Destroyer of the Great Trichiliocosm

Mahāsāhasrapramardanī
The Sūtra “Destroyer of the Great Trichiliocosm”

Mahāsahasrāpramārdanānāmasūtra
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SUMMARY

s.1 Destroyer of the Great Trichiliocosm is one of five texts that together constitute the Pañcarakṣā scriptural collection, popular for centuries as an important facet of Mahāyāna-Vajrayāna Buddhism’s traditional approach to personal and communal misfortunes of all kinds. Destroyer of the Great Trichiliocosm primarily addresses illnesses caused by spirit entities thought to devour the vitality of humans and animals. The text describes them as belonging to four different subspecies, presided over by the four great kings, guardians of the world, who hold sovereignty over the spirit beings in the four cardinal directions. The text also includes ritual prescriptions for the monastic community to purify its consumption of alms tainted by the “five impure foods.” This refers generally to alms that contain meat, the consumption of which is expressly prohibited for successful implementation of the Pañcarakṣā’s dhāraṇī incantations.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by James Gentry, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text.

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

1. Destroyer of the Great Trichiliocosm is the first scripture in a series of five; the other four texts are The Great Peahen, Queen of Incantations (Mahāmāyūrīvidyārājñī, Toh 559), The Noble Great Amulet, Queen of Incantations (Mahāpratisarāvidyārājñī, Toh 561), The Sūtra of Great Cool Grove, (Mahāśītavaṇa, Toh 562), and Great Upholder of the Secret Mantra (Mahāmantrānudhāraṇī, Toh 563). Together these scriptures have been apotheosized in the Mahāyāna tradition as five goddesses known collectively as the Pañcarakṣā, or the “Five Protectresses.” In the Tibetan tradition this collection is known by the moniker gzungs chen grwa lnga, “The Fivefold Great Dhāraṇī.” In the Degé Kangyur collection these texts constitute 49, 60, 43, 25, and 12 folios respectively, making a total of 189 folios.

2. Tibetan redactors of Kangyur collections have catalogued this set of five texts together within the final Action (kriyā) tantras section of the “tantra collection” (rgyud ’bum) division. Indeed, these scriptures do contain elements—powerful incantations, an emphasis on external ritual hygiene and other material details such as auspicious dates, and so forth—that resonate with standard Kriyāyoga practice as understood in Tibet. Yet missing from nearly all these texts is any extensive mention of the contemplative visualization exercises, specialized ritual gestures (mudrā), elaborate maṇḍala diagrams, and initiation ceremonies so typical of full-blown Buddhist tantra. A close perusal of these five texts might then lead the reader to construe them as standard Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that only later coalesced and developed into a typically tantric practice tradition with its own unique set of view, meditation, and conduct. To complicate things further, the core of the Mahāmāyūrī, for one, is rooted in Indian Buddhist traditions that predate even the rise of Mahāyāna. The Mahāmāyūrī also appears as a remedy for snakebites in the earlier Mūlasarvāstivāda-vinayavastu. This accords with Gregory Schopen’s general observation, based on inscriptive evidence, that “dhāraṇī texts were publically known much earlier and more widely than texts we think of as ‘classically’ Mahāyāna.”
Regardless of their bibliographical position in the Tibetan canon, the Five Protectresses have been among the most popular texts used for pragmatic purposes throughout the Mahāyāna-Vajrayāna Buddhist world. While it seems certain that these texts each developed independently and were only later combined into a five-text corpus, their popularity is attested by their eventual spread to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia (Hidas 2007: 189). In East Asia, the textual tradition associated with the Mahāmāyūrī in particular was instrumental in integrating Buddhist and indigenous notions of divine kingship. Moreover, the tradition of all five goddesses and their texts still occupies a place of central importance today in the Vajrayāna Buddhism practiced by the Newar population of the Kathmandu Valley in Nepal. Newar Buddhist communities of Kathmandu have even translated the texts of the Five Protectresses into the modern vernacular, based on which they continue to stage a number of annual rites for a broad range of pragmatic purposes. Newars often propitiate the Five Protectresses together by means of a five-section maṇḍala and other tantric elements that do not necessarily feature in the scriptures themselves. This tradition reflects a specifically tantric ritual treatment of the texts, which, judging by the presence of tantric śādhanā practices associated with these five texts in the Tibetan Tengyur collections, had already developed by the time the Tibetan translations were executed. This helps account for why Tibetan redactors construed these five texts as belonging to the category of Kriyātantra, and not to the Dhāraṇī or Sūtra sections. Indeed, the Tibetan translation of the Mahāpratisarā reflects a recension of the Sanskrit text, which, Gergely Hidas suggests, “most likely served the better integration of this text into the Vajrayāna, changing the historical locus of the nidāna to a mythical Vajrayānic setting.”

The designation Five Protectresses denotes the set of five texts, the incantations presented therein, and the goddesses presiding over each. It is believed that all these texts, particularly their incantations, provide special protection against a wide range of illnesses and misfortunes for those who memorize, recollect, read, copy, teach, wear, or otherwise come into contact with them. Each text promises protection against specific misfortunes, with considerable overlap witnessed between the texts. Despite the pragmatic thrust of these scriptures, each text also contains numerous allusions to doctrinal notions. The range of effects described therein sometimes, though rarely, extends beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.
Destroyer of the Great Trichiliocosm was translated into Tibetan under Tibetan imperial patronage sometime during the early ninth century by a translation team that included the translator-editor Bandé Yeshé Dé (ca. late eighth to early ninth centuries) and the Indian scholars Śīlendrabodhi, Jñānasiddhi, and Śākyaprabha. The Degé edition, which forms the basis of this English translation, was re-edited several centuries later by Gö Lotsāwa Zhönnu Pal (׳gos lo tsā ba gzhon nu dpal, 1392–1481), based on a Sanskrit edition that had been in the possession of Chojé Chaglo (chag lo tsā ba chos rje dpal, 1197–1263/64).

The text primarily addresses illnesses caused by spirit entities, collectively referred to as graha or bhūta throughout the text, which are thought to devour the vitality of men, women, children, and animals. The text describes these graha or bhūta as belonging to four different subspecies of beings, each of which is presided over by one of the four great kings, guardians of the world, who hold spiritual sovereignty over the territories and resident spirit beings present throughout the four cardinal directions. According to the cosmology presented in the text, the great king Kubera (who is also called Vaiśravaṇa in some passages) dwells in the north, where he presides over the yakṣa variety of graha. The great king Dhṛtarāṣṭra dwells in the east, where he reigns over the gandharva grahas. The great king Virūḍhaka rules in the south, where his entourage consists of kumbhāṇḍa grahas. And the great king Virūpākṣa reigns in the west, where his entourage is nāga grahas. Each group of grahas, moreover, is responsible for a particular category of illness, with its own unique set of physical symptoms.

The narrative of this sūtra revolves around Buddha Śākyamuni’s gradual dispensation of a series of incantations and rituals centered upon formulas intended to prevent violent grahas from striking, or to heal those already afflicted. These prescriptions unfold in the context of the Buddha’s conversations with the four great kings and the god Brahmā about their mutual concern to control the grahas after their boundless greed has plagued Vaiśālī and its Licchavi people with a natural disaster and an epidemic of cosmic proportions. The text also includes ritual prescriptions for the monastic community to purify their consumption of alms tainted by the “five impure foods.” This refers generally to alms that contain meat, the consumption of which is expressly prohibited for successful implementation of the dhāraṇī incantations. In this final section of the text all five Protectresses are mentioned, suggesting that Destroyer of the Great Trichiliocosm emerged only after the other four scriptures of the group, despite its position as first in the collection.

This English translation is based primarily on the Degé edition, with close consultation of Yutaka Iwamoto’s (1937) edited Sanskrit edition, as obtained electronically through GRETL: Göttingen Register of Electronic Texts in Indian Languages. When encountering variant readings between Tibetan and
Sanskrit editions, we tended to select the Tibetan Degé readings and note the variations. This choice was made based on the profusion of variant Sanskrit witnesses that postdate the ninth-century Tibetan translation, and our own ignorance of the witnesses and criteria employed in the creation of Iwamoto’s edited Sanskrit edition.
I pay homage to all buddhas and bodhisattvas!

Thus have I heard at one time. The Blessed One was dwelling in Rājagrha, on the southern slope of Vulture Peak Mountain in the luminous grove of jewel trees, the domain of the Buddha, together with a large monastic assembly of 1,250 monks. This assembly included venerable Śāriputra, venerable Mahāmaudgalyāyana, venerable Mahākāśyapa, venerable Gayākāśyapa, venerable Nadikāśyapa, venerable Ājñāta kauṇḍinya, venerable Nandika, venerable Mahākātyāyana, venerable Bakkula, venerable Vāṣpa, venerable Koṣṭhila, venerable Vāgīśa, venerable Āśvajit, venerable Subhūti, venerable Suvāhu, venerable Aniruddha, venerable Uruvilvākāśyapa, venerable Revata, and venerable Ānanda, among others.

At that time, the Blessed One and his monastic assembly were venerated, revered, honored, and worshipped by Ajātaśatru, king of Magadha, son of Vaidehī, who offered them clothes, food, bedding, medicine, and other material necessities. Just then, the earth shook tremendously, a massive cloud formation appeared, there was an untimely wind, strong hail began to fall, and a heavy rain fell from the massive cloud. Thunder roared and lightning flashed. Chaos erupted throughout the ten directions. A thick darkness then settled, such that the stars disappeared and even the sun and moon were dimmed. No longer gleaming and luminous, they ceased to shine.

With his pristine, divine vision, superior to that of humans, the Blessed One saw those frightening things occur in the city of Vaiśālī. He saw that villages belonging to certain Licchavi people of Vaiśālī were afflicted with elemental spirits. He saw that some of the village youth, astrologers, councilors, prime
ministers, court members, servant men and women, laborers, messengers, and
attendants were also afflicted with elemental spirits. He saw that the monks
and nuns and the men and women with lay vows throughout the entire land of
Vaiśālī were all frightened, looking up to the sky, and crying out in horror.
They paid homage to the Buddha, the Dharma, and the Saṅgha. He saw that
from among the brahmans and householders without particular devotion
toward the Buddha’s teachings, some paid homage to Brahmā; some paid
homage to Śakra; some paid homage to the guardians of the world; and still
others paid homage to Maheśvara, Māṇibhadra, Pūrṇabhadra, Hārīti, the sun,
the moon, the planets, the stars, or those spirits that dwell in mountains,
forests, thickets, trees, rivers, fountains, ponds, pools, wells, and reliquaries. He
saw that everyone was sitting and wondering, “How can we be freed from the
peril of such a calamity?”

The Blessed One then manifested a miraculous feat by which a sound was
heard throughout all realms of the trichiliocosm, causing the world of gods,
humans, and demigods to have faith and assemble. [F.64.b]

At that point, Brahmā, master of the world; the gods of the Brahma realm;
Śakra, lord of the gods; the gods of the realm of the Thirty-Three; the four great
kings and the gods of their realm; the twenty-eight yakṣa generals; the thirty-
two great yakṣa warriors; and Hārīti with her sons, together with their retinues,
all with sublime complexions, used their respective complexions and powers to
bathe Vulture Peak Mountain in bright light, like a pristine dawn once the night
has passed. Approaching the Blessed One, they bowed their heads to his feet,
sat to one side, then praised the Blessed One in verses of unified phrasing,
cadence, and meter:

“You shine with the luster of burnished gold,
Like the light of the full moon.
As stable as Vaiśravaṇa,
You are the source of all jewels.

Lion-Like One, with your elephant-like gait,
You advance like an elephant in rut.
You are like a golden mountain,
Or an ornament made of gold from the Jambu River.

Like the moon in a cloudless sky
Studded with stars,
You are adorned with sublime characteristics
In the midst of a śrāvaka assembly.

This world with its gods
Comes to the Sage for refuge.
The time for safeguarding
The welfare of humans has neared!

1.11 This sūtra, Destroyer of the Great Trichiliocosm,
Disclosed by the previous buddhas,
Is the supreme boundary that seals the area,
All the way to the ends of the surrounding mountains.

1.12 We pay homage to you, heroic being!
We pay homage to you, supreme being!
To the great Sage, king of Dharma,
We pay homage with palms joined!”

1.13 The Blessed One remained silent for a moment, then said to the four great kings, “Great Kings! It would be improper to think that your assembly could harm my assembly. That is because it is in this world of humans that the Buddha has appeared, the sublime Dharma has been eloquently taught, and the Saṅgha has excellently practiced it. The seed planted from this has yielded buddhas, pratyekabuddhas, arhats, and śrāvakas in the world. Based on generating the roots of virtue with respect to them, beings of the world are born into any of the thirty-two divine realms. And kings, moreover, with their four-division army, become cakra-ruling kings with dominion over the four continents. They exercise righteous rule over the entire earth all the way to the oceans. They also come to possess a thousand sons, valiant, courageous, handsome in all respects, with the impetuosity of the power of great champions, who vanquish opposing groups and take possession of the seven kinds of precious substances. Thus, you should worry little about such a thing happening in this world.”

1.14 Then, the great king Vaiśravaṇa arose from his seat, draped his upper robe on one shoulder, and knelt on his right knee. Bowing to the Blessed One with palms joined, he said to him, “Blessed One, we have houses, abodes, and estates, including villages, gardens, mansions, apartments, and residences scented with incense censers and strewn with flowers, with porticos, archways, and small windows. Everywhere is festooned with beautiful and bright multicolored silk streamers and studded with bell and pearl lattice. There we dwell, surrounded by hundreds of thousands of girls, fully embroiled in the five sense pleasures. Venerable Blessed One, since we are intoxicated and thus remain without a care, our entourages venture out everywhere throughout the ten directions in search of food and drink. They thus steal life force, harm, obstruct, murder, and take the lives of men, women, boys, girls, newborns, and animals.
“We will reveal the physical characteristics of our own respective entourages before the fourfold retinue, in the presence of the Venerable Blessed One. There should be formed a magnificent image, along with a shrine, of the great king to whom a particular graha belongs. The patient should proclaim the name of that great king and scent with his own hand the image and the shrine with various fragrances. Having strewn the earth with flower petals and offered burning butter-lamps, the patient should then perform worship at that shrine.

“The symptoms of being afflicted by a yakṣa graha belonging to my entourage, Venerable Blessed One, are as follows:

“One laughs repeatedly and trembles,  
Speaks incoherently, and is prone to anger.  
One sleeps,  
Or is in excruciating pain.

“One constantly looks upward,  
As though chasing the stars.  
At night one is in ecstasy,  
Constantly writhing and groaning.

“There are mantra syllables for this,  
So please listen to me, Lord of the World!

\[\text{syād yathedam siddhe susiddhe satve are arāṇe bale mahābale jaṭile akhane makhane khakhane kharāṭṭe kharāṅge haripīṅgale temīṅgile temīṅgile temīṅgile temīṅgile nimaṃgalye svāhā} \]

“May my mantra syllables be fulfilled! May the name, power, sovereignty, and might of the great king Vaiśravaṇa bring me well-being! Svāhā!”

Next, the great king Dṝtarāṣṭra arose from his seat, draped his upper robe on one shoulder, and knelt on his right knee. Bowing to the Blessed One with palms joined, he said to him, “The symptoms of being afflicted by a gandharva graha from my entourage, Blessed One, are as follows: [F.66.a]

“One sings and dances,  
And also indulges in jewelry.  
One is without avarice and speaks profusely,  
Laughs, and is prone to anger.

“One is thirsty, has red eyes,  
And is constantly suffering with fever.  
Unable to open one’s eyes,  
One lies with face averted.
“There are mantra syllables for this, 
So please listen to me, Lord of the World!

syād yathedam akhe nakhe vinakhe bhandhe varāṅge capale vakhe vakhane akhiñe 
nakhene vahule bhakhe bhagandale vaše vaśavartina svāhā 

“Through the name, power, sovereignty, and might of the great king 
Dhṛtarāṣṭra, may I be free of all grahas and misfortunes! Svāhā!”

Then it was the great king Virūḍhaka who arose from his seat, draped his 
upper robe on one shoulder, and kneeled on his right knee. Bowing to the 
Blessed One with palms joined, he said to him, “The symptoms of being 
afflicted by a preta kumbhāṇḍa from my entourage, Blessed One, are as follows:

“One becomes afflicted with extreme thirst 
And looks about with bewilderment. 
One’s face turns red, 
And one lies curled up on the ground.

“One’s complexion becomes sickly and one’s body emaciated. 
One’s hair and nails grow long. 
One becomes filthy and malodorous. 
One utters falsehoods and nonsense.

“Through the name, power, sovereignty, and might of the great king 
Virūḍhaka, may all grahas and misfortunes be pacified for me! Svāhā!”

The great king Virūpākṣa now arose from his seat, draped his upper robe on 
one shoulder, and kneeled on his right knee. Bowing to the Blessed 
One with palms joined, he said to him, “The symptoms of being afflicted by a 
fine-winged nāga graha from my entourage, Blessed One, are as follows:

“One hiccups and pants. 
Likewise, one’s breath becomes cold. 
One perspires and drools. 
One falls asleep repeatedly.

“One is full in complexion and strong, 
Accordingly, one thrashes and runs about,
Bares one’s finger nails,
And throws oneself on the ground wailing.

“There are mantra syllables for this,
So please listen to me, Lord of the World!

syād yathedam krakami kragamaṇi kragase krakra śami kruśrumi kruśrume kruka krukluma kruge agale nagale samagale kuhume gume alake kaluke kalamale galale kalatake irimire dhire arugavati svāhā |

“Through the name, power, sovereignty, and might of the great king
Virūpākṣa, may I have well-being!”

At this, the Blessed One sounded a lion’s roar before the whole assembly:

“I, replete with the ten powers and emboldened by the four types of fearlessness, will perfectly roar out a great lion’s roar like the leader of the pack amid the assembly. I will turn the wheel of Brahmā.

“Only one can defeat Māra,
With his sentinels, troops, and mounts!
For the sake of protecting all beings,
Listen to me for all incantations!

syād yathedam asaṅge khaṅgavate balavate balanirghoṣe śūre śūravatve vajrasme vajragame vajradhare stambhe jambhe dṛḍhasāre viraje vighośe varāgraprāpte araṇe araṇe dharmmayukte diśi vighuṣṭe svāhā |

“May the name, power, sovereignty, and might of the Thus-Gone One bring me well-being! Svāhā!”

Once the guardians of the world in the four quarters [F.67.a]
Heard the Buddha’s speech,
Frightened, petrified, and timid,
They sat down with palms joined.

The gatherings of bhūtas that remained,
Frightened, bewildered, and panicked,
Fled throughout the ten directions,
Crying out with loud wails.

Perceiving that, the great kings
Proclaimed three secrets:
“Wondrous! Incantation, great incantation,
That destroys the great trichiliocosm!”
1.41 "Hearing this speech of the Buddha,  
The bhūtas have become frightened.  
It is like a raging fire,  
Or like a sword striking sesame butter.

1.42 "The incantation disclosed by Gautama  
Is like a razor blade.  
Whoever disregards  
That speech of the Sage, so eloquently uttered,

1.43 "Will have his oldest son  
Eliminated by Brahmā’s noose.  
Ignite a blazing fire,  
Scatter the water of the burnt offering

1.44 "Above, below, and throughout the four directions,  
Then take barley grains and white mustard seeds,  
Combined with clarified butter,  
And pour them into the fire.

1.45 "If, upon hearing this eloquent utterance,  
They do not quickly exclaim it,  
They will be incinerated,  
Like butter and white mustard seeds poured into a fire.

1.46 "Threatened with the punishment of yakṣas,  
They will not be well—  
Large boils will form  
On the right side of the rib cage.

1.47 "Afflicted with a yakṣa illness,  
They will contract white leprosy,  
And never travel  
To the palace of Aḍakavatī.

1.48 "They will not see the home  
Of illustrious Kubera,  
Nor find a seat  
In the company of the bhūta assemblies.

1.49 "In the circle of yakṣas,  
They will be without food and drink.

1.50 "Any yakṣa that does not heed  
This sūtra, Destroyer of the Great Trichiliocosm,
Will incur the wrath of Vajradhara,  
Who will split open his forehead,  
Cut out his tongue  
With a jagged knife,  
Cut off his ears and nose  
With a sharp knife, [F.67.b]  
Cut out his brains  
With a circular saw,  
And pulverize his heart  
With a sledgehammer.  
Warm pus and blood  
Will flow from his mouth.

“Through the punishment of the noose incantation,  
They will perpetually wander in saṃsāra.  
They will keep on cycling just there,  
In the cyclic existence of the yakṣa world.”

Each of the glorious great kings  
Then went to one of the four directions.  
Clad in the armor of Dharma,  
They sat on fine thrones.

Dhṛtarāṣṭra was in the east,  
Virūḍhaka in the south,  
Virūpākṣa in the west,  
And Kubera in the north.

When the great kings,  
Radiant with glory and splendor, had thus departed,  
The omniscient teacher  
Floatened up, suspended in space.

There, on a vajra seat,  
In a mansion emanated by Brahmā, he took his seat.  
Then, Brahmā, Great Brahmā,  
Standing with palms joined, paid homage:

“Glorious One, you are like a golden mountain,  
Or a golden sacrificial post.¹⁰  
You are like a lotus flower in full bloom,  
Or the king of sal trees in blossom.

“Like the sun, or the full moon,
Surrounded by stars,
The Sage, with his golden complexion,
Is replete with sublime characteristics.”

1.58 When Brahmā, Forefather of the World,
Had thus praised the Light of the World,
In front of the Lord of the World,
He addressed the guardians of the world:

1.59 “The entourages of the guardians of the world
Have not received the instruction,
Because from it emerge buddhas
And pratyekabuddhas.

1.60 “Śrāvakas are born from it,
And gods, too, are born from it.
Brāhmans, who have mastered the six branches of Vedic learning,
Are also born from it.

1.61 “So are distinguished sages
And mendicant brāhmins.
Humanity is being tormented
From your lack of concern.”

1.62 When they heard Brahmā’s speech,
The guardians of the world said:
“It is so, Great Brahmā!
It is so, Great Sage! [F.68.a]

1.63 “We will purify all this,
As far as the ocean,
Shaking Mount Sumeru
And overturning the earth!

1.64 “With lasso, tight and sturdy,
We will bind
The sun, the moon, the winds,
And all the stars!

1.65 “We will forever eliminate
Even the quarters of those
Who are wicked
And do the world no good.

1.66 “This world with its gods
Complains on account of the bhūtas.
The bhūtas harm human beings
And endanger them.

1.67 “The mantra holders show
That anyone who transgresses
Mantras, medicines, or incantations
Is defeated.

1.68 “Having threatened them thoroughly with punishment
We will now speak
Before the Lord of the World
To our retinues that transgress the incantation.

1.69 “We will now mete out the punishment—
The sūtra manifested by Brahmā—
To those in the circle of bhūtas
Who did not obey when it was uttered.”

1.70 They bowed to the feet of the Buddha
And glanced at one another.
Then, on four golden chariots,
Fit for all tasks,

1.71 With wheels with a thousand spokes,
And studded with the seven types of precious substances—
Beryl, gold, and silver,
Pearl and crystal,

1.72 Ruby and emerald—
They miraculously took to the sky.
The kings, seated there,
Arrived within the circle of bhūtas.

1.73 They dispatched all the yakṣa generals
To the four directions, saying:
“Strew the ground
With gold dust and flowers.

1.74 “Then, fasten sticks, cords, and nooses
To the necks of all the bhūtas
Present throughout the lands
And bring them here!

1.75 “The sublime sūtra
Destroyer of the Great TrIchiliocosm,  
Heard as far as the Brahma worlds,  
Is pondered by all gods.

1.76 “Yakṣas and rākṣasas are vanquished  
By the body of The Great TrIchiliocosm.” [F.68.b]

1.77 When the yakṣa generals  
Heard Kubera’s words,  
They went throughout the four directions.  
They called out loudly to the guhyakas:

1.78 “O Sage! May the assemblies of bhūtas in the east,  
Twenty-eight bhūtas,  
Grahas born from gandharvas,  
Obey me!  
By means of the sūtra noose  
They are all bound by the five fetters!"¹¹

1.79 “O Sage! May the assemblies of bhūtas in the south,  
Twenty-eight bhūtas,  
Grahas born from kumbhāṇḍas,  
Obey me!  
By means of the sūtra noose,  
They are all bound by the five fetters!

1.80 “O Sage! May the assemblies of bhūtas in the west,  
Twenty-eight bhūtas,  
Grahas born from nāgas,  
Obey me!  
By means of the sūtra noose,  
They are all bound by the five fetters!

1.81 “O Sage! May the assemblies of bhūtas in the north,  
Twenty-eight bhūtas,  
Grahas born from yakṣas,  
Obey me!  
By means of the sūtra noose,  
They are all bound by the five fetters!

1.82 “The six hundred million yakṣas  
In the court of Sañjaya,  
He Who Is Born by Men,  
The oldest son of Kubera,
Are bound by the five fetters,
And brought forth with the sūtra noose.

1.83 “The six hundred million yakṣas
In the court
Of Kubera’s second oldest son,
Known as Janaka,
Are bound by the five fetters,
And brought forth with the sūtra noose.

1.84 “The six hundred million yakṣas
In the court
Of Kubera’s third oldest son,
Whose name is Mahāgraha,
Are bound by the five fetters,
And brought forth with the sūtra noose.

1.85 “The six hundred million yakṣas
In the court
Of Kubera’s fourth oldest son,
Whose name is Kalaśodara,
Are bound by the five fetters,
And brought forth with the sūtra noose.

1.86 “The six hundred million yakṣas
In the court of the great god Maheśvara,
The Four-Armed One, Mahābala, [F.69.a]
Are bound by the five fetters,
And brought forth with the sūtra noose.

1.87 “Once all the bhūtas have arrived
On the mountain that destroys bhūtas,
They ponder this incantation,
The source of all incantations.

1.88 “Since this severely strict punishment
Was uttered by all buddhas,
We all respectfully
Go to Gautama for refuge!

1.89 “You should firmly obey this,
And everything will vanish!”

1.90 Then, all of a sudden
The assemblies of bhūtas arrived.
Through the noose incantation
Billions of yakṣas were summoned—

1.91 Those that dwell
On mountains and precipices,
In oceans and lakes,
In rivers, cascades, and springs;

1.92 Those that dwell in parks and mansions,
In gardens and forests,
In shrines and towns,
And at tree trunks;

1.93 Those that dwell at town gates and in villages,
In cities and countries,
In royal palaces and doorways,
And in mansions;

1.94 Those that dwell in maṇḍalas and charnel grounds,
And likewise, in temples,
At borders, and in customs houses,
Empty houses, and wild places;

1.95 All the yakṣas were summoned from above and below,
The four directions, and all intermediate directions.

1.96 Some played clay drums,
Others played gargara drums.
The Mahābalas played
Lutes, flutes, and small kettledrums.

1.97 As they played these instruments,
Sang songs, and danced, they summoned
Indra, Soma, and Varuṇa,
Bharadvāja and Prajāpati,

1.98 Vikala and Lohitākṣa,
Himavat and Supūrṇaka,
Candana and Kāmaśreṣṭhī,
Maṇikaṇṭha and Nikaṇṭhaka,

1.99 Prajāguru,
The divine son Mātali,
The gandharva Citrasena,
Likewise the one named Pañcaśikha,
Tumburu [F.69.b] and Sūryavarcasa,
Śaila and Asiputra,
Viśvāmitra and Yaśodharā,

Āḍavaka and Sumanas,
Śūcikarṇa and Darīmukha,
Pañcālaganḍa and Sumukha,
All with their sentinels, troops, and mounts,

The gods, nāgas, and gandharvas,
Yakṣas, rākṣasas, and asuras,
The unmādas that return every third day,
Fevers that recur every fourth day,

And all the wicked yakṣas and rākṣasas,
Harmful to the world,
Present throughout the four directions.

Bound by the five fetters,
They stood with palms joined
And addressed the Lord of the World:

“Homage to you, heroic being!
Homage to you, supreme being!
We pay homage to you with palms joined!
Homage to you, king of Dharma!

“Running before them
Are bhūta yakṣas with large bodies,
Terrible ones with four arms,
With many feet, or one foot,
With four feet, or two feet,
With feet above and face below,

“With many bodies and one head,
With one body and four heads,
With many eyes and half a body,
With one eye and twelve stomachs,

“With the heads of ass, camel, and elephant,
With arms above and head hanging,
With weapons for teeth, arms, and feet,
1.109  “Rākṣasas with copper hair and teeth,  
    Copper eyes and arms,  
    Copper hammers for feet,  
    Copper noses and mouths,  
    With hands and feet ablaze,

1.110  “Ones that dwell inside the bodies of humans,  
    Hunchbacked, one eyed, and with boils,  
    With disfigured eyes and yawning mouths,  
    With bodies of sea monsters and tigers,  
    Monstrous, with gaping mouths,  
    Dangling lips, and curled fangs,  
    Wicked faces, wrinkled with wrath,

1.111  “With swollen bellies and vase-shaped ears,  
    With hanging ears, or no ears,  
    With long arms and long ears,  
    Long noses and long hands,

1.112  “With wizened bodies, long bodies,  
    And long hair, well adorned,  
    With thin feet and necks, [F.70.a]  
    Malodorous, and with gourd-shaped bellies,

1.113  “With limbs like a sea monster’s,  
    Bellies like wooden pestles and hammers,  
    Eyes cocked up, big noses,  
    And bright red hair sticking straight up,

1.114  “With big heads, necks like bows,  
    Wizened, hunchbacked, and with gourd-shaped bellies—

1.115  “They poured down a rain of flaming sparks,  
    Shaking the peak of Mount Sumeru.

1.116  “With complexions like trees, mountains, stones,  
    Or cloud masses,  
    The kumbhāṇḍas let out the horrific sounds  
    Of percussion music  
    With conch shells, kettledrums, clay drums, and large kettledrums.

1.117  “With large throats, they brayed like donkeys.  
    They were black, yellow, and blue,  
    Or orange, as orange as fire,
With body hairs like needles and head hairs like swords.

1.118  “Smeared red with blood,
They ran around,
Seizing and devouring
Human corpses.

1.119  “With sharp teeth, red hands,
And lips spattered with blood,
They filled their hands
With half-eaten bodies,
And with kidneys, hearts, and other internal organs.

1.120  “While devouring children,
They robbed embryos and creatures
Of the strength of their limbs.
With the bodies of skeletons,
They terrorized many people.

1.121  “Carrying human skins,
Filled with blood,
And smeared with potent poison,
They ran all around.

1.122  “They scattered to the gates of the cities,
From house to house,
And disturbed the humors of wind, bile, and phlegm
Throughout the four directions.

1.123  “All such graha kings
And terrifying beings
Assembled there
Are bound by the noose incantation.

1.124  “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!

1.125  “Coursing throughout cities, towns, countries,
And the courts of royal palaces,
The horrible yakṣas steal luster.
Devoid of compassion, they drink blood.

1.126  “They are large bodied and terrible,
Mighty and loud,
With ten necks and a thousand eyes,
Great grahas with red eyes.

1.127 “Dispatching their retainers, [F.70.b]
They are terrifying, with weapons in their hands.
Some are carrying serpent nooses;

1.128 “Those with four arms carry torches,
Knives, sticks,
And vajra spears.
Vanquishing fierce armies,
They bring terror everywhere.

1.129 “Even all the gracious guhyakas
Dwelling in the locale of the wicked
Seize men, women, and others
In these worlds of humans.

1.130 “Reveling in warm flesh and blood, they are protean—
Humans see the yakṣas
In the form of lions, tigers, or horses,
Buffaloes, cows, asses, camels,
Or elephants,

1.131 “Bears, leopards, or jackals,
Dogs, foxes, or goats,

1.132 “In the form of cats, rats, or monkeys,
In the form of rhinoceroses, boars, mongooses,
Fish, or turtles.

1.133 “Some are seen in the form of otters;
Others are seen in the form of crows, owls, or cuckoos,
Vultures, falcons, or timitimìngila fish;

1.134 “Still others are seen
In the form of peacocks, or swans,
Swans, curlews,
Or wild cocks.

1.135 “Even as birds
They terrorize many people.
Some have the heads of humans
And the bodies of wild cocks, or asses.
“Some attack with weapons;
Others manifest as disembodied.
Disturbed and driven by their wants,
They are draped in intestine garlands.

“Stabbing with tridents,
They injure creatures.
Exclaiming horrid sounds,
Beings are tormented.

“They manifest in various forms,
As many as there are types of creatures.
Some even hold mountains,
While others hold swords and disks.

“Numbering in the hundreds of thousands,
Rākṣasas are threatened with clubs and abuse,
Their eyes are plucked out, their faces disfigured,
And their teeth are broken.\(^{13}\)

“Rākṣasas have their noses and ears severed,
Their tongues severed, and their faces wrinkled.
Their hands and feet are chopped off,
And their heads are cut off.

“Seeking an opportunity,
They steal the luster of the wicked. [F.71.a]
They manifest as microscopic grahas
In the bodies of humans.

“All those assembled
Between body hairs, in the body’s vital spots,
Or at the openings of wounds
Are also brought forth by the noose incantation.

“Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!

“Those that dwell on Sumeru, the king of mountains,
And likewise on the surrounding mountain range,
Those that dwell on Vulture Peak, Iśādhāra,
Gandhamādana, and Himavat,
“Those that dwell on Pāṇḍava, Citrakūṭa,  
And on the twin peaks of Nārada,  
Those on the peak of Śrīparvata,  
Risen to lofty summits,  

All the gods and sages  
Dwelling on all those mountains  
Are displeased  
And cry out with anguish.

Billions of gods  
And trillions of gods  
With fortunate, divine maidens  
Join their palms.

Vemacitrin, Rāhula,  
And Prahlāda have also assembled;  
The trillions of asuras  
And billions of asuras,  
Along with their many daughters with supernatural powers,  
All join their palms.

Supratiṣṭha, Sāgara,  
And the nāga king Manasvin,  
The nāga king Anavatapta,  
And the pair Nanda and Upanandaka,

Vajramati, Vakṣunanda,  
Gaṅgā, Nanda, Sindhu, Sāgara,  
And Suparṇī, king of birds—

Who with millions  
And billions of nāgas  
Churn up the ocean—  
They and their fortunate daughters  
Join their palms.

Even the sun and the moon,  
Surrounded by the stars,  
Suvarṇāvarṇa in Puṣpa,  
Rabheyaka in Magadha,  
Kāpili in Bharukaccha,  
Prapuṇḍaka in Kośala,
“Śūcīlomā in Bhadra,
Yaśodharā in Malla,
Vibhīśaṇa in Pāñcāla,
And Lohitākṣa in Aśvaja,

Piṅgala in Avanta,
Kapilākṣa in Vaidiśa,
Kumbhodara in Matsa, [F.71.b]
And Dīrghila in Sūrata,

“Pramardana in Gāndhāra,
Sūryamitra in Kambu,
And the sixteen ukta yakṣas
In the great countries.

“The great yakṣa Vajrapāṇi,
The Dharma protector Prapunḍara,
Kapila, Sudarśana, Viṣṇu,
Piṇḍāra, and Karaśodara,

Kumbhīra, Sātyaki,
Pāñcika, and Jinarṣabha,
The great yakṣa Maheśvara,
Four armed and mighty,

Pramardana Śūrasena,
Powerful and mighty,
Yama and his servants,
And Māra with his army,

“The yakṣa named Hari
Retaining an entourage of ten million yakṣas,
Śarita with her army,
And the yakṣinī Giridāri
With her army,

“The majestic, terrific form
Known as Hārītī,
And Caṇḍā Caṇḍālikā
Surrounded by her five hundred sons,

“Ākoṭā, Karkaṭī, Kālī,
Padumā, Padumāvatī,
Puṣpadantī, Viśālā,
And the rākṣasī Kharakāṇa,

1.162 “Candana, Viṣṇula,
Haripīṅgalapiṅgala,
Kuṇjara, Nāgadanta,
Girimitra, and Agradaṃṣṭraka,

1.163 “The rākṣasī Bhadradantā,
Brahmilā, Viṣṇulā,
The yakṣa Hālāhala,
And the rākṣasa Vituṇḍaka—

1.164 “Carrying spears, bows, and arrows,
They run around everywhere,
Harming and devouring
People, horses, cows, and deer.

1.165 “Shaking the earth,
They dry up the groves;
Shaking the mountains,
They harm these beings.

1.166 “Assembling from far and near,
They converged, summoned by the incantation.

1.167 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.168 When they had thus assembled
Before the Lord of the World,
King Vaiśravaṇa then said this [F.72.a]
To the Lord of the World:

1.169 “The royal palace manifested
To the north of me
Is beautiful Aḍakavatī;
Thus I am its lord.
All the gods marvel over
The royal palace of Aḍakavatī.

1.170 “Its high surrounding wall
Is studded with all precious materials.
It is sixteen leagues in height
And made out of gold.

1.171 “Each of its four directional turrets
Is inhabited all around
By vajra-holding yakṣas,
With weapons manifested in their hands.

1.172 “The royal palace
Is equipped with four gates:
The first gate is made of gold.
The second is made of silver.

1.173 “The third is a crystal gate.
The fourth is adorned with gold.
Inside the city
Is a garden with flowers in full bloom.

1.174 “Inside the city are various mansions
Made of the seven types of precious substances,
With trees of various jewels,
And the symphonic warbling of birds.

1.175 “It is strewn with various flowers
And anointed with various perfumes.
It is adorned with the yakṣinī Vidhvaṃsaṇī
And with song and music.

1.176 “I experience the most sublime happiness
There, in that circle of bhūtas.
My attendants there, moreover,
Are endowed with all the best attributes.

1.177 “As beings that seek the Dharma and practice the Dharma,
They do not harm creatures.

1.178 “Deprived of food and drink,
Other dreadful beings
Search about for the best sense pleasures,
And look everywhere throughout the four directions.

1.179 “I will destroy
All of those hundreds of billions
Of yakṣas, rākṣasas, and bhūtas
That dwell at the city gates,
In gardens and forests,
Summoning them with the sūtra noose!

1.180 “At the center of the royal palace
Is the dwelling place of the Dharma King,
Encircled by a cool pond
And shaded by sandal trees.

1.181 “All around, for sixteen leagues, [F.72.b]
Mansions are formed.
The first is made of gold.
The second is made of silver.

1.182 “The third is made of beryl.
The fourth is made of pure crystal.
The fifth is made of red pearl.
The sixth is made of emerald.
The seventh is made of ruby.
The eighth is made of all seven precious substances.

1.183 “Hundreds of thousands of women
Adorned with many various pieces of jewelry
And garments
Inhabit each one of them.

1.184 “They are learned in singing and playing musical instruments
And in artistic skills.
Enthralled and satiated
With such delights,

1.185 “I am intoxicated there
With sweet drink and pleasures.
Thus, my attendants wander off
And wreak havoc throughout the ten directions.

1.186 “Women and men,
And likewise boys and girls,
And infants in the womb are terrorized.
Those in the animal realms are also harmed.

1.187 “The stars, the sun, and the moon,
And the terrible planets are harmed.
They steal grain, seeds, and fruit,
Flowers, medicine, food, and drink.

1.188 “Stealing the splendor of human beings,
They make high beings low.

1.189 “Whatever wars, fights, and strife
There are in the world,
All that is scorched, destroyed, slain, or split
Is an expression of bhūtas.

1.190 “They conceal and reveal,
Turn back and confront,
Frighten and seek out,
And show hostility.

1.191 “They cause nightmares
And cause harm to the slumbering.
Projecting clicking sounds from doorways,
They screech and devour.

1.192 “They appear in the form of friends and relatives
And begin conversation.
They appear in the form of beautiful girls
And indulge their desires.

1.193 “They appear in the form of the sun and stars,
And in the form of the moon.
Those detrimental to life
Appear in the form of wind and shooting stars.

1.194 “They appear as frightening jackals and dogs, [F.73.a]
As many as the host of stars,
At the locales of trees
And shrines.

1.195 “In the beautiful form of young men,
They shine and make the sounds of carriages.
At locations and on roads
They manifest various forms.
These yakṣas open the entrances
To cities and homes.

1.196 “Seizing life force and body,
They gravitate toward bad pathways.

1.197 “In various forms,
With various sounds
And various diseases,
They manifest illnesses in the body.
They falsely present the symptoms
Of all diseases.

1.198 “They distort everything—
The nature of all that appears in the world
Is twisted by them.
Led forth by the sūtra noose,
They are all present here.”

1.199 Then, Vaiśravaṇa arose,
And with palms joined said:

1.200 “You with designs of wheels on your feet,
You are like a shining golden sacrificial post.
Illuminator of the world,
Great Sage, you are like fire!

1.201 “Sixty-four thousand yakṣas
With terrible secret mantras
Dwell in the north
And perpetrate harm in the north.

1.202 “In the presence of the Lord of the World,
I will pronounce their punishment:

syād yathedam khaṅge khaṅge khaṅga garbhe vicakṣane cakra rājane candre capale
pāṭāle bhīmavādavatī kharāgre bhrīkuṭimukhe kuṭila karāgre ekākṣi vargavatī sāraṅgavatī
mārgavatī gargavate citravatī citrakānti |

“May I have well-being in the north! Svāha!

1.203 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.204 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! [F.73b]
“Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

The great king Dhṛtarāṣṭra arose,
And with palms joined said:

“You who are in full bloom, like a bouquet of flowers,
You with the voice of a kalaviṅka bird’s call,
Who resound with the sound like that of kokila birds and peacocks,
And like the roar of kettledrums and thunder,

“Great Sage,
Sixty-four thousand yakṣas, rākṣasas, and gandharvas
Dwell in the east
And perpetrate harm in the east.

“In the presence of the Lord of the World
I will pronounce their punishment:

.syād yathedam dhāraṇī dhāraṇī pradhvaṃsani bhañjani prabhājani vidhamani
kīṃpuruṣe śakale sārethe sāravatī śūladhare śūladhāriṇi śuddhacaraṇe ghoṣavatī śārāgre
śānte |

“May I have well-being in the east! Svāha!

“May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

“Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes!

“Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”
1.213 King Virūḍhaka then arose,  
And with palms joined said:

1.214 “All-knower, all-seer,  
Defeater of all proponents,  
Dispeller of all doubts,  
Leader of all worlds,

1.215 “Sixty-four thousand  
Kumbhāṇḍa pretapūtanas  
Dwell in the south  
And perpetrate harm  
Against those who appear there.

1.216 “In the presence of the Lord of the World,  
I will pronounce their punishment: [F.74.a]

\[
\text{syād yathedam śānti śāravati kānti kāravati kiṃkṣaṇāṁ kiṃkṣaṇas tariṇī kiṃkṣate} \\
\text{kiṃvate dharaṇi dhavani bhūmi dhāriṇi himavati jyotiścaraṇe gālāgre} \| \\
\]

“May I have well-being in the south! Svāha!

1.217 “May Brahmā and Śakra,  
The world protectors and Maheśvara,  
All the yakṣa generals,  
And Hārītī with her sons  
Accept from me these flowers, incense,  
And burnt offerings!

1.218 “Through their vigor,  
Brilliance, majesty, and might,  
May all illnesses be vanquished  
And may I be safe  
From all perils and misfortunes!

1.219 “Homage to you, heroic being!  
Homage to you, supreme being!  
We pay homage with palms joined!  
Homage to you, king of Dharma!”

1.220 King Virūpākṣa then arose,  
And with palms joined said:

1.221 “Great Cloud, Great Lion,  
Greatest of the Great, Great Ocean,
Great Proponent, Great Hero,
Vanquisher of Great Armies,

1.222 “Sixty-four thousand
Fine-winged nāga guhyakas
Dwell in the west
And perpetrate harm against those who appear there.

1.223 “In the presence of the Lord of the World,
I will pronounce their punishment:

\[ syād yathedam dharmivarāgre balavate balini viśāṅge vicaši sāgare khārī kapali caṇḍāli \\
\textit{kirini nīrañjane vidhāriṇi vallamati avarṇavati acale} \]

“May I have well-being in the west! Svāha!

1.224 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.225 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! Svāhā!

1.226 “Homage to you, heroic being!
Homage to you, supreme being! [F.74.b]
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.227 Then, Brahmā, Great Brahmā, arose,
And with palms joined said:

1.228 “Pristine One, purified by Brahmā,
Master of all forms of knowledge,
Delighter of beings, king of physicians,
Healer of all worlds,

1.229 “In the presence of the Lord of the World,
I will pronounce the punishment
For the yakṣas and rākṣasas
That dwell throughout the cardinal and intermediate directions,
And for the grahas that dwell
Deep underground, on the earth,
In between, and in the sky:

\[\text{syād yathedam brahme brahma ghoṣe brahmasvare vajre vajraghoṣe vajradhare sthite sāre acale iṣaṇe arāṇete śūre varāgra prāpte sāgaravate} \]

“May I have well-being in all directions! Svāha!

1.230 “May Brahmā and Śakra,
The guardians of the world and Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Accept from me these flowers, incense,
And burnt offerings!

1.231 “Through their vigor,
Brilliance, majesty, and might,
May all illnesses be vanquished
And may I be safe
From all perils and misfortunes! Svāhā!

1.232 “May all illnesses from wind, bile,
Phlegm, and their combination
Be quelled,
And may I be safe
From all perils and misfortunes! Svāhā!

1.233 “Homage to you, heroic being!
Homage to you, supreme being!
We pay homage with palms joined!
Homage to you, king of Dharma!”

1.234 At this point, the Blessed One thought, “The blessed buddhas have not come into the world for the sake of a single kingdom. The blessed buddhas have not come into the world for a single city, township, province, town, home, or being. Rather, blessed buddhas have come into the world for the sake of the whole world, with its gods, Māra, and Brahmā; [F.75.a] and for the sake of creatures, including mendicants and priests, gods, humans, and asuras—in the same way that a master physician, a healer learned in the field of medicine, appears in the world neither for a single kingdom, nor for a single land or being. Why so? It is thought that humans and non-humans could not be harmed wherever blessed
buddhas were dwelling. Thus, I too should venture out to the big city of Vaiśālī. I will then secure the welfare of the populace in the big city of Vaiśālī and there perform buddha activities on their behalf.”

So, sure enough, in the morning the Blessed One donned his robes, picked up his alms bowl, and came down from Vulture Peak Mountain together with 1,250 monks.

Brahmā, master of the world, took five hundred divine parasols and offered them to the Blessed One on his right. Having made the offering, Brahmā sat, fanning the Blessed One with a chowrie.

Śakra, lord of the gods, took five hundred divine parasols and offered them to the Blessed One on his left. Having made the offering, he sat, fanning the Blessed One with a chowrie.

Each of the four great kings then took five hundred divine parasols and offered them to the Blessed One from behind. Having made the offering, they sat, fanning the Blessed One with a chowrie.

Finally, the divine son Maheśvara, the twenty-eight great yakṣa generals, the thirty-two great yakṣa warriors, and Hārīti with her sons, all with their entourages, each took a divine parasol, offered it to the śrāvakas, then sat, fanning them with chowries. [F.75.b]

Having received such accolades, respect, and reverence, the Blessed One came down from Vulture Peak Mountain together with the saṅgha of monks and set out for the city of Vaiśālī. From a distance the Licchavi people of Vaiśālī saw the Blessed One coming. He was handsome and inspiring, and his senses were stilled. His mind was serene, his sense faculties were restrained, his mind was temperate, and he had attained the perfection of sublime tranquility. His sense faculties were isolated and withdrawn. He was as well trained as an elephant, and as lucid, limpid, and clear as a lake. His body was adorned with the thirty-two characteristics of a great being, and he was ornamented with the eighty fine marks. He had the body of a thus-gone one, bedecked like the king of sal trees. Like the sun, he emitted a profusion of light rays everywhere. He was like a conflagration raging atop a mountain peak in the middle of a dark night, and brilliant and shining like a golden mountain.

As soon as the Licchavi people of Vaiśālī saw the Blessed One, they gained faith in him. With faith they swept, anointed, cleansed, and strewed with flowers the path on which the Blessed One was traveling to the great city of Vaiśālī. Having decorated the road with various silk wreaths, bells, parasols, standards, and banners, and having scented it with various incenses and perfumes, they approached the Blessed One and bowed at his feet.

Then, with his stainless hand, radiating hundreds of light rays, tender and smooth, shining brighter than the rays of the sun, adorned with the signs of past virtuous conduct, as soft as the bulb of a lotus flower, and whose palm had
the design of a thousand-spoked wheel, the Blessed One stroked the heads of the Licchavi people and instructed them.

Reaching the great city of Vaiśālī, the Blessed One [F.76.a] stepped across the city threshold at midday. Looking throughout the four directions, he extended his golden arm, adjusted his upper garment, and said, “This queen of all incantations, Destroyer of the Great Trichiliocosm, is a Dharma teaching that liberates from all grahas. It is the seal of many buddhas, as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. Any monk or nun, or any man or woman with lay vows, who in the future worships the physical relics of the Thus-Gone One, even those as small as a mustard grain, and who receives, holds, reads aloud, teaches, and masters this teaching will never be afflicted by any fever, peril, harm, epidemic, assault, strife, fight, bondage, argument, dispute, or slander. Such a person will be unaffected by the painful karma arising from non-virtuous, evil deeds. Such a person will be unaffected by any harm doers.”

Then, Brahmā, master of the world, asked the Blessed One, “Venerable Blessed One, what is the queen of secret mantras called Destroyer of the Great Trichiliocosm, the Dharma teaching that liberates from all grahas, the seal of the buddhas, as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges?”

The Blessed One answered Brahmā, master of the world, “Brahmā, listen well and keep in mind what I am going to tell you!”

“As you say, Venerable One,” responded Brahmā, master of the world, to the Blessed One, and he paid attention as the Blessed One had instructed.

The Blessed One then said to him:

syād yathedaṃ acale macale sāramacale prakṛtivarṇe prakṛtininghoše samantamukhe sthīre sthāvare vighuṣṭe vighuṣṭaśabde pragalani sāraṅgame [F.76.b] sāraṅgavate bale mahābale mahānirbhāse svāhā ।

Concerning this he continued, “Bodily mindfulness, tranquility and insight, the three absorptions, the four bases of supernatural power, the four thorough relinquishments, the four foundations of mindfulness, the four concentrations, the four truths of the noble ones, the five faculties, the five powers, the six kinds of mindfulness, the seven aspects of awakening, the eightfold path of the noble ones, the nine successive stages of meditative equipoise, the ten powers of a thus-gone one, the eleven liberated sense fields, the twelve links of dependent origination, the twelvefold wheel of Dharma, the sixteen recollections of inhaling and exhaling the breath, the eighteen unique attributes of a buddha, and the forty-two letters—all this, Brahmā, is in the queen of incantations called Destroyer of the Great Trichiliocosm. This is the sūtra
that delivers from all grahas, the buddha seal of as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. It is the accomplishment of the Buddha, the accomplishment of the Dharma, and the accomplishment of the Saṅgha. It is the accomplishment of Brahmā, the accomplishment of Indra, the accomplishment of the guardians of the world, and the accomplishment of Īśvara. It is the accomplishment of the truth, the accomplishment of the path, and the accomplishment of dependent origination. It is the accomplishment of the moon, the sun, the planets, and the stars.

Then, the Blessed One uttered these verses:\textsuperscript{14}

\begin{quote}
syād yathedam sāle kasine vidharaṇi varāgra sāre āmarṣaṇi amoghavatī secanakāli
nakāli kāśikavatī bharanī bharakaśakhe samantaprāpte sāraprāpte stambhani stambhana- 
prāpte vajradhare svāhā |
\end{quote}

Then, the Blessed One uttered these verses:\textsuperscript{14}

“In this world or beyond there is nothing— [F.77.a]
Not even a precious gem in the higher realms—
That equals the Thus-Gone One, the god of gods,
The supreme among humans.
Thus, he is called the most precious gem.
By this truth may there be well-being here!

“There is nothing at all comparable to the Dharma
Of uncompounded, quiescent ambrosia—
The uncompounded ambrosia of extinction and dispassion
Discerned by the Sage of the Śākyas through his knowledge.
Thus, it is called the most precious gem.
By this truth may there be well-being here!

“There is nothing comparable to the absorption
That perceives the vajra-like, non-dual path—\textsuperscript{15}
The manifestation, in due order, of what is most desired,
The permanent accomplishment of the teacher’s absolute practice.
Thus, it is called the most precious gem.
By this truth may there be well-being here!

“The eight great kinds of person praised
And called the \textit{four pairs},
Extolled as ‘venerable’ by the Thus-Gone One,
The incomparable person, the Great Sage,
Yield great fruits when offered to,
Like seeds planted in a fertile field—
This is called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

1.254 "Since those who strive with firm resolve
And enter Gautama’s teaching
Gain access to ambrosia,
Remove darkness, and attain nirvāṇa,
They are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

1.255 "As soon as they connect with this vision,
Belief in the transitory collection,
Ethical discipline in the form of extreme austerity,
And doubt are simultaneously cast off,
And they see the truths of the noble ones.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

1.256 "With body, speech, or mind
They never produce the threefold evil deeds,
And even when they suddenly do, they do not conceal them,
And in that way, their view is not tainted with grasping.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here! [F.77.b]

1.257 "Just as a threshold beam planted in the ground
Is unmoved by winds from the four directions,
So are the members of the saṅgha of noble ones,
Who have insight into the highest path of the noble ones.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

1.258 "Those who cultivate with profound wisdom
The eloquently taught truths of the noble ones
And consider giving away even their own bodies
Never encounter the eight perils.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

1.259 "Just as a flame extinguished by the wind
Cannot be taken up and counted,
So do the offspring of the buddhas
Become indemonstrable
Once they have discarded all fetters.
Thus, they are called the most precious gem of the Saṅgha.
By this truth may there be well-being here!

“May all sentient beings, moving or still, be well here!
And may they pay homage to the Buddha,
The supreme teacher, venerated by gods and men!
May there be well-being here today!

“May all sentient beings, moving or still, be well here!
May they pay homage to the Dharma,
The peaceful dispassion venerated by gods and men!
May there be well-being here today!

“May all sentient beings, animate and inanimate, be well here!
May they pay homage to the Saṅgha,
The supreme assembly venerated by gods and men!
May there be well-being here today!

“May all sentient beings, moving or still,
Be well here!

“May whatever bhūtas are assembled here,
All those that dwell upon the earth or in the sky,
Act always lovingly toward all creatures
And practice Dharma day and night!

“By the truth that the Victorious One, having vanquished his foes,
Spoke truthfully, without falsehood,
May there be well-being here,
And may all be delivered from grave perils! Svāhā!

“Brahmā, this queen of incantations called Destroyer of the Great Trichiliocosm,
which delivers from all grahas, is the buddha seal of as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. It is the abode of the Buddha, the abode of the Dharma, and the abode of the Saṅgha. It is the abode of Brahmā, the abode of Indra, the abode of the guardians of the world, and the abode of Īśvara. It is the abode of great sages, the abode of the elements, the abode of the eyes, the abode of causes, the abode of spatial extension, and the abode of the teachings. It is the complete and perfect awakening of all buddhas. It is touched by śrāvakas, blessed by Brahmā, praised by Indra, revered by the world protectors, worshipped by Īśvara,
extolled by the gods, and saluted by yoga practitioners. It delights scholars. It is praised by sages. It is adorned by priests. It is praised by the gods. It is cleansed by those who perform ritual ablutions. It is delighted in by the world of the four castes. It is the domain of all buddhas, the garden of pratyekabuddhas, the abode of sages, the nirvāṇa of śrāvakas, the abode of yoga practitioners, and the source of the qualities of awakening. It is the destroyer of afflictions. It uproots latent pains. It fully teaches the path of the noble ones. It opens the gates to liberation. It eradicates all beliefs in the transitory collection. It demolishes the mountain of pride. It dries the ocean of saṃsāra. It liberates all sentient beings who have fallen into the ocean of saṃsāra. [F.78.b] It severs Māra’s noose. It frightens Māra’s entourage. It scatters Māra’s spit. It overcomes the army of afflictions. It inducts one into the city of nirvāṇa.

syād yathādham khaṅge khaṅge khaṅgeghoṣe uṣodhane sārathi prabhede vipulaprabhe saṃkarṭhaṇi vikarṭhaṇi viśagravate śuddhasādhani varuṇavate vāsa vibhūṣeṇe vesamgame paśupati puspagarbhe |

“May I and all sentient beings be safe from all perils, calamities, and misfortunes! Svāha!"

“This queen of incantations called Destroyer of the Great Trichiliocosm is the sūtra that delivers from all grahas. It is the buddha seal of as many perfectly awakened, thus-gone arhats as there are grains of sand in the river Ganges. It seals the world with its gods, humans, and asuras and poises it for the supreme city of nirvāṇa. For its sake, the previous perfect and complete buddhas—the fully awakened ones—as well as the pratyekabuddhas and śrāvakas are honored like parents, objects of veneration, and gurus. For its sake, chastity is practiced, discipline is observed, generosity is enacted, and the perfection of compassion is fulfilled. The attainment of awakening is accomplished. Māra is vanquished.”

Then, paying homage to the Blessed One, Brahmā, master of the world, Śakra, lord of the gods, and the four great kings simultaneously, with a single thought and in the same cadence, said to the Blessed One:

“Ah! Incantation, great incantation,
Destroyer of the Great Trichiliocosm.
This buddha seal
Protects all sentient beings throughout the four directions.

“We will impart the seal—
The sūtra Destroyer of the Great Trichiliocosm—
The seal that frightens all bhūtas
When stamped.
“To humans who are hostile
And lack faith in this teaching [F.79.a]
We will pronounce the punishment—
The incantation manifested by Brahmā,
Revered by Śakra,
And sealed by the guardians of the world:

syād yathedam kaliṅge bharade jautāgre jāmani sinhavade sārāgrabréte haṁsagāmīni
malini hule sihule sihuleme haham haham sudani varāgravati hastini nevaramita
canḍale carame carāme carāre svāhā”

When this queen of incantations called Destroyer of the Great Trichiliocosm was
being expounded, this great trichiliocosm shook, rumbled, trembled, and
quaked in six ways. The yakṣas and flesh-eating rākṣasas throughout the four
directions loudly proclaimed:

“Alas, great suffering! Alas, calamity!
We assemblies of bhūtas are ruined!
We assemblies of bhūtas are totally ruined!
We are forever led by force!
All the bhūta creatures,
Powerless, are today confronted.
Sitting on the ground,
Cowering and discouraged,
They toss and turn.”

Then, the Blessed One transformed the ground into vajra, and the bhūtas fled
throughout the four directions.

The four great kings then manifested a great conflagration of flames
throughout the four directions, and the bhūtas ran off into the sky.

Brahmā, master of the world, then transformed the sky into metal, and the
bhūtas ran off farther into the sky, suspended in the air at the height of seven
palm trees.

Śakra, lord of the gods, then brought down a rain of swords, arrows, spears,
lances, javelins, trees, and mountains.

At that time, the five thousand yakṣas who had assembled from everywhere
in the universe, vanquished by the curse of the incantation, crazed and
weakened by fever, fell to the Blessed One’s feet exhausted and said:

“Mendicant Gautama, benevolent
And compassionate toward all beings!
Mendicant Gautama, please protect us!” [F.79.b]
The Blessed One then embraced those guhyaka lords with love, and induced them to take up the bases of training.

[They said:]

Were we to disregard the seal,
We would travel the same course
As those who have killed their mother,
Killed their father,

Killed an arhat,
Divided the saṅgha,
Or hatefully
Drawn the blood of a perfected buddha.

“Were we to transgress the queen of incantations,
The sūtra Destroyer of the Great Trichiliocosm,
Uttered by the victorious ones,
Things would not go according to our wishes.”

Just then all the illnesses, perils, calamities, diseases, and disturbances raging throughout the city of Vaiśālī ceased. The yakṣas, rākṣasas, humans, and non-humans ventured out from their respective domains. Swans, parrots, myna birds, kokila cuckoos, peacocks, wild geese, jīvañjīva pheasants, and flocks of other birds all melodiously warbled. The kiṃnaras became free of physical ailments, like divine daughters. Jeweled utensils clanged without being touched. Kettledrums, conch shells, clay drums, small kettledrums, lutes, and flutes sounded right where they stood. Pomegranate trees, wood-apple trees, āmalakī trees, banyan trees, bodhi trees, plakṣa trees, kapittha trees, udumbara trees, sal trees, and tamāla trees all released their fragrances. A hundred thousand gods exclaimed, “Ah, Ah!” A rain of flowers fell from the sky, and the fragrances of non-humans manifested in the world.

Then, with palms joined, the four great kings said to the Blessed One, “Venerable Blessed One! This Dharma teaching, the king of sūtras, Destroyer of the Great Trichiliocosm, is the buddha seal that delivers from all grahas. Whoever observes the bases of training, dons the saffron-colored robes, and receives, holds, recites aloud, explains, masters, writes out, binds into a book,
and wears it will be unaffected by any inauspicious phenomena, ranging from illness, peril, misfortune, disease, disturbance, fighting, contention, bondage, argument and dissension, and slander. They will overcome all harm.

"Villages, towns, regions, the kingdom, crossroads, and homes should be cleansed of heaps of rubbish by one seeking to demarcate the kingdom’s borders, who has performed his ablutions, seeks the three white foods, abstains from the five impure foods, observes the bases of human training, possesses equanimity for all beings, and is adorned with fine garments and jewelry. The ground at the center of the king’s palace should be strewn with flower petals and scented with various fragrances. In the four directions should be placed four girls who have performed their ablutions. They should be well adorned and hold weapons in their hands. Each of them should also have a bell, and a jewel vessel. In the morning, when the sun has risen, the incantation should be read out loud, and the sūtra should be recited and chanted. It should be written out and fastened to the tops of large shrines, tall trees, and tall standards, and then worshipped for up to half a lunar month with various flowers and fragrances. It should be chanted once each day. Thus, the kingdom will be delivered. Thus, the villages, cities, regions, country, kingdom, palaces, sacred sites, temples, homes, fields, government offices, trees, orchards, meadows, gardens, cowsheds, and stables will be divested of heaps of rubbish.

"Khadira and jujube woods should be lit, the ground should be strewn with flower petals, and the porticos should be scented with various fragrances to the right and left. All seeds should be smeared with clarified butter and scattered to the four directions. Threads of various colors should be tied to the passageways. All the animals should be released and then rounded up again. The incantation should be chanted. It should be written out or bound into a book, fastened to some high place, and then worshipped. In front of the patient a buddha image, a buddha reliquary, or an image of Brahmā, Śakra, or the four great kings should be placed on a stool or on a casket and marked with the four seals. The three jewels should be worshipped with various flowers and fragrances, and in the names of Brahmā, Śakra, the four great kings, Maheśvara, the yakṣa generals, the yakṣa warriors, Hārītī, and so forth. ‘By their power, majesty, and might may I have well-being! May I be protected! May I be delivered from all illnesses!’ All of the patient’s food, drink, and medicine should be bestowed enchanted with this incantation.

“When he attained perfect awakening,
The guardians of the world
Took four vessels from the four directions
And offered them to the Bliss-Gone One.
“Having transformed them into one with his miraculous powers,
The teacher took into his hand
Ambrosia-like medicines
With that supreme divine vessel.

“By these words of truth
May medicines be transformed into ambrosia!

“The goddess Hārītī, too,
Took the auspicious divine substance of harītakī wood,
And offered to the teacher
Ambrosia-like medicines.

“By these words of truth,
May the illnesses of the afflicted be removed!
May all their hardships be taken away!
May their medicines be transformed into ambrosia! [F.81.a]

“By the majesty of the Buddha Vipaśyin,
The power of Śikhin,
The true words of Viśvabhū,
And the absorption of Krakucchanda,

“By the wisdom of he who is known as Kanaka,
The supernatural power of Kāśyapa,
And the might of the Lion of the Śākyas,
May the medicines transform into ambrosia!

“The medicines should be given
To the patient while he is facing east.
At that time, the following incantation
Should be placed in the palm of his hand and chanted:

syād yathedam khaṭe khaṭe khaṭe khaṭevikhaṭi \v\imamle vilambe bale balavati candre caraṇe
\am\ṛtanirghoṣe svāhā |

“ ‘May all illnesses—those born from wind,
Those born from bile, those born from phlegm,
And those from their combination—be destroyed!
May I always be well!’

“As counteraction to interferences devised by kākhordas or vetāḍas, a man or a woman who has fasted for a single day and night and been ritually cleansed and well adorned should strew the ground with flower petals, scent it with various fragrances, light a fire from khadira and jujube woods, and scatter
seeds throughout the four directions. The seeds should also be scattered into
the fire. All roots and flowers should be wound into cords of various colors and
fastened to swords, tridents, spears, and arrows. Many varieties of perfumed
water should be mixed together and then poured into a large pot. The one who
is afflicted by the kākhorda should be tied up with the cord and cleansed with
the liquid from the pot. The cord should then be cut with a sword and tossed
into the fire. This sūtra, Destroyer of the Great Trichiliocosm, should then be uttered:

1.303 “‘By the power and majesty
Of the buddhas and pratyekabuddhas,
The śrāvakas of the buddhas,
Brahmā, Indra, and the guardians of the world,

1.304 “‘The yakṣa generals and Īśvara,
The yakṣa warriors,
And Hārītī with her sons,
May the vetāḍa action be interrupted!

1.305 “‘Gems are pierced by vajra, [F.81.b]
Firewood is burned by fire,
Clouds are scattered by wind,
And forests are dried up by the sun.

1.306 “‘By the truth of these words
May the kākhorda actions be scorched!
With various fragrances and flowers
All evil is surely vanquished!

1.307 tadyathā hume hume kakhali kakhali kharale juhvin jauvare haragre harini savari santi
prasadanti svahā dhāvani svahā pradhāvani svahā gāndharve svahā pralāṅgani svahā
sarvakākhordakṛtavetāḍacchedani svahā |

1.308 “‘These mantra syllables cause all the deities\(^{21}\) to shear, eliminate, vanquish,
and overcome all kākhordas, vetāḍas, medicinal herbs, mantras, poisons, and
potions. Svāha!”

1.309 “One who endeavors to be free of goiters, herpes, insanity, boils, blisters,
rashes\(^{22}\) and the drinking of poison should be ritually cleansed and well
adorned, and say the following incantation while sitting on a fine seat:\(^{23}\)

1.310 “‘By the majesty of all the buddhas,
The majesty of the pratyekabuddhas,
The power of the arhats
And of all secret mantra holders;
‘By the wisdom of Śāriputra,
The supernatural power of Maudgalyāyana,
The vision of Aniruddha,
And the ascetic practices of Kāśyapa;

‘By the previous attainments of Kauṇḍinya,
The learning of Ānanda,
The benevolence of Brahmā,
And the supremacy of Śatakratu;

‘By the territories of the guardians of the world,
The power of Maheśvara,
The might of the generals,
And the supernatural splendor of Hārītī—

‘Through their might and majesty,
May poison be removed from me!
These are the secret mantra syllables
That remove and counteract poison:

syād yathedam harigiśinakili ehere amare aṇḍare paṇḍare kaṭake keyūre hase hase hase
khase khase khase kharaṅge marugahaṇe svāhā mumukṣa svāhā hile svāhā mile svāhā |

‘Boils, white leprosy, herpes,
Itches, blisters,
Blood blisters, and rashes—[F.82.a]
All seven are cured!

‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed Awakened One is free of poisons.
Poison is eradicated by the majesty of the Awakened One!

‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed One’s Dharma is free of poisons.
Poison is eradicated by the majesty of the Dharma!

‘Desire, anger, and delusion:
These are the three poisons in the world.
The Blessed One’s Saṅgha is free of poisons.
Poison is neutralized by the majesty of the Saṅgha!

‘Earth is the mother of poison.
Earth is the father of poison.
By these words of truth, 
May my poison disappear!

1.321 “‘May poison sink into the earth! 
May poison return to the full vessel! Svāha!’

1.322 “Then, one who wishes to be victorious in all skirmishes, fights, arguments, dissensions, and battles against opposing armies and enemies should first worship a large shrine. Then, he should recite the following queen of incantations, Destroyer of the Great Trichiliocosm:

1.323 “‘Buddha defeated Māra, 
And so the Dharma does to unrighteousness. 
The Saṅgha defeats the non-Buddhists, 
And Indra defeats the asuras. 
The asuras defeat the moon, 
And Vainateya the ocean.

1.324 “‘Fire overcomes wood, 
And water overcomes fire. 
Wind overcomes clouds, 
And vajra pierces gems.

1.325 “‘The gods speak truthfully. 
The earth abides truthfully. 
The Buddha and the Dharma too are true. 
May truth reign! Not deception!

1.326 syād yathedam amṛte agrapuṣpe bahuphale nivāriṇi sarvārthasādhani aparājite varaṭe dharāṇi guhyāvarte gautame guptamati jambhane svāhā prajambhane svāhā bala- prabhaṭjani svāhā jaye svāhā vijaye svāhā jaye vijaye svāhā |

“‘All opponents are defeated! All evil is vanquished!’”

1.327 Then the omniscient teacher uttered these verses:

1.328 “Aksobhya, Vairocana, Avalokiteśvara, 
Ratna, [F.82.b] Arci, Meru, Nemi, and Amitābha— 
When the names of these vajra beings are continually upheld, 
One will neither incur peril, nor be overcome.

1.329 “Whoever recites the names of these eight powerful beings 
For the sake of being safeguarded, 
And thereby affords protection, 
Will be physically unaffected by fire, poison, or weapon.
“If the wicked should approach one,
Threatening to attack with weapons, like butchers,
If one recalls Lord Avalokiteśvara
The weapons will shatter to pieces and fall.

“Even if they were to continue holding weapons,
Their arms would break and fall to the ground.
Nothing at all would happen to one’s body,
Aside from the effects of previous actions.”

In unison, the gods then proclaimed this verse:

“Homage to you, the infinite experience of the awakened ones!
Homage to you, the sage who reveals the truth!
We will proceed henceforth, adhering to truth!
May all our actions bear fruit!”

Then, Brahmā, Great Brahmā, arose, and bowing with palms joined said:

“I will pronounce the incantation
That benefits children—
This eloquently uttered incantation,
Destroyer of the Great Trichiliocosm.

“I pay homage to the splendorous Buddha,
The king of Dharma, the illuminator,
Who first taught the incantation
In the world,
And to the exalted Dharma,
And the Saṅgha, the supreme assembly!”

Having thus bowed down to the feet of the Buddha, Brahmā said:

“Buddhas, pratyekabuddhas,
The Buddha’s śrāvakas,
Sages, the guardians of the world,
All the varieties of gods—
All of them have only appeared
In this human world from this!

“Great sage! There are yakṣas and rākṣasas here
That crave wombs,
But kings can neither see them, [F.83.a]
Nor even describe them.
They cause the senses of those who have not given birth to a child or those who are not pregnant to become mad as man and woman unite.

“They destroy the embryos of children in the first week, or the first trimester. They cause miscarriage, and ensure that no placenta grows.

“I will pronounce their names, so please listen to me, Lord of the World!

“Mañjuka, Mrgarāja, Skanda, Apasmāra, Muṣṭikā, Mātṛkā, Jāmika, Kāminī, and Revaṭī,

“Pūtanā, Māṭrṇandā, Śakuni, Kaṇṭhapāṇinī, Mukhamaṇḍiti, and Kālambā—all of them course on the earth.

“These fifteen grahas threaten children. The signs and symptoms of how they possess children should also be described:

“When a child is seized by Mañjuka, the eyes roll back.

“When a child is seized by Mrgarāja, there is severe vomiting. When seized by Skanda, a child moves by hopping (skanda).

“When a child is seized by Apasmāra, there are convulsions and groaning, frothing and drooling.

“When seized by Muṣṭikā, a child locks fists (muṣṭi) and fights. When a child is seized by Māṭrķā, there is laughing and moaning.
“When a child is seized by Jāmika,
There is no interest in breastfeeding.
When seized by Kāminī,
A child lies sleepless in bed.

“When a child is seized by Revatī,
The tongue is chewed with the teeth.
When a child is seized by Pūtanā,
There is coughing and crying.

“When a child is seized by Mātṛnandā,
A variety of physical symptoms occur.
When seized by Śakuni,
A child becomes malodorous.

“When a child is seized by Kaṇṭhapāṇinī,
The throat (kanṭha) is obstructed.
When seized by Mukhamanḍiti,
A child is afflicted with fever and diarrhea.

“When a child is seized by Kālambā,
There are hiccups and panting.

“I should now describe the forms
In which they frighten children:

“Mañjuka is in the form of a cow.
Mṛgarāja resembles a deer. [F.83.b] 24
Skanda is in the form of a young boy.
Apasmāra resembles a jackal.

“Muṣṭikā is in the form of a crow.
Mātṛkā is in the form of a mother.25

“Jāmika is in the form of a horse.
Kāminī is in the form of thunder.
Revatī is in the form of a dog.
Pūtanā is in the form of a pig.

“Mātṛnandā is in the form of a cat.
Śakuni is in the form of a bird.
Kaṇṭhapāṇinī is in the form of a cock.
Mukhamanḍikā is in the form of an owl.
Kālambā is in the form of a bat.26
“They terrorize children,
These wicked thieves of seminal fluid,
Threatening children.

“Led forth by the sūtra noose,
They are summoned.”

The great yakṣa general,
The gandharva called Candana,
Gave his letter and seal.
He sent these with a messenger, telling him:
“Go and summon
Those fifteen ferocious grahas!”

Bound by the five fetters,
They were all instantly summoned.

Then, with palms joined,
Great Brahmā said to the Lord of the World:

“These bhūtas,
Destroyers of the seminal fluids of creatures, have come.
In the presence of the Lord of the World,
I will pronounce their punishment!

“A woman who is childless,
Or pregnant,
Should, on the eighth and fourteenth days,
Observe the trainings, go for refuge in the sublime Dharma,
And worship well a reliquary.

“Ritually cleansed and well adorned,
She should scatter mustard seeds on the ground,
And decorate the ground with flowers and fragrances.
She should surround the area
With threads of five different colors.

“Waiting until midnight,
With mustard seeds placed on the top of her head,
Inspired by Brahmā, she should recite,
‘What was manifested by Brahmā.’

“The head of whoever transgresses this incantation—
The sūtra manifested by Brahmā,
Which brings benefit to young people
Up to twelve years of age—
Will split into seven pieces,
Like the blossom of a basil shrub.

1.367 syād yathedam ange vaṅge bhaṅgini bhaṅvane inande vinande sarali girigiri śavari
garuṇi śaruṇi giri gavare locani roṣaṇi [F.84.a] lasani rocane alabhe agane alabhe
talabhe prakaraṇe svāhā |

1.368 “May there be well-being in the womb!
May the sense faculties develop perfectly!
May there be well-being while inside the womb!
May newborns not perish!
May there be well-being in the womb!
May there be timely birth!

1.369 “It is said that multi-colored cords
And unbroken white mustard grains
Will protect them—
Long live the children!”

1.370 Then, the omniscient teacher expressed these incantations:

“May those in the womb be protected!
May children have well-being!

1.371 syād yathedaṃ bodhi bodhi mahābodhi bodhanumate phalini bahuphale śikṣa śikṣa
sāravate sāgali durāsade dūrāgame śūraprāpte śūravate bhage bhagavate bhāgini
nivārini svāhā |

1.372 Then, the fifteen grahas,
Perpetual drinkers of blood,
Paid homage to the Lord of the World,
And with palms joined said:

1.373 “Wherever this sūtra,
So eloquently spoken, happens to be—
Whether it be in villages, homes, or towns—
Children will not perish!

1.374 “Obeying you, Great Sage,
We will follow accordingly!
Homage to the Blessed Buddha!
Homage to Brahmā!

1.375 “May the mantra syllables be fulfilled!
May they be fulfilled!
May beings be delivered through the incantation!
May they be considered by Brahmā! Svāha!"

1.376 The great king Vaiśravaṇa now draped his upper robe on one shoulder and, paying homage to the Blessed One with palms joined, said to him, “Venerable Blessed One, certain śrāvakas ought to receive, hold, teach, recite, and master this sūtra, Destroyer of the Great Trichiliocosm, and thereby strive to learn it well and strive in the worship of reliquaries with it. On the eighth, fourteenth, and fifteenth lunar days, they should perform elaborate worship at a reliquary and recite the incantation there. [F.84.b]. On the eighth lunar day people of the four great kings should reflect on that sūtra in the presence of the four kings. They should also recite the names of the four great kings. On the fourteenth lunar day they should reflect on it in the presence of the four great kings and recite their names. And on the fifteenth lunar day, they should reflect on the four great kings and recite their names.

1.377 “The Blessed One’s śrāvaka who takes up, holds, teaches, recites, and masters this sūtra, Destroyer of the Great Trichiliocosm, benefits and cares for all creatures. Venerable Blessed One, we four great kings will ensure that he has no worries about procuring monk’s robes, alms, bedding, cushions, medicines for illness, and other necessary utensils. He will be honored by all beings. He will be venerated, revered, and worshipped by kings and ministers. He will be worshipped, moreover, by non-Buddhists, ascetics, priests, practitioners, mendicants, and among friends and foes alike. He will become a pure, faithful son or daughter of noble family. He will have a pure body, and pure food, adornments, bedding, cushions, and utensils. He will not meet with unfortunate states. He will not associate with bad companions. He will not encounter those who dwell in bad states. Whoever recollects this sūtra, Destroyer of the Great Trichiliocosm, before someone who has been seized by a bhūta graha ensures that the four great kings themselves guard, protect, and conceal him.

1.378 “Venerable Blessed One, such is the great power of this sūtra, Destroyer of the Great Trichiliocosm, that whoever genuinely contemplates it inside their home for either a single night, or a single day, ensures that non-humans will not enter there for up to a single year. [F.85.a] He will be worthy of veneration by all assemblies of bhūtas. If even the four great kings show their faces when one holds this sūtra, Destroyer of the Great Trichiliocosm, how much more so will yakṣas, rākṣasas, and other ordinary beings? Why is that? It is because those who perform incantations in the world for the sake of healing sentient beings render these secret mantra syllables supreme, principal, exalted, sublime, profound, vast, authentic, impenetrable, and unique—it is the seal of the Dharma.”
Then, Indra, The Thousand-Eyed One,  
King of the Gods, Śacipati,  
Paid homage with palms joined,  
And said to the Lord of the World:

“This incantation,  
Which benefits all worlds, was eloquently spoken.  
I will describe the incantation, the secret mantra,  
In conjunction with medicinal substances.

“Take śirīṣa flowers, the apāmārga plant,  
Kaṭaka fruit, aloeswood,  
Śaileya, eḍamaṇjīṣṭhā,  
Sūkarī, markaṭī, and jayā,  
Paripelava, rasa, vīrā,  
Sāmaka, busā, tagara,  
Sandalwood paste, costus root,  
Nākha, kata leaves, marā,  
Priyaṅgu, sprkkā, rocanā,  
Mustard seeds, red arsenic,  
Cinnamon, vacā, saffron,  
And an unguent of asafetida mixed with leaves.

Mixing these together and making them into an ointment  
Delivers one from all harms.  
When it is rubbed on the eyes  
Of those afflicted with bhūtas,  
It delivers those seized  
By the vajra and thunderbolt arrows of bhūtas.

“When it is smeared on a large tree,  
Or on a large shrine,  
Then whoever sees that spot  
Will not be threatened by bhūtas, and  
Bhūtas will not dwell there,  
Nor will any other harm doer.

“When it is applied  
To kettledrums, conch shells,  
Clay drums, and small kettledrums,  
Then, wherever their sounds are heard,  
The circles of bhūtas will be frightened.
“It should also be applied
To the wings of birds that circulate through villages.
Then, whatever place or direction
Those birds travel,
Bhūtas will not dwell there,
Nor will any other harm doers.

“It should be tossed into springs, lakes, tanks,
Or anywhere else,
And there will be well-being and peace there,
For the distance of a league all around.

“When one is in the midst of an enemy army
And weapons are falling,
It should be smeared on the vital points,
And one will easily escape.

“When they drink or smear it on,
Those with goiters, hemorrhoids,
Rashes, or blisters, those with poisonous bites,
Or who drank poison will be delivered.

“Should the body be smeared with it,
All kākhorda will be severed.

“One will be free from all conflicts.
One will be delivered from contention with kings.
The unsuccessful will be successful.
The impoverished will become rich.

“People without a son will acquire sons.
The poor will gain wealth.
One will accomplish the secret mantra
For as long as one continues to wear the incantation.

“It produces the auspiciousness of peace
For those born as animals,
The fruits of trees,
Or anything else that bears the incantation.

“Here are the secret mantra syllables,
Like the words of Indra:
“May all my misfortunes from every quarter be pacified! Svāhā!”

Then, Brahmā, Indra,
The guardians of the world, Maheśvara,
All the yakṣa generals,
And Hārītī with her sons
Joined their palms,
And said in one voice:

“You radiate like a thousand suns.
You are as luminous as a full moon.
There has never been one like you
In this world of gods and men!

“The destroyer of yakṣas and rākṣasas,
When well contemplated and well applied,
The incantation that guards kingdoms,
Called Liberator of Kingdoms,
Is the most sublime sūtra for protection
In the entire great trichiliocosm. [F.86.a]

“Homage to you, heroic being!
Homage to you, supreme being!”

Paying homage with palms joined,
They vanished right there.

Then, at dusk, the Blessed One emerged from his meditative composure and said to the monks,

“Monks! Receive, hold, recite, teach, and master the sūtra called Destroyer of the Great Trichiliocosm! It will be for the long-term welfare, benefit, happiness, and comfort of the world with its gods!

“Monks! If any of my monks were to tie a cord to a barren tree with this sūtra, Destroyer of the Great Trichiliocosm, then leaves, flowers, and fruits would grow on it. So it goes without saying what it can do for a body endowed with consciousness—unless, that is, the ripening of prior karma precludes it.”

When the Blessed One had spoken, the monks then asked him, “The five great sūtras taught by the Venerable Blessed One are Destroyer of the Great Trichiliocosm, Great Peahen, Great Cool Grove, Great Amulet, and Great Application of
Secret Mantra. Venerable Blessed One, you have instructed that these sūtras should be upheld by those who refrain from the five kinds of impure food. Venerable Blessed One, you have also said that we should take ordination and live on alms. However, Blessed One, there are very few alms that are unmixed with the five kinds of impure food. In this way, since there are many more that are mixed with the five kinds of impure food, how, Venerable Blessed One, should we conduct ourselves in this regard?”

The Blessed One answered the monks, “Monks, it is precisely for this reason that, in order to protect oneself, one who holds the sūtra Destroyer of the Great Trichiliocosm should also hold the Dhāraṇī of the Unblemished Gem. In this way one should think of food as being agreeable when taking alms. One should even consider food mixed with the five kinds of impure food as being unmixed with the five kinds of impure food. One should also consider all compounded phenomena as impermanent, impermanence as suffering, and suffering as selfless. Where are the five kinds of impure food? Who has the five kinds of impure food? Who eats the five kinds of impure food? No sentient being is perceived.

“If alms are adulterated with the five kinds of impure foods, one should protect oneself on the eighth, fourteenth, and fifteenth lunar days. On those days, a girl of royal caste, who has been well cleansed, well adorned, and who has fasted for a day and taken the five precepts, should wind four red strings into a cord. Then, while the incantation is being recollected by a holder of the secret mantra, a knot should be tied in the cord. Next the cord should be cut with a new knife and burned. Then, the cord should be laid in a jewel or metal vessel filled with water, covered with flowers, and scented with various fragrances. This incantation should then be recited until the cord surfaces inside the vessel. The cord should then be tied to the wrist and the following should be recited:

“‘Deceived by his priests, Śrīgupta made an offering Of poisonous alms To the protector, the Lion of the Śākyas.

“‘Accepting it from him, The teacher removed the poison and ate the alms. Through these words of truth, May food be transformed into ambrosia!

“‘May Brahmā and Indra— Lord of the gods and sovereign over the realm of the Thirty-Three— The four guardians of the world,
Māṇibhadra, Maheśvara,
The rākṣasī Mahākāli,
And likewise Caṇḍa Caṇḍālinī—

“’All with fierce devotion
For Vipaśyin in his divinity,
Śikhin, Viśvabhū,
Krakucchanda,
Powerful in his divinity,
Kanakamuni, Kāśyapa,
And the Lion of the Śākyas—

“’Accept these flowers, flagrances,
And burnt offerings!

“’Thus satiated and revered,
May they purify my food!
May they ensure that even food mixed with the five impure foods
Is unadulterated for me!

“’I will eat all the food,
Even what is mixed with the five impure foods!

“’May all adulterated foods
From all the collections of seeds
Enclosing the essential nutrients of the soil
Be unadulterated for me!

“’Just as the cord, cut and burned,
Was restored once more,
May adulterated foods likewise
Be made unadulterated for me!

syād yathedam khakhame khakha khakha khukhume śime śime śihume śime śime svasti
svasti svasti svasti mama śānte sārāgre |

“’Just as what is mixed with the five impure foods
Is eaten without being adulterated—
Just like the burned cord—
May this truth manifest!

syād yathedam kalake kalale balani karuḍa ālāye agne saṃkrāmane svāhā |

“’I go for refuge to Buddha Vipaśyin, Śikhin,
The Thus-Gone One Viśvabhū, Krakucchanda,
Kanakamuni, Kāśyapa,
And fearless Gautama!

1.419  “‘I worship the bodies of those seven supreme humans
With flowers and fragrances!
With body, speech, and devout mind,
I go to them for refuge!

1.420  “‘May the gods who have special devotion
For those buddhas replete with supernatural powers
Be elated and joyous,
And with devout minds protect me!’”

1.421  At these words from the Blessed One, the monks rejoiced, and praised what the
Blessed One had said.

1.422  This concludes the sūtra entitled “Destroyer of the Great Trichiliocosm.”

COLOPHON

c.  This was translated and edited by the Indian scholars Śīlendrabodhi, Jñānasiddhi, and Śākyaprabha, along with the translator-editor Bandé Yeshé Dé who edited and finalized the translation. Later still, the translator Zhönnu Pal [F.87.b] edited it by comparing it with the Sanskrit edition that had been in the possession of Chojé Chaglo.
n.1 For all four, see bibliography under Dharmachakra (2016) and (forthcoming).

n.2 Sørensen (2006), p 90.

n.3 Pathak (1989), p 32. The story comes at the very end of the Bhaiṣajyavastu (Toh 1 ch. 6); see Yao (forthcoming).


n.5 Orzech (2002), p 58.


n.7 Hidas (2007), p 188.

n.8 Cone and Peking Kangyurs read tshang bar (“fully”), Degé Kangyur tshangs par (“purely”).

n.9 Tib. sha bkra. While the Sanskrit edition reads citra, Negi equates the Tibetan sha bkra with the Sanskrit terms kilāsa, or śvitra, synonyms for “white leprosy,” in which white spots form on the skin. It is quite possible that citra in the Sanskrit edition might be more correctly read as śvitra.

n.10 The Tibetan term method sdong renders the Sanskrit terms yaṣṭih, stambhaḥ, and yūpah (Negi). The context here suggests yūdaḥ as the correct reading, although it is unattested in the Iwamoto edition, which has tapta instead.

n.11 The ṭīka (F.31.b.6–7) glosses the phrase “bound by the five fetters” (bcings pa lnga yis bsdoms pa yis) as “being bound by the noose of the five wisdoms” (ye shes lnga’i zhags pas bsdoms pa…).

n.12 Tib. mi ldan pa. We are unsure of this designation. The Sanskrit edition reads Mātali, which would translate into Tibetan as ma ldan pa, a name that appears below, indicating that mi ldan pa is probably not a scribal error. Negi includes no proper name in his entry for this term. However, Monier-Williams mentions that vikala, one of Negi’s entries, is a possible proper name.
This reading is based on the Sanskrit khaṇḍa, “broken” (Monier-Williams), rather than the Tibetan rno ba (“sharp”).

The verses that follow, 1.250 down to 1.265, correspond (with some additional phrases) to a passage in chapter 29 of the Sanskrit Mahāvastu (see bibliography for Sanskrit text and translation (https://archive.org/details/sacredbooksofbud16londuoft/page/242/mode/2 up) in Jones 1949), as well as to the whole of the Pali Ratana-sutta (Khuddakapāṭha 6 and Suttanipāta 2.1). Both texts place the verses in the same narrative context as here, the great epidemic afflicting Vaiśālī, but the Pali commentaries relate that the Buddha instructed Ānanda to recite them in the streets of the city. This verse passage, with the addition of the four and a half stanzas 1.310 down to and including the first two lines of 1.314, are reproduced as a standalone text in the section of dedications at the end of the Tantra Collection, Toh 813 (https://read.84000.co/translation/toh813.html) (and duplicated in the Compendium of Incantations as Toh 1098), with the title stong chen mo rab tu ‘joms pa las gsungs pa’i smon lam.

Narthang and Lhasa Kangyurs read mi gnyis (“non-dual”); Degé reads mig gnyis (“two eyes”). The former reading is also supported by the Sanskrit edition, which reads advayamārgadarśinā.

Here, the sūtra changes gender from queen to king.

The Sanskrit edition further modifies “jewel vessels” as “filled with scented water, flowers, and fruits” (ratna bhājanāni gandho daka puṣpa phala pari pūrṇāni).

Tib. za ma tog; Skt. samudgaka.

Vajrakarma states in his ṭīka that the “four seals” refers to the sūtra itself (F.82.a.6).

The term kākhorda is rendered by the Tibetan as byad or byad stem (Negi). In indigenous Tibetan literature byad ka is a general term for “malevolent sorcery.” According to Sanderson (2004), pp 290–292, kākhorda is a Mahāyāna Buddhist variant of the word khārkhoda. Sanderson remarks that in the case of Kṣemarāja’s commentary to the Śaiva Netratantra, the term specifically denotes a yantra, or some other “supernatural device employed by an enemy for such effects as killing or expulsion.” The term might also refer, according to Sanderson, to a class of supernatural beings associated with such harmful sorcery. The occurrence of this term with the term vetāḍa, a variant of vetāla, suggests that kākhorda refers here to a class of pernicious spirits.

Yongle and Peking Kangyurs read kyis (instrumental/agentive particle); Degé has kyi (genitive particle).

rkom po. We are unsure of this term’s precise meaning.
The following four and a half stanzas, down to and including the first two lines of 1.314, are reproduced, preceded by the verses 1.250 down to 1.265 (which correspond to the well-known Pali Ratanasutta, Khuddakapatha 6 and Suttanipta 2.1, see note 14) as a standalone text in the section of dedications at the end of the Tantra Collection, Toh 813 (and duplicated in the Compendium of Incantations as Toh 1098), with the title stong chen mo rab tu ’joms pa las gsungs pa’i smon lam.

In some copies of the Degé Kangyur, including the scanned W22084 on TBRC, folio 83.b appears to have been erroneously inserted from another work and the correct text of this folio side is missing. It can, however, be seen in the dpe bsdur ma (Comparative Edition), vol. 90, pp 225-226.

Cone, Lithang, Narthang, Peking, and Yongle Kangyurs read ma (“mother”); Degé reads mi (“human”).

Lhasa Kangyur reads pha wang (“bat”); Degé reads pha bang (“boulder”). This reading is supported by Negi’s identification of pha wang as an attested translation for the Sanskrit term jatukā, “bat.”

This refers to the sūtra itself.

The tīka (F.86.b) glosses “On the eighth lunar day people of the four great kings” as follows: “Worship should be performed in the form of a king.”

The tīka (F.87.b) states that this refers to their positive rebirths.


The Tibetan here reads smig bcud, a term unrecorded in Negi, whereas the Sanskrit edition reads rocanā.

Skt. varṇaka.

Tib. reng bu; Skt. vartī. This term can refer to a pill, paste, or medicinal bandage (Monier-Williams). Judging by the context, it seems to refer here to a paste or ointment.

Tib. zas sna lnga; Skt. pañcāmiṣa. The tīka (F.89.b.7) here describes the “five kinds of food” as “food that is mixed with meat, which is the very nature of desire and so forth.”

Śrīgupta, as the tīka (F.91.a) states, is the name of a previous king of Magadha (the first of the Guptas). However, the story referred to here is no doubt the one related in detail in the Śrīguptasūtra (Toh 217), in which a wealthy householder called Śrīgupta, at the instigation of his Jain teacher, plots to kill the Buddha in a firepit and with a poisoned meal; he fails, repents, and receives teachings. See Liljenberg (2016).
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stong chen mo rab tu ’joms pa’i mdo’i ’bum ’grel pa (Mahāsahasrapramardanīsūtraśatāsahasnaṭikā). Toh 2690, Degé Tengyur vol. 70 (rgyud, du), folios 1a–93a.


GLOSSARY

g.1 Aḍakavatī
lcang lo can
Aḍakavatī
g.2 Āḍavaka
’brog gnas
Āḍavaka
g.3 Agradaṃśtraka
drag po’i mche ba can
Agradaṃśtraka
g.4 Ajātaśatru
ma skyes dgra
Ajātaśatru
g.5 Ājñātakaunḍinya
cang shes kauN+Di n+ya
Ājñātakaunḍinya
g.6 Ākoṭā
mi rdung
Ākoṭā
Aksobhya
mi ’khrugs pa

Aksobhya

All forms of knowledge

rig byed

veda

Aloeswood

a ga ru

agaru

Āmalakī

skyu ru ra

āmalakī

Emblc myrobalan, Phyllanthus emblica.

Amitābha

‘od dpag med

Amitābha

Ānanda

kun dga’ bo

Ānanda

Anavatapta

ma dros

Anavatapta

Aniruddha

ma ’gags pa

Aniruddha

Apāmārga

a pa marga
Apāmārga

*Achymanthus aspera; the chaff tree.*

g.16 Apasmāra

brjed byed


Apasmāra

g.17 Arci

'ad 'phro


Arci

g.18 Asafetida

shing kun

hiṅgu

*Ferula nartex, or Ferula foetida.*

g.19 Asiputra

ral gri bu

Asiputra

g.20 Asura

lha ma yin

asura

g.21 Aśvaja

rta skye ba

Aśvaja

g.22 Aśvajit

rta thul

Aśvajit

g.23 Avalokiteśvara

spyan ras gzigs kyi dbang
Avalokiteśvara

Avanta
srung byed pa

Avanta

Bakkula
bak+ku la

Bakkula · Vakula

Basil
ardza ka

arjaka

Ocimum gratissimum.

Bhadra
bzang po

Bhadra

Bhadradantā
so bzang yod pa

Bhadradantā

Bharadvāja
bha ra dwa dza

Bharadvāja

Bharukaccha
gso ba'i mtha'

Bharukaccha

Bhūta
'byung po

Bhūta
bhūta
A general term for spirit, ghost, or demon (either positive or negative).

Bodily mindfulness
lus su gtos pa dran pa
कायगतानुस्मर्ति

Brahmā
tshangs pa

Brahmilā
tshangs pa len

Busā
buspa

Caṇḍā
gdol pa mo

Caṇḍa Caṇḍālinī
gdol ma gtum mo

Caṇḍālikā

gtum mo

Candana
tsan+dan
Casket
za ma tog
སོགས་དྲི་
samudgaka

Cinnamon
shing tsha
ཉེན་ཅན
tvaca

Citrakūṭa
sna tshogs brtsegs
སྟོན་ཁ་ཅན
Citrokūṭa

Cirasena
sna tshogs sde
སྟོན་ཁ་ཅན
Cirrasena

Clay drum
ridza rnga
རྟག
mṛdaṃga

Costus root
ru rta
རུ་རྟ་
kuṣṭhaṃ
Negi identifies the Tibetan ru rta as a translation of the Sanskrit kuṣṭhaṃ, Saussurea costus (McHugh, 2008, p 233).

Darīmukha
ri sul kha
རྟི་སུལ་ཁ
Darīmukha

Dhṛtarāṣṭra
yul 'khor srung
ཡུལ་ཁོར་སྙུངས
Dhṛtarāṣṭra
One of the “four great kings, guardians of the world,” he is held to dwell in the east, presiding over the gandharva spirits that live there.

Dīrghila

Eighteen unique attributes of a buddha

Eightfold path of the noble ones

Elemental spirit

Eleven liberated sense fields

Fine-winged nāga graha

Five faculties

The Sanskrit term suparṇī in nāgasuparṇīgraha, translated by the Tibetan term 'dab bzang, literally means “fine-winged” or “beautiful-leaved.” While this can be an epithet for the mythical garuḍa bird, here it seems to simply describe a general characteristic of the nāga.
pañcendriyāṇi

Five impure foods
zas sna lnga
pañcāmiṣa

The “five kinds of [impure] food” are described in the ṭīka (F.80.b.) as “meat, anything mixed with garlic, beer, fish, and so forth.”

pañcabalāṇi

Five powers
stobs lnga

pañcabalāṇi

Flute
gling bu
veṇu

catvāro ṛddhipādāḥ

Four bases of supernatural power
rdzu ’phrul gyi rkang pa gzhi

veṇu

catvāri dhyānāni

Four foundations of mindfulness
dran pa nye bar gzhag pa gzhi

veṇu

catvāri smṛtyupasthānāni

Four thorough relinquishments
yang dag par sbong ba gzhi

veṇu

catvāri samyakprahāṇāni

Four truths of the noble ones
’phags pa’i bden pa gzhi

veṇu

catvāri samyakprahāṇāni
Four-division army
dmaṅ rnam pa gzhi dang ldan pa

An army comprising elephants, chariots, cavalry, and infantry (Monier-Williams).

Gandhamādana
spos ngad ldang

Gāndhāra
ba lang ’dzin

Gāndhāra graha
dri za’i gdon

gandharva graha

Gangā
gangga

Gargara drums
rnga zlum

gargara

Gayākāśyapa
ga ya ‘od srung

Gayākāśyapa

Giridāri
ri’i bu mo
Giridāri

Girimitra
ri bshes
རི་བོསེས།

Girimitra

Graha
gdon
གདོན།
graha

Guardians of the world
‘jig rten skyong ba
འཇིག་རེ་སྐྱོང་བ།
lokapāla

Guhyaka
gsang ba po
གཞན་བ།
guhyaka
Another term for the yakṣa subjects of Kubera.

Hālāhala
ha la ha la
ཧ་ལ་ཧ་ལ།
Hālāhala

Hari
’phrog po
འཕྲོག་པ།
Hari

Haripīṅgalapiṅgala
seng ge ser skya dmar ser po
ཨོ་གཞི་ཞེས་རབ་སེམས་པ་
Haripīṅgalapiṅgala

Haritakī
a ru ra
ཧི་ཏ་ར།
haritakī
| g.80 | Hārīti  
|      | ‘phrog ma  
|      | Hārīti  |
| g.81 | Himavat  
|      | gangs can  
|      | Himavat  |
| g.82 | Indra  
|      | dbang po  
|      | Indra  |
| g.83 | Insight  
|      | lhag mthong  
|      | vipāśyana  |
| g.84 | Iśādhāra  
|      | gshol mda’ ‘dzin  
|      | Iśādhāra  |
| g.85 | Iśvara  
|      | dbang phyug  
|      | Iśvara  |
| g.86 | Jāmika  
|      | dza mi ka  
|      | Jāmika  |
| g.87 | Janaka  
|      | skyed pa po  
<p>|      | Janaka  |</p>
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‘dod mchog

Kāmaśreṣṭhī

Kambu
dung

Kambu

Kāminī
‘dod pa can

Kāminī

Kanaka
gser thub·gser

Kanaka
See “Kanakamuni.”

Kanakamuni
gser thub

Kanakamuni
Fifth of the seven buddhas of the past, and second in this kalpa. Also rendered “Kanaka.”

Kaṇṭhapāṇinī
gnya’ ba’i lag can

Kaṇṭhapāṇinī

Kapila
ser skya

Kapila

Kapilākṣa
mīg ser po

Kapilākṣa

Kāpili
mi thod can

Kāpili

g.105 Kapittha
spre’u gnas
kapittha

g.106 Karaśodara
bum lto
Karaśodara

g.107 Karkaṭī
kar ka te
Karkaṭī

g.108 Kaśyapa
‘od srung
Kaśyapa
1) Close disciple of the Buddha; 2) Sixth of the seven buddhas of the past, and third in this kalpa.

g.109 Kaṭaka
ka ta ka · ka ta
kaṭaka
Strychnos potatorum; clearing nut.

g.110 Khadira
seng ldeng
khadira
Acacia catechu; cutch tree, kutch tree.

g.111 Kharakarṇa
bong bu’i rna can
Kharakarṇa
Fourth of the seven buddhas of the past, and first in this kalpa.

Kubera

Epithet of Vaiśravaṇa.

Kumbhīra

Kumbhodara

Kuñjara
g.120 Licchavi people
li ts+tsha bi
Licchavi

Lohitākṣa
kun tu ltu · mig dmar gnas
Lohitākṣa

Lute
pi wang
vīṇā

Magadha
ma ga dha
Magadha

Mahābala
stobs po che
Mahābala

Mahāgraha
gdon po che
Mahāgraha

Mahākālī
nag mo chen mo
Mahākālī

Mahākāśyapa
ʻod srung chen po
Mahākāśyapa

Mahākātyāyana
ka tyaʼi bu chen po
Mahākātyāyana

Mahāmaudgalyāyana
maud gal gyi bu chen po
Mahāmaudgalyāyana

Maheśvara
dbang phyug chen po
Maheśvara

Malla
gyad
Malla

Manasvin
gzi can
Manasvin

Maṇibhadra
nor bu bzang po
Maṇibhadra

Maṇikanṭha
mgul pa mdzes
Maṇikanṭha

Mañjuka
‘jam pa po
Mañjuka

Marā
ma ra
marā

Markaṭī
marga ti
མར་ཀི།
markaṭī
Galešupa puscā. 

Mātali
ma ldan
མ་ལྟན།
Mātali

Mātrkā
ma mo
མ་མོ།
Mātrkā

Mātrnandā
ma dga’ byed
དག་བྱེད།
Mātrnandā

Matsa
be’u
བེ’ུ།
Matsa

Meru
ri rab
ཨྲ་བ།
Meru

Mrgarāja
ri dags rgyal
ཨྲ་དགས་རྒྱལ།
Mrgarāja

Mukhamanṭiti
bzhin rgyan
བཞིན་རྒྱན།
Mukhamanṭiti
Mustard seed
*Mustikā*

Nādikāśyapa

Nāgadanta

Nakha

Nanda

Nandika

Nārada
Nine successive stages of meditative equipoise

Nararāj

Nemi

Nikaṇṭhaka

Padumā

Padumāvatī

Pańcāla

Pańcālaganḍa

Pańcaśikha
Pañcasikha

Pāṇḍava
pan+da pa
Pāṇḍava

Paripelava
pa ri pe la
paripelava
Cyperus rotundus.

Piṇḍāra
gsus pa zlum po
Piṇḍāra

Piṅgala
ser skya
Piṅgala

Plakṣa
blak+Sha
plakṣa

Prahlāda
sim par byed pa
Prahlāda

Prajāguru
skye dgu’i bla ma
Prajāguru

Prajāpati
skye dgu’i bdag
Prajāpati

Pramardana
rab tu ‘jons
རབ་ལ་སྐེལ་བ།
Pramardana

Pramardana Śūrasena
sde pa rab tu ’dul ba
ཞེས་རབ་བདེ་བ།
Pramardana Śūrasena

Prapuṇḍaka
rab tu dkur
རབ་ལ་སྐེལ་བ།
Prapuṇḍaka

Prapuṇḍara
rab tu dkar ba
རབ་ལ་སྐེལ་བ།
Prapuṇḍara

Preta kumbhāṇḍa
yi dogs grul bum
ཞེས་རབ་ཁྲུལ་བུམ།
preta kumbhāṇḍa
A class of beings said to dwell in the east under the jurisdiction of the great king Dhṛtarāṣṭra.

Pretapūtana
yi dogs srul bo
ཞེས་རབ་སྲུལ་བུ།
preta pūtana

Priyaṅgu
pri yang ku
ཞེས་རབ་ཀུ།
priyaṅgu
“A particularly tricky word – perhaps Agalia odorata?” (McHugh, 2008, p 180, n26). May also be Callicarpa macrophylla.

Pūrṇabhadra
gang ba bzang po
ག ང ་ བ ་ བ ཟ ང ་ པ ོ།
Pūrṇabhadra

Puṣpa
yan lag
བསྡུས་སྟེ།
Puṣpa

Puṣpadantī
ten log so
སྡོམ་པོ་པོ།
Puṣpadantī

Pūtanā
srul po
སྦྲལ་སྟེ།
Pūtanā

Rabheyaka
ˈjigs byed
དམིགས་པོ་པོ་།
Rabheyaka

Rāhula
sgra gcan
སྒྲ་གཅན།
Rāhula

Rājagṛha
rgyal po’i khab
རྒྱལ་པོ་ི་ཁབ།
Rājagṛha

Rākṣasa
srin po
རྩོམ་པོ་།
rākṣasa · rākṣasī

Rasa
ra sa
ར་ས།
rasa · guggulu

Guggulu or Commiphora mukul (McHugh 2008, p. 180 n28).

g.186  Ratna

rin chen

Ratna

g.187  Red arsenic

Idongs ros

manahśilā

g.188  Revata

nam gru

Revata · Revatī

g.189  Rocanā

smig bcud

rocanā

In the Cakrasamvara-tantra, rocanā is a medical concretion or bezoar stone found within the organs of certain animals (Gray, 2007, p. 207 n3). Alternatively, Monier-Williams identifies it as “a particular yellow pigment,” or even a plant. It is unclear to us what the term refers to in this particular context.

g.190  Śacipati

Śacipati

Epithet of Indra.

g.191  Saffron

gur gum

kuṅkuma

g.192  Sāgara

mtsho · rgya mtsho

Sāgara

g.193  Śaila

nyā leibs
Śaila

Bitumen, benzoin, or lichen (McHugh, 2008, p 180 n25).

Śakra

Sakura

Śakuni

Sal tree

Vatica robusta.

Sāmaka

Sandalwood paste

Skt. candana āvartana means “turning around repeatedly” as in a churning or grinding motion (Monier-Williams).

Sañjaya

Śāriputra
Śāriputra

Śarīra

Śatakratu

bṛgya byin

བརྡོད་པ་འchang་བ།

Sātyaki

Seven aspects of awakening

byang chub gyi yan lag bdun

saptabodhyāṅgāni

Śikhin

Second of the seven buddhas of the past.

Sindhu

Śīrīṣa

Acacia śīrīṣa (Monier-Williams).

Six kinds of mindfulness
Sixteen recollections of inhaling and exhaling the breath

Tib. is unrecorded in Negi. Skt. spṛkkā might possibly be *Trigonella corniculata* (McHugh, 2008, p 180, n30).
Subhūti

Śūćikarna
khab sna

Śūćikarna

Śūcilomā
kha spu can

Śūcilomā

Sudarśana
rab rdzes

Sudarśana

Sūkarī
su ka ri

sūkarī

Sumanas
yid bzangs

Sumanas

Sumeru
ri rab

Sumeru

Sumukha
kha bzangs

Sumukha

Suparnī
'idab bzangs
Suparnī

g.226 Supratiṣṭha
rab tu guas

Supratiṣṭha

Supūrṇaka

rdzogs pa

Supūrṇaka

Sūrata
dga’ ba

Sūrata

Sūryamitra
nyi ma’i grogs

Sūryamitra

Sūryavarcasa
nyi zer

Sūryavarcasa

Suvāhu
lag bzang

Suvāhu

Suvarṇavarṇa
gser gyi me tog

Suvarṇavarṇa

tagara

Tagara
rgya spos

tagara
Either *Tabernaemontana coronaria*, *Ervatamia divaricata*, *Valeriana hardwickii*, or *Valeriana wallichi* (McHugh 2008, p 129 n34).

**g.234** Tamāla
ta ma la

**g.235** Ten powers of a thus-gone one
de bzhin gshegs pa’i stobs bcu
daśatathāgatabalāni

**g.236** Three absorptions
ting nge ’dzin gsum
trayaḥ samādhyah

**g.237** Three white foods
zas dkar gsum
trayaḥ samādhyah

**g.238** Threshold beam
dbang po’i sdong po
indrikīla

**g.239** Tranquility
zhi gnas
śamatha

**g.240** Trichiliocosm
stong chen po · stong sum kyi stong chen po
mahāsāhasra · trimahāsāhasra mahāsāhasra lokadhatu

“*The great thousand, three thousand-fold universe,*” a cosmological term that signifies the entire universe.

**g.241** Tumburu
g.yer ma
Tumburu

g.242 Twelve links of dependent origination

Twin cing ’brel bar ’byung ba yan lag gcu gnyis
dvādaśāṅgapratītyasamutpādaḥ

Twelvefold wheel of Dharma

rnam pa bcu gnyis dang ldan pa’i chos kyi ’khor lo
dvādaśkāradharmacakram

Udumbara

u dum ba ra
udumbara

Ficus glomemata; cluster fig.

Urnāda

smyo byed

Unmāda

Upanandaka

nye dga’

Upanandaka

Uruvilvākāśyapa

lteng rgyas ’od srung

Uruvilvākāśyapa

Vacā

shu dag

Vacā

Acors calamus; sweet flag.
Vāgīśa

Vāidehī

lus 'phags mo

Vaidehī

Vaidiśa

sens pa

Vaidiśa

Vainateya

nam mkha’ lding

Vainateya

An epithet for the mythical, bird-like creature garuḍa.

Vairocana

snang mdzad

Vairocana

Vaiśālī

yangs pa can

Vaiśālī

Vaiśravaṇa

rnam thos kyi bu

Vaiśravaṇa

One of the “four great kings, guardians of the world,” he is held to dwell in the north, presiding over the yakṣa spirits that live there.

Vajradhara

rdo rje ’chang

Vajradhara

Vajramati
The term *vetāda* is a variant of *vetāla*, or *ro langs* in Tibetan. A class of being that occupies and animates the body of a corpse (Monier-Williams).
First of the seven buddhas of the past.

First of the seven buddhas of the past.

First of the seven buddhas of the past.

First of the seven buddhas of the past.

First of the seven buddhas of the past.

First of the seven buddhas of the past.

First of the seven buddhas of the past.
**Viṣṇu**

g.273 Viṣṇula

*khyab 'jug len*

**Viṣṇula · Viṣṇulā**

**Viśvabhū**

*thams cad skyob · kun skyob*

**Third of the seven buddhas of the past.**

**Viśvāmitra**

*kun gyi bshes*

**Vituṇḍaka**

*rnam pa'i mchu can*

**Vulture Peak Mountain**

*bya rgod phung po*

**Gṛdhrakūṭa**

**White leprosy**

*sha bkra*

**Yakṣa graha**

*gnod sbyin gyi gdon*

**Yama**

*gshtin rje*

*A class of beings said to dwell in the north, under the jurisdiction of the great king Vaiśravaṇa.*
Yama

g.281 Yaśodharā
grags pa’dzin

Yaśodharā