

༄༅། །བསྐལ་བའི་ཚལ་ཆེན་པོ།

Great Cool Grove

Mahāśīṭavanīsūtra

བསེལ་བའི་ཚལ་ཆེན་པོའི་མདོ།

bsil ba'i tshal chen po'i mdo

The Sūtra of Great Cool Grove



Toh 562
Degé Kangyur, vol. 90 (rgyud 'bum, pha), folios 138.b–150.b

Translated by the Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2023
Current version v 1.0.3 (2023)
Generated by 84000 Reading Room v2.19.2

84000: *Translating the Words of the Buddha* is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 9.20am on Sunday, 17th September 2023 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh562.html>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Great Cool Grove
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Tibetan Texts
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 *The Sūtra of Great Cool Grove*, one of five texts that constitute the Pañcarakṣā scriptural collection, has been among the most popular texts used for pragmatic purposes throughout the Mahāyāna Buddhist world. This sūtra promises protection for the Buddha’s “four communities”—monks, nuns, laymen, and laywomen—against a range of illnesses and obstacles originating from the hosts of spirit entities who reside in remote wilderness retreats. The text centers specifically on threats of illness posed by the capricious spirit world of “nonhumans,” known collectively as *grahas* or *bhūtas*, who feed off the vitality, flesh, and blood of members of the Buddhist spiritual community engaging in spiritual practice at those remote hermitages. The sūtra is proclaimed by the Four Great Kings, each of whom reigns over a host of bhūtas, with the goal of quelling the hostile forces who assail those diligently practicing the Buddha’s teachings. Also included are ritual prescriptions for properly performing the sūtra and descriptions of the many benefits that ensue.

ac.

ACKNOWLEDGEMENTS

- ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi 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.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

The Sūtra of Great Cool Grove is one in a series of five works that are widely popular in the Buddhist world for their power to bring about practical and liberative benefit. In addition to *The Sūtra of Great Cool Grove*, this set of texts includes *Destroyer of the Great Trichiliocosm* (*Mahāsāhasrapramardanīsūtra*, Toh 558),¹ *The Great Peahen* (*Mahāmāyūrīvidyārājñī*, Toh 559), *The Great Amulet* (*Mahāpratisārāvidyārājñī*, Toh 561),² and *Great Upholder of the Secret Mantra* (*Mahāmantrānusāriṇīsūtra*, Toh 563).³ Together these five texts 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 as *gzungs chen grwa lnga*, the Five Great Dhāraṇīs.

i.2

Tibetan redactors of Kangyur collections have cataloged these five texts together within the Kriyātantra section of the Collected Tantras (*rgyud 'bum*) division of the canon. Indeed, these scriptures do contain elements that resonate with standard Kriyātantra practice as understood in Tibet: the use of powerful incantations, an emphasis on external ritual hygiene, the pragmatic application of ritual and mantra, and so forth. Yet, nearly absent from the five dhāraṇī texts are detailed descriptions of the contemplative visualization exercises, specialized ritual gestures (*mudrā*), elaborate maṇḍala diagrams, and initiation ceremonies typical of full-blown Buddhist tantra. A close perusal of these five texts might then lead the reader to construe them as Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that developed into a tantric practice tradition with its own unique view, meditation, and conduct. To complicate things further, core features of texts in this collection are rooted in Indian Buddhist traditions that are not specifically esoteric or even explicitly part of the Mahāyāna tradition. *The great peahen* incantation, for example, appears as a remedy for snakebites in the *Mūlasarvāstivāda-vinayavastu*.⁴ This accords with Gregory Schopen's general observation,

based on inscriptional evidence, that “*Dhāraṇī* texts were publically [sic] known much earlier and much more widely than the texts we think of as ‘classically’ Mahāyāna.”⁵

i.3 It is believed that all five of these texts, and specifically their incantations, provide special protection from 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 from 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, extending beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.

i.4 While it seems certain that the five texts each developed independently and were only later combined into the well-known collection, their popularity as a set is attested by their eventual spread from India to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia.⁶ Among the five texts, the status of *The Sūtra of Great Cool Grove* is perhaps the most ambiguous. The sūtra is listed as one of the “Five Great Dhāraṇīs” in the *Denkarma* (*Idan kar ma*), the imperial-period catalog of Tibetan translations, indicating that it was counted among the set as early as the ninth century.⁷ Similarly, it was also counted among the same set in a ninth-century Tibetan manuscript found at Tabo monastery in Ladakh.⁸ However, in later Sanskrit Pañcarakṣā collections it was replaced with the similarly titled but otherwise distinct dhāraṇī *Great Cool Goddess* (*Mahāśītavati*).⁹ Thus, the collection of five dhāraṇīs preserved in the Tibetan canon and recorded in *Denkarma* catalog as the “Five Great Dhāraṇīs” may represent a “proto-Pañcarakṣā collection” that evolved into the collection that includes the dhāraṇī *Great Cool Goddess* rather than *The Sūtra of Great Cool Grove*.¹⁰ It is the later arrangement of the Five Great Dhāraṇīs, the set that does not include *The Sūtra of Great Cool Grove*, that has achieved widespread popularity in the Buddhist world, particularly in Nepal, where numerous versions of the text have been preserved in Sanskrit and vernacular languages into modern times.¹¹

i.5 *The Sūtra of Great Cool Grove* takes place in the Cool Grove cremation ground and unfolds as an exchange between the Buddha and the Four Great Kings: Kubera, Dhṛtarāṣṭra, Virūdhaka, and Virūpākṣa. The Four Great Kings deliver the sūtra and teach the incantations it contains, and the Buddha establishes their teaching as authoritative scripture by accepting and rejoicing in their proclamation. After doing so, the Buddha adds the final incantation of the sūtra. The Four Great Kings’ explicit purpose in delivering the sūtra is to protect the Buddha’s four communities and other human

beings from the threatening influence of the kings' own pantheon of capricious, nonhuman servants, known collectively as *grahas* or *bhūtas*. Each of the Four Great Kings holds spiritual sovereignty over a cardinal direction and the classes of supernatural beings who reside in them. According to the cosmology presented in the text, the great king Kubera, also called Vaiśravaṇa, dwells in the north, where he presides over primarily yakṣas, but also a host of other supernatural beings including nakṣatras, unmādas, apasmāras, kinnaras, and skandas. The great king Dhṛtarāṣṭra dwells in the east, where he reigns over gandharvas as well as rākṣasas, piśācas, and marutas. The great king Virūḍhaka rules in the south, where his entourage consists mostly of kumbhāṇḍas but also includes pretas and pūtanās. Finally, the great king Virūpākṣa reigns in the west, where his entourage is made up of nāgas as well as garuḍas and guhyakas.

i.6 The sūtra promises protection specifically for the Buddha's "four communities"—monks, nuns, laymen, and laywomen—against a range of illnesses and obstacles originating from the animosity and ill will of these hosts of supernatural beings. In this text, these beings are said to reside in the vicinity of remote wilderness retreats, where they can feed off the vitality, flesh, and blood of members of the Buddhist spiritual community engaged in spiritual practice there. The negative impact of these supernatural beings is framed in terms of their intrusion upon the human body in the form of illness, danger, and misfortune. Concordantly, the text claims to work precisely by means of "repelling" harmful entities from the bodies of patients, "drawing a boundary" around them, and thereby restoring health and well-being. It is through "receiving, holding, reciting, mastering, and using" the scripture itself that such healing exorcisms are effected. This can be done by patients themselves or by other members of the community on their behalf.

i.7 The narrative introduction (*nidāna; gleng gzhi*) traditionally found at the very beginning of a sūtra is here preceded by a series of supplications to the buddhas of the past, prominent monks in the Buddha's entourage, and the Four Great Kings. This is followed by an entreaty to malevolent and benevolent supernatural beings and an initial incantation formula. This material, which was likely appended to the sūtra by a later compiler, has the effect of transforming the core scripture into a liturgy to be recited in a ritual setting. One such ritual framework is found at the end of the sūtra, following the traditional formula for ending a scripture. This concise ritual instruction was also likely added by a later compiler in order to provide practical instructions for using the sūtra as part of a healing or protective rite.

i.8 *The Sūtra of Great Cool Grove* was translated into Tibetan under Tibetan imperial patronage sometime during the first half of the ninth century by a team that included the translator-editor Bandé Yeshé Dé (ca. eighth–ninth centuries) and the Indian scholars Śilendrabodhi, Jñānasiddhi, and Śākyaprabha. The translation was edited several centuries later by Gö Lotsāwa Shönu Pal (*'gos lo tsA ba gzhon nu dpal*, 1392–1481), who based his work on a Sanskrit manuscript that had been in the possession of Chak Lotsāwa Chöjé Pal (*chag lo tsA ba chos rje dpal*, 1197–1263/64). The Stok Palace Kangyur contains yet another recension of Yeshé Dé's translation in which the mantras were revised by Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) based on two Sanskrit manuscripts from India.¹²

i.9 There are no extant Sanskrit versions of *The Sūtra of Great Cool Grove*, nor are there any known Chinese translations of the sūtra. This English translation is based solely on Tibetan sources, with the Degé version taken as the primary witness. The Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur was also consulted, as was the version of the translation recorded in the Stok Palace Kangyur. Additionally, this translation draws upon an early version of the Tibetan translation preserved in the Dunhuang manuscript collection (IOL Tib J 397). This version is generally consistent with the canonical versions, but it does contain variants that clarify some readings. The incantation formulas have been preserved as given in the Degé text, with no attempt made to edit them based on versions of the mantras found in other canonical sources. Some minor orthographic emendations have been made without notation.

The Sūtra of
Great Cool Grove

1.

The Translation

[F.138.b]

1.1 Homage to the Three Jewels.

1.2 Homage to the glorious Buddha,
The perfectly awakened one, wise about the world,
Who first taught the vidyā-mantras
On the Jambu continent.

1.3 I also pay homage to all buddhas,
Those present, past,
And yet to come—
I go to them all for refuge.

1.4 Homage to Dīpaṅkara,
Unexcelled turner of the wheel. [F.139.a]

1.5 Homage to Sarvābhibhū,
Illuminating king of Dharma.

1.6 Homage to Padmottara,
The renowned omniscient one.

1.7 Homage to Atyuccagāmin,
The visionary protector.

1.8 Homage to Yaśottara,
The unexcelled guide.

1.9 Homage to Kṣemaṅkara,
Who shines like the sun and moon.

1.10 Homage to Arthadarśin,

- Who displays the mirror of Dharma.
- 1.11 Homage to the one called Puṣya,
Fearless in the discipline that tames.
- 1.12 Homage to Tiṣya,
Replete with the thirty-two supreme marks.
- 1.13 Homage to Vipāśyin,
Replete with the glory of perfect awakening.
- 1.14 Homage to Śikhin,
Replete with light and radiance.
- 1.15 Homage to Viśvabhū,
Revered and renowned.
- 1.16 Homage to Krakucchanda,
Destroyer of the hordes of Māra.
- 1.17 Homage to Kanakamuni,
The glorious brahmin.
- 1.18 Homage to Kāśyapa,
Who loves all beings.
- 1.19 Homage to the golden one,
Luminous lion of the Śākyas.
- 1.20 And homage to Maitreya,
The compassionate one free of avarice.
- 1.21 Having paid homage to all buddhas,
I go to them for refuge.
- 1.22 Homage to all buddhas,
Teachers of the Dharma.
- 1.23 I pay homage to the Dharma,
Revered by buddhas.
- 1.24 Homage to the Saṅgha,
To whom it is greatly beneficial to make offerings.
- 1.25 Homage to Śāriputra,
Most insightful among śrāvakas.

- 1.26 Homage to Maudgalyāyana,
Supreme among those with miraculous powers.
- 1.27 Homage to Kātyāyana,
Fearless in Dharma discourse.
- 1.28 Homage to Kāśyapa,
The most ascetic¹³ among śrāvakas.
- 1.29 Homage to Kauṇḍinya, [F.139.b]
Lord among protectors.
- 1.30 Homage to Ānanda,
Learned holder of vidyā-mantras.
- 1.31 Homage to Kubera, Dhṛtarāṣṭra,
Virūpākṣa, and Virūḍhaka,
The Great Kings
Throughout the four directions.
- 1.32 Homage to the twenty-eight
Supreme yakṣa generals.
- 1.33 Homage to my parents, preceptor, and teacher,
As well as to the gods.
- 1.34 After paying homage to them,
May this vidyā-mantra succeed.
- 1.35 May I succeed in the purpose
For which it is enacted.
- 1.36 Hostile and harmful nonhumans,
Go elsewhere.
- 1.37 Those who wish harm and seek weakness,
Listen to the Teacher's teaching.
- 1.38 All nonhumans,
Benevolent and altruistic,
Gather and be in harmony.
Joyfully listen to me—
The words of the guardians of the world
Were rejoiced in by the Teacher.

1.39 This *Great Sūtra of Cool Grove*, the great protection of the Four Great Kings, covers all four communities.

1.40 All you yakṣas, rākṣasas, gandharvas, nāgas, garuḍas, guhyakas, bhūtas, kumbhāṇḍas, pretas, pūtanas, piśācas, asuras, marutas, skandas, mischief makers,¹⁴ unmādas, kinnaras, upward movers, wandering beings, covetous ones, evildoers, stealers of vitality, and apasmāras; all intense fevers, one-day fevers, two-day fevers, three-day fevers, and four-day fevers; all humans and nonhumans who are hostile, search for weakness, have malicious intent, and perpetrate violence; all who do not like the teaching of the blessed Buddha, wish to harm it, do not want to benefit it, do not wish it well, and do not want it to succeed or be secure; all who do not like the four communities, [F.140.a] wish to harm them, do not want to benefit them, do not wish them well, and do not want them to succeed or be secure; all who do not like the person with such-and-such a name,¹⁵ want to harm them, do not want to benefit them, and do not want them to be well, succeed, or be secure—having heard this *Great Sūtra of Cool Grove*, depart. May you be scared. May you be frightened. May you be terrified. Do not remain here. May the heads of the evil and malicious split into seven pieces.

1.41 All you yakṣas, rākṣasas, gandharvas, nāgas, garuḍas, guhyakas, bhūtas, kumbhāṇḍas, pretas, pūtanas, piśācas, asuras, marutas, skandas, mischief makers, unmādas, kinnaras, upward movers, wandering beings, covetous ones, evildoers, stealers of vitality, and apasmāras; all intense fevers, one-day fevers, two-day fevers, three-day fevers, and four-day fevers; all humans and nonhumans who are not hostile, do not search for weakness, do not have malicious intent, and do not perpetrate violence; all who like the teaching of the blessed Buddha, want to benefit and assist it, wish it well, and want it to be successful and secure; all who like the person with such-and-such a name, want to benefit and assist them, wish them well, and want them to be successful and secure—having heard this *Great Sūtra of Cool Grove*, remain here. Do not be scared. Do not be frightened. Do not be terrified. Be nothing but fearless. For the benefit, assistance, happiness, and security of the person with such-and-such a name, I will teach and explain this *Great Sūtra of Cool Grove*. [F.140.b] *The Great Sūtra of Cool Grove* that protects oneself is as follows:

1.42 *Syād yathedam*

*khāṭe khāṭe khattyaṣi palakavaṭe rogabhadrigaṇe hili hili dumate grttati ajaṭi kathari
masārakalpe samantena caturdiśi yojanaśata ātmarakṣa anatikramaṇi sarva-
vihetḥakebhyaḥ namo bhagavate buddhasya siddhyantu mantrapadā daraduvidyā
brahmaṇo manadu svāhā*

1.43 Thus did I hear at one time. The Blessed One was dwelling in Rājagṛha at the horrific and hair-raising great charnel ground Cool Grove, together with a large monastic assembly of 1,250 monks. The Four Great Kings—Kubera, Dhṛtarāṣṭra, Virūpākṣa, and Virūḍhaka—with their sons, ministers, entourages, retainers, messengers, and servants, appeared at midnight in their majestic glory, arriving in the great charnel ground of Cool Grove with a single intent. Through their natural radiance and power they flooded the place with bright light. They then approached the Blessed One, bowed their heads to his feet, and circumambulated him three times. Then, with palms joined they prostrated only to him and stood to one side. Thus standing to one side, the Four Great Kings praised the Blessed One in verse:

1.44 “Homage to you, great hero,
Perfectly awakened one, wise about the world.
The gods have not grasped
What you, Gautama, know.”

1.45 The Four Great Kings then praised the Blessed One with this verse a second and third time:

1.46 “Homage to you, great hero,
Perfectly awakened one, wise about the world.
The gods have not grasped
What you, Gautama, know.”

1.47 The Four Great Kings then said to the Blessed One, [F.141.a] “Venerable Blessed One, does this place agree with you? Do you have sustenance? Venerable Blessed One, are you healthy? Are you free of illness? Are you without discomfort? Does nothing harm the Blessed One’s body?

1.48 “Are there no yakṣas, rākṣasas, gandharvas, nāgas, garuḍas, guhyakas, bhūtas, kumbhāṇḍas, pretas, pūtanas, piśācas, asuras, marutas, skandas, mischief makers, unmādas, kinnaras, upward movers, wandering beings, covetous ones, evildoers, stealers of vitality, or apasmāras, intense fevers, one-day fevers, two-day fevers, three-day fevers, or four-day fevers, or humans or nonhumans who hate the Blessed One, search for weakness, have malicious intent, are harmful toward him, or even have the intention of being harmful?”

1.49 The Blessed One responded to the Four Great Kings, “I have everything, Great Kings. The place agrees with me, I have sustenance, my health is good, I am free of illness, and I am without discomfort. Great Kings, there is no one harming my body.

1.50 “Great Kings, I have not seen anyone at all in the world, including gods, māras, and Brahmā; anyone among humans, including mendicants and brahmins; or anyone else among gods and humans who intends to harm the thus-gone, worthy, completely perfect Buddha. Great Kings, it is rather your communities that intend to harm my community.”

1.51 The Four Great Kings said to the Blessed One, [F.141.b] “Venerable Blessed One, we have been informed of this, thus we have come before the Blessed One to honor you, pay homage, pay respect, and petition the Blessed One in person. Why? Venerable Blessed One, at remote wilderness retreats there are extremely malicious yakṣas, rākṣasas, gandharvas, nāgas, garuḍas, guhyakas, bhūtas, kumbhāṇḍas, pretas, pūtanas, piśācas, asuras, marutas, skandas, mischief makers, unmādas, kinnaras, upward movers, wandering beings, covetous ones, evildoers, stealers of vitality, and apasmāras, intense fevers, one-day fevers, two-day fevers, three-day fevers, and four-day fevers, and humans and nonhumans who are hateful, search for weakness, have malicious intent, and perpetrate violence. The śrāvakas of the venerable Blessed One also dwell at those places, exerting themselves in practice without resting at dawn or dusk. Venerable Blessed One, from the yakṣas and rākṣasas up to those perpetrating violence, there are very few with trust in the Blessed One’s teaching, and there are a great many who lack trust in the Blessed One’s teaching and intend to harm the śrāvakas of the Blessed One who stay in these places, exerting themselves in practice without resting at dawn or dusk. In order to stop them, so that the pernicious yakṣas without trust can gain trust, so that those with trust can increase their trust, and so that the four communities can have well-being, [F.142.a] dwell at ease, and meditate well without exception, was ask you to expound *The Great Sūtra of Cool Grove*.

1.52 “We will repel
Hostile nonhumans
Who lack devotion to the Victor’s teaching.
Listen to us, the Four Great Kings.

1.53 “Once you have heard this great sūtra,
Do not harm humans.

1.54 “Yakṣas, rākṣasas, nāgas,
Garuḍas, and guhyakas,
Whoever does not wish to be helpful—
We repel them all.

1.55 “The exquisite mansions
Filled with assemblies of gods,

- Asuras, marutas, and goddesses
Radiate light like fire.
- 1.56 “Made of jewels, they shine brightly,
Just like the sun and moon.
Filled with merit makers,
They shine, devoid of grahas.
- 1.57 “Bhūtas, kumbhāṇḍas, rākṣasas,
Pretas, and pūtanās
Who harm humans
Do not see their splendor.
They do not travel to the city
Of the majestic gods.
- 1.58 “They will be unable to gather
Where great bhūtas gather.
They have no control, wherever they are,
Over food and drink, not even water.
- 1.59 “They will never travel
To the palace of Kubera.
- 1.60 “Any bhūtas who do not listen
To the words of the Great Kings
Will have warm blood
Gush swiftly from their mouths.
- 1.61 “Boils will appear
On the right sides of their thighs.
They will be killed by disease,
And their yakṣa forms will be revealed.
- 1.62 “Whoever transgresses the sūtra
Spoken by the guardians of the world
Will experience every fear,
And their head will split into seven pieces.
- 1.63 “Yakṣas who do not listen
To the words of the Great Kings,
And all the bhūtas and rākṣasas there are,
Making up a garland of great evil,
Will be destroyed by a disk of iron,
A weapon with razor-like teeth. [F.142.b]

- 1.64 “The glorious Great Kings,
With hard armor and sharp weapons,
Are seated on thrones:
In the east is Dhṛtarāṣṭra,
In the south is Virūḍhaka,
In the west is Virūpākṣa,
And in the north is Kubera.
- 1.65 “All around them stand
A host of yakṣas,
Roaming and darting about,
Taking the hideous forms
Of lions and tigers.
- 1.66 “Some have elephant forms, some horse forms;
Others have buffalo forms
Or the forms of bears or foxes,
Sheep, wolves, and boars.
Some have drooping ears, others’ are large;
Some have one ear, others many.
- 1.67 “They make loud noises, cause fear,
And make the ground tremble.
They are arrayed in the various forms
Of mules, camels, dogs, and others.
- 1.68 “The Great King¹⁶ of tremendous might
Was transported through the sky
On a divine chariot
To where these yakṣas gathered together.
- 1.69 “The lord of yakṣas
Ensures people’s well-being.”
- 1.70 *Syād yathedam*

*vakahumule haśiṇa śaśiṇa vanamuhale samuhāle uduhāle samahāle praśamamī
rākṣasa amanuṣyā vāremi yakṣaṇi vārāmi pretamabhithai dumanuṣyā masapata
hadhamuranan sutiṣyati*
- 1.71 When this was spoken by the great king Vaiśravaṇa,
Borne on a man¹⁷ and accompanied by his army,
A great storm arose,
And the mountains shook.

- 1.72 “When the great king Vaiśravaṇa
Stands in his jewel chariot,
The voices of gods and humans resound.
When the Great King arrives,¹⁸
Everything catches ablaze.
- 1.73 “Rākṣasas, who shapeshift as they please,
Are made to run before him,
Their inhuman forms
Provoking fear and dread.
- 1.74 “Huge and unbearably fierce,
They are aggressive and hideous to behold.
They have long body hair and long nails,
And they hold swords and hammers in their hands.
- 1.75 “Their copper-colored teeth provoke fear.
They have large snouts, like a camel or tiger. [F.143.a]
Aggressive, their hands are red with blood.
Their limbs are incomplete and their bodies half formed.
- 1.76 “Their eyes are yellow and their bodies bright yellow.
They are filthy and have wizened bodies,
Lips of iron, and hair that flows upward.
They strike with dangerous weapons.
- 1.77 “They have ears like bows and bloated stomachs,
And they take forms like those of snakes or calves.
They have the bodies of large-bellied pigs,
Big heads, long arms,
And ears and breasts that dangle.
- 1.78 “I am surrounded by a host
Of many such yakṣas—
A trillion yakṣas,
Each ungrateful to their mother.
I have come to pay homage
Together with this host.
Heroic Gautama, we have come,
Paying devout respect to you.
- 1.79 “Ferocious in their aggression and wildness,
With large heads and long hair,
They rob humans, beasts,

- And birds of their vitality.
- 1.80 “They eat blazing fire and so much more.
Some have one eye, others yellow eyes,
And some have severed noses and ears.
Wounded with many lacerations,
They have no heads, or they have severed heads.
They have hunched bodies, wrinkled faces,
Fire blazing in their eyes, and no feet.
Frightening to humans,
Broad and completely wild,
They roam and dart about accordingly.
- 1.81 “I am surrounded by a host
Of many such yakṣas—
A trillion yakṣas,
Each with a thief for a mother.
I have come to pay homage
Together with this host.
Heroic Gautama, we have come,
Paying devout respect to you.
- 1.82 “A rākṣasī named Chariot
Lives within our realms.
She has ten thousand mighty sons
Who are my servants
And have come to pay homage.
Heroic Gautama, we have come,
Paying devout respect to you.
- 1.83 “A rākṣasī named Long Neck [F.143.b]
Lives within our realms,
As do one named Exceedingly Dark,
One named Black Lady,
And one named Pitch Dark.
They pay respect to Gautama.
- 1.84 “Those great beings, yakṣas of the earth,
Dwell on the surface of the earth.
Surrounded by this host,
I have come here.
I have come to pay homage,
Together with this host.

- Heroic Gautama, we have come,
Paying devout respect to you.
- 1.85 “The pretas, yakṣas, and rākṣasas
Who run before me
Have huge bodies, strong and fierce.
Their teeth are large, their stomachs bloated.
Śūrpakas hang¹⁹
On their horrific, pendulous ears.
- 1.86 “They have a six limbs and hard teeth
That are like saffron-colored hammers.
Their teeth are also jagged and sharp,
Spear-like and terrifying.
- 1.87 “They have elephant heads, gourd-like snouts,
Heads like tigers and lions,
Iron teeth, and iron hair.
They instill fear in grahas
- 1.88 “They carry iron cudgels
And iron hammers in their hands.
With sharp teeth and long arms,
They take terrifying forms.
They have lips of iron, large heads, and disheveled hair.
They are black with yellow eyes and crooked noses.
They have gourd-like necks and red eyes,
Or one eye, and bloated bellies.
Their lips dangle, and some have only one hand,
Some one foot, and some two feet.
Some have no mouth, or two mouths.
They are ferocious
And terrifying to humans.
- 1.89 “They frighten and terrify
With clubs, sticks, and tridents in hand.
Frightening and terrifying,
They strike fear in the grahas,
Causing them to cry out in fear.
They disorient their minds,
Cause madness and stupefaction,
And then steal their vitality.
- 1.90 “It is difficult for those who terrify the world

To rely on the Great Powerful One.²⁰
Sixty-four thousand of them
Run before the Great King. [F.144.a]

- 1.91 “A trillion yakṣas
Surrounded by a host
Of many such yakṣas
Have come to pay homage.
Heroic Gautama, we have come,
Paying devout respect to you.
- 1.92 “There are Viśākha, Pāñcika, Candra,
Lion Army, Oppressor,
Mother’s Gift, Fierce Diligence,
Pūrṇa, Wealth Bearer,
Candana, Supreme Desire,
Motley Army, Taker of Oblations,
Wish-Fulfilling Fortune, Attractive,
Reed Holder, Exceedingly Victorious,
Rich with All Wishes,
Lord Conqueror, Pack Leader,
Son of Fine Gem, Sublimely Perfect,
Supreme Reed of the Earth, Delightful Reed,
Sūciloman, Sublimely Long,
Supreme Hand, Prajāpati,
Reed Thread, Long Spear,
Powerful Knowledge, Gem,
Takṣaka, Mahākāla,
Kambala, Mule,
And Airāvaṇa, the king of nāgas.
- 1.93 “The powerful garuḍas,
With massive wings and miraculous powers,
Are supreme among all winged beings.
Traveling in the form of birds,
They cause all the oceans to roil.
- 1.94 “Gods, asuras, and gandharvas,
Whether frightening or virtuous,
With or without trust,
Have all come here.
Heroic Gautama, we have come,
Paying devout respect to you.

- 1.95 “The yakṣiṇī named Hārītī,
Terrifying and powerful,
And her five hundred sons,
Terrifying and mighty yakṣas,
Are all my servants.
They have come to pay homage.
Heroic Gautama, we have come,
Paying devout respect to you.
- 1.96 “All Seeing in Magadha,
Lotus Bearer in Kāśi,
Supreme Victor, who dwells in Vaiśālī,
Yaśodharā who dwells in Malla,
Kumbhīrā²¹ in Rājagṛha,
Fierce in Kapilavastu,
Wealth, who dwells in Tamala,
And Always Victorious in Mithilā—
These eight great māṭṛkās²²
Are the highest generals of the yakṣas; [F.144.b]
They possess great miraculous power, fortune, and strength.
They have all come with virtuous and devout intentions
To take refuge in the perfect Buddha.”
- 1.97 Gathered together with them,
The powerful Great King,
In service to the perfect Buddha’s teaching,
And out of love for humans,
Properly enacted this protection,
Which turns away all yakṣas, bhūtas, pretas,
Hostile grahas, and nonhumans.
- 1.98 The king Vaiśravaṇa
Then joined his palms and said:
- 1.99 “You have transcended all resentment and fear,
And you are fully liberated and free of defilements.
Heroic Gautama, I have come,
Paying devout respect to you.
- 1.100 “All gods, siddhas,
And brahmins pay homage to you.
Six hundred and forty million yakṣas have also come;
Circling from all sides,

- They amass with their palms joined.
- 1.101 “I am King Vaiśravaṇa,
The guardian of the north.
I will repel all yakṣas, nakṣatras, unmādas,
Apsmāras, kinnaras, skandas,
And intense fevers up through²³ four-day fevers
In the vicinity of the world protector.”
- 1.102 *Syād yathedam*
uhaham uhahaṃ mahāham uhamahāhaṃ salamuji ilīmili ilīmili kilīmili ciriṭi ubhi
utubhi pitiliye maṭamali manandaye svāhā
- 1.103 May the great king Vaiśravaṇa, Kubera, lord of Aḍakavatī, guard this direction.
May he repel yakṣas, nakṣatras, unmādas, apasmāras, kinnaras, upward movers, wandering beings, covetous ones, evildoers, and those who steal vitality.
- 1.104 Vāsava, the king of all gods, has come. I pay homage to him. He, too, pays homage to the Blessed One:
- 1.105 “Heroic perfect Buddha,
All seeing and all knowing—I bow to you. [F.145.a]
I bow to you, perfect hero.
I have come, paying devout respect.”
- 1.106 Then the king Dhṛtarāṣṭra,
Joined his palms and said:
- 1.107 “I pay homage to the glorious Buddha,
The illuminating king of Dharma.
Heroic Gautama, I have come,
Paying devout respect to you.
- 1.108 “That which you know, Gautama,
The gods have not grasped.
- 1.109 “Sixty-four thousand rākṣasas,
Terrifying to behold,
Circle from all sides,
Amassing with their palms joined.
- 1.110 “I am King Dhṛtarāṣṭra,
The guardian of the east.

I will repel all rākṣasas, piśācas,
Gandharvas, and marutas
In the vicinity of the world protector.”

1.111 *Syād yathedam*

*atimiṭi khuraṭe phuraṭe mati vimaṭi umaṇi akke makke nakke aṭumi vaṭumi mabhe
erīṭi piriti svāhā*

1.112 May the great king Dhṛtarāṣṭra guard this direction. May he repel all
rākṣasas, pretas, gandharvas, marutas, kinnaras, and those who steal vitality.

1.113 Vāsava, the king of all gods, has come. I pay homage to him. He, too, pays
homage to the Blessed One:

1.114 “Heroic perfect Buddha,
All seeing and all knowing—I bow to you.
I bow to you, perfect hero.
I have come, paying devout respect.”

1.115 Then the king Virūḍhaka
Joined his palms and said:

1.116 “Protector and refuge of the world,
Benefactor of all worlds,
Heroic Gautama, I have come,
Paying devout respect to you.

1.117 “Sixty-four thousand
Kumbhāṇḍas, pretas, and pūtanas
Circle from all sides,
Amassing with their palms joined.

1.118 “I am King Virūḍhaka,
The guardian of the south. [F.145.b]
I will repel all bhūtas, wandering beings,
Stealers of vitality, kumbhāṇḍas, pretas, and pūtanas
In the vicinity of the world protector.”

1.119 *Syād yathedam*

*ale ilele kile kilele kupa kupasa sile silele sililili lilililili hihisile mati samuti susumati
susususu susumati hiliṣa hiliṣa svāhā*

1.120 May the great king Virūḍhaka guard this direction.

- May he repel all kumbhāṇḍas, pretas, pūtanas, bhūtas, wandering beings,
and stealers of vitality.
- 1.121 Vāsava, the king of all gods, has come. I pay homage to him. He, too, pays
homage to the Blessed One:
- 1.122 “Heroic perfect Buddha,
All seeing and all knowing—I bow to you.
I bow to you, perfect hero.
I have come, paying devout respect.”
- 1.123 Then the king Virūpākṣa
Joined his palms and said:
- 1.124 “In this world of darkness,
You show the paths of the blessed ones.
Heroic Gautama, I have come,
Paying devout respect to you.
- 1.125 “You are like the sun and moon in all worlds,
Powerful like the heart of a jewel.²⁴
Sixty-four thousand nāgas, garuḍas, and guhyakas
Circle from all sides,
Amassing with their palms joined.
- 1.126 “I am King Virūpākṣa,
The guardian of the west.
I will repel all nāgas, garuḍas, guhyakas,
And the powerful asura lords
In the vicinity of the world protector.”
- 1.127 *Syād yathedam*

*dage dage suvatiye paṭe aṭa kamaṭṭe vima vidama vidadama bhidadamani abhiname
gaccha bhūte dala phiye varasura rātra cicile cililililili svāhā*
- 1.128 May the great king Virūpākṣa guard this direction. May he repel all nāgas,
garuḍas, guhyakas, [F.146.a] asuras, and stealers of vitality.
Vāsava, the king of all gods, has come. I pay homage to him. He, too, pays
homage to the Blessed One:
- 1.129 “Heroic perfect Buddha,
All seeing and all knowing—I bow to you.
I bow to you, perfect hero.
I have come, paying devout respect.”

1.130 The Four Great Kings then draped their upper robes over one shoulder and knelt on their right knee. Bowing solely to the Blessed One with palms joined, they said the following, unified in sense, phrasing, and tone: “Venerable Blessed One, this *Great Sūtra of Cool Grove*, the protection of the Four Great Kings, covers all four communities. It repels everything from yakṣas and rākṣasas all the way up to harm doers. It protects, guards, and shields the four communities, ensuring their happiness and well-being so they can dwell at ease.”

1.131 The Blessed One replied to the Four Great Kings, “Great Kings, you have upheld the great king of vidyā-mantras. I have accepted *The Great Sūtra of Cool Grove*. Great Kings, to rejoice in *The Great Sūtra of Cool Grove*, I will, moreover, utter the great king of vidyā-mantras.²⁵ Listen carefully and retain it. I will disclose it now.”

1.132 “May the Blessed One please do so,” replied the Four Great Kings, and they listened to what the Blessed One said.

1.133 The Blessed One then opened his robe with his precious right hand and said to the assemblies of bhūtas, “I will reveal it. I will disclose it to the great king Vaiśravaṇa. I will make it comprehensible to everyone.”

1.134 The blessed, completely perfect Buddha then [F.146.b] spoke the following vidyā-mantra:

1.135 *Syād yathedam*

*hīlī hīlī bhisini vakke aharaye tamati tamati tila vakke valitake daritina dadhinada
phuṭyi phuphuṭyi guṭyi guguṭyi hijakānti nāmā kāntī svāhā*

1.136 The whole earth shook when the Blessed One uttered this great king of vidyā-mantras.²⁶ All the bhūtas trembled and let out loud gasps of “Alas! Oh no! What misery!”

1.137 The rākṣasas also said:

1.138 “Thus does the completely perfect Buddha,
Moved by compassion for all beings,
Use such a vidyā-mantra
To protect against the peril of all bhūtas.”

1.139 Then, the all-knowing Teacher,
Who has compassion for all sentient beings,
Saw the yakṣas, rākṣasas, gandharvas,
Nāgas, garuḍas, guhyakas,
Bhūtas, wanderers, stealers of vitality,
Kumbhāṇḍas, pretas, pūtanās,
Asuras, kṛtyas, vetālas,

Apasmāras, kinnaras,
Skandas, intense fevers,
Brahmins, rākṣasas,
Unmādas, three-day fevers,
And four-day fevers
Grow afraid, tremble,
And scurry into the ten directions.
Feeling compassion for them,
He uttered this vidyā-mantra:

1.140 *Syād yathedam*

*hirimakha tirikhakha kaṭamaṭā siddhamahāhatari uṭatani daṭa daṭa datili damatte
damatte dhūdhūri dadari daramira kirikīye katavareṇi susumāle svāhā*

1.141 Do not transgress this great mantra, this great vidyā-mantra. Understand perfectly and precisely the Dharma spoken by the Blessed One, or all your bodies will collapse. After you die you will all be born among hell beings who have fallen into lower realms, and you will continue to roam there.

1.142 When the Four Great Kings heard the Blessed One's great king of vidyā-mantras,²⁷ [F.147.a] which had never before been heard, they were frightened and anxious. Bristling with uneasiness, they joined their palms and paid homage to the Blessed One. Unified in sense, phrasing, and tone, they said:

1.143 "Well spoken was the vidyā-mantra
That vanquishes hostile bhūtas.
We must convey a vidyā-mantra
That ensures the well-being of the world of humans.
The following is that vidyā-mantra,
So please pay heed to us, world protector.

1.144 *Syād yathedam*

*uhuhala kulijiva abhuya masuravela addyā vaddyā addyā vate nadda vaddyē
marudya marudya vade maruddya phala svāhā*

1.145 "Blessed One, please accept the following, which repels all bhūtas:

1.146 *Syād yathedam*

*ili ili mili mili kili kili vanara nilapaya bhubhubhura thirū phuphuphura gaśālī
raukhadayamala khuli khulivaya svāhā*

1.147 “This king of vidyā-mantras²⁸ establishes a boundary, repels all bhūtas, and accomplishes all aims for one year.”

1.148 When all the beings from yakṣas, rākṣasas, and gandharvas all the way up to harm doers heard the Blessed One’s great king of vidyā-mantras,²⁹ which had never before been heard, and when they heard the Four Kings’ protection, which had never before been heard, they were frightened and anxious. Bristling with uneasiness, they burrowed deep into the earth. They were compelled to burrow deep. The Blessed One then transformed the ground into vajra,³⁰ so they scurried in the four directions. The Four Great Kings then manifested massive heaps of flames in the four directions, so the beings fled into the sky. Next, the Blessed One transformed the sky into gold. The great king Vaiśravaṇa, guardian of the world, surrounded and attended to by gods and gandharvas, rose up into the sky. To vanquish everyone from yakṣas and rākṣasas up to harm doers, to care for all sentient beings, [F.147.b] to repel all bhūtas, and to guard, protect, and shield the four communities and ensure their happiness and well-being so that they could dwell at ease, he uttered the following vidyā-mantra:

1.149 *Syād yathedam*

*gimi gimi gimi gimi gini gini gini gini nakhi minakhi niṣa niṣa niṣa uva u diśva
diśva vidiśa sarvadiśva adhivati gira visa jani bhumipati ililī ililī kililī kili kililī kili
kililī kili kililī kili kililī kili kililī kililī lilililī kililī lilililililī addhyi naddyi kunaddhyi
mahākunaddyi kuladdyi khuladdyi khukhuladdyi mahākhuladdyi hulu hulu lu
hulululu hululululu hululululu lu hulululululululululu lu hala hala hili hili laha
halu hule iha hule hule uladdyi hile uhahile hila hile hulu hi hulu hulu hulu hulu
hule hahahahahaha svāhā*

1.150 May the great king Vaiśravaṇa guard this direction.

Vāsava, the king of all gods, has come. I pay homage to him. He, too, pays homage to the Blessed One:

1.151 “Heroic perfect Buddha,
All seeing and all knowing—I bow to you.
Perfect Buddha, supreme among bipeds,
Endowed with great wisdom—I bow to you.

1.152 “What you know, Gautama,
The gods have not grasped.
I bow to you, perfect hero.
I have come, paying devout respect.”

- 1.153 May everyone from yakṣas, rākṣasas, and gandharvas all the way up to harm doers depart from the body of so-and-so,³¹ which they have inhabited. If they do not quickly depart from so-and-so's body, they will soon be in grave peril and afflicted with severe illness, which will cause their heads and hearts to split into a hundred pieces, immediately bringing them [F.148.a] many kinds of misery and total ruin.
- 1.154 May the grahas of pox, grahas of the dawn, and grahas of shadow quickly depart so-and-so's body upon hearing this *Great Sūtra of Cool Grove*. If they do not quickly depart, they will soon be in grave peril and afflicted with severe illness, which will cause their heads and hearts to split into a hundred pieces, immediately bringing them many kinds of misery and total ruin.
- 1.155 All those who flit about day and night,
Devouring vitality and blood,
Are forced to cease upon hearing
This well-spoken sūtra propounded.
- 1.156 All piśācas, skandas, bodiless beings,
Bhūtas, frightful ones, and pūtanas
Must cease upon hearing
This well-spoken sūtra propounded.
- 1.157 All gods, asuras, marutas,
Gandharvas, most eminent grahas,
Bhūtas, piśācas,
Yakṣas, and rākṣasas
Will tremble in confusion
And shiver with fear.
- 1.158 All spiteful and harmful grahas
Will fall and be defeated.
The ground will quake,
And loud noises will ring out.
- 1.159 When pretas and kumbhāṇḍas
Hear this sūtra,
Which repels spiteful grahas,
They will be struck with grave fear.
- 1.160 Those yakṣas who have trust
In the Buddha, Dharma, and Saṅgha
Will be delighted and pleased
And will thoroughly rejoice.

- 1.161 The Four Great Kings then descended from the sky and approached the Blessed One. They bowed their heads to the Blessed One’s feet, joined their palms, and spoke with unified sentiment and phrasing: “Venerable [F.148.b] Blessed One, this *Great Sūtra of Cool Grove* that is revered by the Four Great Kings guards and protects the four communities and vanquishes all beings from yakṣas and rākṣasas all the way up to harm doers. Venerable Blessed One, since it protects any monk, nun, layman, or laywoman, everyone should receive this *Great Sūtra of Cool Grove*. They should hold on to it, recite it, and master it. Venerable Blessed One, if no being, from yakṣas and rākṣasas all the way up to harm doers, will so much as dwell near monks, nuns, laymen, or laywomen who receive, hold, recite, and master this *Great Sūtra of Cool Grove* in order to protect and shield themselves or others, then what harm could they possibly do? If no being, from yakṣas and rākṣasas all the way up to harm doers, can dwell for so much as a night in their vicinity, what need is there to mention remaining there permanently? Venerable Blessed One, when this *Great Sūtra of Cool Grove* is recited in front of someone harmed by a nonhuman, the person quickly gains happiness and well-being and is free of pain, comfortable, and released from their affliction. The nonhuman cannot return but will immediately depart. Venerable Blessed One, such is the great benefit of this *Great Sūtra of Cool Grove*.
- 1.162 “Venerable Blessed One, devout yakṣa laymen will travel to the abodes of the Four Great Kings and speak the name of any monk, nun, layman, or laywoman who receives, holds, recites, masters, and uses this *Great Sūtra of Cool Grove*. [F.149.a] They will announce, ‘Four Great Kings, the monk, nun, layman, or laywoman so-and-so is receiving, holding, reciting, mastering, and using this *Great Sūtra of Cool Grove* in order to protect and shield themselves and others.’
- 1.163 “Venerable Blessed One, devout yakṣa laymen will travel to the royal palace in Aḍakavatī, where they will also announce this amid all the yakṣas and bhūtas assembled and gathered before the great king Vaiśravaṇa. It will bring joy to those present. Venerable Blessed One, such is the great benefit of this *Great Sūtra of Cool Grove*.
- 1.164 “Venerable Blessed One, any monk, nun, layman, or laywoman who receives, holds, recites, masters, and uses this *Great Sūtra of Cool Grove* to protect and shield themselves and others will practice abstinence. They will not drink alcohol but will observe mindfulness and introspection. They will give up five kinds of food—molasses, honey, sesame, meat, and fish. Why? It is only under those circumstances,³² Venerable Blessed One, that beings from yakṣas and rākṣasas all the way up to harm doers can destroy or ceaselessly affect one who receives, holds, recites, masters, and uses this *Great Sūtra of Cool Grove*. In order to destroy them, this vow must be observed.

- 1.165 “Venerable Blessed One, devout yakṣa laymen will please with clothing, food, bedding, cushions, healing medicines, and necessities any monk, nun, layman, or laywoman who receives, holds, recites, masters, and uses this *Great Sūtra of Cool Grove*. [F.149.b] Venerable Blessed One, such is the great benefit of this *Great Sūtra of Cool Grove*.
- 1.166 “Venerable Blessed One, a non-Buddhist who lacks devotion to the Blessed One’s doctrine and who dislikes it, wants to impair it, does not want to help it, and does not want it to be successful or thrive cannot prevent the success of one who receives, holds, recites, masters, and uses this *Great Sūtra of Cool Grove*. Rather, nonhuman beings will kill them, cause them various kinds of misery, destroy them, and affect them endlessly. Why? Because they want to harm, do not want to help, and do not want success or well-being for the practitioner. Whoever has such erroneous views is destroyed.
- 1.167 “Venerable Blessed One, among all of the protections in the world by which the Four Great Kings protect sentient beings in order to guard, protect, and shield them, this sūtra is supreme, primary, and exalted.”
- 1.168 The Four Great Kings then spoke these verses to the Blessed One:
- 1.169 “Supreme human,
Even rākṣasas cannot harm
One who is protected
And granted well-being by this sūtra.
- 1.170 “Anyone who upholds these sūtras
Perfectly, continuously,
And in their entirety,
Just as taught by the supreme human,
- 1.171 “Cannot be harmed
By yakṣas, pretas, bhūtas,
Kumbhāṇḍas, rākṣasas, unmādas,
Wanderers, nāgas, and the like. [F.150.a]
- 1.172 “Nonhumans and grahas
Will quickly leave them.
Nothing can affect them,
Nor be able to harm them.”
- 1.173 The Four Great Kings said,
“Homage to the Blessed One,”
Then prostrated to his feet
And instantly disappeared.

- 1.174 When the night had passed, the Blessed One rose at dawn, took his seat at the front of the monastic assembly, and said to them, “Monks, late last night the Four Great Kings, together with their sons, ministers, entourages, retainers, messengers, and servants, appeared at dusk³³ in their majestic glory, arriving at the great charnel ground of Cool Grove with a single intent. Flooding it with their luminosity, Kubera, Dhṛtarāṣṭra, Virūpākṣa, and Virūḍhaka approached me, bowed their heads to my feet, and stood to one side. Standing there, the Four Great Kings spoke *The Great Sūtra of Cool Grove* to me and then departed. You should listen well and keep it in mind. I will explain it.”
- 1.175 “Venerable one, please do so,” the monks replied, and they listened as the Blessed One spoke. The Blessed One then explained this *Great Sūtra of Cool Grove* in detail to the monks, nuns, laymen, and laywomen.
- 1.176 Once the Blessed One finished speaking on this, the monks, nuns, laymen, and laywomen rejoiced, and they praised what he had said.
- 1.177 The ritual procedure for this is as follows: A person who eats the three white foods, has bathed well, fasts, observes discipline, and holds vast intention should draw images of the Four Great Kings using realgar or red ocher. [F.150.b] They should make a four-cornered maṇḍala that is replete with all incenses and recite the sūtra before the Buddha throughout the three periods of the day.
- 1.178 *This concludes “The Great Sūtra of Cool Grove.”*

c.

Colophon

- c.1 This was translated and edited by the Indian preceptors Śilendrabodhi, Jñānasiddhi, and Śākyaprabha and the translator-editor Bandé Yeshé Dé. It was then finalized after revising it based on the new lexicon. Later, Gö Shönu Pal revised it based on a Sanskrit manuscript belonging to Chak Lotsāwa.

ab.

ABBREVIATIONS

- C* Choné Kangyur
- H* Lhasa (Zhol) Kangyur
- J* Lithang Kangyur
- K* Peking Kangxi Kangyur
- K_Y* Peking Yongle Kangyur
- N* Narthang Kangyur
- S* Stok Palace Kangyur

n.

NOTES

- n.1 Dharmacakra Translation Committee, trans., *Destroyer of the Great Trichiliocosm* (<http://read.84000.co/translation/toh558.html>), Toh 558 (84000: Translating the Words of the Buddha, 2016).
- n.2 Dharmacakra Translation Committee, trans., *The Great Amulet* (<http://read.84000.co/translation/toh561.html>), Toh 561 (84000: Translating the Words of the Buddha, 2023).
- n.3 Dharmacakra Translation Committee, trans., *Great Upholder of the Secret Mantra* (<http://read.84000.co/translation/toh563.html>) (84000: Translating the Words of the Buddha, 2016).
- n.4 Pathak 1989, p. 32.
- n.5 Schopen 1989, p. 157.
- n.6 Hidas 2007, p. 189.
- n.7 Herrmann-Pfandt 2008, p. 182.
- n.8 Hidas 2012, p. 24, note 16.
- n.9 Hidas 2012, p. 24, note 16. Likewise, *Great Upholder of the Secret Mantra* (*Mahāmantrānusāriṇīsūtra*, Toh 563) was replaced in later collections with the similarly titled yet distinct *Great Goddess Aligned with Mantra* (*Ahāmantrānusāriṇī*). See Skilling 1992 for a brief discussion of the differences between the *Mahāśītavatānīsūtra* and the *Mahāśītavatī dhāraṇī*. A text that closely parallels the *dhāraṇī* now widely known as *Mahāśītavatī* was translated into Tibetan under the title *Mahādaṇḍadhāraṇī* ('*phags pa be con chen po zhes bya ba'i gzungs*, Toh 606).
- n.10 Hidas 2012, p. 24, note 16.

- n.11 A study of the Pañcarakṣā collection in Nepal can be found in Lewis 2000.
- n.12 This colophon to the Stok Palace seems to omit the full colophon ascribing the translation to Śīlendrabodhi, Jñānasiddhi, Śākyaprabha, and Yeshé Dé. Instead, it states only that Butön revised the mantras: “The great lotsāwa Butön revised the mantras in consultation with two manuscripts from Magadha” (*sngags rnam yul dbus kyi rgya dpe gnyis dang bstun nas/ bu ston lo ts+tsha dag par bcos so*).
- n.13 Tib. *spyangs pa*. This is understood as a translation of *dhuta*, and therefore as a contraction of *dhutaḡuṇa* (Tib. *spyangs pa'i yon tan*), the set of ascetic Buddhist practices for which Kāśyapa was specifically renowned.
- n.14 Tentative for *'tshē rgyu*.
- n.15 Tib. *ming 'di zhes bya ba*. This term indicates that the officiant of the rite described below should here insert the name of the client on whose behalf the rite is being performed.
- n.16 As indicated below, this refers to Vaiśravaṇa.
- n.17 Like many Indic deities, Kubera/Vaiśravaṇa has a specific mount on which he rides. In his case, it is a human man.
- n.18 This translation follows C, H, J, N, and S in reading *mchi* (“arrive”). Degé reads *'chi* (“die”).
- n.19 Tib. *slo ma rna la rab tu 'phyang*. It is unclear what *śūrpa* or *śūrpaka* (*slo ma*) refers to. It can refer to type of basket used to winnow grain or to a type of nonhuman being. It is possible that the Tibetan locative particle is incorrect and that the Sanskrit equivalent of *slo ma rna* should have been interpreted as *śūrpakarṇa* (“basket-like ears”). This term is used to refer to the shape of ears and is often used as an epithet of the elephant-headed god Gaṇeśa.
- n.20 Referring, most likely, to Vaiśravaṇa/Kubera.
- n.21 Here we follow IOL Tib J 397 in reading *kum bhī ra*. This name is further suggested by the readings *ku bhi ra* attested in K, K_Y, N, and S. Degé reads *ku be ra*.
- n.22 This list of eight mātṛkās appears to be unique to this text. In absence of a Sanskrit witness it is difficult to identify this set of deities with certainty.
- n.23 Tib. *de bzhin*. The Tibetan term is understood here to indicate the full range of fevers—from intense to four-day—listed previously in this text.

- n.24 Tib. *rin chen snying po*. This plausibly translates the Skt. term *ratnagarbha*, which often refers to the sea, which was believed to contain innumerable jewels. Thus, this line could be interpreted to say, “You are powerful like the sea.”
- n.25 This translation follows IOL Tib J 397, K, K_Y, N, and S in reading *rigs sngags kyi rgyal po chen po*. Degé reads *rigs sngags kyi rgyal mo chen mo* (“the great queen of vidyā-mantras”).
- n.26 This translation follows IOL Tib J 397, N, and S in reading *rigs sngags kyi rgyal po chen po*. Degé reads *rigs sngags kyi rgyal mo chen mo* (“the great queen of vidyā-mantras”). IOL Tib J 397 omits *chen po*.
- n.27 This translation follows C, J, K, K_Y, N, and S in reading *rigs sngags kyi rgyal po chen po*. Degé reads *rigs sngags kyi rgyal mo chen mo* (“the great queen of vidyā-mantras”). The corresponding folio from IOL Tib J 397 has been lost.
- n.28 This translation follows IOL Tib J 397 in reading *rigs sngags kyi rgyal po*. Degé reads *rigs sngags kyi rgyal mo* (“the queen of vidyā-mantras”).
- n.29 This translation follows IOL Tib J 397 in reading *rigs sngags kyi rgyal po chen po*. Degé reads *rigs sngags kyi rgyal mo chen mo* (“the great queen of vidyā-mantras”).
- n.30 Meaning that he made the ground impenetrable.
- n.31 As above, the Tibetan phrase *ming 'di zhes bya ba* indicates that the ritual officiant should insert the name of their client here.
- n.32 Meaning only when the prescriptions above are not followed.
- n.33 There is a slight difference in phrasing between this passage and the parallel passage at the beginning of the sūtra. There, the Four Great Kings are said to arrive “at midnight” (*nam phyed na*). Here they are said to arrive at dusk (*nam sros na*).

b.

BIBLIOGRAPHY

· Tibetan Texts ·

bsil ba'i tshal gyi mdo chen po (*Mahāśītavānīśūtra*). Toh 562, Degé Kangyur vol. 90 (rgyud 'bum, pha), folios 138.b–150.b.

bsil ba'i tshal gyi mdo chen po. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 90, pp. 421–56.

bsil ba'i tshal gyi mdo chen po. Stok Palace Kangyur vol. 103 (rgyud, na), folios 546.a–561.a.

IOL Tib J 397 (http://idp.bl.uk/database/oo_scroll_h.a4d?uid=61531107213;bst=1;recnum=5249;index=1;img=1). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

Denkarma (*pho brang stod thang ldan dkar gyi chos kyi 'gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur vol. 206 (sna tshogs, jo), folios 294.b–310.a.

· Secondary Sources ·

Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früherer Katalog der ins Tibetische übersetzten buddhistischen Texte*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2008.

Hidas, Gergely (2007). "Remarks on the Use of the *Dhāraṇīs* and Mantras of the *Mahāpratisarā-Mahāvīdyārājī*." In *Indian Languages and Texts through the Ages: Essays of Hungarian Indologists in Honour of Prof. Csaba Tóttösy*, edited

- by Csaba Dezső, 187–208. New Delhi: Manohar, 2007.
- (2012). *Mahāpratisarā-Mahāvidyārājñī: The Great Amulet, Great Queen of Spells; Introduction, Critical Editions and Annotated Translation*. Śata-piṭaka Series: Indo-Asian Literatures 636. New Delhi: International Academy of Indian Culture and Aditya Prakashan, 2012.
- Lewis, Todd. *Popular Buddhist Texts from Nepal: Narratives and Rituals of Newar Buddhism*. Albany: State University of New York Press, 2000.
- Orzech, Charles D. "Metaphor, Translation, and the Construction of Kingship in *The Scripture for Humane Kings* and the *Mahāmāyūrī Vidyārājñī Sūtra*." *Cahiers d'Extrême-Asie* 13 (2002): 55–83.
- Pathak, Suniti K. "A Dharani-Mantra in the Vinaya-vastu." *Bulletin of Tibetology* 25, no. 2 (1989): 31–39.
- Schopen, Gregory. "A Verse from the *Bhadracaripranidhana* in a 10th Century Inscription Found at Nalanda." *Journal of the International Association of Buddhist Studies* 12, no. 1 (1989): 149–57.
- Skilling, Peter. "The Rakṣā Literature of the Śrāvakayāna." *Journal of the Pali Text Society* 26 (1992): 109–82.
- Sørensen, Henrik H. "The Spell of the Great, Golden Peacock Queen: The Origin, Practices, and Lore of an Early Esoteric Buddhist Tradition in China." *Pacific World: Journal of the Institute of Buddhist Studies*, n.s., 8 (Fall 2006): 89–123.

GLOSSARY

· Types of attestation for Sanskrit names and terms ·

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

g.1 Aḍakavatī

lcang lo can

ལྷ་མོ་ཅན།

aḍakavatī

A city of yakṣas located on Mount Sumeru and ruled by Kubera.

g.2 Airāvaṇa

sa srung bu

ས་སྤྱང་བུ།

airāvaṇa

A nāga king.

g.3 All Seeing

thams cad mthong

ཐམས་ཅད་མཐོང་།

—

The name of a mātṛkā in *Great Cool Grove*.

g.4 Always Victorious

kun tu rgyal

ཀུན་ཏུ་རྒྱལ།

—

The name of a mātṛkā in *Great Cool Grove*.

g.5 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the Mahāvastu, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist Saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.6 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.7 Arthadarśin

don gzigs

དོན་གཟིགས།

arthadarśin

A previous buddha.

g.8 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.9 Attractive

bzhin bzang

བཞིན་བཟང་།

—

The name of a yakṣa.

g.10 Atyuccagāmin

rab 'thor gshegs

རབ་འཕྲོར་གཤེགས།

atyuccagāmin

A previous buddha.

g.11 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.12 **Black Lady**

nag mo

ནག་མོ།

—

The name of a rākṣasī.

g.13 **Brahmā**

tshangs pa

ཚེངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā

rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.14 Candana

tsan+dana

ཅན་དཀ

—

The name of a yakṣa.

g.15 Candra

zla ba

ཟླ་བ།

candra

The name of a yakṣa.

g.16 Chariot

shing rta

ཤིང་རྟ།

—

The name of a rākṣasī.

g.17 Cool Grove

bsil ba'i tshal

བསིལ་བའི་ཚལ།

śītavana

A famous cremation ground near Bodh Gayā.

g.18 covetous one

'dun pa

འདུན་པ།

—

A class of nonhuman beings associated with misfortune and disease.

g.19 Delightful Reed

'dam bu dga'

འདམ་བུ་དགའ།

—

The name of a yakṣa.

g.20 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྲུང་།

dhṛtarāṣṭra

One of the Four Great Kings, he presides over the east and rules over the gandharvas.

g.21 dhutaḡaṇa

spyangs pa'i yon tan

སྤྱདས་པའི་ཡོན་ཏན།

dhutaḡaṇa · dhūtaḡaṇa

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. Common is a set of thirteen practices, which consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople, (2) wearing only three robes, (3) going for alms, (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food, (5) eating only what can be eaten in one sitting, (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the saṅgha, (7) refusing more food after indicating one has eaten enough, (8) dwelling in the forest, (9) dwelling at the root of a tree, (10) dwelling in the open air using only a tent made from one's robes as shelter, (11) dwelling in a charnel ground, (12) being satisfied with whatever dwelling one has; and (13) sleeping in a sitting position, without ever lying down.

g.22 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara

One of the most renowned of former buddhas.

g.23 Exceedingly Dark

shin tu gnag pa

ཤིན་ཏུ་གནག་པ།

—

The name of a rākṣasī.

g.24 Exceedingly Victorious

shin tu rgyal

ཤིན་ཏུ་རྒྱལ།

—

The name of a yakṣa.

g.25 Fierce

drag po

དྲག་པོ།

—

The name of a mātṛkā in *Great Cool Grove*.

g.26 Fierce Diligence

brtson drag po

བརྩོན་དྲག་པོ།

—

The name of a yakṣa.

g.27 four communities

'khor bzhi

འཁོར་བཞི།

—

The communities of monks, nuns, laymen, and laywomen that make up the Buddhist spiritual community.

g.28 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm

of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.29 garuḍa

nam mkha' ldang

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.30 Gautama

gau tam

གོ་ཏམ།

gautama

Family name of the Buddha Śākyamuni.

g.31 Gem

nor bu

ནོར་བུ།

—

The name of a yakṣa.

g.32 graha

gdon

གདོན།

graha

The term *graha* refers to a class of nonhuman beings who “seize,” possess, or otherwise adversely influence other beings by causing a range of physical and mental afflictions, as well as various kinds of misfortune. The term can also be applied generically to other classes of supernatural beings who have the capacity to adversely affect health and well-being.

g.33 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

Another term for a yakṣa, often used to describe them as subjects of Kubera.

g.34 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A yakṣiṇī with hundreds of children that the Buddha converted into a protector of children. In other texts she is considered a rākṣasī.

g.35 Jambu continent

'dzam bu'i gling

འཛམ་བུ་འི་གླིང།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.36 Kambala

la ba can

ལ་བ་ཅན།

kambala

The name of a nāga or yakṣa.

g.37 Kanakamuni

gser thub

གསེར་ལྷུབ།

kanakamuni

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.38 Kapilavastu

ser skya'i gnas

སེར་སྐྱའི་གནས།

kapilavastu

The capital city of the Śākya kingdom, where the Buddha had grown up as Prince Siddhārtha.

g.39 Kāśi

ka shi ka

ཀ་ཤི་ཀ།

kāśi

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśi, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.40 Kāśyapa

'od srung

འོད་སྐྱུང།

kāśyapa

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.41 Kāśyapa

'od srung

འོད་སྐྱུང།

kāśyapa

A senior disciple of the Buddha Śākyamuni, famous for his austere lifestyle. He became the Buddha's successor on his passing.

g.42 Kātyāyana

ka t+ya'i bu

ཀ་ཏྱཱལ་ཡཱ་ན་

kātyāyana

One of the ten principal pupils of the Buddha, he was foremost in explaining the Dharma.

g.43 Kaunḍinya

kaun+di n+ya

ཀོའྱི་ཏྱི་

kaunḍinya

Counted among the five wandering mendicants (*parivrājaka*) who initially ridiculed the Buddha's austerities but later, after the Buddha's awakening, became some of his first disciples and received his first discourse at Deer Park.

g.44 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.45 Krakucchanda

log dad sel

ལོག་དཔ་སེལ།

krakucchanda

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.46 kṛtya

gshed byed

གཤེད་བྱེད།

kr̥tya

A class of nonhuman being, often female, who are ritually summoned to perform injurious acts against the target of the rite.

g.47 Kṣemaṅkara

bde mdzad

བདེ་མཛད།

kṣemaṅkara

A previous buddha.

g.48 Kubera

lus ngan

ལུས་ངན།

kubera

One of the Four Great Kings, he presides over the north and rules over the yakṣas. He is also known as Vaiśravaṇa.

g.49 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.50 Kumbhīrā

—

—

kumbhīrā

The name of a *mātrkā* in *Great Cool Grove*.

g.51 Lion Army

seng ge sde

སེང་གེ་སྡེ།

—

The name of a yakṣa.

g.52 Long Neck

mgrin rings

མགྲིན་རིངས།

—

The name of a rākṣasī.

g.53 Long Spear

mdung ring

མདུང་རིང།

—

The name of a yakṣa.

g.54 Lord Conqueror

dbang po rgyal ba

དབང་པོ་རྒྱལ་བ།

—

The name of a yakṣa.

g.55 Lotus Bearer

pad+ma 'chang

པདྨ་འཆང།

—

The name of a mātṛkā in *Great Cool Grove*.

g.56 Magadha

ma ga d+ha

མ་ག་ན།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and was home to many of the most important Buddhist

sites, including Bodh Gayā, Nālandā, and Rājagṛha. Its capital was initially Rājagṛha but was later moved to Pāṭaliputra (modern-day Patna) sometime after the reign of Bimbisāra's son, Ajātaśatru.

g.57 Mahākāla

nag po chen po

ནག་པོ་ཆེན་པོ།

mahākāla

In this text, the name of a yakṣa. The name typically designates an important Buddhist protector deity who is also one of Śiva's wrathful manifestations.

g.58 Maitreya

byams pa

བྱམས་པ།

maitreya

A bodhisattva who will become the next buddha of this world system.

g.59 Malla

gyad yul

གྲོད་ཡུལ།

malla

A kingdom of ancient India situated to the north of Magadha.

g.60 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

(1) The demon who assailed Śākyamuni prior to his awakening. (2) The deities ruled over by Māra who do not wish any beings to escape from saṃsāra. (3) Any demonic force, the personification of conceptual and emotional obstacles. They are also symbolic of the defects within a person that prevent awakening. (*Provisional 84000 definition. New definition forthcoming.*)

g.61 maruta

rlung lha

རླུང་ལྷ།

maruta

A god or spirit of wind (usually plural).

g.62 **māṭṛkā**

ma mo

མ་མོ།

māṭṛkā

Ferocious female deities, often depicted as a group of seven or eight, to which are attributed both dangerous and protective functions.

g.63 **Maudgalyāyana**

maud gal bu

མོད་གལ་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana.

g.64 **mendicants and brahmins**

dge sbyong dang bram ze

དགེ་སྦྱོང་དང་བླ་མ་ཟེ།

śramaṇabrahmaṇa

A stock phrase used to refer broadly to two distinct systems of spiritual practice and religious orientation in early India. The term “mendicants” (*śramaṇa*; *dge sbyong*) refers to a person who follows religious systems that focus on asceticism, renunciation, and monasticism. Buddhism and Jainism, among numerous other such systems, are considered *śramaṇa* traditions. The term *brahmin* refers to a person who follows the Vedic tradition and its correlate religious systems that feature the ritual worship of brahmanical deities within the context of a householder lifestyle.

g.65 **Mithilā**

mi ti la

མི་ཏི་ལ།

mithilā

A city in the kingdom of Videha.

g.66 Mother's Gift

ma la sbyin

མ་ལ་སྤྱིན།

—

The name of a yakṣa.

g.67 Motley Army

sna tshogs sde

སྐྱོགས་སྡེ།

citrasena

The name of a yakṣa.

g.68 Mule

dre'u

དེའུ།

—

The name of a yakṣa.

g.69 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.70 nakṣatra

rgyu skar

རྒྱ་སྐར།

nakṣatra

A lunar asterism, often personified as a semidivine being.

g.71 Oppressor

rab gnon

རབ་གནོན།

—

The name of a yakṣa.

g.72 Pack Leader

khyu mchog

ཁྱུ་མཚོག།

—

The name of a yakṣa.

g.73 Padmottara

pad+ma'i bla

པདྨ་འི་བླ།

padmottara

A previous buddha.

g.74 Pāñcika

lngas rtsen

ལྷས་རྩེན།

pāñcika

The name of a yakṣa.

g.75 piśāca

sha za

ཤ་བ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from \sqrt{pis} , to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are

often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.76 Pitch Dark

rab gnag

རབ་གནག

—

The name of a *rākṣasī*.

g.77 Powerful Knowledge

riḡ pa stobs can

རིག་པ་སྟོབས་ཅན།

—

The name of a *yakṣa*.

g.78 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུ་འི་བདག་པོ།

prajāpati

In this text, the name of a *yakṣa*. The name typically designates a Vedic deity regarded as an original creator and source of humanity.

g.79 preta

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

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

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

g.80 Pūrṇa

gang po

གང་པོ།

pūrṇa

The name of a yakṣa.

g.81 Puṣya

rgyal

ལྷུ་ལ།

puṣya

A previous buddha.

g.82 pūtana

srul po

སྤུ་པོ།

pūtana

Definition from the 84000 Glossary of Terms:

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.83 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.84 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.85 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa.

g.86 realgar

ldong ros

ལྷོང་རོས།

manahśilā

A substance used in rites of enthrallment.

g.87 red ocher

btsag

བཅག

gairika

g.88 Reed Holder

'dam bu can

འདམ་བུ་ཅན།

—

The name of a yakṣa.

g.89 Reed Thread

'dam bu'i rgyud

འདམ་བུ་རི་རྒྱུད།

—

The name of a yakṣa.

g.90 Rich with All Wishes

'dod pa thams cad 'byor pa

འདོད་པ་ཐམས་ཅད་འབྱོར་པ།

—

The name of a yakṣa.

g.91 Śākya

shakya

ཤཀྲ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.92 Śāriputra

sha ri'i bu

ཤ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.93 Sarvābhibhū

thams cad gnon

ཐམས་ཅད་གཞོན།

sarvābhibhū

A previous buddha.

g.94 siddha

grub pa

སྐྱབ་པ།

siddha

A class of nonhuman beings renowned for their magical powers. In this usage, siddhas are not to be confused with the human adepts who bear the same title.

g.95 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.96 skanda

skem byed

སྐྱེས་བྱེད།

skanda

A class of nonhuman beings associated with disease and misfortune. They are often specifically associated with conditions that afflict children.

g.97 Son of Fine Gem

nor bu bzang sras

ནོར་བུ་བཟང་སྲས།

—

The name of a yakṣa.

g.98 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

A term used specifically for the disciples of the Buddha associated with his early monastic community, and more generally for practitioners of the first turning of the wheel of the Dharma. The term is usually defined as “those who hear the teaching from the Buddha and make it heard to others.”

g.99 Sublimely Long

ring bzang

རིང་བཟང།

—

The name of a yakṣa.

g.100 Sublimely Perfect

rdzogs bzang

རྫོགས་བཟང་།

—

The name of a yakṣa.

g.101 Sūciloman

khab kyi spu can

ཁབ་ཀྱི་སྤུ་ཅན།

sūciloman

The name of a yakṣa.

g.102 Supreme Desire

'dod mchog

འདོད་མཚོག།

—

The name of a yakṣa.

g.103 Supreme Hand

lag mchog

ལག་མཚོག།

—

The name of a yakṣa.

g.104 Supreme Reed of the Earth

'dam bu sa mchog

འདམ་བུ་ས་མཚོག།

—

The name of a yakṣa.

g.105 Supreme Victor

rgyal mchog

རྒྱལ་མཚོག།

—

The name of a mātrkā in *Great Cool Grove*.

g.106 Taker of Oblations

gtor ma len

གཏོར་མ་ལེན།

—

The name of a yakṣa.

g.107 Takṣaka

'jog po

འཇོག་པོ།

takṣaka

A nāga king.

g.108 Tamala

ta ma la

ཏ་མ་ལ།

tamala

An unidentified city in ancient India.

g.109 thirty-two supreme marks

mtshan mchog sum cu rtsa gnyis

མཚན་མཚོག་སུམ་རུ་རྩ་གཉིས།

—

The main identifying physical characteristics of both buddhas and universal monarchs.

g.110 three white foods

zas dkar gsum

ཟས་དཀར་གསུམ།

triśuklabhukta

Milk, curd, and butter.

g.111 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

A previous buddha.

g.112 unmāda

smyo byed

ཕྱི་ཕྱེད།

unmāda

A class of nonhuman beings who cause mental illness.

g.113 upward mover

gyen du rgyu

ལྷོ་དུ་རྒྱ།

—

A class of nonhuman beings associated with disease and misfortune.

g.114 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

The ancient capital of the Licchavi republican state. It is perhaps most famous as the location where, on different occasions, the Buddha cured a plague, admitted the first nuns into the Buddhist order, was offered a bowl of honey by monkeys, and announced his parinirvāṇa three months prior to his departure.

g.115 Vaiśravaṇa

rnam thos bu

རྣམ་ཐོས་བྱ།

vaiśravaṇa

One of the Four Great Kings, he presides over the north and rules over the yakṣas. He is also known as Kubera.

g.116 Vāsava

nor lha'i bu

ནོར་ལྷ་འི་བྱ།

vāsava

An epithet of Indra, lord of the gods.

g.117 vetāla

ro langs

རོ་ལངས།

vetāla · vetāda

A class of powerful beings that typically haunt charnel grounds and enter into and animate corpses. Hence, the Tibetan translation means “risen corpse.”

g.118 vidyā-mantra

rig sngags

རིག་སྒྲགས།

vidyāmantra

A sacred utterance or spell made for the purpose of attaining worldly or transcendent benefits.

g.119 Vipāśyin

rnam par gzig

རྣམ་པར་གླེགས།

vipāśyin

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.120 Virūdhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūdhaka

One of the Four Great Kings, he presides over the south and rules over the kumbhāṇḍas.

g.121 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Great Kings, he presides over the west and rules over the nāgas.

g.122 Viśākha

sa ga

ས་ག།

viśākha

The name of a yakṣa.

g.123 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.124 wandering being

rgyu ba

རྒྱུ་བ།

—

A class of nonhuman beings associated with misfortune and disease.

g.125 Wealth

'byor pa

འབྲོར་པ།

—

The name of a mātṛkā in *Great Cool Grove*.

g.126 Wealth Bearer

nor 'dzin

ནོར་འཛིན།

vasudhara

The name of a yakṣa.

g.127 Wish-Fulfilling Fortune

yid bzhin rab 'byor

ཡིད་བཞིན་རབ་འབྲོར།

—

The name of a yakṣa.

g.128 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.129 yakṣiṇī

gnod sbyin mo

གནོད་སྦྱིན་མོ།

yakṣiṇī

A female yakṣa.

g.130 Yaśodharā

grags 'dzin

གྲགས་འཛིན།

yaśodharā

The name of a mātṛkā in *Great Cool Grove*.

g.131 Yaśottara

grags pa'i bla

གྲགས་པའི་བླ།

yaśottara

A previous buddha.