The Bhūtaḍāmara Tantra

Bhūtaḍāmaratantram
The Great Sovereign Bhūtaḍāmara Tantra

Bhūtaḍāmarāmahātantrarājaḥ
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The Bhūtaḍāmara Tantra is a Buddhist esoteric manual on magic and exorcism. The instructions on ritual practices that constitute its main subject matter are intended to give the practitioner mastery over worldly divinities and spirits. Since the ultimate controller of such beings is Vajrapāṇi in his form of Bhūtaḍāmara, the “Tamer of Spirits,” it is Vajrapāṇi himself who delivers this tantra in response to a request from Śiva. Notwithstanding this esoteric origin, this tantra was compiled anonymously around the seventh or eighth century CE, introducing for the first time the cult of its titular deity. Apart from a few short ritual manuals (sādhana), this tantra remains the only major work dedicated solely to Bhūtaḍāmara.
Acknowledgements

This translation was produced by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Wiesiek Mical translated the text from the Sanskrit manuscripts, prepared the Sanskrit edition, and wrote the introduction. Thomas Doctor then compared the translation against the Tibetan translation found in the Degé Kangyur and edited the text. Special thanks are owed to Dr. Péter-Dániel Szántó for making available his transcript of the manuscript, “Göttingen Xc 14/50 I,” which was our default source for the reconstruction of the Sanskrit text.

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

There are many uncertainties regarding the Bhūtaḍāmara Tantra, one of them being its canonical classification. Although it is included in the Kriyā Tantra section of the Degé edition of the canon, some Tibetan sources describe it as a Caryā text. Based on the contents, which include both Kriyā and Yoga Tantra material, assigning it to the Caryā class is not entirely without justification. However, even though some rites have an unmistakable Yoga Tantra character, the soteriological aims common to the Yoga Tantras are never explicitly stated. As the elements of this tantra characteristic of Kriyā Tantra clearly predominate, its classification as such seems correct. Based on its affiliation with Vajrapāṇi, this text belongs to the Vajra family (vajrakula) among the sub-classes of the Kriyā Tantras, rather than the Tathāgata or Padma families.

Another uncertainty is the age of the Bhūtaḍāmara Tantra. There are no titles of earlier works or names of historical figures to help us assess its date of composition. There appear to be, however, two strata of material in the text, corresponding to the division into the Kriyā and the Yoga Tantra content. The older stratum primarily contains non-Buddhist, pre-Vajrayāna magical lore not yet fully assimilated in formal Buddhist structures. This content likely belongs to the fourth or fifth century, its age being demonstrated by the recurrent use of the word dīnāra, a coin named after the Roman denarius. This type of coin was popular in India in the fourth and fifth centuries and is well attested in the literature of that period.

Features of Yoga Tantra can be found chiefly in chapter eight, where the visualization procedure, described as part of the main sādhana of Bhūtaḍāmara, includes most of the elements of deity yoga practice, including a sophisticated development stage (utpattikrama) practice. Based on the inclusion of these practices, it is unlikely that this section was composed prior to the seventh century. The mention of the Bhūtaḍāmara Tantra in the Nāmamantrārthāvalokinī—Vilāsavajra’s commentary to the Mañjuśrīnāma-
saṃgīti—which is probably the earliest reference to the text,\(^2\) sets the terminus ad quem to the late eighth century. Therefore, it seems most likely that the Bhūtaḍāmara Tantra was composed some time during the seventh and the eighth centuries.

**Terminological Considerations**

The central deity in this tantra is Bhūtaḍāmara, a wrathful form of Vajrapāṇi. In the tantra he is referred to by a variety of names, including Vajrapāṇi, Vajradhara, Guhyakādhipati, Mahākrodhādhipati, Mahākrodha, Krodharāja, Krodha, or simply by the title Blessed One (bhagavān). It needs to be noted, however, that in the Kriyā Tantras Vajradhara has not yet become a deity iconographically distinct from Vajrapāṇi, and so “Vajradhara” is used merely as an epithet for Vajrapāṇi. Likewise, guhyakādhipati—one of the most common titles of Vajrapāṇi in Buddhist literature—refers in the early Kriyā Tantras to Vajrapāṇi’s status as lord of the guhyakas, a class of semidivine beings, and not as the “Lord of Mysteries” as intended in later tantric systems. It is therefore a matter of doubt whether the Tibetan translators of the Bhūtaḍāmara Tantra were correct in rendering this title as “Lord of Mysteries” (gsang ba’i bdag po). One could guess that, since they made their translation in the eleventh century, they opted for an interpretation which, by then, would certainly have been predominant. But since the “mysteries” or “secrets” (guhya), such as the “secret” body, speech, and mind, are never mentioned in the tantra, it is unlikely that the latter interpretation was originally intended here. On the other hand, the title “Lord of Guhyakas” seems to better fit the context of the Bhūtaḍāmara Tantra, as guhyakas are high on the list of beings with magical abilities (perhaps not far behind vidyādhāras) that yield to Bhūtaḍāmara’s power. The rest of Vajrapāṇi’s epithets all contain the word krodha (“wrath”), reflecting the wrathful nature of Bhūtaḍāmara.

There is also considerable confusion regarding the names of the principal deities and spirits featured in the tantra’s rituals. The lists of names presented in the individual recensions do not always align, and in some sources the number either falls short of or exceeds the expected set of eight deities. No attempt has been made in our translation to definitively standardize the lists of these names, as it is perhaps better to allow for some doubt than to venture arbitrary guesses.

Another ambiguity in the Bhūtaḍāmara Tantra concerns the term bhūta, such as is found in the name of the titular deity, and its feminine equivalent bhūtinī. In the tantra this term first and foremost refers to the bhūta order of spirits who need to be tamed, such as the “eight great bhūtas” or the “eight
great bhūtinīs.” We reserve the use of the Sanskrit bhūta and bhūtinī for this class of beings. The terms bhūta and bhūtinī are also applied to other classes of nonhuman beings in this text, including the gods of the highest orders. In these instances we have elected to translate bhūta and bhūtinī as “male spirits” and “female spirits” respectively.

Apart from the names of different classes of beings, several other Sanskrit words are retained throughout the translation. This applies primarily to those terms that have already entered English lexicons, such as maṇḍala, mudrā, sādhanā, pūjā, or liṅga, and also some technical terms for certain similar rites that would be difficult to differentiate in English translation. A sādhanā procedure, for example, may include several types of offering, such as pūjā (this is more properly a worship that involves offerings), argha (welcome offering), homa (oblation offered into the fire), and bali (offering of edibles, usually to nonhuman beings including those of the lower orders). Only the first of these, pūjā, which is included in English lexicons, and the last, bali, have been left untranslated.

· Structure of the Text ·

The arrangement of the text’s contents indicates that many changes may have taken place throughout the tantra’s long textual history—possibly through corruption or intentional redaction—that present challenges for the modern reader. The reader may therefore find it helpful to think of the Bhūta-ḍāmara Tantra as a jigsaw puzzle that needs to be reassembled rather than try to find coherence in the arrangement of the extant recension of the text. As will be demonstrated in the summary that follows, these textual irregularities present themselves from the very beginning of the text and continue throughout. They include the omission of standard scriptural formulas, irregular use of section and chapter colophons, confusion in the names and number of sets of deities, and general incongruities in the content of the tantra.

The first irregularity comes at the very beginning of the text. The tantra begins not with the expected “Thus have I heard . . .” but with advice given by Vajrapāṇi, who begins with the standard Sanskrit phrase for introducing a new topic, athātas. What follows is not the usual scriptural formulation that introduces the context for the teaching, but rather a seemingly isolated piece of practical advice related to the practices that will be taught later on in the text.

The reader will also encounter colophons in unexpected or seemingly unnecessary places. Additionally, some of these colophons refer not to the main content of their given chapter, but to the content of a preceding section.
As the colophons do not specify chapter numbers or provide other organizational information, it is possible that what had been section colophons in earlier versions of the text became chapter colophons in its later recensions. This confusion between section and chapter colophons is apparent in the different structures presented in the Buddhist and Śaiva versions of the Bhūtaḍāmara Tantra. The extant Buddhist version has as many as twenty-eight chapters, some unnaturally short, while its Śaiva counterpart has only sixteen. No attempt has been made in this translation to restore chapter divisions or to re-order the contents sequentially, as this would amount to redacting rather than translating the text.

After Vajrapāṇi’s unusual opening statement we reach what could be considered the proper introductory scene: the subjugation of all nonhuman beings, including the highest orders of gods, and their pledge of allegiance to Vajrapāṇi to offer every form of help to those who recite Vajrapāṇi’s mantra. The first to come forward and make a pledge is Aparājīta, the chief among the eight bhūta kings, whose sādhanas, among the most prominent in the tantra, are taught in its final sections. Reflecting his complete thraldom, Aparājīta serves as a pedestal for the feet of Bhūtaḍāmara in his form as the “lord of the maṇḍala.”

When challenged by Śiva, Vajrapāṇi demonstrates his awesome power by using mantra to first kill and then revive all the worldly deities and spirits, including Brahmā, Indra, and Śiva himself. With the mantra “that slays all spirits,” vajra flames issue from the pores of Vajrapāṇi’s skin, causing everyone’s death. With the mantra “that brings back the consciousness of the dead,” a stream of vivifying air issues forth from Vajrapāṇi’s nostrils, restoring them to life. Following this demonstration, an augural comment is made by the tathāgatas that in future times, whenever necessary, Vajrapāṇi will be the one to tame and subjugate worldly divinities and spirits. And indeed, throughout Vajrayāna literature this function is more often assigned to Vajrapāṇi in his wrathful forms than to any other deity.

Following Vajrapāṇi’s utterance of a mantra specifically targeting higher-order beings, Mahādeva-Śiva himself is the next to come forward and pledge fealty. His pledge marks a fundamental change in the hierarchies of the spirit world, as, following his lead, all the worldly divinities and spirits who had been under Śiva’s control join their master as subordinates to Vajrapāṇi. Mahādeva is perhaps the most important character in the tantra after Vajrapāṇi. He becomes Vajrapāṇi’s interlocutor who prompts him with requests to teach throughout the tantra. He also occupies the most prominent position in the inner circle of deities in the maṇḍala of Bhūtaḍāmara—directly in front of the lord himself.
Following Śiva’s example, the leaders of the eight classes of powerful nonhuman beings, with female figures leading the way, recognize Vajrapāni, in his form Mahākrodha (Great Wrath), as their master. Even if the word śaraṇa (“refuge”) is not used, their act is, for all intents and purposes, one of taking refuge. Each of these female spirits offers her heart mantra to Vajrapāni, an act that, because of a poetic use of puns, also indicates they are giving him their heart. Each of the individual spirits’ pledges to Vajrapāni establishes a bond between the spirit and the deity and, by extension, between the spirit and the practitioner who recites the Vajrapāni mantra and performs the spirit’s sādhana. The sādhana is the means to summon these spirits and hold them to their pledge (samaya).

The spirits’ pledge to Vajrapāni is an important theme in the Bhūta ḍāmara Tantra. Throughout the tantra it is stated again and again that a noncompliant spirit who breaks its pledge, or even fails to heed the summoning call, will perish. There is some ambiguity, however, as to whether it is the spirit or the practitioner that will perish if the sādhana goes awry. The language of most of the sādhanas found in the text clearly indicates that it is the spirit who will perish, but there are at least two instances in the Sanskrit sources of the Bhūta ḍāmara Tantra that could be interpreted either way. A variant in one manuscript makes it clear that it is the practitioner who will die if they fail in their performance of the ritual. If it is in fact the case that the warning extends also to the practitioner, the threat of death could apply equally to the performance of all the sādhanas in the tantra. It would then serve as a reminder of the dangers inherent to practices intended to gain control over spirits. Once the spirit is brought under control, however, it will unfailingly provide for all the practitioner’s temporal needs and offer all kinds of protection.

From the spirits’ perspective, the threat of breaking the pledge is perhaps mitigated to some extent by the fact that the spirits benefit from pledging themselves to Vajrapāni and the practitioner. In a statement found in the introduction to the last two sādhanas in the text we are told that these sādhanas—and, by implication, possibly also all the preceding sādhanas—are mutually thrilling for the bhūtinīs and the practitioner, and that the bhūtinīs become filled with joy. This statement concludes the tantra’s collection of sādhanas on a cheerful note!

The sādhanas presented in the Bhūta ḍāmara Tantra follow a consistent structure. One begins by going at night to a lonely place, offering oblations of prescribed articles into the ritual fire, and reciting the mantra a certain number of times. Sometimes the practitioner is directed to step upon an effigy of the spirit whom he is summoning. Within a specified time the spirit will arrive in person. After welcoming her with offerings, one should
perform the prescribed duties associated with the role the spirit will take, either as a mother, sister, or wife. Pleased, she will henceforth perform her specific duties, and provide all the material necessities and comforts for the duration of one’s life, which is magically extended to hundreds or thousands of years. This procedural pattern seems to be typical of the apotropaic sādhanas of Kriyā Tantras. Only in later tantras would these methods become adapted to serve specifically soteriological purposes; in the Bhūta-dāmara Tantra this may be the case only inasmuch as it contains Yoga Tantra elements.

The divinities and spirits featured in the sādhana in the Bhūtaḍāmara Tantra typically come in groups of eight, reflecting their arrangement in the cardinal and intermediate directions. Their names are often given in a list or can be extracted from their respective sādhanas or mantras. And yet it is in the context of these lists of deities and their sādhanas that we again encounter irregularities in extant recensions of the Bhūtaḍāmara Tantra. Both the names and the sequence in which they are given are fluid between Sanskrit and Tibetan sources, a fact that is surprising given the importance of assigning deities to specific directions or divisions within the maṇḍala.

The first such octet to appear in the tantra is that of the Sundarī goddesses. When we reach the passage containing the mantras of these eight goddesses, we are again reminded that the tantra consists of parts that, although thematically consistent, appear not to follow a logical order in the extant sources. In what seems to be a glaring inconsistency, the eight mantras are introduced with a statement that it is the eight bhūta kings, starting with Aparājita, who are now offering their heart mantras to Vajrapāṇi. Also, because of the lack of a clear structure of the text’s contents, it is impossible to be sure whether the mudrās and rituals associated with the eight Sundarīs and Aparājita’s pledge are specifically those of the Sundarīs, those of any spirits belonging to the bhūta class, or are meant for female spirits in general.

After the Sundarī goddesses, the next to come forward and pledge their allegiance to Vajrapāṇi are the eight great female spirits who dwell in charnel grounds. They also give him their hearts and offer their heart mantras, prompting Vajrapāṇi to teach their sādhanas and rituals. As expected, their sādhanas are to be performed at night in a charnel ground or a cemetery, with the interesting exception of the sādhana for a spirit given the task of helping with agricultural work—this sādhana is to be performed in a field. The eight charnel ground goddesses are followed by the set of eight kātyāyanīs, a class of extremely wild and dangerous female spirits. The text again appears to be corrupt here, as it includes the mantras not of eight but of nine kātyāyanīs. The goddess who should perhaps be struck off the
list is Sumbhākātyāyanī, who is omitted in all the sources in the list of the eight mudrās that follows, and in one of the manuscripts is omitted altogether.

Next, following a short sādhana to be employed when trading black goat meat for gold with a female spirit inhabiting a charnel ground, Śiva requests Vajrapāṇi to teach the maṇḍala of Bhūtaḍāmara—the secret, all-accomplishing maṇḍala of the deity who “instils fear in all the bhūtas, nāgas, yaksas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all the pretas, vetālas, and pūtanas dwelling in charnel grounds.” This maṇḍala is the first of two maṇḍalas of Bhūtaḍāmara taught in the tantra. The two differ in their composition and the arrangement of the retinue deities. These maṇḍalas and their associated sādhanas, which are elaborate and rich in ritual detail, are the main and most important rites taught in the tantra.

In the center of the first maṇḍala is Vajrapāṇi Great Wrath in his form as Bhūtaḍāmara. His iconography is described in full, and the deities and spirits comprising his retinue are listed, including the most important Hindu gods starting with Śiva. These gods, again in groups of eight, occupy the inner and outer circles of the maṇḍala, with the middle circle reserved for the eight goddesses of offerings. Following these iconographic details the ritual for initiating disciples into the maṇḍala is described, after which are presented the instructions on the main sādhana of Bhūtaḍāmara, including the mudrās and mantras of all the maṇḍala deities. This sādhana is the only one in the tantra that employs the stages of deity yoga practice typical of the Yoga Tantras, including the different stages of visualization, meditating on emptiness, generating oneself as the pledge being (samayasattva), donning the armor, and merging the pledge being with the wisdom being (jñānasattva). To conclude the section on the sādhana of Bhūtaḍāmara, the text explains its benefits: “By merely reciting the mantra of Vajradhara one will become equal to him. Should one fail in this, one will become a universal monarch of the four continents. If one merely utters the name of the glorious Vajradhara, the supreme master Great Wrath, all the spirits will become one’s servants.” The text then sets the rules and requirements for the preliminary practice, a practice sequence of prescribed duration that constitutes the necessary prelude before one can undertake a practice with a specific aim that varies according to the practitioner’s wish.

Because it includes the recitation of the mantras and use of the mudrās for the numerous deities of the Bhūtaḍāmara maṇḍala, as well as the other Yoga Tantra stages of practice just described, this sādhana is rather complicated and lengthy when performed in full. In comparison to the shorter Kriyā sādhanas, this sādhana is more like a complex work of art that weaves
mental practices (visualization and meditation), sound (the mantras), and form (the physical gestures and the outer aspects of the ritual) into an elaborate tapestry.

Following this elaborate sādhana of Bhūtaḍāmara, the text transitions back to Kriyā Tantra-style sādhanas designed to gain control over worldly divinities and spirits. The implication could be that Kriyā Tantra sādhanas are to be employed with the goal of subjugating such spirits only after the practitioner has mastered the main practice of Bhūtaḍāmara that employs the stages of Yoga Tantra sādhanas. The Kriyā Tantra sādhanas in this section all involve the use of effigies of the deities or spirits whom one is inducting into a bonded relationship (samaya) with oneself. The females again lead the way as the sādhanas of Umā, Śrī, Bhairavī, and Cāmuṇḍā come before the sādhanas of powerful worldly gods, including Mahādeva-Śiva, Viśṇu, and Brahmā. Together, these deities form a formidable array of allies who can protect and help the practitioner in many different ways.

After some general advice and a few sādhanas that could be used for any female spirit, the text once again features female spirits who come in groups of eight. While there is some overlap in the names of the deities in the next two sets of bhūtinīs and apsarases, they must have been intended as different groups because their respective sections are separated by a scene of Vajrapāṇi asserting his power over the spirit world by pronouncing his invincible mantra. These two maṇḍalas are followed by sections presenting sets of yakṣinīs, nāginīs, and kinnarīs, the last of which are not eight but six (this time intentionally so). The sādhanas in the kinnarī section are five in number, each for an unspecified member of their group.

The next section contains a description of a different maṇḍala of Bhūtaḍāmara, including a detailed description of its many deities. Although this maṇḍala, its iconography, and its initiation ritual resemble those found in the Yoga Tantras, the sequence of deity yoga practice common to the Yoga Tantras is not included here as it was in the previous Bhūtaḍāmara maṇḍala. Instead, the text quickly moves on to sādhanas and rituals dedicated to individual spirits who, as before, come in groups of eight. These sādhanas, like all spirit sādhanas in the Bhūtaḍāmara Tantra, demonstrate a strictly Kriyā Tantra character. In this section, the sets of deities differ from those presented in the previous Bhūtaḍāmara sādhana, including the addition of new groups. The first among them are the sādhanas of the eight bhūtas headed by Aparājita. Each of their sādhanas is followed by a description of their mudrās, separated by a very short chapter that sums up their practice. Two sādhanas dedicated to bhūtinīs are presented next, followed by instructions for offering bali.
The Tibetan version ends at this point, which was in all likelihood the end of the Sanskrit version from which the Tibetan translators worked. The extant Sanskrit sources, however, include additional mantras and mudrās associated with the bali ritual and, rather syncretically, list the eighteen types of emptiness. The Sanskrit version finishes by repeating the names of the eight bhūtas—Aparājita and so forth—possibly suggesting that these eight are the most important ones referred to by the element bhūta in the name of Bhūtaḍāmara. The last of the bhūtas has the name Kimkarottama (“Best Servant”), giving expression, as it were, to the ethos of mastery over spirits as found in this tantra. Looking at these final additions to the Sanskrit version through the eyes of a philologist, they could perhaps provide clues to the type of changes that the Bhūtaḍāmara must have undergone before it reached the form available to us today, and possibly even before it was translated into Tibetan.

Notes on the Translation

The translation that follows is based on the Sanskrit text prepared by the translator from the extant Sanskrit witnesses. In cases when the Sanskrit sources differ from one another, either due to variant readings, through omission or addition, or based on differences in sequence, the translation follows, with only a few exceptions, the Sanskrit source that most closely agrees with the Tibetan translation. In some cases we have elected to privilege the Tibetan translation over all Sanskrit sources when it provided the most adequate reading. More information on these sources is given in the introduction that accompanies our edition of the Sanskrit text of the Bhūtaḍāmara Tantra.

In the present translation the reader may find some expressions and phrases that sound odd in English, but nevertheless reflect certain ideas or principles that are conveyed more accurately if phrased as they are in the original Sanskrit. Phrases such as “reciting the Great Wrath,” “reciters of the Vajrapāṇi,” or “anyone who recites one of the tathāgatas” refer to reciting the respective mantras and reflect the notion that the name of the deity is also the name of its mantra. This notion seems ubiquitous throughout the tantras (not only Buddhist) and is frequently explained in the Kriyā Tantras. Another oddity is the use of the English “to incant” in the sense of reciting the mantra over an object in order to invest it with a magical power; one may, for example, incant a bali, or incant sandalwood a certain number of times.

The present translation is certainly not free from shortcomings, and could be improved through further, in-depth studies of the tantra. A quite obvious shortcoming concerns the translation of the descriptions of mudrā gestures.
—it is just as basic as the original Sanskrit, and therefore inadequate for those not already familiar with the gestures being described.

There is a Śaiva version of the tantra that was produced between the eleventh and fifteenth centuries. Just as in the Buddhist version, the teaching is delivered by the Buddha Vajrapāṇi who speaks in the first person. The discourse, however, is introduced by Unmattabhairava in response to a question by Unmattabhairavī (the wrathful aspects of Śiva and Pārvatī respectively). The hierarchy of deities remains unchanged, with Vajrapāṇi Bhūtaḍāmara still enjoying the same status as in the Buddhist version. This perhaps could be attributed to the fact that, unlike in other early Buddhist tantras that describe the “subjugation of Śiva,” no confrontation is involved here; Śiva is never forced into submission. Overwhelmed by the power that Vajrapāṇi displays when killing and then reviving all worldly beings, which he experiences firsthand, he asks Vajrapāṇi for protection. It is noteworthy that on one occasion in this version of the Bhūtaḍāmara Tantra, Śiva is referred to as a “bodhisattva.” Consulting the Śaiva version of the tantra might have helped clear up some ambiguities, but unfortunately we were unable to gain access to the manuscripts.
The Translation
The Great Sovereign

Bhūtaḍāmara Tantra
CHAPTER 1

1.1 [F.238.a] Homage to Vajrasattva!

“I will now teach,” said the great lord Vajradhara, the supreme master of the triple universe, “the detailed rituals for mastery over all male and female spirits found in this great sovereign Bhūtaḍāmara Tantra.

1.2 “One should perform the sādhana at places such as the confluence of two rivers, a charnel ground, a lonely tree, a shrine of a deity, or a temple of the glorious Vajradhara. One will succeed instantly. If a male or a female spirit does not submit to the sādhana, it will perish along with its family and clan.”

1.3 Then Maheśvara-Mahādeva respectfully bowed his head to the feet of Lord Vajradhara and said, “May the lord, the supreme master Great Wrath, pronounce the words of the mantra that slays wicked spirits.”

1.4 The supreme master Great Wrath applauded Maheśvara-Mahādeva: “Well done! Well done, Mahādeva! This was rightly said!”

1.5 The lord then spoke the words of the mantra that slays all spirits:

“Oṁ, Vajrajvālā, kill! Kill all the spirits! Hūṁ phaṭ!”

1.6 As soon as this was said, many vajra flames issued forth from the pores of the glorious Vajradhara’s skin, and the bodies of all the male and female spirits dried up and withered. All the gods, headed by Indra, Brahmā, and Viṣṇu, were killed.

1.7 Amazed, all the tathāgatas said to the lord, “Excellent, Vajradhara! It is excellent, O supreme master Great Wrath, that you will at a later time, on future occasions, subjugate all the male and female spirits.”

1.8 Then the lord in turn pronounced a mantra of the goddess who summons the consciousness of the dead:
“Oṃ, Vajrāyuṣā, flow! Flow into him!”

As soon as this was spoken, a great stream of vivifying air issued forth from the glorious Vajradhara’s nostrils. As soon as it came out, it entered the bodies of all the male and female spirits. [F.238.b] The male and female spirits immediately got up, reeling with great fear, and said, “May the lord protect us! May the bliss-gone one protect us! May the lord command us!”

Then, in this great gathering, Aparājita, the great lord of bhūtas, prostrated at the feet of the venerable lord Great Wrath and said to the lord, “Master Great Wrath! May you, the glorious conqueror of the triple universe, protect us! May you, the bliss-gone one, protect us!”

The lord said, “You, friends, and you, lord of bhūtas, must promise that you will grant every success to people on the four continents of the human realm; that you will give to the inhabitants of Jambudvīpa the elixir of long life, power substances, and the comfort of good health, as well as gold bullion and coins, pearls, beryls, rubies, sunstones, moonstones, clothes, fragrances, and desirable foods; that you will be servants and helpers of the reciters of the Great Wrath; that to anyone who recites one of the tathāgatas you will give every possible object without any reservation, including articles of worship such as fine jewels, clothes, fragrances, incense, flowers; and that you will dispel all fear of kings and enemies, and of lions and tigers.

“Ho, ho, Aparājita! Great lord of bhūtas! Speak truthfully! Say again and again that you will definitely grant success even to the slothful and the immoral, to evildoers and liars. Say that if they do not grant success, the vidyādharīs, bhūtinīs, nāginīs, yakṣinīs, sālabhaṇḍikās, kinnarīs, mahoragīs, garuḍīs, piśācīs, and gandharvīs will have their heads split by a great invincible thunderbolt, [F.239.a] and that you will cause them to fall into one of the eight great hells.”

All the tathāgatas remarked with amazement, “Well done! Well done, Vajrapāṇi! Well said! For the benefit of all may you, great bodhisattva, teach about the great Dharma king of the triple universe who has completely mastered energy, strength, and power, who is honored by all the gods, who exercises mastery over all the world spheres that comprise the four continents, who turns all Dharma wheels, who removes all suffering, and whose numerous mudrās and mantras are employed in different, elaborate rituals. Venerable king Great Wrath, speak!”

Then Vajradhara, the supreme master Great Wrath, again uttered a mantra that revives the dead:
“Oṁ, summon the consciousness, summon! Revive the dead! Hṛīḥ, āḥ!” 17

The moment this was intoned, all the deities who were brought back to life collapsed in a swoon. Reeling with great fear, they got up again.

Mahādeva then said, “May the great bodhisattva protect me!”

Vajradhara, the supreme master Great Wrath, said, “Do not be afraid, do not be afraid, O lord of spirits! In order that you may be victorious over your adversaries, I will enthral all gods and subjugate all spirits.”

Then all the apsarases, along with the lord of vidyādharas, 18 said, “May the lord protect us! May the glorious Vajradhara protect us! Please protect us, O great king!”

Vajradhara, the supreme master Great Wrath, then said, “Make a promise, apsarases, that you will be of service to those who recite the glorious Vajradhara 19 and give them all kinds of riches—gold, pearls, beryls, rubies, and so forth.” [F.239.b]

Starting with the apsarases, each of the celestial maidens and yakṣinīs said, “I am willing to die, I am willing to die, O lord. Let me become a servant of anyone who recites the glorious Vajradhara. We shall become their attendants. If we do not become attendants of those who recite the glorious Vajradhara, we will bring ruin upon all our families and clans. We would be opposing the true Dharma and disparaging all tathāgatas. The lord should then split our heads with the thunderbolt of wrath. With our heads split into a hundred pieces, death would come very quickly and we would enter the eight great hells.”

Then the great bodhisattva Vajrapāṇi applauded all the apsarases, celestial maidens, nāginīs, and yakṣinīs, “Well done! Well done, apsarases, celestial maidens, nāginīs, and yakṣinīs! You must resolve that in the future, on future occasions, you will become helpers of anyone who recites the tathāgatas.”

Each of the bhūta kings who rule over servant bhūtas, starting with Aparājita, stood up in the midst of his retinue and, having bowed at the feet of the supreme master Great Wrath, the glorious Vajradhara, offered to him his heart mantra. 20

“Oṁ, the glorious Sundarī of the great spirit family, 21 hūṁ! Oṁ, the glorious Sundarī of victory, hṛīḥ! Oṁ, the stainless Sundarī, āḥ! Oṁ, the glorious Sundarī of pleasure, vāḥ! Oṁ, the glorious Sundarī that captivates
the mind, dhīḥ! Oṁ, the glorious, terrifying Sundarlī, ih! Oṁ, the glorious, brilliant white Sundarlī, maṃ! Oṁ, the glorious Sundarlī with the sweet look in her eyes, bhīḥ!"

"Thus are these eight spirit queens celebrated in glorious terms."

Next is the sādhana procedure that grants every success as soon as it is recited. By merely saying the glorious Vajradhara’s name, all male and female spirits become one’s servants.23

The lord said, “If you break your pledges I will immediately destroy the families and clans of every male and female spirit.”

Then Aparājita, the great lord of bhūtas, told the great Vajradhara, [F.240.a] “I will keep the pledges of Mahādeva. To all ordinary people I will grant every success obtainable through mantra and mudrā. All they have to do is recite the glorious Vajradhara, and we will grant all accomplishments. If we do not, our families and clans will be destroyed. We will break our pledges to the teachings of all the tathāgatas, and the lord will split our heads with the thunderbolt of wrath. Our death would be quick, and we would enter the eight great hells.”

“Now I will describe the best places for practice.

“At a riverbank, in a charnel ground,
Or at a temple of Vajrapāṇi,
All male and female spirits
Will be mastered, there is no doubt.

“These are places for the practice of the eight spirit queens.

Now I will describe the mudrās employed when practicing the eight female spirits.

“Make a tight fist with your left hand
And extend your middle finger.
This is the inviting and offering mudrā
That gives mastery over the best of spirit families.24

“Hold your fists together
And extend your index fingers.
In an instant the male and female spirits will be subdued.
This mudrā safeguards their individual pledges.

“Make a tight fist with your left hand
And extend your little finger.
This mudrā is for summoning;
All spirits will become one’s followers.

1.31 “Extend the fingers of your left hand,
Then curl your index finger
And lock it between your middle finger and thumb.
This mudrā enthralls all female spirits.

1.32 “Make a tight fist with your left hand
And extend your ring finger.
This will summon all the female spirits
And ward off all obstacle-makers.

1.33 “Make a fist with your left hand
And extend your middle finger and thumb.25
This mudrā makes female spirits appear in person
And causes the destruction of all evildoers.

1.34 “Form your left hand into a fist
And extend your little finger.
This is the pledge mudrā of female spirits;
It accomplishes any and all activities. [F.240.b]

1.35 “Place the fingers of one hand upon the other and, placing your right hand
to the right of the groin, press your right hand down with your left.26 This is
the ultimate essence—the pledge mudrā of female spirits.

1.36 “As soon as these mudrās are formed, the female spirits swiftly arrive. If they
do not arrive quickly their foreheads will burst,27 and they will wither and die.”

1.37 At that moment the glorious Vajradhara, supreme master Great Wrath, said,
“If these female spirits break their respective pledges, one should summon
them by reciting the following wrathful mantra one hundred and eight times:

“ōṁ summon, summon! Srum ḍhrīḥ! Summon such-and-such spirit, hūṁ phat!28

1.38 “The practitioner should recite the above wrathful mantra one hundred and
eight times; she will soon arrive. If she does not arrive, she will burst at the
forehead and will wither and die.

1.39 “The instructions for the formal practice are as follows:
“The practitioner should go to the confluence of two rivers, prepare a maṇḍala with sandalwood powder, and offer abundant flowers. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite the mantra one thousand times, and she is certain to come. When she has come, he should make love to her, and she will become his wife. She will depart at daybreak, leaving one hundred *palas* of gold on the bed. Doing this every day, he will definitely attain success within one month.

“The practitioner should go to the bank of a river and prepare a maṇḍala with sandalwood powder. After sponsoring a bali of curds and rice, he should recite the mantra one thousand and eight times over seven days. On the seventh day she is certain to arrive. When she does, he should give her a welcome offering of sandalwood-scented water. She will be pleased and say, ‘What can I do for you, my dear?’ The practitioner should say, ‘Grant me kingship.’ She will grant kingship and will protect the realm. In addition she will bestow clothes, adornments, food, and so forth.

“In a temple to Vajradhara, the practitioner should offer oleander flowers, burn bdellium incense, and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again recite one thousand times; she is certain to come. When she does, he should prepare a seat of flowers for her and say, ‘Welcome.’ She will become his wife. She will offer divine elixirs of longevity and power substances and will topple all his enemies. [F.241.a] Taking him upon her back, she will carry him to heaven. He will live ten thousand years.

“Having gone to the bank of a river, the practitioner should prepare a maṇḍala of sandalwood, offer white flowers and fragrant white substances, and burn frankincense. He should recite the mantra one thousand and eight times, and his purpose will be achieved. At night, he should again recite the mantra; she is certain to come. When she does, he should present her with a welcome offering of flowers and water and ask, ‘Please be my sister.’ She will offer elixirs of longevity and power substances. She will entice women, even from a thousand leagues away.

“The practitioner should go to an empty shrine and make a bali offering as just described. He should recite the mantra one thousand and eight times, and his purpose will be achieved. He should again recite the mantra one thousand times at night while making a bali offering. She is certain to come. When she does, he should make love to her, and she will become his wife. Every single day she will provide him with a thousand dinars. Taking him upon her back, she will carry him to Mount Sumeru. In addition, she can give him an entire kingdom and a princess. He will live five thousand years and will be reborn in a royal family upon his death.
“The practitioner should go to the confluence of two rivers and offer oleander flowers along with a dish of meat. He should burn bdellium incense and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate pūjā, light a butter lamp, and recite the mantra one thousand times. She will arrive surrounded by a retinue of five hundred.33 When she arrives, he should make love to her in silence, and she will become his wife. Should she fail to do so, she will perish. Taking him upon her back, she will carry him to heaven every single day. In addition, he will become a king and live five thousand years. He will be reborn in a royal family upon his death.

“The practitioner should go to a riverbank, draw a maṇḍala with saffron, and burn incense of aloeswood. He should offer a bali as previously described and recite the mantra one thousand and eight times. His purpose will be achieved. At night, he should again offer an elaborate pūjā and recite the mantra one thousand times. She will arrive in person glowing with a great light. He should give her a welcome offering of sandalwood-scented water. She will then be pleased [F.241.b] and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She and her retinue of five hundred will then care for him like a mother, offering him food, ornaments, and clothes every day. He will live for ten thousand years and will be reborn in a brahmin family upon his death.

“At a confluence of two rivers, the practitioner should offer elaborate worship with a bali offering. He should light a butter lamp and recite the mantra all night. Consequently, she will arrive at midnight glowing with a magnificent light and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please grant me kingship!’ She will give him one hundred thousand dinars every single day. He will live for ten thousand years and, upon his death, be reborn as a king of the entire earth.”

This concludes the chapter on the eight great spirit queens.
CHAPTER 2

2.1 Then, each of the great female spirits who roam charnel grounds stood up, bowed at the lord’s feet, and offered him her heart mantra.

The ultimate heart mantra:

Oṁ hrīḥ hūṁ aḥ!

2.2 The mantra for summoning the female spirits who inhabit charnel grounds:

Oṁ hūṁ! Summon them, summon! Guard the pledge of all female spirits! Kill, kill! Bind, bind! Trample them, trample them! Hey! Hey you, great wild one who inhabits charnel grounds, please come swiftly! Dhruṃ phaṭ!35

2.3 The pledge mantra of all the female spirits who roam charnel grounds:

Oṁ, shake, shake! Shake thoroughly, shake! Run, run! Drive them on, drive them on! Enter, enter! Strike, strike! Stay, stay! Guard the pledge! Hey, hey you who roam charnel grounds! Hūṁ! Phaṭ phaṭ! Svāhā!36

2.4 [Next are the mantras of each of the eight female spirits.]

Daṃṣṭrākarālī:

Oṁ, move, move! Burn them, burn! O great spirit, you who are fond of and well disposed toward practitioners! Go, go! Go in various directions, go! Summon the spirits, summon! Make them speak, make them speak! Break the evil demons, break them! Seize them, seize! Hūṁ hūṁ! Phaṭ phaṭ! Hrīḥ svāhā!37

2.5 Ghoramukhī:
Oṁ, Ghoramukhī, you who inhabit charnel grounds! You who are favorably disposed toward practitioners and grant them indestructible accomplishments! Oṁ oṁ oṁ oṁ! Homage to you! Svāhā!

2.6 Jarjaramukhī:

Oṁ, Jarjaramukhī! Harm, harm! Overwhelm them with sorrow! You inspire fear in all enemies! Strike, strike! Burn, burn! Cook, cook! Murder, murder! You diminish the chances of my untimely death. [F.242.a] You instill fear in all nāgas. You are the loud-laughing queen of all the spirits. Thā thā thā thā! Dhā dhā dhā dhā! Oṁ oṁ oṁ oṁ! Svāhā!

2.7 Kamalalocanī:

Oṁ, Kamalalocanī who is fond of humans! Dispeller of all suffering! Fond of practitioners! Conquer, conquer! You of divine beauty! Hṛīḥ! Seize, seize! Jaḥ jaḥ! Hūṁ hūṁ! Phaṭ phaṭ! Homage to you! Svāhā!

2.8 Vikaṭamukhī:

Oṁ, Vikaṭamukhī with fangs bared and eyes ablaze! You instill fear in all yakṣas. Run, run! Go, go! “Hey! Hey practitioner! What do you command me to do?” Svāhā!

2.9 Dhudhurī:

Oṁ, Dhudhurī, the piśācī who performs tasks! Speak, speak! Shake them up, shake! You who are worshipped by great asuras, split them, split! Break, break! O great piśācī who performs tasks! “Hey! Hey, practitioner! What can I do for you?” Hṛīḥ! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā!

2.10 Vidyutkarālī:

Oṁ, shake them, shake! Move, move! Summon them, summon them! Break, break! Paralyze, paralyze! Bewilder, bewilder! You with fangs that flash like lightning! You who grant the best indestructible accomplishment! Ha ha ha! Hūṁ hūṁ! Phaṭ phaṭ! Svāhā!

2.11 Saumyamukhī:

Oṁ, Saumyamukhī! Summon them, summon them! Conquer all the spirits, conquer! “Hey! Hey, great practitioner!” The practitioner commands, “Remain, remain! Protect the pledge!” Svāhā!

2.12 These are the mantras of the eight great female spirits who roam charnel grounds.
“Now I will teach the characteristics of the mudrās of these great female spirits who roam charnel grounds.

“The pledge mudrā of the female spirits:

“Hold your fists together and extend both index fingers. This pledge mudrā should be used for the summoning.

“Next are the mudrās of the eight great charnel ground-roaming piśācīs who perform tasks. 48

“The mudrā of Ghoramukhī:

“Form your left hand into a fist 49 and extend your index finger.

“The mudrā of Daṃṣṭrākarālī:

“Hold your fists together and extend both index fingers while enclosing the little fingers, and then position this mudrā at your mouth.

“The mudrā of Jārjarā:

“Form your left hand into a fist and extend your middle finger.

“The mudrā of Kamalalocanī:

“The mudrā is the same as before, but the middle finger should be bent at a sharp angle and the ring finger extended.

“The mudrā of Vīkaṭamukhī:

“The mudrā is the same as before, but you should fold the ring finger inward while extending the little finger.

“The mudrā of Dhudhurī:

“Form your right hand into a fist and extend your index finger.

“The mudrā of Vidyutkarālī:

“The mudrā is the same as before, but the index finger should be bent and the middle finger extended.

“The mudrā of Saumyamukhī: [F.242.b]

“Form your right hand into a fist and extend your little finger.”

This concludes the chapter that contains detailed instructions on the characteristics of the mudrās of the eight great female spirits who roam charnel grounds.
CHAPTER 3

3.1 “I will now give the ritual instructions,
From this great sovereign Bhūtaḍāmara Tantra,
On the practice of the eight great female spirits
Who roam charnel grounds.\textsuperscript{50}

3.2 “The practice for invoking a female servant
Is of supreme benefit for the impoverished.

3.3 “The practitioner should go to a charnel ground and recite the mantra one thousand and eight times as a preliminary practice. Then he should start the main practice.

3.4 “He should go to a charnel ground at night and offer into a fire one thousand and eight\textsuperscript{51} oblations using sticks of cutch wood smeared with curds, honey, and ghee. A female spirit who roams charnel grounds will quickly arrive and offer her services. She will work the fields and will give one dinar every single day.

3.5 “He should go at night to a cultivated field and make the prescribed offerings of fish and meat that have been incanted twenty-one times. A piśācī who performs tasks will then do the work as described above.

3.6 “He should go at night to a charnel ground and recite the mantra one thousand and eight times. A female spirit of the piśācī class who performs tasks will soon arrive in her gentle aspect, eager to receive orders. She will do house chores, help resolve disputes, carry out fierce activities, and perform other tasks.

3.7 “He should go at night to a charnel ground and recite the mantra one thousand and eight times. A female spirit of the piśācī class who performs tasks will swiftly arrive surrounded by a retinue of one hundred.\textsuperscript{52} Once she has arrived, the practitioner should offer her a bali of blood\textsuperscript{53} following the procedure as required for fish and meat. She will be pleased and will perform the tasks of a servant. Every single day she will give, to the practitioner and
four others, a pair of garments, one dinar, food, and ornaments. She will fetch and deliver a beautiful woman even from a distance of one hundred leagues. In short, she will perform the duties of a servant for as long as the practitioner lives.”

This concludes the chapter from the great “Bhūtaḍāmara Tantra” that contains detailed instructions on the rituals for piśācīs who perform tasks.
CHAPTER 4

4.1 Then each of the fierce kātyāyanīs—very wild female spirits—stood up in the midst of the assembled audience, [F.243.a] bowed to the feet of the glorious supreme master Great Wrath, and offered her heart mantra.

Surakātyāyanī:

“Om, trum hūṁ hūṁ! Phaṭ phaṭ! Svāhā!”

4.2 Mahākātyāyanī:

“Om, bhū! Blaze up! Hūṁ phaṭ!”

4.3 Raudrakātyāyanī:

“Om om. Hṛīḥ hṛīḥ. Hūṁ hūṁ. He he! Phaṭ phaṭ! Svāhā!”

4.4 Caṇḍakātyāyanī, the great queen of spirits:

“Om, you who spread wild panic! Loud-laughing one who is fond of practitioners! Great one of many forms! Source of gems! One with gold in her hands! Destroyer of Yama! Appeaser of all suffering! Om om om om. Hūṁ hūṁ hūṁ hūṁ. Please swiftly grant me accomplishment! Hṛīḥ, jaḥ, svāhā!”

4.5 Rudrakātyāyanī:

“Om, Destroyer of Yama who prevents untimely death, bearing a sword and spear in your hands, please grant me swift accomplishment! So commands the practitioner. Hṛīḥ svāhā!”

4.6 Kuṇḍalakātyāyanī:
“Oṁ, you with golden earrings! Burn, burn! Blaze up, blaze! You who are adorned with divine earrings! The crusher of Rāvaṇa! The lord commands you! Svāhā!”

4.7 Jayamukhakātyāyanī:

“Oṁ, you with knitted brows! Summon them, summon! Run, run! Burn, burn! You with a fiery mouth! Come, come! Rouser of vetālas! Enter, enter! Hūṁ hūṁ hūṁ! Phaṭ phaṭ phaṭ! The lord commands you! Hṛīḥ svāhā!”

4.8 Sumbhakātyāyanī:

“Oṁ, the crusher of ancestral spirits! Summon them, summon! Conquer, conquer! You who are worshipped by all asuras! Hūṁ, jah, svāhā!”

4.9 Śubhakātyāyanī:

“Oṁ, you who are fond of carnal delights! The divine-eyed queen of lovers! You who bewitch the world! O fortunate one adorned with a golden necklace! Please enter, enter with the sound of your anklets! Fulfill the needs, fulfill! You who are fond of practitioners! Hṛīḥ, svāhā!”

4.10 One will achieve one’s aim merely by reciting the mantras of these eight kātyāyanīs, the queens of spirits.

4.11 “I will now teach that which is most secret among all that is secret in the great Bhūta ḍāmara Tantra, the characteristics of the mudrās of the eight kātyāyanī spirits.

“The mudrā of Surakātyāyanī:

“With the other fingers folded, extend your index finger, bending it slightly.

4.12 “The mudrā of Mahākātyāyanī that summons all female spirits:

“Folding the other fingers in, extend your index fingers in the shape of hooks.

4.13 “The mudrā of Raudrakātyāyanī, the spirit-queen of the family who is fond of practitioners but kills all female spirits and destroys their families: [F.243.b]

“This mudrā is the same as the one before, except that the practitioner should join the tips of his middle fingers, enclosing the little fingers underneath. Simply by forming this mudrā the spirit will be quickly mastered.

4.14 “The mudrā of Rudrakātyāyanī:
“Clench both hands into fists and extend each of your index fingers. Make offerings of perfume, incense, flowers, and lamps, and also offer a bali of fish and meat. All female spirits will immediately become one’s servants.

4.15 “The mudrā of Kuṇḍalakātyāyanī that binds female spirits:
“Firmly clench both hands into fists, enclosing both index fingers.

4.16 “The mudrā of Caṇḍakātyāyanī, which can burst eyeballs, is the same. It brings mastery over all great female spirits.

4.17 “The mudrā of Jayamukhakātyāyanī that enthralls all female spirits:
“Form your left hand into a fist and extend your index finger. This mudrā masters all female spirits and brings their families and clans under control.

4.18 “The threatening mudrā of Śubhakātyāyanī that summons the triple universe:
“Hold your fists together, enclosing your two little fingers, then extend and bend both your index fingers. This mudrā can subdue even Rudra and Brahmā, not to mention the minor female spirits. It masters all the gods. This mudrā of Śubhakātyāyanī quickly brings accomplishment.”

4.19 So spoke the lord, the supreme master Great Wrath.

4.20 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the mudrās of the eight kātyāyanī spirits.
CHAPTER 5

5.1 “I will now teach the practice of the eight kātyāyanī spirits from the great sovereign Bhūtaḍāmam Tantra, the most secret among all that is secret.

5.2 “The practice of kātyāyanī spirits is as follows.\(^{75}\)

“The practitioner should go to a charnel ground and recite the mantra one thousand and eight times for three days. Each of the eight kātyāyanī spirits will swiftly arrive. When one of them appears, she should be given a welcome offering of a skull cup filled with blood. She will be pleased and say, ‘What can I do for you, my dear?’ He should reply, ‘Please be my mother.’ She will then protect and support him like a mother. She will give him a kingdom and fulfill his every wish. He will become extremely wealthy\(^{76}\) and will live for five hundred years. When he dies, he will be reborn in a royal family.

5.3 “The practitioner should go to a temple of the glorious Vajradhara [F.244.a] and recite the mantra one thousand and eight times\(^{77}\) as a preliminary practice. At night, he should return to the Vajradhara temple and recite; he will then see the form of a beautiful woman. She will grant him whatever boon he requests.

5.4 “The practitioner should go at night to a solitary Śiva liṅga and recite the mantra one thousand times. Within one day he will hear the sound of a woman’s anklets. On the second day he will see a celestial woman before him. He should neither dishonor her nor speak to her. On the third day, she will say, ‘Hey practitioner! What do you command me to do?’ He should reply, ‘Hey goddess, be my servant!’ She will serve him for as long as he lives. Taking him upon her back, she will carry him to Mount Sumeru or to the ocean, or any other such place. In addition, she will go to the house of the noble Kubera, take his riches, and offer them. She will procure, in the expanse of Jambudvīpa, a girl of superior beauty and offer her to the practitioner. If this celestial girl makes love to him, he will live five hundred years. When he dies, he will be reborn in a vassal royal family.
“The practitioner should go to the confluence of two rivers at night and recite the mantra one thousand and eight times. A celestial female spirit will arrive along with her retinue. When she has arrived, he should neither dishonor her nor address her. If he makes love to her in silence, she will stay, offering five dinars and a pair of garments every day.

“The practitioner should go to a garden at night and recite the mantra one thousand and eight times for three days. On the third day, he will hear the sound of a woman’s anklets. On the fourth, he will see the spirit herself. On the fifth, she will stand right in front of him. On the sixth, she will give him five dinars. On the seventh, she will come to his home. On the eighth, he should prepare a maṇḍala on a pillow, offer bdellium incense, and recite the mantra one thousand and eight times. A celestial spirit-girl will arrive at his home. When she arrives, he should make love to her, and she will become his wife. She will depart at daybreak, leaving a string of divine pearls on the bed. As soon as he grasps this string, [F.244.b] she will give another five hundred dinars and a pair of garments. She will topple all his enemies. His lifespan will extend to one thousand years. When he dies, he will be reborn in a royal family.

“The practitioner should go to an empty shrine at night and recite the mantra one hundred and eight times for three days. The female spirit, radiating bright light, is bound to come with a retinue of one hundred and eight. Once she has arrived, he should present her with a welcome offering of sandalwood-scented water. She will be pleased and become his wife. She will give him an elixir of longevity as well as clothes, adornments, food, and so forth to one hundred and eight of his dependents. He will live five thousand years, and upon death he will be reborn in a royal family.

“The practitioner should go to a royal residence at night and recite the mantra one thousand and eight times as a preliminary practice. On the fifth night, he should light a fire with the wood of Indian oleander and make an offering of one thousand and eight jasmine flowers smeared with curd, honey, and ghee. The great spirit lady, the queen of spirits, will swiftly arrive with her retinue of five hundred, accompanied by the loud jingling of anklets. Once she has arrived, she should be presented with a welcome offering of water with flowers and addressed with the words, ‘Please be my mother, sister, or wife.’ If she becomes the practitioner’s mother, he must not hurt her feelings. She will grant divine food, enjoyments, and a hundred thousand pieces of gold. If she becomes his younger sister, she will offer a kingdom and will travel one thousand leagues to find a woman to bring back and offer to him. If she becomes his wife she will, in her celestial form, offer sensual pleasure and fulfill all his wishes. He will live ten thousand years and be reborn in a royal family upon death.
“On the full moon, the practitioner should recite the mantra ten thousand times. He should go to a temple at night, make elaborate offerings, and recite the mantra all night. A female spirit will arrive at dawn. When she does, she should be given a welcome offering of blood. Pleased, she will be eager to serve, and she will give the practitioner five dinars and desirable food every day. He will live five hundred years.”

This concludes the chapter that contains detailed instructions on the sādhanas of the eight kātyāyanīs.
CHAPTER 6

6.1 “Now I will teach [F.245.a] the sādhana practice for female and male servants from the great sovereign Bhūtaḍāmara Tantra.81

“The mantra for trading the meat of a black goat:

“Oṁ, Rāhu, Rāhu! Seize, seize the great servant spirits in order to benefit those who are poor! Oṁ, hūṁ hūṁ hūṁ hūṁ! Grant me magical power over meat! Svāhā82

6.2 “The practitioner should go at night to a charnel ground and recite the mantra one thousand and eight times; all his endeavors concerning the trading of meat will be successful.

6.3 “He should then go to a charnel ground and, holding one pound of meat, look in the four directions and call out, ‘Great female spirits who inhabit charnel grounds, do you want to buy any meat?’ A great female spirit inhabiting the charnel ground will then appear before the practitioner in the form of a brahmin and say, ‘Hey great one, what do you wish for?’ The practitioner should say, ‘I want gold,’ and she will offer one pound of gold. He should then give her the meat. If she does not take it, she will burst at the forehead and die.”

6.4 Maheśvara-Mahādeva, surrounded in this great gathering by a retinue of many tens of millions of vidyādharas and many hundreds of thousands of apsarases, kinnaras, nāgas, and mahoragas, circumambulated the glorious Vajradhara, the supreme master Great Wrath, three times, bowed to his feet, and said to the lord, “May the great bodhisattva please teach the secret maṇḍala of the great king of the three realms whose instructions are perfect; who instills fear in all the bhūtas, nāgas, yakṣas, and vidyādharas; who removes all obstacles, afflictions, and pain; and who kills all the pretas, vetālas, and pūtanas dwelling in charnel grounds—the secret maṇḍala that accomplishes everything.”
Then, in this great gathering, the great bodhisattva, the princely youth Mañjuśrī, applauded Mahādeva, the lord of spirits, “Well done! Well done, Mahādeva! [F.245.b] In order to benefit the people of Jambudvīpa in the future, in times to come, may the supreme master Great Wrath teach the practice of engaging all the female bhūtas, nāgas, kinnaras, and yakṣas as servants.”

This concludes the chapter that contains detailed instructions on the mantras, mudrās, and sādhana practices.
7. “Now I will teach the supreme great maṇḍala.

“It is four-sided and has four doors
Surmounted by four portals.
It has sixteen divisions and is adorned
With a perimeter wall of vajras.

7.1 “In its center one should place Great Wrath;
Fierce, he is surrounded by a halo of flames.
He has four arms and shines with light
The color of collyrium.

7.2 “His right hand raises a vajra;
His left displays the threatening mudrā.
His face is terrifying, his fangs bared;
He is adorned with the eight nāgas.

7.3 “Crowned with a row of skulls,
He is capable of destroying the triple universe.
Laughing and roaring loudly,
He is the mighty lord of the triple universe.

7.4 “Standing astride Aparājīta,
His left leg is outstretched, his right slightly bent;
Blazing like a million suns,
He displays the following mudrā:

7.5 “Folding in the ring fingers,
He bends both index fingers slightly.84
The little and middle fingers
Are held by his thumbs.
7.7 “This mudrā is the most excellent, the best; It grants dominion over the triple universe.\textsuperscript{85}

7.8 “One should draw Umā’s husband In front of Great Wrath. To his right one should draw Viṣṇu, And to his left Brahmā.

7.9 “In the north is Lord Kārttikeya, In the northeast, Gaṇapati, And in the southeast draw Āditya, With a thousand rays.

7.10 “In the southwest one should draw Rāhu, And in the northwest, Lord Nandi.

7.11 “In the area within the outer maṇḍala One should draw the offering goddesses. They are of golden color, And adorned with every kind of jewelry.

7.12 “Smiling slightly, They gaze passionately at the lord. To the left of Great Wrath One should draw the goddess Umā.\textsuperscript{F.246.a}

7.13 “In front of Great Wrath one should draw The goddess Śrī with flowers in her hands. To the right of Great Wrath One should draw Tilottamā.

7.14 “She holds incense in her hands And is adored with every type of jewelry. Behind Great Wrath One should draw the goddess Śaśī.

7.15 “She holds a lamp in her hand And wears divine earrings. In the southeast one should draw Devī,\textsuperscript{86} Wearing divine earrings.

7.16 “She holds a flask of perfume, And is adorned with jewel ornaments.\textsuperscript{87} In the southwest, one should draw The goddess Sarasvatī with a lute in her hands.
“She sings many songs, melodies, and the like, 
Dances, and recites beautiful poetry. 
In the northwest one should draw a yakṣinī 
Holding a jewel garland in her hands.

“Her name is Surasundarī, 
Known as the queen of all yakṣas. 
In the northeast one should draw Bhūti, 
A bhūtinī who destroys poverty.88

“A queen who rules over all spirits, 
She is bedecked in all kinds of jewelry. 
Draw her with a beautiful face and elongated eyes, 
And endowed with beauty and youthfulness.

“Golden in color, 
Her curly hair blue, 
This goddess, beautiful in every limb, 
Delights in and aids the practice of sādhana.

“Those eight goddesses are inside the second zone of the maṇḍala.89

“In the east one should draw Indra; 
In the southeast, Agni; 
In the south, the king Yama; 
In the southwest, Rāvaṇa, the king of rākṣasas;

“In the west, the king Varuṇa; 
In the northwest, the god Vāyu; 
In the north, Kubera; 
And in the northeast, Candra.

“One should place them in their respective places 
In the third zone of the maṇḍala.90

“The procedure for entering the maṇḍala: 
Acting as vajra master, one should tie on a blue turban and put on a pair 
of blue garments. Then, raising the vajra-scepter, one should say the 
following:

“In order to benefit all beings 
You grant instant accomplishment. 
O Great Wrath, the vajra of accomplishment, 
Please remain as the pledge deity.91 [F.246.b]
“Forming the mudrā of Great Wrath one should then enter the maṇḍala and say, ‘Hūṁ phaṭ!’ \(^{92}\) As soon as one has pronounced this, Great Wrath will enter oneself.

“Next, one should invite the disciple to enter. After blindfolding the disciple with a deep blue cloth, one should form the mudrā of Great Wrath and place it on the disciple’s head. Then, one should give him vajra water to drink while reciting this mantra:

> “Oṁ, remain! Give an accomplishment, hūṁ!” \(^{93}\)

“One should invite the deity to enter the initiate with the mantra of Wrath’s entry:

> “Oṁ, enter, O Wrath! Hūṁ hūṁ hūṁ! Āḥ!” \(^{94}\)

“With the syllable hūṁ one will even be able to penetrate Mount Sumeru, and to describe events of the past, future, and present.

“Next, one should scatter flowers on the maṇḍala, remove the disciple’s blindfold, and show him his family deity. One should then conduct the pūjā for the ‘name initiation’ and teach the mudrās and the mantras.”

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the great maṇḍala.
8. **CHAPTER 8**

8.1 “Now follows the detailed procedure of the ritual from the great sovereign Bhūtaḍāmara Tantra. 

To begin, one should visualize a moon disk between one’s folded hands. At its center is the syllable hūṁ, bright within a halo of flames. One should say the following mantra:

“Om, the vajra of accomplishment! Hūṁ!”

8.2 Then, one should say the mantra that destroys all evil. To do this, one should visualize a moon disk at one’s heart. It is marked with a red syllable ca and bindu and is surrounded by a halo of flames. One should then recite the following mantra:

“Om, kill, crush, and destroy evil! Hūṁ phat!”

8.3 Immediately after reciting the mantra one should meditate on emptiness.

8.4 One should next visualize bodhicitta the color of jasmine flowers, the moon, or a crystal, in the middle of which is the syllable hūṁ and an eight-petaled lotus. In the center of the lotus one should imagine that the syllable hūṁ is haloed with flames. One should invite the deity to enter with the following mantra of Wrath’s entry:

“Om, Wrath! Please enter! Hūṁ hūṁ hūṁ! Aḥ!”

8.5 Then, forming the mudrā of Wrath’s entry, one should say the following mantra: [F.247.a]

“Om, Vajra! Please enter and take control! Hūṁ!”

8.6 One should then visualize oneself in the form of the deity.
“Then, acting as the supreme master Great Wrath, one should use the mudrā of King Wrath to perform the sixfold placement while reciting:

“At the head: Oṁ, kill, O vajra! Ḥūṁ!101
“At the topknot: Oṁ, burn, O vajra! Ḥūṁ!102
“At the eyes: Oṁ, O blazing vajra! Ḥūṁ!103
“At the chest: Oṁ, O vajra anger! Ḥūṁ!104
“As the armor: Oṁ, O firm vajra! Ḥūṁ!105
“As the weapon: Oṁ, kill, burn, and cook them! O Krodhavajra, kill all the evil ones! Ḥūṁ phaṭ!106

“In this way one should perform the sixfold placement of the king Great Wrath.

“Next, one should summon the essence of the maṇḍala deities. One should extend one’s index fingers in the shape of hooks, fold the other fingers, and combine the mudrā with the following mantra:

“Oṁ, Vajradhara Great Wrath! Keep your commitments and come quickly! Ḥṛṣṇaḥ hūṁ! Phaṭ phaṭ svāhā!107

“One will then summon all the deities of the maṇḍala.

“The mantra for the welcome offering:

“Oṁ, all deities! Please be kind and well disposed. Ḥūṁ!108

“The mantra to castigate the evil ones:

“Oṁ, destroy all evildoers! Burn them, cook them, and turn them to ashes! Ḥūṁ hūṁ! Phaṭ phaṭ!109

“The mantra to bind the directions:

“Oṁ, intensely fierce Great Vajra Wrath! Bind, bind the ten directions! Ḥūṁ phaṭ!110

“Each of the maṇḍala deities should be addressed with their mantra:

“Mahādeva: Oṁ, bṛhṛ bhuvaḥ svāh!111
“Viṣṇu: Oṁ, ā! Svāhā to the glorious one with a discus in his hand!112
“Prajāpati: Oṁ, svāhā to the teacher and preceptor of gods!113
“Kumāra: Oṁ, hṛṣṇa! To the one with the power to split Mount Krauṇca, phaṭ svāhā!115
“Gaṇapati: Oṁ, grāṁ! Svāhā to the leader of the troops!116
“Āditya: Oṁ, śrī svāhā! Svāhā to the thousand-rayed one!117
“Nandi: Oṁ, to Lord Nandi, dance, dance! Ḥṛṣṇaḥ svāhā!119
“Rāhu: Oṁ, courageous enemy of the moon, ṛṣum phāṭ svāhā!120
“Candra: Oṁ, to Candra, śrīḥ svah śvāhā!121

8.13 “The heart mantras of the goddesses of offerings:122

“Umā: Oṁ sprūṃ namaḥ!
“Śrī: Oṁ śrī namaḥ!
“Śaśi: Oṁ śrī jaṃ namaḥ!123
“Tilottamā: Oṁ śrī namaḥ!
“Rambhā: Oṁ śrī svaḥ namaḥ!
“Sarasvatī: Oṁ, Sarasvatī! Tell everything! Svāhā!124 125 [F.247.b]
“Surasundari: Oṁ, the queen of yakṣas! Kṣīṃ svāhā!126
“Bhūti: Oṁ, Subhūti! Hṛīḥ!127

8.14 “Next is the mantra for the female-spirit gatekeepers:

“Oṁ aḥ śrī vāṃ māṃ svāhā!128

8.15 “The heart mantras of the eight great female spirits are the same as specified before.”

8.16 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the maṇḍala that brings accomplishment.
9. **CHAPTER 9**

9.1 

129 “Next are the detailed instructions on mudrās from the great sovereign Bhūtaḍāmara Tantra.

“The mudrā of the lotus throne:130

“Fold in the other fingers and extend both your index fingers to form the shape of a needle.

9.2

“The great mudrā of Great Wrath’s entry:

“Hold your fists together and enclose both index fingers. Great Wrath will instantly be made to enter the triple universe.

9.3

“The following are the mudrās of the six limbs:131

“The mudrā for the head:

“Hold your fists together and extend the middle fingers.

9.4

“The mudrā for the topknot:

“This mudrā is the same as above, but here one should enclose both middle fingers and form the index fingers into the shape of a needle.

9.5

“The mudrā for the eyes:

“This is the same as above, but here one should stick the thumbs out to the side, touch one’s right eye with the right thumb, and touch one’s left eye with the left thumb.

9.6

“The mudrā for the heart:

“Hold your fists together, enclose both little fingers, and extend both index fingers.

9.7

“The mudrā for the armor:

“Form the same mudrā as above and form both index fingers into a circle.

9.8

“The mudrā for the weapon:
“Form the same mudrā as above and extend your index fingers.

9.9 “The mudrā for the welcome offering:
   “Join your hands with the palms flat in a gesture of greeting, with the middle fingers side by side with the other fingers.\textsuperscript{132}

9.10 “The mudrā for castigating evil ones:
   “Hold your fists together and extend both thumbs.

9.11 “The mudrā for binding the directions:
   “Holding your fists apart, extend your left index finger and place it at the base of your arm. On your right hand, cover the fingernail of your little finger with your thumb and extend your remaining fingers, placing them at the base of your right arm.\textsuperscript{133}

9.12 “The mudrā of Mahādeva:
   “Join your hands in a gesture of greeting with the palms flat while bending your index and ring fingers at a sharp angle. This is the ‘broken mudrā’ of Rudra. [F.248.a]

9.13 “The mudrā of Viṣṇu’s conch:
   “Join your hands in a gesture of greeting with the palms flat while bending your index fingers inward so that they are enclosed.

9.14 “The mudrā of Prajāpati’s water pitcher:
   “Folding in the other fingers, extend both little fingers.

9.15 “The mudrā [of Kārttikeya] with the power to crush Mount Krauñca:
   “Make your left hand into a fist and extend your middle finger.

9.16 “The mudrā of Gaṇapati’s axe:
   “Form your left hand into a fist and extend your index and middle fingers. Then, bending your index finger, hold it against the middle joint of your middle finger.\textsuperscript{134}

9.17 “The mudrā of Āditya’s chariot:
   “Join your hands in a gesture of greeting with the palms flat, making the sign of the svastika. Bend the little finger of the left hand at a sharp angle and place it on the tip of the thumb. Also place your right thumb on the tip of your left thumb.

9.18 “The mudrā of Rāhu:
   “Extend your right hand and bend your index and ring fingers at a sharp angle.
“The mudrā of Narteśvara:
Place your right hand upon your head in the dancing gesture. Make your left hand into a fist with the index and middle fingers extended. Use your middle finger and thumb in the gesture of dance to hold down your little and ring fingers.\(^{135}\)

“The mudrā of Candra:\(^{136}\)
Hold your fists apart and enclose the little fingers.

“The mudrās of the eight goddesses of offerings are as follows:

“The mudrā of the goddess Umā:\(^{137}\)
Form both your hands into the shape of a serpent’s hood and place it on your head.

“The description of the mudrā of the goddess Śrī:\(^{138}\)
Join your cupped palms in the gesture of greeting and extend them toward the sky.

“The mudrā of the goddess Śaśī:
Hold your fists together and enclose the index fingers. Then swing your hands in a dancing motion that imitates the flame of Śeṣa’s lamp.\(^{139}\)

“The mudrā of Ratnabhūṣaṇī:
Hold your fists together and extend both index fingers. Then place the extended index fingers at your forehead in the shape of a jewel while binding them with a rosary. This is the mudrā of Ratnabhūṣaṇī. Her mantra is ‘Oṁ svāhā to the one with the splendor of a jewel!’\(^{140}\)

“The mudrā of Sarasvatī:
Folding the other fingers in, extend both index fingers and touch them to your mouth.

“The mudrā of Tilottamā:
Folding the other fingers in, place your index fingers on your head.\(^{141}\)

“The mudrā of Rambhā:[F.248.b]
Form both hands into the shape of a plough\(^{142}\) and place them at your heart.\(^{143}\)

“The mudrā of Surasundarī, the queen of all yakṣas:\(^{144}\)
Hold your fists together and extend both little fingers while bending them a little.\(^{145}\)

“The mudrā of Bhūtini:
“Hold your fists together and enclose both little fingers while slightly bending both index fingers.”\textsuperscript{146}

9.30 “The mudrā of the queen who rules over the spirits:
“Hold your fists together and enclose both index fingers within them.

9.31 “These are the mudrās of the eight female spirits.”\textsuperscript{147}

9.32 \textit{This concludes the chapter containing a detailed description of the characteristics of the mudrās and the ritual of the deities of the great maṇḍala.}\textsuperscript{148}
CHAPTER 10

10.1 “Next are the detailed instructions for the heart mantras of the deities of the third, outer zone of the maṇḍala.\textsuperscript{149}

“The mantra of Indra, in the east:

“\textit{Oṁ, svāhā to Indra!}\textsuperscript{150}

10.2 “The mantra of the god of fire, Agni, in the southeast:

“\textit{Oṁ, svāhā to Agni!}\textsuperscript{151}

10.3 “The mantra of Yama, in the south:

“\textit{Oṁ, svāhā to Yama!}\textsuperscript{152}

10.4 “The mantra of the Lord of Rākṣasas,\textsuperscript{153} in the southwest:

“\textit{Oṁ, svāhā to the lord of rākṣasas! Conquer, conquer!}\textsuperscript{154}

10.5 “The mantra of Varuṇa, in the west:

“\textit{Oṁ, svāhā to Varuṇa, the lord of nāgas! Kill, kill!}\textsuperscript{155}

10.6 “The mantra of the deity Vāyu, in the northwest:

“\textit{Oṁ, svāhā to Vāyu! Move, move!}\textsuperscript{156}

10.7 “The mantra of Vaiśravaṇa,\textsuperscript{157} in the north:

“\textit{Oṁ, svāhā to Kubera, the lord of yaksas!}\textsuperscript{158}

10.8 “The mantra of Candra, in the northeast:

“\textit{Oṁ, svāhā to Candra!}\textsuperscript{159}
“The mantra of Īśāna, in the northeast:\textsuperscript{160}

\textit{Oṁ, svāhā} to Īśāna!\textsuperscript{161, 162}

“Next are the descriptions and the detailed instructions on the mudrās of the deities of the manḍala of wind.\textsuperscript{163}

“The mudrā of Indra:\textsuperscript{164}

“Stretching your right hand, press down on the fingernail of your little finger with your thumb while spreading out your remaining fingers.

“The mudrā of Agni:

“Stretching your left hand, make it quiver slightly.

“The mudrā of Yama’s staff:

“Make your right hand into a fist and extend your index finger.

“The mudrā of the sword of the Lord of Rākṣasas:

“Make your right hand into a fist and extend your index and middle fingers.

“The mudrā of Varuṇa’s noose:

“Making your left hand into a fist, stretch out the index finger and then bend it into a semicircle.

“The mudrā of Vāyu’s banner:

“Form your left hand into a fist, position it on your head,\textsuperscript{165} and extend your index and [F.249.a] middle fingers.

“The mudrā of Vaiśravaṇa’s elephant:

“Make your right hand into a fist and extend the thumb.

“The mudrā of Īśāna’s trident:

“Making your right hand\textsuperscript{166} into a fist, use the thumb to press down on the fingernail of the little finger while extending the remaining fingers.

“The mudrā of Pūrṇa:\textsuperscript{167}

“The mudrā of Pūrṇa is formed by joining the cupped palms of one’s hands together. His mantra is ‘\textit{Oṁ}, you are the vajra of accomplishment! Please bring full satisfaction, bring it! Hūṁ!’\textsuperscript{168}

“The mudrā for bringing accomplishment:

“Holding your fists together, enclose both little fingers, then extend both index fingers to form a circle.

“The corresponding mantra for bringing accomplishment:
“Oṁ, Great Wrath, you are the vajra anger! For the bringing of accomplishment, hūṁ, jaḥ!”

Brandishing the vajra-scepter, one should recite:

“‘O great king, yours is the magical power of wrath!
You are accomplished in disciplining through the commitments.
May all deities quickly grant
Unsurpassable accomplishment!’

The mudrās for the seats fashioned out of spirits are as follows:

“The mudrā of Vajradhara’s spirit seat:
“Stretch out your left hand while raising your thumb. With the fist of your right hand, grab your left thumb while holding up the right thumb. You should visualize yourself standing astride Aparājita.

“The mantra of this seat:

“Oṁ, conquer, conquer! O supreme master Great Wrath, king of wrath, please display this spirit-seat, display it! Please protect us, protect us! Svāhā!”

“The mudrā for the seats of the deities in the retinue:
“Join the cupped palms of your hands together and spread all your fingers apart. This is the lotus mudrā.

“The mantra of the lotus mudrā, the seat of all retinue deities:

“Oṁ, each deity is to be seated on a seat arising from a lotus. Svāhā!”

“The mudrā for dismissing all the deities:
“One should form exactly the same lotus mudrā while moving the thumbs.

“The mantra for dismissing the deities:

“Oṁ, all deities, please go, go! Depart, depart! [F.249.b] Go on, go on! So commands the glorious Vajradhara. Svāhā!”

“One should offer praise with the following verse:

“O Great Wrath, you possess all magical powers
And liberally grant the accomplishments!
Having granted the unsurpassable accomplishment
To this practitioner of mantra, you may now depart.”
This concludes the chapter from the great sovereign “Bhūtaḍāmam Tantra” that contains the detailed instructions on the mudrās of all the deities in this great maṇḍala of accomplishment.
CHAPTER 11

11.1 Then Vajrāpāṇi, the supreme master Great Wrath, said, “By merely seeing this maṇḍala one will obtain sovereignty over the three realms. By merely reciting Vajradhara one will become equal to him. Should one fail in this, one will become the universal monarch of the four continents. If one merely utters the name of the glorious Vajradhara, the supreme master Great Wrath, all spirits will become one’s servants.

“Further, if mantra practitioners merely become angry, all worldly deities will immediately be shattered into a hundred pieces. All gods, nāgas, and yakṣas will die if merely looked upon. All worldly deities will flee at the mere sound of the syllable hūṁ.”

11.2 “Next is the preliminary practice of the glorious Vajradhara, the supreme master Great Wrath.

“The practitioner will swiftly achieve his purpose if he recites the mantra of self-protection 100,000 times.

“If he wants to attain mastery in the practice of Vajradhara, he should recite Vajradhara’s mantra one thousand times at the three junctions of the day for one month. Then, at the time of the full moon, he should make offerings according to his means. Forming Great Wrath’s mudrā, he should recite all night. The following morning the ground will shake and the mudrā will emit flames. As soon as the flames spring forth, he will be like Vajradhara: ageless, deathless, and divinely beautiful.

“If he wants to attain mastery in the practice of the goddess Umā, he should step on her with his left foot and recite the mantra ten thousand times. Umā will then arrive in person and present all precious substances, including the elixir of long life. She will become his wife. If he is not successful, he should smear her effigy with poison and blood. Stepping on the effigy with his left foot, he should recite the mantra of Great Wrath, ‘Oṁ, kill kill! Vajra-kill so-and-so! Hūṁ hūṁ, phat!’ He should
recite this wrathful mantra one thousand and eight times. By merely reciting it, the head of the target will burst and they will wither and die. The practitioner should employ this wrathful mantra in all acts of killing.

“If he wants to attain mastery in the practice of the goddess Śrī, he should step on her effigy with his left foot and recite the mantra ten thousand times. Śrī will then arrive. When she does, he should offer her a seat of flowers, say ‘Welcome!’ and then ‘Please be my wife.’ He can make love to her as much as he likes. She will offer him a kingdom.

“The practitioner should place his left foot upon the effigy of Bhairavī and recite the mantra ten thousand times. She will arrive in person in her natural form and perform the tasks of a servant.

“He should place his left foot upon the effigy of Cāmuṇḍā and recite the mantra ten thousand times. Cāmuṇḍā will swiftly arrive and submit to his control.

“In this way, he will swiftly be successful in the various practices of all mother goddesses.”

This concludes the first chapter of the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice.
CHAPTER 12

12.1 Homage to the fierce Vajradhara!\(^{185}\)

Next are the rituals of inviolable and utterly fierce sādhana\(^{s}\) that accomplish every purpose.

“One should go to a place with a solitary Śiva liṅga, place one’s left foot upon it, and recite the mantra one thousand and eight times for seven days. Then Mahādeva will arrive. If he does not come, he will die instantly.

“One should place one’s left foot upon an effigy of Nārāyaṇa and recite the mantra one thousand and eight times for seven days. Nārāyaṇa will then swiftly arrive. If he does not come, his head will burst and he will die. By this method Nārāyaṇa\(^{186}\) will become enthralled and eager to serve.

“One should place one’s left foot upon an effigy of Brahmā and recite the mantra one thousand and eight times for seven days. Brahmā will then swiftly arrive. If he does not come, he will wither and die. When he arrives, he will be eager to serve.

“One should place one’s left foot upon an effigy of Indra and recite the mantra one thousand and eight times for seven days. Indra will then definitely arrive, [F.250.b] eager to serve. He will fetch Urvāśī and offer her. If he does not arrive his head will burst and he will be shattered into a hundred pieces. He will perish along with his family and clan.

“One should place one’s left foot upon an effigy of Kumāra and recite the mantra one thousand and eight times for seven days. Kumāra will then swiftly arrive, eager to serve. The spirits under his command that cause possession will become one’s servants. Kumāra can be induced to kill or preserve the life of anyone.

“One should place one’s left foot upon an effigy of Gaṇapati and recite the mantra one thousand and eight times for seven days. Gaṇapati will then swiftly arrive. If he does not come, he will die. All the obstacle-removing spirits will become one’s servants.
“One should place one’s left foot upon an effigy of Āditya and recite the mantra one thousand and eight times for seven days. Āditya will then swiftly arrive and give one a kingdom.188

“One should place one’s left foot upon an effigy of Candra and recite the mantra one thousand and eight times for seven days. Candra will then swiftly arrive and offer a hundred palas of gold.189 By this method Candra will become subject to one’s control.

“One should place one’s left foot upon an effigy of Bhairava and recite the mantra one thousand and eight times for seven days. Then, at night, one should prepare an elaborate pūjā, burn incense made with human flesh, offer food containing human flesh, and burn a lamp fueled with human fat. Then, at midnight, the Bhairava effigy will emit a great roar and will rise up, laughing loudly. Bhairava will say words such as “Hey you! Feed me!” One should not be afraid. If at any point fear arises, pronounce the syllable hūṁ and all will be well. Bhairava190 will submit to one’s control and will grant sovereignty over the triple universe. One will be able to destroy all worldly deities by merely pronouncing the syllable hūṁ.

“One should place one’s left foot upon an effigy of Narteśvara-Śiva and recite the mantra one thousand and eight times for seven days. Narteśvara will arrive that very moment, eager to serve. [F.251.a] If he does not come, he will die.191

“One should place one’s left foot upon an effigy of Mahākāla and recite the mantra one thousand and eight times for seven days. He will then arrive surrounded by his retinue of spirits. If he does not arrive, he will die instantly.192 He will become one’s servant.193

“One should go to a shrine of the god Śiva in his four-faced form and, stepping on him with one’s left foot, recite the mantra ten thousand times for seven days. He will then arrive surrounded by his retinue. If he does not arrive, he will die.194 He will serve one in every way. Taking one upon his back, he will carry one as far as the heavenly realms. He will fetch and offer the goddess Urvaśī and will give one the divine elixir of immortality.”

So spoke the lord, the glorious Vajradhara, the supreme master Great Wrath.

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the ritual procedures for acquiring servants.
CHAPTER 13

13.1 “I will now teach the practice of female servants, who are distinguished by unlimited power and courage and who are honored throughout the universe. It was taught by Wrath himself for the benefit of humanity and brings numerous supreme accomplishments. Since it produces results even for those who are lazy, perpetrate evil, and lie, there is no need to mention those who are always peaceful, maintain their vows of chastity, and always recite the mantra of Great Wrath.

13.2 “It would not be proper to use the mantras Of other religious systems for summoning Female spirits such as nāginīs or yakṣinīs If one desires the highest accomplishment.195

13.3 “They are said to be helpers Attending to practitioners’ welfare.196 First one must do the practice; The highest accomplishment will come.

13.4 “It is said that one will become a master of white magic, a master of the sword,197 and will win the accomplishments of the rain of riches, the great treasure trove, the wish-fulfilling gem, the vase of fortune, and so forth. Since even a yakṣinī, a piśāci, a śālabhaṅjikā, and so forth [F.251.b] can be controlled through the sādhana, what need is there to mention other spirits? So the wise one has declared. One can instantly turn female spirits, nāgas, kinnaras, and others into male and female servants.198 Relying on this great sovereign Bhūta ḍāmara Tantra, the practitioner will instantly, completely, and definitively succeed if they so desire.

13.5 “All those who recite the mantra— Even if they were to despise their masters, Despise their chosen deities,
Get angry and reject the true Dharma,

“Utterly break their commitments,
Or are nihilists who reject mantra—
Will succeed instantaneously;
This has been declared by Great Wrath himself.”

These words were spoken by the glorious lord Vajradhara, the supreme master Great Wrath.

“Next in this most secret, great, sovereign Bhūtaḍāmara Tantra are the additional sādhana s. One will immediately succeed in turning the male and female spirits into obedient servants merely by reciting the mantra. One will quickly succeed by merely reciting the glorious Vajradhara, the supreme master Great Wrath.

“The mantra that is effective for removing obstacles:

“Oṁ, hṛḥ, hūṁ! Summon, summon such-and-such! Hūṁ hūṁ hūṁ, jaḥ!"

“One should recite the above wrathful mantra. The spirits will swiftly arrive after only one hundred and eight repetitions. They will all become male and female servants. If they don’t arrive quickly, their heads will burst through their eyes, and they will perish along with their families and clans.

“One should draw the likeness of the female spirit with bovine bezoar, step on it with one’s left foot, and recite the mantra one thousand and eight times. She will arrive immediately with exclamations of woe and say, ‘I am dying, I am dying. Hey practitioner, what do you command me to do?’ The practitioner should reply, ‘Hey spirit! Be my servant!’ She will perform the duties of a servant for one hundred years.

“One should draw the likeness of the female spirit with bovine bezoar on birch bark, step on it with one’s left foot, and recite the mantra one thousand and eight times. She will arrive immediately. If she does not arrive immediately, one should throw mustard seeds at her face. The spirit will cry out and die, wasting away with fever. To bring her back to life, one should throw ghee and honey at her and she will revive. [F.252.a] Through this method, the spirit will perform the duties of a servant and will give clothes, ornaments, and food to the practitioner and two other people every day.

“One should stand at the door of a temple and recite the mantra one thousand and eight times. As a result, a spirit by the name of Kuñjaramati will arrive. When she does, one should offer a bali. She will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She will protect him as a mother would, and she will give clothes, ornaments, and food to him and four other people.”
This concludes the chapter from the great sovereign “Bhūtaḍāmam Tantra” that contains detailed instructions on the sādhana of female servants.
CHAPTER 14

14.1 “I will now teach the detailed sādhana procedure for female spirits that has been taught by Great Wrath himself in this great sovereign Bhūtadānam Tantra, the most secret among all that is secret. It produces manifold accomplishments for the sake of benefitting poor and unfortunate ones.

14.2 “The names of the spirits are Vibhūṣaṇī, Kuṇḍalahārinī, Simhārī, Hāsinī, Naṭī, Rati, Kāmeśvarī, and Devī.

14.3 “In short, the sādhanas of eight female spirits can be understood as turning the spirits into one’s wife, mother, or sister.

14.4 “The sādhana of Vibhūṣaṇī:

“The practitioner should go at night to a champak tree and recite the mantra one thousand and eight times for three days. When the recitations are complete, he should offer an elaborate pūjā, burn bdellium incense, and recite again. Vibhūṣaṇī will arrive at midnight without fail. When she does she should be given a welcome offering of sandalwood-scented water. She will be pleased and will become his mother, sister, or wife. If she becomes a mother, she and her retinue of one hundred and eight will offer clothes, ornaments, food, and so forth. If she becomes a wife, she will offer one thousand dinars and an elixir of long life. If she becomes a sister, she will travel up to one thousand leagues to procure a celestial woman to offer. She will also give divine elixirs and treasures.

14.5 “The sādhana of Kuṇḍalahārinī:

“The practitioner should go at night to a charnel ground and recite the mantra ten thousand times. At the end of the recitation the spirit Kuṇḍalahārinī will arrive without fail. When she does, she should be given a welcome offering of blood. She will be pleased. The practitioner should say, ‘Please be my mother.’ She will care for him like a mother.

14.6 “The sādhana of Simhārī:
“The practitioner should go at night to a solitary Śiva liṅga and recite the mantra ten thousand times. Siṃhārī will arrive in person and say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my wife.’ She will offer a divine elixir of long life, eight dinars, and a pair of garments.

14.7 “The sādhana of Hāsinī:

“The practitioner should go to a temple of Vajrapāṇi and offer a bunch of oleander flowers to either a painting or figurre of Hāsinī placed near Vajrapāṇi. He should recite the mantra until midnight, at which time Hāsinī will swiftly arrive in person at the temple of Vajradhara. When she has arrived, she should be given a welcome offering of water mixed with red sandalwood. She will say, ‘Practitioner, what do you command me to do?’ He should reply, ‘Be my servant!’ She will follow him continually and offer clothes, ornaments, and food. These should all be used until nothing of them remains. If he stores any of these away, the same will not happen again. At night a celestial palace will appear.

14.8 “The sādhana of Naṭī:

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times for seven days. On the seventh day he should offer an elaborate pūjā and begin reciting as soon as the sun sets. Lighting sandalwood incense, he should recite until midnight. Then Naṭī will swiftly arrive in person. When she has arrived, she can be sexually embraced and will become his wife. Leaving behind on his bed a hundred palas of celestial gold, she will depart at dawn. She will always do the same, day after day. The practitioner should spend everything without any remainder. If he saves any of it, he will not receive more.

14.9 “Now I will give detailed instructions for the sādhana of Mahāceṭī [F.253.a] that will produce manifold accomplishments.210

“The practitioner will definitely succeed by merely reciting her name. ‘Definitely’ means always. No recitation, burnt offerings, or preliminary practice is necessary. He will succeed right away, just as Vajrapāṇi has declared.211

14.10 “The sādhana of Rati:

“The practitioner should go at night to the door of his own house and recite the mantra for three days. Rati is certain to arrive and perform the duties of a servant, including all the sowing of seeds, the ploughing of fields, all the housework, and so on.212

14.11 “The sādhana of Kāmeśvarī:
“The practitioner should go at night to a place sacred to the mother goddesses bringing a dish of meat, and follow the procedure as prescribed for fish and meat. He should recite the mantra one thousand and eight times for seven days. Kāmeśvarī is certain to arrive. When she does, he should give her a welcome offering of water and blood. She will say, ‘Master, what is your command?’ The practitioner should reply, ‘Hey goddess, please be my wife.’ She will become his wife, fulfill his every wish, and grant him a kingdom.

14.12 “The sādhana of Devī:

“At night, the practitioner should prepare a bed in a temple and perform worship there using white sandalwood and jasmine flowers. He should light bdellium incense and recite the mantra one thousand and eight times. At the end of this recitation Devī is certain to arrive. When she does, the practitioner should pleasure her with embraces and kisses or however he likes. In her form as a nubile, golden-colored woman adorned with every kind of jewelry, she will become his wife. She will offer eight dinars and a pair of garments. She will offer satisfying food to those in his own circle, while to himself she will offer riches brought from the abode of Vaiśravaṇa.

14.13 “One should recite these mantras in secret. One will achieve one’s purpose at the end of recitation every time.”

So spoke the lord.

14.14 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the eight spirits.
CHAPTER 15

15.1 Homage to the glorious Vajradhara, one of invincible power.  

Then, Vajradhara pronounced the words of a mantra of inviolable efficacy, words that can kill any god:

15.2 “Oṃ, Strike, strike! Kill everybody in the vajra fire! Hūṁ, phat!”  

As soon as this was pronounced, the world systems of the great trichiliocosm filled with intense vajra fire.

15.3 The lord then said:

“Hūṁ, strike, phat!”

As soon as this was pronounced, Brahmā, Viṣṇu, Maheśvara, and all the worldly gods, as well as all celestial beings, including the many vidyādharas, nāgas, yakṣas, būtatas, pretas, apsarases, piśācas, gandharvas, kinnaras, mahoragas, and garuḍas shattered into hundreds of pieces and died.

15.4 Then Mañjuśrī, the princely youth, the bodhisattva, the great being, expressed his astonishment: “Well done! Well done, O glorious Vajradhara, supreme master Great Wrath! These wicked spirits and worldly deities will be overthrown in the future, in times to come.”

15.5 Then the apsarases, the celestial maidens present in the gathering, got up, respectfully bowed to the feet of the glorious Vajradhara, and offered each of their heart mantras:

- The goddess Śaśi: “Oṃ śrīṃ!”
- Tilottamā: “Oṃ śrī!”
- Kāñcanamālā: “Oṃ śrīṃ!”
- Kuṇḍaladharāṇī: “Oṃ śrīṃ!”
- Ratnamālā: “Oṃ hūṁ!”
Next follow detailed instructions on the sādhanas of the apsaras and the accomplishments attained.

“[The sādhana of Śaśī:]
“Having climbed to the summit of a mountain, the practitioner should recite the mantra one hundred thousand times. His purpose will then be achieved. Then, during a full moon, he should prepare a pūjā according to his means, light a butter lamp, and recite the mantra all night. Precisely at dawn, Śaśī will arrive in person. When she does, he should give her a welcome offering of sandalwood-scented water. She will say words of appreciation. He should say, ‘Please be my wife.’ She will offer power substances and the elixir of long life, by means of which the practitioner will live one thousand years.

“The sādhana of Tilottamā:
“The practitioner should prepare a maṇḍala with sandalwood and dairy products and recite the mantra ten thousand times for seven days. On the seventh day he should offer an elaborate pūjā, and on the eighth day of the bright fortnight he should recite the mantra all night on top of a mountain. Tilottamā is certain to arrive at dawn and stand before him smiling coyly. He should embrace her, kiss her, and make love with her in silence. He will then achieve his purpose. She will give whatever he wishes for. Riding on her back, he will be carried as far as the heavenly realms. In addition, she will even give him a kingdom.

“The sādhana of Kāñcanamālā:
“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times a day for seven days. On the seventh day, he should prepare an elaborate pūjā, light bdellium incense, and recite the mantra all night. Then, at dawn, Kāñcanamālā is certain to arrive, shining brightly. He should give her a welcome offering of sandalwood-scented water. Pleased, she will ask, ‘What can I do for you, my dear?’ The practitioner should say, ‘Please be my mother.’ She will then protect him like a mother. She will give food, ornaments, clothes, and so on to the practitioner and those close to him. He will live one thousand years.

“The full instructions for the sādhana of Kuṇḍalahārini are:
“There are no restrictions with regard to a particular lunar day or astrological junction, nor is fasting prescribed. The practitioner should go to the top of a mountain and recite the mantra ten thousand times, repeating this again at night. Kuṇḍalahārinī is certain to arrive at midnight. She will become his wife and give 100,000 dinars every day. Taking him upon her back, she will carry him all around the four continents. She will give him the elixir of long life and power substances.

15.10 “The sādhana of Ratnamālā:

“The practitioner should go to a temple and recite the mantra one thousand and eight times a day for one month. Then, when the month has passed, on a full moon day he should recite until midnight. Ratnamālā is certain to arrive at midnight, her anklets ringing. When she arrives, he should offer her a seat of flowers and say, ‘Welcome, goddess!’ She will reply, ‘What do you command me to do, master?’ The practitioner should reply, ‘Please be my wife.’ She will then perform the duties of a wife and bestow divine pleasures. He will live one thousand years.

15.11 “The sādhana of Rambhā:

“Beginning on the first day of the bright fortnight, the practitioner should offer an elaborate pūjā, prepare a maṇḍala with sandalwood powder, burn bdellium incense, and recite the mantra one thousand and eight times at the three junctions of each day. Then, during the full moon, he should prepare an elaborate pūjā and recite the mantra all night. Rambhā is certain to arrive at dawn. If she doesn’t arrive she will die. When she arrives she will become his wife and offer the elixir of long life. He can make love to her as much as he likes. He will live ten thousand years, and [F.254.b] when he dies he will be reborn in a royal family.

15.12 “The sādhana of Urvaśī:

“The practitioner should go at night to a temple, burn sandalwood incense, and recite the mantra ten thousand times for one month. At the end of this period he should offer a pūjā according to his means and recite the mantra all night. Urvaśī will swiftly arrive at dawn. Once she has arrived, he should offer her a seat of flowers and say, ‘Welcome!’ She will reply, ‘Hey practitioner! What do you command?’ The practitioner should say, ‘Please be my wife.’ She will offer the elixir of long life and power substances. He should avoid sexual contact with other women. He will live five thousand years.

15.13 “The sādhana of Bhūṣaṇī.
“Alone at night and ritually pure, the practitioner should draw the glorious Bhūṣaṇī with saffron ink on birch bark. Burning sandalwood incense, he should recite the mantra for one month. At the end of this period he should offer an elaborate pūjā and recite until midnight. Bhūṣaṇī is certain to arrive at midnight. When she does he should promptly make love to her. She will be pleased and will give him gold bullion and coins, pearls, and so forth. Every day she will present delicious foods. She will also offer the elixir of long life.”

15.14 So spoke the lord.

15.15 This concludes the chapter that contains detailed instructions on the sādhanas of the apsarasas.
CHAPTER 16

16.1 Then Vajrapañi, the lord of guhyakas, said, “If the apsarases are not compliant, one should recite the following wrathful mantra:

“Oh, hriḥ! Drag so-and-so here, drag! Hūṁ jaḥ! Hūṁ phat!”

16.2 “As soon as this wrathful mantra is pronounced, the target’s head will split, and she will shatter into a hundred pieces.”

16.3 “One should bind an apsaras with the following mantra of Wrath:

“Oh, bind bind! Strike such-and-such, strike! Hūṁ phat!”

16.4 “With the following mantra one will be able to enthrall all apsarases:

“Oh, run run! Bring such-and-such to the state of enthrallment! Hūṁ phat!”

16.5 “Now I will explain
The sādhana of the eight apsarases,
Taught by Great Wrath himself
For the benefit of humanity.

“It will produce manifold accomplishments.

16.6 “Since it supports the Three Jewels,
Mantra recitation produces happiness. [F.255.a]
Regarding the best of such recitations,
The Bhūtaḍāmara mantra has been proclaimed to be their core.”

16.7 “This divine sādhana swiftly brings
Happiness in this very existence,
As they become, to put it concisely,
One’s mother or sister or wife.”
"Those among nonhuman beings
Who are servants bring happiness in this world. To benefit those who recite the Wrath,
They will, of their own accord, offer their own bodies.

"The mudrā that pacifies all suffering:
"Join both fists in the ‘spinning lotus’ gesture and form both middle fingers into the shape of a needle, thereby summoning the apsarases.

"The mudrā that gratifies all desires:
"Form both hands into the shape of a plough. This mudrā enthralls all apsarases, bringing them face-to-face with the practitioner.

"The mudrā to bewitch every apsaras:
"Form both hands into the ‘spinning lotus’ gesture. As soon as this mudrā is formed, every apsaras will immediately become one’s slave.

"The mantra for summoning all the apsarases:
"Oṁ, all the apsarases! Come, come! Hūṁ, jaḥ jaḥ!

"The mantra that brings them close:
"Oṁ, O goddess of the consummation of every accomplishment! Svāḥā!

"The mantra for bringing them face-to-face:
"Oṁ, you who are fond of sensual delights! Svāḥā!

"The mantra for bewitching all the apsarases:
"Oṁ, vāṁ, aṁ, hūṁ hūṁ, jaḥ, jaḥ!

This concludes the chapter from the great sovereign “Bhūtaḍāmam Tantra” that contains detailed instructions on the sādhana of the eight apsarases.
CHAPTER 17

17.1 Then each of the yakṣinīs stood up, respectfully bowed her head to the feet of the glorious Vajradhara, and offered him her heart mantra:

Surasundarī: “Oṁ, Surasundarī, please come! Svāhā!”  
Manohāriṇī: “Oṁ, you who captivate everyone’s mind! Salutation to you! Svāhā!”  
Kanakavatī: “Oṁ, Kanakavatī, fond of sexual intercourse! Svāhā!”  
Kāmeśvarī: “Oṁ, Kāmeśvarī, please come! Svāhā!”  
Rati: “Oṁ, you who are fond of sexual pleasure! Svāhā!”  
Padmini: “Oṁ, Padmini! Svāhā!”  
Naṭī: “Oṁ, Naṭī! Beautiful great dancer! Svāhā!”  
Anurāginī: “Oṁ, Anurāginī, fond of sexual intercourse! Svāhā!”

17.2 Next are the detailed instructions on the sādhana of the eight yakṣinīs.

“[The sādhana of Surasundarī]:

“The practitioner should go to a temple of Vajrapāṇi, light bdellium incense, and recite the mantra one thousand times at the three junctions of the day. Surasundari is certain to arrive within a month. When she arrives she should be given a welcome offering of sandalwood-scented water. She will perform the duties of a mother, sister, or wife. If she becomes a mother, the practitioner must not hurt her feelings, and she will offer an elixir of long life every day, and also 100,000 dinars. If she becomes a sister, she will offer power substances and the elixir of long life. She will procure a celestial girl from the realm of the gods and offer her, and will be able to describe the past, present, and future. If she becomes a wife, she will fulfill every wish, and the practitioner will become immensely wealthy.”

17.3 “The sādhana of Manohāriṇī:
“The practitioner should go to a riverbank, draw a maṇḍala with sandalwood powder, offer an elaborate pūjā, and recite the mantra one thousand and eight times. Burning aloeswood incense, he should recite the mantra ten thousand times every day for seven days. On the seventh day he should offer an elaborate pūjā and recite the mantra all night. Manohārīṇī is certain to arrive at midnight. If she does not, she will die. She will say, ‘Please command me.’ The practitioner should reply, ‘Please be my servant.’ She will offer protection to one hundred and eight people from the practitioner’s close circle. She will offer one hundred dinars every day, which must be spent in its entirety. If the practitioner saves anything he will never receive more.

The sādhana of Kanakavatī:

“The practitioner should go to a banyan tree\textsuperscript{265} and offer alcohol following the procedure prescribed for fish and meat. Drinking some himself, he should use the remainder for a welcome offering.\textsuperscript{266} He should recite the mantra one thousand times. On the seventh day, he should practice the same way at night. He should recite until Kanakavatī arrives in person at midnight, adorned with all kinds of jewelry and surrounded by a retinue of one hundred and eight. He should make love to her once she arrives, and she will become his wife. She will give clothes, adornments, and food to twelve people every day. She will also offer eight dinars.

The sādhana of Kāmeśvarī:

“The practitioner should draw an image of Kāmeśvarī on birch bark with bovine bezoar, climb into bed alone, and recite the mantra one thousand times. Then, when one month has passed, [F.256.a] he should offer an elaborate pūjā, light a butter lamp, and recite the mantra silently. Then, at midnight, she is certain to arrive. Once she has arrived, she will generously offer sexual pleasure and will become his wife. Leaving behind divine adorns on his bed, she will depart at daybreak. The practitioner should not approach the wives of others, otherwise he will perish.

The sādhana of Rati:\textsuperscript{267}

“She should be painted on a piece of canvas as a nubile woman of golden color, adorned with every type of jewelry and holding a blue lotus in her hand. The practitioner should worship her with jasmine flowers, burn bdellium incense, and recite the mantra one thousand and eight times for one month. At the end of the month he should offer a pūjā according to his means, light a butter lamp, and recite the mantra until Rati arrives in person at midnight. When she does, he should make love to her in silence.\textsuperscript{268} In this way she will become his wife. She will protect him and his close circle and will offer delicious divine foods, an elixir of long life, and twenty-five dinars.
“The sādhana of Padminī:

“The practitioner should create a sandalwood maṇḍala in the upper part of his house. Burning bdellium incense, he should recite the mantra one thousand times for one month. Then, on the day of the full moon, he should offer a pūjā according to his means and recite the mantra until midnight, when Padminī is certain to arrive. When she does, he should make love to her. She will become his wife, grant divine pleasures bounteously, and offer an elixir of long life and power substances.

“The sādhana of Naṭī:

“The practitioner should perform this sādhana below an aśoka tree. Having offered perfume, flowers, and incense, along with a dish of meat, he should recite the mantra one thousand and eight times. Naṭī is certain to arrive within one month. When she does, she will become, in short, either a mother, or a sister, or a wife. If she becomes a mother, she will give delicious foods, a pair of garments, one hundred palas of gold, and the elixir of long life. If she becomes a sister, she will bring a celestial woman and offer her, even over a distance of one thousand leagues. She will also offer clothes, adornments, delicious foods, and the elixir of long life. If she becomes a wife, she will offer a divine elixir of long life and eight dinars.

“The sādhana of Anurāgiṇī:

“The practitioner should draw this yakṣiṇī on birch bark with saffron ink and, starting on the first day of the bright fortnight, spend one month reciting the mantra while making ritual offerings of perfume, flowers, and lamps at the three junctions of the day. Then, on the day of the full moon, he should offer a pūjā according to his means, light a butter lamp, and recite the mantra all night. Anurāgiṇī is certain to arrive at dawn. Once she has arrived, she will bounteously bestow the pleasures of sex and become his wife. She will offer a divine elixir of long life and one thousand dinars. The practitioner will live thousands of years.”

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the yakṣiṇīs.
CHAPTER 18

18.1 Next Vajrapāṇi, the lord of guhyakas, said, “If the yakṣinīs do not abide by their commitments, the practitioner should recite the following wrathful mantra to summon them:

"Oṁ bhṛūṁ! Summon, summon such-and-such yakṣinī! Hṛīḥ, jaḥ, jaḥ, hūṁ, phaṭ!"

18.2 “He should recite the above wrathful mantra one thousand times. The yakṣinī will swiftly arrive. If she does not arrive with haste, her forehead will burst and she will die that very moment. She will fall into one of the eight great hells.

18.3 “The description of the mudrā of Great Wrath:

“Holding your fists together, enclose both little fingers and extend both index fingers, bending them slightly. This is the inviolable mudrā of the hook of Great Wrath. With this king of mudrās one can even summon the triple universe.

18.4 “The description of the mudrā of yakṣinīs:

“Aligning the palms of the hands, turn your middle fingers backwards. Your ring fingers, positioned horizontally, should point outward and the index fingers inward. Your little fingers should be in the center. This is the ultimate root mudrā of all yakṣinīs. As soon as this mudrā is formed, all the yakṣinīs will arrive.

18.5 “The mudrā of invocation:

“Forming exactly the same mudrā, the practitioner invites the yakṣinīs with his right thumb. The accompanying mantra is ‘Oṁ, hṛīḥ! Come, [F.257.a] come! Svāhā to all the yakṣinīs!’

18.6 “The mudrā of dismissing:
“Forming the same mudrā, the practitioner should dismiss the yakṣiṇīs with his left thumb. The accompanying mantra is ‘Oṃ, hrīḥ! Go, go! Svāhā to the swift return of the yakṣiṇīs!’”

18.7 “The mudrā that brings all the yakṣiṇīs face-to-face with the practitioner:
   “Hold your fists together and extend your middle fingers. The accompanying mantra is ‘Oṃ, O great yakṣiṇī, fond of sexual pleasure! Svāhā!’

18.8 “The mudrā of bringing all the yakṣiṇīs into immediate proximity:
   “Hold your fists together and extend your little fingers, bending them slightly. The accompanying mantra is ‘Oṃ, the goddess of sensual enjoyment! Svāhā!’

18.9 “The heart mudrā of all the yakṣiṇīs:
   “Form both hands into the shape of a plough. The yakṣiṇīs’ heart mantra is ‘Kṣī!’

18.10 “The mudrā of the perfume, flowers, incense, and lamps of all the yakṣiṇīs:
   “Hold your fists together and extend your index and middle fingers. The corresponding mantra is ‘Oṃ, you who captivate everyone’s mind! Svāhā!’

18.11 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana of the yakṣiṇīs.
CHAPTER 19

19.1 Then, each nāga queen present in the gathering rose up, respectfully bowed to the feet of the glorious Vajradhara, and offered him her heart mantra:

Anantamukhī: “Oṁ phuḥ oṁ phuḥ!”
Karkoṭakamukhī: “Phuḥ oṁ phuḥ!”
Padminī: “Phuḥ gaṃ phuḥ!”
Mahāpadminī: “Phuḥ āḥ phuḥ!”
Vāsukimukhī: “Phuḥ dhīḥ phuḥ!”
Jvālāmukhī: “Phuḥ hūṁ phuḥ!”
Dhūpamukhī: “Phuḥ kaṃ phuḥ!”
Śaṃkhīnī: “Phuḥ sa phuḥ!”

Next are the detailed instructions on the sādhana of the eight nāginīs.

“The practitioner should go to a place where nāgas live and recite the mantra 100,000 times as a preliminary practice. Every nāginī will be pleased, and all nāgas and nāginīs will rejoice. On the fifth day of the bright fortnight, he should descend into the water at the nāgas’ dwelling place and offer perfume, flowers, incense, and milk in the prescribed way. Then, he should recite the mantra one thousand times for each of the eight nāginīs. Soon a nāga maiden will emerge, burning with heat. On her arrival, a welcome offering of milk and sandalwood should be given. The practitioner should say, ‘Welcome! Please be my wife.’ She will offer eight dinars every day, [F.257.b] and can be induced to kill anyone or let them live. She can do anything.

“The practitioner should go to the confluence of two rivers and recite the mantra one thousand and eight times while offering food made from milk. A divinely beautiful nāginī will arrive. When she does, he should place some flowers on her head and say, ‘Please be my wife.’ She will give delicious divine foods and five dinars every day.
“The practitioner should go at night to a place inhabited by nāgas and recite the mantra one thousand and eight times. The moment the recitation is complete, a nāginī will arrive suffering from an intense headache. She will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my mother.’ She will then offer the practitioner and four other people clothes, adornments, food, and so forth every day, along with five dinars.

“The practitioner should go at night to a lotus pond and recite the mantra one thousand and eight times. A nāginī will swiftly arrive. When she does, he should make love to her. She will become his wife and offer eight dinars. He should spend it all without remainder. If he saves anything, he will not get more.

“The practitioner should go at night to the confluence of two rivers and recite the mantra one thousand and eight times. Then, at the end of the recitation, a nāga maiden is certain to arrive. When she does, he should offer to her a seat made of gold and say, ‘Welcome! Please be my wife.’ She will give one hundred palas of gold every single day.

“The practitioner should go at night to a great lake filled with lotuses and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden is certain to arrive. When she does, he should say, ‘Please be my wife.’ She will offer one dinar and a pair of garments.

“The practitioner should go to a place inhabited by nāgas, descend into the water up to his navel, and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden is certain to arrive. When she does, he should place flowers on her head and say, ‘Please be my wife.’ She will give eight dinars and delicious divine food.

“The practitioner should go to a place inhabited by nāgas, descend into the water up to his navel, and recite the mantra all night. Then, at dawn, a nāga maiden adorned with all kinds of jewelry will arrive in an instant. When she does, he should give her a welcome offering of sandalwood-scented water and flowers. He should say, ‘Welcome! Please be my wife.’ She will present a divine elixir of long life and power substances. She will fulfill all his wishes and offer a kingdom.

“The practitioner should go to a place where nāgas are found and recite the mantra ten thousand times. A nāga maiden will soon arrive. When she does, he should promptly make love to her and say, ‘Please be my wife.’ Every day she will give him eight dinars, delicious divine food, and a pair of garments.

“The practitioner should go at night into the vicinity of nāgas and recite the mantra one thousand and eight times. When the recitation is complete a nāga maiden will swiftly arrive. When she does, he should place nāga flowers on her head and say, ‘Please be my wife.’ She will give him divine clothes, adornments, delicious food, and so on.
19.12  “The pledge mantras of the nāginīs are:
  “The invocation mantra: Om phuḥ! Come, O nāginī! Phuḥ!”
  “The mantra of perfume and flowers: Om ī phuḥ!
  “The mantra of the welcome offering and incense: Om phuḥ, āḥ phuḥ!
  “The pledge mantra of all nāginīs: Ā phuḥ, ī phuḥ, vā phuḥ!
  “The mantra of dismissing: Phuḥ! Depart, depart! Svāhā to your swift return!”

19.13  “Next are the descriptions of mudrās.
  “The pledge mudrā of the nāginīs:
    “Join the flattened palms of your hands together and raise them up, forming the shape of a topknot with the fingers. The tips of your index fingers should be placed together with the thumbs extended. This is the universal mudrā for all rites, including the invocation, the pledge, and the dismissal.”

19.14  “The pledge mudrā of the nāginīs that enthralls all nāgas:
    “Form your left and right hands into fists and press down on the fingernails of your little fingers with your thumbs. Extend the remaining fingers.”

19.15  So spoke the glorious lord Vajradhara.

19.16  This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice of the nāginīs.
CHAPTER 20

20.1 Then Vajrapāṇi, the lord of guhyakas,\(^{305}\) angrily raised his vajra-scepter\(^{306}\) and uttered the following wrathful mantra:

“Oṁ, the terrible vajra! Hūṁ! Please summon such-and-such nāginī! Hūṁ hūṁ! [F.258.b] Phaṭ phaṭ!”\(^{307}\)

As soon as this was spoken, all the nāginīs fainted and collapsed after being overcome by intense headaches.\(^ {308}\)

20.2 “If they transgress their pledges, they will die at the moment of their transgression\(^ {309}\) and fall into one of the eight great hells.”

20.3 So spoke the glorious lord Vajradhara.

20.4 *This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana practice of the nāginīs.*\(^ {310}\)
CHAPTER 21

21.1 Then each of the six\textsuperscript{311} kinnarīs present in the gathering rose up, respectfully bowed to the feet of the glorious Vajradhara, and offered him her heart mantra:

\textit{“Oṁ, Manohārī! Svāhā”}\textsuperscript{312}
\textit{“Oṁ, Subhagā! Svāhā”}\textsuperscript{313}
\textit{“Oṁ, Viśālanetri! Svāhā”}\textsuperscript{314}
\textit{“Oṁ, Suratapriyā! Svāhā”}\textsuperscript{315}
\textit{“Oṁ, Aśvamukhi! Svāhā”}\textsuperscript{316}
\textit{“Oṁ, Divākaramukhi! Svāhā”}\textsuperscript{317}

21.2 Next are the detailed instructions on the sādhanas of the six kinnarīs\textsuperscript{318}.

\textit{“The practitioner should go to the top of a mountain and recite the mantras one thousand and eight times. When the recitation of the six kinnarī mantras is complete, he should prepare an elaborate pūjā and light incense of cow meat mixed with bdellium. He should then recite the mantra until midnight when, unfailingly, a kinnarī will arrive. He should not be afraid of her. She will say, ‘Hey practitioner! What do you command me to do?’ The practitioner should reply, ‘Kind one, please be my wife.’ Taking him upon her back, she will carry him to the god realm. She will offer delicious divine food."

\textit{“The additional sādhanas are:"

\textit{“The practitioner should go to the foot of a mountain or to a monastery and recite the mantra ten thousand times. At the end of the recitation, the goddess herself\textsuperscript{319} will touch his feet with her lotus-like hands. He should promptly make love to her. She will become his wife and will offer eight dinars and a pair of garments."

\textit{“Having gone to a riverbank, the practitioner should recite the mantra ten thousand times, and continue to recite all night. A kinnarī is certain to arrive at dawn. Once she has arrived, she will become his wife and will offer five}
dinars every day.

“... should go at night to the confluence of two rivers and recite the mantra one thousand and eight times. [F.259.a] A kinnarī is certain to arrive when the recitation is complete. On the first day she will merely show herself. On the second, she will stand in front of the practitioner and speak to him. On the third, he should make love to her. The sādhana will inevitably have an effect on her, and she will perform the duties of a wife. Every day she will offer eight dinars and a pair of garments.

“The practitioner should go to the top of a mountain every day, partake of a dish of meat, and recite the mantra ten thousand times. A kinnarī will soon appear in front of him in the form of an apsaras. Embracing and kissing her, he should make love to her in silence. She will become his wife and will offer eight dinars and delicious divine food.”

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas of the kinnāris.
CHAPTER 22

22.1 Then Vajrapañi, the lord of guhyakas, said this to Maheśvara: “Listen, Mahādeva! I will make everyone a servant of the one who transcends the triple universe. I will bring the rogue deities under control.”

22.2 Maheśvara-Mahādeva then said to the lord, “Please give, O lord, the full instructions for the practice that will bond us to you along with the mudrās and mantric formulas of the one who is invincibly efficient and transcends the triple universe.”

22.3 Then the whole assembly applauded Śiva by saying, “Well done! It was well done, Mahādeva, to have requested the teaching that tames those who are wicked to one another!”

22.4 Then Vajradhara, the supreme master Great Wrath, said:

“I will now teach in full The supreme maṇḍala of Wrath.

22.5 “It has four corners and four doors
And is adorned with four gateways.
It has sixteen sections
And is adorned with a vajra wall.

22.6 “One should place the great fierce one,
Vajra Wrath, in the center of the maṇḍala.
He is surrounded by a halo of flames,
Blazing like the apocalyptic fire. [F.259.b]

22.7 “His huge body is the color of collyrium,
His diadem is fashioned from skulls,
He laughs loudly, and he is terrifying,
Instilling fear in the triple universe.

22.8 “To the right side of the lord
One should draw Mahādeva. He is of the brilliant white color of the moon,\footnote{331} White as pearl or milk.

22.9 “He is peaceful, with three eyes and four arms, In which he carries a yak-tail whisk, A trident, a bow, and a javelin.\footnote{332} He sits on a seat furnished by a bull.\footnote{333}

22.10 “To the left side of the lord One should draw Nārāyaṇa Holding a yak-tail whisk, a conch, A discus, and a mace in his hands.

22.11 “Behind the lord, one should draw king Śakra And, in front of him, Kārttikeya. Brahmā, holding a parasol, is the color Of snow, jasmine flowers, or the moon.

22.12 “One should draw an image of him Sitting on a throne in front of Indra. Alternatively,\footnote{334} the follower of mantra Can make him as white as pearl or milk.

22.13 “Kārttikeya\footnote{335} should be drawn red, With a yak-tail whisk in his hand. Śakra should be drawn yellow, With three eyes, and adorned with jewelry.\footnote{336}

22.14 “Mahādeva should be drawn Bedecked with all kinds of jewelry, With a yak-tail whisk in his hand, Sitting on the seat of a bull.\footnote{337}

22.15 “Sanātana sits on the seat of a garuḍa,\footnote{338} With a discus in his hand. Śakra sits on an elephant; Kārttikeya’s seat is a peacock.

22.16 “In the outer corners, One should draw the eight bhūtinās:

“Padmāvatī, Mahāpadmā, Vibhūtī, Surahārini, Vārāhī,\footnote{339} Mahāratnī,
Vibhūṣaṇī, and Jagatpālinī.

22.17 “These eight bhūtinīs, possessed of great miraculous powers, are described in glorious terms.

22.18 “Padmāvaṭī and Mahāpadmā
Should be colored white.
Vibhūti and Surahāriṇī
Should be colored red.

22.19 “The remaining four bhūtinīs
Should all be drawn in the same golden color.
These eight great bhūtinīs, possessed of great powers,
Should be drawn as instructed.

22.20 “The procedure for this maṇḍala is as follows:
“The vajra master should adorn himself with a garland of blue flowers, tie a blue bandana around his head, and put on a pair of blue garments. He should recite the following heart mantra of Great Wrath [F.260.a] for the benefit of all beings, resolved on success in the practice of Great Wrath. At that very time he will successfully take control of all deities.

“Hūṁ, O vajra! Phaṭ!  
As soon as this mantra is pronounced, all the deities will be brought under control.

22.22 “The mantras for vajra-castigation:
“The master should stand with his left leg outstretched and his right slightly bent. Raising the vajra-scepter, he will destroy all the deities with the mere utterance of the syllable hūṁ, just as Vajrapāṇi has declared. Instantly, the apsaras, yakṣinīs, nāginīs, bhūtas, and bhūtinīs, possessed of great powers, will perish, subjected to the mantra of vajra-castigation.

“Oṁ, Great Wrath, blazing like lightning! Strike, burn, cook, and kill! Hūṁ hūṁ! Phaṭ phaṭ!
Following this recitation all the deities will be dead or castigated.

“Hūṁ, hūṁ, hūṁ! Phaṭ, phaṭ, phaṭ!
Using this mantra, even a buddha is certain to be torn to pieces.

22.25
“The master should then usher in the disciples. He should perform the armor protection by means of the mudrā of Great Wrath and cause the deity to enter with the following mantra:

“Oṁ, Great Wrath! Please enter! ḡum ḡum ḡum, āḥ! You are the holder of the terrible vajra surrounded by a halo of flames. Āḥ!”

“As soon as this mantra is uttered, he will become able to effect the ‘external’ possession, the summoning, and the humbling.

22.26 “Next in the great sovereign Bhūtaḍāmarā Tantra are the detailed instructions on the ritual of the maṇḍala of Great Wrath.

“The mantra of Siṃhadhvajadhārini, who is located in front of Great Wrath:

“Oṁ bhūḥ! Glorious Siṃhadhvajadhārini! Hṛḥ!”

22.27 “The mantra of Padmāvatī, who is behind Great Wrath:

“Oṁ, hūṁ, bhūṁ! The great Padmāvatī, holding an arrow and bow! ḡum”

22.28 “The mantra of Vibhūti, who is to the right of Great Wrath:

“Oṁ, hūṁ! Vibhūti, holding a goad! ḡum, jaḥ”

22.29 “The mantra of Surahārīṇī, who is to the left of Great Wrath:

“Oṁ, hūṁ, bhūḥ! Surahārīṇī, holding a banner surmounted by a wish-fulfilling gem! Śrūṃ”

22.30 “The mantra for the northeast:

“Oṁ, Glorious Vārāhī, with a flower in her hand! ḡum”

22.31 “The mantra for incense, in the southeast:

“Oṁ, Ratneśvarī, with incense in her hand! ḡum”

22.32 “The mantra for perfume, in the southwest:

“Oṁ, glorious Vibhūṣaṇī, with perfume in her hand! ḡum”

22.33 “The mantra for the lamp, in the northwest:

“Oṁ, glorious Jagatpālinī, with a lamp in her hand! Āḥ”

22.34 “Next are the detailed instructions on the mudrās of the eight bhūtinīs.
“The mudrā of the lion banner:
   “Hold your fists together and extend both index fingers.

22.35 “The mudrā of the goad:\textsuperscript{358}
   “Form your right hand into a fist and extend your index finger, bending it slightly.

22.36 “The mudrā of the arrow and bow:
   “Holding your fists together, extend your index fingers and place your fists on your left hip:\textsuperscript{359} [F.260.b]

22.37 “The mudrā of the banner surmounted by a wish-fulfilling gem:
   “Form your left hand into a fist while extending your middle finger.

22.38 “The mudrā of the flower:
   “Join your hands together with fingers outstretched and then slightly bend both index fingers.

22.39 “The mudrā of incense:
   “Entwine your fingers and extend both index fingers.

22.40 “The mudrā of perfume:
   “Stretch out both hands and place them on your shoulders.

22.41 “The mudrā of the lamp:
   “Form your right hand into a fist while extending the middle finger.”

22.42 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the ritual of the maṇḍala of King Wrath.
CHAPTER 23

23.1 Next follows the chapter from the great sovereign Bhūtaṭāmama Tantra that contains detailed instructions on the sādhanas of the eight bhūtas.

[Their mantras are:]

Aparājita: Ōṁ hrīḥ jaḥ!
Ajita: Ōṁ hūṁ jaḥ!
Pūraṇa: Ōṁ hrīḥ jaḥ!
Āpūraṇa: Ōṁ hūṁ jaḥ!
Śmaśānādhipati: Ōṁ śrūṃ jaḥ!
Kuleśvara: Ōṁ rūṃ jaḥ!
Bhūteśvara: Ōṁ hūṁ jaḥ!
Kiṃkarottama: Ōṁ ṣrī jaḥ!

23.2 “The sādhana of the bhūta Aparājita:

“One should recite the mantra in front of Vajradhara100,000 times. This constitutes the preliminary practice. Then, on the full moon day, one should prepare an elaborate pūjā and offer cooked white rice, curds, molasses, and milk as prescribed. Burning bdellium incense, one should recite all night. Aparājita is certain to arrive at dawn. If he does not arrive, he will die right then. Once he arrives, he will request orders, saying, ‘What can I do?’ The practitioner should reply, ‘Please be my servant.’ From then on he will perform the duties of a servant. He will offer the kingdom of the vidyādharas and will eliminate all one’s enemies. He will even bring the goddess Šašī and offer her. Taking the practitioner upon his back, he will carry him to the realm of the gods, where he will bestow upon him the status of Indra. The practitioner will live for seven eons.

23.3 “The sādhana of Ajita:
“Standing in front of a caitya, one should recite the mantra one thousand and eight times at night for seven days. On the seventh day one should prepare an elaborate pūjā and offer bali. Burning bdellium incense, one should recite the mantra. Ajita is certain to arrive at the end of the recitation. He will say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ Ajita, taking him upon his back, will carry him around the four continents. Furthermore, he will give him a kingdom. The practitioner will live one thousand years.

“The sādhana of Pūraṇa:

“One should go to a temple of Vajradhara and recite the mantra one thousand and eight times for seven days. On the seventh day one should prepare an elaborate pūjā and offer cooked white rice and curds as prescribed. One should recite the mantra until midnight, when Pūraṇa is certain to arrive. One should give him a welcome offering of water with flowers. He will be pleased, offer a kingdom, and completely fulfill one’s every wish. One will live thousands of years, and for as long as one lives Pūraṇa will perform the duties of a servant. He can be induced to kill anyone or let them live. He can do anything.

“The sādhana of Āpūraṇa:

“One should go to a caitya that contains relics and recite the mantra ten thousand times. This constitutes the preliminary practice. Then, on the day of the full moon, one should offer a pūjā according to one’s means and recite the mantra until midnight, at which time Āpūraṇa will swiftly arrive. When he arrives, he will stand in front of one and say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my servant,’ and from then on he will perform the duties of a servant. He will bring a divine yakṣa maiden and offer her, disclose the location of every treasure hoard, and offer delicious divine food. Every day he will offer a pair of garments and five dinars. The practitioner will live five hundred years.

“The sādhana of Śmaśānādhipati:

“One should go at night to a charnel ground and recite the mantra one thousand and eight times for seven days. On the seventh day one should follow the prescribed rite to offer fish, meat, sesame, rose apple, cooked white rice, curds, molasses, and milk to this great bhūta. Then, the sound hā hā will be heard. One should not be afraid—Śmaśānādhipati has arrived with his retinue. One should offer bali to this
visitor. He will be pleased, and all the bhūtas will become one’s servants. Śmaśānādhipati will offer eight dinars every day and will crush all one’s enemies. One will live a thousand years.

23.7 “The sādhana of Kuleśvara:

“One should go to a temple and, after offering red perfumes, red flowers, and bdellium incense, recite the mantra ten thousand times. This constitutes the preliminary practice. At night, on the fourteenth day of the dark fortnight, one should prepare fish, meat, sesame, rose apple, and cooked red rice as prescribed. Burning frankincense, one should recite until midnight. Kuleśvara will then arrive in a terrible, blazing form, but one should not be afraid of him. He will say, ‘What can I do for you, my dear?’ The practitioner should reply, ‘Please be my servant.’ He will then perform the duties of a servant for as long as the practitioner lives. Every day, three times a day, he will offer five dinars and delicious divine food. The practitioner will live five hundred years.

23.8 “The sādhana of Bhūteśvara:

“One should go alone at night to a solitary Śiva liṅga and, for three days, offer cooked red rice, fish, meat, sesame, and rose apple. While burning incense made of goat meat and bdellium mixed with honey, one should recite the mantra one thousand and eight times. On the first day one will see Bhūteśvara in a dream. On the second day Bhūteśvara will promptly arrive in person and stand in front of the practitioner. He will say, ‘What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ Bhūteśvara will remain in close attendance. He will bring an apsaras and offer her and will describe the past, present, and future. He will give clothes, adornments, and delicious divine foods. [F.262.a] The practitioner will live for three hundred years.

23.9 “The sādhana of Kiṃkarottama:

“One should go to a temple of Vajradhara on the fourteenth day of the dark fortnight and recite the mantra ten thousand times for seven days. This constitutes the preliminary practice. Then one should burn bdellium incense and offer cooked white rice, ghee, and milk. Sitting on a seat of kuśa grass, one should light a butter lamp and recite the mantra into the night until, at midnight, Kiṃkarottama arrives in person. Upon arrival, he should be given a welcome offering of water scented with white sandalwood. He will be pleased and say, ‘Hey practitioner! What can I do for you?’ The practitioner should reply, ‘Please be my servant.’ From then on, Kiṃkarottama will perform the duties of a servant and will offer delicious
Taking the practitioner on his back, he will take him to the heavenly realm. Moreover, he will give him a kingdom and a lifespan of five thousand years.\textsuperscript{379}

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhanas for servants.
CHAPTER 24

24.1 “For the benefit of spiritual instructors I will now explain, just as it has been taught, the sādhana for servants that produces manifold accomplishments. No one among those one should not generally associate with is to be forsaken, including idlers and evildoers, liars, loafers, the poor and diseased, those with short lives, and the fickle-minded. If one wants enjoyments, wealth, and fame, these will be instantly and abundantly given.\footnote{380}

24.2 “This magical mantra can win the elixir of long life that is precious to the lord of gods, so it certainly can win treasures from human kings.\footnote{381} Likewise, it can instantly win a celestial maiden. When this magical mantra is recited, it quickly and easily produces accomplishments. These exceedingly secret four syllables that grant every comfort will grant all accomplishments to innumerable beings of inferior diligence. [F.262.b] They will be attained after only a single recitation, there is no doubt about this.”

24.3 \textit{This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana for magical accomplishments.}
CHAPTER 25

25.1 Next follow the descriptions of the mudrās of the eight bhūtas from the great sovereign Bhūtaḍāmara Tantra.

“The mudrā of Aparājita, the great king:
“Fold in the fingers of both hands while extending your middle fingers to form the shape of a needle.

25.2 “The mudrā of Ajita:
“Forming the above mudrā, fold in your middle fingers and extend your index fingers while slightly bending them.

25.3 “The mudrā of Pūraṇa:
“Forming the same mudrā as above, curl your index fingers into a semicircle and extend the little fingers, holding them apart.

25.4 “The mudrā of Āpūraṇa:
“Forming the same mudrā, fold in the fingers of both hands.

25.5 “The mudrā of Śmaśānādhipati:
“Forming the same mudrā, form your middle fingers into the shape of a needle.

25.6 “The mudrā of Bhūteśvara:
“Form the same mudrā, but hold both thumbs out to the side.

25.7 “The mudrā of Kuleśvara:
“Forming the same mudrā, fold your thumbs inward and extend your little fingers, holding them apart.

25.8 “The mudrā of Kiṃkarottama:
“Join the cupped palms of your hands together and slightly bend both index fingers.”
This concludes the chapter from the great sovereign “Bhūtaḍāmam Tantra” that contains the descriptions of the mudrās of the eight bhūtas.
CHAPTER 26

Then Vajrapāṇi, the lord of guhyakas, said this to the lord:

“The preceding practice of bhūta-attendants is for the benefit of the vajra master. So is the following sādhana of the great bhūtinīs. Both will be thrilled, and joy will arise in the hearts of the bhūtinīs.

Next follow the detailed instructions on the sādhana of the glorious great bhūtinīs found in the great sovereign Bhūtaḍāmara Tantra.

First, the detailed instructions for the gentle sādhana are:

“... The practitioner should recite the mantra in front of the blessed lord Great Wrath 100,000 times. This constitutes the preliminary practice. Then, on the day of the full moon, he should offer a pūjā according to his means, burn bdellium incense, and recite the mantra all night. A bhūtinī is certain to arrive at dawn. Upon her arrival, he should give her a welcome offering of sandalwood-scented water and say, ‘Welcome!’ She will reply, ‘Hey practitioner, what do you command me to do?’ He should say, ‘Please be my wife.’ [F.263.a] She will offer a divine elixir of long life, power substances, treasures, and a kingdom.

There are also forceful sādhanas:

... The practitioner should draw the glorious bhūtinī on birch bark with saffron ink. Then at night, he should recite the mantra one thousand and eight times while naked in front of Vajradhara. She will swiftly arrive. He should make love to her as soon as she arrives and she will be pleased. She will offer him a kingdom and even raise him to the status of Indra. Taking him on her back, she will take him to heavenly realms. He will live one thousand years. If she does not comply she will, at that very moment, burst at the forehead, wither, and die.

Next are the detailed instructions for killing all bhūtinīs.
“The practitioner should perform the rites of killing and castigation in the center of the maṇḍala that was previously described. The bhūtinī will be killed in an instant. This has been said by Great Wrath himself.

“The practitioner should write a bhūtinī’s name with saffron. Then, stepping over it with his left foot and raising the vajra-scepter, he should repeat the syllable hūṁ\textsuperscript{396} seven times. He is certain to kill her instantly.”

This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains detailed instructions on the sādhana procedures.
CHAPTER 27

27.1 “Having summoned the spirits of divine origin, the practitioner should bow to them and then dismiss them.  

“The mantra for inviting the deities who are to partake of the offering:  

“Wherever any great spirit is, may he leave that terrible place! Svāhā!  

27.2 “Having offered a bali of cooked red rice, flowers, and incense to the participating deities, the practitioner should cover it with a white cloth and recite the following mantra three times while bowing to and dismissing the spirits of divine origin:

“O great spirits, go to your respective abodes—to charnel grounds, shrines, solitary trees, riverbanks, crossroads, solitary Śiva lingas, or temples. Go quickly so you can keep your pledges of the spirits. If you do not go, your heads will be split with a thunderbolt, killing you in an instant. You will be dispatched to the terrible hell of spirits. Go to your respective places as you please! Svāhā!  

27.3 This concludes the chapter from the great sovereign “Bhūtaḍāmara Tantra” that contains the detailed instructions on the bali offering.
CHAPTER 28

28.1 “The formula for dismissing the spirits after the bali offering:

“The formula for dismissing the spirits after the bali offering:  

“Please go back quickly to your charnel grounds, shrines, mountain tops, or crossroads!”

28.2 “The formula for the spirits to guard their pledges:

“Please keep your pledge!”

28.3 “The mantras for summoning all deities and male and female spirits are:

“The reciter of Wrath is himself commanding you, please leave your terrible places! Svāhā! Oṁ, unfailing vajra hook! Act, act! Pull, pull! Hūṁ jaḥ!”

28.4 “And:

“Oṁ, fierce Wrath with an unfailing hook—act, act! Make such-and-such enter, do it! Hṛīḥ, hūṁ, jaḥ!”

28.5 “The mudrā of the hook:

“One should join both index fingers so that they form the shape of a hook.

28.6 “One should offer a bali after incanting it with the following mantra three or seven times:

“Oṁ, Vajra Wrath! Please take this bali! Hūṁ, phat!”

28.7 “One should then recite:

“Oṁ, hṛīḥ! To Bhūtaḍāmara, the great vajra! Hūṁ hūṁ hūṁ! Ślūṃ ślūṃ! Hūṁ hūṁ! Phat phat! Svāhā! May the servant beings take whatever bali is available, body, speech, and mind! Svāhā!”
“The eighteen types of emptiness:
1. Internal emptiness
2. External emptiness
3. Internal and external emptiness
4. Emptiness of emptiness
5. Great emptiness
6. Emptiness of the absolute truth
7. Emptiness of conditioned phenomena
8. Emptiness of unconditioned phenomena
9. Emptiness that is beyond extremes
10. Emptiness of that which is beginningless and endless
11. Emptiness of that which cannot be repudiated
12. Fundamental emptiness
13. Emptiness of all phenomena
14. Emptiness of individual characteristics
15. Emptiness of that which cannot be apprehended
16. Emptiness of that which has its own nature
17. Emptiness of that which does not have its own nature
18. Emptiness of that which has and does not have its own nature

“The eight bhūtas are:
“The bhūta-king Aparājita,
As well as Ajita and Pūraṇa;
The wild and fierce Āpūraṇa
And the great Śmaśānādhipati.

“Kuleśvara, Bhūteśa, and also
Kiṃkarottama who carries out one’s orders.
In the tantra of Ḍāmara,
These eight great beings are called ‘servants.’”

This concludes the great sovereign “Bhūtaḍāmara Tantra.”

The Tathāgata has explained the causes of those phenomena that arise based on causes. The great monk also explained that which constitutes their cessation.
Appendix

SANSKRIT TEXT

Prologue to the Sanskrit Text

The Sanskrit text below has been reconstructed based mainly on the three manuscripts listed in the abbreviations below. In addition, the Degé recension of the Tibetan translation was consulted for sections containing transliterated Sanskrit such as the mantras or the proper names, and the Sādhanamālā for the short section which is paralleled in one of the sādhanas (no. 264) of Bhūtadāmara.

The present edition is not a fully critical one, and one needs to be aware of a few important points. First, minor amendments (mostly orthographical, but also some grammatical) have not been reported in the critical apparatus. Second, the edition follows by default manuscript G without reporting variant readings unless the adopted reading comes from a manuscript other than G. Third, in instances where variants are reported, the primary referent was manuscript A; manuscript B was used only when neither G nor A made sense, or when the reading offered by it seemed particularly relevant. The text quoted in the lemmata, if the scribe’s corrections were involved, always represents the post correctionem version. In places where correcting flawed grammar would require arbitrary guesses, the favored option was to keep the text of the sources unchanged.

Unlike manuscripts A and B, which were available in a JPEG format, manuscript G was kindly provided by Dr. Péter-Dániel Szántó in transcript form. This transcript included many minor amendments by him (which nearly always turned out to be corroborated by other manuscripts). These amendments have been adopted also in this edition, again, without reporting them in the critical apparatus. Any mistakes that occurred when adapting the content of G for the present edition are my own.
Of the three manuscripts, G appears to be the closest to the Tibetan translation, followed by A. These two manuscripts are the principal witnesses for the present edition. In general, when choosing between textual variants, we followed the Sanskrit source that corresponded with the Tibetan text.

As for the manuscripts’ dates, G is the oldest of the three. Its script (a variety of Māgadhī) indicates that it is probably pre-thirteenth century. Manuscript A has a date in the colophon which assigns it to the middle of the sixteenth century, and B is a relatively recent paper copy.

In an attempt to preserve some of the character of the language used in the transmission of the Bhūtaḍāmara, which is classical Sanskrit with some Buddhist Hybrid Sanskrit influences and its own peculiarities, only a limited editorial standardization was applied, with a number of features left intact. Thus, following the convention of the manuscripts, the vowel sandhi, much of the time, has not been applied; e.g., the Sanskrit absolutive is always written as separate from the word that follows (… gatvā aṣṭaśataṃ japet, and not … gatvāṣṭaśataṃ japet).

Spelling has been standardized throughout the text, but applications of sandhi rules have not. We made this choice in order to follow the conventions of ancient manuscript scribes who applied sandhi with discretion. Their decisions not to apply sandhi in specific cases seem to reflect an intention to clarify the text, thus our standardization would be an unnecessary and unhelpful intervention. Mantric syllables such as oṁ and hūṁ (i.e. ones that end in a nasal sound) are spelled throughout this edition with the anunāsika (ṁ) rather than the anusvara (ṃ), regardless of the spelling found in the manuscripts.

The present edition is only meant to accompany the English translation and does not purport to provide a definitive basis for further philological research. Any scholar intending to quote from this edition in an academic publication would be advised to verify the text to be quoted against the original manuscripts, two of which can be downloaded free from the Tokyo University Library (http://utlsktms.ioc.u-tokyo.ac.jp/utlsktms/syahonSearch.do); the third may become available from the Göttingen University Library database, if its manuscript collection goes online as has been rumored.

The passage numbers (enclosed in double ḍandas) match the numbers given to the corresponding passages in the English translation. For scholars who would like to consult the original manuscripts, the folio numbers for manuscripts G and A have been added in brackets. The format includes the siglum, the number, and the “r” or “v” for “recto” or “verso.” For example,
[A13r] would denote the recto side of the thirteenth folio of manuscript A. The location of each number in our edition corresponds to the beginning of the first line of a manuscript folio, sometimes after its first word.

Because of missing parts of text in one of the sources for this edition, Szántó’s transcript of manuscript G, there is a gap in the numbering of folios between {G9v} and {G11v}, as the precise location of folio breaks could not be ascertained.

CHAPTER A1

ap1. {G1v} {A1v} namo vajrasattvāya ||

atha

bhūtaḍāmaramahātantrarāje sarvabhūtabhūtinīsādhanavidhvistaram\[412\] pravakṣyāmi ity āha bhagavān mahāvajradharaḥ trailokyādhipatiḥ ||

ap1.2

nadīsaṅgame śmaśāne ekavrkle devāyatane śrīvajradharagṛhe vā ityevamādīsthāne suṣṭhayet tatkaśanād eva sidhyati yadi na sidhyati\[413\] bhūtabhūtinī sakulagotraṃ\[414\] vinaśyati ||

ap1.3

atha maheśvaro mahādevo bhagavataḥ pādau śirasābhivandītvā bhagavantam etad avocat bhāṣayatu bhagavān mahākrodhādhipatir duṣṭabhūtamāraṇam mantrapadam\[415\] ||

ap1.4

atha maheśvaraṃ mahādevam sādhukāram adāt sādhu sādhu mahādeva subhāṣitam iti ||

ap1.5

atha bhagavān sarvabhūtamāraṇaṃ mantrapadaṃ bhāṣate sma ||

āṃ vajrajvāle hana hana sarvabhūtān hūṃ phaṭ ||

ap1.6

[A2v] athāsmin bhāṣitamātre śrīvajradhararomakūpād anekavajrajvālā niścaritabhūvan sarvabhūtabhūtinīnāṃ śaṅrāṇi śoṣītaḥ abhūvan sarvadevatāḥ sakrabrahmaviṣṇuprabhṛtayaḥ maritā bhūtāḥ ||

ap1.7

atha bhagavantam sarvataḥgatā vismayenaivam āhūḥ sādhu sādhu vajradhara mahākrodhādhipate paścime kāle paścime samaye sarvabhūtabhūtinīnāṃ nigraham karoti ||

ap1.8

atha bhagavān punar api mṛtvajñānākarṣaṇīmantraṃ bhāṣate sma ||

ōṃ vajrāyuṣe sara sara asmin ||

ap1.9

athāsmin bhāṣitamātre śrīvajradharanāsikātaḥ mahāpavanamṛtasaṃjīvanī niścarati sma atha niścaritamātre sarvabhūtabhūtinīnāṃ śaṅrāṇ praviṣīti praviṣṭamātre bhūtabhūtinī utthāya {A2v} mahābhayena tharathārayamānāḥ paritrāyatu bhagavān paritrāyatu sugata bhagavān ājñāpayatu ||
amṛtasaṃjīvāpaya hrīḥ āḥ ||

atha vajradharo mahākrodhādhipatir idam avocat |
mā bhair mā bhair bhūtādhipate yuṣmākaṃ parājayārthena sarvadevatān vaśam ānayāmi sarvabhūtānāṃ nigrahaṃ karomi ||
ap1.14 atha vajradharo mahākrodhādhipatiḥ punar api mṛtasamjīvanīmantram bhāṣate sma ||

orī kaṭḍa kaṭḍa mṛtasamjīvāpaya hariḥ āḥ ||
ap1.15 athāsmin bhāṣitamātre sarvadevatā jīvitā mūrcchitāḥ prapatitāḥ | mahābhayena thartharāyamānā uttiṣṭhanti sma ||
ap1.16 atha mahādevaḥ prāha | paritrāyatu māṃ mahābodhisattvāḥ ||
ap1.17 atha vajradharo mahākrodhādhipatir idam avocat | mā bhair mā bhair bhūtādhipate yuṣmākaṃ parājayārthena sarvadevatān vaśam ānayāmi sarvabhūtānāṃ nigrahaṃ karomi ||
ap1.18 atha vajradharo mahākrodhādhipatiḥ punar api mṛtasamjīvanīmantram bhāṣate sma ||
atha vajradharo {G2v} mahākrodheśvara evam āha ∣
pratipadyata²⁴² apsarasāḥ ∣ śrīvajradharajāpīna upasthānām karomūti ∣
hiranyakasvarnāmuktaśvāduryapadmarāghaśdisvaradrvyāni dadāmītī ∣

atha apsarasā prabhṛtṛena sarvadevakanyāyakṣiṇīdham avocat ∣
mārāmi māraṁ bhagavān śrīvajradharajāpīnaṁ ceṭī bhavāmi ∣
upasthāyikā bhavāmaḥ ∣ yadi krodhajāpīna upasthāyikā na bhavāmas tadā
sarvakulagotravinaśīno bhavāmaḥ ∣ saddharmapratijāpikā {A4v}
bhavāmaḥ³⁰ men sarvatathāgataninditāḥ bhavāmaḥ ∣ bhagavān
krodhavajreṇa mūrdhānam sphālayet ∣ satadhā³³¹ viśīrya maraṇaṁ śīghram
evāṣṭau mahānarake praviśeyuh³⁴³ ∣

atha vajrapāṇiḥ mahābodhisattvāḥ sarvāpsarasāṁ
devakanyānāginīyakṣiṇīnāṁ sādhukāram adāt ∣
sādhu sādhu apsaraso devakanyānāginīyakṣiṇīḥ paścime kāle paścime
samaye manusyaśaṁ tathāgatajāpīnāṁ upasthāyikā bhavāmītī ∣

atha bhūtacetakaṇāṁ bhūtarājō bhūtarājō bhūtarājō aparājitaprabhṛtayāḥ
svaparśanmaṇḍale utthāya śrīvajradharamahākrodhādhipatiḥpadāu
sirasābhivanditvā svahṛdayam adāt ∣
oṁ śrīmahābhūtakulasundari hūṁ ∣ {A5r} oṁ śrīvijayaśundari hrīḥ ∣ oṁ
vimalasundari⁴³³ aḥ ∣ oṁ śrīratisundari vāḥ⁴³⁴ ∣ oṁ śrīmanoharasundari
dhīḥ⁴³⁵ ∣ oṁ śrībhīṣaṇasundari iḥ ∣ oṁ śrīdhavalasundari maṁ ∣ oṁ
śrīcakṣurmadhusundari bhīḥ ∣
ity ete aṣṭau bhūtarājīyaḥ śrīśabdena kīrtitā iti ∣

atha sādhanavidhānaṁ bhavati ∣ paṭhitamātre sarvasiddhiḥ dadāti ∣
śrīvajradharamāmoccaṇamātreṇa sarvabhūtabhūtīnyah kiṅkarīkīṅkarā
bhavanti ∣

bhaṇgaṇā aha ∣
yadi samayaṁ laṅghayathā⁴³⁶ laṅghitaṃtoreṇa sarvabhūtabhūtinīnāṁ
svakulagotraṃ vināśayāmi ∣

atha aparajito³⁴⁷ mahābhūtabhipatir bhagavantaṁ mahāvajradharam
evam āha ∣
mahādevasamayena tiṣṭhāmi ∣ sarvalaukikāṁ mantramudrāvidhānena
sarvasiddhiḥ dāṣyāmi {G3r} śrīvajradharajāpīnāḥ sarvasiddhiḥ
dadāmaḥ³⁵⁷ ∣ yadi na dāṣyāmaḥ svakulagotravinaśākā bhavāmaḥ ∣ {A5v}
sarvatathāgataśāsane samayabhṛmaṇśākā bhavāmaḥ ∣ bhagavān
krodhavajreṇa mūrdhānaṁ sphālayet ∣ śīghram eva maraṇaṁ ∣ aṣṭau
mahānarake praviṣēmaḥ ∣

athaṭaḥ sampravakṣyāmi sādhanasthānām uttamam ∣

nadikūle śmaśāne ca vajrapāṇīgrha tathā ∣
bhūtabhūtīnyah sarve sidhyante nātra saṃśāyaḥ ∣
aṣṭau mahābhūtarājñāḥ sādhana[sthāna]m
d | ap.27

atha mudrāṁ pravakṣyāmy aṣṭau bhūtinisādhan[ē]
vāmahasta ṛḍhamuṣṭim kṛtvā madhyamāṁ prasārayet
āvahya pūjanimudrā uttamakulasādhanī
d | ap.28

anyonyamuṣṭisānyuktam tarjanīṁ tu prasārayet
sidhyate tatksaṅād eva [A6r] bhūtabhūtinī ātmasamayapālanī
d | ap.29

vāmahastadrḍhamuṣṭim kṛtvā kaniṣṭhāṁ tu prasārayet
sāmnidhyakaranā mudrā sarvabhūtānusārini
d | ap.30

prasārya vāmahastam tarjanīṁ kuṇḍalini kṛtvā
ejeythāṅguṣṭhenāvaṣṭabhya sarvabhūtinīvaśaṃkarā
d | ap.31

vāmahastena muṣṭim kṛtvā anāmāṁ tu prasārayet
ākarṣayet sarvabhūtinināṁ sarvavighnanivāraṇi
d | ap.32

vāmahastena muṣṭim kṛtvā jeyṣṭhaṅguṣṭhau prasārayet
bhūtinyabhimukhimudrā sarvaduṣṭaśayamkari
d | ap.33

vāmahastena muṣṭim baddhvā kanyakāṁ tu prasārayet
bhūtinisamayamudrā sarvakṛt sarvakarmikā
d | ap.34

ubḥābhyaṁ khaṭakam kṛtvā prthak prthak dakṣiṇakatyāṁ nyaset
vāmahatam dakṣiṇasthitam sthāpya paramahṛdayam [A6v]sarvabhūtinisamayamudrā
d | ap.35

etā baddhamātreṇa sīghram bhūtina āgacchanti yadi sīghram
nāgacchanti, akṣimūrdhni sphuṭanti śuṣyanti mriyanti vā
d | ap.36

atha śrīvajradharo mahākrodhādhipati idam uvāca yadi bhūtināḥ samayaṁ samayaṁ samatikramanty anena
krodhasahitenākṛṣyāṣṭaṁ japet

orin kaḍa kaḍa srūṁ hṛih amukabhūtinī hūṁ phāt
d | ap.37

anena krodhasahitenāṣṭaṁ japet [G3v] sīghram āgacchati yadi
sīghram nāgacchati akṣimūrdhni sphuṭati śuṣyanti mriyanti vā
d | ap.38

atha sādhanavidhānaṁ bhavati

nadīsamgame gatvā candanena maṇḍalakaṁ kṛtvā puspaprakaram
dadyāt gugguludhūpaṁ dhūpayet aṣṭahasram japet siddho
bhavati rātrau punah sahasrāṁ japet niyataṁ āgacchati āgatāyāḥ [A7r] kāmayitavyā bhāryā bhavati
suvarṇapalaśaṁ śāyane parityajya prabhāte
gaçchati evaṁ dine dine māsābhīvantarenā niyataṁ sidhyati
नादिकुले गत्वा चन्दनेना मण्डलाकम क्र्त्वा दधिभक्तबालिम धापेयत्। अष्टाशहस्रम जपेत दसाणिः सप्ता। सप्तमेव ज्ञातस्मि न धार्यति। प्रायस्कृतम् बचि पालयति।

वातसा किम मयां कर्तव्यम् इति वादति। साधकेन वक्तव्यम् राज्यम् में देही। सा राज्यम् । साधकेन प्रायस्कृतम् बचि।

श्रीवज्रडहरग्र्हे गत्वा करवृिपुणम् धापेयत्। अष्टाशहस्रम जपेत। सिद्धो भवति। पुनः रात्राः [A7v]।

साधकेन वक्तव्यम् राज्यम् में देही। साधकेन प्रायस्कृतम् बचि।

श्रीवज्रडहरग्र्हे गत्वा करवृिपुणम् धापेयत्। अष्टाशहस्रम जपेत। सिद्धो भवति। पुनः रात्राः [A7v]।

साधकेन वक्तव्यम् राज्यम् में देही। साधकेन प्रायस्कृतम् बचि।
dine {A9r} dīnāralakṣaṃ dadāti | daśavarṣasahasrāṇi jīvati | yadā mṛiyate sārvabhūmiko rājā jāyate ||
ap1.46 aṣṭau mahābhūtarājñī samāptā ||
ap2.  
CHAPTER A2

ap2.1 atha śmaśānapraveśinī mahābhūtinī utthāya bhagavataḥ pādau śirasābhivanditvā svahṛdayam adāt |

oṁ hṛīḥ hūṁ ah{457} | paramahṛdayam ||
ap2.2 oṁ hūṁ kaḍḍa kaḍḍa {G4v} sarvabhūtīnāṁ samayam anupālaya hana hana{458} bandha bandha ākrama ākrama bho bho mahāraudri śmaśānavāsini āgaccha śīghraṁ dḥuṁ{459} phaṭ | śmaśānavāsiniḥbhūtinyākarṣaṇamantrāḥ {460} ||
ap2.3 oṁ dhūna dhūna vidhūna vidhūna cala cala cālāya cālāya praviśa praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūṁ hūṁ phaṭ phaṭ svāhā{461} | śmaśānapraveśini{462} sarvabhūtīnāṁsamayamantrāḥ ||
ap2.4 oṁ cala cala dhaka dhaka mahābhūtini {A9v} sādhakānukūla aprapriye sara sara visara visara kaḍḍa kaḍḍa jalpayā jalpayā bhaṇjaya bhaṇjaya raṅga raṅga{463} gṛhṇa gṛhṇa hūṁ hūṁ phaṭ phaṭ hṛīḥ svāhā | daṃṣṭrākarāli ||
ap2.5 oṁ ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhīyike oṁ oṁ oṁ oṁ namaḥ svāhā | ghoramukhī ||
ap2.6 oṁ jarjaramukhi cira cira cintāveṣa{464} sarvaṣatrubhayāmkari hana hana daha daha paca paca mārayā mārayā mamākalāṁṛtyuṣayāmkari sarvanāgabhāyāmkari aṭṭaṭṭhāsini sarvabhūteśvari thā thā thā thā dhā dhā dhā oṁ oṁ oṁ oṁ svāhā | jarjaramukhī{465} ||
ap2.7 oṁ kamalalocani manuṣyavatsale sarvaduḥkhavināśani sādhakāpripye jaya jaya divyarūpīhi hṛīḥ gṛhṇa gṛhṇa jaḥ jaḥ hūṁ hūṁ phaṭ phaṭ namaḥ svāhā | kamalalocanīmantrāḥ ||
ap2.8 oṁ vikaṭamukhi daṃṣṭrākarāli jvalitalocani sarvayakṣabhāyāmkari {A10r} dhāva dhāva gaccha gaccha bho bho sādhaka kim ajñāpayasyi svāhā | vikaṭamukhī ||
ap2.9 oṁ dhudhuri karmapiśācini{466} kaha kaha dhūna dhūna mahāsurapūjitā chinda chinda bhinda bhinda mahākarmapiśācini{467} bho bho sādhaka kim karomi hṛīḥ hūṁ hūṁ phaṭ phaṭ svāhā | dhudhuri ||
CHAPTER A3

ap3.1  {A11r} athāto bhūtaḍāmaramahātantrarāje\textsuperscript{473} aṣṭau mahāśmaśāna\textsuperscript{474} praveśinībhūtinīsādhanavidhānaṃ vyākhyāsyāmaḥ ||
ap3.2  daridrāṇāṃ hitārthāya ceṭīsādhanam uttamam ||
ap3.3  śmaśānāṃ gatvā aṣṭasahasraṃ japet | pūrvasevā krāta bhavati | tataḥ sādhanam ārabheta ||
ap3.4  rātrau śmaśānaṃ gatvā khadirasamīdhānaṃ dadhimadhugṛṇāyānām aṣṭasahasraṃ juhuyāt\textsuperscript{475} | tataḥ śmaśānapraveśinībhūtinī śīghram āgacchati | kiṃkari bhavati | kṣetrayāțikākṛṣṭikarmāṇi karoti | dine dine dīnāram ekaṃ pratyahaṃ dadāti ||
ap3.5  rātrau kṣetrayāțikāṃ gatvā matsyamāṃśavidhīnā yathoktaṃ pūjayed ekavimśatīvān parijaṇya yathoktaṃ karmapiśāci {A11v} karmāṇi karoti ||
CHAPTER A4

{A12r} athātaś caṇḍakātyāyanī mahāraudrabhūtinī utthāya tasmin parśanmaṇḍale śrīmahākrodhādhipateḥ pādau śirasābhivandītvā svahṛdayam adāt ।

oṁ trumḥ hūṁ hūṁ phat phat svāhā । surakāṭyāyanī ।

ap3.6 rātrau śmaśāne gatvā aṣṭasahasram japaḥ karmapiśācībhūtinī śīghram saumyārūpenāgacchati । kiṃkari bhavati । grhaṅkarmakriyāvādaḥ ।

ap3.7 rātrau śmaśāne gatvā aṣṭasahasram {G5v} japaḥ karmapiśācībhūtinī śataparivāraparivṛtena śīghramāgacchati । āgatāyā matsyamāṇāsavidhūnā raktabalim dadyāt । tuṣṭā bhavati । ceṭikarmāṇi karoti ।

ap3.8 bhūtaḍāmaramahāhantre karmapiśācīvidhivistaratantraḥ ।

ap4. {A12v} oṁ hemakuṇḍalini dhaka dhaka jvalajvala divyakuṇḍalabhūṣite rāvaṇamathani bhagavāṅ ājñāpayati hṛīḥ svāhā ।

ap4.1 oṁ bhūḥ jvala hūṁ phat । mahākāṭyāyanī ।

ap4.2 oṁ oṁ hriḥ hriḥ hūṁ hūṁ he he phat phat svāhā । raudrākāṭyāyanī ।

ap4.3 oṁ oṁ rudrabhayaṃkari aṭṭaṭṭahāsini sādhabapriye mahāvicitrarūpe ratnākari svuṃhāhaste yamanikṛntani sarvadukhaḥpiṣmati oṁ oṁ oṁ hūṁ hūṁ hūṁ śīghram saṅgīṁ me prayacca hṛīḥ jah svāhā ।

ap4.4 oṁ yamanikṛntani akālaṃṛtyunivāraṇi khadgaśūlahaste śīghram saṅgīṁ mahābhūtesvari ।

ap4.5 oṁ trumḥ hūṁ hūṁ phat phat svāhā । surakāṭyāyanī ।

ap4.6 oṁ hemakūṇḍalini dhaka dhaka jvala jvala divyakuṇḍalabhūṣite rāvaṇamathani bhagavāṅ ājñāpayati hṛīḥ svāhā ।

ap4.7 oṁ bhṛkuṭimukhi kaha kaha jaya jaya sarvāsuraṃtanūḥ śīghram saṅgīṁ me prayacca hṛīḥ jah svāhā ।

ap4.8 oṁ pitṛmathani kaha kaha jaya jaya sarvāsarupūjite hūṁ jahḥ svāhā ।

ap4.9 oṁ suratapriye divyalocane kāmeśvarī jaganmohani subhage kāṅgacāpābhūṣaṇi nūpuraśabdena āvīṣa āvīṣa pūra । pūra saṅgīṁ me prayacca hṛīḥ svāhā ।

ap4.10 oṁ pitṛmathani kaha kaha jaya jaya sarvāsuraṃtanūḥ śīghram saṅgīṁ mahābhūtesvari ।
CHAPTER A5

ap5.1  athātaḥ paramarahasasyātirahasyaḥ bhūtaḍāmaramahātanthra-āčāryaḥ aṣṭabhūta-kātyāyaniśādhanam vyākhyāyāmaḥ ityāha

ap5.2  bhūta-kātyāyani śādhanam bhavati

śmaṇam gatvā aṣṭahāṣasram joped divasaṁ [G6v] trīṇī sarvabhūta-kātyāyāni śīghram āgacchati āgatasāmaghaṃ kāryaṃ bhavati
divaḥ brahmaṃ kṣaṇaṃ sthāṇitaṃ tattvaṃ bhavati
tosyaḥ bhavati

ap4.10  aṣṭau bhūtarājñīkātyāyaniśādhanam paṭhitamātreṇa sidhyanti

ap4.11  athātaḥ paramarahasasyātirahasya bhūtaḍāmaramahātanthre aṣṭau bhūtakātyāyaniśādhanālakṣaṇaṃ vyākhyāsyāmaḥ

{A13r} anyonyāṅgulīṁ veṣṭayitvā tarjanīṁ prasārya kuṅcayet surakātyāyaniśādhanā

ap4.12  anyonyāntaritaṁ kṛtvā tarjanīdvayaṁ kuṅcitaṁ mahākātyāyaniśādhanā sarvabhūtiniyākaśanī
ap4.13  asyā eva mudrāyā madhyamāṅgulīṁ mukhaṁ praveśa sarvabhūtiniyāśānaḥkulaśāhasaḥdhiṣṭhakapriyakulabhūteśvaraurakātyāyani

493  mudrāḥ asyā mudrāyā baddhamātrayā śīghram sidhyati bhūtini

ap4.14  dvau muṣṭīḥ prthak prthak tarjanīṁ prasārayet rudrākātyāyaniśādhanā pujayet gandhadhūpapapapadhyāmodhāsamāsamāle tathā
dāpayet sarvabhūtiniyāḥ cetibhavanti tatkṣaṇāt
ap4.15  ubhau muṣṭīṁ dṛḍhikuryāt tarjanīdvayaṁ veṣṭayet bhūtini-bandhakundalakātyāyaniśādhanā
ap4.16  tathāvākṣisphoṭanī caṇḍakātyāyaniśādhanā mahāsarvabhūti-niśādhanam
ap4.17  vāme haste muṣṭīṁ kṛtvā prasārya tarjanīm sarvalokasādhanam sarvabhūtavāśamkari

{A13v} jayamukhi kātyāyaniśādhanā sarvabhūtiniśādhanam
ap4.18  anyonya-muṣṭīṁ kṛtvā kaniṣṭhādvayaṁ veṣṭayet prasārya sarvabhūtiniśādhanam
ap4.19  ity āha bhagavān mahākrodhādhipatiḥ

ap4.20  bhūtaḍāmaramahātanthra-āčāryaḥ aṣṭau bhūtakātyāyaniśādhanarīvidhivistaratantrāḥ
atha śrīvajradharagṛhe gatvā aṣṭasahasraṃ japet | tataḥ pūrvasevā kṛtā bhavati | rātrau śrīvajradharagṛhe gatvā japat | tato divyastrīrūpaṃ paśyati | yaṃ varam ichati taṃ dadāti |

rātrau ekaliṅge gatvā sahasraṃ japet | ekadivasena nūpuraśabdaḥ śrūyate | dvitiyadivasa divyāśī puratas tiṣṭhati | na duṣhayati na ca bhaṣate | {A14v} trītiyadivase vācaṃ bhāṣate | bho sādhaka kim ājñāpayasi | sādhakena vaktavyam | bho devate

rātrau śrīvajradharagṛhe gatvā japet | tato divyastrīrūpaṃ paśyati | yaṃ varam icchati taṃ dadāti | jambudvipapātaka uttamārūpāṃ kanyām anīya dadāte | aṭhavā devyā kāmayitavo jīvati varṣasatāṃ paṇca | yadā miyate sāmantārājakule | {A15v} jāyate |

rātrau nadisangame gatvā aṣṭasahasraṃ japet | divyāṣī bhūtinī saparivāreṇāgacchati | āgataśā ca na duṣhayitavyā na maṇtrāpayitavyā | tuṣṇībhāvena kāmayitavyā dune dune nityasthā bhavati paṇcadināraṇavastryugalaṃ dadāti |

rātrau udyāṇaṃ gatvā aṣṭasahasraṃ japet | divyāṣī bhūtinī puratas tiṣṭhati | śaṣṭhe divase paṇca dināram dadāti | saptame divase svagreś āgacchati | aṣṭame divase śrībhēṣṭhānena maṇḍalakāṃ kṛtvā gugguludhūpaṃ dattvā aṣṭasahasraṃ japet | divyabhūtinīkanyā svagreś āgacchati | āgatyāḥ kāmayitavyā bhāryā | G7r bhavati | divyamuktāhāraṃ skyane parityajya prabhāte gacchati | muktāhārena grhitamātreṇa paṇcaṣatadināraṃ vastrayugalaṃ vā dadāti | sarvāstatrūn pātayati | sahasrāyur bhavati | yadā miyate rājakule |

sūnya-devatāyananam gatvā rātrau japed aṣṭaṣatāṃ divasāni trīṇi | {A15r} trītiye divase nūpurasabdaḥ śrūyate | caturthe divase bhūtinim paśyati | paṇcame divase puratas tiṣṭhati | sāṣṭhe divase paṇca dināram dadāti | saptame divase svagreś āgacchati | {A51r} aṣṭame divase sīrahsthānena maṇḍalakāṃ kṛtvā gugguludhūpaṃ dattvā aṣṭasahasraṃ japet | divyabhūtinīkanyā svagreś āgacchati | āgatyāḥ kāmayitavyā bhāryā | G7r bhavati | divyamuktāhāraṃ skyane parityajya prabhāte gacchati | muktāhārena grhitamātreṇa paṇcaṣatadināraṃ vastrayugalaṃ vā dadāti | sarvāstatrūn pātayati | sahasrāyur bhavati | yadā miyate rājakule |

śūnyadevatāyananam gatvā rātrau japed aṣṭaṣatāṃ divasāni trīṇi | svaṃya eva bhūtinī mahāvabhāṣam | kṛtvāṣṭaṣataparivāreṇa niyatam āgacchati | āgatyāḥ candanodakenārgho deyāḥ | {A15v} tuṣṭa bhavati | bhāryā bhavati | rasarasāyanam dadāti | aṣṭaṣataparivārasya vastrālaṃkāraḥbhojanādīnaṃ prayacchati | paṇca varṣasahārasāṃ jīvati | yadā miyate rājakule |

rātrau udyāṇaṃ gatvā aṣṭasahasraṃ japet | divyāṣī bhūtinī puratas tiṣṭhati | śaṣṭhe divase paṇca dināram dadāti | saptame divase svagreś āgacchati | aṣṭame divase śrībhēṣṭhānena maṇḍalakāṃ kṛtvā gugguludhūpaṃ dattvā aṣṭasahasraṃ japet | divyabhūtinīkanyā svagreś āgacchati | āgatyāḥ kāmayitavyā bhāryā | G7r bhavati | divyamuktāhāraṃ skyane parityajya prabhāte gacchati | muktāhārena grhitamātreṇa paṇcaṣatadināraṃ vastrayugalaṃ vā dadāti | sarvāstatrūn pātayati | sahasrāyur bhavati | yadā miyate rājakule |

Śūnya-devatāyananam gatvā rātrau japed aṣṭaṣatāṃ divasāni trīṇi | svaṃya eva bhūtinī mahāvabhāṣam | kṛtvāṣṭaṣataparivāreṇa niyatam āgacchati | āgatyāḥ candanodakenārgho deyāḥ | {A15v} tuṣṭa bhavati | bhāryā bhavati | rasarasāyanam dadāti | aṣṭaṣataparivārasya vastrālaṃkāraḥbhojanādīnaṃ prayacchati | paṇca varṣasahārasāṃ jīvati | yadā miyate rājakule |

ap5.4 rātrau ekaliṅge gatvā sahasraṃ japet | ekadivasena nūpuraśabdaḥ śrūyate | dvitiyadivasa divyāṣī puratas tiṣṭhati | na duṣhayati na ca bhaṣate | {A14v} trītiyadivase vācaṃ bhāṣate | bho sādhika kim ājñāpayasi | sādhakena vaktavyam | bho devate | upasthāyikā bhavasveti | yāvaj jīvī tāvad upasthāyikā bhavati | prṣṭham āropya sumerusāgarādīni nayati | punar api vaisrāvanagrha gatvā dravyam anīya dadāti | jambudvipapātakā āgatārūpāṃ kanyām anīya dadāte | aṭhavā devyā kāmayitavyo jīvati varṣasatāṃ paṇca | yadā miyate sāmantārājakule | {A15v} jāyate |

ap5.5 rātrau nadisangame gatvā aṣṭasahasraṃ japet | divyāṣī bhūtinī saparivarāṇāgacchati | āgataśā ca na duṣhayitavyā na mantrāpayitavyā | tuṣṇībhāvena kāmayitavyā dune dune nityasthā bhavati paṇcadināraṇa vastrayugalaṃ dadāti |

ap5.6 rātrau udyāṇaṃ gatvā aṣṭasahasraṃ jayed divasaṃ trīṇi | {A15r} trītiye divase nūpuraśabdaḥ śrūyate | caturthe divase bhūtinim paśyati | paṇcame divase puratas tiṣṭhati | śaṣṭhe divase paṇca dināram dadāti | saptame divase svagreś āgacchati | {A51r} aṣṭame divase śrībhēṣṭhānena maṇḍalakāṃ kṛtvā gugguludhūpaṃ dattvā aṣṭasahasraṃ japet | divyabhūtinīkanyā svagreś āgacchati | āgatyāḥ kāmayitavyā bhāryā | G7r bhavati | divyamuktāhāraṃ skyane parityajya prabhāte gacchati | muktāhārena grhitamātreṇa paṇcaṣatadināraṃ vastrayugalaṃ vā dadāti | sarvāstatrūn pātayati | sahasrāyur bhavati | yadā miyate rājakule |

ap5.7 śūnyadevatāyananam gatvā rātrau japed aṣṭaṣatāṃ divasāni trīṇi | svaṃya eva bhūtinī mahāvabhāṣam | kṛtvāṣṭaṣataparivāreṇa niyatam āgacchati | āgatyāḥ candanodakenārgho deyāḥ | {A15v} tuṣṭa bhavati | bhāryā bhavati | rasarasāyanam dadāti | aṣṭaṣataparivārasya vastrālaṃkāraḥbhojanādīnaṃ prayacchati | paṇca varṣasahārasāṃ jīvati | yadā miyate rājakule |

ap5.8 rātrau rājagrhe gatvā aṣṭasahasraṃ japet | pūrvasevā kṛtā bhavati | paṇcamyāṃ rātrau karavīrakāṣṭhāiḥ agrīme prajyāya mālatiṇipūṣpāṇāḥ dadhimadhughṛṭkāṭkāṇāṃ aṣṭasahasraṃ juhuyāḥ | mahābhūteśvarī bhūtārājīni paṇcasaṭaparivāreṇa mahānūpuraśabdenā śīghram āgacchati | āgatyāḥ kusumodakenārgho deyāḥ | vaktavya | mātā bhaginī bhāryā vā bhavasveti | yadī mātā bhavati cīttā na duṣhayati divyākamabhōjanam dadāti | suvarṇalakṣaṃ dadāti | yadī bhaginī bhavati | rājyaḥ dadāti | yojanaḥsahārasāḥ api striyām anīya dadāti | yadī bhāryā bhavati divyāstraṇapāṇīkamabhōjanam {A16r} dadāti | sarvāṣāṃ pariṣūrayati | daśa varṣasahārasāṃ jīvati | yadā miyate rājakule jāyate |
CHAPTER A6

ap6.1 [G7v] athāto bhūtaḍāmaramahātantrarāje ceṭīcetākāṇāṃ sādhanāṃ vyākhyāsyāmaḥ |
oṁ rāhu rāhu mahācetākān daridrāṇāṃ hitārthāya oṁ hūṁ hūṁ hūṁ hūṁ516 grhṇa grhṇa māṁsasiddhiṃ me prayaccha svāhā |
kṛṣṇacchāgalamāṁsavidrakrayamantraḥ

CHAPTER A7

ap7.1 athātaḥ sampravakṣyāmi mahāmaṇḍalam uttamam |
caturasraṃ caturdvāraṃ catustoraṇasaṃyutam
bhāgaśoḍaśabhir yuktaṃ vajraprākāraśobhitam

ap7.2 {G8r} tatra\(^{520}\) madhye nyaset raudraṃ jvālāmālāsamanakulam

caturbhujam mahākrodhaṃ bhinnāñjanasamanprabham

ap7.3 daksīne vajram ullālya tarjan vāmapāṇinā
damśṭrākarālavadanāṃ nāgāśtakavibhūṣitam

ap7.4 kapālamālāmukhaṃ trailokyam api \(\{A17v\}\) nāsanam
atāṭṭahāsamanahānādaṃ trailokyādhipatiprabhum

ap7.5 pratyālīḍhasusamsthānaṃ ādityakoṭitējasam
aparājītaṃ pādākrāntaṃ mudrābandhena tiśṭhati

ap7.6 anāmikādvyayaṃ veṣṭya tarjanādvyayaṃ kuṇcayet
kaniśṭhāṃ madhyamāṃ caiva jyeṣṭhāṅgūṣthenākramet

ap7.7 eṣā mudrā varā jyeṣṭhā trailokyājyasaṅdhanī
dakṣīne vajram ullālya tarjayan vāmapāṇinā

dakṣīnena viśṇu vāmena brahmadevatā

ap7.8 krodhasya purato lekhya umāpatim samālikhet
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.9 uttareṇā kārttikasvāmī iśāne ganapatiṃ likhet
āgneyakone ādityaṃ sahasrakirānaṃ likhet

ap7.10 nairṛtye likhet rāhur vāyavyāṃ nandikeśvaram
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.11 bāhyamaṇḍalasamsthāne pūjādevīn samālikhet
kanakavāraṇasamsthānāṃ sarvānāskārabhūṣitāṃ
dakṣīne vajram ullālya tarjayan vāmapāṇinā
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.12 īśaddhasitarāgena bhagavantaṃ niṁkṣyamānaṃ
krodhasya \(\{A18r\}\) vāmabhāgena umādeviṃ samālikhet

ap7.13 krodhasya purato lekhya śrīṃ devīṃ puṣpahastāṃ
dakṣīne bhāge tilottamaṃ samālikhet
dakṣīne vajram ullālya tarjayan vāmapāṇinā
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.14 īśaddhāpahastāṃ sarvāṅkārabhūṣitāṃ
dakṣīne vajram ullālya tarjayan vāmapāṇinā
dakṣīnena viṣṇu vāmena brahmadevatā
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.15 īśaddhāpahastāṃ divyakunḍalabhūṣitāṃ
āgneyyāṃ ālikhed devīṃ ratnatrayabhūṣantatparām

ap7.16 īśaddhagandhahastāṃ
nairṛtye ālikhet devīṃ vīnahastāṃ daksīne vajram ullālya tarjayan vāmapāṇinā
dakṣīnena viṣṇu vāmena brahmadevatā
dakṣīnena viṣṇu vāmena brahmadevatā

ap7.17 anekeṣvādyādintṛtyapāṭhasubhāṣitām daksīne vajram ullālya tarjayan vāmapāṇinā
dakṣīnena viṣṇu vāmena brahmadevatā
dakṣīnena viṣṇu vāmena brahmadevatā
vāyavyāṃ yakṣinīṃ likhed grhītaratnamālikāṃ
dīyasya puṭe
pūrvenālikhet sakram agneyyām agnim ālikhet
dakṣinena yamarājanāṃ [A18v] nairṛtyāṃ rākṣasādhipam

spācimenā varaṇārājanaṃ vāyavyāṃ vāyudevatām
uttareṇa kuberāṃ tu aiśāne candram ālikhet

sve sve sthāne tu vinyaset tr̥tiyapuṭasya

athāto maṇḍalapraveśavidhir bhavati
svayaṃ vajrayāyo niloṣṇiṣabuddhaṃ nīlavastrayugam krtvā vajram uḷālya idam brūyat

sarvasattvahitārthāya tatksanāt siddhipradāyakah
siddhivajramahākrodha tiṣṭha samayadevatā

tataḥ mahākrodhamudrāṃ baddhvā praveśya evaṃ brūyat hūṃ phaṭ evam uccāritamātreṇa svayaṃ krodhaḥ praviśati

oma tiṣṭha siddhi hūṃ anena pāyayet

oma praviśa krodha hūṃ hūṃ hūṃ āḥ anena krodhāveśamantrenāveśayet

hūṃkāreṇa sumerum apy āvedhayet [A19r] atītānāgatavartamaṇaṃ kathayati
tataḥ puṣpāṇi kṣipet tato mukhabandham muktvā kuladevatāṃ darsayet nāmabhishekapūjā kāryā mudrāmantraṃ ca śikṣayet
bhūtaḍāmaramahātantrarājya mahāmaṇḍalavidhivistaratantraḥ samāptaḥ
ap8.1  athāto bhūtaḍāmaramahātantrarāje vidhivistaro bhavati |
prathamaṃ tāvad dhostadvaye candramanḍalāṃ bhāvayet | madhye hūṃkāraṃ jvālāmālākulaṃ prabham vibhāvayet | idaṃ ca mantram uccārayet |
oṁ siddhivajra hūṃ ||
ap8.2  tataḥ sarvapāpavināśanaṃ mantram uccārayet | hṛdaye candramanḍalāṃ dhyātvā raktacakāraṃ bindusahitaṃ jvālāmālākulaṃ dhyātvā idaṃ mantram uccārayet |
{G9r} oṁ hana vidhvamsaya nāsaya pāpam hūṃ phaṭ ||
ap8.3  tataḥ samanantaram śūnyam bhāvayet ||
ap8.4  punaḥ kundendusphaṭikasamkāsaṃ bodhicittam paśyet | tato madhye hūṃ aṣṭadalapadam cintayet | tasya madhye hūṃkāraṃ jvālāmālākulaṃ bhāvayet | anena krodhävesamantrenāvesayet |
oṁ krodha āvesaya hūṃ hūṃ hūṃ aḥ ||
ap8.5  tataḥ krodhävesamudrāṃ baddhvā idaṃ mantram uccārayet |
oṁ vajra āvesa āvesaya pātaya hūṃ ||
ap8.6  tataḥ svaṃ devatākāyaṃ cintayet ||
ap8.7  tataḥ krodhādhipatih krodharājamudrayā śaḍaṅgavinyāsasām kuryāt |
oṁ hana vajra hūṃ śiraḥ ||
oṁ dāha vajra hūṃ śikhā ||
oṁ diptavajra hūṃ netram ||
oṁ vajrāraṣṭha hūṃ hṛdayam ||
oṁ drīḍhavajra hūṃ kavacaḥ ||
oṁ hana daha pacā krodhavajra sarvaduṣṭān māraya hūṃ phaṭ ||
astrām ||
evaṃ krodhārājasya śaḍaṅgavinyāsasām kuryāt ||
ap8.8  tato maṇḍaladevatāhṛdayam āvāhayet | anyonyāntaritam kṛtvā tarjanidvayaṃ kuṇcayet | anena mudrāmantreṇa yojayet |
oṁ vajradhara mahākrodha samayam anupālāya sīghrām āgaccha hṛīḥ jaḥ hūṃ phaṭ phaṭ svāhā ||
{A20r} anena sarvadevatām āvāhayet ||
ap8.9  oṁ sarvadevatā prasīda hūṃ | arghaḥ ||
ap8.10  oṁ nāśaya sarva-duśṭān daha paca bhāsmikuru hūṁ hūṁ phaṭ phaṭ  
      ākṣepamantraḥ  

ap8.11  oṁ vajramahākrodha mahācanḍa bandha bandha dasadiśā hūṁ phaṭ  
      diśābandhaḥ  

ap8.12  oṁ bhūr bhuvaḥ svaḥ  
      mahādevaḥ  
      oṁ ā śrīcakrapāṇye svāhā  
      viṣṇuḥ  
      oṁ devagurudevācārya svāhā  
      prajāpatiḥ  
      oṁ hriḥ krauṇcaśaktidhāriṇe phaṭ svāhā  
      kumāraḥ  
      oṁ grūm gaṇapataye svāhā  
      gaṇapatiḥ  
      oṁ śrī svaḥ sahasrakiraṇāya svāhā  
      adityaḥ  
      oṁ nandiśvarāya svāhā  
      nandi  
      oṁ candrasatruparākramāya hūṁ phaṭ svāhā  
      rāhuḥ  
      oṁ candraya śrīḥ svaḥ svāhā  
      | G9v candraḥ  

ap8.13  atha pūjadevināṁ hṛdayāni bhavanti  
      oṁ sprūṁ namaḥ  
      umādevyāḥ  
      oṁ śrī namah  
      śrīdevyāḥ  
      oṁ śrī jaṃ namaḥ  
      śaśidevyāḥ  
      oṁ śrī namaḥ  
      tilottamaḥ  
      oṁ {A20v} śrī svaḥ namaḥ  
      rambhaḥ  
      oṁ sarasvatyai gādaya sarvam svāhā  
      sarasvatī  
      oṁ yakṣeśvarī kṣīṁ svāhā  
      surasundari  
      oṁ subhūti hriḥ bhūti  

ap8.14  tato bhūtinīdvārapālikā bhavanti  
      oṁ āḥ śrī vāṃ māṃ svāhā  

ap8.15  pūrvavad aṣṭau mahābhūtinīhṛdayāni  

ap8.16  bhūtaḍāmaramahātantrarāje  
      siddhimaṇḍalavidhivistaratantraḥ  
      samāptaḥ  

ap9.  CHAPTER A9  

ap9.1  549 athāto bhūtaḍāmaramahātantrarāje mudrālakṣaṇo vidhivistarō bhavati  
      anyonyāṅguḷῑṁ veṣṭayitvā tarjanaṁ vayaṁ prasārayet tarjanaṁ sūcikṛtvā  
      padmānasamudrā  

ap9.2  anyonyamuṣṭīṁ kṛtvā tarjanaṁ vayaṁ veṣṭayet  
      krodhāveśamahāmudrā  
      trailokyam kṣaṇam āveśayet  

ap9.3  atha śaḍaṅgamudrā bhavanti  
      anyonyamuṣṭīṁ kṛtvā madhyamaṅgulyau prasārayet  
      śiromudrā
asyā eva mudrayā madhyamāṅgulyau praveśayet tarjanīśūcikṛtvā | śikhā mudrā ||
asyā eva mudrayāṅguṣṭhau [A21r] pārśvato daksināṅguṣṭham
daksinanetram vāmāṅguṣṭham vamanetram yojayet | netramudrā ||
anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanī prasārayet | hṛdayamudrā ||
asyā eva mudrayā tarjanī kuṇḍalaṃ kṛtvā kavacamudrā ||
asyā eva mudrayā tarjanī prasārya astramudrā ||
uttānam añjaliṃ kṛtvā jyeṣṭhāṅgulau pārśvataḥ | arghamudrā ||
anyonyamuṣṭiṃ kṛtvāṅguṣṭhau prasārayet | ākṣepamudrā ||
anyonyamuṣṭiṃ kṛtvā prthak prthag vāmatarjanīṃ prasārya bāhumūle
sthāpayet | daksināṅguṣṭhena kanīyasīnakham ākramya šeṣāṅguliṃ
prasārayet | daksinābāhumūlena nikṣipet | diśābandhamudrā ||
atha mahādevamudrā bhavati |
uttānam añjaliṃ kṛtvā tarjanyanāmikāṃ bhagnāṃ kuryāt | rudrasya
bhagnamudrā ||
uttānam añjaliṃ kṛtvā tarjanīdvayaṃ veṣṭyākuñcayet | nārāyaṇasya šaṅkhamudrā ||
anyonyāṅguliṃ veṣṭya kaniṣṭhāṃ prasārayet | prajāpateḥ
kamandalumudrā ||
vāmahastamamuṣṭiṃ kṛtvā madhyamāṅguliṃ prasārayet |
krauṇcamathanaśaktimudrā ||
vāmahastamamuṣṭiṃ kṛtvā tarjanīmadhyamāṅgulyau prasārayet | tarjaniṃ
saṃkucya madhyamāṅgulimadhyaparva dhārayet |
ganapatiparaśumudrā ||
uttānam añjaliṃ kṛtvā svastikāṃ tatra kārayet | vāmakaniyasiṃ bhagnāṃ
kṛtvāṅguṣṭhamūrdhīnī sthāpayet | vāmāṅguṣṭhamūrdhīnī daksināṅguṣṭham
api | ādityasya rathamudrā ||
daksināṃ hastam prasārya tarjanyanāmikāṃ bhagnāṃ kṛtvā |
rāhumudrā ||
daksinahastam natyākāreṇa kṛtvā mūrdhīnī sthāpya vāmahastamuṣṭiṃ
kṛtvā tarjanīṃ madhyamāṃ ca prasārayet | jyeṣṭhāṅguṣṭhena
kanīyasīnakāṃ kanyānāmikāṃ natyākārkayet | nārtesvaramudrā ||
anyonyamuṣṭiṃ kṛtvā prthak prthak kanīyasīṃ veṣṭayet 551 |
candrasya mudrā ||
atha umādevyā mudrā bhavati |
ubhayahastayor bhogākāreṇa samdarṣam kṛtvā mūrdhīnī sthāpayet ||
atha śṛidevyā mudrālakṣaṇam bhavati |
sampuṭāṅjaliṃ ākāśadeśe kṣipet ||
atha śaśidevyā mudrā bhavati ||
anyonyamuṣṭiṃ kṛtvā tarjanīṃ veṣṭayet | śeṣadīpaśikhākāreṇa bhūmaya nṛtyayogatāḥ

atha ratnabhūṣaṇimudrā bhavati |

anyonyamuṣṭiṃ kṛtvā tarjanīdvayaṃ prasārayet | tarjanīṃ ratnākāreṇa lalāṭadeśe sthāpya mālabandhataḥ

| ratnabhūṣaṇimudrā | mantra | om ratnaśriye [A22v] svāhā |

atha sarasvatyā mudrā bhavati |

anyonyāṅgulim veṣṭya tarjanīdvayaṃ prasārya muke sthāpayet |

atha tilottamāyā mudrā bhavati |

anyonyāṅgulim antaritam kṛtvā tarjanīṃ śirasi dhārayet |

atha ratnabhūṣaṇimudrā bhavati |

anyonyahastaṃ khaṭākāreṇaḥ hrdaye sthāpayet |

atha sarvayakṣeśvarīsurasundarīmudrā bhavati |

anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ prasārayet kaniṣṭhākundaṇḍalim

cūrtvā |

atha bhūtinimudrā bhavati |

anyonyamuṣṭiṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet tarjanīkundaṇḍalikṛtvā |

atha sarvabhūteśvarībhūtarājāṃni mudrā bhavati |

anyonyamuṣṭiṃ kṛtvā tarjanīdvayaṃ veṣṭayet |

atha aṣṭau bhūtinimudrāḥ |

iti bhūtaḍāmaratantra mahāmaṇḍalamudrālakṣaṇavidhivistaratantraḥ |

atha bāhyatṛtīyapuṭasya hṛdayamantravidhivistaro bhavati |

oṁ śakrāya svāhā | pūrva indrasya mantraḥ |

oṁ agnaye svāhā | āgneyyāṃ agner agniḥ |

oṁ yamāya svāhā | yāmyāṃ yamaḥ |

oṁ rākṣasādhipataye jaya jaya svāhā | nairṛtye rākṣasādhipatiḥ |

{oA23r} oṁ varuṇāya nāgādhipataye hana hana svāhā | paścime varuṇaḥ |

oṁ vāyave cala cala svāhā | vāyavyāṃ vāyudvataḥ |

oṁ kuberāya yakṣādhipataye | uttare vaiśravaṇa |

oṁ candrāya svāhā | iśāne candraḥ |

oṁ iśānāya svāhā | aiśānyāṃ iśānaḥ |
atha vāyumanḍalāmudrālakṣaṇavidhivistarō bhavati  
10  daksīṇahastam uttānaṃ kṛtvā jyeṣṭhāṅguṣṭhena {A23v} kanyāsāyā  
nakham ākramya ṣeṣāṅgūlim vicalāṃ kṛtvā indrasya mudrā  

11  vāmahastam uttānaṃ kṛtvā kiṃcic cārayet | agnimudrā  
12  daksīṇamuṣṭim kṛtvā tarjanīṃ prasārayet | yamasya dāṇḍamudrā  
13  vāmahastamṣuṣṭim kṛtvā tarjanīṃ madhyamāṃ prasārayet  
rākṣasasyādhipasya khadhgamudrā  
14  vāmhastam muḥdhiṃ muṣṭim kṛtvā tarjanīṃ madhyamāṃ  
prasārayet | vāyoḥ patākamudrā  

|  
15  daksīṇahastamuṣṭim kṛtvāṅguṣṭhena kanyāṣānakham ākramya  
16  ṣeṣāṅgūlim prasārayet | iśvarasya triśūlamudrā  
17  atha pūṃsamudrā bhavati  
18  sampuṭānjalim kṛtvā pūṃsamudrā bhavati | om siddhivajra {A24r}  
19  āpūraya āpūraya hūṃ | pūṃsasya mantraḥ  
20  atha siddhyākarṣaṇamudrā  
21  anyonyamuṣṭim kṛtvā kaniṣṭhādvayaṃ veṭṣayet | tarjanīṃ prasārayet  
22  kuoṇḍalīṃ kṛtvā siddhyākarṣaṇamudrā  
23  mantraḥ | om vajraśōmahākrodha siddhyākarṣaṇāya hūṃ jaḥ |  
siddhyākarṣaṇamantraḥ  
24  krodhasiddhi mahārāja siddha samayaśāsane  
25  sidhyantu sarvadevatāḥ īśhram siddhim anuttarām  

anena vajram ullālya idam | uccārayet  

atha bhūtāsanamudrā bhavati  
22  vāmahastam uttānaṃ kṛtvā jyeṣṭhāṅguṣṭam ucchritam |  
daksīṇahastamuṣṭinā vāmāṅguṣṭhāṃ gṛhnīyād daksīṇāṅguṣṭhena  
ucchritena | aparaṇijitam ākramya vajradharabhūtāsanamudrā  

atha parṣad devatāyā āsanamudrā bhavati  
24  sampuṭānjalim kṛtvā sarvāṅguṇilim [vi]ralīkṛtvā padmamudrā  

om padmodbhavaniṃ sarvadevatānāṃ svāhā  
25  sarvadevatāsanāṃ padmamudrāmantraḥ  

atha vāyumanḍalāmudrālakṣaṇavidhivistarō bhavati  
26  asyāṃ eva padmamudrāyāṃ dvāv aṅguṣṭhau cārayet  
sarvadevatāvisarjanamudrā
CHAPTER A11

ap11. 1 {A25r} atha khalu vajrapāṇir mahākrodhādhipatir idam uvāca |
   asya manḍalasya darśanamātreṇa traidhātukarājyaṁ prānviṣṭi |
   vajradharajāpamātreṇa ca vajradharasamo bhavati |
   asiddhe cāturdvīpakacakravartī bhavati |
   śrīvajradharamahākrodhādhipatitayāmocanāmocamātreṇa sarvabhūtā ātma bhavante |

ap11. 2 atha mantriṇāṃ kruddhamātreṇa [G11v] sarvalaukikadipatāḥ |
   sātakaḥṣaṭaḥ viśīryante |
   sarvadeva-vagayakṣaḥ dṛṣṭamātreṇa mriyante |
   sarvalaukikadipatāḥ ca hūṁkāramātreṇa prapalāyante |

ap11. 3 atha śrīvajradharakrodhādhipateḥ pūrvasevā bhavati |
   ātmavāyataṇḍam api laksmaṇo japet kṣipram bhavante |

ap11. 4 atha śrīvajradharakrodhādhipateḥ sarvalaukikadevatāḥ |
   śrīvajradharakrodhādhipateḥ pūrvasevā bhavati |
   ātmavāyataṇḍam api laksmaṇo japet kṣipram bhavante |

ap11. 5 atha umādevīṃ sādhayitukāḥ |
   umādevīṃ vāmapādenākramayoṣitaṃ japet |
   svayam eva devy āgacchati |
   sarvadrayarasarasāyaṇaṃ bhavati |
   yadi na sidhyati tadā viśarudhīreṇa lepayet |

ap11. 6 atha śrīdevīṃ sādhayitukāḥ |
   śrīdevīṃ vāmapādenākramayoditaṃ japet |
   svayam eva devy āgacchati |
   bhavati |
   yadi na sidhyati tadā viśarudhīreṇa lepayet |
   svākṣaṃ āgacchati |

ap11. 7 bhairavīṃ vāmapādenākramayoditaṃ japet |
   svayam eva svarūpenāgacchati |
   ceṭākābhaktiḥ karoti |
cāmuṇḍāṃ vāmapādenākramyāyutaṃ japet | cāmuṇḍā śīghram āyāti | cāmuṇḍā vaśyavidheyā bhavati

evaṃ vividhasarvamātṛsādhanam śīghram sidhyati

bhūtaḍāmaramahātantrarāje prathamasādhanavidhivistaratantraḥ

samaṭpāḥ

CHAPTER A12

namaś caṇḍavajradharāya

athāto duratikramasādhanasya mahāraudrātiraudrasya sarvārthasādhanasya karmaṃ bhavati

ekalṅgam gatvā liṅgam vāmapādenākramya [G12r] [A26v] aṣṭasahasṛjoped divasaṃ sapta | tato mahādeva āgacchati | yadi nāgacchati tatkaṇād eva miyate

nārāyaṇam vāmapādenākramya aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | yadi nāgacchati śīraḥ sāṭuṭi miyate | asya nārāyaṇo vaśavidhi bhavati | kiṃkaro bhavati

brahmāṇam vāmapādenākramya śīghram aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | yadi nāgacchati śīraḥ mūrdhi sāṭuṭi miyate vā | kiṃkaro bhavati

śakram vāmapādenākramya aṣṭasahasṛjoped divasaṃ sapta | niyataṃ āgacchati | asya śakrah kiṃkaro bhavati | urvasīṃ āniyā dadāti | yadi nāgacchati mūrdhi sāṭuṭi miyate | sāṭuṭhāṇḍaṃ viśīryate | sakulagotraṃ vinaṣyate

kumāram vāmapādenākramya aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | [A27r] kumārah kiṃkaro bhavati | sarve kumāragrahaḥ cētaṇā bhavanti | amukam jīvayati | amukam mārayati

gaṇapatīṃ vāmapādenākramya śīghram aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | yadi nāgacchati mīryate | sarve vināyakaḥ kiṃkaro bhavanti

ādityāṃ vāmapādenākramya aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | rājyaṃ dadāti

candraṃ vāmapādenākramya śīghram aṣṭasahasṛjoped divasaṃ sapta | śīghram āgacchati | suvāṇapalaśaṭaṃ dadāti | asya | candro vaśavidho bhavati

bhairavaṃ vāmapādenākramya śīghram aṣṭasahasṛjoped divasaṃ sapta | punā rātrāv udārāṃ pūjāṃ kṛtvā mahāmāṃsaṇa dhūpayitvā mahāmāṃsaṇa | naivedyaṃ [A27v] dattvā mahātailena dipaṃ prajvālya punar ardharātisamayे mahānādaṃ pramūncaṭā | aṭṭaṭṭhāṇenottīṭhate | bhoḥ puruṣa bhakṣayāmīti vadaṭ | na
CHAPTER A13

ap13.1 athāto ‘parimitabalaparākramasya traidhātukanamaskṛtasya 

cetikāsādhanam pravakṣyāmi svayaṃ krodhena bhāṣitam mānusyaṇām 

hitārthāya nānāsiddhim uttamam | ālasyapāpakārīṇām mṛṣāvādinām api 

sidhyati kīṃ puṇah śāntivartānirāmrṣī{t}abrahmacaryena sadā 

sthitānām nityāṃ krodhajāpinām ||

ap13.2 paramantrenākarṣaṇām na yuṣyate bhūtinīnāṃ |

{A28v} nāginīnāṃ yakṣinīnāṃ yadīcchet saṃdhistānām uttānam ||

ap13.3 sādhakānāṃ hitārthāya upasthāyikā ucyante |

prathamaṃ sādhanāṃ kṛtvā dvitiye siddhim uttānam ||

ap13.4 śubhavidyādharādikhaḍgapter 

vasuvrīṣṭimahānīdhibhadravatadādīna ucyante | 

yakṣinīsādhanam ca piśācī śālabhaṇjikā ityevamādayaḥ siddhā kīṃ puṇar 

itare | iti uktvān budhāḥ bhūtiniḥ ceta | 

ceṭikām nāgakīmnaṃ eva ca sidhyate tatkṣaṇād eva itaretarāṇi ca | bhūtaḍāmaramāhātantrasādhanavidhivistaratantraḥ ||

ap13.5 ācāryanindakāḥ sarve svadevatām api nindakāḥ |

mantraṇāpī mahākruddhaḥ saddharmaprakṣepakaḥ ||
ap13.6 sarvatra samayabhrāṃśī nāstiko mantravarjitaḥ
   tatkṣaṇāṃtatreṇa sidhyetṣvayaṃ krodhena bhāṣitam

ap13.7 [A29r] ity āha bhagavān śrīvajradharamahākrodhādhipatiḥ

ap13.8 athāto parāṇy apiṣrahasyātirahasyabhūtaḍāmaramahātantrarāje [G13r]
sādhanaṇi bhavanti | prathamaṃ tāvat paṭhitamātrenā sidhyati
   sarvaceṭa-ceṭenāṁ kimkarakimkarināṁ | śrīvajradharamahākrodhādhipateṣaṣṭamāṃtrenā sīghrāṃ sidhyati

ap13.9 atha mantrapadāṇi siddhāṇi vighnanaśanam
   oṁ hṛiḥ hūṃ kaḍa kaḍa amukaṃ hūṃ hūṃ hūṃ jaḥ

ap13. - anena krodhasahitena jāpo deyaḥ | aṣṭaṣatajāpamātrenā sīghram
   āgacchanti | sarve ceṭaceṭikā bhavantiṣyati nāgacchanti
   akṣimūrdhni spuṅgant i | sakulagrotṛṇa vinaṇyant i
ap13. - bhūtinīpratimām ālikhya gorocanenā vāmapāṇāṃkramaya aṣṭasahārasam
   japat | tatkṣaṇād eva hāhākārasabdenāgacchati marāṃ [A29v] marāṃ | bho sādhaka kim ajñāpayasi | sādhakena vaktavyam | bho bhūtinī āśmakaṃ ceṭi bhavasveti | śata varṣāṇi ceṭikarmāṇi karoti

ap13. - bhūrjapatre gorocanenā bhūtinīṣrāmaṃpratimām līkhyā vāmapāṇāṃkramaya
   aṣṭasahārasaṃ japat | tatkṣaṇād evāgacchati | yadi tatkṣaṇād eva
   nāgacchati sarṣapena mukham tāḍayet | uccaiḥsvareṇa kroṣati śuṣyati
   bhūtinī jvareṇa miyate | pratyānayanam ghr̥tamadhunā tāḍayet | punar jivati | asya bhūtinī dāsikarmāṇi karoti | asya sādhakasya ātmātṛtyiyasya
   vastrāṃkārabhojananā pradidinaṃ dadati

ap13. - vihaṛadvāre gatvā aṣṭasahārasam japat | asya kuṇjaramati nāma bhūtinī
   āgacchati | āgatāyā baliṃ dāpayet | vatsa kīṃ mayā kartavyam | sādha[kena vaktavyam] | [A30r] mātā me bhavasveti | mātvā paripālayati | ātmanā pañcamasya vastrālabhojananā pradyāninaṃ dadati

ap13. - bhūtaḍāmaramahātantrarājeṣṭhitānvidhivistaratranāḥ | 

ap13. - bhūtinīsādhanaṃ bhavati saṃkṣepataḥ | bhāryā mātā bhaginīṣaḥ

ap14. CHAPTER A14

ap14.1 athātaḥ paramarahasyātirahasyabhūtaḍāmaramahātantrarājēṣṭhitānvidhivistaram pravakṣyāmi svayaṃ krodhena bhāṣitam | 
   daridrāṇāṃ hitārthāna nānāsiddhaprasādhanaṃ

ap14.2 tadyathā | bhūtinināmāni bhavanti | vibhūṣanī kundalāhāriniṃ śīṃhārī
dataśiṃ naṭi rati kāmeśvarī devī
daṣṭau bhūtinīsādhanaṃ bhavati samkṣepataḥ | bhāryā mātā bhaginīṣaḥ

ap14.3 ca
atha vibhūṣaṇī sādhanaṃ bhavati |
campakavṛkṣe gatvā rātrau trīṇi divasāni aṣṭasahasraṃ japet |
jāpante udārāṃ pūjāṃ kṛtvā gugguludhūpaṃ dattvā japet612 |
tato ardharātreṇa vibhūṣaṇī {A30v} niyatam āgacchati |
āgatāyāś candanodakenārgho deyāḥ tuṣṭā bhavati613 |
mātā bhaginī bhāryā bhavati yadi mātā bhavaty aṣṭāṣatataparivāreṇa vastrālakārabhojanāddini 
prayacchati  yadi bhāryā bhavati dhīnārasahasraṃ614 dadāti |
rasarasāyaṇam dadāti yadi bhaginī bhavati yojanasahasrād apī 
divyastrīyam āṇīya dadāti  divyarasarasāyaṇadīvyānīdhanāṃ dadāti |
atha kuṇḍalahārinīsādhanaṃ bhavati615 |
rātrau śmasānaṃ gatvāyutam japet jāpante kuṇḍalahārinī bhūtinī niyatam āgacchati |
āgatāyā rudhirenārgho deyāḥ tuṣṭā bhavati sādhakena616 vaktavyam mātā bhavasveti |
mātrvat pratipālayati |
thato ardharātreṇa vibhūṣaṇī {A30v} niyatam āgacchati |
āgatāyā bhavati vajrasahasraṃ dadāti dadāti |
atha simhāri sādhanaṃ bhavati617 |
rātrav ekalingaṃ gatvāyutaṃ japet svayam eva āgacchati bho {A31r} bho sādhaka kim kaomiti |
sādhaka vaktavyam bhāryā  bhavasveti divyarasarasāyaṇam dadāti dinārāṇaṣṭa vastrayugalam ca dadāti |
atha hāsinīsādhanaṃ bhavati |
vajrapāṇigstre gatvā vajrapāṇisaṃnídhau618 likhitam va pratimām vā karaviraspupaprakaram dattvā japet tāvaj japed yāvad ardhāraṭram svayam eva vajradharāgraṅge śīghram āgacchati āgatāyā raktacandanodakenārgho deyāḥ sādhaka kim ājñāpayasi sādhakena vaktavyam kiṃkarī bhavasveti |
nityānubaddha bhavati vastrālakārabhojanāṇi prayacchati |
tāni niravaśeṣam vyayikartavyāni619 yadi kimcit sthāpayati bhūyo na bhavati rātrau 
divyāvīmānam utpadyate |
atha naṭīsādhanaṃ bhavati |
nadīsaṅgame gatvā aṣṭasahasraṃ620 japet divisāni sapta saptame 
divase udārāṃ pūjāṃ kṛtwādityāstamgatamatrena {A31v} japet |
candanadhūpam dattvā tāvaj japet yāvad ardhāraṭram tato 'rdrharātre 
śīghram āgacchati āgatā kāmabhogyā621 bhavati bhāryā bhavati |
divyasuvarnapalasatam śayane parityajya prabhāte gacchati622 evam dine |
dine nityasthā bhavati niravaśeṣam623 vyayikartavyaṃ yadi kimcit sthāpayati bhūyo na bhavati |
rātrau divyavīmānam utpadyate |
atha ratisādhanaṃ bhavati |
[G14r] athāto mahāceṭīsādhanaṃ pravakṣyāmi nānāsiddhasādhanaṃ |
nāmoccāraṇam ātma mahāceṭīsādhanaṃ dīvyavīmānam utpadyate |
atha ratisādhanaṃ bhavati |
rātrau svagṛhadvāre gatvā japed divasāni triṇī niyamat āgacchati ceṭīkarmāṇi karoti sarvabījakṛṣikarmāṇi [A32r] karoti gṛhasaṃkarādini ca ||

atha kāmeśvarisādhanaṃ bhavati ||
māṃsāhāreṇa mātṛkāsthāne gatvā rātrau matsyamāṃsavidhinā japo deyāḥ sahasrārāman divasāni satpa niyamat āgacchati āgatāyā pāyā rudhireṇārgho deyāḥ kiṃ svāmin ājñāpayasi sādhakena vaktavyam bho devi asmākāṃ bhāryā bhavasveti bhāryā bhavati sarvāśāṃ paripūrayati rājyaṃ dadāti ||

atha devīsādhanaṃ bahvati ||
rātrau devagṛhe sayyāṃ kalpayet sitacandanaştītipuṣpeṇa arcayet gugguludhūpaṃ dattvā aṣṭasahasraṃ japet jāpante niyamat āgacchati āgatāyā āliṅganaśī cumbanair yathēṣṭam kāmayitavyā divyakanakavarṇā kumārī sarvāmākārabhubhūtā bhāryā bhavati aṣṭau {A32v} dīnāravastrayugalaṃ dadāti svaparījanasya kāmikabhojanaṃ prayacchati asya vaisrāvanagṛhe dravyam āniya dadāti ||

rahasye tāṇi japet jāpante sidhyati muhur muhuḥ ity āha bhagavān ||

atha đāmaramahātantragrantrāje aṣṭau bhūtinīsādhanavidhivistarantram ||

bhūtaḍāmaramahātantragrantrāje aṣṭau bhūtinīsādhanavidhivistarantram ||

CHAPTER A15

namah śrīvajradharamahābalaparākramasya ||

athāto vajradharamahābalaparākramasya sarvdevamāraṇaṃ mantrapadāṁ bhāṣate sma ||

ōṁ hana hana sarvaṃ māraya vajrațvāle hūṁ phaṭ ||

athāsmin bhāṣitamātre trisāhasramahāsasro lokadhātus tūḵṣena vajrajvālena āpūrito bhūt ||

hūṁ hana phaṭ ||

athāsmin bhāṣitamātre brahmāviṣṇumaheśvarānāṃ sarvalaukikadevatānāṃ [G14v] aneka vidyādharanāgāyakṣabhūtabhūtāpsarapisācānāṃ gandharvakrīṁnamahāhoragagarudānāṃ sarvadevatānāṃ satakhaṇḍaṃ māritā bhūtāḥ ||

atha maṇjuśrīḥ kumārabhūto bodhīṣṭattvo mahāsaṭṭavo savismayam evam āha ||

sadhu [A33r] sadhu śrīvajradhara mahā krodhādhipati pāścime kāle pāścime samaye sarvaduṣṭadevatānāṃ nigraham iti ||
athaḥpsaraso devakanyā utthāya tasmin parśanmanḍale śrīvajradharasya pāduḥ
śirasābhivanditvā svahṛdayam adaduḥ

oṁ śrīṃ | śaśidevī

ōṁ śrī | tilottamā

ōṁ śrīṃ | kāṅcanamālā

ōṁ śrīṃ | kuṇḍalāharinī

ōṁ hūṁ | ratnamālā

ōṁ saḥ | rambhā

ōṁ śrūṃ | ūrvāśī

ōṁ vām | śrībhūṣāṇī

athāpsarasah siddhisādhanavidhivistaro bhavati

parvataśikharam āruhya lakṣaṃ japet | siddho bhavati | tataḥ
paurnamāśyām yathāvibhavataḥ pūjam kṛtvā gṛṛtapradīpaṃ praṽvāya
sakālaṃ rātrim japat | prabhāte svayam evāgacchati | āgatāyāś
candanodakenārghho deyaḥ | vācaṃ niścārayati | sādhakena vaktavyaṃ
mama bhāyā bhavasveti | siddhādhyararasāyanāṇi prayacchati | aṣya
rasāyanena varṇasahasram jivati

atha tilottamasādhanam bhavati

candanākśirāhāreṇa maṇḍalakam kṛtvāyutam japed divisāni sapta | saṃtame divase udārāṃ pūjam kṛtvā śuklaśātmyaṃ parvatamūrdhni
sakālamaṃ rātrim japat | prabhāte [A33v] niyamat āgacchati | īśaddhasitarāgeṇa puratas tiṣṭhati | ālingya cumbayitavya tūṣṭibhāvena
kāmayitavya | siddho bhavati | yad ichati tad dadāti | prṣṭham āropya
svargam api nayati | punar api rājyaṃ dadāti

atha kāṅcanamālāsādhanam bhavati

nadīsānagame gatvā aṣṭasahasram japat divisāni sapta | saṃtame divase udārāṃ pūjam kṛtvā gugguludhāpo deyaḥ | sakālaṃ rātrim japat | tataḥ
prabhāte niyamat āgacchati | (G15r) mahāvabhāsam kṛtvā | tataḥ
candanodakenārghho deyaḥ | tuṣṭā bhavati | vatsa kiṃ mayā kartavyaṃ | sādhakena vaktavyaṃ
mātā me bhavasveti | mātṛvat pratipālayati | bhaktālamkāravastradāṇi saparivārasya dadāti | varṇasahasram jivati

atha kūṇḍalāharinī sādhanavidhivistaro bhavati

na tithir na ca naksatram nopavāsō [A34r] vidhiyate | parvatamūrdhni
gatvāyutam japat | punā rātrau japet | tato ’rdhāratre niyamat āgacchati | bhāyā bhavati | dīnāralaṃkam pratidinam dadāti | prṣṭham āropya
caturdvipam api nayati | rasarasaṇāṇi siddhādravyādīṇī dadāti

atha ratnamālāsādhanam bhavati

devatāyatanam gatvā aṣṭasahasram japen māsam ekam | tato māṣante ca
pūmāmāsyaṃ japed ardharātraṃ | tato ’rdhāratre nūpurasabdena niyamat āgacchati | āgatāyāḥ puṣpāsanaṃ dadyāt | svāgatam devyā iti vaktavyaṃ
svāmin kim ājñāpayasi | sādhakena vaktavyam | mama bhāryā bhavasveti | bhāryākarmāṇi karoti | divyakāmapradā bhavati | varṣasahasraṃ jīvati ||

atha rambhāsādhanam bhavati ||

pratipadam ārābhya pūjāṃ kṛtvā candanana maṇḍalakaṃ kṛtvā649 gugguludhūpaṃ dattvā aṣṭasahasrasam jāpet trisandhyāṃ | tataḥ pūrṇamāyāṃ mahaṭīṃ pūjāṃ kṛtvā sakalah rātrim jāpet | prabhāte niyamat āgacchati | yadi nāgacchati {A34v} mriyate | bhāryā bhavati | rasarasāyanam dadāti | yatheṣṭam kāmayitavyā | daśa varṣasahasrāṇi jīvati | yadā mriyate rājakule jāyate ||

atha urvāsādhanam bhavati ||

pratipadam rārāvau devagha gatvā candanadhūpaṃ dattvāyutaṃ japaṃ māṣam ekam | māṣante yathāābhavataḥ pūjāṃ kṛtvā sakalah rātrim jāpet | prabhāte śīghram650 āgacchati | āgatayāḥ651 kusumāsanam dadyāt | svāgatam iti vaktavyam | bho sādhaka kim ājñāpayasi | sādhakena vaktavyam | bhāryā bhavasveti | rasarasāyanam dadāti | {G15v} siddhadravyaṃ dadāti | parastrabhigamanam varjayet | paṇca varṣasahasrāṇi jīvati ||

atha śīrībhūṣaṇisādhanam bhavati652 ||

pratipadam rātrāu devagha gatvā candanadhūpaṃ dattvāyutaṃ japaṃ māṣam ekam | māṣante udārāṃ pūjāṃ kṛtvā tāvaj jāpet yāvad ardhrātram | tato ‘rdharātre655 niyamat āgacchati | āgata656 śīghraṃ kāmayitavyā | tuṣṭā bhavati | hiranyasuvamamuktādīni dadāti | dine dine kāmikabhojanaṃ dadāti | rasarasāyanam dadāti657 ||

atha śīrībhūṣaṇisādhanam bhavati652 ||

pratipadam rātrāv ekākinā śucībhūtvā kuṅkumena bhūrjapatre śrībhūṣaṇīṃ likhya candanana dhūpaṃ dattvā654 japaṃ māṣam ekam | māṣante udārāṃ pūjāṃ kṛtvā tāvaj jāpet yāvad ardharātram | tato ‘rdharātre655 niyamat āgacchati | āgata656 śīghraṃ kāmayitavyā | tuṣṭā bhavati | hiranyasuvamamuktādīni dadāti | dine dine kāmikabhojanaṃ dadāti | rasarasāyanam dadāti657 ||

ity āha bhagavān ||

apsaraḥsādhanavidhihvisitaratantraḥ || ||

CHAPTER A16

ap16.1 [A35r] atha khalu vajrapāñī guhyakādhipatir idam uvāca | yadi apsarasas na658 sidhyanti tadānena krodhasahitena jāpet ||

om hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūṁ jah hūṁ phaṭ ||

ap16.2 anena krodhasahitena jāpamātraṇa śiraḥ sphaṭati | śatakhaṇḍaṃ viśīryate ||

ap16.3 anena krodhamantreṇa bandhayet ||

om bandha bandha hana hana amukaṃ hūṁ phaṭ ||

ap16.4 om cala cala amukaṃ659 vaṣam ānaya660 hūṁ phaṭ | anena sarvāpsarasas vaṣam ānayet ||
ap16.5 athātaḥ sampravakṣyāmi aṣṭa-apsarasādhanam || manuṣyāṇāṃ hitārthāya svayaṃ krodhena bhāṣitam || nānāsiddhisādhanam ||
ap16.6 ratnatrayam pratiṣṭhāpya mantrajāpaḥ sukhapradaḥ || tatra madhye ca śreṣṭhānāṃ bhūtaḍāmaram ucyate ||
ap16.7 ihaiva sādhanam divyaṃ śīghrasukhapradāyakam || mātā vā bhaginī vā bhāryā vāpi saṃkṣepataḥ ||
ap16.8 ceṭī ceṭakaś ca bhūtīnāṃ ihaloke sukhapradaḥ ||
{A35v} krodhajāpihitārthāya svayaṃ śarīraṃ dattavān ||
ap16.9 anyonyamūṣṭisamyuktam ubhau hastakamalāvartayogena madhyamāṅgulīṃ sūcīṃ kṛtvāpsarasām āvāya sarvaduḥkhapraśamanī mudrā ||
ap16.- ubhābhhyām khaṭākākāra sarvāpsarasas vaśaṃkarī
ap16.- sāmniḍhyābhimukhi sarvāpsarakṣādhiṃa mudrā ||
ap16.- ubhau hastakamalāvartayogena sarvāpsarasas mohānī asya mudrā
ap16.- baddhamātreṇa dāsī bhavati tatκṣaṇād eva ||
ap16.- oṁ sarvāpsarasas āgaccha āgaccha hūṁ jaḥ jaḥ || ayaṃ sarvāpsarasas [G16r] āvāhanamantraḥ ||
ap16.- oṁ sarvasiddhibhogesvari svāhā || idaṃ sāṃnidhyakaranaṇamantraḥ ||
ap16.- oṁ kāmapriye svāhā || abhimukhiṇaṇamantraḥ ||
ap16.- oṁ vāṃ aṁ hūṁ hūṁ jaḥ jaḥ sarvāpsarasas mohānimantraḥ ||
ap16.- bhuṭāḍāmaramahātantrarāje aṣṭau apsarhasādhanavidhivistarantraḥ
ap16.-
ap16.

CHAPTER A17

ap17.1 atha sarvayakṣiṇī utthāya [A36r] śṛṅvajradharasya pādau śirasābhivandya svārdyam adāt ||
ap17. oṁ āgaccha surasundarī svāhā || surasundarī ||
ap17. oṁ sarvamanohāraṇī namaḥ svāhā || manohāra ||
ap17. oṁ kanakavatī maithunapriye svāhā || kanakavatī ||
ap17. oṁ āgaccha kāmēśvari svāhā || kāmēśvarī ||
ap17. oṁ ratipriye svāhā || rati ||
ap17. oṁ padmīni svāhā || padmīni ||
oṁ naṭi mahānaṭi su⁶⁷⁵ rūpamati svāhā l naṭi l
oṁ anurāgni maithunapiya⁶⁷⁶ svāhā l anurāgni l

ap172 aṣṭau yaksīnīsādhanavidhivistaro bhavati l
vajrapāṇīghre gatvā gugguludhūpaṃ dattvā trisandhyāṃ sahasrāṃ jāpet l māsābhivyantarena niyamat āgacchati l āgatayāś candanodakenārgaha deyaḥ l mātābhāryābhaginikarmāṇi karoti l yadi mātā bhavati cittaṃ na dūṣayitavyāṃ⁶⁷⁷ l rasarasāyaṇāṃ pratidināṃ⁶⁷⁸ dadāti l dināralakṣaṃ dadāti l {A36v} yadi bhaginī bhavati siddhadravyarasarasāyaṇāṃ dadāti l divyadevakanyāṃ āniya dadāti l atīṭānāgatavartamāṇaṃ kathayati l yadi bhāryā bhavati sarvāśaṃ paripūrayati l mahādhanapātir bhavati l

ap173 aṭha manohārīsādhanam bhavati l
nadīṭataṃ⁶⁷⁹ gatvā candanena⁶⁸⁰ manḍalakāṃ kṛtvā mahatiṃ pūjam kṛtvā aṣṭasahasrāṃ⁶⁸¹ jāpet l aguru⁶⁸² dhūpena dhūpayet⁶⁸³ l ayutam japed⁶⁸⁴ divāsāni sapta l saptaṃ dive udārāṃ pūjam kṛtvā sakalarāṭrim⁶⁸⁵ jāpet l tato 'rdharātre niyamat āgacchati l yadi nāgacchati tadā miyate l ājnāṃ dehitī vadati l sādhakena vaktavyam l asmākam cēti bhavasvete l aṣṭāsata[pari]vārān⁶⁸⁶ pratipālayati l dinārāṣaṭaṃ pratidināṃ niyataṃ {G16v} dadāti l tac ca niravaśeṣaṃ vyayikartavyaṃ l {A37r} yadi kimcīt sthāpayati bhūyo na bhavati l

ap174 aṭha kanakavatisādhanam bhavati l
vaṭavrksē gatvā mātysamāṃsavidhīnarā surāṃ dāpayet l ātmanā pītvocchiṇṭanārgha⁶⁸⁷ deyaḥ l sahasrāṃ ekāṃ jape⁶⁸⁸ l evaṃ⁶⁸⁹ saptadivase rātrau sādhayet l tāvaj japed yāvad ardharāṭraṃ sarvālāṃkārābhūṣitaṣṭaṣataparivṛtena svayam evāgacchati l āgata⁶⁹⁰ kāmayitavya l bhāryā bhavati l dvādaśa janānāṃ⁶⁹¹ vastrālāṃkārābhojanāṇīṇi pratidinām dadāti l aṣṭau dinārāṃ praiyacchati l

ap175 aṭha kāmeśvarīsādhanam bhavati l
bhūrjapatre gorocanena pratiṅkṛtām⁶⁹² ālikhyaikākāṇā śayanam āruhyā {A37v} sahasrāṃ jāpet l tato māsānte udārāṃ pūjam kṛtvā ghṛtapradipāṃ prajvālya maunī bhūtvā jāpet l tato 'rdharātre niyamat āgacchati l āgata⁶⁹³ kāmapradā bhavati l bhāryā bhavati l divyālāṃkāraṃ śayane paityajya prabhāte gacchati l varjaitvā parastrīgamanam anyathā vinaśyati l

ap176 aṭha ratisādhanam bhavati l
paṭe citrāpayitavyā⁶⁹⁴ kanakavāmā sarvālāṃkārābhūṣīta utpalahastā kumārī l jātipuspena pūjyey l gugguludūpaṃ dattvā aṣṭasahasram japaṃ māsāṃ ekāṃ⁶⁹⁵ l māsānte⁶⁹⁶ yathāvibhavataḥ pūjam kṛtvā ghṛtapradipāṃ prajvālya tāvaj japed yāvad ardharātraṃ {A38r} svayam evāgacchati l āgata⁶⁹⁷ tūṣṇībhāvena kāmayitavya l evaṃ bhāryā bhavati l sādhakasya saparivārasya pratipālayati l divyākāmikabhojanāṇī dadāti l rasarasāyanāṃ paṅcaviṃśatī dinārāṃ praiyacchati l

ap177 aṭha padmānīsādhanam bhavati l
svagṛhe śīrāsthāne candanena maṇḍalakaṃ kṛtvā gugguludhūpaṃ
dattvā japet sahasraṃ māsam ekaṃ 698| tataḥ pūrṇamāṣyāṃ
yathāvibhavataḥ pūjāṃ kṛtvā tāvaj japet yāvad ardharātraṃ niyataṃ
darśanah | āgata 699| kāmayitavyāḥ bhāryā bhavati | divyākāmapradā
dhūpalāvatāḥ| bhavati | rasarasāyanaṃ dadāti | siddhadravyāṃ dadāti

atha nafīṣādhanam bhavati |
asokavṛkṣasyādhistāḥ sādhyet | māṃsāhāreṇa gandhapuspadhūpaṃ
dattvā sahasraṃ {G17r} japet | māsābhayantareṇa niyataṃ āgacchati | {A38v} āgata sā mātā bhaginī bhāryā saṃkṣepato 700 bhavati | yadi mātā
dhūpalāvatāḥ| bhavati | kāmapradā | bhavati | vastrālaṃkārāṃkāmikabhojanāni dadāti 701 | suvarṇapalaśatam dadāti | rasarasāyanaṃ dadāti | yadi bhaginī bhavati
dhūpalāvatāḥ| bhavati | yojanasahasrād 701| divyastrīṃ anīya dadāti | vāstrālaṃkārāṃkāmikabhojanāni dadāti 702 | rasarasāyanaṃ dadāti 703 | yadi
dhūpalāvatāḥ| bhavati | divyarasarasāyanaṃ dadāti | aṣṭau dināraṃ prayacchati

atha nafīṣādhanam bhavati |

kumkumena yakṣiniṃ alikhya bhūrjapatre tataḥ pratipadam ārabhya
gandhapuspadipavidhinā trisandhyam japen māsam ekaṃ | tataḥ
paunmamāṣyāṃ yathāvibhavataḥ pūjāṃ kṛtvā ghṛtrapradīpaṃ prajvālya
sakalaṃ rātrīṃ japet | tataḥ prabhāte niyataṃ āgacchati | āgata 704
kāmapradā bhavati | bhāryā bhavati | divyarasarasāyanaṃ dadāti | dinārāsaḥsaḥraṃ dadāti | varṣasaḥsaḥraṃ jīvati |

bhuṭādāmaramahātantrakapita 705 | yadi bhaginī bhavati
dhūpalāvatāḥ| bhavati | divyaraśasāyanaṃ dadāti | aṣṭau dināraṃ prayacchati

atha nafīṣādhanam bhavati |

kumkumena yakṣiniṃ alikhya bhūrjapatre tataḥ pratipadam ārabhya
gandhapuspadipavidhinā trisandhyam japen māsam ekaṃ | tataḥ
paunmamāṣyāṃ yathāvibhavataḥ pūjāṃ kṛtvā ghṛtrapradīpaṃ prajvālya
sakalaṃ rātrīṃ japet | tataḥ prabhāte niyataṃ āgacchati | āgata 704
kāmapradā bhavati | bhāryā bhavati | divyarasarasāyanaṃ dadāti | dinārāsaḥsaḥraṃ dadāti | varṣasaḥsaḥraṃ jīvati |

bhūtaḍāmaramahātantrakapita 705 | yadi bhaginī bhavati
dhūpalāvatāḥ| bhavati | divyaraśasāyanaṃ dadāti | aṣṭau dināraṃ prayacchati

CHAPTER A18

atha vajrapānī guhyakādhipatīr idam uvāca |
yadi yakṣinīṣyāṃ samaye na tiṣṭhanty anena krodhasahitenākṛṣyā japet |
om bhrūṃ kaḍḍa kaḍḍa amukayakṣinīṃ hṛīḥ jah jah 705 hūṃ phat |

anena krodhasahitenā sahasraṃ japet | śīghram āgacchati | yadi śīghraṃ
nāgacchaty aksimūrdhni sphuṭati tatksanād eva mriyate 706 | aṣṭau
mahānaraṇaḥ patati |

athan krodharājāmudrālakṣanām |

anyonyamaṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ prasārya
kuṇcayet | eṣa apratihatā krodhāṅkuśamudrā | anena mudrārājena
trailokymāpyākārṣayati 707 |

anena krodhasahitenā sahasraṃ japet | śīghram āgacchati | yadi śīghraṃ
nāgacchaty aksimūrdhni sphuṭati tatksanād eva mriyate 706 | aṣṭau
mahānaraṇaḥ patati |

athan krodharājāmudrālakṣanām |

anyonyamaṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ prasārya
kuṇcayet | eṣa apratihatā krodhāṅkuśamudrā | anena mudrārājena
trailokymāpyākārṣayati 707 |

anena krodhasahitenā sahasraṃ japet | śīghram āgacchati | yadi śīghraṃ
nāgacchaty aksimūrdhni sphuṭati tatksanād eva mriyate 706 | aṣṭau
mahānaraṇaḥ patati |

athan krodharājāmudrālakṣanām |

anyonyamaṃ kṛtvā kaniṣṭhādvayaṃ veṣṭayet | tarjanīdvayaṃ prasārya
kuṇcayet | eṣa apratihatā krodhāṅkuśamudrā | anena mudrārājena
trailokymāpyākārṣayati 707 |

anena krodhasahitenā sahasraṃ japet | śīghram āgacchati | yadi śīghraṃ
nāgacchaty aksimūrdhni sphuṭati tatksanād eva mriyate 706 | aṣṭau
mahānaraṇaḥ patati |

athan krodharājāmudrālakṣanām |
yakṣīṇya {A39v} āgacchānti ||

asyā eva mudrāyā dakṣināṅguṣṭhena āvāhanam | oṁ hṛī ṣāgaccha āgacchā sarvayakṣīṇīnāṁ svāhā | āvāhanamantraḥ ||

asyā eva mudrāyā vāmāṅguṣṭhena visarjanam | oṁ hṛī haccha gaccha yakṣīṇī śīgrhaṇ punarāgamanāya svāhā708 ||

anyonyamuṣṭīṃ kṛtva madhyamāṅgulyau prasārayet | sarvayakṣīṇīnāṁ abhimukhikarānāmadura709 | oṁ mahāyakṣīni maithunapriye svāhā ||

anyonyamuṣṭīṃ kṛtva kaniṣṭhādvayaṃ prasārya kufcayet | sarvayakṣīṇīsāṃnidhyakaranī mudrā | oṁ kāmabhogesvari svāhā ||

anyonyahastaṃ khaṭakakāreṇa sthāpya sarvayakṣīṇīnāṁ hṛdayamudrā || ksī | hṛdayamantraḥ ||

anyonyamuṣṭīṃ kṛtva tarjanimadhyamāṃ prasārayet || sarvayakṣīṇīgandhapuṣpadhūpadipamudrā | oṁ sarvamanohārīṇī710 svāhā ||

bhūtaḍāmaramahātantrarāje yakṣīṇīsādhana vidhivistaratantraḥ ||

CHAPTER A19

atha {A40r} nāgarājñī utthāya tasmin parṣanmaṇḍale711 śrīvajradharapādau

śirasābhivanditvā svahṛdayam adāt || oṁ phuḥ oṁ phuḥ712 | anantamukhī || phuḥ oṁ phuḥ713 | karkoṭakamukhī ||

phuḥ gaṃ phuḥ714 | padmini || phuḥ āḥ phuḥ715 | mahāpadmini ||

phuḥ dhīḥ phuḥ716 | vāsukimukhī || phuḥ hūṁ phuḥ717 | jvālāmukhī ||

phuḥ kaṃ phuḥ718 | dhūpamukhī || phuḥ sa phuḥ719 | śaṃkhini720 ||

aṣṭau nāginīsādhanavidhivistarao bhavati || nāgabhuvanaṃ gatvā lakṣaṃ japaṇ | pūrvasevā kṛtā bhavati || sarvanāginīnā tuṣṭā bhavati || sarvanāganāginyo harṣayanti || śuklapaṇḍcamayāṃ nāgabhuvane jalam avatīrya gandhapuṣpadhūpakṣīrai r yathoktaṃ pūjayet || aṣṭau nāginī pratyekam sahasraṃ japat || śīgrhaṃ nāgakanyā dahyanāṃ uttiṣṭhati || āgatāyā kṣīra721 candanāṅgho deyāḥ ||

svāgataṃ iti vaktavyaṃ || asmaṃ bhāryā bhavasveti || dine dine aṣṭau dināraṃ {A40v} dadāti || amukoṣaṃ jīvāpayati || amukam mārayati || sarvaṃ karoti ||

nadiśaṅgame gatvā kṣīrāhareṇa {G18r} aṣṭasahasraṃ japat || divyanāginy āgacchati || āgatāyāḥ kusumam mūrdhni dāpayet ||

mama bhāryā bhavasveti || divyakāmikabhojanaṃ dadāti || pañcadinārūṇ pratidināṛ722
nāgasthāne rātrau gatvā aṣṭasahasraṃ japet | jāpānte tatksaṇād eva
nāgini mahatā śīrogoṇa grhyamānā ācagacchi | vatsa kim mayā kartavyam
iti | sādhakena vaktavyam723 | mātā me bhavasveti | ātmapañcamaṇasya
vastrālaṃkārabhavanānādini pratidinām dadāti724 | pañcadinārām dadāti |

rātrau padmasare gatvā aṣṭasahasraṃ japet | śīghram nāgini ācagacchi |
āgata725 kāmayitavyā | bhāryā bhavati | aṣṭau dinārām dadāti | sarvaṃ
nirvasaṃ vyayikartavyam | yadā kiṃcit sthāpayati bhūyo na bhavati |

(A41r) rātrau nadisāṅgame gatvā aṣṭasahasraṃ japet | jāpānte
nāgakānyā726 niyamat ācagacchi | ācagatāḥ suvarṇamayam āsanaṃ
dadyāt | svāgatam iti vaktavyam | mama bhāryā bhavasveti | dine dine
svāmarṣaṅgatam727 dadāti |

rātrau padmasāgaram728 gatvā aṣṭasahasraṃ japet | tato jāpānte
nāgakanyā729 niyamat ācagacchi | ācagatāḥ mama bhāryā730 bhavasveti |
dināram ekam vastrayugalaṃ dadāti |

nāgabhuvanam gatvā nābhimmātram udakam avatīrya aṣṭasahasraṃ japet |
jāpānte nāgakanyā731 niyamat ācagacchi | ācagatāḥ kusumam mūrdhni
dāpayet | asmākām bhāryā bhavasveti | aṣṭau dinārām dadāti |

divyakāmikabhojananām dadāti |

rātrau nāgabhuvane gatvā sakalām rātrīṃ japet | tataḥ prabhāte
sarvaṅkārābhūṣitā nāgakanyā [A41v] tatksaṇād evācagacchi | ācagatāḥ
kusumacandanaṃ dāpanārgho732 deyaḥ | svāgatam iti vaktavyam | mama
bhāryā bhavasveti | divyarasarāsāyanām dadāti | siddhidravyam dadāti |
sarvāśāṃ paripūrayati733 | rājyaṃ dadāti |

nāgasthānām gatvā ayutāṃ japet | śīghram nāgakanyā734 ācagacchi |
āgata735 śīghram kāmayitavyā | {G18v} mama bhāryā bhavasveti | dine dine
śṭādinārām736 dadāti | divyakāmikabhavanānām dadāti | vastrayugalam dadāti |

rātrau nāgasāṃvidhyāṃ gatvā aṣṭasahasraṃ japet | tato jāpānte
nāgakanyā śīghram ācagacchi | ācagatāḥ nāgapuṣpaṃ śiraṃ dāpayet |
asmākāṃ bhāryā bhavasveti | divyavstraṅkāraṃ737 kāmikabhojanānādiṃ738
dadāti |

atha nāginiṃsamayamantrā739 bhavanti |

om phuḥ ācagaccha nāgini phuḥ | āvāhanamantrā |
{A42r} om i phuḥ740 | gandhapuṣpanmantrā |
om phuḥ aḥ phuḥ741 | dhūpārghamantrā |
a phuḥ i phuḥ vā phuḥ742 | sarvanāginiṃsamayamantrā |
phuḥ gaccha gaccha743 | śīghram punarāgamanāya svāhā |
visarjanamantrā |

atha mudrālakṣaṇāṃ bhavati |
uttānam aṅjaliṃ kṛtvā utthāpyādhyo āṅgulyaḥ sankhāreṇa yoja yet ||
tarjanīmukhasaṅgatā dvāv aṅguṣṭhā t stani samucchrito t ||
nāginīsamayamudrā sarvakṛt sarvakarmikāvāhyasamayavisarjanamudrā ||

ap19. vāmadakṣinyau muṣṭīṃ kṛtvā prthak prthak ||

14 jyeṣṭhāṅguṣṭhenā nakham ākramaṃ sēṣāṅguliṃ prasārayet ||
nāginīsamayamudrā sarvanāgavaśaṃkaraḥ ||

ap19. ity āha bhagavān śrīvajradharah ||
15 bhūtadāmaramahātmantrarāje nāginīsādhanavidhivistaratantrah ||

ap19. 16

ap20.

CHAPTER A20

ap20. 1 atha khalu vajrapāṇir guhyakādhipatir kruddho vajram ullālya idaṃ krodhasahitaṃ mantram uccārayet ||

om bhīṣanavajra hūṃ amukanāginīṃ [A42v] ākaraṃya hūṃ hūṃ phaṭ phaṭ ||

athaśmin bhāṣitamātre sarvanāginī mūrcchitaḥ patitā mahatā śīrogeṇa grhyante ||

ap20. 2 yadi samayam atikrāmanty ākramitamātre śīghram mārita bhūtā aṣṭau mahānarake patanti ||

ap20. 3 ity āha bhagavān śrīvajradharah ||

ap20. 4 bhūtadāmaramahātmantrarāje nāginīsādhanavidhivistaratantrah samāptaḥ ||

ap21.

CHAPTER A21

ap21. 1 atha parṣanmaṇḍale kiṃnararājñy utthāya bhagavataḥ śrīvajradharaṣya pādau śīrasābhivandītvā svahṛdayam adāt ||

om manohāri svāhā ||

om subhage svāhā ||

om [G19r] viśālaneti svāhā ||

om suratapriye svāhā ||

om aśvamukhi svāhā ||

om divākaramukhi svāhā ||

ap21. 2 atha śaṭkiṃnarīsādhanavidhivistaro bhavati ||
parvatamūrdhni gatvā aṣṭasahasram japet | śaṭkiṃnarījāpe samāpte
mahātīṃ pūjāṃ kṛtvā [A43r] gomāṃsenā gugguludhūpasamanvitena²⁵⁸
dhūpayet | tāvaj japed yāvat kiṃnarī ardharātre nityatam āgacchati | tasyā
na bhetavyam | bho sādhaka kim ājñāpayasi | sādhakena vaktavyam | bhadre asmākaṃ bhāryā bhāvasveti | pṛṣṭham āropya devalokam api
nayati | divyakāmikabhojanam dadāti ||
ap21.3
athottarasādhanaṃ bhavati |
parvatamūle vihāre vā gatvāyutam²⁷⁹ japet | jāpante svayam eva devi²⁶⁰
komalahastena pādam upacarati | śīghram kāmāyitavya | bhāryā bhavati | āṣṭau dīnāram 
vastrayugalam [ca] dadāti ||
ap21.4
nadikūlaṃ²⁶¹ gatvāyutam japet | punaḥ sakalāṃ rātriṃ japet²⁶² | 
prabhāte nityatam āgacchati | āgata²⁶³ bhāryā bhavati | dine dine paṅca dīnāram dadāti ||
ap21.5
rātrau nadisangame gatvā aṣṭasahasram japet | jāpante nityatam 
āgacchati | prathame divase darśanaṃ dadāti | dvīṇye divase puratas 
tiṣṭhati | [A43v] vācam bhāṣate²⁶⁴ | tṛṭye divase kāmāyitavya | nityatam 
sidhyati | bhāryākarmāṃi karoti | āṣṭau dīnāram vastrayugalam dadāti
pratidinam ||
ap21.6
parvatamūrdhni gatvā pratidinam²⁶⁵ māṃsāhārena ayutam japet | 
śīghram apsarārūpeṇa puratas tiṣṭhati | ālingya cumbayet | 
tūṣṇībhāvena²⁶⁶ kāmāyitavya | bhāryā bhavati | āṣṭau dīnāram 
prayacchati | divyakāmikabhojanam dadāti ||
ap21.7
bhūtaḍāmaramahātantranārāje kim narīsādhanavidhivistaratrantrāḥ ||
ap22.  
CHAPTER A22
  
ap22.1
atha khulu vajrapāṇir guhyakādhipatir mahēśvaram etad avocat | 
śnu tvāṃ mahādeva | trailokyātyikrāntasya niḥśeṣam kimkaram 
sādhayisyaśam | duṣṭadevatāḥ sādhayisyaśam ||
ap22.2
atha mahēśvaro mahādevo bhagavantam [G19v] etad avocat | 
bhāṣatu²⁶⁷ bhagavān apratiḥatasādhanaṃ 
trailokyātyikrāntasya 
vidhivistara[m] mudrāmantrapadaṃ samayasādhanaṃ²⁶⁸ ||
ap22.3
atha parśanmanḍalam²⁶⁹ mahādevaṃ sādhukāram adāt | sādhū sādhū 
mahādeva animonyaduṣṭadamanāṃ [A44r] subhāṣītam iti ||
ap22.4
atha khulu vajrādharo mahākrodhādhipatir idam uvāca | 
athātaḥ sampravakṣyām krodhamanḍalam uttamam ||
ap22.5
caturasraṃ caturdvāraṃ catustorāṇasaṃyutam | 
bhāgaiḥ śoḍaśābhir yuktāṃ vajrāprākāraśobhitam ||
ap22.6
jvālāmālākulaṃ diṭptyugāntāgīnasamprabham |
bhinnāñjanamahākāyaṃ kapālakṛtasekharam ||

ap22.7 aṭṭaṭṭahāsaṃ mahābhīmaṃ trailokyasya bhayaṃkaram ||
tatra madhye mahāraudraṃ vajrakrodhaṃ nivesayet ||

ap22.8 bhagavato daksīṇabhāge mahādevaṃ samālikhet ||
śaśāṅkadhavalavaṃsaṃhāragokṣirāpaṇḍaram ||

ap22.9 trinetraṃ caturbhujaṃ saumyaṃ cāmaratriśūlahastam
cāpaśaktisāmyutaṃ vṛṣabhāsanam āśritam||

ap22.- bhagavato vāmapārśve nārāyaṇaṃ samālikhet ||
cāmarahastaṃ śaṅkhacakragadadharam ||

ap22.- prṣṭhataḥ śakrājanam purataḥ kārttikeyam tathā ||
brahmā cchatradharaś caiva himakundendusāṁnibhaḥ ||

ap22.- śakrasya purato lekhyāṃ kuryāṃ āsanasaṁsthitam ||
athom {A44v} samālikhen mantri hāragokṣirāpaṇḍaram ||

ap22.- kārttikeyaṃ cāmarahastaṃ raktavarnaṃ samālikhet ||
śaṅkraṃ ca pītavarnābham trinetraṃ ca vibhūṣitam ||

ap22.- sarvālemkaracitaṃ cāmarakakaraṃ tathā ||
vṛṣabhāsanasaṃyuktaṃ mahādevaṃ samālikhet ||

ap22.- garuḍāsanasaṃyuktaṃ cakrapāṇīṃ mahārajanam ||
śakraṃ tu hastisāmrūḍhaṃ mayūrāsanakārttikeyaṃ ||

ap22.- bāhyaconesū sarvesv aśtau bhūtīṇi samālikhet ||
padmāvatī mahāpadmaṃ vibhūti surahāriniṃ ||
vārāhi mahāratni vibhūṣanī jagatpālini ||

ap22.- aśtau mahāmaharuddhikā bhūtīṇi śrīśabdena prakīrtita ||
padmāvatīṃ mahāpadmāṃ vibhūti surahāriniṃ ||
vārāhi mahāratni vibhūṣanī jagatpālini ||

ap22.- caturbhūtīn[m]ṃ samyuktāṃ [G20r] kanakavarnaṃ samālikhet ||
aśtau mahāmaharuddhikā bhūtīṇi yathoktaṃ samālikhet ||

ap22.- athātra {A45r} maṇḍalavidhir bhavati ||
svayaṃ vajrācayyo nilauṣpamālavibhūṣito niloṣṇiṣabhaddhīra ||
nilavastrayugalaparīṣṭitaḥ krodhaṇḍhayam idaṃ bhruyāt
sarvasattvahītarthāya krodhasādhanasiddhaye niścita ||
tatksanād eva siddhaṃ samasta ||
devasādhanam ||
हुम वज्र फाॅ ||

evam uccāritamātreṇa sarvadevatāḥ sidhyante ||

atha vajrā kṣepāṇī bhavanti ||

pratyālīḍhapado bhavet | vajram ullāya hūṁkṛtamātreṇa nāśayet
sarvadevatānāṁ vajrapāṇivaco yathā | apsarāyakṣiṇīnāginībhūtabhūtinī maharddhikāḥ tatksaṇamātreṇa naśyanti vajrākṣepaprayogataḥ ||

oṁ vajradipta mahākrodha hana daha paca māraya hūṁ hūṁ phaṭ phaṭ ||

athāntare sarvadevatāmāraṇākṣepāṇī bhavanti ||

hūṁ {A45v} hūṁ hūṁ phaṭ phaṭ ||

anēnāpi prayoṣena dhruvam buddho 'pi śīryate ||
	tataḥ sīyān praveśayet | krodhamudrayā kavacayitvā anena mantreṇāveśayet |

om praviṣa krodha hūṁ hūṁ hūṁ āḥ | jvālāmalakulabhūṣanavajra āḥ ||
anenoccāritamātreṇa bāhyāveśanakaḍḍanapātanasamartho bhavati ||

atha bhūtādaḥmaramahātantraṇē jyotisāvaśīvānalo vijñānavirūtō | krodhamanḍalalavidhivisto bhavati ||

om bhūḥ sūruḥhādadvajadhāriṇī hriḥ | krodhasya purataḥ ||

om hūṁ bhūṁ mahāpadmāvati dhanurbaṇadvahārini hūṁ | pṛṣṭhataḥ ||

om hūṁ vibhūti aṅkuśa dhāhāni hūṁ jaḥ | dakṣinataḥ ||

om hūṁ hūṁ surahārini cintāmanidvajadhārini śṛุม | vāmataḥ ||

om śrīvāraḥiṇi puṣpahaste hūṁ | īśāne ||

om ratneśvari dhūṣpaḥaste hūṁ | {A46r} dhūpa āgneyyām ||

om śrībhūṣani gandhaḥaste hūṁ | gandhaḥ nairṛtyām ||

om śrījagatpālinī dipahaste āḥ | dipa vāyavyām ||

aṣṭau bhūtiniḥmudrāvidhivistaro bhavati ||

anyonyamahatśāṃ kṛtvā tarjanyau prasārayet | simhadhvajamudrā ||

dakṣinahastaḥmahatśāṃ kṛtvā tarjanīṃ prasārāya kuṇcayet ||

aṅkuṣamudrā ||

anyonyamahatśāṃ kṛtvā tarjanīṃ prasāryā vāmakāṭideśe sthāpya | {G20v} dhanurbaṇamudrā ||

vāmanahastaḥmahatśāṃ kṛtvā madhyamāṃ prasārāya cintāmanidhva jamaudrā ||
ap22. - atha puṣpamudrā bhavati | uttānam aṅjaliṃ kṛtvā tarjanīdvayaṃ
36 kuṇcayet | puṣpamudrā ||
ap22. - anyonyāṃ anguliṃ veṣṭya tarjanīdvayaṃ prasārayet | dhūpamudrā ||
ap22.- anyonyahastaṃ prasārya dvibāhumūle sthāpayet | gandhamudrā ||
ap22.- daksīnāhastamuṣṭiṃ kṛtvā mukhe kṛtvā madhyamāṅguliṃ prasārayet |
ap22.- dīpamudrā ||
ap22.- bhūtaḍāmaramahātantrarāje | {A46v}
ap22.- krodharājamaṇḍalavidhivistaratantraḥ ||
ap22.- 40

CHAPTER A23

ap23. - bhūtaḍāmaramahātantrarāje804
ap23.1 athāto
śṭabhūtasādhanavidhivistaratantraḥ |
or āh jh805 | aparājitaḥ ||
or ām jh | ajitaḥ ||
or āh jh806 | pūraṇaḥ ||
or ām jh | āppūraṇaḥ ||
or ṣrūṃ jh808 | śmaśānādhipatiḥ ||
or ṛṃ jh | kulesvaraḥ ||
or ām jh809 | bhūteśvaraḥ ||
or ām jh810 | kimkarottamaḥ ||
ap23.2 athāparājitabhūtasādhanam bhavati |
vajradharasya purato laksam japed | pūrvasevā kṛtā bhavati | tataḥ pūrṇamāsyāṃ udārāṃ pūjāṃ kṛt vā śvetabhaktadadhigudā811 |
pāyasakṣiraṇāpayaśair yathoktaṃ pūjayet | gugguludhūpaṃ dattvā sakalāṃ rātrīṃ japed | prabhāte niyatam āgacchati | yadi nāgacchati tatkaṣaṇam 
mriyate | āgatyā ājñāṃ mārgayati | kim mayā kartavyam iti812 | sādhakena vaktavyam | {A47r} di+++++svakaga tataḥ prabhṛti kimkarakarnāṇi karoti | vidyādharaṇājyam api dadāti | sarvasatruvigramaḥ karoti813 | 
śaśidevīm api ānīya dadāti | prṣthham āropya devalokam api nayati | nītvā śakratvam api dadāti | saptakalpān jīvati ||
ap23.3 athājitasādhanam bhavati |
caityasya814 purato bhūtvā815 aṣṭasahasram japed rātrau divasāni sapta | 
saptame816 divase udārāṃ pūjāṃ kṛt vā balīṃ dadyāt | gugguludhūpaṃ dattvā japed | jāpante niyatam āgacchati | bho sādhaka kim mayā kartavyam
iti vadati | kimkaro bhavasveti | prṣṭham āropya caturdvīpam api nayati |
puṇar api rājyaṃ dadāti | varṣasahasraṃ jīvati ||

ap23.4 aṭha pūraṇasādhanāṃ bhavati |
vaṭradharaṅghṛam gatvā aṣṭasahasraṃ japed divasāni sapta | saptaṃ divede utdaraṃ |
[21r] pūjāṃ kṛtvā śvetabhaktadadhi yathoktaṃ dāpayet |
tāvaj japed yāvad ardhātram | tato ardhātre niyatam817 |
[47v] āgacchati | kusumenārgho deyah | tuṣṭo bhavati | rājyaṃ dadāti |
sarvaśāṃ paripūrayati | varṣasahasraṃ jīvati | yāvaj jīvati tāvat
kimkarakarmāṇi karoti | amukaṃ jīvāpayati amukaṃ mārayati | sarvaṃ karoti ||

ap23.5 aṭha pūraṇasādhanāṃ bhavati |
sadhātucayasya purato ayutaṃ japet | pūrvasevā kṛtā bhavati | tataḥ
pūrnāmśaṁ yathāvibhavataḥ pūjāṃ kṛtvā tāvaj japed yāvad
ardhātram | tato 'ṛdhātre śīghram818 āgacchati | āgataś ca purata
tiṣṭhati | bho vatsa kim mayā kartavyam iti | sādhakena vaktavyam kimkaro
bhavasveti | tataḥ prabhṛti kimkarakarmāṇi karoti | divyayakṣakanyām
āṇīya dadāti | sarvanidhāṇāni darṣayati | divyakāmikabhojanam dadāti |
pratidinaṃ + bha + vastrayugalam vanaṣaṃ dināraṃ dadāti |
pañcasaṭavāraṃ jīvati ||

ap23.6 aṭha śmaśānādhipatisādhanāṃ bhavati |
[A48r] rātrau śmaśānaṃ gatvā aṣṭasahasraṃ japed divasāni sapta |
saptaṃ divede mahābhūta[ṣya] matsyaṃśaṁsatilajambūṭikāśvetabhaktadadhiṃ ādayaṃ yathoktaṃ
dāpayet | gugguludhūpaṁ dahata tāvaj japed yāvad ardhātram | tataḥ
hākāraśabdaḥ śrūyate | tasya bho bhaṃ bhaṃ bhaṃ bhaṃ bhaṃ |
āgacchati | āgataśya balīṃ dadyāt | tuṣṭo bhavati | sarvabhūtakimkaro bhavati |
dine dine aṣṭau dināraṃ dadāti | sarvaśatrūnghātayati | varṣasahasraṃ jīvati ||

ap23.7 aṭha kuleśvarasādhanāṃ bhavati |
devatāyanam gatvā raktagandharaktapuṣpaviggulguludhūpaṃ dattvā
cyayataṃ japet | pūrvasevā kṛtā bhavati | rātrau krṣṇacaturdaśyāṃ
catsyaṃśaṁsatilajambūṭikāṛaktabhaktam yathāvidhāṇena turuṣkadhūpaṃ
dattvā japed yāvad ardhātram | mahājvalabhiṣaṇakṛśṝṅ āgacchati |
tasya na bhetavyam | vatsa kim karomīti |[G21v] vadati | sādhakena vaktavyam kimkaro me bhavasveti |
yāvaj jīvati kimkarakarmāṇi karoti | dine dine paṇca dināraṃ trisandhyaṃ | varṣasahasraṃ jīvati ||

ap23.8 aṭha bhūteśvarasādhanāṃ bhavati ||
ekaliṅgaṃ gatvā rātrau divasatriyaṃ ekakīna
raktagandharakmatmyāmsatilajambūṭikāṃ dāpayet |
chāgalamāṃśaguggulguludhūpena saha madhunā dhūpayet | aṣṭasahasraṃ
japet | prathamadivase svapne [tāṁ] paśyati | dvitiyadivase svayam eva śīghram āgacchati | puratas tiṣṭhati | {sarvaṁ} vadati kiṃ mayā kartavyam iti | sādhakena vaktavyam kiṃkaro me bhavasveti | nityānuceṣṭo bhavati | apsaram āniya dadāti | atītānāgatavartamānāṁ kathayati | vastrālaṃkārāṇām kathayam dadāti | trivarṣaśatāṁ āpūryanāṁ bhavati | ap23.9 | athā {A49r} kimkaroottamasādhanam bhavati |

vajradharagṛhaṁ gatvā kṛṣṇacaturdaśyāṁ ayutam japed divasāṁ satpa | pūrvavakā śīghram āgacchati | tato gugguludhūpam dattvā śvetabhaftagṛhāpyaṣu kuśaviṣṭakaraviṣṭenāḥ gṛtrapā ṛtāru japed yāvaddardharātram svayam evāgacchati kimkaro | ātapā ṛtāru japed yāvaddardharātram svayam evāgacchati kimkaro |

vahāniya dadāti | atītānāgatavartamānāṁ kathayati | vastrālaṃkārāṇām kathayam dadāti | trivarṣaśatāṁ āpūryanāṁ bhavati | ap23.9 | iti bhūtaḍāmaramahātantrarāje kimkaraṇāśadhanavidhivistaratantraḥ | |

ap24.  
CHAPTER A24

ap24.1 | athātaḥ sampravakṣyāmi nānāsiddhisādhanam acāryāṇāṁ hitārthāya yathoktam [A49v] kimkaraṇāśadhanam | na

820 | sevyamānānaṁ

821 | caiva ālasya

822 | pāpa

823 | kāriṇāṁ {G22r} mṛṣāvādaśīṣāś ca dāridrarogapīḍitāḥ svalpāṣutuṣcalacitāḥ

824 | ca | na kurya | māthyaṁ mānuśyaṁ tyajat | ājnāṁ dattvā ca tatksaṇāt yadi bhoghabhānaṁ yaśaṁ

825 | ap24.2 | priyarasāyaṇāṃ siddhimantro 'yaṁ

827 | devarājanlo 'pi sidhyati kiṃ punar manuṣyarājaṁ | nidhānāni tathaye ca | devakanyām api sidhyati kṣanamātrena | paṭhitasiddhimantro 'yaṁ śīghram siddhi yathāsukham |

828 | atyantahinavīryāṇāṁ sarva

829 | sukhapraḍāmaṁ caturakṣaramahāguhyam sarvasiddhiprādayayaṁ | sakṛtpaṭhitamarāṇaḥ Siddhi sidhyati nātra samśayaḥ | |

826 | ap24.3 | bhūtaḍāmaramahātantrarāje siddhisādhanavidhivistaratantraḥ | |

ap25.  
CHAPTER A25

ap25.1 | athāto bhūtaḍāmaramahātantrarāje aṣṭānaṁ bhūtaṇāṁ mudrālakṣaṇaṁ bhavati | anyonyāṅguliṁ veṣṭya madhyamāṅgulyau prasārya sūcyākareṇa dhārayat | aparājītamahārājasya mudrā | |
asya eva mudrāyā madhyāṅgulyau praveṣya tarjanīṃ prasārya kuṇcayet | ajitasya mudrā ||
ap25.3 asyā eva mudrāyā tarjanīṃ kuṇḍalāṃ kṛtvā kaniṣṭhāṃ prasārya prthak prthak pūrṇaṃsya mudrā ||
ap25.4 asyā eva mudrāyā anyonyāṃ aṅgulīṃ veṣṭyāpūrṇaṃsya mudrā ||
ap25.5 asyā eva mudrāyāḥ kaniṣṭhikāṃ śucīṃ kṛtvā śmaṣāṇādhipater831 mudrā ||
ap25.6 asyā eva mudrāyā aṃguṣṭhau pārśvataḥ | bhūteśvaramudrā ||
ap25.7 asyā eva mudrāyā jyeṣṭhāṅguṣṭhau madhye praveṣya kaniṣṭhā[ṃ] prasārya prthak prthag yojayet | kuleśvarasya mudrā ||
ap25.8 sampuṭāṅjalīṃ kṛtvā tarjanīdvayaṃ kuṇcayet | kimkarottamasya mudrā ||
ap25.9 bhūtaḍāmaramahāṭantrarāje aśṭāṃ bhumāṃ mudrālaksanaṃ samāptam ||

CHAPTER A26

atha khalu vajrapāṇi guhyakādhipatir bhagavantam etad avocat | | vajrācāryahitārthāya upasthāyiṣṭhakasādhanam | {A50v} śrīmahābhūtīnāṃ832 vajrācāryasādhanam | anyonyā harsayanti bhūtīnāṃ833 ānandaṃ tatra jāyate manaḥ ||
ap26.1 athāto bhūtaḍāmaramahāṭantrarāje834 śrīmahābhūtīnīsādhanavidhivistaro bhavati |
śrīkrodhādhipater bhagavatāḥ purato laksanaṃ japet | pūrvasevā kṛtā bhavati | tataḥ pūrṇamāśyaṃ yathābhavataḥ pūjitā kṛtvā gugguludhūpaṃ ca dhūpayet | sakalāṃ rātrim japet | tataḥ prabhāte niyataṃ āgcacati | āgatāśī candanodakenārgho deyāḥ | svagatam iti vaktavyam | bho sādhaka hāṃ ajñāpayasi | sādhakena vaktavyam | mama bhārāya bhavasveta | divyarasarasāyanam dadati | siddhadrayarājyanidhānāni dadati | saumyasādhanavidhprathamah835 ||
ap26.2 atha punar api haṭhasādhanāni {A51r} bhavanti |
bhūrjapatre kuṇkumena śrībhūtīnāṃ ālikhya rātrau ekākāṃ nagno bhūtvā vajrārājasya purato aṣṭasahasram japet | śīghram āgcacati | āgatā sa kāmayitavyā | tuṣṭā836 bhavati | rājyaṃ dadati | sakratvam api dadati | prṣṭhāṃ āropya svargalokam api nayati | varṣasahasram jivati | yadi na sidhiyati aṣṭimūrdhni sruṣṭiṃ | śuṣyati | mriyate tatkaṃpata ||
ap26.3 athātaḥ sarvabhūtīnīmāraṇavidhivistaro bhavati |
pūrvvanmanḍaladadhvaya māraṇākṣepāṇī yojayet | kṣaṇān mārayati bhūtīnāṃ | svayaṃ krodhena bhāṣitam ||
ap26.4 kumkumena nāma ālikhya837 vāmapādenākramya vajram uḷālya hūṃkṛtvā838 saṃ kārāṃ dhruvaṃ mārayati kṣaṇāt ||
ap26.5

831 श्रमात्‌
832 व्रतमांससाधनम्‌
833 नानान्‌
834 श्रमात्‌
835 श्रमात्‌
836 नानान्‌
837 व्रतमांससाधनम्‌
838 श्रमात्‌
bhūtaḍālamahātantrarāje sādhanavidhivistaraḥ  ||

CHAPTER A27

[A51v] devasaṃbhūtabhūtam ahūya praṇipatya visarjayet  ||
yathā yathā mahābhūto raudrasthānāṃ pramuṅcatu svāhā  ||
upahārādevatāvāhanamantraḥ  ||

upahārādevatā raktabhaktapuṣpadhūpaṃ dattvā baliṃ sitavastreṇa
pracchādyā idaṃ mantraṃ trīn vārān uccārayet  ||

yathā yathā mahābhūtasvasthānāṃ tatra gacchantu  ||
śmaśāne [G23r] devakuleṣu ekavṛkṣe nadīte catuṣpathe ekaliṅge vā
devayatanesu ca kṣipraṃ gacchantu bhūtānāṃ samayaṃ pratipālanāya  ||
yadi caivaṃ na gacchanti vajreṇa mūrdhānaṃ sphālayet  ||
kṣaṇena nāśayet  bhūtānāṃ raurave narakē narake patet  ||
yathā yathā svasthānāṃ
gacchata yathāsukham svāhā   ||

bhūtaḍālamahātantrarāje balavidhivistaratantraḥ  ||

CHAPTER A28

[quote]śmaśāne devakuleṣu parvatāgre catuṣpathe [A52r] kṣipraṃ gacchantu  ||
bhūtānāṃ balyutsṛṣṭavisarjanam  ||

samaye tiṣṭhantu  bhūtānāṃ samayapratipālanam  ||

krodhajāpī svayam ājñāpayatu raudraṃ sthānāṃ pramuṅcata svāhā  ||
oṃ amoghavajrāṅkuśa kara kada kaḍḍa hūṁ jah  ||
sarvadevatābhūtabhūtininām ākarṣaṇamantraḥ  ||

oṃ caṇḍakrodhāya amoghāṅkuśāya kara kada praveśaya praveśaya amukaṃ hrīḥ hūṁ jah  ||

dve tarjanī yojyāṅkuśākāreṇa aṅkuṣamudrā  ||

oṃ vajrakrodha baliṃ gṛṇa hūṁ phaṭ  trīn vārān sapta vārān vā
dapayet  ||

oṃ hrīḥ bhūtaḍālamahāvajrāya hūṁ hūṁ hūṁ ṣlūṃ ṣlūṃ hūṁ phaṭ phaṭ svāhā  ||
baliṃ gṛṇāntu ceṭakā yathāprāptiṃ kāyavākcittaḥ
tvāhā   ||
ādhyātmā śūnyatā | bahirdhā śūnyatā | adhyātmabahirdhā
śūnyatā | śūnyatāśūnyatā | mahāśūnyatā | paramārthaśūnyatā
saṃskṛtaśūnyatā | asaṃskṛtaśūnyatā | atyantaśūnyatā
anavarāgraśūnyatā | anavakāraśūnyatā | prakṛtiśūnyatā
sarvadharmaśūnyatā | svalakṣaṇaśūnyatā | anupalambhaśūnyatā
svabhāvaśūnyatā | abhāvaśūnyatā | abhāvasvabhāvaśūnyatā | iti

bhūto ´parājito rājā ajitaḥ pūraṇas tathā |
apūraṇaḥ pracaṇḍograḥ śmaśānādhipatir mahān

kuleśvaro 'tha bhūteśaḥ svājñakṛt
kiṃkarottamaḥ |
10 kiṃkarākhyā mahā ete | aşṭau dāmaratranke

bhūtadāmaramahātantrarājaḥ | samāptaḥ |
ye dharmā hetuprabhavā hetum teṣāṁ tathāgato hy avadat | teṣāṁ ca yo
nirdhā evaṁvādī mahāśravaṇaḥ |
ABBREVIATIONS

· Abbreviations Used in the Sanskrit Appendix ·

Critical apparatus

+   plus signs replace illegible text

[   a right square bracket marks the lemma, i.e., the adopted reading for which variants are adduced

conj.  conjectured

em.  emended

om.  omitted

°   an upper ring indicates truncation of a word

†  daggers enclose unintelligible text

· Sigla or acronyms of textual witnesses ·

Manuscripts

A  Tokyo University Library (New 274 / Old 567)
B  Tokyo University Library (New 273 / Old 483)
G  Göttingen University Library (Göttingen Xc 14 / 50 I)

Published Works

SM  Sādhanamālā, the sādhana of Bhūtaḍāmara (sādhana no. 264)

Tib.  Tibetan text of the Bhūtaḍāmara Tantra in the Degé canon (Toh 747)
NOTES

n.1 Cabezón 2013, pp. 119–120.

n.2 Suggested by Dr. Péter-Dániel Szántó in private correspondence.

n.3 This octet of bhūtinīs appears to be different from the eight bhūtinīs who are part of the retinue in one of the Bhūtaḍāmara maṇḍalas.


n.5 Bhattacharyya 1933, p. 366.

n.6 Skt. oṁ vajrajoälė hana hana sarvabhūtān hūṁ phaṭ.

n.7 Skt. oṁ vajrāyuṣe sara sara asmin.

n.8 Instead of “May the lord command us!” the Tib. has “We shall do as the lord commands.”

n.9 “Great Wrath” is not in the Tib.

n.10 “You, friends, and you, lord of bhūtas, must promise” is absent in the Tib.

n.11 Instead of “the comfort of good health” the Tib. omits “health” and says, “granting them with ease.”

n.12 Instead of “that you will be servants and helpers of the reciters of the Great Wrath,” the Tib. has “make sure that the results are achieved for the reciters of this [mantra] and show them respect and veneration.” “The Great Wrath” refers to the mantra of Great Wrath.

n.13 The translation of the last clause is based on the Tib. The Skt. adds “while providing them with every type of property beyond limit.”

n.14
Instead of “Speak truthfully! Say again and again,” the Tib. says, “Quickly listen! Quickly listen!”

n.15 It is not clear whether the last sentence is meant to be part of Aparājita’s promise, or whether Vajradhara himself is saying, “If they don’t grant success, I will split the heads of the vidyādhāris, etc.”

n.16 This translation is speculative; the line beginning, “may you, great bodhisattva,” is unclear in both the Skt. and the Tib.

n.17 Skt. oṁ kaḍḍa kaḍḍa mṛta saṃjīvāpaya hrīḥ āḥ.

n.18 “The lord of vidyādhāras” is almost certainly a reference to Śiva, but it can sometimes refer to Cakradharman or other mythological figures.

n.19 Instead of “that you will be of service to those who recite of the glorious Vajradhara,” the Tib. has “You must serve and venerate the great king, glorious Vajradhara, and others like him.”

n.20 This paragraph seems to be out of place here, as it is not Aparājita and the other bhūta kings but the apsarases, etc. who have just been addressed by Vajrapāṇi and who will now offer him their heart mantras. Incongruous though it may be, no attempt has been made to relocate or replace it, as all the Sanskrit manuscripts and the Tibetan text have it in this position.

n.21 It is not clear whether the bhūta class of spirits is meant here, or spirits in general.

n.22 Skt. oṁ śrīmahabhūtakulasundari hūṁ. oṁ śrīvijayasundari hrīḥ. oṁ vimalasundari āḥ. oṁ śrīratinsundari vāḥ. oṁ śrīmanoharasundari dhīḥ. oṁ śrībhīṣaṇasundari iḥ. oṁ śrīdhavasundari maṁ. oṁ śrīcakṣuradhusundari bhīḥ.

n.23 This paragraph seems to be out of sequence.

n.24 Normally, the term kulasādhanā refers to the esoteric practices of the Śaiva Kaula sect for transmuting sexual fluids. Here, however, the term kula possibly refers to the family of female spirits that this mudrā is effective (sādhanī) in subduing.

n.25 Instead of “middle finger and thumb” the Tib. says “index finger.”

n.26 The translation of this sentence is based on the Tib.

n.27 It is not clear whether the compound aksimūrdhni means the “eye [part of] the head,” i.e., the forehead, or “the eyeballs in the head,” or “the eyes and the head.” The Tib. reflects the last meaning.
The Skt. word *amuka* implies that the practitioner should supply the name of the spirit (*bhūtinī*) himself.

The clause “he should recite the mantra one thousand and eight times over seven days” is missing from the Tib.

The Tib. has “a maṇḍala of white incense.”

The Tib. has “ten thousand times.”

The Tib. adds “and then carry them back at night.”

The Tib. adds here “accompanied by the loud sound of anklets.”

The Tib. has “draw a maṇḍala with bdellium.”

Skt. *oṁ hūṁ kaḍḍa kaḍḍa sarva bhūtinīnāṃ samayam anupālaya hana hana bandha bandha ākrama ākrama bho bho mahāraudrī śmaśānavāsini āgaccha śīghraṃ dhruṃ phaṭ.*

Skt. *oṁ dhūna dhūna vidhūna vidhūna cala cala cālaya cālaya praviśa praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśini hūṁ hūṁ phaṭ phaṭ svāhā.*

Skt. *oṁ cala cala dhaka dhaka mahābhūtini sādhakānukūlapriye samara visara visara kaḍḍa kaḍḍa jalaya jalaya bhañjaya bhañjaya raṅga raṅga gṛhṇa gṛhṇa hūṁ hūṁ phaṭ phaṭ hriḥ svāhā.*

Skt. *oṁ ghoramukhi śmaśānavāsini sādhakānukūle apratihatasiddhidāyike oṁ oṁ oṁ oṁ namah svāhā.*

The Tib. transliteration of the Skt. term, *cintāveśa*, suggests either being overcome with sorrow or being full of care. The Skt. seems to be saying “you who are worthy of worship in poetry.”

Sādhakapriyā can mean either “one who is fond of practitioners” or “one who is dear to practitioners.”

Skt. *oṁ jarjaramukhi cira cira cintāveśa sarva śatru bhayaṃkari hana hana daha daha paca paca māraya māraya mamākālamṛtyukṣayaṃkari sarvanāgabhaṃkari aṭṭāṭṭahāsini sarvabhūteśvari thā thā thā dhā dhā dhā dhā oṁ oṁ oṁ oṁ oṁ svāhā.*

*Sādhakapiṃya* can mean either “one who is fond of practitioners” or “one who is dear to practitioners.”

Skt. *oṁ kamalalocani manuṣyavatsale sarvaduḥkhavināsini sādhakapriye jaya jaya divyarūpini hriḥ gṛhṇa gṛhṇa jah jaḥ hūṁ hūṁ phaṭ phaṭ namah svāhā.*
The Tib. transliteration reads **mahākarṇapiśācini**.

In the Tib. transliteration the names **karmapiśācini** and **mahā-karmapiśācini** read, respectively, **karṇapiśācini** and **mahākarṇapiśācini**.

The structure of this mantra is confusing in both the Sanskrit and Tibetan sources.

“Who perform tasks” is not in the Tib. As in previous instances, the Tib. says **kṛṇa** instead of **karma**.

“Form your left hand into a fist” is not in the Tib.

In the Tib. this passage is in verse; in the Skt. the verse structure has been lost.

The Tib. has “one hundred.”

The Tib. has “retinue of five hundred spirits.”

The Sanskrit compound **raktabali** can be translated as either “bali consisting of blood” or “red bali.” The context implies the former, but the Tibetan (**gtor ma dmar po**) reflects the latter, allowing for an alternative interpretation, namely that a substitute could be used instead of blood.

Skt. **ōṁ bhū jvala hūṁ phaṭ.**

**Skt.** **ōṁ rudrabhayamkari aṭṭaṭṭahāsini sādhakapriye mahāvicitrarūpe ratnākari suvarṇahaste yamanikrntani sarvadūḥkhapraśamani oṁ oṁ oṁ hūṁ hūṁ hūṁ hūṁ īśgṛhami siddhiṁ me prayaccha hrīḥ jaḥ svāhā.**

Skt. **ōṁ yamanikrntani akālamṛtyunivāraṇi khaḍga śūlahaste śīghrami siddhiṁ dadāhi sādhaka ājñāpayati hrīḥ svāhā.**

Skt. **ōṁ hema kuṇḍalini dhaka dhaka jvala jvala divyakūṇḍalabhūṣite rāvaṇamathani bhagavān ājñāpayati svāhā.** Instead of “The crusher of Rāvaṇa!” the Tib. has
“You, the tamer! You, the destroyer!”

In Buddhist Hybrid Sanskrit, the term kaha could also correspond to the classical Sanskrit verb katha, “to speak.”

Skt. oṁ bhṛkuṭimukhi kaha kaha dhāva dhāva jvala jvala hūṁ hūṁ hūṁ plaṭ plaṭ plaṭ bhagavān āṁśa āṁśa hūṁ svāhā.

Skt. oṁ pitṛmathani kaha kaha jaya jaya sarvāsurapājite hūṁ jaḥ svāhā.

Skt. oṁ suntapriye divyalocane kāmeśvari jāganmohani subhage kāncana-mālāvībhaṣāni nūpraśabdena āviśa āviśa pura pūrā sādhakapriye hṛīḥ svāhā.

On this particular occasion, “mantra” is a translation of Skt. vidyā (Tib. rig sngags), a term that connotes magical power.

Paradoxically, this list includes the mantras of not eight but nine kātyāyanīs. Manuscript A omits Sumbhakātyāyanī. In the list of mudrās that follows, all the sources omit Sumbhakātyāyanī.

The Tib. adds here “whereby all spirits will be brought under control.”

Because the Skt. is unclear, this passage has been translated from the Tib.

“Lamps” is missing from the Tib.

The Tib. reflects the reading caṇḍakuṇḍalakātyāyanī (fierce Kuṇḍalakātyāyanī).

This passage is missing from the Tib.

The Tib. only has “Extend both index fingers”; this clearly indicates that both hands are used.

The Tib. adds “and slays.”

“And bend” is influenced by the Tib. The Skt. suggests that the two thumbs should be bent, but is far from clear.

The Tib. adds “and Indra.”

“IT masters all the gods” is missing from the Tib.

“From the great sovereign Bhūtaḍāman Tantra” is not found in the Tibetan.

Translated based on the Tib.

Instead of “extremely wealthy” the Tib. has “the master of all practitioners.”
The Tib. has “one hundred eight times.”

“Pillow” is conjectured on the basis of the Skt. (“the place of the head”) and the Tib. (“cushion”).

The Tib. says “eight hundred.”

Water for washing the feet that contains floating flower petals.

In the Tib. this sentence is in verse.

Skt. oṁ rāhu rāhu mahācetākānāṃ daridrāṇāṃ hitārthāya oṁ hūṁ hūṁ hūṁ hūṁ
gṛhṇa gṛhṇa māṁsasiddhiṃ me prayaccha svāhā.

The content of the direct speech is missing from the Skt.

The Tib. seems to state that he grasps the index fingers with the ring fingers. The verbs used in this verse are, strangely, in the optative mode, making it sound like it is the practitioner who is supposed to form this mudrā.

The last line in the Tib. is “It wins the riches of the triple universe.”

In the list of the same eight goddesses found later in the text, Rambhā appears in this position instead of Devī.

The translation of the lines “In the southeast . . . jewel ornaments” is based on the Tib.

The word for “poverty” is abhūti, reflecting a play on words in the Sanskrit text: the bhūtinī Bhūti is destroying abhūti. The Tib. seems to reflect the reading nāma (“name”) instead of nāśa (“destroying”): mi ’byung zhes bya’i ’byung mo ni = “bhūtinī by the name Abhūti.”

This line is missing from the Tib.

“In the third zone” is missing in the Tib.

After this verse, the Tib. adds in prose, “One should then say, ‘O Great Wrath, divine being, remain as the pledge deity!’ ”

The Tib. has Ḥūṁ vajra phaṭ!

Skt. oṁ tiṣṭha siddhi hūṁ.

Skt. oṁ praviṣa krodha ḍūṁ hūṁ hūṁ āḥ.

Here begins the main sādhana of Bhūtaḍāmara.
In this instance, bindu refers to a diacritical mark indicating the nasalization of the vowel.

Skt. oṁ hana vidhvaniṣaya nāśaya pāpaṇī hūṁ phaṭ.

Skt. oṁ krodha āveṣaya hūṁ hūṁ hūṁ aḥ.

Skt. oṁ vajra āveṣa āveṣaya pātaya hūṁ.

Skt. oṁ hana vajra hūṁ.

Skt. oṁ daha vajra hūṁ.

Skt. oṁ diptavajra hūṁ.

Skt. oṁ vajraroṣa hūṁ.

Skt. oṁ dṛḍhavajra hūṁ.

Skt. oṁ hana daha pacā krodhavajra sarvadaṣṭān māṇaya hūṁ phaṭ.

Skt. oṁ vajrāhara mahākrodha samayam anupālaya śīghram āgaccha hrīḥ jaḥ hūṁ phaṭ phaṭ svāhā.

Skt. oṁ vajra mahā krodha mahā caṇḍa bandha bandha daśa diśā hūṁ phaṭ.

Skt. oṁ bhuḥ bhuvaḥ svāh.

Skt. oṁ a śrīcakrapāṇaye svāhā.

Skt. oṁ devagurudevācāryāya svāhā.

Another name for the son of Śiva, who is more commonly known as Kārttikeya or Skanda.

Skt. oṁ hrīḥ krauṇcaśaktidhāriṇe phaṭ svāhā.

Skt. oṁ grūṇī gaṇapataye svāhā.

Skt. oṁ śrī svaḥ sahasrakīrtāya svāhā.

Nandi is listed here based on the sequence in the Tib. The Skt. has Narteśvara in this position.
n.119 Skt. oṁ nandīśvarāya naṭṭa naṭṭa hrīḥ svāhā.

n.120 Skt. oṁ candrāstraparākramāya hūṁ phaṭ svāhā.

n.121 Skt. oṁ candrāya śṛṅg svāh svāhā.

n.122 The shorter mantras in this group have not been translated as this would require writing long phrases incompatible with the terse character of the mantras.

n.123 This mantra is omitted in the Tib.

n.124 Skt. oṁ sarasvatyai gādaya sarvaṃ svāhā.

n.125 The Tib. adds two more mantras between the mantras of Sarasvatī and Surasundarī. One is the mantra of Rambhā (Oṁ śrī caṃ!), and the other the mantra of Candrā (Oṁ śrī namah!).

n.126 Skt. oṁ yakṣeśvarī kṣīṃ svāhā.

n.127 Skt. oṁ subhūti hrīḥ. The Degé recension of the Tibetan translation has abhūti in place of subhūti, while the Lhasa recension has ābhūti. The Tibetan translation (mi 'byung ma) reflects the reading abhūti. This, however, doesn’t fit the context, as Abhūti is a spirit of destruction and death. In this context of the offering goddesses, she is more likely to be Bhūti, i.e., a form of Lakṣmī.

n.128 Reconstructed from the Tib.

n.129 This chapter and the following chapter are omitted in manuscript G.

n.130 The Tib. has “The mudrā for crushing evil.”

n.131 The list of mudrās that follow includes more than six. Presumably this statement refers to the next six mantras.

n.132 The position of the middle fingers is not clear. Possibly they are “side by side” (pārśvatas), or aligned with the other fingers, in contradistinction to the previous mudrā (in 9.8) where they were extended. The Tib. has “Stretching the palms, one should hold one’s thumbs with one’s index fingers.”

n.133 Instead of “placing them at the base of the right arm,” the Tib. has “one should circle them in ten directions.”

n.134 In the Tib., the description of this mudrā is simply, “One should bend the middle finger at the joint.”

n.135 The Tib. has “hold down the little finger and the nail of the ring finger.”
n.136 The Tib. has “the mudrā of Umā.”
n.137 Instead of Umā, the Tib. has Śrī.
n.138 Instead of Śrī, the Tib. has Candra.
n.139 The instruction for this mudrā in the Tib. is, “Form each hand separately into a fist that encloses the little and index fingers.”
n.140 Skt. oṁ mitraśriye svāhā.
n.141 In the Tib., the instruction for this mudrā is, “Bring the fingers together into the shape of a lotus wheel, move the hands in a circle, and place them on the crown of the head.”
n.142 The Skt. khaṭa can mean “plough” and “axe.”
n.143 In the Tib. the instruction is, “Intertwine the fingers of both hands to form a circle, then place them at the heart.”
n.144 In manuscript A, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the mantras and the list of the mudrās of the deities of the third zone of the maṇḍala. Though it is found in a similar place in the Tibetan translation, the Tib. omits a chapter break, so this passage is part of the same chapter.
n.145 “Bending them a little” is not in the Tib.
n.146 The instructions in the Tib. are, “One should clench the hands into fists and make the threatening gesture while enclosing the two small fingers.” The Tib. omits the next mudrā and the colophon but adds instead, “Such are the mudrās of the rulers of male spirits and the queens of female spirits,” and then, “Next is the description of the mudrās of the eight door-guarding female spirits: One should clench each hand while enclosing the index fingers. Such is the mudrā of the eight female spirits.”
n.147 The list of mudrās that ends here includes not eight, but ten names.
n.148 There is no chapter break at this point in the Tib, and thus no colophon. Instead it says, “Next are the detailed instructions for the rite of the outer maṇḍala.”
n.149 The Tib. says, “Next are the detailed instructions for the rite of the outer maṇḍala.”
n.150 Skt. oṁ śakrāya svāhā.
n.151  Skt. oṁ agnaye svāhā.

n.152  Skt. oṁ yamāya svāhā.

n.153  A reference to Rāvaṇa, the primary antagonist of the Rāmāyaṇa.

n.154  Skt. oṁ nīkṣasādhipataye jaya jaya svāhā.

n.155  Skt. oṁ varuṇāya nāgādhipataye hana hana svāhā. The words hana hana (“kill kill”) are missing in the Tib.

n.156  Skt. oṁ vāyave cala cala svāhā.

n.157  Vaiśravaṇa is another name for Kubera.

n.158  Skt. oṁ kuberāya yaksādhipataye.

n.159  Skt. oṁ candrāya svāhā.

n.160  Curiously, in this zone of the maṇḍala, Candra and Rudra seem to be sharing the same quarter.

n.161  Skt. oṁ ṭānāya svāhā.

n.162  In the Tib., there follows after this mantra the passage which in this (the adopted) version forms the end of the previous chapter, starting with “The mudrā of Surasundari.”

n.163  This sentence is missing in the Tib.

n.164  The Tib. has “The mudrā for Indra’s vajra.”

n.165  “Position it on your head” is missing in the Tib.

n.166  The Tib. has “left hand.”

n.167  Pūrṇa (“Full”) most likely stands for Candra (“Moon”), implying the full moon.

n.168  Skt. oṁ siddhivajra āpūraya āpūraya hūṁ. The Tib. reads asurāya asurāya in place of āpūraya āpūraya.

n.169  Skt. oṁ vajra roṣa mahā krodha siddhyākarṣaṇāya hūṁ jaḥ.

n.170  The Tib. says, “The mudrā for the bhūtīgrahas.” However, in Tib. this is ’byung mo’i gdon, which is likely either a scribal error or incorrect emendation of ’byung mo’i gdan, which corresponds to the attested Sanskrit bhūtāsana. This
seeming misattribution continues throughout the passage on the mudrā and mantra below.

n.171  Skt. oṁ jaya jaya mahākrodho ‘dhipate krodhanīja idaṃ bhūtāsanāṃ darśaya darśaya
nakṣaya nakṣaya svāhā.

n.172  Skt. oṁ padmodbhavanīṣṭhyāṃ sarvadevatānāṃ svāhā.

n.173  The Tib. has “the mudrā of dismissing all the invited deities.”

n.174  Skt. oṁ sara sara visara visara gaccha gaccha sarvadevatāḥ[ḥ] śrīvajradharah
samāṇāpayati svāhā.

n.175  The Tib. has “who liberally grants the accomplishment of great power.”

n.176  The Tib. has “Having granted the unsurpassable great power.”

n.177  “Gods” is missing in the Tib.

n.178  The reading of the manuscript B indicates that this is the mantra of Great Wrath.

n.179  I.e., on her effigy.

n.180  Instead of “blood,” the Tib. has “salt.”

n.181  The Tib. has “right foot.”

n.182  Vajra-killing, in higher tantras, implies a killing whereby the consciousness of
the victim is released into the vajradhātu. Here (in the kriyā tantras), this
could be a precursor of the same idea.

n.183  Skt. oṁ hana hana vajramāraya amukaṁ hūṁ hūṁ phat.

n.184  It is not clear whether it is Umā’s head that will burst, or the head of the
person whose name is mentioned in the mantra.

n.185  Instead of Vajradhara, the Tib. has Vajrapāṇi.

n.186  The Tib. has “Nārāyaṇa and his retinue.”

n.187  The Tib. has “his family line will be destroyed and he will die.”

n.188  The Tib. adds, “If he does not, he will either die or his family line will be
destroyed.”

n.189  The Tib. adds, “If he does not come his head will burst and he will wither
away and die. His family and clan will likewise come to an end.”
The Tib. has “Bhairava and his retinue.”

The Tib. has “wither and die.”

The Tib. adds, “and his family line will come to an end.”

The Tib. has “he and his retinue.”

Instead of “he will die,” the Tib. has “his family and clan will be destroyed.”

The Tib. says, “It produces results even for those who are lazy, perpetrate evil, and lie. When those who are already disciplined, who have given up ordinary business, who keep their vows of chastity pure, and who always recite the mantra of Great Wrath wish to gain mastery over female spirits, nāginīs, or yakṣinīs, they should apply themselves to summoning such beings through the accumulation of mantra.”

The Tib. says, “For the benefit of those who practice the goddess Umā it is explained how she should be made into a respectful servant.”

Instead of “a master of the sword,” the Tib. has “the lord of directions.”

The Tib. has “Also taught are the practices of yakṣinīs, piśācīs, śālabhañjikās, and so forth. Since even buddhahood will be accomplished, what need is there to mention the practice of making ordinary female spirits one’s servants? They will be accomplished immediately.”

Skt. oṁ hrīḥ hūṁ kaḍḍa kaḍḍa amukaṃ hūṁ hūṁ hūṁ jaḥ.

“For one hundred years” is missing in the Tib.

After Kuṇḍalahāriṇī the Tib. adds Doshalma (do shal ma, “Crystal Lady”); this, however, would bring the number of the spirits to nine (the number, as stated next, should be eight). The names of the two goddesses in Tibetan are interesting, and possibly point to an alternate set of deities that had been awkwardly combined in the Sanskrit text available to the Tibetan translators, resulting in a list of nine. rna can ma can translate kuṇḍalinī, and do shal can ma can render hāriṇī if hāra is taken to refer to a pearl necklace and not the -in stem derivation of √hṛ as it appears to be in kuṇḍalahāriṇī. These two were then, perhaps at a later date or in an alternate Sanskrit recension, combined as Kuṇḍalahāriṇī. This is what we see in passage 14.5 where the Tibetans combine them as rna cha dang do shal can gyi ’byung mo. The Tibetan translation then adds an additional sādhana to Hāriṇī/Doshalma, further suggesting a confused list in their Sanskrit witness.
The Tib. has “solitary tree.”

The Tib. has “three times at night and three times during the day.”

The Tib. adds here: “One should tell her which of these one is interested in.”

The Tib. repeats “one thousand,” implying that the gift will be made again and again.

This heading is omitted in the Tib.

The Tib. here expands on the name Kuṇḍalahārini, rendering it as rna cha dang / do shal can rather than rna can ma.

After this sādhana, the Tib. includes the sādhana of Doshalchen (do shal can, “the one wearing a necklace”): “One should go at night to an empty temple and recite the mantra ten thousand times. The spirit Doshalchen will arrive quickly. If, upon her arrival, one makes love to her, she will become one’s wife. She will take care of twelve beings, and she will offer twenty-five dinars and a pair of cotton garments.”

The Tib. omits reference to “a figurine” and adds that the painting is made “on bark.”

This sādhana seems to be an interpolation, possibly from a commentary, as some words below are glossed by their synonyms. Also, it brings the number of the female spirits and their respective sādhanas to nine, in contrast to the list of eight names given at the beginning of the chapter.

This passage in the Tib. reads, “One will always succeed merely by reciting. Oblatory rites are not necessary. Having done the preliminary practice, one will succeed right away, just as Vajrapāni has declared.”

It is unusual that Rati, the wife of Kāmadeva and the goddess of sexual pleasure (rati), should be employed as a housemaid and field worker.

The Tib. omits “water.”

The Tib. reads “a shrine to the goddess.”

After “garments,” the Tib. adds “dwellings.”

The Tib. has “Lord Vajradhara.”

The Tib. omits “one of invincible power.”

Skt. om hana hana sarvaṃ māraya vajrajvāle hūṁ phaṭ.
n.219 Instead of “intense vajra fire,” the Tib. has “flickering garlands of blazing, sharp vajras.”

n.220 Skt. hūṁ hana phaṭ.

n.221 Instead of “and died,” the Tib. has “and then were summoned.”

n.222 The Tib. adds here, “along with innumerable bodhisattvas present in the gathering.”

n.223 Interestingly, this instance of Kuṇḍalakārīṇi is translated in the Tib. with ‘khyil ba’i phreng ba.

n.224 “Of appreciation” is missing from the Skt.

n.225 “Prepare a maṇḍala” and “for seven days” are missing in the Tib. Instead it reads, “Incant sandalwood and dairy products ten thousand times and offer an elaborate pūjā on the seventh day.”

n.226 “In silence” is not in the Tib. Instead it reads, “she should be pleased in a state of joy.”

n.227 “A day” is supplied from the Tib.

n.228 The part starting from “shining brightly” to the end of the paragraph is missing from the Tib., which instead just has “She will grant whatever one wishes for.”

n.229 “Repeating this again at night” is missing from the Tib.

n.230 The Tib. has one thousand.

n.231 The phrase “Taking him upon her back” is missing from the Tib.

n.232 “A day” is supplied from the Tib.

n.233 In the Tib., this sentence reads, “At the end of the month, one should recite until the day of the full moon.”

n.234 Instead of “a seat of flowers” the Tib. has “a welcome offering of flowers.”

n.235 The Tib. has “The goddess will grant that which is desired.”

n.236 The Tib. reads “sandalwood paste.”

n.237 “At dawn” is not in the Tib.

n.238 This heading is missing from the Tib.
Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

Skt. oṁ hrīḥ ākaḍḍa ākaḍḍa amukaṃ hūṁ jaḥ hūṁ phaṭ.

The Tib. has “eight pieces.”

“Of Wrath” is missing in the Tib.

Skt. oṁ bandha bandha hana hana amukaṃ hūṁ phaṭ.

Skt. oṁ cala cala amukaṃ vaśam ānaya hūṁ phaṭ.

Instead of “sādhana” the Tib. has “mudrās.”

This and all the Sanskrit verses that follow in this chapter are rendered in prose in the Tib.

The reading in one of the manuscripts could suggest, “Bhūtaḍāmara is said to be / In the center between the eight [apsarases].”

In the Tib. the prose passage corresponding to Skt. verse 16.6 and the first half of 16.7 reads, “The mudrā that produces manifold accomplishments, upholds the Three Jewels, and grants easy accomplishment of the mantra recitation has been explained by Wrath himself as the most supreme among all in the tantras. Taught by Bhūtaḍāmara, it masters the apsarases who swiftly grant happiness.”

This Sanskrit verse is vague and likely corrupt. The Tib. prose passage corresponding to the second half of Skt. verse 16.7 and all of 16.8 reads, “Through its mere recitation spirits will come under one’s control as mothers, sisters, wives, or servants. This is a sādhana for female servants who grant the happiness of this world.”

The second half of verse 16.8 is missing in the Tib.

The Tib. adds here, “With this mudrā the eight goddesses will accomplish every ordinary pleasure.”

The Tib. says, “One should arrange the fingers of both hands so that they rest on top of each other.”

Skt. oṁ sarvāpsamsa āgaccha āgaccha hūṁ jaḥ jaḥ.

Skt. oṁ sarvasiddhibhoṣvari svāhā.

Skt. oṁ kāmapriye svāhā.
n.256  Skt. om āgaccha surasundari svāhā.

n.257  Skt. om sarvamanohārini namaḥ svāhā.

n.258  Skt. om kanokavati maithunapriye svāhā.

n.259  Skt. om āgaccha kāmeśvari svāhā.

n.260  The Tib. here has rgan mo (“old lady”).

n.261  Skt. om ratipriye svāhā.

n.262  Skt. om padmini svāhā.

n.263  Skt. om naṭi mahānaṭi surūpamati svāhā.

n.264  Skt. om anurāgiṇi maithunapriye svāhā.

n.265  The Tib. has “beleric myrobalan tree.”

n.266  The Tib. reads “Drinking some himself, he should recite the mantra over what remains.”

n.267  In place of Rati, the Tib. reads “old lady.”

n.268  The Tib. says, “make love to her joyfully.”

n.269  The Tib. has “one should recite the mantra for half a month.”

n.270  Based on the Tib. The Skt. just has “one thousand.”

n.271  The Tib. says, “If she becomes a wife, she will offer food, a pair of clothes, an elixir of long life, and eight dinars.

n.272  The Tib. says, “If she becomes a mother, she will offer delicious foods, a pair of clothes, and a hundred palas of gold.”

n.273  The Tib. says, “If she becomes a sister, she will bring a celestial woman from over a thousand leagues away and offer her, and she will offer delicious foods and an elixir of long life.”

n.274  The Tib. uses the name “the Sister” (sring mo).

n.275  “The yakṣinīs” is missing in the Tibetan.

n.276  Skt. om bhrūṃ kaḍḍa kaḍḍa amukayakṣinīṃ hriḥ jah jah hūṁ phat. The two final syllables are missing from the Tib.
The Tibetan presents a different description of this mudrā. It reads, “The middle fingers should be placed out of alignment, both ring fingers should be bent back, the index fingers should be joined, and both little fingers placed in the center.”

n.278 Skt. oṁ hrīḥ āgaccha āgaccha sarvayakṣiṇīnāṁ svāhā.

n.279 Skt. oṁ hrīḥ gaccha gaccha yaksīṇī śīghnanā punarāgamanāya svāhā.

n.280 Skt. oṁ mahāyaksīṇī maithunapriye svāhā.

n.281 Skt. oṁ kāmabhogośvari svāhā.

n.282 The Tib. has “the samaya mudrā.”

n.283 The Tib. has “One should overlap one’s fists and arrange the fingers of both hands so that they rest on top of each other.”

n.284 Skt. oṁ sarvamanolārīni svāhā.

n.285 This colophon seems to be identical with the colophon of the preceding chapter. Possibly, the preceding chapter was about the eight great yakṣīṇīs in particular, while this one is about all yakṣīṇīs in general.

n.286 The reconstruction of this and the following mantras of the eight nāga queens inevitably involves guesswork, as the available sources differ very widely.

n.287 The Tib. has Vāsukimukhi in this position. Her mantra, as reported in the Tib., is phuḥ śrī phuḥ.

n.288 The Tib. has Karkoṭakamukhī, with the same mantra, in this position.

n.289 Instead of “Dhūpamukhī” the Tib. has “Drumamukhī.”

n.290 In the Tibetan, Śaṃkhinī is placed before Jvālāmukhī. Her mantra is the same as reported here. Thus in the Tibetan it is Dhūpamukhī/Drumamukhī who ends the list.

n.291 The Tib. has “on the tenth day.”

n.292 The Tib. adds “from her home” and omits “burning with heat.”

n.293 This line is missing in the Tib.

n.294 The Tib. has “please be my wife.”
The Tib. interprets the Skt. compound ātmapañcama (“oneself being the fifth,” i.e., oneself and four others) as “oneself and five others.”

The Tib. has “a golden lotus seat.”

The Tib. has “Welcome! Please be my wife.”

The Tib. adds “at night.”

“The Tib. has “Nāga flowers” (Skt. nāgapuṣpa) may refer to several plant species.

Skt. oṁ phuḥ āgaccha nāgini phuḥ.

Skt. phuḥ gaccha gaccha śīghmā punanāgamanāya svāhā.

The Skt. of this passage is corrupt and the Tib. is unclear. The translation “with the thumbs extended” is based on the Tib.

It is not certain whether this sentence belongs with the description of this or the next mudrā. In the Tib. this sentence belongs to the next section and reads “The mudrās for invocation, dismissal, and offering are as follows.”

This sentence is omitted in the Tib.

Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

“Vajra-scepter” is missing in the Tibetan.

Skt. oṁ bhīṣaṇa vajra hūṁ amukanāginīm ākarṣaya hūṁ hūṁ phaṭ phaṭ.

The Tib. has “dying from intense headaches.”

The Tib. has “they will quickly die when the wrathful mantra is recited.”

This and the previous chapter treat the same topic and have identical colophons.

“Six” is supplied from the Tib.

Skt. oṁ manohāri svāhā.

Skt. oṁ subhage svāhā.

Skt. oṁ viśālanetri svāhā.

Skt. oṁ suratapriye svāhā. Instead of Suratapriyā, the Tib. has Surabhipriyā.

Skt. oṁ aśvamukhi svāhā.
n.317 Skt. om divākaramukhi svāhā. Instead of Divākaramukhi, the Tib. has Pithakaramukhi.

n.318 The number of the sādhana described next is not six but five, suggesting that these sādhana are for any or all of the kinnarīs, rather than the individual ones.

n.319 The Tib. inserts here “will arrive.”

n.320 It is not clear whether one should offer this meat, or eat it oneself, or, possibly, first offer it and then eat it.

n.321 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

n.322 The Tib. omits “to Maheśvara.”

n.323 The Skt. of this statement and of Śiva’s reply that follows is unclear and varies substantially between manuscripts. A tentative reading of the Tib., which is also unclear, would be “Listen, Maheśvara-Mahādeva! I will teach wicked beings and the gods about the lord of the triple world who is unsurpassed by the gods and who masters all of them as servants.”

n.324 “Practice that will bond us to you” is the translation of samayasādhana, which could be interpreted in a number of ways. Samaya is missing in the Tibetan.

n.325 The Tib. reads here “whose teachings are inviolable,” reflecting the reading apratiḥatasādhanasya in place of the extant apratiḥatāsādhanasya.

n.326 In the Tib. this sentence reads, “Blessed One! Please explain the inviolable teachings that cannot be surpassed by the gods of the triple world, the chapter that contains detailed instructions of the sādhana and the sections on mudrā and mantra.”

n.327 Instead of “wicked to one another” the Tib. has “hard to tame.”

n.328 This line is missing in the Tib.

n.329 The Tib. has “this great god.”

n.330 The Tib. has “he is adorned with a garland of skulls.”

n.331 Instead of “the moon,” the Tib. has “a conch.”

n.332 Of these four items held by the deity, only “trident” is recorded in the Tib.

n.333 The last line is missing from the Tib. and some manuscripts; it seems, however, to be required metri causa.
n.334 This sounds odd, as Brahmā has already been described as white.

n.335 The Tib. replaces Kārttikeya with Brahmā.

n.336 This line is missing in the Tib.

n.337 The Tib. has “Viṣṇu should be drawn bearing a conch, / And bedecked with all kinds of jewelry. / Likewise, Mahādeva should be drawn / Riding on a bull.”

n.338 The Tib. has “the seat of a goose.”

n.339 The Tib. replaces Vārāhī with Hārītī (‘phrog ma).

n.340 “Possessed of great miraculous powers” is missing in the Tib.

n.341 The Tib. has “colored like a white lotus.”

n.342 For this passage, the Tib. has “As before, he should recite the following heart mantra of Great Wrath: For the benefit of all beings / You quickly grant accomplishment. / O wrathful vajra of accomplishment, / Divine being, enter the pledge!”

n.343 Skt. hūṁ vajra phaṭ.

n.344 The first lines of this paragraph up to this point are missing from the Tib.

n.345 The Tib. adds here “one should recite the following mantra one hundred and eight times.”

n.346 Skt. om vajráptidhāraṇa hana dāha pac māṇaya hūṁ hūṁ phaṭ phaṭ.

n.347 The Tib. has Hūṁ hūṁ! phaṭ phaṭ!

n.348 Skt. om praśa krodha hūṁ hūṁ hūṁ aḥ / jvālāmālākulaḥṣaṇavajra aḥ.

n.349 Skt. om bhūḥ śrīśiṃhapravīṣa dhvaja dhāriṇi hrīḥ.

n.350 Skt. om hūṁ bhūṁ māhāmāvatsīrīḥ dhunurbhūṣādharīṇi hūṁ.

n.351 Skt. om hūṁ vībhūtī ankuśadharīṇi hūṁ jah.

n.352 Skt. om hūṁ bhūḥ surahārīṇi cintāmānirhvasadhārīṇi śrīṃ.

n.353 The Tib. has “In the northeast, flower.”

n.354 Skt. om śrīvaiśāhdiḥ puṣpa hastī hūṁ.

n.355 Skt. om ratneśvari dhūpahaste hūṁ.
Skt. oṁ śrībhūṣaṇī gandhahaste hūṁ.

Skt. oṁ śrījagatpālinī dipahaste āḥ.

In the Tib. the order is different; after the mudrā of the lion banner comes the mudrā of the banner surmounted by the wish-fulfilling gem, then the mudrā of the arrow and bow, and then the mudrā of the goad.

The Tib. has “One should place the same mudrā on the hip.” “The same mudrā” refers to the “banner surmounted with the wish-fulfilling gem,” which in the Tibetan comes before the “arrow and bow.”

The Tib. has “One should go to a shrine of Vajradhara.”

The Tib. adds honey and meat to this list.

The Tib. has “Once he arrives, he should not be given trivial commands.”

The Tib. follows manuscript G in reading daitya instead of caitya. The Tibetan term appears in the feminine (sbyin byed ma) despite the fact that daityas (a class of asuras) are typically male. The reading daitya is unlikely, as Ajita is not one of them.

The Tib. has “five thousand.”

The Tib. has “a pair of red garments.”

The Tib. has “Next is the detailed explanation of the sādhana ritual of Śmaśānādhipati.”

The sequence in the Tib. is “On the seventh day one should follow the prescribed rite to offer meat, fish, sesame, rose apple, balls made of three sweets mixed together, and chopped horse meat. One grills and fries these substances in butter. One should offer cooked rice, curd, molasses, milk rice porridge, pulse, and fried pastries.”

The Tib. has “five thousand.”

The Tib. has “one should offer frankincense and flowers.”

This sentence is missing from the Tib.

The Tib. has “five thousand.”

The Tib. has “one should offer a bali comprised of cooked red rice, fish, and meat. While burning incense made of goat meat, bdellium, and honey...”
n.373 The Tibetan has, “On the second day one will see him directly. On the third day he will swiftly arrive and stand before the practitioner.”

n.374 Instead of “He will bring an apsaras and offer her,” the Tib. has “He will offer an inexhaustible treasure.”

n.375 The Tib. has “two thousand years.”

n.376 Before “burn bdellium incense,” the Tib. adds “prepare a sandalwood maṇḍala.”

n.377 The Tib. includes “white flowers” in this list of offerings.

n.378 The Tib. adds here “elixirs of longevity and power substances and will lead one to treasures.”

n.379 “A lifespan of five thousand years” is missing from the Tib.

n.380 The translation of this passage relies heavily on the Tib. because the Skt. is corrupt and differs markedly between manuscripts.

n.381 The Tib. has “If by this mantra the elixir of long life and the kingdom of the gods can be attained, what need is there to mention the attainment of the kingdoms of humans?”

n.382 The Tib. has “curl the left index finger.”

n.383 “Forming the same mudrā” is missing from the Tib.

n.384 The Tib. has “fold in your little fingers and thumbs.”

n.385 This mudrā is missing from the Tib.

n.386 For the description of this mudrā, the Tib. only has “Fully extend your little fingers.”

n.387 The Tib. has “eight great bhūta kings.”

n.388 Instead of “lord of guhyakas,” the Tib. has “lord of mysteries.”

n.389 This translation follows the Skt., where bhagavān refers to Śiva. In the Tib., however, bhagavān qualifies Vajrapāṇi. The Tib. reads “Then, the lord Vajrapāṇi, master of guhyakas, said.”

n.390 The Tib. has “The vajra master should practice the bhūtinī named Śrīmahā, a sādhana for a female attendant, for the benefit to vajra masters.”

n.391 In manuscript A this mantra is given as śrī hūṁ.
n.392 “With saffron ink” is missing from the Tib.

n.393 The Tib. has “She will offer sovereignty over the triple world.”

n.394 The Tib. has “ten thousand.”

n.395 The line, “This has been said by Great Wrath himself,” that ends the following passage in the Skt. concludes the preceding passage in the Tib. The following passage is not found in the Tib.

n.396 The Tib. has hūṁ, hūṁ, phaṭ, phaṭ.

n.397 This sentence and the following mantra of invitation are missing from the Tib.

n.398 Skt. yathā yathā mahābhūto naurāṣṭhānanāṃ pramanūcata svāhā.

n.399 The Tib. contains only the following line prior to the mantra: “One should burn bdellium incense, set out a bali covered with a white cloth, and recite the mantra three times.” The phrase “bowing to and dismissing the spirits of divine origin” is rendered in Sanskrit phonetics and included in the mantra that follows.

n.400 Skt. yathā yathā mahābhūtasvasthānanāṃ tatra gacchantu | śmaśāne devakulesu ekavrksa nadiṃte catuspathe ekalinge vā devāyatanesu ca kṣipram gacchantu bhūtānāṃ samayaṃ pratipālanāya | yadi caivaṃ na gacchanti vajreṇa mūrdhānaṃ sphālayet | kṣaṇena naśayet | bhūtānāṃ muraṃve narkaṃ patet | yathā yathā svasthānanāṃ gacchata yathāsukham svāhā ||

n.401 The Tib. adds here, “Thus should the master address the gods.”

n.402 The Tibetan translation ends here. Instead of this chapter colophon, we have the following two colophons: “This concludes the second section of the great sovereign Bhūtādāmara Tantra,” followed by, “This concludes the available portion of the sixteen thousandfold tantra known as Bhūtādāmara.” The Tibetan text then ends with the translators’ statement, “The tantra was translated, edited, and finalized by the Indian preceptor Buddhākaravarma and the lotsāwa monk Chökyi Sherab.”

n.403 Skt. śmaśāne devakulesu parvatāgre catuspathe kṣipraṃ gacchantu. This formula seems to be a shorter alternative of the formula given in the last paragraph of the previous chapter.

n.404 Skt. samaye tiṣṭhantu.

n.405 Skt. naurāṣṭhā nanāṃ pramanūcata svāhā.
Skt. oṁ amogha vajraṅkuśa kara kara kaḍḍa kaḍḍa hūṁ jaḥ.

Skt. oṁ caṇḍakrodhāya amoghāṅkuśāya kara kara kaḍḍa kaḍḍa praveśaya praveśaya amukaṃ hrīḥ hūṁ jaḥ.

Skt. oṁ vajraṅkrodha baliṅ grīṅa hūṁ phaṭ.

Skt. oṁ hrīḥ bhūtaṅkaramahāvajrajāya hūṁ hūṁ hūṁ ṣlāṁ ṣlāṁ hūṁ hūṁ phaṭ phaṭ svāhā | baliṅ grīṅantu cetakā yathāprāptim kāyavākṣittal svāhā |

It is not clear how “body, speech, and mind” fit in with the rest of this mantra.

For want of a better word, kiṃkara is translated as “servant”; the precise meaning of this word is “one who is asking what to do.”

°vidhivistaram| A; vidhivistaratantra G

yadi na sidhyati| A; om. G

sakulagotram| A; svakulagotraṃ G

mantrapadam| conj.; mantrapadam bhagavān G

bhagavato mahākrodhādhipate| em.; bhagavato mahākrodhādhipateḥ A; om. G

siddhim āpūrṇāṃ| A; siddhipūrṇin G

siddhadravyam| conj.; sidravyaṃ A; dravyam G

hiranyasuvrāṇamuktaidūryapadmarāgasūryakāntacandrakāntavastra-gandhādisukāmikabhojananāṃ dadāmīti| A; om. G

krodhaṅjīpināṃ cetako| A; anujāpinaś ceṭikā G

upasthāyako| A; upasthāyikā G

sarvaṭhāgatajāpināṃ| A; tathāgatajāpinā G

°upakaraṇam| B; °upakaraṇāni G

sarvardravyādim| A; om. G

avighātena| B; om. G

avighātena| em.; avidyātena A; abhighātena G
n.427 satyaṃ brūhi brūhi muhur muhuḥ A; druta druta muhur yabhuḥ G

n.428 "bala" A; om. G

n.429 pratipadyata] conj.; pratipadya tato G

n.430 sarvakulagotravinaśīnyo bhavāmaḥ | saddharmaprajapīkā bhavāmaḥ] A; om. G

n.431 śatadhā] A; śatadhā sa G

n.432 praviṣeyuh] conj.; praviṣeyur bhavāmaḥ G

n.433 vimalasundari A, Tib.; nirmalasundari G

n.434 vāḥ] G, A; dhu Tib.

n.435 dhīḥ] G, A; i Tib.

n.436 laṅghayatha] A; laṅghayanti G

n.437 athāparājito] em.; athāparājita A; athāparāhuto G

n.438 dadāmah] em.; dadāma A; bhavati G

n.439 aṣṭau mahābhūtarājñāḥ sādhana(sthāna)m] A; om. G

n.440 atha mudrāṃ pravakṣyāmy aṣṭau bhūtinīsādhan(e)] A; athātaḥ sampravakṣyāmi aṣṭau bhūtinīsādhanam G

n.441 ātmasamayapālanī] A; grāme samayapālanī G

n.442 muṣṭim kṛtvā] A; muṣṭibhyāṃ G

n.443 mahākrodhādhipatir] A; krodhādhipatir G

n.444 yadi bhūtinyāḥ samayaṃ samayaṃ samatikrāmantij] A; mahābhūtinī yadi samayam atikrāmati G

n.445 sruṃ hrīḥ] A; om. G

n.446 saptame divase] A; om. G

n.447 candanodakenārgho] A; udakenārgho G

n.448 rājyaṃ me dehi] A; rāṣṭraṃ dadāti G

n.449 rājyaṃ] A; rāṣṭraṃ G
n.450  sā rāṣṭram api pālayati] conj.; sā rāṣṭram api pāyati] A; om. G
n.451  āgatāyah] A; om. G
n.452  maṇḍalakaṃ kṛtva] A; om. G
n.453  vaktavyā] A; om. G
n.454  balipūjam] A; pūjam G
n.455  baliṃ dattvā sahasram japet] A; sahasram japet baliṃ dattvā G
n.456  nadīkule] A; nadīsaṅgame G
n.457  ah] G, A; ha Tib.


n.460  śmaśānavāsīnibhūtinīkaṛṣaṇamantrah] A; sarvabhūtinīsamayamantrah G

n.461  om dhūna dhūna vidhūna cala cala cālaya cālaya praviśa praviśa hana hana tiṣṭha tiṣṭha samayam anupālaya bho bho śmaśānapraveśani hūṃ hūṃ phat phat svāhā] A; om. G

n.462  śmaśānapraveśini°] A; om. G

n.463  raṅga raṅga] A; rakṣaṃ rakṣaṃ G

n.464  cintāveśa] Tib.; viracitārciye A, ciracitārcita G

n.465  jarjaramukhi] A; G

n.466  In the Tibetan text, this name is transliterated as karṇapiśācini.

n.467  In the Tibetan text, this name is transliterated as mahākarṇapiśācini.

n.468  ha ha ha] A; ha ha ha ha G

n.469  mahāsādhaka] G; mahāsādhakani Tib.

n.470  aṣṭamahāśmaśānapraveśinīmantrah] conj.; aṣṭamāraśmaśānapraveśinīmantrah G; aṣṭaśmaśānapraveśinīmantrah A

n.471  kṛtva] em.; kṛtya A; om. G

n.472  “mahāśmaśānapraveśinī”] A; om. G
n.473  °tantrarāje] A; °tandre G

n.474  aṣṭau mahāśmaśāna°] A; aṣṭaśmaśāna° G

n.475  juhuyā] A; yupatrata G

n.476  gṛhakarmakriyāvādā°] em.; gṛhakarmakriyāvādā° A; vigrahakriyāṃ cā° G

n.477  °ghora°] em.; °tthora° G; om. A

n.478  śīghram] A; om. G

n.479  anīya] A; om. G

n.480  truṃ] A; hūṃ G

n.481  bhū] A; ruru G; bhūru Tib.; (Lhasa edition has “bhu”)

n.482  °rūpe A; °rūpa° G

n.483  oṁ oṁ oṁ oṁ] A; oṁ oṁ G

n.484  hūṃ hūṃ hūṃ hūṃ] A; hūṃ hūṃ hūṃ G

n.485  dhaka] Tib.; nidhaka G; om. A

n.486  āgaccha āgaccha] A; gaccha gaccha G

n.487  phaṭ phaṭ phaṭ] Tib.; phaṭ phaṭ G; phaṭ phaṭ phaṭ phaṭ A

n.488  jaya jaya] G; jvala jvala Tib.

n.489  jah] G; phaṭ Tib.

n.490  pūra] A; pura G; vipura Tib.

n.491  °rahasya° A; °rahasyaṃ G

n.492  mukhasaṃgataṃ] om.; mukhasaṃgatāṃ A; om. G

n.493  °raudrakātyāyanī°] A; om. G

n.494  āsyā mudrāyā baddhamātrayā śīghram sidhyati bhūtinī] em. based on the Tib. bcings pa tsam gyis ; āsyā mudrāyā baddhamudrāyā śīghram sidhyati bhūtinī A; om. G

n.495  rudrakātyāyanīmudrā] A; bhadrakātyāyanīmudrā G

n.496  tathā] A; yathā G
n.497 sarvabhūtīnyāḥ ceṭībhavanti tatkṣaṇāt] \textit{em.}; sarvabhūtīnyāḥ ceṭībhavanti tatkṣaṇāt A; sarvabhūtīnī tatkṣaṇād eva sidhyati G

n.498 bhūtinībandhakunḍalakātyāyanīṃudrā] A; bhūtinībandhamudrā G

n.499 tathaivākṣisphoṭani caṇḍakātyāyanīṃudrā mahāsarvabhūtīnīsādhanām] A; caṇḍakātyāyanīṃudrā tathaivākṣisphoṭaniṃudrā caṇḍakātyāyanīṃudrā caṇḍakātyāyanī || sarvabhūtīnīsādhanām G

n.500 vāme haste muṣṭīṃ kṛtvā prasārya tarjanīṃ] A; tarjanī prasārya vāna G

n.501 ānguṣṭhau] \textit{em.}; aguṣṭhau G; lyau A

n.502 ॐvidhivistaratrantalḥ] \textit{conj.}; ॐvidhibhistarahantraḥ A; siddhipradāyikā G

n.503 ॐrahasya"] A; ॐrahasyaṃ G

n.504 bhūtakātyāyanī°] reconstructed from the Tib.; sarvātrajātir mahākātyāyanī° A; kātyāyanī sarvabhūtānāṃ mātā G

n.505 sarvabhūtakātyāyanī] A; sa[r]vabhūtīnī G

n.506 sādhakena vaktavyam | mātā bhavasveti | mātāvat pratipālayati dharati | rājyaṃ dadāti | sarvāśam paripūrayati | mahādhanaparitr bhavati | pañcavarśaśatānī jīvayati] A; …? G

n.507 śṛvajradharagṛhe] A; śṛvajasattvagṛhe G

n.508 divyastrīrūpaṃ] A; divyastrīrūpeṇa G

n.509 bhāṣate ]B; tūṣayate | na ca bhāṣayate G; …(illegible) A

n.510 bho devate] B; \textit{om.} G

n.511 sāmantarājakule A; sāmantakule rājakule G

n.512 …svagṛhe āgacchati] A; niyatam āgacchati G

n.513 rājakule] \textit{em.}; rājakula A; dhanāḍhyakule G

n.514 mahāvabhāsaṃ] A; mahātāvabhāsaṃ G

n.515 vaktavyā] B; \textit{om.} G

n.516 hūṃ hūṃ hūṃ hūṃ G, A; hra hra hra hra Tib.

n.517 ॐśāsanasya] A; ॐsādhanasya G

n.518 sarvapretavetālakatapūtanamaṇaṇasya] A; \textit{om.} G
mahābodhisattvo] A; bodhisattvena mahāsattvena G

n.520 tatra] A; mantra° G

n.521 vīnahastām] em. vīnahastām B; om. G

n.522 anekagitavādyādīnṛtyapāthatrasubhāṣitām] em.; anekagitavādyādīnṛtyapāthatrasubhāṣitā B; anekagitānṛtasyasarvālāṃkarabhūṣitām G

n.523 yakṣiniṃ likhed grītaratnamālikām] A; yakṣinī likhyā grītamālikā G

n.524 abhūtinā̄śa” conj.; ābhūtinā” A; om. G

n.525 ‘bhūtinīm] (on the authority of the Tib.); ‘bhūṣitam] A; om. G

n.526 rūpayauvanām] A; navayauvanām G

n.527 dvīṭiyasya puṭe] A; om. G

n.528 tu aiśāne candram ālikhet] A; ca iśāne tu likhitaś candram G

n.529 nīloṣṇīṣabaddha°] A; nīloṣṇīṣavarddha° G

n.530 dāpayet] A; tāptvati G

n.531 dhyātvā raktacakāraṃ] em.; dhyātvā raktacahāṃ A; dhyātmā cakāṃraṃ G

n.532 bindusahitaṃ] A; raktabindusahitaṃ G

n.533 nāśaya pāpaṃ] A; hūṃ nāśaya pāpa G

n.534 krodha āveśaya] Tib; krodhāveśāveśaya G; krodhāveśa A

n.535 vajra āveśa] em.; vajrāveśa A; krodheśa G

n.536 hrdayam] A; om. G

n.537 phaṭ phaṭ] A; phaṭ G

n.538 nandiśvarāya] reconstructed based on the Tib.; na[r]teśvarāya G; nārteśvarāya A

n.539 nandi] reconstructed based on the Tib.; narteśvaraḥ G; om. A

n.540 atha pūjādevīnām] A; devī° G

n.541 sprūṃ] em.; sprūṃ A; śrī G; brūṃ Tib.

This and the following chapter are omitted in Szántó’s transcript of manuscript G. The edition here is based mainly on manuscript A.

In manuscript A and the Tibetan text, the passage beginning here and ending at the end of this chapter is found in the next chapter between the list of the mantras and the list of the mudrās of the deities of the third zone of the maṇḍala, where it doesn’t seem to belong.

The Tibetan version has in this position the description of the mudrā of the elephant of Kubera.

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n.564 sarvamāraṇeṣu] A; sarvamāreṣu G
n.565 kāmayitavyā] A; kāmayati G
n.566 vaśyavidheyā] A; vaśyavidhā G
n.567 evaṃ vividhasarvamāṭṛsādhanaṃ] A; evaṃvidhāṃ mātirisādhanaṃ G
n.568 bhavati] A; karoti G
n.569 brahmāṇaṃ vāmapādenākramyā°] A; tāptaśam ākramyā° G
n.570 ānīya] A; om. G
n.571 vinaśyati] em.; vinasayati A; vināśayati G
n.572 vāmapādenākramyā°] A; ākramyā° G
n.573 mriyate] A; mriye vā G
n.574 vāmapādenākramyā°] A; ākramyā° G
n.575 śīghram āgacchati] A; om. G
n.576 °sataṃ] em.; °sataṃ A; om. G
n.577 asya] A; om. G
n.578 vāmapādenākramyā°] A; ākramyā° G
n.579 divasāṇi sapta] A; om. G
n.580 rātrāv] A; om. G
n.581 mahāmāṃṣena] A; mahāmāṃṣāṃ ca G
n.582 pramuñcati] A; pramuṅcayeti G
n.583 aṭṭaṭṭahāsenottīṣṭhati] A; aṭṭaṭṭahāsena tiṣṭhati G
n.584 yadi kadācit bhayaṃ] A; tasya kadācit samayaṃ G
n.585 vāmapādenākramyā°] A; ākramyā° G
n.586 tatkṣaṇād eva āgacchati | kiṃkaro bhavati] A; sagnaṇaparivāreṇāgacchati G
n.587 yadi nāgacchati mriyate] em.; G; yadi nāgacchati mriyate | kiṃkaro bhavati G; om. A
n.588 vāmapādenākramyā°] A; ākramyā° G
n.589  tatkṣaṇād eva] A; om. G
n.590  caturmūrtīśvarāyatanaṃ] A; caturmukham caturāyatanaṃ G
n.591  sidhyati] A; na sidhyati G
n.592  kim punah śāntivartānirāmṛṣ(t)abrahmacaryena sadā sthitānāṃ] A; śilavrūtāṃ nirāmiṣā brahmacāri sadā sthitaḥ G
n.593  nāginīnāṃ yakṣinīnāṃ yadīcchet] A; bhūtinī nāginī yadīcchasi G
n.594  This verse is missing in G. The text here follows A.

n.595  siddhā kim punar itare] A; itaretaram G
n.596  iti uktavān budhaḥ] A; uktavān dhruvam G
n.597  ceṭa°] A; ceṭi° G
n.598  svadevatām api nindakāḥ] A; svadevata tatra nindanāt G
n.599  sidhyet] em.; sidhet A; sidhyati G
n.600  ´parāṇy api] A; apatapi G
n.601  sādhanāni] conj.; sādhanādi G; sādhakāni A
n.602  śrīvajradharamahākrodhādhipater] em.; śrīvajradharamahākrodhādhipate A; śrīvajradharamahākrodhādhipatiḥ G
n.603  sarve ceṭaceṭikā bhavanti] A; om. G
n.604  bho] A; om. G
n.605  bhūtinī° A; om. G
n.606  °āṣṭasahasram] A; sahasram G
n.607  The part “āgatāyā baliṃ ... prayacchati” is missing in G.

n.608  °rāje] A; om. G
n.609  °tantraḥ] A; om. G
n.610  °rāje] A; om. G
n.611  mātā bhaginī] A; bhaginī mātā G
n.612  dattvā japet] A; dadyāt | japet G
n.613 tuṣṭā bhavati] A; om. G

n.614 °sahasramaḥ A; °śatasahasramaḥ G

n.615 atha kuṇḍalāhārinīsādhanam bhavati] B; om. G, A

n.616 sādhakena] A; om. G

n.617 This heading and the following sādhana are missing from G. The text here is based on A.

n.618 vajrapāṇisāmnidhau] A; om. B

n.619 tāni niravaśeṣam vyayīkartavyāni] A; sa ca niravaśeṣam vyayīkartavyaḥ G

n.620 gatvāśtahasahasram] A; gatvā G

n.621 āgatā kāmabhogyā] A; āgatāyā kāmabhogā G

n.622 śayane parityajya prabhāte gacchati] A; dadāti G

n.623 niravaśeṣam] A; pūrvavat G (In G, this and the previous sentences are in reverse order.)

n.624 yadi kimcita sthāpayati bhūyo na bhavati] A; om. G

n.625 °vidhivistarāṃ pravakṣyāmi nānāsiddhisādhanam] A; °vistaro bhavati G

n.626 na jāpo na homo na pūrvasevā prajāyate] A; rājapañca na ca homāni pūrvasevā na jāyate G

n.627 gatvā] A; om. G

n.628 pāya° A; om. G

n.629 The Tib. reflects the reading devīgrhe .

n.630 °āṣṭasahasram A; sahasramaḥ G

n.631 rahasye tāni japet | jāpante sidhyati] A; rahasye ca jāpanti G

n.632 vajradharo] A; om. G

n.633 aneka° A; anena G

n.634 °garuḍānāṃ] em.; °garuḍāḥ A; om. G

n.635 mahā° A; om. G
śrīvajrādyāraṣya pāḍau] A; śrīvajrapāḍau G
śrīṃ] G; śaṃ A; śrī Tib.
śrīṃ] G; śrīḥ A; śrī Tib.
öm śrīṃḥ] A; om śrī śrī Tib.; om. G
öm hūṃ] A, Tib.; om. G
öm saḥ] A; om sa Tib.; om śrī hṛīḥ om sarāḥ G
öm śrūṃ] A, Tib.; om kṣum G
candanakṣīrāhārenā] conj. (on the authority of the Tib.); candanena G; (illegible) A
kṛtvāyutaṃ] A; kṛtvā kṣīrāhāro 'yutaṃ G
parvatamūrdhni] A; parvatamūrdhānam āruhya G
siddho] A, B; siddhā G
sādhakena vaktavyam] A; om. G
‘hāriṇī] A; ‘kāriṇī G
candanena maṇḍalakaṃ kṛtvā] A; om. G
śīghram] A; niyatam G
āgatāyāḥ] A; om. G
atha śribhūṣaṇīsādhanaṃ bhavati] B; om. G, A
śribhūṣaṇīṃ] A; śrīvibhūṣaṇīṃ G
dattvā] A; dahatā G
ardharātram | tato ‘rdharātre] A; ardharātre G
āgatā] A; āgatāyāḥ G
rasarasāyanāṃ dadāti] A; om. G
apsaraso na] A; apsarasādhani G
amukaṃ] A; om. G
śreṣṭhānāṃ] A; aṣṭānāṃ G
dhūtiṇāṃ] conj.; bhūtinā A; dūtiṇām G
svayaṃ sarīraṃ] A; svaśarīreṇa G
mudrā] A; om. G
ubhābhyāṃ khaṭakākārā] A; tābhyāṃ khaṭakākāraṃ G
bhimukhi] A; “bhimukhya° G
āgaccha āgaccha] A, G’ āgaccha Tib.
jaḥ jaḥ] A, Tib.; jaḥ G
aṃ hūṃ hūṃ] A, G; hūṃ hūṃ hūṃ Tib.
jaḥ jaḥ] A, Tib.; jaḥ G
rāje] A; om. G
sarvamanohāriṇi] A, G; manohāri Tib.
su°] A; sva G
cittaṃ na dūṣayitavyam] A; vibhuṃ na dūṣayati G
pratidinaṃ] A; om. G
nadiṭataṃ] A; nadiśaṅgame G
candanena] A; om. G
ṣṭasahasraṃ] A; om. G
aguru°] em.; aguruṃ G; guggulu° A
dhūpena dhūpayet] A; dahatā aprabhaṅjayet G
ayutaṃ japed] em.; ayutaṛ japet; om. G
sakalarātriṃ] A; om. G
n.686  vārāṇ] A; janāni G
n.687  pītvocchiṣṭenārgho] A; pītvāṣiṣṭena jāpo G
n.688  jap] A; om. G
n.689  evaṃ] A; om. G
n.690  āgatā] A; āgatāyāḥ G
n.691  janānāṃ] A; janāni G
n.692  pratikṛtim] A; om. G
n.693  āgatā] A; āgatāyāḥ G
n.694  paṭe citrāpayitavyā] A; paṭaś citrāpayitavyaḥ G
n.695  māsam ekam] A; om. G
n.696  māsānte] A; mādhasānte G
n.697  āgatā] A; āgatāyāḥ G
n.698  dattvā japet sahasraṃ māsam ekam] A; dahatā G
n.699  āgatā] A; āgatāyāḥ G
n.700  saṃkṣepato] A; om. G
n.701  yojanasahasrād] A; rasarasāyanāṃ dadāti G
n.702  vastrālaṃkārakāmikabhojanāni dadāti] A; om. G
n.703  rasarasāyanaṃ dadāti] A; om. G
n.704  āgatā] A; āgatāyāḥ G
n.705  jaḥ jaḥ] A, Tib.; jaḥ G
n.706  tatkṣaṇād eva mriyate] A; om. G
n.707  trailokyam apy ākarṣayati] em.; trailokyam ay ākarṣayati A;
trailokyākarṣanyākarṣati G
n.708  oṁ hrīḥ gaccha gaccha] A, G; oṁ yakṣī āgaccha āgaccha che go ma (Skt.
amuka) Tib.

n.709
sarvayaksininaṃ abhimukhikaṇaḥastrumā A; sarvayaksinī abhimukhikumādrā G
n.710 sarvamanoharini] A, G; sarvamanoharapriye Tib.
n.711 parśanmaṇḍale] A; manaḍale G
n.712 oṃ phuḥ oṃ phuḥ] G; phuḥ oṃ phuḥ A; oṃ ā oṃ phuḥ Tib.
n.713 phuḥ oṃ phuḥ] A; phuḥ G; phuḥ śrī phuḥ Tib.
n.714 phuḥ gaṃ phuḥ] em.; phuḥ gaṃ phuḥ A; phuḥ sā phuḥ G; phuḥ ih phuḥ Tib.
n.717 phuḥ hūṃ phuḥ] G; phuḥ śle(?) phuḥ A; phuḥ ju phuḥ Tib.
n.718 phuḥ kaṃ phuḥ] em.; phuḥ kaṃ phuḥ A; phuḥ ka phuḥ G; phuḥ traṃ phuḥ Tib.
n.719 phuḥ sa phuḥ] Tib.; phuḥ sā phuḥ G, A
n.720 śaṃkhini] A; khadgini G
n.721 kṣīra° A; kṣireṇa G
n.722 pratidinaṃ] A; om. G
n.723 vaktavyam] A; kṛtyam G
n.724 dadāti] A; om. G
n.725 āgatā] A; āgatāyāh G
n.726 nāgakānyā] A; om. G
n.727 ¨śataṃ] A; om. G
n.728 padmasāgaram] A; padmasire G
n.729 nāgakanyā] A; om. G
n.730 bhāryā] A; bhagini G
n.731 nāgakanyā] A; om. G
n.732 candanodakenārgho] A; candanenārgho G
n.733 sarvāsāṃ paripūrayati] A; om. G
n.734 nāgakanyā] A; om. G
n.735 āgatā] A; āgatāyāḥ G
n.736 dine dine ‘ṣṭādīnāram] A; paṇca dīnāram G
n.737 °vastrālaṃkāra° A; om. G
n.738 °bhojanādīni em.; °bhojanādī A; °bhojanam G
n.739 °mantrā] A; °mudrā G
n.740 oṁ ī phuḥ] G, Tib. (Lhasa); oṁ phuḥ phuḥ A
n.741 oṁ phuḥ aḥ phuḥ] Tib.; oṁ phuḥ aḥ G; oṁ phuḥ āḥ A
n.742 ā phuḥ ī phuḥ vā phuḥ] A; ā phuḥ ī phuḥ vā phuḥ G; ā phuḥ ī phuḥ haṁ phuṁ vam phuḥ Tib.

n.743 gaccha gaccha] A, G; āgaccha āgaccha Tib.

n.744 utthāpyādhyo ‘ṅgulyāḥ] A; om. G
n.745 stani samucchrito] G; ‘ṅsṛtau A
n.746 sarvakṛt°] B; sarvakṛta° G, A
n.747 °mudrā] A; °pūjanamudrā G
n.748 muṣṭīṃ kṛtvā] A; muṣṭī G
n.749 sarvanāgavaśaṃkarī] A; om. G
n.750 kruddho] A; baddho G

n.752 hūṁ hūṁ] Tib.; hūṁ G; hūṁ hūṁ hūṁ A, B
n.753 phaṭ phaṭ] Tib.; phaṭ G; phaṭ phaṭ phaṭ A, B
n.754 śrvajradharasya] A; om. G
n.755 viśālanetri] em.; viśālanetri A, vilāsanetri G

n.758  gugguludhūpasamanvitena] A; guguludhūpena G
n.759  vā gatvāyutaṃ] A; vāyutaṃ G
n.760  devi] A; devyā G
n.761  ॐkulaṃ] A; ॐsaṃgame G
n.762  sakalaṃ rātrīṃ japet] A; rātrau sakalaṃ japet G
n.763  āgata] A; āgatāyāḥ G
n.764  vācaṃ bhāṣate] A; om. G
n.765  pratidinaṃ] A; om. G
n.766  tūṣṇībhāvena] G; uṣṇīshabhāvena A
n.767  bhāṣatu] A; bhāṣayatu G
n.768  vidhivistara(m) mudrāmantrapadaṃ samayasādhanam] A; vidhivistaramuḍrāmantrapaṭalāsya G
n.769  ॐmaṇḍalaṃ] A; maṇḍale G
n.770  vajrakrodham] A; om. G
n.771  śaśāṅkadhavalavarṇam] A; śaśāṅkaṃ dhavalavarṇābhaṃ G
n.772  cāmaratriśūlahastam] A; vāmena śūlahastaṃ G
n.773  vṛṣabhāsanam āśritam] B; dakṣiṇe G, om. A
n.774  bhagavato vāmapārśve] B; om. G
n.775  cāmahastam śaṅkhacarakragadādharam] A; śaṅkhacakragadās tathā G
n.776  athavā saṃlikhen] em.; athavā saṃlikhet A; atha nālikhet G
n.777  cāmarakakaraṃ] A; vāmakanakaṃ G
n.778  sanātanam] em.; sanānatam A; sanātanajā G
n.779  bāhyakoṇe sarveṣv] G; bāhyadvārakoṇeṣv A
n.780  padmāvatī] A; padmāvatyā G
n.781  surahārinī] A; ॐśvarāhārinī G
n.782  jagatpālinī] A; jayamālinī G
n.783 prakīrtitā] A; kīrtitam iti] G

n.784 saṃyuktāṃ] conj.; susaṃyuktāṃ A; saṃmundaṃ G

n.785 nilapuṣpamālavibhūśito niloṣṇiṣabaddhaśiro] em.; nilapuṣpamāla- vibhūșanaḥ niloṣṇiṣabaddhaśīraḥ A; niloṣṇiṣasaniṇapuṣpamālavibhūśita° G

n.786 samasta° A; samastaṃ G

n.787 vajrā° A; vajra° G

n.788 °bhūtabhūtinī° A; om. G

n.789 hūṁ hūṁ hūṁ phaṭ phaṭ phaṭ] G, A; hūṁ hūṁ phaṭ phaṭ Tib.

n.790 krodhamudrayā kavacayitvā] A; krodhamudrāṃ bandhayitvā G


n.792 āḥ] A; aḥ G; ā Tib.

n.793 āḥ] A; aḥ G; ā Tib.

n.794 om bhūḥ śrīsimhadhvajadhārīṇi hṛiḥ] A; om. G; om bhūḥ śrīsimhadhvaja- dhārī hṛiḥ Tib.

n.795 bhūṁ] A; bhūḥ G; bhram Tib.


n.797 aṅkuśa° A; muktakesa° G


n.799 śrīvarāhiṇi] conj.; śrīvaradhārīṇī G; śrīvahārinī A; śrīvarahariṇī Tib.

n.800 dīpaḥaste āḥ] A, G; adhipati hūm Tib.

n.801 tarjanyau] A; tarjanīṃ G

n.802 dakṣinahastamauṣṭिन kṛtvā tarjanīṃ prasārya kuṇcayet aṅkuśamudrā] A; om. G

n.803 The part from here to the end of the chapter is omitted in Szántó's transcript of manuscript G. The text here is based on A.

n.804 bhūtaḍāmaramahātantrarāje] A; om. G

n.805 om hṛiḥ jaḥ] G, Tib.; hūṁ hūṁ om om jaḥ A
n.806  om hṛih jah] A, Tib.; om hūṁ jah G

n.808  om śrūṁ jah] A, Tib.; om sraṁ jah G
n.809  om hūṁ jah] G, A; om hṛih hūṁ jah Tib.

n.810  om āṁ jah] A, Tib.; om āḥ jah G

n.811  oṁ ṣrūṇa° A; oṁ ghṛta° G

n.812  kim mayā kartavyam iti] A; om. G

n.813  sādhakena vaktavyam | di+++++svakaga tataḥ prabhṛti kimkarakarmāṇi karoti | vidyādhararājyam api dadāti | sarvaśatruvigrāhāṃ karoti] A; om. G

n.814  caityasya] A; daitasya G

n.815  bhūtvā] A; om. G

n.816  saptame] A; aṣṭame G

n.817  niyamat] G; parīgaṇamaṇḍalam eva A

n.818  śīghram] A; niyamat G

n.819  The part from here to the end of this chapter is omitted in Szántó’s transcript of manuscript G. The text in this part is based on B, as A is for the most part illegible.

n.820  na] A; om. G

n.821  sevyamānānāṃ] conj. (on the authority of the Tib.); sevyamānana G

n.822  ālasya°] A; alasyo G

n.823  oṣpāpa°] B; hata G

n.824  oṣcitāś] A; litāś G

n.825  mānuṣaṃ tyajet] A; om. G

n.826  yadi bhogadhanam yaśam] A; samanupabhogavaram G

n.827  siddhimantro ’yaṃ] A; siddhi G

n.828  oṣrājñām] conj.; rājānaṃ G
The text of this chapter is omitted in Szántó’s transcript of manuscript G; the following reconstruction is mainly based on A.

śmaśānādhipater| G; īśānādhipati° A

śrīmahābhūtināṃ] em.; śrīmahābhūtinīṃ G; śrī aṣṭānāṃ mahābhūtānāṃ A

bhūtinināṃ] em.; bhūtinīṃ G; bhūtināṃ A

śrīmahābhūtināṃ] em.; śrīmahābhūtinīṃ G; śrī aṣṭānāṃ mahābhūtānāṃ A

bhūtinināṃ] em.; bhūtinīṃ G; bhūtināṃ A

This mantra is omitted in G.
n.854 ye dharmā ... mahāśravaṇāḥ] A; om. G
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’byung po ’dul ba zhes bya ba’i rgyud kyi rgyal po chen po (*Bhūtaḍāmar Tantra*). Toh 747, Degé Kangyur vol. 95 (rgyud ’bum, dza), folios 238.a–263.a.

· Secondary Sources ·


g.1 Āditya
nyi ma
鳌
Āditya · Sūrya
The god of the sun; the sun personified.

g.2 Agni
me · mar me’i lha
.InputStream
Agni
The god of fire.

g.3 Ajita
rgyal ba
.InputStream
Ajita
“Unconquered,” one of the eight bhūta kings.

g.4 Aloeswood
a ga ru
.InputStream
aguru
Aloeswood used as incense.

g.5 Anantamukhī
a nan+ta mu khi

Anantamukhi

“One with the Face of Ananta.” One of the eight nāga queens.

Anurāgini

rjes su chags ma

Anurāgini

One of the eight great yakṣinis.

Aparājita

gzhan gyis mi thub pa

Aparājita

“Never Conquered by Another,” one of the eight bhūta kings.

Apsaras

lha’i bu mo · lha’i bu med · lha mo

Apsaras

A celestial nymph.

Āpūraṇa

kun tu rdzogs byed pa

Āpūraṇa

One of the eight bhūta kings.

Aśvamukhi

“Aśvamukhi

“Horse-Faced,” one of the six kinnara queens.

Bali

gtor ma

bali
An offering of edibles to nonhuman beings, usually including lower orders of spirits.

bhairava

‘jigs byed

Bhairava

bhairavi

‘jigs byed ma

Bhairavi

bhusanî

rgyan can ma

Bhusanî

The name of an apsaras.

bhūta

‘byung po

bhūta

A class of spirits; in the Bhūtaḍāmara Tantra this term can refer to all nonhuman beings, including gods.

bhuṭaḍāmara

‘byung po ’dul ba

Bhūtaḍāmara

“Tamer of Spirits,” the titular deity of the Bhūtaḍāmara Tantra; a wrathful form of Vajrapāṇi.

bhûtesvara

‘byung po’i bdag po · ‘byung po’i dbang phyug

Bhûtesvara

“Lord of Bhūtas,” one of the eight bhūta kings.

bhûti
“Prosperity,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala. Note that the Tibetan translation does not accord with the Sanskrit Bhūti.

**Bhūtinī**

The term Bhūtinī in the Tibetan context refers to a female bhūta or any nonhuman female being; in some mantras it seems to be used as a proper name.

**Bovine bezoar**

A dye or paint prepared from the gall stones of cattle.

**Brahmā**

One of the chief Hindu gods; in Buddhism, he is the highest being in saṃsāra.

**Brilliant white Sundarī**

One of the eight “queens of spirits.”

**Caitya**

-
Cāmuṇḍā
*tum mo ka ta ya na*

*Cāmuṇḍā*

“Fierce Kātyāyanī,” one of the eight kātyāyanī spirits.

Candra
*zla ba*

*Candra*

The god of the moon; the moon personified.

Daitya
*sbyin byed sbyin byed ma*

*Daitya*

Son of the goddess Diti.

Daṃṣṭrākarālī
*mche ba gtsigs ma*

*Daṃṣṭrākarālī*

“Terrible One with Bared Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

Devī
*lha mo*

*Devī*
Devī
One of the eight great bhūtinīs.

Dhudhurī
spyod ngan ma
ངོད་ངན་མ།
Dhudhurī
“Impetuous One,” one of the eight demonesses who inhabit the eight great charnel grounds.

Dhūpamukhī
dhūpamukhī
“Incense Mouth.” One of the eight nāga queens.

Dinar
dong tse
dināra
A gold coin of considerable value.

Divākaramukhī
divākaramukhī
“Sun Faced,” one of the six kinnara queens.

Gaṇapati
tshogs kyi bdag po
Gaṇapati
“Lord of gaṇas,” an epithet of Gaṇeśa, the elephant-headed god invoked to remove obstacles.

Gandharva
dri za
gandharva
A class of nonhuman beings known for their musical skills.
Female gandharva.

Garuḍa

A class of nonhuman beings, half-human and half-bird.

Garuḍī

Female garuḍa.

Ghommukhī

“One with the Terrible Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

Great queen of spirits

An epithet of Caṇḍakātyāyanī.

Great Wrath

One of the epithets of Bhūtaḍāmara.

Guhyaka

One of the epithets of Bhūtaḍāmara.
Semidivine beings closely related to or identical with yakṣas, who, like them, live in the realm of Kubera.

**Hāsinī**

`rgod byed ma`

Hāsinī

“Laughing One,” one of the eight great bhūtinīs.

**Indra**

`brgya byin`

Indra

The chief god in the realm of the thirty-three gods, also known as Śakra.

**Īśāna**

`dbang ldan`

Īśāna

“Ruler,” an epithet of Rudra.

**Jagatpālinī**

`‘gro ba bskyong ma`

Jagatpālinī

“Protectress of the World,” one of the eight great bhūtinīs.

**Jambudvīpa**

`‘dzam bu’i gling`

Jambudvīpa

The southern continent, one of the four continents surrounding Mount Meru.

**Jarjaramukhī**

`rgan mo gdong`

Jarjaramukhī
Jarjaramukhī · Jarjarī

“One with an Aged Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

Jyamukhakātyāyanī

ka ta ya na rgyal ba’i bzhin can ma

Jyamukhakātyāyanī

“Kātyāyanī Face of Victory,” one of the eight kātyāyanī spirits.

Jvālāmukhī

dza la mu khi

Jvālāmukhī

“Flaming Mouth.” One of the eight nāga queens.

Kamalalocani

pad+ma’i mig can ma

Kamalalocani

“Lotus-Eyed One,” one of the eight demonesses who inhabit the eight great charnel grounds.

Kāmeśvarī

‘dod pa’i dbang phyug ma · dga’ ba’i dbang phyug ma

Kāmeśvarī

“Goddess of Desire,” one of the eight great bhūtinīs as well as one of the eight great yakṣinīs.

Kanakavatī

gser ldan ma

Kanakavatī

“Golden One,” one of the eight great yakṣinīs.

Kāñcanamālā

gser gyi phreng ba ma

Kāñcanamālā
The name of an apsaras.

Karkoṭakamukhī

karkote mu khi

ཀ་་།

Karkoṭakamukhī

“One with the Face of Karkoṭa.” One of the eight nāga queens.

Kārttikeya

smin drug

ན་ག

Kārttikeya

Divine son of Śiva and Pārvatī.

Kātyāyanī

ka ta ya na

尕ད་བས་

kātyāyanī

Usually an epithet of the goddess Durgā, in the Bhūtaḍāmara Tantra this term refers to a class of wild and powerful female spirits.

Kiṃkarottama

mngag gzhug mchog

མངག་གག་མག

Kiṃkarottama

“Best Servant,” one of the eight bhūta kings.

Kinnara

mi′am ci

མིའམ་མི

kinnara

A class of nonhuman beings, half-human and half-horse, or half-human and half-bird.

Kinnarī

mi′am ci mo

མིའམ་མི་མོ

kinnarī
Female kinnara.

**g.62 Krauñca**

*Krauñca*
A mountain split by Kārttikeya.

**g.63 Krodhavajra**

*Krodhavajra*
"Vajra of Anger," one of the epithets of Bhūtaḍāmara.

**g.64 Kubera**

*lus ngan po*

*Kubera*
Another name for Vaiśravana, the king of the yakṣas.

**g.65 Kuleśvara**

*rigs sngags kyi dbang phyug*

*Kuleśvara*
"Lord of the Family," one of the eight bhūta kings.

**g.66 Kumāra**

*gzhon nu*

*Kumāra*
Another name for Kārttikeya/Skanda, the son of Śiva.

**g.67 Kuṇḍalalahāriniṅ**

*rna can ma*

*Kuṇḍalalahāriniṅ*
One of the eight great bhūtinīs.

**g.68 Kuṇḍalakātyāyanī**
“Kātyāyanī with Earrings,” one of the eight kātyāyanī spirits.

“Excellent Mind,” the name of a female spirit summoned in a sādhana.

“Great Servant,” a bhūtinī.

“Great God,” one of the epithets of Śiva.

“Great Death.” Most often considered a wrathful form of Avalokiteśvara, in the Bhūtaḍāmara Tantra he is one of the wrathful forms of Śiva.

“Great Kātyāyanī,” one of the eight kātyāyanī spirits.

Mahāpadmā
pad chen

Mahāpadmā

“The Great Lotus,” one of the eight great bhūtins.

g.75 Mahāpadminī

ma hA pad+ma ma Ni

Mahāpadminī

One of the eight nāga queens.

g.76 Mahāratnī

rin po che

Mahāratnī

“The Great Jewel,” one of the eight great bhūtins.

g.77 Maheśvara

dbang phyug chen po

Maheśvara

“Great Lord,” one of the epithets of Śiva.

g.78 Maheśvara-Mahādeva

dbang phyug chen po’i lha chen po

Maheśvara-Mahādeva

“Great Lord Mahādeva,” one of the epithets of Śiva.

g.79 Mahoraga

lto ’phye chen po

A class of nonhuman, snake-like beings.

g.80 Mahoragī

lto ’phye chen mo
mahoragī
Female mahoraga.

Manohārī
yid 'phrog ma
Manohārī
“She who Captivates the Mind,” one of the six kinnara queens.

Manohārinī
yid 'phrog ma
Manohārinī
“She Who Captivates the Mind,” one of the eight great yakṣīṇīs.

Mudrā
phyag rgya
Mudrā
Hand gesture that invokes a particular type of magical power.

Nāga
klu
Nāga
A class on nonhuman beings, half-snake and half-human.

Nāginī
klu mo
Nāginī · nāgī
Female nāga.

Nandi
dga' ba'i dbang phyug
Nandi
Nandi
The bull of Śiva who serves as his vehicle.

Nārāyana
sred med bu
Nārāyana
An epithet of Viṣṇu.

Narteśvara
gar gyi dbang phyug
Narteśvara
“Lord of Dance,” most often the dancing form of Avalokiteśvara; in the Bhūta ḍāmara Tantra, he is a dancing form of Śiva.

Naṭī
gar byed ma
Naṭī
One of the eight great bhūtinīs; also one of the eight great yakṣīṇīs.

Oblation
sbyin sreg
homa
An oblation offered into the fire a prescribed number of times.

Oleander
karavīra

Padmāvatī
pad+ma can
Padmāvatī
One of the eight great bhūtinīs.
Padminī
pad+ma ma · pad+ma ma Ni
Padminī
One of the eight great yakṣinīs and one of the eight nāga queens.

Pala
smang
 strdupa
pala
Unit of weight equal to approximately 75 grams.

Piśāca
sha za
śrāva
piśāca
A class of flesh-eating demons

Piśācī
sha za mo
śravā
piśācī
Female piśāca.

Pledge
dam tshig
dama
samaya
Mutual pledge or bond between the master and the disciple; also that between the practitioner and the deity or spirit.

Practitioner
sgrub pa po
sādhaka
The person who performs a sādhana or a ritual aimed at a particular result.
Prajāpati  

The mythical preceptor of the gods.

Preta  

One of the lower order of spirits with grotesquely misshapen bodies who endlessly suffer from hunger and thirst; also spirits of deceased persons.

Princely youth Mañjuśrī  

Mañjuśrī who takes the form of a youth, an epithet by which the well-known bodhisattva is often referred.

Pūjā  

Worship consisting mainly of making offerings.

Pūrāṇa  

One of the eight bhūta kings.

Pūtana  

A class of demons associated with charnel grounds and cemeteries, closely related to vetālas.
Rāhu

The demon who "swallows" the moon or the sun during an eclipse.

Rākṣasa

A class of flesh-eating demons that haunt frightening places.

Rambhā

An asparas; one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

Rati

"Pleasure," one of the eight great bhūtinīs; one of the eight great yakṣinīs; the wife of Kāmadeva.

Ratnabhūṣaṇī

"Jewel Goddess," one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala.

Ratnamālā

The name of an apsaras.

Raudrā kātyāyanī
drag mo ka ta ya na
རྡིང་མོ་ཀ་ཏ་ཡ་ན།
Raudrakātyāyanī
“Wild Katyāyanī,” one of the eight kātyāyanī spirits.

g.112 Rāvaṇa
srin po’i bdag po
སྙིན་པོའི་བདག་པོ།
Rāvaṇa
The name of a demon king.

Rudra
drag po
རྒྱལ་པོ།
Rudrakātyāyanī
ka ta ya na dregs ma
ཀ་ཏ་ཡ་ན་དྲེགས་མ།
Rudrakātyāyanī
“Violent Katyāyanī,” one of the eight kātyāyanī spirits.

g.114 Sādhana
sgrub thabs
སྒྲུབ་ཐབས།
sādhana
Ritual practice organized into sessions and dedicated to a particular goal; the act of achieving or accomplishing one’s purpose in general.

Śakra
bṛgya byin
བྱུང་བོད།
Śakra
Another name for Indra, the chief god in the realm of the thirty-three gods.

Śālabhañjikā
sa la ’joms ma
śālabhañjikā

A term used for a courtesan. In the Bhūtaḍāmara Tantra this term refers to a class of nonhuman female beings.

Śaṃkhinī

Conch Player.” One of the eight nāga queens.

Sanātana

An epithet of Viṣṇu. Sometimes also used as an epithet of Brahmā.

Sarasvatī

The goddess of learning; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

Śaśī

“Moon Goddess,” in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

Saumyamukhī

“Gentle-Faced One/She with the Beautiful Face,” one of the eight demonesses who inhabit the eight great charnel grounds.
Śeṣa
One of the eight great nāga kings.

Siṃhadhvajadhārīṇī

Siṃhadhvajadhārīṇī
“She who Holds the Lion Banner,” one of the eight great bhūtinīs.

Siṃhārī
seng ge ma

Siṃhārī
One of the eight great bhūtinīs.

Śmaśānādhipati
dur khrod kyi bdag po

Śmaśānādhipati
“Lord of the Cremation Ground,” one of the eight bhūta kings.

Śrī
dpal gyi lha mo

Śrī
The goddess of royal splendor, equated with Lakṣmī; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

Stainless Sundarī

Nirmalasundarī
One of the eight “queens of spirits.”

Subhagā
su bha ge

Subhagā
“Blissful One,” one of the six kinnara queens
g.130 Śubhakātyāyanī

ka ta ya na mdzes ma

Śubhakātyāyanī

“Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

Sumbha kātyāyanī

ka ta ya na mdzes ma

Sumbha kātyāyanī

“Radiantly Beautiful Kātyāyanī,” one of the eight kātyāyanī spirits.

g.132 Sundarī of pleasure

—

Ratisundarī

One of the eight “queens of spirits.”

g.133 Sundarī of the great spirit family

—

Mahābhūtakulasundarī

One of the eight “queens of spirits.”

g.134 Sundarī of victory

—

Vijayasundarī

One of the eight “queens of spirits.”

g.135 Sundarī that captivates the mind

—

Manoharasundarī

One of the eight “queens of spirits.”

g.136 Sundarī with the sweet look in her eyes

—

Cakṣurmadhusundarī

One of the eight “queens of spirits.”
g.137 **Supreme master Great Wrath**

khro bo’i bdag po chen po

Mahākrodhādhipati

One of the epithets of Bhūtaḍāmara.

g.138 **Surahārīni**

lha ’joms ma

Surahārīni

“One Who Captivates the Gods,” One of the eight great bhūtinīs.

g.139 **Surakātyāyanī**

ka ta ya na zhi ba ma

Surakātyāyanī

“Divine Kātyāyanī,” one of the eight kātyāyanī spirits.

g.140 **Surasundarī**

sdu gu mdzes ma

Surasundarī

“One Divinely Beautiful,” one of the eight goddesses of offerings in the Bhūtaḍāmara maṇḍala; also the name of one of the eight great yakṣinīs.

g.141 **Suratapriyā**

Suratapriyā

“Fond of Sex,” one of the six kinnara queens

g.142 **Terrifying Sundarī**

Bhīṣaṇasundarī

One of the eight “queens of spirits.”

g.143 **Tilottamā**

thig le mchog
Tilottamā
The name of an apsaras; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

**Triple universe**

<table>
<thead>
<tr>
<th>khams gsum</th>
<th>'jig rten gsum</th>
<th>srid pa gsum</th>
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</table>

තོག་པ་གམ།

tribhuvana · tmidhātuka
The desire, form, and formless realms, which together comprise the cycle of existence.

**Umā**

<table>
<thead>
<tr>
<th>dka' zlog ma</th>
<th>u ma</th>
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དཀའ་བོག་མ།

Umā
One of the wives of Śiva; in the Bhūtaḍāmara maṇḍala she is one of the eight goddesses of offerings.

**Umā’s husband**

<table>
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<tr>
<th>u ma yi bdag po</th>
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Umāpati
Śiva.

**Urvaśī**

<table>
<thead>
<tr>
<th>brang na gnas pa ma</th>
<th>brang na gnas pa</th>
<th>pang na gnas pa</th>
<th>pang pa na gnas pa</th>
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</table>

Urvaśī
An apsaras/goddess.

**Vaiśravaṇa**

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<th>rnam thos</th>
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Vaiśravaṇa
Another name for Kubera, king of the yakṣas. Among the four great kings who preside over the directions, Vaiśravaṇa is the king in the north.

**Vajradhara**

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<th>rdo rje 'chang</th>
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Vajradhara

“Vajra holder”; in the Bhūtaḍāmara Tantra this appears to be an epithet of Vajrapāṇi, the deity who teaches this tantra.

Vajrajvālā

Vajrajvālā

“Vajra Blaze,” a female deity invoked to kill spirits.

Vajrakrodha

Vajrakrodha

“Vajra Anger,” one of the epithets of Bhūtaḍāmara.

Vajrapāṇi

Vajrapāṇi

“Vajra in Hand,” the deity who teaches the Bhūtaḍāmara Tantra; in the first half of this text he is referred primarily as Vajradhara.

Vajrasattva

Vajrasattva

“Vajra Life,” a female deity invoked to revive dead beings.

Vārāhī

Vārāhī

“Sow,” one of the eight bhūtinīs.
g.156  Varuṇa

*chu* · *chu lha*

Varuṇa

The god of water.

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g.157  Vāsukimukhī

*bA su kha mu khi*

Vāsukimukhī

“One with the Face of Vāsuki.” One of the eight nāga queens.

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g.158  Vāyu

*rlung* · *rlung gi lha*

Vāyu

The god of wind.

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g.159  Vetāla

*ro langs*

vetāla

Zombie; a class of spirits who enter and revive corpses.

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g.160  Vibhūṣaṇī

*rgyan ma ’gro ba* · *rgyan can ma*

Vibhūṣaṇī

“Adorned One,” one of the eight great bhūtinīs.

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g.161  Vibhūti

*rnam ’byung ma*

Vibhūti

“Prosperity,” one of the eight great bhūtinīs.

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g.162  Vidyādhara
A class of semidivine beings possessed of magical powers (विद्या); also any person or being possessed of such powers, usually derived from the mastery of a mantra (विद्या) of a female deity (विद्या).

Vidyādharī

Female vidyādharā.

Vidyutkarālī

“One with Flashing Fangs,” one of the eight demonesses who inhabit the eight great charnel grounds.

Vikaṭamukhī

“One with Contorted Face,” one of the eight demonesses who inhabit the eight great charnel grounds.

Viśālanetrī

“One with Elongated Eyes,” one of the six kinnara queens.

Viṣṇu

One of the Hindu gods.

Welcome offering

mchod yon
Typically an offering of water for the feet, but can include other items offered to welcome a guest. In the Bhūtaḍāmara Tantra, however, it often consists of an article of food and is, on some occasions, referred to as bali.

Wrath

Krodha

One of the epithets of Bhūtaḍāmara.

Yakṣa

A class of nonhuman beings.

Yakṣinī

Female yakṣa.

Yama

The god of death.