ekena lakṣahomena tandulānām / viṣayaapitarītvam tilānām / padmānāṃ sahasrāṃ jhuyāt / dinārasahasrāṃ labhate / viṛakrayakritāṃ guggulusarjarasam gandharasam śrīvāsakaṃ caikataḥ kṛtvā jhuyāt pañcamyāṃ pañcamyāṃ śañmāsām / pūrṇa sahasraguṇaṃ labhate // 28.18 //
sarvagandhāṃ pratikṛtāṃ kṛtvā tīkṣṇaśastrenai kadhāreṇa cchītvā cchītvā jhuyād dakṣinena pādā puruṣasya vāmapādaṃ striyāḥ / yam icchati sa vaśyo bhavati // 28.19 //
saptāhaṃ trisandhyāṃ dhuttūrakapuṣpair jhuyāt / gavo labhate / arkaakāṣṭhair dhānyām / śrīṣapuṣpair aśvāṃ / aśokapuṣpairīṃ suvarṇāṃ / vyādhighātakapuṣpair vastrāṇi labhate / yad yad icchati tat sarvāṃ jāti-kusumatram sahasrāṃ karoti / yad varṇāni puṣpāṇi pāṇīye juhoti savitur udaye tad varṇāni vastrāṇi labhate / saṃtaṣaptaṃ bhājanam kṛtvā bhikṣām aṭati / bhikṣām aṅkoṣayaṃ labhate / rātryāṃ utthāya pariṣyāṭāmanam svayaṃ śobhanāni svapnāni paśyati // 28.20 //
atha rājānaṃ vaśīkārākāmās tasya padapāṃsuṃ gṛhitvā sarṣapais tailais ca miśrayītvā jhuyāt saṃtaḥ trisandhyām / vaśyo bhavati / rājīnī vaśīkārākāmaḥ sauvarcālāṃ śatapuspaṃ vārahīṃ caikataḥ kṛtvā jhuyāt saṃtaṣaṭātram trisandhyām / vaśyā bhavati / rājāmātyaṃvaśīkārākāmaḥ bhālatakānāṃ tilām vacāṃ ca prakṛtikrīṃ kṛtvā jhuyāt / saṃtaḥ saṃtaṣaṭātram ca vaśyo bhavati / {S315} purohitam vaśīkārākāmāṃ brahmadaṇḍiniṃ śatapuspaṃ caikataḥ kṛtvā jhuyāt saṃtaṣaṭātram trisandhyām / vaśyo bhavati // 28.21 //
brāhmaṇāṃ vaśīkārākāmaḥ pāyaṃs gṛhitvā saṃtaḥ saṃtaḥ jhuyāt / sarve vaśyā bhavanti / atha kṣatriyaṃ vaśīkārākāmaḥ śālyodanaṃ gṛhitasaḥitaṃ jhuyāt saṃtaḥ / vaśyānāṃ vaśīkaraṇe yāvakān guḍasaḥitaṃ jhuyāt / vaśyo bhavati / pīṇyākāṃ jhuyāt / śūdrā vaśyā bhavanti / sarvān ekataḥ kṛtvā jhuyāt sarve vaśyā bhavanti // 28.22 //
ap28.- 23  
catuḥpathe • ekaśūnye gṛhe vā baliṃ nivedya yo 'syā glānaḥ sa tasmād  
vimukto bhavati / makhaṃ sprśaṅ japat5374  jvaram apagacchati /  
aṣṭaṣatajaptena śikhābhendena sarvavyādhīhyāḥ parimucyate /  
sarvaroge hyo mūṣrakaṃ bhaddhvā śikhābandhaṃ kṛtvā svaptavyaṃ /  
sarvaroghā apagacchanti / vyādhinā grasto japamātreṇa mucyate /  
galagrahe valūkamṛttikāṃ jaṭptā lepaḥ kāryaḥ / vyādhir apagacchati /  
aksireṇa nīlakalikāṃ juhuyāt / vyupaśāmyati //  
paṭavidhānasyātyāṃ tārā konāmā // 28.23 //

ap28.- 24  
puḥvoktena vidhānena • anāhate paṭe keśāpagate • āryamañjuśrīḥ  
kumarabhūtaḥ • abhilekhyāḥ sarvālaṅkārvibhūṣitaḥ / raktavatṛaḥ  
kumārārupīḥ padmāsanasthaḥ / dakṣiṇapārśve • aryāvalokiteśvaro  
vāmāpārśve samantabhadraḥ / āryamañjuśriyasya kińcid ūnau / taṃ paṭaṃ  
sthāpayitvā koṭiṃ japat / rājā bhavati / candanasamidhānāṃ  
kunukumābhyaṅcatāṃ lakṣaṃ juhuyāt / rājā bhavati / agarusamidhānāṃ  
dadhimadhuṅgṛṭāṅkāṃ lakṣaṃ juhuyāt / rājā bhavati / jātikusumām  
gṛṭāṅkāṃ koṭiṃ juhuyāt / rājā bhavati /  // 28.24 // {S316} {V245}

ap28.- 25  
yatpramāṇāṃ padmānāṃ rāśiṃ juhoti tatpramāṇāṃ dinārāṇāṃ5375  
rāśī labhate / yāvad yāvata tāvā japhyānāṃ na grīṇāti tāvad  
vidyādharacakravartī bhavati / bhallātāṅkāṃ lakṣaṃ juhuyāt  
dinārasahasraṃ padmānāṃ koṭiṃ labhate / vyādhīgṛṭāṅkaphalāṅkāṃ lakṣaṃ juhuyāt /  
mahādhanapati bhavati / aṣṭasahasraḥ homa guggulusamidhānāṃ  
dhānyaṃ labhate / satatatalahomenāvyacchinmāṃ dhānyaṃ labhate  
// 28.25 //

ap28.- 26  
gotṛḍulānāṃ lakṣaṃ juhuyāt saha dadhnā / gosaharasam labhate /  
bahuputrikāṅkāṃ śaṁphalāṅkāṃ caikatāḥ kṛtvā juhuyāt / yām icchati  
kanyāṃ tām labhate / śaṁphattrāṅi juhuyāt / sarvakāmado bhavati /  
agastipuṣpāṇi kṣīrāṅkāṃ juhuyāt / brāhmaṇaṅkāṅkāṃ karvitrupuṣpāṇi  
suṅkāṅkāṃ juhuyāt kṣāriṅkāṅkāṅkāre / karmakārāṅkāṅkāṃ juhuyād  
rājāṅkāṅkāre / dhuttāṅkāṅkāre / karvitrupuṣpāṇi juhuyāc  
hṛṣṭāṅkāṅkāre / arkapuṣpāṅkōpadmānāṃ dadhimadhuṅgṛṭāṅkāṅkāṃ  
lakṣaṃ juhuyāt / sarvavyādhīhyāḥ parimucyate // 28.26 //

ap28.- 27  
anenaiva vidhinā puṣpāṅkō padmānāṃ lakṣaṃ pādāmule nivedayet /  
nityasukhi bhavati / aśvatthasaimbhīr aṃjhaṃ prajvālya śaṁphuṣpāṅkō  
sahasram juhuyāt / nakṣatrapīḍaṃ vyupaśāmyati / gorocanayā  
mantram abhilekhyā sīrasi baddhāva saṅgrāme 'vataret /  
āṃjhra ṣeṣatrayāṃ vṛṣṭiṃ vṛṣṭiṃ vṛṣṭiṃ vṛṣṭiṃ /  
hastiskandhe mañjuśriyām agrato balasāya dattvā  
darśanamātreṇaiva parabalasya bhaṅgo bhavati /  
dhvajāgre kumārāṅkāṅkāṃ saunvarmaṅyūrāṅkāṅkāṃ kṛtvā saṅgrāmām  
vaṅkaret / darśanād eva parabalasya bhaṅgo bhavati // 28.27 //
jātikusmānāṃ pādamule lakṣaṃ nivedayet / tatraiva kuśasamstare
śayyāṃ kurvītā / svapne yathābhilaśitaṃ kathayati / pradiipānāṃ sahasraṃ
dattvā • ekapradīpaṃ padmasūtravartti kṛtvā madhuyaśṭiṃ veṭṭayitvā
prajvālya paṣyet / yathābhūtaṃ maṇjuśriyaṃ kumarabhūtaṃ paṣyati //
dvitiyaṃ pātavīdhānaṃ samāptam // 28.28 //
sauvarṇaṃ rajataṃ vumāraṃ kṛtvā varadāṃ daksiṇena pāṇīna vāmena
bhagavatīṃ prajāpāramitāṃ dadhānam / tam īḍrśāṃ
sadhātukakaranādaṃ purataḥ sthāpyāksaralakṣaṃ japet / pūjāṁ
vāsarīṇāṃ kuryāt / bālādarakādārikāś [S317] cāṣyārato bhōjhitavvāya /
gītāṃ vāditaṃ pustakavācaṇām ca kuryāt5376 / japaaparimaṃptau
puṣpatrayāṅghāṃ dattvā preśayet / pūrvoktāna
vidhānenāvahanavisaranam // 28.29 //
padmamudrāṃ baddhvā jápaṃ kuryāt / dhvajamudrayā5377 • āvartanaṃ
svastikamudraya5378 • āsanāṃ pūrṇamudrayāṅghar5379
ekalīṅgamudrayā5380 puṣpāṇi manorathamudrayā5381 pradīpaṃ
yamalamudrayā5382 dhūpaṃ mayūrāsananudrayā5383 gandham
yaṣṭimudrayā5384 balim / anena vidhānena rātrau dine dine kuryād yāvaj
japaaparimaṃptīr iti / pāscāt karmāṇi kuryāt // 28.30 //
jātikusmānāṃ samudrāgāminyāṃ nadyāṃ lakṣaṃ plāvayet / viṣayaṃ
labhate / rātrau jātikusmāuγhaṃ kṛtvā bhagavataḥ purataḥ svapet /
bhagavantāṃ paṣyati dharma deśayamāṇaṃ bodhisattvaparivrtam / yam
uddisya karo ṯad eva karma5385 kuryāt / nānyasya kuryāt // 28.31 //
upoṣadhikena śuklapratipadam ārabhya śrīvāsakadhūpaṃ madhumisṛmaṃ
jhuujęyāt / rājyāṃ labhate / koṭiṃ japet maṇjuśriyaṃ svayam eva paṣyati
dharmadeśanāṃ ca karo ṯi / yadi kenacit sahollāpayati sammukham
avabhāsate5386 / avaiwartkaś ca bodhisattvo bhavati // trtiyaṃ vidhānām
// 28.32 // [V246]
raktacandanaṃyaṃ kūmararūpiṇaṃ ecena pārṣvena priyaṃkaraṃ
anyena vīramatim5387 sāsokavṛksāśrayāṃ kārayet / tam ekapārśve
sthāpayītvā lāvanarṣaparājīvīyāṃśireṇa raktacandanaṃpratikṛtim kṛtvā
chchītvā chchītvā jhuųyād yasya nāṃṃa sa vaṣyo bhavati / udumbaraphalāni
yasya nāṃṃa jhuųyāt sa vaṣyo bhavati / kākodumbardākapālāni jhuųyād
yasya nāṃṃa sa vaṣyo bhavati // 28.33 //
śṛṅgāṭakaṃ jhuųyād brāhmaṇavaṣiķaraṇe / padmamālāni
kṣāṭriyaṃvaṣiķaraṇe kaśerukāṃ jhuųyāt / vaiyavasiķaraṇe śālukāṇi jhuųyāt
/ śūdravaṣiķaraṇe lāvanarṣaṃ ṭaranāṃ / aṣṭasahasraṃ jhuųyāt trisandhyāṃ
saptāhaṃ yasya nāṃṃa juhoṭi sa vaṣyo bhavati / nimbapatriṇi
kaṭutailāktāṇi jhuųyād āhutsaṃhasraṃ trisandhyāṃ saptāhaṃ yasya
nāṃṃa sa vaṣyo bhavati / sarvena homena vaṣiķaraṇaṃ // 28.34 //
bṛhatīkusumānāṃ lakṣaṃ juhuyāt suvarṇaṃ labhate /
kālāñjanīkusumānāṃ aṣṭasahasraṃ juhuyāt mahāntaṃ grāmaṃ labhate /
anāhate paṭe keśāpagate • upoṣadhikena citrakareṇa asleṣakair varnakair āryamaṇjuśriyaśaṃ citrāṣayitvāḥ / padmāsanopaviṣṭaṃ dharmāṃ deśayamānaṃ / daksinapārśve • āryamaṇahemkhalā vāmapārśve cāryaprajāḥpāramitā jāpavati sarvālantkāravibhūṣitā śuklastraṇivasanā / tasyādhaṣṭāt padmasaro bhuvadhūṃpasaṅkīrṇaḥ / nāgarājānau • akhyāvinirgatau padmadānadhadhratau // 28.36 //
āryāparājita caikasmiṃ vighnāvināyakān nāṣayanti • agnijvalāmukhī bhṛkurkṛtalocanāṃ anyasmin pārśve • āryaparnāśavarī pāṣaparaśūvyagrahastā kṛṣṇaraktetra mayūrapraṇāhūrdhā śadhaṃ paṁrakṣaṇi • sādhaṃ ca padmālāvyagrahastō bhagavato maṇjuśriyamukhaṃ vyavalokayamānaḥ / upariṣṭāc cāmarapūṣpaśāȖdudubhīdhāriṇau devaputralau lekhāyitvāy // 28.37 //
taṃ paṭaṃ paścānmukhaṃ sthāpya sadhātuke caitye koṭiṃ jāpet / japante ca mahatīṃ pūjāṃ kṛtvā bhagavatiṃ prajāḥpāramitāṃ vācaitva daśasahasraṇi jāpe maṇjuśriyo muṅkhāṃ vyavalokayamānaḥ / paścāt paṭaṃ kampate / rājaṃ labhate / cakṣuṣ ca labhate / vidyādharo bhavati / hasate / cakravarti bhavati / bhāṣate / prathamabhūmiṃpratilabdho bhavati / dharmadeśanāṃ cāsyā śrṇoti // 28.38 //
sauvarṇāpadmaṃ satapatram kāraṃyitvā daksināṃ jānumādalaṃ prthivyāṃ pratiṣthāpya tāvaj japed yāvaj jvalatīti / tena grhitamātrena vidyādharāṇāṃ cākavarti bhavati pariṣair adhārasāṇāyaḥ / manāsāsām hariṣām añjanaṃ vā śrīparṇisamudgake prakāśpya tāvaj japed yāvad kuṭkutṣāśabdaṃ karotī / grhitamātrena bhūmicarāṇāṃ rākṣasāpiśācānāṃ adhipatir bhavati adhāṣyaḥ // 28.40 //
khaḍgaṃ gṛhya sallakṣaṇasāṅkīrṇam avraṇaṃ tāvaj japed yāvad ahir iva phaṇaṃ kṛtvā tiṣṭhati / taṃ gṛhya vidyādharacakraṃ kalpāyur adhṛṣyaḥ / manahśilāṃ trilohapaśeṣṭītam kṛtvā mukhe prakṣipya tāvaj japed yāvac culuculāyati / adṛśyo bhavati khaḍgahartā / adṛśyaḥ sarvāni kuśālopasaṃhitāni karoti varjaiyī kāmopasaṃhitam / śamīvṛkṣarūḍhasyāśvatthasya sāraṃ gṛhya trilohapaśeṣṭītam kṛtvā mukhe prakṣipya tāvaj japed yāvac culuculāyati / adhiṣyo bhavati / varṣasahasraṃ āvati / // 28.41 //

rajataṃ cakraṃ kṛtvā asuravivarasyāgratas tāvaj japed yāvac cakraṃ asuraśeṣṭi bhittvā praviṣāti / tattvaṃ evaśurayuvatayo nirgacchanti / tābhiḥ saha praviṣāya kalpaṭhāyī bhavati / lohamayaṃ triśūlaṃ kṛtvā tasmin vivaradvāre japaṃ karoti / tatra sarvayantrāṇi sphaṭanti / yāvaddhiḥ sahecchati tāvaddhiḥ saha praviṣāti / kalpaṭhāyī bhavati / maitreyam ca bhagavantam paśyati / paṇcamaṃ paṭavidhānam / // 28.42 //

śvetārkamayaṃ aṅguṣṭhāmaḥrātram bhagavantam maṇjuśriyaṃ kārayītvā • arkapuṣpāṃ lakṣaṃ nivedayet / sāmantaraiyāṃ pratilabhate / śvetakaravrīḍamulamayaṃ kṛtvā aṅguṣṭhāmaḥrātram eva tataḥpuṣpāṃ ekāṃ koṭīṃ nivedayet / mantri bhavati / karahāṭavrīṃkṣamayaṃ vitastipramāṇamadārāṃ kārayītvā tataḥpuṣpāṃ lakṣaṃ nivedayet / senāpatiṃ labhate / śvetacandanamayaṃ vitastipramāṇamadārāṃ bhagavantam maṇjuśriyaṃ kṛtvā jātikusumānāṃ lakṣaṃ nivedayet / purohityaṃ labhate // 28.43 //

aṅguṣṭhāmaḥrātram bhagavantam maṇjuśriyaṃ kārayītvā (S320) • akākolīne pāṇiyakumbham nivedayet / bahujanasammato bhavati / sarvagandhamayaṃ kṛtvā sarvagandhapuṣpāṃ niveditaḥ yam icchati tam āpnoti / satatāṃ samitam agarasamidhānāṃ juhuyān mantri / bahujanasya sammato bhavati / satatajāpene paṇcānantaryāṇī vikṣipayati / maṇḍakāle maṇjuśriyaṃ paśyati / dharmadeśanāṃ cāsyā karoti / // 28.44 //

utthāyottāhā • aṣṭaṭaṃ japat / sarvasattvāṃ adhiṣyo bhavati / aksiṇī pariṣaya svāmiṃ paśyet / prasādavān bhavati / yam uddiṣya karmakaro tatrasaṃ saptabhir divasaiḥ / grāmāntarastham ekaviṃśatibhir divasaiḥ / viṣayāntarastham caturbhir māsaḥ / nadyantaritaṃ śaḍbhir māsaḥ / svakulavidhāntā nāṃśanmanvidhāṇena cāseṣaṃ karmāṃ karoti varjaiyī kāmopasaṃhitam ābhicārukaṃ ceti / // ṣaṣṭho vidhānāḥ // 28.45 //

ity uktaṃ yugānte hitaṃ + + + + + + + + tatha / sattvāṃ alpapuṇyānāṃ hitārthāṃ munīnā purā / // 28.46 //

śāsamantarhite śāstūḥ śākyasimhaśya tāpine / siddhiṃ yāsyate tasmān kāle raudre 'tibhirave // 28.47 //
saptamaṃ vakṣyate hy atra kalparāje sukhāvahe / 
manaitat kathitam kalpaṃ tasmin kāle sudāruṇe // 28.48 // \{V248\}

sattvānāṃ alpapuṇyāṇāṃ mārgo hy eṣa pravartitaḥ / 
bodhisambhārāhetutvaṃ triyānapathānimmagam // 28.49 //

upāyakauśalya sattvānāṃ darśayāmi tadā yuge / 
ṛṣṇāmūḍhā hi vai sattvā rāgadveṣasamākula // 28.50 //

teṣāṃ darśayāmy etaṃ mārgaṃ ṛṣṇāvasānugam / 
ṛṣṇābandhānaabaddhās tu kuśalāṃ vā karmahetutaḥ // 28.51 //

siddhisādhyāṃ tathā dravyaṃ mantratantraṃ samoditam / 
vinayārthaṃ tu sattvānāṃ kathitaṃ lokānāyaśakaiḥ / 
etat karmasya māhātmyaṃ sādhakānāṃ tu jāpinām // 28.52 //

ity uktvā munivarho hy agra śākyasimho narottamaḥ / {S321}
kathitvā mantratantraṃ balaṃ vīryam savistaram / 
amoghaṃ darśayet siddhiṃ tasmin kāle yugādāme // 28.53 //

śuddhāvāsaṃ tadā vavre devasaṅghā jinottamaḥ / 
yam etan mārṣā proktam kalparājaṃ savistaram / 
sarvalokahitārthaya maṇjūghoṣasya sāsanam iti // 28.54 //

āryamaṇjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān 
maḥāyānaipulyasūtraṃ āṣṭāvintaṃsitamaḥ \{5391\} karmavidhānārya- 
maṇjuśriyaparivartapataḷalavisaraḥ parisamāpta iti // 
{S322} \{V249\} \{A11v4\} \{5392\}

atha bhaga vān śākya munir maṇjuśriyasya kumara bhūtasya hṛdayaṃ 
bhāṣate sma / 
ṣaḍakṣaraṃ śaḍgatimocanātmakam acintyātulyāpratimaṃ mahardhikam / 
vimocakam sarvabhavānāvānāvāt \{5399\} triduḥkhaduḥkhād \{5400\} 
bhavabandhabandhanāt // 29.3 //
Asahyaṃ {A12r} sarvabhūtānāṃ sarvalokānuliptakam /
adṛṣyaṃ sarvabhūtānāṃ bhavamārgaviśodhakam
// 29.4 //

Prāpakam buddhaharmānāṃ sarvaduṣṭanivāraṇām /
anumoditaṃ sarvabuddhāṅg 

// 29.5 //

Katamaṃ ca tat / omnāṣaṃ /

asya kalpaṃ bhavati / śākayāvakabhīkaṣabhaiṣāhāro va triḥkālasnāyī
trīcelaparivartī • akṣaralakṣam janet / pūrvasevā kṛtā bhavati / tataḥ •
acchinnāgraḍāśake pātē poṣadhikena citrakareṇa • asleṣakair varṇakaiḥ
āryaṁjuśrīś citrāpayitavayaḥ padmāsanastho dharmāṃ desayāmānāḥ
sarvālaṅkārabhidhūṣitaḥ kumārarūpī muktottarasāṅgāḥ / 29.6 //

Tasya vāmena • āryaṇōkaṇiṣvarāḥ padmahastaś cāmaravyagrasthaḥ /
dakṣiṇena • āryasamantabhādraḥ • upari meghagarbhidvinirgatau
vidyādharau mālādharināu likhāpayitavaya / adhastāt sādhakau
dhūpakatācchakavyagrasthaḥ / samantāt parvataśikārā
dikhāpayitavayaḥ / adhastāt padmasārāḥ / 29.7 / [S323]

Sadhātuke caitye paṭaṃpaścānmukham pratiṣṭhāpya • udārāṃ pūjāṃ
dvārāḥ ghrāntadipāṃś ca prajāvāya jātipuṣpānām aṣṭasahasreṇa • ekaikam
abhimantraṃ maṇjuśrīṣaṃkhe tāḍayet / tato mahāgambhirahunkāraśabdaḥ śrūyate / paṭo vā prakampate /
hunkāraśabdena sārvabhaumikrā jāva bhavati / paṭaprampanē
darvadīṣūttaravādī bhavati / sarvalaukikāṁ

// 29.8 //

Agarusalemāṃ adhyādham / aṅgulapramāṇānāṃ nirdhūmeṣu
{A12v} khadirāṅgāreṣu kṛtāṃ rātriṃ turuṣkataliktānāṃ / jhuyāt /
aruṇodaye • āryaṁjuśrīṣam paśyati / so ‘syā yahepsitaṃ varaṃ dadāti /
varjaiśvāvā vātpasamāḥ // 29.9 //

Tasyaiva paṭaya grāṣatas caṇḍanaṃ /
krtsnām rātriṃ rūṭrakalām tān / tān
mahāgambhirabhūṃ /

// 29.10 //

Raktacandanaṃśaṃ padmaṃ kṛtvā saṅgulaparivaṇhāḥ saṇālāṃ
raktagandanaṃ rātriṃ mukhatā /

// 29.11 //
candragrahe śvetavacāṃ gṛhya pañcagavyena praksālya •
asvatthapattrair avaṣṭambhaytvā tāvaj japed yāvat ūṣmāyati dhūmāyati jvalai / sarvajanaśīkaraṇaḥ sarvavādivijāyī dhūmāyamāne antardhānaṁ trimśadvArsasahasrāṇi jivati / jvalte • ākāṣagamanam mahākalpaṁ jivati // 29.12 //
akapilāyāḥ samānavatsāyāḥ • ghṛtaṁ gṛhya tāmrabhājane sthāpya saptabhir asvatthapattrair avaṣṭambhyāḥ tāvaj japed yāvat trividhā siddhir iti / taṁ pītvā śrutidhara-m-antardhānakāṣagamanam iti // 29.13 // {S324}
puškarabījaṃ mukhe praksipya candragrahe tāvaj japed yāvac culumulayati / trilauhapariveṣṭitaṁ kṛtvā mukhe praksipyāntarhito bhavati / udgīrṇāyāṁ dṛṣṭyati // 29.14 // {A13r}
lavangagandham mukhe praksipya śaḍlakṣaṁ japat / yam ālapati sa vaṣyo bhavati / kṣīrayāvakāḥāraḥ dvādaśalakṣaṁ japet / vidyādharo bhavati / bhiṣkāhāraḥ kāṣṭhamaunī lakṣaṁ japat / antarhito bhavati / koṭīm japat / āryamaṇjuśrīs tathā dharmaṁ desayathi yathā caramabhaviko bodhisattvo bhavati / satata jāpena sarvārthasiddhir bhavati // 29.15 //
sarvagandhair yaṣya pratikṛtāṁ kṛtvā cchītvā juhoti sa saptarātrena vaṣyo bhavati / guggulugulikānāṁ badarāṣṭhirpamānāṁ gṛṣṭēkānāṁ šatasahasrāṁ juhuyāt / dināralakṣaṁ labhāti // 29.16 //
samudragāmininī naḍīm avatārya padmānāṁ šatasahasrāṁ nivedayet / padmarāṣṭityulaṁ mahānidhānaṁ paśyati / kṣayaṁ na gacchati / gaurasarṣapāṇāṁ kūṅkumābhyaktānāṁ hastaḥasrasrāṁ juhuyāt / rājā vaṣyo bhavati / tilāṁ dadhimadhugṛhtānāṁ šatasahasrāṁ juhuyāt / sarvandado mahāgharhatip bruhati // 29.17 //
apatitagomayena maṇḍalakaṁ kṛtvā muktapuṣpair abhyavākīryāṣṭaṅaṁ japat / tataḥ siddharmapustakaṁ vācayet / māsena paramamedhāvī bhavati / rocanāṣṭaṅaṁ japatam kṛtvā tilakaṁ kuryāt / sarvajanaśīkaraṁ bhavati / śīkhaṁ saptajaptāṁ kṛtvā sarvasattvaṁ avadhho bhavati // 29.18 //
kirimālaṁm daśasahasrāṇi juhuyāt / sarvavyādhir mucyaṭe / dine dine saptavārāṅ japat / niyatavedanīyāṁ karma kṣapayati / athāṣṭaṣṭaṣṭaṣṭapena maraṇakālāsasrayā samastam sammukham āryamaṇjuśrīyaṁ paśyati / iti saptama paṭakarmavidhiṁ / āryamaṇjuśrīyaṁ muktaṁ japat / prakṛtiṁ kṛtvā jahuṣyaḥ parīśteṣitānāṁ juhuyāt / śrīmaṇaṁ mahāyānavipulayasyutrād ekonatrimśo maṇjuśrīpaṭakarmavidhānaparivartakarmavidhīḥ saptamakarmapaṭala visarah pariśtaṁ iti // {S325} {V251}
Atha trimśaḥ paṭalavisarah //
atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyam kumarabhūtām āmantrayate sma // 30.1 //

asti mañjuśrīs tvadīyanantarantre vidyārājām cakravartiprabhṛtīnāṁ sarvatathāgatoṣṇīṣapramukhānāṁ sarvamantramāṁ siddhisthānāṁ bhavanti / tatrottarāpathe sarvatra tāthāgatīvidyārājāṁ siddhām gacchantī samkṣepataḥ // 30.2 //

cīne caiva mahācīne mañjughoṣaḥ sedhiṣyate 5432 / ye ca tasya mantrā vai siddhiṁ yāsyanti tatra vai // 30.3 //

uṣṇīṣarājāṁ sarvatra siddhir drśyeyus 5433 tatra vai / kāviśe vakhale caiva udīyāne samantataḥ // 30.4 //

kaśmūre sindhudeśe ca himavatparvatasandhiṣu / uttaraṁ diśi nihsṛtya mantrā sidhyanti śreyasāḥ // 30.5 //

ye ca gītā purā buddhair adhunā ca pravartitā / anāgatā ca sambuddhair udgīṁā śāntihetavah // 30.6 //

madhyadeśe tathā mantrāh sidhyanty ete padmasambhavā / gajo maṇikule 5435 cāpi siddhis tatra pradṛśyate // 30.8 //

paṇcikasya ca yakṣasya hārītyā yakṣayonijā / gāndharvā ye tu mantrā vai siddhis teṣāṁ samoditā // 30.9 //

kāśipuryāṁ tato nityaṁ magadheṣu samantataḥ / aṅgadeśe tathā prācyāṁ kāmarūpe samantataḥ // 30.10 //

lauhityāṁ tu taṭe ramye vaṅgadeśeṣu sarvataḥ / jambhalasya bhavet siddhis tathā maṇikulodite // 30.11 //

samudrātīre dvīpeṣu sarvatatra jalāśraye / siṃhalānāṁ purī ramyā sidhyante mantradevatā // 30.12 / {S326}

bhṛkuṭī caiva + + mahāśriyā yaśasvinī / sitāḥyāḥ sarvamantrās tu catuḥkumāryā mahodadhau // 30.13 //

sidhyante tatra vai sthāne pūrve pūrvadeśe samantataḥ / vindhyakukṣiniṣtiṣṭā ca • agendre 5436 ca samantataḥ // 30.14 //

kārttikeyo 'tha mañjuśrīḥ sidhyante ca samantataḥ /
śṛṅgāragahvaraḥ kuśādreh kandare ca sakānane // 30.15 // \{V252\}

ap30.-16 siddhir vināyakāṃ tatra vighnakartā sajāpinām /
      hastākārasamāyuktān ekadantāṃ mahaujasām // 30.16 //

ap30.-17 āśvarūpā tathānekā + + + kāraśālinām /
      īśānasya sutāṃ divyāṃ vividhāṃ vighnakārakām // 30.17 //

ap30.-18 tatproktā mantrayuktāṃś ca siddhikṣetraṃ pradṛṣyate /
      mātarā vividhākārāṃ grahāṃś caiva sudāruṇām // 30.18 //

ap30.-19 pretā yonisamādiṣṭā mānuṣāhāra nairṛtām /
      pretarājñāḥ samādiṣṭāṃ siddhikṣetraṃ tatoditam /\{5437\} // 30.19 //

ap30.-20 tadādyāt sarvabhūtānāṃ siddhikṣetraṃ samādiṣet /
      vajrakruṇo mahāvīryaḥ sidhyante tatra vai diśe // 30.20 //

ap30.-21 āsura mantramukhyās tu ye cānye laukikās tathā /
      sidhyante tatra mantrā vai dakṣiṇāṃ diśim aśritāḥ // 30.21 //

ap30.-22 pretarājñās tathā nityaṃ yamasyaiva vinirdiṣet /
      sidhyante jātyamantrāṃs tu saśaivā ca savaiśnavā // 30.22 //

ap30.-23 krūrās cākrūrakarmeṣu kṣetra-mādiśv adakśaṇam /
      vajrapāṇiṣamādiṣṭā mantrāḥ krūrakarmināḥ // 30.23 //

ap30.-24 dakṣiṇāpatherham aśritaṃ sidhyante pāpakarmināṃ /
      aśubham phalaniṣpattim\{5438\} dṛṣyate tatra vai diśe // 30.24 //

ap30.-25 ādityabhāṣitā ye mantrāḥ saumyāś caiva prakīrtitāḥ /
      aindrā manträḥ prasidhyante paścime diśi śobhane // 30.25 // \{S327\}

ap30.-26 svayaṃ tatra + sidhyeta yakṣendro 'tra maharddhikāḥ /
      dhanadaḥ sarvabhūtānāṃ bāliśānāṃ tu mohinām // 30.26 //

ap30.-27 cittaṃ dadāti jantūnāṃ vidhidṛṣṭena hetunā /
      sidhyante paścime deśe bhogavān arthasādhakaḥ /
      dhanado nāma nāmena viśruto 'tra mahītale // 30.27 //

ap30.-28 vajrapāṇiḥ svayaṃ yakṣaḥ bodhisattvā maharddhikaḥ /
      mantramukhyo varaśreṣṭho daśabhūmādhipaḥ svayam // 30.28 //

ap30.-29 sidhyante sarvamantrā vai vajrābjakulasambhavā /
      tathāṣṭakulikā mantrā aṣṭabhyo dikṣu niśritā // 30.29 //

ap30.-30 uttarāyāṃ diśi sidhyante mantrā vai jinasambhavā /
      pūrvadeśe tathā siddhiḥ • mantrā vai padmasambhavā // 30.30 //
dakṣiṇāpathaniśṛtya sidhyante kuliśālayāḥ / {V253}
paścimenā gajāḥ5439 proktā vidiśe5440 maṇikulas tathā /
paścime cottare sandhau siddhas teṣu prakalpitā // 30.31 //

paścime daksine čāpi sandhau yakṣakulas tathā /
daksine pūrvadīghaṁ śrāvakānāṁ mahaujasāṁ // 30.32 //

kulākhyam teṣu drṣṭāṁ vai tatra sthāneṣu sidhyati /
pūrvottare diśābhāge pratyekānāṁ jinasambhavānāṁ5441 // 30.33 //

kulākhyam bahumataṁ loke siddhis teṣu tatra vai /
adhaś caiva diśābhāge sidhyante sarvalaukikā // 30.34 //

pātalapravesīkā mantrā vai sidhyante 'ṣṭakulesu ca /
lokottarā tathā mantrā uṣṇīṣādyāḥ prakīrtitāḥ // 30.35 //

siddhim āyānte te • ērdhvaṁ cakravartijinoditā /
diksamantāt sarvatra vajriṇasya tu sidhyati // 30.36 //

tathānye mantraraṭ sarve abjayonisamudbhavā /
sidhyante sarvadā sarve sarve mantrās ca bhogadā // 30.37 //

sidhyante sarvakāle 'smin vajraḥjakulayor api /
etat kṣetraṁ tu nirdiṣṭaṁ kālaṁ tat parikīrtyate // 30.38 // {S328}

utpatteḥ sarvabuddhaṁ mantrasiddhi jinoditām /
madhyakāle tu buddhānāṁ abjavajrasamudbhavām // 30.39 //

mantrānāṁ anyakāle 'smin tadanyeṣaṁ mantraśālināṁ /
siddhiḥ ca kālaṁ prakīrtitā nāṁyakāle prakīrtitā // 30.40 //

tapasād uttamaṁ siddhis tribhir janyair avāpnuyāt /
sātatyajāpināṁ mantrān tadbhaktāṁ gatamānasāṁ // 30.41 //

prasannānāṁ jinaḥpūrṇāṁ iha janye 'pi sidhyati /
ratnatraye ca bhaktāṁ bodhicittavibhūṣitām // 30.42 //

samvaramāṁ mahāprājñāṁ tantramanvairiśarādām /
mantrāḥ siddhanty antreṇānaṁ bodhisamvakratsthātmām // 30.43 //

sattvānāṁ karmasiddhis tu • ātmasiddhi-m-udāḥṛtā /
siddhā eva sadā mantrā asiddhā sattvamohitā // 30.44 //

ata eva jinendrais tu kalparāja udāḥṛtaḥ /
savistarakriyāmantrānāṁ5442 buddhaśreṣṭho hi saptamaṁ // 30.45 //
sa vavre munimukhyas tu buddhacandro maharddhikaḥ /
jyeṣṭhaṃ ca buddhaputraṃ taṃ mañjughoṣaṃ⁵⁴⁴³ mahaujasam // 30.46 //
[V254]

śṛṇu tvam kumāra mantrāṃ prabhāvagatinaisthitakam /
yasmin kāle sadā buddhaḥ • dhriyante lokanāyakāḥ // 30.47 //

tasmin kāle tadā siddhiḥ • uṣṇīṣādyāṃ prakīrtitā /
cakravartis tathā rājā tejorāśiḥ prakīrtitāḥ // 30.48 //

sitātapatrajayaoṣṇiṣa⁵⁴⁴⁴ bahavah varṇitā jinaiḥ /
evamādyās tathoṣṇiṣāḥ sidhyante tasmin kāle // 30.49 //

cakravartir yadā kāle jambūdvīpe bhaviṣyati /
dharmarājā ca sambuddhas tiṣṭhate dvipadottamaḥ /
tasmin kāle bhavet siddhir mantrāṇāṁ sarvabhāṣitām iti // 30.50 //

āryamañjuśriyamūlakalpād bodhisattvāpiṣṭakāvatamsaḥāṁ
mahāyānavaipulyasūtraṃ triṃśaḥ⁵⁴⁴⁵ kṣetrakālavidhiniyamapātalavisarāḥ
gautamaś ca bhāṣate sma // 30.51 //

atha khalu bhagavān sākyamuniḥ punar api śuddhāvāsabhavanam avalokya
mañjuśriyam kumarabhūtam āmantrayate sma /
śṛṇu mañjuśrīḥ kumāra pūrvanirdiṣṭaṁ padaṁ sattvāviṣṭāḥ caritaṁ
śubhāsubham nimittām ca vakṣye // 31.1 //

atha khalu mañjuśrīḥ kumarabhūtaḥ • utthāyāsanād bhagavataś
caraṇayor nipatya murdhnim añjalīm kṛtvā bhagavantam etad avocat //
tat sādhu bhagavān vadatu sattvānāṁ parasattvadehasanātānāṁ ārya-
divyā + eti + siddhagandharvaśyakṣerāśasapisācamahoraganaprabhṛtīnāṁ
vicitrakarmakṛṣaśarāḥāṁ vicitragatiniśritānāṁ vividhākārānekachinānāṁ
manuṣyāmanusiyabhāṣitāḥ cittacaritaḥ / samayo bhagavān samayaḥ
sugataḥ / yasyedāniṁ⁵⁴⁴⁶ kālam manyase // 31.2 //

evam uktva⁵⁴⁴⁷ mañjuśriyaḥ kumarabhūto tūṣṇīmbhāvena svake • āsane
tasthur adhyeṣya jinavaram lokanāyakaṁ jinasaptamaṁ⁵⁴⁴⁸ gautamaṁ iti /
atha bhagavān sākyamuniḥ sattvānāṁ cittacaritanimittajñānacihnām kālam
ca bhāṣate sma // 31.3 //

paradehagataḥ sattvāḥ • ākṛṣṭo mantrayuktibhiḥ /
kecid āhāralobhena grhnante mānuṣāṁ bhuvi // 31.4 //

apare kruddhicittā vai pūrvavairātra cāpāre /
grhnante mānuṣāṁ loke bhūtale 'smiṁ sudārunāḥ // 31.5 //
vītarāgā tathā nityaṃ kārṇyāt samayā punah /
avatāram martyaloke 'smiṃ grhr̥nante mānusām śubhām // 31.6 //

praśastām śubha-m-avyaṅgām narāṇāṃ vāṃpr̥asādhikām /
udayantāṃ tathā bhāno teṣām āvesām ucyate // 31.7 //

avatārāṃ teṣu kāle 'smiṃ bhānor astamane niśā /
rātryāṃ ca prathame yāme sitapakṣeṣu dr̥ṣyate // 31.8 //

praśastā śubhakarmāṇāṃ ye narā dhārmikāḥ sadā /
śucidāksasamāyuktā avatāras teṣu dr̥ṣyate // 31.9 //

āviṣṭās tu tato martyā vītarāgair maharddhikaiḥ / [S330]
śucideṣe jane ca vai śubhe nakṣatratārake // 31.10 //

praśaste divase vāre śuklapakṣe śubhe 'hani /
śuklagrahasamāyukte tithau pūrṇasamāyute /
paripūrṇe tathā candre • avatāram teṣu dr̥ṣyate // 31.11 //

avatārasya bhavet cihnaḥ • vītarāgasya maharddhike /
ākāṣe tālamātraṃ tu prthivyām utpluta tiṣṭhate // 31.12 // [V256]

divesē tu saumātraṃ śubhāṃ śubhe 'hani /
śuklagrahasamāyukte tithau pūrṇasamāyute /
paripūrṇe tathā candre • avatāram teṣu dr̥ṣyate // 31.11 //

praśastām śubha-m-avyaṅgām narāṇāṃ vāṃpr̥asādhikām /
udayantāṃ tathā bhāno teṣām āvesām ucyate // 31.7 //

praśastām śubha-m-avyaṅgām narāṇāṃ vāṃpr̥asādhikām /
udayantāṃ tathā bhāno teṣām āvesām ucyate // 31.7 //

praśastām śubha-m-avyaṅgām narāṇāṃ vāṃpr̥asādhikām /
udayantāṃ tathā bhāno teṣām āvesām ucyate // 31.7 //

praśastām śubha-m-avyaṅgām narāṇāṃ vāṃpr̥asādhikām /
udayantāṃ tathā bhāno teṣām āvesām ucyate // 31.7 //

vadate 'saum mahāsattvā yatrāsau pīḍa dhiyo stihāṭ /
usṇīṣamudrāir ākṛṣṭaḥ patate 'saum mahītale // 31.14 //

mahīm aspṛṣyaatā jātikusumasaṃmiṣram svetacandananakumam // 31.15 //

mīrītam udakam dadyād argham pādyāṃ tu tatksanam /
pranipatā mahīm mantri • adhyeṣyet • hitakāmyayā // 31.16 //

adhyeṣṭo hi saḥ sattvo vitamatsaracetasaḥ /
vacaṃ prabhāṣate divyāṃ anelāṃ karṇasukhāṃ tathā // 31.17 //

yathēpsaṃ tu tatāḥ prcchet • mantrajñe hi viśāradeḥ /
na bhetavyāṃ tatra kāle te maṅjughoṣam tu saṁsmaret // 31.18 //

mudrām paṅcaśikham baddhvā • anyāṃ voṣṇīṣasambhavam /
dīśābandhaṃ tatāḥ kṛtvā dīśy • urchvam adha eva tu // 31.19 //

tato 'saum sarvaṣvātā śubhāṃ śubhe 'hani /
ādiṣṭhaṃ tathā kālaṃ bhūtaṃ tathayam anāgatam // 31.20 //

vartamaṇaṃ yathābhūtām ācaṣṭe 'saum mahādyutīḥ /
aniṃśākṣās tathā stabdhāḥ prekṣate 'bhītavidviṣāḥ

eys tenoditā vācā satyaṃ taṃ nānyathā bhavet
siddhisādhyāṃ tathā dravyaṃ yoniṃ sa nicayaṃ gatīṃ

pratyekabodhi-m-arhatvam mahābodhim niyataṃ ca tat
buddhatvagotraṃniyataṃ + + + ++ + + + + / 31.23 //

tagotraṃ caiva kālaṃ vai bhavyasattvamaharddhikam/
sarvaṃ so kathayet satyaṃ samayenābhilakṣitaḥ/
kṣaṇa mahātrāṃ kathed yogi nānyakālam udikṣayet /

etatkṣaṇena yat kiṅcit prārthayet saumanasātmanā /
tat sarvaṃ labhate kṣipraṃ mantrasiddhiś ca kevalā/
prāpnuyāt sarvasampatīṃ yatheṣṭāṃ cābhikāṃkṣitam // 31.25 //

visarjya mantraṭ ca kṣipram argham dattvā tu sammatām /
pātrasāmrakṣaṇaṃ kuryād vidhidṛṣṭena karmanā /

patitam dehaṃ gatva vai śayānam caiva mahītale /
umṣīṣamudrāyā yuktam mantrāṃ caiva jinoditam / 31.27 // {V257}
tenaiṇa rakṣāṃ kurvā mudrāpañcāsikhena vā /
svasthadehas tadda satṭva ucchiṣṭena mahītale // 31.28 //
sarvaṃ āviṣṭasattvāṃ rakṣā esā prakalpitā /
asaktā duṣṭasattvā vai hiṃsītum pātransīrite /
rakṣā ca mahati hy esā jantūnāṃ pātrasambhavām // 31.29 //
vācā tasya madhyasthā madhyadeśe prakīrtitā /
devayonim samāśātya akaniṣṭhādyāś ca rūpiṇām /
ete 'nye tāni cihnāni drṣyante rūpasambhavām // 31.30 //
kāmadhāteṣvarā ye tu kāmināṃś caiva divaukasām /
tato hīnā gatiś cihnā vācā caiva samādhurā // 31.31 //
tato bhūniṣpannā vimānasthā sadivaukasām /
vācā kāśipurīṃ teṣāṃ yakṣāṇāṃ ca samāgadhim // 31.32 //
āṅgadesām tathā vācā mahoragāṇāṃ prakīrtitā /
pūrviṃ vācā bhavet teṣāṃ garuḍāṇāṃ mahaujasām // 31.33 // {S332}
tathā vaṅge samāṃ jātā yā vācā tu pravartate /
kinnarāṇāṃ tathā vācā sā vācā parikalpitā // 31.34 //
yauḍrī vācā bhaven nityaṃ siddhavidyā saḥkhaḍgaṇāṃ /
vidyādharāṇāṃ tu sā vācā + + + + + + + + + / / 31.35 / /  
ap31.- 36  
ṛṣīṇāṃ tu kāmarūpī tu vācā viśvarūpāniṃ / 
pañcābhijñāṇaṃ tu sā vācā ṛṣīṇāṃ parikalpita / / 31.36 / /  
ap31.- 37  
yā tu sāmātaṭī vācā yā ca vācā harikelikā / 
avyaktāṃ sphaṭāṃ caiva ḍakārapariniśritā / / 31.37 / /  
ap31.- 38  
lakārabahulā yā vācā paśācī vācam ucyate / 
karmaraṅgākhyadvīpeṣu nāḍikerasamudbhavā / / 31.38 / /  
ap31.- 39  
dvīpavāruṣake caiva nagnavālisamudbhav / 
yavadvīpī vā sattvesu tadanyadvīpasamudbhavā / / 31.39 / /  
ap31.- 40  
vācā rakārabahulā tu vācā • asphuṭatāṃ gatā / 
avyaktā niṣṭhirā caiva sakrodhāṃ pretayoniṣu / / 31.40 / /  
ap31.- 41  
dakṣināpathikā vācā • andhrakarnāṭadrāvidā / 
kosalādvisattvesu saṁhale / / 31.41 / /  
ap31.- 42  
ḍakāre rephasamyuktā sā vācā rākṣasī smṛtā / 
tadanyadvīpavāstavyaiḥ mānuṣyaiś cāpi bhāṣitam / / 31.42 / {V258}  
ap31.- 43  
sa eṣa vacanam ity uktvā mātarāṇāṃ mahaujasām / 
pāścamī vāca nirdiṣṭā vaidisīś cāpi bhaṣitam / / 31.43 / /  
ap31.- 44  
vatsamatsārnāvā vācā śūrasenī vikalpitā / 
daśārṇavā cāpi pārvatī śrīkaṇṭhī cāpi gaurjarī / / 31.44 / /  
ap31.- 45  
vācā nirdiṣṭā • ādityādyāṃ grahottamām / 
tadanyāṃ grahamukhyāṃ tu pāriyātrī vikalpitā / / 31.45 / /  
ap31.- 46  
arbude sahyadeśe ca malaye parvatavāsinām / 
kaśadronyāṃ tu sambhūte jane vācā tu yāḍṛśī / / 31.46 / {S333}  
ap31.- 47  
tādṛśī vācā nirdiṣṭā kūṣmāṇḍādyoniṃjām / 
śa-ra-ṣa-sa-sambhūta ya-ra-la va-kamudbhavā / / 31.47 / /  
ap31.- 48  
ghakāraprathitā yā vācā dānavānāṃ vinirdiṣet / 
kaśmīre deśasamudbhūtā kāviše ca janālaye / / 31.48 / /  
ap31.- 49  
sarve kulodbhūtā vajrapāṇikulodbhutā / 
teśāṃ mantramukhyānāṃ sarvesāṃ vācam iṣyate / / 31.49 / /  
ap31.- 50  
tathābjamadhyadesāsthā kulayonisamāśritā / 
vācā gaticihnāś ca dṛṣyante abjasambhavā / / 31.50 / /
pūrvanirdiṣṭam evaṁ syāt • jinamantrā vikalpitā /
vītarāgāṁ tu ye ciṁhā te ciṁhā jinasambhavā // 31.51 //

yatra deśe bhaved vācā tatrasthā gaticeṣṭitā /
tad eva nirdiśet sattvaṁ tac ciṁnaṁ tu sarvataḥ // 31.52 //

himādreḥ kuṣiṣaṁviṣṭā gaṅgāṭire tu cottare /
yakṣagandharvaṁśayo jāne vācā pradṛṣyate // 31.53 //

vindhyakukṣyadrisambhūtā gaṅgāṭire tu dakṣine /
śriparvate tathā śaile sambhūtā ye ca jantavaḥ // 31.54 //

rākṣasostarakaṇḍa viṁṭa mātarās tathā /
ghorarūpā mahāvighnā grahaḥ caiva sudāruṇām // 31.55 //

paraprāṇaharā lubdhā tajjanodvācasambhavā /
yatra5470 deśe tu ye.ciṁhā taddeśe gaticeṣṭitā // 31.56 //

tadvācavācino duṣṭā aviṁṭāṇāṃ viceṣṭitaṃ /
ete cānye ca bahavo taceṣṭāgaticeṣṭinaḥ // 31.57 //

vicitrākārarūpā ca vividhākāracihnitā /
vividhasattvamukhyāṇāḥ vividhā yonim iṣyate // 31.58 // {V259}

etad aviṁṭaḥ ciṁnāṃ tu laṅkāṣaṁ gaticeṣṭitaṃ /
sarveśaṁ tu prakurvita mānuṣaṇāṃ sukha vaham // 31.59 // {S334}

rākṣārthaṁ prayoktavyā kumāro viśvasambhavāḥ /
ṣāḍakṣaṁreṇaiva kurvāta mantreṇaiva jāpinaḥ // 31.60 //

mahāmudrāśamāyuktaṃ + + + + + + + + + /
paṇcacrāsa vinyastāḥ • mahārakṣo kṛtā bhaviṣyati // 31.61 //

āryamaṇjuśriyamulakalpaḥ bodhisattvapitakāvataṃsakān
mahāyānavaipulyaṃśastraḥ ekona5471trimśatimāḥ
äviṣṭaceṣṭavidhiparivartapaṭaṅga5472 visaraḥ parisamāptaḥ iti //
{S335} {V260}

atha khalu bhaga vāñ śākya muniḥ punar api śuddhāvāsbavanam avalokya
maṇjuśriyam kumarabrūtām āmantrayate sma // 32.1 //

asti maṇjuśrīś tvadīyamantrāṇaṁ sarvatantreṣu samanupraveśaṁ5473
sarvavidyārahasya anekākālaguṇasakalaphalodayam apy
anubandhanimittaṃ / pramāṇato vakṣye siddhikāraṇāni / tadyathā
janmāntaritā siddhir na siddhiḥ kālahetutaḥ /
tatpramāṇaprayogas tu pūrvasambaddham udbhavā // 32.3 //

ahitāvahito siddhir bhaved yuktivicāraṇam /
tvatumāraśrayayuktir dṛṣyate sarvadehinām // 32.4 //

atra pūrvakṛtaṃ karma yuktir ity abhidhiyate /
tadyoge yuktito dhīro prāpnuyāt siddhim uttāmām // 32.5 //

asiddhaṃ sidhyate karma na siddhiḥ karmanā vinā /
karmakartṛsamāyuktaḥ sāmyuktaḥ siddhi kalpyate // 32.6 //

lilebha paraṇam sthānaṃ vidhiyuktena hetunā /
na vavre mantriṇā mantram amantro mantriṇo bhavet // 32.7 //

maunakarmasamācāre siddhim āpnoti puṣkalām /
jāpi bijasamāhāra • ājahāra dhiyottamam // 32.8 //

viyataḥ śreṣṭhatamaṃ sthānaṃ prathamaṃ gatim āpnuyāt /
viyata bhāvataḥ svastho prāpnuyān5474 nirjarasampadam // 32.9 //

nimittā kālato yasya • akāle siddhikāṃkṣiṇāḥ /
na siddhis tasya mantranāṃ śakrasyāpi samāsataḥ // 32.10 //

ahito bhūtajantūnām akāle siddhikāṃkṣiṇāḥ /
na siddhiḥ tasya drṣyate brahmaṇasyāpi mahātmanaḥ // 32.11 //

tandṛṣṇāsāmāyuko madāmānasamanvitāḥ /
śaithilyodiryaṃ udvekṣi • nityaṃ grāmya5475jane rataḥ / {S336}
ālasyā mithunasamayogi • asya siddhiḥ kuto bhavet // 32.12 //

surāṇāṃ guravo yad ye5476 • asurāṇāṃ ca ye5477 tadā /
te ’pi sādhayitaṃ mantram na śakto vidhivarjitaṃ /
vidhiḥīnaṃ tathā karma cittavibhramakārakam // 32.13 //

tasmāt taṃ japen mantram ayuktaṃ vidhinā vinā /
bālānāṃ dṛṣṭisammoham janayanti tathāvidhā / 32.14 //

saṃmūḍhās tu tato bālā patante kaṣṭhatamāṃ gatim /
tatas te mantradhārās tasmād ujjahāra taṭaḥ punaḥ // 32.15 // {V261}

anupūrvvya tataḥ siddhiṃ prayacchanti śubhāṃ gatim /
tato taṃ japinaṃ mantrā sthāpayanti śivācale // 32.16 //
evam amoghaṃ mantrānāṃ japam uktam tathāgataih /
dṛṣṭibhrānte 'pi cittasya • anugrahāyaiva yuṣyate // 32.17 //
ete kalyāṇamitrā vai • ete sattvavatsalā /
eteśaṃ siddhinirdiṣṭā triyānasamatā sīv // 32.18 //
tasmāt sarvaprayatnena japen mantraṃ samāhitaḥ /
avidhiprayogān mantrāḥ hi prayuktā mantrajāpibhiḥ // 32.19 //
cirakālaṃ tu saṃsārāt kathānicin muktir iṣyate /
sucīrāt kālataram gatvā mantrānāṃ siddhir drṣyate // 32.20 //
vidhiyuktā hi mantrā vai kṣiprāṃ siddhim avāpnuyāt /
paśyate phalanisppatim nāphalaṃ mantram ucyate // 32.21 //
ihaiva janme sidhyanti mantrāḥ phalasamoditā /
na niṣpattiḥ phalakarmanāṃ nāphalaṃ karmam iṣyate // 32.22 //
śivaṃ lokanirdiṣṭam śāntabhāvā vimucyate /
tadgataṃ gatimāhātmyaṃ buddhavartmānusevinaḥ // 32.23 // {S337}
viparītakalau kāle siddhis tasyāpi drṣyate /
inhaiva janme bhavet siddhiḥ janmānte ca pravartate // 32.24 //
yāvan niṣṭhā bhavc chānti śivavartmam asaṃskṛtam /
yat tu lokavinirdiṣṭaṃ śivaṃ sthānaṃ sunirmalam // 32.26 //
buddhatvam saprakāśaṃ tu jinaḥ sarvaprapāśitaṃ /
tadantaṃ tasya • antaṃ vai mantrasiddhir udāḥṛtā // 32.27 //
aprakāśyam abhāvaṃ tu jināṃ pratyaḥmasambhavam /
mantra tu kathitaṃ loke municandrair maharddhikaiḥ // 32.28 //
sākṣat siddhi samādiṣṭā • iha janme 'pi dehinām /
śūnye tattvavide kṣetre mantrā buddhatvam āviśet // 32.29 //
anteyuge kāle sāntiṃ tattvavide gate /
mantrā siddhiṃ na gaccheyuh kṣipram arthābhikāṃkṣinām // 32.30 //
tasmin kāle prayogena vidhidrṣṭena karmanā /
sādhayen mantratantrajñāḥ sāsane 'smini munir vace // 32.31 // {V262}
dhriyate tathāgatae siddhir uttamaṃ kṣipram iṣyate /
madhyaṅkaṃ tathā siddhir madhyamā tu udāḥṛtā // 32.32 //
yugāntaṃ kālam āsādya • adhamā siddhir ucyate /
yuge śobhane kāle viyatyotpata naṃ tathā // 32.33 //

siddhiś ca sarvamantrānāṃ nirdiṣṭā lokānyakaiḥ /
tadā kāle jinendrānāṃ kulāgyaṃ tat prasidhyati // 32.34 //

madhye padmakule siddhir yugānte vajrakulasya tu /
pranidhānavaśāt kecit mantrā siddhyanti sarvadā // 32.35 //

avalokiteśo mañjuśrī tārā bhṛkuṭi ca yakṣaraṭ /
sarve mānicarā yakṣa sidhyante sarvakālataḥ // 32.36 //

rāgiṇo ye ca mantrādyā prayuktā sarvadaivataiḥ /
sidhyante kaliyuge kāle laukikā ye sucilnītāḥ // 32.37 // {S338}

proktā devamanujaiḥ dānavendraiḥ yakṣarākṣasaiḥ /
ṛṣibhir garudaiś cāpi piśācikā bhubagaṇaiḥ grahaīḥ // 32.38 //

mānuṣāmānuṣāś caiva kāmadhātusamāśritaiḥ /
mahārdhhikaiḥ punyavadbhiś ca krūракarmaiḥ sudārunaiḥ // 32.39 //

śakrabrahmatathārudraṇī iśānena tathāparaṇī /
vīṣṇuṇā sarvabhūtān saṃmahāsmaśritaiḥ // 32.40 //

te 'pi tasmin yugānte vai siddhiṃ gacchanti jāpinām /
kṛurakarme tathā siddhis tasmin kāle mahadbhayē // 32.41 //

vaśyākarṣaṇabhūtānāṁ kravyādānāṁ mahātale /
ṛṣyate nihphalā siddhiḥ paralokkantarhītā // 32.42 //

ata eva jinendreṇa tasmin kāle mahadbhayē /
mañjughoṣasamādiṣṭaḥ sattvānamgrahatāparah // 32.43 //

vinaśyati5481 tadāsvatvāṁ mantrarūpena jāpināṃ /
śāsane 'śmin prasannānāṁ triratnēsv eva pūjakām / iti // 32.44 //

āryamañjuśriyamālakālapād bodhisattvapiṭakāvataṃsakān /
mahāyānavapiṭakavatāmasakān dvātriṃśatimo5482 vidhiniyamakālapaṭalavisaraḥ pariśamāptāḥ iti //
{S339} {V263}

atha khalu bhagavān śākyamuniḥ sarvāvantvam śuddhāvasabhanam
avalokya mañjuśriyam kumarabhūtam āmantrayate sma // 33.1 //
tvadīye mañjuśrī kalparāje nirdeśa—
samākhyāte dhammadhātukośa—
tathāgatagarbhadhrmadhātunispandāncarite
mahāśūtravaratnapaṭalalavise
tathāgataguhavyara-m-anujñāte
mantravara—
sādhyāmāhe
nimitta-jñānačchakalapramāṇāntarita-
sādhanāupayikāni sarvabhūtarutavitāni • asattvasasvatvasāmijñānirghoṣāni
bhavanti // 33.2 //

śābdikām jñānām ity ukta aśābdikā caiva kirtaye /
vyatimisrām tathā yuktir—
mantrānām tridhā kriyā // 33.3 //
divyaśābdasamāyuktā anityārthaprayojitā /
apaśabdāpagatā nityaṃ sāṃskārthrthabhubhūtā // 33.4 //
abahiḥ sarvasiddhānte • āryā mantrāḥ prakīrtitā /
nityaṃ padārthahinām tu tat tridhā paribhidyate // 33.5 //
gurulaghu tathā madhyair varṇāis cāpi vibhubhūtā /
sā bhaven mantradevi tu svaracchandavibhubhūtā // 33.6 //
sāṃskṛtāsāṃskṛtaṃ vākyam arthānartha tathāpare /
dhātvarthā tathā yuktir gatimāntrārthabhubhūtā // 33.7 //
vikalpabahulā vācā mantrānāṃ sarvalaukikā /
ekadvikavranaṃ tu cchandaḥ sā svaritālayaḥ // 33.8 //
tricatuḥpañcaṣaṣṭhaṃ vā saptamaṃ vāṣṭamaṃ tathā /
navamaṃ daśamaṃ caiva varṇānāṃ siddhir isyate // 33.9 //
daśākṣarasamāyuktā varṇānāṃ hetūnām /
yāvad daśāguṇā hy ete varṇā dṛṣyanti mahītale // 33.10 //
śatākṣarāṃ vimśatikāṃ yāvad ekākṣarāṃ bhavet /
etatpramāṇaṃ varaṃ saṃskāraṃ bhavet / 33.11 //
pādaīś—
caturbhīhiṃ saṃyuktā mantrā sarvārthasādhakāḥ /
yeṣṭhāḥ pravarā hy āryā mantrā ye jinabhāṣītāḥ // 33.12 // {S340}
te tu madhyamā adhamā + + + tadā /
tadatmajaṃ jinaputraṣ tu bhāṣītā te tu madhyamā // 33.13 //
adhamā ye tu mantrā vai bhāṣītā sarvalaukikā /
nikṛṣṭā kathita mantrā bhāṣītā naiṛtais tu ye // 33.14 //
daśāṣṭasaptaviṃśaṃ vā yāvad abhyadhikaṃ śatam /
etatpramāṇaṃ tu mantrānāṃ āryānāṃ jinabhāṣītām // 33.15 // {V264}
ekadvikavaraṇaṁ tu sahasrārdhaṁ varṇato bhavet /
yāvat pramānaṁ tu mantrāṇāṁ bodhisattvaiḥ prakāśitā // 33.16 //

tadaksare padavinyastaṁ mantrayuktim udārta /
chandāmsi svarayuktānāṁ dhātvārthārthabhūṣita // 33.17 //

vacanaṁ suprayuktam vai tantrayuktisamanvitam /
bhavet kadācikāt siddhiḥ śabdasvaraviyojitā // 33.18 //

mudrāyuktaṁ tu śabdais tu mūrdhnād ūśmāntatālukaiḥ /
dantoṣṭhakaṇṭhataḥ śabdaṁ visṛtaṁ sādhanaṁ kriyā // 33.19 //

avyaktavinivrtaṁ tu suprayuktam udārta /
sampūrnaṁ vākyataḥ śabdam samprayuktaḥ sādhayiṣyati // 33.20 //

vidhibhraṣṭaṁ kriyāḥ śabdārthaṁ ca viyojitam /
mantraṁ na sidhyate kṣipraṁ dīrghakālam apektate // 33.21 //

avandhyaṁ tasya siddhis tu na vṛthkāro yo japa / /
anyajanme 'pi dṛśyante mantrasiddhivarapradā // 33.22 //

tasya mantraprabhāvena cirakālaṁ ca jāpinām /
avandhyaṁ kurute karma samantrā mantravido janāṁ // 33.23 //

nikṛṣṭaṁ sarvamantrāṇāṁ laukikā ye samānuṣā /
sarvabhūtaih tu ye proktā mantrā ye ca samatsarā /
teśāṁ natyakṣaraṁ proktā ekadvikatrisaṅkhyakam // 33.24 //

evividhair mlecchabhāṣais tu deṣaṁ bhāṣaprakīrtitaiḥ /
grathitā paṅktiyuktāś ca vyatimiśrā śabdataḥ sadā /
sahasraṁ cāṣṭa śatam aṣṭa ca yāvad ekaṁ tu varṇataḥ // 33.25 // [S341]

catuḥpādaṁ pādārdhaṁ tu gadyapadyam nigaditam /
ślokaṁ daṇḍakamātras tu gādhaskandhakapaṇcitam // 33.26 //

pratipac cārthayuktis ca sahasratārthabhūṣitam /
apabhramāsāṃskṛtam śabdam arthāhīnaṁ vikalpayate // 33.27 //

avyaktam vyaktahīnaṁ tu mātrāhīnaṁ tu yuyate /
gatideśavisāmyogān mantrasiddhis tad ucyate // 33.28 //

etat sarvamantrāṇāṁ eṣa laksanaṁ /
śakārabahulā ye mantrā oṁkārārthabhūṣita /
takāralakṣaṇatantrasthā siddhis teṣu dhruvaṁ bhavet // 33.29 // [V265]

ōṁkārādayo ye mantrā makārāntaviningatāḥ /
śakārasahasāmyuktād avandhyāṃ śobhanaṃ tathā // 33.30 //
takāracaturasrākārā pratyāhārāntavarjītā /
takārepha5492sāmyuktā samantraṃ sādhanakriyā /
dvirephabahulam ādyam humkāraguṇam udbhavam // 33.31 //
vakāracaturasrānte varṇā sādhanakṣamā /
kakāram rephasāmyuktaṃ makārāntaṃ mātramśrītam /
makāram nakāram ādyam tu sa mantraḥ śreṣṭha ucyate // 33.32 //
takārabahulaṃ yatra sarvatantreṣu drṣyate /
sa mantraḥ saumyam ity ukto yāmyahumkārabhūṣitam /
aindrāvāyavam ity uktaṃ bhakārabahulaṃ tu yaḥ // 33.33 //
varaṇaḥ kakāram ādyam āhuḥ hitaṃ loke tu pauṣṭikam /
vakārabahulo yo mantraḥ • māhendram tat praddrṣyate // 33.34 //
ādyam triratnagamanam yo mantraḥ śaraṇam tathā /
namaskāraṃ pravarteṇa śāntihetuṃ sukhāvaham // 33.35 //
tad anyat sarvadevānāṃ namaskārārthaṃ prayujyate /
svamantraṃ mantranātham ca sa mantraḥ sarvakarmikam // 33.36 // {S342}
ḍakārabahulo yo mantraḥ phaṭkāraṇaṃ huṃkṛtaḥ /
ete mantrā mahākrūrā tejavanto mahaujasā // 33.37 //
prāṇoparodhinā sadyaḥ krūrasattvasuṣyojitā /
tasmān na kuryāt karmāni pāpakāni viśeṣataḥ // 33.38 //
tam jāpi varjayed yasmāt munibhir varjītā sadā /
ubhayārthe ’pi sidhyante mantraḥ śāntikapauṣṭikā // 33.39 //
kṣaṇena kurute sarvam karmāṃ yāvanti bhāṣita /
sujaptā mantraḥ hy ete tejavantā maharddhikā // 33.40 //
śāntikāni ca karmāni kuryāt tām jinabhāṣitaḥ /
pauṣṭikāni tu sarvāṇi kuryāt kukanade kule // 33.41 //
karmā pāpakā sarve • ābhicāre prayujyate /
ābhicārakasarvāṇi kuryād vajrakulena tu /
niṣiddhā lokanāthais tu yakṣendreat prakāśita // 33.42 //
sattvānāṃ vinayārthāya mantramāhātmyam udbhavam /
manthanāṃ triprakāraṇaṃ tu trikulesv eva sarvataḥ // 33.43 // {V266}
ye tu aṣṭa samākhyaṭā kulāgryā muninā svayam /
teṣu siddhis tridhā yātā triprakārāḥ samoditāḥ /
uttamā madhyamā nīcā tat tridhā paribhidyate // 33.44 //
sāntikaṃ pauṣṭikaṃ cāpi • ābhicārukam iṣyate /
kevalaṃ mantrayuktis tu tantrayuktir udāhṛtā // 33.45 //
mantrāṇaṃ gatimāḥatmyam ābhicāraka yuyjate /
etat karma nikṛṣṭaṃ tu sarvajñaśa tu garhitam // 33.46 //
na kuryāt kṛcchragatenāpi karma prāṇoparodhikam /
kevalaṃ tu samāsena karmamāḥatmyavāṃchitaḥ // 33.47 //
tantrayuktavidhir mantraiḥ karmavistaravistaraiḥ /
karmarāje ihoktaṃ tu • anyatatresu drṣyate // 33.48 // {S343}
śāntikaṃ pauṣṭikaṃ cāpi • ābhicārukam iṣyate /
yāvanti laukikā mantrā sakalā nīkalās tathā // 33.49 //
sarve lokottarāś caiva teṣām eva guṇāḥ sadā /
asāṅkhyaṃ mantrasiddhis tv asāṅkhyaṃ tat parikīrtyate // 33.50 //
etat karma nikṛṣṭaṃ tu sarvajñaśa tu garhitam // 33.46 //
tasatām cāparam ity āhur aśītasaṅkhyā tu cāparam // 33.51 //
tasatām saṅkhyā tu saṅkhyātā taddaśaṃ sahasrāparam // 33.53 //
dastaṃ sahasram ayutam tu daśa-m-ayutāni lakṣitām /
daśa laksā vilaksatām tu vilaksatām daśa koṭim // 33.54 //
+ + + + + + ṭyo vai daśa vikṛtyo 'rbudo bhavet /
daśārbudā nirbudāḥ • uktas taddaśaṃ khaḍgam iṣyate // 33.55 //
daśa khaḍga nikhadgam tu daśa nikhaḥ kharvam iṣyate /
daśa kharvam tu daśa-m-ayutāni lakṣitām // 33.56 //
daśa padmāni vāhas tu daśa vivāhāṃs tathāparām /
mahāvivāhas tathā drṣṭas taddaśaṃ māyam ucyate // 33.57 //
taddaśaṃ tataḥ paścād viṃśārdhaṃ prādhave /
mahāsamudrāṃ tataḥ paścād viṃśārdhaṃ prādhave // 33.59 //
mahāsāgaram ity āhur viṃśārdhena prayujyate /
mahāsāgarā daśaguṇīkṛtya pragharā hy evam ucyate // 33.60 //
daśa pragharety[5497] utkaḥ • ghareti tam prakīrtitam /
daśaghare nāmato ’py uktā aśeṣaṃ tu tad ucyate // 33.61 // {S344}
aśeṣān mahāaśeṣaṃ viṃśārdhena guṇīkṛtam /
tad asaṅkhyaṃ pramāṇaṃ tu kathitaṃ lokanāyakaiḥ // 33.62 //
saṅkhya daśa saṅkhyaṃ ity āhūs tad asaṅkhyaṃ guṇīkṛtam iti /
tataḥ pareṇāpi tathā + + + + + + + + + + + // 33.63 //
amitāt sahasraguṇitaṃ tam lokaṃ parikīrtyate /
lokāt pareṇa mahālokaṃ mahālokaṃ guṇīkṛtam // 33.64 //
tatas[5498] tamasam ity uktam tamas[5499] jyotir ucyate /
jyotiṣo mahājyotsnā guṇīkṛtya rāśis[5500] tad ucyate // 33.65 //
rāśya[5501] mahārāśir ity uktā rāsyē gambhīram ucyate /
gambhīrāt[5502] sthiram ity āhūḥ sthirāt sthirataram vrajet // 33.66 //
tataḥ pareṇa bahumatyaḥ bahumatam sthānam ucyate /
sthānam sthānataram ty āhūḥ • gaṇitajñānasūratāḥ // 33.67 //
mahāsthānaṃ tato gacchen mahāsthāna mitam iṣyate /
mitān mitataram[5504] krtvā mahārthāṃ tat parikīrtyate // 33.68 //
mahārthā suśrutasthānaṃ tato gacchen mahārṇavam /
mahārṇavāt prathamam ity āhūḥ prathamāt prathamataraḥ hi tat // 33.69 //
prathame śreṣṭham ity āhūḥ śreṣṭhāj jyeṣṭhāntam ucyate /
jyeṣṭhan mandirasānaṃ[5505] tad acintyaṃ parikīrtyate // 33.70 //
acintya acintyārthīnītamaṃ ghoraṃ ghorāt rāṣṭratam iṣyate /
rāṣṭrāt pareṇa nidhyasto nidhyastaparataḥ śubham // 33.71 //
ubhāt pareṇa mahācetaḥ mahācetācetaṃ iṣyate[5506] /
acetaś[5507] cītavikṣepa • abhilāpya tad ucyate // 33.72 //
abhilāpyā anabhilāpyās tu †viśvaraṃ† ca-m-udāhṛtam /
viśvāt pareṇa mahāviśvaḥ • asvaraṃ tu tad ucyate // 33.73 //
asvarān mahāsvarasthānaṃ kharvato ’dhigavyitas tathā /
śreyasam śāntim ity uktam sthāna gaṇitapāragaiḥ // 33.74 // {S345} {V268}
mahādhṛṣṭas tato dhṛṣṭaḥ • odakaṃ tad ihocayate /
odakā cītavibrāntaṃ sthānaṃ ca-param uttamam // 33.75 //
uttamāt parato buddhāṃ viṣayaṃ nādharabhūmikāṃ / 
asākyāṃ mānuṣānāṃ tu gaṇānā lokakalpanam // 33.76 //

tatah pareṇa buddhānāṃ gocaraṃ nāparaṃ matam / 
buddhakṣetram āsikatā gaṅgānadyās tu-m-ucyate // 33.77 //
sambhidya paramāṇunāṃ kathayām āsā nāyakāḥ / 
dṛṣṭāntaṃ kriyate hy etat tarkajānāṃ tu gocaram / 
hetunā sādhyate dravyaṃ na sākyam gaṇānāparaiḥ // 33.78 //
etatpramānaṃ sambuddhā paryupāste mayā purā / 
tesām ārādhayitvā me kalpe 'smiṃ tadacīttake / 
etēvat kālam aparyantaṃ bodhisattvau 'haṃ purā bhavet // 33.79 //
sattvānāṃ artha sambuddho buddhatvaṃ ca samāviṣet / 
tatra tatra mayā tantrā bhāṣita kalpavistarā // 33.80 //
etat kalpavaram jyeṣṭham etad buddhais tu bhāṣitam / 
etatpramānaṃ sambuddhāiḥ kathito 'haṃ purātanam // 33.81 //
adhumā kumāra mayā prokta ante kāle tu janmike / 
yāvanti laukikā mantrā kalparājāś ca śobhanā // 33.82 //
lokottarā tathā divyā mānuṣyā sasurāsurā / 
sarveṣāṃ tu mantrānāṃ tantrayuktār udāhṛtā // 33.83 //
sammato 'yaṃ tu sarvatra kalparājō maharuddhikāḥ / 
tesām kalpavidhānena siddhim āyāti mañjumān // 33.84 //
anenaiva tu kalpena vidhinā mañjubhānānā / 
tesāṃ siddhim ity uktā sarveṣāṃ prabhaviṣṇunā // 33.85 //
kiṃ punar mānuṣe loke ye cānye mantradevatā / 
sarve lokottarā mantrāḥ • laukikā samaharddhikā // 33.86 // [S346]
anena vidhiyogena kalparājena siddhitām / 
vaśītā sarvamantrānāṃ sarvakalpam udāhṛtam / 
sammato 'yaṃ tu mañjuśrīḥ kalparāje ihottame // 33.87 //
ye kecic chilpavijñānā laukikā lokasṃmatā / 
nimittajñānāsaṅkunāḥ jyotiṣajñānacīhniṇāīāḥ / 
nimittajñānacīhniṇāīā rutā vaiva śubhāśubhā // 33.88 // [V269]
sarvabhūtarutās caiva caritaṃ cītacīhniṇām / 
dhātūr ayatanāṃ dravyaṃ + + + + + + + // 33.89 //
ingitaṃ śakunam ity āhuḥ khanyadhātukriyā tathā /
ganitaṃ vyākaraṇaṃ śāstrāṃ śastraṃ caiva kramo vidhiḥ // 33.90 //

adhyātma-midyā caikitsyaṃ sarvasattvahitaṃ sukham /
hetunīti tathā cānye śabdaśāstrāṃ pravartitam // 33.91 //

chandabhedo 'tha gāndharvavai gandhayuktim udāhṛtaḥ /
te mayā bodhisattvena sattvānāṃ arthāya bhāṣitā // 33.92 //

purāhaṃ bodhisattvo 'śmin sattvānāṃ hitakāraṇā /
bhāṣitā te mayā pūrvaṃ sāmsārāṅgamavāsīnām // 33.93 //

sāṃsāragahane kāntāre cirakālaṃ uṣito hy aham /
yathā vaiseyasattvānāṃ tathā tatra karomy aham // 33.94 //

yathā yathā ca sattvā vai hitaṃ karma samādheḥ /
tathā tathā karomy eṣāṃ hitārthāṃ karśubhālayam // 33.95 //

vicitrakarmāne 'vasthāḥ sattvānāṃ hitayonayā /
vicitraia kriyate teṣāṃ vicitrārtha yonidūṣitā // 33.96 //

vicitrakarmasamyuktā vicitrārthāṃ śāstravarṇitām /
tam tathaiva karomy eṣāṃ vicitrāṃ rūpasampadām // 33.97 //

ahaṃ tathā veṣadhāri syād vicitraṅgaṃ nirmime /
hitāśayena sattvānāṃ vicitraṃ rūpaṃ nirmime // 33.98 //

mahēśvaraḥ śakrabrahmādyāṃ viṣṇur dhanadanairṛtām /
mahākarunāviṣṭamanasaḥ sattvānāṃ āśayagocarā /
maheśvaraḥ śakrabrahmādyāṃ viṣṇur dhanadanairṛtām /

vicitraṃ graharūpāṃs tu nirmime 'haṃ tathā purā // 33.99 //

anupūrvaṃ graharūpāṃ sattvānāṃ āśayagocarā /
anupūrvaṃ graharūpāṃ sattvānāṃ āśayagocarā /
anupūrvaṃ graharūpāṃ sattvānāṃ āśayagocarā /

sattvānāṃ arthinispatṭiṃ mantrarūpena desītam // 33.101 //

anupūrvaṃ mantrajñānaṃ mantrakalpaṃ pravartitam /
cirā me saṃsāratā janme buddhagotre samāśrita // 33.102 //

na ca me vidyate kaścit kartā vā svāmino 'pi vā /
niyataṃ gotram āśritya buddho 'haṃ bodhim uttamaṃ // 33.103 //

kaśemo 'haṃ nirjaram śāntam aśokam vimalam śivam /
praṇto 'haṃ nirvṛtiṃ śāntim Mukto 'haṃ janmabandhanā // 33.104 //

adhunā pravartitaś cakraḥ bhūtakoṭisamāśrita /


darśayām eṣa kalpaṃ vai mantravādam savistaram / 
na vrthā kāraye jāpi karmakaṃ pāṃ savistaram // 33.105 //

yāvanti laukikā mantrāḥ kalpaś caivaṃ udāhṛtāḥ / 
pūjyā mānyāś ca sarve te • avajñā teṣāṃ tu varjitā / 
nāvakarmayet tato mantri teṣāṃ kalpāni vistaram // 33.106 //

nimittāṃ jñānayuktim ca jyotiṣajñāna-r-oditam / 
na vrthā kārayed etāṃ maṅgalārtham udāhṛtāḥ // 33.107 //

dṛṣṭadhārmikam evam tu siddhidravyādīms oṣadham / 
sāmiṣāṃ locanaṃ siddhis tasmān maṅgalam ucyate // 33.108 //

praśastā jinagāthābhīḥ svastigāthābhībhūṣitam / 
praśastāt divasair mukhyaiḥ sitapakṣe sucīnītaḥ // 33.109 //

śuklagrahavare yukte mantrasādhanam ārabhet / 
evamādyāḥ śubhā yuktā aśubhāṃś cāpi varjayet // 33.110 // [S348]

mayaiṣa kathitaṃ pūrvam tasmād grāhyā tu jāpibhiḥ / 
yāvanti kecil loke 'smiṃ jyotiṣajñānakausālāḥ // 33.111 //

anye vā tatra kauśalyāḥ nītiḥetusahetukāḥ / 
nyāyaśāstrasūnbaddhā sattvānāṃ hitakārayā // 33.112 //

mayaiṣa kathitaṃ tat sarvaṃ grāhyate mantrajāpibhiḥ / 
siddhihetur ayam mārgaḥ darśitaṃ tattvadasibhiḥ // 33.113 //

sarvaṃ hy aśeṣasiddhāntaṃ mayoktaṃ mokṣakaraṇam / 
tenaiṣa kuryān mantrāṇāṃ mārgaṃ siddhikāraṇaḥ // 33.114 //

na vrthā kāraye jāpi mantrasādhanam ārabhet / 
sarve laukikā mantrā uttamāś ca prakīrtītaḥ // 33.115 //

lokottarās tathā divyā sarveṣv eva prayaṅyayet / 
na mithyaṃ kārayec cittaṃ na duṣyat tatram manuṣaḥ // 33.116 //

sarve pūjyās tu mantrā vai samayaṇaḥ prakīrtītaḥ / 
śasane 'smiṃ tathā sāṣṭur buddhānāṃ smatāhite // 33.117 //

niviṣṭā jinauputraṃ ākrṣṭāś ca praveṣītaḥ / 
maṅdale munīcandrāṇāṃ samayajña ihoditaḥ // 33.118 // {V271}

avandhyās te sadā mantrair āṇītā viśanāśayā / 
na nameta paramantrāṇāṃ nāpi śaṅkajam ācare / 
anāryā ye tu mantrā vai · avandhyās te prakīrtīta // 33.119 //
yāvanti laukikā mantrā adharā jápasambhavā /
sakleśā dṛṣṭamārgāntā avandyās te tu jāpibhiḥ // 33.120 //

na vṛthā kārayec cittaṃ kopane roṣasaṃyutam /
rocanāṃ na caiva bhaktiṃ na kuryāt karma vṛthāphalam /
tadāyattaṃ hi cittasya na dadyāt sannatīṃ kvacit // 33.121 //

ekamantras tu yuktisthaḥ • japaṃ nityam samāhitaḥ /
labhate phalam ašeṣam tu yathoktaṃ vidhinā vidheḥ // 33.122 // [S349]

niścalam tu manaḥ kṛtvā ekamantram tu taṃ japet /
ekacittasya sidhyante mantrāḥ sarvārthasadhatvāḥ // 33.123 //

vyastacitto hi mūḍhātmā siddhis tasya na dṛṣyate /
ašeṣam phalaniṣpatiṃ prāpnuyād vipulāṃ gatim // 33.124 //

āryaṃājuśrīmūlakalpaṃ bodhisattvaṃ kāvatamsaksān
mahāyānaṃ avapulyasūtrakṛd trayastrimśatimaṃ karmakriyāvidhinimittatā
jñānaiñānirdeśapatālavisaraḥ parisamāptah // 33.125 //

āryamañjuśrīmūlakalpā bodhi sattvapiṭakāvatasakān
mahāyānavaipulyasūtraṃ • [S350] [V272]

athā khalu bhagavān śākyamuniḥ punar api taṃ siddhāvāsabhavanam
avalokya mañjuśrīyam kumarabhūtām āmantrayate sma // 34.1 //

śṛṇu mañjuśrīḥ tvadiyamudrāmantraṃ sarahasyaṃ
paramaguhyatamam / aprakāśya-m-asrāddhassattvatathāgataśāsane
‘nabhprasannam asamayānujanātiratnnavamśanucchethanakare •
akalyāṇamitraśarīgrihe punyākāme duṣṭaṃnaṃ saṃsāraṃ dīrghasthāgataśāsane
maṇḍale • adṛṣṭasamaye tathāgatakule • asamante jāte • aprakāśya
saravbhūtaṃ na tvaṃ pramānuṇvartinam // 34.2 //

asrāddhavo buddhadharmanām dūrībhute hi bodhayet
daśyaṃ dāpayen mudrāṃ tantram caiva na dāsayet // 34.3 //

pramāṇāṃ mohaṃ udhāvah • lobhāyā yadi dāpayet /
na sidhyante tantramāṇaṃ vai viparītasya jāpinaḥ // 34.4 //

asānnidhyam kalpayen mudrāṃ mantrāś caiva anyathā /
siddhiṃ na labhate kṣipramś ca śarīrenāpi hiṣyate // 34.5 //
saumyānāṃ śrāddhacittānāṃ samaye tattvadarśinām /
tantramantrapravṛttanām mudrātantraṃ prakāśayet // 34.6 //

triratnapūjākā ye ca prasannā jinaśāsane /
vidhiprayogadṛṣṭānāṃ teśāṃ mudrā prakāśayet // 34.7 //

bodhicittavidhijñānāṃ bodhicittavibhūṣitām /
nityāṃ bodhimārgasthāṃ teśāṃ mudrāṃ prakāśayet // 34.8 //

tantramantraprayuktānāṃ samaye dṛṣṭa parāparām /
mahābodho praticchūnāṃ teśāṃ mudrāṃ prakāśayet // 34.9 //

prasannānāṃ jinaṃputreṣu teṣu śrāvakakhaḍgiṇām /
dṛṣṭadharmaphalāṃ yeṣāṃ teśāṃ mudrāṃ prakāśayet // 34.10 //

avikalpitadharmānāṃ śrāddhānāṃ gatamatsarāṃ /{S351}
śāstur vacanayuktijñānāṃ teṣāṃ mudrāṃ prakāśayet // 34.11 //

mudrā mudritā hy ete pramāṇasthā sāṣṭāsataṃ tathā /
na cātiriktā na conāś ca sākṣād buddhaiḥ prakāśitaḥ // 34.12 //

mañjuśriyasya kalpe vai mantrāś caiva tatsamā /
sāṣṭām satāṃ ity uktām mantrānāṃ tatsamaditām /
mudrāś caiva sāṣṭāṃ tu kathitā munivaraiḥ purā // 34.13 // {V273}

etatpramāṇaṃ tu kalpasya mudrāmantrasamudbhave /
kośāṃ sarvabuddhānāṃ mantrakośam udāḥṛtam /
mudrā mantrasamopetāḥ samyuktaḥ kṣiprakarmikāḥ // 34.14 //

na cakreṇa vinā spandaṃ yuktim upatdyate rathe /
tathaiva sarvanantarāṃ mudrāvarjaṃ na karmakṛt /
mantraṃ mudrāsamopetāḥ samyuktaḥ kṣiprakarmikā // 34.15 //

sarvam āvartayaṃ hy ete trailokyasurāsuraṃ /
kim puṇar mānuṣe loke • anyakarmeanu samśrte // 34.16 //

dṛṣṭadharmaphalo hy etāṃ mudrāmantraṃ dṛṣṭya /
samyuktah • ubhayataḥ śuddhāṃ vidhiyuktena darśitā // 34.17 //

āvartayanti bhūtānāṃ jināgrāṇāṃ tu sasūnutām /
mantraṃ mudrātapāścaiva tridhā karmakare sthitam // 34.18 //

yatheṣṭā sampadāṃ kṛṣṇāṁ prāpnyāj japinaḥ tathā /
mantrānāṃ mudrātī mudrā mantraiś cāpi mudrātī // 34.19 //

na mantram mudrāhinaṃ tu na mudrā mudrāvarjitā /
mudrā mantrasamopetā samyuktā sarvakarmikā // 34.20 //

21 anyonyaphalā hy ete anyonyaphala-m-udbhavā /
   sādhake yuktim āyuñjet[5529] na sādhyaṃ[5530] karma na vidyate // 34.21 //

22 sidhyante sarvamandra vai mudrāyuktās tu rūpinām /
   vidhidṛṣṭaḥ prayuktas tu mantram +[5531] samudritam // 34.22 // [S352]

23 na sau vidyati tat sthānaṃ yatrāṅkṛṣṭo na sidhyati /
   bhavāṃgryāvāṃcipyantarāṃ lokadhātvagatiṃ taram // 34.23 //

24 yatrāviṣṭo na cākṛṣṭaḥ • asādhyo yo na vidyate /
   na sau saṃvidyate kaścit sattvo yo nivartitum // 34.24 //

25 maharddhikā bodhisattvāpi • ākṛṣyante vidhivāditā /
   asamarthā bodhisattvāpi daśabhūmisamāśrita /
   rakṣāvidhānabhettum[5532] vā karmasiddhi nivāritum // 34.25 //

26 adhṛṣyaḥ sarvabhūtānāṃ mantramudrāsamanāśritaḥ /
   sarvabhūtānāṃ yo hi mantre samāśritaḥ /
   mudrā prayogayuktā vai • ete rakṣāsamudbhavā // 34.26 //

27 udbhūtīḥ sarvamantarānāṃ sarvamantreṣu drṣyate /
   mantrātaḥ sarvamudrānāṃ anyonyasamāśritaḥ // 34.27 // [V274]

28 rūpajāpavidhir mārge homakarme prayujyate /
   ato jāta tathāsiddhiḥ • mudrā mantreṣu drṣyate // 34.28 //

29 jāpino nityam udyuktaḥ sadā teṣu pratiṣṭhitatāḥ /
   sidhyante sarvamandra vai • avandhyaṃ munināṃ vacaḥ // 34.29 //

30 vacanāṃ sarvabuddhānāṃ anyathā kāritam hi taiḥ /
   + + + + + + + + + + + + mantratantreṣu yuktītaḥ /
   kāritaṃ yair vidhir yuktat[5533] • aśeṣaṃ mantramudrayā[5534] // 34.30 //

31 etat kumāra mañjuśrīḥ kathayāmi punaḥ punaḥ /
   aśeṣamantrayuktīs[5535] tu mudrā tatra hitodayam // 34.31 //

32 tāṃ vande kalparāje 'smiṃ naistārikaṃ phalasambhavam /
   hitaṃ guhyatamaṃ loke mudrātantraṃ samuddhitam // 34.32 //

33 tato 'sau yuktīmāṃ śrīmān sahiṣṇur bālarūpīnaḥ /
   īṣasmitamukho bhūtvā kumāro viśvasambhavah /
   bodhisattvo mahāvīryaḥ • daśabhūmisamāpitaḥ[5536] // 34.33 // [S353]

34 prayaccha munināṃ śreṣṭham buddham ädityabändhavam /
yad etat kathitaṃ loke bhagavan mantrakāraṇam // 34.34 //

pūrvakair api sambuddhāḥ kathitaṃ tat purā mama /
adhunā śākyasimhena kim arthaṃ samprakāsitam /
etan me saṁśayo jātaḥ • ācakṣva munisattama // 34.35 //

kalaviṅkaruto dhimān brāhmagarjitasambhavaḥ /
abravīd bodhisattvaṃ tu daśabhūmipatiṣṭhitam // 34.36 //

purāhaṃ bahukalpāni saṁsāre saratā mayā5537 /
labdho 'yaṃ kalparājendraḥ muneḥ saṅkusumāhvayāt // 34.37 //

tatra tatra mayā sattvā upakārakṛtaṃ bahu /
karuṇāvaśam āgatyā pranidhiṃ ca kṛtam tadā /
yad āham buddha-m-agro vai sambhavāmi yugādhamo // 34.38 //

śāsanārthaṃ karītvā vai dharmacakrānuvartite /
apaścime ca kāle vai nirvāsyе 'haṃ yadā bhuvi /
etat tu kalparājendraṃ nirdīse 'haṃ tāvāntike // 34.39 //

mayāpi nirvṛte loke śūnye jambusamāhvaye /
dūribhūte tathā śāstuh dharmakośe kalau yuge /
śāsanārthaṃ5538 tu sattvānāṃ kariṣyaty eṣa kalparāt // 34.40 // {V275}

tavaiva sampradatto 'yaṃ kalparājā savistaraḥ /
sattvānāṃ artham udyuktas tasmīṃ kāle bhaviṣyati // 34.41 //

adharmiṣṭhās tadā sattvāṃ kāle bhayānake /
avyavasthithā nityaṃ rājāno duṣṭamānasāḥ // 34.42 //

mānuṣāmānuṣaś cāpi sarve śāsanavidvīṣāḥ /
nāśayanti me sarvaṃ dharmakośaṃ mayoditam // 34.43 //

teṣa vinayārthāya mantrakōsaṃ udāḥṛtam /
tavaitat kumāra prāṇidhānam pūrvakalpān acintitām // 34.44 // {S354}

yāvanti kecid buddhā vai nirvṛtā lokabāndhavā /
teṣāṃ sāsanārthāya kariṣyāmi yuge yuge // 34.45 //

bāladārakārūpo 'haṃ vicariṣyāmi sarvataḥ5539 /
mantrarūpeṇa sattvānāṃ viniṣyāmi tadā tadā // 34.46 //

etat kumāra tubhyaṃ vai prāṇidhānaṃ purā kṛtam /
tat prāptam adhunā bāla nirdeṣyāmi te tnaive† // 34.47 //

śūnye buddhakṣetre • asaraṇye tadā jane /
mantrandūpeṇa sattvānāṃ bāliśas tvam samādiśeḥ5540 // 34.48 //

ap34.-

vinesyasi bahun sattvān sarvasampattidāyakaḥ /
varadas tvam sarvasatvānāṃ tasmiṃ kāle yugādhave // 34.49 //

ap34.-
nirvṛte hi mayā loke śūnyibhūte mahītale /
tvayaiva bālarūpeṇa buddhakṛtyaṃ kariṣyasi // 34.50 //

ap34.-
mahāranye tadā ramye himavatukṣisambhave /
nadyā hiranyavatītiire nirvāṇaṃ me bhaviṣyatīti // 34.51 //

ap34.-
āryamañjuśriyamūlakalpaḥ bodhisattvapiṭakāvataḥ mahāyānaipulyasūtraḥ catuṣtriṃsaḥ5541 mudrācodana vidhi mañjuśrī-paripṛchchānaparivartaḥ paṭalavisaraḥ parisamāptaḥ // {S355} {V276}

ap35. · CHAPTER A35 ·

ap35.-
atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya
tathāgatamahāmudrākosaśaṅcodani nāma samādhiṃ samāpadyate sma /
samanantarasarāppanasya bhagavataḥ śākyamune • ūrṇākośān 
mahāraśmir niścācārā / anekaraśmiṃ kumāraśaṃ padhāraśmiṃ /

ap35.-
samanantarasaṅcoditaś ca sarve buddhā bhagavanto gaganasvabhāvāṃ 
samādhiṃ samāpadaḥ śuddhāvāsopari gaganatalaṃ pratyaṣṭhāt /
atha bhagavān śākyamuniḥ sarvabuddhān abhyarcya mañjuśriyaṃ 

ap35.-
suṣṭhā dharmaḥ parivārāḥ sā raśmiśālā anekān buddhakṣetraṃ 

ap35.-
asvabhāyavāśopari gaganatalaṃ pratyaṣṭhāt /

ap35.-
atha mañjuśrī kumara bhūto bhagavataś caraṇayor nipatya 
sarvabuddhān praṇyamaḥ bhagavantaṃ śākyamuniṃ tathāgatam etad avocat

ap35.-

ap35.-

ap35.-

ap35.-

ap35.-

5540 //

5541
śṛṇu kumāra mañjuśrī vākṣye 'haṃ paṭalamudritām /
ādau pañcaśiṣhā bhavati mahāmudrā tu sā matā // 35.6 //
triśikhaṃ dvitiyaṃ vindyāṛṣṭiyaṃ ekacīrakam /
caturthām utpalam ity āhuḥ sambuddhāḥ • dvipadottamāḥ // 35.7 // {S356}
pañcamaḥ svastiko dṛṣṭāḥ śaṣṭho dhvaja ucyate /
saptamaḥ pūṇam ity āhuḥ mantrajñānasuśobhanāḥ // 35.8 //
aştamaṃ yaśāṇirdiṣṭā lokanāthaḥ jītāribhiḥ /
navamaṃ chatranirdiṣṭaṃ daśamaṃ saktir ucyate // 35.9 //
ekādaśaṃ tu sambuddhā sampuṭaṃ tu samādiśet /
dvādaśaṃ pharam ity uktas trayodaśaṃ tu gadas tathā // 35.10 //
caturdaśaṃ khaḍganirdiṣṭaṃ ghaṇṭā pañcādaśas tathā /
 środaśaḥ pāśaṃ ity uktah • aṅkuśaḥ saptadaśaḥ smṛtaḥ // 35.11 //
aştādaśaṃ bhadrapīṭham tu • ūnaviṃśati pīṭhakam /
vimśan mayūrāsaḥ prakalpitā // 35.12 // {V277}
ekalinga dvivimsaṃ tu dvilingo vimśasatārakam /
caturvimśas tathā mālā pañcavinśa dhanus tathā // 35.13 //
vimśatsaṣṭādhiṃśaṃ praktaḥ nārāc āhuḥ samalinge pravartitā /
saptāvimśatim ity āhuḥ samaliṅge pravartitā // 35.14 //
aştāvimsas tathā śūlaḥ • ūnaviṃśaś ca mudgaraḥ /
tomaraṃ trimśam ity āhuḥ ekatrimśaṃ tu dasanāmaṃ // 35.15 //
dvātrimśaṃ tathā vaktras trayastrīṃśaṃ paṭaṃ ucyate /
caturstrīṃśas tathā kumbhaḥ pañcstrīṃśa tu khakham // 35.16 //
kalaṃ śaṭtrimśaṃ prakte saptstrīṃśe tu mauśalām /
aştātrimśe tu paryāṇaḥ • ūnacatvāṃśaṃ paṭaḥaṃ // 35.17 //
catvārimśatim ity āhuḥ dharmasāṅkham udāhṛtām /
catvārimśaṃ sa ekaṃ sa ṃkalā parikīrtita // 35.18 //
dvitiyā bahumatā prakte śaṭṭā samanorthā /
caturthā jananī dṛṣṭā prajñāpāramitā mitā // 35.19 //
pañcamaṃ pātraṃ ity āhuḥ sambuddhā dvipadottamāḥ /
śaṣṭham ity uktā saptamaṃ tu sutoraṇam // 35.20 // [S357]
aṣṭamaṃ ghoṣanirdiṣṭaḥ • japaśabdo navamaḥ punaḥ /
 pañcāsād bherim ity uktā dharmabheriṃ tu sādhikā // 35.21 //

pañcamaṃ ketum ity āhuḥ saṣṭham cāpaśaras tathā /
 saptamaṃ paraśur nirdiṣṭam aṣṭamaṃ lokāpūjitā // 35.22 //

ūnaṣṭis tathā jñeyaḥ bhinḍipālam samāsataḥ /
 ekaṣṭis caiva bhaved yuktā lāṅgalaṃ tu samāsataḥ // 35.24 //

ekasaptatim ity āhuḥ vimānaṃ mudrāvaraṃ śubham // 35.29 //

mudrākuvalaṃ uttamaḥ // 35.32 //
ekanavatim ity āhuḥ puṣpamudrā udāhṛtāḥ /
dvitīyā valayamudrā tu tṛṭiyā dhūpayet sadā /
caturthā gandhamudrā tu pañcamī dīpanā śmrṭā // 35.36 //

śaṣṭhyā sādhanām vindyāt saptamā • āsane śmrṭā /
aṣṭamām āhvānanaṃ proktaṃ navamaṃ tu visarjanam // 35.37 //

śatapūrṇas tathā vindyāt • mudrāṃ sarvakarmikāṃ /
sādhikaṃ śatam ity āhur mahāmudrā iti śmrṭāḥ // 35.38 //

uṣṇīṣam lokanāthānāṃ cakravarti sadā guroḥ /
taṃ mudrāṃ prathamataḥ praktaṃ dvitīyā sita-m-udbhavā // 35.39 //

trītyā mūlamudrā tu mañjughoṣasya drṣyate /
caturthī dharmakośasthā dharmamudreṇī lakṣyate // 35.40 //

pañcamī saṅgham ity āhur mahāmudrāpi sā bhavet /
śaṣṭhyā tu bhūtaśamanī pratyeśkarha-m-udbhavā // 35.41 //

saptamī bodhisattvānāṃ daśamī tu praveśinām /
mudrā padmamāleti mahāmudrāṃ tu tāṃ viduḥ // 35.42 //

varadā sarvamudrānāṃ mantrānāṃ ca salaukikāṃ /
mahāprabhāvāṃ mahāśreṣṭhāṃ yeṣṭhāṃ trailokyapūjitām // 35.43 //

aṣṭamīṃ samprayūṇīta mudrā tribhuvanālayām /
mudrānāṃ kathitā saṅkhayā asmin tantre mahodbhavā // 35.44 //

sāṭam eka tathā cāṣṭam saṅkhya mudreṣu kalpitā /
etatpramāṇaṃ tu sambuddhaiḥ purā gītaṃ mahītale /
nirnāṣte śasane śāstuḥ pracaṁśyaṇi dehinām // 35.45 // {V279}

ādau tāvat kare nyastam ubhāyāgraṃ kare sthitau /
anyonyāṅgulim āveṣṭya sammiśrām ca punas tataḥ /
ubhau karau samāyuktau pañcācūlāśucihnitau // 35.46 // {S359}

viparyastas tatas teśām āṅgulīnāṃ tu • agrataḥ /
mudrā pañcaśīkā jñeyā pañcaśīkāraṃ eva tu // 35.47 //

mahāmudreṇī vikhyātā bodhisattvasāsas tathā /
mahāprabhāvo mudro 'yaṃ prayuktaḥ sarvakarmikāḥ // 35.48 //

mañjuśriyasya mantreṇa hṛdayair vāpi yojaṇet /
keśinyā caiva mantreṇa mūlamantraṇa vā sadā // 35.49 //

yojaṇed vidhīdṛṣṭenā sarvamantraṇu vā punah /
kuryāt sarvāṇi karmāṇi avandhyedaṃ vacanaṃ muneḥ // 35.50 //

ap35.-51 tathaiva hastau vinyastau kuryāt tatkarasampuṭam /
tatraiva triśikhaṃ kuryād aṅgulībhir vimiśritaḥ // 35.51 //

ap35.-52 ubhau hastau tu yadāṅguṣṭhau sūcyākārau tu niśritau /
madhyamānāni kaṃ caiva viparitākāravenīkau // 35.52 //

ap35.-53 etat tat triśikhaṃ jñeyam tricīrākāra iti punah /
eśā mudrā mahāmudrā mañjughośasya dhīmataḥ // 35.53 //

ap35.-54 kuryāt sarvāṇi karmāṇi vidhidṛṣṭāni yāni vai /
mañjuśriyasya ye mantrās teṣu sarveṣu yojayet /
kiṃ prāṃ sādhaya he arthaḥ jāpibhir janmaniṣitaṃ // 35.54 //

ap35.-55 tad eva hastau vinyastau kuryād ekaśikhaṃ tathā /
madhyamāṅgulisaṃśliṣṭau bhaved ekaśikhā dhruvam /
eśā mudrā mahāmudrā sambuddhais tu prakāṣitaḥ // 35.55 //

ap35.-56 mantrā kumārasanyastā ye cānye ‘pi salaukikā /
sidhyante 'nena yuktās tu kṣiprakarmaprasādhikā // 35.56 //

ap35.-57 anena sādhyaṃ tathā mantrā uttamā jinabhāṣitā /
kṣipraṃ sādhayate hy arthān vidhidṛṣṭena karmanā // 35.57 //

ap35.-58 tad eva kara saṃyuktav vinyastam aṅgulīcitaṃ /
ubhau tarjanya saṅkocyā sūcyād añjalisādṛśam // 35.58 // [S360]

ap35.-59 vinyastāṅguṣṭhayugale madhyāṅgulyau prasāritaṃ /
anāmikāṃ veṣṭyayī tu ◕ utpaleti ◕ udāhṛtam // 35.59 // [V280]

ap35.-60 eśā bodhisattvasya mūlamantreti lakṣayate /
tad eva sarvaṃ yat karma nirdiṣṭaṃ pañcacīrake // 35.60 //

ap35.-61 sarvaṃ tat kuryāt kṣipram utpalena tu sādhayet /
eśā varadā mudrā kṣiprabhogaprasādhakā 
saṃyuktā mūlamantretaṃ kṣipram arthakaro bhavet // 35.61 //

ap35.-62 ubhau karau tathā yuktau kuryād uttānakaṃ sadā /
tad eva sampuṭaṃ kṛtvā aṅgulībhīḥ samantataḥ /
vinyastam ‘sobhanākāraṃ svastikākārasambhavam // 35.62 //

ap35.-63 madhyamāṅgulimadhye tu kanyāsī tu samā bhavet /
aṅguṣṭhayugalavinyastaṃ mudrā svastikam ucyate // 35.63 //

ap35.-64 eśā sarvārthakāri mudrā śāntikarme prayujyate /
ह्रदयाः शादक्षराः युक्ताः सर्वकार्माः करोति वै // 35.64 //</p>

तद एव हस्तां सम्मिश्रा आन्यों ागुलिमिश्रितम //
पुर्णमुद्रेति-मित्य आहुर गतिजनानविशेषाः // 35.65 //</p>

अ कोशाः अण्जलिः क्रत्वा विरामचः सा समानानथाः //
पुर्णमुद्रेति समुदभाः कथयाः असा जापिनाः // 35.66 //</p>

एसा सर्वसामाः दुःखहदारिध्रुवह्निताः //
दनाध्याः करुते क्षिप्राः मुलामन्त्रसम्पदः // 35.67 //</p>

आपरां मुद्रां इति आहुर लोकजनानसुसेष्टिताः //
उभाउ हस्तां तथा क्रत्वा वामातर्जनाः आस्रिताः // 35.68 //</p>

दक्षिणां तु करान क्रत्वा तस्या-मांगुलि तिथिम तर्जनयाः दार्मिकाः क्रमां //
सर्वकर्मार्काः ह्य एसा मुलामन्त्रसम्पदः // 35.69 //</p>

तद एव हस्तां विनयाः अण्गुलिकाः सांमुताः //
सांपुत्ता सा भवन मुद्राः सर्वविनयन्तर्णाः // 35.70 //</p>

क्रमेनाः करुते कर्म मन्त्रजनानसमोदिताः //
विद्हिद्र्ष्टेन मन्त्रा वै क्षिप्राः अर्थप्रसादिताः // 35.71 //</p>

मन्त्रायाः मांजुघोशस्या ह्रदयास्थानसामुदभावी //
साम्युक्ताः करुते कर्ममाः आस्रिताः लोकाहिताः // 35.72 //</p>

तद एव हस्तां विनयाः वामाहास्तेः उपरि स्थितम // {V281}
दक्षिणां तर्जनिः ग्रह्या वामां तर्जनिः उच्चिताः //
एसा याित्ि इति आहुर मुद्राः साक्रनवायनी // 35.73 //</p>

सर्वाः समयाय्ते विवन्न दार्यना अतिभािरवाः //
सर्वदुष्टावधार्थाः निद्रिष्टाः मन्त्रज्ञपीताः //
मुलामन्त्रसामुपेता क्षिप्राः अर्थाकारा भावेत // 35.74 //</p>

तद एव हस्तां विनयाः वामाहास्तेः उपरि स्थितम //
दक्षिणां तु करां क्रत्वा विस्तारं चत्रम उच्चिताः //
अनेन मुद्रायाः कुर्याः आत्मारक्षा तु मुर्द्धिताः // 35.75 //</p>

सर्वमान्त्रायाः तु करुता कर्म रक्षाभिधायाः //
सात्रुनाः चादयद वक्त्रम चांभायाः वा मानिषिताः // 35.76 //</p>

यथाभिरुच्तां दुष्टां कारयाः वा सामानुसाः // 35.77 //</p>

yathābhīruciṇān duṣṭān kārayān vā samānuṣān /
naśyante sarvavighnā vai drṣṭvā mudrāṃ sacchatrakām // 35.78 //

tad eva hastau kurvita vinyastākāraśobhanam /
aṅguṣṭhāgrayuktāṃ tu madhyamāṅgulisāritam // 35.79 //

anāmikākuñcitāgraṃ tu madhyaparve tu madhyamam /
tad eva saktinirdiśṭā sarvadaṇṭanivāraṇī // 35.80 //

kathitā lokanāthais tu rakṣāsagrahanaśanī /
vinyastā krodharājena yamāntena tu rośinā // 35.81 // [S362]

kuryāt kṣiprataraṃ loke dāruṇaṃ pāpa-m-udbhavam /
prāṇoparodhinaṁ karma sarvabuddhais tu varjitam /
na kuryāt karmam evaṁ tu niṣiddhaṁ loka-m-uttamaṁ // 35.82 //

ataḥ sarvagatair mantrair yojayec chaktim uttamam /
laukikā ye ca mantrā vai tathaiva jinabhāṣitā /
tān prayuṇjīta mudre 'smiṃ saktinā susamāhitaḥ // 35.83 //

drṣṭvā mudravaraṃ ghoraṃ naśyante sarvanairṛtā /
piśācaḥ tārakapretā pūtanā saha mātārā // 35.84 //

bāḷāgraḥavirūpākṣa bāḷakānāṁ prapīḍanā /
naśyante sarvadaṇṭā vai ye kecit krūrakarmanāḥ // 35.85 //

tad eva hastāṁ vinyastāṁ saktikākārasambhavam /
viparītasamputākāraṁ anyonyāṅgulimisritam // 35.86 //

tad eva sampuṭam ity āhuḥ sambuddhā vigatadviṣāḥ / {V282}
anena kārayet karma mantrenai kākṣareṇa tu /
pithayet sarvavidīśāṁ kṛtsnāṁ diśābandhaṁ tad ucyate // 35.87 //

eaṣa mudrā mahārakṣā sampuṭikṛtya tiṣṭhati /
naśyante sarvadaṇṭā vai ye cānye ahiṁsānā vai // 35.88 //

dehāṁ rakṣayate sarvāṁ parivāraṁ cāpi gocare /
aśeṣaṁ rakṣate cakraṁ yatra jāpi vaset sadā // 35.89 //

na tasya pātakaṁ kiñcid ahiṁsā cāpi sambhavet /
kṣemaṁ subhikṣam ārogyaṁ paracakrabhaṁ kutaḥ // 35.90 //

ubhau karau samāśiśya viparītāṁ tu kārayet /
dakṣinaṁ tu ṣaḍhaḥ kṛtvā vānam uttiṇakaḥ sadā /
anyonyāṅgulimisritau hy etau pharam ity āhūr jinottamaṁ // 35.91 //

nivārayati duṣṭānāṁ arināṁ pāpasambhavam /
upahṛtyākṣarair yuktā riddhi \+ + + + + + + + // 35.92 // {S363}

ekavarnākaiḥ sa mantrair yuktāḥ kṣipram arthakaro hy ayam /
vicitrārthāṁ kurute karmām arisambhavapāpakām // 35.93 //

bhogināṁ viṣanāśaṁ ca mūlamantraprayuktikā /
anyān vā yuktikṛtān doṣānāṁ nirmāśayati dehinām /
esa mudrāvārah proktāḥ sambuddhārā dvipadottamaṁiḥ // 35.94 //

tadeva hastau vinyastau saṃśīṣṭāvān aṅgūlijhīḥ tat /
gadākāraṁ tadā kuryān mūlenāpi veṣṭitam /
ubhayor aṅgūṣṭhīyau madhye kanyāśiḥ suveṣṭitam // 35.95 //

śaḍbhīr aṅgūlijhīḥ kuryāt • sūcyākāraṁ suśobhanam /
etan mudrā gadaḥ proktā sarvadānavanāśaṁiḥ // 35.96 //

daityā ca duṣṭacittāś ca saumyaicitā tu darśane /
naśyante udyate mudre gade vāpi supūjite // 35.97 //

mūlamantraprayuktās tu kṣipram arthakarī śivā /
tathāiva khadganidṛṣṭā anāmikāgraṇāḥ sukocitaṁ // 35.98 //

tathāiva hastau kurvīta prasāritāgraṇāḥ tu kuṇcitam /
śārāvākārasamau kṛtvā • aṅgūlijhīḥ samantataḥ /
ghaṇṭāṁ tāṁ vidur buddhāḥ prakāśayāṁ āsa dehinām // 35.99 //

tad eva hastau sammiśrā • ubhau baddhvavu ti sampuṭam /
anyonyaṁ mūrtyavicāraṁ vai madhyamāṅgūlijhīṣe tathā /
kuryāt tanmāndalākāraṁ pāśākāraṁ tu ta bhavet // 35.100 // {V283}

tarjanīti tato nyastaṁ madhyaparvā sumiśritaiḥ /
esa pāśaṁ iti khyātaṁ • mudra ṣyaṁ buddhanirmitaiḥ /
vineyārthāṁ tu sattvā bandhamukto 'tīdārunām // 35.101 //

te ca duṣṭa grahaḥ krūrā ye vai sarvarākṣasāḥ /
iṣitvaṁ pracoḍitaḥ hy eṣā badhnātiḥ samātarāṁ // 35.102 //

bandha bandhety ādi hy uktā badhnātiḥ saśakratām / {S364}
kim punar mānuṣaṁ loke kravyādām piśitaṁ // 35.103 //

tad eva hastau vinyastau • ubhau kṛtvā tu tatsamau /
vāmapaṇopari nyastaṁ dakṣiṇaṁ tu karaṁ tathā // 35.104 //

tad eva ankuśākāraṁ madhyamāṅgūlitarjanī /
madhyamaṁ parvam āśliṣyā tarjanī kārayed ankuśaṁ // 35.105 //
mūla mantra prayukto 'yaṃ ankuśo 'yaṃ pracoditaḥ /
kṣipraṃ kārayate karmāṃ jāpibhir janmanīṣitam // 35.106 //

ānayet kṣipraṃ devendrān brahmādyaṃ saśakrān /
prayukto mudrāvaraḥ śreṣṭhaḥ • ankuśākarṣaṇaṃ śubhaḥ // 35.107 //

tad eva hastau sammiśraviparitākārapiṇḍikam /
madhyānāṃmahī nāmya anṛulyau vāmakarāśritau //5557 // 35.108 //

tarjanī kanyasāṃ cāpi ubhau tarjanyau daksiṇā //5558 //
daksiṇā hastanirdiśtā madhyānāṃmikanāmitau // 35.109 //

viparyasta tato nyastāṃ śliṣṭaḥ • anṛuṣthakāritau /
tad eva bhadrapīṭhaṃ tu kathitā mudrā varā śubhā // 35.110 //

āsanaṃ sarvabuddhānaṃ krudhāsakrānivāraṇaḥ /
yojitā sarvanānāṃ tu jināgrāṇāṃ kulasambhavaiḥ // 35.111 //

sthāpita sarvabuddhānaṃ bodhisattvāṃ mahardhikām /
sadevakaṃ ca lokāṃ vai sarvā niṣcalakārikaḥ // 35.112 //

tad eva bhadrapīṭhaṃ tu madhyāṅgulim āśritām /
uparisthānaṃvāṣtātau madhyānāṃ iti sāritau //5559 //
tad eva pīṭhanirdiśtā munisimhaḥ jītāribhiḥ // 35.113 //

ubhau hastau tathonmīśraḥ • anṛuṣthibhir viveṣṭayet /
tato veṇisamādhaḥ ca kanyasāṅgulisūcikām // 35.114 //

saṅkocya madhyamataḥ kṣipram padmapattā //5560\n\nubhayor anṛuṣthayor misraḥ sthāpayet sthitakāṃ sadā / {S365} {V284}
etan mayūrānāṃ proktāṃ sambuddhānāṃ vigataśrīṣaiḥ // 35.115 //

etad bodhisattvasya maṅgūroḥsasya dhīmataḥ /
āsanaṃ munivarair hy ukto bālakṛṣṭanākam sadā // 35.116 //

mahāprabhāvayaṃ mudrā purā hy uktā svayambhubhīḥ /
karoṭi karmāvaicitryaṃ maṅjumantrapracoḍitā /
viniśayati duṣṭānāṃ kravyādā piśītaśiṇā // 35.117 //

paripūrṇaṃ tathā viṃśanmudrānāṃ tu-m-ataḥ param /
kathitā lokamukhyais tu sambuddhānāṃ dvipadottamaiḥ // 35.118 //

ataḥ paramaṃ pravāksyaṃ mudrānāṃ vidhisambhavam /
karaṅāḥ śubhais tathā śuddhair nirmalair jalaśaucitaiḥ // 35.119 //

śvetacandanaṃkarṣaṇiḥ kuṅkumair jalaśaucitaiḥ /
bahubhir gandhaviśeṣais tu • upasṛṣyānilaśoṣitaḥ // 35.120 //

ap35.- 121 śucibhiḥ karair abhyangair ankuśaśiś cāpy ṛṣadahulaiḥ
tad eva mudrāṃ bandhiyād vandyādyāṃ dvipadottamām // 35.121 //

ap35.- 122 śālaṃ saṅkusumaṃ caiva • amitābhaṃ ratnaketunam /
amiṭāyurjñānaviniścayendraṃ lokanāthaṃ divaṅkaram // 35.122 //

ap35.- 123 kṣemaṃ lokanāthaṃ ca sunetraṃ dharmaketunam /
prabhāmālīti vikhyātaṃ jyeṣṭhaṃ śreṣṭham itottamam // 35.123 //

ap35.- 124 eteśāṃ anyataraṃ buddhaṃ vanditvā dvipadottamam /
śucir bhūtvā śucisthāne bandhen mudrāṃ japāntike // 35.124 //

ap35.- 125 ācāryaṃ tu yaṃ dṛṣṭvā sandehārthaṃ vimucyate /
taṃ tathācārasampanno bandhen mudrāṃ yathāsukham // 35.125 //

ap35.- 126 samśodhya ca viviktāṃ vai ṛṣitvā sthānābhimantritam /
na kruddho na cocchiṣṭo na cākruṣṭo pareṇa tu // 35.126 //

ap35.- 127 nāṅgare na bhasmanirmadhye bandhen mudrāṃ kadācana /
na saktaḥ paradarāṣu paradravyeṣu vai tadā // 35.127 // {S366}

ap35.- 128 na sthito na nipannaś ca bandhen mudrāṃ sukhoṭayāṃ /
na daksināṃukhāṃ āsthāya nāpi paścāṃukhotthitaḥ // 35.128 //

ap35.- 129 na cordinve nāpy adhaś caiva mudräbandhaṃ tu kārayet /
udaṃukhaḥ pūrvataṃ bāsthāṃ śreṣṭhā sarvantamudreuṃ bandhane // 35.130 // {V285}

ap35.- 130 bandhayen mudrāṃ5562 mantrajñāḥ mantram śrītvā tu cakṛṇam /
esā vidhir matā5563 śreṣṭhā sarvavidreṣu bandhane // 35.130 // {V285}

ap35.- 131 ata ārdhvam pravakṣyāmi mudrā śraddhakaviṃśamam /
ubhau karau samāyukta kuryād aṅgulimśritau /
madhyamaṃ tu tataḥ sūcyam5564 aṅgulibhiḥ samādiśet // 35.131 //

ap35.- 132 madhyapravardhānyastaṃ sūcyāgraṃ5565 kanyāśibhi tam /
kārayen nitya mantrajñah • aṅgūṣṭhau kuṃcitāśritau /
trīṣūcyākārasaṃyukta paṭṭiśaṃ vidur buddhāḥ // 35.132 //

ap35.- 133 eṣa mudrāvaraḥ kṣipraṃ paramanṭrāṃs cchindire /
paramudrāṃ tathā bhindyāt duṣṭasattvaniyojita // 35.133 //

ap35.- 134 trāsayet sarvabhūtānāṃ grahamātarāpurāṇām /
karoti karmavaicitryaṃ kṣipram ānayate śivam // 35.134 //
rudreṇa bhaṣītā ye mantra viṣṇunā brahmaṇā svayam /
tān viccheda mantrajño vidhidṛṣṭena karmanā // 35.135 //
mudreṇānenaiva yuktena paṭṭiśena mahātmanā /
mantreṇa caiva yuktastho jinavaktrasamudbhavaiḥ // 35.136 //
karoti karmavaicitoryāṃ chedabhedakriyāṃ tathā /
parasattvavṛkṣṭāṃ duṣṭā nāśayet tām aśeṣataḥ // 35.137 //
tad eva hastau saṃveṣṭya madhyānāmika-m-ucchritau /
ubhau karau samāyuktau lingākārasamudbhavau /
caturaṅgulasamyuktā lingamudrāṃ iti matam // 35.138 //
maheśvaro devaputro vai • ātmamantrāṃ ca mudrīnām / {S367}
kathayām āsa tantre vai • ākṛṣṭau muninā purā // 35.139 //
anyeṣāṃ cātmano mantrāṃ mudrāṃ caiva savistarām /
prakāśayām āsa • ākṛṣṭḥ samaye 'śmiṃ kalpa-m-uttame /
etan mudrāvaram hy agraṃ laukikeṣu prakathyate // 35.140 //
yāvanti kecin mudrā vai • rudraproktā mahītale /
teśāṃ adhipatir hy agro mudro 'yam ekaliṅgitaḥ // 35.141 //
bodhīsattvaprabhāvena maṇjūghoṣasya dhīmataḥ /
ānīto maṇḍale ++ hauma karmapasādhakaḥ // 35.142 //
yāvanti kecid duṣṭā vai paryātante mahītale /
grahāḥ kravyādapiśītāś ca mātaraḥ kaṭapūtanā // 35.143 //
teśāṃ nivāraṇārthāya rudravighnakṛteṣu vai /
punar etan mudravaram hy uktam balikarmesu vai niśā / {V286}
karoti sarvakarmāṃ vā buddhādhiṣṭhāna•rdhyayā // 35.144 //
tathaiva tadvidhaṃ kṛtvā dviliṅgasamudāḥṛtaḥ /
tathaiva mālāmangulyai sa mālā parīkṛtiī // 35.145 //
tad eva mālāṃ saṅkocya sampuṭākārasambhavam /
tarjanyāv ubhau śliṣya kuryād dhanusannibham /
ānguṣṭhau pīḍayen muṣṭau dhanumudrā sa laksyate // 35.146 //
tadeva-m-āṅguliṃ kuryād dakṣinākariṣṭā /
vāmaṃ tarjanīṃ muṣṭau nispīḍyante tu parvāni /
nārācāṃ mudrām ity uktāḥ samaliṅgāṃ punarvade // 35.147 //
ubhau hastau tataḥ kṛtvā anyonyā śṛtapiṇḍitaū /
dakṣinākaram ānguṣṭham uccchitāṃ liṅgasambhavam /
samaliṅgāṃ taṃ viduh kalpe śāsane 'śmiṃ viśāradāḥ // 35.148 //
ap35. - 149  
| tad eva hastau • ubhau kṛtvā anyonyāsṛtam aṅgulam /  
| ubhau tarjanya saṃyojya śūlākāraṃ tu kārayet / {S368}  
| etac chūlam iti proktaṃ sattvaduṣṭānuśāsanam // 35.149 //

ap35. - 150  
| tad eva hastau niṣṛtya muṣṭiṃ baddhvā • ubhau punah /  
| aṅguṣṭhau sthitakāṃ kṛtvā mudgaraṃ samudāhṛtam // 35.150 //

ap35. - 151  
| tad eva mudgaram īṣac cālayet karasampuṭe /  
| tomaraṃ kathitaṃ hy agraṃ mudraṃ śakranāśanam // 35.151 //

ap35. - 152  
| utpalam tu tato baddhvā • anāmikāṅgulibhis tadā /  
| adhastād aṅguṣṭhayor madhye vinyastāṃ cāpradarśitam /  
| eta daṃṣṭrām iti proktaṃ vivṛte vaktram ucyate // 35.152 //

ap35. - 153  
| samau kṛtvā tatas teṣām aṅgulināṃ samantataḥ /  
| ure datvāvasavyaṃ vai kṣipet tvā paṭam ucyate // 35.153 //

ap35. - 154  
| ubhau sampuṭau kṛtvā hastau vinyastāsobhanau /  
| aṅgulim anguliḥiś ca anyonyāgraśleṣitau  
| utthitaṁmisaṅkocya kumbhamudrām udāḥṛtam // 35.154 //

ap35. - 155  
| tad eva muṣṭi saṃyojya tarjanyau punar uchritau /  
| kuryāt khakharākāraṃ veṇikākāram udbhavam /  
| etan mudrāṃ samākhyaṁ khakharety arisūdanā // 35.155 //

ap35. - 156  
| tad eva khakhara • īṣad avanāmyaṃ tu śobhanam /  
| kuryād aṅguṣṭhavinyastāṃ kalaśaṃ tad ihocyate // 35.156 // {V287}

ap35. - 157  
| uchritam tu punah kṛtvā tarjanyānāṁsambhavam /  
| caturbhīr aṅguṣṭhibhiḥ kuryān muṣalaḥkaraṇaṁ udbhavam /  
| muḍrāṁ muṣalam ity āhuḥ mantaṃjaṁnaṁsamanvitā // 35.157 //

ap35. - 158  
| tad eva hastau vinyastau madhyamānāṁmikau adhaḥ /  
| upariṣṭāt teṣu vai nityaṁ nyastaṁ daksināvāyavaṣṭitam // 35.158 //

ap35. - 159  
| saṃveṣṭya • aṅguṣṭhayor5569 nyastau kanyasā tarjaṇī tu tām /  
| samantāt paryāṅkanākāraṇā mudrām āhus tathāgata /  
| etat paryāṅkanudreṭi khyātaṁ loke samantataḥ // 35.159 // {S369}

ap35. - 160  
| anayā mudrāyā yukto mantrayuktas tathā punah /  
| sarvair jinamuktais tu vajrābhjakulamuḍbhavaiḥ /  
| etair mantraiḥ prayukto yaṁ sarvakarmakaraṁ śivam // 35.160 //

ap35. - 161  
| ye ca mudrās tathā proktā muṣalādyāḥ śūlasambhavāḥ /  
| sarve vai krodharājasya yamāntasyaḥ śāsane // 35.161 //
ugrā praharaṇā hy ete sattvavaineyanirmitā / bodhisattvaprabhāvena • ṭīḍhyākurvan tatas tadā / sarvaṃ vaineyaduṣṭānāṃ kumbhādyā mudrā bhāṣitā // 35.162 //

tad eva hastam vinyastam paṭahākārasambhavam / ābandhed aṅgulibhir yuktaṃ sarvābhiś ca saveṇikām // 35.163 //

venikāṃ krtyam aṅgūṭhais tato nyasya kare punah / madhye prādeśini krṭvā • ucchritāgram tu kārayet / etat paṭahānirdiṣṭāṃ mudrā duṣṭānivāraṇī // 35.164 //

tad eva hastau vinyastau • aṅjali suprayojitau / ubhau tarjanya saṅkocya kuṇḍalākārasobhanau // 35.165 //

aṅgūṭham te • adhaḥ krṭvā • aṅgūṭhau nāmitau ubhau / praviṣṭau madhyaputaṭaṃsthaṃ saṅkham bhavati sobhanam / etat dharmaśaṅkham vai varamudraṃ prakāṣitam // 35.166 //

manitrai munivaroktais tu saṃyuktaḥ sarvakārmikāḥ / karoti karmavaicitryaṃ sarvadaṃśtrāviṣa bhoginām / nirnāśayati sarvāms tāṃ mūlamanaṃprayaṇītā // 35.167 //

saṅkham āpūrayej japtam vidyārājair maharddhikaiḥ / nirviṣo ‘pi bhavet kṣipram yo jantar viṣamūrcchitaḥ // 35.168 // {V288}

catvāriṃśati samākhyātā mudrā śreṣṭhā maharddhikā / atah • ūrdhvam pravaksyāmi mudrālakṣaṇasambhavam // 35.169 //

tad eva hastau vinyastau • aṅgulyaṃrasavenikau / {S370} bhūyasā5570 moṭayād yatnad avasavyaṃ tu kārayet / adhastāt sarvataḥ krṭvā saṅkaleti udāhṛtā // 35.170 //

esā mudravarasaśreṣṭhā5571 sarvaduṣṭārthabandhani / manitrai tair ebhi saṃyuktā munimukhyārthabhāṣitāiḥ / sarvān bandhayate bhūtān grahamātarakaśmalān // 35.171 //

tad eva hastau saṅkocya muktavā veṇi samucchrayet / tad eva vidhinā baddhvā • anyonyā5572 aṅgūṭhamadhyayoh / madhyaparve samāśīlaya • ubhayāgryam karaṃ punah // 35.172 //

dattvābhimukham hy agner vahnimantrasuyojitaḥ / āvāhayec chikhinam home • agnikarmeṣu sarvadā // 35.173 //

kṣipram āhvayate vahnir mudreṇānena yojitaḥ / visarjayed anenaiva mantreṇa tarjanyāgravimśritaiḥ // 35.174 //
aṅguṣṭhe nityam āśliṣte visarīyaṃ vahnidaivatam /
mudrā bahumatā hy eṣā agnikarmaprasādhikā // 35.175 //

āhvānayati devānāṃ yad rčham mantrajāpino /
eṣāṃ bahumatā mudrā buddhā5573 dhiśṭhānavarminī /
karoti karmavaicitryaṃ saṃyuktā mantra-m-uttamaiḥ // 35.176 //

tad eva hastau • ekasthau sampūṃmāṃ aṅgulim āśritau /
kuryād ākośam añjalyā ślathāṃ vartulasambhavam // 35.177 //

paripūrmaṃ tataḥ kṛtvā kuṭḍmalaṃ padmasambhavam /
manoratham tu taṃ vindyā5574 mudrāṃ sarvārthasādhikām // 35.178 //

eṣā mudrā varā śreṣṭhā purā gītā tathāgatīḥ /
sattvānāṃ hitakāmyārtham maṅjughoṣe niyojītā // 35.179 //

manasā kāṃkṣate sattvo yo hitārtham manoratham /
tūrṇaṃ tat sādhayate kṣipraṃ mantrair yuktaḥ mahardhikaiḥ /
eṣā mudrā varā śreṣṭhā manoratheti sa ucyate // 35.180 // {S371}

eṣā mudrā varā śreṣṭhā sarvakarmaprasādhikā /
ksipraṃ sādhayate mantrāṃ dravyāṃ caiva savistarām // 35.181 // {V289}

eṣā municandrena candrābhāsupravartitā /
candrā padmakule mantrā teneyam5575 suprayojitā /
karoti karmavaicitryaṃ sitavanāṃrtasambhavā // 35.182 //

tad eva hastau samśuddhau • ubhau • aṅguli-m-āśritau /
ṣaḍbhir aṅguli-m-āśliṣtau pustakākārasambhavau /
ucchritau vartulau kṛtvā kanyasāṅgūṣṭhakaucaitau // 35.183 //

eṣā mudrā varā proktā prajñāpāramitā mitā /
jananī sarvabuddhānāṃ mokṣārtham tu niyojītā /
sādhayed sarvakarmanām vai śāntipuṣṭyarthayojitā // 35.184 //

tad eva hastau vīṇyastau dakṣiṇaṃ vāmatopari /
kṛtvā nābhideśe vai kolasthaṃ nimnām udbhavam /
ubhau hastau tad āśliṣya sa mudrā pātram ucyate // 35.185 //

pātraṃ jananī mudrāu jinamantradhi suyojītay /
karoti karmavaicitraṃ yatheṣṭaṃ mantravācaṣṇaḥ // 35.186 //

tad eva hastāv uddhṛtya kuryāt tarjanim ucchritau /
madhyamāṅgulim agraṃ tu nāmitam īṣat5576 toraṇam // 35.187 //

tad eva ucchritau kṛtvā kathayām āsa sutoraṇaṃ /
tad eva baddhāv tadanyonyam ghośanirduśtam aśtamam /
ucchritottamam aṅguṣṭhau japaśabdāṃ vidur buddhāḥ // 35.188 //

tad eva ucchritau hastau • aṅgulyāgrau sukuṇīcatau /
sarvair aṅgulibhir mukta viralā keśasambhavā /
bheri taṃ vidur buddhādharmabheriti ucchritau // 35.189 //

tad eva hastataṃ ārdhvām daksīṇaṃ vāmatocchritam /
adhaśtāt kārayitvā tu gajākāraṃ suyojitam // 35.190 // {S372}

daksīṇaṃ madhyāṅgulyāṃ karakārama tu kārayet /
etad gajamudraṃ tu nirdiśtam saṃsārapārāgaiḥ // 35.191 //

eśā mudrā maḥāmudrā sambuddhais tu prakāśitā /
kariṇī karotī karmāṃ sarvāṃs tāṃs tāṃ saśeśāṃ lokūṣitā // 35.192 //

daksīṇaṃ hastam udyamya • abhayadattamaṃ parikalpayet /
grhiṭvā maṇibandhe tu vāmahastena-m-udyatam // 35.193 //

madhyamāṃ tarjāṇi sprṣṭvā • aṅguṣṭhau madhyato sthitam /
madhyaparvāśritaṃ yuktām varahastaṃ tad ucyate // 35.194 // {V290}
etan mudravaramāṃ śreṣṭhām ādibuddhais tadoditam /
abhayaṃ sarvasattvānāṃ mudrāṃ baddhāv dadau japi /
mantrair munimatair yutkāṃ kṣipram arthapāsādhakah // 35.195 //

tad eva hastau saṃyuktaṃ sampuṭākāraśobhanau /
ucchatau madhyāṅgulyau mudrā tadgatacārīni // 35.196 //

tad eva-m-aṅgulibhir veṣṭya • aṅguṣṭhau • upari sthitau /
nyāśya parva tale nyastāṃ ketum ity āhur mudrīnaṃ /
tad eva-m-ucchritāgre kaṃ subho nirdiśtamudrīnaṃ // 35.197 //

ubhau tarjanya samāyuktau anyonyāgravimiśritau /
saṅkocya parvato 'ṅguṣṭhāḥ kanyasīti samucchritau /
tadeva paraśunirdiśta mudrā sarvārthasādhikā // 35.198 //

saṅkocya punah sarvā vai sa mudrā lokūṣitā /
tad evam ucchratam kuryāt tarjanyāgrasācikam /
bhīṇḍipālas tato mudrā lāṅgalaṃ cakrato gatam // 35.199 //

tarjanyau vakrataḥ kṛtva lāṅgalo mudram uttamam /
etat śaṣṭimudrānāṃ kathitaṃ vidhinā punah // 35.200 //

sarve te praharāṇā mudrā saṃyuktā mantra-m-īritā /
sarvāṃ vighnakṛtāṃ doṣāṃ grahakūṣmāṇḍamātāram // 35.201 // {S373}
sarvarākṣasamukhyānāṃ bālasarvānutrāsinām /
nirmāsayati sarvāṃ tāṃ mudrāṃ praharaṇodbhavām //35.202 //

śaṣṭim etam tu mudrānāṃ lakṣaṇām samudāhṛtam /
ataḥ param pravakṣyāmī mudrānāṃ vidhisambhavam //35.203 //

tad eva hastau vinyastau padmākārasamucchritau /
prasāritāṅgulibhiḥ sarvaṃ mudrāṃ padma iti smṛtam //35.204 //

eṣā mudrā varā khyātā sanyastābjakulodbhavām /
yāvanty abjakule mantrā sāmyuktā taiḥ śubhodaya //35.205 //

kṣiprakarmakarā khyātā buddhādhiṣṭhāna-m-udbhavā /
sarvāṃ sādhayate mantrān yāvanty abjakulodhayā /
mudrānāṃ padmamudreyamā madhyame samudāhṛtā //35.206 //

ubhau hastau samāyuktau tarjanibhiḥ samucchṛtau /
madhyamāṅgulibhir yuktāṃ vinyastākārasambhavam //35.207 // {V291}

aṅguṣṭhau nyasyai tatra madhyamāṅguliparvayoḥ /
tad eva kathitaṃ vajraṃ kanyasaṃ mudrāmuttamam //35.208 //

yāvanti vajrakule mantrā te sādhyaṇena mudritā /
sidhyante kṣiprato yuktā vidhinā samprakīrtitā //35.209 //

saṃyuktaḥ śāntikaṃ kramaṃ yaḥ sādhyaṃ sādhayet sadā /
tasya siddhir bhaven nityaṃ uttamādhamamadhyamā /
sarve ca laukikā mantrāḥ sidhyante hy avikalpataḥ //35.210 //

ubhau hastau samāyuktau madhyamāṅguli-m-ucchritau /
saṅkocyānāmikāṅguṣṭhau kanyasau sācimā āśritau //35.211 //

ubhau tarjanisamāśliṣṭau madhyaparvāgrakuñcitau /
madhyamau sācisuṣau nyastau cakrākārasamudbhavau //35.212 //

etat tu dharmacakraṃ vai mudrārājam ihoditaḥ /
dharmacakraś ca varṇitaṃ //35.213 //

śāntiṣṭhānaṃ tadā vavre mucicandro 'tha saptamaḥ //35.214 // {S374}
trimalāṃ vicchedajāpena mudrarājena yojitā //35.215 //

cakrinyo ye ca uṣṇīṣā locanā vidya-m-uttamā /
brhukuṭṭi padmakule tārā māmakā cāpi vajriṇe /
sidhyante dharmacakraṇa mudrārājena yojitā //35.216 //

samastā laukikā mantrā viṣṇurīśānabhāṣitā /
tāṃ vicchedadṛṣṭvā vai jāpināṃ mudrasaṃyutām // 35.216 //

etan mudrāvarāṃ śreṣṭhaṃ dharmadhātuvinihṛṣṭam /
karoṭi sarvakarmaṃ vai sattvānāṃ ca yathepsitam // 35.217 //

dharmarājena śaṇṭyarthaṃ mudreyam samprabhaṣitam /
asmiṃ kalpavare śreṣṭhe sarvakarmaprasādhikā /
mudreyam dharmacakreṇa maṇjuḥgoṣasya śaśane // 35.218 //

agrimaṃ sarvamudrāṇāṃ śaṇṭikarmaṃ yojayet /
mantrabhıḥ lakṣate nityaṃ śivacakra tu sambhavam // 35.219 //

tad eva vinyastau hastau sampuṭākāram udbhavau /
ślathakośayatāṅgulyaḥ • ubhau saṅkucitau śubhau /
puṇḍarīkam iti jñeyaṃ mudrā sarvārthasādhakā // 35.220 //

tad eva hastauṃ nikaśiya tyajya muṣṭyayatāṅgulim /
prasārītā karākāraṃ varadaṃ mudrām ucyate // 35.221 // {V292}

ubhau hastau punah kṛtvā āṅguliḥ samantataḥ /
buddhā ca veṇikākāraṃ mudrāśaṇā rajjum ucyate // 35.222 //

punah prasārayas tad evaṃ tu dakṣiṇam karam uttamam /
kuryāt sūcikākāraṃ madhyatarjani-m-āṅgulau // 35.223 //

īṣat saṅkucitagraṃ tu • āṅgulīnām natottamam /
sthitiḥ kārayet tatra sunyastam tarjanī tu tam // 35.224 //

kuryāt saṃśleṣeṣe tatra • anāmikāparvaniiṣātā /
mudreyam kuntanirdiṣṭā bahudhā lokanāyakāiḥ // 35.225 //

tad eva hastau vinyastau • ubhau tarjanyā sūcitau /
ubhau muṣṭisamaṃ kṛtvā • āṅguliḥ samam punah /
tad eva mudrā samākhyātā vajradaṇḍam maniṣībhiḥ // 35.226 //

tad eva hastau saṃyojya sampuṭākārakāritam /
vinyastam āṅgulim anījalyam anyonyāśleṣam āśritam 
ubhau anīgūṣṭham āśritya sataghnāmudram ucyate // 35.227 //

tataḥ kṛtvā • ubhau śubhau hastau samantarāṃ nimnasambhavau /
anījaliḥ tu tato kṛtvā nāvāyanaḥ saṃyojya // 35.228 //

mudreyāṃ bherīti khyātaḥ triṣu loke hitāyibhiḥ /
saṅtāraṇi bhūtānāṃ mahāsaṃśārasāgarāt // 35.229 //
tad evaṃ nibhandaṃ uṣṭīja citrahaṣṭatalāv ubhau /
vimānamudram ity āhur ārdhvasattvanayānugāḥ // 35.230 //

ap35.-
tad eva hastau saṅkocya syandanaṁ tad ihocyate /
• trīyānagamanam śreṣṭhaṁ ratho5583 hy ukto 'nutāyibhiḥ // 35.231 //
ap35.-
nayate sarvabhūtānāṁ jāpināṁ mantrasampaḍām /
• uttamāyānam5584 āśritya yayur buddhagataṁ5585 tu tam // 35.232 //
ap35.-
tad eva hastau • utsṛjya • udbhau kṛtvā punas tataḥ /
kuryāc citratalam śuddhamo vedikākārasambhavam // 35.233 //
ap35.-
etan mudravaram śreṣṭhaṁ lokanāthaṁ supūjitam /
• śayanaṁ sarvabuddhānāṁ jinaputraṁ samudāḥtam // 35.234 //
ap35.-
yatrāttitas tu sambuddhā sāntiṁ jagmus tad āśrītā /
nirvāṇadhāturasaṁyastā yatarrūḍhāsayaṅugā /
• sa eşā mudram iti khyātā śayanaṁ lokanāyakam // 35.235 // {V293}
ap35.-
tad eva hastau vinyastau saṃśiṣṭyāṅgulibhiḥ samam /
sampuṭākośavinystam tarjany ekaṁ tu dakṣiṇam / {S376}
kuryād vakrato hy agre • ardhañcandraṁ sa ucyate // 35.236 //
ap35.-
ubhau hastau punah kṛtvā daksīnaṅguṣṭhamuṣṭitaḥ /
vāmahastāśritaṁ sarvair āṅgulibhiḥ samocitaṁ /
buddhavā muṣṭī karaṁ karāgre tu daksīnaṅguṣṭhamiśritaṁ5586 // 35.237 //
ap35.-
tam daksinair eva samāyuktaṁ āṅgulibhiḥ puṭṭikṛtaṁ /
kanyasāṁ visṛtāṁ kṛtvā viṇamudrā udāhṛtā // 35.238 //
ap35.-
ubhau hastau punah kṛtvā • ākāśau viralāṅgulau /
ubhāv āṅguṣṭhayor madhyā • ubhau tarjanim āśrītāu /
esā padmālaya muḍrā sambuddhaṁ kathitā jage // 35.239 //
ap35.-
uddhṛtāṅguṣṭhakau nityāṁ punāṁ kuvalayodbhava /
mudrā ca kathitā loke sambuddhā dvipadottamailḥ // 35.240 //
ap35.-
tad evam añjaliṁ kṛtvā pranāmākāra-jagadbhagurum /
sā namaśca muḍrānaṁ sarvalokeṣu viśrutā // 35.241 //
ap35.-
tad eva mudrā viṣṭabhya hastau yamalasambhavau /
esā yamalamudrāvaniḥ triṣu lokeṣu viśrutā // 35.242 //
ap35.-
iṣamulato hastau • āṅguṣṭhau ca supūḍita /
sā bhavet sampuṭā mudrā śokāyāsavināśani5587 // 35.243 //
ap35.-
etā mudrāṁ tu kathitā ye sarve praharāṇodbhavāḥ /
puṣpākhyā śayanayāś ca vādyādyā grahanāmakā /
sarve sarvakarā yuktā mantraiḥ sarvais tu bhāṣitam // 35.244 //

na tithir na ca nakṣatraṃ nopavāso vidhiyate /
saṃyuktā mudrāmantrāś ca kṣipram karmāṇi sādhayet // 35.245 //

jāpinas tapasā yukto japtamātro vicakṣāṇaḥ /
mudrā mantraprayuktā ca • asādhyaṃ kiñcīn na vidyate // 35.246 //

ubhau hastau punah kṛtvā • añjalyānyonyasaktakam /
kanyasānāmikāṅguṣṭhau5588 pārśvato nyastau dhūpamudrā udāhṛtā //
35.247 // {S377}

ādhārāṅjaliyogena tarjanyāv īṣat kocayet /
sāmānyā balimudrā tu • udbhūtā lokatāyibhiḥ // 35.2525589 //

madhyeṣu puṣpavinyastaṃ yathāsambhavato vividhaiḥ /
dattam bhavati mantrāṇāṃ balikarmesu sarvasu // 35.253 // {V294}

dakṣiṇenābhayaṃ hastam kṛtvā ca vāmakareṇa vai /
manibandhanayogaṃ grāhyam karadakṣiṇam /
esā te sarvamantrāṇāṃ gandhamudrā • udāhṛtā // 35.254 //

dakṣiṇākaramuṣṭau tau • aṅguṣṭhau madhyamau sadā /
sucyākāram tataḥ kṛtvā dīpamudrā • udāhṛtā // 35.255 //

anāmikāṅguṣṭhayor eva • aksasūtraṇāṃ samsthitam /
kanyasāṃ prasāryato nityaṃ madhyamāṃ tasya prṣṭhatah /
tarjanīṃ kuñcitāṃ nyasya • aksamudreti ucyate // 35.256 //

garbhaṅjalyās tato nyasya • aksasūtram sa mantravit /
japed yatheṣṭato mantram kṣipram siddhivarapradam /
śobhanāṃ sarvamantrāṇāṃ5590 eso dṛṣṭavidhiḥ sadā // 35.257 //

agnera daksīnāhastena • abhayāgram tu kārayet /
abhīmukhaṃ jvalane sthāpya tarjanīṃ kuñcayet sadā // 35.258 //

aṅguṣṭhāṃ ca kare nyasya madhye kuñcitasaṃsthitam /
etad āvāhanaṃ mudram nirdiṣṭaṃ jātavedase // 35.259 //

kuñcitaṃ tarjanyāgram aṅguṣṭhau caikayojitam /
visaranāṃ sarvakarmeṣu jvalane sampradṛṣṭe // 35.260 //

kuryāt sarvamantrāṇāṃ homakarma vicakṣaṇaḥ /
mudrār etair bhisāmyuktāḥ5591 • mantram agnau suyojitaḥ // 35.261 //
praṇāmāñjalir antaritā • aṅgulibhiḥ samantataḥ / kuryāt taṁ viparītaṁ tu • aṅguṣṭhau ca saṃmśritau // 35.262 //

bahiḥ saṅkocya tarjayau madhyamibhiḥ samāśritau / [S378] eśā mudravarā hy uktā pūjakarmasu yojitā // 35.263 //

praṇāmaṁ sarvanamtrāṇaṁ mantranāthāṁ jinorasām / śodhanaṁ sarvanamtrāṇaṁ āsanaṁ ca pradāpayet // 35.264 //

asambhave 'pi puspāṇāṁ mudrāṁ baddhātu yojayet / pūjitā vidhinā hy ete mantrā sarvārthasādhikā // 35.265 //

mudrābandhena pūjārthaṁ krtaṁ bhavati śobhanam / dvitīyā cittapūjā tu yādṛśi puspasambhavā // 35.266 //

eṣa pūjāvidhiḥ proktā sambuddhair dvipadottamaḥ / abhāvena tu puspāṇāṁ dvividhā pūja ucyate // 35.267 //

sarvanamtrprasiddhyarthanaṁ sarvakarmeṣu yojayet / sarvakarmakahārā mudrā sarvabuddhis tu bhāṣita // 35.268 // [V295]

śobhane śayane snāne pānānubhojane / šobhane dipane mantri sthāne maṇḍalakāraṇe // 35.269 //

samayaḥ sarvanamtrāṇaṁ adhiśṭhānārthaṁ tu mantriṇām / kathita lokanāthais tu mudrayaṁ sarvakarmikā // 35.270 //

paripūrṇaṁ śatam proktām mudrāṇāṁ niyamād ayam / atah param pravakṣyāmi mudrām aṣṭām atām gatām // 35.271 //

tad eva hastau vinyastau • ubhau kṛtvā punas tataḥ / tathaiva599 pradesinīṁ kṛtvā madhyamāśucimīśritā // 35.272 //

nakhasyādhastātṛṭīye vair bhāge saṃsaktakāritaū / ākośām udbhavāveṣṭya sūcyākāraṁ tu kārayet / etan mantrādhipater mudrā cakriṇasya mahāmānaḥ // 35.273 //

etā eva pradesinīya saṅcāryā saamadhyamā / sūcyā nakhasya vinyastā saṃsaktā ca • anāmikā / eṣa uṣṇiṣamudrā vai jinendraṁ samprakāśitā // 35.274 //

tad eva hastau vinyastau madhyamāṅguliveṣṭitaũ / [S379] kanyasāṅgulisaṃyuktau mudreyam sita594-m-udbhavā // 35.275 //

madhyasūcyā samaṁ kṛtvā saṃsaktau ca karoruhaũ / nirmuktaṁ kuḍālākārā mahāmudrā sa ucyate // 35.276 //
tām eva pradeśinyāgṛ̊t dhībhūntarelpaśatrikam /  35.277  
madhyasūcyāṃ tato nyasya • adhastāt saṃsaktapañīna // 35.277 //

parvatriṭiyayor nyastau • aṅguṣṭhau nakhaṇḍitau /  35.278  
eśā mudrā varā proktā maṅjughōṣasya dhīmataḥ // 35.278 //

tad eva hastau vinyastau • aṅjaliḥ kārasaṃsthitau /  35.279  
madhyamāṅgulivinyastau sūcyagrā nāmitau sthitau /  35.279 //

kanyasāṅgulabhīḥ sūcīṃ kṛtvānāmitam uchchritau /  35.280 //
eśā mudrā varā śreṣṭhā dharmakośasthatāṃ gata // 35.280 //

tad eva hastau vinyastau vidhidṛṣṭasamāsatau /  35.281  
tad evam aṅgulibhiḥ sarvair āpūrṇaṃ kośasamāsthitam // 35.281 //

ubhau hastau vivṛṇīyat • aṅtānāṅgulināvṛtāḥ /  35.282  
aṅguṣṭhau madhyamāṃ spṛśya aṅguliparvasatrikam // 35.282 //

sā eva mudrā saṅgheti kathyate ha bhavālaye /  35.283  
eśā mudrāvarā śreṣṭhā sarvakarmaprasādhikā // 35.283 //

ubhau hastau puṭikṛtvā • aṅjalyākārasaṃsthitau /  35.284  
prasārya tarjanim ekāṃ daksināṃ karaniḥsrūtām // 35.284 //

sā eva bhūtaśamanī nirdiṣṭā tattvadarśibhiḥ /  35.285  
eśā mudrā varā khyātā sarvakarmārthasādhikā // 35.285 //

tad eva hastau vinyastau veṇikāgrāv acitau /  35.286 //

piṇḍasthau sampuṭākārau • uchchritāṅguṣṭhanāmitau /  35.287  
eśā sā padmamāleti • ādibuddhaiḥ pracoditā // 35.287 // {S380}

praphullanirmitākārāu • aṅguṣṭhāṅgulisatrikau // 35.287 //

dvitiye parvato nyastau • aṅguṣṭhau tarjani cobhayau /  35.288  
isa eva mudrāvarā khyātā sambuddhais tridaśālayā // 35.288 //

ete mudrā mahāmudrā aṣṭā te te śama /  35.289  
tulyaprabhā mahāvīryā sambuddhais samprakāśitā // 35.289 //

saṣṭiṃbimbarakotyas tu aṣṭiḥ saha-m-udbhava /  35.290  
aṅtair munivarashānkhyair mudrā hy ete prakāṣitā /  35.290  
śatam aṣṭādhiṃa proktām mudrāṇāṃ vidhisambhavam // 35.290 //
etāḥ sarvais tu sarvāṇi\textsuperscript{5599} mantrakarmāṁś ca sādhayet / sarvamantrāṁ tathā karmā sarvāṇy eva prasādhayet // 35.291 //

etan mudrāśataṁ\textsuperscript{5600} proktāṁ sarvabuddhair maharddhikaiḥ / vidhinā yojitā hy ete kṣipram arthaprasādhikā // 35.292 //

ity uktvā munināṁ mukhyāḥ śākyasiṁho narottamaḥ / maṅjughoṣaṁ tadā vavre bodhisattvam maharddhikaiḥ // 35.293 //

eṣa maṅjuśriyākalpe mudrāsambhavasambhavaiḥ\textsuperscript{5601} / tvayaiva sampradatto 'yaṁ rakṣārthaṁ sāsane bhuvi yugānte vartamāne vai mayaiva parinirvṛte // 35.294 //

rakṣārthe sāsane mahāyaṁ sarvedaṁ kathitam mayā / mudrānaṁ lakṣānaṁ hy uktam mantranāṁ ca savistaram / rahasyam sarvalokānām guhyam cāpi • udīritam // 35.295 // \{V297\}

etatkalpādhipe sūtre guṇavistāravistṛtam / anekadhā ca mantranāṁ guṇavānaśasmodayam // 35.296 //

bahudhā mantrayuktīṣ ca tantrayuktī tadāḥṛtā / prabhāvagunāsiddhāntaiṁ jāpināṁ hetusambhavam // 35.297 //

phalodayāśubho hy uktah sattvānāṁ gatiyonayāḥ / kumāra tvadīya mantranāṁ siddhihetunyojitā // 35.298 //

evam uktas tu maṅjuśrīḥ kumāro gaganāśritaḥ / \{S381\} praṇamya sīrasā sambuddham lokanāthām prabhākaram // 35.299 //

dīrghaṁ niśvāsa karuṇārdro roruoda tataḥ punaḥ / tasthure samīpe\textsuperscript{5602} buddhasya • āprāchya varadām varam // 35.300 //

nirnaṣṭe bhagavān loke mantrakośe mahītale / sattvānāṁ gatimātmyāṁ kathaṁ tasmai bhavisyati // 35.301 //

evam uktas tu sambuddho maṅjughoṣaṁ tad ālapet / śrṇohi vatsa maṅjuśrīḥ kumāra tvam yadi prṛcchasi / mayā hi nirṛte loke śūnyiḥbhūte mahītale / nirnaṣte dharmakośe ca śrāvakaiś ciranirvṛtaiḥ // 35.302 //

śāstu bimbas tathaḥ rūpaṁ kṛtvā vai dvipadottamaḥ / pūjām satkārataḥ kṛtā dhūpagandhavilepānaiḥ // 35.303 //

vividhair vastravaraśi cānyair manikuṇḍalabhusanaiḥ / vividhair bhōjyabhakṣaiś ca sanniyoja nivedanam /
vividhākārasampannaṃ yatheṣṭākārakāriṇe // 35.304 //

tathaiva5603 mantram āvartya sattvayonigatiḥ śubham /
ājahāra puraṃ śreṣṭham uttamāṃ gatiyonaye /
ante bodhinimnasthaḥ śaṅtiṃ jagmuḥ sapāscime // 35.305 //

evatu kartu mañjuśrīs tuṣṭo sambuddhacoditaḥ /
sampratusya tato dhīmāṃ bodhisattvo maharadvikhaḥ // 35.306 //

etat sarvāṃ purā gītaṃ śuddhāvāsopari sthitam /
buddhānāṃ sannidhau buddha dharmacakrapravartakah /
mantracakram tadā vavre5604 cīrakālānuvartitam // 35.307 // iti //

āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān
mahāyāνavaipulyasūtṛāt pañcatriṃśo5605 mudrāvidhipāṭalavisaraḥ
parisamāpta iti // {S382} {V298}

· CHAPTER A36 ·

atha khalu bhagavān śākyamunī puraṇapi śuddhāvāsabhavanam avalokya
mañjuśriyam kumārabhūtam āmantrayate sma /
asti mañjuśrīḥ paramaguhyatamāṃ tvadīyam mūlāmudrāsāmeta
sapaṅgivāram mūlālakṣaṇam sarvakarmeṣu copayojyaṃ
sarvasampattīdayakam saphalam sarvamantrānuvartanam
sarvakarmārthasādhakaṃ saṃkṣepataḥ / śrṇu mañjuśrīḥ // 36.1 //

ādau tāvat prasṛtānjalis tarjaniyāṃmadhyaparvāṅgaṅtāpraviṣṭā prthak
prthak / sā eṣā mañjuśrīs tvadīyā mūlāmudrā vikhyātā sarvakarmikā bhavati
// 36.2 //

athaiva hastau saṃyamyā • anāmikā saṃhatā tarjani madhyamāṃ tathā
kaniṣṭhikayā • ūrdhvakāśhūṣṭhaṅguṣṭhāṅsa / ayam aparā mañjuśrīs
tvadīyā vaktramudrā udāhṛta / 36.3 //

anyonyasaktāṅgulimūṭuṃ kṛtvā madhyāṅguli5606 vimucya sūcikṛtvā
tasya pārśvavār valitatarjaniyugalam ante nyaset5607 / eṣā mañjuśrīs
tvadīyamudreyam damṣṭrā bhavati / 36.4 //

mudrāyā • aṅguṣṭhayugalam pārśvavār nyaset / eṣā mudrā sāksät tvam
mañjuśrīḥ / tasmām sthāne tasmām karapute sānnyām
samayānādhitithase // 36.5 //

anyonyasaktāṅgulimūṭaṃ pradeśiṃ muktvā • aṅguṣṭhayugalam
madhyataḥ / eṣā sā mañjuśrīs tvadīyā • aparā cīrakamuḍrā / 36.6 //

prasṛtānjalirparvanikṛtvā • anāmikā tarjaniṃ madhyamāntarasthitagre /
iyam aparā mañjuśrīs sākṣād eva tvam mūlāmudrā • udāhṛta / 36.7 //
asyaiva mudrāyāḥ prasṛtāṃ tarjanīṃ kṛtvā / eśā să mañjuśrīs
tvadīyanetramudrā bhavati // 36.8 //

kanyasānāmikāveniṇkṛtakarapuṣtamadhyasthitā mahdyamau bahistas
tarjanyupari kucitāgre • anguṣṭhāgrasamsāśṭagramāsu / ayam aparā
tvadiya5608 mañjuśrīḥ • vaktramudrā bhavati sarvakarmikā // 36.9 //
evam anena krāmenaikaṅgulim atha muñca • ubhau • anguṣṭhasahitā
sarve • anguliyogena • ekaikam prasārayet5609 • uccikṛtadaksinānguṣṭham
tvadiyam mañjuśrī • eśā • uṣṇīṣamudrā // 36.10 //
dakṣināṃ saṅkocyā vāmam ucciritam laḷaṭamudrā bhavati tvadiyā
mañjuśrīḥ / yām drṣṭvā sarve duṣṭagrahāḥ prapalāyante // 36.11 // {S383}
evam śravāno grīvā bhujau hṛdayāṃ karau kaṇṭha kaṭiṃ nābhiḥ • ūṛu
jaṅghāṃ caraṇau netrau vaktraṃ jihvā ceti / evam dasabhir angulibhir
anupūrvam ucciritau • anupūrvarudrālakṣānaṃ bhavati / anupūrvaṃ ca
carma karoti // 36.12 //
vaktramudrayā mukhābandhaṃ daṃṣṭramudrayā duṣṭagrahamocanaṃ
jihvāmudrayā duṣṭavacananivāraṇaṃ hṛdayamudrayā nṛpatikopanaśanaṃ
anyam vā sattvaṃ devaśuraṃ mānusāṃ suṣṭhyāṃ vividhāṃ vā
gatiniśritāṃ rusitānām krodhanāsaṇaṃ bhavati / evam anupūrvaṃ sarvataḥ
sarvakarmāṇi karoti // 36.13 //
evam asaṅkhyeyāni • anena kramena mudrāṇi bhavanti / asaṅkhyeyāni
cakarmāṇi karorśi tvaṃ mañjuśrīḥ sarvathā • sarvamudrāśeva
sarvakarmāṇi bhavanti / baddhā tāyair5610 mahāvīraḥ saṅkhyaṁ
tathāgatair mahāmudrā mahāviṇair mahābhūmir gatair api yatra
nimbarakodyāni śaṭṭhirīśāśītinavaphaṅcakaiḥ śaṭṭhir-nayutasaṅkhyaḍ
yaiḥ sarvalokottarottaraiḥ // 36.14 // {V299}
sarve mudrāntargataḥ5611 sarve ye cānyā laukikā kriyā /
ēbhīr anyatamair mudraiḥ kuryāt sarvārthasādhanam // 36.15 //
hastadvayenāvabaddhā vai sādhanaṅkāle ca maṇḍale /
pūrvasevābhuyuktena homajāpeṣu vā punah // 36.16 //
niṣaṇṇhaṃ sthito vāpi yāvadicchāṃ japed vratī /
mahārakṣāvādhaṃ • ātmanasya parasya vā /
kuryāt sarvāṇi karmāṇi sarvamudrēṣu sarvadā // iti // 36.17 //
āryamañjuśrīyamūlakalpād bodhisattvapiṭkāvataṃsakān
mahāyānavipulyasūtrāṃ śaṭṭhirīśāṃ5612 dvitiyamudrāvidhipatālavisaraḥ
parisamāpta iti //
{S412}5613 {V320}5614

· CHAPTER A37 ·
atha khalu bhagavāṇī śākyamuniḥ punar api śuddhāvāsabhavanam avalokya maṇjuśriyaṃ kumarabhuṭam āmantrayate sma // 37.1 //

asti maṇjuśrīs tvādiye mūlakalpe • aparam api mudrā paramaguhyatam / sarveśāṃ mudrātanvrandhānaṃ sarvamantrāṇāṃ sammataṃ sarvamantraśi ca saha samyojyaṃ sarvakarmaprasādhakaṃ samyaksambodhimārgaviśodhakaṃ sarvabhavamārgavināśakaṃ sarvasattvopajīvyam āyurārgyaiśvāryasarvāśāpāripūrakaṃ sarvabodhipaksadharmaparipūrakaṃ sarvasattvasantoṣanākaraṃ sarvakarmakaraṃ sarvanābhirucitasaphalābhikaraṇaṃ sarvakarmakaraṃ sarvamantrāṇuprasādhakaṃ sarvamudrāmantrasametam / śnu kumāra maṇjuśrīḥ // 37.2 //

ādāv evoṇaṣṭalakṣaṇam bhavati / praśṭasamohānoubhayapāṇīṇāḥ jihvā • ānāmikāṅgulyau karamadhye nakhe nakham paramdhāya • aṅgusthāgrenopagūḍhāḥ kanyasu sūcyākareṇa samhatagrā tathāiva madhyamā samanakhaśikhāsaṃsaktamadhyagau pradeśīyaṃ sūcyākara / saṃantāvabhasoṇiṣamahālakṣaṇaṃ nāma mahāmudrā / bhavati cātra manthṛḥ / aḥ muḥ / 37.3 //

tad eva pradeśīyaṃ saṃcārya nakhaṃ nakham ālabhen maṇḍalākārasūcyābhiḥ / kudṛṣṭiśalyaviṇyāsādāhanāṃ nāma mahādharmacakramudrā / mantrāṃ cātra bhavati / om dhuna pātaya chinda cakre vajriṃ hūṃ // 37.4 //

† samayiravo † bhāge pradeśīyaṃ nirgugugulyākārakam † 5618 / caturmārāriśayanī vajrāni ca valkaśikārāṃ / kudṛṣṭiśalyaviṇyāsādāhanāṃ nāma mahāmudrā / mantrāṃ cātra bhavati / om vairāṇani hūṃ ṣaṭ // 37.5 //

paryak tu mudrā mantrā ca saṃyukta sarvakarmasu / naśyante sarvavighnā vai śaradaiva yathāmbudā // 37.6 //

caturmārakṛtā ye ca ye ca vighnā sasurāsurāḥ / naśyante dṛṣṭamātraṃ vai mudrāṃ †paryam† uttamam // 37.7 //

paratas tulyam uddīśya ṛṭīyā muktrapradeśinī / saṅkucitāṅgryā śubhā caiva muṣṭī tathāgati śmṛtā //

trailokyena mahāmaheśvaragabhistālāni nāma mahāmudrā / mantrāṃ cātra bhavati / om vijaye hāḥ // 37.8 //

tathāgatāmuṣṭimudrā ca / ebhir anyamatāū muddraś 5620 {S413} hastadvayenāvabaddhvā sādhanakāle pūrvasevākāle vā sakṛd uccāryā yāvadiccham japaṃ niṣaṇno sthito vā / evam sarvavighnāvināśakāḥ • avatāraṃ na labhante / śvadhiṃ cābhimukhibhavati / 37.9 //

tā eva pradeśīyaṃ saṃcārya mahāmudrā / mantrāṃ cātra bhavati / om jvalojjvala dpiṭdgateṣṇīsa dhuna hūṃ // 37.10 //
tā eva pradeśīṇyo sañcārya madhyamasūcyā sadā nakhaśikharasāṃsaktā nirbhugagnuphakunḍalākāra mudrā sitātapatroṣṇiṣa / mantraḥ cātra bhavati / oṁ ma ma ma ma hūṁ niḥ // 37.11 //

tā eva pradeśīṇyau paratas tulyam udyamya • āśleṣya madhyamasūcyē tejorāśimudrā / mantraḥ cātra bhavati / oṁ tathāgatoṣṇiṣa • anavalokitaṃvrūdhīnice tejorāśī hūṁ jvala jvala eka eka dara vidara chhinda bhinda hūṁ hūṁ śphaṭ śphaṭ svāhā // 37.12 // {V321}

tā eva pradeśīṇyāgrasāṃsaktamadhyamasūcyē maṇḍalākāro jayōṣṇīṣamudrā / mantraḥ cātra bhavati / oṁ jayōṣṇīṣa jvala jvala bandha bandha dama dama nāraṁ nāraṁ nāraṁ hāḥ hana hūṁ / jayōṣṇīṣamantrā // 37.13 //

taya eva pradeśīṇyāgrā sañcārya madhyamasūcyā nakhasyopari tṛtīyabhāge śliṣṭā cakravartimudrā / oṁ namo • apratihatatathāgatoṣṇiṣāya • anavalokitaṃvrūdhīnice cakravarti hūṁ jvala jvala dhaka dhaka dhuna dhuna vidhuna trāsaya mārayotsādaya hana hana aṁ aṁ aḥ aḥ kaḥ kaḥ proṃkhini proṃkhillī kuṇḍalīni • aparājīta5623 stradhārini hūṁ phaṭ / cakravarti // 37.14 //

tā eva pradeśīṇyāgrā sañcārya madhyamasūcyā nakhasyādhasṭatā tṛtīyabhāge samyuktā mantrādhipasyā cakravartine mudrā / tā eva pradeśīṇyāgrā sañcārya sūcyā nakhasyādhasṭat saṃsaktā mantrādhipasyā mudrā // 37.15 //

tā eva pradeśīṇyāgrā sañcārya madhyamasūcyā nakha-paravarṇor antare saṃsaktā mahācakravartine mudrā / tā eva pradeśīṇyāgrā sañcārya madhyamasūcyā [S414] tṛtīye parve • adhāṣtāt saṃsaktā kuṇḍalākāraṇa mahācakravartine mudrā / tā eva pradeśīṇyāgrā sañcārya tṛtīye parve madhyamasūcyā parvarṇor antare saṃsaktā mantrādhipasyā mahācakravartine mudrā // 37.16 //

tā eva pradeśīṇyāgrā nirbhugagnuphasatrikāṁ madhyamasūcyā madhyāparavarṇor adhāṣtāt saṃsaktā parvaṭṛtiyena • aparājītoṣṇīṣa cakravartina hṛdayamudrā / mantraḥ cātra bhavati / oṁ aparājīta5624 dhik / tā evoṣṇīṣamūlamudrāyāyatamena vā sopacāravyāśa sarvakarmāṇi kārayet // 37.17 //

aṅguṣṭhāgraiśaś cañitā anāmikā parāṃjyotkarṣayāvāhanam / mantraḥ cātra bhavati / namo bhagavate • apratihatoṣṇiṣāya / ehi ehi bhagavan dharmāraja / pratīciheyaṃ arghyaṃ gandhaṃ pūṣpaṃ dhūpaṃ balyaṃ dīpaṃ ca / māṁ cābhīraṃsha / apratihāta5625 balaparākramāya svāhā / ṛavaḥānaṃ śuklapuṣpaili svarūpenārghyapādyam ācāranīyan āsanopaviśane tadānenaiva diśi vidiṣi adha urydhvam ca bandhayet // 37.18 //
the evānāmi kau aṅuṃṣṭhāgrair aparaprjāyā tha nāmāyēt mahāyāne / spṛṣyotkṣipet / visarjanārghenā svadevātya āpasavyena bhrāma / mudrā disābandhā muktā bhavanti / mantraṃ cātra bhavati / namo \( \text{pratihatoṣṇīṣāya} \) gaccha gaccha bhagavan dharmanāja prátiṣccha mayārghyam gandhāṃ puṣpaṃ dhūpaṃ mām ca rakṣa / apratihafta\textsuperscript{5626} balaparākramāyā svāhā\textsuperscript{5627} / mudrāman tra visarjanārghenā // 37.19 //

tē eva pradeśinyau • adhastāt tṛṭīye parve madhyamasūcyē saṃsaktāu / anyonya aṅuṭṣau saha kanyasair nispīditamuṣṭīḥ / madhyamasūcyau / mantraṃ cātra bhavati / namo bhagavate • apratihaftoṣṇīṣāya om om hraṃ bandha hūṃ phaṭ / apratihaftoṣṇīṣatejorāser\textsuperscript{5628} mudrāmantra sarvabandhādiṣūpayujyate sarvakarmaṇaḥ // 37.20 //

tē eva pradeśinyau • ākuṇcitāgrā madhyamasūcyē tṛṭīyaparve-d-Iṣīdasamsaktā vikaranoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate apratihaftoṣṇīṣāya vikaraṇa dhuna dhuna hūṃ / vikaranoṣṇīṣaḥ / bhagavato vidyādhipater\textsuperscript{5629} mahāvidyārāja • uṣṇīṣatantre sarvavighnāvināyakopaghotaṣv abhiṣekam ātmarakṣādiṣābandhāmanḍalabandhādiṣu sarvakarmāṃ pravijyate // 37.21 // \{S415\}

tē eva pradeśinyau vikasitākuṇcitāgrā calitākṛṣṭau • agner āvahanām paścad dhomayāmīti / \{V322\} eṣa eva visarjanāṃ vikṣiptāḥ pradeśinyau / jvālāmālinīṣa\textsuperscript{5630} mudrā / apratihaṭaḥ sarvakarmanu / mantraṃ cātra bhavati / namo bhagavate • apratihaftoṣṇīṣāya ehy ehi tejomāline • agnaye svāhā // 37.22 //

tē eva pradeśinyau • ākuṇcitāgrā madhyamasūcyā tṛṭīye parve madhyamaparvayor antare saṃsaktā balotkaṭoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate • apratihaftoṣṇīṣāya • imaṃ gandhāṃ puṣpaṃ dhūpaṃ baliṃ dipaṃ ca praṭiṣccha hara hara sarvabuddhādhiṣṭhite dharmaṇājapraṭiḥātyā svāhā / gandhādiṣu mantrāḥ // 37.23 //

viparyastānāmike tṛṭīye parvā\textsuperscript{5631} aṅuṃṣṭhe saṃsaktā pradeśinyauḥ sūcyākāraḥ vajraṭoṣṇīṣamudrā / apratihaṭaḥ sarvavīkṣiptaḥ anena nigraṃ kuryāt / sahaḥyānam dikkālānām ca / evam eśa apramudrāīḥ / rakṣā ṇapakāle sādhanakāle maṇḍale 'pi sarvakarmāṇi kartavyāni / mantraṃ cātra bhavati / namo bhagavate • apratihaftoṣṇīṣāya sarvavighna-vídhuṃsanakarāya tutoṣyā svāhā // 37.24 //

anāmikayor aṅuṃṣṭhamūle kuṇḍalakāras tathaiva ca pradeśinyayuḥ sūcyākāraḥ sarvātrapraṭiḥato 'parājaṭoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate • apratihaftoṣṇīṣāya sarvātrāparājītyā samaye śānte dānte dharmaṇājaḥbhāṣite mahāvidye sarvārthasādhani svāhā / ghṛtahomādiṣu sāṃkṣapauṣṭikāni karmāṇi kuryāt // 37.25 //
etāv anāmikāyā kuṇḍalayoḥ pradeśinyau kuṅcitāgrā pratihateta
śaṅkarosṇiṣamudrā / mantraṃ cātra bhavati / namo bhagavate •
apratihatoṣṇīṣa / om śaṅkare svāhā // 37.26 //
anāmikayos tṛtiye parvenākrāntā tathaiva pradeśinyau
sūcyā vajrāpratihatasamayoṣṇiṣamudrā sarvatra samayasādhāraṇāḥ /
mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣīya / om śaṅkare
samayaṃ svāhā // 37.27 //
anāmikayor madhye parvenākrāntā pradeśinyau
kuṅcitāgrā madhyamasūcyā madhyamaparvasaṃsaktāpratihatamahā-
samayoṣṇiṣamudrā / devāsuresu [S416] yujyate samaye sthāpita / mantraṃ
cātra bhavati / namo bhagavate • apratihatoṣṇīṣīya / om śaṅkare
mahāsamayaṃ svāhā // 37.28 //
anayā maṇḍalabandhaṃ kṛtvā japec cakravartinam api samaye tiṣṭha
tiṣṭha / anyāṃs cakravartināṃs cābhībhavati / tatraiva sthāne japam kurvan
sarvalaukikaloktarāṇāṃ mantrānāṃ asaktād anyonyaṃ
vidyāprabhāvabalavighatām kartum ekasmin sthāne sarvajāpinām / evam
ādyā uṣṇīṣarājanāḥ / asaṅkhyaḥ bhavanti / vistareṇa kartavyam
sarvatathāgatakalam // 37.29 //
iha hi maṇjuśrīḥ kalparāje • aparimāṇāni mantrānāni bhavanti / mudrāś
caiva vividhākārā / saṃkṣepatāḥ ḥaṃ vakṣye / yadi vistaraśo kathayam
asakyaṃ sarvamānuṣyāyair amānuṣaś ca kalpasahasreṇāpi
kālpramāṇenodgrhiṭum dhārayitum vā / tasmāt tarhi maṇjuśrīḥ
saṃkṣepatāḥ kathyasyāmī / samāsenopadārāya // 37.30 //
hrdayasya mune mudrā kathyate pravarā iha /
tato devātidevasaṃ mudrā vai cakravartināḥ5632 // 37.31 // {V323}
avalokitacandrasya bodhi sattvasya dhīmataḥ /
vajrapāṇes tato mudrā yakṣendrasya prakīrtitaḥ // 37.32 //
tato 'nyeṣāṃ tu mudrānāṃ mahatām amitaujasām /
dūtadūtīgaṇāṃ sarvāṃ cētaś cēti tathā parām // 37.33 //
yakṣā yakṣīs tathā devāṃ nāgāṇāḥ tathāparām /
kīṅkaraḥ kīṅkarīṇāṃ ca piśācapiśācināṃ ca // 37.34 //
maharuddhikā rākṣasānāṃ tathāṃ surayoṣītāṃ5633 /
daiyā-mānuṣaṃ saddhāvidyādhārānāṃ ca sarveṣāṃ ca // 37.35 //
amānuṣaṇāṃ nāmānuṣyāṃs cāpi sarveṣāṃ tribhave jānmaniḥṣṛtām /
sarveṣāṃ tu jāntūnāṃ mudrā hy uktā prthak prthak // 37.36 //
mantrās tu vividhākārā nānākarmasamādhikā /
rājakule māṇikule5634 cāpi teṣāṃ mudrā prthak prthak // 37.37 //
arhapratyekabuddhānām ubhau mudrāu śubhodayau / 
sarveṣāṁ bodhisattvānāṁ daśabhūmipratīṣṭhitām // 37.38 // {S417}

mudrā hṛdayamantrā ca • ekaikāḥ parikīrtitā / 
divyayakṣakule cāpi • ṛṣigandharvapūjite // 37.39 //

kule saptamake proktā mudrā gandharva-māśritā / 
tathāṣṭamake mudrā kulebhyo parikīrtitā // 37.40 //

sarve mudrā samākhyaṭā aparāś ca sugatāhva yā / 
prthak prthak manṭreṣu laukikeṣu sasaugate // 37.41 //

mudrāsahito manḍrāḥ • dīpro bhavati karmasu / 
mudrākṣepādikusalaṁ nānyānti vināyakāḥ // 37.42 //

atha khalv eṣāṁ mahāmudrādīnāṁ lakṣaṇāṁ bhavati / 
buddhānāṁ bhagavatāṁ hṛdayamudrālakṣaṇāṁ bhavati // 37.43 //

hastadavyanāanyakam anguliḥ sanniyamānguṣṭhau darṣayet / 
saiṣā tathāgatānāṁ hṛdayamudrā / eṣaiva dakṣiṇenānguṣṭhaena • ekaikadārśitena 
padmadharasya mudrā bhavati / vāmetarasya pūrvavamūṣṭin kṛtvā 
madhyamāṅguliyugalam pramuṇca prasṛtaṁ kṛtvaiṣṭaḥ vajrākāram / eṣā 
vajradharsasya mudrā // 37.44 //

evotksipyā maṇḍalākaraṁ kuryāt / eṣa gajagandhasya mudrā / 
ubhayor apy ekaṁ parvaṁ kuṇcayet / eṣā maṇikule mudrā / sarveṣāṁ maṇicarāṇāṁ 
jambhale jalendrādīnāṁ mantras tair eva yojayet // 37.45 //

tarjaniyugalaṁ dviparvaṁ kuṇcitānyonekaksamākṣayaḥ / 
esa yakṣaḥ mudrā paṃcakāḍinaṁ yakṣamahardhikānām / 
ananyonakaksamākṣayaḥ anuguṣṭhaṁ nakhopari dhāreyat / tathaiva hastau 
pūrvavat kārayitvā madhyamāṅguliyugalam utthāya sūcikākaraṁ kārayitvā 
esā sarvadevānāṁ mudrā {V324} divyakyule akaniṣṭhādīnāṁ divaukṣayaḥ // 37.46 //

bhūyas tathaiva hastau saṃpyamya muṣṭim baddhvā • anguṣṭhaṁ darṣayet / 
saiṣā pratyekabuddhāryaśrāvākṣayaṁ mudrā // 37.47 //

ity etāṁ aṣṭau mudrāśu kulā cāṣṭasamāvṛtā / 
sarveṣaṁ jinauputraṇāṁ mudrām ekaṁ tu vakṣyate // 37.48 //

prasṛtaṁjalivināṣyaṁ śitisāṅkuceṣu punah / 
sa eṣā kathita mudrā bodhisattvāṁ mahīyasāṁ // 37.49 // {S418}

cintāmaṇiḥ khakharakaṁ saṅghāṭi pātraśrīvaram / 
damstrābhayaḥastam ca mudrētāḥ saptakaṁ muneḥ // 37.50 //

drśtimaitrīprabhājāladaśanaṁ putraṣaḥ sthitāḥ /
imāpy asā parā mudrā jinasyātmaśarīrajā // 37.51 //
dvaupratakau gaṇāv etau mudrā paṅca mayā smṛtā / hṛdayasya muneḥ sahitāni viṃśaty uktādisvayambhuvaḥ // 37.52 //
purā kathitā hy ete mudrā adijinais tadā / parivāraḥ samākhyaśa viṃśaakaś cakravartinaḥ / paramaṃ parasaṃkhyaṭā mudrā mantrās ca niṣritā // 37.53 //
udgataṃ kunḍalikṛtya cintāmaṇimudrā / paryaṅke vāmadakśiṇe muṣṭim amsadeśe dhārayeti / khakharakamudrā bhavati / hastasampuṭenānyonyam abhimukham sanghāṭimudrā bhavati // 37.54 //
pātraṃ sampuṭaḥ / cīvaraṃ vāmahastena / damśṭrā hṛdayamudrāyā vāmam ekam anuṣṭhāham unnatam / abhayahastam abhayāvanataḥ • vāmactarāvalambataḥ • abhayahastataḥ // 37.55 //
sampuṭe madhyamāṅguliyugale tarjanyau bahuḥ kuṇcita nīvēśayet madhyāṅguṣṭhum / eṣā buddhalocalamudrā bhavati  / eṣaiva evā parvakuṇcite tarjanī • ekataḥ kuryād buddhamaitrī / añjali viralāṅguliṃ kṛtvā tarjanyanāmikāgopayet śucitrāyena / māmākī mudrā bhavati // 37.56 //
añjaliṃ kṛtvā tarjanīmadhyamāṅgulibahis tṛtiyaparve kuṇcite sandadhyād anuṣṭhau prththag anūgulākārena bhogavatimudrā / vāmahastena tarjanyā madhyamayā ca viṣayā / daksināyā tryāṅgule vajraṃ kaṭideśe dhārayet // 37.57 //
evatmāvastau mahāmudrā • ātmanā śirasa vidyārājamudrā baddhāvā sarvakārāni kārayet / samaye vā maṇḍale puṣpāni kṣipet pūrvanirdśtena vā vidhīnānena vā kuryād yathepsataḥ sarvakārāni kārayet / vidyāmaṇtrābhihitāni samayāni bhavanti / mudrīḥ sumudritāni / mudrāprabhāvāni / yaṃ mudrāṃ sahasā • asthāne badnīyāt sa evāsya samayabhango bhavati // 37.58 //
yad vajraṃ tachchulam / triśūlavajrayor viśeṣo nāsti / Yad ūdṛbhvaṃ tad vajradharasya [S419] mudrā bhavati / adharastac ca maheśvarasva / madhye ācāryagurudakśiṇiyam sarvesāṃ ca manuṣyāṇām // 37.59 //
SUMSTHITĀNA ṢATTVĀNĀM MADHYÂ ĀCÅRYALAVÂHÃÓNÃM SARVEŚĀM ÇA MANUŚYÂṆĀM // 37.59 //
ekāṅguli-muchritए sarvesāṃ manuṣyāṇāṃ dvipadacatuṣpadarahupadāpadatribhavaḥ samsthitānaṃ sattvānāṃ mudrā bhavati / dviρ uĉchritaiḥ sarvavidyādhara vaidyādharīṇāṃ mudrā bhavati / catur uĉchritaiḥ samapâñitalavâstaiḥ saurasurârâganānāṃ mudrā bhavati // 37.60 //
kṛṣṇjalivināṣtaḥ hastau śobhanākārasamsthitau sarvesāṃ rūpādharacarāṇāṃ {V325} devānāṃ mudrā bhavati / tad eva hastau • ārupyaśadharacarāṇāṃ devānāṃ mudrā bhavati // 37.61 //
tad eva hastau suṣirasampuṭākārau muṣṭinibandhanau
kāmadhātveśvaraprabhṛtīnāṃ sarveṣāṃ kāmadhātusthitānāṃ sanaratiyakpretayāmalaukikānāṃ sattvānāṃ mudrā bhavati // 37.62 //
tām eva mudrām ekam aṅgulim utsṛjya sarveṣāṃ piśācapiśācinām mudrā bhavati / dvim utsṛtai rākṣasarākṣasānām / trim utsṛtaiḥ sarvakravyādādānāṃ grahamātaraṇakraṇmandādānāṃ piśitāśānāṃ sarveṣāṃ ca 
dākinīnāṃ vyantarādānāṃ ca sakaśmalāṃ / caturbhir aṅgilibhiḥ saṁkucitail sarvakāśmalāṃ mudrā bhavati // 37.63 //
mudrair ākṛṣṭair ākarṣaṇam / mudrair utkṣiptair visarjanam / svacittena sarvakrāmāṇi kārayet / ebhir eva mudrair yathesṭataḥ svakāṃ svakāṃ mantram niyojaya / näyeṣāṃ nänyakarmāṇi kārayet / tasmin tasmin niyuñjabād yasmin yasmin mantram bhavanti // 37.64 //
anullanghyā hy ete mudrā sarvabuddhair adhiṣṭhitā / aṣaktā sarvasattvā vai mudrām dṛṣṭvāpi kopītum // 37.65 //
mudrolaṅghanād vināśam āpnuvanti / mudrānāṃ vināśāt samayabhṛmaṇaḥ sarvavidyāvyatikramaḥ ca niṣṭhāyām raurave gatir avicyāyāṃ vā mahānarakapapattir gāḍhataram evāpnuvanti vighnakartāro / ye ca mudrāsamaṇyam adhiṣṭhānate teśām cirasaukyam analpaṃ mudrā satvānāṃ / mahādivaukasopapattiś ca gatiṇiṣṭhāyāṃ niyataṃ bodhiparāyano bhavati // 37.66 //
smākṣepato mudrā bahuprakāra prakāśitā ādibuddhair bodhisattvaiṣ ca maharaddhikaiḥ / na śakyam asya paryantaṃ gantuṃ saṁkhyāgaṇananāṃ vā kartuṃ sarvasattvaiṣ ca udgrahītum // 37.67 //
smākṣepato jinakule vidyārājacakraḥvartī ekam akṣaraṃ raksārthaṃ tasya mudrā bhavati / (S420) vāmetarasya pūrvaṃ muṣṭim kṛtvā madhyamāṅguliyugalaṃ pramuñcet / prasṛtāṃ kṛtvaiṣṭaḥ / ubhoyor apya ekam parva kuñcayet / tarjanīyugalaṃ dviparva kuñcahitāḥ / anyonyanakhasamyuktam anuṣṭhanakhopari dhārayet / eṣa cakravartimudrā sarvakarmikā pravara sarvamudrānām / nirdīśṭā lokatāyibhiḥ // 37.68 //
pūrvanirūṣṭena ekākṣaraṃ cakravartinā samyuktā sarvakarmikā bhavati / anena sādhitena sarvaṃ tathāgatakulaṃ sarvās ca laukikalokottarāḥ / mantrāḥ siddhā bhavanti / anena javatānena sarvamāṇaṃ jāptā bhavanti // 37.69 //
anyad avaśyaṃ sādhakena pūrvataḥ asmin kalparājya pradcitānā deva mantravare / aṣṭasahasraṃ jāpaḥ kartavyaḥ / evam ete sarvavidyāḥ / āṃukhiibhavanti / aṣu siddhim pracyachanti kṣipraṃ ca varadā bhavanti / niyataṃ bodhiparāyanah // 37.70 //
padmadharamudrāyāḥ • ekākṣarāvalokiteśvaraḥdayena saṃyuktā
darvakarmāṃ karoti / paṇḍaravāsinyā vā vidyāmudreṇa vā saṃyuktā
tathaiva sarvakarmāṃ karoti / vajradharasya mudrāyā tasyaiva •
ekākṣarahṛdayayena saṃyuktā tathaiva sarvakarmāṃ karoti / māmakyā vā
darvakarmāṃ karoti / mahāvidyāyā // 37.71 //

evaṃ rājakule • ekākṣarahṛdayajandhabhisattvavahṛdayayena evaṃ tenaiva
mudrāyā maṇišekake yāsakule divye • ārye / teṣv iha • ekākṣarahṛdayaya dise
teṣv eva mudraḥ sarvakarmāṃ kartavyāni / evaṃ sarvatra sarvamudraḥ
darvakartraś ca sarvakarmāṃ kartavyāni / yathāyuktītah
darvakarmatrabhūdāni nyaset / nānyataḥ karmāṇi kartavyāni // 37.72 //

{V326}

evaṃ dakṣinakaravinyastosvastयodyataḥ • brāhmaṇasya sāhāmpateḥ /
ekalīśgamudrāyā maheśvarasya / cakramudrāyā viṣnoḥ / aśjalir-
ikaśaviralavinyastosvastयodyataḥ • garutmanah / evaṃ piṣṭamāṃ saṃyuktaḥ
mudrānym / evaṃ gardharvāṇīṃ sarurāṇīṃ vāmaha-māṅgōṣthānas
abhyantarikātmakham upadāranamuṣṭāṃ / 5642sthītāṃ / catuḥkumāryamudrā
tenaiwa maṇṭreṇa // 37.73 //

evaṃ kārttikeyasya śāktimudrāyā • evaṃ yamavarunakuberayakṣa-
rākṣasapīśācamahoragādīnāṃ sarvesāṃ tribhavasamsthītāṃ sattvāṃ
darvagatīsanāyāpannāṃ sattvadhātukārthīśritāṃ sarvesāṃ
grahātakravīyādakāśmalādīnāṃ sattvāṃ sarvataḥ sarvesāṃ mudrāni
uktāni mantras caiva sarvataḥ / nīyujāṃpurvavsaḥ kramaśaḥ sarvataḥ
darvābhavati nānyataḥ // 37.74 // {S421}

ādau tāvat sādhakena • asmin kalparāje tathāgatagatiḥ subhā mahāmurā
mantras ca tadaṅgā niśritāṃ / 5643 / aśravasamānabhadramahāsthānaprāptavimalagates tvadiyā
darvāṇīṃ sarvesāṃ avasāṃ sādhakena
pūrvabhīmukhashtītena • adityābhīmukhena prātār utthāya śucina
śucisthānasthītena • eteṣaṃ mudrāṇāṃ anyataram baddhvā •
tātāśirasypari kṣipeō ārdhvaṃ // 37.75 //

esteṣaṁ anyatamaṃ ca mantras japed aṣṭaṣaṭataṃ / sarvvyādhīvinirukto
bhavati / dirghāyusāḥ sarvavighnāsa ca nābhībhūyate / sarvasattvānāṃ
adṛṣṭo bhavati / sarvamantrāś cābhīmukhibhavati / āśu siddhiṃ
prayachanti / sarvabuddhiṣa cādhīṣṭhitāṃ bhavati / nīyataṃ
darvīṣaṃ kumarabhūtaś cāsaṃ kalyānāmśa
bhavati yāvad ābodhiṃ / katamā ca te mudrā mantras ca bhavanti
\[37.76\] //

ādau tāvan mahāvīramudrā vakṣyate / hastadvayāsamputaṃ kṛtvā •
antaritāṅguli-māṅgōṣthha-m-unnatau parvaḥtiṣyabhāgākuṇcitau / eṣa
mahāvīramudrā sarvadātātātī mahābhāṣita / mantras cātra bhavati / āḥ vīra
hūṁ khaṁ / anena mantreṇa samyuktaḥ • mudro 'yaṁ sarvakarmakṛt

37.77 //

tad eva hastadvaṇaṁ sampuṭaṁ kṛtvā bhūyo vikasitam aṅgulibhiḥ
samantato vikasitām vajrākāram / eṣā vikāsini nāma mudrā varā •
ādibuddhaiḥ prakāśitā / mantram cātra bhavati / oṁ gaganasambhave
dēpta dipta jālaya jālaya buddhādiṣṭhite vikāsaya vikāsaya sarvabuddhān
ḥūṁ ḍvām vikāsini phat phat śvāhā // 37.78 //

37.79 //
eṣā vikāsini mantra anena mudreṇa samyuktā sarvakarmikā bhavati /
grahāviṣṭānām praṇāpayati / jalpāpayati grahaṅgarthām
kravyādakaśmalagṛhitānāṃ viṣamūrčhitānāṃ vā / yathā yathā pravuṣyate
tathā tathā tat sarvaṁ karoti / eṣā samkṣepataḥ sarvārthasamsādhanī vidyā
vikāsinyā mudrayā yuktā / asiddhā ca śipram arthaṁ karoti // 37.79 //

37.80 //
hastadvaṇasampuṭaṁ kṛtvā • antaritāṅgulisamaṁ kārayet / hrdayamudrā
/hrdayam saptavārān abhimantra moktavā / evaṁ sarvatra /
mantram cātra bhavati / oṁ godare vīra śvāhā / tathāgatahrdaya
37.80 // [S422]

37.81 //
tad eva hastasampuṭaṁ vicchuritāṅgulim anyonyasarvāṅgulimadhye
suṣīrā • usṇīṣamudrā / mantram cātra bhavati / oṁ drom bandha śvāhā /
esa sarvakarmikāḥ // 37.81 //

37.82 //
dakṣīnāhaṁstenaṁguṣṭhaṁ muktaṁ muṣṭim baddhavā khakharakumudrā /
mantram cātra bhavati / oṁ dhuna ajitaraṇa hūṁ / khakharakamantra
sarvakarmikāḥ // 37.82 // [V327]

37.83 //
anenaiva mudrayā samyukta vāmam cīvarasamsaktaṁ kṛtvā cīvaramudrā /
mantram cātra bhavati / oṁ rakṣa rakṣa sarvabuddhādiṣṭhītātmacīvara
svāhā / tathāgatacīvaraḥ / anenaiva mudreṇa sarvakarmāṁ karoti /
cīvaram cāsīyābhimantra īyāvaret / subhago bhavati / mahārakṣā kṛtā
bhavati / sarvagrahamātaraṇiṣṭhīnākramāyādakasyāśina mahāraṇī śa
ie rṣamātrā prapatāyante // 37.83 //

37.84 //
vāṃguṣṭhamadakṣānaniṣṭhīnākanyāśaktau kṛtvādhaḥ •
hastasampuṭadharāḥ pātramudrā / mantram cātra bhavati / oṁ
lokapālādiṣṭhita dhara dhāraya mahānubhāva buddhapātra śvāhā /
anenaiva mudreṇāyaṁ mantram samyukta sarvakarmikāḥ / bhajanakāle
martavyayā / sarvagrayaśīnā saṁprabhāvanti // 37.84 //

37.85 //
karyugāvanaddhamuṣṭau tarjayau madhyakūṇīcau / eṣā sa
śamanājīmudrā / mantram cātra bhavati / oṁ tejo jvala sarvārthaśādha
sidhya sidhya śamanānītara hūṁ / śamanānītara / anenaiva mudreṇa
samyukto sarvakarmakaraṁ ūbhām // 37.85 //

37.86 //
anena cābhimantra sarvābharaṇālaṅkarāvīśeṣān ābandhita cātmano
mahārakṣa kṛtā bhavati / paramasubhagaś ca bhavati / svayam alaṅkṛtya
varma cābhimantra saṁgrāmam avataret / na cāsa vāye śastraṁ
nipatati / adhṛṣyo bhavati sarvaśatrūnām / svasainyaṃ pālayate / parasainyaṃ cākramati / evam ādīni karmāṇi • aparimāṇāni • asiddha eva karoṇi // 37.86 //

ap37.-87 padmarāgamarakatādīnām anyatama ratnaviśeṣaṃ ghrītvā • aṣṭaśatābhimantritaṃ kṛtvā dhvajāgre • ātmano śirasi vā hastiskandhe vā saṅgrāmaśirṣenāvatīrno nābandhayitavyam / niyataṃ parasainyam ayuddhenaiva drṣtvā bhaṅgam upajāyate / mahāmstambhitavāṃ vā bhavati / bhagnasainyā vā prapalāyante ‘dhipatis teśām // 37.87 // [S423]

ap37.-88 anyonyāsaktāṅgulimūṣṭīṃ kṛtvā madhyamāṅgulīsthāne tayos tṛtiyaparvabhāge madhyakuṇīcīte tarjanyāonya† sa eṣa dharmacakramudrā / mantram cātra bhavati / oṁ chinda bhinda hana dāha dāhya dhūṃ / dharmacakra // 37.88 //

ap37.-89 vāmapādamuktaṃ5648 daksīnajānubhūmīsthāṃ vāmena prṣṭhataḥ prasārīte prahārasthāna daksīnānḥūkṛtena sāvasaṃbhāh / eṣā aparājitamudrā / mantram cātra bhavati / oṁ hulu hulu caṇḍāli mātaṅgi svāhā / aparājitā dharmacārāparājitamantrāḥ / ebhir eva mudraīḥ samyuktaḥ sarvakarmikā bhavati / saṃkṣepaṭaḥ sarvaduḥkhiṃち chindati / yathā yathā pratyujyate tathā tathā sarvakarmāṇi kuruṃ / // 37.89 //

ap37.-90 venyotsānge tathaiva hastam kṛtvā daksīṇena dharmeṇa dharmeṇaḥasthena tathāgaṇaśaktimudrā bhavati / mantram cātra bhavati / oṁ vijaye mahāśakti durdharī hūṃ phat vijayini phat maṅgale phat / tathāgaṇaśaktīḥ / anenaiva mudreṇa samyuktā sarvakarmikā bhavati / sarvavighnān sarvaduṣṭān sarvaśatrūn sarvadevāṃ ca stambhayati / eṣā • aparyantagonā / yathā yathā pratyujyate tathā tathā sarvakarmāṇi karoṇi // 37.90 //

ap37.-91 tathaiva hastau parasparāṅguli-r-uttānau karau tarjanyāagrau sūcyākārena nīlītau viparyaṃstam adhomukhaṃ lalāte nyaset / eṣā • ūṛṇāmudrā buddhānāṃ bhagavatām ādibuddhaiḥ prakāśita / mantram cātra bhavati / namaḥ sarvatathāgaṇatebhīyo ṛhadbhyāḥ samyaksambuddhēbhīyaḥ / he he bandha bandha tiṣṭha tiṣṭha dharaya [V328] dharaya nirundha nirundha • ūṛṇāmani svāhā / tathāgaṇorṇāmantraḥ / anenaiva mudreṇa samyuktā sarvakarmikā bhavati / // 37.91 //

ap37.-92 gorocanayā lalāte tiḷakaṃ kṛtvā japatā śatrumadhye ‘vataret / adhṛṣyo bhavati / sarvaduṣṭaiś ca na hiṃsate / saṅgrāmamadhyāṃ vā • avataret / parasenābhāṅgam drṣtvā karoṇi / nādṛṣtvā • aparimāṇāṃ karmāṃ karoṇi / aparimāṇaiś ca buddhār bhagavadvhir bhāṣīta / // 37.92 //

ap37.-93 añjali nairntaram anyonyāsaktāṃ kṛtvā tarjanyānyonyamadhyakunīcitau • aṅguṣṭhōṇgūṣṭhau / eṣā tathāgatalocanā mudrā / mantram cātra bhavati / oṁ ru ru spuruṣjvala tiṣṭha siddhalocane sarvārthāsādhani svāhā / [S424] eṣā tathāgatalocanā mantrā • anenaiva mudreṇa samyuktā sarvakarmikā bhavati / // 37.93 //
akṣiṇy abhimantrya śatrumadhyam avataret / dṛṣṭamātrā vigataraśā bhavanti / maitracittā hitaiśno bhavanti / mitratvam adhigacchanti / saṅgrāmaśīrśo vā akṣiṇī-m-abhimantrya parasenāṃ nirikṣayet / saumyacittā bhavanti / na pratipraharasamarthā ayuddhenaiva nivartanti / sāhāyyaṃ tävat pratipadyante // 37.94 //

ubhau hastau tathaiva pustakākāranguliracitau • anyonyāgrāśliṣṭau tiryak sthitau / eśa praṇāpāramitā mudrā / mantraṃ cātra bhavati / namo bhagavati cātraśāṃ avantaś / saṅgrāmaśīrṣo vā akṣiṇī-m-abhimantrya parasenāṃ nirīkṣayet / saumyacittā bhavanti / na pratipraharasamarthā ayuddhenaiva nivartanti / sāhāyyaṃ tävat pratipadyante // 37.95 //

mantraṃ japātā hṛdayaṃ parāṃśet smṛtimān bhavati / duṣṭārimadhye japāṃ kurvan teśāṃ cītām apaharati / saṅgrāmamadhyāṃ vā dvipadacatuspadāduḥ stāvāṃ pratyarthikāṃ vimohayat / cittavikṣepaṃ vā karoti / saṃkṣepataḥ • eśa bhagavatī yathā yathā prayuṣyate tathā tathā sarvakarmanī karoti / saṃkṣepataḥ • aparyantagunā • aparyantam cāṣya kalpaṃ bhavati // 37.96 //

aparyantās tathāgatānāṃ mudrā mantras ca bhavanti / yathā saṃnīpātapiharīate coktaṃ tathāgatānāṃ parivāras te 'tra sarve mudrā mantras ca prayoktavyā / anyatra cāṣaṅkhyeyāni kalpāni bhavanti / mudrā mantras ca te 'smiṃ kalparāje niyoktavyā // 37.97 //

evaṃ padmakuṭe padmamudreṇa sahitā / mantraṃ bhavati / om jiḥ jiḥ jināṅgabhṛdhbhayabhedine svāhā / eṣa mantraḥ • avalokiteśvarasya bodhi-sattvasya padmamudrayaṃ saṃyuktam sarvakarmikam bhavati / anena jāptena sarvaṃ padmakuṭe jaṭāṃ bhavati / anena siddhena sarvaṃ padmakuṭe sthūm bhavati // 37.98 //

paṇḍaravāsinīyā vā mahāvidyayā / mantraṃ cātra bhavati / om kaṭe vikaṭe nikaṭe kaṭaṅkaṭe kaṭamakṣaṇaṃ svāhā / mudreṇaiva yojayet padmamudreṇa vā sarvakarmikā bhavati / rakṣā ca kartavyā sarvasmaśanāgatena // 37.99 //

evaṃ tārā bhrukuṭi candrā hayagrīvasyāṃ vidyārājasannipātaras te 'tra sarve mudrāmantras ca bhavanti / om jiḥ jiḥ jināṅgabhṛdhbhayabhedine svāhā / eṣa mantraḥ • avalokiteśvarasya bodhi-sattvasya padmamudrayaṃ saṃyuktam sarvakarmikam bhavati / anena jāptena sarvaṃ padmakuṭe jaṭāṃ bhavati / anena siddhena sarvaṃ padmakuṭe sthūm bhavati // 37.100 //

evaṃ tārā bhrukuṭi candrā hayagrīvasyāṃ vidyārājasannipātatarvānte vā ye kathitāh sarvaṃ asaṅkhyāṃ cā padmakuṭe prayoktavyaṃ mudrāmantras ca kalpavistaraiḥ // 37.101 //

evaṃ vajrakula ubhayavajramudrāsaḥitam / mantraṃ cātra bhavati / hūṁ / eṣa vajrapāneḥ sākṣād anena sādhitena sarvaṃ vajrakuṭe Siddhāṃ bhavati / [Ś425] anena jāptena sarvaṃ jaṭāṃ bhavati / ubhayavajramudrāsaṃyuktena pūrvanirdiṣṭena sādhakecchayā sarvakarmaṇi karoti viruddhāny api jinavāraṅhāḥ sattvavaineyavāṣat / atikūraturaṃ 'yāṃ mahāyāṣaṃ / 37.101 //

māmakyā vā kulandharyā mahāvidyayāḥ sarvakarmāṇi karoti / [Ś329] mantraṃ cātra bhavati / om kulandhāva bandha bandha hum phaṭ / eṣa sarvakarmikā māmakī nāma mahāvidyā sarvakarmikā nīśṭa / pūrvaprayuktena mudreṇa māmakyāṃ mahāvidyāṃ saṃyuktā
sarvakarmikā bhavati sādhakecchayā\textsuperscript{5651} / nidānaparivarte\textsuperscript{5652} pūrvanirdiṣṭe vajrapāṇiparivāreṇa sarvaṃ vāseṣaṃ vajrikulaṃ mudrāmantramanaṃtasyaṃgyaṅi cātra prayoktavyam // 37.102 //

evaṃ rājakule gajagandhasya bodhisattvasya mantraṃ bhavati / oṁ gajāhvaye hūṃ khacare svāhā / pūrvanirdiṣṭena mudreṇa saṃyuktār sarvakarmikā / evaṃ pūrvavat sarvaṃ gajakulāḥ siddho bhavati // 37.103 //

evaṃ samantabhadrasya mantraḥ / oṃ samāsama jinasuta mā vilamba hūṃ phat // mahāsthānaprāptasya mantraḥ / tiṣṭha tiṣṭha mahāsthāne gatabodhaḥ samayam anusmara hūṃ phat phat svāhā // vimalagater mantraḥ / oṃ vimale vimale vimalamūrte\textsuperscript{5653} dhaka dhaka samayam anusmara svāhā // 37.104 //

sarvakarmikā bhavati sādhakecchayā / nidānaparivarte pūrvanirdiṣṭe vajrapāṇiparivāreṇa sarvaṃ vāseṣaṃ vajrikulaṃ mudrāmantramanaṃtasyaṃgyaṅi cātra prayoktavyam // 37.102 //

evaṃ rājakule gajagandhasya bodhisattvasya mantraṃ bhavati / oṁ gajāhvaye hūṃ khacare svāhā / pūrvanirdiṣṭena mudreṇa saṃyuktār sarvakarmikā / evaṃ pūrvavat sarvaṃ gajakulāḥ siddho bhavati // 37.103 //

evaṃ samantabhadrasya mantraḥ / oṃ samāsama jinasuta mā vilamba hūṃ phat // mahāsthānaprāptasya mantraḥ / tiṣṭha tiṣṭha mahāsthāne gatabodhaḥ samayam anusmara hūṃ phat phat svāhā // vimalagater mantraḥ / oṃ vimale vimale vimalamūrte dhaka dhaka samayam anusmara svāhā // 37.104 //

sarvakarmikā bhavati / evaṃ gaganagaṇjasya mantraṃ / sarvabodhisattvasya mudrāsaṃyuktār sarvakarmikā bhavati / oṁ apāyajahasadā prarudita kṣiti garbha -pāṇi maitreya prabhṛtānāṃ dasabhūmi-m-anuprāptānāṃ sarvamahābodhisattvānāṃ asaṅkhṣeyānāṃ / mudrā maṅkṣeṇā cāsāṅkhṣeyā bhavanti / tasmin kalparāje niyoktavyāni bhavanti // 37.105 //

sarvatrantramudrākalavistarā / mahāśaṃmayā samayam anuprāvīśṭa sarvakalvikalpaḥ ta iha kathitāni sādhyaś ca te iha sarvamantrāḥ // 37.106 //

sarvamantramudrākalavistarā sarvalaukikā / sarvabodhisattvāsraṃkulaḥ sarvakarmikā bhavati / evaṃ apāyajahasadā prarudita kṣiti garbha -pāṇi maitreya prabhṛtānāṃ dasabhūmi-m-anuprāptānāṃ sarvamahābodhisattvānāṃ asaṅkhṣeyānāṃ / mudrā maṅkṣeṇā cāsāṅkhṣeyā bhavanti / tasmin kalparāje niyoktavyāni bhavanti // 37.105 //

savistaratā sarvalaukikā kalokottarottaratā sarvalaukikā / sarvamantramudrākalavistarā sarvalaukikā / sarvabuddhabodhisattvāsraṃkulaḥ sarveś ca laukikā kalokottarāḥ sāsravānāsravamantrā mudrāvikalpās tathāgatakulāni praviṣṭā iti dhāraya / {S426} na tad vidyate maṅjuśrīḥ sarvavimudrātatantramanaṃhāpyānāṃ yas tathāgatakule tathāgataḥ / anuprāvīśṭāḥ\textsuperscript{5655} / praviṣṭām eva maṅjuśrīḥ kumāra tathāgatakule draṣṭavyaḥ // 37.107 //

evaṃ maniṣkulayakṣakuladivyāryakuleśvapi prayoktavyāni / sarvatantramudrā sāsravānāsravamantrā mudrāvikalpās tathāgatakulāni praviṣṭā iti dhāraya / {S426} na tad vidyate maṅjuśrīḥ sarvavimudrātatantramanaṃhāpyānāṃ yas tathāgatakule tathāgataḥ / anuprāvīśṭāḥ\textsuperscript{5655} / praviṣṭām eva maṅjuśrīḥ kumāra tathāgatakule draṣṭavyaḥ // 37.107 //

sarvabuddhabodhisattvāsraṃkulaḥ sarveś ca laukikā kalokottarāḥ sāsravānāsravamantrā mudrāvikalpās tathāgatakulāni praviṣṭā iti dhāraya / {S426} na tad vidyate maṅjuśrīḥ sarvavimudrātatantramanaṃhāpyānāṃ yas tathāgatakule tathāgataḥ / anuprāvīśṭāḥ\textsuperscript{5655} / praviṣṭām eva maṅjuśrīḥ kumāra tathāgatakule draṣṭavyaḥ // 37.107 //

yasmāt tathāgata agram ākhyaṃ tasmāt tathāgatakulaṃ agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ // 37.109 //

evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ / evaṃ tathāgata agram ākhyaṃ // 37.109 //

bhagavān samkusumitarājena bhagavatā śālarājendreṇa bhagavatā samkusumitaganthottamarājena bhagavatā ratnaketunā bhagavatā • amitābhaṇa bhagavatā punyābhena kusumottamaṃ saṅkusumena supuṣpena • amitāyurṇaṃ avinīcayarājendreṇa kanakamanūśa kāśyapena krucuchandena\textsuperscript{5656} śikhiṇa viśvabhūva bhagavatā konākamanūśa mayāpya etarhi śākyamuninā / prakāśitavān prakāśīsyante ca // 37.110 //

bhagavān samkusumitarājena bhagavatā śālarājendreṇa bhagavatā samkusumitaganthottamarājena bhagavatā ratnaketunā bhagavatā • amitābhaṇa bhagavatā punyābhena kusumottamaṃ saṅkusumena supuṣpena • amitāyurṇaṃ avinīcayarājendreṇa kanakamanūśa kāśyapena krucuchandena\textsuperscript{5656} śikhiṇa viśvabhūva bhagavatā konākamanūśa mayāpya etarhi śākyamuninā / prakāśitavān prakāśīsyante ca // 37.110 //
evam etad buddhaparamparāyātam ayaṃ tava mañjuśrīḥ kumāra kalparājā tathāgatakulāgraratnabhūtam mahānuśaṃsaṃ niyataṃ dharmadhātuniśritam / na śakyam asyānuśaṃsaṃ kalpasahasreṇāpi kathayitum mahāguṇavistārā vistaraśaḥ kathayitum / drṣṭadharmaivedanīyāḥ sāmparāyikabodhiparāyaṇās ca vaktum sarvasattvārāḥ śrotum tvatsadṛṣtaḥ // 37.111 //

drṣṭadhārmikasāmparāyikās ca bhavanti / yaḥ kaścit śrāddhe • avicikitsāḥ • dhārayed vācayet\(^{5657}\) smin tantre 'bhuyuko vikalpataḥ • [V330] mantrām sādhayed\(^{5658}\) japed vāpi mudrām vāpi badhniyāt satatābhuyuktāś ca bhavet sa drṣṭa eva dharmair aṣṭau // 37.112 //

guṇānuśaṃsāṃ pratilabhate / askhalita ca bhavati sarvaprathikāvaiḥ • apitu bhayam cāsa na bhavati / viṣaṃ cāsa kāye nākramati / śastram cāsa kāye na patati / buddhahodhisattvaś ca diśhīsito bhavati / dirghāyuḥ sukhamedhāvī bhavati / mañjuśriyaś cāsa kumarabhūtaḥ kalyāṇamitro bhavati / rātrau cāsa\(^{5659}\) pratyayaṃ svapne darśanaṃ dadāti / sarvamantrāś ca cainam rakṣante mudrām cāsa svapne kathayanti / duṣṭarāṣṭraṃ duṣṭasattvaṃ cāhitaśiśāṃ avadhyo bhavati / niyātāṃ bodhiparāyaṇaḥ // 37.113 //

ime 'ṣṭānuśaṃsā śrāddhasya vicikitsato 'bhuyuktaṃ draṣṭavyāḥ / grhino\(^{5660}\) vā pravrajitasya vā striyasya vā puruṣasya vā mahāsattvāṃ sāsanopakāriṇāṃ nānyeṣām / pāpakarmapraśītānāṃ viparyastam adhastād bhavati {S427} raurvādiśu // 37.114 //

yad uktaṃ pūrvāhne muṇḍrabandhaḥ • dirghāyuṣyatā jayeti / tathāgatamantraparivāreṇa hṛdayoṃśiṣādyā lokanādyāḥ mudrāḥ satkartavyam / mañjuśriyaḥ kumāra tvadīyamudrāmantraṃ vā tulyāvīryā hy ete tulyāprabhāvā // 37.115 //

yad uktaṃ śucinā śucisthāna\(^{5661}\)sthiteneti / sthānāṃ madhyāṃ bhuṃpradesam aṣalyoparuddham apiṣṭagomayaparāpaṃ sugandhaśuklapuṣpābhikīrṇaṃ / tatra sthito mantrāṃ japet\(^{5662}\) / mudrāṃ badhniyāt / nānyatra nānyeṣām / anyataram ekaṃ japen mudrāsaḥitam // 37.116 //

yad uktaṃ śucinī astaṃ gate bhānoḥ snāyita śucinā jālena nihprāṇakena prayāṛṃbaranivāsi • uṣṇiṣakṛtaraṃkaḥ • grāmyadharmavivarjī śucaukṣarakṣaraṇāṁ śubhāḥ\(^{5663}\) // 37.117 //

uṣṇiṣakṛtarakṣā vai-ś-cakrabandhānuvartinaḥ / dhyātvā tathāgatān tatra svapne yāmāvīrgrad ∼ // 37.118 //

kanyākarititasutreṇā brāhmaṇyā vā • aratisambhavāyā gṛhītvā • aṣṭaśatābhimantrāṃ kṛtvā • anena mantraṇa / oṁ hara hara bandha bandha śukradhāraṇi siddhārthe svāhā / māmakyāyā mudrāsamānyukto\(^{5664}\)
mantram japet / tataḥ sütrakāṃ katyāṃ bandhayet / trigunapariveśitaṃ kṛtvā śukrabandhāḥ kṛto bhavati // 37.119 //

kāmadhātvēsvaro ’pi śaktāḥ svapne manovighātam utpādayitum kim punah svapnavināyakāḥ / vidhinā nāvidhinā saragasya na vītaragasya kāmadhāteṣvarasyāpi ṛṣiṇo duhitaraś ca • aśaktā manovighātam utpādayitum vividharūpadhārīnyah rāginām / kim punas tadanyah striyah • mānuṣāmānuṣodbhavah // 37.120 //

evaṃvidhinā prātar utthāya visarjya dantadhāvana mukham prakṣālya sūcinā jena snātva nisprāṇake vimalodakena pūrnavad vidhinā pūrvābhīkhaṣṭhitena mudrāṃ bandhīyat / mantrāṃ ca japet // 37.121 //

dirghāyuṣo bhavati sarvakarmasamarthaḥ / mahāvyādhibhir mucyate / sarvajanapriyo bhavati / amitrāṇāṃ pratyaṅgiram upajāyate / drṣṭamātraś ca sarvagrhaḥkravyādaḥkaśmaladāyāḥ prapaḷāyante / parabalāṃ stambhayaṭi / darśanamāṭreṇaiva sarvakarmāḥ karoti / sūcināsūcinā vidhānenaśvidhānaḥ • evam asya // 37.122 // [S428]

asaṅkhyeyā mudrāmantraganaparivrto ’yaṃ kalparājā / asaṅkhyeyaiś ca buddhair bhagavaddhir bhāṣīta bhāṣiyante ca / mayāpy etarhi śākyamuninā tathāgatenerhata samyak sambuddhena bhāṣito [V331] mahāta parśaṇmāndalamadhye // 37.123 //

tvam api kumāra mañjuśrīḥ sanniyukto ’yaṃśāsanaparisaṃrakṣārthāṃ dharmadhātuṣcirasamrakṣārthāṃ ca mayi parinirvṛte dharmakoṭiniśrite bhūtakoṭiparyavasāne śāntibhūte // 37.124 // [V332]

mahākarunāvarjitamānasena sattvānāṃ hitārthāya bhāṣito ’yaṃ mayā yugante mahābhairave kāle vartamāne ratnārayāpakārināṃ duṣṭarājītaṃ duṣṭasattvānāṃ ca nivāraṇārthāya vinayanārthāya ca bhāṣito ’yaṃ kalparājā vistaravibhāgasār harvasattvānāṃ arthāyete // 37.125 //

āryamañjuśriyamulakalpaḥ bodhisattvapiṭākāvataṃsakān mahāyānaśvāpyasūtrāt saptatrimśatimāḥ mantramudrāniyamaha-karma-vidhipaṭalavisarāḥ parisamāpta iti // [S429] [V332]

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atha khalu bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyam kumarabhūtam āmantraye śma / śṛṇu mañjuśrīḥ / samkseptato mudrānāṃ lakṣanaṃ mantram ca saṅveṣitam / samkseptasā ca maṇḍalaṃ sudhī samayānuvartanaṃ mudrāsthānaṃ ca teṣu vai / sarahasyam sarvanmantrāṇāṃ sarvaparāṣṭrotvaṃ manḍalam // 38.1 //

etat sarvaḥ purā proktam sarvabuddhī maharuddhiṣṭaḥ /
ap38.2  mantrāṇāṃ gatimāhātmyaṃ kathitaṃ sarvakuleṣv api / ādimadbhiḥ purābuddhāṃ sattvānāṃ hitakāraṇāt // 38.2 //

ap38.3  pravartya mantracakraś ca dharmacakram anuttaram / sānticakrānugā yātā bhūtakoṭīṃ samāśritāḥ / sāntiṃ jagāma sarve te buddhā lokamahardhikā // 38.3 //

ap38.4  etat sarvaṃ purā khyātam ādimadbhis tathāgataiḥ / aham apyapaścime loke deseyāṃ tvai maṇju śradhīḥ // 38.4 //

ap38.5  etat kṛtvā tadā vācyam buddhasyedam mahādyuteḥ / kumāro maṇjugahoṣo vai prāṇjaliṃ kṛtam agrataḥ // 38.5 //

ap38.6  uvāca vadatāṃ śreṣṭhaṃ sambuddhaṃ dvipadottamam / vadasva dharmottam mahāprājña lokāṃhitakāraṇām // 38.6 //

ap38.7  saṃkṣepārthaṃ avistāraṃ guṇamāhātmyaphalodayam / evam uktas tu maṇjuśrīs tūṣṇīmbhūtas tathure // 38.7 //

ap38.8  atha brahmėsvaṇaḥ śrīmān kalaviṅkarutavanah / kathayām āsa tat sarvaṃ mudrāmanḍalasamsthitam // 38.8 //

ap38.9  mantrāṇāṃ tantrāṇāṃ tadā kāle śuddhavāsopari sthito / kathayām āsa sambuddhaḥ śākyasimho narottamaḥ // 38.9 //

ap38.10 śṛṇu tvam kumāra maṇjuśrīḥ • mudrāṇāṃ vidhismāhavam / mantrāṇāṃ tantrayuktīnāṃ guṇamāhātmyavistaram // 38.10 // {S430}

ap38.11 ādau sarva tathā cihaṃ sattvāsattva yathā ca tam / ākāraṃ caritaṃ cēṣṭā sarvam iṅgitabhāṣitam // 38.11 //

ap38.12 dvihastapādayor mūrdhnā ekahastāṅgulaṭayojanā / sarvaṃ taṃ mudrām iti proktam ādi buddhāṃ purātanaḥ // 38.12 // {V333}

ap38.13 kalaśaṃ chatraṃ tathā padmaṃ dhvajaṃ patākaṃ tathāva ca / matsya vajra tathā śaṅkhāḥ kumbhaś cakras tathaiva ca // 38.13 //

ap38.14 vividhā praharanaḥ loke ṣāṃvatas te parikīrtitā / utpalākārāmudrāṃ ca sarve te mudrānumaṇḍale // 38.14 //

ap38.15 anupūrvam iha sthitā tathaite vidhīyuktam udāḥṛta / sadṛṣākārasvarūpeṇa sarvāsāṃ caiva likhet sadā // 38.15 //

ap38.16 maṇḍale mudrāṃ ity uktvā sāmānyeśv eva sarvataḥ / yathāsthānaśuvinyastaṃ mudrās te parikīrtitāḥ // 38.16 //

maṇḍaleśv eva sarveṣu svākāraṃ caiva yojayet /
cakravartī tathā cakram uṣṇīse sita-m-udbhave // 38.17 //
sitātapatrā mukhyena maṇḍale tu samālikhet /
buddhānāṁ dharmacakram vai padmaṁ padmakule tathā // 38.18 //
vajrāṁ vajrakule proktām gajāṁ gajakulodbhave /
tathā maṇikule kumbhaṁ niyujyāt sarvamaṇḍale // 38.19 //
divyāryau ca kulau mukhyau śrīvatsasvastikau likhet /
ālikhed yakṣakule śreṣṭhe phalam phalajasambhavam // 38.20 //
mahābrahme haṁsam ālikhyā śakrasyāpi savajrakam /
maheśvarasya likhec chūlaṁ vrṣaṁ cāpi samālikhet // 38.21 //
trīśūlaṁ paṭṭiśaṁ cāpi skandasyāpi saśaktikam /
viṣnoś cakram ālikhyā gādāṁ cāpi sadānavām // 38.22 //
nānapraharanā devā vividhāsanasambhavām /
yānā ca vividhāś cāpi teśaṁ madhyāṁ likhet sadā // 38.23 // {S431}
sartūpasamkrāntipratibimbaṁ yathāsthitam /
esāṁ anyataraṁ hy ekaṁ likhet sarvatra maṇḍale // 38.24 //
ekadvikasamāyuktā trprabhṛtyam asaṅkhyākā /
maṇḍalā jinavaraiḥ proktā vedikāpaṅktitatsamā // 38.25 //
yam uddiśya maṇḍalām proktām taṁ madhye tu niveśayet /
ālikhej jinakule garbhe buddhāṁ vāpi sumadhyame // 38.26 //
abhyanatarsthāṁ tadā bimbaṁ sāstuno cāpi-m-ālikhet /
dvitiyaṁ padmakule nyāstam tṛtiyaṁ vajrakulaṁ likhet // 38.27 //
evāṁ sarvāṁ tad ālikhyā • anupūryā surāsurām /
sarbhūmyāṁ tataḥ paścād yakṣarākṣasamānuṣām // 38.28 // {V334}
tīrthikānāṁ tato likhyā • anupūryā yathāsthitam /
dikpālāṁ ca tathālikhyā sarvāṁś caiva vidhāgatāṁ // 38.29 //
samksepaṁ ekbindus tu dviprabhṛtyam asaṅkhyakām /
ālikheṇa maṇḍalāṁ yāvad uparyantaṁ diśaṁ āśritam // 38.30 //
aprameya tadā proktā kṣmā talo maṇḍale 'ṣya vai /
ekbinduprabhṛtyādī • aparyante vasudhātale // 38.31 //
maṇḍalasya vidhiḥ prokto nirdiṣṭāṁ trividhasya tu /
uttamaṁ madhyamaṁ caiva kanyasaṁ caiva kīrtitam // 38.32 //
ap38.33 uttame • uttamā siddhir madhyame madhya • udāḥṛtam /
    kanyase kṣudrasiddhis tu kathitaṃ jinavarañī puṭra // 38.33 //

ap38.34 tridhā sarve manobhiś ca siddhir uktā jinottamaṃ /
    mahāsattvair mahāsiddhir madhyasattve tu madhyamā /
    ṭṛtīyā kṣudrajantūnaṃ kṣudrakarma udāḥṛtam // 38.34 //

ap38.35 cittāṃ prasāde buddhatvam uttame saphalodayam /
    niyataṃ prāpyate sattvo maṇḍalādarśanena vai // 38.35 //

ap38.36 madhyacittas tadā kāle pratyekam bodhim āpunyāt // [S432]
    itare niyataṃ proktāṃ śrāvakatvam anādarāt // 38.36 //

ap38.37 abandhyāṃ phalamāhātmayāṃ gatiśānti • udāḥṛtam /
    maṇḍalādarśanavargaṃ niyataṃ tasya bhaviṣyati // 38.37 //

ap38.38 evaṃ 5672 mudrāvarāṃ sarvāṃ mantrāṃ caiva savistarāṃ /
    niyuktās tridhās caiva trihprakārā sukhaṃvahā /
    mudrā maṇḍalā proktā mantrānāṃ kathaye hitam // 38.38 //

ap38.39 ekākṣaraprabhṛtyādi yāvatsaṅkhyāṃ pramāṇataḥ /
    kathitā vacanā mantrē caiva savistarāṃ // 38.39 //

ap38.40 vāk pralāpāṃ ruditaṃ hasitaṃ kranditaṃ tathā /
    sarvajalpaprajalpaṃ vā sarvamantrahitaṃ bhavet // 38.40 //

ap38.41 tridhāḥ te ca mantrāṃ ca triprakārā samoditā /
    yathāiva maṇḍale khyātaḥ mudrāmantreṣu vai tathā // 38.41 //

ap38.42 vidhir eṣā samāyuktaḥ nirdiṣṭā lokanāyakaiḥ /
    tathaiva tat tridhā yāti • anekadhā cāpi sahasradhā // 38.42 //

ap38.43 tridhāham trihprakāramaṃ tu tridhā caivaṃ saṅkhyakāḥ /
    cittāyatam hi mantram vai na mantram cittavarjitam // 38.43 // [V335]

ap38.44 cittamantrasamāyuktaḥ saṁyuktaḥ sādhayiṣyati /
    tathāgatake sva mantrā vai ca padmakule tathā // 38.44 //

ap38.45 ye ca vajrakule5673 gītā kuleśv eva ca-m-āparaiḥ /
    salaukikā sarvamantrā vai sarve ta iha niḥṣṭāḥ // 38.45 //

ap38.46 jine jinasutair yo mantrō bhāṣītaḥ sattvakāraṇāt /
    tāṃ japed yo 'bhīyuktaś ca niyataṃ buddho hi so bhavet // 38.46 //

ap38.47 madhyasthāye tu mantrā vai taṃ japed yo 'bhijāpināḥ /
    pratyekabuddha ākhyāto niyataṃ tasya gotarāḥ // 38.47 //
ye 'nyamantre pravṛttā vai pratyeśkārhabhāṣitaiḥ /
salaukikaiś ca sattve vai • abhiyukto mantrajāpīnaḥ / {S433}
sa bhaven niyataṃ gotrastho śrāvakāṇāṃ maharddhikāṃ // 38.48 //
tatrāpi karma prayoktavyaḥ • utkṛṣṭe 'dhamamadhyame /
sāntike buddhabodhīḥ syāt pauṣṭike vāpi khaḍgināṃ /
itaraḥ kṣudramantrais tu śrāvako bodhim ucyate // 38.49 //
tatrāpi cittaṃ draṣṭavyaṃ tat tridhā paribhidyate /
punaś ca bhidyate bahudhā • asaṅkhyam cāpi bhedata iti // 38.50 //
āryamaṇjuśriyamūlakalpād bodhisattvapiṭkāvataṃsakān
mahāyānavaiṣapulyasyutrād aṣṭatriṃśatimo
mudrāmanḍalatantartrasarvakaṁvaidhipaṭalavisaraḥ parisamāpta iti //

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atha khalu bhagavān vajrapāṇir yakṣasenaṁ parṣadī
sannipatito 'bhūt / sanniṣṭhaḥ • utthāyāsāṇām ekāṃsaṁ uttarāsaṅgaṃ
dakṣinaṁ jānamandalam prthivyāṁ pratiṣṭhāpya sa yena bhagavāṁ
tenaṅgaliḥ prāṇāmya bhagavantam etad avacat // 50.1 //

bhāṣitaḥ tasya kalpaṃ vistaraśo bhagavataḥ prakāśitam prakāśitam // 50.2 //

atha bhagavan maṇjuśriyā kumarahūṭena krodharājā yamāntakā
calpaṃ vistaraśaḥ bhagavataḥ // 50.3 //

tām yamāntakaḥ prakāśitaḥ mahābhairavavakāle
yunādham cha sarvaśrāvakapratyakṣabuddhavinirmitaḥ
mudrāmanḍalatantartrasarvakaṁvaidhipaṭalavisaraḥ

acintyasattvakauśalācintyabodhisattvacaryāparipūrṇaṃ
acintyasattvapiṭkāvataṃsakān // 50.4 //

atha bhagavan tūṣṇīmbhāvena buddhaviṣṭhānaṃ prabhāvārthāṃ
calpaṃ vistaraśaḥ bhagavataḥ // 50.5 //

bhītāś ca devasaṅgā uttrastāḥ sarvabhāve /
sarvadevāś ca nāgāś ca dānavendrāḥ samātarāḥ // 50.5 //
sarve ca grahamukhyādyā devasaṅghāḥ prakāmire / mānuṣā prakambe bhinnamanaso duṣṭacittāś ca pūtanāḥ // 50.6 //
ārtā bhīṭās tatas te vai raudracittā nārađhipāḥ / śaraṇāṃ te tadā jagmūr dharmarājasya śāsanam // 50.7 //
guhyakendrasya yakṣasya vajrapāṇimahādyuteḥ / maṇjūghośasya te bhīṭāḥ kumārasyaiva manṭrāṭ / samayaṃ ca tadā cakra maṇjūghośasya antike // 50.8 //
paritrāyasva bho bāla sarvasattvānukampaka / nirdahisyāmi no • adya krūramantraḥ sudārunāḥ / krodhena mūrcchitā hy adya pratiṣṭhāma mahītale // 50.9 //
tatas tān bodhisattvā vai bālarūpī mahādyutiḥ / mā bhaiṣṭhatha surāḥ sarve yakṣarākṣasadānava // 50.10 //
samaṃ vo mayā hy uktah • alaṅghyāḥ sardevataiḥ / mānuṣāmānuṣāś caṁ cā pirvabrūtās tu kevalaiḥ // 50.11 // {V428}
maitracitta sadā bhūtvā tanmantraṃ smarate sadā / sambuddham dvipadāṁ agryaṁ śākyasimham narottamam // 50.12 //
tenaiva bhāṣitaṃ mantram uṣṇīṣādyāḥ salocanāḥ / trailokyaguravaś caṅkri tejorāśiṁ jayodbhavam // 50.13 //
vijayoṣṇīsamanaṭṭāyaṁ padmapāṁśī samakāmaś / avalokitanāthaḥ ca bhṛkuṭi tārāṁ yaśasvinīṁ // 50.14 //
devim ca sitavaśīnāṁ mahāśvetā yaśovatīm / vidyām bhogavatīm caṁ cāhayagrīvaś ca manṭrārāṭ // 50.15 //
ete hy abjakule manṭrā pradhānā jinaniḥsṛtā / ekākṣaraś cakravartī adhipātm prabhum // 50.16 // {S549}
smṛtva devadevaḥ ca mantranāthaḥ mahādyutim / krodha-m-aprabhaṃ tasya yamānto nāma nāmataḥ // 50.17 //
avalokitanāthaṣya cetāṁsi karaṇodayaḥ / mahākaruṇākṛṣṭamahā devapuruṣasā pūrvabuddhaiḥ prakāśitā // 50.18 //
sā tārā tārayate jantuḥ avalokitabhāṣitā / vidyā samādhijā • āryā stryākhyā samjñārūpīṁ // 50.19 //

bodhisattvo ’tha carate bodhicārikām 5676 uttamām /
loka dhātusahasrāṇi • asaṅkhyā bahudhā punaḥ // 50.20 //
paryaṭanta tadā devī sattvānāṁ hitakāraṇā /
strīrūpadhāriṇī bhūtvā mantrarūpeṇa dehinām // 50.21 //
vineyān tadā pratā sattvān bodhiyāne ti yojayet /
caryā bodhisattvānāṁ acinteyam prakāśitā // 50.22 //
vajrapāniṃ tathā vīraṁ mantrānāṁ adhipatiṁ smaret /
māmakīṁ kundalāhāṁ devīṁ trailokyapratipūjitām // 50.23 //
śṛṅkhalāmekhalā mevā ivajraśūṣṭiṃ yāsasvinīm /
krodhendratilakaṁ śatruṁ nilaṇḍaṇāṁ sabhairavam // 50.24 //
ete dūtīnāḥ krodhāḥ vidyādhyakṣāḥ prakīrtitāḥ /
pradhānā vajrakule sarve • asmadrakṣitā hi te // 50.25 //
gajagandhaṁ tathā loke bodhisattvam maharddhikam /
mahāsthānagataṁ dhīmaṁ bodhisattvam maharddhikam // 50.26 //
\textit{V429}
jyeṣṭhaṁ tanayamukhyāṁ tu samantabhadraṁ suśobhanam /
yāḥ smaret tadā kāle bhayaṁ teṣāṁ na vidyate // 50.27 //
mānibhadraṁ tathā nityām jambhalaṁ yakṣam uttamam /
sarvaśrāvakapratyekaṁ buddhānāṁ ca kuto bhayam // 50.28 //
\textit{S550}
smaranāt pūjanāt teṣāṁ mahārakṣā prakīrtitā /
brhat phalaṁ tadā devāṁ puṇyābhāṁ ca • asaṁjñakā // 50.29 //
strīrūpadhāriṇāṁ devīṁ vītārāgāṁ maharddhikām /
ratnatraye ca pūjam vai prasannā jinaśāsane // 50.30 //
teṣāṁ na vidyate kiñcit mitrāmitrabhayam tadā / samayaṁ tatra • ity uktaḥ • alaṅghyāṁ sarvamantriṁ // 50.31 //
etat krodhavare khyātaṁ yamāntasyaiva varṇite /
samaye ca sthitāṁ sattvāṁ abhaksāṁ sarvamanuṣāḥ // 50.32 //
tatas te hṛṣṭamanasāḥ sarve devā hy amānuṣāḥ /
samaye taśthire sarve jinapurānubuddhā // 50.33 //
yakṣasenāpatiḥ kruddhāḥ vacanaṁ cet parābhavam /
samprakampya tadā sarvāṁ lokadhātum asaṅkhyaṅāṁ // 50.34 //
nirartham krodharājaṁ tu kim artham idaṁ prakāśitam /
jina purais tadā pūrvam sattvānāṁ vinayakāraṇāt // 50.35 //
prabhāvaṃ krodharājasya • udyaṣṭaṃ ca purātanam / evam uktvā tato vajrī vajraṃ nikṣipya tasthure // 50.36 //

tataḥ prahasya matimān bālarūpī maharddhikaḥ / kumāro mañjughoṣo vai imāṃ vācam udīrayet // 50.37 //

mā praduṣya mahāyakṣa vajrapāṇi maharddhikāḥ / mayā prakāśito hy eṣa krodharājo maharddhikaḥ // 50.38 //

tavaiva mantraṃ dāsyāmi yathecchaṃ samprakāśaya / tvayā na śakyam krodhasya prabhāvaṃ parikīrtitam // 50.39 //

tvayaiva5682 saṃsthitho hy eṣa dehasha iha drśyate / ākṛṣṭas tena vai tubhyam hṛdayaṃ te yadi prcchasi // 50.40 //

na śakyam nivartituṃ hy atra krodhāviṣṭo hi vai prabho / yathecchaṃ samprakāśaya svasamayaṃ tyaktvanumanayaḥ // 50.41 //

asnāte prasupte ca grāmyadharmānuvartite / tailābhyakte • arakṣe ca duṣṭacitte vā sadā // 50.42 // {S551}

tyakto mantravariḥ sarvair aprasanneṣu śāsane / vaicikitso tathā martyo • aśrāddheṣu duḥshite // 50.43 // {V430}

saddharmaratnasāṅge ca pratikṣeptā5683 samāhite5684 / nagnake ca sadocchiṣte • aśucyācāragocare // 50.44 //

agunte hy amantrayukte ca nityocchiṣte hi nirghṛnte / devāvasathacaityeṣu vihāṛāṅganamanḍale // 50.45 //

maithunābhiraṇāḥ tatra teṣāṃ krodho vināśayet / samayabhrāṣṭaṃprasannāḥ ca mantrayuktim ajānakā // 50.46 //

iṣiskhalitagatācārā teṣāṃ krodho nipātayet / sarveṣāṃ mānuṣāṃ loke apramādo na vidyate // 50.47 //

pramādaṃ abhirāginyañ samayabhrāmśaṅucchidriñe / hanyante krodhājena • aprayuktais tu mantribhiḥ // 50.48 //

sarvathā bāliśāḥ sarve pramāda vaśagāminaḥ / vitarāgāṃ sadā muktvā pratyekārhaśravakāṃ // 50.49 //

sarve vai krodharājasya vadhyā daṇḍyaś ca sarvataḥ / evam uktās tu maṇjuśrī karuṇāviṣṭena cetasāṃ // 50.50 //

acintyaṃ carya buddhānāḥ bodhisattvāṃ maharddhikāṃ / evam uktvā tataḥ sarvāṃ tūṣṇīṃbhūto hi tasthure // 50.51 //
atha vajradharaḥ śrīmān bhūyo vajraṃ parāṃśet /
grhya vajraṃ tadā tuṣṭo labdhvānujñāṃ prabhāṣata iti // 50.52 //

āryamañjuśriyamulakalpād bodhisattvaṃśakān mahāyānapampaśurāt pañcāsa5685 yanmāntakrodhāraparimāṇa-
mantramāhātmyanamapātaṇaṃśaḥ prītisāṃsaḥ parisamāpta iti //
{S552} {V431} {A13v1}5686

atha khalu vajrapāṇir guhyakādhipatiḥ sarvāvantaṃ mahāparṣanmaṇḍalam
avalokyā sarvāṃ śūdhāvāsopariniṣaṇīṃ bhūtasaṅghān āmantrayate
sma // 51.1 //

śṛṇvantu bhave gam atmaśaṃ samāhitaṣṭaṃ yamāntakasya
krodhaṣṭaṃśaṃśaṃ parimāṇaṃśaṃ vibhāṣanaṃśaṃ yamāntaṃśa
mahābodhisattvaya mañjuśriyabhāṣitasya ādau5687 tāvat paṭavidhānaṃ bhavati
// 51.2 //

na tithir na ca nakṣatraṃ nopavāso vidhīyate /
arinām bhaya5688 utpanne paṭam etam likhāpayet // 51.3 //

grhya kṛṣne niśā pakṣe caturdaśyāṣṭamau tītahu /
śmaśāne mṛtyakṣaṃ prāpya brāhmaṇasya • ambaram // 51.4 //

tam5689 grhya tato rātrau • asṛṇām raṅgayet tataḥ /
bhūyo jalaśaucaṃ tu suṣuṣkam5690 kārayet tataḥ // 51.5 //

krūraṃ citrakāram kruddhaṃ bhīṣaṇe cāpi lekhayet5691 /
śmaśāne kṛṣnapakṣe ca triśātṛtenaiva samāpayet // 51.6 //

aṣṭamīṃ caturdaśīṃ rātrau mahāvasādīpadīpitaḥ /
tatra sthitā citrakaro dakṣiṇābhimukhaḥ sadā // 51.7 //

citrapāṇiṃ kṛtaṃ paralokāṃ mahābhajaḥ /
kapāle mānuṣāsīne kṛṭarakṣe5693 samāhite /
svayaṃ vā • alikhen maṇtri • ari5694 duḥkhahāyārditaḥ // 51.8 //

prathame rātrim ārabdhe • ari5695 mahad bhayaṃ5696 /
dvitiye mahāvareṇāpi • āvīṣṭaḥ śatrumūrcchitaḥ // 51.9 //

trīte prāṇaṃ paralokagato bhavet /
kutas tasya bhavem chaṃṭi aprasannena maṇtriṃ // 51.10 //

deṣam śuṣyati satravai gṛhabhaṅgopājyate / {A14r}
līkhanāt paṭam evam5697 tu yamāntasya5698 mahābhyay // 51.11 //
ṣaṇmukhaṃ ṣaṭcaraṇaṃ lekhyam kṛṣṇavramaṃ vṛkodaram / kapālamālādharamaṅ 5569 kruddham vyāghrarcarmanivasanam / 51.12 / {S553}

nānāpraharaṇaṃ ghoraṃ daṇḍahastaṃ bhayānakam / rakatanetram sarōṣaṃ ca trinetraticihnitam / 51.13 /

ūrdhvakesam sajvālam 5570 vai dhūmravarṇaṃ kvacit tathā / kṛṣṇāṇjananibham ghoraṃ prāṛṇmeghasamaprabham / 51.14 /

kṛntāntaraṃṃ sanaṅkaṃ mahiṣāruḍham tv ālikhet / krūrakarmamahābhīmaṃ rudraraudrādpraghātakam 5571 / 51.15 / {V432}

yanajīvitaṃ saṅkaṃ vai • udyanantar saṅvaghātakam / krūram bhṛṣam 5572 sakarmānāṃ 5573 bhūṣānaṃ 5574 atidāruṇam / 51.16 /

bhayasyāpi bhayatrasam māraṇaṃ sarvadehinām / etat kruddhavaramaṃ likhyam • ātmaśoṇitavaranakaiḥ / 51.17 /

vyatimiṣram ujjvalair lekhyā mahāvasāgavyamiśritaiḥ / kapālabhājanaś cāpi mānuṣasth信息系统 / 51.18 /

kūrcakair vartitair 5575 yuktone 5576 mṛtaśeṇusambhavaiḥ / abhuṇiṣnas tato lekhyā 5577 svayam vā citraśeṇa vā / 51.19 /

prabhūtabalivaiṣpūṣpayaiḥ • rakta 5578 mālyair varacandanaśiḥ / mahāmāṃsavasādhipair vasādhipaiś ca bhūṣitam / kārayet patavaram ādau • ante madhye ca pūjanaiḥ / 51.20 /

parisphuṭaṃ tu paṭam kṛtvā vittaiṃ dattaiṃ tu śilpine / prabhūtaṃ cāpi mālyaiṃ vai yena tu śyunaiś sadā / avandhyam 5579 tasya kartavyam dharaiṃ 5580 cāpi mahābhayaṃ 5581 / 51.21 /

yathepsitaṃ tasya kurvīta vīramūlyaṃ samāsataḥ / saphalaṃ śilpine karma nīrāṣitaṃ cāpi varjaiyaiḥ / 51.22 /

tathā tathā prayuṇīṭa yathāsau sampratuyaiḥ / mahārakṣaṃ ca kartavyaiḥ anyathā miyaśeḥ hy asau / 51.23 /

sakutumbo naṃ yaiśe karaiḥ • atmanasi cāpi rakṣayaiḥ / japtavidyaśa kartavyaṃ nānyaśeṃ vidhiyaiḥ ucyaiḥ / 51.24 / {S554}

parisphuṭaṃ tu paṭam kṛtvā dṛṣṭvaiṃ vā manasepsitaṃ / sarvaiṃ ca kārayet karmaiṃ raudrāiṃ śatrūpādpraghātaiṃ 5582 / 51.25 /
गृह्य पातावरांग गच्छेद यः थेष्टम यत्र वाचितम / 
महापाक्षम नहाराम नाहाव्यितमहावितसागरवितम // 51.26 //

महामानातिमानानाम क्रुरां क्रुरकारमिनिमां / 
रतनत्रयापकारिनाम नास्तिक्यां मन्त्रवर्जिताम / 
apुजाकानाम तु मन्त्रानां तद्भक्तास्विरान्दकाम // 51.27 //

जापिनाम निन्दका ये कृत्सं सोवा पराम्बहवा / 
tृत्सं प्रयोगाः कर्तव्याः • विद्हिद्रृष्टेन कर्मणाः // 51.28 //

अधर्मिष्ठाम तथा नित्यापरस्त्वानुबन्धिनाम / 
tृत्सं कर्म प्रायुन्जितां सदयाः प्राप्रोपरद्धिनाम // 51.29 // [V433]

गृह्यारिष्टम फलम त्वाचपि समुलातः / 
कान्जिकाम अम्ल संयुक्तां मानुषास्थिसीतुर्नितम // 51.30 //

काठूतालिविषां विनाम • अमल संयुक्तम वेतसात्म / 
राजिकाम रुधिरानां सोवा मानुषोद्धवसाम्भवम // 51.31 //

गृह्यासर्वम सामुयुक्तां पताम सघामाविकात / 
दक्षिनाभिमुखो भुत्वा पातां अम्लादमुखाः // 51.32 //

कृत्वाग्निकुंठाम यथेष्टम वाशुकसनुकृशाह / 
कास्त्हाहिः काठू-मुद्धवायाः • ज्वालयेत कताकासिः  / 
जुहयात सर्वाम्युक्तां सर्विन्द्रिश्ताहूमिकाम // 51.33 //

अग्निः आहुया मान्त्रां तू क्रोधाराजसाय वाय पुनह / 
बध्व्वाः स्वामुद्राः तू सर्वकार्मेशु वाः • इह // 51.34 //

सहास्रांशम आहूम दाद्याद आग्निकुंठेद सरोशाताह / 
प्राथमेन पुत्रमारणां मान्द्रेः प्राप्ते तू तम भवत // 51.35 //

द्वितीयो वै कृष्णा प्रतात्तीत क्रियां पातासतम / 
त्रतीयो मारणां तस्या यस्योद्दीश्छ्यां हि तत् क्रतम // 51.36 // [S555]

अर्धारात्रे यदाः जापाः क्रियाय पातासतम / 
सात्रुः सत्रांसमाध्यात सत्तानवानुवर्तते // 51.37 //

राष्टरब्हागाः [A15r] भवति तस्या सन्यायां मार्शंसम्भवम / 
अग्निदाहाः महावातां महार्ष्टिः सत्यां // 51.38 //

समासां सर्वात्सक् क्रक्रकारक्षेन हन्यते / 
विविधोप्रद्व्रात्सक्स महाव्याधिसम्पकालम // 51.39 //

देहाः सुश्याः सर्वाः तस्या राज्यो ना सामसायाः / 
अमानुषाकेर्ना सर्वात्म ग्रहः तस्या सम्पकालम // 51.40 //
dhṛtiṃ na labhate śayyāṁ āvartam ca mahītale /
ṝkṣasaiḥ pretakravyādaiḥ gṛhaṃ tasya samāvrtaṃ / 51.41 /

ārto bibheti sarvatra tīvradūḥkhaiḥ suduḥkhitaḥ /
asaktā rakṣituṃ tasya mahēśvarādyā bhuvi devatā / 51.42 /

brahmādyā lokapālaś ca śakrādyā tridaśesvarāḥ /
sarvanantrāḥ sarvadēvaś ca sarvalaukikasambhavāḥ / 51.43 /

duṣṭāre mānine kruḍdhē tadantaṃ tasya āvitam /
ardharātre tu madhyāhne bhāṣito yatra jāpinaḥ /
kruddho vaivasvataḥ sākṣād yamarājāvakaLPate / 51.44 / {V434}

yatheṣṭaṃ kṛṣṇapakṣe ca paṭaṃ samsthāpya mahītale /
mahatiṃ pūjāṃ baliṃ kṛtvā śmaśānāryasaṃbhave / 51.45 /

ekavṛkte tathā linge śaile prānte guhāsu vā /
ekāki • advitīyaś ca sadā karma samārabhet / 51.46 /

mahāraṇye vivikte ca śūnye devakulesu ca /
śūnye mandire nadyām ambudhes taṭam āśritaḥ / 51.47 /

tatra desā samīpe vā tattrastho ca yathepsitaṃ /
yojanāśatam abhyantara ca sadā karmāṇi kārayet / 51.48 /

etatpramāṇaṃkarmāṇi kārayec chucinā sadā /
aprameyasthito vāpi gatadesāmitaḥ śucih / 51.49 /

acintya maṇiṣaye • acintyaṃ maṇtragocaram /
acintyō • ērdhī maṇtrāṇam acintyaṃ siddhi jāpinām /
acintyaṃ drṣyate karma phalam cāpi • acintyakam / 51.50 /

acintya krodharājasya yamāntakasya mahātmane /
karmaṃ ca • ērdhīvivayam vikurvaṇam ca mahodayam / {A15v}
acintyaṃ jāpināṃ siddhir drṣyate ha mahītale / 51.51 /

aśaktā rakṣituṃ sarve bodhisattvā mahārdhikāḥ /
kim puṇaraṃ laukikā maṇtrāḥ sagrahā mātarāś ca tāḥ / 51.52 /

īśanaś ca saviṣṇur ṣa ca skando prandaraḥ /
samaye dhāritā te 'pi sajinā jinapurakāḥ / 51.53 /

bodhisattvā mahātmāno daśabhūmismāsritāḥ /
pratyekabuddhā hy arhanta vītarāgā mahārdhikāḥ /
aśaktā rakṣituṃ te 'pi samayaṃ tāiḥ purā kṛtam / 51.54 /

saṃkṣepeṇa tu vakṣyāmi śṛṇudhvam bhūti kāṃkṣinā /
nānyo nivartane śaktah • aprasannena jāpine /
kutas tasya bhavec chāntir atuṣṭe mantravare • iha // 51.55 //

tyādā prasannamanasaḥ karunārdro vā bhavet kadā /
āpiṇaḥ krodharājasya yamāntasya mahātmane /
tadāsau labhate śāntim dhṛtiṃ vā jīvadhāraṇam // 51.56 //

picumardam̄ kaṭutailam̄ ca kāñjikam̄ viṣapāṇcacakam̄ /
rudhiraṁ mānuṣaṁ māṃsaṁ lavaṇaṁ trikaṭukaṁ punaḥ // 51.57 // {V435}

rājikaṁ śaṅkha-cūrṇaṁ ca amlavetasam ādrakam /
dhurḍhūrakaśya tu mūlāni kośātakśas tuhaiva ca // 51.58 //

eraṇḍamūlāṁ yavakṣāraṁ kusumbhaṁ cāpi kaṇṭakaṁ /
madanodbhavamūlaṁ ca laśunaṁ grījanakam̄ tathā // 51.59 // {S557}

palāśa sākhoṭakaṁ caiva palanḍuṁ sasurāsavā /
sarvāṇi etāni samaṁ kṛtvā juhuyād agnau paṭasannidhau // 51.60 //

hute sahasra-m-aṣṭe tu śatrunāśaḥ samūlataḥ /
sarvāṇi vārijanān hanyāṁ pariśadyān sutāsutān // 51.61 //

samūloddharanāṁ tasya dvitiye sandhye tu juhvatā /
ṛtīye samanuprāpte sandhye juhvata jāpinā // 51.62 //

durbhikṣaṁ bhavate tasya jane cāpi sanaigame /
anāvṛṣtimahāmāryaḥ • rākṣasākīrṇasarvataḥ // 51.63 //

agnidāhaṁ śilāpaṭaṁ vajranirghātaśāśaniḥ /
janapadaṁ deśaviṣayaṁ vā tasya narādhipe // 51.64 // {A16r}

 bahvopadravasampātaṁ paracakrāgamaṁ tathā /
anekadhā bahudhāś cāpi tasya deśe • upadravāḥ /
 jāyante vividhākārāḥ • mahālakṣmīpraṇāśanaiḥ // 51.65 //

dhurḍhūraka mūlaṁ juhuyād ekam unmattis tasya jāyate /
kaṭukaṁ juhvato nityaṁ mahādāhena grhyate /
 atyālaṁ jāvato-m-agnau mahājvaraṁ śītasambhavam // 51.66 //

sambhavet tasya dehaḥ ekam duṣṭarājñāṁ balagavitām /
 mahāpākaṁ balināṁ krūrāṁ mahāsainyasamāśritām /
dvītère saptarātre vā maranāṁ tasya jīvitam // 51.67 //

yo tasya dehaḥ ekam duṣṭarājñāṁ balagavitām /
 śmaśānāngāraṁ kṛtiṁ kṛtvā paṭasyāgratabhūṣtam // 51.68 //
ākramya pādato mūrdhnā saṅkruddho japam ācaret  // 51.68 //
ap51.  akasmād vividhāiḥ śūlair grhyate 'sau narādhipaḥ /
      mahāvyādhisamākrāntaḥ • mriyate vāpi tatksaṇāt // 51.69 //
ap51.  paraśunā hanyate ca vā bhavate punah /
      bhakṣyate rākṣasaiḥ krūraiḥ kaśmālāmānuṣodbhavaḥ // 51.70 // {S558}
ap51.  kravyādaĩh pūtanaĩh cāpi piśācaiḥ pretamaṭtaraiḥ /
      tatksaṇād dhanyate cāpi • ātmanaĩh cāpi sevakaiḥ // 51.71 // {V436}
ap51.  atha vajradharaiḥ śrīmān ity uktvā pariṣat tadā /
      sarvabuddhān namaskṛtya tūṣṇīmbhūto tataḥ sthire // 51.72 //
ap51.  lokānām hitakāmyartham punar eva mumūcata /
      sarvām yaksagānām mantraḥ • yaksīnām ca sa sarvataḥ // 51.73 //
ap51.  uvāca bodhisattvo vai yaksasenāpatis tadā /
      yaksīnām paṭalaṃ vavre sarvakarmopasaṃhitam /
      sarvākarṣaṃ vaśaṃ caiva sarvasālyānanuddharam // 51.74 //
ap51.  maithunārthā yadā mantri rāgandho vātha mūḍhadhīḥ /
      na sakyam pratipakṣeṇa sugataṈair nivāritum // 51.75 //
ap51.  anādim atisaṁśāre purābhyaṣtam suduḥkhhitaiḥ /
      duḥkhād duḥkhataraṃ teṣāṃ gatir uktā tathāgataiḥ // 51.76 //
ap51.  śobhanām gatim [A16v] āpnoti brahmacārī jītendriyaḥ /
      bhadrām śivaṃ ca nirdiṣṭam ante sāntim avāpnuyāt /
      triyānasamatārūḍhāḥ • m-āpnuyānte sunivṛtim // 51.77 //
ap51.  viparitāḥ kumati grastā ye rāgandhā tapasvinām /
      samsāragahane ghore bhramanti gatipañcake // 51.78 //
ap51.  teṣāṃ duḥkhitānām arthe kāmabhogam tu varnyate /
      te nirvṛtā sarvapāpa tridhā doṣanivartitaḥ /
      sāstur ājñāsamāviṣṭā mucyante sarvabandhanād // 51.79 //
ap51.  āryamaṇjuśriyamūlakalpad bodhisattvapiṭkāvataṃsakān /
      mahāyānavaipulyasūtraḥ ekapaṇcāśo
      yamāntakrodhājābhicārāniyamo dvitiyaḥ paṭalavisaraḥ parisamāptaḥ // 51.80 // {S559} {V437}
ap52.  · CHAPTER A52 ·
atha khalu śāntamatiḥ bodhisattva mahāsattvāṃ tasmān eva parśatsannipāte sannipatītaḥ sannishaṃśo 'bhūt / utthāyāsanāt sarvabuddhaḥ praṇamya parśaṃndalamadhye sthitvā bhagavantaḥ śākyamuniḥ triṃ pradakṣiṇikṛtya caraṇayor nipatya sa yena vajrapāṇī mahāyakṣasenāpatis tena vyavalokyā vācaṃ udīrayati sma // 52.1 //

atha khalu vajrapāṇī yaś tvam sarvasattvānāṃ sattvopaghātiḥ kāmopasaṃhitam ca manaṭtraṇ-drām bhāṣayase / na khalu bho jinaputra bodhisattvānāṃ mahāsattvānāṃ eṣa dharmāḥ / mahākaruṇāprabhāvītā hi mahābodhisattvāḥ bodhisattvacārīkāṃ carante / sarvasattvānāṃ arthāya hitādhyāśayena pratipannā bhavabandhanāna na mucyante // 52.2 //

atha khalu vajrapāṇī mahāsattvāṃ śāntamatiḥ bodhisattvāḥ āmantrayate sma / evaṃ hi śāntamate bodhisattvenā śikṣitavyam / evaṃ pratipattavyam / yathā tvam vadasī yathā tvam prakāśayasi tathā sarvabuddhāḥ bodhisattvāḥ ca maharuddhiḥ tathāhaṃ nirdeśyāmi paramārthaṃ // 52.4 //

bhūtakoṭiṃ samāśritya dharmakoṭiṃ tu mucyate / acintyaṃ sattvakoṭiṃ vai paripākam acintitam // 52.5 //

acintyā buddhadharmāḥ tu caryā bodhi-m-acintikā /值班yaṃ sattvāṃ āgamya • acintyaṃ caritaṃ hi taiḥ // 52.6 //

caryā bodhisattvānāṃ acintyā parikīrtitā / sarvamanteṣu tantrāḥ 'yam acintyaṃ tatprabhāvataḥ // 52.7 //

crodharājaṃ mantrasya yamāntasya mahātmanāḥ / acintyām ṛddhivisayāṃ gatimāhātmyam acintyam // 52.8 //

acintyā hi śāntamate bodhisattvānāṃ mahāsattvānāṃ caryāniṣyanditaś cādhvānāṃ / evaṃ hi śāntamate bodhisattvenā mantrajāpīnaṃ (5560) cītītaṃ utpādayitavyam / kāmam asya sattvasyārthāya bahv apunyam prasunuyāt / mahānaraṇakopapattīḥ ca / na tv evāyaṃ sattvo bahutaram apunyaskanḍham prasunuyāt / mā nāmāyaṃ sattvas trayānāṃ bodhīnāṃ abhavyo bhavet // 52.9 //

evaṃ hi śāntamate bodhisattvena mantrajāpīnā cītītaṃ upāsthyāya • upāya kauśalyaṃ cāḥcārīkāṃ ca karma prayoktavyam / sarvakarmiṣu ca nīmattagrāhīṇa bhavitravyaṃ nākuśalagrāhīṇa / sattvavaineyam upādāyata ca śikṣitavyaṃ karuṇāvṛttena cetasā // 52.10 //
api ca bho jinaputra dharmaḥ dharmaḥ subhaḥ subhaṃ kuśalākuśalagati-
māhātmyasattvopāya vinayanirahāratam ca  
pratipadyante buddhāḥ bhagavantaḥ / sarva eva 
dharmadeśanāsattvopāyapācakām ca pratipadyante // 52.11 //

thaiva bho jinapurāṃśābhīḥ śīkṣitavyam / yad uta tv vinayanāya  
sattvapākānuśāsanāya ca / tatra bhavanto jinaputrāḥ • yo 'yaṃ 
parśamanḍalāmamāhāsamayopaviṣṭās tatra sarvāḥ samagraṇāḥ śrotavyaṃ 
śraddhātavyaṃ ya eva kuśalākuśalagaveṣaṇair bhavitaṃ / yad uta 
tathāgatadharmadeśanābhivottarair bhavitaṃ // 52.12 // {V438}

atha śāntamatir bodhisattvo mahā sattvo vajrapāṇiṃ yakṣasenāpatiṃ 
yavaloṃkya tūṣṇīmbhūtaḥ svake • āsane niśaṇṇo bhūt / acintyā 
buddhadharmaṃ iti manasiṃṣṭa buddhāṃ bhagavantaṃ vyavaloṃkayamānaḥ  
// 52.13 //

atha vajrapāṇiṃ guhyakādhhipatiḥ sarvaṃ tat parśamanḍalām 
avalokya bhūyaḥ krodhājasya kalpaṃ bhāsiṣta ma / śrīvantu bhavanto 
devasaṅghāḥ • ye sattvaḥ śrotavyaṃ ca sarve bhūtaganāḥ // 52.14 //

ādau tāvat kṛtarakṣas tam paṭam krodhājasya parigṛhya viveke sthāne 
gatvā • ekaliṅge mahāśvarasyāyatane tam lingaṃ 
viśarudhirājākānjanīkānābhavyaṃ picumardapattraī arcayitvā 
mānuṣānā-trānādibhir ātmanā yajnopāvaṃ kṛtvā mānuṣaśirākapālaṇa 
dakṣinaḥastena saprahāro bhūtā vāmahastena tarjanyā lingaṃ 
paramakrodhābhībhūtaḥ • avamānaṇā ṇa ṇa-durārājanair 
mahāparibhavatamānaḥ • anyair vā dhūratapuruṣair mahāpañkarair 
mahādhanair mahāpracaṇdair mahānāyakaiś ca / dvāraḥ pithayitvā 
nagnako muktasaṅkiḥ mahēśvaralingaṃ vāmapādenākramya 
krodhamantrāṃ tāvaṃ japed {S561} yāvan mahēśvaralingaṃ madhīye spuṣṭita 
itī // 52.15 //

dividalībhūtaṃ mahāṃs ca {A17r} humāṃs ca  
hūṃ kāraḥ śrūyate / tato na 
bhetavyam / tadahēva duṣṭarājñāḥ • anyo vā yaḥ kaścin 
mañcapakṣaḥ • aris tatśaṇād eva jvārena grhyate / amānuṣena vā 
grhyate rākṣasādibhiḥ / tatraiva muhūrtam japed yāvat kṣaṇād  
eva śatrūrūjivitaḥ marañaparyavasānaḥ bhavati / yadi rātryantam japed  
tatsravakutumbo naṣyatī / 52.16 //

aparam api kāma bhavati / madhyāhne tathaiva mahēśvarāyatanāṃ 
gatvā nimbapattrair abhyarca mahāmāṃsadhūpaṃ dattvā mantrāṃ japed / 
vaṃ catrora bhavanam agnīnaī dahyate śatros ca mahāvarakamō bhavati / 
yadi japaṃ na tyajate krudhādaktiṣṭhe sa satrur 
mīraṇyate / gotrotṣādo bhavati / atha pratyānayanām karoti / bhūyo 
lingaṃ udakena prakṣālīya suśītalena kṣīreṇa śūpayet gavyena bhūyaḥ / 
svastha bhavati // 52.17 //
ap52.18 aparam api karma bhavati / maheśvaralingasya dakṣināmūrtau
madanakaṇṭakakaṣṭhair agnim prajvālya vaikaṅkatasamidhānām
viṣarudhirājākālyākātānāṃ aṣṭasahasraṃ juhuyāt / sarve śatavo
mahāvyādhinā grhyante / aṣaktā bhavanti sarvakarmanu / dvītīye divase
mahājvarenā mahāśūlena va grhyante vividhirād vṛgogī anūṃṣair vā
māraṇāntikaiḥ / tvṛtīye divase tṛbhiḥ sandhyaiḥ sarvena sarvam jivitaṃ
tyajante / pratyānayane5804 kṣīraṃ juhuyāt / śantir bhavati / sarvajanapadevau sarvasattravasa ca svasthā bhavanti // 52.18 //

evaṃ sarvadevānāṃ sarvabāṃtānāṃ yo yasya devatābhaktas tam
ākramya karma5805 kuryāt / tasya nakṣatramantrasamjñitām5806
pādenākramya vāmena karma kuryād varjayaītvā {A17v} tu täthāgatīṃ5807
vidyām / sarveṣaṃ ca pādāṅgusthamadhyataḥ5808 • grhitvā karma kuryān
na cākramenāpi ca langhayet5809 kadā / sarvalaukikamantrāś cākramya
kuryāt // 52.19 //

ap52.19 aśiddha eva krodharājā jāpamātreṇaiva karmāṇi karoti / sarvamantrān5810
vināśayati sarvasatruṃ ghātayati sarvayantaṃ pātayati / samkeṣpato yathā
yathā prayaīyate sarvalaukikalokototaramantravivhānenāpi tat sarvam karoṭi
/ tat5811 sarvāṃ sādhyati / jāpamātraṇa sarvāṃśaṃ pāripūrayati /
pathitaśiddha5812 eṣa krodharājā • uttamāṃ Siddhim anuprayacchati /
manasechayā śatrūṃ ghātayati / mahāśūlamudrayā śaṃyuktaḥ
sarvakarmāṇi karoṭi // 52.20 // {S562}

ap52.20 aparam api karma bhavati / madhyañe śmaśānaṃ gatvā5813 citā
ekarātroṣitaḥ kṛṣṇacaturdaśyāṃ śmaśānakāsthiḥ agnim prajvālya
viṣarudhirākātāṃ5814 rājikāṃ juhuyāt / tato hāhākāraṃ kurvantāḥ sarvapretā
āgacchanti / {V439} na bhetavyam / tato vaktavyam śatrūṃ me
ghātayatheti5815 / evam astv iti kṛtvāntardhyante / tato muhūrtamātreṇa
yoganasaḥsaram aṣṭāṃ gatvā śatrūṃ ghātayanti kulān utsādayanti / evam
ādīni karmāṇi kurvanti // 52.21 //

ap52.21 aparam api karma bhavati / viveke śucau deṣe śucivastraprāvṛṭena
śūnyagrhaṃ praviśya karpāsāstraśāstrāṃ / aṣṭasahasraṃ juhuyāt / tato
tam bhasma • udbhahhyām hastabhahyām grhya5817 / śucau vastrakhaṇḍade
badhniyāt5818 / pṛthak pṛthak dvau potalikāṃ5819 kṛtvā śārāvasampute
sthāpya mahākṛtaraksast ca manmo dravyam sa grham apaviśya5820
mahāśmaśānaṃ5821 gatvā rātrau kṛṣṇacaturdaśyāṃ kṛṣṇaśāstamyāṃ vā citau
sthītvā daksinābhimukhaḥ sarvāsamputam grhitvā sthitakayo nagnako
muktāśikhaḥ {A18r} sa kruddho nirbhayo bhūtvā vidyā daśasahasyāni jape
/ siddho bhavati tad bhasa // 52.22 //

yadi kaścid amānuṣo5822 dravyam prārthayate tadā na5823 dātavyam /
hāṭham karoṭi krodhāraṇāṃ śmyrta5824 / hūṃ5825 kāraḥ prayoktyayah /
tatkṣaṇaḥ eva naśyate / sarvavighnānam eṣa eva vidhiḥ /
vāmadaksinākaraghītāṃ bhasmacīnaṃ kārāyet // 52.23 //
ap52. apramattena rakṣāṃ kārayitvā • āgantavyam prabhāte / sūryodaye
   snātvā5826 • śucinā5827 • sucvistapraśṇtena svagṛhaṃ praveṣṭavyam
   svasthāne5828 • vā yathābhimate gantavyam // 52.24 //
ap52. tato yo daksīṇahastena grīhitam bhasma tena manuṣyādviṣadacatuspadān
   sarvapraṇībhubān sa5829 • devaṃgāyakṣān mūrdhṇā tāḍaṇāt / vasa bhavanti /
   yad vāmena hastena grīhitam bhasma tena sarveṣaṃ manuṣyāmanuṣyānāṃ
   sarvāsāṃ strīṇānām mūrdhṇā tāḍaṇāt / vasyā bhavanti // 52.25 //
ap52. daksīṇaṃ yad grīhitam bhasma tena manuṣyānāṃ nābhīdeṣe tāḍaṇāt /
   napuṃsaṃ kārayitvā / anāgajāte5830 • vā5831 • cūrṇayed / asamartho
   bhavati grāmyadharmanisevane5832 // 52.26 //
ap52. yasyāṃ striyāṃ abhirakto5833 bhavati tasyānāgajāte guhyapradeṣe
   bhasmanāvacūrṇayet / asamarthā sa5834 bhavati • anyapuruṣābhisevane5835
   / naśṭaṃ bhasma tena yāvantam tad eva puṣuṣaṃ prāpnuyaḥ punar eva
   tasyāṃ tadvaṃmaṃbhuḥ prādurbhavati / kāmamithyācārama5836 {S563}
   aṣaktā5837 • nisevitaṃ5838 // 52.27 //
ap52. evam puṣuṣasyāpi / puruṣendriyaṃ daksīṇahastam bhasmanāvacūrṇayet
   / so 'pi • asamartho bhavati paradāraḥbhigamaṇe / parimānaṃ5839
   iva tiṣṭhate tasya tāḍaṇājātaṃ / yāvaṃ dātur5840 • vaṣṭaṃ tasyaiva tat punaḥ
   prādurbhavati / striyāṃ tasyāṃ puṣuṣaṃ yāṃ vena vā puṇas tadan bhasma5841
   dattaṃ bhavati tasya vaṣena vartati vā5842 na vartati vā yathēṣṭāṃ vā tāṃ
   karoti // 52.28 //
ap52. yadi balāt {A18v} kurvanti yeṣaṃ tu tad dattaṃ tēṣaṃ guhyapradeṣēna
   krimayāḥ prādurbhavante yair bhāṣyanāna5843 • jīvitād5844
   vyaparopyante / māsābhhyantarenā pūtikā vā bhavanti durgandhaṃkunḍapaṣaḍraṣṭāḥ
   mahāpradāra5845 • rogādibhīḥ puṣuṣavyādibhīḥ puṣuṣā gṛhyante /
   mahāśvetuḥ copajāyate / yena teṣaṃ tenaivalādhenā5846 • kālakriyā bhavati
   / aṣaktā vā bhavanti pratisevitaṃ dātārasyecchayā5847 / yathēbhūrīcaṃ tāt
   sarvāṃ kārayati5848 • spṛṣṭamātraḥ // 52.29 //
ap52. yadi na prāpnoti sparśanaṃ darśanapate sthītā • adarṣaṃ vā vā anuvāte
   ca bhasmam utṣrjed yathā tasya bhasmanā iṣid avadhūlitaḥ / manasa ca
   cintayītva dātā bhasmam utṣrjetaḥ / yat tena cintītaṃ bhavati tat sarvāṃ
   karmāṇi karoti parahastena vā • ātmanā vā / yathēbhūlītaṃ tāt sarvāṃ
   karmāṇi karoti nānyathā cāvandhyaṃ bhavati // 52.30 //
ap52. atha śayanāśanādīnaṃ astaraṇaprāvaraṇādīnaṃ vividhāni
   vālankaṇaṇaviṣeṣāni nāñāvaṃstrāṇi5849 vā
   vāhanayānopānaha5850 • cchatraṇādīnaṃ sarvāṃ upakaraṇaviṣeṣāni
   bhoginānaḥbhakṣanādīnaṃ sarvāṃ sarvāṃ śaṅcapanāyāni bhāṇḍopakaraṇāni
   puṣpa5851 • tāmbūlalaphalagandhapādādīnaṃ sarveṣu tais tāṃ
   bhasmanāvacūrṇayet / arīṃṭāṃ yūkmatkuṇā5852 • krimibhīḥ samantāt
   tac5853 • charīram ākīrṇaṃ bhavati / bhakṣyate5854 ca /
vividhaduḥkhāvihato bhavati / saptatretanā miśrayate / aṣaktah sarve vaidyāḥ sarvadevāḥ ca nivaśayitum / aṣaktah sarvamantrāḥ • rakṣayitum / varjyayitvā tu taṃ yena dattaḥ bhavati / // 52.31 //
ap52.- 32

atha pratyanayanaṁ bhavati / yaśīmadhunā nilotpalam svetacandanaṁ caikikṛtya śītalenāṁbhassā [A19r] piṣayitvā tacchariṁmṛakṣayet • mūrdhnā prabhṛti yāvat pādālam ārya- maṇjuśriyāmulaṁtanā japaḥ / svastho bhavati / // 52.32 //
ap52.- 33

aparam api karma bhavati / strīṇām anuvātāṃ gatvā yatrepsatā sarvaduṣṭadākinistrīṇām garvitānāṃ ca prayoktāvyaṁ nānyēśāṃ / taṃ enam anuvāte (S564) sthitvā bhasmaṁ utsṛjet / manasā cintayitvā sarvabhaṅgastānāṃ apahṛtāni bhavanti / puruṣasyāpi puruṣendriyāṃ śmaśruromāṇāṃ ca stanāni ca prādurbhaṅvante / evaṃ vividhavicitrāny anekāni karmeṇi karoti pareṇa vā kārāpayati / yatra vā prītir utpadyate tena ca kārāpayati / strīyā vā puruṣena vā / // 52.33 //
ap52.- 34

yatra vā cittasya nivrūṭtārṇupāyāt utpadyate tasya tad bhasmaṁ dattvā yatheṣṭam kārāpayati / prayogataś ca śīkṣāpayet / evaṃ mahāvyādhibhir grhnāpayati / manasā cintayitvā mūrdhnī sparśanānāṃ mastakāsūlaḥ • mukhasparśanānāṃ mukhapākāḥ / evaṃ anūpūrvyā yāyad dhṛdayam hrchchulaṅkuksiśūlāṃ vā • upajāyate / evaṃ pādhyāṃ jāṅghāhiś cārsṛgudhvai rogair duṣṭaśoṣhitādiśu rogair grhnāpayati / // 52.34 //
ap52.- 35

saṃkṣepato mārayati śoṣayati pācayati • aḥksayati vaṣam ānayati / yathā yathā prayuyyate tathā tathā tat sarvam karoti ca / upaghātikām aḥksanavāṣikaraṇām ca sudūre ṁiṣṭhaḥ karmeṇi karoti // // 52.35 //
ap52.- 36

dudurgamaṃ kuḍyasamāṭpāṃ gatvā • anuvāte sthitvā tad eva bhamṣotsṛjed ubhau pānigṛhitam / prākāram pratoli • attalāṃ ca prapatante / tadādhyakṣaṃ bhavanāṃ ca mahāṃdriyāham upajāyate / senābhāṅgaṃ ca bhavati / mahopadravaiś copadruto bhavati / [A19v] sarvam avamucya prapalāyati vā grahaṇam vādhiṣṭhacchati / // 52.36 //
ap52.- 37

evaṃ parabale ṁiṣṭu anuvāte bhamṣam utsṛjet / mahābalasenaṁ bhaṅgo bhavati / mahādāhamaṃ jvareṇa vā grahyate / hastyaśvarathapataṃbhagayāḥ senāpates ca bhangam upajāyate / grahaṇam vā • abhīgacchati // 52.37 //
ap52.- 38

evaṃ anekapraṃkārāni ṹyatheṣṭaṃ śatrunāśaya karmeṇi karoti / atmano mahārakṣā ye ca svasenaṁṣāṃ vā sakhāyaḥ / atha pratyanayanaṁ karoṇa sarvataḥ sarvesāṃ / paṃṣaṇāgrataḥ kṣīrāhūtisasraṇāṃ jhuṣyāt / svasthaḥ bhavanti • adhṛṣṭyāḥ ca // 52.38 //
ap52.- 39

atha yaksinīm sādhyāitiṣāvah / naṭi naṭṭa caḥ caḥ pravṛtī / tamasundarī thālokā / ity etā aṣṭa ṣyaḥ sarvakāmaprasādhikāḥ // // 52.39 // [S565] [V441]
naṭikāyā mantraḥ / oṁ naṭi mahānaṭi • āgaccha • āgaccha divyarūpini svāhā / asyopacāraḥ / phalake paṭṭake vā • abhilikhya māṃsāhareṇa vā kṣīrahareṇa vā vidyā • aṣṭaśahasram japtavyā • ālekhya ca sarvālāṅkārabhūṣaṇī śyāmāvadātā vrkṣāśritā ekavastā muktakesā saṃraktanayanā iṣismitamukhā sādhakaṃ tarjāyamanā daksiṇahastena vāmena pānīnā vrkṣāsākhām avalagnā sarvāṅgasobhanā vicitraṃṭṭanivastā // 52.40 //
tasyaiva krodharājasya paṭasāyā grataḥ • unmanā • uttarāmukham sthitvā palāṣakāṣṭhair agnim prajvālya guggulugrutikānām dadhimadhugrutkātānām aṣṭaśahasram juhuyāt trisandhyaṃ yāvat sapta divisāni / tataḥ saptame divase / dvāraṃ baliṃ kṛtvā gṛtapradīpāṃ ca prajvālya mantram japatā tāvat tiṣṭhed yāvad ardharātram / [A20r] tataḥ sā yakṣīṇī swayam eva mahāvāhāsaṃ kṛtvā svarūpēṇāgacchati // 52.41 //
āgatā ca bravīti / kim mayā kartavyam iti / tataḥ sādhakaṃ vaktavyam / bhāryā me bhavasva • iti / evam astv iti kṛtvāntardhīyate / tataḥ prabhrītī bhāryā bhavati / sarvakāmādā svabhavanaṃ nayati / prāyayanām pracyacchate yat pītvā divyarūpī bhavati mahāyākṣapratisparīdhi / yadi nāgacchati diretīyē vā krodharājasahitāṃ japet / naiyam āgacchati / na ced ucchusyaṃ mriyate // 52.42 //
nāṭīyā mantraḥ / oṁ nāṭe śuklāmbaramālyadhāriṇi maithunapriye svāhā / etasyā eṣa eva vaidhī // 52.43 //
bhaṭṭāyā mantraḥ / oṁ bhaṭṭe / bhaṭṭe • ālokini kim cirāyasi / ehy ehi / āgaccha • āgaccha mama kāryaṃ kuru svāhā / eṣā vināpi paṭena sidhyate / śirahsthāne maṇḍalakam kṛtvā gugguludhūpam dahatā vidyām aṣṭaśahasram japet / mauninā • ekākinā śucinā dvāraṃ pidhāya māsena rātrau niyamā āgacchati // 52.44 //
āgatā ca kāmayitavyā / bhāryā bhavati sarvakāmādā / yady asau bhavānāṃ praviśate paṃcavārṣasahasrāṇi jīvati / na ced atraiva jambuḍvīpe vicarati / paṃcavārasaṣṭāṇi jīvati / tayā sārdhaṃ kṛṣṇati / sarvājñāṃ sampādayati / tena sama yatraśtam tatra gacchati / rasāyanam anuprayacchate / iṣṭabhrīyeva hitā adhyāṣayam karoti // 52.45 // [S566]
revatyā mantraḥ / namaḥ sarvayākśīṇām / oṁ rakte raktāvabhāse raktanulepane svāhā / revatyā yakṣīṇī śreṣṭhā lalantyā maithunapriyā / īṣid raktena vastreṇā nilakuṇcitamūrdhajā // 52.46 //
sarvāṅgasobhanā [A20v] yakṣī kāmabhogaratā sadā / kāmadā bhogadā nityāṃ varadāṃ tām abhinirdiśet // 52.47 //
pūrvvavat paṭam abhilikhya • etasyā ayam viśeṣaḥ / raktapaṭṭanivastā raktapaṭṭāṃsukottariyā raktāvabhāsā ca varṇataḥ // 52.48 //
mekhalāyāḥ • manṭraḥ / oṁ mekhale mahāyakṣiṇi mama kāryaṁ sampādaya svāhā // 52.49 //
sumekele ṣaṁkuḥāya / oṁ mekha samayam anusmara svāhā // 52.50 // {V442}
āloke ṣaṁkuḥa / oṁ lokini lokavati svāhā / etesām et eva vidhiḥ // 52.51 //
tamasundaryāya manṭraḥ / oṁ ghuṇu ghuṇa ghuṇu ghuṃghe / 5888 • ehy ehi ghuṇake svāhā / asyopacāram na • ehy ehi prakṣālayitvā • atkātā prakṣālayitvā • andhakāre • alokavarjite vidyāṃ daśasahasrāṇi japet / pūrvasvā kṛtā bhavati // 52.52 //
tataḥ sadhanam ārabhet / pūrṇamāsyād ārabhya yāvad aparā pūrṇamāśi
• atrāntare karma bhavati / rātrau sāyanakāle sāyyāṃ arūḍhaḥ prachanne
gupte pradeśe • ekaikāṃ dvāraṃ pidhātyavā • andhakāre lokavarjite
saṁkucitākāmikaṁ / vānapuṣpaṁ ca kaṭutailena miśrayitvā hastau
pādu prakṣālayitvā / daksinām / bhum āṣaṣatābhīmanitāṁ kṛtvā
svapet / saṁkucitākāmika / vānapuṣpa / evam pratyāhaṃ yāvat paunamāśī / tato
′ṛdhārātre niyataṃ āgacchati // 52.53 //
āgata āc na mantrāpayitavyā / tūṣṇībhāvena kāmayitavyā / 5897 • śaḍbhīḥ
māsaiḥ yadā mantrāpayati tadā mantrayitvāy / tataḥ prabhṛti siddhā bhavati / bhāryā bhavati sarvakāmadā / divyaṃ cāya [A21r]
sukhasaṃsparśam / adarśanenaiva sarvakāryāṇi sampādayati / {S567}
rasarāśyanāni samprayacchati // 52.54 //
prṣṭhaṃ āropya sumerum api nayati / rātrau jambūdvīpaṃ bhrāmayati /
yojanaṣatiṣṭhitam api satrum ghatayate / yathājñaptā tat sarvaṃ
sāpanayati / varjayitvā parastrīmāḥ bhīṣmaṃ animitam / sarvesam ayaṃ vidhāna
/ parastrīmāḥ bhīṣmaṃ aṭhāna / tenaiva saḥa sarvasvā / yadi gacchena
maroṇanaḥ vā prāyacchante // 52.55 //
eṣā • andhārasundarī nāma yaksīśi / anekayakṣīṣatasahasraparivṛṭtā /
dine dine • ekaikāṃ yaksīceṣṭi / 5899 / prēyayitvā siddhā satī sarvasādhakānām
/ anekamantri / parivāra / 5901 / ca sarvayaksīśaṃ ca maharddhiḥkā tamāvyā /
svasām / eṣā • eva vidhiḥ / kim tarhi teṣāṃ darśanaṃ bhavati / etasyā
darśanaṃ na bhavati // 52.56 //
andhāravāsinī nāma yaksīśaṃ maharddhikā /
guhāvāsinī narāvīra / 5903 / kumāri lokavīṣrutā // 52.57 //
vadhū / yakṣī manojñā ca saptamā surasundarī /
ity etāḥ sapta yaksīnayaḥ sattvāṅugraha / 5905 / kārikā // 52.58 //
paryaṭantī imaṃ lokam kṛśnāṃ caiva medinīm /
iṣṭkiṣānāṃ talāṇa • utpatanti surālayām // 52.59 //
saṅgrāmaṃ devadāityānāṃ yudhyante ca maharddhikāḥ / dharmiṣṭhā karuṇāviṣṭāḥ sattvakāmāḥ suvatsalāḥ // 52.60 //
sattvānāṃ hitakāmyarthaṃ paryaṣṭāṇi mahītale / na tāsāṃ kīṃcid duḥśādhyām sarvakarmakarāḥ śubhāḥ / sattvānāṃ upabhogārthām bodhisattvena bhāṣītā // 52.61 //
guḥāvāsinyā guhīle guhāmati guhāvāsinī ānaya bhagavati mayāntikam samayam anumāra svāhā / khadirakāṣṭhānāms agnīm prajvālya priyāngupuṣpānāṃ gṛhiraktānāṃ aṣṭasahasrām juhūyāt trisandhyāṃ māsām ekam / pūrvasevā {A21v} kṛtā bhavati // 52.62 //
tataḥ paścāt sādhanam ārabhet / phalake vā paṭṭake vā kudiyām vā • asleṣakair varṇakair navabhājana kūrcaikāḥ / ādau tāvat parvatārājā sumerur likhāpayitavyāḥ {V443} caturasraś catuḥśriṅgocchṛtaḥ saptaparvatapakaṇṭtipariveṣṭītaḥ / teṣāṃ parvatānāṃ ante guhaḥ parvatanihśṛtaḥ • ālikhitavam // 52.63 //
tatrasṛthā divyarūpiṇī sarvālāṅkārabhūṣītā • ekānī yakṣiṇī guhāvāsinī nama likhāpayitvā paṭṭavastranivāstā paṭṭiṃśukoṭṭariyā kanakavāṃ vicitācarūrūpiṇī / taṃ tādṛśam paṭam abhilekhya śucau pradeśe śucinā kśīrāhāreṇa vidyām daśasahasrāṇi japat / mahāpūjāṇ kṛtvā yathāśaktito vā / tato japānte mahāvābhāsaṃ kṛtvā divyarūpiṇī yakṣiṇī svayam evāgacchati // 52.64 //
āgatāya jātikusumāhi śvetacandana dakaṃvatiṃśrārgho deyaḥ / tataḥ sa brāviti / vatsa kim kartavyam / vaktavyam / mātā me bhavasveta / evam astv iti kṛtvāntardhīyate / na ca tatra cittaṃ duśayitavyam / nāpi kāmapasaṃhitam prārthhayitavyam / āryā sā maharddhikā ca / kāmaṃ prārthayati na sidhyate / tataḥ prabhṛṭi mātṛvat mātyatyār parvakaṝṇyāni carotı / 52.65 //
āṣṭasataparivārasya bhaktācchādaṃ anuprayacchate / viṣamasthasya trāyate / mahāvanyā parvatasyaparīṣṭhitasyaśi sarvakāryāni sampādayati / kāmāṃ ca bhoojanaṃ anuprayacchate / rasarasāyāṇīdīn sarvam anupayacchati / yathēṣṭaṃ cānuvartate / kuṭikutādīm abhinirmiṇoti / suvarṇasahasram anupayacchati dine dine / sarvam vyāyikartavyam {A22r} tadaha eva / yadi na caroti cchino bhavati / sarvēna na sarvam bhavati // 52.66 //
aparam api karma asyā / asyaiva paṭ padyaṃgrahaḥ khadirakāṣṭhānāms agnīm prajvālya vigātācchādhūmavagataīn āṅgāraīh / daksiṇaḥastatala manahśilaya ānaya / yad ucyate tat sarvaṃ kārayati / rātrau • etat karma na divā // 52.67 //
narāvīrāyā mantraḥ / oṁ narāvīre svāhā / tathaiva • etasyā paṭam
abhilikhya varjayitvā guhālayam / aṣokavṛkṣaśārītī likhāpayitavyā / etasyā
ayaṃ viśeṣaḥ / sarvaṃ tathaiva karma yathā guhāvāsinyāḥ / ayaṃ ca
vaktavyā / bhaginī me bhavasveti5923 // 52.68 //
etasyāpairo 'tī karma / candragrahe suvarṇagaṇairikāṃ bhūrjapattreṇa
veṣṭayitvā muke prakśipya tāvaj japed yāvac candro mukta iti / tataḥ
suvarṇagaṇairikāyā yasyā nāma likhāti striyasya vā • āyojanaśatāśhitām
apy5924 {S569} ānayati / prabhāte tatraiva nayati / bhaginīvat5925 kāryaṇi
karoti / āpatsu ca5926 mahārakṣāṃ karoti / sarvāṇi eva striyāṃ ājampatrena
vaśikaroti / narāvīrāyā eṣa vidhiḥ // 52.69 //
yakṣakumārikāyā5927 mantraḥ / oṁ yakṣakumārike svāhā / asyā ayam5928
upacāraḥ / gorocanena bhūrjapattre likhāpayitavyā / kumāri •
ardhabarbarāśirā sarvālaṅkārabhūṣitā • ekavastrā / dakaśīnāhañastena
bijapūrṇāvasaktaphalā vāmahastenāsokavṛkṣaśākhāvalagnā // 52.70 //
{A22v}
tādṛśaṃ bhūrjapattṛaṃ śirāsthāne • upaṃ5929 sthāpayitavyam / guhye
pradeṣe • ekākinī ca svaptayavam / śvetacandanaṇa ca maṇḍalakaṃ kṛtvā
trisandhyām jātikusumair abhyavākīrya gugguludhūpanaṃ daññatā
vidyām aṣṭasahasramaṇa japed yāvan māsam ekaṃ // 52.71 //
tato pūrṇāṃṣyāṃ jātikusumair mahatīṃ pūjām kārayitvā
gṛhtapradipāṃ ca5930 nivedyāṃś ca dattvā kuṣaviṇḍakopaviśṭena rāttrau
tāvaj japed yāvat svarūpeṇaiva kumārī paṇcaśataparivaṇā vaiśravanṣyā5931
duḥhit5932 • āgačchati / sarvaṃ taṃ disābhāgam avalokayitvā
svarūpeṇāntaricṣe tiṣṭhaṇi / sā evam āha / kiṃ {V444} mayā kartavyam /
tataḥ sādhakena vaśīkaroti / sādhanāṃ varānāṃ anyatamam ekam varam
prārthhitayitvā / mātrīte bhaginīntve bhāryāte ca // 52.72 //
yadi mātā bhavati na cittaṃ duṣṭayitavyam / duṣṭaiva vināsāṃ upajāyate
/ mātrvad vartayitavyā / sā ca mātā paṇcaśataparivaṇāśya5933
bhaktācchādanam alakaraṇaviśeṣaṇi ca sarvatra cintitmañtraṇaiva
sarvaṃ5934 sampādayati / dine dine dinārasahasraṃ dadatī / atraiva
jambūdvīpe vicarataḥ sarvaṃ sampādayati / // 52.73 //

bhaginī bhavati tadā yojanaśatād api striyam ānayati / tatraiva nayate
/ bhaginīvat sarvākāryāni sampādayati / atha bhāryā bhavati svabhavanam
nayate / divyaṃ varāsahasramā jīvati / yadā mriyate tadā •
adhyakulopapatti / sarvāṁ vyārhēva sampādayati // 52.74 //

vadhūyakṣīṇī mantraḥ / oṁ niḥ / eśā vadhūyakṣīṇī / asyām upacāraḥ /
śvetacandanaṇa daksīṇām {A23r} bāhum upalipya vāmataḥ kūñkumena
saḥaraṃbhimantraṇa kṛtvā rāttrau • ekākinī mauninā pracchāne pradeṣe
dvāraṃ pidhāya paṇcāṣṭau vihītakaphalāñi tilataile prakśipyā pacet
// 52.75 //
tam tilaṃ (S570) gṛhitvā vibhītakaphalāṃ parītyajye nave bhānde
sauvariṃ rājate tāmre mṛṃmaya vā sthāpya pādānte śayyāyāṃ
sthāpayitavyoṃ sahasrādbhimantritam kṛtvā anenaiva mantṛena ekāksaryaṇaśīyā
andhakāre vīvike śayane puṣpābhikīrṇe svaptavyam // 52.76 //

āgatya cāmānuṣi parītyajya nave bhāṇḍe sauvarṇe rājate
tāmre mṛnmaye vā sthāpya pādānte śayyāyāṃ
sthāpayitavyaṃ san tad eva sahasrābhimantritam kṛtvā anenaiva mantṛena ekāksaryaṇaśīyā
andhakāre vīvike śayane puṣpābhikīrṇe svaptavyam // 52.77 //

tataḥ sā diavyaṃ / abhinavavadhiv iva hṛṣāyamāṃ parītyajye nave bhāṇḍe
parivīritā pradiṣṭaṃ svaprakārhotītāloko śayanāsanaparītyaṃ
ergāhitaṃ uciṣṭhoष्मीणे / agatya ca maṅgāpatra kārangāparītyaṃ
cikṣānaṣaṅgrojivalaṃ / agatya ca maṅgāpatra kārangāparītyaṃ
cikṣānaṣaṅgrojivalaṃ / agatya ca saśādakaṃ kaṇṭhaṃ pariṣṭavate // 52.78 //

mātā pitṛsūrye mānuṣī / oṁ manohare mañjuśree
vācmaṅgāpatra kārangāparītyaṃ / agatya ca saśādakaṃ kaṇṭhaṃ pariṣṭavate // 52.79 //

mātā pitṛsuhṛtavāṃbandhavāṃ api nārocatvam / antaṣṭhaṃ paśoṃ
api tiryaggaṇāṃ prāṇināṃ nārocatvam / paramaghyam etat / sarvaghyācakirasāṃ sarvaghyācakirasāṃ
cakśiṣṭaṃ vyayākārhitā samabhimātra / kāyañci dhāryaṃ ca
kāmanipakaraṇaparītyaṃ / agatya ca saśādakaṃ kaṇṭhaṃ pariṣṭavate // 52.80 //

mātā pitṛsuhṛtavāṃ bandhavāṃ api nārocatvam / antaṣṭhaṃ paśoṃ
api tiryaggaṇāṃ prāṇināṃ nārocatvam / paramaghyam etat / sarvaghyācakirasāṃ sarvaghyācakirasāṃ
cakśiṣṭaṃ vyayākārhitā samabhimātra / kāyañci dhāryaṃ ca
kāmanipakaraṇaparītyaṃ / agatya ca saśādakaṃ kaṇṭhaṃ pariṣṭavate // 52.81 //

tataḥ karmam ārabhet / mahāvasāṃ saṃgrhaṃ śmaśānacoṭakena
vartim kṛtvā dvāraṃ pidhayitvā pradiṣṭaṃ prajvālayet / sadaṣām ca vastraṃ
ekṣāpaṇaṃ bahir dvārāṃ sthāpayet pratyagram / [S571] rātrau sa
nagnikāgataṃ tam vastraṃ nivāsaṃ praviṣate maṇuṣastrīrūpini bhūtvā / tataḥ saśādakaṃ tayā
sārdhaṃ ramate yāvat pradiṣṭaṃ jvalate // 52.82 //

nirṛte pradiṣṭaṃ pradiṣṭaṃ / tāṃ pradiṣṭaṃ prajvālayet / sadaṣām ca vastraṃ
ekaṃ baddhvā vastraṃ parītyajya śayyāyāṃ apakramati / atha saśādakaṃ tāṃ
haste grhṇāti / anuguṣṭhīkākṣaṃ avamūncyapakramati / atha saśādakaṃ tāṃ
kaṇṭhe 5960 divyamuktāhārām / atha bāhau 5961 kaṭakam / kaṭyām mekhalām / padbhyaḥ nūpuram / śirṣe maṇim / evam anyatarānyataraṃ divyam ābharanam ekaṃ (A24r) yatra yatra grhyate tatra tatrānuprayacchati // 52.83 //

avandhyaṃ 5962 gacchati cāgacchati ca / evam pratyahāṃ niravaśeṣam vyayākarta vyam / evam yāvad ṣadbhir 5963 māsair mantrāpayati tadā mantrayitavam / bhāryā bhavati / nityasthā rasāyanaṃ prayacchati yaṃ 5964 pitvā dīrghakālaṃ jivati / manasā dhyātvā khadirakilakaṃ bhūmāu nikhānayet / divyaṃ vimānam upapadyate / uddhṛte 'ntardhiyate // 52.84 //

asya 5965 mantraḥ dvitīyamasti / oṃ mahānagni nagnī 5966 svāhā / tenaiva dīpaṃ dipavāya • anena mantrenāśatābhimantriṃ kṛtvā kārayet / niyatam āgacchati / kilakaṃ cābhimantra nikhānayet / uddhṛte dīpe nīryṛte cāntardhānam / kilakaṃ mānuṣavasātālam 5967 ca gośṛṅge 5968 gavalamahīśaśṛṅge & śmaśāne cailavartīṃ ca 5969 voḍhavyam desāntare / yatrestaṃ tatra dadāti svayaṃ vā karoti / na ca mantrā dātavyā / atha dadāti chinnavidyo bhavati // 52.85 //

yasya dadāti tasyaiva tat sampadyate / yatra vābhurucitaṃ yatra vā 5970 sthāne gupte karoti eṣā siddhir avandhyaḥ bhavati 5971 / anyān 5972 vā ramāpayate kintu tālī sārdhamā na mantrayati / anyastrīdarśanābhurucitaṃ manasepsitaṃ tadānurūpī tasyopasaṅkramate 5973 hy apūrvasya sādhakavāśād iti // 52.86 //

surasundaryāyā mantraḥ / oṃ surasundari svāhā / asyām upacārah / khadirakāṣṭhair āgniṃ prajavāya ghṛṭahutiṃ aṣṭasahasrāṃ juhuyāt trisandhyāṃ māsiṃ ekam / tataḥ 5974 śuklapūrṇamāsyāṃ kuśaviṇḍakopaviṣṭā śucinā śucau deśe mantram tāvaj japed rahasi yāvad ardharātre niyatam āgacchati / tato mātā bhaginī bhāryā yathaiva pūrvaṃ tat sarvaṃ karoti / sarvaṃ ca vistarato vaktavyam // 52.87 // {S572}

ity etāḥ {A24v} sapta yāksinyo vajrapāṃsimāṃyaṇāyā / paryātanti mahīṃ kṛtSNāṃ trailokyaṃ ca surāsuraṃ // 52.88 //

viceruḥ 5975 kṛpālubhyo martyānāṃ maithunapriyāḥ / ke cid āryās 5976 tathā bālā mūḍhāś cāparayakṣikāḥ // 52.89 //

paryātanti tathā rāttrau simhakāpy 5977 aparā hitā / bālānām jīvanāśaṃ loolūpa māmsabhujikā // 52.90 //

tathā rudhiragandhena jambudvīpaṃ hi-m-āgatāḥ / prāṇāparodhikā yakṣī nityāṃ sā 5978 śoṇitapiṇī // 52.91 //

paryātanti grhām sarvāṃ arakṣāṃ mṛtastākām 5979 / teśaṃ nigraham ity uktaḥ samayo 'yaṃ samprakāśitaḥ // 52.92 //
yathā saṅgraharāgaṃ ca nibandhyāṃ ceha bāliśām /
tathā sarvam idaṃ proktāṃ sattvānāṃ hitakāraṇāt

maithunārthī yada mantri rāgāndho mūḍhacetasāḥ /
mantrair ākṛṣya bhūnjita yakṣīṃ vā • atha rākṣasī /
nāgī ca-m-atha gandharvīṃ • daitayayoṣim atha kinnarīm

pātālabhavanaṃ ramyam asurāṇāṃ purottamam /
praviśet tatra mantrajñāḥ • yatra strīṇām asaṅkhyākam /
tatra gatvā vaset kalpaṃ mantrajno mantrajāpinaḥ

maitreyo nāma sambuddhaḥ • yadā buddho bhaviṣyatī /
tadāsaū śroṣyati saddharmaṇ śrutvā mukto bhaviṣyatī

surakanyāsurīṃ caiva vidyādhara-varāṅganām /
mantrair ākṛṣya bhūnjita divyasaṅkhyaratīm tadā

jambūdvīpaṃ gato mantri tatraivānayate sadā /
śucisthāne tadā guptē śaucācārarataḥ sadā

mūḍhānām uttamaṃ siddhiḥ kadācit teṣu na jāyate /
vinnūtram asucisthānaṃ sadā durgandhipūtikam

vyādhiduḥkhāṃ tathā śokam maraṇāntaḥ duḥkhabhājanam /
vīyogāṁ ratisampṛktaṃ na sprūsen mānuṣīm striyam

anityaduḥkhāṃ tathā śuṇyaṃ riktaṃ [A25r] tucchaṃ aśāśvatam /
bālam utlāpanaṃ cāpi saṅkalpajanitodbhavet

na gacchet kāmato mantri sarvakāmām anādijām /
teṣmām viratīm ity ukto vimuktis teṣu siddhitām

sidhyante tasya mantrā vai ye viraktā tu kāmataḥ /
vinnūtrarudhirāsiktaṃ amṛtapṛktaṃ caiva pūjitām

jarāmṛtyusuśokāṃ ca na sprūsen mānuṣīṃ tanum /
na bhajen maithunaṃ tatra mohāndhāṃ rāgacetasāṃ /
na siddhir labhyate mantri teṣu sevī sadāśucī /

mantrajño mantrajāpī ca saprajaṇo 'tha jītenḍriyaḥ /
śucācārarato dhīraḥ sarvamante pi hi sadā
dadhānām uttamaṃ siddhiḥ kadācit teṣu na jāyate /

pādmoda pramodā ca • ajīta cāpi jayā sadā /
śyāmāvatītathā yakṣī • ity etā yakṣimahardhikā
ap52.-107 padmoccāyā mantraḥ / oṁ padmoce svāhā / asyāḥ kalpaḥ / gaṅgākūle samudrāta vā • udyānapuspavāṭīkāyāṁ madhye • uḍayaṁ5099 kṛtvā śucitaram ātmanā ca sucir bhūtvā śilāpaṭṭakākāraṃ6000 mṛṇmaye kṛtvā tatraiva rāttrau dvāram pidhayītvā sarvakāmapbhogāyān6001 upakaraṇāni samāḥrya6002 tatraivaṃśasamāpe yakṣiṇīyāḥ6003 {V447} śayyāṃ kalpayet / tato vidyām daśa sahasrāni jāpet // / 52.107 //

ap52.-108 evaṁ yāvan māsābhyantareṇa niyatam āgacchati tītī / āgatā ca kāmopabhogāyā6004 bhavati bhāryā / divyaṁ ca muktāhāram śayyāyām6005 parityaja prabhāte gacchati / evam yāvad6006 dine dine śaḍbhir māsair nityasthā bhavati / tan muktāhāram na grahetavyam / yadi grhṇāti tanmātra evam upapadyate / dīnāralakṣamālyāṁ tat • hāraṁ6007 mani6008 ratnopāsobhītam // / 52.108 //

ap52.-109 śaḍbhir māsair atikrāntair nityasthā bhavati bhāryā sarvakāmapradā6009 / yathārūpaṃ {A25v} abhilaśitaṃ {S574} tathārūpaṃ kṛtvā • upatiṣṭhate / yathābhurucitam ātmānaṃ abhinirmiṇoti sādhakasyecchayā / sarveṣaṁ yakṣiṇām ayam vīdhnānaḥ • yathā nirdiṣṭānam atra • anyatra // / 52.109 //

ap52.-110 jayāyā6010 mantraḥ / om jaye sujaye jayamati6011 sarvakāryāṇi kuru me svāhā /

kanakābhā citrāṅgī nīlakunācītamatārūhā / sarvāṅgaśobhanā devī saumyā6012 ca subhagā śubhā // / 52.110 //

ap52.-111 priyaṃvadā pramadā śreṣṭhā surūpā cārudarśanā / praśastākārataḥ6013 śukraḥ sarvalokasupūjitā / Īśidratktena vastreṇa jayāṃ tām abhinirdiśet // / 52.111 //

ap52.-112 asyāḥ kalpaḥ / ādau lakṣam ekaṃ jāpet / pūrvasevā kṛtā bhavati / tato mahāranyam praviśya phalāhāras tāvaj japed yāvat svarūpēnopatiṣṭhate / āgata ca bravīti / kiṃ karomīti / yadi mātā bhavati mātṛvāt sarvāśaṁ paripūrayate6014 / rājaṃ dadāti / mahādhanaṃ samādhi / dirghāyuṣkatām adhitīṣhtate // / 52.112 //

ap52.-113 atha bhaginī yathepsitaṃ strīm anayati yojanasahasraśrasthitām api / dināralakṣamāṃ dine dine dadāti / sa ca vyayikartavyaḥ / atha bhāryā bhavati / svabhavanam nayate / divyavimānabbhirūdhhas6015 tāyā sārdham ramate dirghakālam / trīṃśad6016 vaṃsaḥkāratāṃ yatheṣṭaṃ vicarate / mahāyāksapratriṭuro bhavati // / 52.113 //

ap52.-114 pramodāyā mantra / om ṣṭhrīḥ • hṛḥ6017 • mahānagnī hūṃ phat śvāhā / asyāḥ kalpaḥ / ardharaṇā • aparimāṇo jāpaḥ kartavyaḥ / bhūyo nīdṛṇā nā6018 gacchet / māsābhvantareṇa niyatam āgacchati / bhāryā bhavati sarvakāmadā / dine dine pañca vīmān dīnārām anuprāyacchāti • ātmanā ca sambhogā6019 / dirghakālaṃ ca jīvāpayati // / 52.114 //
evam aparimaṇāni yakṣinīṣatasahasrāṇi bhavanti / evaṃ piśacyah6020 mahrddhikāh6021 • nāgakanyāḥ • asurakanyāḥ • apsarāḥ surayosid6022 daiyakanyā / evaṃ vidyādharināṃ sarveṣāṃ sarvataḥ • mānuṣīṇāṃ amānuṣīṇāṃ {S575} ca mantrāṇi bhavanti • {A26r} asaṅkhyeyāni / tathāiva yaksāṇāṃ devānāṃ mahābrahmaṇaḥ maheśvarasya viṣṇor6024 mātarāṇāṃ aindrāṇāṃ ca mantrāṇi bhavanti / prthāk prthak sarve ca samaye • ākṛṣṭāḥ • iha krodharājena yamāntakena • ānīta grastā samaye sthāpitā mañjughoṣasyoṣanāmitā6026 anuparivāra anupūrvavasthitā paricārikā / 52.115 //

sarveṣāṃ samkṣepato yatrapratimā6027 svayaṃ v ā pratiṣṭhitā kṛtvā krodharājānaṃ yamāntakaṃ tāvaj japed yāvat pratibimbaṃ prakampya pracalate prasvidyati vā / ayam svarupenāgacchante / yad ucyyante6028 tat sarvaṃ sampādayante6029 // 52.116 // {V448}

evaṃ yā api6030 tāś catuḥkumāryo mahāyakṣīnyo bhṛtaus tumburusametā diyarūpiṇyāḥ • ambu6031 rāṣisamāśritā nayunāsamārūdhāḥ sarvalokasupūjitāḥ saṃkṣepato yatrapratimā svayaṃ vā pratikṛtiṃ kṛtvā krodharājānaṃ yamāntakaṃ tāvaj japed yāvat pratibimbaṃ prakampya pracalate prasvidyati vā / ayam svarupenāgacchante / yad ucyyante6028 tat sarvaṃ sampādayante6029 // 52.116 // {V448}

paṭabhittiphalake samotkīṃ6033 likhitāpi vā / nayunāsamārūdhā bhṛtur jyeṣṭhānuneyikā // 52.118 //

ambudhe • antargata6034 kanyā catur eva samānugā / tesāṃ pracchannataḥ sthāpya krodham jāpya samārabhet6035 // 52.119 //

calāḥ kampus tathā svedāḥ • jāyate teṣu6036 sarvataḥ / tataḥ siddhā iti jñātvā maṃtraṇāḥ japaiṃ tyajayet / 52.120 //

svarupenāiva rātryante kathayanti śubhāśubham / sarvartha6037 sādhaka te vai bhavante ha sajpine6038 // 52.121 //

sarvam kurvanti • ājñaptāḥ krodha-mākṛṣṭamūrchitāḥ / somādyair graharavaraṇinīṃ yacam ṛṣibhiḥ • rākṣasais tathā // 52.122 //

piśācāir garuḍaiś cāpi supūjitāḥ te maharddhikāḥ / mahēśvarādyais tathābhūtaśaḥ pūjitā te maharddhikāḥ // 52.123 //

etaiś ca bhāṣitā kalpā mantratanaṇāḥ saṃkarṣitaḥ / te tu sarve prayaṅkāyāḥ sakalpāḥ kalpaṇāvaiḥ / sarve te krodharājasya {A26v} vaśe tiṣṭhanty ayatnataḥ // 52.124 //

yāvanti kecina mantrā vai • ucchusyā kaśmālodbhavah / {S576} sarve te krodharājasya niyuktā te prakāṣitā / 52.125 //

āryā ye ca mantrā vai viśiṣṭā sarvatogatāh /
utkṛṣṭāḥ pravarā hy agrāḥ • bhāṣitā jinavaraś tathā /
tathā mantradhare mantrā mayā caiva6039 prabhāṣitā // 52.126 //

ye cānye mantramukhyās tu kuleṣv eva hi pañcasu /
bhāṣitā jinaputraś tu laukikāś cāpi maharddhikā // 52.127 //

sarvāṃs tān samākṛṣya krodharājo maharddhikāḥ /
sarvēṣāṃ mantratantrās tu6040 nibaddhās te • iha śāsane // 52.128 //

yo yeśāṃ vidhīr6041 ākhyaśa tenaiśvayaṁ niyojitāḥ /
krodharāja yamāntas6042 tu • utkṛṣṭaḥ sarvakarmikāḥ // 52.129 //

tārāṃ ca6043 bhṛkuṭīṃ caiva tathā paṇḍaravāsinīṃ /
mahāśvetāṃ tān samākṛṣya krodharājo maharddhikā // 52.130 // {V449}

usṇīṣaprabhavāṃ6044 sarvāṃ6045 locanāṃ caiva devatām /
sarvāṃ tathāgaṭṭhaṁ vidyāṁ mañjughoṣaṁ ca dhīmatam // 52.131 //

mahāsthāmaṃ samantaṃ ca tathā padmadharaṁ6046 prabhum /
mayāpi6047 loke6048 yakṣeṣaṁ bodhisattvaṁ maharddhikam // 52.132 //

yad uktaṁ6049 jinaputraṁ tu sarvāṅgaṁ lokaviśrutam /
vajrasenaṁ suṣeṇaṁ ca matsutāṁ cāpi dhīmatam // 52.133 //

mayā6050 ye bhāṣitā mantrā nāvajñāṁ kāraye jāpi /
te6051 sarvāṃ pūjayen nityam alāṅghyās teṣu bhāṣitā // 52.134 //

na jāpi yojayet tatra krodharājaṁ supūjitaṁ /
vidyāchedaṁ na kurvīta teṣu mantrasvargaṁ sarvadā // 52.135 //

darvāmsī caiva yathākarmāṁ laukikāṁ manradevatām /
umāśāṅkarabrahmādyāṁ harimś cāpi supūjitaṁ /
yathā tantreṣu mantrāṁ caiva tathā pañcaś uṣyāpaye / 52.136 //

sarvāṃ ca6052 sarvato mantrāṁ sarvāṃ caiva samārabheth // {S577}
sarvantrapravṛttis tu dṛṣyate krodhasambhavā6053 // 52.137 //

eṣa mantra mahākrodhaṁ yamānto nāma nāmataḥ /
ākṛṣya ghatayer kṣipraṁ yamasyāpi mahātmame // 52.138 //

vaivasvataṁ kṛtāntaṁ vai sakraś cāpi6054 mahātmamaḥ / {A27r}
ākṛṣṭa vaśita6055 ghorto6056 pūrṇaṁ prabhuh // 52.139 //

eṣa mantra mahāmantraṁ kathito mañjughaṁ /
sarvakarmakaraṁ krūraṁ sarvantraprasādhakaṁ // 52.140 //

ity evam uktvā tataḥ śrīmān vajrapañir maharddhikāḥ /
praṇamyā buddhāṃ mahāvīraṃ śākyasiṃhaṃ narottamam / mantracakraśrito vajrī mantraṃ bhāṣe maharddhikam // 52.141 //

śṛṇvantu sarve sattvā vai sarvabhūtagaṇāḥ śubhāḥ / sarvamantra gaṇāḥ dhāryāḥ bhāṣe haṃ mantraṃ uttamam // 52.142 //

bhāṣitaṃ bodhisattvena mañjughoṣena dhīmatā / durdāntadamaṃ ghoraṃ sarvaduṣṭanivāraṇam // 52.143 //

tvēryārthaṃ tu sattvānāṃ bodhisattvena bhāṣitaṃ / aham ca bhāṣaye hy atra parṣanmadhye sudāruṇam // 52.144 //

namaḥ samantabuddhānāṃ abhāvasvabhāvasamudgatānāṃ / namaḥ pratyekabuddhāryaśravākāṃ / namo bodhisattvānāṃ daśabhūmipratiprīḍiteṣvārānāṃ mahāsattvānāṃ / tadyathā // 52.145 //

om kha kha (V450) khāhi khāhi duṣṭasattvadamaka • asimusalapāśaparāsu hasta caturbhujā caturmukha śaṭcaraṇa gaccha gaccha mahāvighnaghaṭaka viḍvānāma sarvabhūtabhāyaṇkara aṭṭahāsanāndine vyāghrācarmanīvasana kuru kuru sarvakāṃ cchinda cchinda sarvamantrāṃ bhinda bhinda paramudrām ākarṣāya • ākarṣāya sarvabhūtām nirvāṇa nirvāṇa sarvaduṣṭāṃ praveśaya praveśaya maṇḍalamadhye vaivasvatajīvitāntakara kuru kuru mama kāryaṃ dhaḥ dhaḥ paca paca mā vilamba mā vilamba samayam anusmara hūṃ hūṃ phat phat sphoṭaya sphoṭaya sarvāśāpāripūraka he bhagavam kim cirāyasi mama sarvārthaṃ / 52.146 //

eṣa sa mārṣaḥ sarvadevagaṇāḥ • yamāntako nāma krodharājā yamarājānaṃ apy ānayati ghātayati śoṣayati pācayati damayati / evaṃ sarvamantrāṃ (A27v) sarvadevaṃ kiṃ punar māṇuṣaṃ prati duḥkhitaṃ / daśabhūmipratiprīḍiteṣvānāṃ api bodhisattvān ānayati / kiṃ punar laukikāṃ mantrāṃ // 52.147 //

evaṃ aparimitabalaparākramo 'yaṃ krodharājā / evaṃ sarvamantratantraprāhīṣiteṣv api sarvakāṃ kuruṃ sarvamantrānam / yathā yathā prayujjante tathā tathā karotā paṭhitā saṃśayaḥ / eṣa krodharājā yamāntako nāma parisamāpta iti // 52.148 //

āryamaṇjuśrīmūlakalpād bodhisattvāṭiṣṭhitāmahāvīraṃ / dvipaṅcāśo yamāntakakrodharājā sarvavidhīniyamas tṛtiyā paṭṭalilvisaraḥ parisamāpta iti / namo buddhāya / samāptaṃ ca yamāntakasya krodharājasya kalpam iti //

(S579) {V451}
atha khalu bhagavān śākyamunis tasmāt samādher vyutthāya mahāsāgaropamāyāṃ parśanmandalaṃ dharmaṃ desayamānah sarvasattvānāṃ sarvabhūtāganānāṃ agrataḥ sannisaṃnās tatra vajrapānipramukhānāṃ anekabodhisattvāṃ sāhyeyasahasrāṃ śāriputrapramukhām anekāsankheyārhatahasrāṃ vaiśravaṇapramukhām asankhyeyārcaçaturmāhārājikadevaputrāṃ sakrapramukhām trāyastrīmsāṃ asankhyeyadevaputrāṃ suyāmasantuṣitanirmāṇatiparanitmaśavartibrhmakāyikabrahmapurohitamahābrahma parīttābhāsvarair yāvat punyaprasavā bṛhatphalāvṛthā tapākaniṣṭhā devān āmantrayate sma // 53.1 //

śṛṇvantu bhavanto devasaṅghāḥ sarva bodhisattvāryaśrāvakāḥ
anityāḥ sarvasaṃskārā utpādavyayadharmināḥ / utpadya hi nirudhyante teśaṃ vyupaśamaḥ sukham // 53.2 //

avidyāprabhavāḥ sarve • utpadyante sahetukāḥ / sahetuṃ duḥkhhamūlaṃ tu skandhā hy uktāḥ samodayāḥ // 53.3 //

teśaṃ nirodhinī vidyā sukhahetussukhakriyām / duḥkhaprahānaṃ ity uktam saṃkṣepena nivāraṇā // 53.4 //

tad eva trividham yānām nirdiṣṭaṃ ca mayā • iha / anityaduḥkhānātmano kṣaṇikaṃ sarvasaṃskṛtam // 53.5 //

śūnyaṃ sadā sarvadā sarvaṃ nirdiṣṭaṃ bhavabandhanam / tadvirāgā tridhā yānti ye sattvā gotraṇiṣṭa ṭ // 53.6 //

bodhisattvās tadā buddhā pratyekām bodhiśirītaṃ / tathāpare hy arahanto vītarāgā maharddhikā // 53.7 //

śrāvaṅkīṃ bodhiśirītya tridhā sāntīgataḥ hi te / eṣa dharmo samāsena nirdiṣṭo me śubhāśubham // 53.8 //

aśubhaṃ varjaye nityaṃ sarvadā śubham ācaret / ahiṃsāṃ sarvabhūtānāṃ yathā dharmo prakāśitaḥ // 53.9 //

eka eva bhaven mārga dharmāṃ gatiśca / anāsravaś ca yo dharmo bhūtakoṭisamāśritaḥ // 53.10 // {S580}

sa eṣa kathito mārga • adibuddhāh purātaṇāḥ / mayāpi kathitaṃ sarvaṃ sāntanirvāṇagāminam // 53.11 //

dharmakoṭiṃ samāśritya bhūtakoṭiṃ tu labhyate / akoṭī sarvadharmāṃ bhūtakoṭim udāhṛtā // 53.12 //
eṣa dharmah samāsena dvividhaiva prakāśitam /
śṛṇvantu sarve devā vai bodhisattvā maharaddhikāḥ // 53.13 // [V452]
arhantah śrāvakā mahyaṃ nirvāṇaṃ me yadā bhuvi /  
abhūt sālavane madhye himavatkuksisambhave // 53.14 //
nadyāṃ hiranyavatyāṃ mallānām upavartane6073 /  
yamakasālakavane madhye nirvāṇaṃ me bhaviṣyati // 53.15 //
pāvāsamjñite6074 tathā nagare caitye makuṭabandhane6075 /  
naditüre sadā ramye nirvāṇaṃ me tadā bhuvi // 53.16 //
sarve vai bodhisattvās tu śrāvakāś ca maharaddhikāḥ /  
devā nāgā tathā yakṣā lokapālā maharaddhikā // 53.17 //
śakrabrahmasuyāmāś ca • akaniṣṭhādyās tathāpare /  
sarveśaṃ sannipātā vai tasmin sthāne bhaviṣyati // 53.18 //
yamakasālakavane tatra mallānām upavartane6076 /  
gāṅgāyām uttare tīre mahr6077-nadyās tathāpare // 53.19 //
himādrer dakṣiṇe bhage • abhūt sālavane vane /  
apaścima6078 me tathā6079 savyā tasmin sthāne bhaviṣyati // 53.20 //
nadyā tīre tadā6080 ramye hiranyākhye śubhe taṭe /  
sarvadevasaṅghādyāṃ sannipāto bhaviṣyati // 53.21 //
manujair nrpavariḥ sarvair manuṣyāmanuṣyasambhavaiḥ /  
sarvabhūtais tathā martyair6081 bāliśābāliśais tadā // 53.22 //
mahotsavamahotsāhāṃ tasmin sthāne samāgamam /  
kṛtam atra mahaṃ6082 divyaṃ maccharire tu sāmiše // 53.23 // [S581]
irāmiṣaṃ tu tadā sthāpya sāntim āpnoti nirvṛtim /  
dharmakoṭiṃ pariyajya bhūtakoṭiṃ tu samviṣet // 53.24 //
apaścimā me tadā6083 jātir nagare kapilavāstuṣke /  
śakyānāṃ ca kule mukhye jāto 'haṃ bhavacārake // 53.25 //
tato 'haṃ tyajya duśkhāmyaṃ nirvṛto 'haṃ grīḥt tathā /  
bahutīrthāṃ tathā sevya na ca prāpto 'ṁṛtaḥ6084 punaḥ // 53.26 //
duḥkaraṃ ca mayā cirṇaṃ kāyaṃ santāpya taś caīnam /  
śādābdham uṣitaḥ bhrāṣṭadeham vāpi viśuṣkataḥ // 53.27 //
na ca kiṃcīn mayā labdhaṃ yena jānānam avārṇtam6085 /  
tatotthāya mayā tatra • āhāraṃ kṛtha śubhodanam // 53.28 //
ap53.29 devatāsūcitaṃ mārgaṃ gato 'haṃ tatra bhūtalam /
    nadyā nairaṇjanātire vrkṣarāje susobhane // 53.29 // {V453}

ap53.30 nānāpuṣpasamākīrṇe tatheranye 'tha bhūtale /
    mahāvanaphalopete nānāvrkṣasamudbhave // 53.30 //

ap53.31 mahānādi pariveṣṭyānte tarumūle tato hy aham /
    yo svakaṃ dṛṣṭaṃtātraṃ tu bhūbhāgam dṛṣṭiṃ saṃlabhe // 53.31 //

ap53.32 tathaivaḥaṃ taṃ taruṃ dṛṣṭvā paraṇābhakopasobhitam /
    mahāvrkṣaṃ mahācchāyaṃ mūlagūḍhospobhitam // 53.32 //

ap53.33 aśvatthe 'śvatthatāṃ gacchet tarumūle niṣadya vai /
    dṛṣṭiṃ tatrābhivindāmi dhīyaṇaṃ cāpi samādhikam /
    prāptaṃ tatra • anāśāṃ vai rātryante jāti-r-antakam // 53.33 //

ap53.34 māreṇa bahudhā vigñā anekākārasuṣyojitaḥ /
    bhagnasainyaparārvṛtya gato 'sau svabhavanaṃ punaḥ // 53.34 //

ap53.35 tadarthe mantranatnā vai bhāṣita bahudhā punaḥ /
    anekākāraparayaṃ ca dhīyaṇa jānaś ca bhāṣitaḥ // 53.35 //

ap53.36 tridhā yānaṃ punas tatra caritaṃ sarvasevitam / {S582}
    pratipakşā hi doṣāṇaṃ tridhā caiva prakāṣitaḥ // 53.36 //

ap53.37 tatotthāya punar gatvā urubilvāṃ 6087 subhodakām /
    snātvāṃbhāse tatra • rṣiṃ parivrajya 6088 saśisyākām // 53.37 //

ap53.38 sattvārthaṃ bahudhā kṛtvā prakrānto 'haṃ tataḥ punaḥ /
    punaḥ kāśipūrīṃ 6089 ramyām anupūrvyā samāviśet // 53.38 //

ap53.39 tatra sthāne tu gatvā vai purā 6090 buddhā maharddhikāḥ /
    tatrāhaṃ sthito deśe jane kāśijane svayam // 53.39 //

ap53.40 pravartya cakraṃ sāddharmyaṃ 6091 śāntīm nirvāṇaṃtāraṃ /
    susurasāuralokanām gatiṃ pañcāsuniśritām 6092 /
    sarvabhūtasukhārthāya tatra dharma prakāṣitaḥ // 53.40 //

ap53.41 ādibuddhaiḥ purā tatra dharmacakraṃ pravartitam /
    mayāpi deśitas 6093 tatra dharmacakro hy anuttaraḥ // 53.41 //

ap53.42 bhavamuktiṣukhārthāya sattvadoṣanivāraṇā /
    pravartya cakraṃ brāhmaṃ 6094 vai kṣemaṃ sāntaparāyaṇam // 53.42 //

ap53.43 bhavamārgavināsārtham catuṣatsyasamādhijam /
    āryāṣṭāṅgikaṃ mārgaṃ caturbrāhmaṃvibhuṣitam // 53.43 //
ap53.- sapratītyasamutpādaṃ dvādaśākārakāritam /
avidyānirodhasaṃyuktam vidyāmutpādanemijam // 53.44 // {V454}
ap53.- bhrāmitā koṭitathyaṃ vai bhūtakoṭisukoṭijam /
anulomavilomābhhyāṃ gatimāhātmanemijam // 53.45 //
ap53.- sampradeśasāivaṃ cakraṃ bahusattvā vimokṣa ca /
vimuñcyā kāśipūrīṃ ramyāṃ śrāvastīyāhaṃ tadā game // 53.46 //
ap53.- tirthikānāṃ tathāvarjyaḥ6095 prātihāryair6096 vikurvaṃ añiḥ6097 /
śaṅkaṣye tathā kṛtvā • rddhir janapade tadā // 53.47 //
ap53.- bahutirrhāyatanasthānāṃ6098 sampratoṣya tadā punaḥ /
agnibhānde jane kṛtvā devāvataraṇaṃ śubham // 53.48 // {S583}
ap53.- trāyastriṃśeṣu deveṣu sakramaṇaṃ6099 samyojya dharmatām /
akanisthādyāṃ tathā devāṃ brahmādīśapurandarām6100 // 53.49 //
ap53.- savaśravaṇayakṣendram6101 caturmahārājakāyikāṃ /
sadāmattān6102 karotapaṇāṁś6103 ca trivāṃ matlādhaṁ // 53.50 //
ap53.- devāṃ yakṣa6104 gaṇāṃ sarvāṃ bhaumāṃ divyāntarīkṣakāṃ /
āryaṃ yakṣa6105 gaṇāḥyākṣaṃ sarvāṃś caiva surāsurāṃ // 53.51 //
ap53.- kṛtvā dharmaphale yuktān6105 nirvāṇānugatadridhān6106 /
śreyasaiva tadā yojya6107 bahupraṇān6108 acittakān // 53.52 //
ap53.- asaṅkhya gaṇanā teṣāṃ saṃsārāntād anantakān6109 /
mahāsāhasralokānāṃ dhātvādyān6110 acittakān6111 // 53.53 //
ap53.- bahusattvān tadā6112 satye bhūtārthe sanniyoja vai /
ihāham āgatas tatra śuddhāvāsopari sthitaḥ // 53.54 //
ap53.- pravartya mantrasaddharmām6113 tridhāyānasamānugam /
sattvānāṃ vinayam āgamyā kalparājām ādāṃ punaḥ /
prakāśya6114 bahudhā loke mañjughoṣasya dattvān // 53.55 //
ap53.- nirvṛte tu mayā loke śuṇyabhūte mahītale /
mañjuśriyo 'tha sattvānāṃ buddhakṛtyaṃ kariṣyati // 53.56 //
ap53.- ārakṣaṇarthaṃ saddharmāṃ jinendrāṇaṃ parinirvṛtau6115 /
satārakaṇa nityaṃ mañjughoṣo bhaviṣyati // 53.57 //
ap53.- mantraprabhāvānārthaṃ tu kathitaṃ kalpavistaram /
tasmiṃ kāle yugānte vai mañjughore sudāruṇe // 53.58 //
narādhipā mahākrūrā parasparavadhā ratāḥ /
pāpakarmā durācārā alpabhogā tadā yuge / bhaviṣyanti na sandeho tasmaṁ kāle yugādhame // 53.59 // {V455}

mamāgamya ca pūjārtham abhūt sālavane vane / nadīhirṇyāvatītire caitye makuta-bandhane // 53.60 // {S584}

parinirvyte śayānaṁ me śāntadhātusamāśrite / citām āropite 6116 dehe sambhoge 6117 bhogavarjite // 53.61 //

dṛṣṭyeva tat purākarmanā mam 6118 evādbhutaceṣṭitam / mayaiva vinayatāgamyey buddhavaineyaceṣṭitam // 53.62 //

caritaṁ taṁ subhāṁ citraṁ smṛtvā sarve narādhīpāḥ / sarve pūjāṁ kariṣyanti sadevāsuramānuṣāḥ // 53.63 //

samāgatyātha 6119 bhūpālaḥ sarve pūjāmahotsavāṁ / kariṣyanti na sandehaḥ • tasmāṁ kāle mamāntike // 53.64 //

citā-māropite dehe sāmise guṇa-m-udbhave / aśubhante subhe caiva 6120 sarve 'puṇya 6121 vivarjite / bhūtakoṭy o 'tha śūnyās te pañcaskandhasamodaye // 53.65 //

bahusattva tu taṁ dṛṣṭvā mahāpunyārthe tu yojitā / mahāśrāvakā mahātmānaḥ vītarāgā maharddhikā / bodhisattvās tu sarve vai daśabhūmisamāśritā // 53.66 //

parivārya sthīta sarve sarvasattvānukampakāḥ 6122 / sarve vai devasaṅgḥaṁ tu • āryā sapṛthagjanā // 53.67 //

sarve caitaṁ mahāpunyaṁ sthānaṁ caikatra-m-āśritam / cipprasādāṁ pratilebhe 'nityaduḥkhārtham āśrayam // 53.68 //

sarve bhūtaganā tāsthūṁ caityānte 'pi samāpataḥ / pūjāṁ ca mahatīṁ cakre cucukrośa rurodanam // 53.69 //

mumucuḥ sāśrubindūni sabāspāṇi karuṇeritām / evaṁ ca krośire sarve • anitya 6123 duḥkhaśūnyatām // 53.70 //

dharmaṁ dideśitavān buddhaḥ sāmpratē 'tha mahītale / saivādyā munivarāḥ 6124 śreṣṭhaṁ saptato rśipuṅgavaḥ / śākyajñā sarvasattvāgyyo darśanaṁ tasya • apaścīman // 53.71 //

sa eṣa bhagavāṇ śete • anityaduḥkhaḥbhēṣjaṇāḥ / {S585} śūnyaparamārtham ākhyāyī • ādiśāntārthaḥbhēṣjaṇāḥ / kimarthāṁ devasaṅghā bho na prabodhaya taṁ prabhum // 53.72 //
āgatā iha sarve vai buddhaputra mahārddhikā / dharmārthikā mahāvīrā śravakāś ca mahārddhikā // 53.73 // {V456}

sarve vai duḥkhītā sattvā mānuṣāś ca surāsurāḥ / samayo vartate hy atra dharmacakrauvartane // 53.74 //

uttātu bhagavān kṣipraṃ buddhavelānuvartane mahāsāgare cale vollanghyā muni tadgataiḥ // 53.75 //

na cāvamanya bahūn sattvāṃś ciraṅgām samādhiham / dhyānaṃ vimokṣa samāsā tu sāntanirvāṇamārgam niṣeptum vā bhūtata muniḥ // 53.76 //

evamprakāraṃ hy anekām bahupralāpāṃ pralapavancūre† // 53.77 //

tūṣṇīmbhūtā tha sarve vai devasanghā mahārddhikā / ākrandam atulaṃ kṛtvā sapraṇāmā tatasthire // 53.78 //

cukucuś ciraṃ utkroṣya sāśruṅgā sagadgadā / saśokācittamanaso brahmādyāḥ saśuṣrāsurāḥ // 53.79 //

manujā narādhipāḥ sarve niṣaṇṇās tatra mahītale / aparāḥ śākyajo muktaḥ vitarāgo mahārdhhikā / jñānino devadevasya buddhasyaiva mahātmane // 53.80 //

aniruddho nāmato bhikṣuḥ • anujo 'sau manujaḥ śubhaḥ / susūkṣmanipuño vyaktaḥ • gītanītiśāradaḥ / parivārito 'rha mukhyais tu • anekaiś cāpi narādhipaiḥ // 53.81 //

sa bhāṣe madhurāṃ vācāṃ niśvasantaḥ suceritām / karuṇārdracetasāṃ kṣiptāṃ mallānāṃ sanaraṅhipāṃ // 53.82 //

mā tāvan mārṣā hy atra citāv agniṃ pradāyatha / yāvad bhagavataḥ putraḥ • agrato dharmatodbhavaḥ // 53.83 // {S586}

mahākāśyapanāmena śrāvako 'sau mahārdhikāḥ / mahāmune hy agradhi jātābhāmaṇo 'sau nirāmiṣaḥ // 53.84 //

magadhānāṃ jane jātaḥ parvate tatra samāhitaḥ / tīṣṭhate gūha pippale nagare rājaṁ gūha // 53.85 //

sa evāgamanāṃ kṣipraṃ kariyati na cānyathā / yā tatra devata bhaktā sa deholkāṃ nivārayet // 53.86 //

mā tāvac citisandīpaṃ kariyatha vṛthaśramam / yāvat so mahārdhikho hy agrah śrāvako muninaurasāḥ // 53.87 //
pradākṣiṇīkṛtya gurave buddhas trailokyapūjite /
mūrdhṇā praṇāmya pādau śāstuno lokapūjitau // 53.88 // {V457}

tadāyaṃ citidipārthaṃ sarve tatra karisyathā /
ādiptā caityabhūtād bhaviṣyati tadā • imā /
sarve mā vrtha kurvaṃ śramaṃ kevala bho • iha // 53.89 //
evam uktās tu te sarve aniruddhena dhīmatā /
niṣāṇṇa sarvamallās tu mānuśas te sanarādhipāh // 53.90 //
mānuṣaṇām utpanno ‘ham mānuṣaiś cāpi vardhitaḥ /
bhogair bahuvidhā cānyaiḥ kalāśilpaśubhodayaiḥ // 53.91 //
manuṣyaṇāṃ bodhilabdha me tarumule mahītale /
manuṣyaṇāṃ dharmanirdiṣṭaḥ sarvasattvopakārakam // 53.92 //
ata eva manuṣyaṇāṃ citā dipārthayojitā /
manuṣyo ‘ham sarvabhūtānām agrayatvaṃ ca samāgataḥ /
manusyaloke ca śānti me parinirvāṇaṃ tu kalpitam6138 // 53.93 //
ye kecit sarvabuddhā vai • atītānāgatavartinā /
sarve vai manusyaloke6139 ’smin manusya deha-m-udbhavā // 53.94 //
jātibodhi tathā cakraṃ sādharmacyaṃ caritum śubham /
śāntiṃ samāviṣet sarve pratyekā-m-arhatās tridhā / {S587}
mānuśim tanum āśritya gatā śāntim anuttarām // 53.95 //
upakāraṃ mayā teṣu kṛtam kalpām acintikām /
apaścime6140 mayā śānte śītibhute nirodaye /
sthāpita dhātavas tatra śūnyibhute mahītale // 53.96 //
manuṣyaṇāṃ hitārthāya pūjānugrahakāmyayaā /
sasurāsuralokānāṃ ṛṣiyakṣagarutmatām // 53.97 //
rākṣasāṃ pretakūśmāṇḍāṃ piśācāṃ maharddhikāṃ6141 /
sarvāṃś caiva bhūtānāṃ sagrahāś caiva mātarān // 53.98 //
keci dravyāgatarir martayir devarājaiś cāparaiḥ6142 /
pātālavāsibhiś cānyaiṛ dānadvendraś maharddhikaiḥ /
nāgarājaiś tathā dāityair dhātavo me prthaḥ prthaḥ // 53.100 //
apahṛtya hṛtarthā ye guṇavanto ‘tha maharddhikāḥ /
kariṣyanti tadā pūjāṃ nītvā svabhavanaṃ punaḥ // 53.101 // {V458}
bhaviṣyanti na sandehaḥ sarve buddhā maharddhikāḥ / uttamādhamamadhyasthā tridhā cippitasādātaḥ // 53.102 //
bhaviṣyanti te tridhā loke buddhakhaḍga arhadgatā / tridhā yānaṃ tathā loke tripakāraṃ samoditam // 53.103 //
mahāyānānuvarṇinaṃ mārgaṃ tatkarmāśritanirgatā / bhaviṣyanti tadā loke pratyekāṃ bodhiniḥsṛtām // 53.104 //
śrāvakāś ca pare tatra vītarāgamaharddhikā / bhaviṣyanti tadā loke tridhā gotravibhūṣitā // 53.105 //
mahāpālā mahābhogā mahāsaumyātha cakriṇāḥ / divyāṃ mānuṣasaṃpattīḥ anubhūya ciraṃ tadā / {S588}
kālam āsādyā ante vai tridhā śāntiṃ gatā hi te // 53.106 //
ādimadbhiḥ purābuddhair vartamānair hy anāgataiḥ / sarveṣāṃ eṣa mārgo vai yathāyaṃ samprakāśitaḥ // 53.107 //
tatra nirvāṇabhūmā vai niśaṇṇāḥ sarvadevatā / vibhinnamanasodvignāḥ sahagadgadabhāṣinaḥ // 53.108 //
evam āha tadā sarve aho kaṣṭaṃ hy anityatā / buddhamaharddhikhā loke parinirvāṇāśritāpi te // 53.109 //
evam uktās tu te sarve devarājā maharddhikā / tūṣṇīmbhūtā tha tathire // 53.110 //
māgadhnāṃ jane śreṣṭhe kuśāgrapurivāsināṃ / parvatam tatsamāpaṃ tu vārahāṃ nāma nāmataḥ / tatrāsau dhyāyate bhikṣuḥ guhālīno tha paippale // 53.111 //
śrāvako me suto hy agrahā auraso dharmatodbhavah / mahākāśyaapanāmāsaṃ nīsaṇṇo guhavare tadā // 53.112 //
piṇḍapātām tadā bhuktvā niṣaṇṇaś cintayet svayam / bahukālaṃ mayā buddho vandito ’sau mahāmuniḥ / sāmprataṃ gantum icchāmi svayambhuvam taṃ narottamam // 53.113 //
kutra vā tiṣṭhate bhagavān śākyato munisattamaḥ / samanvāharati tatrasthaḥ mahākāśyapaviprarāṭ // 53.114 //
evaṃ samanvāḥtvaṃ cittenaiva munimunim / divyena cakṣuṣā lokaṃ sarvalokāṃś cāvalokayet // 53.115 // {V459}
akaniṣṭhādyaṃ tathā lokān avabhāsyā lokadhātavaḥ / sarvān samagrasattvākhyān mahāśāhasroddbhavodbhāvan // 53.116 //

śrāvakānāṃ gocaraṃ yāvat paśyate divyacakṣuṣā / śāsanāṃ nirvṛtāṃ śāntaṃ śītibhūtaṃ nirāmiṣam // 53.117 //

parivāritāṃ samantād vai devasaṅghair maharddhikaiḥ / {S589} manujair narādhipais cāpi • asurair yakṣarākṣasaiḥ / sarvabhūtagañāīs cāpi bodhisattvair maharddhikaiḥ // 53.118 //

mahāyasaiḥ śrāvakaiḥ cāpi prajñā dhūrdharatāṃ 6150 dhūrdharatāṃ 6151 gataiḥ / sarāgair vītarāgaiṣ ca divyāryair manujais tadā // 53.119 //

citām āropitāṃ vīraṃ buddham ādityabāndhavam / devadevam tadā śreṣṭhaṃ munināṃ sattamaṃ prabhum // 53.120 //

parivārita samantād vai bhūpālair dipavāsibhiḥ / tṛṇolkair grhitasamhastair mallais cāpi manujeśvaraiḥ // 53.121 //

nādipayitum samarthā te devatābhiv nivārito / vratinā caivam uktena • aniruddhenaiva bhikṣuṇā // 53.122 //

sāṣrukanṭham sa cotkṛṣṭāṃ vighuṣṭāṃś caiva medinīṃ / hāhākāraravam ghoraṃ dundubhūnaṃ ca nāditam // 53.123 //

divyāṃ rṣiganākīrṇam apsarāṅgana 6152 saṃstutam / siddhavidyādharīgītaṃ kinnarodgītaṃ ca tad vanam // 53.124 //

madhurākūjitotdhusṭam pakṣināṃ ruditam śubham / citram manojñavāditraṃ divyamānuśyanāditam // 53.125 //

apsarāṅganasāṅgigitaṃ siddhavidyādharocitam / yogibhiḥ sarvataḥ kīrṇam abhūt sālavanam vanam // 53.126 //

samantāt parivṛtāṃ śreṣṭhaṃ śayānam munipuṅgavam / tatordhvan niḥśvasya saśoko vai vītaśoko // 53.127 //

aśrubindum pramuñcaṃ vai śramaṇaḥ 6153 kāśyapas tadā / agraśrāvako mahyāṃ prthivyāṃ āvaritapadā // 53.128 //

vācaṃ cābhāṣate kṣipram aho kaṣṭam pravartate / yatram nāma tathā buddhāḥ parinivartya nāsravāḥ // 53.129 //

anityāṃ duḥkhāsūnyaṃ tu • iha tenaiva bhāṣitam / na dṛṣṭo me śāsvato viśvam anyajanmānuvartinam // 53.130 // {S590}

{V460}
tatotthāya tataḥ kṣipraṃ magadhānāṃ nṛpatiṃ vṛjat / 
ajātaśatrūṃ duḥkhārttaṃ pīṭḥokasamarpitam // 53.131 //

gṛhaṃ tasya tadā gatvā tam uvāca narādhipam / 
nirvṛto 'sau mahārāja sambuddho dvipadottamaḥ // 53.132 //

kṣipra yo jaya yāṇaṃ tu gacchāmo śāstu-m-antikam / 
dharaṇīsthām śayānam vai nirvaram gatacetasam / 
sarvairabhayātītaṁ sambhogyāṁ kāyasattamam // 53.133 //

śrutvā tadvacananā krūraṃ suduḥkhī sau nṛpatiḥ punaḥ / 
antāḥpralāpaṃ krandantaḥ vācāṃ bhāše tadā nṛpa // 53.134 //

ubhābhyaṃ api bhṛṣṭo 'haṃ śāstu mīuterīya ca / 
sarvair bāndhavais tyaktvā • aviśvāyo 'haṃ tathā jane / 
patito 'haṃ ghoranarakaṁ kah śarıṇyāṁ vṛṇomy aham // 53.135 //

paritrāyasva mahāvīra śrāvakāḥ śāstu-m-agrakaḥ / 
mahākāśyapamahātejā nāsti me jīvitam iha // 53.136 //

ity evam uktvā tu nṛpo mukhyo māgadhānāṃ narādhipah / 
prapitaś tatkaśanāṃ urvāṃ agraśrāvakapādayoh / 
niśceṣṭo mūrcchitas tatra sahasā śayate mahīm // 53.137 //

tvam kumāra tadā kālaṃ mañjughoṣa maharaddhika / 
samantād vicarse lokāṁ sattvānugrahakāmyayā // 53.138 //

citām āropite dehe mama sthāne vane tadā / 
mantra tvam niṣaṇṇo 'bhūd bodhisattvāṅgasattvāntaḥ // 53.139 //

maccharīraṃ hi pūjārtham tvaya kṛtveha mahitale / 
samantād aśokayase bhūtāṁ ko hi duḥkhī kam uddharet // 53.140 //

ity aham patito bhūmā kumāro gambhīratathyadhīḥ / 
mañjuśriyātha tvaya vaśyaṃ bhūpālasyāti duḥkhīkṣite // 53.141 //

tatrasatho 'pi tvaya tasya tvayaiva vinayino 'sau / {S591} 
bodhisattvāṅgamo yo na tācchakyaṁ maharaddhikaih / 
daivataś riṣibhiś cânayaiḥ pratyekārhasāvakaṁ // 53.142 //

tatraḥ svapnavat paśyaṇ mañjughoṣaṁ narādhipah / 
tvayaiva • ṛddhim āviṣṭaḥ sa rājā śokamūrcchitaḥ // 53.143 //

paśyate 'sau tadā svapne pratyakṣam ca bālinam / 
kumāraṁ viśva-m-ātmānaṁ mañjughoṣaṁ maharaddhikaṁ // 53.144 //

[V461]
vikurvantaṃ tathā dharmaṃ bodhisattvam sabālakam /
vicitram acintyāṃ 46160 ṛddhiṃ mañjuśrīs tvatprasādataḥ // 53.145 //

avīcigamanānaṃ nrpater utthānaṃ ca satvaram /
vividhāṃ dharmatāṃś caiva • apāyam nāśasobhanam
gatimāhātmyagunaṃś caiva sarvasravvakavarjitām // 53.146 //

vistareṇa tataḥ kṛtvā sūtrakaukṛtyanāśanam /
ajātaśatrnr pater vinodaṃ cātivistaram // 53.147 //

samāsena • idam proktam vistarārthārthabhūṣitam /
vacanaṃ sarvabuddhānāṃ ādidadhyāvasāyinām /
sarvasattvahātāṃ bhāṣitaṃ kalpavistaram // 53.148 //

tvam kumāra tadā kāle mañjuśrīrvacā 46161 sarvataḥ /
vineṣyasi mahīpālāṃ pāpakarmānuvartinām // 53.149 //

acintyaṃ te • ṛddhiṃ vīṣayaṃ vineyaṃ vāpy acintitam /
sarvabuddhānāṃ sāṃvānaṃ caiva tvam vinetā bhaviṣyasi // 53.150 //

ity evam uktvā mahāviro buddhānāṃ ca mahādyutim /
mañjughoṣam tadā kāle śuddhāvāsoparisthitam /
uvāca vadatāṃ śreṣṭhaṃ sambuddho dvipadottamaḥ // 53.151 //

bhaviṣyasi tvam sambuddhāḥ • bahukalpābhiningataiḥ /
acintyair gañanāsaṅkhyaair mānuṣair gañanāsamaiḥ /
mañjughavo 'tha nāmo vai buddho 46162 loke bhaviṣyasi // 53.152 // {S592}

buddhakṛtyaṃ tadā kṛtvā • anupūrvaṇa vai 46163 sadā /
vimocayatha bahuṃ sattvāṃ parinirvāṇat te bhaviṣyati // 53.153 //

ity ukta kumāro vai bālarūpī maharddhikāḥ /
sva dirghaṃ nihśvasya saṃvignaḥ karuṇāviṣṭacetāsa // 53.154 //

ciram ālokoṣa sambuddhāṃ sāśrubindūn mumūc+cacat /
sapraṇāmaṇjalipuṭaḥ niṣasāda tataḥ punaḥ // 53.155 //

tato kṣmātalādharṣthāḥ • ajātākhyo nrpottamaḥ /
praṇamya śirasā vipraṃ mahākāśyapam adbhutam // 53.156 //

vibuddhaś cetanāyataṃ pādvau vandyā • agrataḥ 46164 /
nihśvasya ca ciram kālaṃ vistarārthaṃ nivedya ca // 53.157 //

niṣanḍo nrpateḥ putraḥ • ajātākhyo maheśvarah 46165 /
mahākāśyapaṃ tato vavre gacchāmas 46166 taṃ citālayam // {V462}
pūjitam caityabimbastham upakārārhamānuṣām // 53.158 //
tatrasthaḥ śrāvako hy agraḥ • ṛddhyā caivam upāgamam /
tasyopāhṛtam⁶¹⁶⁷ cittam ayuktaṃ mama ṛddhiye /
padbhyāṃ gantum ichāmi mahācaityam⁶¹⁶⁸ samāgamam // / 53.159 //
apaścime gatiḥ śāstuḥ • darśanārthaṃ tu-m-āgamam /
tato 'ṛdhapathe tathuḥ saṅghārāme⁶¹⁶⁹ tu sa vratī // / 53.160 //
yāvat paśyate tatra saṅghhārāmanivāsīnam /
mahallaṃ bhikṣunavakaṃ pāpa⁶¹⁷⁰ sattvaṃ vimohitam // / 53.161 //
sa drṣṭvā • upasaṅkrāntaṃ⁶¹⁷¹ mahallo taṃ ciroṣīnam /
maheśākhyaṃ mahābhāgaṃ śuddhasattvanirāmayam // / 53.162 //
upasaṅkramya taṃ vipraṃ vanditvā pādayos tadā /
uvāca taṃ mahābhāgaṃ svāgataṃ te kim āgatam // / 53.163 //
kutra va yāsyate kṣipram udvigno vā kim va⁶¹⁷² tiṣṭhase /
uvāca so tam ṛṣiṃ tam bālam āyuṣman na śrutam tvayā // / 53.164 // [S593]
śāstā vai sarvalokasya sambuddho dvipadottamaḥ /
pitā me • agradhiḥ buddhaḥ pradīpārca ira nirvṛtaḥ // / 53.165 //
astiṃ gato mahāvīraḥ śūnyibhūtā hi medini /
sarvaśūnyās tathā lokāḥ śūnyā bhūtāś ca me diśāḥ // / 53.166 //
tataḥ prahṛṣṭo mahallo 'sau viparīto bālacetanaḥ /
prahasya⁶¹⁷³ vacanaṃ cāha nirvṛto 'sau pradīrghhakaḥ // / 53.167 //
pralambabāhur atyuuccacchattrākārasamaśiraḥ /
asāmakāṃ nāyako hy agraḥ śikṣāśikṣasuvartināḥ // / 53.168 //
yatheṣṭaṃ vicarisvāṃ sāmpratam tena nirvṛte /
ity evam ukto mahallena prahṛṣṭo 'sau maharddhikaḥ // / 53.169 //
ḥṛkuṭim kṛtvā tato vakre⁶¹⁷⁴ huṅkāro⁶¹⁷⁵ 'sau prayojayet /
ruroṣa⁶¹⁷⁶ tatkṣaṇād vipraḥ • vāsanabhāvito yatiḥ // / 53.170 //
ḥanyān mahītale tatra pādāṅguṣṭhena tatkṣaṇāt /
sarvaṃ pracalitā • urvī parvatoccāḥ samo ravaḥ // / 53.171 //
kuṣbhitāḥ sāgarāḥ sarve sarve vrksāś ca parvatāḥ /
kandarā guhavinya斯塔 nāgarajāś ca devata // / 53.172 //
naṣṭāloka mahā tasmin kāle candrabhāskarau /
nivātā vā tatas tathuḥ • ulkāś cāpi papeture // / 53.173 // [V463]
tato 'sau mantram iti khyātaḥ śrāvakānāṃ kulodbhavam /
ekāksaraḥ sahuṅkāraḥ sarvakarmakaḥ śubhaḥ // 53.174 //
asādhitro 'pi karoty eṣa jāpmātreṇa mantrarāṭ / 53.175 //
sarvaśastraṃs tathā stambhāṃ viṣaṃ sthāvarajāṅgamam // 53.175 //
sarvesaṃ duṣṭasattvāṃ jāpmātreṇa stamabhanaḥ / 53.176 //
karoti karmavaicitraṃ anyāṃś caiva viṣeṣatāḥ // 53.176 //
pralapāṅo mahallakas tatra tūṣṇīmbhūto hy ato gataḥ / 53.177 //
ṛddhyā āvarjitas tena vinayitvā ca tatkṣaṇāt // 53.177 // {S594}
śrāvakeṇa tadāgreṇa nīto 'sau citisannidhau / 53.178 //
padbhyāṃ gato hi so bhikṣuḥ vīтарāgo maharddhikaḥ // 53.178 //
gatvāsau paśyate tatra munino dehaṃ citāśritām / 53.179 //
anekadhā daivasaṅghais tu mahāpūjaṃ pravartitām // 53.179 //
vividhākāravaroṣpāṃ sarvakārasubhūṣitām / 53.180 //
citām āropitaṃ dehaṃ munino gautamasya vai // 53.180 //
drśtvā tu tam mahābhāgam mahākāṣyapam adbhumam / 53.181 //
sarve devaṃ bhūtāḥ • hāhākāraṃ pramuṅcyca ca / 53.182 //
ākrandya ca mahacchabdaṃ ravaṃ cāpi susokajam // 53.182 //
pratyudgamya tataḥ sarve devānagā maharddhikāḥ / 53.183 //
ūvāca tam mahābhāgaṃ vandasa dvipadottamam // 53.183 //
tavaivodiksaṇaṃ tam viśvā devaṃsaṅghā samānuṣaḥ / 53.184 //
sarve bhūtagaṇaṣ caiva • ṣayakṣanarādhipāḥ / 53.184 //
citāmāśaktā dīpayituṃ citām // 53.184 //
tato 'sau vītadosaḥ tam mahābhogā maharddhikaḥ / 53.185 //
kṛtvā pradakṣiṇaṃ bahudhanusmrtya tathāgamam / 53.185 //
citānte antime bhāge vandate 'sau maharddhikaḥ // 53.185 //
āyasīṃ ca tadā droṇiṃ bhitvā pādau vinirgatau / 53.186 //
vanditvā pādauḥ mūrdhnā parāmrṣya punaḥ punaḥ // 53.186 //
udvikṣa bahudhā tatra caraṇau munivare varau / 53.187 //
praviṣṭā bhūyasas tatra • āyasīṃ droṇim āśritau // 53.187 //
niṣaṇṇo 'sau tatotthāya viṭarāgo maharddhikaḥ / 53.188 // {V464}
rājā māgadho mukhyaḥ • āgato 'sau citānte /
anupūrvyā tathā yānaiḥ • hastyaśvaravathavāhanaiḥ // 53.189 // {S595}

mahāsainyā tha bhūpālaiḥ sarve sabalavāhanaiḥ /
āgatai vandituṃ tatra muniṃ śākyamuniṃ tadā // 53.190 //

śayānaṃ bhūtale śānte prānte 'rānye ........

nadyā hiranyavatītīre caitye makuṭabandhanē /
śāntadhātusamāviśte bhūtakotisamāśrite // 53.191 //

māgadho nṛpatiś tatra mahāsainyasamāgataiḥ /
so 'pi paśyati taṃ divyaiḥ vividhākāraceṣṭitam // 53.192 //

mahānuśaṃsaiḥ prabhāvaṃ ca • āścaryaiṃ bhuvai manḍanam /
caita6181-dehajaiṃ tatra citām āropitaṃ muniṃ // 53.193 //

dānandaiṃ bhikṣaiṃ susaikaśe parīcārakaiḥ /
yai eva manuṣaiṃ sreṣṭhaiṃ vatsalo me sadā rataḥ /
bhaviṣyati tādai kāle • ārtte viklava6182-mānasaiḥ // 53.194 //

mahākāśyapaṃ tato gataiṃ pādayaiṃ nippatiti bhuvai /
evaṃ covaiça duḥkhaḥtaḥ • vepathunte sagadgadaiḥ // 53.195 //

adya me nirvṛtaiṃ śāstai anāthai 'haṃ sa sāmrataiṃ /
sa tī me layaṃnaiṃ trāṇaiṃ tvai evai parikīrtitaiḥ // 53.196 //

tenaiṃa muniṃcandreṇa vyākṛto 'haṃ tavāntaike /
sarvaiṃkalaprahāṇaiṃ6183 tu • arhatvaiṃ tvaiṃantike // 53.197 //

rātryaiṃ paścime yai me nirāśtaṃ tenai jiniṃ vai /
vrīyaiṃ tubhyaiṃ nityaiṃ vai mayaiṃa parinirvṛtaiḥ // 53.198 //

buddhakṛtyāṛtha tubhyaiṃ vai kṛtaṃ tenai hitaiśiṇai /
mayaiṃi duḥkhitas tyaktvai śāntiyaiṃtai mahāmuniṃi // 53.199 //

aniruddhi nāmaṃ dhimān samāśvāsaṃtaṃ taṃ yatiṃ /
mā rodantaihaiṃ śocai mā śocai ca samāviśa // 200 //

mā vrajiṃ kutrai va sthānaṃ etai evai samāśrayai /
eai evai bhavai chāstai nirvṛte lokacakṣusai // 53.201 // {S596}

muniṃā vyākṛto hy atra buddhakṛtyaiṃ kariśyai /
vaiṃ ca bhavai6184-sārdhai anuyāṣyaiṃ kāśyapai // 53.202 //

rddhiṃatraiṃ mahābhāgaṃ tejavataiṃ mahādyutai /
dvitiyaiva śāstaiṃ pratiṃbhatai mahītaie // 53.203 // {V465}

mahākāśyapamukhaiṃ tu śravakaiṇai mahardhihikai /
tiṣṭhantaṃ dhriyamāṇaṃ vai mā śokaṃ cet tu vai kṛthā // 53.204 //
evam ālāpinaḥ sarve karuṇāviṣṭā maharddhikā / vīṭarāgā mahāyogā muniputrā niṣaṇṇavām // 53.205 //
citām ādīpito tais tu mallaiś cāpi narādhīpailḥ / ādīpte tu samantā vai bhasmūbhūtaṃ tu taṃ citam // 53.206 //
taṃ drśṭvā devasaṅghā tu bhogavanto mahoragāḥ / sāntaye taccīstāhānaṃ candanodakavāriṇā // 53.207 //
 mahāvarṣaṃ pramuņcantaḥ sthitā bhūyo 'tha tatkṣaṇāt / mahāpuspaḥaṃ utṣṛja punar eva mahītale // 53.208 //
āgatā tatkṣaṇāt sarve jinadhātuṃ supūjanā / sarve parasaṃ yuddhaṃ kartumārabdha tatkṣaṇāt // 53.209 //
brahmādyā śakrayāmaś ca sarvadevaṃ tanās tathā / nivāritā vīṭarāgais tu śravakais ca maharddhikaiḥ // 53.210 //
 mahākāśyapena vibhajyaṃ vai dhātavo jinamūrtijā / stokastokāni dattāni pūjanārthā sarvataḥ / tridhā yānaparāvṛttiṃ niṣṭhāśānti ca kāraṇāt // 53.211 //
 mahākāśyas tadā yogī vīṭarāgo maharddhikāḥ / cintayām āsa taṃ bodhyaṃ mahallakasya bhāsitam // 53.212 //
māhaiva pravacanaṃ krśnaṃ dvādasāṅgaṃ sukhodayam / sūtravinayāḥbhidhammaṃ vai dhūmakālikatāṃ vrajet / astaṃ yāte māhāvīre vipraloṣo bhavisyati // 53.213 // {S597}
saṅgātavyam imaṃ krśnaṃ vacanām buddhabhāṣitam / gacchāmah sahitāḥ sarve vīṭarāgā maharddhikāḥ / māgadhānāṃ puraṃ śreṣṭham rājākhyāṃ nagaram śubham // 53.214 //
kuśāgrapure ramye parvate susillocayet / vaiśālyāṃ ca śubhe deṣe caitya thāne susobhane // 53.215 //
evamprakārā hy anekāṃś ca śasanaṃ tu kāraṇāt / mallā pralāpināḥ sarve cakrire samaharddhikā // 53.216 //
tasmin kāle yugānte vai • astaṃ yāte mayā tu vai / mahīpālā bhavisyantā parasparavadiḥ ratā // 53.217 // {V466}
bhikṣavo bahukarmāntā sattvā lobhamūrcchitā / aśrāddhā yugānte vai • upāsakopāsikās tathā //
parasparavadhäsaktāḥ parasparagavesināḥ // 53.218 //
ap53.- 219 chidraprahāriṇo nityaṃ savraṇā doṣadas tathā /
bhikṣavo hy asaṃyatās tatra munir astaṃ gate yuge // 53.219 //
ap53.- 220 sthāpitā rakṣanārthāya śāsanāṃ bhuvi me tada /
aṣṭau maharddhikā loke vītarāgā nirāsravāḥ // 53.220 //
ap53.- 221 arhantaḥ tadā jyeṣṭhā rāhulādyā prakīrtitā /
tēṣāṃ darśanaṃ nāsti tasmin kāle yugādhane // 53.221 //
ap53.- 222 amoghaṃ darśanaṃ teṣāṃ siddhikāle tu mantriṇām /
mayātra sthāpitāḥ sarve rddhimantra maharddhikāḥ // 53.222 //
ap53.- 223 praṇihitaṃ mayā teṣāṃ daṇḍakarma mahāyaśāṃ /
ājnollāṅghanaṃ teṣāṃ kūncic chisyā vyatikrame // 53.223 //
ap53.- 224 tiṣṭhadhvam yāvat saddharmaṃ bhūtakoṭīṃ nirāmiṣam /
mama vākyam idaṃ puṇyaṃ yāvad ghusuṭe bhūtale // 53.224 //
ap53.- 225 tataḥ śāntā nirātmanaḥ parinirvāṭha nirāsravāḥ /
bhaviṣyati tadā kāle śaśānāntarhite munau // 53.225 // {S598}
ap53.- 226 bhikṣābhikṣukāḥ sarve bhikṣuṇyaś ca sumatsarāḥ /
tarkukāḥ kutsitā nityaṃ paribhūtā tadā yuge // 53.226 //
ap53.- 227 susthitā śāsane mahyāṃ grhadāragavesināḥ /
upāsakāś ca tadā kāle pararārasadāratāḥ sadā // 53.227 //
ap53.- 228 cihamātraṃ tadā sāṃjñā pariśeṣaiva caturvidhe /
vairāgyāsaratāḥ sarve parasparaviḥethakāḥ // 53.228 //
ap53.- 229 tīrthikākrāntabhuyiṣṭhā devākrāntā ca medinī /
bhaviṣyanti tadā kāle dvijāvarṇaratā janā // 53.229 //
ap53.- 230 mithyācārā tathā mūḍhā prāṇhiṃsāratā narā /
mayā tu parinivrāṇo vyākṛto 'yaṃ kalau yuge // 53.230 //
ap53.- 231 bahunāryā narāś caiva pararāraratāḥ sadā /
akuśaleṣu ratāḥ sarve kuśalārthavivarjitāḥ // 53.231 //
ap53.- 232 bahusattvā bhaviṣyanti mayi sāntagate bhuvi / {V467}
mamaitaccharīrapūjā tu devasaṅghā mahojasā // 53.232 //
ap53.- 233 manusyaś caiva mahātmāno yakṣabhūtaṇās tathā /
asūrā atha gandharvā kinnaraś ca maharddhikāḥ // 53.233 //
garuḍā atha gandharvā rākṣasā rṣayās tathā /
siddhā yoginā caiva ..... mahojasā // 53.234 //</p>

vividhākārasattvās tu vividhām gati6199yonijāḥ /
bhavasūtranibaddhās tu cchinbandhanadhimatā // 53.235 //</p>

kariṣyantī6200 tadā pūjāṃ śarire 'sminiḥ gatajvare6201 /
nadihiranyavatītīre yanakaśālave vane // 53.236 //</p>

caitye makuṭabandhe tu mallānām upavartane /
parinirṛte ca tatrāham śāntim gacched bhayavarjitām // 53.237 //</p>

mamaitad dhātu saṅgrhyata hriyamāṇāḥ parasī tathā6202 /
devaiś ca-ṛ-asuraiś cāpi sarvabhūtagaṇaśiśiśi tathā / [Ś599]
vibhajya sa ṣṛṭhas bhāgeṣu vyastāṃ kāritā abhūt // 53.238 //</p>

manuṣyarājā mahāsainyāḥ • ajāṭakhyo māgadhaś tadā /
prārthayām6203 āsa sarveśāṃ śrāvakāṃ sumaharddhikāṃ // 53.239 //</p>

mamāpy akṛtapuṇyasya pitur maraṇakāraṇāḥ /
abhyuddhara tha mahātmāno6204 duḥkhitam patitaṃ tu mām // 53.240 //</p>

tato 'grāha śrāvako dhīmān buddhasya suta-m-aurasah /
mahākāṣyapetī vikhyātaḥ prajānāḥ hitakārakah // 53.241 //</p>

tam tu drśtvātha vaiklavyam6205 ajāṭakhyāṣya dhīmataḥ /
samanvāharati tatkālam ṛddhyā caiva adhiṣṭhayet6206 // 53.242 //</p>

bhāgaikam grhnayām āsa sa dhātunāṃ6207 jinaniḥśrītām /
anye-d-apahṛtā-d-anyair bhogibhiś ca mahā-balaiḥ // 53.243 //</p>

anyonyarabhasāt kṣobham kṛtvā caiva parasparam /
nītvā dhātum tadākāśaiḥ svagrhaṃ cāpi tathute // 53.244 //</p>

mahākāṣyapo tadā bhikṣur agraśrāvakas tadā /
muneś6208 cintayām āsa // 53.245 //</p>

aho kaṣṭaṃ manuṣyeṣu śunyo 'yaṃ bhuvi maṇḍale /
buddhaiḥ pratyekabuddhais tu śrāvakaiś ca maharddhikaiḥ // 53.246 //</p>

ālokāhīnā sattvā vai bhavacārakacāriṇā /
te duḥkhāṃ vividhāṃ tīvrāṃ anubhaviṣyati te cīram // 53.247 // {V468}</p>

dhātum pūjayitvā tu lokanāthasya tāyinaḥ6209 /
anubhaviṣyanti te saukhyam devalokam analpakam // 53.248 //</p>
rājyaṃ caivātha6210 bhogāṃś ca mantrasiddhisudurlabhām /
prāpsyanti vividhākārāṃ vicitrāgaticeṣṭītam // 53.249 //
lokasyāgrā sampadām iṣṭāṃ tridhā mokṣabhūṣītām /
pūjayitvā tu dhātunāṃ prāpnuyāt siddhim uttamām // 53.250 //
evaṃ cintayitvā tu brāhmaṇo lokaviśrutaḥ / {S600}
śrāvako munivarō6211 jyeṣṭhaḥ kāśyapō nāma nāmataḥ // 53.251 //
saṅgrhya ca tādā dhātum sambibharti tādā bhuvi /
stoṇaṃ datvājātākhye māgadhasyaiva yatnataḥ // 53.252 //
evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
sarvebhyaḥ sarvato dadyāc chrāvako 'sau mahātmanaḥ6212 // 53.253 //
punar eva bhavas tathau • anityasaṃṁjaṁ abhāvataḥ /
śocayām āsa sattvānāṃ karunāviṣtena cetasā // 53.254 //
rodiṣyanti ciraṃ sattvā kalpāṃ bahuvidhām tathā /
saddharmintardhite6213 loke sāstuno sākyapūngave /
saṅgātavyam imaṁ vākyam6214 māhaiṃ dhūmakālikam // 53.255 //
tato 'bhyutthitavān vīraḥ prabhāvāśrita6215 cetasā /
āmantrayām āsa manu6216 jendram ajātakhyam narādhipam // 53.256 //
gacchāmo rājaṅgraṃ nagaraṃ sāstusāsanasatkrṭha6217 /
śāta6218 kumbhasuvinyastāṃ dhātum prakṣipya yatnataḥ // 53.257 //
te 'tra pūrveṇa • āyatā kṣipraṃ rājaṅgraṃ tadā /
sthānaṃ venuvamaṃ prāpya sthāpayām āsa jinodbhavām6219 // 53.258 //
stūpaṃ mahādbhutaṃ kṛtvāsa tukonāthasya tayinaḥ6220 /
pūjayām āsa taṃ stūpaṃ vividhākārabhuṣanaīḥ // 53.259 //
mālyacīvaracchatraiś ca cūrṇagandhais tu dhūpanaih /
chatraiḥ patākair vicitraiś ca ghaṇṭāmālyavipepanaih /
anekākāravitraiś ca dīpamālābhiḥ sragmiḥ // 53.260 //
pūjām kṛtvā mahābhutaṃ vrcoṣa sa bhavnāthasya tayinaḥ /
mūrdhnā praṇāmya taṃ tūpaṃ prāṇidhiṃ cakre tādā // 53.261 //
lokāgraṃ pūjayitvā tu yanmayā kusālamaḥ bahu /
anekatāthāgatiḥpūjam prāpnuyaḥ acintiyā // 53.262 // {V469}
uttāya tato rājā mahākāśyapam abravit / {S601}
asrā sampārāmrja bāspākulitalocanaḥ /
krpāviṣṭahṛdayaḥ pitaraṃ saṃsmaret tādā // 53.263 //
āryo me mahāprājñāḥ sākṣibhūto bhavasva mām /
yanmayā kāritaṃ pāpaṃ niyatāvīcīparāyaṇam // 53.264 //
tādṛśaṃ dharmarājaṃ tu sāstur vacanapathe sthitam /
ghātayītvā tu tām pītaraṃ na śaknomi vinoditum /
kalyāṇamitra āryo me dharmārthaṃ deṣṭum arhati // 53.265 //
evam ukto mahātmāsau • agraśrāvako jine /
kāsyapo nāmataḥ dhīmāṃ imaṃ vācam udīrayet // 53.266 //
mā bhaiṣṭa mahārāja kṛtaṃ te kuśalaṃ bahu /
asti te janmino ‘bhyaśaḥ • anekaśatadha purā // 53.267 //
buddhānāṃ anutpādā pratyekajinasambhavaḥ /
nagaryāṃ vārāṇasyāṃ śreṣṭhiputra abhūt tadā /
ajñānād bālacāpalyād rathyāyāṃ niryayau tadā // 53.268 //
sa eva bhagavaṃ tatra pratyekajinam āgataḥ /
bhiṃśārthī hiṃḍate tatra lokānugrahaḥkāmyā // 53.269 //
bālasya drṣṭvā tam prasannagatamānasam /
pādayor nipatya papraccha kim kariṣyasi tvām bhikṣulḥ /
tuṣṇīm eva sthito bhagavān khadgakalpamasambhavaḥ /
tadā tena tu bālena cīvare grhyamasthitah // 53.270 //
tūṣṇīm eva sthito bhagavān khadgakalpamasambhavaḥ /
tadā tena tu bālena cīvare grhyamasthitah // 53.271 //
gaccha gaccha imaṃ śreṣṭham mandiraṃ dhvajabhūṣitam /
asmākam etad āvāsām pādau prakṣālya bhokṣyase /
bhumkṣva kṣipram yathākāmaṃ kṛdiśyāmo yatheṣṭataḥ // 53.272 //
tato ‘sau itīṣdoṣas tu trimalāntakaghātakaḥ /
anupūrvena yayau tatra parānugrahataparaḥ /
gatvā dvāramūle ‘smiṃ sthita eva mahādyutiḥ // 53.273 //}
tatas tena tu bālena praviṣītvā • amba ucyate /
dehi bhakṣa mayā • amba bhikṣāṃś ca vividhāṃ bahūm // 53.274 //
mitro me hy āgato hy atra pāṃsukriśanakaś cirāt /
modiṣyasi carṇaṃ tena tiṣṭhate dvāram āgataḥ // 53.275 // [V470]
tadā sā tvaramānā tu dvāram niryayu tatkaṇāt /
pasyate taṃ mahābhāgaṃ śaṃtaveṣaṃ mahardhikam // 53.276 //
tadā sā kṣipram āgatyā gṛhiṭvā bhājanam śubham /
suprakṣālya tato hastau .......... // 53.277 //
grhītvā • odanaṃ caukṣam\textsuperscript{6231} anekarasabhūṣitam / vividhākārabhakṣāṃś ca bhājane nyasya rājate // 53.278 //

āgamya ca tadā kṣipraṃ pātre nivedya ca / pādayor nipatitā sā tu susutā dharmavatsalā // 53.279 //

gṛhītvāsau piṇḍapātaṃ tu • ākāše • abhyagacchata / tato 'sau jvalamānas tu dīpamāleva dṛśyate // 53.280 //

na teśāṃ\textsuperscript{6232} vāciko dharma vidyate khaḍgacārīnāṃ / prabhāvā • rddhi sattvānāṃ darśayanti mahātmanaḥ // 53.281 //

atikāruṇikā te 'pi sattvēbhyaḥ / paralokārthammaraṃ tu sattvebhyaḥ • rddhim sandarśayanti te // 53.282 //

tenāḥ te sattvebhyaḥ / pañcajanmasahasrāṇi deva tvam atha kārayet // 53.283 //

devām devarājāsau sā eva janaṇī abhūt / manusyaṇāṃ\textsuperscript{6233} cakravartitvāṃ manujeśa abhūt tadā // 53.284 //

anubhūya ciraṃ sauḥyāṃ bimbisāra\textsuperscript{6234} suto iha / yas te • ākārṣito bhagavān cīvārante 'tha grhy ca // 53.285 //

vācā durbāhāsita uktā bhikṣuvādena coditaḥ / pāṃsukrīḍanaka mahāyaṃ bhavasveti purā tadā // 53.286 // \{S603\}

vāco gatasya karmasya • anīṣṭasya kaṭukasya ca / tīvraṃ pratāpanāduḥkham anubhūya ciraṃ bahu / narake paṭito ghore • anīpsako duḥkhaduḥsaham // 53.287 //

karmapāśanubaddhās tu sattvā gacchanti durguṭam / hasadbhiḥ kriyate karma rudadbhir anubhūyaṃ // 53.288 //

pūrvaṃ bāliśabhāvena pratyekekeñatāyine\textsuperscript{6235} / vācā niścāritā duṣṭā tasya karmasya • īḍrśam // 53.289 //

narakṛṣbhya vyasitvā\textsuperscript{6236} tu manuṣyatvam ihāgataḥ / nārake cetanā hy āsīd vipākajāte narādhipa // 53.290 // \{V471\}

tenāḥ te ṭvēraṇa roṣena jīvita\textsuperscript{6237} te ghatapūrvikāṃ\textsuperscript{6238} / pūrvikāṃ vāsanāṃ smṛtvā pratyekacārīnāṃ / sammukhaṃ darśito buddhaḥ pūjyaś caivam akāritā // 53.291 //

tenaiyā hetunā hy āsīd rājyatvam iha kāraya / evaṃ veṇuvane teśāṃ ananyā saṃlaped bhuvi // 53.292 //
ekaś ca • agraśiṣyo me dvitiyāḥ sa narādhipa /
praṇamya śatadhā stūpaṃ svagṛheṇaiva yayau tadā // 53.293 //

tato 'sau śiyamukhyo me pippalāguhavāsinaḥ /
sannipātya muniṃ sarvāṃ vītarāgāṃ mahardhikāṃ // 53.294 //
dvādaśāṅgaṃ pravacanaṃ kṛtsnaṃ vinayaṃ caivam agāyata /
tanmayā kathito dharmaḥ pūrvaṃ jinavaraṁ tathā // 53.295 //

sa tena śiyavāraṅgreṇa triprakāraṃ samādiśet /
grathanaṃ sūtrabhedena vinayena 'bhidharmataḥ // 53.296 //

tribandhān mocayet sattvāṃ tridoṣāṃ cāpi śoṣayet /
triduḥkhān muktavāṃ dhīras triyānaṃ sthāpayet tadā // 53.297 //

śāsanārthaṃ tu buddhānāṃ kārayiṣyati • agradhīḥ /
mahārājājātavikhyāto māgadhe yo narādhipaḥ // 53.298 // {S604}

yāvan magadhāṅga paryantaṃ vāraṇasyām atah param /
uttareṇa tu vaiśālyāṃ rājā so 'tha mahābalaḥ // 53.299 //

bhaviṣyati na sandehāḥ śāsanārtham karisyati /
tvayā kumāra nirdiṣṭāḥ vyākṛtaḥ śāntim uttame // 53.300 //

tasyāpi suto rājā • ukārakhyāḥ prakīrtitāḥ /
bhaviṣyati tadā kṣipraṃ śāsanārthaṃ ca • udyataḥ // 53.301 //

tad etat pravacanaṃ śāstu likhāpayiṣyati vistaram /
pūjāṃś ca mahatim kṛtvā diksa-m-antān nayisyate // 53.302 //

na cāsya durgatim cāsya deveṣūpapatsye /
vimśad varṣāni trimśac ca pitṛṇā saha janminah // 53.303 //

velāyām ardharātre tu pañcatvaṃ yāsyate tadā /
gotrajenāvā rogena • abhibhūto 'sau bhaviṣyati // 53.304 //

mahārogeṇa duḥkhaṃ • divasāni śāntīṃ mānuṣikāṃ tathā /
mañjuṣādhiḥ pāpyaṃ tu pratekajinatāśu // 53.305 // {V472}

cyuto 'sau narapatīḥ kṣipra deveṣū papatsye /
niyataṃ prāpsyte bodhi so 'nupūrveṇa yatnataḥ // 53.306 //

ete cānye ca bahavaḥ • atītā ye 'pyanāgata /
kṛtvā tu vividhāṃ kāraṃ pratyekajinaśiṣu // 53.307 //

iṣṭāṃ viśiṣṭāṃ sampattim divyāṃ mānuṣikāṃ tathā /
te 'nupūrveṇa gacchanti śāntim nirjarasampadam // 53.308 //
hiñotkṛṣṭarājāno madhyamāś ca narādhipāḥ /
ādye tu yuge kathitā nahuśādyā pārthivādayah // 53.309 //

budhaśukrodayo nityaṁ mantrasiddhā narādhipā /
śāntanuś citrasucitraś ca pāṇḍavā sanarādhipāḥ // 53.310 //

yātāvā vārayatyāś ca riśiśāpāstamitās6249 tadā /
kārtikaḥ kārtavīryo 'sau daśarathadalārathī purā // 53.311 //

arjunāḥ siddhamantras tu dvijā6250 dronasuto 'parah /
asvathamāparo mantri sādhayām āśa mantrarāṭ // 53.312 // {S605}

śāstum ūrjitamantrāstraiḥ kṣmāpatyaṃ kārayet tadā /
samantāt triśu dvīpeṣu jambūdvīpagatā tadā // 53.313 //

devakārāṃś caiva mantrāṇi pārthivādayah /
te 'pi tāthāgatim pujām anumodyā divim gatāḥ // 53.314 //

buddhatvaniyatā te 'pi kecit pratyekayānikā /
śrāvakatvaniyatā kecit sarve te mokṣaparāyaṇāḥ // 53.315 //

kālavyavasthā6251 nurūpeṇa • āyuṣaś ca vikalpate /
uttamā dirgha-m-āyuṣe6252 madhyā madhyamake tathā // 53.316 //

antime tu yuge kaṣte kaliprāpte yugādhamē /
+++ + + +++ pārthivā tu kalipriyāḥ // 53.317 //

anyonyavairasaṃsaktā parasparaviheṭhakāh6253 /
nicotptattim āyātāh śastrasampātam artavaḥ6254 // 53.318 //

śastrapravṛttisamutsāhā paradārābhiratas tadā /
bhāvisyanti na sandehaḥ • bhūpālā lokakutsitāḥ // 53.319 //

dhūrta nikṛṣṭakarmāṇaḥ • anāryā matsarīnas tathā /
bhāvisyanti tadā kāle madhyā dvāparayo kalau // 53.320 //

samkṣepeṇa tu vakṣyāmi kumāras tām nibodhata /
vartamāne tu yatkāle pārthivā bhūvi maṇḍale // 53.321 // {V473}

teśāṃ tu rūpacīhṇāni varnātāṣ ca nibodhatām /
prasenajit kośalo rājā bimbisāras tathāparaḥ // 53.322 //

udayanaḥ kṣatriyaśreṣṭhāḥ satānīkasamudbhavaḥ /
subāhuḥ sudhanakhyāto mahendracandrasamas6255 tathā // 53.323 //

licchavīnāṃ tathā jātaḥ simho vaisālyam-adbhavaḥ6256 /
udāvidotapradyota6257 mahāsenaś ca kathyate // 53.324 //
ujjayinyāṃ tathā caṇḍaḥ kapilāhve pure nṛpah /
rajā śuddhodanaś caiva vairāṭākhyo mahābalaḥ // 53.325 // {S606}

ity ete ksatriyāḥ proktā mahīpālaḥ sāstu pūjakāḥ /
sammukhaṃ buddhaṃ paśyanti śākyasimhe narottamam // 53.326 //

dharmaṃ śrutvā tatas te 'pi ciraṃ prāpsyanti sampađām /
niyataṃ mokṣakāmas tu śāntim prāpsyanti te 'pi tām // 53.327 //

ity ete lokavikhyātā bhūpāla ksitimaṇḍale /
varṇataḥ ksatriyāḥ proktaḥ cihnato nāmasaṃjñitaḥ // 53.328 //

pūjaiśyati te vākyāṃ mayaiva kathitaṃ bhuvi /
tvayaiva vyākṛto loke kumāro bālarūpinaḥ /
ajātākhyo nāmasau niyatam bodhiparāyaṇaḥ // 53.329 //

mayi varśaśate parinirvṛte bhuvi maṇḍale /
nirāloke nirānande • ajñānataṃ sāvṛte /
bhaviśyati tadā śūnya medini jinavarjita // 53.330 //

tasmin kāle mahāghore kusumāhve nagare tadā /
asoko nāma vikhyātāḥ pārthivo bhuvi pālakaḥ /
tīvrakārī saroṣi ca nirghṛto 'sau bhavet tadā // 53.331 //

kalyāṇamitraṃ āgamyā vītarāgaṃ maharddhikam /
bhikṣuṃ śīlasampannaṃ nirjvaram gatacetasam // 53.332 //

pūrvvāsanahetuṃ ca pāṃsudānaṃ maharddhikam /
niyataṃ kṣetasrampannaṃ pārthivo 'sau mahādhanaḥ /
dharmadharmavicārī ca saṅghaś ca kāruṇiko hi sau // 53.333 //

hetum uddhāyāyām asa vītarāgo maharddhikāḥ /
tvāya hi nṛpate pūrvaṃ ajñānād bālacāpalāt // 53.334 //

jine śākyasimhasya pāṃsu • aṃjalinā tadā /
pātre bhakṣe pratiṣṭhāpya preṣṭā sampaṭtayo divi // 53.335 // {V474}

devalokam cavyātā tu pit bhākṣe pratiṣṭhāpya prāptā sampannaṃ // 53.336 // {S607}

ārādhya mantram yakṣasya jambhalasya mahātmane /
tato bhūtaraṭhaḥ siddhaḥ kṣitipaś ca mahātmanah // 53.337 //

yakṣās tasya tiṣṭhante • aṃjodikṣamānasāḥ /
nāgāḥ caiva tiṣṭhante bhavyāḥ kīṃcarahetavāḥ // 53.338 //
evaṃ maharddhikā dharmātmā balacakrī • abhūt tadā / 
yatheṣṭagamanām tadā niseddha na kvacid bhavet // 53.339 //

pūrvaṅgāpitaṁre tu jīnāṁ dhātuvaṁ bhuvi / 
nagare rājagrhe6269 tu vane vevuvane tadā // 53.340 //

grhyā dhātuvaṁre dhātuṁ kuśalālambanāmānasāh / 
pūjayām āsā tāṁ stūpaṁ yathā paurāṇakārayā6270 // 53.341 //

grhyā tāṁ6271 dhātuṅkumbhaṁ tu vibhajya śatadhā pūnāḥ / 
ksañenaika medhinī yaksānām ājitāṁ6272 vinirdīṣet // 53.342 //

jambūdvīpa Ṉaṁ krśnāṁ stūpalāṅkṛtabhūṣanām / 
kārayantu bhavanto vai dhātugarbhāṁ vasundharāṁ // 53.343 //

ājñāpratīcchate yaksā ardharātre tu yatnataḥ / 
amānuṣeyaṁ kṛtiṁ kṛtvā śilāyaṣṭyocchritāṁ bhuvi // 53.344 //

anekastambhasahasraṁ ṛopayām āsā te tadā / 
pūjanārthāṁ tu caityānām cihnahūtām ca dehinām // 53.345 //

kṛtvā tu vividhāṁ stūpaṁ lokanāthebhyā śāyisu6273 / 
ksañenaika te yaksā nrpate 'ntikam āgataḥ // 53.346 //

prānipatya tato mūrdhnā vācā niścāraguhyaṁām / 
yathājñataṁ kṛtaṁ sarvaṁ kīṁ na paśyasi bhūte // 53.347 //

tato 'sau pārthivāḥ kṣipram āruḥo raṁtāṁ tadā / 
vividhākārapūjārthāṁ anekākāraśobhanām // 53.348 //

kāṅcanaṁ rājataṁ tāṁraṁ vividhāṁ stūpabhūṣanām / 
tato bhūṭaraṁ kṣipram pūrayām āsa pārthivāḥ // 53.349 // {S608}

ksañenekana tāṁ deśaṁ yatra te dhātuvaṁ jīna / 
vicitrākārapūjābhī6274 pūjayeta narādhipaḥ // 53.350 // {V475}

śohane medinīṁ krītāṁ jināḥdhātuvaras tadā / 
prāniphatāṁ cakrire rājā dharmāśoko mahātmavān / 
anena kuśalārthena buddho bhūyāṁ6275 anuttaraḥ // 53.351 //

evaṁ viditvā mahātmāsau dharmāśoko narādhipaḥ / 
mṛto 'sau devatāṁ yāti niyataṁ bodhiparāyaṇāḥ // 53.352 //

aśītivarṣāṇi saptaṁ ca pūjayed6276 dhātuvaṁrām bhuvi / 
jīved varṣaṁaṁ sārdaḥ kṛtvā rājyaṁ akaṇṭakam // 53.353 //

svakarmajanītaś6277 tasya vyādhir utpanna dehaṁ /
ap53. - 354  
tenāiva vyādhito duḥkhī mṛtaḥ svargopago bhavet // 53.354 //

ap53. - 355  
mahatīṃ sampadaṃ prāpya • anubhūya divaukasāṁ /
anupūrveṇa medhāvī bodhiṃ prāpsyati durlabhām // 53.355 //

ap53. - 356  
manṭrā sidhyantī tattkāle vajrābjakulayor api /
jambhalādyās tathā yakṣā asmin śāsanavartinaḥ /
yakṣinyaś ca samākhyaṭā hārītyādyā mahārddhikāḥ // 53.356 //

ap53. - 357  
cakravartisaṃputpāde manṭrā sidhyantī cakrināḥ /
jinais tu kathitā ye manṭrā vidyārājā mahārddhikāḥ /
usṇīṣaprabhṛtayaḥ sarve ye cānye jinabhāṣitāḥ // 53.357 //

ap53. - 358  
uttamāṃ sādhanaṃ kuryāt tasmin kāle suṣobhane /
uttamair nādhamaīḥ6278  sādhya uttamāṃ gatim āśritaḥ /
dilīpo nahuṣaś caiva māndhātā sagaras tathā // 53.358 //

ap53. - 359  
sādhayitvā tu te manṭrāṃ cakṛināṃ jinabhāṣitāṃ /
teorāsīs tadā siddhaḥ • nahuṣasya mahātmanaḥ // 53.359 //

ap53. - 360  
rājñāḥ6279  sitātapatas tu siddhas tu6280  sagarasya vai /
dilīpasya tathā manṭrāṃ siddham ekam aksaram6281 // 53.360 // [S609]

ap53. - 361  
māndhātasya tathā loke siddha uṣṇīṣamunnataḥ /
jayoṣṇīṣas tathā siddho dhundhumāre nrrottame // 53.361 //

ap53. - 362  
kandarpasya tathā rājno vijayoṣṇīṣa kathyate /
prajāpatis tasya putro vai tasyāpi locanā bhuvi // 53.362 //

ap53. - 363  
prajāpatetḥ suto nabhīḥ tasyāpi ūrma-m-ucyate6282 /
nabhēt6283  rṣabhaḥ6284  putro vai sa siddhakarma drdhavrataḥ // 53.363 //

ap53. - 364  
tasyāpi mānicaro6285  yaksāḥ siddho haimavate girau /
rṣabhasya bharataḥ putraḥ so ‘pi manṭraṇ tadā japet / [V476]
so ‘nupūrveṇa siddhas tu mahāvīraṃ bhūviso tadā // 53.364 //

ap53. - 365  
ete ca ‘nye ca bahavaḥ pārthivā lokaviṣrutāḥ /
sādhayitvā tu manṭraṇāṃ rājyaṃ kṛtvā divaṃ gataḥ // 53.365 //

ap53. - 366  
jinendrai ye tu • uktāni vidyārājā mahārddhikāḥ /
te sarve śobhane kāle yuge ‘śītisahasrāge /
siddhāḥ sādhayaśanti mantratantrārthakvidāḥ // 53.366 //

ap53. - 367  
ete cānye ca bahavaḥ pārthivā lokaviṣrutāḥ /
tato ‘śītisahasrāṇi varsāṇāṃ śatam eva vā6286 /
rājyaṃ kṛtvā tataḥ svarga niyatam bodhiparāyanāḥ // 53.367 //
madhyame tu tadā kāle divyā-māścaryamaharddhikāḥ /
mantrāḥ siddhim evāsur abjapaṇīśamoditāḥ /
mantribhir naramukhyais tu bhūpālaiḥ sārvabhūmikaiḥ / / 53.368 //

rājā ca brahmadatto vai vāraṇasyāṃ mahāpure /
siddhāḥ • abjapaṇis tu lokeṣo lokaviśrutaḥ / / 53.369 //

mahāvīryo mahātmāsau • atikāruṇiko mahān /
sattvānāṃ mantrarūpeṇa dideśa dharmadeśanām / / 53.370 //

rājña brahmadattena • anubhūtaṃ mānuṣaṃ sukham /
tato ’sau siddhamantras tu sadehaḥ svargam āviśet / / 53.371 // {S610}

tasyāpi ca suto dhīmān puṇyakarmā drḍhavrataḥ /
tasyāpi siddho mahāvīryo hayagrīveti viśrutaḥ / / 53.372 //

tenā mantraprabhāvena jitaḥ śakra abhūt tadā /
tasyāpi sutah śvetākhyo rājābhūt sarvadas tadā / / 53.373 //

tasyāpi varadā mantrā mahāśvetā nāma nāmetaḥ /
sādhayitvā tu tāṃ mantrāṃ āved jīved varśaśatatrayam / / 53.374 //

tenā mantraprabhāvena sukhāvatyā sa gacchati /
niyatam bodhim evāsa ye cānye vyākṛtā mayā / / 53.375 //

madhyame tu tadā kāle madhyamantrāms tu sādhayet /
adhame ’tiyuge kaṣṭe mayi buddhatvam āgate /
mantrāḥ siddhim prayāsyanti vajrābjakulayor api / / 53.376 //

tvayā kumāra mantrā vai ye pūrvaṃ kathitā bhuvi /
te ’pi siddhiṃ prayāsyanti mantrā vai bhāgahetutām / / 53.377 //

itarāṇi tu mantrāṇi laukikāṃ vividhāṃ tathā / / {V477}
kaśmalā vikṛtarūpāś ca • antarikṣā tu khecarā / / 53.378 //

bhaumyā ca-m-atha yakṣinīyaḥ piśācyā vividhās tathā /
garudāḥ kinnarāś caiva pretā rākṣasabhāṣitā / / 53.379 //

piśācoraraksanāṃ nāgāṃ ca maharddhikā /
mantrāḥ siddhiṃ prayāsyanti yuge kaṣṭe yugādhame / / 53.380 //

kumārarūpās tu mantrā vai kumārī rūpās tu sarvādā /
te ’pi siddhiṃ prayāsyanti tasmin kāle bhayānake / / 53.381 //

trividhās tu tathā mantrā triprakārās tu sādhanaḥ /
trividhenaiva kālena trividhā siddhir āsyate /
saṃkṣepeṇa tu vākyāmi kathyamānam ativistaram // 53.382 //

ap53.- 383
rājho 'soka6297-mukhyasya pṛṣṭhas6298 ta bhaven6299 nṛpaḥ /
viśoka iti viḥkyāto loke dharmaṃcārīṇaḥ // 53.383 // {S611}
ap53.- 384
tasya siddhā imā mantrā devī paṃḍaravāsinī /
vīsokaḥ sādhayitvā tu ājahāra divaukāsām // 53.384 //
ap53.- 385
nākapṛṣṭhe ciraṃ sauḥhyam anubhūya sa maḥānṛpaḥ /
punar eva gacchan mānuṣyaṃ dharmaśīlo hi buddhimān6300 // 53.385 //
ap53.- 386
rājyaṃ vividhasampattim anubhūya mahādyutiḥ /
pūjayed dhātuvarān śrīmān varṣāṃi ṣaṭṣaptati /
tato jvareṇābhibhūto 'sau bhinnadeho divam gataḥ // 53.386 //
ap53.- 387
tasyāpy anantare rājā śūrasenaḥ prakathya /
vighuṣṭo dharmaṃcārī ca śāsane 'sāṃ hitaḥ // 53.387 //
ap53.- 388
tenāpi sādhitaḥ mantrā devī stūpamahāśriyā /
tenāpi kāritā śāstṛuḥ kāraḥ sumahati tadā /
stūpair alaṅkṛtā sarvāḥ samudrāntā vasundharā // 53.388 //
ap53.- 389
tasya karmavipākena vyādhir utpannadehajā /
pakṣam ekam kṣayitvāsau cyutadeho bhaviṣyati // 53.389 //
ap53.- 390
kṛtvā rājyaṃ varṣāṃi daśa sapta ca mānavaḥ6301 /
cyuto 'sau svargam āviṣṭo niyatam bodhiparāyaṇaḥ // 53.390 //
ap53.- 391
tasyāpy anantaro rājā nandanāmā bhaviṣyati /
puṣpākhye nagare śrīmān mahāsainyo mahābalō ṣaṭsaptati /
tasya mantraprabhāvaṃ tu mahābhogo bhaviṣyati // 53.392 // {V478}
ap53.- 393
tenāpi sādhito mantra piśāco pīlunāmataḥ /
nīcamukhyasamākhyāto tato loke bhaviṣyati /
taddhaṃnaṃ prāpya mantri sau loke pārthivatāṃ gataḥ // 53.393 //
ap53.- 394
bhaviṣyanti6302 tadā kāle brāhmaṇās tārīkā bhuvī /
siddhyā6303-bhimānalubdhā vai nagare magadhavāsinaḥ /
bhaviṣyanti na sandehe mithyā6304-garvitamāninaḥ // 53.394 //
ap53.- 395
tebhīh parivārito rājā vai ........ // {S612}
dharmaśīlo 'pi dharmāmaṃ teṣāṃ dasyati taṃ dhanam6305 /
kalyānamitram āgamya pūjed6306 dhātuvarān6307 asau // 53.395 //
ap53.- 396
tevahāṃ tu tādābhyāsād6308 dānāviklabahetunā /
vihārā kāritā tena ṣoḍaśāṣṭau ca dhīmatā // 53.396 //

ap53.-397 bhaviṣyati tadā kāle nagare puṣpasāhvaye /
mantrimukhyo mahātmā vai ghṛṇī sādhu tathā dvijaḥ // 53.397 //

ap53.-398 sa bhaviṣyati dharmātmā tasya rājño 'tisāyinaḥ /
so ’pi siddhamantras tu yakṣiniḥ vīramaṭi bhuvi // 53.398 //

ap53.-399 tenāpi kāritaṁ śreṣṭhaṁ jinānāṁ dhātudhāro bhuvi /
atiprājño hi saṁvṛto yakṣinyās tu prabhāvataḥ // 53.399 //

ap53.-400 tena vāsanakarmaneṇa pūrvvāsvanacoditaḥ /
anupūrveṇa medhāvī bodhiṃ prāpsyati durlabhām // 53.400 //

ap53.-401 strīkṛtena doṣena mṛtyum prāpsyanti māṇavāḥ /
vararucir nāma vikhyāta attirāgī abhūt tadā // 53.401 //

ap53.-402 nando ’pi nrpatiḥ śrīmān pūrvakarmāpādhataḥ /
virāgayām āsa mantrināṁ nagare pāṭalāhvaye // 53.402 //

ap53.-403 viraktramantaravargis tu satyasandho mahābalaḥ /
pūrvakarmāpādhena mahārogī bhaviṣyati // 53.403 //

ap53.-404 mahājvareṇa duḥkhaḥ • ardharātre marisyati /
ayus tasya ca vai rājñaḥ saṭṣaṣṭi varṣāṁ tathā /
niyataṁ śrāvake bodhau tasya rājño bhaviṣyati // 53.404 //

ap53.-405 tasyāpy anyatamaḥ sakhyah pāṇinir nāma māṇavah /
niyataṁ śrāvakatvena vyākṛto me bhaviṣyati // 53.405 //

ap53.-406 so ’pi siddhamantras tu lokīśasya mahātmanaḥ /
sādhhayet prajñākāmas tu krodham hālāhalaṁ dvijaḥ // 53.406 // {V479}

ap53.-407 tasya rājño ’para khyātaś candragupto bhaviṣyati / {S613}
jalendra yakṣasiddhas tu kārayed rājyam aṇḍatakaṁ // 53.407 //

ap53.-408 mahābhogī satyasandhaś ca dharmātmā sa mahīpatiḥ /
akalyāṇamitram āgamya kṛtam prāṇivadham bahu /
tenā saṁvṛto viṣasphoṭaiḥ sa mūrchitaḥ // 53.408 //

ap53.-409 ardharātre ruditvāśau putraṁ sthāpayed bhuvi /
bīndusāra samākhyātaṁ bālam duṣṭamantriṇam // 53.409 //

ap53.-410 tato ’sau candraguptasya cyutaḥ kālagato bhuvi /
pretrākṣam tadā lebhe gatīṁ mānuṣavarjītām /
mantrābhysāt tadā yukto gatīṁ tyaktvā divi gataṁ // 53.410 //
mantrahetusamupādāt kuśalālambanacetaṇām /
pratyekam bodhim ayāti so ‘nupūrveṇa narādhipaḥ // 53.411 //
rājñātha bindusāreṇa bālenāvyaktacetāsā /
purā kāritaṃ caityam simhadattena bhavāntare // 53.412 //
tasya karmaprabhāvena divam yāto hy aninditah /
pañca janmasahasrāṇi • amarebhyo bhuktāvān sukham // 53.413 //
svargalokāc cyavitvā tu manusyendropapadyate /
jātō rājakule candraguptasya dhīmaṭaḥ // 53.414 //
bāla eva tato rājā prāptaḥ saukhyam analpakam /
prauḍho dhṛṣṭaś ca saṃvṛttah pragalbhaś cāpi priyavādinam /
svādhīna eva tad rājyaṃ kuryād varṣāṇi saptati // 53.415 //
mantrā keśinī nāma siddhā tasya narādhipe /
kumāra tvadiyamante tu siddhiṃ gaccheyu te tadā // 53.416 //
mantrāyati tadā kāle mantrasiddhis tvayodita /
kumārārūpī viśvātmā lokāṇāṃ prabhaviṣṇavaḥ // 53.417 //
bhaviṣyati na sandeho mantrarūpeṇa dehinām /
+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+k+ hitakāmyāyā / {S614}
tasmin kāle sādā siddhir bhaviṣyanti paṭhitā bhuvi // 53.418 //
mantrāvyati rājñāsaṃ bindusārasya dhīmaṭaḥ /
cāṇakya iti vikhyātaḥ krodhasiddhas tu māṇavāḥ /
yamāntako nāma vai krodhah siddhas tasya ca durmateḥ // 53.419 //
{V480}
tenā krodhāhībhūtena prāṇino jīvitād dhatā /
krtvā tu pāpakaṃ tīvraṃ triṇi rājyaṃ vai tadā // 53.420 //
dīrghakālabhiṉī sa bhavitā dvijakutsitaḥ /
tenā mantraprabhāvena sadeham āsuriṃ bhajet // 53.421 //
āsuriṃ tanum aviṣṭa dīrghakālaṃ sa jīvayet /
tato ’sau bhinnadhas tu narakebhyo vigacchataḥ // 53.422 //
tato ’sau nārakaṃ duḥkhham anubhūyeha durmateḥ /
vividhā nārakāṃ duḥkhāṃ aniṣṭāṃ karmajāṃ tadā // 53.423 //
kalpam ekaṃ kṣayitvā sau krodhamantrapracoditam /
cyuto ’sau narakād duḥkhāt tiryakebhyopapadyate // 53.424 //
nāgayoniṃ samāpadya bhīmarūpī bhaviṣyati /
  nāgarājo mahākrodhī mahābhogī viṣadarpitaḥ // 53.425 //

dāruṇaṃ karma+cari ca ...........
  cyuto 'sau duṣṭakarmā tu yamalokam agacchata // 53.426 //

sambhūto6333 yamarājāsau pretarājo maharddhikaḥ /
  evaṃ duḥkhasahasrāṇī • anubhūya punaḥ punaḥ // 53.427 //

so 'nupūrveṇa durmedhā bhuvim āyāta māṇavaḥ /
  mānusyaṃ janmam āyātaḥ bhīmarūpī bhaviṣyati /
  daridra krodhānaś caiva • alpasākhyo6334 bhaviṣyati // 53.428 //

pratyekabuddhā ye loke nirāsāḥ khaḍgacāriṇāḥ /
  hīnadīnānukampyās tu vicaranti mahītale /
  sattvānāṃ hitakāmyarthaṃ praviṣṭa pīṇḍacārikām // 53.429 // {S615}

te tam duḥmatim drṣṭvā vai paracittavidās6335 tadā /
  te tatra-m-anubaddhās tu kāruṇyān nānyahetavāḥ // 53.430 //

tena kulmāṣakhandās tu gṛhitā bhakṣahetunā /
  krodhanandrāṣṭhibhūtena hetum udghāṭitā tadā // 53.431 //

tesāṃ niryātayed bhikṣaṃ tatraikāsya mahātmanāḥ /
  idaṃ bhoḥ pravrajitāḥ sarve bhakṣayadhvaṃ yathāsukham /
  tasyānukampā buddhēbhyaḥ6336 • ṛddhim darṣitavān tadā // 53.432 //

tato 'sau vismayāviṣṭaḥ prabhāvodgatamānasaḥ /
  prapatet sarvato mūrdhān buddhēbhyaḥ khaḍgakalpiṣu /
  ākāśena gatāḥ sarve vītadoṣā yathēṣṭataḥ // 53.433 // {V481}

tenāpi kuśalārthena pratyekām bodhiṁ6337 cintitām /
  yādṛśā hi mahātmanāḥ sāṁtaveṣā maharddhikāḥ /
  tādṛśo 'haṃ bhavel loke mā duḥkhī mā ca durgatiḥ // 53.434 //

kṣīṇakarmāvaśeṣas tu cyutaḥ svargopagah sadā /
  so 'nupūrveṇa dharmātmā pratyekāṃ bodhiṁ6338 lapsyate /
  tasmān na kuryān mantrebhyāḥ sādhanam ābhicārakam // 53.435 //

buddhair bodhisattvaiś ca pratiṣiddham ābhicārakam /
  atikāruṇikā buddhā bodhisattvās tu maharddhikhāh /
  prabhāvārthāṃ tu mantrānāṃ darṣitām6339 sarvakarminiḥ // 53.436 //

cintāmanāyāno mantrā bhāṣitās tu tathāgataiḥ /
  bālarūpā mūḍhacīttās tu krodhalabhābihbhūtayāḥ6340 /
  parasparam prayojyante ye mantrā ābhicāruke // 53.437 //
pratiṣiddhaṃ tathā buddhair bodhisattvais tu dhīmataih / sarvaprakāraṃ tu mantrāṃ sattve bhoyo bhogavardhanam // 53.438 //

uttiṣṭham atha rājyaṃ vai mahaṃ raksāṃ dhanyāhetavaḥ / ākarṣaṇaṃ tu sattvāṃ vividhāṃ yonim āśritām / [S616] sādhanīyās tu mantri vai na jīvaṃ uparodhataḥ // 53.439 //

tasmin kāle bhaviṣyanti bhikṣavo me bahuśrutāḥ / mātṛceṭā khyanāmās tu stotram kṛtvā mamaiva tu / yathābhūtagunoddesair yathākāram abhāṣata // 53.440 //

prasādyā sarvataś cittaṃ buddhānāṃ śāsane rataḥ / mantrasiddhas tu durlakṣyāḥ mañjughoṣastavaiva tu / guṇavān śīlasampannah • dharma bahuṣratuḥ // 53.441 //

purā tiryaggatenaiva • imāṃ stotram abhāṣata / nṛpākhye nagare ramye khandaṃ nagare ca vane va tu / sārdhaṃ sīṣyagaṇenaiva viharāmi yathāsukham // 53.442 //

tatrasītho vāyasa āsī mām cittaṃ samprasādayet / prasādyā ca mayi cittaṃ bhinnadeho divaṃ gataḥ // 53.443 //

devebhyaś ca cyavitvā tu manusye bhyopapatsyate / manusye bhypopannas tu pravrajec chāsane mama // 53.444 //

pravrajitvā mahātmāsau yathābhūtaṃ hi māṃ tadā / staviṣyati tadā kāle mātṛceṭākhya savrati / // 53.445 // {V482}

stotropahāraṃ yathārthaṃ ca nānādrśṭānta hetubhiḥ / prakartā sarvabhūtānāṃ hitāya subhaṃ / // 53.446 //

anugrahārthaṃ tu sattvānāṃ stotracodanatatparaḥ / bhaviṣyati tadā kāle yugante lokanindite / tena karmavipākena bhinnadeho divaṃ gataḥ // 53.447 //

so ’nupūrveṇa medhāvi anubhuya vividhāṃ sukhām / bodhiṃ prāpsyati sarvajñim uttamārthaṃ acintiyām // 53.448 //

caturthe varṣaṣate prāpte nirvṛte mayi tathāgate / nāgāhvayo nāma sa bhikṣuh śāsane ’smin hite rataḥ / muditām bhūmiṃ labdhas tu jīved varṣaṣatāni śaṭ // 53.449 // {S617}

māyūrī nāmate vidyādhi tasya mahātmanaḥ / nānāsastrārthaḥ hindhabhīvarthathattvavit // 53.450 //
sukhāvatyāṃ copapadyat yadāsa tyaktakalevarah /
so 'nupūrveṇa buddhatvaṃ niyataṃ samprapatsyate // 53.451 //
asaṅga6353nāmā tadā bhikṣuḥ śastratattvārthaṃ kovidaḥ /
sūtranītārthaneyānām vibhajya bahudhā punaḥ // 53.452 //
lokābhidhāyī yuktātmātucchaśīlo bhaviṣyati /
tasya siddhā śaladūtīti kathya-te // 53.453 //
tasya mantraprabhāvena buddhir utpanna śreyasī /
saṅgrape sūtratattvārthiṃ śāsanasya cirasthite /
jived varṣaśataṃ sārdham tyaktadeho diviṃ gataḥ // 53.454 //
anubhūya ciraṃ sau khyāṃ dirghaśaṃsārasaṃsaram /
anupūrveṇa cātmā6354 sau bodhiprāpto bhaviṣyati // 53.455 //
evaṃ bahuvidhākāro bhikṣavo mayi śāsane /
prajñā dharmāsilas tu bhavitābhūt tadā yuge // 53.456 //
apaścime6355 tu tadā kāle nanda6356 nāmataḥ /
so 'pi mantrārthayuktātmā tantrajño 'tha bahuṣrutaḥ /
tasya bhadraghataḥ siddhaḥ • yakṣamantraprakoditaḥ // 53.457 //
mahāyānāgrasūtreatmaryā kathā prajñā dharmāsilas tu bhavitābhūt tadā yuge // 53.458 //
tasya dṛṣṭasadā tatra pustake 'smin mantrarūpīne /
raksā na kāritā tatra ghaṭe 'smin yakṣasādhitē // 53.459 // [V483]
anapramādāt smṛtibhramśā ghaṭo mūrdhaṭake6357 hṛtaḥ /
tato 'sau siddhāmantras tu bhikṣur mantrajāpi6358 • abhūt // 53.460 //
ghataṃ nirikšayām āsa nābhipaśyeta tatra vai /
tato 'sau krodhārakāṅgaḥ • visphūrjana abhāṣata // 53.461 // [S618]
ābrahmastambaparyantaṃ śakrādyāṃ samaheśvarām /
mantrénākṛṣyam āneyaṃ nāhaṃ mantri na mantrarat / 53.462 //
ye mantrā buddhaputrais tu mantrā jinavarais tathā /
bhāṣita nigrāharthāya durdāntadamakāpi vā /
te tu sarve bhuvri-r-nāsti yadi6359 nākṛṣyāmi cauṛiṇām6360 // 53.463 //
tatotthāya tato mantri siddhakarmadhāvatahaḥ /
yathā tu vihite mantri prayogākṛṣṭaḥhetavah /
prayojayāṃ āsa taṃ dikṣu kṣiprākarṣaṇatatparaḥ // 53.464 //
kṣaṇena smṛtamātreṇa kṣiprākarmāyati hy asau / 53.465 //
हुंकारकेना मात्रेन ब्रह्मायम अनयेद भूविः // 53.465 //
क्षेत्रवेदवास तु ब्रह्मायण सासक्राहः
हाहाकारप्रमुण्डनाः अर्थ भैरवनादिनाः
किं करोमि किम अनिताः नयाम मत्रापराधिनाः // 53.466 //

सिंह्रम सत्वरामानस तु भृक्षुर द्दिमान विसारादः
दिवाकसाम मन्त्रयात्मा आता ग्हाताम प्रत्यरपयाथा इतो इता // 53.467 //

अन्योत्तम वै सुराँ सर्व सा भृक्षुः समप्रभाषतः
क्षिप्रम वदत्ता भद्रम वो येन • अपार्थो ग्हाताः
निर्खसयाम आसा ते देवाः न दास्यान्ते इथा समानताः // 53.468 //

समानवहरति देवेशाः केनायां ग्हातको भ्रष्टाः
पास्येत् वाज्रिनाः स्रिमान बोधिसत्त्वो महाद्वितीयो // 53.469 //

तस्यांस्तं सतः स्वभूमिः सुदारुणः
निर्मितो विंग्नरुपेना विश्रुट्ता सर्वदा जगत // 53.470 //

तेनां सां त्वं विंग्नगम अवसात साग्हाताम तदा
अस्ति वाज्राकुले विंग्नाह क्रिः दाते तिलया भूविः // 53.471 //

पुजितो 'हम इमेती तेनासु ग्हातको हंसाः
एवमुक्त्वा तु देवेशाः पुनर्वा दीविः गगतः // 53.472 // {S619}

सर्वविश्वारितिः देवधां समप्रभाषणे ते तदाः
क्षणेनाः तु तत्त्राकाः भृतुर्सुतारां आपि // 53.473 // {V484}

अनयाम आसा त्वं त्वं विंग्नम अवसात साग्हाताम तदा
ततस तेन तु विंग्नेना प्रत्यानम ग्हाताम आदादे // 53.474 //

ततो नितेन तु विंग्नेना • इमां वृषभम अभासिताः
प्रतालोके ग्हातो निताः • ना वयां त्वत्र दोषिनाः // 53.475 //

रुषो तो 'पि महामंत्री तस्मिन विंग्नम अभयाभासताः
गर्भज गर्भज महाविन्ह्ना मा भूयो एवम एकेत // 53.476 //

ततास तेन तु ते प्रेत आनिताः तत्क्षणाः आपि
क्षुभिताक्रांत्यानाः • दिनाः सुचिमुखाः हि ते // 53.477 //

अर्थस्वरण क्र मण्डेर महागोरातमाः हि ते
कुक्रुटुह करुणाम वानीम परित्रायस्या महात्मान // 53.478 //

ग्हाताम वो इत्यादि यथेष्टा कुरुते वयांम
महाकारुनिके मान्त्रि वेपाथु संप्रजायताम // 53.479 //
करुणार्त्रे मानसा • इमां वृषभम अभासिताः
kiṃ duḥkhaṃ bhavatāṃ loke samprabhāṣatha mā ciraṃ // 53.480 //

te • ūcūr dīnamanasā bubhukṣāsmat sampradhāvate /
triṣitāḥ pretaloke 'smiṃ ciraṃ kālaṃ mahātmanaḥ // 53.481 //

mahākāruniko bhikṣus teṣāṃ eva pradaußau ghaṭam /
tatas te tuṣṭamanasāḥ sattvarām ālayaṃ gatāḥ /
teṣāṃ cintitamātreṇa • annapānaṃ bhaved ghaṭe // 53.482 //

mahākāruṇiko bhikṣus teṣāṃ eva pradaußau ghaṭam /
tasmiṃ kālaṃ bhikṣuvandko bhuvi /
mahātmā bodhiniminassu tu kṣipram prāpṣyati durlabhām // 53.483 //

bhaiṣyanti na sandehaḥ tasmiṃ kāle yugādhame /
rāja gomimukhyas6366 tu sāsanāntardhāpako mama // 53.484 // {S620}

prācīṃ diśim upādāya kaśmiṃru dvāram eva tu /
nāśayiṣyati tadā mūḍho vihārān dhātudhārāms6367 tathā // 53.485 //

bhikṣavaḥ śīlasampannān ghātayiṣyati durmatiḥ /
uttarāṃ diśam āśritya mṛtyus tasya bhaviṣyati // 53.486 //

amānuṣeṇaiva kruddhena sarāṣṭrā6368 paśubāndhavaḥ /
ākṛnte 'drikhanḍena pātimāṃ yāsyati durmatiḥ6369 // 53.487 //

adhō atha gatis tasya narakān narakatārām bhṛṣam /
duḥkhā duḥkhataharaṃ tīvraṃ samprapatsyati dāruṇam // 53.488 // {V485}

avīcir nāma vikhyātāṃ narakāṃ pāpakarmīna /
mucyate 'sau mahākalpaṃ gomīṣaṇḍo durātmahaḥ // 53.489 //

akālyāṇamitram āgamyā kṛtaṃ pāpasudāruṇam /
tasmāt sarvaprayatnena sāsane 'smīṃ tathāgate /
prasādyā-m-akhiṇaṃ cittaṃ samprabhokṣyatha sampādam // 53.490 //

buddhatvaniyataṃ mārgam aṣṭāṅgapathayāyinam /
gamiṣyatha sada6370 sarvē • aśokaṃ nirjarasaṃ puram // 53.491 //

tasyānantare mahīpālo buddhapakṣa iti śrutaḥ /
mahāpakṣo6371 mahātyāgī buddhānām sāsane rataḥ /
bhaiṣyati na sandehas tasmiṃ kāle yugādhame // 53.492 //

atiṣṭḥo hi nṛpatiḥ śāsthuḥ śāsanatātparaḥ /
vihārārāmacityāṃś ca śāstur bimbān anuttamān // 53.493 //

vāpyaḥ taḍāgakūpaḥ ca sarāṃsi caiva6372 anekadhāḥ /
kārayitvā mahārājā divaṃ gacched gatāyuṣaḥ // 53.494 //
ap53.-495 tasya siddho mahāvīryaḥ abjaketur mahītale //
prthivīṃ6373 pālanāṃ prárheth6374 bodhisattvasya mahātmane // 53.495 //
ap53.-496 tasya mantraprabhāvena jīved varṣaśatratrayam //
tenā karmāvaśeṣaṇa kṣipraṃ bodhim avāpnuyāt // 53.496 // [S621]
ap53.-497 tasyāpi ca suvo rājā mahāsainyo mahābalaḥ /
gambhīrapakṣo6375 vikhyātaḥ prthivīṃ akhiloditām // 53.497 //
ap53.-498 so ’pi rājātha yuktātmā tasmā kāle bhaviṣyati /
vihārāvasathacaityaśāṃ ca vāpīkūpāṃś ca naikadhā /
kārayiṣyati na sandeḥo bhūpatiḥ sa mahādyutīḥ // 53.498 //
ap53.-499 tenāpi sādhitaṃ mantram maṇjughoṣasya dhīṃataḥ /
śaḍaksaram nāma yad vākyam mahārtham bhogavardhanam // 53.499 //
ap53.-500 tasya mantraprabhāvena mahābhogī bhaved dhy6376 asau /
anuptūrsena medhāvi kṣipraṃ bodhiparayaṇaḥ /
vividhākārakārāṃs tu sāsane ’smiṃ tathāgate // 53.500 //
ap53.-501 bhaviṣyati tadā kāle • uttarāṃ diśim āśritaḥ /
nepāla6377 maṇḍale khyāte himādreḥ kuṣṭim āśrite /
rājā mānavadevaś6378 tu licchavīnām kulodbhavah // 53.501 //
ap53.-502 so ’pi mantrārthasiddhas tu mahābhogī bhaviṣyati / [V486]
vidyā bhogavatī nāma tasya siddhā narādhipe /
asītivasāni kṛtvāsa rājyaṃ taskaravarjitaṃ // 53.502 //
ap53.-503 tatā prāṇātyaye nrpaḥ6379 svargaloke jagāma saḥ6380 /
tadā6381 mantrāśu sidhyante6382 śītalā śāntikapauṣṭikā // 53.503 //
ap53.-504 tārā ca lokavikhyātā devī pāṇḍaravāsinī /
mahāśvetā paraḥsūryādhiḥ • akhinnamanasāṃ sadā // 53.504 //
ap53.-505 ity evam ādayo proktā bahudhā nrpatayatas6383 tadā /
anekadhā bahudhāś caiva nānāśvavīmāṇah // 53.505 //
ap53.-506 sāstupūjakās te ’pi mleccharājāna6384 hai …… /
vaviṣāḥ6385 suvṛṣaś caiva bhūbhāsah6386 subhūbhāsas6387 tahā /
bhākramāḥ6388 padakramaś caiva kamalaś caiva kīrtyate // 53.506 //
ap53.-507 bhāguṭpah6389 vatsakaś caiva bhāsvāṃś caiva6390 paścimaḥ / [S622]
udayaḥ jihnunā6391 hy ante mlecchānāṃ vividhās tahā /
tadā param6392 bhraṣṭamaryādā parapurusopasevinaḥ6393 // 53.507 //
śastrasampātavidhvastā nepālādhipatis tadā / 
vidyāluptā luptarajāno6394 mlecchataskarasevinaḥ // 53.508 //

anekā bhūpatayo proktā nānā caiva dvijapriyāḥ6395 / 
bhaviṣyanti tadā kāle cinām prāpya samantatah // 53.509 //

rājā hiranya-garba6396 tu mahāsainyo mahābalaḥ / 
vistīrṇaṁ ca tantraś ca6397 prabhūtajanabandhavaḥ // 53.510 //

mlecchapraṇato vijayī ca śastuḥ śāsanataparāḥ / 
tenāpi sādhiito mantrāḥ kumārasyeva mahādyuteḥ6398 // 53.511 //

mahābalena yuktā ca6399 vidyārājām aṣṭa•akṣaram / 
mahāvīraṁ nāma vikhyātaṁ sampadānām mahāpadam // 53.512 //

tena bāladhiyo rājā rājahetoh samāhitāḥ / 
yasa smārita6400 mātreṇa buddhatvāṁ niyataṃ padam // 53.513 //

so 'Ipaṃkā-ryaniyuṇjānaḥ,6401 • rājaheto narādhipaḥ / 
ākāṃkṣamāna yadyevaṃ varadānam anuttanam // 53.514 //

brahmādyā devatāṁ krīṣnāṁ ājñāpayati sarvadā / 
kiṃ punar mānuṣāṁ loke • itarām6402 bhāvakutsitām // 53.515 //

jīvitvā varṣāṣataṁ sārdham divaṁ gacchan mahānṛpaḥ,6403 / 
so 'ntūpurveṇa dharmātmā • uttamāṁ bodhim āpnyāt // 53.516 // {V487}

tasmin deśa imā vidyā ye kumāreṇa bhāṣitā / 
satvarā te 'pi siddhyante nānaye vidyā kādācana // 53.517 //

bodhisattvo mahāvīraḥ6404 • maṇjughoṣo mahādyutih / 
tasmin deśe tu sākṣād vai tiṣṭhate bālarūpineṇa / 
siddhiṣṭetrā 'tha paraṁ divyaṁ mānuṣyaṁ sādhyāsyaṁ // 53.518 //

turuṣkanāmā vai rājā • uttarāpatham āśrita / {S623}
mahāsainyō mahāvīrasya tasmin sthāne bhaviṣyati / 
kaśmīravāraparyantam baṣkalodyaṁ saṅgīvāṁ // 53.519 //

yojana-saṭsaptam6405 tu rājā bhūrkte 'tha bhūtalām / 
saptasaptatisahasrāṇi lakṣau dvau tasya bhūpeṭhe / 
bhaviṣyati na sandheho tasmiṁ kāle yugādhane // 53.520 //

so 'pi siddhamantras tu jived varṣaṣatatrayam / 
sādhiṭā keśinī vidyā narādhyakṣaṇa dhīmatā // 53.521 //

ātmanā śreyasārtham tu vihārān kārayed bahūn / 

6394 luptarajāno: lupta tattva rajāno
6395 dvijapriyāḥ: dvija prīyaḥ
6396 mahāsainyo mahābalaḥ: mahāsainyaḥ mahābalaḥ
6397 prabhūtajanabandhavaḥ: prabhūtajanabandhaḥ
6398 mahādyuteḥ: mahādyutam
6399 vidyārājām aṣṭa•akṣaram: vidyārājām aṣṭa akṣaram
6400 mātreṇa buddhatvāṁ niyataṃ padam: mātreṇa buddhatvam niyataṃ padam
6401 'Ipaṃkā-ryaniyuṇjānaḥ: 'Ipaṃkā-ryaniyuṇjana
6402 itarām: atarām
6403 mahānṛpaḥ: mahānṛpa
6404 maṇjughoṣo mahādyutih: maṇjughoṣa maṇjughoṣa prabhūtajanabandhavaḥ
6405 sādhyāsyaṁ: sādhyāsya
6406 saṅgīvāṁ: saṅgaṁvāṁ
6407 yojana-saṭsaptam: yojana-saṭsaptum
6408 mahāsainyamahāvīrasya tasmin sthāne bhaviṣyati: mahāsainyamahāvīraḥ tasmin sthāne bhaviṣyati
ṣaḍāśīti\(^6408\) sahasrāṇi kuryāt stūpavarāṁs tathā // 53.522 //

ap53. 523 mahāyānāgradharmaṁ tu buddhānāṁ jananis tathā /
prajñāpāramitā loke tasmin deśe pratiṣṭhitā // 53.523 //

ap53. 524 sa rājā bhinnadehas tu svargalokāṃ gamiṣyati /
so ‘nupūrveṇa kṣitipesaḥ bodhiṁ prāpsyati-m-uttamām // 53.524 //

ap53. 525 tasyāntare kṣitipater mahāturuṣko nāma nāmataḥ /
dhīmato bahumataḥ khyāto gurupūjakataparaḥ\(^6409\) /
tasyā mantram prasādhate\(^6410\) vai tārādevīṁ maharddhikām // 53.525 //

ap53. 526 so ‘pi prasiddhāmantras tu rājyaḥeto ‘tha bhūtale /
mahāpakṣo\(^6411\) mahāsainyaḥ • maheśākhyo\(^6412\) ‘tha bhūpatiḥ // 53.526 //

ap53. 527 sammatō bandhuvargāṇāṃ rājā so ‘pi bhaviṣyati /
aṣṭau sahasravihārāṇāṃ tasmin kāle bhaviṣyati // 53.527 //

ap53. 528 tasya mantraprabhāvena ķived vaṛṣaśatadvayam /
yadāsau bhinnadehas tu tuṣitebhypedapadyate /
sammato\(^6413\) devaputrāṇāṃ bodhisattvo maharddhikaḥ // 53.528 //

ap53. 529 so ‘nupūrveṇa dharmātmā bodhyaṅgasamahīpurātaḥ /
prāpnuyād\(^6414\) atulām bodhiṁ so ‘nupūrveṇa yatnataḥ // 53.529 // {V488}

ap53. 530 tatra deśe sadā kālaṁ tiṣṭhate pravacanaṁ\(^6415\) bahu / {S624}
jinais tu kathitaṁ pūrṇam adhunāpi kathitaṁ mayā\(^6416\) /
vītarāgaiḥ samākrāntaṁ nāgaiś cāpi maharddhikaiḥ // 53.530 //

ap53. 531 lokāpālas tathā yaksāḥ śāstuśasanarakṣakāḥ /
bhaviṣyanti tadā kāle saddharmā rakṣakā bhuvi // 53.531 //

ap53. 532 evaṁ bahuvidyāḥ proktāḥ bhūpālā lokaviśrutāḥ /
kathitāḥ kathaiśyanti tasmin kāle sudāruṇe // 53.532 //

ap53. 533 pāscād desaparyantam ujjayinyāṁ\(^6417\) atah pare /
samudrāṭrapravyantam laḍānāṁ janapade tathā // 53.533 //

ap53. 534 śīlahvo nāma nrpatiḥ • buddhānāṁ śāsane rataḥ /
purīṁ valabhyā samprāptō dharmarājā bhaviṣyati // 53.534 //

ap53. 535 vihārāṁ dhātudharāṁ\(^6418\) citrāṁ śreyasāṁ prānināṁs tathā /
kārayiṣyati yuktāṁ bhuḥpatir dharmavatsalaḥ // 53.535 //

ap53. 536 pūjāṁ ca vividhākārāṁ jinabimbāṁ manoramāṁ /
pūjayed dhātudharān\(^6419\) agryān lokanāthebhyo yaśasviṣu /
na • asau mantrasiddhas tu kevalaṃ\textsuperscript{6420} karmajottamaḥ // 53.536 //
ap53.- tatra deṣe samākhyāto bhikṣuḥ piṇḍacārikaḥ /
537 śīlavān buddhisampanno buddhānāṃ śāsane rataḥ // 53.537 //
ap53.- kālacārī mahātmāsau praviṣṭo piṇḍacārikam /
538 paśyate rājakulaṃ śreṣṭhaṃ viśṭīnāṃ ca janāvṛtam // 53.538 //
ap53.- praviṣṭo tatra bhikṣārthī kṣudhayā ca samanvitaḥ /
539 tṛṣito klāntamanaso na lebhe piṇḍakaṃ tadā // 53.539 //
ap53.- gṛḥītvasau puruṣaikal kṣipram niryayus tadgrhāt param /
540 tato sa udvignanamnaso rakṣito rājabhaṭais tadā // 53.540 //
ap53.- niryayur nagarāt tasmāt svālayaṃ tatkṣaṇād gataḥ /
541 kṣudhito tṛṣitaś caiva duḥkhī ca durmatiṃ gataḥ // 53.541 //
ap53.- tato 'sau bhaktacchinnas tu • ardharātre samupasthite / {S625}
542 prāṇatyāgaṃ tadā cakruh yaṭī sau laghucetasah /
pranidhiṃ ca tadā cakre laḍāṇām adhipatir bhavet // 53.542 //
ap53.- tato 'sau kālagato bhikṣur dharākhye\textsuperscript{6421} nṛpatau kule /
543 utpadyeta mahātmāsau śāstuḥ śāsanapūjakaḥ // 53.543 // {V489}
ap53.- daśavarśāni viṃśaṃ ca rājyaṃ kṛtvā-m-akaṇṭakam /
544 lubdhhasvajanaprayogena\textsuperscript{6422} • aśīrṇayati mūrchitah // 53.544 //
ap53.- bhinnadeho tato\textsuperscript{6423} rājā kālaṃ kṛtvā diviṃ gataḥ /
545 devā tuṣitarvārā nāma maitreyo yatra tiṣṭhati // 53.545 //
ap53.- dharmaśrāvī mahātmāsau tatrāsau • upapatsyate /
546 dharmaṃ śṛṇoti\textsuperscript{6424} satkṛtya maitreyasya mahādyuteḥ /
so 'nupūrveṇa bodhiṃ ca ... prāpsyati durlabhām // 53.546 //
ap53.- śīlāhye nṛpatau vṛtte capalas tatra\textsuperscript{6425} bhaviṣyati /
547 varṣārdhapakṣam ekaṃ tu\textsuperscript{6426} paṇca māśāṃ tathāiva tu /
rajaṃ kṛtvā vibhinno 'sau śastrabhī śastrājivbhivih // 53.547 //
ap53.- strīkṛtenaiva tu doṣeṇa śastrabhino • adho gataḥ\textsuperscript{6427} /
548 tasyāpy anujo dhruvākhyas tu dhruvasthāvaratāṃ\textsuperscript{6428} gataḥ // 53.548 //
ap53.- sevakah\textsuperscript{6429} kṛpano mūrkhaḥ • lāḍānām adhipatir bhavet /
549 śeṣā narādhipāḥ sarve pūrvāntas tu\textsuperscript{6430} sevakah // 53.549 //
ap53.- teśāṃ ca pūrvajā vamśāḥ śilāhvoparate tadā /
550 bhavitā bhūpatayaḥ sarve • amboho tirapāraṣagāḥ\textsuperscript{6431} // 53.550 //
nṛpa indraś sucandraś ca dhanuḥ ketus tathaiva ca /
puṣpanāmā tataḥ proktāḥ vāravatyaṃ purodhavaḥ // 53.551 //

valabhyāṃ purim āgamyā ādyam asyānapūrvavā /
prabhanāmā sahasrāṇi viṣṇunāmā tathaiva ca // 53.552 //

anantā nrpatayo proktā yāavadānāṃ kulodbhavāḥ /
teśāṃ apaścimo rājā viṣṇunāmā bhaviṣyatā // 53.553 // {S626}

ṛsīśāpābhībhūtas tu sapaurajanābāndhavaḥ /
astaṃ gate nrpo dhimān udake plāvītā purī /
dvāravatyā tadā tasya mahadadhịsamāśritā // 53.554 //

uttarāṃ diśi sarvatra nānārambhānanitambayoḥ /
anantā nrpatayaḥ proktā nānājātisamāśritāḥ /
śakavaṃśa tada trīmśan manuṣeṣā nibodhata // 53.555 //

daśāṣṭa bhūpatayaḥ khyāta sārvabhūmite, madhyamā /
ante nāgasenā tu viluptā te pare tadā // 53.556 //

tato viṣṇuharaś caiva kuntaṇāmājjitaḥ paraḥ /
iśānaśarva parākṣa ca grahasuvrata 'thāparaḥ // 53.557 // {V490}

tatas te viluptarājāṇaḥ bhraṣṭamāryāḍa sarvadā /
viṣṇuprabhavāḥ tatra mahābhogo dhanino tadā // 53.558 //

madhyamāt tau bhakārādyau mantrimukhyau • ubhau tadā /
dhaninau śrīmatau khyātau śāsane 'smim hite ratau // 53.559 //

japtamantrau tathā mantra kumāras tvayi mantrasya /
tataḥ pareṇa bhūpālau jātau manuṣeṣvarau // 53.560 //

sapta-m-aṣṭa śatā trinī śrīkanṭhāvāsinas tadā /
ādityanāmā vaisyās tu sthānteśvaraāśvaras tadā // 53.561 //

bhaviṣyati na sandeho • ante sarvatra bhūpatiḥ /
hakārākiyo nāmataḥ proktō sārvabhūminarādhipaḥ // 53.562 //

tatra deśe ime mantrā siddhibhū gaccheyur vai tadā /
dharmarājena ye proktā vidyā śāntikapauṣṭikā // 53.563 //

vividhāṃ bhogaviṣayāṃ sampadāṃ vividhāṃs tathā /
nānā ca rūpadhārṇyo yakṣiṇīyaś ca mahardadhikāḥ /
bhaviṣyantī tatra vai siddhā tasmiṃ kāle yugādhaṃ // 53.564 //

dakṣiṇāṃ diśi aśrītya sasamudrāṃ vasundhāraṃ / {S627}
rājā śveta
candraś ca sātavāhana
eva tu / / 53.565 / /

mahendraḥ
sukeśiśiṣ ca vikhyātā dakṣināṁ diśi /
maṅgalo vallabhaḥ prokto govindo vrṣaketuḥ / / 53.566 / /

mahāpotah
ta caiva mahendraś candra eva tu /
gopendro indrasenas ca pradyumno mādhavas tada / / 53.567 / /

gaṇasāṅkaraś caiva vyāghraḥ
simho tathā budhaḥ / / 53.568 / /

mahaś antā bahavo khyātā bhūpālā dakṣināṁ diśi /
atitānagata cāpi vartamanā nibodhita / / 53.570 / /

nānāmrtyubhave hy ete nānāvyādhisamāplutā /
śastrasampātadurbhikṣair mṛtāḥ kecid divīm gataḥ / / 53.571 / /

ity ete nṛpatayā sarve kathitā vimukhās
tathā / / 53.572 / /

tasmin kāle tadā deśe mantrāṁ Siddhā icchatām /
sadhanīyā imā mantrāḥ kroḍhādyāḥ kuliśocitāḥ /
ābhicāru kārmaṇeṣu vaśyārthe ca tathā hitam / / 53.573 / /

maṇjuśriyo māhātma vai kumāro bālāruṇipāṇaḥ /
sidhyate ca tadā deśe kaliprāptā ca tadā yuge / / 53.574 / /

parvatavindhyam āśritaṃ sāgare lavanodake /
kārttikeyeti samākhyaṭaḥ sattvāṁ varadāyakaḥ / / 53.575 / /

ājñāṃ bho bodhisattvena maṇjuṣhouna dhīmatā /
sattvāṁ hitakāmyartham nivased dakṣināṁ diśi / / 53.576 / / 561

kārttikeyasya ye mantrāḥ kathitā maṇjuḥānāṁ /
tasmin deśe tadā Siddhir bhaviṣyati na Sāṃśayāḥ /
śrīparvate tadā deśe vindhyakūṣānētambayoḥ / / 53.577 / /

dvīpeśv eva ca sarvatgra kalingodreṣu kīryate /
traigūṇyā mlecchadeṣeṣu samantataḥ /
ambodheḥ kuṣṭiṣrāntāḥ • nrpā khyātā anantakāḥ / / 53.578 / /
kāmarūpakulākhyāḥ hi himādreḥ kuṣṭim āśritāḥ / bahavo nṛpatayo proktā udrasandhiṣu sarvadā / 53.579

nānāmlecchagāṇādhyakṣāḥ śāstupūjanaḥ tatparāḥ / indro sucandramahendraḥ ca bhūpāla mlecchavāsinaḥ / 53.580

kṣmāpālau • ubhau tatra śoḍaśārdhā śāsane rataḥ / pūjakāḥ śāstubimbānāṃ tvatprasādā ....... / 53.581

bhaviṣyanti na sandeḥaṃ śāsane jīne / bahavo nṛpavarāḥ proktāḥ pūrvāyāṃ diśim āśritāḥ / atitānāgaṭā ye tu vartamānāś ca sarvadā / 53.582

ādyam nṛpavaram vākṣye gauḍānāṃ varṣajao bhūvi / jāto ’sau nagare ramye vartadāṃne yaśasvinaḥ / 53.583

lokākhyo nāma • sau rājā bhavati gauḍavardhanaḥ / māmānutpannaloke ’smīṃ bhavitāsaṃ dharmacintakāḥ / 53.584

bahavah kṣitipāḥ krāntā vividhā jīvakarmaṇaḥ / madhyakāle samāśvāsa madhyamā madhyadharmaṇaḥ / ante kalau yuge nrpendrā śщу tattvataḥ / 53.585

samudrākhyo nṛpaḥ caiva vikramaḥ caiva kīrtitaḥ / mahendranrpavaro mukhya sakārādyo tataḥ / 53.586

devārājākhyanāmāsaḥ bhaviṣyati yugādhame / vividhākhyo nṛpaḥ śreṣṭhaḥ • buddhimān dharmavatsalaḥ / 53.587

prācīṃ samudrāparyantāṃ caityālaṅkṛtaśobhanām // 53.588

tasyāpy anujo balākhyāḥ śāsane ca hite rataḥ / prācīṃ samudrāparyantāṃ caityālaṅkṛtaśobhanām / 53.588

kariṣyati na sandeḥaḥ kṛtsnāṃ vasumatim tadā / vihārāravāpīś ca • udyānā manḍapāṇ saḍa / 53.589

kariṣyati tadā śṝmāṇaṃ saṅkramāṇaḥ setukārakaḥ / śāstur bimbān tadā pūjet tatprasannāṃś ca pūjayet / 53.590

kṛtvā rājyaṃ mahiṃpalo niḥsapatnam akaṇṭakam / jīvad varṣāṃ saṭṭhmasaḥ śṝmāhaṃ pravrajaḥ niṛpaḥ / 53.591

tato ’tmānaṃ ghātayed rājā dhyāyantaḥ sampramārccitaḥ / putraśokābhisantaptāḥ yatīvṛt̄sanāśritaḥ / 53.592

tato ’sau bhinnadehas tu narakehyopapadyata /
trīṇy ēkaṃ ca divasāni • uṣītvā narakaṃ gatim // 53.593 //
ap53.-

594

naraka647 deham utsṛjya diviṃ gacchet sadā āpūraḥ /
devānāṃ sukrīnāṃ loke6478 śuddhāvāsa iti śmṛtaḥ /
devarāja bhavet tatra śuddhātmā bodhinimnagah // 53.594 //
ap53.-

595

śataśaḥ sahasraśaś caiva • anubhūya diviṃ sukham /
punar eva mānuṣyaṃ prāpya buddho bhūyo bhavāntare /
tenaiva kāritaṃ karma anyajanmeṣu dehināṃ // 53.595 //
ap53.-

596

purīm ujjayinīṃ6479 khyātā kālavānāṃ jane tadā /
tatrāyantī6480 mukhyāḥ vaṇijya yo6481 mahādhanāḥ // 53.596 //
ap53.-

597

buddhānāṃ asambhave kāle śūnye loke nirāspade /
pratyekabuddhā loke 'smin viharanti mahardhikāḥ // 53.597 //
ap53.-

598

sattvānāṃ hitakāmāya vicaranti mahītale /
purī • ujjayinī prāpya praviṣṭā piṇḍacārikā // 53.598 //
ap53.-

599

tadvacārīno mahātmānaḥ • rathyāyām avatarataḥ6482 /
vaṇaiayes tu6483 tadā saiva drītvā tu saṃmukham6484 munim // 53.599 //
{S630}
ap53.-

600

nimantrayām āsa tadā bhaktena svagṛham caiva nayet tadā /
nītvā munivarān kṣipram āsanena nimantrayet // 53.600 // {V493}
ap53.-

601

saṅghībhavadhva6485 bhavataḥ • bhaktakālo 'yam upasthitah /
te 'pi tūṣṇīṃ mahātmāna na vācāṃ bhāśire tadā // 53.601 //
ap53.-

602

pātraṃ ca nāmayām āsa vānijya yasya sarvadā6486 /
vaṇijā iṅgitajñāḥ ca buddhimanto bhavet tadā // 53.602 //
ap53.-

603

pātraṃ ca pūrayām āsa vividhākārabhojanaiḥ /
tadāsau svahastenaiva teśāṃ prāyačca yatnataḥ // 53.603 //
ap53.-

604

gṛhitvā tu tataḥ sarve prajagmuḥ sarvato nabham /
dipamālava drītyante vyomamūrtisamāśritāḥ // 53.604 //
ap53.-

605

tato 'sau hṛṣṭaromas tu samvegabahulas tadā /
bhūmyāḥ ca patitas tatra • rddhyāvarjitamānasah // 53.605 //
ap53.-

606

prāṇidhiṃ ca tadā cakre pravyāhāra vacco6487 yathā /
anena kuśalamūlena yan mayā prāptam adyataḥ /
eśā munivarā-m-agra bhaved6488 buddho hy anuttaraḥ // 53.606 //
ap53.-

607

daśajnanmasahasrāṇi cakravartī tadā bhuvi /
tato 'sau muktadehastu koṭiṣaṣṭidivaukasām // 53.607 //
ap53.-
anubhūya ciraṃ saukhyam tyaktvā janma divaukasām /
608
mānuṣaṇāṃ tadā janma prāpnyayāt paravaśā iha // 53.608 //
ap53.-
tasya rājakule janma bhavatiha tu sarvadā /
609
bālākhyo nāma sau nṛpatir bhavitā pūrvadesaṇakaḥ // 53.609 //
ap53.-
ā janmasahasrāṇi cirasaukhyam anāvṛtam /
prāpnyān nṛpatiḥ śrīmān sarvakṣajñatvaṃ ca paścimam // 53.610 //
ap53.-
evaṃ bahuvidhaṁ matvā sampado vipulās tathā /
611
ko nu kuryāt tadā sāstuh pūjanādhyeṣaṇāṃ tathā / kārāṃ ca śreyasīṃ yuktāṃ bodhimārgopayojaṇīm // 53.611 //
[S631]
ap53.-
tasyāpareṇa nṛpatir gauḍānāṃ prabhaviṣṇavah /
612
kumārākhyo nāmataḥ praktaḥ so 'pi-r-atyantadarmacān // 53.612 //
ap53.-
tasyāpareṇa śrīmān ukārākhyeti viśrutaḥ /
tataḥ pareṇa viśleṣa teṣām anyonyateṣyate // 53.613 //
ap53.-
maḥāviśleṣana hy ete gauḍā raudracetasah /
tato deva iti khyāto rājā māgadhahahā smṛtaḥ // 53.614 //
ap53.-
so 'py 'vahata vidhvasta ripubhiḥ samantāvṛtah /
yasyāpareṇa candrākhyah • nṛpatitvaṃ kārayet tadā // 53.615 // [V494]
ap53.-
so 'pi śastravibhinnaś tu pūrvacotakarmanā /
tasyāpi suto dvādaśa jīven māsaparamparam // 53.616 //
ap53.-
so 'pi vibhinna śastraeva bāla eva • abhūt tadā /
teṣām parasparopavighnacittānāṃ raudrāṇām ahite ratāṃ // 53.617 //
ap53.-
bhaviṣyati tadā kāle bhakārākhyo nṛpapunāvah /
agraṇī-r-gauḍalokānāṃ mahāvyādhisamakulaḥ // 53.618 //
ap53.-
tenāiva vyādhina • ārtaḥ kālam kṛtvā adho gataḥ /
tasyāpareṇa dakārākhyah katipāyān divasān śāsitā // 53.619 //
ap53.-
bhavitā gauḍådeśe 'smiṃ gangātīrasamāśritah /
tasyāpareṇa bhakārākhyas trini divasāni kārayet // 53.620 //
ap53.-
tato gopālako rājā bhavitā sarvadas tadā /
priyavādī ca so rājā ghṛṇi caiva mahābalaḥ // 53.621 //
strīvaṣṇa kṛpaṇo mūrkhaḥ • jitaśatruh bhaved yuvān /
kalyāṇamitram āgamya mahātyāgī bhavet tadā // 53.622 //

vihārāṃ caityavarān ramyān ārāmān vividhāṃs tadā /
vāpyo 'tha jalasampannā satrāgārām suśobhanām // 53.623 //

sevato bahavas tasya yaśaדורśthā-ṃ-udyatāḥ / devāyanāramyāṃ vai guhāvasathakārīṇaḥ // 53.624 // {S632}

pāṣaṇḍibhiḥ samākrāntaṃ nānāṭhikavāsibhiḥ /
ākrāntaḥ so diśaḥ sarvā samudrātiracaryagāḥ // 53.625 //

kṛpī bhogī 'pramādī ca saṃrāja dharmavatsalaḥ /
bhaviṣyati na sandehaḥ sa prācīṃ diśi mūrjitaḥ // 53.626 //

sadyā tisārasamyuktavārdhikye samupasthitaḥ /
ganāṃrāṇam apāśritya rāyaṃ kṛtvā tu vai tadā /
viṃśad varṣāṇi sapta ca janmanāśītiko mṛtaḥ // 53.627 //

tato 'sau bhinnadehas tu tiryagebhyo 'pipadyate /
nāgarāja tataḥ śrīmān dharmātmā dharmavatsalaḥ // 53.628 //

yenāsyā kāritaṃ caitya śāstubimbaṃ manoramam /
vihārāṃ kāritavāṃś cātra saṅghasyārthe tadā bhuvi // 53.629 //

tenā karmavipākena • antime ca bhave śrite /
buddhatvaṃ niyataṃ mārgaṃ prāpnuyād acalaṃ padam // 53.630 //

tataḥ pareṇā gauḍānāṃ tīrthikākrāntapuraṃ bhuvi / {V495}
tā pūrvadeśe 'śmin nagare tīrthikasamāhvaye /
bhagavākhye nrpe khyātaḥ gauḍānāṃ prabhaviṣṇavah // 53.631 //

abhiśikto dakṣināsthena vratīnā prabhaviṣṇunā /
rāyaṃ kṛtvā tu vai tatra paścimāṃ diśim āgataḥ // 53.632 //

praviśya nāgarinī samudrāparayaṃ taskaraś ca samāvṛtaḥ /
ariṇā paribhūtas tu punar eva nivartate // 53.633 //

prācīṃ samudrāparayaṃ taskaraś ca samāvṛtaḥ /
śastraprahāravidvastamṛto 'sau pretatāṃ gataḥ // 53.634 //

trīṇi varṣāṇi kṛtvāsau bhūpālo rāyaṃ alpakam /
tato dasyubhir grastāḥ • mṛtaḥ pretamahardhikāḥ /
trīṇi varṣāṇi tatraśa pretebhya rāyaṃ akārayet // 53.635 //

tato 'pi so tyaktadehas tu pretalokāṃ sudārunaṃ / {S633}
tasmān muktajanmāṇaḥ svarlokaṃ ca sadā vrajet // 53.636 //
tasyādhareṇa nṛpatis tu samudrākhyo nāma kīrtitaḥ /
trīṇi divasāni
durmedhāḥ rājyaṁ prāpsyati durmatiḥ /
tasyāpy anujo vikhyāto bhasmākhyo nāma nāmataḥ // 53.637 //

prasahu prāṇātipātasamyuktāḥ mahāsāvadyakārīṇāḥ /
nirghṛṇī • apramattaś ca svasarīre tu yatnataḥ // 53.638 //

paralokārthine nāsau balisattvadehaiva tu /
ākalyāṇamitram āgamyā pāpaṁ karma kṛtaṁ bahu // 53.639 //

dvijair ākrāntatadrājyaṁ tārkikāḥ kṛpaṇaś tathā /
vividhākārabhogāṁś ca mānuśā pitarās tathā
datahāṁ sampadāṁ so 'pi prāptavān nṛpatis tathā // 53.640 //

so 'nupūrveṇa gatvāsau paścimāṁ diśi bhūpatiḥ /
kaśmiradvāraparyantam uttarāṁ diśi diśi agriḥ // 53.641 //

tatrāpi jitasangrāmī rājyaṁ kṛtvā tu vai tadā /
ādvādaśābdāṁ sarvatā māsāṁ paṅcadaśas
tathā // 53.642 //

prthivyām ārtarogo 'sau mūrchitaś ca punaḥ punaḥ /
āmādhāuḥkāhābhibhūtas tu bhinnadeha • adhogataḥ // 53.643 //

tesāṁ paraspararāto dveṣe lubdhānāṁ rājyahetunāṁ /
āmahāastropasampātaṁ kṛtvā te tu parasparam // 53.644 // {V496}

abhiṣicya tadā rājyaṁ sakārākhyamā bāladārakam /
ācihamātṛam tu taṁ kṛtvā purā eva nivartate /
yair dvijātimukhyānāṁ bhinnās te 'pi parasparam // 53.645 //

māgadhāṁ janapadāṁ prāpya pure • uddumbarāhvaye /
dvau bālau dvijātimukhyās ca abhiṣecyamā svayaṁ bhuvi // 53.646 //

tato 'nupūrveṇa gatvāsau prācīṁ diśim āśritaḥ /
āgauḍāṁ janapadāṁ prāpya niḥsapatnā hya vai tadā // 53.647 // {S634}

ghātitaubālamukhyau ταυ καλίνγακςυτ durātmanā /
ākalyāṇamitram āgamyā kṛtaṁ prāṇivadho bahuṁ // 53.648 //

pūrvasammanātī ye tu nṛpair vigrāhamānibhiḥ /
ghātayām āsa sarveśāṁ gauḍānāṁ janavāsīṁ // 53.649 //

somākhyo 'pi tato rājā • ekāvīro bhaviṣyati /
graṅgātiraparyantāṁ vārānasyāṁ atah param // 53.650 //

nāśayīṣyati durmedhaḥ śastur bimbān manoramān /
jinais tu kathitaṃ pūrvaṃ dharmasetum analpakam // 53.651 //
ap53.-
dāhāpayati durmedhas tīrthikasya vace rataḥ /
tato 'sau kruddhalubdhhas tu mithyāmāniḥ6528 hy asaṃmataḥ // 53.652 //
ap53.-
vihārārāmacaityāṃś ca nirgranthān vasathān6529 bhuvi /
bhetsyate ca tadā sarvāṃ vṛttirodhamakāraḥ6530 // 53.653 //
ap53.-
bhaviṣyate ca tadā kāle madhyadeṣe nrpo varaḥ /
rakārakhyato yuktāṭma6531 vaiśyavrṣṭi-m-acañcalah // 53.654 //
ap53.-
šāsane 'śmiṃ tathā śaktāḥ somākhyaasamo nrpa /
so 'pi pātita eva6532 tena nagnajātiṃpeṇa tu // 53.655 //
ap53.-
tasyāpy anujo hakārākhya ekavīro bhaviṣyati /
mahāsainyasamāyuktaḥ śūraḥ krāntavikramaḥ // 53.656 //
ap53.-
nirdhārayed dhakārākhyo6533 nrpatim somaviśrutam /
vaishyavrṣṭis tato rājā mahāsainyo mahābalaḥ // 53.657 //
ap53.-
pūrvadeśaṃ tadā jagmuḥ puṇḍrakhyam6534 puram uttamam /
ksatradharmaṃ samāśritya mānaroṣaṃ aśīlinaḥ // 53.658 //
ap53.-
ghṛṇī dharmārthako vidvān kuryāt prāṇivadham bahūn /
sattvānupdiṣanapara6535 nigrahāyaiva so rataḥ // 53.659 // {V497}
ap53.-
parājayāṃ āsa somākhyaṃ duṣṭakarmānucārinam /
tato niṣiddhaḥ somākhya svadesenāvatiṣṭhataḥ // 53.660 // {S635}
ap53.-
nivartayāṃ āsa hakārākhyah • mleccharāje prapūjitah6536 /
tuṣṭakarmā hakārākhyo nrpaḥ śreyasā cārthadharmiṇah // 53.661 //
ap53.-
svadesenaiva prayātaḥ • yatheṣṭagatināpi vā /
tair eva kāritaṃ karma rājyahaṃsa6537 samanvitaḥ // 53.662 //
ap53.-
adhunā prāptavān bhogān rājyavrṛtti-m-upāśritān /
pūrvaṃ prayekabuddhāya bhaktāčchādanadattavān // 53.663 //
ap53.-
pādukau ca tadā dattau echatracāmarabhūṣitam /
tasya dharmaprabhāv etau6538 mahārājyaṃdevata6539 // 53.664 //
ap53.-
bhuktavān bhogasampattiḥ • devamanuṣyasarvadā /
somākhyo dvijāhvyo mahābhogī bhaved dhy6540 asau // 53.665 //
ap53.-
bhogān dvijātiṣu dattvā vai rājyaṃ kṛtvā vai tadā /
....... sārdhāṃ saptamaṃ tathā // 53.666 //
वर्षान दासा सप्तम एकम् मासम् तथापरमः
विदासं सप्तमान्तू च मुखरोगसमाकुलः

क्रमिभिर् भक्षमान्तु तु कालम् क्रत्वा • अधोगति
मानुसाक्रांतविद्धवस्तम् तत् पुरां च अभुत तदाः

मञ्चुषेनैवा • दोषेन ज्वारर्तो व्याधिमुर्च्छितः
मृतो मन्त्रप्रयोगेन राजसां तालम्बा कालगताः

विची्र्नम् नाम्व विक्ष्यातम् नरणं पापकृती
तत्रासां • उपाकर्येता पापकर्मं तत्कारिनाः

महाकलम् तदाः नरां प्रायवेद् दुष्टातसाः
ततो तथाम् तहहवास्तव चाव बनस्तुत्र तु

असिपत्रवान्म घोरम् अनुभुया पुनः पुनः
तिर्यक्प्रेतलोकम् च यामलोकम् • पुनस् तथा

विजयन्य वसा शासनं समसरं सांस्कृतिकूलां च च
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं • अभवि तद्
प्रसाद्यम् अक्षमान्ति गच्छद्वा • निर्ज्वरसम्पदाः

वहतिका भीतिका मान्यका कर्मात्मा
भूमर्म्मू हर्मण्वू भविष्यतो भवेद सदाः

भवैं जनमसहस्त्राणि समस्ते समस्तरताः पुनः
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं समसरं सांस्कृतिकूलां च
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

भवति लोको अग्रात्मा तु स्रष्ट्रपुजकाः
भविष्यतो नर्मो वृहतो भविष्यतो भविष्यतो

आदेशायां अग्रात्मा तु स्रष्ट्रपुजकाः
भविष्यतो नर्मो वृहतो भविष्यतो भविष्यतो

प्राप्त्याः वर्यस्तं प्रेतलोकं च यमालोकं
पुनस्त तथा

एवं जनमसहस्त्राणि समस्ते समस्तरताः पुनः
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं • अभवि तद्
प्रसाद्यम् अक्षमान्ति गच्छद्वा • निर्ज्वरसम्पदाः

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नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं समसरं सांस्कृतिकूलां च
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

भवैं जनमसहस्त्राणि समस्ते समस्तरताः पुनः
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं • अभवि तद्
प्रसाद्यम् अक्षमान्ति गच्छद्वा • निर्ज्वरसम्पदाः

वहतिका भीतिका मान्यका कर्मात्मा
भूमर्म्मू हर्मण्वू भविष्यतो भवेद सदाः

भवैं जनमसहस्त्राणि समस्ते समस्तरताः पुनः
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः

तस्मात् सर्वप्रयत्नेन शासनं • अभवि तद्
प्रसाद्यम् अक्षमान्ति गच्छद्वा • निर्ज्वरसम्पदाः

वहतिका भीतिका मान्यका कर्मात्मा
भूमर्म्मू हर्मण्वू भविष्यतो भवेद सदाः

भवैं जनमसहस्त्राणि समस्ते समस्तरताः पुनः
नसानु विंदति सांस्कृतिकूलां हेतु भवेद सदाः
divasa saptam evaṃ tu māsam ekaṃ tathāparam /
 gaṇarājyaṃ tadā tāntre bhaviṣyati sadā bhuvi /
 gaṅgātīre etasmin vihārādhyuṣīta-m-ālaye / 53.681

tataḥ pareṇa sutas tasya somākhyasya ca mānavaḥ /
 māsāny āṣṭau divasa pañca sārdhāheṣu niśātyaṃ tu / 53.682

………… vaisyavarnaśīsus tadā /
 nāgarājasamāhveyo gauḍarājā bhaviṣyati / 53.683

ante tasya nṛpe tiṣṭhaṃ jayādyā vamataadvijau /
 vaisyaiḥ parivṛtta vaisyam nāgāhveyo samantataḥ / 53.684

durbhikṣopadravās te 'pi paracakropadrutās tadā / {S637}
teśāṃ rājyam asamprāptaṃ mahātaskara-m-ākulāḥ /
 te tāṃ bhraṣṭamaryādā ......... / 53.685

vaṛṣa pañcakam ekam vai bhunkte trāsasamākulan /
 prāṇātyayaṃ tadā cakruḥ kṛtvā prāṇivadham bahūn / 53.686

pūrvakarmaparādhena te janā vaisyavrṛttayaḥ /
 anyonyakṣobhaśīlas tu bhaviṣyanti tadā abhūte / 53.687

prabhaviṣṇus tadā teśāṃ kṣatravrṛttisamāśritāḥ /
 bhaviṣyanti na sandehaḥ gaudatantre narādhipaḥ / 53.688

śastrabhinnā tathā kecid vyādhībhīs ca samākulāḥ /
 kālam kṛtvā tato yātā narakebhyo narādhipāḥ / 53.689 {V499}

strīpradhānam śīsas tatra punar eva narādhipaḥ /
 pakṣam ekaṃ tathā vai śastrabhīno hatas tadā / 53.690

mahādurbhikṣasampātaṃ paracakrasamākulan /
 prācyā janapadā vyastā utrastā gatamānasā / 53.691

bhaviṣyanti na sandehaḥ tasmāṃ deśe narādhipaḥ /
 madhurāyam jāto vaisyākhyāḥ vanik pūrvān / 53.692

so 'pi pūjitamūrtis tu māgadhānāṃ nṛpo bhavet / 53.693

tasyāpy anujo bhakārakhyāḥ prācīṃ diśi samāśritaḥ /
 tasyāpyi sutaḥ pakārakhyāḥ prāgdeśesy eva jayataḥ /
 kṣatriyaḥ agraṇi proktāḥ bālabandhānucāriṇaḥ / 53.694

daśa vaṛṣāni saptam ca bandhanastham adhiśṭhitāḥ /
 gopākhyena nṛpatinā baddho muktosau bhagavāhvaye / 53.694
paścād deśasamāyātaḥ • akārākhyo mahānṛpa / prācīṁ diśiparyantaṁ gangātīramatiśṭhata // 53.695 //

śūdravarṇo mahārājā mahāsainyo mahābalāḥ / so taṁ tīram samāśritya tiṣṭhate ca samantataḥ // 53.696 // {S638}

purīṁ gauḍajane khyātāṁ tīrthaṁ iti viśrutah / samākramya rājāsau tiṣṭhate ca mahābalaḥ // 53.697 //

tatra kaśatriyo bālāḥ • vaṇijā ca sahāgataḥ / rātrau praviṣṭavāṁs tatra rātryante ca prapūjitaḥ // 53.698 //

śūdravarṇo nṛpaḥ khyātāḥ punar eva nivartayam / gangātīraparyantaṁ nagare nandasaṁāhvaye // 53.699 //

māgadhānāṁ tadā rājyaṁ sthāpayāṁ āsa taṁ śīśum / kāśijanapadaṁ prāpya vāraṇasyam atah pure // 53.700 //

praviśec chūdravarṇas tu mahīpālo mahābalāḥ / mahārogeṇa duḥkhārtaḥ • abhiṣece sutaṁ tadā // 53.701 //

abhiṣicya tadā rājyaṁ grahākhyaṁ bāladārakam / mahārogābhibhūtas tu bhūmāv āvarta vai tadā // 53.702 //

tatordhvaṁ niḥśvasya yatnena bhinnadeho 'pi tīrtyaḥ / tiryagbhyo vasam māsam aṣṭa saptaṁ ca vai tadā // 53.703 //

tato 'sau muktajanmāna devebhyo-m-upapadyate / vividhāṁ devasampattīṁ vimśajanmāni vai tadā // 53.704 // {V500}

tato 'nupūrveṇa dharmātmā pratyekaṁ bodhim āpnyāt / tenaivopārjitaṁ karma pūrvakāleṣu janmani // 53.705 //

pratyekabuddho mahātmā vai vāstraih samabhicchāditaḥ / upānahāṁ nāmāyāṁ āsa hastyaśvarathahetunā / bhojanaṁ ca tadā tasya tasmai dadyuḥ prayatnadhiḥ // 53.706 //

tena karmavipākena devarājā śatakratuḥ / bhavitā devaloke 'śmin trīṁśatkoṭyās tu janmataḥ / bhuvim āyāta rājāsau bhavitā iha janmanī // 53.707 //

parair upārjitaṁ rājyaṁ anubhoṅkaḥ bhaviṣyati / tasyāpi ca suto rājā vārāṇasyaṁ tu pratiṣṭhitah // 53.708 // {S639}

samantād dhatavidhvastaviluptaṁ bhaviṣyati / dvijakrāntamabhubhiṣṭham tad rājyaṁ ripubhis tadā // 53.709 //
pramādī kāmacārī ca sa rājā grahacihnitāḥ
apaścime tu kāle vai paścāc chaturhato mṛtaḥ // 53.710 //
māgadho nṛpatiś teṣām anyonyāvarodhināḥ
somākhye nṛpate vṛtte prāgdeśe samantataḥ // 53.711 //
gangātiraparyantaṁ vārāṇasyāṁ atāḥ param
bhaviṣyati tadā rājā pakārākhyah kṣatriyas tadā
yo 'sau śūdravarṇena • akārākhyena pūjitāḥ // 53.712 //
nagare nandasmākhyāte gangātire tu samāśrite
bhavitā kṣatriyo rājā pūrvakarmais tu coditāḥ
tenaiva kāritaṁ karma kṛtaṁ cāpy anumoditam // 53.713 //
atikrānte tadā kāle kanakahve sāstusambhave
vārāṇasyāṁ mahānagaryāṁ sreṣṭhir āsīn mahādhanāḥ // 53.714 //
vanijāḥ sa suto bālaḥ • bāliśais tu samāvṛtaḥ
pāṃsukṛīḍanam arthāya rathyāyāṁ pratipadyate // 53.715 //
svaṛhe stūpavaram drṣṭvā pitāmātrāḥ pūjitam
tad eva manasā varte stūpaṁ kṛtā tu pāṃsunā // 53.716 //
pūjāṁ ca kārayāṁ āśa nirmālyakusumais tadā
samāstavāṁ āśa taṁ stūpaṁ buddhaśrāddhagatasmṛtih // 53.717 //
krīḍate bālas tatra śīsubhiḥ parivāritaḥ
jine kanakaśāstusya śravakāgro tadaikakaḥ // 53.718 // [V501]
vītadoṣas tu yuktātmā traidhātukamuktadhīḥ
tadāsau vītadoṣas tu piṇḍapātamahiṇdata // 53.719 //
praviṣate ca tadā nagaṛīṁ vārāṇasyāṁ suśobhanām
vītarāgas tadā desāmaḥ yatra te bāliśā bhuvi // 53.720 // [S640]
yatra te śaśavāḥ sarve samantat parivāritaḥ
ehi bhikṣu ihāgaccha vanda tvamā śāstucaityakam
asmābhīḥ kāritaṁ yatnāt na tvam paśyasi śobhanam // 53.721 //
tataḥ sreṣṭhisuto bālaṁ grhitvā tṛṇavartitam
krīḍayā bandhayāṁ āśa vītarāgaṁ maharddhikam // 53.722 //
samanvāharati tatrasau vītarāgo maharddhikāḥ
paśyate bhuvi tatrastham caityam kāritaṁ hi taiḥ
bāliśam mūrdhni-m-āśṛjya evaṁ voca mahātmadhiḥ // 53.723 //
muñca dāraka gacchāmo yatra tvatkāritam \textsuperscript{6593} kṛtih /
āgatā ca tataḥ sarve yatra dhātudharam bhuvi // 53.724 //

vanditvā vītārāgo \textsuperscript{6594} mahātmāsau śīsubhiś ca itadā samaīḥ /
punara eva prasthito vīraḥ pīṇḍakārtham yathepsatah // 53.725 //

tataḥ śreṣṭhīsuto bālāḥ grhītva cīvarāntikam /
svagrhaṁ nītavān hy āsid \textsuperscript{6595} bhojanārthaḥ ca kārayet // 53.726 //

tataḥ śreṣṭhīmukhyo 'sau dṛṣṭvā tam bāliśam .... /
grhītva cīvarānte tu vītārāgam maharuddhikam // 53.727 //

bhīto hṛṣṭaromaś ca grhaṁ me āgato 'grajaḥ /
pādayor nipatitam kṣipram muñcāpayati bālakam // 53.728 //

grhītva tu sutaṁ tasya kṣamāpayāṁ āsa yatnataḥ /
pātraṁ tu grhītva vai jine • agrajite hite \textsuperscript{6596} // 53.729 //

pūrayām āsa tam pātraṁ sālivyanāḥjanabhāṣakaḥ /
sutaṁ cāmantrayāṁ āsa gṛhya pātraṁ \textsuperscript{6597} prayaccha bhoḥ // 53.730 //

tato bālo 'tha saprajño hastau prakṣālya yatnataḥ /
grhītva pātrapūram tu vītārāgaya nāmayet // 53.731 //

nāmayitvā tu taṁ kṣipram pādayor nipatito bhuvi /
vītārāgo grhītva tu vīhāram prāpya \textsuperscript{6598} bhuktvān / {S641}
vītārāgo tadā hy āsīt sukhasaṃsparśaṁ ca labdhavān // 53.732 // {V502}

aparas tatra bālo vai mātsaryāviṣṭamānasaḥ /
kevalam roṣacittena vītārāge 'pare \textsuperscript{6509} hani /
prabhūtaṁ khādyabhojyaṁ ca grhītva taṁ prayacchata // 53.733 //

yady asti kuśalam kiñcit tvasi dattvā tu pīṇḍakam /
anena śreṣṭhisutasyāhāṃ bhavitā • āḍhyatamo bhuvi // 53.734 //

tatas te tīrthikāḥ sarve dvijātivanitās \textsuperscript{6600} tadā /
sannipatya tadā sarve kalahāṁ nindakam kṛtvā // 53.735 //

bāliśas tvan na jānāsi munḍakānāṁ kuto gatiḥ /
ātmanā • asthitā hy ete pareśāṁ kutra nirvṛtiḥ // 53.736 //

tasya bālakaśattvasya dveṣam utpanna tādṛṣām /
nāśayām āsa • eteśāṁ śāstāreṇopavarṇitām // 53.737 //

dharmasetu sadākīrti vīhārāṁ caityavarāṁ bhuvi /
śreṣṭhimukhyasutasyaiva • āghātam \textsuperscript{6601} caiva kārayet // 53.738 //
ap53.-739 eteṣāṃ kuṇḍakānāṃ tu dattvā dānaṃ kuto gatiḥ /
kuṭagrastacittānāṃ vighātaṃ kārayāmy aham // 53.739 //
ap53.-740 yo 'sau bālo somākhyo 'pi nrpo hy asau /
anubhūya ciraṃ duḥkham vipākas tasya naiṣṭhikam // 53.740 //
ap53.-741 śreṣṭhimukhyasya putro 'sau bhinnadeho diviṃ gataḥ /
anubhūya ciraṃ saukhyāṃ divuvasanām tadā tadā // 53.741 //
ap53.-742 ...... cyuto 'sau devaloke 'smin /
antime ca tadā janme bandham chetsyati sarvadā // 53.742 //
ap53.-743 trijanmopagato martyāḥ kṣmāpatiḥ bhavitā punah /
punaś ca patitaḥ karmenā tatra tatra tadā tadā // 53.743 //
ap53.-744 bhavitā janna loke 'smin nrpatitvam kārayed bhuvi /
nirmāyādānāṃ yas stūpe nivedya sau bālacāpalāt // 53.744 //
ap53.-745 tenāsya bhogā kliśṭā vai kliśṭadānasya tat phalam /
duḥkhena bhogāṃ tu prāptas tu bhagnasandhivā sau nrpaḥ // 53.745 // {S642}
ap53.-746 asthairyād bāliśatvāc ca calac cittatayā ca sadā /
kurvita mahatim pūjam sāstur dhātudhare bhuvi // 53.746 //
ap53.-747 tena karmavipākena rājāśvaryam calatāṃ vrajet /
bhūtvā bhavati rāja • abhūtvā pratigacchati // 53.747 // {V503}
ap53.-748 udicyapracīcyamadhau so nrpatitvam kārayed bhuvi /
yo 'sau bandhāḥ punar muktaś ca bālakaḥ // 53.748 //
ap53.-749 tena karmavipākena baddho muktaś ca bālakaḥ /
pāncajanmaśatān eva baddho muktaś ca bālakaḥ // 53.749 //
ap53.-750 paścime tu tadā janme bandham chetsyati sarvadā /
pāncapaṃcāśavarṣas tu saptasaptatiko 'pi vā /
prācīṃ samudrāparyantāṃ rājaśau bhavitā bhuvi // 53.750 //
ap53.-751 vindhyakusinivīśās tu pratyantamlecchatakarāh /
sarve te vaśavartī syāt pakārakhya nṛpatau bhuvi // 53.751 //
ap53.-752 himādrikusinivīśā tu • uttarāṃ diśim āśritām /
sarvāṃ janapadāṃ bhuṅkte rājaśau kṣatriyas tadā // 53.752 //
ap53.-753 pāṃsunā kṛtvā stūpam ajñānād bālabhāvataḥ /
māgadheṣu bhoved rājā niḥsapatnam acaṭakaḥ //
saimām ataviparyantāṃ praccīsamudrām āśritaḥ // 53.753 //
ap53.-754 lauhiṭyāparato dhīmān uttare himavāṃs tathā /
pācāt kāśipūri ramyāṃ śṛṅgākhye pura eva vā /
ātrāntare mahīpālaḥ śāstusāsanadāyakah // 53.754 //
ap53.-755 paṅcakesarīnāmānau jītvā nrpatinau ’sau6617 /
...... svāṃ rājyaṃ akārayat /
sarvāṃs tāṃ6618 śimhājas te ’pi dhvastonmūlitā tadā // 53.755 //
ap53.-756 himādrikṣiprācyāṃ bho daśānūpas tīram āśrayet6619 /
sarvān janapadān6620 bhūṅkte rājāsau kṣairīyas tadā6621 / 53.756 // {S643}
ap53.-757 abhivardhamānājanamas tu bhogās tasya ca vardhatām /
vārddhikye6622 ca tadā prokte6623 bhogāṃ niścalatāṃ vrajet / 53.7606624 //
ap53.-758 aśītvāraṣāṇi jīveyuḥ sapta sapta tathā parāṃ /
tato jīrnābhībhūtas tu kālaṃ kṛtvā divīṃ gatah // 53.761 //
ap53.-759 devaloke ’smiṇ cirasaukhyaṃ anubhūya tathā nrpaḥ /
punaś cyavatī6625 karmena pūrvasaṅklesītena tu /
tiryakṣu vasen māsaṃ6626 nāgarājamahardhikāḥ // 53.762 //
ap53.-760 tato ’sau bhinnadehas tu mānuṣēbhypapadaye /
ksatriyo dhīmato jato vanig jīvi viśāradāḥ // 53.763 // {V504}
ap53.-761 kalyāṇamitram āgamya bhoktāsau jinaśāsane /
sādhayed vidyārājnīṃ tārādeviṃ maharddhikām // 53.764 //
ap53.-762 siddhamantras tu jino cāsau6627 yatheṣṭagaticārīṇaḥ /
vidyādharāṇāṃ tadā rājā bhavitā sugatas tadā // 53.765 //
ap53.-763 cakravartis tadā khyāto nāmnāsau citraketaṇaḥ /
vidyādharāṇāṃ tadā karma khyāto ’sau matimāṃs tathā // 53.766 //
ap53.-764 aśītvārganātoṣyāṃ navasaptāṇi caitaṃdā /
dīvyaṃmaṇaśaukhyaṃ6628 bhavitā cakravartinaḥ /
parivāras tasya kanyāṃṃaṇaṃ śaṣṭikotyō-m-ajāyata // 53.767 //
ap53.-765 tato ’sau bhinnadehas tu tārādevyānucoditaḥ /
devānaṃ adhipatiṃ gacchet tatra dharmāṃ ca deśaṃy /
so ’nupūrveṇa mahīpāla kṣipram bodhiparāyaṇaḥ6629 // 53.768 //
ap53.-766 pakārākhye ca nrpatau vṛtte6630 tadā kāle yugādhamhe /
bhinnāṃ parasparam tatra mahāvigraham āśriteḥ /
ḥṛtyas tasya tu saptāhaṃ rājyāśvaryam-a-kārayet // 53.769 //
tato 'nupūrveṇa saptāhād vakārākhyo nrpaṁ tathā /
so 'py āhata6631vidhvastaḥ prakrameta diśās tataḥ // 53.770 // {S644}

pakārākhye nrpatuḥ tatra bhakārādyo mataḥ paraḥ /
so 'pi trīṇi varṣāṇi rājyaśvanyam-a-kārayet // 53.771 //

tasyāpy anuvo vakārākhyo vratīṇā samadhiṣṭhitāḥ /
trīṇi varṣāṇi ekam ca bhavitā rājyavardhanah6632 // 53.772 //

ajīrṇitau • ubhāv apy etau sadyātīsāramārcchitau /
......... kālagaṭau loke yakṣebhyopapadyate /
te 'nūpurvena dharmātmāna pratyekām bodhim āpnuyām // 53.773 //

tasyāpy anujo dhakārākhyah6633 kṣatriyo dharmavatsalāḥ /
bhavitā so 'pi rājā vai trīṇi varṣāṇi ...... /
bhavitāsau nāraṇāpah ...... // 53.774 //

tasyāpi kanyaso6634 rājā vakārākhyo6635 'tha viśrutaḥ /
bhavitā tatra deśe 'śmin sārvabhūmikabhūpatiḥ // 53.775 //

hastyaśvarathayānāni nauyānāni samantataḥ /
jetā ripūṇāṃ sarveṣāṃ samare pratypasthitām // 53.776 // {V505}

sa imāṃ janapadaṃ sarvāṃ kṛṣṇāṃ caiva vasundharām /
śāstumbair vīhārai ca jinānāṃ dhātudharaś tathā /
śobhāpayati sarvāṃ vai kṛṣṇāṃ caiva vasundharām // 53.777 //

nrpapūrvi tathā tasya dvijāṭīḥ sākyajas tathā /
māni tikṣṇo 'tha sa prājñāḥ • bodhīnimno 'tha mānadhīḥ // 53.778 //

saivāsya sukhāyatām6636 yāti tasmin kāle yugādhame /
kṣatriyāḥ • agradhīḥ6637 proktāḥ • rājā vai dharmavatsaloḥ /
jīved varṣaśataṃ viṁśaṭ6638 sapta cāṣṭaṃ ca yatnataḥ // 53.779 //

strīkṛtenaiva doṣeṇa kālam kṛtvā diviṃ gataḥ /
so 'nūpurveṇa medhāvī prāpnuyād bodhim uttamām // 53.780 //

tataḥ pareṇa vikhyātāḥ śri6639 nāmātha mahīpatiḥ /
gauḍatantre6640 mahārājā bhavitā dharmavatsaloḥ // 53.781 // {S645}

gauḍānam6641 ca pure śreṣṭhe bakārādyo ca mahājane6642 /
kārayet tatra rājyaṃ vai jitaśatriṃ6643 samantataḥ // 53.782 //

vihārān kārayāṃ āsa sapta cāṣṭau6644 ca tatra vai /
dvijamukhyā tathā yukte śakajati samāśrite6645 // 53.783 //
tenā sāhāyyatāṃ yāt et kuryād rājyaṃ samantatah /
aśītir ekaṃ ca varṣāṇi jīved tatra naśādhipaḥ // 53.784 //

bhṛtyadoṣena dharmātmā kālaṃ kṛtvā divīm gataḥ /
anupūrveṇa tathā rājyaṃ devānām api kārayet // 53.785 //

tato 'sau bhinnadehas tu svargāt svargatamaṃ vrajat /
paripūrya kuśalād dharmāṃ bodhi ye tasya hetavaḥ // 53.786 //

tasyaiva bhṛtyo rājā vai kuryād rājyam akaṇṭakam /
nāmnā yakārādyas tu mahipālo bhaviṣyati // 53.787 //

sapa caikaṃ ca varṣāṇi kuryād rājyam tadā yuge /
saiva ghātyate stribhiḥ ghātītaś ca • adho gataḥ // 53.788 //

punāḥ pakāravamśās tu rājā bhavitātha kṣatriyaḥ /
tenāsau bhṛtyavargas tu ghātito 'sau nirantarāḥ // 53.789 //

akalyāṇamitiram āgamya kṛtaṃ prāṇivadhaṃ bahūn /
bhavitā sarvaloke 'śmin pratāporjitamūrchitaḥ // 53.790 //

kṣiprakāri capalas tu madyapaś ca śaṭhapriyāḥ /
madyapramādāt sammuḍhas tadāsaṃ sayane bhuvi // 53.791 // {V506}

bhinnō 'sau śastraghātais tu • aribhiś ca samudyataiḥ /
tato 'sau bhinnadehas tu kālam kṛtvā • adho gataḥ // 53.792 //

tasyāpy anyatamo bhrātā rakārādyo nāmataḥ smṛtaḥ /
aṣṭacatvārimśad divasāṇi rājyakartā sadābhūvi // 53.793 //

dattvā draviṇam dvijātibhyah kālaṃ kurvān na saṃśayaḥ /
tataḥ paṅgaha bhūpaḷaḥ śvādādyo bhavitā tadā // 53.794 // {S646}

sa eva śudravāyas tu nyaṅghā kutsita eva tu /
adharbhaḥyīṣṭho duḥāilo vigrāhe ca sadā rataḥ // 53.795 //

dvijātigānasāmantān saṃyatān pravrajitāṃs tathā /
sa hāpayati sarvā vai nirgraha ca sadā rataḥ // 53.796 //

tīvraśāsanakartā ca taskarāṇ ghātakas tathā /
iṇesaddhā sarvadyavatāṃ pāṣaṇḍavratam āśritāṃ // 53.797 //

vinirmukt̡au na haṃ dāt̡a ca rājaṃ kṛtvā tu vai tadā /
daśavarṣāṇi saptaṃ ca jīved bhūpātis tatra vai // 53.798 //

kuṣṭhadūḥkhaḥbhīhubhūtas tu kālaṃ kṛtvāthi tiryagaaḥ /
tiryagbhyo nāgarajas tu mahābhogī viśāraḍaḥ // 53.799 //
mūrtimān paramabībhatsī spuḥatopī ca vai tadā /
anubhūya ciraṃ duḥkhamaṃ dharmatas tasya naiṣṭhikam // 53.800 //
evamprakārah kathitā bhūpālā lokavardhanā /
viditā sarvaloke 'śmin prācyā ca sthitadehinī // 53.801 //
pakārākhysya nṛpatau vaṃśād vaṃśajo 'paraḥ /
kṣatriyaḥ śūrvikrāntas trisamudrādhipatis tadā // 53.802 //
bhavitā prācyadeśe 'śmin mahāsainyov mahābalaḥ /
śāstudhātudharair divyair vihārāvasathamandiraiḥ // 53.803 //
udyānavividhairy vāpyaiḥ kūpamaṇḍapasaṅkramaiḥ /
sattrāgāratathānityaṃ 'śobhāpayati medinīm // 53.804 //
bhakto 'śau jinaravāṃ ṣreṣṭhām uttamam yānam āśritaḥ /
śākyapraṇajitenaiva sa tadā niśthito hy asau // 53.805 //
varjayed aksanāṃ sarvāṃ kṣanāṃ caiva prabhāvayet /
nāmnā kakārvikhyātaḥ smṛtimāṃś caiva viśāradaḥ // 53.806 //
rājyaṃ kṛtvā tu bhūpālaiḥ • varṣāny ekaviṃsati /
tato 'śau viṣūcikābhīṣ ca kālāṃ kṛtvā divim gataḥ // 53.807 // {S647} {V507}
so 'nupūrvena medhāvī kṣipram bodhiparāyaṇaḥ /
tasyaiva śeṣaṃ saṃpradāya tu parādheśyan aṣṭaṃ/655 // 53.808 //
tataḥ pareṇa bhūpālā gopālā dāṣājīvinaḥ /
bhaviṣyantā na sandeho dvijātikṛpaṇā janā // 53.809 //
adharmiṣṭhe6557 tadā kāle nirnāṣte śāstuśāsane /
mantrādivaṃ sattvānaṃ kuśalārthān niyojayet // 53.810 //
kumāreṇa tu ye proktā mantrā bhogavardhanā /
sādhanīyā tadā kāle rājāsviveṇaṃ hetunā /
na sādhya • uttamā sudhīṣ tasmin deśe tu vai tadā // 53.811 //
dharmacakre tathā ramye mahābodhivane6558 tathā /
yatrāsau bhagavāṃ sāntiṃ niropadhiṃ ca praviṣṭavān /
tatra sādhyaṃ • imau mantrau tāre bhṛkuṭi ca devatā // 53.812 //
samudrākule tathā nityaṃ visphūrjyāṃ sarītavare /
gaṅgātre tu sarvatra sādhanīyābjasambhavā // 53.813 //
yo 'śau bodhisattvas tu candranāmātha viṣrutaḥ /
sa vai tāram iti6559 proktā vidyārājñī maharddhikā // 53.814 //
strīrūpadhāriṇī bhūtvā devī viceruḥ sarvato jagataḥ /
sattvāṇāṃ hitakāmyārtam karuṇārdreṇa cetasā // 53.815 //

sahāṃ ca lokadhātusthāṃ strī•ākhyaṃ iti vartate /
maharddhiko bodhisattvas tu daśabhūmyānantaraprabhuḥ // 53.816 //

vineyāḥ sarvasattvāṇāṃ tārā devī tu kīrtaye /
ayatnasiddhim evāsyam rakṣāvanaguptaye // 53.817 //

yatnena sādhyate devī bhogaśvavyavivardhanā /
bodhisambhāraketum ca .......... // 53.818 //

anubaddhā tadā devī karuṇāviṣṭā hi dehinām /
mantrarūpeṇa sattvāṇāṃ bodhisambhārakāraṇā // 53.819 // {S648}

sarveśāṃ tuṣṭipuṣṭyartham pūrvvāṃ diśim āśritāḥ /
sahasrārdham punaḥ kṛtvā • ātmano bahudhā punaḥ // 53.820 //

bhramate vasumaṭīṃ kṛṣṇāṃ catvārodadhiparyantāṃ /
puṛvāṇa tataḥ siddhir vārāṇasyāṃ pareṇa vā // 53.821 //

dakārādyaś ca • ikārādyaḥ sakārādyaś ca • akārādya // 53.829 //

makārādyo nakārādyah pakārādyah ca kīrtaye /
dakārādyas ca • ikārādyah sakārādyas ca • akārādyas // 53.829 //
grahākhyaś ca kīrtyākhyaḥ • hakārādyaś ca ghuṣyate / 827
..... śakārādyaś ca bhavet tadā // 53.830 //

jakārādyo bakārādyo lakārādyah somacīnihitaḥ / 828
hakārādyaś caiva prakhyātāḥ • akārādya punas tathā // 53.831 // {S649}

sakāro lakārādyaś ca stryākhyaaya lokavidviṣaḥ / 829
sakārādya makārākhyaḥ • lokānām prabhaviṣṇavāḥ // 53.832 //

kramataḥ karminas cihnaḥ • brāhmaṇāś ca vaiśyavṛttayaḥ / 830
adharmakarmā bhūyīṣṭhāḥ • vidviṣṭāḥ strīṣu lopulāḥ // 53.833 //

prabhūtaparivārā mahīpālas tasmin kāle yugādhame / 831
bhaviṣyanti na sandehāḥ • madhyadeśe narādhipāḥ // 53.834 //

viṃśad varṣaṇi śatam caiva • āyur ēṣā yugādhame / 832
manuşyānāṃ tadā kāle dirgham āyur iti kīrtyate // 53.835 //

teṣāṃ madhyotkṛṣṭānām antarā • uccanīcatā / 833
alpāyuṣo nṛpatayaḥ sarve kathitā tu tadā yuge // 53.836 //

nadīgaṅgā tathā fire himādreś ca nītambaye / 834
kāmarūpe tathā deśe bhaviṣyanti tathā nṛpāḥ // 53.837 // {V509}

ādye madhye tathānte ca • angadeśeṣu kathyate / 835
ādyāṃ vṛtsadhānāś ca karmarājā sa kīrtitaḥ // 53.838 //

ante 'ṅgapatissadaṁgaṃ ca subhūtir bhūtir eva ca / 836
sadaḥ bhavaddattas ca kāmarūpe • ajātayāḥ // 53.839 //

subhūmgakumārāntā vaiśālyāṃ vathakārayoḥ / 837
yatrase afrā na jītaḥ kalāhīne purottame // 53.840 //

śuddhaṃtā sākyajāḥ proktā nṛpā ādityekṣu sambhavā / 838
śuddhodanāntavikhyātā sākyam śākyavadhanām // 53.841 //

alpāvīryās tu mantrā vai kathitā lokapungavaiḥ / 839
jina proktās tu ye mantrāḥ sarvacetagaṇās tathā // 53.842 //

tathā vividhā dūtiganāḥ sarve vajrābjakulayor api / 840
sadhyanāmās tu sidhyante mantratantarārthakovidaiḥ // 53.843 //

sarve te laukikā mantrāḥ sidhyante 'tra madhyataḥ / 841
viśeṣato madhyadeśasthāḥ sādhhanīyā jinabhāṣītā // 53.844 // {S650}

vividhākāracihnaisu vividhākārakāraṇaiḥ / 842
vividhaprayogaprayuktās tu vividhā siddhī dehinām // 53.845 //
madhyadeśe tathā mantrāḥ sādhyā vai bhogavardhanāḥ /
|rakṣāhetuparitrāṇaṃ vaśyākarṣaṇadehinām // 53.846 // |
ap53.-843
atītānāgatā proktāḥ madhyadesē narādhīpāḥ /
|vividhākāracihnais tu vividhāyuṣyagotraṭaḥ // 53.847 // |
ap53.-844
|sarve narapatayaḥ proktā uttamādhamamadhyamāḥ /
|triprakārā tathā siddhis tridhā kāleṣu yojayet /
|trividhās tu tathā mantrāḥ kathitā munivarais tathā // 53.848 // |
ap53.-845
|anantā nṛpatayaḥ proktā madhyadesē 'tha paścime /
|uttarāparāpurvāis tu vidikṣu sarvatas tathā /
|dvīpeṣu bahī sarveṣu caturdhā paricihnitaḥ // 53.849 // |
ap53.-846
|anantā mahīpatayaḥ proktā anantā mantrasādhanaḥ /
|anantā diśam aśritya • anantā mantrasiddhayaḥ // 53.850 // |
ap53.-847
|nigrahānugrahārthāya śāsane 'ntarhite munau /
|mantrā nṛpatiṣe kāle vai mañjughoṣeṇa bhāṣita // 53.851 // |
ap53.-848
|krīḍarākṣa vikurvārthaṃ kālacaryā tu kathyate /
|mantramāhātmyaṃ sattvānāṃ gatiyonī nṛpāhvote // 53.852 // {V510} |
ap53.-849
|dēsaḵalasamākhyātaḥ • mantrasādhanalipsunām /
|prasaṅgān nṛpatayaḥ kathitāḥ śāsanāntarhite pathe /
|mantranāṃ gunamāhātmyaṃ phalam ante ca bodhitaḥ // 53.853 // |
ap53.-850
|kathitā dve pare yāne nṛpā pūrvanibodhitāḥ /
|pratiṣṭhitās tu na sandehas tasmin kāle yugādhame /
|kathitā nṛpatayaḥ sarve ye tu diśam aśritāḥ // 53.854 // |
ap53.-851
|pravrajyā dhruvām āsthāya śākyapravacayead tānā /%
|śāsanārthaṃ karisyanti mantrāvade sadā rataḥ /%
|nṛpatayaḥ sarve ye tu diśam aśritāḥ // 53.855 // {S651} |
ap53.-852
|astaṁ gate munivare lokaṅkāgrasucākṣuse /
|teṣāṃ kumāra vakṣyāmi śṛṇuṣvaikamanās tadā // 53.856 // |
ap53.-853
|yugānte duṣte loke sāstupravacane bhuvi /
|bhavisyanti na sandheho yatayo rājyavṛttinaḥ // 53.857 // |
ap53.-854
|tadyathā mātrcētākhyaḥ kusumākhyaṃ ca viśrutāḥ /
|makārkhye kukārkhyaḥ • atyanto dharmavatsalaḥ // 53.858 // |
ap53.-855
|nāgāhvaś ca samākhyāto ratnasambhavanāmataḥ /
|gakārkhye kumārkhye • vakārkhyo drhamacintakaḥ // 53.859 // |
ap53.-856
akārākhyo mahātmāsau śāstuśāsanadurdharaḥ /
guṇasammatho matimān lakārākhyaḥ prakīrtitaḥ // 53.860 //

rakārādyo ……nakārādyah prakīrtitaḥ /
buddhapakṣasya nrputauśāstuśāsanadīpakaḥ // 53.861 //

akārākhyo yatīḥ khyāto dvijaḥ pravrajitas tathā /
sāketapuravāstavyah • āyuśāśītikas tathā // 53.862 //

akārādyas tathā bhikṣuḥ • rāgī sauśāstuśīṃ māṇḍapaḥ /
ṣaṭṭivaṃśayuso dhīmān kāṣyākhyaśpuravāsinaḥ // 53.863 //

thakārādyo vais caiva vikhyāto dakṣiṇāṁ diśi /
parapravādiniṣeddhā ca mantrasiddhis tathā yatīḥ // 53.864 //

aparaḥ pravrajitaḥ śreṣṭhaḥ saihnikāśpuravāstavi /
anāryā•āryasamjñāḥ ca simhaladvīpavāsinaḥ // 53.865 //

bhavisyanti yugante vai tasmin kāle 'tha bhairave // 53.866 //

vakārādyo yatīḥ prokto lakārādyas ca kīrtitaḥ /
rakārādyo vikārādyo bhikṣuḥ pravrajitas tathā // 53.867 // {V511}

bhavisyati na sandeḥaḥ śāstuśāsanatparah /
bālakauśpuratā yātīḥ suṣeṇaḥ senakīrtitaḥ // 53.868 // {S652}

vihārārāmacityāṃś ca vāpyakūpāṃś ca sarvadā /
śāstubimbā tathā cihnā setuḥ saṅkramāš ca vai // 53.869 //

bhavisyati na sandeḥaḥ śāstrabhinnordhvagaḥ /
tataḥ pañcāḥ makārādyah /
nakārādyah sudattaḥ ca suṣeṇaḥ senakīrtitaḥ /
dattako dinakaś caiva parasiddhāntadūṣakaḥ // 53.870 //

vaŋkīṇpurāvā kāṅkīṇpurāvā /
cakārādyo yatīḥ khyātaḥ rakārādyam ata pare // 53.871 //

bhakārādyah prathitasrāddhah /
makārādyo matimān āτa yatiḥ śrāddhaḥ /
vividhā yatayaḥ proktā anantaś ca bhavitā tādā /
sarve te yatayaḥ khyātaḥ śāstuśāsanadīpakaḥ // 53.872 //

nirnāṣte ca nirāloke śāsane 'smin tādā bhuvi /
kariṣyantī na sandeḥaḥ śāstubimbā manoramān // 53.873 //
sarve vai vyākṛtā bodhau

 dakṣinīyās tathā loke tribhavāntakarās tathā /
 mantratanrābhīyogena khyātāh kīrtikarāḥ śmṛtāḥ // 53.876 //

adhunā tu pravakṣyāmi dvijānāṃ dharmāśilinām /
 mantratanrābhīyogena rājya-vṛttim upāśritā / bhavanti sarvaloke śmin tasmāṃ kāle sudāruṇe // 53.877 //

vakārākhyo dvijaḥ śreṣṭhaḥ • āḍhyo vedapāragaḥ /
 semāṃ vasumatim kṛtāṃ vicer vādakāraṇāt // 53.878 //

trisamudramahī paryantaṁ paratīrthāṃ vigrahā rataḥ /
 ṣaḍakṣaraṃ mantrajāpi tu • abhimukhya hi vākyataḥ // 53.879 //

kumāro gītavāhy āsīt sattvānāṃ hitakāmyaya /
etasya kalpavisarān mahitaṁ buddhitandritaḥ // 53.880 // {S653}

jayah sujayaś caiva kīrtimān śubhamataḥ paraḥ /
 kulino dhārmikaś caiva • udyataḥ sādhumādhavah // 53.881 //

madhuḥ sumadhu caiva siddhāḥ · namas tadā /
raghavaḥ śūdravānās tu śakajātāḥ tathāpare // 53.882 // {V512}

te 'pi jāpinaḥ sarve kumārasyeṣa vākyataḥ /
te cāpi sādhavaḥ sarve buddhimanto bahuśrutāḥ /
āmukhā mantribhis te ca rājya-vṛttisamāśritā // 53.883 //

tasyāpareṇa vikhyātāḥ • vikārākhyo dvijas tathā /
pure puṣpasamākhyaṭe bhavitāsau krodhasiddhakaḥ /
nigrahaṁ nṛpatiṣu cakre daridrāt paribhavāc ca vai // 53.884 //

mañjughoṣa-ḥa-proktāḥ krodharāṭ sa yamāntakaḥ /
sattvānāṃ atha duṣṭānāṃ durdāntadakāraṇaḥ 'thā vai // 53.885 //

ahitānivāraṇārthāya hitārthāyopabṛṃhane /
anugrahāyaiva sattvānāṃ tana-prāṇoparodhine // 53.886 //

so hi māṇavaḥ mūḍhaḥ • daridraḥ krodhalobhaṭaḥ /
āvartayām āsa taṃ krodhaṁ nṛpateḥ prāṇoparodhinaḥ // 53.887 //

tasyāpareṇa vikhyātāḥ sakārādyo dvijas tathā /
mantrārthā kusālo yuktām………… // 53.888 //

prabhuḥ bahutarāḥ khyāto mantrajāpi bhavet tadā /
sādhayām āsa taṃ mantram vai vaśyārthaṁ nāyakāraṇam /
vaśībhūteṣu bhūteṣu dhanavanto bhavati tataḥ // 53.889 //
ap53.- 887 \( \text{tataḥ pareṇa vaikhyāto}^{6745} \text{ dvijo dharmārthacintakah} / \)
\( \text{śakārya}^{6746} \text{ dyo tata}^{6746} \) • \( \text{ante bhavīsau mālave jane} / \)
\( \text{prasanna}^{6747} \) sāsane hy agro\(^{6748} \) \( \text{mantrajāpi hi vai bhuvi} // 53.890 // \)

ap53.- 888 \( \text{vetāda}^{6749} \text{ grahaduṣṭāṃ ca brahma}^{6750} \text{ rākṣasarākṣasām} / \)
\( \text{sarvapūtanabhūtāṃ ca kravyādāṃ vividhāṃs tathā} // 53.891 // (S654) \)

ap53.- 889 \( \text{sarve te vaśinas tasyāśeśāḥ}^{6750} \text{ sthāvarajāngaṃmāḥ} / \)
\( \text{sarve vai vaśinas tasya dvijaciṃsasya tathā hitaiḥ} // 53.892 // \)

ap53.- 890 \( \text{tataḥ pareṇa vikhyātaḥ} • \text{ dvijo daksināpathe} / \)
\( \text{vakārādyaḥ samākhyātaḥ śāstuśāsanatatparaḥ} // 53.893 // \)

ap53.- 891 \( \text{vihārārmacaitye}^{6751} \text{ tu śāstubimbe manorame} / \)
\( \text{alaṅkaroti sarvāṃ}^{6752} \text{ vai medinīṃ dvisamudrāgām} // 53.894 // \)

ap53.- 892 \( \text{tasyāpareṇa vikhyātaḥ • dvijaśreṣṭho mahādhanaḥ} / \)
\( \text{bhakārādyas}^{6753} \text{ tathā khyāto daksinām diśim āsritaḥ} // 53.895 // \)

ap53.- 893 \( \text{mantrajāpi}^{6754} \text{ mahātma vai niyataṃ bodhiparāyaṇāḥ} / \)
\( \text{madhyadeśe tathā khyātaṃ sampūrṇo}^{6755} \text{ nāmata dvijaḥ} // 53.896 // (V513) \)

ap53.- 894 \( \text{vinayaḥ suvinayaś caiva pūrno madhura}^{6756} \text{ vāsinaḥ} / \)
\( \text{bhakārādyo dhanādhyakṣo nṛpatīnāṃ mantrapūjakaḥ} // 53.897 // \)

ap53.- 895 \( \text{ity ete dvijaśāyaḥ kathitāḥ śāstuśāsanapūjakaḥ} / \)
\( \text{madhyānta•ādimumkhyāś ca vividhāyanatanagotrajāḥ} // 53.898 // \)

ap53.- 896 \( \text{nānādesa}^{6757} \text{ dvijaśūnāṃ pūjakā te 'pare}^{6758} \text{ dvijaḥ} / \)
\( \text{nānātirthāś ca gotrāś ca vividhācāragocarāḥ} / \)
\( \text{samantād yatayāḥ proktā mahānāś}^{6759} \text{ ca bahuśrutāḥ} // 53.899 // \)

ap53.- 897 \( \text{dharma}^{6760} \text{ rājā svayambuddhaḥ sarvasattvārthasādhakāḥ} / \)
\( \text{sarveśāṃ caiva bhūtānāṃ}^{6761} \text{ tridevānāṃ}^{6762} \text{ ca kīrtitāḥ} // 53.900 // \)

ap53.- 898 \( \text{cattvāro 'pi mahārājāḥ sarvalokeṣu kīrtitāḥ} / \)
\( \text{virūdho virūpakṣaś ca dhṛtarāṣṭro 'tha yakṣarāḥ /} \)
\( \text{śakrāś ca atha devāṇāṃ niyatāyuh prakīrtitāḥ} // 53.901 // \)

ap53.- 899 \( \text{suyāmā}^{6763} \text{ devaputraś ca sunirmito vaśavartinaḥ} / \)
\( \text{rājā santuṣitaḥ proktah kāmadhātviśvaro 'paraḥ} // 53.902 // \)

ap53.- 900 \( \text{śakrādyo ekanāmnās tu kāmadhātviśvarās tathā} / \)
\( \text{ekāśrayā sadā te 'pi ekarūpa}^{6764} \text{ maharddhikā} // 53.903 // (S655) \)

ap53.- 901 \( \text{anantāḥ kathitās te 'pi nānārūpadharā surāḥ} / \)
ataḥ • ūrdhvaṃ samā sarve te ‘pi maharddhikāḥ // 53.904 //

ap53.- 902 evaṃ samjñā suraśreṣṭhāḥ āsamjñātāḥ6764 prakīrtitāḥ /
na teṣām prabhaviṣṇu syāt tulyavrūtsamāśrayā // 53.905 //

ap53.- 903 adhaḥ6765 • avīciparyantām na rājā tatra vidyate /
narakāṣṭuḥ śoḍaṣotsiddhau sa paryantā te ‘pi kirtītā // 53.906 //

ap53.- 904 anṛpāḥ karmarājnāḥ yamarājā pretanāṁ vibhu /
suvarṇāḥ paksiṇāṁ rājā garutmā sa maharddhikāḥ // 53.907 //

ap53.- 905 kinnaranāṃ drumo khyātaḥ bhūtānām rudra ucyate /
vidyādharānāṃ nṛpo vidyācitaketuraḥ maharddhikāḥ // 53.908 //

ap53.- 906 asurānāṃ tathāhetu vamacitrir athottamaḥ6766 /
ṛṣīnāṃ vyāsa ity uktāḥ sa mārthānāḥ ca mahārathaḥ // 53.909 //

ap53.- 907 nakṣatraṃ soma nirdīṣṭaḥ • grahaṃ bhāskaras tathā /
mātaraṃ nāṃ tathā rājā īśānaḥ abhidarśitaḥ // 53.910 //

ap53.- 908 divasānāṃ6767 prativā ṭāktaḥ rāṣīnāṃ kanyā ucyate /
saritāṃ sāgarah praktaḥ • meghānāṃ tu supuṣkaraḥ // 53.911 // {V514}

ap53.- 909 airāvato hastinām avānāṃ harivaras tathā /
tīryarāṭha sarvātra prahlādāḥ parikīrtitaḥ // 53.912 //

ap53.- 910 antāt gatayaḥ praktaḥ rājānaś ca antanaḥ /
samantāt sarvatāḥ teṣu buddho loke narottamāḥ // 53.913 //

ap53.- 911 uttarakuru-m-ādayaḥ6769 prabhaviṣṇuṣ teṣu na vidyate /
dvīpeśv6770 eva ‘paretaresu6771 pūrvā para yatas tathā // 53.914 //

ap53.- 912 jambuvāpanvisānām6772 pūrvāyāṃ tsaat narādhipāḥ /
anantā cakriā praktaḥ caturdvīpā sanarādhipā // 53.915 //

ap53.- 913 samksepā kathitāḥ hy ete kathyamānātivistarā /
prabhūtā bhūtapataya-m-urvyāṁ tridevāsuraṇaṃ / 53.916 // {S656}

ap53.- 914 anantalokadhātusthā anantā guṇavistarā /
anantā kathitāḥ hy atra kalpe ‘smin bhūnīvāanāḥ // 53.917 //

ap53.- 915 kathitā mantrasiddhyarthe desakālasamātyayāt /
sidhyante mantrarājāno vividhā dūtagaṇāṃ tathā // 53.918 //

ap53.- 916 eṣa dharmaḥ samāsena kathitā munipūṅgavaḥ /
adhunā kathitaṃ hy etat śuddhāvāsoparīṣhītaḥ // 53.919 //
mañjuśrīyo mahāvīraḥ papraccha lokanāyakam /
ya eṣa kathito dharmah\textsuperscript{6723} kathamo caivaṃ dhārayāmy aham /

peyālaṃ vistareṇa kartavyaṃ sarveśaṃ nṛpatināṃ karma // / 53.920 //
svakaṃ jātakaṃ mahāparinirvāṇasūtraṃ mañjuśriyasya kumārasya
muniśreṣṭha

abhāṣata bodhisattvārthathantrāṇaṃ ca savistarāṃ /
bodhimārgārthabodhyarthanaṃ dharmasūtra iti śrītaḥ // / 53.921 //

visaram kalpaṃ mantrāṇāṃ\textsuperscript{674} karma • āyumu\textsuperscript{6775} bhūnṛṇām /
nṛpatināṃ tathā kālam āyuše parikīrtanam // / 53.922 //

dharmasaṅgrhaṇaṃ nāma piṭakaṃ bodhiparāyaṇam /
mantratantrābhīyogena kathitam bodhinimnagam /
dhārayas tvam sadā prājñāḥ • mantratantrārthapūrakam // iti // / 53.923 //

āryamañjuśriyamulakalpād bodhisattvāpiṭakāvatasamkān
mahāyānavaiptulayasūrīt paṭalavisarāt
tripaṅcāśa\textsuperscript{6776} rājavyākaraṇaparivartaḥ pariśamāpta iti\textsuperscript{6777} //
{S657} {V515}

athā bhagavān śākya muniḥ punar api śuddhāvāsabhavanam avalokya
mañjuśrīyo kumarabhātāṃ āmantrayate sma // / 54.1 //

ayaṃ mañjuśrīḥ • dharmaparyāyaḥ • asmin sthāne pracariṣyati
tatrāṇāṃ\textsuperscript{6728} svayam evaṃ veditavyaḥ / sarvabodhisattvāṇaparivṛṭaḥ
śrāvakasanghapurasākṛtaḥ sarvadeva-
nāgayakṣaguruṇagardhandhavakinnaramahoragadiddhivyādharā\textsuperscript{6729} mānuṣāmānuṣaiḥ
parivṛtto vihare 'hāṃ veditavyaḥ / tathāgato 'tra rakṣāvaramaparivṛtto
tiṣṭhatīti // / 54.2 //

dāśānuśamsa mañjuśrīḥ kumāra veditavyaḥ\textsuperscript{6780} • yatra sthāne\textsuperscript{6781} 'yuṃ
dharmakoṣas tathāgatānāṃ pustakagato vā lekhayiṣyati\textsuperscript{6782} vācayiṣyati
dhārayisyati satkṛtya manasikṛtya vividhais cāmaracūrṇa\textsuperscript{6783} cchratradhvaja-
patākāghaṇṭābhir vādyamālyavilepanair dhūpagandhais ca sugandhibhibhīḥ
pūjaiṣyati māṇayiṣyati satkariṣyati ekāgramanaso vā cittaṃ dhatse /
katame daśa // / 54.3 //

na cāṣya paracakraḥbhayaṃ\textsuperscript{6784} durbhikṣo vā / na cāṣya\textsuperscript{6785} tatra
mahāmārṣyopadravaṃ bhavati • amānuṣabhayaḥ vā / na cāṣyaṅgihbhayaṃ
bhavati sarvaṃpratyaṃbhikabhayaḥ vā / na cāṣya tārānāvṛṣṭibhyah bhavati •
ativrṛṭibhyo vā / na cāṣya tatra mahāvātamaṇḍalibhyah bhavatisarvaṃkravyādabhayaḥ vā / na cāṣya śakrabhyah bhavati
sarvdhūrtataskarabhaya vā / na cāsyā mṛtyubhayaḥ bhavati
yamarājopanītabhayaṃ vā / na cāsyāsurabhayaṃ vā bhavati sarvadeva-
nāgayakṣagandharvāsurabhaya vā / na cāsyā mantrabhayaḥ bhavati
sarvagaraviṣabhayaṃ vā / na cāsyā roghabhayaḥ bhavati
jvarātīsārajāṁṅatpṛatyaṅgabhaya vā / ime daśānunāmsā veditavyā
yatāyāṃ mahākalpavisāre dharmakośas tathāgatānāṃ pustakagato tiṣṭheta
/ likhavācanapūjanaḥpārṣadvādhyāyānāṃ vā kurmaḥ // 54.4 //
guhyatamo 'yaṃ dharmakośas tathāgatānāṃ mantrānuvartanatayā punar
eśāṃ sarvataḥ / ācāryasamayānupraviṣṭānāṃ asamayajñānāṃ na
prakāśitavyāḥ / yat kāraṇam / rahasyam etat / guhyavacanan etat /
sarvāvacaṇan etat / mā haiva sattvā pratiṣepsyante • avajñasyanti
// 54.5 //
na pūjāyasyanti na satkāryantī mahad āpunaṃṣa prasaviṣyante /
guhyanivaranasattvyopaghātanasanāpata-
sūcana•āyuḥpramāṇopaphātoperṣākṣirikāyaṃ kariṣṇantīti na pareśām
(S658) ārocayitavyam ca / samayarāhasyaguhyamantrāroṣṭāsāstra
sattvānāṃ tathāgataśāsanaśīkṣāyaṃ sarvajñavācanaṃ suvyavasthitānāṃ
dharmārthakāroṣṭād yataṁ araçhātusamayānupravateshādharānāṃ
satyasaṃdhnānāṃ drṣṭhavratam anvāgatānāṃ
tattvacaryāmārganupraviṣṭakāruṇikānāṃ eteṃ sattvāṃ ārocayitavyam
na pareśām / iti // 54.6 //
atha khalu maṇjuśrīḥ kumarabhūto bodhisattvatothāyāsanad ekāṃśam
uttarāsaṅgam kṛtvā daṇḍinaṃ jānmanḍalam prthivyāṃ pratiṣṭhāpya
kṛtakaratalāṅjalipuṭo bhagavantam etad avocat / ko nāmyāṃ bhagavan
dharmāṅkāyaḥ / kathāṃ cainām dhārayāmy aham / bhagavān āha
// 54.7 //
sarvabodhisattvasphūraṇabodhisattvapiṭaka ity api dhāraya /
ācāryādhyātāḥ dharmopadeśālaparivartta ity api dhāraya /
sarvamantrakacaryānupraviṣṭabodhisattvaniśita ity api dhāraya /
mahāyānaśāstrobodhisattvaniśādhuḥ ity api dhāraya /
āryaṃjaṣṭiṣjāmyāmālakalpa ity api dhāraya /
sarvadharmārthaṇānāṃ ity api dhāraya / iti // 54.8 //
sarvalokān samagraṁ vai dharmādharmavicāraḥ /
viceruḥ sarvato yas tvam bodhisattvato maharaddhiḥaḥ // 54.9 // [V516]
na paśyase paraṃ guhyam etam dharmavaram varam /
mantrantrārthaḥ satrāṇāṃ gitidesaniratrayam // 54.10 //
na paśyase varam viṇa dharmam6587 bodhiparāyaṇam /
yāḍṛṣo 'yaṃ guhyasūtraṃ · · · · · · · · neyārthabhusītam // 54.11 //
vividhākārasyātrāḥ • mantrantrānuvartanam /
na bhūtaṃ vidyate kaścid yaḥ kalpavisarād iha // 54.12 //
mahārājñāṃ mahābhogāṃ sampadāṃś ca divaukasāṃ / prāpnuyāt puṣkalāṃ kirtiṃ divyāṃ mānuṣikāṃ tathā // 54.13 //
aksāṇāṃ varjayed aṣṭāṃ kṣaṇāṃś caiva sambhāvayet / buddhatvam niyatam tasya tridhā janagatis tathā // 54.14 //
idaṃ sūtram dhāraṇāt puṇyam6788 anuśaṁsā syād ime tathā / na cāsyā sarvakāye vai na viṣaṃ na hutāśanam // 54.15 // {S659}
na vetāḍā grahāś caiva na pūtanā mātarā hi ye /
tena corākāsasā · · · · // 54.16 //
piśācā vāsyā himṣyeyur yas ta sūtram imaṃ paṭhet / dhārayed vā piṇḍayed vā6789 punah punah vividhā // 54.17 //
vādyapūjyapūja-īṣu6790 pūjayed vā viṣaradaḥ / sa imaṃ labhate martyo-m-anuśaṁsām ihoditā // 54.18 //
āturo mucyate rogān duḥkhito sukhino bhavet /
daridro labhate arthān baddho mucyeta bandhanāt // 54.19 //
patitaḥ samsāraduḥkhe 'śmin gatiṃ pañcakayojitam / kṣemaṃ śivaṃ ca nirvāṇam prāpnuyād acalam padam // 54.20 //
pratyekabodhibuddhatvam śrāvakatvam ca naiṣṭhikam / idaṃ sūtraṃ vācayitvā labhate buddhavartitām // 54.21 //
gangāsitatāprakhyānām anantyam jinavarās tathā / pūjitvā labhate puṇyaṃ tatsarvam idaṃ sūtraṃ paṭhanād iha // 54.22 //
yāvanti kecil loke 'śmin kṣetra-koṭi-m-acintakāḥ /
tāvanti6791 paramāṇvākhyaṃ buddhānāṃ pūjayet sadā // 54.23 //
vividhā • annapānaiś ca glanapratyayabheśajaiḥ /
vividhāsanaśayyāsu dadyuḥ sarvataḥ sadā // 54.24 //
civarair vividhāś ca cūraṃścivarabhūṣaṇaiḥ /
chatropānaḥapataiḥ sugandhamālāvyālepanaiḥ // 54.25 // {V517}
dhūpamaṃ vividhair vāpi dipaiḥ cāpi samantataḥ /
tat puṇyaṃ prāpnuyā792 jantur dhāraṇād vācanād idam // 54.26 //
pratyekabuddhā ye6793 loke śrāvakā sumahardhikaḥ /
bodhisattvā mahātmāno daśabhūmīsthīta parāḥ // 54.27 //
tatpramāṇad bhavet sarve teṣāṃ pūjāṃ tathaiva ca

tat puṇyaṃ prāpnuyān martya yasya pustakaṃ gataṃ kare

{S660}

yāvanti loke kathitā lokadhātusamāśritā

sarvasattvā samākhyaśās te sarve vigatajvarāḥ

{S661}

teṣāṃ ca pūjām satkṛtya kaście jantuḥ punah punaḥ
tat puṇyaṃ prāpnuyād dhīmān pūjitvā dharmaparam imam

{V518}

na śakyam kalpakotyais te ratnair jinavaraiḥ sadā
pūjayel lokanāthāṃ dharmaśōṣa imaṃ varam

{S660}

cintāmaṇi ca ratnārtham imaṃ dharmavaram bhavet
paṭhanād dhāraṇāṃ kalā kalpe 'śmin manīk珠宝īnte

{S661}

bhavet kāmaduhāṃ tasya mahābhogārthasampadāḥ

akhinnamanaso bhūtvā yo • imān sādhyayet bhuvi

{S661}

mantrān tattvērthāṃ saphalā munibhāṣita

kriyākālasamāyogāt sādhayed vidyadharāṃ bhuvi

{S661}

tasya sarvadiśā khyāta prapūraṇa ratnasampadāḥ

saphalā gatimāhātmyā caritā sādhayed vidyadharāṃ bhuvi

{V518}

yo 'smān kalpavarān hy ekaṃ mantrāṃ dhārayen nrpa

saphalā rājasampatti dīrgham āyuṣyasampadām

{S660}

vividhā bhogacaryā vā prāpnuyān nrpavaro parām

na cāsya hanyate sastrair na viṣaiḥ sthāvarajaṅgamaiḥ

{S661}

paravidyā kṛtaś cāpi mantrāṃ vetāśādhanam

dūśitarvasudhāloke parakṛtyaparāyaṇe

{S660}

na hutāśanabhayaṃ tasya nā vairagraḥaparaiḥ

kāyaṃ na hanyate tasya nrpate na jantuno 'pi vā

{S660}

ya imaṃ sūtravarāgramaṃ tu dhārayed vacayet tathā

rājā ca kṛtaṃ yo mūrdhnāṃ saṅgrāme samupasthite

{S661}

chatraṃ śirasi-m-āvedya namaskuryāt punaḥ punaḥ

na tasya dasyavo hanyur nānāsastrasamudyatām

{S661}

hastiskandhasamārūḍham kumārāṅkārasambhavam

mayūrāsanasumāṃ saṅgrāme • avatārayet

dṛṣṭvā taṃ vidviṣaḥ sarve nivarteyus pare janāḥ
bālarūpaṃ tathā divyakumārālaṅkārabhūṣitam // 54.43 //

sauvarṇaṃ rājataṃ vāpi-r-āgatyā dhvajayūpakam6808 /
āropya dhvajapātkeṣu sunyastam susamāhitam // 54.44 //

saṅgrāmaṃ ripusaṅkīrṇam nānāśāstrasamudyatam /
yudhi prāptam samastaṃ vai tasmin kāle 'vatārayet // 54.45 //

naśyante dṛṣṭamātraṃ vai muhyante vai samantataḥ /
mānuṣāmaṁmanaśas cāpi nṛpāś cāpi sureśvarāḥ // 54.46 //

siddhavidyādharāś cāpi mantratantrasamāśritāḥ /
rākṣasāś śaktīdāyadharāś cāpi mantratantrasamāśritāḥ // 54.47 //

kravyādā vividhāś cāpi yakṣakūśmāṇḍapūtanā /
na śakyante dṛṣṭamātraṃ vai dhvajam ucchritasamāhitam // 54.48 //

kumāraṃ viśvakarmāṇam anekākārarūpiṇam /
manjūghoṣaṃ mahātmāṇaṃ daśabhūmyādhipatiṃ patim // 54.49 //

mahārājā kṣatriyo loke bhūpālo bhūnivāsinaḥ /
śrāddhaṃ vimatī6809 sandehavigato6810 dharmavatsalaḥ // 54.50 //

upādyā saugaṭīṃ śraddhaṃ6811 karuṇāviṣṭamānasām /
prakramuḥ sandhikāmo vai kriyāṃ etām ihoditām // 54.51 //

nirdiṣṭam pravacane hy etā dharmadhātugatair jinaīḥ /
kalpaṃ prayogaṃ mantrāṇaṃ tantryuktimabhūtale // 54.52 //

asaṅkhya jina varair pūrvam dharmadhātusamāśritaḥ /
kathitam dharmakośaṃ tu mānuṣā tu bhūtale // 54.53 //

devāṣure purā yuddhe vartamāne bhayāvahe /
tadā puro hy āsīt hatasainyo 'tha vidviṣāḥ // 54.54 // {S662}

ekākinas tadāsattvo6812 virathaś caiva mahītale /
muniśreṣṭhe tadā pṛcchet kāśyapaṃ taṃ jinottamam // 54.55 //

kim kartavyam iti vākyam ājāhāra śacīpatiḥ /
nirjito 'surair ghorair aham atra samāśritaḥ // 54.56 //

evam uktvā6813 mahavān sātakratur divaukasāḥ /
praṇamya śīrasā mūrdhni pādayor munivare tadā // 54.57 // {V519}

niṣaseduḥ6814 purā hy āsīt kauśiko 'tha sahasradṛk /
evam ukto muniśreṣṭhaḥ kāśyapo brāhmaṇa abhūt // 54.58 //
ājahāra tadā vāṇiṃ kalaviṅkarutasvanām /
pūrvaṃ jinavarair gītaṃ kumāro viśvasambhavaḥ // 54.59 //

maṇjuśrī mahātmāsau durlabho lakṣa-m-ūrjitaḥ /
bhūtakoṭisamākhyāto gambhīrārthadeśikāḥ // 54.60 //

niḥprapāṇicāṃ nirākāraṃ niḥṣvabhāvam anālayam /
dharmādidesa sattvabhyas tat smariṣva sureśvaraḥ // 54.61 //

mañjuśrī mahātmāsau durlabho lakṣa-m-ūrjitaḥ /
bhūtakoṭisamākhyāto gambhīrārthadeśikāḥ // 54.60 //

niḥprapāṇicāṃ nirākāraṃ niḥṣvabhāvam anālayam /
dharmādidesa sattvabhyas tat smariṣva sureśvaraḥ // 54.61 //

tatas tena6815 smartaḥ sa6816 smṛtaḥ6817 tattvagato tataḥ /
āgatas tatksaṇāt tatra kumāro viśvarūpiṇaḥ /
yatra sau bhagavān tāsthul maghavāṃś caiva sureśvara // 54.62 //

āgatā bhāṣate mantrām vandīvā jinavaram tadā /
praṇamya jinavarāṃ sarvām kāsyapat ca mahādyutim /
imā mantrām abhāṣeta labdhvānūnāṃ mune tadā // 54.63 //

āgataḥ sarvabuddhabodhisattvebhyaḥ pratihataśāsanebhyaḥ / om hana hana sarvabhayaṃ sādāyotsādāya6818 trāsaya moṣṭaya chinda bhinda jvala jvala huṃ huṃ phat phat svāhā // 54.64 //

samantarabhāṣiteyaṃ mantrā kumarabhūtena maṇjuśriyena bodhisattvena mahāsattvena / iyaṃ mahāprṣthivī ṣaḍviṃkaraṃ prakampita saśāsāgaraparyānta sarvāmḥ bhagavatāṃ kṣetrāntaparyānta salokadhātusiṃkaryantām / sarvaś ca buddhaih bhagavadbhir adhiṣṭhitāṃ ca • imāni mantrapadāni // 54.65 // [S663]

atha śakro devāṃ indraḥ vigatabhayaṃ ormānukaraṃ •
āścaryādhbhutaprāptaḥ • utphullanayanāḥ • utthāyaśanād bhagavatāṃ pādayor nipatya triḥ prakṣiṇikṛtya ca maṇjuśriyena kumarabhūtena sammukhaṃ drṣṭvā tāni ca mantrapadāṃ gṛhya manasikṛtya ca punar eva syandanam adhiruhyā yena te 'ṣurāḥ prādravitaḥ / sarve 'ṣurā yena pātalāṃ mahāsamudrāśrayādhitarpaṃ svakam tamāṃ tenābhimukhāḥ prayayūḥ / hatavidhvastamānasah śainyabhyākutavitihvaliṃaṇaśravadarśanadarṣaṇaḥ vigata-saśtrā drṣṭā taṃ sureśvaraṃ jvalantam iva pāvakāṃ nirvartya svālayaṃ gatā abhūt // 54.66 //

atha śakro devāṃ indraḥ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

atha śakro devāṃ indraḥ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

athā śakro devāṃ indraḥ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

atha śakro devāṃ devāṃ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

atha śakro devāṃ devāṃ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

atha śakro devāṃ devāṃ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //

atha śakro devāṃ devāṃ devāṃ devāṃ trāyastriṃśān śāmantrayate sma / mā bhaiṣṭata mr̥ṣa mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchantu bhavantaḥ kriḍatha ramatha pariṣṭanāṃ vāṃ vāṃ bhavanaṃvāṃ gatvā svālayaṃ ca itas te devā hrṣṭamanasaḥ punar eva nirvartya svālayaṃ gatāḥ // 54.67 //
kumārakārapratibimbaṃ kārayitvā • upari prāsādasya mūrdhani (V520) sudharmāyaṃ devasabhāyāṃ sudarśanasya mahānagarasya madhye taṃ dhvajocchitasuvinayastam kṛtvā sthāpayāṃ āsa // 54.68 //

ap54.-69
tatas te asūrā prahrādavemacitiprabhṛtayaḥ pātālam
nordhvacchanci6820 na ca tān devān abhidravante na ca sēkūḥ •
ṛddhivikurvanāṃ ranābhimukham vā gantum / evam anekāṇi
varṣaṅcoṭinayutaśatasahasrāṇi mānuṣikayā gaṅanayā / na cāsurabhayaṃ
syād iti // 54.69 //

ap54.-70
evam idam aparimitaguruṇaṃsaṃ saṅkīrtitam āyurārgyavardhanaṃ
buddhair bhagavadbhir bodhisattvair mahāśattvaiḥ kathitaṃ purā / evam
idam aparimitānuṣaṃśaṅguṇavistaram anantāparyantarā purād iti
// 54.70 //

ap54.-71
aparimāṇaṃ cāpuṇya(aprasavanam6821 mahān)arakopapatittyakpretayama-
lokajānakutsanatām upaiti yo • imaṁ dharmaparyāyam apavadate
vikalpeta vākramati grastacitto vāvavadeyur na buddhayacaneti (S664)
vāvadeyuh na mantra na cauṣadhayo bodhisattvānām pi teṣām
māhātmyavistaram ṛddhivikurvanāṃ vā nāpi vikalpvistaram anāryair
bhāṣitaṃ iti kṛtvā • utsṛjya tyajante • avagacchānti na sākunvanti vā śrotum
/ tasmāt sthānād apakramante mahān teṣām apunyaṃ bhaviṣyatīty āha
// 54.71 //

ap54.-72
ye narā mūḍhacittā vai pratiṣeṣayanti varam imam /
dharmaṃ munivarair gītaṃ jinapurais ca dhīmataiḥ // 54.72 //

ap54.-73
tenā te6822 narakaṃ yānti sotsedham satiryagam /
kālaśūtram atha saṇḍiṣṭaṃ kṣuradhārāṃ gūthamṛttikām // 54.73 //

ap54.-74
kuṇapāṃ kṣāranadi grāhya jvaradhārā punas tataḥ /
asipattrañavāntaṃ ghorah aśavaḥ hahavam tathā // 54.74 //

ap54.-75
aṭaṭaṃ lokavikhyātaṃ narakaṃ pāpakarmināṃ /
gacchante6823 janā tatra ye narā dharmadūṣakāḥ // 54.75 //

ap54.-76
avīcir nāma tad ghoram prakhyātaṃ lokaviṃrtam /
kutsitamayāḥ prākāravikṣiptam āvāsaṃ pāpakarminaṃ // 54.76 //

ap54.-77
pacyante te janās tasmin yo dharam paryayā imam /
avīciparyantarvāntaṃ tāṃ sotsedhaṃ6824 samūlaṃ // 54.77 //

ap54.-78
anantāṃ narakabhūmyantāṃ gate ‘sau vimatiḥ sadā /
pratiṣeṣtā dharmasarasvāṃ idaṃ sūtraṃ savistaram // 54.78 //

ap54.-79
loke kutsatāṃ yāanti + + + + + /
avīcyantāṃ narakān yānti vivaśair vaśagatas tadā // 54.79 //
ap54.-
80  yo hi saṃsūtrakalpākhyāṃ mantrantrabhūṣitam /
     siddhicitraśatālambya 6825 bhūtakoṭim anāvṛtam // 54.80 //</p>
ap54.-
81  śāriṇaṃ dharmaḥātvartham anālambanabhāvanam /
     vistaram paṭalokṛṣṭaṃ sakalpaṃ kalpavistaram // 54.81 // {V521}
ap54.-
82  manjughosasuvinyastaṃ samyac 6826 chṛimatipūjitam /
     mūlakalpaṃ analpaṃ vai kathitaṃ bahuṣvistaram // 54.82 // {S665}
ap54.-
83  śāsvatocchedamadhyāntam ubhayārthāntavarjitaṃ /
     saṅkramaṃ kramanirdiṣṭaṃ mantramūrtisasucchritam // 54.83 //</p>
ap54.-
84  analānilam 6827-827 ākāśaṃ śūnyatvasubhāṣitam /
     pratikṣeptā sadā gacched adho adhagatāṃ tadā // 54.84 //</p>
ap54.-
85  visānkhyeyārjitaṃ punyaṃ kalpair bahuṣvihais tadā /
     samudāṇiṣya tathā bodhīṃ mayāgravare jine // 54.85 //</p>
ap54.-
86  bhāṣitaṃ 6829 mantrantrārthaṃ gatidesaniratayam /
     mūlakalpaṃ pavitraṃ vai maṅgalyam aghanāśanam // 54.86 //</p>
ap54.-
87  paṭalam savisaram proktam nilasūtraṁtaśobhanam /
     nrpatināṃ guṇamahāḥtyaṃ kāladeśaprayogitam // 54.87 //</p>
ap54.-
88  saddharmaṃ jinaputraṅaṃ bhūtalesa nrjanmināṃ 6830 /
     kathitaṃ lokamukhyānāṃ munisaptamataraṃ jine // 54.88 //</p>
ap54.-
89  bhāṣitaḥ kalpavistāraḥ śrīsampatsamabhivardhanaḥ /
     samūlo visarapataḥlakhyo mantrantrasaṃcaritaḥ // 54.89 //</p>
ap54.-
90  yo hīmaṃ 6831 sūtravarṣaṃ mukhyaṃ dharmaṃśaṃ jınorjitaṃ /
     pratikṣeptāro bhuvi martṛyāṃ vā • avīcāru narakāntakau /
     mahākalpaṃ anekān vai copavarṇitaṃ // 54.90 //</p>
ap54.-
91  yaddā kāle tu martyāḥ kadācit karhacid bhavet /
     dāridro vyādhito mūrko jāyate mlechchajāmināḥ /
     loke kutsatāṃ yāti kuṣṭhayādhī bhavet // 54.91 //</p>
ap54.-
92  durgandho 'tha bibhatsa vyaṅgo • andha eva saḥ /
     bhīmarūpe sadārūpe sadā rūkṣaḥ pretavade 6832 drṣyate bhuvi // 54.92 //</p>
ap54.-
93  kuṣalo dinacitās ca kunakhaḥ kutsitas tathā /
     kṛmbhir bhakṣyamāṇas tu dadrukandūṣamākulaḥ // 54.93 //</p>
ap54.-
94  avāsī paramabibhatsaḥ • asambhāṣī copapadyate /
     kramati grastacittas tu kumatir yāti punah punah // 54.94 // {S666}
pratikṣeptā ca dharmakośas tu jinānāṃ dhātupūjitam / bahuduḥkhasamāyāsāmbandhumitra-m-anāthavān / 54.95 //

jayate bahudhā martyāḥ śokaduḥkhasamākulaḥ / yatra tatra gatir yāti kumatis tatra jayate / pratikṣeptād idaṃ sūtraṃ tatra tatropapadyate // iti // 54.96 // {V522}

atha mañjuśrīḥ kumarabhūto bodhisattvo mahāsattva utthāyaśanād ekāṃśam uttarāsaṅgam kṛtvā dakṣiṇaṃ jānunādalaṃ pṛthivyāṃ pratiṣṭhāpya kṛtāṅjaliṣṭhūtaḥ • utphulanayanaḥ • animisanayanaḥ sarvāṃs tān suddhāvāsabhavanastān devaputraṇ anekāṃś ca bhūtasāṅghāṃ sannipatītām dharmaśravaṇāya viditvaivaṃ śākyamunīḥ bhagavantam etam aha // 54.97 //

āścaryaṃ bhagavan yāvat paraṃ paraṃ subhāṣito 'yaṃ dharmaparyāyaḥ / tad bhagavan bhavisyatya anāgate 'dhvani / sattvā viṣamalobhābhūhāḥ / sattvāḥ pañcakaśayādikamanaso śrāddhāḥ kahakāḥ khaṭukāḥ kuśilas ca mantrāṇām gatimāhātmyapūjitaicākādaśanayamaṃ mantracaryāhomāpaci-nilamalapvairṣanāṃ na śādhiṣṭyante / abuddhavan iti kṛtvā pratiṣṭhāpyante / kliṣṭamanaso bhūtvā kālaṃ kariṣyanti / te duḥkhāṃ tīvṛāṃ khaṭukāṃ kvaṇatāṃ vedanāṃ kariṣyanti / mahānārakopapannāś ca te bhaviṣyanti / teṣāṃ bhagavan duḥkhitāṇāṃ sattvāṇāṃ katham pratipattavyam mahākāruṇikāṃ ca buddhā bhagavantaḥ // 54.98 //

atha bhagavān śākyamunir mañjuśrīyaṃ kumarabhūtaṃ mūrdhni parāṃśyāmantrayate sma / sādhu sādhu khalu punas tvam mañjuśrīr yas tvam sarvasattvānāṃ arthe hitāya pratipanahā / sādhu punas tvam mañjuśrīr yas tvam tathāgataṃ etam arthe praśnasi / ten hi tvam mañjuśrīr śru tvam sādhu ca suṣṭha ca manasi kuru / bhāṣiṣye 'haṃ te sarvasattvānāṃ arthe hitāya sukāya lokānukmpāyai devamanuṣyānāṃ ca sarvamantracaryāṇupraviṣṭabodhīmārgyaśuṣṭāyādhamadhitu-paramamūrtysopāśrayalilipsūnāṃ manarākālasamaye ca smartavyo 'yaṃ vidyārājā paramarāhasyamāṃ kumārā tvadīyamulalakpalpaṭalalavisare / katavat ca tat // 54.99 // {S667}

namaḥ sarvatathāgataḥ bhuyauḥ śamyaksambuddhhebhayaḥ / oṃ kumararūpine viśvasambhava • āgacchāgaccha / lahu lahu bhrūm bhrūm hūṃ hūṃ jinajit / mañjuśriye suṣṭhe / tārāyā mām sarvaduḥkhebhayaḥ phaṭ phaṭ śāmaya śāmaya / amṛto dibhavodbhavāpam me nāśaya svāhā // 54.100 //

eṣa mañjuśrīs tvadīyam paramahṛdayaṃ sarvasāntikaraṇaṃ sarvapākṣayaṃ sarvaduḥkhapramocanam āyurārogayaśiṣyaparamasauḥbhāgya-vākyasaṅjananaṃ sarvavidyārājasattejanaṃ ca / samanantarabhāṣite śākyamuninā buddhena bhagavatā • iyaṃ mahāprthivī saśailāsāgarasattva-
bhājanasannicayaparyantā śaḍvikāraṃ prakampati bhābhūt / sarvāś ca
gatayaḥ pretatiryagyamalokasarvasattvaduḥkhāni pratipraśrabdhāni
// 54.101 //
ayaṃ ca vidyārājā mañjuśrīr manasi kartavyah na ca tasmin samaye
saddharmapratikṣepena cittam bhaveyuḥ / na ca mārāḥ pāpīyāmsah
avatāraṃ lapsante / sarvavighnaināyakāś cāpakramante / evaṃ ca cittam
utpādayitavyam kiṃ mayā śakyaṃ buddhānāṃ bhagavatām acintyabuddhā
bodhidharmā cintayitūṃ vā pratikṣeptūṃ vā buddhā bhagavanto jñāsyantīti
// 54.102 //
ārya mañjuśrīmūlakalpād bodhisattvapiṭakāvāntamsakān mahāyāna-
vaipulyasūtrāc catuḥpañcāśo 'nuśaṃsāvigarhaṇaprabhāvapāṭalavisaraḥ
parisamāpta iti // {V523}
parisamāptaṃ ca yathālabdhām 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
KY   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 Delheyy 2008
S    Śāstri 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
KY  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 ne) 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 mañjuśriyah kumārabhūtasya bodhisattvasya mahāsattvasya kalpavisare samudrāpaṭalasādhanopayikāṃ sarvamantarṣatancaryāṇupraviṣṭānāṃ sattvānāṃ bodhisambhāmakāraṇā). The chapter that this quotation is taken from is not included in our translation, but is appended to chapter 36 in Śastrī’s edition (Śastrī 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 Śastrī’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.

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, Bodhimāṇḍasyālaṃkāralakṣadānānti (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 sems 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 (vikaraṇa) with the light of the pure sphere.

me tog kun tu skyed pa zhes bya ba dang / byang chub sems 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 sems dpa’ yang dag par bskul ba zhes bya ba (bodhisattvasaṃcodanā 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 acintyāpratihataśāsanānāṁ oṁ rā ṛ smara / apratihata-śāsana kumārārūpadhāriṇa hūṁ hūṁ phaṭ phaṭ svāhā //.

n.17  
debzhin gshegs pa thams cad kyis gsungs la/ gsung shing gsung bar 'gyur la/ Tib.  
The Tibetan translates as, “It was, is, and will be recited by all of the tathāgatas.”

n.18  
Skt.: oṁ vākyedaṁ namaḥ.

n.19  
Skt.: vākye hūṁ.

n.20  
“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.

n.21  
sngags kyi spyod pa khyad par can bzang po yang dag par sgrub par byed pa D. The translation here is influenced by the Tibetan, which does not use the instrumental case for the phrase “special mantra practice.”

n.22  
TMK seems to equate sṅgas rgyas kyi dgongs pa (buddānāṁ āśaya for buddhān bhagavataḥ samanvāḥrtavān) with rig sṅgas (“mantra”): “He uttered the mantra, the intent of the buddhas, with a mind of love.”

n.23  
Skt.: namaḥ sarvabuddhānāṁ oṁ maṁ /.

n.24  
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).

n.25  
tshangs par spyod pa Tib. This translates as “chaste conduct.”

n.26  
The phrase “bodhisattva basket” (bodhisattvapiṭaka), which refers to the text and teachings of the MMK, 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).

n.27  
“Complete . . . with nothing missing” (anūnapādaṃvyānjanam) om. Tib.

n.28  
bcom ldan 'das bsam gyi mi khyab bo Tib. The Tibetan adds this line here which translates as, “The Blessed One is inconceivable.”

n.29  
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.”
n.30 thugs kyi spyad pa spyod pa'i rjes su 'jug pa'i sgrub pa dang / spyod pa 'tshal bar ram D. The translation of this sentence is uncertain.

n.31 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.

n.32 The name of this samādhī could also be translated as the array of light rays of the blessing power of all the buddhas, the arouser.

n.33 Om. Tib.

n.34 phyag na gtsug gi rin chen Tib. The Tibetan translation reflects the Sanskrit *Cūḍāmaṇipañi.

n.35 Om. Tib.

n.36 gnod pa thams cad rnams par 'jigs pa'i rgyal po Tib. The Tibetan translation corresponds to B. Sarvavikarāṇaśrīdhvanāraja.

n.37 spyod pa thams cad kyi yul shes pa'i rgyal po Tib. The Tibetan translation reflects the Sanskrit *Sarvācaryāviśayajñānarāja.

n.38 In place of Atiśayendrarāja, the Tibetan reflects the Sanskrit *Abhigamendrarāja.

n.39 Svabhāvasamudgatarāja om. Tib.

n.40 The Skt. has Mitābha after Amitābha, which could be a case of dittography.

n.41 In place of Susambhavābha, the Tibetan reflects the Sanskrit *Asambhavābha.

n.42 In place of Pati, the Tibetan reflects the Sanskrit *Buddhi.

n.43 lha dang lha yul na yod pa Tib.

n.44 Om. Tib.

n.45 gdul bar dka' ba dang / bsnyen par dka' ba dang D. The Tibetan translation includes these two names after Durālabha (rnyed par dka' ba).

n.46 mtshan bzang 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.

gregs 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.

rnga chen dbang phyug Tib. His name is, more likely, *Dundubhisvara (“Sound of a Drum”), rather than *Dunduhīśvara (“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 *anantalokacarārthanirhāma* in place of *anantacarārthalokanirhāma*.

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*.

go 'ri pa dang / mchog sbyin thams cad Tib. Instead of the name Dhavalā, the Tibetan has two names that correspond to the Sanskrit *Avaraṇā* and *Aaarvavaradā*. 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 K, 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) *Ṣalūkā*.

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. Bhāginī.

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 Kγ.

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 araha from manuscript B?).

n.96 ma rungs pa dang / sbrul dang / Tib. The Tibetan breaks the Skt. Duṣṭasarpa into two separate names.
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.”

Mahākrodha, “great wrath,” seems to be a synonym of krodhanā or a wrathful vidyārāja.

bcom ldan ’das shAkya thub pa dang ’jam dpal gzhon nur gyur pa la nges par sens shing bdag nyid kyi rig pa’i rgyal po phyag na rdo rje la phyag ‘tshal zhing bka’ rab tu sdod cing ’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.”

For Vajrāṇa, the Tib. reflects the Sanskrit Vajrābhā or its equivalent.

rdo rje sbyin ma Tib. This is likely an error for rdo rje smin ma.

rdo rje nal gri ma Tib. The Tibetan reflects the Sanskrit *Vajraśastrī or *Vajraśaktī.

rdo rje thog ’bab Tib. The Tibetan reflects the Sanskrit *Vajrāsani.

gnas dang ldan ma dang /Tib. The Tibetan reflects the Sanskrit *Śālavatī.

rnam par brjod ma Tib. The Tibetan adds this name after Śālā (gnas ma).

stug po ma Tib.

Om. Tib. Kāmavajrini appears to be listed twice in the Skt. She is only listed once in the Tibetan.

TMK combines Pūrā and Keśinī into Pūrakeśinī.

theg chen ma Tib. For Mahānarthā, the Tibetan reflects the Sanskrit *Mahānayā or *Mahāyāninī. TMK reflects the Sanskrit *Mahārthavatī.

nal gri ma dang paT+Ti sa Tib. The Tibetan breaks the Skt. Khadgapaṭṭisā into two names.

Om. Tib.

Om. Tib.

Om. Tib.

Om. Tib.
The Tibetan includes these two names between Jayantī and Guhyakī.

The Tibetan reflects the Sanskrit *Susvarā.

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 ambaranirmalā 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, *Sukaraprabhāvanta.

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” (madhyāyana) refers here to the vehicle of pratyeka-buddhas, 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 Urubilvākāśyapa (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 Śoḍaśavargika and Nandana into a single name.

Om  Tib.
rgyun gyi pha rol mthar byed Tib. The Tibetan reflects the Sanskrit variant *Śrotaparāntaka.

bye ba’i ze ba Tib.

gzi brjid ldan Tib. The Tibetan reflects the Sanskrit *Tejasvin.

gzi brjid bzang po Tib. The Tibetan reflects the Sanskrit *Sutejas.

so gol nyi shu pa Tib. The Tibetan reflects the Skt. Viṃśaṭoṭika (“Twenty Finger Snaps”). TMK, however, reflects the reading °koṭika.

me tog ka dam li Tib.

Om. Tib.

mnyam bcas Tib.

’tkhor ba las ’jigs pa dag Tib.

theg pa chung ngu Tib. TMK takes sunaya to mean the “right conduct,” whereas the Tibetan interprets it as the “small vehicle,” perhaps reading °kanaya.

Om. Tib.

sa ga ma D.

gtsug phud ma Tib.

nye ba’i gtsug phud ma Tib.

Om. D.

don ’byung ma Tib.

’od ma Tib.

nor bdag ma Tib.

sdug bsnag ston par byed ma Tib.

dka’ zlog rkang spyod ldan ma Tib. The Tibetan appears to combine the Skt. names Padumā and Padumāvatī into this single name.

mthong bar ’dod Tib. TMK.

chos kyi dbyings Tib.
n.177 sarba kArya ma D.

n.178 Skt.: om kha kha khāhi duṣṭasattvadamaka asimusalaparāśupāśahasta caturbhujacaturmukha saṭcamaṇa gaccha gaccha mahāvighnabhātaka vikṛtānana sarvabhūtabharyānkanattahāsanādine vyāghnacarmanivasana kuru kuru sarvakarnāṁ/chinda chinda sarvamantrān /bhinda bhinda paramudrām /ākārsaya ākārsaya sarvabhūtānāṁ /nīrnatha nīrnatha sarvaduṣṭān /praveśaya praveśaya maṇḍalamadhya /vaivasvata-jīvitāntaka kuru kuru mama kāryam /daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phat phat /sphoṭaya sphoṭaya sarvāśā pāripūraka he he bhagavan kiṁ ciṇyasya 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” (abhibhavana).

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.
TMK reflects the Sanskrit *Sumanoratha for Amanoratha.

The Tibetan adds this name between Mahāpadma and Śaṅkha.

The Tibetan adds this name between Mahāpadma and Śaṅkha.

The Tibetan adds this name between Pulasti and Vyāsa.

The Tibetan adds this name between Parāśara and Parāśu.

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The Tibetan adds this name between Pulasti and Vyāsa.
The names of these heavens usually occur in the plural, as they also denote the classes of gods dwelling there.

Om. Tib.

Om. Tib.

Om. Tib.

rig byed bkra D; rigs byed bka K, K. The name *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.

Rāhu appears twice in the Skt.

TMK has *Ṛṣi for Ṛkṣa.

nor ’dzin D.

rting bar ldan Tib.

’dod pa Tib. The Tibetan reflects the Sanskrit *Iṣṭi for Ṛṣṭi.

Om. Tib.

kun du ltung byed Tib.

sha drag ldan Tib. The Tib combines Piśita and Raudra into one, translating it as “one with fierce flesh.”

gseng phrom Tib.

’chi ltas min Tib.

sems par byed pa Tib.

Om. Tib. The Tib. omits the second and third line in this section.

nab so Tib.

gre dang / dbo dang / Tib.

chu stod dang / chu smad dang / Tib.

khrums stod dang / khrums smad dang / Tib.

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.
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 Tibetan has seven items on the list by combining numbers 5 and 6 into one. TMK lists only four items.

The Tibetan splits this “quality” into two. The reading from D, with the last “quality” (bracht pa la bsnyen nyid dag) taken from the variants in KY, 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.

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.”
byang chub sems dpal ’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.”

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.”

sangs rgyas dang byang chub sems dpal 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.”

sangs rgyas kyi zhung Tib. In place of “places for gaining accomplishment,” the Tibetan has “buddhafields.” TMK supports the Skt.

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.

sangs dpal chen po Tib.

rig pa’i rgyal po Tib.

Om. Tib.

chu la mi nub par ’gro ba Tib. The Tibetan translates as “not drowning.”

khro bo’i rgyal po’i sngags smras pa de gang zhe na Tib. The Tibetan translates as, “One pronounces the mantra of the Lord of Wrath as follows.”

Skt.: namaḥ samantabuddhānām / oṁ ra m smara apratihataśśana kumārarūpadhāraṇa hūṃ hūṃ phat phat svāhā //.

Skt.: oṁ vākye da namaḥ.

Skt.: vākye hūṃ.

maM Tib.

sarvabuddhānām hṛdayaṁ oṁ. Tib.
There is another eight-syllable mantra called, The Great Hero that is the Heart Mantra for all Mudrās.

It is as if the bodhisattva Mañjuśrī, the divine youth, himself is present.

It is as if the Buddha himself were present before you.

Approach, approach divine youth.

The mantras of summoning and this mudrā.

This is the mudrā of ritual activity.
“Take this perfume” is perhaps addressed not to Gandhā, but to the tathāgata that was just mentioned.

Skt.: namaḥ sarvabuddhānāṃ namaḥ samantagandhāvabhāsaśriyāya tathāgatāya / tadyathā / gandhe gandhe gandhāḍhye gandhamanorome pratīccha pratīccheyanti gandhanī samatānucārīne svāhā //.

Skt.: namaḥ sarvabuddhānāṃ apratihataśasanānāṃ / namaḥ saṃkusumitarṇāyasya tathāgatasya / tadyathā / kusume kusume kusumādhīye kusumapuravāsini kusumāvati svāhā //.

Skt.: namaḥ sarvabuddhānāṃ apratihataśasanānāṃ / tadyathā / he he bhagavan mahāsattva buddhāvalokita mā vilamba / idaṃ baliṃ grhṇāpaya grhṇa hūṃ hūṃ hūṃ sarvaviśva ma ra ta ṭa ha ṭa svāhā //.

Skt.: namaḥ sarvabuddhānāṃ apratihataśasanānāṃ sarvatamo’ndhakānavidhvansināṃ / namaḥ samantajyotigandhāvabhāsaśriyāya tathāgatāya / tadyathā / he he bhagavan jyotināśiṣatasahasnapratimanitāśarīra vikurva vikurva / mahābodhisattvasamanta-jvāladdyotitamūrti khurda khurda / avalokaya avalokaya sarvasattvānāṃ svāhā //.

Skt.: namaḥ samantabuddhānāṃ apratihataśasanānāṃ / tadyathā / jvala jvala jvalaya jvalaya / hūṃ / vibodhaka harikṛṣṇapingala svāhā //.

In the Tib., the passage from “The mudrā” to “Dhīmat” is rendered in verse. “Dhīmat” is an epithet of Mañjuśrī.

khyod bu ’jig rten rnams grags pa’i/ D.

da ha da ha sarba badz+na bi nA ya kaM D. There seems to be some textual or redactional corruption here, as vajravināyakas are normally Buddhist deities. The Tibetan, however, confirms this reading.

Skt.: namaḥ sarvabuddhabodhisattvānāṃ apratihataśasanānāṃ / oṁ kara kara / kuru kuru mama kāryam / bhaṅja bhaṅja sarvavighnāṇi / dhaḥ dhaḥ sarvavajrānāyakān / mūrdhatāka jīvitāntakarā mahāviktārāpye pacā pacā sarvaduṣṭān / mahāgaṇapatī jīvitāntakarā bandha bandha sarvaghnānāḥ / saṃmukha saṃbhujṛ saćcaraṇa / rudram āṇaya / viṣṇum āṇaya / brahmādyān devān āṇaya / mā vilamba mā vilamba / rakṣa rakṣa / maṇḍalamadhye praveśaya / samayam anusmara / hūṃ hūṃ pāṭ phaṭ phaṭ svāhā //.

sngags pa chen po Tib.

nag po chen po Tib.

Skt.: oṁ hrīṁḥ jñīḥ vi kṛtānāna huṁ / sarvasatṛnā nāśaya stambhaya phaṭ 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 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.”

The term śūla can mean “severe pain,” and also “spear,” suggesting a sharp, stabbing pain.

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.

The meaning of this sentence is unclear in the Skt. The Tibetan reflects a different syntax and translates as, “It can be used for all mundane and supramundane maṇḍalas, mantras, mantra accomplishments, samayas, mantra recitations, times, and vows.”

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.: aṁ vilokini svāhā //.

n.327 Skt.: aṁ viśve viśvasambhave viśvarūpiṇi kaha kaha āviśāviśa / samayam anusmara / ru ru tiṣṭha svāhā //.

n.328 Om. Tib.

n.329 Skt.: aṁ śvete śrīvapuḥ svāhā //.

n.330 Skt.: aṁ khī khī kī rī kī bhāṅgurī sarvaśatrūṃ stambhaya jambhaya mohaya vaśam ānaya svāhā //.

n.331 gdong gsum Tib. The Tibetan translates as “three faces.”

n.332 Skt.: aṁ śrī //.

n.333 Skt.: aṁ ajite kumārarūpiṇi ehi āgaccha. mama kāryaṃ kuru svāhā //.

n.334 Skt.: aṁ jaye svāhā / vijaye svāhā / ajite svāhā / aparajite 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.: aṁ kumāra mahākumāra krīḍa krīḍa / śaṁmukha bodhisattvānu jñāta mayūrāṇa saṁghodyatapañī raktāṅgā raktagandhāṅulepanapriya kha kha khāti khāti huṁ / νṛtya νṛtya / muktāpuṣpācintamūrti samayam anusmara / bhrama bhrama bhṛmaya bhṛmaya bhṛmaya / lahu lahu mā vilamba / sarvakāryaṃ me kuru kuru / vicitnāriṇa- dhāriṇe tiṣṭha tiṣṭha huṁ / sarvabuddhānu jñāta 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.: aṁ vikṛtagraha huṁ phaṭ svāhā //.
The Tibetan adds this phrase, which translates as, “make it panic.”

Skt.: ॐ brahma subrahma brahmavarcasāṃtiṃ kuru svāhā //.

Skt.: ॐ garuḍavāhana cakrapāni caturbhujahum huṁ samayam anusmara / bodhisattvā ājñāpayati svāhā //.

The Tibetan translates as, “He will promptly accomplish peaceful aims.”

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.”

Skt.: ॐ mahāmaheśvara bhūtādhipati vṛṣadhvaja pralambajaṭāmahakūṭadhārīne sitabhāsamadhūsāritaṃūrti huṁ phaṭ phaṭ / bodhisattvā ājñāpayati svāhā //.

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.”

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 + ni). This play on words is lost in the Tibetan translation, which uses the common translation for garuḍa, nam mkha’ lding.

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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 s yongs su mya ngen las ‘das na’ang / sens can rnaṃs gang 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.
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.”

Tib. omits this reference to the measurements of the ritual ground.

The five products of the cow are cow dung, urine, milk, curd, and ghee.

The word “safeguards” (srung) has been supplied from D.

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.

As above, Lord of Wrath is Yamāntaka, here equated with his mantra.

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.”

The translation “the root mantra of his own vidyā” is based on the Tibetan, as the Skt. grammar is unclear.

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.

The phrase “with kuśa grass” has been supplied from the Tibetan.

The last sentence hardly makes any sense; however, the reading gār (accusative plural of go (“cow”)) is corroborated by the Tibetan ba rnams.

Possibly the six-syllable heart mantra of Mañjuśrī (oṁ vākye da namah) is meant.

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 mandala 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 zhir dkyil bsdud dkyil* *'khor ni / /mdor bsdus 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 yang* *rtsa gcig 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.”
The Tibetan does not mention any mantra and instead translates as, “make an incense offering as described above.”

The Tibetan for this passage translates as, “He should pick up the colored powders, outline the image, and have the painters complete it.”

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”).

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.”

Here again the Tibetan adds that this is an oblation of alcohol.

The Tibetan calls them “ordinary obstacle makers.”

The Tibetan variant for the Skt. śaratkāṇḍa translates as, “autumn reeds.”

The Tibetan translates as, “golden crest.”

This detail is obscure.

“Uṣṇiṣarājñī” is confirmed by the Tibetan. The Skt. reads usṣṭiṣarāja, which seems to be a feminine BHS derivation from usṣṭiṣarāja. A derivation of this kind is attested also in the Amoghapāśakalparāja (https://read.84000.co/translation/toh686.html#end-note-UT22084-092-001-4733), where we have the form vidyārājā (feminine), derived from vidyārāja (masculine). The feminine form is required by the context and is made plausible by 35.215, where the female form usṣṭiṣā (“uṣṭiṣa [queen/goddess]”) is used as an epithet for Locanā and other goddesses.
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.

blo bzang po Tib. The Tibetan reflects the Sanskrit *Sumati.

“Passed down by the tradition” om. Tib.

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 bzhus 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.

bza la ba Tib. In place of “forms” (rūpa), the Tibetan reflects the reading “recitations” (japa) found in one of the two Skt. manuscripts.

Depending 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.”

bcom ldan ‘das yum mA ma kI Tib.

“Image” om. Tib.

Usually known as Cakravartin, here he is called Cakravartyuṣṇīṣa for the sake of consistency with the other names ending in -uṣṇīṣa in this list.

ral 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.

The five locks of hair are a distinguishing feature of Mañjuśrī.

This refers to the lotus on which Mañjuśrī sits.

Four of the colors are probably assigned to the four directions respectively, with the fifth shining in the center.

It is not clear what an “earth vajra” (bhūvajra) is.

The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

dkyil ’khor kun nas sgo bri bar bya’o/ sgo dag ni rgyab kyi s la na dang / ’jug na ni mdun gyis bta 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.429 The Skt. translates literally as, “slightly broken.” The meaning is not clear.

n.430 de 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 Hārītī.”

n.431 dka’ zlog ma kha dog D. The Tibetan omits the specific color of Umā’s complexion.

n.432 In this context, Viṣṇu should perhaps be taken to be one of the eight vasus, as he is regarded as the chief among them.

n.433 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.

n.434 slob dpon bdag nyid phyi rol du byung nas dkyil ’khor de la g.yas phyogs su bskor ba byas te/ D. 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.”

n.435 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.

n.436 “To the right” om. Tib.

n.437 “To the left” om. Tib.

n.438 ’jam dpal gyi sgo gnyis pa’i sgo’i drung du ni smin drug gi bu D. The Tibetan reduces the name Kārttikeya-Mañjuśrī to just Kārttikeya, and says that Kārttikeya stands “near the second gate, Mañjuśrī’s gate.”

n.439 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.

n.440 “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.

All these symbols have their corresponding hand gestures; here, however, they are the symbols 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 maṇḍalas.

The Tibetan reverses the mudrās in these two directions and translates, “Draw a bow-shaped maṇḍala in the east that is marked with the symbol of a lotus radiating a blazing light. Draw a triangular-shaped maṇḍala in the south that is marked with a bowl radiating a blazing light.”

The Tibetan translates as “Draw a circular maṇḍala in the west,” with no mention of it being “made entirely of light.”

The Tibetan translates as, “Draw a maṇḍala shaped like a bow in the southeast.”

It is not clear what kind of kingship is meant.

The Tibetan associates the modifier “disciplined” (śīlavantaḥ, tshul khrims dang ldan pa) with the next group and translates as, “disciplined monks or nuns.”

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.”

The line that translates as, “outside the maṇḍala Victorious over the Divisions of Time, not too far . . .” was reconstructed partially based on the Tibetan and remains very unclear.
rgyab kyis 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.

de bas na sngar bshad pa’i cho gas spyan dmang bar bya’o/ Tib. 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.”

bras sA lu’i chan zho dang bcas pa dang sbrang rtsi dang ldan pa’i ’o thug khyad par can gyis nye bar sbyar ba’i mar la btsos pa’i snum khur gyi ’bren g bu la sogs pa dang / kaN+Da la sogs pa’i bza’ ba thams cad ni de bzhin gshegs pa rnams la dbul bar bya’o/.

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.”

mar gyis gang ba dang tsan+dana gyi thang chu sbrang rtsi’i snying po dang ’o mar btsos pa’ bza’ ba ni Tib. The Tibetan translates as, “dishes that are filled with butter as well as sandalwood resin and concentrated honey cooked in milk.”

“The gods” om. Tib.

The Skt. term garbhoktāmaka 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 Vajrapāṇi / Using their respective mantras. / This ritual is considered unique, / So one should always follow it.”

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. pradāna.

“Extensive” is recovered from the Tibetan because of the Skt. lacunae.

It is not clear whether it is their own accomplishments, or those of ordinary beings.

The Tibetan translates as “who possess the root of virtue and will ascend the seat of unsurpassed awakening.”

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.

“Wish to enter the maṇḍala” om. Tib. 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.

“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.

The Tibetan translates as, “incanted with the root mantra three times.”

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.
The five locks of hair worn at the forehead are a distinguishing feature of Mañjuśrī.

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 (utpala) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

“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., this line 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.”

n.489  *sangs rgyas bcom ldan ’das thams cad kyis gnang zhing / sangs rgyas dang byang chub sms dpa’ thams cad kyis ’jig rten las ’das pa thams cad kyi dam tshig dang / dkyil ’khor dang sngags dang phyag rgya thams cad sgrub pa la byin gis brlabs par ’gyur zhing*  Tib. 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.”

n.490  The acārya empowerment is an empowerment to the position of a spiritual master (*acārya*).

n.491  *sangs rgyas dang byang chub sms dpa’ rdzu ’phrul chen po dang ldan pa thams cad kyis ’jig rten dang ’jig rten las ’das pa thams cad kyi sngags rgyud dag ’don pa dang / dkyil ’khor bri ba dang ston pa dang phyag rgya dang spyod pa ston pa dang rang nyid spyod cing ston par khyod la rjes su gnang zhing brjod par bya ba yang tshe nyid la yin la/ phyi nas skye ba brgyud pa dag la ni sangs rgyas nyid thob par ’gyur ba yin no/ 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.”

n.492  This verse and the next are rendered in prose in the Tib.

n.493  *lha thams cad yid la byas*  Tib. The Tibetan translates as “focus on all of the gods.”

n.494  In the Skt., “yakṣas” is repeated for the second time at this location.

n.495  *me tog gtor te/ tsan+da na dang kur kum gyis bsangs la sngar bstan pa’i cho gas slar gshegs su gsol bar bya ste/ sms kyi thams cad btang ba yin no/ D.  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.”

n.496  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.

n.497  These offerings are probably placed upon a float of cupped leaves and allowed to float downstream.
n.498  sa phyogs de legs par byugs shing ’jam par byas te/ legs par phyag pa byas nas ba lang gi lci bas byug tu gzhug pa’am/ D. The Tibetan translates as, “He should sweep that patch of ground, smooth it over, clean it well, and smear it with cow dung.”

n.499  ’o ma dang / ’bras chan Tib. The Tibetan translates this as two items.

n.500  “Garland-like” om. Tib.

n.501  oM dza Tib.

n.502  grogs po 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.”

n.503  dkyil ’khor gru bzhi mnyam pos nye bar mdzes pa/ Tib. The Tib. 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.

n.504  The Skt. name for a blue lotus (utpala) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

n.505  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.”

n.506  stong rtsa brgyad Tib. The Tibetan translates as, “one thousand and eight.”

n.507  Because it is listed here as one of three items, this “bali” could be a sacrificial cake similar to a Tibetan gtor ma.

n.508  yi ge gcig pa’i sngags kyis ci ltar ’dod par gtor ma dang lha bshos dang mar me dang bdug pa dang spyan drang ba dang gshegs su gsol ba rnam 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.”

n.509  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.”

tshangs pa'i srin pos N, H; tshangs pa'am srin pos D.

lan gsum Tib. The Tibetan says that the water should be incanted three times.

It is not clear what “brahmins’ land/place” (brahmasthala) is.

The “three diseases” could refer to diseases caused by any of the three humors.

It is not clear what kind of crossing is meant, possibly across a body of water, or a crevice, etc.

“That destroys rākṣasas” om. Tib.

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.”

bram ze’i ldum m 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.

“Midday” om. Tib.

In the Tibetan this line is included in the prose section and not in the verse.

This line of verse is omitted in the Tib.

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.”

Om. Tib.

“It also brings complete omniscience” om. Tib.
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.”

Dkyil 'khor gyis Tib. The Tibetan omits the term master.

Skt.: oṁ śodhaya śodhaya sarva vighna ghātaka mahā kāruṇika kumāra rūpa dhāriṇe / vikurva vikurva / samayam anusmara / tiṣṭha tiṣṭha / huṁ huṁ phaṭ phaṭ svāhā //

Rigs ngan pa'i skyes gnas yongs su slangs 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”).

dbang po ma mtshang ba med pa Tib. The Tibetan translates as, “Her faculties should be unimpaired.”

Khug rna 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 *vadala respectively.

It is not clear whether this is the “great five-crested mudrā” (cf. 356), or another mudrā.

Ns 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.

Tib. omits the reference to the four intermediate directions.

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.”

Sgrub pa'i grogs mchog gi slob dpon gyis skyin par bya'o/ Tib. The Tibetan translates as, “Or he should have the most advanced master who is his practice assistant offer it.”

Bud med dang khye'u'am/ bu mo'am skyes pa rnams 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.540  *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 bṛgya byin dang / Tib.* The Skt. of this passage is corrupt, and the Tibetan is also unclear.

n.541  Here this title refers to the person who performs the ritual.

n.542  “And that his present life will be short” *om.* Tib.

n.543  *shar ram byang phyogs su phyogs par bzhag la bdag nyid srung ba dang lha la dbul ba'i kha 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.544  *kar sha'i grangs* Tib. The Tibetan just has “sixteen karṣas,” without any mention of palas.

n.545  The Tibetan translation starts rendering this material in verse here.

n.546  *de la nib ni bcu drug bya/* Tib. The line that translates as, “The best would be of sixteen units” has been supplied from the Tibetan.

n.547  *phmic tshogs las la sgrub pa ni / gcig dang lnga ni tha ma'o/* D. The Tibetan translates, “For the performance of a minor rite, / It may be the smallest size of five or one units.”

n.548  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.549  The translation of this line is based on the Tibetan.

n.550  The translation of this line is based on the Tibetan.

n.551  *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 āprāṇyaṅga) refers to a living being, but it remains problematic. In D, the phrase āprāṇyaṅgasamutthāṇa 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.552  The Tib. indicates that the thread should be “infused” with the substances, not “censed” as attested in the Skt.
The Tibetan indicates that the thread should be “saturated” with these substances.

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”).

The Tibetan translates as, “His qualities should be praised by all.”

“The assistants” has been supplied from the Tibetan.

“The 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.”

The Tibetan also notes that the cloth should have four corners.

“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.

The “central region” refers here roughly to the area between the Himalayas and the Vindhya Mountains, including the Gangetic plain.

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.

The Tibetan translates as, “taught the accomplishment of the painting.”

The translation of this verse is uncertain. Both the Skt. and the Tibetan are unclear.
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.”

The Tibetan translates as, “Only a skilled painter well trained in his craft by the practitioner.”

The Tibetan translates as, “incant them with the very same mantra, and its associated [mantras], one hundred and eight times.”

The Tibetan translates as, “His color is either tawny like the color of lotus filaments.”

The extant Skt. witness translates as, câmara, 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.

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.”

The Skt. is very vague here, as it uses the term âkām, which means “form/appearance,” or sometimes “countenance.” The Tibetan understands this term to refer here to Vajrapāṇi’s apparel.

The Tibetan translates as, “with a peaceful appearance.”

The “king of mountains” is Mount Sumeru. The Tibetan translates as, “adorned with a mountain range.”
rin po che'i ut+pa las Tib. The Tibetan translates as, “lotuses made of precious stones,” reflecting the Skt. compound ratnopala".

The Tib. omits everything from “richly bestrewn with flowers” to “sparkling with the colors of precious jewels.”

pad+ma'i gtsug gtor Tib. The Tibetan identifies this tathāgata as *Padmoṣṇīṣa.

sdug bsngal thams cad zhi bar byed pa'i spyan gyi rgyal po Tib. The Tibetan reflects the Skt. Sarvaduḥkhapraśamanam *Locendraṃ.

rang sangs rgyas thams cad kyi ’og du Tib. 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.

dman pa Tib. The variant for this 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.

ri de yang ’phags pa spyan ras gzigs dbang phyug gi ’og tu bri’o/Tib. “Below the noble Avalokiteśvara” has been supplied from the Tibetan. The Skt. has “the noble Avalokiteśvara should be,” which seems to be a corruption.

ri de yang shin tu mtho ba rin po che pad+ma rA ga’i them skas ’dna ba/ bai DUr+ya’i rang bzhin rtse mo myu gu ’dra ba bri bar bya’o/ D. The Tibetan translates as, “This lofty mountain should be drawn like a staircase of precious ruby with a summit made of beryl that resembles a sprout.”
ha cang yang mi sbom ha cang yang mi rgn/Tib. The Tibetan translates as, “She is neither too fat nor too old.”

cung zat lu zhing dug pa/Tib. This translation follows the Tibetan. The Skt. suggests “away from.”

‘jam pa’i dbyangs can ‘od chen ni/gzhon nu’ang lha mo ‘di la dgyes/gregs rnams 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.”

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.”

His mountain, described a few paragraphs above, is situated below the lotus seat of Śākyamuni and at the feet of Mañjuśrī.

‘khyil ba che Tib. The Tibetan translates as, “very crooked.”

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.”

“Is referred to as ‘great lord’ ” om. Tib.

der ni ras ris gzhag mi bya/Tib. The Tibetan states that the painting should not be shown to the people described below.

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.”

bskal 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.”

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.603  *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.604  *’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 *paṭasyaadarśanā* (“not seeing the painting”).

n.605  *myur du rtogs 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.”

n.606  *bud med rnams kyang bu ‘thob ’gyur* /Tib. The Tibetan translates as, “Women will have sons.”

n.607  *skye ba gzhon du nges par ni/’sangs rgyas nyid ni nges thob ’gyur/* /Tib. The Tibetan indicates that buddhahood will be attained “in the next life.”

n.608  *de bzhin mchod dang phyag ’tshal dang* /Tib. The Tibetan translates as, “Likewise through offering and venerating it.” The Skt. of this pada may be corrupt.

n.609  *rab tu gsang ba* /KY, K, N, H; *rab tu gsungs pa* /D, KY, K, N, and H agree with the Sanskrit “rasaśya.

n.610  *khyod kyi N, H; khyod kyiis D, N and H indicate that the “cloth-painting procedure” pertains specifically to Mañjuśrī.

n.611  “Smallest” *om* /Tib.

n.612  *rin po che’i ri la gnas pa* /D. The Tibetan translates as, “Standing on a jewel mountain.”

n.613  The Skt. *anvinda* suggests a pink or white variety of lotus.

n.614  *de’i’og tu sgrub pa po* /Tib. The Tibetan translates as, “The practitioner should be painted below that.”

n.615  *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.”

n.616  *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.

bskal pa bye bar mi bzad las/ /ras 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.”

sangs rgyas bye ba stong phrag ni/ /mthong ba tsam gyis grol ’gyur te/ /ras 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.

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 nirvāṇa in which the aggregates remain.”

byang chub sms dpa’ rmsn 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.”

bdag gi gsang sngags ’di Tib. The Tibetan translates as, “This secret mantra of mine.”

de bzhin gshegs pa’i nyi ma’i rigs nub pa dang / sangs rgyas kyi zhih thams cad spangs pa dang / sangs rgyas dang byang chub sms dpa’ thams cad dang / ’phags pa nyan thos dang ring sangs rgyas rmsn kyi 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 gnam dang / nor bu rin po che med pa dang / skye bo dam pa rmsn kyi ’jig rten na yongs su ma zin pa dang / sms can gyi khams 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.”

n.625  *le lo can dang dran pa nyams pa dang* / Tib. The Tibetan translates as, “beings will be lazy, they will have poor memory.”

n.626  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 srun pa* (“malicious”) while the K and KY read *mi srung ba* (“unprotected”).

n.627  *log pa’i lta ba skye shing* / Tib. The Tibetan translates as, “They will generate wrong views.”

n.628  *mtshams med par gzhol zhung shin tu mi bzad pa’i yang shin tu mi bzad pa’i 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.

n.629  *oM bAkye nyar+tha dza ya* D transliterates the Sanskrit as *oṃ vākye ‘ṛtha jaya*.

n.630  *oM bAkye she sha swA* D transliterates the Sanskrit as *oṃ vākyeśeṣa svā*.

n.631  *oM bAkye baM dza ya* D transliterates the Sanskrit as *oṃ vākye vaṃ jaya*.

n.632  *oM bAkye niS+The ya* D transliterates the Sanskrit as *oṃ vākye niṣṭheya*.

n.633  *oM bAkye daM namaH* D transliterates the Sanskrit as *oṃ vākyedanu namaḥ*.

n.634  *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.: samayagrastāḥ sampnacalitāḥ) is problematic. The Tibetan translates as, “They are effective for all activities for those whose samaya is corrupted or whose samaya is shaken.”

n.635  *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.”

n.636  “In brief” *om*. Tib.
grags pa chung ba  

The Skt. alpeśākhya ("insignificant," "petty") is rendered as "of little renown" in the Tib.

chos spyod pa chung ba  

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.

"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.

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.

"Very white" om. Tib.

zla ba yar ngo'i tshes bcwa lnga la  

The Tibetan translates as, "On the fifteenth day of the bright lunar fortnight."

Skt.: om he he bhagavan bahurūpadhama divyacakṣusena • avalokayya • avalokayya māṁ samayamanusmara kumārāpadhāriṇe mahābodhisattva kim ciṃāyasi / hūṁ hūṁ phaṭ phaṭ svāhā //

ras mi dge ba yang 'grub par 'gyur ro/  

In place of "swiftly" the Tibetan has mi dge ba, which translates as, "nonvirtuous."

"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.

"First" om. Tib.

g.yon pa seng ge'i gsan la bzhugs pa/  

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).

"Charming appearance" om. Tib.

de bzhin du 'phags pa kun tu bzang po pad+ma dkar po la gnas pa/gnyi ga yang de ltar bri bar bya'o/  

The Tibetan translates as, "Like Samantabhadra, he should be standing on a white lotus. This is how both are to be painted."
“White” om. Tib.

The Tibetan translates as, “their respective complexion and style of dress, as before.”

“Wearing garlands” om. Tib.

The three forms are those of Mañjuśrī, Samantabhadra, and Avalokiteśvara.

“Their figures can be drawn however one desires.”

“Mantra deities” om. Tib.

In the Tib., this passage is in prose, not verse.

In the Tib., this line is also in prose. The versified section begins with the next line of text.

“In the middle with Noble Avalokiteśvara and Samantabhadra on either side, in the manner one desires.” There is no mention of “other [forms].”

“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.

“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.

“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.”

“I will speak for the benefit of all beings” om. 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.

The phrase “in his beautiful form pleasing to beings” is omitted in the Tibetan. Instead it translates as, “swiftly.”

“Blessed” om. Tib.

The Tibetan translates as, “A Blessed One does not smile without there being a reason and without there being a cause.”

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.

This translation of the Skt. is informed by the Tibetan.

“The practitioner presents a welcome offering of white sandalwood flowers combined with saffron and sandalwood.”

The phrase “in a form pleasing to beings” is omitted in the Tibetan. The phrase that is used in the Tibetan translates as “swiftly.”

Without fear, the practitioner should grasp the edge of the painting on which they are depicted and they will immediately take flight.”

“The practitioner presents a welcome offering of white sandalwood flowers combined with saffron and sandalwood.”

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.
The Tibetan translates as, "Bodhisattvas, why say more? It can destroy all worldly and transcendent mantras and all obstacles."

Because of the double meaning of the word *akṣara*, this statement could also be translated as, “only this one is called *imperishable.*”

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.”

The Tibetan translation in D parses the passage differently and translates as, “Friends, this king of *vidyā* 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.”

The Tibetan translates as, “If one bites a tooth stick from the white oleander tree that has been incanted seven times.”

The Tibetan transliteration of the Skt. *chatrikā* appears to be classified as a type of grass and not a mushroom.

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.”

n.688 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.

n.689 The Skt. naṣṭaśalyaḥ puruṣaḥ literally means “lost-splinter person.” A “lost” splinter possibly means a splinter that is completely hidden in the flesh.

n.690 The Skt. adds at this point “in the roots,” which doesn’t seem to make sense in the context.

n.691 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.”

n.692 rtsa ba D.

n.693 dang ’thungs D. The Tibetan translation in D adds this phrase which translates as, “and drink it.”

n.694 lan gcig gam gnyis Tib. The Tibetan translates as, “once or twice.”

n.695 mar bzang po Tib. The Tibetan translates as, “pure ghee.”

n.696 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 chaugs pa’am/ D The translation of these lines is based on the Tibetan, as the Skt. is not clear.

n.697 This suggests non-Buddhist mantras.

n.698 The English name is “sensitive water plant.”

n.699 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 álambuṣa 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.

n.700 mkha’ ’gro ma’i gdon gyis Tib. The Tibetan translates as, “ḍākinī demon.”

n.701 ci ste sgrub pat ’dod na ni las phran tshegs 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.

dri zhim po'i 'bru mar D. The Tibetan includes a phrase that translates as, “nicely scented oil” between “olibanum oil” and “ghee.”

'bum phmag gcig 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.

The part “and will be placed on the pinnacle of their victory banners” has been supplied from the Tibetan, as the Sanskrit here is corrupt.

'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.

dgon pa chen por zhugs te/ gnas gang du pad+ma chen po yod pa'i mtsho dang ldan 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 nāgaśs appear.”

de la zhon nas gang gA'i klung chen por zhugs te D. The Tibetan translates as, “one should board it and enter the great Gaṅgā River.”

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.718 ‘khor gyi sngags bzungs nas/ D. In place of “or yet another mantra,” the Tibetan translates as, “or a mantra of the retinue.”

n.719 rig pa Tib. The Tibetan identifies this as the “vidyā.”

n.720 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.721 ’bros par byed do/ D. The Skt. naśyante could mean either “they perish,” or “are lost/gone.” The Tibetan reflects the latter meaning.

n.722 byang chub sens dpa’i sens 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.723 sangs rgyas dang byang chub sens dpa’ dang / rnyang sngyas dang ’phags pa nyan thos ma gto gs par/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 / sens 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 zhi Hong rjes su dga’ bar ’gyur ro/ sens can thams cad kyi s 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.724 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.725 sangs rgya bcom ldan ’das mnyams la mchod pa dang bsnyen bkur byed par mngon par dga’ bar ’gyur zhi Hong / Tib. The Tibetan translates as, “One will delight in worshiping and serving the blessed buddhas.”

n.726 The “twice born” are the members of the three higher castes in the four caste system.

n.727 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.
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.

Here the Tibetan adds Khotan (li yul) to the list.

The Tibetan identifies the place as *Naikaśa or *Nekaśa.

“With great yearning” has been supplied from the Tibetan. The Skt. translates as, “all around” (samantataḥ).

The Tibetan omits “be truthful,” and instead translates as, “remain in seclusion.”

The Tibetan translates as, “Taking delight in the mantra practice.”

“One desiring a place that is free / From crawling creatures and the like.”

The Skt. text of this line is lost.

The Skt. text of the remaining part of this line is lost.

This is an epithet for the Gaṅgā.

One word (suvigāṃ) in this line could not be identified.

The Skt. for this line (gzhan yang dur khrod chen po ni) reflects the possible variant *mahāśmasāne punarapi.
The Tibetan phrase *dam tshig tshogs pa'i rgyu ldan* (*samayaganahetuna?*) is obscure, and appears to be a variant reading of Skt. 10.44d *samaye somagnihe ‘travat*. 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.”

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.”

The Tibetan translates as, “One should embark on the supreme path of the practice method with faith and resolve.”

In place of “superior,” the Tibetan has “large.”

The Tibetan corresponding to Skt. 10.53 suggests that the Tibetan should be read as “peahen” even though no gender is indicated here.

The Tibetan translates as, “camphor and sandalwood.”

The Tibetan translates as, “Then, at sunrise, the peahen with the nature of a deity will become the great queen of peahens.”

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.

The Tibetan translates as, “smear them all with the five products or sprinkle them
with water.

n.756 cho ga’i rgyal po sgrub pa’i thabs kyi sngags ma gtogs pas/ 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.

n.757 mtshon dang yo byad dang sms can Tib. The Tibetan translates as, “weapons, implements, or beings.”

n.758 “Venerable” om. Tib.

n.759 “Lightning” om. Tib.

n.760 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.”

n.761 lha’i nor bu rin po ché gzhald med khang la spyod pa dang gzhon pa gang sngar yongs su brtags pa sa’i rang bzhin grub na/de nyid ’dir mthu chen po dang ldan par ’gyur te/ Tib. 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.

n.762 gzhan gyi sngags ’gugs par byed pa grub pa ruams 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.”

n.763 sms can thams cad zil gyis gnon cing mchod par yang ’gyur ro/ Tib. The Tibetan translates as, “One will overpower all beings and be venerated by them.”

n.764 stobs bcu dang / byang chub sms dpa’i snges par thob par ’gyur te/ Tib. In this line the Tibetan repeats the content of previous lines and translates as, “[One will] certainly attain the ten powers and the bodhisattva levels.”

n.765 mdoor na las dam pa thams cad gnas dam pa dag tu gnas nas/ ms ris dam pa dag gi mdun du mchod pa dam pa la mngon par dga’ bas las dam pa gzhan dag kho na bya’o/ Tib. 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.”
chos kyi sprin las byung ba'i sngags bzang po la 'jug pa nyid kyi phyir dang / Tib.
The Tibetan translates as, “to engage the excellent mantra produced from
The Cloud of Dharma.”

sngags kyi thabs sgrub pa'i cho ga 'mbu tu gsang ba nyid kyi phyir dang / Tib.
The Tibetan translates as, “for the sake of the secret rite used to accomplish the
mantra.”

sangs rgyas dang byang chub sems dpa' thams cad dang rang sngags rgyas dang 'phags
pa' nyan thos kyi bdag nyid chen po 'byung ba nyid kyi phyir/ D. 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.

sngar bshad pa la rjes su 'jug par bya'o/ Tib. The Tibetan translates as, “according
to the instructions previously explained.”

khyod kyis bstan pa'i cho ga shes pa/ Tib. The Tibetan translates as, “knows the
rites you have taught.”

yid gzhungs pa dang ldan pa/ Tib. Here the Tibetan adds “intelligent.”

sems can thams cad la sems mnyam pa dang / snying rje dang ldan pa dang tshul
khrims dang ldan pa dang / Tib. The Tibetan translates as, “be equanimous
toward all beings, compassionate, and disciplined.”

snga ma nyid du rig pa goms par byas pa dang / Tib. 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 / chaogs 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."

**n.779** slob dpon dang lhan cig byang chub sens 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.”

**n.780** The respectful third person is used.

**n.781** “Mantra” om. Tib.

**n.782** go rims ci lta ba bzhi du dam tshig bstan te/ gsang ba’i phyag rgya dang rgyud dang  
sngags dang las kyang dus ring po ngyid 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.”

**n.783** 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).

**n.784** zhib cing mkhas la chog shes dang/ Tib. The Tibetan translates as, “He should be  
refined and have expert knowledge of ritual procedure.”

**n.785** ’jig rten na ni yongs su bsngags/ Tib. The Tibetan translates as, “And be widely  
praised in the world.”

**n.786** sngags grub de bzhi du 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.787** It is not clear if the Skt. *iṅgitajña* (Tib. zur tsam gyis go ba) implies ordinary  
bodily gestures or a secret sign language.

**n.788** The Skt. could also be interpreted as, “He should have performed the  
recitation [of the mantra] employed at death.”

**n.789** 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/ D. 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.790  

de la bsten dang bsnyen bkur byas/ /ri mo byas dang mchod pas ni/ /sangs rgyas rnams dang de bzhin du/ rgyal ba'i sras rnams mnyes par 'gyur/ 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.791  

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.792  

Skt. 11.31.cd om. Tib.

n.793  

bu ni chos dang rjes mthun la/ /'bad pas rtag tu bsrung bar bya/ /de dag la ni sangs rgyas chos/ /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.794  

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. dharmешu.

n.795  

'gro ba'am skye gnas rnam 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.796  

ba lang gnas dang mtsho chen dang / /Tib. In place of “forts,” the Tibetan translates as, “large lakes” or “oceans.”

n.797  

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 iṅgitākāra (zur gyi rnam pa) signifies.

n.798  

sngags kyi las rnams Tib. The Tibetan translates as, “mantra activities.”

n.799  

“The Teacher” seems to refer here to the main figure in the painting.

n.800  

nas 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.801 des ni phreng ba thogs nas su/Tib. The Tibetan translates as, “Then, with a rosary in hand.”

n.802 sdom chen Tib. The Tibetan translates as, “great vow [holder].”

n.803 sangs rgyas snga ma kun gyis ni/ /tshig ni legs ldan yin zhes gsungs/Tib. The Tibetan reads yuktaḥ in Skt. 11.61e as *uktāḥ (zhes gsungs) and translates as, “All previous buddhas have said, / ‘This is the best pronunciation.’ ” Skt. 11.61f is not completely clear.

n.804 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.805 dben zhing gdung ba med par ni/Tib. The Tibetan translates as, “In a secluded place free of difficulties.”

n.806 de bas bzlas pa rnam bral dang / /sngags kyi de nyid don legs thos/Tib. The Tibet 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.807 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.808 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.809 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.810 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.
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”).

zas ni gtsang bar grags pa dang / Tib. In place of “food” (supplied from the Tibetan), the Skt. has vāke which translates as “speech.”

byis pa snags rmongs pa yis/ Tib. The reading “ignorant of mantra” has been supplied from the Tibetan.

In the older system there are only five destinies, rather than six. Further on, however, in verse 11.85, six destinies are enumerated.

rnam pa sna tshogs las gar gyi/ Tib. The Tibetan translates as, “Dancing the various modes of karma.”

Because of the frequent reversal in the BHS of the neuter and masculine endings, the “beings” (satteāṇi) here should perhaps be understood as referring to male beings, rather than excluding women from the status of a being.

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.

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.

dkar po’i chos ni des nyams byed/ /sangs rgyas bstan la zhugs pas ni/ /sdug bsngal 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.”

gnags pa che zhing 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.

gzi brjid ldan zhing kun dang mdza’/ Tib. The Tibetan translates as, “majestic and a friend to all.”

de dag la ni sdug bsngal med/ Tib. The Tibetan translates as “And they have no suffering.”
D. David Gray notes in his study on the *Cakrasaṃvara* (2007: 41, note 128) that the term *gaṇḍaśalya* can refer to a goiter.

The Tibetan translates as, “Those of little intelligence, caught by the hook of the aggregates, / Are unable to escape samsāra.”

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.”

The Tibetan translates as, “Who are pure, free of craving, and have a spiritual friend.”

In the Skt. manuscript, this pāda ends with lacunae. Skt. 11.103ab om. Tib.

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.”

It is not clear whether he washes his feet or smears them with something.

The Tibetan translates as, “He should wash his feet after having gone out. / Then he should also wash his limbs in the following manner.”

“His right hand” has been supplied from the Tibetan.

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.”

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.
The Tibetan translates as, “Then, in a clean, pure vessel / That has been purified using the mantra.”

In the Tib., it is the pot that has been purified by the mantra.

“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.

This translation reflects the Tibetan, which reflects the Sanskrit *svamantra instead of the extant Skt. sumantra.

“The sons of those endowed with the ten powers” is an epithet for the bodhisattvas.

The Skt. karoddhṛte (lag blangs) translates literally as “hand drawn,” referring to water that is drawn from a well by hand.

The Tibetan translates as, “Then he should wash his face with the water.”

One pāda of text appears to be missing in both the Skt. and the Tib.

The phrase “the pious one” (dge ba spyod pas) in the Tibetan corresponds to a variant reading of the extant Skt. śubhavārin in Skt. 11.117b as the Sanskrit *śubhacārīṇā.

The Tibetan translators opted for the former.

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.846  
deyid phyir na thub dbang gis/ /sens can zas kyi 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.847  
skar ma Tib.

n.848  
“Deities” om. Tib.

n.849  
The intermediate state between death and subsequent rebirth.

n.850  
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.851  
Skt. 11.131ef om. Tib.

n.852  
mig ni yongs su bskus pa ni/ Tib. The Tibetan translators seem to have mistranslated the Skt. term aksa as “eye” (mig).

n.853  
de bzhin du ni sngags bzla ba/ /mi yi ‘jog rten bsrung 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.854  
/byung po rnams la legs don dang / /de bzhin gnas par ’dod pa yang / /’byung po rnam 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.855  
’byor ba ’dod rnamsd rab nyon cig Tib. The reading “prosperity” is taken from the Tibetan. The extant Skt. reading (bhumi) suggests either bodhisattva levels, or landed property.

n.856  
“Thunderclap” om. Tib.

n.857  
tshangs shes rgyal ba sngon ’dren pas/ Tib. The Tibetan translates as, “This previous guide, a victor with the knowledge of Brahmā.”

n.858  
Skt: om gagane gaganaŋje • ānaya sarvam lahu lahu / samayam anusmara / ākarṣaṇi mā vilamba mā vilamba / yathepsitaṃ me sampādaya svāhā //.
n.859  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 inferred as the object of the verb rjes su yi rang bar byas pa.

n.860  sngags kyi rgyal po'i mchog 'di D. The Tibetan translates as, "This supreme king of mantras."

n.861  'bum phrag bdun Tib. The Tibetan translates as, "seven hundred thousand times."

n.862  It is not clear what these three are.

n.863  "Curds" om. Tib.

n.864  'jigs par mi bya/ langs te gzhan du 'gro bar mi bya zhung / Tib. The Tibetan translates as, "one should not be afraid. One should rise and not flee."

n.865  "Just as before" om. Tib.

n.866  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.867  “Three times” om. Tib.

n.868  me tog pad+ma dkar po Tib. The Tibetan translates as, “white lotuses.”

n.869  “The five superknowledges” om. Tib.

n.870  chu bo'am chu gling gi sngogs su Tib. The Tibetan translates as, “on an island or riverbank.”

n.871  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. lakṣāṇi.

n.872  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.873  “And one will certainly succeed” om. Tib.
n.874  *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.875  *snun med zas ni med pa dang /* Tib. The Tibetan translates as “without any grease or food.”

n.876  Each of the three names listed here can be the name of more than one plant.

n.877  *sngags pa dam tshig nyams 'gyur bas /flo ma de dag la mi bza' /flo 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.878  *stobs bcu ldan dang de yi sma/s* Tib. The Tibetan translates as “The possessors of the ten powers and their sons.”

n.879  *zas snod rnam pa sna tshogs dang /* Tib. The Tibetan translates as, “The various kinds of food vessels, and.”

n.880  *sems can gzhan la sbyin pa'i zas /zlos pas de ni bza' mi bya /gzhan gyis nub tu ma bstabs pa'i /zas gzhan bza' bar mi bya'o/ D. 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.881  *sngags kyis ma lus dbang du byed /* Tib. The Tibetan translates as, “a mantra that governs all things.”

n.882  Skt.: oṁ sarvakilbiṣanāsāni nāśaya nāśaya sarvaduṣṭaprayuktān samayamanusmama hūṁ jaḥ svāhā.

n.883  *kha zas la 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.884  *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.885  Or perhaps have them recited (*vācayet* can have a simplex as well as a causative meaning).


The Tibetan reflects the Sanskrit *kuṇḍa* instead of the extant Skt. *tuṇḍa*.

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.

“When performing any ritual” to “it can’t be otherwise” *om*. Tib.

“Phlegm” *om*. Tib.

The last part of this sentence is not clear in the Skt.
sdong po rin po che bai DUr+ya’i rning 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.”

The phrase tadā na jātā°, 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.

“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.

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.

I.e., the eight just listed plus Mañjuśrī and Avalokiteśvara.

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.”

Again, it is not clear what kind of spatial arrangement the phrase “in the same place” indicates.

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.

The MMK seems to be following the system of the Pali nikāyas, where seven buddhas are enumerated, Śākyamuni being the seventh.

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 manḍala, / 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.

In this text, dhyāna can mean “meditation” as well as “visualization.”

mchog dang ber ma tha ma ni/ /de bzhin nas ris bar ma bsgom/ /mdor na rnam gsum sgom pa ni/ /sdiḥ 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.”

n.911 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.”

n.912 “Skilled practitioner” om. Tib.

n.913 dge ba’i las kyi de nyid 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.

n.914 bshang dang gi ba’ang de bzhin te/ D. In the Tibetan this pāda translates as, “And his feces and urine.”

n.915 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 svakarmakulabhāśitam.

n.916 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.”

n.917 There is another line in the Skt. after this pāda, which is not accounted for in the Tib.

n.918 lan bdun sa de nyid 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 nyid 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.919  This line om. Tib.

n.920  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.921  Perhaps the southern boundary of the residence area.

n.922  g.yang sa zhing dang tshwa sgo dang / D. The Tibetan translates as, “In a chasm or a salt deposit.”

n.923  ’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.924  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.925  lnga yi cho ga Tib.

n.926  lus kyi dag dang ngag 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.927  phyi dang nang la mkhas pa dang/Tib. “Outer” has been supplied from the Tibetan as the corresponding Skt. reading seems corrupt.

n.928  khro ba log par’byung ba yi/jig rten pha rol’jigs rnas la/sangs rgyas byang chub sens dpa’ dang/fblo ldan rnas kyis yongs su smad/Tib. The translation of the verse is based on the Tibetan.

n.929  “Makes one’s living” om. Tib.

n.930  zhes sdang mun pas bsgrigs pa’o/Tib. The Tibetan translates as, “blinded by the darkness of anger.”

n.931  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 klhīṁ 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.

The Tibetan translates as, “The ritual (bya ba) makes the [intended] activity happen, / As [such] activities do not happen without [their] rituals. / One thus performs various activities / Of the sublime, medium, and lower [types]. / One who [thus] engages in ritual activity (bya ba las) / Will always obtain accomplishment.”

“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.”
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. \textit{sādhyasādhanabhāvauḥ} as \textit{*sādhyasādhanabhāvauḥ}.

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 \textit{sngags ni rgyu yi sgo dag nas} is obscure.

In place of “one,” the Tibetan has “the wise,” reflecting the Sanskrit \textit{*manīṣī tām} instead of the extant Skt. \textit{manīṣitām}.

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” (\textit{vicitrakarmadhārṇa}) from the Skt. is uncertain.

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.”

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.
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.

This passage and the remainder of the chapter are in prose in the Tibetan.

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.

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.

“Mantras” om. Tib.

bdag la Tib.

The second occurrence of “accomplish” (sādhaya) is omitted in the Tib.

Skt.: oṁ kuru kuru sarvārthān sādhaya sādhaya sarvaduṣṭavimohani gaganābalambe viśodhaya svāhā.

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.”

The Tibetan translates as, “twenty-seven.”

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.”
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.

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.”

The “best of men” is an epithet for the buddhas.

It is not clear what “them” refers to (possibly the upper branches).

The Tibetan corresponding to Skt. 12.10cd translates as, “One should also always take fruit / That has not been eaten by any creature.”

The Skt. is a bit dubious.

The Tibetan translates as, “It is said they should be summoned immediately / In order to pacify all beings.”

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.”

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.

\[\text{n.969} \quad \text{me tog phreng ba kun blangs nas/ de nas zlos pa slar log bya/ D. The Tibetan translates as, “Holding a rosary made of flowers / He will be able to return from there.”}\]

\[\text{n.970} \quad \text{de bzhin gtsang phyogs cho ga bzhin/ Tib. The last pāda in the Tibetan translates as, “According to the rite of the pure directions.”}\]

\[\text{n.971} \quad \text{gzan yang 'bras bu 'dod pa dag/ Tib. The Tibetan translates as, “Or some other desirable seeds.”}\]

\[\text{n.972} \quad \text{nor bu/ Tib.}\]

\[\text{n.973} \quad \text{byi ru rnam pa sna tshogs kyi/ phreng ba dag kyang bya ba yin/ D. The Tibetan translates as, “One can make rosaries / Using various kinds of coral.”}\]

\[\text{n.974} \quad \text{In the absence of steel needles, a pointed blade of strong grass was possibly used.}\]

\[\text{n.975} \quad \text{nyi shu'am/ Tib.}\]

\[\text{n.976} \quad \text{It is not clear whether this passage is about tying the knot, or threading again the already strung beads so that in the end the string that holds them together is double or triple, or perhaps folding the rosary in such a way that it forms a double or triple loop.}\]

\[\text{n.977} \quad \text{The meaning is not completely clear, but perhaps one strings the metal rings onto the ends of the string below the knot to keep the knot from untying or loosening up.}\]

\[\text{n.978} \quad \text{Again, the meaning is not quite clear, but possibly one plaits the loose ends of the string to keep the rings in place.}\]

\[\text{n.979} \quad \text{It is not clear whether the Skt. refers to washing the rosary or the practitioner performing ablutions. The Tibetan seems to indicate the former.}\]

\[\text{n.980} \quad \text{gnyi ga 'gro/ Tib. In place of the extant Skt. uḍaya (“hut”), the Tibetan here reflects the Sanskrit *ubhaya (“both”).}\]

\[\text{n.981} \quad \text{de bzhin khrus byas song nas ni/. The Tibetan translates as, “After washing it and departing.”}\]

\[\text{n.982} \quad \text{“The Teacher” (śāstr, sdon pa) refers here to the Buddha Śākyamuni.}\]
It is not clear how a painted image can contain relics.

stong phrag gcig dang brgyad dang ni/ Tib. The Tibetan translates as, “one thousand and eight.”

tshag kyang de dang mnyam par bya/ Tib. Both the Skt. and the Tibetan say “of the same measure,” which probably refers to the number of recitations.

hUM spha Ta spha Ta Tib.

Skt.: om uttiṣṭha hari piṅgala lāhitākṣa dehi dadāpayā hūṁ phaṭ phaṭ sarvavignāṁ vināśaya svāhā.

bu ga yod pa’ang rnam par bzlog Tib. 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.”

lan kan Tib. For “altar” (vedi), the Tibetan uses a term that translates as, “railing,” or “enclosure.”

rtse mo gnyis su’ang rtse gsum bya/ Tib. The Tibetan translates as, “That have either two or three prongs.”

shyin sreg legs par yang dag brtsam/ Tib. The Tibetan translates as, “A homa should be well prepared.”

chu klung de bzhin chu dbus dang / Tib. The Tibetan translates as, “At a river, or likewise in the middle of water.”

shing gcig gi ni phyoṅs dag dang / D. 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.

sngags kyi ngo bo yang dag brtsam/ D. The Tibetan translates as, “One should begin with the essence mantra.”

dkar dang tswa dang skyur dang rno/ D. The Tibetan translates as, “white, salty, sour, and bitter.” The Tibetan may reflect the Sanskrit *śukla (Tib. dkar; “white”) instead of the extant Skt. śuṣka (“dry”).
If none of those sticks are present, / Ordinary wood can be used.

The vow holder should light the fire.

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.”

Partly based on the Tibetan, which reflects the Sanskrit *saptajaptena* (or perhaps *japte japtena*) in place of the extant Skt. *japte japtena*.

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.

With a fire stick smeared with curd, / And also with ghee and honey, / Perform oblations together with the mantra / In order to effect the activities of enhancement.” The grammar 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.

If one desires the mantra to succeed / One should kindle an external fire.”

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.”

The Tibetan translates as, “Without being afraid of the homa rite.”

The Skt. sarvabhūta (‘byung po kun) is ambiguous here, and may refer to spirits, beings in general, or the elements.

snga ma'i gtsug pud lnga bcings te/ /Phyag rgya chen po gags 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.

skra can ma nyid rab bzlas pas/ /D. The Tibetan translates as, “One will thus be protected / By reciting the Keśinī mantra.”

brtson byas grub pa ma lus 'gyur/ D. The Tibetan translates as, “All accomplishments come about through effort.”

“Meanings” om. Tib.

The translation of this paragraph is partially based on the Tibetan and partially based on the Skt.

The passage from “eulogized by all the mantras” to “emanating hundreds of thousands of millions of magical creations in various forms” on. Tib.

The Tibetan translates as, “It is intimately connected with the blessed Ratnaketu, among all the tathāgatas.”

In the Skt., this sentence is followed by the phrase asarvaguṇāṃ, which is not reflected in the Tibetan and is difficult to make sense of as it is.

The Tibetan translates as, “When practiced correctly, all mantras will be accomplished.”

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In the Skt., this sentence is followed by the phrase asarvaguṇāṃ, which is not reflected in the Tibetan and is difficult to make sense of as it is.

The Tibetan translates as, “When practiced correctly, all mantras will be accomplished.”
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.”

In the Tibetan, the term translated here as “enthralled” is understood to describe the beings that are mentioned in the next sentence.

“For all the profusion of rites” is a guess translation of sarvakalpavistam. The Tibetan translates as, “He increases all small rituals.”

Here the Tibetan adds “he overcomes all māras.”

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.

“Kinsman” is the Tibetan translation of the Skt. baddha (possibly a corruption of the original bandhu).

“Dharmas” is the Tibetan reading, which fits the context a little better. The Skt. has °karma° (“activities/rites”).

The Tibetan translates as, “Of white, high-quality cotton.”

The translation of the last pāda is based on the Tibetan because Skt. is unclear.
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.”

“Sage-like” om. 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.

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.

The term “offerings” has been supplied from the Tibetan (Skt. lacunae).

The Tibetan translates as, “This should be perfectly carried out / By all beings as previously explained.”

The Tibetan translates as, “of great passion,” which suggests the Sanskrit *mahārāgaṃ for the extant Skt. mahābhāgaṃ.

The Tibetan translates as, “the deities of the maṇḍala.”

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.”

There is a play on words in the Skt., as mañju (in mañjughoṣa) is also part of Mañjuśrī’s name. Mañjughoṣita, in other contexts, could be regarded synonymous with mañjughoṣa, used further on as an epithet of Mañjuśrī.
"Then, the mantra master who has been initiated/ /According to this beautifully taught manual, / Who is learned in the maṇḍala features / And maintains purity."

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.

"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."

"Who likewise knows how to protect his companions, / Investigates carefully, and possesses splendor."

"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 Mañjugoṣa'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 nānya-kāraṇaṃ as *ālikhet nāyakāraṇaṃ.

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.

"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. *apāpākarmanasmārakṣah instead of the extant Skt. 14.47 apāpākarmanbudhah and (perhaps) the Sanskrit *ālikhet sāstravādibhiḥ instead of the extant Skt. 14.47d ālikhet sāstuvāraṇibhiḥ.
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.”

“Draw everything in the canvas / Just as described in the treatises.” The Tibetan reflects the Sanskrit “śāstra (bstan bcos) instead of the extant Skt. śāstu.

The Skt. is obscure. It is not certain whether this is actually about the items that are offered.

“It should be perfectly drawn / With three encircling lines / That are ornamented with seals / Surrounded by a series of golden borders.”

“Clear and solid, / [The lines] should be perfectly straight.”

“He has a complexion like the rising sun / And like the color of saffron.”

“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.”

“He holds a garland of bulletwood / Blossoms in his right hand.”

The Skt. doesn’t make the position of hands/arms very clear; possibly his hands are folded together in the center (ardhena).

“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.
‘ad kyi skyil ’khor gyis mdzes pa/ Tib. “Light” has been supplied from the Tibetan (Skt. lacunae).

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.”

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.”

ba dan dag gis nyer mdzes bya/D. In place of “Adorned with plantain trees,” the Tibetan translates as, “Decorated with flags.”

“Lamps” om. Tib.

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.

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.”

The last pāda of this verse and the first of the next have been switched.

It is not clear what the three “white foods” are.

The particle vā seems to be here a BHS form of iva.

sngags dang yang dag ldan pas sam/ ’khor los sgyur ba’i rigs kyi bya/ las rnam dag ni kun la yang/ yi ge gcig pa’i sngags kyi 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.”

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 manḍala without a retinue. This has, however, been rendered into the Tibetan as “This sole hero endures and is supreme.”

Ascetic heat (tapas) is a type of energy, described as “heat,” generated through meditation and austerities.
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.”

rlung lha Tib. The Tibetan translates as, “Vāyu,” or possibly “the mārutas,” (rlung lha) in place of “mātṛs.”

This half-stanza is omitted in the Tib. In the Skt., it could well be a case of dittography.

‘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.”

'jig rten 'jig rten 'das pa'i sngags/ Tib. The translation here is based on the Tibetan which reflects the Sanskrit *lokottaramantrā instead of the extant Skt. lokamantrā.

sgra ni drag min ngal bas min/ /gzhan la ngan sems 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.”

dngos su 'byor dang yid kyis sprul/ /bzang po sems 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.”

de tshe sngags ni 'grub 'gyur zhi ng/ Tib. The Tibetan translates as, “Then, the mantras will be accomplished, and.”

lha yi rgyal po 'dod pas ni/ Tib. The Tibetan translates as, “If he desires to be the king of the gods.”

“The Teacher” (BHS, śāstu) refers here to the Buddha Ratnaketu. The Tibetan reflects the Sanskrit *śāstra here instead of the extant Skt. śāstu, as it has elsewhere in the text.

rgyal bas bsngags pa'i nas 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-* 1085 **stobs chen brten zhiog pha rol gnon/ D.** The Tibetan translates as, “Mighty, steadfast, and overpowering.”

*n-* 1086 **rtogs pa’i bdag nyid 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-* 1087 **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. *drṣṭa°*.

*n-* 1088 **rtag tu bdag dang gzhan bdag nyid/ /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-* 1089 **rgyal ba ’khor los sgyur gsungs pa’i/ Tib.** The Tibetan translates as, “Taught by the victorious wheel turner.”

*n-* 1090 **mar me yon du dbul ba ni/ Tib.** The Tibetan translates as, “One should present a lamp offering.” The Tibetan reflects the Sanskrit *pradīpādakṣiṇīṇāṃ dadyāt* instead of the extant Skt. 14.116a *pradīpālakṣaṇāṃ dadyāt*. The Skt. translates as, “a *lakṣaṇa* of lamps” which doesn’t make sense in the context, unless *lakṣaṇaṃ* is a metric adaptation of *lakṣāṇa* (“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-* 1091 **mar bcas snying po gtsang ba ni/ Tib.** The Tibetan translates as, “With ghee that is of pure essence.”

*n-* 1092 **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 *śatasahasrānādhikaiḥ* instead of the extant Skt. *śatasāhasranāvākaiḥ*.

*n-* 1093 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-* 1094 **sngags rnams re re’ang ’don bzhin du/ /thams cad mnyam par rab zhugs 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 bzhin du, which is likely a scribal error for the reading ‘don bzhin du in N and H.

lam ni dge dang dri ma med/ /yan lag brgyad la legs par spyod/ /yi ge gcig pa mnyed byas nas/ /sngags kyi ngo bo’i mgon 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.”

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.”

de nas rdo rje de blangs nas/ Tib. “Vajra” is adopted from the Tibetan. The Skt. has “inconceivable.”

gzhan yang lha gnas gang ‘dod ‘gro/ Tib. The Tibetan translates as, “Or any other celestial realm one desires.”

grub pa’i dbang phyug ‘gyur ba ste/ Tib. The Tibetan translates as, “One will become a lord among siddhas.”

las ni gang dag ’di gsungs pa/ Tib. This pāda has been supplied, with some modifications, from the Tibetan (Skt. lacunae).

mtshan mo skyil mo krung bcas te/ /sdom can don yod bzas byas na/ Tib. “Uninterruptedly” is based on a conjectured reading, acchindyāṃ, 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.”

nor bu’i lham Tib. In the Tibetan manipāduka° is translated as a single item, “jeweled pair of shoes,” possibly to differentiate it from the pair of shoes listed further down.

“Banner” om. Tib.

gdu bu Tib. “Bracelet” has been supplied from the Tibetan (Skt. lacunae).

It is not clear what is meant by “rise”; possibly “rise in the air.”

rang tshul spyod dam bcos ma dang / Tib. This pāda is based on the Tibetan, as the Skt. seems a little vague.

sngags pa mchod pas grub par ’gyur/ D. The Tibetan translates as, “Are accomplished when worshiped by the mantrin,” possibly reflecting the
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.

It is not quite clear what the practitioner is touching, whether the things/beings placed in front of the painting or the painting itself.

"One hundred thousand" is missing from the Tibetan.

The Tibetan translates as, “Rituals that take a long time.”

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.

The Tibetan translates as, “If he incants his clothes with the mantra twice.”

The Tibetan translates as, “Will be killed by the power of the mantra.”

The Tibetan calls it “the king of mantras.”

In the Skt., “honey” is repeated twice, and “curds” is omitted. “Honey” is is omitted in the Tibetan.

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 rnam as it does in K, K, N, H.

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.”

“Time” om. Tib.

“You act” (pratipannaḥ) om. Tib.

“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 bgyad 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 sphyan drang bar bya zhing / 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 yathābhūtan / 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 KY, 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.”
snūm klur rnams pa du ma ni/i bza’ dang spyad par rjes ‘dod dang / Tib. The Tibetan translates as, “Many different types of fried cakes, / That one is allowed to eat and enjoy.”

rnam pa sna tshogs bza’ la spyod/i mthong na bsdug 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.”

rmi lam ma lus du ma ni/ Tib. The Tibetan translates as, “All the various kinds of dreams.”

sna tshogs rin chen mthong ba dang / Tib. The Tibetan translates as, “Or a variety of jewels may be seen.”

ri dang phyogs ni rab bar ba / Tib. The Tibetan translates as, “Or mountains and the directions ablaze.”

“Debilitated” (sammūrchita) om. Tib.

gzhan yang rin chen gang yin pa / Tib. The Tibetan translates as, “Or some other kind of jewel.”

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].”

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.

de bzhin rnam pa sna tshogs pa’i 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.”

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.

gtson yang rlung ni yang dag ‘byung/ shing thog rlung ni rab 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.”
The Tibetan translates as, “These things are the particular types / Of food and drink that produce wind.”

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.”

The Tibetan translates as “hideous forms” in place of “harsh expressions.”

The Tibetan translates as, “Attachment in a dream sows the seed / For having a vision of a sexual act.”

The Tibetan translates as, “Mixed [humors] produce mixed [effects]; / This will always be seen in dreams.”

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 (tattvadarśibhīt).”

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.”

The reading “are intelligent” is adopted from the Tibetan. The Skt. has durmedhā which translates as, “not intelligent.”

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.

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 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 arj.

If a mantrin should employ / Any system that uses rituals / That activity will be successful, / Which is not the case for other individuals.”

sngo bsangs Tib. 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 recensions of the Tibetan translation in N, H, K, and K correspond to the Sanskrit text and are preferable to the variant ‘dab chags found in D.

The Tibetan translates as, “And for that reason is often ill.”

Beings who are agitated by a wind disorder, / Who are dull and tranquil.”

The Skt. can also be translated as “And can be controlled with stupefying mantras.”

This probably refers to the activities of pacifying (śāntika) and enriching (pauṣṭika).

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.”

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. “

A mantra reciter knows the qualities of beings. / Good qualities and faults are bound by karma.”

“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 sems 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 gzung ni gzung 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 rnam kun//ma rungs sems can ’jig par byed//D. The Tibetan translates as, “It destroys all powerful sorcery and obstructing beings, / And all wicked beings.”

he he mahakrodha śaṇmukha śaṭcaraṇa sarvaśvīghناğhātaka hūṁ hūṁ / kiṇ cirāyasi vināyakaśvetāntaka dhulśvāmpan śe nāśaya laṅgha laṅgha [D. la hu la hu] samayam anusmam phat phat 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 rnam ’don par byed pa na gang zhig ma rungs pa'i sems can gyi gzung can gyas 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.”

In the Tibetan this is the last line of the prose section. The verse section begins with “Having spoken thus.”

*zlos pas rtag tu 'di dag ni/*mtshan mo rtag tu don byas na/*K, K; zlos pas rtag tu 'di dag ni/*mtshan mo rtag tu don byas na/*N, H; zlos pas rtag tu gdon byas na/*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.

*’dod pa chung zhung cung zad dge/*Tib. The Tibetan translates as, “Who has little desire and a little virtue.”

*phm ba'i gos la rtag tu dga'/Tib. “Fine” has been supplied from the Tibetan, filling the lacunae in the Skt.

*zas tshod rig dag rtag gtsang ldan/*Tib. The Skt. of this pāda is unclear; the Tibetan, which translates the term śucinah (gtsang ldan) in Skt. 15.118c in this line, translates as, “Knows proper portions and is always clean.”

*“Guests” om. Tib.*

*gtsang ba'i spyod pas mngon par 'gro/*Tib. The Tibetan translates as, “Has sex with one whose conduct is pure.” The Tibetan reflects the Sanskrit *śucicārābhigāminah instead of the extant Skt. śucidārābhigāminah.

*sku ni* Tib. The Tibetan translates as, “body” in place of “hair.”

*de tshe 'jig rten 'das pa grub/*de la 'bras bcas grub par 'gyur/D. The Tibetan translates as, “Then they will attain the transcendent/ Accomplishment together with the result.”

*longs spyod che zhing sngags rnams shes/*sngags rnams kun la de nyid rig/Tib. The Tibetan translates as, “Who is endowed with good fortune, is skilled in mantra/ And understands all mantras.”

*bud med ming ldan K, N, H; bud med mig ldan 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.”

*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 arṇau) to karyau, 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.-1214 ‘jam Tib. “Smooth” has been supplied from the Tibetan. The Skt. translates as, “not clinging.”

n.-1215 ri mo zab cing D. The Tibetan translates as, “a deep line.”

n.-1216 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.-1217 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.-1218 “During sleep” could euphemistically refer to going to bed for sex.

n.-1219 mang po ma yin snum pa dang / Tib. The Tibetan translates as, “Not abundant and smooth.”

n.-1220 It is not clear what period of time is meant, but it is most likely one day.

n.-1221 lan gsum bshang zhing sngags drug dran/D. The Tibetan translates as, “One who defecates three times and recalls the mantra six,” or, alternatively, “One who defecates three times and recalls the six-syllable mantra.” The Tibetan may reflect the Sanskrit *sañmantri instead of the extant Skt. sañimagri.

n.-1222 Neither the Skt. nor the Tib. specifies which watch of the night this is meant to be.

n.-1223 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.-1224 ‘bras bu rnam pa sna tshogs dang / phun tshogs rnam pa mang po la / mi rnam rjes 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 / mi rnam rjes su ‘dod pa yang / mtshan nyid kyis ni sgon mtshan pa’o/K, 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 K, 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. 1225  
*nus pa’i gza’ rnams kyis mtshan pa/* Tib. The Tibetan translates as, “Are marked by these planets that indicate capability.”

n. 1226  
*nyi ma’i dkyl ’khor mchur kha ni//hro 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. 1227  
In the Buddhist and Hindu astrology, the moon and the sun are regarded as “planets” (*graха*).

n. 1228  
*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. 1229  
*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 *karmanirghātolkinaḥ* instead of the extant Skt. *kampa nirghāta•ulkinaḥ*.

n. 1230  
“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. 1231  
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. 1232  
*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. 1233  
*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. 1234  
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. 1235  
*thung ’gyur nyi ma guya’ shing tsam//broyed 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.”

The translation of this pada is a guess. The Skt. *yugāntaka* could be translated as “noon,” but also as “the end of the eon.”

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 come, / If seen far in the distance / Meteors, omens of death, cause earthquakes.”

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.”

The “chief planet,” i.e. the sun, since the sun, in Indic astrology, is referred to be the generic name of a planet.

The Tibetan translates as, “Poor, prone to illness, and dull.”

The Tibetan translates as, “When the earth shakes, there are terrifying noises, and [all] is the color red, / Meteors strike,“

The Tibetan translates as, “When there is ominous lightning / And the Pleiades and the like are visible, / When all beings behold / The terrifying Rāhu.”

The Tibetan translates as, “People who are poor and vulnerable, / Who lack discipline and always engage in evil acts.”

The Tibetan translates as, “Women are ugly.”

The Tibetan translates as, “Thus they take birth again and again, / Born into many different worlds.”

The Tibetan translates as, “Every year, whatever is desired,” reflecting the Sanskrit *sarvasaṃvat* instead of the extant Skt. *sarvasampat.*
de nyid 'jig rten gnas pa yin/Tib. The translation of this pāda is based on the Tibetan. The Skt. translates as, “The mantra, singularly, always,” and is difficult to makes sense of in the context.

The fourth pāda appears to be missing in the Skt. and the Tib.

gza’ rnam las la spyod pa zhes/ des na 'di ni mthong zhes gsungs/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.

de nas gzhan yang rabs bshad pa/ 'hges par zlos pas rtags tu bya/ yud tsam dag ni bcu gnys dang/ 'dus dang dus min 'gro ba'i rgyu/ 'grub pa'i rgyu 'am ma yin pa/ 'gro ba min pa'ang bshad par bya/D. 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.

lo legs Tib. “There are bountiful harvests” has been supplied from the Tibetan (Skt. lacunae).

nyi ma gsal mthong dge/Tib. In place of “kings enjoy prosperity,” the Tibetan translates as, “the sun shines bright, and there is goodness.”

dus dang de bzhin dbang po'i gzhu/ skye bo rnam las rtags zhi byed/Tib. The Tibetan translates as, “At times when there is rainbow/ It always brings peace to all beings.”

sha za dang ni ma mo dang/ /drag po ma rungs nyer 'joms byed/ /sha za rnam kyi spyod pa ni/ /de bzhin ma rungs sems can brjod/Tib. The Tibetan translates as, “Now I will describe the wicked ways / And behaviors of flesh eaters / Such as the kravyādas and māṭrṣ / Who are fierce, wicked, and bring harm.” The Tibetan sha za rnam kyi spyod pa may reflect the Sanskrit *ācaritaṃ piśācānām instead of the extant Skt. caritaṃ piśācānāṃ. 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.

gzhan gyi sbug bsngal dag la sems/Tib. The Tibetan translates as, “Who consider the suffering of others.”
sngags dang rig pa rnams 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).

gang du mtshan nyid la brten pas/ spyod pa rgya cher bstan pa yin/ gzhan 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.”

“Gods and asuras” (surāsura), 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.

lha ni mchod pa zhes bshed de/ lha min nga rgyal can gyi rgyus/ gnas der gnas pa’ang rnam pa gnyis/ rim bzhih 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.”

de yang der ni rnam gnyis te/ drag pa dang ni thun mong yin/ de yang der ni rnam gnyis ’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.”

der gnas rnam gsum ’gro ba ste/ nyi shu cu grangs med pa’o/ lha dbang dang ni ’og min par/ go rims ji bzhih 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 *yathāsāṅkhyaṃ abhūmakāh instead of the extant Skt. yāmāsāṅkhyaṃabhūpakāh.

This line is omitted in the Tib. The preceding line, “All the noble buddhas,” begins the next verse.

sngags dang rgyud ni rig bcas pas/ D. The Tibetan translates as, “By the mantras and tantras together with the vidyā.”

bog yod rigs ni bzang ba dang/ D. The Tibetan translates as, “Who are careful and of good character.”
mi rNams kyi ni mdor bsdu na/ de dag gi ni lus bzung nas/ D. The Tibetan translates as, “In brief, human beings / Should maintain their bodies, and.”

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.”

In this passage the terms sattva (sems can) and asattva (sems 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 sems can and sems can ma yin according to the meaning these terms so often bear outside of the medical literature as “a being” and “not a being.”

gang gzhan rnam pa sna tshogs byas/Tib. The last pāda has been supplied from the Tibetan (Skt. lacunae).

Part of this pāda is missing in the Skt. The Tibetan however, doesn’t indicate any missing content.

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.

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.

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.”

nad med Tib. The Tibetan translates as, “no illness.”
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.

That which is found in other manuals / Is also found in this king of manuals.

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 *vidyārājaḥ (“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.

This teaching of all the buddhas / Is always virtuous and productive,” reflecting the Sanskrit *sarvabuddhānāṃ instead of the extant Skt. sarvabhūtānāṃ.

Those who recite all the mantras / Will always have confidence in their recitations and fire sacrifice.

“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.”

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.”

“He” probably refers to the king of mantras—Mañjughoṣa—mentioned two verses below.

de nyid cho ga ’dir spros pa/ /de bzhin gshegs pa spros pa med/ /’jig rten ’das pa rdzogs sangs 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.”

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.”

de don yon tan nges grub dang / /’jig rten khams kyi dge ni dge/ /bṣaṅ ma bṣaṅ tu yin te/ /bṣaṅ nas nges 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.”

ngas kyang bshad pa yin/ Tib. “By me” has been supplied from the Tibetan.

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.”

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.”

sgrub pa pos ni bsgrub par bya/ Tib. The Tibetan translates as, “Then the practitioner will be successful.”
shin tu yun ring dag gis 'grub/Tib. The Tibetan translates as, “Will succeed after a long time.”

The reference is made here to the immediately preceding chapter.

do ngs kyi zlos pa bstan pa yin/D. The Tibetan corresponding to the Skt. kathitaṃ mantra jāpinām (“[all this] was taught for/with reference to the mantra reciters”) translates as, “the recitation of mantras has been taught.”

blo chog rnams Tib. The Tibetan uses the plural number here, possibly honorific, and translates as, “those of supreme intellect.”

bzang 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.

las dang las 'bras sens can gyi/Tib. In place of “complete” (sarvam), the Tibetan translates as, “of beings.”

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.”

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).

gnod sbyin bdag po Tib. In place of “the yakṣa,” the Tibetan translates as, “the lord of the yakṣas.”

The simple past of “requested” was chosen here to fit the narrative. The Skt. translates as, “[Vajrapāṇi] 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 Vajrapāṇi 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.

ncas 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).

nmchog dang tha ma'i spyod pa dang / /dge ba'i don dang ldan pa dang / /zlos pa grub pa'i mtshan ma dang / /bgrub bya sgrub min rnam par brtags/ Tib. The Tibetan translates as, “The distinction of highest and lowest conduct, / Having a virtuous aim, / The characteristics of what a mantra reciter accomplishes, / And what should and should not be accomplished. /”

nrig pa 'dzin pa grub 'dod dang / /D. The Tibetan translates as, “And those who desire the accomplishment of a vīryādha.”

nrgyal ba'i smis 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.”

ngzhon 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 K 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.”

nThe wheel holder” is probably a reference to the Buddha Śākyamuni.

nI.e., the Dharma wheel.

n“Mañju,” as in “Mañjughoṣa.”

n“Knowledge” om. Tib.
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.

It is unclear who is here being addressed as the “lord of gods.”

Unfortunately, the play on words in this verse is impossible to replicate in English. “Gentle Splendor” is the name of Mañjuśrī (mañju = “gentle/lovely” and śrī = “splendor/glory”).

“Present” has been supplied from the Tibetan. The Skt. translates as, “celestial”; the syntax, however, is not clear.

The Skt. bhavi (BHS bhavi = classical bhave = “in samsāra”) 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 mañju (“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 Tibetan reflects the Sanskrit *da gyur/ for the extant Skt. dag pa'i gnas la gnas pa'i skye bo rnam/s dag zhi bar 'gyur/ /khyod kyi sngags ni nam yang 'da' ma gyur/ /khyod kyi sngags ni nam yang nyams
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. śleṣmāṇām (“stick/coalesce together”), the Tibetan reflects the Sanskrit *śeṣāṇām (“the rest/remainder”).

The Skt. antam 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.

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/evamvidham. 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.

This pāda could also be translated as, “It is not karma that possesses a body.”

In place of “fever,” the Tibetan text translates as, “old age.”

The Tibetan translates as, “Various types of good omens / Arise due to various types of activities.”

Before “time,” the Skt. has the term bala (“strength”), which is unaccounted for in the Tibetan.

The meaning of this verse is unclear because of the missing text. The Skt. appears to be missing one pāda of text and the Tibetan is missing the entire half-stanza.

The meaning of this half-stanza is uncertain as the Skt. could be corrupt. The first pāda could read (as suggested by the Tibetan) karmapratyayaḥ svakānyah (“karmic causes, those of oneself and others”), which would also correct the meter. The avyaṅgāni (“not separate”) in the second pāda could be emended to adhyāṅgāni (“the main divisions”).

The meaning of the first four pādas 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.”

The Tibetan translates as, “Attained samādhi at the seat of awakening.”
“[Sitting at] the root of the tree” om. Tib.

de tshe bdu n i 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.”

rmi lam n gan pa nyr ’jig pa/ Tib. In place of “omens,” the Tibetan translates as,
“dreams.”

gang dag sa la spyod pa yi// byung po’i tshogs kun rab nyon cig/ Tib. 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. triṣu (“in
the three”), which the Tibetan doesn’t account for.

Skt.: om kha kha kāhi khāhi huṁ huṁ / jvala jvala prajvala prajvala / tiṣṭha tiṣṭha /
ṣṇīḥ phaṭ phaṭ svāhā //.

sngags ’di sngags ruams kun gyi mchog/ Tib. The meaning of this pāda is unclear.
The Tibetan translates as, “This mantra is supreme among all mantras.” The
Skt. version, however, ties in with the name of this mantra, Jvāloṣṇīṣa, which
means “blazing uṣṇīṣa.”

dgu bcu rtsa bzhi dag dang ni/ Tib. It is not clear what these numbers refer to.
The Tibetan gives just one number, “ninety-four thousand.”

The exact meaning of this verse is far from clear.

sngags ruams ma lus rab tu sens/ D. The Tibetan translates as, “All the mantras
will be called to mind,” reflecting a different Skt. reading.

gtsug tor sngags kyi byin rlabs kysis/ D. “Uṣṇīṣa” seems to be a metrical
abbreviation of Jayoṣṇīṣa. The Tibetan translates as, “Through the blessing
of the Uṣṇīṣa mantra.”

de bzhin bdun nam bryad dang dgu/ Tib. The Tibetan translates as “nine
instead of “ninety.”

gnyis dang drug dang lnga dang bdun/ Tib. 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 in the Tibetan translation of the text and are not translated here.

“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.

nye rgyal 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 pādas 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 sms can rnam 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. kalpasammatam.

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.”

rnam rgyal Tib. The Tibetan translates as, “victorious,” reflecting the Sanskrit *vijayam instead of the extant Skt. virajam.

tshegs chung bya bas thob pa yin/D. The Tibetan translates as, “By engaging in activities with little difficulty.”

rung byung ye shes Tib. In the Tibetan translation, this is “self-arisen [knowledge].” The Skt. form sva-yam-ha, however, does not imply the perfective aspect.

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.”

rigs pa bzang po'i las dga' bas/K, K; rig pa bzang po'i las dga' bas/D. Both readings in the Tibetan are obscure. The reading in K and K might translate as, “By pursuing logic and the correct ritual action,” reflecting the Sanskrit *yukti instead of the extant Skt. yukta. The reading in D, which most likely reflects a scribal error that renders the term rigs pa as rig pa, might translate as, “By pursuing knowledge and the correct ritual action. /”

las las grol ba med par ni/Tib. The Tibetan translates as, “Without being liberated from karma.”

me Tib.

'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.”
The Tibetan translates as, “When produced by the karma of negligence.”

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.

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, “Mañjugoṣa can effect all of them, / Each and every one, individually.”

The Skt. viparīta (“wrong,” “inverted,” “contrary”) seems to be translated into the Tibetan as “spread.”

Part of the constellation of Taurus is in the nakṣatra of Mr̥gaśīrā. Being “traversed” probably means being traversed by the moon at the time of one’s birth.

In the Indian zodiac, the house of Taurus is shared between the three nakṣatras of Kṛttikā, Rohiṇī, and Mr̥gaśīrā. 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.

“King” is another name for the moon.

“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.

This passage is very unclear. The translation of the last three pādas may be incorrect.

In the Indian context, a prominent belly could be an indication of well-being and prosperity.
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* + *vī* (“to rise”) and *vād* (“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. *caum* (“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 Svāti part of Libra.

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.”

These three nakṣatras (though only a part of the last one) are distributed through the Indian sign of Libra.

Possibly, the reading bahupānataḥ (“fond of drinking”) should be emended to bahumānataḥ (“taking pleasure in showing respect/being respectable”), which would fit the context better.

spyi mtshan ma yin ngo tsha med/Tib. The Tibetan has a negation after “modesty,” perhaps reading the Skt. tathā hrījyā as tathāahrījyā (= tathā-ahrījyā).

Anurādha is the first nakṣatra of the Indian sign of Scorpio.

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.”

mi ni rab gtum brtan pa yin/D. The Tibetan translates as, “fierce and steadfast.”

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.”

rang bu nyid kyis gsod par byed/Tib. The Tibetan translates as, “Killed by his own son.”
“When the nakṣatra . . . sets in,” i.e., when the sun enters the nakṣatra.

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 \jhaṣāṇām (“of the fish”). The

Skt. letters \ṛ\ and \jha being almost identical, the reading \ṛṣīṇām was likely a

corruption of \jhaṣāṇām. 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/ i 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.”
Kabandha can be the name of a class of comets or of Rāhu. It can also mean “a cloud.”

The Tibetan translates as, “The orbs of the moon and the sun / Will be obscured by darkness.”

The translation of this half-stanza is uncertain. The Tibetan translates as, “The great king who resides in the south / Will be destroyed.”

In the Tib., this pāda translates as, “And they will plunder each other’s lands.”

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*.

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.

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.

This verse is tentatively translated here based on the Tibetan. The Skt. verse remains obscure.

At this point the Tibetan repeats the first three pādas of the previous verse.

The Skt. translates literally as, “short watch” (*hrāsiyāna*), 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.

The Skt. translates literally as “at the end of the short watch (*hrāsiyāna*).”
Anger is related to or caused by a bile disorder.

"bar ma'i thun ni bri gyu rnas"/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."

"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. *yat vakram*. The Tibetan renders this verse in only three lines and does not contain any equivalent of Skt. 24.174b.

"tha skar snar ma nyid dang ni"/Tib. In place of "Aśvinī, Bharaṇī," the Tibetan translates as, "Rohiṇī."

"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.

"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.

"dkyil 'khor gyi ni sngags rgyud dag"/sngags rnams 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."

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."

The next verse suggests that "joined" (śliṣṭa) means "dwelling in," i.e., traversing through.

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.

"bya bzhin nyid dang legs mdzes dang"/Tib. The Tibetan interprets the word for "beautiful" (suśobhana) as the name of another muhūrtā.

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.

"yud tsam dag tu bstan pa ni/nyin zhas 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.”

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.

Unmeṣanimeṣa 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.

‘di tsam dus kyi tshad la ni/ /gsum gyi grangs su yongs su brtags/ D. The Tibetan translates as, “This time measure / Is designated as the three saṁkhyās,” which reflects the Sanskrit *saṁkhyā 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/ /sdang bas gsod par the tshom med/ D. 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.”

Vaṅga om. Tib.

‘ching dag gzhan gyi dmag tshogs ni/ /skye bo’i gtso la de dag skye/ D. The Tibetan translates as, “Bondage and external military invasions / Will occur for the prominent people.”

nyi ma’i dkyil ’khor dbus gnas dang /Tib. It is not clear what vyāsta (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 /sens 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 satva, translates as, “The rulers in Magadhā / Will lose their dominion over beings.”

It is not clear whether the compound grahapanāga means the “color (upanāga) of the eclipse (graha)” or is meant to be a repetition of two synonyms (“eclipse-eclipse”), as upanāga can mean both “color” and “eclipse.” The next verse suggests that it could be “color.”

khug ma ser ba mjug rings ni/ /nyi ma lnga yi bar du yod/ /de og 'jig rten sens 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 om. Tib.

'od 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 pada 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 nyon cig Tib. “The planets and the nakṣatras” has been supplied from the Tibetan (Skt.: lacunae).

sngags dang / rgyud dang / dbang bskur ba dang / dkyil 'khor dang / D. The Tibetan reads the compound *mantratanrāḥbiṣekāmāṇḍala as a dvandva that translates as, “the mantra, the tantra, the empowerment, and the maṇḍala.”


The grammar of this part, starting from “This sovereign,” is not very clear.

sngags rnams kun la nib 'jug phyir/ Tib. In the Tibetan the Skt. *pravṛtte (here translated as “can be used instead of”) is translated as “can be applied to.”

“He” is the mantra, as the mantra here is a male deity.

The last sentence of this paragraph is missing from the Tib.

yi ge gcig po ’di la D. In place of “the preserver,” the Tibetan translates as, “the single syllable,” reflecting the Sanskrit *ekākṣaro ‘yanī instead of the extant Skt. āṃksako ‘yanī.

gtsug tor las byung bstan pa yin/ In the Tib., this pāda translates as, “Teachings that emerge from Uṣṇīṣa,” which reflects the Sanskrit *uṣṇīṣasambhavaḥ instead of the extant Skt. uṣṇīṣasamatāḥ.

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.”

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. niḥṣṛtya.

This pāda is missing from the Tib.

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.

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.

The epithet ajita (“unconquered”) could also refer to Viṣṇu or to Śiva.

“Nailing” (kīlana) or “nailing down,” alludes to the ritual act of driving a stake (kīla) through the heart of a spirit in the form of an effigy.

gzan gyi rig sngags gcod par ’dod na/D. “Of others” has been supplied from the Tibetan.

The use of the term “effigy” (pratikṛti) indicates that the vidyā is a spirit or a deity and a spell at the same time.

I.e., with kuśa grass. “With the same” (anena) om. Tib.

Possibly one “makes a knot” to tie the thread around the effigy.

Brown mustard (Brassica juncea, Skt. rājikā).

‘chi bar ’gyur ro Tib. In place of “will be chastised” (śiṣṭita bhavati), the Tibetan translates as “will die.”

The wording, to “carry out the order,” again indicates that the mantra is the deity.

Again, the mantra who “dies” is the deity.

brgya rtsa brgyad Tib. The Tibetan translates as, “one hundred and eight.”

The three sweet substances are sugar, honey, and ghee.

The last two sentences, starting from “If one wants to enthrall yakṣas,” are missing from the Tib.

“Nāgas” om. Tib.

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.”

“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.

bcu dgu pa Tib. The Tibetan translations of the text record this as chapter 19.

“Again” om. Tib.

“But now only briefly” om. Tib.

nas 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.”

I.e., involving perhaps the “supreme” of the three types of painting mentioned before.

“Supreme” om. Tib.

“Jewel of” om. Tib.

de bzhin gshegs pa rin chen tog ces bya ba D. The Tibetan translates as, “The supreme victor, the tathāgata named Ratnaketu.”

“White” om. D; dkar po K, L, K, C.

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.

sangs rgyas dang byang chub sems dpa’ thams cad mngon par dgyes pa dang /sangs rgyas dang byang chub sems dpa’ thams cad kyiis 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.”

de blang na nam mkha’ la ’gro ste/D. The Tibetan translates as, “When one holds it, one will soar in the sky.”

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.

It is far from clear how exactly this object is fashioned. The daṇḍa (literally “stick/rod”) could be a handle, or perhaps a leg or support of some kind.
Tib. “The body” is missing in the Skt.

Tib. The Tibetan translates as, “one hundred butter lamps.”

This last sentence is missing from the Tib.

“Mantra” is missing from the Skt.

Tejorāśi and Sitātapatra are another two in the group of eight uṣṇīṣa kings.

Instead of “power” (bala), the Tibetan has “swift nature.”

The Tibetan translates as, “With hair that is curled in tight ringlets.”

Instead of “commence the sādhana,” the Tibetan translates as, “enter one’s own place.”

“Will be accomplished” is missing from the Skt.

The Tibetan translates as, “All of the vidyādharas will rain flowers and all of the gods will rain flowers as well.”

The Tibetan translates as, “One will become a king of the vidyādharas who has three eyes and be like a second Maheśvara.”

Acacia catechu.

“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.

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.”

The Tibetan translates as, “The vajra-goad and oneself will be protected by Sitātapatra.”

The Tibetan translates as, “When one dies, one will proceed to Vajrapāṇi’s realm and see Vajrapāṇi.”

It is not specified what painting; possibly the painting of Ratnaketu, central to this chapter.

The Tibetan translates as, “light a fire a little bit to the southern direction.”

Instead of “summon” the Tibetan translates as, “bring under one’s command.”

The Skt. name is, fittingly for a nāginī sādhana, “nāga flowers” (nāgapuṣpa).

This sentence about the elixir is missing from the Tib.

‘phags pa rdo rje ’dzin Tib. Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.

de nas bcom ldan ’das kyi yul bskyod par ’gyur zhiṃ /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.”

“Other vidyādharas,” because Vajrapāṇi is a vidyādhara (as well as a yakṣa).

The Skt. pavitra (Tib. dag byed) can mean “sacrificial grass,” but also myrobalan and other things.
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.”

“Seven” om Tib.

“Cloth” om Tib.

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.”

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 yang 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 ra'i yang 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 mchog tu zhi ba chen po '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.”

This last sentence is missing from the Tib.
	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.”

phyag rgya dang ldan pa'i ji skad gsungs pa'i sngags kyis seng ldeng gi yang 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.”

This paragraph is missing from the Tib.

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 sphyod 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."

\[\textit{shyan sreg stong rtsa bregyad bya}^o/\text{ Tib.}\hspace{1em} \text{The Tibetan translates as, “one should offer one thousand and eight oblations.”}\]

\[\textit{bo son cha}^i\text{ shing Tib.}\hspace{1em} \text{Damanaka is usually the Skt. name for “mugwort.” The Tibetan, however, suggests that in this case it may refer to \textit{Sesbania grandiflora}.}\]

\[\textit{bil ba}^i\text{ shing gi yam shing gis sol.}\hspace{1em} \text{The Tibetan translates as, “one should offer branches of the bilva tree.”}\]

Possibly \textit{Vatica robusta}.

\[\textit{log \ 'dren thams cad la ni zhag bdun du shyan sreg bregyad pa}^o/\text{ D.}\hspace{1em} \text{The Tibetan combines this clause with the contents of the next sentence and translates as, “for all vināyakas, one should offer one hundred and eight oblations for seven days.”}\]

\[\textit{rgyal po}^i\text{ bu la ni.}\hspace{1em} \text{The Tib. translates as, “the son of a king,” or “a prince.”}\]

\[\textit{yungs kar D.}\hspace{1em} \text{For “royal mustard,” the Tibetan translates as, “white mustard.”}\]

\[\textit{bhrûṁ, also referred to as the cakravartin Uṣṇīṣa, or One Syllable.}\]

\[\textit{tshim zhing rgyas par byas par \ 'gyur ro/}\text{ Tib.}\hspace{1em} \text{The Tibetan translates as, “will be pleased and cause one to thrive.”}\]

\[\textit{dug gis reg pa D.}\hspace{1em} \text{Instead of “destroyed,” the Tibetan translates as, “was in contact with poison.”}\]

I.e., the one described above.

\[\textit{yungs kar gyi rgyal po D.}\hspace{1em} \text{The Tibetan again suggests “white mustard.”}\]

\[\textit{ji srîd du bzlas kyang rig pa \ 'bras bu med par shes na Tib.}\hspace{1em} \text{The Tibetan translates as, “If one knows the \textit{vidyā} has been fruitless despite the number of recitations.”}\]

“Blessed One” probably refers to Uṣṇīṣarāja.

I.e., together with his mantra, as the mantra and the deity are one and the same.
"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.”

lam 'gog par byed Tib. The Tibetan seems to be saying the opposite and translates literally as, “blocking a path.”

myur du bzlas pa 'bum bya'o/ Tib. The Tibetan translates as, “quickly recite one hundred thousand times.”

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.

klu'i shing yang skem par byed cing D. The Tibetan translates as, “dessicating a nāga’s tree.”

“Turning them to dust” om. Tib.

gtsug spyod kyis kyang mngon 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.”

The second part of this sentence, starting from “as one becomes Mūrdhaṭaka,” is missing from the Tib.

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.

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.

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/ Inga '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.”

sa 'og tu 'jug pa'i sgor rkang pa bzhag ste/ 'bum phng 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.”
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.

Viṣṇu’s discus is his magical weapon.

dus gsum du sna ma'i me tog la lan gcig bzlas nas/ /bcom ldan ‘das kyi zhaps kyi mthe bo'i drung du byas nas/ ci tsam na zhab kyi mtho bo nas ‘od zer byung nas/ sgrub pa po de'i tus 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.”

’khor dang ldan par yang ’gyur ro/ Tib. Instead of “surrounded by a retinue,” the Tibetan translates as, “one will obtain a retinue.”

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.

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.”

cho ‘phrul chen po'i zla ba phyed la sna ma'i me tog dang ldan pas re re zhang bzlas shing / /bcom ldan ‘das kyi gtsug tor gyi steng du 'bum phng gcig phul na/ D. The translation here is based on the Tibetan. Instead of “above the usṇīṣa of the Blessed One,” the Skt. translates as, “above Blessed Uṣṇīṣarāja.”

gtsg tor gyi rgyal po thams cad kyis kyang bsgrub par bya ba yin te/ cho ga thams cad 'di nyid la shyar bar bya zhang / gtsug tor gyi rgyal po thams cad kyis kyang 'di bsgrub par bya'o/ /cho ga thams cad kyis 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 usṇīṣa kings. All the rites should be joined to this one. It should be attained through the practice of all the usṇīṣa kings. It should realized through all the rites.”

“And deposit it where the trove [is supposed to be]” om. Tib.

’khor lnga bcu Tib. The Tibetan translates as, “retinue of fifty.”

“Horses” om. Tib.

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. sāmantarāja rather suggests a borderland or bordering kingdom.

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.”

lha’i rgyal po thams cad kyis kyang ring po nas mthong na ’jigs pas dga’ bar ’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.”

Skt. 26.61 om. Tib.

nyi shu pa Tib. The Tibetan translations of the text record this as chapter 20.

‘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 bsan pa’ bras bu dang bcas pa byed pa’i phyir nor bu rin po che lla 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.”

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. - 1610
n. - 1611
n. - 1612
n. - 1613
n. - 1614
n. - 1615
n. - 1616

“Tathāgata-vidyārājas” must refer to other uṣṇīṣa kings—Sitātapatra, Tejorāśi, and so forth.

sngags zlos pa thams cad kyis 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 gshogs pa’i 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!’ ”

de bzhin gshogs 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.

“Was taught” is missing from the Skt.
sngasgs thams cad kyi don sgrub par byed pa/ Tib. The Tibetan translates as, “accomplishes the goal of all mantras.”

‘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 (*mhasya, *guhya).

The material in Skt. 27.7–27.9 is rendered in prose in the Tibetan translation.

“Propagated/spoken by the victorious ones” om. Tib.

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.

By Mañjughoṣa.

Literal, “sang.”

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.

tshe dpag tu med pa dang ‘od dpag tu med pa Tib. The translation follows the Tibetan here. In place of Amitābha, the Skt. repeats Amitāyus for a second time.

The Tibetan might also translate as, “I will also teach the last tathāgata.”

Mañjusvara is a name-variant, synonymous in meaning, of Mañjughoṣa.

‘bum phrag sum cu D. The Tibetan translates as, “three million.”

The Tibetan translates as, “without relying on another mantra and without focusing on anything else.”

byang chub tu sens bskyed pa dang / khrims lnga'i sdom pa yang dag par blangs pa dang / byang chub sens dpa'i sdom pa yang dag par blangs pas D. The Tibetan translates as, “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.

mthing 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 sring ram 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 bu 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 Amitāyurvinīcaya-rājendra.

’dod pa thams cad dang bza’ ba dang spyod pa gtsor byed pa’i sgrub pa po la ni las stong rtsa brgyud kyis las phran tshegs la rab 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 *paśyate instead of the extant Skt. paśyate.

gal te zhi bar ma gyur na phung khrol 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.”

tho rangs yul gyi blag po’i rgyal po spyan drangs par ’gyur ro/ de dang lhan cig tu gros byas na bsam pa bden pa nye 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.”

bham ze’i dgra K, K; bham ze’i skra D; bham se skra zer sga J, C.

tho rangs bham ze’i dgra zho bar ’gyur ro/ /gal te rgyal po sdang bar ’gyur na las gzhan yang yod de/ D. The meaning here is uncertain, as the Skt. vidvīṣṭa 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.”

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.”

de nas rigs bzhi las gang yang rung ba rtags gsod bo dang ldan pa’am lha gzhan nam ’jig rten pa la dad pa dog sems ‘khrugs par ’gyur na/ phyogs gang na gnas pa der thal ba de gtor na yul gzhan du ’gro bar ’gyur ba’am skyo bar ’gyur ba’am mtshan mo glal bar ’gyur ba’am nye du la gnod par ’gyur ro/ /de phyir gso ba ni ‘o ma’i sreg blugs stong rtsa bskyad kyi 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.”

“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. candmgrahe.

me tog dkar po dri zmih 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 (upāla) 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.

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.

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.

Although 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.

Although 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.

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.

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.

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."

\[
\text{‘dres las ‘dres pa’i las rnams ni/ ‘dres pa dag tu rnam par smin/ de bzhin las ‘di sna tshogs su/ de nyid sangs rgyas gzigs pa yi/ thugs rje can gyis gsungs pa’o/ D.}
\]

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.”

\[
sngags kyis dge ba ‘grub ‘gyur zhes/ de bzhin gshegs pas rab tu gsungs/ las rnams sna tshogs gsungs pa ni/ sgrug pa rnams la bsdus don yin/ D. The Tibetan translates as, “The tathāgatas said that / One should use mantra to accomplish virtuous actions. / The various rites that they taught/ Are summarized in the sādhanas.”
\]

\[
sgrub pa po ni mi ‘grub ste/ Tib. The Tibetan contains an additional line here that translates as, “One will not become a practitioner.”
\]

\[
dus dang tshod dang bzlas pa dang / /sbyin sreg mthong bas de bzhin ‘grub/ D.
\]

“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 oblation 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.”

\[
“\text{That include the painting” om. Tib.}
\]

\[
le’u nyi shu rtsa gcig pa/ D. The Tibetan translations of the text record this as chapter 21.
\]

\[
ras ris dang po Tib. In place of “in front of this painting,” the Tibetan has “this first painting.”
\]

\[
‘di nyid kyi yi ge gcig pa’i snying po’i sngags sam yi ge drug po ma’i mtha’ can khyod kyi sngar bstan pa’i yi ge drug pa’i snying po’am dang po na oM yod pa’i yi ge gcig pa’i ras ris dang po ‘di nyid kyi cho gar ‘gyur ba ni phyi ma’i dus phyi ma’i tshe na D.
\]

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 oṃ first—that, at a later time in the future . . . /”

zhag bdun nam zhag bdun gsum gyi bar du Tib. The Tibetan translates as, “for seven days or three weeks.”

Subhūmi oṃ. Tib.

legs skyes Tib. The Tibetan reflects the Sanskrit *Sujāta instead of the extant Skt. Suśobhana.

ro stod sa las byung ba Tib. “The earth” is missing from the Skt.

char gtong rig pa dang bcas pa bri bar bya'o Tib. In place of “lightning,” the Tibetan translates as, “knowledge,” reflecting the Sanskrit *vidyā instead of the extant Skt. *vidyutā.

byang chub sems dpa' thams cad kyang lag na me tog thogs pa' bcom ldan 'das kyi zhal la rnam par lta ba dang Tib. The Tibetan translates as, “All the bodhisattvas hold flowers in their hands [while] they look at the Blessed One’s face.”

ro stod bcom ldan 'das kyi zhabs la 'dud pa dang bcas pa D. 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.

gos lan gsum brje ba D. The Tibetan translates as, “change clothes three times [a day].”

tshod rngad dang nas chan khyor gang tsam dang 'o ma dang slong mo‘i zas kyis 'tsho ba'o/D. The Tibetan translates as, “sustaining oneself on vegetables, a handful of barley, milk, and alms.”

gtor ma dang mar me Tib. The Tibetan translates as, “bali and lamps.”

sprul dang rnga mo dang bong bu dang glang po che dang log 'dren Tib. The Tibetan includes “snakes” in this list, but omits “dogs.”

gu gul gyi tshigs ma D. 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.
ha cang mi myur bar Tib. 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.”

ma du lung ga’i ’bras bu Tib. The Skt. does not specify what kind of fruit. The Tibetan translates as, “pomelo” or a kind of lemon (lit. “a mātulunga fruit”).

’tog tu ’bru thams cad gzhuṅ par bya’o/ /de nas de’i steng du bya ba ni cho ga’dis me sar pa bskyed de/D. 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.”

stong rtsa brgyad yongs su bzlas shing blugs gzis sbyin par bya’o/D. The Tibetan translates as, “Having incanted it one thousand and eight times, one should offer it with the sacrificial spoon.”

Skt.: āgaccha haripiṅgala diptajihva lohitākṣa haripiṅgala dehi dadāpaya svāhā //.
de nas bcom ldan ’das ’jam dpal gzhin nur gyur pa Tib. The Tibetan translates as, “Blessed Mañjuśrī, the divine youth.” The Skt. just translates as, “Blessed One.”

Skt.: āgaccha āgaccha kumārabhūta / sarvasattvārtham udyato ’ham / sāhāyyam me kalpaya gandhapuspadhūpaṇ ca pratigrīṇa svāhā //.

mar dang ’bras thug po che’i chan gyis D. “Sesame and barley” om. Tib.
rgyal po dbang du ’gyur ro/ Tib. The Tibetan translates as, “one will enthral a king.”

This sentence is missing from the Tib.

stong rtsa brgyad Tib. The Tibetan translates as, “one thousand and eight.”

nor rnyed par ’gyur ro/Tib. 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.

“One hundred thousand” om. Tib.

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.
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.”

shing arka dang sna ma’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.

lhag ma dkyil ’khor la bzhag na Tib. The Tibetan inserts here “having placed the remainder on a maṇḍala.”

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.

sna rtsis Tib. Possibly Vatica robusta.

mig sman Tib. In place of “bowl,” the Tibetan translates as, “eye medicine.”

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:”

til gyi tshigs sam mar Tib. The Tibetan translates as, “If one offers sesame cakes or an oblation of ghee.”

thams cad bcig tu byas sbyin sreg byas nas bzhi mdo’am khang stong ngam shing gcig pa dag tu gtor ma 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.”

gdong la bltas Tib. The Tibetan translates as, “looking at someone’s face.”

skud pa la mdud pa byas zhing Tib. “Knot on a thread” seems to be the Tibetan translation of the Skt. mūśraka, 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. niśkalika 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 oblation lotus into the fire, one repeats the mantra once.

*gu gul gyi yam shing stong rtsa brgyad kyis sbyin sreg byas na nor dang ’bru rnams 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 lcī 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. *ātastipūpāṇī* (“flax flowers”) instead of the extant Skt. *agastipūpāṇī*. The Skt. *agasti* or *agati* refers to *Sesbania grandiflora*.

*shing ka ra bl ma’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 kyī 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 Manjūśrī 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-Manjūśrī.

*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.”

“Suchlike” probably means that the basket is also made of gold or silver.

*yi ge gcig pa* Tib. “One” is missing from the Skt.

*zhabs g.yon pa’i mdun du bu mo kha zas sbyin par bya’o/* Tib. The Tibetan translates as, “and provide food for the young girls in front of the left foot.”
The Skt. name for a pink lotus (padma) has been kept here in order to distinguish this mudrā from the lotus mudrā (padmamudrā).

The Tibetan translates svastikamudrā as “the mudrā of auspiciousness.”

The Tibetan translates as, “moving mudrā.”

“And no one else” om. Tib.

The Tibetan translates as, “one will speak with him.” The Sanskrit word ullāpayati, 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.

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.”

“Śṛṅgāṭaka” can be the name of several plants. Possibly Scirpus kysoor. The Tibetan translation does not include instructions for enthralling members of the vaiśya caste.


Unidentified.

“Pāṭala” could also be the name of other plant species.

“Śrīparṇī” could be the name of more than one plant species. Possibly Indian pennywort.

Shorn to remove loose fibers.

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.

The Tibetan translates as, “She sends forth a blaze of fire.”
mar me'i mchod pa chen po bya zhung / Tib. The Tibetan translates as, “a large pûjâ of lamps.”

lha’i mig Tib. “Divine” is missing from the Skt.

“And will laugh” om. Tib.

“Śrīparṇī” could be the name of more than one plant species.

mi snang bar ’gyur ro/ Tib. The Tibetan reflects the Sanskrit *adṛśyaḥ (“invisible”) instead of the extant Skt. adhṛṣyaḥ (“invincible”).

The three metals, according to the Monier-Williams dictionary, are copper, brass, and bellmetal.

dgm thams cad ’joms par byed par ’gyur ro/. The Tibetan adds a phrase that translates as, “all one’s enemies will be defeated.”

Bodhi trees begin their lives as epiphytes growing on other trees.

mi snang bar ’gyur ro/ Tib. In place of “invincible” (adhṛṣyo) the Tibetan translates as, “invisible,” reflecting the Sanskrit *adṛṣyo.

An “asura opening” is a fissure in the ground leading to any of the subterranean paradises.

ji snyed sgrub pa’i grogs mchog dang lhan cig ’dod pa de snyed dang lhan cig Tib. The Tibetan translates as, “with whatever mystic partner one desires.”

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.”

“Unsullied” is supplied from the Tibetan. It seems to be the translation of the Skt. akākolīne, which form could be corrupt, or could perhaps suggest “free from the kākola poison.”

blon po skye bo mang pos bkur bar ’gyur to/ Tib. In place of “many people,” the Tibetan translates as, “all ministers.”

“In the same locality” om. Tib.

zla ba gnyis so/ Tib. The Tibetan translates as “two months.”

Those that are “in a river” are probably the nāgas. This last line is not included in the Tibetan translation.
The Tibetan translates as, “using the rite of the divine youth’s lord and not rites of any other mantras.”

This pāda has been supplied from the Tibetan (Skt. lacunae), where it appears as the last line of the verse corresponding to Skt. 28.47.

The accumulations of merit and insight.

Following the variants in Ky, K, and N, this line translates as, “So that they will reach the end of craving.”

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).”

The accomplishment [method] referred to here seems to be the seventh ritual procedure taught in the next chapter.

 nga yis Tib. The Tibetan adds “by me.”

le'u nyi shu rtse gnyis pa Tib. The Tibetan translations of the text record this as chapter 22.

‘jig rten thams cad kyis 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. sarvalokanuliptakam.

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.”

“Yak-tail whisk” om. Tib.
The lotus is in his left hand, and the whisk in his right.

The last sentence could be corrupt; it would perhaps make more sense to say, “If one succeeds in this, one will also become proficient.”

byang chub sems dpa' i sa rjes su thob par 'gyur ro/ Tib. The Tibetan adds a line here that translates as, “One will subsequently obtain the bodhisattva levels.”

lan stong bsngags 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.”

pad+ma'i snod Tib. The Tibetan translates as, “lotus vessel,” reflecting the Sanskrit *padmapātra instead of the extant Skt. padmapattra.

dro ba byung bas ni D. “If it gets hot, one will be able” has been supplied from the Tibetan.

sman de phyung nas lcags gsun gyis yongs su dkri ba byas la yang khar rab tu bcug na mi 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.”

bzlas pa 'bum byas Tib. The Tibetan translates as, “one hundred thousand.”

bzlas pa 'bum phrag bcu gnyis byas Tib. The Tibetan translates as, “If you perform one hundred thousand and twelve mantra recitations.”

Badara can be the name of the jujube, but also of other plants. The Tib. word could mean “jujube” or “juniper.”

rgyal po dbang du 'gyur ro/D. The Tibetan translates as, “you can enthrall a king.”

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.”

sbyin sreg 'bum byas na Tib. In place of “ten thousand,” the Tib. has “one hundred thousand.”

me tog gi ri ma las sbyin sreg D. Unidentified.
“Seventh” om. Tib.

nyi shu rtsa bsum Tib. The Tibetan translations of the text record this as chapter 23.

'jam dpal khyod kyi sngags dang rgyud dang rig pa'i rgyal po dang 'khor los sgyur ba la sogs pa dang de bzhin gshigs 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 uṣṇīsa 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.”

The word tathāgata has a feminine ending in the Skt. This could be either a corruption or could reflect the gender of vidyā (feminine).

skye bo skal ldan bzang po ni/Tib. The subject of this sentence in the Tibetan translates as, “The fortunate and sublime beings.”

mdzod dang nor bu'i rigs dag kyang / Tib. The Tibetan translates as, “the Treasure and Jewel families.”

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.

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.

30.10cd om. Tib.

sgrol ma khrō gnyer can dag dang / Tib. “Tārā” has been supplied from the Tibetan to fill the lacunae in the Skt.

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.

zla ba'i grong khyer rgya mtsho dang / /shar gyi yul ni kho m yug Tib. It is unclear who the four kumārīs 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.”

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 *agrendra* and translates as “Everywhere in the country of the supreme lord.”

*ri rtse tshang tshing nang dang ni/* Tib. In place of “lovers’ hideouts” (*śṛṅgāragahvara*), the Tibetan translates as “mountaintops and wilderness,” reflecting perhaps the Sanskrit *śikhara gahvara*.

*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.”

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.

The “preta king” is normally Yama, but here he could be, as mentioned below, one of the chief rākṣasas, Vajrakruñca.

*rdo rje khro bo* Tib. In place of Vajrakruñca, the Tibetan reflects *Vajrakrodha*, which could be the correct reading.

*zhi ba khyab ’jug gis bstan pa’i sngags bzhin dag ’kyang ’grub par ’gyur/* Tib. The Tibetan translates as, “Other mantras that were taught by Śiva / And Viṣṇu can be accomplished as well.”

*gdug cing gdug pa’i las dag ni/* /kha yi gnas su bstan pa yin/* /sngags rnams gdug pa’i las rnams ni/* /lag na rdo 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.”

*myur du yang dag ’grub par snang/* D. The Tibetan translates as, “Will appear to be accomplished swiftly and perfectly.”

*nyi mas bshad pa’i sngags rnams ni/* /nyi ma’i sngags zhes rab tu bsgrags/* /nub phyogs na ni gang yod pa/* /sngags dang rgyud ni mb tu ’grub/* D. 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 prakārtitāḥ* for the extant Skt. *mantrāḥ sauryāś caiva prakārtitāḥ*. 
The “lord of yakṣas” is Kubera. He is called here by one of his epithets, Dhanada.

rgyal ba'i rigs kyi sngags dag ni/Tib. “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.

byang shar dag gi cha dag tu/ /rang rgyal rnams su yang dag 'byung /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.”

rgyal ba ’khor lo sgyur bas gsungs/Tib. In the Tibetan, the Skt. udīta is translated not as “originating/arisen from,” but as “taught by.”

thad kar kun nas khor yug tu/D. The Tibetan translates as, “Everywhere, in all of the lateral directions.”

“Victorious ones,” as before, possibly refers to the Tathāgata family.

rgyal ba'i rigs kyi sngags grub pa/ /sangs rgyas la sngon byung ba'o/. 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.

gang tshe sangs rgyas rtag tu ni/Tib. The translation of this line is based on the assumption that gatiñīṣṭhā means “final/highest destiny” (cf. 37.64). The Tibetan, however, translates the derivative form gatiñīṣṭhika as “consummate” (“the consummate [power of the mantras]”).

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).

nyi shu rtsa bzhi pa Tib. The Tibetan translations of the text record this as chapter 24.
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”).

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.”

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.

The Tibetan translates as, “sitting in space.”

“Words” has been supplied from the Tibetan.

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.”

The translation of this line is problematic. The Tibetan translates as, “When they are seated on the ground.”

In the Tibetan, *pādya* (“water for the feet”) is translated as “clean water.”

The Tibetan translates as, “One who is versed in mantra and not afraid of the ritual.”

In place of “hatred,” the Tibetan has “attachment.”

The last pāda has been supplied from the Tibetan (Skt. lacunae).

The Tibetan translates as “And all other fortunate beings.”
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.”

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).

The Tibetan translates as, “will rise up from the ground,” reflecting the Sanskrit *utthiṣṭhena mahītale instead of the extant Skt. *ucchiṣṭena mahītale.

The Tibetan translates as, “The words of the medium remain in midair / And resound in Madhyadeśa.”

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.

In place of Oḍra (surmised after emending the extant *yauddhrī to *yauḍrī (yā + oḍrī)), the Tibetan has Piṇḍa.

This line of text is missing in both the Skt. and the Tib.

In place of Samataṭa, the Tibetan has Magadha.

“The 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.

Tentatively identified by some (see Agrawala 1959, p. 3) as the island of Baros in the Maldives.

The translation of this line is problematic. The Skt. *nagnavalīsamudbhave, as the description of an island, could suggest a place that is “produced” from sand (*nagnavalī could be a metrical shortening of the BHS *nagnavalīkā (“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
nagnavālī as two separate entities and identify Nagna as the Nicobar islands and Vāli as Bali (the island off Java).

1857

yi ge la Tib. In place of r, the Tibetan has l, but the l sound has already been dealt with above.

1858

‘brog gnas dang / Tib. The Negi dictionary notes that the Tibetan ’brog gnas translates the Sanskrit *Aṭavika, which is the name of a yakṣa lord in the Suvarṇaprabhāsa. Yakṣas are very often associated with specific towns and locations, so in this case the Tibetan ’brog gnas likely refers to the town of Aṭavī (Pāli Āḷavī) noted in Edgerton 8.2.

1859

ti ge ga Tib. In place of d, the Tib. has g.

1860

de dag gling la gnas pa de’i / Tib. The Tibetan translates as, “Inhabiting those islands.”

1861

ma mo rnams ni gzi brjid che/ de yi thig ’dir gsungs pa yin / D. The Tibetan translates as, “The words of the illustrious mātṛs / Are spoken here.”

1862

The city of Vidiśa and the country of Mālava are “western” in relation to the place where the MMK was probably written.

1863

be’u nya dang rgya mtsho’i tshig / D. 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).

1864

rgya mtsho bcu ’dus cho bo ’dus / Tib. The Tibetan is obscure and translates as, “Daśārnava, the convergence point where the rivers converge.”

1865

de las gzhan gdon gtso bo ni/ yul ni ba ri ya tra’i tshig / D. 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.”

1866

lang ba’i yul du / D. 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?).

1867

gnod sbyin rgyal po’i rigs las byung // phyag na rdo rje’i rigs su bstan/ / de dag lnga yi gtso bo ni/ kun gyi tshig tu ’dod pa yin / Tib. 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.”

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 rnam 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 *jātibījasyāhamām* for the extant Skt. *jāpī bījasyāhamām*.

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 bgro d pa thob par 'gyur/ /blo dang bsam pa legs ngs na/ /nad 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 'bras 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 'bras bu las ma yin/ /las med par yang 'bras 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.

de bas skye dang rgan 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.”
The world is said to be pacified, and / Peace is a liberation from rebirth. — D.

Every victor who possesses self-reflexive awareness / Has not taught this mantra. / The powerful, moon-like sages / Taught the mantras in the world. — D.

As the next verse makes clear, the “knower of reality” is the Buddha.

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. — D.

I.e., the Tathāgata family.

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.

The mantras of all these deities and others / Can be employed by someone who has attachment. — D.

The translation of this line is dubious, as it is based on a reading that is likely corrupt.

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.”

"Divine" is here possibly used in the sense of “relating to worldly gods.”

Siddhānta may refer here to the totality of the canonical literature, or to the
four different ways (catuḥsiddhānta) of propagating the Dharma.

The meaning of this half-stanza is very unclear. “Accented” is missing from
the Tib.

yi ge drug Tib. In place of “one hundred,” the Tibetan translates as, “six,”
reflecting the Sanskrit *ṣaḍākṣaraṃ instead of the extant Skt. śatākṣaraṃ.
Because of the ambiguity of the Skt. reading (padaiś emended to pādaiś), the text could be saying “four words” instead of “four pādas.”

Skt. 33.13ab om. Tib.

brgya dang lnga bcu dag gi bar/ Tib. The Tibetan translates as, “Up to one hundred and fifty,” reflecting the Sanskrit *abhyardhikam* instead of the extant Skt. abhyadhikam.

“Mudrās” om. Tib.

“Hot” sounds include the three sibilants (sa, ša, ṣa), visarga, and a few other Skt. sounds.

The Tibetan translation of this verse is a mistranslation of the Sanskrit (more so in the Degé than in the other recensions), strongly suggesting that the Tibetan translators didn’t understand the Sanskrit.

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.”

The phrase “mantra adepts” (mantravidāḥ) is missing from the Tib. The Skt. of this pāda is likely to be corrupt, as the pāda is hypermetrical.

mi ma yin pa’i ’jig rten pa/ Tib. The Tibetan translates as, “The worldly [mantras] of nonhuman beings.”

The phrase “cerebralized letters” (after emending the unmetrical nyakṣarā to natyakṣarā) 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 phat.

yi ge dang dag des bstan pa/ gcig 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.”

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.
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.”

According to Monier-Williams, “a class of metres the stanzas of which may extend from 4 times 27 to 4 times 999 syllables.”

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.

The Tibetan translates as, “Again and again endowed with the meaning of terms, / Adorned with the clear meaning.”

The Tibetan translates as, “Though the words of Apabhṛṣṭa and Sanskrit are corrupted, / The meaning is perfectly designated.”

The meaning of the last half-stanza is unclear. The Tibetan is of no help.

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.”

The last three pādas in the Tibetan translate as, “The syllable oṁ is adorned with ta./ From that, immediately, / Those [mantras] are definitely accomplished.”

The meaning of the Skt. is far from clear. The Tibetan, however, supports this translation.

Catursrākāra (“square/quadrangular in form”) seems to be a technical term, but it is not clear what it means when referring to mantras.

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.

Again, it is not clear what is meant by the “square.”
The Tibetan reflects the Sanskrit *mātraśritam* (in place of the unmetrical *mātramiśritam*) adopted for the sake of the translation here.

Apart from Indra, Māhendra could also refer to Śiva or Viṣṇu.

The Tibetan translates as, “In the mantra system, one’s own mantra.”

The Tibetan translates as, “And ends with the syllable *phaṭ* with hūṁ.” The final Skt. phrase, *hūṁkṛtaḥ*, is unclear; it could in fact mean “four syllables hūṁ,” as *kṛta* can sometimes mean “four.”

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.”

“Taught by the victorious ones” implies, in the context, the mantras of the Tathāgata family.

“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.

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.”

The Tibetan translates as, “The greatness of mantras was taught.”

The Skt. is not very clear. The Tibetan translates as, “If you add half of that, you get sixty.”

Unlike the English, the Skt. has a discrete term for “ten thousand.”
The Skt. actually reads *padmas* (in place of the expected *mahāpadmas*), probably because of metrical requirements.

The translation of the last half-stanza is based on the Tibetan because of the lacunae in the Skt.

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.”

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.”

di ni zab pa zhes brjod do/ D. This translation is derived by reading *bahu mataṃ bahu matyāḥ* in place of the extant *bahu matyā bahu mataṃ*. The Tibetan translates as, “Above all of them, there is abundance (literally, possessing many). / Considering this abundance, it is called a place.”

“Basis” or “foundation” is one of the BHS meanings of the Skt. *sthāna*. This translation reflects the reading *mitasamaṃ* (“fixed evenly”), which hardly makes any sense, emended by way of conjecture to *mitataraṃ* (“more fixed”), which fits the pattern of the list.

di ni zab pa zhes brjod do/ 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.”
mb '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 brzad gzugs/Tib.  
The translation of this pāda is based on the Tibetan, as the Skt. is unmetrical and seems corrupt.

gryal 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 sens las byung //de las gzhan la sens byung che//sens las sens ni  
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. The Tibetan bsnyad yas appears in the Gaṇḍavyūhasūtra as a translation of the Sanskrit mama or mamama signifying “a particularly high number” (see Roberts 2021a, n.916 (https://read.84000.co/translation/toh44-45.html?view-mode=editor#end-note-UT22084-037-007-1773)). The Mahāvyutpatti suggests that the term translates the Sanskrit vivaram also signifying “a particularly high number.”

phyar phyur  
Tib. Again, the meaning is unclear. The Skt. literally says, “This is called asvara (“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.

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 *drṣṭaḥ* instead of the extant Skt. dhṛṣṭaḥ, but the Tibetan translation bgegs chen (*mahāvighnah?) 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.

**1967**

*sems ’phrul* Tib. The Tibetan translates as, “miraculous mind.”

**1968**

de las pha rol sangs rgyas 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*.

**1969**

de las gzhans du sangs rgyas kyi/ /go ’phang dang ni spyod yul yin/ Tib. The Tibetan translates as, “After that is the state / And sphere of the buddhas.”

**1970**

*bsdus nas rdul gyi tshogs dag ni* /Tib. The Tibetan *bsdus nas* reflects the Sanskrit *sangrāhya* instead of the extant Skt. *sambhidya*.

**1971**

tshad ma shes pa’i spyod yul min/ Tib. The Tibetan translates as, “It is not the domain of analytical investigation.”

**1972**

rtsis kyi pha rol phyin mi nus/ Tib. The meaning of the last pāda is unclear. The Tibetan translates as, “Cannot go beyond the enumeration.”

**1973**

dpag med bskal pa dag tu ni/ /de dag ni mnyes byas nas/ D. The Tibetan translates as, “I worshiped them / For countless eons.”

**1974**

“To me” om. Tib.

**1975**

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.

**1976**

’jam pa’i ngoṅ 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.

**1977**

’jam pa’i dbyangs kyi cho ga ni/ /di nyid kyi ni zhib mo zhes/ /de dag ’grub par gsungs pa ste/ /thams cad kun pa mthu ldan ’gyur/ D. The Tibetan translates as, “It is said they will accomplish / Mañjugosa’s rituals / With all of their subtleties / And become powerful by using all of them.”

**1978**

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.

**1979**

cho ga’i rgyal po bla med ’di/ /gang du ’jam dpal gyis rab bzhed/ 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.

\[\text{sna tshogs las kyis bsgyur ba yi/} \text{sems can 'gro ba'i skye gnas dag/} \text{di dag bya ba sna tshogs byas/} \text{sna tshogs skye gnas mb tu bstan/Tib.}\]

The meaning of this verse is not completely clear. 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.”

\[\text{sna tshogs 'gro ba'i skye gnas su/Tib.}\]
The Tibetan translates as, “Take birth as various beings.” The Tibetan may reflect the Sanskrit *yonyām for the metrically altered extant Skt. compound nījānijām (“one’s own and not one’s own”).

\[\text{sems can bsam pa'i spyod yul can/Tib.}\]
The Tibetan translates the Skt. āśaya as “thought” (bsam pa), which is one of a number of possible translations of this term.

\[\text{'khor bar phan tshun 'gro ba na/} \text{yun ring dus su thogs pa ni/} \text{sems can rnams kyi don bsgrub phyir/} \text{sgags kyi tshul gyis bstan pa yin/D.}\]
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.”

\[\text{nad med/Tib.}\]
The Tibetan translates as, “free from sickness.”

\[\text{zang zing bcas par mig sman 'grub/D.}\]
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.”

\[\text{gzhan gyi rgyud la mkhas pa dang/Tib.}\]
The Tibetan translates as, “Knowing other systems of tantra.”

\[\text{sangs rgyas dgongs shing phan pa yin/D.}\]
The Tibetan translates as, “That the Buddha intended and that are beneficial.”
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.”

The Skt. could be corrupt here. The Tibetan translates as, “Mantras that are always effective / Achieve one’s good wishes.”

All of the worldly mantra beings there are, / Even those that take on a form.”

One should not indulge in unacceptable, rude acts / That will not bear any fruit.”

This half-stanza and the second half-stanza of the previous verse appear, in the Tib., in reverse order.

The Tibetan interprets the compound karmakriyāvidhiņimittajñāna (“the knowledge of signs [necessary for] the ritual activity procedure”) as a dvandva: “the knowledge of signs, the activities, and the ritual procedures.”

The Tibetan translations of the text record this as chapter 27.

“Methods” (tantra) om. Tib.

“One may teach the mudrās to / The sons of the Victor, / Śrāvakas, pratyekabuddhas, / And those who have visibly attained the fruit of the Dharma.”

It is not very clear in what sense exactly the word sanskṛta (“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.
The Tibetan translates as, “A mantra reciter who possesses the mudrās / Can accomplish any mantras.” The Tibetan reflects the Sanskrit *japināṃ* instead of the extant Skt. *rūpināṃ*.

sngags dang phyag rgya kun byas na// Tib. The word “mudrā” has been supplied from the Tibetan.

sens 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 mi 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.”

These two pādas are omitted in the Tib. and incomplete in the Skt.; they seem to paraphrase the preceding two pādas.

The last two pādas and the next verse are omitted in the Tib.

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*.

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.”

sngags dang phyag rgya mtha’ dag ni//gang zhig cho ga ldan byed pa’o// D. 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.”

de srid las la cho ga’i rgyal// /dis ni ‘brns bu rgya chen ‘byung // /jig rten gsang mchog phan pa dang // /sngags dang phyag rgyas dam bcas pa// D. 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.

cho ga’i rgyal po rgya chen la/ /de bzhin ’di ni yang dag ’jug Tib. The Tibetan translates as, “Thus you set this forth / In a king of manuals, so vast in scope.”

I.e., during the dark eon.

rtag tu lugs la mi gnas shing /K, K; rtag tu lus la mi gnas shing / D. The Tibetan translation in K and K reflects the extant Skt.

bskal pa bsam mi khyab par sngon/ /gzhon nu khyod kyi smon lam ’di/ D. The Tibetan translates as, “Divine youth, this your aspiration / That you made an inconceivable number of eons ago.”

gzhon nu khyod kyi smon lam ’di/ /sngon chad du ni byas pa yin/ /nga ni byis pa’i gzugs thob gyur/ /des na khyod la bshad par bya/ D. 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.”

nyi shu rtsa brgyad pa Tib. The Tibetan translations of of the text record this as chapter 28.

de nas ’jam dpal gzhon nur gyur pas sangs rgyas thams cad kyi zhabs la btud de phyag ’tshal nas/D. 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 sangs rgyas 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.”

’phags pa’i sngags rnam la yid brton par byed pa Tib. The Tibetan translates as, “occupied with the noble mantras,” possibly reflecting the Sanskrit *mantrāryo instead of the extant Skt. mantrārtho°.

“Great mudrā” seems to be a category that applies only to a limited number in the list of one hundred and eight given here.

The Skt. name for a blue lotus (upāla) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā.
(padma is a pink lotus).

**n.-2024**

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.”

This and the mudrā listed as 89th are both called “hollow space” (sampuṭa); their shape, however, is different.

**n.-2025**

rtags kun dag tu mgb tu bstan/ D. In place of “even-pointed,” the Tibetan has “many-pointed.”

**n.-2026**

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.-2027**

lnga pa ma mo zhes bshad pa/ Tib. The Tibetan translates as, “The forty-fifth is the mother,” possibly reflecting the Sanskrit *mātarami instead of the extant Skt. pātram.

**n.-2028**

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.-2029**

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. tadgatacārīṇī, a reading corroborated in the explanatory section below. The Tibetan for this mudrā, however, translates as, “flawless.”

**n.-2030**

lnga bcu drug pa mda’ yin te/ Tib. The Tibetan translates as, “The fifty-sixth, the arrow.”

**n.-2031**

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.-2032**

thag pa’i phyag rgyar sangs rgyas gsungs/ H; theg pa’i phyag rgyar sangs rgyas gsungs/ D. 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 vajamudrā, the H reflects the Sanskrit *buddhair rajjumudrā.

**n.-2033**

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.”

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.

This pāda is omitted in the Tib.

“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.

The Tibetan translates as, “The Sage’s instructions taught that.”
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.”

“Plait” om. Tib.

It is unclear how the fingertips are positioned. The Tibetan translates as, “placed and bent.”

The Tibetan translates as, “The remaining fingers are left as they are.”

The Tibetan translation (rab gshib) of the Skt. vinyasta implies that the Sanskrit term here means “crossed over.”

The Tibetan translates as, “The tips of the ring fingers touch and bend in.”

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).

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).

The Tibetan translation of the Skr. kṣipram arthakaro bhavet translates as, “will swiftly bring wealth,” which is also a possible interpretation.

It is not clear whether vinyasta (rnam sbyar ba) here means “crossed over” or just “joined together.”

I.e., the syllables of the heart mantra, presumably of Mañjuśrī.

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.

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.”

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.”

sgra ni zlog par byed / D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit *ṣtruvāraṇī instead of the extant Skt. śakradhāraṇī (“supporting Śakra”).

This pāda is omitted in the Tib.

Again, this mudrā and the mudrās that follow are not exactly in the same order as in the list above.

dgm rnams kun ni zlog byed cing / D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit *ṣtrunivāraṇī, in place of the extant Skt. śakranivāraṇī (“warding off Śakra”).

sngags zlos pa yis bstan pa ni / Tib. The Tibetan interprets the genitive case of mantrājāpinām not as “to,” but as “by.”

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.”

mi ma yin pa dang ma rungs pa / D. In place of “humans,” the Tibetan translates as, “nonhumans.”

the bo mdzub mo rtse sprad ldan / /gung mo gnyis ni rab brkyang zhing / /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.”

byis pa’i gdon dang mi sdug gzugs / Tib. The Tibetan reads the Skt. bālāgra-havirūpākṣa as a dvandva compound and translates as, “The bālagrahas and virūpākṣas.”

de bzhin lag ni sbyar byas nas / /thal mo’i rnam par byas pa dag / /de nyid rnam par bzlog bya ste / /sor mo phan tshun ’byar ba ni / D. 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.

rgyal ba mchog gis mchog sbyin gsungs/D. In place of “shield,” the Tibetan translates as “boon-granting.”

yi ge gcig gnyis gsum dag gi Tib. “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. 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.

phyag rgya brjod na ’jig par ’gyur/ /da pus phyag rgya legs mchod pa/ Tib. The Tibetan translates as, “And they will perish when one expresses the mudrā. / That is the highly esteemed mace mudrā.”

srin lag mdzub mo Tib. 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.

gang yang ma rungs bdug pa’i gza’/ /gang yang gnod sbyin srin po ruams/Tib. The Tibetan translates as, “Any evil grahas / And any yakṣas and rākṣasas.”

lag gnyis de bzhi n rd sbyar nas/ /bzlog pa’i ruams nas nang bcings la/ /g yon pa’i lag pa’i sor mo ni/ /gung mo sriin lag dgug par bya/ /g yas pa’i lag pa’i sor mo ni/ /gung mo sriin lag ruams par dgug/ /mdzub mo mthe’u chung dag kyung 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 sens can zlog pa yin/D. “Beings” (sens can) is derived from the Tibetan translation. The Skt. has Śakra here.

sangs rgyas byang chub sens dpa’ kun/ 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/ The Tibetan translates as, “The middle and ring fingers should be extended.”

de nas yal ga’ dra bar ni/ 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/ 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-atalḥ (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.

slob dpon la ni yang dag dris/Tib. In place of “having examined,” the Tibetan translates as, “having asked,” reflecting the Sanskrit *pṛṣṭvā instead of the extant Skt. dṛṣṭvā.

gzhan dag gis ni sens g.yeng min/ D. The Tibetan translates as, “Or have one’s mind distracted by others.”
dyil '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”).

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.”

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.

In place of “mantra,” the Tibetan translates as, “mudrā.”

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 paṭṭiśa (the “three-pointed lance”) and the dvilīṅga (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.”

cho ga mchog 'dir dam tshig dang / /bdag nyid sngags ni ma lus dag D. The Tibetan inserts “samayas” before “personal mantras.”

Again, this mudrā is the same as the “one-pointed lance.”

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. rudvaignakrteṣu.

de bzhin de ni rnam gnyis byas/ Tib. The phrase “but with two points” has been supplied from the Tibetan.

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/ /mthe 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.”

Possibly the “hammer” refers here to the two thumbs.

This translation follows the Tibetan, which reflects the Sanskrit *śatru° (“enemy”) instead of the extant śakra° (“Śakra”).

In place of “ring fingers,” the Tibetan translates as, “small fingers.”

The Tibetan translates as, “So that the index fingers are displayed.”

The position of the fingers is unclear.

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.”

Neither the Skt. nor the Tib. makes it clear what it is that is placed above.

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°.

The Tibetan translates as, “One should join together / The index and the small fingers.”

The Tibetan translates as, “The middle and index fingers / Should be raised upward.”

The Tibetan translates as, “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.”

The Tibetan translates as, “Incant this mudrā with the extremely powerful / vidyārāja as if one were blowing a conch.”
Indeed, the “Dharma conch” is the fortieth in the enumerative list above.

D. The Tibetan translates as, “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 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 renga-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 *jinašabda* instead of the extant Skt. *japašabda*. The reading *japašabda*, 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* (the plural of *buddha*) to make it consistent with the previous verse.

lag g.yas brkyang zhing 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.

The Tibetan translates as, “All of these are weapon mudrās / That were taught together with mantras.”

The Tibetan translates as, “And childish beings.”

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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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.”

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.

In place of “the joints of the middle fingers,” the Tibetan translates as, “At the center of the joints.”

The Tibetan translates as, “This is the last supreme mudrā.”
“The seventh moon-like sage” is the Buddha Śākyamuni.

dus gsum rgyun mi chad mzlás 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 *trikālāvicchedajāpena* instead of the extant Skt. *trimmed vicchedajāpena*.

Skt. 35.215 om. Tib.

The statement that the mantras will be annihilated through merely seeing this mudrā clearly implies that the mantra are the deities who can see.

ma zhi ba yi phyag rgya kun D. The Tibetan translates as, “Among all the mudrās that are not peaceful.”

sngags pas rtag tu mgs bo 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.”

sor mo lhod cing yangs par bya D. The Tibetan translates as, “loosening and widening up,” which seems right in the context.

lag guyis sor mo’i rtse dgug pa D. The Tibetan translates as, “One should bend the tips of the fingers on both hands.”

kun nas sor mo rnams kyis ni / phreng ba 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.”

de bzhin lag guyis sbyar nas ni / gung mo mdzub mo gnyis dag ni / khab kyi rmās 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.”

de las gzhan pa’i sor mo ni / cung zad dgug par bya ba yin D. “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.”

de yang yang dag sbyar byas te / srin lag gi nis 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.”

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.

In place of “forming a needle,” the Tibetan translates as, “joined,” possibly reflecting the Sanskrit *yojitau instead of the extant Skt. sūcitau.

“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.

“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.

The Monier-Williams dictionary only says that citrahasta is a “particular movement of the hands in fighting.”

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.”

It is unclear what this gesture looks like, but the name (citratala) and the attendant description suggest that it displays a flat surface.

The Tibetan translates as, “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.”
thub pa’i zla bas yang dag gsungs/Tib. The Tibetan translates as, “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.”

gang du ‘das pa’i sngags rgyas dang / ma’ongs da ltar bzhugs pa dang / D. The Tibetan translates as, “The buddhas of the past, / Those in the future, those who are present now, and.”

This mudrā and the next (the “lute”) were mentioned in the enumerative list above in the reverse order.

lag gnyis de bzhin byas nas ni / g.yas pa’i sor mos khu tshur bya / lag pa g.yon la yod pa yi / sor mo kun ni mnyam bsgrang ste / sor mo’i rtse mos khu tshur bcig / D. The Tibetan renders the material in Skt. 35.237 in five lines and diverges from the reading in the Skt. The Tibetan translates as, “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.”

This mudrā and the next mudrā, the “hollow space,” appeared in the enumerative list near the beginning of this chapter in the reverse order.
The Tibetan translates as, “Lower the thumbs slightly / So that each presses down on the base of the other thumb.”

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. *grahanāmakā*.

The last pāda is omitted in the Tib.

Verses 35.248–35.251 are supplied from the Tibetan, as they are missing from the Skt. version.

This mudrā is not included in the enumerative list of mudrās above.

The Tibetan translates as, “Following the proper ritual procedure,” reflecting the Sanskrit *vidhinā* instead of the extant Skt. *vividhaiḥ*.

The Tibetan includes another pāda after this one that translates as, “The right and left hands should be crossed.”

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 mb ster.* Tib. The Tibetan seems to interpret the Skt. *siddhivaraprada* (“accomplishment [consisting in] fulfilling the wishes”) as “supreme accomplishment.”

"me ni yongs su spyan drang 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 kyi nges byung ba/ /yongs rdzogs 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.”

"de dag nyid las mdziub mo dang / /gung mo gnyis ni sbyar bar bya/* D. The Tibetan translates as, “Join both index fingers and / Middle fingers from both hands.”

"mthe bo gnyis kyi sen mo ni/ /gsum pa'i tshigs char sbyar bar bya/ /kung zad nang du bkug nas ni/ /rab tu sbyar ba dag tu bya/* D. It is unclear what the shape of this
mudrā is. It could be the same as the “cakravartin mudrā” 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.”

The name Cakravartin was derived after emending the Skt. reading śakriṇasya to cakriṇasya (the latter probably being a metri causa for cakravartiṇaḥ), as Śakrin doesn’t make sense in the context or on its own.

It is unclear what the shape of this mudrā is. It could be similar to the “ushnisha mudra” in Bunce 2005, figure 615. The Tibetan seems to be mistranslating the Skt. and translates as, “After this, if one draws the index finger in / Joins the two middle fingers together, / And arranges fingernails of the ring fingers / So that they are touching each other.”

It is unclear how the middle fingers are entwined (possibly hooked up at the tips). The Tibetan translates as, “With the middle fingers clenched.”

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.

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.

This mudrā was called the “root” in the original list above. It is difficult to figure out its exact shape.
Depending on whether the Skt. nāmitāḥ is compounded with the preceding sūcyagṛā or not, the Skt. could be saying either “bent” or “straight.”

Skt. 35.279 and 35.280 om. Tib.

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.

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”).

phyag rgya ma las rab tu sgrub/D. The Tibetan translates as, “As it accomplishes all the mudrās.”

sor mo gsum gnyis bsgren g nas ni/ 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.”

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.”

phyag rgya ’di ni phyag rgya che/ 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.

Skt. 35.291cd om. Tib.

sangs rgyas rdzu ’phrul che kun gyi//phyag rgya ’di ni bzhed cing gsungs/ D. The reading mudrāṣatam (“one hundred mudrās”) has been emended from mudrāmatam, which appears to be a corruption. The Tibetan reflects the reading before the emendation.

de la myur du zhus pa ni/ Tib. The Tibetan translates as, “And asked him promptly.”

bcom ldan ’jig rten ’das pa na//sngags kyi mdzod ’di sa steng du// ’bdag nyid chen po’i sems can la//de the 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.

gzugs brnyan mchod rten dag kyang bya/ D. The Tibetan translates as, “Images and stupas.”

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.

blo ldan de nas cang mi smra/Tib. The Tibetan translates as, “The sagacious one did not say a word.”

chos kyi ‘khor lo skor byed pa’i/sangs rgyas ‘dus par sogs rgyas kyi/ /gtsang ba’i gnas kyi steng gnas nas/ /di dag sogs 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.”

nyi shu rtsa dgu pa Tib. The Tibetan translations of the text record this as chapter 29.

khyod kyi phyag rgya D. “Root” is omitted in the Tibetan.

dang por re zhit gthal 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.”

mtshe’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.”

bsnol ba D. In place of “touch,” the Tibetan translates as, “are crossed.”

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.”
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.”

thal mo'i tshigs rnams brkyang ba byas la srin lag dang / mdzub mo gnyis kyi rtse mo gung mo'i nang du rtse spmd 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.”

'di ni 'jam dpal mngon 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.”

khyod kyi phyag rgya 'gyur ro/Tib. “Eye” is omitted in the Tibetan.

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.”

The text doesn’t specify what it is that is “curled”—possibly the right thumb or the right hand.

The part from “and then extend them” in the previous paragraph up to this point is missing from the Tib.

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.

The Skt. of this paragraph is very unclear. The phrase nimbarakodyāni is unintelligible. It resembles nimbarakodyānāni (“nimbaraka 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.

gang du gtams pa phrag bye ba sum cu rtsa gsum mam brgyad cu’am dgu bcu rtsa Inga’am khri phrang drug cu’i grangs la sogs pa ’jig rten las ‘das pa’i yang ’das pas phyag rgya bsings so/D. 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.

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 phaṭ!” 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).

Skt.: oṁ vajrānani hūṁ phaṭ.

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.2250.

The Tibetan translates as, “This supreme cross-legged mudrā,” possibly interpreting the Skt. paryam as a metri causa for paryaṅkam.

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 tathāgattī (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.”

Skt.: oṁ vijaye haḥ.

D. The section of this line starting from “[where] the two hands . . .” has been 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 tathāgattī mudrā described above.

sngags kyang ‘di dag dang yang rung ba dang phyag rgya lag pa gnyis kyis bcings te sgrub pa’i dus su sam sgon du bsnyen pa’i dus su ’dug pa’am langs te/lan cig gam ji srid ’dod kyi bar du bzlas 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.

Skt.: oṁ jvalojjvala dīptodgatoṣṇīṣa dhuna dhuna hūṁ.

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 dl+tod gatoSh+NI Sha dU m dU m hUM hA/M hA/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 dīptodgatoṣṇīṣa dūra dūra hūṁ haṃ.”

Skt.: oṁ tathāgatoṣṇīṣa • anavalokita mūrdhni tejorāśi hūṁ jvala jvala eka eka dara vidara cchinda bhinda hūṁ hūṁ sphaṭ sphaṭ svāhā.

mdzub mo de nyid phan tshun mnyam par sbyar la gung mo gnyis sbyar ba ni gzi brjid phung po’i phyag rgya’o/’dir sngags ni/oM ta thA ga toSh+NI ShA ba lo ki te/ mUrt+ti 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 swA 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 tathāgatoṣṇīṣa anavalokite mūrtti tejorāśi hūṁ jvāla jvāla dhaka dhaka dara dara vidara cchinda cchinda hūṁ hūṁ phaṭ phaṭ svāhā.”

Skt.: oṁ jayaṣṇīṣa jvala jvala bandha bandha dama dama ṛṇaṁ ṛṇaṁ ṛṇaṁ haḍ haḥ huna hūṁ.

mdzub mo de nyid yang dag par sbyar ba dkyil ’khor lta bur bya ba ni rgyal ba’i gtsug tor gyi phyag rgya’o/’dir sngags su ’gyur ba ni/oM dza ya dza yo Sh+NI Sha dzwA la dzwA la ban+d+ha ban+d+ha da ma da ma/hUM hUM hUM ho ha na hUM/rgyal ba’i gtsug tor gyi sngags 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 Uṣṇīṣa (Jayoṣṇīṣa). The mantra that accompanies it is oṁ jaya
jayoṣṇīṣa jvāla jvāla bandha bandha dama dama hūṁ hūṁ hūṁ ho hana hūṁ. That is the mantra of the Victor’s Uṣṇīṣa (Jayoṣṇīṣa).”

“Above the nail” possibly means the back of the nail.

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.

Skt.: oṁ namo • apratihata tathāgatoṣṇīṣāya • anavalokita mūrdhni cakra varti hūṁ jvala jvala dhaka dhaka dhuna dhuna vidhuna trāsaya mānyotsādaya hana hana aṁ aṁ aḥ aḥ kaḥ kaḥ prōṃkhinī prōṃkhinī kuṇḍalini • aparājitāstātrāhāriṇī hūṁ phaṭ.

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 apratihata tathāgatoṣṇīṣāya anavalokite mūrdḥaṇacakravarti hūṁ jvāla jvāla dhaka dhaka dhuna dhuna vidhuna trāsaya mānyotsādaya hana hana aṁ aṁ aḥ aḥ kaḥ kaḥ drōkhiṇī drōkhiṇī kuṇḍalīṇī aparājītātraparīṇī hūṁ phaṭ.”

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.2250 above.
The Tibetan translates as, “When one bends the tips of the index fingers and joins the inner joint to the fingernails of the joined middle fingers, this forms the Mahācakravartin mudrā. When one bends the tips of the index fingers and places them below the middle fingers, forming the shape of a bracelet, this mudrā is [also] known as Mahācakravartin. When one bends the tips of the index fingers and places them inside the third [segment] of the joint of the middle fingers, this is the mudrā of the mantra lord, Mahācakravartin.”

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. aparājitā has been emended to aparājita, as the contents of this paragraph indicate that the deity addressed in this mantra is male.

Skt.: om aparājita dhik.

Skt.: namo bhagavate • apratihatōṣṇīṣāya / ehi ehi bhagavan dharmarāja / pratīccheyam arghyam gandham puṣpaṃ dhūpaṃ bālyam diṇam ca / māṃ cābhikṣa / apratihata-balaparākramāya svāhā //.

de la’di nyid kyi phyag rgya sngags kyi phyogs dang phyogs mtshams dang steng ‘og bcings bar bya’o’/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.”

smad pa byas la/Tib. In place of “bend,” the Tibetan translates as, “lower.”

mchod yon phul na rang gi lha gshegs su gsol bar ’gyur ro/ /phyag rgya g yon phyogs su bskor na phyogs bcings pa las grol bar ’gyur ro/K, K; Following K and K, 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.

Skt.: namo ’pratihatoṣṇīṣāya gaccha gaccha bhagavan dharmarājya pratīccha mayārghyaṃ gandhaṃ puṣpaṃ dhūpaṃ māṇī ca rakṣa / apratihatabalaparākramāya svāhā //.

mdzub mo de nyid gung mo’i tshigs gsum pa’i’ og tu bzhag ste/gung mo yang dag par skyar la mtie bo gnys dang mhcie’u chung gnys phan tshun mnan cing kha tshur du bya’o/D. The Tibetan translates as, “Place the index finger below the third joint of the middle finger, join the middle fingers, and squeeze the two thumbs and little fingers together, forming a fist.” The statement “The middle fingers should form a ‘needle’” is omitted in the Tibetan.

At this point, the Tib. jumps to the second part of the mantra of Vikaraṇoṣṇīṣa in the next paragraph (starting from vikaraṇa), with everything in between omitted.

The uṣṇīṣa mudrās described in this section seem to barely differ from one another.

Skt.: namo bhagavate • apratihatoṣṇīṣāya vikaraṇa dhuna dhuna hūṁ. In the Tibetan, the second part of this mantra has been rendered as bi ki ri Ni/bi ki ri Ni/d-hu na d-hu na d-hu/ nam par ’jig par byed pa/D. The Tibetan translates as, “Vikiriṇi Vikiriṇi shake them shake them dhu, O Destroyer!”

“Are moved in a pulling motion” (calitākṛṣṭau) om. Tib.

Skt.: namo bhagavate • apratihatoṣṇīṣāya ehy ehi tejomāline • agnaye svāhā.

cung zad bkug par bya zhung Tib. The Tibetan translates ākuñcita (“contracted,” “folded in”) as “slightly folded.”

Skt.: namo bhagavate • apratihatoṣṇīṣāya • imaṃ gandhaṃ puṣpaṃ dhūpaṃ balīṇī dīpaṃ ca pratīccha ham ham sarvabuddhādiḥśite dharmarājāpratihatiṣṭāya svāhā.

The last part of this sentence, starting from “it should be used to restrain them,” is omitted in the Tib.

“Mantra” om. Tib.

n. - 2291
n. - 2292
n. - 2293
n. - 2294
n. - 2295
n. - 2296
n. - 2297
n. - 2298
n. - 2299
n. - 2300
n. - 2301
n. - 2302
Skt.: namo bhagavate • aprati hatoṣṇīṣāya sarvavighnavidhvaṃsanakaṇāya troṭaya svāhā.

srin lag gnyis kyi rtsa bar mthe bong gnyis grugs te/ de bzhin du gdub kor ltar bya zhing mdzub mo gnyis kyi nang stong pa'i rnam par bya'o/ N, H. 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.”

Skt.: namo bhagavate aprati hatoṣṇīṣāya sarvavighnavidhvaṃsanakaṇāya samaye śānte dānte dharmārājaḥlaṣite mahāvidye sarvārthasādhani svāhā.

mthe bo gnyis kyi rtse mos srin lag gnyis kyi gsum pa'i tshigs la mnan la/ de bzhin du mdzub mo gnyis kyi rtse mo yang rdo rje'i rtse mo dang 'dra bar bya'o/ D. 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.”

Skt.: oṁ śaṅkare samayaṃ svāhā.

Skt.: namo bhagavate aprati hatoṣṇīṣāya / oṁ śaṅkare mahāsamayaṃ svāhā.

dang po thub pa'i phyag rgya mchog / 'dir ni rab tu gsungs pa yin/ D. The Tibetan translates as, “The Sage’s supreme mudrās / Were the first that were taught in this manual.”

ndl'u 'phrul chen po sha za mo/Tib. In place of “piśācas and piśācīs,” the Tibetan translates as, “powerful piśācīs.”

“Powerful” om. Tib.

lha dang lha min bu mo dang/Tib. The Tibetan translates as, “divine and not divine.”

“The wives of daityas” om. Tib.

“Nonhuman” om. Tib.

skye bo thams cad dag gi ni/D. The Tibetan translates as, “And all living beings.”

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.- 2317**
glang po Tib. In place of “Royal,” the Tibetan translates as, “Elephant.”

**n.- 2318**
The family of the divine yaksā (Vajrapāṇi) is the Vajra family.

**n.- 2319**
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 yaksā family.”

**n.- 2320**
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.- 2321**
log ’dren dag gis gnod mi ’gyur / Tib. In place of “will stay away” (literally, “will not follow” (nānuvānti)), the Tibetan translates as, “will not harm.”

**n.- 2322**
yang de nyid brkyang nas gung mo gnyis gdub kor ltar byas pa’i 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.- 2323**
lag pa gnyis po thams cad bsdus te / khu tshur du byas pa’i 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.- 2324**
mdzub mo gnyis kyi tshigs gnyis bkug nas sen mo gnyis phan tshun du sprad pa’i ni gnod sbyin gyi rigs lngas rtsen la sosgs pa’i gnod sbyin rdzu ’phrul chen po’i phyag rgya’o / lag pa gnyis snga ma bzhin du khu tshur beig ba byas la mthe bo’i sen mo gnyis phan tshun sprad cing steng du bzhag la gong mo gnyi ga’i rtse mo no rdz la’i rtse mo dang ’dra bar byas pa’i ni lha thams cad de lha’i rigs og min la sosgs 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 Yaksā family, which includes powerful yaksas 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.”
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.”

cung zad rtse mo bskum par byas pa D. The Tibetan translates as, “And then the tips are slightly contracted.”

spyan dang byams pa dang ’od kyi dra ba dang chos ston pa dang mdzod spu’i nor bu dang gnas pa dang phya phya bdun 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 urṇa 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.

thal mo sbyar ba byas nas gdub kor ltar byas pa ni nor bu rin po che’i phya phya’o /skyil mo krong gi g.yas g.yon brla’i nyla’i phyogs su khu tshur rgyal mtshun du ’dzin pa ni ’khar gsil g.yi phya phya rgyar ’gyur ro/ lag pa thal mo sbyar la phan tshun du mngon par phyogs pa ni snam sbyar g.yi phya phya’r ’gyur ro/ lag pa thal mo sbyar ba las bzed pa ltar byas pa ni lhung bzed g.yi phya phya’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.”

lag pa thal mo sbyar ba las bzed pa ltar byas pa ni/ lhung bzed g.yi phya phya’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.”

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.

thal 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/mthe bo gnyis nang du bcug pa’i ni sangs rgyas spyan g.yi phya phya ’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 Buddhacalocanā, one of the female buddhas (the mudrā of Māmakī comes after the next mudrā).

\[
\text{\textquoteleft di nyid kyi gung mo'i tshigs bkug la mdzub mo gnyis gcig tu byas pa D. The description of this mudrā is uncertain. The Tibetan translates as, “Bend this same joint of the middle finger and form the two index fingers into one.” The phrase “form … into one” is a different translation of the Skt. eka, which can mean “to one side,” “standing alone,” or “being one,” in addition meaning “all together.”}
\]

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.

\[
\text{\textquoteleft thal mo sbyar ba yangs par byas la mdzub mo dang srin lag gnyis bkug la rdo rje rtse gsum du byas pa \textquoteleft di ni mA ma kl'i phyag rgyar 'gyur ro D. The description of this mudrā is unclear. The Tibetan translates as, “Join the palms, bend both of the index fingers and the ring fingers, and make the shape of a three-pronged vajra. This is Māmakī’s mudrā.”}
\]

\[
\text{\textquoteleft thal mo sbyar ba byas nas mdzub mo gnyis gung mo gnyis kyi tshigs gsum pa la bkug nas bzhag la mthe bo gnyis so sor bskyed nas thal mo'i rnam par bya ba \textquoteleft di ni longs spyod ldan pa zhes bya ba'i phyag rgya yin no D. The description of this mudrā is problematic. The Tibetan translates as, “Join the palms, bend the two index fingers and the two middle fingers at the third joint and let them rest, and expand each of the two thumbs to make the palms appear, this is the mudrā of Bhogavatī.”}
\]

\[
\text{\textquoteleft lag pa gnyis thal mo sbyar nas mdzub mo gnyis dang gung mo gnyis sbyar ba ni rnam par rgyal ba'i phyag rgya'i D. The Tibetan translates as, “Join the palms of both hands and join the index and middle fingers. This is the Vijāya mudrā.”}
\]

\[
\text{\textquoteleft g.yas pa'i sor mo gsum rdo rje'i rtse mo ltar byas la rked pa'i phyogs su brten pa \textquoteleft di ni gnas pa'i phyag rgya'o D. In the Tibetan the vajra formed with the three fingers is taken to be a new mudrā. The Tibetan translates as, “Form a three-pointed vajra with the three fingers of the right hand and rest it at the level of the waist. This is the seat mudrā.”}
\]

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.
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.

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 yakṣas and yakṣinīs. When four are raised, this is the mudrā of all the vidyādhāras and vidyādhārīs. 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.”

The last sentence is omitted in the Tib.

thal mo de nyid legs par byas pa las khu tshur being ba byas pa ni ‘dod pa’i khams kyi dbang phyug la sogs pa’ ‘dod pa’i khams na gnas pa thams cad kyi yin no/ dmyal ba dang dud ’gro dang yi dags dang gzhin rje’i ’jig rten gyi sens can thams cad kyi phyog rgyar’ gyur ba ni de nyid las sor mo gcig yang dag par bsgreng ba’o/. The Tibetan translates as, “When the palms are positioned as before and made into fists, this is the for 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.”

sor mo gnyis bsgreng ba’o/ D. The Tibetan translates as, “two fingers.”

gsum sgreng ba’o/ D. The Tibetan translates as, “three.”

sor mo bzhi bsgreng ba’o/ D. The Tibetan translates as, “four.”

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.

lag sor bsdus pa’i phyag rgya ni dgug pa’o/ lag sor brkyang ba ni slar gtang ba’i phyag rgya’o/ D. The Tibetan translates as, “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 bryad stong bzlas 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 svastī (“benediction”) gesture is the mudrā of Brahmā.

The material from the beginning of the paragraph up to this point is omitted in the Tib.

debzhin 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 bzhi’i phyag rgya dang de nyid kyi sngags kyi s/ 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.

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.”

The name Mahāsthānaprāpta alternates in this text between Mahāsthānaprāpta and Mahāsthāmaprāpta.

dri ma med par gregs pa’Tib. In place of “Vimalagati,” the Tibetan translates as, “Vimalakīrti.”
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).

“He will meet, face to face, all the mantra [deities]” om. Tib.

snying po dang phyag rgyar ’gyur ba de yang gang zhe na/ Tib. The Tibetan translates as, “What are these heart mantras and mudrās?”

Skt.: अह वीर हूँम khaṁ. a bI ra hUM kaM /; a bI ra hUM baM D. The shape of a blooming lotus” has been supplied from the Tibetan. The Skt. translates as, “the shape of a vajra.”

Skt.: om goganasambhava dīpta dīpta jvālāya jvālāya buddhādiśthīte vikāsaya vikāsaya sarvabuddhān / hūṁ hūṁ vikāsini phat phat svāhā //.

‘di ni pad+ma kha bye'i sngags te/Tib. The Tibetan translates as, “This blooming lotus mantra.”

The sentence starting with “Following the manner is omitted in the Tib.

The meaning is unclear, but “released” possibly means that the previously folded fingers should be extended.

Skt.: om godare viṇa svāhā.

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.”

Skt.: om drom bandha svāhā.

Skt.: om dhuna ajitaraṇa hūṁ. It is unclear whether ajitaraṇa is the deity’s proper name (Ajitarana) or should be translated as “one who is invincible (ajita) in battle (raṇa).”

Skt.: om nakṣa nakṣa sarvabuddhādiśthītānacīvara svāhā.

“Good fortune” om. Tib.

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.”
Skt.: oṁ lokapādhiṣṭhita dhana dhūraya mahānubhāva buddhapātra svāhā.

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.”

Skt.: oṁ tejo jvala sarvārtha sādhaka sidhya sidhya cintā maṇi ratna hūṁ.

las thams cad byed cing dge ba yin no/ Tib. The Tibetan translates as, “will accomplish all activities and is auspicious.”

“One will not be taken prisoner” om. Tib.

pha tshun bs dus nas Tib. The Tibetan translates as, “contracted.”

mdzub mo’i rtse mo bkug pa Tib. The Tibetan translates as, “the tips of the index fingers.”

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.

Skt.: oṁ chinda bhinda hana dāha diptacakra 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.

It is not clear if one is sitting or standing, but it is more likely that the instructions refer to a seated position.

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 brde g.pai'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.”

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.

Skt.: oṁ hulu hulu caṇḍāli mātaṅgi svāhā.
The Skt. seems corrupt at this point: the reading *veṇyotsaṅge* should perhaps be emended to *vāmam utsaṅge* or *śroṇyutsaṅge*.

*bra’i steng du dkur brten la/* D. The Tibetan translates as, “on the waist above the thigh.”

Skt.: *oṁ vijaye mahāśakti dūrdhari hūṁ phaṭ vijayini phaṭ maṅgale phaṭ.*

“Form the shape of a needle” *om*. Tib.

Skt.: *he he bandha bandha tiṣṭha tiṣṭha dhāraya dhāraya nirundha nirundha • ārṇā-manī svāhā.*

*mṭe bo gnyis kyang bkug pa* D. “The thumbs should also be bent” has been supplied from the Tibetan, as the Skt. is corrupt.

Skt.: *oṁ ru ru sphuru jvala tiṣṭha siddhalocane sarvārthasādhani svāhā.*

“Lose their anger” *om*. Tib.

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.

Skt.: *namo bhagavati cāru darśane oṁ tha.*

“ ‘Assembly’ chapter” refers to the first chapter of the MMK.

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).

Skt.: *oṁ jiḥ jiḥ jināṅga bhṛdbhaya bhayabhedine 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 (*utpala* is a blue lotus).

*de bzhin du sgrol ma dang khro gnyer can dang skul byed ma dang rta mgrin la’ang sbyar bar bya’o/* /rig pa’i le’ur gang gsungs pa’i pad+ma’i rigs grangs med pa
Similarly, one can use it for Tārā, Bhṛkuṭī, 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.

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.

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 rdo rje’i rigs gnyis kyi rdo rje’i phyag rgya dang bcas pa yin no/ The Skt. reading of “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.

The Tibetan translation reflects the name Mahāsthāmaprāpta, which is the other version of this name. Here, however, the name Mahāstānaprāpta seems more appropriate because of the phrase mahāsthāne used in his mantra.

The Tibetan translation reflects the name Mahāsthāmaprāpta, which is the other version of this name. Here, however, the name Mahāstānaprāpta seems more appropriate because of the phrase mahāsthāne used in his mantra.

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.”

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.”

“The Sanskrit uses the plural number for “families,” as the Tathāgata, Lotus, Vajra and Jewel families are all “tathāgata” families in the Kriyā parlance.

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.
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 kyis 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 uṣṇīṣastana could even mean “wearing a protective turban.”

ska rags dkar pos beings pa D. 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.”

bram ze mo’i bu mo gtsang mas D. 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.

Skt.: oṁ hara hara bandha bandha śukradhānaṇī siddhārthe svāhā.

The arresting of semen referred to here is about stopping nocturnal emissions rather than 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” oṁ. Tib.

“The evil kings and the wicked beings” is omitted in the Tib.

As becomes clear later in this chapter, the association of the mudrā with whatever deity determines its position in the maṇḍala.

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.”

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 śradḥiḥ is a metrical adaptation of śraddhīḥ (“trusting/having faith [in you]”).
Following Kṣ 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*.

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\[\text{2456}\]

*i sma ba’i mchog gis yong su zhus/*D. The Tibetan translates as, “And the best of speakers addressed him.” The use of the “humilitive” verb of address yongs su zhu indicates that the 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 Sitātapata.

“The buddhas” probably refers to the Tathāgata family.

*i lha gzhan gyi ni rigs dag la/*Tib. The Tibetan translates as, “the other Celestial family,” possibly reflecting the Sanskrit *divyānyau* instead of the extant Skt. *divyāryau*.

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.

*i dbang phyug che la bri ba ni rtse gsum khyu mchog yang dag bya/*Tib. The Skt. *chūlaṃ* (“spear”) is probably a metrical adaptation of *triśūlaṃ* (“trident”). The latter interpretation, adopted here, is supported by the Tibetan.

“His bull,” i.e., Nandi.

*i rnam pa sna tshogs brgya phrag ni lha yi mtshon cha sna tshogs dang / de dag gzhan yang bzhon pa ni rnam pa sna tshogs de tshe bri/*D. The Tibetan translates as, “Then one should draw / The hundred various kinds / Of various weapons of the deities, / And likewise their various vehicles.”

*i lan kan phreng ni de dang mnyam/*Tib. The Tibetan translation of the Sanskrit *vedikā* as *lan kan* follows the use of the term *vedikā* in BHS to signify a railing.
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.

In short, there can be a single image,” reflecting the Sanskrit *bimbaṃ instead of the extant Skt. bindus.

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.

Since they lack devotion, those who are of the lowest capacity / Will attain the state of a śrāvaka.”

The great beings teach / How to proceed to peace, a meaningful result.”

“Twofold” has been supplied from the Tibetan. The Skt. translates as, “threefold.”

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.

Someone who studiously recites any mantra / Of the Victor or the victors’ sons that was taught / For the sake of beings / Will certainly become a buddha.”

which reflects the Sanskrit *śrāvakārhabhāṣitaḥ instead of the extant Skt.
pratyekārhabhāṣītaḥ.

prāṇaṁ tṣhegs las kyi s ni/ D. In place of “mantras,” the Tibetan translates as, “rites/activities.”

sum cu rtsa gnyis pa Tib. The Tibetan translations of the text record this as chapter 32.

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.

“Bowed” om Tib.

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.”

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.”

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.”

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.

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 brtan 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.”

“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 Mañjughoṣa’s explanation of the actual samaya and its boons.

The address “venerable boy” suggests that it is Mañjughoṣa who is now being addressed, and not Vajrapāṇi.

In the Skt., literally, “spoken by me.”
mi dan mi ma yin pa dang / /'byung po ma lus lha rnams kun/ /khyod kyi dam tshig ngas bshad bsrung / D. The Tibetan renders this verse in three pādas that translate as, “Humans and nonhumans, / All the spirits and gods, / Will maintain your vow that I have spoken.”

The uṣṇīṣas 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).

dam pa rgyal/ D. 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 Tejorāśi.

phyag na pad+ma rnam gzigs dang / Tib. “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.

de dag pad+ma’i rig snga gs dang / /gtsor ni rgyal bas gsungs ba dang/ /yi ge gcig dang ’khor los sgyur/ /od chen snga gs kyi mgon po ni/ /di dag de bzhin dran par gyis/ /gzhin rje gshed ces bya ba yi/ /kho bo’i gtso bo de yang dran/ D. The Tibetan reads the material corresponding to Skt. 50.16–50.17 together and translates as, “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.”

mgon po spyan nas gzigs pa yi/ /thugs ni thugs rje byung ba dang / /thugs rje chen pos thugs brlan par/ /sangs rgyas snga mas 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.”
sgrol ma skye bo sgrol bar ni/ /spyan ras gzigs kyis 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.”

“Companion” has a feminine ending, indicating that Tārā is meant.

byang chub sens bzsn 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.”

Krodhendra is a *metri causa* for Krodharāja (Lord of Wrath), probably referring to Yamāntaka.

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 Māricī or Durgā.

Bhairava is probably a *metri causa* for Vajrabhairava, who, like Niladāṇḍa, is a deity from the retinue of Vajrapāṇi.

’di dag khro mo pho nya’i tshogs / rigs ma’i spyan du rab tu bstan / D. The “overseers of vidyās” (*vidyādhyakṣāḥ*) 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.

gang zhig dran na phan zhing srung / Tib. The Tibetan translates as, “When one recollects [them], one is assisted and protected.”

“Buddha” om. Tib.

kun nas de dag mchod byas na / Tib. The Tibetan *kun nas* reflects the Sanskrit *sarvatas* (“in every way”) instead of the extant Skt. *smaraṇāt* (“through recollecting”).

bsod rnams skyes D. 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 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.

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 sarva mānuṣāḥ) 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.”

All of the gods and demigods.

Having been motivated by the Victor’s son.” This reflects that the Tibetan translators either had a different interpretation of the extant Skt. jinaputrānubuddhinā or that the source for the Tibetan translation may have contained the Sanskrit variant ṣṭhitānubuddhaṃ.

I.e., Vajrapāṇi.

Wasn’t the power of the / Lord of Wrath taught long ago?”

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.

So I will offer it as a gift. / I may teach whatever I wish. / You are unable to teach / The powers of the wrathful one.”
‘di ni khyod nyid la gnas te/ /lus ‘dir gnas shing snang ba yin/ /de nyid khyod kyi

D. The Tibetan translates as, “This abides in you yourself. / It abides and is manifested in this body. / You have summoned it, and / You inquire about your own heart mantra.”

khro bo mthu ni khugs pa dag / /’dir ni bzlog par nus pa min/ /ji ltar ‘dod bzhin khyod la

D. The teaching on Yamāntaka’s “own samaya” starts in the next verse. The Tibetan translates as, “The wrathful one’s powers have been summoned, / And now it is not possible to turn them back. / It was taught to you, as you wished, / And the samaya will be passed on to others.”

The “dharma of commoners” is a euphemism for sexual pursuits.

bstan pa la ni ma zhugs dang / D. The Tibetan translates as, “Does not follow the teachings.”

dad pa med cing ‘gyod par gnas/ /Tib. The Tibetan translates as, “Does not have faith and wallows in sorrow.”

dam chos the tshom thob pa dang / /de spong mnyam par ma bzhag dang / D. The Tibetan translates as, “Has doubts regarding the sacred Dharma, / Abandons it, and is distracted.”

mi brtson / /Tib. The Tibetan translates as, “Not diligent.”

cung zad shes pa ‘khrul pa dang / /Tib. The Tibetan includes an extra line here that translates as, “Whose understanding is a bit shaky.”

bog med shin du ’dod chags can/ /dam tshig nyams shing skyon ldan pa/ /sngags

D. 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.”

de skad smras nas ‘jam dpal ni/ /snying rje yi ni brlan sms kysis/ /sangs rgyas byang

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.”

Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.
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.”

The Tibetan translations of the text record this as chapter 33.

Here the Tibetan translates Vaivasvata following the standard Tibetan translation for Yama.

The Tibetan translates as, “That was taught by the preeminent bodhisattva Mañjuśrī.”

The Tibetan translates as, “One should not observe the lunar days, / Asterisms, and fasting injunctions.”

The Tibetan translates as, “One should obtain a dead body of one of the / Highest holy brahmins from a charnel ground.”

The Tibetan translates as, “Rinse the cloth with water three times.”

The Tibetan translates as, “within three or seven days.”

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 krṣṇa 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.”

The Tibetan translates as, “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 ānutāpinām instead of what is adopted here, ānutāyinām.

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. āmла.

Apart from “tamarind,” āmла could also mean vinegar and perhaps other sour substances.

“Kaṭu (“sharp,” “pungent”) could also mean intense heat, or the kaṭu plant (used as fuel).

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.

brgya 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 ni 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).

ske tshe dug gi phye ma dang /D. The Tibetan translates as, “Brown mustard and poisonous powder.”

Amlavetasa, apart from vinegar, could also be the plant species Garcinia pedunculata.

star bu dang ni snam 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-vetasam ādrakam) appear as a pair in Skt. 51.31.
Dhatura metel.

Luffa acuntagula.

Kaṇṭaka can mean devil’s thorn and a few other plants.

Madana most likely means thorn-apple here.

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 sgog).

The Skt. offers two readings for this ingredient: palāśa and palala, dhak tree and ground sesameum respectively.

Trophis aspera.

Tib. The Tibetan translates as, “Other oils, water, / Onion, and an alcoholic beverage.”

zla ba phyed kyi nang du ni/Tib. The Tibetan adds an additional pāda after this one that translates as, “Within a fortnight.”

It is not specified whether the junction is of the night or day.

As indicated in the next verse, the target is the king.

Tib. The Tibetan translates as, “There will be various things / That indicate great misfortune.”

de la rims nad ’byung bar ’gyur/Tib. The Tibetan translates as, “There will be a plague there.”

Kaṭuka can be a name of several plants. The name itself implies pungency, so possibly any hot and spicy substance is meant.

Atyamla (“very sour”) can mean citron, or any sour plant product or substance.

phyogs che nor dang ldan pa dang //gcug cing dpung chen yang dag gnas/Tib. The Tibetan translates as, “[His] vast land with its riches / Will be miserable and occupied by a great army.”

Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.
There is no reference to mantras in the Tibetan, which just translates as, “He spoke again.”

Although the meaning is not quite clear, this verse seems to be referring to the next chapter, where some rites involving yakṣas are described.

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.

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.”

He has contradicted the Sugata’s teaching, and / No antidote can help him.”

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.”

Relying upon the three vehicles.”

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.

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.”
sum cu rtsa bzhi pa Tib. The Tibetan translations of the text record this as chapter 34.

“You are exceedingly cruel” om. Tib.

‘khor ba’i ’ching ba las grol bar ’gyur ro/ Tib. The Tibetan translates as, “they liberate them from the bonds of cyclic existence.”

“Not” has been supplied from the Tib.

kye rgyal ba’i sras gzhan yang sens 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’ rnam yis ni sens can thams cad kyi ched du gsungs 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.”

rgyud rnam kun la rgyud ‘di yi/ mthu ni bsam gyis mi khyab yin/ D. The Tibetan translates as, “Among all of the tantras, the power / Of this tantra is inconceivable.”

khro bo’i rgyal po’i sngags dag dang / mthu 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.

The three realizations (literally, “awakenings”) are the realizations of the śrāvakas, of the pratyekabuddhas, and of the fully realized buddhas.

kye rgyal ba’i sras gzhan yang chos dang chos ma yin pa dang / dkar po dang / nag po dang / dge ba dang / mi dge ba dang / ’gro ba’i bdag nyid chen po sens can ’dul ba’i thabs sgrub pa dang / chos kyi dbhyings sgrub pa sangs rgyas bcom ldan ’das kyi rabs tu rtogs par ’gyur te/ de nyid chos ston pas sens can smin pa’i thabs kyang rabs tu sgrub par byed do/ 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.”

kye rgyal ba’i sras de bzhin du bdag cag gis bslab par bya zhirg / ’di lta ste/ sens can gdul ba dang sens can smin pa dang bstan par bya ba’i phyir dang de la rgyal ba’i sras khyed cag gang ‘khor gya dkyil ‘khor ’dir dam tshig chen po la zhugs pa de thams cad
kyis mnyan par bya/ dad par bya de nyid dge ba dang mi dge ba tshol ba nyid du bya ste/ 'di lta ste/ de bzhin gshigs pa chos ston pa la mngon par dga' bar bya'o/ D. 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.”

mi'i rgyu ma rlon pa dag Tib. The Tibetan translates as, “fresh human entrails.”

phyogs chen po dang ldan pa Tib. The Tibetan translates as “with a lot of territory,” reflecting a different interpretation of the Skt. mahāpākṣaiḥ.

gtso bo chen po dag Tib. 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.

de thos pa’i dbang gis Tib. The Tibetan translates as, “By hearing that.”

Presumably, the mantra is that of Yamāntaka.

gza’ khor dang bcas pa Tib. 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.”

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 lta 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 rus 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 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.

skyes bu gzhan brten pa na rma med par yang 'gyur ro/ jī srid rmg gi skyes pa nyid thob na ni phyir yang de'i rma’i sgo de rab tu ‘byung bar 'gyur ro/D. 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.”

yongs su rnying pa bzuhun du D. The Tibetan translates as, “like that of a very old man.”

ji srid du rang gi chung ma de nyid dang yang phmd na phyir yang rnying pa med par 'gyur ro/D. 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.”

It is not clear what the “great discharge” is, but it may refer to gonorrhea.

yang na gzhan gyi bud med la bsten par 'dod na yang nus pa med par 'gyur ro/ jī lta ji lta mngon par 'dod la de dag thams cad byed par 'gyur ro/D. 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.”
In the Tibetan the phrase *spṛṣṭamātraḥ* (“merely touched”), probably referring to the target, is taken to belong to the next paragraph and translated as “merely throwing.” The opening clause of the next section in 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.”

“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.
The Tibetan for 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 Tibetan contains an additional statement that translates as, “one should nourish all of them with dairy products,” which seems strange and impractical (how would one nourish every soldier of a defeated army?) unless this implies the use of these substances for some unspecified ritual.

The word used in Skt., काम, can mean “desire” as well as “sexual pleasure,” and even in the sense of “desire” it has a strong sexual connotation.

Naṭīkā is a diminutive form of Naṭī.

Skt.: ओः नाटि महानाटि • अगच्छा • अगच्छा दिव्यरूपिनि स्वाहा.

a mra'i shing gi rtsa bar gnas Tib. The Tibetan translates as, “standing at the base of a mango tree.”

The Tibetan translates as, “a single garment on her lower body” (iconographically, yakṣīṇīs 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.: ओः नात्ते सुक्लाम्बरामालयायधारिनि माईतुनाप्रिye स्वाहा.

Skt.: ओः भात्ते भात्ते • अलोकी किंच cिरायasi / ehy ehi / अगच्छा • अगच्छा / mama kāryaṇa kuru svāhā.

“ri’i rtse mor dkyil ‘khor byas la” Tib. The Tibetan translates as, “Construct the maṇḍala on a mountain peak.”

Skt.: ओः म्ते नक्तावभासे नक्तानुलने svāhā.

Skt.: ओः मेखाले महायक्षिनि mama kāryaṇa sampādaya svāhā.
The forms Lokīni and Lokavatī are probably shortened versions of Ālokīni and Ālokavatī respectively, with both of them meaning “Splendorous.”

Skt.: oṁ lokini lokavatī svāhā.

shrī 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 ghuṇaghuṇāyaṇate). In the Tib., this word appears as shrī Nu, which seems to be a transliteration of *śrīṇu (“cling on”?).

Skt.: oṁ ghuṇu guhya ke ghuṇu ghuṇu ghuṇu • ehy ehi guhya ke svāhā. In the Tibetan this mantra is shorter and a little different: oM shrī Nu gu hya ke shrī Nu gu hya ke e hya hi gu hyai 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. Karnīkā, 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.

mi smra ba’i dka’ thub kysis 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.

‘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.

“Yakṣini” om. Tib.

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.

“Hundreds” om. Tib.
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.

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.

*lha’i gnas su yang ‘gro bar byed/*The Tibetan translates as, “They convey one to the realm of the gods.”

*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.

Skt.: *ōṁ guhile guhā mati guhā vāsini • ānaya bhagavati mayāntikaṃ samayam anusman svāhā.*

The name Guhāvāsinī means, appropriately, “Cave Dweller.”

*de la ‘dod pa dang Idan 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.: *ōṁ 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.

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.

The Tibetan translates as, “illuminating the worlds with her radiance,” perhaps reflecting the Sanskrit *sva prabhodyotita lokā instead of the extant Skt. svaprabhodyotitalokā.

There is a play on words here in the Skt., as paramaguhyaka can mean “exceedingly secretive” or “supreme guhyaka” (guhyaka and yakṣa being synonymous).

Skt.: oṁ manohare madonmādakari vicitrarāpiṇi maithunāpriye svāhā.

There is a play on words here in the Skt., as paramaguhyaka can mean “exceedingly secretive” or “supreme guhyaka” (guhyaka and yakṣa being synonymous).

Skt.: oṁ mahānagni nagnije svāhā.
“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.”

Skt.: Ṽṁ sumsundari svāhā.

The ablative case of kṛpālubhyaḥ has been interpreted as an instrumental (“[they associate] with”), (cf. Edgerton 1970, p. 46, paragraph 7.46).

“This statement seems to be about yakṣinīs in general rather than the above seven.

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.”

The Tibetan translates as, “They love to have sex with mortals. / They are compassionate and wander about.”

This statement seems to be about yakṣinīs in general rather than the above seven.

“Protected.”

“This is the samaya that was taught / To accomplish their destruction.”

Because of the double meaning of the Skt. √vas (“to dwell/live”), this line could also be interpreted as “he will enjoy sex for one eon.”

“Then they will hear the sacred Dharma, / And after hearing it he will be liberated.”
This line is actually the last pāda of the next verse.

bral ba'i rnam 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”).

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.”

gang zhig 'dod la chags btal ba/ /di yi sngags i 'grub par 'gyur/ /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.”

sngags shes sngags kyi gzugs can dang/ D. In place of the extant Skt. mantrajāpī (“mantra reciter”) the Tibetan reflects the Sanskrit *mantrarūpī (“one whose nature is the mantra”).

sngags shes sngags kyi gzugs can dang/ /shes ldan dbang po thul ba 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.”

rtag rgyal Tib. In the Tibetan, the adverb sadā (“always/invariably”) is incorporated into the name Jayā (“Victory”), making it Eternal Victory.

Skt.: oṁ padmocce svāhā.

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.”

“She will become one’s wife” om. Tib.

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.”

Skt.: oṁ jaye sujaye jayamati sarvakāryāni kuru me svāhā.

mu tig 'od ldan mthong na mdzes/ Tib. The Tibetan translates as, “She glows like pearl and is beautiful to behold.”

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
“Great yakṣa” probably refers to Kubera.

Skt.: om śthrīḥ hrīḥ mahānagni hūṁ phaṭ svāhā.

de bzhin du sha za mo dang sha za mo rṇzu ’phrul che ba dang / D. The Tibetan interprets “piśācīs of great power” as two categories, “piśācīs and very powerful piśācīs.”

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.

khrul ’khor gyi gzugs sam de nyid kyi gzugs brnan byas nas / D. The Tibetan translates as, “the vidyā of Lord of Wrath.”

’yatrtrapatimā (“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”).

“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.

The material that corresponds to Skt. 52.118–52.119.b is rendered in prose in the Tibetan translation.

I.e., the ones in the images.

As before, “accomplished” as an object of practice.

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.”

khro bos bkug cing rgyas byas nas/ D. The Tibetan translates as, “Summoned and increased by the Lord of Wrath.”

“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.

The exact meaning of this pāda is unclear, but it appears to be about the mantra deities of the most cruel and vile type.

gang dag sngags ni ci yod pa/'khrub bo 'chol ba rnyog 'byung ba/'de kun khrub bo'i rgyal po yi/'de dag bsgo bo 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.”

mchog dang rab mchog drag po dang /Tib. The Tibetan translates as, “The foremost and the fiercest.”

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”).

“This teaching” probably refers to the MMK, and specifically to its Yamāntaka sections.

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).

“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.

pad+ma 'dzin pa'i mnga' bdag dang /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.

rgyal sras rpmad du byung ba dang /dpung bzang 'jig rten rnam par grags/ /rdo rje'i sde dang sde bzang dang /blo ldan chos kyi 'phags pa dang /D. The Tibetan translates as, “A miraculous son of the victor, and / The world renowned Subahu, / Vajrasena and Suṣeṇa, / Dhīmān and Dharmodgata.”

“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.

“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.).

de nas gzhan yang bshad bya ba/ /sdug bsngal spang zding bde bya ba/ /sdug bsngal spang zhes bstan pa ni/ /mdor bsdus na ni bzlog pa yin/ D. The Tibetan translation opens chapter 36 (Skt. 53) with this verse, which translates as, “I shall explain further. / The teaching that states, ‘Abandoning suffering / And pursuing happiness is the abandonment / Of suffering’ is, in short, wrong.”

“Those who attain awakening on their own,” i.e., the pratyekabuddhas.

The Skt. uses the past tense form here, when this obviously ought to be the future.

Skt. 53.19a om. Tib.

de tshe nub phyogs bltas pa'i mal/ /de yi gnas su 'byung bar 'gyur/ D. 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 Hiranyavatī (“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.

Skt. 53.24 om. Tib.

It is not quite clear at which point in his life the Buddha is believed to have taught the Mañjuśrī mūla kalpa. 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.
lus 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”).

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.”

The holy fig tree has huge root spurs that can provide a cozy shelter.

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*).

Grammatically, *tad* can refer to him (Māra), or the vighnas, or both.

This refers to those that follow the path of either the śrāvakas, the pratyeka-buddhas, or the buddha/bodhisattvas.

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.

"The faults” probably refers to the three faults, also called “the three poisons”—anger, greed, and ignorance.

*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*
“The four abodes of Brahmā,” or the four immeasurable states, are immeasurable loving kindness, compassion, sympathetic joy, and equanimity.

“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.

“Having thus turned the wheel” is, in the original text, in verse 53.42 above. This is probably a reference to the “twin miracle” performed at Śrāvastī, followed by the Buddha’s ascent to the realm of the gods.

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 saṅkaśye (probably meaning “in Sāṅkāśya”) as a form of *saṃ+kāś or perhaps *saṃ+pra+kāś, meaning “perfect display.”

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.

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.

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.

The Tibetan translates as, “Utterly devoid of sense pleasure and enjoyment,” reflecting the Sanskrit *sambhoga-bhogavajrīte* instead of the extant Skt. *sambhoga bhogavajrīte*.

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 . . .

The Tibetan translates as, “The Blessed One lying here / Teaches about suffering and impermanence. / Is this the last time we will see him?”

The Tibetan translates as, “Divine sons with great miraculous power,” reflecting the Sanskrit *devaputrā* instead of the extant Skt. *buddhaputrā*.

The Tibetan translates as, “May the Sage not pass away like that.”

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.

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.

The Tibetan translates as, “All of the human beings and kings.”

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.”

Tib. The Tibetan translates as, “Free from passion and knowledgeable of customs.”

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.”

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 *nirodhayae* instead of the extant Skt. *nirodaye*.

The Tibetan translates as, “humans.”

This *bahuvrthi* compound possibly refers to the fact that the grieving beings, having lost the Buddha, lost their most valued thing and/or their purpose.

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.”

The Tibetan translates as, “Since there are three types of thoughts / Categorized as superior, lesser, or middling.”

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 *samuditam* instead of the extant the Skt. *samoditam*. 
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”).

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.

The Tibetan translates as, “From the edge of this world in Akaniṣṭha / Up to the world system of the peak of existence, / And all worlds without exception / That arise out of the thousandfold world.”

In the Tibetan, the phrase manujair narādhipaiśçāpi 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.

“A relative of the sun” is a reference to the solar dynasty of Ikṣvāku, of which the Buddha was a descendant.

The Tibetan preserves a scribal error that should be emended to mchi mas brnangs shing.

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.

In place of “monk,” the Tibetan translates as, “great brahmin.”

The Tibetan translates as, “As I proceed on to the next rebirth, / I shall no longer see the teacher’s body.”
Ajātaśatru murdered his own father.

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.

nyan thos chen po gzi brjid che/Tib. The Tibetan translates as, “O great splendidous śrāvaka.”

der ni sens med brgyal gyur pa/Tib. The Tibetan is missing the material in Skt. 53.137f and translates as “Then he will fall down unconscious.”

deyi 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.”

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.

'jig rten kun tu bltas nas ni/su zhi sgub 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 dbag de ni sdug 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 ni bdag ni/rmi lam gnas pa bzhi du mthong / khyod kyi rdzu 'phrul byin brlabs kyis/rgyal pos mya ngan gyis brgyal des/de tshe de ni rmi lam du/mngon sum byis pa lta bur mthong / D; 'jam pa'i dbyangs kyi ni bdag ni/ rmi lam gnas pa bzhi du mthong / khyod kyi rdzu 'phrul byin brlabs kyis/rgyal pos mya ngan gyis brgyal des/de tshe de ni rmi lam du/mngon sum 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.

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.”

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.”

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.”

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.

Skt 53.160ab om. Tib. The translation of these two pādas is uncertain.

n.-
2828
de nas lam gyi bar 'dug nas /'khor ba'i stegs ni rab tu brtan/ 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 "resting place for travelers" might reflect the Sanskrit *saṃsārasthaḥ (as is conjectured in Jayaswal's edition of this chapter) meaning literally a "place" (*sthā) for "travelers" (*saṃsāra/saṃcāra).

n.-
2829
The Skt. mahalla/mahallaka is often used as a term of contempt or ridicule to describe an aging but unruly monk.

n.-
2830
ji tsam de nas 'ongs gyur pa /'dge 'dun kun dga' nr gnas pa'i /'dge long rgan zhugs gsar bu ni /'sadig pa nyid kys rnam rnongs 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.

n.-
2831
mthong nas rgan zhugs rnam 'khrugs te /'gang phyir de dang nye bar 'ongs /'grags pa che zhung skal ba che /'sems can bdag pa rams nad med /'bram ze de yi drung lhags nas /'de tshe rhang 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?' "

n.-
2832
"Of great wisdom" om. Tib.

n.-
2833
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."

n.-
2834
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 rnam kyi riggs las byung / /yi ge hUM de yi yi ge gcig /las rnam ma las 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 rma‘ byung ba/ /skal ba chen po de mthong nas/ /rdzu ’phrul chen po dge long rnam/ /thams cad smre sngags ’don du byed/ K, J, K, C. Following the reading in K, 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.”

“The Magadhan king” refers to Ajātaśatru.

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.

The Skt. dhātu (“element/elemental component”) also means “relic,” or relics that will remain after the cremation. Possibly this meaning is also implied here.

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.”

dge long 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 Ānanda, / A disciple and my attendant, / A dear and distinguished person / Who always has utmost faith in me.”

Skt. 53.203ab om. Tib.

rdzu ’phrul chen po snying rjes non/ /rna; ’byor chen po ’dod chags bnal/ /rdzu ’phrul chen po thub pa‘i sras/ /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.”
The city referred to as royal is Rājagṛha. The Tibetan translates as, “To the capital city of Magadhā, / The beautiful city of Rājagṛha.”

The reading “lamenting” was obtained by emending palāyinaḥ (“fleeing”) to pralāpinaḥ (“lamenting”).

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.’”

The Tibetan translates as, “Male and female lay practitioners will have no peace,” probably reflecting the Sanskrit *aśāntā instead of the extant Skt. aśrāddhā.

They will seek each other’s faults.”

They will bear weapons and inflict harm like wicked people, / And they will obsess about doing harm.”

“Free from . . . karmic traits”; literally, “without karmic influences” (nirāsrava).

“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.

In place of “body,” the Tibetan translates as, “body relics.”

The verb used for blessing, adhi + śṭhā, could also imply that Mahākāśyapa is restoring Ajātaśatru’s legitimacy (in the moral sense) as a king.

The Tibetan translates as, “You will pick up a portion,” where “you” must refer to Mahākāśyapa.

The other powerful kings / Will take away the rest.” The
Tibetan translates the Skt. bhogibhiḥ as rgyal po, which translates as “kings” rather than “snake-like beings.”

phan tshun bab col 'khrugs nas ni //gcig la gcig gi 'khon byas nas// /de tshe nam mkhar sku gdung khyer/ rang gi gnas su'i ang bzhag par 'gyur//D. The Tibetan translates as, “They will become agitated and rash toward each other, / And while they are fighting one another / They will transport the relics through the sky / And inter them in their own location.”

de tshe thub pa'i nyan thos mchog /dge slong 'od srung chen po de// Tib. The Tibetan translates as, “Then the monk Mahākāśapa, / The Sage’s preeminent śrāvaka will say.”

sens can 'jigs par sngang ba ste/ Tib. The Tibetan translates as, “Appear to terrify beings,” meaning (by the Tibetan reading) that beings appear to now be terrified of the buddhas, pratyekabuddhas, and śrāvakas.

de tshe sa las ma phye bar/ /de yi sku gdung blangs nas ni/ D. The Tibetan translates as, “Then he will pick up some of the relics / That had not been removed from the ground.”

kun la'ang mi rtag 'du shes kyis/ /de na yang ni gnas par gyur/ /snying rjes brlan pa'i sens kyis ni/ /sens can rnams 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.”

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 bud bzin mi 'gyur bar/ /'di dag gsung ni bsdu bar bya// K. Following the variant in K, 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.

dpa' bo de las langs nas ni/ /sens kyi stobs ni nyams pa med// D. The Tibetan translates as, “Then the hero will get up and, / With an unmatched willpower.”

“Silks, music, riches” has been supplied from the Tib. (the Skt. lists instead “parasols” for the second time).
“Garlands” are listed twice in both the Skt. and the Tib. texts. Banners, bells, and unguents are missing from the Tib. list.

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.”

The Tibetan translates as, “You must act under my power,” reflecting the Sanskrit *vaśībhūtaḥ instead of the extant Skt. sākṣibhūtaḥ. The Tibetan variant makes little sense given the context.

I.e., King Bimbisāra.

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. khāḍga kalpamaśāmbhavaḥ (“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).

Literally “player in the dirt” (pāṃsukrīḍanaka), which implies playing in the sand or in direct contact with earth.
nyan thos rgyal ba skyob pa la/ Tib. The Tibetan translates as, “Toward a śrāvaka, a victorious protector,” reflecting the Sanskrit *śrāvakajīnavatāyine instead of the extant Skt. pratyekajīnavatāyine.

A reference to the first Buddhist council at Rājagṛha.

dsud par byed/ D. The Tibetan translates as, “collected.”

dpa’ bo Tib. The Tibetan translates as, “hero.”

gzhon nu khyod ni ’dul byed cing / /zhi ba dam pa ston par ’gyur/Tib. 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.

grong khyer stobs ldan mtshan phyed du/ D. The Tibetan translates as, “At midnight, in Balanagara.”

rang rgyal skyob pa dag la ni/ Tib. “Victorious” om. Tib.

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.

rgyal po na hu sha la sogs/ D. 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 ādayah (“and so forth”), which suggests lines of kings.

Skt. 53.310–53.314b om. Tib.

“ Twice-born” are members of the three higher castes, brahmin, kṣatriya, and vaiśya.

The translation of this verse is uncertain, but there is no way to verify it, as this section is omitted in the Tib.
It is unclear whether the Skt. पार्थिव should be translated as “king” (as it has been here) or taken to be the name Pārthiva, in which case the compound पार्थिवदायाः ought to be translated as “Pārthiva and the others,” meaning perhaps other kings from his lineage or his successors. See n. 2891.

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 rtsod pa la dga bas/gzhan ni thar 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.

mtshon reg pas ’chi bar ’gyur/Tib. The Tibetan translates as, “They will die by the sword.”

“Present,” i.e., contemporary with the Buddha Śākyamuni himself.

de bzhin li ts+cha bIr skyes pa’i/shAky’a’i rigs skyes seng ge dang/D. The Tibetan translates as, “Likewise Siṃha who was born among the Licchāvis / And who was born into the Śākya clan.”

The Sanskrit syntax could also be interpreted as “There is the powerful king Śuddhodana, / Also known as Vairāṭa.”

nges par byang chub ’dod nas kyang/shi nas zhi ba ’thob par ’gyur/D. The Tibetan translates as, “Be steadfast in their desire for awakening / And attain the peace of nirvāṇa after they die.”

nad med ser sna bral ba dang/D. The Tibetan translates as, “Who is free from illness and not stingy.”

“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.
n.-2907 rigs ni nges par ’gyur ba dang /rgyal po nor chen ldan par ’gyur/ D. The Tibetan translates as, “His family line will be secure and / The king will come to possess great wealth.”

n.-2908 lha yi ’jig rten shi ’phos nas /sa yi ’jig rten ’dir ’ongs gyur/ D. The Tibetan translates as, “Then, when you passed away and left the celestial realm, / You came to this earthly realm.”

n.-2909 de nas gnod sbyin shing rta grub/Tib. The Tibetan translates as, “He will obtain a yakṣa chariot.”

n.-2910 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.

n.-2911 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.”

n.-2912 de nas gnod sbyin shing rta dang /Tib. The Tibetan translates as “The yakṣa chariot.”

n.-2913 Skt. gives Dharmāśoka, a frequent epithet of Aśoka.

n.-2914 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.”

n.-2915 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).

n.-2916 “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.

n.-2917 In this passage, the Buddha again refers to kings that came before him.

n.-2918 The list of the mantra deities starting here includes several of the eight uṣṇīṣa kings.

n.-2919 rgyal po chen po dug chen pa/D. The Tibetan translates as, “The great king Sagara.”

n.-2920 The One Syllable meant here is possibly bhrūṁ, i.e., the mantra of the uṣṇīṣa king simply called Rājoṣṇīṣa or Uṣṇīṣa.
Māndhāṭṭa 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.

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.

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.

sha za lto ’phye gnod sbyin dang /’dzu ’phrul chen mo klu rnams kyi dus ngan de tshe tha ma la/sngags ni rab tu grub par ’gyur/D. The Tibetan treats this verse as a list of various mantras and translates as, “During the final debased eon, / The mantras of the piśācas, / Uragas, yakṣas, and / Powerful female nāgas will be effective.”

It is not clear whether kumāras and kumārīs 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.

The Skt. translates as, *nīcamukhya* (“chief rogue”).

The Tibetan, however, translates as, “Chief of Seals,” which suggests the Sanskrit *mudrāmukhya*.

This pāda has been supplied from the Tib. (Skt.: lacunae).

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 *atirāgin* (“one possessed of strong passion or addicted to pleasure/love”).

“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.”

Killing these youths / Of the city by the name Flower will cause problems.”

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.

nyan thos kyi ni byang chub ’gro/Tib. The Tibetan translates as, “Will progress to the awakening of a śrāvaka.”

bye ma las byas srid gzhan du/Tib. In place of “Siṃhadatta,” the Tibetan translates as, “out of sand” (i.e., “[he built a caitya] out of sand”).

snying po thig le rgyal po yis/Tib. The name Bindusāra is derived from the Tibetan. The Skt. reads bimbāsāra.

blo ldan zla ba spas pa yi//rgyal po dga’ ba’i rigs su skyes/Tib. The Tibetan translates as, “He will be born into the royal line / Of King Nanda and Candragupta the wise.”

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 sman/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.”

khyod nyid kyi ni sngags nyid kyang //de tshe 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.”

byis pa’i tshul can tshogs gzugs//byis pa rnam la mthu dang ldan/Tib. The Tibetan translates as, “They will have power over various types / Of foolish beings who practice foolish systems.”

gang zhig khyod kyis bstan pa’i sngags/Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

The three reigns are those of Candragupta, Bindusāra, and Aśoka.

mnar med dmyal bar yang dag ’gro/Tib. The Tibetan translates as, “He will proceed to the Avīci hell.”

las gcig sdug bsngal des zad nas/D. The Tibetan translates as, “After that suffering has exhausted a one of his actions.”

“Krodha” probably refers here to the krodha Yamāntaka.

The Tibetan does not provide any material for the lacunae in Skt. 53.426b and omits the material in Skt. 53.426d.
ji ltar 'dod par nyes bml rnams/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.”

dge ba'i rtsa ba de yi mthus/ /rang rgyal byang chub smon lam btsh/D. The Tibetan translates as, “Due to the power of that root of virtue, / He will proclaim his aspiration for the awakening of a pratyekabuddha.”

blo ngan Tib. In place of “unhappy rebirths,” the Tibetan translates as, “ill intentions,” reflecting the Sanskrit *durmatiḥ* instead of the extant *durgatiḥ*.

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.

“From this,” i.e., from Cāṇakya’s example.

de nas rgyal po dam pa dang/D. The Tibetan translates as, “[The mantras] are the supreme monarch.”

dbang phyir D. In place of “wealth,” the Tibetan has “power.”

ji bzhin yon tan bzang po ni/ /ji 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, *ṣaṇḍa*, appears in its alternate spelling of *khaṇḍa*.

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.

sngon ni ngas ni gang bshad pa’i/ /theg pa chen po’i mdo sde yang / /de yi tshe na bum pa las/ /dka’ thub chen po ’dren par byed/ Tib. 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.

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. mantrarūpiṇe.

tshangs pa ka ba’i mthar gyur par/ /brgya byin sogs bcas dbang phyug che/ /sngags kyis ma bkug ma ’ongs na/ /sngags pa bdag min sngags rgyal min/ K, 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.”

2981

de nas sngags pa chen po langs/ /brtul zhugs brtan zhing las rnams grub/ /ji ltar sngags ni byas pa yi/ /sbyor ba mthong ba’ rgyu dag kyang / /rkun ma dgug pa de don gtsor/ /sbyor ba nb tu byas par ’gyur/ N. The Tibetan differs significantly from the Skt. here. Following the reading in N, which reflects the Sanskrit “prayoga-dṛṣṭa hetavaḥ” instead of the extant prayogākṛṣṭa hetavaḥ 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.”

2982

Skt. 53.468b om. Tib.

2983

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.

2984

This seems to refer to Vajrapāṇi, the father of Mūrdhaṭaka (cf. 2.38-39).

2985

bgegs kyi gzugs kyi s sngags pa la/ D. The Tibetan translates as, “As a mantra being in the form of a vighna.”

2986

’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.

2987

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.

2988

de nas de ni bgegs de yis/ /yi dag s sngags pa bum pa byin/ D. The Tibetan translates as, “Then he will have the vighna / Give the pot to the pretas.”

2989

In the Skt., the honorific plural “we.”

2990

On this occasion the diminutive form Nandaka is used.

2991

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.”

2992

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, *gomiṣaṇḍa* (“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”).

The expression *gomiṣaṇḍa* (“the bull of the Gomins”), just like *gomimukhya* above in note at 53.484, is rather unclear.

Jayaswal (Jayaswal 1934, p. 19) suggests that the name of this king is Buddhayakṣa, and identifies him with the Kushana king Kadphises I.

*bdaṅ nyid chen po sems dpa’ la* / *sa yi bdaṅ 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.”

*grong khyer sa ni lnga len ‘byung* / *Tib.*. The Tibetan translates as, “He will take five cities and lands.”

Āvastha can mean lodgings for pupils or ascetics in particular.

*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*).

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.”

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*.

*kha ba can gnas kla klo’i rgyal* / *Tib.*. “In the snowy land” has been supplied from the Tibetan (Skt.: lacunae).

In place of *Vṛṣa*, the Skt. has Vaviṣa, which could be a metrical adaptation.

*pha 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” Ṭhākurī
dynasty, as they ruled out of Nepāla (the Kathmandu Valley) over the western provinces. The Licchavi and Ṭhākurī dynasties ruled together, at that period, from the same place (cf. Jayaswal 1934, p. 21).

De 'og lugs ni rhing cing / phyi rol skye dge nye bar spyod/ D. The Tibetan translates as, “After that the dynasty will collapse and / [That land] will be served by foreigners.”

It is not clear whether mleccha here refers to foreigners, i.e. non-Nepalese, or to the indigenous population.

Sna tshogs lha dang bram ze dag D. The Tibetan translates as, “Brahmins and various gods.”

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 brahmans, 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.

“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.

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.

Mchog gi sbyin pa bla na med/ /bsam pa tsam gis 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.”

Lha ngan phal pa dag dang ni/ /ni 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.”

Shing shun gyon yul mgtogs pa/ Tib. The Tibetan translation seems to misread the phrase baškalodayaṃ sakāpiśam (Baškala, Udyāna, and Kāviśa) as “valkalavāśī (“one who is wearing clothes of tree bark”).
It is not clear whether śatasapta here means “one hundred and seven” or “seven hundred.” In the Tibetan it is translated as the latter.

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.

The Tibetan translates as, “eighty-one thousand.”

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.”

“Eight thousand” or, possibly, “one thousand and eight.”

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.

A pun may be intended here, as yakṣa can indicate both a yakṣa or a person from the north.

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.”

The country of the Lāḍas corresponds to modern Gujarat.

The name Vallabhī appears to correspond to the Tibetan grong khyer phyin here.
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*.

des na de ni sngags kyang grub/ Tib. The Tibetan translates as, “He will accomplish the mantra.”

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.”

“Supremely happy” is a play on words that involves the realm’s name—Tuṣita—meaning “happy.”

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.”

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, Dhrūva was Capala’s nephew (Jayaswal 1934, p. 24).

brtan pa chos ni brtan par ’gyur/ D. There seems to be a figure of speech intended here, as the name Dhrūva can mean “firmly holding on.” The Tibetan translates as, “Dhrūva 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 Dhrūva is described as “servile, miserable, and foolish.”

The Skt. *sevaka* seems to stand for *strīsevaka* (“womanizer”). The first pāda, *sevakah krpaṇo mūrkaḥ*, is similar to the first pāda of the verse 53.622 below, *strīvaśaḥ kṛpaṇo mūrkaḥ* (“heartsick fool controlled by women”).

sngon ni bkren pa zham ring gyur/ yul ni la da’i bdag por gyur/ lhag ma rgyal po thams cad dang / /skye dgu kun kyang zham ring po/ D. 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 *v* 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.”
The translation of this verse is slightly problematic. The Tibetan translates as, “After Śīla dies, he and / All of the kings that / Came before all of them / Will cross the hero’s ocean.”

The Tibetan translates as “And Prince Puṣpadhanus.”

This probably means that the element “prabha” 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 Vallabhi. / There will be thousands of them / Named either Prabha or Viṣṇu.”

The reading ya nga ba in D reflects a common scribal error for ya 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.

The Tibetan translates as, “Twenty one and thirty / Will be called kings.”

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“The middle country” is probably part of the “northern area” mentioned above and refers to Madhyadeśa, i.e., roughly to the Gangetic plain.

Jayaswal identifies this dynasty as the “Nāga dynasty of the Bhāraśivas,” which ruled Madhyadeśa from 150 to 348 CE (Jayaswal 1934, p. 26).
The Tibetan translates as, “Another Hara named Kunta.”

According to Jayaswal, Paṅkti is a corruption of Avanti, which seems to be backed by historical evidence (Jayaswal 1934, p. 27). In the Tibetan Śarva (emended from “Sarva”) and Paṅkti are a single name *Sarvapaṅkti. These eight kings have been identified by Jayaswal as “the Maukharis,” who ruled Madhyadeśa from 550 to 600 CE (Jayaswal 1934, p. 27).

It is unclear if viṣṇuprabhavau means “[the two] descended from [the king] Viṣṇu,” or is a dvandva compound with the meaning “Viṣṇu and Prabhava.” The Tibetan differs from the Skt. and translates as, “When they lose control for all time, / Those kings’ time will pass. / One who is born in a brahmin family / At that time will be wealthy and prosperous.” Here the Tibetan term chos lugs translates the Skt. maryāda.

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) Āditya vardhana, (2) either Prabhākara vardhana or Rājya vardhana, and (3) Harṣa vardhana, all three of the Śrīkaṇṭha-Sthāṇvīśvara 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.
rgyal po dkar dang zla mdzes dang / D. 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).

longs spyod skra bzang skra zhes su/ Tib. 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.

sangs rgyas dag pa Tib. 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.

mnyam dang legs par 'jam pa dang / Tib. There is no name in the Tibetan matching Mathita. Jayaswal appears to have reconstructed these names from the Tibetan as *Sahita and *Sumaṇju.

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.

de ltar 'di dag rgyal po rnams/ /kan tsi pu nar gnas par bstan/ /de bzhin stong phng rnam gnags pa/ /de tsh 'byung bar 'gyur ba yin/ Tib. 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).

o Da yul gyi mtshams kun na/ D. 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 uttarasandhiṣu (“in the maritime provinces”) is translated as “on the border of the land of Oḍra,” 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.

*de nas skyes pa thams cad ni/*Tib. “All the beings” has been supplied from the Tibetan, as some words appear to be missing in the Skt.

The Skt. *gauḍa vardhana* could be interpreted as a proper name or, literally, “one who brings prosperity to Gauḍa.”

*sa bdag mang po rnams mnan nas/* D. 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).

*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.

*bstan pa ‘di la phan zhing dga’/*Tib. The Tibetan translates as, “Will propagate and rejoice in this teaching.”

*lo ni sum brgya dag tu’ang ’tsho/* D. The Tibetan translates as, “He will live for three hundred years. / He will take a thirty-day ordination, and.”

*pha rol rgol bas pham byas te/*/D. 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 *ādhyāpaksampramūrcchitaḥ* (“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.
This half-stanza is missing from the Tib.

"For three days and one," which is probably a metri causa.

"He will be known as Devarāja." Devarāja means "king of gods."

"Then he will be born among the Malavas / In the city named Ujjayinī."

Vargacārin ("one who mixes with the crowd") is one of the two types of pratyekabuddhas, the other being khaḍga viṣāṇa kalpa, i.e., the "rhinoceros"-like, solitary type.

"His mind convinced of their power."

The last pāda seems a little strange, but the Tibetan confirms it.

Thus all manner of beings / Will greatly benefit as well.

A Gauḍa with strong ethics.

"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).

Known as one who carries out the path of a king," possibly reflecting the Sanskrit *mārgadharaḥ instead of the extant Skt. māgadhakaḥ.

Jayaswal (Jayaswal 1934, p.43) takes the Skt. word for "twelve," dvādaśa, to be the name of Candra’s son, Dvādaśāditya. It is difficult to tell if Jayaswal is right or not; the word gaṇanāṃ that follows after dvādaśa suggests that dvādaśa is not a proper name but just a number. However, the word gaṇanāṃ (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.

"Will live for eight years." The Skt. phrase māsaparampara suggests that his remaining life will be
This king has not been identified by Jayaswal.

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.”

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.

lo ni sum cu dag dang bdun// Tib. The Tibetan translates as, “thirty-seven.”

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.

brtul zhugs can ni mthur ldan pa//sbyin gnas zhes pas dbang yang bskur// Tib. 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 *Dakṣinīya.”

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.

blo ngan lo ni gsum gyi bar/ Tib. The Tibetan translates as, “three years.”

bab col chen po rab tu byed/ D. The Tibetan translates as, “Will do a lot of foolish things.”

Jayaswal takes the description in this and the following verses to apply not to Bhasma, but to Samudra.

byis par gyur pas ’di nyid sens/ /pha rol din ni de mi sens/ Tib. The Tibetan translates as, “He will be a fool who only cares about this life / And does not care about the next life.”

kha che’i sgo yi mthar thug bar/ /byang gi phyogs la brten nas ni/ D. The Tibetan translates as, “Occupying the northern territory / Up to the gate of Kaśmīra.”

bcu gnyis lo dang zla ba lngar/ D. The Tibetan translates as, “For twelve years and five months.”

“Onto the ground” om. Tib.

mtshan ma tsam zhig de byas nas/ /phyir yang de ni ‘byung bar ’gyur/ /bran ze’i gtso bo gnyis kyis ni/ /de dag phan tshun phye 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.”

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.”

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 gsod 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.”

ston pa’i gzugs brnyan nyams dga’ ba/ /blo ngan gyis ni ’jig par ’gyur/ /chos kyi stegs ni mi nyung ba/ /rgyal ba rnam s kyis sngon bstan pa/ /blo ngan dag gis bsreg ’gyur
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.”

The king with the initial R is Rājyavardhana.

The Tibetan translates as, “knowledgeable.”

“This teaching,” i.e., the Dharma teachings.

The king with the initial H is Harṣavardhana.

The Tibetan translation of Puṇḍra reflects the reading punya.

The new king with the initial H is Harṣavardhana.

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 Rājayavardhana and Harṣavardhana.

The narrative of the following verses seems to indicate that the prophecy
switches now back to Soma.

de yi las kyi mthu yis ni/ D. “Karma” is the Tibetan reading; the Skt., which
appears to be corrupt, translates as, “Dharma.”

lha mi’i rgyal srid chen po thob/ D. The Tibetan translates as, “He will obtain a
vast dominion over gods and humans.”

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.

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.

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
tree (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.”

Skt. 53.680f om. Tib.

de thse 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.

The unedited Skt. reading could suggest that “Mānava” is an epithet or
another name of Soma.

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.”

This and other kings from the same Nāga dynasty have already been
mentioned in 53.628 and the following verses.

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.

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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.”

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.

dang por dza ma’i rigs bram ze/ / kun nas rje’u rigs kyi sbskor 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.”

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.”

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.”

The king with the initial Bh has been identified by Jayaswal as Bhānugupta (Jayaswal 1934, p. 63).

de bu yi ge pma zhes bya/D. In place of P, the Tib. has Pr.

rgyal rigs mchog tu skyes par bstan/Tib. The Tibetan translates the Skt. aṇaṇī ("prominent") as mchog tu skyed pa or “high born.”

legs par spyod pas byis par bcng/D. The Tibetan translates as, “As a child, he will be imprisoned for his behavior.”

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.

go DA’i skye bo zhes grags grong //mu stegs zhes kyang rnam par grags//rgyal pos de ni rnam mnas 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.”

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.

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.”

“This king,” i.e., the king with the initial H, first mentioned in 53.695 above, is
identified by Jayaswal as Hūṇa (Toramana).

Following the variant in U, the Tibetan translates as, “Conquered by a vassal
kingdom, / The kingdom will be completely destroyed.”

rgyal po de ni gdon gyis ’dzin/Tib. There is a play on words here as the phrase
rājā graha cihnitaḥ (“the king designated as a ‘planet’”) can also mean “the
king showing the symptoms (cihnita) of possession (graha).” Possibly both
these meaning are intended at the same time.

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.

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).

sngon gyi las kyi s 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.”

“Kanaka” probably refers to Kanakamuni, one of the past tathāgatas.

skyon bral bdag nyid grol ba dang/Tib. Instead of yuktātmā (“wholly
engaged/focused”), the Tibetan seems to reflect the Sanskrit *muktātmā
(“liberated”).
der gnas rnams la yang dag dgongs/Tib. The Tibetan translates as, “He surveyed the entire area,” which is also possible.

byis pa’i spyi bor lag byugs nas/D. The meaning of the Skt. mūrdhni-m-āśṛjya 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.”

thong shig D. In place of “Let us go,” the Tibetan translates as, “Let us look.”

skye bo’i mchog gyur ’dod pa/ /de yi lhung bzed blangs nas ni/D. The translation proposed here presumes that the Skt. agrajite is a shortened form of agrajitendriye. The Tibetan translates as, “That exemplary man who wanted to be helpful / Took his alms bowl and …”

gtsug lag khang song zas la spyad/D. “Went back to his monastery” has been supplied from the Tibetan (Skt.: lacunae).

mu stegs rnams la mb dad nas/ /bstan pa la ni de mi 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.”

“Bald head” is a derogatory term describing a Buddhist monk.

byis pa de yi sens can la/ /de lta bu yi zhe sdang skyes/ /ston pas nye bar bsngags pa yi/ /chos kyis zam pa grags pa dang / /sa steng lha khang mchod rten mchog / /mu stegs rnams kyis de dag bshig / /lshong dpon mchog gi bu de la/ /kun 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.”

gnyis pa’i byis pa gang yin de/ /zla ba zhes bya’i rgyal po yin/ /rnam smin de yis mi ’dod pa/ /yun ring sduq 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].”

de tshe de tshe de dang der/ /Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

tha ma’i skye ba thob pa na/ /Tib. The Tibetan translates as, “In his final human birth.”
This king is the king mentioned earlier with the initial P, identified by Jayaswal as Prakaṭāditya.

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."

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 rab 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."

blo grol K; blo gros D.

The P-initialed king is first mentioned in verse 53.693 above.

Another name of Vārāṇasī.

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 Śimha ("Lion") ruled.

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."

53.757–759 are translated from the Tibetan, as they are omitted in the Skt.

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.

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).

Abhivardhamānajanma literally means “one whose birth/life is of increasing prosperity.”
It is unclear what the two numbers seven refer to—possibly months and days respectively.

The Tibetan translates as, “He will be born in the animal realm / As a wise and powerful nāga king.”

Each of the three epithets used here, jina (“victor”), sugata, and cakravartin, imply the highest realization of a buddha.

It is unclear what the two numbers refer to, but possibly months and days.

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.

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.

The Skt. anuja can mean “younger brother,” as well as younger relative or person.

The phrase niyavardhana (“[one who brings] prosperity to the kingdom”) is taken by Jayaswal to be a proper name (Jayaswal 1934, p. 66).

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.”

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 Rājyavardhana (Jayaswal 1934, p. 66).

de ma thag tu ’khrus btab / ’di dag gnyis ga ’chi bar gyur/D. The Tibetan translates as, “Shortly after that they will / Contract dysentery and both die.”

“His” seems to refer to the king with the initial V.

de’i yang nu bo yig pa zhes/Tib. In the Tibetan his initial is P.

This king, with the initial Dh, has been identified by Jayaswal as the ruler of Magadha, Dharasena IV (Jayaswal 1934, p. 66).

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).

yi ge dza zhes rnam par bsgrags/D. In the Tibetan his initial is given as J.

rta dang shing rta glang po dma’g / kun nas gru dang theg pa yis/D. The Tibetan translates as, “With horses, chariots, war elephants, / Boats, and vehicles in every direction.”

de tshe sngon gyi rgyal po de’i / bnam ze de bzhin shA ga rigs skye/D. 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.

de tshe dus kyi tha ma la/ /de nyid ’di yi grols nyid ’gyur/D. 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 *saḥāyatām*.

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).

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).

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.

The meaning of Skt. mahābhogin can mean “having a great hood” or “rich in comforts/opulent.” The Tibetan translation reflects the former.

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.”

The Tibetan translates as, “He will have an extremely frightening body / And will utter a
fierce roar."

dela 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.

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.”

rgyal po yi ge pa zhes pa'i/ rgyud rnam rnam du skyes pa gzhan/ 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.”

This seems to be about the eight states where one has the freedom to practice the Dharma, and the eight states without this freedom.

Jayaswal has identified this king as Kumāragupta III, the late Gupta emperor of the Gauḍa dynasty.

The Gopālas are the dynasty better known under the name of Pāla.

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.”

snying po med pa'i 'bab chu mchog/ 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.

Both Tāra and Tārā mean “savior,” the first being masculine and the other feminine.

sa bcu thob pa'i bdag po ni/ gang yang byang chub sens de yang / sens can rnam ni 'dul byed pa/ zla ba zhes ni rnam par sgangs/ rgyal mo rdzu 'phrul che/ de ni sgron ma zhes kyang bstan/ bud med gzugs 'chang lha mo ni/ gro ba kun tu rnam par rgyu/ snying rjes brlan pa'i sens kyis ni/ sens can rnam la phan don du/ mi mjad 'jig rten khams gnas nas/ bud med ming gis 'jug par byed/ sa bcu la ni rab gnas thob/ byang chub sens 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.”

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.

Her being present in the eastern region could also be an allusion to her
position in the mandala, where the eastern quarter would likely be occupied
by White Tārā.

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” (*mantri, sngags pa),
the Tibetan reflects the Sanskrit *mantra (sngags).

Skt. 53.830ab om. Tib.

dang po’i yi ge sha dang na/ /dang po’i yi ge par yang bstan/ /dang po’i yi ge ba dang e/
/dang po’i yi ge ar yang bstan/ /dang po’i yi ge har bstan te/ /dang po’i yi ge par yang
sngags/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 bsgangs 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 mams 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 *sṛtyayuktāḥ in place of the extant Skt. stryākhyayā.

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.”

The “middle” kings are missing from the enumerations below.

dang po’i gtsos bo chen po ni / /rna can rgyal por mb tu bsgangs / D. The form vṛtsudhāna 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 *Karṇarāja instead of the extant Skt. *Karmarāja.

Jayaswal interprets the phrase subhūtir bhūtiḥ as a single name, Subhūtibhūti. This could also be two names, Subhūti and Bhūti, or perhaps “the wealthy (subhūti) Bhūti.”

legs byin/ Tib. In place of the extant Skt. Sudaha, the Tibetan reflects the Sanskrit *Sudatta.
This half-stanza is very unclear. The second of the two initials (\textit{Th}) has been supplied from the Tibetan, as the Skt. just translates as, “of the two letters \textit{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.

The Tibetan translates as, “The last were prince Subhūti, and / The two with the initials \textit{V} and \textit{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.

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.”

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.

Jayaswal identifies him, rightly or wrongly, with Nāgārjuna (Jayaswal 1934, p. 75).

Jayaswal identifies this ascetic, rightly or wrongly, with Aśvaghoṣa (Jayaswal 1934, p. 75).

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.
The Skt. word for “another,” *apara*, is taken by Jayaswal to be a proper name, a renunciant by the name of Apara.

Reading the Skt. *saihnikā* as *saînhikā*. The “city of lions” refers to Siṃhala.

The Tibetan has *D* instead of *V*.

This line has been translated from the Tibetan. The Skt. seems to translate as, “one who strayed from the path of the Teacher.”

It is unclear whether it is “Suṣeṇa” or “Sena” that is meant to be the proper name.

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.

The Tibetan has *V* instead of *C*.

The Tibetan translates as, “The one whose name has the first syllable *V*.”

“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.

The translation of the last pāda may be a little problematic. The Skt. *kīrtikarāḥ* 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 *gngs pa 'dzin pa*, which reflects the Sanskrit kīrtidhārāḥ instead of the extant Skt. kīrtikarāḥ.

The six-syllable mantra is probably om vākyeda namaḥ, the main heart mantra of Mañjuśrī.

gang phyir dang po gts'o bo'i tshig /sems can rnams la phan 'dod pas/ /gzon nus yongs su gsgsngs gsyur pa/ /yi ge drug pa'i sngags kyung zlos/ /cho ga rab '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 K, K, N and H. The Tibetan for this particular line is obscure.

gregs ldan dge ba de las gzhan/ D. The Tibetan translates as, “And the famous Śubha after that.”

khyab 'jug Tib. The Tibetan renders the Sanskrit Mādhava using the generic Tibetan translation for the name Viṣṇu.

dregs bral dang / D, dreg bral dang / K, J, K, C. The Tibetan translation might reflect the Sanskrit *gatamadāḥ* (which is unmetrical) instead of the extant Skt. nāmas tadā.

de bzhin ka shir skyes pa gzhan/ D. The Tibetan translates as, “[And] likewise other citizens of Kāśī,” reflecting the Sanskrit *kāśījātās* 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.

Jayaswal identifies this brahmin as Viṣṇugupta (Jayaswal 1934, p. 76).

Another name of Pāṭaliputra, the ancient capital of Magadha.

As the next verse makes clear, Krodha (also called Mahākrodha, Krodharāja, etc.) refers here to Yamāntaka.

bram 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.

chos don dge ba ldan bdag nyid/ D. Because of the meter, the Skt. mantrārtha° should probably be emended to the standard phrase, *mantratantartha°.*
Instead of *mantrārtha°* (literally, the “business” of the mantras), the Tibetan reflects the Sanskrit *dharmārtha°* (“Dharma and wealth”).

The last pāda has been supplied from the Tibetan. (Skt.: lacunae).

The Tibetan 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.

The Tibetan translates as, “[He will enthrall] the benevolent and wicked *vidyās,*” which reflects the Sanskrit *vidyānugraha duṣṭāṃ* instead of the extant Skt. *vetāḍagraha duṣṭāṃ.*

The Tibetan translates as, “And the various piśācas.”

The Tibetan translates as, “With the first initial N.”

The Tibetan 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.”

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. 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.

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.

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.

There is no chapter break at this point in the Tibetan text.
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.

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” (daśānuśāṃsā, 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."

This sentence is missing from the Tib.

The Tib. does not mention the master (*ācārya*).

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.”

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.”
bsam gtan la mīb tu zhub pa dang  
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 *samādhyānupraveśa* instead of the extant Skt. *samayānupraveśa*.

becom ldan ’das chis kyi rnam grangs ’di’i min ci zhes bya/  
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.”

byang chub sens dpa’i spyod pa’i rjes su ’jug pa rgyud thams cad kyi mdzod ces bya bar yang zung shig  
The Tibetan translates as, “You should remember it as the treasury of all of the systems of engaging in bodhisattva conduct.”

theq 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  
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.”

drang don mdo yis yongs su brgyan/  
“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-sūtra*<https://read.84000.co/translation/toh106.html>, where the term 
*neyārtha* /drang don refers to teachings that require further interpretation and 
the term *nītārtha* /nges don refers to definitive teachings that require no 
further interpretation.

theq pa rnam 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. *triḍhā janagatis* (“threefold human 
destiny”?).  

“Thieves” om. Tib.

This verse seems to be missing one pāda in both the Skt. and the Tib.

“Music” om. Tib.

sangs rgyas sku mdog thob par ’gyur/Tib. The Tibetan translates as, “One will 
obtain the complexion of a buddha,” which reflects the Sanskrit *buddhavarṇitām* instead of the extant Skt. *buddhavarṇitām*.
The Tibetan skips the remainder of this list of articles and jumps to “The merit thus obtained” in MMK 37.26 below.

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. *mantrān tattvārtha neyārthaṃ*.

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.”

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.”

The epithet *kumāra* (“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.

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*.

brgya byin Tib. The Tibetan specifies that the subject is Śakra/Indra here. The term *śacīpatiḥ* (“Śacī’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 brgya 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 sattvāḥ).

deskad bcom ldan gsol nas ni//Tib. In place of “god of bounty” (*mahāvān*), 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” (*sahasradṛk*) and Kauśika, again, are epithets of Indra.

rnyed dka’ sku ni ’bum gyur pa/D. 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. *mahāvān*.

de nas de ni de dran npas//byang chub sens dpa’ dran tsam gyis//gzhon nu sna tshogs gzugs can ni//šer ni de yi mod la lhags//šer ni bcom ldan ’das dang ni//bcom ldan lha yi dbang phyug bcas/D. 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.”

Lhags nas byang chub sens dpa’ des/Tib. 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 mantra proper (beginning with oṁ) is in the Skt.: oṁ hana hana sarvabhāyān sādayotsādaya trāṣaya moṭaḥa chinda bhinda jvala jvala hum hum phaṭ phaṭ svāhā.

de nas lha ma yin thams cad rgya mtsho chen po’i mtha’i ’gram du gang rang khyer gang yin pa der mngon du phyogs shing song bar gyur te/ sems zhum zhim nyams la dpung gi ’jigs pas sens dka’r shing gdong gi mdog nyams shing nga rgyal dang dregs pa la sogs pa dang bral bar gyur la/ mtshon cha dang bral zhim ri ’bigs byed ’bar ba bzhiṇ du lha’i dbang phyug de mthong nas byer bar gyur to/D. 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.”

de nas lha rnams kyi dbang po bṛgya byin *gyis chen po la ’od pa’i nor bu rin po che nang ’od dang ldan zhim gsal ba’i phreng ba blangs nas/D. The Tibetan translates as, “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 bṛgya byin gyi preserved in J and C.

mi ma yin pa’i grangs kyis bgrang bar D. The Tibetan translates as “according to the reckoning of nonhuman beings,” reflecting the Sanskrit *amoṣṭikayā gaṇanāyā instead of the extant Skt. mānuṣikayā gaṇanā.

“Qualities” is missing from the Tib.

de bzhin du phan yon gyi yon tan mchog ’di dog rgya che ba dang / mtha’ yas shing mu med pa sngon gsungs pa yin no/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.”

ci ste blo chung ba gang gis chos ’di ni thub pa mchog dang / thub pa’i smas blo dang ldan pa ma yin no/ zhes nab tu spong bar byed do/D. 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.

de nas phyir yang spu gri sor/Tib. 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.

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.”

The Tibetan translates as, “Those who completely reject the Dharma jewel / With its vast and profound sūtras.”

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.”

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.

The Tibetan translates as, “Will attain hundreds of various types of siddhis / And the ultimate state and be free from afflictions.”
Instead of *samyak* ("duly, properly"), the Tibetan translation reflects the Sanskrit *sampad* ("good fortune").

The Tibetan translates as, "Eternalism, nihilism, beginning and end," reflecting the Sanskrit *śāśvatocchedam ādyantam* instead of the extant Skt. *śāśvatocchedam adhyāntam*.

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°*.

The seventh sage is the Buddha Śākyamuni.

*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.

The Tibetan translates as, "It is called the ‘extensive source text’ / That contains the mantra system."

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."

The Tibetan translates as, "He will be mute, deaf, crippled, / Dumb, and blind."

"Poorly clothed" has been supplied from the Tibetan. The Skt., which is probably corrupt, translates as, "skilled" (*kuśala*).

This verse is missing from the Tib., where some parts of it appear in the next verse.

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."

"Folded his hands" *om.* Tib.
The Tibetan translates as, “Blessed One, in the future beings will be overcome by illogical attachment, disagreeable, proud, faithless, dishonest, unruly, and undisciplined.”

The Tibetan treats “mantra” and “conduct” as two separate items on this list.

Although it is difficult to determine in the vague BHS language of this mantra, the gender here seems feminine. The Skt. uses the form kumārarūpiṇi, which is the vocative of kumārarūpiṇi (“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 dhammadhātu, 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 (viśvasambhavake before sandhi) of the feminine form viśvasambhavā.

Hūṁ hūṁ om. Tib.

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.

a mr-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 kumānarūpiṇe viśvasambhava āgachchāgaccha / lahu lahu bhrāṇi bhrāṇi hūṁ hūṁ jinajit • mañjuśrīye suśriye tāraya māṇi sarvadukhkebhyāḥ phat phat śamaya śamaya / amṛtodbhavodbhavapāpan me nāśaya svāhā //.

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 sams can thams cad kyi sdup bsgal 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.

bde 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 sangs rgyas dang /chos ni bsam gyis mi khyab ste / bsam pa'am / gzhal ba'am / spang bar ni bdag gis ji zhig nus te / sangs rgyas bcom ldan 'das nyid kyi 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 Mañjuśrī mūla kalpa.

The name Mahāsthānaprāpta is followed in the text by Mahāsthāna, which probably is the short version of the same name.

bcom ldan 'das kyi de skad ces bka' stsal nas / dge slong de dag dang / byang chub sams dpa' de dag dang / thams cad dang ldan pa'i 'khor de dag dang / gnas gtsang ma'i steng na gnas pa'i lha'i bu'i tshogs rnam dang / sams can bye ba khi phrug brgya stong du ma dang / lha dang / klu dang / gnod sbyin dang / dri za dang / lha ma yin dang / nam mkha' lding dang / mi 'am ci dang / lto 'phyes chen po dang / grub pa dang / rig 'dzin dang / dmung srong mchos dam pa du ma dang / 'jam dpal gzhon nur gyur pa dang / spyan ras gzigs dang / byams pa dang / mthu chen thob dang / mthu chen gnas dang /
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.
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.

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.
ṛddhibalajava°] conj. (based on the Tib. and TMK); ṛddhibalajā° B; śuddhivalajā° S
samādhiṃ] B; om. S
The Tib. here skips from F.106.b.6 back to F.107b.l.
te] conj.; atha te B, S
tathatā°] B (supported by the Tib.); tathāgata S
sarvajñāna°] B (supported by the Tib. and TMK); sarvajña° S
°bhīṣṭuta ... vālukāsama] B; lac. S
sārathiḥ] em.; sārathi B; om. S
sāmpannā ... dharmaṃ] B; lac. S
svrtham] B; svārthaṃ S
suvañjanaṃ] B; sarvaṃ jana S
deṣayati ... mārgaṃ] em. (on the authority of the Tib.); deṣayati ... mārga° B;
lac. S
alpāṇkataṃ] B; om. S
°tāṃ sukhasparsavīhāratāṃ] B; °lovabhāsyatvavīhāratāṃ S
°pratilābhanaata] B; °pratilobhanaata S
°ānuvartine] em.; °ānuvarttine B; °ānuvarttite S
sattvānaṃ] B (supported by the Tib.); bhaktam S
api bhagavatāṃ buddhānāṃ cittam buddhā eva jñāsyanti] B; api tu bhagavān buddhānāṃ bhagavatāṃ cittam buddhā eva bhagavantaṃ jñāsyanti S
buddhānāṃ] B; om. S
vikurvitaṃ] S, B (the Tib. and TMK, however, reflect the reading vikurvitam)
mūrtyasamskrtaadharmato] B; mūrtya samāskṛtaadharmato S
°prahāṇavalambināṃ] B; °purāṇavalambināṃ S
°kathānausāratathāgatamārgānū] B; °kathānausāre tathāgatabhūtān S
°āntarādhāna] S; °āntardhāna B
svaguṇo°] S; sadguṇo B
°dbhāvana° S; °dbodhana° B
°saṅkula° S (supported by the Tib.); °saphala° B (supported by TMK)
sādhyamānaḥ] em.; sādhyamāna° S
anujñātaḥ] S; anubhūtaḥ B
dharmakośaṃ] S; karmakośaṃ B
TMK seems to translate uddiśya as a second person imperative.
śuddhasattvasya] B; om. S
°disikatapramukhyam … °āvabhasya] B; lac. S
akaniṣṭha°] B; lac. S
bhagavataḥ] em.; bhagavatām S, B
bodhisattvasya] S; kumārabhūtasya B
tathāgatam] B; tathāgatām S
merudhvajapāṇiḥ] em.; merudhvajapāṇiḥ S; ratnapāne B
sacintyārtha garbho] em.; sacintyārthagarbhaḥ S; sacintyārthagarbhaḥ B
raśmiketur] em.; rasmiketu B; om. S
aśeṣa ketur] em.; aśeṣa ketu B; om. S
°rājo] em.; rāja B; rājā S
°bodhividhvaṃsanarāja] em.; °bodhividhvaṃsanarāja S; °vidhvaṃsanarāja B
avipakṣitarājaḥ] em.; avipakṣitarāja B (supported by the Tib.); avivakṣitarājaḥ S
svabhāvabhāh] em.; svabhāvataḥ B; svabhāva° S
°karmo] em.; akarma B; akṛṣaḥ S
nimiketur] em.; nimi ketu; S timiketu B
bharato] *em.;* bharata B; ravana S

umāriṣṭo] *em.;* umāriṣṭa B; upāriṣṭa S

siddhāḥ sita] *em. (based on the Tib.);* śiddha śīva 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; sunāmaḥ B

sumanā] *em.;* sumana S, B

sūciś] *em.;* sūci B; om. S

cihnah] *em.;* cihna B; sucihna S

pitā] *em. (following the Tib.);* pitara S, B

sahākhyo] *em.;* sahākhya B; samantākhya S

śreyasī] *em.;* śreyasi S, B

tejā B; tejasi S

kiṃkaraḥ] *em.;* kiṃkara B; °kiraṇa S

samaṃkaro] *em.;* samaṃkara B; samantakara S

jyotimkarō] *em.;* jyotikara B; dyotimkara S

vipaśyī] *em.;* vipasyi B; vipaśi S

sthitvābhūd] *em.;* sthitabhud B; sthitvā bhūd° S

gagaṇapāṇir] *em.;* gagaṇapāṇi B; om. S

sukūpah] *em.;* sukūpa S; sukūta B

sukīrtir] *em.;* sukīrtti B; om. S

anāthanāthabhūto] *em.;* anāthanāthabhūta B; anātha nāthabhūya S

namantreyas] *em.;* namantreya B; namantatreya S
tri dhatreyah] em.; tri dhatreya B; tvaddhatreya S

saphalatreyas] em.; saphalatreya B; sarulatreya S

triratnatreyas] em.; triratnatreya B; trirantatreya S

sumanojno] em.; sumanojna B; sumanodbhavarnavanam S

valgusvaro] em. (following the Tib.); valgusana B; om. S

dharmeśvaro] em.; dharmeśvara B; dharmśvara S

samanteśvaro] em.; samanteśvaraḥ B; sammateśvaraḥ S

sulokeśvaro] em.; sulokeśvara B; sulokiteśvara S

vilokiteśvaro] em.; vilokiteśvara S; om. B

dundubhiśvaro] em.; dundubhiśvara B; dundubhisvara S

yaśovad] em.; yaśovata S, B

supuṣyaḥ] em.; supuṣya B; rasupuṣyaḥ S

anivartī] S; anivarta B

'pāyaṃjaho] em.; apāyaṇjaha B; apāyajahaḥ S

'vivartito] em.; avivartīta S; om. B

'vaivartikaḥ] em.; avaivartika S; avaivartti B

sarvadharmopacchedaś] B; °sarvadharmopaś S

strīrūpa°] S; strīrūpaveśa° B

°acintyāvidyā°] S (supported by the Tib.); °acintyadivyā° B;

°sattvāsattvaṇākhyāta° em.; °sattva asattvaṇākhyāta° S; °satvaṇākhyāta°

°niryātana°] B; °niryāta° S

'tyadbhuto] em.; atyadbhuta S; abhyudgata B

śatapatro] em.; śatapatra S; om. B

vyūḍhoṣṇīṣaḥ em; vyūḍhoṣṇīsa S; vyūhoṣṇīsa B

manirāśiḥ em; manirāśi S; om. B

dhavalā em; dhavarā B p.c.; dhāvarā B a.c.; dhīvarā S

“mūrti” B; “mūrtā” S

tathāgatadharmacakras conj. (based on the Tib.); dharmacakra S, B

“rāja” em; “rājña” S; “rājñā” B

śvetahayagrīvo em; śvetahayagrīva B; śvetahayagrīvāḥ sugrīvāḥ S

sukarṇaḥ] S; suvarṇa B

śvetakarṇo em; śvetakarnaḥ S; śvetakaṇṭha B

lokakaṇṭho em; lokakaṇṭha S; om. B

prahasitaḥ em; prahasita S; prasahita B

keśānto em; keśānta S; keśārtta B

nakṣat tro em; nakṣatra S; om. B

damakaś] S; dharmmakaś B

śvetā mahāśvetā] S; om. B

vimalavāsini] S; bodhyāṅgavāsini B

ulūkā] S; ulūkī B

alūkā] em.; alūkī B; alokā S

vimalāntakari] B; om. S

stupaśriyā] B; bhūpaśriyā S

surathī] S; om. B

bhogāvali] B; bhogavalī S

dyutivaṭī] S; arccivaṭī B

tāṭi] S; naṭī B

bṛhannaḷa] S (supported by TMK); bṛhatphalā B
bṛḥantā S; bṛhaṃdā (?) B
lakṣmīvatī S; lakṣmavatī B
asamā S; asanā B
samīpe em; samīpaṃ S; samīpa B
āmantrayaṇeśaṃ ha bhavanto ‘smad] S; om B
vajrāntako em; vajrāntaka B; om S
vajrakaro em; vajrakara S (supported by the Tib.); vajrākara B
vajravakṣo em; vajravakṣa B; om S
vajrapātālo em; vajrapāṭāla S (supported by the Tib.); vajrapāṭāla B
vajrakrodho jalānantaścaro em; vajrakrodha jalānantaścara S; krodha vajrālāntaścara B
bhūtāntaścara em; bhūtāntaścara S; bhūtāntacara B
bandhanānantaścara em; bandhanānantaścara B; gandhanāntaścara S
mahāvajrakrodhāntaścara em; mahāvajrakrodhāntaścara B; mahā-krodhāntaścara S
dānavendrāntaścaraḥ conj; dānavendrāsvara B
upakṣepah S; rūpakṣepa B
padavikṣepo em; padavikṣepa B; padanikṣepaḥ S
suvinīṣakṣepa em; suvinīṣakṣepaḥ S; suvidyāṣakṣepa B
utkṛṣṭakṣepo em; utkṛṣṭakṣepa S; ucchuṣmakṣepa B
‘jagaro em; ajagara S (supported by the Tib.); ajāgara B
megho mahāmeghaḥ em; megha mahāmegha B; medhya mahāmedhya S
śvitrarogaḥ em; svitraroga B; citraroga S (supported by TMK)
sarvabhūtasamkṣayaḥ em; sarvabhūtasamkṣaya S; sarvabhūtasakṣepaka B
ārtir em; ārtti B; arti S
paṭṭisa S; paṭṣa B

saṃhāra]  em.; saṃhāra B; saṃsāra S

'ro]  em.; arka B; araha S

yugāntārkaḥ]  em.; yugāntārka S; yugāntaka B

śakraghno]  em.; śakraghna S; śatrughna B

sukunḍali]  em.; sukuṇḍali S (supported by the Tib.); sakuṇḍali B

ratnakunḍali]  em.; ratnakunḍali S (supported by the Tib.); raktakunḍali B

(supported by TMK)

mahābāhu]  em.; mahābāhu S; maṅgabāhu B

visarpaḥ]  em.; visarpa B; vasarpa S

upadrava]  em.; upadrava S; jāpadrava B

atṛṣṇa]  em.; atṛṣṇa B; atṛpta S

ucchuṣmaś]  B; ucchuṣyaś S

ājñām]  S; ādyā B

kulasīne]  conj.; kulasthānaṃ B, S

°gagana svabhāvaṃ]  B; °gamanasvabhāvaṃ S

śṛṅkhalā]  em. (supported by the Tib.); śṅkalā S, B

vajrāṃsā]  S; vajranāsā B

vajrabhṛkuṭī]  B; vajrabhrkuṭi S

vajrasālavatī]  B; sālavatī S

viraṭī]  S; viraṭī varaṭī B

paśyinī mahāpaśyinī]  S; paśvinī mahāpaśvinī B

śikharavāsinī]  S; kharavāsinī B

guhilā]  B; grahilā S

guhamaṭi guhavāsi]  B; om. S
n. - riṣṭa upariṣṭa upāriṣṭah] em.; riṣṭa upariṣṭa upāriṣṭa S (supported by TMK);
aṣṭa upa • aṣṭa upariṣṭa B
n. - prabhāvantaḥ] em.; prabhāvanta; prabhatta B
n. - 'nantanto] em.; anantānta B; adantānta S
n. - cihnaketuḥ] em.; cihnaketu; jihmaketu S
n. - ketur] em.; ketu; om. B
n. - tiṣyaḥ] em.; tiṣya B; tathya S
n. - padmottarā] em.; padmottara B; padmahāra S
n. - adbhuto] em.; adbhuta S; unbhūta (?) B
n. - kumbjakah] em.; kumbhaka B; kumbhā S
n. - saṃlākṣa] B; sakalākhya S
n. - śaṅkara] em. (supported by the Tib. and TMK); śakara B; makara S
n. - dharma] B; varma S
n. - upadharmo] em.; upadharma B; upavarma S
n. - sunīlah] em.; sunīla B; sulīla S
n. - svabandhudūrāntako] em. (on the authority of the Tib.); sabandhudurāntaka
n. - B; badyaharāntaka S
n. - śukrah] em.; śukra S; śakra B
n. - pratiṣṭhānunaya°] B; pratiṣṭhātunanaya° S
n. - kāśyapo] em.; kāśyapa B; om. S
n. - urubilvākāśyapo] om.; urubilvākāśyapa B; duravikṣokāśyapa S
n. - piṇḍolo] em.; piṇḍola B; viṇḍola S
n. - mahāmaudgalyāyanaḥ] em.; mahāmaudgalyāyana S; om. B
n. - kaphiṇo] em.; kaphina S; kaṣphiṇa B
n. - sunanda] B; om. S
n. - upanandah] em.; upananda B; om. S
n. - 3635 sundaranando] em.; sundarananda S; om. B
n. - 3636 varṇaka upavāṃako] em.; varṇaka upavārṇaka S; valguka upavalguka B
n. - 3637 sāmpūrṇa] em.; sāmpūrṇa B; supūrṇa S
n. - 3638 aruruḥ • raudrako] em.; aruru raudraka B; rūha raudra S
n. - 3639 dhyāyanandir] em.; dhyāyanandi B; dhyāyi nandi S
n. - 3640 udāyi] em.; udāyi B (supported by the Tib.); upāyi S
n. - 3641 upodāyikaḥ] em. (based on the Tib.); upadāyika B; upayāyika S
n. - 3642 dhanārṇava] em.; dhanārṇava B; dhanavārna S
n. - 3643 pilindavatsah] em.; pilindavatsa B; pilindavaśa S
n. - 3644 °kāśyapo] em.; °kāsyapa S; °kāṣyaka B
n. - 3645 mahodayah] em.; mahodaya B; mahoda S
n. - 3646 śodāśavargiko] em.; śodāśavargikā S, B
n. - 3647 nandana] B; nanda S
n. - 3648 upanandano] em.; upanandanā(?) B; upananda S
n. - 3649 jihmo] em.; jihma S; jhna B
n. - 3650 mahāśvāso] em. (supported by the Tib.); maheśvāsa B; maheṣvāsa S
n. - 3651 śroṇakoṭīkarṇaḥ] em. (on the authority of the Tib.); koṭīkarṇaḥ S, B
n. - 3652 śravanah] em.; śravana B; śramaṇa S
n. - 3653 śroṇah] em.; śroṇi° S, śrōṇo° B
n. - 3654 parāntako] em.; °parāntaka S; °parānta B
n. - 3655 jetaḥ sujetaḥ] em.; jeta sujeta S; jota sujota B
n. - 3656 śamako] em. (based on the Tib.); gamaka B; sanaka S
n. - 3657 viṃśachoṭiko] em. (based on the Tib.); viṣakotika B; bisakotika S
n. - 3658 upavartano nivartana] em.; upavarttana nivarttana B; upartana vivartana S
n. - 3659 unmattako] em.; unmattaka S; utmattaka B
The Tib. reads all of the occurrences of *puspa* in this paragraph as *pusya* (rgyal). The confusion must have arisen because of the similarity of the letters *ya* and *pa*.
karma phalā vijayavati jayavati vāsavā] B; ka+++ ++++ ++++ +++ S
vasudā] S; vasubhā B
nāmrā sunāmrā] em. (on the authority of the Tib.); tāmrā sutāmrā S; rāmrā
sunāmrā B
duḥkhaśāmikā] B; duḥkhaśāyikā S
nirvinṇā] em.; nivirṇā B; nirvīṇā S
trivarnā] em. (based on the Tib., to avoid repetition later); triparṇā S; triparṇṇā B
padmavarnā] S (supported by the Tib.); padmaparṇā B (supported by TMK)
padumā padmāvatī] B; padmā padmāvatī S
triparṇā] em.; triparṇī S; triparṇṇā B
saptaparṇā upalaparṇā] em.; saptaparṇā upalaparṇṇā B; saptavarṇī
upalaparṇā S
mahāsthaviṣṭhā] S; mahāsthavīryā B
mahābodhisattvaṇaṃ . . . sarvāvantaṃ parśanmaṇḍalam] S; om. B
°tryadhva°] em.; °tryadhva° B; °triparva° S
mokṣapadaṃ] S; kṣemapadaṃ B
°balaṃ] em. (on the authority of the Tib. and TMK); °balasabalaṃ S, B
bhāvayasva] B; bhāvayatha S
rddhi°] B; suddhi° S
om] (?) B; um S
°caryānirhārasamanpraveśasarvasattvavasamānadharmā S] B; om. S
sadyagataḥ] S (sadyagataḥ?); saṃjamya(?) B
utsārakā mahotsārakā] S; dostārakā mahādostārakā B
mahārogā] B; mahārogā mahārogā S
apasmārā mahāpasmārā] S; akasmārā mahākasmārā B
bhūtādhipati] B; bhūta viyati S
maha[brahmā] S; om. B
manibhadraḥ] em.; manibhadra B; om. S
stambhalah] em.; stambha B; sambha S
hārito] em.; hārīta B; hārīti S
harikeśo] em.; harikeśa S; haritakeśa B
piṅgaloh] em.; priyaṅgala B; piṅgalā S
priyaṅkarah] em.; priyaṅkara S; priyaṅkala B
jalendro] em. (supported by the Tib.); jarendra B; jālendra S
sātata giri] em. (on the authority of the Tib.); sātata giri S; sātanāgiri B
kūtākṣa] em.; kūtākṣa S; kūtakṣa B
triśiraḥ] B; triyasiraḥ S
supāno] em.; supāna B; sudhāma S
'mbaro] em.; ambara B; aśvaraḥ S
bheraṇḍo bheruṇḍo] em.; bheraṇḍa bheruṇḍa B; bheruṇḍa bhūrūṇḍa S
marīco] em.; marīca B; om. S
dīptaḥ] B; dipa S
sudīptaḥ] B; pradīpāḥ S
pannaganāśano] em.; pannaganāśana S; pannarāśava B
dhenateyo vainateyo] em.; dhenateya vainateya B; vainateya vainateya S
pakṣirājaḥ] B; pakṣirājaḥ S
'nantadrumo] em.; anantadruma S; antadruma B
ghanorasko] em.; ghanoraska S; dy(gh?)amāraska B
mahorasko mahojasko mahojo] em.; mahoraska mahojaska mahoja S; mahoraska mahoraska B
Citronmāda] S; cittotpāda] B

unmāda] em.; utmāda B; om. S

`vṛhā] em.; avṛhā B; aṭāhra S

sudṛśaḥ] em.; sudṛśa S; sudṛśaḥ B

sunirmitāḥ] em.; sunirmitā S; anirmitā B

karoṭapānayo] em.; karoṭapānayoḥ S; karopānayar B

viṇāṭṛṭiyakāḥ] S; cīrṇā ṭṛṭiyakāḥ B

grhavāsinaḥ] S; guhavāsina B

rāhur] em.; rāhu S; om. B

vemacitriḥ sucitriḥ] B; vemacittti sucitti S

kṣemacitrir devacitri] em.; kṣemacitri devacitri B; kṣemacittri devacittri S

śanaiścario] em.; śanaiścara B; śaniścara S

kampaḥ] em.; kampa S; om. B

aśanir] em.; aśani° S, B

vṛṣṭir] em.; vṛṣṭi B; vaṣṭi S

naśṭārko] em.; naśṭārka S; naśṭārtha B

nirmaṣto] em.; nirmaṣṭa 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

māṛṣṭiḥ] em.; māṛṣṭi S; māṛṣṭa B

sanad upasanat] em.; sanat upasanat S; śatanat upaśanat B
n.- kumāraḥ krīḍano] em.; kumāra krīḍana B; kumārakrīḍana S
n.- nartāpako] em.; nartāpaka B; nartapaka S
n.- bharanī] S; bharunī B
n.- rohiṇī] S; rauhiṇī B
n.- ārdrā] em.; ādrā B; ārdra S
n.- āśleṣā] S; āśleṣā B
n.- phalgunī] S; phālguṇī B
n.- svātir] em.; svāti S; svāti B
n.- jyeṣṭhā] S; jyeṣṭhā B
n.- āśadhau] S; āśādhu B
n.- bhadrapadau] S; bhādrapadau B
n.- abhijā] em.; abhija B; prabhijā S
n.- aṅgirasī] B; aṅgirasā S
n.- ubhau] S; u B
n.- lokapravarā] S; lovapravarā B
n.- pravarāṇikā] S; pradharāṇikā B
n.- ūhā] S; jayā B
n.- surārthā] em. (on the authority of the Tib.); susārthā B; asārthā S
n.- vṛṣabho] em.; vṛṣabha S; vṛṣa B
n.- kanyā] em.; kanya S, B
n.- bhṛṅgāraḥ] em.; bhṛṅgāra B; bhṛñjāra S
n.- lokaḥ sarvajita] em.; loka sarvajita B; lokasatvajita S
n.- sukho] em.; sukha S; mukha B
n.- sarvabhūtiko] em.; sarvabhūtika B; sarvabhūmita S
n.- bhūtiko] em.; bhūtika S; om. B (supported by TMK)
<table>
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<th>dhyānago</th>
<th>em.; dhyānaga S; dhyāna B</th>
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<td>3773</td>
<td>suguhyakā</td>
<td>S; suguhyā B</td>
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<td>S; sughoṇā ghōṇavatī B</td>
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<td>3778</td>
<td>guhyottari</td>
<td>em. (supported by the Tib); guhottari B; guhyottamārī S</td>
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<td>3779</td>
<td>vaṭavāsinī</td>
<td>S; paṭavāsinī B</td>
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<td>3780</td>
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<td>S (supported by the Tib); ambāla B</td>
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<td>3781</td>
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<td>pāmsupiśācī</td>
<td>S; yānasupiśācī B</td>
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<td>raudrapiśācī</td>
<td>B; om. S</td>
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<td>3785</td>
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<td>S; bhasmādgirā B</td>
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<td>S; piśimī duvarā B</td>
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<td>3787</td>
<td>tarjanī</td>
<td>S; garjanī B</td>
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<td>3788</td>
<td>rohiniṅkā govāhiṅkā</td>
<td>S; rohanīka somṇīkā(?) B</td>
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<tr>
<td>3789</td>
<td>lokāntikā</td>
<td>S; rokāntikā B</td>
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<td>3790</td>
<td>elā</td>
<td>B; dhaṇā S</td>
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<td>3791</td>
<td>dhūmāntikā</td>
<td>S; dhūmātt(?)ikā B</td>
</tr>
<tr>
<td>3792</td>
<td>°opahārikaś</td>
<td>em.; °opahārikaś B; °opahāriś S</td>
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<td>3793</td>
<td>mukhamanḍitikā</td>
<td>B; sukhamaṇḍitikā S</td>
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<td>skandā</td>
<td>S; skandha B</td>
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<tr>
<td>3795</td>
<td>avīcimahānarakām</td>
<td>em.; avīcirmahānarakām S, B</td>
</tr>
</tbody>
</table>
ca] *conj.; om.* S, B

kṛtābhyanujño] *em.* kṛtābhyanujnār B; kṛtābhyanujnātaḥ

°dhātur] *em.;* °dhātu S, B

°niryāta] B; °nirghāta S

etan] *em.;* etat B; evaṃ S

śatadhāsya] *em.* (based on the Tib.); sa tavāsyā S; saptadhāsya B

arjakasyevas] *em.;* 'rjakasyevas B; ajakasyevas S

pañcadhamā] *em.;* pañcadhamas B; yamdharmā S

pāripūrim] B; bodhipūrim S

°prasādānupacchedanatā] S; °padānupacchedanatā B

°mantrāhinandananatā] B (supported by the Tib.); °mantrāhinandananatā S

mantracaryāparyeṣṭīḥ . . . vidyāsādhanakālaupayika] S; *om.* B

aṣṭadharmā . . . katame] B; *om.* S

aṣṭa] B; adṛṣṭa° S

The S adds at this point *aṣṭadharmāvidyāmantracaryārthasiddhiṃ samavasamnaṭāṃ gacchanti.*

°ṛddhi°] B; °śuddhi° S

°ātmānaṃ] *em.;* °ātmāna° S; °āmana° B

°pudgala°] B; lac. S

The S adds *ca* at this point.

akhinna°] S; khinna° B
tatra vayaṃ saṃnidhānaṃ kalpayiṣyāmaḥ] B; *om.* S

jinaputra] S; sems dpa’ chen po D109a.4

°paṭalavisaraṃ] *em.;* °paṭala visara° S

°sādhāraṇabhūtaṃ] *em.;* °sādhānaḥarabhūtaṃ B; *om.* S
Here starts the correspondence with manuscript A.

pradhānāḥ] em; pradānāḥ S

mahākrodharājam] S; khro bo'i rgyal po'i sngags smras pa D

atha mañjuśrīḥ kumarábhūtaḥ dakṣiṇaṃ . . . tiṣṭhate sma] B; om. A

samantabuddhānām] S; sarva budhā nāṃ D

°dhāriṇa] S; °dhā ri ne D. The Peking and Yongle recensions of the Kangyur read dhā ri ni; the Lithang and Choné recensions accord with the Sanskrit: dhā ri ṇa.

phaṭ] S; om. D; both the Narthang and Zhol recensions attest to two instances of phaṭ.

mahā°] S; om. D

mūlamantre] S; rtsa ba'i sngags 'di ni las thams cad pa zhes bya'o D

vakṣye sarvakarmakaraṃ śivam] S; om. D

vākyeda] S; vā kye dam D. This form is perhaps a BHS for vākye • idamī.

mum] 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

aparam . . . aṣṭākṣaram] S; gzan yang phyag rgya thams cad kyi snying po dpa' bo chen po zhes bya ba yi ge brgyas yod de D

°vartmo°] S; chos D

kṣemam] S; om. D
svayam . . . bodhisattvaḥ] S; byang chub sems dpa’ ’jam dpal gzhon nu ’gyur
pa nyid bzhin du nye bar gnas pa D

paramaguhyaamantrarūpiṇopasthitaḥ] B; paramahṛdayaṃ
mantrarūpenopasthitaḥ S; mchog tu gsang ba’i ngo bos nye bar gnas pa

jāpena] B (supported by the Tib.); jāyate S
dhīra] S; vīra D
khecara] D; khacara MSS
svayam] B; yūyam S
pratyupasthita] B (confirmed by D); pratyayasthitam S
na] conj.; nu B; om. S

guṇāparyantaniṣṭham] seemingly om. in D. 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
kur] B, D; ru ru S; ** A
sarvabuddhānāṃ] em. (on the authority of D); sarvasattvānāṃ S
sarvabuddhānāṃ] B, S; samantabuddhānāṃ A
dhūpavāsini dhūpārclī] S; dhūmavāsini dhūmarci B
tatas] conj. (on the authority of the Tib.); tata āgatānāṃ S
sarvasattvānāṃ] B; om. S
ākrṣṭā] S; om. D
āhvānanamantrāś ca • ayam] S; bya ba’i phyag rgya ’di nyid do D
sarvabuddhānāṃ] MSS; samantabuddhānāṃ A
°dhāriṇe] S; dhā ra ni D

pratīccha] S; om. D

manḍalamadhye] MSS; paṭamadhye A

sarvasattvānuvartini] em.; sarvasatvānuvartinī B; sarvabuddhānuvartinī S

sarvabuddhānuvartinī dhruvā] S; sarvasattvānuvartinī dharmmān B

sarvabuddhānāṃ] B, S; samantabuddhānāṃ A, D

śriyāya] S; śri ye D

manorame] S; ma no ra the D

pratīccheyam] S; pra tī ccha maṃ D

anucāriṇe] S; anu că ri ṇi D

sarvabuddhānāṃ] B, S; samantabuddhānāṃ A, D

sarvabuddhabodhisattvānāṃ] B, S; samantabuddhānāṃ A; sarva bud dānāṃ D

buddhāvalokita mā vilamba] S; sarvā lo ki te D

mā vilamba] S; om. D

phaṭ] S; sphaṭ D

sarvabuddhānāṃ] B, S; samantabuddhānāṃ A, D

śriyāya] S; śri ye D

avalokaya . . . svāhā] S; a va lo ka ya mān / laṃ sarva / sattvānāṃ ca svā hā D

Manuscript A breaks off at this point (A2v5). The correspondence will resume again in chapter 7.

mañjuśrīḥ kumaraḥ bhūtaḥ vajrapāniḥ bodhisattvam] B, S; bhagavān śākya-munir ma[ñjuśrīḥ bodhisattvam] A

kulavikhyātaṃ] B; kulavikhyātaḥ S; ‘jig rtən grags pa D

rūpiṇe] S; rū pa dhā ri ṇi D

mā vilamba] S; om. D
rakṣa rakṣa] em.; lakṣa lakṣa B; jhal jhal S; la hu la hu D<sup>111b.7</sup>

hūṁ hūṁ B; hūṁ hūṁ hūṁ hūṁ hūṁ S, D<sup>111b.7</sup>

phaṭ phaṭ] S; phaṭ B; sphaṭ sphaṭ D<sup>111b.7</sup>

mahāvīryo] em.; mahāvīryaḥ S; sngags chen po D<sup>112a.1</sup>

mahāsūlā] em.; mahāsūle° S; om. B; nag po chen po D<sup>112a.2</sup>

om hrīṁḥ jñīḥ] S; om hrī hraḥ B; om hrīḥ stīḥ D<sup>112a.3</sup>

phaṭ phaṭ] S; phaṭ B

iti] S, B; om. D

nānyeśāṁ] B; nāšeṣāṁ S

mahāsūlam] conj. (on the authority of the Tib.); mahāsūle ca S, B

hrīṁḥ] S; hrīḥ B; tri D<sup>112a.5</sup>

mahāsūlaiva] conj. (on the authority of the Tib.); mahāsūlayaiva S;

mahāsūlena B; rtse gsum chen po zhes bya nyid D<sup>112a.5</sup>

mahāsūlaiva] conj. (on the authority of the Tib.); mahāsūlayaiva S; mahāsūle ca B; rtse gsum chen po zhes bya ba D<sup>112a.7</sup>

krodharājaḥ] em.; krodharāja S; krodhajāpa B

jaya] D<sup>112b.1</sup>; jayam S

viśvarūpiṇe] S; vi shva rū pi ṇi D<sup>112b.1</sup>

gaccha] S; om. D

svabhavanam] S; om. D

paripūraya] S; pa ri pū ra ya ntu D<sup>112b.1</sup>

"jāpakāla°"] B; "japakāla° S

Sarvebhyo ... prayoktyā] em.; sarvebhyaḥ ...prayoktyye° S; jig rten dang jig rten las da phams cad kyi dkyil ’khor dang sngags dang sngags grub pa dag dang / dam tshig dang / bzas pa dang / dus dang nges par sdom pa dag la yang sbyar bar bya’o D<sup>112b.2-3</sup>

c[ B; om. S
n. -3911 ośāsanānām] gā trā nām D\textsuperscript{112b.4}

n. -3912 riṛi] S; ririṭi B; ri ū ni D\textsuperscript{112b.4}

n. -3913 ośeyam] em.; ośayaṃ B; ośedam S

n. -3914 mahāmudrāyā paṃcaśīkhyā yojya] B; mahāmudrāyā paṃcaśīkhyā yojya° S

n. -3915 niṭi] S; niṭi svāhā B; ni ti ū D\textsuperscript{112b.5}

n. -3916 vikāsinī] S; vikāsinī B

n. -3917 oṃ niḥ] S; laṃ ni D\textsuperscript{112b.5}

n. -3918 nalinī] B; balinī S; padma can D\textsuperscript{112b.6}

n. -3919 yakṣinīm] B; yakṣinī S

n. -3920 Mudrāyā . . . oṃghātinī] S. In the Degé this line follows the mantra and is rendered in translation, not phonetics as were the previous and following lines.

n. -3921 jñaiḥ] S; ṣṭraiṁḥ B; shṭai shṭai D\textsuperscript{112b.6}

n. -3922 kapālinī] B; kāpatalinī (unmetrical) S

n. -3923 divyarūpiṇī] S; vidyā rūpiṇī B; thams cad gzugs can D\textsuperscript{112b.7}

n. -3924 oṃgati] S; oṃ. D

n. -3925 oṃpracārinām] S; oṃvicārinām B; tsa ū nām D\textsuperscript{112b.7}

n. -3926 mudrāyā] B; mudrā S

n. -3927 triśikhenaiwa] S; śikhenaiwa B

n. -3928 yojayec] B p.ė.; prayojayec B a.ė.; prayojayet S

n. -3929 chreyasātmakah] S; dpal sbyin byed pas D\textsuperscript{113a.1}

n. -3930 bhūri] S; bhu ru D\textsuperscript{113a.1}

n. -3931 ture] B; nu re S; tā re D\textsuperscript{113a.2}

n. -3932 tāravati] S; phug ron D\textsuperscript{113a.2}

n. -3933 oloka°] B; oṣoṣa° S
vikramadriṣṇa] B (supported by D\textsuperscript{113a.3}); vajramadriṣṇa S; gdong gi phyag rgya D\textsuperscript{113a.3}
viśvasambhave] S; vi śve saṃ bhā ve D\textsuperscript{113a.4}
āviśāviṣa] S; ā ve śā ve śa D\textsuperscript{113a.4}
derśitā] S; deśitā B
"astra"] S; om. D
"sattvāveśinī] B; sattvā+veśinī S
samprakāśitā] B; samprakāśitā S
śvete śrīvapuḥ] B; śvetaśrī vapuḥ S; śrī va su D\textsuperscript{113a.5}
"rūpiṇī] S; "rūpibhiḥ B
khiriri B; khiri S; khi khiri khiri D\textsuperscript{113a.6}
vikramadriṣṇa] S; phyag rgya dong gsum D\textsuperscript{113a.7}
"prasādinī S; "prasādhanī B; ’dul bar byed D\textsuperscript{113a.7}
"gati"] S; śā kti D\textsuperscript{113a.7}
tadyathā] S; om. D
bhrātās tumburu] B; bhrātā stumburu S
ambuve tu] B; andurdhetuḥ S
tadyathā] S; tadyathā hata B
"saktyu] conj.; saṅgho° S; kaktu° B; sha kto D\textsuperscript{113b.4}
khāhi] S; om. D
vicitra°] B; citra° S
"dhārīne S; "dhāri*i B; dhā ri ṇām D\textsuperscript{113b.4}
hurm] B; hūṃ hūṃ S
"jñāta] S; "jñāte B
bhāṣito] B; bhāṣitā S
tāyinā] B; nāyinā S
pracāla] S; pracāla (unmetrical) B
skandam] S; skandham B
graha°] S; om. D
“bhāṇi tato] B; “bhāṣinī (unmetrical) tato S
yato yukto] B; yataḥ prokto S
yaśtyā] S; om. D
tu] B; “nu° S
phalam] S; om. D
kaumārabhittam] S; gzhon nu’i sems D114a.1
kalyam] S; om. D
kārttikeyaka°] B; kārttikeya° (unmetrical) S
“kāmyarthaṃ] S; “kāmārtha B
sarvakarmikaḥ] S; karmikaḥ (unmetrical) B
“dyoti°] B; “dyotita° (unmetrical) S; samanta dyotita D
ävartayati] S; ävartayati yathepsitaṃ vā (unmetrical) B
mañjuśriyāḥ] B; mañjuśriyasya S
jāpa°] B; japa° S
subrahma] S; bra hma D114a.6
brahmavarcase] S; vraca+se B
mantro] S; mudrā B
śītalām] B; śītalā B
atharvavedapaṭhyate] em.; athisarthaśvedapaṭhyate B; athavo cedapaṭhyate S
“ājñāpayati] em.; samājñāpayati B; jñāpayati S
eva] S; ete B
vṛṣa°] S; vṛṣa bha° D114b.3
ājñāpayati] em.; jñāpayati S, B
yuktaḥ] B; yuktāḥ S
khāhi khāhi] S; khāhi B
ājñāpayati] em.; jñāpayati S, B
svāhā] S; om. B
nāśanam] S; nāsinaḥ B
anarthā] B; anartha S
viṣā sthāvarajaṅgamām] B; viṣāṃ sthāvarajaṅgamam S
vaineyām] B; vaineyā S
'smin] em.; 'smi S; tasmin B
tāthāgatā] B; tāthāgati S
kuliśābja°] B; kuliśāṅku° S
bālam lālayati] B; bālānāṃ lālati S
daśabala] B; daśabalai S
pūrvam] B; pūrve S
'pyāha] S; prāha B
sañcodanī] B; sañcodanīṃ S
'nirhāra°] S; nirahāra° B
sarvasattvā] em.; sarvasattvā S; sarvasattvāṃ B; om. D
ratna°] S; garbha° B
taṃ] em.; tat B; om. S
lekhayituṃ] B; om. S
sattvaiḥ] S; sarvvais B
taṃ] B; ta S
nirhāra° B; nirhāra° S
n.- 4003 °prāptāś caryā°] em.; °prāptacaryā° B; °prāptā āryā° S
n.- 4004 sattvāḥ] em.; sattvā S, B
n.- 4005 °caryā° B; °cāryā° S
n.- 4006 manasāpy] B; samanasāpy S
n.- 4007 ālambayituṃ] S; avalambayituṃ B
n.- 4008 lekhayituṃ] S; om. B
n.- 4009 tān] em.; tāṃ S, B
n.- 4010 The phrase anatikramaṇīyam etat should perhaps be regarded as a (BHS) masculine, as it is in apposition to samayāḥ.
 4011 n.- 4012 atha] S; atha khalu B
n.- 4013 °tikrānta° S; °vikrānta° B
n.- 4014 sattvāḥ] em.; sattvā S; sattvānām B
n.- 4015 °mantrā] B; °mahā° S
n.- 4016 guhyakā° B; guhyā° S
n.- 4017 bhāṣa bhāṣa] S; bhāṣa B
n.- 4018 °mātre] B; °mātro S
n.- 4019 °hīnāṃ] B; °hīnaṃ S
n.- 4020 sayānavikṛtena] S; samayo 'nahikṛtena B
n.- 4021 anabhiyuktā] S; anabhiyukto 'tra (unmetrical) B
n.- 4022 mantrā] S; tantrā B
n.- 4023 anekadā] S; anekadhā B
n.- 4024 mantrasiddhiṃ] B; mantrāh siddhiṃ S
n.- 4025 °jñe caryākarmas u sādhane S; °jño yā ca karmā subodhane B
n.- 4026 māntrā] B; mātrā S
n.- 4027 kumārasyeva] em. (on the authority of the Tib.); kumārasyaiva S, B
guhyakādhipatis taṃ em.; guhyakādhipatiṣṭha B; guhyādhipatiḥ taṃ S
adhyeṣate] B (supported by the Tib.); adhye bhāṣate S
sattvānām] S; mahātmā B
anyasmin] B; anye S
āṣṛtya] S; samāṣṛtya B
maṇḍalācāryaś ca] B; maṇḍalācāryah śva
samudrā] S; om. B
sattvānā S; gandhā B
uṭajaṃ kṛtvā] em.; uḍayaṃ kṛtvā S; kṣutrayaṃ kṛtvā B
samantāc caturasraṃ śoḍaśahastam dvādaśahastam vā] S; om. B
kaṭhalla] V; kaṭhaṇṇa S; kaṃṭhaka B
sucaukṣaṃ] S; sucauktaṃ B
suparikarmitaṃ] em.; supasuparikarmitaṃ S; saparikaritīṃ B
nihprāṇakeno°] B; nighrātmakeno° S
dvādaśahastam] S; vā daśahastam B
°pulina°] S; °pulinasamudrāir saṃgamahānadīpulina° B
prayatnena] B; prayatnataḥ S
sa] S; su° B
nihprāṇakeno°] B; nihprāṇeno° S
samantāt] B; samantā S
°sthitena] S; °sthite B
mahāmudrāṃ] B; mahāmudrā S
sahāya°] B; sasakhāya° S
bahir niṣkramet] em.; bahi niṣkaset B; niṣkasavahi° S
tan] em.; tat B; om. S
स०सत्त्वानं| स; स०सत्त्वतं B

tatraiva ca| B; om. S

०गार्द्धेः| B; ०नाद्हाः S

०ोषितं| em.; ०ोषितं S, B

०समेतेन| S; ०सतेन B

vidhīna] B; vidhi S

०भिमान्त्रिते| S; ०भिमान्त्रित B

०भिमान्त्रया| B; ०भिमान्त्रय B

bahiś coccrita] S; bahisvoccrita B

०तोराणात्सूत्राणालाङ्कृतां| B; ०तोराणात्सूत्राणालाङ्कृतां S

०तृती| S; ०नादी B

०तां तां| em.; ०ता तां B; ०तां S

०शब्दाय| em.; ०शब्द B; ०शब्द S

०सूत्रानं| em.; ०सूत्रं S; ०सूत्रं B

pustakān| em.; pustakāṃ S; pustakām B
dakṣiṇāyām] B; dakṣiṇām S

०समाधिम| B; ०समाधिः S

०व्यूहं| B; ०व्यूह S

०सूत्रांतिकां पुद्गलान धर्मभानकानं| em.; ०सूत्रांतिकां पुद्गलाम धर्मभानकाम B; ०सूत्रांतिकां पुद्गलाम धर्मभानकाम S
pustakābhāvād] S; pustakāvācakād B

adhyēṣayet] B; addhyēṣayet S

०सर्वत्स तां| S; parvataḥ stāṃ B

०अहारोरिं| em.; ०अहारोरिः S; ०अहारोपिः B

०भोधित्ति| em.; ०भोधित्ति B; ०भोधित्ति S

०वासोरिं| em.; ०वासोरिः B; ०वासोरिः S
n.- citrakarān] em.; citrakarā S; citrakarāṃ B
4072
n.- nipuṇatarān] em.; nipuṇatarāṃ S, B
4073
n.- °tām ṭsāṃ+] B; ṭtāmbrāṃ± S
4074
n.- bodhiparāyaṇīyaṃ] S; om. B
4075
n.- eva] B; evaṃ S
4076
n.- kathyate] B; kalpyate S
4077
n.- kalpa°] S; alpa° B
4078
n.- cūrṇaṃ] S; pūrṇaṃ B
4079
n.- japatā] S; japatāṃ B
4080
n.- maṇḍala°] S; maṇḍale B
4081
n.- bahiḥ padmapuṣkarākāra°] em.; bahiḥ padmapuṣkarākāra S; om. B
4082
n.- śrīphala°] S; śrīphalā° B
4083
n.- sādrāṃ] em.; sāmdrāṃ B; sādrāṃ S
4084
n.- °ghṛtāktānāṃ] B; ghṛtāktā S
4085
n.- mūlamantra°] B; mūlamantra S
4086
n.- mudrāmuṣṭiṃ] S; mudrāyaṣṭiṃ B
4087
n.- °parikarātmanā] em.; °parikarātmanā B; °parikaraḥ ātmanā S
4088
n.- nipuṇatarān] B (supported by D); nipuṇatarān ātmanā S
4089
n.- °bodhisattvān] B; bodhisattvāṃ S
4090
n.- °bodhisattvān] em.; °bodhisattvāṃ S; °sasāyogānāṃ B
4091
n.- rūpaṃ rūpaṃ] B; rūpaṃ S
4092
n.- tävad] B; om. S
4093
n.- °bhavanasthān] B; °vabhanasthāṃ S
4094
n.- ālikhitaś] B; likhitaś S
n.- °bhautikā] B; °bhūtikā S
n.-
kṛtarakṣā  
(jāpaṃ)  
(kurvatā  
(aṣṭā)  
(śārāvasampuṭe)  
(‘durdivam anyatamanyatamam)  
(kruddhena)  
(hotavyāḥ)  
(manuṣyavighnair)  
(hotavyāḥ)  
(ṃryante)  
(vighnāḥ)  
(kurvāṇena)  
(paryaṅkenopaviṣṭau)  
(dvau mahāśrāvakau)  
(śṛṇvantau)  
(tasyāpi)  
(śvetapaṭṭa)  
(paṭṭāṃśukottarāsaṅginī)  
(‘tṛmuṇḍākṛtā)  
(bhṛkuṭī)  
(āsaneryāpathe)  
(upariṣṭāc ca)
teṣāṃ bhagavatī| em; teṣā bhagavatī B; bhagavatī teṣāṃ S

uṣṇīṣarājā ca kāryāḥ| em; uṣṇīṣarājā svakāryāḥ S; uṣṇīṣarājaś ca kārya B

apāyajaho| em; apāyajaha S; apāyaṁjaha B

camaravyagrahasto| em; camaravyagrahasthaḥ S; camaravāśrahasthaḥ B

nirīkṣamāṇo| em; nirīkṣamāṇah S; om. B

vimalamatir| em; vimalati B p.c; vimalagatiḥ S

patidharaś| S; dhareśvaraś B

vidyārājā| B; vidyārājaḥ S

abjakule| B; abjakūle S

rūpakamudrāsu| B; rūpakamudrā sa S

cāsesā| B; vā šeṣā S

ante| S; anye B

sthāpayet| B; sthāpaye S

saṃṣṭṛtam| em; saṣṭṛtam B; saṃskṛtam S

upāriṣṭaś| S; opariṣṭhaś B

vāmapārśve| B; pārśve S

candanaḥ| B; candana° S

āryavajrapāṇiḥ| B; āryavajrapāṇi° S

mūrti°| S; mūrdhni° B

vajrāṅkuśi| em; vajrāṅkuśi S, B

śṛṅkhalā| S; kili B

vajrasenā| em; vajrasena S; vajrasen+ B

yathāveṣa° S; ++++veṣa° B

rājña° B; rājñā° S

saparivārarūpa[| em; saparivāraḥ rūpa° S; saparivārajapa° B (supported by the Tib.)
yatra sthāne na] *em.* (supported by the Tib.); yatra sthāne B; ye ’tra sthāne na
samaritā vidyāgaṇās te ’tra sthānena S

te ’tra] S; taismiṃ B

śaṭpāramitā] B (supported by the Tib.); vedyāramitā S

upariṣṭād] B; upariṣṭā S

mudrāṃ baddhvā] B; mudrā ca S

tathāgata-pratimadṛṣṭi-yātāni] B; tathāgataḥ pratimadṛṣṭijātāni S

cakravarttyuṣṇiṣa] B; cakravartti uṣṇiṣaḥ S

vijayoṣṇiṣas] B; *om.* S

teorāśi] S; totorāśi B

aṣṭa] B; ataḥ S

ālekhyā] B; ālekhyya S

cā bodhisattvau kāryau] *em.*; cā bodhisattvo kārya B; buddho bodhisattvo
kārya S


sarvabālaṅkāra] *em.* (based on the Tib.); sarvavālaṅkāra° S; sarvālaṅkāra°
B

samantaprabhah] S; samantabhadraḥ B

ālekhyah] S; ālekhyey S

suṣāntah saṃśuddhas S

°niṣaṇṇā] B; °niṣaṇṇah S

°kāraḥ] *em.*; °kāraḥ S, B

vicitrāḥ] *em.*; vicitraḥ B; victra° S

puṣpāvakīrṇās cārurūpiṇa ālekhyāḥ] *em.*; puṣpāvakīrṇaś cārurūpi ālekhyah
S; puṣpābhikīrṇaś cārurūpi ālekhyey B

suprabha°] B; supra° S

kāryah] B; kārya° S
varadapradānahastah S; varadaḥ pradānahastah B
vämatas tejorāsimudrā lekhyā S; om. B
varapradānahastah S; varadaḥ pradānahastah B
mudre kārye] em.; mudre kāryau S; mudrāi kāryau B
kāryā] B; kāryāḥ S
vämata] em.; vämato° B; vä mato S
°jvālābhivinirgataha] B; °jvālārciṣi nirgata° S
°mālākulā] S; °mālā B
khakharaka°] S; khaṃkharaka° B
°kamaṇḍalur] B; °kamaṇḍalu S
°akṣasūtra° B; °akṣasūtrakamaṇḍalum S
bhūvajras trī] B; vajra° S
cā alekhyā] B; vā lekhyā S
°mātraṃ] em.; °mātrām B; °mātrā° S
pūrvāyāṃ] B; pūrvasyāṃ S
°kamaṇḍalur] em.; °kamaṇḍalu B; °kamaṇḍaluṃ S
°antaragata] S; °antarāgata° B
paṭṭa°] S; śaṭa° B
paṭṭāṃśukottarīyaḥ] conj.; paṭṭāṃśukottarīyaḥ tasya dakṣinātaḥ S;
paṭṭāṃśukottariyas tasya dakṣinātaḥ B
suyāma°] S; suyāmaḥ B
alekhyā] S; alekhyā B
yathāvasthānāḥ] B; yathāveṣasamśkrtaḥ S
lekhyāḥ] S; om. B
°atapā°] B; anaya S
°sudṛṣa°] em.; sudṛṣa S; °sudṛḍha° B
parītābha] em.; parītābha S; parīta B
yathāveṣasthānāḥ] S; yathāveṣaṃ saṃsthānā B
evaṃ] B; om. S
caturdiśaṃ] S; caturdiśaś B
praveṣato] em.; praviṣato B; praviṣato S
dakṣinato] em.; dakṣiṇata B; dakṣiṇaḥ S
dhanado] em.; dhanadāḥ S; dhanadā B
manibhadra°] S; mānibhadra° B
ālekhyaḥ] B; ālekhyaḥ S
vibhīṣaṇaś] B; bhīṣaṇaś S
gandharva°] B; om. S
pradhānākhyaṃ yathāveṣaṃ ca cābhilekhyāḥ] B; pradhānā lekhyā S
puṇḍrīkṛtaḥ] B; puṇḍarīkṛtaḥ S
nānābharaṇa° B; nānākaraṇa S
varṇatattva° ca] S; varṇatattva° S
ṣaṇmukhaḥ] S; ṣaḍmuṣa B
raktābhāsamūrttiḥ] S; raktanāmamūrtti B
ghaṇṭāṃ] S; paṭaṃ B
bhṛṅgirīṭi] em.; bhṛṅgirīṭi S; bhṛṅgirīṭi B;
mahāgaṇapatīs ca] B; mahāgaṇapatī S
yathābharaṇa° S; yathākaraṇa° B
ye pracaranti] em.; ya pracaranti B; yeṣu caranti S
cāṣṭa devā] S; cāṣṭaś ca vedhāpa(?) B
anupūrvataḥ] B; anupūrvaśaḥ S
nāvābhirūḍhāḥ] S; nauyānābhirūḍha B
āryavajrapāṇi | B, vajrapāṇi | S
śaiṣā | em.; saiṣā | S, śeṣā | B
rūpinaś | B; arūpinaś | S
devāḥ | S; vā | B
suyāmah | em.; sayāmah | S; sujāmah | B
parittābha° | S; paritta° | B
śaiṣā | em.; saiṣā | S; śeṣā | B
°rakta° | B; om. | S
śaiṣā | em.; saiṣā | S; śeṣā | B
kumāryah | em.; kumāryāh | S, B
avaśyaṃ | em.; avaśyam | B; avaśya | S
dakṣināyāṃ | B; dakṣinasyāṃ | S
picumarda° | B; picumanda° | S
dakṣinapaścimāyāṃ | S; paścimadakṣināyāṃ | B
cādityah | S; ca āryya | B
nirgrantha° | B; nirgrandha° | S
°tīrthaṃkara° | em.; tīrthakara | S, B
nirgrantha° | B; nirgrandha° | S
śaiṣā | em.; saiṣā | S; śeṣā | B
śaiṣā | em.; saiṣā | S; śeṣā | B
yathāsthānaṃ | S; yathāsasthānaṃ | B
pañcarekācitaṃ | B; pañca rekhāḥ cittaṃ | S
dvārapadeśe | B (supported by the Tib.); purahpradeśe | S
Although this page is recto, it has the page number written on it.

Here (Degé folio 123.b.3) ends the correspondence with manuscript B.
gandhaṃ yadvat] conj. (seems to be supported by the Tib.); gandha + + t S
n. - 4256
n. - nityāśaḥ] em.; nityāśa (unmetrical) S
n. - 4257
n. - eha (BHS) = iha
n. - 4258
n. - ◌mālabhi] em.; ◌mālabhi S
n. - 4259
n. - pradakṣiṇī + + baliṁ sarvabhautikāṃ kṣiṣṭvā] conj.; pradakṣiṇī + + + +
rvabhautikāṃ kṣi + S
n. - 4260
n. - snātvā maṇḍalācāryo] conj. (based on the Tib.); + + + + ryo S
n. - 4261
n. - ◌sthāpitakānāṃ] em.; ◌sthāpitakām S
n. - 4262
n. - ◌mahāsattvānāṃ] em.; ◌mahāsattvām S
n. - 4263
n. - ◌ātmā] em.; ◌ātmā S
n. - 4264
n. - ◌lipsānāṃ] em.; ◌lipsakāmānāṃ S
n. - 4265
n. - ◌kāriṇo] em. (supported by the Tib.); ◌kāriṇo S
n. - 4266
n. - praveṣṭukāmānāṃ] em.; praveṣṭukānām S
n. - 4267
n. - sucaukṣābhyāṃ] em.; sucaukṣābhyām S
n. - 4268
n. - ◌kāmā] S (shouldn’t this be ◌kāmam?)
4269
n. - yāvat pañce] em. (on the authority on the Tib.); yāvatyathe S
n. - 4270
n. - abhiṣecyāḥ śeṣa varjyā] conj. (based on the Tib.); abhiṣecyā sevyā varjyā S
n. - 4271
n. - ◌mūrdhni] em.; ◌mūrdhni S
n. - 4272
n. - sitacāmareṇa viṣyamāno] em.; sitacāmare nivīṣyamānah S
n. - 4273
n. - mantra ‘ṣṭaṣatavārāṇ] em.; mantra aṣṭaṣatavārān S
n. - 4274
n. - mūrdhni] em.; mūrdhni S
n. - 4275
n. - ◌bhāṣiṇcet] em.; ◌bhāṣiṇcet S
n. - 4276
n. - mūrdhni] em.; mūrdhni S
n. - 4277
n. - adhiṣṭhito] em. (on the authority of the Tib. and TMK); avyaśto S
n. - 4278
n. - mūrdhny] em.; mūrdhny S
n. - nirdeśaṃ\textit{em}.; nirdeśa S
4279
n. - niryātītena\textit{em}; niryāti tena S
4280
n. - bhiśiṅcet\textit{em}; bhyāśicyat S
4281
sādhaya\textit{em}; sādhayas S
4282
tān\textit{em}; tām (BHS) S
4283
visarjātavyāḥ\textit{em}; visarjātavyaḥ S
4284
niyoktāvyaḥ\textit{em}; niyoktāvya S
4285
apuṇyaṃ\textit{em}. (on the authority of the Tib.); puṇyaṃ S
4286
deyāṃ\textit{em}; deyāḥ S
4287
yogīna seems to be a BHS form of yogin.
4288
bhiśiṅcet\textit{em}; bhyāśiṅcet S
4289
bhīlimpya\textit{em}; bhīyalimpya S
4290
sikatāyā\textit{em}; sikatāyā S
4291
pradīpam\textit{em}; pradīpa S
4292
gṛhe\textit{em}; grahe S
4293
śleṣmāntaka°\textit{em}; śleṣmāntaka° S
4294
trividharogavikṛtānyā°\textit{em}. (on the authority of the Tib.);
vividharogastrīkṛtānyā° S
4295
veśmany\textit{em}; veśma S
4296
ekāntasthāne\textit{em}; ekāntasthāna S
4297
visarān\textit{em}; visarā S
4298
paṭalavisarāt\textit{em}. (on the authority of the Tib.); paṭalavisaraḥ S
4299
bija°\textit{em}; bijam S
4300
samprayuktaṃ\textit{em}; samprayuktah S
4301
sannaddhaṃ\textit{em}; sannaddhaḥ S
anupūrvakaṃ \textit{em.;} anupūrvakaḥ S

tatm \textit{em.;} tat S

‘vidita° \textit{em.} (based on the Tib. and other occurrences in the MMK); ‘vitatha° S

‘prasūtām \textit{em.;} ‘prasūtaṃ S

‘prasūtām \textit{em.;} ‘prasūtaṃ S

‘varṇayoni° \textit{em.} (on the authority of the Tib.); ‘varṇayonivarṇayoni° S

avikalām \textit{em.;} avikalāṃ S

suśobhane \textit{em.;} saśobhane S

dhūma° \textit{em.} (on the authority of the Tib.); ‘dhūpa° S

candana° \textit{em.;} ‘candanaṃ S

dādhakācāryaṇa] \textit{conj.;} sādhakācārye S

śakunayo \textit{em.;} śakunayā S

‘ntarikṣe \textit{em.;} ‘ntarikṣi S

bhagavadbhir \textit{em.;} bhagavadbhī° S

me iha \textit{em.;} meha S

vīṇā° \textit{em.;} ‘vīṇa° S

kaṣṭaṃ \textit{em.} (on the authority of the Tib.); kaṣṭa S

prabhṛti \textit{em.;} prabhṛti S

taccetana] \textit{conj.} (based on the Tib.); na cetane S

nihitaṃ tu tato \textit{em.} (based on the Tib.); na hi taṃtugato S

In classical Sanskrit \textit{atotkṛṣṭamaiḥ} would be written as \textit{ata uṭkṛṣṭamaiḥ.}

krayeti seems to be a metrical contraction of \textit{kraya iti.}

panya \textit{em.} (on the authority of the Tib.); punya S

suśubhe \textit{em.;} saśubhe S

abhiṣiñcet \textit{em.;} abhyāsiñcet S
śuklo dharmo na rohate | em. (on the authority of the Tib.); śuklo dharmeṇa rohate S

mahāsānaṃ | em. (on the authority of the Tib.); mahāsāraṃ S

vāmahastā | conj. (based on the Tib.); cāmarahastā° S
ratnotpala° em. (on the authority of the Tib.); ratnopala S

śāntavesā° em.; śāntavesā (supported by the Tib.) S

tatrasṭhāṃ buddhāṃ bhagavato 'ṣṭau em.; tatrasthāṃ buddhāṃ bhagavatāṃ

aṣṭau S

ratnaśikhinaṃ em.; ratnaśikhi° S

abhilikhet em.; abhilikhe S

°kiṃjalkābhavam em.; °kiṃjalkābha S

āvavaro° em. (on the authority of the Tib.); āvavaro° A

śasobhanā° em.; śasobhanā° S

pratīcchamānam em.; pratīcchamānaḥ S

ghātakaṃ em.; ghātakaḥ S

rakta° em. (on the authority of the Tib.); ratna° S

pratīcchayantīṃ em.; pratīcchayantī S

°īṣad° em.; °īṣid° S

°dṛṣṭiṃ em.; °dṛṣṭiḥ S

muneḥ em.; mune S

°odyuktō em.; °odyuktaṃ S

muneḥ em.; mune S

ālikhed em.; ālikhe S

°vṛttā° em.; °vṛtto° S

sadodyuktah em.; sadodyuktoḥ S

kīrtitāḥ em.; kīrtitā S

śāvakaṃ em. (on the authority of the Tib.); sādhakā S

ījitvā em. (on the authority of the Tib.); ījitvā (unmetrical)

°darśanād° em.; °darśanā S
Here resumes the correspondence with manuscript A.
ato] A; antato S
bhāsiye] S; bhāṣituṇ A
vīryakrayen] em. (supported by the Tib.); vīryy(?)akrayen A; vikrayen A
adha] em. (on the authority of the Tib.); ata S, A
vāṣtaṃ] A; cāṣtaṃ S
vāṣi] A; vāṣi S
aṣṭaṇ] S; aṣṭasahasravāram A
siddham] A; siddhir S
avilambita°] S; mā vilambita° A
suguaptam] em.; suguptam S; ++++ptaṃ A
hṛdayānāṃ] em.; hṛdayānā A; hṛdayānā S
tam] A; tat S
opaviṣṭam] A; opaviṣṭa° S
piṭhasamsthāpitam] A; pithastham sthāpita° S
siṃhāsanopaviṣṭam] S; siṃhāsanopaviṣṭena A
īṣat°] A; īṣa S
sthitakam] A; sikatam S
śaratkāṇḍagauro] em.; sa+kāṇḍagauram A; om. S
camara°] em. (on the authority of the Tib.); camaraḥ S; ++ ++ ++ A
vitapotthitau] S; vitapo 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
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 *sādhanopāyika* rather than *sādhanopayika*.

Kalpaṃ] *em*.; kalpā *S*

Niḥṣṛtaṃ] *em*.; niḥṣritaṃ *S*

Romaharṣaṇasañjanaṃ] *em*.; romaharṣaṇaṃ sañjanaṃ *S*

Sambodhau] *em*.; sambodho *S*

Kalparāje] *em*.; kalparāja° *S*

Jap] *em*.; jape *S*

Parvatāgram] *em*.; parvatāyan *S*

Ramaṇa°] *em*.; ramāṇa° *S*

Grahītavyam] *em*.; grahetavyam *S*

Sahasrāṇi] *em*.; sahasrā *S*

Sādhanopāyikaṃ] *em*.; sādhakamopayikaṃ *S*

Purakah] *em*.; puraka *S*

Sukhoṣṇāṃ] *em*.; sukhoṣṇaṃ *S*

Āmātisāre] *em*.; āyātisāre *S*

Muleṣu is not reflected in the Tibetan translation.

Advālya] (ākṣālya?) *S*

Viṣṭabdho] (visnidhā?) *S*

Yatkiñcid] *em*.; yatkiñci *S*

Caikikṛtya] *em*.; ceikikṛtya *S*

Grāma°] *em*.; (on the authority of the Tib.); yāma° *S*
The punctuation in the passage *cirañjīvi...pūjayati* has been amended based on the Tibetan translation.

*ārabhet] em.; ārabhe S*

*puṣpānāṃ] conj.; *puṣpām S*

*vāhayet] em.; vāhaye S*

*tarjayitavyāḥ] em.; tarjayitavyā S*

*kārāpayet] em.; kārāpaye S*

*dvīpake] em.; dvīpakaṃ S*

*kuryāt] em.; kuryā S*

*yamune] conj.; yumane S*

*tatrāpi] em.; tatrāpiḥ S*

*puravare] em. (on the authority of the Tib.); puraghare S*

*sambhavāḥ] em.; sambhavā S*

*karvāḥ] em.; karvā S*

*layane] em.; lapane S*

*śūnyāyatane] em.; śūnyamāyatane (unmetrical) S*

*jape] em.; jape S*

*gacchet] em.; gacche S*

*travat] em.; travat S*

*vaset] em.; vasat S*

*gacchet] em.; gacche S*

*varjaye] em.; varjaye S*

*ācare] em.; ācare S*

*śraddhādhimuktena] em. (on the authority of the Tib.); śraddhāvimuktena S*
n. - sākṣāt paśyati] em.; sākṣāt paśyati sākṣāt paśyati S
4486
n. - sugupta°] conj.; sugupta S
4487
n. - °siddhiṃ] em.; °siddhiḥ S
4488
n. - mūrdhnina°] em.; mūrdhnira S
4489
n. - maṇḍam] em. (on the authority of the Tib.); maṇḍalam S
4490
n. - ucchoṣaṇe ‘mrta°] conj.; ucchoṣaṇa amṛta S
4491
n. - °vidhir] em.; °vidhiṃ S
4492
n. - °mātreṇaiva] em.; °mātrainaiva S
4493
n. - kāryavān] em.; kāryāvān S
4494
n. - acchambhinam] S; aśaṅkinam? (conj.)
4495
n. - ’tyanalaso] em.; nyanalasaḥ S
4496
n. - vajrābja°] em. (on the authority of the Tib.); vajrānta° S
4497
n. - jarābālyor] em.; jarābālyo S
4498
n. - tathāmānīṅgitaśno] em.; tathā mānī ināgitaśno (unmetrical) S
4499
n. - ekākicara°] em.; ekākicara° S
4500
n. - siddhikāmas] em.; siddhikāmas S
4501
n. - kartavyaṃ] em.; kartavya S
4502
tuṣṭim] em.; tuṣṭi S
4503
daded] em.; dade S
4504
sārdha°] conj. (based on the Tib.); sādhva° S
4505
va] S (= eva)
4506
kuryānugrahahetutāḥ] S (= kuryād anugrahahetutāḥ)
4507
samāhitaḥ] em. (on the authority of the Tib.); samāsataḥ S
4508
'smi] em.; ’smi S
sunirmalam] em.; sanirmalam S
välaṅghayet em.; välaṅghaye S
täyinam] conj.; täpinam S
buddhän] conj.; (unmetrical) buddhanāṃ S
pāpadeśanā] em.; yāpadeśanā S
japet] em.; jape S
parakarnapathe] em. (on the authority of the Tib.); parakarmapathe S
tasmā] 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
ceṣṭitāḥ] conj.; cekṣitāḥ S
śuce] em. (on the authority of the Tib.); śuce S
kuṇapeṇaiva] em. (on the authority of the Tib.); kuṇamenāiva S
strīṣu S (the Tib. reflects teṣu)
digdeśaṃ] em. (on the authority of the Tib.); dideśaṃ S
äviṣet] em.; äviše S
cāghṛṣet] em.; cāghṛṣe S
°sudham] em.; °sudyaṃ S
°parisrute] em.; °pariśrute S
kuryāt] em.; kuryā S
yaj] conj.; ya S
n.- kuryāc] _em.; kuryā S
n.- gacchet] _em.; gacche S
n.- vase] _em.; vaše S
n.- atithim] _em. (on the authority of the Tib.); tithim (unmetrical) S
n.- bhūtotsāraka] _em.; bhūtostāraka S
n.- °ceṣṭitāḥ] _em.; ceṣṭitā S
n.- karma°] _em. (on the authority of the Tib.); dharma° S
n.- °sthitih] _em.; sthitih S
n.- yathaiva • akṣam abhyajya] _em.; yathaivākṣapabhyajya (unmetrical) S
n.- saṃniśritāś] _em.; saniśritāś S
n.- bhūti°] _em. (on the authority of the Tib.); bhūmi° S
n.- muninām] _conj.; munibhiḥ S
n.- bhūti°] _em. (on the authority of the Tib.); bhūta° S
n.- mā vilamba mā vilamba] _em. (on the authority of the Tib.); mā vilamba S
n.- In the Tibetan translation, _asmiṃ kalparājottame_ begins the next paragraph.

n.- tataḥ] _em.; gataḥ S
n.- pratiṣṭhāpya] _em.; pratiṣṭhāpya pratiṣṭhāpya S
n.- siddha°] _em.; siddhya° S
n.- bhagavat] _em.; bhagavaṃ S
n.- samāsato ‘nuṣṭheyā] _em. (on the authority of the Tib.); samator anuṣṭheyā S
n.- gacche] _em.; gacche S
n.- chorayitvā] Vaidya; sthorayitvā S
n.- aṭed] _em.; aṭe S
n.- jagdhet] _em.; jagde S
n.- bhakṣet] _em.; bhakṣe S
n.- varjayet] em.; varjaye S
4555
n.- ādaded] em.; ādade S
4556
n.- annaṃ] em.; anna S
4557
n.- bhuñjita • anyebhyaḥ] em.; bhuñjita bhuñjitānyebhyo (unmetrical) S
4558
n.- ādaded] em.; ādade S
4559
n.- evaṃ] em.; eva S
4560
n.- vidhidṛṣṭān] em.; vidhidṛṣṭām S
4561
n.- sarvaduṣṭān] em.; saduṣṭām S
4562
n.- The Tibetan transliteration reads-naḍivārā vāriṇe.
4563
n.- The Tibetan transliteration reads-°rūpiṇe.
4564
n.- phaṭ phaṭ] em. (on the authority of the Tib.); sphaṭ sphaṭ S
4565
n.- upaśamanārtham] em.; upraśamanārtham S
4566
n.- notsṛjet] em.; notsrje S
4567
n.- °vikaraṇa°] em.; °vikiraṇa° S
4568
n.- atrāṇam] em.; antrāṇam S
4569
n.- aśaraṇaṃ dīnamanasam] em. (on the authority of the Tib.); aśaraṇa adīnamanasam S
4570
n.- dūṣya°] em. (on the authority of the Tib.); duṣpa° S
4571
n.- vyāma°] em. (on the authority of the Tib.); dhyāya° S
4572
n.- kuryāt] em.; kuryā S
4573
n.- saptamaḥ] em. (on the authority of the Tib.); sattamaḥ S
4574
n.- prasruto] em.; praśruto S
4575
n.- yatnād] em.; yatnā S
4576
n.- ca tyajed] em.; caityajed S
4577
n.- °buddhais] em.; °buddhes S
n.- mohinaḥ em.; mohitaḥ S
4578
n.- nāvamanyāṃ em.; cāvamanyāṃ S
4579
n.- vividhān karmāṃ em.; vividhāṃ karmāṃ (BHS accusative plural) S
4580
n.- madhyamān em.; madhyamāṃ (BHS accusative plural) S
4581
n.- °arthaṃ em.; °artha S
4582
n.- yāti em.; yānti S
4583
n.- 'saṃyogasādhakaḥ em. (on the authority of the Tib.); saṃyogasādhakaḥ S
4584
n.- aprasiddhāḥ em.; aprasiddhā S
4585
n.- ārabhyam em. (on the authority of the Tib.); ārabdham S
4586
n.- ye conj. (based on the Tib.); me S
4587
n.- yuktih em.; yukti S
4588
n.- puṣkalāṃ Vaidya; sañī ...(text illegible) S
4589
n.- °tantreṣu em. (on the authority of the Tib.); °mantreṣu
4590
n.- bhavet em.; bhave S
4591
n.- yāval em.; yāva S
4592
n.- punar em.; puna S
4593
n.- caryāsamayānupraviṣṭānāṃ M; caryānusmayapraviṣṭānāṃ S
4594
n.- svapet em.; svape S
4595
n.- vikarālayam conj. (M. Delhey); cirakālayam S
4596
n.- bruvate M; kravate S
4597
n.- na cāpi M; cāpi (unmetrical) S
4598
n.- gaccheya (unmetrical) S; gacchaye (em.) M
4599
n.- Here resumes the correspondence with manuscript A.
4600
n.- putrañjīvakam iṣṭam S; putrañjīvakariṣṭam A, M
4601
n.- phalasambhavaṃ A, M; phalasambhavaḥ S
ākarṣaḥ] (unmetrical) S; ākarṣaṇā p.c. A

vidheṣu kurute] em.; vividheṣu kurute (unmetrical) A; vidhe sukurute S

āšeṣāṃ bhuvi ceṣṭitāṃ] em.; aśeṣāṃ bhuvi ceṣṭitām S; na šeṣāṃ tu viceṣṭitām A

yā] A; ye S

sadā] S; tadā A

mantrasiddhiṃ] em.; mantrāḥ siddhiḥ A; yatra siddhiḥ S

tām A; tam S

yatnāt] A; yasmāt S

japyā] A; japyāḥ S

prāṇanāśanam] em.; prāṇanāśanāt A; pāpanāśanam S

bahva°] A; bahu° S

gṛhitvā] M; gṛhitvāḥ A; gṛhītā S

yātā] A, M; yā yām S

aṅkaṣaphalān sarvān] em.; aṅkaṣaphalāṃ sarvāṃ A; aṅkaṣaphalāṃ sarvāṃ S

For nityam the Tibetan has cho ga (“rite”), which seems to reflect a different reading.
śodhayemakṣamudbhavām

°phalāṃ yukto S

mantratattvajñāḥ; mantratattvajño M (based on the Trivundram manuscript); matrasattvajño S

tu] A; tuḥ S
cāpy] A; vāpy S

asphuṭitāṃ A; asphuṭitāṃ; asphuṭitāṃ A

tadā yukto] A; tadā yukta S; sadā hy uktaḥ S

sphāṭikasambhavam] em.; sphāṭikasambhavaḥ A; sphāṭikāṃ samam S

musāragalvaṃ ca] M; muṣāragalvaṃ ca A; susāraṃ caiva S

divyām] M; divyān S

anyāṃ] A; anyāṃ S

grathitāṃ] S; kathitan A

kṛtvā] A; ʿmālā S

samāsataḥ] S; samantataḥ (the reading reflected in TMK); samantraḥ A

tatrānupūrvāḥ] A, M; tadānupūrvataḥ S

bhṛṣaṃ yatnād] A, M; tṛsandhyantād S

buddho] S, M; buddho (the reading reflected in TMK)

sarva°] A, M (supported by D and TMK); sarva° S

tataḥ snātvā] em.; tata snātvā A, M; snātvā S

uttiṣṭhet] A; uttiṣṭhe S

grhyam aksāṇusūtritam] S; grhyam +kṣāṇusūtritaṃ A

ambhe] (unmetrical) S, A; ambare (reading reflected in TMK)

yathāsthānaṃ] S (supported by TMK); yathāsnātaṃ B; yathā snātaṃ M

dhātudhare] A, M (supported by D and TMK); dhātuvare S
tasyāgratam tu taṃ mālāṃ nyaset tatra] A; ta + + + + + + + + + + + + + + + + + + S

samupasthite] S, A, M (supported by D); samayasthite (reflected in TMK)

ahorātroṣito] S; ahorātroṣite A

paśyec] A, M; paśya S

chobhanāṃ svapnadarśanān] em.; sobhanāṃ svapnadarśanām S; chobhanaṃ svapnadarśanam A

yadi] A, M; yadya S

dadyāt] em.; dadyā S; dadyāṃt A

mantrāḥ sarvārthasādhakāḥ] em.; mantrā sarvārthasādhakā S

Here ends the correspondence with manuscript A, to resume again in chapter 13.

punar api] em. (supported by D); punar api punar api S

tvadiya°] conj. M; tvadiyaṃ S

°upacaryā°] em. (M); °opacaryā° S

This entire paragraph is missing from A.

Here resumes the correspondence with manuscript A.

uttīṣṭha] S; tiṣṭha tiṣṭha A

cocchritam] em.; cocchṛtam S; cotsṛjam A

snigdhākāraṃ praśastaṃ] A, M; snigdhākārapraśastaṃ S

cāpi] A, M; vāpi S

kṛmibhir] A; kṛmibhir na ca S

cāpi] A; vāpi S

anyavarṇo 'prakṛṣṭās] em.; anyavarṇo prakṛṣṭās S; anyavarṇāprakṛṣṭās A

adhamāś] A; adharmaś S

samārabhet] em.; samārabhe S
tataḥ] A; tathā S
civa] A; ceva S
varjitaṃ] A; vivarjitaṃ (unmetrical) S
sikatā°] M; sīmhatā° S
saṃskṛtam] A; saṃsthitaṃ S
vediṃ] A; vediḥ S
maṇḍalākṛtim] A; maṇḍalākṛtiḥ S
dvihastaṃ] A; dvihasta S
tīryaṃ] A; tiyamṇ (?) S
tathā mṛṣṭe] A; parāmṛṣṭe S
kuryād dhomaṃ] A; ku+ dhomaṃ S
homakarme tu] A; homakarmiti S
hastamātraṃ tataḥ] S; hastamātrataḥ A
sthitā] M; sthitāḥ A; sthitam S
śāntikā] S, A; śāntike (em.) M
pauṣṭikā] em. pauṣṭike S, A
udaṅmukhe] A; udanmukhā S
sadākālaṃ] S; sadākāryaṇaṃ A
karma tu] em.; karmaṃ tu A; karmani S
kāṣṭhah] A; kāṣṭhā S
śuṣkā] A; karmā S
samantāt] M; samantā S; samantān tu A
haritaiḥ] S; rahitaiḥ A
marakatākārasaṅkāśais] em.; marakatākāraṃ saṅkāśaiḥ A;
marakatākāsasaṅkāśaiḥ S
pāpakārmāṇi (em.) M (Tib. sdig pa’i las rnam); pāpakārmāṇi (unmetrical) A;
pāvakārmāṇi S

niṣiddhā] S; niṣiddhāni A
cāmbhaso] S; cāmbhāśā A
samantād] M; samantā S
upasprṣya] S; upasprṣyāḥ A

nānya-m-ambare] em.; nānyam ambare S; nānyasaṃvaraiḥ A (supported by
the Tib. gos zhan dag ni bkag ma yin).
upahanyābhiratena S; upahatyābhiratena A, M

°vyajanena] S; °vyajane A
vāpi] A; cāpi S
pravātayet] 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).

'bhyukṣet] em.; 'bhyukṣe S
dadyād] em.; dadyā S
buddhānāṃ] em.; buddhāna° S
vanded] em.; vande S
pāpikam] em.; pāyikam S
lābhed] em.; lābhe S

In place of apratihataśasanānām (“whose instructions are impeccble”), the
Tibetan transliteration reflects apratihatagatiṃ gatānām (“who follow
impeccable conduct”).

japet] em.; jape S
The form juhyād is metrically shortened.
śhetor\[ em.; \] śheto S
argha\[ em.; \] ardha° S
cābhyanumoditaṃ\[ em.; \] cānubhyamoditaṃ S
samanantara°\[ conj.; \] samantaratna S
abhūvan\[ em.; \] abhūvam S
avalokya\[ em.; \] alokya S
paṭe\[ em.; \] paṭo S
cānupāyane\[ conj.; \] cānupāpane S
°pariṣṭād\[ em.; \] °pariṣṭā S
puṣpajātāni\[ em.; \] puṣpajātini S
tathānyān gandham āśritān\[ em.; \] tathānyāṃ gandham āśritām S
śāstur viśvaṃ\[ em.; \] śāstuviśvaṃ S
munim\[ em.; \] muniṃm S
°kūrparam\[ em.; \] °karpūram S
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
samaplutam\[ is this a metrically lengthened samplutam?\]
triśuklaṃ\[ em. (on the authority of the Tib.); \] triśūlaṃ S
ākṛṣṭā\[ em. (on the authority of the Tib.); \] ākṛṣṭāḥ S
svāmī\[ conj. (based on the Tib.); \] ścamī S
mahān\[ em.; \] mahām S
laukikān lokamantrān] en.; laukikāṃ lokamantrā S

g. 4739

adūṣayan sarvabhūtān] conj. (based on the Tib.); dūṣayaṃ sarvabhūtānāṃ S

g. 4740

kuryāt] en.; kuryā S

g. 4741

ākāṃkṣayan] em.; ākāṃkṣayam S

g. 4742

samantāj] em.; samantā S

g. 4743

yāvad] em.; yāva S

g. 4744

°niṣṭhas] en.; °niṣtas S

g. 4745

lokān buddhakṣetrān] em. (on the authority of the Tib.); lokāṃ buddhakṣelāṃ S

g. 4746

śāstubimbākhye] en.; śāstuvimākhyē S

g. 4747

mantre kaikasamantrite seems to be a “metrical” sandhi for mantre ekaika-
samantrite.

g. 4748

nyaset] en. (on the authority of the Tib.); nyāse S

g. 4749

aśṭam] em. (on the authority of the Tib.); aśṭham S

g. 4750

gacchet] en.; gacche S

g. 4751

acchindyaṃ] conj.; acindyaṃ S

g. 4752

kalaśam] conj. (based on the Tib.); kamalaṃ S

g. 4753

bhūṣaṇāniha] metrically shortened bhūṣaṇānīha?

g. 4754

uttiṣṭhet] en.; uttiṣṭhe S

g. 4755

karke] en.; karra S

g. 4756

siddhiṃ] en.; siddhi S

g. 4757

yatkarma] en.; tatkarma S

g. 4758

mukhaṃ] em. (on the authority of the Tib.); sukham S

g. 4759

pasarginah] en.; pusarginah S

g. 4760

ādibhir] en.; ādibhi S

g. 4761

paṭa°] conj. (based on the Tib. which reads “painting”); paṭala S
°sarvārtha] em. (on the authority of the Tib.); ° sarvathā S

guhācatvarakeṣu] V; guhā ca varakeṣu S

tadā] em.; tada S

tadā S

darśaya] D; darśayam° S

bhūtisamudbhāvaya] conj.; bhūti samudbhāvaya S; bhūmimudbhāva D

ubhayāgrān] em.; bhayāgrān S

vai] em.; ve S

tu plutaṃ] conj.; ṭ plutaṃ S

yatrstha] em. (on the authority of the Tib.); tatrstho S

ātmadehasthah] em.; mātmadehastho S

paśyc] em.; paśye S

codānām] em.; codpānām S

udakaughai] em.; udakoghai S

paśyaec] em.; pašyaic S

bhakṣanāc] em.; bhakṣanāś S

āsanaṃ] em.; āśanaṃ S

śayanām] em.; sayanām S

anēkā] em.; anyekā S

vindyāt] em.; vindyā S

samantād dhy] em.; samantā hy° S

°skandha°] conj.; °saṅkadha°

prayogāny uktāni] em. (the gender of prayoga seems to have been changed

metri causa); prayogādyu yuktāni S

saṃyuktās] em.; saṃyuktos S
śūnyārtha] em. (on the authority of the Tib.); śuddhyārtha° S
n. 4785
sevet] em.; seve S
n. 4786
na siddhyarthā] conj. (based on the Tib.); bhidyarthā (unmetrical) S
n. 4787
svapet] em.; svape S
n. 4788
paittikasya] em.; paittikasyā S
n. 4789
sadāprājño] em. (on the authority of the Tib.); sadā prājño S
n. 4790
'hṛṣṭshiro] em. (on the authority of the Tib.); hṛṣṭshiro S
n. 4791
bhavet] em.; bhave S
n. 4792
ākāṃkṣayan] em.; ākāṃkṣayam S
n. 4793
sattvārtha] em. (on the authority of the Tib.); sarvārtha° S
n. 4794
dharmārtha'] em.; dhamārtha° S
n. 4795
siddhir] em.; siddhi S
n. 4796
sa devarāt] conj. (based on the Tib.); tad eva rāt S
n. 4797
°ṛthayuktānāṃ] em. (on the authority of the Tib.); °ṛtham uktānāṃ S
n. 4798
°nāthaiḥ] em.; °nāthai S
n. 4799
dūrva°] em. (on the authority of the Tib.); pūrva° S
n. 4800
tasya-m-isyate] conj.; tasya śiṣyate S
n. 4801
stryākhyo] em. (on the authority of the Tib.); stryākhyā° S
n. 4802
°devi°] em.; °devi° S
n. 4803
mohajah] em. (on the authority of the Tib.); mahojah S
n. 4804
atipānarataḥ] em. (on the authority of the Tib.); atimānarataḥ S
n. 4805
vistīrṇakaṭinaḥ] em. (on the authority of the Tib.); vistīrṇaḥ kaṭhinaḥ S
n. 4806
ātāmra] em.; ātāmvra S
n. 4807
°bimba°] em.; °bimbha° S
n.
n.- siddhiḥ] *em.* (on the authority of the Tib.); śuddhi S
4808
n.- tasmin] *em.*; tasmi S
4809
n.- hrāsyāyām] *em.*; hrasyāyām S
4810
n.- janyante] *em.*; janayante (unmetrical) S
4811
n.- mūḍhāś] *conj.* (based on the Tib.); mūrdhvāś S
4812
n.- satvaram] *em.*; sattvaram S
4813
n.- kālam akālam cānuhetavaḥ] *em.* (based on the Tib.); kālaṃ kālaṃ
4814
n.- yānuhetavaḥ S. Both readings are hypermetrical; contextually, however, the
4815
n.- emended seems to make better sense.
4816
n.- cakret] *em.*; cakre S
4817
n.- sadhūminam] *em.* (on the authority of the Tib.); sadhūbhīnam S
4818
n.- prasannānām] *em.*; prasannānā S
4819
n.- mantra-m-uktibhir] *em.*; mantramuktibhir
4820
n.- mānuṣāsṛtā S
4821
n.- puṇyatām?] *conj.* (based on the Tib.); punas tam S
4822
n.- "bāliśa"] *em.*; "bālisa" S
4823
n.- saṁsāraughe?
4824
n.- kuśalākuśalakarmajñair] *em.* (on the authority of the Tib.); kuśalaiḥ
4825
n.- kuśalakarmajñair (unmetrical) S
4826
n.- bhūtale loke] *em.*; bhūtalā le ke S
4827
n.- vāyur] *em.*; cāyur S
4828
n.- kathitam] *em.*; kathite S
4829
n.- sarvajñānānajñeyaṃ] *em.* (on the authority of the Tib.); sarvam jñānajñeyam
4830
n.- S
4831
n.- asmin] *em.*; 'smiṃ (unmetrical) S
4832
n.- vidyate] *conj.*; vi + + + + S
4833
n.- abandhyam] *em.*; avandhyam S
tryadhvikeṣu] *tryadhvikeṣu S

“niṣpattir] *“niṣpattir S

pañcadaśamaḥ] *pancadaśamaḥ S

avalokya] *avalokya S

tadā] *(on the authority of the Tib.); mudā S

sarvākāra°] *(on the authority of the Tib.); mantrākāra° S

saptamaṃ tu] *(on the authority of the Tib.); saptamantra° S

‘namasya] *(m.c. for ‘namasyat); namasya S.

praṇetāro] *(supported by the Tib.; praṇitāro S

“vibhūnām] *(vibhūnām S

satyākṣaya°] *(unmetrical); satyayākṣaya° S

satataṃ dānaratā] *(on the authority of the Tib.; sa tadānaratā S

diddhir bhavet] *siddhi bhave S

sadā] *sada S

mañjuvare] *(on the authority of the Tib.); mañjudhare S

māram] *māra S

tathā] *(based on the Tib.); tathāgata S

śriyām] *(unmetrical); śriyā me S

mañjuśrītī] *(unmetrical); mañjusirītī S

aparyastam aśuddho] *(unmetrical); paryastava śuddho S

Bhaveyum seems to be a BHS sandhi of bhave (for bhavet) and iyam (i.e., iyam [bodhi])

bhaved yā] *bhaveyā S

tvadiya] *tmadiya S

śoḍaśamo] *caturdaśamaḥ 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.

meṣarāśi° S

panthānāṃ A, R; patthānāṃ S

śirāś S; śiraś R

sārdraṃ A; sādraṃ R; ārdraṃ S

praśastau A, R; om. S

ubhau R; ubhau nakṣatrau S, A

yuddhaṇḍo°] S, R; ūrddhva śauṇḍau A

The correspondence with manuscript A ends here (A36r5), to resume later in this chapter.

loka°] em.; loka S; loke R

na ca teṣāṃ] R; na eteṣāṃ S

kṛtayuge] R; kṛtau yuge S

nārkacandrā] S; nāvacandrī R

śubhāśubham S; śubhaṃ R

sattvā] S; sarvā R

sadā S; samā S

sāṃsthāḥ em.; sāṃsthā R; sāṃsthāṃ S

sasurāsaṃśura°] R; sasurāsuraḥ // sambhavaṃ S

tato madhyame] R; tato madhyame / madhyame S

khakkhaṭatvaṃ] em.; khakkhaṭatvaṃ R; khakhaṭatvaṃ S

n. - 4877

n. - 4878

n. - 4879

n. - 4880

n. - 4881

n. - 4882

n. - 4883

n. - 4884

n. - 4885

n. - 4886

n. - 4887

n. - 4888

n. - 4889

n. - 4890

n. - 4891

n. - 4892

n. - 4893

n. - 4894

n. - 4895

n. - 4896

n. - 4897

n. - 4898

n. - 4899
Here resumes the correspondence with manuscript A.
n. - bhūtāni S, A; bhūṣitāni (unmetrical) R
n. - śubhāśubhaphalodayā] S, A; śubhalodayā R
n. - karmavādinyo] S; karmnavādinyo A; karmādibhyo R
n. - siddhiyātraṃ] S; siddhiyā R; siddhimātran A
n. - jātake yukta] A, R; jātakeṣu tu S
n. - parimardate] S; parimarddate A; parimarddane R
n. - dhārmikaḥ] S; dhārmickaḥ A; vādika R
n. - vyakte] A, R; vyakta° S
n. - sampanno] em.; sampannah S, A; sampanna R
n. - tasya] R; tasya tasya (unmetrical) S, A
n. - meśarāśiḥ] R; meśarāśi A; eṣa rāśi° S
n. - sampadāṃ] A, R; sammadā S
n. - aiśvaryaṃ] A, R; aiśvarya° S
n. - asya] S, A; puṣya° R
n. - tathāditye] R; yathānityaṃ S, A
n. - kṣaṇonmešanimiṣaṃ] A; kṣaṇān mešanimiṣaṃ S; kṣaṇološanimiṣaṃ R
n. - ca yo] S; vaśya yo A; bhayo R
n. - ato jātito] (unmetrical) S; ajāto jātito A, R
n. - vyatimiśre pražātake] S; vyatimiśreṣu jātake A, R
n. - varṇitaiḥ] S; varṇnitai R; kīrttitaiḥ A
n. - bṛhaspate graha-m-īkṣite] em.; bṛhaspategraham īkṣite S; vṛhaspate
n. - grahamī*te A; vṛhaspatigraham īkṣate R
n. - iṣyate] S, A; īkṣate R
n. - grahadarśanām?)] em.; grahadarśana S
n. - samyajjāna°] S; samyagjātaḥ A; samyagjātaṃ R
n. - bhārgavair] S; bhārgave A, R
n.-  "cihnite] S, A; "cihnitai R
4946
n.-  maithunapriyah] S, A; om. R
4947
n.-  śanaiścare] em.; śyanaśicare A; śanaiścarī R; śanīśvari S
4948
4949
n.-  kāleti] S, A; kālebhi R
4950
n.-  karkaṭako] A; karkkaṭako R; kaṭako (m.c.?) S
4951
n.-  'yam udāhṛtaḥ] S, A; samudāhṛtas R
4952
n.-  rājya°] S, A; om. R
4953
n.-  bhāskarasya bhavet kṣetraṃ] A; bhāskaraḥ sa bhavet kṣetraṃ R; bhāskaraḥ
4954
n.-  sa bhavet kṣetraḥ S
4955
n.-  Is udyante a BHS form of udyati (locative singular of udyat)?
4956
n.-  eṣu] S, A; eṣa R
4957
n.-  sāṃśā] em.; sāṃsā A; saṃśā S; sāśa R
4958
n.-  nakṣatreṣv eṣu] R; nakṣatreṣv eva A; nakṣatreṣu ca S
4959
n.-  bhavet] em.; bhaveta R; bhave S, A
4960
n.-  ubhau S]; *bhau A; budho R
4961
n.-  tārakāṃ śreṣṭhām] A, R; tārakā śreṣṭhā S
4962
n.-  pūraṇāj jātir] em.; pūraṇāj jātih S, A; pūraṇā jātir R
4963
n.-  citrāṃśa°] A; citrāṃśam S, R
4964
n.-  hṛijyā] R; hṛiśā S; hṛi A
4965
n.-  dhanam] A, R; dhruvam S
4966
n.-  anurādhe dṛṣṭanakṣatre] em.; anurā**e dṛṣṭanakṣatre A; anurādha
4967
n.-  dṛṣṭanakṣatre S; anurādho dṛṣṭanaksatraiḥ R
4968
n.-  karmasādhanam] S, R; sarvakarmmasādhanam A;
4969
n.-  jātir] em.; jātiḥ A; jāti S, R
4970
vijitaṃsaṅgrāmoḥ| em.; vijitaṃsaṅgrāmaḥ S; vijjatiṃ saṃgrāmaḥ A; varjitaṃsaṃgrāmaḥ R
svasutasyaivaḥ A, R; svasutaḥ caiva S
pālitah| em.; pālītā S
dīrghāyuṣoḥ S, R; dīrghāyuṣaśo A
jāto A, R; jāyato S
vā A, R; vāpi S
mūle ante A, R; mūle yatne S;
ucyate S, A; udyate R
sa na saṃśayaḥ S; ॐasaṃ saṃśaya R; sobhanam yaṣaḥ A
tāruṇye S, A; vāruṇo R
janā A, R; jinā S
syāc chravaṇāḥ| em.; syāc cchravaṇaṃ A; syā śravaṇaḥ R; syā śravaś S
kīrtyate| em.; kīrttyate A; prakīrtyate S
śreṣṭhanakṣatroḥ| em.; śreṣṭhanakṣatraḥ S; ॐnakṣatra A
jātakam eṣu A; jātakaṃ eṣa R; jātakarmeṣu S
nirgate S, A; nirjate R
drśyante A, R; drśyate S
raktalocanāḥ R; raktāntalocanāḥ (unmetrical) S, A
sadā S, A; saha R
viparītā drśyante A (supported by the Tib.); viparitāṃ drśyate R; daridravyādhito S
pūrvabhadradaṃ A; pūrvabhadradaṃ R; pūrvābhadradaṃ S
tathā S, R; tadā A
candraiḥ śukrainaiva S; caṃdre śukreṇaiva A; caṃdre śukleneva R
dhīmatāḥ S, R; dhīmatāṃ A
ceṣṭitaśuddhitaḥ S, R; ceṣṭitaṃ śuddhiḥ A
krūrakarme] S, R; krūrakarmma A
martyo] A, R; mṛtyo S;
buddhimanto] A; buddhimantyo S; buddhir vantā R
udāhṛtaḥ] S; udāhṛta R; udāhṛtāḥ A
mīnarāśiḥ] em.; mīnarāśi S, A; ++ ++ śe R
jātakam eṣu] em.; jātakaṃ eṣu A, R; jātakarmeṣu S
nityastho] R; nityasthā S, A
rātryāṃ] R; rātryā S, A
tu] A, R; om. (unmetrical) S
savitotthite] em.; savitosthite R; savitotthito A; savitā sthite S
Īṣadanusthitam] R; īṣadutthitam S; īṣadutthita A
stokamātraṃ ca vinirgataṃ R
S indicates missing text with lacunae; A and R, however, do not include any additional text.
śukreṇaiva] em. (on the authority of the Tib.); śuklenaiva R; śukle ścaiva A;
śuklataiva S
suyojitaḥ] S; sayojitaḥ A; supūjitāḥ R
brahmacāriṇaḥ] A, R; brahmācāriṇaḥ S
prācīṃ diśam] A; prācīn diśam R; prācīṃ diśa sam° S
na teṣāṃ] S; tadeṣāṃ A; eteṣāṃ R
sthalacāriṇyo] A, R; mūlacāriṇyā S
jalaughe] A, R; jalaugha S
jhaṣāṇām] em.; ṛṣīṇām S, A; puruṣāṇām R
rāśir eva] S, A; rāšeś caiva R
ābhivikṣyante] S; ābhiśikṣyante A; ābhimīkṣante R

ādhipatyam] A; ādhipatyam tu (unmetrical) S; ādhipan tu R

anekadhā] A, R; anekadhāḥ S

trividhā] A; tṛvidhā S; om. R

āhorātro] em.; āhorātraḥ A; āhorāträḥ S; āhorāträ R

samvatsare prāktāḥ] em.; samvatsare prakto R; saṃvatsare prokto S; saṃvare prokte A

ṣat] A, R; saṃ° S

In S there is an extra line after this verse: mānuṣāṇāṃ tathāyuṣyaṃ śatavarṣāṇi kṛtitam.

bhāno] S, A; tato R
candre caiva] S; candrair eva A
vilumpete] S; vilupyaṃte A; vilupante R

samśṛtaih] S; saśṛtaih R; samśṛte A

śirās tathā] S; śira R; śire A

ye 'pi] S; + pi A; yasya R

mlecchās] em.; mlecchā R; mleccha° S, A
tathā] S, R; tadā A
antarālinkaneśvaraḥ] em.; antarālinkaneśvarā R; antarālinkaneśvarā A; anuklīno janeśvaraḥ S

bhūmir] em.; bhūmiḥ A; bhūmi R; bhūmī° S

nandhipāṃ] S; nandhipāṃ A; nandhipāḥ R

anyonyāparundhanām] em.; anyonyāparundhanām A, R; anyo ātapasarundhanā S
svāti] em.; svātī A; svātyā S; svātya R
jyeṣṭha] R; jeṣṭha S; jyeṣṭhe A
bhūri 'śmin] em.; bhūri simś S; bhūrismim R; bhūrismim A
ādhipateś| S, R; ādhipatiś A
mūlanakṣatre| R; mūlanakṣatra° S, A
eva| S, A; eṣu R
kāmarūpiṇaḥ| S; kāmarūpakā R; kāmarūpāḥ A
samudrānte| A, R; samudrānto S
lokā| S, R; loke A
lokabhājana°| S, R; lokabhājane A
sarve te vyastavinyastā| S; sarvo vyastavinyasto R; sarvo +yasta++ ++ ++ s+
āparundhinā| S; āparu+ino A; āparundhati R
mahāmāryo| S, A; mahāvyāryo R
durbhikṣaṃ rāṣṭrabhedanam| A, R; durbhikṣarāṣṭrabhedane S
hrāsi(?)| R; hrāsi (unmetrical) S, A
jvarārogaśūlais| S; jvarāro ** ** śūlais A; jvarārocakakarnaśūlais R
vyādhibhiḥ| S; vyādhi° A, R
tathā| R; sadā S; ++ då A
rātraṃ em.; rātran A; rājyaṃ S
tato| A, R; tamo S
hrāsi°| S, R; rāsi° A
kliśyate em.; kliśyante S, A; śliṣyate R
tha em.; tha A, R; om. (unmetrical) S
mukhyo| S, A; mūrkho R
tantrārtha°| A, R; mantrārtha° S
nipuṇaḥ| S, A; niṣunaḥ R
tattvārtha° R; tatvārtha° S, A
nītimān em.; nītimām S; nītimāṃ R; nītim++ R
prapīḍyate] S; prapīḍyante A; prapīḍyata R
śruti°] S, A; gati° R
°tarātha] S, A; °tarārtha R
vinaśvarāḥ] A, R; ‘dhīrīśvarāḥ S
°sambhavā] S; saṃbhavā A; saṃśayas R
kampa] A, R; karma S
vindyā] S; vidyā A; vidyāṃ (viṃdyā?) R
pāścānyaṃ] A, R; pāścātyaṃ S
dvītiyayāmādye yadi] em.; dvītiyāyāmādye R; dvītiyayā** yadā (unmetrical)
°gatāṃ] R; °gatā S; °jāṃ (unmetrical) A
samvejayanti] em.; samvejayati S, R; samvedayanti A
deśād deśe gamaṃ] R; deśād deśagamaṃ S; deśoddeśataman A
tadā] A, R; tathā S
bhindet] em.; bhinde R; bhide S, A
tato] A, R; om. S
yadi] A, R; yo S
hanyate nrpaṃvaro mukhyaḥ] em.; hanyate nrpaṃvaro mukhyo A; hanyata nrpaṃvaramukhyo R; hanyante nrpaṃvarā mukhyāḥ S
tadā] S, R; tathā A
krtsne] A; krtsna R; krtsnah S
yadi] A, R; yadā S
nrpatayo] A; nrpato S; nrpate yo R
yāme] em.; yāma R; māsa S; yāsa A
vijānīyān] S, R; vai jānīy+ A
madhyadeśo] R; madhyadeśe S, A
yadā] R; yad+ A; kadā S; om. R
ulkā] em.; ulka S
ekakā] S, A; eṣakā] R
vakram] R; vakra S, A
sitavarna] em.; sitavarna] R; s+varnas A; sitavam S
tathā] A, R; tadā S
padysi] S; padśyate R; padidśyate A
mṛtyum] em.; mṛtyum A; mṛtyu S
pītavarno 'tha kapilo vā vyatimśro] em.; pītavarna] tha kapilo vā vyatimśro
ā, R; pītavarna] tha kapilo vā vyatimśra S
karma-m] em.; karma R (supported by the Tib.); kampaṃ S; varṇṇa A
utpātam] S, R; updaṃ A
sasvā] S, A; svasū(u?)ro R
krūraghorataro] S, R; tato 'ṛddharātre tu krūraghoratarā A
śubhado] S, A; śubho R
bharani] S, A; rauhini R
artha] A; artha S
śobhane] S; śobhā R
sadā A, R; tathā S
naiva] S, R; tenaiva A
yātram] em.; yātra A; yātā S
tithiśliśt] em.; tithiśliśtai R; tithiḥ śliśtai S; tithiślesa A
tithim āśritā] A; tithimiśritā S, R
loke] S, A; soke R
duṣṭariṣṭa] S; vrṣṭariṣṭa° A; drṣṭadṛṣṭa° (?) R
\[ \textit{bhaṅgāyataṃ tvaram} \textit{em}, \textit{bhaṅgāyatattvaram S}, \textit{bhagagataṃ tvaram} \textit{R} \]
\[ \textit{unmetrical} \textit{A}; \textit{bhagagataṃ tvaram} \textit{R} \]
\[ \textit{abhijaś} \textit{S, R}; \textit{abhijaś} \textit{A} \]
\[ \textit{suśobhanaḥ} \textit{S}; \textit{suśobhanāḥ A}; \textit{śuśobhāmanaś} \textit{R} \]
\[ \textit{bhramaṇo bhramaṇaś} \textit{S, A}; \textit{om.} \textit{R} \]
\[ \textit{kīrtya ca śubhapradaḥ / somo ’pi varadaś caiva} \textit{S}; \textit{om.} \textit{A} \]
\[ \textit{lakṣaṇaḥ} \textit{em}; \textit{lakṣaṇā A, R}; \textit{kṣaṇāḥ} \textit{S.} \]
\[ \textit{bahudhā} \textit{S}; \textit{om.} \textit{A, R} \]
\[ \textit{samjñakā} \textit{S}; \textit{samjñakāṃ} \textit{A, R} \]
\[ \textit{daśamyāṃ} \textit{R}, \textit{daśamyā} \textit{S}; \textit{lac.} \textit{R} \]
\[ \textit{caturdaśyāṃ} \textit{R}; \textit{caturdaśyā} \textit{S}; \textit{+++rddasyaṃ} \textit{A} \]
\[ \textit{caturthī caiva} \textit{R}; \textit{caturddaśi} \textit{(unmetrical) A}; \textit{lac.} \textit{S} \]
\[ \textit{tvarādyā} \textit{S}; \textit{tārādyā R}; \textit{catvārādyā} \textit{(unmetrical) A} \]
\[ \textit{vināyako ha} \textit{S, R}; \textit{vināyakā ha} \textit{A} \]
\[ \textit{caturthitaḥ} \textit{S, R}; \textit{caturvidhaḥ} \]
\[ \textit{gaṇanayā} \textit{R}; \textit{gaṇanā A}; \textit{gaṇanayor S} \]
\[ \textit{eṣonmeṣanimeśaś} \textit{S}; \textit{meṣāmeṣanimeśaś} \textit{R} \]
\[ \textit{nāḍikā} \textit{em}.; \textit{nāḍikā S, A}; \textit{nātirekā R} \]
\[ \textit{‘nādiyo} \textit{R}; \textit{‘nādiyako S}; \textit{‘nādiko A} \]
\[ \textit{‘ghatyāḥ} \textit{R}; \textit{‘ghatyā S, A} \]
\[ \textit{ratryā} \textit{R}; \textit{ratryaḥ S}; \textit{ratrya A} \]
\[ \textit{kṣaṇa°} \textit{S, A}; \textit{lakṣaṇa°} \textit{R} \]
\[ \textit{‘tāla°} \textit{S}; \textit{‘tāra° R}; \textit{nāḍa A} \]
\[ \textit{kṣaṇa°} \textit{S, A}; \textit{lakṣaṇa°} \textit{R} \]
\[ \textit{kṣaṇā} \textit{S, A}; \textit{lakṣaṇā} \textit{R} \]
\[ \textit{parikalpitam} \textit{em}; \textit{parikalpitaṃ A, R}; \textit{patikalpita S} \]
etat] S; tataḥ R; lac. A

tathā] S, R; tadā A

tathā] S, R; tadā A

°yāne] em.; °pāne S, A, R

viśāradāḥ] R; viśāradā S, A

tadā] A, R; tathā S

candraḥ] S; candra A; indra R

sarvadā] A, R; prakīrtitā S

samastam] S, R; samanta° A

°maṇḍalau] S; maṇḍasau R; °maṇḍale A

kāle kāle] S, A; kālakāle R

adhārmiṣṭhe lokabhājane] S, A; adharmiś caiva lokabhāne R

candramasaṃ grastaṃ] S; candramasaṃ grast++ A; candra saṃgrastaṃ R

sagrahaś] A, R; saṅgrahaś S

raviṇe] S, A; raviše R

°rātre tu sagrahe] S; °rātreṣu sagrahā A; °rātre sagrahā R

yadā] S, R; tadā A

hanyate] S, R; hanyante A

°sthō] S; °sthā A, R

vilupyate] A, R; vilumpate S

udrā] S, A; odrā R

janapadāḥ] A; janapadā S, R

usṛṣṭraṇām] S; rāṣṭraṇām A; °jatūnām R

aśvinyāṃ] A; aśvinyā S, R

dṛṣyeran] R; dṛṣyeraṃ S, A
n.- rohinyāṃ] S; rohinyā A, R
5153
n.- kṛttikāsu] R; kṛttikāso S; kṛttikāsau A
5154
n.- yadā] S; tadā A
5155
cānaye] S; cānte A
5156
dṛṣyante] R; dṛṣyate S, A
5157
phalgunyau] A, R; phalgunyo S
5158
eva] A, R; erva S
5159
ehastacitre] em.; hastacitte S, hastacitra A, hastacitas R
5160
svātyāṃ] S; svātyāḥ A; svātya R
5161
esu] S; evaṃ A; eṣa R
gṛhyed] em.; gṛhyet A; gṛhye S; gṛhya R
5162
vā] S; om. A, R
5163
prācyā nrpatiś caiva lāḍa°] A; prācyā nrpatiś caiva lāḍo° R; prācyo + + + + +
5164
vaṅgāṅgamāgadho rájā] S; vaṅgāṅgamā**dho rájā A; vaṅgālamagajā R
5165
punarvasvā] S, A; punarvasvau R
5166
esu] S, A; eṣa R
dṛṣyate] R; dṛṣyati S; dṛṣya A
5168
sūrye śaśine] R; sūrye śaśine A; sūryaśaśine S
5169
janapadās tathā] A; janapadā tadā S, R
5170
bhayaṃ] S, A; tamaṃ R
5171
ekleśāṃ] S, A; śleśmāṃ R
5172
sarvā] S, A; sarvā R
5173
dṛṣyeraṃ] R, dṛṣyeraṃ S, A
5174
tathā] S, A; tadā R
5175
rundhas] A; rundha S; ruddhas R
nakṣatram | A, R; nakṣatra S
padaṃ tathā | R; padan tathā A; padam S
bhāno | S, A; nānā R
gṛhyate | S; gṛhante R; drṣyate A
krṣṇa | S, R; rakta A
mahāntaṃ | R, A; mahānta S
śaśino | R; śāsin* A; śaśinau S
manḍalam | A; maṇḍalo(?) R; maṇḍalau S
pakṣenekena | S, A; prakṣenena R
drṣyate | S; na drṣyate A
sarvah | S; satvaḥ A; satva R
śaśi | em; śaśino (unmetrical) MSS
manḍalam | S, A; maṇḍarau R
divasāny atha | em; divasāny + ++ A; divasātye 'tha | S; divasām eva R
samāśritā | em; samāśrta S, A; samāśrtaṃ R
sarvā | S; sarve A; sārdha R
gaṅgāyāś | em; gaṅgāyāḥ A; gaṅgā (unmetrical) S, R
kukṣau | S, R; **ktair A
durgagahvaram | em; durggagahvaram R; du**gahvaram A; durbhagajvaram S
koṭṭa | A, R; kohu S
mriyate | A; mṛiyate R; mṛyate S
sadhūmāś | A, R; su dhūmāś S
na paśyante | em. (on the authority of the Tib.); ++śy+te A; naśyate R; naśyet S
gocarā mānuṣodbhavā | S, A; gocaro mānuṣodbhavā (possibly gocaro 'mānuṣodbhavā) R
pravartate] R; pravartante S; pravar++t+ A
paryeṣaś] R; paryeṣaṃ A; paryeṣāṃ S;
vinyasto] em.; vinyasta R; vinyastaṃ S, A
apadāś caiva bahupadāḥ] A; apadā caiva bahupadā R; sarve bahupadāpadā
S
yatra] S, R; tatra A
prakalpitāḥ] A; prakalpīta S
rājñāś] A; rājñāś S; rājñoś R
jātakam] R (supported by the Tib.); jātakarm° S; yātakarm° A
tathotpātā] S, R; tathaivotpātā (unmetrical) A
tato] S, A; tatho R
Here ends the correspondence with manuscript R
caturviṃśatitam] em.; dvāviṃśatama S; saptaviṃśatimaḥ A
Here ends the correspondence with manuscript A, to resume again in
chapter 29.
°vidhānaṃ / na ca] em.; °vidhāna nica S
pīḍo ’abhūt] em.; pīḍā abhūt S
mantraṃ] em.; mantre S
Is khyātā here a corruption of khyāto?
karuṇādhaḥ] em.; karuṇādha S
tu] em.; śu S
nirāsravāḥ] em.; nirāsravāḥ S
prabhaṅkaraṃ] em.; prabhaṅkara (unmetrical) S
°pūrvaṃ] em.; °pūrva S
pūrvikaṃ] em. (on the authority of the Tib.); pūrtikaṃ S
muktāv] em.; muktā S
adṛśyo] em. (on the authority of the Tib.); adṛśyo S
prayacchati] em.; prayacchāmi S
rājānaṃ] em.; rājāna° S
yatadhīs] em.; gatadhīs S
pañcaviṃśatitama] em.; tryaviṃśatitamaḥ S
siddhiṃ] em.; siddhiḥ S
bodhisattvānām] em.; bodhisattvānam° S
puṣya°] em. (supported by the Tib.); puṣpa° S
vetāḍaṃ] em.; vetaḍaṃ S
vikareṇa (?)] conj.; vikareṇa S
atho] em.; athā S
kṛtaṃ] em.; kṛta S
vāgacchati] em.; vā gacchati S
āgacchati] em.; āgacchanti S
srotāñjanaṃ] em.; śrotāñjanaḥ S
utpatati] em.; utpati S
triṃśa°] em.; triṃśa° S
°kṣīram] em.; °kṣīra S
lakṣmīvān] em.; lakṣmīvāṃ S
āpyāyanam] em.; āpyayanaṃ S
siddhir asyābhimmukhi°] em.; siddhisyābhimmukhi° S
sādhyāḥ] em.; sādhyā S
asthāne na] em.; asthānena S
udghāṭayati] em.; uddhāṭayati S
agamyah] em. (on the authority of the Tib.); āgamyā S
The second prabhāṃ is either a dittography or, strangely, a grammatical object to karoti (the main verb of the next clause).

The word bhavati seems superfluous.

The word sambuddhāya seems superfluous.
n. - saptaviṃśatitama] em.; pañcaviṃśatima S
5268
n. - ¤akṣareṇa] em.; ¤akṣareṇa S
5269
n. - ¤hastā] em.; ¤hastāḥ S
5270
n. - ¤gata] em.; ¤gataḥ S
5271
n. - ¤maṇayo] em.; ¤māṇā yo S
5272
n. - niṣad 'vanatena] conj.; niṣadiva natena S
5273
n. - akṣīna°] em. (on the authority of the Tib.); akṣanta° S
5274
n. - āryāparājitāyaḥ] em.; āryaparājitāyaḥ S
5275
n. - āgaccha āgaccha] em. (on the authority of the Tib.); āgacchagaccha S
5276
n. - ca pyāyanam] em. (on the authority of the Tib.); cāpy āyanam S
5277
n. - arkakauline] conj.; akākoline S
5278
n. - śatrum] em. (on the authority of the Tib.); śakram S
5279
n. - rājamaṭyam] em.; rājamāṭyaṃ S
5280
n. - jape] em.; jape S
5281
n. - dinārāṇam] em.; dinārāṇā S
5282
n. - ca kuryāt] em.; cākuryāt S
5283
n. - ¤mudrayā] em.; ¤mudrāyā S
5284
n. - ¤mudrayā] em.; ¤mudrāyā S
5285
n. - ¤mudrayārgham] em.; ¤mudrāyārgham S
5286
n. - ¤mudrayā] em.; ¤mudrāyā S
5287
n. - ¤mudrayā] em.; ¤mudrāyā S
5288
n. - ¤mudrayā] em.; ¤mudrāyā S
5289
n. - karma] em.; kama S
Here resumes the correspondence with manuscript A.
Here ends the correspondence with manuscript A, to resume again in chapter 51.
Possibly, *tatoditam* is a corruption of *tatroditam*.

"nîśpatim] em.; "nîspattim S

S; (the Tib. reflects the reading *gañjal* = treasure).

vidiše is unmetrical; possibly this should be *diše*.

In place of *jinasmabhavam*, the Tibetan reflects *sambhavam*. The latter seems to fit the context better. Both *jinasmabhavam* and *sambhavam* are unmetrical.

"kriyāmantram] em. (on the authority of the Tib.); "krthāmantram S

S

S

S

mañjughoṣam] em. (on the authority of the Tib.); mañjughoṣo S

jayoṣṇīṣa] em.; japoṣṇīṣa S

trīṃśa] em.; aṣṭāvimbśatima S

yasyedānīm] em.; yasyedānī S

uktvā] em.; ukto S

S

S

S

grhṇante] em.; grhṇate S

bhavet] em.; bhave S

'niyatāśraye] em. (influenced by the Tib.); niyatāśraye S

brāhmā] em.; brāhmār S

piḍa°] em.; piḍa o S

adhyeṣyet] em.; adhyeṣye S

prcchet] em.; prcche S

dīṣy (?)] em.; dity S

'bātavidvisha] conj.; 'sau bhātavidvisha (unmetrical) S

kathayet] em.; kathaye S
kṣaṇa°] em. (on the authority of the Tib); lakṣaṇa° (unmetrical) S
prārthayet] em.; prārthaye S
derah gatvā(?)] em.; dehamatvā S
jinoditam] em. (influenced by the Tib); jinocitam S
yauuddhrī S
nāḍikerasamudbhave] em.; nāḍikesaramudbhave S
saiṁhale] em.; saihale S
sahyadeše] em. (on the authority of the Tib); sahmadeše S
°ādiyonijam] em.; °ādiyonijam S
la] em.; là S
°odbhutā] em.; °odbhitā S
yatrat] em.; tatra S
ekonā°] em.; ekūna° S
°paṭala°] em.; °paṭa° S
samanupraveśam] em.; samanupraveśa° S
prāpnuyān] em.; prāpnyā S
grāmya°] conj.; prāvya° S
ye] em.; ya S
ye] em.; yes S
dvātrimśatim] em.; trimśatimaḥ S
karmaṇā°] em.; karmanām S
janito] em.; janitā S
jinaiḥ] em.; janaiḥ S
vinaśyat] em.; vinaśyanti S
dvātrimśatim] em.; trimśatimaḥ S
nirdeśa°] em.; nirdiśa° S
°vara°] em. (on the authority of the Tib.); °vadha° S
yuktir] em.; yukti S
svaritālayāḥ em.; śvaritālayaḥ S
pādaś] em. (on the authority of the Tib.); padaiś S
vrthākāro yo] em.; vrthā kārayo S
natyakṣarā] em.; nyakṣarā (unmetrical) S
deśa°] em. (on the authority of the Tib.); deva° S
omkārādayo] conj. (based on the Tib.); omkārā (unmetrical) S
°repha°] conj.; °kṣī repha° (unmetrical) S; the Tibetan text seems to reflect the (unmetrical) reading °dvirepha°.
phaṭkārānta°] em. (on the authority of the Tib.); phaṭkārārtha° S
saptatiḥ] em. (on the authority of the Tib.); saptabhiḥ S
kharvā] em.; nikharvāṃ (unmetrical) S
Padmāni is possibly a metrical shortening of mahāpadmāni.
pragharety] em.; praghāRAY S
tatas] em.; tatat saṃs (unmetrical) S
tamaso] em.; tamasā S
rāśis] em. (on the authority of the Tib.); mahārāśis S
rāsyā] em. (on the authority of the Tib.); mahārāsyā S
gambhīrāt] em.; gambhīrā S
°sūratāḥ is probably a metrically modified °suratāḥ.
imitataram] conj.; mitasamaṃ S
°sanāma] em. (on the authority of the Tib.); °so nāma S
mahācetācetam iṣyate] em.; mahāceti cetayiṣyate S
acetaś] em.; ceto (unmetrical) S
The Tibetan suggests that the missing text could be mudrā°.

bhettuṃ] em.; bhetum S
yuktā em. (on the authority of the Tib.); muktā S

mantramudrayā em.; mantramudrāyā (unmetrical) S

°yuktis em.; °muktis S

samāpitaḥ conj. (based on the Tib.); samā taḥ (unmetrical) S

mayā em.; ma ya (unmetrical) S

śāsanārthaṃ em. (on the authority of the Tib.); nāsanārthaṃ S

sarvataḥ em.; sarvata (unmetrical) S

samādiśeḥ em.; samādiśet S

catustrimśatimo em.; dvātrimśatimaḥ S

sampraśāntyā em. (on the authority of the Tib.); samprasāntyā S

vindyāt em.; vindyā S

ghanṭā 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.; cāśaśaras 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.

nāvā° em. (based on the explanatory section below); nādā° S

The next two verses after this one are missing in Śāstri’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 Śāstri, I am unable to say whether the verses are missing in the manuscript or were missed by Śāstri.

sūcyākārau em.; śūnyākārau S

kṛtvā em.; kṛtvād S
ā kośād \( em; \) ākośād S

śamayate \( em; \) samayate S

sūcyākāraṃ \( em; \) śūnyākāraṃ S

īṣit is a BHS for īṣat.

ādi \( em; \) adā S

"āśritau \( em; \) "āśṛtau S

tarjanyau daksīṇā \( em. \) (on the authority of the Tib.); tarjanyadaksīṇā S

sāritau \( em; \) śāritau S

"patrā\( em; \) "patrā° S

aṅguṣṭhayor \( em; \) aṅguṣṭhayon° S

mudrāṃ \( em; \) mudrā° S

vidhir mata\( em. \) (on the authority of the Tib.); vidhimataḥ S

śūcyam \( em. \) (on the authority of the Tib.); śūnyam S

śūcyāgram \( em. \) (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°

aṅguliṃ \( em; \) aṅkuliṃ S

To make this pāda metrical, the reading should be either sanveṣtyānguṣṭhayor

or sanveṣtya • aṅguṣṭhair.

bhūyasā \( em; \) bhūyo dā° S

"śreṣṭhā \( em; \) "śreṣṭhāḥ S

anyonyā° \( em; \) anyenā° S

buddhā° \( em. \) (on the authority of the Tib.); baddhvā° S

vindyān \( em; \) vindyā S

teneyam \( em; \) tenāyam S
nāmitam īṣat\[ em; nāmitaṃ mīṣi S
\]

budhā\[ em. (to make it consistent with the reading in the previous verse); buddhā S
\]

°cchritam\[ em.; °cchratam S
\]

Could uchatau be a corruption of uchritau?

ucchitāgre\[ em. (on the authority of the Tib.); ¤urchitāgre S
\]

ubhau\[ em.; dubhau S
\]

nāvāyāna°\[ em. (on the authority of the Tib.); nādḥāyāna° S
\]

ratho\[ em. (on the authority of the Tib.); rato S
\]

uttamayānam\[ em.; uttamāyānam S
\]

yayur buddhagataṃ\[ em.; yayuburddhagataṃ S
\]

°miśritaiḥ\[ em.; °miśritaḥ S
\]

šokāyāsavinaśanī\[ em.; šokāyāśīvanāśanī S
\]

°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\[ em. (on the authority of the Tib.); °mudrāṇām S
\]

bhisamnyuktaḥ\[ S (metrically shortened abhisamnyuktaḥ?)
\]

tathaiva\[ conj.; tayaiva S
\]

cakriṇasya\[ em.; śakriṇasya S
\]

sita°\[ em. (on the authority of the Tib.); bhita° S
\]

gatā\[ em.; gatāḥ S
\]

venikāgrāv avacitau\[ em. (on the authority of the Tib.); venikāgrāvacihnitau S
\]

°nāmitau\[ em.; °nāmitauḥ S
\]

śama°\[ em.; sama° S
\]
sarvāṇi] em.; sarvāṇīḥ S

°śatām] em.; °matām S

°sambhavasambhavaḥ] em.; °sambhasambhavaḥ (unmetrical) S

samīpe] em.; samīpa S

tathaiva] conj.] tathai+ S

Could vavre be a metrical adaptation of vavṛte ("he turned")?

pañcatriṃśo] em.; trayāḥ trimśatimāḥ S

madhyamāṅguli] em.; madhyamāṅguli S

nyaset] em.; nyase S

tvadiyā] em.; tvadiyā tvadiyā S

prasārayet] em.; prasāraye S

tāyair] em. (the form presumed to be a metri causa for tāyibhir); tā yaiḥ S

sarve mudrāntargatāḥ] em.; sarvamudrāntargatāḥ S

śaṭtrimśaḥ] em.; catuḥtrimśatimāḥ S

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.

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.

saṃyojyaṃ] em.; saṃyojya S

sūcyākārau] em. (on the authority of the Tib.); sūcyākāra° S

muḥ] em. (on the authority of the Tib.); maḥ S

The unintelligible reading nirgugugulyākātṛkam could be the same as or similar to nirbhugnagulphasatrikam, which occurs in paragraph 37.17 below.

°āśanī] em.] °āsanī S

mudrair] em.; mudrai S
madhyamayor upari \( em. \); madhyamayopari S

madhyamasūcyā \( em. \); madhyamadhyamasūcyā S

aparājitā° \( em. \); aparojitā° S

aparājita \( em. \); aparājita S, D

cābhirakṣa / apratihata° \( em. \); cābhirakṣāpratihata° S

rakṣa / apratihata° \( em. \); rakṣāpratihata° S

svāhā \( conj. \); om. S, D

apratihatoṣṇīṣatejorāśe \( em. \); apratihatoṣṇīṣa tejorāše S

vidyādhipater \( em. \); vidyādhipate S

jvālāmālinyoṣṇīṣa \( em. \); jvālāmālinyoṣṇīṣa S

parvā° \( em. \); ṭṛrvā° S

cakravartinah \( em. \); ścakravartinah S

°yositām \( em. \); °yosit (unmetrical) S

mānikule \( em. \); mānikule S

dhārayet \( em. \); dhāraye S

sumudritāni \( em. \); samudritāni S

°tribhava° \( em. \) (on the authority of the Tib.); °vibhava° S

vinyastau \( em. \) (on the authority of the Tib.); vidhinyastau S

pramuñcet \( em. \); pramuce S

kuñcayet \( em. \); kuñcaye S

sarvamudrānāṃ \( em. \) (on the authority of the Tib.); sarvamantrānāṃ S

°muṣṭi° \( em. \) (on the authority of the Tib.); °maṣṭi° S

niśritāh \( em. \); niśritā S

vikāsaya vikāsaya \( em. \); vikāsaya vikāsaya S

mantra \( em. \) (on the authority of the Tib.); mudrā 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.
n. 5590 ari°] S; ati° A
n. 5591 arīṇāṃ] A; arīṇo 'pi S
n. 5592 mahad bhayam] S; dāham udbhavaṃ
n. 5593 evaṃ] S; ekaṃ A
n. 5594 yamāntasya] S; yamāntakasya (unmetrical) A
n. 5595 kapālamālādharmaṃ] A; om. (unmetrical) S
n. 5596 sajvālaṃ] A; sajālaṃ S
n. 5597 rudraraudraprāghātaṃ] A; raudraṃ rudraghātaṃ (unmetrical) S
n. 5598 bhṛśaṃ] S; niśaṃ A
n. 5599 sakarmāṇaṃ] em.; sakarmmāṇaṃ A; sarvakarmāṇaṃ (unmetrical) S
n. 5600 bhīṣaṇam] A; bhīṣaṇāp° S
n. 5601 vartitair] em.; varttitair A; varkikair S
n. 5602 yukto] conj.; mukto S, A
n. 5603 tato lekhya] A; tathā likhya S
n. 5604 rakta°] S; vararakta° (unmetrical) A
n. 5605 avandhyaṃ] A; avadhyaṃ S
n. 5606 dharmam] S; dharme A
n. 5607 mahābhayāt] A; sahābhayam S
n. 5608 śatrūpaghātaṃ] S; satvopaghātaṃ A
n. 5609 yatheṣṭaṃ yatra] S; yatheṣṭatmaṭra° A
n. 5610 mahāpaksam] em. (on the authority of the Tib.); mahāyakṣam S, A
n. 5611 apūjakānāṃ] S; supūjakānāṃ A
n. 5612 nityaṃ] A; nityāṃ S
n. 5613 °sattvānutāpinām] S; °sattvānutāyinām A
n. 5614 teṣāṃ] A; teṣāṃ tu (unmetrical) S
gṛhyārīṣṭa° S; gṛhya riṣṭa° A
āmla° S; amvla° A
āmla° S; amvla° A
śuṣka° A; śukla° S
jvālayet A; jvālayaṃ S
kaṭakaiś S; kaṇṭakaiś A
juhyāt] conj. (a metri causa for juhuyā); puhyāt S; juhvata A
agnim] em.; agnir S, A
sandhe] A; sattve S
“sambhavāḥ] A; “sambhavā S
advitiyaś] S; advitiyaś A
āśritaḥ] A; āśrite S
tatrastho] A; tatrasthe S
abhyantara] S; atyanta A
acintya° S; acintyaṃ A
acintyaṃ] A; om. (unmetrical) S
cal] A; om. S
jāpiṇāṃ] A; rūpiṇāṃ S
rakśituṃ] A; rakṣayitum (unmetrical) S
rakśituṃ] A; rakṣayitum (unmetrical) S
bhūti° A; bhūta° S
nivartane] S; nivarttate A
atuṣṭe] S; asaṃtuṣṭe A
“vare] S (supported by the Tib.); “dhare A
karuṇārdro] A; karuṇārdra S
tadāsau] A; tadādau S
picumardāṃ] em.; picumarddāṃ A; picumardāṃ S
°pañcakam] A; °pañcamam S
rājikam] S; rājikā A
cal] S; tu A
dhurdhūrakasya] S; dhuttūrakasya A
kośātakyās] em.; kośātakyā S; kośātakṣā A
palāsa°] S; palala° A
vārijanān] em. (on the authority of the Tib.); vārijanām A; vā rājikām S
hanyāt] em.; hanyā A; hanyāṃ A
sutāsutān] em.; sutāsutām A; šubhāśubhām S
vā] A; vā yavāḥ S
°praṇāśanaiḥ] S; °praṇāśanī A
dhurdhūraka°] S; dhuttūraka° A
unmattis] S; unmantis A
atyamlaṃ] S; atyamvlaṃ A
dehasthaḥ S; dehas tuḥ A
mahāpakṣāṃ] em. (on the authority of the Tib.); mahāyakṣāṃ S, A
balināṃ] em.; valināṃ A; dhanināṃ S
°bhūsṛtam] S; °bhūṣitaṃ A
ācare] S; ārabhet A
paraśunā] em.; paśunā S
cal em. (to readjust the meter after emending paśunā to paraśunā); cāpi S
vā] S; om. (unmetrical) A
pariṣat] em.; pariṣet S; parṣat (unmetrical) A
n.- tataḥ sthire] S; tatasthire (ta tasthire?) A
5659
n.- ॐārthaṃ] A; ॐārthaṃ S
5660
n.- mumūcata] S; mamūcuta A
5661
n.- ॐgaṇāṃ] S; ॐgān A
5662
n.- ॐsattvo] S; ॐsattvā A
5663
n.- vavre] S; vate A
5664
n.- duḥkhād] A; duḥkhā S
5665
n.- kumati°] A; kugati° S
5666
n.- ye] S; om. A
5667
n.- bhramanti] S; bhramati A
5668
n.- duḥkhitānām] A; duḥkhitām (unmetrical) S
5669
n.- te] S; om. A
5670
n.- sarvapāpā] em. (m.c.); sarvapāpā ta A p.c.; sarvapāpā tu S
5671
n.- nivartitāh] A; nivartitā S
5672
n.- bandhanād] A; bandhanā S
5673
n.- ekapañcāśo] em.; ekūnapañcāsatimah S
5674
n.- Correspondence with manuscript A ends here, to resume again in paragraph 52.14 of the next chapter.
5675
n.- vajrapāne] em.; vajrapāneḥ S
5676
n.- ॐniṣyandita°] em.; ॐnispandita° S
5677
n.- The form nirahāratāṃ is probably nirhāratāṃ with a svarabhakti breaking up the cluster ṛh.
5678
n.- ॐpācakāṃś] em. (on the authority of the Tib.); ॐpāyakāṃ S
5679
n.- vinayanāya] em.; avinayanāya S
5680
n.- Here resumes correspondence with manuscript A.
5681
n.- ॐnāḍibhir] em.; ॐnāḍibhiḥ A; ॐnālibhi S
n. - avāmānita° S; apamānita° A

5682

n. - mahāpakṣair] em. (on the authority of the Tib.); mahāyakṣair S

5683

n. - ca dvāraṃ] A; śuddhāraṃ S

5684

n. - hūn°] A; huṅ° S

5685

n. - tadahō] em.; tadahor A; tadeho S

5686

n. - mahāpakṣaḥ] em. (on the authority of the Tib.); mahāyakṣaḥ S; mahāpuruṣaḥ A

5687

n. - jvareṇa] S; mahājvareṇa A

5688

n. - kṣaṇād] S; akṣṇād A

5689

n. - jap] A; jape S

5690

n. - dakṣiṇamūrttau] em.; dakṣiṇamūrttau A; dakṣiṇamūrttāis S

5691

n. - pratyānayanam] A; pratyāyanaṃ S

5692

n. - pratyānayane] A; pratyāyane S

5693

n. - karma] em.; karmma A; om. S

5694

n. - saṃjñitām] A; saṃjñatāṃ S

5695

n. - tāthāgatīm] A; tāthāgatim S

5696

n. - °madhyataḥ] A; °ṃ vāmena S

5697

n. - ca laṃghayet] A; calamyyeyet S

5698

n. - sarvamantrān] em.; sarvamantrāṃ S; sarvamantrānāṃ A

5699

n. - tat] A; om. S

5700

n. - °siddha] A; °siddhā S

5701

n. - gatvā] A; om. S

5702

n. - rudhirāktāṃ] S; rudhirāktanyaṃ A

5703

n. - ghātayatheti] A; ghātayeti S

5704

n. - karpāśāsthyāhutināṃ S; karpāśāsthyāṃ hutināṃ A

5704

n. - grhya] S; gṛhaṃ grhya A
n.-  badhnīyāt] em.; badhnīyā S, A
5705
n.-  poṭalikāṃ] A; poṅgalikāṃ S
5706
n.-  apraviṣya] em.; apraviṣya S
5707
n.-  mahāśmaśānaṃ] S; śmaśānaṃ A
5708
n.-  amānuṣo] S; amānuṣo vā A
5709
n.-  smṛtyā] A; smṛtvā S
5710
n.-  hūṃ°] A; huṅ° S
5711
n.-  snātvā] S; śrāvo A
5712
n.-  śucinā] S; om. A
5713
n.-  svasthāne] em.; asthāne S; svacchānaṃ A
5714
n.-  sa°] S; ta° A
5715
n.-  °deśaṃ] A; °deśena S
5716
n.-  vā] A; ca S
5717
n.-  °nisevane] em.; °niṣedhane A; °niṣeviṇo S
5718
n.-  abhirakto] em. (on the authority of the Tib.); abhiśakto S, A
5719
n.-  asamarthā sā] S; asamartho A
5720
n.-  °ābhisevane] em.; °ābhisevane A; °ātisevane S
5721
n.-  bhavati] S; bhavanti A
5722
n.-  aśaktā] A; ašakto S
5723
n.-  nisevitum] S; nisevayitum A
5724
n.-  parimlānam] S; pasmimlānam A
5725
n.-  dātur] em.; dātu A; dātra° S
5726
n.-  vā] S; om. A
bhakṣyamānā] A; bhakṣamānā S
vyaparopyante] A; vyaparośyante S
pradara°] A; pratara° S
tenaivābādhena] S; tenaiva vyādhinā A
dātārasyecchayā] A; dāsasyecchayā S
kārayati] S; kārāpayati A
vastrāṇi] 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
pratyānayanaṃ] A; pratyāyanaṃ S
āmbhasā] A; āmbha S
mrakṣayet] S; takṣayet A
cal A; vā S
striyā] S; striyāyāṃ A
nivṛttir] em.; nivṛttir S
bhasma] A; bhasmāṃ S
vaśam ānayati] A; vaśayati S
aṭṭālaṃś] A; aṭṭālāṃś S
mahādāha°] A; dāgha° S
patākādayaḥ] S; padātadayaḥ A
n.- senāpateś] A; senāpatiś S
5751 n.- anekaprakāraṇa] S; anekākāraṇa A
5752 n.- pratyayaṇaṁ] A; pratyayanaṁ S
5753 n.- naṭā] em.; naṭa A; naṣa S
5754 n.- bhaṭṭa] A; bhaṭṭa S
5755 n.- tamasundarī] em.; tamasumdarī A; tamasuri S
5756 n.- thālokā] A; tha lokā S
5757 n.- kṣīrāhārenavā] S; om. A
5758 n.- śyāmāvadātā] S; śyāmā vaṭaº A
5759 n.- paṭasyā] S; om. A
5760 n.- unmanā uttarāmukhaṁ] S; udamukhā uttarābhimukhaṁ A
5761 n.- kṛtvā] S; om. A
5762 n.- bhaṭṭe] S; naṭe A
5763 n.- āgaccha āgaccha] em.; āgacchāgaccha S, A
5764 n.- niyatam] em.; niyatām S; niyam A
5765 n.- tena] S; tayā A
5766 n.- ॐ eva hitāº] A; ॐ evāvahitāº S
5767 n.- vastreṇa] (corroborated by the Tib.) S; vaktreṇa A
5768 n.- hūṁ] em. (on the authority of the Tib.); om S; om A
5769 n.- ॐ lokini] S; ālokini A
5770 n.- guhye] S; guhyake A
5771 n.- ॐ prāvṛte] S; ॐ prāvṛte A
5772 n.- andhakāre lokavarjite] A; om. S
5773 n.- ॐ kāṇikaṁ] S; ॐ kāṇikaṁ A
prakṣālayitvā] S; mrakṣayitvā A

5774
dakṣinaṃ] S; om. A

5775
svapet] S; vandhayet A

5776
maunī] A; monī S

5777
kāmayitavyā] S; kāmayitvāḥ A

5778
adarśanenaiva] S; adarśanaiva A

5779
yakṣacetīṃ] A; yakṣiniṃ kṣavīṭīṃ S

5780
°mantri°] em. (on the authority of the Tib.); °mantra° S

5781
°parivārā] A; °parivārāṃ S

5782
sarvāsāṃ] A; sarveṣāṃ S

5783
naravīrā] S; naraṃdhīrā A

5784
vadhū°] A; madhu° S

5785
sattvānugraha°] S; sarvānugraha° A

5786
guhāvāsinyā] em.; guhavāsinyā A; guhyavāsinyā S

5787
guhāmati] em.; guhamati S, A

5788
guhāvāsini] em.; guhavāsini A; guhavāsi S

5789
navabhājana°] S; nava° A

5790
guhāvāsini] em.; guhavāsini S, A

5791
°rūpiṇī] A; °rūpī S

5792
°saktītō] vā] S; °sakti A

5793
evam astv iti] A; om. S

5794
kāmaṃ] A; kāma S

5795
mahāvanyā°] S; mahāraṇya° A

5796
°kuṭādim] S; °kuṭāgārādīnām A
na sarvaṃ] A (corroborated by the Tib.); sarvaṃ S
n. - 5797

manahśilayā| em.; manacchilayā S; manacchilayā A
n. - 5798

striyā vā| em.; striyāyā A; striyā S
n. - 5799

°śatād] S (corroborated by the Tib.); °sahasrasthitam A
n. - 5800

apy] A; api striyam S
n. - 5801

bhaginī me bhavasveti] conj.; bha+i++ ++ ++ śveti A; bhaginyāsveti S
n. - 5802

āyojanaśatāsthitām apy] A; āyojanaśatāsthitāpy S
n. - 5803

bhaginīvat] A; bhaginīva S
n. - 5804

cal] A; om. S
n. - 5805

yakṣakumārikāyā] S; yakṣakumāryāyā A
n. - 5806

asyā ayam] S; asyām A
n. - 5807

upari] S; upa° A
n. - 5808

cal] S; om. A
n. - 5809

vaiśravaṇasya] S; vaiśramasya A
n. - 5810

duhiṭṭe] S; duhiṭṭe A
n. - 5811

parivārasya] S; parivārā tasya A
n. - 5812

sarvaṃ] A; om. S
n. - 5813

°phalāṃ] S; °phalānāṃ A
n. - 5814

sthāpayitavyam] em.; sthāpayitavya A; om. S
n. - 5815

cāmānuṣī] em.; cāmānuṣīṃ S, A
n. - 5816

°sukhasamsparśa°] A; °sukham sparśa° S
n. - 5817

pratibuddho 'pi] A; pratibuddhāpi S
n. - 5818

eva] S; eva japitavyam / sahasrābhimantritaṃ A
n. - 5819

°vadhv iva hṛṣāyamānā] em.; °vadhv iva hṛṣāyamānā A; °badhvā
vayātsamānā S
n. - 5820

cal] S; cāgacchati ca A
paśor api A; paśusyāpi S
nāropayitavyaṃ S; rocayitavyā A
vidhānahṛ A; vidhānā S
"maithunābhigamanāṃ" S; "maithuno pi gamaṃ A
bhāryāyāṛ S; bhāryāya A
cal A; om A
madonnādakari S, A; madotsavakari D
su° A; sa° S
kuṭīṃ S; kuṭikāṃ A
sugupta° A; agupta° S
"kovāṭārgala°" S; "kapāṭārgula° A
cōtakena A; "votakena S
dvāre A; "dvāra S
tayā A; tēna S
apakramati S; apakrāmi A
aṅguleyikaikam em; aṅguleyikaikā S; aṅguledikaikā A
avamuñcyāpakramate em; ca mūṃcyāpakramate A; "avamuñcyāvakramate S
kaṇṭhe A; kaṇṭhā S
bāhau em; vāhau A; bāhāt S
avandhyāṃ A; avadhyāṃ S
yāvad śadbhir A; yāvadbhir S
yaṃ S; jaṃ A
asyā A; asyāyā S
nagnije S; nagnike A
mānuṣavasātailaṃ A; mānuṣaṃ vasākilaṃ S
ogṣṛṅge] em.; ogṣṛṅge A; so śṛṅge S
5843
cailavartīṃ ca] em.; cailavartīṇ ca A; cailavartinā S
5844
vā] S; om. A
5845
avandhyā bhavati] (corroborated by the Tib.) A; āvartya nāpagacchati S
5846
anyān] em. (undoing the BHS sandhi); anyāṃ S, A
5847
°kramate] A; °kramato S
5848
tataḥ] em.; tata A; om. S
5849
vicaceruḥ] A; viceruḥ S
5850
ke cid āryās] A; ke ‘pi dāryās S
5851
siṃhakāpy] A; siṃhakāmy° S
5852
sā] S; māṃsa° (unmetrical) A
5853
arakṣāṃ mṛtasūtakāṃ] A; ārakṣāmṛtasūtakāṃ (unmetrical) S
5854
°kāraṇām] em.; °kāraṇāṃ A; °kāraṇāt A
5855
yadā] A; yathā S
5856
yakṣīṃ] S; yathā A
5857
gandharvīṃ] A; gandharvī S
5858
°ānayate] S; °ānayet (unmetrical) A
5859
tadā] S; tathā A
5860
teṣu na] A; tena S
5861
viyogaṃ ratisampṛktam] S; viyogaratisamyaṃktaṃ A
5862
śūnyaṃ riktaṃ] A; śūnyariktas S
5863
amṛtapṛktam] A; lac. S
5864
bhajen] em.; bhejen S; bhaṃjen A
5865
mohāndhāṃ] em.; mohāndhā S; mohād vā A
5866
cetasām] S; cetasā A
5867
labhyate] A; labhyane S
mantri] A; mantram S
sadāśucī] S; sadāśucīm A
°mantre] A; °mantero S
pramodā] A; samodā S
śyāmāvati] A; śyāmavarta S
udayaṃ] S; udayam A
°paṭṭakākāram] S; °paṭakākāram A
°bhogyāny] A; °bhogyādy° S
samhrtya] A; upahṛtya S
yakṣinyyāḥ em; yakṣinyyā A; yakṣinyyāṃ S
°bhogyā] S; °bhogyo A
sayyāṃ] A; sayyām S
yāvad] S; yāvadbhir A
tat hāraṃ S; muktahāraṃ A
mani°] S; mahāmani° A
°pradā] A; °dā S
jayāyā] A; jayāya S
jayamati] A; jāpayati S
saumyā] A; bhomya S
°taḥ] A; °ruḥ S
°pūrayate] S; °pūjaya° A
°ābhirūḍhas em; °ābhirūḍho S; °ābhirūḍhās A
trimśad] S; tri° A
ṣṭhrīḥ hrīḥ] A; ṣṭhrīḥ hrīṃḥ S; hri ṣtrī D
na] conj. (based on the Tib.); om. S, A
sambhogāṇ] A; saṅkoṣāṃ S
piśācyah] em.; piśācay(?) A; piśacāḥ S
maharddhikāḥ] A; piśācamaharddhikāḥ S
surayoṣid] S; yoṣitaṃ A
devānāṃ] S; devātānāṃ A
viṣṇor] em.; viṣṇoḥ A; mahāviṣṇoḥ S
aindrāṇi°] em.; aindrāṇi° S; aindrāpaṇī A
°opanāmitā] S; °opanāminā A
yatrapratimā] em.; yatra pratimā S; the Tibetan text reflects the reading yantrapratimā.
ucyante] A; ucyate S
sampādayante] S; sampādayati A
yā api] A; yāpi S
ambu°] S; aṣṭa° A
eṣa eva] S; evaṃ A
samotkīrṇā] em.; samotkīrṇa A; samākīrṇo S
antargatā] S; turgatā A
jāpya samārabhet] S; jāpam ārabhet (unmetrical) A
jāyate teṣu] A; jāyateṣu ca S
sarvartha°] A; sarvathā S
sajāpine] S; jāpine (unmetrical) A
cai] S; vaiva A
°tantrāstra° S
vidhir] S; vivar° A
yamāntas] S; yamāntakas (unmetrical) A
After this line, manuscript A adds sarvamantrapravṛttis tu for the second time.

śakraś cāpi S; śakrasyāpi A
vaśitā em. (on the authority of the Tib.); vasitā S, A
ghorō em.; ghorā A; ghīrā S
mantracakrāśrito A; mantraṃ ca kāśrito S
"mantra" A; "maitra" S
bhāṣaye A; bhāṣahe S
"pāśaparaśu" S; "paraśupāśa" A
bhinda bhinda paramudrām] em.; bhīnda bhinda paramudrām A; om. S
sarvabhūtāṃ S; sarvabhūtānāṃ A
sarvārthaṃ S; sarvārthān A
sarvamantrāṃ sarvadevāṃ] S; sarvamantrānāṃ sarvadevānāṃ A
"piṭakāvatamsakān" S; "piṭakān A
dvipaṅcāśo] em.; paṅcāśatimaḥ S
Here ends correspondence with manuscript A.
°bodhisattvā° Y; °bodhisattva° S
°āvṛhā° em.; °ātṛhā° S
°prabhavāḥ} Y; °prabhāvāḥ S
°duḥkhānātmāno} em.; °duḥkhamānātmāno (unmetrical) S
arahanto} em.; aharahanno (unmetrical) S
upavartane} Y; upavartate S
pāvāsaṃjñe} Y; yāvat saṃjñi S
°bandhane} Y; °vardhane S
upavartane} Y; upadartate S
mahī° Y; mahā° S
apaścimā} em. (cf. verse 53.25 below); apaścime S
tadhā] S; tadā Y
tadhā] em. (on the authority of the Tib.); tadhā S
martyair} em.; martyai S
krītam atra mahāṃ} em. (on the authority of the Tib.); krītamantram ahaṃ S
tadhā] Y; tathā S
°mṛtaḥ} em.; mṛtaḥ S
avāṛtam] S; apāvṛtam Y
dhṛtim samlabhe} em.; dhṛtisamlabhe S
urubilvāṃ] Y; burubilvāṃ S
parivrājya} em. (on the authority of the Tib.); pravrajya (unmetrical) S
°purīṃ} em.; °purī° S
purā°} Y; parā S
sādharmyaṃ°} em.; saddharmya° Y; sādharmya° S
°niśritām} em.; °niśrtām S
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<td>5958</td>
<td>deśitas] em.; deśitaḥ Y; diśi (unmetrical) S</td>
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<td>5959</td>
<td>brāhmyaṃ] Y; brāhmāṃ S</td>
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<td>5960</td>
<td>°varjya] em.; °varjyā S</td>
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<td>5961</td>
<td>prātihāryair] S; prātihārya Y</td>
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<td>5962</td>
<td>vikurvaṇaiḥ] Y; vikurvataiḥ S</td>
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<td>5963</td>
<td>°āyatanasthānāṃ] Y; °āyatanāṃ sthānāṃ S</td>
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<td>5964</td>
<td>śakraṃ] Y; śakra S</td>
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<td>5965</td>
<td>brahmādīn sapurandarām] Y; brahmādīśapurandarām S</td>
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<td>5966</td>
<td>°mattān] em.; mattān Y; mattā° S</td>
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<td>5967</td>
<td>°karotapāṇīṃś] Y; °karopamāṇāś S</td>
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<td>5968</td>
<td>yakṣa°] Y; yaṇa° S</td>
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<td>5969</td>
<td>yakṣa°] Y; yatha° S</td>
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<td>5970</td>
<td>yuktān] em.; yuktāṃ S</td>
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<td>5971</td>
<td>°tridhān] em.; °trivām S; °trayān Y</td>
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<td>5972</td>
<td>yojya] Y; yojyā S</td>
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<td>5973</td>
<td>bahuprāṇān] em. (on the authority of the Tib.); bahuprāṇām° S</td>
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<td>5974</td>
<td>anantakān] em.; anantakām S</td>
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<td>5975</td>
<td>dhātvādhyān] em.; dhātvādhyām° S; dhātvātmyān Y</td>
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<td>5976</td>
<td>acittakān] em.; acittakām S</td>
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<td>5977</td>
<td>bahusattvān tadā] Y; bahu sarvaṃ sadā S</td>
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<td>5978</td>
<td>°dharmaṃ] em.; °dharma° S</td>
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<td>5979</td>
<td>prakāśya] Y; prakāśye S</td>
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<td>5980</td>
<td>parinirvṛtau] Y; parinirvṛtā S</td>
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<td></td>
<td>aropite] em.; aropite S</td>
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<td></td>
<td>sambhoge] S; sambhoga° Y</td>
</tr>
</tbody>
</table>
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.”
maharddhikām] em. (on the authority of the Tib., and to avoid repetition);
pretamaharddhikām S

mahāsaumyātha] S; mahāsaukyathai (?) Y
vārāham] S; vaibhāram Y
paippale] em.; paipale S
samanvāhṛtavān] em.; samanvāhṛtavān num (unmetrical) S
munimunim] em. (on the authority of the Tib.); muninā munim (unmetrical) S
prajñā° Y; prājñāḥ S
°dhūrdharatāṃ] em.; dhūrdharatāṃ S; dhūrandharatāṃ Y
apsarāṅgana°] em.; apsarāṃgana° Y; apsarāṃ gana° S
śramaṇaḥ] S; brāhmaṇaḥ Y
yānaṃ Y; mānaṃ S
°sattamam] Y; °saptamam S
kahö] em.; kaḥ S; kaṃ Y
vaśyaṃ] em.; vaśya S; paśya Y
nārādhipaḥ] em.; nārādhipam S
mañjughoṣaṃ] em.; mañjughoṣa S
acintyām] conj.; acintyatām (unmetrical) S
Possibly, °vaca should be emended to °vācā (instrumental).
buddho] Y; buddhā S
vai] Y; vo S
agratāḥ] Y; agranāḥ S
maheśvaraḥ] Y; magadheśvaraḥ (unmetrical) S
gacchāmas] *em.*; gacchāmos S

tasyopāḥṛtaṃ] *Y*; tasyotvahrte S

°caityaṃ] *em.* (on the authority of the Tib.); °caittam S

saṅghārāme] *em.*; saṅghārāte S; saṃsārasthaḥ *Y*

pāpa°] *Y*; °umāya° S

upasaṅkrāntaṃ] *em.*; upasaṅkranta S

Metrically shortened *vā?*

prahasya] *em.* (on the authority of the Tib.); prasahya S

vakre] *Y*; vaktre S

hūṅkāro] *em.*; huṅkāro S

ruroṣa] *Y*; ruruṣya S

pralapāno] *em.* (on the authority of the Tib.); prapalāno S

tavaivodikṣaṇaṃ] *em.*; tavaivocīkṣaṇaṃ S

citā°] *Y*; pitā° S

pradakṣiṇaṃ] *em.*; pradakṣiṇaṃ bāhu (unmetrical) S

caitya°] *em.*; caitta° S

viklava°] *em.*; viklaba° S

prahāṇaṃ] *Y*; prahāṇāṃ S

ca bhavatā] *S*; bhagavatā *Y*

bhāṣitam] *em.*; abhāṣitam S

dhūmakālikatāṃ] *S*; namadhūmakatāṃ(?) *Y*

māhavīre] *em.*; māhavīrem S

caitya°] *em.* (on the authority of the Tib.); caita° S

pralāpinaḥ] *em.*; palāyinaḥ S

mallā palāyinaḥ sarve cakrire] *S*; saṃkṣepavacanaṃ sarvam uvāca *Y*
n.-  
6050  
vadhe] em.; vidhe S
6051  
yugādham] Y; yumādham S
6052  
mantrā] em.; mantrāḥ Y; mantrō S
6053  
bhūtale] conj.; tale (unmetrical) S
6054  
nirātmanah] S; nirātmānaḥ Y
6055  
pāriśeṣaiva] Y; pāriśeṣveva S
6056  
devākrāntā] Y; sarvākrāntā S
6057  
rthavivarjītāḥ] Y; rthārthavarjītāḥ S
6058  
gati°] S; gata° Y
6059  
kariṣyanti] em.; kariṣyati S
6060  
gatajvare Y; gatijvare S
6061  
tathā] Y; tadā S
6062  
prārthayām] Y; prarthayām S
6063  
mahātmāno] Y; mahātmānaṃ S
6064  
vaiklavyam] em.; vaiklabyam S
6065  
adhitīṣṭhayet must be a metrical adaptation of adhitīṣṭhet.
6066  
dhātūnāṃ] S; dhātūn Y
6067  
muneṣ] em.; muneḥ Y; muniḥ S
6068  
tāpinah] Y; tāpine S
6069  
caivātha] Y; ca matha S
6070  
varo] Y; vare S
6071  
maḥātmanah] S; maḥātmāṃ Y
6072  
saddharme ’ntarhite] Y; saddharmintardhite S
6073  
vākyaṃ] Y; vācyam S
In the Tibetan translation, *jīvita* is taken to be a nominative singular of *jīvitṛ* ("parent/father").
sūtrabhedena vinayena 'bhidharmataḥ] Y; sūtrabhede vībhīdhaṃ Y
vābhīdhaṃ S

vikhyāto] S; śatrur iti Y

yāvan magadhāṅga] Y; yāvadādaṅga° S

ataḥ param] Y; atatparam S

nayiṣyate] em.; nayiṣyati S (unmetrical)

velāyām] S; balanagare Y

devesū°] Y; desēṣū° S

tāyiṣu] Y; tāpiṣu S

divyāṃ mānuṣikāṃ] em.; divyāṃ mānuṣikāṃ S

āstamītas] em.; āstamitā S

dvija°[ conj.; dvi° (unmetrical) S

vyavasthā° (unmetrical) Y; vyavasthā° S

dīrgha-m-āyuṣe] em.; dīrgha-m-āyuṣe Y

viheṭhakāḥ] Y; viheḍhakāḥ S

artavaḥ] em.; rttavaḥ S

candrasamas] S; camasas Y

vaiśālya-m-udbhavaḥ] em.; vaiśālya-m-udbhava (unmetrical) S; śākyavaṃśikaḥ

pradyota°] Y; mudyota° S

ujjayinyāṃ] Y; ujjayanyāṃ S

vairāṭākhyo] S; vīrākhyo (unmetrical) Y

buddhaṃ] em.; buddha S

śākyasimhe] S; śākyasimha Y

mokṣakāms] S; bodhikāms Y

saṃjñitaḥ] em.; sajñitaḥ S
nirjvaraṃ] Y; nijvaraṃ S
n. - 6119
n. - nrpate] em.; nrpateḥ S
n. - 6120
n. - bhekṣe] em.; bhasme S; bhasma Y
n. - 6121
cyavitvā] Y; vyavitvā S
n. - 6122
n. - pitṛ°] S; bhūmi° Y
n. - 6123
n. - rājagṛhe] Y; rājamukhye S
n. - 6124
n. - paurāṇakārayā] em.; paurāṇamakāraya (unmetrical) S
n. - 6125
n. - grhya taṃ] Y; grhyantam S
n. - 6126
n. - ājñāṃ] Y; ājnā° S
n. - 6127
n. - tāyiṣu] Y; tāpiṣu S
n. - 6128
n. - pūjābhiḥ] Y; śūjābhiḥ S
n. - 6129
n. - bhūyām] Y; bhūmām° S
n. - 6130
n. - pūjayed] em.; pūjaye S
n. - 6131
n. - ūjanitas] em.; ūjanitās S
n. - 6132
n. - nādhamaih] em.; nādhamaḥ S
n. - 6133
n. - rājñāḥ] Y; rājā S
n. - 6134
n. - sitātapatras tu siddhas tu] S; sitātapatrasya siddhasya Y
n. - 6135
n. - ekam akṣaram] S; kākṣaram Y
n. - 6136
n. - ucyate] Y; ucyati (unmetrical) S
n. - 6137
n. - nābher] em.; nābheḥ Y; lābhino S
n. - 6138
n. - ṛṣabhaḥ] em.; ṛṣabha° S
n. - 6139
n. - mānicaro S; manicaro Y
n. - 6140
n. - varṣāṇāṃ śatam eva vā] S; maṃtrān samyag japitvā Y
n. - 6141
n. - pāṇi°] S; ōjāti° Y
n. - 6142
n. - bhūpālaik śārvabhūmikaiḥ] Y; bhūṣālaik śārdhabhūmikaiḥ S
lokeśo] em.; lokīśo S; lokeśaḥ Y
svargam] Y; svagam S
hayagrīveti] Y; haryākhyeti (unmetrical) S
tāṃ mantraṃ] S; tān mantrān Y
jīved] em.; jīvedū (unmetrical) S
vyākṛtā] Y; vyāhṛtā S
°mantrāṃs] em.; °mantrāṃ° S
kumāri°] em.; kumāri° S
rājño 'soka°] Y; rājñe 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
pūjed] em.; pūje S
dhātuvarān] S; dharān Y
kevalaṃ tu tadābhyāsād] S; vyayasya tasyā'bhyāsāt Y
tasya] Y; tasyā S
°śāyinaḥ] Y; °śākyinaḥ S
dhātudharo] Y; dhātuvaro S
māṇavāḥ] (on the authority of the Tib.) Y; māṇavāḥ S
mantrīṇāṃ] (unmetrical) S; narān Y
Based on the Tib., the missing text is restored in Y as \textit{maṇtras tvayodito yo vai sattvānāṃ}. 

\begin{align*}
\text{n.-} & \quad \text{vargis[ S; \text{"varga" Y}} \\
\text{n.-} & \quad \text{mariṣyati[ \emph{em. (on the authority of the Tib.)}; bhaviṣyati S} \\
\text{n.-} & \quad \text{ṣaṭṣaṣṭi° [unmetrical] S; pañcapañcāśa° Y} \\
\text{n.-} & \quad \text{bhaviṣyati[ S; mariṣyati(? Y} \\
\text{n.-} & \quad \text{hālāhalaṃ[ Y; hālahalaṃ S} \\
\text{n.-} & \quad \text{jalendra° Y; japendra° S} \\
\text{n.-} & \quad \text{bhogī[ Y; \text{"yogī S}} \\
\text{n.-} & \quad \text{sa[ S; saṃ° Y} \\
\text{n.-} & \quad \text{bindusāra[ Y; binduvāra S} \\
\text{n.-} & \quad \text{pratyekāṃ bodhim[ S; śrāvakabodhi° Y} \\
\text{n.-} & \quad \text{bindusāreṇa[ Y; bimbasāreṇa S} \\
\text{n.-} & \quad \text{siṃhadatten[ S; bālukayā Y} \\
\text{n.-} & \quad \text{amarebhyo[ S; amareṣu Y} \\
\text{n.-} & \quad \text{rājakule[ (unmetrical) S; nandarājakule Y} \\
\text{n.-} & \quad \text{lokānāṃ[ S; bālānāṃ Y} \\
\text{n.-} & \quad \text{mānaṇāṃ[ Y; mānaṇāḥ S} \\
\text{n.-} & \quad \text{trini rājyāni[ S; trayo rājano Y} \\
\text{n.-} & \quad \text{durmatiḥ[ \emph{em. (on the authority of the Tib.)}; durgatiḥ S} \\
\text{n.-} & \quad \text{sambhūto[ Y; sunidā S} \\
\text{n.-} & \quad \text{alpasākhya[ \emph{em. (on the authority of the Tib.)}; alpasākhya S} \\
\text{n.-} & \quad \text{vidāś[ \emph{em.}; \text{"vidos S}} \\
\text{n.-} & \quad \text{buddhebhyaḥ[ S; pratyekabuddhāḥ Y} \\
\text{n.-} & \quad \text{bodhim[ \emph{em.}; bodhi° S} \\
\text{n.-} & \quad \text{pratyekāṃ bodhim[ \emph{em.}; pratyekāṃ bodhi S; pratyebuddhāḥ Y}
\end{align*}
It seems that °bhibhātayaḥ is a metric adjustment of °bhibhūtāḥ, to achieve the cadence of the anuṣṭubh.

sarvaprakāraṃ em.; sarvaprakāra S

uttīṣṭham atha rājyaṃ S; uttamo 'tha rājā Y

mahā°] Y; madā° S

dhanya°] S; aiśvarya° Y

ākarṣaṇaṃ] S; ākarṣaṇārthaṃ (unmetrical) Y

mātrceṭā°] Y; mātrcīnā S

nṛpākhye] S; rājagṛhe Y

khaṇḍākhye] S; veṇvākhye Y

mātrceṭākhyaḥ] Y; mātrcīnākhya S

°dṛṣṭānta°] em.; °dṛṣṭāntara° (unmetrical) S

bhūmiṃ] em.; bhūmi° S

māyūrī nāmato] S; mahāmāyūrī vai Y

asaṅga°] Y; saṅga° (metrically shortened?) S

cātmā°] S; mahātmā° (unmetrical) Y

apaścime] S; paścime Y

nanda°] S; arhadbhikṣu° Y

mūrdhaṭake] em.; mūrdhnaṭake S

mantrajāpī] em. (on the authority of the Tib.); mantratapī S

yadi] em.; thadi S

cauriṇām] em.; coriṇām (lacks the anuṣṭubh cadence) S

huṅkārekeṇa] (this seems to be a BHS sandhi of huṅkāra-ekeṇa).

karomi] em. (on the authority of the Tib.); karoma S
nāyaṃ mantrāparādhinaḥ] *em.* (on the authority of the Tib.); nāma yaṃ mantrāparādhinaḥ (unmetrical) S

yena • apahṛto] *em.*; ye nenāpahṛto S

mantrī] *em.*; mantrīṃ S

gomimukhyas] S; gomināmā Y

dhātudharāṃs] *em.*; dhātudharāṃ Y; dhātuvarāṃs S

saraśṭrā] S; sa-rāśṭra Y

durmatiḥ] *em.*; durmati (unmetrical) S

sadā] S; tadā Y

mahāpakṣo] Y; mahāyakṣo S

taadāgakūpāś ca sarāṃsi caiva] *conj.* Y; kūpāś ca + + + + + + S

prthivīṃ] *em.*; prthivāṃ S; prthivyāṃ Y

prārthed] *em.*; prārthe S

gambhīrapakṣo] Y (on the authority of the Tib.); gambhīrayakṣo S

bhaved dhy] *em.*; bhave hy S; bhavetyasau Y

nepāla°] S; devavan° Y

mānavadevas] Y; mānavendras (unmetrical) S

nrpaḥ] *conj.*; nrpatau (unmetrical) S

jagāma saḥ] *em.*; jajagmasu (unmetrical) S

tadā] *em.* (on the authority of the Tib.); tatra S

sidhyante] *em.*; sidhyanti S

nrpatayas] Y; nrpatayos S

mleccharājāna hai] *em.*; mleccharājā na hai S; himavadvāsīnaḥ Y

Possibly, *vaviṣaḥ* is a metrical adaptation of *vrṣaḥ.*

bhūbhāsaḥ] Y; bhāvasu S
subhūbhāsas] Y; śubhas S
bhākramaḥ] S; parākramaḥ Y
bhāguptaḥ] S; bhūguptaḥ Y
bhāsvāṃś caiva (conj.) Y; om. S
jihnuno] S; śīlī jiṣṇuḥ Y
tataḥ param] (unmetrical) Y; ambodheḥ S
parapurusopasevinaḥ] Y; bahih prājnāpabhojinaḥ S
vidyāluptā luptarājāno] S; viluptās tatra rājano Y
ciaiva dvijapriyāḥ] em.; caiva dvijapriyā S; devadvijapriyāḥ Y
hiranyagarbhas] S; vasugarbhas Y
tantraḥ ca] S; maṃṭrika Y
kumārasyeva mahādyuteḥ] S; kumāraś ca mahātmā vai Y
mahābalena yuktaḥ ca] (reconstructed from the Tib.) Y; om. S
smārita°] em.; smarita° S; smaraṇa° Y
so 'lpakāryanīyuṇjānah] S; so 'nalpakalpajāto vai Y
itarāṃ] S; kudevān Y
mahāṇṛpaḥ] S; mahāyaśāḥ Y
mahāvīraḥ] Y; mahādhīraḥ S
sādhayisyate] em.; sādhayisyati (unmetrical) S
°dyāṃ sakāviśam] S; °dyāna-sakāśikam Y
°śatasaptam] S; °saptaśataṃ Y
shaḍāśiti°] S; ekāśiti° Y
gurupūjakataparah] S; puṇyakṣetra (?) pūjāyāṃ rataḥ (?) Y
tasyā mantram prasādhate] Y; sadā so 'pi sādhe sa mantraṃ (unmetrical) S
mahāpakṣo] Y (on the authority of the Tib.); mahāyakṣā S
maheśākhyo Y; maheśākṣo S
sammato Y; sonmatto S
prāpnyād em; prāpnyām S
pravacanaṃ Y; pravaram S
adhunāpi kathitaṃ mayā] (reconstructed from the Tib.) Y; adhunā caryayā bhuvi (unmetrical) S
uijayinyām Y; ujjayanyām S
°dharāṃ em; °varāṃ S; loke Y
dhāturān Y; dhātuvarām S
kevām S; rājā (reconstructed from the Tib.) Y
dharākhye S; ākhye Y
lubdhasvajanaprayogena] em; lubdhaḥ svajanaprayogeta S
tato] S; tadā Y
śṛṇoti em; śṛṇvanti S
vṛtte capalas tatra] S; capalo nāma Y
varsārdhapakṣam ekaṃ tu] S; varsān pancapancāsat Y
adho gataḥ] S; asau mṛtaḥ Y
dhruvasthāvaratāṃ em; dhruvaḥ sthāvaratāṃ S
sevakaḥ] em.] sevaka S
pūrvāntas tu] conj.; mūrdhāntas tu S; prajānāṃ caiva Y
ambhoje tiraparṣagāḥ] S; virā amb hodhipāragāḥ Y
puṣpanāmā tataḥ proktā] em; puṣpanāmo tataḥ proktā S; puṣpadhanvā ca rājaputraḥ Y
śakavamsa] S; ekavimsa Y
sārvabhūmika°] em; sārdhabhūtika° S; sarvabhūpati° Y
°jitaḥ] S; °haraḥ Y
viṣṇuprabhavau S; brāhmaṇaprabhavau (reconstructed from the Tib.) Y
mantre] S; maṃṭrí Y
bhūpālau jātau] Y; bhūpālo jātāna S
saptamaṣṭaśatā] S; saptatyaṣṭau tathā Y
sthāṇviśvara] em.; sthānamīśvara S; sthāneśvara Y
śveta°] S; śvetaḥ Y
sātavāhana] S; sālavāhana Y
mahendrah] Y; mahendraṃ S
vṛṣaketuḥ] (on the authority of the Tib.) Y; bṛṇḍakhetuḥ S
mahāpotaḥ] em. (on the authority of the Tib.); mahāpotaś ca Y; mutpātaḥ (unmetrical) S
indrasenaś] S; candrasenaś Y
pradyumno mādhavas tadā] S; kāmadevo magadhas tathā Y
vyāghraḥ] Y; vyāghraṃ S
budhah] S; Buddhagrahah (reconstructed from the Tib.) Y
budhah] S; buddhaḥ Y
mathitah sumitaś caiva] S; sahitaś ca sumamjuś ca Y
diviṃ] S; diśā Y
vimukhās] em.; vipukhas S
kathitā vipukhas tathā] S; kāṇciapore sthitāḥ Y
sahatis tathā] S; sahasraṃ sthitāḥ Y
deśe] S; dikuṣu Y
māhātmā] em.; 'tha māhātmā (unmetrical) S
kārtikeyeti samākhyātaḥ] S; aṃukheti vikhyātaḥ Y
dvīpeṣv eva ca] S; nānādvīpeṣu
°kulākhyā] *em.; °kalākhyā S
sarvadā] S; sarvataḥ Y
gaṇādhyakṣāh] *em.; gaṇādhyakṣā S; gaṇarājānaḥ (reconstructed based on the Tib.) Y
°pūjana°] Y; °pūjaka° S
vividhā jīvakarminah] S; sadā da??jīvinaḥ Y
samāśvāsā] *em.; samāsvāsā S
ante kalau yuge] (reconstructed from the Tib.) Y; anante va yuge S
tata] Y; mataḥ S
bhaviṣyati] (reconstructed from the Tib.) Y; om. (unmetrical) S
vividhākhyo] (reconstructed from the Tib.) Y; (unmetrical) nirdhākhye S
balākhyah] Y; balādhyaṃ (unmetrical) S
manḍapān] Y; manḍavakām (unmetrical) S
saṅkramāṃ] *em.; saṅkramām S; potaḥ (unmetrical) Y
ṣaṭṭṛṃśat] S; triśataparyantam (unmetrical) Y
pravrajen] *em. pravraje S
dhīyayantaḥ sampramūrcchitaḥ] S; parena śatrunā jitaḥ Y
naraka°] (on the authority of the Tib.) *conj.; so naraka° (unmetrical) Y; om. (unmetrical) S
loke] Y; lokaḥ S
ujjayinīṃ] *em.; ujjayanīṃ S
tatrāyanī S; tatra bhūtvā Y
yo] (unmetrical) S; mālavaj E
avatarataḥ] *em.; avataratat S
vāṇaijeyas tu] *em.; vāṇyājeyas tus S; brahmā vai tadā Y
saṃmukhaṃ] Y; saṃmukhāṃ S
saṅghībhavadhva] S; jānītha bhagavantaḥ Y
sarvadā] S; tasya vai Y
vaco] Y; vabham S
bhaved] S; bhaveyaṃ (unmetrical) Y
muktadehas] Y; vyuktadehas S
prāpnuvanti yā (unmetrical) S
matvā] S; satva Y
kārāṃ] S; vidyā Y
bodhimārgopayojanīm] (reconstructed based on the Tib.) Y;
bodhimārgaviyojanīm S
prabhaviṣṇavah] S; śīlasaṃyutaḥ Y
mahāviśleṣanā] S; mahāvidhvamsakā Y
rājā māgadhakaḥ smṛtaḥ] S; rājamārgakriyāvidaḥ Y
‘vahata°] em.; vahata Y; atahata° S
samantāvṛtaḥ] em.; samatā vṛtaḥ S; samamāṃ vṛtaḥ Y
dvādaśo] em. (on the authority of the Tib.); dvādaśa gaṇanāṃ (hypermetrical) S
jīven māsaparamparam] S; jīved varṣāṣṭakam (unmetrical) Y
abhūt] S; mṛtas Y
bhatkārākhyo] S; takārākhyo Y
śāsitā] (based on the Tib.) conj.; šāśāsa Y; daśa S
sarvadas] S; sarvatas Y
yuvān] em.; yuvām S
°kīrtyātha-m-udyatāḥ] em.; kīrtyāthamudyataḥ S
guhā°] Y; guṇā° S
pāṣaṇḍibhiḥ] em.; pāṣaṇḍibhīḥ S
bhogī 'pramādī [em.]; bhogī pramādī [S]; amitabhogī [Y]

sāmṛājā [em.]; sām rājā [S]; sa rājā [Y]

sadyā° [S]; sadā [Y]

vārdhikye [em.]; vārdhikye [S]; vārddhakye [Y]

viṃšad varṣāṇi sapta [em.]; viṃśad varṣāṇi saptaṃ [S]; triṃśad varṣāṇi sapta [Y]

'pipadyate [S]; papadyate [Y]

saṃrājā [em.]; saṃ rājā [S]; sa rājā [Y]

dharmātmā] (reconstructed from the Tib.) [Y]; om. (unmetrical) [S]

bhagavākhye nrpe [S]; bhagavadākhyo nṛpaḥ [Y]

prabhaviṣṇavaḥ [S]; prabhaviṣṇukaḥ [Y]

dakṣiṇāsthena vratinā] (reconstructed based on the Tib.) [Y]; dakṣiṇātyena pratinā [S]

paribhūtas] [Y]; bhūtas (unmetrical) [S]

divasāni [S]; varṣāṇi [Y]

vikhyāto [Y]; vikyātaḥ [S]

vārdhikye [em.]; vārdhikye [S]; vārddhakye [Y]

viṃśad varṣāṇi sapta] [em.]; viṃśad varṣāṇi saptaṃ [S]; triṃśad varṣāṇi sapta [Y]

'pipadyate [S]; papadyate [Y]

saṃrājā [em.]; saṃ rājā [S]; sa rājā [Y]

dharmātmā] (reconstructed from the Tib.) [Y]; om. (unmetrical) [S]

bhagavākhye nrpe [S]; bhagavadākhyo nṛpaḥ [Y]

prabhaviṣṇavaḥ] [S]; prabhaviṣṇukaḥ [Y]

dakṣiṇāsthena vratinā] (reconstructed based on the Tib.) [Y]; dakṣiṇātyena pratinā [S]

paribhūtas] [Y]; bhūtas (unmetrical) [S]

divasāni [S]; varṣāṇi [Y]

vikhyāto [Y]; vikyātaḥ [S]

vārdhikye [em.]; vārdhikye [S]; vārddhakye [Y]

viṃśad varṣāṇi sapta] [em.]; viṃśad varṣāṇi saptaṃ [S]; triṃśad varṣāṇi sapta [Y]

'pipadyate [S]; papadyate [Y]
The Buddha is addressing his audience in the plural.
sadā] S; tadā Y
dhāheṣu niśātyayaṃ tu] em.; sārdhāheṣu jīvati (unmetrical) Y; sādhāhe
mānave] Y; mānave S
sārdhāheṣu niśātyayaṃ tu] em.; sārdhāheṣu jīvati (unmetrical) Y; sādhāhe
sunātāyantu (unmetrical) S
samāhveyo] S; samāhvayo Y
jayādyā vaṇṇatadvijau] em.; jayādyāvaṇṇatadvīsau S; jayādivaṇṇabrahmaṇaḥ Y
vaiśyaḥ parivṛtā vaiśyaṃ nāgāhveyo] S; vipraḥ parivṛto vaiśyo nāgāhvyayān
samāhveyo] S; samāhvayo Y
tadā] S; tathā Y
tāsamākulaṃ] Y; tatra samākulaṃ S
abhūt] S; ca te Y
madhurāyāṃ] S; mathurāṃ (?) Y
jāto vaiśyākhyāḥ] em.; jāto vaiśyākhyāḥ Y; jātavāṃśādhyāḥ S
pūrvī] Y; sūrvī S
pakārākhyāḥ prāgdeśeṣv eva jāyataḥ] S; prakārākhyāḥ prāgdeśeṣu sa jāyate Y
akārākhyo] S; hakārākhyo Y
tīrthāhvata iti] em.; tīrthāhvati (unmetrical) S; tīrthāhveti (unmetrical) Y
tatra] Y; tatrau S
vaṇijā ca sahāgataḥ] (reconstructed based on the Tib.); vaṇinā ca sahāgataḥ S
varṇo] Y; varṇai S
kāśijanapadaṃ] Y; kāśīnāṃ pada (unmetrical) S
sutaṃ] Y; sa taṃ S
bhūmāv āvarta(?)] S; bhūmiṃ paśyati Y
tīryataḥ] S; tiryag (unmetrical) Y
n. - 6418

tiryagbhyo] Y; tiryebhye S
n. - 6419
tasmai] em.; tasmā S
n. - 6420
trimśatkoṭyās] S; navakotyās Y
n. - 6421
dvijākrāntamabhūyiṣṭham] S; dvijākrāntabhūyiṣṭham (unmetrical) Y
n. - 6422
chātruḥato] S; chhastrahato Y
n. - 6423
vṛtte] S; mṛte Y
n. - 6424
pakārkhyah] S; prakārkhyaḥ Y
n. - 6425
akārkhyena S; hakārkhyena Y
n. - 6426
vaṇijah sa] S; vaṇijasya Y
n. - 6427
buddhāstrāddhagatasmṛtiḥ] em.; buddhaṭvaṃ śrāddhagatasmṛtiḥ (unmetrical) Y
n. - 6428
tvaṃ] Y; stvaṃ S
n. - 6429
śobhanam] em.; śobhanam S
n. - 6430
ṭṇavartaṃ] S; ṭṇavara(?a)m Y
n. - 6431
tvakāritaṃ] em.; tvam kāritaṃ S
n. - 6432
vītarāgo] em.; vītarāgā S
n. - 6433
hy āsīd] S; bhikṣuṃ Y
n. - 6434
jine agrajite hite] S; puruṣottamo hite rataḥ Y
n. - 6435
pātraṃ] Y; mantra S
n. - 6436
vihāram prāpya] (reconstructed based on the Tib.) Y; om. (unmetrical) S
n. - 6437
vītarāge 'pare] em.; vītarāgo pare S
n. - 6438
vanītas] em.; vanītā S
n. - 6439
āghaṭaṃ] em.; āghaṭa S
n. - 6440
'sau] em.; sau S
n. - 6441
vādyatamo] S; bālatamo Y
deva lokē 'smin] S; devalokād asmāt Y

an-] (reconstructed based on the Tib.) Y; om. S

chetsyati] em.; setsyati S

trijanmopagato] em.; trijanmopagato S; antyaṃjanmopagato (unmetrical) Y

kliṣṭadānasya Y; kliṣṭadānasya S

bhagnasandhīva] em.; nagnasandhīva S; śāsana eva Y

asthairyād bālīsatvāc] em.; asthairyād bālīsattvāc (reconstructed based on the Tib.) Y; asthair yā bālavat tvac S

dhātudhare] em.; dhātuvare S

'sau] em.; sau S

muktadhī] em.; muktadhī° S; kṛtadhī° Y

°śatān eva] em.; °śatānaiva S

paścime] Y; apaścime (unmetrical) S

pakārākhye] S; prakārākhye Y

'sau] em.; sau S, Y

sarvāṃs tāṃ] S; sarve te Y

himādrikukṣiprācyāṃ bho daśānūpas tīram āśrayet] S; himādrikukṣau prācyāṃ ca daśa śīṃdhutīram āšritaḥ Y

sarvān janapadān] em.; sarvān janapadān (reconstructed based on the Tib.) Y; sattvā janapadāṃ S

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 madhyadesē te svayaṃ rāhyam akārṣuḥ //
mahāviṣajayo jītva prāgudāk sarvataḥ sthitān / kesarināmā tathā ्nyaḥ somākhyo nṛpo mṛtyaḥ //
Nāga saumānā bhinnāḥ kṣatriyo rājā tādā / rājā 'bhībardhamāna janmeti bhaviṣyati na saṃśayaḥ //

vārdhikye] em.; vārdhikye S; vārdhakye Y

prokte] S; prāpte Y
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.

cyavati] em.; cavati S, Y(?)

vasen māsāṃ] em.; nvase māsāṃ S; vased dhīmān Y

jino cāsau] em.; jino nāsau S; vaṇik cāsau Y

°saukhyena] Y; °mādyena S

The Tibetan has an additional half-stanza after this one, reconstructed by Saṅkṛtyāyana (Saṅkṛtyāyana 1934, p. 63) as follows: so ’pi varṣatrayaṇī
rājaśvaryaṇī vai kṛtvā./.

vṛtte] S; mṛte Y

āhata°] em.; ahata° S

°vardhanaḥ] em.; °vardhana S

dhakārākhyaḥ] S; yakārākhyaḥ Y

kanyaso] S; kanīyas Y

vakārākhyo] S; jakārākhyo Y

sukhāyatāṃ] S; sahāyatāṃ Y

kṣatriyaḥ agradhīḥ] S; kṣatriyāgraḥ (unmetrical) Y

varṣaśataṃ viṃśat] S; varṣān viṃśat (unmetrical) Y

vikhyātaḥ śrī] S; tataḥ khyātaśri nāmā tathā vai mahāmatīḥ Y

gauḍatantre] S; udiyāne Y

gauḍānāṃ] S; udiyānāṃ (unmetrical) Y

mahājane] S; mahāpure Y

jitaśatruḥ] Y; jitaśu (unmetrical) S

sapta cāṣṭau] S; aṣṭānāṃ tatra vai tadā (unmetrical) Y

śākajeti samāśrite] S; śākyajātisamāśritāḥ Y

yātet] em.; yāte S
ādho gataḥ] S; bhaviṣyati Y

n.- nirantarāḥ] S; svairikaḥ Y

n.- sadā] S; tādā Y

n.- śvādādyo] em.; svādādyo S; rājabhadro (unmetrical) Y

n.- vinirmuktau na] em. (on the authority of the Tib.); vinirmuktā ca S

n.- tiryagāḥ] em.; tiryat (unmetrical) S; tiryak (unmetrical) Y

n.- jinaravām] S; munivarān Y

n.- aksanām sarvāṃ kṣanāṃ] em. (on the authority of the Tib.); dakṣinām sarvāṃ
dakṣināṃ (unmetrical) S

n.- parādhīnāyatanavrttanāḥ] S; parādhīnāvāsavṛttayaḥ Y

n.- bhaviṣyanti] em.; bhaviṣyati S

n.- adharmīṣṭhe] em.; adharmiṣṭha S

n.- mahābodhivane] S; mahāvenuvane Y

n.- tāram iti S; tāreti (unmetrical) Y

n.- strī•ākhyam iti] em.; stryākhyeti (unmetrical) Y; taimbhyākhyam iti S
daśabhūmyānantaraprabhuḥ] S; daśabhūmīsthitī prāptā Y

n.- āśritaḥ] em.; āśritaḥ S

n.- sahasrārdham] S; sahasravidhiṃ Y
catvārodhiparyantām] em.; catvārodhiparyayaṃ S; catrudadhiparyantām Y

tadā] S; tathā Y

n.- makārydo] S; śakārydo Y

n.- pakāryaś] S; prakāryaś Y

n.- hakāryaś] S; vakāryaś Y

n.- śakāryaś] S; bakāryaś Y

n.- lakāryaḥ] S; dhakāryaḥ Y
sakārādyo] S; akārādyo Y
karminaś] _em_. (on the authority of the Tib.); kṛminaś S
aṅgadeśeṣu] S; kuladevī Y
ādyam vṛtsudhānaś ca karmarājā sa kīrtitaḥ] S; ādyo mahāpradhānaś ca
karnaśa jā sa prakīrtitāḥ Y
tadaṅgaṃ ca] (unmetrical) S; tatra Y
sadaho] S; sudāno Y
bhavadattaś] Y; bhavadaś (unmetrical) S
ajātayaḥ] S; ajāyanta Y
subhūmrgakumārāntā] S; subhūkumārāntā (unmetrical) Y
vaiśālyām vathakārayoḥ] _em_. (on the authority of the Tib.); vaiśālyām
vakārayoḥ (unmetrical) S; vathetyubhayāksaram vaiśālyāṃ saṁbhūtaḥ
(unmetrical) Y
yatrāsau] Y; tatrāsau S
śuddhāntā] S; antyāḥ (unmetrical) Y
ādityekṣu°] Y; ādityekṣa° S
alpavīryās] S; sattvavīryas Y
siddhir] _em_.; siddhi° S
madhyadeśe] Y; madhyaśede S
vidikṣu] _em_.; vidikṣuḥ S
diśam] S; deśam Y
"rakśa"] S; "rddhi" Y
prasaṅgān] _em_.; prasaṅgā S
tadā] S; tathā Y
mantravāde] _em_.; mantravāda° S
ratāḥ] _em_.; ratā S
lokaikāgracaksuṣe] S; lokaikacaksuṣaḥ (unmetrical) Y

duṣṭe] em.; duṣṭa° Y; caṣṭa S

mātrcetākhyaha (reconstructed based on the Tib.) Y; mātrcinākhyā S

kusumākkhyāś] Y; kusumārākhyaś (unmetrical) S

kukārākhya] S; kumārākhya Y

°durdharaha] S; sarvadharaha Y

buddhapakṣasya nṛpatau] S; bauddhapakṣau nṛpatiḥ Y

rāgī sau] S; bhaviṣyati Y

kāśyākhya° Y; kāvyākhya S

thakārādyo] S; dhakārādyo Y

saihnikā° S; siṃhala° Y

°vāsinaḥ] em.; °vāsina (unmetrical) S

matidūṣakaha] Y; atadūṣakaḥ S

vakārādyo] S; dakārādyo Y

vakārādyo] em.; vikārādyāḥ S; bakārādyo yo (unmetrical) Y

°tatpara] S; °dīpakaḥ Y

bālākau] S; kālākhyo Y

sakārādyo] S; makārādyo Y

cihnā] S; cihnā(?) Y

śastrabhinnordhvagah] Y; śāstubhinnārdhvagah S

makārādyah] S; sakārādyah Y

nakārādyah] S; vakārādyah Y

senakīrtitah] S; sena eva ca Y

dinakaś] S; dāyakaś Y

dīnārtha°] S; dānārtha° Y
cakārādyo] S; vakārādyo Y
bhakārādyah prathitaśrāddhah] S; bhakārādyāś ca prathitah Y
matimān] Y; matamān S
yatayaḥ khyātā] S; mantrajñā yatayaḥ Y
nirnaṣte] S; vinaṣte Y
kariṣyanti] em.; kariṣyati S
bodhau] Y; bodho S
sadā] S; bodhau Y
rājyavṛttim upāśritāḥ] em.; rājyavṛttim upāśritā S; rājanītim upāśritāḥ Y
bhavanti] em.; bhavati S
°mahī°] Y; °mahā° S
tu] S; yo Y
gītavāhy] S; parivādy Y
etasya] em.; etasyai S
sumadhuś] Y; samadhuś S
siddhāḥ · namas tadā] S; siddhanāmā havai tathā Y
śakajātās] S; kāśijātā Y
sādhavaḥ] em. (on the authority of the Tib.); sādhakaḥ S
āmukhā] S; dhīmadbhīḥ Y
pure] Y; pare S
°samākhyāte Y; °samākhyātā S
sakārādyo] S; akārādyo Y
mantrārthā°] S; dharmārthā° Y
.........] S; satyavāḍī vinayendra (reconstructed based on the Tib.) Y
dhanavanto] Y; dhanamanto S
bhavati tataḥ] S; bhavanti tadā Y
vaikhyāto] S; vikhyāto Y
tata] Y; mata S
prasannah] em. (on the authority of the Tib.); prasanne S
agro] S; agre Y
vetāda] S; vidyā (unmetrical) Y
tasyāśeṣāḥ] em.; tasya āśeṣāḥ Y; tasya viṣāḥ S
caiye] em.; caityes S
sarvāṃ] em.; sarvā S
bhakārādyas] S; nakārādyas Y
mantrajāpī] Y (on the authority of the Tib.); mantrarūpī S
sampūrno] S; supūrmo Y
madhura°] Y; madhura° S
nānādeśa°] S; nānādig° Y
te 'pare] em.; te pare Y; te pari° S
mānavāś] Y; mānavāś S
bhūtānāṃ] S; sattvānāṃ Y
tridevānāṃ] em.; tridevānāṃ S; tridivi Y
suyāmā] Y; sujāmā S
ekarūpā Y; ekajāpā S
āsaṃjñātāḥ] em.; ā saṃjñātāḥ S; asaṃjñinaḥ Y
adhaḥ] Y; ataḥ S
vemacitrir athottamaḥ] em.; vema citrithottamaḥ (unmetrical) S
divasānāṃ] em.; divaśānāṃ S
pratimah] em.; pratima S
uttarakuru-m-ādayaḥ] conj; uttamāṃ kurum ādayaḥ (unmetrical) S

dvīpeṣv] em.; dīpeṣv S

'paretaraṣu] em.; paretēsu (unmetrical) S

°nivāsināṃ] em.; °nivāsisyāṃ S

dharmaḥ] em.; karma S

kalpaṃ mantrāṇāṃ] em.; kalpamantrāṇāṃ S

āyūṃśi] em.; āyūṣi S

tripaṅcāśa°] em.; ekapaṅcāsa° S.

There is no chapter break at this point in the Tibetan text.

tatrāhaṃ] em.; tatrāha S

°vidyādhara°] em.; °vidyādharaḥ S

veditavyaḥ] em.; veditavyaḥ S

sthāne] em.; sthāno S

lekhayiṣyati] em.; likhyati S

°cūrṇa°] em. (on the authority of the Tib.); °pūrṇa°

°bhayaṃ] em.; °bhaya S

cāsyā] em.; yāsya S

°śikṣāyāṃ] em.; °śikṣāyā S

dharmaṃ] em.; dharma° S

puṇyam] em.; puṇya S

vā] em. (on the authority of the Tib.); vā na (unmetrical) S

It seems that °pūja-iṣu is here a metri causa for °pūjeṣu.

tāvanti] em.; tāvantu S

prāpnuyāj] em.; prāpnuyā S

buddhā ye] em.; buddhaje S
pustakaṃ | em.; pustaka S
pūjāṃ | em.; pūjā S
kaścij jantuḥ | em.; kaści jantu S
pūjītvā | em.; pūjētvā S
ratnair | em.; ratnai S
pūjayel | em.; pūjaye S
imāṃ | em.; imāṃ S
caritā | em. (on the authority of the Tib.); varnī S
kalpavarān | conj.; kalvavarā S
dhārayen | em.; dhāraye S
prāpnuyān | em.; prāpnuyām S
vidyā | em.; vidyā S
kṛtam yo | em.; kṛtayā S
nivartheys | em.; nivartanteyuste (unmetrical) S
yūpakam | em. (on the authority of the Tib.); pūjitam S
vimati | em. (on the authority of the Tib.); vimati S
sandehavigato | em.; sandehah vigato S
śraddhām | em. (on the authority of the Tib.); suddhām 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

cāpuṇyaprasavanaṃ em; yā puṇyaprasavanaṃ S
te] em; kā S
gacchante] em; gacchate S
sotsavāṃ S

"satālambya] em. (on the authority of the Tib.); "gatālambya S

samyaṃ] em.; sampac° S

analānilam] em. (on the authority of the Tib.); anilam nilam S

"subhāṣitam] em. (on the authority of the Tib.); "subhāvitam S

bhāṣitam] em.; bhāṣitah S

nṛjanminām] em. (on the authority of the Tib.); trijanminām S

hīmaṃ] em.; hīhimaṃ (unmetrical) S

pretavad] em.; preta va S

"sāmbandhumitra-m-anāthavān] conj; "sāṃ bahumitram anāthavām S

sannipatitāṃ] em.; sannipatritāṃ S

"visarān] em.; "viśarāṃ S

"paramamūrty°] em.; "paramūrty° S

"visare] em.; "visara S

"rupiṇe] Tib.; "rupiṇi S

hūṃ hūṃ] S; om. Tib.

jinajit] S; jinajik Tib.

manjuśrīye suśriye] Tib.; mañjuśrīya suśriya S

amṛto°] Tib.; mṛto° S

"hrdayam] em.; "hrdaya S
śrabdhāni] em.; śrabdhāni S
kartavyah] em.; kartavyā S
catuḥpaṅcāśo] em.; paṅcāśatimāḥ S
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g.1  Ābha

\textit{kun nas 'od}

\textbf{Ābha}

One of the tathāgatas attending the delivery of the MMK.

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g.2  Ābhāsvara

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\textbf{Ābhāsvara}

A class of gods.

\textit{Links to further resources:}

\textbf{25 related glossary entries}

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g.3  Ābhāsvara

\textit{'od gsal}

\textbf{Ābhāsvara}

One of the gods’ realms; also used as the name of the gods living there.

\textit{Links to further resources:}

\textbf{25 related glossary entries}

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Abhāvasamudgatarāja

\textit{dngos po med pa yang dag par 'phags pa'i rgyal po}

\textbf{Abhāvasamudgatarāja}

\textit{Links to further resources:}

\textbf{25 related glossary entries}
Abhāvasamudgata rāja
One of the tathāgatas attending the delivery of the MMK.

Abhāvasvabhāvarāśi
dngos po med pa’i ngo bo’i phung po
Abhāvasvabhāvarāśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

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.

Abhāveśvara
dngos med dbang phyug
Abhāveśvara
One of the bodhisattvas attending the delivery of the MMK.

Abhayā
One of the great yakṣinīs.

Abhayā
mi ’jigs · mi ’jigs ma
Abhayā
One of the vidyārājñīs attending the delivery of the MMK.

Abhayadā
mi ’jigs sbyin ma
Abhayadā
One of the great yakṣinīs.

Abhija
bya bi bzhin
Abhija
One of the grahas.

Abhijā
byi bzhin
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
byi bzhin gyi bu
Abhijata
One of the grahas.

Abhijit
byi bzhin nyid
Abhijit
One of the muhūrtas.

Abhirati
mngon par dga’ ba
Abhirati
The paradise of Akṣobhya.

Links to further resources:
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.

Abjavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Abjoṣṇīṣa

The leader of the vidyārājas.

Ācārya

See “master.”

Links to further resources:

16 related glossary entries
Acchaṭā
A unit of time measuring the time it takes to snap one’s fingers.

Accomplishment
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.

Acintyārtha garbha
One of the tathāgatas attending the delivery of the MMK.

Acintyaśrī
One of the tathāgatas attending the delivery of the MMK.

Activity
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.

Links to further resources:
28 related glossary entries

g.26 Adāntā

spyin med

Adāntā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.27 Aḍavi

brog gnas

Aḍavi

The name, possibly corrupt, of a country in ancient India.

g.28 Adbhuta

Adbhuta

One of the pratyekabuddhas attending the delivery of the MMK.

g.29 Adbhutā

rmad byung ma

Adbhutā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.30 Adept of vidyās

rig 'dzin

vidyādharma

See “vidyādharma.”
Adhama

One of the rāśis.

Adhṛṣya

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 Madhyadeśa 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

One of the tathāgatas attending the delivery of the MMK.

Afflictions

Mental and emotional traits that bind one to saṃsāra; the fundamental three are ignorance, desire, and anger.

Links to further resources:
61 related glossary entries

Agasti

One of the sages (ṛṣi).

Āgneyā

One of the great mātṛs.

Agni

One of the sages (ṛṣi); also the name of the god of fire.
Agnibhāṇḍa
The name of the country or the people where the Buddha descended to Earth.

Agnirasa
me‘i rgyud
Agnirasa
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.

AIŞānī
dbang ldan ma
AIŞānī
One of the great mātṛs.
Ajagara

A vidyārāja from the personal retinue of Vajrapāṇi.

Ajarārga ba med pa

Avidyārāja from the personal retinue of Vajrapāṇi.

Ajātapakṣa

‘dab med skyes

One of the garuḍa kings.

Ajātaśatru

ma skyes dgra

The king of Magadha contemporary of the historical Buddha.

Links to further resources:
18 related glossary entries

Ajiravatī

‘khor sa ldan ma

One of the dhāraṇī goddesses present at the delivery of the MMK.

Ajitā
gzhan gyis mi thub ma

One of the dhāraṇī goddesses present at the delivery of the MMK.
Ajitā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Ajitā
rgyal byed ma 'a dzi te
Ajitā
One of the vidyās attending upon Mañjuśrī; one of the “four sisters” invoked in a mantra.

Ājita
—
—
Ājita
One of the kings of the Nāgasena dynasty, identified with Ādityavarman.

Ajitañjaya
ma 'gro ba
Ajitañjaya
One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

Akaniṣṭha
'og min
Akaniṣṭha
One of the tathāgatas attending the delivery of the MMK.

Akaniṣṭha
'og min
Akaniṣṭha
The highest heaven in the realm of form; also the name of the gods living there.
Akarma

One of the tathāgatas attending the delivery of the MMK.

Ākarṣaṇadhārīṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

Ākarṣaṇī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Ākāśa

One of the bodhisattvas attending the delivery of the MMK.

Ākāśagarbha

One of the bodhisattvas attending the delivery of the MMK.
Ākāśamātṛ

nam mkha’i ma mo

“Sky mother”; a class of female spirits.

Ākāśānantya

nam mkha’ mtha’ yas

One of the gods’ realms; also used as the name of the gods living there.

Ākiñcanya

ci yang med pa

One of the gods’ realms; also used as the name of the gods living there.

Akṣayamati

One of the kings of the rākṣasas.
Akulika
*rigs med ldan*

One of the kings of the nāgas.

Alaka
*lcang lo*

The realm of Kubera.

Links to further resources:
6 related glossary entries

All fragrances
*dri thams cad*

Though often listed differently, this refers to a combination of four or five commonly used perfumes.

Ālokā
*mang byed ma*

A yakṣinī invoked in magical rites.

Ālokapāṇi
*snang ba’i phyag*

One of the bodhisattvas attending the delivery of the MMK.

Ālokasundarī
*snang bar mdzes ma*
Ālokasundarī
One of the great yakṣinīs.

Alūkā
'ug pa ma ma yin pa
Alūkā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Amala
dri med
Amala
One of the tathāgatas attending the delivery of the MMK.

Amalakīrti
grags pa dri ma med pa
Amalakīrti
One of the bodhisattvas attending the delivery of the MMK.

Amalāntakarī
—
Amalāntakarī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Amanoratha
bsam pa ma yin pa
Amanoratha
One of the kings of the piśācas.
Āmarṣa

phr angi' \\

Āmarṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

Ambara
gos can

Ambara

One of the sages (ṛṣi).

Ambarā

Ambarā

One of the great dūtis attending upon Lord Vajrapāṇi.

Amitā

Amitā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Amitābha
dpag med 'od

Amitābha

One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
37 related glossary entries

Amitavyūhavatī

bkod pa dpag tu med pa
Amitavyūhavatī

The world sphere where Tathāgata Amitāyurjñānānaviniścayarājendra lives.

Amitāyurjñānānaviniścayarāja

*tshe dpag tu med pa ye shes rnam par nges pa’i rgyal po*
*· tshe dang ye shes dpag tu med pa rnam par nges pa’i dbang po’i rgyal po*

Amitāyurjñānānaviniścayarāja · Amitāyurjñānānaviniścayarājendra
*· Amitāyurjñānānaviniścaya*

One of the tathāgatas attending the delivery of the MMK. His name is elsewhere also given as “Amitāyurviniścayarājendra.”

Amitāyurvatī

*tshe dpag tu med pa pa’i ’jig rten*

Amitāyurvatī

This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñānānaviniścayarājendra lives.

Amitāyurviniścayarājendra

—
—

Amitāyurviniścayarājendra

Another name of Amitāyurjñānānaviniścayarājendra.

Amitāyus

*tshe dpag med*

Amitāyus

This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñānānaviniścayarājendra lives.

Amoghapāśa

*don yod zhags pa*
Amoghapāśa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
2 related glossary entries

Amṛṣya

bzod par dka’ ba

One of the tathāgatas attending the delivery of the MMK.

Amṛtakuṇḍalin

bdud rtsi thab sbyor can

A vidyārāja from the personal retinue of Vajrapāni.

Links to further resources:
2 related glossary entries

Amśa

cha shas

One of the pratyekabuddhas attending the delivery of the MMK.

Anagha

sdig med

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Anala

me
Anala
One of the tathāgatas attending the delivery of the MMK.

Ānanda
kun dga’ bo
One of the śrāvikas attending the delivery of the MMK; one of the eight great śrāvikas.

Anantā
mtha’ yas ma
One of the female śrāvakas attending the delivery of the MMK.

Anantābha
mtha’ yas ’od
One of the bodhisattvas attending the delivery of the MMK.

Anantabhūta
—
—
Anantabhūta
One of the śrāvakas attending the delivery of the MMK.

Anantadruma
lon pa mtha’ yas
Anantadruma
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.

Anantakīrti
Anantakīrti
One of the bodhisattvas attending the delivery of the MMK.

Anantakuṇḍalin
A vidyārāja from the personal retinue of Vajrapāṇi.

Anantānta
One of the pratyekabuddhas attending the delivery of the MMK.

Anantapāṇi
One of the bodhisattvas attending the delivery of the MMK.

Anantapatra
One of the uṣṇīṣa kings attending the delivery of the MMK.

Anantaphala
One of the śrāvakas attending the delivery of the MMK.
Anantapīlu
One of the kings of the piśācas.

Anantaśiras
One of the kings of the rākṣasas.

Anantaśrīi
One of the bodhisattvas attending the delivery of the MMK.

Anantaśriyā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Anantasvarā
One of the tathāgataśtas attending the delivery of the MMK.

Anantaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Anantatreya

One of the bodhisattvas attending the delivery of the MMK.

Anantāvabhāsajñānārajā

One of the tathāgatas attending the delivery of the MMK.

Anantāvabhāsarājendrā

One of the tathāgatas attending the delivery of the MMK.

Anātha

One of the bodhisattvas attending the delivery of the MMK.

Anāthada

One of the śrāvakas attending the delivery of the MMK.

Anavatapta Lake
Anavatapta
An avatapta
A lake north of the Himālayas believed to be the source of the river Sutlej and identified with Rakshastal.

Links to further resources:
9 related glossary entries

Andhārasundarī
Andhārasundarī
 mun par mdzes ma
Andhārasundarī
One of the great yakṣinīs; the name seems to be synonymous with Tamasundarī.

Andhāravāsinī
Andhāravāsinī
 mun nag chen po na gnas pa
Andhāravāsinī
One of the seven yakṣinīs.

Andhra
Andhra
 a n+dra
Andhra
A region on the Deccan Plateau.

Aṅga
Aṅga
 ang+ga
Aṅga
An ancient country whose territory spanned parts of what is today eastern Bihar and West Bengal.

Links to further resources:
6 related glossary entries

Aṅgada
Aṅgada
Aṅgada
A vidyārāja from the personal retinue of Vajrapāṇi.

Aṅgāraka
mig dmar
The planet Mars.
Links to further resources:
1 related glossary entry

Aṅgirasa
ang gī ma sa
One of the sages (ṛṣi).
Links to further resources:
3 related glossary entries

Aṅgirasī
ang gī ma si
The name of a nakṣatra.

Angular cubit
khru gang
hasta
See “cubit.”
Links to further resources:
6 related glossary entries

Angular yoke
gnya' shing
གྱི་ཤིང
yuga
See “yoke.”

Links to further resources:
1 related glossary entry

Anilā
รกษณिक

Anilā
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

Aniruddha
มหत्स्य

Aniruddha
One of the śrāvakas attending the delivery of the MMK.

Anivartin
ཕྱིར་ིན་ཐོག

Anivartin
One of the bodhisattvas attending the delivery of the MMK.

Anivartita

Anivartita
One of the bodhisattvas attending the delivery of the MMK.

Añjali
ཕྱིར་ཤིང་བ།
añjali
A gesture of salutation, with the palms of the hands pressed together at the heart.

Links to further resources:
2 related glossary entries

g.138 Anurādha
lha mtshams
Anurādha
One of the śrāvakas attending the delivery of the MMK.

g.139 Anurādhā
lha mtshams
Anurādhā
The name of a nakṣatra.

Links to further resources:
2 related glossary entries

g.140 Apalāla
sog ma med
Apalāla
One of the kings of the nāgas.

Links to further resources:
4 related glossary entries

g.141 Aparājitā
pa rA dži te
Aparājitā
One of the “four sisters” invoked in a mantra; one of the great dūtīs attending upon Lord Vajrāṇi.

Links to further resources:
Aparājitoṣṇīṣa

*Aparājitoṣṇīṣa*
One of the mantra deities.

Apasmāra

*Apasmāra*
A class of spirits causing memory loss.

Links to further resources:

11 related glossary entries

Āpāta

*Āpāta*
One of the grahas.

Apāyajaha

*Apāyajaha*
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Apramāṇa

*Apramāṇa*
One of the gods’ realms; also the name of the gods living there.
Apsaras

A type of goddess.

Aquarius

See “Kumbha.”

Arbuda

One of the twenty-four (the number may vary according to source) pīṭhas, or places of pilgrimage mentioned in the tantras.

Arcīṣmatī

One of the vidyārājīṣ dwelling with Śākyamuni in the realm of the Pure Abode.

Ārdrā

The name of a nakṣatra.
Areṇu

One of the pratyekabuddhas attending the delivery of the MMK.

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 Hinayāna vehicle.

Arjuna

A legendary king before the time of the Buddha.
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 dūṭīs attending upon Lord Vajrapāṇi.

Arthavatī

nor ldan

Arthavatī

The name of a nakṣatra.

Ārti

nyam thag pa

Ārti
Ārți
A vidyārāja from the personal retinue of VajраСāṇi.

g.163  Aruṇa

chu lha

Aruṇa
One of the kinnara kings.

g.164  Aruṇa

skya rengs

Aruṇa
One of the grahas.

Links to further resources:
1 related glossary entry

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

Asamā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**g.168 Asamjñaka**

'\( \text{\textasciitilde}{\text{\textasciitilde}} \) shes med

Asamjñaka

One of the gods’ realms, literally “Without Consciousness.”

**g.169 Asaṅga**

thogs med

Asaṅga

Famous Yogācāra scholar.

Links to further resources:
8 related glossary entries · View the 84000 Knowledge Base article

**g.170 Aśani**

\( \text{\textasciitilde}{\text{\textasciitilde}} \) lcags · \( \text{\textasciitilde}{\text{\textasciitilde}} \) lcags byin

Aśani

Lightning; also lightning personified.

**g.171 Aśeṣaketu**

\( \text{\textasciitilde}{\text{\textasciitilde}} \) dag gi tog

Aśeṣaketu

One of the tathāgatas attending the delivery of the MMK.

**g.172 Asipattra**

\( \text{\textasciitilde}{\text{\textasciitilde}} \) gri’i lo ma

Asipattra

“Razor Leaves,” one of the hells.
Asitā

One of the great yakṣiṇīs.

Āśleṣā

The name of a nakṣatra.

Aśoka

An emperor of the Maurya dynasty who ruled much of the Indian subcontinent from c. 268 to 232 BCE.

Aśokā

One of the great yakṣiṇīs.

Aspect

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.
Āśritā

One of the female śrāvakas attending the delivery of the MMK.

Āstika

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
—

Asvarā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Āśvāsaka
dbugs 'byin

Āśvāsaka
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Aśvatthāman
—

Aśvatthāman
A legendary king before the time of the Buddha.

Aśvinī
tha skar

Aśvinī
The name of a nakṣatra.

Atapas
mi gdung ba

Atapas
One of the gods’ realms; also used as the name of the gods living there.
Aṭaṭa
so tham tham pa
Aṭaṭa
One of the cold hells.

Atharva Veda
srid srung gi rig byed
Along with the Ṛg Veda, Yajur Veda, and Sāma Veda, one of the four Vedas, the most ancient Sanskrit religious literature of India.

Atijavā
rab tu mgyogs ma
Atijavā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Atiśayavatī
lhag par ldan ma
Atiśayavatī
One of the great yakṣinīs.

Atiśayendra rāja
mngon par rtogs pa’i dbang po’i rgyal po
Atiśayendra rāja
One of the tathāgatas attending the delivery of the MMK.

Ātreya
rgyun shes kyi bu

Atreya

One of the bodhisattvas attending the delivery of the MMK; one of the sages (ṛṣi).

g.194  Aṭṛṣṇa

mi ngoms pa

Aṭṛṣṇa

A vidyārāja from the personal retinue of Vajrapāṇi.

Atyadbhuta

mngon par ’phags pa

Atyadbhuta

One of the uṣṇiṣa kings attending the delivery of the MMK.

Atyunnata

mngon par mtho ba

Atyunnata

One of the uṣṇiṣa kings attending the delivery of the MMK.

Avabhāsaṃkara

snang bar mdzad pa

Avabhāsaṃkara

One of the tathāgatas attending the delivery of the MMK.

Avaivarttika

One of the bodhisattvas attending the delivery of the MMK.
Āvalī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Avalokita

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Avalokiteśvara

One of the bodhisattvas attending the delivery of the MMK.

Avava

This seems to be one of the hells.

Avīci

The worst of the hell realms.
Avipakṣitarāja

One of the tathāgatas attending the delivery of the MMK.

Avitatharāśi

de kho na nyid kyi phung po

One of the uṣṇīṣa kings attending the delivery of the MMK.

Avivartita

phyir mi ldog pa

One of the bodhisattvas attending the delivery of the MMK.

Avṛha

mi che ba

One of the gods’ realms; also used as the name of the gods living there.

Awakening

byang chub

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.
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One of the eight tathāgatas.

**g.215 Bala**

*stobs*

*Bala*

A vidyārāja from the personal retinue of Vajrapāṇi; a south Indian king contemporary with Mahendra.

**g.216 Bāla**

*byis*

*Bāla*

One of the Gupta emperors, the successor of king Skanda.

**g.217 Bālāka**

*nag po*

*Bālāka*

One of the ancient kings.

**g.218 Balanagara**

*grong khyer stobs ldan*

*Balanagara*

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.

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*.

Links to further resources:
9 related glossary entries

Vāli

Possibly the island of Bali in the Indonesian archipelago, but this identification is rather problematic.

Balin

stobs ldan bu

Valin

One of the kings of the asuras.

Links to further resources:
7 related glossary entries

Balotkaṭoṣṇīṣa

gtsug tor gyi stobs shin tu dng po

Balotkaṭoṣṇīṣa

One of the mantra deities.

Bamboo Grove
Veṇuvana
A park in Rājagṛha where the Buddha taught.

Bandhanānantaś cara
A vidyārāja from the personal retinue of Vajrapāṇi.

Barbarian
A people who lived outside the Kusinagara Empire.

Baṣkala
An ancient country corresponding to the modern Balkh.

Bhaddāli
One of the śrāvakas attending the delivery of the MMK.
Bhadraṃpi

One of the śrāvakas attending the delivery of the MMK.

---

Bhadrapadā

The name of a pair of nakṣatras.

---

Bhadrapāla

bzang skyong

Bhadrapāla

A bodhisattva in one of the paintings of Śākyamuni.

Links to further resources:

22 related glossary entries

---

Bhadrapāṇi

One of the bodhisattvas attending the delivery of the MMK.

---

Bhadrika

bzang po

Bhadrika

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Links to further resources:

6 related glossary entries

---

Bhagavat

bcom ldan

Bhagavat
An unidentified Gauḍa (Bengali) king.

**Bhaginī**

*Bhagīnī*

*Bhaginī*

“Sister”; a class of female spirits.

*Links to further resources:*

1 related glossary entry

**Bhagīratha**

*Bhagīratha*

One of the sages (*ṛṣi*).

**Bhāgīrathī**

*Bhāgīrathī*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**Bhāgīrāthī**

One of the three branches of the river Gaṅgā in its early course.

*Links to further resources:*

1 related glossary entry
2 related glossary entries

**g.241 Bhāgupta**

sa srung

Bhāgupta

One of the kings of Nepal.

**g.242 Bhaiṣajyaguru vaiḍūryaprabhāraja**

sman gyi bla vai dUrya'i 'od

Bhaiṣajyaguru vaiḍūryaprabhāraja · Bhaiṣajyavaiḍūryaṇī
dhāraṇī

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

*Links to further resources:*

6 related glossary entries

**g.243 Bhaiṣajyaraṇī**

nad thams cad gso bar byed pa

Bhaiṣajyaraṇī

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

*Links to further resources:*

11 related glossary entries

**g.244 Bhākrama**

pha rol gnon

Bhākrama

One of the kings of Nepal.

**g.245 Bhakṣaka**

za byed

Bhakṣaka
A vidyārāja from the personal retinue of Vajrapāṇi.

Bhānugupta

A sixth century king of the imperial Gupta dynasty.

Bharadvāja

One of the garuḍa kings.

One of the śrāvakas attending the delivery of the MMK.

Bharaṇī

The name of a nakṣatra.

Bharata

A legendary king before the time of the Buddha.
g.251 Bharata

Bharata
One of the tathāgatas attending the delivery of the MMK.

g.252 Bhasma

Bhasma
The younger brother of the king Samudragupta.

g.253 Bhasmāntikā

Bhasmāntikā
One of the great piśācīs.

g.254 Bhasmodgirā

Bhasmodgirā
One of the great piśācīs.

g.255 Bhāsvat

Bhāsvat
One of the kings of Nepal.

g.256 Bhāṭṭā

Bhāṭṭā
A yakṣinī invoked in magical rites.
Bhavadatta

An ancient king of Kāmarūpa.

Bhavānta

One of the pratyekabuddhas attending the delivery of the MMK.

Bhavāntikā

One of the female śrāvakas attending the delivery of the MMK.

Bhāvatī

One of the female śrāvakas attending the delivery of the MMK.

Bheraṇḍa

One of the mahoraga kings.

Bheruṇḍa

One of the mahoraga kings.
Bhīṣaṇa

One of the kings of the rākṣasas.

Bhogāvalī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhogavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhogavatī

The capital city of one of the subterranean paradises inhabited by nāgas.

Bhramaṇa

One of the muhūrtas.

Bhrāmaṇa

One of the muhūrtas.
Bhrāmaṇa
One of the muhūrtas.

Bhramara
bung ba

Bhramara
A vidyārāja from the personal retinue of Vajrapāṇi.

Bhramarī
bung ba ma

Bhramarī
One of the great dūṭīs attending upon Lord Vajrapāṇi.

Bhrāmarī
bung ba’i bu ma

Bhrāmarī
One of the great dūṭīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

Bhṛkuṭī
khro gnyer ma

Bhṛkuṭī
One of the deified female bodhisattvas; one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
4 related glossary entries

Bhrīgāra
b+h+ring ga ma

Bhrīgāra
One of the rāśis.

### Bhrṅgiriṭi

*b+h+ring gi ri ti*

Bhrṅgiriṭi

A vidyārāja from the personal retinue of Vajrapāṇi; also, one of the personal attendants on Śiva.

### Bhrū

*smin ma*

Bhrū

One of the vidyārājñīs attending the delivery of the MMK.

### Bhūbhāsa

*sa `od*

Bhūbhāsa

One of the kings of Nepal.

### Bhūmiprāpaṭī

*sa thob par `gro ba*

Bhūmiprāpaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

### Bhūta

*‘byung po*

Bhūta

A class of spirits, usually of the lower order.

*Links to further resources:*

38 related glossary entries
Bhūtādhipati

Epithet of Rudra; also of Maheśvara.

Bhūtamuni

One of the tathāgatas attending the delivery of the MMK.

Bhūtāntakara

One of the tathāgatas attending the delivery of the MMK.

Bhūtāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Bhūtāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

Bhūtarāśi


One of the uṣṇīṣa kings attending the delivery of the MMK.

g.285 Bhūtavatī
‘byung po ldan ma
Bhūtavatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.286 Bhūtika
‘byung ba pa
Bhūtika
One of the rāśis.

g.287 Bilva
bil ba
Bilva
Aegle marmelos, or wood-apple tree.
Links to further resources:
2 related glossary entries

g.288 Bimbisāra
gzugs can snying po
Bimbisāra
A king of Magadha at the time of the Buddha, the father of Ajātaśatru.
Links to further resources:
17 related glossary entries

g.289 Bindi
thig le
Bindi
An ornamental dot painted between the eyebrows.
Bindusāra

snying po thig le

Bindusāra

The second Mauryan emperor, son of Candragupta.

Bodhi

byang chub

Bodhi

One of the rāśis.

Bodhicitta

byang chub kyi sems

bodhicitta

The aspiration of bodhisattvas to liberate all sentient beings.

Bodhisattva

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.

Links to further resources:
5 related glossary entries

Bodhyāṅgā
byang chub yan lag ma
Ｂｏｄｈｙａṅｇａ
Bodhyāṅgā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Brahmā
tshangs pa
Ｂｒａｈｍā
Brahmā
One of the chief Hindu gods; in Buddhism, he is the highest being in saṃsāra. Also used in the plural.

Links to further resources:
106 related glossary entries

Brahmā Sahāmpati
mi mjęd kyi bdag po tshang pa
Ｂｒａｈｍā Ｓａḥāｍｐａｔｉ
Brahmā Sahāmpati
“Brahmā, the lord of the Sahā universe,” one of the Brahmās.

Links to further resources:
6 related glossary entries

Brahmadatta
tshangs pas byin pa
Ｂｒａհｍａｄａｔｔａ
Brahmadatta
A king before the time of the Buddha.

Links to further resources:
4 related glossary entries

Brahmakāyika
Brahmakāyika

One of the gods’ realms; also the name of the gods living there.

Links to further resources:
23 related glossary entries

Brahmāṇī
tshangs pa ma

Brahmāṇī
One of the great mātṛs.

Brahmapurohita

Brahmapurohita
One of the gods’ realms; also the name of the gods living there.

Links to further resources:
20 related glossary entries

Brahmaputra
chu bo snar ma

Brahmaputra
A river in India.

Brahmaputra
lo hi ta

Lauhiti · Lauhitya
A river in India.

Brahmarākṣasa
tshangs pa’am srin po

Brahmarākṣasa
brahmārākṣasa
A class of powerful demons.

Links to further resources:
1 related glossary entry

Brāhmin
bram ze
brahmāṇa
A member of the priestly caste.

Links to further resources:
25 related glossary entries

Bṛhannalā
Bṛhantā
chen mo nyid
Bṛhaspati
phur bu
Bṛhaspati
The planet Jupiter. The Tibetan translation phur bu reflects the Sanskrit Kilaka, which is also a name for the planet Jupiter.

Links to further resources:
3 related glossary entries
g.309  Bṛhatphala

One of the gods’ realms; also the name of the gods living there.

Links to further resources:
19 related glossary entries

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g.310  Bridge of the Dharma

chos kyi zam pa

This location couldn’t be identified.

---

g.311  Buddha

sangs rgyas

A fully realized (“awakened”) being; when referring to a particular buddha or tathāgata, this term is capitalized.

Links to further resources:
10 related glossary entries

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g.312  Buddhalocanā

sangs rgyas spyan ma

“The Eye of the Buddha,” one of the mantra deities.

Links to further resources:
2 related glossary entries

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g.313  Buddhamātā

sangs rgyas yum

Buddhamātā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Buddhapakṣa

The first king of the “yakṣa” dynasty, most likely Kadphises I.

Budha

The planet Mercury; a legendary king before the time of the Buddha; a south Indian king, the son of Śaṅkara.

Butterfly pea

Clitoria ternatea.

Caitra

A solar month in the Indic calendar, roughly from mid-March to mid-April.

Caitya
caitya
A domed structure containing relics.

Links to further resources:
49 related glossary entries  ·  View the 84000 Knowledge Base article

g.319 Cakravartin
‘khor los sgyur ba  ·  ‘khor los sgyur ba’ rgyal po

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.”

Links to further resources:
58 related glossary entries

g.320 Cakravartin
‘khor los sgyur ba

Cakravartin
One of the eight uṣṇīṣa kings.

g.321 Cala
g.yo ba

Cala
Name of a yakṣa.

g.322 Cāṃpeya
me tog tsam pa ka las byung ba

Cāṃpeya
One of the kings of the nāgas.

g.323 Cāmuṇḍā
rgan byad ma
Cāmuṇḍā
One of the great mātrs.

Links to further resources:
2 related glossary entries

Cāṇakya
tsa nag kya
Cāṇakya
The minister of the king Bindusāra.

Cancer
sbal ba
Karkaṭaka
See “Karkaṭaka.”

Links to further resources:
1 related glossary entry

Caṇḍa
gtum po
Caṇḍa
A king based in Ujjain; a contemporary of the Buddha.

Caṇḍālī
gtum ma
(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

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.

Links to further resources:
1 related glossary entry

Candraprabha
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:
4 related glossary entries

Candrasama

tsa ma sha

An ancient king, contemporary of the Buddha.

Candrāvatī

zla ldan ma

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Capala

g.yo ba

The king identified with Kharagraha of the Maitraka dynasty.

Capala

g.yo byed

Name of a yakṣa.

Capricorn

chu srin

See “Makara.”
Cārugati

*mdzes pa’i ’gros*

Cārugati

One of the bodhisattvas attending the delivery of the MMK.

Caturbhuja

*phyag bzhi pa*

Caturbhuja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Cāturthakā

*rims nyin bzhi pa*

cāturthakā

A class of spirits causing quartan fever.

Links to further resources:

3 related glossary entries

Ceta

*bran · bran pho*

Ceta

Servant; also a class of spirits used as servants.

Links to further resources:

1 related glossary entry

Cetanā

*sems pa*

Cetanā

One of the vidyārājñīs attending the delivery of the MMK.
Ceṭī

Female ceṭa.

Chāyā

A class of female spirits.

Links to further resources:
2 related glossary entries

Chāya

One of the rāśis.

Cihna

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

Cihnaketu

One of the pratyekabuddhas attending the delivery of the MMK.

Cihnkitikā
Cihnitikā
One of the great piśācīs.

Citra
A legendary king before the time of the Buddha.

Citrā
The name of a nakṣatra.

Citraketu
A king of vidyādharas.

Citrākṣī
One of the great yakṣinīs.

Cittonmādakara
One of the kinnara kings.
Clarity of mind
sens 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
Mesua roxburghii. The Sanskrit literally translates as “nāga flowers.”

Consecration
See “empowerment.”

Crown flower plant
Calotropis gigantea.
Cubit
khru gang

 hüŋ'
hasta

A measure of length; also, an angular cubit is the measure of angular distance equal to about 2 degrees.

Cūḍāmaṇi
phyag na gtsug gi rin po che

Cūḍāmaṇi

One of the tathāgatas attending the delivery of the MMK.

Cūṣaka
gzhib pa
cūṣaka

“Sucker,” a class of malevolent spirits.

Dāitya
lha min
dāitya

A class of demons.

Dākinī
mkha’ ’gro ma
dākinī

A class of female spirits; also applies to a class of Buddhist deities.
Dakṣiṇamūrti

An iconographic aspect of Śiva who is facing south.

Links to further resources:
1 related glossary entry

Damaka

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Damanī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Dānava

A class of asuras; the terms dānava and asura are virtually synonymous.

Links to further resources:
3 related glossary entries

Dānavendrāntaś cara

Dānavendrāntaś cara
A vidyārāja from the personal retinue of Vajrapāṇi.

Daṇḍa
dbyug pa

Daṇḍa
A vidyārāja from the personal retinue of Vajrapāṇi.

Daṇḍā
dbyug pa ma

Daṇḍā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Daṇḍadhārini
chad pa’i gzungs ma

Daṇḍadhārini
One of the dhāraṇī goddesses present at the delivery of the MMK.

Dānta
dul ba

Dānta
One of the tathāgatas attending the delivery of the MMK.

Dark eon
rtsod pa’i dus

kaliyuga
The fourth and most debased in the cycle of four eons. The term is written elsewhere in the translation as “kaliyuga.”

Links to further resources:
4 related glossary entries
Daśabalavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Daśānūpa

An unidentified river in India.

Daśaratha

A legendary king before the time of the Buddha.

Daśārṇava

“Ten Lakes,” the country southeast of Madhyadeśa.

Dattaka
Dattaka
An ascetic statesman.

Destiny
‘gro ba
gati
Any of the five or six types of rebirth.

Devagupta II (seventh to eighth centuries).

Devacitri
One of the kings of the asuras.

Devala
lha ’dzin
Devala
One of the śrāvakas attending the delivery of the MMK.

Devarāja
lha yi rgyal po
Devarāja
Another name of the king identified by Jayaswal as king Skanda (Jayaswal 1934, p. 33).

Devatā

Devatā
One of the female śrāvakas attending the delivery of the MMK.

Devatī

Devatī
The name of a nakṣatra.

Devī

Devī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
1 related glossary entry

Devil’s horsewhip

Devil’s horsewhip
apāmārga
Achyrantes aspera.

Links to further resources:
2 related glossary entries

Dhak tree

Dhak tree
palāśa
Butea frondosa.

Links to further resources:
3 related glossary entries

Dhanada

nor spyin

Dhanadā

Epithet of Kubera.

Links to further resources:
5 related glossary entries

Dhanandadā

nor spyin ma

Dhanandadā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Dhanārṇava

—

—

Dhanārṇava

One of the śrāvakas attending the delivery of the MMK.

Dhanavatī

nor ldan ma

Dhanavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Dhanika

nor can

Dhanika
One of the śrāvakas attending the delivery of the MMK.

**Dhaniṣṭhā**

mon gru

Dhaniṣṭhā

The name of a nakṣatra.

*Links to further resources:*

2 related glossary entries

**Dhanus**

gzhu

Dhanus

Sagittarius (zodiac sign and constellation); also the name of an ancient king.

*Links to further resources:*

3 related glossary entries

**Dhānyakaṭaka**

'bras phung

Dhānyakaṭaka

Name of an important Buddhist site in Andhra, near Amarāvatī.

**Dhara**

spu gri

Dhara

The Maitraka dynasty that started from Dharasena I.

**Dhāraṇī**

gzung

Dhāraṇī

Type of a magical formula; this term might also refer to the (female) deity embodying this formula.
Dharasena

The ruler of Magadha identified as Dharasena IV.

Dharma

Dharma

One of the pratyekabuddhas attending the delivery of the MMK.

Dharmadā

Dharmadā

One of the female śrāvakas attending the delivery of the MMK.

Dharmadhātu

Dharmadhātu

See “sphere of phenomena.”

Dharmaketu

Dharmaketu

A tathāgata.
Dharmeśvara
*chos kyi dbang phyug*

Dharmeśvara

One of the bodhisattvas attending the delivery of the MMK.

Links to further resources:
2 related glossary entries

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Dharmodgata
*chos 'phags*

Dharmodgata

One of the tathāgatas attending the delivery of the MMK.

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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
One of the garuḍa kings.

Dhīmat
blo dang ldan pa
 Dhīmat
“Intelligent One,” an epithet of Mañjuśrī (the masculine form of the name would be Dhīmān).

Dhṛtā
srung ma
 Dhṛtā
One of the female śrāvakas attending the delivery of the MMK.

Dhṛtarāṣṭra
yul 'khor bsrung
 Dhṛtarāṣṭra
The king of the gandharvas (one of the four great kings of the directions).

Dhṛtarāṣṭrā
yul 'khor srung ba ma
 Dhṛtarāṣṭrā
One of the female śrāvakas attending the delivery of the MMK.

Dhruva
brtan
 Dhruva
The king identified with Dhruvasena II of the Maitraka dynasty.

g.417  Dhruva

_brtan pa_

Dhruva

One of the grahas.

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Dhruvasena

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Dhruvasena

The ruler of Magadha identified as Dhruvasena III.

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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
A legendary king before the time of the Buddha.

Dhvaja
rgyal mtshan
Dhvaja
One of the grahas.

Dhvajāgra keyūrā
rgyal mtshan mchog gi dpung rgyan ma
Dhvajāgra keyūrā
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.”

Links to further resources:

50 related glossary entries

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**g.429** Dhyānaga  
*bsam gtan ’gro*

*Dhyānaga*

One of the rāsis.

---

**g.430** 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.

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**g.433** Dilīpa  
*di lI pa*

*Dilīpa*
A legendary king before the time of the Buddha.

**Ḍimbhaka**

(byis pa · byi ba)

Ḍimbhaka

One of the śrāvakas attending the delivery of the MMK.

**Ḍimphika**

(byis pa)

Ḍimphika

A class of malevolent spirits.

**Dinaka**

(sbyin par byed pa)

Dinaka

An ascetic statesman.

**Dinakara**

(nyin byed)

Dinakara

One of the pratyekabuddhas attending the delivery of the MMK.

**Dīpaṃkara**

(mar me mdzad)

Dīpaṃkara

One of the tathāgatas attending the delivery of the MMK.

*Links to further resources:*

34 related glossary entries
snang ba

Dīpta

One of the mahoraga kings.

g.440 Divaṃkara

lha byed

Divaṃkara

One of the tathāgatas attending the delivery of the MMK.

g.441 Divideva

‘dod pa’i lha

Divideva

One of the tathāgatas attending the delivery of the MMK.

g.442 Divine son

lha’i bu

devaputra

A common epithet for gods.

Links to further resources:
62 related glossary entries

g.443 Divine youth

gzhon nu

kumāra

See “kumāra.”

Links to further resources:
1 related glossary entry

g.444 Divya

lha

श्री
Divya
One of the tathāgatas attending the delivery of the MMK.

g.445 Drāviḍa
dra bi DA

Drāviḍa
The region inhabited by peoples who speak Tamil, Telugu, Kanarese, Malayalam, and Tulu.

Links to further resources:
4 related glossary entries

Draviṇa
nor ldan

Draviṇa
One of the kings of the rākṣasas.

Dravya
rdzas

Dravya
One of the śrāvakas attending the delivery of the MMK.

Droṇa

Droṇa
The teacher and preceptor to the Kaurava and Pāṇḍava kings.

Droṇi

Droṇi
Name of a country.
Druma

One of the kinnara kings.

Links to further resources:
7 related glossary entries

Duḥkha

One of the rāśis.

Duḥkhānta

One of the śrāvakas attending the delivery of the MMK.

Duḥkhāntā

One of the female śrāvakas attending the delivery of the MMK.

Duḥkhāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Duḥkhaśāmikā
Duḥkhaśāmikā
One of the female śrāvakas attending the delivery of the MMK.

Duḥprasaha
bzod par dka’ ba
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
mtsho dbus
Dukura
One of the kings of the nāgas.

Dundubhi
rnga bo che
Dundubhi
One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

Dundubhisvara
rnga bo che’i sgra
Dundubhisvara
One of the tathāgatas attending the delivery of the MMK.

Dundubhīśvara
rnga chen dbang phyug
Dundubhīśvara
One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
1 related glossary entry
Dundubhiśvara
One of the bodhisattvas attending the delivery of the MMK.

Durāla
ring ba’i don
Durāla
One of the tathāgatas attending the delivery of the MMK.

Durālabha
rnyed par dka’ ba
Durālabha
One of the tathāgatas attending the delivery of the MMK.

Dūraṅgama
ring du song ba
Dūraṅgama
One of the tathāgatas attending the delivery of the MMK.

Dūrasthita
ring ba la gnas pa
Dūrasthita
One of the tathāgatas attending the delivery of the MMK.

Durdāntā
gdul dka’ ma
Durdāntā
One of the great piśācīs.

Durdharā
dug ma
Durdharā
One of the great piśācīs.

Durgharṣa
gdul bar dka’ ba
Durgharṣa
One of the tathāgatas attending the delivery of the MMK.

Duṣṭasarpa
A vidyārāja from the personal retinue of Vajrapāṇi.

Duṣṭi
ma rungs pa
Duṣṭi
One of the grahas.

Dūta
pho nya
dūta
A class of nonhuman beings, often employed in the service of the practitioner.

Dūtī
pho nya mo
dūtī
Female dūtā.

Links to further resources:
2 related glossary entries

Dūtī
g. 472
pho nya mo
Dūtī
One of the great dūtīs attending upon Lord Vajrapāni.

Dvādaśa
g. 473
bcu gnyis
Dvādaśa
The Gupta emperor Dvādaśāditya (early eighth century).

Dvādaśabhuja
g. 474
phyag bcu gnyid pa
Dvādaśabhuja
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Dvāparayuga
g. 475
cha gnyis ldan
Dvāparayuga
The third in the cycle of four eons.

Dvāravāsinī
g. 476
sgor gnas ma
Dvāravāsinī
One of the great dūtīs attending upon Lord Vajrapāni.
Dveṣa
A vidyārāja from the personal retinue of Vajrapāṇi.

Dyota
One of the śrāvakas attending the delivery of the MMK.

Dyotīrasa
One of the śrāvakas attending the delivery of the MMK.

Dyuti
One of the tathāgatas attending the delivery of the MMK.

Dyutivatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Eight vasus
aṣṭavasu
A class of eight gods who are personifications of natural phenomena.

g.483  Elā

\( e\ la\ ma \)

Elā
One of the great pišacīs.

Elder

\( g\)nas\ brtan

sthavira
A title used when addressing the most venerable bhikṣus.

Links to further resources:
13 related glossary entries

Element

\( k\)hams

\( d\)hātu
There are eighteen such psycho-physical elements—the twelve sense fields plus the six types of sensory perception.

Links to further resources:
57 related glossary entries

Emblem

\( p\)hyag\ rgya

mudrā
See “mudrā.”

Links to further resources:
14 related glossary entries

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.”

Links to further resources:
10 related glossary entries

g.488 Eon

bskal pa

kalpa

Definition from the 84000 Glossary of Terms:
A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (mahākalpa) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (bhadrakalpa) refers to any eon in which more than one buddha appears.

Links to further resources:
18 related glossary entries

g.489 Farewell offering

mchod yon

argha

See “welcome offering.”

Links to further resources:
4 related glossary entries

g.490 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.”

Links to further resources:
28 related glossary entries

**g.491** Five degenerations

*snyigs ma lnga*

*pañcakaśāya*

Five signs that the later era of an eon has arrived: degenerate views, afflictions, beings, lifespan, and time.

Links to further resources:
14 related glossary entries

**g.492** Five karmas of immediate retribution

*mtshams med pa lnga*

*pañcānantarya*

See “five acts of immediate retribution.”

Links to further resources:
28 related glossary entries

**g.493** Five superknowledges

*mngon par shes pa lnga*

*pañcābhiṣikṣaṇa*

The five are: divine eye, divine ear, knowing the thoughts of others, memory of former lifetimes, and magical powers.

Links to further resources:
30 related glossary entries

**g.494** Flea tree

*shri sha*
śirīṣa

*Acacia sirissa.*

*Links to further resources:*

4 related glossary entries

g.495  **Flower City**

*me tog*

*Pāṭaliputra*

See “Pāṭaliputra.”

*Links to further resources:*

1 related glossary entry

g.496  **Flower-metal**

*lcags bzang*

*puspaloha*

The precise identity of this metal or metal compound is currently unclear.
The Tibetan translation of the term means “high-quality metal.”

g.497  **Four great kings**

*rgyal po chen po bzhi*

*caturmahārāja*

The guardian kings of the four quarters who rule, respectively, over yakṣas, kumbhāṇḍas, gandharvas, and nāgas.

*Links to further resources:*

44 related glossary entries

g.498  **Four māras**

*bdud bzhi*

*caturmāra*

In the sūtra system, these four types of demonic influence are: the māra of aggregates, the māra of afflictive emotions, the māra of death, and the māra of divine pride.

*Links to further resources:*
The “fourfold assembly” consists of monks, nuns, and the male and female lay practitioners.

Gada

A vidyārāja from the personal retinue of Vajrapāṇi.

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

One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
1 related glossary entry

Gagaṇapāṇi

One of the bodhisattvas attending the delivery of the MMK.

Gajagandha

One of the celestial bodhisattvas.

Gambhīrapakṣa

The second king of the “yakṣa” dynasty, most likely Kadphises II.

Gaṇa

A class of spirits.

Links to further resources:
1 related glossary entry
Gaṇaśaṅkara

Probably another name of Śaṅkara, a contemporary of Mahendra.

Gandhā

A goddess of perfume invoked in a mantra.

Gandhahastin

One of the bodhisattvas attending the delivery of the MMK.

Gandhamādana

One of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

Gandhamādana

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.
A mountain east of Mount Sumeru.

Links to further resources:
13 related glossary entries

Gandharva

dri za

gandharva
A class of semidivine beings associated with music and singing.

Links to further resources:
115 related glossary entries

Gandharva

dri za

gandharva
One of the rāśis.

Gandharvī

dri za

Gandharvī
A female gandharva.

Gaṅgā

Gaṅgā
The river Ganges in India.

Links to further resources:
43 related glossary entries

Gaṅgeyaka

gang gA'i bu
Gaṅgeyaka
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
Garjita ghoṣa dundubhi svara rāja
One of the tathāgatas attending the delivery of the MMK.

Garjiteśvara
sgra sgrogs dbang phyug
Garjiteśvara
One of the bodhisattvas attending the delivery of the MMK.

Garuḍa
nam mkha’ lding
garuḍa
A celestial bird, enemy of serpents.

Links to further resources:
79 related glossary entries

Garutman
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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.
Gatikirti
One of the bodhisattvas attending the delivery of the MMK.

Gauḍā
A part of Bengal bordering Orissa, also the name of the dynasty that ruled there.

Gautama
One of the sages (ṛṣi).

Gavāmpati
One of the śrāvakas attending the delivery of the MMK.

Gayākāśyapa
One of the śrāvakas attending the delivery of the MMK.
Gemini

sbyor ba

Mithuna

See “Mithuna.”

Links to further resources:
1 related glossary entry

Ghanoraska

brang rgyas

Ghanoraska

One of the kinnara kings.

Ghanṭā

dril bu ma

Ghanṭā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Ghaṭikā

chu tshod

ghaṭikā · ghaṭī

A unit of time equaling approximately 24 minutes.

Links to further resources:
2 related glossary entries

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.

Ghorarūpin
Ghorarūpin

A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of the piśācas.

Ghoravatī

mi bzad ldan ma

One of the great yakṣinīs.

Girikarṇika

ri’i rna ba

One of the śrāvakas attending the delivery of the MMK.

Glorious with Surrounding Fragrance and Light

dpal kun tu snang ba

Samantāvabhāsaśrī

See “Samantāvabhāsaśrī.”

Links to further resources:
1 related glossary entry

Godari

go da ro

One of the mantra deities closely related to the uṣṇīṣa kings, or perhaps one of them.

Golden age

rdzogs ldan
kṛtayuga

The most auspicious in the cycle of four eons.

Links to further resources:
1 related glossary entry

Gomin

btsun pa

Gomin

This name seems to refer to the founder of the Śuṅga dynasty, Puṣyamitra Śuṅga.

Gopa

glang rdzi

Gopa

Identified as Goparāja, early sixth century, of the imperial Gupta dynasty.

Gopāla

sa srung

Gopāla

Another name of the Pāla dynasty.

Gopālaka

sa srung

Gopālaka

More often called Gopāla, the ruler of Bengal around the middle of the eighth century.

Gopendra

ba lang srung dbang
Gopendra
A south Indian king contemporary with Mahendra.

g.546 Govāhiṇikā
glang dmar ma
Govāhiṇikā
One of the great piśācīs.

g.547 Govinda
ba lang rnyed
Govinda
A south Indian king contemporary with Pulakeśin II.

g.548 Graha
gdon · gza'
graha
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.

Links to further resources:
12 related glossary entries

g.549 Graha
bza'
Graha
One of the kings of the Nāgasena dynasty, identified with Grahavarman; one of the ancient kings of Madhyadeśa.

g.550 Grasana
za bar byed pa
Grasana
Grasana
A vidyārāja from the personal retinue of Vajrapāṇi.

Grasana
za byed
ཟ ་  ད །
Grasana
One of the kings of the piśācas.

Great Brahmā
tshangs pa chen po
ཚ ང ས ་  ན ་  །
Mahābrahmā
One of the Brahmās.
Links to further resources:
16 related glossary entries

Great Brahmās
tshang pa chen po
ཚ ང ས ་  ན ་  །
Mahābrahmā
Links to further resources:
16 related glossary entries

Great eon
bskal pa chen po
བ  ལ ་ པ ་  ན ་  །
mahākalpa
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.
Links to further resources:
1 related glossary entry

Great Guhyaka
gsang ba pa chen po

Mahāguhyaka

Name of a yakṣa.

g.556  Great Lord of Wrath

khro bo'i rgyal po chen po

Mahākrodhanāja

An epithet of Yamāntaka; also the namesake mantra. The name is also written in this translation as “Lord of Great Wrath.”

Links to further resources:
1 related glossary entry

g.557  Great Vehicle

theg pa chen po

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.

Links to further resources:
18 related glossary entries

g.558  Grīvā

mgrin pa

Grīvā

One of the vidyārājñīs attending the delivery of the MMK.

g.559  Guhamatī

phug ldan ma

Guhamatī

One of the great dūtīs attending upon Lord Vajrapāṇi.
Guhavāśī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Guhāvāsinī

One of the seven yakṣinīs.

Guhilā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Guhyaka

A subclass of yakṣas, but much of the time used as an alternative name for yakṣas.

Links to further resources:
13 related glossary entries

Guhyaka

Name of a yakṣa.

Guhyakā
Guhyakā
One of the great yakṣinīs.

Guhyakī
A female guhyaka.

Guhyakī
gsang ldan ma
Guhyakī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Guhyottarī
gsang ba dam pa ma
Guhyottarī
One of the great yakṣinīs.

Gurjarā
do dzwa ri
Gurjarā
A country corresponding to modern Gujarat.

Gurugupta
bla ma sbas
Gurugupta
One of the śrāvakas attending the delivery of the MMK.
Guruka

One of the śrāvakas attending the delivery of the MMK.

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.

Hālāhala

A krodha accomplished by the brahmin Pāṇini.

Hara

'}phrog byed
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.

Links to further resources:
1 related glossary entry

Harikela
A country in the east of India, roughly corresponding to modern Bengal.

Harikaśa
Name of a yakṣa.

Links to further resources:
1 related glossary entry

Harita
Name of a yakṣa.
One of the śrāvakas attending the delivery of the MMK.

Hārīta

sngon po

Hārīta

Name of a yakṣa.

Hārīti

sngon po

Hārīti

Name of a yakṣa.

Hārītī

ʻphrog ma

Hārītī

One of the great yakṣinīs.

Links to further resources:

10 related glossary entries

Harivara

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Harivara

The king of the horses.

Harṣavardhana

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Harṣavardhana

The emperor of the Śrīkaṇṭha-Sthāŋvīśvara 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
Hayagrīva

A wrathful emanation of Amitābha; an ancient king.

Links to further resources:
3 related glossary entries

G.593 Hemagiri
zla ba’i ris
Hemagiri
Name of a yakṣa.

G.594 Himalayas
kha ba can
Himavat
Links to further resources:
5 related glossary entries

G.595 Hiṇḍinī
bshugs pa ma
Hiṇḍinī
One of the great dūtīs attending upon Lord Vajrapāṇi; a vidyā attendant upon Mañjuśrī; one of the great yakṣinīs.

G.596 Hiranyagarbha
dbyigs gi snying
Hiranyagarbha
This figure is identified in the Blue Annals with Songtsen Gampo, the first Tibetan Buddhist king.

G.597 Hiranyavatī
chu bo gser dang ldan
Hiranyavatī
The river near Kuśinagara on the banks of which the Buddha passed into final nirvāṇa.

Links to further resources:
1 related glossary entry

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.”

Links to further resources:
14 related glossary entries

Hūṇa

The king of Huns.

Ikṣvāku

The dynasty originating from the legendary king Ikṣvāku.

Links to further resources:
4 related glossary entries

Imi

One of the tathāgatas attending the delivery of the MMK.

Indra
dbang po

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.

Links to further resources:
33 related glossary entries

g.603 Indrajit

dbang po rgyal

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.

Links to further resources:
3 related glossary entries

Initiation
abhiśeka

See “empowerment.”

Links to further resources:
10 related glossary entries

Intermediates eon

bar gyi bskal pa

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.

Links to further resources:
2 related glossary entries

Irā

The name of a nakṣatra.

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Irाः
The lord of mātrṣ; one of the kings of the Nāgasena dynasty, identified with Īśānavarman.

**g.612 Īśāna the Lord of Beings**

*dpal ldan*

Īśānabhūtādhipati · Bhūtādhipatiśāna · Īśāna

Epithet of Śiva-Rudra.

**g.613 Ištā**

*Ištā*

One of the pratyekabuddhas attending the delivery of the MMK.

**g.614 Īśvara**

*dbang phyug*

Īśvaram

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).

*Links to further resources:*

1 related glossary entry

**g.616 Jalacara**

*chu na spyod pa*

Jalacara

Name of a yakṣa.
Jalānantaścara
*chu nang spyod*
Jalānantaścara
A vidyārāja from the personal retinue of Vajrapāṇi.

Jalendra
*chu dbang*
Jalendra
This seems to be another name for Jambhala.

Jāmadagni
dza ma da g+ni
Jāmadagni
One of the sages (*ṛṣi*).
Links to further resources:
2 related glossary entries

Jambhala
dzam bha la
Jambhala
One of the gods of wealth.
Links to further resources:
5 related glossary entries

Jambhala, the Lord of Waters
dzam bha la chu dbang
Jambhalajalendra
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.

Links to further resources:
79 related glossary entries

Jangchub O

byang chub 'od

(not in the Skt. source of the MMK)

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

ral pa ma

Jaṭā

One of the female śrāvakas attending the delivery of the MMK.

Jātavedas

me

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.

Links to further resources:
2 related glossary entries

Jayā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣinīs.

Jayanta

One of the pratyekabuddhas attending the delivery of the MMK.

Jayantī
Jayanti
One of the great dūtīs attending upon Lord Vajrapāṇi.

Jayavatī
rgyal ldan ma
Jayavatī
One of the female śrāvakas attending the delivery of the MMK.

Jayoṣniṣa
rgyal ba'i gtsug tor
Jayoṣniṣa
One of the eight uṣṇīṣa kings.

Jihma
yon po
Jihma
One of the śrāvakas attending the delivery of the MMK.

Jihva
lec 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.

Jitapāsa
Jitapāsa
One of the śrāvakas attending the delivery of the MMK.

Jīva
One of the tathāgatas attending the delivery of the MMK.

Jñānagarbha
One of the tathāgatas attending the delivery of the MMK.

Bṛhaspati
See “Bṛhaspati.”

Links to further resources:
3 related glossary entries

Jvālāmālinoṣṇīṣa
One of the mantra deities, possibly the same as Jvaloṣṇīṣa.
One of the great piśācīs.

**Jvāloṣṇīṣa**

“Blazing Uṣṇīṣa,” the mantra of the tathāgata Śālendra rāja.

**Jvarā**

Fever; a class of spirits causing fever.

A vidyārāja from the personal retinue of Vajrapāṇi.

**Jyeṣṭhā**

The name of a nakṣatra.

**Jyotī**

The name of a nakṣatra.
Jyotiṃkara

One of the tathāgatas attending the delivery of the MMK.

Jyotiraśmirājendra

One of the tathāgatas attending the delivery of the MMK.

Jyotis

One of the tathāgatas attending the delivery of the MMK.

Jyotiśrī

One of the tathāgatas attending the delivery of the MMK.

Jyotissaumyagandhāvabhāsaśrī

One of the tathāgatas attending the delivery of the MMK.

Jyotsna

One of the rāśis.
Jyotsnā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kākodumbarikā
Ficus oppositifolia.

Kāla
One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas; a vidyārāja from the personal retinue of Vajrapāṇi.

Kālakūṭa
A vidyārāja from the personal retinue of Vajrapāṇi.

Kālarūpa
“Black Form.” This seems to be an epithet of Mūrdhaṭaka, one of the wrathful emanations of Mañjuśrī.

Kalaśa
Kalaśa

Unidentified.

Kalaśoda

*bum chu can*

Kalaśoda

One of the kings of the nāgas.

Kālasūtra

*thig nag*

Kālasūtra

“Black Thread,” one of the hot hells.

Links to further resources:

12 related glossary entries

Kālava

When used in the plural, this is the name of an ancient country.

Kaliṅga

*ka ling ka*

Kaliṅga

An ancient country on the Coromandel Coast.

Links to further resources:

3 related glossary entries

Kaliyuga

*rtsod pa’i dus*

kaliyuga
See “dark eon.”

Links to further resources:
4 related glossary entries

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**g.666**  
Kamala  
—  
—  
Kamala  
One of the kings of Nepal.

---

**g.667**  
Kamala  
\(pad+ma\)  
\[\pmb{Kamala}\]  
Kamala  
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

---

**g.668**  
Kamalapāṇi  
\(phyag na \ pad+ma\)  
\[\pmb{Kamalapāṇi}\]  
Kamalapāṇi  
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

---

**g.669**  
Kamalaraśmi  
\(pad+ma’i \ ’od\)  
\[\pmb{Kamalaraśmi}\]  
Kamalaraśmi  
One of the uṣṇīṣa kings attending the delivery of the MMK.

---

**g.670**  
Kamaloṣṇīṣa  
\(pad+ma’i \ gtsug \ tor\)  
\[\pmb{Kamaloṣṇīṣa}\]  
Kamaloṣṇīṣa  
One of the eight uṣṇīṣa kings.
Kāmarūpa

Western Assam.

Kāmavajriṇī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Kambala

One of the kings of the nāgas.

Kamboja

A class of malevolent spirits.

Kāminī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Kampa
Kampa
God of earthquakes.

Kāṇā
One of the great yakṣinīs.

Kanaka
One of the pratyekabuddhas attending the delivery of the MMK. Possibly also a shortened form of the name of the tathāgata Kanakamuni.

Kanakamuni
One of the tathāgatas attending the delivery of the MMK.

Kanakaraśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Kanakaraśmi
One of the uṣṇīṣa kings attending the delivery of the MMK.
Kandarpa

A legendary king before the time of the Buddha.

Kaniṣṭha

One of the tathāgatas attending the delivery of the MMK.

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

The lord of the rāśis.

Kanyā

Virgo (zodiac sign and constellation).
Kanyakubja

A city in India (modern Kanauj).

Links to further resources:
1 related glossary entry

Kapālinī

thod can

Kapālinī

One of the vidyās attending upon Mañjuśrī.

Kaphiṇa

ga bin

Kaphiṇa

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Links to further resources:
14 related glossary entries

Kapila

gcer bu pa

Kapila

One of the seven sages.

Links to further resources:
6 related glossary entries

Kapilavastu

ser skya

Kapila

The city where Śākyamuni was born.

Links to further resources:
Karahāṭa

*Karahāṭa*

shing ka ra hA Ta

Karahāṭa

*Meyna spinosa.*

Karkaṭaka

*Karkaṭaka*

sbal ba

Karkaṭaka

Cancer (zodiac sign and constellation).

Links to further resources:

1 related glossary entry

Karkoṭaka

*Karkoṭaka*

kak+ko Ta

Karkoṭaka

One of the kings of the nāgas.

Links to further resources:

1 related glossary entry

Karma

*Karma*

las

karmān

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.

Links to further resources:

28 related glossary entries

Karmadā
Karmadā
One of the female śrāvakas attending the delivery of the MMK.

Karmaphalā
One of the female śrāvakas attending the delivery of the MMK.

Karmarāja
Another name of the king Vṛtsudhāna.

Karmaraṅga
This seems to be the ancient name of Arakan, or what is now the Rakhine State in Myanmar.

Karmic influence
Literally “inflow.” These are karmic influences that prompt an individual to act in a certain way, leading to the accumulation of karma.

Karnāṭaka
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<td>g.702</td>
<td>Karoṭapāṇi</td>
<td>A class of godlings, probably related to yakṣas.</td>
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<td>g.703</td>
<td>Karoṭapāṇi</td>
<td>One of the gods’ realms; also used as the name of the gods living there.</td>
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<td>g.704</td>
<td>Kārtavīrya</td>
<td>A legendary king before the time of the Buddha.</td>
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<td>Kārtika</td>
<td>A legendary king before the time of the Buddha.</td>
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<td>g.706</td>
<td>Kārttikeya</td>
<td>Son of Śiva and a Hindu god of war.</td>
</tr>
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</table>
**Karuṇa**

*snying rje ldan*

Karuṇa

One of the kinnara kings.

**Karuṇā**

*snying rje*

Karuṇā

One of the vidyārājñīs attending the delivery of the MMK.

**Kāśī**

*ga sha · ka shi*

Kāśī

See “Vārāṇasī.”

**Kaśmala**

*sdig pa’i sems dang ldan pa*

kaśmala

A class of impure spirits.

**Kaśmīra**

*ka che*

Kaśmīra

Kashmir
Kāśyapa

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas; one of the previous buddhas; one of the śrāvakas attending the delivery of the MMK; also a short name of Mahākāśyapa.

Links to further resources:
28 related glossary entries

Kaṭapūtana

A class of demons.

Links to further resources:
13 related glossary entries

Kaṭapūtanā

One of the great mātṛs.

Kātyāyana

One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
22 related glossary entries

Kaumārī
One of the great mātṛs.

Kauśika

\[ \text{Kauśika} \]
Epithet of Indra.

Links to further resources:
23 related glossary entries

Kāverī

\[ \text{Kāverī} \]
A river in the Deccan.

Links to further resources:
1 related glossary entry

Kāviśa

\[ \text{Kāviśa} \]
This seems to be one of the Himalayan countries; the Tibetan translation essentially means the front range of the Himalayas.

Keśānta

\[ \text{Keśānta} \]
One of the vidyārājaś dwelling with Śākyamuni in the realm of the Pure Abode.

Keśāntā

\[ \text{Keśāntā} \]
One of the great yakṣiṇīs.

g.722 Keśavā
  skra ṿdan ma
  Keśavā
  One of the female śrāvakas attending the delivery of the MMK.

Another name for the king Vallabha.

Keśinī
  skra can ma
  Keśinī
  One of the great yakṣiṇīs.

One of the great dūtīs attending upon Lord Vajrapāṇi.

One of the vidyās attending upon Mañjuśrī.

Ketu
  mjug ring
  Ketu
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
One of the tathāgatas attending the delivery of the MMK.

Ketuvatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Keyūrā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Keyūravatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Khadga
Khaḍga
One of the rāśis.

Khaḍgapaṭṭiśā

Khaḍgapaṭṭiśā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Khadyota

Khadyota
One of the tathāgatas attending the delivery of the MMK.

Khaja

Khaja
One of the grahas.

Khaṇḍa

Khaṇḍa
One of the śrāvakas attending the delivery of the MMK.

Khasa

Khasa
A country north of India.
Khaṣadroṇi

Unidentified; the Tibetan translation could suggest the island of Langkawi. The Sanskrit text may be corrupt.

Khyātikarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kimi

One of the tathāgatas attending the delivery of the MMK.

Kiṃkara

Servant; also a class of spirits used as servants.

Kiṃkara

One of the tathāgatas attending the delivery of the MMK.
kiṃkari • kiṃkarā
Female kiṃkara.

g.745 Kimpaka
bran pa
kiṃpaka
A class of malevolent spirits.

g.746 Kimphala
kib pa la
Kimphala
One of the śrāvakas attending the delivery of the MMK.

g.747 Kinnara
mi’am ci
kinnara
A class of semidivine beings, half human and half horse, or half human and half bird.

Links to further resources:
79 related glossary entries

g.748 Kinnarī
mi ’am ci
kinnarī
A female kinnara.

g.749 Kīrti
Kīrti
One of the ancient kings of Madhyadeśa.
Kīrtikīrti

One of the bodhisattvas attending the delivery of the MMK.

Kīrtivatī

One of the female śrāvakas attending the delivery of the MMK.

Knowledge holder

vidyādhara

See “vidyādhara.”

Links to further resources:
20 related glossary entries

Konākamuni

One of the tathāgatas.

Kośala

A country in ancient India.

Links to further resources:
16 related glossary entries

Koṭikarṇika
Koṭikarṇika
One of the śrāvakas attending the delivery of the MMK.

Krakucchanda
'khor ba 'jig
Krakucchanda
One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Krandanā
ngu 'bod
"Crying one," a class of female spirits.

Krati
The context suggests that this is a class of powerful beings.

Kratu
One of the pratyekabuddhas attending the delivery of the MMK.

Kravyāda
sha rjen
"Kravyāda"
“Carrion eater,” a class of flesh-eating spirits.

**Krīḍana**

*rtse med*

Krīḍana

One of the grahas.

**Kriyā**

*mdzad pa*

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**

*khro bo*

Krodha

A wrathful deity, usually on the sambhogakāya level; appears to be synonymous with krodharāja or mahākrodha.

**Krodharāja**

*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.
Kṛpā

One of the vidyārājīnīs attending the delivery of the MMK.

Kṛṣṇa

One of the sages (ṛṣī).

Kṛṣṇagautama

One of the sages (ṛṣī).

Kṛṣṇapakṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

Kṛttikā

The name of a nakṣatra.
Kṣaṇa

A unit of time; ten kṣaṇas equals one muhūrta.

Links to further resources:
1 related glossary entry

Kṣāranadī

“Caustic River,” one of the hells.

Kṣatriya

A member of the warrior and administrative caste.

Links to further resources:
34 related glossary entries

Kṣaya

One of the grahas.

Kṣema

A tathāgata.

Kṣemacitri

-
Kṣemacitri
One of the kings of the asuras.

Kṣemadā
bde sbyin ma
Kṣemadā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kṣepa
‘phen pa
Kṣepa
A vidyārāja from the personal retinue of Vajrapāṇi.

Kṣiprakarī
myur du byed ma
Kṣiprakarī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Kṣiroda
‘o ma’i chu
Kṣiroda
One of the kings of the nāgas.

Kṣiteśvara
—
Kṣiteśvara
One of the bodhisattvas attending the delivery of the MMK.
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.

Links to further resources:
8 related glossary entries

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

Kubera

The god of wealth and the king of the yakṣas; one of the four great kings of the directions.

Links to further resources:
22 related glossary entries
Kukūla

*Kukūla*

One of the hells.

Kulika

*Kulika*

One of the kings of the nāgas.

Kuliśavatī

*Kuliśavatī*

One of the great dūtīs attending upon Lord Vajrapāṇi.

Kuliśika

*Kuliśika*

One of the kings of the nāgas.

Kumāra

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.”

*Links to further resources:*

1 related glossary entry
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.

Kumbhakārṇa

Kumbhakārṇa
One of the kings of the rākṣasas.

Kuṇapa
“Rotting Corpse,” one of the cold hells.

Kuṇḍalin
A vidyārāja from the personal retinue of Vajrapāṇi.

Kuñjara
One of the rāśis.

Kunta
Another name of the king Ājita.
Kuru
One of the śrāvakas attending the delivery of the MMK.

Kurukulla
One of the śrāvakas attending the delivery of the MMK.

Kuśa grass
*Poa cynosuroides*, a species of grass commonly used in religious ceremonies.

Kuśāgrapura
The one-time capital of ancient Magadha.

Kūṣmala
Name of a yakṣa.

Kuṣmāṇḍa
A class of demons.
Kuṣṭha

A vidyārāja from the personal retinue of Vajrapāṇi.

Kusuma

One of the pratyekabuddhas attending the delivery of the MMK; an ascetic statesman.

Kusumā

One of the great yakṣinīs; also, a goddess of flowers invoked in a mantra.

Kusuma

Unidentified; possibly the name of a palace.

Kusumapura

Another name of Pāṭaliputra.
Kusumāvatī
One of the great yakṣinīs.

Kusumottama
One of the tathāgatas.

Kūṭākhya
One of the pratyekabuddhas attending the delivery of the MMK.

Kūtākṣa
Name of a yakṣa.
Lāḍa

A country corresponding in area to modern Gujarat.

Lakṣmī

The goddess of good fortune; also, one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lakṣmīvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lakuṭa

One of the kings of the nāgas.

Laṅkā

Present-day Śrī Laṅkā; the capital city of this island.
Ledruma

One of the kinnara kings.

Leo

See “Simha.”

Libra

See “Tula.”

Licchavi

A clan and a dynasty of kings contemporary with the Buddha; also the name of a Nepalese dynasty ca. fifth to eighth centuries CE.

Limbs of awakening

bodhyangga
Traditionally there are seven such limbs: mindfulness, investigation of reality, energy, contentment, relaxation of bodhi and mind, samādhi, and equanimity.

*Links to further resources:*

40 related glossary entries

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**g.830  Lion of the Śākyas**

*shAkya seng ge*

Śākyasīṃha

One of the epithets of the Buddha Śākyamuni.

*Links to further resources:*

4 related glossary entries

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**g.831  Locanā**

*spyan ma*

Locanā

The uṣṇīṣa goddess of the Tathāgata family; also one of the vidyārājñīs attending the delivery of the MMK.

*Links to further resources:*

1 related glossary entry

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**g.832  Locanā**

*de bzhin gshegs pa’i spyan · spyan*

Locanā

See “Tathāgatalocanā.”

*Links to further resources:*

1 related glossary entry

---

**g.833  Loka**

*’jig rten*

Loka

One of the rāśis; a king of the Gauḍa dynasty.
Lokābha
\[\text{‘jig rt} \text{en ‘od}\]
Lokābha
One of the tathāgatas attending the delivery of the MMK.

Lokabhūta
\[\text{‘jig rt} \text{en gyur pa}\]
Lokabhūta
One of the śrāvakas attending the delivery of the MMK.

Lokadruma
\[\text{‘jig rt} \text{en ljon pa}\]
Lokadruma
One of the kinnara kings.

Lokāgata
\[\text{‘jig rt} \text{en ‘ongs}\]
Lokāgata
One of the śrāvakas attending the delivery of the MMK.

Lokagati
\[\text{‘jig rt} \text{en ‘gro ba}\]
Lokagati
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Lokāgrakeyūrā
\[\text{‘jig rt} \text{en mchog gi dpung rgyan ma}\]
Lokāgrakeyūrā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Lokagupta

'jig rten sbas

Lokagupta
One of the śrāvakas attending the delivery of the MMK.

Lokajit

—

Lokajit
One of the kings of the rākṣasas.

Lokakaṇṭha

'jig rten mgul pa

Lokakaṇṭha
One of the vidyārajas dwelling with Śākyamuni in the realm of the Pure Abode.

Lokakara

'jig rten byed

Lokakara
One of the pratyekabuddhas attending the delivery of the MMK.

Lokākhya

'jig rten grags pa

Lokākhya
One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK.

Lokākhyā
ʼjig rten grags pa ma

Lokākhyā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.846 Lokamaha

ʼjig rten mchod ’os

Lokamaha

One of the bodhisattvas attending the delivery of the MMK.

g.847 Lokamātā

ʼjig rten ma

Lokamātā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.848 Lokamātā

—

Lokamātā

The name of a nakṣatra.

g.849 Lokamākara

ʼjig rten byed

Lokamākara

One of the tathāgatas attending the delivery of the MMK.

g.850 Lokanātha

—

Lokanātha

One of the bodhisattvas attending the delivery of the MMK.
Lokaniṣṭha
One of the gods’ realms; also used as the name of the gods living there.

Lokānta
‘jig rten mthar byed
Lokānta
One of the grahas.

Lokāntakarī
‘jig rten mthar byed ma
Lokāntakarī
One of the great mātṛs.

Lokāntikā
‘jig rten nye gnas ma
Lokāntikā
One of the great piśācīs.

Lokaprabha
Lokaprabha
One of the pratyekabuddhas attending the delivery of the MMK.

Lokapravarā
‘jig rten rab mchog
Lokapravarā
The name of a nakṣatra.
Lokaśānti

'Lig rt'en 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

'Lig rt'en dpal

Lokaśriyā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokaṭī

'Lig rt'en 'gro ma

Lokaṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokātikrānta gāmin

'Lig rt'en las 'das par 'gro ba

Lokātikrānta gāmin
One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

Lokāvartā

'Lig rt'en 'khyil ma

-
Lokāvartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Lokavāsinī
‘jig rten guas ma
Lokavāsinī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Lokavatī
‘jig rten ldan ma
Lokavatī
One of the vidyārājñīs 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
‘jig rten dbang po
Lokendra
Name of a yakṣa.

Lokendrarāja
‘jig rten gyi dbang po’i rgyal po
Lokendrarāja
One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
1 related glossary entry

Lokeśa
‘jig rten dbang phyug
Lokeśa
Lokeśa

Probably a metrically shortened variant of Lokeśvara.

Links to further resources:
2 related glossary entries

g.868 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.

Links to further resources:
2 related glossary entries

g.869 Lokīśa

'jig rten dbang phyug bdag nyid che

Lokīśa

An unidentified mantra deity. The Sanskrit could be corrupt.

g.870 Lokottara

'jig rten mthon po

Lokottara

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.871 Lokottarā

'jig rten las 'das ma

Lokottarā

One of the great yakṣinīs.

g.872 Looks upon

spyan

を超えず
paśyati

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.

g.873 Lord of Great Wrath
khro bo’i rgyal po chen po

Mahākrodharāja

See “Great Lord of Wrath.”

Links to further resources:
1 related glossary entry

---

Lord of wrath
khro rgyal · khro rgyal chen po

krodhanāja

See “krodharāja.”

Links to further resources:
2 related glossary entries

---

Lord of Wrath
khro bo’i rgyal po

Krodhanāja

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.

Links to further resources:
3 related glossary entries
g.877  Lowest eon
dus kyi tha mar
yugādhama
The least auspicious in the cycle of four eons.

g.878  Lubdha
rngon pa
Lubdha
One of the grahas.

g.879  Lumbini
lum bi ni
Lumbini
The grove where Śākyamuni was born.

Links to further resources:
4 related glossary entries

g.880  Mādhava
khyab 'jug
Mādhava
A brahmin statesman.

g.881  Mādhava
—
Mādhava
Identified as the Kadamba king Madhuvarman, contemporary with Mahendra.

g.882  Madhu
sbrang rtsi
Madhu
A brahmin statesman.

Madhyadeśa
dbus kyi yul
The “central region,” which seems to refer to all the regions and countries between the Vindhya and Himālaya mountains.

Links to further resources:
3 related glossary entries

Madhyama
bar ma
One of the rāśis.

Magadha
ma ga dhA
An ancient country corresponding to southern Bihar, part of the heartland where the Buddha was active and where Buddhism was first established.

Links to further resources:
31 related glossary entries

Maghā
mchu
The name of a nakṣatra.

Links to further resources:
2 related glossary entries
Maghavan

“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 Vajrapāṇi.

Mahābhadrika

skal bzang yod chen po

Mahābhadrika

One of the śrāvakas attending the delivery of the MMK.

Mahābhogavatī

longs spyod che ldan ma
Mahābhogavatī
One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

Mahābrahmā
One of the gods’ realms; also the name of the gods living there.
Links to further resources:
15 related glossary entries

Mahācakravartin
One of the mantra deities.

Mahācīna
China.

Mahādanḍā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Mahādeva
One of the tathāgatas attending the delivery of the MMK.

**g.898 Mahāganapati**

*tsogs kyi bdag po chen po*

*Mahāganapati*

“Great Gaṇapati,” an epithet of Gaṇeśa.

**Links to further resources:**

- [6 related glossary entries](#)

---

**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.

**Links to further resources:**

- [4 related glossary entries](#)

---

**g.901 Mahākāśyapa**

'od srung chen po

*Mahākāśyapa*

One of the eight great śrāvakas.

**Links to further resources:**

- [54 related glossary entries](#)

---

**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.

Links to further resources:
22 related glossary entries

**g.903**

**Mahākhyā**

grags pa chen po

Mahākhyā

One of the tathāgatas attending the delivery of the MMK.

**g.904**

**Mahākrodha**

khro bo chen po

mahākrodha

“Great wrath.” This seems to be a synonym of vidyārāja.

**g.905**

**Mahākrodha**

khro bo chen po

Mahākrodha

A vidyārāja from the personal retinue of Vajrapāṇi; an epithet of Yamāntaka; an epithet of Yamāri; the name of a boar-faced emanation of Mañjuśrī.

**g.906**

**Mahālakṣmī**

dpal chen mo

Mahālakṣmī

One of the vidyās attending upon Mañjuśrī.

**g.907**

**Mahālakuṭa**

dbyig pa chen po

Mahālakuṭa

One of the kings of the nāgas.
Mahāmārī

A goddess of pestilence; pestilence personified.

Mahāmati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:
4 related glossary entries

Mahāmaudgalyāyana

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Links to further resources:
64 related glossary entries

Mahāmāyūrī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the five Pañcarakṣā goddesses.

Mahāmegha

A vidyārāja from the personal retinue of Vajrapāni.
Mahāmekhalā

One of the goddesses in one of the paintings of Mañjuśrī.

Mahānarthā

One of the great dūtīs attending upon Lord Vajrapāṇī.

Mahāpadma

One of the kings of the nāgas.

Links to further resources:
1 related glossary entry

Mahāpaśyinī

One of the great dūtīs attending upon Lord Vajrapāṇī.

Mahāpota

Another name of the king Mahendra.

Mahāprajāpatī
Mahāprajāpatī
One of the female śrāvakas attending the delivery of the MMK.

Links to further resources:
7 related glossary entries

g.919 Mahāratha
—
—
Mahāratha
The king of siddhas (semidivine beings).

g.920 Maharddhika
rdzu ’phrul chen po
Maharddhika
One of the kinnara kings.

g.921 Mahārti
nyam thag pa chen po
Mahārti
A vidyārāja from the personal retinue of Vajrapāṇi.

g.922 Mahāśakuna
bya chen po
Mahāśakuna
One of the garuḍa kings.

g.923 Mahāśakunī
bya ma chen mo
Mahāśakunī
One of the great mātrṣ.
Mahāsamayoṣṇiṣa

One of the mantra deities.

Mahāśāriputra

One of the śrāvakas attending the delivery of the MMK.

Mahāsena

A king based in Ujjain, contemporary of the Buddha.

Mahāśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Mahāsthāmaprāpta

A bodhisattva.

Links to further resources:
25 related glossary entries

Mahāsthānagata


Another version of the name Mahāsthānaprāpta (-gata and -prāpta being synonymous).

Mahāsthānaprāpta

One of the bodhisattvas, possibly the same as Mahāsthānaprāpta.

Links to further resources:
25 related glossary entries

Mahāsubhūti

One of the śrāvakas attending the delivery of the MMK.

Mahāśūla

A vidyārāja from the personal retinue of Vajrapāni.

Mahāśvetā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the vidyās attending upon Mañjuśrī.

Mahātiṣya

One of the bodhisattvas, possibly the same as Mahāsthānaprāpta.
Mahātiṣya
One of the śrāvakas attending the delivery of the MMK.

g.935 Mahāturūṣka
chen po tu ruSh+ka
The king identified with the Kushana emperor Huvishka, the successor of Kanishka.

Mahauṣadha
One of the śrāvakas attending the delivery of the MMK.

g.937 Mahāvajrakrodhāntaścara
khro bo chen po’i nang spyod
A vidyārāja from the personal retinue of Vajrapāṇi.

Mahāvidyā
One of the vidyās attending upon Mañjuśrī.

Mahāvīryā
One of the vidyās attending upon Mañjuśrī.

Mahendra
One of the muhūrtas.

An ancient king, contemporary of the Buddha.

Identified as Mahendravarman I of Kāñci, a Pallava king of the early seventh century; this name is shared also by the Khmer king Mahendravarman.

Mahendra or Mahendrāditya is another name of the Gupta emperor Kumāragupta.

One of the pratyekabuddhas attending the delivery of the MMK.
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.

Links to further resources:
47 related glossary entries

Maheśvarāntaś cara

dbang phyug chen po'i nang spyod

Maheśvarāntaś cara

A vidyārāja from the personal retinue of Vajrapāṇi.

Māheśvarī

dbang phyug chen po ma

Māheśvarī

One of the great mātrs.

Maheśvāsa

dbugs 'byin chen po

Maheśvāsa

One of the śrāvakas attending the delivery of the MMK.

Mahī

chu bo chen po

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

One of the kinnara kings; one of the rāśis.

Mahojas

One of the śrāvakas attending the delivery of the MMK.

Mahojaska

One of the kinnara kings.

Mahojaska


Mahojaska

One of the śrāvakas attending the delivery of the MMK.

g.957 Mahojaska

gzi brjid chen po ldan

Mahojaska

One of the rāśis.

g.958 Mahoraga

brang ’gro chen po

Mahoraga

A class of serpent-like beings.

g.959 Mahoraga

sbrul chen po

Mahoraga

A vidyārāja from the personal retinue of Vajrapāṇi.

g.960 Mahoraska

brang chen po

Mahoraska

One of the kinnara kings.

g.961 Maitra

byams ldan

Maitra

One of the grahas.

Links to further resources:

1 related glossary entry
Maitra

One of the muhūrtas.

Links to further resources:
1 related glossary entry

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.

Links to further resources:
83 related glossary entries  ·  View the 84000 Knowledge Base article

Maitrī

One of the vidyārājñīs attending the delivery of the MMK.

Links to further resources:
83 related glossary entries  ·  View the 84000 Knowledge Base article

Makara

Capricorn (zodiac sign and constellation).
Makuṭabandhana
*A temple or shrine in the country of the Mallas.*

Mālādhāra
*One of the gods’ realms; also used as the name of the gods living there.*

Mālādhārin
*A class of godlings, probably related to yakṣas.*

Malānta
*One of the tathāgatas attending the delivery of the MMK.*

Mālava
*A country in ancient India (modern-day Malwa).*
Malaya

The country Malabar.

Links to further resources:
3 related glossary entries

Malla

Name for a country and the people who reside there.

Links to further resources:
8 related glossary entries

Mallaputra

One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
1 related glossary entry

Māmakī

One of the great dūtīs attending upon Lord Vajrapāṇi; also the uṣṇīṣa goddess of the Vajra family.

Links to further resources:
3 related glossary entries

Māṇa
Māṇa
One of the kings of the nāgas.

Mānabhaṅja
nga rgyal 'joms
Mānabhaṅja
One of the kings of the nāgas.

Manas
yid
Manas
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Manasa
yid las byung
Manasa
One of the pratyekabuddhas attending the delivery of the MMK.

Manasa
yid las byung ba
Manasa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Mānasī
yid las skyes ma
Mānasī
One of the chief vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
Mānava

*bram ze khye’u*

The son and successor of the king Soma (the latter identified by Jayaswal as Śaśāṇka).

Mānava
devavān
g. 982

Mānavadeva

*mi yi lha*

Or Mānavendra, the first king of the Licchavi dynasty of Nepal.

Mānavadeva
devavān
g. 983

Maṇḍala

*dkyil ’khor*

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.

Maṇḍala

devavān
g. 984

Māndhāṭr

*nga las nu*

A legendary king before the time of the Buddha.

Māndhāṭr
devavān
g. 985

Maṇḍitikā

*sdud ma*

One of the great piśācīs.

Maṇḍitikā
devavān
g. 986
Maṅgala

Identified as the Cālukya king Maṅgalarāja, the predecessor and uncle of Pulakeśin II.

Maṅgalā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Maṅgalāvahā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Maṇibhadra

A brother of Kubera and a tutelary deity of merchants.

Māṇicara

A yakṣa deity.
Maṇikūṭa

One of the bodhisattvas attending the delivery of the MMK.

Maṇināga

One of the kings of the nāgas.

Maṇirāśi

One of the uṣṇīsa kings attending the delivery of the MMK.

Maṇiratnacūḍā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Mañjudhvaja

One of the future buddhas.

Mañjughoṣa

Mañjushvara

Mañjughoṣa · Mañjushvara
“One with a sweet voice,” an epithet of the bodhisattva Mañjuśrī. The name is also written as “Mañjusvara.”

Links to further resources:
5 related glossary entries

Mañjuśrī
‘jam dpal
Mañjuśrī · Mañju
The bodhisattva and the deity of wisdom.
Links to further resources:
110 related glossary entries

Mañjusvara
‘jam pa’i dbyangs
Mañjusvara · Mañjughoṣa
See “Mañjughoṣa.”
Links to further resources:
2 related glossary entries

Mañjuvara
‘jam pa’i dbyangs
Mañjuvara
An epithet of Mañjuśrī.
Links to further resources:
2 related glossary entries

Manoharā
yid ’phrog ma
Manoharā
One of the great yakṣinīs.

Manojava

Manojava
Manojava
One of the garuḍa kings.

Manojavā
One of the female śrāvakas attending the delivery of the MMK; one of the great dūtīs attending upon Lord Vajrapāṇi.

Manojña
One of the pratyekabuddhas attending the delivery of the MMK; one of the kinnara kings.

Manojñā
One of the seven yakṣinīs.

Manoratha
One of the kings of the piśācas.
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 yakṣinīs.

Mantra Vehicle

sngags kyi lam

Mantrayāna

Another name for the Vajrayāna.

Links to further resources:
2 related glossary entries

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

Māra

The demon opposing the Buddha’s teaching; in the plural (māras) it denotes all such nonhuman beings; a personification of evil.

Marīca

Marīca

One of the mahoraga kings.

Mārīca

Mārīca

One of the mahoraga kings.

Mārīcī

Mārīcī

A Buddhist goddess (the name indicates her association with the sun and the light).

Mārkaṇḍa

Mārkaṇḍa


Mārkaṇḍa
One of the sages (ṛṣi).

Links to further resources:
1 related glossary entry

Mars
*mig dmar*
Aṅgāraka
See “Aṅgāraka.”

Links to further resources:
1 related glossary entry

Mārṣṭi
One of the grahas.

Maruṇḍa
One of the mahoraga kings.

Māruta
God or spirit of wind (usually plural).

Links to further resources:
2 related glossary entries

Mastaka
Mastaka
One of the grahas.

Master
slob dpon
ācārya
Teacher or master, especially a spiritual master. The term is rendered elsewhere in this translation as “ācārya.”
Links to further resources:
16 related glossary entries

Māṣṭi
ring par ldan
Māṣṭi
One of the grahas.

Mathita
Mathita
A south Indian king contemporary with Mahendra.

Mathurā
bcom brlag
Madhura · Mathurā
Name of several cities in India; traditionally, the birthplace of Kṛṣṇa.
Links to further resources:
4 related glossary entries

Mati
Mati
One of the tathāgatas attending the delivery of the MMK.

Mātṛ

A class of female spirits, sometimes called mother goddesses.

Mātṛcēṭa

An ascetic statesman.

Mātṛcēṭa

A Buddhist poet who flourished around the second century CE.

Mātṛkā

A class of female spirits, the same as mātṛ.

Maudgalyāyana

Maudgalyāyana
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
64 related glossary entries

Mauhūrtikā
yud tsam las byung ba
mauhūrtikā
A class of spirits causing a brief disease.

Māyūrī
rmab yma
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
ʻog 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

Merudhvajapāṇi

Meṣa

Mīna
Mīna

Pisces (zodiac sign and constellation).

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.
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<td>One of the rāśis.</td>
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<td>The central mountain our universe according to Buddhist and Hindu cosmology.</td>
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<td>Mṛga</td>
<td>An ancient king of Vaiśālī.</td>
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<td>Mṛgaśirā</td>
<td>The name of a nakṣatra.</td>
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<td>A particular position of hands of magical or esoteric significance; also an emblem or insignia.</td>
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Muhūrta

*yud tsam*

*muhūrta*

A division of time, one thirtieth of a day.

Links to further resources:

1 related glossary entry

Mukhamañḍitikā

*mgo bregs ma*

*Mukhamañḍitikā*

One of the great mātrṣs.

Mūlā

*snrubs*

*Mūlā*

The name of a nakṣatra.

Links to further resources:

2 related glossary entries

Muni

*thub pa*

*Muni*

One of the sages (*ṛṣi*).

Munivara

*thub pa mchog*

*Munivara*

One of the sages (*ṛṣi*).
spyi bo'i gdu bu

*Mūrdhaṭaka* · *Mūrdhṇaṭaka*

One of the wrathful emanations of Vajrapāṇi.

*Musalā*

One of the great dūtīs attending upon Lord Vajrapāṇi.

*Nābhi*

One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

*Nāḍikā*

A unit of time consisting of half a mūhūrta.

*Nāḍikāśyapa*

One of the śrāvakas attending the delivery of the MMK.

Links to further resources:

8 related glossary entries

*Nāga*
nāga

A class of semidivine beings that are half serpent, half human.

Links to further resources:
92 related glossary entries

Nāga

1064

Nāga

klu

The name of the Bengali dynasty that ruled from the second to the early fourth centuries CE.

Nāga

1065

Nāga

klus bos

An ascetic statesman.

Nāgadantā

1066

Nāgadantā

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode.

Nāgānta

1067

Nāgānta

klu mthar byed

A vidyārāja from the personal retinue of Vajrapāṇi.

Nāgārjuna

1068

Nāgārjuna

dge slong klu

Nāgārjuna
The famed Madhyamika scholar.

Links to further resources:
- 8 related glossary entries  ·  View the 84000 Knowledge Base article

Nāgasena

klu yi sde

Nāgasena

One of the ancient dynasties in Madhyadeśa.

Nāginī

klu mo

nāginī

Female nāga.

Links to further resources:
- 5 related glossary entries

Nagna

gcer bu

Nagna

This seems to be the name of an island, but is rather dubious.

Nahuṣa

na hu sha

Nahuṣa

A legendary king before the time of the Buddha.

Nairañjanā

nai rany+dza na

Nairañjanā

A river flowing past Bodhgaya.

Links to further resources:
Nairṛta

*bden bral*

*nairṛta*

A class of demons closely related to or identical with the rākṣasas.

---

Nairṛta

*bden bral*

*Nairṛta*

A rākṣasa deity (one of the eight guardians of directions).

*Links to further resources:*

1 related glossary entry

---

Naivākāśānantya

---

*Naivākāśānantya*

One of the gods’ realms; also used as the name of the gods living there.

---

Naivakiṅcanya

*ci yang med min*

*Naivakiṅcanya*

One of the gods’ realms; also used as the name of the gods living there.

---

Nakṣatra

*rgyu skar*

*nakṣatra*

An asterism or constellation; also a class of deities.

*Links to further resources:*

3 related glossary entries
Nakṣatra

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Nakṣatrarāja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Nakṣatrikā

The name of a nakṣatra.

Nalinī

One of the vidyās attending upon Mañjuśrī.

Nama

A brahmin statesman.

Namantreya

byams pa'i bu ma yin pa
Namantreyā
One of the bodhisattvas attending the delivery of the MMK.

Nāmrā
‘dud ma
Nāmrā
One of the female śrāvakas attending the delivery of the MMK.

Namuci
Namuci
Another name of Māra.

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.

Nandā
dga’ mo
Nandā
One of the female śrāvakas attending the delivery of the MMK.

Nanda
dga’ ba
Also Nandapura; another name of Pāṭaliputra.
Nandana

One of the śrāvakas attending the delivery of the MMK.

Nandika

One of the śrāvakas attending the delivery of the MMK.

Nandikeśvara

One of the attendants on Śiva.

Nandinī

One of the great yakṣinīs.

Naraka

One of the rāśis.

Naravirā
Naravīrā
One of the seven yakṣinīs.

Links to further resources:
1 related glossary entry

Nārikela
na li ke ra
ནི་ཐེ་ར།
Nāḍikera
The name of an island.

Narmadā
rtsed mo sbyin ma
རྟས་མོ་སྲིད་པ།
Narmadā
One of the female śrāvakas attending the delivery of the MMK.

Narmadā
nar ma dA
ཉར་མ་ད།
Narmadā
A river in the Deccan (the modern Nerbudda).

Links to further resources:
1 related glossary entry

Nartaka
gar byed
གར་བྱེད
Nartaka
One of the grahas.

Nartāpaka
sems par byed pa
ཝིམ་པར་བྱེད་པ།
Nartāpaka
One of the grahas.
<table>
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<td>ིེན་བོད།</td>
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<td></td>
<td>Naśana</td>
<td>One of the grahas.</td>
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<td>Naṣṭārka</td>
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<td></td>
<td>Naṣṭārka</td>
<td>One of the grahas. The Tibetan lists his name as nor 'dzin, which does not correspond to the Sanskrit.</td>
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<td>གོའོད།</td>
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<td>mgon por gyur pa</td>
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<td>Naṭī</td>
<td>གར་མཁན་མ།</td>
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<tr>
<td></td>
<td>Naṭī</td>
<td>One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.</td>
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<tr>
<td>1106</td>
<td>Naṭī</td>
<td>gar byed ma</td>
</tr>
</tbody>
</table>
Naṭī
A yakṣinī invoked in magical rites.

Links to further resources:
2 related glossary entries

Naṭṭā
‘dud ma
A yakṣinī invoked in magical rites.

Links to further resources:
1 related glossary entry

Nāyikā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Nemi
mu khyud
One of the tathāgatas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

Nepāla
bal po
Although the name “Nepal” derives from it, the ancient Nepāla would probably not extend beyond the Kathmandu Valley.

Nigrahadhāraṇī
tshar gcod pa’i gzungs ma
Nigrahadharani

One of the dhāraṇī goddesses present at the delivery of the MMK.

Nikarṣa

sel byed

Nikarṣa

One of the tathāgatas attending the delivery of the MMK.

Nikumbha

bum pa ma lus

Nikumbha

Another name of the king Budha.

Niladanda

dbyug sgon

Niladanda

A vidyārāja from the personal retinue of Vajrapāṇi and a mantra deity.

Links to further resources:
3 related glossary entries

Nilagriva

mgrin sgon

Nilagriva
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Nilakaṇṭha

Nīlakaṇṭha
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Nilāmbuda

Nīlāmbuda
One of the kings of the nāgas.

Nimiketu

Nimiketu
One of the tathāgatas attending the delivery of the MMK.

Nimnaga

Nimnaga
One of the rāśis.

Nirdhūtarāja

Nirdhūtarāja
One of the tathāgatas attending the delivery of the MMK.
Nirghāta
Hurricane or earthquake personified.

Nirmalā
dri ma med pa
Nirmalā
One of the vidyārājñīs attending the delivery of the MMK.

Nirmāṇarati
Nirmāṇarati
One of the gods’ realms; also the name of the gods living there.

Nirmitā
Nirmitā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Nirnaṣṭa
mi snang byed
Nirnaṣṭa
One of the grahas.

Nirvāṇa
mya ngan las ‘das pa
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.

Links to further resources:
31 related glossary entries

Nirviṇṇā

*yid 'byung ma*

Nirviṇṇā
One of the female śrāvakas attending the delivery of the MMK.

Nīṣkakuru

*mthar phyed*

Nīṣkakuru
One of the tathāgatas attending the delivery of the MMK.

Nityajvarā

*rtag pa’i rims*

Nityajvarā
A class of spirits causing continuous fever.

Links to further resources:
1 related glossary entry

Nīvaraṇa

Nīvaraṇa
One of the bodhisattvas attending the delivery of the MMK.

Nivartana

*ldog par gnas*

Nivartana
One of the śrāvakas attending the delivery of the MMK.
Nyāya

*rig pa*

.nyāya

Literally “logic,” Nyāya is one of the six great philosophical systems of ancient India.

*Links to further resources:*

1 related glossary entry

Oblation

*sbyin sreg*

.homa

See “homa.”

*Links to further resources:*

14 related glossary entries

Oḍra

*o Ta · o Da*

.Oḍra

A country in the eastern part of India, modern-day Orissa.

One Syllable

*yig gcig pa*

.Ekākṣam

An epithet of deities, such as Mañjuśrī or Yamāntaka, whose mantras consists of a single syllable (ekākṣam).

Ostāraka

—

.ostāraka

A class of evil spirits.
Oxus

Vakṣu
A river in Gandhāra, today known as Amu Daria.

Pāda
tshig rkang
pañā
The fourth part of a regular stanza.

Padakrama
rkang pa’i ‘gros
Padakrama
One of the kings of Nepal.

Padavikṣepa
rkang pa ’phen pa
Padavikṣepa
A vidyārāja from the personal retinue of Vajrapāṇi.

Padma
pad+ma
Padma
One of the kings of the nāgas.
Padmadhara
One of the tathāgatas.

Padmapāṇi
One of the bodhisattvas.

Padmaprabhā
One of the female śrāvakas attending the delivery of the MMK.

Padmasambhava
One of the pratyekabuddhas attending the delivery of the MMK; also the name of the Buddhist master brought the Buddhadharma to Tibet.

Padmavarṇā
One of the female śrāvakas attending the delivery of the MMK.

Padmāvatī
Padmāvatī
One of the female śrāvakas attending the delivery of the MMK.

Padmocca
pad+ma ltar smra ba
Padmocca
One of the great yakṣinīs.

Padmottara
One of the pratyekabuddhas attending the delivery of the MMK.

Padumā
dka’ zlog rkar spyod ma
Padumā
One of the female śrāvakas attending the delivery of the MMK.

Padumāvatī
dka’ zlog rkar spyod ldan ma
Padumāvatī
One of the female śrāvakas attending the delivery of the MMK.

Paittikā
mkhris pa las gyur pa
Paittikā
A class of spirits causing excess bile.

Pakṣirāja
Pakṣirāja
One of the garuḍa kings.

Pakṣmā
*nlzi ma*
*Paṭṣmā*
One of the vidyārājñīs attending the delivery of the MMK.

Pala
*bar*
*pala*
A unit of weight corresponding roughly to 50 grams.

Pālaka
*Paṭlaka*
One of the śrāvakas attending the delivery of the MMK.

Pāṃsupiśācī
*phyag dar khrod kyi sha za mo*
*Paṃsupiśācī*
One of the great piśācīs.

Pañcakesarī
*seng ge Inga*
*Pañcakesari*
An ancient city, probably corresponding to the modern Panchakesari in Orissa.
Pañcaśikha

One of the gandharva kings.

Links to further resources:
8 related glossary entries

Pañcika

One of the śrāvakas attending the delivery of the MMK; also the name of a yakṣa.

Pāṇḍaravāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the five tathāgata-consorts.

Links to further resources:
5 related glossary entries

Paṇḍu

A legendary king before the time of the Buddha.

Panic grass

Panicum dactylon.
### Pāṇini

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

Pannaga

One of the garuḍa kings.

### Pannaganāśana

Pannaganāśana

One of the garuḍa kings.

### Paranirmita

Paranirmita

One of the gods’ realms; also used as the name of the gods living there.

### Paraprāṇaharā

Paraprāṇaharā
Parāśara
One of the great mātrās.

Parāśara
One of the sages (ṛṣi).

Links to further resources:
1 related glossary entry

Paraśu
One of the sages (ṛṣi).

Parīttābha
One of the gods’ realms; also the name of the gods living there.

Pāriyātra
A country in the western part of the Vindhya range.

Parṇaga
One of the garuḍa kings.
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.

Links to further resources:
6 related glossary entries

Pārśva

One of the pratyekabuddhas attending the delivery of the MMK.

Paśyikā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Paśyinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Patāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Pātāla

One of the dhāraṇī goddesses present at the delivery of the MMK.
Pātāla

One of the seven subterranean semiparadises, the abode of nāgas and asuras.

Links to further resources:
1 related glossary entry

Pāṭaliputra

The ancient capital of Magadha. The name is rendered elsewhere in this translation as “Flower City.”

Links to further resources:
1 related glossary entry

Pati

One of the tathāgatas attending the delivery of the MMK.

Patidhara

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Paṭṭisa

A vidyārāja from the personal retinue of Vajrapāṇi.

Pauṇḍra
Pauṇḍra
A country in the northeastern part of India.

Pāvā
sdig pa can
Pāvā
A city near Rājagṛha.

Perfection
pha rol tu phyin pa
pāramitā
The six or more perfections, starting from generosity (dāna), constitute the conduct of a bodhisattva.

Links to further resources:
34 related glossary entries

Persia
Parṣa
The country roughly corresponding to modern Iran.

Phalgu
nje ba’i gre
Phalgu
The name of a nakṣatra.

Phalgunī
gre dang dbo
Phalgunī
The name of a nakṣatra. There are two Phalgunī, the “former” (Skt. pūrvā; Tib. gre) and the “latter” (Skt. uttarā; Tib. dbo).

Links to further resources:
2 related glossary entries

Pilindavatsa
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
2 related glossary entries

Pīlu
One of the great piśācas.

Pīluvatī
One of the great piśācīs.
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:

1 related glossary entry

Piṇḍolabharadvāja

One of the eight great śrāvakas. See n.143.

Links to further resources:

3 related glossary entries

Piṅgala

Name of a yakṣa.

Piṅgalā

One of the great yakṣinīs.

Pippala

One of the śrāvakas attending the delivery of the MMK.

Pippala

One of the sages (ṛṣi).
Pippalāda

One of the sages (ṛṣi).

Piśāca

A class of flesh-eating demons.

Piśācī

Female piśāca.

Pisces

See “Mīna.”
Piśita
One of the rāśis.

Piśita
One of the grahas.

Piśitāśa
A class of flesh-eating spirits.

Piśitāśinī
One of the great piśācīs.

Pitā
One of the tathāgatas attending the delivery of the MMK.

Pitāmaha
One of the tathāgatas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

**Pitṛ**

1213

*pitṛ*  

*mi ma yin pa*

Usually used in the plural—spirits of the deceased.

Links to further resources:

1 related glossary entry

**Planet**

1214

*graha*

*gdon · gza’*

See “graha.”

Links to further resources:

12 related glossary entries

**Pledge**

1215

*samaya*

*dam tshig*

See “samaya.”

Links to further resources:

15 related glossary entries

**Pota**

1216

*Pota*

*gru dag*

Another name of the king Mahendra.

**Prabha**

1217

*Prabha*

*’od*
*Prabha*

The name of various kings.

---

**Prabhā**

'od

Prabhā

One of the vidyārājñīs attending the delivery of the MMK.

---

**Prabhākara**

'od byed

Prabhākara

One of the pratyekabuddhas attending the delivery of the MMK.

---

**Prabhākaraśrī**

'od byed dpal

Prabhākaraśrī

One of the tathāgatas attending the delivery of the MMK.

---

**Prabhāmālin**

'od kyi phreng ba

Prabhāmālin

A tathāgata.

---

**Prabhaśrī**

'od dpal

Prabhaśrī

One of the tathāgatas attending the delivery of the MMK.

*Links to further resources:*

1 related glossary entry
Prabhāsvara

One of the gods’ realms; also used as the name of the gods living there.

Prabhāvanta

One of the pratyekabuddhas attending the delivery of the MMK.

Prabhāvatī

One of the great yakṣinīs.

Prabhaviṣṇu

One of the bodhisattvas attending the delivery of the MMK; a king identified as the Vākāṭaka emperor Pravarasena Viṣṇuvṛddha.

Prabhūtakūṭa

One of the bodhisattvas attending the delivery of the MMK.

Prācya

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.

Pradyota

A king based in Ujjain; contemporary of the Buddha.

Pradyumna

Another name of the king Mādhava.

Prahara

A unit of time measuring a quarter of the day or night; about three hours.

Prahasana

One of the grahas.

Prahasita

One of the grahas.
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

**Prahasitā**

*prab zhad ma*

*Prahasitā*

One of the female śrāvakas attending the delivery of the MMK.

**Pralhāda**

*prab tu tshim byed*

*Pralhāda* · *Prahlāda*

One of the kings of the asuras; also, the king of all animals.

*Links to further resources:*
*1 related glossary entry*

**Prajāpati**

*skyê dgu’i bdag po*

*Prajāpati*

A legendary king before the time of the Buddha.

*Links to further resources:*
*11 related glossary entries*

**Prajāpatī**

*Prajāpatī*

One of the female śrāvakas attending the delivery of the MMK.

**Prajñā**

*shes rab*

*Prajñā*

One of the vidyārājñīs attending the delivery of the MMK.
Prajñāpāramitā

The perfection of wisdom personified.

Links to further resources:
20 related glossary entries

Prakaṭāditya

A king of Magadha who ruled in the sixth century.

Prakṛti

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.

Pramathana

A vidyārāja from the personal retinue of Vajrapāṇi.

Pramodā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
Pramuditā

One of the female śrāvakas attending the delivery of the MMK.

Prāṇahara

A vidyārāja from the personal retinue of Vajrapāṇi.

Prasenajit

A king of Kośala, contemporary of the Buddha.

Pratāpana

“Very Hot,” one of the hot hells.

Pratihāra

A bright fortnight that is particularly auspicious; this term is used frequently, but the exact meaning is elusive.
Pratima
The lord of days (personified).

Pratyeka
One of the rāsis.

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.

Links to further resources:
80 related glossary entries

Pravarā
One of the female śrāvakas attending the delivery of the MMK.

Pravarāṇikā
The name of a nakṣatra.

Premā
The name of a nakṣatra.
Premā
One of the female śrāvakas attending the delivery of the MMK.

Preṣakā

A class of female spirits.

Preta
A class of spirits ever afflicted by hunger and thirst; also, spirits of deceased people in general.

Priyamvadā
One of the female śrāvakas attending the delivery of the MMK.
A yakṣa child.

Priyavādinī

snīyan par smma ba ma

Priyavādinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Provision

tshogs

sambhāra

Usually mentioned as a pair, as “two provisions/accumulations” of wisdom (acquired through meditation) and merit (acquired through moral conduct).

Links to further resources:
3 related glossary entries

Prthivī

sa

Prthivī

The earth personified; also, one of the rāśis.

Links to further resources:
1 related glossary entry

Pulasti

pul sti

Pulasti

One of the sages (ṛṣī).

Pulina

ldan ba

Pulina

A south Indian king contemporary with Mahendra.
Punarnavā

The name of a nakṣatra.

Punarvasu

One of the śrāvakas attending the delivery of the MMK; the name of a pair of nakṣatras.

Puṇḍra

The one-time capital city of Gauḍa, corresponding to the modern Mahasthan in Bangladesh. See n.3121.

Puṇyābha

One of the tathāgatas attending the delivery of the MMK; a bodhisattva (possibly a short version of the name Svabhāvapuṇyābha).

Puṇyābha

One of the gods’ realms; also used as the name of the gods living there.
Пу́ньяпра́сава

One of the gods’ realms; also the name of the gods living there.

Links to further resources:
16 related glossary entries

Пу́рā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Пу́рāṃśā

One of the great yakṣinīs.

"Destroyer of Cities," an epithet of Indra.

The generic name of the five pure realms inhabited by the higher orders of gods.

Links to further resources:
33 related glossary entries

Pūrṇa
gang ba

Pūrṇa

One of the śrāvakas attending the delivery of the MMK; one of the distinguished brahmins of Mathurā.

Links to further resources:
15 related glossary entries

Pūrṇabhadra

gang ba bzang po

Name of a yakṣa general.

Links to further resources:
6 related glossary entries

Puruṣa

skyes pa

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.”

Links to further resources:
7 related glossary entries

Pūrvāṣāḍhā

chu stod

(not in the Skt. source of the MMK)
The name of a nakṣatra. One of the two Āṣāḍhās.

Links to further resources:
1 related glossary entry

Pūrvī

shar phyogs
Pūrvī
A country in the east, possibly the same as Prācī.

Puṣkara

1280
sman pu skar mU la
puṣkara
Inula racemosa.

Puṣpa

1281
me tog
Puṣpa
The name of an ancient king.

Puṣpa

1282
—
Puṣpa
One of the śrāvakas attending the delivery of the MMK.

Puṣpakāśika

1283
me tog ka shi can
Puṣpakāśika
One of the śrāvakas attending the delivery of the MMK.

Puṣpakūṭā

1284
me tog brtsegs ma
Puṣpakūṭā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Puṣpapālaka

1285
—
Puṣpapālaka
One of the śrāvakas attending the delivery of the MMK.

Puṣpendra
me tog dbang po
Puṣpendra
One of the tathāgatas.

Puṣya
rgyal
Puṣyā · Puṣya
The name of a nakṣatra.

Pūtana
srul po
pūtana
A class of demons.

Pūtanā
srul mo
pūtanā
A female pūtana.

Pūtanā
srul mo
Pūtanā
One of the great mātrās.
Rādhaka
One of the śrāvakas attending the delivery of the MMK.

Rāghava
A brahmin statesman.

Rāhu
One of the kings of asuras; the demon who is thought to cause an eclipse.

Rāhula
One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas or arhats.

Raja
One of the rāśis.

Rājagṛha
Rājagṛha

A city in India (modern Rajgir) and the site of the famous Bamboo Grove, where the Buddha frequently stayed and taught.

Links to further resources:
79 related glossary entries

Rājendra

One of the eight tathāgatas.

Rājyavardhana

A seventh-century king who ruled over a part of Madhyadeśa.

Rākṣasa

A class of demons.

Links to further resources:
47 related glossary entries

Rākṣasī

One of the rāśis.
rākṣasī
A female rākṣasa.

Links to further resources:
12 related glossary entries

Raktāṅga
lus dmar
Raktāṅga
A vidyārāja from the personal retinue of Vajrapāṇi.

Links to further resources:
1 related glossary entry

Rasātala
sa’i ‘og
Rasātala
One of the seven subterranean semiparadises, the abode of dānavas.

Rāśi
khyim
rāśi
Literally “heap,” it also means a zodiac sign; in the MMK the meaning extends to cover other categories grouped together with the zodiac constellations.

Rāśika
tshogs can
Rāśika
One of the śrāvakas attending the delivery of the MMK.

Raśmi
‘od zer
Raśmi
One of the vidyārājñīs attending the delivery of the MMK.

Raśmī
‘od can ma
Raśmī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Raśmiketu
Raśmiketu
One of the tathāgatas attending the delivery of the MMK.

Rathavatī
shing rta ldan ma
Rathavatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Ratnā
rin chen ma
Ratnā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnagarbha
rin chen snying po
Ratnagarbha
One of the tathāgatas attending the delivery of the MMK.
Ratnāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnahastin

One of the bodhisattvas attending the delivery of the MMK.

Ratnaketu

One of the tathāgatas in the maṇḍala of Mañjuśrī.

Links to further resources:
1 related glossary entry

Ratnaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

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.

Ratnakunḍalin

thab sbyor dmar po can
Ratnakūṭa

*rin chen brtsegs*

Ratnakūṭa

One of the bodhisattvas attending the delivery of the MMK.

*Links to further resources:*

4 related glossary entries

Ratnapāṇi

*phyog na rin chen*

Ratnapāṇi

One of the bodhisattvas attending the delivery of the MMK.

*Links to further resources:*

16 related glossary entries

Ratnasambhava

*rin chen 'byung*

Ratnasambhava

An ascetic statesman.

Ratnaśikharakūṭa śīkṣa pradhanāśājñāśājñāṃśāhāraṇīṃśākṣaṃ
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Ratnasikhin
One of the eight tathāgatas.

Links to further resources:
3 related glossary entries

Ratnaśrī
rin chen dpal
Ratnaśrī
One of the tathāgatas attending the delivery of the MMK.

Ratnavatī
rin chen ldan ma
Ratnavatī
One of the dhāraṇī goddesses present at the delivery of the MMK.

Ratnāvatī
rin chen ldan
Ratnāvatī
The buddhafield where the tathāgata Ratnaketu lives.

Links to further resources:
1 related glossary entry

Ratnodgata
rin chen ’phags
Ratnodgata
One of the tathāgatas attending the delivery of the MMK.

Raudra
drag bu
Raudra
One of the muhūrtas.

**Raudraka**

1328

drag po’i bu

Raudraka

One of the śrāvakas attending the delivery of the MMK.

**Raudraka**

1329

gseng phrom

Raudraka

One of the grahas.

**Raudrapiśācī**

1330

sha za mo drag mo

Raudrapiśācī

One of the great piśācīs.

**Raurava**

1331

ru ru’i bu

Raurava

One of the śrāvakas attending the delivery of the MMK.

**Raurava**

1332

ngu ’bod

Raurava

One of the eight “hot” hells.

*Links to further resources:*

13 related glossary entries

Rāvaṇa
Rāvaṇa

One of the kings of the rākṣasas.

Links to further resources:
3 related glossary entries

Realm of the four great kings

rgyal po chen po bzhī’i ris

Cāturmahānājika

One of the gods’ realms; also used as the name of the gods living there.

Links to further resources:
30 related glossary entries

Realm of the Pure Abode

gnas gtsang ma

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.”

Links to further resources:
33 related glossary entries

Realm of the Thirty-Three

sum cu rtsa gsum

Tṛdaśa

One of the gods’ realms; also used as the name of the gods living there.

Links to further resources:
68 related glossary entries

Reṇu

rdul

Reṇu
One of the pratyekabuddhas attending the delivery of the MMK.

Revatī

name gru

The name of a nakṣatra; also a yakṣinī invoked in magical rites.

Links to further resources:
2 related glossary entries

Revatikā

na ma gru ma

One of the great yakṣinīs.

Riṣṭa

‘dod pa

One of the pratyekabuddhas attending the delivery of the MMK.

Rite

las

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.

Links to further resources:
28 related glossary entries

Ṛkṣa

‘byor pa
One of the tathāgatas attending the delivery of the MMK; one of the grahas.

Roga

Disease; also a spirit causing disease.

Rogāntikā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Rohiṇī

The name of a nakṣatra.

Rohiṇī

One of the female śrāvakas attending the delivery of the MMK.

Rohiṇikā
Rohiniñīka
One of the great piśācīs.

Ṛṣabha

One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

Ṛṣi
Sage; also a class of semidivine beings.

Ṛṣṭi
One of the grahas.

Rudra
The wrathful form of Śiva.

Rudrākṣa

Seeds of *Elaeocarpus ganitrus* with rough surface. The larger ones are used for counting the mantras of wrathful deities.

*Links to further resources:*

1 related glossary entry

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**Rūpavatī**

*gzugs can ma*

Rūpavatī

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣinīs.

---

**Rūpiṇī**

*gzugs can ma*

*rūpiṇī*

“Beautiful one,” a class of female spirits.

---

**Rūpiṇī**

*gzugs ldan ma*

Rūpiṇī

One of the great dūtīs attending upon Lord Vajrapāṇi.

---

**Rutasvara**

*skad kyi sgra*

Rutasvara

One of the tathāgatas attending the delivery of the MMK.

---

**Śacī**

*bde sogs*

Śacī

The wife of Śakra.

*Links to further resources:*
Sacintyārthagarbha

One of the tathāgatas attending the delivery of the MMK.

Sadāmatta

A class of godlings, probably related to yakṣas.

One of the gods’ realms; also used as the name of the gods living there.

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.

Links to further resources:
10 related glossary entries

Sagacious

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.

Links to further resources:
19 related glossary entries

Sage

See “ṛṣi.”

Links to further resources:
23 related glossary entries
Sagittarius

Dhanus
See “Dhanus.”

Sahā
Our world division with Mount Sumeru in the center; in the MMK it is the world sphere presided over by Lord Śākyamuni.

Sahākhya
One of the tathāgatas attending the delivery of the MMK.

Sahāmpati Brahmā

Sahasraraśmi
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.
Sahasrāvartā

One of the dhāraṇī 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

See “Indra.”

Śakraghna

A vidyārāja from the personal retinue of Vajrapāṇi.

Śakuna

One of the garuḍa kings.

Śakuna

One of the rāśis.

Śakunī
bya ma

Sakunī

One of the great mātrs.

śākyamuni

Śākyamuni

The name of the historical Buddha, Siddhartha Gautama; he was a muni (“sage”) from the Śākya clan.

Śāla

Sāla Grove

Sālavanā

The place where the Buddha passed into final nirvāṇa.

śāladūtī

Śāladūtī
Śāladūtī
One of the vidyā goddesses, possibly the same as Vajraśālavatī.

Śālarājendra
sa la’i dbang po’i rgyal po
Śālendra rāja
Another name of Śālendra rāja.

Śālendra rāja
sa la’i dbang po’i rgyal po
Śālendra rāja
One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

Śālmalīvana
shal ma li nags
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).

Samādhi
ting ‘dzin · ting nge’dzin
samādhi
Stable, one-pointed mental concentration.
76 related glossary entries

Samaka

One of the śrāvakas attending the delivery of the MMK.

Samaṃkara

One of the tathāgatas attending the delivery of the MMK.

Samanantarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

Samanta

One of the śrāvakas attending the delivery of the MMK.

Samantabhadra

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:

24 related glossary entries
Samantadyota
One of the tathāgatas attending the delivery of the MMK.

Samantahastin
One of the bodhisattvas attending the delivery of the MMK.

Samantajaṭā
One of the female śrāvakas attending the delivery of the MMK.

Samantakarṇa
One of the kings of the rākṣasas.

Samantaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

Samantamātā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Samantanātha

*kun nas mgon po*

*Samantanātha*

One of the bodhisattvas attending the delivery of the MMK.

Samantanirmathana

*Samantanirmathana*

One of the bodhisattvas attending the delivery of the MMK.

Samantāntakarī

*kun nas mhar byed ma*

*Samantāntakarī*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Samantaprabha

*kun tu ’od*

*Samantaprabha*

One of the pratyekabuddhas attending the delivery of the MMK.

Samantataṭī

*kun ’gro ma*

*Samantataṭī*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
Samantatiṣya

One of the śrāvakas attending the delivery of the MMK.

Samantatreya

One of the bodhisattvas attending the delivery of the MMK.

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.”

Samantāvaloka

One of the five celestial bodhisattvas associated with Mañjuśrī.

Samantāyatana

One of the pratyekabuddhas attending the delivery of the MMK.
Samanteśvara

One of the bodhisattvas attending the delivery of the MMK.

Samāta

mnyam pa

Samāta

One of the śrāvakas attending the delivery of the MMK.

Samataṭa

A country in the east of India.

Samaya

dam tshig

samaya

A commitment that binds a mantra practitioner with their deity and their master. The term is rendered elsewhere in this translation as “pledge.”

Links to further resources:
15 related glossary entries

Samayoṣṇīṣa

spyi gtsug

Samayoṣṇīṣa

One of the mantra deities.

Samghaṭta
Saṃghaṭṭa
One of the kings of the rākṣasas.

Saṃhāra
A vidyārāja from the personal retinue of Vajrapāṇi.

Sami
One of the tathāgatas attending the delivery of the MMK.

Śamī tree
Prosopis spicigera or Mimosa suma.

Saṃkaśya
The country where Śākyamuni descended to the earth after preaching to his deceased mother in Indra’s heaven.

Saṃkusuma
One of the tathāgatas.
Saṃkusumita

“Fully Manifested,” or “Filled with Blossoms,” a buddhafield which contains the world sphere Kusumāvatī.

Saṃkusumita Rājendra

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.

Saṃkusumitagandhottama Rāja

One of the tathāgatas.

Saṃlākṣa

One of the pratyekabuddhas attending the delivery of the MMK.

Sampadā

One of the female śrāvakas attending the delivery of the MMK.
Sampūrṇa

A brahmin devotee of Buddhism.

Saṃpūrṇa

yongs su gang ba

Saṃpūrṇa

One of the śrāvakas attending the delivery of the MMK.

Saṃsāra

'khor ba

saṃsāra

The beginningless cycle of birth and death within the six realms of conditioned existence.

Links to further resources:
31 related glossary entries

Samudgatarāja

rgyal po yang dag par ’phags pa

Samudgatarāja

One of the tathāgatas attending the delivery of the MMK.

Samudra

rgya mtsho

Samudra

The ocean personified; the Gupta emperor Samudragupta who ruled Gauda and Magadha in the third quarter of the fourth century.

Links to further resources:
1 related glossary entry

Śanaiścara

spen pa
Śanaiścara

The planet Saturn.

Links to further resources:
1 related glossary entry

Sanat

Sanat

One of the grahas.

Saṅgha
dge ’dun

saṅgha

The congregation of monastics (one of the Three Jewels).

Links to further resources:
32 related glossary entries

Sañjīva

Sañjīva

“Reviving,” one of the hells.

Links to further resources:
10 related glossary entries

Śaṅkara

Śaṅkara

One of the pratyekabuddhas attending the delivery of the MMK; a south Indian king, contemporary of Mahendra.
Śaṅkara

A short form of Śaṅkarōṣṇīṣa; also another name of Śiva.

Śaṅkarōṣṇīṣa

thogs pa med pa'i bde byed kyi gtsug tor

Śaṅkarōṣṇīṣa

One of the mantra deities.

Śaṅkāśya

The town where the Buddha descended from the realm of the Thirty-Three.

Śaṅkha
dung

Śaṅkha

One of the kings of the nāgas.

Śaṅkhapāla
dung skyong

Śaṅkhapāla

One of the kings of the nāgas.

Śaṅku
gzer bu

Śaṅku
One of the grahas.

Śaṅkukarṇa
gzer rna

One of the kings of the rākṣasas.

Ṣaṇmukhā
gdong drug ma

One of the dhāraṇī goddesses present at the delivery of the MMK.

Sānnipātikā
‘dus pa las gyur pa

A class of spirits causing imbalance of all three humors.

Links to further resources:
1 related glossary entry

Śānta
zhi ba

One of the pratyekabuddhas attending the delivery of the MMK.

Śāntamānasa
zhi ba’i yid

One of the pratyekabuddhas attending the delivery of the MMK.

Śāntamati
Śāntamati
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:
2 related glossary entries

Śāntanu
A legendary king before the time of the Buddha.

Santuṣita
dga’ ldan
The lord of the desire realm who resides in the Tuṣita heaven.

Links to further resources:
13 related glossary entries

Saphala
‘bras bu dang bcas pa
One of the śrāvakas attending the delivery of the MMK.

Saphalātreya
rgyun shes kyi bu ‘bras bu dang bcas pa
One of the bodhisattvas attending the delivery of the MMK.

Saptaparṇā
‘dab bdun ma
Saptapāṇi
One of the female śrāvakas attending the delivery of the MMK.

Sarasvatī
*sa m svad*
Sarasvatī
Another name of the Indus River.

Śāriputra
*shA ri’i bu*
Śāriputra
One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Śarva
One of the kings of the Nāgasena dynasty, identified with Śarvavarman.

Sarvabhūtaketu
*‘byung po thams cad kyi tog ma*
Sarvabhūtaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

Sarvabhūtasāmkṣayaka
*‘byung po thams yang dag par ’khrug par byed pa*
Sarvabhūtasāmkṣayaka
A vidyārāja from the personal retinue of Vajrapāṇi.

Sarvabhūtāvartā

Sarvabhūtāvartā

One of the dhāraṇī goddesses present at the delivery of the MMK.

Sarvabhūtavaśāṅkarī

Sarvabhūtavaśāṅkarī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Sarvabhūtika

Sarvabhūtika

One of the rāśis.

Sarvacaryātiśayajñānarāja

Sarvacaryātiśayajñānarāja

One of the tathāgatas attending the delivery of the MMK.

Sarvadharmīśvararāja

Sarvadharmīśvararāja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Sarvadharmopaccheda

Sarvadharmopaccheda
Sarvadhamopaccheda

One of the bodhisattvas attending the delivery of the MMK. The Tibetan term would translate *Sarvādharmopaccheda.

Sarvajita

One of the rāśis.

Sarvakrodha

A vidyārāja from the personal retinue of Vajrapāni.

Sarvanīvaranaviśkambhin

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:
11 related glossary entries

Sarvaratnapāṇi

One of the tathāgatas attending the delivery of the MMK.

Sarvārtha garbha
Sarvārthaṃkara
One of the tathāgatas attending the delivery of the MMK.

g- 1475
Sarvārthaśrī
don thams cad kyi dpal
Sarvārthaśrī
One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
3 related glossary entries

g- 1477
Sarvatamāndhakāravidhamananāja
mun nag thams cad ’joms pa’i rgyal po
Sarvatamāndhakāravidhamananāja
One of the tathāgatas attending the delivery of the MMK.

Sarvāvaraṇa
One of the bodhisattvas attending the delivery of the MMK.
Sarvāvaṇa viṣkambhin
One of the bodhisattvas attending the delivery of the MMK.

Sarvavidyāntāścara
A vidyārāja from the personal retinue of Vajrapāṇi.

Sarvakīraṇa bodhividhvaṃsarāja
One of the tathāgatas attending the delivery of the MMK.

Sarvavyādhicikitsanī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Sarvodbhava
One of the bodhisattvas attending the delivery of the MMK.

Sarvodgata
One of the tathāgatas attending the delivery of the MMK.

Sātatagiri
g.yung drung ri

Name of a yakṣa.

Sātatikā
rtag pa las byung ba’i rims

A class of spirits causing a lasting disease.
Sātavāhana

sa la yi ni bzhon pa

Sātavāhana

A dynasty in south India whose rule ended in the third century CE.

Śatru

—

—

Śatru

A mantra deity. See n.2506.

Saturn

spen pa

Śanaiścam

See “Śanaiścara.”

Links to further resources:

1 related glossary entry

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
**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.

---

### g-1496

**Saumya**  
*zla ba mchog*

Saumya

One of the muhūrtas.

### g-1497

**Saumyā**  
*zhi ba ma*

Saumyā

One of the great yakṣinīs.

### g-1498

**Scorpio**  
*sdig pa*

Vṛścika

See “Vṛścika.”

Links to further resources:

4 related glossary entries

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### g-1499

**Sena**  
*sde*

Sena

Alternative name of Suṣeṇa.

### g-1500

**Sense bases**  
*skye mchod*

āyatana
There are twelve such bases—the six sense organs plus the corresponding six types of sense objects.

*Links to further resources:*

59 related glossary entries

---

### Seven sages

**drang srong bdun**

*saptarṣi*

The “seven sages” are the mythological sages associated with the constellation of the same name.

*Links to further resources:*

1 related glossary entry

---

### Siddha

**grub pa**

*siddha*

Accomplished being; also a class of semidivine beings similar to vidyādharas.

*Links to further resources:*

6 related glossary entries

---

### Siddha

**grub**

*Siddha*

One of the tathāgatas attending the delivery of the MMK; a brahmin statesman.

---

### Siddha

**grub pa**

*Siddha*

One of the bodhisattvas attending the delivery of the MMK; one of the pratyekabuddhas in the maṇḍala of Mañjuśrī.
Siddhā

One of the great dūtīs attending upon Lord Vajrapāṇi.

Siddhalocanā

“Perfect Eye,” one of the mantra deities.

Links to further resources:
1 related glossary entry

Siddhaṃkara

One of the tathāgatas attending the delivery of the MMK.

Siddhi

See “accomplishment.”

Links to further resources:
14 related glossary entries

Śīghrajavā

One of the great dūtīs attending upon Lord Vajrapāṇi.
Śikharavāsinī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Śikhin
One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas
Links to further resources:
18 related glossary entries

Śīla
The king identified with Śīlāditya Dharmāditya I of the Maitraka dynasty.

Siṃha
Leo (zodiac sign and constellation).

Siṃhadatta
A Licchavi king, contemporary of the Buddha; a dynasty in Orissa contemporary of Prakaṭāditya.
**Siṃhadatta**

King Bindusāra in one of his former lives.

**Siṃhala**

1516

sing ga la

Another name of Laṅkā.

Links to further resources:
2 related glossary entries

**Sindhudeśa**

1517

sin dhu

Sindh (the country around the Indus).

Links to further resources:
1 related glossary entry

**Śiśu**

1518

byis pa

Could be one of Vākāṭaka kings.

**Sitā**

1519

dkar mo

One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode; can also be a metrically shortenend form of Sitātapatrā.

**Sita**

1520

dkar po
Sita

One of the tathāgatas attending the delivery of the MMK (in the Tib. only); one of the eight chief pratyekabuddhas.

Sitā
gdugs dkar

Sītā

Another name of the river Ganges.

Sitaketu
tog dkar po

Sītaketu · Sīta

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

Sitarāśi
dkar po'i phung po

Sītarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

Sitaraśmi
'od dkar po

Sītaraśmi

One of the uṣṇīṣa kings attending the delivery of the MMK.

Sitātapatra
gtsug tor gdugs dkar po

Sītātapatra

One of the eight uṣṇīṣa kings.
Śītavana

.bsil ba’i tshal

Name of a grove and a famous charnel ground.

Links to further resources:
1 related glossary entry

Śiva

.zhi ba · lha chen · dbang ldan

The god Śiva. Also referred to in the MMK as Maheśvara.

Links to further resources:
5 related glossary entries

Śivaliṅga

.rtags

A physical representation of god Śiva in the form of his penis planted in a circular base representing the vagina.

Links to further resources:
4 related glossary entries

Skanda

.skem byed

An epithet of Kārttikeya; also the name of Kārttikeya as one of the grahas.

Links to further resources:
5 related glossary entries

Skandā

.skem byed ma
**Skandā**
One of the great mātrṣs.

**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**

\[dpa’ bo geig pa\]

ekarīṇa
An epithet of a male deity (it may also apply to his mantra) who appears in his maṇḍala without a retinue.

*Links to further resources:*

1 related glossary entry

**Soma**

\[zla ba\]
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 Vajrapāṇi.

Sphere of phenomena

dharmadhātu
Things as they truly are, with nothing imputed to them through dualistic thinking. The term is rendered elsewhere in this translation as “dharmadhātu.”

Links to further resources:
60 related glossary entries

Splendid with Light and Fragrance All Around
‘od kyi zla ba dri snang ba’i dpal

Samantajyotigandhāvabhaśaśriyā • Samantajyotigandhāvabhaśaśṛi
A tathāgata invoked in a mantra.

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.

Links to further resources:
103 related glossary entries • View the 84000 Knowledge Base article

Śrāvaka
nyan thos

Śrāvaka
One of the rāśis.

Śravaṇa
Śravaṇa
One of the śrāvakas attending the delivery of the MMK.

Śravanaṁ 1546
<gro bzhin>
<Śravanaṁ>
The name of a nakṣatra.

Links to further resources:
2 related glossary entries

Śravanaṁ 1547
<rna ba>
<Śravanaṁ>
One of the vidyārājñīs attending the delivery of the MMK.

Śrāvastī 1548
<mnyan yod>
<Śrāvastī>
The capital of the ancient kingdom of Kośala, where the Buddha used to spend the rainy season.

Links to further resources:
56 related glossary entries

Śreyās 1549
<dpal ldan>
<Śreyās>
One of the tathāgatas attending the delivery of the MMK.

Śreyasa 1550
<dpal ldan>
<Śreyasa>
One of the pratyekabuddhas attending the delivery of the MMK.

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<td>དཔལ་ལྡན།</td>
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<tr>
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<td>One of the śrāvakas attending the delivery of the MMK.</td>
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| g.- 1552 | Śreyasī      | dpal ldan ma                                                            |
|           |             | དཔལ་ལྡན་མ།                                                        |
|           |             | Śreyasī                                                               |
|           |             | 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. |

| g.- 1553 | Śrī         | dpal                                                                   |
|           |             | དཔལ།                                                            |
|           |             | Śrī                                                                  |
|           |             | The ruler of Gauḍa identified as Śrī Ādityasena.                    |

| g.- 1554 | Śrī         | shrIH · dpal chen mo                                                  |
|           |             | སྦྲིཿ·དཔལ་ཆེན་མོ།                                      |
|           |             | Śrī                                                                  |
|           |             | One of the epithets of Lakṣmī.                                      |
|           |             | *Links to further resources:*                                        |
|           |             | 1 related glossary entry                                              |

| g.- 1555 | Śrīgupta    | dpa’ sbas                                                              |
|           |             | དཔ་སློས།                                                        |
|           |             | Śrīgupta                                                             |
|           |             | One of the śrāvakas attending the delivery of the MMK.               |
Śrīkaṇṭha
dpal mgrin

A country northwest of Delhi.

Śrīkaṇṭha
The district around Sthāṇvīśvara.

Śrīmati
dpal dang blo gros

It is not clear who this name refers to.

Śrīparvata
dpal gyi ri bo

The ancient country roughly corresponding to the Guntur district in Andhra Pradesh; also the name of various mountains.

Links to further resources:
1 related glossary entry

Śriyā
dpal byed ma

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
dpal mo

Sriyā

One of the female śrāvakas attending the delivery of the MMK.

g- 1562
Śrṅga
rtse mo

Śṛṅga

An ancient city corresponding to the modern Śṛṅgeri in Karnataka, in southwestern India.

g- 1563
Śṛṅgāṭaka
shing sring ga ta ga

śṛṅgāṭaka

The name of several types of tree.

g- 1564
Śṛṅkhalā
lu gu rgyud ma

Śṛṅkhalā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g- 1565
Śroṇakoṭīkarṇa
gro bzhin skyes rna ba bye ba ri

Śroṇakoṭīkarṇa

One of the śrāvakas attending the delivery of the MMK.

g- 1566
Śroṇaparāntaka
rgyun gyi pha rol mthar byed

Śroṇaparāntaka

One of the śrāvakas attending the delivery of the MMK.
Stambhala

Name of a yakṣa.

Sthāṇvīśvara

An ancient city corresponding to the modern Thaneswar in Haryana, India.

Sthūlanandā

One of the female śrāvakas attending the delivery of the MMK.

Stūpamahāśriyā

“Great Splendor of Reliquaries,” one of the mantra deities.

Stupaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.
Subāhu
One of the goddesses from Vajrapāṇi’s retinue in the manḍala of Mañjuśrī.

Subāhu
dpung bzang
Subāhu
A vidyārāja 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 yakṣinīs.

Subhū
An ancient king of Vaiśālī.
Subhūbhāsa

One of the kings of Nepal.

Subhūmi

A bodhisattva in one of the paintings of Śākyamuni.

Subhūti

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

Subhūtibhūti

An ancient king of Aṅga.

Subrahma

One of the śrāvakas attending the delivery of the MMK.

Sucandra
Sucandra
One of the Buddhist mleccha kings.

Sucandra
zla mdzes
The name of an ancient king.

Sucandrā
zla mdzes ma
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Suchness
de bzhin nyid
tathatā
The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

Links to further resources:
26 related glossary entries

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 bkm
Sucitri
One of the kings of the asuras.

Sudaha
legs byin
Sudaha
An ancient king of Kāmarūpa. See n.3242.

Sudānta
dul mdzes
Sudānta
One of the pratyekabuddhas attending the delivery of the MMK.

Sudānta
*shin tu dul ba*

Sudānta
One of the five celestial bodhisattvas associated with Mañjuśrī.

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.

Links to further resources:
19 related glossary entries

Sudatta
*legs byin*

Sudatta
An ascetic statesman.

Śuddha
*dag pa*

Śuddha
One of the gods from the realm of the Pure Abode; one of the muhūrtas.

Śuddha
*dag pa*
Śuddhābha

One of the gods’ realms; also used as the name of the gods living there.

g-
dag pa’i ‘od

Śuddhavajra

A vidyārāja from the personal retinue of Vajrapāṇi.

g-
dag pa’i rdo rje

Śuddhāvāsa

See “Realm of the Pure Abode.”

Links to further resources:

33 related glossary entries

Śuddhodana

A Śākya king, the father of Buddha Śākyamuni.

Links to further resources:

11 related glossary entries

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 pratyekabuddhas attending the delivery of the MMK.

Sudharma

One of the tathāgatas attending the delivery of the MMK.

Sudharmā

The assembly hall of the gods.

Links to further resources:
13 related glossary entries

Sudhūmā
Sudhūmā
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.

Links to further resources:
12 related glossary entries

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.

Sudūtī

pho nya mo bzang mo
Sudūtī
One of the great dūtīs attending upon Lord Vajrapāṇi.
Sugata

*bde bar gshegs pa*

ṣuṣṭa

“Bliss-gone one”; an epithet of the Buddha or a tathāgata.

Links to further resources:

60 related glossary entries · View the 84000 Knowledge Base article

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Sugata

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

---

Sugati

*legs 'gro*

sesṭa

Sugati

One of the bodhisattvas attending the delivery of the MMK.

---

Sughora

*shin tu mi bzad pa*

śṛṣṭa

Sughora

A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of rākṣasas.

---

Sughorā

*shin tu mi bzad ma*

śṛṣṭa

Sughorā

One of the great yakṣinīs.

---

Sughoṣā
Sughoṣā
One of the vidyārājīs dwelling with Śākyamuni in the realm of the Pure Abode. The Tib. has been emended to correct the non-sensical skra mdzas ma.

Sugrīva
mgrin bzang
Sugrīva
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Suguhyakā
One of the great yakṣīṇīs.

Sujāta
legs skyes
Sujāta
One of the tathāgatas attending the delivery of the MMK.

Sujātā
legs skyes ma
Sujātā
One of the female śrāvakas attending the delivery of the MMK.

Sujātapakṣa
‘dab bzang skyes
Sujātapakṣa
One of the garuḍa kings.

Sujaya  
*legs par rgyal ba*

A brahmin statesman.

Sujeta  

One of the śrāvakas attending the delivery of the MMK.

Sukāla  
*dus bzang*

One of the śrāvakas attending the delivery of the MMK.

Sukaniṣṭha  
*‘od bzang*

One of the gods’ realms; also used as the name of the gods living there.

Sukānta  
*sdug mdzes*

One of the pratyekabuddhas attending the delivery of the MMK.

Sukara  
*bzang byed*
Sukara
One of the pratyekabuddhas attending the delivery of the MMK.

Sukarṇa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Sukeśa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Sukeśā
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣīṇīs.

Sukeśin
One of the ancient kings; also, another name for the king Vallabha.

Suketu
One of the tathāgatas attending the delivery of the MMK.
Sukha

One of the tathāgatas attending the delivery of the MMK; one of the rāsis.

Sukhanemi

One of the bodhisattvas attending the delivery of the MMK.

Sukhāvatī

The paradise of Amitābha.

Links to further resources:
42 related glossary entries

Sukīrti

One of the bodhisattvas attending the delivery of the MMK.

Śukra

One of the pratyekabuddhas attending the delivery of the MMK. A legendary king before the time of the Buddha.

Śukra

pa bsangs
The planet Venus.

Links to further resources:
2 related glossary entries

Sukuṇḍalin

thab sbyor bzang po can

Sukuṇḍalin
A vidyārāja from the personal retinue of Vajrapāṇi.

Sukūpa

—

Sukūpa
One of the bodhisattvas attending the delivery of the MMK.

Sukūṭā

legs brtsegs ma

Sukūṭā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Śūla

gzer nad

Śūla
A vidyārāja from the personal retinue of Vajrapāṇi.

Śūla

mdung

Śūla
One of the kings of the rākṣasas.
Sulocana
spyan bzang
Sulocana
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Sulocanā
mig bzang ma
Sulocanā
One of the great yakṣiṇīs.

Sulocanā
spyan mdzes ma
Sulocanā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Suloka
‘jig rten bzang po
Suloka
One of the śrāvakas attending the delivery of the MMK.

Sulokeśvara
legs gzigs dbang phyug · rnam gzigs dbang phyug
Sulokeśvara
One of the bodhisattvas attending the delivery of the MMK.

Sumadhū
sbrang rtsi bzang po
Sumadhū
A brahmin statesman.

Sumaha

One of the bodhisattvas attending the delivery of the MMK.

Sumahat

One of the bodhisattvas attending the delivery of the MMK.

Sumanā

One of the female śrāvakas attending the delivery of the MMK.

Sumanāpa

One of the tathāgatas attending the delivery of the MMK.

Sumanas

One of the tathāgatas attending the delivery of the MMK.

Sumanojña
*Sumanojña*
One of the bodhisattvas attending the delivery of the MMK.

**g-1661 Sumati**

*blo bzang ma*

*Sumatī*
One of the great yakṣinīs.

**g-1662 Sumbha**

_A vidyārāja from the personal retinue of Vajrapāṇi._

**g-1663 Sumekhalā**

_'og pag bzang mo_  

*Sumekhalā*
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣinīs.

**g-1664 Sumita**

*_legs par 'jam pa_*  

*Sumita*
A south Indian king contemporary with Mahendra.

**g-1665 Sumūrti**

*sku mdzes*

*Sumūrti*
One of the bodhisattvas attending the delivery of the MMK.

Sunala
Sunala
One of the bodhisattvas attending the delivery of the MMK.

Sunāmrā
legs ‘dud ma
Sunāmrā
One of the female śrāvakas attending the delivery of the MMK.

Sunanda
mdzes dga’ bo
Sunanda
One of the śrāvakas attending the delivery of the MMK.

Sunandā
dga’ bzang mo
Sunandā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Sunandā
mdzes dga’ mo
Sunandā
One of the female śrāvakas attending the delivery of the MMK.

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 tathāgatas attending the delivery of the MMK.

Sunirmala

One of the bodhisattvas attending the delivery of the MMK.

Sunirmala

One of the five celestial bodhisattvas associated with Mañjuśrī.

Sunirmalā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the dhāraṇī goddesses present at the delivery of the MMK.

Sunirmitā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Sunirmita

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.

Supāṇi

Supāṇi
One of the bodhisattvas attending the delivery of the MMK.

Suparṇa

Suparṇa
One of the garuḍa kings. The Tib. ’od bzang reads the Skt. Suprabha.

Supārśva

Supārśva
One of the pratyekabuddhas attending the delivery of the MMK.

Supīlu
Supīlu
One of the kings of the piśācas.

Supināntaloka
One of the tathāgatas. The Tib. erroneously inserts dang into the translation of this sage’s name.

Suprabuddha
One of the śrāvakas attending the delivery of the MMK.

Supūrṇa
A vidyārāja from the personal retinue of Vajrapāni.

Supuṣkara
The lord of the clouds.

Supuṣpa
One of the tathāgatas.
Supuṣya
One of the bodhisattvas attending the delivery of the MMK.

Surada
A vidyārāja from the personal retinue of Vajrapāṇi.

Surāntaka
A vidyārāja from the personal retinue of Vajrapāṇi.

Surārthā
One of the nakṣatras.

Surasā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the great yakṣinīs.
ro bzang ldan ma

Surasavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.-

1700

Śūrasena
dpa’ bo’i sde

Śūrasena

A Magadhan king, the successor of Viśoka.

g.-

1701

Śūrasena
shu m se

Śūrasena

A country south of modern Delhi.

Links to further resources:
2 related glossary entries

g.-

1702

Surasundarī
lha mdzes ma

Surasundarī

One of the great yakṣinīs; also, one of the group of seven yakṣinīs.

Links to further resources:
2 related glossary entries

g.-

1703

Surata
bzang dga’

Surata

One of the tathāgatas attending the delivery of the MMK.

g.-

1704

Surathī
shing rta bzang
Surathī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Suratna
rin chen bzang po
One of the tathāgatas attending the delivery of the MMK.

Suravatī
chang ldan ma · lha ldan ma
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Surūpā
gzugs mdzes ma
One of the great yakṣinīs.

Susambhavābha
'byung med 'od
One of the tathāgatas attending the delivery of the MMK.

Susamḥata
One of the bodhisattvas attending the delivery of the MMK.
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<th>Notes</th>
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<tr>
<td>1710</td>
<td>Suṣeṇa</td>
<td>An ascetic statesman.</td>
<td></td>
</tr>
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<td>1711</td>
<td>Suṣeṇa</td>
<td>One of the pratyekabuddhas attending the delivery of the MMK; a vidyārāja from the personal retinue of Vajrapāṇi.</td>
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<td>1712</td>
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<td>1713</td>
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<td>1714</td>
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<td>One of the śrāvakas attending the delivery of the MMK.</td>
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<tr>
<td>1715</td>
<td>Susoma</td>
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</tr>
</tbody>
</table>
One of the pratyekabuddhas attending the delivery of the MMK.

**Suśruta**

_1716_

One of the pratyekabuddhas attending the delivery of the MMK.

**Suśuddha**

_1717_

*dag pa*

One of the five celestial bodhisattvas associated with Mañjuśrī.

**Susvara**

_1718_

*sgra snyan*

One of the tathāgatas attending the delivery of the MMK.

**Susvara**

_1719_

*skad snyan*

One of the kinnara kings.

**Susvarā**

_1720_

*skad snyan ma*

One of the great yaksīnīs.

**Sutāpa**

_1721_

*gdung ba bzang po*
**Sutāpa**
One of the kings of the piśācas.

**Sutārā**
*sgrol ma bzang po*

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

**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.

**Suvakṣa**
*mthon ka bzang po*

One of the bodhisattvas attending the delivery of the MMK.

**Suvarṇa**

A garuḍa king of birds.

**Suvidya**
*rig pa bzang po*

Suvidya
A vidyārāja from the personal retinue of Vajrapāni.

Suvinaya
tshul bzang nyid
Suvinaya
A brahmin devotee of Buddhism.

Suvinyāsakṣepa
legs par rmam par ’jog pa’i ’phen pa
Suvinyāsakṣepa
A vidyārāja from the personal retinue of Vajrapāni.

Suvīrā
dpa’ bzang mo
Suvīrā
One of the great yakṣinīs.

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
khyu mchog bzang po
Suvṛṣa
One of the kings of Nepal.

Suyāma
thab bral
Suyāma

The chief god in the realm of the same name.

Links to further resources:
11 related glossary entries

Suyāma

One of the gods’ realms; also used as the name of the gods living there.

Links to further resources:
3 related glossary entries

Suyodhana

One of the kings of the rākṣasas.

Svabandhudūrāntaka

One of the pratyekabuddhas attending the delivery of the MMK.

Svabhāvabha

One of the tathāgatas attending the delivery of the MMK.

Svabhāvasamudgatarāja
One of the tathāgatas attending the delivery of the MMK.

Svāgata
g- 1738
legs par 'ongs
Svāgata
One of the śrāvakas attending the delivery of the MMK.

Svāmikā
g- 1739
bdag po ma
Svāmikā
One of the female śrāvakas attending the delivery of the MMK.

Svāti
g- 1740
sa ri
Svāti
The name of a nakṣatra.

Svātisucandra
g- 1741
rgyal po dkar zla mdzes
Śvetasucandra
The last emperor of the Sātavāhana dynasty.

Svayambhu
g- 1742
ring byung
Svayambhu
One of the pratyekabuddhas attending the delivery of the MMK.
Śveta

One of the kings of the nāgas; one of the eight pratyekabuddhas; one of the grahas; one of the muhūrtas; a king before the time of the Buddha.

Śvetā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Śvetabhadra

One of the kings of the nāgas.

Śvetadhvaja

One of the tathāgatas attending the delivery of the MMK.

Śvetakarna

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Śvetaketu
Śvetaketu

One of the tathāgatas attending the delivery of the MMK.

śvetaparṇa

One of the garuḍa kings.

śvitraroga

A vidyārāja from the personal retinue of Vajrapāṇi.

śyāmāvatī

One of the yakṣinīs.

takṣaka

One of the kings of the nāgas.

Links to further resources:

11 related glossary entries

tāla

A unit of time equal to one tenth of a kṣaṇa.
Tama
One of the rāśis.

Tamasundarī
A yakṣiṇī invoked in magical rites.

Tamodghātana
One of the five celestial bodhisattvas associated with Mañjuśrī.

Tāra
One of the grahas.

Tārā
Female bodhisattva of compassion; also one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
14 related glossary entries

Tāraka
**tāraka**  
A class of demons.

---

**Tārāvatī**  
1760  
*phug ron*  

**Tārāvatī**  
One of the vidyās attending upon Mañjuśrī.

---

**Tarjanī**  
1761  
*sdigs mdzub ma*  

**Tarjanī**  
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

---

**Tarka**  
1762  
*rtog pa*  

**Tarka**  
One of the grahas.

---

**Tathāgata**  
1763  
*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 Ratnaśikhin; 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.”

*Links to further resources:*

101 related glossary entries

**Tathāgata family**
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 Śākyamuni, 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.

Links to further resources:
4 related glossary entries

Tathāgatalocanā
One of the goddesses in the maṇḍala of Mañjuśrī. Her name is rendered elsewhere in this translation as “Locanā.”

Links to further resources:
1 related glossary entry

Tathāgata’s Banner
Deity personifying the tathāgata’s banner.

Tathāgata’s Bowl
Deity personifying the tathāgata’s bowl.

Tathāgata’s Couch
Deity personifying the tathāgata’s couch.
Deity personifying the tathāgata’s couch.

Tathāgata’s Dharma Wheel
chos kyi ’khor lo
Deity personifying the Tathāgata’s Dharma wheel.

Tathāgata’s Ensign
de bzhin gshegs pa’i tog
Deity personifying the tathāgata’s ensign.

Tathāgata’s Lip
de bzhin gshegs pa’i zhal
Deity personifying the tathāgata’s lip.

Tathāgata’s Purity
Tathāgatāmala
Deity personifying the tathāgata’s purity.

Tathāgata’s Sign
de bzhin gshegs pa’i phyag mtshan
Deity personifying the tathāgata’s sign.

Tathāgata’s Speech
de bzhin gshegs pa’i gsung
Tathāgatavacana
Deity personifying the tathāgata’s speech.

Tathāgata’s Splendor
de bzhin gshegs pa’i snang ba
Tathāgatāva bhāsa
Deity personifying the tathāgata’s splendor.

Tathāgata’s Thigh
de bzhin gshegs pa’i brla
Tathāgatoru
Deity personifying the tathāgata’s thigh.

Taṭī
dpa’ mo
Taṭī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
2 related glossary entries

Taurus
glang
Vṛṣabha
See “Vṛṣabha.”
Links to further resources:
2 related glossary entries

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.

Links to further resources:
38 related glossary entries · View the 84000 Knowledge Base article

Three Jewels

dkon mchog gsum

ratnatraya · triratna

The Buddha, the Dharma, and the Saṅgha.

Links to further resources:
14 related glossary entries

Three vehicles

theg pa gsum

triyāna

In the context of the sūtras, the three vehicles are the Śrāvaka, the Pratyekabuddha, and the Bodhisattva Vehicles.

Links to further resources:
10 related glossary entries

Thus-gone

de bzhin gshegs pa
tathāgata
See “tathāgata.”

Links to further resources:
101 related glossary entries

g- 1785
Tibet
rgya yul
Chine · China

g- 1786
Tilaka
thig le
Tilaka
A mantra deity. See n. 2506.

Tīrhabhukti
ngogs la spyod
Tīrhabhukti
A country in India corresponding to modern Tirhut.

Tīrtha
mu stegs
Tīrtha
An unidentified city in Gauḍa.

Tīrthika
mu stegs pa
tīrthika
A member of a religion or sect antagonistic to Buddhism.

Links to further resources:
33 related glossary entries
Tiryaga
1790
thad kar 'gro
ཐད་ཀར་‘གྲོ་
Tiryaga
One of the rāśis.

Tiryak
1791
dud 'gro
dུད་‘གྲོ།
Tiryak
One of the rāśis.

Tiṣya
1792
—

Tiṣya
One of the nakṣatras.

Tiṣya
1793
rgyal
ཨོ།
Tiṣya
One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

Tittarī
1794
sreg pa ma
ིརེག་པ་མ།
Tittarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Tomara
1795
mda’ bo che
སྡེབས་བཞི།
Tomara
A vidyārāja from the personal retinue of Vajrapāṇi.

Trailokyavaśāṅkarī
\[srid\ gsum\ dbang\ byed\ ma\]
Trailokyavaśāṅkarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

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
\['dab\ gsum\ ma\]
Tripāṇā
One of the female śrāvakas attending the delivery of the MMK.

Triratnātreya
rgyun shes kyi bu dkon mchog gsum
Triratnātreya
One of the bodhisattvas attending the delivery of the MMK.

Triśaṅku
gzer bu gsum
Triśaṅku
One of the grahas.

Triśaraṇātreya
rgyun shes kyi bu skyabs gsum
Triśaraṇātreya
One of the bodhisattvas attending the delivery of the MMK.

Triśiras
mgo gsum pa
Triśiras
One of the kings of the rākṣasas.

Triśūla
mdung rtse gsum pa
Triśūla
One of the kings of the rākṣasas.

Trivarnā
kha dog gsum ma
Trivarnā
One of the female śrāvakas attending the delivery of the MMK.

Triyāṇātreya
rgyun shes kyi bu theg pa gsum
Triyāṇātreya
One of the bodhisattvas attending the delivery of the MMK.

Tubeflower
spos pra ma tsa ri
brahmadaṇḍī
Clerodendrum indicum.

Tuft of hair
mdzod spu
ūrṇā
See “ūrṇā.”
Links to further resources:
19 related glossary entries

Tula
srang
Tula
Libra (zodiac sign and constellation).
Links to further resources:
1 related glossary entry

Tumburu
tum bu ru
Tumburu

Any of the four brothers of Jayā, Vijayā, Ajitā, and Aparājitā.

Links to further resources:
5 related glossary entries

Turuṣka

Although turuṣka means Turk, here it refers to the Kushana emperor Kanishka.

Tuṣita

One of the gods’ realms; also used as the name of the gods living there.

Links to further resources:
66 related glossary entries

Ucca

One of the tathāgatas attending the delivery of the MMK.

Uccatama

One of the tathāgatas attending the delivery of the MMK.

Ucchuṣma
Ucchuṣma
A vidyārāja from the personal retinue of Vajrapāṇi.

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.

Udayana
'char ba
Udayana
A king of Vatsa, contemporary of the Buddha; also, a king based in Ujjain, contemporary of the Buddha.

Udāyin
'char ba
Udāyin
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
3 related glossary entries

Uḍḍiyāṇa
o Ti ya
Uḍḍiyāṇa
An ancient country most likely located in the Swat Valley of present-day Pakistan.

Udgatoṣṇīṣa
'phags pa'i gtsug tor
Udgatoṣṇīṣa
Another name of Abhyudgatoṣṇīṣa.

1823

Udumbara

 udum bA ra
udumbara
Ficus glomerata.

Links to further resources:
7 related glossary entries

1824

Udumbara

 udum bA ra
Udumbara
An ancient city in Magadha.

1825

Udyāna
—
—
Udyāna
Also spelled Uḍḍiyāṇa.

1826

Ugratejas

drogo'i gzi brjed
Ugratejas
One of the rāśis.

1827

Ūhā
—
—
Ūhā
The name of a nakṣatra.
Ujjainī

A city in ancient India, corresponding to modern Ujjain.

Links to further resources:
4 related glossary entries

Ulkāpiśācī

One of the great piśācīs.

Ulūkā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Umā

One of the wives of Śiva.

Links to further resources:
4 related glossary entries
Umāriṣṭa

One of the tathāgatas attending the delivery of the MMK. Not clear in the Tibetan.

Umā’s husband
dka’ zlog gi bdag po

Umāpati

Śiva.

Universal emperor

‘khor los sgyur ba ’khor los sgyur ba’ rgyal po
cakravartin

See “cakravartin.”

Links to further resources:
58 related glossary entries

Unmāda

One of the kinnara kings.

Unmattaka

smyo byed

Unmattaka

One of the śrāvakas attending the delivery of the MMK.

Unmeṣanimeṣa

mig ’byed mi ’dzum
unmeṣanimeśa

A unit of time measuring the time it takes to blink.

Unnata

One of the kinnara kings.

Unnatoṣṇīṣa

One of the eight uṣṇīṣa kings.

Upadhanika

One of the śrāvakas attending the delivery of the MMK.

Upadharma

One of the pratyekabuddhas attending the delivery of the MMK.

Upaḍimbhaka

One of the śrāvakas attending the delivery of the MMK.

Upadrava
Upadrava
A vidyārāja from the personal retinue of Vajrapāṇi.

Upadravya
nye rdzas
Upadravya
One of the śrāvakas attending the delivery of the MMK.

Upadruma
nye ba’i ljon pa
Upadruma
One of the kinnara kings.

Upadukura
nye ba’i dbus
Upadukura
One of the kings of the nāgas.

Upadundubhi
nye ba’i rnga bo che
Upadundubhi
One of the pratyekabuddhas attending the delivery of the MMK.

Upāgata
nye bar ’ongs
Upāgata
One of the śrāvakas attending the delivery of the MMK.
Upagraha

A class of beings related to grahas.

Upaharita

One of the śrāvakas attending the delivery of the MMK.

Upajaṭā

One of the female śrāvakas attending the delivery of the MMK.

Upakāla

One of the pratyekabuddhas attending the delivery of the MMK.

Upakambala

One of the kings of the nāgas.

Upakara

One of the pratyekabuddhas attending the delivery of the MMK.
Upakāśika

One of the śrāvakas attending the delivery of the MMK.

Upakesinī

One of the vidyās attending upon Mañjuśrī.

Links to further resources:
1 related glossary entry

Upaketu

One of the pratyekabuddhas attending the delivery of the MMK.

Upakṣepa

A vidyārāja from the personal retinue of Vajrapāni.

Upakumbha

One of the rāśis.

Upakurukulla
Upakurukulla

One of the śrāvakas attending the delivery of the MMK.

1862 Upāli

nye ba 'khor

Upāli

One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
13 related glossary entries

1863 Upāmsā

nye ba’i cha shas

Upāmsā

One of the pratyekabuddhas attending the delivery of the MMK.

Upananda

nye dga’ bo

Upananda

One of the śrāvakas attending the delivery of the MMK; one of the kings of nāgas.

Links to further resources:
20 related glossary entries

Upanandana

nye dga’

Upanandana

One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
4 related glossary entries

Upanandika

nye ba’i dga’ ldan

-
Upanandika
One of the śrāvakas attending the delivery of the MMK.

Upanandinī
_nye ba’i dga’ byed ma_
Upanandinī
One of the great yakṣinīs.

Upanemi
_nye ba’i mu khyud_
Upanemi
One of the pratyekabuddhas attending the delivery of the MMK.

Upapañcika
_nye ba’i lngas rtsen_
Upapañcika
One of the śrāvakas attending the delivery of the MMK.

Upaphala
_nye ba’i ‘bras bu_
Upaphala
One of the śrāvakas attending the delivery of the MMK.

Upapīlu
_nye ba’i pI lu_
Upapīlu
One of the kings of the piśācas.

Upapūrṇa
1872

**Upapūrṇa**

One of the śrāvakas attending the delivery of the MMK.

1873

**Uparaja**

One of the rāsis.

1874

**Upareṇu**

One of the pratyekabuddhas attending the delivery of the MMK.

1875

**Upariṣṭa**

One of the eight chief pratyekabuddhas.

1876

**Upariṣṭa**

One of the pratyekabuddhas in the maṇḍala of Mañjuśrī (it is not clear if *upariṣṭa* here is a variant spelling of *upariṣṭa*, i.e. one of the eight chief pratyekabuddhas).

1877

**Upasāgara**
One of the kings of the nāgas.

Upasanat

1878

nye ba'i kun bged

Upasanat

One of the grahas.

Upavarṇaka

1879

nye ba'i snyan pa

Upavarṇaka

One of the śrāvakas attending the delivery of the MMK.

Upavartana

1880

nye bar gnas

Upavartana

One of the śrāvakas attending the delivery of the MMK.

Upavīrā

1881

-

-

Upavīrā

One of the female śrāvakas attending the delivery of the MMK.

Upavṛṣṭi

1882

nye ba'i char 'bebs

Upavṛṣṭi

One of the grahas.

Upayāyika

1883

nye 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.

Upekṣaka
nye dbang
Upekṣaka
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
nye ba’i ’char ba
Upodāyika
One of the śrāvakas attending the delivery of the MMK.

Ūrdhvaga
steng ’gro
Ūrdhvaga
One of the rāsīs.
A tuft of hair between the eyebrows; this is one of the thirty-two auspicious marks of a buddha.

Links to further resources:
19 related glossary entries

A mantra deity.

Links to further resources:
1 related glossary entry

One of the vidyārājñīs attending the delivery of the MMK.

Links to further resources:
1 related glossary entry

A place near Bodhgaya.

Links to further resources:
4 related glossary entries

A place near Bodhgaya.
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
9 related glossary entries

Uṣīra

Andropogon muricatus (a species of grass).

Links to further resources:
2 related glossary entries

Uṣṇīṣa

A protuberance on the head of a buddha; this term may also refer to beings who have this protuberance, known as uṣṇīṣa kings or uṣṇīṣa-tathāgatas.

Links to further resources:
26 related glossary entries

Uṣṇīṣa king

A class of fully awakened nonhuman beings, especially the chief eight among them.

Links to further resources:
1 related glossary entry
Uṣṇīṣarāja

gtsug gtor gyi rgyal po · gtsug gtor rgyal po

The name of the one-syllable mantra of Mañjuśrī—bhrūṁ—and also of the form of Mañjuśrī that it invokes.

Uṣṇīṣarājñī

gtsug tor gyi rgyal mo

One of the goddesses (possibly a male deity) in the maṇḍala of Mañjuśrī. See n.412.

Utkṛṣṭakṣepa

tshol bar 'phen pa

A vidyārāja from the personal retinue of Vajrapāṇi.

Utpalaparṇā

ut+pa la’i ’dab ma

One of the female śrāvakas attending the delivery of the MMK.

Utsāraka

g.yengs byed

A class of malevolent spirits.

Uttama

mchog
Uttama
One of the rāśis.

Uttarakuru
—
—

Uttarakuru
A mythical country in the north of India.

Links to further resources:
20 related glossary entries

Uttārāṣāḍhā
chu smad

( not in the Skt. source of the MMK)
The name of a nakṣatra. One of the two Āṣāḍhās.

Links to further resources:
1 related glossary entry

Vadhūyakṣiṇī
mna’ ma gnod sbyin mo

Vadhūyakṣiṇī
One of the seven yakṣiṇīs.

Vahā
—
—

Vahā
The name of a nakṣatra.

Vainateya
nam mkha’i lding

Vainateya
The name of a garuḍa.
Vainateya

*rnam 'dud bu*

Vainateya

One of the garuḍa kings.

---

Vaipulya

*shin tu rgyas pa*

vaipulya

Literally “extensive” / “elaborate,” it is a denomination applied to a limited number of important sūtras, including the *Lalitavistara*, the *Suvarṇaprabhāsa*, and a few others.

---

Vairāṭa

*dpa’ bo*

Vairāṭa

A king contemporary with the Buddha.

---

Vairocana

*rnam par snang mdzad*

Vairocana

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*
Vairocanagarbha

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.

Vaiśākha

dpyid zla tha chungs

Vaiśākha

A solar month in the Indic calendar, roughly from mid-April to mid-May.

Vaiśālī

yangs pa can

Vaiśālī

The capital city of the Licchavis, where the Buddha gave his last sermon.

Vaiśampāyana

bai sham pA yA na

Vaiśampāyana

One of the sages (ṛṣi).

Vaiṣṇava

khyab ’jug

Viṣṇu

Belonging or relating to the god Viṣṇu; a devotee or follower of Viṣṇu; see “Viṣṇu.”

Vaiṣṇavī

khyab ’jug ma
Vaiṣṇavī
One of the great mātṛs.

Vaiśravaṇa

rnam thos

Vaiśravaṇa
Another name of Kubera.

Links to further resources:
27 related glossary entries

Vaiśya

rje'u rigs

vaiśya
A member of the merchant caste.

Links to further resources:
12 related glossary entries

Vaivasvata

nyi ma'i bu

Vaivasvata
A vidyārāja from the personal retinue of Vajrapāṇi; also a patronymic of Yama.

Vaivasvatī

nyi ma'i bu mo

Vaivasvatī
One of the great mātṛs.

Vajra

—
**Vajra**

The ruler or Magadha, possibly preceding or sharing the kingship with Rājyavardhana.

**Vajra**

rdo rje

One of the grahas.

**Vajra family**

rdo rje'i rigs

vajrakula

The family associated with Vajrapāṇi.

*Links to further resources:*

4 related glossary entries

**Vajra realm**

rdo rje'i gnas

Vajrabhavana

This seems to be the name of the realm/abode of Vajrapāṇi.

**Vajra Seat**

rdo rje gdan

Vajrāsana

Another name of Bodhgaya.

*Links to further resources:*

4 related glossary entries

**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.

Links to further resources:
4 related glossary entries

Vajrabāhu

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrabhairava

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrabhrū

One of the great dūtīs attending upon Lord Vajrapāṇi. The attested Tibetan appears to in error, and should read rdo rje'i smin ma.

Vajradamśtra

A vidyārāja from the personal retinue of Vajrapāṇi.
Vajradaṇḍa

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajradhanuḥ

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajradhara

One of the tathāgatas.

Links to further resources:
1 related glossary entry

Vajradhara

An epithet of Vajrapāṇi.

Links to further resources:
10 related glossary entries

Vajradhvaja

A vidyārāja from the personal retinue of Vajrapāṇi.
Vajragrīva
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrahasta
rgyal ba
Vajrahasta
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrajihvā
rgyal ma
Vajrajihvā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrakāminī
rgyal pa
Vajrakāminī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrākara
rgyal pa
Vajrākara
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrakavaca
rgyal pa
Vajrakavaca
A vidyārāja from the personal retinue of Vajrapāṇi.
Vajrakrauñca
—
—

Vajrakrauñca
One of the mantra deities.

Vajrakrodha
rdo rje kho bo

Vajrakrodha
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajralekhā
rdo rje yi ge ma

Vajralekhā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajralocanā
rdo rje'i spyan ma

Vajralocanā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrāṃsā
rdo rje'i thal gong ma

Vajrāṃsā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajramuṣṭī
rdo rje khu tshur ma

Vajramuṣṭī
One of the great dūtīs attending upon Lord Vajrapāṇi.
Vajranābhi

A vidyārāja from the personal retinue of Vajrapāni.

Vajrānala pramohanīdhāraṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

Vajrānanī

“Vajra-Faced,” one of the mantra deities.

Vajranārāca

A vidyārāja from the personal retinue of Vajrapāni.

Vajranetra

A vidyārāja from the personal retinue of Vajrapāni.
Vajrāṅka

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrāṅkuśī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrānta

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrāntaka

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrapāṇi

A Buddhist deity and a legendary bodhisattva; in the MMK he is regarded as the master of powerful nonhuman beings.

Vajrapaṇjara
Vajrapañjana
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrapatāka
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrapatāla
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraprākāra
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrārṇā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajraroman
One of the great dūtīs attending upon Lord Vajrapāṇi.
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśālavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajraśālavatī

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrasamḥata

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrāsanī

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśara

A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśāṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrasena

One of the great dūtīs attending upon Lord Vajrapāṇi.
Vajrasena
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrasenā
rdo rje sde ma
Vajrasenā
One of the goddesses from Vajrapāṇi’s retinue in the maṇḍala of Mañjuśrī.

Vajraśikha
Vajraśikha
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśikhara
rdo rje rtse mo
Vajraśikhara
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrasphoṭa
Vajrasphoṭa
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajraśravaṇā
rdo rje rna ba ma
Vajraśravaṇā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajraśṛṅkhalā
rdo rje lu gu rgyud ma
Vajraśṛṅkhalā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajrāstra
rdo rje mtshon cha
Vajrāstra
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajrasūcī
rdo rje khab ma
Vajrasūcī
One of the great dūtīs attending upon Lord Vajrapāṇi.

Vajratejoṣṇīṣa
gzi brjid gtsug tor
Vajratejoṣṇīṣa
One of the mantra deities.

Vajravakṣas
rdo rje mthon ka
Vajravakṣas
A vidyārāja from the personal retinue of Vajrapāṇi.

Vajravināyaka

Vajravināyaka
A Buddhist version of vināyaka.

Vakhala
bag kha la
Ingredient

Vakhala
An ancient country, possibly in the Himalayan region.

Valgusvara
1986

Valgusvara
One of the bodhisattvas attending the delivery of the MMK. Not clear in the Tibetan.

Vallabha
1987
rnyed sla
Ingredient

Vallabha
Another name of Maṅgala.

Vallabha
1988
yid du 'ong
Ingredient

Vallabha
A south Indian king, contemporary of Mahendra, identified as the Cālukya king Pulakeśin II.

Vallabhī
1989
ba la
Ingredient

Vallabhī
An ancient city located in the Saurashtra peninsula of Gujarat.

Vālmīki
1990
grog mkhar skyes
Ingredient

Vālmīki
One of the sages (ṛṣi).

Links to further resources:
1 related glossary entry

Vāmakī

mi’u thung ma

Vāmakī

One of the great dūtīs attending upon Lord Vajrapāṇi.

Vānara

—one

—one

Vānara

One of the rāśis.

Vaṅga

bang ga

Vaṅgāla · Vaṅga

An ancient country in the Ganges delta.

Vapuṣā

lus can ma

Vapuṣā

One of the female śrāvakas attending the delivery of the MMK.

Varada

sbyin pa nyid

Varada

One of the muhūrtas.

Varadā
**Varadā**

“Boon Giver,” one of the vidyās attending upon Mañjuśrī.

*Links to further resources:*

1 related glossary entry

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**Vārāha**

*phag rgod*  

*Vārāha*

A mountain near Kuśāgrapura.

---

**Vārāhī**

*phag mo*  

*Vārāhī*

One of the great mātṛs.

---

**Vārāṇasī**

*ga sha · ka shi*  

*Kāśi*

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 “Kāśi.”

---

**Vararuci**

*mcho spred*  

*Vararuci*

One of the ministers of King Nanda.

---

**Vāraṇati**

—

—
Vārati
A legendary king before the time of the Buddha.

Vāravatī
res ldan grong
It is not clear what location or entity this name refers to; the Sanskrit dictionary identifies it as the name of a river.

Vardhamāna
‘phel byed
An ancient city corresponding to modern Burdwan.

Varṇaka
snyan pa
One of the śrāvakas attending the delivery of the MMK.

Vārṣika
dbyar can
One of the śrāvakas attending the delivery of the MMK.

Varuṇa
chu lha
The god of waters.

Links to further resources:
20 related glossary entries
Vāruṇī
chu lha ma

One of the great mātṛs.

Vāruṣaka
rtsub par byed nyid

An island, possibly in the Indian Ocean.

Vaśakarī
dbang du byed ma

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Links to further resources:
1 related glossary entry

Vasava
nor lha’i bu

One of the tathāgatas attending the delivery of the MMK.

Vāsava
dbyig ldan

Epithet of Indra; when used in the plural it refers to a class of gods.

Links to further resources:
1 related glossary entry

Vāsavā
Vāsavā
One of the female śrāvakas attending the delivery of the MMK.

Vaśavartin
One of the gods’ realms; also the name of the gods living there.

Vasiṣṭha
One of the sages (ṛṣi).

Vasu
One of the pratyekabuddhas attending the delivery of the MMK.

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.
Vasudhā
The goddess of wealth; a goddess in one of the paintings of Śākyamuni.

Links to further resources:
1 related glossary entry

Vasuketu
One of the tathāgatas attending the delivery of the MMK.

Vāsuki
One of the kings of the nāgas.

Links to further resources:
13 related glossary entries

Vasumati
One of the great yakṣinīs.

Vatavāsinī
One of the great yakṣinīs.

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.

Vāyavyā

One of the great mātṛs.

Vāyu

The wind; the god of wind.

Vemacitri
One of the kings of the asuras.

Links to further resources:
11 related glossary entries

Venus

pa bsangs

See “Śukra.”

Links to further resources:
2 related glossary entries

Vetāḍa

ro langs

A class of demons inhabiting charnel grounds.

Links to further resources:
14 related glossary entries

Vibhīṣaṇa

Vibhīṣaṇa

One of the kings of the rākṣasas; also, the name of a yakṣa.

Vidhamanarāja

Vidhamanarāja

One of the tathāgatas attending the delivery of the MMK.

Vidhvasteśvara

Vidhvasteśvara
One of the bodhisattvas attending the delivery of the MMK.

**Vidiśa**

Phyogs mtshams

Vidiśa

A city in ancient India.

**Vidrāpaka**

Rnam par zhu byed

Vidrāpaka

A vidyārāja from the personal retinue of Vajrapāṇi.

**Vidrava**

A vidyārāja from the personal retinue of Vajrapāṇi.

**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.

Links to further resources:

18 related glossary entries
Vidyä king

rig pa’i rgyal po

See “vidyärāja.”

Links to further resources:
3 related glossary entries

Vidyādhara

rig ’dzin

One possessed of vidyā; 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.”

Links to further resources:
20 related glossary entries

Vidyādhara

rig pa ’dzin pa

Vidyādhara

One of the rāsis.

Vidyādharī

rig ’dzin ma

A female vidyādhara (a class of semidivine beings).

Links to further resources:
2 related glossary entries

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 vidyā or mantra.

Links to further resources:
3 related glossary entries

Vidyārājñī

rig pa'i rgyal mo

Vidyārājñī
tyā saṃvādānī

“vidyā queen,” a female vidyārāja.

Links to further resources:
1 related glossary entry

Vidyota

gsal

Vidyota

A king based in Ujjain, contemporary of the Buddha.

Links to further resources:
1 related glossary entry

Vidyottama

rig pa mchog

Vidyottama

A vidyārāja from the personal retinue of Vajrapāṇi.

Vighna

bar chad

vighna

A class of spirits that cause obstacles (the word vighna means “obstacle”).

Links to further resources:
7 related glossary entries
Vihasita

One of the grahas.

Vijayā

One of the “four sisters” invoked in a mantra.

Links to further resources:
5 related glossary entries

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.

Links to further resources:
5 related glossary entries

Vijayavatī

One of the female śrāvakas attending the delivery of the MMK.

Vijayoṣṇīṣa

One of the uṣṇīṣa kings attending the delivery of the MMK.
Vikarāla

rnam par g.yengs byed

Vikarāla
A king of piśācas.

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 rāsis.

Vikhyātaketu

rnam grags tog ma

Vikhyātaketu
One of the dhāraṇī goddesses present at the delivery of the MMK.

Vikhyātamanasa

rnam par grags pa’i yid

Vikhyātamanasa
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Vikhyātarāśi
\( \text{rnam par grags pa'i phung po} \)
Vikhyātarāśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

Vikhyātaśriyā
\( \text{rnam par grags pa'i dpal} \)
Vikhyātaśriyā
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Vikrama
\( \text{rnam par gnun pa} \)
Vikrama
Vikrama or Vikramāditya is another name of the Gupta emperor Candragupta II.

Vilokita
\( \text{rnam par lta ba} \)
Vilokita
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Vilokiteśvara
\( \text{rnam gzigs dbang phyug} \)
Vilokiteśvara
One of the bodhisattvas attending the delivery of the MMK.
Vimalā
dri bral ma

Vimalā
One of the dhāraṇī goddesses present at the delivery of the MMK.

Vimala
dri med pa

Vimala
One of the gods’ realms; also used as the name of the gods living there.

Links to further resources:
1 related glossary entry

Vimalagati
dri med 'gros

Vimalagati
One of the bodhisattvas attending the delivery of the MMK.

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.

Links to further resources:
1 related glossary entry

Vimalaketu
dri med pa'i tog

Vimalaketu
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Links to further resources:
Vimalakīrti

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

Vimalamati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

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 vidyārajñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Viṃśachoṭika

One of the śrāvakas attending the delivery of the MMK.

Viṃādvītiyaka

A class of godlings, probably related to yakṣas.

Viṃātṛtīyaka

A class of godlings, probably related to yakṣas.

Links to further resources:
2 related glossary entries

Vinaya

A brahmin devotee of Buddhism.
Vināyaka

\[\log 'dren\]

\[\text{vināyaka}\]

“Remover [of obstacles],” a class of semidivine beings; also a class of demons who create obstacles.

*Links to further resources:*

4 related glossary entries

Vināyaka

Another name of Gaṇeśa.

*Links to further resources:*

2 related glossary entries

Vinayakāntakṣeṣa

\[\log 'dren gyi nang du 'phen ba\]

\[\text{Vinayakāntakṣeṣa}\]

A vidyārāja from the personal retinue of Vajrapāṇi.

Vindhya

\[\text{Vindhya}\]

A low mountain range in central India.

*Links to further resources:*

6 related glossary entries

Vinipāta

\[\text{Vinipāta}\]

\[\text{rnam par ltung byed}\]
One of the grahas.

Vipaśyin

One of the tathāgatas attending the delivery of the MMK.

Links to further resources:
21 related glossary entries

Virā

One of the great yakṣinīs.

Links to further resources:
2 related glossary entries

Virā

One of the female śrāvakas attending the delivery of the MMK.

Viramati

One of the great yakṣinīs.

Viraṭī

One of the great dūtīs attending upon Lord Vajrapāni.
Virgo

bu mo

Kanyā

See “Kanyā.”

Links to further resources:
1 related glossary entry

Virūḍhaka

'phags skyes po

Virūḍha

The king of kumbhāṇḍas (one of the four great kings of the directions).

Links to further resources:
22 related glossary entries

Virūpa

gzugs ngan

Virūpa

One of the grahas; also the name of a mahāsiddha.

Virūpākṣa

mi sdug gzugs

virūpākṣa

A class of demons.

Virūpākṣa

spyan mi bzang

Virūpākṣa

The king of the nāgas (one of the four great kings of the directions).

Links to further resources:
21 related glossary entries
Virūpiṇī

“Misshapen one,” a class of female spirits.

Viruta

Viruta

One of the kinnara kings.

Viśākhā

Viśākhā

The name of a nakṣatra.

Viśākhā

Viśākhā

One of the female śrāvakas attending the delivery of the MMK.

Viṣamajvarā

Viṣamajvarā

A class of spirits causing intermittent fever.

Visarpa

Visarpa

A vidyārāja from the personal retinue of Vajrapāṇi.
Viṣṇu
khyab 'jug
Viṣṇu
The god Viṣṇu; also the names of various kings.

Links to further resources:
14 related glossary entries

Viṣṇulā
khyab 'jug dga' ma
Viṣṇulā
One of the female śrāvakas attending the delivery of the MMK.

Viṣṇuvatī
khyab 'jug 'dzin ma
Viṣṇuvatī
One of the female śrāvakas attending the delivery of the MMK.

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.

Viśrambhikā
dbugs 'byin ldan ma
Viśnambhitā
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

Links to further resources:
13 related glossary entries
A measure of length that equals the distance from the tip of the extended thumb to the tip of the little finger.

Vitateśvara

One of the bodhisattvas attending the delivery of the MMK.

Vivasvatāvartā

One of the dhārāṇī goddesses present at the delivery of the MMK.

Vṛṣa

One of the kings of Nepal, possibly Vṛṣadeva of the seventh century.

Vṛṣabha

Taurus (zodiac sign and constellation).

Vṛṣaketu

This possibly is another name of Govinda (according to Jayaswal 1934, p. 30), of Maṅgala.
Vṛścika

Scorpio (zodiac sign and constellation).

Links to further resources:
4 related glossary entries

Vṛṣṭi

One of the grahas.

Vṛtsudhāna

An ancient king of Aṅga.

Vulture Peak

A mountain near Rājagrha (modern Rajgir) where the Buddha delivered some of his sermons.

Links to further resources:
54 related glossary entries

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.

**Vyūḍhoṣṇiṣa**

One of the uṣṇiṣa 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**

In the MMK rituals, it can also mean a similar farewell offering.
cakravartin

See “cakravartin.”

Links to further resources:
58 related glossary entries

White Hayagrīva

rta mgrin dkar po

Śvetahayagrīva

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

Yadu

ya de ba

Yādava

See n.3040.

Yakṣa

gnod sbyin

yakṣa

A class of beings belonging to the realm of Kubera, the god of wealth.

Links to further resources:
97 related glossary entries

Yakṣa

gnod sbyin

Yakṣa

One of the rāṣis.

Yakṣa

gnod sbyin gyi tshogs

Yakṣa
Yakṣa
The palace of Indra.

Yakṣakumārī
Yakṣakumārī
One of the seven yakṣiṇīs.

Yakṣiṇī
Female yakṣa.

Yama
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
Yāma
One of the gods’ realms; also used as the name of the gods living there.

Yamakasāla Grove
Yamakasāla Grove

Yamakasāla kavana
Another name of the Sāla Grove.

Yamāntaka
Another name of Mañjuśrī; also the namesake mantra.

Yamarāja
Another name of Yama.

Yamunā
A river in north India.

Yāmyā
One of the great mātṛs.

Yaśasvin
Yaśasvin
The father of King Loka.

Yaśasvinī
-grags chen ma-
Yaśasvint
A mantra goddess, one of the great dūtīs.

Yaśavatī
-grags ldan ma-
Yaśavatī · Yaśovatī
One of the great dūtīs attending upon Lord Vajrapāṇi. The name is rendered elsewhere in this translation as “Yaśovatī.”

Links to further resources:
3 related glossary entries

Yaśika
-grags ldan-
Yaśika
One of the śrāvakas attending the delivery of the MMK.

Yaśoda
-grags sbyin-
Yaśoda
One of the śrāvakas attending the delivery of the MMK.

Links to further resources:
3 related glossary entries

Yaśodā
-grags sbyin ma-
Yaśodā
Yaśodā
One of the female śrāvakas attending the delivery of the MMK.

Yaśodharā
\textit{g}rags 'dzin ma
Yaśodharā
One of the female śrāvakas attending the delivery of the MMK.

Yaśovat
\textit{g}rags ldan
Yaśovat
One of the bodhisattvas attending the delivery of the MMK.

Yaśovatī
\textit{g}rags ldan ma
Yaśovatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

Yaśṭi
One of the grahas.

Yaṭrā
'gro ma
Yaṭrā
One of the great dūtīs attending upon Lord Vajrapāṇi.

Yātu

A legendary king before the time of the Buddha.

Yellow-berried nightshade

Solanum xanthocarpum.

Yodhana

One of the kings of the rākṣasas.

Yogapratīṣṭha

One of the rāśis.

Yogeśvara

One of the sages (ṛṣi).
Practitioner of deity yoga; also a class of semidivine beings.

A measure of length equal to four cubits; also, a measure of angular distance (translated here as an “angular yoke”).

One of the grahas.

A vidyāraja from the personal retinue of Vajrapāṇi.