འཇམ་དཔལ་གྱི་རྩ་བའི་རྒྱུད།

The Root Manual of the Rites of Mañjuśrī

Mañjuśrīmūlakalpa

འཕགས་པ་འཇམ་དཔལ་གྱི་རྩ་བའི་རྒྱུད།

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

The Noble Root Manual of the Rites of Mañjuśrī

Āryamañjuśrīmūlakalpa

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s. ## SUMMARY

s.1 The *Mañjuśrīmūlakalpa* is the largest and most important single text devoted to Mañjuśrī, the bodhisattva of wisdom. A revealed scripture, it is, by its own classification, both a Mahāyāna sūtra and a Mantrayāna *kalpa* (manual of rites). Because of its ritual content, it was later classified as a Kriyā tantra and assigned, based on the hierarchy of its deities, to the Tathāgata subdivision of this class. The Sanskrit text as we know it today was probably compiled throughout the eighth century CE and several centuries thereafter. What makes this text special is that, unlike most other Kriyā tantras, it not only describes the ritual procedures, but also explains them in terms of general Buddhist philosophy, Mahāyāna ethics, and the esoteric principles of the early Mantrayāna (later called Vajrayāna), with an emphasis on their soteriological aims.

ac. ## ACKNOWLEDGEMENTS

ac.1 This translation was produced by the Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. Wiesiek Mical translated the text from the Sanskrit manuscripts, prepared the Sanskrit edition, and wrote the introduction. Paul Thomas, Ryan Damron, Anna Zilman, Bruno Galasek, and Adam Krug then compared the translation draft against the Tibetan text found in the Degé and other editions of the Tibetan Kangyur. Wiesiek Mical then completed the translation by incorporating all the significant variations from the Tibetan translation either into the English translation itself or the annotations.

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

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i. # INTRODUCTION

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

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

i.3 The teachings of the MMK are presented as the direct speech of Buddha Śākyamuni, who introduces them as "Mañjuśrī's" (*mañjuśriya*) in the dual sense that they either originate from or directly relate to Mañjuśrī. Despite being

presented as the direct speech of the Buddha, some of the teachings are in fact given by Mañjuśrī or Vajrapāṇi as part of their dialogue with Śākyamuni. The venue for the teachings is the magically created pavilion "above the Pure Abode" (*śuddhāvāsopari*), and the audience comprises all Buddhist deities, the deified saints who once lived on earth, the infinite hosts of the most prominent divine and semi-divine beings, and all the classes of nonhuman beings.

i.4 The MMK has been likened to an encyclopedia of knowledge,[3] and the description of the audience is one of the many types of valuable information found in the MMK. The list of attendees, which includes more than 1,300 names,[4] was possibly intended to serve as a "Who's Who" of Buddhism, and illustrates the extent and structure of the Buddhist pantheon. The deities are listed in groups according to a hierarchical order, while the list of the Buddhist saṅgha in attendance blends the traditional with the historical in its inclusion of the names of many beings that regularly featured in Buddhist literature prior to the MMK. Its other "encyclopedic" content includes astrology (with lists and descriptions of personified astrological categories); geography; types of languages and their geographical distribution; history (presented, in the narrative context of the MMK, as prophecy), including lists of kings and accounts of historical events that emphasize the history of the Buddhist religion; types of persons based on medical categories; types of dreams; and many other subjects. Much of its main ritual content is also presented in encyclopedic format, as is seen in the descriptions of hundreds upon hundreds of different mudrā gestures, mantras, and other ritual elements arranged into categories. This encyclopedic character of the MMK is reflected in the size of the glossary accompanying this translation, which includes more than 2,000 entries.

i.5 As a Kriyā tantra and a ritual text (*kalpa*), the MMK is primarily concerned with ritual. Unlike most other Kriyā tantras, though, the MMK not only describes ritual procedures, it also explains the principles behind them whereby one reaps their benefits, be it the ultimate benefit of awakening and liberation, or a desired temporal benefit. *Kriyā* (ritual performance), when skillfully used as an instrument of *karman* (activity), becomes the tool for gathering the accumulations of knowledge and merit indispensable for awakening,[5] or for achieving any other desired goal, providing that this goal does not violate one's bodhisattva conduct or samaya. The mechanism of the mutual dependence of kriyā, karman, and *phala* (result) is the core of a system that could be regarded as a Kriyā doctrine of the MMK, a doctrine that also applies to other tantras of the same class. The employment of this mechanism allows the practitioner to eventually break the chain of dependent origination (*pratītyasamutpāda*) and win liberation. In addition to explaining this theory, the MMK also contains didactic material in

regard to *karman*—this time understood as the principle of retribution—such as in the statement, "One creates karma laughing, but experiences it crying" (*hasadbhiḥ kriyate karma rudadbhir anubhūyate*, 53.288).

i.6 A soteriological orientation predominates in the MMK, and awakening to buddhahood is considered the most important outcome of its rites. The goals of the rites found in the MMK are typically listed as threefold—supreme, middling, or minor—and depend on the specific aspirations of the practitioner. The *supreme* goal is full awakening (*samyaksambodhi*) thus all rites in the MMK are ultimately aimed at liberation. The MMK explains this goal of liberation using another triad: the liberation of the fully realized buddhas, of the pratyekabuddhas, or of the śrāvakas. The highest goal—that of fully realized buddhahood—is always inspired by the bodhisattva wish to benefit others.

i.7 On a more mundane level, the MMK prescribes a wide array of distinct mantras for different purposes, to be used in different contexts, and employed at specific times; it even prescribes a mantra for the time of death that will enable the dying person "to take the final refuge in the supreme body of the dharmadhātu" (54.99). The many worldly applications of mantras in the MMK usually come with the stipulation that mantras should not be used selfishly or to cause others harm.

i.8 The most fundamental principle of Kriyā practice is that the mantra and the deity are one and the same. It is in this spirit that some deity emanations are given names such as "One Syllable," and some mantras are referred to as a *cakravartin* (wheel-turning monarch/universal emperor), or "Great Lord of Wrath" (*mahākrodharāja*). Being identical with the deity, the mantra is fundamental to all rituals and essential to their efficacy, while other *kriyā* elements, such as the mudrā, the maṇḍala, the *homa* (fire offering), and so forth, serve to enhance and amplify its power. A second, and closely related core principle explained in the MMK is that a mantra is inseparable from and coextensive with the mind *(cittāyata*, 38.43), or, as the MMK phrases it, "there is no mantra without mind" (*na mantraṃ cittavarjitam*, 38.43). This threefold unity of the deity, the mantra, and the mind is the secret behind the magical power of the ritual.

i.9 Among the numerous mantra deities that appear in the MMK, prominence is given to the supramundane classes that manifest as the activity of the Buddha. One such class is the esoteric *uṣṇīṣa* deities, the best known among them being the eight "uṣṇīṣa kings." As the name suggests, they emanate from the uṣṇīṣa protuberance on the Buddha's head, and so embody the nature of awakening itself. The deities referred to as *uṣṇīṣa*, tathāgata-*uṣṇīṣa*, *cakravartin*, *uṣṇīṣa-cakravartin*, *vidyā-cakravartin*, and so on, always represent the highest level of realization, be they male or female, peaceful or wrathful. Some of the most powerful among these are the *ekākṣara* (one syllable) mantras, and this epithet is

often used as the proper name (One Syllable) of a given deity who might be one of the *uṣṇīṣa* deities, or One Syllable emanations of Mañjuśrī, Yamāntaka, or Vajrapāṇi.

i.10 The reader may at first feel daunted by the presence in the English translation of terms left in the original Sanskrit. However, terms such as *uṣṇīṣa*, *cakravartin*, *vidyā*, *vidyārāja*, or *vidyārājñī* serve multiple functions and often convey more than one meaning simultaneously, something not easily captured in English. On the most basic level, these five terms are generic names referring to categories of mantra deities and of the corresponding mantras. Apart from this dual classificatory function, they are also employed as epithets whose literal meanings are given in the accompanying glossary. As class names, these terms define groups that lack clear boundaries and often overlap—uṣṇīṣa deities, a group virtually conflatable with cakravartins, is a subgroup of vidyārājas, who in turn are a subgroup of vidyā deities in general. Accordingly, the terms *vidyārāja/-jñī* apply also to cakravartins and to uṣṇīṣa deities. As it would be too confusing to vary the translation depending on context, and often impossible to decide which meaning prevails in a particular context, these terms have been left, for the most part, in their Sanskrit form.

i.11 The present translation is based on the published Sanskrit text (Śāstrī 1920–25), which represents the most complete version of the MMK in existence. This text is a transcript of the Trivandrum manuscript, which, according to Isaacson,[6] could be as old as the eleventh century, and, judging by its script, is likely to have originated in Nepal. There are a few other extant Sanskrit manuscripts of the MMK, most of which, if not all, were produced in Nepal. None of them is complete, and none has the chapters in the same order. Their variant readings have nevertheless been included in the critical apparatus of the partially edited Sanskrit text that accompanies this translation.

i.12 Apart from the Sanskrit manuscripts, the MMK exists also in canonical Tibetan and Chinese translations. Each of them is much shorter than the extant Sanskrit version and includes a different selection of chapters. The Tibetan translators' colophon tells us that the Tibetan translation was completed, "by the Indian upāsaka scholar Kumārakalaśa and the monk translator Śākya Lodrö (*shAkya blo gros*)," most likely in the mid-11th century. The translation presented here is from the Sanskrit, but has been revised against the Tibetan text of the Pedurma (*dpe bsdur ma*) comparative edition of the Degé Kangyur. It includes only the chapters that exist in the Tibetan translation: thirty-seven out of the total of fifty-five[7] chapters that comprise the extant Sanskrit version of the Trivandrum manuscript. The discrepancies between the extant Sanskrit and Tibetan versions of the text are reflected in the sequence of chapters in this translation. The Tibetan translation omits chapters 18-23, so they have been omitted here as well, necessitating a jump from chapter 17 to 24. Similarly, because the Tibetan

translation omits chapters 39-49 we have also left them out of this translation, which is reflected in the jump from chapter 38 to 50. The last two chapters included in this translation, 53 and 54, are combined into a single chapter in the Tibetan translation, which is enumerated as chapter 36 in the Tibetan text. Finally, the extant Sanskrit version includes an additional chapter at the end of the text that is omitted in the Tibetan version, and so is omitted here.

i.13 There is no known commentary on the MMK in existence, compounding the problem of translating its difficult and often corrupt Buddhist Hybrid Sanskrit (BHS) language, and interpreting many of its obscure passages, whose exact meaning, it seems, was often missed even by the canonical translators in Tibet, one of whom was an ethnic Indian.

i.14 Regarding the general Mahāyāna content of the MMK, its teachings are applicable to and can be practiced by everyone. However, when it comes to its esoteric content, the MMK itself clearly states:

i.15 "This Dharma treasury of the tathāgatas is extremely occult, as it depends in every respect on mantras. It must not be taught to those who have not received the samaya from the master, or those who do not understand the samaya. Why is this? This is because it is secret. It is an occult teaching; it is a teaching [arising from] omniscience. No beings should ever reject or take it lightly" (54.5).

tr.

THE TRANSLATION

The Root Manual of the Rites of Mañjuśrī

1. # Chapter 1

1.1 [F.88.a] [F.105.a][8] *Oṁ*, homage to all the buddhas and bodhisattvas!

Thus did I hear at one time. Lord Śākyamuni dwelt above the Pure Abode, in an inconceivable, wondrous pavilion, circular in shape, with a congregation of bodhisattvas[9] distributed all around, located in the canopy of the sky. There the Lord addressed the gods of the Pure Abode: {1.1}

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

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

"Then tell us, Lord, about the conduct of the bodhisattvas; their different samādhis and their attainment of the bodhisattva levels; their sitting upon the vajra throne, overpowering of Māra, and turning of the wheel of Dharma; their liberating of all śrāvakas and pratyekabuddhas; their ensuring for all beings rebirth as a god or a human and the pacification of all suffering; their removal of diseases of the poor, sick, and wealthy alike; their invulnerability to the use of all mundane and supramundane mantras; and their fulfilling of all wishes that thus makes the speech of all the tathāgatas fruitful.[11] Lord, speak with a mind full of love and concern for our welfare, [F.88.b] [F.105.b] and out of pity for all sentient beings." {1.3}

1.4 Then Lord Śākyamuni, casting a glance with his buddha eye over the entire realm of the Pure Abode, entered the samādhi called *the spreading and diffusing of the light of the pure sphere*.[12] As soon as the Lord entered this samādhi, out of his *ūrṇā* came an array of light rays called *arouser of the bodhisattva Saṃkusumita*;[13] he was surrounded by many hundreds of thousands of millions of rays. The light circumambulated the Buddha three times and, having passed through billions of

trichiliocosms and crossed as many worlds in the northeastern direction as there are grains of sand in one hundred thousand Gaṅgā rivers, it came to the world sphere called Kusumāvatī, where the tathāgata Saṃkusumita Rājendra was staying. Due to the power of his previous aspirations, Mañjuśrī was also staying there together with other bodhisattvas, great beings engaged in bodhisattva activity. Seeing this effulgence of light, he gently smiled and addressed the multitude of bodhisattvas: {1.4}

1.5 "This arousing ray of light, O sons of the victorious ones, has come here to wake me up. Do pay attention!" {1.5}

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

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

1.8 "May Lord Śākyamuni, the tathāgata, the arhat, the completely awakened one, think of me. Let me go, O lord, from here to the Sahā world sphere to see Lord Śākyamuni, to honor him and serve him. Let me go so that he may instruct me in the mantra practice, the sādhana practice, and the procedure of constructing the right maṇḍala; the secrets of the ritual and the procedure of drawing the picture; and the secret mudrā empowerment into the heart of all the tathāgatas, so that all the wishes of all beings are fulfilled." {1.8}[14]

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

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

1.10 Then, the thus-gone lord Saṃkusumita Rājendra [F.90.a] [F.107.a][15] further said this to Mañjuśrī, the divine youth:

"Also, O divine youth, the tathāgatas, the arhats, the completely awakened ones, numerous as grains of sand in one hundred thousand Gaṅgā rivers, have taught and will teach again of your proficiency in mantra practice, maṇḍala ritual, the secret empowerment, the mudrās, the picture drawing procedure, the *homa* rite, the mantra recitation, and the regular observations, all of which fulfill every wish and bring joy to every being. They will teach of your proficiency in the vast fields of astrology and gemology; of your knowledge of the past, present, and future; and of your ability to govern and make predictions. They

will teach of your mantra repetition, your ability to travel to the ends of the earth and to become invisible, and your vast knowledge of the right time and occasion for anything. They will teach how to traverse all the stages of the buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas, and all the mundane and supramundane stages without exception. They will teach the way in which you are established in the practice of all of these. So that I too may rejoice, please go Mañjuśrī, O divine youth, if you think that the time is right. You will hear these teachings in the presence of Śākyamuni, face to face with him, and you will later give them yourself. The mantra for this is as follows: {1.10}

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

"*Oṁ*, *ra ra*! Do remember! O perfect teacher possessing the form of a divine youth! *Hūṁ hūṁ*! *Phaṭ phaṭ*! *Svāhā*![16] {1.11}

1.12 "This was, O divine youth Mañjuśrī, the root mantra. It is the heart essence of all the tathāgatas, and it was and will be[17] recited by them. You will also now recite this, the all-accomplishing mantra, together with all its parts, having arrived in the Sahā world. This has been sanctioned by Śākyamuni. Here, the ultimate heart mantra is:

"*Oṁ*, this [mantra] is [my] homage to speech![18] {1.12}

1.13 "The subsidiary heart mantra in this set is:

"Speech, *hūṁ*!"[19] {1.13}

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

1.15 "Good, good it is, O son of the Victorious One, that you have entered this particular samādhi! No śrāvakas, pratyekabuddhas, or bodhisattvas who are established in the perfect conduct, not even those on the tenth bodhisattva level, are able to enter this samādhi." {1.15}

1.16 Then Saṃkusumita Rājendra, having conferred with the lord buddhas, the tathāgatas, taught the following mantra of Mañjuśrī, the divine youth—his ultimately secret, innermost heart essence that accomplishes all purposes. This

most secret, divine mantra, called One Syllable,[20] [F.89.b] [F.106.b] which serves the interests of all beings, is also fit to accomplish the special mantra practice.[21] {1.16}

1.17 Lord Saṃkusumita Rājendra, the tathāgata, became quiet for a moment. Looking with his buddha eye over all the world spheres, he considered all the lord buddhas dwelling there, and with a mind filled with love, pronounced the mantra:[22]

"Homage to all the buddhas!

"*Oṁ maṁ*!"[23]

"This mantra is the ultimate heart essence of Mañjuśrī, which accomplishes all endeavors." {1.17}

1.18 Then Mañjuśrī, the divine youth, arose from the aforementioned samādhi and performed, in the time that it takes a strong person to bend or to extend their arm, or to snap their fingers, or to close and open their eyes, the miraculous, special samādhi called *the intellect with the force of magical power*, and went to the Sahā world. Having arrived there, he established himself in the palace of the gods of the Pure Abode founded upon fine jewels and gems in the canopy of the sky. Illuminating this entire realm of the Pure Abode with powerful rays of light, he entered the samādhi called *the illuminator adorned with brilliant jewels*. {1.18}

1.19 As soon as Mañjuśrī, the divine youth, entered this samādhi, he manifested through the power of bodhisattva transformation, for the worship of Lord Śākyamuni, a divinely created palace sumptuously studded with many gems and adorned with jeweled parasols spanning many hundred of thousands of leagues; bedecked with divinely beautiful great bundles of silk streamers; decorated with celestial flowers, banners, flags, garlands, and jewels; and pleasant with the sweet sound of draperies of latticed wind-chimes. Also, in the act of worshiping Lord Śākyamuni, he manifested a copious rain of perfume, garlands, ointments, wreaths, and scented powders. {1.19}

1.20 Seeing this extraordinary and marvelous display—a miracle of a bodhisattva—the hair of the gods of the Pure Abode stood on end in excitement. When, however, they saw their abodes trembling, their hearts became tormented and pained. They immediately began to wail loudly, with a sense of great urgency, "Oh, what can this be? Could it be that we are being deprived of our divine powers?" And they implored, "Please protect us, Lord! Please protect us, Śākyamuni!" {1.20}

1.21 Lord Śākyamuni then addressed the entire assembly of the gods of the Pure Abode:

"Do not be afraid, friends! Do not be afraid! Mañjuśrī, the divine youth present here, the bodhisattva, the great being, has come here from the presence of the tathāgata Saṃkusumita Rājendra in the buddhafield Saṃkusumita, in order to

see, worship, and serve me. He has come to teach the conduct of great purpose, the mantra subjects, and the vast and amazing Dharma subjects." {1.21}

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

1.23 "Homage to you, the liberated one not subject to birth!
Homage to you, the best among men!
Homage to you, the elder of men,
Who accomplishes all purposes of [mantra][24] conduct! {1.23}

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

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

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

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

1.28 "Homage to you, the awakened one
Who awakens others to the complete truth of the Dharma!
Homage to you, the tathāgata,
The one who abides in and teaches
The suchness of all phenomena,
Which is devoid of conceptual elaboration! {1.28}

1.29 "Homage to the omniscient one who is established, and is establishing others, in nirvāṇa and in the path of the three vehicles that encompasses all consciousnesses and all knowable objects, both conditioned and unconditioned!" {1.29}

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

"There is, O lord, in the eastern direction beyond world spheres as numerous as the grains of sand in one hundred thousand Gaṅgā rivers, a buddhafield called Saṃkusumita. There is a world sphere there called Kusumāvatī where the tathāgata Lord Saṃkusumita Rājendra dwells. An arhat, one perfectly awakened, perfected in wisdom and conduct, the bliss-gone one, the supreme knower of the world, the guide of people who need to be tamed, the preceptor of gods and men, he expounds the Dharma that is good in the beginning, good in the middle, and good in the end. He presented an account of the buddha activity[25] that is profoundly meaningful, full of beautiful figures of speech, original, complete, perfectly pure, and highly polished. He is presently living and teaching all sentient beings the Dharma, the bodhisattva basket[26] that pertains to the mantra practice, [F.91.b] [F.108.b] the path that conforms to the practice of the threefold path, the protection, the place of rest, the refuge, the highest aim, the well-being, and the ultimate and final cessation. It is by his command that I have arrived here in your presence, to be at your feet. Lord Saṃkusumita Rājendra, the tathāgata, asks if you are without pain and without worry, if your efforts come easily to you, and if your life is comfortable. He also said this: {1.30}

1.31 " 'It is indeed wonderful that in this time of the five degenerations Lord Śākyamuni, the awakened one, has appeared and is giving complete Dharma teachings with nothing missing[27]—the Dharma that consists of the threefold path and that brings about rebirth as a god or a human and final emancipation. Wonderful indeed is Lord Śākyamuni's courage, that in this world of helpless beings he establishes them on the path that leads to escape from the three realms, and he also establishes them in the state of nirvāṇa, which is complete with boundless spiritual accomplishment and happiness.[28] Is it not true that only the awakened ones can know the minds of the lord buddhas? How could I know how to perform the magical feats[29] of the lord buddhas, whose miracles stem from an inconceivable, wondrous, superhuman power? How could I know of their engagement in the mental and physical conduct that constitutes their potential for the accomplishment of tasks?[30] Would I be able to even summarize these things in hundreds of thousands of millions of eons? The accomplishments of the tathāgatas, and all their forms without exception, whether separate and distinct or altogether, should be seen in terms of unconditioned dharmas. Only you, O Lord, the tathāgata, can explain the conduct and the qualities related to the elimination of traits eliminable through the path of seeing.[31] I cannot do that.' " {1.31}

1.32 Seated on a great jeweled lotus miraculously created through his own magical power, Mañjuśrī, the divine youth, [F.92.a] [F.109.a] watched Lord Śākyamuni with anticipation. The latter, following the usual practice of a tathāgata, first gave by way of introduction the customary manifold preamble preceded by

questions from the audience, and then he spoke to Mañjuśrī, the divine youth, the bodhisattva, the great being, with a voice as sweet as Brahmā's, a voice that resembled the call of a cuckoo or the resounding of thunder or a drum, a voice that is fitting to a Dharma discourse and causes the bodhisattva to be accomplished: {1.32}

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

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

1.35 Upon hearing this, Mañjuśrī, the divine youth, entered the bodhisattva samādhi called *arousing with an array of light rays the blessing power of all the buddhas*.[32] As soon as he, the pure being, entered this samādhi, the light primarily illuminated the world spheres that were as numerous as the grains of sand in many Gaṅgā rivers, as well as all the buddhafields from the Akaniṣṭha heaven to the Avīci hell. Any beings that were experiencing pain attained a peaceful state with their suffering pacified. Having aroused all the śrāvakas, pratyekabuddhas, bodhisattvas, and lord buddhas, the light again disappeared into the bodhisattva Mañjuśrī's forehead. Immediately, all the lord buddhas who inhabited the buddhafields in the eastern direction were impelled by the display of the light sphere illuminating everything around. These buddhas were: {1.35}

1.36 The tathāgata Jyotissaumyagandhāvabhāsaśrī, the tathāgata Bhaiṣajyaguru-vaiḍūryaprabharāja, the tathāgata Samantāvabhāsaśrī, the tathāgata Samudgata-rāja, the tathāgata Śālendrarāja, the tathāgata Lokendrarāja, the tathāgata Amitāyurjñānaviniścayarāja, the tathāgata Anantāvabhāsarājendra, and the tathāgata Jyotiraśmirājendra. {1.36}

1.37 The lord buddhas headed by those just mentioned, [F.93.a] [F.110.a] surrounded by multitudes of bodhisattvas and residing in numberless and infinite world spheres—the tathāgatas, the arhats, the fully awakened ones—all congregated in the Sahā world in the realm of the Pure Abode where Śākyamuni, the tathāgata, the arhat, the fully awakened one, was staying together with Mañjuśrī, the divine youth, and expounding the vast topic of mantras and bodhisattva conduct. {1.37}

1.38 So it was also in the southern, western, and northern directions, and in the intermediate directions. The light illuminated there all the buddhafields that lie above, below, and across, and it obscured all the abodes of the māras. All the tathāgatas who were surrounded by multitudes of bodhisattvas and accompanied by congregations of śrāvakas, desiring to see the Pure Abode, the miraculous power of the buddhas, and the greatness of bodhisattvas, and desiring to make the instructions of the tathāgatas—the vast topics of the different types of samādhi produced by the mantra practice—shine unimpeded throughout the world, took their places. They were: {1.38}

1.39 Subāhu, Suratna, Suvrata, Sunetra, Surata, Sudharma, Sarvārthasiddhi, Sarvodgata, Dharmodgata, Ratnodgata, Ratnaśrī, Meruśrī, Acintyaśrī, Prabhākaraśrī, Prabhaśrī, Jyotiśrī,[33] Sarvārthaśrī, Sarvaratnapāṇi, Cūḍāmaṇi,[34] Merudhvajapāṇi, Vairocanagarbha, Ratnagarbha, Jñānagarbha, Sacintyārtha-garbha,[35] Acintyārthagarbha, [F.93.b] [F.110.b] Dharmodgatagarbha, Dhvajaketu, Suketu, Anantaketu, Raśmiketu, Vimalaketu, Aśeṣaketu, Gaganaketu, Ratnaketu, Garjitaghoṣadundubhisvararāja, Anantāvabhāsajñānarāja, Sarva-tamāndhakāravidhamanarāja, Sarvavikiraṇabodhividhvaṃsanarāja,[36] Sarva-caryātiśayajñānarāja,[37] Lokendrarāja, Atiśayendrarāja,[38] Vidhamanarāja, Nirdhūtarāja, Ādityarāja, Abhāvasamudgatarāja, Svabhāvasamudgatarāja,[39] Abhāvasvabhāvasamudgatarāja, Avipakṣitarāja, Svabhāvabha, Puṇyābha, Lokābha, Amitābha,[40] Anantābha, Sunetrābha, Susambhavābha,[41] Arthabhāvābha, Adhṛṣya, Amṛṣya, Akarma, Akaniṣṭha, Amala, Anala, Dyuti, Pati,[42] Mati, Sukha, Sukhanemi, Nimiketu, Ṛkṣa, Divideva, Divya,[43] Nābhi, Bharata, Lokaśānti, Umāriṣṭa, Dundubhi, Siddha, Sita, Ākhyadivya, Duḥprasaha, Durgharṣa,[44] Durālabha,[45] Dūraṅgama, Durāla, Dūrasthita, Ucca, Uccatama, Khadyota, Samantadyota, Adyota, Ṛṣabha, Ābha, Sumanāpa, Sumanas, Mahādeva, Sunirmala, Malānta, Dānta, Sami, [F.94.a] [F.111.a] Sūci, Cihna,[46] Śvetadhvaja, Imi, Kimi, Kaniṣṭha, Nikarṣa, Jīva, Sujāta, Dhūmaketu, Dhvajaketu,[47] Śvetaketu, Suketu,[48] Vasuketu, Vasava, Pitāmaha, Pitā, Niṣkakuru,

Lokākhya, Sahākhya, Mahākhya, Śreyās, Tejās, Jyotis, Kiṃkara, Samaṃkara, Lokaṃkara, Divaṃkara,[49] Dīpaṃkara, Bhūtāntakara, Sarvārthaṃkara, Siddhaṃkara, Jyotiṃkara, Avabhāsaṃkara, Dundubhisvara, Rutasvara, Susvara, Anantasvara, Ketusvara, Bhūtamuni,[50] Kanakamuni, Krakucchanda, Kāśyapa, Śikhin, Viśvabhuk, Vipaśyin, and Śākyamuni. {1.39}

1.40 These and many other lord buddhas, having illuminated the realm of the Pure Abode, sat on their lotus seats. There was also a multitude of bodhisattvas there who arrived in a similar way. They were: {1.40}

1.41 Ratnapāṇi, Vajrapāṇi, Supāṇi, Gagaṇapāṇi, Anantapāṇi, Kṣitipāṇi, Ālokapāṇi, Sunirmala, Sukūpa,[51] Prabhūtakūṭa, Maṇikūṭa, Ratnakūṭa, Ratnahastin, Samantahastin, Gandhahastin, Sugati, Vimalagati, Lokagati, Cārugati, Anantagati, Anantakīrti, Sukīrti, Vimalakīrti, Gatikīrti, Amalakīrti, Kīrtikīrti,[52] Nātha, [F.94.b] [F.111.b] Anātha,[53] Nāthabhūta, Lokanātha,[54] Samantanātha, Ātreya, Anantatreya, Samantatreya, Maitreya, Sunetreya, Namantreya,[55] Tṛdhatreya, Saphalātreya, Triratnātreya, Triśaraṇātreya, Triyāṇātreya, Visphūrja, Sumanojña, Valgusvara, Dharmeśvara, Abhāveśvara, Samanteśvara,[56] Lokeśvara, Avalokiteśvara, Sulokeśvara, Vilokiteśvara, Lokamaha, Sumaha, Garjiteśvara, Dundubhīśvara,[57] Vitateśvara, Vidhvasteśvara, Suvakṣa, Sumūrti, Sumahat,[58] Yaśovat, Ādityaprabhāva, Prabhaviṣṇu,[59] Someśvara,[60] Soma, Saumya, Anantaśrī, Lokaśrī, Gagana, Gaganāḍhya, Gaganagañja, Kṣiteśvara, Maheśvara, Kṣiti, Kṣitigarbha, Nīvaraṇa, Sarvāvaraṇa, Sarvāvaraṇaviṣkambhin, Sarvanīvaraṇaviṣkambhin, Samantanirmathana, Samantabhadra, Bhadrapāṇi, Sudhana, Susaṃhata, Supuṣya, Sunala,[61] Ākāśa, Ākāśagarbha, Sarvārthagarbha, Sarvodbhava, Anivartin,[62] Anivartita,[63] Apāyajaha, Avivartita, Avaivarttika,[64] and Sarvadharmopaccheda.[65] {1.41}

1.42 Lord Śākyamuni dwelt with these and other bodhisattvas in the realm of the Pure Abode. There were also other bodhisattva great beings. Some, with female forms, fulfill the purpose of bodhisattva conduct throughout the infinite universe.[66] Some embody the inconceivable magical formulae of mantras and dhāraṇīs with the power to establish the minds of all beings on the path of no return. Some take on the forms of medicinal herbs. Some emulate the ways of different types of beings, entering flocks of birds, yakṣas, rākṣasas, or entities not designated as sentient beings (*asattvasaṁkhyāta*), such as jewels, mantras, or wish-fulfilling kings of gems. [F.95.a] [F.112.a] They act in a manner suitable for taming beings according to their individual capacities and take on the forms most suited to this purpose. The Lord dwelt there with uṣṇīṣa kings who[67] grant proficiency in the Dharma based on perfect realization in accordance with the instructions pertaining to vidyārāja.[68] They cause beings to enter the Tathāgata, Lotus, and Vajra families and all the worldly and supramundane families. They

prevent beings from breaking their samaya vows, establish them on the path of the teachings, and keep the lineages of the Three Jewels from breaking up. They were: {1.42}

1.43 Uṣṇīṣa, Atyadbhuta, Atyunnata, Sitātapatra, Anantapatra, Śatapatra, Jayoṣṇīṣa, Lokottara, Vijayoṣṇīṣa, Abhyudgatoṣṇīṣa, Kamalaraśmi,[69] Kanakaraśmi,[70] Sitaraśmi, Vyūḍhoṣṇīṣa, Kanakarāśi, Sitarāśi, Tejorāśi, Maṇirāśi, Samanantarāśi, Vikhyātarāśi, Bhūtarāśi, Satyarāśi, Abhāvasvabhāvarāśi, and Avitatharāśi. {1.43}

1.44 Lord Śākyamuni dwelt with these and other uṣṇīṣa kings, who abide in the sphere of phenomena fulfilling the heart aspirations of beings and pursuing the heart essence of all the victorious ones, in the realm of the Pure Abode. It would be impossible to list all of these uṣṇīṣa kings[71] down to the last one, or to describe their greatness, with their inconceivable might and powers, even in hundreds of thousands of millions of eons. Therefore, they are described here only briefly in an abbreviated form. {1.44}

1.45 The gathering of vidyārājñīs will now be enumerated:

Ūrṇā, Bhrū, Locanā, Pakṣmā, [F.95.b] [F.112.b] Śravaṇā, Grīvā, Abhayā, Karuṇā, Maitrī, Kṛpā, Prajñā, Raśmi, Cetanā, Prabhā, Nirmalā, and Dhavalā.[72] {1.45}

1.46 Along with the vidyārājñīs, emitted from the infinite and unbounded form[73] of the tathāgatas, there were others, namely:

Tathāgata's Bowl, Tathāgata's Dharma Wheel, Tathāgata's Couch, Tathāgata's Splendor, Tathāgata's Speech, Tathāgata's Lip, Tathāgata's Thigh, Tathāgata's Purity, Tathāgata's Banner, Tathāgata's Ensign, and Tathāgata's Sign. {1.46}

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

1.48 The lords, Dvādaśabhuja, Ṣaḍbhuja, Caturbhuja, Halāhala, Amoghapāśa, White Hayagrīva, Anantagrīva, Nīlagrīva, Sugrīva, Sukarṇa,[74] Śvetakarṇa,[75] Nīlakaṇṭha, Lokakaṇṭha, Vilokita,[76] Avalokita, Īśvara, Sahasraraśmi, Manas, Manasa, Vikhyātamanasa, [F.96.a] [F.113.a] Kamala, Kamalapāṇi, Manoratha, Āśvāsaka, Prahasita, Sukeśa, Keśānta, Nakṣatra, Nakṣatrarāja, Saumya, Sugata,[77] and Damaka. {1.48}

1.49 He dwelt with these and with other vidyārājas, headed by Abjoṣṇīṣa, who had attained the samādhis arising from the infinite accomplishment, the Cloud of Dharma, and who were surrounded by many hundreds of thousands of millions

of vidyās and many vidyārājñīs created through the form-samādhi of the lord of the world. These vidyārājñīs were: {1.49}

1.50 Tārā, Sutārā, Naṭī, Bhṛkuṭī, Anantaṭī, Lokaṭī, Bhūmiprāpaṭī, Vimalaṭī, Sitā, Śvetā, Mahāśvetā, Pāṇḍaravāsinī, Lokavāsinī, Vimalavāsinī,[78] Abjavāsinī, Daśabalavāsinī, Yaśovatī, Bhogavatī, Mahābhogavatī, Ulūkā, Alūkā,[79] Amalāntakarī, Vimalāntakarī,[80] Samantāntakarī, Duḥkhāntakarī, Bhūtāntakarī, Śriyā, Mahāśriyā, Stupaśriyā,[81] Anantaśriyā, Lokaśriyā, Vikhyātaśriyā, Lokamātā, Samantamātā, Buddhamātā, Bhaginī,[82] Bhāgīrathī, Surathī,[83] Rathavatī, Nāgadantā,[84] Damanī, Bhūtavatī, Amitā,[85] Āvalī, Bhogāvalī, Ākarṣaṇī, Adbhutā, Raśmī, Surasā, Suravatī, Pramodā, Dyutivatī, [F.96.b] [F.113.b] Taṭī, Samantataṭī, Jyotsnā, Somā, Somāvatī, Māyūrī, Mahāmāyūrī, Dhanavatī, Dhanandadā, Suravatī,[86] Lokavatī, Arciṣmatī, Bṛhannalā,[87] Bṛhantā, Sughoṣā, Sunandā, Vasudā, Lakṣmī, Lakṣmīvatī, Rogāntikā, Sarvavyādhicikitsanī, Asamā, Devī, Khyātikarī, Vaśakarī, Kṣiprakarī, Kṣemadā, Maṅgalā, Maṅgalāvahā, Candrā, Sucandrā, and Candrāvatī. {1.50}

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

1.52 In Lord Śākyamuni's presence, the bodhisattva Vajrapāṇi then summoned his own retinue of vidyās, saying, "Please gather here, venerable friends—hosts of vidyās of my retinue—krodharājas,[88] vidyārājas and vidyārājñīs, and great dūtīs!" Then, merely by the power of thought, all the multitudes of vidyā beings were gathered. The male vidyā beings were: {1.52}

1.53 Vidyottama, Suvidya, [F.97.a] [F.114.a] Susiddha, Subāhu, Suṣeṇa, Surāntaka, Surada, Supūrṇa, Vajrasena, Vajrāntaka, Vajrākara, Vajrabāhu, Vajrahasta, Vajradhvaja, Vajrapatāka, Vajraśikhara, Vajraśikha,[89] Vajradaṃṣṭra, Śuddhavajra, Vajraroman, Vajrasaṃhata, Vajrānana, Vajrakavaca, Vajragrīva, Vajravakṣas, Vajranābhi, Vajrānta, Vajrapañjara, Vajraprākāra, Vajrāstra, Vajradhanuḥ, Vajraśara, Vajranārāca,[90] Vajrāṅka, Vajrasphoṭa,[91] Vajrapāṭāla, Vajrabhairava, Vajranetra, Vajrakrodha, Jalānantaścara, Bhūtāntaścara, Bandhanānantaścara, Mahāvajrakrodhāntaścara, Maheśvarāntaścara, Dānavendrāntaścara, Sarvavidyāntaścara, Ghora, Sughora, Kṣepa, Upakṣepa, Padavikṣepa, Vināyakāntakṣepa, Suvinyāsakṣepa, Utkṛṣṭakṣepa, Bala, Mahābala, Sumbha,[92] Bhramara,[93] Bhṛṅgiriṭi, Krodha, Mahākrodha, Sarvakrodha, Ajara, Ajagara, Jvara, Śoṣa, Nāgānta, Daṇḍa, Nīladaṇḍa, Aṅgada, Raktāṅga,

Vajradaṇḍa, Megha, Mahāmegha, Kāla, Kālakūṭa, Śvitraroga, Sarvabhūta-saṃkṣayaka, Śūla, Mahāśūla, Ārti, Mahārti, Yama, Vaivasvata, Yugāntakara, Kṛṣṇapakṣa, Ghora,[94] Ghorarūpin, Paṭṭisa, Tomara, Gada, Pramathana, [F.97.b] [F.114.b] Grasana, Saṃhāra, Arka,[95] Yugāntārka, Prāṇahara, Śakraghna, Dveṣa, Āmarṣa, Kuṇḍalin, Sukuṇḍalin, Amṛtakuṇḍalin, Anantakuṇḍalin, Ratnakuṇḍalin, Bāhu, Mahābāhu, Mahoraga, Duṣṭasarpa,[96] Visarpa, Kuṣṭha, Upadrava, Vidrava,[97] Vidrāpaka, Bhakṣaka, Atṛṣṇa, and Ucchuṣma. {1.53}

1.54 These and other vidyārājas and mahākrodhas[98] who completely tame all beings; who perform the activities of banishing, dispersing, killing, and destroying; who are generous toward worshipers; and who engage in the awakened activities of pacifying, enrichment, and assault, themselves surrounded by their own retinues of hundreds of thousands of millions of vidyārājas, bowed, in anticipation of orders, to their vidyārāja Vajrapāṇi, who, for his part, was intently observing Lord Śākyamuni and the divine youth Mañjuśrī.[99] All these vidyārājas sat down on their seats in the places assigned to them according to their buddha family affiliation. {1.54}

1.55 Also the great dūtīs, the messengers of Lord Vajrapāṇi, together with their retinues of thousands of millions of vidyārājñīs, abiding nonconceptually in their own sphere of phenomena that has the nature of the sky, gathered in that place. They were: {1.55}

1.56 Mekhalā, Sumekhalā, Śṛṅkhalā, Vajrārṇā,[100] Vajrajihvā, Vajrabhrū,[101] Vajralocanā, Vajrāṃsā, Vajrabhṛkuṭī, Vajraśravaṇā, Vajralekhā, Vajrasūcī, Vajramuṣṭī, Vajrāṅkuśī, Vajraśāṭī,[102] Vajrāsanī,[103] Vajraśṛṅkhalā, Vajraśālavatī,[104] Śālā,[105] [F.98.a] [F.115.a] Viraṭī, Kāminī, Vajrakāminī, Kāmavajriṇī, Paśyikā, Paśyinī, Mahāpaśyinī, Śikharavāsinī, Guhilā,[106] Guhamatī, Guhavāsī, Dvāravāsinī, Kāmavajriṇī,[107] Manojavā, Atijavā, Śīghrajavā, Sulocanā, Surasavatī, Bhramarī, Bhrāmarī, Yātrā, Siddhā, Anilā, Pūrā, Keśinī,[108] Sukeśā, Hiṇḍinī, Tarjanī, Dūtī, Sudūtī, Māmakī, Vāmakī, Rūpiṇī, Rūpavatī, Jayā, Vijayā, Ajitā, Aparājitā, Śreyasī, Hāsinī, Hāsavajriṇī, Lokavatī, Yaśavatī, Kuliśavatī, Adāntā, Trailokyavaśaṅkarī, Daṇḍā, Mahādaṇḍā, Priyavādinī, Saubhāgyavatī, Arthavatī, Mahānarthā,[109] Tittarī, Dhavalatittarī, Dhavalā, Sunirmitā, Sunirmalā, Ghaṇṭā, Khaḍgapaṭṭiśā,[110] Sūcī,[111] Jayantī, Ambarā,[112] Nirmitā,[113] Nāyikā,[114] Guhyakī,[115] Viśrambhikā, Musalā,[116] and Sarvabhūtavaśaṅkarī. {1.56}

1.57 These and other great dūtīs, surrounded by retinues of many other dūtīs, were all gathered in that great assembly. There were also many dhāraṇī goddesses who arise in the mind absorbed in samādhi, and who let their chastising sticks fall upon wicked beings to control them. They were: {1.57}

1.58 Vajrānalapramohanīdhāraṇī, Meruśikharakūṭāgārādhāraṇī, [F.98.b] [F.115.b] Ratnaśikharakūṭāgāradharaṇiṃdharā, Sukūṭā, Bahukūṭā, Puṣpakūṭā, Daṇḍadhāriṇī, Nigrahadhāraṇī, Ākarṣaṇadhāriṇī, Keyūrā, Keyūravatī, Dhvajāgrakeyūrā, Ratnā,[117] Ratnāgrakeyūrā, Lokāgrakeyūrā, Patāgrakeyūrā,

Triparivartā, Lokāvartā, Sahasrāvartā, Vivasvatāvartā, Sarvabhūtāvartā, Ketuvatī, Ratnavatī, Maṇiratnacūḍā, Bodhyaṅgā, Balavatī,[118] Anantaketu, Samantaketu, Ratnaketu, Vikhyātaketu, Sarvabhūtaketu, Ajiravatī,[119] Asvarā,[120] Sunirmalā,[121] Ṣaṇmukhā, Vimalā, and Lokākhyā. {1.58}

1.59 These and other dhāraṇī goddesses, surrounded by retinues of many hundreds of thousands of millions of such dhāraṇīs, all gathered in this great assembly. Through the infinite blessing of the buddhas, and the great blessing of the samādhi of the bodhisattvas, there assembled in this great gathering also venerable pratyekabuddhas from other buddhafields where there are no tathāgatas[122] present. Among them were both the solitary, rhinoceros-like ones and those who move among people, working for the benefit of beings. They demonstrate the way of the Dharma that involves habituation to silence. However, as their mindstreams are devoid of great compassion, they circle in saṃsāra with their minds ever weary. Their minds brim over with habitual thought patterns, and thus their previously generated bodhicitta is also tainted by habitual thinking. Their minds thus stall in progress when they reach the first, second, third . . . or any bodhisattva level up to the eighth, and they are fearful of saṃsāra, with minds ever weary. [F.99.a] [F.116.a] They were: {1.59}

1.60 Gandhamādana, Samantāyatana, Samantaprabha, Candana,[123] Kāla, Upakāla, Nemi, Upanemi, Riṣṭa,[124] Upariṣṭa,[125] Upāriṣṭa,[126] Pārśva,[127] Supārśva, Dundubhi, Upadundubhi,[128] Lokākhya,[129] Lokaprabha,[130] Jayanta,[131] Areṇu, Reṇu, Upareṇu, Aṃśa, Upāṃśa, Cihna, Sucihna, Dinakara, Sukara, Prabhāvanta,[132] Prabhākara, Lokakara, Viśruta, Suśruta,[133] Sukānta, Sudhānta,[134] Sudānta, Anantānta, Bhavānta, Sitaketu, Cihnaketu, Ketu, Upaketu, Tiṣya, Padmottara,[135] Padmasambhava, Svayambhu, Adbhuta, Manojña, Manasa, Mahendra, Kūṭākhya, Kumbhaka,[136] Saṃlākṣa, Śaṅkara, Upakara, Śānta, Śāntamānasa, Dharma, Upadharma, Vairocana, Kusuma, Sunīla, Śreyasa, Svabandhudūrāntaka, Duḥprasaha, Kanaka, Vimalaketu, Soma, Susoma, Suṣeṇa, Sucīrṇa, Śukra, Kratu, Iṣṭa, Upendra, and Vasu.[137] {1.60}

1.61 Lord Śākyamuni dwelt with these and other hundreds of thousands of millions of pratyekabuddhas who had entered and were established in what is taught as the "middling vehicle,"[138] which, unconditioned and free from mental elaboration, corresponds in nature to the sky-like sphere of phenomena, which is inconceivable, unmatched, and free of aim[139]—the pratyekabuddhas who are basically free from attachment and anger. There was also a great congregation of śrāvakas who, in turn, [F.99.b] [F.116.b] were accompanied by many hundreds of thousands of millions of śrāvakas. They were: {1.61}

1.62 Kāśyapa,[140] Mahākāśyapa, Nadīkāśyapa, Gayākāśyapa,[141] Urubilvā-kāśyapa,[142] Bharadvāja, Piṇḍola,[143] Maudgalyāyana, Mahāmaudgalyāyana, Śāriputra, Mahāśāriputra, Subhūti, Mahāsubhūti, Gavāmpati, Kātyāyana, Mahākātyāyana, Upāli, Bhadrika, Kaphiṇa, Nanda, Ānanda, Sunanda,

Upananda, Sundarananda,[144] Lokabhūta, Anantabhūta,[145] Varṇaka, Upavarṇaka, Nandika, Upanandika, Aniruddha, Pūrṇa, Saṃpūrṇa, Upapūrṇa, Tiṣya, Punarvasu, Aruru,[146] Raudraka, Raurava, Kuru, Pañcika, Upapañcika, Kāla, Sukāla, Devala, Rāhula, Harita, Upaharita, Dhyāyanandi, Dhyāyika, Udāyin, Upodāyika, Śreyasaka, Dravya, Mallaputra, Upadravya, Upeta,[147] Khaṇḍa, Tiṣya,[148] Mahātiṣya, Samantatiṣya, Āhvayana, Yaśoda, Yaśika, Dhanika, Dhanārṇava,[149] Upadhanika, Pilindavatsa,[150] Pippala, Kimphala,[151] Upaphala, Anantaphala, Saphala, Kumāra, Kumārakāśyapa, Mahodaya,[152] Ṣoḍaśavargika, Nandana,[153] Upanandana, Jihva, Jihma, Jitapāśa, Maheśvāsa, Vātsīka, Kurukulla, Upakurukulla, Śroṇakoṭīkarṇa, Śravaṇa,[154] Śroṇaparāntaka,[155] Gāṅgeyaka, Girikarṇika, Koṭikarṇika,[156] Vārṣika, Jeta,[157] Sujeta,[158] Śrīgupta, Lokagupta, [F.100.a] [F.117.a] Gurugupta, Guruka, Dyotīrasa, Śamaka, Ḍimbhaka, Upaḍimbhaka, Viṃśachoṭika,[159] Anāthada, Upavartana, Nivartana, Unmattaka, Dyota, Samanta, Bhaddāli,[160] Suprabuddha, Svāgata,[161] Upāgata, Lokāgata, Duḥkhānta, Bhadrakalpika, Mahābhadrika, Arthacara, Pitāmaha, Gatika, Puṣpa, Pālaka, Puṣpapālaka, Puṣpakāśika, Upakāśika, Mahauṣadha, Mahojaska, Mahojas, Anurādha, Rādhaka, Rāśika, Subrahma, Suśobhana, Suloka, Samāta, and Susmita.[162] {1.62}

1.63 Lord Śākyamuni dwelt with these and many other śrāvakas who knew the taste of infinite freedom in the sphere of phenomena. Out of the collection of the three vehicles, they had reached the lesser one. Fleeing saṃsāra,[163] they had immersed themselves in the contemplation of the triple liberation. They were endowed with the deportment of the four immeasurable thoughts. They focused single-mindedly, became properly ordained, and followed the correct conduct. Having adopted the right system (*sunaya*),[164] they attained the state of nirvāṇa with its mental tranquility and freedom from mental elaboration. They too were seated in this great assembly along with Lord Śākyamuni and the others, established on the tenth level, who constitute the Three Jewels. {1.63}

1.64 Together with them there were many female śrāvakas. Relying on the path of the unconditioned, they abided in the state of nirvāṇa—the attainment of śrāvakas. Pure and free from desire, they developed halos of light. They were all objects worthy of veneration, being repositories of good qualities who facilitate purification. The best among the multitude of beings, they were the foremost leaders of the world. [F.100.b] [F.117.b] They were objects of worship of gods and humans and were their fields of merit. They were the supreme leaders of two-legged, four-legged, multi-legged, and legless beings. They were: {1.64}

1.65 Yaśodharā, Yaśodā, Mahāprajāpatī, Prajāpatī,[165] Sujātā, Nandā, Sthūlanandā, Sunandā, Dhyāyinī, Sundarī, Anantā, Viśākhā,[166] Manorathā, Jayavatī, Vīrā,[167] Upavīrā,[168] Devatā, Sudevatā, Āśritā, Śriyā, Pravarā, Pramuditā, Priyaṃvadā, Rohiṇī, Dhṛtarāṣṭrā, Dhṛtā,[169] Svāmikā, Sampadā, Vapuṣā, Śrāddhā, Premā, Jaṭā, Upajaṭā, Samantajaṭā, Bhavāntikā,[170] Bhāvatī,[171] Manojavā, Keśavā, Viṣṇulā,

Viṣṇuvatī, Sumanā, Bahumatā, Śreyasī, Duḥkhāntā, Karmadā, Karmaphalā, Vijayavatī, Jayavatī, Vāsavā,[172] Vasudā, Dharmadā, Narmadā, Nāmrā, Sunāmrā, Kīrtivatī, Manovatī, Prahasitā, Tribhavāntā, Trimalāntā, Duḥkhaśāmikā,[173] Nirviṇṇā, Trivarṇā, Padmavarṇā, Padmāvatī, Padmaprabhā, Padumā, Padumāvatī,[174] Triparṇā, Saptaparṇā, and Utpalaparṇā. {1.65}

1.66 These and other of the most senior of the great female śrāvakas approached in order to salute the Lord's feet. Desiring to swell the ranks[175] of this great gathering, which was a great miraculous feat of the bodhisattvas, they congregated and took their seats. They were eager to hear the Lord's teaching and to become a shining example to demonstrate the accomplishment of mantra practice. {1.66} [F.101.a] [F.118.a]

1.67 Lord Śākyamuni then looked at this entire gathering and, knowing with his pure heart that the realm of beings[176] extends beyond the three times and is sky-like in nature, without independent existence, he addressed Mañjuśrī, the divine youth, as follows: {1.67}

1.68 "Please focus your attention, Mañjuśrī, on the acts that serve the interests of beings! Enter now the bodhisattva samādhi that will delight them according to their wishes, that is accompanied by faith in karmic results, and that will fulfill the purpose of their mantra practice; the samādhi that is the seat of the Dharma, the seat of right action, and the seat of tranquility and liberation; the samādhi that accomplishes ritual procedures and brings a state of equipoise free of all conceptuality; the bodhisattva samādhi that is endowed with the complete power of the ten powers of the tathāgatas and overwhelms the power of Māra." {1.68}

1.69 Mañjuśrī, the divine youth, then entered the samādhi that was just described by the Lord. As soon as he entered it, he illuminated with a great light and caused to shake great trichiliocosms equal in number to the minute dust particles in many hundreds of thousands of world spheres, similar to this trichiliocosm of ours. He also displayed the use of magical powers, and then pronounced the words of his own mantra: {1.69}

1.70 "Homage to all the buddhas who arise out of the nature of nonexistence of individual entities! Homage to the pratyekabuddhas and the noble śrāvakas! Homage to the bodhisattvas, the lords established on the ten levels, the great beings! This is the mantra proper: {1.70}

1.71 "*Oṁ*, *kha kha*! Devour, devour! O tamer of evil beings, with a sword, a club, an axe, and a noose in your hands! One with four arms, four faces, and six feet, go, go! O great destroyer of obstacles with contorted face, inspiring fear in all nonhuman beings! One who roars with wild laughter and wears a tiger skin, perform, perform all tasks![177] [F.101.b] [F.118.b] Cut, cut all the mantras [of non-believers]! Break, break all the mudrās of non-believers! Draw here, draw here all nonhuman beings! Grind, grind all the wicked ones! Cause them to

enter into the center of the maṇḍala! O terminator of the life of Vaivasvata, perform, perform tasks for me! Burn, burn! Cook, cook! Do not delay, do not delay! Remember your samaya pledge! *Hūṁ hūṁ*! *Phaṭ phaṭ*! Split, split! Fulfiller of all wishes! Hey, hey, blessed one! Why do you tarry? Accomplish all my aims! *Svāhā*![178] {1.71}

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

1.73 Any beings that live on dry land, or in water, or fly in the sky, the mobile and the immobile, those enumerated as born from a womb, from an egg, from moisture, or as born spontaneously, those that are situated in the infinite world spheres up to their farthest reaches, and those that are hidden in the cardinal and intermediate directions, above, across, and below will be removed at that very moment from those places by the Great Lord of Wrath himself and brought into the presence of Mañjuśrī. The Lord of Wrath must not be pronounced in the presence of those whose desires have not been extinguished, for they also would wither and die. It should be recited by those who keep their samaya pledges, in front of a buddha image, or a *caitya* containing relics, or a book containing a genuine Dharma teaching, or in front of Mañjuśrī, the divine youth. It must not be recited for the sake of performing other acts in just any place, otherwise terrible omens and great ruin will come to the reciter. {1.73} [F.102.a] [F.119.a]

1.74 For the lord buddhas are indeed filled with utmost compassion, and the bodhisattvas, the great beings, exclusively strive to establish beings in the practice of the insight of omniscient knowledge; enthralling all beings, they establish them in the way of the Dharma. They deliver into nirvāṇa the entire realm of sentient beings; they give instructions and establish beings on the triple path; they prevent breaks in the lineages of the Three Jewels; they illuminate the mantra practice. With minds born of the power of great compassion, they obliterate the power of Māra. They destroy obstacle makers and keep the lords of evil in check. They increase[179] their own power and hold back the power of opponents. They perform the acts of paralyzing, killing, destroying, chastising, burning, and gratifying. They teach the practice of their own mantra. They cause the lifespan, health, and power of beings to increase. They swiftly accomplish all tasks. They readily assume the modes of[180] great love, great compassion, great equanimity, and great sympathetic joy. That is why the Yamāntaka mantra was now recited with a mind free from all doubt and deliberation. Summoned by the mantra were: {1.74}

1.75 Nāgas, great nāgas, yakṣas, great yakṣas, rākṣasas, great rākṣasas, piśācas, great piśācas, pūtanas, great pūtanas, kaṭapūtanas, great kaṭapūtanas, mārutas, great mārutas,[181] kuṣmāṇḍas, great kuṣmāṇḍas, vyāḍas, great vyāḍas, vetāḍas, great vetāḍas, kambojas, great kambojas, bhaginīs, great bhaginīs, ḍākinīs, great ḍākinīs, cūṣakas, great cūṣakas, utsārakas, great utsārakas, ḍimphikas, great ḍimphikas, kimpakas, great kimpakas, rogas, [F.102.b] [F.119.b] great rogas, apasmāras, great apasmāras, grahas, great grahas, ākāśamātṛs, great ākāśamātṛs, rūpiṇīs, great rūpiṇīs, virūpiṇīs,[182] great virūpiṇīs,[183] krandanās, great krandanās, chāyās, great chāyās, preṣakās, great preṣakās, kiṅkarās,[184] great kiṅkarās,[185] yakṣiṇīs, great yakṣiṇīs, piśācīs, great piśācīs, jvarās, great jvarās, cāturthakās, great cāturthakās, nityajvarās, viṣamajvarās, sātatikās, mauhūrtikās, vātikās, paittikās, śleṣmikās, sānnipātikās,[186] vidyās,[187] great vidyās,[188] siddhas, great siddhas, yogins, great yogins, ṛṣis, great ṛṣis, kinnaras, great kinnaras, mahoragas, great mahoragas, gandharvas, great gandharvas, gods, great gods, humans, great humans, country people, great country people, oceans, great oceans, rivers, great rivers, mountains, great mountains, treasures, great treasures, lands, great lands, trees, great trees, birds, great birds, kings, great kings, Śakras, Mahendras, Vāsavas, Kratis, Īśāna the Lord of Beings, Yama, Brahmā, Great Brahmā, Vaivasvata, Dhanada, Dhṛtarāṣṭra,[189] Virūpākṣa, Kubera, Pūrṇabhadra, Maṇibhadra, Pañcika, Jambhala, Stambhala, Kūṣmala,[190] Hārīta, Harikeśa, Hari, Hārīti, Piṅgalā, Priyaṅkara, Arthaṅkara, [F.103.a] [F.120.a] Jalendra, Lokendra, Upendra, Guhyaka, Great Guhyaka, Cala, Capala, Jalacara, Sātatagiri, Hemagiri, Mahāgiri, Kūtākṣa, and Triśiras. {1.75}

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

1.77 Rāvaṇa, Draviṇa, Vidrāvaṇa, Śaṅkukarṇa, Kumbha,[191] Kumbhakarṇa, Samantakarṇa, Yama, Vibhīṣaṇa, Bhīṣaṇa, Ghora, Sughora,[192] Akṣayamati,[193] Saṃghaṭṭa,[194] Indrajit, Lokajit,[195] Yodhana, Suyodhana, Śūla, Triśūla, Triśiras, and Anantaśiras. {1.77}

1.78 They all gathered to hear the Dharma. Also the great piśācas with retinues of many hundreds of thousands of millions of piśācas gathered there. They were: {1.78}

1.79 Pīlu, Upapīlu, Supīlu, Anantapīlu, Manoratha, Amanoratha,[196] Sutāpa, Grasana, Supāna,[197] Ghora, and Ghorarūpin. {1.79}

1.80 They all gathered to hear the Dharma. Also, the great nāga kings, with retinues of many hundreds of thousands of millions of nāgas, were brought by the Lord of Wrath through his display of the power of the bodhisattva. They were: {1.80}

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

1.82 These and other nāgas, with retinues of many hundreds of thousands of millions of nāgas, gathered together in this great assembly and took their seats to hear the Dharma. Also, the sages and the great sages gathered there. They were: {1.82}

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

1.84 These along with other great sages, with retinues of many hundreds of thousands of other great sages, entered this great gathering. Having saluted Lord Śākyamuni, they sat down in order to hear and rejoice at this basket of bodhisattva teachings explaining the purpose of mantra practice. Also, the great kings of the mahoragas entered this great gathering and took their seats. They were: {1.84}

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

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

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

1.88 They too joined this great assembly. Also, the kinnara kings, with retinues of many hundreds of thousands of kinnaras, came to this great gathering. They were: {1.88}

1.89 Druma, Upadruma, Sudruma, Anantadruma, Lokadruma, Ledruma, Ghanoraska, Mahoraska, Mahojaska, Mahoja,[210] Maharddhika, Viruta, Susvara, Manojña, Cittonmādakara,[211] Unmāda,[212] Unnata,[213] Upekṣaka, Karuṇa, and Aruṇa.[214] {1.89}

1.90 These and other great kinnara kings, with retinues of many hundreds of thousands of kinnaras, came all together for the purpose of hearing the Dharma. So did come: {1.90}

1.91 The Sahāmpati Brahmās, the Great Brahmās, the gods from the heavens of Ābhāsvara,[215] Prabhāsvara, Śuddhābha, Puṇyābha, Avṛha, Atapas, Akaniṣṭha, Sukaniṣṭha, Lokaniṣṭha,[216] Ākiñcanya, Naivakiñcanya, Ākāśānantya, Naivākāśānantya,[217] Sudṛśa, Sudarśana, Sunirmita, Paranirmita, Śuddhāvāsa, Tuṣita, and Yāma; the gods from the realm of the Thirty-Three and from the realm of the four great kings; the gods from the heavens of Sadāmatta, Mālādhāra, Karoṭapāṇi, and Vīṇātṛtīyaka; the gods who dwell in mountains, on mountaintops, and on mountain peaks; those dwelling in Alaka, those who dwell in palaces and mansions, those who dwell in the sky, those who dwell on the earth, those who dwell in trees, and those who dwell in houses. {1.91}

1.92 Also came the kings of the dānavas, headed by Prahlāda, Balin, Rāhu,[218] Vemacitri, Sucitri, Kṣemacitri, Devacitri,[219] Rāhu,[220] and Bāhu. {1.92}

1.93 They had retinues of many hundreds of thousands of asuras—titans with [F.104.b] [F.121.b] extravagant habits, great and varied wealth, and a predilection to engage the gods in battle. Because of the bodhisattva's blessing, they also joined this great assembly in order to witness, pay respect to, and attend this miraculous bodhisattvic event. In addition, there were also the grahas and the great grahas who work for the benefit of mankind and who dwell in the sky. They were: {1.93}

1.94 Āditya, Soma, Aṅgāraka, Budha, Bṛhaspati, Śukra, Śanaiścara, Rāhu, Kampa, Ketu, Aśani, Nirghāta, Tāra, Dhvaja, Ghora, Dhūmra, Dhūma, Vajra, Ṛkṣa,[221] Vṛṣṭi, Upavṛṣṭi, Naṣṭārka,[222] Nirnaṣṭa, Hasānta, Yāṣṭi,[223] Ṛṣṭi,[224] Duṣṭi, Lokānta, Kṣaya,[225] Vinipāta, Āpāta,[226] Tarka, Mastaka, Yugānta, Śmaśāna, Piśita, Raudra,[227] Śveta, Abhija, Abhijata, Maitra, Śaṅku, Triśaṅku, Lubdha, Raudraka,[228] Dhruva, Nāśana, Balavān, Ghora, Aruṇa, Vihasita, Mārṣṭi,[229] Skanda, Sanat, Upasanat, Kumāra, Krīḍana, Hasana, Prahasana, Nartāpaka,[230] Nartaka, Khaja, and Virūpa. {1.94}

1.95 These great grahas too, along with retinues of many of hundreds of thousands of grahas, were in this great assembly. They gathered together in the great assembly in the realm of the Pure Abode by the blessing of the Buddha and took their seats. Also, the nakṣatras, who move across the sky in the manner of birds, along with retinues of many hundreds of thousands of nakṣatras, were present there.[231] They were: {1.95}

1.96 Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśirā, Ārdrā, both Punarvasus,[232] Puṣya, Āśleṣā, Maghā, both Phalgunī,[233] Hastā, Citrā, Svāti, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, both Āṣāḍhās,[234] Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, both Bhadrapadās,[235] Revatī, Devatī, Abhijā, Punarnavā,[236] Jyotī, Aṅgirasī, Nakṣatrikā, both Phalgu and Phalguvatī, Lokapravarā, Pravarāṇikā, Śreyasī, [F.105.a] [F.122.a] Lokamātā,[237] Īrā,[238] Ūhā,[239] Vahā,[240] Arthavatī, and Surārthā. {1.96}

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

1.98 Meṣa, Vṛṣabha, Mithuna, Karkaṭaka, Siṃha, Kanyā, Tula, Vṛścika, Dhanus, Makara, Kumbha, Mīna, Vānara,[241] Upakumbha, Bhṛṅgāra, Khaḍga, Kuñjara, Mahiṣa, Deva, Manuṣya, Śakuna, Gandharva, Loka, Sarvajita,[242] Ugratejas, Jyotsna, Chāya,[243] Pṛthivī, Tama, Raja, Uparaja, Duḥkha, Sukha, Mokṣa,[244] Bodhi,[245] Pratyeka, Śrāvaka, Naraka, Vidyādhara,[246] Mahoja, Mahojaska, Tiryak, Preta, Asura, Piśita, Piśāca, Yakṣa, Rākṣasa, Sarvabhūtika, Bhūtika, Nimnaga,[247] Ūrdhvaga, Tiryaga, Vikasita, Dhyānaga, Yogapratiṣṭha,[248] Uttama, Madhyama, and Adhama. {1.98}

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

1.100 Sulocanā, Subhrū, Sukeśā, Susvarā, Sumatī, Vasumatī, Citrākṣī, [F.105.b] [F.122.b] Pūrāṃśā, Guhyakā, Suguhyakā,[249] Mekhalā,[250] Sumekhalā, Padmoccā, Abhayā,[251] Abhayadā, Jayā, Vijayā, Revatikā, Keśinī, Keśāntā, Anilā, Manoharā, Manovatī, Kusumā,[252] Kusumāvatī, Kusumapuravāsinī, Piṅgalā, Hārītī, Vīramatī, Vīrā, Suvīrā, Sughorā, Ghoravatī, Surasundarī, Surasā, Guhyottarī, Vaṭavāsinī, Aśokā, Andhārasundarī, Ālokasundarī, Prabhāvatī, Atiśayavatī, Rūpavatī, Surūpā, Asitā, Saumyā, Kāṇā,[253] Menā,[254] Nandinī, Upanandinī, and Lokottarā. {1.100}

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

1.102 Maṇḍitikā, Pāṃsupiśācī, Raudrapiśācī, Ulkāpiśācī, Jvālāpiśācī, Bhasmodgirā, Piśitāśinī, Durdharā, Bhrāmarī, Mohanī, Tarjanī, Rohiṇikā, Govāhiṇikā, Lokāntikā, Bhasmāntikā, Pīluvatī, Bahulavatī, Bahulā, Durdāntā, Elā, Cihnitikā, Dhūmāntikā,[255] Dhūmā, and Sudhūmā.[256] {1.102}

1.103 These great piśācīs, with retinues of many hundreds of thousands of piśācīs, also entered this great gathering. Also, the mātṛs and the great mātṛs, [F.106.a] [F.123.a] who wander throughout the world harming living beings and seizing oblatory offerings of food and garlands, joined in. They were: {1.103}

1.104 Brahmāṇī, Māheśvarī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā, Vārāhī, Aindrī, Yāmyā, Āgneyā, Vaivasvatī, Lokāntakarī, Vāruṇī, Aiśānī, Vāyavyā, Paraprāṇaharā, Mukhamaṇḍitikā, Śakunī, Mahāśakunī, Pūtanā, Kaṭapūtanā, and Skandā. {1.104}

1.105 These great mātṛs, with retinues of many hundreds of thousands of mātṛs, were present in this great assembly, calling out, "Homage to the Buddha!" {1.105}

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

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

1.108 Then Mañjuśrī, the divine youth, with the approval of Lord Śākyamuni, entered the samādhi called *the ornament of a contiguous formation* [F.106.b] [F.123.b] *solid as fused vajras, adorned with miraculous displays*[257] *of the space-like nature*. As soon as Mañjuśrī, the divine youth, entered this samādhi, he blessed the realm of the Pure Abode, which extended over many hundreds of thousands of leagues, so that it became made of vajras. All the many yakṣas, rākṣasas, gandharvas, mārutas, and piśācas—in short, the entire universe inhabited by living beings—became situated by the blessing of the bodhisattvas in this great palace that resembled diamond jewels and gems, and there took their seats together, without any mutual enmity. {1.108}

1.109 Mañjuśrī, the divine youth, seeing that this great assembly had gathered, said to Yamāntaka, the Lord of Wrath, "Ho, ho, Great Lord of Wrath, who emanates from all the buddhas and bodhisattvas! Please protect this great gathering! Protect and enthrall it! Tame the wicked ones! Awaken the gentle ones into realization! Placate the implacable ones! As long as I am teaching this bodhisattva basket that accords with my own mantra practice and contains the extensive instructions on mantra practice and the maṇḍala, please go outside and guard this gathering." {1.109}

1.110 Thus addressed, the Great Lord of Wrath, of extremely ugly, misshapen appearance,[258] acknowledged the command and went outside in order to protect all the beings and to train the assembled audience in every respect. Letting out a terrible roar into the four directions, above, below, and across, he took up his position in the form of Yamāntaka Lord of Wrath, with a retinue of many hundreds of thousands of wrathful deities. Thus all beings, having become peaceful and content, did not transgress his orders. They also heard these words:

"Those who would disobey this injunction, their heads will split into one hundred parts [F.107.a] [F.124.a] like a garland made of basil plants. For such is the power of the bodhisattvic blessing. {1.110}

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

"When a bodhisattva, a great being, possesses a single quality, his mantras become effective. What is this single quality? It is the mind that beholds all phenomena without mentally elaborating upon them. {1.111}

1.112 "When a bodhisattva, a great being, possesses two qualities, his mantras become effective. What are these two? They are (1) never abandoning bodhicitta, and (2) having equanimity toward all sentient beings. {1.112}

1.113 "With three qualities, his exposition of the meaning of mantra practice will be perfect. What are these three? They are (1) never abandoning any sentient being, (2) guarding the vows of the bodhisattva's discipline, and (3) never abandoning his mantra. {1.113}

1.114 "When a bodhisattva, who has made the initial resolution of a bodhisattva, possesses four qualities, his mantras become effective. What are these four? They are (1) never abandoning his mantra, (2) not neutralizing the mantras of others,[259] (3) generating loving kindness for all sentient beings, and (4) suffusing his mindstream with compassion. The mantras of a bodhisattva who has made an initial resolution and possesses these four qualities become effective. {1.114}

1.115 "Five qualities will bring the bodhisattva's mastery of his mantra practice and his engagement in the basket of teachings to perfection. What are these five? They are (1) frequenting solitary places, (2) frequenting remote, peaceful places, (3) not hating others, (4) not considering employing mundane mantras, and (5) establishing others in discipline, learning, and good character. These five qualities [F.107.b] [F.124.b] will completely fulfill the purpose of his mantra practice. {1.115}

1.116 "Six qualities will completely fulfill the purpose of mantra practice. What are these six? They are (1) not giving up faith in the Three Jewels, (2) not giving up faith in the bodhisattvas, (3) praising both mundane and supramundane mantras, (4) perceiving the sphere of phenomena that is free of elaboration, (5) not rejecting the sūtras of the Great Vehicle that contain profound words and meaning, (6) never losing heart, (7) pursuing the mantra practice, and (8) not letting virtue decline.[260] These six qualities will bring complete success in the practice of mantra and the knowledge of vidyās. {1.116}

1.117 "There are seven qualities that lead to the taking up of mantra practice that are helpful at the time of the actual application of magical vidyās. What are these seven? They are (1) taking up the profound path by cultivating the perfection of wisdom; (2) resolving upon the bodhisattva conduct that consists in reciting, teaching, studying, and writing; (3) taking up the right demeanor, thoughts, recollections, and the holding on to insight, without being impeded by time,

place, ritual injunctions, mantra recitation, homa offerings, vows of silence, or the practice of austerities;[261] (4) entering the way of the deep teachings of the Great Vehicle through the two accumulations of a bodhisattva; (5) skill in the procedures of summoning the mantra deities of one's own lineage[262] or in effecting protection;[263] (6) cultivating great compassion, great loving kindness, great equanimity, and great sympathetic joy, as well as the six perfections;[264] (7) pursuing the two types of omniscient wisdom by bringing together the sphere of sentient beings, the sphere of phenomena, and 'suchness' through nonconceptuality; (8) never abandoning any sentient being; and (9) not seeking the Lesser Vehicle.[265] These seven qualities lead to the perfect mastery of mantras and magical knowledge. {1.117} [F.108.a] [F.125.a]

1.118 "Eight qualities will completely fulfill the purpose of the practice of mantra and magical vidyās.[266] What are these eight? They are (1) faith in karmic results, both seen and unseen; (2) refraining from investigating anything out of mere curiosity or the desire to know;[267] (3) displaying magical powers made effective through the grace of a bodhisattva;[268] (4) out of respect for the teacher, learning from him the undistorted mantras;[269] (5) taking to heart the master's instructions on the buddhas and bodhisattvas' own mantra system; (6) keeping one's word;[270] (7) renouncing all of one's possessions; (8) being able to skillfully explain the signs received in one's sleep about suitable and unsuitable places for gaining accomplishment;[271] (9) freeing oneself from all stains of stinginess, sleepiness, and dullness, and constantly practicing diligence; and (11) always offering oneself to the buddhas and bodhisattvas.[272] In short, never being complacent about accumulating the roots of virtue, donning great armor, or desiring to remove all obstacles, one will ascend the seat of awakening and experience great bliss as anticipated. One will be known as a great being and will also fall in with other great beings. One will never be separated from a spiritual friend and will be accompanied by Mañjuśrī, the divine youth, the bodhisattva. The aforementioned eight qualities will completely fulfill the purpose of mantra practice. {1.118}

1.119 "Friends! To sum up, a person who is not separated from bodhicitta, who is devoted to the Three Jewels, who continually exerts himself with unwearied mind even if he were of extremely bad disposition, will succeed in the infinite and marvelous mantra practice of a bodhisattva as taught in the detailed chapter on my mantra, and will develop the mind that arises from this practice. It should not be known to be otherwise. Once someone has become free from dualistic thinking, he will succeed even if his original motive was mere curiosity." {1.119} [F.108.b] [F.125.b]

1.120 Then, the entire gathering, graced with the presence of buddhas, bodhisattvas, pratyekabuddhas, and venerable śrāvakas, said these words: {1.120}

1.121 “Good! It is good, O son of the victorious ones! This Dharma discourse, which leads beings to enter an illustrious Dharma path whose special purpose is mantra practice, has been well presented for the benefit of all beings. O divine youth Mañjuśrī, this talk that is in accord with mantra practice and complies with the requirements of a fine Dharma discourse has been eloquently presented. If any king has this chapter, which records the coming together of the audience, retold, or causes it to be memorized or reflected upon, or if, before a battle, he has it mounted on an elephant and worshiped with various flowers, incense, scents, and ointments, there we will also be present. We will bring his opponents and enemies under control, and we will destroy the armies that oppose him. Or, if anyone keeps it in their house written in the form of a book, we will grant to that son or daughter of the Buddha family—be they a king or a queen, a monk or a nun, or a male or female lay practitioner—protection, prosperity, long life, life free from disease, and the continuous increase of good fortune.” {1.121}

1.122 Having said this, the great assembly fell silent. {1.122}

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

2. # Chapter 2

2.1 Now Mañjuśrī, the divine youth, gazing at this entire assembly, [F.109.a] [F.126.a] entered the samādhi called *the gaze that causes all sentient beings to take up the samaya pledge*. As soon as Mañjuśrī, the divine youth, entered this samādhi, a ray of light issued from his navel. Along with many hundreds of thousands of millions of other rays, it entirely illuminated all the realms of sentient beings and, reflecting back onto the realm of the Pure Abode, suffused it with light. {2.1}

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

"Please teach, O son of the victorious ones,[273] the full chapter on the maṇḍala called Establishing All Beings in the Samaya, which concerns the accomplishment of the practice that is common to all beings. Having taken up this practice, beings will accomplish your collection of mantras, in addition to accomplishing all mundane and supramundane mantras." {2.2}

2.3 Being thus requested by the lord of guhyakas and yakṣas, Mañjuśrī, the divine youth, taught the most secret system of the maṇḍala. He displayed the magical feat called *impelling all the vidyā beings*. Raising his right hand, he drew the attention of the assembled congregation by using the tip of his finger, from which emerged many hundreds of thousands of millions of vidyādhara kings.[274] Upon emerging, they illuminated the entire realm of the Pure Abode with great light and remained there. {2.3}

2.4 Mañjuśrī, the divine youth, then pronounced the heart mantra of Yamāntaka, the Lord of Wrath, a sole hero suitable for all activities. This mantra effects summoning, dismissing, pacifying, enriching,[275] and assaulting. It bestows the ability to become invisible, travel through space, enter subterranean paradises, and walk with great speed.[276] It can be used for the activities of bringing beings into one's presence, sowing enmity among them or enthralling them, and obtaining all kinds of [F.109.b] [F.126.b] perfume, garlands, ointments, and lamps. Being the chief mantra in its own tradition, it can accomplish, in short,

anything that it is employed for. It is called Three Syllables. It is a great hero that accomplishes all purposes; it is the Great Lord of Wrath himself.[277] And what is it? {2.4}

2.5 "*Oṁ āḥ hrūṃ*!"

This is the all-accomplishing heart mantra of the Great Lord of Wrath, prescribed by the great being Mañjughoṣa for all maṇḍalas and all types of mantra practice. It will destroy all obstacles. {2.5}

2.6 Mañjuśrī, the divine youth, then raised his right hand and, placing it next to the head of Lord of Wrath, said, "Homage to all the buddhas! May the lord buddhas, established in the infinite world spheres throughout the ten directions, pay heed! May the bodhisattvas with great magical powers, present throughout the limitless universe, empower this pledge!" {2.6}

2.7 Having said this, he turned the Lord of Wrath around and dispatched him. As soon as he was dispatched, the Great Lord of Wrath went to every world sphere and, in an instant, subjugated all ill-willed beings possessed of great magical powers and brought them into the great assembly in the realm of the Pure Abode. Having thus established them there, he assumed a form surrounded by a blaze of light and placed himself atop the heads of the evil beings. {2.7}

2.8 Then Mañjuśrī, the divine youth, looking at the gathering, said, "Please listen, all you respectable beings! Anyone who would transgress my samaya will here be brought into submission by the Lord of Wrath. For that reason [F.110.a] [F.127.a] the words of the lord buddhas and the bodhisattvas who possess great magical powers—the words that convey the meaning of the samaya pledges and the secret mantra—should not be disobeyed. Please listen well and keep in your minds what I will tell you. {2.8}

2.9 "Homage to all the buddhas!

"*Oṁ*, *ra ra*! Do remember! O perfect teacher possessing the form of a divine youth! *Hūṁ hūṁ*! *Phaṭ phaṭ*! *Svāhā*![278] {2.9}

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

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

"*Oṁ*, this [mantra] is [my] homage to speech![279] {2.11}

2.12 "The mudrā that belongs with this mantra is the one called *three-crested*. It increases all pleasure and good fortune. {2.12}

2.13 "There is, in this set, also the subsidiary heart mantra:

"Speech, *hūṁ*![280] {2.13}

2.14 "The mudrā that belongs with this mantra is also the one called *three-crested*. It will magically summon any being. {2.14}

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

"*Oṁ*.[281] {2.15}

2.16 "The mudrā that belongs with this mantra is the one called *peacock seat*. It enthralls all beings and captivates the hearts of all buddhas.[282] {2.16}

2.17 "There is another mantra, of eight syllables,[283] most propitious, with great purificatory power, which is called Great Hero. It severs the path of the threefold existence,[284] it prevents all unhappy rebirths, it pacifies everything, it performs all activities, it brings forbearance,[285] and it leads to nirvāṇa. It is like meeting the Buddha directly. I myself, the bodhisattva Mañjuśrī,[286] have assumed the form of this most secret mantra[287] for the benefit of beings. It fulfills all wishes and, merely by being called to mind, purifies the five acts of immediate retribution. Is there a need to say more? So, what is this mantra? {2.17}

2.18 "*Oṁ*, *āḥ*! O wise one,[288] *hūṁ*! You, the sky traveler![289]

"Friends, this mantra is my very self in the form of the eight syllables. [F.110.b] [F.127.b] It is a great hero, the ultimately secret heart mantra that is like buddhahood itself.[290] It can, in short, help with any task. The extent of its qualities cannot be described in full even in many hundreds of thousands of millions of eons. There is also a mudrā that belongs with it—it is called *great fortitude*, and it fulfills all aspirations. {2.18}

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

"*Oṁ*, *he he*! O divine youth! You [assume] every form to awaken childish beings through speech. Please come, O lord, come! You, who playfully hold the blue lotus of the divine youth,[291] please remain in the center of the maṇḍala, please do! Please remember your samaya pledge! You are a perfect teacher, *hūṁ*! Do not delay! Act! *Phaṭ*, *svāhā*![292] {2.19}

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

2.21 "Should one incant sandalwood water seven times and throw it upward, downward, across, and all around in the four directions, all the buddhas and bodhisattvas will come, along with Mañjuśrī himself with his retinue, all the mundane and supramundane mantra deities,[293] the entire host of spirits, and all beings. {2.21}

2.22 The incense mantra is as follows:

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

"*Oṁ*, *dhu*, be steady, be steady! Remain within the fragrant flame of incense, *hūṁ*! Remember your samaya! *Svāhā*![294] {2.22}

2.23 "Having blended together sandalwood, camphor, and saffron, one should offer it as incense to the tathāgatas, all the bodhisattvas, and all beings. Their minds gratified by the incense, they will all be drawn[295] to it. The mudrā that belongs with this mantra is called *garland of lotuses*. This auspicious mudrā attracts all sentient beings. This is the mudrā of ritual activity,[296] called [F.111.a] [F.128.a] *garland of lotuses*. {2.23}

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

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

"*He*, *he*, O greatly compassionate one who assumes all forms! Please accept the welcome offering and let [the others] accept it. Remember your samaya pledge! Endure, endure! Enter into the center of the maṇḍala and let [the others] enter! You who have compassion for all beings, please take, take [this offering], *hūṁ*! *Svāhā* to the one who abides in space![297] {2.25}

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

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

"Gandhā, Gandhā! Rich in fragrance! You who gratify with fragrance! Take this perfume, take![298] *Svāhā* to the one who abides in equanimity![299] {2.27}

2.28 "In this set there is also the mudrā that fulfills all hopes called *blossom*, and a mantra of flowers, which is as follows: {2.28}

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

"Kusumā, Kusumā! Rich in flowers! Dwelling in the flower palace with an abundance of flowers! *Svāhā*![300]

"One should burn incense while saying the mantra of incense given above. {2.29}

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

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

> “*He*, *he*! O venerable great being with the gaze of the Buddha! Do not delay! Please take this *bali* and let [the others] take it! *Hūṁ*, *hūṁ*! You with all [forms]! *Ra ra*, *ṭa ṭa*! *Phaṭ*! *Svāhā*![301] {2.31}

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

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

> “*He*, *he*! O venerable lord with a body adorned with hundreds of thousands of rays of light! Please manifest [yourself] magically, please do! O great bodhisattva with a body illuminated by radiating light! Please frolic and play! Behold [with compassion] the totality of beings, behold! *Svāhā*![302] {2.33}

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

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

> “Burn, burn! Set ablaze, set ablaze! *Huṁ*! [303] {2.35}

2.36 “This is the mantra that produces fire. The mudrā that belongs with this mantra is called *the hollow space*. It is famed throughout the world and illuminates all beings with light. It has been taught before by the best among sages to the bodhisattva Dhīmat.”[304] {2.36}

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

“These mantric formulae, O lord of guhyakas, are most esoteric and require secrecy. {2.37}

2.38 “There is, known to belong to your buddha family,[305]
A wrathful and terrifying son,
Whose every mantra, without exception,
Yields results for the wise. {2.38}

2.39 “His name is Mūrdhaṭaka and he belongs
To both the Vajra and the Lotus families.
The following formula is now taught
For the sake of invoking his power to expel. {2.39}

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

“*Oṁ*, act, act! Please carry out my task! Break all the troublemakers, break! Burn all the vajravināyakas,[306] burn! Mūrdhaṭaka, you who bring death! One with misshapen form! Cook, cook all miscreants! Bringer of the death of Mahāgaṇapati! Bind, bind all the spirits who cause possession! O six-faced, six-armed, six-footed one! Please summon Rudra! Summon Viṣṇu! Summon the gods, Brahmā and so forth! Do not delay, do not delay! Protect, protect! Enter into the center of the maṇḍala! Remember your samaya pledge! *Hūṁ hūṁ*! *Phaṭ phaṭ*! [F.112.a] [F.129.a] *Svāhā*![307] {2.40}

2.41 “This mantra, O supreme lord of guhyakas, which is supremely secret, is called Six-Faced Mañjuśrī of Great Courage.[308] He is the Great Lord of Wrath himself, the destroyer of all obstacle makers. As soon as it is recited, even the bodhisattvas established on the tenth bodhisattva level will flee, not to mention wicked trouble makers. As soon as it is recited, great protection is effected. The mudrā that belongs with it is called *great spear*;[309] it destroys all obstacles. The following is the heart mantra of this Lord of Wrath: {2.41}

2.42 “*Oṁ*, *hrīṁḥ*, *jñīḥ*! You with contorted face, *huṁ*! Destroy all the enemies! Paralyze them! *Phaṭ phaṭ*! *Svāhā*![310]

“With this mantra one can afflict all enemies with severe pain or quartan fever.[311] But if one keeps reciting for as long as one likes, or until loving kindness or compassion arise,[312] the target will not be freed at the end of the recitation and will die.[313] Thus, this should only be performed on enemies of the Three Jewels and not on others with peaceful minds. {2.42}

2.43 “One should also employ the mudrā *great spear*.[314] In this set there is also a subsidiary heart mantra:

“*Oṁ*, *hrīṁḥ*! O Kālarūpa! *Huṁ*, *khaṁ*! *Svāhā*![315] {2.43}

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

2.45 “*Hūṁ*!

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

2.46 "The following are the mantras of dismissing:

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

"Win a victory, an auspicious victory, O most compassionate [lord] whose nature is everything! [F.112.b] [F.129.b] Go, go to your own abode and dismiss [also] all the buddhas with their retinues. Cause them to return to their respective dwellings. Remember the pledge. May the words of [these] mantras fulfill my every purpose. Make my wishes come true, *svāhā*![316] {2.46}

2.47 "The above mantra of dismissing can be employed in all ritual activities. The accompanying mudrā is called *auspicious seat*. With this mudrā one should provide the seat.[317] The dismissal is effected after mentally reciting the above mantra seven times. {2.47}

2.48 "Mastery of this mantra is useful for all mundane and supramundane maṇḍalas and mantras. It is to be applied to the observances at the time of samaya recitation."[318] {2.48}

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

2.50 "Homage to all the buddhas, the perfect teachers!

"*Oṁ riṭi svāhā*!

"This vidyā, Keśinī by name, is an attendant of Mañjuśrī and may be employed in all rites. When combined with the great *five-crested* mudrā, she may be employed in all rites involving poison. {2.50}

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

"*Oṁ niṭi*!

"This vidyā, Upakeśinī by name, may be employed in all rites. When combined with the mudrā *budding blossom*, she may be employed in all rites involving demonic possession.[319] {2.51}

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

"*Oṁ niḥ*![320]

"This vidyā, Nalinī by name,
Is useful in all ritual activities.

When combined with the mudrā *auspicious seat*,
She will certainly summon yakṣiṇīs. {2.52}

2.53 "Homage to all the buddhas,
Whose forms are inconceivable.

"*Oṁ jñaiḥ svāhā*![321]

"When combined with the mudrā *spear*,
This vidyā will kill all the ḍākinīs. {2.53}

2.54 "This vidyā, Kapālinī by name,
Was taught by Mañjughoṣa.
The buddhas perpetually praise
Her divine form.[322] {2.54}

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

"*Oṁ*, Varadā! *Svāhā*![323]

"With a propitious attitude,
One should combine this vidyā with the mudrā *three-crested*.
This vidyā goddess assumes many forms
And swiftly bestows good fortune. {2.55}

2.56 "Homage to all the buddhas,
Whose forms are wondrous and inconceivable!

"*Oṁ bhūri svāhā*![324]

"When combined with the mudrā *spear*,
This vidyā will remove all fever. {2.56}

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

"*Oṁ ture svāhā*!

"This vidyā, Tārāvatī[325] by name,
Is proclaimed to be effective in all rites.
When combined with the mudrā *wand of power*,
It will destroy obstacles. {2.57}

2.58 "Homage to all the buddhas,
Whose forms are wondrous and inconceivable!

The next vidyā is:

"*Oṁ*, Vilokinī! *Svāhā*![326]

"This vidyā, Lokavatī by name,
Can enthrall the entire world.
When combined with the mudrā *the mouth*,
It will grant every type of enjoyment. {2.58}

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

"*Oṁ*, you are the totality [of things], the source of everything, possessed of all forms! Summon, summon! Enter [them], enter! Remember your pledge! *Ru ru*! Please remain! *Svāhā*![327] {2.59}

2.60 "This vidyā, Mahāvīryā,
Was taught by guides of the world.
When combined with the *fangs* mudrā,
She, the auspicious, enters all weapons.[328]
She is a granter of boons,
And proclaimed as the totality of all beings. {2.60}

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

"*Oṁ*, you with the white, splendorous body! *Svāhā*![329] {2.61}

2.62 "When combined with the mudrā *peacock seat*,
This vidyā may be employed in all rites.
She is called Mahāśvetā, the brilliantly white one.
With her wondrous, inconceivable form,
She brings prosperity and happiness to the world,
Enthralling both men and women. {2.62}

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

"*Oṁ*, *khi khiri khi riri*! The wrinkled one! Paralyze, smash, stupefy, and enthrall all enemies! *Svāhā*![330] {2.63}

2.64 "This vidyā, Mahāvidyā,

Is said to be a yoginī.
When used in combination with the mudrā *the mouth*,[331]
She can tame wicked beings. {2.64}

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

"*Oṁ*, Śrī![332] {2.65}

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

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

"*Oṁ*, Ajitā! One with a youthful form! Come, come! Help me with my affairs! *Svāhā*![333] {2.67}

2.68 "Her name is Ajitā, and she is
A girl of royal bearing arisen from ambrosia!
When combined with the mudrā *complete*,
She will restrain all one's enemies. {2.68}

2.69 "Homage to all the buddhas,
Whose forms are wondrous and inconceivable!
The vidyā of the four sisters is:

"*Oṁ*, Jayā, *svāhā*! Vijayā, *svāhā*! Ajitā, *svāhā*! Aparājitā, *svāhā*![334] {2.69}

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

2.71 "They are accompanied by their brother,
Who is referred to by the name Tumburu.
They travel in boats,
Dwelling on the water.
When this vidyā is combined with the mudrā *the fist*,[335]
It will completely fulfill all wishes. {2.71}

2.72 “Homage to all the buddhas,
The supreme masters of the world!
The mantra of Mañjuśrī-Kārttikeya[336] is:

> “*Oṁ*, divine youth! Great prince, play, play! O six-faced one, authorized by the bodhisattvas! Mounted on a peacock seat and raising your hand with a spear in it! Your color is red and you are fond of red fragrances and unguents. *Kha kha*! Eat, eat, eat! *Huṁ*! Dance, dance! Your images are worshiped with red flowers. Please remember your samaya! Move about, move! Stir them up, do, do! Quick, quick! Don’t delay! Carry out all my tasks, do! You with a bright and colorful form, remain, remain, *huṁ*! You have the authorization from all of the buddhas, *svāhā*!”[337] {2.72}

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

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

2.75 “The[338] mantra of Skanda, who is marked with
The distinguishing marks of the planet Mars,
Should be recited in a soft voice
And with the mind filled with compassion. {2.75}

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

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

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

2.79 “This bodhisattva has arrived in this world

With the desire to show kindness to beings.
The mantra called Three Syllables
Has been taught as his heart mantra. {2.79}

2.80 "He is completely dedicated to bringing enjoyments
In order to benefit all beings.
Combined with the mudrā *shaft of a spear*,
This three-syllable mantra may be used in all rites. {2.80}

2.81 "*Oṁ hūṁ jaḥ*.

"The above mantra, in short,
Will bring about birth as a human. {2.81}

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

"*Oṁ*, you disfigured graha! *Huṁ phaṭ*, *svāhā*![340] {2.82}

2.83 "When this subsidiary heart mantra is combined,
Optionally, with the mudrā *spear*,
It will ward off spirits, including grahas,
As well as the mātṛs. {2.83}

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

2.85 "This divine youth called Mañjuśrī-Kārttikeya is an attendant of Mañjuśrī, the divine youth. He may be employed in all rites. By merely reciting him, he will accomplish all tasks—frighten any being away,[341] summon it, enthrall it, cause it to wither, or smash it; or, he will bring whatever the practitioner who has mastered his mantra may desire. {2.85}

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

"*Oṁ*, Brahmā, good Brahmā! You with infinite energy and splendor! Bring peace, *svāhā*![342] {2.86}

2.87 "This mantra is the great Brahmā;
He has been taught by the bodhisattva [Mañjuśrī].
Living beings can attain soothing calm

The very moment they recite it. {2.87}

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

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

> "*Oṁ*, you with a garuḍa for a mount! Holding a discus in your hand! The four-armed one! *Hūṁ hūṁ*! Remember your samaya! Bodhisattva [Mañjuśrī] is commanding you, *svāhā*![343] {2.89}

2.90 "Commanded by Mañjughoṣa,
He, the peaceful one, will promptly accomplish the assigned task.[344]
In his form of Viṣṇu, he will expel spirits
From the bodies of living beings.[345] {2.90}

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

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

> "*Oṁ*, great Maheśvara, lord of living beings! Having a bull for an emblem! With your matted hair hanging down from a topknot, and your form ash-colored with [the dusting of] white ashes! *Hūṁ*, *phaṭ phaṭ*! Bodhisattva [Mañjuśrī] is commanding you, *svāhā*![346] {2.92}

2.93 "This mantra has been proclaimed by me,
Wishing to benefit living beings.
Used in combination with the mudrā *spear*,[347]
It will destroy all evil spirits. {2.93}

2.94 "The old rites of [Śiva],
Which I formerly taught,
Are described, by beings who dwell

On the surface of this earth, as Śaivite.
Different rites of great value, taught by me,
Can be found in the Śaiva tantras. {2.94}

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

> "*Oṁ*, bird, great bird! With your wings spread like lotuses! Destroyer of all serpents! *Kha kha*! Devour, devour! Remember your samaya, *hūṁ*! Remain! Bodhisattva Mañjuśrī is commanding you, *svāhā*![348] {2.95}

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

2.97 "Used in combination with the *great* mudrā,[349]
It kills the evil and the cruel ones.
It will cure poison without a doubt,
Whether it is of animate or inanimate origin. {2.97}

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

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

2.100 "That garuḍa bird is a bodhisattva
Who has arrived in this world in order to guide[350] beings.
He wanders around in a bird's form
To destroy the poison of serpents. {2.100}

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

2.102 "As for the mantras of the tathāgatas
Of both the Vajra or the Lotus families,
They have been taught
In this extensive manual and also before.[351] {2.102}

2.103 “Just as a mother enthusiastically plays[352]
With her child in various ways,
In the same way I assume[353] different mantra forms
For the sake of naive beings. {2.103}

2.104 “What was previously taught by those of the ten powers[354]
I have now taught.
The entire subject matter of the mantra system
Has also been explained by the divine youth of great splendor. {2.104}

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

2.106 Then Mañjuśrī, the divine youth, gazing at the realm of the Pure Abode and the great gathering that had assembled there, entered the samādhi called *the one that animates all samayas*. When this samādhi is entered, every being develops the intention to engage in conduct to liberate all sentient beings.[355] {2.106}

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

2.108 When they beheld Mañjuśrī, the princely youth, established in the state of accomplishment of the samaya of this divine, noble maṇḍala,[356] all the blessed buddhas, pratyekabuddhas, venerable śrāvakas, bodhisattvas established on the tenth level, crown princes consecrated to kingship, and all those who undertook their respective conduct including beings that are free from or subject to karmic influences perceived themselves, through the blessing of the divine youth Mañjuśrī, as being part of this inconceivable maṇḍala arisen as the consequence of buddha or bodhisattva activity through the mental power of his special samādhi. It is not possible for ordinary people even to visualize this maṇḍala in their minds, let alone paint it or supervise a painting of it. {2.108}

2.109 Then Mañjuśrī, the divine youth, addressed the beings who were about to enter the samaya[357] of the maṇḍala of this great assembly as follows:

“Listen, friends! This samaya[358] must not be violated even by the tathāgatas and the bodhisattvas, let alone by other beings, be they noble or not.” {2.109}

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

"Mentally generated samayas[359] beyond the scope of humans have been taught before, O son of the victorious ones. But I will now teach the samaya[360] of the completely liberated tathāgatas, suitable for humans, whereby beings, once they have entered it, will attain the accomplishment of all worldly and transcendent mantras."[361] {2.110}

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

2.112 "Once the protector of the world,[362]
The Lion of the Śākyas, had entered into perfect nirvāṇa,
You created[363] a maṇḍala here on earth
That is, for beings, like awakening itself. {2.112}

2.113 "For, when this maṇḍala is merely seen,
One will attain, in this world, the accomplishment of mantra.
But if the rite is corrupted out of ignorance,
Or if one does not master the samaya, {2.113}

2.114 "One will not accomplish the mantras,
Even though one may be as great as Brahmā.
If one does not apply oneself to this tantra[364]
And does not meet with its teaching on the samaya,[365] {2.114}

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

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

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

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

"Ho, ho, great bodhisattva! Please teach concisely the maṇḍala procedure for the benefit of all beings." {2.118}

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

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

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

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

2.123 "This square area on the ground with four equal sides may be sixteen, twelve, or eight cubits across—sixteen cubits is the largest size, twelve the medium size, and eight cubits is the smallest. Such a maṇḍala has been proclaimed by the all-knowing ones to be of three kinds: the largest is for those who desire kingship, the medium serves for bringing enjoyments, and the smallest, which merely safeguards[374] the samaya, can be used in all activities as it is auspicious. {2.123}

2.124 "One should thus draw the maṇḍala in the size that one desires, and excavate its area to the depth of two cubits. If one sees stones, coals, ashes, bones, hairs, or any other products of living beings, one should dig at another location. It ought to be a place where one will not be obstructed or disturbed. If such a place is difficult to find, one should go to a mountaintop, or dig the layers of sand, or

other soil, on the beach of an estuary, the sea, or a large river. After examining the place with great care, cleaning it, and removing all living creatures, one should draw the outline. {2.124}

2.125 "One should further smear this entire area with the five products of the cow mixed with water uncontaminated by living organisms and fill it with unpolluted clay from a riverbank or an anthill, making sure that the clay does not contain living creatures. Once the area has been filled and well beaten, with an even surface, one should create the threefold maṇḍala as required,[375] with a well-beaten and even surface all over. [F.117.a] [F.134.a] In its four corners one should plant four stakes made of cutch wood, incanting them seven times with the Lord of Wrath.[376] Then, having likewise incanted a five-colored thread seven times with the heart mantra of the Lord of Wrath, one should completely enclose with it the maṇḍala, tracing its four-sided shape. {2.125}

2.126 "One should trace in the same way a four-sided shape delimiting the intermediate area and another one delimiting the inner area.[377] The maṇḍala master, standing in the intermediate area, should recite the root mantra of his own vidyā[378] one thousand and eight times. By forming the great *five-crested* mudrā while reciting the root mantra the master will afford protection for his assistants and himself. After reciting, he should step outside and circumambulate the maṇḍala clockwise. Then, facing east, he should sit on a bundle of kuśa grass and contemplate all the buddhas and bodhisattvas.[379] Then, he should completely surround the maṇḍala with kuśa grass,[380] tracing its quadrangular shape. On the outside of it, he should keep two cows for one night without food and then have them led away.[381] {2.126}

2.127 "The maṇḍala master, who has completed the preparatory rites, is skilled in the art of mantra in his tantric tradition, is fully intent on the Mahāyāna goal of benefiting sentient beings through skillful means, and has fasted for one night, should prepare, with help from his able assistants and following the prescribed procedure as gleaned from scientific treatises (*śāstra*), five-colored powder, finely ground, sparkling, and well refined. Having incanted it with the six-syllable heart mantra,[382] he should place it in the center of the maṇḍala.[383] {2.127}

2.128 "On the outside, he should adorn the area with raised banners and flags and four gateways. Upon supports of plantain posts he should hang clusters of fruits and have the area resound with kettledrums, tambourines, and the sounds of conchs and lutes. He should have others recite texts of the Mahāyāna sūtras, with their exalted words, containing Dharma teachings suitable for the fourfold assembly. They should be recited in the four quarters[384] as follows: {2.128}

2.129 "The blessed *Prajñāpāramitā* should be read in the south, [F.117.b] [F.134.b] the noble *Candrapradīpasamādhi (https://read.84000.co/translation/UT22084-055-001.html)* in the west, the noble *Gaṇḍavyūha* in the north, and the noble *Suvarṇa-prabhāsottamasūtra* in the eastern direction. If the texts are not available, the

master should instruct four Dharma reciters, learned in these four sūtras, to recite them accordingly. Then the maṇḍala master, rising up in order to listen to the Dharma,[385] should strew white flowers of nice fragrance mixed with sandalwood, camphor, and saffron all over the maṇḍala while reciting the root mantra. Having thus bestrewn it, he should exit the maṇḍala. {2.129}

2.130 "After seven days, he should bring in two or three highly skilled painters of sacred images—ones who rely on sacrificial food, give rise to bodhicitta, and follow the prescribed observances and fasts. The master should tie their hair into topknots while reciting the root mantra. Then, after obtaining nice and finely ground powder in five vivid colors and made from gold, silver,[386] and various shining jewels, the master should request some great kings who follow the Dharma, very wealthy and pure, to commission the painters to do the main drawing,[387] one which has awakening for its goal and invariably leads to such.[388] {2.130}

2.131 "One attains this goal of awakening through merely seeing the maṇḍala—
What need is there then to speak of its bringing about the accomplishment of the mantra?
After the best of the Śākyas has reached nirvāṇa,
And at a time when beings have but little merit,
How could such a boon be found?
But yet this rite is now being taught. {2.131}

2.132 "Seeing the misery of poor humanity,
Mañjughoṣa, great in splendor,
Will now briefly teach the maṇḍala
With a summary of its ritual.[389] {2.132}

2.133 "One should color the maṇḍala
Using finely ground rice grains,
Brightly dyed in five colors—
White, yellow, red, dark blue, and green.[390] {2.133}

2.134 "The maṇḍala master should take up the previously prepared powder, form the great *five-crested* mudrā, and seal[391] the powder with it while reciting the root mantra. He should have the second officiating master dig a fire pit outside of the maṇḍala to the southeast, following the prescribed ritual. [F.118.a] [F.135.a] The pit should be two cubits across and one cubit deep, its rim with anthers like a lotus flower.[392] {2.134}

2.135 "A fire should be lit outside using sticks of the bilva tree for firewood and sticks of the dhak tree, as thin as the anthers of a lotus flower, for kindling. The former should be nine inches[393] long, moist with sap, and smeared with curds, honey, and ghee. The officiant should summon the fire deity[394] by reciting the

root mantra or the six-syllable heart mantra[395] while forming the mudrā *the fist*. Having summoned it, he should use the previously explained single-syllable root mantra or the heart mantra[396] to once again perform one hundred and eight oblations. {2.135}

2.136 "Then the master of the maṇḍala, having tied on a turban and prepared the implements, should himself guide the skilled painters in their work.[397] Thinking of the buddhas and bodhisattvas, he should light incense while saying the same incense mantra[398] as previously specified. Folding his cupped palms together, he should bow to all the buddhas[399] and bodhisattvas, and to Mañjuśrī, the divine youth. Having thus paid homage, he should fetch the colored powders and let the painters do their work. They should fill in with the powders each shape as outlined.[400] Employing this procedure, the maṇḍala master should first supervise the painting of the blessed lord, Buddha Śākyamuni endowed with all the supreme features, sitting on a bejeweled lion throne in the realm of the Pure Abode and teaching the Dharma. When the image has been created, the assistant to the maṇḍala master should perform self-protection by reciting the root mantra and then offer bali that satisfies all spirits. He should throw it into the four directions outside of the maṇḍala and also upward and downward. {2.136}

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

2.138 "He should incant white mustard seeds one hundred and eight times with Yamāntaka, the Lord of Wrath, and place them between two earthenware bowls.[401] [F.118.b] [F.135.b] If an obstacle maker is perceived in any form, be it a misshapen figure, a terrible sound, wind, rain, bad weather, or any other form, the assistant should, in a wrathful state of mind, offer seven mustard seed oblations.[402] The obstacles will then vanish. If the obstacle makers are human, he should offer five oblations.[403] They will become paralyzed, lose their strength, and die or will immediately be seized by nonhuman beings. There is no doubt about this. Even Śakra would die swiftly, let alone human beings with wicked minds or other obstacle makers.[404] Seized by the fear of Yamāntaka, the Lord of Wrath, they will disappear, fleeing in all directions. {2.138}

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

2.140 “To the right of them, there should be the blessed lord, the noble Avalokiteśvara, adorned with every ornament, white as the autumn moon,[405] sitting on a lotus seat, holding a lotus with his left hand and making a boon-granting gesture with his right. To the right of him, again, there should be the blessed Pāṇḍaravāsinī, holding a lotus with her left hand and saluting Lord Śākyamuni with her right, sitting on a lotus seat, and wearing a diadem on her hair tied in a topknot,[406] a turban of white silk,[407] white garments, and a tightly fitting silken bodice.[408] She should be painted with three dots made of black ash.[409] Tārā and Bhṛkuṭī should be depicted in a similar way, sitting on their respective seats and displaying their specific postures. Above them are the blessed Prajñāpāramitā, [F.119.a] [F.136.a] Tathāgatalocanā, and Uṣṇīṣarājñī.[410] {2.140}

2.141 “The sixteen bodhisattvas should also be included: Samantabhadra; Kṣitigarbha; Gaganagañja; Sarvanīvaraṇaviṣkambhin; Apāyajaha; Maitreya with yak-tail whisk in his hand and looking at the Blessed Buddha; Vimalamati; Vimalaketu; Sudhana;[411] Candraprabha; Vimalakīrti; Bhaiṣajyarāja; Sarva-dharmīśvararāja; Lokagati; Mahāmati; and Patidhara.[412] Each of these sixteen great bodhisattvas should be depicted in a peaceful form adorned with all types of jewelry. {2.141}

2.142 “The chief vidyārājas and vidyārājñīs should all be painted in the forms and postures of the Lotus family as passed down by the tradition[413] or described in scriptures and arranged in their respective places. On the periphery, a four-sided area should be designated and strewn with lotus flowers; in this should be included whatever other vidyā deities one can think of. {2.142}

2.143 “The two pratyekabuddhas on the right side of Lord Śākyamuni, as mentioned above, are Gandhamādana and Upāriṣṭa.[414] The maṇḍala, facing east, should have entry gates painted on all sides. On the left side of Lord Śākyamuni should be the other two pratyekabuddhas, Candana and Siddha. Below them should be the two great śrāvakas, Mahākāśyapa and Mahākātyāyana. {2.143}

2.144 “To their left is the noble Vajrapāṇi in his peaceful form, dark blue like a water lily, adorned with all types of jewelry. He holds a fly-whisk in his right hand; his left is clenched into a vajra fist in an expression of wrath. Vajrāṅkuśī, Vajraśṛṅkhalā, Subāhu, and Vajrasenā should all be painted in their respective locations, wearing their specific apparel and emblems and surrounded by retinues of vidyārājas and vidyārājñīs. [F.119.b] [F.136.b] Their forms,[415] postures, and so forth should be drawn according to the tradition. To their left, a symbol of the double vajra should be painted in the shape of a square. Once painted, the following should be said: ‘In this place, where vidyā beings have not been known to assemble, may they now come to reside.’[416] {2.144}

2.145 "Above them should be painted the six pāramitā goddesses and the blessed Māmakī,[417] all of them with serene forms adorned with all types of jewelry. Above them are the eight uṣṇīṣa kings, each surrounded by a halo of blazing light. Having first formed the appropriate mudrā, the respective forms of these great cakravartin kings should be painted, golden in color, with pacified senses and adorned with all types of jewelry. Their gaze is cast slightly in the direction of the image[418] of the Tathāgata (Śākyamuni). These eight are Cakravartyuṣṇīṣa,[419] Abhyudgatoṣṇīṣa, Sitātapatra, Jayoṣṇīṣa, Kamaloṣṇīṣa, Vijayoṣṇīṣa, Tejorāśi, and Unnatoṣṇīṣa. {2.145}

2.146 "These eight uṣṇīṣa kings should be painted to the left of the pratyekabuddhas. At the gate should be two bodhisattvas: to the right of the entrance, one called Lokātikrāntagāmin, and to the left, the great bodhisattva called Ajitañjaya. The first should be depicted as having a peaceful form, wearing a diadem on his topknotted hair,[420] holding a rosary in his right hand and a water jar in his left, facing the gate, and with a slight frown on his face. The other has a peaceful form, wears a diadem on his topknotted hair and carries a staff and a water jar in his left hand, and in his right hand, which displays a boon-granting gesture, he carries a rosary. He should be painted facing the gate, with a slight frown on his face. {2.146} [F.120.a] [F.137.a]

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

2.148 "He is adorned with all the ornaments of youth and is decorated with five locks of hair.[421] He wears a string of pearls, a sacred cord, a silken bodice, and garments of silk. Shining in all directions, he is surrounded by a halo of blazing light. He sits on a lotus seat facing the entrance gate of the maṇḍala and looks toward Yamāntaka, Lord of Wrath. He should be painted as being beautiful to behold in every respect. {2.148}

2.149 "On his right side, below the lotus,[422] should be painted Yamāntaka, Lord of Wrath, in his ugly misshapen form, completely surrounded by blazing light. Awaiting a command, he looks at the great bodhisattva Mañjuśrī. He should be painted complete in every detail. On the left side of Mañjuśrī, below the lotus, should be painted five bodhisattvas in the form of gods of the realm of the Pure Abode. These five are Sunirmala, Sudānta, Suśuddha, Tamodghātana, and Samantāvaloka. All of them should be depicted as residing in the realm of the Pure Abode, their beautiful forms covered with flowers and bright all around with multicolored light like multifaceted gemstones. {2.149}

2.150 "The inner maṇḍala has an outer perimeter in the shape of a square. It has four archways and shines in the four cardinal directions with a vivid light of five colors.[423] It should be demarcated with nicely colored cord stretched in straight lines. In the eastern quarter, above Lord Śākyamuni, is Saṃkusumita Rājendra. He should be drawn in the center within the cord-lined area, sitting on a lotus, [F.120.b] [F.137.b] with the body of a tathāgata but small in size, and surrounded by a halo of blazing light. His right hand displays the boon-granting gesture, and he sits in the cross-legged posture. {2.150}

2.151 "To the right and left of Saṃkusumita Rājendra should be drawn, respectively, the mudrās of the uṣṇīṣa [kings] Cakravartin and Tejorāśi. The mudrā of Prajñāpāramitā should be drawn above Tathāgatalocanā. Above the noble Avalokiteśvara and to the right of the mudrā of Prajñāpāramitā should be drawn Lord Amitābha with the body of a tathāgata. With his right hand Amitābha displays the boon-granting gesture; he sits on a lotus seat and is surrounded by a halo of blazing light. {2.151}

2.152 "To Amitābha's right the mudrās of the alms bowl and the monk's robe should be drawn. Following the sequence, the *lotus* mudrā should be drawn at the entrance. To the left of Lord Saṃkusumita Rājendra, the mudrā of the uṣṇīṣa king Tejorāśi should be drawn surrounded by a halo of blazing light. To his left the thus-gone Ratnaketu should be drawn sitting upon a jewel mountain and expounding the Dharma. He should be depicted as surrounded by light emanating all around from a multicolored blaze of sapphires, beryls, emeralds, and rubies. {2.152}

2.153 "To the left of Ratnaketu should be painted the mudrā of Jayoṣṇīṣa, surrounded by a halo of blazing light. To its left is the mudrā of the Dharma wheel, with light blazing all around it. To its left are the mudrās of a mendicant's staff, water jar, rosary, and the auspicious throne. Next in sequence, at the gate of the maṇḍala, should be painted an earth vajra[424] with three prongs at either end, radiating blazing light. The great *five-crested* mudrā and the *utpala*[425] mudrā, both radiating blazing light and connected to one another, should be painted below Lord Mañjuśrī. {2.153} [F.121.a] [F.138.a]

2.154 "Then the surrounding maṇḍala should be drawn. It should be made so that one enters it via the western gate, and it should be facing to the east.[426] This outer maṇḍala should be painted in all its aspects the same as the inner one—it radiates five-colored light, is beautiful to behold in its vividness, and it has four gateways in the four cardinal directions. It should extend two cubits beyond the inner maṇḍala. {2.154}

2.155 "In the eastern quarter should be painted the Great Brahmā with four faces, wearing white apparel including a white shirt and a white sacred thread. He is of golden color, wears a diadem on his topknotted hair, and carries a water jar and a walking stick in his left hand. To his right there is a god from the Ābhāsvara

realm—golden in color, distinguished in appearance due to his meditation, wearing silken garments and a silken shirt, and with a serene expression on his face. He wears a diadem on his topknotted hair and a white sacred thread. He sits in the cross-legged posture with his right hand displaying the boon-granting gesture. {2.155}

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

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

2.158 "Outside of the second circle there is the third circle in which the four great kings are drawn sequentially in the four quarters. To the right of the entrance gate in the northern direction should be painted Dhanada in the form of a yakṣa standing next to a treasure trove. He is adorned with all types of jewelry and wears a slightly curved[427] diadem. To his right are the two yakṣa generals, Maṇibhadra and Pūrṇabhadra. {2.158}

2.159 "Next, following the proper order, should be drawn the great yakṣiṇī Hārītī with an amiable boy sitting in her lap who is looking at the maṇḍala, as well as Pañcika, Piṅgala, and Vibhīṣaṇa, with the emblems (*mudrā*) of the yakṣas near them.[428] {2.159}

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

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

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

2.163 "All around the area outside this triple maṇḍala are distributed the following deities: Umā's husband, riding a bull, with a trident in his hand; the goddess Umā herself, of golden color,[429] [F.122.a] [F.139.a] adorned with all kinds of jewelry; and Kārttikeya, in his form of a divine youth with six faces and a red body, sitting on a peacock, raising a javelin in his hand, wearing yellow garments and a yellow shirt, and holding in his left hand a bell and a red banner. Next in sequence are Bhṛṅgiriṭi, extremely emaciated, Mahāgaṇapati, Nandikeśvara, Mahākāla, and the seven mothers. They should be painted with their respective adornments, weapons, attire, and body postures. {2.163}

2.164 "Next to be painted are the eight vasus and seven ṛṣis. Viṣṇu[430] should be painted with four arms, holding a discus, a mace, a conch, and a sword. He rides a garuḍa and is adorned with all types of jewelry. Next are the eight grahas, the twenty-seven constellations, and the eight upagraha deities who roam the expanse of the earth. Following next are the personifications of the fifteen lunar days of the bright fortnight and the fifteen of the dark fortnight, the twelve signs of the zodiac, the six seasons, the twelve months, and of the year. Next are the four sisters, riding in boats, and the five brothers who live in water. For conciseness these[431] deities can be represented by their respective mudrās and arranged sequentially in two rows. {2.164}

2.165 "In[432] short, as regards the three maṇḍalas, one should draw them also as the three dwelling places (*āśraya*), each with the four corners, with the distribution [of the deities] as follows:[433] {2.165}

2.166 "In short, Lord Buddha must be painted at the head of all beings. Representing the Lotus family, Noble Avalokiteśvara must be painted to Śākyamuni's right.[434] Representing the Vajra family, Noble Vajrapāṇi must be painted to Śākyamuni's left.[435] Samantabhadra must be painted at the head of all bodhisattvas, and likewise the divine youth, Mañjuśrī, should also be included. The remaining ones should each be represented by his or her mudrā in their respective places. This is how the inner maṇḍala should be painted. {2.166} [F.122.b] [F.139.b]

2.167 "In the middle maṇḍala, Brahmā Sahāmpati must be painted in the eastern quarter. Similarly, in the southern quarter are the Ābhāsvara and Akaniṣṭha gods, the form gods, and the gods from the realm of neither consciousness nor unconsciousness who do not appear in the maṇḍala in any particular form. In

the northern quarter are the king of gods Śakra and the gods starting with those from the realms of Suyāma, Tuṣita, Sunirmita, Paranirmita, and Parīttābha. Each king of the gods' realms must be painted individually. The rest should be represented by their respective mudrās. {2.167}

2.168 "Similarly, in the third maṇḍala, Īśāna the Lord of Beings must be painted in the northern quarter together with Umā. Kārttikeya-Mañjuśrī should be painted near the second gate,[436] riding on a peacock and holding a javelin in his hand. His body is of red color and he is dressed in a yellow upper shirt and other garments. In his right hand he holds a bell and a red banner. He possesses the beauty of a youth and looks upon the maṇḍala. Vainateya, who has the form of a bird, should always be painted in the eastern quarter, along with the sage Mārkaṇḍa. The rest should be represented by their respective mudrās. {2.168}

2.169 "In the southeastern division should be the four girls of royal bearing together with their brothers, the divine youths. They are aboard boats, traveling around the great ocean. Also Agni, the lord of gods, should always be painted in the same area of the maṇḍala. Also in the southern quarter should be painted Vibhīṣaṇa, the king of rākṣasas, in the country of Laṅkā. Also located there, dwelling in a neem tree, is the bodhisattva named Jambhala, the Lord of Waters, who has the form of a yakṣa.[437] Painted next in the same sequence should be the king Yama, a preta of great power. So too the king of piśācas named Vikarāla. The remaining ones should be represented by their respective mudrās. {2.169}

2.170 "Similary, the two chief nāgas, Nanda and Upananda, and also [F.123.a] [F.140.a] Āditya, the chief among celestial bodies, must be painted in the southwestern division. The best of ṛṣis, the sage named Kapila, should be in the western quarter. The preeminent one among non-Buddhists, he should have the form of a naked mendicant. The remaining ones should be represented by their respective mudrās, arranged in a proper order.[438] {2.170}

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

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

2.173 "At the entrance gate in the east should be painted a blue lotus. From right to left,[439] there should be a lotus, vajra, axe, sword, trident, mace, discus, swastika, water jar, fish, conch, earring,[440] banner, flag, noose, bell, dagger, bow, arrow, and hammer. All four of the maṇḍala's sides should be filled with rows of

symbols[441] (*mudrā*) [representing] these various weapons and implements. Outside all of this, in the four directions, should be placed the four great oceans. {2.173}

2.174 "In the northern direction should be drawn a small four-sided maṇḍala,[442] within which is placed a three-pronged double vajra that radiates blazing light. In the eastern direction should be drawn a small triangular maṇḍala, within which is placed a lotus that radiates blazing light. In the southern direction should be drawn a small bow-shaped maṇḍala, within which is placed a bowl that radiates blazing light.[443] In the western direction should be drawn a small maṇḍala entirely made of light,[444] within which is placed a blue lotus complete with a stalk and leaves and radiating blazing light. {2.174}

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

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

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

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

2.179 "They will have fasted for one day and one night, put on clean clothes, nicely scented their hair, bathed three times, and observed silence. On the day of the empowerment, they should perfume their mouths with the fragrances of

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

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

2.181 "Once they are positioned in front, assigned an assistant, and attentive, the maṇḍala master should exit backward[450] while burning incense of camphor. After exiting, he should bathe and besprinkle himself, as convenient for the season, with water[451] that has been incanted one hundred and eight times with the root mantra and sealed with the great mudrā called *five-crested*. Dressed in clean white clothes, he should then approach the sacrificial fire pit, and, {2.181}

2.182 "Seated on the bundles of kuśa grass and facing northeast,
He should offer into the fire
One thousand and eight oblations consisting of
Camphor, saffron, and sandalwood mixed together.[452] {2.182}

2.183 "Having summoned and then dismissed the deities according to the previously described procedure, he should again enter the maṇḍala. After entering he should prepare eight full vases draped in clean cloth, adorned with mango blossoms, and containing gold, silver, gems, grain, and rice. He should allocate the first to Lord Śākyamuni, the second to all the buddhas, the third to all the pratyekabuddhas and the noble congregation of the śrāvakas, the fourth to all the great bodhisattvas, [F.124.b] [F.141.b] the fifth to the great bodhisattva Mañjuśrī, and the sixth to all the gods. The seventh and the eighth should be placed in the niches by the gate of the second maṇḍala. They should be draped in clean white cloth. One of them should be assigned to all the spirits, and the second should be dedicated to all beings equally. {2.183}

2.184 "Then, following the previously described procedure, the maṇḍala master should burn incense and, forming the great *five-crested* mudrā, should do the summoning again. Following the procedure as before, he should summon all the

buddhas, pratyekabuddhas, noble śrāvakas, great bodhisattvas, spirits, and beings, as well as Mañjuśrī, the divine youth.[453] {2.184}

2.185 "Similarly, he should offer, in a ritual as previously described, flowers, incense, fragrances, light, and foodstuffs; he should offer all this to all the recipients, thoroughly and in the right order. For the offering of light, he should offer butter lamps. When offering food to all the noble recipients and others, he should offer rice pudding with curds. {2.185}

2.186 "To all the tathāgatas he should offer cakes rich particularly in honey and milk and fried in butter, as well as pastry-rolls (*vartī*), candies (*khaṇḍa*), and other delicacies.[454] To all the pratyekabuddhas, noble śrāvakas, great bodhisattvas, and the noble deities he should offer dishes prepared with honey and cooked in milk, rich in butter, and flavored with chir pine resin.[455] Similarly, to all the gods[456] and hosts of spirits, and all beings in general, he should offer cake products, particularly sweetmeats,[457] incanted with the mantra according to procedure. {2.186}

2.187 "Similarly, to all the buddhas, pratyekabuddhas, noble śrāvakas, and great bodhisattvas as well as all noble and ordinary beings[458] he should offer fragrant flowers as described before, starting with royal jasmine, crepe jasmine, champak, and the blossom of the pannay tree. Royal jasmine flowers are particularly suitable for the Tathāgata family, lotuses for the Lotus family, and water lilies for the family of Vajrapāṇi. For other mantra deities[459] other flowers may be suitable. {2.187}

2.188 "Camphor incense is suitable for the Tathāgata family, sandalwood for the Lotus family, [F.125.a] [F.142.a] and bdellium for the family of Vajrapāṇi, the lord of guhyakas. For all other mantra deities[460] the master should offer a different incense. Butter lamps should be offered to all the noble ones, and scented oil lamps to all the ordinary mantra deities.[461] {2.188}

2.189 "As for the successive procedures
That function as previously described,
These procedures are the same as the one taught for perfume
And are required in the case of all mantra deities.[462] {2.189}

2.190 "Whatever has been taught by Avalokiteśvara
Or taught by Vajrapāṇi,
In their respective tantras,
On accomplishing the aims of mantra practice,
That also can be learned from this manual
And applied in every respect.[463] {2.190}

2.191 “The maṇḍala master then, following the previously described procedure, should perform the ritual acts of summoning, making offerings, burning incense, and the rest, and he should offer food and service as well.[464] Having done this, he should have his skillful assistants promptly prepare the meatless bali for all the spirits. He should have them beat the kettledrums, blow the conchs, and utter cries of joy in every direction. The bali should include incense, flowers, lamps, and garlands. {2.191}

2.192 “Circling then the maṇḍala to the right, the master should scatter the extensive bali that satisfies all spirits,[465] upward, downward, and horizontally, into each of the four cardinal and four intermediate directions and everywhere outside the maṇḍala. After bathing, he should offer into the fire one thousand and eight oblations consisting of rice grains smeared with curds, honey, and ghee. As the master offers the oblations while reciting the heart mantra and the six-syllable root mantra, the great beings who have entered the maṇḍala and now stand before him; who have had the protection rite performed for them and have been accepted as disciples by the maṇḍala master; who have developed bodhicitta, observed the ritual fast, and offered their own bodies to all the buddhas and bodhisattvas; who for the sake of spiritual accomplishments[466] share in the experiences of ordinary beings; who are fit to ascend to the seat of unsurpassable awakening;[467] and who desire omniscient awakening will become liberated from all their vices through merely beholding the maṇḍala. [F.125.b] [F.142.b] Even those people who have committed the five deeds of immediate retribution are immediately liberated. {2.192}

2.193 “The maṇḍala master then should cover the faces of the initiands[468] who wish to enter the maṇḍala[469] with a veil fashioned from a newly made, unbleached cloth from which the loose[470] threads have been pulled out and hairs removed,[471] that has been incanted with the root mantra seven times,[472] and that has been anointed with fragrant ointments, sandalwood, and saffron. First, boys should be brought into the maṇḍala starting from the sixteen- and finishing with the three-year-olds.[473] They may be embellished with either five decorative locks of hair or just one,[474] and they may wear a topknot of hair or not.[475] They should be princes whose crowns have been anointed, sons of kṣatriyas, or others of great endeavor who desire sovereignty. {2.193}

2.194 “When the initiand stands in the second maṇḍala with a veiled face, the master should form the *utpala*[476] mudrā and have him recite the root mantra of Mañjuśrī, the divine youth, once. Guiding his actions, he should give him a flower of nice fragrance and have him throw it onto the maṇḍala with both hands that have been purified with the mixture of sandalwood and saffron. The master should give him the mantra corresponding to the spot where the flower falls. {2.194}

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

2.196 “Thus, in due course, those who desire magical accomplishments will obtain each one of them until all eight are obtained, but no other accomplishments. If one desires other accomplishments, such as the removal of sins, only the samaya may be given. For this purpose, the maṇḍala master who bestows the empowerment [F.126.a] [F.143.a] should first consecrate an area outside the maṇḍala toward the northeast, neither too far nor too near, by purifying it with the root mantra. Just as in the case of the royal empowerment, he should admit disciples whom he regards as single-mindedly devoted to the Buddha, the Dharma, and the Saṅgha; who have faith and great energy; who are never separated from bodhicitta and follow the Great Vehicle; and who serve the Three Jewels. They should have unimpaired faculties, be irreproachable, and wish to accomplish the mantras in this very life. Their hearts may be kind and their minds resolved upon mantra practice, or they may be merely interested in the nonconceptual meaning of the mantra out of curiosity and a desire to know. They should be granted the first through the fifth empowerments; the remaining ones should be omitted.[477] Only those with the special qualities of insight and full understanding of the conduct should be initiated; others should not be. {2.196}

2.197 “The master should then collect the requisites as in every royal empowerment, or any that he finds pleasing. A canopy should be spread above him, banners and flags raised, and a white parasol should be held above his head. He should be fanned with a white yak-tail whisk with great care, and praised with well-wishing, auspicious, and excellent verses as spoken by the buddhas themselves, accompanied by cries of joy, the sounds of conchs, kettledrums and tambourines, and cries of victory. After circumambulating the maṇḍala clockwise, the disciples should bow to all the buddhas and bodhisattvas, bow their heads to the master,[478] and say the following: {2.197}

2.198 “ ‘O master![479] I will exert myself in order to engage in carrying out the mantra activities of all the buddhas and bodhisattvas, in order to enter the secret maṇḍala of liberation that surpasses all that is mundane, and to realize the state of buddhahood that affords sovereignty over all phenomena. In short, I will become a buddha.’ {2.198} [F.126.b] [F.143.b]

2.199 “Then, the initiand should sit on a bundle of kuśa grass, facing east and looking at the maṇḍala. He will first be given the knowledge (*vidyā*) empowerment and then made to[480] form the mudrā called *five-crested*. Then, whatever mantra he desires should be written on a leaf of birchbark with bovine bezoar. Having written it, he should smear both his hands and the interior of an earthenware vessel with sandalwood and saffron and place the birchbark leaf between two earthenware bowls.[481] He should then place the leaf, enclosed between the two bowls, inside the maṇḍala[482] at the soles of the bodhisattva Mañjuśrī’s feet. {2.199}

2.200 “Next, the disciple sitting there should first be made to recite the root vidyā mantra one hundred and eight times and then should be consecrated while still sitting on the bundle of kuśa grass. The master should take the full vase that had been allocated to all beings in common from outside the inner[483] maṇḍala where it was earlier placed near the gate and, while reciting the root mantra, anoint[484] the disciple’s head. For the remaining empowerments, he should use whatever water is appropriate. {2.200}

2.201 “The earthenware container should then be handed to him, and, while a butter lamp is burning, he should be made to recite the mantra. If it is the same mantra,[485] the disciple will succeed through merely reciting it. If it is a different one, he will succeed gradually, after applying effort.[486] It is said that even if the mantra given to him lacks or has extra syllables, he can still succeed, without a doubt, at the first sādhana session, for this mantra was written earlier by the master himself. If he keeps practicing, he will arrive, within three sādhana sessions, at the stage where success comes without effort. In this way, the master should first give the knowledge empowerment. {2.201}

2.202 “As for the empowerment in the second maṇḍala, he should take the full vase that had been allocated to all the gods in this maṇḍala and anoint the disciple’s head with it. As before, this procedure will free him from all his vices. He is then authorized by all the buddhas to enter samayas for any worldly or transcendent maṇḍala, as well as the practice of [F.127.a] [F.144.a] any mantra or mudrā. He will be blessed by all the bodhisattvas.[487] Consequently, the master may now give him the ācārya empowerment.[488] {2.202}

2.203 “The ācārya empowerment is given in the third maṇḍala. The master should take the full vase that had been allocated to all the śrāvakas and pratyeka-buddhas and, following the same procedure, anoint the disciple’s head with it. The master should say, ‘All the buddhas and bodhisattvas of great power have authorized you to write and recite all worldly and transcendent mantras, to use the instructions on the maṇḍala, and to give to others, as well as apply yourself, the instructions on the practice of the mantra methods, including the mudrās. In this very life, and in the lives to come until the final one, you will definitely obtain the state of awakening.’[489] {2.203}

2.204 "Similarly, in the empowerment of victory and the empowerment of conquest, the master should perform the sprinkling following the previously described procedure, using, respectively, the full vase that had been allocated to the blessed buddhas and the one allocated to the bodhisattvas. He should say, 'You are authorized by all the blessed buddhas, the great bodhisattvas, and the śrāvakas, {2.204}

2.205 " 'Unassailable by any spirits,
And unconquerable by any embodied beings;
May you find victory through all the mantras
And accomplish whatever you desire.'[490] {2.205}

2.206 "The maṇḍala master should,
According to each of their wishes,
Grant to all the disciples
The five empowerments, but only the five. {2.206}

2.207 "The master should then usher them, one by one, into the maṇḍala, present them to all the buddhas and bodhisattvas, have them circumambulate the maṇḍala clockwise three times, and dismiss them. At a later time they should be gradually instructed in and enjoined to practice the mantra. On the present occasion, however, the master should take the full vase that had earlier been allocated to the great bodhisattva Mañjuśrī [F.127.b] [F.144.b] and make those disciples who have entered the maṇḍala drink three handfuls of water while facing east. He should say to them: {2.207}

2.208 " 'Do not generate a great amount of nonvirtue by transgressing the secret samaya of the divine youth, the bodhisattva Mañjuśrī. You must not discard any of the mantras. You must be loyal to all the buddhas or bodhisattvas and must please the master. Otherwise you will break your samaya, your mantras will not be successful, and there will be much nonvirtue.' Having said this, he should dismiss them. {2.208}

2.209 "The maṇḍala master should, in addition, offer oblations of rice grains smeared with curds, honey, and ghee, while reciting the eight-syllable heart mantra. Getting up, he should then enter into the middle of the maṇḍala and make a welcome offering to all the visualized recipients[491] using the previously mentioned flowers and following the procedure as previously described. Using the previously specified incense, he should make an incense offering to all the buddhas and bodhisattvas, pratyekabuddhas and noble śrāvakas, and all the gods, nāgas, yakṣas, garuḍas, gandharvas, kinnaras, mahoragas,[492] rākṣasas, piśācas, and bhūtas, as well as the divine yogins, siddhas, and ṛṣis and all beings. He should strew flowers over them, sprinkle them with water scented with sandalwood and saffron, and then dismiss them following the previously described procedure. He should imagine that all of them become liberated.[493]

{2.209}

2.210 "The maṇḍala master should then take the food, bali,[494] and aromatic powder and let all these articles float[495] upon a river. Alternatively, he should give them to suffering beings. He should select an area on the ground, sweep and clean it well, adorn it, and smear it with cow dung.[496] Optionally, he may wash it with water, smear it with well-purified clay, [F.128.a] [F.145.a] or cover it with sand. He should do this himself and may proceed as he desires. Those who have entered the maṇḍala should themselves partake of the milk porridge[497] or sacrificial food." {2.210}

2.211 *This concludes the second chapter, that of the instructions on the maṇḍala procedure, from this great king of manuals that forms a garland-like[498] basket of bodhisattva teachings, an extensive bodhisattva textbook that is a miraculous display of Mañjuśrī, the divine youth.*

3. # Chapter 3

3.1 Mañjuśrī, the divine youth, again looked at the realm of the Pure Abode and, bowing to all the buddhas and bodhisattvas gathered together in that great assembly, pronounced the most secret single-syllable mantra, which removes all poisons and can be employed in all rites the mantra that is effective in the practices of his maṇḍala and which can also be used in all minor ritual activities. What is that mantra? {3.1}

3.2 "Homage to all the buddhas! This mantra is:

"*jaḥ*.[499]

"This very mantra, friends and all hosts of spirits, the one syllable, is to be used, in short, in the second maṇḍala procedure.[500] {3.2}

3.3 "After cleaning an area on the ground either eight or four cubits in size, it should be delimited using five-colored powder by oneself, not by anyone else. No matter where this is done, there is no fault. The area should be four sided, with sides of equal length, and should include the triple maṇḍala.[501] First one should draw the great *five-crested* mudrā, the *utpala*[502] mudrā of Lord Mañjuśrī, and the mudrās the *fangs*, the *mouth*, and the *stick*. These mudrās should be drawn in the eastern quarter of the inner maṇḍala. {3.3}

3.4 "Next, outside the door base[503] should be drawn a red lotus, a vajra, a blue lotus, a banner, a flag, a parasol, a doorway, a chariot, an elephant, a horse, a bull, a buffalo, a swastika, a peacock, a goat, a ram, and a man of youthful appearance. They should be arranged in successive rows [F.128.b] [F.145.b] fitting in with the threefold maṇḍala. {3.4}

3.5 "Then, in the southeastern direction, one should perform the fire kindling ritual using the one-syllable mantra and offer one hundred and eight[504] oblations with sticks of the devil's horsewhip plant smeared with curds, honey, and ghee. Then a welcome offering of flowers should be presented. Using the one-syllable mantra, one may also offer, whenever desired, a bali,[505] sacrificial food, lamps, or incense or perform the summoning and the dismissing.[506] {3.5}

3.6 “One should usher the supplicant into the maṇḍala.[507] If he wants royal power, the maṇḍala should be drawn in the middle of a city; if he wishes for enjoyments, then near a banyan tree;[508] if he wants a son, then near a lucky bean tree. If he desires a wife,[509] horses, or elephants, then inside an elephant stable or a horse stable; if he has been bitten [by a snake],[510] then at a pond or a place where nāgas live; if he is afflicted with a quartan, chronic, or any other fever, then near a solitary liṅga or to the south of a village; if he is possessed by rākṣasas, then in a cemetery or in an empty house; if he is possessed by piśācas,[511] then near a beleric myrobalan tree or a castor oil plant; if he is possessed by any of the mātṛs, then at a crossroad or near a house where a male offspring has died; if he is possessed by brahmarākṣasas,[512] then under a palm tree or a large sebesten tree. If he was fed poison, he should be given water incanted seven times[513] with the one-syllable mantra and made to lie down in the middle of the maṇḍala—he will be released from the effects of the poison. {3.6}

3.7 “Similarly, in the case of a woman or a man who seeks fame, one should draw the maṇḍala at a crossroad or on brahmins’ land.[514] If it is a woman whose child has died, then it should be drawn near a fruit-bearing tree or a sap-filled tree. In the case of a childless woman, it should be drawn in the middle of a field of rice ready to harvest. For those who have contracted the three diseases[515] or have been afflicted by others, it should be drawn at a crossing point[516] or a similar place. In the case of severe illness, a maṇḍala that destroys rākṣasas[517] should be drawn on a river island or a riverbank. Drawn on a mountaintop, the maṇḍala counters all diseases, in whatever form they may be.[518] For the diseases caused by ḍākinīs, it should be drawn in a brahmin’s garden,[519] an empty house, [F.129.a] [F.146.a] a lonely spot, or a depression in the terrain. {3.7}

3.8 “In all rituals such as these, the maṇḍala should be drawn at midnight, or midday,[520] or otherwise at any time. Employing this very one-syllable mantra, one should present a welcome offering of flowers to the deity and then dismiss him. Having done so, one should inundate the maṇḍala with water. This will provide strong protection to all those who are weary. {3.8}

3.9 “They will be freed from all illnesses[521]
And will attain their desired goals.[522]
One without a son will obtain a son,
And the unfortunate will meet with good fortune. {3.9}

3.10 “The destitute will obtain wealth
Through merely seeing the maṇḍala.
Anyone with faith in the ritual,
Whether it is a woman or a man,
Will meet, every time,

With whatever kind of good fortune they wish for."[523] {3.10}

3.11 *This concludes the chapter on the maṇḍala procedure, the third in "The Root Manual of the Divine Youth Mañjuśrī," an extensive bodhisattva textbook.*

4. # Chapter 4

4.1 Homage to the Buddha and all buddhas and bodhisattvas![524]

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

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

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

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

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

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

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

> “*Oṁ*, purify purify! You are the destroyer of all obstacle makers, one of great compassion, possessed of the form of divine youth! Transform, transform! Remember your samaya! Remain, remain! *Huṁ huṁ*, *phaṭ phaṭ*, *svāhā*![528] {4.6}

4.7 “Then the maṇḍala master should procure a young girl, who has not yet had a sexual experience, born into a brahmin, kṣatriya, or vaiśya family. Those of a low-caste origin should be avoided.[529] She should be physically unimpaired[530] and beautiful in every limb. She should have obtained permission to take part in the ritual from her mother and father and should be observing the ritual fast. She should have developed bodhicitta and be compassionate. She should have a clear, light complexion without any discoloration. In short, she must have all the auspicious marks of a woman. On an auspicious day of the bright fortnight, having ascertained that the planets are astrologically auspicious and bright, in a clean, windless place that is free from smoke, fog, and clouds,[531] having bathed the previously described girl, the maṇḍala master should dress her nicely in clean clothes [F.130.a] [F.147.a] and perform the protection ritual employing the mantra as given next along with the *great* mudrā.[532] He should mix some white sandalwood and saffron with water that is free of living organisms and, while the girl is drinking it, he should sprinkle her with this water,[533] purified with the same mantra. {4.7}

4.8 “He should throw white sandalwood and saffron-scented water in the four cardinal directions, upward, downward, and in the four intermediate directions.[534] Having blended white sandalwood, saffron, and camphor together,[535] the master should offer it himself or have the practitioner do this.[536] The following should be spoken three times: {4.8}

4.9 “ ‘May the blessed buddhas and the great bodhisattvas established on the tenth bodhisattva level bless the thread for making this cloth.’ ” {4.9}

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

4.11 “The sounds of drums—big, medium, and small—conchs, lutes, flutes, cymbals, and tambourines will be heard. Women, boys, girls, and men—both real and imagined[537]—will at that time spontaneously say the following:

" 'Victory is accomplished! Take the offering that has been offered! This is glorious and fruitful, with an opulence matching that of Śakra!'[538] {4.11}

4.12 "They, and others too, will say similar words. Sounds of a bell or sounds of rejoicing may also be heard. Only then will the knowledge holder[539] know [F.130.b] [F.147.b] that the thread has been blessed by the holy buddhas and the great bodhisattvas, not in any other way. The accomplishment will not be futile. {4.12}

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

" 'Seize, devour, and cause others to devour! It is lost, lost completely. Alas! It is far, very far! It is gone!' {4.13}

4.14 "They could say words such as these. Also, the monkeys, buffaloes, jackals, donkeys, cats, and other detestable humans and animals might utter their cries. The practitioner will then realize that he has not succeeded, and that his present life will be short.[540] As an option, he can do the preliminary practice and repeat the procedure from the beginning up to seven times. After the seven performances of the ritual, even someone who has committed the five acts of immediate retribution will succeed. {4.14}

4.15 "The practitioner should then perform the protection ritual for the previously selected girl and have her sit on a bundle of kuśa grass. He should place her facing the east or north, get his sacrificial food, and feed it to her.[541] Following this procedure, he should have her spin the cotton upon the bundle of kuśa grass that was prepared beforehand. {4.15}

4.16 "The thread, well spun and white, should be twisted together by a girl who has previously been trained. It should be well measured into units of one, three, five, eight, or up to sixteen palas or karṣas.[542][543]The best would be of sixteen units.[544] The middling would be of eight units. The next in rank would be of five units. In rites where the target is of minor significance, the thread should be of one unit.[545] A mantra adept should use this scheme in all rites according to his ability.[546] {4.16}

4.17 "From then onward,
Whatever bad karma one has previously committed
Will be destroyed in an instant,
As his mind focuses on the thread.[547] {4.17}

4.18 "He should take this thread
And place it in a clean container.
Having placed it there,[548]
He should cense it with an incense of camphor {4.18}

4.19 "Or other substances not derived from the bodies of living beings,[549]
Such as saffron, sandalwood,[550] and so forth.
He should worship[551] it with fragrant flowers

Such as jasmine, champak, and others. {4.19} [F.131.a] [F.148.a]

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

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

4.22 “He should not be afflicted with illnesses, not be too old,
And be free from coughing and asthma.
He should not be impotent,
And should be of a blameless origin.[552] {4.22}

4.23 “He should be faultless,
Have no hump, and not be lame.[553]
He must have all the auspicious marks[554]
And be praiseworthy and good looking. {4.23}

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

4.25 “His assistants[555] should be praiseworthy, of good caste,
Intelligent, and well trained
In weaving the best cloth
Of the highest quality.[556] {4.25}

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

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

4.28 “Promptly make the payment—
This is called the ‘heroes’ transaction,’
Since the mantra reciter pays

After a mere request, without bargaining. {4.28}

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

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

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

4.32 "If the cloth is going to be of the superior kind, it should be four cubits wide and eight cubits long;[557] he should supply the weaver with enough material for these measurements. If the cloth is going to be of the medium kind, it should be two cubits wide and five cubits long. If it is to be of the smallest kind, it should have the width equal to the thumb-to-index-finger measurement of the Sugata, and the length of one cubit.[558] Regarding these particular measurements, the thumb-to-index-finger measurement of Lord Buddha corresponds to the length of the forearm of a man from the central region[559]—this is what is known as the Buddha's thumb-to-index-finger measurement as a unit of length. The cloth is said to be of the authentic size when these measurements are used. {4.32}

4.33 “When the cloth is of the superior kind,
The superior accomplishment will arise, as taught by the most eminent of men.
The medium cloth is for those desiring royal status
After the sage has disappeared.[560] {4.33}

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

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

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

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

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

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

4.40 “Mantras will be accomplished without effort,
As will all mundane maṇḍalas.
The supramundane ones that have been taught
Will also be accomplished. {4.40}

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

4.42 “The great being Mañjuśrī, the divine youth,
Always taught this accomplishment[561]
In particular for those beings
Who set out in pursuit of awakening. {4.42}

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

4.44 “Working in two sessions of four time units each day,
It will take him five or eight days of sixteen time units.
Working all day and all night,
The weaving will be completed quickly.[562] {4.44}

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.63 “Therefore, only a well-trained painter skilled in sādhana,[565] or oneself if able to, should do the painting using uncontaminated paints. [F.133.a] [F.150.a] The painter, having undergone the ritual procedure as previously described for preparing the weaver, and endowed with the auspicious marks and so forth should choose any bright paints of strong colors and execute the painting in detail. The painting may be commissioned or done by oneself adhering to the same procedure as before in the case of the weaver. {4.63}

4.64 “One should infuse the paints with camphor, saffron, sandalwood, and so forth, and then, burning incense, incant them with the very same mantra one hundred and eight times.[566] One should bestrew the cloth with the blossoms of the ironwood tree, pannay tree, bulletwood tree, and the flowers of champak, Arabian jasmine, dhānuṣkārika jasmine, and royal jasmine. Then, sitting on a bundle of kuśa grass and facing east, with a settled mind and thoughts directed to all the buddhas and bodhisattvas, one should take hold of a fine-tipped brush and, with a relaxed mind, commence the painting. {4.64}

4.65 “First one should paint the Tathāgata Śākyamuni, endowed with all of his excellent forms, his body marked with the thirty-two marks of a perfect man and adorned with the eighty minor characteristics. He sits on a jeweled lotus, his form surrounded by a halo of light to the distance of one fathom all around. He teaches the Dharma with a serene expression. {4.65}

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

forth. All the figures throughout it should be of exquisite form. {4.66}

4.67 "At the base of the stem of the Blessed One's lotus spring several other lotus flowers, all growing progressively higher. [F.133.b] [F.150.b] To his left, eight lotuses should be drawn with the figures of the eight great bodhisattvas seated upon them. {4.67}

4.68 "On the first lotus is Noble Mañjuśrī. His color is either whitish like the filaments of a lotus[567] or golden like saffron. His form is that of a divine youth with the features of a young male child. On his head are five decorative locks of hair, and he is ornamented with all the adornments of a divine youth. In his left hand he holds a blue lotus, and with his right he salutes the Tathāgata, at whom he is directing his gaze. His bodily form is charming and peaceful, with a slightly laughing countenance, and a halo of blazing light encircling him. {4.68}

4.69 "The noble Candraprabha should be painted on the second lotus, also in the form of a divine youth. On the third should be Sudhana; on the fourth, Sarva-nīvaraṇaviṣkambhin; on the fifth, Gaganagañja; on the sixth, Kṣitigarbha; on the seventh, Anagha; and on the eighth, Sulocana. All of them should be painted as divine youths ornamented with the corresponding adornments. {4.69}

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

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

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

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

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

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

4.76 “To the left of Lord Śākyamuni and above Noble Mañjuśrī one should paint a lofty palatial maṇḍala, decorated with many gems and adorned with the king of mountains.[574] It has the shape of a mountain entirely covered with precious stones.[575] There one should paint the eight blessed buddhas, as listed below. {4.76}

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

4.78 “The second, Tathāgata Saṃkusumitarājendra, should be painted in golden color and richly bestrewn with flowers, such as the blossoms of the ironwood tree, bulletwood tree, and so forth. His gaze is directed at Noble Mañjuśrī. He is surrounded with light that forms a halo sparkling with the colors of precious jewels.[576] {4.78}

4.79 “Tathāgata Śālendrarāja[577] should be painted as the third. He is of the color of lotus filaments and is expounding the Dharma. The fourth to be painted is Tathāgata Sunetra; the fifth is Duḥprasaha; the sixth is Vairocana, the Victorious One; the seventh, Bhaiṣajyavaidūryarāja; and the eighth, Tathāgata Rājendra, the pacifier of all suffering.[578] [F.135.a] [F.152.a] All of them should be depicted endowed with tathāgata forms of golden color, displaying the hand gesture of granting fearlessness. {4.79}

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

4.81 “Beneath[579] the pratyekabuddhas should be painted the eight great śrāvakas, seated separately near the bodhisattvas’ heads. They are Elder Śāriputra, Mahā-maudgalyāyana, Mahākāśyapa, Subhūti, Rāhula, Nanda, Bhadrika, and Kaphiṇa. {4.81}

4.82 “The eight pratyekabuddhas are Gandhamādana, Candana,[580] Upariṣṭa, Śveta, Sita, Ketu,[581] Nemi, and Sunemi. All of them are beautiful, serene, and self-controlled. They and the great śrāvakas fold their hands in reverence, looking at the blessed Buddha Śākyamuni. {4.82}

4.83 “Above them should be painted two more gods, near to the other two gods of the Pure Abode. They hold a long, elegant canopy of fine cloth, spreading it above all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas. They should be depicted wearing celestial garlands and clothes. {4.83}

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

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

4.86 “On the mountain’s summit one should paint Yamāntaka, Lord of Wrath, most terrible in form, holding a noose in his right hand and a staff[582] in his left. He knits his brow and looks at Noble Mañjuśrī, awaiting orders. He has a ‘wolf’s belly’[583] and upwardly flowing hair. His body color is that of collyrium or a dark cloud. He has a reddish beard, prominent fangs, long nails, and red eyes.[584] He is adorned with snakes coiling around his neck and clothed in tiger skin. Extremely fierce, he destroys all obstacles. One should thus paint Yamāntaka, Lord of Great Wrath, with flames blazing all around him. {4.86}

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

4.88 “Near Nanda, the king of nāgas, and off to the right below Lord Śākyamuni, one should paint the great jewel king of mountains[585] rising from a lotus lake, as previously described.[586] This time one should paint it without Yamāntaka, Lord of Wrath; also it should be bestrewn with celestial flowers and located below the noble Avalokiteśvara.[587] This tall and lofty mountain should be painted as made of ruby, with a single summit made of beryl in the shape of a sprout.[588] {4.88}

4.89 “Resting there should be painted the goddess who is the compassion of the noble Avalokiteśvara embodied—the noble Tārā. She is adorned with all types of jewelry and wears a red bodice and brightly colored silken garments. Her whole body is adorned with feminine adornments. [F.136.a] [F.153.a] In her left hand she holds a blue lotus. Her body color is golden and her waist slim, but not overly so. She is neither too young nor too old.[589] Her mind is absorbed in meditation, and she is awaiting an order. Her body is slightly bent forward with her right hand displaying the boon-granting gesture, and so forth. She sits in a cross-legged posture, turning her gaze slightly toward[590] Avalokiteśvara. She is surrounded by a halo of blazing light. {4.89}

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

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

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

4.93 “The goddess is the mother of the divine youth—
Mañjughoṣa of great splendor.
In order to completely remove
The practitioner’s every obstacle,[591] {4.93}

4.94 “To ensure protection by the rulers of men,

And to bring prosperity, she should be installed on the canvas.[592]
The supreme Lord of Wrath,
Situated at the top of his mountain,[593] {4.94}

4.95 "Has been taught by the most excellent Victor and his sons
For the sake of destroying all obstacles.
Very terrifying, most venerable,[594]
Very fierce, and of great splendor, {4.95}

4.96 "He is primed for restraining beings
Who are hostile to the teachings.
For the practitioner, however,
He is a remover of all obstacles. {4.96}

4.97 "Violent and of a wrathful disposition,
He is the mantra deity to be summoned.[595] [F.136.b] [F.153.b]
Most terrible and frightening,
He wards off all who are cruel. {4.97}

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

4.99 "He destroys all evildoers
Who oppose the teachings of the Sage.
Thus one should paint the cloth
Four sided, with four corners. {4.99}

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

4.101 "Their pure, white bodies
Are half human in form.
Raising up their torsos,
Their hands are folded in constant reverence. {4.101}

4.102 "One with seven hoods, of great valor,
Ananta by name, is referred to as 'great lord.'[596]
Adorned with jewels and gems,
He directs his gaze at Tathāgata Śākyamuni. {4.102}

4.103 "Of very beautiful and charming form,

He is adorned with jewel ornaments.
Known as the great king of nāgas,
He should be painted with a garland of blazing light. {4.103}

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

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

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

4.107 "Will be annihilated the very moment
One beholds this painting here on earth.
Therefore, one must not withhold this painting[597]
From those who have committed the five acts of immediate retribution {4.107}

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

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

4.110 "What need then to speak of those who maintain purity
In their body and in their speech,
Who perform their recitations
And are diligent in relying on mantra?[598] {4.110}

4.111 "The merit that has been accumulated by the totality of beings
Through religious worship over a million eons[599] [F.137.a] [F.154.a]
Will be obtained by a practitioner of mantra
Who does this painting here on earth. {4.111}

4.112 "Buddhas—including the pratyekabuddhas

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

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

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

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

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

5.

Chapter 5

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

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

5.2 "First, to produce the medium painting, thread should be used as previously described, following the same procedure as before. The work should be done by craftsmen who have been trained beforehand, applying the same measurements as the previous cloth. Just as before, the cloth should be of excellent quality, white, tightly woven, and thoroughly clean[600] and have fringe tassels.[601] The painting should then be executed using uncontaminated paints free of hairs, dust, or other debris, with everything done just as before, except for the sizes and forms of the painted figures. {5.2}

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

5.4 "To his right is Noble Mañjuśrī, the color of lotus filaments, saffron, [F.137.b] [F.154.b] or the sun, with a blue lotus near his left shoulder. With the palms of his hands folded in reverence, he looks toward Lord Śākyamuni. He has the form of a divine youth, with a gentle smile on his face, and his head is adorned with a crown of five decorative locks of hair. He is ornamented with the adornments of a young boy and inclines his head toward his right knee. {5.4}

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

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

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

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

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

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

5.11 “And above, in the upper two corners, two gods should be painted releasing a great flood of flowers. They each have variegated, bright forms and rest within rain clouds in the midst of space. They should be depicted as white and flying. {5.11}

5.12 “This painting, which is called ‘medium,’
Is produced for the sake of good fortune.
For people here on earth

It brings middling accomplishments. {5.12}

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

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

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

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

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

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

5.19 “So also, through requesting this painting of great splendor,
Or requesting the instructions thereof,
One will obtain a fruitful life
And swiftly win happiness. {5.19}

5.20 “It is not possible to express in words,
Not even in millions of infinite eons,
The merit and its results one would obtain

Through merely seeing this painting." {5.20}

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

6. # Chapter 6

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

"There is, Mañjuśrī, yet another secret[607] cloth-painting procedure,[608] a third type, referred to as 'smallest,'[609] by the means of which all beings can effortlessly win accomplishment. {6.1}

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

6.3 "First one should paint Noble Mañjuśrī, sitting on a lion throne with the form, as before, of a young boy expounding the Dharma. [F.139.a] [F.156.a] He should be painted as having a charming form that radiates light. To his left, the noble Samantabhadra stands on a dais of precious stone, with his right hand extended forth holding a yak-tail whisk and his left hand holding a wish-fulfilling gem. As before, he should be painted in the dark blue color of the beautyberry flower. To the right of Noble Mañjuśrī stands the noble Avalokiteśvara on a dais of precious stone.[610] As before, he has a yak-tail whisk in his [right] hand and a lotus[611] in his left. He should be drawn with his form haloed in blazing light. {6.3}

6.4 "Below Mañjuśrī's lion throne should be painted a golden-colored mountain, extending down to the edge of the canvas. In the corner at the edge of the canvas, below the lion throne of Noble Mañjuśrī and to his right, Yamāntaka, the Lord of Wrath, should be painted with the same details as before. The practitioner should be painted[612] as before, holding an incense holder. {6.4}

6.5 "Above Noble Mañjuśrī should be painted Tathāgata Saṃkusumitarājendra, sixteen fingers tall, sheltering in a cave on a jeweled mountain. Its ten peaks should be drawn to resemble palaces.[613] Around the perimeter of the cloth one should draw a ring of mountains.[614] Above, perched on the front slopes of the mountains located in the two upper corners of the cloth, are two divine sons from the realm of the Pure Abode, named Śuddha and Viśuddha, who scatter

heaps of flowers that float in arrays. They should be painted [with the same details] as before.[615] The painting should be drawn with various flowers placed all around it. {6.5}

6.6 "The entire threefold description
Has now been given.
The painting called 'smallest'[616]
Is the best for minor rites. {6.6}

6.7 "Whatever evil has been committed or caused to be committed,
All this terrible karma,
Accumulated over thousands of eons,
Will be purified through merely seeing this painting.[617] {6.7}

6.8 "As soon as this painting is seen,
At that very moment the karma will be purified.
A wise person who paid respects
To thousands of millions of buddhas[618] [F.139.b] [F.156.b]

"Will not obtain even one sixteenth of the merit
Obtained through merely seeing this smallest painting. {6.8}

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

6.10 "However many mantras
Have been taught by the sages Brahmā and Indra;
By Vainateya, Varuṇa,
Āditya, or Kubera; {6.10}

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

6.12 "One should always perform pacifying
And enriching rites in this way.
Violent acts ought to be shunned,

As they have been condemned by the best of victors." {6.12}

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

7. # Chapter 7

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

"Good! It is good that you, the blessed one, the tathāgata, the worthy one, the perfectly awakened one, gave this Dharma discourse in such a clear way for the benefit, the welfare, and the happiness of all who observe their vidyā vows and in order to show your compassion for the world. You exemplified the bodhisattvas' skill in means with this particular method that takes them higher than nirvāṇa[619] [F.140.a] [F.157.a] and, with their continuous dedication to the goal of awakening,[620] accomplishes their conduct consistent with all the goals of the mantras. This will promote the spread of this[621] secret mantra among all people. {7.1}

7.2 "In the future, when the teachers of the world have entered nirvāṇa and the sun of the tathāgatas has set—when their lineages have ended and all the buddhafields are empty of all the buddhas, bodhisattvas, noble śrāvakas, and pratyekabuddhas; when the inhabitants of the world have become blind with ignorance; when the noble eightfold path has been cut and the medicine of all the vidyā mantras that are like precious gems is lost; when the world spheres have gone dark, devoid of good people[622]—at that time, beings will be lazy because of lack of interest;[623] they will lack faith, will be willfully destructive,[624] and will not rely on spiritual friends. They will be deceitful and treacherous, and they will act like rogues. {7.2}

7.3 "Such people, when hearing this Dharma discourse, will become frightened. Indulging in idleness and apathy, they will lack faith. Seeking sensual enjoyments, they will lack conviction. Delighting in wrong views,[625] they will generate a lot of negativity. Rejecting the true Dharma, they will move from one terrible state to one even worse, bound for Avīci Hell.[626] For the sake of those suffering like this, to enthrall the unsubmissive and, once they are enthralled, to

grant them fearlessness, please muster your skill in means, O Blessed One, and teach them the procedure of painting involving mantras if you think that the time is right." {7.3}

7.4 Then Lord Śākyamuni applauded Mañjuśrī, the divine youth:

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

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

7.6 Lord Śākyamuni then pronounced the mantras:

"*Oṁ vākyārthe jaya*.[627]

"*Oṁ vākyaśeṣe sva*.[628]

"*Oṁ vākyeyanayaḥ*.[629]

"*Oṁ vākyaniṣṭheyaḥ*.[630]

"*Oṁ vākyeya namaḥ*.

"*Oṁ vākyeda namaḥ*.[631] {7.6}

7.7 "These six mantras of yours, Mañjuśrī, each numbering six syllables, are of great power and equal in their great potency. They are the supreme heart mantras that bring the highest accomplishment, as if they originated from the Buddha himself. They have been proclaimed by every buddha for the benefit of all beings. They involve and activate the samaya[632] and are suitable for all types of activity. They are signposts for the road to awakening and are the most important mantras of the Tathāgata family. They can be employed in all three levels of ritual, the highest, the medium, and the lowest. They bring the ripening of the fruit of virtuous karma. They will lead to accomplishment at the time when the Buddha's teaching has disappeared. {7.7}

7.8 "For those who will have succeeded in finding, for the sake of protection, a true Dharma guide, these mantras will, even through only basic application, accomplish the goals of kingship, good fortune, and great powers.[633] They will

swiftly lead them to accomplishment at that time and juncture. Therefore, these supreme heart mantras should be accomplished even if it were only out of curiosity. In short, in whatever way they are employed, they will lead to corresponding accomplishments. The painting procedure involving these mantras will now be presented in brief.[634] {7.8}

7.9 "At that time, during the terrible period of five degenerations, beings will have very little merit. They will be petty,[635] with short lifespans and little happiness. Being weak in diligence,[636] [F.141.a] [F.158.a] they will not even be able to begin the very elaborate rites for the painting procedures. It is for their benefit that I will teach a very short procedure. {7.9}

7.10 "First, one should purchase thread with due care, one *pala* or half a *pala* in weight, and commission a weaver to make a cloth one cubit long and half a cubit across, together with a fringe.[637] Alternatively, one should obtain a different, new piece of cloth that is free from hairs,[638] measuring—as one prefers—two, four, six, five, ten, or eight cubits from top to bottom,[639] and very white,[640] and one should have the painter do the painting according to one's wish. {7.10}

7.11 "It should be painted using uncontaminated paints infused with sandalwood, camphor, and saffron. First one should mix together sandalwood, camphor, and saffron into a homogenous substance and blend this with water free of living organisms and impurities. One should soak the cloth in a vessel with this mixture, cover it well with a lid, and leave it for three days. Then, having performed the protection rite, in a clean place, having ritually purified oneself, during the bright fortnight, on the full moon day,[641] one should sit on a bundle of kuśa grass in front of the vessel with the cloth in it and, facing the east, recite the words of the following mantra one hundred and eight times: {7.11}

7.12 "*Oṁ he he*! O blessed one with many forms and the divine eye, look after me, look! Remember your samaya! O great bodhisattva with the form of a divine youth, why do you delay? *Hūṁ hūṁ phaṭ phaṭ svāhā*![642] {7.12}

7.13 "Having recited this mantra, one should go to sleep right then. While asleep, one will receive a sign whether the procedure will be successful or not. Upon awakening, one should commission the painting without delay if one's dreams indicated success. If the dreams conveyed no sign of success, one should take the cloth out of the vessel and dry it in the sun. When dry, one should again place it in a different new vessel. One should keep it well hidden, and also do the protection rite over it. Then, choosing whichever among the six-syllable heart mantras given previously one wishes, recite its syllables one hundred thousand times. One will then be able to swiftly[643] accomplish the cloth-painting procedure. {7.13}

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

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

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

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

7.18 “Next, three lotuses spring from a single stalk. On the pericarp of the middle, primary lotus is the lion throne of Noble Mañjuśrī and his jeweled footstool. On the second lotus the noble Samantabhadra stands on a white[649] lotus seat. On the third lotus is the noble Avalokiteśvara. The beautiful, emerald-like stalk [F.142.a] [F.159.a] rises from Anavatapta Lake, which is covered in lotus buds with leaves, half-opened lotuses, and lotuses in full bloom. This lotus stalk is supported by two nāga kings, Nanda and Upananda. {7.18}

7.19 “These two nāga kings should be painted as white, each of them adorned with seven hoods. Their bodies, adorned with all types of jewelry, are half human, and the other half is distinguished by the coils of a snake. With their [lower] bodies submerged in water, they direct their gaze at Noble Mañjuśrī. They are shaded with parasols decorated with jewels. {7.19}

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

7.21 “Above Noble Mañjuśrī, in the two corners at the edge of the cloth, two divine sons wearing garlands[651] and holding garlands of flowers should be painted. They float nestled within clouds and release a great flood of flowers. Both are very beautiful. Blossoms of the ironwood tree and so forth should be painted strewn all around the cloth. One may create this painting, presided over by the three forms,[652] however one desires.[653] {7.21}

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

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

7.24 “In this way the mantras will be accomplished,
But not for those who commit evil.
Accordingly, once faith has been developed,
The mantra deities[655] will be accomplished.[656] {7.24}

7.25 “The mantra kings will be accomplished through this ritual
Only by those who have faith, not otherwise,[657]
Because faith is the supreme vehicle
Traveled in by the spiritual guides themselves. {7.25}

7.26 “For a person without faith
The white Dharma will not grow,
Just like green shoots
From seeds burnt by fire. {7.26}

7.27 “But if an ordinary person is confirmed in faith
And has begun working toward awakening,
He will accomplish the deities.

If he has no faith, he will not.
In particular, he will not
Accomplish any mantras.[658] {7.27}

7.28 "Whatever worldly deities there are,
And whatever are beyond this world,
All of them, free from stain,
Will be accomplished by those with faith.[659] {7.28}

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

7.30 "The painting procedures—the small, the special,
And the middle—have now been taught.
Presently, I will teach the practice
That accomplishes all activities." {7.30}

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

8. # Chapter 8

8.1 Now Lord Śākyamuni addressed Mañjuśrī, the divine youth:

"The full topic of the cloth-painting procedure, Mañjuśrī, has now been taught by me for the benefit of those beings you foretold. They will succeed even with little skillful means.[660] For their benefit I will now teach a sādhana method classified according to the type of activity, describing at length its different virtues. Listen to it well, [F.143.a] [F.160.a] and reflect upon it thoroughly. I will speak for the benefit of all beings."[661] {8.1}

8.2 The divine youth Mañjuśrī, in turn, said to the Blessed One, "Good! It is good, O Blessed One, that you will give this eloquent exposition that illuminates our incisive meditation and causes the qualities of mantra practice to fully manifest.[662] So do teach this method, Blessed One, if you think that the time is right. Do so out of compassion for us." {8.2}

8.3 Lord Śākyamuni looked then at the entire assembly and smiled. At that moment rays of blue, yellow, and translucent crystalline light[663] issued from the mouth of Lord Śākyamuni. As soon as these rays issued forth, they illuminated the entire assembly and dimmed the worldly realm of the great trichiliocosm, including the abodes of all the māras. This included the light of the entire multitude of stars, celestial bodies, mountain ranges, and the moon and the sun, those two luminaries of great power and might, which were also dimmed by the light of Śākyamuni's rays. They lost their radiance and did not illuminate the worlds. They did not shine and appeared dark. The rays dimmed also the jewel light of all gems, mantras, and medicines and then disappeared back into Lord Śākyamuni's mouth. {8.3}

8.4 Bodhisattva Vajrapāṇi, the great being, was present at that time in the midst of this great gathering. Seated, he rose from his seat in his beautiful form pleasing to beings,[664] prostrated at the Blessed One's feet, and said this to him:

"It is not without a cause or a reason that the blessed[665] buddhas smile. What is the cause, Blessed One, what is the reason for your smile?" {8.4}

8.5 Being thus asked, the Blessed One said to Bodhisattva Vajrapāṇi, “It is so, Vajrapāṇi, it is so. It is exactly as you say. The smile of the tathāgatas does not happen without a cause or a reason.[666] There is a cause, [F.143.b] [F.160.b] there is a reason: future beings will take up and follow this king of the lords of sūtras, this root manual of Mañjuśrī, which arose out of the tenth bodhisattva level, Cloud of Dharma—a collection of skillful methods such as ritual practices that involve knowledge-vidyās and practicing the right conduct. Future beings will study this manual in full, memorize it, spread it by word of mouth, and put their faith in it. {8.5}

8.6 “Having written it down in the form of a book, they will worship it with sandalwood powder, ointments, incense, flower garlands, parasols, flags and banners, or other different means, in particular with the music[667] of various instruments and cymbals. Through that they will attain a continuous mental state of inner rejoicing that makes their bodily hair bristle with joy. Learning about the power and efficacy of vidyās, they will be thrilled, rejoice, and will take up the right conduct. I predict that all of them will become blessed buddhas, established in supreme, perfect awakening. It is for this and no other reason that the victorious ones smile. {8.6}

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

8.8 “One should then climb to the top of a mountain and position the superior[668] painting so that it faces the west. Then, sitting on a bundle of kuśa grass and facing east, one should offer, below the painting, one hundred thousand white lotuses smeared with white sandalwood[669] and saffron to Lord Śākyamuni and all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas. One should burn camphor incense according to one’s means[670] and make offerings to the gods and nāgas [F.144.a] [F.161.a] of whatever flowers are available. {8.8}

8.9 “Then, at the midnight hour, on a bright full moon night, the completely full moon of the prātihāra fortnight, one should dig, in front of the painting, a fire pit in the shape of a lotus and kindle the fire using white sandalwood sticks. One should blend together saffron and camphor and offer it into the fire one thousand and eight times, [or as many times] as one can. [In this way] one becomes ritually protected. {8.9}

8.10 “Then rays of light emanate from Lord Śākyamuni, encircle the painting, and envelop it with blazing light. The practitioner,[671] in a form pleasing to beings,[672] should then circumambulate the painting three times clockwise, bow to all the

buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas, and take the painting into his hands.[673] {8.10}

8.11 "As soon as one grasps the end of the cloth where the practitioner had been painted earlier, one will fly upward.[674] In the snap of a finger, one will ascend to the realm of Brahmā. One will reach the world sphere called Kusumāvatī, where dwells Tathāgata Saṃkusumita Rājendra. There he upholds, maintains, and expounds the Dharma. One will see there Noble Mañjuśrī in person and will hear his Dharma discourse. One will also see many hundreds of thousands[675] of bodhisattvas and attend upon them. One will live for one thousand great eons, enjoying[676] freedom from old age and death. {8.11}

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

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

9. # Chapter 9

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

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

9.2 "This vidyārāja, O hosts of gods, is inviolable. With this vidyārāja even Mañjuśrī, the divine youth, can be summoned, enthralled, and made to comply. Why say more? There are, O bodhisattvas, other mantras, both worldly and transcendental, but this unique mantra of great valor and power is said to be the best of all mantras—it can destroy all obstacles.[677] Among all one-syllable mantras, only this one is called *the syllable*.[678] {9.2}

9.3 "This single syllable fulfills all purposes and accomplishes every task; it nullifies all the mantras of evildoers and removes all sins;[679] it makes all the other mantras effective; it brings that which is virtuous. It surpasses all other worldly and transcendental mantras. It is the impeccable essence of all the tathāgatas that fulfills all wishes. Which mantra is this? It is *kḷlhīṁ*.[680] {9.3}

9.4 "Friends, this most secret vidyārāja called One Syllable can be employed in all rites. No being [F.145.a] [F.162.a] may transgress it; it cannot be assailed by any spirit; it constitutes the auspiciousness of all the buddhas; it makes all mantras effective; it is the master of the worlds; it is the lord of all the lords of wealth;[681] it is the love for all those who hate; it awakens the compassion of all beings; and it is the remover of all obstacles. In short, whatever it is employed in, that very thing it will accomplish. It can perform tasks even when it is not fully mastered. {9.4}

9.5 "Whomever one touches while reciting this mantra[682] will become enthralled. If one wears incanted clothes, one will obtain good fortune. If one bites an incanted tooth stick, one will get rid of a toothache. If one bites an incanted tooth

stick from the white oleander tree,[683] food will be found without one's having to ask for it. {9.5}

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

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

9.8 "In the case of indigestion with vomiting and dysentery,[688] one should incant seven times some sochal salt, sea salt, or other type of salt, and eat it. One will be free from this disease the same day and will become well. In the case of the twofold dysentery or a sudden dysentery,[689] one should mash the fruits[690] of citron[691] with water that is free of living organisms and has been incanted once or more.[692] [F.145.b] [F.162.b] By this method one will be freed from the unpleasant symptoms. {9.8}

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

9.10 "If she experiences bleeding within the next three to five years when she is with child; if she does not conceive a child for many years;[694] if she is harmed by the mantra magic, medicines, or mudrās of others;[695] if she suffers a miscarriage; if she falls ill; if there is any other disorder caused by others; or if she is poisoned by animate or inanimate, or natural or artificial means—if any of this was effected by the friendly or hostile use of any root or medicine mantras, one should chant the mantra twenty-seven times and then grind old ghee with the moon-like eye of a peacock feather, making it homogenous. When it is finely ground, one should mix it with sugar and eat an amount the size of myrobalan fruit every day over seven days. {9.10}

9.11 "The patient should be made to drink milk cooked with sugar, having incanted it again and again. If one has a headache, one should wipe the head with a crow's pinion incanted seven times. One will become well. {9.11}

9.12 “For female disease such as hypermenorrhea, one should grind the root of nīlikā[696] together with milk,[697] add to it some root of the indigo plant, and incant this one hundred and eight times. One should then blend it with milk and give it to the patient to drink. Similarly, in the case of a fever, be it a quartan, one-day, two-day, three-day, chronic,[F.146.a] [F.163.a] constant, or recurrent one, one should have the patient drink milk with ghee, incanted one hundred and eight times. The patient will become well. {9.12}

9.13 “Similarly, if someone is seized by a ḍākinī or a graha,[698] one should incant one’s own face one hundred and eight times and face the affected person; they will become well. Similarly, if someone is seized by any terrible and evil nonhuman being, such as a mātṛkā, a pūtanā that attacks children, a vetāla, or a graha that seizes children, one should incant one’s own hand one hundred and eight times and touch the affected person on the head. They will become well. {9.13}

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

9.15 “One who desires accomplishment should not engage in trivial activities.[699] One should go alone to a secluded place at the source of a river that flows into the ocean or on the ocean shore, on the bank of the Gaṅgā, or on the bank of any big river. There, in a clean spot, one should build a hut.[700] One should perform the threefold ablutions, wear the three garments, observe silence, and live on food obtained by begging or on the practitioner’s diet of milk, barley, and fruit. Living thus, one should recite the mantra three million times. Then, once the sign has been observed, one should commence the sādhana practice. {9.15}

9.16 “On that location, in the same place, one should install the superior[701] painting and offer a big pūjā with lamps of gold and silver, or of copper and clay, filled with olibanum oil or ghee,[702] [F.146.b] [F.163.b] with wicks made of high-quality fabric. One should prepare one hundred thousand[703] such lamps and offer all of them before the painting. {9.16}

9.17 “With the lighted lamps evenly arranged in contiguous rows, light will radiate from the painting. The moment the light shines, the painting will be haloed with a blazing ring of light that pervades everywhere. In the sky above drums will sound and congratulatory cheers will be heard. {9.17}

9.18 “At that point, a vidyādhara, in a form that delights sentient beings, will emerge from the corner where the practitioner is depicted on the previously painted cloth. One should give him a welcome offering, circumambulate him, bow to all the buddhas, and seize him. As soon as one has seized him, one will fly up together with all the beings holding lamps and, perhaps, ascend to

100,001[704] palaces. Surrounded by vidyādharīs playing divine instruments, singing songs in sweet voices, and dancing, one will be consecrated by them to kingship as a vidyādhara-cakravartin. Together with the holders of the lamps, one will revel in freedom from old age and death, endure for a great eon, have the luster of the rising sun and divinely beautiful limbs, and be adorned with a diverse array of garments.[705] {9.18}

9.19 "The vidyādharas, for their part, will become one's servants.[706] Together with them, one will travel around as the king of all of them,[707] and they will attend upon one as servants. One will become a monarch of vidyādharas. One will have a long life and be unassailable. One will be the supremely fortunate one among all the celestial siddhas—an enthraller of vidyādhara girls.[708] One will worship the buddhas and bodhisattvas with every substance.[709] One will be able to ascend even to the world of Brahmā in an instant. One will not even need to consider Śakra, let alone other vidyādharas. [F.147.a] [F.164.a] In the end, one will attain the state of awakening. Noble Mañjuśrī will become one's spiritual friend.[710] {9.19}

9.20 "There are, however, those practitioners whose[711] sādhana practice is more intense. In such a case, one should go alone to a secluded place free from the distractions of attachment. One should retreat to a big forest and find a place where there is a lotus pond adjacent to a lonely mountain and fed by a stream.[712] One should climb to the top of the mountain and, having chosen either the single-syllable vidyārāja taught in the Mañjuśrī's manual of rites, one taught by the Tathāgata or another bodhisattva, or any other one prefers, one should live on lotus roots and milk products, recite the vidyāmantra three million six hundred thousand times. At the end of the recitation, one should install, following the same procedure as previously taught, the superior one of the previously taught types of painting and prepare the lotus flowers smeared with white sandalwood and saffron paste. Having lit a fire of cutch tree sticks, one should offer into the fire the already-prepared lotuses thirty-six thousand times. {9.20}

9.21 "Then, at the conclusion of the homa rite, rays of light will issue forth from the painting of Lord Śākyamuni. Having illumined the practitioner, they will dissolve into his head. As soon as one is touched by these rays, one will attain the five superknowledges. Having attained the levels of a bodhisattva, one will go about as one pleases in the form of a god. One will live thirty-six eons and will traverse thirty-six buddhafields, beholding all their might. One will memorize the teachings of the thirty-six buddhas and will delight in worshiping and serving them. In the end, dedicated to the attainment of awakening, one will be wholly taken care of by the spiritual friend, Noble Mañjuśrī, right until the ultimate state of awakening, the final nirvāṇa." {9.21} [F.147.b] [F.164.b]

9.22 *This concludes the ninth chapter of "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed second*[713] *chapter on the ritual involving the supreme sādhana method.*

10. # Chapter 10

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

"Having chosen another mantra from this king of manuals, one should go down to [the bank of] the great river Gaṅgā. Staying in a boat in the middle of the river, one should incant rice gruel mixed with milk three million times on the days of one's choice. Subsequently, at the end of recitation, one will perceive all the nāgas. One should then start the main practice. For that, one should prepare, in the middle of the boat, a fire pit in the shape of a lotus. One should prepare a big offering of ironwood blossoms to the painting. The painting of the superior type should be positioned facing west, with oneself sitting on a bundle of kuśa grass facing east. One should incant each of the ironwood blossoms seven times and offer it into the blazing fire of cutch tree sticks. One should do this until one has offered thirty thousand such blossoms, each smeared with white sandalwood and saffron paste. One should use nothing else. One should wait for the nāgas to appear.[714] They will be enticed by the power substances, but will not take them. {10.1}

10.2 "Then, at the conclusion of the homa ritual, one will fly up together with the boat. One will become a vidyādhara-cakravartin, and all the nāga kings will become one's followers, acting as servants. One will live thirty intermediate eons and will be able to act as one pleases. One's activities will be unimpeded. One will be able to perceive Noble Mañjuśrī face to face. He will touch one on the head, and as soon as he has done so, one will obtain the five superknowledges. One will be certain to attain buddhahood. {10.2} [F.148.a] [F.165.a]

10.3 "There is another supreme ritual practice. One should descend to the bank of the great river Gaṅgā and construct a boat from a single block of wood from the bilva tree. It ought to be well made and attractive. One should board it,[715] bringing an oar of bilva wood. With this, one should propel the boat, employing a genuinely skilled assistant. One should have him row the boat, without leaving the great river Gaṅgā, in circles, across, or lengthwise.[716] One should choose either the six-syllable root mantra, the eight-syllable mantra, the single-syllable one, or another, such as those of the wrathful deities, dūtas, or dūtīs, or yet

another mantra.[717] One should then install the painting of the superior type facing west, with the practitioner facing east. From this point onward one can conduct the ritual as one wishes. One should use either a dish of milk, barley, and fruit, or one of water, radishes, and fruit. One should observe silence, ritually bathe three times a day, and possess three changes of clothing. One should practice pure conduct, with a very pure mind. First, one should recite the mantra,[718] in front of the painting, six million times, following the previously described procedure. Then, at the end of the recitation, the boat will be fit to sail across a big ocean. {10.3}

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

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

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

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

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

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

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

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

10.12 “Or similarly, by the great ocean,
Or on a mountain rich in trees and flowers.
It is in these places that the mantras
Taught by the victorious ones can be accomplished. {10.12}

10.13 “In a secluded place in the wilderness,
Free from the vulgar pursuits of lust,
Will the kings of mantras be accomplished—
In particular, in inaccessible mountain caves. {10.13}

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

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

10.16 “On the pleasant bank of the Bhāgīrāthī,[726]
Or the bank of the Yamunā, so beautiful,
Or the Indus, the Narmadā, the Oxus,[727]
Or the clean bank of the Candrabhāgā, {10.16}

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

10.18 “Among the places recommended by the those with the ten powers[730]
Are the mountain ranges of the north,
Including in Kaśmīra, Tibet,
Nepāla, and Kāviśa, {10.18}

10.19 “And also all the places in China[731]
That bring various accomplishments,
And the mountains and streams
That are located in northern countries. {10.19}

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

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

10.22 “There the mantras can be swiftly accomplished
For the sake of all ritual purposes.

In the great temple of the Vajra Seat,
Where the splendid wheel of Dharma has been turned, {10.22}

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

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

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

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

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

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

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

10.30 "One should do the preliminary practice
Before commencing any mantra rites.
The mantra practitioner, always in the center,
Should recite the mantra with great yearning.[733] {10.30}

10.31 "Always engaged in recitation,
The mantra adept should practice renunciation,

Comport himself in a disciplined way, be truthful,[734]
And delight in doing good for all beings. {10.31}

10.32 "First engendering faith in the mantra practice[735]
And keeping one's observances, one should recite
In a clean place at a good location,
Free from barbarians and thieves— {10.32}

10.33 "A place where there is no harm
From any creeping animals,[736]
A place abounding in fruits and flowers,
Praiseworthy, and supplied with pure water. {10.33}

10.34 "A mantra adept is praised [if he recites]
All the mantras in no other places than these.[737]
The recommended sites are a temple,
A cemetery, or a lonely mountain. {10.34}

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

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

10.37 " . . .[738]
On a mountaintop, in a valley,
Or in a nice place with clean water,
Such as the bank of a big river. {10.37}

10.38 "The mantra adept should practice the mantra
In places . . . . . [739]
In the eastern country by the Brahmaputra,
The great and beautiful river. {10.38}

10.39 "Also in the country of Kāmarūpa,
With its thriving and splendid cities,
Or where the best of rivers[740] flows,
Full of merits, winding on the valley floor— {10.39}

10.40 "In such a place should the reciter
Do his devotion, remaining pure.[741]

He should do the preliminary practice
Intended for all the rites. {10.40}

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

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

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

10.44 "However, for the sake of mantra instructions,
One may remain[742] in the world for some time;
Otherwise, one should go elsewhere,
Departing at the time of a lunar eclipse.[743] {10.44}

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

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

10.47 "The mantra adept should always avoid
Other holy sites.[744]
An expert in mantras should not dwell in them, [F.150.b] [F.167.b]
As they constitute the cause of bad rebirth. {10.47}

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

10.49 "The mantra adept, reciting his mantra,
Should frequent all these places.

In such places he should always practice
With great effort as previously explained. {10.49}

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

10.51 "If one does not find, among those places that were taught for all rites, places for the practice of the rites that bring supreme accomplishment, one should perform the preliminary practices in any clean place anywhere. With faith and resolve, one should commence the supreme rites employing the sādhana method.[745] {10.51}

10.52 "To start, one should install the painting of the superior[746] type facing west, with oneself facing east. One should take some clay, either from a fine anthill or from the bank of the Gaṅgā, and, optionally, [the root of] khaskhas grass, white sandalwood, and saffron. One should mix this very well with camphor and fashion from this an effigy of a peacock. One should place it in front of the painting and fashion with kuśa grass that has grown in a clean place, with the tips of the grass blades untrimmed, the shape of a ring. Holding this ring with one's right hand in front of the painting, and the peacock[747] with one's left, one should, on the night of the full moon, offer to the painting a large pūjā, burning an incense of camphor.[748] One should recite the mantra until daybreak. {10.52}

10.53 "Then, at sunrise, this clay peacock will become the great king of peacocks,[749] and the ring of grass will blaze with light. Oneself will become possessed of a divine body, adorned with divine garlands, clothes, and ornaments. One will be graced with a desirable form that resembles the rising sun. One should bow to all the buddhas and bodhisattvas, circumambulate the painting clockwise, take the painting into one's hands, [F.151.a] [F.168.a] and sit upon the peacock as one's mount. In an instant one will ascend to the realm of Brahmā. One will become the great emperor of vidyādharas, surrounded by many hundreds of thousands of millions of them. One will live for sixty eons of Manu.[750] One will be able to go wherever one wants, and one's movement will not be impeded. One will be endowed with divine good fortune and be able to see Noble Mañjuśrī face to face. Mañjuśrī will become one's spiritual friend and, in the end, one will attain buddhahood. {10.53}

10.54 "Similarly, one should procure a mendicant's staff, a water pitcher, a sacred cord, red arsenic and bovine orpiment, a sword, an arrow, a javelin, an axe, and [other] different kinds of weapons and also, made of clay, humans and animals, different types of birds for riding, lions, tigers, hyenas, and so forth, fashioning

them from clay from an anthill or clay from a riverbank[751] richly scented with pleasant scents. Likewise, one should procure conveyances provided with a chair or a bed, white parasols, various types of head ornaments, all types of jewels, and all the different requisites of one who has gone forth, including a rosary of rudrākṣa beads,[752] sandals, wooden clogs, an alms bowl, an ascetic's robes and staff, a needle, and a knife and any other implements made of 'flower-metal,'[753] starting with a bowl. One should fashion them from flower-metal, clay from an anthill, or clay from the riverbank, and smear or sprinkle all of them with the five products of a cow.[754] One should incant them one hundred and eight times with the purificatory mantra, one-syllable mantra, or any other mantra taught in this king of manuals, with the exception of the mantras employed in subsidiary practices.[755] Having performed, as appropriate, the desired protection ritual for oneself and one's friends, one who is well acquainted with the knowledge of the mantra system [F.151.b] [F.168.b] should secretly install, in any of the previously described places, the painting of the superior type facing west, with oneself facing east, and offer to it a large pūjā. Burning incense of camphor, one should grasp any one of the previously mentioned individual weapons and implements,[756] fashioned as specified, and recite over it the mantra on a bright night of the full moon until sunrise. {10.54}

10.55 "Immediately, the painting will appear enveloped in a great halo of light. If it was a mode of conveyance that was grasped by the practitioner, he will be able, after boarding it, to go wherever he pleases. If, on the other hand, it was an ornament or a weapon item, he will become, when holding it, a venerable[757] vidyādhara-cakravartin. He will be able to go wherever he pleases, possessed of divine form, effulgent as the rising sun, enveloped in a halo of great light, with the body as bright as lightning.[758] He will be the master of all vidyādharas, will live for one great eon, have a retinue of many hundreds of thousands of millions of vidyādharas, and live in a divine palace made of precious jewels and gems.[759] {10.55}

10.56 [The ability] that was perceived in the previously crafted conveyance, whatever [that being] was good at, will now become its great power.[760] This being will become one's conveyance for riding and a companion. Thwarting the minute powers of others' mantras[761] and employing the powers of one's own, it will become compassionate at heart, desiring to benefit others, and always devoted [to the practitioner]. And whatever items of weaponry, ornaments, jewels, and so forth one took up, starting with the beings who serve as seat and bed conveyances, they will always follow the practitioner to give him good protection, cover, and shelter. {10.56}

10.57 "One will obtain great power, energy, and a superb physical body. One will behold Noble Mañjuśrī face to face and be applauded [F.152.a] [F.169.a] by him. When touched by him on the head, one will receive the boon of spiritual

friendship until one has reached the essence of awakening. One will definitely obtain the ten powers. One will be venerated by all beings[762] and will never be assailed or defeated by spirits. One will not be separated from the lineage of the final goal and will attain the bodhisattva levels. One will follow the obligations of a bodhisattva consistent with the ten powers.[763] In short, all the supreme rites should be performed in these supreme places, and one who delights in the supreme worship in front of the superior painting should only perform the supreme rites.[764] {10.57}

10.58 "One should become a sky-traveling vidyādhara—a bodhisattva endowed with the five superknowledges, established on the bodhisattva levels, and able to traverse the world spheres in this very body—in order to swell the lineage of the buddhas possessed of the ten powers, to be able to see Noble Mañjuśrī face to face, to give Dharma discourses that will bear fruit, to encourage others to listen to Dharma teachings, to prevent the lineage of the buddhas from dying out, to gradually attain omniscience, to reach the tenth bodhisattva level called The Cloud of Dharma,[765] to dry up and pacify the afflictions with the rain of ambrosia, to continually confer benefits on the people of the world, to guard the Dharma eye of the Tathāgata, to make the doctrine of the Tathāgata bear fruit, to manifest the power of the sādhana methods that involve the mantra practice,[766] and to propagate the teaching of the greatness of all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas.[767] For all this, one needs to accomplish the complete teachings in this king of manuals. {10.58}

10.59 "This ritual of the king of paintings should be accomplished following the procedure taught in all the tantras and manuals of worldly and supramundane mantras that are to be recited by the practitioner in front of the superior type of painting. [F.152.b] [F.169.b] Briefly speaking, it can be accomplished through the rites taught in this and also other manuals. These mantras will quickly bring on the accomplishment. Whatever I have taught here will definitely bring accomplishment." {10.59}

10.60 *This concludes the tenth chapter of "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed chapter on the procedure involving the superior painting.*

11. # Chapter 11

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

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

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

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

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

"Listen, Mañjuśrī. All the rites involved in the practice of the mantra conduct will bear fruit and not be futile for those who, first of all, are firmly established in discipline, ritual observances, purificatory acts, ritual obligations, mantra recitations, homa ritual, and the meditation methods.[768] Then, the application of all the mantras will swiftly[769] lead to success. Why is this so? I will explain that. Listen, O divine youth! {11.3}

11.4 "To start, one should assume the disciplined conduct and observances pertaining to the practice of vidyās. First, one should take the samaya pledge according to the instructions[770] of the maṇḍala master as clearly taught in your king of manuals. One should acquire a learned master who has received the 'master empowerment' (*ācāryābhiṣeka*) and has the acumen of a spiritual instructor.[771] [F.153.a] [F.170.a] Such a master should possess the Dharma that is virtuous and clear and be truthful, diligent, grateful, steadfast,[772] good natured, not too old and not too young, free from desire with regard to all gain and favors, and celibate. He should be compassionate, but not merely on account of desire or based on sensual pleasure or emotional attachment. He should not speak untruth out of strong delusion and greed, let alone due to trivial reasons. He should keep his promises and be equanimous toward all beings, have

compassion for them, and practice generosity.[773] He should have completed the preparatory rites and the preliminary practice that involves the recitation of your secret mantra and have gained [therefrom the requisite] knowledge.[774] He should have entered your maṇḍala according to the right order of succession. He must understand the ways of the world and also know the ritual procedure. He should be kind, industrious, and wise. He must practice goodness and be fearless, free from hesitation or vacillation,[775] stable, and diligent. He should not be afflicted by any disease that would render him inactive, and he should be disciplined.[776] He should come from a great and illustrious family. These are the qualities that the maṇḍala master should be endowed with. {11.4}

11.5 "The practitioner, for his part, should be either the same as him or lacking in some attributes.[777] After worshiping such a maṇḍala master, he should supplicate him as follows:

" 'I would like to enter the samaya with you, master, who are identical with the great bodhisattva, the divine youth Mañjuśrī.[778] Out of the master's[779] kindness, please instruct me with a benevolent and kind mind.' {11.5}

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

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

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

11.9 "The disciple then, having obtained a particular mantra, should retire to a secluded area, to a place as previously described in more detail, and, in short, employ this mantra for the summoning, dismissing, and offering to the deities a bali consisting of lamps, perfume, and incense, following the elaborate procedure that has been taught as part of the maṇḍala instructions. He should thus summon the deity and present it with a welcome offering and a seat at the three junctions of the day. He should perform ritual ablutions three times a day, wear the three-piece apparel of an ascetic, and recite the mantra every day. Regarding the junctions of the day, the first junction is said to be from the end of the night until the sun is four angular cubits[782] above the horizon. The second junction is said to be at midday, for as long as the center of the sun disk traverses in the sky the distance of four cubits. The third junction is said to be at sunset, for as long as it takes the sun to move the full distance of four cubits. {11.9}

11.10 "One should approach a master who is learned and skilled

And has taken up the vow of disciplined [conduct],
One born in a great and illustrious family,
Steadfast and diligent in every respect. {11.10}

11.11 "He must be actively engaged in the art of mantras
And be skilled and judicious in all tasks. [F.154.a] [F.171.a]
He should be subtle, have expert knowledge of mantras,[783]
And always uphold the domain of Dharma. {11.11}

11.12 "He should have great perseverance and ardor
And be unconcerned about worldly affairs.
He must have faith in the teachings of the Sage
And shun the teachings of worldly masters.[784] {11.12}

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

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

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

11.16 "Seeing that the fruits of one's actions
Come without fail, even in the afterlife,
He would be wary of any evil,
Even as small as a tiny particle.
He should be pure, adroit, not lazy,
Intelligent, and pleasant to behold. {11.16}

11.17 "Whatever mantras have been taught by those with the ten powers
And by the sons of the same, the victorious ones,
And whatever worldly mantras there are,
And also those in the Vajra and Lotus families,
He should always exert himself in their study,
Absorbing the meaning from the written treatises. {11.17}

11.18 "He should not be diseased or disabled,

Neither too old nor too young.
He should have accomplished the mantra and be protected by it.[785]
He should operate efficiently in every respect. {11.18}

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

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

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

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

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

11.24 "His instructions must not be disobeyed
But should be followed by the disciples with diligence.
He should be given objects of enjoyment,
Whatever are available, according to one's means— {11.24}

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

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

11.27 "A disciple who reveres his master

Will make excellent progress.
His mantras will bring accomplishments
Once the path of ritual procedures has been explained. {11.27}

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

11.29 "All the gods are pleased
With any kind act done to a teacher.
All this pertains to teachers
Who impart the knowledge of mantras. {11.29}

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

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

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

11.33 "The master is himself the cause
For the development of the disciple;
A bond of love should stretch
Between their two minds. {11.33}

11.34 "While maintaining a loving mind
He should offer the mantra to the disciple;
Whenever the disciple sees the master,
Or the master sees the disciple, {11.34}

11.35 "They should always be joyful,
Remain practicing together,
And at all times focused

On the path of mantric conduct. {11.35}

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

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

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

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

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

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

11.42 "One should bow to the master with one's head
As if to one's father, and then depart, wherever one pleases.
One should go to a secluded place
And recite the mantra, fully focused. {11.42}

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

11.44 "Then, following this conduct,

One should frequent various places of abode,
Such as great forests, mountaintops,
And also clean riverbanks, {11.44}

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

11.46 "Pleasant shores of the great ocean,
Sandy islands,
Or various other places as previously described,
Pleasing to the mind. {11.46}

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

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

11.49 "Who have faith in the mantra practice
And the related doctrine taught by the Victorious One,
Who are endowed with the excellent auspicious marks,
And who are patient and forbearing. {11.49}

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

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

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

11.53 "Accordingly, after rising up [in the morning],

He should stand on the bank and cleanse his hands with clay—
Seven, seven, and again seven times—
Twenty-one times in all. {11.53}

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

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

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

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

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

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

11.60 "In the rites of the medium type,
The vow holder[801] should always recite the mantra the 'medium' way.
He should resolutely avoid speaking loudly,
Nor should the words be too low. {11.60}

11.61 "In the rites of the medium type, the 'medium' speech
Was described by the Victorious One as the best,
So one should recite not too loudly
And not too low, but always in between;
All the buddhas of the past

Employed their voice in the best possible way.[802] {11.61}

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

11.63 "If one engages in recitation in this way,
The meaning of any mantra will be clearly heard.[803]
One should keep reciting this mantra
If one desires accomplishment of the medium type. {11.63}

11.64 "Consequently, the reciter should chant the mantra
In a secluded place where no one gathers,[804]
A place devoid of people,
But where the essential meaning of the mantra can be clearly heard.[805] {11.64}

11.65 "He should recite during the second half
Of the second half of the fourth division of the night,[806]
When the copper-red disk of the sun
Is four angular cubits[807] above the horizon, {11.65}

11.66 "For that is how the buddhas, the best of men,
Have designated the 'first junction.'
The 'yoke length' is the length of four cubits,
Proclaimed as the 'medium' [length]. {11.66}

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

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

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

11.70 "And to one's mantra, the lord of mantras,
And then depart for the sake of sustenance.
Observing thus the prescribed regimen,[809]

Eating at the appointed time, and controlling one's senses, {11.70}

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

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

11.73 "A house where the housewife has correct views
And where there is faith in the Buddha's teachings—
It is in such a household that a mendicant
Should always seek and receive alms. {11.73}

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

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

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

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

11.78 "The childish, ignorant of mantra,[812]
Cycle through the five destinies;[813]
Strung upon the thread of karma,
They wallow in misery for a long time. {11.78}

11.79 "Such fools, steeped in ignorance
And blind from birth, create for themselves causes of suffering.
Beings with warped minds sink in dejection

Because of things they are attached to. {11.79}

11.80 “Dressed in the costumes of different types of karma,[814]
Excited in many different ways,
For a long time they are mounted upon swings
And pushed back and forth. {11.80}

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

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

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

11.84 “Their minds led astray by women,
Beings[815] drown in the ocean of cyclic existence
That cannot be disturbed
And is impossible to dry up. {11.84}

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

11.86 “Men wander throughout all these destinies,
Powerless[816] and deluded on account of women,
Sinking in the great mire—
This prison of the ocean of saṃsāra. {11.86}

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

11.88 “If they take up the Buddha’s teaching,
Even those who previously corrupted the virtuous Dharma [F.157.a] [F.174.a]
Will stop all suffering

And be no more in the ocean of saṃsāra.[818] {11.88}

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

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

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

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

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

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

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

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

11.97 “When the crown of a palmyra tree
Has been cut off,
How will fresh green shoots arise

When the tree has no greenery? {11.97}

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

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

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

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

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

11.103 "Having gone there,
He should eat proper . . .[826]
Once he has settled in a clean place,
Living on alms and keeping his thoughts pure,[827] {11.103}

11.104 "He should wipe his feet[828]
And go out of his dwelling once again.[829]
Using water free of living organisms,
He should place his right hand[830] on his right calf {11.104}

11.105 "And his left hand on his left calf,
And rub them.
To prepare his right hand,
He should cleanse it by wiping it[831] {11.105}

11.106 "Seven times with pure and clean clay

That has been prepared before.[832]
Then he should place,
In a clean and stainless pot,[833] {11.106}

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

11.108 "Thus, one should first draw the maṇḍala of the best of sages,
Which should be, preferably, one cubit in diameter;
Then second, the maṇḍala of the lord of one's own mantra;[836]
And third, of one's family deity. {11.108}

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

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

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

11.112 "One should draw them either one cubit,
Or half a cubit in diameter, every single day,
In a secret place. Then, reciting every day,
One will be able to purify one's sins. {11.112}

11.113 "When rising after the ritual,
The mantra practitioner should wash his hands carefully.
He should perform ritual ablutions in clean and pure water,
Free of living organisms. {11.113}

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

11.115 "The water must come from a clean place

And be drawn by a pure being.[839]
The mantra practitioner should touch it
Always two or three times. {11.115}

11.116 "He should then wash his mouth,[840]
And likewise both his ear lobes,
. . . . . [841]
His eyes, the cavities of his nose, and his arms. {11.116}

11.117 "He should sprinkle the pure water
On his head and his navel
Five or seven times,[842]
Doing everything according to procedure. {11.117}

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

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

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

11.121 "Having reached that place,
The reciter should put down his alms bowl.
He should then quickly perform the ritual ablutions,
And take hold of his bowl once again— {11.121}

11.122 "A bowl that may be made of clay,
Leaves,[843] silver, gold,
Copper, or cassia bark—
And offer food to his teacher. {11.122}

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

11.124 "Whenever one offers food,

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

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

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

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

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

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

11.130 “Deities[847] who inhabit the form realm
Live on the food of dhyāna;
Gods in the formless realm
Are nourished by the fruits of samādhi. {11.130}

11.131 “Beings in the intermediate state[848]
Are said to depend on food too.[849]
Beings in the desire realm
Are nourished by a wide variety of foods.
Gods of the desire realm, asuras, and humans
Live on foods that are taken by mouth.[850] {11.131}

11.132 “It has been taught therefore by the victorious lords
That based upon karmic causes,
Sentient beings are sustained by food;

This is well known to all. {11.132}

11.133 “For someone who always engages in mantra recitation
The act of eating is a matter of necessity.
One who relies on food
Will be able to practice the mantras. {11.133}

11.134 “If one’s conduct is completely pure,
And one is competent and lives a celibate life,
Such a mantra adept, relying on food,
Will attain accomplishment without difficulty. {11.134}

11.135 “He is then like a carter of a cart
Who has oiled the axles well,[851]
Because he can [travel] for a long time
And is able to convey heavy loads. {11.135}

11.136 “So, too, a mantra adept with knowledge of mantras
Should use food for sustenance.
A mantra reciter should always take nourishment
For the upkeep and sustenance of his body, {11.136}

11.137 “As this is necessary for the accomplishment of mantras
And also constitutes a cause for the two provisions for awakening.
Consequently, one should recite the mantras,
As this benefits beings in this world of mortals.[852] {11.137}

11.138 “For this reason the supreme sage,
The previous buddha known as Kāśyapa,
One of great splendor, taught
At that time, on that occasion, upon the earth. {11.138}

11.139 “He taught the following mantra
For the well-being of living beings—
All those afflicted by suffering,
Miserable, stricken with poverty, {11.139}

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

11.141 “He said, ‘May all the śrāvakas and all the bodhisattvas, [F.159.a] [F.176.a]

Who reside in awakening, listen.
Please receive from me the words of this mantra,
The mantra that removes all ailments. {11.141}

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

11.143 "At these words of the supreme sage,
Kāśyapa of great splendor,
All the śrāvakas, their hearts full of joy,
Supplicated the Sage thus: {11.143}

11.144 " 'Please tell us this mantra, O great sage,
O Dharma king who knows Dharma!
You care for living beings in the utmost.
The time has now arrived.' {11.144}

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

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

11.147 " 'I will now say, for the sake of all beings,
Whether they are legless, many legged,
Two legged, or four legged,
The mantra that brings happiness. {11.147}

11.148 " 'I will say it for the sake of past and future beings,
And also beings of the present time who have assembled here.
I will speak briefly, so please listen
If you desire prosperity. {11.148}

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

> " '*Oṁ*, bring everyone to your celestial palace in the sky, quick, quick! Remember your samaya pledge! O summoner, do not tarry, do not tarry! Give me good fortune'[857]

"Having said this, Lord Kāśyapa remained silent. {11.149}

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

11.151 "All the beings, for their part, had on that occasion, at that particular time, the suffering of their hunger completely pacified and all their thirst completely removed. The entire assembly became greatly amazed and elated and rejoiced at the Blessed One's words. Joyfully they bowed their heads to his feet and disappeared at that very moment. Lord Kāśyapa, for his part, said, 'Lord Śākyamuni and I sojourned on earth as tathāgatas. At that time this mantra was taught in this king of manuals and celebrated.'[858] {11.151}

11.152 "This mantra[859] ought to be accomplished for the benefit of all beings, in particular the mantra reciters, to remove their hunger and thirst, just as it was previously accomplished by the reciter [Kāśyapa]. If one does not feel up to wandering around for the sake of alms, one should climb to a mountaintop and recite that mantra six hundred thousand times,[860] living on the three pure food products[861] or milk dishes. {11.152}

11.153 "There, on the mountaintop, one should install the medium painting of Noble Mañjuśrī and, as before, offer a big pūjā [followed] by a big bali offering of food. Employing the mantra taught by Kāśyapa and other perfectly awakened buddhas, one should make a fire of cutch tree sticks and offer into it, [while reciting the mantra], one thousand and eight sticks of either the cluster fig or bilva tree, nine inches long, [moist with sap], and smeared with curds,[862] honey, and ghee. {11.153}

11.154 "Then, at the midnight hour, a great whirlwind will arrive in the form of a black cloud. [F.160.a] [F.177.a] One should not be afraid, nor should one get up or approach it.[863] Just as before,[864] one should effect protection for oneself and the protective binding of the maṇḍala for one's companions by means of the eight-syllable heart mantra of Noble Mañjuśrī. The black whirlwind will subsequently disappear, and in front of the practitioner will appear women adorned with all types of jewelry. One of them, with a halo of light illuminating the space around her, will say, 'Rise up, O great being! You have reached accomplishment.'[865] {11.154}

11.155 “The practitioner should then give her a welcome offering of water with floating jasmine flowers. At that very moment she will disappear. On that very day, she will give to the practitioner and twenty-five of his companions, or whomever the practitioner fancies, foodstuffs and any useful objects that they may want. At that point the practitioner should give a farewell offering and circumambulate the painting clockwise three times. He should then take the painting, bow to all the buddhas and bodhisattvas three times,[866] and go to a place of his choice that is conducive to sādhana practice as previously described, such as a big forest, a mountaintop, or any uninhabited place. There, he should build a hut and live there alone or with companions. While living there, he should do the rites that involve sky travel, and so forth. {11.155}

11.156 “As before, the practitioner should sit on a bundle of kuśa grass, place the medium painting before himself, and, as before, light a fire of cutch tree sticks. He should offer one thousand and eight oblations of white flowers[867] smeared with curds, honey, and ghee, three times a day for twenty-one days. {11.156}

11.157 “Then, at the end of the homa ritual, at the midnight hour, one will see Noble Mañjuśrī in person. He will grant a desired boon, such as the ability to fly, [F.160.b] [F.177.b] become invisible, an attainment of a bodhisattva level, the state of a pratyekabuddha or a śrāvaka, the five superknowledges,[868] long life, a great kingdom with its many pleasures, the affection of a king, or the ability to commune with Noble Mañjuśrī himself. In short, he will grant whatever one may wish for. Or whatever one may ask for, that he will give. One may obtain all the power substances or be able to magically summon great beings. In short, he will do anything the way it is described to him. He may also purify one’s former transgressions. This was taught by Lord Śākyamuni. {11.157}

11.158 “Another practice procedure that constitutes the means of accomplishing medium rites will now be taught. To start, one should select a place in a clean area or a sandy bank of a river,[869] distinguished by the necessary qualities, and do everything as before. One should position the painting to face west, with oneself facing east. Sitting on a bundle of kuśa grass, one should repeat in full the same procedure as before. One should recite the mantra at the three junctions of the day six hundred thousand times.[870] At the end of the recitation, one should offer into the fire, prepared exactly as before, one hundred thousand blossoms of the bayur tree mixed with white sandalwood or saffron. {11.158}

11.159 “If the painting trembles violently at the conclusion of the homa ritual, it is a sign that one will become a minister. If the painting becomes luminous with light and rays of light issue forth from it, one will obtain a kingship. If the painting is completely enveloped in a halo of light, one will obtain the kingship over the realm of the four great kings. If the painting speaks,[871] one will obtain the position of Śakra—dominion over the realm of the Thirty-Three. If the painting delivers Dharma instructions, one will attain lordship of the [first] three

bodhisattva levels. If one touches one's head and arms with the painting, one will obtain the five superknowledges, the seventh bodhisattva level, and the ten powers. One will certainly obtain them one after the other. {11.159} [F.161.a] [F.178.a]

11.160 "When one has accomplished the mantra taught by Lord Kāśyapa and achieved the goal of removing hunger and thirst, one should practice the teachings on the method for accomplishing the goal of mantra activity, strictly following the procedure and using the specified implements. Otherwise one will not succeed. {11.160}

11.161 "In brief, one should follow the mantra practice step by step in this way, and one will certainly succeed.[872] One will definitely obtain all the power substances, special implements, and medicines, as well as jewels and gems as previously described. {11.161}

11.162 "A mantra reciter skilled in the art of mantra,
Who is familiar with the ritual procedure,
Staying in a place as described above,
Should eat pure and 'white' foods.[873] {11.162}

11.163 "Having eaten, happy at heart,
With his sense organs always well nourished,
He should take his bowl with the remaining food
And go to a river with clean water. {11.163}

11.164 "The vow holder should throw the food in an isolated place
And leave it for animals.
Having given it to them,
He should wash his bowl thoroughly. {11.164}

11.165 "The bowl should be made of clay
And carefully fired.
After using it, one should remove from the bowl
All traces of grease or meat[874] {11.165}

11.166 "And ensure there is no residual smell—
The supreme sage said this about the bowl when it is not used.
One should never eat from the bowl
That one uses for doing alms rounds. {11.166}

11.167 "One should never eat solid foods from it,
Nor fruits, or liquids.
One should not eat from a lotus leaf
Or leaves produced by water lilies. {11.167}

11.168 “One should avoid leaves of fragrant plants—
A mantra practitioner should not use them,
Nor the leaves of water lilies
Or those that grow on the waved-leaf fig or cluster fig tree. {11.168}

11.169 “Nor should one use banyan leaves,
Or those from karṇa, śāka, or gulmin trees,[875]
And neither the leaves that grow on mango trees
Nor leaves from the dhak tree. {11.169}

11.170 “Nor should one use leaves from the sal tree, flea tree,
Or those that grow on bodhi trees—
This is because the blessed Buddha Śākyamuni
Used to sit on them. {11.170}

11.171 “One should carefully avoid these trees,
And never fell them for timber. [F.161.b] [F.178.b]
One should not pluck leaves
From ironwood trees. {11.171}

11.172 “One should never eat from any of them,
As they are all avoided by the wise.
Sages who dwell in huts of leaves
Must never step over [such leaves]. {11.172}

11.173 “A mantra practitioner would break his samaya
Should he eat from the leaves of these trees.
He should also not eat
From the leaves of other trees.[876] {11.173}

11.174 “One can always take food from dishes
As recommended, made of clay, copper,
Silver, gold-based materials,
And also quartz or stone. {11.174}

11.175 “One should not eat from the backside of a leaf,
Nor from the surface of the hand.
Those leaves that may serve as an offering
For the sons of the possessors of the ten powers, the enemies of Māra,[877] {11.175}

11.176 “Or those that may be offered to the rhinoceros-like pratyekabuddhas,
Or, indeed, to the śrāvaka followers
Should be avoided by a mantra reciter,
And never trampled underfoot. {11.176}

11.177 “As for the different bakery items,[878]
And food and drink in general,
A mantra practitioner should not appropriate
Anything that has been duly offered. {11.177}

11.178 “A reciter should always avoid
What has been given to the victorious ones,
To their followers, the śrāvakas,
And to the Three Jewels. {11.178}

11.179 “For those ordinary beings for whom this is even slightly the case,
The mantras will accomplish nothing;
What need then to speak of high qualities,
Or those who desire every fortune? {11.179}

11.180 “The mantras of those who eat food offered as bali
Will not be successful,
Whether in the rites of enriching or pacifying,
Or having any hopes fulfilled. {11.180}

11.181 “The mantras, on the other hand, of pure, skilled, disciplined,
And tenderhearted followers of the Dharma
Will be successful in every respect,
If they take joy in their pure conduct. {11.181}

11.182 “A reciter should not eat food
Already given by him to anyone else,
Nor should he eat the food
Given by others to someone else.[879] {11.182}

11.183 “One should eat little, and only that
Which has been given to oneself.
A mantra adept who lives in this way
Already has an accomplishment in his hand. {11.183}

11.184 “The mantrin, [F.152.a] [F.179.a] the keeper of vows,
Should receive food following this procedure
And should practice all the mantras
Commended by the sages. {11.184}

11.185 “Furthermore, I will now explain in brief
The rules pertaining to rites
For using all types of food,
And I will also teach a mantra that purifies everything.[880] {11.185}

11.186 “When a reciter has done his ritual ablutions,
He should always recite the following mantra.
Having recited it seven times,
This mantra practitioner will have purified his body. {11.186}

11.187 “Hear it and learn its full meaning,
O assembly of spirits and deities!
Having rubbed his entire body,
A sage should recite the following mantra. {11.187}

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

> “*Oṁ*, you who remove all faults, destroy, destroy all those who engage in evil! Remember your samaya! *Hūṁ jaḥ*, *svāhā*![881] {11.188}

11.189 “Whatever rice dishes one has obtained through alms, or any other food that one is going to eat, one should eat it after incanting it with the above mantra.[882] Having eaten and ritually rinsed one’s mouth, one should wash the whole body as before, in the direction toward the head, and then take rest. Having rested for three quarters of an hour, or half of a half of one night-watch,[883] one should respectfully salute the painting and recite[884] genuine Dharma texts taught by all the buddhas.[885] {11.189}

11.190 “The texts to be recited are the noble *Prajñāpāramitā*, *Candrapradīpasamādhi (https://read.84000.co/translation/UT22084-055-001.html)*, *Daśabhūmika*, *Suvarṇa-prabhāsottama*, *Mahāmāyūrī*, or *Ratnaketudhāraṇī*. One should recite them in turns,[886] until the sun has risen one angular cubit above the horizon. Then, when one has finished reading and bowed down to one’s ability, one should put the books aside and cover them with a clean cloth. Having bowed to this work of Dharma, one should descend to a riverbank or a big pond in order to bathe. There, one should take some clay that is free of living organisms, incant it seven times [F.152.b] [F.179.b] with the following mantra, and throw it into the water. What mantra? {11.190}

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

> “*Oṁ*, paralyze all evildoers, *hūṁ*! You who hold a blue lotus and possess the graceful form of a divine youth, bind them, bind! Remember your samaya! *Phaṭ phaṭ*, *svāhā*![887] {11.191}

11.192 “One should use this mantra to effect protection [for oneself], bind the directions, form a protective circle for one’s companions, bind the fire pit,[888] and summon all the wicked and utterly wicked beings. With this mantra one can also arrest semen.[889] One should roam everywhere with a cord tied around one’s waist and incanted seven times. One should recite this mantra one hundred thousand

times in order to destroy or appease the evil obstacle makers, reciting both during recitation sessions and the time of ritual bathing. In this way one will be able to accomplish all activities. When performing any ritual, one should put on the great fivefold seal [of Mañjuśrī].[890] One will be able to accomplish everything; it cannot be otherwise.[891] {11.192}

11.193 "The practitioner should take some powder consisting of dried clay and cow dung and do the ritual ablutions as he pleases. He should bathe in water that is free of living organisms. In all the rites, one should always use only water that is free of living organisms. Having bathed, one should smear oneself with a paste of clay and cow dung, or other fragrant unguents that are especially helpful.[892] One must not release into the water any phlegm,[893] urine, or feces. One should not splash in the water or engage in play. One should compassionately reflect on oneself and others and on the absence of self, emptiness, and the pain of experiencing pervasive suffering, which is like the pain experienced by someone separated from their mother.[894] A mantra adept should thus imagine himself to be a being without a practice to follow, one subject to ruin, fall, decay, and destruction, all of which are attended by suffering. He should think of himself as sinking deep into the ocean of saṃsāra, [F.163.a] [F.180.a] without a place to rest, protection, or refuge, and miserable. He should thus meditate, focusing his mind one-pointedly, while standing right there surrounded by water, submerged up to his neck or his waist. {11.193}

11.194 "First one should visualize a huge lotus stalk supporting a big lotus flower. It is adorned with big petals and made of beautiful-looking jewels. Its pericarp is of beryl, its petals of emerald, and its stamens of crystal.[895] It has one thousand petals and is in full bloom. It is adorned with flowers made of crystal and ruby.[896] On this lotus there is a lotus throne made of precious stone, adorned with many gems, and shaded by a pair of cloth canopies. On the throne, one should visualize Lord Buddha expounding the Dharma. He is of pure golden color, surrounded by bright light, and adorned with a halo one fathom wide. He is large in size, appearing as if painted in the sky, and sitting in a cross-legged posture. {11.194}

11.195 "To his right, on a lotus seat, one should visualize Noble Mañjuśrī, adorned with all the superb ornaments. He is not sitting but standing,[897] and holding, in his extended hand, a yak-tail whisk to fan the Blessed One. He is of light red hue or the color of ground saffron. To the left of the Blessed One, there is the noble Avalokiteśvara, the color of a full autumn moon, with a yak-tail whisk in his hand. Similarly, the eight bodhisattvas[898]—the noble Maitreya, Samantabhadra, Kṣitigarbha, Gaganagañja, Sarvanīvaraṇaviṣkambhin, Apāyajaha, the noble Vajrapāṇi, and Sudhana—should be visualized. These are the ten[899] bodhisattvas. {11.195}

11.196 "To the right,[900] one should visualize the eight pratyekabuddhas—Candana, Gandhamādana, Ketu, Suketu, Sitaketu, Riṣṭa, Upāriṣṭa, and Nemi. [F.163.b] [F.180.b] In the same place[901] there are also the eight great śrāvakas—the noble Mahāmaudgalyāyana, Śāriputra, Gavāmpati, Piṇḍolabharadvāja, Pilindavatsa, the noble Rāhula, Mahākāśyapa, and the noble Ānanda. {11.196}

11.197 "Next to these eight great śrāvakas, one should visualize an infinite assembly of monks; next to the pratyekabuddhas, an infinite numbers of other pratyekabuddhas; and in the eight places of the eight great bodhisattvas, infinite assemblies of other bodhisattvas. In this auspicious way should one visualize the canopy of the sky filled with this great assembly. {11.197}

11.198 "Still standing in water reaching up to one's navel, one should perform a big pūjā, offering flowers of many types, earthly and celestial, including māndarava and great māndarava, lotuses and great lotuses, or, according to season, blue lotuses[902]—different flowers of great size, baskets with flowers, and flowers piled as high as a mountain. Also, one should perform a pūjā, pleasing to the mind, for all the śrāvakas, pratyekabuddhas, and bodhisattvas, offering fragrant powders, parasols, flags, and banners—both earthly and celestial, in great numbers—including thousands of millions of billions of bright lamps. One should offer, in the same manner, requisites and articles used for a bali offering, such as incense and food. {11.198}

11.199 "One should then visualize oneself and everything illumined by the light issuing forth from the tuft of hair between Lord Śākyamuni's eyebrows. Immediately entering samādhi while reciting the mantra, one will obtain fruits of the accumulated great merit and will certainly become destined for awakening. {11.199}

11.200 "This and similar meditations
Were taught by the best of men [F.164.a] [F.181.a]
For the sake of all beings' welfare
And for the benefit of mantra practitioners. {11.200}

11.201 "The supreme seventh sage[903]
Taught at that time the most important meditation,
For the benefit of all mantra practitioners
And for all sentient beings. {11.201}

11.202 "He taught the features and appearance
Of the first, the second,
And the third maṇḍalas,
And after that, he taught the mantra.[904] {11.202}

11.203 "The best of men declared that
With the first type of painting, the accomplishment will be supreme;

With the second, it will be inferior to that;
And with the smallest, the accomplishment will be very small. {11.203}

11.204 "Just as with the form of the painting, so too
Can the meditation[905] be supreme, medium, or smallest.
In short, though, this meditation
Will remove all of one's faults.[906] {11.204}

11.205 "There is nothing else to rely on
Than the mode of meditation the wise one uses;
His mantras will be successful,
And he will be stable in his meditation. {11.205}

11.206 "When the reciter has finished his chosen meditation
That has been taught according to its procedure,
He should request the mantra deity to depart,
Using whatever offering he finds pleasing. {11.206}

11.207 "He should then come out of the water stream
And go, as he pleases,
To a place as described before,
Applying self-control according to rules. {11.207}

11.208 "A mantra practitioner should recite the mantra
As prescribed for the previous rite.
He should then request the mantra deity,
And whatever deities had been summoned, to depart.[907] {11.208}

11.209 "Next, the skilled[908] practitioner should perform
The protection rite for himself and his friends,
While knowing the true nature of the ritual[909]
And taking pleasure in following its procedure. {11.209}

11.210 "One should praise the best of beings
By offering various eulogies,
And thus supplicating one's mantra deity, the lord of mantras,
The śrāvakas, the rhinoceros-like pratyekabuddhas, {11.210}

11.211 "And the bodhisattvas, these great beings
Who are forbearingly kind toward the three realms.
A mantra reciter should then
Get up from his seat once again {11.211}

11.212 "And, having gone some distance from his dwelling,
Should expel his breath completely,

Discharge mucous and spittle,
And void his bladder.[910] {11.212}

11.213 "During the daytime one should face north, [F.164.b] [F.181.b]
And at nighttime, south.
A mantra reciter should never
Wish for material benefits. {11.213}

11.214 "He should not recite, for this purpose, the mantra,
Nor should he talk about his family and its activities.[911]
A practitioner of impeccable conduct,
Adorned with auspicious marks, should sit on the ground. {11.214}

11.215 "He should perform ablutions in pure water
That reaches up to the hem of his robe,
And thoroughly wash his feet,
Wiping them seven times with clay.[912] {11.215}

11.216 "After urinating, he should use seven handfuls,[913]
After passing stool, use thirty handfuls,
And clean his hands afterward.
When clearing phlegm or snot,
He should take two handfuls of clay.[914] {11.216}

11.217 "One should perform one's toilet carefully,
In a place far from one's dwelling.[915]
One should go to where no sound is heard,
And where all paths disappear.[916] {11.217}

11.218 "There, at one's pleasure,
Outside the southern boundary,[917]
In a pit submerged in saline water[918]
And covered over with sand, {11.218}

11.219 "But not on a riverbank—
One should avoid polluting them with feces—
In a covered and secret place where one feels at ease,
In a wilderness devoid of people, {11.219}

11.220 "Can a mantra practitioner go to the toilet
To void his body of impurities.
A mantra reciter should know the right time
And not hold in feces for too long. {11.220}

11.221 "One should therefore go, whenever one feels like it,

To a clean and deserted spot as prescribed
And build there a toilet-cabin
The way one wants. {11.221}

11.222 "One should always relieve oneself
In silence, without any company,
In a secret and hidden hut,
Or a place concealed by the terrain. {11.222}

11.223 "When urine and stool have been evacuated,
A vow holder should always clean himself
Using soft and well-kneaded clay,
Free of living organisms. {11.223}

11.224 "One should divide the clay into three lumps and always use one
To clean one's anus and the remaining two to clean each hand.
A mantra practitioner should always collect the clay
From the ground as described before {11.224}

11.225 "And thoroughly wash his feet,
First the right, then the left.
A mantra reciter should ensure
That the feet do not touch each other.[919] {11.225}

11.226 "The personal hygiene of mantra reciters
Has been taught at length before. [F.165.a] [F.182.a]
The pure beings have formerly taught
The purificatory toilet involving perfume and unguents.
This purification procedure will now be summarized
For the sake of those who follow the rules of mantra. {11.226}

11.227 "The lord of sages has said
That one should always stay pure
Through a toilet involving perfume and unguents,
As has been indicated in this entire tantra. {11.227}

11.228 "One should perform ablutions while reciting the mantra,
Delighting, like a devotee, in the rites that are successful,[920]
Following the method as previously taught,
With one's mind inwardly pure. {11.228}

11.229 "In all the tantras the purity
Of mantra practitioners is taught to be fivefold.[921]
Purity of the body, purity of speech,

And purity of mind are taught as three;
Fourth is the purity of truth,
And fifth is the purity of water.[922] {11.229}

11.230 "One needs to abide by the law of truth, control one's anger,
Understand the teachings of the tantras, know the śāstras,
Be proficient in understanding the significance of the subtle nature,
Understand the mantras, and know the rituals. {11.230}

11.231 "For those with both inner and outer[923] skills,
Accomplishment will not be difficult to find.
One should not utter false and disrespectful words
That are devoid of the quality of truth; {11.231}

11.232 "Words that are cruel, cruel in the extreme,
Or devoid of any truth;
Words that sow mutual hatred and anger;
Harsh words that attack someone's weaknesses; {11.232}

11.233 "Words devoid of truth or justice
That hurt other beings;
Or slanderous words born out of an afflicted mind
That have no virtue in them at all. {11.233}

11.234 "So, too, one should always avoid intrinsically harmful words
That spring from wrong morality and do not accord with the Dharma.
A mantra reciter should likewise always avoid
The vulgar pursuits of common people. {11.234}

11.235 "All the buddhas, bodhisattvas,
And other wise beings condemn
The misguided ire of
Those who fear the next world.[924] {11.235}

11.236 "Certainly, too, the rhinoceros-like pratyekabuddhas
And the śrāvakas, time and again,
Condemn false speech for those people
Who desire accomplishment in this world. {11.236}

11.237 "One who speaks false words
Will go to a most terrible hell,
Then to the animal realm,
And after that to Yama's world of hungry ghosts. {11.237}

11.238 "One who makes one's living[925] by telling lies

Will have to stay there continually. [F.165.b] [F.182.b]
Such a feeble-minded being will go to the terrible
Kālasūtra or Pratāpana hell, {11.238}

11.239 "Or Sañjīva, Asipattra,
Or perhaps Śālmalīvana,
Where a person who speaks untruth
Will remain for many eons. {11.239}

11.240 "How could the mantras of a liar
Ever bring accomplishment?
One who deceives beings with false words
Only brings them distress.
One whose actions are so deluded
Is therefore not going to see mantra accomplishment. {11.240}

11.241 "There will be no accomplishment for the followers of mantra
Who utter words in the manner just described.
How could they win accomplishment,
Even after many eons—tens of millions? {11.241}

11.242 "One who rejects, on this earth,
The teaching of the buddhas
Will fall into the terrible
And very frightening Avīci hell. {11.242}

11.243 "In the Sañjīva, Kālasūtra,
Or Pratāpana hell
One will remain for one great eon,
If one shuns these genuine instructions of mine. {11.243}

11.244 "Foolish people will be cooked
In a frighteningly dark hell,
If, blind and veiled by darkness,[926]
They disdain the genuine teachings. {11.244}

11.245 "Because of their ignorance and childish nature,
They are deluded by their false pride.
Slighting the vidyārāja,[927]
They will fall into a terrible hell. {11.245}

11.246 "One should therefore refrain from committing evil,
Or any contemptible falsehood.
Genuine Dharma must not be despised,

And wrong views must be rejected. {11.246}

11.247 "Consequently, one should always have faith
And always follow the mantra procedure.
One who knows the mantra should speak the truth,
Always for the good of sentient beings.
If such a one resorts to the mantra,
He will certainly obtain accomplishment.[928] {11.247}

11.248 "The[929] (ritual) performance makes for the (ritual) activity;
Such activity would not happen without the performance.
One thus performs various activities (and creates various karmas)
Of the sublime, medium, and lower types.
One who thus engages in ritual activity
Will always obtain accomplishment.[930] {11.248}

11.249 "In terms of purpose, the only purpose of ritual performance
Is always for the sake of aim-oriented activity.
Ritual performance without a motive is a *kriyā* (mere performance),
Whereas ritual performance with a motive is a *karman* (retributive[931] activity).
As activity that relies on ritual bears results,
One should always perform rituals.[932] {11.249} [F.166.a] [F.183.a]

11.250 "First the required procedure, then the activity, and then the result—
This is always the order in which these three occur.
That which bears no result (that is, the procedure on its own) becomes that which
Produces the result (the activity), thus always ending with the result.[933] {11.250}

11.251 "With results or without them—
These are the only possible outcomes.
A mantra is accomplished through union;
This union is what brings the accomplishment of mantra.
The absence of union is separation,
And separation, unlike union, is not effective.[934] {11.251}

11.252 "Accomplishment—the accomplishing of what is to be accomplished—
Will not be won in that case.
The power substances—the causes of accomplishment—
Will be blocked in every respect.[935] {11.252}

11.253 "For those, however, who have accomplished their mantra,
Even the mantras they have not previously accomplished bring results.
The activity primarily intended by the performer

Is the result of the procedure enacted for the purpose of this activity. {11.253}

11.254 "In all activities one should not perform that which is ineffectual.
Since the [effective] activity has its causes,
Which are the mantra, the tantra, and the intention,
One should always[936] commence an activity employing [these causes]. {11.254}

11.255 "One should perform activities that are viable (*ārabhya*);
One should not undertake activities that are ineffectual.
Mantras that are not part of a ritual performance
Will not bring accomplishment to anyone. {11.255}

11.256 "The samaya, formerly taught by the supreme sages—
The teachers of the true Dharma—
Has been explained by the victorious ones
In the teachings of the Mantra Vehicle.[937] {11.256}

11.257 "The practitioner who knows the complete doctrine of the mantra
Has been shown, in this matchless king of manuals,[938]
The path that results in awakening—
The path whose nature (*rūpa*) is mantra. {11.257}

11.258 "All mantras for which the lineage connection
Is always present will be successful.
One[939] will accomplish[, in such a case,] what one desires
Within a short period of time. {11.258}

11.259 "For the sake of pacifying every being,
The perfect buddhas taught
The path that consists of mantra,
Which leads to the city of nirvāṇa.[940] {11.259}

11.260 "Thus, the path to awakening
Always fulfills the purpose of all activities.
Buddhahood is its place of origin
And its ultimate and final aim. {11.260}

11.261 "If effected through mantra recitation,
This path will be accomplished without effort,
And its results will be obtained
Along with the knowledge of various karmic predispositions.[941] {11.261}

11.262 "In brief, this attainment will come [F.166.b] [F.183.b]
To those with discipline, meditation, and [the three] liberations,
And it will fulfill for them all aims—

This has been taught by the chief among the victors. {11.262}

11.263 "One will obtain an increase in riches,
Reside in the ultimate realm,
Or be the leader, in any event, of the yakṣas
And the sovereign of gods and men.[942] {11.263}

11.264 "One who [knows] all mantras
Will obtain supremacy
Over men, gods, and asuras,
And will make his rites bear fruit.[943] {11.264}

11.265 "One should always practice pure conduct
And take joy in discipline and meditation.
A mantra practitioner should recite the mantra
That has been taught in all the tantras. {11.265}

11.266 "The mantra practitioner may perform the various types of rites,
Such as those of the highest or middling type.
If, however, he desires riches,
He should perform those of the lowest type.[944] {11.266}

11.267 "The lowest rites will bring an increase of pleasures;
The middling will bring a superior body.
The reciter will, however, attain the highest state
Only through the supreme rites. {11.267}

11.268 "At the end of recitation, the practitioner should rest,
For as long as necessary;
He should do his formal practice
When the time for it has arrived. {11.268}

11.269 "Even[945] though all his rites have succeeded, the mantra practitioner
Should keep reciting in order to exhaust all the evil of human beings.
What is normally done through successive rites,
He can accomplish through a single rite performed according to procedure.
{11.269}

11.270 "His accomplishment will become stable
When he has acquired all that is possible for human beings to acquire.
Such a mantra reciter should nevertheless continue to recite the mantra
In order to exhaust evil, and then, to remove the karma of beings.[946] {11.270}

11.271 "May the mantras revered by the world
That are supreme, middling, or inferior be successful!

When recited they will exhaust all karma
That has been accumulated throughout the succession of births.[947] {11.271}

11.272 "The evil of all the embodied beings will then be destroyed.
One will obtain various body ornaments,
Pleasing to the mind and possessed of all good qualities.
One will obtain a place in the Yakṣa, [F.167.a] [F.184.a] with the permanent position of a king.
Those who recite the mantra of the tathāgatas
Will obtain every accomplishment." {11.272}

11.273 *This concludes the eleventh chapter of "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter constitutes the detailed fourth chapter on places suitable for the performance of the ritual; on mantra recitation, ritual observances, homa, meditation, purificatory rites, and conduct; and the performance of all the rites according to procedure.*

12.

Chapter 12

12.1 Now Lord Śākyamuni again looked at the entire Pure Abode, and said this to Mañjuśrī, the divine youth:

"Listen, Mañjuśrī, to [the instructions] for the followers of your vidyā mantra who strive to benefit all beings—what mantras[948] they should be made to recite, by whom these mantras are to be recited, and the attendant rosary rites that are methods for accomplishing all the common mantras of all tantras. Listen carefully and reflect on this well. I will teach this [now]." {12.1}

12.2 At these words, Mañjuśrī, the divine youth, said this to the Blessed One:

"Good! May the Blessed One show us[949] the favor of teaching this for the sake of all those who entered the samaya of mantra practice, as well as every other being." {12.2}

12.3 After Mañjuśrī, the divine youth, spoke thus, the Blessed One said this to him:

"Listen, Mañjuśrī, as I will teach at length and in detail how beings can accomplish all their aims by applying all the mantra conduct. And how [do they do this]? First there is [the following] mantra. Homage to all the buddhas whose forms are marvelous and inconceivable. It is:

"*Oṁ*, act, act! Accomplish all aims, accomplish![950] O (female) sky dweller who dumbfounds all the wicked ones, effect the purification! *Svāhā*![951] {12.3}

12.4 "One should employ this mantra in the rites of crafting all types of rosaries, those that involve cleaning, drilling, threading, separating, and so forth.[952] {12.4} [F.167.b] [F.184.b]

12.5 "First, when making a rosary,
One should incant the tree
Thirty-seven[953] times.
A vow holder should then perform the protection rite. {12.5}

12.6 "One should then sleep one night
And in one's sleep one will see

A nonhuman being, either beautiful
Or ugly, and baring its teeth.
This friendly being will say,
'Bring me, as is proper, something of value.'[954] {12.6}

12.7 "The practitioner should then rise early
And go to the tree that has been indicated,
Unless one saw in one's dream
A tree that is huge and misshapen. {12.7}

12.8 "One should avoid trees of this kind
And go instead to another tree.[955]
A rudrākṣa tree is the best;
The next best is an arjuna tree, {12.8}

12.9 "A lucky bean tree, or another good tree
That bears fruit suitable for beads.
One should climb it together with companions
Who are good at climbing trees. {12.9}

12.10 "If such a mantra reciter[956] has no companions,
He should climb by himself.
A lay vow holder should climb to the fruit
Located on the uppermost branches.[957] {12.10}

12.11 "Never distracted from his task,
He should pick fruits that issue from upper branches.
Having thus obtained fruits from these branches,
He should use them in superior rites. {12.11}

12.12 "For it has been taught by the best of men[958]
That when a rite is superior, the accomplishment will be superior too;
When it is middling, the accomplishment will be middling;
And when it is minor, the accomplishment will be minor. {12.12}

12.13 "If one takes fruit from them,[959]
One will never be disliked by sentient beings.[960]
If one takes seeds from the western branches,
One's mantras will be effective in the preparation of power substances. {12.13}

12.14 "If the seeds are from the northern branches,
One will always be able to summon yakṣa deities or those of similar stock.
It is said that they should be summoned
For the pacification of all beings.[961] {12.14}

12.15 “The gods, asuras, gandharvas,
Kinnaras, and rākṣasas, on the other hand,
Can be summoned in a properly performed rite
In order to provide nourishment to all beings. {12.15}

12.16 “One will make all the rites
That are done on earth[962] bear fruit.
If the seeds originate from a branch
That is in the eastern quarter, {12.16}

12.17 “One should always employ them zealously
As causes for bringing long life.
Thus, one will always obtain a different mantra-accomplishment
Depending on the type of seeds. {12.17} [F.168.a] [F.185.a]

12.18 “If a branch extends in the southern direction
And abounds in leaves,
A mantra reciter should carefully avoid it,
For the seeds from it will drain the vital force from living beings. {12.18}

12.19 “If one recites using the seeds
That are growing
On branches extending south,
One will destroy the life force of one’s enemies.[963] {12.19}

12.20 “One should carefully avoid such acts, though,
For they are the cause of a great deal of negativity.
Seeds that are described as hanging
Underneath the lower branches {12.20}

12.21 “Will enable one to reach Rasātala,
The place where dānava women live,
If one takes along a rosary made of them.
So have these seeds been described.[964] {12.21}

12.22 “Seeds that cling to the lower branches
Will enable one to reach Pātāla.
Once he has entered there,
Divine pleasures await a mantra reciter. {12.22}

12.23 “He will remain united with asura women
And stay there for an eon.
A reciter will be able to descend there
If he takes with him a complete set of such seeds.[965] {12.23}

12.24 “One should perform a protection rite
And travel, with companions, to a place of one’s choice.
Having thus traveled to a distant place,
Which always must be clean,[966] {12.24}

12.25 “A mantra practitioner should stay there.
He should purify the set of seeds,
Taking each of the seed-beads
And cleaning it thoroughly all over. {12.25}

12.26 “Having cleaned them completely,
The mantra adept should drill holes in them.
Repeating the mantra three, seven, eight,
One, or twenty-one times, {12.26}

12.27 “One who knows the nature of mantra should purify the beads.
Always using the same mantra as before,
Repeated either seven or eight times,
The purification will be ensured. {12.27}

12.28 “Such a lay vow holder should prepare twine
Using thread spun by a virgin
Joined with five threefold strains
Of fibers from a lotus stalk. {12.28}

12.29 “One who knows the nature of mantra should string upon it
Seeds that are fine, well rounded,
Never damaged by worms,
And without protrusions or other imperfections. {12.29}

12.30 “They must be beautiful and of nice color,
Without holes or cracks,
And may be either from the rudrākṣa tree,
Lucky bean tree, or arjuna tree. {12.30}

12.31 “Applying himself to the task with care,
A mantra practitioner should string a rosary of beads [F.168.b] [F.185.b]
That is ever unspoiled, beautiful,
Not deformed, and composed of identical beads.[967] {12.31}

12.32 “Alternatively, the beads
Could be made of gold, silver,
Rubies,[968] crystal,
Conch, *musāragalva* coral, or pearl. {12.32}

12.33 “One can make different types of rosaries,
Using coral or other precious substances,[969]
To create a divine rosary,
Beautiful and auspicious. {12.33}

12.34 “With a focused mind, one should string onto the thread
Round beads made of earth,
Or any other beads that are more or less round,
Be they seeds or mineral in origin. {12.34}

12.35 “Reciting the mantra with earnestness,
One should string the beads using a sharp-pointed blade of grass,[970]
Either one hundred and eight of them, or twenty-five,[971]
Or the medium number of fifty. {12.35}

12.36 “A rosary of this size should be strung
By a well-focused mantra practitioner.
The supreme kind of rosary
Would consist of one thousand and eight beads. {12.36}

12.37 “It is always a rosary of one of these four types
That may be strung by the practitioners of mantra.
When subsequently tying the knot,
One should do it thrice, or at least twice.[972] {12.37}

12.38 “To keep the rosary tight (*mālāsamāsataḥ*),
One should fasten [the knot][973]
With rings made of flower-metal, gold,
Silver, or copper. {12.38}

12.39 “Finally, one should make a plaiting loop,
Adding them in succession to form a plait.[974]
One should wrap the plait firmly and with care,
So that it stays tight. {12.39}

12.40 “One should fashion it well
To make it resemble a maṇḍala
With the shape of a snake’s hood
Adorned by the wrapping. {12.40}

12.41 “The rosary may have the form of a string of pearls,
Fashioned as a neck ornament.
One should wash it[975] in pure water,
Such as that of a clean river. {12.41}

12.42 “Having washed it as described before,
One should take it out of the water
And perform the ablutions thoroughly oneself ,
Holding it as one does a string of beads. {12.42}

12.43 “One should wipe it with the five products of the cow
And, likewise, with powdered clay.
One should then rinse it with clean water
And smear it with fragrant unguents, {12.43}

12.44 “Including those of auspicious colors,
Such as white sandalwood and saffron.
Having thus anointed it with care,
One should go to one’s hut.[976] {12.44}

12.45 “One should walk up to the place[977] [F.169.a] [F.186.a]
Where the painting of the medium type is,
With the supreme among the victorious ones, the chief sage,
The best of men, the Lion of the Śākyas, painted in its center. {12.45}

12.46 “One should always place the rosary
Before the image of the Teacher[978] that contains relics[979]
Of the victorious upon the earth;
It should be placed close by. {12.46}

12.47 “One should thus place the rosary on the canvas
Before and near to the image of Śākyamuni
And incant it 1000 times 108,[980]
Plus an additional 108 times. {12.47}

12.48 “Having fasted the whole day and night,
One should offer the rosary to the best of sages.
One can also do the recitation as before,
Identical in terms of numbers.[981] {12.48}

12.49 “Then, having incanted the rosary,
One should leave it there for the night.
A knower of mantras should sleep in the same place,
On a bed of kuśa grass spread on the ground. {12.49}

12.50 “Should he behold in his sleep
Beautiful dream images,
They indicate the results
In which he will obtain accomplishment. {12.50}

12.51 “If a practitioner of mantra should see in his dream
Buddhas, śrāvakas, or pratyekabuddhas,
His ritual actions will definitely succeed,
Bearing results for him. {12.51}

12.52 “If he beholds in his sleep
A wonderful, beautiful-looking boy
In the form of the divine youth,
He should offer the rosary to him.
His mantras will succeed without fail,
Accomplishing all his aims.” {12.52}

12.53 *This concludes the detailed twelfth chapter in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This chapter belongs to the detailed section on the procedure of the “medium” painting, and also constitutes the detailed chapter on the procedure of the rosary.*

13. # Chapter 13

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

"There is, O Mañjuśrī, a ritual sequence for a special worship of [the god of] fire, which is meant for those practitioners of vidyā who engage in the rite of homa according to the special procedure that has been succinctly explained in the chapter on mantras in your manual. Once established in this routine, beings become actively engage in the conduct of all vidyās. What is this sequence? The mantric words of the secret vidyā spell are as follows: {13.1} [F.169.b] [F.186.b]

13.2 "*Oṁ*, rise up, O tawny [flame] with red eyes! Give and cause to give! *Hūṁ*, *phaṭ phaṭ*![982] Destroy all the obstacles, *svāhā*![983]

"This, O Mañjuśrī, is the supreme heart [mantra] of [the god of] fire that accomplishes all activities and fulfills all wishes. {13.2}

13.3 "At the beginning, the practitioner should offer into the fire three oblations of ghee, incanted each time with this heart mantra of fire. For someone engaged in this way in the performance of the pacifying, nourishing, or wrathful activities, there are prescribed three types of firewood, respectively. {13.3}

13.4 "The sticks from the aśoka tree are for the activity of pacifying,
Especially if they are moist with sap.
The best ones are nine inches, a cubit,
Or perhaps three fingers long. {13.4}

13.5 "The ritual instructions specify
That viscid sticks are the best.
They should be without holes nor be hollow,
With the hue of a parrot's plumage. {13.5}

13.6 "One should avoid yellow,
White, or black colors.
One should collect sticks without holes,[984]

Rejecting also those damaged by worms. {13.6}

13.7 “Sticks of other[985] colors are not recommended.
One should avoid only sticks of the worst kind.
They should be not too dry and not too moist.
Nor should one use scorched sticks. {13.7}

13.8 “One should also avoid those that are
Rotten, crooked, or too long.
One should then prepare a fire pit,
Rectangular on all sides. {13.8}

13.9 “One should carefully dig a pit
To the depth of four cubits,
Or, alternatively, three cubits, two cubits,
Or even one cubit. {13.9}

13.10 “The pit should be free of living organisms
And made of sand.
One should then prepare a lotus-shaped altar[986]
Encircling the pit all around. {13.10}

13.11 “Or, one can carefully make
An enclosure in the shape of a square,
With corners in the shape of vajras,
Both ends of which are three-pronged.[987] {13.11}

13.12 “Inside this fire pit one should prepare
A flat, two-cubit area.
One who is well prepared should perform the homa[988]
In a pure, cleanly swept place, {13.12}

13.13 “On a well-chosen riverbank,[989]
Or in a lonely spot on dry land,[990]
A charnel ground, an empty dwelling,
Or on a mountaintop. {13.13}

13.14 “Also, one can always do this in an empty temple
Or a big forest. [F.170.a] [F.187.a]
Places that have been recommended by the most eminent of men
As suitable for successful practice {13.14}

13.15 “Have also been described as suitable in every respect
For the performance of the homa rite.
One who knows the mantra,

Having sat on a bundle of kuśa grass {13.15}

13.16 "One cubit in size,
Should perform the homa rite in a particular way.
If one remains in such places,
Accomplishment will be swift, have no doubt. {13.16}

13.17 "For the activities of pacifying and enriching
One should sit facing east or north.
Violent activities, however, associated with the south,
The mantra practitioner should avoid. {13.17}

13.18 "When one faces east, the accomplishment will be of a peaceful kind;
When it is the north, it will be of an enriching kind.
One should always begin the mantra recitation[991]
Facing these directions. {13.18}

13.19 "One should perform rites of enriching
Using sticks of the bilva, mango, waved-leaf fig, or banyan tree.
Sticks used for violent rites
Should be dry, pungent, sour, or bitter.[992] {13.19}

13.20 "All these that are meant for violent rites should be avoided,
As they have been prohibited by the sages.
In the rites of pacifying and enriching
Sticks moist with sap are said to be the best. {13.20}

13.21 "Dry sticks, used in violent rites,
Should be avoided, according to the sages;
They can, however, be used
If the right type is not available.[993] {13.21}

13.22 "Around the fire pit one should spread
An array of kuśa grass blades that are pointed at both ends,
Using blades that have a glossy, yellow-green color,
Like a peacock's neck. {13.22}

13.23 "One should always use blades of this kind
In rites of pacifying and enriching,
And dried blades of other grasses
Of an emerald color {13.23}

13.24 "In rites of evil activity;
As for these, though, they are forbidden by the best of victors.
One should take pure and clean water,

Which always must be free of worms, {13.24}

13.25 "And circumambulate the fire pit clockwise,
Sprinkling it all around.
One should then light the fire, wholly absorbed in this task,[994]
Having performed the ablutions according to procedure. {13.25}

13.26 "With clean roots of grass,
One should prepare a torch of the right size,
Then take it in hand
And carefully kindle the fire. {13.26}

13.27 "One should not blow at the kindling with one's mouth,
Nor fan the fire with the edge of one's garment,
Such as the undergarment or the upper garment,
But there is no restriction on other clothes. {13.27} [F.170.b] [F.187.b]

13.28 "Nor should one fan the fire with one's hand,
Or risk putting it out by being overzealous.
One should fan it with a pure frond of a palm,
Or perhaps a clean cloth or leaf. {13.28}

13.29 "When the fire has been kindled,
Fanned with the wind generated as described,[995]
The knower of mantra should let it blaze
And be well focused on the homa. {13.29}

13.30 "One should then sprinkle it three times,
Using one's left[996] hand.
Then one should offer three oblations,
Using for this purpose clarified cow's butter. {13.30}

13.31 "One should then bow to
All the buddhas, the protectors,
And salute also, as seems fit,
The mantra lord of one's personal mantra. {13.31}

13.32 "Then, wholly dedicated to the task,
One[997] should invite the god of fire using fragrant flowers,
Always incanted seven times
With the heart mantra of fire.[998] {13.32}

13.33 "A wise practitioner, a knower of the mantra,
Should summon him and offer him a place.
One should offer him a seat

With the same heart mantra and no other. {13.33}

13.34 “In order to worship the god of fire
One should offer three[999] oblations of firewood sticks
Covered in curds with ghee and smeared with honey,
Performing the rite complete with the mantra.[1000] {13.34}

13.35 “One should, at that time,
Smear both ends of the sticks with these substances,
Applying ghee and honey,
And mixing it with curds.[1001] {13.35}

13.36 “One can perform this 1000,
100,000, or 108 times.
If one is a practitioner of a secret mantra,
One should pronounce it once for each oblation cast into the fire. {13.36}

13.37 “When performing peaceful rites,
The fire should form a circle,
Or a single tongue of flame.
For the rites of enrichment, it should be smokeless.[1002] {13.37}

13.38 “The fire should be smoky for rites of the violent type,
Described by the victorious ones as forbidden.
If the fire has a color,
Its color is associated with a respective oblatory activity. {13.38}

13.39 “If this activity is peaceful, a fire that is white in color
Has always been praised by the victorious ones as the best.
If one offers into a white fire,
The [peaceful] mantras will be successful. {13.39}

13.40 “The color red will always guarantee
Accomplishment in the rites of enrichment.
If the fire is black and the smoke is brown,
Violent rites will be successful. {13.40}

13.41 “There are thus three types of accomplishment [F.171.a] [F.188.a]
Associated with the three colors.
The fire may also have another color, such as the color of a cloud,
And may appear in different forms. {13.41}

13.42 “When the fire is like this,
The mantras cannot possibly succeed.
When seeing the fire blazing

With this color {13.42}

13.43 “Or with various [other undesirable] colors and forms,
One should begin the rite once again.
If one desires the mantra to succeed,
One must perform the recitation again,[1003] {13.43}

13.44 “And do the homa rite once again
Following the established ritual procedure.
To invoke or dismiss the deity,
One should pronounce the mantra of fire {13.44}

13.45 “Within the circle prepared beforehand,
Following the right procedure.
Employing this mantra, one should perform the homa
Complete with the rites of invoking and dismissing the deity. {13.45}

13.46 “Based on this particular rite,
One can accomplish any rite.
One should commence such fire observances
In front of the painting. {13.46}

13.47 “One’s mantras will then be successful,
As formerly declared by the tathāgatas.
One should not perform just any activities, however,
But only those praised by the victorious ones. {13.47}

13.48 “Thus, one should not perform other activities,
Especially the evil ones
Censured by the victorious ones
And forbidden and reviled by the world.[1004] {13.48}

13.49 “One will become either a universal emperor,
Or a bodhisattva protecting the earth.[1005]
One will attain the five superknowledges,
Or the state of a god. {13.49}

13.50 “One who always applies the appropriate knowledge of the painting
And is confident about the rite of the homa[1006]
Will become the master of subterranean paradises
And also be able to travel in the sky. {13.50}

13.51 “One will be able to change into an earth god or a yakṣa
Who always attracts yakṣa maidens.
One may become the ruler of a kingdom,

Or a district, or perhaps the head of a village. {13.51}

13.52 "One may at will become a vidyādhara or an asura
With the power to enthrall all beings.
One will be able to summon the spirits,
As well as the great and noble beings. {13.52}

13.53 "By means of this rite of homa,
One will be able to summon the bodhisattvas,
The great beings who abide on any of the ten levels,
Not to mention ordinary humans on this earth. {13.53}

13.54 "One may become a general of an army,
Or someone of exceptionally great might in this world. [F.171.b] [F.188.b]
One may control all the spirits[1007]
And, likewise, become a lord of men. {13.54}

13.55 "Whether it is for the sake of enthralling all beings,
Or becoming the king of men on earth,
One should always include, with every activity,
A complete rite of homa. {13.55}

13.56 "One should practice all the activities
With complete dedication and in full;
The supreme activity will then be successful
And will serve the highest purpose. {13.56}

13.57 "So too will the activities of the medium
And the lowest type be successful,
And one will also obtain all the relevant power substances.
Again, as has been said, the accomplishment can be of three types. {13.57}

13.58 "When the rite of homa is performed,
One's accomplishment will be rich in results.
One should form the *five-crested* mudrā
And say the mantra of Keśinī. {13.58}

13.59 "One should perform all activities,
Having first performed the rite of self-protection.
When engaging in the rite of homa,
One should recite the following mantra.
This mantra should always be repeated,
In this rite, seven or eight times. {13.59}

13.60 “Homage to all the buddhas and bodhisattvas, the perfect teachers. The mantra is:

> “*Oṁ*, burn! Remain, *hūṁ*! *Ru ru*, you from whom all things arise! You who are the origin, *svāhā*![1008] {13.60}

13.61 “Using this mantra method,
One should thoroughly recite again and again.
A mantra adept, having thus recited twice or seven times,
Should offer oblations into the fire. {13.61}

13.62 “Using water incanted with this mantra,
One should sprinkle
Flowers, incense, perfume,
And everything all around. {13.62}

13.63 “One should then commence all activities
According to procedure.
In all one’s activities one should apply
The previously described method. {13.63}

13.64 “Having formed the great mudrā—
The famed *five-crested*[1009]—
One should do the protection rite
And then continually recite the mantra of Keśinī.[1010] {13.64}

13.65 “One should embark on all activities
Confident about the causes of accomplishment.
If favorable signs are seen
And beautiful sounds continuously heard, {13.65}

13.66 “One’s mantras will certainly produce results
By fulfilling the wished-for boons.
When first applying the activities
And engaging with mantra—the cause— {13.66}

13.67 “The accomplishment of such activities
Will be complete and rich in results.
The cries of ‘Victory!’ will be heard, [F.172.a] [F.189.a]
Along with the sounds of large and small kettledrums. {13.67}

13.68 “Accomplishment is always said to follow,[1011]
If one relies on the rite of homa.
Other favorable signs may also be seen
Or the beautiful sounds of birds heard. {13.68}

13.69 “Various kinds of sounds may be heard,
Whose meanings[1012] have been described by the victorious ones—
Many kinds of exquisite sounds,
Divine, auspicious, and pleasing to the mind. {13.69}

13.70 “Parasols, banners, and flags may be seen,
Along with women bedecked in jewelry,
And likewise vases full of offerings—
Seeing them is a sign of accomplishment. {13.70}

13.71 “They are all of many forms and colors,
Praised and venerated by the world.
When they are perceived,
The mantras, with their different applications, will be successful. {13.71}

13.72 *This concludes the detailed thirteenth chapter in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

14. # Chapter 14

14.1 Then Lord Śākyamuni again directed his gaze at the realm of the Pure Abode and said this to Mañjuśrī, the divine youth:

"There is, O Mañjuśrī, a secret vidyā mantra of yours that accomplishes all mantras. It was granted by the tathāgatas, arose from the treasury of their teachings, belongs to the 'Cloud of Dharma,' and is of the essence of the sky. This vidyā is the supreme lord of all mundane and supramundane mantras, just like the divine youth is the lord of all beings. This lord is described as a tathāgata, the supreme and the most excellent. Just as Lord Buddha, O divine youth, is the most eminent person among gods and men, so he—this supreme vidyārāja—is among all the mantras. He has been formerly taught by the blessed buddhas who are equal in number to the grains of sand in the river Gaṅgā and whose merits are ineffable. He has been regarded by them as the supremely secret heart mantra [F.172.b] [F.189.b] of the tathāgata Ratnaketu, auspicious in every respect. He is praised and extolled by all the buddhas, is the relief of all beings, and is the destroyer of every evil. He grants every wish and fulfills every hope. So what is this mantra?"[1013] {14.1}

14.2 While he spoke, a ray of light called *arouser of all the buddhas* emerged from the tuft of hair between the eyebrows of the blessed Śākyamuni. It illuminated all the buddhafields in the ten directions, above, below, and everywhere, delighting the minds of all beings. It then disappeared into Blessed Śākyamuni's uṣṇīṣa. Subsequently, there emerged from the same uṣṇīṣa the lord of vidyās named One Syllable, as a form ablaze all around with the light that all ordinary beings find impossible to look at, or to lay hold of. Out of this great effulgence emerged his body, consisting of a halo of light, displaying multiple aspects and the great form of a cakravartin. {14.2}

14.3 Having emerged, he illuminated the entire sky. He had a retinue of all the vidyā kings and was attended on and worshiped by many hundreds of thousands of millions of vidyās. He was praised by all the supramundane cakravartins and vidyārājas, eulogized by all the mantras,[1014] and cherished by all the buddhas and the bodhisattva great beings who had attained the tenth

level of realization. Together they filled the entire canopy of the sky. His body was adorned with celestial gems and bedecked with great jewels and gems, beautiful in appearance, supremely radiant, emanating hundreds of thousands of millions of magical creations in various forms,[1015] pronouncing the one-syllable word of his mantra, and radiating a great mass of light. He positioned himself in midair above Lord Śākyamuni, facing and looking upon the entire realm of the Pure Abode and illuminating the circle of the great assembly. {14.3}

14.4 Lord Śākyamuni then pronounced the One Syllable, this vidyā cakravartin, the heart essence of all the tathāgatas, the supreme secret heart essence of the tathāgata called Ratnaketu; the One Syllable that is taught and cherished by all the tathāgatas intimately connected with Lord Ratnaketu[1016]—Śālendrarāja, [F.173.a] [F.190.a] Amitābha, Duḥprasaha, Sunetra, Suketu, Puṣpendra, and the sage Supināntaloka—and also by the [three] tathāgatas starting with Kanaka; the One Syllable that is taught and celebrated by all the perfectly awakened ones who have gone beyond. What is this One Syllable? {14.4} It is *bhrūṁ*.[1017]

14.5 "This, Mañjuśrī, is the supreme essence of all the tathāgatas.[1018] This is the great means of purification, One Syllable by name, the vidyādhara-cakravartin. When used along with him, all mantras will be successful.[1019] He is, O divine youth, recommended as the secret, supreme mantra that accords with all the mantras in your excellent king of manuals. He is the purifier of obscurations in all rites. A practitioner must first utter this mantra three hundred thousand times, and then, O divine youth, the rites for all the mantras and all the worldly and transcendent mantra methods in your king of manuals will be accomplished.[1020] When protected by One Syllable, one becomes invulnerable to attacks by any being. One will also not succumb to any obstacles, whether mundane or supramundane." {14.5}

14.6 As soon as the One Syllable was pronounced by Lord Śākyamuni, all the world spheres of the great trichiliocosm shook in six different ways. All the buddhafields became filled with light and all the blessed buddhas dwelling there joined the circle of the great assembly gathered in the realm of the Pure Abode. So, too, all the bodhisattvas on the tenth level of realization who were irreversibly established in perfect awakening, all the śrāvakas and pratyeka-buddhas, all the beings possessed of great powers, roused by the light from One Syllable, the vidyārāja, arrived enthralled[1021] in the assembly. [F.173.b] [F.190.b] And other beings living in infinite worldly realms who followed the painful destinies of hell, the hungry ghosts, and animals, were touched by the radiance of the great light. When thus illuminated, those who were acutely suffering, immersed in their painful experience, became cheered in their minds. They entered definitively into the three vehicles. {14.6}

14.7 Then Lord Śākyamuni looked again at this great circle of the assembly and said this to Mañjuśrī, the divine youth:

"Listen, Mañjuśrī, as I tell about this vidyārāja! He possesses great magical power. As a maṇḍala deity, he is depicted without a retinue. He is suitable for all types of activity. He is the supreme monarch of all vidyās and fulfills the hopes of all beings. For all the profusion of rites,[1022] he is present in the large body of rites of the mantra system associated with you. He accomplishes all mantras and is universally applicable. He is renowned as a great lord who is very energetic and is particularly skilled in the method and wisdom that benefit beings who practice. He clears up the entire path to awakening and establishes beings in nirvāṇa. He causes one to ascend to the seat of awakening,[1023] and he [facilitates] the accumulation of virtue. {14.7}

14.8 "It is his extensive ritual that I will now briefly teach, including the procedure of making his painting and his maṇḍala and how it is the means of accomplishment, and also how to practice the previously mentioned mantra conduct, established in which sentient beings will succeed in the practice of this great cakravartin, the marvelous vidyārāja, the supreme lord of all mantras, the illuminator, the fulfiller of all wishes, the guide, the benefactor of the whole world, who, like the Buddha, appears directly, is self-arisen, and may be employed in all activities—the highest, the medium, and the minor. {14.8}

14.9 "He is blissful, auspicious,
Tranquil, and destroys all evil.[1024] [F.174.a] [F.191.a]
He is the god of the gods
And the most eminent among sages. {14.9}

14.10 "He is a buddha, a sun, and a kinsman,[1025]
Completely pure and renowned in the world.
He knows the nature of all dharmas,[1026]
Belongs to the peak of existence, and is not sullied. {14.10}

14.11 "I will now teach his best ritual,
So please listen, if you desire prosperity.
To start, one should prepare a high-quality canvas,
Free of hair or any adhering dirt, {14.11}

14.12 "New, especially white, and with a fringe.
On it, one should paint as described below.
The canvas should be two cubits in height
And one cubit across. {14.12}

14.13 "It should be as described—bright,
Spotless, pleasant in appearance,
Of pure white color,[1027]
Well washed, and free of rough patches.[1028] {14.13}

14.14 “One can use a white and dust-free
Cloth of dukūla bark,
Flaxen cloth, or cloth of any bark,
Pure and free of fibers. {14.14}

14.15 “It should not be produced by worms,
Or received from people as a gift.
Thus it should not be silken,
But any other kind described as suitable.[1029] {14.15}

14.16 “On such a superior cloth
One should draw the palace.
One should draw the likeness of the Teacher
Garlanded by a circle of light. {14.16}

14.17 “He should be painted a golden color,
Haloed by light, sage-like,[1030]
Alone, sheltered inside a cave
On a mountain, in all his splendor.[1031] {14.17}

14.18 “One should draw a silken canopy
Strung with garlands of jewels.
Behind it are two gods
Who are supporting it. {14.18}

14.19 “Above the mountain
One should draw a jewel garland
And, around the canopy,
Decorations made of strings of pearls. {14.19}

14.20 “Having carefully painted all this
Above the king of mountains,
At the foot of the mountain
One should draw the waters of the great ocean. {14.20}

14.21 “Around the edges of the canvas,
One should draw flowers, such as
The blossoms of the ironwood tree, pannay tree,
Bulletwood tree, juhi jasmine, {14.21}

14.22 “Royal jasmine, and beautyberry.
Always include red amaranth,
Fragrant blue lotuses,
And, further, white lotuses. {14.22}

14.23 “One should draw these different varieties
And other fragrant species of flowers. [F.174.b] [F.191.b]
One should always draw
Only flowers of the species as described.[1032] {14.23}

14.24 “One should make offerings pleasing to the Teacher
In order to worship him.[1033]
Following the previously described procedure
In regard to the superior painting, or the others, {14.24}

14.25 “And having ensured that the skein, the weaver,
And the painter are as desired,
One should do the painting during the prātihāra fortnight,
On an especially auspicious day. {14.25}

14.26 “When such a time has arrived
One should do the prescribed mantra recitation.
One should execute everything, in every detail,[1034]
Just as previously explained. {14.26}

14.27 “One should paint the complete figure of the Teacher
Using paints of bright and vivid colors.
He should be fully endowed with his many aspects,
Equal in splendor to the karnikara flower. {14.27}

14.28 “One should paint this sage, born into the Jewel family,
In golden color,
With the same hue as the champak flowers
And possessing all the features as described. {14.28}

14.29 “He is the highly illustrious[1035] Ratnaketu,
The most eminent and best of sages.
One should paint this jewel among buddhas
Who has control over all phenomena. {14.29}

14.30 “He sits on a jewel mountain,
Adorned with jewel caves,
In a cross-legged posture,
Delivering a Dharma discourse. {14.30}

14.31 “With a gentle smile on his face,
This hero’s mind is steeped in concentration.
One should also paint whatever is
On the outside of his cave, below, and around it. {14.31}

14.32 “In the corner at the end of the canvas one should paint
The practitioner, kneeling down.
In his extended hand he holds incense,
And his body is slightly bent forward. {14.32}

14.33 “One should paint him as wearing an upper garment
And other clothes just as in real life,
Above the great ocean that is
To the lower right of the Blessed One. {14.33}

14.34 “One should draw him—the practitioner of mantra who aspires for perfection—
Wholly applying oneself to the task.
This is the procedure of doing the painting,
As has been taught by those venerated by the world;
Now will be taught
The maṇḍala of the deity.[1036] {14.34}

14.35 “The mantra practitioner should really understand
The mantra at the time of employing it
And always use it to do the preliminary practice,
Training thus for success in recitation.[1037] {14.35}

14.36 “For this reason he should be initiated into the mantra
From this manual, so beautifully[1038] taught—
The mantra that is associated with the maṇḍala conduct
And always requires initiation.[1039] {14.36} [F.175.a] [F.192.a]

14.37 “He[1040] should have confidence in the maṇḍala,
Be initiated into all its mantras,
Always apply himself to the tantra,
And be able to perform the rite of self-protection.[1041] {14.37}

14.38 “The master, possessed of great splendor, should also protect
His assistants with demon-slaying [mantras] and examine them carefully.[1042]
He should be well established as a spiritual master
And keep his observances. {14.38}

14.39 “He should have profound insight, be always gentle,
Noble, and compassionate,
And look for the same characteristics
In all his assistants. {14.39}

14.40 “One should accept as disciples those who are well qualified—
One, two, or three,

Or perhaps eight or more of them—
But avoid [accepting too] many. {14.40}

14.41 "One should always follow, for this maṇḍala,
The procedure as previously explained.
Those possessing the ten powers declared
This to be the best of maṇḍalas.
One should therefore draw no other maṇḍala,
And follow no other rite but Mañjughoṣa's.[1043] {14.41}

14.42 "I will now give the measurements
Of this very magnificent maṇḍala.
It should be four cubits, two cubits,
Or perhaps eight, or more, in diameter. {14.42}

14.43 "One should draw it in a clean place,
Especially a riverbank or a mountaintop.
One should use powders of five colors
And follow the previously taught procedure. {14.43}

14.44 "The maṇḍala should have four corners, four doors,
And be adorned with four gateways.
Its four sides should be of equal length,
And its splendor should equal a divine enclosure. {14.44}

14.45 "The paints should be of bright, vivid colors,
Pure and beautiful,
With a nice fragrance and other aspects.
One should start painting it with the help of a companion, {14.45}

14.46 "While observing silence and one's temporary vows,
As well as the eight [precepts].[1044]
One should be untroubled in mind, moderate in eating,
And virtuous; continually recite the mantra; {14.46}

14.47 "And refrain from evil activities,
Performing only those of pacifying and enriching.
One should start in the center
And draw the Teacher using paints.[1045] {14.47}

14.48 "First, one should paint Tathāgata Ratnaketu,
Complete with adornments of various jewels,
Sitting inside a cave,
And of great splendor.[1046] {14.48}

14.49 “He sits in a cross-legged posture
And turns the wheel of Dharma.
One should draw on the canvas
Everything that is normally offered to the Teacher.[1047] {14.49}

14.50 “It should be adorned with mudrā symbols
Arranged in three rows. [F.175.b] [F.192.b]
One should paint all that is offered,[1048]
Arranged in rows all around.[1049] {14.50}

14.51 “They should be densely packed together,
Arranged in order without mixing them up.[1050]
In their center should be painted
The wheel-turning lord of great power. {14.51}

14.52 “He has the color of the rising sun
And the radiant form of a divine youth.[1051]
One should paint him with care
As turning the great wheel. {14.52}

14.53 “He is in his form of a great king,
Invested with a crown and other adornments,
Wearing a diadem of a great being,
And adorned with every ornament.[1052] {14.53}

14.54 “He wears a fine silken sash around his waist
And brightly colored silk garments.
He is garlanded and adorned
With garlands and clothes with a gentle, soft glow. {14.54}

14.55 “He inhales the fragrance of a cluster of bulletwood blossoms,
Which he holds in his right hand.[1053]
He is a deity with a gentle smile on his face,
Of great valor and power. {14.55}

14.56 “He is of beautiful physique,
Neither too young nor too old.
In his left hand he always holds a wheel
Enveloped in a garland of light. {14.56}

14.57 “One should paint him sitting with one leg tucked in and the other extended,
His arms close to his torso.[1054]
He is radiant with a divine glow,
Well formed and beautiful.[1055] {14.57}

14.58 “He sits on a heap of jewels,
With his whole body emitting a great radiance.[1056]
He grants boons, always becoming active
In response to any propitious mantra. {14.58}

14.59 “Blazing like fire,
He is adorned with a halo of light[1057]
And surrounded by flames
Fanned by the wind. {14.59}

14.60 “If they apply the mantra,
People on the earth will blaze with light the same way.[1058]
A Dharma follower who visualizes
Such a great hero {14.60}

14.61 “Will cause all mantras to take effect
And will be freed from all his faults,
Even if he has committed the five acts of immediate retribution,
Is undisciplined or indolent. {14.61}

14.62 “All such negativity will be appeased,
And he will be liberated by seeing the Lord.
Merely by seeing the maṇḍala
Of the lord of deities, the wheel holder,
Other known types of negativity
Will depart too, at that very moment. {14.62}

14.63 “Next, one should purify the eastern door
With the mantra of the Lord.[1059]
The maṇḍala should be clearly visualized,
Surrounded by gateways,
Adorned with plantain trees,[1060]
And thoroughly elegant in form. {14.63} [F.176.a] [F.193.a]

14.64 “One should offer bali, always including
Incense, lamps,[1061] perfume, and beautiful garlands.
One should do everything respectfully,
Following the previously described procedure. {14.64}

14.65 “In front of the wheel-holding monarch,
In the center, one should place a full jar.
A mantra adept should not allow this jar,
Which is called ‘victory,’ to be moved. {14.65}

14.66 “One should then dig the fire pit,
Following the right procedure,
And commence the homa rite,
Employing none other than the mantra of the Lord. {14.66}

14.67 “One should offer into the fire of cutch tree sticks
One thousand and eight oblations
Consisting of sticks of the dhak, sandalwood,
Bilva, cluster fig, or sandan tree. {14.67}

14.68 “One can likewise offer devil’s horsewhip[1062]
In all types of activity, applying care.
Alternatively, one can offer sesame seeds smeared with ghee
And mixed with burnt *gandha*.[1063] {14.68}

14.69 “In all types of activity,
One should always offer one thousand and eight oblations
At the three junctions of the day as previously described.
As taught by the sages,[1064] {14.69}

14.70 “One should bathe, put on clean clothes,
Eat the three ‘white foods,’[1065] choose an auspicious *nakṣatra*,
And perform the previously described rituals,
Including recitation, homa, and others. {14.70}

14.71 “One should perform all of [the above]
Employing One Syllable, who is like[1066]
The [entire] family of Cakravartin employed as a mantra.
One should employ him in all rites.[1067] {14.71}

14.72 “This sole hero, always without maṇḍala companions,[1068]
Applies himself to his tasks with great power.
One should perform the rites for all mantras
Always reciting him during the performance. {14.72}

14.73 “Every rite will then be accomplished—
The rites for the mundane mantras, preferred by the world;
And for the supramundane, of great valor;
And for the vidyārājas possessed of intense ascetic ‘heat.’[1069] {14.73}

14.74 “All the mantras taught in this manual,
And other mantras, will be successful[1070]—
Those taught by the sages;
By their sons possessed of the ten powers; {14.74}

14.75 “By Śakra and other world protectors;
By Viṣṇu, Śiva, and Brahmā;
By Sun, Moon, or other [luminaries];
By the kings of yakṣas or the rākṣasas; {14.75}

14.76 “By mahoragas, or kinnaras,
Or by the best of terrestrial sages;
And by garuḍas, mātṛs,[1071]
Humans, or other beings. {14.76}

14.77 “All the mantras that have ever been taught
Will reach accomplishment here,
As One Syllable gathers in himself all mantras
And is the leader in all rites. {14.77}

14.78 “He is the leader in all rites
As he controls all mantras.[1072]
He is the enthraller of all beings, [F.176.b] [F.193.b]
And the full extent of the tantras and mantras.[1073] {14.78}

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

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

14.81 “If employed correctly, he will accomplish
Both mundane and transcendent mantras.[1074]
Having completed the painting,
Entirely pleasant to look at, {14.81}

14.82 “One should place it in a clean location,
On a riverbank or the top of a mountain.
One should always do this facing west,
Following the previously described method. {14.82}

14.83 “The practitioner should then turn eastward and,
Following the correct procedure,
Sit of a bundle of darbha grass
And recite the mantra in an orderly way— {14.83}

14.84 “Not too loud and not too low,
Wholly focusing on bodhicitta.
If one does not hate any being,
One will attain accomplishment swiftly, in this life.[1075] {14.84}

14.85 “One should always cultivate the mind of loving kindness
Toward beings who are suffering and miserable;
Who are without a protector, forlorn,
Afflicted with pain, and weak; {14.85}

14.86 “And who are fallen into this terrible saṃsāra.
One who thus feels compassion will be successful.
One should always place, in front of the painting,
Many offerings, with great care, {14.86}

14.87 “Including a visualized, celestial woman
Emerging from one’s heart.
One should either visualize or physically present these offerings
To the completed painting of the victorious lord.[1076] {14.87}

14.88 “One should dig the fire pit at the same location,
Following the procedure according to the nature of the rite.
When the fire is fully ablaze,
The practitioner should offer the oblations: {14.88}

14.89 “White sandalwood and camphor
Should be offered in combination with saffron.
A mantra adept should offer
Into the burning fire one hundred and eight oblations. {14.89}

14.90 “One should always use the wood of
The cutch, waved-leaf fig, banyan, or dhak tree.
One should energetically light the fire
Using sticks from any of the trees just mentioned. {14.90}

14.91 “If sticks from these trees are unavailable,
One should procure other sticks,
Perhaps from a neem or a mango tree,
Or a thorn-apple bush. {14.91}

14.92 “The ones to be avoided, known to be used in evil rites,
Are sticks from any plant that has thorns.
Employing the One Syllable,
One should perform the rites of pacifying and enriching;

Accomplishment will come swiftly.
Evil rites should not be performed. {14.92}

14.93 "These extensive ritual instructions
That include all the mantras and the rites
Will always lead to accomplishment
If applied without concepts.
The mantra deities will then be summoned[1077] [F.177.a] [F.194.a]
And the boons will be granted. {14.93}

14.94 "The mantra practitioner who desires a kingdom on the earth
Should offer into the fire, in a complete homa rite,
The sticks of the waved-leaf fig, cluster fig,
Dhak, or banyan tree, {14.94}

14.95 "Smeared with ghee and curds,
With the addition of honey.
If he desires the queen along with the kingdom,[1078]
He should offer saffron and sandalwood. {14.95}

14.96 "If he desires lordship
Over vidyādhara gods,
He should offer 3,600,000 lotus flowers
With attached filaments. {14.96}

14.97 "At the end of the homa,
One should give a welcome offering to the Teacher.[1079]
A supreme painting will, at this moment, emit light,
Being, [in this way], marked by the victorious ones.[1080] {14.97}

14.98 "Upon merely touching it,
One will ascend to the realm of Brahmā,
Or as far as the realm of the Akaniṣṭha gods,
Or perhaps all the subterranean paradises. {14.98}

14.99 "When obtaining any of these accomplishments,
One will certainly become a king [in the respective realm].
Firm in one's vows and valorous,[1081]
One will make the spirits flee. {14.99}

14.100 "In due order, one can always become,
Upon completing the rite, the king of vidyādharas.
Furthermore, one can live a long time,
Equal to an eon, {14.100}

14.101 “And when one dies, after all this time,
One will certainly progress toward awakening.
There is also another rite,
Whose details, in a condensed form, are as follows. {14.101}

14.102 “One should procure white lotus flowers
And combine them with white sandalwood.
If one offers them in ten million oblations,
One will be able to see Ratnaketu. {14.102}

14.103 “Upon seeing this supreme victor,
One will obtain the five superknowledges.
One will live for a long, great eon,
And will be a follower of the Buddha. {14.103}

14.104 “One will be able to see infinite buddhas,
Located throughout the quarters of the universe.
One should always worship them,
And will dwell together with them. {14.104}

14.105 “The realm called Ratnāvatī
Is the one where the Blessed One lives,
The supreme and most excellent sage,
The most eminent tathāgata Ratnaketu. {14.105}

14.106 “One will always dwell there,
Purified by the mantra; there is no doubt.
The following is another cherished rite,
Which has been taught by the most eminent of men. {14.106}

14.107 “A mantra practitioner should blend together
The blossoms of the ironwood tree,
Camphor, sandalwood, and saffron.
He should then offer them into the fire 7,800,000 times. {14.107}

14.108 “At the conclusion of the homa,
The deity will arrive along with his retinue. [F.177.b] [F.194.b]
Pleased, he will definitely grant a boon,
Touching the practitioner on the head. {14.108}

14.109 “As soon as the practitioner has been touched,
He will become the master of the seventh level of realization.
He will be called ‘bodhisattva,’
A true son of the victorious ones. {14.109}

14.110 “Always dedicated to awakening,
He will be prophesied to attain it,
And from then on, he, the son of the victorious ones,
Will know whatever is to be known. {14.110}

14.111 “He will know all the mantras,
And will happily follow his exalted destiny.[1082]
By merely seeing Ratnaketu[1083]
He will obtain the five superknowledges and become the king of mantras.
{14.111}

14.112 “He will always be able to assume different forms
And different identities at any time.[1084]
He will always delight in the act of worshiping
Those who are endowed with all the best attributes. {14.112}

14.113 “In an instant, he will become eager
Only to perform activities of awakening.
He will be able to visit, instantaneously,
Different worlds and buddhafields. {14.113}

14.114 “He will roam everywhere
In thousands of world spheres
And be able to see the good deeds
Of the buddhas and bodhisattvas. {14.114}

14.115 “He will hear their Dharma teachings
And will eagerly worship them.
There are also other rites
That originate from the victorious wheel turner.[1085] {14.115}

14.116 “One should offer one hundred thousand lamps[1086]
With wicks fed with pure ghee,[1087]
Set in golden or silver dishes,
Or perhaps copper or clay. {14.116}

14.117 “When these have been lit
By one hundred thousand men
And placed by this whole group
On one hundred thousand floats,[1088] {14.117}

14.118 “And only men, without women,
Stand around with lamps in their hands,[1089]
They should make an offering to the Teacher in the painting

In an act of worship. {14.118}

14.119 "With all of them simultaneously engaged,
If each one recites the mantra
And makes offerings to the Teacher while reciting,
Accomplishment will manifest instantly.[1090] {14.119}

14.120 "All around the sound of thunder will be heard,
And the drumming of drums.
Many hosts of gods
Will exclaim, 'Good!' {14.120}

14.121 "The buddhas and bodhisattvas
Will appear in the sky and say,
'Good, O wise being!
You have made your ritual performance work! {14.121}

14.122 " 'You will not experience again
The suffering that saturates saṃsāra.
You will remain in the state of a buddha,
In safe, happy, and fearless nirvāṇa. {14.122} [F.178.a] [F.195.a]

14.123 " 'You have embarked upon
The path that is auspicious and pure,
Eight branched, based on the right livelihood,
And guarded by the wheel-holding One Syllable in his mantra form.'[1091] {14.123}

14.124 "There is yet another rite,
Which leads to the highest birth;
It has been taught by all the buddhas
And is known to confer great powers. {14.124}

14.125 "One should take a piece of neem tree wood
And make from it a vajra scepter
With three prongs at either end.
The middle part should represent the buddha of the Vajra family.[1092] {14.125}

14.126 "One should then purify the vajra with the mantra
And place it in front of the painting.
The practitioner should then recite the mantra,
Fully concentrated, while touching the vajra. {14.126}

14.127 "After completing 12,800,000 recitations
What is desired will be accomplished.
The vajra will then emit a single flame

And illuminate everything all around. {14.127}

14.128 “Then, by picking up the vajra,[1093]
One will thus ascend upward.
One will visit the world of Brahmā,
Or any other celestial realm equal to it.[1094] {14.128}

14.129 “One will travel through space
As the foremost of siddhas.
One will become the master
Of siddhas, vidyādharas, and so forth. {14.129}

14.130 “One will become a wheel-turning monarch
Reigning among a host of gods.
One will be able to assume different forms,
Based on the correct ascertainment of the nature of the body. {14.130}

14.131 “One will be able to remain in this condition
For ten intermediate eons, without deviating from it,
Always enjoying pleasures and venerated,
Always endowed with a beautiful form and qualities. {14.131}

14.132 “One will follow the conduct of bodhicitta,
Free from the sufferings of repeated birth.
One will become a celestial siddha,[1095]
Free from all negativity. {14.132}

14.133 “Passing on from there, one will be born a human
Destined for a life of many pleasures.
Not straying toward any other destiny,
One will wholly pursue the goal of awakening. {14.133}

14.134 “One’s activities will be diverse and infinite,
And one will be venerated, bringing benefit to many.
When this king of mantras is recited
As part of the full ritual, {14.134}

14.135 “One will obtain a suzerainty over the earth,
A state of Śakra, or that of a universal emperor.
One may also assume the condition
Of a vidyādhara or a god, {14.135}

14.136 “Or any other numerous forms,
And perform the types of activities here described.[1096]
If a mantra practitioner applies himself to the task thoroughly,

He will attain every accomplishment. {14.136}

14.137 “At night, seated with crossed legs,
The vow holder should recite the mantra uninterruptedly.[1097]
The reciter will attain accomplishment by the next morning[F.178.b] [F.195.b]
And will obtain the five superknowledges. {14.137}

14.138 “Stepping upon a corpse in a cemetery,
The vow holder should recite the mantra without moving.
The One Syllable being able to accomplish great aims,
One can expect accomplishment by morning. {14.138}

14.139 “If this lord of vidyās, of great power,
Is recited in a cemetery,
The reciter will attain accomplishment within six months
And obtain the desired result. {14.139}

14.140 “At whatever place the One Syllable,
Of great power, is recited,
At that place will the reciter attain accomplishment,
If he employs the mantra in the right way. {14.140}

14.141 “A white parasol, a sword,
A jewel, a pair of shoes,[1098] earrings,
A garlands of pearls, an armlet, a banner,[1099]
A bracelet,[1100] a ring, {14.141}

14.142 “A girdle, clothes,
Tooth sticks, a water pitcher,
A sacred cord, a turban,
A coat of mail, leather armor, {14.142}

14.143 “An antelope skin, a water pot,
A rosary, a pair of shoes,
All the best adornments
To be desired in both worlds, {14.143}

14.144 “The adornments worn
By the gods, men, or others—
All of them will be accomplished
If one recites in front of the painting. {14.144}

14.145 “All the substances, minerals,
Adornments, jewels,
And the different kinds of weapons,

If placed in front of the painting {14.145}

14.146 "And incanted once, will become pure.
If incanted eight hundred thousand times,
They will all emit light together.
The reciter will rise[1101] upon being touched by them. {14.146}

14.147 "Different types of beings
With different features and forms,
Adornments, and weapons,
Whether made of clay or real, {14.147}

14.148 "Either self-animated or fabricated,[1102]
And different types of birds—
All entities that are described
As artificial or natural, {14.148}

14.149 "Beings that have names, and those that do not—
Will be accomplished when purified by the mantra.[1103]
Beings that live in different mediums
And are composed of different elements[1104] {14.149}

14.150 "Will have the courses of their births
Purified by the mantra,
If they are placed in front of this painting,
Following the procedure as previously described. {14.150}

14.151 "Touching them,[1105] a mantra practitioner should recite
The mantra six or seven times one hundred thousand.[1106]
If, at the end of the recitation, [F.179.a] [F.196.a] they emit light,
One will attain full accomplishment. {14.151}

14.152 "Upon merely touching them,
One will be able to fly throughout the four directions.
One will live happily for a long time
And obtain, in this life, the status of a god. {14.152}

14.153 "Reflecting the manner in which
This very powerful vidyārāja is employed,
He will become pleased
And will always grant boons. {14.153}

14.154 "When employed in other rites
Whose ritual instructions are very extensive,[1107]
This very powerful vidyārāja

Will swiftly accomplish them. {14.154}

14.155 “A mantra adept pure in mind and activities,
Who always delights in purity
And stays in a pure place,
Will attain a pure accomplishment. {14.155}

14.156 “One will reap the fruit according to the activity:
From the highest comes the highest;
For activities of medium type, the fruit will be medium;
If it is of the lowest type, the fruit will correspond in nature. {14.156}

14.157 “A rite, if performed properly,
Will yield great wealth.[1108]
However, if the rite is not accomplished properly,
It will yield only a small result. {14.157}

14.158 “Merely by reciting continually,
One will attain great prosperity and power.
A reciter will invariably obtain
A king’s affection and ministerial office. {14.158}

14.159 “If this king of mantras is recited but once,
He will destroy all negativity.
If recited twice or seven times,
He will provide a powerful protection for oneself. {14.159}

14.160 “If he is recited eight times,
One’s companions will be protected in all respects.
Furthermore, a mantra practitioner
Should incant both his garments.[1109] {14.160}

14.161 “When both garments are incanted,
He will have removed all disease.
Touching these garments, after the mantra was recited,
Will destroy all bodily fever. {14.161}

14.162 “If mantra practitioners carefully incant
Their face or eyes, or both the face and the eyes,
They will destroy the anger of the angry
Merely by being looked at. {14.162}

14.163 “For any host of evil spirits,
Violent and engaged in negative actions,
The practitioner should look them in the face

[With his eyes] incanted thirty times with the king of mantras. {14.163}

14.164 “Also, if he incants
His own hand repeatedly
And delivers with it a blow,
He will liberate any embodied being. {14.164}

14.165 “Regarding children, he should always
Bathe them and give them food and drink,
Having incanted these articles sixty times
With this exalted mantra, worshiped by the gods. {14.165} [F.179.b] [F.196.b]

14.166 “All evildoers will then depart—
The mātṛs, the kravyādas, and the grahas;
Frightened by the mantra they will perish,
And certainly abandon the children. {14.166}

14.167 “There are many rites of this kind;
If they target [troublesome] humans on earth,
They will, likewise,
Swiftly repel them. {14.167}

14.168 “Whatever beings swim in rivers,
And the different species that roam the dry land,
Be they venomous or not,
Will perish, burst by the mantra.[1110] {14.168}

14.169 “Whatever types of suffering
And whatever unpleasant experiences beings may have
Will be repelled by this king of mantras
And swiftly become pacified. {14.169}

14.170 “Whatever kinds of terrible pestilence there are,
Which are attended upon by suffering,
Will swiftly vanish away
If this mantra[1111] is recited six hundred times. {14.170}

14.171 “One should perform the rites of homa
Offering one thousand and eight
Fragrant blue lotus flowers
Smeared with honey, curds, and ghee,[1112] mixed together. {14.171}

14.172 “Offering sesame will bring peace to spirits
And well-being to human beings.[1113]
The mantra practitioner will thus be able to swiftly accomplish

All these different types of activities, {14.172}

14.173 "Brought forth by many different rites,
If he applies himself well.
Through merely reciting the mantra
One will be able to appease the anger of one's enemies. {14.173}

14.174 "There are many extensive rites
Connected with the meaning of this mantra;
It is said that if one follows the prescribed procedure,
One will here obtain success in them. {14.174}

14.175 "The mantra that is recited
Will certainly effect the minor activities here.
When recited, it will always swiftly fulfill
The aims of all ritual activities. {14.175}

14.176 "In order to enthrall all beings,
It is necessary to recite the mantra at the three junctions of the day.
One should always perform the rite of homa
Using the blossoms of royal jasmine. {14.176}

14.177 "Prescribed also are white sandalwood,
Camphor, and saffron.
The mantra will always bring results
For superior reciters.[1114] {14.177}

14.178 "One will accomplish desired aims
If one recites along with the indispensable homa.
The required homa should be prepared
With the proper ingredients such as camphor and so forth. {14.178}

14.179 "One should perform various rites,
Prepared the way one desires—
If the homa is small, the rite's success will be minimal;
If it is big, the results will likewise be significant. {14.179}

14.180 "If it is medium, the result will be middling;
The success of the rite is always explained in this way.
One should therefore take special care to include [F.180.a] [F.197.a]
Homa in all ritual activities." {14.180}

14.181 *This concludes the chapter that provides the details of the practice of the cakravartin, including the painting procedure and the maṇḍala, fourteenth in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of*

bodhisattva teachings.

15.

Chapter 15

15.1 At that time, the bodhisattva Vajrapāṇi, the great being, was present in the midst of the same gathering. Seated, he rose from his seat, circumambulated the Blessed One clockwise three times, and, prostrating at the Blessed One's feet, said this to him: {15.1}

15.2 "Good, O Blessed One! For the sake of those who follow the conduct entailing the ritual divisions of vidyā and homa rites performed at the junctions of the day, you have clearly explained and elucidated with supreme eloquence the path that consists of rites involving vidyā mantras; the path that manifested from the great Cloud of Dharma; the path that comprises the detailed ritual instructions pertaining to the cakravartin, the great vidyārāja who is the heart essence of all the tathāgatas; the path that brings results and fulfills all aims completely; the unsurpassable path that leads to awakening; the path marked with the cause that generates the conditions, actions, and their certain results; the path that is the root of virtue that causes the attainment of the ten miraculous powers, and whose ultimate goal is to ascend to the seat of awakening. That, Blessed One, is excellent! May the teacher please instruct us on the signs that accord with the accomplishment of mantra that appear in dreams, signs indicating the time[1115] when the beings who engage in the practice of all vidyā mantras should commence the activities that cause accomplishment, so that all vidyā mantras—the causes that fulfill the rites—bear results." {15.2}

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

"Good, O lord of yakṣas! You act[1116] for the benefit and happiness of many people. You act out of compassion for the world, in the interest of great numbers of people, for their benefit and happiness. You act in the interest of all the practitioners of vidyā mantras. [F.180.b] [F.197.b] Listen well then, and carefully reflect upon what I will now tell you. {15.3}

15.4 "First, commencing the preparatory procedure as before, which is the same for all types of activity, one should go to a secluded place such as a mountaintop, a riverbank, a cave, or near a crossroad[1117] and build a hut at a clean spot. Following the same procedure as before for all types of activity, one should

install the painting and worship it with sumptuous offerings. Then, during the bright fortnight or the prātihāra fortnight, always on an auspicious day, during the first watch of the night, one should prepare a mixture of white sandalwood, camphor, and saffron, and light a fire using sticks of the cutch tree. Sitting in front of the painting at a distance of four cubits,[1118] one should throw the oblation into the smokeless and flameless embers one thousand and eight times. Then, at the end of this offering, one should offer into the fire one thousand and eight lotus blossoms smeared with white sandalwood.[1119] At the end of the homa, one should form the mudrā of the auspicious seat and offer a seat to one's mantra deity, using the same mantra.[1120] One should, however, perform the homa reciting the following mantra. {15.4}

15.5 "Homage to all the buddhas, the perfect teachers! The mantra is as follows:

"*Oṁ*, you with the form of a divine youth! Show it, show! Reveal the truth to me in my dreams for the sake of my good fortune! *Hūṁ hūṁ*! *Phaṭ phaṭ*! *Svāhā*![1121] {15.5}

15.6 "After performing the protection rite using this mantra, one should complete the required number of oblations in the homa rite as just described. Then, having spread around blades of kuśa grass that are pointed at both ends, one should go to sleep in front of the painting, not too far from it and not too near, with one's head pointing east, using for a pillow a bundle of kuśa grass. During the first watch, while keeping oneself awake, one should salute all the buddhas and bodhisattvas, confess one's wrongdoings, and offer oneself to all the buddhas. Then,[1122] one should surrender to the power of sleep as one likes. {15.6}

15.7 "Dreams that occur during the first watch
Are known to be generated by the humor of phlegm.
Those of the second watch, as they arise from bile,
Should be discounted as being of worldly origin. {15.7}

15.8 "One should know the dreams of the third watch to be generated by the humor of wind,
And those of the fourth, to originate from truth.
As for the phlegm-influenced dreams at the beginning of sleep,
One should always watch out for the following: {15.8}

15.9 "One may behold numerous jewel mountains,[1123]
Strings of pearls everywhere,[1124] [F.181.a] [F.198.a]
Or oneself bathed
In a mass of water, {15.9}

15.10 "Fully immersed in streams,

Or floating in a great ocean.
Wherever one perceives
One's body to be,[1125] {15.10}

15.11 "One may see that place as dotted
With lotus ponds all around,
Floating gardens,
And tavern houses[1126] {15.11}

15.12 "Riding upon the waves
That surround them on all sides.
One may also see the Himalayas
Made of crystal and abounding in great rivers, {15.12}

15.13 "Trees, and the king of mountains
Fashioned from piled-up crystal
And shaded by a latticework of pearls
With masses of pearls. {15.13}

15.14 "Subjected to the influence of phlegm,
One may see a great rain with masses of water,
Or a bright white parasol
With white adornments, {15.14}

15.15 "Or perhaps a white elephant.[1127]
Such dreams are said to be influenced by phlegm.
One may see a white yak-tail whisk,
Or a man dressed in white. {15.15}

15.16 "If one touches sea salt, and so forth,
Or salt in general,[1128]
Or a strip of cotton or linen,
Or perhaps iron, silver, or aloewood, {15.16}

15.17 "Touching or ingesting them
Indicates that the dream is of the phlegm type.
If one eats roasted beans,
Sesame paste, sweet rice pudding, {15.17}

15.18 "Or different types of beans,
This, again, indicates that the dream is of the phlegm type.
Some say that eating *svastikā* cakes,
Or other food, such as rice-and-grain pudding with milk, {15.18}

15.19 "Brings on dreams

Of the phlegm type.
The same goes for *śaṅkulya* or *parpaṭa* cakes,
Or different types of soup. {15.19}

15.20 "Touching or eating them will cause
An increase of phlegm in one's dreams.
It is agreed that there are many such types
Of hard and soft foods, in many forms.[1129] {15.20}

15.21 "If one eats or touches them,
The dreams will be induced by phlegm.
If one dreams of a seat, a bed, or a carriage for traveling
That is fashioned from a living being— {15.21}

15.22 "If one touches, mounts, or sees such
During the first watch of the night
As objects in one's dream,
All such dreams are said to be influenced by phlegm. {15.22}

15.23 "Dreams of these types emerge from
And are effected by water,
And may be an indication of [having eaten]
Any of the various hard or soft foods that produce phlegm.[1130] {15.23}

15.24 "Seeing these objects in one's dreams
Is due to the action of phlegm-producing foods. [F.181.b] [F.198.b]
The guides of the world have described
Many dreams that are hard even to conceive of.[1131] {15.24}

15.25 "For living beings, it is in the second watch
That dreams related to bile occur.
A person may see in a dream a blazing fire,
A light emanating from various jewels,[1132] {15.25}

15.26 "A conflagration, or meteors
Flashing in all directions.[1133]
Seeing these in a dream indicates that
One is debilitated[1134] by bile. {15.26}

15.27 "Likewise, should one see in one's dream a ruby,
Or something else consisting of jewels,[1135]
One should know that these objects appear
To someone affected by bile. {15.27}

15.28 "Corresponding to the experience of the element fire,

If one touches or ingests[1136]
Different yellow articles in one's dreams,
One is debilitated by bile. {15.28}

15.29 "One whose body is debilitated by bile
May see in one's dream
A sun that burns uninterruptedly,
Continually spreading its intense heat. {15.29}

15.30 "One may also perceive, in one's dream,
The sky as being of golden color
And the ground as yellow.
This is due to the debilitating influence of bile. {15.30}

15.31 "If one dreams, during the same watch,
Of a fire blazing all around
And illuminating the firmament of the sky,
One is flooded with the humor bile. {15.31}

15.32 "One may see the ground colored golden,
Or the mountains, piles of rocks,
A great elephant for riding,[1137]
Or everything made entirely of gold. {15.32}

15.33 "If one sees these persistently while asleep,
One is debilitated by the movement of bile.
If one dreams of a vessel made entirely of gold;
Or a golden carriage with similar adornments; {15.33}

15.34 "Or a seat, or perhaps a bed
Made entirely of gold—
If one touches or mounts them in one's dream,
This indicates that the dream is of the bile type. {15.34}

15.35 "One may see oneself in a dream as wearing
Yellow garlands and clothes,
Covered in yellow unguents,
And provided with a yellow sacred cord; {15.35}

15.36 "One may also see in one's dream
One's own body as yellow.
This is due to the debilitating influence of bile,
Which manifests itself during the second watch. {15.36}

15.37 "These are the different categories

That dreams are grouped into based on color.[1138]
Thus, the dreams of the various appearances of yellow
Are caused by the humor bile. {15.37}

15.38 "The body's being affected by bile
Manifests during the second watch.
A great variety of forms
Arising out of yellow light {15.38}

15.39 "Have been taught by the most eminent of men [F.182.a] [F.199.a]
To originate from bile.
As for the dreams that are of the wind type,
They are said to occur during the third watch of the night. {15.39}

15.40 "If one sees all the directions
Completely filled with light,
And perceives oneself as moving through space,
Traversing the firmament of the sky, {15.40}

15.41 "And continually wandering everywhere
Through space as far as the expanse of the sky,
Such a dream is said to be of the wind type,
As it brings this type of experience. {15.41}

15.42 "Swimming,[1139] jumping,
Climbing trees,
Reciting all treatises,
The mantras in particular, {15.42}

15.43 "And also teaching or speaking,
Are generally caused by wind.
Also, climbing thorny trees,
Or eating food that is very bitter, {15.43}

15.44 "Pungent, or sour—any such type of food—
Is caused by wind.
Tree fruits that are scattered by the wind
Produce masses of the humor of wind[1140]— {15.44}

15.45 "If they are eaten in a dream,
Such a dream is said to be generated by wind.
The element wind present in
Liquid and solid foods and substances[1141] {15.45}

15.46 "Agitates the minds of beings

When they touch or eat them.
If one sees oneself
As being a servant to all beings, {15.46}

15.47 "If this vision comes in a dream,
Such a person should be known to be of the wind type.[1142]
Different types of movements,
Different types of embracing and speaking, {15.47}

15.48 "Or different harsh expressions[1143]
Indicate that the dream is the wind type.
These and other types of dreams
Have been taught by the most eminent of men. {15.48}

15.49 "Three types of associations have been taught
Related to those who are of the attached, hateful, or deluded types:
Those with a proclivity to attachment generate phlegm,
Bile is the product of hatred, {15.49}

15.50 "While wind originates from delusion.
A mixture of the three generates a mixture of humors.
When attachment is stirred in sleep,
It will manifest as sexual dreams.[1144] {15.50}

15.51 "Thus, the desire for women will manifest
In dreams generated by phlegm.
Quarreling based on hatred
Will occur in dreams generated by bile. {15.51}

15.52 "Torpidity born from delusion
Manifests in dreams as the loss of memory.
In reality, though, dreams always manifest
Based on a mixture of the humors.[1145] {15.52}

15.53 "Thus, that which is designated as a dream
Is devoid, in all its [three] types, of pure essence.[1146]
Those who teach the truth taught the activities and lifespans
Particular to each of the [humor-based] category of beings.[1147] {15.53} [F.182.b] [F.199.b]

15.54 "Thus, beings described as being of the phlegm type
Have a nice complexion and are soft-spoken.
They live long lives, are intelligent,[1148]
Have oily skin, and are self-confident. {15.54}

15.55 “They are fair skinned, tall,
And always fond of intercourse with women.
They are virtuous, heroic at any time,
And always delight in showing respect.[1149] {15.55}

15.56 “When this is indicated by their birth horoscope,[1150]
They could be jealous and lack distinction.[1151]
Some may become kings
Fit to take command of an army. {15.56}

15.57 “Living according to their prescribed activity,
They will attain prosperity.
Their activities and their fruits are described as follows:
They do not neglect the activity [in favor of] the mantra,
As the mantra, according to what the guides of the world have said,
Is not the most important thing in terms of activity.[1152] {15.57}

15.58 “It is therefore said that in this world
Success belongs to those of the phlegm type.
They will attain dominion over the land,
Great prosperity, and magical powers.[1153] {15.58}

15.59 “A mantra reciter should not take
Any of the phlegm-producing foods in excess.
If one overindulges in these foods,
One’s dreams will become bereft of meaning. {15.59}

15.60 “A mantra practitioner should therefore not indulge in these foods,
As they are said not to be conducive to accomplishment.
A wise and clever person
Should not sleep at that time. {15.60}

15.61 “Now the characteristics of a person
Of the bile type will be described.

“He may be prone to hatred and anger,
Of black complexion, and physically weak.
He may be cruel and engage in cruel activities
And continually display a tendency toward deceit. {15.61}

15.62 “He may also be continually valiant and daring
And be endowed with strength and intelligence.
He is talkative, has many friends,
And has a deep understanding of many treatises. {15.62}

15.63 “Virtuous and firm in his actions,
He is also described as prone to hatred.
He is intelligent and possessed of great power,
But shows the signs of hatred. {15.63}

15.64 “He resents the valorous, is wealthy,[1154]
Understands human nature,
And is of pleasant appearance, free, detached,
Stable, and always tolerant of suffering. {15.64}

15.65 “Proud, greedy, and angry,
He is always fond of women.
Full of great energy and firm in applying the mantras,[1155]
He becomes very prosperous. {15.65}

15.66 “He engages beings by assaulting them,
As they submit to the way he acts.[1156]
His mantras—those that arrest the life force of beings—
Are always successful. {15.66}

15.67 “He swiftly accomplishes his violent aims
That have been rejected[1157] by the Sage.
The activities of such an individual—
Those that harm living beings—will succeed. {15.67} [F.183.a] [F.200.a]

15.68 “Rites of any mantra practitioner
That involve ritual methods
Will be successful when executed carefully,
Which is not the case for other individuals and rites.[1158] {15.68}

15.69 “So, too, the hateful mantras
That oppress other beings
Can, by the same token, interrupt the mantras of others
And succeed against angry beings. {15.69}

15.70 “Wrathful mantras will be successful
In seizing the property of others
Or arresting their life force;
Such activities should not be combined with other mantras. {15.70}

15.71 “A being predisposed to hatred
Can attain dominion over others;
He may be of a black, dark,[1159]
White, or mixed complexion. {15.71}

15.72 “An ordinary human predisposed to anger
Cannot possibly have a golden complexion;
Such a person will have a rough and smoke-colored
Or tawny complexion. {15.72}

15.73 “One born in the sign of Scorpio
Is heroic, cruel, and lustful,[1160]
Being in the house of the planet Mars.
One who is under the influence of Jupiter is predisposed to phlegm. {15.73}

15.74 “Such a person will eat little
And be fond of pungent and sour tastes.
His life will be long
And his memory good. {15.74}

15.75 “Now I will describe the activities and mannerisms
Of a person by nature predisposed to wind.
He has an unhealthy or rough complexion
But, in general, is not too weak. {15.75}

15.76 “He is of feeble intellect and little knowledge,
Unstable, and ungrounded.
With a trembling body, tottering,
He vomits a lot and frequently defecates and urinates. {15.76}

15.77 “He eats a lot and all the time,
And he talks a lot.[1161]
Being hostile to everyone,
He has many enemies. {15.77}

15.78 “He is undisciplined and unhappy
In his life on earth.
Mantras for becoming invisible
Are said to succeed if used by him. {15.78}

15.79 “He delights in foods
That stir up the humor of wind.
A mantra reciter should, however, never eat them,
If he wants his activity to be successful. {15.79}

15.80 “Beings agitated due to the humor of wind
Are predisposed to the arising of ignorance.[1162]
They are described as belonging to the delusion type,
And become accomplished in stupefying mantras.[1163] {15.80}

15.81 “For those who are of the deluded type,
It is always desired to be accomplished in causing stupefaction.
One should ascertain the asterisms of the water signs
To know the true significance of planetary influences.[1164] {15.81}

15.82 “One should not perform peaceful[1165] activities
If one is of the wind type and confused.[1166]
Likewise, one should not perform the enthralling, [F.183.b] [F.200.b]
Attracting, stupefying, or destroying of beings. {15.82}

15.83 “Regarding the arising of delusion-generated evil
In beings dominated by the humor of wind,
The following signs have been taught
That indicate the truth in dreams. {15.83}

15.84 “They have been previously described by sages
As serving the interests of beings.
Aries, Taurus, Gemini,
Cancer, Leo, {15.84}

15.85 “Libra, Virgo, Scorpio,
Sagittarius, Capricorn,
Aquarius, Pisces, the elephants,
The celestials, the monkeys, the asuras, {15.85}

15.86 “The siddhas, the gandharvas, the yakṣas, and so forth—
All those renowned to humanity—
The zodiac signs have been taught
By the supreme ones to the masses. {15.86}

15.87 “Different activities have been described,
Of many types and various purposes.
In all these activities and the accumulated karma,
A wide range of qualities comes to fruition. {15.87}

15.88 “It has been taught that for ordinary beings
No activity is devoid of such qualities.
Thus, one who engages in activities takes rebirth
Based on the qualities [of his karma].[1167] {15.88}

15.89 “When these qualities are infused with religious merit,
The practice of mantras will be successful.
The reciter who understands the true nature of such qualities
Understands the merits and defects of his karmic bonds.[1168] {15.89}

15.90 “If the authentic ritual procedure is not performed,
The activity will not take place, even if the qualities are present.
This is because the ritual produces the activity;
Such ritual is not without its qualities.[1169] {15.90}

15.91 “One who possesses the karmic qualities
For performing rituals will succeed.[1170]
Such ritual activities, along with their procedures,
Have been formerly taught by those with the ten powers. {15.91}

15.92 “The karmic qualities for [performing specific] rites
Are indicated by the beings’ behavioral tendencies.[1171]
The different forms they see in dreams are regarded, similarly,
As the products of their karmic activities. {15.92}

15.93 “Thus, based on the signs received in dreams,
One can determine the full range of activities to engage in.
Signs of different forms,
Some pleasing and nice to look at, {15.93}

15.94 “Others ugly, or with forms of obstacles,[1172]
Will appear in dreams.
People who desire accomplishments
Should be very enthusiastic and diligent. {15.94}

15.95 “The accomplishments will come to them
In terms of being of the highest, medium, or lowest range.
Activities that are violent and cruel[1173]
Always bring on dreams immediately [indicative] of the ripening fruits. {15.95}

15.96 “Regarding the highest, steadfast activities,
They will be accomplished after a long time.
Worldly activities of those who are predominantly worldly
Will produce [corresponding karmic] qualities.[1174] {15.96}

15.97 “There are many dreams that occur to mantra reciters
That indicate their accomplishment of the mantra. [F.184.a] [F.201.a]
Lethargic sleep portends that
The mantra will not be accomplished. {15.97}

15.98 “In that situation it is recommended to recite
The mantra that destroys the obstacles.
One should employ at that time
A mantra that is appropriate for reciters. {15.98}

15.99 “The prescribed [mantra] is the six-armed
And six-faced [Mañjuśrī] Mahākrodha.
His four-syllable great mantra
Resides within his youthful form. {15.99}

15.100 “He is of a terrible aspect and very frightening,[1175]
Manifesting in a form of a boar
In order to destroy the obstacles;
Black as night,[1176] he is the king of gods. {15.100}

15.101 “He is dressed in a tiger skin
And adorned with snakes with expanded hoods.
This great being holds a sword in his hand
And appears in the form of Death of great splendor. {15.101}

15.102 “He is tough on all obstacle makers
And ends the life of vināyakas.
Hear, all the beings, his mantra,
The fiercest in the tantras.[1177] {15.102}

15.103 “This mantra removes all obstacles
From any given being.[1178]
It accomplishes all mantras.
Assembled gods, hear me! {15.103}

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

> “*He he, Mahākrodha*! The six-faced, six-legged destroyer of all obstacles, *hūṁ hūṁ*! Why do you tarry? O destroyer of the life of vināyakas, destroy my bad dreams! Lunge forward, lunge! Remember your pledge! *Phaṭ phaṭ*, *svāhā*!”[1179] {15.104}

15.105 As soon as this king, the Lord of Wrath,[1180] was pronounced, all the vināyakas and obstructers became disturbed and frightened. With fainting hearts and panicked minds, they paid homage to Lord Śākyamuni and Mañjuśrī, the divine youth, and remained samaya-bound to them. {15.105}

15.106 Lord Śākyamuni then looked at the entire realm of the Pure Abode, and said this to the great assembly of his followers:

“Ho ho, assembly of gods! He is the Lord of Wrath. While any of the worldly or transcendent mantras are being accomplished, the Lord of Wrath will tame any evil being that causes harm to the reciter, along with the culprit’s family. He will cause them to wither but will not take their lives.[1181] [F.184.b] [F.201.b] Having burnt them and dried them up, he will assign a role to them, appointing them to protect, support, and guard the reciter. The being thus appointed will

have to sustain the reciter. Any such being who would transgress this obligation and harm the practitioner who is under the protection of the Lord of Wrath {15.106}

15.107 "Will have his head split into seven pieces by the Lord of Wrath,
Like a garland of arjaka tree blossoms."[1182]
Having spoken thus, the foremost one among sages
Said this to Mañjughoṣa: {15.107}

15.108 "Divine youth! Your mantras fulfill
All aims, the whole range of aims,
Especially for practitioners who
Pursue the aims of the mantra system. {15.108}

15.109 "This mantra has been taught by the Lord of Wrath in the tantras
As the one that destroys all obstacles.
It has been formerly employed
For this purpose by the lords of the world, the buddhas, {15.109}

15.110 "Namely for destroying evil obstacle makers
And appeasing the anger of enemies.
For the reciters it is necessary
To always recite it at nighttime.[1183] {15.110}

15.111 "It affords protection to sentient beings
And destroys bad dreams.
It has been taught by the supreme among people, the buddhas,
As being able to accomplish the aims of all mantras. {15.111}

15.112 "I will further teach
The auspicious characteristics of men
For whom the mantras are successful—
Those of the highest, medium, and the lowest types. {15.112}

15.113 "One who is energetic and intelligent;
Has a golden complexion, a large belly,
Elongated eyes, and smooth skin;
Is dispassionate and free of anger; {15.113}

15.114 "Has red eye-corners and speaks nicely,
For him accomplishment is of the highest type.
One with delicate skin, a dark complexion,
And slim limbs that are not too long; {15.114}

15.115 "Who is full of enthusiasm and energy,

Content, virtuous in every respect,
And pure on the account of his high birth;
Who has few desires, and is of weak constitution,[1184] {15.115}

15.116 "His accomplishment is certain—
It will be of the highest kind in all activities.
One whose body is not in any way inferior;
Who is dark as panic grass, full of vigor, {15.116}

15.117 "Untroubled in mind, intelligent,
Always celibate and pure,
And always fond of fine[1185] clothes;
Who knows the ways of the world, is disciplined, {15.117}

15.118 "Has many friends, is always detached, [F.185.a] [F.202.a]
And eats moderately;[1186]
And who is pure, skilled, and moral,
Always enjoys pure conduct, {15.118}

15.119 "Speaks the truth, and is compassionate
Will reach the highest type of accomplishment.
One not missing any limbs, full of qualities,
Born to a good family, always adhering to the Dharma, {15.119}

15.120 "Devoted to his mother and father,
Reverential toward brahmins and guests,[1187]
Very compassionate, and steadfast
Will reach the highest type of accomplishment. {15.120}

15.121 "One of pure, dark complexion and smooth skin,
Who speaks little and always remains pure,
Wants only the food and drink that are pure,
Has sex only with pure partners,[1188] {15.121}

15.122 "Knows the ways of the world, and is highly respected
Will reach the highest type of accomplishment.
One who is neither too short nor too tall,
Has hair[1189] as black as antimony powder, {15.122}

15.123 "Has loving eyes, is pure,
Always enjoys bathing,
And is propitiatory toward the Three Jewels
Will reach the highest type of accomplishment. {15.123}

15.124 "One who engages in noble activities,

Who is a refuge to sentient beings and knows their minds,
And who is forbearing, polite in speech,
And reverent toward bodhisattvas—
He will reach a supramundane accomplishment
That is rich in results.[1190] {15.124}

15.125 "One who is very honest, heroic,
And full of vigor; who has undertaken solemn vows;
Who is endowed with good fortune, knows the mantras,
And understands the essence of all the tantras;[1191] {15.125}

15.126 "Who belongs to the kṣatriya caste
Or is an exemplary brahmin; who is intelligent,
Cavorts with women, is always passionate,
Has a golden complexion, {15.126}

15.127 "Appears tall and fair skinned,
And has a long nose, big arms,
And dangling forearms; who is valiant,
Aspires to rule a great kingdom, {15.127}

15.128 "Is reverent toward bodhisattvas,
Has a woman's name,[1192] worships goddesses,[1193]
And is devoted to the Three Jewels,
Adorned with bodhicitta,
Very compassionate, steadfast,
And has a certain amount of anger and ignorance; {15.128}

15.129 "And who is endowed with good fortune, profoundly detached,
Of great vigor, difficult to subdue,[1194]
Beloved by women, and valiant
Will also win accomplishment of the highest type. {15.129}

15.130 "One who is valiant, delights in drinking,
Always is in the company of women,
Is of golden complexion, lives on little food,[1195]
Has broad hips, and is pure, {15.130}

15.131 "Compassionate, caring, skillful, [F.185.b] [F.202.b]
Knowing in the ways of the world, highly esteemed for his qualities,
Always dedicated to reciting the mantras,
Willing to give up his life for the victorious lords[1196] {15.131}

15.132 "And also for their sons, the śrāvakas,

As well as to the pratyekabuddhas;
Who is mighty, eminent among men,
Belongs to the pure second caste,[1197] {15.132}

15.133 "And is complete with all the limbs of his body,
Always cruel and rash,[1198]
Detached, disciplined, victorious over his enemies,
And able to distinguish between virtue and nonvirtue; {15.133}

15.134 "And who is not too hefty and not too lean,
Not too tall and not too short,
And preeminent among the average
Will attain accomplishment of the highest kind. {15.134}

15.135 "One with copper-colored, smooth fingernails,
With the palms of his hands red and clean,
With the extremities of his feet red and smooth,
And adorned with circles, swastikas, {15.135}

15.136 "Banners, archways, fish,
Flags, lotuses, and water lilies
Visible on his hands and feet—
A person marked with these signs {15.136}

15.137 "And fitting this description is the most excellent,
And to his lot will fall the best accomplishment.
One with white, cavity-free,
And long teeth that resemble mountains; {15.137}

15.138 "With a long nose, elongated eyes,
Knitted brow, a beautiful chin,
Eyelashes distinguished in the world like those of a cow,
Black, beautifully outlined eyes, {15.138}

15.139 "A broad forehead,
A beautiful head shaped like a parasol
Or shaped like a turban,
Beautiful ears, {15.139}

15.140 "Jaws shaped like those of a lion,
Lips the color of ripe bimba[1199] fruit,
A tongue the color of a lotus petal,
An intensely red palate,[1200] {15.140}

15.141 "A neck resembling a conch,[1201]

Full, muscular shoulders,[1202]
Exquisitely beautiful flanks and bosom,
A broad chest, {15.141}

15.142 "A slim torso,
Broad, beautiful hips,
A deep navel with hair curling to the right,
A network of straight veins,[1203] {15.142}

15.143 "Dangling forearms, and big arms and hips;[1204]
Who is distinguished by a lion's chest,
Has round thighs,
And elbows free of blemish;[1205] {15.143}

15.144 "Whose calves, like those of an antelope,
Are said to be well proportioned and round;
Who has fleshy feet
With red, upraised toes[1206] {15.144}

15.145 "With red, smooth toenails—
Feet that are nicely arched and adorned with flesh; [F.186.a] [F.203.a]
Whose head . . . the surface of the earth;[1207]
Who has beautiful ears,[1208] nice to behold,[1209] {15.145}

15.146 "Smooth,[1210] of nice color, clean,
Praiseworthy and distinguished in the world,
Above which there is a network of veins
That are not bulging; {15.146}

15.147 "Whose two pathways for voiding excreta
Are deep[1211] and turn toward the right;
Who has two fine testicles,[1212]
Small, round, beautiful, {15.147}

15.148 "Without injuries or cracks,
And nicely separated;
Whose member becomes drawn in
After voiding the bodily fluid at the end of physical passion;[1213] {15.148}

15.149 "Who, during sleep,[1214] after the eating of
Aphrodisiacs contained in food or drink,
Profusely releases a fluid
That appears blue or red; {15.149}

15.150 "And whose [penis] releases much fluid, is smooth,[1215]

And is marked with signs of beauty—
The person of this kind
Will attain the highest accomplishment. {15.150}

15.151 "One who defecates three times and urinates six times [a day[1216]],[1217]
Is pure and enjoys performing purificatory observances,
Goes to bed at the end of the watch,[1218]
And gets up early
Will attain the highest accomplishment
With regard to all activities.[1219] {15.151}

15.152 "One will enjoy
A variety of results
And great prosperity again and again.
One is marked with medium characteristics,[1220]
If one is born in the asterisms
Of Puṣya, Revatī, Phalgunī, {15.152}

15.153 "Maghā, Anurādhā, Citrā,
Rohiṇī, or Kṛttikā.
One born in them is handsome,
And marked by the planets as capable.[1221]
One that was [born under the aforementioned stars] at dawn
Will manifest accomplishment.[1222] {15.153}

15.154 "If the auspicious planets—
The pure white moon,[1223]
The yellow Mercury, and Jupiter—
Are observed at the end of the day, at midday, or at dawn,
They indicate, for all people born at that time,
That they will be fit for attaining accomplishment. {15.154}

15.155 "If people born in such periods
Engage in virtuous activities,
Their mantras will easily succeed
In accomplishing all their aims. {15.155}

15.156 "After noon has passed
And always when the sun is setting—
Always during these periods— [F.186.b] [F.203.b]
Planets exercise cruel influence upon beings.[1224] {15.156}

15.157 "Sun and Mars are, [at that time], inauspicious,
As are comets, Rāhu, and Saturn,

The chief among planets,
Earthquakes, hurricanes, and meteors.[1225] {15.157}

15.158 "At that time the stars are very inauspicious.
Black omens boding misfortune
And fearful portents of death
Will appear at that time. {15.158}

15.159 "If, at the time of the sun's rising,
Mercury looks upon Earth;[1226]
If at a yoke's distance[1227] from the sun,
Jupiter looks upon Earth;[1228] {15.159}

15.160 "If Venus, a further yoke's distance away from the sun,
Is looked upon by Kubera;
If, at the height of noon,
The moon's aspect affects the beings, {15.160}

15.161 "Then, respectively, Mercury's influence will bring kingship;
Jupiter will bring wealth and pleasures;
Venus will bring wealth,
Kingdom, and pleasures; {15.161}

15.162 "And the moon will bring long life,
Power, and achievements.
Similarly, when the sun marks the midday,
Its corresponding midday aspect manifests.[1229]
When noon has passed,
The sun always looks upon the quarters. {15.162}

15.163 "If Ketu[1230] is said to be within
One angular yoke [above the horizon], not higher,[1231]
And if Rāhu and Saturn
Create darkness at noon,[1232]
Soon after evil omens will occur,
Such as meteors or earthquakes.[1233] {15.163}

15.164 "If the setting sun is of copper color,
With a strong tint of vermillion,[1234]
One born under this aspect of the chief planet[1235]
Will be a handsome male child. {15.164}

15.165 "He will look like Mars himself,
Very fierce, with a javelin in his hand.

Then, when the sun has passed a yoke's length,
The auspicious planets will emerge. {15.165}

15.166 "One born after the sun has appeared
Will be cruel and impetuous.
If it is Saturn or Mars,
One will be cruel, lustful, and proud. {15.166}

15.167 "Harm will come to those born
Under the smoke-like omens of Ketu.
Such people are poor, violent, and greedy,[1236]
And are always ignorant. {15.167}

15.168 "In the time of darkness, when the earth shakes,
Meteors streak, and planets are inauspicious;
When there are earthquakes and hurricanes,
Light-phenomena, and burning thunderbolts;[1237] {15.168} [F.187.a] [F.204.a]

15.169 "When ominous lightning and other signs
Appear in place of the Pleiades and other stars;
When all beings behold
The terrifying sight of Rāhu,[1238] {15.169}

15.170 "At that time people are poor, without a protector, undisciplined,
And constantly engage in evil and dishonest acts.[1239]
Such people are born into suffering—
Their lineament being affliction.
They suffer from leprosy and many diseases,
Such as blindness, lameness, and boils. {15.170}

15.171 "They are hermaphrodites, neuter, and childless,
Unlucky with and repugnant to women.[1240]
In this way, men, women, and others
Attest to the inauspiciousness of the planets. {15.171}

15.172 "They are born in many worlds, having experiences
According to their astrological births.[1241]
The planets that are 'white' and 'yellow' are the best;
Being born under them is the source of happiness. {15.172}

15.173 "As for the colors, the white and the yellow
Have been described by the victorious ones as the best.
Seeing the four main planets—
Venus, the moon, Jupiter, and Mercury— {15.173}

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

15.175 “Every desired good fortune,[1242]
As explained by the most eminent of men,
Will be instantly obtained,
Within the twinkling of an eye or a finger snap. {15.175}

15.176 “Their birth-assigned position has been described in brief
By the most eminent of men.
Its limitations and standards are determined
By the planets who oversee the world. {15.176}

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

15.178 “Beings perform evil and virtue,
And thus inhabit their specific realms.[1243]
They may inhabit the gods’ realms,[1244] {15.178}

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

15.180 “It is said that, according to their aspects,
The planets incite karma and cause it be experienced.[1245]
Swiftly, swiftly they catch up with beings;
Swiftly, swiftly they approach. {15.180}

15.181 “Visible or not, their speedy approach happens instantaneously,
In the twinkling of an eye or a finger snap—
That is the exact amount of time
Described by those of superior intellect.[1246] {15.181} [F.187.b] [F.204.b]

15.182 “Next I will explain
What the birth horoscope always entails—
The twelve moments [favorable for undertaking an activity]
And the appropriate and inappropriate time in relation to causes.
I will also explain who is not a suitable vessel,

Or does not possess the causes for accomplishment.[1247] {15.182}

15.183 "Favorable omens, in turns, appear
And do not appear to people.
Kingdoms collapse, there are famines,
Or there are bountiful harvests,[1248] and kings enjoy prosperity.[1249] {15.183}

15.184 "A person destined to die, whether a timely or untimely death,
Should always act benevolently.[1250]
When there are comets, earthquakes, and hurricanes,
When meteors streak and smoke is present, {15.184}

15.185 "The behavior of constellations, days of the week, and stars,
Which is either virtuous or nonvirtuous,
Influences the conduct of every being,
Which oscillates between good or bad. {15.185}

15.186 "I will now describe the behavior—
Of the kravyādas and the mātṛs,
Those fierce murderers of living beings—
And other evil beings who feed on flesh.[1251] {15.186}

15.187 "Those with sincere faith in the deity,
Rich in Dharma and of superior intellect,
Who are always engaged in wholesome activities
And cultivate thoughts of loving kindness and compassion, {15.187}

15.188 "Who use their intellects for the sake of noble endeavors
And dedicate themselves to fulfilling the needs of others,[1252]
Can summon the mātṛs by uttering the mantra[1253]
In order to nourish them with food. {15.188}

15.189 "I will describe in detail the manner
In which they take possession
Of the bodies of others,
And how they remain in the bodies of humans.[1254] {15.189}

15.190 "The gods are said to be rooted in merit,
And the asuras in pride.
They thus abide in these two ways,
Known as gods and asuras,[1255] along with their retinues.[1256] {15.190}

15.191 "The latter are further subdivided
Into two, the cruel and the ordinary.
The last are also subdivided into two groups,

The virtuous and the nonvirtuous, [liable to follow] the five destinies.[1257] {15.191}

15.192 "The gods there are of three kinds—
'Twenty,' 'thirty,' and 'infinite'—
The sovereign gods up to the realm of Akaniṣṭha,
The Yāma gods, and the innumerable earth guardians.[1258] {15.192}

15.193 "The worlds are infinite—
Both virtuous and nonvirtuous.
Therein dwell saṃsāric beings
And also the noble śrāvakas, {15.193}

15.194 "The buddhas, the pratyekabuddhas,
And their dear offspring—[F.188.a] [F.205.a]
The bodhisattva great beings—
Established on the ten levels. {15.194}

15.195 "Thus all beings always take
Their respective types of birth.
All the immature beings
Follow the birth of the destinies.
All the noble buddhas, on the other hand,
Are liberated from the ocean of saṃsāra.[1259] {15.195}

15.196 "They all necessarily have their characteristics,
Always follow their respective modes of conduct,
Speak their own languages, and possess latent natures.
I will explain this in detail. {15.196}

15.197 "All spirits can be summoned
By those who correctly employ the mantra methods.[1260]
One who knows the mantras for summoning and possession
Can use them on beings who inhabit the bodies of others. {15.197}

15.198 "They can be summoned, in the human realm,
By mantra reciters who can distinguish
Between virtuous and nonvirtuous activities,
Are not careless, keep reciting the mantra,[1261]
Do not follow foolish conduct,
And are equally tolerant of disfavor and kindness. {15.198}

15.199 "I will explain all the signs that indicate success
According to their respective natures.
In order to protect their human bodies

That are always afflicted by suffering,[1262] {15.199}

15.200 "And for the sake of the infinite Dharma
And their own liberation, it is always recommended[1263]
That they ward off evil beings,
And worship the pure ones. {15.200}

15.201 "A mantra method is thus prescribed
For keeping the former in check or showing the latter favor.
In this regard, the ritual procedure is threefold,
Reflecting the three natures of either wind, phlegm, or bile. {15.201}

15.202 "To those afflicted, one should administer the rite of pacifying,
Which is known to be threefold.
In the case of humans, one should always
Administer the remedy by means of the mantras. {15.202}

15.203 "A living being is a combination of the great elements,
But is regarded as more than just these elements.
When they are overcome by any of these elements,
They are referred to as *one who has an element in excess*. {15.203}

15.204 "When a living being has any of the elements in excess,
They will develop an illness.
Elements, in regard to their type,
Are divided into two types. {15.204}

15.205 "Thus, an element is always designated
As either *sattva* or *asattva*.[1264]
These elements are bile, phlegm, wind,
And any other of the great variety of substances.[1265] {15.205}

15.206 "The great elements are four,
Or five, if space is added.
Water, which is paired with heat,
And earth, which is paired with wind, {15.206}

15.207 "Have been declared by the wise ones [F.188.b] [F.205.b]
As belonging to the category of *asattva*,
And so did the most eminent lord of the world,
The one of great splendor. {15.207}

15.208 "This best of speakers, the most intelligent one,
Has said that *asattva* elements are associated with
Nonhuman beings,[1266]

And the *sattva* elements, with humans.[1267] {15.208}

15.209 "Whether a being is human or nonhuman,
They are always called a sentient being.
It is for the good of sentient beings
That this omniscient teaching was delivered. {15.209}

15.210 "The past and future buddhas,
And also those of the present time,
Taught about activities
That produce good and bad results. {15.210}

15.211 "The teaching of the buddhas states
That activity always produces results.
Being in the same category, the accomplishment
Will therefore definitely manifest itself. {15.211}

15.212 "This accomplishment is said to be omniscient knowledge,
Forbearance, tranquility, consistent purity,
Certainty that phenomena are pure and devoid of self,
The ultimate truth, and liberation. {15.212}

15.213 "This very path has been taught
For sentient beings in this sūtra,[1268]
Which contains the true medicine of the mantra—
A complete teaching for this world.[1269] {15.213}

15.214 "Venerated in all the treatises
Of the past, the present, and the future,
This teaching concerns the absence of self in phenomena,
Which is a state always tranquil and auspicious. {15.214}

15.215 "This teaching of the omniscient one
Truly concerns his own highest state.
It alone sets down the way
For the arising of omniscient knowledge. {15.215}

15.216 "The power of all the buddhas
And the bodhisattvas who are full of wisdom
Manifests itself as an accomplishment
In all activities that involve the mantras.
It is in order to bring about this accomplishment
That this king of manuals has been taught by the lord of sages. {15.216}

15.217 "Following this path meant for embodied beings,

Which is the essence of mantra,
One can attain the city of nirvāṇa,
A tranquil place where there is no aging,[1270]
No grief, and no pollution, which is a peaceful,
Always auspicious state of awakening. {15.217}

15.218 "This instruction of all the buddhas,
Intended for the mantra reciters,
Has been taught for them on the earth
As a complete system. {15.218}

15.219 "It establishes the karmic cause
For the omniscient knowledge of things. [F.189.a] [F.206.a]
The entire purpose of mantra
Is directed toward the three aspects of awakening.[1271] {15.219}

15.220 "The entirety of the knowledge possessed by the buddhas
Has been explained in this manual.
It has been spread through all the worlds
For the benefit of sentient beings. {15.220}

15.221 "Certain things found in this king of manuals
Cannot be found in other manuals,[1272]
But whatever has been taught by the best of sages
And their sons in other manuals, {15.221}

15.222 "All of that, all the mantras, can be found in this manual.
This then is a detailed manual.
For this very reason the lord of sages
Taught it to all beings. {15.222}

15.223 "There is no one on this earth,
Or in the triple universe,
Who would not be attracted to
And enthralled by this king of manuals.[1273] {15.223}

15.224 "When the moon-like Sage is gone
And the maṇḍala of this earth is empty,
This manual will remain in the world
And keep fulfilling the purpose of the doctrine. {15.224}

15.225 "The divine youth Mañjughoṣa,
Who is always pure,
Will continue to do the Buddha's work

And spread the doctrine to all the beings. {15.225}

15.226 “Those who, for a long time, have been thirsting
For the power of this king of manuals,
Will be liberated having heard it just once.
They will certainly attain accomplishment. {15.226}

15.227 “This teaching bears fruit for all beings
And is always pure.[1274]
Mantra practitioners always delight in the recitation and the homa
Performed for the sake of all beings.[1275] {15.227}

15.228 “Whatever knowledge is contained
In the types of knowledge present in the three times,
The same knowledge can be found
In this supreme king of manuals. {15.228}

15.229 “The instructions of the buddhas
Taught in this manual are founded on mantras.
These mantras are nonconceptual,
Yet they have been taught in this ‘conceptual’ manual.[1276] {15.229}

15.230 “Every sentient being commits virtue and nonvirtue,
Whether with or without purpose.
The virtue and nonvirtue present in all the worlds
Accord with the intellect of beings particular to their type of birth.[1277] {15.230}

15.231 “He[1278] has been elaborated on in this manual
By the tathāgatas, themselves free from mental elaboration.
He was taught here for the sake of the world
By the self-awakened buddhas who transcended the world.[1279] {15.231} [F.189.b] [F.206.b]

15.232 “Transcending the worldly
And surpassing all dharmas,
[He, the supreme] performer, does various things
That are wonderful and venerated by the world.[1280] {15.232}

15.233 “This king of mantras engages in these activities
For the benefit of large numbers of beings.
He, Mañjughoṣa the divine youth,
Carries out the Buddha’s work. {15.233}

15.234 “There is both virtue and nonvirtue in the world—
His purpose is to spread good qualities.

If I am requested, I will teach;
Not requesting is said to be non-Dharma.[1281] {15.234}

15.235 "It is taught by the Buddha
Solely for the benefit of every being.
It has been taught by the past buddhas
And will now be taught by me[1282] {15.235}

15.236 "With the earnest desire that the lineage
Of the buddhas remains unbroken,
And that omniscient wisdom arises
In all activities of the mantra practitioners. {15.236}

15.237 "The only activity that deserves to be praised
Is the one based on omniscient knowledge.
Since previous actions performed in one's respective world
Are being experienced now,[1283] {15.237}

15.238 "One should perform the [right] activities,
Though it may be difficult to perform them in this life.
Based on these activities, the mantras will succeed
Without effort even in this life. {15.238}

15.239 "The accomplishment will come in this life,
Manifesting also in one's activity.[1284]
The ritual activity is therefore
Extolled by all the buddhas as something unique. {15.239}

15.240 "When such activity is performed according to procedure,
The accomplishment will swiftly follow, even in this life.
Naive and careless beings,
Who are ignorant of the right procedure, follow erroneous paths. {15.240}

15.241 "Thus these activities alone, with all their aspects,
Have been deemed praiseworthy.
The activity should follow the procedure;
If it does, it will be successful.[1285]
Activity that lacks the right procedure
Will not succeed even after a very long time.[1286] {15.241}

15.242 "There is no liberation without samādhi;
Liberation is never devoid of samādhi.
Accordingly, awakening is said
To combine samādhi and liberation." {15.242}

15.243 *This concludes the chapter with detailed instructions on the meaning of all ritual activities, fifteenth in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.* [F.190.a] [F.207.a]

16. # Chapter 16

16.1 The blessed Śākyamuni looked again at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth:

"Mañjuśrī! Requested by the wise king of yakṣas who holds a vajra in his hand, I already taught in detail, in the middle of this assembly, your complete chapter[1287] on the ritual activities intended for all purposes.[1288] {16.1}

16.2 "I taught about the good and bad aspects of dreams
And how they relate to all the mantra purposes.
I taught all of it at length
For the mantra reciters."[1289] {16.2}

16.3 The king of yakṣas, pleased at heart,
Folded his hands at his forehead and,
Bowing his head before the Teacher,
Said at that time, {16.3}

16.4 "The one of supreme intellect taught[1290]
Out of his kindness for the people,
Out of his compassion for me,
And for the happiness of beings, {16.4}

16.5 "About the good and bad aspects
Of all the mantras and dreams of the reciters,
About the extensive qualities of the conduct
Of noble and debased beings,
And about determining the causes
For the highest birth and destiny.[1291] {16.5}

16.6 "He taught the knowledge of what is beneficial
And detrimental—past, present, and future.
He taught the complete, all-encompassing knowledge—
The dynamic aspect of all-knowing awareness. {16.6}

16.7 “He taught about the auspicious tranquility described
As being without a visible form, without support,
Which expands without mental elaboration
And is endowed with all the supreme aspects. {16.7}

16.8 “The one of superior intellect
Described the powers of all the buddhas
In particular for those reciters
Who pursue all the aims of mantra. {16.8}

16.9 “He taught the ritual activity, its complete[1292] result,
And the right time for the rituals;
He taught about the vessel, the place, and the possession,[1293]
Which teachings were requested in the context of dreams.”[1294] {16.9}

16.10 The king of yakṣas then bowed to the best of sages,
To the supreme seventh tathāgata.
Whatever buddhas appeared in the auspicious eon,
The Bull of the Śākyas was the seventh of them. {16.10}

16.11 He, Lion of the Śākyas who conquered the enemies,
Is regarded as the seventh—
The lord of the world, [F.190.b] [F.207.b] the bringer of light,
A perfect buddha for the lowest eon, {16.11}

16.12 A sage of great diligence and wisdom,
Renowned for his great energy.
It was to him that the yakṣa[1295] Vajrapāṇi
Bowed in homage. {16.12}

16.13 Mañjuśrī, the wise one, stayed silent
And remained in his seat.
The [seventh] sage then spoke to him,
The sagacious one, as follows: {16.13}

16.14 “[Vajrapāṇi] requested[1296] the Buddha,
The most recent and chief among sages,
‘It is good, O fully awakened Blessed One!
Please teach at length the knowledge of ritual activities. {16.14}

16.15 “ ‘Teach how one’s birth horoscope constitutes the chief factor
In explaining one’s virtuous and nonvirtuous character traits;[1297]
Explain the actions of many beings
Based on the understanding of karmic causes; {16.15}

16.16 “ ‘Teach about the signs of the reciters’ accomplishments,
Differentiated in terms of what should and should not be accomplished,
[The signs] exhibited by those entered into and possessed [by spirits],
And the reciters who pursue various virtuous goals;[1298] {16.16}

16.17 “ ‘Teach also, for the sake of those who desire, in this world,
Riches, power, and enjoyments,
For those who want to rise to prominence and obtain a kingdom,
And for those who want to hold on to their success.[1299] {16.17}

16.18 “ ‘In short, please teach
The complete, all-pervading knowledge.’ ”
So spoke the supreme sage,
When requested by [Vajrapāṇi,] the son of the victorious ones.[1300] {16.18}

16.19 The seventh sage then spoke [the following] stanzas
In the pure voice of the Buddha’s speech.
The wise one had a voice like that of a cuckoo bird,
Spreading like the sound of a celestial drum,
As sweet as Brahmā’s, and resounding like
A thunderous cloud of great might. {16.19}

16.20 “Those, O divine youth, who abide in the highest truth
Gain accomplishments to benefit the world.
They guide the world to every good fortune and benefit.
May [the accomplishments] of these lords of liberation remain pure.[1301] {16.20}

16.21 “Those who possess honesty, unwavering diligence, a sober mind,
And loving kindness and who always delight in generosity
Will always be successful;
Others will never succeed. {16.21}

16.22 “Those who always find joy and delight in the supreme mantra
And in the instructions of the wheel holder[1302] or of Mañjuvara
Will overpower Māra and turn the wheel,[1303]
Just as befits a wheel holder in this world. {16.22}

16.23 “There is a divine speech, pleasing to the mind,
From which, however, fools are ever separated. [F.191.a] [F.208.a]
This divine speech is pleasing to the ear, captivating,
Lovely, sweet, and agreeable. {16.23}

16.24 “It refreshes the mind and bestows happiness.
The buddhas call this speech Mañju.[1304]

But even they, with their superior knowledge[1305] of a tathāgata,
Are unable to understand his power.[1306] {16.24}

16.25 "Their sons who are established on their respective levels
And accordingly reckoned as falling into ten groups, perfect and divine,
Even they, O lord of gods,[1307] are unable
To understand his divine power, which surpasses the ordinary.[1308] {16.25}

16.26 "The same is true for the celestials of the form and formless realms,
Gods of the desire realm, or human beings,
Even if they have attained yogic accomplishments,
Or for outstanding individuals who surpass everyone else in this world. {16.26}

16.27 "There is no being anywhere
Who could fully understand his splendor.
The buddhas call him 'Gentle Splendor,'[1309]
Knowing that *splendor* is merely a concept. {16.27}

16.28 " 'Gentle Splendor' is an imputation,
A name given to you by the victors in the past.
It was imputed to you as your name
By the past, present,[1310] and future buddhas. {16.28}

16.29 "One who hears your name in saṃsāra
With a one-pointed mind that is neither distracted nor impure
Will obtain the auspicious peace
And awakening when still in saṃsāra.[1311] {16.29}

16.30 "He will accomplish all the mantras
And obtain the best possible rebirth and destiny.
One who always relies on the supreme Dharma
Will be free from obstacles and will attain accomplishment. {16.30}

16.31 "One will thus master all the desired mantras
And swiftly attain the pleasant[1312] awakening in this world.
The chief among sages arrives at the Bodhi tree
And sits there for the benefit of beings.[1313] {16.31}

16.32 "He awakens to realization and turns the wheel [of Dharma],
The quality of which has been described by the chief victors.
[The same] chief victors [also] described your name, remembered as
'Glory' (*Śrī*) that is called 'Gentle' (*Mañju*), as having inconceivable qualities.
{16.32}

16.33 "The chief victors of the past, however many there have been,

Even if they were to explain your power continually
Over innumerable eons, would not be able to describe it [F.191.b] [F.208.b]
Nor [the power of] the hundreds of mantras, O pure divine youth! {16.33}

16.34 "All the buddhas, without exception, have taught
The complete mantra system of Mañjuśrī.
These instructions of yours, O divine youth, cover everything,
And the diligent ones derive the highest pleasure from them.[1314] {16.34}

16.35 "Beings who dwell in the Pure Abode,
And all beings without exception, will attain peace[1315]
If they never violate your mantra
In any way whatsoever."[1316] {16.35}

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

17. # Chapter 17

17.1 Now Lord Śākyamuni entered the samādhi called *the magical display of all the tathāgatas*. As soon as he entered this samādhi, rays of blue, yellow, dazzling white, red, and crystal-colored light issued from the tuft of hair between his eyebrows. They brightened the entire buddhafield and illuminated the interior of every realm of the universe, while darkening all the planets and constellations and summoning them in an instant. After summoning them, the light assigned them to their respective places and drew them, by the power of the Buddha's blessing, into the circle of the assembly. It then disappeared into the same tuft of hair between Lord Śākyamuni's eyebrows. All the planets, constellations, and stars, their light blocked, approached Lord Śākyamuni, pained and frightened. They stood with folded hands, trembling and prostrating themselves on the ground again and again. {17.1}

17.2 Lord Śākyamuni then gave the following talk
For all the celestial bodies such as planets, constellations, and stars.
He gave it as an act of kindness for all the beings
Born with the intelligence of a child. {17.2}

17.3 "Listen, esteemed friends, hosts of gods along with men. The karma of individual beings causes them to experience the world differently. The way the bodies of beings manifest, whether the vajra bodies of the blessed buddhas [F.192.a] [F.209.a] or the various bodies of gods, asuras, and humans circling in saṃsāra, lost in its wilderness—all of this is a product of karma. This karma, whether it is good or bad, still constitutes fetters. There is no creator here who creates, nor godhead, nor the *puruṣa* and *prakṛti* as espoused in the Sāṃkhya system. Nothing of this kind exists, except for that which is produced by karma. Everything that is generated in dependence upon karma thus has a cause. This cause, in turn, depends on its own causes and conditions. In this way, everything is mutually interconnected, being generated through dependent origination. Living beings are generated from the [five] great elements that coalesce together.[1317] {17.3}

17.4 “These great elements exist within the five aggregates[1318] throughout the beginningless transmigrations. They manifest in the place of another birth, developing into an elaborate [whole] with all the [constituent] parts. The habitual tendencies generated by karmic actions can, however, be completely burnt by the fire of gnosis that blocks and prevents [the arising of elements] at another time. One can effectively accomplish the equality of the three vehicles and the state without conceptual elaboration. This will happen as the result of the karma produced by following the Mahāyāna for a long time. Following [the Mahāyāna] for a medium length of time will bring about the self-arising gnosis of a rhinoceros-like pratyekabuddha. Within a short time, one can attain the regal state of a śrāvaka[1319] who listens to the teachings of others. If naive and confused people do not turn to non-Buddhist doctrines, their intelligence will grow.[1320] {17.4}

17.5 “This world, with its different places and situations, is produced by different types of karma. Its cessation—the auspicious state without old age, sorrowless and pure—[is produced by] karma based on worldly accomplishments that are pure, [namely] the detached eightfold karma that arises out of the [eightfold] path. Karma is produced by karma and has no other basis but itself. {17.5}

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

17.7 “The mantras thus fall into three groups,
And the [resulting] activity is of three kinds.
The fruit [thereof] is threefold
And the reflection [thereupon] is threefold too.[1321] {17.7}

17.8 “Inverted activity[1322] is threefold
And is regarded as such.
Virtue is regarded as threefold,
As can be gleaned from the tantras.[1323] {17.8}

17.9 “The religious community is also such,[1324]
And so[1325] is the entire[1326] seat of the mantras.
The community of buddhas with pure minds
Abides in the peace of nirvāṇa. {17.9}

17.10 “This karma[1327] is here taught, section by section,
As part of the science of mantras.
For the sake of success in the world,
The discipline of astrology has also been taught.

Its subdivision, [the science of] karma,
Is part of the teachings on causation.[1328] {17.10}

17.11 "Just as [the cause in] a grain of rice
Can be inferred by the sprout,
So too [the cause in] the power substances
Can be inferred by their effects. {17.11}

17.12 "Just as the color white
Is imputed [to an object] based on a convention,
So, too, the astrological influences
Are imputed [to a person] based on conventions.
However, it is only karma that is deemed
Wholly responsible for all such influences. {17.12}

17.13 "Karma never resides in a body
Without being indicated by [certain] signs,
Such as marks, behavioral patterns, or a birth
Into a particular category of practitioners. {17.13}

17.14 "Karma can always be ascertained
By various omens.
Karma never itself possesses a body;[1329]
It is hidden and can be discerned by other [signs]. {17.14}

17.15 "[The condition of] a person thoroughly afflicted by fever[1330]
Is indicated by the alterations [in their appearance].
In exactly the same way, the karma that resides in the body
Of corporeal beings can be observed by them. {17.15}

17.16 "The zodiacal birth-horoscopes are widely explained
In terms of good or bad [karmic] results.
The various omens reflect the various types of karma
That beings are produced by.[1331] {17.16}

17.17 "One should always note the time,[1332]
The [mode of] locomotion, the different voices of beings,
The good and bad results
. . . . . [1333] {17.17}

17.18 "To ascertain one's karma, one should watch
For the signs of success or failure.
The telltale signs, the way of acting, and the marks
Have been designated as the *ascertainment*. {17.18} [F.193.a] [F.210.a]

17.19 “Therefore, one should take every care
When observing [the signs that constitute] the ascertainment.
If one is a mantra reciter, one should look
For the cause of one’s success in the mantra. {17.19}

17.20 “One should not regard one’s own karma
And the karma of others as separate.[1334]
Terrible and obstructing karmas
Could all go undetected.[1335]
All these branches [of knowledge] are therefore
The topic of the Sage’s teachings. {17.20}

17.21 “The omniscient Śālendrarāja
Sat upon the seat of awakening[1336]
And pronounced the mantra
That removes all obstacles,
One that removes bad dreams,
Bad omens, and difficulties. {17.21}

17.22 “While the mind of the omniscient great being
Was thus steeped in awakening,
Māra, with his evil mind,
Created very frightening obstacles. {17.22}

17.23 “Śālendrarāja, [sitting at] the root of the tree,[1337]
Saw that all this great terror was baseless;
The many frightening forms
Were, for him, without any basis. {17.23}

17.24 “Having made aspirations over a long period of time,
He accumulated merit and power;
Consequently, by the power of his mantra,
Namuci was defeated.[1338] {17.24}

17.25 “Śālendrarāja is endowed with magical powers and great energy.
Being restrained, he possesses great splendor.
One should strive to obtain the supreme awakening,
Using the power of his mantra. {17.25}

17.26 “This mantra, which obliterates bad omens,[1339]
Will now by revealed.[1340]
It removes bad dreams and difficulties,
And wards off evil beings. {17.26}

17.27 “Please hear it, O hosts of gods;
This king of mantras [controls]
Planets, constellations, and other celestial entities.
It was formerly taught by the victorious Śālendrarāja. {17.27}

17.28 “It is used in order to suppress the wicked
Planets, constellations, and stars,
And to awaken gentle thoughts
In all beings. {17.28}

17.29 “Please hear it, O hosts of spirits,
All of you who roam the earth!
Those without legs, with many legs,
Or with two or four legs!
In short, all the beings and inanimate objects [F.193.b] [F.210.b]
Present in the three worlds.[1341] {17.29}

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

“*Oṁ*, *kha kha*! Eat, eat! *Huṁ huṁ*! Burn, burn! Blaze, blaze! Remain, remain! *Ṣṇīḥ*, *phaṭ phaṭ*, *svāhā*![1342]

“This mantra is known by the name of Jvāloṣṇīṣa,
Its dazzling white light coming from the Buddha.[1343] {17.30}

17.31 “There are thousands of rites—
Eighty, nine and five.[1344]
One who performs various rites
With his thoughts completely attuned to virtue
Can destroy bad dreams and omens
With a single repetition [of the Jvāloṣṇīṣa]. {17.31}

17.32 “One may perform other rites,
Having mastered all the mantras;
This mantra[, however, the Jvāloṣṇīṣa,] is a buddha,
A powerful master who enthralls sentient beings.[1345] {17.32}

17.33 “Through merely calling this mantra to mind,
All the obstacles will be destroyed,[1346]
And one will become a perfect buddha superior to the gods.”
Having spoken this, the supreme among sages {17.33}

17.34 Remained silent for a while,
And looked on.
The hosts of gods, too,

Waited above the Pure Abode. {17.34}

17.35 All the chief deities
[Who personify] the constellations, planets, and stars,
Frightened, took their samaya vows
As they were told the mantra of Uṣṇīṣa.[1347] {17.35}

17.36 The lords called *uṣṇīṣa* are capable,
Very diligent, and of great brilliance.
They are said to be four or five hundred in number,
Or seven, eight, ninety,[1348] {17.36}

17.37 One hundred and twenty, thirty-five, or another[1349]—
So it has been proclaimed.
The number of these auspicious kings
That are born from the [Buddha's] head is incalculable.
The aforementioned mantra is identical with them,
As explained by the victors in the past.[1350] {17.37}

17.38 *This concludes the detailed chapter on the ascertainment of one's personal karma, seventeenth in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

24. # Chapter 24

24.1 [1351]The blessed Śākyamuni now addressed all the most important grahas among the constellations, planets, stars, and celestial bodies that exist in all the world spheres—the grahas dwelling in all the directions and endowed with great magical powers: {24.1} [F.194.a] [F.211.a]

24.2 "Listen, venerable friends, to my presentation on the respective powers of all the planets and constellations. Show your power, sirs, and accomplish the purpose of all the rituals involving the mantra. Keep your samayas and eagerly pursue an accomplishment in the doctrine contained in this sovereign manual of Mañjughoṣa and later expounded in other manuals as well." {24.2}

24.3 In the interest of all beings, the blessed Śākyamuni then taught about the action[1352] of the grahas. He, the omniscient one, taught everything for the benefit of all mantra reciters and in order to fulfill the aims of the mantra [system]. {24.3}

24.4 "The three nakṣatras,
Aśvinī, Bharaṇī, and Kṛttikā,
Are ruled[1353] by the planet Mars. {24.4}

24.5 "They are said to belong to the zodiacal sign of Aries,
And no accomplishment will arise [when the moon is] in them.
Accomplishments are classified into
The highest, medium, and lowest types.
One should not embark on any journey
Whenever one is obstructed by the[1354] cruel planet. {24.5}

24.6 "Rohiṇī and Mṛgaśirā, along with Ārdrā,
Are said to be nakṣatras too,
And so are the celebrated
Punarvasus,[1355] Puṣya, and Āśleṣā. {24.6}

24.7 "Further, there are Maghā, the two Phalgunī,
As well as Hastā, Citrā,

Svāti, Viśākhā, Anurādhā,
Jyeṣṭhā, and Mūlā. {24.7}

24.8 "The two Āṣāḍhās[1356] are praised as auspicious
And good for mantra reciters.
The nakṣatras of Śravaṇā and Dhaniṣṭhā
Are recommended for cruel rites. {24.8}

24.9 "Both Śatabhiṣā and the two Bhadrapadās
Are conducive to accomplishment.
Revatī brings good fortune
And also competence and fearlessness in battle. {24.9}

24.10 "The main ones among the remaining nakṣatras
Do not occur during the lowest eon.
Abhijit is known to have an auspicious influence
And to bring accomplishments and merit.
Tiṣya is secondary in importance;
It is the last and the least significant.[1357] {24.10}

24.11 "Truth and honesty are praised
As the light of the world.[1358]
[This light] brings happiness and virtue
When unobstructed, but can also be obstructed.
It is a majestic king that grants renown, [F.194.b] [F.211.b]
And it is the king of the world.[1359] {24.11}

24.12 "Nakṣatras are said to be many—
Sixty-four thousand in all.
However, during this lowest eon
They do not[1360] possess this power.[1361]
They are taught in this king of manuals that brings happiness
Simply for the sake of information. {24.12}

24.13 "During the golden age,
Beings' powers manifested by themselves.
They all could travel through space
And were free from old age and death. {24.13}

24.14 "At that time there were no nakṣatras,
No sun or moon, and no stars.
During the best of eons at the beginning of time
There were no gods and no asuras. {24.14}

24.15 “There were no names and no clans;
No lunar days and no birth horoscopes;
No fasts, no mantras,
And no karma, whether good or bad. {24.15}

24.16 “Beings could wander as they pleased
Without food or eating.
They were always
Very pure and healthy.[1362] {24.16}

24.17 “However, their consciousness became ‘seized,’
Making them into worldly beings.[1363]
Drawn by their previous karma
They subsequently fell down to earth, {24.17}

24.18 “Where they lived in celestial mansions,
Commingling with gods and asuras.
Then, when the middle eon arrived,
They took on human bodies. {24.18}

24.19 “Being fond of food and drink,
They lost their [physical] luster.
Their bodies became solid,
And their conduct ambivalent—good and bad. {24.19}

24.20 “From then on they became bounded by
Days, months, planets, and other celestial bodies.
From that time onward,
Whatever astrological knowledge there was, {24.20}

24.21 “I taught all of it, showing patience
And kindness to sentient beings.
I formerly assumed the appearance of sages,
Such as the sagacious Brahmā. {24.21}

24.22 “I took on the body of Maheśvara
And also assumed the guise of Viṣṇu.
I used a body of a female garuḍa,
And the bodies of yakṣas, rākṣasas, and gandharvas.[1364] {24.22}

24.23 “I was born in a body of a female piśāca,
And I was born again and again,
Becoming, in these consecutive births,
A skillful bodhisattva. {24.23}

24.24 “I was a bodhisattva in the past,
During that particular eon,
Because of my power to always choose
A birth suitable for practicing the conduct of awakening. {24.24}

24.25 “I also was, in former times,
A naive person veiled by the darkness of ignorance. [F.195.a] [F.212.a]
In this world, however many disciplines of
Knowledge, crafts, and occupations there are—[1365] {24.25}

24.26 “Whatever is found in the scientific treatises,
Works on polity, the Purāṇas, the Vedas, works on grammar,
Sacred hymns, or works on astrology or arithmetic—
All are regarded as conceptual construct,[1366] {24.26}

24.27 “False knowledge, and ignorance,[1367]
As well as mistaken conduct.
I formerly recited in this world
All the treatises for a long time, {24.27}

24.28 “Yet I found no knowledge whereby
I could become a sage who remains at peace—
A knowledge that brings awakening
And also constitutes the cause of liberation. {24.28}

24.29 “My actions confined me in the prison of saṃsāra,
Rather than deliver me into
Stainless[1368] buddhahood and peaceful nirvāṇa
From where there is no falling back. {24.29}

24.30 “But now I have attained the perfect awakening
That I had desired for so long.
I attained it solely by myself,
By applying the rituals as prescribed.[1369] {24.30}

24.31 “I attained the self-arising[1370] knowledge
That was formerly taught by the victorious ones.
I do not see the state attained
By external methods as the same.[1371] {24.31}

24.32 “When lost in the wastelands of saṃsāra
Where causes of awakening are difficult to find,
I could not obtain knowledge
Of the kind that arises by itself. {24.32}

24.33 “But now, as I have attained nirvāṇa by employing
The ritual activity and delighting in what is good,[1372]
I will teach specifically
This collection of topics. {24.33}

24.34 “Without ritual activity,[1373]
Causes of accomplishment cannot be won.
This yarn of saṃsāric existence is very long;
It is woven and held together by karma. {24.34}

24.35 “This yarn has many destinies [strung along it].
The nakṣatras, grahas, and other astrological entities
Merely indicate the good and bad [results]
That are in the process of ripening. {24.35}

24.36 “For people not attuned to the Dharma
No other signs can be observed [except for the planets and so forth.]
Consequently, the planets and other [astrological entities]
Are said to fall into the categories of either good or bad. {24.36}

24.37 “The four guardians of the world—
Water, earth, wind, and light[1374]—
Are known to constitute the celestial luminaries.
These same [four] great elements
Account for [all] the assemblages of elements.[1375] {24.37} [F.195.b] [F.212.b]

24.38 “Thus they conglomerate to form living beings
When stirred to do so by karma.[1376]
The mantras will be successful
Within the limitations of [astrological?] time periods.[1377] {24.38}

24.39 “In these births, one should be protected
With great care, in weal and in woe.
For this task, at the time at the end of the eon,
The lords of gods have been assigned.
They are Śakra and so forth,
Distinguished and eminent in the world. {24.39}

24.40 “The mantras, applied with care,
Will produce accomplishments during the lowest eon.
Because of this, the victorious ones
Appointed the divine youth— {24.40}

24.41 “Mañjughoṣa of great wisdom,

In the form of a young boy.
He will wander throughout this entire world,
Ready to show kindness to beings. {24.41}

24.42 "At that time achievements pertinent to
Mañjughoṣa will be seen—
The science of astrology
Will come into existence at that time. {24.42}

24.43 "At that time, during the lowest eon,
The twenty-seven nakṣatras will become known,
As will the muhūrtas,
And the twelve signs of the zodiac. {24.43}

24.44 "The planets are assigned to the zodiacal constellations
Of the nakṣatras, which they inhabit.
Occupying wide spaces,
They each have a separate location.[1378] {24.44}

24.45 "Regarding their horoscope and course of life,
Beings depend upon their birth sign.
They are born ignorant, do things the wrong way,[1379]
And reap good and bad results. {24.45}

24.46 "For that reason, their birth sign can indicate
Their [particular] karma time and again.
[These signs] determine what course will be successful
For beings to pursue, whether it is virtuous or not. {24.46}

24.47 "If the nakṣatra linked to the birth horoscope
Has been charted out as Rohiṇī,
One will enjoy good fortune,
Have many sons, and live a long life. {24.47}

24.48 "One will always be wealthy
And will do well as the general of an army.
If one's birth sign is Taurus
And this constellation is traversed
In the nakṣatra of Mṛgaśirā,[1380]
One will understand people and be virtuous and good looking. {24.48}

24.49 "Similarly, if the Kṛttikā part of Taurus is traversed[1381]
And 'King'[1382] looks upon Earth,[1383]
One could become a ruler over the three oceans.

This may manifest based on one's birth horoscope. {24.49}

24.50 "Alternatively, one may become a king in a province,
Or a place difficult to access. [F.196.a] [F.213.a]
If the planet is designated as Jupiter
And one's horoscope is right, {24.50}

24.51 "One will come to enjoy
The entire earth all around;
One may be appointed to kingship
Within ten or five years. {24.51}

24.52 "One born under the sign of Aries,
Which spans the nakṣatras Aśvinī, Bharaṇī,
And a part of Kṛttikā, is very smart.
He would do well in business and accumulate much wealth. {24.52}

24.53 "If, through one's birth sign,
One is endowed with power and pleasures,
But, at the time of one's birth
A red disk of the sun, {24.53}

24.54 "When it is about to set, is in one's nakṣatra,
Things will go wrong—
One will be born cruel, impetuous,
And prone to telling lies. {24.54}

24.55 "One is then observed, in one's life on earth,
To have delicate skin of reddish hue,
And, it is said, one will open and close
One's eyes at the time of one's birth. {24.55}

24.56 "One born at these junctures
Will possess these qualities in abundance.
However, as for those whose delivery at birth
Is said to take the time equal to a finger snap, {24.56}

24.57 "They do not fit their [astrological] stereotype,
As they are deprived of their planetary influences.[1384]
Beings are born different,
As their birth influences are a combination of many things.[1385] {24.57}

24.58 "The modes of existence that manifest for them
Are mixed, and so are their fortunes.
For that reason they are not born

Exactly as their horoscopes describe. {24.58}

24.59 "Astrologically, there are thirty types of birth influences;
They bring results that may be good or bad.
Those who are marked by the planet Mars
Will be of the cruel type (*jāti*). {24.59}

24.60 "One who is under the influence of Jupiter
Is always born steadfast,
With a prominent belly,[1386] lovely appearance,
And elongated eyes, and soft-spoken. {24.60}

24.61 "Similarly, if the deities Sun and Moon have both risen
And the sun is four angular cubits above the horizon,[1387]
One can definitely expect a birth
That is continually auspicious, day and night. {24.61}

24.62 "Those with other horoscopes that are unfavorable,
Who have been allotted [at birth] the opposite lot,
Ought to gain control of their planetary influences [that govern]
The positive and negative aspects of their inauspicious birth.[1388] {24.62}

24.63 "When the unwholesome results manifest, one can thus bring on,
Through correct knowledge, that which is wholesome.
Having taken a particular birth,
One belongs, in this birth, to an astrological house. {24.63}

24.64 "Beings [born] under the influence of the planet Venus [F.196.b] [F.213.b]
Are by nature noble and pure.[1389]
I will now describe [the influence of] the nakṣatras
Of Ārdrā, the Punarvasus, and a part of Āśleṣā.[1390] {24.64}

24.65 "A person born under these nakṣatras is very generous,
But also impetuous and deceitful.
He is always attached to women, lustful,
And full of hatred whether with or without a motive. {24.65}

24.66 "He makes sexual advances on other people's wives,
And his [skin color] is black or dark.
He is born with a smoky complexion,
Is very fierce, and is fond of sex. {24.66}

24.67 "One may be born under the sign of Gemini
With Saturn, positioned there,
Slowly traversing [the sign]

Day and night, bit by bit. {24.67}

24.68 “If such a person is born at midday,
He will possess great mental faculties.
This is said to be the guiding characteristic
For someone born at this time. {24.68}

24.69 “He will own great wealth
And be distinguished on earth by power and influence.
If one is born in the nakṣatra of Puṣya or Āśleṣā,
One’s zodiac sign is Cancer. {24.69}

24.70 “For such a person, a connection[1391]
With Jupiter[1392] betokens great magical powers.[1393]
One’s complexion will be yellowish.
This birth is proclaimed to be the best. {24.70}

24.71 “For a person [of this sign] born at midnight,
The following horoscope is given:
One born at this time
Will generally seek goodness and truth.[1394] {24.71}

24.72 “Such a person will accomplish all his tasks,
If he applies the prescribed methods.
He will obtain a kingdom and wealth,
Starting already in childhood. {24.72}

24.73 “His complexion will be yellowish or dark,
And he will appear healthy and strong.
He will delight in pure conduct,
Will have good fortune, and will be fearless. {24.73}

24.74 “When the nakṣatras of Maghā, [the first] Phalgunī,
And a part of the second[1395] Phalgunī
Become the sun’s house,
The designated sign is that of Leo. {24.74}

24.75 “Great heroes are born under this sign,
Who are fond of eating meat.
They establish their power and kingdom
In mountainous places difficult to access. {24.75}

24.76 “[Whatever planets] are traversing through
One’s zodiac sign at the time when the sun is rising,
One is said to be born

Under the influence of these [planets].[1396] {24.76}

24.77 "If one is born in the nakṣatras of
[The Virgo] part of the second Phalgunī,
Hastā, or the [Virgo part] of Citrā,
One may become a powerful thief.[1397] {24.77}

24.78 "One will lack restraint with regard to the wives of others.
One may also become a general of the army. [F.197.a] [F.214.a]
If this is indicated in one's birth horoscope,
One will obtain a kingdom. {24.78}

24.79 "The house where these stars[1398] belong
Is the sign of Virgo.
Their dual regents are [the sun and the moon],
Or another planet, depending on the location.[1399] {24.79}

24.80 "The seniormost of these stars[1400]
Are guarded by either the cruel planet,[1401]
Or by the gentle planet,[1402]
Or by the ever joyful and auspicious lord.[1403] {24.80}

24.81 "If one is born in the afternoon
And one's birth [nakṣatras]
Are those of Citrā, Svāti,
Or the greater part of Viśākhā,[1404] {24.81}

24.82 "Then the sign of Libra will bring much wealth.
For beings who are under the influence of the moon,
This is a terrible house.
It will not make them unfortunate, though, but grant wealth.[1405] {24.82}

24.83 "People who are born
Under the same influences
But at night, at the end of a watch,
Will always be fond of drinking.[1406]
They are discreet, respected for their modesty,[1407]
Honored, and venerated. {24.83}

24.84 "They may sometimes obtain a kingdom,
Sometimes pleasures, and sometimes wealth.
Unless determined by their horoscopes to be otherwise,
Women [born under this sign] will be childless.
If, however, their horoscopes are favorable,

They will give birth to many children with ease. {24.84}

24.85 “The [birth] influence of Anurādhā[1408]
Brings perfect fulfillment of activities.[1409]
One will have a loving nature, many friends,
And will always be valiant and daring. {24.85}

24.86 “It is said about Jyeṣṭhā that a person
Born into the world [under its influence] will be fierce.[1410]
He will experience and will have to put up with much suffering.
People born [in this nakṣatra tend to be] cruel. {24.86}

24.87 “The sign of Scorpio is described as
Always intense and impetuous.
I will now describe the types of birth
And the astrological influences particular to this sign. {24.87}

24.88 “If a person is born
When the sun ‘marks’ noon,
He will certainly become a fierce king
Who wins battles. {24.88}

24.89 “At such times, the planet in the form of a young boy
Will exercise its influence at the precise moment.
This planet is specified as Mars,
Who [shines] his light onto the goddess Earth.[1411] {24.89}

24.90 “Because of this, [such a king] rules the earth,
Protected by his own son.[1412]
If one’s position in life turns out to be different,
It will be a mixture of good and bad things.
One will, however, live long
And be energetic and intelligent. {24.90} [F.197.b] [F.214.b]

24.91 “One born in Anurādhā will possess
Great wisdom and loving friends.
This house belongs to Mars
And always has mixed planetary influences.
When the nakṣatra of Mūlā sets in,[1413]
Followed by the first Āṣāḍhā and {24.91}

24.92 “The [Sagittarius] part of the second Āṣāḍhā,
[These three] are proclaimed as the sign of Sagittarius.
This sign is the house of Jupiter.

Its horoscope is as follows: {24.92}

24.93 "When the sun 'marks' the afternoon,
Or when the moon 'marks' the second part of the night,
It is said that birth at this time
Will predestine one to obtain a kingdom. {24.93}

24.94 "[One born] at the onset [of Sagittarius] will destroy one's family;
[Birth] at the end of it is said to be auspicious.
One born in the middle of it
Will obtain pleasures, there is no doubt. {24.94}

24.95 "When one's youth has passed,
As illustrious as the orb of the sun,
One may become, in one's old age,
A king rich in pleasures and wealth. {24.95}

24.96 "As a king, one would become powerful in the lowlands;
This would not be so in other places, so it is told.
But there also other people of different types
For whom these influences are reversed. {24.96}

24.97 "[The next nakṣatras] are said to be
The second Āṣāḍhā, the Śravaṇā,
And the superior nakṣatra of Dhaniṣṭhā;
Together they constitute the sign of the Sea Monster.[1414] {24.97}

24.98 "This sign is the house of Saturn
But is influenced also by other planets.
The following horoscope applies on earth
Always to the just mentioned nakṣatras: {24.98}

24.99 "Those born when night has set in,
Either at the end of the first or during the middle watch,
Are observed to enjoy
Great pleasures in all respects. {24.99}

24.100 "Whether born in high or low families,
They become rulers over the earth.
They are fierce, swarthy,
And of dark-bluish[1415] complexion. {24.100}

24.101 "They have red eyes and are of delicate constitution;
They always are valiant and daring.
As kings, they may rule countries

Surrounded by water. {24.101}

24.102 “They may live long lives but have no offspring.
Others, for whom the influences are reversed,
May experience a lot of suffering.
They are regarded as deviations from the norm. {24.102}

24.103 “The nakṣatras of Dhaniṣṭhā, Śatabhiṣā,
And the first Bhadrapadā
Are together parts of the sign
That is called Aquarius. {24.103}

24.104 “This sign is always inhabited by
The best of planets— [F.198.a] [F.215.a]
Different [aspects] of the moon and Venus,
But not Jupiter. {24.104}

24.105 “If a birth under these nakṣatras
Occurs at night or in the morning,
One’s horoscope will always be excellent;
It indicates pure conduct in the world. {24.105}

24.106 “One may become involved in cruel rites,[1416]
But will be described as intelligent,
And will enjoy
Various pleasures on earth. {24.106}

24.107 “Others, whose horoscopes are unfavorable,
Will be afflicted by poverty and disease.
Now I will describe the nakṣatras
Of Bhadrapadā and Revatī. {24.107}

24.108 “The sign of Pisces[1417] starts
In the [latter] part of the first Bhadrapadā.
The following horoscope applies
Universally to the [nakṣatras of Pisces]: {24.108}

24.109 “If one is born at night during the middle watch,
Or during the day when the risen sun
Is half a watch above the horizon,
A little behind the midday point, {24.109}

24.110 “Or when it[1418] is a short distance from setting,
With [about] one cubit left to go,
Such a birth is unique;

It is very pure
And strongly connected with Venus. {24.110}

24.111 "The gods from the realm of Brahmā know
This sign to be the house of Venus.[1419]
It is inhabited by yellow
And whitish planets.
This sign is the sign of good fortune,
Righteousness, and supreme virtue. {24.111}

24.112 "People born under these nakṣatras
Are beautiful in every limb.
They are desirous of kingship, very valiant,
And steadfastly loyal to their friends. {24.112}

24.113 "If they live in the lowlands,
They will enjoy long life and great pleasures.
If they live in the east,
They will always reach an old age. {24.113}

24.114 "If they live in an arid country,
They might reach an old age, or not[1420]—
No fish are ever seen
Thriving on dry land.
They instead thrive in water;
The abode of fish[1421] is in water. {24.114}

24.115 "Birth under these nakṣatras[1422]
Is well known to like that, and so is the sign.
People born under them
Thrive best in the lowlands. {24.115}

24.116 "Rulers of the earth who enjoy great pleasures
Are always established in the east.
The planets considered the best [for them]
Are Jupiter and Saturn. {24.116}

24.117 "They will help establish a dominion in the east [F.198.b] [F.215.b]
For those born under their influence, there is no doubt.
Signs of the zodiac are explained in many different ways,
As there are many nakṣatras. {24.117}

24.118 "The chief planets fall into three categories.[1423]
Human knowledge of them

Has been accumulated over a long time, not suddenly.
There are also fifteen lunar days [in a fortnight]. {24.118}

24.119 "A month is said
To have thirty days.
Its fortnight has fifteen [units of] day and night;
A month has two such fortnights. {24.119}

24.120 "One year is said to consist
Of twelve months.
This [yearly] measure of time
Is said to delimit the end of the[1424] eon. {24.120}

24.121 "When the dark eon sets in,
The following calculations are done:
The human lifespan
Is said to decrease to one hundred years. {24.121}

24.122 "Such years are said
To be comprised of six seasons,
Each subdivided into three parts—
The first, the middle, and the last. {24.122}

24.123 "The lifespan of humans
Ranges from long to short in this world,
Where unexpected calamities
Are known to occur.[1425] {24.123}

24.124 "[At that time] the nonhuman beings in this world
Run and escape in different directions.
They are frightened and very scared,
And run here and there. {24.124}

24.125 "Whenever a war ensues between
The prominent gods and asuras,
They cause, in the human world,
Outbreaks of disease,
Comets, meteors, earthquakes,[1426]
And bolts of lightning. {24.125}

24.126 "[At that time] smoke will be seen all around,
As well as smoke-tailed falling stars.
The orbs of the moon and the sun will appear
[At that time] like Kabandha-shaped[1427] splinters.[1428] {24.126}

24.127 “A hole will be seen in the sun
And also in the majestic moon.
In this way different phenomena will be observed
In abundance, occurring repeatedly. {24.127}

24.128 “There will be famines and the shortening of life,
As well as the breakup of the kingdom.
The king will die and religious devotees
Will be in great danger. {24.128}

24.129 “All the people in that country
Will be struck with terror.
If an earthquake occurs in the nakṣatras
Of Maghā, Aśvinī, or the Punarvasus, {24.129}

24.130 “The central regions will be oppressed
And the thieves, at that time, will be very audacious.
Great kingdoms will be ravished
By the people from the south.[1429] {24.130} [F.199.a] [F.216.a]

24.131 “If an earthquake occurs
During the nakṣatras of
Bharaṇī, Kṛttikā, Rohiṇī, or Mṛgaśirā,
A great fear and anxiety will set in. {24.131}

24.132 “At that time, the kings
Who live in the west will die.
The barbarians who inhabit
The borderlands and live by theft, {24.132}

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

24.134 “And having their enemies unite against them.
People will seek dominance over one another.[1430]
If an earthquake occurs during
The nakṣatras of Ārdrā, {24.134}

24.135 “Puṣya, Āśleṣā, or the Phalgunī,
Whether it is the first Phalgunī or the second,
It will render all the kings volatile, {24.135}

24.136 “And wishing

To drive each other out.
Killings, enslavement,
And famines will proliferate. {24.136}

24.137 “If an earthquake occurs
In this part of the world
During the nakṣatras of Hastā,
Citrā, Svāti, Anurādhā, or Jyeṣṭhā, {24.137}

24.138 “The barbarians from the Himalayas,
The brigands who live everywhere,
The Khasas and the Droṇis[1431]
Allegiant to the king of Nepāla, {24.138}

24.139 “As well as all the kings,
Will turn against one another,
All of them eager for battle;
There is no doubt about this. {24.139}

24.140 “If an earthquake occurs during
The nakṣatras of Mūlā or Āṣāḍhā,
Whether it is the first Āṣāḍhā or the second,
And the ground appears to be moving, {24.140}

24.141 “It will affect the eastern people and countries—
Pauṇḍra, Oḍra, and Kāmarūpa.
The king of Vaṅga will die;
There is no doubt about this. {24.141}

24.142 “The glorious king of Gauḍa
Will engage in hostilities with other kingdoms;
He will suddenly either become incapacitated
Or die somewhere. {24.142}

24.143 “People living by the ocean
Or on the banks of the Gaṅgā
Will all experience flooding
And will suffer from many diseases. {24.143}

24.144 “If an earthquake occurs in the nakṣatras of
Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, or the Bhadrapadās,
Whether the first Bhadrapadā or the second,
Or during the Revatī, {24.144}

24.145 “If there is a powerful temblor at noon

Causing the inhabited lands to sway; [F.199.b] [F.216.b]
If the entire earth shakes
Along with its mountains and forests; {24.145}

24.146 "If all the celestial bodies, always visible in the sky,
Are altered or obscured,
Then all the most powerful and wealthy kings[1432]
Who live in the countries {24.146}

24.147 "To the north, the west,
The south, and all around—
In all the directions—
Will turn against one another. {24.147}

24.148 "Many beings will die due to pestilence,
Starvation, and the dissolution of the kingdom.
If the temblor occurs before dawn,
When beings experience blissful peace, {24.148}

24.149 "And if, a little later,
It is followed by a terrifying aftershock,
And later still, by another one,
It will be deadly for the inhabitants of Magadha. {24.149}

24.150 "The inhabitants of Aṅga will suffer,
And so will the king of Magadha.
[If an earthquake occurs] when the sun
'Marks' the afternoon, shortly after midday, {24.150}

24.151 "And extends over the entire
Surface of the earth,
All the religious renunciants
Will certainly contract an array of diseases— {24.151}

24.152 "They will be afflicted with illnesses
Such as fever, severe pain, and tumors.
They will suffer for seven days,
After which they will improve. {24.152}

24.153 "If there is [another][1433] temblor
When the sun has moved a short distance,
Then the soma-drinking brahmins,
The best among the four castes, {24.153}

24.154 "Will suffer and perish.

The same will happen, without a doubt,
To the king's advisers, religious priests,
Ministers, and servants. {24.154}

24.155 "The others, such as the prominent vow holders
Who know the purview of the mantra system,
The brahmins, kṣatriyas,
Vaiśyas, and śūdras, {24.155}

24.156 "And also the clever, learned men who know
The true meaning of sciences and possess the political acumen,
Will be attacked, destroyed,
Or tormented by diseases.[1434] {24.156}

24.157 "Those who know the *smṛti* and the *śruti*,[1435] and thus understand reality,
And also those who are familiar with history,
Will soon be smitten by disease
Just like a tree by lightning. {24.157}

24.158 "If an earthquake occurs
When the sun sets,
And then again after it completely disappears,
Or in the afternoon, at the end of the meridian hour,[1436] {24.158}

24.159 "The beings of the animal realm [F.200.a] [F.217.a]
Will all run helter-skelter.
The most prominent people of this world
Will perish in this temblor. {24.159}

24.160 "If the earthquake occurs
During the first watch of the night,
A torrential rain will fall,[1437]
Causing [landslides with] falling boulders. {24.160}

24.161 "If the earth shakes
Later during the same watch,[1438]
When this sign is observed
A great, rain-filled hurricane will come. {24.161}

24.162 "If there is a terrifying earthquake
At the end of the [first] watch,[1439]
It should be known that a hostile army
Of the western king will invade. {24.162}

24.163 "If an earthquake occurs

At the beginning of the second watch,
There will be death, disease, invasions by foreign armies,
And severe stomach disorders. {24.163}

24.164 "Afflicted by the disorders of bile and phlegm,
The people will be prone to anger.[1440]
Agitated, beings will run
From one place to another. {24.164}

24.165 "If an earthquake occurs
Halfway through the second watch,
A great wind will arise,
Breaking trees and destroying temples {24.165}

24.166 "And the tall mountain ridges and peaks.
There is no doubt.
It will destroy the nice monastery buildings
And the temples adorned with gateways.
It will swiftly knock down the dwellings
Of living beings and animals. {24.166}

24.167 "If an earthquake occurs
At midnight,
The chief and most eminent king
In the eastern countries will die—
Either the king himself or his son.
Such an earthquake also portends famine. {24.167}

24.168 "An earthquake that occurs all over the earth
In the last watch of the night,
Shortly[1441] after the middle watch,
Portends peace and freedom from disease. {24.168}

24.169 "If an earthquake occurs
Shortly after midnight,
The kings of the swampy central regions
Will be afflicted with disease.
They will die in terrible pain,
Fighting one another. {24.169}

24.170 "If the earth shakes during the third watch,
This portends the well-being of children. [F.200.b] [F.217.b]
Mosquitoes, wasps, and stinging insects,
As well as all robbers, will perish. {24.170}

24.171 “An earthquake that occurs before dawn
Brings long life, good health, and an abundance of food,
[But there will also] be fires
In the cities everywhere. {24.171}

24.172 “If an earthquake occurs
When the sun is rising,
All central regions
Will be infested with bandits.
After seven days
The king will die. {24.172}

24.173 “Whenever and wherever an earthquake
Manifests with great force,
At that time and place
Good and bad behavior will manifest. {24.173}

24.174 “If an earthquake occurs
At the same time as a meteorite bursts,
The white light of the meteorite
Will destroy anything that is crooked or dishonest.[1442] {24.174}

24.175 “Thus, white meteorites are always
Auspicious and bring what is good.
Red ones are very frightening,
As they portend conflagrations. {24.175}

24.176 “Smoke-colored or black ones
Portend the death of the king.
Yellow ones, brown ones,
Or those of mixed color {24.176}

24.177 “Portend the rise in activities
Of mixed character.
This will happen in the place indicated
By the bursting meteorite. {24.177}

24.178 “If it [bursts] in the center [of the sky],
The central regions are indicated.
If the sound produced thereby is pleasant,
This indicates prosperity and freedom from disease. {24.178}

24.179 “A terrible sound will bring unpleasant things to the world,
Whereas a sound like a drum will bring what is good.

A sound that is frightening or terrifying
Indicates famine. {24.179}

24.180 "Such are always the applications
Of planetary forecasts whenever they occur.
One should perform rites for success
Whenever the nakṣatras are auspicious. {24.180}

24.181 "The nakṣatras of Aśvinī, Bharaṇī,[1443]
Puṣya, both Bhadrapadās,
Revatī, and Anurādhā
Are excellent for mantra recitation sessions.
In these nakṣatras, the mantras
Will be accomplished and will fulfill one's goal. {24.181}

24.182 "The maṇḍala should be drawn
In the same nakṣatras with [the same] stars,[1444]
When the chief planets of the days of the week
Glow either yellow or white. {24.182}

24.183 "Also, the lunar day should be auspicious,
Such as the fifteenth—that is, the day of the full moon.
[On that day] one should not[1445] travel abroad, [F.201.a] [F.218.a]
But one may draw the maṇḍala. {24.183}

24.184 "The kings should plan their journeys
For either the first, the third,
The fifth, the tenth, the seventh,
Or the thirteenth lunar day.
Going on a journey on these days is excellent
And brings good fortune to all the people. {24.184}

24.185 "[On these days], one should not draw the maṇḍala
Of any mantra [deities] in the mantra system.[1446]
The mantras will not succeed on these [days],
And are taught to be the cause of obstacles.[1447] {24.185}

24.186 "A pilgrimage for the sake of homa will be successful
When the best planets are joined[1448] with the lunar days;
Jupiter, Venus, Moon, and Mercury
Are superior in all rites. {24.186}

24.187 "These four planets are always the best
When dwelling in the [right] lunar day.

A pilgrimage made [at that time]
Here on earth will be successful. {24.187}

24.188 "One should opt for the days
That are free from ill omens—
The days that are free
From [the danger of] swift destruction.[1449] {24.188}

24.189 "During that period, one should
Choose only the following twelve muhūrtas:
(1) Śveta and (2) Maitra,
Who are said to be red-eyed; {24.189}

24.190 "(3) Raudra, (4) Mahendra, (5) Śuddha,
And the beautiful[1450] (6) Abhijit;
(7) Bhramaṇa and (8) Bhrāmaṇa,
Who are famed for granting good fortune; {24.190}

24.191 "(9) Saumya and (10) Varada,
Famed for granting good fortune;
And (11) Soma and (12) Varada[1451]—
These twelve are auspicious. {24.191}

24.192 "Many of the muhūrtas, which are known to be thirty,
Are said to be auspicious.[1452]
If rain falls on the tenth lunar day,
Or the fourteenth, at night,[1453] {24.192}

24.193 "During the dark fortnight, at night,
One should engage in quick counting,[1454]
Avoiding the eighth, the twelfth,
And the fourth days. {24.193}

24.194 "On these [days], Vināyaka
In its four emanations will create obstacles.
Using the count as follows,
The following time units are proclaimed. {24.194}

24.195 "*Unmeṣanimeṣa*,[1455]
Or *acchaṭā*, are [the units of time] that pass quickly.
I will now elaborate
On the measure of time further. {24.195}

24.196 "One hundred acchaṭās, or finger snaps,
Are said to be one *nāḍikā*.

Four nāḍikās are called *ghaṭikā*;
Four ghaṭikās are known as *prahara*. {24.196}

24.197 "One day or one night
Are each said to be four praharas long.
Eight of them together
Make one unit of day and night. {24.197} [F.201.b] [F.218.b]

24.198 "Ten unmeṣanimeṣas
Make one *kṣaṇa*.
The duration of ten *tālas*
Is said to make one kṣaṇa.[1456] {24.198}

24.199 "The duration of ten kṣaṇas
Is said to make one *muhūrta*.
According to mantra adepts
Four muhūrtas make one *prahara*. {24.199}

24.200 "One should observe these time measures
At the three junctions of the day,[1457]
And apply them accordingly at the time of homa,
When seeking accomplishment through recitation {24.200}

24.201 "And during the periods of sleep, wakefulness,
Bathing, or traveling.
The name *day* (*divasa*) applies
To the period of a single day and night. {24.201}

24.202 "Fifteen such days are proclaimed
To be one *fortnight*.
Two fortnights are one *month*—
So say the fearless ones skilled in calculations. {24.202}

24.203 "Then, within six months,
Rāhu swallows the moon.[1458]
The period of twelve months
Is known as a *year*. {24.203}

24.204 "Then, the period of twelve years
Is called a *great year*.
The dānava lords always bring
Unfavorable planetary and stellar influences.
In the twelfth year, they bring a mixture
Of good and bad things in this world. {24.204}

24.205 “If Rāhu, the lord of asuras,
Can be seen during a single fortnight
Completely obscuring both
The moon and the sun,
A great armed conflict
Will be seen on earth. {24.205}

24.206 “This and other such [signs]
Should always be applied on every occasion.
Many different, terrible obstacles
Will be experienced {24.206}

24.207 “By the nonvirtuous beings
When the end of the eon arrives.
If the entire moon is swallowed
While in the nakṣatra of Mūlā {24.207}

24.208 “And sets at night
While [still] eclipsed,
Or if it sets during daytime
While eclipsing the sun;[1459] {24.208}

24.209 “If there is an eclipse of the sun
Or the moon at midnight;
Or if they set frightened
By the shadow of the lord of dānavas,[1460] {24.209}

24.210 “The evil king who lives in the east
Will be killed without a doubt.[1461]
He will be at the risk of death by his own men, [F.202.a] [F.219.a]
Or he will be destroyed by others. {24.210}

24.211 “The king of barbarians
And his country in the east will be destroyed.
So, too, will be the entire population of Oḍra
And the king of the Oḍras.[1462] {24.211}

24.212 “If the sun or the moon
Are seen eclipsed in the nakṣatras
Of Aśvinī, Rohiṇī,
Bharaṇī, or Kṛttikā, {24.212}

24.213 “There will be a proliferation of diseases
Caused by phlegm, bile, and wind.

Other diseases, caused by combinations of humors,
Will also affect embodied beings. {24.213}

24.214 "If the eclipse happens in the nakṣatras of Maghā
Or the Phalgunī—whether the first or the second—
A proliferation of various diseases
Will be observed in all the children— {24.214}

24.215 "Also, if the eclipse happens in the Hastā,
Citrā, Svāti, or the Viśākhās.
This will happen without a doubt
If the moon or the sun are eclipsed in these nakṣatras. {24.215}

24.216 "If the sun or the moon
Are eclipsed by Rāhu in the east,
The kings of Prācya,
Lāḍa, Vaṅga,[1463]
Aṅga, and Magadha
Will be seized by pain in the eyes. {24.216}

24.217 "Or perhaps their sons will die,
Or their wives will be in the danger of dying.
Or possibly a war will break out
With wicked-minded enemies. {24.217}

24.218 "If Rāhu is seen eclipsing
The sun or the moon while these planets
Are in the nakṣatras of Mṛgaśirā, Ārdrā,
The Punarvasus, Puṣya, or Āśleṣā, {24.218}

24.219 "The king and the population of Magadha
Will be oppressed,
The ministers will be at risk of falling ill,
And the cities will be held captive with the citizens distressed. {24.219}

24.220 "If a total eclipse by the lord of the dānavas
Is observed in the nakṣatras of Anurādhā or Jyeṣṭhā,
This will affect all the population centers
With pandemic outbreaks of disease. {24.220}

24.221 "This will likewise bring killing, enslavement,
And various afflictions that are hard to bear.
The bondage and confinement imposed upon the population
By prominent people will increase.[1464] {24.221}

24.222 “If the disk of the sun is obscured[1465]
Or the moon becomes red,[1466]
Invariably indicating the coming of Rāhu (*graha*),
In the first Āṣāḍhā, Śravaṇā,
Or the second Āṣāḍhā,
A famine will follow. {24.222} [F.202.b] [F.219.b]

24.223 “If the moon or the sun is eclipsed
In the nakṣatras of Śravaṇā, Dhaniṣṭhā,
The first Bhadrapadā,
Or Śatabhiṣā, {24.223}

24.224 “And it has thus darkened over,
One knows that Rāhu (*graha*) has arrived.
This will result in severe suffering
And famine everywhere.
All human habitations will be
At great risk from the king’s thieves.[1467] {24.224}

24.225 “If, in the nakṣatras of Revatī
Or the second Bhadrapadā,
The bright disk of the moon
Is swallowed by Rāhu from the east,[1468]
Or the disk of the sun, obscured from the west,[1469]
Is only partially visible, {24.225}

24.226 “Every king and lord of Magadha
Will lose his dominion.[1470]
These are said to be the manifestations
Of the coming of Rāhu. {24.226}

24.227 “The quarters where the sun
Or the moon disk is eclipsed
Are the ones where, at that time,
Good and bad things will occur. {24.227}

24.228 “The earthquakes that occur on earth
Are said to be indicated by signs.
Based on the color of the eclipse,[1471] there will be
The corresponding good and bad occurrences. {24.228}

24.229 “A smoky color is the sign
Of a rain that will last for five days.
Halfway through it, this will become a matter of concern

For the people living in Tīrabhukti.[1472] {24.229}

24.230 “All the populated places will be destroyed
And will become centers of disease.
The kings who rule on the northern bank
Of the Gaṅgā will perish, {24.230}

24.231 “And so will the kings who live,
Protected all around, in their forts
In the impenetrable recesses of the Himalayas,
So difficult to access. {24.231}

24.232 “The king of Tīrabhukti,
On the northern bank of the Gaṅgā,
Will also die,[1473]
Tormented by grief and tribulations of different kinds.
He will perish along with
His wives and sons.[1474] {24.232}

24.233 “If the nakṣatras, during which the earthquake occurs,
Can be described as hazy,
Then within five days
All the directions will become filled with smoke.
Without any rain,[1475] it will be terrible.
This will continue for many days without interruption. {24.233}

24.234 “People within the range of vision
Will not see one another.[1476]
Human vision will not penetrate there
To see one another. {24.234}

24.235 “There will be great dangers there
That will destroy kings and states [F.203.a] [F.220.a]
That have the karma for this.[1477]
There will be shooting stars all around, {24.235}

24.236 “With terrible double or triple
Circles around them.
If rainbows appear at night
And the wings of crows appear white; {24.236}

24.237 “If the color white appears as black
And black as white;
If the colors of birds and their cries,

Particular to the season, are altered; {24.237}

24.238 "And if the birds are acting out of character,
Wherever this occurs, there will be great dangers there.
Also, if the two-legged, four-legged,
Legless, and multi-legged beings act out of character, {24.238}

24.239 "And if the birds and other animals behave in strange ways,
This indicates great danger.
If dogs with distended bellies
Keep howling again and again,
Whether at daytime or nighttime,
This indicates great danger. {24.239}

24.240 "In places where many such omens
Occur in profusion,
There will be a drought
And the king will lose his royal wheel. {24.240}

24.241 "Whatever the birth horoscope of sentient beings,
With its good and bad influences, is said to be,
The corresponding omens will occur,
Bringing, in this life, good and bad results. {24.241}

24.242 "Otherwise, if there is no previous cause,
No signs will be perceived.
Obstacles never happen without a cause,
And they arise according to omens." {24.242}

24.243 *This concludes the detailed twenty-fourth chapter,*[1478] *on the astrological knowledge of signs, from "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

25.

Chapter 25

25.1 Lord Śākyamuni once again addressed the planets, the nakṣatras, the stars, and other celestial bodies: {25.1}

25.2 "Please listen, all of you, venerable sirs, the planets and the nakṣatras![1479] This sovereign manual of the divine youth Mañjuśrī, which contains ritual instructions on the empowerment and the maṇḍala according to the mantra system,[1480] should not be transgressed against. You honored celestial bodies should not obstruct the knowledge holders trained in this supreme manual who engage in the practice of recitation, homa,[1481] the observance of rules, and magic. [F.203.b] [F.220.b] Nor should you hinder the insights gained by the calculations of the behavior (*carita*) of the asterisms and nakṣatras.[1482] Instead, you and the hosts of gods should all protect those who engage in the instructions thereof. All the wicked beings should be warded off, restrained,[1483] and properly instructed. None of them should be hurt in any way. [Instead,] they should be established in the stages of this doctrine that confers the ten powers." {25.2}

25.3 Lord Śākyamuni then entered the samādhi called *the erect uṣṇīṣa of all the tathāgatas* in order to keep away all evildoers from every sentient being. As soon as the blessed Śākyamuni entered this samādhi, all the tathāgatas dwelling in the world spheres in the ten directions clearly saw the blessed Tathāgata Śākyamuni in the realm of the Pure Abode and came over to him. They approached with their inconceivable buddha mien, and spoke to the blessed Tathāgata Śākyamuni as follows: {25.3}

25.4 "For the good of beings,
Please teach, O great hero,
The single syllable that can be used instead of[1484] any mantra;
Teach it along with its instructions as prescribed. {25.4}

25.5 "This vidyārāja of great magical power
Was taught by all the buddhas.
This single syllable is the best mantra
For the time of destruction during the lowest eon. {25.5}

25.6 “It was taught by all the buddhas
As the best of all mantras,
The Uṣṇīṣarāja, the great hero
Who wards off all spirits. {25.6}

25.7 “It restrains grahas, nakṣatras,
The evil minded mātṛs,
All the obstacle makers,
And whatever other evil beings there are in this world. {25.7}

25.8 “He,[1485] the cakravartin of great power,
Who confers benefits and happiness
On the beings who recite him, [F.204.a] [F.221.a]
Is the most important [mantra] in this entire teaching {25.8}

25.9 “He is Uṣṇīṣarāja of great valor,
The supreme lord of everything.
Teach him to us, O Tathāgata,
If the time is now right for this.” {25.9}

25.10 Having said this, the buddhas
Fell silent and waited. {25.10}

25.11 At that time, the entire congregation of the buddhas and all the world spheres within the great trichiliocosm, with all the living beings and inanimate objects there, became bathed in the same light. Through the Buddha’s blessing, not a single being suffered pain, and a great light could be seen. {25.11}

25.12 The blessed Śākyamuni, looking at the entire realm of the Pure Abode, the bodhisattva great beings there, the gods, all the śrāvakas, the pratyekabuddhas, and the blessed buddhas congregated in this great gathering, then said: {25.12}

25.13 “Pay attention, O blessed buddhas and all the pratyekabuddhas and noble śrāvakas, to this teaching on the ritual of this vidyā cakravartin, the one syllable who resides above the uṣṇīṣas of all the tathāgatas. He is Uṣṇīṣarāja, the blessed cakravartin, the perfect teacher of infinite power and valor. I will teach his ritual again now, during the lowest eon. I will now, at this time in the lowest eon, say again the mantra of that blessed teacher of the triple universe whose instructions are difficult to find, who is honored by all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and who fulfills the goal of every activity.[1486] {25.13}

25.14 “At the time when the Buddha’s teaching disappears, he—the universal blessed cakravartin Uṣṇīṣa—becomes the preserver of the teaching. He bestows accomplishments. He, a blessed buddha, fulfills the interests of beings during the entire time when the teachings of all the buddhas have disappeared. He, the

blessed one, is the preserver[1487] in whom the entire Dharma basket of all the tathāgatas is condensed. O venerable hosts of gods and all beings! Please listen! {25.14} [F.204.b] [F.221.b]

25.15 "*Bhrūṁ*.

"This syllable is the blessed, all-knowing lord
Cast by the buddhas into the form of a mantra.
He extends himself to all embodied beings
As a most compassionate teacher. {25.15}

25.16 "He is the glorious lord of mantras,
Honored and celebrated as Uṣṇīṣa.[1488]
A receptacle of compassion,[1489]
He is merged into and abides as this very syllable.
Emanating as the sphere of phenomena,[1490]
He abides as all forms. {25.16}

25.17 "As the bodies of the buddhas
Remain for people in the form of relics,
They are worshiped in their material form.
The immaterial relics, in particular, {25.17}

25.18 "Are those of the true Dharma
Taught for the sake of people.
The material relics, said to be the bodily remains
Of the lordly victors, possess great power.[1491] {25.18}

25.19 "The moon-like sages, who are free from karmic influences,
Described different types of relics
That issue forth, for the benefit of beings,
In either material or immaterial form. {25.19}

25.20 "Inseparably infused, out of compassion for beings,
With the sphere of phenomena,[1492]
The sun-like lord of the world
Abides in the form of the mantra. {25.20}

25.21 "On earth, he is perceived
As omnifarious and omniscient.
He is the mantra that fulfills all purposes
And has been taught by all the buddhas. {25.21}

25.22 "This condensed mantra should be recited
By oneself according to the instructions.

It will accomplish all activities
And always bring the desired results. {25.22}

25.23 "Its ritual, in its condensed form,
Will be taught again at another time,
At the end of the eon, when the best of sages,
The Tathāgata, has departed.
It is said that the ritual and the mantra
Will both be accomplished at that time. {25.23}

25.24 "Now, the ritual of One Syllable,[1493] previously taught at length, will be taught in brief—the ritual of the blessed cakravartin, the tathāgata-uṣṇīṣa who frustrates the activities employed by one's enemies and conquers the unconquerable[1494] ones, the lord of all mantras who is respected by all the buddhas and bodhisattvas, Uṣṇīṣa the cakravartin. {25.24} [F.205.a] [F.222.a]

25.25 "Right from the beginning, in whatever place he is recited, all the evil grahas within the radius of one league will flee; no other mantra, even though it may have been accomplished, is more powerful, and all the gods will depart the vicinity for some other place. He can take away the accomplishments of other practitioners, whether worldly or supramundane, if this were the wish of the practitioner. He can break, destroy, and nail down[1495] the mantras employed by others. {25.25}

25.26 "If one wishes to break a vidyā of others,[1496] one should grasp a handful of green kuśa grass, incant it [with the Uṣṇīṣarāja] one hundred and eight times, and, targeting the vidyā, cut the grass with a weapon. The vidyā will be broken. If one makes an effigy[1497] with the same[1498] and nails it through the heart,[1499] the vidyā will be nailed. If one makes a knot on a safflower-red thread incanted seven times,[1500] the vidyā will be bound. If one encloses [the effigy] within an earthenware vessel incanted one hundred and eight times, the vidyā will be arrested. If one slices [the effigy] in two with a weapon through the heart, the vidyā will be broken. If one paints [the effigy], using brown mustard[1501] stained red with poison and blood, the vidyā will be chastised.[1502] If one strikes [the effigy] with a vine of oleander, the vidyā will be afflicted with pain. One can thus assail any vidyā at will in any way whatever. {25.26}

25.27 "Apart from the rites just mentioned, if one performs a homa having bathed in milk, one will attain peace. By offering a homa of ghee, one will bring peace and prosperity to everyone. By making one's hand into a fist, one can block all mantras. One can then unblock them mentally. If one wants to accomplish a mantra, one can gain mastery of it by first blocking it with the [Uṣṇīṣarāja]. If one wants to accomplish another rite, one can do this with the same [Uṣṇīṣarāja].

With this mantra alone one can summon a deity [F.205.b] [F.222.b] and also dismiss it. One for whom a protection rite is performed with this mantra will become invincible. {25.27}

25.28 "If any mantra does not produce the intended result or carry out the order,[1503] it should be recited together with the [Uṣṇīṣarāja]. It will then produce results or fulfill the command. If it does not produce the result or carry out the order, it will die.[1504] {25.28}

25.29 "One should offer into the fire sesame seeds smeared with curds, honey, and ghee one hundred and eight times, three times a day, for seven days. Then, whatever [deity] mantra one pronounces, that [deity] will come under one's control. It will carry out whatever task is mentioned and fulfill any command. {25.29}

25.30 "If one wishes to enthrall gods, one should offer cedar sticks one thousand and eight[1505] times—one will enthrall them within seven nights. If it is nāgas that one wants to enthrall, one should offer into the fire the three sweet substances[1506]—the nāgas will become enthralled. If one wants to enthrall yakṣas, one should offer a dish made of curds— they will become enthralled. One should [also] offer a curd dish if one wants to enthrall a yakṣiṇī.[1507] One will enthrall gandharvas with [a homa of] 'all fragrances,' or with [a homa of] sticks or flowers of the aśoka or the beautyberry tree. {25.30}

25.31 "To enthrall yakṣiṇīs, nāgas,[1508] nāginīs, or grahas, one should use brown mustard. One can enthrall a king with a homa of white mustard; a brahmin, with a homa of flowers; a vaiśya, with a homa of curds, milk, and ghee; a śūdra, with a homa of chaff dust; a woman, with a homa of salt; a harlot, with a homa of beans or jambul; and a virgin, with a homa of parched rice. One can enthrall anyone, in any place, with a homa of ghee and sesame oil offered at the three junctions of the day for seven days."

Having said this, the supreme Victor remained silent. {25.31}

25.32 The eminent seventh sage
Addressed this to the hosts of gods.
Smiling, familiar with worldly matters, liberated,
With his mind fully controlled,[1509] {25.32}

25.33 The supreme sage then spoke this
To Mañjughoṣa,
The senior son of the buddhas,
A bodhisattva of great power: {25.33}

25.34 "I now have taught the extensive
Ritual of the wheel holder[1510]— [F.206.a] [F.223.a]
The integrated ritual

Of the sagacious lord, the god of gods. {25.34}

25.35 "The extent of his rites cannot be expressed
Even by the victorious ones.
I will teach[1511] them further in brief
To increase the welfare of human beings." {25.35}

25.36 When this was said,
The glorious Mañjughoṣa of great power
Supplicated the Buddha, who was staying
Above the realm of the Pure Abode: {25.36}

25.37 "Please teach! Please do, O most courageous one!
You are the perfect buddha, the supreme human being!
Teach to bring happiness to humans
At the time of destruction at the end of the eon! {25.37}

25.38 "What is the most powerful mantra king
Of that great hero like?
How can the accomplishment of the painting be observed before long?
What is the painting procedure?" {25.38}

25.39 *This concludes the detailed twenty-fifth*[1512] *chapter, on the benefits arising from the cakravartin One Syllable, from "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

26. # Chapter 26

26.1 At that time Blessed Śākyamuni, looking again[1513] at the realm of the Pure Abode, addressed Mañjuśrī, the divine youth:

"Listen, Mañjuśrī, to my short teaching on the painting procedure of One Syllable—the cakravartin of great power. This procedure was previously taught at length, but now only briefly.[1514] {26.1}

26.2 "During this lowest eon beings have little diligence or wisdom, and are rather dull. They would be unable to successfully execute the painting in its extensive version.[1515] {26.2}

26.3 "Out of my desire to benefit beings
I will teach it in a condensed form,
So that the reciters [of One Syllable]
Accomplish the supreme goal. {26.3}

26.4 "If one wants to perform the supreme[1516] sādhana, one should paint the Blessed One on an undamaged cloth with untrimmed fringes, shorn to remove loose fibers, using uncontaminated paints. [The Blessed One,] the Dharma king who turns the wheels of Dharma, the supreme[1517] lord of all worlds, the best of humans, the most eminent among two-legged beings, [F.206.b] [F.223.b] the jewel of[1518] a tathāgata, the supreme victor by the name Ratnaketu[1519] should be depicted teaching the Dharma with a halo of light surrounding him. {26.4}

26.5 "Below [Ratnaketu] are Brahmā and Vajrapāṇi, and above, holding garlands, two gods. Below there is the practitioner. One should recite [One Syllable] in front of the painting at the three junctions of the day while burning agalloch incense, until one has completed one million repetitions. Afterward one may perform the following rites. {26.5}

26.6 "The sādhana of the wheel.

"First, if one wants to perform this sādhana, one should construct a twelve-spoked wheel out of 'flower-metal' and, during the prātihāra bright fortnight, recite the mantra one million times before the Blessed One, while burning an incense of agalloch, at the three junctions of the day. At the final stage during the

full moon, one should prepare many offerings and, holding them up in one's hands, recite the mantra until the wheel blazes with light. By grasping it, one will become a monarch of vidyādharas. One will fly through space together with those of them who see him, or whom he himself sees. {26.6}

26.7 "The sādhana of the parasol.

"If one wants to perform this sādhana, one should commission a new, white,[1520] bright parasol marked with a golden wheel and adorned with hanging [strips of] silk.[1521] According to procedure, one should place the parasol above one's head and recite the mantra. The vidyā will attend upon one of her own accord. One should recite the mantra in this manner one million times before the Blessed One, at the three junctions of the day, while burning agalloch incense. At the final stage during the full moon, one should prepare many offerings and, holding them up in one's hands, recite the mantra until [the parasol] blazes with light. When taking hold of it, one will become a monarch of vidyādharas. Doing this during the full moon every month, one will succeed within five fortnights, during the prātihāra fortnight. Once this practice is accomplished, all phenomena will become apparent. One will attain all the [five] superknowledges. One will become a siddha praised by all the buddhas and bodhisattvas, and one will be able to adapt to every being.[1522] [F.207.a] [F.224.a] In the next world, too, one will become a monarch with a retinue of thousands. {26.7}

26.8 "The sādhana of Uṣṇīṣa.

"If one wants to perform this sādhana, one should make a stick, one cubit long, out of gold, silver, copper, or precious stone. One should then recite the mantra until [the stick] emits light. When one takes hold of it, one will be able to go[1523] wherever one pleases and teach Dharma to sentient beings. One will live one great eon. {26.8}

26.9 "The sādhana of the auspicious pot.

"If one wants to perform this sādhana, one should make a pot out of gold; fill it completely with all types of seeds, jewels, and herbs; cover it with white cloth; and imbue it with magical power by means of the same [mantra]. If one starts in a prātihāra bright fortnight, one will accomplish the sādhana in the next prātihāra fortnight.[1524] If one places this pot in one's hand, one will obtain whatever one wishes for. [The wealth] will be inexhaustible. {26.9}

26.10 "The sādhana of the wish-fulfilling gem.

"If one wants to perform this sādhana, one should fashion a jewel out of precious gems, crystal, or gold, with a golden handle,[1525] and attach to it [strips of] cloth. By this method one will succeed. One will accomplish anything one can think of. By taking hold of it, one will be free of impediments and will surpass in

power gods and men. If one recites the mantra of the blessed [One Syllable] ten million times, one will be able to levitate. One will obtain the body[1526] of a god and will live for many great eons. {26.10}

26.11 "There are also other chief [uṣṇīṣa kings], starting with Sitātapatra. By incanting [the wish-fulfilling gem] one million times with the mantra of this blessed lord, one will succeed in all the tasks that need to be performed. This inviolable tathāgata-uṣṇīṣa will thus accomplish, before long, whatever he is employed at, even if it involves the rites of other [religions].

"Similarly, one will be able to accomplish anything with one million repetitions of the mantra of the blessed uṣṇīṣa [king] Cakravartin, the lord of all the vidyā mantras. {26.11}

26.12 "The sādhana of the vajra.

"If one wants to perform this sādhana, one should make [F.207.b] [F.224.b] a one-pointed vajra from red sandalwood or 'flower-metal' and wipe it with the five products of the cow. Then, on the fifteenth day of the bright fortnight, one should lay out before the painting many offerings, light butter lamps,[1527] and rinse the vajra with scented water. One will thus enthrall the yakṣas.[1528] {26.12}

26.13 "Commending oneself to all the buddhas and bodhisattvas, one should perform the protection rite for oneself and also for one's assistants within the confines of the maṇḍala, using the mantra[1529] of Uṣṇīṣarāja with his retinue, or of Tejorāśi or Sitātapatra.[1530] One should take the vajra with one's right hand and, starting when the first watch of the night has passed and the second set in, recite the mantra with a one-pointed mind until the vajra emits light. As the result, all the vidyādharas, gods, nāgas, and yakṣas will arrive together. All the vidyādhara kings will arrive too. Praised by them, one will ascend to the abode of vidyādharas and will become their emperor. With the body like that of Vajrapāṇi and a power[1531] equal to his, one will be able to ascend, within an instant or a brief moment, to the realm of the Akaniṣṭha gods. Remaining [there] for one great eon, one will behold the noble Lord Maitreya and hear the Dharma. After death, one will be born wherever one wishes to. If so wishing, one will arrive in the presence of Vajrapāṇi. {26.13}

26.14 "The sādhana of the sword.

"If one wants to perform this sādhana, one should take a sword without any defect and, having fasted for one day and one night, offer worship with many offerings to the Blessed One. One should recite the mantra until the sword blazes with light. Having accomplished that, one will fly through space with one's retinue. With curly hair[1532] and the form of a sixteen-year-old, never discommoding—or discommoded by—any vidyādhara, one will live among them for one intermediate eon. {26.14}

26.15 "The sādhana of red arsenic.

"If one wants to perform this sādhana, one should purchase some red arsenic in an honorable transaction, fast [F.208.a] [F.225.a] for three nights when the moon is in the asterism of Puṣya, offer food to the members of the saṅgha, and request their permission. When this has been granted, one should commence the sādhana.[1533] One should give many offerings and light one thousand butter lamps. Having fasted for three nights while giving rise to loving kindness for all beings and commending oneself to the buddhas, one should take hold of the arsenic and recite the mantra until one has attained the threefold accomplishment, namely that the arsenic emits heat, smoke, and flames. Whatever one has previously thought of will be accomplished.[1534] {26.15}

26.16 "If, without losing this accomplishment, one places a bindi on one's forehead while the arsenic is emitting heat, all the gods, nāgas, yakṣas, bhūtas, piśācas, and so forth, and all the beings dwelling in Jambūdvīpa, will become one's servants attentive to orders. One will live one thousand years. {26.16}

26.17 "If one places the bindi while the arsenic is emitting smoke, one will become invisible. If one wants, one will be invisible even to gods. One can reappear and again disappear in a single instant. One will become the king of all invisible beings and will live for three thousand years. {26.17}

26.18 "[If one places the bindi while the arsenic] is emitting flames, one will become a vidyādhara and will be able to fly surrounded by a retinue. One will become the king of vidyādharas. One will obtain the body of a celestial youth that can't be harmed even by gods, let alone vidyādharas. One will live for an eon, and when one dies, one will be reborn among the Tuṣita gods. {26.18}

26.19 "The sādhana of the trident.

"If one wants to perform this sādhana, one should make a trident from 'flower-metal' and recite the mantra for one year. One should then build from sand a caitya the size of one cubit and worship it with many offerings, including a large bali. Holding the trident in one's right hand, one should recite the mantra while sitting in a cross-legged posture [F.208.b] [F.225.b] until the trident starts sparkling, emitting thousands of light rays. Subsequently the gods will arrive, headed by Maheśvara. All the vidyādharas will rain flowers.[1535] Then, surrounded by them, one will fly up together with all those whom one sees and those that see oneself. Having three eyes, one will become like a second Maheśvara,[1536] will be saluted by all the vidyādharas, and will live for one great eon. One will destroy evil-minded beings merely by looking at them. No one in the world will be able to harm one, not even in the realm of gods, let alone among the vidyādharas. When one dies, one will be reborn in Sukhāvatī. {26.19}

26.20 "The sādhana of the vetāla.

"If one wants to perform this sādhana, one should procure an uninjured human corpse, secure its chest with four stakes of khadira[1537] wood and, sitting on it, offer into the fire powdered jewels.[1538] A wish fulfilling gem will then

appear at the tip of the corpse's tongue. If one seizes it, one will become a monarch of the vidyādharas. Whatever weapons one thinks of, they will materialize by the power of mind alone. One will radiate light for a distance of one hundred leagues and will be able to choose the time of one's death and to go wherever one pleases. Also, in another world, one will be a monarch of the vidyādharas. When one dies, one will be reborn in the Vimala world. {26.20}

26.21 "The second sādhana of the vetāla.

"One should procure an uninjured corpse, nail it down with stakes of jujube wood, and offer into its mouth a homa of iron filings. The corpse's tongue will move out. If one cuts it off, one will fly up surrounded by a retinue of one hundred. One will live for one intermediate eon, [F.209.a] [F.226.a] playing and enjoying oneself on the top of Mount Sumeru. After death, one will become a king of a province. {26.21}

26.22 "The sādhana of the goad.

"If one wants to perform this sādhana, one should make a goad out of kuśa grass, rinse it with the five products of a cow,[1539] and fast for one night. The handle of the goad should be one cubit long. One should make bountiful offerings to Vajrapāṇi and light one hundred butter lamps. One should also make a vajra. In this way one will be protected by Sitātapatra.[1540] Tejorāśi should be employed in creating the maṇḍala enclosure on the ground. One should incant the stakes seven times and drive them into the ground on the four sides.[1541] Then one should secure the location and build a fence. {26.22}

26.23 "Then, during the second watch, one should sit cross-legged and, with a focused mind, offer perfume, flowers, and incense to the goad—this is the rite of protection. Having bowed to all the buddhas and bodhisattvas, one should take the goad into one's hand and recite the mantra until, as the result, the pain of the hell beings and the gods[1542] is pacified. If one then bows to all the buddhas and bodhisattvas, one will fly up as a king of vidyādharas with a goad in one's hand and without being obstructed. All the gods, nāgas, yakṣas, and so forth, seeing one from afar, will bow. One will remain in this condition for one eon, and when one dies, one will be reborn in the Vajra realm. One will behold Vajrapāṇi there.[1543] {26.23}

26.24 "If one uses the painting[1544] as the object of the sādhana, one will become a vidyādhara once the painting emits light. Whatever rite one wants to accomplish, one should recite the mantra of this rite one hundred thousand times, including in the mantra the target's name.[1545] In the end, after one night's fast, one should offer a large pūjā, light a fire with sticks of the crown flower plant, and offer into it one thousand and eight oblations of sesame seeds smeared with curds, honey,[1546] and ghee. [F.219.b] [F.226.b] At the end of the homa, [the target] will arrive and give whatever wealth one may desire. He will remain enthralled and attentive to orders. {26.24}

26.25 “The sādhana of Maheśvara.

“If one wants to enthrall Maheśvara,[1547] one should worship him in his benevolent (*dakṣiṇa*) form with bountiful offerings. One should light a fire[1548] with sticks of the crown flower plant and offer into it one thousand and eight homas. The sound ‘ha ha’ will be heard; one should not be afraid. Maheśvara will arrive and ask, ‘What should I do?’ One should reply, ‘May all the vidyās of Maheśvara be accomplished by me.’ Maheśvara will grant whatever boon one may wish for. Saying, ‘May it be so,’ he will disappear. {26.25}

26.26 “Similarly, one can summon Viṣṇu, Brahmā, and so forth. Whatever boon one wishes for, one should perform the rite accordingly. This should be done by someone who has performed the protection rite. {26.26}

26.27 “The sādhana of the yakṣiṇī.

“If one wants to summon a yakṣiṇī, one should offer, while saying her name, oblations of aśoka flowers for seven days. She will arrive and grant a boon. She will certainly arrive on the seventh day. According to one’s wish, she will become one’s mother, sister, or wife. If she subsequently fails to arrive, her head will split. If one wants to summon[1549] a nāginī instead, one should follow exactly the same procedure, but use, [instead of aśoka], flowers of cobra’s saffron.[1550] {26.27}

26.28 “The sādhana of the yakṣa.

“If one wants to summon a yakṣa, one should offer a homa of curds and cooked rice for three months. At the end of this period, one should fast for one night and then offer a large pūjā to the Blessed One, and also make a bali offering of rice porridge to the yakṣas. In one’s mind, one should resolve, ‘I am going to summon the yakṣas,’ and offer into the fire one thousand and eight sticks of the banyan tree smeared with curds, honey, and ghee. Subsequently, the yakṣas, including Kubera, will arrive. {26.28}

26.29 “One should welcome them with an offering of red flowers. They will say, ‘What can we do for you?’ and should be told in reply, [F.210.a] [F.227.a] ‘Send me a different yakṣa every single day who will carry out my orders.’ They will then provide the yakṣas, one at a time. One should issue orders to them. They can procure a woman, even if she is one hundred leagues away. In the morning, they will take her back to the place where she belongs. They will provide refreshments also for one’s retinue of one hundred. One can travel wherever one wants, mounted on the back [of a yakṣa]. One will be brought back [in the same manner]. They will give one an elixir of long life.[1551] They will do whatever they are commanded. {26.29}

26.30 “The sādhana of Vajrapāṇi.

“If one wants to perform this sādhana, one should do the preliminary practice either four or seven times. One should then offer a complete worship with bountiful offerings during the prātihāra bright fortnight right until the full

moon. When the full moon pūjā is thus completed, one should feed the monks and all those categorized as saṅgha. To propitiate the noble Vajradhara,[1552] one should offer another big pūjā and, when the first watch of the night has passed and the second has set in, one should sit in a cross-legged position and, focused one-pointedly, resolve in one's mind, 'I will now behold Vajradhara.' One should then offer into the fire [oblations of] bdellium pills, the size of kernels of the jujube fruit, throughout one watch of the night. At that time the garlands and chaplets[1553] of the Blessed One will move, the earth will shake, and thunder will roll through the clouds. All the vidyādharas will rain flowers. While [all this is happening,] Blessed Vajrapāṇi will arrive surrounded by all the vidyās, headed by the most prominent [among them]; by the vidyādhara kings; and by all the gods, nāgas, yakṣas, gandharvas, kinnaras, and bodhisattvas. {26.30}

26.31 "At that moment, the acute suffering of hell beings will cease. One should welcome Vajrapāṇi with scented water [for the feet], prostrate to him, and stand up. Vajradhara will then ask, 'What boon shall I give you?' [F.210.b] [F.227.b] One can obtain from the Blessed One whatever one wishes for—a universal supremacy over the vidyādharas, the ability to find and enter the passages leading into the subterranean paradises, a kingdom, or the ability to disappear at will. If one wishes, one may become a monarch of the vidyādharas with a vajra body similar to Vajrapāṇi's. One may procure any article by merely thinking of it. One will remain for one great eon, and when one dies, one will be reborn in the Vajra realm. {26.31}

26.32 "In short, the same procedure may also be used for other vidyādharas.[1554] The rites that are found in the ritual lore of Vajrapāṇi or Avalokiteśvara, those that have been taught by the Blessed One, those found in the ritual lore of Brahmā or Maheśvara—in short, the sādhanas given previously—will succeed in all the mundane and supramundane rites. The great mantras, if they are not thus made effective, will not succeed. If, however, they are recited as part of this procedure, [the vidyādhara] will make his appearance within seven nights. If he does not, he will perish. If one recites the mantra before the gods headed by Maheśvara, [the vidyādhara] will make his appearance within seven nights. If he does not, his head will split into twenty-one parts. {26.32}

26.33 "[The sādhana of substances, etc.]

"Ghee, sweet flag, collyrium, sacrificial grass,[1555] a wooden staff, the sacred thread, yellow or red arsenic, and so forth can be magically empowered during a lunar or solar eclipse. If one wants to perform the sādhana of the substances, one should take some red arsenic, grind it with human milk, and prepare five pills. One should place them in a box containing agalloch and imbue them with power (*sādhayet*) during a lunar or solar eclipse by adding white mustard seeds. One should then offer a bali. When the mustard seeds make a hissing sound, the first accomplishment has been obtained. [F.211.a] [F.228.a] With it, one can enthrall

all people and accomplish all worldly aims.[1556] The [pills' spirit] will do whatever it is ordered to. If the pills emit smoke, one will become the king of all those able to disappear at will and will live for one intermediate eon. If the pills emit light, one will obtain the youthful body of a god and the splendor of a newly risen sun. One will become the king of vidyārājas and will live for one great eon. This is the way to perform the sādhana of bezoar, yellow arsenic, and other substances. {26.33}

26.34 "The sādhana of collyrium.

"If one wants to perform this sādhana, one should blend together antimony-based collyrium, blue lotuses, costus root, and sandalwood, and place the mixture in a copper vessel. Then, during a lunar eclipse, one should recite the mantra until the mixture emits smoke. One whose eyes are anointed with this preparation will become invisible. One will become the king of all those able to disappear at will, oneself being able to assume any form. {26.34}

26.35 "The sādhana of the sword.

"If one wants to perform this sādhana, one should take an undamaged sword, and lay out before the painting bountiful offerings during the eighth or the fourteenth day of the dark fortnight. One should offer bali according to procedure and, having performed the protection, should grasp the sword with the right hand and recite the mantra until the sword sparkles. If it does, one will become a sole vidyādhara. If, however, it flashes with light, one will become the king of all vidyādharas, with invincible power and valor, and will fly up together with all those whom one sees and those that see oneself. {26.35}

26.36 "The sādhana of the vajra.

"If one wants to perform this sādhana, one should make a vajra from 'flower-metal,' three-pointed at either end and sixteen fingers long, and wipe it with red sandalwood. Then, starting on the prātihāra bright fortnight, one should lay out before the painting many offerings and recite the mantra daily. One should also give food to the monks to nourish them. In the final stage, one should fast for three nights, [F.211.b] [F.228.b] place the painting in a caitya containing relics, offer a large pūjā, and light one hundred butter lamps. Sitting on a bundle of kuśa grass, one should grasp the vajra with both hands and recite the mantra until the vajra emits light. When one holds this vajra, one will fly up surrounded by a retinue of seven[1557] and become the monarch of vidyādharas with power and valor equal to Vajrapāṇi's. One will live for one great eon. At the time of physical demise, one will ascend to Vajrapāṇi's realm. {26.36}

26.37 "Similarly, one can magically empower all weapons, such as spears, discuses, arrows, javelins, and so forth, as well as cloth[1558] shoes, wooden staffs, and sacred threads, following other procedures. For each of them the accomplishment is threefold. {26.37}

26.38 "The rite of pacifying a pestilence.

"If one wants to perform the rite of pacifying, one should construct a lotus-shaped altar,[1559] light a fire using sticks suitable for sacrifice, and, using the small sacrificial ladle, offer one thousand and eight oblations of sweet rice pudding mixed with curds, honey, and ghee. Within three nights, the pestilence will be pacified for oneself or for one other person. Within seven nights, it will be pacified for the entire village or town. In the event of a pestilence with high mortality, one should offer oblations of sticks of the śamī tree smeared with curds, honey, and ghee. In the event of drought, one should offer oblations of sticks of the udumbara tree smeared with curds, honey, and ghee. If one offers the three sweet things, it will completely pacify any pestilence.[1560] In the event of famine, one should recite the mantra three million times.[1561] {26.38}

26.39 "[Rites for obtaining longevity.]

"On the night of the full moon of a prātihāra bright fortnight, during a lunar eclipse, having fasted for three nights, one should incant milk of a black cow one hundred and eight times and drink it, as it has now become an elixir of long life endowed with many qualities.

One should offer, over a period of ten nights, one thousand and eight oblations of panic grass sprouts smeared with curds, honey, and ghee. This will prevent untimely death and ensure long life. {26.39}

26.40 "Various rites.

"One should incant a banner, a conch, or another such item. The mere sight or [F.212.a] [F.229.a] sound of it will paralyze an enemy army. One should prepare a new jar, completely filled with rice and scented water, and incant it one hundred and eight times. If one sprinkles with the contents someone attacked by vināyakas and then washes them, the person thus consecrated will acquire great fortune and will be free from all their nonvirtue. One can also perform maṇḍala rites and the rites [to control] grahas. {26.40}

26.41 "One can remove all poisons with a peacock's feather incanted one hundred thousand times. Using the same feather, one can cure fever, pain in the eyes, and other diseases. Using [an incanted] thread, one can cure all fevers.[1562] By using the mantra in combination with the mudrā, one can smash the magical diagrams of the asuras.[1563] {26.41}

26.42 "If one descends to a river that flows toward the ocean and sets adrift one hundred thousand lotuses smeared with red sandalwood paste, one will obtain a treasure trove equal to the heap of lotuses that one has offered. When given away, the treasure will remain undiminished.[1564]

"If one offers one thousand and eight oblations of bilva fruit smeared with curds, honey, and ghee, one will obtain enjoyments.[1565] {26.42}

26.43 "Rites of enthrallment.

"If one wants to enthrall gods, one should offer one thousand and eight oblations of agalloch sticks smeared with curds, honey, and ghee at the three junctions of the day for twenty-one days. If one offers oblations of rice grains mixed with curds, honey, and ghee, one's store of food will never diminish. {26.43}

26.44 "When enthralling yakṣas, one should offer oblations[1566] of bdellium pills smeared with curds, honey, and ghee. For yakṣiṇīs, one should use sticks of the aśoka tree; for nāgas, flowers of cobra's saffron. For the noble Vajrapāṇi, one should use agalloch sticks; for vidyādharas, damanaka[1567] twigs; for gandharvas, sticks of agalloch smeared with olibanum oil. To enthrall pretas, one should offer oblations of frankincense;[1568] for kinnaras, oblations of pine resin; [F.212.b] [F.229.b] for vināyakas, oblations of sarja[1569] resin.[1570] For each of these classes of beings one should offer one hundred and eight oblations for seven days.

"To enthrall a king,[1571] one should offer, at the three junctions of the day for seven days, one hundred and eight oblations of 'royal' mustard[1572] seeds smeared with sesame oil.

"If one recites the mantra[1573] 100,000 times while facing the sun, one will be free from all one's nonvirtue. {26.44}

26.45 "Propitiation of vidyās.

"One desiring to propitiate any vidyā should fashion, while living on a diet of barley and cow urine, an effigy of her out of an uśīra root. One should worship it with white flowers, offer one hundred and eight oblations of milk, wash the effigy in milk, and offer incense of agalloch incanted one hundred and eight times. The vidyā goddess will be propitiated.[1574] With a single utterance of her vidyā, one's own protection will be effected; with a double utterance, the protection of other beings; with a triple utterance, the protection of substances. {26.45}

26.46 "One desiring to help a vidyā [goddess] who has been broken, crushed, and destroyed[1575] by being nailed down with stakes should fashion her effigy out of uśīra root and worship it with white flowers. One should then offer, before the painting of the same[1576] Uṣṇīṣarāja, one thousand and eight oblations of 'royal' mustard[1577] smeared with curds, honey, and ghee. As for the vidyā, she will be freed from the stakes. {26.46}

26.47 "If one knows that the vidyā [formula] has been corrupted by bad people,[1578] one should write it on birchbark with bezoar [ink] and incant it one hundred and eight times with one's own mantra. Then, one should offer a large pūjā to the Blessed One[1579] and recite [the vidyā] together with the Blessed One[1580] one thousand and eight times. If one goes to sleep right at the place of recitation on a bed of kuśa grass, the vidyā goddess will arrive in one's dream and tell the missing or superfluous [parts of the vidyā formula].[1581] {26.47}

26.48 "The sādhana of the lotus.

"If one wants to perform this sādhana, one should fashion a lotus flower out of red sandalwood and offer a large pūjā. After three nights' fast, one should take the flower with one's right hand and recite the mantra until the flower emits light. One will then fly up surrounded by a retinue of twenty and become a monarch of vidyādharas. [F.213.a] [F.230.a] One's movement will not be obstructed. When one dies, one will ascend to Sukhāvatī. {26.48}

26.49 "The sādhana of the one-pronged vajra.

"If one wants to perform the sādhana of the vajra, one should make a vajra from clay from an anthill, mixed with sand. Living on alms, observing silence, and acting in a non-threatening manner,[1582] one should take hold of this vajra and recite the mantra three hundred thousand times.[1583] The vajra thus used must be one-pronged. One should place this vajra nearby among white mustard seeds and keep it there[1584] while reciting the mantra until the mustard makes a hissing sound, which indicates that the vajra is now successfully empowered. While holding it, one can accomplish any activity, such as pulverizing mountains; drying up nāga ponds;[1585] reversing the flow of rivers; putting the nāgas to flight; removing poison; paralyzing, confusing, or bringing ruin upon any being; destroying magical devices; or arresting the movement of carts and so forth, or turning them to dust.[1586] One can perform all this and any other activity. {26.49}

26.50 "Nobody can possibly create obstacles for someone doing the practice of the uṣṇīṣa [king] Cakravartin,[1587] as one becomes Mūrdhaṭaka in person, if the right procedure is followed, but not without it.[1588] During the recitation session, one should always recite the mantra of Buddhalocanā at the beginning and at the end. In this way one will invoke gentle benevolence. One's accomplishment will become apparent. {26.50}

26.51 "[The sādhana of Śrī (Lakṣmī).]

"One should descend to a river that flows into the ocean and set afloat as an offering one hundred thousand lotuses.[1589] [The goddess] Śrī will arrive and grant a boon; she will grant a kingdom. If one then offers three hundred thousand lotuses,[1590] one will become the king of all the land, as well as the supreme monarch of Jambūdvīpa.[1591] If one erects the painting before a hole in the ground and recites the mantra three hundred thousand times, all the magical devices [that block the entrance] will fall. One should enter without fear.[1592] Inside, one should extract the elixir of longevity. One should remain there. [F.213.b] [F.230.b] There will be no[1593] danger from Viṣṇu's discus.[1594] Even if the discus makes it inside, it will be turned to ashes by the mere recollection of the mantra. It can be revived by a mere wish. It will never enter again. {26.51}

26.52 "[Various rites.]

"Starting from the first day of a bright fortnight, one should strike, thrice a day, the big toe of the Blessed One's foot with jasmine flowers incanted one time until light radiates from the toe and enters one's own body.[1595] At this very moment one's straight hair will become curly, and one will fly up surrounded by a retinue.[1596] One will become the king of vidyādharas and will live for one eon. {26.52}

26.53 "One should erect on the ocean shore the painting facing west, light a fire using sticks of cobra's saffron, and offer into it one hundred thousand oblations of flowers of cobra's saffron, dedicating them to the ocean. Waves will arise there. One should not fear such signs of success; they will continue to appear until Samudra himself appears in the guise of a brahmin[1597] and says, 'What can I do for you?' One should reply, 'Surrender to my control.' He will then do whatever one asks for. {26.53}

26.54 "One should draw a thousand-petaled lotus on the ground, sit upon it, and recite the mantra one hundred thousand times. A [real] lotus will grow out of the earth. Being thus lifted up, one will fly up surrounded by a retinue of one thousand. One will become the king of vidyādharas with a lifespan of one great eon. One's halo will radiate within a five-league radius without causing any alarm [to anyone].[1598] {26.54}

26.55 "One should offer, during the prātihāra bright fortnight, one hundred thousand jasmine flowers above the uṣṇīṣa of the Blessed One, reciting the mantra over each and every flower,[1599] until a light radiates from the uṣṇīṣa and enters one's own body. At that very moment one will acquire [F.214.a] [F.231.a] the five superknowledges. When one has thus incanted and offered one million flowers, if one then recites whatever vidyā one wants to employ along with the mantra of the Blessed One, she will definitely arrive in person while being recited. If she fails to arrive, she will burst at the head and wither away. {26.55}

26.56 "This One Syllable is indeed the cakravartin Uṣṇīṣa, a tathāgata in person. Who else could be the tathāgata king of all the mantras and vidyās in this world with its gods? The most prominent uṣṇīṣa kings in his retinue are Sitātapatra and Tejorāśi. One should employ the same complete sādhana procedure of each of the uṣṇīṣa kings. All the uṣṇīṣa kings can be accomplished by means of this [sādhana alone].[1600] If one desires the supreme accomplishment, one must not employ [him] in the wrong place or time. If one does, the supreme accomplishment will not come. In short, all the gods can be summoned with this [One Syllable]. {26.56}

26.57 "[With One Syllable,] one can also unveil a treasure trove. One should go to where the trove is, take a white jar, smear it with 'all fragrances,' fill it with water infused with white sandalwood, incant it with the mantra one thousand and eight times, and deposit it where the trove [is supposed to be].[1601] If the trove is

there, the earth will burst open. If it is at the depth of a human height, one should sprinkle the area with water—one will be able to grasp it after digging one cubit deep. {26.57}

26.58 "If one wants to perform the sādhana of a lion, one should make its effigy from the clay of an anthill, smear it with bovine bezoar, place it on a pedestal, and offer a large pūjā. One should recite the mantra until the lion moves; once it does, the practitioner has accomplished the rite. His hair forming curls like earrings, he will fly up surrounded by a retinue of four,[1602] mounted on [the lion's] back. [F.214.b] [F.231.b] He will live as long as Brahmā—ninety thousand years—without being interfered with by any of the vidyādharas. The sādhanas of elephants, horses,[1603] and buffaloes can be accomplished in the same way. Whenever he utters a lion's roar, the gods will fall off their seats. {26.58}

26.59 "If one goes to a lotus pond and offers one hundred thousand lotuses, one will obtain an entire kingdom.[1604] Should one offer one hundred thousand buds of red oleander flowers, one will obtain a king's daughter. If one offers one hundred thousand jasmine flowers[1605] into a river that empties into the ocean, one will obtain whatever girl one desires and will accomplish the highest practices. {26.59}

26.60 "Through this mantra of the cakravartin Uṣṇīṣa, wherever one goes, even Indra himself will vacate and offer his seat. All the gods, seeing one at a distance, will become awed and afraid. One will reduce the radius of the gods' halos to just one fathom, while radiating one's own for one hundred leagues.[1606] {26.60}

26.61 "He, One Syllable, is the tathāgata-cakravartin in this world with its gods. All the other blessed uṣṇīṣa cakravartins taught in this manual remain in his thrall. All the other mantra systems along with their respective detailed manuals are subordinate to him."[1607] {26.61}

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

26.63 *This concludes the detailed twenty-sixth*[1608] *chapter, with instructions on the ritual procedures of the rites of the cakravartin One Syllable and his painting, from "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

27.

Chapter 27

27.1 At that time, the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and the hosts of gods dwelling there, as well as all the buddhas, bodhisattvas, pratyekabuddhas, and the noble śrāvakas, and once again addressed Mañjuśrī the divine youth: {27.1}

27.2 "This complete basket of teachings of all the tathāgatas, O Mañjuśrī, is as illustrious as a wish-fulfilling gem. It is taught in order to make beings into receptacles wherein results will be born.[1609] During the lowest eon, at the time when the buddhafield is empty, [F.215.a] [F.232.a] the tathāgatas are in the state of nirvāṇa and the genuine Dharma tools have disappeared. At such a time, in order to preserve the mantra basket of all the tathāgatas' teachings, this One Syllable, O Mañjuśrī, taught in this king of manuals of your mantra methods, the manual of the divine youth, will become a shared treasure, which, when recited according to procedure, will fulfill the wishes of all beings.[1610] This cakravartin, One Syllable, taught in your king of manuals, constitutes the essential core of the mantra systems of all the tathāgatas and is the most prominent [part of] them. When one recites him, all the tathāgata-vidyārājas[1611] are being recited. {27.2}

27.3 "But there is, Mañjuśrī, yet another one-syllable mantra in your king of manuals, taught in the past, that is a treasure of great excellence, the most eminent and precious. In bygone times, as many eons ago as the grains of sand in sixty-two Gaṅgā rivers, there was a tathāgata by the name of Amitāyurjñāna-viniścayarājendra, an arhat, a fully realized buddha endowed with the vidyā conduct, a supreme sugata who knows the ways of the world, a leader able to tame people, an instructor of gods and men, a blessed buddha the mere recollection of whom, or hearing whose name, neutralizes even the five acts of immediate retribution. Many beings who merely hear his name will definitely progress toward awakening—how much more is this true for those beings who accomplish his mantra! {27.3}

27.4 "It is necessary that all mantra reciters keep in their minds, first and foremost, this blessed tathāgata Amitāyurjñānaviniścayarājendra. They also should say, 'Homage to the blessed tathāgata Amitāyurjñānaviniścayarājendra, [F.215.b]

[F.232.b] the arhat, the perfectly realized buddha!'[1612] After that they should pay homage to Amitābha, Ratnaketu, and all the buddhas and recite the mantras of their choice. They will swiftly obtain accomplishments. {27.4}

27.5 "For that reason, if one wants to greatly increase one's store of merit, one should salute and call out the names of the three tathāgatas[1613] and always bow to all the tathāgatas. Always dedicated to the pursuit of awakening, one will complete the accumulation of virtue and henceforth will be counted among the bodhisattvas. One's mantras will swiftly fulfill their aim. {27.5}

27.6 "This single-syllable mantra was taught[1614] by Tathāgata Amitāyurjñāna-viniścayarājendra, the arhat, the perfectly realized buddha. This mantra, the essence of all the tathāgatas, is cherished in all the mantra systems. It accomplishes all activities.[1615] O Mañjughoṣa! This mantra, the most secret in your king of manuals, should be employed by people in utmost secrecy for their own good.[1616] {27.6}

27.7 "This mantra is not suitable for those[1617]
Who are not students, do not follow the Dharma,
Or have no faith in the teachings of the Teacher,
As propagated by the victorious ones.[1618] {27.7}

27.8 "Nor should this mantra ever be used
By the wicked, the arrogant,[1619]
Or those who find faults in the teachings of the Teacher
Or have no faith in the Buddha's sons. {27.8}

27.9 "Nor is it suitable for the śrāvakas or the rhinoceros-like pratyekabuddhas,
Who are unable to accept and adopt worship.
The mantra should not be given to them,
As they would not see success. {27.9}

27.10 "On the other hand, one who has trust, is gentle,
Has faith in the teachings of the victorious ones,
Always [acts like] a bodhisattva,
And embraces worship wholeheartedly {27.10}

27.11 "Will accomplish the mantra
Taught by me in this manual—
The great one-syllable mantra
Prescribed by Mañjughoṣa. {27.11}

27.12 "This mantra that brings happiness
Has been given by him,[1620] the lord of the world— [F.216.a] [F.233.a]
It is the essence of all the buddhas
And the source of all the mantras. {27.12}

27.13 “The self-arisen [lord] formerly taught,[1621]
For the benefit and welfare of beings beguiled by evil,
Seven hundred and sixty
Million mantras. {27.13}

27.14 “All of these mantras have gone back to their origin
And abide in the image of the Teacher.
This very powerful vidyārāja, however,
The profound essence of these mantras,
Remains ever active,
Contained within the single syllable. {27.14}

27.15 “The ultimate essence of the teachings of the buddhas
Is thus preserved for the benefit of the world,
Being stored in this Dharma device,
This single syllable. {27.15}

27.16 “This one-syllable mantra accomplishes all aims;
It can ward off hostile kings,
Perform a variety of activities,
And accomplish all rites. {27.16}

27.17 “It can thus perform without fail
One thousand and eight activities
And bestow various benefits
If employed in a rite as prescribed by the rule. {27.17}

27.18 “The letter *m*, included in this mantra,
Is the heart essence of Mañjuśrī.
The letter *u* was set to function in this world
As the ever-omniscient [Mañjuśrī], aware of the modes of life.[1622] {27.18}

27.19 “[This] definitive meaning
Was taught by Amitāyurjñānarājendra
And conferred by the Buddha upon Mañjughoṣa
To endow him with the power to enthrall. {27.19}

27.20 “This mantra, at the end of the eon in this world,
When the Teacher is in nirvāṇa,
Swiftly brings accomplishment,
If the rites are performed according to rule. {27.20}

27.21 “There is a place called Amitāyus,[1623] ‘Infinite Life,’
Designated as a buddhafield.

It is there that this blessed buddha,
The turner of the wheel of Dharma, {27.21}

27.22 "Remains throughout infinite eons,
Blessing that field with his lifelong presence.
This is why his name is Amitāyurjñānaviniścaya,[1624]
'Expounder of the Knowledge of Infinite Life.' {27.22}

27.23 "This tathāgata with great miraculous power
Is the king of kings[1625] of all the worlds.
He gave this eminent, excellent mantra
To the Buddha's son[1626] [F.216.b] [F.233.b] of great intelligence, {27.23}

27.24 "The most senior among [the Buddha's] foremost sons,
Distinguished by great strength and miraculous power.
This son, in turn, entrusted
This mantra to Samantabhadra. {27.24}

27.25 "This buddha son, in turn,
Gave it to Mañjughoṣa.
Now I, a tathāgata, will pronounce
[This mantra]—the best [part of] his ritual."[1627] {27.25}

27.26 This foremost of [Mañjughoṣa's] mantras
Was then pronounced by the Dharma king.[1628]
He spoke this mantra for the benefit and welfare
Of all sentient beings: {27.26}

27.27 "Homage to Tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha! Homage to all the buddhas, starting with Śālendrarāja, Amitāyus, Amitābha,[1629] and Ratnaketu.

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

"*Muṁ*.[1630] {27.27}

27.28 "It is this mantra, friends, that was taught by Tathāgata Amitāyurjñāna-viniścayarājendra, the arhat, the perfectly realized buddha who dwells in the world sphere Amitavyūhavatī. He passed on [this mantra] to the eldest and closest son of all the tathāgatas,[1631] the bodhisattva great being Mahāsthāma-prāpta, in order to bring benefit, welfare, and happiness to all beings. He did this out of compassion for and in order to benefit many people, especially the future generations at the time when [the Buddha's] teaching would disappear, knowing

that such a time would come. He did this in order to rein in the wicked kings who would transgress against the Three Jewels during the last, lowest eon. {27.28}

27.29 "[Mahāsthāmaprāpta,] through the Buddha's blessing, passed on [this mantra] to Samantabhadra. Bodhisattva Samantabhadra, the great being, passed it on to Mañjuśrī, the divine youth. Mañjuśrī, the divine youth, out of his kindness for all beings and the power of his compassion, then placed this mantra in his heart, in his own body. {27.29}

27.30 "Thinking about the future time, when the Buddha's teaching disappears during the lowest eon, [F.217.a] [F.234.a] I will be the last tathāgata.[1632] During that debased time, the lowest eon, this excellent mantra will effectively protect my teachings. {27.30}

27.31 "I will now teach the ritual of this [mantra]. Listen, Mañjusvara,[1633] O divine youth with a pleasant voice, to the detailed instructions on the great ritual of your [mantra]! I will [now] teach at great length the king of rituals [that employs] this [mantra]. {27.31}

27.32 "To start, one should climb a mountain and recite the mantra two million[1634] times; this constitutes the preliminary practice. One should recite while living on a diet of milk dishes, observing silence, focusing the mind on the mantra and nothing else,[1635] fully embracing the triple refuge, generating bodhicitta, observing [the prescribed fasts] and the precepts of morality, and fully embracing the conduct consistent with the bodhisattva vows.[1636] After this, one can commence the rites. {27.32}

27.33 "First, one should commission a painting. This should be done in a clean place by a painter who is observing the ritual fast, using uncontaminated paints and a clean piece of either cloth or silk suffused with sandalwood, camphor, and saffron. The painter himself must be clean, eat the three white foods,[1637] and wear clean[1638] clothes. He should be requested to paint during an auspicious nakṣatra, on the fifteenth day of the bright fortnight when the moon is perfectly full, [starting] at sunrise and [continuing] until midday. He should avoid [painting] past [midday]. He should continue in this way day after day until the painting is finished. {27.33}

27.34 "On the canvas, one should first paint the world called Amitāyurvatī. On a cloth measuring one cubit, or a square piece of silk one width of the Buddha's hand across, one should paint Amitāyurvatī, adorned below with mountains consisting of ruby, sapphire, and emerald, with palaces upon them embellished with fine jewels and adorned with raised flags and banners. {27.34}

27.35 "In the center, one should paint Tathāgata Amitāyurviniścayarājendra, [F.217.b] [F.234.b] sitting on a jeweled[1639] throne [supported by] lions and expounding the Dharma. He is surrounded by a halo of light, and has a pure, pink complexion. {27.35}

27.36 “To [Amitāyurviniścayarājendra’s] left, one should paint the bodhisattva great being Mahāsthāmaprāpta, sitting on a seat of precious stone,[1640] holding forth in his [right] hand a yak-tail whisk, and directing his gaze at the tathāgata. In his left hand he is holding a citron. His body, adorned with all the ornaments, is of the light purple color of beautyberry and is surrounded by a blazing halo of light. {27.36}

27.37 “To [Amitāyurviniścayarājendra’s] right, one should paint the bodhisattva great being Blessed Samantabhadra sitting[1641] on [a seat of] precious stone,[1642] waving a white yak-tail whisk held forth in his [right] hand. In his left, he is holding a jewel. He is adorned with all the ornaments and wears a crown blazing with jewels. His body color is that of the light purple beautyberry. He is wearing short trousers of blue silk and a pearl necklace, is invested with a jeweled sacred thread, and is surrounded by a halo of blazing light. {27.37}

27.38 “To [Samantabhadra’s] right, one should paint Noble Mañjuśrī, the divine youth, with his head adorned with five locks of hair, wearing the ornaments of a boy-child, and of golden complexion. He is wearing short trousers of blue silk, a pearl necklace, and a sacred thread adorned with various jewels. His gaze is directed at Tathāgata [Amitāyurviniścayarājendra], and he is smiling slightly. His beautiful form is of a peaceful aspect. He should be painted endowed with all the supreme features and with his hands folded together. {27.38}

27.39 “Below [Samantabhadra], one should paint the practitioner in his usual form and bearing his distinguishing marks.[1643] He should be painted in the furthermost corner of the canvas, kneeling down, with his head bowed forward. {27.39}

27.40 “Above Blessed [Amitāyurviniścayarājendra], one should paint four blessed buddhas: to the right, Amitābha and Puṇyābha and [F.218.a] [F.235.a] above on the left the other two tathāgatas, Śālendrarāja and Ratnaketu. They all are surrounded by halos of blazing light, have golden complexions, and are endowed with all the supreme features.[1644] Bestrewn with all kinds of flowers, they sit on identical lotus seats in cross-legged posture. Peaceful in appearance, they expound the Dharma.[1645] {27.40}

27.41 “Above[1646] Blessed [Amitāyurviniścayarājendra], one should paint Sunetra with the body of a tathāgata, flying among the clouds and raining down flowers. He is endowed with all the supreme features and surrounded by a halo of blazing light. With his right hand he shows the boon-granting gesture and, with his left, he is holding the corner of his robe. {27.41}

27.42 “This is the painting procedure of the blessed tathāgata Amitāyurviniścaya-rājendra, the arhat, the fully realized buddha. And the one-syllable mantra [given before] is his mantra. This mantra is equal to an uṣṇīṣa king, a cakravartin; it is equal to him in courage and power. It has great magical efficacy and power, and a mighty array of inconceivable qualities. {27.42}

27.43 “In short, this mantra will accomplish, just like the tathāgata-uṣṇīṣa king, the great Cakravartin, all the rites that have been taught in detail for One Syllable. This mantra will accomplish these rites through mere recitation even when it has yet to be fully mastered, let alone when it has been. It will bring whatever result is desired. Through merely seeing the painting, whatever is pleasing to the mind will come true, and one will definitely be on course toward awakening. {27.43}

27.44 “Through the blessing of Blessed Amitāyurjñānaviniścayarājendra, this mantra is said to be the heart essence of all [F.218.b] [F.235.b] the tathāgatas; it is said to be the uṣṇīṣa king of all the tathāgatas; it is said to be the cakravartin; and it is said to be the great king of cakravartins. It is also said to be the heart essence of Mañjuśrī, the divine youth. It is called One Syllable. In short, its power is inconceivable because the Buddha’s blessing is inconceivable, and so are his miracles. {27.44}

27.45 “One may not have fully mastered the One Syllable or performed the preparatory rites. One may have to do all the house chores, may eat everything [including] wine and meat, or indulge in sex. If, however, one has no faith and has not developed bodhicitta, the accomplishment will not be won. Similarly, those that offend against or harm the followers of the Three Jewels will not accomplish even a minor rite, let alone obtain a middling or supreme accomplishment.

Those who predominantly pursue sexual and culinary pleasures can fulfill them by engaging in minor activities with over one thousand and eight rites.[1647] What are these rites? {27.45}

27.46 “At the beginning, one will effect self-protection with a single recitation. A double recitation will protect others. With three recitations, one will effect ‘great protection,’ whereby not even a great bodhisattva established on the tenth level would be able to disturb one, not to mention other beings. {27.46}

27.47 “If one ties around one’s hips a five-colored thread incanted four times, one will arrest the semen, so that no emission will occur during one’s sleep unless one wants it to. If one is content being alone, whether by day or by night, one should do [the arresting] every day. If not, one can instead incant ashes seven times and sprinkle one’s abdomen—the semen will be arrested for [F.219.a] [F.236.a] three weeks. If one incants [the ashes] five times while contemplating Lord Buddha, the person whom one besprinkles with it will become enthralled. {27.47}

27.48 “During a lunar eclipse when the moon disk has disappeared, one should light a fire with sticks of the crown flower plant and, even if one does not use the painting, offer ten thousand oblations of ghee while facing east. One should perform this homa near the place where the king lives—by a river close to the royal palace, or by a temple, but not inside it.[1648] In the morning the king will be

enthralled and do whatever he is told. If, at the time, he does not grant an audience,[1649] he will become downcast or slow, and will be unable to concentrate. {27.48}

27.49 "If this happens, one must follow up with a countermeasure—one should offer one thousand and eight oblations of milk at the first opportunity. From then on, the king will be well again. One must not target with this rite those who have faith and trust in the Three Jewels or who have given rise to bodhicitta. If one were to target them, one would accumulate an enormous amount of nonvirtue. One can only target others who are miscreants. One should show oneself every day to the wicked-minded and impetuous; they will become gentle. If they do not, they will be separated from much wealth and left with nothing but their living breath.[1650] {27.49}

27.50 "There is also the following rite. At the time of a lunar eclipse, one should light a fire with sticks of the dhak tree and offer one thousand and eight oblations of ghee. In the morning, the king of the country will accept advice on matters that require consultation. One will be able to point out to him what is right to do.[1651] If one instructs him, he will donate, within six months, a village capable of providing one thousand alms of food. If one does the above homa for half a night, one will obtain the village within three months; if one does the homa throughout all the watches [F.219.b] [F.236.b] of the night, within one month. If one does the homa every night for one month, one will obtain a district, or a village equal to a district, or another domain with some wealth. One will not have any enemies; should enemies appear, one should do the rite again. {27.50}

27.51 "At the time of a lunar eclipse, one should light a fire with sticks of devil's horsewhip. If one' enemies[1652] are brahmins, one should offer one thousand and eight oblations of dhak sticks smeared with curds, honey, and ghee, and after that, one thousand and eight oblations of neem tree leaves, smeared with white mustard oil. In the morning the brahmins will be appeased and the king will cease to be hostile.[1653] {27.51}

27.52 "There is also the following rite. At the time of a lunar eclipse, one should light a fire of whatever sticks are available and offer one thousand and eight oblations of ghee. At the end of the homa, one should throw the ashes in the direction where the king lives; he will become enthralled. He will grant in abundance whatever enjoyments, and at whatever time, one desires, including his [personal] assistance. He will donate a small, medium, or large village or district. Within six months, one will certainly obtain an unfailing (*amogha*) accomplishment.[1654] {27.52}

27.53 "If a member of any of the four castes develops a cruel disposition, then, regardless of whether he is of a degraded or an elevated status, or is a devotee of other deities or worldly beings, if one casts the ashes in the direction where he lives, he will be driven from his home to another country. He will feel uneasy

and escape at night, or his family will be destroyed. To undo this, one should offer one thousand and eight oblations of milk; [the target] will become well.[1655] {27.53}

27.54 "There is also another rite.[1656] It should be performed during a lunar eclipse following the same procedure,[1657] before a painting depicting the buddhas and the bodhisattvas, before a holy scripture, or before a caitya containing relics, by a practitioner who is clean, wears clean clothes, and has fasted for one day and one night on water free of living organisms. He should fumigate the place [for the rite] with an incense of camphor, fragrant dried[1658] flowers, sandalwood, and saffron. {27.54} [F.220.a] [F.237.a]

27.55 "If the rite is performed on account of enemies who are brahmins, one should light the fire with sticks of the dhak tree; if they are kṣatriyas, with sticks of the bodhi tree; if they are vaiśyas, with sticks of the cutch tree; if they are śūdras, with sticks of some other tree. One should then undertake the rite proper. The sticks to be offered in the homa for the brahmins should be of the dhak tree; those for the kṣatriyas, of the bodhi tree; those for the vaiśyas, of the cutch tree; those for the śūdras, of devil's horsewhip, or another tree as available. The homa rite should be performed using ghee.[1659] {27.55}

27.56 "Similarly, for a homa on account of an important king, one should offer one thousand and eight oblations of the root of butterfly pea and the same number of the oblations of ghee. At the end, one should throw the ashes in the direction where the wicked-minded king lives, or from where he will arrive. One may, in addition, form the mudrā of the one-syllable uṣṇīṣa cakravartin, or the *utpala*[1660] mudrā. The king will become frightened and will turn back, or his army will fall, or another unexpected calamity will befall him. He may be struck by disease, develop mental problems, or have his words refuted. {27.56}

27.57 "There are these and other rites—any that one may wish for. If one incants clothes and wears them, one will become very prosperous. If one incants [collyrium] and anoints the eyes, one will be loved by all people. If one incants the eyes and one's entire face seven times and then looks an angry person in the face, they will become enthralled and peaceful. If one incants seven times a fruit, a flower, or anything with a pleasant smell, and then offers it to the king, he will become enthralled through merely smelling it. Any other being will become enthralled through merely seeing it. If one suffers from pain in any limb, [F.220.b] [F.237.b] one should wash it with warm water incanted one hundred and eight times; one will become well again. {27.57}

27.58 "These rites[1661] should not target
Beings that are afflicted by suffering,
Those without a protector, the morally fallen, the weak,[1662]
Or those who observe vows in this tradition. {27.58}

27.59 “Rites of this kind should not target
Those who have faith in the Three Jewels.
They should not target women,
The young, the old, or those who are sick. {27.59}

27.60 “Likewise, they should not target
The destitute, the suffering,
The insignificant, or those of inferior birth.
They should target beings of stature,[1663] {27.60}

27.61 “Such as warriors, the impetuous,[1664] the greedy,
Those with a large following or much wealth,
The haughty, or the violent.
It is them that such rites should target. {27.61}

27.62 “Also, those who hate the teachings;
The cruel; those who steal others’ property,
Who have no trust in any mantras,
Remedies, or yogins;[1665] {27.62}

27.63 “And also impudent ones with wicked minds,
Or kings despised by the subjects—
It is them that the rites should target,
Not those who are righteous. {27.63}

27.64 “The following rite is said to be forbidden
By the buddhas[1666] [to target the righteous].
If the reciter casts the ashes,[1667]
With an angry mind, in a particular direction, {27.64}

27.65 “Any cruel enemies who are there
Will perish along with their king.
All the people there will inevitably
Suffer from a long-term exhaustion, {27.65}

27.66 “And terrible, deadly plagues
Will be seen in that place.
However, one should not perform [such] rites,
Lest one also falls into distress. {27.66}

27.67 “After three weeks all the people
And kings there will perish.
Once the rite takes full effect,
One should terminate it within fourteen days.[1668] {27.67}

27.68 “In the first [week, the target] will become mentally disturbed;
In the second, they will become exhausted;
And in the third, they will die—that is why
One should avoid [continuing the rite beyond the second week]. {27.68}

27.69 “In the first week, they will flee,
In the second, they wander throughout the country,
In the third, they perish— [F.221.a] [F.238.a]
One should not perform such rites. {27.69}

27.70 “These rites have been designated by the guides of the world
To be solely for the purpose of guiding beings,
Because the buddhas, having pure minds,
Do not resort to violent means. {27.70}

27.71 “All the buddhas abhor
The rites that obstruct the life force;
No reciter should do such rites,
If he desires supreme accomplishment. {27.71}

27.72 “One indulging in such wantonness
Will only see one’s own fall into hell.
This has been described as the ripening[1669]
Of one’s solely black[1670] karma (the result of solely black rites). {27.72}

27.73 “As observed by the most eminent among two-legged beings,
The diversity and efficacy of rites (karma)
Always makes the arising of virtue possible;
Black rites of the [practitioner] can still produce virtuous results.[1671] {27.73}

27.74 “Accordingly, the karma is mixed
And is taught as such.
This is why such a variety of rites
Have been taught by those who know reality.[1672] {27.74}

27.75 “The reciter should avoid
Black or mixed rites (karma),
But rely on the auspicious white ones,
Which will bring the karmic results of good karma (activities). {27.75}

27.76 “Through destroying life,
The reciter will end up in hell again and again.
Desisting from it, which is the practice of *ahiṃsā*,
Is the supreme activity (karma). {27.76}

27.77 “Mastering the mantras
Leads to paradise and happy rebirths,
Which are obtained through skillful rites (meritorious karma)
And blocked by the rites (karma) that are (is) their (its) opposite. {27.77}

27.78 “I have explained Dharma and non-Dharma,
Differentiated (*viceṣṭita*) based on omniscient knowledge.
If the reciter desires accomplishment,
He should always perform virtuous rites (create good karma). {27.78}

27.79 “When virtue is present,
The mantras of the practitioner will be successful.
If he is dedicated to white rites (to accumulating good karma),
His liberation is guaranteed. {27.79}

27.80 “The tathāgatas proclaim that, for a mantra practitioner,
Accomplishment is obtained through virtue.
For guiding ordinary beings, though,
They teach different types of rites.[1673] {27.80}

27.81 “One may accomplish, if one so desires,
One thousand and eight rites.
Still, if one performs inferior rites,[1674] [F.221.b] [F.238.b]
One will not obtain the highest accomplishment. {27.81}

27.82 “By putting effort into the recitation and the homa,
One will obtain a middling accomplishment.
The inferior accomplishment will be won swiftly
If the rite is [simply] performed according to procedure. {27.82}

27.83 “The rites (karma) have been taught
To be of three types—supreme, middling, and inferior.
A superior reciter who is an ascetic
Will obtain the supreme. {27.83}

27.84 “A middling reciter will obtain
Success in the middling (will accumulate middling karma).
An inferior reciter will always
Be limited to inferior rites (accumulating inferior karma). {27.84}

27.85 “He will win an inferior accomplishment;
He cannot attain any other.
The recitation synchronized[1675] with the homa
Is again of three types. {27.85}

27.86 “Superior accomplishment results from superior recitation,
The middling is seen as the result of the middling,
And the inferior accomplishment is obtained
If the rite (karma) is minor and inferior.” {27.86}

27.87 *This concludes the detailed chapter with instructions on the ritual procedures for the rites of the one-syllable root mantra—the heart essence of Noble Mañjuśrī—that include the painting,*[1676] *twenty-seventh*[1677] *in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

28. # Chapter 28

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

"There is, Mañjuśrī, in your ritual a painting procedure—a sādhana aid that accomplishes all activities. The ritual performed in front of this painting[1678] should employ the aforementioned one-syllable heart mantra, or the six-syllable mantra that ends with *ma*, or your six-syllable root mantra that starts with *oṁ*, or the one-syllable mantra.[1679] This king of rites will become the means of protection in the future time, when I, the Tathāgata, am in parinirvāṇa and the buddhafield is empty—at the time when the lowest eon has arrived, and the world is without protection or refuge, and with nothing to resort to. This king of rites will then become the refuge, the succor, the place of rest, and the final resort. What is this rite? {28.1}

28.2 "To begin, one should draw Blessed Śākyamuni just as before, [F.222.a] [F.239.a] on an undamaged cloth that is shorn to remove loose fibers, seven cubits long and three cubits across,[1680] with a fringe, and infused with the essence of saffron and sandalwood. He is sitting on a lotus seat and expounding the Dharma, while looking at the divine youth Mañjuśrī. On his right, one should draw Sudhana, Subhūmi,[1681] the noble Akṣayamati, and Mañjuśrī, all of them bowing to the Blessed One. Each of them has the form of a divine youth with limbs adorned with all kinds of jewelry. On his left, one should draw Samantabhadra, the noble Avalokiteśvara, Bhadrapāla, and Suśobhana.[1682] {28.2}

28.3 "They should all be painted smaller than the Blessed One. Avalokiteśvara and Sudhana should be painted with yak-tail whisks in their hands. Below the Blessed One, Vasudhā should be drawn with a basketful of jewels in her hand and the upper half of her body emerging from the earth.[1683] Two vidyādhara youths adorned with garlands, and clouds releasing rain and lightning,[1684] should be painted above the Blessed One. All the bodhisattvas hold flowers and jewels and look at the Blessed One's face.[1685] They should be painted adorned with all types of jewelry, looking peaceful and happy, with the upper half of their bodies inclined in a sitting position.[1686] {28.3}

28.4 “One should place the painting near to a caitya containing relics and recite the syllable of Mañjuśrī one hundred thousand times while facing west. One should carefully observe the vow of silence, bathe three times a day, use three pieces of clothing,[1687] and continually fast, eating dishes of vegetables and barley and whatever has been obtained as alms.[1688] One should divide the food into four parts and offer one part to the Three Jewels, one part to Mañjuśrī, one part to all beings, [F.222.b] [F.239.b] and use one part oneself. Not weakened in one’s body, one should visualize the Blessed One and, with the mind focused on all beings, recite the mantra while contemplating, ‘May I never do anything for my own sake, but always for the sake of all beings.’ {28.4}

28.5 “One should offer water for bathing, fragrances, flowers, incense, a bali, and lamps, placing the water in the painting’s shadow, the fragrances below the painting, and the flower and bali articles all around. One should first offer these things to the Three Jewels, then to Maitreya, and immediately after to Avalokiteśvara, Noble Samantabhadra, Noble Ākāśagarbha, Noble Akṣayamati, the divine youth Candraprabha, Sarvanīvaraṇaviṣkambhin, Noble Vajradhara, Noble Tārā, Noble Mahāmāyūrī, Noble Aparājitā, and Blessed Prajñāpāramitā. First one should offer all of the fragrances, flowers, incense, and the bali articles[1689] to those [just mentioned], and then to the painting. {28.5}

28.6 “Afterward, at some place outside, using clay from an anthill, one should make figurines of all the vināyakas in the form of camels, donkeys, dogs, and elephants,[1690] and offer everything to them. One should remember to avoid oil-seed cakes,[1691] cakes made of pounded sesame seeds, horse gram (*kulattha*), fish, meat, root vegetables, and eggplant. Vessels made of lotus leaves or bell metal should also be avoided. {28.6}

28.7 “One should practice the recollection of all the buddhas while sitting and resting on a bundle of kuśa grass. Mantra recitation should be performed mentally. One should prepare a bed in some other secluded place overspread with kuśa grass. One should avoid taking too much food or drink, or going out, seeing people, or sleeping too much. One should thus contemplate the buddhas three times [F.223.a] [F.240.a] a day and ensure the retention of semen.[1692] One should not disclose one’s auspicious dreams to anyone but offer them instead to the Blessed One. {28.7}

28.8 “Proceeding on, one should speedily[1693] recite the One[1694] Syllable one hundred thousand times. At the end, one should read aloud [the text of] the blessed *Prajñāpāramitā*. At the time of recitation one should look at the face of Blessed One or the divine youth Mañjuśrī[1695] and recite without mixing up the syllables or words. [Each time] one reaches the end of the rosary, one should bow [to them] and offer [oneself to the deity]. Having, in this manner, completed the preliminary practice, one should install the painting in some good place, where one will be able to do the [main] rite in a happy frame of mind.”

This concludes the instructions on the painting procedure. {28.8}

28.9 "Subsequently, one should fashion out of white sandalwood [an effigy of] Blessed Mañjuśrī sitting on a lotus seat, with the text of the blessed *Prajñāpāramitā* in his left hand and, in his right, a fruit.[1696] One should install the effigy facing west in a secluded, clean place and dig a fire pit in front of it. The pit should be, for all rites, square and two vitastis across. At the bottom, one should place the fragrances and all kinds of grain and make [the fire] above it.[1697] Following this procedure, one should start a new fire, using sticks of the bodhi tree or aśoka tree. One should procure ghee, rice grains, boiled rice, milk, curds, and honey, and place all of it together in a copper bowl. Having incanted it one thousand and eight times, one should perform the complete homa.[1698] {28.9}

28.10 "Later, on another day, starting during the bright fortnight, one should perform the following rite. One should make the fire using bodhi tree sticks and, seeing that the fire is without smoke, one should summon the god of fire:

"Come! Come, O tawny-yellow one! One with a flaming tongue and red eyes! Give, give generously, O tawny-yellow one! *Svāhā*![1699] {28.10}

28.11 "With this mantra, one should offer three oblations, and then summon Blessed Mañjuśrī[1700] with the mantra:

"Come, come, O divine youth! [F.223.b] [F.240.b] Please help me as I strive for the welfare of all beings! Take these fragrances, flowers, and incense! *Svāhā*![1701] {28.11}

28.12 "Whatever one offers, one should offer with this [mantra]. When the Blessed One arrives, one should present him with a welcome offering consisting of water with fragrant flowers and later perform a homa rite. One should offer only one oblation incanted seven times. In this way, one should gratify him with ghee, rice, sesame, and barley for seven days.[1702] At some point during this period one will certainly see Noble Mañjuśrī in the form of divine youth. {28.12}

28.13 "One should offer one thousand and eight oblations of sticks of sandalwood, two fingers long. If one does this every day, one will enthrall one hundred princes.[1703] If one offers one hundred thousand flowers of royal jasmine, one will enthrall a king.[1704] If one offers one thousand[1705] lotuses smeared with curds, honey, and ghee, one will obtain power substances.[1706] If one lights a fire of śamī sticks and offers into it sesame seeds, one will become an owner of great wealth. If one always gets up early and offers oblations of water into water, one will become dear to all the people. If one offers one hundred thousand oblations of sticks of the crown flower plant smeared with curds, honey, and ghee, one will

obtain a village [able to provide] one thousand alms rations. If one offers oblations of fenugreek, one will obtain whatever virgin girl one desires. If one offers [sticks of] devil's horsewhip, one will pacify any pestilence. {28.13}

28.14 "If one lights a fire with sticks of a tree rich in sap and offers into it one hundred thousand[1707] oblations of sesame, one will obtain whichever girl one wishes for. If one desires sensual pleasures, one should offer one hundred thousand lotuses, and one will obtain them. By offering one hundred thousand oblations of barley,[1708] one's food supply will become inexhaustible. If one offers oblations of bdellium and beautyberry together with ghee, one will obtain a son.[1709] If one offers royal jasmine flowers into the water where the crown flower plant [grows on] the bank,[1710] one will obtain a village within seven days. If one offers into the water royal jasmine flowers one by one,[1711] one will enthrall any person to whom one gives the remaining fragments to smell—the enthrallment will happen through merely smelling them. If one recites the mantra, having put in one's mouth some saffron, musk, and cloves, the person that one subsequently engages in conversation will become enthralled. {28.14}

28.15 "If one puts in one's mouth some black pepper [seeds], having incanted them one thousand and eight times, [F.224.a] [F.241.a] one's words will be endearing even though one may be angry. If one ties these [seeds] into one's topknot, one will become invisible. If one looks at an enemy and keeps them in mind, the [enemy's] anger will depart. {28.15}

28.16 "If one recites the mantra continually, one will be loved by all people. If one gets up very early and offers water with [the petals of] royal jasmine flowers, [spilling it] onto a clean place on the ground, one will become a minister whose words cannot be challenged. When fear arises, one should bring to mind [the mantra],[1712] and the fear will go away. If one looks at the face of an angry person while engendering and sustaining loving kindness, their anger will depart. {28.16}

28.17 "One should offer a homa consisting of all flowers with nice fragrance. Whoever one does this for will become enthralled. If, early in the morning, one drinks water incanted seven times, one will purify the imminent experiences of [ripening] karma. If one washes one's face with water incanted seven times, one will be loved by all people. Whomever one gives incanted flowers to will become enthralled. {28.17}

28.18 "By offering one hundred thousand oblations of [incanted] rice grains, one will become an ācārya. If one does the same with sesame seeds, one will obtain dominion over a district. If one offers one thousand lotuses, one will obtain one thousand dinars. If, on every fifth lunar day, one offers an oblation of bdellium, sarja[1713] resin, myrrh, and pine resin, all obtained in a fair bargain and blended together, one will obtain, when six months have passed, one thousand times more. {28.18}

28.19 “One should make an effigy of the desired person out of ‘all fragrances,’ chop up its foot with a sharp, single-bladed weapon, and offer the bits as oblations. If the target is a man, one should chop the right foot; if it is a woman, the left. One will thus enthrall whoever one desires. {28.19}

28.20 “If one offers oblations of thorn apple flowers for seven days, three times a day, one will obtain cattle. Similarly, if one offers sticks of the crown flower plant, one will obtain grain. With flea tree flowers, one will obtain horses; [F.224.b] [F.241.b] with aśoka flowers, gold; with vyādhighāṭaka, clothes. One can obtain anything one desires with oblations of royal jasmine flowers. Whatever are the colors of the flowers that one offers into the water at sunrise, one will obtain clothes of the same colors. If one does alms rounds with a bowl[1714] incanted seven times, one’s supply of alms will never wane. If one gets up at night[1715] and incants one’s own body, one will have auspicious dreams. {28.20}

28.21 “If one wants to enthrall a king, one should obtain some dust from his feet, mix it with mustard and sesame seeds, and offer this as an oblation for seven days, three times a day. The king will become enthralled. If one wants to enthrall a queen, one should blend together sochal salt, dill, and yams, and offer this as an oblation for seven days, three times a day. She will become enthralled. If one wants to enthrall a royal minister, one should make his effigy out of cashew nut, sesame, and sweet flag, and perform the homa for seven days, three times a day. He will become enthralled. If one wants to enthrall the family priest, one should blend together tubeflower and dill and offer this as an oblation for seven days, three times a day. He will become enthralled. {28.21}

28.22 “If one wants to enthrall brahmins, one should offer oblations of milk blended with ghee. All of them will become enthralled. If one wants to enthrall kṣatriyas, one should offer an oblation of rice gruel mixed with ghee for seven days. To enthrall vaiśyas, one should offer barley with sugar. They will become enthralled. If one offers oil-cakes,[1716] śūdras will become enthralled. If one mixes all these ingredients together, all the castes will become enthralled.[1717] {28.22}

28.23 “If anyone suffering from exhaustion offers a bali at a road junction or in an empty house, [F.225.a] [F.242.a] they will be freed from exhaustion. If one recites the mantra while touching[1718] someone’s face, their fever will depart. If one’s knot of hair is incanted one hundred and eight times, one will be freed from all disease. For any disease, one should make a knot on a thread,[1719] tie one’s hair [with it], and go to sleep;[1720] all diseases will depart. When one is ravaged by a disease, one can be freed through mantra recitation alone. When one is seized by a throat obstruction, one should incant some clay from an anthill and apply it as a plaster. The disease will depart. In the case of eye disease, one should offer oblations of nīlīkalikas;[1721] it will go away.”

This concludes the section on the rites that rely on the painting procedure.[1722] {28.23}

28.24 "Following the previously described procedure, one should draw on an undamaged cloth, shorn to remove loose fibers, the divine youth Noble Mañjuśrī. He is fully adorned, red in color, has the form of a divine youth, and sits on a lotus seat. On his right is Noble Avalokiteśvara, and on his left, Samantabhadra. Both of them are a little smaller [than Mañjuśrī]. Having installed this painting, one should recite the mantra ten million times; one will become a king. One will, likewise, become a king if one offers one hundred thousand oblations of sandalwood sticks smeared with saffron. The same will occur if one offers one hundred thousand oblations of agalloch sticks smeared with curds, honey, and ghee.[1723] The same will occur if one offers ten million oblations of royal jasmine flowers smeared with ghee. {28.24}

28.25 "If one offers into the fire a pile of lotuses, one will obtain a hoard of dinars equal in number to the lotuses in the pile. If one does not obtain them while repeating the mantra over each lotus,[1724] one will become the monarch of the vidyādharas. If one offers one hundred thousand oblations of cashew nuts, this will bring one thousand dinars. If one offers one hundred thousand oblations of vyādhighātaka fruits, one will become an owner of great wealth. By offering one hundred and eight oblations of agalloch sticks, one will obtain grain.[1725] If one continually offers oblations of sesame, one's supply of grain will, likewise, [F.225.b] [F.242.b] be unbroken. {28.25}

28.26 "If one offers into the fire one hundred thousand oblations of cow's rice[1726] mixed with curds, one will obtain one thousand cows. If one offers fenugreek seeds mixed together with śamī fruits, one will obtain whatever virgin girl one desires. If one offers śamī leaves, this will bring all types of pleasure. If one offers flowers of the agati tree[1727] smeared with milk, one will enthrall a brahmin. If one offers flowers of white oleander,[1728] one will enthrall a kṣatriya. If one offers blossoms of the bayur tree, one will enthrall a king. If one offers flowers of the thorn apple, one will enthrall a śūdra. If one offers one hundred thousand oblations of flowers of the crown flower plant smeared with curds, honey, and ghee, one will be freed from all disease. {28.26}

28.27 "Following the same procedure, one should offer one hundred thousand fragrant flowers at the feet;[1729] one will definitely obtain happiness. If one lights a fire using sticks of the bodhi tree and offers one thousand oblations of śamī flowers, one will pacify the problems caused by the nakṣatras. If one goes into battle with the mantra inscribed with bovine bezoar tied to one's head, one will not be touched by weapons. If one places the Mañjuśrī [mantra] on the shoulders of the elephants in the front line of the army, the enemy army will be crushed

through merely seeing it. If one goes into battle, having affixed, at the end of a banner, a figurine of the divine youth sitting on a golden peacock throne,[1730] the enemy army will be crushed through merely seeing it. {28.27}

28.28 "One should offer one hundred thousand flowers of royal jasmine at the feet[1731] and go to sleep on a bed of kuśa grass spread at the same spot. In one's dreams one will be told whatever one wanted [to know].[1732] Having offered one thousand lamps, one should prepare a single lamp with a wick of lotus stalk fibers, wrap it in licorice, light it, and look on; one will behold Mañjuśrī, [F.226.a] [F.243.a] the divine youth, as he really is."

This concludes the second [group of rites that rely on] the painting procedure. {28.28}

28.29 "One should make a figurine of the divine youth out of gold or silver, with the right hand forming the boon-granting gesture and the left holding a text of the blessed *Prajñāpāramitā*. Having placed it before a suchlike[1733] basket containing relics, one should recite the one-syllable[1734] mantra one hundred thousand times. One should worship it with offerings during the daytime and feed, in front of the figurine, male and female children.[1735] One should provide song, music, and book reading. When the mantra recitation [of one hundred thousand repetitions] is completed, one should make a farewell offering of the three types of flowers and ask [the deity] to depart. This should be done following the previously described procedure for the summoning and the dismissing. {28.29}

28.30 "One should form the *padma*[1736] mudrā and recite the mantra. Then, with the *banner* mudrā, one should do the invoking; with the *swastika* mudrā,[1737] one should offer the seat; with the *complete* mudrā, the welcome offering; with the *single liṅga* mudrā, flowers; with the *wishing* mudrā, lamps; with the *twin* mudrā,[1738] incense; with the *peacock throne* mudrā, fragrances; and with the *staff* mudrā, a bali. Following this procedure, one should practice day and night, day after day, until the mantra recitation [of one hundred thousand repetitions] is completed. After that, one can commence the rites. {28.30}

28.31 "If one sets afloat on a river that flows toward the ocean one hundred thousand flowers of royal jasmine, one will obtain a dominion. If one places, at nighttime, a heap of royal jasmine flowers before the Blessed One and goes to sleep there, one will see in one's dream the Blessed One teaching the Dharma, surrounded by bodhisattvas. One should do this rite only for the intended person and no one else.[1739] {28.31}

28.32 "If one offers, while fasting, oblations of pine resin incense mixed with honey, starting during the bright fortnight, one will obtain a kingdom. If one recites the mantra ten million times, one will behold Mañjuśrī in person, and he will teach the Dharma. If one brings [him] up[1740] [in conversation] with someone, he will appear directly. [F.226.b] [F.243.b] One will become a bodhisattva irreversibly established on the path to buddhahood."

This concludes the third group of rites that rely on the painting procedure. {28.32}

28.33 "One should fashion out of red sandalwood the form of the divine youth flanked by Priyaṅkara on one side and Vīramatī, sheltered by an aśoka tree, on the other. One should place them to one side and make a replica [of them] from red sandalwood mixed with salt, mustard, and brown mustard. One should finely chop [the replica] and offer [the fragments] as oblations. One whose name one recites while making the offering will become enthralled. Similarly, one whose name one recites while offering udumbara fruits will become enthralled.[1741] So too, one whose name one recites while offering kākodumbarikā fruits will become enthralled. {28.33}

28.34 "If one wants to enthrall a brahmin, one should offer oblations of śṛṅgāṭaka;[1742] if it is a kṣatriya, one should offer lotus roots; if it is a vaiśya, one should offer kaśeruka[1743] roots; if it is a śūdra, one should offer oblations of śālūka.[1744] If one offers one thousand and eight oblations of salt and sugar grains three times a day for seven days, whoever's name one recites while offering, that person will be enthralled. If one offers one thousand and eight oblations of neem tree leaves smeared with mustard oil three times a day for seven days, whoever's name one uses while offering, that person will be enthralled. Each of these homa rites will result in enthrallment. {28.34}

28.35 "If one offers into the fire one hundred thousand flowers of yellow-berried nightshade, one will obtain gold. If one offers one thousand and eight kālāñjikā[1745] flowers, one will obtain a large village. If one offers flowers of the trumpet flower tree,[1746] one's supply of grain will be inexhaustible. If one offer flowers of śrīparṇī,[1747] one will obtain gold. If one offers sweet flag smeared with curds, honey, and ghee, one will have an upper hand in all debates. If one places in a copper dish juice of the brāhmī plant[1748] blended with ghee, incants it ten thousand times, and drinks it, [F.227.a] [F.244.a] one will be victorious in all debates. If one throws, in front of an angry person, a lump of earth incanted one thousand and eight times, their anger will depart."

This concludes the fourth group of rites that rely on the painting procedure. {28.35}

28.36 "One should commission a painter to paint, while observing the ritual fast, on an undamaged, shorn[1749] cloth and using uncontaminated paints, Noble Mañjuśrī sitting on a lotus seat and teaching the Dharma. On his right is Noble Mahāmekhalā, and on his left, Noble Prajñāpāramitā. The latter is reciting mantras, is adorned in all types of adornments, and is dressed in white clothes. Below Noble Mañjuśrī, there is a lotus lake dotted with many different species of lotus, where two nāga kings, their bodies submerged, hold lotus stalks in their hands.[1750] {28.36}

28.37 “Noble Aparājitā, to one side, is destroying vināyakas and obstructers. Her mouth[1751] is blazing with fire and her brow is knitted. On the other side there is Noble Parṇaśavarī. She is dark, with red eyes, and she holds a noose and an axe in her hands. Mounted upon a peacock, she is the practitioner’s protectress. The practitioner, for his part, should be painted holding a garland of lotuses in his hands and looking at the face of Noble Mañjuśrī. Above Noble Mañjuśrī two gods should be painted, holding in their hands yak-tail whisks, flower garlands, and drums. {28.37}

28.38 “One should install this painting facing west in a caitya containing relics and recite the mantra ten million times. At the end of the recitation, one should offer a large pūjā,[1752] have the *Prajñāpāramitā* read aloud, and recite the mantra ten thousand times while looking at Mañjuśrī’s face. The painting will subsequently shake. One will obtain a kingdom and the divine[1753] eye. One will become a vidyādhara and will laugh,[1754] will become a wheel turner, and will teach. One will attain [F.227.b] [F.244.b] the first bodhisattva level and will listen to Mañjuśrī’s Dharma teachings. {28.38}

28.39 “One should, in front of the same painting, obtain ghee from a tawny cow that has given birth to a calf of the same color, place it in a copper bowl, and recite the mantra until the ghee becomes hot, then emits smoke, and then bursts into flames. If one drinks it when it becomes hot, one will become supremely intelligent with the power to remember [everything heard]; if one drinks it when it emits smoke, one will become invisible; if one drinks it when it bursts into flames, one will be able to walk on air. One should place the ghee inside a bowl of unbaked clay with a lid, wrap the bowl in sweet flag and royal jasmine flowers, and recite the mantra until sprouts appear. If one eats the sprouts, one will be able to retain in one’s memory [everything heard]. If one recites the mantra another ten million times, one will behold Mañjuśrī in person, hear his Dharma teachings, and have faith in them. {28.39}

28.40 “One should make a hundred-petaled lotus out of gold, place one’s right knee on the ground, and recite the mantra until the lotus emits flames. Through merely holding it, one will become the monarch of the vidyādharas, unassailable by others. One should put some red arsenic, yellow orpiment, or collyrium in a box make of śrīparṇī[1755] wood and recite the mantra until the substance makes a crackling sound. Through merely holding it, one will become an invincible[1756] master of the rākṣasas and piśācas who roam the earth. {28.40}

28.41 “One should take an undamaged sword with all the characteristics of good quality and recite the mantra until the sword acquires a hood like a snake. By holding the sword, one will become an unassailable emperor of vidyādharas and live for an eon. One should wrap some red arsenic in the three metals,[1757] place it in one’s mouth, and recite the mantra until it makes a gurgling sound. One will become an invisible sword bearer.[1758] Unseen, one will be able to pursue all

kinds of virtuous quests, except for the hedonistic ones. One should obtain some pith from a bodhi tree that grows on[1759] a śamī tree, wrap it [F.228.a] [F.245.a] in the three metals, place it in the mouth, and recite the mantra until it makes a gurgling sound. One will become invincible[1760] and will live one thousand years. {28.41}

28.42 "One should place a silver wheel in front of an asura opening[1761] and recite the mantra until the wheel has breached the [locking] devices set by the asuras and enters there. At that very moment, asura girls will emerge. If one enters their place with them, one will live one eon. One should place an iron trident at the opening of that passage and recite the mantra there. All the locking devices in there will break up. One will be able to enter with the girls that one desires[1762] and live there for one eon. One will behold Blessed Maitreya."[1763]

This concludes the fifth group of rites that rely on the painting procedure. {28.42}

28.43 "One should commission [a figurine of] Noble Mañjuśrī, the size of a thumb, made from the white crown flower plant. If one offers to it one hundred thousand flowers of the crown flower plant, one will obtain a vassal kingdom. If [the figurine] is made from the root of white oleander, one thumb in size, and one offers to it ten million flowers of the same plant, one will become a minister. If the figurine is made of karahāṭa wood, one vitasti in size, and one offers to it one hundred thousand flowers of the same tree, one will become the general of an army. If the figurine of Noble Mañjuśrī is made of white sandalwood, one vitasti in size, and one offers to it one hundred thousand flowers of royal jasmine, one will become a family priest. {28.43}

28.44 "One should commission a figurine of Noble Mañjuśrī made from the wood of the bodhi tree, one finger in size. If one offers to it a jar of unsullied[1764] water, one will be highly esteemed by many people. If the figurine is made of 'all fragrances,' one will obtain, by offering to it flowers of all the fragrances, whatever one desires. If a practitioner of mantra continually offers oblations of agalloch sticks, he will be highly esteemed by many people.[1765] By reciting continually he will purify even the five karmas of immediate retribution; he will see Mañjuśrī at the time of death; and he will propagate [F.228.b] [F.245.b] Mañjuśrī's teachings. {28.44}

28.45 "If one recites the mantra one hundred and eight times every time one rises up [in the morning], one will be unassailable by any being. If one looks at the master, having incanted one's eyes, he will become kindly disposed. Whoever one targets with the rite will be affected within seven days if they are in the same locality;[1766] if they are in another village, within twenty-one days; if they are in another province, after four[1767] months; if they are in a river, after six months.[1768]

One may thus accomplish every activity, except for the pleasure-oriented or violent, using the procedure particular to one's own lineage, and not other mantra [lineages]."[1769]

This concludes the sixth group of rites that rely on the painting procedure. {28.45}

28.46 "This bliss-granting king of manuals[1770]
Is said to be of benefit at the end of the eon.
It was formerly taught by the Sage
For beings with little merit. {28.46}

28.47 "It will bring accomplishments
At that terrible and dreadful time
When the teaching of the Teacher,
The majestic Lion of the Śākyas, has disappeared. {28.47}

28.48 "Now the seventh procedure will be taught
In this king of manuals that brings happiness.
This ritual procedure of mine is taught
For that terrible time. {28.48}

28.49 "This method is intended especially
For beings with little merit.
It is the root cause for the accumulations[1771] that lead to awakening;
It is oriented toward the path of the three vehicles. {28.49}

28.50 "During this period, I teach beings
The skill in means,
As they will be stupefied by craving
And confused by desire and hatred. {28.50}

28.51 "I teach this method for those
Who are controlled by the power of craving[1772]—
The method that is the cause of good karma
For those bound by the fetters of craving. {28.51}

28.52 "The accomplishment, that which is to be accomplished,
And the power substances arise based on the mantra methods—[1773]
They are taught by the guides of the world
For those beings who require guidance.
These rites possess great efficacy
[When performed by] practitioners who recite mantras."[1774] {28.52}

28.53 This was spoken by the eminent Sage,

The Lion of the Śākyas, the supreme being.
Having thus taught at length about
The power and efficacy of the mantra system,
He then explained the accomplishment[1775]
That never fails during this debased eon. {28.53}

28.54 The supreme Victor then said to the hosts of gods
In the realm of the Pure Abode:

"Whatever, friends, was taught at length[1776]
In this king of manuals
Constitutes the instructions of Mañjughoṣa
Intended for the benefit of the world. {28.54}

28.55 *This concludes the detailed chapter that belongs to the section on the ritual procedures of Noble Mañjuśrī, twenty-eighth*[1777] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.* [F.229.a] [F.246.a]

29.

Chapter 29

29.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: {29.1}

29.2 "There is, Mañjuśrī, in this division of your ritual prescriptions, a seventh [set of] rites involving a painting that will be effective at the end of the [dark] eon and will without fail lead to accomplishment. This accomplishment will include the arising and maturing of happiness, the knowledge of the physical world, and the forestalling of all painful destinies, and it will certainly lead to awakening." {29.2}

29.3 The blessed Śākyamuni then taught the heart mantra of Mañjuśrī, the divine youth:

"It contains six syllables whose nature is to liberate from the six destinies;
It has an inconceivable, unequaled, and immeasurably great power;
It liberates from the ocean of all the oceans of existence,
From the misery of the three sufferings, and from the fetters that bind one to existence. {29.3}

29.4 "It can touch all the worlds[1778]
And no spirit can withstand it.
It purifies the paths of [cyclic] existence,
Invincible to all spirits. {29.4}

29.5 "It brings about the qualities of buddhahood
And wards off all evil beings.
All the buddhas rejoice in it,
As it produces every good fortune.
It is the most eminent among all the mantras
Included in the teachings of Mañjuśrī. {29.5}

29.6 "What is this mantra? It is:

"*Oṁ vākyeda namaḥ*!

"Now its ritual will be taught. Living on a diet of solid and liquid dishes of vegetables or barley, bathing [F.229.b] [F.246.b] and changing clothes thrice a day, one should recite the mantra one hundred thousand times. This constitutes the preliminary practice. Then, one should commission a painter who is fasting to paint Noble Mañjuśrī on an undamaged cloth with fringed edges, using uncontaminated paints. He sits on a lotus seat and teaches the Dharma in the form of a divine youth, adorned with all the ornaments, with his upper robe over one shoulder.[1779] {29.6}

29.7 "To his left there is Noble Avalokiteśvara with a lotus and a yak-tail whisk[1780] in his hands,[1781] and to his right, Noble Samantabhadra. Above [Mañjuśrī], two vidyādharas should be drawn emerging from the clouds and holding garlands. Below [Mañjuśrī] should be drawn the practitioner, holding an incense holder in his hand. Mountain peaks should be drawn all around, and below, a lotus lake. {29.7}

29.8 "One should install this painting, facing west, in a caitya containing relics, offer a large pūjā, light butter lamps, and cast one thousand and eight flowers of royal jasmine at Mañjuśrī's face, one at a time, incanting each of them with the mantra. Subsequently, a loud and deep sound of *hūṁ* will be heard, or the painting will shake. If the sound is heard, one will become a king over the entire earth; if the painting shakes, one will excel among all speakers and will become an adept of all worldly treatises. If one does not succeed [in this], one will become proficient in all rites."[1782]

This concludes the first rite. {29.8}

29.9 "One should offer oblations, throughout the entire night, of agalloch sticks smeared with mustard oil, more than half a finger long, onto the smokeless embers of cutch firewood. At sunrise, one will behold Noble Mañjuśrī, who will grant whatever boon one desires, except for hedonistic ones. {29.9}

29.10 "One should recite the mantra all night, while burning sandalwood incense in front of the painting without interruption. Subsequently, Blessed Mañjuśrī will arrive in person and give profound [F.230.a] [F.247.a] Dharma teachings. One should apply oneself to them with confidence. By doing so, one will be free from all disease and able to fully exercise one's own will.[1783] {29.10}

29.11 "One should make a lotus flower out of red sandalwood, six fingers in circumference, complete with a stem, and wipe it with red sandalwood paste. One should then incant the residue of one thousand such oblations one thousand times.[1784] Then, during the full moon, one should place it on a lotus leaf[1785] and hold it up in one's hands in front of the painting. One should recite the mantra until the substance emits light. By taking hold of it, one will obtain the form of a sixteen-year-old divine youth, the color of molten gold, exceeding in splendor the sun itself. One will be honored by all the vidyādharas and will live one great eon. After death, one will be reborn in Abhirati. {29.11}

29.12 “During a lunar eclipse, one should get some white sweet flag, wipe it with the five products of a cow, stuff some pipal leaves underneath it, and recite the mantra until the sweet flag gets hot, then emits smoke, and then bursts into flames. If it gets hot, one will be able[1786] to enthrall all people and outmatch all speakers. If it emits smoke, one will become invisible and live thirty thousand years. If it bursts into flames, one will be able to walk on air and will live for one great eon. {29.12}

29.13 “One should obtain some ghee from a tawny cow that has given birth to a calf of the same color, place it in a copper bowl stuffed with seven pipal leaves, and recite the mantra until the triple effect occurs [of the ghee becoming hot, emitting smoke, and bursting into flames]. After drinking it, one will be able to, [respectively], retain in one’s memory everything that one has heard, become invisible, and walk on air. {29.13}

29.14 “During a lunar eclipse, one should place some puṣkara seeds in one’s mouth and recite the mantra until the seeds make a bubbling sound. If one places them in the mouth wrapped in the three metals, one will become invisible.[1787] One will become visible again after spitting them out. {29.14}

29.15 “One should place in one’s mouth some fragrant cloves and recite the mantra six hundred thousand[1788] times. Whoever one speaks to will become enthralled. If one recites the mantra one million two hundred thousand times[1789] while subsisting on dishes of milk and barley, [F.230.b] [F.247.b] one will become a vidyādhara. If one recites the mantra one hundred thousand times while living on alms and observing a strict vow of silence, one will become invisible. If one recites the mantra ten million times, one will receive Dharma teachings from Noble Mañjuśrī [himself] so that one becomes a bodhisattva who sojourns on earth for the last time. If one recites continually, all one’s aims will be accomplished. {29.15}

29.16 “The target whose effigy, made of ‘all fragrances,’ one chops up and offers the fragments of as oblations will become enthralled after seven nights. If one offers one hundred thousand oblations of bdellium pills, the size of a kernel of the jujube[1790] fruit, smeared with ghee, one will obtain one hundred thousand dinars.[1791] {29.16}

29.17 “One should descend to a river that empties into the ocean and offer one hundred thousand lotuses. One will obtain a great treasure equal in size to the heap [of the offered] lotuses. This treasure will never become exhausted. If one offers into the fire one thousand and eight oblations of white mustard seeds smeared with saffron [paste], one will enthrall a king. If one offers one hundred thousand oblations of sesame seeds smeared with curds, honey, and ghee, one will become a great householder who gives everything away.[1792] {29.17}

29.18 “One should draw a circle with uncontaminated cow dung, bestrew it with flowers, and recite the mantra one hundred and eight times. If one subsequently reads aloud a genuine Dharma text, one will become supremely intelligent within one month. If one incants bovine bezoar one hundred and eight times and applies it as a bindi, one will be loved by all the people. If one incants [one’s] topknot seven times, one will become invulnerable to assault by any being. {29.18}

29.19 “If one offers ten thousand[1793] oblations of kiri[1794] garlands, one will become free from all disease. If one recites the mantra seven times every day, one will purify the karma that would otherwise be inevitably experienced. If one recites the mantra one hundred and eight times at the time of death, one will behold the complete [form of] Noble Mañjuśrī face to face.

This concludes the seventh [set of] rites [that employ] the painting.” {29.19}

29.20 *This concludes the detailed chapter with the seventh[1795] [set of] rites in the section on the ritual procedures that employ the painting of Noble Mañjuśrī, twenty-ninth[1796] in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

30. # Chapter 30

30.1 At that time, the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: {30.1} [F.231.a] [F.248.a]

30.2 "There is, Mañjuśrī, in your mantra treatise, a list of places for accomplishing any vidyārāja mantra, starting with the mantra of Cakravartin—the foremost among all tathāgata-uṣṇīṣas.[1797] In brief, everywhere in the northern regions, the mantras of tathāgata-[1798]vidyārājas will become accomplished. {30.2}

30.3 "In Tibet and in China,
Mañjughoṣa will be accomplished.
The mantras that are his
Will be successful there. {30.3}

30.4 "[The mantras] of uṣṇīṣa kings
Will be successful there in every respect.
In Kāviśa, Vakhala,
Everywhere in Uḍḍiyāṇa, {30.4}

30.5 "In Kaśmīra, Sindhudeśa,
At the foot of the Himalayas—
In these northern countries,
The mantras that are virtuous are effective. {30.5}

30.6 "The mantras that are said to effect pacifying,
Whether those chanted by the buddhas in the past,
Those in use today,
Or those that will be uttered by the buddhas in the future, {30.6}

30.7 "All of them are effective
In the foothills of the Himalayas;
In that auspicious and virtuous region[1799]
One should undertake pacifying activities. {30.7}

30.8 “The mantras originating in the Lotus family
Are accomplished in Madhyadeśa.
Commonly observed there are also the accomplishments
Of the Elephant and the Jewel families.[1800] {30.8}

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

30.10 “Indeed, in the city of Vārāṇasī;[1801]
Everywhere in Magadha;
In Aṅga in the east,[1802]
And everywhere in Kāmarūpa;[1803] {30.10}

30.11 “On the pleasant banks of the Brahmaputra,
And everywhere in Vaṅga,
One will accomplish [the mantras of] Jambhala,
Who, likewise, is said to be of the Jewel family. {30.11}

30.12 “On the ocean shore or the islands,
Everywhere near a [large] body of water,
And in the pleasant city of Laṅkā,
The [following] mantra deities can be accomplished: {30.12}

30.13 “Bhṛkuṭī, Tārā,[1804]
Mahāśriyā, Yaśasvinī,
All the mantras [of the goddess] called Sitā,[1805]
And the four Kumārīs [who live] in the great ocean.[1806] {30.13} [F.231.b] [F.248.b]

30.14 “They can be accomplished in these places
And everywhere in the east,
In the foothills of the Vindhyas,
And everywhere in the Himalayas.[1807] {30.14}

30.15 “[The mantras of] Kārttikeya and Mañjuśrī
Can be accomplished anywhere in places
Such as lovers’ hideouts,[1808] caves,
Mountains, and wild forests. {30.15}

30.16 “One can accomplish there [the mantras of] vināyakas
Who create obstacles for mantra reciters—
Powerful, single-tusked,
And furnished with a trunk[1809]— {30.16}

30.17 “And also [the mantras of] those with the form of a horse
And many other forms.
They are the divine sons of Īśāna
Who create various obstacles. {30.17}

30.18 “The places thus described are also noted
As the places of success for the mantras
Of the mātṛs in their various shapes
And the terrifying grahas. {30.18}

30.19 “[The beings] designated as pretas by birth,
Who feed on humans, [are associated with] the southwestern sector;[1810]
[The mantras of] the preta king[1811] are recommended for that quarter,
As it is the place where the corresponding accomplishments will arise. {30.19}

30.20 “It can also be recommended as the place of success
[In controlling] all the spirits.
[The mantras of] the valiant Vajrakrauñca[1812]
Will be successful in his quarter. {30.20}

30.21 “The main asura mantras
And other worldly mantras
Will be effective there.
The mantras belonging to the southern quarter {30.21}

30.22 “Are those of the king of the pretas
Known as Yama—they are recommended [for that quarter].
The authentic Śaiva or Vaiṣṇava mantras
Will also be effective [there].[1813] {30.22}

30.23 “When using cruel mantras in peaceful rites,
These places are not suitable.
For those who perform cruel rites,
The mantras of Vajrapāṇi are recommended.[1814] {30.23}

30.24 “The mantras of those who perform evil rites
Are effective in the south.
In that quarter will also be observed the arising
Of the [corresponding] nonvirtuous results.[1815] {30.24}

30.25 “The mantras taught to be of Āditya,
Those known to be of Soma,
And the mantras of Indra
Are effective in the western quarter, the auspicious.[1816] {30.25}

30.26 “The powerful lord of yakṣas himself[1817]
Will be accomplished there. [F.232.a] [F.249.a]
He grants wealth to all beings.
To the naive and foolish {30.26}

30.27 “He grants common sense.
[These gifts are] his ritual specialty.
This blissful fulfiller of aims
Can be accomplished in the west.
He is known here on earth
As Dhanada, the ‘wealth giver.’ {30.27}

30.28 “Vajrapāṇi, himself a yakṣa,
Is a bodhisattva of great magical power.
Chief among the mantra deities,
He is a master of the ten bodhisattva levels. {30.28}

30.29 “All the mantras—those that originate
In the Vajra and Lotus families
And those of all the eight families—
Belong to [their respective] eight quarters. {30.29}

30.30 “The mantras that originate from the Victorious One[1818]
Can be accomplished in the northern quarter.
Those that originate from the Lotus family
Can be accomplished in the eastern quarter. {30.30}

30.31 “The mantras that belong to the Vajra family
Can be accomplished in the southern quarter.
The Elephant family is said to be in the west,
And the Jewel family is at the intermediate point(s) of compass.[1819]

30.32 The junction between the western and the northern quarters
Is where the success of their[1820] [mantras] is said to belong.[1821] {30.31}

30.33 “At the junction between the western and southern quarters,
[The mantras of] the yakṣa family [can be accomplished],
And in the intermediate quarter between south and east,
[The mantras of] the powerful śrāvakas. {30.32}

30.34 “[The mantras] indicated by the family name
Will be effective in the places [as mentioned].
[The mantras] of the pratyekabuddhas
Originate in the northeastern quarter.[1822] {30.33}

30.35 “[Wherever] in the world [a particular] family is highly esteemed,
In those places [its mantras] will be effective.
All the worldly mantras will be effective
In the world division below. {30.34}

30.36 “Thus, for entering the subterranean paradises,
The mantras of [all] the eight families will be effective.
There are also supramundane mantras—
They are the uṣṇīṣa mantras, and so forth. {30.35}

30.37 “Originating from[1823] the wheel-turning victors,
They can be accomplished in the world division above.
The mantras of the vajra holder
Are effective everywhere, in all world divisions.[1824] {30.36}

30.38 “Similarly, the other mantra-kings,
Such as all those that originate in the Lotus family,
Can all be accomplished everywhere.
The same is true for all the mantras that bring enjoyments and profit. {30.37}

30.39 “[The mantras] of the Vajra and Lotus families [F.232.b] [F.249.b]
Are effective throughout the entire period [indicated for them].
The recommended places have already been specified;
Now the time is being told: {30.38}

30.40 “The mantra accomplishments related to the victorious ones[1825]
Arise at [the time of] the arising of any buddha.[1826]
During the middle time of the buddhas,
The accomplishments related to the Lotus and Vajra families arise. {30.39}

30.41 “The mantras belonging to other families
Are accomplished at other times.
Their success depends on the right time;
It is said not to arise at other times. {30.40}

30.42 “The highest accomplishment comes from ardor;
It can be attained within three births.
However, those who recite the mantra continually,
Are mentally devoted to it, {30.41}

30.43 “And have faith in the bodhisattvas
Can attain accomplishment even in this life.
If they have faith in the Three Jewels,
Are adorned with bodhicitta, {30.42}

30.44 “Observe the prescribed conduct, have great insight,
And have confidence in the tantras and mantras,
Their mantras will be accomplished without effort,
As they thus maintain the conduct of awakening. {30.43}

30.45 “Ordinary beings, [too], can accomplish their rites
And fulfill their specified individual aims.
The mantras can always be accomplished,
But not by beings who are deluded. {30.44}

30.46 “For this reason, the victorious ones
Have taught this king of manuals,
And so, [too], the seventh chief buddha[1827]
Teaches in detail its rituals and mantras.” {30.45}

30.47 The foremost among sages,
This majestic moon among buddhas,
Further said to the seniormost son of the buddhas,
Mañjughoṣa of great splendor: {30.46}

30.48 “Listen, O divine youth, about the power of mantras
To manifest the highest destiny.[1828]
At the time when the buddhas, the guides of the world,
Are physically present, {30.47}

30.49 “At that time the accomplishment
Of uṣṇīṣa and other such mantras is noteworthy.
At that time King Cakravartin
And Tejorāśi become celebrated. {30.48}

30.50 “[Also,] Sitātapatra and Jayoṣṇīṣa
Are extolled by the victorious ones.
These and other uṣṇīṣa [kings]
Will be accomplished at that time. {30.49}

30.51 “At the time when the wheel turner[1829]
Is reborn in Jambūdvīpa
And remains there as the supreme among two-legged beings— [F.233.a] [F.250.a]
The Dharma king, the fully realized Buddha—
At that time all the mantra utterances
Will lead to accomplishment.” {30.50}

30.52 *This concludes the detailed chapter on the ritual restrictions concerning the place and the time [of accomplishing the mantras], thirtieth*[1830] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

31. # Chapter 31

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

"Listen Mañjuśrī, divine youth, as I teach about the ways of spirits who possess other beings, and the accompanying auspicious and inauspicious signs." {31.1}

31.2 Mañjuśrī, the divine youth, rose from his seat, prostrated at the feet of the Blessed One, folded his hands, and said to the Blessed One:

"Good it is, O Blessed One! Please teach about the thoughts and actions (*cittacaritāni*) of beings who enter other beings' bodies—the noble and divine siddhas, gandharvas, yakṣas, rākṣasas, piśācas, mahoragas, and so forth, and the human and nonhuman beings whose bodies are generated by different types of karma and who have taken different types of birth and have different forms and characteristics. Now it has come to pass, O Blessed One! Now it has come to pass, O Sugata, if you think that the time is right!" {31.2}

31.3 Having thus spoken, Mañjuśrī, the divine youth, became silent. Having made his request, he now remained in his seat, waiting for Gautama, the supreme Victor, the guide of the world, the seventh of the victorious ones.[1831] Blessed Śākyamuni, for his part, taught the knowledge of the thoughts, actions, external aspects, and characteristics of such beings, and also the time when the possession occurs. {31.3}

31.4 "A being who entered the body of another
Can be drawn forth by the application of mantras.
Some such beings seize a human being on earth
Because of their desire for food. {31.4}

31.5 "Others do this because of their cruel disposition;
Others yet, because of previous enmity.
Very fearsome, they seize human beings [F.233.b] [F.250.b]
On the surface of the earth.[1832] {31.5}

31.6 “Others again, themselves free from desire
And bound by the pledge of compassion,
May descend into this world of mortals
And seize pure human beings. {31.6}

31.7 “Among people, those who are praiseworthy,
Pure, not deformed, and of clear complexion
Are taken possession of, it is said,
When the sun is rising. {31.7}

31.8 “On such an occasion, the descent[1833] occurs
In the evening when the sun sets,
Or during the first watch of the night,
When the moon is waxing. {31.8}

31.9 “Such a descent is known to occur for the mediums
Who are praiseworthy because of their pure actions,
Always live in accord with the Dharma,
And engage in virtuous and skillful pursuits. {31.9}

31.10 “If they are as described, mortals can be entered
By powerful beings who have extinguished their passions,
If the place and the person are pure
And the stars and nakṣatras are auspicious. {31.10}

31.11 “Their descent may be observed
On an auspicious day of the week
And an auspicious lunar day of the bright fortnight
Whose lunar asterism is governed by auspicious planets
And perfect conjunctions.
It can also occur when the moon is completely full. {31.11}

31.12 “When powerful, desire-free beings have thus descended,
They will be indicated by the following signs:
They will remain floating above the ground
At the height of a fan-palm tree. {31.12}

31.13 “They will appear sitting unsupported[1834]
In a cross-legged position,
Saying various divine and peerless words,[1835]
As pleasant to the ears as Brahmā’s. {31.13}

31.14 “These great beings will speak
About matters that cause them concern.[1836]

Drawn by the uṣṇīṣa mudrās,
They will come down to the ground. {31.14}

31.15 “One should wait for the moment before the great beings touch the ground,[1837]
And immediately present them with a welcome offering
Consisting of water mixed with flowers of royal jasmine,
White sandalwood, and saffron. {31.15}

31.16 “One should thus promptly offer
Water for the feet, prepared [as described].[1838]
The mantra practitioner should prostrate themself on the ground
And, motivated by kindness, should supplicate the great beings, {31.16}

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

31.18 “One who knows the mantras with confidence[1839]
Should ask them whatever one wants.
One should not be afraid at this time,
But remember Mañjughoṣa. {31.18} [F.234.a] [F.251.a]

31.19 “Forming the mudrā *five-crested*,
Or another one that arises from the uṣṇīṣa,
One should bind the directions,
Including the ones above and below. {31.19}

31.20 “The great beings will then tell everything
From the middle to the end,
And from the beginning to the middle,
Truthfully, about the past, the future, {31.20}

31.21 “And the present, as it really is.
Such splendorous beings will express it.
With unblinking eyes and without moving,
They will look on without fear or hatred.[1840] {31.21}

31.22 “Whatever they say is true
And will not turn out to be otherwise.
Regarding accomplishing what is to be accomplished,
Whether it is power substances, the course of rebirth, the destinies, {31.22}

31.23 “Or the attainment of pratyekabuddhahood, bodhisattvahood,
Arhatship, or the great awakening, it will inevitably come to pass.

Similarly, they will correctly ascertain the buddha family
Or the bodhisattva lineage.[1841] {31.23}

31.24 "The period without the Buddha lineage
And the powerful beings in the future[1842] —
All this they will truthfully describe,
Indicating also the time of their occurrence.
The practitioner should speak, taking advantage of the moment,
And not wait for another occasion. {31.24}

31.25 "Whatever one requests at that particular moment,
Motivated by good intentions,
Will all be swiftly obtained—
In particular, the mantra accomplishment.
One will obtain all good fortune
According to one's desires and hopes. {31.25}

31.26 "Having requested the great beings to depart
With a prompt offering that is agreeable to them,
The mantra practitioner should perform
The bowl protection rite, following the prescribed procedure. {31.26}

31.27 "One should place the collapsed body[1843]
On a bed on the ground,
And employ the mantra as taught by the victorious ones[1844]
In conjunction with the *uṣṇīṣa* mudrā. {31.27}

31.28 "Using this mudrā, or the *five-crested*,
One should perform the protection rite.
Then the being left behind[1845] on the ground
Will become well in their body. {31.28}

31.29 "This protection is prescribed
For all possessed beings.
Evil beings will not then be able
To harm those used as such vessels.
This protection is indeed great
For people who become vessels. {31.29}

31.30 "If the words of the [medium] are heard in midair,
And the language is that known in Madhyadeśa,[1846] [F.234.b] [F.251.b]
It indicates that [the possessing being] is of divine birth,
From the Akaniṣṭha or other heavens in the realm of form.
Other signs indicating their origin

In the realm of form will also be observed. {31.30}

31.31 “For the lords of the desire realm,
Ruling over the gods of this realm,
The signs will indicate their [relatively] inferior birth,
And their speech will be very sweet. {31.31}

31.32 “If they are divine yakṣas dwelling in palaces
Manifested here on earth,
The language of these yakṣas will be the same
As that of Vārāṇasī along with Magadha. {31.32}

31.33 “Similarly, the language of Aṅga
Is known to be that of mahoragas.
The language of Pūrvī[1847]
Is that of the powerful garuḍas. {31.33}

31.34 “Similarly, the same language
That is spoken in Vaṅga
Is also known to be the speech of kinnaras,
And, as such, indicates them [as the possessing beings]. {31.34}

31.35 “The language of Oḍra[1848] is invariably
That of the sword-wielding siddhas, the masters of magic.
This language of the vidyādharas
. . . . . .[1849] {31.35}

31.36 “The language of Kāmarūpa is the language
Of the sages who can assume any form.
It indicates that [the possessing beings]
Are the sages with the five superknowledges. {31.36}

31.37 “The language of Samataṭa[1850]
And the language of Harikela
Are based on the sound *ḍ*
And are indistinct and unclear.[1851] {31.37}

31.38 “Languages where the sound *l* abounds
Are said to be piśāca.
They are found on the islands
Of Karmaraṅga, Nārikela, {31.38}

31.39 “Vāruṣaka,[1852]
Nagna, and Bali,[1853]
And also among the inhabitants

Of the island of Java and other islands. {31.39}

31.40 “Indistinct languages where
The sound *r*[1854] abounds,
Both wispy and harsh,
Are spoken by the angry pretas. {31.40}

31.41 “They are found in the southern countries,
Among the inhabitants of Andhra,
Karnāṭaka, Drāviḍa, Kośala, Aḍavi,[1855]
And on the island of Siṃhala. {31.41}

31.42 “Languages that abound in the sound *ḍ*,[1856]
In combination with the guttural *ra*, are known as rākṣasa.
They are spoken by people
Inhabiting other islands.[1857] {31.42}

31.43 “The language of the mātṛs of great vigor
Is the same as the one just described;[1858]
The languages that indicate [these mātṛs as the possessing beings]
Are the western languages of Vidiśa and Mālava.[1859] {31.43} [F.235.a] [F.252.a]

31.44 “If the language [spoken by the medium]
Is recognized as that of Vatsamatsārṇava,[1860]
Śūrasena, Daśārṇava,[1861]
The hilly Śrīkaṇṭha, or Gurjara, {31.44}

31.45 “This indicates that [the possessing beings]
Are the chief grahas, Āditya and so forth.
If the language is recognized as that of Pāriyātra,
[The possessing beings] are other grahas.[1862] {31.45}

31.46 “If the languages resemble those spoken
By the mountain dwellers in Arbuda, Sahya, or Malaya,
Or those spoken by the inhabitants
Of Khaṣadroṇi,[1863] {31.46}

31.47 “They indicate that [the possessing beings]
Are kuṣmāṇḍas and so forth.
These languages are based on the sounds
Śa, *ra*, *ṣa*, and *sa*; and *ya*, *ra*, *la*, and *va*. {31.47}

31.48 “Languages abounding in the sound *gha*
Indicate that [the possessing beings] are dānavas.

Such languages are found
In the countries of Kaśmīra and Kāviśa. {31.48}

31.49 "All languages originate from the buddha families,
[And the previously mentioned] belong to the family of Vajrapāṇi.
For each of the main mantras
There is one language that suits the best.[1864] {31.49}

31.50 "Similarly, the Lotus family belongs in Madhyadeśa,
[And the languages there] originate from this family.
These languages, along with the outward manner of acting
[Of the medium], will indicate an origin from the Lotus family. {31.50}

31.51 "It has been explained earlier [how] to recognize
[The possessing beings] as the sons of victors;[1865]
The signs that betoken their freedom from desire
Belong to [the family of] the victorious ones. {31.51}

31.52 "The manner of acting [of the medium] will be particular
To the place where the language [they use] comes from.
This alone will indicate the [type of] the possessing being,
As a sign that reveals everything. {31.52}

31.53 "The languages of the people living
In the foothills of the Himalayas
North of the river Gaṅgā
Indicate the yakṣas, gandharvas, and ṛṣis.[1866] {31.53}

31.54 "[The languages of] the people living in the foothills
Of the Vindhya Mountains south of the Gaṅgā,
As well as of those who live
In the Śrīparvata Mountains, {31.54}

31.55 "Indicate the rākṣasas, ostārakas, pretas,
The misshapen mātṛs,
The great vighnas with terrible forms,
And the fearsome grahas. {31.55}

31.56 "[The languages spoken by these] greedy stealers of the others' life force
Derive from the languages of the people just mentioned.
The signs that indicate the country
Include the mode of acting particular to that country. {31.56}

31.57 "The evil beings that speak these languages
Express themselves through the possessed mediums.

There are many such beings—those [mentioned] and others [F.235.b] [F.252.b]
That act in manners consistent with their modes of existence. {31.57}

31.58 "They have many different forms
And many different characteristics.
The different types of [possessing] beings
Each have their respective type of birth. {31.58}

31.59 "The symptoms observed in the possessed medium
Thus indicate the type [of the possessing being].[1867]
One should truly endeavor to
Bring happiness to all people. {31.59}

31.60 "For protection, one should employ [the mantras]
Of the divine youth who is the origin of everything.
The mantra reciter can do this
By means of the six-syllable mantra. {31.60}

31.61 "Used in combination with the *great* mudrā
And placed upon the five locks of hair,
This mantra will afford great protection."[1868] {31.61}

31.62 *This concludes the detailed chapter with instructions on the procedure to be applied based on the symptoms [observed] in the possessed [person], thirty-first*[1869] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

32. # Chapter 32

32.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth: {32.1}

32.2 "Your mantras, Mañjuśrī, hold the key to the complete understanding of all the tantras; they possess the secrets of all the vidyās,[1870] and, in consequence, they can also cause the ripening of all the results of good qualities accumulated over a long period of time. I will now authoritatively teach the factors of accomplishment, which are as follows: {32.2}

32.3 "As time is not its primary cause,
Accomplishment can arise in another life.
The governing principle is rather that it arises
Subject to previously created causes. {32.3}

32.4 "One who lacks benefits[1871] can attain accomplishment
Through correctly ascertaining the right means.
The means attested as right for all beings
Is to resort to you, the divine youth.[1872] {32.4}

32.5 "What is here called the *right means*
Is the ritual activity performed in advance.[1873]
One who is steadfastly engaged in this way
Will obtain the supreme accomplishment. {32.5}

32.6 "Ritual activity accomplishes that which has not been accomplished;[1874]
There is no accomplishment without ritual activity.
There must be the activity and its agent—
When these are present, accomplishment will be achieved. {32.6}

32.7 "One will obtain the highest level
Through applying the right procedure.
When the mantra practitioner does not say the mantra, [F.236.a] [F.253.a]
Even what is not the mantra will become a mantra.[1875] {32.7}

32.8 “By observing the ritual conduct of silence,
One will win complete accomplishment.
Through withholding his semen,[1876]
The practitioner will obtain supreme intelligence. {32.8}

32.9 “When passing away, one will obtain the ‘first destiny’[1877]
At the best possible location.
As for the condition of one who thus passes away,
One will become healthy and will never get old.[1878] {32.9}

32.10 “If one desires accomplishment,
But the signs indicate that the time is not right,
One will not accomplish the mantras,
Even if one is Śakra himself. {32.10}

32.11 “Moreover, one’s endeavors are ill-timed
If one does not benefit spirits and people.
No accomplishment will manifest for such a one,
Even if he is a high-minded brahmin. {32.11}

32.12 “If one is lazy, full of cravings,
Arrogant, proud,
Loose of tongue,
And always delights in vulgar company,
Is slothful, and indulges in sex,
How will he obtain accomplishment? {32.12}

32.13 “Even the most prominent gods,
Or the most prominent asuras,
Will not be able to accomplish the mantra
If they fail to follow the procedure.
A rite without the right procedure
Only causes the mind to wander. {32.13}

32.14 “If beings recite unsuitable mantras,
Violating the right procedure,
Such mantras will produce
Deluded views in those naive beings. {32.14}

32.15 “These ignorant, senseless beings
Will end up in the most miserable state of existence.
The mantra holders will subsequently rescue them though,
And set them free again. {32.15}

32.16 “In stages, they will obtain accomplishment
And a pleasant state of existence.
The mantras will thus establish
Such reciters in an unshakable state of bliss. {32.16}

32.17 “The tathāgatas have thus taught
Mantra recitation that never fails.
Even if one has strayed from the right view,
One will be the object of their kindness. {32.17}

32.18 “There are spiritual friends,
And there are their dear children—ordinary beings.
For the latter, accomplishments have been taught
Consistent with the three vehicles. {32.18}

32.19 “One should therefore recite the mantra
In all earnestness and fully concentrated.
If the reciters employ the mantras
Apart from the prescribed rituals, {32.19}

32.20 “It will take them a long time
Before they are liberated from saṃsāra; [F.236.b] [F.253.b]
A long time will pass before one sees
The accomplishment of such mantras. {32.20}

32.21 “If, on the other hand, the mantras are employed according to procedure,
One will swiftly obtain accomplishment
And will see the results manifesting in full—
Such mantras are said to be not without results. {32.21}

32.22 “Such mantras will be accomplished in this very life,
With the corresponding results arising accordingly.[1879]
Without the result-oriented rite there will be no fruition;
The rite that does not produce results is useless.[1880] {32.22}

32.23 “The rite is called *attended by results*[1881]
When the ritual performance produces results.
The reciter of such [rites] will, in this life,
Attain the deathless state[1882] {32.23}

32.24 “[Where] the world is said to be blissful,
And [the reciter] is delivered into a tranquil state.[1883]
Such a follower of the Buddha’s path
Will enter there, the great destiny. {32.24}

32.25 “During the inauspicious lowest eon,
He will see his own accomplishment.
In this very life he will obtain accomplishment
That will last beyond the end of this life. {32.25}

32.26 “Until the final liberation there will be peace—
This is the unconditioned, auspicious path.
It has been explained to the world
As the pure, auspicious state. {32.26}

32.27 “The victorious ones taught about buddhahood,
Explaining everything in full.
At the end of such teaching, and only then,
They taught the accomplishment of mantras. {32.27}

32.28 “When the victorious ones are absent,
Without manifesting individually,
[For such times] the powerful, moon-like sages
Taught the mantras to the world.[1884] {32.28}

32.29 “It is taught that accomplishment can manifest for beings
As a real experience during this life.
When the knower of reality is absent,[1885]
One can attain buddhahood by means of mantras. {32.29}

32.30 “During the final time period, the dark eon,
When the knower of reality has departed into the peace [of nirvāṇa],
The mantras of those who [merely] desire wealth
Will not be accomplished quickly. {32.30}

32.31 “At that time, however, if an adept of the mantra system
Performs the ritual according to procedure,
He will [swiftly] become accomplished
In the doctrine taught by the Sage.[1886] {32.31}

32.32 “When a tathāgata is physically present,
The supreme accomplishment can be expected [to arise] swiftly.
In the intermediate period,
The middling accomplishment is said [to arise]. {32.32}

32.33 “Toward the end of the eon,
The accomplishment is said to be inferior. [F.237.a] [F.254.a]
For the auspicious period of the eon,
Which is like flying in the empty sky, {32.33}

32.34 “The guides of the world predicted
The accomplishment of all the mantras.
At that time, one can accomplish
The chief family[1887] of the victorious ones. {32.34}

32.35 “During the intermediate period, one can accomplish the Lotus family;
Toward the end of the eon, one can accomplish the Vajra family.
The mantras that are subject to the power of [former] aspirations
Can be accomplished in any time period. {32.35}

32.36 “[The mantras of] Avalokiteśvara, Mañjuśrī,
Tārā, Bhṛkuṭī, the king of yakṣas,[1888]
And all the yakṣa-followers of Māṇicara
Can, likewise, be accomplished in any period. {32.36}

32.37 “The mantras and other [such tools] that cater to desires
Are employed by all the [worldly] deities.[1889]
These mantras, distinctly branded as worldly,
Are accomplished during the dark eon. {32.37}

32.38 “They are disseminated by gods and men;
By the dānava lords, yakṣas, rākṣasas,
Ṛṣis, garuḍas, piśācas,
Bhūtas, gaṇas, and grahas; {32.38}

32.39 “By both human and nonhuman beings
Who inhabit the realm of desire;
By the powerful beings endowed with merit
And by those who fearsomely engage in cruel activities; {32.39}

32.40 “And by Śakra, Brahmā, Rudra,
Īśāna, and others.
Powerful mantras are taught
By Viṣṇu and all the bhūtas. {32.40}

32.41 “These mantras can be accomplished by reciters
Toward the end of this lowest eon.
At this dreadful time
Cruel rites are accomplished. {32.41}

32.42 “However, accomplishment in the enthrallment
And the forced summons of spirits who feed on flesh
Is seen as useless on earth and is censured
In the world beyond. {32.42}

32.43 “For this reason, the victorious lord
Recommended for this dreadful time
The teachings of Mañjughoṣa,
Wholly devoted to the welfare of beings. {32.43}

32.44 “In the form of mantras,
He will destroy, at that time, evil beings,[1890]
If the reciters [of these mantras] have faith in this teaching
And worship the Three Jewels.” {32.44}

32.45 *This concludes the detailed chapter on the ritual procedures and the rules pertaining to [the particular] time periods, thirty-second*[1891] *in “The Root Manual of Noble Mañjuśrī,”* [F.237.b] [F.254.b] *an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

33. # Chapter 33

33.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: {33.1}

33.2 "Your king of manuals, Mañjuśrī, styled as a *nirdeśa*,[1892] is a treasury of the sphere of phenomena, as it proceeds from the sphere of phenomena, which is the essence of the tathāgatas. This great sūtra, precious as a jewel, is divided into detailed sections. It is sanctioned [to teach] the greatest secrets of the tathāgatas and brings accomplishment of the supreme mantras. It contains auxiliary practices pertaining to the knowledge of signs and the rules for ascertaining the right time.[1893] [It also explains] the voices of all the [different] beings, differentiating the sounds made by sentient and insentient entities. {33.2}

33.3 "There is an [aspect of] knowledge called *verbal*,
And another is proclaimed to be *non-verbal*.
There is also one that is *mixed*.
Accordingly, the application of mantras is threefold.[1894] {33.3}

33.4 "Mantras composed of divine[1895] words
Are employed for impermanent goals.
Always free expressions that are not grammatical,
They are each adorned with conceptual meanings.[1896] {33.4}

33.5 "The noble mantras are attested
Within the entire *siddhānta*.[1897]
As for the mantras that are devoid of[1898] lexical meaning,
They are always divided into three. {33.5}

33.6 "A mantra can also be adorned with phonemes
That are either *heavy*, *light*, or *medium*.
Such a mantra-queen would be adorned
With vowels that are metrically arranged. {33.6}

33.7 "The speech can be refined or not,

Or, as the others put it, it can be with or without lexical meaning.
By employing the meanings of verbal roots[1899]
The mantras become adorned with a graspable meaning. {33.7}

33.8 "The language of such mantras
Is full of concepts and is entirely worldly;
Such speech may be metrical and accented
And consist of just one or two syllables.[1900] {33.8}

33.9 "The efficacy of [the mantras of]
Three, four, five, six, seven,
Eight, nine, or ten syllables
Is [also] well established. {33.9}

33.10 "[These] ten source syllables,
Expressed by means of ten letters,
Can be multiplied, here on earth,
Up to ten times.[1901] {33.10}

33.11 "[Mantras] may [thus] consist of one hundred,[1902] [F.238.a] [F.255.a]
Twenty, or just one syllable.
Mantras are composed to include
These standard syllables. {33.11}

33.12 "The mantras that contain four *pādas*[1903]
Will accomplish all aims.
The most excellent and best mantras
Are those taught by the victorious ones. {33.12}

33.13 "But there are also mantras
That are middling or inferior;[1904]
Of these two types, the middling ones are taught
By the sons of the victorious ones. {33.13}

33.14 "As for the inferior mantras,
They are taught by any worldly person.
The mantras described as debased
Are those taught by the demons. {33.14}

33.15 "The victorious ones described
As standard the mantras of ten, eight,
Seven, and twenty [syllables]and so forth,
Until well over one hundred.[1905] {33.15}

33.16 "The number of syllables

That is the norm in the mantras
Taught by the bodhisattvas
Could be just one or two, or five hundred. {33.16}

33.17 "The composition of a mantra is said to be
An arrangement of words that consist of syllables.
Meters depend on [metrical units that each] contain a vowel.
[Mantras] are adorned with the individual meanings of verbal roots. {33.17}

33.18 "[Mantric] speech should be recited well,
In a manner that follows tantric [principles].
How would accomplishment ever arise
If [mantras] were without word-sounds? {33.18}

33.19 "Combining mudrās[1906] with words that contain retroflex sounds,
Followed by the palatal and ending with the 'hot' sounds,[1907]
And producing dental, labial, and guttural sounds—
So is the sādhana performed.[1908] {33.19}

33.20 "One should avoid indistinct pronunciation
And recite the mantras correctly.
One who pronounces the words fully and correctly,
Observing the right prosody, will succeed. {33.20}

33.21 "If, on the other hand, one strays from the right procedure,
Neglects the ritual performance, and misses the word meanings,
One's mantras will not be accomplished soon;
One may expect this to take a long time. {33.21}

33.22 "The accomplishment of a reciter who does not recite
Merely for show, will not be in vain.[1909]
Even in their next life, they will see the boons and blessings
Of their mantra accomplishment. {33.22}

33.23 "Because of the power of the mantras
Of such long-term reciters,
Their rites, attended by these mantras, will be fruitful,
Since they are mantra adepts.[1910] {33.23}

33.24 "The lowest of all mantras
Are the worldly mantras of humans,[1911]
The mantras taught by any of the spirits,
And the mantras that cater to one's greed. [F.238.b] [F.255.b]
They are said to include cerebralized letters[1912]—

One, two, or three of them.[1913] {33.24}

33.25 “Various foreign languages,
Known to be spoken in [particular] countries,[1914]
Have a linear structure,
With the sounds arranged in a line—
One thousand and eight, one hundred and eight,
And down to a single letter.[1915] {33.25}

33.26 “The speech may be in prose or in verse,
Such as four pādas long, or just half a pāda.
The verse could also be of the *daṇḍaka*[1916] type, measured in syllables,
Or an extended, ‘shallow,’ *skandhaka* type, measured in *mātras*.[1917] {33.26}

33.27 “[The speech,] endowed with meaning word by word,
Is thus adorned with thousands of meanings.[1918]
If the words, whether Sanskrit or Apabhraṃśa,
Are devoid of meaning[1919]— {33.27}

33.28 “If they are pronounced indistinctly,
Or lack the metrical rhythm—
It is said, when describing the accomplishment of such mantras,
That it has no function or place.[1920] {33.28}

33.29 “The following characteristics apply to all mantras.[1921]
The mantras with multiple occurrences of the syllable *śa*,
Adorned by the import of the syllable *oṁ*,
And containing the syllable *ta* that indicates their belonging to the tantra
Are certain to bring accomplishment.[1922] {33.29}

33.30 “If the mantras that start with *oṁ*
And end with *m*[1923]
Also contain the syllable *śa*,
They are auspicious and will bring results. {33.30}

33.31 “Mantras with the form of a square[1924] containing the syllable *ta*
That are not contracted at the end,
And where the syllable *ta* is joined with the letter *r*,
Are effective in ritual performances.
The letter *r* occurring twice or many times at the beginning
Will bring out good qualities of the syllable *huṁ*.[1925] {33.31}

33.32 “When the syllable *va*[1926] is at the end of the square,[1927]
The letters [of the mantra] will render the sādhana effective.

The syllable *ka*[1928] may be joined with the letter *r*,
And the syllable *ma* at the end become merely an *m*.[1929]
Mantras that begin with the syllables *ma* or *na*
Are said to be the best. {33.32}

33.33 "Mantras that have many syllables *ta*[1930]
Can be found in all the tantras;
They are said to be associated with the north.
Those associated with the south are adorned with *huṁ*.
Those that have many syllables *bha*
Are associated with the east and the northwest. {33.33}

33.34 "The syllable *ca*[1931] belongs to Varuṇa;
It is said to nourish and bring welfare to the world.
The mantra that has many syllables *va*[1932]
Is regarded as belonging to the great Indra.[1933] {33.34}

33.35 "If it starts with a recourse to the Three Jewels, [F.239.a] [F.256.a]
The mantra is one of refuge.
If it includes, further on, an homage,
It is the cause of peace and brings happiness. {33.35}

33.36 "Otherwise, a mantra may be used
For paying homage to all the gods.
One's own mantra and also the 'lord of mantras'[1934]
Are suitable for all types of activity. {33.36}

33.37 "Mantras that contain many syllables *ḍa*,[1935]
And end with the syllable *phaṭ* [preceded by] *huṁ*,[1936]
Are very cruel ones;
They have great intensity and power. {33.37}

33.38 "They instantly block [the target's] life force
And may be skillfully employed [to target] cruel beings,
Especially those that commit evil;
They should not be used against any others.[1937] {33.38}

33.39 "The reciter should always avoid
Those things that are avoided by the sages.
The mantras of pacifying and nourishing
Will accomplish both [one's own and others'] interests. {33.39}

33.40 "They can accomplish all the rites,
Whatever have been taught.

When they are recited the right way,
Mantras possess energy and magical abilities. {33.40}

33.41 "One should perform rites of pacifying
Using the mantras taught by the victorious ones.[1938]
For all the rites of nourishing,
One should use the mantras of the Jewel[1939] family. {33.41}

33.42 "All evil rites are employed
In the activities of assault.
All rites of assault should be performed
Using the mantras of the Vajra family.
Though forbidden by the lords of the world,
Such mantras have been taught by the lord of yakṣas.[1940] {33.42}

33.43 "The mantras, in all their greatness,[1941]
Manifest in order to guide sentient beings.
They are said to be of three types,
Always belonging to [one of] the three families. {33.43}

33.44 "As for the eight families
Enumerated by the Sage himself,
The accomplishment in them is threefold,
As it arises in three different ways—
Supreme, middling, or inferior.
This is its threefold division. {33.44}

33.45 "It can be of a peaceful,
Nourishing, or cruel type.
This is taught exclusively
In the context of mantra and tantra. {33.45}

33.46 "When the exalted function of mantras
Is utilized in the activity of assault,
Such rites are debased
And condemned by all the omniscient ones. {33.46}

33.47 "Even when one is in trouble, one must not perform [F.239.b] [F.256.b]
Any rite that interrupts the life force [of the target].
The magnitude of the karma incurred
Is described here only briefly: {33.47}

33.48 "The karmic consequences of mantras
Employed in tantric procedures are far reaching and extensive.

This has been taught in this king of manuals
And can also be found in other tantras. {33.48}

33.49 "Although one may be able to use any mantra,
One should not perform inferior rites.
Whatever worldly mantras there are,
They are all of dubious benefit. {33.49}

33.50 "All the supramundane mantras, on the other hand,
Are always endowed with good qualities.
The mantra accomplishments are infinite,
As they are proclaimed to be. {33.50}

33.51 "The count begins from one,
But, similarly, twenty are described.
Then thirty, if put briefly,
And after that, forty. {33.51}

33.52 "Next is sixty—[a number] divisible by three.[1942]
With an extra ten, it becomes seventy.
If another ten is added,
The number, they say, is eighty. {33.52}

33.53 "If another ten is added, the number is called ninety,
And with another ten, it is a full one hundred.
One hundred now being the base for counting,
Ten of these makes one thousand. {33.53}

33.54 "Ten thousands is one *ayuta*;[1943]
Ten ayutas is one *lakh*.
Ten lakhs is one *vilakh* (one million),
And ten of these is one *koṭi* (ten million). {33.54}

33.55 "Ten koṭis is one *vikoṭi* (one hundred million),
And ten of the latter is one *arbuda* (one billion).
Ten arbudas is one *nirbuda* (ten billion),
And ten of these is, as expected, one *khaḍga* (one hundred billion). {33.55}

33.56 "Ten khaḍgas is one *nikhaḍga* (one trillion),
And ten nikhaḍgas is, as expected, one *kharva* (ten trillion).
Ten kharvas is one *padma* (one hundred trillion),
And ten padmas is one *mahāpadma* (one quadrillion). {33.56}

33.57 "Ten mahāpadmas[1944] is one *vāha* (ten quadrillion);

Ten of these is one *vivāha* (one hundred quadrillion).
The next after that is known as *mahāvivāha* (one quintillion),
And ten of these is called *māya* (ten quintillion). {33.57}

33.58 "Ten māyas is one *mahāmāya* (one hundred quintillion);
Mahāmāya, after another multiplication by ten,
Is termed by the guides of the world *samudrā* (one sextillion),
As [known] in the science of algebra. {33.58}

33.59 "The next number, after the multiplication
By the 'half of twenty,' is *mahāsamudrā* (ten sextillion);
Mahāsamudrā, when multiplied by ten,
Is called *sāgara* (one hundred sextillion). {33.59}

33.60 "When multiplied by the 'half of twenty,'
It becomes *mahāsāgara* (one septillion);
The latter, multiplied by ten,
Is called *pragharā* (ten septillion). {33.60}

33.61 "Ten pragharās, as they are called,
Are proclaimed to be one *gharā* (one hundred septillion);
Ten of the so-called gharās
Are said to be one *aśeṣa* (one octillion). {33.61}

33.62 "Aśeṣa, multiplied by the 'half of twenty,'
Becomes *mahāśeṣa* (ten octillion). [F.240.a] [F.257.a]
This, according to the guides of the world,
Is the limit beyond which a number is incomputable. {33.62}

33.63 "Counting is said to rely on multiplying by ten,
But then, it is an incomputable number that is multiplied.
Multiplying an incomputable number by ten
Gives a number even more incomputable.[1945] {33.63}

33.64 "*This world* is proclaimed to be multiplied
A thousandfold infinite number of times.
The cosmic unit next to this world
Is a *great world*, which is manifolded further. {33.64}

33.65 "Beyond that, there is the so-called *darkness*,
And beyond that, the so-called *light*.
After *light* is the so-called *great light*,
And when this is multiplied, it is called *multitude*.[1946] {33.65}

33.66 "After the *multitude* is the so-called *great multitude*,
And after the *great multitude*[1947] is one called the *deep*.[1948]
After the *deep* is one called the *stable*,
And after the *stable* comes the *more stable*. {33.66}

33.67 "Beyond that is the *abundant*,[1949]
And beyond the *abundant*, the *basis*.[1950]
According to those who delight in the art of enumeration,
Beyond the *basis*[1951] is the *more basic*. {33.67}

33.68 "After that comes the *great basis*,
And the one after the *great basis* is known as the *fixed*.
When we have moved from the *fixed* to the *more fixed*,[1952]
The next [on the list] is known as the *great thing*.[1953] {33.68}

33.69 "After the *great thing* there is the *famous basis*,[1954]
And after that comes the *great ocean*.
After the *great ocean* is one called the *primal*,
And after the *primal* is the *more primal*. {33.69}

33.70 "The one after the *[more] primal* is called *excellent*,
And the one after the *excellent*, the *most excellent*.
After the *[most] excellent* is one called *dwelling place*,
And after the *dwelling place*, one known as the *inconceivable*. {33.70}

33.71 "[After] the *inconceivable* there is the *terrible*;[1955]
[After that,] the *terrible*, the *kingdom*.
Beyond the *kingdom* is the *home of the treasure*,[1956]
And beyond[1957] that is the *virtuous*. {33.71}

33.72 "Beyond the *virtuous* is the *great mind*,
And the next after that is the *no-mind*.
After the *no-mind* is the *confused mind*,[1958]
And after that is what is called *expressible*. {33.72}

33.73 "After the *expressible* is the *inexpressible*.[1959]
Next is one called the *universal*,[1960]
And after the *universal* is the *great universal*.
Next is one called *asvara*.[1961] {33.73}

33.74 "After the *asvara* is the place of the *great asvara*,
After which there is the *kharva*.[1962]
The place *auspicious peace* is so called

By those who have reached the limit of enumeration. {33.74}

33.75 "After the *very courageous* is the *courageous*,[1963]
And then one called the *watery*.
After the *watery* is the *confused mind*,[1964] [F.240.b] [F.257.b]
And after that, another place [called] the *ultimate*. {33.75}

33.76 "Beyond the *ultimate* is the *domain of the buddhas*,
With its superior levels.[1965]
It is impossible for human beings to
Go over all these world divisions. {33.76}

33.77 "There is nothing that would be regarded
As superior to the *domain of the buddhas*.[1966]
Buddhafields are believed
To be as numerous as the grains of sand in the Gaṅgā. {33.77}

33.78 "Dissecting[1967] [the physical matter,]
The guides [also] taught about the smallest particles.
This was done by way of examples
[Within] the domain of analytical investigation.[1968]
Physical matter can be established through logic (*hetunā*);
It cannot be established by relying [solely] on enumeration.[1969] {33.78}

33.79 "In the past, I served fully realized buddhas
Whose number matched such enumeration.
I worshiped them
During this inconceivable[1970] eon.
In the infinity of time,
I became a bodhisattva long ago. {33.79}

33.80 "For the sake of beings,
I became fully realized and attained buddhahood.
I taught tantra in different places,
Providing full details of the rituals. {33.80}

33.81 "Taught by the buddhas,
This supreme [manual of] rites is the best.
It was taught to me[1971] in the past
By so many fully realized buddhas. {33.81}

33.82 "And now, O divine youth, I teach it myself
During my final embodied existence.
However many worldly mantras

And auspicious kings of rites there are, {33.82}

33.83 “However many supramundane or divine mantras there are
Among men, gods, and asuras,
I have explained tantric applications
For all of them. {33.83}

33.84 “This king of manuals,[1972] celebrated everywhere,
Has great magical power.
By applying the ritual procedures of the mantras
One will attain accomplishment and become like Mañjughoṣa.[1973] {33.84}

33.85 “It has been declared by Mañjughoṣa,
The powerful lord, that by the sole means of
This manual with its procedures
All these [mantras] will be accomplished.[1974] {33.85}

33.86 “It is a foregone conclusion that
Whatever other deity mantras[1975] there are—
All the supramundane
And mundane ones of great power— {33.86}

33.87 “They too can become accomplished
By the ritual methods in this king of manuals.
Mañjuśrī controls all the mantras [F.241.a] [F.258.a]
In all the rites that have been taught—
He is thus acclaimed
In this supreme king of manuals.[1976] {33.87}

33.88 “Whatever[1977] practical skills and branches of knowledge
Are recognized in the world,
Such as the omens taught in the art of prognostication
And interpreted based on the knowledge of astrology;
Whatever types of behavior are taught in the art of prognostication,
Or auspicious and inauspicious sounds; {33.88}

33.89 “Whatever voices there are of whatever creatures
That betoken their thoughts and behavior;
Whatever elements, sense bases, substances,
. . . . . [1978]; {33.89}

33.90 “Whatever so-called portents or signs,
Techniques (*kriyā*) of mining minerals,
Algebra, grammar, sciences,

Armaments, and ritual procedures; {33.90}

33.91 “Whatever knowledge of one’s inner being, medicine,
And the welfare and happiness of all beings;
Whatever art of logical argument (*hetunīti*) and other skills;
Whatever established science of linguistics; {33.91}

33.92 “And whatever prosody, music, and the art of making perfumes there are—
Whatever of these have been enumerated,
I, the bodhisattva, have taught them
In order to benefit sentient beings. {33.92}

33.93 “In former times, I, the bodhisattva,
Knowing that they benefit beings,
Taught them to the inhabitants
Of the ocean of saṃsāra. {33.93}

33.94 “Living for a long time
In the dense forests of saṃsāra,
I act in the way that
Brings beings to maturity. {33.94}

33.95 “I work for the benefit of beings,
Creating for them stores of merit
In every way that good karma
Can be accumulated. {33.95}

33.96 “Established in various activities,
Beings obtain [corresponding] types of birth.
I perform various activities
For those limited by birth who have various needs.[1979] {33.96}

33.97 “Beings engage in various activities,
Serving the different aims described in the śāstras.
I fulfill these [aims] for them,
Assuming various excellent forms. {33.97}

33.98 “I thus assume different guises,
Using different bodies, be they my own or not.[1980]
Motivated by [the wish] to benefit beings,
I created different forms. {33.98}

33.99 “I created, in the past, [the forms of]
Maheśvara, Śakra, Brahmā, and others;
Viṣṇu, Dhanada, and Nairṛta; [F.241.b] [F.258.b]

And also the different forms of the grahas. {33.99}

33.100 “With their minds full of great compassion,
They are objects of refuge[1981] for beings.
Gradually, I establish these beings
In a state of peace. {33.100}

33.101 “I wander throughout saṃsāra,
Observing beings over long periods of time.
Being of the nature of the mantra,
I bring the fulfillment of their needs.[1982] {33.101}

33.102 “While wandering from birth to birth,
I propagate, relying in the lineage of the Buddha,
Mantric rituals[1983] that represent
The gradual knowledge of the mantras. {33.102}

33.103 “For me, there is neither a creator,
Nor an owner.
Always relying on the lineage,
I have realized the ultimate awakening. {33.103}

33.104 “I am at ease, un-aging,[1984] peaceful,
Free from worry, pure, and benevolent.
I have reached the peace of nirvāṇa
And liberation from the fetters of birth. {33.104}

33.105 “Presently, the wheel that holds fast to the ultimate reality
Is made to roll on,
As I teach this manual
That explains mantras at length.
The reciter must not misuse
This manual of rites in any of its details. {33.105}

33.106 “Whatever worldly mantras there are,
Their rituals have been taught accordingly.
All these [mantras] should be worshiped and honored,
Without any contempt whatsoever.
Consequently, the practitioner of mantra
Must also not disregard their [respective] rituals in any detail. {33.106}

33.107 “As for applying the knowledge of signs
That has been taught as the science of astrology,
One should not interpret these [signs] incorrectly.

They have been taught for good purposes, {33.107}

33.108 “So that mundane pursuits, such as
The preparation of power substances and other medicines,
Or the healing [remedies] for the eyes,[1985] can succeed—
They are thus described as beneficial. {33.108}

33.109 “The sayings of the victorious ones, adorned with the stanzas of benediction,
Recommend the auspicious [settings].
One should choose a day during a bright fortnight
Recommended as the best and indicated by auspicious signs. {33.109}

33.110 “With such auspicious and excellent planetary positions,
One should commence the mantra practice.
One should thus choose the auspicious [signs]
And avoid the inauspicious. {33.110}

33.111 “I myself taught these things in the past;
The mantra reciters should therefore accept them [as true].
Whatever benefits there are in this world
That can be derived from the knowledge of astrology, {33.111} [F.242.a] [F.259.a]

33.112 “Or other such benefits[1986]—
Those derived from polity and logic
Or those well conceived in the treatises of Nyāya
For the benefit of beings— {33.112}

33.113 “I have taught all of this
And the mantra reciters should accept it [as true].
This path is the cause of accomplishment;
It has been shown by those who know reality. {33.113}

33.114 “The entire [Buddhist] canon, as taught by me,
Is wholly for bringing liberation.
Because of this, one should follow the path of mantras,
As they are the source of accomplishment. {33.114}

33.115 “The reciter must never, to any extent,
Employ the mantras the wrong way,
Be they any of the worldly mantras
Or those proclaimed as supreme. {33.115}

33.116 “When employing, in any [rites],
The supramundane mantras or the divine mantras [of magic],
One must not harbor wrong thoughts

And must never defile one's mind. {33.116}

33.117 "One should worship all the mantra [deities]
Approved for those who know the right time
And taught in the instructions of the Teacher
That are founded on the sameness of all buddhas.[1987] {33.117}

33.118 "These deities are the recourse of the victors' sons;
They are summoned and caused to enter
Into the maṇḍala of the moon-like sages.
They are here taught for those who know the right time.[1988] {33.118}

33.119 "They are always effectual, and if one wishes them to enter,
One can summon them with mantras.[1989]
One should neither bow to submit to the mantras [deities]
Of other systems, nor treat them with contempt,
As it is said that the mantras that are debased
Are not unproductive. {33.119}

33.120 "Whatever worldly mantras there are,
Reciting them brings inferior results.[1990]
Although they produce results for reciters,
They will lead, as far as can be seen, to afflictions. {33.120}

33.121 "When one feels indignant and angry,
One should not harbor wrong thoughts.
Nor should one indulge in pleasures,
As this brings adverse karmic results.[1991]
One must not allow one's mind
To develop such inclinations. {33.121}

33.122 "One should stick with just one mantra
And recite it continuously with a focused mind.
One will consequently obtain the full result
As specified in the ritual instructions. {33.122}

33.123 "Without allowing the mind to wander,
One should recite the same mantra. [F.242.b] [F.259.b]
Mantras accomplished through single-mindedness
Will accomplish every purpose. {33.123}

33.124 "One who is distracted in mind and inwardly confused
Will not see success.
One should instead win the full array of results

And a high rebirth. {33.124}

33.125 “One whose mind is always pure,
Who trusts in the teachings[1992]
And has faith in the Three Jewels,
Will obtain the accomplishment as specified.” {33.125}

33.126 *This concludes the detailed chapter that explains the knowledge of signs pertaining to the ritual activity procedures,*[1993] *thirty-third*[1994] *in “The Root Manual of Noble Mañjuśrī,” an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

34. # Chapter 34

34.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to the divine youth Mañjuśrī as follows: {34.1}

34.2 "Listen, Mañjuśrī, to your most esoteric and secret teaching on your mudrās and mantras. No followers of your mantra path should ever disclose this teaching to people who have no trust and no faith in the doctrine of the Tathāgata; to people who do not have the authorizing samaya or do not maintain the continuity of the lineage of the Three Jewels; to people who are in bad company; to people who do not desire religious merit; to people who interact and mix with evil companions or are surrounded by bad friends; to people who distance themselves from the Buddha's teaching; to people who have not been instructed by their master and so this manual would bring no results for them; to people, divine youth, who have not been initiated into your supreme and most secret maṇḍala; or to people who do not observe their samaya or who have no connection to the family of the Tathāgata. {34.2}

34.3 "One without faith in the Buddha's teachings
Is far from realization.
One should not teach mudrās
Nor explain the tantra to such a person. {34.3}

34.4 "If someone stupefied by ignorance
Should disclose them through carelessness, greed, and the like,
The methods[1995] and mantras of such an errant reciter
Will not be accomplished. {34.4}

34.5 "One should practice the mudrās
And the mantras in seclusion, [F.243.a] [F.260.a]
Otherwise accomplishment will not come soon,
And one's body will decline. {34.5}

34.6 "One can explain the art (*tantra*) of mudrās

[Only] to those who are gentle, have faith,
Are true to their samaya,
And are advanced in the tantra and mantra. {34.6}

34.7 "One can explain it to those who
Worship the Three Jewels,
Have faith in the doctrine of the victorious ones,
And know how to apply the procedure. {34.7}

34.8 "One can explain it to those
Who are adorned with bodhicitta
And, familiar with the methods of its generation,
Always pursue the path to awakening. {34.8}

34.9 "One can explain the mudrās to those who engage
In the practice of the mantras and tantras,
Who observe their samaya in regard to the relative and the absolute
And are committed to the great realization. {34.9}

34.10 "One can explain the mudrās to those who have faith
In the sons of the victorious ones,[1996]
In the śrāvakas and the solitary pratyekabuddhas,
And who understand the results of Dharma practice. {34.10}

34.11 "One can explain the mudrās to those
Who see phenomena without conceptual contrivance,
Who have faith, are free from avarice,
And know how to apply the Teacher's instructions. {34.11}

34.12 "These mudrā seals are themselves sealed.
Their exact number is one hundred and eight—
No fewer and no more than that
Have been proclaimed by the buddhas. {34.12}

34.13 "[The number of] mantras
In Mañjuśrī's manual is the same.
One hundred and eight mantras
Have been taught,
As have one hundred and eight mudrās
By the eminent sages in the past. {34.13}

34.14 "This number is the standard
For the mudrās and mantras found in this manual.
It is a treasury of all the buddhas

Referred to as a *mantra treasury*.
Mudrās used in combination with mantras
Accomplish activities swiftly. {34.14}

34.15 "Just as a chariot would never roll on
Without wheels,
So also no mantra
Will accomplish its activity without a mudrā.
Mantras used in combination with mudrās
Accomplish activities swiftly. {34.15}

34.16 "They can summon everyone within
The entire triple universe with its gods and asuras,
Let alone accomplish other activities [F.243.b] [F.260.b]
In the cultivated[1997] world of humans. {34.16}

34.17 "When mudrās and mantras
Are used together and are pure,
The results will be seen in real life.
They will manifest based on the applied procedure. {34.17}

34.18 "They can summon spirits,
As well as the eminent victors along and their sons.
There are three accessories that make rites effective:
Mantras, mudrās, and austere meditation. {34.18}

34.19 "The reciter can obtain
Any accomplishments as desired
If the mantras are sealed with the mudrās,
And the mudrās with the mantras. {34.19}

34.20 "If no mantra is without a mudrā
And no mudrā without a mantra,
The mudrās thus employed along with the mantras
Will accomplish every activity. {34.20}

34.21 "Mutually they produce results,
Which arise in mutual dependence.
If the practitioner applies them in tandem,
There is no activity that could not be accomplished. {34.21}

34.22 "All mantras will succeed if used along with mudrās
By those endowed with a physical form.[1998]
The mantra should be employed according to procedure

And sealed with a mudrā.[1999] {34.22}

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

34.24 “Nor a place where a being could not be controlled
Even though they had not been summoned.
Nor is there any being
Able to resist [this ritual]. {34.24}

34.25 “Even bodhisattvas of great power can be summoned
And induced to speak if the procedure is followed.
They are unable to invalidate the protection procedure
Or thwart the successful outcome of a rite,
Even if they are established
On the tenth level. {34.25}

34.26 “Beings who rely on mantras and mudrās
Are unassailable by any spirits.[2000]
. . . . . .
. . . . . .[2001]
When employed as part of the procedure
Mudrās become a source of protection.[2002] {34.26}

34.27 “They accompany all the mantras
And can be seen [used] with each of them.
So, too, each mudrā is accompanied by a mantra—
They belong one with the other. {34.27}

34.28 “If the procedures involving form[2003] and recitation
Are employed in the rites of homa,
They will be a source of accomplishment;
The mudrās are assigned to the mantras. {34.28}

34.29 “For someone who is constantly engaged in
And always relies on the recitation of mantras,
All the mantras will be effective.
The words of the sages are not spoken in vain— {34.29}

34.30 “Those who distort
The teachings of all the buddhas
Will never be able to apply[2004] [F.244.a] [F.261.a]

The art of mantras correctly.
Those who apply the teachings [correctly]
Follow the procedure complete with the mantra and the mudrā.[2005] {34.30}

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

34.32 "I applaud the result derived from this king of manuals,
Which is to ferry [beings] out of [saṃsāra].
The art of mudrās constitutes
The most secret boon for the world."[2006] {34.32}

34.33 Then, smiling softly,
The divine youth who is the origin of everything,
Clever, glorious, and forbearing,
With the form of a young boy,
The bodhisattva of great courage
Established on the tenth level, said, {34.33}

34.34 "Please explain, O supreme of sages,
The buddha Friend of the Sun,[2007]
[Why it is] that you, O Blessed One,
For the sake of mantras, teach in this world {34.34}

34.35 "That which has already been taught to me
By the fully realized buddhas in the past.
Why is the Lion of the Śākyas
Teaching it [again] now?
This uncertainty is born [in me],
So please explain [this], O supreme sage!" {34.35}

34.36 The learned one with the sweet voice of a cuckoo
That resembles the powerful voice of Brahmā
Replied to the bodhisattva [Mañjuśrī],
Who was established on the tenth level, {34.36}

34.37 "Formerly, while wandering
In saṃsāra over many eons,
I obtained this king of manuals
From the sage called Saṃkusuma.[2008] {34.37}

34.38 "[Wandering] from place to place,

I brought about much help for beings.
Swayed by the power of compassion,
I formed an aspiration then
That I would become, during the debased eon,
The supreme buddha. {34.38}

34.39 "Having fulfilled the goal of teaching
And having set the Dharma wheel rolling,
In the final period
Before I would pass into nirvāṇa on earth,
I would teach this king of manuals
In your presence. {34.39}

34.40 "When I have departed into nirvāṇa
And the world that is called Jambu[2009] is empty,
When the Dharma basket of the Teacher
Is difficult to find, during the lowest eon,
This king of manuals would fulfill [F.244.b] [F.261.b]
The purpose of instructing beings. {34.40}

34.41 "This king of manuals, with its extensive contents,
Is [now] entrusted to you in particular,[2010]
So that it will be used, at that time,[2011]
For the benefit of beings. {34.41}

34.42 "At that terrible time,
People will be without Dharma.
Never following any rules,[2012]
The kings will be full of ill will. {34.42}

34.43 "Both humans and nonhuman beings
Will all be hostile to the teaching.
They will destroy the entire Dharma basket
That I have taught. {34.43}

34.44 "The mantra basket was taught
In order to guide them.
It was for you, O divine youth, that I made this aspiration
Throughout inconceivable past eons:[2013] {34.44}

34.45 " 'Whatever buddhas, friends of the world, have existed,
Who are now in the state of nirvāṇa,
I will strive to spread their doctrine
Eon after eon. {34.45}

34.46 " 'I will travel everywhere
In the form of a young boy
And guide beings
In the form of the mantra, time after time.' {34.46}

34.47 "This aspiration, O divine youth,
I made in the past for you.
This has now come to pass, O youth!
This is my instruction to you:[2014] {34.47}

34.48 "When the buddhafield is empty
And people are without refuge,
You should instruct them, as a young boy,
In the form of the mantra. {34.48}

34.49 "You will guide many beings,
Granting them every good fortune.
At that time, during the debased eon,
You will grant boons to all beings. {34.49}

34.50 "When I have departed from this world into nirvāṇa,
And the land has become empty,
You will carry on the Buddha's work
In the form of a young boy. {34.50}

34.51 "At that time, I will enter nirvāṇa
In the delightful wilderness
Of the foothills of the Himalayas,
On the bank of the Hiraṇyavatī." {34.51}

34.52 *This concludes the detailed chapter with the instructions on the procedures enhanced by the stimulus of mudrās, given in response to Mañjuśrī's inquiry, thirty-fourth*[2015] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

35. # Chapter 35

35.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode [F.245.a] [F.262.a] and entered the samādhi called *that which animates the great receptacle of mudrās of the tathāgatas*. As soon as he entered this samādhi, a great light issued from the tuft of hair between his eyebrows. This mass of light, surrounded by innumerable billions of light rays, illuminated many buddhafields, arousing all the buddhas [dwelling there], and entered back into Lord Śākyamuni's tuft of hair. {35.1}

35.2 As soon as they were roused, all the blessed buddhas entered the samādhi of *the nature of the sky* and positioned themselves in the sky above the Pure Abode. Having greeted all of them reverentially, the blessed Śākyamuni spoke to Mañjuśrī, the divine youth, as follows:

"Listen, Mañjuśrī, about the procedures pertaining to the receptacle of mudrās, blessed by all the buddhas to come." {35.2}

35.3 Mañjuśrī, the divine youth, prostrated to the feet of the Blessed One,[2016] bowed to all the buddhas, and spoke to blessed Tathāgata Śākyamuni as follows: {35.3}

35.4 "Very good, O Blessed One! Please teach, if you think that the time is right, the most secret chapter on the receptacle of the mudrās of all the tathāgatas. This will be for the benefit and happiness of many people. Teach it out of kindness for the world, for the welfare and happiness of great numbers of people. This will create happiness and the ripening [of the causes of] happiness for gods, men, and all beings." {35.4}

35.5 Being thus supplicated by Blessed Mañjuśrī, the divine youth, the blessed Śākyamuni began to teach, gazing at all the buddhas, directing his attention to all the beings,[2017] gladdening all the bodhisattvas, perfectly calming [F.245.b] [F.262.b] all the pratyekabuddhas and noble śrāvakas, animating all those whose minds were occupied with the meaning of their respective mantras,[2018] keeping all the evil beings at bay, restoring confidence in all the frightened ones, and

establishing in the ease of the auspicious nirvāṇa all those that were in difficult predicaments. For the happiness of all suffering beings, he taught the procedures from the chapter on the mudrās as follows: {35.5}

35.6 "Listen, Mañjuśrī, divine youth,
As I teach the chapter on mudrās.
First comes the *five-crested*
Known as a 'great mudrā.'[2019] {35.6}

35.7 "One should know the *three-crested* as the second,
And the *single-crested* as the third.
The perfect buddhas, best of two-legged beings,
Call the fourth one the *utpala*.[2020] {35.7}

35.8 "The *swastika* is regarded as the fifth,
And the *banner* as the sixth.
Those adorned by the knowledge of mantras
Call the seventh one the *complete*. {35.8}

35.9 "The conquering lords of the world[2021]
Called the eighth the *stick*,
The ninth, the *parasol*,
And the tenth, the *javelin*. {35.9}

35.10 "The eleventh is called
By the perfect buddhas the *hollow space*,[2022]
The twelfth, the *shield*,
And the thirteenth, the *mace*. {35.10}

35.11 "The fourteenth is called the *sword*,
And the fifteenth, the *bell*.
The sixteenth is known as the *noose*,
And the seventeenth as the *goad*. {35.11}

35.12 "The *auspicious seat* is the eighteenth,
And the nineteenth, the *seat*.
The *peacock seat* is said to be the twentieth,
And the *three-pointed lance*, the twenty-first. {35.12}

35.13 "The *one-pointed lance* is the twenty-second,
And the *two-pointed lance*, the twenty-third.
The twenty-fourth mudrā is the *rosary*,
And the twenty-fifth, the *bow*. {35.13}

35.14 “The twenty-sixth is designated as
The *iron arrow*,
And the twenty-seventh
Is called the *even-pointed lance*.[2023] {35.14}

35.15 “The twenty-eighth is the *spear* (*śūla*),
And the twenty-ninth, the *hammer*.
The thirtieth is the *hatchet*,[2024]
And the thirty-first, the *fangs*. {35.15}

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

35.17 “The *pitcher* is said to be the thirty-sixth,
And the *club*, the thirty-seventh.
The thirty-eighth is the *cross-legged posture*,
And the thirty-ninth, the *kettledrum*. {35.17}

35.18 “What they name as the fortieth
Is the *Dharma conch*.
The *chain* is proclaimed
To be the forty-first. {35.18}

35.19 “The forty-second is called the *highly esteemed*,
And the forty-third, the *fulfilled wish*.
The forty-fourth is regarded as
The *mother Prajñāpāramitā*. {35.19}

35.20 “The perfect buddhas, best of two-legged beings,
Call the forty-fifth the *bowl*.[2025]
The forty-sixth is called the *archway*,
And the forty-seventh, the *fine archway*. {35.20}

35.21 “The forty-eighth is known as the *voice*,
And the forty-ninth, the *sound of recitation*.[2026]
The fiftieth is the *drum*,
And the next after that, the *Dharma drum*. {35.21}

35.22 “The fifty-second is the *elephant*,
And the fifty-third, the *supreme hand*.
The fifty-fourth mudrā should be known as

The *movement in the direction of that*.[2027] {35.22}

35.23 "The fifty-fifth is called the *comet*,
The fifty-sixth, the *bow and arrow*,[2028]
The fifty-seventh, the *axe*,
And the fifty-eighth, the *worshiped by the world*. {35.23}

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

35.25 "The sixty-first is the *padma*,[2029]
And the sixty-second, the *vajra*.
The sixty-third is said, in this world,
To be the revolving *Dharma wheel*. {35.25}

35.26 "The sixty-fourth should be known,
Briefly, as the *water lily* (*puṇḍarīka*).
The sixty-fifth one should know
As the supreme *boon-granting* mudrā. {35.26}

35.27 "The sixty-sixth is called
By the buddhas the *rope*.[2030]
The knowledgeable call
The sixty-seventh the *spear* (*kunta*).[2031] {35.27}

35.28 "The sixty-eighth is designated
As the *vajra staff*,
And the sixty-ninth is known as
The *killer of hundreds*.[2032] {35.28}

35.29 "The next mudrā, the seventieth,
One should know, briefly, as the *boat*.[2033]
The seventy-first, the excellent, auspicious mudrā,
Is called the *palace*. {35.29} [F.246.b] [F.263.b]

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

35.31 "The two mudrās,
The seventy-fourth and the seventy-fifth,

Are called, respectively,
The *lute* and the *half-moon*.[2034] {35.31}

35.32 "The seventy-sixth, in this world,
Is the mudrā *abode of lotuses*.
The superior seventy-seventh
Is the mudrā *birthplace of water lilies*.
The seventy-eighth mudrā
Is called the *salutation*.[2035] {35.32}

35.33 "The seventy-ninth is the *drinking water*
And the eightieth is the *foe destroyer*.
The eighty-first is known as the *lamp*
And the eighty-second is designated as the *joined palms*. {35.33}

35.34 "The eighty-third is called the *garland*
And the eighty-fourth the *seat*.[2036]
The eighty-fifth is taught as the *place*,
And the eighty-sixth is the *consecration*.
The eighty-seventh is called the *initiation*,
And the eighty-eighth is designated as the *supreme*. {35.34}

35.35 "The[2037] mudrās that are counted as the eighty-ninth
And the ninetieth are both supremely auspicious;
They are the *hollow space* and the *couple*,
Which brings the count to ninety. {35.35}

35.36 "The ninety-first mudrā
Is called the *flower*,
The ninety-second, the *bracelet*,[2038]
The ninety-third is always the *incense*,
The ninety-fourth, the *perfume*,
And the ninety-fifth, the *lamp*. {35.36}

35.37 "The ninety-sixth should be known as the *formal practice*,
And the ninety-seventh as the *sitting posture*.[2039]
The ninety-eighth is the *summoning*,[2040]
And the ninety-ninth is the *dismissing*. {35.37}

35.38 "The mudrā that completes the count of one hundred
Is the *suitable for all rites*.
As for the mudrās beyond these one hundred,
They are known as 'great' mudrās. {35.38}

35.39 “Among the uṣṇīṣa lords of the world,
The most senior is always Cakravartin.
His mudrā is said to be the 101st.
The 102nd belongs to Sitātapatra. {35.39}

35.40 “The 103rd is regarded as
The *root mudrā of Mañjughoṣa*.
The 104th mudrā, which constitutes the treasury of the Dharma,
Has been designated as the *Dharma mudrā*. {35.40}

35.41 “The 105th is called the *saṅgha*;
This one, too, is a ‘great’ mudrā.
The 106th, the *pacifier of beings*, [F.247.a] [F.264.a]
Brings on [the state of] a pratyekabuddha or an arhat. {35.41}

35.42 “The 107th is the mudrā of the bodhisattvas
Who have entered the tenth level;
The *lotus wreath* by name,
It is known as a ‘great’ mudrā. {35.42}

35.43 “Among all the worldly mudrās and mantras,
The *boon-granting* has the greatest power;
It is the most exalted and excellent
And worshiped throughout the triple universe. {35.43}

35.44 “Designated as the 108th,
This mudrā is the birthplace of the triple universe.
Among the mudrās enumerated in this tantra,
This one is the most powerful.[2041] {35.44}

35.45 “The count assigned to the mudrās
Is thus one hundred and eight.
This number was formerly taught in song[2042]
By the perfect buddhas on the earth.
When the teachings of the Teacher have disappeared,
These one hundred and eight mudrās will be circulated among the living. {35.45}

35.46 “Starting again at the beginning,[2043]
With the [fingers of] both hands joined at the tips,
One should cross over the opposite fingers
And keep them interlaced.
The two hands [thus] joined
Have the shape of five crests. {35.46}

35.47 “When the tips of the fingers are thus
In reverse positions,
That mudrā should be known as the *five-crested*
Or the *five locks of hair*. {35.47}

35.48 “It is known as a ‘great’ mudrā,
And also as the *head of a bodhisattva*.
It possesses great power
And can be employed in all rites. {35.48}

35.49 “One can optionally employ it
Together with the heart mantra of Mañjuśrī,
And also with the mantra of Keśinī
Or the root mantra [of Mañjuśrī]. {35.49}

35.50 “Or, following the procedure,
One can employ it with any other mantra.
One will thus accomplish every rite;
The Sage did not teach this in vain.[2044] {35.50}

35.51 “Similarly, one should join the hands together
With a hollow space between them.
Out of this, one should form [the shape of] three crests,
With the fingers interlaced. {35.51}

35.52 “When the thumbs of both hands
Cling together forming the shape of a needle,[2045]
And the middle and ring fingers
Are in a reverse position resembling a plait,[2046] {35.52}

35.53 “This is known as the *three-crested*,
Or, alternatively, as the *three locks of hair*;
This mudrā is a ‘great’ mudrā
Of the sagacious Mañjughoṣa. {35.53}

35.54 “One can use it in all the rites
Whereof the procedure is known. [F.247.b] [F.264.b]
One can combine it
With any mantra of Mañjuśrī.
Such reciters will thus swiftly accomplish
Their desired aims in this lifetime. {35.54}

35.55 “To form the *single-crested* mudrā,
One should join the hands as before,

With the middle fingers touching along their sides;
This is definitely the *single-crested*.
This mudrā is a 'great' mudrā
Taught by the fully realized buddhas. {35.55}

35.56 "The mantras associated with Mañjuśrī,
As well as the others associated with the world,
Will be mastered when combined with this mudrā,
And swiftly accomplish all activities. {35.56}

35.57 "Likewise, the supreme mantras taught by the victorious ones
Will be accomplished when used in combination with it.
Performing the rite according to procedure,
One will swiftly accomplish one's aims. {35.57}

35.58 "With the hands joined together as before,
The fingertips 'piled up,'[2047]
And the two index fingers bent in,
One should form a shape resembling the *añjali*.[2048] {35.58}

35.59 "When the two thumbs are then crossed over,[2049]
The middle fingers outstretched,
And the ring fingers folded in,[2050]
This mudrā is called the *utpala*.[2051] {35.59}

35.60 "This mudrā is indicated for use
With the root mantra of the bodhisattva [Mañjuśrī].
Every rite that is sanctioned for the *five-crested*,
Can also be accomplished with this mudrā. {35.60}

35.61 "Any rite performed with the *utpala*[2052]
Will bring swift success.
This mudrā grants the boons
And swiftly brings enjoyments.
When combined with the root mantra,
It will swiftly accomplish one's aims.[2053] {35.61}

35.62 "Similarly, one should join the hands,
Stretching them upward
And forming a hollow space in between
With the fingers surrounding it.
One should then form the auspicious symbol
That has the shape of a swastika: {35.62}

35.63 “One should keep the little fingers
On the level with the middle [joints] of the middle fingers,
And the thumbs crossed over[2054]—
This mudrā is called the *swastika*. {35.63}

35.64 “This mudrā can accomplish every purpose,
And should be employed in the rites of pacifying.
When combined with the six heart syllables,[2055]
This mudrā will fulfill every activity. {35.64}

35.65 “When the hands are placed as before,
With the opposite fingers interlaced, [F.248.a] [F.265.a]
This mudrā is referred to by the experts
In the knowledge of destinies as the *complete*. {35.65}

35.66 “When the palms are joined to form an open flower bud
With the fingers kept apart in a circle,
This mudrā has been specified by the perfect buddhas
To the reciters as the *complete*.[2056] {35.66}

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

35.68 “Those with excellent conduct and knowledge of the world
Also taught another mudrā:
One should hold both hands as before,
With the left index finger touching [the right hand].[2057] {35.68}

35.69 “Putting the right hand into position,
One should bend its fingers[2058]
And extend the index and the middle fingers.
This is referred to as the *banner*. {35.69}

35.70 “Called the *banner*, this mudrā, when raised,
Can hold back enemies.[2059]
This mudrā should be used to perform
The rites of bali, homa, and so forth.
If activated by the root mantra,
It will accomplish every activity. {35.70}

35.71 “One should join the hands as before,
With the fingers enclosing an empty space.

This is the mudrā *hollow space*;[2060]
It pacifies all the vighnas.[2061] {35.71}

35.72 "Used with the understanding of the mantra,
It will, in due course, accomplish the intended activity.
The mantras swiftly bring success
If used according to procedure. {35.72}

35.73 "When combined with the mantras of Mañjughoṣa
That originate from his very essence,
[The *hollow space*] will cause the intended activity
To fully manifest in the world. {35.73}

35.74 "One should put the hands together as before
With the right hand above the left.
Holding the right index finger,
One should raise the left index finger.
This mudrā, called the *stick*,
Is capable of warding off enemies.[2062] {35.74}

35.75 "It pacifies all the terrible
And very frightening vighnas.
It has been recommended to the reciters[2063]
As the means of destroying all evil beings.
When used in combination with the root mantra,
It will swiftly accomplish one's aims. {35.75}

35.76 "One should position the hands as before,
Forming the shape of a raised stick
And stretching out the right hand—
This mudrā is called the *parasol*.
With it one can perform the protection for the body, [F.248.b] [F.265.b]
If one places it on the head. {35.76}

35.77 "It may be used with any mantra
In a rite designated as protective.
One can cover or paralyze, as desired,
The mouths of one's enemies.[2064] {35.77}

35.78 "One may do to evil beings,
Including humans,[2065] whatever one wishes to.
All the vighnas will perish
Through merely seeing the *parasol* mudrā. {35.78}

35.79 “Positioning the hands as before,
One should form the auspicious symbol.
The tips of the thumbs should touch,
And the middle fingers should be extended.[2066] {35.79}

35.80 “The tip of the folded ring finger
[Should touch] the middle joint of the middle finger.
This [mudrā], designated as the *javelin*,
Wards off all evil beings. {35.80}

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

35.82 “This mudrā could swiftly bring
The rise of terrible evils in this world.
Any activities, though, that destroy life
Are shunned by every buddha.
One should never perform activities
Forbidden by the most eminent of men. {35.82}

35.83 “One can use the supreme *javelin*
With any mantras of general application.
In combination with this mudrā
One can use any worldly mantras that have been
Taught by the victorious ones,
Focusing as much as one is able to.[2067] {35.83}

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

35.85 “And the child-stealing virūpākṣas[2068]
Who oppress children—
All these miscreants will perish,
Along with other evildoers. {35.85}

35.86 “Positioning the hands as before
To form the shape of a javelin,
One should form an ‘inverted enclosure’
By interlacing one’s fingers.[2069] {35.86}

35.87 “This mudrā is called by the perfect buddhas,
Who are free from hatred, the *hollow space*;
One should use it in the performance of activities.
When this mudrā is used with the mantra One Syllable [F.249.a] [F.266.a]
To seal off all the directions,
This is called the ‘binding of the directions.’ {35.87}

35.88 “This mudrā affords great protection
While it remains enclosing the hollow space—
All the miscreants perish,
And so do any others who bring harm. {35.88}

35.89 “It protects the entire body,
As well as one’s retinue within the area.
It always protects the entire environment
Where the reciter resides. {35.89}

35.90 “Such a reciter will not experience downfalls
And nothing untoward will happen to him,
Only comfort, abundant provisions, and good health.
Would he have to fear even a hostile army? {35.90}

35.91 “Pressing the hands together,
One should put them in the reverse position,[2070]
With the right hand below
And the left one above, turned upward.
When the hands are thus placed in relation to each other,
The supreme victors call this mudrā the *shield*.[2071] {35.91}

35.92 “This mudrā stops the malice
Of wicked enemies from arising.
When used in combination with the syllables of a mantra—
One, two, or three[2072]—it possesses magical power. {35.92}

35.93 “When used in combination with one-syllable[2073] mantras,
This mudrā will swiftly accomplish one’s aims.
It will turn the evil activities of one’s enemies
Into different kinds of advantages. {35.93}

35.94 “If combined with the root mantra,
It neutralizes the poison of snakes
And removes from living beings
Other accidental mishaps.
This excellent mudrā has been taught

By the perfect buddhas, supreme among two-legged beings. {35.94}

35.95 “One should join the hands as before,
So that they touch along the fingers
And form the shape of a mace
That is covered at the base—
It should be well covered with the small fingers
Placed between the two thumbs. {35.95}

35.96 “Using six fingers, one should then form
A nicely pointed shape.[2074]
This mudrā is called the *mace*;
It destroys all the dānavas. {35.96}

35.97 “When they see the *mace* mudrā,
The daityas and other malevolent beings become gentle.
When this highly honored mudrā is raised upward,
They perish.[2075] {35.97}

35.98 “When used in combination with the root mantra,
This auspicious mudrā will swiftly accomplish one’s purpose.
When the tips[2076] of the ring fingers are folded in, [F.249.b] [F.266.b]
The same mudrā is designated as the *sword*. {35.98}

35.99 “Placing the hands exactly as before
And stretching them while folding in the fingertips,
One should form the shape of a round vessel
With the fingers placed all around.
The buddhas know this mudrā as the *bell*,
And they taught it as such to beings. {35.99}

35.100 “One should join the hands together as before,
Forming the *hollow space* mudrā.[2077]
Then, one should interlace the opposite fingers
While forming, with the middle fingers,
The shape of a circle,
That is, the shape of a noose. {35.100}

35.101 “Then, when the index fingers
Are crossed at the middle joint,[2078]
This is called the *noose*—
This mudrā is the magical creation of the buddhas
Intended to guide beings
And release them from their terrible bondage. {35.101}

35.102 “If there are evil grahas,
Or any cruel rākṣasas,[2079]
This mudrā, even if activated only slightly,
Will bind them, along with the mātṛs. {35.102}

35.103 “If one utters, ‘Bind, bind!’ and so forth,
This mudrā will bind even Śakra,
Let alone beings in the human world
That feed on carrion and pieces of flesh. {35.103}

35.104 “One should position the hands as before,
Aligning them together.
The right hand should be
Placed above the left. {35.104}

35.105 “Keeping this position, the shape of a hook should be formed
With the middle and index fingers—
That is, the index finger should form a hook
While clinging to the joint of the middle finger. {35.105}

35.106 “Used in combination with the root mantra,
This activated *goad* mudrā
Will swiftly accomplish the activities
Intended by the reciters. {35.106}

35.107 “One will swiftly summon the lords of gods—
The Brahmās, the Śakras, and so forth.
This excellent mudrā, when employed,
Becomes an excellent goad for drawing beings. {35.107}

35.108 “Using both hands as before, one should join them
In a reverse position, forming a round shape.
One should bend the middle and ring fingers
Of the left hand, {35.108}

35.109 “And make a threatening gesture
With both the index and small fingers of the right hand.
It is instructed that the middle and ring fingers
Of the right hand should be bent.[2080] {35.109}

35.110 “The hands, being in reverse position,
Should press against each other with their thumbs. [F.250.a] [F.267.a]
This, the *auspicious seat*,
Is said to be an excellent and auspicious mudrā. {35.110}

35.111 “It is the seat of all the buddhas;
It can ward off angry beings.[2081]
It may be used in combination with any mantra
That belongs to a family of the chief victors. {35.111}

35.112 “[This seat,] fixed by all the buddhas
And the bodhisattvas of great power,[2082]
Stabilizes everything—all the worlds,
Including those inhabited by gods. {35.112}

35.113 “One should form the same *auspicious seat*.
It should, however, rest[2083] on the middle fingers—
These fingers[2084] should be extended
And the hands raised up.
This mudrā has been designated by the lion-like sages,
Who have defeated their enemies, as the *seat*. {35.113}

35.114 “One should join the hands together
By interlacing the fingers.
Then, with the little fingers, one should form below
A pointed shape like a braid.[2085] {35.114}

35.115 “The middle fingers should be bent,[2086]
Forming the oblong shape of a lotus leaf.
One should join the thumbs together,
Always positioning them upright.[2087]
The perfect buddhas who are free from hatred
Call this mudrā the *peacock seat*. {35.115}

35.116 “According to the eminent sages,
This is the seat of the sagacious
Bodhisattva Mañjughoṣa,
Ever for his childlike enjoyment. {35.116}

35.117 “Formerly taught by the self-arisen [buddhas],
This mudrā has great power.
When activated with the mantra of Mañjughoṣa,
It can accomplish a variety of activities,
Such as destroying evil beings—
Kravyādas and piśitāśas. {35.117}

35.118 “This completes the first twenty[2088] mudrās;
More [mudrās] beyond these[2089]
Were taught by the world leaders—

The perfect buddhas, supreme among two-legged beings. {35.118}

35.119 “Next I will teach the procedures
Specific to the mudrās.
One’s hands should be pure and clean,
Washed with unsullied water. {35.119}

35.120 “They should be sprinkled with water
Suffused with white sandalwood, camphor, saffron,
And many types of perfume,
And then dried in the breeze.[2090] {35.120}

35.121 “With the hands, which are clean, unimpaired,
Perfect, and free of blisters[2091]—only with such hands—
One should form a mudrā for saluting, and so forth,
The most eminent of two-legged beings, such as {35.121}

35.122 “Śālendrarāja, Saṃkusumitarāja, [F.250.b] [F.267.b]
Amitābha, Ratnaketu,
Amitāyurjñānaviniścayarāja,
The lord of the world Divaṃkara, {35.122}

35.123 “Kṣema, and the lords of the world
Sunetra, Dharmaketu, and Prabhāmālin—
These are the names of the seniormost [tathāgatas]
Who transcend this [world]. {35.123}

35.124 “One should salute any buddha from among the above
Who are superior among two-legged beings.
Purified, in a clean place,
One should form a mudrā during recitation. {35.124}

35.125 “Once having examined[2092] the master,
One should relinquish one’s doubts about him.
Adhering to the right conduct,
One should form a mudrā at ease. {35.125}

35.126 “One should clean a [suitable] place, set it up as separate,
And incant it with the mantra.
One must not get angry, leave rubbish behind,
Or be an object of the others’ rebukes.[2093] {35.126}

35.127 “One should never form a mudrā
Near smoldering embers or ashes.
Nor should one hanker after the wives

Or the possessions of others. {35.127}

35.128 “For a mudrā to bring happiness, one should form it
Neither standing up nor lying down.
One should not be facing south
Or west. {35.128}

35.129 “Nor should one form a mudrā
Facing upward or downward,
But only facing north or east,
Or the intermediate directions in between. {35.129}

35.130 “An adept of mantras should form a mudrā
Knowing that the mantra [deity] is the lord of the maṇḍala.[2094]
When forming any mudrās,
This procedure is regarded as supreme. {35.130}

35.131 “Next, I will teach the mudrās
Enumerated after the twentieth.
One should join the hands, evenly aligned,
And bring the fingers together,
Pointing them toward the tips
Of the middle fingers.[2095] {35.131}

35.132 “The tips of the index and small fingers
Should be placed on the joint of the index finger.[2096]
The mantra[2097] adept should always do [this]
With the thumbs folded and drawn in.
When the hands thus form the shape of three spikes,
The learned ones know this mudrā as the *three-pointed lance*. {35.132}

35.133 “This excellent mudrā will quickly
Break the mantras
Or the mudrās of one’s adversaries.
It can be used only against wicked beings. {35.133}

35.134 “It will frighten all the spirits—
The grahas, the mātṛs, and the pūtanas—
And will accomplish a variety of activities. [F.251.a] [F.268.a]
It can swiftly summon Śiva. {35.134}

35.135 “The mantra adept can break
The mantras recited by Rudra,
Viṣṇu, or even Brahmā himself,

If he performs the rite according to procedure. {35.135}

35.136 "If one keeps using this mudrā—
The mighty *three-pointed lance*—
Along with a mantra that originated
From the mouths of the victorious ones, {35.136}

35.137 "One will accomplish a variety of activities.
By performing the rites of crushing and destroying,
One will completely destroy
Any negativity created by hostile beings. {35.137}

35.138 "One should clasp the hands together,
Raising up the middle and ring fingers.
The two hands should be joined,
Forming the shape of a liṅga.
This mudrā, known as the *liṅga*,[2098]
Is formed using four fingers. {35.138}

35.139 "The god Maheśvara himself
Taught this mudrā and his personal mantra
In a tantra that was formerly
Adopted by the Sage. {35.139}

35.140 "He also taught at length his other
Personal mantras[2099] and mudrās,
Which were, at that time,
Adopted in this supreme manual,
But this excellent mudrā
Was proclaimed the best among worldly mudrās. {35.140}

35.141 "However many mudrās there are
That were taught by Rudra on earth,
This mudrā, the *single liṅga*,[2100]
Is their lord, best of them [all]. {35.141}

35.142 "Brought into the maṇḍala
Through the bodhisattva power
Of the sagacious Mañjughoṣa,
[This lord of mudrās[2101]] accomplishes the rites of homa. {35.142}

35.143 "Whatever evil beings
Roam the earth—
Grahas, kravyādas, piśitāśas,

Mātṛs, kaṭapūtanas— {35.143}

35.144 “This mudrā is for restraining them.
Further, this excellent mudrā is recommended
For the rites of bali performed at nighttime
And intended to ward off the obstacles created by Rudra.[2102]
This mudrā will accomplish every activity
By the power of the Buddha’s blessing. {35.144}

35.145 “Having done this exactly the same way, but with two points,[2103]
The mudrā is called the *two-pointed lance*.
Formed in the same way, but with the fingers
Arranged rosary-wise, the mudrā is called the *rosary*. {35.145}

35.146 “If the [shape of] the rosary
Is contracted to enclose a hollow space, [F.251.b] [F.268.b]
With the index fingers touching
And forming the shape of a bow,
And the thumbs squeezed in a fist,
That mudrā is designated as the *bow*. {35.146}

35.147 “One should position the fingers the same way,
Extend the right index finger,
And also extend the left index finger.
The thumb joints should be squeezed in a fist.[2104]
This mudrā is called the *iron arrow*.
The next mudrā is the *even-pointed lance*. {35.147}

35.148 “[Here,] both hands should be extended
With the opposite fingers clenched together.
The thumb of the right hand
Should be raised to resemble the penis.
Those proficient in this instruction
Know this mudrā as the *even-pointed lance*.[2105] {35.148}

35.149 “One should position the hands in the same way,
With the opposite fingers contracted.
Then, joining the two index fingers,
One should form the shape of a spear.
This mudrā is called the *spear*;
It disciplines the wicked beings. {35.149}

35.150 “Positioning the hands as before,
One should make both of them into a fist,

While keeping the thumbs upright.
This mudrā is called the *hammer*. {35.150}

35.151 "If one shifts this *hammer*[2106] slightly
Into the space between the hands,
This excellent mudrā is called the *hatchet*;
It destroys one's enemies.[2107] {35.151}

35.152 "One should form the shape of a lotus
With one's ring fingers[2108]
And position it between the thumbs below,
So that it is not invisible.[2109]
This [mudrā] is called the *fangs*;
When [the lotus] is exposed, it is called the *mouth*. {35.152}

35.153 "When the fingers of each hand
Are evenly placed around[2110]
And the right hand is placed on the thigh,
[That mudrā] is called the *cloth*.[2111] {35.153}

35.154 "One should gracefully join the hands together,
Leaving a hollow space in between.
The fingertips should be
Mutually touching,
And the ring fingers raised and folded;
This mudrā is called the *jar*. {35.154}

35.155 "One should join the hands forming a fist as before
And raise the index fingers,
Forming the shape
Of a twisted mendicant's staff.
This mudrā is called the *mendicant's staff*;
It is the destroyer of foes. {35.155}

35.156 "If this *mendicant's staff* is slightly tilted
In a graceful manner,
And the two thumbs are touching,
The mudrā is called the *pitcher*. {35.156}

35.157 "One should raise
The index and ring fingers
And form, with these four fingers,
The shape of a club. [F.252.a] [F.269.a]
Those who know about mantras

Call this mudrā the *club*. {35.157}

35.158 "One should position the hands as before,
With the middle and ring fingers [placed] below.
Above them, one should always place . . . ,[2112]
With the right hand covering the one below.[2113] {35.158}

35.159 "One should join the small and index fingers
And wrap the thumbs around them,[2114]
Forming the shape of a cross-legged posture.
The tathāgatas call this mudrā
The *cross-legged posture*,
By which name it is known all over the world. {35.159}

35.160 "Again, one should use this mudrā
In combination with a mantra.
It can be combined with the mantras
Taught by any victorious one
From the Vajra or Lotus families.
This mudrā accomplishes all the peaceful activities. {35.160}

35.161 "But the mudrās taught here, such as the *club* and so forth,
Including the mudrās of the 'spear' type,
All belong to the instructions
Of the krodharāja Yamāntaka. {35.161}

35.162 "These [mudrās] are fierce weapons
Created to guide sentient beings.
Through the bodhisattva's power
They can accomplish magical feats;
The mudrās such as the *jar*
Were taught for all the miscreants who need guidance. {35.162}

35.163 "One should join the hands as before,
Forming the shape of a kettledrum.
One should then fasten the hands together
By interlacing all the fingers like a plait. {35.163}

35.164 "One should also entwine the thumbs,
Placing [each] in [the opposite] hand.
One should stick the index finger in the center
And raise its tip.[2115]
This mudrā is designated as the *kettledrum*;
It wards off evil beings. {35.164}

35.165 “One should join the hands as before,
Forming a neat añjali gesture.
Both index fingers should be drawn in,
Forming a fine shape of a coil. {35.165}

35.166 “The thumbs, bent down,
Should be moved downward.
When both are inside the central space,[2116]
This [resembles] an auspicious conch.
This excellent mudrā
Is designated as the *Dharma conch*. {35.166}

35.167 “It may be used in combination with the mantras
Taught by the eminent sages, and is suitable for all activities.
When employed together with the root mantra,
It will accomplish a variety of activities—
It will completely destroy the tooth venom of snakes
And any beings with fangs and poison. {35.167} [F.252.b] [F.269.b]

35.168 “One should make this *conch* complete
By incanting it with the vidyārāja mantras of great power.[2117]
The person fallen unconscious because of the poison
Will soon become detoxified. {35.168}

35.169 “This supreme mudrā of great power
Is counted as the fortieth.[2118]
Moving on, I will teach further about
The mudrās and their characteristics. {35.169}

35.170 “One should join the hands as before,
Interlocking the fingertips.
Further, one should snap the fingers with care
And position the right hand below.
When all this is done;
This mudrā is called the *chain*.[2119] {35.170}

35.171 “This excellent, supreme mudrā
Will bind all those who harbor ill will.
When used in combination
With the mantras taught by the supreme sages,
It will bind all the spirits,
Such as the grahas, the mātṛs, and the kaśmalas. {35.171}

35.172 “One should close the hands, open them,

And raise them one after the other.[2120]
Starting with this procedure, one should 'fasten' the hands,
With the opposite thumbs and middle fingers
Clinging at the middle joint,
And both hands moved forward.[2121] {35.172}

35.173 "With this mudrā, facing the fire
And employing the mantra of fire,
One will summon Agni during a homa rite,
Or any rite that involves fire in whatever way. {35.173}

35.174 "[The god of] fire will be promptly summoned
When this mudrā is employed.
One should dismiss him with the same mantra,
While bringing together the tips of the index fingers. {35.174}

35.175 "When one is dismissing the fire deity,
The thumbs must be joined together.
This mudrā, the *highly esteemed*,
Accomplishes the rites involving fire. {35.175}

35.176 "It will summon the deities
As required by the reciters
Who highly esteem this mudrā,
Praising it as endowed with the buddhas' blessing.
When combined with the supreme mantras,
This mudrā will accomplish a variety of activities. {35.176}

35.177 "With the hands joined together
And the fingers touching,
One should form, with an añjali gesture,
A complete bud that is loose and round in shape. {35.177}

35.178 "When it is completely full
Like a bud born of a lotus plant,
One should know this as the *fulfilled wish*[2122]—
The mudrā that accomplishes all aims. {35.178}

35.179 "This excellent, supreme mudrā,
Formerly taught in song by the tathāgatas, [F.253.a] [F.270.a]
Is employed in [the rites of] Mañjughoṣa
To fulfill beings' good wishes. {35.179}

35.180 "Whatever wish a being may have in mind

That aims for something beneficial
Will soon be fulfilled [by this mudrā],
If it is combined with powerful mantras.
This excellent, supreme mudrā
Is named the *fulfilled wish*.[2123] {35.180}

35.181 "This excellent, supreme mudrā
Accomplishes all activities.
It magically empowers (*sādhayate*)
A wide range of mantras and substances. {35.181}

35.182 "This mudrā was spread [in the world]
Like moonlight by the moon-like Sage.
It has been auspiciously linked up by him
To the moon-like mantras in the Lotus family.
This mudrā will accomplish a variety of activities,
[Such as] producing the white ambrosia.[2124] {35.182}

35.183 "One should join one's well-washed hands
At the fingers, in such a way
That the six fingers[2125] that are in contact
Form the shape of a book.
The folded small finger and a thumb
Should form a raised circle.[2126] {35.183}

35.184 "This excellent mudrā is said
To pertain to Prajñāpāramitā.
As her, this mudrā is the mother of all the buddhas
Employed for the sake of liberation.
She will accomplish every activity—
Pacifying and nourishing in particular. {35.184}

35.185 "One should join the hands
With the right one above the left
And position them at the navel,
In one's lap.
When the hands thus cling to each other,
This mudrā is called the *bowl*. {35.185}

35.186 "The mudrās the *bowl* and the *mother* [Prajñāpāramitā][2127]
Are best employed with the mantras of the victorious ones.
They will accomplish a variety of activities,
Whatever may be desired by the mantra adepts. {35.186}

35.187 “When both hands are upraised,[2128]
With the index finger raised
And the tip of the middle finger slightly bent,
This is the *archway*. {35.187}

35.188 “If both[2129] [fingers] are raised,
That mudrā is called the *fine archway*.
When they[2130] are mutually interlaced,
This is the [forty-]eighth mudrā, the *voice*.
When the thumbs are raised,
The wise ones know this as the supreme *sound of recitation*.[2131] {35.188}

35.189 “One should raise the hands as before,
Folding the fingertips in
And expanding the fingers
As splayed hair.[2132]
The wise ones[2133] know this mudrā as the *drum*,
And when [the fingers] are raised,
As the *Dharma drum*. {35.189}

35.190 “With the right palm pointing up
And laying on top of the left
One should create below
The nice form of an elephant. {35.190}

35.191 “With the right middle finger
One should form the shape of an [elephant’s] trunk;
Those who have transcended saṃsāra
Designate this mudrā as the *elephant*. {35.191}

35.192 “This mudrā is proclaimed
By the perfect buddhas as a ‘great’ mudrā.
It accomplishes all activities, each and every one completely,
And is worshiped throughout the world. {35.192}

35.193 “Raising up the right hand,[2134]
One should display the mudrā of fearlessness
And grasp it, at the wrist,
With an upraised left hand. {35.193}

35.194 “The middle and index fingers should touch each other,
With the thumb stuck in between. [F.253.b] [F.270.b]
When it is joined with the middle joint,[2135]
This mudrā is called the *supreme hand*.[2136] {35.194}

35.195 “This excellent, supreme mudrā
Was taught by the buddhas from the earliest times.
Having formed this mudrā,
The reciter grants fearlessness to all beings.
When combined with the mantras approved by the sages,
This mudrā will swiftly accomplish one’s aims.[2137] {35.195}

35.196 “When the hands are joined together,
Gracefully enclosing an empty space in between,
And the middle fingers are raised,
That mudrā is the *moving in the direction of that*. {35.196}

35.197 “If one entwines the same fingers,
With the thumbs placed above,
And places the joints against the palms of the hands,[2138]
That mudrā is called the *comet*.
The same mudrā, but with the fingertips[2139] raised,
Is called the *bow and arrow*.[2140] {35.197}

35.198 “One should join together the index fingers,
Entwining their fingertips.
The thumbs should be contracted at their joints[2141]
And the small fingers outstretched.
This mudrā is designated as the *axe*;
It accomplishes all activities. {35.198}

35.199 “If one then folds in all [the fingers],
That mudrā is the *worshiped by the world*.
If one raises this [mudrā] up,
Forming a ‘needle point’ with the tip of the index finger,
The mudrā becomes the *short javelin*;
If [this mudrā] assumes a circular form, it becomes the *plow*.[2142] {35.199}

35.200 “The *plow* is a supreme mudrā
Formed by bending the index fingers;
It completes the first sixty mudrās
Repeated here along with instructions.[2143] {35.200}

35.201 “All these mudrās are weapons
Used along with and activated[2144] by mantras.
They remove the problems created by vighnas
And destroy grahas, kuṣmāṇḍas, mātṛs, {35.201}

35.202 “All the chief rākṣasas,

And all those who terrorize children.[2145]
These mudrās, serving as weapons,
Destroy all of them. {35.202}

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

35.204 "Putting the hands together as before,
One should raise them, forming the shape of a lotus
With all the fingers outstretched;[2146]
This mudrā is known as the *padma*.[2147] {35.204}

35.205 "This excellent mudrā is said
To belong to the Lotus family.
Used in combination with any mantras of the same family,
It will produce auspicious results. {35.205}

35.206 "Being a source of the buddhas' blessing,
It is said to accomplish activities swiftly.
It will make effective any mantra
That belongs to the Lotus family.
Among the mudrās, this mudrā, the *padma*,[2148]
Is taught for the middling [rites].[2149] {35.206}

35.207 "One should join the two hands together,
Stretching out the index fingers
And joining the middle fingers,
Thus forming the *vinyasta*[2150] shape. {35.207} [F.254.a] [F.271.a]

35.208 "When, in the same [mudrā], the thumbs are placed
Against the joints of the middle fingers,[2151]
That mudrā is called the *vajra*;
It is the supreme mudrā for minor [rites].[2152] {35.208}

35.209 "Whatever mantras belong to the Vajra family,
They will be rendered efficacious if sealed [with this mudrā].
If used according to procedure,
They are known to bring success swiftly. {35.209}

35.210 "By employing them, the practitioner will always accomplish
Whatever activity he has set out to perform;
He will always obtain accomplishment,

Whether a supreme, medium, or minor one.
All the worldly mantras
Will be successful without any doubt. {35.210}

35.211 "One should join the hands together,
Stretching out the middle fingers.
The ring fingers and the thumbs should be folded in
And the small fingers should form a 'needle.' {35.211}

35.212 "The two index fingers should be touching lengthwise,
Their tips folded in at the middle joint.
The middle fingers, aligned to form a 'needle,'
Should form the shape of a circle. {35.212}

35.213 "This mudrā, the *Dharma wheel*,
Is here taught as the king of mudrās.
It was taught by the Dharma kings
For the Dharma wheel to turn. {35.213}

35.214 "The seventh moon-like sage[2153] designated it,
At that time, as the 'wheel' for pacifying.
Mantra recitation combined with this king of mudrās
Destroys the three types of impurity.[2154] {35.214}

35.215 "[The mantras of] the sovereign uṣṇīṣa goddesses,
Such as the supreme vidyā Locanā;
The mantras of Bhṛkuṭī and Tārā of the Lotus family;
And those of Māmakī of the Vajra family
Will be effective if employed together with
This king of mudrās, the *Dharma wheel*.[2155] {35.215}

35.216 "All the worldly mantras
Taught by Viṣṇu or Śiva
Can be annihilated by reciters
Who employ this mudrā, through merely seeing it.[2156] {35.216}

35.217 "This excellent, supreme mudrā
Originates from the sphere of phenomena;
It accomplishes all activities
As desired by sentient beings. {35.217}

35.218 "It has been taught by the king of Dharma
To [accomplish the activity] of pacifying.
It will also accomplish all the rites taught

In this excellent, supreme manual of rites.
This mudrā is called the *Dharma wheel*,
And belongs to the teachings of Mañjughoṣa. {35.218}

35.219 "Among all the mudrās,[2157] this one should be employed
As the one best suited for the rites of pacifying.
The mantra practitioners always view this mudrā
As an auspicious wheel.[2158] {35.219}

35.220 "One should join the hands as before,
Leaving an empty space in between.
Then, loosening up[2159] the fingers that form the sheath,
One should cup the hands gracefully.[2160]
This mudrā is known as the *water lily*;
It accomplishes all aims. {35.220} [F.254.b] [F.271.b]

35.221 "One should put the [right] hand down,
Opening the fist and extending the fingers.
When the hand is thus fully outstretched,
This mudrā is called the *boon-granting*. {35.221}

35.222 "Using both hands again,
One should position the fingers
To form the pattern of a plait on all sides;
This mudrā is called the *rope*.[2161] {35.222}

35.223 "Extending again the same hand—
The superior right hand—
One should form the shape of a 'needle'
With the middle and index fingers.[2162] {35.223}

35.224 "The fingertips of the other[2163] fingers
Should be slightly bent.
One should prop up the index finger,
Positioning it appropriately. {35.224}

35.225 "The two fingers that touch alongside
Should lean against the joint of the ring finger.[2164]
The guides of the world
Most often refer to this mudrā as the *spear*.[2165] {35.225}

35.226 "One should join the hands as before,
With each index finger forming a 'needle.'[2166]
Each hand should form an identical fist

With the fingers arranged the same way.
The wise call this mudrā
The *vajra staff*. {35.226}

35.227 "One should join the hands as before,
Enclosing an empty space in between.
The fingers, arranged as in the añjali gesture,
Should tightly press against each other.
When the two thumbs are tucked in,
This mudrā is called the *killer of hundreds*.[2167] {35.227}

35.228 "If one then positions both hands
In such a way that there is a complete concavity,
And forms the añjali gesture
Resembling a sailing vessel, {35.228}

35.229 "The benefactors of the threefold universe
Call this mudrā the *boat*;[2168]
It delivers beings from
The great ocean of saṃsāra. {35.229}

35.230 "If one subsequently releases the añjali[2169]
And forms the *citrahasta*[2170] gesture,
Those who cause beings to move upward
Call this mudrā the *palace*. {35.230}

35.231 "When the hands thus positioned are contracted,
This is called the *chariot*;
[This mudrā] is the supreme threefold vehicle
Called by the world protectors the *chariot*.[2171] {35.231}

35.232 "It brings all beings onto
The mantra path of the reciters;
Having resorted to this supreme vehicle,
They travel the path to buddhahood. {35.232}

35.233 "One should shake the hands loose,
Repeating this [a few times],
And then form the *citratala*[2172] gesture [F.255.a] [F.272.a]
In the shape of a bench.[2173] {35.233}

35.234 "This excellent, supreme mudrā
Is venerated by the lords of the world.
The sons of the victorious ones[2174]

Call it the *resting place of all the buddhas*.[2175] {35.234}

35.235 "The fully realized buddhas of the past
Attained peace by relying on this mudrā.[2176]
They have been delivered into the sphere of nirvāṇa
Wherein they found their resting place.
This mudrā is therefore called
By the guides of the world the *resting place*. {35.235}

35.236 "One should place the hands as before,
With the fingers touching at the same level
And forming a sheath around an empty space.
The index finger of the right hand
Should be bent at the tip.[2177]
This mudrā is called the *crescent moon*.[2178] {35.236}

35.237 "Using both hands again,
One should enclose the right thumb in a fist.
The fist should be formed
With all the fingers of the left hand
Evenly aligned and bent at the tip,
Thus embracing the right thumb.[2179] {35.237}

35.238 "The fingers of the right hand, joined together,
Should enclose an empty space,
And the small finger should be extended;
This mudrā is called the *lute*.[2180] {35.238}

35.239 "Using both hands again,
One should splay the fingers in space.
Each index finger should be touching
The middle of the thumb.
The perfect buddhas disseminated this mudrā
To the world as the *abode of lotuses*.[2181] {35.239}

35.240 "When the thumbs are subsequently raised up,
The mudrā becomes the *birthplace of water lilies*;[2182]
It was taught in the world
By the perfect buddhas, supreme among two-legged beings. {35.240}

35.241 "One should make the añjali gesture
In salutation to the teacher of the world.
This mudrā is known all over the world
As the *salutation*. {35.241}

35.242 “The same mudrā, when the two hands
Are propped up to form a pair,
Is known throughout the three worlds
As the *couple*.[2183] {35.242}

35.243 “When the hands are slightly lowered,
With the thumbs tightly squeezed,[2184]
That mudrā is the *hollow space*;
It destroys sorrow and weariness. {35.243}

35.244 “All these mudrās that are described here—
Those that constitute weapons,
Those that have the names of flowers,
Or furniture for resting, or instruments, and so forth— [F.255.b] [F.272.b]
All of them collectively can accomplish anything,
If combined with the mantras as has been taught.[2185] {35.244}

35.245 “There is no need to observe the right lunar days,
Planetary configurations, or fasts;
If the mudrās and the mantras are used in combination,
They will swiftly accomplish any activity. {35.245}

35.246 “For an experienced reciter who has developed the energy (*tapas*),
It is enough merely to recite the mantra.
When the mudrā and mantra are combined, though,
There is nothing that cannot be accomplished. {35.246}

35.247 “Using both hands again,
One should join them in the añjali gesture
And extend sideways the small and the ring fingers and the thumb;
This mudrā is called the *incense*.[2186] {35.247}

35.248 “One should join the bent index finger
With the three joints of the middle finger.
The three pairs of the opposite fingers
Should be interlaced.[2187] {35.248}

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

35.250 “The palms of the hands should face upward,
With the small fingers interlaced.

The ring fingers should be intertwined behind [the palms],
And the middle fingers should be joined behind them. {35.250}

35.251 "The two index fingers should also be interlaced,
Touching the ground with the palm.
When the two thumbs are placed close together,
This is taught to be the *Dharma mudrā*. {35.251}

35.252 "Using as the basis the añjali gesture,
One should slightly bend the index fingers.
This mudrā is the common *bali* mudrā[2188]
Passed down by the protectors of the world. {35.252}

35.253 "Inside [this mudrā] one should place flowers
Of various kinds, as available,[2189]
And offer them while reciting mantras
In all bali rites. {35.253}

35.254 "One should display with the right hand
The mudrā of granting fearlessness;
With the left, one should grasp
The right hand around the wrist.[2190]
This mudrā is called the *perfume*;
It may be used with any mantra. {35.254}

35.255 "One should make the right [and left] hands into fists.
Always [joining] the thumbs and the middle fingers,
One should form [with the thumb] the shape of a needle;
This mudrā is called the *lamp*.[2191] {35.255}

35.256 "The ring finger and the thumb should be positioned
As if for turning rosary beads.
The small finger should always be extended [F.256.a] [F.273.a]
With the middle finger lying on top of it,
And the index finger should be folded in;
This mudrā is called the *bead*.[2192] {35.256}

35.257 "The mantra adept should place
A rosary of beads between the palms joined in añjali
And recite the mantra according to their wish—
This will swiftly effect the fulfillment of wishes.[2193]
Always employed according to procedure,
This mudrā is effective [in combination] with any mantra. {35.257}

35.258 “[In the rites involving] fire, one should display,
With the right hand in front, the mudrā of fearlessness.
Positioning it to face the fire,
One should always fold in the index finger. {35.258}

35.259 “The thumb should be placed against the hand,
Curled in the center [of the palm].
This mudrā has been designated
For summoning Jātavedas.[2194] {35.259}

35.260 “When the tips of the index fingers are bent
And the thumbs joined together as one,[2195]
This is the *dismissing* mudrā;
It is recommended for the all the rites involving fire. {35.260}

35.261 “The wise practitioner should perform
The rite of homa for every mantra [deity].
The mantra, appropriate for the rites involving fire,
Should be used in combination with these [two] mudrās. {35.261}

35.262 “One should form the gesture of salutation, añjali,
With all the fingers folded in.
One should do this in reverse,[2196]
With the thumbs crossed over. {35.262}

35.263 “The folded index fingers, projecting outwardly,
Should rest on the middle fingers.
This mudrā, described as the most excellent,
Can be employed in all acts of making offerings. {35.263}

35.264 “One should salute every mantra[-deity]
And the mantra-lord of the sons of the victorious ones,
And offer, to every such deity,
A fine seat. {35.264}

35.265 “If flowers are unavailable,
One should form and use[2197] this mudrā.
The mantra[-deities], worshiped according to procedure,
Will fulfill all aims. {35.265}

35.266 “When this mudrā is employed,
The aim of worship is accomplished better.[2198]
As for the second, the mental offering,
One can offer any type of flowers. {35.266}

35.267 “This worship procedure was taught
By the fully realized buddhas, supreme among two-legged beings.
The worship may be of two kinds,
[Either with or] without the flowers. {35.267}

35.268 “To make all the mantras fully effective in all rites,
One should employ this mudrā— [F.256.b] [F.273.b]
The *suitable for all rites*[2199]—
Taught by the fully realized buddhas. {35.268}

35.269 “[It can be used] when sitting,
Lying down,[2200] bathing, drinking, eating,
Decorating, lighting lamps, reciting mantras,
Or creating a maṇḍala at a specific location.[2201] {35.269}

35.270 “It activates the bond with all the mantra[-deities],
Thus conferring blessings on the mantra practitioner.
This mudrā, the *suitable for all rites*,
Was taught by the lords of the world. {35.270}

35.271 “The first one hundred mudrās have now been taught,
Following the required order.[2202]
Now I will teach the eight mudrās
That come next. {35.271}

35.272 “One should use both hands,
Starting from the same position.
The index fingers should be placed exactly as before,
Joined with the ‘needle’ of the middle fingers.[2203] {35.272}

35.273 “The two fingers should touch
At the third knuckle below the nail [of the middle finger].
One should thus display the shape of a needle,
While forming a sheath [with one’s hands].[2204]
This is the mudrā of the mantra-lord,
The great Cakravartin.[2205] {35.273}

35.274 “If the same index fingers are brought into contact
With the middle finger sidelong,
And the ring fingers touch
At the tips of the fingernails,[2206]
That mudrā is the *uṣṇīṣa*;
It was taught by the victorious lords. {35.274}

35.275 “One should place the hands as before,
With the middle fingers entwined[2207]
And the small fingers joined together;
This mudrā is called the *arising of Sitātapatra*. {35.275}

35.276 “One should align the tips of the middle fingers
So that their fingernails touch.[2208]
When the shape of a bracelet is formed,
The mudrā is said to be the *great* mudrā.[2209] {35.276}

35.277 “One should place the tips of the index fingers
. . . with the three . . . [2210]
The middle fingers should form a ‘needle,’
With the hands firmly joined below.[2211] {35.277}

35.278 “The thumbs should reach [to the middle fingers],
With their nails[2212] squeezed [under the third joint thereof].
This mudrā is taught as the most excellent mudrā
Of the sagacious Mañjughoṣa.[2213] {35.278}

35.279 “One should place the hands as before,
Forming the añjali gesture.
The tips of the middle fingers
Should remain bent.[2214]
The thumbs should touch the joints
Of the middle and three other fingers.[2215] {35.279}

35.280 “One should then form a ‘needle’ with the small fingers,
Straightening them and raising them up.
This excellent supreme mudrā
Constitutes the treasury of the Dharma.[2216] {35.280}

35.281 “One should position the hands as before
Following the same basic instructions,
And then arrange all the fingers
To form the complete [shape of] a basket. {35.281}

35.282 “Both hands should be splayed,
With the eight fingers forming an enclosure.[2217]
These eight, divided into four pairs,
Represent the eight personages who know reality. [F.257.a] [F.274.a]
The perfect buddhas, supreme among two-legged beings,
Call this mudrā the *saṅgha*. {35.282}

35.283 “This mudrā is known
In the realm of existence as the *saṅgha*.
It is supreme and excellent,
As it accomplishes the aims of all activities.[2218] {35.283}

35.284 “One should cup the hands,
Joining them together in an añjali gesture,
And then extend the index finger
Of the right hand. {35.284}

35.285 “This mudrā, the *pacifier of beings*,
Was taught by the teachers who see reality;
It is described as excellent,
As it fulfills the aims of all activities. {35.285}

35.286 “One should place the hands as before,
Their fingertips ‘piled up’ in a line.
The hands should form a lump, hollow within,
With the thumbs raised up and bent.
This mudrā, the *lotus wreath*,
Was taught by the buddhas from the earliest times. {35.286}

35.287 “The palms of the hands should face upward,
With the fingers splayed around.
The hands should form the shape of a fully open bud,
With the thumbs and three other fingers fully extended.[2219] {35.287}

35.288 “The thumbs and the index fingers
Should touch at the second joint.
The fully realized buddhas call this excellent mudrā
The *abode of the Thirty[-Three]*.[2220] {35.288}

35.289 “These [last] eight mudrās, designated as
‘Great’ mudrās, are suitable for peaceful rites.[2221]
Taught by the fully realized buddhas,
They are of equal splendor and great efficacy. {35.289}

35.290 “The spontaneously arisen
Eminent sages of the past,
Who are beyond counting,
Taught sixty quadrillions and eighty mudrās.
The practical instructions
Were given for 108 mudrās. {35.290}

35.291 “With all of them available,
One can accomplish all the mantra-rites;
One will accomplish the rites
Of all the mantra [deities].[2222] {35.291}

35.292 “These one hundred [and eight] mudrās were taught
By all the buddhas of great power.[2223]
If employed according to procedure,
They will swiftly accomplish all aims.” {35.292}

35.293 Having thus spoken, the most eminent of sages,
The Lion of the Śākyas, supreme among men,
Then specifically addressed Mañjughoṣa,
The bodhisattva of great power: {35.293} [F.257.b] [F.274.b]

35.294 “This collection of the different sets of mudrās
Found in your manual
Was handed down by yourself, Mañjuśrī,
To protect [the Buddha’s] instructions on earth
At the time when the final period has arrived
And I have departed into nirvāṇa. {35.294}

35.295 “I have now taught all of it
In order to protect my doctrine—
I taught the defining characteristics
Of the mudrās and the mantras at length.
This esoteric and secret lore
Has now been taught for all of the world. {35.295}

35.296 “It has been taught in this sūtra—the lord of manuals
That is replete with excellent qualities
That arise in multiple ways
Based on the letters of the mantras. {35.296}

35.297 “Many applications of mantra and tantra
Have been explained in it.
[This sūtra] constitutes for the reciters the cause
Of a definitive accomplishment of glorious qualities. {35.297}

35.298 “It is said that auspicious results will arise
For beings, whatever destinies they follow,
If they apply themselves to the cause
Of accomplishing your mantras, O divine youth!” {35.298}

35.299 Thus addressed, the divine youth Mañjuśrī,
Resting in space,
Bowed his head to the perfect Buddha,
The sun-like lord of the world. {35.299}

35.300 He sighed deeply, tender with compassion,
And then began to weep piteously.
He moved close to the Buddha
And asked about the supreme boon:[2224] {35.300}

35.301 "When the mantra basket [of teachings]
Has disappeared in the world and on earth,
How will beings be able to ensure
An auspicious course of rebirth?"[2225] {35.301}

35.302 Being thus asked, the perfect buddha
Spoke to Mañjughoṣa as follows:

"Listen, dear Mañjuśrī, divine youth,
If you are asking.
When I have passed from this world into final nirvāṇa
And the earth is devoid of a buddha,
When the basket of the Dharma has disappeared
And [all] the śrāvakas have long ago entered nirvāṇa, {35.302}

35.303 "At that time, [beings] should make
An image of the Teacher,[2226] best of two-legged beings,[2227]
And offer to it, respectfully,
Incense, fragrances, scented oils, {35.303}

35.304 "Different types of high-quality clothes,
And other things, such as jeweled earrings, adornments,
And sacrificial food consisting of
Different types of solid and liquid articles
That come in different forms, [F.258.a] [F.275.a]
According to the maker's choice. {35.304}

35.305 "The destiny of beings who repeat the mantra
While doing these things will be auspicious.
They will reach exalted abodes
And the highest birth.
They will eventually attain awakening
And obtain the subsequent peace." {35.305}

35.306 Buoyed up by the perfect Buddha,
Mañjuśrī rejoiced at his words.
The sagacious bodhisattva of great power
Remained very joyful afterward.[2228] {35.306}

35.307 All that was taught in former times
Was now set to continue above the realm of the Pure Abode.
The Buddha, turner of the wheel of Dharma,
Turned, in the presence of the buddhas,
The wheel of the mantra [path],
Letting it roll for a long time.[2229] {35.307}

35.308 *This concludes the detailed chapter on mudrā procedures, thirty-fifth*[2230] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

36. # Chapter 36

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

"There is, Mañjuśrī, a most secret mudrā presentation that includes your root[2231] mudrā and its assorted mudrās. [These mudrās] may be employed in all rites. In short, they bring every kind of good fortune and produce results; they supplement every mantra and accomplish the aim of every activity. {36.1}

36.2 "To start, one should extend the hands in the añjali gesture, with the index and the ring fingers folded in at the middle joint and the fingers not touching.[2232] This, Mañjuśrī, is described as your root mudrā; it is suitable for all rites. {36.2}

36.3 "If one joins the hands the same way, but with the ring, index, and middle fingers touching closely and the small fingers positioned along an upward line toward the tips of the thumbs,[2233] this, Mañjuśrī, is another mudrā of yours, called the *mouth*. {36.3}

36.4 "If one makes a fist in such a way that the facing fingers touch,[2234] [F.258.b] [F.275.b] extends the middle fingers to form the shape of a needle, and places the two index fingers in such a way that they surround this [needle] on either side, this, Mañjuśrī, is your mudrā called the *fangs*. {36.4}

36.5 "If one [subsequently] positions the thumbs on either side,[2235] that mudrā is you, Mañjuśrī, in person. You remain contained in that place, in the cavity between the hands, as the blessing of the samaya. {36.5}

36.6 "If one stretches out the index fingers of the mutually touching fists and positions both thumbs in the space in between,[2236] this, Mañjuśrī, is another one of your mudrās, [called] the *crest*. {36.6}

36.7 "If one extends the hands in the añjali gesture and places the index finger, crossed at the joints with the ring finger, between the tips of the middle fingers,[2237] this, Mañjuśrī, is another root mudrā that is said to be yourself in person.[2238] {36.7}

36.8 "If one forms the same mudrā as before, but with the index fingers extended, this, Mañjuśrī, is your *eye*[2239] mudrā. {36.8}

36.9 "If the small and ring fingers are entwined and positioned in the cavity between the hands, the middle fingers are placed on the outside with their tips folded in above the index fingers,[2240] and the tips of the thumbs press against each other, this, Mañjuśrī, is yet another *mouth* mudrā of yours. {36.9}

36.10 "Proceeding in the same way, one should loosen up the fingers one by one—all of them, including the thumbs—and then extend them one by one, with the right thumb raised up. This, Mañjuśrī, is your *uṣṇīṣa* mudrā. {36.10}

36.11 "When the right . . . is curled[2241] and the left extended, that [same mudrā] becomes the *forehead* mudrā; seeing it,[2242] all the wicked grahas will flee. {36.11}

36.12 "In the same way [one should form the mudrās of] the ears, neck, arms, heart, hands, throat, hips, navel, thighs, calves, feet, eyes, mouth, and tongue. By extending the ten fingers one after the other, one will display the mudrā signs in their respective order. They accomplish their respective activities: {36.12}

36.13 "A *mouth* mudrā will shut [the opponent's] mouth. The *fangs* mudrā will effect release from the wicked grahas.[2243] The *tongue* mudrā will suppress evil talk. The *heart* mudrā will appease the king's anger, or the anger of any other displeased being— [F.259.a] [F.276.a] a god or asura, or any other human or nonhuman being born in whatever form. In this way, one can successively accomplish all activities in all respects. {36.13}

36.14 "Following this pattern, there are innumerable mudrās. Accordingly, Mañjuśrī, you can accomplish every activity whatsoever. All activities arise because of all these mudrās. These great mudrās are used by tathāgatas impossible to count, great heroes and protectors, and also by the great heroes who have reached all the higher levels that transcend the world—ever and ever beyond it—where myriads [of them abide].[2244] They are the thirty-six . . . eighty . . . nine . . . five . . . who are sixty billion in number.[2245] {36.14}

36.15 "All the rites involve mudrās,
Including all the worldly rites.
If performed using these and other mudrās,
These rites can accomplish the aim of any practice. {36.15}

36.16 "The mudrās are formed with both hands
At the time of practice within the maṇḍala,
Whether one is doing the preliminary practice,
The homa [rite], or during recitation. {36.16}

36.17 "A vow holder may recite while sitting,
Standing, or however they wish.
One should perform all the activities
Always relying on the full repertoire of the mudrās
And employing the ritual procedure

Of the great protection for oneself and others." {36.17}

36.18 *This concludes the detailed second chapter on mudrā procedures, thirty-sixth*[2246] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

37. # Chapter 37

37.1 At that time the blessed Śākyamuni again directed his gaze at the realm of the Pure Abode and spoke to Mañjuśrī, the divine youth, as follows: {37.1}

37.2 "There is, Mañjuśrī, in your root manual, another most secret mudrā. Its ritual procedure [represents] the entire mudrā system. [F.259.b] [F.276.b] It is recommended for all the mantras and can be employed with any of them. It accomplishes all rites and purifies the path to perfect awakening.[2247] It destroys all the paths that lead to saṃsāric existence. It sustains all beings and grants long life, freedom from disease, and powerful sense faculties. It fulfills all wishes and gives rise to all the factors of awakening. It gives joy to all beings and produces the results they all wish and hope for. It fulfills all activities and makes all mantras efficacious. It comprises all the other mudrās and mantras. Listen, Mañjuśrī, divine youth! {37.2}

37.3 "One starts with the [hand] sign of *uṣṇīṣa*. Both hands should be extended and evenly aligned, forming the shape of a flame. The ring fingers should be between the hands, their nails placed one against the other and covered by the tips of the thumbs. The small fingers should form a 'needle' with their tips joined, and the middle fingers should be centered, aligned, and touching at the nails. The index fingers should form a 'needle.'[2248] This is the great[2249] mudrā called the *great representation of the uṣṇīṣa surrounded by light*. The corresponding mantra is *āḥ maḥ haṁ*. {37.3}

37.4 "If, subsequently, one brings the index fingers together[2250] so that one fingernail touches the other and the fingertips form the shape of a circle, this is the great Dharma-wheel mudrā called *incinerating*[2251] *the perversions—the thorns of the wrong views*. The corresponding mantra is:

"*Oṁ*,[2252] make [them] tremble and fall! Crush [them], O wheel! You are the possessor of the vajra, *hūṁ*![2253] {37.4}

37.5 "If, subsequently, one . . . the index fingers . . . ,[2254] this is the great mudrā called *the seat of the enemies of the four māras—the vajra heroine who devours the great afflictions [experienced] on the earth with its animate and inanimate entities*.[2255] The corresponding mantra is:

"*Oṁ* Vajrānanī![2256] *Hūṁ phaṭ*![2257] {37.5}

37.6 "These mudrās and mantras[2258]
Can be universally employed in all rites.
They will destroy all the vighnas
Like autumn clouds. {37.6}

37.7 "Any obstacles created by the four māras
And those created by gods or asuras [F.260.b] [F.277.b][2259]
Will all perish as soon as
This supreme mudrā is displayed.[2260] {37.7}

37.8 "Further, the third [of these] mudrās may be formed by displaying
The same gesture, but with the index fingers loosened up.
If the [remaining] fingertips are neatly folded in,
Such a fist is known as the *tathāgatī*.[2261]

"This great mudrā is known throughout the three worlds under the name of the *garland of light rays of the great lord*. The corresponding mantra is:

"*Oṁ* Vijayā! *Haḥ*![2262] {37.8}

37.9 "There is also the fist mudrā of the tathāgata, [where] the two hands are evenly aligned below.[2263] During formal or preliminary practice, one should recite the mantra just once while forming any of these mudrās with both hands, and then recite as long as one likes, either sitting or standing.[2264] Consequently, no vighnas or vināyakas will be able to cause harm, and the accomplishment will be imminent. {37.9}

37.10 "If one brings the same index fingers together in such a way that their tips touch above the middle fingers, this is the mudrā of Udgatoṣṇīṣa.[2265] The corresponding mantra is

Oṁ, burn, blaze up! O blazing Udgatoṣṇīṣa! Make [them] tremble, do! *Hūṁ*![22662267] {37.10}

37.11 "If one brings the same index fingers into contact with the 'needle' formed by the middle fingers and joins them at the tips of the fingernails so that they form the shape of a straightened anklet, this is the mudrā of the uṣṇīṣa [king] Sitātapatra. The corresponding mantra is:

"*Oṁ, ma ma ma ma, hūṁ niḥ*![2268] {37.11}

37.12 "If, subsequently, the same index fingers are evenly raised so that they cling to the 'needle' formed by the middle fingers, this is the mudrā of Tejorāśi. The corresponding mantra is:

"*Oṁ Tejorāśi*! You are the uṣṇīṣa of the tathāgatas, invisible on their head! Blaze, blaze! You are one and unique! Rip and tear! Chop and split! *Hūṁ hūṁ, sphaṭ sphaṭ, svāhā*![22692270] {37.12}

37.13 "If the tips of the same index fingers are joined, forming the shape of the circle, while the middle fingers form the 'needle,' this is the mudrā of Jayoṣṇīṣa. The corresponding mantra is:

"*Oṁ Jayoṣṇīṣa*! Blaze, blaze! Bind, bind! Tame, tame! *Ṅraṁ ṅraṁ ṅraṁ, haḥ*! Strike! *Hūṁ*![2271] This is the mantra of Jayoṣṇīṣa.[2272] {37.13}

37.14 "If the tips of the same index fingers are brought in contact with the 'needle' of the middle fingers above the nail[2273] and cling to them at the third phalanx, this is the mudrā of [the uṣṇīṣa king] Cakravartin. The corresponding mantra is:

"*Oṁ*, homage to Cakravartin, the invincible uṣṇīṣa of the tathāgatas, invisible at the top of their head, *hūṁ*! Blaze, blaze! Burn, burn! Make [them] tremble, make! Drive [them] away! Frighten [them]! Kill [them]! Uproot [them]! Strike, strike! *Aṁ aṁ aḥ aḥ kaḥ kaḥ*! O Proṅkhinī,[2274] Proṅkhinī! The unconquerable bearer of arms, adorned with earrings! *Hūṁ phaṭ*![2275]

"[This is the mantra of] Cakravartin.[2276] {37.14}

37.15 "If the tips of the same index fingers are brought into contact with the 'needle' of the middle fingers under the fingernail and cling to them along the third phalanx, this is the mudrā of Cakravartin, the lord of mantras. If the index fingers are brought into contact with the 'needle,' touching it under the fingernail, this is the mudrā of the lord of mantras.[2277] {37.15}

37.16 "If the tips of the same index fingers are brought together [F.260.a] [F.277.a][2278] and remain in contact in the space between the fingernail phalanges of the needle-shaped middle fingers, this is the mudrā of Mahācakravartin. If the tips of the same index fingers are brought together and mutually touch below the third phalanx of the needle-shaped middle fingers, forming thus the shape of a circle, this is [another] mudrā of Mahācakravartin. If the tips of the same index fingers are brought together and mutually touch in the space between the third phalanges of the needle-shaped middle fingers, this is [another] mudrā of Mahācakravartin, the lord of mantras.[2279] {37.16}

37.17 “If the tips of the same index fingers are made into the shape of an anklet with each tip touching the third joint [of the opposite finger(?)] and are positioned below the middle joint of the needle-shaped middle fingers,[2280] this is the heart mudrā of the cakravartin Aparājitoṣṇīṣa.[2281] The corresponding mantra is:

“*Oṁ* Aparājita,[2282] *dhik*![2283]

“Using the root and other mudrās of the uṣṇīṣa kings as an auxiliary practice one will accomplish all activities. {37.17}

37.18 “If one extends the tips of the thumbs up to the [base of] the ring fingers and raises [the hands], this is the mudrā of summoning. The corresponding mantra is:

> “Homage to the blessed, invincible uṣṇīṣa! Come, come, O blessed Dharma lord! Take this welcome offering of water, fragrances, flowers, incense, refreshments, and lamps, and protect me! *Svāhā* to you, one of invincible strength and power![2284]

“When one has performed the summoning, using flowers that are naturally white, water for the feet, water for rinsing the mouth, and a seat to sit on, one should bind the cardinal directions, the intermediate directions, and the ones above and below, using the same.[2285] {37.18}

37.19 “One should touch, as before, the ring fingers with the tips of the thumbs and then bend[2286] the ring fingers at the middle joint. When they have touched [the thumbs?], one should stretch them upward. One should rotate [this mudrā] from the right to the left with the offering of dismissal for one’s deity. The mudrās for binding the directions should [also] be displayed.[2287] The corresponding mantra for dismissing is:

> “Homage to the invincible uṣṇīṣa! Go, go, O blessed Dharma lord! Take from me this dismissal offering of water, fragrances, flowers, and incense, and protect me! *Svāhā*[2288] to you, invincibly strong and powerful![2289]

“These were the mudrā and the mantra of [F.261.a] [F.278.a] dismissing with the respective offerings. {37.19}

37.20 “The same index fingers should touch below at the third joint of the needle-shaped middle fingers. The opposite thumbs, together with the small fingers, should form a tight fist. The middle fingers should form a ‘needle.’[2290] The corresponding mantra is:

“*Oṁ* blessed, invincible uṣṇīṣa! *Oṁ oṁ*, *hrauṁ*! Bind, *hūṁ phaṭ*![2291]

“This mudrā and mantra of the invincible uṣṇīṣa Tejorāśi can be employed in all the rites of binding, and so forth. It will accomplish all of them. {37.20}

37.21 "If the tips of the same index fingers are folded in and lightly touch at the third joint of the needle-shaped middle fingers,[2292] this is the mudrā of Vikaraṇoṣṇīṣa. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! O Vikaraṇa, shake [them], shake! *Hūṁ*![2293]

"The great vidyārāja Vikaraṇoṣṇīṣa can be employed in all the rites belonging to the uṣṇīṣa system of the blessed vidyārāja, such as destroying all the vighnas and vināyakas, conferring empowerments, self-protection, binding the directions, binding the maṇḍala, and so forth. {37.21}

37.22 "If the same index fingers are extended outward with the tips folded in and are moved in a pulling motion,[2294] [this is the mudrā] for summoning [the god of] fire for the purpose of homa. The same mudrā [is used also] for dismissing, if the index fingers are stretched forth. This is the mudrā of Jvālāmālinoṣṇīṣa. It is invincible in every rite. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! Come, come! *Svāhā* to Agni, one who is garlanded with flames![2295] {37.22}

37.23 "If the same index fingers are folded[2296] at the tips and are joined together in the space between the needle-shaped middle fingers at the third joint, this is the mudrā of Balotkaṭoṣṇīṣa. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! Accept these fragrances, flowers, incense, refreshments, and lamps! Take [them], take. *Svāhā* to you, invincible Dharma king![2297]

"This is the mantra for offering fragrances, and so forth. {37.23}

37.24 "If the ring fingers are in reverse position, the thumbs joined at the third joint, and the index fingers form the shape of a needle, this is the mudrā of Vajratejoṣṇīṣa. Unassailable by any vināyakas, it should be used to restrain them and, also, for making the time and the place salutary.[2298] One can thus use this mudrā and its mantra[2299] to afford protection at the time of recitation, formal practice, or the maṇḍala [ritual]. They can be used in all activities. The mantra is:

"Homage to the blessed, invincible uṣṇīṣa who destroys all the vighnas! Destroy [them]! *Svāhā*![2300] {37.24}

37.25 "If the ring fingers [each] form a circle [touching] the base of the thumb, and the index fingers form the shape of a needle,[2301] this is the mudrā of Aparājitoṣṇīṣa, [F.261.b] [F.278.b] invincible in every way. The corresponding mantra is:

"Homage to the blessed, Aparājitoṣṇīṣa that can never be defeated! O great vidyā! You are the samaya, peaceful and restrained, taught by the Dharma king! You fulfill all aims, *svāhā*![2302]

"One should perform, [using this mudrā and mantra], the rites of pacifying and nourishing, while offering homas of ghee, and so forth. {37.25}

37.26 "If the same ring fingers are folded into a circular shape, and the folded tips of the index fingers press against each other, this is the mudrā of Śaṅkaroṣṇīṣa. The corresponding mantra is:

"Homage to the blessed invincible uṣṇīṣa! *Oṁ*, *svāhā* to Śaṅkara!

"[This mantra and mudrā] afford protection in every rite. {37.26}

37.27 "If the tips of the thumbs are placed upon the third joint of the ring fingers, and the index fingers form the shape of a needle, this is the mudrā of Samayoṣṇīṣa, invincible as a vajra and applicable to every type of samaya.[2303] The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! *Oṁ*, the samaya for prosperity! *Svāhā*![2304] {37.27}

37.28 "If the tips of the thumbs are placed upon the middle joint of the ring fingers, and the index fingers, with their tips folded in, cling to the middle joint of the needle-shaped middle fingers, this is the mudrā of the invincible Mahā-samayoṣṇīṣa. When employed against the gods and the asuras, this [mudrā] establishes them in the samaya. The corresponding mantra is:

"Homage to the blessed, invincible uṣṇīṣa! *Oṁ*, the great samaya for prosperity! *Svāhā*![2305] {37.28}

37.29 "Having bound the maṇḍala with this mudrā, one may recite, 'Abide in the samaya, abide!' addressing even the emperor; one may subdue other emperors, too. While mantras are being recited at that very place, whether worldly or supramundane, none will interfere with another or neutralize its power. [This is true] for all the reciters in a particular place. Starting with those just mentioned, there are innumerable uṣṇīṣa kings—one should practice the entire Tathāgata family at length. {37.29}

37.30 "Further, Mañjuśrī, there are, in this king of manuals, mantras that are infinitely profound and mudrās of many different kinds. I will now teach them in brief. If I were [F.262.a] [F.279.a] to explain them in detail, no human or nonhuman being, not even in a thousand eons, would be able to grasp or remember them. I will therefore, Mañjuśrī, teach them in brief. Keep all of this in your memory. {37.30}

37.31 “The heart mudrās of the Sage
Are the most excellent taught in this manual.[2306]
After them, there are the mudrās
Of the cakravartin deities who surpass all gods. {37.31}

37.32 “The mudrās of the moon-like Avalokiteśvara,
Of the sagacious bodhisattva [Mañjuśrī],
And of Vajrapāṇi, the king of yakṣas,
Are said to be next. {37.32}

37.33 “After them come other mudrās
Of great power and energy,
Namely all those of the hosts of dūtas and dūtīs,
Followed by those of the ceṭas and ceṭīs, {37.33}

37.34 “The celestial yakṣas and yakṣiṇīs,
The nāgas and nāginīs,
The kiṃkaras and kiṃkarīs,
And the piśācas and piśācīs;[2307] {37.34}

37.35 “Of the powerful[2308] rākṣasīs
And other celestial[2309] ladies;
And of the wives of the daityas,[2310]
Of all the siddhas and vidyādharas, {37.35}

37.36 “And of all the human and nonhuman[2311] beings
Born in the threefold universe[2312]—
In short, the mudrās of all beings
That are designated to them individually. {37.36}

37.37 “Mantras, too, are of many types,
Accomplishing a variety of activities.[2313]
Whether in the Royal[2314] or Jewel families,
These mantras each have a corresponding mudrā. {37.37}

37.38 “The mudrās of the arhats or the pratyekabuddhas
Both bring splendid results.
As for all the bodhisattvas,
Established on the ten levels, {37.38}

37.39 “Their heart mudrās and mantras
Are taught individually.
The mudrās in the family of the divine yakṣa,[2315]
A family worshiped by the ṛṣis and the gandharvas; {37.39}

37.40 “The mudrās taught as belonging to the seventh family
And relating to the gandharvas;
And likewise the mudrās in the eighth family,
Are [all] said to be for their [respective] families.[2316] {37.40}

37.41 “All the mudrās thus enumerated,
And the others named after the sugatas,
Are individually paired with mantras,
Both worldly and those related to the sugatas.[2317] {37.41}

37.42 “A mantra employed together with a mudrā
Is exceptionally powerful in the performance of rites.
The vināyakas will stay away[2318] from those who
Skillfully employ mudrās and so forth. {37.42}

37.43 “Now the descriptions of these and other such great mudrās will be given. First come the descriptions [F.262.b] [F.279.b] of the heart mudrās of the blessed buddhas. {37.43}

37.44 “One should hold the fingers of both hands together, with the thumbs exposed to view. This is the heart mudrā of the tathāgatas. The same mudrā, but with only the right thumb showing, is the mudrā of Padmadhara. If one first makes the left and right hands into fists, and then relaxes and extends both the middle fingers to form the single form of a vajra, this is the mudrā of Vajradhara. {37.44}

37.45 “If one inclines the pointed tip [of the vajra] down, this is the mudrā of the bodhisattva Gandhahastin. If one subsequently raises [the hands] up and forms the shape of a circle, this is the mudrā of Gajagandha.[2319] If one then folds in one phalanx of each [middle finger], this is the mudrā of the Jewel family.[2320] It may be employed, in combination with the mantras of Jalendra and so forth, [to invoke] Jambhala and all the spirits of the Jewel family. {37.45}

37.46 “If the index fingers are each folded at two joints and touch each other at the fingernails, this is the mudrā of the five very powerful yakṣas and so forth, which belongs to the Yakṣa family. If [the index fingers] are joined at the fingernails and held above the fingernails of the thumbs, with the hands positioned as before and the middle fingers raised up to form the shape of a needle, this is the mudrā of all the gods who inhabit the celestial realms of Akaniṣṭha and so forth; it belongs to the Celestial family.[2321] {37.46}

37.47 “If one brings the hands together and makes them into fists with the thumbs exposed to view, this is the mudrā of the pratyekabuddhas and noble śrāvakas. {37.47}

37.48 “The eight mudrās just mentioned
Belong to the eight families.
Now I will teach a single mudrā

That can be used for all the sons of the victors.[2322] {37.48}

37.49 "If [the hands] are extended in the añjali gesture
And then slightly contracted,[2323]
This is the mudrā, it is taught,
Of all the great bodhisattvas. {37.49}

37.50 "The seven mudrās of the Sage are those
Of the *wish-fulfilling gem*, the *mendicant's staff*,
The *monk's shirt*, the *bowl*, the *robe*,
The *fangs*, and the *fearlessness*. {37.50}

37.51 "The *vision*, the *loving kindness*, the *aura of light*, the *webbed [fingers]*,
The *[forty] teeth*, the *ūrṇā*, [F.263.a] [F.280.a] and the *abiding in bliss*
May also be regarded as mudrās
Arising from the Victor's own body.[2324] {37.51}

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

37.53 "These mudrās, formerly taught
By the primordial victors,
Are also referred to as the 'retinue'
Of the twenty cakravartins.
The enumeration may continue on and on,
With each mudrā having a corresponding mantra. {37.53}

37.54 "If one raises [the hands] and cups them, this is the mudrā of the *wish-fulfilling gem*. If one makes [one's hands] into fists and holds them, while sitting in a cross-legged position, at the left and right shoulders, this is the mudrā of the *mendicant's staff*. If the hands face each other with a space in between, this is the mudrā of the *monk's shirt*.[2325] {37.54}

37.55 "If the hollowed [hands are held] down below, this is the mudrā of the *bowl*.[2326] The mudrā of the *robe* is formed with the left hand. The mudrā of the *fangs* is formed out of the heart mudrā by raising the thumb of the left hand. In the mudrā of *fearlessness*, the [right] hand displays the gesture of granting fearlessness, while the left is supporting the robe.[2327] {37.55}

37.56 "If there is a hollow space between the middle fingers, the index fingers are folded outside and the thumbs placed inside, this is the mudrā of the Buddha's eye.[2328] The same mudrā, but with the middle fingers folded at the joints and the index fingers at the side of them,[2329] is [the mudrā] of the Buddha's loving

kindness.[2330] If one forms the añjali gesture with the fingers splayed, and then forms a triple 'needle' by hiding away the index and ring fingers, this is the mudrā of Māmakī.[2331] {37.56}

37.57 "If one forms the añjali gesture, bends the index and middle fingers outward at the third joint, and joins the thumbs but keeps them apart from other fingers, this is the mudrā of Bhogavatī.[2332] The mudrā of Vijayā is formed with the index and middle finger of the left hand.[2333] With the three fingers of the right hand, one should display a vajra at the waist.[2334] {37.57}

37.58 "Similarly, one can accomplish all activities by forming, [F.263.b] [F.280.b] above one's head, the mudrā of the vidyārāja,[2335] which has the nature of the eight great mudrās.[2336] If one casts flowers onto the maṇḍala at the right time following the procedure as previously described, one will accomplish any activity according to one's wish.[2337] Samayas are expressed by vidyās or mantras; when properly sealed with a mudrā, they become as powerful as the mudrā.[2338] Should one display a mudrā carelessly or at the wrong time and place, one would break one's samaya.[2339] {37.58}

37.59 "As with the vajra, so with the trident[2340]—there is no difference between them[2341]—if it is raised, the [mudrā] is associated with Vajradhara; if lowered, with Maheśvara. If it is formed in the center, it is associated with the venerable masters and teachers as well as all humankind.[2342] {37.59}

37.60 If a single finger is raised up, this is the mudrā of all human beings and other two-legged, four-legged, multilegged, and legless creatures in the threefold universe. If two fingers are raised, this is the mudrā of all the yakṣas and yakṣiṇīs. If three are raised, this is the mudrā is of all the vidyādharas and vidyādharīs. If four fingers are raised, evenly leveled with the palm, this is the mudrā of the male and female lower gods[2343] and asuras.[2344] {37.60}

37.61 "If the hands display a gracefully formed añjali gesture, this is the mudrā of all the gods inhabiting the realm of form. The same gesture is also the mudrā of the gods inhabiting the formless realm.[2345] {37.61}

37.62 "If the hands, positioned as before, are made into hollow fists, this is the mudrā of all worldly beings, starting from the lords of the realm of desire and all the beings dwelling there, including men, animals, pretas, and yāmas.[2346] {37.62}

37.63 "If one extends a single finger[2347] while forming the above mudrā, this is the mudrā of the piśācas and piśācīs. If one extends two[2348] fingers, this is the mudrā of the rākṣasas and rākṣasīs. If one extends three[2349] fingers, this is the mudrā of all the kravyādas and other carrion-eating spirits, the grahas, the mātṛs, [F.264.a] [F.281.a] the kuṣmāṇḍas and so forth, the piśitāśas, all the ḍākinīs,[2350] the vyantaras, the kaśmalas, and others. If one forms four fingers into hooks, this is the mudrā of all the kaśmalas. {37.63}

37.64 “One performs summoning with the mudrās of summoning, and dismissing with the mudrās of dismissing.[2351] If one employs one’s own mind, one will accomplish all activities. Using only these mudrās according to need, one can combine them only with the mantras assigned to them. One must not use other [mudrās], or perform activities other than [those assigned to these mudrās]. One can only employ a mantra with whatever mudrās they are designated to. {37.64}

37.65 “These mudrās, blessed by all the buddhas,
Must not be used in a transgressive way.
Through merely beholding the mudrā,
No being will be capable of feeling anger.[2352] {37.65}

37.66 “Those who use the mudrās transgressively will perish. By violating a mudrā one breaks one’s samaya and transgresses against all the vidyās. The violator will certainly fall into the Raurava or Avīci hell. Creators of obstacles will fall deep down into one of the great hells. Those, on the other hand, who keep their samayas regarding the mudrās will experience long-lasting great happiness, will be reborn in the gods’ realms, and will certainly progress toward the final goal of awakening. {37.66}

37.67 “In short, many different types of mudrās have been taught by the primordial buddhas and the bodhisattvas of great power. It is impossible for any being to fathom, enumerate, or learn them. {37.67}

37.68 “Briefly, there is in the family of the Victorious One a single-syllable mantra, the vidyārāja, the cakravartin.[2353] Its corresponding mudrā, used for protection,[2354] is formed as follows: First one should make the left and right hands into fists, except for the middle fingers, which should be extended forth together, each bent at the first joint.[2355] As for the index fingers, each should be bent at both joints and touch the other at the fingernail. [Their tips] should be above the fingernails of the thumbs. [F.264.b] [F.281.b] This mudrā of the cakravartin [One Syllable] is suitable for all activities. It was declared by the protectors of the world to be the best of all mudrās. {37.68}

37.69 “When this mudrā is employed with the previously described cakravartin One Syllable, it can accomplish all activities. When [One Syllable] is accomplished, the entire Tathāgata family is accomplished, and all the worldly and supramundane mantras are accomplished. When One Syllable is recited, all the mantras are recited. {37.69}

37.70 “As for the other eminent mantra [deities] invoked in this king of manuals, the practitioner should always recite [their] mantras one thousand and eight times to start with.[2356] In this way, all these vidyā deities will be experienced directly and will soon grant accomplishments and boons. One will steadily progress toward awakening. {37.70}

37.71 “One will accomplish all activities by combining the one-syllable heart mantra of Avalokiteśvara with the mudrā of Padmadhara, or by combining the vidyā of Pāṇḍaravāsinī with her mudrā—so also, by combining the mudrā of Vajradhara with his one-syllable heart mantra, or by combining the mudrā of Māmakī with her great vidyā. {37.71}

37.72 “Similarly, in the Royal[2357] family, [one will accomplish all activities by combining] the one-syllable heart mantra of the bodhisattva Gajagandha[2358] with his mudrā. Also, regarding the Jewel, the Yakṣa, the Celestial, and the Noble families,[2359] one will accomplish all activities by combining the one-syllable heart mantras of these families with their respective mudrās. In this way, one will always be able to accomplish all activities using any of these mudrās and mantras. The power of the vidyā mantras will be directed according to how they are employed. Activities will not be accomplished any other way.[2360] {37.72}

37.73 “Similarly, the right hand raised in a *svasti* gesture[2361] [should be combined with the mantra] of Brahmā Sahāmpati; the *single liṅga* mudrā, [with the mantra] of Maheśvara; the *discus* mudrā, [with the mantra] of Viṣṇu; the añjali gesture with the fingers splayed, [with the mantra] of Garutman;[2362] a hand raised in a cursing gesture, [with the mantra] of the ṛṣis. The same applies to the mudrā of the gandharvas, the lower gods, and the asuras, which is formed by placing the tip of the left thumb inside a fist. The mudrā of the four virgins, again, can be combined only with the corresponding mantra.[2363] {37.73} [F.265.a] [F.282.a]

37.74 “Similarly, the *spear* mudrā [should be combined with the mantra] of Kārttikeya. The same applies to the mudrās of Yama, Varuṇa, Kubera, and the yakṣas, rākṣasas, piśācas, and mahoragas—all the beings inhabiting the threefold universe, following the course of whatever destiny, and reborn in whatever realm—the grahas, mātṛs, kravyādas, kaśmalas, and so forth. All these beings have mudrās and mantras designated to them, which must be employed observing the right correspondence. Everything must follow the right order, not otherwise. {37.74}

37.75 “First of all, the practitioner should rely on the auspicious mudrās and their corresponding mantras,[2364] as taught in this king of manuals, that represent the way of the tathāgatas.[2365] Also, Mañjuśrī, there are the mudrās of the noble bodhisattvas Samantabhadra, Mahāsthānaprāpta,[2366] and Vimalagati,[2367] as well as your utpala[2368] mudrā. These mudrās, of both the tathāgatas and the bodhisattvas, should always be displayed by the practitioner facing the east. Having gotten up early, he should stand facing the sun in a clean place and, himself clean, should display any one of these mudrās, raising it upward, above his head. {37.75}

37.76 “Any of the corresponding mantras should be recited one hundred and eight times. He will be free from all disease, will live long, and will not be overcome by the vighnas. He will become unassailable by any living being. He will meet,

face to face, all the mantra [deities][2369] who will promptly grant him accomplishment. He will receive blessings from all the buddhas and will steadily progress toward awakening. The divine youth Mañjuśrī will himself become his spiritual friend until the attainment of full realization. What, then, are these mudrās and mantras?[2370] {37.76}

37.77 "First, I will teach the mudrā of the *great hero*. One should join the cupped hands folding the fingers in and raising up the thumbs bent where they meet the wrist. This is the mudrā of the *great hero*, taught by all the tathāgatas. [F.265.b] [F.282.b] The corresponding mantra is:

"*Āḥ* hero! *Hūṁ khaṁ*![2371]

"If combined with this mantra, the mudrā of the *great hero* will accomplish all activities. {37.77}

37.78 "Having joined the cupped hands as before, one should open them with the fingers expanded all around into the shape of a blooming lotus.[2372] This excellent mudrā, introduced by the primordial buddhas, is called *blooming*. The corresponding mantra is:

"*Oṁ*, you who originate from the sky! Be bright, be! Spread light, spread! You are blessed by the buddhas! Illuminate all the buddhas! *Hūṁ hūṁ*, Vikāsinī! *Phaṭ phaṭ*, *svāhā*![2373] {37.78}

37.79 "This mantra,[2374] when employed in combination with its namesake mudrā, is suitable for all activities. It points out those who are possessed by grahas. It causes those possessed, whether it is by grahas, kravyādas, or kaśmalas, or those knocked out by poison, to speak. Following the manner of its employment, it will fulfill all the required activities accordingly.[2375] In short, this vidyā, when employed along with the *blooming* mudrā, will fulfill all aims; it will swiftly bring the desired result even if it is not fully mastered. {37.79}

37.80 "If one joins the cupped hands together with the fingers evenly folded, this is the heart mudrā [of the tathāgatas]. This heart [mudrā] should be incanted seven times with the [corresponding] heart mantra, and then 'released.'[2376] The corresponding mantra is:

"*Oṁ*, brave Godari, *svāhā*![2377]

"This is the heart mantra of the tathāgatas. {37.80}

37.81 "If one joins the cupped hands as before, with the fingers set apart so that there is free space between the fingertips, this is the *uṣṇīṣa* mudrā.[2378] The corresponding mantra is:

"*Oṁ droṁ*! Bind! *Svāhā*![2379]

"This mantra is suitable for all activities. {37.81}

37.82 "If one makes the right hand into a fist with the thumb free, this is the mudrā of the mendicant's staff. The corresponding mantra is:

"*Oṁ*, shake [them]! You are invincible in battle, *hūṁ*![2380]

"This mantra of the mendicant's staff is suitable for all activities. {37.82}

37.83 "If the same mudrā is formed with the left hand touching the robe, this is the mudrā of the robe. The corresponding mantra is:

"*Oṁ*, protect [me], protect! O my robe, blessed by all the buddhas, *svāhā*![2381]

"With this mudrā of the robe of the Tathāgata one can accomplish all activities. [F.266.a] [F.283.a] If one wears a robe incanted with the corresponding mantra, one will enjoy good fortune[2382] and powerful protection. All the grahas, mātṛs, piśitāśas, kravyādas, kaśmalas, and vighnas will flee upon merely seeing [such a robe]. {37.83}

37.84 "If the thumb of the left hand and the small finger of the right mutually touch,[2383] and the hands are lowered down with a hollow space between them, this is the mudrā of the bowl. The corresponding mantra is:

"*Oṁ*, O buddha bowl of great power, you are blessed by the protectors of the world! Hold, hold, and cause [the contents] to be held! *Svāhā*![2384]

"This mantra, when combined with the mudrā, is suitable for all activities. If one recollects [this mantra] at the time of eating, one will not be affected by any poison that one might swallow. {37.84}

37.85 "If one makes the hands into fists, with the index fingers bent at the middle joint,[2385] this is the mudrā of the wish-fulfilling gem. The corresponding mantra is:

"*Oṁ* splendor, blaze! You who fulfill all aims. Bring success, bring! O wish-fulfilling gem, *huṁ*![2386]

"This mantra of the wish-fulfilling gem, when combined with its namesake mudrā, will accomplish all activities splendidly.[2387] {37.85}

37.86 "By incanting with this mantra all one's ornaments and decorations and putting them on, one ensures a powerful protection for one's body, and one attains supreme good fortune. If one enters a battle, having donned the ornaments and incanted the armor, no weapon will be able to strike one's body and one will be unassailable by one's enemies. One will protect one's own army and defeat the enemy army. One will accomplish these and innumerable other feats, even if one has not mastered them previously. {37.86}

37.87 "If one takes a ruby, an emerald, or other type of precious stone, incants it one hundred and eight times and places it at the tip of a banner, on one's head, or on an elephant's back, one will not be taken prisoner[2388] when one enters the front lines of a battle. Seeing [the incanted gem], the enemy army will certainly be crushed without any fight or will fall into a heavy stupor. The defeated troops will flee, and so will their leader. {37.87}

37.88 "If one forms the hands into mutually touching[2389] fists with the index fingers[2390] bent at the middle joint, on the level with the third joint on the middle fingers,[2391] [F.266.b] [F.283.b] this is the mudrā of the *Dharma wheel*. The corresponding mantra, the mantra of the Dharma wheel, is:

"*Oṁ* blazing circle! Chop up, break, strike, burn, burn! *Huṁ*![2392] {37.88}

37.89 "If one is firmly set[2393] with the left foot outstretched, the right knee touching the ground, the left [hand] extended backward, and the right poised to deliver a blow,[2394] this is the mudrā of Aparājitā. The corresponding mantra is:

"*Oṁ*, *hulu hulu*! O *caṇḍālī*, O *mātaṅgī*![2395] *Svāhā*![2396]

"The mantra of Aparājitā and the mantra the Dharma wheel are suitable for all activities if used in combination with their corresponding mudrās. In short, they will remove all suffering. Whatever activities they are employed for, they will accomplish all of them. {37.89}

37.90 "One should place the left[2397] hand in the lap[2398] and display with the right [the gesture] of teaching the Dharma. This is the *spear* mudrā of the tathāgatas. The corresponding mantra is:

"*Oṁ* Vijayā of great power, difficult to resist! *Hūṁ phaṭ*! O Victorious One, *phaṭ*! O auspicious one, *phaṭ*![2399]

"[This mantra of] the spear of the tathāgatas, when employed with its [namesake] mudrā, can accomplish all activities. It can paralyze all the vighnas, evil beings, and enemies, as well as all the gods. Its qualities are infinite. Whatever activities it is employed for, it will accomplish all of them. {37.90}

37.91 "One should interlace the fingers of the hands with the palms facing upward and the index fingers touching at the tips to form the shape of a needle.[2400] This mudrā, turned around so that the palms face downward, should be displayed at the forehead. This is the *ūrṇā* mudrā of the blessed buddhas, taught by the primordial buddhas. The corresponding mantra is, 'Homage to all the worthy tathāgatas, the fully realized buddhas.' [The portion to be recited is]:

"*He he*! Bind, bind! Remain, remain! Support, support! Suppress, suppress! O jewel of the ūrṇā, *svāhā*![2401]

"This mantra of the ūrṇā of the tathāgatas, when employed along with its [namesake] mudrā, can accomplish all activities. {37.91}

37.92 "If one steps into the midst of one's enemies wearing a bindi on one's forehead made with bovine bezoar [incanted with the ūrṇā mantra] and reciting [the same], one will be unassailable by any [F.267.a] [F.284.a] wicked beings and will not be harmed by them. Or, if one enters the middle of a battlefield, one will cause, merely by one's gaze, the destruction of the enemy army. If one does not fail to display [the bindi], one can accomplish feats without limit. This [*ūrṇā*] has been taught by innumerable blessed buddhas. {37.92}

37.93 "One should form the añjali gesture with the hands joined together without any gaps. The two index fingers should be bent at the middle joint.[2402] The thumbs should also be bent.[2403] This is the mudrā of the eye of the tathāgatas. The corresponding mantra is:

> "*Oṁ*, *ru ru*! Flash, blaze, and stay on! O Siddhalocanā who accomplishes all purposes, *svāhā*![2404]

"This mantra of the eye of the tathāgatas, when employed along with its namesake mudrā, can accomplish all activities. {37.93}

37.94 "If one enters among one's enemies, having incanted one's eyes [with the eye mantra of the tathāgatas], they will lose their anger[2405] upon merely being looked at. Filled with loving kindness, they will harbor good wishes and will become friends. Or, if one gazes at one's enemies when in the vanguard of the battle after incanting one's eyes, they will become kindly disposed. Unable to raise their weapons in assault, they will turn back without any fight and subsequently turn into allies. {37.94}

37.95 "If the hands are positioned horizontally and form the shape of a book with the opposite fingertips touching,[2406] this is the mudrā of Prajñāpāramitā. The corresponding mantra is:

> "Homage to you, blessed goddess beautiful to look at! *Oṁ tha*![2407]

"This [mantra of] Blessed Prajñāpāramitā, when employed along with its namesake mudrā, can accomplish all activities. {37.95}

37.96 "If one touches one's heart while reciting [the mantra just described], one will increase one's powers of recollection. If, while reciting, one enters into the midst of wicked enemies, one will deprive them of the ability to think. In the heat of a battle, one will be able to stupefy one's adversaries, whether they are two-legged or four-legged, or make them lose their minds. In short, whatever activities the blessed goddess is employed for, she will accomplish all of them. [F.267.b] [F.284.b] The qualities of this [mantra] are infinite, and so are its ritual applications. {37.96}

37.97 “The mudrās and mantras of the tathāgatas are infinite. One should employ [primarily] all the mudrās and mantras of the [deities] listed in the ‘Assembly’ chapter[2408] as the retinue deities of the tathāgatas, as the rites of other [deities] are innumerable. These mudrās and mantras should be employed according to the ritual of this king of manuals. {37.97}

37.98 “Thus, the mantra of the Lotus family should be used together with the padma[2409] mudrā. This mantra is:

“*Oṁ jiḥ jiḥ*! *Svāhā* to the dispeller of fear, one with the body of a victorious one![2410]

“This is the mantra of the bodhisattva Avalokiteśvara. When employed together with the padma mudrā, it will accomplish all activities. When it is recited, all the mantras of the Lotus family are being recited. When it is accomplished, all the mantras of the Lotus family are accomplished. {37.98}

37.99 “The mantra to be used with [the mudrā] of the great vidyā Pāṇḍaravāsinī is:

“*Oṁ kaṭe vikaṭe nikaṭe kaṭaṅkaṭe kaṭavikaṭakaṭaṅkaṭe svāhā*![2411]

“[This mantra], when combined with the mudrā of Pāṇḍaravāsinī or the padma[2412] mudrā, can accomplish all activities. It also affords protection to those visiting any of the charnel grounds. {37.99}

37.100 “Similarly, Tārā, Bhṛkuṭī, Candrā, any deities said to be from the retinue of the lord of vidyās Hayagrīva, as well as the entire Lotus family in its infinity, may be invoked by the means of the mantras and mudrās along with their extensive rituals.[2413] {37.100}

37.101 “The same applies to the Vajra family where the mantra is used together with the *double vajra* mudrā.[2414] This mantra is:[2415]

“*Hūṁ*!

“When this mantra of Vajrapāṇi is accomplished, all the mantras of the Vajra family are accomplished. When this mantra is recited, all of them are recited. When employed along with previously described double vajra mudrā, this mantra will accomplish all the activities the practitioner desires, even those forbidden by the most eminent of victors, if they are required to guide sentient beings. This mantra of the great yakṣa is extremely fierce. {37.101}

37.102 “Similarly, [the mudrā] of Māmakī, the great vidyā who is the mainstay of the [Vajra] family, can accomplish all activities. The corresponding mantra is:

“*Oṁ* maintainer of the family! Bind, bind! *Huṁ phaṭ*![2416]

"This great vidyā called Māmakī, taught by all the buddhas, is suitable for all activities. When employed together with the mudrā of Māmakī formed in advance, it can accomplish any activity according to the practitioner's wish. One can also employ the mudrās of the retinue [deities] of Vajrapāṇi as listed in the introductory chapter,[2417] as well as the entire vajra holder's family[2418] without exception, in combination with their respective mantras. {37.102}

37.103 "Similarly, in the Elephant[2419] family, there is, the mantra of the bodhisattva Gajagandha:

"*Oṁ*, you with an elephant's name, *hūṁ*! You who walk in the sky, *svāhā*![2420] [F.268.a] [F.285.a]

"When [this mantra] is employed along with the previously described mudrā, it will accomplish all activities. Just as before, when this mantra is accomplished, the whole family is accomplished. {37.103}

37.104 "So also [is the case with] the mantras of Samantabhadra, Mahāsthāna-prāpta,[2421] and Vimalagati, which are, [respectively:]

"*Oṁ*, son of the victors! The same and not the same! Do not delay! *Hūṁ phaṭ*!;[2422]

"Remain, remain in the exalted place! Having attained awakening, remember your samaya! *Hūṁ*, *phaṭ phaṭ*, *svāhā*!;[2423]

"and

"*Oṁ*, stainless, stainless! With stainless form! Burn, burn! Remember your samaya, *svāhā*![2424] {37.104}

37.105 "The mantra of Gaganagañja can accomplish all activities if employed with the mudrā of any bodhisattva.[2425] This applies also to all the innumerable great bodhisattvas who have attained the tenth bodhisattva level, starting with Apāyajaha, Sadāprarudita, Kṣitigarbha, Ratnapāṇi, and Maitreya. Their mudrās and mantras are, likewise, innumerable. They ought to be employed [as instructed] in this king of manuals. {37.105}

37.106 "The detailed section on all the mantras and mudrās covers a vast range of the worldly ones and the different levels of the supramundane. All the rites and their variants taught in this [manual] entail a samaya of the great assembly and require accomplishing all the relevant mantras.[2426] {37.106}

37.107 "These mudrās and mantras should thus be employed according to their family association, whether the Jewel, the Yakṣa, the Celestial, or the Noble family. However, all these mantras and mudrās in all the tantras in the three

times constitute but one family, which is none other than the Tathāgata family. And you too, Mañjuśrī, divine youth, may be regarded as belonging to the Tathāgata family. {37.107}

37.108 "You should remember, Mañjuśrī, that all the buddhas, bodhisattvas, noble śrāvakas, and pratyekabuddhas; all the worldly and supramundane mantra [deities],[2427] whether subject to karmic influences or not; and all the different mudrās—all of them belong to the families[2428] of the tathāgatas. [F.268.b] [F.285.b] There is no such mudrā,[2429] Mañjuśrī, or esoteric mantra system, that would not belong to a tathāgata family or have no samaya bond with a tathāgata. Know, divine youth, that they are connected. {37.108}

37.109 "Just as the Tathāgata is said to be at the forefront, so is the Tathāgata family said to be at the forefront. Therefore, Mañjuśrī, this king of manuals is the jewel of the most eminent of families. It was taught, elucidated, established, and propagated by the past buddhas since time immemorial. {37.109}

37.110 "This king of manuals was taught by Blessed Saṃkusumita Rāja, Blessed Śālarājendra, Blessed Saṃkusumitagandhottama Rāja, Blessed Ratnaketu, Blessed Amitābha, Blessed Puṇyābha, [Blessed] Kusumottama, [Blessed] Saṃkusuma, [Blessed] Supuṣpa, [Blessed] Amitāyurjñānaviniścayarājendra, [Blessed] Kanakamuni, [Blessed] Kāśyapa, [Blessed] Krakucchanda, [Blessed] Śikhin, [Blessed] Viśvabhū, Blessed Konākamuni,[2430] and also by me, Śākyamuni. It was taught before and will be taught again. {37.110}

37.111 "In this way, O divine youth Mañjuśrī, this sovereign manual of your rites has been passed down by the succession of buddhas. It is the prime jewel of the Tathāgata family that brings great benefits. It is necessarily rooted in the sphere of phenomena. It is not possible to describe its benefits even in a thousand eons, or to fully describe its great qualities. Not even the likes of you could describe or communicate the experiences to be had in this world, or those related to the future state of awakening, its ultimate goal.[2431] {37.111}

37.112 "The extent of the great qualities of this manual and the ensuing results are immeasurable. They relate to both this existence and the hereafter. If any persons, full of trust and free from doubt, should memorize and propagate [this manual], apply themselves to its diverse practices, accomplish [its] mantras or [just] recite them, display [its] mudrās, applying themselves continually, such persons would exhibit the following eight qualities:[2432] {37.112}

37.113 "(1) They would obtain special qualities and benefits.[2433] (2) They would be unfazed by their adversaries and have no fear therefrom. (3) Their bodies would be immune to poison and invulnerable to weapons. (4) They would be blessed by the buddhas [F.269.a] [F.286.a] and bodhisattvas and have long life, comforts, and intelligence. (5) The divine youth Mañjuśrī would become their spiritual friend and would appear to them in their dreams at night. (6) All the mantra

[deities] would protect them and reveal to them their mudrās in their dreams. 7) No evil kings, wicked beings, or other ill-wishers would be able to harm them. (8) They would certainly be destined for awakening.[2434] {37.113}

37.114 "These eight benefits will manifest for those with faith and no doubts, who earnestly apply themselves to the practice—householders or renunciants, women or men—if they follow the instructions. They will not manifest for others. For those engaging in evil actions the opposite will happen; they will proceed downward into the Raurava and other hells. {37.114}

37.115 "As has been said, displaying the mudrās in the forenoon is conducive to long life. One should respectfully display the mudrās of the uṣṇīṣa [kings], and of Locanā[2435] and the others, while reciting the heart mantras of the deities from the retinue of the Tathāgata. They are of the same efficacy and power as your mudrās and mantras, O divine youth Mañjuśrī. {37.115}

37.116 "As has been said, one should be clean and be in a clean place. The intermediate area[2436] should be free from thorns, smeared with cow dung that has not fallen,[2437] and strewn with sweet-smelling white flowers. Standing there, one should recite the mantra and display the mudrā—not anywhere else, and not [the mantras and mudrās] of other [deities], but a single mantra out of those [specified], accompanied by [its respective] mudrā. {37.116}

37.117 "As said before, one should be clean. When the sun has set, one should wash oneself in pure water, free of living organisms, and put on fresh clothes. One should perform the uṣṇīṣa protection,[2438] and one should avoid sexual activity, be morally upright, and joyfully guard one's purity and virtue. {37.117}

37.118 "The protection effected by the uṣṇīṣa
Should be followed by creating a [protected] circle[2439]
Where, during sleep after the first watch of the night,
One should contemplate the tathāgatas. {37.118}

37.119 "One should obtain a thread spun by a virgin girl, or a brahmin girl who has never experienced sexual pleasure,[2440] and incant it one hundred and eight times with the mantra:

"*Oṁ*, seize, seize! Bind, bind! Arrester of semen and fulfiller[2441] of aims, *svāhā*![2442] [F.269.b] [F.286.b]

"One should recite this mantra while displaying the mudrā of Māmakī and then tie the thread around one's hips. If one wraps it around three times, the semen will be arrested.[2443] {37.119}

37.120 "Not even the lord of the realm of desire will be able to disturb one's mind during sleep, so how could the dream-framing vināyakas do it? Through this method, and not without it, neither the daughters of the ṛṣis nor the daughters of the lord of the realm of desire, who assume various forms to excite passions, will

be able to disturb one's mind, even if normally one has passions and is not free from them, so how could other women, whether human or nonhuman, disturb it? {37.120}

37.121 "Applying this procedure, one should rise early, go to the toilet, brush one's teeth, rinse one's mouth, and wash oneself, as before, in clean water free of living organisms. Facing the east, one should display the mudrā and recite the mantra. {37.121}

37.122 "As a consequence, one will enjoy a long life and proficiency in all types of activity. One will be free from all major diseases and will be loved by everybody. One's enemies will become one's friends. Through merely seeing [the mudrā], all the grahas, kravyādas, kaśmalas, and so forth will flee. The enemy army will become paralyzed. Through merely displaying [the mudrā], one will accomplish any activity. One thus has a choice between the procedure that is pure, or the impure lack of it.[2444] {37.122}

37.123 "This king of manuals is filled with infinite sets of mudrās and mantras,[2445] which have been and will be taught by innumerable blessed buddhas. I too—Tathāgata[2446] Śākyamuni, a worthy, fully realized buddha—have just now taught them in the midst of this great assembly. {37.123}

37.124 "You also, Mañjuśrī, divine youth, will engage in the task of safeguarding these instructions and safeguarding the domain of the teachings over the long period of time when I have passed into nirvāṇa, dissolved into the ultimate reality, and attained the complete peace of the final state. {37.124}

37.125 "As the end of an eon is now setting in, at this terrible time I taught this with my mind overcome by great compassion, [F.270.a] [F.287.a] for the benefit of beings. I taught this king of manuals in order to restrain and guide those who offend against the Three Jewels—the evil kings and the wicked beings.[2447] I taught this king of manuals with its detailed sections for the sake of all beings." {37.125}

37.126 *This concludes the detailed chapter on the ritual procedures that prescribe the mantras and the mudrās, thirty-seventh*[2448] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

38. # Chapter 38

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

"Listen, Mañjuśrī!

"Briefly, there are detailed [teachings on] the characteristics of the mudrās and the mantras, the procedures of the maṇḍalas and the association-based[2449] distribution of mudrās therein, and the secret maṇḍala of all the mantra [deities] in all the tantras.[2450] {38.1}

38.2 "All of them were taught before
By every buddha of great majesty.
The exalted function of the mantras
Was explained for each of the families[2451]
By the former buddhas from the earliest time
To bring benefit to sentient beings. {38.2}

38.3 "Having set in motion the mantra wheel,
Which constitutes the supreme wheel of the Dharma,
They dissolved into the ultimate reality,
Mounted upon the wheel of peace.
All these buddhas, very powerful in the world,
Entered the peace [of nirvāṇa]. {38.3}

38.4 "All this was formerly taught
By the tathāgatas since the beginning of time.
I, too, will teach it [now] in this final world,
Putting my trust, Mañju,[2452] in you." {38.4}

38.5 The divine youth Mañjughoṣa,
Hearing these words
Of the buddha of great splendor,
Folded his hands before him, {38.5}

38.6 And said to the best of speakers,[2453]
The fully realized buddha, supreme among two-legged beings,
"Teach the Dharma, O sagacious one,
To bring benefit to the world! {38.6}

38.7 "Teach it in a succinct manner, without elaborating,
Causing the greatness of its qualities to bear fruit."
Having said this, [F.270.b] [F.287.b]
Mañjuśrī remained silent. {38.7}

38.8 The glorious great lord[2454]
With a voice as sweet as a cuckoo
Taught then everything that pertains
To the distribution of mudrās in the maṇḍala. {38.8}

38.9 Staying above the realm of the Pure Abode,
The Lion of the Śākyas, the best of men,
The fully realized buddha, [also] taught, at that time,
The [relevant] mantra system. {38.9}

38.10 "Listen, Mañjuśrī, divine youth,
About the mudrās with their procedures,
And about the mantras employed in tantric methods.
Hear the full account of the greatness of their qualities! {38.10}

38.11 "First of all, there are signs that indicate
Whether something is a living being or not;
[They include] form, actions, behavior,
And all the gestures and speech. {38.11}

38.12 "These gestures may involve both hands, both feet,
The head, or the fingers of each hand.
All of them were designated as *mudrā*
By the primordial buddhas of yore. {38.12}

38.13 "They are the *pitcher*,
Parasol, *lotus*, *banner*, *flag*,
Fish, *vajra*, *conch*,
Jar, *wheel*, {38.13}

38.14 "[And the mudrās named after] different weapons and implements[2455]—
As many as there are known in the world—
Including the mudrā shaped like a blue lotus,
All of them are arranged around the maṇḍala. {38.14}

38.15 “They are arranged in sequence,
As specified in the instructions.
Each of them should always be drawn
With its own respective form. {38.15}

38.16 “When talking about the mudrās in the maṇḍala,
They are each placed
In their own dedicated slot,
Where they are known to belong. {38.16}

38.17 “In all the maṇḍalas,
One must use the right mudrā form;
Cakravartin[2456] is thus represented by the wheel.
If the uṣṇīṣa lord is Sitātapatra, {38.17}

38.18 “One should draw a white parasol[2457]
In the most prominent place in the maṇḍala.
The Dharma wheel represents the buddhas,[2458]
And the lotus, the Lotus family. {38.18}

38.19 “The vajra is said to represent the Vajra family;
The elephant, the Elephant family;
And the jar, the Jewel family.
These allocations apply to every maṇḍala. {38.19}

38.20 “The two eminent families, the Celestial and the Noble,[2459]
Should be drawn as the endless knot and swastika respectively.
To represent the distinguished yakṣa family,
One should draw a fruit that is a source of *phalaja*.[2460] {38.20}

38.21 “To represent Mahābrahmā, one should draw a swan;
For Śakra, one should draw his thunderbolt.
To represent Maheśvara, one should draw his trident,[2461]
And in addition, his bull.[2462] {38.21} [F.271.a] [F.288.a]

38.22 “The trident is a three-pointed lance.
For Skanda, one should draw a [one-pointed] lance;
For Viṣṇu, a discus;
And for the dānavas, a mace. {38.22}

38.23 “The deities have various weapons
And assume different bodily positions.
They also have different vehicles,
Which should always be drawn in the center.[2463] {38.23}

38.24 “Conveying their form by means of an image,
One should draw, in every maṇḍala,
One of these [deities],
Whichever one is appropriate. {38.24}

38.25 “The maṇḍalas taught by the supreme victors
May have one, two, three,
Or an infinite number [of deities],
Arranged to resemble the rows of an altar.[2464] {38.25}

38.26 “[The deity] indicated for a given maṇḍala
Should be placed in the center;
If [the maṇḍala] is the ‘womb’ of the victors’ family,
One should paint, in the very center, the Buddha. {38.26}

38.27 “One should thus draw the image
Of the Teacher right in the center.
Second, one should draw [the deity] of the Lotus family,
And third, [the deity of] the Vajra family. {38.27}

38.28 “Having drawn all of this, one should add,
Following the right order, the gods and the asuras,
And then, filling the entire area,
The yakṣas, rākṣasas, and humans. {38.28}

38.29 “Next, one should draw,
In the right order, the tīrthikas,
And also the guardians of the quarters,
All of them in their respective places.[2465] {38.29}

38.30 “In short, one may draw a maṇḍala
Starting from a single dot[2466] or two,
Up to infinity, until the quarters are filled
Up to their farthest limits. {38.30}

38.31 “The earth is said to be infinite,
And so can be the surface of the maṇḍala,
Starting from a single dot or two,
And extending over the entire earth.[2467] {38.31}

38.32 “Based on the instructions,
The maṇḍala procedure is said to be
Of three kinds, known as
The highest, the medium, and the lowest. {38.32}

38.33 “The highest procedure results in the highest accomplishment.
If the procedure is medium, the accomplishment is said to be middling.
The lowest procedure results in an inferior accomplishment,
As was formerly taught by the supreme victors. {38.33}

38.34 “The supreme victors also explained
The threefold accomplishment based on mental capacity:
Great beings attain great accomplishment,
And the mediocre, the middling.
The third accomplishment, that of minor beings,
Is taught for the minor activities. {38.34} [F.271.b] [F.288.b]

38.35 “When one’s thoughts [are suffused with] faith,
One is of the highest capacity and will definitely obtain
Final buddhahood with its attendant rewards
Through merely seeing the maṇḍala. {38.35}

38.36 “Those of the middling mental capacity will attain,
At that time, the realization of a pratyekabuddha.
The remaining ones, because of their lack of devotion,
Are bound for the state of a śrāvaka.[2468] {38.36}

38.37 “This is not unfruitful, as the proclaimed result
[Of the śrāvaka path]—the peaceful destiny [of nirvāṇa]—is exalted.[2469]
If one merely sees the maṇḍala,
One is bound to attain birth in the divine realms. {38.37}

38.38 “Similarly, all the excellent mudrās
And the mantras, in all their vastness,
Can be employed in three different ways;
In terms of bringing happiness, they are divided into three categories.
The mudrās and the maṇḍalas having already been described,
[Now] the benefits of mantras are being told. {38.38}

38.39 “Starting from One Syllable,
And as far as the count goes,
However many [types of] speech
Are known [to be used] in the mantras,[2470] {38.39}

38.40 “[Whether it is] ordinary speech,
Lamentation, weeping, laughter, wailing,
Or any [other kind of] speaking or talking,
All of them have their place in the mantras. {38.40}

38.41 “These mantras are of three kinds—
The same three categories
That have been taught for the maṇḍalas
Apply also to the mudrās and the mantras. {38.41}

38.42 “The relevant procedures
Taught by the guides of the world
Are, in the same way, threefold,
And further still, manifold or thousandfold. {38.42}

38.43 “While being of three kinds, or falling into three categories,
They are also twofold,[2471] or of infinite types.
The mantra is coextensive with the mind
And never separate from the mind. {38.43}

38.44 “One who employs the mantra,
Blending it with the mind, will succeed.
Whatever mantras there are in the Tathāgata
Or the Lotus families, {38.44}

38.45 “Or those chanted in the Vajra
Or other families,[2472]
Including all the worldly mantras,
All of them arise from the [mind].[2473] {38.45}

38.46 “If one studiously recites any mantra
From the Victor’s family that was taught
For the sake of beings by the victors’ sons,
One will certainly become a buddha.[2474] {38.46}

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

38.48 “A mantra reciter studiously engaged
In reciting other mantras,
Such as those taught by the noble śrāvakas[2475]
And the worldly mantras that are essentially virtuous,
Will certainly acquire the family status
Of a śrāvaka of great power. {38.48}

38.49 “Similarly, the rites may be divided [F.272.a] [F.289.a]
Into the highest, the medium, and the inferior.

The rites of pacifying lead to the realization of a buddha;
Those of nourishing, to the realization of a rhinoceros-like pratyekabuddha.
Those that involve minor mantras[2476]
Are said to lead to the realization of a śrāvaka. {38.49}

38.50 "In this context, the mind should also
Be regarded as being of three types,
But can be further subdivided into many,
Even infinite, types." {38.50}

38.51 *This concludes the detailed chapter on all the ritual procedures involving the mudrā and the maṇḍala methods, thirty-eighth*[2477] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

50. # Chapter 50

50.1 [2478]At that time Blessed Vajrapāṇi, the general of the yakṣas who was in the assembly, got up from his seat, draped his upper robe over the left shoulder, placed his right knee on the ground, bowed[2479] to the Blessed One with his palms pressed together, and made the following request: {50.1}

50.2 "O Blessed One! You have not fully explained[2480] the ritual of the lord of wrath called Yamāntaka that was taught by Mañjuśrī, the divine youth. Nor has Mañjuśrī, the divine youth, explained it. I request you, Blessed One, to teach this ritual, out of regard for human beings during the final age, so that, at the time when you are in the state of complete nirvāṇa, when the teachings have disappeared, during the dreadful time of the worst age when the buddhafield is completely devoid of śrāvakas and pratyekabuddhas, the teachings of the tathāgatas may be preserved, the domain of the Dharma may remain for a long time, all wicked kings may be subdued, those who harm the Three Jewels may be suppressed, the inconceivable bodhisattva conduct may bring the virtues of beings who require guidance to completion, and innumerable sentient beings may be brought to complete maturity. {50.2}

50.3 "During the final eon, Blessed One, when the final age has arrived in which the Sugata's instructions perish, [F.272.b] [F.289.b] should one practice this rite of the wrathful lord Yamāntaka correctly, one will attain accomplishment. And this lord of wrath should always be used against none other than those evil kings and sentient beings who harm the teachings,[2481] such as the great yakṣas who are extremely powerful and engage in acts of oppression or assistance but lack great compassion." {50.3}

50.4 The Blessed One, remaining silent, entered the samādhi called the *buddha's blessing through miraculous transformation*. The divine youth Mañjuśrī, too, remained silent. The entire assembly and its surroundings began to shake in six different ways. {50.4}

50.5 The hosts of divine beings, all the youthful lords,
Were alarmed and terrified.[2482]

All the gods, the nāgas,
The dānava lords, the mātṛs, {50.5}

50.6 The grahas, the mukhyas,[2483] and so forth—
All of the hosts of divine beings trembled.
Human beings also trembled, their minds disturbed,
And so did the evil-minded pūtanas.[2484] {50.6}

50.7 After that the violently predisposed human kings,
Fearful and distressed,
Took refuge in the instructions
Of the Dharma king.[2485] {50.7}

50.8 Awed by the great radiance of Vajrapāṇi,
The lord of guhyakas, himself a yakṣa,
And by the youthful prince Mañjughoṣa,
Lord of the mantra,
They forged then, in Mañjughoṣa's presence,
A samaya connection[2486] by saying, {50.8}

50.9 "Protect us, O venerable boy[2487]
Who cares for all beings!
We are being burnt
By the extremely fierce, cruel mantras.
We stand before you on earth
In a stupor caused by our anger." {50.9}

50.10 Then the bodhisattva with the form of a child
Of great splendor addressed them as follows:
"Do not be afraid, all of you gods,
Yakṣas, rākṣasas, and dānavas. {50.10}

50.11 "Your samaya, now explained to you by me,[2488]
Cannot be violated by any deity
By any human or nonhuman being,
And especially not by any spirit.[2489] {50.11}

50.12 "Being perpetually of a kind mental disposition, [F.273.a] [F.290.a]
At all times one should recollect the mantra—
The mantra that is the fully realized buddha,
Supreme among two-legged beings, the Lion of the Śākyas and best of men.
{50.12}

50.13 "He taught the mantras

Of the uṣṇīṣas and so forth, including the Locanā;[2490]
The mantras of the teachers of the three worlds—
Cakravartin,[2491] Tejorāśi, and Jayoṣṇīṣa[2492]— {50.13}

50.14 "And also of Vijayoṣṇīṣa and the rest;
Of Padmapāṇi, Lokita,[2493]
Avalokiteśvara, Bhṛkuṭī,
Tārā, and Yaśasvinī; {50.14}

50.15 "And also [the mantras of] the goddesses
Sitavāsinī,[2494] Mahāśvetā, and Yaśovatī;
The vidyā Bhogavatī;
And Hayagrīva, the king of mantras. {50.15}

50.16 "These are the main mantras
In the Lotus family that emerged from the victorious ones.
The cakravartin One Syllable[2495]
Is the mighty lord of [all these] mantras. {50.16}

50.17 "If one remembers the god of gods,
The splendorous lord of mantras
By the name of Yamāntaka,[2496]
One will have no anger.[2497] {50.17}

50.18 "[The mantra of] Avalokiteśvara
Gives rise to compassionate thoughts
And overwhelms the mind with great compassion.
[The mantra of] Tārā, revealed by the former buddhas[2498] {50.18}

50.19 "And spoken by Avalokiteśvara,
Delivers sentient beings [from suffering].
This noble vidyā is generated during samādhi
And designated as *woman* in name and form.[2499] {50.19}

50.20 "Consequently, the bodhisattva conducts himself
As [Tārā], the supreme 'companion[2500] in awakening,'[2501]
In thousands of world spheres,
Too many to be counted. {50.20}

50.21 "Synchronically, the goddess [herself] sojourns widely,
Bringing welfare to embodied beings
In her form of a woman
With the nature of the mantra. {50.21}

50.22 "At that time, she establishes beings who need guidance

On the path to awakening,
Manifesting the inconceivable
Conduct of the bodhisattvas. {50.22}

50.23 "One should also keep in mind Vajrapāṇi,
The valiant lord of mantras,
And Māmakī who upholds her family—
The goddess worshiped by the three worlds— {50.23}

50.24 "And also [the dūtīs] Śṛṅkhalā,
Mekhalā, Vajramuṣṭī, and Yaśasvinī;
[The krodhas] Krodhendra,[2502] Tilaka, and Śatru;[2503]
[And the vidyārājas] Nīladaṇḍa and Bhairava.[2504] {50.24}

50.25 "These are the hosts of dūtīs, [F.273.b] [F.290.b]
The krodhas, and those known as the overseers of vidyās.[2505]
They are all the main deities of the Vajra family,
And my sentinels.[2506] {50.25}

50.26 "Also, if one remembers Gajagandha,
The bodhisattva of great power in this world,
Or Mahāsthānagata, the sagacious
Bodhisattva of great power, {50.26}

50.27 "Or the greatest, the head of the sons,
The beautiful Samantabhadra,
At that time
One will be free from fear. {50.27}

50.28 "Similarly, if one continually recollects
Māṇibhadra, or the supreme yakṣa Jambhala,
Or any śrāvaka, pratyekabuddha, or buddha,[2507]
How could one be afraid? {50.28}

50.29 "It is stated that through recollecting[2508]
Or worshiping them one obtains great protection.
Great rewards will then be obtained,
[Such as rebirth as] a god of Puṇyābha[2509] or Asaṃjñaka. {50.29}

50.30 "As for those who possess the female form,[2510]
They should worship the majestic goddess free from passion,
And also the Three Jewels,
While trusting in the teachings of the Victorious One.[2511] {50.30}

50.31 "They will not be in any danger then

From either friend or foe.
The relevant samaya, it is said,
Must never be violated by any mantra practitioner.[2512] {50.31}

50.32 "It is taught in connection with the supreme krodha
And praised [as the samaya] of Yamāntaka himself.
If beings keep this samaya,
No humans will be eaten."[2513] {50.32}

50.33 After that, all the gods and
Nonhuman beings[2514] were delighted.
Realizing the bodhisattva mind,[2515]
They were all established in the samaya. {50.33}

50.34 The yakṣa general[2516] was angry
And expressed his contempt.
Then, shaking all the innumerable
World spheres, [he exclaimed,] {50.34}

50.35 "What is the use of this instruction?
There is no need for Lord of Wrath;
Up to now the sons of the victorious ones
Guided sentient beings! {50.35}

50.36 "The power of Lord of Wrath
Was dispensed with long ago!"[2517]
Having said this, the vajra holder
Threw his vajra scepter down and waited. {50.36}

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

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

50.39 "It is your own mantra that I am going to reveal.[2518]
You may disseminate it as you like,
[But] it is not possible for you to proclaim
The power of [Lord of] Wrath.[2519] {50.39}

50.40 "If you ask why, it is because

He is identical with you
And is seen present here in [your own] body,
Summoned there for you as your heart essence.[2520] {50.40}

50.41 "With Lord of Wrath immerged in you,
It is not possible to reverse it at this stage.
Once you have departed, permitted to do so,
You may teach your own samaya the way you like.[2521] {50.41}

50.42 "If one is unwashed, sleepy,
Engaged in the dharma of commoners,[2522]
Anointed with oil and not protected,
And always having bad thoughts; {50.42}

50.43 "If one has given up all the excellent mantras,
Has no faith in the teachings,[2523]
And consequently harbors doubts,
Is intolerant toward those without faith,[2524] {50.43}

50.44 "Rejects the jewel of the sacred Dharma,
Repudiates the saṅgha, and is distracted,[2525]
Naked, always unclean
And limited to unclean pursuits, {50.44}

50.45 "Not discreet,[2526] not practicing the mantra,
Always impure, and devoid of compassion;
If one has a penchant for having sex
In the vicinity of temples and caityas {50.45}

50.46 "Or in the courtyard of a monastery,
[Lord of] Wrath will destroy one.
Those who have broken their samaya, have no faith,
Do not know how to use the mantras,[2527] {50.46}

50.47 "Or stumble in their conduct somewhat—
[Lord of] Wrath will bring their ruin.
It is not possible to find in this human world
Anyone that is not careless. {50.47}

50.48 "Women intoxicated with passion,
Tarnished by breaking their samayas,
Are killed by Lord of Wrath,
Along with the negligent practitioners of mantra.[2528] {50.48}

50.49 "All immature beings everywhere

Fall under the sway of others if they are careless.
Except for the pratyekabuddhas, the arhats, and the śrāvakas
Who have extinguished their passions forever, {50.49}

50.50 "All of them will be killed by Lord of Wrath
And punished in every respect."
Being thus told by Mañjuśrī, with his mind filled with compassion,
The beings [in the assembly exclaimed,] {50.50}

50.51 "Inconceivable are the acts of the buddhas
And the bodhisattvas of great power!"[2529]
Having said this,
They all remained silent. {50.51} [F.274.b] [F.291.b]

50.52 The glorious Vajradhara[2530] then
Took up his vajra scepter once again.
Holding it, he rejoiced.
Permitted [to do so], he spoke again.[2531] {50.52}

50.53 *This concludes the detailed chapter describing Lord of Wrath Yamāntaka, the greatness of his mantra and the attendant rules, fiftieth*[2532] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*

51. # Chapter 51

51.1 At that time Vajrapāṇi, the lord of guhyakas, looked at the entire great assembly and addressed all the hosts of beings seated [in the space] above the realm of the Pure Abode: {51.1}

51.2 "Listen, honorable friends! For a start I will teach the painting procedure of Lord of Wrath Yamāntaka—one of infinite power and courage, the tamer of those difficult to tame, one who terminates the life of Vaivasvata,[2533] a great bodhisattva devoted to restraining wicked beings—the procedure that was taught by Mañjuśrī.[2534] {51.2}

51.3 "There are no restrictions regarding
The lunar day, the asterism, or fasting injunctions.[2535]
One should commission this painting
Whenever one is afraid of enemies. {51.3}

51.4 "One should obtain, on the fourteenth
Or the eighth day of the dark fortnight,
At night, in a charnel ground,
A clothing item from a dead brahmin.[2536] {51.4}

51.5 "One should take it at night,
Dye it red with blood,
Wash it in water again and again,[2537]
And then dry it thoroughly. {51.5}

51.6 "One should commission a cruel and angry painter
To paint in a manner that is terrifying,
In a charnel ground, during the dark fortnight,
And have it completed within three nights.[2538] {51.6}

51.7 "On the night of the eighth or the fourteenth lunar day,
By the light of a lamp fed by human fat,
The painter should stay put right there,

Always facing the south. {51.7}

51.8 “He should be sitting on a human skull,
Have the protection ritual performed, and be focused.
Alternatively, the mantra practitioner can do the painting himself,
If he is tormented by the fear and suffering caused by enemies. {51.8}

51.9 “In the course of the first night,
The enemies will be seized with great fear.[2539]
On the second night, they will be, in addition, [F.275.a] [F.292.a]
Seized by a great fever and fall into a swoon. {51.9}

51.10 “On the third night, they will breathe their last
And proceed to the next world.
How could they ever experience peace
When the mantra practitioner is displeased? {51.10}

51.11 “The enemies’ bodies will wither
And their houses fall into ruin
As the result of drawing a picture
Of the terrifying Yamāntaka in this way: {51.11}

51.12 “He should be drawn with six faces and six feet,[2540]
Black[2541] in color, with a ‘wolf’s belly,’[2542]
Wearing a garland of skulls, angry,
Wearing a tiger skin, {51.12}

51.13 “Terrifying with his various weapons,
With a staff in his hand, inspiring fear,
With eyes red with rage,
And distinguished by his three eyes. {51.13}

51.14 “His blazing hair flows upward,
With smoke-colored strands here and there.
He is black as collyrium, terrifying,
And dark as a monsoon cloud. {51.14}

51.15 “One should draw him mounted on a buffalo
And resembling, in form, the god of death,
Vicious in his actions, extremely terrifying,
And a fierce and vehement killer. {51.15}

51.16 “He terminates the life of Yama
And is ready to kill living beings.
Exceedingly cruel in his actions,

He is most terrible and terrifying. {51.16}

51.17 “This bringer of death to all embodied beings
Strikes fear and panic into fear itself.[2543]
One should draw the supremely wrathful one
Using paints made from one’s own blood. {51.17}

51.18 “The paints should be of bright and varied [colors],
Mixed with human fat and cow products.
They should be in containers made of skulls,
Secured with [pieces of] human bone.[2544] {51.18}

51.19 “One should use brushes
Skillfully made from the hair of a corpse.[2545]
Whether the painting is done by oneself or a painter,
It must be executed while fasting. {51.19}

51.20 “One should [thus] make the best of paintings,
Offering worship at the beginning, halfway through, and at the end [of the work],
[Which should consists of] copious bali offerings of flowers and so forth,
Red chaplets, and prime quality sandalwood.
One should burn incense of human flesh and fat
And adorn [the working place] with lamps [fed] with [human] fat. {51.20}

51.21 “When the painting is finished,
One should pay the artist—
Always a big amount,
Or whatever he will be happy with.
Since his Dharma work is fraught with great danger,
It should be made worthwhile for him.[2546] {51.21}

51.22 “In short, [F.275.b] [F.292.b] one should pay a generous amount,
Whatever the craftsman may desire.
As the artist’s work will produce results,
One should avoid underpayment. {51.22}

51.23 “He should be employed on terms
That he finds wholly satisfactory.
A protection ritual must also be performed,
Otherwise he will die. {51.23}

51.24 “[As] the artisan would perish with his household,
He too must protect himself.

He must do the work after reciting the vidyā,
And the procedure should not be disclosed to others. {51.24}

51.25 “Once the painting is fully completed
And one sees that it is as had been envisaged,
One can perform all the cruel rites
That destroy one’s enemies. {51.25}

51.26 “Taking this best of paintings,
One should go to a place of one’s liking.
[One can target with the ritual] kings backed by powerful vassals,
Or those who are arrogant on account of their great wealth, {51.26}

51.27 “Proud in the extreme,
Cruel and given to cruel pursuits,
Or committing offenses against the Three Jewels.
Also, the nihilists who reject the mantras,
Those who do not worship the mantra [deities],
Or those who censure the devotees who take refuge in these [deities]. {51.27}

51.28 “Particularly humiliated will be those
Who insult mantra reciters.[2547]
One can target them,
Following the prescribed procedure. {51.28}

51.29 “The rite that instantly arrests the life force
Can likewise be employed
Against those who always act contrarily to the Dharma
And oppress[2548] each and every living creature. {51.29}

51.30 “One should obtain the fruit,[2549]
Leaves,[2550] bark, and root of soapberry[2551]
And combine them with kāñjika,[2552] tamarind,[2553]
And powdered human bone. {51.30}

51.31 “[One should add] white mustard oil, some poison,
Vinegar, fresh ginger, and brown mustard
And blend [everything] with blood
Of human origin. {51.31}

51.32 “One should take this entire preparation,
Set up the painting in a secluded place,
And position oneself to face south,
With the painting facing north. {51.32}

51.33 “One should prepare the fire pit as one likes
And make it blaze using bundles of straw
And dry sticks that produce acrid [smoke].[2554]
Fully focused, one should offer
The entire preparation into the fire pit
Following the procedure prescribed for homa.[2555] {51.33} [F.276.a] [F.293.a]

51.34 “One should summon the [god of] fire[2556]
With the mantra of Lord of Wrath.
For all the rites of this ritual,
One should display the spear mudrā. {51.34}

51.35 “One should angrily offer into the fire pit
One thousand and eight oblations.
At the first junction [of the night],
The [target’s] son will die;[2557] {51.35}

51.36 “At the second junction, the [target’s] wife
Along with his retinue and the senior staff;
And at the third, the person
Against whom the rite was performed. {51.36}

51.37 “If one recites at midnight,
Close to the painting,
With the intention to kill one’s enemies,
This will happen just so. {51.37}

51.38 “The [target’s] kingdom will be ruined—
A plague will arise in his army,
And there will be wildfires, hurricanes,
Heavy rains, and floods. {51.38}

51.39 “The [target’s] entire army will be
Completely destroyed by another army.
Various misfortunes will befall him,
And he will be stricken with great illness. {51.39}

51.40 “The entire body of that king
Will wither, there is no doubt about this,
And his whole household will be haunted
And troubled by nonhuman beings. {51.40}

51.41 “He will find no rest in bed
And will pace in circles on the ground.

His house will be overrun
By rākṣasas, pretas, and kravyādas. {51.41}

51.42 “He will always be troubled and afraid
And tormented by acute suffering.
Maheśvara and other earthly deities
Will not be able to protect him, {51.42}

51.43 “Nor will the world protectors—Brahmā and so forth;
Or the thirty-three gods—Śakra and so forth;
Or any mantras or deities
In the whole world. {51.43}

51.44 “The life of a person who is evil, cruel, and haughty
Will be brought to an end.
If the mantra is recited[2558]
At midnight or at midday,
The angry Vaivasvata will appear
As Yamarāja before [such a person]. {51.44}

51.45 “During the dark fortnight, whenever convenient,
One should prop up the painting on the ground
And perform a big pūjā along with bali offerings.
This should be in a charnel ground, in a forest, {51.45} [F.276.b] [F.293.b]

51.46 “By a solitary tree or a śivaliṅga,
On top of a mountain, or in a cave.
One should always perform [this rite]
Alone, without a companion, {51.46}

51.47 “While staying in a lonely place in a great forest,
A vacant temple or shrine,
At a river,
Or on the shore of an ocean. {51.47}

51.48 “One should always do the ritual
Staying in or near such places,[2559]
Or anywhere one wants within the radius
Of one hundred leagues [from the target]. {51.48}

51.49 “One should always perform these rites
Following the rules and staying pure.[2560]
There are countless locations where one may stay
And infinite number[2561] of pure places. {51.49}

51.50 “Within the inconceivable domain of mantras,
The range of mantra [activity] is inconceivable.[2562]
The power of mantras is inconceivable,
The accomplishment of reciters is inconceivable,
The activity appears to be inconceivable,
And the result is also inconceivable. {51.50}

51.51 “Inconceivable is the activity
Of Lord of Wrath Yamāntaka, the great being.
Inconceivable, too, is the range of his power
And his great display of miracles.
Inconceivable is the accomplishment of reciters
Of his mantra observed here on earth. {51.51}

51.52 “All the bodhisattvas, with their great powers,
Would not be able to protect the target;
How then would worldly mantra deities,
Along with the grahas and mātṛs, protect him? {51.52}

51.53 “Neither Īśāna nor Viṣṇu;
Nor Skanda or Purandara;
Nor those who are bound by samaya,
Including the victorious ones and their sons; {51.53}

51.54 “Nor the eminent bodhisattvas
Who abide on the ten levels;
Nor the pratyekabuddhas and arhats,
Free from passion and possessed of great powers
Would be able to protect [the target],
Even though they formerly took the samaya. {51.54}

51.55 “I will briefly explain.
Listen, those of you who desire prosperity!
When the reciter is not pleased,
No being can escape him;[2563]
How could such a being find peace,
If the reciter of this supreme mantra is not happy? {51.55}

51.56 “If, on the other hand, the reciter
Of the great Lord of Wrath Yamāntaka
Is kindly disposed in his mind
Or tender with compassion,
Then such being will obtain peace and stability
And will remain alive. {51.56} [F.277.a] [F.294.a]

51.57 “[One should combine] neem,[2564]
White mustard, kāñjika, the five poisons,[2565]
Human blood, flesh,[2566]
Salt, the three pungent substances,[2567] {51.57}

51.58 “Brown mustard, powdered conch,[2568]
Vinegar,[2569] fresh ginger,[2570]
The root of devil’s trumpet,[2571]
The root of ribbed gourd,[2572] {51.58}

51.59 “The root of the castor-oil plant, barley potash,
Safflower, devil’s thorn,[2573]
The root of madana,[2574]
Garlic, gṛñjanaka,[2575] {51.59}

51.60 “Dhak tree,[2576] śākhoṭaka[2577] tree,
Onion, and grain beer.[2578]
Having blended all these [ingredients], one should offer
[The mixture] into the fire, near to the painting. {51.60}

51.61 “When one has offered one thousand and eight homas,[2579]
The enemies will be destroyed, root and branch—
One will destroy all of them
Along with their sons, daughters, and retinues. {51.61}

51.62 “If one performs the homa at the second junction,[2580]
They will be completely uprooted.
If the reciter performs the homa
When the third junction has arrived, {51.62}

51.63 “A famine will strike the target[2581]
And his townsfolk.
There will be droughts and many deaths,
With rākṣasas pullulating everywhere. {51.63}

51.64 “There will be wildfires, hailstorms,
Thunder, and lightning
In the countries and domains
Of such a king. {51.64}

51.65 “Many disasters will occur,
Including an invasion by a foreign army.
There will be many misfortunes
In his country—

They will manifest in various ways,
As the goddess of fortune departs.[2582] {51.65}

51.66 "If one offers as homa the root of devil's trumpet,
The target will lose his mind.[2583]
If one offers kaṭuka[2584] as homa,
The target will definitely be caught in a great fire.
If one offers a citron[2585] into the fire,
A great fever with chills will arise in the [target's] body. {51.66}

51.67 "Whether he is a wicked king
Intoxicated by his own might,
Backed by powerful and cruel vassals
And his own great army,[2586]
He will die after two
Or seven nights. {51.67}

51.68 "Whichever [king is targeted], one should write
The name of his personal deity or his nakṣatra
And draw his form on the ground in front of the painting [F.277.b] [F.294.b]
Using charcoal from a cremation ground.
Then, one should step upon the [king's] head with one's foot
And recite the mantra angrily. {51.68}

51.69 "All of a sudden the king will be seized
By various acute pains.
Overcome by a terrible disease,
He will die that very moment. {51.69}

51.70 "He also may be struck with an axe
And, moreover, lose his limbs.
He may be eaten by nonhuman beings
Such as the cruel rākṣasas, kaśmalas, {51.70}

51.71 "Kravyādas, pūtanas,
Piśācas, pretas, or mātṛs.
He may suddenly be attacked by them,
And even by his own servants." {51.71}

51.72 The glorious Vajradhara,[2587]
Having thus spoken to the assembly,
Bowed to all the buddhas
And then waited in silence. {51.72}

51.73 For the sake of those who want to benefit the world,
He furthermore pronounced
The mantra[2588] of all the hosts of yakṣas
And yakṣiṇīs everywhere.[2589] {51.73}

51.74 Continuing with his talk,
The bodhisattva, the general of the yakṣas,
Then taught the section on the yakṣiṇīs[2590]
That contains all the [relevant] rites:
The summoning of anyone, the enthrallment,
And the removing of all physical afflictions.[2591] {51.74}

51.75 When a mantra practitioner is looking for sex
And is blinded by passion or otherwise confused in his mind,
The Sugata's prohibitive ordinances
Cannot possibly stop him.[2592] {51.75}

51.76 Such people have already experienced intense suffering
In the cycle of births without beginning.
The tathāgatas taught that their [future] rebirth
Will take them from suffering to greater suffering.[2593] {51.76}

51.77 A celibate person who has tamed his senses
Will obtain a pleasant rebirth,
Which is said to be good and auspicious.
Eventually, he will obtain peace.
Riding[2594] the three vehicles with equanimity,
He will obtain nirvāṇa. {51.77}

51.78 Those among the ascetics who, blinded by passion,
Do the opposite under the sway of bad inclinations,
Will wander in the terrible abyss of saṃsāra,
Following the five destinies. {51.78}

51.79 It is for the sake of those who suffer [like this]
That the sensual enjoyments will be described.[2595]
They will then have all their negativity extinguished,
Will turn away from the three faults, and,
Following the injunctions of the Teacher,
Will be released from all fetters.[2596] {51.79}

51.80 *This concludes* [F.278.a] [F.295.a] *the detailed second chapter with the precepts regarding the violent rites of Lord of Wrath Yamāntaka, fifty-first*[2597] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva*

teachings.

52.

Chapter 52

52.1 At that time the great being, Bodhisattva Śāntamati, who was sitting in the midst of that great gathering, got up from his seat, bowed to each of the buddhas, and stood in the middle of the assembly. Having circumambulated the blessed Śākyamuni three times clockwise, he bowed at his feet and, looking in the direction of Vajrapāṇi, the great general of the yakṣa army, said: {52.1}

52.2 "You are exceedingly cruel,[2598] Vajrapāṇi, in that you teach mantra methods that are harmful to all sentient beings, or serve to obtain sensual pleasures. It is not proper, O son of the victorious ones, for the bodhisattvas, the great beings, to act like this because bodhisattvas, great beings, are endowed with great compassion and practice bodhisattva conduct. Practicing benevolence for the sake of all beings, they do not cast off the fetters of existence.[2599] {52.2}

52.3 "Moreover, O son of the victorious ones, the venerable tathāgatas, the fully realized buddhas, having all sentient beings in mind, do not[2600] give Dharma instructions on how to harm beings.[2601] Since they possess great compassion, they adopt the attitude of benevolence toward all beings." {52.3}

52.4 The great being Bodhisattva Vajrapāṇi replied to Bodhisattva Śāntamati, "Śāntamati! A bodhisattva should indeed train to be this way and should adopt such an attitude. What you now say and teach, all the buddhas and the bodhisattvas of great power teach. I will explain it, too, speaking from the perspective of the absolute truth. {52.4}

52.5 "The ultimate Dharma is taught [F.278.b] [F.295.b]
While abiding in the ultimate reality.
The limit of beings cannot be conceived of,
Nor can the methods for ripening them. {52.5}

52.6 "The teachings of the buddhas are inconceivable,
And so is the conduct of awakening.
When it comes to beings who require guidance,
A bodhisattva's mode of acting is inconceivable. {52.6}

52.7 “The conduct of the bodhisattvas
Is proclaimed as inconceivable.
Among all of the mantras,
The power of this mantra-method is inconceivable.[2602] {52.7}

52.8 “The extent of the miraculous power of the mantra[2603]
Of Lord of Wrath Yamāntaka, the great being,
Is inconceivable, and so is the greatness
Of mastering it. {52.8}

52.9 “Śāntamati, the conduct of the bodhisattvas, the great beings, which manifests throughout the entire domain of sentient beings, is inconceivable. Accordingly, Śāntamati, a bodhisattva who recites the mantra should think, ‘Supposing the aims of the target [were fulfilled], he would accumulate a lot of negativity and would fall into one of the great hells. But this being should not make his store of negativity even greater. May he never be separated from the three realizations.’[2604] {52.9}

52.10 “Only after forming this wish, Śāntamati, can a bodhisattva who recites the mantra perform a violent rite of assault, applying the skillful means. In all [such] rites, he must be aware of his motive and avoid any unwholesome motives. When undertaking to guide beings, he must strive to do this with a mind full of compassion. {52.10}

52.11 “Moreover, son of the victors, because of the greatness of their comprehension of Dharma and non-Dharma, virtue and nonvirtue, and good and bad, the blessed buddhas mastered the ability to skillfully guide beings. They have attained the realization of the sphere of phenomena, [F.279.a] [F.296.a] and all of them without exception bring beings to maturity by the skillful means of Dharma instructions.[2605] {52.11}

52.12 “We should strive, son of the victors, to be the same [as them], so that we can guide, mature, and instruct beings. Therefore, venerable sons of the victors, each and all of you present in this assembly, who have taken the great samaya, should study and develop trust, seeking to establish what is skillful and what is not, so that you can take joy in teaching the Dharma of the tathāgatas.”[2606] {52.12}

52.13 Bodhisattva Śāntamati, the great being, looked at the yakṣa general Vajrapāṇi in silence and remained in his seat. Looking then at Lord Buddha, he thought, “The Buddha’s teachings are inconceivable.” {52.13}

52.14 Vajrapāṇi, the master of guhyakas, directing his gaze at the entire assembly, continued to teach the ritual of Lord of Wrath: “Listen, respectable hosts of gods and all the hordes of bhūtas who dwell in the inhabited worlds! {52.14}

52.15 “To start, one should perform the protection ritual, take the painting of Lord of Wrath, and go to a secluded place where there is a single śivaliṅga, the abode of Maheśvara. One should anoint this liṅga with poison, blood, brown mustard

oil, and kāñjika, and worship it with the petals of neem tree [flowers]. One should put on a sacred thread made of human entrails of tubular shape,[2607] take a human skull with the right hand, and make a gesture as if delivering a blow. Filled with utmost wrath, one should threaten the liṅga with the index finger of the left hand, while focusing the mind on humiliating the haughty and wicked kings or other corrupt men with powerful acquaintances,[2608] very wealthy, very fierce, and very influential.[2609] [F.279.b] [F.296.b] One should then shut the door [of the temple] and stand naked with loose hair, with one's left foot atop the Maheśvara liṅga.[2610] One should recite the mantra of Lord [of Wrath] until the liṅga splits open. {52.15}

52.16 "The liṅga will be in two separate parts and the great syllable *hūṁ* will be heard. One must not be afraid at that time. On the very same day,[2611] the wicked kings, or other enemies with powerful acquaintances, will suddenly be seized with fever, or seized by nonhuman beings, such as rākṣasas and so forth. If, at that time, one keeps reciting the mantra[2612] for a while, the enemy's life will suddenly be terminated. If one recites at night, the enemy's entire family[2613] will perish. {52.16}

52.17 "There is also another rite. One should go at midday, as before, to a temple of Maheśvara and worship the liṅga with neem leaves, burn the incense of human flesh, and recite the mantra until the house of the enemy is set on fire, or the enemy starts shivering from a great fever. If one does not stop reciting and remains, really angry, near to Dakṣiṇamūrti,[2614] the enemy will die and his family line will be terminated. To bring [the enemy] back to life, one should repeatedly wash the liṅga in water and rinse it with the cool milk of a cow. [The enemy] will become well again. {52.17}

52.18 "There is also another rite. One should light a fire opposite the southern face of the Maheśvara liṅga, using sticks of the thorn apple,[2615] and offer into it one thousand and eight oblations of sticks of vaikaṅkata[2616] smeared with poison, blood, and brown mustard [oil]. All the enemies will succumb to a serious illness and will be unable to perform any actions. On the second day, they will be seized with a great fever, a sharp pain, and various diseases. They may also become seized by nonhuman beings who will eventually bring about their death. On the third day, [if the rite is performed] at the three junctions, all of them will, without exception, lose their lives. To bring them back to life, one should offer oblations of milk. This will pacify the suffering. [F.280.a] [F.297.a] All the people in the area and all the enemies will become well again. {52.18}

52.19 "Similarly, one can perform this rite for any target by stepping upon the deity or spirit that the target is a devotee of. This deity should be represented by its mantra or nakṣatra,[2617] upon which one should step with one's left foot and perform the rite. The exceptions are the vidyās who are tathāgatas, over whom

one should never step or stand astride but perform the rite, for all of them, holding them between one's big toes. It is only the worldly mantra deities that one can step upon. {52.19}

52.20 "Even if the mantra of Lord of Wrath has not been fully mastered, it can still accomplish the [intended] activities by merely being recited. With it, one can obliterate all [other] mantras, slay all one's enemies, and destroy all the magical diagrams and devices.[2618] In short, whatever this mantra is employed to do, it will accomplish all of it regardless of whether it is a mundane or supramundane mantra ritual. The mantra will accomplish it all.[2619] Through merely reciting it, all hopes will be fulfilled. Accomplished through recitation, Lord of Wrath will subsequently grant the supreme accomplishment. The practitioner will destroy his enemies by merely wishing to do so. If employed in combination with the great spear mudrā, the mantra will accomplish all activities. {52.20}

52.21 "There is also another rite. One should go at midday to a charnel ground, fast for one night—the fourteenth of the dark fortnight—at a cremation spot, light a fire there using charnel ground wood, and offer into the fire oblations of brown mustard smeared with poison and blood. Subsequently, all the pretas will arrive, making the sound *hā hā*. One must not be afraid, but say, 'Please kill my enemies!' They will reply, 'So be it!' and disappear. Then, traveling one thousand leagues in a mere instant, they will kill the enemies and ruin their families. They will carry out these and similar acts. {52.21}

52.22 "There is also another rite. In a secluded and clean area, wearing clean clothes, [F.280.b] [F.297.b] one should enter an abandoned house and offer one thousand and eight oblations of cotton[2620] seeds.[2621] One should then scoop the [sacrificial] ashes with both hands, wrap them in clean cloth in two separate bundles, and seal them in a double clay bowl. Ritually protected, one should then take the [sealed] contents out of the house[2622] and go at night—either the fourteenth or the eighth of the dark fortnight—to a big charnel ground. Standing at a cremation spot with one's face toward the south, naked and with loose hair, one should hold the sealed vessel and recite the mantra, angry and fearless, ten thousand times. The ashes will thus become empowered. {52.22}

52.23 "Should any nonhuman being then request a power substance, one should not give it, but apply force, recollecting Lord of Wrath and employing his syllable *hūṁ*. [The spirit] will die that very instant.[2623] This method is in particular for all the vighnas. One should make an ash mark with the ashes held in the left or the right hand.[2624] {52.23}

52.24 "Having performed the protection [rite] with care, one should return [to the abandoned house] before dawn. At sunrise, one should wash oneself and, when clean, put on clean clothes and go to one's own house or a place of one's choice. {52.24}

52.25 “Then, if one takes the ashes with one’s right hand and throws them at the head of any male being, whether two-legged or four-legged—a man, a god, a nāga, or a yakṣa—he will become enthralled. If one takes the ashes with one’s left hand and throws them at the head of any female being, whether human or nonhuman,[2625] she will become enthralled. {52.25}

52.26 “If one takes the ashes with one’s right hand and strikes with them a man around the navel, he will become a eunuch. Or, if one sprinkles the ashes onto his private parts, he will not be able to have sex. {52.26}

52.27 “If one sprinkles some ash onto the private part of the woman that one is fond of, she will not be able to have sex with another man. [F.281.a] [F.298.a] She will be free from lesions, but whenever she returns to the other man again, the lesions will clearly manifest.[2626] She will thus be unable to indulge in her inappropriate passion. {52.27}

52.28 “Likewise, if one sprinkles the ash onto a man’s penis with one’s right hand, he will be not be able to have sex when frequenting the wives of others. His penis will be as if completely withered.[2627] The erection, however, will return when he submits to the will of whoever administered the ashes.[2628] Whoever administers the ashes, whether it is a woman to a man or the other way around, the recipient will come under his or her power. According to their wish, the recipient will either remain or not remain under their control. {52.28}

52.29 “If the ashes are administered to men who rape their partner, their private parts will become infested with worms, eaten by which they will lose their lives. Within one month their bodies will fester, smelling foul and looking like corpses. They will contract male diseases, such as the ‘great discharge’[2629] and so forth. They will develop cancer, and when they do, the torment of it will kill them. Or, if this is the wish of the person who administers the ashes, they will just be unable to enjoy anything.[2630] One can make all this happen with a mere touch, if one wants to.[2631] {52.29}

52.30 “If one cannot physically touch the target, one should stand within the range of sight, [and if this is not possible], outside the range of sight, and cast the ashes with the wind, so that some of it settles on the target. The dispenser should thus cast the ashes making a wish. Whatever acts he thinks of, he will realize all of them, whether by his own or somebody else’s hand. All of them will come to pass according to his wish, and not otherwise.[2632] {52.30}

52.31 “One can also sprinkle the ashes onto beds, seats, and so on; spreads, covers, and so on; different types of adornments, different clothes, riding animals, vehicles, shoes, parasols, and so on; any types of tools; [F.281.b] [F.298.b] all the things necessary for the body; cooked and uncooked food and drink; crockery and cutlery;[2633] or flowers, betel, fruit, perfume, incense, and so on. If one besprinkles any of these, the body of the enemy will become infested with and bitten by lice, fleas, and worms all over.[2634] He will be smitten by suffering of

different kinds and will die within seven nights.[2635] Neither physicians nor gods will be able to stop it. No mantras will be able to protect him and nobody will be able to help, except for the one who administered the ashes. {52.31}

52.32 "The following is the remedial procedure. One should blend together licorice root, blue lotus, and white sandalwood. One should mash these ingredients together with cool water and smear [the paste on the target's body], starting from the head and ending with the soles of the feet, while reciting the mantra of Noble Mañjuśrī. The target will become well again. {52.32}

52.33 "There is also another rite.[2636] One should employ it only against all the wicked witches, swollen with pride, and no other women. Having gone upwind from the woman intended as the target, one should cast the ashes toward her with the wind. If one does the corresponding visualization,[2637] her vagina and breasts will completely disappear. If the same is done to a man, he will lose his male organ and his facial and bodily hair and develop breasts.[2638] In this way, one may perform, or have someone else perform, many different and unusual[2639] acts. One may engage for this purpose someone whom one likes, either a woman or a man. {52.33}

52.34 "Alternatively, one may pass on the ashes to and engage in the desired [task] an accomplice that one does not like.[2640] If one duly instructs him in the procedure, the target will be seized, accordingly, by a serious illness or other disorder. Touching[2641] the head in combination with the appropriate visualization[2642] causes [the target] to develop a severe headache. [F.282.a] [F.299.a] Touching the mouth will cause an inflammation of the mouth. Following in this order, the target may develop an acute chest pain or stomachache. Similarly, touching the legs and the feet will result in [the legs and feet of the target] developing blood-related diseases, when the blood goes bad. {52.34}

52.35 "In short, one can cause death, loss of vitality, or inflammation with suppuration. One can also summon or enthrall the target.[2643] Whatever [the ashes] are employed for, all of that will be accomplished. One can bring harm upon, summon, or enthrall the target, even if one is far away. {52.35}

52.36 "One should go next to a wall that is difficult to breach and, standing upwind, cast the ashes held in both hands. The wall, the main gateway, and the watchtower will crumble. The residence that will subsequently come into view will go up in flames, and the defending army will be routed.[2644] Plagued by great calamities, the target will either flee, leaving everything behind, or will give himself up as prisoner. {52.36}

52.37 "Similarly, if one throws the ashes with the wind at the enemy forces, even a powerful army will be defeated. It will be seized with a great febrility or fever and its elephants, horses, chariots, banners, and so forth, including the general, will be destroyed or taken prisoner. {52.37}

52.38 "One can thus perform many different rites as necessary, whether they are to destroy the enemy or afford protection for oneself, one's own army, and one's allies. To completely undo the harm ever inflicted on any target,[2645] one should offer one thousand oblations of milk in front of the painting. They will again become strong and well. {52.38}

52.39 "If one wants to perform magic on a yakṣiṇī—
Naṭī, Naṭṭā, and Bhaṭṭā; [F.282.b] [F.299.b]
One known as Revatī;
And Tamasundarī, Ālokā,
Mekhalā, and Sumekhalā—
These eight yakṣiṇīs
Can grant every desire.[2646] {52.39}

52.40 "The mantra of Naṭikā[2647] is:

"*Oṁ* Naṭī, great Naṭī! Come, come in your divine form! *Svāhā*!'[2648]

"One should draw this vidyā on a slab or a tablet and recite her mantra one thousand and eight times while living on a diet of meat or milk. She should be drawn adorned with all the ornaments, of pure dark complexion, next to a tree.[2649] She wears a single garment,[2650] has loose hair and red eyes, and is smiling a little. She displays the threatening mudrā toward the practitioner with her right hand and holds on to a branch of the tree with the left. All her limbs are adorned, and she is wearing a brightly colored, silken sash. {52.40}

52.41 "One should position oneself before the painting of the same Lord of Wrath, alert in mind and facing north, and light a fire of dhak sticks. One should offer into it, at the three junctions of the day for seven days, one thousand and eight bdellium pills smeared with curds, honey, and ghee. One the seventh day, one should make an extensive bali offering, lighting butter lamps and reciting the mantra until midnight. The yakṣiṇī will then arrive in person in her own form, effulgent with great light. {52.41}

52.42 "When she arrives, she will say, 'What can I do for you?' The practitioner should reply, 'Be my wife.' She will then say, 'So be it!' and will disappear. From then on, she will be the practitioner's wife. She will grant his every wish and take him to her abode. He will obtain there an elixir of long life, and upon drinking it he will obtain a divine form, equal to the great yakṣa.[2651] If she does not arrive, the second time one should include in the recitation [the mantra of] Lord of Wrath, and she will certainly come. If not, she will wither and die.[2652] {52.42}

52.43 "The mantra of Naṭṭā is:

"*Oṁ* Naṭṭā! [F.283.a] [F.300.a] Wearing white garments and garlands, and fond of sex! *Svāhā*![2653]

"Her ritual procedure is the same as the previous. {52.43}

52.44 "The mantra of Bhaṭṭā is:

"*Oṁ* Bhaṭṭā, Bhaṭṭā! Splendorous one, why do you tarry? Come, come! Arrive, arrive! Do my bidding! *Svāhā*![2654]

"Her rite can be accomplished even without the painting. One should draw a maṇḍala in a prominent spot[2655] and recite her mantra one thousand and eight times while burning an incense of bdellium. If one does this without engaging in talk, alone, pure, and behind closed doors, she will certainly arrive within one month, at nighttime. {52.44}

52.45 "When she arrives, the practitioner should make love to her, and she will become his wife who grants every wish. If he enters her house, he will live five thousand years. If not, he will stay in Jambūdvīpa and live five hundred years, playing with her. She will carry out his every command. She will go with him, wherever he wishes. She will procure for him the elixir of longevity, and, just as a beloved wife does, will act with the best of intentions. {52.45}

52.46 "The mantra of Revatī is, 'Homage to all the yakṣiṇīs!' [The mantra to recite is]:

"*Oṁ*, red one with a red glow and wearing red unguents! *Svāhā*![2656]

"Revatī is a distinguished yakṣiṇī,
Playful and fond of sex.
She wears a soft-red garment
And has blue, curly hair. {52.46}

52.47 "This yakṣa lady is adorned on every limb
And always delights in the pleasures of sex.
She always grants wishes and gives pleasure.
One should depict her displaying a boon-granting gesture. {52.47}

52.48 "Her painting should be done as before, except that Revatī is wearing garments of red silk, including an upper garment of the same material. Her complexion has a reddish glow. {52.48}

52.49 "The mantra of Mekhalā is:

"*Oṁ* Mekhalā! Great yakṣiṇī! Please do my bidding! *Svāha*![2657] {52.49}

52.50 "The mantra of Sumekhalā is:

"*Oṁ* Mekhalā, Sumekhalā! Great yakṣiṇī who fulfills every purpose, *hūṁ*! Remember your samaya! *Svāha*![2658] {52.50}

52.51 "The mantra of Ālokinī is:

"*Oṁ* Lokinī! Lokavatī![2659] *Svāhā*![2660] [F.283.b] [F.300.b]

"The ritual procedure of the [last three] yakṣiṇīs is the same as before. {52.51}

52.52 "The mantra of Tamasundarī is:

"*Oṁ ghuṇu*![2661] *Ghuṇu*, *ghuṇu*, O secret one! Come, come, O guhyakī! *Svāhā*![2662]

"As for her practice, no painting of her is prescribed. One should start during a full moon, wearing clean clothes and being clean oneself, in a secluded place . . . .[2663] One should firmly shut the door and recite her vidyā ten thousand times in complete and utter darkness. This constitutes the preliminary practice. {52.52}

52.53 "Afterward, one should begin the formal practice. One should start during a full moon and perform the rite until the next full moon, doing it alone at night in an isolated and hidden place, when it is time to sleep and one is in bed with the door closed, in complete and utter darkness. One should blend closed lotus buds and vānapuṣpa[2664] with white mustard oil and rub it onto one's hands and feet. One should incant the right arm[2665] one hundred and eight times and go to sleep in silence.[2666] If one does this every day until the next full moon, then Tamasundarī will arrive for certain at midnight. {52.53}

52.54 "When she arrives, one should not engage her in conversation but make love to her in silence. If, within six months, she starts conversing, one should join in. From then on she will be an accomplished object of the practice, becoming one's wife who grants every desire and whose soft touch gives divine pleasure. She will perform all tasks even when she is out of sight and will also procure the essential elixir of longevity. {52.54}

52.55 "Taking the practitioner upon her back, she will carry him even to the top of Mount Sumeru. At night, she will take him all the way around Jambūdvīpa. She will crush one's enemies, even at a distance of one hundred leagues. Whatever she is ordered to do will turn out well, except for sexual advances on other women. This rule applies to all the yakṣiṇīs. One must not approach other women but cohabit only with them. If one goes to other women, they will cause death or insanity.[2667] {52.55} [F.284.a] [F.301.a]

52.56 "This yakṣiṇī,[2668] [also] called Andhārasundarī,[2669] is surrounded by many hundreds[2670] of thousands of yakṣiṇīs. When accomplished as an object of practice by any practitioner, she dispatches, every single day, one yakṣiṇī-servant for each of them. She has a retinue of many ministers, all of them yakṣiṇīs, among whom she is distinguished by her great miraculous power and her cover of darkness. As the ritual procedure is the same for all of them,[2671] could one see any of them? It is not possible to see her. {52.56}

52.57 "Among the yakṣiṇīs, famous throughout the world,

There is also Andhāravāsinī,
Endowed with great miraculous power,
Guhāvāsinī, Naravīrā, Yakṣakumārī,[2672] {52.57}

52.58 "Vadhūyakṣiṇī, Manojñā,
And the seventh, Surasundarī.
These seven yakṣiṇīs perform
Acts of kindness for sentient beings. {52.58}

52.59 "They wander around this world
And the entire earth.
Within a brief moment,
They can ascend to the world of the gods.[2673] {52.59}

52.60 "Being endowed with great miraculous powers,
They take part in battles between the gods and the daityas.
They are virtuous, compassionate, and lovingly tender
Toward beings for whom they are objects of desire. {52.60}

52.61 "They wander upon the earth,
Intent upon helping sentient beings.
Nothing is difficult for them to accomplish,
And they do a splendid job with every task.
The Bodhisattva taught [their rites]
To bring enjoyment to beings. {52.61}

52.62 "The mantra of Guhāvāsinī is:

> "*Oṁ* Guhilā, Guhāmati,[2674] Guhāvāsinī! Please come, O blessed one, close to me! Remember your samaya! *Svāhā*![2675]

"One should light a fire with sticks of cutch wood and offer into it, at the three junctions of the day for one month, one thousand and eight oblations of beautyberry flowers smeared with ghee. This constitutes the preliminary practice. {52.62}

52.63 "Afterward, one should begin the formal practice. Using uncontaminated paints, a new brush, and a new paint container, one should first draw the king of mountains, Mount Sumeru, either on a tablet, or a piece of cloth, or a wall. It has four slopes and four lofty peaks and is surrounded by a range of seven mountains. At the outer edge of these mountains, one should draw a cave that is situated in a mountainside. {52.63} [F.284.b] [F.301.b]

52.64 "In there, one should draw a single, divinely beautiful yakṣiṇī called Guhāvāsinī,[2676] adorned with all the ornaments and wearing lower and upper garments of fine silk. She has a golden complexion and a strikingly beautiful

form. One should draw the painting like that and recite the vidyā [of Guhāvāsinī] ten thousand times, staying in a clean place, oneself clean and living off a diet of milk. One should offer a large pūjā, or one according to one's means. Then, at the end of recitation, the yakṣiṇī will arrive in person, in her divinely beautiful form, effulgent with great light. {52.64}

52.65 "When she has arrived, one should give her a welcome offering of water mixed with white sandalwood and jasmine flowers. She will say, 'Child, what can I do for you?' One should say, 'Please be my mother.' She will reply, 'So be it!' and will disappear. One must not hurt her feelings and not request anything that is tainted with sensuality. She is noble and very dignified, so if one requests sensual pleasures one will not succeed.[2677] From then on, she will perform all the duties like a mother. {52.65}

52.66 "She will also provide food and clothes to one hundred and eight people from one's retinue. She will protect one in difficult situations. She will carry out all her duties, even if one were staying in a deep forest or on the top of a mountain. She will provide one's favorite food and all other things, such as the essential elixir of life and so forth. Complying with one's wishes, whatever they are, she will magically create a monk's hut, a family house, or another shelter. Every single day she will give one thousand pieces of gold, which must all be spent that very day. If one does not spend it all, it will be cut back. If one keeps it all, none will remain.[2678] {52.66}

52.67 "There is also another rite of Guhāvāsinī. One should light a fire in front of the same painting with sticks of cutch wood [and bring it to the stage where] the embers emit no flames or smoke. Using red arsenic, one should draw on the palm of one's right hand [F.285.a] [F.302.a] the image and the name of a man or, if it is a woman, on the palm of one's left hand, and heat it over the same heap of embers while reciting the mantra. Guhāvāsinī will summon them even from the distance of one hundred leagues and will compel them to do everything that was asked. This rite should be performed at night, not during the day. {52.67}

52.68 "The mantra of Naravīrā is:

"*Oṁ* Naravīrā! *Svāhā*![2679]

"Her painting should be executed exactly the same as [the painting of Guhāvāsinī], except for the cave dwelling. Instead, Naravīrā should be drawn next to an aśoka tree. The entire ritual is just like that of Guhāvāsinī, except that Naravīrā should be addressed, 'Please be my sister!' {52.68}

52.69 "There is also another rite of Naravīrā. During a lunar eclipse, one should wrap some red ocher in a piece of birch bark, put it in one's mouth, and recite the mantra until the moon comes out of eclipse.[2680] Then, whichever woman's[2681] name one writes with this ocher, Naravīrā will summon her even from a distance of one hundred leagues, and in the morning she will take her

back to her original place. She will do everything just as a sister would. In the event of disasters, she will offer great protection. One can enthrall any woman by merely reciting the mantra. This is the rite of Naravīrā. {52.69}

52.70 "The mantra of Yakṣakumārī is:

"*Oṁ* Yakṣakumārī![2682] *Svāhā*![2683]

"Her practice is as follows. She should be drawn on a piece of birch bark, using bovine bezoar, as a young girl with slightly curly hair, adorned with all the ornaments, and wearing a single piece of clothing.[2684] In her right hand she is holding a fruit filled with seeds, and with the other she is holding onto a branch of an aśoka tree. {52.70}

52.71 "One should place this piece of birch bark above the place where one's head is going to be and sleep alone in a hidden place. One should draw a maṇḍala with white sandalwood paste and, at the three junctions of the day, bestrew it with jasmine flowers, burn an incense of bdellium, and recite the vidyā one thousand and eight times. [F.285.b] [F.302.b] One should do this for a period of one month. {52.71}

52.72 "Then, during the full moon, one should prepare a large pūjā with jasmine flowers and offer butter lamps and food articles. At nighttime, sitting on a bundle of kuśa grass, one should recite the mantra until Kumārī,[2685] the daughter of Vaiśravaṇa, arrives in her usual form along with a retinue of five hundred. Drawing one's attention to the entire region [of the sky], she will remain naturally suspended in midair. She will ask, 'What can I do for you?' The practitioner should then request from her one of the three boons—that she either be his mother, sister, or wife. {52.72}

52.73 "If she becomes one's mother, one must not hurt her feelings. If one does, ruin will follow. One must treat her like a mother,[2686] and she, the mother, will fully provide an assortment of foodstuffs, clothes, and adornments for oneself and a retinue of five hundred, if these things are merely wished for. Every day, she will give one thousand dinars. She will provide everything for as long as one is living here in Jambūdvīpa. {52.73}

52.74 "If she becomes one's sister, she will summon a woman [for the practitioner], even from a distance of one hundred leagues, and then take her back[2687] to her original place. She will perform all the duties like a sister. If she becomes a wife, she will take the practitioner to her own house, where one will live for one thousand celestial years. After one dies, one will be reborn in a wealthy family. Like a wife, she will carry out every order. {52.74}

52.75 "The mantra of Vadhūyakṣiṇī is:

"*Oṁ niḥ*.

"She is a wife-yakṣiṇī, and her rite is as follows. One should anoint one's right arm with white sandalwood and the left one with saffron, and incant them with the mantra one thousand times. At nighttime, in a hidden place, alone and silent, one should firmly shut the door, throw into sesame oil five or [F.286.a] [F.303.a] eight beleric myrobalan fruits, and cook them. {52.75}

52.76 "Discarding the myrobalan fruits, one should take the oil and put it in a new vessel made of gold, silver, copper, or clay, and place it on the bed where the feet are. One should incant the oil one thousand times with the one-syllable yakṣiṇī mantra and go to sleep in the same bed, placed in a dark, secluded place and strewn with flowers. {52.76}

52.77 "When the nonhuman lady arrives, she will anoint one's feet [with the incanted oil]. Upon being touched with the palm of her lotus-like hand whose touch gives divine pleasure, one will experience, through this pleasurable touch, a divinely blissful sleep. When the sun rises at the end of the night, one will wake up with unease, and even when awake, one will keep thinking about her. However, one should not make love to her or engage her in conversation. Within six months, she will be accomplished as an object of practice. {52.77}

52.78 "After the six months have passed, she will arrive in her beautiful form, excited like a newly wedded wife, surrounded by a retinue of servants, with a lamp in her hand and splendid with her own radiance.[2688] She will snuggle in the bed or a seat, her colorful adornments blazing forth, and will start a conversation. She will approach holding the implements of sexual enjoyment and will embrace the practitioner around the neck. {52.78}

52.79 "From then on, she will follow him like a beloved wife. When she arrives, one should make love to her. She will keep one's company through the night and disappear in the morning, leaving behind on the bed a pearl necklace worth one thousand pieces of gold. Every day, she will leave it behind and then depart. One must spend absolutely all of it. If one keeps any of it, no more will come. One must not tell anyone. If one does, one will get no more, [F.286.b] [F.303.b] or else one will incur some adversity that will end in one's death. This is because these yakṣiṇīs are exceedingly secretive[2689] and discreet, and they will not tolerate another person being told about them. {52.79}

52.80 "One must not tell even one's mother, father, friend, supervisor, or relative, not even a pet or another animal, as this is most secret. This rule[2690] applies to all the guhyakas and all the yakṣiṇīs. Even if they have been accomplished as an object of practice, they will cease to be so if one divulges the secret. Also, one must never approach other women for sex, not even one's wife. {52.80}

52.81 "The mantra of Manojñā is:

"*Oṁ*, you captivate the mind! You intoxicate and drive one insane! You are stunningly beautiful and fond of sex. *Svāhā*![2691]

"Her practice is as follows. One should build a secluded hut within a garden enclosure, below an aśoka tree. It should be well hidden and have a high wall with a paneled, bolted door. Maintaining purity, one should recite the mantra one hundred thousand times. {52.81}

52.82 "Afterward, one should perform the ritual. One should procure human fat, make a wick out of a textile from a charnel ground, firmly shut the door, and light a lamp. One should place a cloth that is hemmed, is brand new, and does not have any loose fibers on the outside of the door. At night, when Manojñā arrives naked, she will dress in this cloth and enter the hut, assuming the form of a female human. The practitioner will then enjoy sex with her for as long as the lamp is burning. {52.82}

52.83 "When the lamp burns out, Manojñā will disappear. She will leave the bed, leaving behind the cloth [that she wore] with a piece of gold tied in it. At that time one should grasp her by the hand. She will walk away, letting the rings slip off her fingers one by one. If one grasps [her] by the neck, she will relinquish her pearl necklace; if by the arm, she will let her arm bracelet slip off; if by the hips, her girdle; if by the feet, her anklets; and if by the head, her diadem. In this way, wherever one grasps her, from that place she will give a divine ornament, one after another.[2692] {52.83}

52.84 "Her departures and her arrivals are thus not without gain. [F.287.a] [F.304.a] As before, one must spend it all each day, so that there is nothing left. When six months have passed in this way, she will start talking. One should then join the conversation and she will become one's wife. Ever present, she will procure the elixir of longevity, drinking which one will live long. If one drives a stake of cutch wood into the ground while performing the relevant visualization, a divine palace will appear. When the stake is pulled out, it will disappear. {52.84}

52.85 "The second mantra of Manojñā is:

"*Oṁ*, O great naked one! You were born naked! *Svāhā*![2693]

"One should light a lamp made of exactly the same components as before and incant the lamp one hundred and eight times, thus compelling [Manojñā] to act. She will certainly arrive. Alternatively, one can incant a stake and drive it into the ground. When the stake is then pulled out, or when the lamp has burnt out, she will disappear. One may also take [the accessories]—the stake; the human fat in a horn of a cow, a gaur, or a buffalo; and the wick made of a charnel-ground rag—somewhere else, where one can do the rite oneself or give [the accessories] to a person of one's choice. However, one must not pass on the mantra. If one does, one will nullify its magical power. {52.85}

52.86 "Whoever one gives [this paraphernalia] to, everything will turn out for them exactly the same way. Whatever the desired outcome, whatever the hidden location where the rite is performed, the accomplishment will not be in vain.

Moreover, one can have other men experience the joy of sex, but should not discuss it with them. Because of the power of the practitioner, the compliant [Manojñā] will approach a new partner to her liking, who is longing to see other women.[2694] {52.86}

52.87 "The mantra of Surasundarī is:

"*Oṁ* Surasundarī! *Svāhā*![2695]

"Her practice is as follows. One should light a fire with sticks of cutch wood and offer into it one thousand and eight oblations of ghee at the three junctions of the day, for a period of one month. Then, during the full moon, one should sit on a bundle of kuśa grass in a clean, secluded place, and, oneself pure, recite the mantra until midnight, and she will certainly come. [F.287.b] [F.304.b] Then, one should carry out everything exactly as before, choosing her as one's mother, sister, or wife, and saying everything just as before. {52.87}

52.88 "By Vajrapāṇi's command,
These seven yakṣiṇīs
Roam the entire earth,
As well as the triple universe with its gods and demigods. {52.88}

52.89 "Fond of sex with mortals,
They associate with[2696] those who have compassion.[2697]
Some yakṣiṇīs[2698] are noble,
While others are naive and foolish. {52.89}

52.90 "Yet others wander at night,
Assuming the form of a lion.
Fond of eating flesh,
They are eager to take the life of children.[2699] {52.90}

52.91 "They come to Jambūdvīpa
Attracted by the scent of blood.
Such yakṣiṇīs, ever fond of blood,
Take the life force away. {52.91}

52.92 "They visit all the unprotected[2700] houses
In which children have died.
This samaya has been taught
For the purpose of restraining these yakṣiṇīs.[2701] {52.92}

52.93 "All this has been taught
To benefit beings
By attracting, impassioning, and binding

Such foolish yakṣiṇīs.[2702] {52.93}

52.94 “If the mantra practitioner is motivated by sex,
Blinded by passion, and deluded in mind,
He may, having summoned her by the means of mantras,
Carnally enjoy a yakṣiṇī, a rākṣasī,
A nāginī, a gandharvī,
A daitya lady, or a kinnarī. {52.94}

52.95 “A mantra adept may likewise enter
Pleasant subterranean palaces
And the finest cities of the asuras,
With infinite numbers of women.
Once there, such a mantra reciter and adept
Will live[2703] for one eon. {52.95}

52.96 “When Maitreya, a fully realized buddha,
Becomes [the next] Buddha,
He will teach the sacred Dharma, upon the hearing of which
The mantra adept will become liberated.[2704] {52.96}

52.97 “Having summoned with mantras
A celestial girl, an asurī,
Or the finest vidyādhara lady,
He will enjoy with her the divine bliss of sex. {52.97}

52.98 “A mantra follower who lives in Jambūdvīpa [F.288.a] [F.305.a]
Can always summon her there.
Then, in a clean and hidden place,
He always delights in pure conduct. {52.98}

52.99 “The highest accomplishment
Will never arise for fools.
One should never touch a human female,[2705]
Who, full of piss and shit, is always a seat of impurity, {52.99}

52.100 “Foul-smelling and putrid.
She is a receptacle of suffering, destined to die,
And afflicted by disease and grief.
Sex with her will end in separation.[2706] {52.100}

52.101 “She is impermanent, a source of suffering,
Empty, vacant, void, and will not last.
She is the deceiver of the naive

And a source of false concepts. {52.101}

52.102 "The mantra practitioner should not indulge, out of desire,
In any passions that have been arising since beginningless time.
Emancipation attained in their midst
Is referred to as their *cessation*.[2707] {52.102}

52.103 "One's mantras will succeed
If they are not motivated by desire.
One should worship those that possess ambrosia
And are unstained by feces, urine, and blood.[2708] {52.103}

52.104 "One should not touch the body of a woman
That is subject to old age, death, and great anguish.
One should not have sex with her,
As she is blinded by delusion and concupiscent at heart.
The mantra practitioner will not attain accomplishment
If he approaches them sexually, remaining ever impure. {52.104}

52.105 "On the other hand, a mantra reciter and adept[2709]
Who has insight, has conquered his senses,
And delights in pure conduct
Can always master any mantra.[2710] {52.105}

52.106 "Other yakṣiṇīs with great magical power
Are, invariably, Padmoccā, Pramodā,
Ajitā, and Jayā,[2711]
As well as the yakṣiṇī Śyāmāvatī. {52.106}

52.107 "The mantra of Padmoccā is:

"*Oṁ* Padmoccā! *Svāhā*![2712]

"Her practice is as follows. One should build a hut on the banks of the Gaṅgā, in the ocean shore, or in a flower garden. The hut and oneself should be clean. Using clay, one should make a form shaped like a stone slab[2713] and firmly shut the door. One should collect all the requisites for making love and prepare a bed for the yakṣiṇī next to one's own. One should then recite her vidyā ten thousand times. {52.107} [F.288.b] [F.305.b]

52.108 "If one continues in this manner, she will certainly arrive within one month. When she does, one should make love to her and she will become one's wife.[2714] She will leave in the morning, leaving behind a celestial pearl necklace. And so it will be every day, until, within six months, she will remain permanently. One

must not hold on to that pearl necklace. If one does, this will be the only thing one will ever get.[2715] This necklace, adorned with jewels and gems, is worth one hundred thousand dinars. {52.108}

52.109 "After six months have passed, Padmoccā will remain permanently as a wife who fulfills all desires. Whatever form one wants her to assume, she will attend upon one in that form. She will magically transform herself into the form that is pleasing to the practitioner, according to his wish. This procedure applies to all the yakṣiṇīs. The instructions given for the yakṣiṇīs here apply also to other yakṣiṇīs. {52.109}

52.110 "The mantra of Jayā is:

"*Oṁ* Jayā, auspicious Jayā, one who is victorious! Perform all the tasks for me! *Svāhā*![2716]

"Her fine body has a golden glow,
And her curly hair is blue.
This goddess is beautiful in every limb,
Gentle, gracious, and charming. {52.110}

52.111 "She is an intoxicating speaker of pleasant words
And a superior woman with a beautiful form, pleasant to look at.[2717]
Bright with her excellent features like the evening star,[2718]
She is worshiped by the whole world.
Wearing, in addition, a soft-red garment—
This is how Jayā is described. {52.111}

52.112 "Her practice is as follows. First, one should recite her mantra one hundred thousand times; this constitutes the preliminary service. Then, one should go to a large forest and, living on fruits, recite her mantra until Jayā arrives in person. When she does, she will ask, 'What can I do for you?' If she becomes one's mother, she will, like a mother, fulfill one's every wish. She will grant a kingdom, make one the owner of great wealth, and ensure that one lives a long life. {52.112}

52.113 "If she becomes one's sister, [F.289.a] [F.306.a] she will summon a woman as desired even from a distance of one thousand leagues. Every single day she will give one hundred thousand dinars. One must spend all of this. If she becomes one's wife, she will take one to her own abode. Living in a celestial palace, one will engage in a delightful play with her for a long time. For thirty thousand years, one will do whatever one likes, equal to the great yakṣa.[2719] {52.113}

52.114 "The mantra of Pramodā is:

"*Oṁ ṣṭhrīḥ hrīḥ*! O great nude! *Hūṁ*, *phaṭ*, *svāhā*![2720]

"Her practice is as follows. One should recite her mantra at midnight without counting. If one does not go back to sleep, Pramodā will certainly arrive within one month. She will become a wife who fulfills every desire. Every single day she will provide twenty-five dinars and offer sexual delights personally. In addition, she will ensure long life for the practitioner. {52.114}

52.115 "There are uncountable hundreds of thousands of yakṣiṇīs. So, too, there are innumerable piśācīs of great power,[2721] nāga girls, asura girls, apsarases, girls of the lower celestial (*sura*) orders, and daitya girls. The same is true for the vidyādharīs and all the human and nonhuman females. All of them without exception have their respective mantras, which are likewise innumerable. In the same way there are mantras of the male yakṣas, gods, nāgas, ṛṣis, gandharvas, asuras, pretas, and rākṣasas; of Mahābrahmā, Maheśvara, and Viṣṇu; and also of the mātṛs, headed by Indrāṇī, Cāmuṇḍā, and Vārāhī. All these beings have been individually summoned here on this occasion. They have been brought here by Lord of Wrath Yamāntaka, seized[2722] by him, established in the samaya, and thus made subordinate to Mañjughoṣa. They stand here in the right order as his retinue and attendants. {52.115}

52.116 "[The rite] for each of them, [F.289.b] [F.306.b] in short, is as follows. One should recite the Lord of Wrath[2723] Yamāntaka—either in a place where there is an image or having made such an image oneself[2724]—until the image shakes and then moves or starts perspiring. Then [the being portrayed in the image] will arrive in its own form and will do everything it is asked to. {52.116}

52.117 "In the same way, one can [practice] also the 'four virgins.' These great yakṣiṇīs, who have Tumburu as their brother, live, in their celestial forms,[2725] upon the ocean aboard a boat. They practice kindness to beings and are worshiped by the whole world. The same procedure[2726] may be used also for them, namely, {52.117}

52.118 "They should be either drawn or etched
On a piece of cloth, a slab of stone, or a plank,
Riding in a boat,
Where they attend to their elder brother.[2727] {52.118}

52.119 "These four girls travel together
Within the confines of the ocean.
One should set up their image in a hidden place
And begin the practice by reciting the [Lord of] Wrath. {52.119}

52.120 "They[2728] will start moving, shaking,
Or sweating all over.
Knowing by this that they are accomplished,[2729]
The mantra reciter should stop reciting. {52.120}

52.121 “Appearing, at the end of the night, in their usual form,
They will tell the practitioner what is good and what is bad for him.
They will accomplish
The reciter’s every aim.[2730] {52.121}

52.122 “Summoned and stunned[2731] by [Lord of] Wrath,
They will do everything as commanded.
Soma and other prominent planets,
The ṛṣis, the rākṣasas, {52.122}

52.123 “The piśācas, and the garuḍas
Worship these four powerful sisters.
Also Maheśvara and other gods like him
Worship these majestic ladies. {52.123}

52.124 “They[2732] also taught their extensive rituals
And their own mantra systems.
All of them may be employed,
Along with their extensive rites.
All these [mantra deities] remain in the thrall
Of Lord of Wrath, without any effort on his part. {52.124}

52.125 “However many mantras there are
That originate from impure spirits and dry up [the life of beings],[2733]
All of them were taught
And prescribed by Lord of Wrath.[2734] {52.125}

52.126 “The noble and distinguished mantras, on the other hand,
That are universally [F.290.a] [F.307.a] applicable,
The foremost mantras, exalted and excellent,[2735]
Were taught by the eminent victors
And also by myself
In the capacity of the mantra holder.[2736] {52.126}

52.127 “Whatever other prominent mantras there are
That are associated with [any of] the five families—
Those taught by the sons of the victors
And also the powerful worldly mantras— {52.127}

52.128 “The powerful Lord of Wrath
Has collected all of them
And included them in this teaching[2737]
Along with the mantra methods for all of them. {52.128}

52.129 “Whatever procedure was designated for whatever mantra,
He prescribed for that mantra precisely that procedure.
As for the [mantra of] Lord of Wrath Yamāntaka, however,
It is supremely suited for every activity. {52.129}

52.130 “The mantras[2738] of Tārā,
Bhṛkuṭī, and Pāṇḍaravāsinī;
Those of the vidyā Mahāśvetā
And of Māmakī of the Vajra family; {52.130}

52.131 “The mantras of every female uṣṇīṣa emanation[2739]—
In particular of the goddess Locanā—
And of every [other] vidyā from the Tathāgata family;
The mantras of the sagacious Mañjughoṣa,[2740] {52.131}

52.132 “Mahāsthāmaprāpta, Samantabhadra,
And the lord Padmapāṇi;[2741]
The mantras that I have taught
Of the lord of the yakṣas,[2742] a very powerful bodhisattva, {52.132}

52.133 “And of the [other] victors’ sons
That are known throughout the whole world;
The mantras of my sagacious sons
Vajrasena and Suṣena[2743]— {52.133}

52.134 “All these mantras, which I have taught,
Must not be disparaged.
All of them[2744] must be worshiped, and, it is taught,
Never transgressed against. {52.134}

52.135 “The reciter must not employ
The venerable Lord of Wrath against them[2745]
And must never break his vidyā[2746] connection
With these mantra deities. {52.135}

52.136 “One may practice all the worldly
Mantra deities, according to the rite,
Such as Umā, Śaṅkara, Brahmā,
Or the venerable Hari,
Using the mantras as found in the respective tantras
And performing the rites, for each of them, accordingly. {52.136}

52.137 “One may do every rite
Of every mantra deity in every way

With the knowledge, however, that the action
Of every [such] mantra derives from [Lord of] Wrath. [F.290.b] [F.307.b] {52.137}

52.138 "The mantra Lord of Wrath,
Known by the name of Yamāntaka,
Can swiftly summon and strike
Even the great being Yama. {52.138}

52.139 "Also, the great beings such as
Śakra, or Vaivasvata who brings death,
Can be summoned and enthralled.
This terrible lord is the tamer of the hard to tame. {52.139}

52.140 "This mantra is the great mantra taught
By the sweet-spoken Mañjughoṣa.
It is suitable for all rites, is fierce,
And makes all other mantras effective." {52.140}

52.141 Having said this, venerable Vajrapāṇi,
One of great miraculous power,
Bowed to the Buddha, the Lion of the Śākyas,
The great hero supreme among men.
Then the vajra holder who dwells in the circle of mantra beings
Taught the mantra of great magical power. {52.141}

52.142 "Listen, all of you sentient beings,
And all of you virtuous hosts of spirits,
And all of you overseers of the hosts of mantras![2747]
I will teach this supreme mantra {52.142}

52.143 "That was taught by the sagacious
Bodhisattva Mañjughoṣa,
A terrible mantra that tames those difficult to tame
And restrains all the wicked ones.[2748] {52.143}

52.144 "It was taught by the bodhisattva [Mañjughoṣa]
In order to guide sentient beings.
Now I will pronounce this terrible [mantra]
In the midst of this assembly. {52.144}

52.145 "Homage to all the buddhas who arise out of the absence of the independent existence of entities! Homage to the pratyekabuddhas and the noble śrāvakas! Homage to the bodhisattvas, the lords established on the ten levels, the great beings! This is the mantra proper: {52.145}

52.146 "*Oṁ, kha kha*! Devour, devour! O tamer of evil beings, with a sword, a club, a noose, and an axe in your hands! One with four arms, four faces, and six feet, go, go! O great destroyer of obstacles with a contorted face, inspiring fear in all nonhuman beings! You who roar with wild laughter and wear a tiger skin, perform, perform all tasks! Cut, cut all the mantras [of non-believers]! Break, break the mudrās of non-believers! Draw here, draw all nonhuman beings! Grind, grind all the wicked ones! Cause them to enter into the center of the maṇḍala! O terminator of the life of Vaivasvata, perform, perform tasks for me! Burn, burn! Cook, cook! Do not delay, do not delay! Remember your samaya pledge! *Hūṁ hūṁ*! *Phaṭ phaṭ*! Split, split! Fulfiller of all wishes! O blessed one, why do you tarry? Please accomplish all my aims! *Svāhā*![2749] {52.146} [S578]

52.147 "Friends, and you, all the hosts of gods! This [mantra] called Yamāntaka, Great Lord of Wrath, will summon, crush, dry up, cook, and tame even the king Yama. It will likewise summon all the mantra deities and all the gods, not to mention human beings afflicted with suffering. It will summon even the bodhisattvas established on the ten levels, let alone [the deities of] worldly mantras. {52.147}

52.148 "The power and strength of the Lord of Wrath is thus immeasurable. He can perform all the activities of all the mantras, whatever are taught in all the mantra systems. Once he is mastered by reciting, he will accomplish whatever he is employed to do."

This completes [the section on] the lord of wrath named Yamāntaka. {52.148}

52.149 *This concludes the fifty-second*[2750] *chapter, which is the detailed third chapter with the ritual prescriptions pertaining to Lord of Wrath Yamāntaka, from "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings. This also concludes [the section on] the ritual of Lord of Wrath Yamāntaka. Homage to the Buddha!*

53. # Chapter 53

53.1 Blessed Śākyamuni, having now emerged from his samādhi,[2751] continued to teach the Dharma to the assembly that resembled a great ocean. There, sitting in front of all the [assembled] beings and hosts of spirits, were uncountable thousands of bodhisattvas, headed by Vajrapāṇi; uncountable thousands of arhats, headed by Śāriputra; innumerable gods devoted to the four great kings, headed by Vaiśravaṇa; innumerable gods from the realm of the Thirty-Three, headed by Śakra; as well as innumerable gods from the realms of Suyāma, Tuṣita, Nirmāṇarati, Paranirmita, Vaśavartin, Brahmakāyika, Brahmapurohita, Mahābrahmā, Parīttābha, Apramāṇa, Ābhāsvara, and so forth, until Puṇyaprasava, Bṛhatphala, Avṛha, Atapas, and Akaniṣṭha. The Blessed One addressed them as follows: {53.1}

53.2 "Listen, venerable hosts of gods, and all of you bodhisattvas and noble śrāvakas!

"All conditioned things are impermanent,
Being characterized by arising and ceasing.
Having arisen, they [temporarily] cease.
Their definitive cessation is bliss. {53.2}

53.3 "They all originate from ignorance
And arise based on causes.
The aggregates are then said to arise
From the same cause that constitutes the root of suffering. {53.3}

53.4 "Knowledge is their arrester;
It is the cause and the producer of happiness.[2752]
It is said to be the destroyer of suffering;
In short, knowledge prevents suffering.[2753] {53.4}

53.5 "That is the very reason that
I taught a threefold vehicle.

Everything conditioned changes from moment to moment;
It is all impermanent, suffused with suffering, and lacking self-essence. {53.5}

53.6 "The entire prison of existence is taught
As being empty at all times.
Beings who belong to the Buddha family and have developed
An aversion to this prison are divided into three groups: {53.6}

53.7 "(1) The bodhisattvas who later become buddhas,
(2) Those who attain awakening on their own,[2754] [F.291.a] [F.308.a]
And further there are (3) the arhats,
Devoid of passion and very powerful. {53.7}

53.8 "The arhats attain the awakening of the śrāvakas
And obtain the three types of peace.
In short, I gave this teaching
To show what is virtuous and what is not. {53.8}

53.9 "One should always shun nonvirtue
And practice virtue at all times.
The Dharma that is taught
Is to never harm any sentient being. {53.9}

53.10 "Regarding the dharmas of the five destinies,
Only one constitutes the path—
It is the dharma that is free from karmic influences
And is rooted in ultimate reality. {53.10}

53.11 "It is the same path that was taught
By the primordial buddhas of the past.
I also taught it in full,
Propelling beings toward the peace of nirvāṇa. {53.11}

53.12 "Relying on this ultimate dharma,
One will attain the ultimate reality—
The ultimate reality that is described
As the absence of limits common to all the dharmas. {53.12}

53.13 "This dharma, in short,
Has been explained as twofold.
Listen, all you gods,
And you bodhisattvas with great powers! {53.13}

53.14 "Arhats, śrāvakas, listen to me!
When I attain nirvāṇa on earth,

It will be[2755] in the middle of the Sāla Grove
At the foothills of the Himalayas, {53.14}

53.15 “On the banks of the Hiraṇyavatī
That flows through the country of the Mallas.
There, in the middle of the Yamakasāla Grove,
I will attain nirvāṇa. {53.15}

53.16 “In the city named Pāvā,
Near the Makuṭabandhana shrine,
On the pleasant bank of the river,
I will attain nirvāṇa on earth. {53.16}

53.17 “All the bodhisattvas,
The śrāvakas with great magical powers,
The gods, nāgas, and yakṣas,
The powerful guardians of the world, {53.17}

53.18 “The Śakras, Brahmās, and Suyāmas,
As well as the gods of Akaniṣṭha, and so forth—
All of them will gather
At that place. {53.18}

53.19 “There, in the Yamakasāla Grove,[2756]
In the country of the Mallas,
Between the northern bank of the Gaṅgā
And the western bank of the Mahī, {53.19}

53.20 “On the south side of the Himalayas,
In the Sāla Grove—
In that place there will also be
My final resting place.[2757] {53.20} [F.291.b] [F.308.b]

53.21 “At that time, on the pleasant bank of the river,
On its sloping bank described as golden,[2758]
All the hosts of gods
And other beings will gather. {53.21}

53.22 “All the most eminent human kings,
And beings of human and nonhuman origin
Such as all the spirits and mortal beings,
Both the naive and the mature, {53.22}

53.23 “Will gather at that place
For that public event of great magnitude.

This divine celebration[2759]
Will be on the account of my physical remains. {53.23}

53.24 “Stepping then into the immaterial,
I will attain the peace of nirvāṇa.[2760]
Leaving behind phenomenal reality,
I will enter the ultimate reality. {53.24}

53.25 “My final birth occurred[2761]
In the city of Kapilavastu
Within the illustrious family of the Śākyas,
Where I was born into the prison of existence. {53.25}

53.26 “Then, leaving behind its inherent suffering,
I went forth from my home.
I visited many holy places
But still did not find the elixir of immortality. {53.26}

53.27 “I practiced severe austerities,
Mortifying my body.[2762]
Having fasted for six years,
I was on the verge of dying from exhaustion, {53.27}

53.28 “But I did not find anything
That would reveal [true] knowledge to me.[2763]
I got up, therefore, and partook of some food—
A delicious milk porridge. {53.28}

53.29 “Following the road indicated to me by the gods,
I traveled across the land,
To the bank of the Nairañjanā River,
Beautified by kingly trees, {53.29}

53.30 “Where the salty ground
Was strewn with various flowers,
And fine forest fruits abounded,
Produced by various trees. {53.30}

53.31 “Walking along the great river,
I came, in the end, to the foot of a tree.
As soon as I saw that this place was right for me,
A firm resolve was born in me. {53.31}

53.32 “Seeing also that this large tree
Was adorned with leafy branches

That afforded plenty of shade
And had root spurs that provided shelter,[2764] {53.32}

53.33 "I attained *aśvattha*-hood during the *aśvattha*,
Sitting at the foot of that [*aśvattha*] tree.[2765]
There, I attained stability,
Concentration, and samādhi.
At the end of the night I attained that which
Is not subject to destruction and ends [the cycle of] rebirth.[2766] {53.33}

53.34 "Māra cleverly deployed many vighnas [F.292.a] [F.309.a]
With many different forms,
But after his armies were defeated,
He turned back and returned to his abode. {53.34}

53.35 "It is because of him[2767]
That many mantra systems have been taught,
Along with many ritual methods,
Meditative concentrations, and knowledges. {53.35}

53.36 "The path, moreover, is threefold,
To serve each of the three types of beings.[2768]
The antidotes to the faults,
Likewise, are taught as threefold. {53.36}

53.37 "Then, I got up and went
To Urubilvā, with its auspicious waters.
Having bathed in the waters there,
I visited the local sage and his disciples. {53.37}

53.38 "After performing many acts for the sake of beings,
I[2769] set out once again
And in due course
Entered the beautiful city of Kāśī. {53.38}

53.39 "Having gone to the place
Where the former buddhas with great powers had gone,
I remained there myself
Among the local Kāśī folk. {53.39}

53.40 "Having turned the wheel of the sacred Dharma
That brings the peace of nirvāṇa,
I taught the Dharma there
To bring about the happiness of all beings

Whose existence depends on the five vital airs,[2770]
Including gods and demigods. {53.40}

53.41 "The Dharma wheel was turned there
Before by the primordial buddhas.
I too taught
The unsurpassed Dharma wheel there. {53.41}

53.42 "To bring the happiness of release from saṃsāra
And to stop the faults[2771] of sentient beings,
I turned the great wheel[2772]
That brings the happiness of the final peace; {53.42}

53.43 "The wheel that is intended to destroy the path of becoming
And arises out of the samādhi of the four truths;
The wheel comprised of the eightfold path
And adorned with the four abodes of Brahmā;[2773] {53.43}

53.44 "The wheel from whose felly arises knowledge,
Thus blocking ignorance
Along with the twelvefold cycle
Of interdependent origination; {53.44}

53.45 "The wheel that spreads the absolute truth
Born, at its extreme edge, out of the ultimate reality;
The wheel whose greatness arises from its felly
With its forward and backward movements;[2774] {53.45}

53.46 "The auspicious wheel that spreads instructions
And brings liberation to many beings. [F.292.b] [F.309.b]
Having thus turned the wheel,[2775]
I left the pleasant city of Kāśī and proceeded to Śrāvastī. {53.46}

53.47 "There, I humbled the tīrthikas
With displays of miracles.[2776]
Similarly, I displayed a miraculous feat
In the district of Sāṅkāśya.[2777] {53.47}

53.48 "Having delighted the people who live
In the many places of pilgrimage,
I made an auspicious descent from the realm of gods
Among the people of Agnibhāṇḍa.[2778] {53.48}

53.49 "In the realm of the Thirty-Three
I introduced Śakra to the nature of phenomena,

And in Akaniṣṭha, and so forth, I did the same
With Brahmā and the others, including the Destroyer of Cities;[2779] {53.49}

53.50 "The lords of yakṣas, including Vaiśravaṇa;
The hordes belonging to the four great kings;
The sadāmatta and karoṭapāṇi gods;
The vīṇātṛtīyaka and mālādhārin gods; {53.50}

53.51 "All the gods and hosts of yakṣas
Who dwell on earth, in heaven, or in the space in between;
The noble leaders of yakṣa hosts;
And all the lower gods and asuras. {53.51}

53.52 "I introduced them to the fruit of the Dharma
And caused them to seek out the threefold nirvāṇa.
I established inconceivable numbers of beings
In a better state. {53.52}

53.53 "The number of these beings is incalculable,
As saṃsāra is infinite and has no end.
Within great thousandfold universes dwell inconceivable numbers
Of beings composed of the primary elements.[2780] {53.53}

53.54 "Having thus introduced many beings
To the true meaning,
I have now arrived and remain here,
Above the realm of the Pure Abode. {53.54}

53.55 "I turned the wheel of the sacred mantra teachings
That accord with the three vehicles
And established beings in discipline.
Further, I taught this king of manuals
Throughout the entire world
And am now giving it to Mañjughoṣa. {53.55}

53.56 "When I have passed from this world into the final nirvāṇa
And the earth is devoid of my presence,
Mañjuśrī will continue the work of the Buddha
For the sake of the beings there. {53.56}

53.57 "In order to preserve the sacred Dharma
When the victorious lords[2781] are in the state of nirvāṇa,
Mañjughoṣa will always
Guard it continually. {53.57}

53.58 “This extensive manual has been taught
In order to promulgate the mantra path. [F.293.a] [F.310.a]
During the terrible and dreadful time
At the end of the eon {53.58}

53.59 “The human kings will be very violent
And delight in killing one another.
They will commit evil acts and follow wrong conduct.
During the debased eon
Enjoyments will be few,
Of this there is no doubt. {53.59}

53.60 “The kings of men will come
To worship in the Sāla Grove,
In the Makuṭabandhana temple,
And on the banks of the Hiraṇyavatī river. {53.60}

53.61 “When I have passed, on my bed, into final nirvāṇa
And have entered the sphere of peace,
My body, in a state of bliss but devoid of sensation,[2782]
Will be placed upon the funeral pyre. {53.61}

53.62 “Looking upon my former deeds,
The miracles I have performed,
And the guiding activity of the Buddha
That leads to the propriety of conduct, {53.62}

53.63 “And reflecting upon these auspicious and illustrious acts,
All the kings, along with the gods,
The asuras, and ordinary humans
Will offer worship to me. {53.63}

53.64 “All the earthly rulers, having come together,
Will offer worship amidst great celebrations
At that time, near to my body,
There is no doubt about that. {53.64}

53.65 “My physical body, a source of qualities,
Will be placed on the funeral pyre,
Its faults terminated and only the merit left.
It will be free from all nonvirtue
And its five empty aggregates
Will now arise as the corresponding [five] realities. {53.65}

53.66 “Upon seeing it,
Many beings will acquire great merit.
The great śrāvakas, great beings devoid of passions
And possessed of great powers,
And all the bodhisattvas
Who abide on the ten levels {53.66}

53.67 “Will all gather around,
Filled with compassion for all beings.
All the hosts of gods,
As well as the noble and ordinary people,[2783] {53.67}

53.68 “Will all congregate around
That single place of great merit.
They will attain the faith that rests upon
The understanding of impermanence and suffering. {53.68} [F.293.b] [F.310.b]

53.69 “All the hosts of spirits
Will be near the [funerary] caitya,
Making large offerings,
Wailing and crying. {53.69}

53.70 “They will shed profuse tears
And sob, overwhelmed by compassion.
They will lament over impermanence,
Suffering, and emptiness as follows: {53.70}

53.71 “ ‘The Buddha taught the Dharma
Here on earth, in the present time.
And now, this best of sages,
The eminent seventh bull of a sage,
Born among the Śākyas, the foremost of all beings,
Is seen by us for the last time. {53.71}

53.72 “ ‘The Blessed One, who taught us
Impermanence and suffering, is lying here.
He taught emptiness, the absolute truth,[2784]
And he explained the meaning of primordial peace.
Why, O gods, do you not wake up
Our lord and master? {53.72}

53.73 “ ‘Gathered here are all the Buddha’s sons[2785]
Of great miraculous powers
And the powerful śrāvakas,

Rich in religious merit and courage. {53.73}

53.74 “ ‘All the beings—men, gods, and asuras—
Are thoroughly distressed.
This is an occasion to continue
Turning the wheel of Dharma, {53.74}

53.75 “ ‘So rise up swiftly, O Blessed One!
May the Buddha’s sojourn [on earth] continue
For as long as the great ocean [of saṃsāra] lasts!
Do not neglect those sinking in it, O sage![2786] {53.75}

53.76 “ ‘Do not disregard so many beings
By staying for a long time in a samādhi-like state.
Abandon meditative absorption
And teach the path to peaceful nirvāṇa.’[2787] {53.76}

53.77 “Lamenting, they will utter
Many words of this kind. {53.77}

53.78 “Then all these powerful gods,
And all their hosts, will fall silent.
Having wailed so much,
They will now wait, bowing respectfully.[2788] {53.78}

53.79 “Then the gods and the asuras, Brahmā and so forth,
Will cry for a long time, uttering shrill cries
With stammering voices
And throats choked by grief. {53.79}

53.80 “All the human-born kings,[2789]
Sitting on the ground, [will say,]
‘The liberated one born into the Śākya clan,
Free from passion and very powerful, [F.294.a] [F.311.a]
Is none other than the great Buddha,
The knowing one, the god of gods.’[2790] {53.80}

53.81 “A young monk by the name Aniruddha,
Human-born and virtuous,
Distinguished by his subtlety and ability,
Excelling in recitation and conduct,[2791]
Surrounded by a retinue
Of eminent arhats and kings, {53.81}

53.82 “Will then say to the Malla kings and subjects

Sighing in anguish,
Their minds moist with compassion,
The following sweet words: {53.82}

53.83 " 'My friends, do not
Set this pyre here aflame
Until the Blessed One's foremost son,
The fount of the Dharma, has arrived. {53.83}

53.84 " 'His name is Mahākāśyapa,
And he is a śrāvaka of great miraculous power.
He possesses the intelligence of a great sage,
And was born a brahmin, free from worldliness. {53.84}

53.85 " 'He was born among the Magadhans
And spends his time in meditative equipoise there,
On a hill, under a pipal tree that affords shelter,
Near the fine city of Rājagṛha. {53.85}

53.86 " 'He will swiftly arrive here;
He would not do otherwise.
The deity that he worships
Would surely put out the kindling flame, {53.86}

53.87 " 'So do not light the pyre just yet,
As this would be a vain labor.
[Wait] until that powerful śrāvaka,
The foremost son of the Sage, {53.87}

53.88 " 'Circumambulates [the remains of] the guru,
The Buddha worshiped in the threefold universe.
After Mahākāśyapa has bowed his head to the feet
Of the Teacher who is revered throughout the world, {53.88}

53.89 " 'Then you can all proceed with
The lighting of the pyre.
Only then will the fire
In the caitya ignite.
So do not, all of you, perform this vain labor
That is nothing but [pointless] toil.' {53.89}

53.90 "Being thus told
By the sagacious Aniruddha,
All the Malla men and their kings

Will remain seated. {53.90}

53.91 “Because I was born among humans,
And was nurtured by them,
With the attendant pleasures of many kinds
And other benefits, such as those arising from the arts and crafts; {53.91}

53.92 “Because I attained awakening among humans,
On earth, at the foot of the [Bodhi] tree; [F.294.b] [F.311.b]
And because I taught, among humans,
The Dharma that benefits all sentient beings, {53.92}

53.93 “It is fit for human beings alone
To light the funeral pyre.
Since I attained preeminence among all beings
As a human being,
My peaceful final nirvāṇa
Is destined to take place in the human world. {53.93}

53.94 “Whatever buddhas came in the past,
Will come in the future, or are active at present,
All of them are born in a human body
In this human world. {53.94}

53.95 “All of them are born, attain awakening,
Turn the auspicious Dharma wheel,
And enter the peace [of final] nirvāṇa.
Because the pratyekabuddhas and the noble śrāvakas
Also take a human birth and attain unsurpassable peace,
This attainment is regarded as threefold.[2792] {53.95}

53.96 “I have assisted [human beings]
For inconceivable eons.
When I pass into the state of final peace,
Cool and not subject to arising,[2793]
I will leave behind my relics there,
On the earth devoid of my presence, {53.96}

53.97 “For the benefit of the human beings
On whom I wish to bestow the benefits of worship.
The relics will likewise be for the lower gods and asuras,
For the ṛṣis,[2794] yakṣas, and garuḍas, {53.97}

53.98 “For the rākṣasas, pretas, and kuṣmāṇḍas,

For the powerful piśācas,
For all the spirits including
The grahas and the mātṛs, {53.98}

53.99 "And likewise for all the innumerable worlds
With their inconceivable world spheres
That support all [types of] life.
The relics will be left behind on the earth,
Destitute at that time of my presence,
For the purpose of worship. {53.99}

53.100 "Any mortals who arrive for these substances,
Any celestial kings or other beings,
Such as the inhabitants of the subterranean paradises,
The powerful lords of the dānavas,
The nāga kings, and the daityas,
Will each separately take my relics. {53.100}

53.101 "Bereft of their valued object[2795]
But endowed with good qualities,
These powerful beings will take [the relics]
To their own abodes and worship them.[2796] {53.101}

53.102 "All of them will become, without a doubt,
Buddhas with great miraculous powers.
Depending on their clarity of mind,
They will fall into three categories—the highest, the lower, and the middle.[2797] {53.102}

53.103 "They will thus become, in this threefold universe, [F.295.a] [F.312.a]
Either buddhas, or rhinoceros-like pratyekabuddhas, or arhats.
Accordingly, there will arise in the world
Three vehicles of three different types:[2798] {53.103}

53.104 "There will be (1) those who become liberated
Based on the practices of the path described as Great Vehicle.
There will also be, at that time in the world,
(2) Those who attain awakening and become liberated[2799] by themselves. {53.104}

53.105 "And there will also be (3) the śrāvakas,
Freed from passions and endowed with miraculous powers.
Thus, there will be at that time in the world
Beings adorned with this threefold family affiliation. {53.105}

53.106 “Kings who enjoy great comforts
Yet exercise their imperial might with great gentleness,
Will enjoy, as human beings,
Divine fortunes for a long time,
And when they eventually die,
They will attain one of the three kinds of peace. {53.106}

53.107 “The previous buddhas since the beginning,
And those of the present and future too,
All followed the same course
As the one displayed here. {53.107}

53.108 “All the deities sitting there
At the place of my nirvāṇa
Will become disturbed and upset,
And their voices will falter. {53.108}

53.109 “They will all say at that time,
‘Alas, this is impermanence!
The buddhas with great miraculous powers
Pass from this world into final nirvāṇa.’ {53.109}

53.110 “All the powerful divine kings,
Having said this,
Will experience anguish in their hearts[2800]
And will remain silent. {53.110}

53.111 “Among the noble people of Magadha
Who dwell in the city of Kuśāgrapura,
Not far from there,
On the mountain called Vārāha,
There meditates a monk,
Sheltered by [the root spurs of] a pipal tree.[2801] {53.111}

53.112 “He is a śrāvaka and my foremost heart son,
The fount of the Dharma.
His name is Mahākāśyapa and he will be sitting,
At that time, in his fine shelter. {53.112}

53.113 “Having eaten his supply of alms,
He will sit and reflect as follows:
‘I have spent a lot of time
Paying homage to the Buddha, the great sage.
Now I would like to visit

That supreme, spontaneously arisen person. {53.113}

53.114 " 'Where is the Blessed One staying,
This most virtuous sage of the Śākyas?'
Mahākāśyapa, the king of brahmins, will thus focus his mind
On the Blessed One while remaining at his place. {53.114} [F.295.b] [F.312.b]

53.115 "He will perceive the sage of sages
With his mind alone.
He will also see, with the divine eye,
The world [where he lives] and all the [other] worlds: {53.115}

53.116 "Akaniṣṭha and other such worlds
With their luminous world spheres,
And all the worlds that are named after all their beings
And are part of great thousandfold worlds within still greater units.[2802] {53.116}

53.117 "Looking with his divine eye
As far as the śrāvakas can,
He will see the Teacher passed into nirvāṇa,
Peaceful, emancipated, and immaterial, {53.117}

53.118 "Surrounded on all sides
By hosts of very powerful gods
As well as human kings,[2803]
Asuras, yakṣas, rākṣasas,
And all the hosts of spirits,
And also by the bodhisattvas with great powers, {53.118}

53.119 "Śrāvakas of great renown
Who excel in wisdom,
And noble celestials and humans
Both with and without passion. {53.119}

53.120 "He will see the valiant one upon the funeral pyre—
The Buddha, a relative of the sun,[2804]
The god of gods,
The supreme and most virtuous lord of sages, {53.120}

53.121 "Surrounded on all sides
By the earthly kings,
Including the mighty Mallas,
Holding in their hands lamps, fragrances, and grass torches. {53.121}

53.122 "As explained by the monk Aniruddha,

Who keeps his observances,
The kings, held back by the gods,
Will be unable to light the pyre. {53.122}

53.123 "The earth goddess will wail loudly,
Her voice choked by tears.
There will be terrible exclamations of 'alas, alas!'
And the sound of thunder will resound.[2805] {53.123}

53.124 "The grove will be divinely filled with hosts of ṛṣis
And apsarases singing praises;
It will resound with songs of siddhas and vidyādharīs,
And with the singing of kinnaras. {53.124}

53.125 "There will be the sweet cooing
And beautiful warbling of birds
And lovely sounds of various instruments
Played by celestials and humans. {53.125}

53.126 "The Sāla Grove will be
Filled with the songs of apsarases,
Graced with the presence of siddhas and vidyādharas,
And full of yogins all over. {53.126}

53.127 "The fine bed of the bull among sages
Will [thus] be surrounded on all sides,[2806] [F.296.a] [F.313.a]
And above it, Kāśyapa will sigh with grief,
Even though he is normally free from sorrow. {53.127}

53.128 "Shedding tears,
The monk[2807] Kāśyapa,
Foremost among my śrāvaka-disciples,
Will then collapse on the ground {53.128}

53.129 "And promptly cry out,
'Alas! A difficult time has begun
Where the Buddha, free from karmic traits,
Has now passed into final nirvāṇa. {53.129}

53.130 " 'He himself taught, in this world,
About impermanence, suffering, and emptiness.
I see nothing permanent;
Everything must undergo successive rebirth.'[2808] {53.130}

53.131 "Kāśyapa will then quickly get up

And go to the king of the Magadhans,
Ajātaśatru, who will be in a state of anguish,
Overwhelmed by grief for his father.[2809] {53.131}

53.132 "Having arrived in his house,[2810]
Kāśyapa will say to the king,
'O great king! The perfect Buddha,
Supreme among two-legged beings, has passed into nirvāṇa. {53.132}

53.133 " 'Quickly prepare a carriage,
And let's go to the Teacher's side!
He is lying on a bed on the ground,
His mind free from feverish agitation,
Beyond any enmity or fear,
Abiding in the supreme body of bliss.' {53.133}

53.134 "Hearing the painful news,
The king will become even more distressed.
Expressing his inner lament,
He will say the following words: {53.134}

53.135 " 'I have lost both
My Teacher and my father.
I have been abandoned by all my relatives,
And the people, likewise, do not trust me.
When I fall into the terrible hell,
In whom will I find my refuge? {53.135}

53.136 " 'Protect me, O great hero,
Foremost śrāvaka of the Teacher!
Mahākāśyapa of great splendor![2811]
There is no life for me in this world.' {53.136}

53.137 "Having spoken this, the king,
The chief ruler of the Magadhans,
Will suddenly collapse on the ground
At the feet of the distinguished śrāvaka.
He will lie on the ground, stripped of his will,
Motionless and unconscious.[2812] {53.137}

53.138 "At that time, you, Mañjughoṣa,
Divine youth of great magical power,
Will visit places around the world
With the wish to benefit beings.[2813] {53.138}

53.139 “When my body is placed on the pyre
At its location in the grove,
You[2814] will also sit there,
Surrounded by a host of bodhisattvas. [F.296.b] [F.313.b] {53.139}

53.140 “Having prepared my body
To be worshiped there, on the earth,
You will look at the beings around and reflect,
‘Which of them are suffering? Whom can I save?’[2815] {53.140}

53.141 “When I lie there on the ground, there will be you,
Divine youth with the profound understanding of the truth.
You, Mañjuśrī, will be able to enthrall
The greatly suffering King Ajātaśatru.[2816] {53.141}

53.142 “Even though [Mahākāśyapa] will be there,
It is you alone who will be able to guide the king,
Because what is possible for the bodhisattvas
Is not possible even for the magically endowed beings,
Such as deities, ṛṣis, and so forth
Or the pratyekabuddhas and noble śrāvakas. {53.142}

53.143 “The king, lying there,
Will see you, Mañjughoṣa, as if in a dream.
Given by you a special power,
The king, fallen into a swoon from his grief,{53.143}

53.144 “Will see in a dream
The clear form of a young boy—[2817]
The all-pervading, divine youth,
Mañjughoṣa of great power. {53.144}

53.145 “Through you grace, Mañjuśrī, he will see you,
A bodhisattva with the form of a child
Who is the magical manifestation of the Dharma,
With manifold, inconceivable power.[2818] {53.145}

53.146 “The king will fall into the Avīci hell
But then will rapidly rise up
Through the different states of being,
His lower rebirths having been auspiciously purified,
And will also experience the merits of higher births
That are shunned by all the śrāvakas. {53.146}

53.147 “When he has thus completely purified
The last vestiges[2819] of his crimes,
King Ajātaśatru will enjoy
Immense pleasures. {53.147}

53.148 “This teaching, presented here only briefly,
Is nevertheless adorned with a wide range of distinctive meanings.
It represents the speech of all the buddhas
In the beginning, in the middle, and at the end.[2820]
This extensive manual has thus been taught
In order to benefit all beings. {53.148}

53.149 “You, divine youth, will, at that time,
With your all-reaching words of Mañjuśrī,
Guide the kings
Who perpetrate evil acts. {53.149}

53.150 “The range of your miraculous powers is inconceivable,
And the number of those you will guide is inconceivable too.
You will become the guide
For all the classes of beings.” {53.150}

53.151 So spoke the great hero [F.297.a] [F.314.a] to Mañjughoṣa,
The great light of the buddhas,
Who, at that time, was staying
Above the realm of the Pure Abode.[2821]
The best of speakers, the perfect buddha,
Supreme among two-legged beings, addressed [Mañjughoṣa again]: {53.151}

53.152 “After taking, over many eons,
Innumerable human births,
Too many to be counted or conceived of,
You will be the perfect buddha,
Mañjudhvaja by name,
In the human world. {53.152}

53.153 “Then, having performed the acts of a buddha
In the correct order as always occurs,
And having liberated many beings,
You will enter final nirvāṇa.” {53.153}

53.154 Thus addressed, the divine youth of great power,
With the form of a young boy,
Let out a long sigh,

Awestruck and overcome with compassion. {53.154}

53.155 Shedding tears,
He looked at the Buddha for a long time.
Then, with his hands folded in salutation,
He sat down again. {53.155}

53.156 [The Buddha continued to speak:]

"On the earth down below,
The emperor Ajātaśatru
Will bow his head to the brahmin,
The wonderful Mahākāśyapa. {53.156}

53.157 "Now awake and back to his senses,
He will bow down to [Mahākāśyapa's] feet[2822]
And, letting out a long sigh,
Will announce his aim in full. {53.157}

53.158 "Taking his seat, the son of the late king,[2823]
The great lord, Ajātaśatru by name,
Will then say to Mahākāśyapa,
'Let us go to the place of cremation,
Where people worthy of help
Worship the one interred under the caitya dome.'[2824] {53.158}

53.159 "The eminent śrāvaka, endowed with many powers,
Will however remain in the same place
And explain his intentions [to Ajātaśatru]:
'It is not proper for me to use my magical power;
I would like to proceed
To that great funerary gathering on foot.' {53.159}

53.160 "He will then set out to see the Teacher
In his final journey.[2825]
On the way, the vow holder [Mahākāśyapa]
Will stop at the monastery that is midway,[2826] {53.160}

53.161 "So that he can look up
The monastery's occupants,
Particularly, a newly ordained elderly monk[2827] [F.297.b] [F.314.b]
Who is sinful and deluded.[2828] {53.161}

53.162 "Seeing the approaching figure,
The elderly monk will come forward

To meet this most illustrious brahmin,
Who fasted for a long time, pure and free from illness. {53.162}

53.163 "Having approached,
He will bow to his feet
And say to the illustrious guest,
'Welcome! What brings you here?[2829] {53.163}

53.164 " 'Or where are you going?
Are you leaving soon, or are you going to stay?'
He will say that to the sage [Mahākāśyapa],
Who will reply to the fool, 'Long-lived one! Have you not heard? {53.164}

53.165 " 'The Teacher of the whole world,
The perfect Buddha, supreme among two-legged beings,
My father, a buddha of great wisdom,[2830]
Is extinguished like the flame of a lamp. {53.165}

53.166 " 'The great hero has departed,
And the earth has become empty.
All the worlds are likewise empty,
And empty too are the regions for me.' {53.166}

53.167 "Thereupon, the elderly monk
With the twisted mind of a fool will rejoice.
Laughing in ridicule, he will say,
'Is that old geezer dead? {53.167}

53.168 " 'The one with long arms
And the head lofty as a parasol?
Our chief guide
Steeped in his 'learned' ignorance?[2831] {53.168}

53.169 " 'Now that he is gone,
I will promptly do whatever I want.'
Powerful Mahākāśyapa, his hair standing on end,
Being thus addressed by the old monk, {53.169}

53.170 "Will knit his brows in angry contortion
And employ the syllable *hūṁ*.
The brahmin, habituated to asceticism,
Will be furious at that moment. {53.170}

53.171 "He will strike the ground,
At that moment, with his toe,

And the entire earth[2832] will sway
With a loud thunder coming from the mountains. {53.171}

53.172 "All the oceans will become agitated,
All the trees, mountains,
Valleys, and caves will quake,
And all the nāgas and deities dwelling there will tremble. {53.172}

53.173 "The light of the moon and the sun
Will disappear on earth at that time.
The winds will die down,
And meteors will fall.[2833] {53.173}

53.174 "He, One Syllable with the sound *hūṁ*,
When pronounced like this by the śrāvakas,
Is the manifestation of the family
And auspiciously accomplishes all activities.[2834] {53.174}

53.175 "Even when he is not fully mastered,
This king of mantras, just by being recited,
Arrests all weapons and poisons,
Whether they be of animate or inanimate origin. {53.175} [F.298.a] [F.315.a]

53.176 "Through merely being recited,
He[2835] paralyzes all evil beings
And accomplishes other specific activities
Of many different types. {53.176}

53.177 "The garrulous old monk
Will fall silent and remain so thenceforth,
Humbled by [the display of] magical power
And chastised, at that moment, by Mahākāśyapa. {53.177}

53.178 "He will then be led by this eminent śrāvaka
To where the funeral pyre is.
The monk Mahākāśyapa, free from desire,
Exceedingly powerful, will travel there on foot. {53.178}

53.179 "Having arrived, he will see
The Sage's body laid upon the funeral pyre,
And many groups of gods
Worshiping it with large offerings. {53.179}

53.180 "He will see the funeral pyre,
With the body of the sage Gautama mounted upon it,

Provided with the best accoutrements
And adorned with all the [required] articles.[2836] {53.180}

53.181 "When they see the wonderful,
Illustrious Mahākāśyapa,
All the monks,
Free from faults and very dignified,[2837] {53.181}

53.182 "And all the hosts of gods and spirits,
Will exclaim, 'Alas, alas!'
They will wail with loud cries,
Outpourings of their sorrow. {53.182}

53.183 "All the powerful gods and nāgas
Will come forward
And say to the illustrious one,
'Pay respects to the supreme among two-legged beings! {53.183}

53.184 " 'All the hosts of gods and all the people
Have been waiting for you;
The hosts of spirits,
The ṛṣis, the yakṣas, and the human kings
All tried to light the funeral pyre
But were unable to.' {53.184}

53.185 "The illustrious one, free from faults
And endowed with great powers,
Will circumambulate [the pyre] many times clockwise.
Recollecting the Tathāgata,
He will pay his respects
At the edge of the pyre with great dignity. {53.185}

53.186 "He will break open the iron casket
So that the two feet emerge.
Bowing his head at the feet [of the Blessed One],
He will touch them again and again. {53.186}

53.187 "Having thus repeatedly looked
At the fine feet of the eminent sage,
He will again lay them to rest
In the iron casket. {53.187}

53.188 "The powerful one who is free from desire
Will then rise up and take his seat

Among the powerful arhats, [F.298.b] [F.315.b]
Who are also free from desire. {53.188}

53.189 "The Magadhan king[2838]
Will approach the funeral pyre
At the head of a procession of chariots
Drawn by elephants and horses. {53.189}

53.190 "Then other kings, commanders of great forces,
Will arrive there, all of them with their armies,
To pay respects
To the sage Śākyamuni, {53.190}

53.191 "Who passed into nirvāṇa lying on the ground,
In a peaceful spot at the edge of the forest,[2839]
On the bank of the Hiraṇyavatī, in Makuṭabandhana,
And is now inside the caitya,
Absorbed into the sphere[2840] of peace
And abiding in ultimate reality. {53.191}

53.192 "The Magadhan king,
Accompanied by his great army,
Will see celestial displays
Of many kinds, {53.192}

53.193 "Rich in blessing, powerful,
Miraculous, adorning the earth,
Arising from the form of the caitya
Where the Sage will be lying upon the pyre.[2841] {53.193}

53.194 "The monk called Ānanda,
Who attends upon me as my good student,
The most eminent person,
Always dear to me and a cause of delight,[2842]
Will become disheartened at that time
And, tormented by anguish, {53.194}

53.195 "Will approach Mahākāśyapa
And fall down at his feet.
Distressed, he will speak
In a stammering and faltering voice: {53.195}

53.196 " 'My teacher has passed into nirvāṇa today;
Now I am without a protector.

He indicated that you alone
Will be my refuge and protection. {53.196}

53.197 " 'The moon-like sage prophesied
That I, continuing at your side,
Will remove all my afflictions
And attain arhatship. {53.197}

53.198 " 'The Victorious One revealed
During the last watch of the night
That I am selected to be always with you
Until I have passed into final nirvāṇa. {53.198}

53.199 " 'Desiring what is beneficial, he appointed you
To carry out the work of the Buddha.
The great Sage has passed into the final peace,
Leaving me behind in distress.' {53.199}

53.200 "The sagacious Aniruddha
Will comfort the pious monk:
'Do not cry in distress!
Do not fall into despair! {53.200}

53.201 " 'Do not go to any other place,
But stay here.
Mahākāśyapa himself will be our teacher
When the "eye of the world" is extinguished. {53.201} [F.299.a] [F.316.a]

53.202 " 'It was prophesied here by the Sage
That he will carry on the Buddha's work,
And we will follow him,
Along with you. {53.202}

53.203 " 'As for his magical powers,
Great distinction, energy, and great splendor,[2843]
Mahākāśyapa is the second Teacher, as it were,
His exact replica here on earth. {53.203}

53.204 " 'For as long as Mahākāśyapa,
This eminent śrāvaka of great power,
Remains and holds fast,
Do not fall into despair.' {53.204}

53.205 "Talking thus, all the sons of the Sage,
Endowed with magical powers,

Free from desire, and very studious,
Will sit down.[2844] {53.205}

53.206 "The pyre will be lit
By the Malla kings.
It will blaze on all sides
And then change into ashes. {53.206}

53.207 "Seeing this, the hosts of gods
And the serpent-hooded mahoragas,
In order to cool down the pyre ground,
Will release a heavy shower {53.207}

53.208 "Of sandalwood water,
Followed by, the next instant,
A great rain of flowers
Released upon the earth. {53.208}

53.209 "Instantly, all who came
To worship the relics of the Victorious One
Will all start fighting
With each other. {53.209}

53.210 "The Brahmās, the Śakras, the Yāmas,
And all the hosts of gods
Will be held back by the śrāvakas
With great magical powers. {53.210}

53.211 "Mahākāśyapa will distribute the relics
Born from the body of the Victorious One.
He will give only a small portion to everyone,
So that they may be worshiped,
Since they bring the final peace,
The ultimate goal of the three vehicles. {53.211}

53.212 "Then Mahākāśyapa, a yogi
Free from desire and very powerful,
Will reflect upon the memorable words
Spoken by the unruly old monk, and say: {53.212}

53.213 " 'The entirety of the great doctrine that brings happiness,
With its twelve branches that comprise
The Sūtra, the Vinaya, and the Abhidharma,
Might vanish like smoke in the sky.

When the great hero has departed,
The destruction of the doctrine will follow. {53.213}

53.214 " 'All the teachings spoken by the Buddha [F.299.b] [F.316.b]
Should be collected together.
Let us all go together,
Free from desire and dignified,
To the capital city of the Magadhans,
The fine city referred to as 'royal';[2845] {53.214}

53.215 " 'To beautiful Kuśāgrapura,
With its nice, high mountains;
And to Vaiśālī, a nice place
Where there is a beautiful caitya.' {53.215}

53.216 "All the lamenting[2846] Mallas,
Together with the dignified [śrāvakas],
Will do many such [peregrinations] then
For the sake of the teachings.[2847] {53.216}

53.217 "At the end of the eon,
When I have passed away,
The kings will delight
In killing one another. {53.217}

53.218 "Monks will engage in many types of business,
And beings will be rendered senseless by greed.
At the end of the eon, the male and female
Lay practitioners will have no faith.[2848]
Dedicated to mutual slaughter,
They will search each other out.[2849] {53.218}

53.219 "Armed with 'piercing' weapons,
They will ever inflict wounds and bring harm.[2850]
Monks will lack self-control
At the end of the eon, when the Sage is gone. {53.219}

53.220 "At that time, there will be on earth
Eight arhats with great magical powers,
Free from desire and karmic traits.[2851]
They will be tasked with protecting my doctrine. {53.220}

53.221 "These distinguished arhats
Will be those known as Rāhula and so forth.

It will not be possible to see them
At that time during the debased eon. {53.221}

53.222 "However, the practitioners of mantra, when accomplished,
Will be able to see them without fail.
All of them, appointed here by me,
Will use the mantras of magic and possess great powers. {53.222}

53.223 "I have invested them, the glorious ones,
With the authority to administer justice.
Any student who disobeys their orders
Will be guilty of transgression. {53.223}

53.224 "If you hold on to the sacred Dharma—
To the ultimate reality beyond the physical—
And proclaim on earth
This meritorious message of mine, {53.224}

53.225 "Then you will obtain the peace of no-self
And enter the final nirvāṇa without karmic traits.
When the Sage and his teaching have disappeared,
The following will come to pass: {53.225}

53.226 "The monks and nuns who live on alms
Will all become very greedy.
Ever acting as detestable beggars,
They will proliferate during the debased eon. {53.226} [F.300.a] [F.317.a]

53.227 "The practice of keeping houses and wives
Will become integrated into my doctrine.
Lay practitioners, at that time,
Will always have sex with the wives of others. {53.227}

53.228 "The fourfold assembly will remain
In name only, merely to keep appearances.
They will all bring harm upon one another,
Delighting in enmity. {53.228}

53.229 "The entire earth will be taken over
By the tīrthikas and [saṃsāric] gods;
People, at that time,
Will adore the brahmin caste. {53.229}

53.230 "Deluded and following wrong conduct,
They will delight in harming living beings.

This has been prophesied for this lowest eon,
When I enter into final nirvāṇa. {53.230}

53.231 “Many men and women will
Continuously indulge in adultery.
They will all delight in nonvirtue
And shun virtuous values. {53.231}

53.232 “After I enter the final peace on earth,
Many beings will be present,
Worshiping my body,
Such as the hosts of gods of great vitality and splendor, {53.232}

53.233 “Men of distinction,
Hosts of yakṣas and spirits,
Asuras, gandharvas,
Kinnaras endowed with great powers, {53.233}

53.234 “Garuḍas, nāgas,[2852]
Rākṣasas, ṛṣis,
Siddhas, yogins,
Planets with great vitality,[2853] {53.234}

53.235 “Beings of various types
That take birth based on their different destinies
And are caught in the chain of saṃsāric rebirths,
And also the wise ones who have broken this chain. {53.235}

53.236 “They will make offerings to my body,[2854]
From which the pangs of fever have departed,
On the bank of the Hiraṇyavatī,
In the Yamakasāla Grove, {53.236}

53.237 “In the Makuṭabandhana shrine,
In the country of the Mallas.
When I pass into final nirvāṇa there,
I will attain the peace that is free from fear. {53.237}

53.238 “My relics will be exhumed,
With some being stolen
By gods, asuras,
And all types of spirits.
They will be divided into separate portions
And then distributed. {53.238}

53.239 “At that time, the Magadhan king Ajātaśatru,
Together with his great army,
Will make a request to all the śrāvakas
Endowed with great magical powers: {53.239} [F.300.b] [F.317.b]

53.240 “ ‘Please, great beings,
Uplift me also,
Crestfallen and suffering,
Even though I am a patricide without merit.’ {53.240}

53.241 “The most eminent, wise śrāvaka,
The dear son of the Buddha
Called Mahākāśyapa,
Who brings benefit to beings, {53.241}

53.242 “Seeing this intelligent man called Ajātaśatru
And noticing his distress,
Will give him then his due attention
And bless[2855] him with his magical power. {53.242}

53.243 “He will pick up a portion of relics[2856]
Produced from the body of the Victorious One.
The remaining relics will be taken by the others,
Including very powerful snake-like beings.[2857] {53.243}

53.244 “Each trying to be quicker than the other,
They will push and shove in great agitation.
They will then carry the relics through space
To their own abodes and install them there.[2858] {53.244}

53.245 “The monk Mahākāśyapa,
The most eminent śrāvaka,
Will, at that time, reflect on the Sage:[2859] {53.245}

53.246 “ ‘Ah, woe to humankind!
He is absent from this earthly round
With its buddhas, pratyekabuddhas,
And śrāvakas with great miraculous powers. {53.246}

53.247 “ ‘The light has gone out for beings[2860]
Who wander in the prison of saṃsāra.
They will now experience various types
Of acute suffering for a long time. {53.247}

53.248 “ ‘If, however, they worship the relics

Of the savior, the lord of the world,
They will experience the pleasures
Of the god realms in abundance. {53.248}

53.249 " 'They will obtain kingdoms, prosperity,
And mantric accomplishments, so difficult to attain.
They will attain the various things
That reflect the lifestyles of favorable rebirths, {53.249}

53.250 " 'Including the desired boon of reaching the peak of existence
That is adorned with the threefold liberation.
By worshiping the relics
They will attain the supreme accomplishment.' {53.250}

53.251 "Reflecting like this,
The world-renowned brahmin,
The śrāvaka and the distinguished sage
By the name Kāśyapa, {53.251}

53.252 "Will pick up some relics
And distribute them, at that time, on earth.[2861]
With special care, he will give a relic-pill
To the king of the Magadhans called Ajātaśatru, {53.252}

53.253 "And also to all the eight kings.
This śrāvaka, a great being
Of great splendor,
Will give everything completely to all of them. {53.253} [F.301.a] [F.318.a]

53.254 "With his mind overcome with compassion,
He will grieve for sentient beings
Who, lacking the understanding of impermanence,
Continue to undergo the cycle of rebirth:[2862] {53.254}

53.255 " 'Beings will weep for a long time,
Lasting many eons.
When the sacred Dharma of the Teacher, the Lion of the Śākyas,
Has disappeared in the world,
These teachings should be chanted,
During the terrible time of destruction.'[2863] {53.255}

53.256 "Then the valiant Mahākāśyapa will rise and,
With his mind imbued with power,[2864]
Will address Ajātaśatru,

The king of men: {53.256}

53.257 " 'To honor the Teacher's instructions,
Let us go to the city of Rājagṛha.'
Having carefully placed the relics
In one hundred jars, {53.257}

53.258 "They will then travel eastward,
Hastily proceeding toward Rājagṛha.
After they arrive in the Bamboo Grove,
They will deposit there the relics of the Victorious One. {53.258}

53.259 "After building a marvelous stūpa
Of the savior, the lord of the world,
The great king will offer to this stūpa
Adornments of many kinds: {53.259}

53.260 "Garlands, fabrics, parasols,
Scented powders, perfume, incense,
Silks, music, riches,[2865] banners,
Various bells, garlands,[2866] unguents,
And lamps, chaplets, and wreaths,
Of many different kinds. {53.260}

53.261 "Having made these offerings,
The great king, his mind steeped in reverence,
Will bow with his head to the stūpa
And at that time make the following aspiration: {53.261}

53.262 " 'May I, by the abundant merit gained
Through worshiping the most eminent being in the world,
Attain the inconceivable [state whereby I will]
Worship many tathāgatas.'[2867] {53.262}

53.263 "The king will then rise
And speak to Mahākāśyapa,
Wiping teardrops off his face.
With his eyes dimmed by tears
And his heart brimming with compassion,
He will recall his father: {53.263}

53.264 " 'My noble friend of great wisdom,
Please be my confessor![2868]
The evil that I have committed

Will cause me to fall into the Avīci hell. {53.264}

53.265 " 'Having killed my father,[2869]
A Dharma king established
On the path taught by the Teacher,
I am unable to distract myself.
My good and noble friend, [F.301.b] [F.318.b]
Be so kind as to teach me the meaning of the Dharma!' {53.265}

53.266 "Thus addressed, the great being,
The foremost śrāvaka of the Victorious One,
The sagacious one called Mahākāśyapa
Will say the following: {53.266}

53.267 " 'Do not fear, great king!
You have accumulated a lot of merit.
In your former births
You have practiced virtue hundreds of times. {53.267}

53.268 " 'Once, when there was no Buddha in the world,
There lived a pratyekabuddha.
At that time, in the city of Vārāṇasī,
A son was born to a prominent merchant.
In his ignorance and childish frivolity,
He went out onto the road.[2870] {53.268}

53.269 " 'He came upon
The blessed pratyekabuddha,
Who, out of desire to benefit the world,
Was doing his alms rounds. {53.269}

53.270 " 'Upon seeing the pratyekabuddha
The boy's mind was filled with faith.[2871]
He fell at his feet and asked,
"What are you about to do, monk?" {53.270}

53.271 " 'The blessed, rhinoceros-like lord[2872]
Remained silent
And stood there
As the boy held him by the robe, [saying,] {53.271}

53.272 " ' "Come! Come to that fine house
Adorned with a banner!
This is our dwelling.

You will wash your feet and have some food.[2873]
We shall promptly eat as much as we like,
And then play to our hearts' content." {53.272}

53.273 " 'The monk, free from faults,
His three stains[2874] definitively destroyed,
And committed to the kind treatment of others,
Followed the boy.
Having arrived at the door,
The glorious monk waited. {53.273}

53.274 " 'The boy entered
And called out, "Mother!
Please give some food for me,
And also alms of various kinds. {53.274}

53.275 " ' "My friend has arrived here at long last,
Who will play with me in the sand.
At last, you will be pleased with him;
He stands waiting at the door." {53.275}

53.276 " 'Hastily, she came out the door,
And immediately saw
The distinguished person,
Peaceful, and of great majesty. {53.276}

53.277 " 'She then quickly went in,
Took a fine vessel,
Cleaned it with her hands,
And prepared some flowers and incense.[2875] {53.277}

53.278 " 'She took some pure rice pudding [F.302.a] [F.319.a]
Flavored with many spices,
And also different other foodstuffs,
And arranged them on a silver plate. {53.278}

53.279 " 'She then promptly returned [to the door]
And placed [the articles] in the monk's bowl.
Then she, fond of the Dharma like her son,
Fell down at the monk's feet.[2876] {53.279}

53.280 " 'The monk accepted the alms
And flew up into the sky,
Where he could be seen

As a row of lights. {53.280}

53.281 " 'The rhinoceros-like pratyekabuddhas
Do not teach the Dharma verbally.
These great beings present it to others
Through their magical powers. {53.281}

53.282 " 'They are exceedingly compassionate
Toward beings and free from selfishness.
They reveal their supernatural power
To beings with respect to future lives. {53.282}

53.283 " 'By the ripening of this karma,
The boy along with the mother
Attained the state of a celestial being
For five hundred births. {53.283}

53.284 " 'He became a king of gods,
And she his mother.
Then he became a human-born king,
Ruling over an empire of men. {53.284}

53.285 " 'Having enjoyed pleasures for a long time,
He was born, in this world, as the son of Bimbisāra,
The same one who had grabbed the blessed [monk]
By the robe and pulled him. {53.285}

53.286 " 'You, however, spoke improper words
When addressing a monk,
Saying, at that time,
"Be my playmate in the sand."[2877] {53.286}

53.287 " 'Based on the past karma of those words,
Undesirable and rude,
You experienced, for a long time,
An intense and acute suffering,
Falling, against your wishes, into the terrible hell
Where the pain is difficult to bear. {53.287}

53.288 " 'Ensnared thus in the trammels of karma,
Beings follow painful destinies.
One creates karma laughing,
But experiences it crying. {53.288}

53.289 " 'Because of your former childish attitude

Toward a savior, a pratyekabuddha,[2878]
You spoke improper words,
Thus creating the corresponding karma. {53.289}

53.290 " 'Having left the hell realm,
You became human and arrived here,
But your consciousness, O king,
Was still in a hell born of karmic ripening. {53.290}

53.291 " 'Because of this and your violent anger,
You were predisposed to kill your father. [F.302.b] [F.319.b]
Similarly, because of a pre-existing karmic trait
Created by serving a pratyekabuddha,
You met the Buddha in person
And you worshiped him. {53.291}

53.292 " 'By the same cause of [serving a pratyekabuddha],
You have obtained a kingdom in this [world].'
Thus will the two of them converse
In the Bamboo Grove on earth. {53.292}

53.293 "The first one, my foremost disciple,
And the second one, the king,
Will bow to the stūpa hundreds of times
And then go each to his own home. {53.293}

53.294 "My foremost disciple,
Who shelters under the pipal tree,
Will call a meeting[2879] of the sages,
All of them free from desire and very dignified. {53.294}

53.295 "The entire doctrine with its twelve branches,
Along with the Vinaya, will be recited[2880] there—
The Dharma that I have taught,
And that which was formerly taught by other victors. {53.295}

53.296 "The doctrine will be presented
By the foremost disciple as threefold,
With its scriptures divided into
Sūtra, Vinaya, and Abhidharma. {53.296}

53.297 "The wise[2881] [Mahākāśyapa] will release beings
From the three fetters, dry up their three faults,
Free them from the three sufferings,

And establish them in the three vehicles. {53.297}

53.298 “The sagacious one will thus
Further the cause of the buddhas’ teachings.
As for the king of the Magadhans,
The great monarch Ajātaśatru, {53.298}

53.299 “He will extend his rule over the entirety of Magadha and Aṅga,
After that over Vārāṇasī,
And then over Vaiśālī to the north.
He will become a very powerful king {53.299}

53.300 “Who will advance the cause of the teachings,
Of this there is no doubt.
He is prophesied to attain the ultimate peace,
After being instructed by you, divine youth.[2882] {53.300}

53.301 “His son, the king known
By the initial *U*,[2883]
Will also become, before long,
Actively engaged in promoting the teachings. {53.301}

53.302 “He will have these teachings
Committed to writing in their entirety.
After worshiping [the volumes] with many offerings,
He will distribute them throughout the quarters. {53.302}

53.303 “Later he will not suffer a low rebirth,
But will be reborn among gods,
After[2884] twenty or thirty years
Spent among the pitṛs. {53.303}

53.304 “His earthly existence
Will end at midnight,[2885] [F.303.a] [F.320.a]
When he will succumb to a disease
That runs in his family. {53.304}

53.305 “For twenty-six days
He will suffer the pain of this terrible disease.
Affected by all manner of illnesses,
He will be incapacitated in different ways. {53.305}

53.306 “He will thus pass away
And swiftly be reborn among the gods.
With effort and care, in due course,

He will certainly attain realization. {53.306}

53.307 "These and many other kings,
Those in the past and the future,
Having done various services
For the pratyekabuddhas and the victorious[2886] saviors, {53.307}

53.308 "Obtain the wished-for extraordinary fortunes,
Whether divine or human,
And, in due course, attain peace—
The blessed state free from decay. {53.308}

53.309 "Kings can be of three categories,
Higher, middling, or inferior.
The kings said [to have ruled] in the first eon
Are those of the Nahuṣa[2887] and Pārthiva[2888] lines. {53.309}

53.310 "Budha, Śukra, and Udaya were kings
Who were definitely mantra adepts.
There were also Śāntanu, Citra, and Sucitra
And the kings of the Paṇḍu dynasty.[2889] {53.310}

53.311 "The dynasties of Vārati and Yātu
Died out because of a ṛṣi's curse.
There were also, in former times,
Kārtika, Kārtavīrya, Daśaratha, and Dāśarathi. {53.311}

53.312 "There was Arjuna, accomplished in mantras,
And Aśvatthāman, a peerless minister,
Who was the only son of the twice-born[2890] Droṇa
And an accomplished master of mantras.[2891] {53.312}

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

53.314 "Kings[2892] and other rulers . . .
Making the gods . . . the mantras . . .[2893]
And rejoicing in the worship of the tathāgatas,
Proceed to the higher realms. {53.314}

53.315 "Some are destined to become buddhas,
While others pursue the pratyekabuddha path.[2894]
Some are destined to become śrāvakas.

All of them are on course toward liberation. {53.315}

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

53.317 "But in the final eon,
The wretched and debased age of strife,
The kings will have short lifespans[2895]
And be fond of discord.[2896] {53.317}

53.318 "They will be given to mutual enmity
And inflicting harm on one another.
They will be of inferior birth
And will provoke armed conflicts.[2897] {53.318}

53.319 "At that time, they will be eager to use weapons
And will take pleasure in [seducing] others' wives.
There is no doubt that such kings will come,
Reviled by the world. {53.319}

53.320 "They will be wicked, vulgar, and selfish,
And will engage in evil acts.
This will come to pass
Between the *dvāparayuga* and *kaliyuga*. {53.320}

53.321 "I will now briefly recount
The earthly kings
Of the present[2898] age.
Listen, divine youth! {53.321}

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

53.323 "Udayana, the son of Śatānīka,
Is a distinguished kṣatriya.
There are also Subāhu, Sudhana,
Mahendra, and Candrasama. {53.323}

53.324 "Siṃha of the Licchavi clan
Was born in Vaiśālī.[2899]
In Ujjain, there are Udayana,

Vidyota, Pradyota, and Mahāsena. {53.324}

53.325 “In Ujjain there is Caṇḍa.
In the city of Kapilavastu
There is the king Śuddhodana
And the powerful Vairāṭa.[2900] {53.325}

53.326 “These kings are said to be kṣatriyas
And worshipers of the Teacher.
They have seen the Buddha, the supreme person, directly,
In his [present existence] as the Lion of the Śākyas. {53.326}

53.327 “Having heard the Dharma,
They will obtain lasting good fortune,
And if they desire liberation,
They will definitely attain the peace of nirvāṇa.[2901] {53.327}

53.328 “The kings just listed, known to the world,
Belong to the earthly realm.
Regarding their caste, they are said to be kṣatriyas,
And as for their identification, they are known by their name. {53.328}

53.329 “One of them will worship your teachings,
Which I have given on earth.
He was predicted by you,
Divine youth beautiful as a child,
As the one called Ajātaśatru,
Who will dedicate himself to the goal of awakening. {53.329}

53.330 “One hundred years after
My parinirvāṇa on earth,
When there is no light or joy
And the darkness of ignorance descends,
When the earth is empty
Without the Victorious One, {53.330}

53.331 “At that terrible time,
In the city called Kusumapura,
There will be a king who rules that land,
Known by the name Aśoka.
He will be severe in his actions,
Tempestuous, and pitiless. {53.331}

53.332 “He will, however, meet a virtuous friend

Who is free from desire and dignified,
A monk endowed with discipline
Whose mind is free from the fever [of afflictions].[2902] {53.332}

53.333 "Because of the karmic predisposition from the past
Formed through a gift of dust to the dignified [Sage],[2903]
This king will be destined
To own vast land and great wealth.[2904] [F.304.a] [F.321.a]
He will also understand what is right and what is wrong,
And he will become gentle and compassionate. {53.333}

53.334 "Revealing the underlying cause,
The monk, free from desire and very dignified,
Will say, 'You, O king, in a former life,
Acting innocently with childlike flightiness, {53.334}

53.335 " 'Presented at that time, with folded hands,
Some dust to the victorious Lion of the Śākyas,
Placing it in his bowl as food.
Because of this, you attained a divine state, {53.335}

53.336 " 'And then, having departed from the celestial realm,
You took birth here, in the world of your ancestors.[2905]
Enjoy the dominion, O king,
Over Jambūdvīpa with its pleasant groves!' {53.336}

53.337 "The great king will practice
The mantra of the great yakṣa Jambhala.
After he becomes accomplished,
He will obtain a chariot drawn by spirits.[2906] {53.337}

53.338 "He will be attended upon by the yakṣas,
Who anticipate his orders.
The nāgas will attend upon him too,
Duly awaiting his orders. {53.338}

53.339 "Devoted to the Dharma, Aśoka will attain great majesty,
And he will exercise the powers of a sovereign,
Traveling wherever he pleases
Without ever being obstructed. {53.339}

53.340 "He will take, at that time, from the city of Rājagṛha,
From the grove called the Bamboo Grove,
The finest relics of the victorious ones[2907] on earth,

Which had been placed there in earlier times. {53.340}

53.341 "With his mind steeped in virtue,
He will take the relics from their container
And then worship the stūpa,
Just as was done in the past. {53.341}

53.342 "He will take out the jar containing the relics and,
Having divided them into one hundred parts,
That wise one will immediately command
The yakṣas as follows: {53.342}

53.343 " 'Gentlemen, please adorn
The entirety of Jambūdvīpa with stūpas.
You must make the earth
Into a receptacle of relics.'[2908] {53.343}

53.344 "Having received their orders,
The yakṣas, carefully at midnight,
Using for this task nonhuman labor,
Will erect stone pillars throughout the land. {53.344}

53.345 "They will erect, at that time,
Many thousands of pillars
Serving as signposts for living beings
For their worship of the caityas. {53.345}

53.346 "Having thus constructed various stūpas
Dedicated to the lord protectors of the world,
The yakṣas will instantly return
To the side of the king, [Aśoka]. {53.346}

53.347 "Bowing their heads to him,
The guhyakas will say, [F.304.b] [F.321.b]
'We have done everything exactly as instructed.
Will you not have a look, O lord?' {53.347}

53.348 "The king will then quickly
Mount his chariot,
Taking with him various things to offer
And adornments of many kinds. {53.348}

53.349 "He will thus quickly fill
The spirit-drawn[2909] chariot
With gold, silver, copper,

And various adornments for the stūpas. {53.349}

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

53.351 “At that time, when all the land has been adorned
With the relics of the victorious ones,
The king, the righteous and noble Aśoka,
Will make the following aspiration:
‘By the power of this merit
May I become a supreme buddha.’ {53.351}

53.352 “Remembering this,
The noble, righteous king Aśoka[29102911]
Will become a god after he dies,
Steadily progressing toward awakening. {53.352}

53.353 “On earth, he will worship
The supreme relics for eighty-seven years.
He will live for one hundred and fifty years,
During which he will rid his kingdom of troubles. {53.353}

53.354 “Because of the maturing of his past karma,
He will develop a physical illness.
Afflicted by it, he will suffer pain,
But when he dies, he will go to heaven. {53.354}

53.355 “He will obtain and enjoy
A great fortune of the gods,
And in due course, being intelligent,
Will attain the realization that is so hard to find. {53.355}

53.356 “The mantras effective at that time
Will be those of the Vajra and Lotus families,
Those of Jambhala and other yakṣas
Who follow the same teachings,
And also those of the yakṣiṇīs,
Such as the powerful Hārītī and so forth. {53.356}

53.357 “The cakravartin[2912] mantras that emanate
From Cakravartin will be effective too—
The powerful vidyārāja mantras,

Starting from the uṣṇīṣas and including
All the other mantras
Taught by the victors. {53.357}

53.358 “The sādhanas to be performed at that auspicious time
Are those of the supreme[2913] type.
They cannot be accomplished by inferior practitioners,
But only by the supreme ones who pursue the highest destiny, [F.305.a] [F.322.a]
Such as Dilīpa,[2914] Nahuṣa,
Māndhātṛ, and Sagara. {53.358}

53.359 “They accomplished the cakravartin mantras
Taught by the victorious ones.
Noble Nahuṣa accomplished
The mantra of Tejorāśi.[2915] {53.359}

53.360 “King[2916] Sagara accomplished
The mantra of Sitātapatra.
King Dilīpa accomplished
The One Syllable mantra.[2917] {53.360}

53.361 “Māndhātṛ accomplished, in this world,
The mantra of Unnatoṣṇīṣa.[2918]
The supreme king Dhundhumāra
Accomplished the mantra of Jayoṣṇīṣa. {53.361}

53.362 “King Kandarpa is said to have accomplished
The mantra of Vijayoṣṇīṣa.
His son Prajāpati, too,
Accomplished the Locanā mantra on earth. {53.362}

53.363 “Prajāpati’s son Nābhi
Accomplished the mantra of Ūrṇa.
Ṛṣabha, a son of Nābhi,
Was successful in his endeavors and strict in his observances. {53.363}

53.364 “He accomplished the mantra of the yakṣa Māṇicara
In the Himalayas.
Bharata, a son of Ṛṣabha,
Also recited the mantras at that time,
And in due course accomplished
The Great Hero mantra[2919] on earth. {53.364}

53.365 “These and many other kings,

Renowned throughout the world,
After accomplishing their mantras,
Ruled their kingdoms and then ascended to heaven. {53.365}

53.366 "The powerful vidyārājas[2920]
That were taught by the victorious lords
Could all be accomplished
During the auspicious time of the eon
When the lifespan was eighty thousand years,
By those who knew the value of the mantra method. {53.366}

53.367 "These and many other kings,
Renowned throughout the world,
Ruled their kingdoms
For eighty thousand or one hundred thousand years[2921]
And then ascended to heaven,
Steadily progressing toward awakening. {53.367}

53.368 "Then, during the middle period,[2922]
The mantras that brought success
Were those belonging to the family of the lotus holder;[2923]
They possessed great divine and magical powers
And were employed by the prominent ministers
And the kings who ruled over all the land.[2924] {53.368}

53.369 "Thus, the king Brahmadatta,
In the great city of Vārāṇasī,
Accomplished [the mantra of] the lotus holder
Known in the world as Lokeśa. {53.369} [F.305.b] [F.322.b]

53.370 "He was valiant, magnanimous,
And distinguished by his great compassion.
He instructed beings in the Dharma,
Assuming the form of his mantra deity.[2925] {53.370}

53.371 "King Brahmadatta experienced happiness
While a human being.
Then he, the master of the mantra,
Ascended to heaven in his physical body. {53.371}

53.372 "His son, who was intelligent,
Virtuous in his actions, and strict in his observances,
Accomplished for his part the mantra
Of the great hero known as Hayagrīva. {53.372}

53.373 “With the power of this mantra
He defeated Śakra during that time.
His son, named Śveta, was a king
Who gave away everything he had. {53.373}

53.374 “His mantra deity who grants boons
Was the one called Mahāśvetā.
Having accomplished her mantra,
Śveta lived three hundred years. {53.374}

53.375 “By the power of this mantra
He went to the realm of Sukhāvatī.
He is destined to attain awakening,
Just like the others I have prophesied. {53.375}

53.376 “The mantras that would have been accomplished
During the middle period are the middling mantras.
The mantras that will be effective
During the wretched and debased eon,
When I have passed into the final nirvāṇa,[2926]
Are the mantras of the Vajra and Lotus families. {53.376}

53.377 “The mantras that you, divine youth,
Have formerly taught on earth
Will also be effective and will constitute
The cause of good fortune. {53.377}

53.378 “So too is the case with other mantras
Used for different worldly purposes,
Such as the mantras of kaśmalas and other deformed beings
Who course in mid-regions and in the sky; {53.378}

53.379 “Or the mantras of the yakṣiṇīs who roam the earth
And of the various piśācīs;
And likewise the mantras of the garuḍas and the kinnaras
And those taught to be of the rākṣasas and the pretas. {53.379}

53.380 “So, too, the powerful mantras of the nāginīs,
Who protect against the piśācas and uragas,
Will be effective
During the wretched, debased eon.[2927] {53.380}

53.381 “The mantras [of deities] with the forms
Of kumāras or kumārīs[2928]

Will also be effective
At that terrible time. {53.381}

53.382 "The mantras are thus of three kinds,
And so are the sādhanas.
The accomplishment can also be of three types,
Corresponding to the threefold division of time periods. [F.306.a] [F.323.a]
I present what would be an elaborate explanation
In a condensed manner. {53.382}

53.383 "After the first[2929] king Aśoka
There will come a king
Known as Viśoka,
A follower of Dharma in the world. {53.383}

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

53.385 "This great king, having enjoyed happiness
In the celestial abode for a long time,
Will again resume his life as a human,
Disciplined in the Dharma and wise. {53.385}

53.386 "He, the splendorous one, will enjoy his kingship
Blessed with many boons.
He will worship the supreme relics
For seventy-six years.
Then, overcome with fever,
His body will give out and he will go to heaven. {53.386}

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

53.388 "For his part, he will accomplish the mantra
Of the goddess Stūpamahāśriyā.
He will commission great works
In the Teacher's honor,
And the entire land, as far as the ocean shore,
Will be adorned with stūpas. {53.388}

53.389 “Then, having developed a physical illness
Due to the ripening of his past karma,
He will deteriorate and pass away
Within one fortnight. {53.389}

53.390 “Having ruled the realm
For seventeen human years,
When he dies he will enter the celestial realm,
Steadily progressing toward awakening. {53.390}

53.391 “Directly after him there will be
Another king, Nanda by name.
He, the glorious, will reside in the Flower City[2930]
With his powerful army. {53.391}

53.392 “For his part, he will accomplish
The mantra of the piśāca named Pīlu.
Through the power of this mantra
He will enjoy great comforts. {53.392}

53.393 “He will become known in this world
As the ‘chief rogue,’[2931]
Who first got rich as a minister
And then went on to become a king. {53.393}

53.394 “At that time, there will live on earth, [F.306.b] [F.323.b]
In the capital city of Magadha,
Greedy brahmin logicians
Proud of their magical abilities.
They will be full of vain pride and arrogance,
Of this there is no doubt. {53.394}

53.395 “The king, surrounded by them,
Will bestow upon them great wealth.[2932]
Although disciplined in and devoted to the Dharma,
The king will give his wealth to them.
Later, having met a virtuous friend,
He will make offerings to the supreme relics.[2933] {53.395}

53.396 “Solely because of his habitual practice
And the constancy of his generosity,
This wise [king] will construct monasteries
Over a period of sixty-eight years. {53.396}

53.397 “There will be, at that time,
In the city named after flowers,[2934]
A great chief minister
Who is a good and compassionate brahmin. {53.397}

53.398 “He will become the embodiment of the Dharma
For that outstanding king.
He will accomplish on earth
The mantra of the yakṣiṇī Vīramatī. {53.398}

53.399 “He also will commission the finest reliquary
Of the victorious ones on earth.
Due to the power of the yakṣiṇī,
He will become exceedingly wise. {53.399}

53.400 “Impelled by his earlier habits
And because of his karmic traits,
This wise minister will attain, in due course,
The awakening that is so difficult to obtain. {53.400}

53.401 “At that time, some brahmin youths will die
Due to their indulgence in vice.
Also at that time he, known by the name of Vararuci,[2935]
Will succumb to excessive sexual passion.[2936] {53.401}

53.402 “The glorious king Nanda,
Because of the karma of his earlier transgressions,
Will displease his ministers
In the city called Pāṭaliputra.[2937] {53.402}

53.403 “Although his ministers will be disaffected,
He will remain true to his promises and powerful.
However, due to the karma of former transgressions,
He will develop a severe illness. {53.403}

53.404 “Suffering from high fever,
He will die at midnight.
The life of this king
Will be sixty-six[2938] years long.
He will be destined to become a śrāvaka
And attain awakening. {53.404}

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

Prophesied by me
To become a śrāvaka. {53.405}

53.406 "He will accomplish
The mantra of the noble Lokīśa.
Desiring wisdom, this brahmin [F.307.a] [F.324.a]
Will accomplish the mantra of the krodha Hālāhala. {53.406}

53.407 "Next in succession after [King Nanda]
Will be the one known as Candragupta.
He will accomplish the mantra of the yakṣa Jalendra
And will rid his kingdom of troubles. {53.407}

53.408 "This great king will enjoy great comforts
And will be true to his promises and dedicated to the Dharma.
Having, however, met a nonvirtuous friend
He will kill many beings.
Because of the ripening of this karma,
He will become debilitated by poisonous skin eruptions. {53.408}

53.409 "Lamenting, at midnight he will appoint
As his successor on earth his son,
Bindusāra by name, still a child,
Along with a wicked minister.[2939] {53.409}

53.410 "After Candragupta's[2940] time on earth is over,
He will pass away
And go to the realm of the pretas,
Following a nonhuman destiny.
But then, because of his mantra practice,
He will leave that realm and go to heaven. {53.410}

53.411 "Because of the mantra,
His mind will be steeped in virtue,
And the king will attain in due course
The realization of a pratyekabuddha.[2941] {53.411}

53.412 "In his former life as Siṃhadatta,[2942]
King Bindusāra[2943]
Built a caitya as a child,
With his mind still undeveloped. {53.412}

53.413 "Through the power of this karma,
The virtuous [Siṃhadatta] went to heaven

And enjoyed pleasures among the gods
For five hundred thousand lives. {53.413}

53.414 “Having departed the celestial realm,
He will be become an earthly king
Born in the royal family
Of the sagacious Candragupta.[2944] {53.414}

53.415 “A mere child, the king
Will experience great pleasures,
And when grown up, he will turn bold,
Resolute, and smooth spoken.[2945]
He will keep the kingdom
Under his control for seventy years. {53.415}

53.416 “This king will accomplish
The mantra of Keśinī.
At that time, divine youth,
Your mantras will bring success.[2946] {53.416}

53.417 “The mantras that you taught
Will be accomplished at that time.
The inner essence of every being is that of the divine youth,
Who exercises his power over the worlds.[2947] {53.417}

53.418 “He will manifest for beings
In the form of the mantra without a doubt.
The mantras that you have taught[2948] [F.307.b] [F.324.b]
Out of the desire to help beings
Will be recited on earth at that time
And will always bring accomplishment. {53.418}

53.419 “The sagacious King Bindusāra
Will have a minister,
Cāṇakya by name, a brahmin youth
Who will accomplish the mantra of a krodha.
This evil-minded man will accomplish
The mantra of the krodha Yamāntaka. {53.419}

53.420 “Overcome by anger,
He will kill living beings
And will commit terrible evil
Over the period of the three reigns.[2949] {53.420}

53.421 “This corrupt brahmin
Will live for a long time and,
Through the power of the mantra,
Will carnally enjoy an asurī. {53.421}

53.422 “Taking on the body of an asura,
He will live for a long time.
When his body gives out,
He will fall into the hell realm.[2950] {53.422}

53.423 “There, the evil-minded [Cāṇakya]
Will experience the sufferings of hell.
His bad karma will bring upon him
The sufferings of different hells. {53.423}

53.424 “Having passed there one eon,[2951] he will be aroused
From that state by the mantra of the Krodha.[2952]
After passing away from hell,
He will be reborn as an animal. {53.424}

53.425 “Born as a nāga,
He will have the frightening form
Of a nāga king, very wrathful,
With a big hood, and proud of his venom. {53.425}

53.426 “He will commit terrible acts,
And when he dies, with his bad karma
He will be reborn in the realm of Yama.[2953] {53.426}

53.427 “Having become the king Yama,
The powerful king of the pretas,
He will endure thousands of sufferings
Again and again. {53.427}

53.428 “In due course, he will be reborn on earth
As a dull-witted brahmin youth.
Having obtained a human birth,
He will have a frightening form.
Destitute and short-tempered,
He will have few friends. {53.428}

53.429 “The pratyekabuddhas, who have no desires in this world
And live alone like rhinoceroses,
Wander the earth filled with compassion

For those who are forsaken and miserable.
They take up the life of mendicancy
Out of the desire to help sentient beings. {53.429}

53.430 "Seeing the bad [state of Cāṇakya's] mind, [F.308.a] [F.325.a]
And being able to read the thoughts of others,
They will approach him,
Solely out of compassion. {53.430}

53.431 "Cāṇakya, having obtained
Some inferior gruel in order to eat it,
Will be swayed by the power of the Krodha's mantra
And create, at that time, a good cause. {53.431}

53.432 "He will offer the gruel to them as alms
With a singularly magnanimous mind and say,
'Excuse me, all of you renunciants!
Eat this food, as much as you like.'
Right then, out of their sympathy for him,
The pratyekabuddhas will display their miraculous power. {53.432}

53.433 "Stricken with wonder,
His mind uplifted by their power,
He will prostrate himself headlong
To the rhinoceros-like pratyekabuddhas.
And they all, free from faults,
Will fly into the sky as they please.[2954] {53.433}

53.434 "Cāṇakya will then, with a good intention,
Make an aspiration for the realization of a pratyekabuddha:[2955]
'May I become the way
These magnificent beings are,
Steeped in tranquility and endowed with magical powers.
May I be free from suffering and unhappy rebirths.'[2956] {53.434}

53.435 "When he dies after exhausting his remaining karma,
He will, inevitably, be reborn in heaven.
In due course he will fully assimilate the Dharma
And attain the realization of a pratyekabuddha.[2957]
From this[2958] [one should draw the conclusion]
That mantras should not be used in the sādhanas of assault. {53.435}

53.436 "Such violent practices are forbidden
By the buddhas and the bodhisattvas.

The exceedingly compassionate buddhas
And the majestic bodhisattvas
Taught the implications of the power of mantras
For all the practitioners of rites. {53.436}

53.437 "The mantras taught by the tathāgatas
Are wish-fulfilling gems.
However, beings who are by nature immature,
Confused, and under the sway of anger and greed
Employ these mantras against each other
In the violent rites of assault. {53.437}

53.438 "Such rites are forbidden by the buddhas
And the sagacious bodhisattvas,
Since the mantras are meant to increase
Beings' well-being in every possible way. {53.438}

53.439 "The mantras raise kingdoms,[2959]
Provide protection, and bring wealth.[2960]
They can summon beings
Of different types of birth.
The mantras should never be mastered
In order to destroy life. {53.439} [F.308.b] [F.325.b]

53.440 "At that time my monks
Will be very learned.
One by the name of Māṭṛceṭa
Will compose a hymn of praise for me
That will be recited, whenever appropriate,
By those who exemplify good qualities.[2961] {53.440}

53.441 "Having developed complete faith,
He will delight in the teachings of the buddhas.
A mantra adept, himself inconspicuous,
He will only proclaim praises of Mañjughoṣa.[2962]
He will be a learned proponent of the Dharma,
Endowed with good qualities and discipline. {53.441}

53.442 "When he was an animal in a past life,
He recited the same hymn of praise
In the fine city called 'the King's,'[2963]
In the park called 'the Grove,'[2964]
Where I used to spend my time as I pleased,
Together with my disciples. {53.442}

53.443 “Living there as a crow,
He developed faith in me.
He died with thoughts of trust in me
And was reborn in heaven. {53.443}

53.444 “When his life as a god ends,
He will be reborn among humans.
Living among them, he will renounce the world
For the sake of my doctrine. {53.444}

53.445 “Having thus become a renunciant,
That great being will praise me,
Becoming known, at that time,
As Mātṛceṭa who keeps his observances.[2965] {53.445}

53.446 “For the benefit of all beings,
He will compose, as necessary,
Religious hymns in fine language
With examples and allegories.[2966] {53.446}

53.447 “Out of his kindness for sentient beings,
He will dedicate himself to writing inspiring hymns.
He will live during the final eon
That is reviled by the world.
When his body gives out,
He will go to heaven due to his ripened karma. {53.447}

53.448 “Having experienced various delights,
The wise Mātṛceṭa will, in due course,
Attain the omniscient awakening—
The inconceivable absolute truth. {53.448}

53.449 “When four hundred years
Have passed after my parinirvāṇa,
A monk by the name of Nāgārjuna
Will delight in this beneficial teaching.
He will attain the Joyful stage,[2967]
And will live six hundred years. {53.449}

53.450 “This great person will accomplish
The vidyā called Māyūrī.[2968]
He will know the meaning of various treatises down to every word[2969]
And will understand that in reality there is no independent existence. {53.450}
[F.309.a] [F.326.a]

53.451 “When he leaves his body,
He will be reborn in Sukhāvatī
And in due course
Will certainly attain buddhahood. {53.451}

53.452 “Then there will be a monk by the name of Asaṅga
Who will understand the true meaning of the treatises.
He will clearly discern many times over
The direct and indirect meaning of the sūtras. {53.452}

53.453 “He will educate people,
Dedicated to the task and well disciplined.[2970]
He will accomplish
The vidyā[2971] called Śāladūtī. {53.453}

53.454 “With his superior intellect
Developed by the power of the vidyā mantra,
He will distill the true meaning from the sūtras,
Ensuring a long survival of the teachings.
He will live one hundred and fifty years,
And when he leaves his body he will be reborn in heaven. {53.454}

53.455 “During his lengthy peregrination through saṃsāra,
He will experience happiness for a long time,
And in due course this great being
Will attain awakening. {53.455}

53.456 “There will thus be during that period
Many different types of monks who follow my teachings,
Including those who possess insight
And are disciplined in the Dharma. {53.456}

53.457 “There will also come, in the final period,
A very learned person called Nanda.[2972]
Conversant with the tantras
And wholly dedicated to the quest of mantras,
He will accomplish the *pot of fortune*
That is activated with the mantra of the yakṣa.[2973][2974] {53.457}

53.458 “Accomplished in austerities,
He will draw forth from the pot
An important Mahāyāna sūtra
That I taught in the past.[2975] {53.458}

53.459 “Reading the volume continually
As its nature is that of the mantra,[2976]
He will not guard the pot
That was obtained through the yakṣa. {53.459}

53.460 “Due to his carelessness and lack of attention,
The pot will be stolen by Mūrdhaṭaka.
The monk [Nanda] who has mastered the mantra
Will start reciting it. {53.460}

53.461 “He will search for the pot,
But will not find it anywhere.
Then, his flesh turning red from anger,
He will declare in a resounding voice, {53.461}

53.462 “ ‘From Brahmā down to the lowest being,
Śakra and the others, including Maheśvara,
[Everybody] can be summoned by the mantra.
If not, I am neither a follower nor a master of mantra.[2977] {53.462}

53.463 “ ‘The mantras taught by the Buddha’s heirs
And by the supreme victors
Are for restraining
Those difficult to tame.
If I cannot thus bring thieves into my presence,
It means that none of them are here on earth.’ {53.463} [F.309.b] [F.326.b]

53.464 “Nanda, accomplished in ritual performance
And strict in keeping his observances, will then rise up.
Determined to summon them swiftly,
He will employ whatever mantra
Is prescribed for the summoning
From whatever direction.[2978] {53.464}

53.465 “The moment he merely recollects them,
They will arrive, ready to act.
With the single syllable *hūṁ*,
He will summon to earth Brahmā and the others. {53.465}

53.466 “He will thus summon all the gods,
Brahmā and the others, including Śakra.
Uttering the shouts of *hā! hā!*
They will make frightening noise, asking,
‘What should I do? Why have you brought me here?

I have done nothing wrong!' {53.466}

53.467 "Promptly and hastily,
The wise and fearless monk
Will address the gods:
'Bring the pot, wherever it is, back here!' {53.467}

53.468 "Passing on the monk's words,[2979]
The gods will all say to one another,
'Quickly name the fellow
Who stole the pot!'
They will thus look for the pot
But will not find[2980] it anywhere. {53.468}

53.469 "The lord of the gods himself will look
Into the matter and ask, 'Who stole the pot?'
He will see the glorious bodhisattva of great splendor,
The holder of the vajra,[2981] {53.469}

53.470 "And his terrible son,
Very wrathful and terrifying,
Who roams the entire world,
Manifesting in the form of a vighna.[2982] {53.470}

53.471 "Knowing that it was he who stole the pot,
The lord of gods will say,
'There is a vighna in the Vajra family.
He playfully sports on earth. {53.471}

53.472 " 'He makes offerings to me,[2983]
And that's why he stole the pot.'
After saying this, the lord of gods
Will return to his celestial abode. {53.472}

53.473 "Nanda will then dismiss all the gods,
Using their respective mantras.
Immediately, in a mere instant,
They will be transported [back to their places].[2984] {53.473}

53.474 "He will summon the vighna,
Who is powerless and has the pot. [F.310.a] [F.327.a]
He will then employ him
To take the pot to the pretas.[2985] {53.474}

53.475 "The vighna, guided [there and back],

Will say the following:
'As I have delivered the pot to the preta realm,
I[2986] am free from any offense.' {53.475}

53.476 "The great practitioner of mantra
Will scold the vighna angrily:
'Go, go, great vighna,
And don't do this again!' {53.476}

53.477 "Immediately
He will summon the pretas,
Whose mouths are as small as the eye of a needle
And who are disturbed by hunger and distressed. {53.477}

53.478 "These very dreadful creatures
Will let out wretched cries,
Wailing in piteous voices,
'Protect us, O great being! {53.478}

53.479 " 'Here is your pot.
Having been summoned, we will do whatever you want.'
The mantra adept, filled with great compassion,
Will start trembling. {53.479}

53.480 "His mind tender with compassion,
He will say the following:
'Tell me without delay
About your sufferings in the world.' {53.480}

53.481 "Dejected in their minds, they will say,
'For a long time, in the realm of the pretas,
We have been afflicted with hunger
And thirst, O great being!' {53.481}

53.482 "The monk, filled with compassion,
Will then present the pot to them.
Uplifted in their minds,
They will hastily return to their abodes.
Food and drink will now appear in the pot
Whenever they merely think of it. {53.482}

53.483 "The monk Nanda[2987] will dwell
On earth in a sandalwood grove.
He will live during the debased period

For three hundred years.
Noble-minded and dedicated to the pursuit of awakening,
He will soon attain the realization so difficult to attain.[2988] {53.483}

53.484 "There will certainly come, at that time
During the debased eon,
An important Gomin king[2989]
Who will [try to] eradicate my teachings. {53.484}

53.485 "Starting from the east,
And up to the gateway into Kaśmīra,
This fool will destroy
Monasteries and reliquaries. {53.485}

53.486 "In his stupidity, he will kill
Monks who are disciplined, [F.310.b] [F.327.b]
Until, having retreated north,
The fool will meet his death. {53.486}

53.487 "He will be buried in a landslide
Caused by an angry nonhuman being,
Together with his subjects, animals, and kinsmen.
This fool will be reborn in the nether world. {53.487}

53.488 "Following a downward course,
He will fall from one hell to the next,
Experiencing ever greater suffering,
Intense and terrifying. {53.488}

53.489 "That prominent Gomin [king],[2990]
Will be rescued after one great eon
From the hell called Avīci,
Where evildoers go. {53.489}

53.490 "Meeting wrong friends,
Beings commit terrible evil.
Therefore, with all care,
You should put all your trust
In the teachings of the Tathāgata.
You will then enjoy good fortune. {53.490}

53.491 "All of you should always follow
The eightfold path,
Which invariably leads to buddhahood,

The city without aging or sorrow. {53.491}

53.492 “Next after him will come
The king known as Buddhapakṣa.[2991]
He will enjoy great support, be truly renounced,
And delight in the teachings of the buddhas.
He will come, there is no doubt,
During the debased eon. {53.492}

53.493 “The king will be loved by all
And devoted to the teachings of the Teacher.
He will build monasteries, lay gardens, and caityas
And commission superb images of the Teacher. {53.493}

53.494 “He will also construct many
Ponds, tanks, and reservoirs.
Having done all this, this great king
Will go to heaven at a ripe age. {53.494}

53.495 “While on earth, he will accomplish
The mantra of Abjaketu of great efficacy,
And he will ask this bodhisattva, the great being,
To protect the earth.[2992] {53.495}

53.496 “By the power of Abjaketu’s mantra,
Buddhapakṣa will live three hundred years.
With his accumulation of good karma,
He will swiftly attain awakening. {53.496}

53.497 “His son will likewise be a king,
With a great powerful army.
He will be called Gambhīrapakṣa
Throughout the entire earth.[2993] {53.497}

53.498 “This king, at that time,
Will be very dedicated to his work.
He will build numerous monasteries,
Lodgings,[2994] reliquaries, ponds, and wells.
This king of great splendor [F.311.a] [F.328.a]
Will undoubtedly do such things. {53.498}

53.499 “He will accomplish the mantra
Of the sagacious Mañjughoṣa—
The phrase known as the *six syllables*,

Pregnant in meaning and conducive to well-being. {53.499}

53.500 “By the power of this mantra
He will experience great comforts.
In due course he will obtain intelligence
And swiftly travel the path to awakening.
He will do various works
Related to the Tathāgata’s teachings. {53.500}

53.501 “At that time,
In the north,
In the country called Nepāla[2995]
Nestled at the foothills of the snowy mountains,
There will be King Mānavadeva,
Born to the Licchavi clan. {53.501}

53.502 “He too, having accomplished his mantric quest,
Will come to enjoy great comforts.[2996]
This king will accomplish
The vidyā called Bhogavatī.
During his reign of eighty years,
The kingdom will be free from thieves. {53.502}

53.503 “When his life ends,
The king will go to heaven.[2997]
The mantras especially effective at that time
Will be the peaceful mantras for pacifying and nourishing. {53.503}

53.504 “The world-renowned Tārā,
The goddess Pāṇḍaravāsinī,
And Mahāśvetā will strive to benefit others,
Never growing weary in their minds. {53.504}

53.505 “These and many other kings
Will come at that time, it is said.
They will be many, of many types,
Described according to their varying natures. {53.505}

53.506 “The kings of the mlecchas[2998] in the snowy land[2999]
Will also worship the Teacher.
They are Vṛṣa,[3000] Suvṛṣa,
Bhūbhāsa, Subhūbhāsa,
Bhākrama, Padakrama,
And the one known as Kamala.[3001] {53.506}

53.507 “There will also be the western[3002] kings:
Bhāgupta, Vatsaka, Bhāsvat,
Udaya, and Jiṣṇu being the last.
These too are the various kings of the mlecchas.
After that, the kings will defy propriety
By serving the interests of foreigners.[3003] {53.507}

53.508 “At that time, the king of Nepāla
Will perish from armed onslaughts.
The vidyās will be lost, and so will be the kings
Who served the mleccha[3004] rogues. {53.508}

53.509 “Many different kings have been foretold,
Including some partial to the brahmins,[3005] [F.311.b] [F.328.b]
Whose rule will extend
All around Tibet.[3006] {53.509}

53.510 “The king Hiraṇyagarbha will have
A great and very powerful army.
He will be a friend to many people,
And his government will extend far and wide. {53.510}

53.511 “He will be honored by the mlecchas as a conqueror
And devoted to the teachings of the Teacher.
He will accomplish the mantra
Of the divine youth of great splendor[3007] {53.511}

53.512 “And will derive from it great power.
He will employ the eight-syllable vidyārāja
Known as ‘Great Hero,’[3008]
Which confers great fortune and authority. {53.512}

53.513 “With this mantra, which is certain to confer
Buddhahood merely by recollecting it,
The king will naively focus
On the affairs of his realm, {53.513}

53.514 “Occupying himself with small matters
For the sake of his kingdom[3009]
While wishing to obtain
Supreme boons.[3010] {53.514}

53.515 “He will command, at all times,
All the deities such as Brahmā and so forth,

Let alone the people in the world
Or other beings in reviled states of existence.[3011] {53.515}

53.516 "This great king will live one hundred and fifty years,
And then go to heaven.
In due course he will fully assimilate the Dharma
And attain supreme awakening. {53.516}

53.517 "The vidyās taught by the divine youth
Will be efficacious in that country.
These vidyās and none other
Will swiftly lead to success. {53.517}

53.518 "The valiant bodhisattva
Mañjughoṣa of great splendor
Will be manifestly present
In that country in his youthful form.
It is the place of supreme accomplishment,
And people there will accomplish the state of divinity. {53.518}

53.519 "A king by the name Turuṣka
Will rise in the country up north.
Valiant and commanding a great army,
He will rule the area extending
Up to the gateway of Kaśmīra
And including Baṣkala, Udyāna, and Kāviśa.[3012] {53.519}

53.520 "This king will rule an area
Extending over one hundred and seven[3013] leagues
[With a population of]
Two hundred and seventy-seven thousand.[3014]
This will happen, there is no doubt,
During the debased eon. {53.520}

53.521 "Turuṣka will master the mantras
And will live three hundred years. [F.312.a] [F.329.a]
This wise king who watches over the people
Will accomplish the vidyā Keśinī. {53.521}

53.522 "Adding to his glory,
He will establish monasteries
And build eighty-six thousand[3015]
Great stūpas. {53.522}

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

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

53.525 “After him, there will be another king
By the name of Mahāturuṣka.
He will be wise, highly esteemed,
And wholeheartedly devoted to his teachers.
He will accomplish the mantra
Of the powerful goddess Tārā. {53.525}

53.526 “His mantra accomplishment will also [serve]
The interests of his kingdom on earth.
This king, with powerful vassals and a great army,
Will be called ‘great lord’ on earth.[3016] {53.526}

53.527 “He will be accepted as king
Even by his own relatives.[3017]
At that time, there will be
Eight thousand[3018] monasteries [in his domain]. {53.527}

53.528 “Through the power of his mantra
He will live two hundred years.
When he leaves his body,
He will be reborn in Tuṣita
And revered by the gods there
As a powerful bodhisattva. {53.528}

53.529 “In due course he will fully assimilate the Dharma
By perfecting the limbs of awakening
And, with due effort and care,
Will attain the unequaled awakening. {53.529}

53.530 “In that country the teachings
Will always proliferate,
Whether those taught by the victors in the past
Or those taught now by me.
It will be filled with desireless beings

And powerful nāgas.[3019] {53.530}

53.531 “At that time, there will be on earth
The guardian deities and the yakṣas[3020]
Who will guard the teachings of the Teacher
And protect the sacred Dharma. {53.531}

53.532 “Kings of many different types have been foretold
Who will be renowned throughout the world.
Having been taught themselves,
They will teach [the Dharma] at that terrible time.[3021] {53.532} [F.312.b] [F.329.b]

53.533 “In the country of the Lāḍas,[3022]
Which extends from Ujjain
To the westernmost part
Bordered by the ocean,[3023] {53.533}

53.534 “There will be a Dharma king
By the name of Śīla, who will take delight
In the teachings of the Buddha.
He will be based in the city of Vallabhī.[3024] {53.534}

53.535 “The king, fond of the Dharma,
Will apply himself[3025] wholeheartedly
To the task of building fine monasteries and reliquaries
And to improving the lives of sentient beings. {53.535}

53.536 “He will perform various pūjās
And make beautiful images of the Victorious One.
He will worship the finest reliquaries
Of the most illustrious among the lords of the world.
He will not be a master of mantras[3026]
But only reap the supreme benefits of his past karma. {53.536}

53.537 “[His story is as follows:]
In that country, there was once
A well-known monk who subsisted on alms.
He was disciplined, intelligent,
And took delight in the teachings of the Buddha. {53.537}

53.538 “In the course of time, this great being
Entered [the royal city] on an alms round.
He beheld a splendid royal palace,
Sprawling and bustling with people. {53.538}

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

53.540 “He was seized by guardsmen,
Swiftly expelled from the house,
And escorted away by the king’s soldiers
In a state of mental distress.[3027] {53.540}

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

53.542 “Deprived of nourishment,
The ascetic breathed out his last
At midnight.
Quick in his mind,
He made an aspiration at that time,
To be reborn as the king of the Lāḍas. {53.542}

53.543 “After some time has passed, the monk will be reborn
In the royal Dhara family [as King Śīla].
This great being will worship
The teachings of the Teacher. {53.543}

53.544 “He will rule for thirty years,
Making the kingdom trouble-free.
As the result of a plot by his greedy kinsmen, [F.313.a] [F.330.a]
He will develop indigestion and fall unconscious. {53.544}

53.545 “When his body fails and the king dies,
He will be reborn in the god realm
Where the gods are ‘supremely happy’[3028]
And where Maitreya resides. {53.545}

53.546 “He will be reborn where this great being
Teaches the Dharma,
And he will respectfully listen
To the teachings of the splendorous Maitreya.
In due course, he will attain the awakening
That is so difficult to obtain. {53.546}

53.547 “Within half a year
Of King Śīla’s demise,
There will be another one called Capala.
Having ruled for five months,
He will be killed
By armed mercenaries.[3029] {53.547}

53.548 “He will fall, slain with a sword,
Because of problems brought on by women.
Then Dhruva, his junior,[3030]
Will firmly establish himself.[3031] {53.548}

53.549 “A naive and heartsick womanizer,[3032]
He will become the king of the Lāḍas.
All the remaining [Lāḍa] kings, however,
Were womanizers only prior [to becoming kings].[3033] {53.549}

53.550 “After King Śīla’s demise,
The lines of these former [servants]
Will all become kings
Over the maritime provinces as far as Persia.[3034] {53.550}

53.551 “In the city of Vāravatī
There will be the kings
Foretold under the names of
Indra, Sucandra, Dhanus, Ketu, and Puṣpa.[3035] {53.551}

53.552 “They will come to the city of Vallabhī
And start their own line [of kings],
Thousands of whom will have the name
Prabha or Viṣṇu.[3036] {53.552}

53.553 “There will be countless kings
Descending from Yadu.[3037]
The last of them
Will have the name Viṣṇu. {53.553}

53.554 “Cursed by a ṛṣi,
This wise king will meet his end
Along with his relatives and fellow city dwellers,
And his city will be submerged in water—
His Vāravatī will find
Its resting place in the ocean.[3038] {53.554}

53.555 “All around the northern area,[3039]
In various foothill regions,
There will rise, it is said,
Countless kings of different origin,
Thirty of them known to be [F.313.b] [F.330.b]
Of the royal Śaka line.[3040] {53.555}

53.556 “Eighteen kings are foretold as rulers
Of the entire middle country.[3041]
In the end,[3042] those of the Nāgasena dynasty[3043]
And the others will both come to an end. {53.556}

53.557 “After them will come Viṣṇu, Hara,
Ājita [known] by the name of Kunta,[3044]
Īśāna, Śarva, Paṅkti,[3045]
Graha, and Suvrata.[3046] {53.557}

53.558 “When these kings fall
Or otherwise lose importance,
There will come two very wealthy and prosperous men
Descended from [the king] Viṣṇu.[3047] {53.558}

53.559 “They will be from Madhyadeśa, their names will start with *Bh*,
And both will be chief ministers,
Renowned as wealthy and prosperous,
Who delight in this auspicious teaching.[3048] {53.559}

53.560 “They will also recite mantras—
One that is king among your mantras, O divine youth.
Subsequently they will become [kings],
Protectors of the land and lords of the people. {53.560}

53.561 “The population of Śrīkaṇṭha will be
Seven times eight times three hundred.[3049]
The vaiśyas with the name of Āditya[3050]
Will dwell in [the capital] Sthāṇvīśvara.[3051] {53.561}

53.562 “In the end, there will undoubtedly come a king
Who will rule over the entire territory.
His name will start with the letter *H*,[3052]
And he will be, it is said, the king of all of the land. {53.562}

53.563 “The mantras that will be efficacious
In that country at that time

Will be the vidyās of pacifying and nourishing
Taught by the Dharma King.[3053] {53.563}

53.564 "[As the result, people] will enjoy
Various material comforts and good fortunes.
The powerful yakṣiṇīs
Manifesting various forms
Will be effectively mastered there
During the debased eon. {53.564}

53.565 "In the southern territories
That border on the ocean
Will rise King Svātisucandra[3054]
Of the Sātavāhana dynasty. {53.565}

53.566 "There will be kings Mahendra, Śaṅkara,
And the great Vallabha,
Also called Sukeśin or Keśin,[3055]
In the southern countries.
There will be Maṅgala called Vallabha,
And also Govinda called Vṛṣaketu. {53.566}

53.567 "The king Mahendra will also be called
Mahāpota, Pota, and Candra.
Gopendra will be also called Indrasena,
And Mādhava, Pradyumna.[3056] {53.567} [F.314.a] [F.331.a]

53.568 "Gaṇaśaṅkara will be called 'Tiger,'
And Budha, 'Lion.'
The pure Budha[3057] will also be known
By the names of Kumbha and Nikumbha.[3058] {53.568}

53.569 "There will be Mathita, Sumita,[3059]
Bala,[3060] and the *keśin*[3061] kings
Pulina and Sukeśin. {53.569}

53.570 "There are innumerable kings
Said to belong to the southern region—
They include the past,
The present, and the future kings. {53.570}

53.571 "They will be afflicted by various diseases
And will die different types of death,
Including in armed conflicts or from famine.

Some of them will go to heaven. {53.571}

53.572 “It is said that all these kings
Will be given to hostilities.
They will end with Mahendra called Pota,
Meeting their destruction just like him.[3062] {53.572}

53.573 “Those who so desire will be able
To accomplish their mantras at that time and place.
The mantras that can be accomplished
Will be those of the Vajra family
That are beneficial in the activities
Of assault and of subduing. {53.573}

53.574 “The mantra of the great being Mañjuśrī,
The divine prince with a youthful form,
Will be effective in that land,
At that time, during the lowest eon. {53.574}

53.575 “The deity known as Kārttikeya
Will grant boons to beings
Who dwell between the Vindhyas
And the saltwater oceans. {53.575}

53.576 “By the command of
The sagacious bodhisattva Mañjughoṣa,
Kārttikeya will take up his abode in the southern regions,
Desiring to bring benefit to beings. {53.576}

53.577 “The mantras of Kārttikeya
Have been taught by Mañjughoṣa.[3063]
There is no doubt that they will bring success
At that time and in that region,
Including in the country of Śrīparvata
And the valleys and ridges of the Vindhyas. {53.577}

53.578 “It is said that in all the islands
Of the coasts of Kaliṅga,
In the countries of the three types of mlecchas,
In the areas surrounding Kośala,[3064]
And in the ocean’s bays and peninsulas
There will be innumerable kings. {53.578}

53.579 “The kings of the Kāmarūpa line(s)

Will rule at the foot of the snowy mountains.
There will be many kings, it is said,
All around in the maritime provinces.[3065] {53.579}

53.580 "Many kings of the mleccha hordes [F.314.b] [F.331.b]
Will be devoted to worshiping the Teacher.[3066]
Indra and the great king Sucandra
Will live in mleccha countries. {53.580}

53.581 "Both these kings will take joy
In studying the teachings there for eight years.
All the beings[3067] there will have faith in you
And worship the images of the Teacher. {53.581}

53.582 "They will have faith in the Victor's teaching,
Of this there is no doubt.
Many eminent kings based in the eastern lands
Have been described,
Those of the past, the present,
And the future—of all the periods. {53.582}

53.583 "I will start with the eminent king
Born on earth in the dynastic Gauḍa family.
He will be born to Yaśasvin
In the pleasant city of Vardhamāna. {53.583}

53.584 "This king, Loka by name,
Will bring prosperity to Gauḍa.[3068]
He will care for the Dharma
When I arise in this world no more. {53.584}

53.585 "Many kings will come,
Pursuing various activities in their lives.[3069]
Hear now the true account of the kings
Of Madhyadeśa during the middle period[3070]
Who will follow the Dharma of the Middle Way
And provide comfort[3071] in the final, lowest eon. {53.585}

53.586 "There will be the famous kings
Known as Samudra and Vikrama,
The eminent king Mahendra,
And after him, the emperor with the initial *S*,[3072] {53.586}

53.587 "Who will also be known,

In this debased eon, by the name Devarāja,
As well as other different names.
He will be intelligent and will patronize the Dharma. {53.587}

53.588 "His younger successor[3073] by the name Bāla
Will delight in the auspicious doctrine.[3074]
He will beautifully adorn the eastern region
As far as the sea with caityas. {53.588}

53.589 "He will build, there is no doubt,
Monasteries, parks, ponds,
Gardens, and of course shelters
Throughout the whole country. {53.589}

53.590 "This glorious king will establish
Road links by building bridges.
He will worship the images of the Teacher
And cause those with faith to worship them too. {53.590}

53.591 "This great king will make the kingdom
Trouble-free and without equal.
He will live [secular life] for thirty-six years and thirty days,
And then he will renounce the world.[3075] {53.591}

53.592 "Later, the king will commit suicide
By becoming insensible while meditating.[3076]
He will become a monk
Because of grief for his son.[3077] {53.592}

53.593 "When his body gives out, [F.315.a] [F.332.a]
He will fall into the hell realms.
Having stayed there
For four days,[3078] {53.593}

53.594 "After he leaves his hell body behind,
The king will be reborn, naturally,
In the celestial realm of the pious gods
Known as the Pure Abode.
Himself pure by nature, he will become
The king of gods[3079] destined for awakening. {53.594}

53.595 "Having experienced celestial pleasures
For hundreds of thousands of years,
He will once again be reborn as a human

And become a buddha in his subsequent rebirth
Due to the acts [of kindness] toward sentient beings
Carried out in his previous births. {53.595}

53.596 "He lived in the country of Kālava,
In the city called Ujjayinī.[3080]
There, he became a prominent merchant
Of great wealth. {53.596}

53.597 "It was a period without a buddha,
But some powerful pratyekabuddhas
Wandered in the world
That was empty and desolate. {53.597}

53.598 "Wandering thus in the land
Out of the desire to benefit beings,
They entered the city of Ujjayinī
To seek alms. {53.598}

53.599 "While these great beings, the *vargacārins*,[3081]
Were walking along the main street,
The merchant, seeing the sages,
Approached them {53.599}

53.600 "And invited them to his house
To partake of some food.
Having brought these distinguished ascetics to his home,
He promptly offered them seats and said, {53.600}

53.601 " 'Please join me, venerable sirs!
Now is the mealtime.'
The great beings remained silent
And did not say a word. {53.601}

53.602 "Then they held out their bowls
To the merchant for any alms he might give.
Communicating with these learned men
By gestures, {53.602}

53.603 "The merchant filled their bowls
With different types of food.
He carefully distributed it
With his own hand. {53.603}

53.604 "Having accepted it,

The pratyekabuddhas all went to heaven,
Where they can be seen as a string of lights,
Nestled in the firmament of the sky. {53.604}

53.605 "The merchant, his hair bristling with joy,
Very excited, fell on the ground right there,
His mind humbled by the great power[3082]
[Of the pratyekabuddhas]. {53.605} [F.315.b] [F.332.b]

53.606 "He made an aspiration at that time,
Saying the following words:
'Due to this root of virtue
That I have accumulated today,
May I become a supreme buddha
Just like these eminent sages.' {53.606}

53.607 "Subsequently, he was reborn on earth
Ten thousand times as an emperor
And, after leaving the human body,
Six hundred million times as a god. {53.607}

53.608 "When he leaves his existence as a god,
Having experienced great pleasures for a long time,
He will obtain a human birth in this world,
Subject to another's will.[3083] {53.608}

53.609 "He will certainly be born
In this world into a royal family
As the king by the name of Bāla,
Who will rule a country in the east. {53.609}

53.610 "After thousands of more births
Filled with lasting, unadulterated pleasure,
This glorious king
Will ultimately attain omniscience. {53.610}

53.611 "So, knowing how manifold
And extensive is the resulting good fortune,[3084]
Who would not worship the Teacher
And make requests to him?
Who would not engage in noble deeds
And pursue the path of awakening? {53.611}

53.612 "The next king after [Bāla],

Who will rule over the Gauḍas,[3085]
Will be known under the name Kumāra.
He too will be exceedingly virtuous. {53.612}

53.613 "After Kumāra, there will be a glorious king
Known by the name with the initial *U*.[3086]
After him, the Gauḍas
Will fall out with one another {53.613}

53.614 "And, with violent thoughts,
Will form large factions.
Thereafter, there will come the king called Deva,
Also known as 'the Magadhan.'[3087] {53.614}

53.615 "He too will be surrounded on all sides,
Attacked, and destroyed by his enemies.
After him the kingship will fall
To the next king called Candra. {53.615}

53.616 "[Candra] too will die by the sword
Because of his former actions.
As for his son Dvādaśa,[3088]
He will live on for another several months.[3089] {53.616}

53.617 "He too will die by the sword
When still a young boy.
These kings will relish hostilities,
Intent on causing problems for one another. {53.617}

53.618 "At that time will rise a stalwart king [F.316.a] [F.333.a]
With the initial of *Bh*.[3090]
The best among the Gauḍa people,
He will be stricken with a serious illness. {53.618}

53.619 "Overcome by this illness,
He will meet his demise.
After him, there will be a king with the initial *D*,[3091]
Who will rule only for a few days. {53.619}

53.620 "He will be based in the Gauḍa country
By the bank of the Gaṅgā.
After him there will be a king with the initial *Bh*,[3092]
Who will rule for three days. {53.620}

53.621 "After that there will be King Gopālaka,

Who will represent everything that a king should—
He will speak gently, will be compassionate,
And will possess great strength. {53.621}

53.622 "Under the sway of women as a young man,
Heartsick and foolish, he will vanquish his opponents.
But when he meets a virtuous friend,
He will become very charitable. {53.622}

53.623 "He will then build monasteries, caityas,
Various pleasant gardens and parks,
Ponds full of water,
And beautiful hospitals. {53.623}

53.624 "Many people will proclaim his fame
As one who performs acts of service[3093]
Such as building deity shrines,
Caves, and dwellings. {53.624}

53.625 "The land will be overrun by heretics
Belonging to different tīrthika groups.
Every place will be overrun by them
As far as the ocean's shore. {53.625}

53.626 "This great king, however, being compassionate,
Wealthy, and sensible, will patronize the Dharma.
This powerful monarch will rule
In the eastern territories, there is no doubt. {53.626}

53.627 "In his old age, he will suddenly
Fall ill with dysentery.[3094]
Having ruled,
On the bank of the Gaṅgā,
For twenty-seven[3095] years,
He will die at the age of eighty. {53.627}

53.628 "After his body gives out,
He will be reborn in the god realms.[3096]
Then[3097] will come a glorious Nāga[3098] king,
Devoted to and fond of the Dharma. {53.628}

53.629 "He will build caityas and commission
Beautiful images of the Teacher.
He will also construct monasteries

For the saṅgha. {53.629}

53.630 “Due to the maturing of this karma,
He will, in his final birth,
Enter the path to awakening [F.316.b] [F.333.b]
And attain the unshakable state. {53.630}

53.631 “From his time onward, the earthly capital of the Gauḍas
Will be overrun by tīrthikas.
Then, in this eastern city
Troubled by the tīrthikas,
A king called Bhagavat
Will come to power among the Gauḍas. {53.631}

53.632 “He will be consecrated by Prabhaviṣṇu,
A vow holder from the south.[3099]
Having consolidated his kingship,
He will make a [military] foray to the west. {53.632}

53.633 “He will wantonly enter
The pleasant city of Sāketa
But, defeated by the enemy,[3100]
Will have to retreat. {53.633}

53.634 “In the east, on the ocean’s edge,
He will be surrounded by bandits
And will die from the blow of a weapon.
He will be reborn as a preta. {53.634}

53.635 “Having ruled for merely three years
Over a small kingdom
And then seized and killed by bandits,
He will become a powerful preta
And rule over the pretas
For three years. {53.635}

53.636 “He will then leave his preta body
And the terrible preta realm.
Released thus from his birth as a preta,
He will surely go to heaven. {53.636}

53.637 “The king that will succeed [Bhagavat]
Will be known under the name Samudra.[3101]
Dull and feebleminded,

He will rule the kingdom for just three days.[3102]
His younger brother who will succeed him
Will be known under the name Bhasma. {53.637}

53.638 "This mighty lord will engage in excessive killing
And commit other despicable acts.[3103]
He will be careless and without compassion toward others,
But ever careful and vigilant about his own person.[3104] {53.638}

53.639 "Unconcerned about the hereafter,
He will perform animal sacrificies in this world.[3105]
Having met a nonvirtuous friend,
He will accumulate a lot of evil karma. {53.639}

53.640 "His kingdom will be overrun
With brahmins and pathetic logicians.
The people and the pitṛs will enjoy
Luxuries of various types,
And also the king will obtain
Good fortune of many kinds. {53.640}

53.641 "This king will gradually
Advance toward the west,
Until his territory extends up to[3106]
The gateway of Kaśmīra. {53.641} [F.317.a] [F.334.a]

53.642 "Victorious in battles there,
He will rule his entire kingdom
For twelve years
And fifteen months.[3107] {53.642}

53.643 "When struck with an illness,
He will faint again and again, collapsing onto the ground.[3108]
Overcome by great pain and with his body failing,
He will die and be reborn in lower realms. {53.643}

53.644 "Mutual enmities will [then break out in Bengal]
Among those greedy for the crown.
They will engage in armed struggle,
Fighting one another. {53.644}

53.645 "At that time, they will consecrate
To kingship a young boy with the initial *S*.
The brahmins who will do this

Will be divided among themselves,
So they will make him a ruler in title only,
And then remove him.[3109] {53.645}

53.646 "A brahmin will arrive
In the province of Magadha, in the city Udumbara,
And will consecrate as rulers upon earth
Two boys. {53.646}

53.647 "They will gradually extend their rule
To include the eastern provinces.
Once they reach the Gauḍa province,
They will have no rivals. {53.647}

53.648 "The two boy leaders will be killed
By a rogue from Kaliṅga
Who, because of his association with bad friends,
Will commit many murders.[3110] {53.648}

53.649 "He will kill
All the inhabitants of Gauḍa
Who formerly sided
With the arrogant, warring kings.[3111] {53.649}

53.650 "After him, King Soma,
A hero without equals,
Will rule as far as the river Gaṅgā,
In Vārāṇasī, and beyond. {53.650}

53.651 "In his ignorance, he will destroy
The beautiful images of the Teacher
And, as prophesied earlier by the Victorious One,
Will burn the great Bridge of the Dharma {53.651}

53.652 "This ignoramus will delight
In the teachings of the tīrthikas
And will be despised as a cruel
And greedy person who holds wrong views.[3112] {53.652}

53.653 "He will demolish, throughout the land,
All the monasteries, gardens, caityas,
And shelters for mendicants,
And he will also destroy people's livelihoods. {53.653}

53.654 "At that time, there will rise

In Madhyadeśa [F.317.b] [F.334.b] a fine king with the initial *R*.[3113]
He will be dedicated to his work[3114]
And unwavering in his vaiśya ways. {53.654}

53.655 "This king, capable to follow this teaching,[3115]
Will equal the one called Soma
But will be overthrown
By that king of the Nagna caste.[3116] {53.655}

53.656 "Then, his younger brother with the initial *H*[3117]
Will become a hero without equals.
He will have a great army
And be brave in his conquests. {53.656}

53.657 "This *H*-initialed king from the vaiśya caste,
With his powerful army and many soldiers,
Will take action to uproot the king
Known as Soma. {53.657}

53.658 "He will advance against the eastern country
And its capital city called Puṇḍra.[3118]
He will assume the duties of a kṣatriya
With respect to [Soma], who cannot control his pride and anger. {53.658}

53.659 "[It is with] compassion, dedication to the Dharma,
And understanding [that] he will take many lives
But will rejoice only at defeating [Soma],
Who is wont to oppress living beings.[3119] {53.659}

53.660 "He will thus defeat Soma,
This perpetrator of evil acts.
Soma will henceforth be confined
To his own country, where he will remain. {53.660}

53.661 "The *H*-initialed king will [then] withdraw,
Honored in the kingdom of the mlecchas,[3120]
Pleased about his work, and basking in the glory
Of someone who dutifully attends to his affairs. {53.661}

53.662 "He will go back to his own country,
Free to travel wherever he wants to.
The task will thus be accomplished
By those who took joy in kingship.[3121] {53.662}

53.663 "[Soma][3122] will now obtain

The comforts that attend the royal life,
Because he offered in the past
Food and clothes to a pratyekabuddha. {53.663}

53.664 "He presented him with a pair of shoes
And adorned him with a parasol and a whisk.
By the power of this karma,[3123]
He will become a great king[3124] {53.664}

53.665 "And will enjoy a complete array
Of pleasures, both human and divine.
This brahmin called Soma
Will thus be endowed with great pleasures. {53.665}

53.666 "He will thus rule his kingdom,
Bestowing benefits on the brahmins,
For seven and a half years.[3125] {53.666}

53.667 "After seventeen years,
One month,
And seven or eight days,
He will develop a mouth disease. {53.667}

53.668 "Eaten by parasites, he will die [F.318.a] [F.335.a]
And fall into the lower realms.
His capital will then
Be destroyed by nonhuman beings. {53.668}

53.669 "Due to the ills of his human condition,[3126]
The king, his time having come,
Will develop fever and a debilitating illness.
He will die killed by the mantras used against him. {53.669}

53.670 "This evildoer
Will then fall
Into the hell called Avīci,
Propelled by his bad karma. {53.670}

53.671 "That evil-minded one
Will burn in the Avīci hell for one great eon.
After that, he will stay in the hells called
Aṭaṭa, Hahava, Sañjīva, Kālasūtra, {53.671}

53.672 "And the terrible hell of Asipattra.
He will experience these places again and again,

And then the worlds of animals,
Pretas, and the world of Yama, again and again. {53.672}

53.673 “In this way he will circle in saṃsāra,
Born there thousands of times, again and again.
He will not find any pleasure,
But will continually experience suffering. {53.673}

53.674 “You should therefore apply yourselves
With effort to the doctrine of the Tathāgata,
Generating faith with every thought,
So that you may go to the place free from the fever of afflictions. {53.674}

53.675 “Assisting the Buddha, or offending against him,
Has infinite karmic results.
One should therefore cultivate faith
In the Buddha, the Dharma, and the Saṅgha. {53.675}

53.676 “Kings who worship the Three Jewels
Become the foremost in the world—
Great lords with great kingdoms,
Many pleasures, and great wealth. {53.676}

53.677 “They obtain various types of happiness
And vast good fortune.
By worshiping the best among men,
They attain the status of a sovereign in the world. {53.677}

53.678 “They can further attain the status
Of a Śakra, a Yāma, or a Brahmā.
Here on earth, they can become
A śrāvaka, a pratyekabuddha, or a buddha,
Obtaining excellence in the three vehicles
And arriving at non-attachment following the two.[3127] {53.678}

53.679 “The buddhas are inconceivable;
The buddhas’ wisdom is inconceivable;
The results they reap are inconceivable;
The ripening of the results is inconceivable. {53.679}

53.680 “After King Soma’s departure [F.318.b] [F.335.b]
From the earthly realm,
There will be mutual discord
Within the government of the Gauḍa state,

With weapons ever at the ready
And without any mutual regard.[3128] {53.680}

53.681 "This will last
For seven days, one month, or more,
Until, inevitably, a people-supported rule[3129]
Is established throughout the land
On this bank of the Gaṅgā—
The site of many monasteries. {53.681}

53.682 "Next after [Soma]
Will be his son, Mānava.[3130]
He will rule for eight months and five days and will die at night;
It will take him one and a half days to die.[3131] {53.682}

53.683 "The next king of Gauḍa
Will be named Nāgarāja[3132]—
A young boy of the vaiśya caste.[3133] {53.683}

53.684 "Close to him there will be
Jaya and the other brahmins.[3134]
The so-called Nāgas will all be vaiśyas,
And will be surrounded by [other] vaiśyas.[3135] {53.684}

53.685 "When stricken by famine,
They will be attacked by a foreign army.
Without an [adult] king,
The kingdom will be plagued by many bandits
And will politically deteriorate. {53.685}

53.686 "For five years they will
Experience a lot of fear and danger.
Having killed many beings,
They will perish themselves.[3136] {53.686}

53.687 "Because of their past transgressions,
These vaiśya people
Will be predisposed
To mutual discord. {53.687}

53.688 "At that time, without a doubt,
Prabhaviṣṇu of the kṣatriya caste
Will become the king
Who will govern Gauḍa. {53.688}

53.689 “Some [Gauḍa] kings will die by weapons
And some will succumb to illness.
When they die,
They will fall into the hell realms. {53.689}

53.690 “The next king will be
Śiśu, who will defer to women.[3137]
He will rule merely for a fortnight,
And then be slain by a weapon. {53.690}

53.691 “A great famine will follow,
As will an invasion by a foreign army.
The eastern provinces will thus become dismembered,
And the people terrorized and driven insane.[3138] {53.691}

53.692 “These kings will rise in that country,
There is no doubt. [F.319.a] [F.336.a]
One born in Mathurā and known to be a vaiśya,
Formerly a merchant,
Will become the king of Magadha.
A superior king, he will become an object of worship. {53.692}

53.693 “His descendant, with the initial *Bh*,[3139]
Will live in the eastern country.
His son, with the initial *P*,[3140] will be born,
Too, in the eastern provinces.
He will be described as a prominent[3141] kṣatriya.
When a young boy, he will be imprisoned.[3142] {53.693}

53.694 “He will thus spend seventeen years
In prison under supervision.
Imprisoned by the king called Gopa,
He will be released by the king called Bhagavat. {53.694}

53.695 “A great king with the initial *H*[3143]
Will come from a western country
And occupy the Gangetic plain
As far as the eastern frontier. {53.695}

53.696 “This great king will be from the śūdra caste
And will have a powerful army with many soldiers.
Having consolidated his rule on the banks [of the Gaṅgā],
He will then extend it all around. {53.696}

53.697 “This very powerful king
Will besiege and occupy
The city in Gauḍa
Known as Tīrtha.[3144] {53.697}

53.698 “A kṣatriya youth will arrive,
Accompanied by a merchant,
And will enter the city at night.
At dawn, honors will be bestowed upon him. {53.698}

53.699 “The king described as a śūdra
Will then return back to
The banks of the Gaṅgā,
To the city called Nanda. {53.699}

53.700 “He will, at that time, appoint that boy
To the kingship of Magadha.
The śūdra king will proceed to the country of Kāśī
And will advance into the city of Vārāṇasī. {53.700}

53.701 “Having entered the city,
This great and mighty king of the śūdra caste
Will fall ill with a serious disease;
He will then consecrate his son to kingship. {53.701}

53.702 “Having thus been consecrated to kingship
The young boy with the name of a planet,[3145]
The śūdra king, will succumb to severe illness
And fall down upon the earth. {53.702}

53.703 “Struggling, he will breathe his last.
His body broken, he will pass to another existence
And spend eight months and fifteen days
In the animal realm. {53.703}

53.704 “When released from his birth as an animal,
He will be born among the gods, where, [F.319.b] [F.336.b]
For twenty births, he will experience
Various celestial enjoyments. {53.704}

53.705 “In due course, after devoting himself to the Dharma,
He will attain the realization of a pratyekabuddha.
This will happen because of the karma
That he accumulated in his former births. {53.705}

53.706 “He provided clothes
To a great being pratyekabuddha.
He gave him shoes,
And draft elephants, and horses.
He offered him food
With all due attention. {53.706}

53.707 “By the ripening of this karma
He became Indra, the lord of gods.
In that celestial realm
He passed three hundred million[3146] lives.
When he descends onto earth again,
He will become, in that birth, this king.[3147] {53.707}

53.708 “He will enjoy a kingdom
That has been won by others.
His son [Soma] will be installed
As king in Vārāṇasī. {53.708}

53.709 “The kingdom will be attacked
From all sides, pillaged, and destroyed.[3148]
It will be filled with brahmins to excess
And overrun by enemies. {53.709}

53.710 “The king designated as a ‘planet’[3149]
Will be careless and pleasure seeking.
In the end, he will die
After being struck by an enemy. {53.710}

53.711 “When King Soma is dead,
There will now be mutual strife
Everywhere in the eastern region
For the kingship of Magadha. {53.711}

53.712 “A kṣatriya with the initial *P*,[3150]
Honored [earlier as king]
By the śūdra [king] with the initial *H*,[3151]
Will become king in the territory
Right up to the bank of the Gaṅgā,
Across from Vārāṇasī. {53.712}

53.713 “He will rule in the city called Nanda,
Nestled on the bank of the Gaṅgā.
He will become a kṣatriya king

Propelled by the former deeds
That he performed and rejoiced at
After they were performed.[3152] {53.713}

53.714 "A long time ago, during the life
Of the Teacher called Kanaka,[3153]
There was in the great city of Vārāṇasī
A distinguished and wealthy person. {53.714}

53.715 "The merchant's son, a young boy,
Kept company with foolish boys.
One time he went out onto the main road
To play in the sand. {53.715}

53.716 "Having previously seen the stūpa in his own house, [F.320.a] [F.337.a]
Worshiped by his father and mother,
He visualized such a stūpa in his mind
And created it from the sand. {53.716}

53.717 "He then offered to this stūpa
Some flowers from a used garland
And praised it,
Recollecting the Buddha with faith. {53.717}

53.718 "The boy thus played,
Surrounded by other children.
At that time, there was an eminent śrāvaka disciple
Of the victorious Kanaka who wandered alone. {53.718}

53.719 "He was free of faults, focused,[3154]
With a mind free from the three spheres.
This fault-free śrāvaka
Was doing his alms round. {53.719}

53.720 "He entered at that time
The beautiful city of Vārāṇasī.
Free from attachment, he arrived
At the place where the children were. {53.720}

53.721 "They all surrounded him
On all sides and shouted,
'Come here monk, come here!
Salute the caitya of the Teacher!
We carefully built it ourselves.

You will not be disappointed.’ {53.721}

53.722 “The merchant’s young son
Then took a rope of twisted grass
And playfully tied it
To the dispassionate and very dignified monk. {53.722}

53.723 “Dispassionate and dignified,
The monk listened attentively.[3155]
He saw on the ground there
The caitya that the children built.
Allowing the boy to have his way,[3156]
The noble-minded monk said, {53.723}

53.724 “ ‘Release me, son!
Let us go[3157] where your creation is.’
All of them then went to the place
Where the reliquary was. {53.724}

53.725 “The dispassionate great being paid homage
To the caitya along with the children.
The hero then set off again
To seek alms as he wished. {53.725}

53.726 “The merchant’s young son, however,
Seized the end of the monk’s robe
And led him to his own home,
Where he arranged for some food. {53.726}

53.727 “At this moment the senior merchant,
Seeing the boy holding
The end of the robe
Of the dispassionate and dignified monk, {53.727}

53.728 “Became alarmed and his hair bristled. [F.320.b] [F.337.b]
Thinking, ‘An exalted guest has come to my house,’
He fell down at the monk’s feet
And promptly made the boy let go of the robe. {53.728}

53.729 “Holding back his son,
He apologized to the monk in earnest.
He then took the bowl from the kind [monk],
The supreme conqueror of the senses,[3158] {53.729}

53.730 “And filled it with food

Consisting of rice and condiments.
He then ordered his son
To take the bowl and pass it to the monk. {53.730}

53.731 "The boy, having understood,
Carefully washed his hands,
Took the full bowl,
And handed it to the dispassionate monk. {53.731}

53.732 "Having handed it over,
He promptly fell at the monk's feet.
The dispassionate one took the bowl,
Went back to his monastery,[3159] and ate the food.
Free from attachment,
He obtained a pleasant sense of satisfaction. {53.732}

53.733 "Another boy, however,
Experienced feelings of envy.[3160]
The next day,
Feeling nothing but anger,
He took plenty of hard and soft food
And offered it to the dispassionate one, saying, {53.733}

53.734 " 'If there is any virtue
In offering alms to you,
May I become, through this,
Richer than the merchant's son on this earth.' {53.734}

53.735 "Then all the tīrthikas
And all the brahmin wives
Gathered together
And quarreled, criticizing one another: {53.735}

53.736 " 'Don't you know this, you fool!
How can the "bald heads" get anywhere?[3161]
Not abiding in the Self,
How could these outsiders ever attain nirvāṇa?' {53.736}

53.737 "A similar hatred
Arose in the boy.
He subsequently destroyed
Things that were praised by the Teacher: {53.737}

53.738 "The ever-celebrated Bridge of the Dharma

And the best monasteries and caityas.
He also murdered the son
Of that senior merchant.[3162] {53.738}

53.739 "[He said at that time,] 'What would I gain
By giving them a pot of water?
I will exterminate these "bald heads"
Who are preoccupied with the thoughts of lower rebirth.' {53.739}

53.740 "The boy who said this [F.321.a] [F.338.a]
Will be the king by the name Soma.
He will experience pain for a long time,
As the inevitable result of his karma.[3163] {53.740}

53.741 "The son of that senior merchant
Went to heaven when he died.
Time after time, he experienced
Pleasures among the celestial beings. {53.741}

53.742 "Again and again, he lived in the gods' realms.[3164]
When he departs from that realm,
In his final birth,
He will cut the bonds completely. {53.742}

53.743 "In his third[3165] life as a human,
He will become the ruler of the land,
But, because of his karma, he will fall again and again,
At different times and in different places. {53.743}

53.744 "His birth will be in this world,
Where he will carry out the duties of a king[3166] on earth.
Because he had offered to the stūpa,
In play, as a child, flowers that had been discarded, {53.744}

53.745 "His pleasures will be tainted
As the result of his tainted generosity.
Like a broken joint,[3167]
This king will obtain pleasure with difficulty. {53.745}

53.746 "Because his large offering
To a Teacher's reliquary on earth
Was done wholly without firmness, naively,
And with an unsteady mind, {53.746}

53.747 "He will, by the maturing of this karma,

Experience instability in his reign—
Now he will be king,
Now he will not.[3168] {53.747}

53.748 "He will act as king in the northern,
Eastern, and central territories.
Because the monk, free in his mind,[3169]
Was first bound and then released by the boy, {53.748}

53.749 "The boy was, by the ripening of this karma,
Bound and released
Repeatedly over the course
Of five hundred lives. {53.749}

53.750 "In his final birth, though, he will
Break out of his bondage once and for all.
In that life he will rule fifty-five years,
Or perhaps seventy-seven.
He will be king on earth,
Up to the shore of the eastern ocean. {53.750}

53.751 "All the mleccha bandits from the borderlands
Who live in the Vindhya valleys
Will come under the control
Of this *P*-initialed ruler[3170] of the land, {53.751}

53.752 "And so will those that live up north,
In the foothills of the Himalayas.
This kṣatriya king will rule at that time
All the provinces. {53.752}

53.753 "Because, in his simplicity,
He built a stūpa out of sand when still a child, [F.321.b] [F.338.b]
He will become the king of Magadha.
He will rule, without rivals and without troubles,
Up to the frontier forests
And as far as the eastern ocean. {53.753}

53.754 "The wise king will propagate
The teachings of the Teacher
From the west bank of the Brahmaputra
To the Himalayas in the north,
The pleasant city of Kāśī[3171] in the west,
And the city called Śṛṅga [in the south]. {53.754}

53.755 “After conquering the two kings
Called Pañcakesarī,[3172]
The king will consolidate his rule.[3173]
The entire [dynastic] family of Siṃha
Will be uprooted and destroyed. {53.755}

53.756 “This kṣatriya king
Will then rule all the provinces
In the east including the Himalayan valleys,
As far as the banks of the Daśānūpa.[3174] {53.756}

53.757 “The Siṃha kings, such as Deva and so forth,
Will rule over other rogue peoples,
[But] he[3175] will establish himself
As the king over [all] the inhabitants of the Vindhyas. {53.757}

53.758 “In the middle country said to be difficult to access,
An extremely wicked king will rule.
There will likewise be another king named Siṃha,
Who will rule over the north and the east. {53.758}

53.759 “At that time, when even the people of Gauḍa are afraid,
There will be, there is no doubt,
This kṣatriya king[3176]
Described as ‘born prosperous.’ {53.759}

53.760 “Born into increasing prosperity,[3177]
The king will likewise experience increasing comforts.
Even in his old age,
His enjoyments will not change. {53.760}

53.761 “He will live for eighty years,
Seven [months], and seven [days].[3178]
Then, overcome by old age,
The king will die and go to heaven, {53.761}

53.762 “Where he will experience happiness
For a long time in the gods’ realms.
However, due to his past karma
That was tainted by afflictive emotions,
He will fall from this realm and spend one month
In the animal realm as a powerful nāga king.[3179] {53.762}

53.763 “When he leaves his body of a nāga,

He will be reborn among humans
As a wise kṣatriya who will become,
In terms of livelihood, an accomplished trader.[3180] {53.763}

53.764 "Having met a virtuous friend,
He will become a follower of the Victor's teachings
And will accomplish the mantra of the goddess Tārā—
The vidyārājñī of great power and dignity. {53.764}

53.765 "Having accomplished the mantra,
He will be a victor who chooses his own destiny
And a sugata who becomes
A king of the vidyādharas,[3181] {53.765}

53.766 "Also known as a cakravartin.[3182]
His name will be Citraketu.
[Because of his] exploits as a vidyādhara,
He will also be called Sagacious.[3183] {53.766}

53.767 "As a cakravartin,
He will experience divine and human pleasures
For eight hundred million years,
Nine [months], and seven [days].[3184] [F.322.a] [F.339.a]
He will have a retinue of
Six hundred million young girls. {53.767}

53.768 "When he leaves his body, he will,
Propelled by the goddess Tārā,
Become the lord of gods,
To whom he will teach the Dharma.
Stage by stage, this king will swiftly progress
Toward awakening.[3185] {53.768}

53.769 "After the death of the *P*-initialed king,[3186]
At that time, during the debased eon,
There will ensue a great, mutually destructive struggle
Among the pretenders to the throne.[3187]
P's minister will rule the kingdom
For seven days. {53.769}

53.770 "After seven days he will be succeeded
By a king with the initial *V*,
Who also, attacked and overthrown,
Will be forced to go into exile. {53.770}

53.771 “The [king] with the initial *Bh*,
Accepted as the successor of the king P,
Will rule the kingdom
For three years. {53.771}

53.772 “His younger brother,[3188] with the initial *V*,
Will be supervised by a vow holder.
He will bring economic growth[3189]
Over a period of four years.[3190] {53.772}

53.773 “Both of them[3191] will fall ill with indigestion
And fall unconscious due to a sudden onset of dysentery.[3192]
After they die in this world,
They will be reborn as yakṣas.
In due course, they will turn toward the Dharma
And attain the realization of a pratyekabuddha. {53.773}

53.774 “His[3193] younger brother, with the initial *Dh*,[3194]
A kṣatriya devoted to the Dharma,
Will be king,[3195] a lord of men,
For three years. {53.774}

53.775 “After him, his youngest brother,[3196]
Widely known by the name beginning with *V*,[3197]
Will become the king of the country,
Ruling over the entire territory. {53.775}

53.776 “With elephants, horses, chariots, and boats
In every direction,[3198]
He will conquer all the enemies
That he faces in battle. {53.776}

53.777 “He will adorn all the provinces
And all the land
With images of the Teacher, monasteries,
And reliquaries of the victorious ones.
He will maintain all of them well,
And make the entire earth more beautiful. {53.777}

53.778 “He will be of royal ancestry,
A twice-born of the Śākya line.[3199]
He will be noble, of keen intellect, and wise.
With his noble intellect, he will be destined for awakening. {53.778}

53.779 “At that time, during the debased eon,
He will obtain lasting happiness.[3200]
Described as a kṣatriya of outstanding intellect,
This king will patronize the Dharma.
He will live one hundred and twenty years
And, if he takes care, another seven or eight years. {53.779}

53.780 “He will die due to problems brought on by women
And ascend to the celestial realm. [F.322.b] [F.339.b]
Proceeding through the stages,
This wise king will attain the ultimate awakening. {53.780}

53.781 “After him, the lord of the land
Will be known by the name of Śrī.
In his governance of Gauḍa,[3201]
This great king will patronize the Dharma. {53.781}

53.782 “He will conquer his enemies all around
And will rule his kingdom
From the capital city of Gauḍa whose name begins with *B*,[3202]
And which has a large population. {53.782}

53.783 “He will build seven monasteries there,
Followed by another eight.[3203]
He will form an alliance
With a prominent brahmin called Śākaja. {53.783}

53.784 “Ruling with him as his ally,
He will consolidate his rule throughout.
This king will live
Eighty-one years. {53.784}

53.785 “He will die through his minister’s fault
But, devoted to the Dharma, will ascend to heaven.
In due course, he will act
As king of the gods. {53.785}

53.786 “When he dies, he will go to heaven
And move on an ever-higher realm,
Skillfully fulfilling the conditions
For attaining awakening. {53.786}

53.787 “On earth, his minister will become the king
And will rid the kingdom of troubles.

The name of this ruler
Begins with *Y*.[3204] {53.787}

53.788 "During that period
He will rule the kingdom for eight years.
Killed by women,
He will proceed to the lower realms. {53.788}

53.789 "The next king will be, again,
A kṣatriya of the *P* dynasty.[3205]
He will kill a group of ministers
Who are closely connected.[3206] {53.789}

53.790 "Having met a nonvirtuous friend,
He will kill many beings.
Infatuated with his great power,
He will rule the entire realm. {53.790}

53.791 "He will be quick to act, fickle,
And a drunkard fond of rogues.
He will pass out on the floor
In a drunken stupor. {53.791}

53.792 "He will be struck and slain with weapons
By enemies ready to kill.
With his body thus destroyed,
He will die and fall into the lower realms. {53.792}

53.793 "On earth, one of his brothers,[3207]
Known by the name beginning with *R*,[3208]
Will then rule the kingdom
For forty-eight days. {53.793}

53.794 "He will provide the brahmins with wealth, [F.323.a] [F.340.a]
Without a doubt, until his death.
The king next after him
Will be a 'dog eater,' and so forth.[3209] {53.794}

53.795 "He will be from the śūdra caste,
Crippled, and thoroughly reviled.
He will be averse to the Dharma, undisciplined,
And always delighting in war. {53.795}

53.796 "Not only will he neglect all his vassals,
The brahmins, the ascetics,

And the Buddhist monks,
But he will always delight in oppressing them. {53.796}

53.797 "He will mete out severe punishments
And execute bandits.
He will suppress all the rogues
Adhering to wrong vows. {53.797}

53.798 "He will thus rule the kingdom
Without making any provision for final liberation.
This king will live
Seventeen years only. {53.798}

53.799 "After succumbing to the ravages of leprosy,
He will die and be reborn in the animal realm,
Where he will be a bold king of the nāgas
With a big hood.[3210] {53.799}

53.800 "His form, with an expanded hood,[3211]
Will inspire utter dread.[3212]
He will experience suffering for a long time
As an inevitable result[3213] of Dharmic laws. {53.800}

53.801 "Described as they [here have been],
These kings, who will make the people prosper,
Will have their base in the eastern region
And will be known throughout the entire world.[3214] {53.801}

53.802 "Born to a hereditary line
Branching off from that of King P,
There will be another king, a mighty kṣatriya hero
Who will rule over the three seas.[3215] {53.802}

53.803 "With a great and powerful army,
He will rule in the same eastern region
And adorn the earth
With divine reliquaries of the Teacher, {53.803}

53.804 "Monasteries, houses, temples,
And gardens provided with various
Ponds, well, pavilions,
And, of course, hospitals and shelters. {53.804}

53.805 "Devoted to the supreme victors,
He will follow the supreme vehicle

And certainly become
A Śākya renunciant. {53.805}

53.806 “He will avoid the unfree conditions
And cultivate the free conditions.[3216]
He will be known by the name beginning with *K*,[3217]
Will have a good memory, and be skillful. {53.806}

53.807 “This king will rule the kingdom
For twenty-one years,
Until he dies of cholera. [F.323.b] [F.340.b]
He will be reborn in the celestial realm. {53.807}

53.808 “This wise king will progress through the stages,
Destined to attain awakening before long.
The remaining members of his royal line
Will live in subordination to others. {53.808}

53.809 “The kings after him
Will be the Gopālas[3218] of the servant caste.
The people, without a doubt,
Will be stingy toward the twice-born. {53.809}

53.810 “During that lawless period
When the teachings of the Teacher are lost,
One will, [nevertheless], be able to bring
Benefit to beings by reciting mantras. {53.810}

53.811 “The mantras that bring prosperity
That were taught by the divine youth
Will be accomplished during that time
In order to guarantee the king’s sovereignty.
The supreme accomplishment, however,
Will not be accomplished at that time in that country. {53.811}

53.812 “The mantras that will be accomplished
In the places where the Dharma wheel was turned,
The pleasant grove of Mahābodhi[3219]
Or the place where the Blessed One attained
The peace that is free from rebirth,
Are those of the deities Tārā and Bhṛkuṭī. {53.812}

53.813 “As always, the [mantras of] the Lotus family
Will be effective in places such as the ocean’s shore,

Near the supreme thundering river,[3220]
And everywhere along the banks of the Gaṅgā. {53.813}

53.814 "The bodhisattva known by the name Candra
Is said to be Tāra, the savior.
With this name, he is also Tārā,[3221]
The vidyārājñī of great power and majesty. {53.814}

53.815 "Having morphed into a goddess with a female form,
He wanders throughout the entire world
In order to benefit beings,
With the mind tender with compassion. {53.815}

53.816 "In the world sphere of Sahā,
He abides in the form called 'woman,'
Who, nevertheless, is a powerful bodhisattva lord
Abiding on the tenth level.[3222] {53.816}

53.817 "Famed as the goddess Tārā,
He guides sentient beings
And provides protection, shelter, and cover
With his effortless magical power. {53.817}

53.818 "One should strive to accomplish [the mantra
Of] this goddess who brings opulence and power
And constitutes the cause for accumulating
[The merit and wisdom] necessary for awakening.[3223] {53.818}

53.819 "This goddess, at that time, will be connected,
Through her compassion, to living beings,
Constituting, in the form of the mantra, [F.324.a] [F.341.a]
The cause for their accumulations that lead to awakening. {53.819}

53.820 "She resides in the eastern region,[3224]
Bringing happiness and nourishment to everyone.[3225]
She manifests in five hundred forms[3226]
That [each] emanate many more. {53.820}

53.821 "She wanders the entire earth,
As far as the four oceans.
Her accomplishments will manifest
Throughout the eastern region, in Vārāṇasī and beyond. {53.821}

53.822 "The eastern region is famed
As the territory of this goddess.

There, too, can be accomplished Jambhala,
A yakṣa king of great splendor. {53.822}

53.823 “At that time during the debased eon,
Those who desire affluence will be successful
In accomplishing the yakṣa king and the goddess Tārā,
Who fulfill the wishes for prosperity. {53.823}

53.824 “Similarly, the wrathful mantras
Will be effective in the southern region,
Including the islands in the middle of the ocean
Inhabited by mlecchas and pirates. {53.824}

53.825 “Tārā and the powerful yakṣa king
Will be accomplished also[3227]
In Harikela, Karmaraṅga,
Kāmarūpa, and Kalaśa. {53.825}

53.826 “The mantras of all the various dūtīs
And the powerful yakṣiṇīs,
And the wealth-bringing mantras
Chanted by Mañjughoṣa,
Will be effective in those places
And no other. {53.826}

53.827 “There, in the eastern and the intermediate directions,
The mantras that serve different purposes
Taught for that particular time
Will be also accomplished by living beings. {53.827}

53.828 “In Madhyadeśa, there will be
Various ministers[3228] and kings
Who, generally, will be of weak character,
Limited intelligence, and inferior understanding.
The most important of them
Are briefly enumerated below. {53.828}

53.829 “Known by their initials,
Their names begin
With the letters *M*, *N*, *P*,
D, *I*, *S*, and *A*. {53.829}

53.830 “Further, there will be those
With the names of Graha, and Kīrti[3229]

And those with the initials
H and *Ś*.[3230] {53.830}

53.831 "There will be those from the lunar dynasty[3231]
With the initials *J*, *B*, and *L*,[3232]
And those with the initials
H, *Pra*, and *A*.[3233] {53.831}

53.832 "There will be those with female names
Beginning with *S* and *L*, respectively, who will antagonize the people,
And those with the initials *S* and *M*
Will enjoy full sovereignty over the people.[3234] {53.832} [F.324.b] [F.341.b]

53.833 "Gradually, concerning their typical occupation,
The brahmins will take on the lifestyle of the vaiśyas.
Most of them will commit acts contrary to the Dharma,
Sowing discord and lusting after women. {53.833}

53.834 "At that time, in this debased eon,
The kings will have huge retinues.
This will no doubt be the case
With the kings of Madhyadeśa. {53.834}

53.835 "At that time, during this debased eon,
A human lifespan
Of one hundred and twenty years
Will be extolled as long. {53.835}

53.836 "Among the prominent people of Madhya[deśa],
There will be those long- and short-[lived].[3235]
All the kings foretold for this eon
Will have a short lifespan. {53.836}

53.837 "On the banks of the Gaṅgā,
In the valleys of the Himalayas,
And also in the country of Kāmarūpa,
There will be kings as listed below. {53.837}

53.838 "They are the first, the middle,[3236] and the last.
Those specified for the country of Aṅga
Are as follows: the first one, Vṛtsudhāna,
Will be known as Karmarāja,[3237] {53.838}

53.839 "And the last Aṅga king

Will be Subhūtibhūti.[3238]
In Kāmarūpa, there will be Sudaha[3239] and Bhavadatta,
Who will be casteless.[3240] {53.839}

53.840 "In Vaiśālī, at the time of *V* and *Th*,
The last crown princes were Subhū and Mṛga.[3241]
In the fine city of Kapilavastu,
Where the Sage was born,[3242] {53.840}

53.841 "The Śākya-born kings that ended with Śuddhodana
Are said to descend from the solar Ikṣvāku dynasty.
Śuddhodana is generally regarded as the last Śākya king
Under whom the Śākyas prospered.[3243] {53.841}

53.842 "The most eminent of men
Also taught the mantras of the lesser capacity.[3244]
These mantras, taught by the victors,
Namely the mantras of all the ceṭa groups, {53.842}

53.843 "The various dūtī groups,
And all such mantras that belong to the Vajra and Lotus families,
Will all succeed when employed
By the adepts of the mantra system. {53.843}

53.844 "All these worldly mantras
Will be effective in Madhyadeśa,
Particularly those that the victors
Said reside[3245] in Madhyadeśa. {53.844}

53.845 "With their different characteristics
And different modes of function,
These mantras are employed in various manners,
Bringing to beings various accomplishments.[3246] {53.845}

53.846 "Thus, the mantras particular to Madhyadeśa
Are effective in bringing prosperity.
They are also used for the sake of protection,
Succor, and enthralling and attracting living beings. {53.846}

53.847 "The past and the future kings
Of Madhyadeśa that have been listed [F.325.a] [F.342.a]
Are distinguished by their various characteristics,
Such as different lifespan or family lineage. {53.847}

53.848 "All these kings are said to be

Of either superior, middling, or inferior types.
The accomplishments, likewise, are of three types.
The mantras that were taught by the most eminent of sages
Are, accordingly, of three types
And should be employed at three different times.[3247] {53.848}

53.849 "Innumerable kings have been specified
For Madhyadeśa; the west,
The north, the south, and the east;
For all the intermediated directions;
And also for the outer islands,
All divided into four groups.[3248] {53.849}

53.850 "The kings are said to be innumerable,
And so are the mantra practices;
The mantra accomplishments, ascribed
To innumerable regions, are also innumerable. {53.850}

53.851 "When the teachings of the Sage have disappeared,
For that particular time,
Mañjughoṣa taught, with reference to kings,[3249]
The mantras intended for suppressing or fostering. {53.851}

53.852 "Taught here are also time-specific performances
For the sake of play, protection, or magic;
The great [benefits of] the mantras; the types of birth of beings;
And the names of the kings.[3250] {53.852}

53.853 "For those intending to do a formal mantra practice,
There is a prescribed time and place.
When the teachings of the path have disappeared,
There are kings foretold who will,
As required in these circumstances, teach about
The greatness of mantra qualities and the final fruit.[3251] {53.853}

53.854 "These kings, previously instructed
In the two transcendent vehicles,
Will establish themselves at that time, during the debased eon,
As foretold, there is no doubt.
All of these kings are specified
For their [respective] regions. {53.854}

53.855 "Having renounced the world and adhering firmly
To the doctrine of Śākyamuni,

They will serve the cause of the instructions
And always delight in the mantra teachings.[3252] {53.855}

53.856 "I will now speak, O divine youth, about those who will come
After the best of sages—the one whose supreme vision
Is uniquely focused on the world—has departed.
Please listen with undivided attention.[3253] {53.856}

53.857 "At the end of the eon, when the Teacher's doctrine
Has disappeared on earth and the world is corrupt,
There will come, there is no doubt,
Ascetics involved in affairs of state. {53.857}

53.858 "There will be one by the name Mātṛceṭa,
One known as Kusuma,
One with the initial *M*, and one with the initial *Ku*,[3254]
Exceedingly fond of the Dharma; {53.858}

53.859 "Also, one referred to as Nāga[3255] [F.325.b] [F.342.b]
With the name of Ratnasambhava,
One with the initial *G*, one called Kumāra,
And one with the initial *V* who will care for the Dharma; {53.859}

53.860 "Also, a powerful person with the initial *A*—
An irresistible defender of the Teacher's teachings—
And one known by his initial *L*,
Endowed with virtue and intelligence; {53.860}

53.861 "Also, one with the initial *R*,
One known by the initial *N*,[3256]
And King Buddhapakṣa, during whose reign
The doctrine of the Teacher will shine brightly. {53.861}

53.862 "There will be a brahmin ascetic with the initial *A*[3257]
Who becomes a Buddhist monk—
A citizen of the city of Sāketa
Who will live eighty years. {53.862}

53.863 "In the southern region there will be
An ascetic with an initial *A*[3258]
Who is a citizen of Kāśī, is intelligent,
And will live sixty years. {53.863}

53.864 "Also in the southern region there will be

A well-known ascetic with the initial *Th*.
This ascetic, accomplished in mantra,
Will suppress the doctrines of other systems. {53.864}

53.865 "Another[3259] eminent renunciant
Will be a citizen of the city of lions.[3260]
This inhabitant of the island of Siṃhala
Will be able to tell the ignoble from the noble, {53.865}

53.866 "And he will refute the tenets of the tīrthikas
And suppress the doctrines of others.
These people will come at that terrible time
At the end of the eon. {53.866}

53.867 "There will be one ascetic with the *V*[3261] initial,
One with the *L* initial,
One with the *R* initial,
And also a renunciate monk with the *V* initial, {53.867}

53.868 "Who will be, without a doubt,
Wholly devoted to the Teacher's teachings.
During [the reign of] a king called Bālāka,
There will be an ascetic with the initial *S*. {53.868}

53.869 "He will build monasteries, ashrams, caityas,
Ponds, and wells everywhere.
He will make banners and images of the Teacher
And construct bridges and ferry crossings. {53.869}

53.870 "He will be remembered, there is no doubt, as the one
Who was slain with a weapon and ascended to the higher realms.[3262]
After him there will be one with the initial *M*,
One known by the name beginning with *K*, {53.870}

53.871 "One with the initial *N*,
Sudatta, Suṣeṇa known as Sena,[3263]
Dattaka, and Dinaka who will refute
The doctrines of other systems,[3264] {53.871}

53.872 "And also a former merchant and a former physician,
Both concerned about the welfare of the poor.
There will also be an ascetic known by the initial *C*,[3265]
And after him one with the initial *R*. {53.872}

53.873 "A *Bh*-initialed ascetic, one with deep faith,[3266] [F.326.a] [F.343.a]
Will be instrumental in producing images of the Teacher.
Another ascetic, with the initial *M*, will also be born,
Who is intelligent and has faith. {53.873}

53.874 "Various ascetics [such as those] mentioned
And innumerable [others] will come at that time.
All of them will be known
As torchbearers of the Teacher's instructions. {53.874}

53.875 "When the instructions have disappeared
And the earth is deprived of their light,
These ascetics will make, without a doubt,
Beautiful images of the Teacher. {53.875}

53.876 "All of them have been prophesied to attain awakening
And will certainly become models of attainment.
Accordingly, they will be venerated in the world
As the terminators of the three states of existence
Known for their direct application[3267] of mantra methods
And for making [others] worthy of praise.[3268] {53.876}

53.877 "Now I will tell about the brahmins,
Disciplined in the Dharma,
Who will be involved in affairs of state
By directly applying the mantra methods.
During that terrible time
They will exist all over the world. {53.877}

53.878 "There will be an eminent brahmin with the initial *V*,
Wealthy and fully conversant in the Vedas,
Who will wander the earth to its farthest limits
In order to debate others. {53.878}

53.879 "He will delight in controverting other schools
As far away as the lands beyond the three oceans.
When facing others in debate,
He will recite the six-syllable mantra,[3269] {53.879}

53.880 "Which the divine youth conveyed in song
Out of his desire to benefit beings.
This famous [mantra] from his extensive manual
Is for [helping those] of slow intellect.[3270] {53.880}

53.881 “There will be Jaya and Sujaya,
And after them, the celebrated Śubhamata,[3271]
Well-born and virtuous,
And the good and hard-working Mādhava.[3272] {53.881}

53.882 “Further, there will be, at that time,
Madhu, Sumadhu, Siddha, and Nama.[3273]
There will be Rāghava of the śūdra caste,
And others, of Scythian ancestry.[3274] {53.882}

53.883 “While debating, all of them will recite
The mantra of the divine youth present here.
All of them will be honest,
Intelligent, and learned.
They will be involved in affairs of state
Alongside the ministers. {53.883}

53.884 “Another brahmin, known by the name
Beginning with *Vi*,[3275] [F.326.b] [F.343.b]
Will live in the Flower City.[3276]
He will accomplish [the mantra of] Krodha.[3277]
Having experienced poverty and humiliation,
He will direct his acts of destruction at kings. {53.884}

53.885 “Taught by Mañjughoṣa present here,
This [mantra of] Yamāntaka, the Lord of Wrath,
Is the tamer of the wicked beings
So difficult to tame. {53.885}

53.886 “It is for suppressing what is bad
And promoting what is good.
It can also be used to destroy physical life,
But only as an act of kindness to sentient beings. {53.886}

53.887 “This foolish young brahmin, however,
Stricken with poverty and swayed by anger and greed,
Will recite the Krodha [mantra]
In order to kill the king. {53.887}

53.888 “There will also be another brahmin,
Known by the name beginning with *S*.[3278]
He will be skilled in the art of mantras,[3279] studious,
Truthful, and in control of his senses.[3280] {53.888}

53.889 “A reciter of mantras,
He will be known as a very powerful master.
He will master the mantras for enthralling,
But not for other activities.
As the result of enthralling the spirits,
He will become very rich. {53.889}

53.890 “There will be another well-known brahmin
In the country of Mālava,
Concerned about the affairs of the Dharma,
Whose name will begin with *Ś*.[3281]
He will have faith in the teachings
And will be an exemplary reciter of mantras on earth. {53.890}

53.891 “He will enthrall vetālas, grahas,[3282]
The evil brahmarākṣasas and rākṣasas,
And all the pūtanas, bhūtas,
And the various kravyādas.[3283] {53.891}

53.892 “All animate and inanimate things
Without exception will come under his control.
All of them will be in his thrall,
With benefits for this man marked as twice-born. {53.892}

53.893 “There will be another brahmin
In the southern region.
He will be widely known by the name beginning with *V*
And will be devoted to the teachings of the Teacher. {53.893}

53.894 “He will adorn the entire land
Between the two oceans
With monasteries, ashrams, caityas,
And beautiful images of the Teacher. {53.894}

53.895 “Another distinguished brahmin,
Known by the name beginning with *Bh*,[3284]
Wealthy and famous,
Will live in the southern region. {53.895}

53.896 “This great being, a reciter of mantras, [F.327.a] [F.344.a]
Will be destined to attain the final goal of awakening.
In Madhyadeśa, there will be a brahmin
Known by the name of Sampūrṇa. {53.896}

53.897 “There will also be Vinaya, Suvinaya,
And Pūrṇa, the citizen of Mathurā.
There will be a royal treasurer with the initial *Bh*,
A worshiper of mantra [deities].[3285] {53.897}

53.898 “These brahmins, foretold as
Worshipers of the Teacher’s teachings,
Will be members of different houses and lineages,
Prominent at the beginning, middle, and end.[3286] {53.898}

53.899 “These and other brahmins will worship
Among [other] brahmins in different places.
They will belong to different brahmanical orders and lineages
And will follow different types of practices.
They are foretold as full-fledged ascetics,
Ordained as novices and very learned. {53.899}

53.900 “The self-realized buddha, the Dharma king[3287]
Who fulfills the aims of all beings,
Is glorified by all the spirits
And also by the three gods. {53.900}

53.901 “The four great kings
Are celebrated in all the worlds.
They are Virūḍhaka, Virūpākṣa,
Dhṛtarāṣṭra, and the king of the yakṣas.[3288]
Śakra is glorified as
The long-lived[3289] among the gods. {53.901}

53.902 “There are the gods of the Suyāma,
Sunirmita, and Vaśavartin realms,[3290]
And the king called Santuṣita
Is said to be the supreme lord of the desire realm. {53.902}

53.903 “Śakra and the other individually named gods
Are, likewise, lords of the desire realm.
Endowed with powers and majesty, they share a single nature,
Always being one and the same person. {53.903}

53.904 “The gods who possess different forms
Are described as infinite.
The gods above them are all equal,
With equal powers and majesty. {53.904}

53.905 “Known to be this way,
The higher gods are said to be in harmony.
There is no overlord among them,
As they are all of the same status. {53.905}

53.906 “Below, down to the Avīci hell,
There is no king to be found.[3291]
The eight [major hells] are the best known,
Each surrounded by sixteen smaller ones. {53.906}

53.907 “The kings of nonhuman beings are karmic kings.
King Yama is thus the lord of the pretas.
Suvarṇa, a majestic garuḍa,
Is the king of the birds. {53.907}

53.908 “[The king] of the kinnaras is called Druma,
And that of the bhūtas, Rudra.
The king of the vidyādharas
Is the majestic Citraketu.[3292] {53.908}

53.909 “Similarly,[3293] the supreme king of the asuras
Is called Vemacitri;
Of the ṛṣis, Vyāsa;
And of the siddhas, Mahāratha. {53.909}

53.910 “The moon is the king of the nakṣatras,
And the sun, of the planets.
The king of the mātṛs
Is widely known as Īśāna. {53.910}

53.911 “The king of the days[3294] is called Pratima,
And that of the rāśis, Kanya.
The king of the rivers is called Sāgara,
And that of the clouds, Supuṣkara. {53.911}

53.912 “Airāvata is the king of the elephants,
And Harivara, the king of the horses.
Prahlāda is known as the king
Of all the animals everywhere. {53.912}

53.913 “The types of beings are said to be innumerable,
And so are their kings.
Everywhere, in each of their respective worlds,
There is a buddha—the supreme person. {53.913}

53.914 “There is no supreme ruler
In Uttarakuru and so forth,
Nor there is one on the western islands
That extend from the east to the west.[3295] {53.914}

53.915 “There are kings, though, among
The inhabitants of Jambūdvīpa and also in the east.
The wheel-holding monarchs on the four islands
Where there are kings are said to be infinite.[3296] {53.915}

53.916 “These [kings] have been described in brief,
Condensing the very extensive narrative.
There are also numerous lords of spirits
And of beings born as asuras or the three types of gods.[3297] {53.916}

53.917 “They reside in infinite world spheres
And possess infinite qualities.
Those that dwell on earth are innumerable,
As described in this manual. {53.917}

53.918 “Both the kings of mantras
And the various mantras of the hordes of dūtas
Are taught as subject to the restrictions of time and place,
Necessary for the mantras to succeed. {53.918}

53.919 “These teachings were given in brief
By the eminent sages,
And now they have been taught again
By them[3298] above the realm of the Pure Abode.” {53.919}

53.920 The great hero Mañjuśrī
Then asked the guide of the world,
“Regarding these teachings,
How should I remember them?”[3299]

. . . And so forth, repeating in full the deeds of all the kings.[3300] {53.920}

53.921 “The supreme sage taught to Mañjuśrī, the divine youth, the stories of his former births, the *Mahāparinirvāṇa Sūtra*,[3301]

“And also the full extent of mantras
That serve the aims of the bodhisattvas.
These teachings, known as the sūtra teachings,
Are to explain the path whose goal is awakening.[3302] {53.921}

53.922 “[He also taught] in full the rites that involve mantras,

The activities and lifespans of people on earth,
The time of death of the kings,
And the proclaimed duration of their lives. {53.922}

53.923 "This compendium of Dharma teachings,
A basket of writings dedicated to awakening,
Is described as leading to such
Through the direct application of the mantra methods.
You, the sagacious one, should always remember it as
The fulfiller of the goals of the mantra system." {53.923}

53.924 *This concludes the fifty-third chapter, with the prophecy about the kings, from "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings, complete with all the chapters.*[3303]

54. # Chapter 54

54.1 Directing his gaze again at the realm of the Pure Abode, the blessed Śākyamuni said this to Mañjuśrī, the divine youth: {54.1}

54.2 "Wherever, Mañjuśrī, this Dharma discourse is disseminated, you should know that I am present there myself, surrounded by the hosts of all the bodhisattvas, taking the place of honor among the congregation of śrāvakas, and attended upon by a retinue of all the gods, nāgas, yakṣas, garuḍas, gandharvas, kinnaras, mahoragas, siddhas, vidyādharas, and other nonhuman and human beings. The Tathāgata resides there for the sake of protecting, sheltering, and defending. {54.2}

54.3 "One should know, Mañjuśrī, divine youth, about the ten advantages obtained in any place where this Dharma treasury of the tathāgatas is written down in the form of a book, read aloud, [F.327.b] [F.344.b] memorized, or respectfully and sincerely worshiped with various implements such as yak-tail whisks, streamers, parasols, banners, flags, bells, music, garlands, scented oils, incense, or pleasant fragrances. These ten advantages are obtained in any place where this Dharma treasury is revered, reflected upon, or focused upon with an undivided mind. What are these ten? {54.3}[3304]

54.4 "There will be (1) no danger in that [place] of military invasions or hunger; (2) no pestilence caused by Mahāmārī or other dangers from nonhuman beings; (3) no danger of fire or anything untoward; (4) no danger of drought or excessive rains; (5) no danger of hurricanes, tornadoes, or kravyādas; (6) no danger from Śakra or any rogues or robbers; (7) no danger of untimely death or fear caused by King Yama; (8) no danger from asuras or any gods, nāgas, yakṣas, or gandharvas; (9) no danger from mantras, venoms, or poisons; and (10) no danger of disease, fever, dysentery, indigestion, or other danger to body or limb.[3305] One should know that these ten benefits occur wherever this Dharma treasury of the tathāgatas, contained in this great extensive manual, is kept in the form of a book. [F.328.a] [F.345.a] Let us therefore write it down, read it aloud, worship it, memorize it, and rehearse it.[3306] {54.4}

54.5 “This Dharma treasury of the tathāgatas is extremely occult, as it depends in every respect on the mantras.[3307] It must not be taught to those who have not received the samaya from the master[3308] or those who do not understand the samaya. Why is this? This is because it is secret; it is an occult teaching. It is a teaching [arising from] omniscience. No beings should ever reject or take it lightly.[3309] {54.5}

54.6 “If [those who received it] do not worship [this Dharma treasury] and treat it with respect, they will incur a lot of negativity. One must not disclose it to others, as they could commit negative acts, such as suppressing the secret [practices], killing sentient beings, reporting [you] to the king, shortening lives, or causing other misfortunes.[3310] It can only be disclosed to beings who have taken up the secret practice of mantras and keep their samaya secret—to beings who are well established and trained in the study and practice of the Tathāgata’s instructions, who have good knowledge of the meaning of the Dharma, who keep their samaya concerning the sense bases and psychophysical elements,[3311] and who live by the Dharma and are thus true to their promises, firm in their observances, have entered the path of good conduct, and are compassionate. It can be disclosed only to them and not to others.” {54.6}

54.7 The bodhisattva Mañjuśrī, the divine youth, rose from his seat, draped his robe over one shoulder, placed his right knee on the ground, and asked the Blessed One with folded hands, “What is this Dharma discourse really,[3312] O Blessed One? What should I remember it as?”

The Blessed One replied: {54.7}

54.8 “You should remember it as a basket of bodhisattva teachings, the thundering roar of all the buddhas and bodhisattvas.

“You should remember it as a text that contains the marvelous and wondrous Dharma instructions. [F.328.b] [F.345.b]

“You should remember it as the bodhisattvas’ instructions for taking up all the practices of the ‘mantra basket.’[3313]

“You should remember it as an extensive Mahāyāna sūtra with marvelous instructions.[3314]

“You should remember it as the root manual of Noble Mañjuśrī.

“You should remember it as the instructions that fulfill all the aims of the Dharma. {54.8}

54.9 “You are a very powerful bodhisattva
Who travels everywhere
Throughout every realm where there are
Those who practice the Dharma and those who do not. {54.9}

54.10 “Do you not see that this profoundly secret teaching
Is the best of the best among the sūtras

That treat the subject of the mantra methods,
As it removes the dangers related to the place of rebirth? {54.10}

54.11 "Do you not see, O valiant one,
That this supreme teaching has awakening as its goal?
That an esoteric sūtra such as this
Is adorned with the meaning that needs to be inferred?[3315] {54.11}

54.12 "The diverse meanings of the sūtras
Are presented here according to the mantra system.
There is no other such sūtra in existence,
Apart from this extensive manual of rites. {54.12}

54.13 "One can obtain kingship, great comforts,
The great fortunes of the gods,
Prosperity, and fame,
Both celestial and human. {54.13}

54.14 "One will be able to avoid the eight unfree states,
And bring about the eight freedoms.
One will become a master of the three vehicles[3316]
Destined to attain buddhahood. {54.14}

54.15 "There is merit in memorizing this sūtra
And there are the following advantages:
Neither poison nor fire will be able
To harm any part of one's body, {54.15}

54.16 "And whatever vetālas, grahas,
Pūtanas, mātṛs, thieves,[3317]
Rākṣasas, or piśācas there are,[3318] {54.16}

54.17 "They will not be able to harm
Someone who recites this sūtra,
Memorizes it, or worships it, again and again,
With offerings of various kinds. {54.17}

54.18 "Fearless, one should worship it
With music[3319] and anything that may be offered.
One will then obtain
The following advantages: {54.18}

54.19 "If one is unwell, one will be freed from disease.
If one experiences suffering, one will become happy.
If one is poor, one will obtain wealth.

If one is in bondage, one will be freed. [F.329.a] [F.346.a] {54.19}

54.20 “One who has fallen into the suffering of saṃsāra
With its five realms of rebirth
Will attain the unwavering state
Of well-being, happiness, and nirvāṇa. {54.20}

54.21 “One will realize the awakening of a pratyekabuddha
Or attain the state of a śrāvaka.
If one reads this sūtra aloud,
One will attain buddhahood.[3320] {54.21}

54.22 “The merit of reciting this sūtra is the same as
All the merit that one would obtain through
Worshiping the victorious ones, said to be
As uncountable as the sand grains in the Gaṅgā. {54.22}

54.23 “If one were to continually worship the names
Of the buddhas as numerous as the atoms
In the tens of millions of inconceivable [buddha]fields,
However many there are in this world; {54.23}

54.24 “If one were to offer to these buddhas various types
Of food, drink, invigorating tonics,
And various seats and beds,
Giving them continually to all of them; {54.24}

54.25 “And if one were to offer them various garments,
Scented powders, robes,[3321] ornaments,
Parasols, shoes, cloth,
Fragrances, garlands, unguents, {54.25}

54.26 “And various types of incense,
With lamps all around,
The merit thus obtained would be the same
As the merit obtained by memorizing and reciting this teaching. {54.26}

54.27 “However many pratyekabuddhas there are
In this world, or śrāvakas of great majesty,
Or bodhisattvas, great beings
Established on the tenth level, {54.27}

54.28 “The merit that one would obtain
Through worshiping them
Would be the same as the merit of someone

Who holds [this sūtra] volume in their hand. {54.28}

54.29 “However many beings are said to dwell
In the world with its spheres,
Who are described as being free
From the fever [of the afflictions], {54.29}

54.30 “The merit that one would obtain
Through worshiping them sincerely, again and again,
Would be the same that a wise person would obtain
Through worshiping this supreme teaching. {54.30}

54.31 “Not even the most eminent, jewel-like victors
Can obtain the same merit in tens of millions of eons
That one can obtain through worshiping
This finest Dharma treasury of the lords of the world. {54.31}

54.32 “If one recites and memorizes the mantras
Taught by Mañjughoṣa in this manual,
This supreme teaching will become
A precious wish-fulfilling jewel. {54.32}

54.33 “It will become a cow of plenty for the reciter,
And a source of great enjoyment [F.329.b] [F.346.b] and wealth.
If someone with an indefatigable mind
Accomplishes these mantras here on earth, {54.33}

54.34 “They will bring results, as taught by the Sage,
With the inferred meaning becoming the true meaning.[3322]
If one performs the rites at the right time,
One will become a vidyādhara on earth. {54.34}

54.35 “All the places, it is said, will be replete for him
With precious good fortune.
His illustrious course of rebirths will be fruitful,
And his actions will be praised by the good. {54.35}

54.36 “Should a king memorize a single mantra
From this excellent manual,
He will obtain a royal fortune with all its benefits,
And a long and prosperous life. {54.36}

54.37 “Such a distinguished king will obtain
A life of various pleasurable pursuits.
He will not be harmed by weapons or poisons,

Whether from animate or inanimate sources, {54.37}

54.38 “Or the effects of inimical magical vidyās,
Such as the mantras employed in the vetāla practices.
Corrupt practitioners who engage in hostile rites
Here on earth will not be able to harm him. {54.38}

54.39 “He will not be in any danger of fire.
Malevolent grahas or other such beings
Will not assail his body, regardless of
Whether he is a king or an ordinary person.[3323] {54.39}

54.40 “The same applies to any person who memorizes
And recites this excellent sūtra of great importance.
Any king who, before a battle,
Places it upon his head, {54.40}

54.41 “So that it forms a parasol above it,
And repeatedly pays homage to it,
Will not be killed by lowly men
With any of their various weapons.[3324] {54.41}

54.42 “If he sends into battle
An effigy of the princely youth,[3325]
Seated on a peacock seat
And mounted on the back of an elephant, {54.42}

54.43 “The enemies, seeing the divine youth
In his youthful form
Adorned with ornaments,
Will all become mutually hostile and retreat. {54.43}

54.44 “If this [effigy], made of gold or silver,
Is fitted onto a banner handle,
Raised up on top of banners and flags,
Well positioned and well set,[3326] {54.44}

54.45 “And taken to a battlefield
Swarming with enemies, [F.330.a] [F.347.a]
Their various weapons raised
At the commencement of fighting, {54.45}

54.46 “Those enemies will perish through merely seeing it
Or will become completely confused.
The human and nonhuman beings;

The human kings and the lords of gods; {54.46}

54.47 “The siddhas and the vidyādharas
Who rely on the mantra methods;
The rākṣasas, even though they may be courageous;
The kaṭapūtanas and the mātṛs; {54.47}

54.48 “The different types of kravyādas;
The yakṣas, kuṣmāṇḍas, and pūtanas—
All will become incapacitated through merely seeing
The raised banner with the divine youth perched upon it, {54.48}

54.49 “All-accomplishing and possessing
Many forms and aspects—
The great being Mañjughoṣa himself,
The supreme lord of the tenth level.[3327] {54.49}

54.50 “There once was a great kṣatriya king,[3328]
Who lived and reigned on earth.
He had faith, was free from indecision or doubts,
And was a fond patron of the Dharma. {54.50}

54.51 “Having generated faith in the Sugata,
With a mind filled with compassion
And eager to find the esoteric meaning,[3329]
He undertook to perform the rituals taught here. {54.51}

54.52 “The victors who abide in the sphere of phenomena
Taught these [rituals] as part of their doctrine.
They taught them in this manual of rites that employ mantras
And fit into the mantra system taught here on earth. {54.52}

54.53 “The innumerable victors of the past
Who dwell in the sphere of phenomena
Taught this Dharma treasury
On earth to human beings. {54.53}

54.54 “In times past, while a dreadful war
Was being waged between the gods and the asuras,
The army of [Indra][3330]
Was destroyed by its enemies.[3331] {54.54}

54.55 “Alone on the earth, dispirited,
Without a chariot,[3332]
He approached, at that time, Kāśyapa,

The best of sages and the supreme Victor. {54.55}

54.56 " 'What can I do?'
Were the words uttered by the husband of Śacī.
'I have been defeated by the cruel asuras
And now seek refuge here with you.' {54.56}

54.57 "Having said this, the god of bounty[3333]
Who has performed one hundred sacrifices[3334]
Bowed to the distinguished sage,
Touching his feet with the top of his head, {54.57}

54.58 "And then the thousand-eyed Kauśika[3335]
Sat down as before.
The distinguished sage, brahmin Kāśyapa,
Thus addressed, {54.58}

54.59 "Replied in a voice as sweet
As the song of a cuckoo bird,
'In the past, the supreme victors praised in songs
The divine youth who is the source of everything. {54.59}

54.60 " 'He is the great being Mañjuśrī,
Difficult to meet, endowed with one hundred thousand powers,[3336]
And said to abide in the ultimate reality. [F.330.b] [F.347.b]
He guides beings to the deep meaning. {54.60}

54.61 " 'You should recollect him now, O lord of gods,
As one who shows the Dharma to beings,
Himself being without conceptual elaboration,
Mental disposition, independent existence, or location.' {54.61}

54.62 "Being thus caused by Kāśyapa to be recollected,
And then recollected by Indra as one who abides in reality,
Precisely at that moment,
The omnifarious divine youth
Arrived at the place where Blessed Kāśyapa
And Maghavan,[3337] the lord of gods, were.[3338] {54.62}

54.63 "After arriving, the bodhisattva Mañjuśrī[3339]
Saluted the supreme Victor.
Having bowed to all the eminent victors
And to Kāśyapa of great splendor,
He pronounced the following mantra

After first obtaining the sage's consent: {54.63}

54.64 " 'Homage to all the buddhas and bodhisattvas who are perfect teachers!

" '*Oṁ*, kill, kill all those that pose danger! Destroy and annihilate them! Make them afraid! Crush, chop, and break them! Burn them, burn! *Huṁ huṁ*, *phaṭ phaṭ*, *svāhā*!'[3340] {54.64}

54.65 "As soon as this mantra was pronounced by the great being, the divine youth Mañjuśrī, the earth with its mountains and oceans, up to its farthest reaches, shook in six different ways, and so did all the infinite buddhafields and world spheres up to their farthest limits. All the blessed buddhas empowered the words of the mantra. {54.65}

54.66 "Śakra, the lord of gods, his fear gone and body hair bristling, struck with amazement and wonder, his eyes wide open, rose from his seat, bowed down to the feet of the Blessed One, and circumambulated him clockwise three times. Then, turning to and looking at the divine youth Mañjuśrī, he grasped and kept in his mind the words of the mantra. He mounted his chariot and rode to where all the asuras were. Confronted by him in their subterranean paradise, in their capital city that the ocean rests upon, they all attacked. However, seeing the lord of gods blazing like fire, the asuras became smitten and dazed in their minds, [F.331.a] [F.348.a] and their armies were struck with fear. They now grew weak and despondent, their haughty expressions changed, and they lost their weapons. They turned back and retreated to their own abodes.[3341] {54.66}

54.67 "Śakra, the lord of gods, then addressed the gods in the realm of the Thirty-Three:

" 'Do not be afraid, friends, do not be afraid! We have defeated the asuras through the power of the Buddha. Now let us go home. Come, gentlemen! Having returned to your fine houses and abodes, each of you to his own, you can play, rejoice, and move around freely.'

"And so the gods, uplifted in their minds, turned around and went to their own abodes. {54.67}

54.68 "Śakra, the lord of gods, thought, 'If I make an effigy in the form of the divine youth and mount it atop a banner, there will be no danger for me from the asuras.' The lord of gods, with his great might, procured then a precious gem called Shining with the Inner Light,[3342] fashioned from it a figure in the form of the divine youth, firmly fixed it on top of a banner, and placed it in Sudharmā, the assembly hall of the gods, at the top of the palace in the middle of his great city Sudarśana. {54.68}

54.69 "From then on, the asuras, headed by Prahlāda and Vemacitri, stayed in their subterranean paradise. They did not travel upward, nor did they attack the gods. They were unable to work miracles or confront anyone in battle. This will last, in

human reckoning,[3343] many hundreds of thousands of billions of years. Thus, there will now be no danger from the asuras. {54.69}

54.70 "This celebrated [Dharma treatise] is thus a boon of infinite qualities;[3344] [F.331.b] [F.348.b] it promotes long life and good health, as taught by the blessed buddhas and the great beings, the bodhisattvas in the past. It is full of excellent qualities and brings infinite benefits, without beginning and without end.[3345] {54.70}

54.71 "Anyone who contradicts this Dharma treatise, doubts it, or thoughtlessly steps over it will accumulate boundless nonvirtue. They will fall into one of the great hells or suffer the tribulations of birth in the animal realm or the Yama realm of the pretas. Those who claim that this Dharma treatise is not the word of the Buddha and that the mantras and the remedies in it do not come from the bodhisattvas, who deny the greatness of the bodhisattvas and their power to work miracles, who throw away or abandon this Dharma treatise claiming that it was originally taught by dishonorable people, they will proceed to the lower states of existence where they will be unable to understand this Dharma treatise or even hear it. When they depart from that state, they will have accumulated a great deal of nonvirtue, so it is said. {54.71}

54.72 "Foolish people who reject
This excellent teaching
Taught in song by the eminent sages
And the sagacious sons of the victors[3346] {54.72}

54.73 "Will, because of this, go to hell,
With its subdivisions lying above or horizontally,[3347]
Such as Kālasūtra, Sañjīva,
Kṣuradhārā, Gūthamṛttikā,[3348] {54.73}

54.74 "Kuṇapa, Kṣāranadī,
Where they will be seized in Jvaradhārā,[3349]
The terrible Asipattra forest,
Avava,[3350] Hahava, {54.74}

54.75 "Or the hell for evildoers,
Renowned in the world as Aṭaṭa.
Those who bring harm upon the Dharma
Will go to one of these hells. {54.75}

54.76 "The terrible hell called Avīci
Is well known in the world
As a walled-in place for reviled evildoers,
Who make up its population.[3351] {54.76} [F.332.a] [F.349.a]

54.77 “People who destroy this teaching
Will be roasted there.
People who are always mindless will visit[3352]
All of the hells as deep down as Avīci. {54.77}

54.78 “They will experience death and subsequent rebirth[3353]
Throughout the infinite hell realms.
Those who reject this extensive sūtra
That is the sum total of the Dharma[3354] {54.78}

54.79 “Become reviled in the world
And fall into the hells that end in Avīci,
Completely deprived of their own will.[3355] {54.79}

54.80 “This[3356] sūtra called the ‘Manual of Rites’
Is adorned with the knowledge of mantras.
Through hundreds of wonderful accomplishments,
It lays bare the ultimate reality,[3357] {54.80}

54.81 “Which is experienced in meditation without support
And constitutes the body of the sphere of phenomena.
This extensive manual of rites
With its detailed chapters {54.81}

54.82 “Was skillfully laid down by Mañjughoṣa
And duly[3358] worshiped by Śrīmati.
Many original rites of Mañjuśrī
Are presented here in full. {54.82}

54.83 “This manual is free from both extreme views,
Those of eternalism and of nihilism.[3359]
It explains the stages in the right order
And constitutes a collective body of mantras. {54.83}

54.84 “It clearly explains
Fire, wind, and space as empty.
One who rejects this manual is always reborn,
Going from one low birth to another. {54.84}

54.85 “As the supreme Victor,
I accumulated infinite merit
In the course of many long eons,
And attained awakening. {54.85}

54.86 “I subsequently taught this root manual

To fulfill the aims of the mantra system.
By being an auspicious means of purification that destroys negativity,
This manual wards off the dangers associated with the places of rebirth. {54.86}

54.87 "It has been presented in detailed chapters
That adorn this sūtra of definitive meaning.[3360]
It includes the descriptions of the great qualities of kings
Explained according to their relevant period and place. {54.87}

54.88 "This sacred Dharma of the victors' sons
Was taught by the seventh sage,[3361]
The best among the victors
Who have taken human birth on earth. {54.88}

54.89 "It was taught in the form of this extensive manual
That produces [F.332.b] [F.349.b] splendor and good fortune.
It is described as an *extensive volume*[3362] with a good foundation
And is revered as part of the mantra system.[3363] {54.89}

54.90 "Anyone on earth who rejects
This excellent, important sūtra,
This Dharma treasury endowed with power by the victors,
Will fall, after death, into Avīci, the worst of hells,
For many great eons, as described
In different works.[3364] {54.90}

54.91 "During his life as a human,
Whenever this happens to be,
He will be poor, diseased, and dumb.
He will be born as a mleccha,
Will be reviled in the world,
And will contract leprosy. {54.91}

54.92 "He will smell bad and inspire disgust.
Blind and missing limbs,[3365]
He will have a terribly unattractive form,
Always be dirty, and look, here on earth, like a preta. {54.92}

54.93 "He will be poorly clothed,[3366] depressed,
With ugly nails, and generally detestable.
He will be eaten by parasites
And will be covered by sores and blisters. {54.93}

54.94 "Stinking and utterly revolting,

He will have no partner for conversation
But will walk around absentmindedly,
Becoming ever more feebleminded.[3367] {54.94}

54.95 "One who rejects this Dharma treasury,
This revered relic of the victorious ones,
Will meet with a lot of pain
And be without relatives, friends, or a protector.[3368] {54.95}

54.96 "As a human being, one will experience
Many times grief and suffering.
Wherever one goes,
One will never be happy.
Different [negative] results will follow
If one rejects this sūtra."[3369] {54.96}

54.97 The divine youth Mañjuśrī, the bodhisattva great being, now rose from his seat, draped his upper robe over his shoulder, placed his right knee on the ground, folded his hands,[3370] and, with wide open and unblinking eyes, knowing that all the gods who inhabit the Pure Abode and many orders of beings had assembled in order to hear the Dharma, said to Blessed Śākyamuni: {54.97}

54.98 "It is wonderful, O Blessed One, that you have presented this Dharma treatise so eloquently. In the future time, O Blessed One, it will come to pass that beings will be overcome by dangerous greed, their minds will be dominated by the five degenerations, they will lack faith, and they will be deceitful, unruly, and undisciplined.[3371] They will not believe in the greatness of the of the art of mantras, [F.333.a] [F.350.a] nor will they appreciate the necessity to observe the restrictions regarding the time and the place of worship. Nor will they believe in the elaborate rituals with their injunctions pertaining to the mantra conduct,[3372] homa offerings, or mantra recitation. Thinking that this is not the Buddha's teaching, they will reject it. They will develop mental anguish and die. They will thus experience intense suffering and feel sharp and acute pain. They will end up in the great hells. When beings suffer like this, O Blessed One, how can this be remedied? The lord buddhas are very compassionate, after all." {54.98}

54.99 The blessed Śākyamuni touched Mañjuśrī, the divine youth, on the head, and said, "Good it is, good indeed, that you, Mañjuśrī, are concerned about the welfare and the interests of all beings, and it is also good that you, Mañjuśrī, ask the Tathāgata about it. Listen well, then, and duly reflect upon what I will now tell you for the benefit, welfare, and happiness of all beings and to act kindly toward the world. There is, O divine youth, in your root manual with its detailed chapters, a most secret vidyārāja that should be remembered at the time of death by men and gods who strongly desire to take the final refuge in the supreme body of the dharmadhātu,[3373] thus taking the path to awakening that subsumes

all mantra practices. So what is this vidyā? {54.99}

54.100 "Homage to all the worthy tathāgatas, the fully realized buddhas!

"*Oṁ*, the omnifarious form[3374] of the divine youth, come, come! Quick, quick! [F.333.b] [F.350.b] *Bhrūṃ bhrūṃ*, *hūṁ hūṁ*![3375] O victorious Victor! Splendorous Mañjuśrī![3376] Deliver me from all suffering! *Phaṭ phaṭ*! Pacify, pacify! You who arise from and are the source of immortality,[3377] destroy my negativity, *svāhā*![3378] {54.100}

54.101 "This, Mañjuśrī, is your ultimate heart essence that makes everything peaceful, removes all negativity, and releases from all suffering. It brings long life, good health, vigor, supreme well-being, and increases the powers of speech. It also stirs up the goodness in all the vidyā kings."[3379]

As soon as the blessed Buddha Śākyamuni pronounced this mantra, this great earth with all its mountains, oceans, and animate and inanimate things, up to its farthest reaches, shook in six different ways, and the sufferings of all the beings of the different classes—the pretas, the animals, and all the beings in the worlds of Yama[3380] —completely ceased.[3381] {54.101}

54.102 "This king of mantras, Mañjuśrī, should be kept in mind, so that, at that time,[3382] there will be no thought of giving up the sacred Dharma, the evil māras will not have any opportunity to cause harm, and all the vighnas and vināyakas will run away.

"The blessed buddhas will know my thoughts, if I should reflect, 'What am I capable of? Will I accept or reject the inconceivable Dharma of the realization of the blessed buddhas?' "[3383] {54.102}

54.103 *This concludes the detailed chapter about the consequences of praising or blaming [this Dharma manual], fifty-fourth*[3384] *in "The Root Manual of Noble Mañjuśrī," an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.*[3385]

54.104 When the Blessed One had finished teaching, [F.334.a] [F.351.a] the monks, the bodhisattvas, their retinues, and billions of other beings present above the Pure Abode[3386] such as gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, siddhas, and vidyādharas; as well as many prominent ṛṣis and the great bodhisattva beings including the divine youth Mañjuśrī, Avalokiteśvara, Maitreya, Mahāsthānaprāpta,[3387] Vajrapāṇi, and so forth; the blessed buddhas with the retinues of śrāvakas and pratyekabuddhas who dwell in innumerable world systems and in the infinite sphere of phenomena; and the inconceivable buddhas dwelling in the sky-like nature and the bodhisattva great beings, were all very pleased and praised the Blessed One's teaching.[3388]

54.105 *This concludes "The Root Manual of Noble Mañjuśrī," presented as it was passed down.*[3389]

c. COLOPHON

c.1 By order of the glorious ruler and renunciant king Jangchub O, this text was translated, edited, and finalized by the great Indian scholar and spiritual teacher Kumārakalaśa and the translator Lotsawa and monk Śākya Lodrö.[3390]

Appendix

ap. SANSKRIT TEXT

app. Introduction to the Sanskrit text of the Mañjuśrīmūla-kalpa

app.1 The Sanskrit text presented here is meant to accompany the English translation. It is based on five manuscripts as detailed in the list of abbreviations for this appendix. The default source for the text presented here was Śāstrī's (Śāstrī 1920–25)[3391] published transcript of manuscript T. Variant readings are reported only when they replace Śāstrī's readings or when deemed relevant. The notes in the critical apparatus list the variants in the order of relevance, departing from the usual practice of listing them in the alphabetical order of the sigla. It is incomplete; it leaves out three blocks of chapters not included in the Tibetan canonical translation.

app.2 Apart from T, all the manuscripts are incomplete, covering among them only about a quarter of the entire text. The remaining three quarters, based on a single manuscript, have been edited here only superficially. The edition is neither academic nor philological, as its guiding principle was to make the language more palatable to readers not familiar with Buddhist Hybrid Sanskrit and, sometimes, to make the readings less ambiguous. For example, the BHS optative, singular, third person forms *bhave*, *paṭhe*, etc. have been emended, most of the time, to *bhavet*, *paṭhet*, etc., to avoid confusion with the locative singular forms *bhave*, *paṭhe*, etc. Similarly, the BHS accusative plural ending *-āṃ* has frequently been converted to the classical *-ān*, sometimes without indicating this in the critical apparatus.

app.3 The sandhi of the homo-organic nasals in most cases has been standardized according to the rules of classical Sanskrit. The final nasal in the mantric syllables *oṁ*, *hūṁ*, and *huṁ* has been emended to anunāsika (whenever it was different) without reporting it in the critical apparatus. The orthography of sibilants, for

the most part, has been standardized according to the rules of classical Sanskrit without reporting it. Also the letters *v* and *b*, much of the time indistinguishable in manuscripts, have been emended without reporting. The same applies to the emendments of *ṛ* to *ri*; thus, for example, the form *āsṛta* has been emended to *āśrita*, or the other way around, to get the right meaning for the context. The double consonants appearing as single have been restored as double (e.g., *udyotita* to *uddyotita*), and the single consonants doubled by sandhi have been restored as single (e.g., *karppūra* to *karpūra*). In long lists of names, where the classical and BHS endings (or no endings) commingled randomly, the endings and the sandhi have been converted to classical. Most places where the sandhi is missing, partial, or atypical have been indicated by a middle dot (•).

app.4 Apart from the above changes, no attempt has been made to standardize the grammar. The alternation in the MMK of hybrid with classical forms is the norm rather than an anomaly. Even the same words vary their endings, e.g., the locative plural classical form *karmasu* ("in rituals") alternates with the BHS *karmeṣu*.

app.5 The editorial emendments have been informed throughout by the Tibetan text of the MMK and also to a lesser extent, in the first fourteen chapters, by the Tibetan text of the *Tārāmūlakalpa* (Toh 724). When deciding upon the most plausible among the variants found in the manuscripts, the choice was influenced by the Tibetan text. Similarly, the corruptions in the Sanskrit text were often resolved based on the Tibetan.

app.6 It should also be noted that in chapter 53, the siglum Y is not a manuscript, but Rāhula Saṅkṛtyāyana's (Saṅkṛtyāyana 1934) edition of the Sanskrit text of this chapter with corrections and reconstructive edits based on the Tibetan text.

app.7 For ease of navigation, chapter headings have been supplied in English. In the original text the chapters are separated only by colophons.

app.8 Please note that the Sanskrit text presented here is meant to accompany the English translation (the paragraphs and verses are numbered in tandem) and much of the information that pertains to this text can be found in the notes to the English translation. Therefore, readers who consult individual Sanskrit passages are advised to look up the corresponding parts of the English translation and notes as well.

app.9 For Sigla and abbreviations used in this appendix, please consult the Abbreviation section.

ap1. # Chapter A1

ap1.1 {S1} {V1} {B1v} oṁ[3392] namaḥ sarvabuddhabodhisattvebhyaḥ //

evaṃ mayā śrutam ekasmin samaye / bhagavāñ śuddhāvāsopari gaganatala-pratiṣṭhite 'cintyāścaryādbhutapravibhaktabodhisattvasannipātamaṇḍala-māḍe[3393] viharati sma / tatra bhagavāñ śuddhāvāsakāyikān devaputrān āmantrayate sma // 1.1 //

ap1.2 śṛṇvantu bhavanto[3394] devaputrāḥ mañjuśriyaḥ[3395] kumārabhūtasya bodhi-sattvasya mahāsattvasyācintyādbhutaprātihāryacaryāsamādhirddhi[3396]viśeṣa-vimokṣamaṇḍalabodhisattvavikurvaṇaṃ sarvasattvopajīvyam āyur ārogyaiśvaryam[3397] / manorathaparipūrakāṇi[3398] mantrapadāni sarvasattvānāṃ hitāya bhāṣiṣye / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 'haṃ te[3399] // 1.2 //

ap1.3 atha te śuddhāvāsakāyikā devaputrāḥ sāñjalayo bhūtvā evam āhuḥ[3400] /

tad vadatu bhagavān bodhisattvānāṃ caryāsamādhi[3401]viśeṣabhūmi-pratilābhavajrāsanākramaṇamāradharṣaṇa[3402]dharmacakrapravartana-sarvaśrāvakapratyekabuddhaniryāṇadevamanuṣyopapattisarvaduḥkha-praśamanadaridravyādhita•āḍhyarogāpakarṣaṇatāṃ[3403] sarvalaukikalokottara-mantracaryānabhibhavanīyatāṃ[3404] sarvāśāparipūraṇataḥ sarvatathāgatānām avandhyavacanakaranataḥ[3405] / tad vadatu bhagavān maitracitto hitacitto 'smākam {B2r} anukampām upādāya sarvasattvānāṃ ca // 1.3 //

ap1.4 atha bhagavāñ śākyamuniḥ sarvāvantaṃ śuddhāvāsabhavanaṃ buddha-cakṣuṣāvalokya viśuddhaviṣayajyotirvikaraṇa[3406]vidhvaṃsinīṃ nāma samādhiṃ samāpadyate sma / samanantarasamāpannasya bhagavata ūrṇākośāt[3407] saṃkusumitabodhisattvasañcodanī nāma raśmijāla[3408] niścaranti sma / anekaraśmikoṭiniyutaśatasahasraparivāritā bhagavatas triḥpradakṣiṇī-kṛtya trisāhasramahāsāhasralokadhātum anvāhiṃdya[3409] pūrvottaredigbhāge śatasahasragaṅgānadīvālikasamān[3410] lokadhātūn atikramya kusumāvatīnāma lokadhātum anupraveśya yatra saṃkusumitarājendro nāma tathāgato viharati / tatra ca mañjuśrīḥ kumārabhūtaḥ pūrvapraṇidhānavaśāc caryāpraviṣṭa[3411]bodhisattvair mahāsattvaiḥ sārdhaṃ viharati / taṃ[3412] raśmyavabhāsaṃ dṛṣṭvā, īṣat {S2} prahasitavadano bhūtvā, taṃ bodhisattva-gaṇam[3413] āmantrayate sma // 1.4 //

ap1.5 iyaṃ bho jinaputrāḥ • asmākaṃ raśmisañcodanī • ihāyātā[3414] / sajjībhavantu bhavantaḥ // 1.5 //

ap1.6 atha khalu mañjuśrīḥ kumarabhūto bodhisattvo mahāsattva utphullanayano 'nimiṣanayano yenāsau raśmyavabhāsas tenābhimukhas tasthau / atha sā raśmiḥ sañcodanī kusumāvatīlokadhātuṃ {B2v} mahatāvabhāsenāvabhāsya bhagavataḥ saṃkusumitarājendrasya tathāgatasya triḥ pradakṣiṇīkṛtya mañjuśriyo[3415] bodhisattvasya mahāsattvasya mūrdhany antardhīyate sma // 1.6 //

ap1.7 atha mañjuśrīḥ kumarabhūta utthāyāsanād bhagavantaṃ saṃkusumita-rājendraṃ tathāgataṃ triḥ pradakṣiṇīkṛtya śirasā praṇamya dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya bhagavantaṃ saṃkusumitarājendram

etad avocat // 1.7 //

ap1.8 samanvāhṛtāsya bhagavatā śākyamuninā tathāgatenārhatā samyak sambuddhena / gacchāmo vayaṃ bhagavann ito sahāṃ lokadhātuṃ bhagavantaṃ śākyamuniṃ draṣṭuṃ vanditum upāsituṃ sarvamantracaryāsādhana-upayikamaṇḍalavidhānaṃ kalparahasyapaṭavidhānarūpasarvatathāgatahṛdaya-guhyamudrābhiṣekaṃ nirdeṣṭuṃ sarvasattvānāṃ sarvāśāṃ paripūrayitum // 1.8 //

ap1.9 {V2} evam ukte bhagavān saṃkusumitarājendras tathāgato mañjuśriyaṃ kumārabhūtam etad avocat /

gaccha tvaṃ mañjuśrīḥ kumāra yasyedānīṃ kālaṃ manyase / api tv asmadvacanena bhagavāñ śākyamunir alpābādhatām alpātaṅkatāṃ laghūtthānatāṃ[3416] sukhasparśa[3417]vihāratāṃ praṣṭavyaḥ // 1.9 // {B3r}

ap1.10 atha bhagavān saṃkusumitarājendras tathāgato mañjuśriyaṃ kumarabhūtam etad avocat /

api tu kumārabhūta śatasahasragaṅgānadīsikataprakhyais tathāgatair arhadbhiḥ samyak sambuddhais tvadīyaṃ mantracaryāmaṇḍalakalpa-rahasyābhiṣekamudrāpaṭalavidhānahomajapaniyamasarvāśāpāripūrakasarva-sattvasantoṣaṇajyotiratnapaṭalavisarātītānāgatavartamānajñānarājyaiśvarya-vyākaraṇamantrāvartanadeśaniṣṭhāvasānāntardhānakālasamayavisarapaṭala-samastāśeṣalaukikalokottarasarvabuddhabodhisattvāryaśrāvakapratyeka-buddhabodhisattvabhūmākramaṇataś caryāniṣṭhaṃ bhāṣitavantaḥ, bhāṣiṣyante ca / mayāpy etarhy anumoditum eva {S3} gaccha tvaṃ mañjuśrīḥ kumārabhūta yasyedānīṃ kālaṃ manyase / śākyamunisamīpaṃ sammukham iyaṃ dharma-paryāyaṃ śroṣyasi / tvam api bhāṣiṣyase / bhavati cātra mantraḥ // 1.10 //

ap1.11 namaḥ sarvatathāgatānām acintyāpratihataśāsanānāṃ oṃ ra ra smara / apratihataśāsana kumārarūpadhāriṇa hūṁ hūṁ phaṭ phaṭ svāhā // 1.11 //

ap1.12 ayaṃ sa kumāra mañjuśrīḥ mūlamantraḥ / sarveṣāṃ tathāgatānāṃ {B3v} hṛdayaḥ, sarvaiś ca tathāgatair bhāṣitaḥ, bhāṣiṣyante / sa tvam apīdānīṃ bhāṣiṣyase sahāṃ lokadhātuṃ gatvā vistaravibhāgaśaḥ sarvakarmakaram / śākyamuninā tathāgatenābhyanujñātaḥ / paramahṛdayaṃ bhavati cātra /

oṃ vākyedaṃ[3418] namaḥ // 1.12 //

ap1.13 upahṛdayaṃ cātra /

vākye hūṁ // 1.13 //

ap1.14 atha khalu mañjuśrīḥ kumarabhūto bhagavān saṃkusumitarājena tathāgatenābhyanujñātaḥ sarvavyūhālaṅkāro bodhisattvacaryāniṣyandabodhi-maṇḍa[3419]samanuprāpaṇaṃ nāma samādhiṃ samāpadyate / samanantara-samāpannasya mañjuśriyaḥ kumārabhūtasya[3420] caturdigvyāpannāgro 'ntordhvamadhastiryak sarvaṃ sarvāvantaṃ diśaṃ buddhair bhagavadbhiḥ saṃpūrṇaṃ taṃ lokadhātum abhavat // 1.14 //

ap1.15 sādhu sādhu bho jinaputra yat tvam imaṃ samādhiviśeṣaṃ samāpadyase / na śakyaṃ sarvaśrāvakapratyekabuddhair bodhisattvaiś ca caryāpraviṣṭair daśa-bhūmipratiṣṭhitair api / na śakyante samāpaditum[3421] // 1.15 //

ap1.16 atha bhagavān[3422] saṃkusumitarājendras tathāgatastaiś ca buddhair bhagavadbhiḥ sārdhaṃ sammantrya idaṃ mañjuśriyaḥ kumārabhūtasya paramahṛdayaṃ paramaguhyaṃ sarvārthasādhanaṃ mantraṃ {B4r} bhāṣate sma / ekākṣaraṃ nāma paramaguhyaṃ sarvasattvānām arthakaraṃ divyam anyair api mantracaryāviśeṣaiḥ sādhanīyam // 1.16 //

ap1.17 atha bhagavān saṃkusumitarājendras tathāgato muhūrte tūṣṇīm abhūt / sarvaṃ sarvāvantaṃ lokadhātuṃ buddhacakṣuṣāvalokya tāṃś ca buddhān bhagavataḥ samanvāhṛtavān[3423] maitrātmakena cetasā mantram udīrayate sma /

namaḥ sarvabuddhānām / oṁ maṁ[3424] //

mantra eṣa mañjuśrī[3425]paramahṛdayaḥ sarvakarmakaraḥ // 1.17 //

ap1.18 atha mañjuśrīḥ kumārabhūtas tasmāt samādher vyutthāya sayyathāpi[3426] nāma balavān puruṣaḥ sammiñjitaṃ bāhuṃ prasārayet, prasāritaṃ vā sammiñjayed acchaṭāsaṅghātamātro nimeṣonmeṣakṣaṇamātra ṛddhibalajava[3427]buddhir nāma nītasamādhiviśeṣavikurvaṇaṃ nāma samāpadyata sahāṃ lokadhātuṃ pratyasthāt / {S4} āgatya copari gaganatalamahāmaṇiratnapratiṣṭhite śuddhāvāsadevanikāye pratyaṣṭhāt / sarvaṃ ca taṃ {V3} śuddhāvāsabhavanaṃ mahatā raśmyavabhāsenāvabhāsya jyotiratnapratimaṇḍanoddyotanīṃ nāma samādhiṃ[3428] samāpadyate sma // 1.18 //

ap1.19 samanantarasamāpannasya mañjuśriyaḥ kumārabhūtasyānekaratna{B4v}-pravibhaktakūṭāgāraratnacchatrānekayojanaśatasahasravistīrṇadivyadṛśya-mahāpaṭṭakalāpopaśobhitaviracita[3429]divyapuṣpadhvajapatākamālākularatna-kiṅkiṇījālopanaddhamadhurasarvanirghoṣavaivarttikatvabodhisattva-pratiṣṭhāpanadivyaṃ ca gandhamālyavilepanasrakcūrṇapravarṣaṃ cābhinirmame bhagavataḥ śākyamuneḥ pūjākarmaṇe // 1.19 //

ap1.20 tam āścaryādbhutaprātihāryaṃ bodhisattvavikurvaṇaṃ dṛṣṭvā te[3430] śuddhāvāsakāyikā devaputrā saṃhṛṣṭaromakūpajātā bhavanaṃ prakampamānaṃ dṛṣṭvā, uttaptabhinnahṛdayā āhosvit kiṃ ṛddheḥ parihīyāma iti satvaramāṇarūpāḥ uccaiḥ krośitum ārabdhāḥ evaṃ cāhuḥ paritrāyasva bhagavan paritrāyasva śākyamune // 1.20 //

ap1.21 atha bhagavān sarvāvantaṃ śuddhāvāsaparṣadam āmantrayate sma /

mā bhaiṣṭatu mārṣā mā bhaiṣṭatha / eṣa sa mañjuśrīḥ kumarabhūto bodhisattvo mahāsattvaḥ saṃkusumite buddhakṣetre saṃkusumitarājasya tathāgatasya sakāśād draṣṭuṃ vandituṃ paryupāsituṃ mahatārthacaryāmantrapadavaipulyādbhutadharmapadaṃ ca nirdiṣṭum āgataḥ // 1.21 //

ap1.22 atha khalu mañjuśrīḥ {B5r} kumārabhūto bhagavataḥ śākyamunes triḥ pradakṣiṇīkṛtyānimiṣanayano bhagavantam avalokya caraṇayor nipatya imebhir akṣarapadapratyāhārair bhagavantam abhyaṣṭāvīt // 1.22 //

ap1.23 namas te muktāyājanya namas te puruṣottamaḥ /
namas te puruṣaśreṣṭha sarvacaryārthasādhakaḥ // 1.23 //

ap1.24 namas te puruṣasiṃha sarvānarthanivāraka /
manas te 'stu mahāvīra sarvadurgavināśakaḥ // 1.24 //

ap1.25 namas te puruṣapuṇḍarīka puṇyagandhamanantaka /
namas te puruṣapadma tribhavapaṅkaviśodhaka // 1.25 //

ap1.26 namas te muktāya sarvaduḥkhavimocaka /
namas te śāntāya sarvādāntasudāntaka // 1.26 // {S5}

ap1.27 namas te siddhāya sarvamantracaryārthasādhaka /
namas te maṅgalyāya sarvamaṅgalamaṅgala // 1.27 //

ap1.28 namas te buddhāya sarvadharmāvabodhane /
namas te tathāgatāya sarvadharmatathatā[3431] /
niḥprapañcākārasamanupraviṣṭadeśika // 1.28 //

ap1.29 namas te sarvajñāya sarvajñāna[3432]jñeyavastusaṃskṛtāsaṃskṛtatriyānamārga-nirvāṇapratiṣṭhāpanapratiṣṭhitāya / iti // 1.29 //

ap1.30 ebhir akṣarapadapratyāhārastotrapadair bhagavantaṃ saṃmukham abhiṣṭutya evaṃ cāha /

ito bhagavāñ śatasahasragaṅgānadīvālukāsamā[3433] lokadhātūn atikramya {B5v} pūrvottare digbhāge saṃkusumitaṃ nāma buddhakṣetram abhūt / {V4} tatra kusumāvatī nāma lokadhātu yatra sa bhagavān saṃkusumitarājendras tathāgato viharaty arhan samyaksambuddho vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ[3434] śāstā devamanuṣyāṇāṃ dharmaṃ[3435] deśayaty ādau kalyāṇaṃ, madhye kalyāṇaṃ, paryavasāne kalyāṇaṃ / svarthaṃ[3436] suvyañjanaṃ[3437] kevalaṃ paripūrṇaṃ pariśuddhaṃ paryavadātaṃ buddhacaryaṃ samprakāśayati sma / sa etarhi tiṣṭhati dhriyate yāpayati dharmaṃ ca deśayati mantracaryārthabodhisattvapiṭakaṃ ca tripatha-caryānuvartinaṃ mārgaṃ[3438] trāṇaṃ layanaṃ śaraṇaṃ parāyaṇaṃ kṣemam atyantaniṣṭham atyantaparyavasānaṃ sarvasattvānāṃ ca bhāṣate sma / tenaiva bhagavatā kṛtābhyanujñāta ihāgato bhagavataḥ samīpapādamūlam sa ca bhagavān saṃkusumitarājendras tathāgato bhagavata alpābādhatāṃ alpātaṅkatāṃ[3439] laghūtthānatāṃ sukhasparśavihāratāṃ[3440] paryapṛcchat / evaṃ cāha // 1.30 //

ap1.31 āścaryam yatra hi nāma evaṃvidhe pañcakaṣāye kāle buddho bhagavāñ śākyamunir utpannaḥ sarvadharmaṃ deśayati / anūnapadavyañjanaṃ {B6r} tri-pathāpavargadevamanuṣyopapattipratilābhanatā[3441] / āścaryaṃ tasya bhaga-vataḥ śākyamuner vīryam yatra hi nāma abhavye sattvanikāye tribhava-samudyātānuvartine[3442] mārge 'tyantayogakṣemānugame nirvāṇe sattvānāṃ[3443] pratiṣṭhāpayati / api bhagavatāṃ buddhānāṃ cittaṃ buddhā eva jñāsyanti[3444] /

kiṃ mayā {S6} śakyam acintyādbhutaiśvaryavikurvitānāṃ buddhānāṃ[3445] bhagavatāṃ buddhavikurvituṃ[3446] jñātum / cittacaritacaryānupraveśanirhāra-ceṣṭitaṃ jñātuṃ vā samāsanirdeśato vā kalpakoṭīnayutaśatasahasrair api vaktum / yo 'yaṃ tathāgatānāṃ tathāgatanirhārasamastavyastāśeṣamūrtyasaṃskṛta-dharmato[3447] draṣṭavyaḥ / darśanaheyaprahāṇāvalambināṃ[3448] caryā vaktuṃ guṇān vā kathayituṃ tathāgata evātra bhagavān jānīte, na vayam // 1.31 //

ap1.32 atha khalu mañjuśrīḥ kumārabhūtaḥ svariddhivikurvitanirmite mahāratna-padme niṣaṇṇaḥ, bhagavantaṃ śākyamuniṃ nirīkṣyamāṇaḥ / atha bhagavāñ śākyamunir mañjuśriyaṃ kumārabhūtaṃ bodhisattvaṃ mahāsattvaṃ vividha-kathānusāratathāgatamārgānu[3449]pūrvapraśnapūrvaṅgamapuraḥsaradharma-deśanānukūlabodhisattvacaryānirhārārthopasaṃhitena {B6v} brāhmeṇa svareṇa kalaviṅkarutaracitagarjitadundubhisvaranināditanirghoṣeṇa svareṇa mañjuśriyaṃ kumārabhūtam āmantrayate sma // 1.32 //

ap1.33 svāgataṃ te mañjuśrīḥ / mahāsattvacaryāsarvabuddhādhiṣṭhitanirhārasarva-bodhisattvārthasamprāpakasarvamantrapadasarahasyābhiṣekamudrāmaṇḍala-kalpābhiṣeka•āyurārogyaiśvaryasarvāśāpāripūrakaḥ sarvasādhanaupāyika-tantrajñānajñeyakālāntarādhāna[3450]rājyakṣetra•atītānāgatavartamāna-saṃkṣepataḥ sarvasattvānāṃ sarvāśāpāripūraka sad-guṇo[3451]dbhāvana[3452]mantracaryānuvartinaparasattvaprīti-karaṇa•antardhānākāśagamanapādapracārikamedhāvīkaraṇa•ākarṣaṇapātāla-praveśana•ābhicārukasarvakāmāvāptisaṅkula[3453]yakṣayakṣiṇīkiṅkarapiśāca-sarvabhūtākarṣaṇabālavṛddhataruṇayathāsthitisthāpakaḥ // 1.33 //

ap1.34 saṃkṣepataḥ sarvakarmakaraḥ sarvamanorathaparipūraka ābhicāruka-pauṣṭikaśāntikeṣu karmeṣu prakurvāṇaḥ / yathā yathā prayujyamānas tathā tathā sādhyamānaḥ[3454] / bodhisattvapiṭakāvataṃsakaṃ mahākalparatnapaṭala-visaram {B7r} asmābhir anujñātaḥ[3455] sarvabuddhaiś ca bhāṣantaṃ śuddha-sattvasvamantracaryārthadharmakośaṃ[3456] bahujanahitāya bahujanasukhāya devānāṃ ca manuṣyāṇāṃ ca sarvasattvān uddiśya[3457] // 1.34 // {V5}

ap1.35 atha khalu mañjuśrīḥ kumārabhūtaḥ sarvabuddhādhiṣṭhānajyotiraśmi-vyūhālaṅkārasañcodanīṃ nāma bodhisattvasamādhiṃ samāpadyate / samanantarasamāpannasya {S7} śuddhasattvasya[3458] • anekagaṅgānadīsikata-pramukhyāṃ lokadhātuṃ buddhakṣetrāś ca raśmyāvabhāsya[3459] yāvad akaniṣṭha[3460]bhuvanaṃ yāvac ca avīcimahānarakaṃ ye kecit sattvā duḥkhitāḥ, sarve te duḥkhapraśamanaśāntiṃ ca jagmuḥ / sarvaśrāvakapratyekabuddha-bodhisattvān buddhāṃś ca bhagavatāṃ[3461] sañcodya punar eva sā raśmir mañjuśriyasya bodhisattvasya[3462] mūrdhany antardhīyate sma / atrāntare pūrvāyāṃ diśi ye vyavasthitā buddhakṣetrās tatra buddhā bhagavantaḥ sañcoditās tena raśmidhātumaṇḍalīsamuddyotitanirhāreṇa / tadyathā // 1.35 //

ap1.36 jyotissaumyagandhāvabhāsaśrīrnāma tathāgato bhaiṣajyaguruvaiḍūrya-prabharājas tathāgato samantāvabhāsaśrīrnāma tathāgataḥ samudgatarājo nāma tathāgataḥ śālendrarājo nāma tathāgato {B7v} lokendrarājo nāma tathāgato 'mitāyurjñānaviniścayarājo nāma tathāgato 'nantāvabhāsarājendro nāma tathāgato jyotiraśmirājendro nāma tathāgataḥ // 1.36 //

ap1.37 evaṃpramukhā buddhā bhagavanto bodhisattvagaṇaparivṛtāḥ anantānanteṣu ca lokadhātuṣu tathāgatārhantaḥ samyak sambuddhāḥ sahāṃ lokadhātuṃ śuddhāvāsabhavanasthaṃ ca śākyamuniṃ tathāgatam[3463] arhantaṃ samyak sambuddhaṃ mañjuśriyā sārdhaṃ kumārabhūtena bodhisattvacaryānirdeśa-mantrapadārthapaṭalavisaraṃ bhāṣantaṃ te buddhā bhagavantaḥ saṃnipateyuḥ // 1.37 //

ap1.38 evaṃ dakṣiṇasyāṃ paścimasyāmuttarasyāṃ dikṣu vidikṣu / ity ūrdhvam adhas tiryak sarvāvantaṃ buddhakṣetrān avabhāsya sarveṣu ca buddhakṣetreṣu sarvamārabhavanāni jihmīkṛtya sabodhisattvagaṇaparivṛtāḥ saśrāvakasaṅgha-puraskṛtāś ca taṃ śuddhāvāsabhavanaṃ buddhavikurvaṇabodhisattva-māhātmyaṃ ca darśayitukāmā mantracaryānirhārasamādhiviśeṣapaṭalavisara-tathāgataśāsanam apratihataṃ coddyotayitukāmāḥ pratyasthāt / tadyathā // 1.38 //

ap1.39 subāhuḥ suratnaḥ suvrataḥ sunetraḥ surataḥ sudharmaḥ sarvārthasiddhiḥ {B8r} sarvodgato dharmodgato ratnodgato ratnaśrīr meruśrīr acintyaśrīḥ prabhākaraśrīḥ prabhaśrīr jyotiśrīḥ sarvārthaśrīḥ sarvaratnapāṇiś cūḍāmaṇir merudhvajapāṇir[3464] vairocanagarbho ratnagarbho jñānagarbhaḥ sacintyārtha-garbho[3465] 'cintyārthagarbho dharmodgatagarbho dhvajaketuḥ suketur ananta-ketuḥ • raśmiketur[3466] {S8} vimalaketur aśeṣaketur[3467] gaganaketuḥ • ratnaketur garjitaghoṣadundubhisvararājo[3468] 'nantāvabhāsajñānarājaḥ sarvatamo'ndhakāravidhamanarājaḥ sarvavikiraṇabodhividhvaṃsana rājaḥ[3469] sarvacaryātiśayajñānarājo lokendrarājo 'tiśayendrarājo vidhamanarājo nirdhūta-rāja ādityarājo 'bhāvasamudgatarājaḥ svabhāvasamudgatarājo 'bhāvasvabhāva-samudgatarājo 'vipakṣitarājaḥ[3470] svabhāvabhaḥ[3471] puṇyābho lokābho 'mitābho mitābho 'nantābhaḥ sunetrābhaḥ susambhavābho 'rthabhāvābho 'dhṛṣyo 'mṛṣyo 'karmo[3472] 'kaniṣṭho 'malo 'nalo dyutiḥ {B8v} patir matiḥ sukhaḥ sukhanemir nimiketur[3473] ṛkṣo dividevo, divyo nābhir bharato[3474] lokaśāntir umāriṣṭo[3475] dundubhiḥ siddhaḥ sita[3476] ākhyadivyo duḥprasaho durgharṣo durālabho dūraṅgamo durālo[3477] dūrasthita ucca[3478] uccatamaḥ[3479] khadyotaḥ samanta-dyoto[3480] 'dyota ṛṣabha ābhaḥ sumanāpaḥ[3481] sumanā[3482] mahādevaḥ sunirmalo malānto dāntaḥ samiḥ sūciś[3483] cihnaḥ[3484] śvetadhvaja imiḥ kimiḥ kaniṣṭho nikarṣo jīvaḥ sujāto dhūmaketur dhvajaketuḥ {V6} śvetaketuḥ suketur vasuketur vasavaḥ pitāmahaḥ pitā[3485] niṣkakurur lokākhyaḥ sahākhyo[3486] mahākhyaḥ śreyasī[3487] tejā[3488] jyotiḥ kiṃkaraḥ[3489] samaṃkaro[3490] lokaṃkaro divaṃkaro dīpaṃkaro bhūtāntakaraḥ sarvārthaṃkaraḥ siddhaṃkaro jyotiṃkaro[3491]

'vabhāsaṃkaro dundubhisvaro rutasvaraḥ susvaro 'nantasvaraḥ ketusvaro bhūtamuniḥ kanakamuniḥ krakucchandaḥ kāśyapaḥ śikhī viśvabhug vipaśyī[3492] śākyamuniś ceti // 1.39 //

ap1.40 etaiś cānyaiś ca bahubhir buddhair bhagavadbhis taṃ śuddhāvāsabhavanam avabhāsya, padmāsaneṣu ca sthitvābhūd[3493] evaṃ bodhisattvagaṇāś cājahāram evaṃrūpāḥ / tadyathā // 1.40 //

ap1.41 ratnapāṇir vajrapāṇiḥ supāṇir gaganapāṇir[3494] anantapāṇiḥ kṣitipāṇir {B9r} ālokapāṇiḥ sunirmalaḥ sukūpaḥ[3495] prabhūtakūṭo maṇikūṭo ratnakūṭo ratnahastī samantahastī gandhahastī sugatir vimalagatir lokagatiś cārugatir anantagatir anantakīrtiḥ sukīrtir[3496] vimalakīrtir gatikīrtir amalakīrtiḥ kīrtikīrtir nātho 'nāthanāthabhūto[3497] lokanāthaḥ samantanātha ātreyo 'nantatreyaḥ samantatreyo maitreyaḥ sunetreyo namantreyas[3498] tṛdhatreyaḥ[3499] saphalātreyas[3500] triratnātreyas[3501] triśaraṇātreyas triyāṇātreyo visphūrjaḥ sumanojño[3502] valgusvaro[3503] dharmeśvaro[3504] 'bhāveśvaraḥ samanteśvaro[3505] lokeśvaro 'valokiteśvaraḥ sulokeśvaro[3506] vilokiteśvaro[3507] lokamahaḥ sumaho garjiteśvaro dundubhīśvaro[3508] vitateśvaro vidhvasteśvaraḥ {S9} suvakṣaḥ sumūrtiḥ sumahad yaśovad[3509] ādityaprabhāvaḥ prabhaviṣṇuḥ someśvaraḥ somaḥ saumyo 'nantaśrīr lokaśrīr gagano gaganāḍhyo gaganagañjaḥ kṣiteśvaro maheśvaraḥ kṣitiḥ kṣitigarbho nīvaraṇaḥ sarvāvaraṇaḥ sarvāvaraṇaviṣkambhī sarvanīvaraṇaviṣkambhī samantanirmathanaḥ samantabhadro bhadrapāṇiḥ sudhanaḥ susaṃhataḥ supuṣyaḥ[3510] sunala ākāśa ākāśagarbhaḥ {B9v} sarvārthagarbhaḥ sarvodbhavo 'nivartī[3511] • anivartito 'pāyañjaho[3512] 'vivartito[3513] 'vaivartikaḥ[3514] sarvadharmopacchedaś[3515] ceti // 1.41 //

ap1.42 etaiś cānyaiś ca bodhisattvair mahāsattvaiḥ sārdhaṃ bhagavāñ śākyamuniḥ śuddhāvāsabhavane viharati sma / anyair api bodhisattvair mahāsattvaiḥ strīrūpa[3516]dhāribhir anantacaryārthalokanirhārasakala-sattvāśaya•anivartanamārgapratiṣṭhāpanatayā•acintyavidyā[3517]padamantra-dhāraṇī•oṣadhaveṣarūpadhāribhir nānāvidhapakṣigaṇayakṣa-rākṣasamaṇimantraratnarājasattvāsattvasaṅkhyāta[3518]samanupraveśasattva-caryānuvartibhir yathāśayasattvavinaya tathānukāribhis tatprativiśiṣṭarūpānuvartibhir vidyārājopadeśayathāvabodhadharma-niryātana[3519]tathāgatābjakuliśasarvalaukikalokottarasamanupraveśa-samayānatikramaṇīyavacanapathapratiṣṭhāpanatriratna-vaṃśānupacchedakartṛbhiḥ / tadyathā // 1.42 //

ap1.43 uṣṇīṣo 'tyadbhuto[3520] 'tyunnataḥ sitātapatro 'nantapatraḥ śatapatro[3521] jayoṣṇīṣo lokottaro vijayoṣṇīṣo[3522] 'bhyudgatoṣṇīṣaḥ kamalaraśmiḥ kanakaraśmiḥ sitaraśmir vyūḍhoṣṇīṣaḥ[3523] kanakarāśiḥ sitarāśis tejorāśir maṇirāśiḥ[3524] samanantarāśir {B10r} vikhyātarāśir bhūtarāśiḥ satyarāśir abhāva-svabhāvarāśir avitatharāśiḥ // 1.43 //

ap1.44 etaiś cānyaiś coṣṇīṣarājair anantadharmadhātupraviṣṭair yathāśayasattvābhiprāyapāripūrakaiḥ sarvajinahṛdayasamanvāgatair na śakyaṃ kalpakoṭīniyutaśatasahasrair api uṣṇīṣarājñāṃ gaṇanāparyantaṃ vaktum, acintyabalaparākramāṇāṃ māhātmyaṃ vā kathayitum / samāsanirdeśataḥ saṃkṣepataśca kathyate // 1.44 // {V7}

ap1.45 vidyārājñīnāṃ samāgamaṃ vakṣyate / tadyathā /

ūrṇā bhrū locanā pakṣmā śravaṇā grīvā • abhayā karuṇā maitrī kṛpā prajñā raśmiś cetanā prabhā nirmalā dhavalā[3525] // 1.45 //

ap1.46 tathānyāś ca vidyārājñībhir anantāparyantatathāgatamūrti[3526]nisṛṣṭābhiḥ / tadyathā / {S10}

tathāgatapātras tathāgatadharmacakras[3527] tathāgataśayanas tathāgatāvabhāsas tathāgatavacanas tathāgatoṣṭhas tathāgatorus tathāgatāmalas tathāgatadhvajas tathāgataketus tathāgatacihnaś ceti // 1.46 //

ap1.47 etaiś cānyaiś ca tathāgatamantrabhāṣitair vidyārāja[3528]rājñīkiṅkaraceṭaceṭī-dūtadūtīyakṣayakṣī-sattvāsattvaiś ca prativiśiṣṭavyūhālaṅkāradharmameghān niḥsṛtaiḥ samādhiviśeṣaniṣyanditair aparimitakoṭīśatasahasraparivāritaiḥ {B10v} sarvavidyāgaṇa uparyupari pravartamānair vidyārājñaiḥ / te 'pi tatra śuddhāvāsabhavanam adhiṣṭhitavān abhūvam / abjakule ca vidyārājñaḥ / tadyathā // 1.47 //

ap1.48 bhagavān dvādaśabhujaḥ ṣaḍbhujaś caturbhujo hālāhalo 'moghapāśaḥ śvetahayagrīvo[3529] 'nantagrīvo nīlagrīvaḥ sugrīvaḥ sukarṇaḥ[3530] śvetakarṇo[3531] nīlakaṇṭho lokakaṇṭho[3532] vilokito 'valokita īśvaraḥ sahasraraśmir manā manaso vikhyātamanasaḥ kamalaḥ kamalapāṇir manoratha āśvāsakaḥ prahasitaḥ[3533] sukeśaḥ keśānto[3534] nakṣatro[3535] nakṣatrarājaḥ saumyaḥ sugato damakaś[3536] ceti // 1.48 //

ap1.49 etaiś cānyaiś ca vidyārājair abjoṣṇīṣapramukhair anantanirhāradharmamegha-niṣyandasamādhibhūtair anekaśatasahasrakoṭīniyutavidyāparivāritair anekaiś ca vidyārājñībhir lokeśvaramūrtisamādhivisṛtaiḥ / tadyathā // 1.49 //

ap1.50 tārā sutārā naṭī bhṛkuṭī • anantaṭī lokaṭī bhūmiprāpaṭī vimalaṭī sitā śvetā mahāśvetā[3537] pāṇḍaravāsinī lokavāsinī vimalavāsinī[3538] • abjavāsinī daśabala-vāsinī yaśovatī bhogavatī mahābhogavatī • ulūkā[3539] • alūkā[3540] • amalāntakarī vimalāntakarī[3541] samantāntakarī {B11r} duḥkhāntakarī bhūtāntakarī śriyā mahāśriyā stupaśriyā[3542] • anantaśriyā lokaśriyā vikhyātaśriyā lokamātā samantamātā buddhamātā bhaginī bhāgīrathī surathī[3543] rathavatī nāgadantā damanī bhūtavatī • amitā • āvalī bhogāvalī[3544] • ākarṣaṇī • adbhutā raśmī surasā suravatī pramodā dyutivatī[3545] taṭī[3546] samantataṭī jyotsnā somā somāvatī māyūrī mahāmāyūrī dhanavatī dhanandadā suravatī lokavatī • arciṣmatī bṛhannalā[3547] bṛhantā[3548] sughoṣā sunandā vasudā lakṣmī lakṣmīvatī[3549] rogāntikā sarvavyādhicikitsanī • asamā[3550] devī khyātikarī vaśakarī kṣiprakarī kṣemadā maṅgalā maṅgalāvahā candrā sucandrā candrāvatī ceti // 1.50 //

ap1.51 etaiś cānyaiś ca vidyārājñibhiḥ parṇaśavarī-jāṅgulī-mānasī-pramukhair {S11} anantanirhāradharmadhātugaganasvabhāvaiḥ sattva-caryāvikurvitādhiṣṭhānasañjanitamānasaiḥ dūtadūtī ceṭaceṭī kiṅkarakiṅkarī yakṣayakṣī rākṣasarākṣasīṃ piśācapiśācī abjakulasamayānupraveśamantravicāribhiḥ yena taṃ śuddhāvāsaṃ deva-bhavanaṃ {B11v} śuddhasattvanivastaṃ tena pratyaṣṭhāt / pratiṣṭhitāś ca bhagavataḥ śākyamuneḥ pūjākarmaṇodyuktamānasā abhūvan sthitavantaḥ // 1.51 //

ap1.52 tasmin bhagavataḥ śākyamuneḥ samīpe[3551] vajrapāṇir bodhisattvaḥ svakaṃ vidyāgaṇam āmantrayate sma / sannipātaṃ ha bhavanto 'smad[3552]vidyāgaṇaparivṛtāḥ sakrodharājavidyārājarājñibhir mahādūtibhiḥ / smaraṇamātreṇaiva sarvā vidyāgaṇāḥ sannipatitāḥ / tadyathā // 1.52 //

ap1.53 vidyottamaḥ suvidyaḥ susiddhaḥ subāhuḥ suṣeṇaḥ surāntakaḥ suradaḥ supūrṇo vajraseno vajrāntako[3553] vajrakaro[3554] {V8} vajrabāhur vajrahasto vajradhvajo vajrapatāko vajraśikharo vajraśikho vajradaṃṣṭraḥ śuddhavajro vajraromo vajrasaṃhato vajrānano vajrakavaco vajragrīvo vajravakṣo[3555] vajranābhir vajrānto vajrapañjaro vajraprākāro vajrāstro vajradhanur vajraśaro vajranārāco vajrāṅko vajrasphoṭo vajrapātālo[3556] vajrabhairavo vajranetro vajrakrodho jalānantaścaro[3557] bhūtāntaścaro[3558] bandhanānantaścaro[3559] mahā-vajrakrodhāntaścaro[3560] maheśvarāntaścaro dānavendrāntaścaraḥ[3561] sarva-vidyāntaścaro ghoraḥ sughoraḥ kṣepa upakṣepaḥ[3562] padavikṣepo[3563] vināya-kāntakṣepaḥ suvinyāsakṣepa[3564] utkṛṣṭakṣepo[3565] balo {B12r} mahābalaḥ sumbho bhramaro bhṛṅgiriṭiḥ krodho mahākrodhaḥ sarvakrodho 'jaro 'jagaro[3566] jvaraḥ śoṣo nāgānto daṇḍo nīladaṇḍo 'ṅgado raktāṅgo vajradaṇḍo megho mahā-meghaḥ[3567] kālaḥ kālakūṭaḥ śvitrarogaḥ[3568] sarvabhūtasaṃkṣayakaḥ[3569] śūlo mahāśūla ārtir[3570] mahārtir yamo vaivasvato yugāntakaraḥ kṛṣṇapakṣo ghoro ghorarūpī paṭṭisas[3571] tomaro gadapramathano grasana saṃhāro[3572] 'rko[3573] yugāntārkaḥ[3574] prāṇaharaḥ śakraghno[3575] dveṣa āmarṣaḥ kuṇḍalī sukuṇḍalī[3576] • amṛtakuṇḍalī • anantakuṇḍalī ratnakuṇḍalī[3577] bāhur mahābāhur[3578] mahorago duṣṭaḥ sarpo visarpaḥ[3579] kuṣṭha upadravo[3580] vidravo vidrāpako bhakṣako 'tṛṣṇa[3581] ucchuṣmaś[3582] ceti // 1.53 //

ap1.54 etaiś cānyaiś ca vidyārājair mahākrodhaiś ca samastāśeṣasattvadamaka-uccāṭanoddhvaṃsana-sphoṭana-māraṇa-vināśayitāraḥ, bhaktānāṃ dātāraḥ, śāntika-pauṣṭika-ābhicārukakarmeṣu prayoktāraḥ, anekaiś ca vidyārājakoṭī-niyutaśatasahasraparivāritāḥ śākyamuniṃ bhagavantaṃ mañjuśriyaṃ ca kumarabhūtaṃ {S12} nidhyāyantaṃ svakaṃ vidyārājaṃ kuliśapāṇiṃ namasyantā ājñām[3583] udīkṣantā ca kulasthāne[3584] sthitāḥ svakasvakeṣu {B12v} cāsaneṣu niṣaṇṇā abhūvan // 1.54 //

ap1.55 bhagavato vajrapāṇer yā api nāma mahādūtyo vidyārājñīniyutasahasra-parivārāṇā api svakaṃ dharmadhātugaganasvabhāvaṃ[3585] niḥprapañcāvalambya tasmin sthāne sannipatitāḥ / tadyathā // 1.55 //

ap1.56 mekhalā sumekhalā śṛṅkhalā[3586] vajrārṇā vajrajihvā[3587] vajrabhrū vajralocanā vajrāṃsā[3588] vajrabhṛkuṭī[3589] vajraśravaṇā vajralekhā vajrasūcī vajramuṣṭī vajrāṅkuśī vajraśāṭī vajrāsanī vajraśṛṅkhalā vajraśālavatī[3590] śālā viraṭī[3591] kāminī vajrakāminī kāmavajriṇī paśyikā paśyinī mahāpaśyinī[3592] śikharavāsinī[3593] guhilā[3594] guhamatī guhavāsī[3595] dvāravāsinī kāmavajriṇī manojavā atijavā śīghrajavā[3596] sulocanā surasavatī bhramarī bhrāmarī yātrā[3597] siddhā • anilā pūrā keśinī sukeśā hiṇḍinī[3598] tarjanī dūtī sudūtī māmakī vāmakī[3599] rūpiṇī rūpavatī jayā vijayā • ajitā[3600] • aparājitā śreyasī[3601] hāsinī hāsavajriṇī lokavatī yaśavatī[3602] kuliśavatī • adāntā trailokyavaśaṅkarī daṇḍā {B13r} mahādaṇḍā priyavādinī saubhāgyavatī • arthavatī mahānarthā tittarī[3603] dhavalatittarī[3604] dhavalā[3605] sunirmitā[3606] sunirmalā ghaṇṭā khaḍgapaṭṭiśā sūcī jayantī[3607] • ambarā[3608] nirmitā nāyikā[3609] guhyakī viśrambhikā musalā sarvabhūtavaśaṅkarī ceti // 1.56 //

ap1.57 etāś cānyāś ca mahādūtyaḥ anekadūtīgaṇaparivāritās tatraiva mahāparṣanmaṇḍale sannipateyuḥ / anekāśca dhāraṇyaḥ samādhiniṣyandaparibhāvitamānasodbhavā duṣṭasattvanigrahadaṇḍam āpātayitāḥ / tadyathā // 1.57 //

ap1.58 vajrānalapramohanīdhāraṇī meruśikharakūṭāgāradhāraṇī ratnaśikhara-kūṭāgāradharaṇiṃdharā sukūṭā bahukūṭā puṣpakūṭā daṇḍadhāriṇī nigrahadhāraṇī • ākarṣaṇadhāriṇī {V9} keyūrā[3610] keyūravatī dhvajāgrakeyūrā ratnā[3611] ratnāgrakeyūrā lokāgrakeyūrā patāgrakeyūrā triparivartā[3612] lokāvartā sahasrāvartā vivasvatāvartā[3613] sarvabhūtāvartā ketuvatī ratnavatī maṇiratnacūḍā bodhyaṅgā[3614] balavatī • anantaketu samantaketu ratnaketu vikhyātaketu sarvabhūtaketu {S13} ajiravatī • asvarā[3615] sunirmalā ṣaṇmukhā[3616] vimalā lokākhyā ceti // 1.58 //

ap1.59 etāś cānyāś {B13v} cānekadhāraṇīśatasahasrakoṭīparivāritā tatraiva mahāparṣanmaṇḍale sannipateyuḥ / anantabuddhādhiṣṭhānamahābodhi-sattvasamādhyādhiṣṭhānaṃ ca / anya[3617]buddhakṣetrabuddha[3618]vivarjitapratyekabuddhā bhagavanto khaḍgaviṣāṇakalpā varga[3619]cāriṇaś ca sattvānām arthaṃ kurvantas tūṣṇīmbhāvādhivāsanadharmanetrīsamprakāśayantaḥ saṃsārānuvartina sadā khinnamānasā mahākaruṇāvarjitasantāna kevalaṃ cittavāsanāparibhāvitabodhi-cittapūrvodbhāvitaparibhāvitacetanā ekabhūmidvibhūmitribhūmir yāvad aṣṭamībodhisattvabhūmi nivartitamānasaḥ khinnamānaso saṃsārabhayabhīravaḥ, te 'pi tan mahāparṣanmaṇḍalaṃ sannipateyuḥ / tadyathā // 1.59 //

ap1.60 gandhamādanaḥ samantāyatanaḥ samantaprabhaś[3620] candanaḥ kāla upakālo nemir upanemiḥ • riṣṭa upariṣṭa upāriṣṭaḥ[3621] pārśvaḥ supārśvo dundubhir upadundubhir lokākhyo lokaprabho jayanto 'reṇuḥ • reṇur upareṇur aṃśa upāṃśaś cihnaḥ sucihno dinakaraḥ sukaraḥ prabhāvantaḥ[3622] prabhākaro lokakaro viśrutaḥ suśrutaḥ sukāntaḥ sudhāntaḥ sudānto 'nantānto[3623] bhavāntaḥ

sitaketuś cihnaketuḥ[3624] ketur[3625] {B14r} upaketus tiṣyaḥ[3626] padmottaraḥ[3627] padmasambhavaḥ svayambhur adbhuto[3628] manojño manaso mahendraḥ kūṭākhyaḥ kumbhakaḥ[3629] saṃlākṣaḥ[3630] śaṅkara[3631] upakaraḥ śāntaḥ śāntamānaso dharma[3632] upadharmo[3633] vairocanaḥ kusumaḥ sunīlaḥ[3634] śreyasaḥ svabandhudūrāntako[3635] duḥprasahaḥ kanako vimalaketuḥ somaḥ susomaḥ suṣeṇaḥ sucīrṇaḥ śukraḥ[3636] kratur iṣṭa upendro vasuś ceti // 1.60 //

ap1.61 etaiś cānyaiḥ pratyekabuddhakoṭīniyuta-śatasahasrācintyātulyāpraṇihitadharmadhātugaganasvabhāvaniḥprapañcā-saṃskṛtamadhyayānapraviṣṭanirdiṣṭapratiṣṭhitaiḥ sārdhaṃ bhagavāñ śākya-muniḥ pratiṣṭhānunaya[3637]pratighāpagatair viharati sma / mahā-śrāvakasaṅghena ca sārdham anekaśrāvakaśatasahasrakoṭīparivāraiḥ / tadyathā // 1.61 //

ap1.62 kāśyapo[3638] mahākāśyapo nadīkāśyapo gayākāśyapa urubilvākāśyapo[3639] bharadvājaḥ piṇḍolo[3640] maudgalyāyano mahāmaudgalyāyanaḥ[3641] śāriputro mahāśāriputraḥ subhūtir mahāsubhūtir gavāmpatiḥ kātyāyano mahākātyāyana upālir bhadrikaḥ kaphiṇo[3642] nanda ānandaḥ sunanda[3643] upanandaḥ[3644] sundaranando[3645] lokabhūto 'nantabhūto {B14v} varṇaka upavarṇako[3646] nandika upanandiko 'niruddhaḥ pūrṇaḥ saṃpūrṇa[3647] upapūrṇas {S14} tiṣyaḥ punarvasur aruruḥ • raudrako[3648] rauravaḥ kuruḥ pañcika upapañcikaḥ kālaḥ sukālo devalo rāhulo harita upaharito dhyāyanandir[3649] dhyāyika udāyī[3650] • upodāyikaḥ[3651] śreyasako dravyo mallaputra upadravya upetaḥ khaṇḍas tiṣyo mahātiṣyaḥ samantatiṣya āhvayano yaśodo yaśiko dhaniko dhanārṇava[3652] upadhanikaḥ pilindavatsaḥ[3653] pippalaḥ kimphala upaphalo 'nantaphalaḥ saphalaḥ kumāraḥ kumārakāśyapo[3654] mahodayaḥ[3655] ṣoḍaśavargiko[3656] nandana[3657] upanandano[3658] jihvo jihmo[3659] jitapāśo mahāśvāso[3660] vātsīkaḥ kurukulla upakurukullaḥ śroṇakoṭīkarṇaḥ[3661] śravaṇaḥ[3662] śroṇaḥ[3663] parāntako[3664] gāṅgeyako girikarṇikaḥ koṭikarṇiko vārṣiko jetaḥ sujetaḥ[3665] śrīgupto lokagupto gurugupto guruko dyotīrasaḥ śamako[3666] ḍimbhaka upaḍimbhako viṃśachoṭiko[3667] 'nāthada upavartano nivartana[3668] unmattako[3669] dyotaḥ samanto bhaddāliḥ[3670] suprabuddhaḥ svāgata {V10} upāgato lokāgato[3671] duḥkhānto bhadrakalpiko mahābhadriko 'rthacaraḥ pitāmaho gatikaḥ puṣpaḥ[3672] pālakaḥ[3673] puṣpapālakaḥ {B15r} puṣpakāśika[3674] upakāśiko mahauṣadho mahaujasko mahaujo[3675] 'nurādho[3676] rādhako rāśikaḥ subrahmaḥ suśobhanaḥ sulokaḥ samātaḥ susmitaś[3677] ceti // 1.62 //

ap1.63 etaiś cānyaiś ca anantadharmadhātuvimuktirasajñais[3678] triyānasamavasaraṇakanīyasa[3679]yānasamanuprāptaiḥ saṃsārapalāyibhis trimokṣadhyānadhyāyibhiś caturbrahmavihāraīryāpathasampannaiḥ susamāhitaiḥ sūpasampannair sunaya[3680]praviṣṭanirvāṇadhātusamavasaraṇa-samatāniḥprapañcābhiḥ sārdhaṃ tan mahāparṣanmaṇḍalaṃ taṃ ca bhagavantaṃ śākyamuniṃ triratnasthānāvasthitadaśabhūmyām anantaraṃ[3681] te 'pi tatra saṃniṣaṇṇā abhūvan // 1.63 //

ap1.64 anekaiś ca mahāśrāvikāsamavasaraṇanirvāṇadhātusamanupraviṣṭābhir asaṃskṛtamārgayānā[3682]valambibhiḥ śuddhābhir vītarāgābhiḥ samanta-dyotisamanuprāptābhir dakṣiṇīyakṣetraguṇādhānaviśodhibhiḥ sattvasāramaṇḍalabhūtābhir lokāgrādhipatībhiḥ pūjyadevamanuṣyapuṇya-kṣetradvipadacatuṣpadabahupadaapadasarvasattvāgrādhipatībhiḥ / tadyathā // 1.64 //

ap1.65 yaśodharā yaśodā mahāprajāpatī prajāpatī[3683] sujātā nandā sthūlanandā sunandā dhyāyinī {B15v} sundarī • anantā[3684] viśākhā[3685] manorathā jayavatī vīrā • upavīrā[3686] devatā sudevatā • āśritā[3687] śriyā pravarā[3688] pramuditā priyaṃvadā rohiṇī[3689] dhṛtarāṣṭrā dhṛtā svāmikā sampadā vapuṣā {S15} śrāddhā[3690] premā jaṭā • upajaṭā samantajaṭā bhavāntikā bhāvatī manojavā keśavā viṣṇulā viṣṇuvatī sumanā bahumatā[3691] śreyasī duḥkhāntā karmadā[3692] karmaphalā vijayavatī jayavatī vāsavā[3693] vasudā[3694] dharmadā narmadā nāmrā sunāmrā[3695] kīrtivatī manovatī prahasitā tribhavāntā trimalāntā duḥkhaśāmikā[3696] nirviṇṇā[3697] trivarṇā[3698] padmavarṇā[3699] padmāvatī padmaprabhā padumā padumāvatī[3700] triparṇā[3701] saptaparṇā • utpalaparṇā[3702] ceti // 1.65 //

ap1.66 etāś cānyāś ca mahāsthaviṣṭhā[3703] mahāśrāvikā bhagavataḥ pādamūlaṃ vandanāya upasaṅkrāntāḥ / etā eva mahāparṣanmaṇḍalaṃ mahābodhi-sattvavikurvaṇaṃ prabhāvayitukāmāḥ sannipatitāḥ sanniṣaṇṇā abhūvan / dharmaśravaṇāya mantracaryārthanirhāram uddyotayitukāmā abhūvan // 1.66 //

ap1.67 atha bhagavāñ śākyamunis taṃ sarvāvantaṃ parṣanmaṇḍalam[3704] avalokya śuddhādhyāśayaḥ abhāvasvabhāvagaganasvabhāva-tryadhva[3705]samatikramaṇaṃ sattvadhātuṃ viditvā mañjuśriyaṃ kumara-bhūtam āmantrayate sma // 1.67 //

ap1.68 samanvāhara tvaṃ mañjuśrīḥ sattvārthacaryaṃ prati yathāśayābhinandanepsitakarmaphalaśraddhāsamanvāgamamantracaryārtha-samprāpaṇaṃ nāma dharmapadaṃ {B16r} karmapadaṃ śāntipadaṃ mokṣapadaṃ[3706] kalpanirhāraṃ nirvikalpasamatāprāpaṇaṃ daśatathāgatabalasamantabalaṃ[3707] mārabalābhibhavanaṃ nāma bodhi-sattvasamādhiṃ bhāvayasva[3708] // 1.68 //

ap1.69 atha mañjuśrīḥ kumarabhūtaḥ samanantarabhāṣitaṃ bhagavatā samāpadyate sma / samanantarasamāpannasya mañjuśriyaḥ kumarabhūtasya yatheyaṃ trisāhasramahāsāhasro lokadhātur anekaloka-dhātuśatasahasraparamāṇurajaḥsamāṃ trisāhasramahāsāhasrāṃ lokadhātuṃ samprakampya mahatāvabhāsenāvabhāsya ca svakam ṛddhi[3709]balādhānaṃ darśayate sma / svāni ca mantrapadāni bhāṣate sma // 1.69 //

ap1.70 namaḥ samantabuddhānām abhāvasvabhāvasamudgatānām / namaḥ pratyekabuddhāryaśrāvakāṇām / namo bodhisattvānāṃ daśabhūmi-pratiṣṭhiteśvarāṇāṃ bodhisattvānāṃ mahāsattvānām / tadyathā // 1.70 //

ap1.71 oṁ[3710] {V11} kha kha khāhi khāhi duṣṭasattvadamaka asimusalaparaśupāśahasta caturbhuja caturmukha ṣaṭcaraṇa gaccha gaccha mahāvighnaghātaka vikṛtānana sarvabhūtabhayaṅkara aṭṭahāsanādine vyāghracarmanivasana {S16} kuru kuru sarvakarmāṃ / chinda chinda sarvamantrān / bhinda bhinda paramudrām / ākarṣaya ākarṣaya sarvabhūtānām / {B16v} nirmatha nirmatha sarvaduṣṭān / praveśaya praveśaya maṇḍalamadhye / vaivasvatajīvitāntakara kuru kuru mama kāryam / daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phaṭ phaṭ / sphoṭaya sphoṭaya sarvāśāpāripūraka he he bhagavan kiṃ cirāyasi mama sarvārthān sādhaya svāhā // 1.71 //

ap1.72 eṣa bhagavato mañjuśriyasya mahākrodharājā yamāntako nāma yamarājām api ghātayati / ānayati / kiṃ punar anyasattvam / samanantarabhāṣite mahā-krodharāje bhagavataḥ samīpaṃ sarvasattvā upasaṅkramante / ārtā bhītās trastā udvignamanaso bhinnahṛdayāḥ / nānyaccharaṇaṃ nānyat trāṇaṃ nānyat parāyaṇaṃ varjayitvā tu buddhaṃ bhagavantaṃ mañjuśriyaṃ ca kumara-bhūtam // 1.72 //

ap1.73 atha ye kecid pṛthivīcarā jalecarāḥ khecarāḥ sthāvarajaṅgamāśca jarāyujāṇḍajasaṃsvedaja upapādukasattvasaṅkhyātās te 'pi tatkṣaṇāt tanmuhūrtenānantāparyanteṣu lokadhātuṣu vyavasthitā ityūrdhvamadhastiryag dikṣu vidikṣu nilīnās tatkṣaṇaṃ mahākrodharājena svayam apohya nītāḥ / ayaṃ ca krodharājā, avītarāgasya purato na japtavyaḥ / yat kāraṇaṃ so 'pi mriyate śuṣyate vā / samayam adhiṣṭhāya {B17r} buddhapratimāyāgrataḥ sadhātuke caitye saddharmapustake vā mañjuśriyo vā kumarabhūtasyāgrato japtavyaḥ / anyakarmanimittaṃ vā yatra vā tatra vā na paṭhitavyaḥ / kāraṇaṃ mahotpādamahotsanna ātmopaghātāya bhavatīti // 1.73 //

ap1.74 paramakāruṇika hi buddhā bhagavanto bodhisattvāś ca mahāsattvāḥ kevalaṃ tu sarvajñajñānacaryānirhārasamanupraveśasarvasattvavaśamānadharma-netryā[3711] sampratiṣṭhāpana•aśeṣasattvadhātu-nirvāṇābhisamprāpaṇa•āśāsitaśāsanatrimārgasaṃyojanatriratna-vaṃśānupacchedanamantracaryādīpanamahākaruṇāprabhāvaniṣyandena cetasā mārabalābhibhavanamahāvighnavināśanaduṣṭarājñāṃ nivāraṇa • ātma-balābhibhavanaparabalanivāraṇastobhanapātana-nāśanaśāsana•ucchoṣaṇatoṣaṇasvamantra-caryāprakāśana•āyurārogyaiśvaryābhivardhanakṣiprakāryān sādhayato mahā-maitryā mahākaruṇā mahopekṣā mahāmuditāsadyagataḥ[3712] / tannimittahetuṃ sarvatarkāvitarkāpagatena cetasā bhāṣate sma // 1.74 // {S17}

ap1.75 atha te nāgā mahānāgā yakṣā mahāyakṣā rākṣasā mahārākṣasāḥ piśācā mahā-piśācāḥ pūtanā mahāpūtanāḥ kaṭapūṭanā mahākaṭapūtanā mārutā mahā-mārutāḥ kūṣmāṇḍā mahākūṣmāṇḍā vyāḍā mahāvyāḍā vetāḍā mahāvetāḍāḥ kambojā {B17v} mahākambojā bhaginyo mahābhaginyo ḍākinyo mahāḍākinyaś cūṣakā mahācūṣakā utsārakā mahotsārakā[3713] ḍimphikā mahāḍimphikāḥ

kimpakā mahākimpakā rogā mahārogā[3714] apasmārā mahpasmārā[3715] grahā mahāgrahā ākāśamātarā mahākāśamātarā rūpiṇyo mahārūpiṇyo virūpiṇyo mahāvirūpiṇyaḥ krandanā mahākrandanāś chāyā mahācchāyāḥ preṣakā mahāpreṣakāḥ kiṅkarā mahākiṅkarā yakṣiṇyo mahāyakṣiṇyaḥ piśācyo mahāpiśācyo jvarā mahājvarāś cāturthakā mahācāturthakā nityajvarā viṣamajvarāḥ sātatikā {V12} mauhūrtikā vātikāḥ paittikāḥ śleṣmikāḥ sānnipātikā vidyā mahāvidyā siddhā mahāsiddhā yogino mahāyoginaḥ ṛṣayo mahāṛṣayaḥ kiṃnarā mahākiṃnarā mahoragā mahāmahoragā gandharvā mahāgandharvā devā mahādevā manuṣyā mahāmanuṣyā janapadayo mahājanapadayaḥ sāgarā mahāsāgarāḥ nadyo mahānadyaḥ parvatā mahāparvatā nidhayo mahānidhayaḥ pṛthivyā mahāpṛthivyā vṛkṣā mahāvṛkṣāḥ pakṣiṇyo mahāpakṣiṇyo {B18r} rājñā mahārājñā śakrā mahendrā vāsavā kratayo bhūtādhipati[3716] īśāno yamo brahmā mahābrahmā[3717] vaivasvato dhanado dhṛtarāṣṭro virūpākṣaḥ kuberaḥ pūrṇabhadro maṇibhadraḥ[3718] pañciko jambhalaḥ stambhalaḥ[3719] kūṣmalo hārīto[3720] harikeśo[3721] harir hārītiḥ piṅgalo[3722] priyaṅkaraḥ[3723] • arthaṅkaro jalendro[3724] lokendra upendro guhyako mahāguhyakaś calaś capalo jalacaraḥ sātatagirir[3725] hemagirir mahāgiriḥ kūtākṣas[3726] triśiraś[3727] ceti // 1.75 //

ap1.76 etaiś cānyaiś ca mahāyakṣasenāpatibhiḥ anekayakṣakoṭīniyutaśatasahasraparivāritais tatraiva mahāparṣanmaṇḍale śuddhāvāsabhavane bodhisattvādhiṣṭhānena ṛddhibalādhānena ca sannipatitā abhūvan, sanniṣaṇṇāś ca dharmaśravaṇāya / ye 'pi te mahārākṣasarājānaḥ, anekarākṣasakoṭīniyutaśatasahasraparivārāḥ ānītā mahākrodharājena / tadyathā // 1.76 //

ap1.77 rāvaṇo draviṇo vidrāvaṇaḥ śaṅkukarṇaḥ kumbhaḥ kumbhakarṇaḥ samantakarṇo yamo vibhīṣaṇo bhīṣaṇo {S18} ghoraḥ sughoro 'kṣayamatiḥ saṃghaṭṭa indrajil lokajid yodhanaḥ suyodhanaḥ śūlas triśūlas triśiro 'nantaśiraś ceti // 1.77 //

ap1.78 sannipatitā abhūvan dharmaśravaṇāya / ye 'pi te mahāpiśācā anekakoṭīniyutaśatasahasraparivārāḥ / tadyathā // 1.78 //

ap1.79 pīlur upapīluḥ supīlur anantapīlur manoratho 'manorathaḥ sutāpo grasanaḥ {B18v} supāno[3728] ghoro ghorarūpī ceti // 1.79 //

ap1.80 sannipatitā abhūvaṃ dharmaśravaṇāya / ye 'pi te mahānāgarājānaḥ, anekanāgakoṭīniyutaśatasahasraparivārā ānītāḥ krodharājena, bodhisattvarddhibalādhānena ca / tadyathā // 1.80 //

ap1.81 nanda upanandaḥ kambala upakambalo vāsukir anantas takṣakaḥ padmo mahāpadmaḥ śaṅkhaḥ śaṅkhapālaḥ karkoṭakaḥ kuliko 'kuliko māṇaḥ kalaśodaḥ kuliśikaś cāṃpeyo maṇināgo mānabhañjo dukura upadukuro lakuṭo mahālakuṭaḥ śvetaḥ śvetabhadro nīlo nīlāmbudaḥ kṣīrodo 'palālaḥ sāgara upasāgaraś ceti // 1.81 //

ap1.82 etaiś cānyaiś ca mahānāgarājanair anekaśatasahasramahānāgaparivāritais tanmahāparṣanmaṇḍalaṃ sannipatitāḥ sanniṣaṇṇā abhūvaṃ dharmaśravaṇāya / ye 'pi te • ṛṣayo mahāṛṣayaḥ / tadyathā // 1.82 //

ap1.83 ātreyo vasiṣṭho gautamo bhagīratho jahnur aṅgiraso 'gastiḥ pulastir vyāsaḥ kṛṣṇaḥ kṛṣṇagautamo 'gnir agniraso jāmadagnir āstiko munir munivaro 'mbaro[3729] vaiśampāyanaḥ parāśaraḥ paraśur yogeśvaraḥ pippalaḥ pippalādo vālmīko mārkaṇḍaś ceti // 1.83 //

ap1.84 etaiś cānyaiś ca maharṣayo anekamaharṣiśatasahasraparivārās tatparṣanmaṇḍalam upajagmuḥ / bhagavantaṃ śākyamuniṃ vanditvā sanniṣaṇṇā abhūvan mantracaryārthabodhisattvapiṭakaṃ {B19r} śrotum anumodituṃ ca / ye 'pi te mahoragarājānaḥ, te 'pi tat parṣanmaṇḍalaṃ sampraviṣṭā abhūvan sanniṣaṇṇāḥ / tadyathā // 1.84 //

ap1.85 bheraṇḍo bheruṇḍo[3730] maruṇḍo marīco[3731] mārīco dīptaḥ[3732] sudīptaś[3733] ceti // 1.85 // {V13}

ap1.86 ye 'pi te garuḍarājñās te 'pi tat parṣanmaṇḍalaṃ sannipatitā anekagaruḍaśatasahasraparivārāḥ / tadyathā // 1.86 //

ap1.87 suparṇaḥ śvetaparṇaḥ pannagaḥ parṇagaḥ sujātapakṣo {S19} 'jātapakṣo manojavaḥ pannaganāśano[3734] dhenateyo vainateyo[3735] bharadvājaḥ śakuno mahāśakunaḥ pakṣirājaś[3736] ceti // 1.87 //

ap1.88 te 'pi tat parṣanmaṇḍalaṃ sannipateyuḥ / ye 'pi te kiṃnararājñaḥ anekakiṃnaraśatasahasraparivārāsḥ te 'pi taṃ parṣanmaṇḍalaṃ saṃnipateyuḥ / tadyathā // 1.88 //

ap1.89 druma upadrumaḥ sudrumo 'nantadrumo[3737] lokadrumo ledrumo ghanorasko[3738] mahorasko mahojasko mahojo[3739] maharddhiko virutaḥ susvaro manojñaś cittonmādakara[3740] unmāda[3741] unnata upekṣakaḥ karuṇo 'ruṇaś ceti // 1.89 //

ap1.90 ete cānye ca mahākinnararājānaḥ anekakiṃnaraśatasahasraparivārāḥ sannipatitā abhūvan dharmaśravaṇāya / evam // 1.90 //

ap1.91 brahmā sahāmpatir mahābrahmā • ābhāsvaraḥ prabhāsvaraḥ śuddhābhaḥ puṇyābho 'vṛhā[3742] atapā akaniṣṭhāḥ sukaniṣṭhā lokaniṣṭhā ākiñcanyā naivakiñcanyā ākāśānantyā naivākāśānantyāḥ sudṛśāḥ[3743] sudarśanāḥ sunirmitāḥ[3744] paranirmitāś śuddhāvāsās tuṣitā {B19v} yāmās tṛdaśāś cātur-mahārājikāḥ sadāmattā mālādhārāḥ karoṭapāṇayo[3745] vīṇātṛtīyakāḥ[3746] parvatavāsinaḥ kūṭavāsinaś śikharavāsino 'lakavāsinaḥ puravāsino vimānavāsino 'ntarikṣacarā bhūmivāsino vṛkṣavāsino gṛhavāsinaḥ[3747] // 1.91 //

ap1.92 evaṃ dānavendrāḥ /
prahlādo balī rāhur[3748] vemacitriḥ sucitriḥ[3749] kṣemacitrir devacitri[3750] • rāhur bāhupramukhāḥ // 1.92 //

ap1.93 anekadānavakoṭīśatasahasraparivārāḥ vicitragatayo vicitrārthāḥ surayodhino 'surāḥ / te 'pi tat parṣanmaṇḍalaṃ sannipateyur buddhādhiṣṭhānena bodhi-sattvavikurvaṇaṃ draṣṭuṃ vandituṃ paryupāsitum / ye 'pi te grahā mahāgrahā lokārthakarā antarikṣacarāḥ / tadyathā // 1.93 //

ap1.94 ādityaḥ somo 'ṅgārako budho bṛhaspatiḥ śukraḥ śanaiścaro[3751] rāhuḥ kampaḥ[3752] ketur aśanir[3753] nirghātas tāro dhvajo ghoro dhūmro dhūmo vajra ṛkṣo vṛṣṭir[3754] upavṛṣṭir naṣṭārko[3755] nirnaṣṭo[3756] hasānto yāṣṭir[3757] ṛṣṭir[3758] duṣṭir[3759] lokāntaḥ kṣayo vinipāta āpātas tarko mastako yugāntaḥ śmaśānaḥ piśito raudraḥ śveto 'bhijo 'bhijato[3760] maitraḥ śaṅkus triśaṅkur lubdho[3761] raudrako dhruvo nāśano[3762] balavāṅ ghoro 'ruṇo vihasito mārṣṭiḥ[3763] skandaḥ sanad upasanat[3764] kumāraḥ {B20r} krīḍano[3765] hasanaḥ prahasano nartāpako[3766] nartakaḥ khajo virūpaś ceti // 1.94 //

ap1.95 ity ete mahāgrahāḥ te 'pi tat {S20} parṣanmaṇḍalam anekagrahaśatasahasraparivāritā buddhādhiṣṭhānena tasmiñ śuddhāvāsabhavane sannipatitā abhūvan sanniṣaṇṇāḥ / atha ye nakṣatrāḥ khagānucāriṇaḥ anekanakṣatraśatasahasraparivāritāḥ / tadyathā // 1.95 //

ap1.96 aśvinī bharaṇī[3767] kṛttikā rohiṇī[3768] mṛgaśirā • ārdrā[3769] punarvasū puṣya āśleṣā[3770] maghā • ubhe phalgunī[3771] hastā citrā svātir[3772] viśākhā • anurādhā jyeṣṭhā[3773] mūlā • ubhau • āṣaḍhau[3774] śravaṇā dhaniṣṭhā śatabhiṣā • ubhau bhadrapadau[3775] revatī devatī • abhijā[3776] punarnavā jyotī • aṅgirasī[3777] nakṣatrikā • ubhau[3778] phalguḥ phalguvatī lokapravarā[3779] pravarāṇikā[3780] śreyasī lokamātā • īrā • ūhā[3781] vahā • arthavatī surārthā[3782] ceti // 1.96 //

ap1.97 ity ete nakṣatrarājñaḥ tasmiñ śuddhāvāsabhavane anekanakṣatraśatasahasraparivāritās tasmin mahāparṣanmaṇḍalasannipāte buddhādhiṣṭhānena sannipatitāḥ sanniṣaṇṇā abhūvan / {V14} ṣaṭtṛṃśad rāśayaḥ /tadyathā // 1.97 //

ap1.98 meṣo vṛṣabho[3783] mithunaḥ karkaṭakaḥ siṃhaḥ kanyā[3784] tulo vṛściko {B20v} dhanur makaraḥ kumbho mīno vānara upakumbho bhṛṅgāraḥ[3785] khaḍgaḥ kuñjaro mahiṣo devo manuṣyaḥ śakuno gandharvo lokaḥ sarvajita[3786] ugratejo jyotsnaś chāyaḥ pṛthivī tamo raja uparajo duḥkhaḥ sukho[3787] mokṣo bodhiḥ pratyekaḥ śrāvako narakavidyādharo mahojo mahojaskas tiryak preta asuraḥ piśitaḥ piśāco yakṣo rākṣasaḥ sarvabhūtiko[3788] bhūtiko[3789] nimnaga ūrdhvagas tiryago vikasito dhyānago[3790] yogapratiṣṭha uttamo madhyamo 'dhamaś ceti // 1.98 //

ap1.99 ity ete mahārāśyaḥ anekarāśiśatasahasraparivāritāḥ, yena śuddhāvāsabhavanaṃ, yena ca mahāparṣatsannipātamaṇḍalaṃ, tenopajagmuḥ / upetya bhagavataś caraṇayor nipatya svakasvakeṣu ca sthāneṣu sanniṣaṇṇā abhūvan / ye 'pi te mahāyakṣiṇyaḥ, anekayakṣiṇīśatasahasraparivāritāḥ / tadyathā // 1.99 //

ap1.-100 sulocanā subhrū sukeśā susvarā sumatī vasumatī citrākṣī pūrāṃśā guhyakā suguhyakā[3791] mekhalā sumekhalā padmoccā • abhayā • abhayadā[3792] jayā vijayā revatikā keśinī keśāntā • anilā[3793] manoharā manovatī kusumāvatī[3794] kusumapuravāsinī piṅgalā hārītī vīramatī vīrā suvīrā sughorā ghoravatī[3795] surasundarī {B21r} surasā guhyottarī[3796] vaṭavāsinī[3797] • aśokā •

andhārasundarī[3798] • ālokasundarī prabhāvatī • atiśayavatī rūpavatī surūpā {S21} • asitā saumyā kāṇā[3799] menā nandinī • upanandinī lokottarā[3800] ceti // 1.100 //

ap1.-101 ity ete mahāyakṣiṇyo anekayakṣiṇīśatasahasraparivārāḥ tanmahāparṣanmaṇḍalaṃ dūrata eva bhagavantaṃ śākyamuniṃ namasyantyaḥ sthitā abhūvan / ye 'pi te mahāpiśācyo 'nekapiśācinīśatasahasraparivāritās te 'pi taṃ bhagavantaṃ śākyamuniṃ namasyantyaḥ sannipateyuḥ / tadyathā // 1.101 //

ap1.-102 maṇḍitikā pāṃsupiśācī[3801] raudrapiśācī[3802] • ulkāpiśācī jvālāpiśācī bhasmodgirā[3803] piśitāśinī durdharā[3804] bhrāmarī mohanī tarjanī[3805] rohiṇikā govāhiṇikā[3806] lokāntikā[3807] bhasmāntikā pīluvatī bahulavatī bahulā durdāntā • elā[3808] cihnitikā dhūmāntikā[3809] dhūmā[3810] sudhūmā ceti // 1.102 //

ap1.-103 ity etā mahāpiśācyo 'nekapiśācīśatasahasraparivāritās te 'pi tanmahāparṣatsannipātamaṇḍalaṃ sampraviṣṭā abhūvan / ye 'pi te mātarā mahāmātarāḥ lokam anucaranti satvaviheṭhikā balimālyopahārikāś[3811] ca / tadyathā // 1.103 //

ap1.-104 brahmāṇī māheśvarī vaiṣṇavī {B21v} kaumārī cāmuṇḍā vārāhī • aindrī yāmyā • āgneyā vaivasvatī lokāntakarī vāruṇī • aiśānī vāyavyā paraprāṇaharā mukhamaṇḍitikā[3812] śakunī mahāśakunī pūtanā kaṭapūtanā skandā[3813] ceti // 1.104 //

ap1.-105 ity etā mahāmātarā anekamātaraśatasahasraparivārās te 'pi taṃ mahāparṣanmaṇḍalaṃ namo buddhāyeti vācam udīrayantyaḥ sthitā abhūvan // 1.105 //

ap1.-106 evam anekasattvaśatasahasramanuṣyāmanuṣyasattvāsattva yāvad avīcimahā-narakaṃ[3814] yāvac ca bhavāgram atrāntare sarvaṃ gaganatalaṃ sphuṭam abhūt / sattvanikāye na ca kasyacit prāṇino virodho 'bhūt / buddhādhiṣṭhānena bodhisattvarddhyālaṅkāreṇa ca sarva eva sattvā mūrdhāvasthitaṃ buddhaṃ bhagavantaṃ mañjuśriyaṃ ca[3815] kumarabhūtaṃ sampaśyante sma // 1.106 //

ap1.-107 {V15} atha bhagavāñ śākyamuniḥ sarvāvantaṃ lokadhātuṃ buddhacakṣuṣā samavalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /

bhāṣa bhāṣa tvaṃ śuddhasattva mantracaryārthaviniścayasamādhipaṭala-visaraṃ {B22r} bodhisattvapiṭakaṃ yasyedānīṃ kālaṃ manyase // 1.107 // {S22}

ap1.-108 atha mañjuśrīḥ kumarabhūto bhagavatā śākyamuninā kṛtābhyanujño[3816] gaganasvabhāvavyūhālaṅkāraṃ vajrasaṃhatakaṭhinasantānavyūhālaṅkāraṃ nāma samādhiṃ samāpadyate / samanantarasamāpannasya mañjuśriyaḥ kumarabhūtasya taṃ śuddhāvāsabhavanaṃ anekayojanaśatasahasravistīrṇaṃ vajramayam adhitiṣṭhate sma / yatra te anekayakṣarākṣasagandharvamarutapiśācaḥ saṃkṣepataḥ sarvasattvadhātur[3817] bodhisattvādhiṣṭhānena tasmin vimāne vajramaṇiratnaprakhye sampratiṣṭhitāḥ sannisaṇṇā bhūvan anyonyam aviheṭhakāḥ // 1.108 //

ap1.-109 atha mañjuśrīḥ kumarabhūtas tan mahāparṣannipātaṃ viditvā yamāntakaṃ krodharājam āmantrayate sma /

bho bho mahākrodharāja sarvabuddhabodhisattvaniryāta[3818] etan[3819] mahāparṣatsannipātamaṇḍalaṃ sarvasattvānāṃ ca rakṣa rakṣa vaśam ānaya / duṣṭān dama / saumyān bodhaya / aprasannāṃ prasādaya / yāvad ahaṃ svamantracaryānuvarttanaṃ bodhisattvapiṭakaṃ vaipulyamantracaryāmaṇḍalavidhānaṃ bhāṣiṣye tāvad etāṃ bahir gatvā rakṣaya // 1.109 // {B22v}

ap1.-110 evam uktas tu mahākrodharājā • ājñāṃ pratīkṣya mahāvikṛtarūpī niryayuḥ sarvasattvān rakṣaṇāya śāsanāya samantāt parṣanmaṇḍalaṃ yamāntakaḥ krodharājā anekakrodhaśatasahasraparivārito samantāt taṃ caturdikṣu ity ūrdhvamadhastiryag ghoraṃ ca nādaṃ pramuñcamānaḥ sthito 'bhūt / atha te sarvāḥ saumyāḥ sumanaskāḥ saṃvṛttāḥ ājñāṃ nollaṅghayanti / evaṃ ca śabdaṃ śṛṇvanti yo hy etaṃ samayam atikramet, śatadhāsya[3820] sphuṭo mūrdhnā • arjakasyeva[3821] mañjarīti / bodhisattvādhiṣṭhānaṃ ca tat // 1.110 //

ap1.-111 atha mañjuśrīḥ kumarabhūtaḥ svamantracaryārthadharmapadaṃ bhāṣate sma /

ekena dharmeṇa samanvāgatasya bodhisattvasya mahāsattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamenaikena / yaduta sarvadharmāṇāṃ niḥprapañcākārataḥ samanupaśyatā // 1.111 //

ap1.-112 dvābhyāṃ dharmābhyāṃ pratiṣṭhitasya bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamābhyāṃ dvābhyāṃ / bodhicittāparityāgitā sarvasattvasamatā ca // 1.112 //

ap1.-113 trayābhyāṃ dharmābhyāṃ svamantracaryārthanirdeśa pāripūriṃ gacchanti / katamābhyāṃ trayābhyāṃ / sarvasattvāparityāgitā bodhisattvaśīlasaṃvarārakṣaṇatayā svamantrāparityāgitā ca // 1.113 //

ap1.-114 caturbhiḥ dharmaiḥ samanvāgatasya {B23r} prathamacittotpādikasya {S23} bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ / katamaiś caturbhiḥ / svamantrāparityāgitā / paramantrānupacchedanatā / sarvasattvamaitryopasaṃharaṇatā / mahākaruṇābhāvitacetanatā ca / imaiś caturbhiḥ dharmaiḥ samanvāgatasya prathamacittotpādikasya bodhisattvasya mantrāḥ siddhiṃ gaccheyuḥ // 1.114 //

ap1.-115 pañcadharmā[3822] bodhisattvasya piṭakasamavasaraṇatā mantracaryābhinirhāraṃ pāripūriṃ[3823] gaccheyuḥ / katame pañca / viviktadeśasevanatā / prāntāraṇāsevanatā / parasattvādveṣaṇatā / laukikamantrānirīkṣaṇatā / śīlaśrutacāritrasthāpanatā ca / ime pañca dharmāḥ mantracaryārthasiddhiṃ pāripūriṃ gaccheyuḥ // 1.115 //

ap1.-116 ṣaḍdharmā mantracaryārthasiddhipāripūriṃ gaccheyuḥ / katame ṣaṭ / triratnaprasādānupacchedanatā[3824] / bodhisattvaprasādānupacchedanatā / laukikalokottaramantrābhinandanatā[3825] / {V16} niḥprapañcadharmadhātudarśanatā / gambhīrapadārthamahā-

yānasūtrānta•apratikṣepaṇatā / akhinnamānasatā / mantracaryāparyeṣṭiḥ / kuśalapakṣe aparihāṇatā / ime ṣaṭ dharmā vidyācaryāmantrasiddhiṃ samavasaraṇatāṃ gacchanti // 1.116 //

ap1.-117 sapta dharmā vidyāsādhanakālaupayika[3826]mantracaryānupraveśanatāṃ gacchanti / katame sapta / gambhīranayaḥ prajñāpāramitābhāvanā / paṭhanadeśanasvādhyāyanalikhanabodhisattvacaryādhimuktiḥ / kāladeśaniyamajapahomamaunatapa•avilambitagatimatismṛtiprajñā-dhṛti•adhivāsanataḥ {B23v} / bodhisattvasambhāramahā-yānagambhīradharmanayasampraveśanataḥ / svatantramantrākarṣaṇa-rakṣaṇasādhanakriyākauśalataḥ / mahākaruṇā mahāmaitrī mahopekṣā mahā-muditā pāramitābhāvavanataḥ / niḥprapañcasattvadhātudharmadhātu-tathatāsamavasaraṇato dvayākārasarvajñajñānaparigaveṣaṇataḥ / sarvasattvāparityāgaḥ / hīnayānāspṛhaṇataś ca / ime sapta dharmā vidyāmantrasiddhiṃ pāripūritāṃ gacchanti // 1.117 //

ap1.-118 aṣṭadharmā vidyāmantracaryārthasiddhiṃ samanavasaraṇatāṃ gacchanti / katame[3827] aṣṭa[3828] / dṛṣṭādṛṣṭaphalaśraddhā / kautukajijñāsanata•avicikitsā[3829] / bodhisattvaprasādasaphala•ṛddhi[3830]vikurvaṇataḥ / aviparītamantragrahaṇagurugauravataḥ / buddhabodhisattvasvamantra-tantra•ācāryopadeśagrahaṇa / avisaṃvādana / sarvasvaparityāganataḥ / siddhakṣetrasthānāsthānasvapnadarśanakauśalaprakāśanataḥ / vigatamātsaryamala-m-akhilastyānamiddhavīryārambha / satatabuddhabodhisattvātmānaṃ[3831] niryātanataḥ / saṃkṣepato 'tṛptakuśalamūlamahāsannāhasaṃnaddhaḥ sarvavighnān prahartukāmataḥ {S24} {B24r} bodhimaṇḍākramaṇamahābhogapratikāṃkṣaṇamaheśākhyayātma-bhāvanataḥ maheśākhyapudgala[3832]samavadhānāvirahitakalyāṇamitra-mañjuśrīkumarabhūtabodhisattvasamavadhānataś ca / ime aṣṭadharmā mantracaryārthasiddhiṃ samavasaraṇatāṃ[3833] gacchanti // 1.118 //

ap1.-119 saṃkṣepato mārṣā avirahitabodhicittasya ratnatrayādhimuktasya paramaduḥśīlasyāpi akhinna[3834]mānamānasaḥ satatābhiyuktasya madīyamantrapaṭalavisaraanantādbhutabodhisattvacaryāniḥṣyandita-mānasodbhavaṃ sidhyate ti / nānyathā ca gantavyam / avikalpamānaso bhūtvā jijñāsanahetor api sādhanīyam / iti // 1.119 //

ap1.-120 atha sā sarvāvatī parṣat sabuddhabodhisattvapratyekabuddhārya-śrāvakādhiṣṭhitā evaṃ vācam udīrayantaḥ // 1.120 //

ap1.-121 sādhu sādhu bho jinaputra vicitramantracaryārthakriyādharma-nayapraveśānuvartinī dharmadeśanā sudeśitā sarvasattvānām arthāya / aho kumarabhūta mañjuśrīḥ vicitradharmadeśanānuvartinī mantracaryānukūlā subhāṣitā / yo hi kaścit mahārāja imaṃ sannipātaparivartaṃ vācayiṣyati, dhārayiṣyati, manasi kariṣyati, saṅgrāme vāgrato hastim āropya sthāpayiṣyati, vividhair vā puṣpadhūpagandhavilepanaiḥ {B24v} pūjayiṣyati tatra vayaṃ saṃnidhānaṃ kalpayiṣyāmaḥ[3835] / pratyarthikānāṃ pratyamitrāṇāṃ vaśam

ānayiṣyāmaḥ / parabalasenābhaṅgaṃ ca kariṣyāmaḥ / pustakalikhitaṃ vā kṛtvā svagṛhe sthāpayiṣyati, tasya kulaputrasya vā kuladuhitur vā mahārājñasya vā mahārājñīya vā bhikṣor vā bhikṣaṇyā vā, upāsakasya vā upāsikāyā vā, mahārakṣāṃ mahābhogatāṃ, dīrghāyuṣkatāṃ, āyurārogyatāṃ, satatabhogābhivardhanatāṃ ca kariṣyāma iti // 1.121 //

ap1.-122 evam uktās tu sā sarvāvatī parṣat tūṣṇīm abhūt // 1.122 //

ap1.-123 mahāyānamantracaryānirdeśāt mahākalpān mañjuśrīkumarabhūtabodhisattvavikurvaṇapaṭalavisarāt mūlakalpāt prathamaḥ sannipātaparivartaḥ //

{S25} {V17}

ap2. # Chapter A2

ap2.1 atha khalu mañjuśrīḥ kumarabhūtaḥ sarvāvantaṃ parṣanmaṇḍalam avalokya sarvasattvasamayānupraveśāvalokinīṃ nāma samādhiṃ samāpadyate sma / samanantarasamāpannasya ca mañjuśriyaḥ kumarabhūtasya nābhimaṇḍalapradeśād raśmir niścaranti sma / {B25r} anekaraśmikoṭīniyutaśatasahasraparivāritā samantāt sarvasattvadhātum avabhāsya punar eva taṃ śuddhāvāsabhavanaṃ avabhāsya sthitābhūt // 2.1 //

ap2.2 atha khalu vajrapāṇir bodhisattvo mahāsattvo mañjuśriyaṃ kumarabhūtam āmantrayate sma /

bhāṣa bhāṣa tvaṃ bho jinaputra[3836] sarvasattvasamayānupraveśanaṃ nāma maṇḍalapaṭalavisaraṃ[3837] caryānirhāraṃ sarvasattvasādhāraṇabhūtaṃ[3838] yatra sattvāḥ[3839] samanupraviśya tvadīyaṃ mantragaṇaṃ sarvalaukikalokottaraṃ ca mantrasiddhiṃ samanuprāpnuvanti // 2.2 //

ap2.3 evam uktas tu guhyakādhipatinā yakṣendreṇa mañjuśrīḥ kumarabhūtaḥ paramaguhyamaṇḍalatantraṃ bhāṣate sma / sarvavidyāsañcodanaṃ nāma ṛddhivikurvaṇaṃ nidarśayati ca / dakṣiṇaṃ ca pāṇim udyamya aṅgulyāgreṇa parṣanmaṇḍalam ākārayati[3840] sma / tasminn aṅgulyagre anekavidyādhararāja[3841]koṭīnayutaśatasahasrāṇi niśceruḥ / niścaritvā sarvāvantaṃ śuddhāvāsabhavanaṃ mahatāvabhāsenāvabhāsya {B25v} sthitā abhūvan // 2.3 //

ap2.4 {A1v1}[3842]

atha mañjuśrīḥ kumarabhūto yamāntakasya krodharājasya hṛdayaṃ sarvakarmikaṃ ekavīraṃ āvāhanavisarjanaśāntikapauṣṭikābhicārukaantardhānākāśagamanapātālapraveśanapādapracārikākarṣaṇavidveṣaṇavaśīkaraṇasarvagandhamālyavilepanapradīpasvatantramantreṣu pradhānaḥ[3843] saṃkṣepataḥ yathā yathā prayujyate, tathā tathā sādhyamānaḥ / tryakṣaraṃ nāma mahāvīryaṃ sarvārthasādhanaṃ mahākrodharājam[3844] / katamaṃ ca tat // 2.4 //

ap2.5 oṁ āḥ hrūṃ[3845] /

idaṃ tanmahākrodhasya hṛdayaṃ sarvakarmikaṃ sarvamaṇḍaleṣu sarvamantracaryāsu ca nirdiṣṭaṃ mahāsattvena mañjughoṣeṇa sarvavighnavināśanam // 2.5 //

ap2.6 atha mañjuśrīḥ kumarabhūtaḥ dakṣiṇaṃ pāṇim udyamya krodhasya mūrdhni sthāpayām āsa / evaṃ cāha /

namaste sarvabuddhānām / samanvāharantu {S26} buddhā bhagavanto ye kecid daśadiglokadhātuvyavasthitā anantāparyāntāś ca bodhisattvā maharddhikāḥ samayam adhitiṣṭhanta // 2.6 //

ap2.7 ity evam uktvā taṃ krodharājānaṃ {B26r} bhrāmayitvā kṣipati sma / samanantaranikṣipto mahākrodharājo sarvāvantaṃ lokadhātuṃ gatvā kṣaṇamātreṇa ye duṣṭāśayāḥ sattvā maharddhikāḥ tān nigṛhyānayati sma / taṃ mahāparṣanmaṇḍalaṃ śuddhāvāsabhavanaṃ praveśayati sma / vyavasthāyāṃ ca sthāpayitvā samantajvālāmālākulo bhūtvā duṣṭasattveṣu ca mūrdhni tiṣṭhate sma[3846] // 2.7 //

ap2.8 atha mañjuśrīḥ kumarabhūtaḥ punar api taṃ parṣanmaṇḍalam avalokya /

śṛṇvantu bhavantaḥ sarvasattvāḥ yo hy enaṃ madīyaṃ samayam atikramet tasyāyaṃ krodharājā nigraham āpādayiṣyati / yat kāraṇam anatikramaṇīyā buddhānāṃ bhagavatāṃ samayarahasyamantrārthavacanapathāḥ bodhisattvānāṃ ca maharddhikānāṃ samāsanirdeśataḥ kathayiṣyāmi / taṃ śruṇuta sādhu ca suṣṭhu ca manasi kuruta / bhāṣiṣye 'ham // 2.8 //

ap2.9 namaḥ samantabuddhānām[3847] / oṁ ra ra smara apratihataśāsana kumārarūpadhāriṇa[3848] hūṃ hūṃ phaṭ phaṭ[3849] svāhā // 2.9 //

ap2.10 ayaṃ sa mārṣā madīyamūlamantraḥ {B26v} āryamañjuśriyaṃ nāma / mudrā pañcaśikhā mahā[3850]mudreti vikhyātā taṃ prayojayed asmin mūlamantre[3851] // 2.10 //

ap2.11 sarvakarmikaṃ bhavati hṛdayam / {V18} vakṣye sarvakarmakaraṃ śivam[3852] /

oṁ vākye da namaḥ[3853] // 2.11 //

ap2.12 mudrā cātra bhavati triśikheti vikhyātā sarvabhogābhivarddhanī // 2.12 //

ap2.13 upahṛdayaṃ cātra bhavati /

vākye hūṃ // 2.13 //

ap2.14 mudrā cātra bhavati triśikheti vikhyātā sarvasattvākarṣaṇī // 2.14 //

ap2.15 ekākṣaraṃ paramahṛdayaṃ cātra bhavati /

oṁ[3854] // 2.15 //

ap2.16 mudrā bhavati cātra mayūrāsaneti vikhyātā sarvasattvavaśaṅkarī[3855] sarvabuddhānāṃ hṛdayam[3856] // 2.16 //

ap2.17 aparam api mahāvīraṃ nāma aṣṭākṣaraṃ[3857] paramaśreyasaṃ mahāpavitraṃ tribhavavartmo[3858]pacchedanaṃ sarvadurgatinivāraṇaṃ sarvaśāntikaraṃ sarvakarmakaraṃ kṣemaṃ[3859] nirvāṇaprāpaṇaṃ buddham iva saṃmukhadarśanopasthitam / svayam eva[3860] mañjuśrīr ayaṃ bodhisattvaḥ[3861]

sarvasattvānām arthāya paramaguhyamantrarūpiṇopasthitaḥ[3862] sarvāśāpāripūrakaṃ yatra smaritamātreṇa pañcānantaryāṇi pariśodhayati / kaḥ punarvādo jāpena[3863] / {B27r} katamaṃ ca tat // 2.17 //

ap2.18 oṁ āḥ dhīra[3864] hūṃ khecaraḥ[3865] //

eṣa saḥ mārṣāḥ svayam[3866] evāham aṣṭākṣaraṃ mahāvīraṃ paramaguhyahṛdayaṃ buddhatvam iva / pratyupasthitam[3867] sarvakāryeṣu {S27} saṃkṣepataḥ / mahāguṇavistaro na[3868] śakyate sma anekakālakalpakoṭinayutaśatasahasrair api guṇāparyantaniṣṭhaṃ[3869] vaktum iti / mudrā cātra bhavati mahāvīryeti vikhyātā sarvāśāpāripūrakī // 2.18 //

ap2.19 [3870] āhvānanamantraś cātra bhavati /

oṁ he he kumāra viśvarūpiṇe {A2r} sarvabālabhāṣitaprabodhane / āyāhi bhagavann āyāhi / kumāra[3871]krīḍotpaladhāriṇe maṇḍalamadhye[3872] tiṣṭha tiṣṭha / samayam anusmara / apratihataśāsana hūṁ / mā vilamba / kuru[3873] / phaṭ svāhā // 2.19 //

ap2.20 eṣa bhagavanmañjuśriyaḥ āhvānanamantrā sarvasattvānāṃ[3874] sarvabodhisattvānāṃ sarvapratyekabuddhāryaśrāvakadevanāgayakṣa-gandharvagaruḍakinnaramahoragapiśācarākṣasasarvabhūtānāṃ ceti // 2.20 //

ap2.21 saptābhimantritaṃ candanodakaṃ kṛtvā caturdiśam ity ūrdhvam adhas tiryak sarvataḥ kṣipet / sarvabuddhabodhisattvāḥ mañjuśriyaś ca svayaṃ saparivāraḥ sarvalaukikalokottarāś ca mantrāḥ sarve ca bhūtagaṇāḥ sarvasattvāś ca {B27v} āgatā bhaveyuḥ // 2.21 //

ap2.22 namaḥ sarvabuddhānām[3875] apratihataśāsanānām / oṁ dhu dhura dhura dhūpavāsini dhūpārciṣi[3876] hūṃ tiṣṭha samayam anusmara svāhā / dhūpamantraḥ // 2.22 //

ap2.23 candanaṃ karpūraṃ kuṅkumaṃ caikīkṛtya dhūpaṃ dāpayet tatas[3877] tathāgatānāṃ sarvabodhisattvānāṃ sarvasattvānāṃ[3878] ca / dhūpāpyāyitamanasaḥ ākṛṣṭā[3879] bhavanti / bhavati cātra mudrā yasya padmamāleti vikhyātā sarvasattvākarṣaṇī śivā / āhvānanamantrāś ca • ayam[3880] eva mudrā padmamālā śubhā // 2.23 //

ap2.24 āgatānāṃ ca sarvabuddhabodhisattvānāṃ sarvasattvānāṃ cāgatānāṃ arghyo deyaḥ / karpūracandanakuṅkumair udakam āloḍya jātīkusumanavamālika-vārṣikapuṃnāganāgabakulapiṇḍītagarair eteṣām anyatamena puṣpeṇa yathartukena vā sugandhapuṣpeṇa miśrīkṛtya anena mantreṇa argho deyaḥ // 2.24 //

ap2.25 namaḥ sarvabuddhānām[3881] apratihataśāsanānām / tadyathā / he he mahā-kāruṇika viśvarūpadhāriṇe[3882] arghaṃ pratīccha[3883] pratīcchāpaya samayam anusmara tiṣṭha tiṣṭha maṇḍalamadhye[3884] praveśaya praviśa {A2v} sarvabhūtānukampaka gṛhṇa gṛhṇa hūṃ / ambaravicāriṇe svāhā // 2.25 //

ap2.26 mudrā cātra pūrṇeti vikhyātā sarvasattvānuvartinī[3885] dhruvā[3886] / gandhamantraś {B28r} cātra bhavati // 2.26 //

ap2.27 namaḥ sarvabuddhānāṃ[3887] namaḥ samantagandhāvabhāsaśriyāya[3888] tathāgatāya / tadyathā / gandhe gandhe gandhāḍhye gandhamanorame[3889] pratīccha pratīccheyaṃ[3890] gandhaṃ samatānucāriṇe[3891] svāhā // 2.27 //

ap2.28 bhavati {S28} cātra mudrā pallavā nāma sarvāśāpāripūrikā / puṣpamantraś cātra bhavati // 2.28 //

ap2.29 namaḥ sarvabuddhānām[3892] apratihataśāsanānām / namaḥ saṃkusumitarājasya tathāgatasya / tadyathā / kusume kusume kusumāḍhye kusumapuravāsini kusumāvati svāhā //

tenaiva dhūpamantreṇa pūrvoktenaiva dhūpena dhūpayet // 2.29 // {V19}

ap2.30 sarvabuddhān namaskṛtya acintyādbhutarūpiṇām /
balimantraṃ pravakṣyāmi samyak sambuddhabhāṣitam // 2.30 //

ap2.31 namaḥ sarvabuddhabodhisattvānām[3893] apratihataśāsanānāṃ / tadyathā / he he bhagavan mahāsattva buddhāvalokita[3894] mā vilamba[3895] / idaṃ baliṃ gṛhṇāpaya gṛhṇa hūṃ hūṃ sarvaviśva ra ra ṭa ṭa phaṭ[3896] svāhā // 2.31 //

ap2.32 nivedyaṃ cānena dāpayed baliṃ ca sarvabhautikam / bhavati cātra mudrā śaktiḥ sarvaduṣṭanivāriṇī // 2.32 //

ap2.33 namaḥ sarvabuddhānām[3897] apratihataśāsanānāṃ sarvatamo'ndhakāravidhvaṃsināṃ / namaḥ samantajyotigandhāvabhāsaśriyāya[3898] tathāgatāya / tadyathā / he he bhagavan jyotiraśmiśatasahasrapratimaṇḍitaśarīra {B28v} vikurva vikurva / mahābodhisattvasamantajvāloddyotitamūrti khurda khurda / avalokaya avalokaya sarvasattvānāṃ svāhā[3899] // 2.33 //

ap2.34 pradīpamantrā / pradīpaṃ cānena dāpayet[3900] / mudrā vikāsinī nāma sarvasattvāvalokinī // 2.34 //

ap2.35 namaḥ samantabuddhānām apratihataśāsanānām / tadyathā / jvala jvala jvālaya jvālaya / huṁ / vibodhaka harikṛṣṇapiṅgala svāhā // 2.35 //

ap2.36 agnikārikā mantrā / bhavati cātra mudrā sampuṭā nāma lokaviśrutā sarvasattvaprabhodyotanī / bhāṣitā munivaraiḥ pūrvaṃ bodhisattvasya dhīmataḥ // 2.36 //

ap2.37 atha khalu mañjuśrīḥ kumarabhūtaḥ vajrapāṇiṃ bodhisattvam[3901] āmantrayate sma /
imāni guhyakādhipate mantrapadāni sarahasyāni paramaguhyakāni // 2.37 //

ap2.38 tvadīyaṃ kulavikhyātaṃ[3902] sutaṃ ghoraṃ sudāruṇaṃ /
ya eva sarvamantrāṇāṃ sādhyamānānāṃ vicakṣaṇaiḥ // 2.38 //

ap2.39 mūrdhaṭaka iti vikhyāta vajrābjakulayor api /
tasya nirnāśanārthāya vidyeyaṃ sampravakṣyate // 2.39 // {S29}

ap2.40 namaḥ sarvabuddhabodhisattvānām apratihataśāsanānām / oṁ kara kara / kuru kuru mama kāryam / bhañja bhañja sarvavighnān / daha daha sarvavajravināyakān / mūrdhaṭaka jīvitāntakara mahāvikṛtarūpiṇe[3903] paca paca

sarvaduṣṭān / {B29r} mahāgaṇapati jīvitāntakara bandha bandha sarvagrahān / ṣaṇmukha ṣaḍbhuja ṣaṭcaraṇa / rudram ānaya / viṣṇum ānaya / brahmādyān devān ānaya / mā vilamba mā vilamba[3904] / rakṣa rakṣa[3905] / maṇḍalamadhye praveśaya / samayam anusmara / hūṁ hūṁ[3906] phaṭ phaṭ[3907] svāhā // 2.40 //

ap2.41 eṣa saḥ paramaguhyakādhipate paramaguhyo mahāvīryo[3908] mañjuśrīḥ ṣaṇmukho nāma mahākrodharājā sarvavighnavināśakaḥ / anena paṭhita-mātreṇa daśabhūmipratiṣṭhāpitabodhisattvā vidravante kiṃ punar duṣṭa-vighnāḥ / anena paṭhitamātreṇa mahārakṣā kṛtā bhavati / mudrā cātra bhavati mahāśūlā[3909] • iti vikhyātā sarvavighnavināśikā / asyaiva krodharājasya hṛdayam // 2.41 //

ap2.42 oṁ hrīṁḥ jñīḥ[3910] vikṛtānana huṁ / sarvaśatrūn nāśaya stambhaya phaṭ phaṭ[3911] svāhā //

anena mantreṇa sarvaśatrūn mahāśūlarogeṇa cāturthakena vā gṛhṇāpayati / satatajāpena vā yāvad rocate maitratāṃ vā na pratipadyate / atha karuṇācittaṃ labhate / jāpānte muktir na syāt / mriyata iti[3912] ratnatrayāpakariṇāṃ kartavyaṃ nānyeṣāṃ[3913] saumyacittānām // 2.42 //

ap2.43 mudrāṃ mahāśūlāṃ[3914] prayojayet / upahṛdayaṃ cātra bhavati /

oṁ hrīṁḥ[3915] kālarūpa huṁ khaṁ svāhā // 2.43 //

ap2.44 mudrā mahāśūlaiva[3916] prayojanīyā / {B29v} sarvaduṣṭān {V20} yam icchati taṃ kārayati / paramahṛdayaṃ sarvabuddhādhiṣṭhitam ekākṣaraṃ nāma // 2.44 //

ap2.45 hūṁ //

eṣa sarvakarmakaraḥ / mudrā mahāśūlaiva[3917] prayojanīyā / sarvānarthanivāraṇam / sarvabhūtavaśaṅkaraḥ / saṃkṣepata eṣa krodharājaḥ[3918] sarvakarmeṣu prayoktavyaḥ / maṇḍalamadhye jāpaḥ siddhikāle ca viśiṣyate // 2.45 //

ap2.46 visarjanamantrā bhavanti /

namaḥ sarvabuddhānām apratihataśāsanānām / tadyathā / jaya[3919] jaya sujaya mahākāruṇika viśvarūpiṇe[3920] gaccha gaccha[3921] svabhavanaṃ[3922] sarvabuddhāṃś ca visarjaya saparivārān svabhavanaṃ cānupraveśaya / samayam anusmara / sarvārthāś ca me siddhyantu mantrapadāḥ / manorathaṃ ca me paripūraya[3923] svāhā // 2.46 //

ap2.47 ayaṃ visarjanamantraḥ sarvakarmeṣu prayoktavyaḥ / mudrā bhadrapīṭheti vikhyātā / āsanaṃ cānena dāpayet / manasā saptajaptena visarjanam // 2.47 //

ap2.48 sarvebhyo laukikalokottarebhyo maṇḍalebhyo mantrebhyaś caiva mantrasiddhiḥ / samayajāpakāla[3924]niyameṣu ca prayoktavyā[3925] / iti // 2.48 // {S30}

ap2.49 atha khalu mañjuśrīḥ kumarabhūtaḥ punar api taṃ śuddhāvāsabhavanam avalokya taṃ ca[3926] mahāparṣanmaṇḍalaṃ svakaṃ ca vidyāgaṇamantrapaṭalavisaraṃ bhāṣate sma // 2.49 //

ap2.50 namaḥ sarvabuddhānām apratihataśāsanānām[3927] {B30r} / oṁ riṭi[3928] svāhā //

mañjuśriyasyeyam[3929] anucarī keśinī nāma vidyā sarvakarmikā / mahā-mudrāyā pañcaśikhayā yojyā[3930] sarvaviṣakarmasu // 2.50 //

ap2.51 namaḥ samantabuddhānām apratihataśāsanānām / oṁ niṭi[3931] //

upakeśinī nāma vidyeyaṃ sarvakarmikā / mudrāyā vikāsinyā[3932] ca yojayet sarvagrahakarmeṣu // 2.51 //

ap2.52 namaḥ samantabuddhānām apratihatagatīnām[3933] / oṁ niḥ[3934] //

vidyeyaṃ nalinī[3935] nāma sarvakarmakarā śubhā /
mudrāyā bhadrapīṭhayā saṃyuktā yakṣiṇīm[3936] ānayed dhruvam // 2.52 //

ap2.53 nāmaḥ samantabuddhānām acintyādbhutarūpiṇām /
mudrāyā śaktinā yuktā sarvaḍākinīghātinī[3937] //

oṁ jñaiḥ[3938] svāhā // 2.53 //

ap2.54 vidyā kapālinī[3939] nāma mañjughoṣeṇa bhāṣitā /
samantāsarvabuddhaiśca praśastā divyarūpiṇī[3940] // 2.54 //

ap2.55 namaḥ samantabuddhānām apratihatagati[3941]pracāriṇām[3942] / tadyathā / oṁ varade svāhā //

mudrāyā[3943] triśikhenaiva[3944] yojayec[3945] chreyasātmakaḥ[3946] /
bahurūpadharā devī kṣiprabhogaprasādhikā // 2.55 //

ap2.56 namaḥ samantabuddhānām acintyādbhutarūpiṇām /

oṁ bhūri[3947] svāhā /

mudrāyā śūlasaṃyuktā sarvajvaravināśinī // 2.56 //

ap2.57 namaḥ samantabuddhānām acintyādbhutarūpiṇām / {V21}

oṁ ture[3948] svāhā //

vidyā tārāvatī[3949] nāma praśastā sarvakarmasu {B30v} /
mudrāyā śaktiyaṣṭyā tu yojitā vighnaghātinī // 2.57 //

ap2.58 namaḥ samantabuddhānām acintyādbhutarūpiṇām / {S31}

tadyathā / oṁ vilokini svāhā /

vidyā lokavatī nāma sarvaloka[3950]vaśaṃkarī /
yojitā vaktramudreṇa[3951] sarvasaukhyapradāyikā // 2.58 //

ap2.59 namaḥ samantabuddhānām acintyādbhutarūpiṇām /

tadyathā / oṁ viśve viśvasambhave[3952] viśvarūpiṇi kaha kaha āviśāviśa[3953] / samayam anusmara / ru ru tiṣṭha svāhā // 2.59 //

ap2.60 eṣā vidyā mahāvīryā darśitā[3954] lokanāyakaiḥ /
daṃṣṭramudrāsametāstra[3955]sarvasattvāveśinī[3956] śubhā /
varadā sarvabhūtānāṃ viśveti samprakīrtitā[3957] // 2.60 //

ap2.61 namaḥ samantabuddhānām acintyādbhutarūpiṇām /
tadyathā / oṁ śvete śrīvapuḥ[3958] svāhā // 2.61 //

ap2.62 mayūrāsanena mudreṇa vinyastā sarvakarmikā /
mahāśveteti vikhyātā • acintyādbhutarūpiṇī[3959] /
saubhāgyakaraṇaṃ loke naranārīvaśaṃkarī // 2.62 //

ap2.63 namaḥ samantabuddhānām acintyādbhutarūpiṇām /
tadyathā / oṁ khi khiri khi riri[3960] bhaṅguri sarvaśatruṃ stambhaya jambhaya mohaya vaśam ānaya svāhā // 2.63 //

ap2.64 eṣā vidyā mahāvidyā yoginīti prakathyate /
yojitā vaktramudreṇa[3961] duṣṭasattvaprasādinī[3962] // 2.64 //

ap2.65 namaḥ samantabuddhānām apratihatagati[3963]pracāriṇām /

tadyathā / {B31r} oṁ śrīḥ // 2.65 //

ap2.66 eṣā vidyā mahālakṣmī lokanāthais tu deśitā /
mudrā sampuṭayā yuktā mahārājyapradāyikā // 2.66 //

ap2.67 namaḥ samantabuddhānāṃ sarvasattvābhayapradāyinām /

tadyathā[3964] / oṁ ajite kumārarūpiṇi • ehi • āgaccha / mama kāryaṃ kuru svāhā // 2.67 // {S32}

ap2.68 ajiteti vikhyātā kumārī amṛtodbhavā /
mudrāyā pūrṇayā yuktā sarvaśatrunivāraṇī // 2.68 //

ap2.69 namaḥ samantabuddhānām acintyādbhutarūpiṇām / {V22}

tadyathā / oṁ jaye svāhā / vijaye svāhā / ajite svāhā / aparājite svāhā // 2.69 //

ap2.70 caturbhaginya iti vikhyātā bodhisattvānucārikā /
paryaṭanti mahīṃ kṛtsnāṃ sattvānugrahakārikāḥ // 2.70 //

ap2.71 bhrātās tumburu[3965]vikhyātā etāsām anucārakaḥ /
nauyānasamārūḍhā ambuve tu[3966] nivāsinaḥ /
muṣṭimudreṇa vinyastā sarvāśāpāripūrikā // 2.71 //

ap2.72 namaḥ samantabuddhānāṃ lokāgrādhipatīnām //

tadyathā[3967] / oṁ kumāra mahākumāra krīḍa krīḍa / ṣaṇmukha bodhisattvānujñāta mayūrāsana śaktyu[3968]dyatapāṇi raktāṅga raktagandhānulepanapriya kha kha khāhi khāhi khāhi[3969] huṁ / nṛtya nṛtya / raktāpuṣpārcitamūrti samayam anusmara / bhrama bhrama bhrāmaya bhrāmaya bhrāmaya / lahu lahu mā vilamba / sarvakāryāṇi me kuru kuru / vicitra[3970]rūpadhāriṇe[3971] tiṣṭha tiṣṭha huṁ[3972] / {B31v} sarvabuddhānujñāta[3973] svāhā // 2.72 //

ap2.73 bhāṣito[3974] bodhisattvena mañjughoṣeṇa tāyinā[3975] /
ṣaḍvikārā mahī kṛtsnā pracacāla[3976] samantataḥ // 2.73 //

ap2.74 hitārthaṃ sarvasattvānāṃ duṣṭasattvanivāraṇam /
maheśvarasya suto ghoro vaineyārtham ihāgataḥ // 2.74 //

ap2.75 skandam[3977] aṅgārakaṃ caiva graha[3978]cihnaiḥ sucihnitaḥ /
mañjubhāṇi tato[3979] bhāṣe karuṇāviṣṭena cetasā // 2.75 //

ap2.76 mahātmā bodhisattvo 'yaṃ bālānāṃ hitakāriṇaḥ /
sattvacaryā yato yukto[3980] viceruḥ sarvato jagat // 2.76 //

ap2.77 mudrāśaktiyaṣṭyā[3981] tu[3982]saṃyukto sa mahātmanaḥ /
āvartayati brahmādyāṃ kiṃ punar mānuṣaṃ phalam[3983] // 2.77 // {S33}

ap2.78 kaumārabhittam[3984] akhilaṃ kalyam[3985] asya samāsataḥ /
kārttikeyaka[3986]mañjuśrīr mantro 'yaṃ samudāhṛtaḥ // 2.78 //

ap2.79 sattvānugrahakāmyarthaṃ[3987] bodhisattva ihāgataḥ /
tryakṣaraṃ nāma hṛdayaṃ mantrasyāsya udāhṛtam // 2.79 //

ap2.80 sarvasattvahitārthāya bhogākarṣaṇatatparaḥ /
mudrāyā śaktiyaṣṭyā tu vinyastaḥ sarvakarmikaḥ[3988] // 2.80 //

ap2.81 oṁ hūṃ jaḥ /

eṣa mantraḥ samāsena kuryān mānuṣakaṃ phalam // 2.81 //

ap2.82 namaḥ samantabuddhānāṃ samantoddyoti[3989]mūrtīnām //

oṁ vikṛtagraha huṁ phaṭ svāhā // 2.82 //

ap2.83 upahṛdayaṃ cāsya saṃyukto mudrāśaktinā tathā /
āvartayati[3990] bhūtāni sagrahāṃ mātarāṃ tathā // 2.83 // {V23}

ap2.84 sarvamudritamudreṣu {B32r} vinyastā saphalā bhavet /
vitrāsayati bhūtānāṃ duṣṭāviṣṭavimocanī // 2.84 //

ap2.85 eṣa mañjuśriyaḥ[3991] kumarabhūtasya kārttikeyamañjuśrīr nāma kumāro 'nucaraḥ sarvakarmikaḥ / jāpa[3992]mātreṇaiva sarvakarmāṇi karoti sarvabhūtāni trāsayati • ākarṣayati vaśam ānayati śoṣayati ghātayati / yathepsitaṃ vā vidyādharasya tat sarvaṃ sampādayati // 2.85 //

ap2.86 namaḥ samantabuddhānām apratihataśāsanānām / tadyathā / oṁ brahma subrahma[3993] brahmavarcase[3994] śāntiṃ kuru svāhā // 2.86 //

ap2.87 eṣa mantro[3995] mahābrahmā bodhisattvena bhāṣitaḥ /
śāntiṃ prajagmur bhūtāni tatkṣaṇād eva śītalām[3996] // 2.87 //

ap2.88 mudrā pañcaśikhā yuktā kṣipraṃ svastyayanaṃ bhavet /
ābhicārukeṣu sarveṣu • atharvavedapaṭhyate[3997] //
eṣa saṃkṣepata ukto kalpam asya samāsataḥ // 2.88 //

ap2.89 namaḥ samantabuddhānām apratihataśāsanānām //

tadyathā / oṁ garuḍavāhana cakrapāṇi caturbhuja huṁ huṁ samayam anusmara / bodhisattva ājñāpayati[3998] svāhā // 2.89 // {S34}

ap2.90 ājñapto mañjughoṣeṇa kṣipram arthakaraḥ śivaḥ /
vidrāpayati bhūtāni viṣṇurūpeṇa dehinām // 2.90 //

ap2.91 mudrā triśikhe yuktaḥ kṣipram arthakaraḥ sthiraḥ /
ya ete[3999] vaiṣṇave tantre kathitāḥ kalpavistarāḥ / {B32v}
upāyavaineyasattvānāṃ mañjughoṣeṇa bhāṣitāḥ // 2.91 //

ap2.92 namaḥ samantabuddhānām apratihataśāsanānām //

tadyathā / oṁ mahāmaheśvara bhūtādhipati vṛṣa[4000]dhvaja pralambajaṭāmakuṭadhāriṇe sitabhasmadhūsaritamūrti huṁ phaṭ phaṭ / bodhisattva ājñāpayati[4001] svāhā // 2.92 //

ap2.93 eṣa mantro mayā proktaḥ sattvānāṃ hitakāmyayā /
śūlamudrāsamāyuktaḥ[4002] sarvabhūtavināśakaḥ // 2.93 //

ap2.94 yanmayā kathitaṃ pūrvaṃ kalpam asya purātanam /
śaivam iti vakṣyante sattvā bhūtalavāsinaḥ /
vividhā guṇavistārāḥ śaivatantre mayoditāḥ // 2.94 //

ap2.95 namaḥ samantabuddhānām apratihataśāsanānām //

tadyathā / oṁ śakuna mahāśakuna padmavitatapakṣa sarvapannaganāśaka kha kha khāhi khāhi[4003] / samayam anusmara huṁ / tiṣṭha / bodhisattva ājñāpayati[4004] svāhā[4005] // 2.95 // {V24}

ap2.96 eṣa mantro mahāvīryaḥ vainateyeti viśrutaḥ /

durdāntadamako śreṣṭhaḥ bhoginām viṣanāśanam[4006] // 2.96 //

ap2.97 mahāmudrāyā samāyuktaḥ hanty anarthā[4007] sudāruṇām /
vicikitsayati na saṃdeho viṣā sthāvarajaṅgamām[4008] // 2.97 //

ap2.98 sattvān upāyavaineyāṃ[4009] bodhisattvasamājñayā /
vicerur garuḍarūpeṇa pākṣirāṭ sa mahādyutiḥ // 2.98 //

ap2.99 yāvanto gāruḍe tantre kathitāḥ kalpavistarāḥ /
te mayaivoditāḥ sarve sattvānāṃ hitakāraṇāt // 2.99 // {B33r}

ap2.-100 garutmā bodhisattvas tu vainateyārtham ihāgataḥ /
bhoginām viṣanāśāya viceruḥ pakṣirūpiṇaḥ // 2.100 // {S35}

ap2.-101 yāvanto laukikā mantrāḥ te 'smin[4010] kalpa udāhṛtāḥ /
vaineyārthaṃ hi sattvānāṃ vicarāmi tathā tathā // 2.101 //

ap2.-102 ye tu tāthāgatā[4011] mantrāḥ kuliśābja[4012]kulayor api /
te 'smin kalpavistare bhāṣitāḥ pūrvam eva tu // 2.102 //

ap2.-103 yathā hi dhātrī bahudhā bālaṃ lālayati[4013] yatnataḥ /
tathā bāliśabuddhīnāṃ mantrarūpī carāmy aham // 2.103 //

ap2.-104 daśabalaiḥ[4014] kathitaṃ pūrvam[4015] adhunā ca mayoditam /
sakalaṃ mantratantrārthaṃ kumāro 'pyāha[4016] mahādyutiḥ // 2.104 //

ap2.-105 jinavaraiś ca ye gītā gītā daśabalātmajaiḥ /
mañjusvareṇa te gītā acintyādbhutarūpiṇām // 2.105 //

ap2.-106 atha khalu mañjuśrīḥ kumarabhūtaḥ sarvāvantaṃ śuddhāvāsabhavanaṃ taṃ ca mahāparṣanmaṇḍalam avalokya sarvasamayasañcodanī[4017] nāma samādhiṃ samāpadyate sma / yatra samādheḥ pratiṣṭhitasya • aśeṣasattvanirhāra[4018]caryāmanasaḥ sarvasattvāḥ[4019] pratiṣṭhitā bhaveyuḥ // 2.106 //

ap2.-107 samanantarasamāpannasya mañjuśriyaḥ kumarabhūtasya sarvāvantaṃ śuddhāvāsabhavanaṃ vicitramaṇiratna[4020]vyūhālaṅkāramaṇḍalam acintyādbhutabodhisattvavikurvaṇam / sarvapratyekabuddhārya-śrāvakacaryāpraviṣṭair {B33v} api bodhisattvair daśabhūmipratiṣṭhiteśvarair api na śakyate taṃ[4021] maṇḍalaṃ likhituṃ lekhayituṃ[4022] vā kaḥ punarvādo pṛthagjanabhūtaiḥ sattvaiḥ[4023] // 2.107 //

ap2.-108 taṃ[4024] divyam āryamaṇḍalasamayanirhārā[4025]vasthānāvasthitaṃ mañjuśriyaṃ kumarabhūtaṃ dṛṣṭvā sarve buddhā bhagavantaḥ sarvapratyeka-buddhāḥ sarve • āryaśrāvakāḥ sarve bodhisattvā daśabhūmipratiṣṭhitā yauvarājyābhiṣekasamanuprāptāś caryā[4026]pratipannāś ca sarve sattvāḥ[4027] sāsravā anāsravāś ca mañjuśriyaḥ kumarabhūtasyādhiṣṭhānenācintyaṃ

buddhabodhisattvācaryā[4028]niṣyanditaṃ samādhiviśeṣamānasodbhavaṃ maṇḍalaṃ praviṣṭam ātmānaṃ saṃjānante sma / na śakyate tat pṛthagjanaiḥ sattvaiḥ manasāpy[4029] ālambayituṃ[4030] kaḥ punarvādo likhituṃ lekhayituṃ[4031] vā // 2.108 // {V25}

ap2.-109 atha mañjuśrīḥ kumarabhūtaḥ, tān[4032] mahāparṣanmaṇḍalasamayam anupraviṣṭān[4033] sattvān āmantrayate sma / śṛṇvantu mārṣāḥ / anatikramaṇīyam etat[4034] tathāgatānāṃ {S36} bodhisattvānāṃ ca samayaḥ kaḥ punarvādo 'nyeṣāṃ sattvānām āryānāryāṇām // 2.109 //

ap2.-110 atha[4035] mañjuśrīḥ kumarabhūto vajrapāṇiṃ guhyakādhipatim āmantrayate sma / nirdiṣṭaṃ bho jinaputrātikrānta[4036]mānuṣyakaṃ {B34r} samayaṃ mānasodbhavam / mānuṣyakaṃ tu vakṣye parinirvṛtānāṃ ca tathāgatānāṃ yatra sattvāḥ[4037] samanupraviśya sarvamantrā[4038] laukikalokottarā siddhiṃ gaccheyuḥ // 2.110 //

ap2.-111 atha khalu vajrapāṇir guhyakā[4039]dhipatiḥ mañjuśriyaṃ kumarabhūtam āmantrayate sma / bhāṣa bhāṣa[4040] tvaṃ bho jinaputra yasyedānīṃ kālaṃ manyase // 2.111 //

ap2.-112 parinirvṛte lokanāthe śākyasiṃhe anuttare /
buddhatva iva sattvānāṃ tvadīyaṃ maṇḍalaṃ bhuvi // 2.112 //

ap2.-113 dṛṣṭimātre[4041] hi loke 'smin mantrā siddhiṃ prajagmire /
ajñānavidhihīnāṃ[4042] tu samayo 'nadhikṛtena[4043] vā // 2.113 //

ap2.-114 mantrā siddhiṃ na gaccheyur brahmasyāpi mahātmanaḥ /
anabhiyuktā[4044] tantre 'smin adṛṣṭasamayodite // 2.114 //

ap2.-115 mantrā[4045] siddhiṃ na gacchanti yatnenāpy anekadā[4046] /
samayaprayogahīnaṃ śakrasyāpi prayatnataḥ // 2.115 //

ap2.-116 mantrasiddhiṃ[4047] na gacchanti kiṃ punar bhuvi mānuṣe /
samayaśāstratattvajñe caryākarmasu sādhane[4048] /
paṭhitamātrā hi sidhyante māntrā[4049] āryā ca laukikāḥ // 2.116 //

ap2.-117 maṇḍalaṃ mañjughoṣasya praviṣṭaḥ sarvakarmakṛt /
mantrasiddhir dhruvaṃ tasya kumārasyeva[4050] śāsane // 2.117 //

ap2.-118 atha khalu vajrapāṇir guhyakādhipatis taṃ[4051] mahāsattvam adhyeṣate[4052] sma / saṃkṣepato bho bho mahābodhisattva sattvānām[4053] arthāya maṇḍalavidhānaṃ bhāṣasveti // 2.118 //

ap2.-119 evam {B34v} uktas tu guhyakādhipatinā mañjuśrīḥ kumarabhūtaḥ sarvasattvānām arthāya maṇḍalavidhānaṃ bhāṣate sma // 2.119 //

ap2.-120 ādau tāvat pratihārakapakṣe caitravaiśākhe ca māse sitapakṣe praśastadivase śuddhagrahanirīkṣite śubhanakṣatrasaṃyukte śuklapratipadi pūrṇamāsyāṃ vā anyasmin[4054] vā kāle prāvṛṇmāsavivarjite pūrvāhṇe bhūmim adhiṣṭhātavyam

// 2.120 //

ap2.-121 mahānagaram āsṛtya[4055] yatra vā svayaṃ tiṣṭhen {S37} maṇḍalācāryaś ca[4056] samudrāgāminīṃ vā nadīm āśrityaḥ samudrā[4057]taṭasamīpaṃ vā mahānagarasya pūrvottare digbhāge nātidūre nātyāsanne maṇḍalācāryeṇa † sattvānā[4058] † saptāhaṃ pakṣamātraṃ vā • ekānte • uṭajaṃ kṛtvā[4059] prativastavyam // 2.121 //

ap2.-122 yas tasmin sthāne sucaukṣaṃ pṛthivīpradeśaṃ samantāc caturasraṃ ṣoḍaśahastaṃ dvādaśahastaṃ vā[4060] apagatapāṣāṇakaṭhalla[4061]bhasmāṅgāratuṣakapālāsthivarjitaṃ sucaukṣaṃ[4062] suparikarmitaṃ[4063] pṛthivīpradeśaṃ niḥprāṇakeno[4064]dakena pañcagavyasaṃmiśritena candanakarpūrakuṅkumodakena vā yamāntakena krodharājenāṣṭasahasrābhimantritena {V26} pañcaśikhamahāmudrāsaṃyuktena taṃ pṛthivīpradeśaṃ abhyukṣayec caturdikṣu ity ūrdhvamadhastiryag {B35r} vidikṣu ca sarvataḥ kṣipet // 2.122 //

ap2.-123 tato taṃ pṛthivīpradeśaṃ samantāc caturasraṃ ṣoḍaśahastaṃ dvādaśahastaṃ[4065] vā • aṣṭahastaṃ vā / tatra ṣoḍaśahastaṃ jyeṣṭhaṃ madhyaṃ dvādaśahastaṃ kanyasaṃ aṣṭahastam / etat trividhaṃ proktaṃ maṇḍalaṃ sarvadarśibhiḥ / rājyakāmāya tato jyeṣṭhaṃ madhyamaṃ sambhogavardhanaṃ kanyasaṃ samayamātraṃ tu sarvakarmakaraṃ śivam // 2.123 //

ap2.-124 tato 'nyatamaṃ manasepsitaṃ maṇḍalam ālikhet / tatra taṃ pṛthivīpradeśaṃ dvihastamātraṃ khanet / tatra pāṣāṇāṅgārabhasmāsthikeśādayo vividhā vā prāṇakajātayo yadi dṛśyante • anyaṃ pṛthivīpradeśaṃ khanet / nirupahatyaṃ nirupadravaṃ bhavet / na cet parvatāgranadīpulina[4066]samudrotsaṅgamahā-nadīpulinasikatādicayaṃ mahatā prayatnena[4067] sa[4068] pratyavekṣitaṃ sucaukṣaṃ niḥprāṇakaṃ kṛtvā likhet // 2.124 //

ap2.-125 taṃ pṛthivīpradeśaṃ bhūyo niḥprāṇakeno[4069]dakena pañcagavyasaṃmiśreṇa nadīkūlamṛttikayā medhyayā valmīkamṛttikayā vā yatra prāṇakā na santi tayā mṛttikayā pūrayitavyam / pūrayitvā ca svākoṭitaṃ samatalaṃ samantāt trividhaṃ maṇḍalaṃ yathepsitaṃ kārayet / caturdikṣu catvāraḥ khadirakīlakān nikhanet krodharājenaiva {B35v} saptābhimantritaṃ kṛtvā / pañcaraṅgikeṇa sūtreṇa saptābhimantritena krodhahṛdayena kṛtvā samantāt[4070] tan maṇḍalaṃ caturasrākāreṇa veṣṭayet // 2.125 //

ap2.-126 evaṃ madhyame sthāne evam abhyantare caturasrākāraṃ kārayet / madhyasthānasthitena[4071] maṇḍalācāryeṇa vidyā • aṣṭasahasraṃ mūlamantrā uccārayitavyā / mahāmudrāṃ[4072] pañcaśikhāṃ baddhvā mūlamantreṇa sahāya[4073]rakṣā • ātmarakṣā ca kāryā / japataś ca bahir niṣkramet[4074] / tan[4075] maṇḍalaṃ pradakṣiṇīkṛtya prāṅmukhaḥ kuśaviṇḍakopaviṣṭaḥ {S38} sarvabuddhabodhisattvānāṃ[4076] manasi kurvāṇaḥ / samantāc ca tan maṇḍalaṃ caturasrākāreṇa veṣṭayet / tatraiva ca[4077] bahir†gār dve†[4078] • ekarātroṣitān[4079] kṛtvā pravāsayet // 2.126 //

ap2.-127 tatra maṇḍalācāryeṇa kṛtapuraścaraṇena svatantramantrakuśalena • upāyasattvārthamahāyānādhimuktena ekarātroṣitena susakhāyasametena[4080] vidhinā[4081] śāstradṛṣṭena karmaṇā pañcaraṅgikena cūrṇena ślakṣṇojjvālena suparikarmakṛtena ṣaḍakṣarābhimantrite[4082] hṛdayenābhimantrya[4083] taṃ cūrṇaṃ maṇḍalamadhye sthāpayet // 2.127 //

ap2.-128 bahiś cocchrita[4084]dhvajapatākatoraṇacatuṣṭayālaṅkṛtaṃ[4085] kadalīstambharopitaphalabharitapiṇḍībhiḥ {B36r} pralambamānam āhatabherīmṛdaṅgaśaṅkhatantrī[4086]nirghoṣanināditaṃ taṃ[4087] pṛthivīpradeśaṃ kuryāt / praśastaśabdair[4088] dharmaśravaṇacatuḥparṣānukūlamahā-yānasūtrān[4089] caturdikṣu pustakān[4090] vācayan / tadyathā // 2.128 //

ap2.-129 bhagavatī prajñāpāramitā dakṣiṇāyāṃ[4091] diśi vācayet / ārya-candrapradīpasamādhiṃ[4092] paścimāyāṃ diśi / āryagaṇḍavyūham[4093] uttarāyāṃ diśi / āryasuvarṇaprabhāsottamasūtraṃ pūrvāyāṃ diśi / evam adhītacatuḥsūtrāntikān pudgalān dharmabhāṇakān[4094] pustakābhāvād[4095] adhyeṣayet[4096] / dharmaśravaṇāya tato maṇḍalācāryeṇotthāya candanakarpūrakuṅkumavyāmiśrakeṇa śvetasugandhapuṣpair mūlamantraṃ japatā sarvatas taṃ[4097] maṇḍalam abhikiret / abhikīrya ca bahir nirgacchet // 2.129 //

ap2.-130 saptāhād dhaviṣyāhāroṣitān[4098] dvau trayo vā utpāditabodhicittān[4099] upoṣadha•upavāsoṣitān[4100] citrakarān[4101] nipuṇatarān[4102] praveśayet / mūlamantreṇaiva śikhābandhaṃ {B36v} kṛtvā tataḥ suvarṇarūpyavividharatna-pañcavicitrojjvalacārusūkṣmacūrṇatām † sāṃ † [4103] pratigṛhya mahābhogaiḥ sattvair mahārājānaiś ca dhārmikair likhāpanīyaṃ bodhiparāyaṇīyaṃ[4104] bodhiparāyaṇaṃ niyataṃ // 2.130 // {V27}

ap2.-131 maṇḍalaṃ darśanād eva[4105] kiṃ punar mantrasādhane /
sattvānām alpapuṇyānāṃ nirvṛte śākyapuṅgave /
kuta evaṃvidhā bhogā vidhir eṣā tu kathyate[4106] // 2.131 //

ap2.-132 daridrajanatāṃ dṛṣṭvā mañjughoṣo mahādyutiḥ /
udīrayet kalpa[4107]saṃkṣepaṃ maṇḍalaṃ tu samāsataḥ // 2.132 //

ap2.-133 śālitaṇḍulacūrṇais tu sūkṣmaiḥ pañcaraṅgojjvalaiḥ / {S39}
śuklapītaraktakṛṣṇaharitavarṇair varṇayet // 2.133 //

ap2.-134 pūrvasthāpitakaṃ cūrṇaṃ[4108] maṇḍalācāryeṇa svayaṃ gṛhya mahāmudrāṃ pañcaśikhāṃ baddhvā mūlamantraṃ japatā[4109] taṃ cūrṇaṃ mudrāyet / apareṇa tu sādhakācāryeṇa maṇḍala[4110]bahirdakṣiṇapūrvāyāṃ diśi vidhidṛṣṭena karmaṇā • agnikuṇḍaṃ kārayet / dvihastapramāṇaṃ hastamātranimnaṃ samantāt padmapuṣkarākāram // 2.134 //

ap2.-135 bahiḥ padmapuṣkarākāra[4111]palāśakāṣṭhasamidbhir agniṃ prajvālya śrīphala[4112]kāṣṭhasamidhānāṃ vitastimātrapramāṇānāṃ sārdrāṇāṃ[4113] dadhimadhughṛtāktānāṃ[4114] mūlamantra[4115]ṣaḍakṣarahṛdayena vā

mudrāmuṣṭiṃ[4116] baddhvā • āhvayet / āhūya ca pūrvoktainaiva • {B37r} ekākṣaramūlamantrahṛdayena bhūyo 'ṣṭaśataṃ juhuyāt // 2.135 //

ap2.-136 tato maṇḍalācāryeṇa baddhoṣṇīṣakṛtaparikarātmanā[4117] citrakarāṃś ca nipuṇatarān[4118] kārayet / tato maṇḍalācāryeṇa buddhabodhisattvān[4119] manasi kurvatā pūrvoktenaiva dhūpamantreṇa dhūpaṃ dahatā • añjaliṃ kṛtvā sarvabuddhabodhisattvān[4120] praṇamya mañjuśriyaṃ kumarabhūtaṃ namaskṛtya cūrṇaṃ gṛhītvā • ākārayet / rūpaṃ rūpaṃ[4121] citrakaraiś ca pūrayitavyam / etena vidhinā prathamata eva tāvad[4122] buddhaṃ bhagavantaṃ śākyamuniṃ sarvākāravaropetaṃ ratnasiṃhāsanopaviṣṭaṃ śuddhāvāsabhavanasthaṃ[4123] dharmaṃ deśayamānam ālikhet / ālikhitaś[4124] ca maṇḍalācāryasyānusādhakena • ātmarakṣāvidhānaṃ mūlamantreṇa kṛtvā sarvabhautikā[4125] balir deyā / caturdikṣūrdhvam adho bahir maṇḍalasya kṣipet // 2.136 //

ap2.-137 tataḥ snātvā agnikuṇḍasamīpaṃ gatvā śucivastraprāvṛtena śucinā kṛtarakṣā[4126]vidhānena ghṛtāhutīnāṃ kuṅkumamiśrāṇām aṣṭasahasraṃ juhuyān mūlamantreṇa / tataḥ kuśaviṇḍakopaviṣṭena jāpaṃ[4127] kurvatā[4128] tatraiva sthātavyam // 2.137 //

ap2.-138 śvetasarṣapāṇām aṣṭaśatā[4129]bhimantritaṃ kṛtvā yamāntakakrodharājenābhimantrya {B37v} śarāvasampuṭe[4130] sthāpayet / anekākāravikṛtarūpaghorasvaravātavarṣadurdinam anyatamānyatamaṃ[4131] vā vighnam āgataṃ dṛṣṭvā kruddhena[4132] sarṣapāhutayaḥ sapta hotavyāḥ[4133] / tato vighnāḥ praṇaśyanti / manuṣyavighnair[4134] vā pañcāhutayo hotavyāḥ[4135] / stambhitā bhavanti / aśaktivantaḥ puruṣā mṛyanti vā / amānuṣyair vā gṛhyante[4136] tatkṣaṇād eva / na saṃdeho 'sti kathañcana / śakro 'pi mriyate[4137] kṣipraṃ kiṃ punar duṣṭacetasā manuṣyā itare vā vighnāḥ[4138] / yamāntaka-krodhabhayā nirnaṣṭā vidravanti • ita ita iti // 2.138 // {S40}

ap2.-139 tato 'nusādhakena tatraiva kuśaviṇḍakopaviṣṭena yamāntakakrodharājānaṃ jāpaṃ kurvāṇena[4139] sthātavyam / tato maṇḍalācāryeṇa bhagavataḥ śākyamuneḥ pratimāyā dakṣiṇe pārśve dvau pratyekabuddhau padmāsanopaviṣṭau paryaṅkenopaviṣṭau[4140] kāryau / tayor adhastād dvau mahāśrāvakau[4141] dharmaṃ śṛṇvantau[4142] {V28} kāryau // 2.139 //

ap2.-140 teṣām api dakṣiṇato bhagavān āryāvalokiteśvaraḥ sarvālaṅkāravibhūṣitaḥ śaratkāṇḍagauraḥ padmāsanopaviṣṭo vāmahastena padmaṃ gṛhītvā dakṣiṇahastena varadaḥ / tasyāpi[4143] dakṣiṇato bhagavatī pāṇḍaravāsinī[4144] padmahastā dakṣiṇena hastena bhagavantaṃ {B38r} śākyamuniṃ vandamānā padmāsanopaniṣaṇṇā jaṭāmakuṭadhāriṇī śvetapaṭṭa[4145]vastranivastā paṭṭāṃśukottarāsaṅginī[4146] kṛṣṇabhasmatrimuṇḍī kṛtā[4147] / evaṃ tārā bhṛkuṭī[4148] svakasvakāsaneryāpathe[4149] susthitā kāryā / upariṣṭāc ca[4150] teṣāṃ bhagavatī[4151] prajñāpāramitā tathāgatalocanā • uṣṇīṣarājā ca kāryāḥ[4152] // 2.140 //

ap2.-141 evaṃ bodhisattvāḥ ṣoḍaśa kāryāḥ / tadyathā / samantabhadraḥ kṣitigarbho gaganagañjaḥ sarvanīvaraṇaviṣkambhī • apāyajaho[4153] maitreyaś camaravyagrahastaḥ[4154] buddhaṃ bhagavantaṃ nirīkṣamāṇo[4155] vimalamatir[4156] vimalaketuḥ sudhanaś candraprabho vimalakīrtiḥ sarvavyādhicikitsakaḥ sarvadharmīśvararājo lokagatir mahāmatiḥ patidharaś[4157] ceti / ete ṣoḍaśa mahābodhisattvāḥ prasannamūrtayaḥ sarvālaṅkārabhūṣitā lekhyāḥ // 2.141 //

ap2.-142 pradhānavidyārājā[4158] vidyārājñī • abjakule[4159] rūpakamudrāsu[4160] ca yathāsmarata āgamataś ca yathāsthāneṣu cāśeṣā[4161] lekhyāḥ / ante[4162] ca sthāne caturasrākāraṃ sthānaṃ sthāpayet[4163] padmapuṣpasaṃstṛtam[4164] / yena smaritā vidyā devatā te 'smin sthāne tiṣṭhantv iti // 2.142 //

ap2.-143 evaṃ dakṣiṇe pārśve bhagavataḥ śākyamuner dvau pratyekabuddhau gandhamādana upāriṣṭaś[4165] ceti / evaṃ prāṅmukhaṃ {B38v} maṇḍalaṃ sarvataḥ praveśadvāraṃ kāryam / bhagavataḥ śākyamuner vāmapārśve[4166] aparau dvau pratyekabuddhau candanaḥ[4167] siddhaś ceti ālekhyau / teṣām adhastād dvau mahāśrāvakau mahākāśyapo mahākātyāyanaś cālekhyau // 2.143 //

ap2.-144 teṣām api vāmataḥ āryavajrapāṇiḥ[4168] kuvalayaśyāmābhaḥ prasannamūrtiḥ sarvālaṅkārabhūṣitaḥ / dakṣiṇe cāmaravyagrahastaḥ vāmena krodhamūrti[4169]hasto vajramuṣṭiḥ / vajrāṅkuśī[4170] vajraśṛṅkhalā[4171] subāhur vajrasenā[4172] {S41} yathāveṣa[4173]cihnasthānāsanasarvavidyārājña[4174]rājñīsaparivārarūpa[4175]mudrādiṣu yathāsmaraṇā lekhyāḥ / teṣām api vāmataś caturasrākāra-m-ubhayavajramudrāṃ likhet / likhya ca vaktavyam / yatra sthāne na[4176] smaritā vidyāgaṇās te 'tra[4177] sthāne tiṣṭantu / iti // 2.144 //

ap2.-145 teṣām upariṣṭāt ṣaṭpāramitā[4178] bhagavatī māmakī • ālekhyāḥ sarvālaṅkāravibhūṣitāś ca tāḥ prasannamūrtayaḥ / teṣām apy upariṣṭād[4179] aṣṭau • uṣṇīṣarājānaḥ samantajvālamālākulāḥ / mudrāṃ baddhvā[4180] svakasvakāni mahārājacakravartirūpāṇi ālekhyāni kanakavarṇasuprasannendriyāṇi sarvālaṅkāravibhūṣitāni / īṣat tathāgatapratimadṛṣṭiyātāni[4181] / tadyathā cakravartyuṣṇīṣo[4182] 'bhyudgatoṣṇīṣaḥ sitātapatro {B39r} jayoṣṇīṣaḥ kamaloṣṇīṣo vijayoṣṇīṣas[4183] tejorāśi[4184] • unnatoṣṇīṣa iti // 2.145 //

ap2.-146 ete • aṣṭa[4185] • uṣṇīṣarājānaḥ pratyekabuddhānāṃ vāmata ālekhyā[4186] / dvāre ca bodhisattvau kāryau[4187] / praveśatadakṣiṇato lokātikrāntagāmī nāma jaṭāmakuṭadhārī saumyamūrtiḥ / dakṣiṇahastena • akṣasūtraṃ gṛhītvā vāmahastena kamaṇḍaluṃ dvārābhimukha īṣadbhrukuṭīvadanaḥ / vāmataḥ praveśe mahābodhisattvo 'jitañjayo nāma • ālekhyaḥ / prasannamūrtiḥ jaṭāmakuṭadhārī daṇḍakamaṇḍaluvāmakarāvasakto {V29} dakṣiṇahastena • akṣasūtraṃ gṛhītvā varadapradāna[4188]kara īṣadbhrukuṭīvadano dvārābhimukha ālekhyaḥ // 2.146 //

ap2.-147 siṃhāsanasyādhastād dharmacakraḥ samantajvālamālākulaḥ / tasyāpy adhastād ratnavimānaḥ / tatrastho bhagavān mahābodhisattvo mañjuśrīḥ kumarabhūtaḥ kumārarūpī kuṅkumagaurākāraḥ prasannamūrtiś cārurūpī īṣatprahasitavadanaḥ / vāmahaste nīlotpalāvasakto dakṣiṇahastena śrīphalāvasaktavaradaḥ // 2.147 //

ap2.-148 sarvabālālaṅkāra[4189]bhūṣitaḥ pañcacīrakopaśobhito muktāvalīyajñopavītaḥ paṭṭāṃśukottarīyaḥ paṭṭavastranivastaḥ samantaprabhaḥ[4190] samanta-jvālamālākulaḥ / {B39v} padmāsanopaniṣaṇṇo yamāntakakrodharājatadṛṣṭir maṇḍalapraveśadvārābhimukhaś cārudarśano sarvata ālekhyaḥ[4191] // 2.148 // {S42}

ap2.-149 tasya dakṣiṇe pārśve padmasyādhastād yamāntakaḥ krodharāja ālekhyaḥ / mahāvikṛtarūpī samantajvālamālākulaḥ / ājñāṃ pratīcchamāno mahābodhi-sattvagatadṛṣṭiḥ sarvata ālekhyaḥ / vāmapārśve padmasyādhastāc chuddhāvāsakāyikā devaputrarūpiṇo bodhisattvāḥ pañca ālekhyāḥ / tadyathā sunirmalaḥ sudāntaḥ suśuddhas[4192] tamodghātanaḥ samantāvalokaś ceti / sarve ca te śuddhāvāsabhavanopaniṣaṇṇā[4193] anekaratnojjvalaśilātalākārāḥ[4194] samantajvālavicitrāḥ[4195] puṣpāvakīrṇāś cārurūpiṇa ālekhyāḥ[4196] // 2.149 //

ap2.-150 bahiḥ samantāc caturasrākāraṃ catustoraṇākāraṃ caturdiśaṃ vicitrapañcaraṅgojjvalaṃ suprabha[4197]guṇarekhāvanaddham abhyantaramaṇḍalaṃ kāryam / pūrvāyāṃ diśi bhagavataḥ śākyamuner upariṣṭād rekhābhir madhye saṃkusumitarājendraḥ padmāsanopaniṣaṇṇas tathāgatavigrahaḥ svalpamātraḥ kāryaḥ[4198] / samantajvālamālākulo varadapradānahastaḥ[4199] paryaṅkopaniṣaṇṇaḥ // 2.150 //

ap2.-151 tasya dakṣiṇata uṣṇīṣacakravartimudrā {B40r} lekhyā / vāmatas tejorāśimudrā lekhyā[4200] / tathāgatalocanāyā • upariṣṭāt prajñāpāramitāmudrā lekhyā / bhagavata āryāvalokiteśvarasyopariṣṭāt prajñāpāramitāmudrāyā dakṣiṇato bhagavān amitābhas tathāgatavigrahaḥ kāryo varapradānahastaḥ[4201] padmāsanopaniṣaṇṇaḥ samantajvālamālākulaḥ // 2.151 //

ap2.-152 tasyāpi dakṣiṇataḥ pātracīvaramudre kārye[4202] / evam anupūrvataḥ praveśasthāne padmamudrā kāryā[4203] / bhagavataḥ saṃkusumitarājasya tathāgatasya vāmata[4204] uṣṇīṣatejorāśimudrā lekhyā samantajvālamālākulāḥ / tasyāpi vāmato ratnaketus tathāgataḥ kāryo ratnaparvatopaniṣaṇṇo dharmaṃ deśayamāno nīlavaiḍūryamarakatapadmarāgavicitrajvālābhivinirgataḥ[4205] samantāt samantaprabha ālekhyaḥ // 2.152 //

ap2.-153 tasyāpi vāmato jayoṣṇīṣamudrā samantajvālamālākulā[4206] • ālekhyā / tasyāpi vāmato dharmacakramudrā • ālekhyā samantajvālāvatī / tasyāpi vāmataḥ khakharaka[4207]kamaṇḍalu[4208]•akṣasūtra[4209]bhadrapīṭhamudrā ālekhyā / anupūrvato dvārasthāne bhūvajras tri[4210]sūcyobhayataḥ samantajvāla {S43} ālekhyaḥ / bhagavato mañjuśriyasyādhastān mahāmudrā pañcaśikhā nāma • utpalamudrā ca • ālekhyā[4211] / {B40v} samantajvālinau • etau • anyonyāsaktam // 2.153 //

ap2.-154 samantamaṇḍalākāram ālekhyam / dvārataḥ paścān mukhapraveśataḥ {V30} prāṅmukhaś ca kāryaḥ / sarveṣv api bahirmaṇḍalaṃ bhavati pañcavarṇaraṅgojjvalaṃ vicitracārudarśanaṃ catuṣkoṇavibhaktaṃ catustoraṇākāraṃ caturdiśaṃ dvihastamātraṃ[4212]bhyantaramaṇḍalato bahir ālekhyam // 2.154 //

ap2.-155 pūrvāyāṃ[4213] diśi mahābrahmā caturmukhaḥ śuklavastranivastaḥ śvetavastrottarāsaṅginaḥ śvetayajñopavītaḥ kanakavarṇo jaṭāmakuṭadhārī daṇḍakamaṇḍalur[4214] vāmāvasaktapāṇiḥ / tasya dakṣiṇata ābhāsvaro deva-putraḥ kāryaḥ / kanakavarṇo dhyānāntaragata[4215]mūrtiḥ paṭṭa[4216]vastranivastaḥ paṭṭāṃśukottarīyaḥ suprasannavadano jaṭāmakuṭadhārī śvetayajñopavītaḥ paryaṅkopaniṣaṇṇaḥ dakṣiṇahastena varadaḥ // 2.155 //

ap2.-156 tasya dakṣiṇata akaniṣṭho devaputraḥ kāryaḥ sarvālaṅkārabhūṣitaḥ prasannamūrtir dhyānagatacetasaḥ paṭṭavastranivasananivastaḥ paṭṭāṃśukottarīyaḥ[4217] paryaṅkopaviṣṭaḥ dakṣiṇahastena varadaḥ śvetayajñopavītaḥ / evam anupūrvataḥ santuṣitaḥ sunirmitaḥ paranirmitaḥ suyāma[4218]śakraprabhṛtayo devaputrā ālekhyā[4219] {B41r} yathānupūrvato yathāvasthānāḥ[4220] / śakrasyādhastāc cāturmahārājakāyikāḥ sadāmattā mālādhāriṇaḥ karoṭapāṇayo vīṇādvitīyakā lekhyāḥ[4221] / bhaumāś ca devaputrā yathānupūrvato yathāveṣenālekhyāḥ // 2.156 //

ap2.-157 evaṃ dakṣiṇāyāṃ diśi avṛha•atapā[4222]sudṛśa[4223]sudarśanaparīttābha[4224]puṇyaprasavaprabhṛtayo devaputrā ālekhyā yathāveṣasthānāḥ[4225] / evaṃ paścimāyāṃ diśi evaṃ[4226] cottarāyāṃ diśi / teṣām adhastād dvipaṅktyāśritā ālekhyāḥ // 2.157 //

ap2.-158 dvitīyamaṇḍalād bahis tṛtīyamaṇḍalaṃ bhavati / caturdiśaṃ[4227] catvāro mahārājānaḥ anupūrvata ālekhyāḥ / uttarāyāṃ diśi praveṣato[4228] dakṣiṇato[4229] dhanado[4230] nidhisamīpasthaḥ sarvālaṅkārabhūṣita īṣadbhagnakirīṭo yakṣarūpī / tasya dakṣiṇato maṇibhadra[4231]pūrṇabhadrau yakṣasenāpatī ālekhyau // 2.158 // {S44}

ap2.-159 evam anupūrvataḥ hārītī mahāyakṣiṇī • ālekhyā / priyaṅkaraḥ kumāra utsaṅgopaviṣṭo maṇḍalaṃ nirīkṣamāṇa ālekhyaḥ[4232] / pañcikaḥ piṅgalaḥ vibhīṣaṇaś[4233] ca ālekhyaḥ / teṣāṃ ca samīpe yakṣāṇāṃ mudrā ālekhyāḥ // 2.159 //

ap2.-160 evam anupūrvato varuṇaḥ pāśahastaḥ paścimāyāṃ {B41v} diśi ālekhyaḥ / nāgau nandopanandau takṣakavāsukiprabhṛtayo 'ṣṭau mahānāgarājāna ālekhyāḥ // 2.160 //

ap2.-161 evaṃ dvipaṅktyāśritā anupūrvato yakṣarākṣasagandharva[4234]kiṃnaramahoragarṣayaḥ siddhapretapiśācagaruḍa-kinnaramanuṣyāmanuṣyādyā oṣadhayaś ca maṇiratnaviśeṣāḥ parvatāḥ sarito dvīpāś ca • anupūrvataḥ sarve pradhānākhyā mukhyatamāś cābhilekhyāḥ[4235] // 2.161 //

ap2.-162 dakṣiṇāyāṃ diśi yama ālekhyaḥ saparivāro mātarāḥ sapta / pūrvadakṣiṇāyāṃ diśi • agniḥ samantajvālamālākulo daṇḍakamaṇḍalu•akṣasūtravyagrapāṇir jaṭāmakuṭadhārī śvetavastranivastaḥ paṭṭāṃśukottarāsaṅgikaḥ śvetayajñopavītaḥ kanakavarṇo bhasmatripuṇḍrīkṛtaḥ[4236] / {V31} evaṃ nānābharaṇa[4237]praharaṇaveṣasaṃsthānavarṇataś ca[4238] dvipaṅktyāśritā ālekhyāḥ // 2.162 //

ap2.-163 sarvataḥ praviśato bahirmaṇḍale umāpatir vṛṣavāhanas triśūlapāṇir umā ca devī kanakavarṇā sarvālaṅkārabhūṣitā / kārttikeyaś ca mayūrāsanaḥ śaktyudyatahastaḥ kumārarūpī ṣaṇmukhaḥ[4239] raktābhāsamūrtiḥ[4240] pītavastranivastaḥ pītavastrottarāsaṅgo vāmahastena {B42r} ghaṇṭāṃ[4241] gṛhītvā raktapatākāṃ ca / anupūrvato bhṛṅgiriṭir[4242] atyantakṛśākāro mahāgaṇapatiś ca[4243] nandikeśvaramahākālau mātarāḥ sapta yathābharaṇa[4244]praharaṇaveṣasaṃsthānābhilekhyāḥ // 2.163 //

ap2.-164 aṣṭau vasavaḥ saptarṣayo viṣṇuś cakrapāṇiś caturbhujo gadāśaṅkhāsihasto garuḍāsanaḥ sarvālaṅkārabhūṣitaś ca / aṣṭau grahāḥ saptaviṃśatinakṣatrā ye pracaranti[4245] bhuvi maṇḍale • upagrahāś cāṣṭā devā[4246] lekhyāḥ / anupūrvataḥ[4247] pañcadaśa tithayaḥ sitakṛṣṇā dvādaśa rāśayo ṣaḍ ṛtavo dvādaśa māsāḥ saṃvatsaraś ca / caturbhaginyaḥ nāvābhirūḍhāḥ[4248] bhrātṛpañcamāḥ salilavāsinaś ceti / saṃkṣepato mudrāsu vyavasthāpyā hi devatā / anupūrvataś ca dvipaṅktyāśritāś ca kāryāḥ // 2.164 //

ap2.-165 saṃkṣepato maṇḍalatraye 'pi tri[4249]maṇḍalāśrayo 'bhilekhyaḥ / caturasraś ca trimaṇḍaleṣv api vyavasthā saiṣā bhavati // 2.165 //

ap2.-166 saṃkṣepato buddho bhagavān {S45} sarvasattvānām agro 'vaśyam abhilekhyaḥ / {B42v} abjakule āryāvalokiteśvaro dakṣiṇato 'vaśyam abhilekhyaḥ / vāmato vajrakule āryavajrapāṇir[4250] avaśyam abhilekhyaḥ / bodhisattvānām agra āryasamantabhadro 'vaśyam abhilekhyaḥ / mañjuśrīḥ kumarabhūto 'vaśyam abhilekhyaḥ / śaiṣā[4251] mudrāsu yathāvyavasthāyām abhilekhyāḥ / etad abhyantaramaṇḍalam // 2.166 //

ap2.-167 madhyamaṇḍale 'pi brahmā sahāmpatiḥ pūrvāyāṃ diśy avaśyam abhilikhitavyaḥ / evam ābhāsvaro dakṣiṇāyāṃ diśy akaniṣṭho rūpinaś[4252] ca devā maṇḍalākārā•avyaktā naivasaṃjñānāsaṃjñāyatanā devāḥ[4253] / uttarāyāṃ diśi śakro devarājā suyāmaḥ[4254] saṃtuṣitaḥ sunirmitaḥ paranirmitaḥ parīttābha[4255]prabhṛtayo devaputrā avaśyam ekaikaḥ devarājo 'bhilikhitavyaḥ / śaiṣā[4256] mudrāsu vyavasthāpyāḥ // 2.167 //

ap2.-168 evaṃ tṛtīyamaṇḍale 'py uttarāyāṃ diśi • īśāno bhūtādhipatiḥ sahomayāvaśyam abhilikhitavyaḥ / dvitīyadvārasamīpe kārttikeyamañjuśrīr mayūrāsanaḥ śaktipāṇiḥ raktāvabhāsamūrtiḥ pītavastranivastottarāsaṅgino dakṣiṇahaste ghaṇṭārakta[4257]patākāvasaktaḥ kumārarūpī maṇḍalaṃ nirīkṣamāṇaḥ / pūrvāyāṃ diśi vainateyaḥ {B43r} pakṣirūpī / ṛṣir mārkaṇḍo 'vaśyam abhilikhitavyaḥ / śaiṣā[4258] mudrāsu ca vyavasthāpyāḥ // 2.168 //

ap2.-169 dakṣiṇapūrvataś catuḥkumāryaḥ[4259] kumārabhrāṭṛsahitā nauyānasaṃsthitā mahodadheḥ paribhramantyaḥ / agniś ca devarāṭ avaśyaṃ[4260] likhitavyaḥ / evaṃ dakṣiṇāyāṃ[4261] diśi laṅkāpurī vibhīṣaṇaś ca rākṣasādhipatiḥ / tatrasthitaḥ picumarda[4262]vṛkṣāśrito jambhalajalendranāmā yakṣarūpī bodhisattvo 'vaśyam abhilikhitavyaḥ / evam anupūrvato yamo rājā pretamaharddhiko 'vaśyam abhilikhitavyaḥ / evaṃ piśācarājā vikarālo nāmāvaśyam abhilikhitavyaḥ / śaiṣā[4263] mudrāsu vyavasthāpyā // 2.169 //

ap2.-170 evaṃ dakṣiṇapaścimāyāṃ[4264] diśi nandopanandau nāgamukhyau • avaśyam abhilikhitavyau grahamukhyaś cādityaḥ[4265] / paścimāyāṃ diśi kapilamunir nāma • ṛṣivaro nirgrantha[4266]tīrthaṃkara[4267]ṛṣabho {V32} nirgrantha[4268]rūpī / anupūrvataḥ śaiṣā[4269] mudrāsu vyavasthāpyāḥ // 2.170 //

ap2.-171 uttarapaścimāsu ca diśāsu {B43v} yakṣarāḍ dhanado {S46} gandharvarāṭ pañcaśikhaḥ kiṃnararājā drumaḥ / ete 'vaśyam abhilikhitavyāḥ / śaiṣā[4270] mudrāsu ca • anupūrvato yathāsthānaṃ[4271] saṃsthitā abhilikhitavyā iti // 2.171 //

ap2.-172 caturthamaṇḍalaṃ bahiḥ pañcarekhācitaṃ[4272] mudrāmālābhiś copaśobhitaṃ caturasraṃ catustoraṇākāraṃ caturmahārājavibhūṣitam / yathānupūrvasthitās tadyathā mudrā bhavanti // 2.172 //

ap2.-173 dvārapradeśe[4273] nīlotpalam abhilekhyam / dakṣiṇato vāmataḥ padmaṃ vajraṃ paraśukhaḍga[4274]triśūlagadācakrasvastikakalaśamīnaśaṅkha-kuṇḍala[4275]dhvajapatākapāśaghaṇṭākaṭṭāraka[4276]dhanurnārācamudgaraḥ / etair vividhākāraprahāraṇamudraiḥ samantāc caturasramālākulaṃ kuryāt / ityato bahiś caturdiśaṃ catvāro mahāsamudrāḥ sthāpanīyāḥ // 2.173 //

ap2.-174 uttarāyāṃ diśi caturasrākāraṃ maṇḍalakaṃ kṛtvā ubhayavajraṃ trisūcyākāraṃ samantajvālam / pūrvāyāṃ diśi padmaṃ samantajvālaṃ[4277] trikoṇākāraṃ maṇḍalakaṃ kṛtvā sthāpayet / {B44r}[4278] dakṣiṇāyāṃ diśi dhanvākāraṃ[4279] maṇḍalakaṃ kṛtvā pātraṃ samantajvālaṃ sthāpayet / paścimāyāṃ diśi samantaprabhākāraṃ maṇḍalakaṃ kṛtvā nīlotpalaṃ sanālapattropetaṃ samantajvālam // 2.174 //

ap2.-175 vidikṣu ca catvāro mudrā bhavanti / uttarapaścimāyāṃ diśi pāśaṃ vartulākāraṃ maṇḍalaṃ kṛtvā samantajvālam / dakṣiṇapaścimāyāṃ diśi dīrghākāramaṇḍalakaṃ kṛtvā daṇḍaṃ samantajvālam / dakṣiṇapūrvāyāṃ[4280] diśi paraśuṃ samantajvālaṃ trikoṇākāraṃ maṇḍalakaṃ kṛtvā / pūrvottarāyāṃ diśi khaḍgaṃ samantajvālaṃ sthāpayet // 2.175 //

ap2.-176 ālikhya sarvata ity ūrdhvam adhas tiryak trīṇi mudrā dvārasamīpe[4281] bahir maṇḍalasyālekhyāś cūrṇair eva / tadyathā vastraṃ vyajanam upānahau[4282] ca samantajvālinas tv ete • abhilekhyā iti // 2.176 //

ap2.-177 etan maṇḍalavidhānaṃ kathitaṃ tv iha samāsataḥ /
sattvānāṃ hitakāmyārthaṃ mañjughoṣeṇa dhīmatā // 2.177 //

ap2.-178 tato maṇḍalācāryeṇa śiṣyāḥ pūrvam evānugṛhītavyā • avikalendriyāḥ sarvāṅgaśobhanā[4283][4284] brāhmaṇakṣatriyaviṭśūdrāḥ utpāditabodhicittā mahāyānayāyina itarayānāspṛhaṇaśīlā mahāsattvāḥ śraddhāḥ kalyāṇadharmiṇo mahārājyābhikāṃkṣiṇo 'lpabhogajugupsanā mahābhogābhirucitavanto {S47} bhadrā vinītāḥ śīlavanto bhikṣubhikṣuṇyupāsakopāsikā niyamasthā upoṣadhopavāsasaṃvarasthā mahābodhisattvādveṣiṇo mahāpakṣa[4285]kulīnāḥ prakṛtyaiva dharmacāriṇaḥ // 2.178 //

ap2.-179 ahorātroṣitāḥ śucivastraprāvṛtāḥ sugandhakeśās triḥsnāyino mauninaś ca / tadaho karpūrakuṅkumalavaṃgasugandhamukhagandhino nityaṃ copaspṛśitavantaḥ kuśapiṇḍakopaviṣṭāḥ kṛtarakṣāvidhānā brahmacāriṇaḥ satyavantaḥ saṃdhyājina[4286]maṇḍalād bahir nātidūre[4287] nātyāsanne sthāpanīyāḥ / śucinaḥ sucaukṣā aṣṭānāṃ prabhṛti yāvad ekaṃ nānyeṣām / te ca parasparāsaṃsaktinaḥ / kṣatriyā mūrdhābhiṣiktāś ca mahārājānas teṣāṃ ca sutāḥ kumārakumārikāś ca • aviditagrāmyadharmāṇaḥ / kāraṇaṃ bhagavān kumārarūpī mahābodhisattvo mañjuśrīr bālajanaprabodhakaḥ kumārakrīḍanaparaś ca // 2.179 //

ap2.-180 ataḥ prathamatara {V33} eva kumāraḥ praveśayitavyaḥ / mahārājñābhivardhana āyurārojyaiśvaryakāma[4288]bhogābhivardhanaṃ ca viśeṣataḥ bālānāṃ mantrasiddhiḥ dhruvaṃ sthitā / iti // 2.180 //

ap2.-181 etān pūrvasthāpitān kṛtvā susakhāyopetā apramattās tato maṇḍalācāryeṇa karpūradhūpaṃ dahatā pṛṣṭhato bahir nirgantavyam[4289] / nirgatya ca yathāsukha[4290]rtukodakenāṣṭaśatābhimantritena mūlamantreṇa mahāmudrāpañcaśikhamudritenodakena snātvā upaspṛśya ca śuci[4291]vastraprāvṛtena śucinā agnikuṇḍaṃ gatvā // 2.181 //

ap2.-182 kuśaviṇḍakopaviṣṭa uttarapūrvābhimukha āhutīnām
karpūrakuṅkumacandanamiśrāṇām aṣṭasahasraṃ juhuyāt // 2.182 //

ap2.-183 pūrvoktena vidhinā āhūya visṛjya ca bhūyo maṇḍalaṃ praveṣṭavyam / praviśya cāṣṭau pūrṇakalaśāḥ śucivastropetāḥ sahakārapallavavibhūṣitāḥ suvarṇarajataratnadhānyavrīhiprakṣiptagarbha ekaṃ bhagavataḥ śākyamuneḥ pratipādayet / dvitīyaḥ sarvabuddhānām / tṛtīyaḥ sarvapratyekabuddhāryaśrāvakasaṅghasya / caturthaḥ sarvamahābodhisattvānām / pañcamo mahābodhisattvasya āryamañjuśriyasya / ṣaṣṭhaḥ sarvadevānām / saptamāṣṭamau dvitīyamaṇḍale dvārakoṣṭhake sthāpayitavyau / śucivastropetāḥ / ekaḥ sarvabhūtānām / dvitīyaḥ sarvasattvapariṇāmitaḥ sādhāraṇabhūtaṃ sthāpayitavyeti // 2.183 //

ap2.-184 tataḥ pūrvoktenaiva vidhinā dhūpaṃ dahatā mahāmudrāpañcaśikhāṃ {S48} baddhvā bhūyaś cāvāhanaṃ kuryāt / sarvabuddhānāṃ sarvapratyekabuddhānām āryaśrāvakamahābodhisattvānāṃ sarvabhūtānāṃ sarvasattvāṃś ca mañjuśriyaṃ kumarabhūtaṃ ca pūrvoktena vidhinā • āhvayet[4292] // 2.184 //

ap2.-185 evaṃ puṣpadhūpagandhapradīpair nivedyāṃś ca pūrvanirdiṣṭenaiva karmaṇā nivedyaḥ / sarveṣāṃ sarvataḥ anupūrveṇaiva kuryāt / pradīpagrahaṇenaiva ghṛtadīpaṃ dadyāt / sarvebhya āryānāryebhyo nivedyagrahaṇena śālyodanaṃ dadhnopetam // 2.185 //

ap2.-186 madhupāyasaviśeṣaviśeṣyoparacitaghṛtapakvapūpān aśokavartīkhaṇḍakhādyakādyān sarvatathāgatebhyo[4293] niryātayet / haviḥpūrṇa[4294]śrīveṣṭamadhuśirapayopakvabhakṣādyān sarvapratyeka-buddhāryaśrāvakamahābodhisattvānām[4295] āryadevatānāṃ ca niryātayet / evaṃ laḍḍukāgarbhoktārakaviśeṣān pūpopakāraṇān sarvadevabhūtagaṇān sarvasattvāṃś ca mantropetān vidhinā niryātayet // 2.186 //

ap2.-187 evaṃ sugandhapuṣpān jātītagaranāgapuṣpapuṃnāgaprabhṛti[4296]pūrvanirdiṣṭān sarvabuddhapratyeka-buddhāryaśrāvakamahābodhisattvebhya āryānāryebhyo niryātayet / viśeṣataḥ tathāgatakule jātīkusumam / padmaṃ padmakule tathā / kuvalayaṃ kuliśapāṇe / anyamantrebhyo itaram / iti // 2.187 //

ap2.-188 karpūradhūpaṃ tathāgatakule / candanaṃ padmakule tathā / gugguluṃ guhyakendrasya vajriṇasyaiva śasyate / anyamantrebhyaḥ sarvebhyaḥ dhūpaṃ dadyād itaraṃ[4297] / ghṛtapradīpān āryebhyaḥ sarvebhyaś caiva dāpayet / anāryebhyo mantrebhyaḥ sugandhatailaṃ tu dāpayet // 2.188 //

ap2.-189 anupūrveṇa vidhinā pūrvadṛṣṭena hetunā /
gandhaṃ yadvat[4298] tathaivoktaṃ sarvamantrebhyo nityaśaḥ[4299] // 2.189 //

ap2.-190 avalokitena yat proktaṃ yat proktaṃ kuliśapāṇinā /
svakasvakeṣu tantreṣu mantracaryārthasādhane /
te 'py eha[4300] kalpe draṣṭavyāḥ anuvartyāś ca sarvadā // iti // 2.190 // {V34}

ap2.-191 tato maṇḍalācāryeṇa pūrvadṛṣṭena vidhinā • āvāhanapūjanadhūpanādinivedya-pradānānuvartanakriyāṃ kṛtvā tato 'nusādhakena kuśalena tvaramāṇena sārvabhautikaṃ baliṃ nirāmiṣāṃ sarvataś ca paṭahaśaṅkhadhvaninandīśabda-ghoṣaninādītena dhūpapuṣpadīpamālābhī[4301] racitaḥ // 2.191 //

ap2.-192 caturdikṣu vidikṣu ca • {S49} ity ūrdhvam adhas tiryak sarvato bahir maṇḍalaṃ pradakṣiṇī + + baliṃ sarvabhautikāṃ kṣiptvā[4302] snātvā maṇḍalācāryo[4303] dadhimadhudhṛtāktānāṃ śālitandulāhūtīnām aṣṭasahasraṃ juhuyāt / ṣaḍakṣaramūlamantrahṛdayena juhvataḥ pūrvasthāpitakānāṃ[4304] maṇḍalānupraveśamahāsattvānāṃ[4305] kṛtarakṣāvidhānānāṃ maṇḍalācāryaśiṣyatvābhyupagatānām utpāditabodhicittānām upoṣadhikānāṃ sarvabuddhabodhisattvātma[4306]niryātitamūrtīnāṃ siddhyarthasattvopabhoga-sādhāraṇabhūtānām anuttarabodhimaṇḍākramaṇakuśalānāṃ sarvajñajñānabuddhalipsānāṃ[4307] maṇḍaladarśanād eva mucyate sarvakilbiṣāt / ānantaryakāriṇo[4308] 'pi ye mucyante tatkṣaṇāj janā iti // 2.192 //

ap2.-193 tato maṇḍalācāryeṇa anāhatena vastreṇa tantroddhṛtenāpagatakeśena mūlamantrasaptābhimantritena sugandhacandanakuṅkumābhyaktena paṭena maṇḍalaṃ praveṣṭukāmānāṃ[4309] mukhaṃ veṣṭayitvā prathamato bālaṣoḍaśaprabhṛti yāvat trīṇi varṣajanmikaṃ pañcacīrakopaśobhitam ekacīrakopaśobhitaṃ śikhopaśobhitaṃ aśiraskaṃ vā rājaputraṃ mūrdhābhiṣiktaṃ kṣatriyaputraṃ vā • anyaṃ vā mahotsāhamahārājyakāmaṃ vā praveśayet // 2.193 //

ap2.-194 dvitīyamaṇḍalasthitaṃ mukhaṃ veṣṭayitvā • utpalamudrāṃ baddhvā mañjuśriyaḥ kumarabhūtasya mūlamantraṃ sakṛj japtvā kārāpayitvā sugandhapuṣpaṃ dattvā candanakuṅkumābhyāṃ miśraṃ sucaukṣābhyāṃ[4310] hastābhyāṃ puṣpāṇi kṣipāpayitavyāḥ / yatrāsya puṣpam adhitiṣṭhati tam asya mantraṃ dadyāt // 2.194 //

ap2.-195 svamantreti kīrtyate / saivāsyānubaddhā janmaparamparāsu saivāsya kalyāṇamitro bodhimaṇḍakramaṇamahābodhisattvajñajñānaparipūraṇārtham abhinirharati / saivāsya sādhanīyam / mahābhogamahā-rājyamaheśākhyapudgalasamavadhānatā cāsya-m-abhinirharati / ihaiva janmani avicārataḥ sādhanīyaṃ sidhyate sarvakarmeṣu ca // 2.195 //

ap2.-196 evam anupūrvata ekaṃ prati tāvad yāvad aṣṭānāṃ nānyeṣām iti siddhikāmaiḥ / anyeṣāṃ yathepsataḥ pāpakṣapaṇārthaṃ samayamātraṃ syād iti / abhiṣekaṃ dadatā maṇḍalācāryeṇa • ādau tāvan maṇḍale bahir nātidūre nātyāsanne pūrvottare digbhāge bhūpradeśe adhiṣṭhāya mantrapūtaṃ kṛtvā mūlamantreṇa tataḥ rājyābhiṣekam iva manyamānam ātmānaṃ ekāntabuddhadharmasaṅghābhiprasannaṃ śrāddhaṃ mahotsāhinam avirahitabodhicittaṃ mahāyānayāyinaṃ {S50} ratnatrayopakāriṇam avikalendriyam akutsitam ihaiva janmani mantrān sādhayitukāmaḥ[4311] / bhadrāśayaṃ mantracaryodyuktamānasaṃ kautukajātīyaṃ jijñāsanahetor api avikalpitamantrārthatadgatamānasaṃ ekaṃ prabhṛti yāvat pañce[4312] • abhiṣecyāḥ śeṣā varjyā[4313] iti / prājñā•amūḍhacaritā iti śeṣato 'bhiṣecyā nānyeṣām api // 2.196 //

ap2.-197 tataḥ sarvarājyābhiṣekam ivopakaraṇaṃ sambhṛtya ācāryo vā yena tuṣyeta / tataḥ vitatavitānocchritadhvajapatākaśvetacchatramūrdhni[4314] dhāryamāṇaḥ sitacāmareṇa vījyamāno[4315] mahatā satkāreṇa nandīśabdanirghoṣaśaṅkhabherī-mṛdaṅgajayaśabdair maṅgalagāthābhiḥ praśastasvastikagāthābhiś ca jinabhāṣitair abhistūyamānaḥ / pradakṣiṇīkṛtya ca tan maṇḍalaṃ sarvabuddhabodhisattvān praṇamya ācāryaṃ śirasā praṇamya • {V35} evaṃ ca vaktavyam // 2.197 //

ap2.-198 u + + ṣyācārya sarvabuddhabodhisattvamantracaryānirhāraṃ samanupraveṣṭuṃ sarvalaukikātikrāntarahasyavimokṣamaṇḍalaṃ samanupraveṣṭuṃ sarvadharmarājyasamanupraveśabuddhatvam adhigantuṃ saṃkṣepato vaktavyaṃ buddho bhūyām / iti // 2.198 //

ap2.-199 tataḥ kuśaviṇḍakopaviṣṭaḥ pūrvābhimukho maṃ + + +

ap2.-207 tatas tān[4326] anupūrveṇa maṇḍalaṃ praveśya sarvabuddhabodhisattvānāṃ niryātayitvā maṇḍalaṃ triḥ pradakṣiṇīkṛtya visarjayitavyāḥ[4327] / tadaho pareṇa • anupūrveṇa śikṣayitavyā mantracaryāsu niyoktavyāḥ[4328] / tatkṣaṇād eva bhagavato mañjuśriyasya mahābodhisattvasya yaḥ pūrvaniryātitakaṃ pūrṇakalaśaṃ gṛhītvā teṣāṃ maṇḍalapraviṣṭānām udakaculukatrayaṃ pūrvābhimukhaṃ kṛtvā pāyayet / vaktavyāś ca // 2.207 //

ap2.-208 iyaṃ bho mahābodhisattvasya mañjuśriyaḥ kumarabhūtasya {S52} samayarahasyaṃ mātikramiṣyatheti mā bahu • apuṇyaṃ prasaviṣyatheti / sarvamantrāś ca na pratikṣeptavyāḥ / sarvabuddhabodhisattvāś ca na visaṃvādanīyāḥ / gurur ārādhanīyaś ceti / anyathā samayātikramaḥ syāt / mantrāś ca siddhiṃ na gaccheyuḥ / bahu • apuṇyaṃ[4329] syād iti / evaṃ visarjayitavyāḥ // 2.208 //

ap2.-209 tato maṇḍalācāryeṇa bhūyo dadhimadhughṛtābhyaktāḥ śālitaṇḍulāhutayo 'ṣṭākṣarahṛdayena hotavyāḥ / tatotthāya maṇḍalamadhyaṃ praviśya pūrvanirdiṣṭaiḥ puṣpaiḥ pūrvoktena vidhinā • arghyaṃ deyaṃ[4330] sarvebhyo manasā cintayet / pūrvoktenaiva dhūpena sarvabuddhabodhisattvān pratyeka-buddhāryaśrāvakān sarvadeva-nāgayakṣagaruḍagandharvakiṃnaramahoragayakṣarākṣasapiśācabhūtayogina[43][31]siddharṣayaḥ sarvasattvān saṃdhūpya puṣpair avakīrya candanakuṅkumodakenābhiṣiñcet[4332] / pūrvoktenaiva vidhinā visarjayet / manasā mokṣaḥ sarvebhya iti // 2.209 //

ap2.-210 tato maṇḍalācāryeṇa nivedyaṃ baliṃ cūrṇaṃ sarve nadyāṃ plāvayitavyāḥ / duḥkhitebhyo vā prāṇibhyo dātavyam / suparāmṛṣṭaṃ sukelāyitaṃ suśobhitaṃ pṛthivīpradeśaṃ kṛtvā gomayena leptavyaḥ / udakena vā plāvayitavyaṃ sucaukṣamṛttikayā vābhilimpya[4333] sikatayā[4334] vā / asyaiva kāryaṃ yatheṣṭato gantavyam / tair maṇḍalapraviṣṭair ātmanaḥ kṣīrodanāhāreṇa haviṣyāhāreṇa vā bhavitavyam / iti // 2.210 //

ap2.-211 bodhisattvapiṭakāvataṃsakān mahākalparājendrān mañjuśrīkumara-bhūtavikurvaṇād bodhisattvapaṭalavisarād dvitīyo maṇḍalavidhinirdeśaparivartaḥ samāpta iti //

{S53} {V37}

ap3. # Chapter A3

ap3.1 atha tṛtīyaḥ parivartaḥ //

atha khalu mañjuśrīḥ kumarabhūtaḥ punar api taṃ śuddhāvāsabhavanam avalokya tān mahāparṣanmaṇḍalasannipatitān sarvabuddhabodhisattvān praṇamya • ekākṣaraṃ paramaguhyaṃ sarvaviṣaghātasarvakarmikaṃ ca mantraṃ svamaṇḍalasādhanaupayikaṃ sarvakṣudrakarmeṣu copayojyaṃ bhāṣate sma / katamaṃ ca tat // 3.1 //

ap3.2 namaḥ samantabuddhānām / tadyathā jaḥ / eṣa sa mārṣāḥ sārvabhūtagaṇāś ca asyaiva mantram ekākṣarasya dvitīyaṃ maṇḍalavidhānaṃ saṃkṣepato yojyam // 3.2 //

ap3.3 aṣṭahastaṃ caturhastaṃ vā bhūpradeśaṃ saṃśodhya pañcaraṅgikair eva cūrṇaiḥ svayaṃ likhitavyam / na paraiḥ / yatra vā tatra vā na cātra doṣaḥ / samaṃ caturasraṃ trimaṇḍalopaśobhitam / pañcaśikhāṃ mahāmudrāṃ prathamaṃ ca tāval likhet / bhagavato mañjuśriyaḥ utpalamudrāṃ daṃṣṭrāmudrāṃ vaktramudrāṃ yaṣṭimudrāṃ ca / ete mudrā abhyantaramaṇḍalapūrvadigbhāge • ālikhitavyāḥ // 3.3 //

ap3.4 tataḥ padmavajra•utpaladhvajapatākacchatratoraṇaratha-kuñjara•aśvabalivarda-mahiṣasvastikamayūra•ajameṣapuruṣakumārarūpī bahir dvāramūle • ālikhitavyaḥ / yathānupūrvataḥ paṅktyāśritā ālekhyās trimaṇḍalāśritā evaṃ kāryāḥ syuḥ / iti // 3.4 //

ap3.5 tato ekākṣareṇaiva mantreṇa pūrvadakṣiṇe digbhāge agnikāryaṃ kāryam / apāmārgasamidhānāṃ dadhimadhughṛtāktānām aṣṭaśataṃ hotavyam / tataḥ puṣpair arghyo deyaḥ / ekākṣareṇaiva mantreṇa balinivedyapradīpaṃ[4335] yathepsitaṃ dātavyaṃ dhūpaṃ vā / āhvānanavisarjanaṃ kuryāt / iti // 3.5 //

ap3.6 tataḥ praveśayed / rājyakāmaṃ nagaramadhye ālikhet / bhogakāmaṃ vaṭavṛkṣasamīpe / putrakāmaṃ putrañjīvakavṛkṣasamīpe / anapatnīkaṃ hastyaśvakāmaṃ kuñjaraśālāyāṃ vājiśālāyāṃ vā / daṣṭakaṃ mahāhrade nāgāyatane vā / cāturthakanityajvarasarvajvareṣu ca ekaliṅge grāmadakṣiṇadiśe vā / rākṣasagṛhītaṃ śmaśāne śūnyagṛhe[4336] vā / piśācagṛhītaṃ vibhītakavṛkṣasamīpe • eraṇḍavṛkṣasamīpe vā / mātarasarvagṛhīteṣu catuḥpatheṣu mṛtakasūtakagṛhasamīpe vā / brahmarākṣasagṛhītaṃ tālavṛkṣe śleṣmāntaka[4337]vṛkṣe vā / garadattakam ekākṣareṇaiva mantreṇaiva • udakaṃ saptābhimantritaṃ kṛtvā tatraiva maṇḍalamadhye pātayitavyaḥ / mucyate // 3.6 // {S54}

ap3.7 evaṃ striyāyāḥ puruṣasya vā yaśo'rthinaṃ ca catvare brahmasthale vā • ālikhitavyam / mṛtavatsāyāḥ saphale vṛkṣe kṣīravṛkṣe vā / śālidhānyapakvakedāramadhye anapatyāyā likhitavyam / trividharogasvīkṛtānya[4338]duṣṭataḥ pratarādiṣu / mahārogaspṛṣṭāsu rakṣoghnaṃ nadīpuline kūle vā / parvatāgre cābhilekhyaṃ sarvarogeṣu sarvataḥ / ḍākinīkṛtāny api brahmapālikāyāṃ (brahmavāṭikāyāṃ?) śūnyaveśmany[4339] ekāntasthāne[4340] nimnapradeśe vā // 3.7 //

ap3.8 evaṃ sarvakarmeṣu ardharātre madhyāhne vā sarvakālam abhilikhitavyam / tenaivaikākṣaramantreṇa puṣpair arghyaṃ dattvā visarjya ca maṇḍalam udakena plāvayitavyam / sarvaglānānāṃ mahatī rakṣā kṛtā bhavati // 3.8 //

ap3.9 mucyate sarvarogebhyo īpsitam arthaṃ ca sampadyante /
aputro labhate putraṃ durbhagaḥ subhago bhavet // 3.9 //

ap3.10 daridro labhate arthān darśanād eva maṇḍalam /

striyasya puruṣasyāpi śrāddhasyāpi kalpataḥ /
yatheṣṭavividhākārān prāpnuyāt sampadāṃ sadā // 3.10 //

ap3.11 iti bodhisattvapaṭalavisarān[4341] mañjuśrīkumarabhūtamūlakalpāt tṛtīyo maṇḍalavidhānaparivartaḥ //
{S55} {V38}

ap4. Chapter A4

ap4.1 namo buddhāya sarvabuddhabodhisattvebhyaḥ //
atha khalu mañjuśrīḥ sarvāvantaṃ śuddhāvāsabhavanam avalokya punar api tan mahāparṣanmaṇḍalasannipātam avalokya śākyamuneś caraṇayor nipatya prahasitavadano bhūtvā bhagavantam etad avocat // 4.1 //

ap4.2 tat sādhu bhagavān sarvasattvānāṃ hitāya mantracaryāsādhana-vidhānanirhāraniṣyandadharmameghapravarṣaṇayathepsitaphalaniṣpādana-paṭalavisarāt[4342] paṭavidhānam anuttarapuṇyaprasavaḥ samyaksambodhibīja[4343]•abhinirvartakaṃ sarvajñajñānāśeṣa•abhinirvartakam // 4.2 //

ap4.3 saṃkṣepataḥ sarvāśāpāripūrakaṃ sarvamantraphalasamyaksamprayuktaṃ[4344] saphalīkaraṇa•avandhyasādhitasādhakaṃ sarvabodhisattvacaryāpāripūrakaṃ mahābodhisattvasaṃnāhasaṃnaddhaṃ[4345] sarvamārabala•abhibhavana-parāpṛṣṭhīkaraṇam / tad vadatu bhagavān asmākam anukampām upādāya sarvasattvānāṃ ca // 4.3 //

ap4.4 evam ukte mañjuśriyā kumarabhūtena • atha bhagavāṅś chākyamunir mañjuśriyaṃ kumarabhūtam etad avocat /
sādhu sādhu mañjuśrīḥ yas tvaṃ bahujanahitāya pratipanno lokānukampāyai yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyase / tac chṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 'haṃ te tvadīyaṃ paṭavidhānavisarasarva-sattvacaryāsādhanam anupraveśam anupūrvakaṃ[4346] vakṣye 'haṃ pūrvanirdiṣṭaṃ sarvatathāgataiḥ / aham apy edānīṃ bhāṣiṣye // 4.4 //

ap4.5 ādau tāvac chucau pṛthivīpradeśe rajovigate picuṃ gṛhya samayapraviṣṭaiḥ sattvais taṃ[4347] picuṃ saṃśodhayitavyam / saṃśodhya ca • anena mantreṇa maṇḍalācāryeṇābhimantritavyam aṣṭaśatavārān // 4.5 //

ap4.6 namaḥ sarvabuddhabodhisattvānām apratihatamatigatipraticāriṇām / namaḥ saṃśodhanaduḥkhapraśamanarājendrarājāya tathāgatāyārhate samyaksambuddhāya / tadyathā / oṁ śodhaya śodhaya sarvavighnaghātaka mahākāruṇika kumārarūpadhāriṇe / vikurva vikurva / samayam anusmara / tiṣṭha tiṣṭha / huṁ huṁ phaṭ phaṭ svāhā // 4.6 // {S56}

ap4.7 tato 'vidita[4348]grāmyadharmakumārī brāhmaṇakulakṣatriyakulaprasūtāṃ[4349] vaiśyakule prasūtāṃ[4350] nātikṛṣṇavarṇayoni[4351]varjitām avikalāṃ[4352] sarvāṅgaśobhanāṃ mātāpitṛ•anuṣkṛtām upoṣadhaparigṛhītām

utpāditabodhicittāṃ kāruṇikām avadātavarṇām anyavarṇavivarjitāṃ saṃkṣepataḥ strīlakṣaṇasupraśastacihnāṃ suśobhane[4353] 'hani śuklapakṣe śuklaśubhagrahanirīkṣite vigatadhūma[4354]nirhāravadalāpagate vigatavāte śucau pradeśe pūrvanirdiṣṭāṃ kumārīṃ snāpayitvā śucivastraprāvṛtena sunivastāṃ kṛtvā • anenaiva mantreṇa mahāmudropetarakṣāṃ kṛtvā śvetacandanakuṅkumaṃ niṣprāṇakenodakenāloḍya tat pibantāṃ ca kanyāṃ tenaiva mantreṇa saṃśodhanenābhyukṣayet // 4.7 //

ap4.8 caturdiśaṃ ca kṣipec chvetacandana[4355]kuṅkumodakam ity ūrdhvam adhaś ca vidikṣu / śvetacandanakuṅkumakarpūraṃ caikīkṛtya pūrvaṃ dāpayet svayaṃ vā dadyāt sādhakācārye[4356] vā / tad evaṃ vācā bhāṣitavyaṃ trīn vārān // 4.8 //

ap4.9 adhitiṣṭhantu buddhā bhagavanta idaṃ paṭasūtraṃ daśabhūmipratiṣṭhitāś ca mahābodhisattvāḥ // 4.9 //

ap4.10 tatas te buddhā bhagavantaḥ samanvāharanti / {V39} mahābodhisattvāś ca / dhūpaṃ dahatā tasmin samaye mayūrakrauñcahaṃsasārasacakravākavividhāḥ śubhaśakunayo[4357] jalasthalacāriṇo 'ntarikṣe[4358] gaccheyuḥ śubhaṃ vā kūjayeyuḥ / tat sādhakena jñātavyam / saphalaṃ me • etat karma / adhiṣṭhitaṃ me buddhair bhagavadbhir[4359] mahābodhisattvaiś ca me tat paṭasūtram / sujīvitaṃ me • iha[4360] janmani / avandhyā me mantrasiddhiḥ // 4.10 //

ap4.11 paṭahabherīmṛdaṅgaśaṅkhavīṇā[4361]veṇupaṇavamuravaśabdaṃ vā bhaveyuḥ + + +

ap4.16 tat sūtraṃ sukartitaṃ śuklaṃ pūrvaśikṣāpitakanyayā saṃhṛtya • aṣṭa pañca trīṇi ekaṃ prabhṛti[4363] yāvat ṣoḍaśamātrān palān vā karṣān vā supraśastagaṇam etān kuryāt / madhyame • aṣṭamā†ṃgāthā† itare pañcaika vā kṣudrasādhyeṣu karmasu / yathāśaktitaḥ kuryāt sarvakarmiṣu mantravit // 4.16 //

ap4.17 tataḥ prabhṛti yat kiñcit pāpaṃ karma purākṛtam /
naśyate tatkṣaṇād eva sūtrārthaṃ ca taccetane[4364] // 4.17 //

ap4.18 saṅgṛhyam idaṃ sūtraṃ śucau bhāṇḍe niveśayet /
nihitaṃ tu tato[4365] kṛtvā dhūpayet karpūradhūpanaiḥ // 4.18 //

ap4.19 āprāṇyāṅgasamutthaṃ vā kuṅkumacandanādibhiḥ /
ārcitaṃ sugandhapuṣpair mallikacampakādibhiḥ // 4.19 //

ap4.20 śucau pradeśe saṃsthāpya kṛtarakṣāpithānitam /
mantravit sarvakarmajño kṛtajāpaḥ susamāhitaḥ // 4.20 //

ap4.21 tantuvāyaṃ tato gatvā mūlyaṃ dattvā yathepsitam /
avyaṅgam akṛśaṃ caiva śukladharmasadāratam // 4.21 //

ap4.22 avyādhyartam avṛddhaṃ ca kāsaśvāsāvinirmuktam /
kāsaśvāsavinirmuktam aṣaṇḍaṃ yonisatyajam // 4.22 // {V40}

ap4.23 anavadyam akubjaṃ caivāpaṅgupativarjitam /
samastalakṣaṇopetaṃ praśastaṃ cārudarśanam // 4.23 //

ap4.24 śubhabuddhisamācāraṃ laukikīṃ vṛttim āśritam /
siddhikāmo 'tra taṃ yāced uttame paṭavāyane // 4.24 //

ap4.25 praśastā śubhavarṇe vā buddhimanto suśikṣitaḥ /
atotkṛṣṭatamaiḥ[4366] śreṣṭhaiḥ paṭavāyanaśreyasaiḥ // 4.25 // {S58}

ap4.26 uttame uttamaṃ kuryān madhyame madhyasādhanam /
itaraiḥ kṣudrakarmāṇi nikṛṣṭāny eva sarvataḥ // 4.26 //

ap4.27 yathāmūlyaṃ tato dattvā yathā vadati śilpinaḥ /
prathame vāksamutthāne śilpinasya sa mantravit // 4.27 //

ap4.28 dadyāt paṇyaṃ tataḥ kṣipraṃ vīrakrayeti[4367] sa ucyate /
prārthanād eva caitasya paṇya[4368]bhāvena jāpine // 4.28 //

ap4.29 kṣiprasiddhikaro hy eṣa paṭaśreṣṭho niruttaraḥ /
sarvakarmakaro pūjyo divyamānuṣyasaukhyadaḥ /
śreyasaḥ sarvabhūtānāṃ samyaksambuddhabhāṣitam // iti // 4.29 //

ap4.30 tato vidyādhareṇa tantuvāyasya poṣadhaṃ dattvā suśubhe[4369] nakṣatre prātihārakapakṣe śukle 'hani śubhagrahanirīkṣite 'nye vā śuklapakṣe sukusumitasahakāramañjarīvaratarupuṣpāḍhyavasantasamaye • ṛtuvare tasmin kāle tasmin samaye pūrvāhnodite savitari pūrvanirdiṣṭaṃ tantuvāyaṃ haviṣyāhāraṃ śucivastraprāvṛtabaddhoṣṇīṣaśiraskasusnātaṃ suviliptaṃ śvetacandanakuṅkumābhyām anyatareṇānuliptāṅgaṃ karpūravāsitavadanaṃ hṛṣṭamanasaṃ kṣutpipāsāpagataṃ kṛtvā sarvatra bhāṇḍaṃ rajjvādyupakaraṇāni ca mṛdgomayābhyāṃ prakṣālya pratyagrāṇi ca bhūyo bhūyo pañcagavyena prakṣālayet // 4.30 //

ap4.31 tato niḥprāṇakenodakena prakṣālya śvetacandanakuṅkumābhyām abhiṣiñcet[4370] / śucau pṛthivīpradeśe apagatakolāhale vigatajanapade viviktāsane prasanne gupte puṣpārcite / tataḥ sādhakena saṃśodhana-mantreṇaivāṣṭaśatābhimantritaṃ kṛtvā śvetasarṣapān caturdikṣu ity ūrdhvam adhaḥ vidikṣu ca kṣipet / tato tantuvāyaṃ sarṣapaiḥ saṃtāḍya mahāmudrāṃ pañcaśikhāṃ baddhvā śikhābandhaṃ kurvīta / mahārakṣā kṛtā bhavati // 4.31 //

ap4.32 yadi jyeṣṭhaṃ paṭaṃ bhavati caturhastavistīrṇam aṣṭahastasudīrgham / etat pramāṇaṃ hi tantuvāyopacitaṃ kuryāt / madhyamaṃ bhavati dvihastavistīrṇaṃ pañcahastadīrghatvam / kanyasaṃ sugatavitastipramāṇam[4371] {S59} aṅguṣṭhahastadīrghatvam / tatra bhagavato buddhasya vitastir[4372] madhyadeśapuruṣapramāṇahastam ekam eṣā sugatasya vitastir iti kīrtyate / anena pramāṇena prāmāṇyam ākhyātam // 4.32 //

ap4.33 uttiṣṭha siddhir jyeṣṭhā tu kathitā lokapuṅgavaiḥ /
madhyame rājyakāmānām antardhāne pare munau // 4.33 // {V41}

ap4.34 mahābhogārthināṃ puṃsāṃ tridevāsurabhoginām /
kanyase siddhi-m-ākhyātā madhyame siddhir[4373] madhyamā // 4.34 //

ap4.35 kṣudrakarmāṇi sidhyante kanyase tu paṭe sadā /
sarvakāryāṇi sidhyante sarvadravyāṇi vai sadā // 4.35 //

ap4.36 paṭatraye 'pi nirdiṣṭā siddhiḥ śreyo'rthināṃ nṛṇām /
vidhibhraṣṭā na sidhyeyuḥ śakrasyāpi śacīpateḥ // 4.36 //

ap4.37 sidhyante kṣipram evaṃ tu sarvakarmā na yatnataḥ /
vidhinā ca samāyuktā itasyāpi tṛjanminaḥ // 4.37 //

ap4.38 eṣa mārgaḥ samākhyāto jinair jinavarātmajaiḥ /
śreyasaḥ sarvasattvānāṃ daridrānāthaduḥkhinām // 4.38 //

ap4.39 bodhimārgo hy aśeṣas tu darśitas tattvadarśibhiḥ /
bodhihetur ayaṃ vartma mantramārgeṇa darśitaḥ // 4.39 //

ap4.40 mantrāḥ sidhyanty ayatnena sarvalaukikamaṇḍalāḥ /
lokottarāś cāpi sidhyante maṇḍalā ye udāhṛtāḥ // 4.40 //

ap4.41 bodhihetumatir yeṣāṃ teṣāṃ siddhiḥ sadā bhavet /
nānyeṣāṃ kathyate siddhir ahitā ye jage sadā // 4.41 //

ap4.42 bodhāya prasthitāṃ[4374] sattvāṃ sadā siddhir udāhṛtā /
mañjuśriyasya mahātmāno kumārasyeha viśeṣataḥ // 4.42 //

ap4.43 kṣiprakāryānusādhyarthaṃ prāpnuyāt sakalād iha /
anupūrvaṃ tato śilpī paṭaṃ vāyeta yatnataḥ // 4.43 //

ap4.44 divasaiḥ pañca-r-aṣṭābhiḥ ṣoḍaśādvicatuṣkayoḥ /
ahorātreṇa vai kṣipraṃ samāptiḥ paṭavāyane // 4.44 // {S60}

ap4.45 ahorātreṇa vai śreya•uttama[4375]siddhilipsunām /
śaucācārasampanno śilpino nityādhiṣṭhitaḥ[4376] // 4.45 //

ap4.46 dūrād āvas tathā gatvā kuṭiprasrāvam utsṛjet /
sacelas tu tataḥ snātvā anyavāsān nivāsya ca // 4.46 //

ap4.47 śuklāmbaradharaḥ sragmī • upaspṛśya punaḥ punaḥ /
śvetacandanaliptāṅgo hastau • udghṛṣya śilpinaḥ // 4.47 //

ap4.48 bhūyo vayeta yatnena ślakṣṇaṃ sandhautaṃ[4377] sadā /
evam ādyaiḥ prayogais tu anyair vā jinabhāṣitaiḥ // 4.48 // {V42}

ap4.49 vicāraśīlī yatnena paṭasyāśeṣavāyanā /
samāpte tu paṭe prokte pūrvakarmasu nirmite // 4.49 //

ap4.50 pramāṇasthe • ahīne ca kuryād bhadre 'hani[4378] samam /
avatārayet tato tantrā śuklapakṣe suśobhane // 4.50 //

ap4.51 parisphuṭaṃ tu paṭaṃ kṛtvā daśābaddhānuśobhanam /
veṇuyaṣṭyāvanaddhaṃ tu paṭaṃ gṛhya tato vrajet // 4.51 //

ap4.52 śilpinaṃ svastyayitvā tu saṃvibhāgārthavistaraiḥ /
gatvā yatheṣṭato mantrī susamācārasuvratī // 4.52 //

ap4.53 sugandhapuṣpair abhyarcya śucau deśe tu taṃ nyaset /
anenaiva tu mantreṇa kṛtarakṣāpithānitam // 4.53 //

ap4.54 yena tat picukaṃ pūrvaṃ saṃśodhya bahudhā punaḥ /
tenaiva kārayed rakṣām ātmanaś ca paṭasya vai // 4.54 //

ap4.55 mañjuśriyo mahāvīro mantrarūpeṇa bhāṣitaḥ /
atītair bahubhir mantrair mayāpy etarhi punaḥ punaḥ // 4.55 //

ap4.56 sa eva sarvamantrāṇāṃ viceruḥ mantrarūpiṇaḥ /
mahāvīryo mahātejaḥ sarvamantrārthasādhakaḥ // 4.56 //

ap4.57 karoti vividhākārān[4379] vicitrā trāṇahetavaḥ /
jambudvīpagatāḥ sattvāḥ mūḍhācāracetanāḥ // 4.57 // {S61}

ap4.58 aśrāddhaviparītās[4380] tu mithyācārasalolupāḥ /
na śādhayanti mantrāṇi sarvadravyāṇi vai punaḥ // 4.58 //

ap4.59 ata eva bhramante te saṃsārāndhāracārake /
yas tu śuddhamanaso nityaṃ śrāddho kautuko[4381] maṅgale sadā // 4.59 //

ap4.60 autsuko sarvamantreṣu nityaṃ grahaṇadhāraṇe /
siddhikāmā mahātmāno mahotsāhā mahojasāḥ // 4.60 //

ap4.61 teṣāṃ siddhyanty ayatnena mantrā ye jinabhāṣitāḥ /
aśrāddhānāṃ tu jantūnāṃ śuklo dharmo na rohate[4382] // 4.61 //

ap4.62 bījam ūṣare kṣiptam aṅkuro 'phalo yathā /
śraddhā mūlaṃ sadā dharme • uktaṃ sarvārthadarśibhiḥ /
mantrasiddhiḥ sadā proktā teṣāṃ dharmārthaśīlinām // iti // 4.62 // {V43}

ap4.63 tato sādhane śilpinaḥ suśikṣitacitrakaro vā • ātmano vā kuśalā lekhyā aśleṣakai raṅgaiḥ / sarvojjvalaṃ raṅgopetaṃ varṇakaṃ gṛhya pūrveṇaiva vidhinā yathā tantuvāya†yāyanen†aiva lakṣaṇasamanvāgatena citrakareṇa peyālaṃ vistareṇa kartavyaṃ yathā pūrvaṃ tantuvāyavidhis tenaiva tat paṭaṃ citrāpayitavyaṃ svayaṃ vā citritavyam // 4.63 //

ap4.64 karpūrakuṅkumacandanādibhī[4383] raṅgaṃ vāsayitavyam / dhūpaṃ dahatā tenaiva mantreṇāṣṭaśatavāraṃ parijapya nāgakesarapuṃnāgabakulacampaka-vārṣikā[4384]dhānuṣkārikamālatīkusumādibhis taṃ paṭam abhyavakīrya pūrvābhimukhaḥ kuśaviṇḍakopaviṣṭaḥ svasthabuddhiḥ sarvabuddhabodhi-sattvagatacittaḥ sūkṣmavartipratigṛhītapāṇir anāyāsacittas taṃ paṭam ālikhet // 4.64 //

ap4.65 ādau tāvac chākyamuniṃ tathāgatam ālikhet sarvākāravaropetaṃ dvātriṃśanmahāpuruṣalakṣaṇalakṣita•aśītyānuvyañjanopaśobhitaśarīraṃ ratnapadmoparinisaṇṇaṃ samantajvālaṃ samantavyāmopaśobhitamūrtiṃ[4385] dharmaṃ deśayamānaṃ prasannamūrtiṃ sarvākāravaropetam // 4.65 //

ap4.66 madhyasthaṃ vaidūryanālapadmam adhaś ca mahāsānaṃ[4386] dvau nāgarājānau taṃ padmanālaṃ dhārayamāṇau[4387] tathāgatadṛṣṭayo dakṣiṇahastena {S62} namasyamānau śuklau sarvālaṅkārabhūṣitau manuṣyākārārddhasarpadehanandopanandau lekhanīyau / samantāc ca tat padmasaraṃ padmapattrapuṣpakuḍmalavikasitajalajaprāṇibhiś ca śakunamīnādibhir vyāptam aśeṣavinyastasucirasuśobhanākāram abhilekhyam // 4.66 //

ap4.67 yad bhagavato mūlapadmadaṇḍaṃ viṭapaṃ tatraiva vinisṛtāny anekāni padmapuṣpāny anupūrvonnatāni / vāmapārśve 'ṣṭau padmapuṣpāṇi / teṣu ca padmeṣu niṣaṇṇā[4388] aṣṭau mahābodhisattvavigrahā[4389] abhilekhyāḥ // 4.67 //

ap4.68 prathamaṃ tāvad āryamañjuśrīr īṣat[4390]padmakiñjalkagauraḥ kuṅkumakanakavarṇo vā kumārākāro[4391] bāladārakarūpī pañcacīrakaśiraskaḥ kumārālaṅkārālaṅkṛto vāmahastanīloptalagṛhīto dakṣiṇahastena tathāgataṃ namasyamānaś cārumūrtis tathāgatagatadṛṣṭiḥ saumyākāra īṣatprahasitavadanaḥ samantajvālāvabaddha[4392]maṇḍalaparyeṣaḥ // 4.68 //

ap4.69 aparasmin padme • āryacandraprabhaḥ kumarabhūtaḥ tathaivam abhilekhyaḥ / tṛtīye sudhanaś caturthe sarvanīvaraṇaḥ pañcame gaganagañjaḥ ṣaṣṭhe kṣitigarbhaḥ saptame 'nagho 'ṣṭame sulocana iti / ete sarve kumāradārakākārā ābhilekhyāḥ kumārālaṅkārabhūṣitāḥ // 4.69 //

ap4.70 dakṣiṇapārśve bhagavata aṣṭau mahābodhisattvāḥ sarvālaṅkārabhūṣitā varjayitvā tu maitreyam / bhagavataḥ samīpe āryamaitreyo brahmacāriveṣadhārī jaṭāmakuṭāvabaddhaśiraskaḥ kanakavarṇo raktakaṣāyadhārī raktapaṭāṃśukottarīyas tripuṇḍrakakṛtacihnaḥ kāyarūpī daṇḍakamaṇḍaluvāmavinyastapāṇiḥ kṛṣṇasāracarmavāmaskandhāvakṣipto[4393] dakṣiṇahastagṛhītākṣasūtras tathāgataṃ namasyamānas tannatadṛṣṭir dhyānālambanagatacittacaritaḥ // 4.70 //

ap4.71 dvitīyasmin padme samantabhadraḥ priyaṅguvarṇaśyāmaḥ sarvālaṅkāraśarīro vāmahaste cintāmaṇiratnavinyasto dakṣiṇahaste śrīphalavinyastahastavaradaś cārurūpī tathaivam abhilikhitavyam // 4.71 //

ap4.72 tṛtīye • āryāvalokiteśvaraḥ śaratkāṇḍagauraḥ sarvālaṅkārabhūṣito jaṭāmakuṭadhārī śvetayajñopavītaḥ / sarvajñaśirasīkṛta•āryāmitābhadaśabala-jaṭāntopalagnopaviṣṭaṃ cārurūpaṃ vāmahastā[4394]ravindavinyastaṃ dakṣiṇahastena varadaṃ dhyānālambanagatacittacaritaṃ samanta-dyotitaśarīram // 4.72 // {V44}

ap4.73 caturthe • āryavajrapāṇir vāmahastavinyastavajraṃ kanakavarṇaṃ sarvālaṅkārabhūṣitaṃ dakṣiṇahastoparuddhasaphalaṃ varadaṃ ca cārurūpiṇaṃ saumyadarśanaṃ {S63} hārārddhahāropaguṇṭhitadehaṃ muktāhārayajñopavītaṃ ratnojjvalavicchuritamakuṭaṃ paṭṭacalananivastaṃ śvetapaṭṭāṃśukottarīyaṃ tathaivāryāvalokiteśvaraṃ samantabhadraṃ tīrthanivāsanottarāsaṅgadeham ākārataś ca yathāpūrvanirdiṣṭam // 4.73 //

ap4.74 pañcamasmin tathā padme • āryamahāmatiḥ / ṣaṣṭhe śāntamatiḥ / saptame vairocanagarbhaḥ / aṣṭame • apāyajahaś ceti / ity ete bodhisattvā abhilekhyāḥ / phalapustakavinyastakapāṇayaḥ sarvālaṅkārasuśobhanāḥ paṭṭāṃśukottarīyāḥ sarvālaṅkārabhūṣitāḥ paṭṭacalanikānivastāḥ // 4.74 //

ap4.75 teṣāṃ copariṣṭā aṣṭau pratyekabuddhā abhilekhyāḥ / bhikṣuveṣadhāriṇo mahāpuruṣalakṣaṇaśarīrā raktakāṣāyavāsasā paryaṅkopaviṣṭā ratnotpala[4395]niṣaṇṇāḥ śāntāveśā[4396]tmakāḥ samantajvālamālākulāḥ /

sugandhapuṣpāṇi kīrṇāḥ / tadyathā mālatīvārṣikādhānuṣkārikāpuṃnāganāga-kesarādibhiḥ puṣpaiḥ samantāt paṭam abhyavakīryamāṇaṃ likhitam // 4.75 //

ap4.76 bhagavataḥ śākyamuneḥ vāmapārśve • āryamañjuśriyasyopariṣṭā anekaratnoparacitaṃ sudīrghākāraṃ vimānamaṇḍalaṃ śailarājopaśobhitaṃ ratnopalasaṃchannaparvatākāram abhilikhet / tatrasthān buddhān bhagavato 'ṣṭau[4397] likhet / tadyathā // 4.76 //

ap4.77 ratnaśikhinaṃ[4398] vaidūryaprabhāratnavicchuritasamantavyāmaprabhaṃ padmarāgendranīlamarakatādibhir vaidūryāśmagarbhādibhir mahā-maṇiratnaviśeṣaiḥ samantato prajvālyamāṇam īṣadādityodayavarṇaṃ tathāgatavigrahaṃ pītacīvarottarāsaṅginaṃ paryaṅkopaviṣṭaṃ dharmaṃ deśayamānaṃ pītanivāsitoparivastaṃ mahāpuruṣalakṣaṇakavacitadeham aśītyānuvyañjanopaśobhitamūrtiṃ praśāntadarśanaṃ sarvākāravaropetaṃ ratnaśikhiṃ tathāgatam abhilikhet // 4.77 //

ap4.78 dvitīyaṃ saṃkusumitarājendraṃ tathāgataṃ kanakavarṇam abhilikhet / sutarāṃ nāgakesarabakulādipuṣpair abhyavakīritam abhilikhet[4399] / āryam abhinirīkṣamāṇaṃ samantaprabhaṃ ratnaprabhāvicchuritadyotiparyeṣam // 4.78 //

ap4.79 tṛtīyaṃ śālendrarājaṃ tathāgatam abhilikhet / padmakiñjalkābhaṃ[4400] dharmaṃ deśayamānam / {S64} caturthaṃ sunetraṃ tathāgatam abhilikhet / yathemaṃ duḥprasaham / ṣaṣṭhaṃ vairocanam jinam / saptamaṃ bhaiṣajya-vaidūryarājam / aṣṭamaṃ sarvaduḥkhapraśamanaṃ rājendraṃ tathāgatam abhilikhed iti / sarva eva kanakavarṇās tathāgatavigrahāḥ kāryā abhayapradānakarāḥ // 4.79 //

ap4.80 upariṣṭāc ca tathāgatānāṃ meghāntarālasthāḥ paṭakoṇe • ubhayataḥ puṣpavarṣam utsṛjamānā dvau śuddhāvāsakāyikau devaputrau •abhilekhyau / antarīkṣasthitau sarvabuddhabodhisattvapratyekabuddhāryaśrāvakānāṃ namasyamānau • abhilekhyau // 4.80 //

ap4.81 pratyekabuddhānāṃ cottarato 'ṣṭau mahāśrāvakā abhilekhyā bodhi-sattvaśiraḥsthānāvavarjo[4401]paviṣṭāḥ / tadyathā / sthaviraśāriputro mahā-maudgalyāyano mahākāśyapaḥ subhūtī rāhulo nando bhadrikaḥ kaphiṇaś ceti // 4.81 // {V45}

ap4.82 pratyekabuddhā api / tadyathā / gandhamādanaś candana upariṣṭaḥ śvetaḥ sitaḥ ketur nemiḥ sunemiś ceti / sarva eva suśobhanāḥ śāntaveṣam ātmanaḥ sudāntākārāḥ / mahāśrāvakā api kṛtāñjalayo buddhaṃ bhagavantaṃ śākya-muniṃ nirīkṣamāṇāḥ // 4.82 //

ap4.83 upariṣṭāc ca śuddhāvāsādevasaṃnikṛṣṭau • aparau dvau devaputrau samantāt paṭṭavitānadīrghāpāyasaśobhanā[4402]gṛhītau sarvabuddhabodhi-sattvapratyekabuddhāryaśrāvakāṇām upariṣṭād dhārayamāṇau divyamālyāmbaradharau devaputrau • abhilekhyau // 4.83 //

ap4.84 bhagavataḥ śākyamuner upariṣṭān mūrdhani muktāhāraratnapadmarāgendranīlādibhir grathitaṃ ratnasūtrakalāpaṃ tasmiṃś ca paṭṭavitānasuvinyastaṃ samantāc ca muktāhārapralambopaśobhitam abhilikhet // 4.84 //

ap4.85 adhaś ca buddhasya bhagavataḥ padmāsanād āryamañjuśriyasya pādamūlasamīpe nāgarājopanandapārśve mahāratnaṃ parvataṃ padmasarād abhyunnataṃ ratnāṅkuraguhākandarapravālalatāpariveṣṭitaṃ ratnataruṃ maharṣayasiddhasevitam // 4.85 //

ap4.86 tasya parvatasyottuṅge yamāntakaṃ krodharājānaṃ mahāghorarūpiṇaṃ pāśahastaṃ vāmahastagṛhītadaṇḍaṃ bhṛkuṭivadanam ājñāṃ pratīcchamānam[4403] āryamañjuśriyagatadṛṣṭiṃ vṛkodaram ūrdhvakeśaṃ bhinnāñjanakṛṣṇameghasaṅkāśaṃ kapilaśmaśrudīrghakarālaṃ dīrghanakhaṃ raktalocanakaṃ sarpamaṇḍitakaṇṭhoddeśaṃ vyāghracarmanivasanaṃ sarvavighnaghātakaṃ[4404] mahādāruṇataraṃ mahākrodharājānaṃ samanta-jvālaṃ yamāntakaṃ krodharājā abhilikhet // 4.86 // {S65}

ap4.87 tasya parvatasyādhastāc chilātalopaniṣaṇṇaṃ pṛthivyām avanatajānudehaṃ dhūpakaṭacchukavyagrahastaṃ yathāveṣasaṃsthānagṛhītaliṅgaṃ yathānuvṛttacaritam āryamañjuśriyagatadṛṣṭiṃ sādhakam abhilikhet // 4.87 //

ap4.88 nandanāgendrarājasamīpaṃ bhagavataḥ śākyamuner adhastād dakṣiṇapārśve padmasarābhyudgataṃ mahāratnaśailendrarājaṃ kathitaṃ tathāgatam abhilikhet / yamāntakakrodharājarahitaṃ divyapuṣpāvakīrṇam abhilikhet / āryāvalokiteśvaraḥ syāt taṃ parvatam abhilikhet / taduccatuṅgaparvatapadmarāgopalaṃ tam ekāṅkuravaidūryamayaśṛṅgākāram abhilikhet // 4.88 //

ap4.89 tatrāpāśritāṃ devīm āryāvalokiteśvarakaruṇām āryatārāṃ sarvālaṅkāravibhūṣitāṃ rakta[4405]paṭṭāṃśukottarīyāṃ vicitrapaṭṭanivasanāṃ stryalaṅkārasarvāṅgavibhūṣitāṃ vāmahastanīlotpalavinyastāṃ kanakavarṇāṃ kṛśodarīṃ nātikṛśāṃ nātibālāṃ nātivṛddhāṃ dhyānagatacetanām ājñāṃ pratīcchayantīṃ[4406] dakṣiṇahastena varadādīṣad[4407]avanatakāyāṃ paryaṅkopaniṣaṇṇām āryāvalokiteśvara•īṣadapagatadṛṣṭiṃ[4408] samanta-jvālāmālaparyeṣitām // 4.89 //

ap4.90 tatraiva vaidūryaratnaśṛṅge puṃnāgavṛkṣapariveṣṭitaṃ sarvataḥ śākhāsu samantapuṣpoparacitavikasitasupuṣpitaṃ bhagavatīṃ tārām abhicchādayamānāṃ tenaiva cāpagataśākhāsu citraṃ pravālāṅkurāvanaddhaṃ vicitrarūparaṅgojjvalaṃ tārādevī mukhāvalokanam abhilekhyā // 4.90 //

ap4.91 sarvavighnaghātakī devī • uttamā bhayanāśinī /
sādhakasya tu rakṣārthaṃ likhed varadāṃ śubhām // 4.91 //

ap4.92 strīrūpadhāriṇī devī karuṇādaśabalātmajā /
śreyasaḥ sarvabhūtānāṃ likheta varadāyikām // 4.92 //

ap4.93 kumārasyeha mātā devī mañjughoṣasya mahādyuteḥ /

sarvavighnavināśārthaṃ sādhakasya tu samantād // 4.93 // {V46}

ap4.94 rakṣārthaṃ manujeśānāṃ śreyasārthaṃ paṭe nyaset /
yo 'sau krodharājendraḥ parvatāgre samavasthitaḥ // 4.94 //

ap4.95 sarvavighnavināśāya kathitaṃ jinavarātmajaiḥ /
mahāghoro mahāvandyo mahācaṇḍo mahādyutiḥ // 4.95 // {S66}

ap4.96 śāsane dviṣṭasattvānāṃ nigrahāyaiva prakalpate /
sādhakasya tu rakṣārthaṃ sarvavighnavināśakaḥ // 4.96 //

ap4.97 dāruṇo roṣaśīlaś ca • ākṛṣṭā mantradevatā /
sughoro ghorarūpī ca niṣeddhā sarvanirghṛṇām // 4.97 //

ap4.98 avaśānāṃ ca vaśam ānetā pāparaudrapracāriṇām /
khacare bhūcare vāpi pātāle cāpi samantataḥ // 4.98 //

ap4.99 nāśayati sarvaduṣṭānāṃ viruddhā ye śāsane muneḥ[4409] /
caturasraṃ samantād vai catuḥkoṇaṃ paṭaṃ likhet // 4.99 //

ap4.-100 adhaś caiva paṭānte tu vistīrṇasaritālayam /
kuryān nāgabhogāṅkam ekaikaṃ ca samantataḥ // 4.100 //

ap4.-101 śuklena śubhāṅgena manujākāradehajāḥ /
uttarā śirasaṃ sthāpya kṛtāñjalipuṭaḥ sadā // 4.101 //

ap4.-102 saptasphuṭo mahāvīryo maheśākhyo ananto nāma nāmataḥ /
tathāgataṃ nirīkṣanto maṇiratnopaśobhitaḥ // 4.102 //

ap4.-103 suśobhano cārurūpī ca ratnābharaṇabhūṣitaḥ /
ālikhej jvālamālinaṃ mahānāgendraviśrutam // 4.103 //

ap4.-104 sarvalokahitodyukto[4410] pravṛtto śāsane muneḥ[4411] /
sarvavighnavināśāya • ālikhet saritāśritam // 4.104 //

ap4.-105 etat paṭavidhānaṃ tu • uttamaṃ jinabhāṣitam /
saṃkṣiptavistarākhyātaṃ pūrvam uktaṃ tathāgataiḥ // 4.105 //

ap4.-106 ālikhed[4412] yo hi vidvān vai tasya puṇyam anantakam /
yat kṛtaṃ kalpakoṭībhiḥ pāpaṃ karma sudāruṇam // 4.106 //

ap4.-107 naśyate tat kṣaṇād eva paṭaṃ dṛṣṭvā tu bhūtale /
pañcānantaryakāriṇaṃ duḥśīlāṃ jugupsitām // 4.107 //

ap4.-108 sarvapāpapravṛttānāṃ saṃsārāndhāracāriṇām /
gatiyoninikṛṣṭānāṃ paṭaṃ teṣāṃ na vārayet // 4.108 // {S67} {V47}

ap4.-109 darśanaṃ saphalaṃ teṣāṃ paṭaṃ maunīndrabhāṣitam / dṛṣṭamātraṃ pramucyante tasmāt pāpāt tu tatkṣaṇāt // 4.109 //

ap4.-110 kiṃ punaḥ śuddhavṛttitvāt suśuddhavṛtta[4413]rūpiṇaḥ / mantrasiddhau sadodyuktaḥ[4414] siddhiṃ lapseyur mānavaḥ // 4.110 //

ap4.-111 yat puṇyaṃ sarvasattvānāṃ pūjayitvā kalpakoṭi ye / tat puṇyaṃ prāpnuyān mantrī paṭam ālikhanād bhuvi // 4.111 //

ap4.-112 sikatā yāni gaṅgāyāḥ pramāṇe yāni kīrtitāḥ[4415] / tatpramāṇā bhaved buddhāḥ pratyekajinavarātmajāḥ // 4.112 //

ap4.-113 khaḍginaḥ śrāvakā[4416] loke • ījitvā[4417] bahudhā punaḥ / tat phalaṃ prāpnuyān martye paṭalikhanadarśanād[4418] // 4.113 //

ap4.-114 vācanād eva ko yasya[4419] pūjanā vāpy anumodanā / mantrasiddhir dhruvā tasya sarvakarme prakalpitāḥ // 4.114 //

ap4.-115 yāvanti laukikā mantrā bhāṣitā ye jinapuṃgavaiḥ / tacchiṣyakhaḍgibhir divyair bodhisattvair mahātmabhiḥ / siddhyante sarvamantrā vai paṭasyāgra tu-m-agratam // iti // 4.115 //

ap4.-116 bodhisattvapiṭakāvataṃsakān mahāyānasūtrān mañjuśrīmūlakalpāc caturthaḥ /

prathamapaṭavidhānavisaraḥ parisamāptaḥ // {S68} {V48}

ap5. # Chapter A5

ap5.1 atha khalu bhagavāñ śākyamuniḥ sarvaṃ tatparṣanmaṇḍalam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate[4420] sma / asti mañjuśrīr aparam api tvadīyaṃ madhyamaṃ paṭavidhānam / tad bhāṣiṣye 'ham / śṛṇu sādhu ca suṣṭhu ca manasi kuru // 5.1 //

ap5.2 ādau tāvat pūrvanirdiṣṭenaiva sūtrakeṇa pūrvoktenaiva vidhinā pūrvaparikalpitaiḥ śilpibhiḥ pūrvapramāṇaiva madhyamapaṭaḥ suśobhanena śuklena suvratena sadaśena • aśleṣakai raṅgair apagatakeśasaṃkārādibhir yathaiva prathamaṃ tathaiva tat kuryād varjayitvā tu pramāṇarūpakāt tat paṭaṃ paścād abhilikhāpayitavyam // 5.2 //

ap5.3 ādau tāvad śuddhāvāsabhavanaṃ samantaśobhanākāraṃ sphuṭitaratnamayākāraṃ sitamuktāhārabhūṣitaṃ tasmin madhye bhagavāñ śākyamuniś citrāpayitavyo ratnasiṃhāsanopaniṣaṇṇo dharmaṃ deśayamānaḥ sarvākāravaropetaḥ // 5.3 //

ap5.4 dakṣiṇapārśve • āryamañjuśrīḥ padmakiñjalkābhaḥ kuṅkumādityavarṇo vā vāmaskandhapradeśe nīlotpalāvasaktaḥ kṛtāñjalipuṭo bhagavantaṃ śākya-muniṃ nirīkṣamāṇa īṣatprahasitavadanaḥ kumārarūpī pañcacīrakopaśobhitaśirasko bāladārakālaṅkārabhūṣito dakṣiṇajānumaṇḍalāvanataśiraḥ // 5.4 //

ap5.5 bhagavataś ca śākyamuner vāmapārśve • āryāvalokiteśvaraḥ śaratkāṇḍagauro yathaiva pūrvaṃ tathaivam abhilekhyaṃ kiṃtu bhagavataś cāmaram uddhūyamānam / tasya pārśve • āryamaitreyaḥ[4421] samantabhadro vajrapāṇir mahāmatiḥ śāntamatir gaganagañjaḥ sarvanīvaraṇaviṣkambhinaś ceti / ete 'nupūrvato 'bhilekhyāḥ / yathaiva prathamaṃ tathaiva sarvālaṅkārabhūṣitāś citrāpayitavyāḥ // 5.5 //

ap5.6 teṣāṃ copariṣṭā aṣṭau buddhā bhagavantaś citrāpayitavyāḥ[4422] sthitakā abhayapradānadakṣiṇakarāḥ pītacīvarottarāsaṅgīkṛtadehā vāmahastena cīvarakarṇakāvasaktā īṣadraktāvabhāsakāṣāyasunivastāḥ samantaprabhāḥ sarvākāravaropetāḥ / tadyathā / saṃkusumitarājendras tathāgato ratnaśikhī śikhī viśvabhuk krakucchandako[4423] bakagrīvī[4424] kāśyapaḥ sunetraś ceti / ity ete buddhā bhagavantaś citrāpayitavyāḥ // 5.6 // {S69}

ap5.7 dakṣiṇe pārśve bhagavata āryamañjuśriyasya samīpe mahāparṣanmaṇḍalaṃ ciatrāpayitavyam / aṣṭau mahāśrāvakāḥ aṣṭau pratyekabuddhāḥ yathaiva pūrvaṃ tathaiva te ciatrāpayitavyāḥ kiṃtu • āryamahāmaudgalyāyana-śāriputrau bhagavataḥ śākyamuneś cāmaram uddhūyamānau sthitakāyam abhilekhyau // 5.7 //

ap5.8 evaṃ śuddhāvāsakāyikā devaputrā abhilekhyāḥ / śakraś ca devānām indraḥ suyāmaś[4425] ca saṃtuṣitaś ca sunirmitaś ca śuddhaś ca vimalaś ca sudṛśaś ca • atapaś ca • ābhāsvaraś ca brahmā ca sahāmpatir akaniṣṭhaś ca • evam ādayo devaputrā rūpāvacarāḥ kāmāvacarāś cānupūrvato 'bhilekhyā ārya-mañjuśriyasamīpasthāḥ parṣanmaṇḍaloparicitavinyastāḥ svarūpaveṣadhāriṇaś citrāpayitavyāḥ // 5.8 //

ap5.9 bhagavataḥ siṃhāsanasyādhastāt samantān mahāparvato mahā-samudrābhyudgataṃ yāvat paṭānte citrāpayitavyaḥ / ekasmin paṭāntakoṇe sādhako yathāveṣasaṃsthānākāro 'vanatajānukaurparaśiro dhūpakaṭacchukavyagrahastaś citrāpayitavyaḥ / {V49} tasmiṃś ca ratnaparvate āryamañjuśriyasyādhastād yamāntakakrodharājā yathāpūrvanirdiṣṭam abhilekhyam // 5.9 //

ap5.10 vāmapārśve bhagavataḥ siṃhāsanasyādhastād āryāvalokiteśvarapādamūlasamīpe tasmiṃś ca ratnaparvatopaniṣaṇṇā tārādevī abhilekhyā / yathā pūrvanirdiṣṭā tathā citrāpayitavyā / samantāś ca tat paṭaṃ muktapuṣpāvakīrṇaṃ campakanīlotpalasaugandhika-mālatīvārṣikā[4426]dhānuṣkārīkapuṃnāganāgakesarādibhiḥ[4427] puṣpair abhyavakīrṇaṃ samantāt paṭam // 5.10 //

ap5.11 upariṣṭāc ca paṭāntakoṇe • ubhayānte dvau devaputrau mahāpuṣpaugham utsṛjamānau vicitrarūpadhāriṇau • antarīkṣasthitau vārimeghāntargatanilīnau • utpatamānau sitavarṇau • abhilekhyāu / iti // 5.11 //

ap5.12 etan madhyamakaṃ proktaṃ paṭaḥ śreyārtham udbhavam /
madhyasiddhis tadāyattā manujānāṃ tu bhūtale // 5.12 //

ap5.13 yatkiñcit kṛtaṃ pāpaṃ saṃsāre saṃsarato purā /
naśyate tat kṣaṇād eva paṭaṃ darśanād iha // 5.13 //

ap5.14 mūḍhasattvā na jānanti bhramantā gatipañcake /
paṭasyā darśanā ye tu mañjughoṣasya madhyame // 5.14 // {S70}

ap5.15 api kilbiṣakārī syāt pañcānantaryakāriṇaḥ /
duḥśīlasyāpi sidhyeyur mantrā vividhabhāṣitāḥ // 5.15 //

ap5.16 api kṣiprataraṃ siddhi prāpnuyāt kṛtajāpinaḥ /
rogī mucyate rogād daridro labhate dhanam /
aputro labhate putraṃ madhyame paṭadarśane // 5.16 //

ap5.17 dṛṣṭamātraṃ tadā puṇyaṃ prāpnuyād vipulaṃ mahat /
niyataṃ devamanuṣyāṇaṃ saukhyabhāgī bhaven naraḥ /
buddhatvaṃ niyataṃ tasya janmānte ca bhaviṣyati // 5.17 //

ap5.18 likhanā vācanāc caiva pūjana[4428]lekhanā tathā /
darśanā sparśanāc caiva mucyate sarvakilbiṣāt // 5.18 //

ap5.19 prārthanādhyeṣaṇā hy evaṃ paṭasyāsya mahādyuteḥ /
labhate saphalaṃ janmāṃ kṣipraṃ cānumodanā // 5.19 //

ap5.20 na śakyaṃ vācayā vaktum api kalpāgrakoṭibhiḥ /
yat puṇyaṃ prāpnuyā jantu saphalaṃ paṭadarśanād // iti // 5.20 //

ap5.21 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ārya-mañjuśriyamūlakalpāt pañcamaḥ
paṭalavisaraḥ / dvitīyaḥ paṭavidhānavisaraḥ samāptaḥ //
{S71} {V50}

ap6. Chapter A6

ap6.1 atha khalu bhagavāñ śākyamuniḥ punar api mañjuśriyaṃ kumarabhūtam āmantrayate sma / asti mañjuśrīr aparam api paṭavidhānarahasyaṃ tṛtīyaṃ kanyasaṃ nāma yaḥ sarvasattvānām ayatnenaiva siddhiṃ gaccheyuḥ // 6.1 //

ap6.2 pūrvanirdiṣṭenaiva vidhinā śilpibhiḥ sugatavitastipramāṇaṃ tiryak tathaiva samaṃ caturasraṃ pūrvavat paṭaś citrāpayitavyaḥ pūrvanirdiṣṭai raṅgaiḥ // 6.2 //

ap6.3 ādau tāvad āryamañjuśrīḥ siṃhāsanopaniṣaṇṇo bāladārakarūpī pūrvavad dharmaṃ deśayamānaḥ samantaprabhā•arciṣo nirgacchamānaś cārurūpī citrāpayitavyaḥ / vāmapārśve āryasamantabhadro ratnopalasthitaś camaravyagrahastaś cintāmaṇivāmavinyastakaraḥ priyaṅguśyāmavarṇaḥ pūrvavac citrāpayitavyaḥ / dakṣiṇapārśve • āryamañjuśriyasya ratnopalasthita āryāvalokiteśvaraḥ / pūrvavac camaravyagrahasto vāmahastāravindavinyastaḥ samantadyotitamūrtir abhilekhyaḥ // 6.3 //

ap6.4 adhaś ca siṃhāsanāt kanakavarṇaḥ parvato yāvat paṭānte citrāpayitavyaḥ / paṭāntakoṇasya • āryamañjuśriyasya siṃhāsanasyādhastād dakṣiṇapārśve yamāntakaḥ krodharājā pūrvavac citrāpayitavyaḥ / dhūpakaṭacchukavyagrahasto yathāpūrvaṃ tathaiva sādhakaḥ // 6.4 //

ap6.5 upariṣṭād āryamañjuśriyasya saṃkusumitarājendras tathāgataś citrāpayitavyaḥ ṣoḍaśāṅgulapramāṇo ratnaparvataguhālīnaḥ / kūṭāgārasadṛśāḥ prāgbhāraparvatā daśa citrāpayitavyāḥ / samantāc ca tat paṭaṃ parvatākāraveṣṭitaṃ likhet / upariṣṭāc ca paṭakoṇāvasthitau parvataprāgbhārasaṃśliṣṭau • utpatamānavimānapuṣpaugham utsṛjamānau śuddhāvāsakāyikau devaputrau śuddhaś ca nāma viśuddhaś ca nāma pūrvavac citrāpayitavyau / nānāpuṣpābhikīrṇaṃ ca tat paṭam abhilikhāpayitavyam iti // 6.5 //

ap6.6 etat kathitaṃ sarvaṃ trividhaṃ paṭalakṣaṇam /
kanyasaṃ nāmato hy etat paṭaḥ śreyo kṣudrakarmasu // 6.6 //

ap6.7 yat kṛtaṃ kāritaṃ cāpi pāpaṃ karma sudāruṇam /
kalpakoṭisahasrāṇi darśanāt paṭa mucyate[4429] // 6.7 // {S72}

ap6.8 paṭaṃ tu dṛṣṭamātraṃ vai tatkṣaṇād eva mucyate /
buddhakoṭīsahasrāṇi satkuryād yo hi buddhimān /
kanyasaṃ tu paṭaṃ dṛṣṭvā kalāṃ[4430] nāyāti ṣoḍaśīm // 6.8 //

ap6.9 yat puṇyaṃ sarvabuddhānāṃ pūjāṃ[4431] kṛtvā tu tāyināṃ[4432] /
tat puṇyaṃ prāpnuyād vidvān kanyase paṭadarśane /
śobhanāni ca karmāṇi bhogahetor ihācaret // 6.9 //

ap6.10 yāvanti kecana mantrā brahmendra•ṛṣibhāṣitāḥ /
vainateyena tu proktāḥ varuṇādityakuberaiḥ[4433] // 6.10 //

ap6.11 dhanādyai rākṣasaiḥ sarvair dānavendrair mahoragaiḥ /
somavāyuyamādyaiś ca bhāṣitā hariharādibhiḥ /
sarve mantrā ihānītāḥ sidhyante paṭam agrataḥ // 6.11 //

ap6.12 śāntikāni sadā kuryāt pauṣṭikāni tathā • iha /
dāruṇāni ca varjīta garhitā jinavarais tv iheti // 6.12 //

ap6.13 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrān mañjuśrīmūlakalpāt ṣaṣṭhaḥ paṭalavisaraḥ / tṛtīyaḥ kanyasapaṭavidhānaḥ parisamāpta iti //
{S73} {V51}

ap7. # Chapter A7

ap7.1 atha khalu mañjuśrīḥ kumarabhūta utthāyāsanād bhagavantaṃ śākyamuniṃ triḥ pradakṣiṇīkṛtya bhagavataś caraṇayor nipatya bhagavantam evam āha //
sādhu sādhu bhagavatā yas tathāgatenārhatā samyaksambuddhena subhāṣito 'yaṃ dharmaparyāyaḥ sarvavidyāvratacāriṇām arthāya hitāya sukhāya lokānukampāyai / bodhisattvānām upāyakauśalyatā darśitā nirvāṇoparigāminī vartmopaviśeṣā niyataṃ bodhiparāyaṇā saṃtatir bodhisattvānāṃ sarvamantrārthacaryā sādhanīyam / etanmantrarahasyasarvajanavistāraṇakarī bhaviṣyati // 7.1 //

ap7.2 anāgate 'dhvani nirvṛte lokagurau • astamite tathāgatāditye[4434] vaṃśe riñcite sarvabuddhakṣetre sarvabuddhabodhisattvāryaśrāvakapratyekabuddhair andhakārībhūte lokabhājane vicchinne • āryamārge sarvavidyāmantroṣadhimaṇiratnopagate sādhujanaparihīṇe nirāloke sattvadhātau sattvā bhaviṣyanti kusīdā naṣṭaspṛhatayā aśrāddhāḥ khaṇḍakā akalyāṇamitraparigṛhītāḥ śaṭhā māyāvino dhūrtacaritāḥ // 7.2 //

ap7.3 te imaṃ dharmaparyāyaṃ śrutvā ca satrāsam āpatsyante / ālasyakausīdyābhiratā na śraddhāsyanti / kāmagaveṣiṇo na patīṣyanti / mithyādṛṣṭiratās te bahu•apuṇyaṃ prasaviṣyanti / saddharmapratipakṣepakā avīciparāyaṇā ghorād ghorataraṃ gatāḥ / teṣāṃ duḥkhitānām arthāya • avaśānāṃ vaśam ānetā vaśyānām abhayapradāya[4435] • upāyakauśalyasaṅgrahayā mantrapaṭavidhānaṃ bhāṣatu bhagavān yasyedānīṃ kālaṃ manyase // 7.3 //

ap7.4 atha bhagavāñ śākyamunir mañjuśriyaṃ kumarabhūtaṃ sādhukāram adāt /
sādhu sādhu mañjuśrīr yas tvaṃ tathāgatam arthaṃ paripraṣṭavyaṃ manyase / asti mañjuśrīs tvadīyaṃ paramaṃ guhyatamaṃ vidyāvratasādhanacaryā-paṭalapaṭavidhānavisaraṃ paramahṛdayānām arthaṃ paramaṃ guhyatamaṃ mahārthaṃ nidhānabhūtaṃ sarvamantrāṇām // 7.4 //

ap7.5 ṣaḍ ete ṣaḍākṣaraparamahṛdayā avikalpatas tasmin kāle siddhiṃ gacchanti / teṣāṃ sattvānāṃ damanāya • upāyakauśalyasambhārasamantrapraveśanatāya niyataṃ sambodhiprāpaṇatāyā ṣaṭsaptatibuddhakoṭibhiḥ pūrvabhāṣitam / aham apy etarhi • idānīṃ bhāṣiṣye / anāgatajanatāpekṣāya taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 'haṃ te / katamaṃ ca tat // 7.5 // {S74}

ap7.6 {A2v6}[4436] atha khalu bhagavāñ śākyamunir mantraṃ bhāṣate sma /
oṁ vākyārthe jaya[4437] //

oṁ vākyaśeṣe sva[4438] //
oṁ vākyeyanayaḥ[4439] //
oṁ vākyaniṣṭheyaḥ //
oṁ vākyeya namaḥ //
oṁ vākyeda[4440] namaḥ // 7.6 //

ap7.7 ity ete mañjuśrīs {A3r} tvadīyaṣaḍmantrāḥ ṣaḍakṣarā mahāprabhāvās tulyasamavīryāḥ paramahṛdayāḥ paramasiddhā buddha-m-ivotpannāḥ / sarvasattvānām arthāya sarvabuddhaiḥ samprabhāṣitāḥ samayagrastāḥ sampracalitāḥ sarvakarmikāḥ / bodhimārgānudeśakās tathāgatakule mantrapravarā uttamamadhyametaratṛdhāsamprayuktāḥ suśobhana[4441]karmaphalavipākapradāḥ śāsanāntardhānakālasamaye[4442] siddhiṃ yāsyanti // 7.7 //

ap7.8 samavasaraṇaṃ saddharmanetrā rakṣaṇārthaṃ ye sādhayiṣyanti teṣāṃ mūlyaprayogeṇaiva mahārājyamahābhogaiśvaryārthaṃ te sādhayiṣyanti / teṣāṃ kṣiprataraṃ tasmin kāle tasmin samaye siddhiṃ yāsyanti / ato[4443] jijñāsanahetor api sādhanīyā hy ete paramahṛdayāḥ / saṃkṣepato yathā yathā prayujyante tathā tathā siddhiṃ yāsyanti / samāsata eṣāṃ paṭavidhānaṃ bhavati // 7.8 //

ap7.9 tasmin kāle tasmin samaye mahābhairave pañcakaṣāye sattvā {V52} alpapuṇyā bhaviṣyanti / alpeśākhyā alpajīvino 'lpabhogā mandavīryā na śakyante • ativistarataraṃ paṭavidhānādīni karmāṇi prārabhantum / teṣām arthāya bhāṣiṣye[4444] saṃkṣiptataram // 7.9 //

ap7.10 ādau tāvad vīryakrayeṇa[4445] sūtrakaṃ krītvā palamātram ardhapalamātraṃ vā hastamātraṃ dīrghatvena • ardhahastamātraṃ tiryakkarpaṭaṃ sadaśaṃ tantuvāyena vāyayitavyam / apagatakeśam anyaṃ vā navaṃ karpaṭakhaṇḍaṃ pratyagram adha[4446] ūrdhvaṃ yathepsato dvihastacaturhastaṃ vā ṣaṭ pañca daśa vāṣṭaṃ[4447] vā suśuklaṃ gṛhya yathepsataś citrakareṇa citrāpayitavyam // 7.10 // {A3v}

ap7.11 aśleṣakai raṅgaiś candanakarpūrakuṅkumavāsitaiḥ[4448] paṭaṃ candanakuṅkumakarpūraṃ caikīkṛtya niṣprāṇakenodakena[4449] niḥkaluṣenāloḍya nave bhāṇḍe paṭaṃ plāvayitvā divasatrayaṃ supidhānapihitaṃ[4450] sthāpayet / kṛtarakṣāṃ śucau deśe • ātmanaś śucirbhūtvā śuklapakṣe pūrṇamāsyāṃ paṭabhāṇḍasyāgrataḥ pūrvābhimukhaḥ kuśaviṇḍakopaviṣṭa ime mantrapadā aṣṭaśatavāram[4451] uccārayitavyāḥ / tadyathā // 7.11 //

ap7.12 oṁ he he bhagavan bahurūpadhara divyacakṣuṣe • avalokaya • avalokaya māṃ samayam anusmara kumārarūpadhāriṇe {S75} mahābodhisattva kiṃ cirāyasi / hūṃ hūṃ phaṭ phaṭ svāhā // 7.12 //

ap7.13 anena mantreṇa kṛtajāpas tatraiva svapet / svapne kathayati siddhim[4452] asiddhiṃ vā / tata utthāya • avilambita[4453]siddhinimittaṃ svapnaṃ dṛṣṭvā taṃ paṭaṃ likhāpayet / na ced asiddhinimittāni svapnāni dṛśyante tat paṭaṃ tasmād

bhāṇḍād uddhṛtya • ātape śoṣayet / śoṣayitvā ca bhūyo 'nye nave bhāṇḍe nyaset / suguptaṃ[4454] ca kṛtarakṣaṃ ca sthāpayet / tato bhūyas teṣāṃ paramahṛdayānām[4455] anyatamaṃ mantraṃ gṛhītvā yatheṣṭataḥ ṣaḍakṣarāṇāṃ bhūyo 'kṣaralakṣaṃ japet / tata āśu tam[4456] paṭaṃ sidhyatīti // 7.13 //

ap7.14 ādau tāvat taṃ paṭaṃ gṛhya prātihārakapakṣe • anye vā śukle 'hani śubhanakṣatrasaṃyukte śubhāyāṃ tithau śuklapakṣadivase vā suśobhanaiḥ śakunaiḥ maṅgalasammatāyāṃ rātrau • ardharātrakālasamaye • upoṣadhikena citrakareṇa {A4r} taṃ paṭaṃ citrāpayet śucau pradeśe karpūradhūpaṃ dahatā // 7.14 //

ap7.15 ādau tāvad āryamañjuśriyaṃ bāladārakākāraṃ pañcacīrakaśiraskaṃ bālālaṅkārabhūṣitaṃ kanakavarṇaṃ nīlapaṭṭacalanikānivasitaṃ nīlapaṭṭāṃśukottarīyaṃ dharmaṃ deśayamānaṃ siṃhāsane • ardhaparyaṅkopaviṣṭaṃ[4457] dakṣiṇacaraṇaṃ ratnapādapīṭhasaṃsthāpitaṃ[4458] siṃhāsanopaviṣṭaṃ[4459] sarvālaṅkāropetaṃ cārudarśanam īṣat[4460]smitamukhaṃ sādhakagatadṛṣṭiṃ citrāpayet // 7.15 //

ap7.16 dakṣiṇe pārśve • āryasamantabhadraṃ sitacāmaroddhūyamānaṃ priyaṅguśyāmaṃ vāmahastacintāmaṇivinyastaṃ sarvāṅgaśobhanaṃ sarvālaṅkārabhūṣitaṃ nīlapaṭṭacalanikānivastaṃ muktāhārayajñopavītaṃ sthitakaṃ[4461] śvetapadmāsanasthaṃ citrāpayitavyam // 7.16 //

ap7.17 āryamañjuśriyasya vāmapārśve • āryāvalokiteśvaraḥ śaratkāṇḍagauro[4462] nīlapaṭṭacalanikānivastaḥ sarvāṅgaśobhanaḥ sarvālaṅkāravibhūṣito muktāhārayajñopavīto vāmahaste śvetapadmavinyasto dakṣiṇahaste sitoddhūyamānacamara[4463]hemadaṇḍavinyastaḥ saumyākāra ārya-mañjuśriyagatadṛṣṭis tathaivāryasamantabhadraḥ / śvetapadmāsanasthau • ubhāv apy etau • abhilekhyau // 7.17 // {S76}

ap7.18 ekapadmaviṭapotthitau[4464] {V53} trīṇi padmāni[4465] / madhyame mūlapadmakarṇikāyām āryamañjuśriyasya siṃhāsanaṃ ratnapādapīṭhaṃ[4466] ca / aparasmin padme • āryasamantabhadraḥ śvetapadmāsanasthaḥ[4467] / tṛtīye padme • āryāvalokiteśvaraḥ / śobhanaṃ ca tat padmadaṇḍaṃ marakataratnākāram[4468] anekapadmapuṣpamukulitaṃ {A4v} pattropetaṃ vikasitārdhavikasitapadma[4469]mahāsarānavataptotthitam / dvau nāgarājāvaṣṭabdhapadmanāḍaṃ[4470] nandopanandasaṃdhāritaṃ tat padmadaṇḍam // 7.18 //

ap7.19 sitavarṇau[4471] ca tau nāgarājānau saptasphaṭāvabhūṣitau sarvālaṅkāraśobhitaśarīrau manuṣyārdhakāyau • ahibhogārddhāṅkita[4472]mūrtaya āryamañjuśriyaṃ nirīkṣamāṇau jalāntārdhanilīnau maṇiratnopaśobhitacchadau likhāpayitavyau // 7.19 //

ap7.20 samantāc ca mahāsaram adhastāt sādhako dakṣiṇapārśve paṭāntakoṇe • ārya-mañjuśriyasya vaktramaṇḍalaṃ nirīkṣamāṇo[4473] dhūpakaṭacchaka[4474]vyagrahasto 'vanataśirakorparajānukāyo yathā veṣavarṇatas tathā-m-abhilekhyam // 7.20 //

ap7.21 upariṣṭād āryamañjuśriyasya • ubhau patāntakoṇābhyāṃ dvau devaputrau mālādhāriṇau puṣpamālāgṛhītau • utpatamānau meghāntarnilīnau mahā-puṣpaugham utsṛjamānau suśobhanau • abhilekhyau / samantāc ca tat paṭaṃ nāgakesarādibhiḥ puṣpaiḥ prakiritam abhilikhet / yatheṣṭaś ca tri[4475]rūpakādhiṣṭhitaṃ cābhilikhet[4476] // 7.21 //

ap7.22 āryamañjuśrīr dharmaṃ deśayamāna āryasamantabhadra āryāvalokiteśvaraś camaravinyastapāṇayo likhāpayitavyau[4477] yathābhirucitakaṃ vā sādhakasya trīṇi rūpakāṇi[4478] • avaśyaṃ likhāpayitavyāni / yatheṣṭākārā vā yathāsaṃsthānasaṃsthitā vā sādhakasya yathā yathā rocate tathā tathā likhitavyāni // 7.22 //

ap7.23 madhye ca • āryamañjuśrīr ubhayānte ca āryāvalokiteśvaraḥ samantabhadraś ca / yathepsitaḥ anya avaśyaṃ[4479] likhāpayitavyāni / {A5r} yathālabdhe vā karpaṭakhaṇḍe vitastihastamātre vā • ātmanā vā pareṇa vā citrakareṇa poṣadhikena vā • apoṣadhikena vā śrāddhena vā • aśrāddhena vā śucinā vā • aśucinā vā śīlavatena vā duḥśīlena vā citrakareṇa likhāpayitavyaḥ / {S77} ātmanā sādhakena • avaśyaṃ[4480] kṛtapuraścaraṇena śrāddhena • utpāditabodhicittena • avaśyaṃ bhavitavyam iti // 7.23 //

ap7.24 evaṃ sidhyanti mantrā vai nānyeṣāṃ pāpakāriṇām[4481] /
śrāddhena tathā bhūtvā sādhanīyā[4482] mantradevatāḥ // 7.24 //

ap7.25 sidhyante mantrarāṭ tasya śrāddhasyaiveha nānyathā /
śraddhā hi paramaṃ yānaṃ yena yānti vināyakāḥ[4483] // 7.25 //

ap7.26 aśrāddhasya manuṣyasya śuklo dharmo na rohate /
bījānām agnidagdhānām aṅkuro harito yathā // 7.26 //

ap7.27 śrāddhe sthitasya martyasya bodhyārambho[4484] hi karmaṇā[4485] /
sidhyante devatās tasya • aśrāddhasya na sidhyati / {V54}
+ + + + + + +[4486] sarvamantrā viśeṣataḥ // 7.27 //

ap7.28 laukikā devatā ye 'pi ye 'pi lokottarā tathā /
sarve vai śraddadhānasya sidhyante[4487] vigatakalmaṣaḥ // 7.28 //

ap7.29 āśu siddhir dhruvā teṣāṃ bodhis[4488] tadgatamānasām /
nānyeṣāṃ kathyate siddhiḥ śāsane 'smin nivāritā[4489] // 7.29 //

ap7.30 paṭaḥ svalpo viśeṣo vā madhyamaḥ parikīrtitaḥ /
adhunā tu pravakṣyāmi sarvakarmasu sādhanam iti[4490] // 7.30 //

ap7.31 bodhisattvapiṭakān mahāyānavaipulyasūtrād āryamañjuśriyamūlakalpāt saptamaḥ paṭalavisarāc caturthaḥ paṭavidhānapaṭalavisaraḥ parisamāpta iti //
{S78} {V55}

Chapter A8

ap8.1 atha khalu bhagavāñ śākyamunir mañjuśriyaṃ kumarabhūtam āmantrayate sma /

ye te mañjuśrīs tvayā nirdiṣṭā sattvā teṣām arthāya • idaṃ paṭavidhānaṃ visaram ākhyātam / te svalpenaivopāyena sādhayiṣyante / teṣām arthāya sādhanopayikaṃ[4491] guṇavistāraprabhedavibhāgaśaḥ karmavibhāgaṃ samanubhāṣiṣyāmi / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye sarva-sattvānām arthāya // 8.1 //

ap8.2 atha khalu mañjuśrīḥ kumarabhūto bhagavantam etad avocat /

sādhu sādhu bhagavan subhāṣitā te 'smadvibhāvanoddyotanakarīṃ mantra-caryāguṇaniṣpattiprabhāvanakarīṃ vāṇīm / tad vadatu taṃ bhagavān yasyedānīṃ kālaṃ manyase • asmākam anukampārtham // 8.2 //

ap8.3 atha bhagavāñ śākyamuniḥ sarvāvantaṃ parṣanmaṇḍalam avalokya smitam akārṣīt / atha bhagavataḥ śākyamuner mukhadvārān nīlapītasphaṭikavarṇādayo raśmayo niścaranti sma / samanantaraniścaritāś ca raśmayo sarvāvantaṃ parṣanmaṇḍalam avabhāsya trisāhasramahāsāhasraṃ lokadhātuṃ sarvamārabhavanaṃ jihmīkṛtya sarvanakṣatradyotiśailagaṇaprabhāṃ yatremau candrasūryau maharddhikau mahānubhāvau tayā prabhayā te 'pi jihmīkṛtau nāvabhāsyante niṣprabhāṇi ca bhavanti / na virocante jihmīkṛtāni ca saṃdṛśyante / sarvamaṇimantrauṣadhiratnaprabhāṃ niṣprabhīkṛtya punar eva bhagavataḥ śākyamuner mukhadvārāntardhīyate sma // 8.3 //

ap8.4 atha khalu vajrapāṇir bodhisattvo mahāsattvas tatraiva parṣanmaṇḍale saṃnipatito 'bhūt / saṃniṣaṇṇaḥ sa utthāyāsanāt sattvaramāṇarūpo bhagavataś caraṇayor nipatya bhagavantam etad avocat /

nāhetukaṃ nāpratyayaṃ buddhā bhagavantaḥ smitaṃ prāviṣkurvanti / ko bhagavan hetuḥ kaḥ pratyayaḥ smitasya prāviṣkaraṇāya // 8.4 //

ap8.5 evam ukte bhagavān vajrapāṇiṃ bodhisattvam āmantrayate sma /

evam etad vajrapāṇe evam etat / yathā vadasi tat tathā / nāhetvapratyayaṃ tathāgatānāṃ vidyate smitam / asti hetur asti pratyayyo yo idaṃ {S79} sūtrendrarājaṃ Mañjuśrīmūlakalpaṃ[4492] vidyācaryānuṣṭhānakarma-sādhanopayikasamavasaraṇadharmameghaniḥsṛtaṃ[4493] samanupraveśānuvartakaṃ kariṣyanti dhārayiṣyanti vācayiṣyanti śraddhāsyanti // 8.5 //

ap8.6 pustakalikhitaṃ kṛtvāḥ pūjayiṣyanti candanacūrṇānulepanadhūpamālyaiś chatradhvajapatākair vividhair vā prakārair vādyaviśeṣair vā nānātūryatāḍāvacaraiḥ / antaśo 'numodanāsahagataṃ vā cittasaṃtatir vā pratilalapsyante romaharṣaṇasañjanaṃ[4494] vā kariṣyanti / vidyāprabhāvaśaktiṃ vā śrutvā saṃhṛṣyante • anumodiṣyante caryāṃ vā pratipatsyante / vyākṛtās te mayā anuttarāyāṃ samyaksambodhau[4495] sarve te bhaviṣyanti buddhā bhagavantaḥ / ata eva jināḥ smitaṃ kurvanti nānyathā • iti // 8.6 //

ap8.7 ādau tāvad dṛṣṭasamayaḥ kṛtapuraścaraṇo labdhābhiṣeko 'smin kalparāje[4496] mūlatantrahṛdaya-m-upahṛdayaṃ vā • anyataraṃ vā mantraṃ gṛhītvā • ekākṣaraṃ vā • anyaṃ vā yathepsitaṃ mahāraṇyaṃ gatvā triṃśal lakṣāṇi japet[4497] phalodakāhāro mūlaparṇabhakṣo vā kṛtapuraścaraṇo bhavati // 8.7 // {V56}

ap8.8 tato parvatāgram[4498] abhiruhya jyeṣṭhaṃ paṭaṃ paścānmukhaṃ pratiṣṭhāpya • ātmanā pūrvābhimukhaḥ kuśaviṇḍakopaviṣṭaḥ śvetapadmānāṃ śvetakuṅkumābhyaktānāṃ lakṣam ekaṃ bhagavataḥ śākyamuneḥ sarvabuddhabodhisattvapratyekabuddhāryaśrāvakāṇāṃ paṭasyādhastān nivedayet / karpūradhūpaṃ ca yathāvibhavato dahet / devaputranāgānāṃ ca pūjāṃ kuryād yathālabdhaiḥ puṣpaiḥ // 8.8 //

ap8.9 tato 'rdharātrakālasamaye śuklapūrṇamāsyāṃ prātihārakapratipūrṇāyāṃ paṭasyāgrato 'gnikuṇḍaṃ kṛtvā padmākāraṃ śvetacandanakāṣṭhair agniṃ prajvālya kuṅkumakarpūraṃ caikīkṛtya • aṣṭasahasrāhutiṃ juhuyād yathāvibhavataḥ / kṛtarakṣaḥ // 8.9 //

ap8.10 tato bhagavataḥ śākyamune raśmayo niścaranti samantāc ca paṭa ekajvālībhūto bhavati / tataḥ sādhakena sattvaramaṇa[4499]rūpeṇa paṭaṃ triḥpradakṣiṇīkṛtya sarvabuddhabodhisattvapratyekabuddhāryaśrāvakāṇāṃ praṇamya paṭaṃ grahītavyam[4500] // 8.10 //

ap8.11 atītena pūrvalikhitasādhakapaṭāntadeśe tato gṛhītamātrotpatati / acchaṭāmātreṇa brahmalokam atikrāmati / kusumāvatīṃ lokadhātuṃ sampratiṣṭhati yatrāsau bhagavān saṃkusumitarājendras tathāgatas tiṣṭhati dhriyate {S80} yāpayati dharmaṃ ca deśayati / āryamañjuśriyaṃ ca sākṣāt paśyati dharmaṃ śṛṇoti / anekāny api bodhisattvaśatasahasrāṇi[4501] paśyati tāṃś ca paryupāste / mahākalpasahasram ajarāmaralīlī bhavati // 8.11 //

ap8.12 paṭas tatraiva tiṣṭhati sarvabuddhabodhisattvādhiṣṭhito bhavati / teṣāṃ cādhiṣṭhānaṃ sañjānīte kṣetraśatasahasraṃ cākrāmati kāyaśatasahasraṃ vā darśayati / anekaṛddhiprabhāvasamudgato bhavati / āryamañjuśriyaś ca kalyāṇamitro bhavati / niyataṃ bodhiparāyaṇo bhavatīti // 8.12 //

ap8.13 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād aṣṭamaḥ / uttamasādhanaupayikakarmapaṭalavisarāt prathamaḥ samāpta iti //

{S81} {V57}

ap9. # Chapter A9

ap9.1 atha khalu bhagavāñ śākyamuniḥ sarvāvatīparṣanmaṇḍalopaniṣaṇṇān deva-saṅghān āmantrayate sma /

śṛṇvantu bhavanto mārṣā mañjuśriyasya kumarabhūtasya caryāmaṇḍalamantrasādhanopāyikaṃ[4502] rakṣārthaṃ sādhakasya paramaguhyatamaṃ paramaguhyahṛdayaṃ sarvatathāgatabhāṣitaṃ mahā-vidyārājaṃ yena japtena sarvamantrā japtā bhavanti // 9.1 //

ap9.2 anatikramaṇīyo 'yaṃ bho devasaṅghā ayaṃ vidyārājā / mañjuśriyo 'pi kumarabhūto 'nena vidyārājñā • ākṛṣṭo vaśam ānīto sammatībhūtaḥ / kaḥ punarvādaḥ / tadanye bodhisattvā laukikalokottarāś ca mantrāḥ / sarvavighnāṃś ca nāśayaty eṣa mahāvīryaḥ prabhāva ekavīrya eka • eva sarvamantrāṇām agram ākhyāyate / eka • eva • ekākṣarāṇām akṣaram ākhyāyate / katamaṃ ca tat // 9.2 //

ap9.3 ekākṣaraṃ sarvārthasādhakaṃ sarvakāryakaraṇaṃ sarvamantracchedanaṃ duṣṭakarmiṇāṃ sarvapāpapranāśanaṃ sarvamantrapratipūraṇaṃ śubhakāriṇaṃ sarvalaukikalokottaramantrāṇām uparyupari vartate / apratihatasarvatathāgatahṛdayasarvāśāpāripūrakaḥ[4503] katamaṃ ca tat / tadyathā / kḷlhīṁ // 9.3 //

ap9.4 eṣa sa mārṣā paramaguhyatamaṃ sarvakarmikaṃ ekākṣaraṃ nāma vidyārājā • anatikramaṇīyaḥ sarvasattvānām / adhṛṣyaḥ sarvabhūtānām / maṅgalaṃ sarvabuddhānām / sādhakaḥ sarvamantrāṇām / prabhuḥ sarvalokānām / īśvaro sarvavitteśānām / maitrātmako sarvavidviṣṭānām / kāruṇiko sarvajantūnām / nāśakaḥ sarvavighnānām / saṃkṣepato yathā yathā prayujyate tathā tathā karoti / asādhito 'pi karmāṇi karoti // 9.4 //

ap9.5 mantrajapatā yaṃ spṛśati sa vaśyo bhavati / vastrāṇy abhimantrya prāvaret / subhago bhavati / dantakāṣṭham abhimantrya bhakṣayet / dantaśūlam apanayati / śvetakaravīradantakāṣṭham abhimantrya bhakṣayet / aprārthitam annam utpadyate // 9.5 //

ap9.6 akṣiśūle saindhavaṃ cūrṇayitvā saptavārān abhimantrya • akṣi pūrayet / akṣiśūlam apanayati / karṇaśūle gajaviṣṭhotthitāṃ garjānasambhavāṃ chatrikāṃ kedhukapattrāvanaddhāṃ mṛdvāgninā pacet / sukelāyitāṃ sukhoṣṇāṃ[4504] saindhavacūrṇapūtāṃ kṛtvā saptābhimantritena karṇāṃ pūrayet / tatkṣaṇād upaśamayati // 9.6 //

ap9.7 prasavanakāle striyāyā vā mūḍhagarbhāyāḥ śūlābhibhūtāyā āṭaruṣakamūlaṃ niṣprāṇakenodakena pīṣayitvā nābhideśaṃ lepayet / sukhenaiva prasavati / naṣṭaśalyo vā puruṣaḥ {S82} purāṇaghṛtam aṣṭaśatavārān abhimantrya pāyayel lepayed vā tatpradeśam / tatkṣaṇād eva niḥśalyo bhavati // 9.7 //

ap9.8 ajīrṇaviṣūcikāmātisāre[4505] mūleṣu[4506] sauvarcalaṃ saindhavaṃ vā • anyaṃ lavaṇaṃ saptavārān abhimantrya bhakṣayet tasmād vyādher mucyate tadaha eva svastho bhavati / ubhayātisāre sadyātisāre vā mātuluṅgaphalaṃ pīṣayitvā niṣprāṇakenodakena tasmād ābādhān mucyate sakṛjjaptena tu japtena vā // 9.8 //

ap9.9 vandhyāyāḥ striyā vā • aprasavadharmiṇyāḥ prasavam ākāṃkṣatā • aśvagandhamūlaṃ gavyaghṛtena saha pācayitvā gavyakṣīreṇa saha pīṣayitvā gavyakṣīreṇaivādvālya[4507] pañcaviṃśatparijaptam ṛtukāle pāyayet snānānte ca paradāravarjī gṛhī kamamithyācāravarjitaḥ svadāram abhigacchet svapatiṃ vā / janayate sutam // 9.9 //

ap9.10 tripañcavarṣaprasavanakālātirekaṃ vā • anekavarṣaviṣṭabdho[4508] vā paramantratantroṣadhaparamudritaparaduṣṭakṛtaṃ vā garbhadhāraṇavidhṛtaṃ vā vyādhisamutthitaṃ vā • anyaṃ vā yatkiñcid[4509] vyādhiṃ paravidhṛtasthāvarajaṅgamakṛtrimākṛtrimagarādipradattaṃ vā sarvamūlamantrauṣadhimitrāmitraprayogakṛtaṃ vā saptaviṃśativārān purāṇaghṛtamayūracandrakaṃ {V58} caikīkṛtya[4510] pīṣayet / tataḥ supiṣṭaṃ kṛtvā śarkareṇa saha yojya harītakīmātraṃ bhakṣayet saptadivasāni ca // 9.10 //

ap9.11 śarkaropetaṃ śṛtaṃ kṣīraṃ pāyayed abhimantrya punaḥ punaḥ / mastakaśūle kākapakṣeṇa saptābhimantritena • umārjāyet / svastho bhavati // 9.11 //

ap9.12 strīpradarādiṣu rogeṣu • ālambuṣamūlaṃ kṣīreṇa saha pīṣayitvā nīlikāmūlasaṃyuktam aṣṭaśatābhimantritaṃ kṣīreṇāloḍya pāyayet / evaṃ cāturtha•ekāhikadvyāhikatryāhikasātatikaṃ nityajvaraviṣamajvarādiṣu pāyasaṃ ghṛtasaṃyuktam aṣṭaśatābhimantritaṃ bhakṣāpayet / svastho bhavati // 9.12 //

ap9.13 evaṃ ḍākinīgrahagṛhīteṣu • ātmano mukham aṣṭaśatavārān abhimantrya nirīkṣayet / svastho bhavati / evaṃ mātarabālapūtanavetālakumāragrahādiṣu sarvāmānuṣaduṣṭadāruṇagṛhīteṣu ātmano hastam aṣṭaśatābhimantritaṃ kṛtvā gṛhītakaṃ mastake spṛśet / svastho bhavati // 9.13 //

ap9.14 ekajaptenātmarakṣā dvijaptena sahāyarakṣā tṛjaptena gṛharakṣā caturjaptena grāmarakṣā pañcajaptena grāma[4511]gocaragatarakṣā bhavati / evaṃ {S83} yāvat sahasrajaptena kaṭakacakrararakṣā kṛtā bhavati / etāni cāparāṇi • anyāni ca kṣudrakarmāṇi sarvāṇi karoti • asādhite 'pi // 9.14 //

ap9.15 atha sādhayitum icchati kṣudrakarmāṇi kāryāṇi / ekāntaṃ gatvā viviktadeśe samudrāgāminīṃ saritsamudbhave samudrākūle gaṅgānadīkūle vā • athavā mahānadīkūlam āśritya śucau pradeśe • uḍayaṃ kṛtvā trisnāyī tricailaparivartī maunī bhikṣabhaikṣāhārasādhakayāvakapayaḥphalāhāro vā triṃśallakṣāṇi japet / siddhinimittaṃ tato dṛṣṭvā tato sādhanam ārabhet // 9.15 //

ap9.16 jyeṣṭhaṃ paṭaṃ tatraiva deśe tasmiṃ sthāne paṭasya mahatīṃ pūjāṃ kṛtvā suvarṇarūpyamayī tāmramṛttikamayair vā pradīpakais turuṣkatailapūrṇair gavyaghṛtapūrṇair vā pradīpakaiḥ pratyagravastrakhaṇḍābhiḥ khaṇḍābhiḥ kṛtavartibhir lakṣam ekaṃ paṭasya pradīpāni nivedayet sarvāṇi // 9.16 //

ap9.17 samaṃ samantāt samanantarapradīpitaiḥ pradīpamālābhiḥ paṭasya raśmayo niścaranti / samanantaraniścaritai raśmibhiḥ paṭaḥ samantajvālamālākulo bhavati / upariṣṭāc cāntarikṣe dundubhayo nadanti / sādhukāraś ca śrūyate // 9.17 //

ap9.18 tato vidyādhareṇa sattvaramāṇarūpeṇa sādhakapaṭāntakoṇaṃ pūrvalikhitapaṭaḥ • niḥsṛtam / arghaṃ dattvā pradakṣiṇīkṛtya sarvabuddhān praṇamya grahetavyam / tato gṛhītamātreṇa sarvapradīpagṛhītaiḥ sattvaiḥ sārdhaṃ samutpataty ekādhikavimānalakṣaṇaṃ[4512] vā gacchanti / divyatūryapratisaṃyukte madhuradhvanigītavāditanṛtyopetair vidyādharībhiḥ

samantād ākīrṇaṃ taṃ sādhakaṃ vidyādharacakravartirājye abhiṣecayanti / saha taiḥ pradīpadhāribhir ajarāmaralīlī bhavati / mahākalpasthāyī bhavati / uditādityasaṅkāśo divyāṅgaśobhī vicitrāmbarabhūṣitaḥ // 9.18 //

ap9.19 ta evāsya bhavanti kiṅkarāḥ / taiḥ sārdhaṃ vicarati sarvavidyādhararājā / asya dāsatvenopatiṣṭhante / vidyādharacakravartī bhavati / cirañjīvī • adhṛṣyo bhavati / sarvasiddhānāṃ paramasubhago bhavati / vidyādharakanyānāṃ vaśetā bhavati / sarvadravyānāṃ buddhabodhisattvāṃś ca pūjayati / † tato bhavati † kṣaṇamātreṇa brahmalokam api gacchati / śakrasyāpi na gaṇayati / kiṃ punas tadanyavidyādharāṇām / ante cāsya buddhatvaṃ bhavati / ārya-mañjuśriyaś cāsya + + + + + + + + + + // 9.19 //

ap9.20 + + + + + + + + sādhanaṃ bhavaty uttaptataram / {V59} tata ekānte {S84} gatvā vigatajane niḥsaṅgasaṅgarahite mahāraṇyam anupraviśya yatra sthāne padmasaraṃ saritopetam ekaparvatāśritaṃ parvatāgram abhiruhya • ekākṣaraṃ vidyārājaṃ mañjuśrīkalpabhāṣitaṃ vā tathāgatānyabodhi-sattvabhāṣitaṃ vā • anyataraṃ mantraṃ gṛhya teṣāṃ yathepsataḥ padmamūlaphalāhāro payopayogāhāro vā vidyā ṣaṭtriṃśallakṣāṇi japet / japānte ca tenaiva vidhinā pūrvanirdiṣṭena jyeṣṭhaṃ paṭaṃ pratiṣṭhāpya padmapuṣpāṇāṃ śvetacandanakuṅkumābhyaktānām / khadirakāṣṭair agniṃ prajvālya pūrvaparikalpitān padmān ṣaṭtriṃśat sahasrāṇi juhuyāt // 9.20 //

ap9.21 tato homāvasāne bhagavataḥ śākyamuneḥ paṭasya raśmayo niścaranti / tato sādhakam avabhāsya mūrdhāntardhīyante / samanantaraspṛṣṭaś ca sādhakaḥ pañcābhijño bhavati / bodhisattvalabdhabhūmiḥ divyarūpī yatheṣṭaṃ vicarate / ṣaṭtriṃśatkalpāñ jīvati / ṣaṭtriṃśadbuddhakṣetrān atikrāmati / teṣāṃ ca prabhāvaṃ samanupaśyati / ṣaṭtriṃśadbuddhānāṃ pravacanaṃ dhārayati / teṣāṃ ca pūjopasthānābhirato bhavati / ante ca bodhiparāyaṇo bhavati / ārya-mañjuśrīkalyāṇamitraparigṛhīto bhavati / yāvad bodhiniṣṭhaṃ nirvāṇaparyavasānam iti // 9.21 //

ap9.22 bodhisattvapiṭakāvataṃsakād mahāyānavaipulyasūtrād ārya-mañjuśrīmūlakalpān navamaḥ / paṭalavisarād dvitīya uttamasādhanopayikakarmapaṭalavisaraḥ parisamāpta iti //

{S85} {V60}

ap10. # Chapter A10

ap10.1 atha khalu bhagavāñ śākyamuniḥ punar api karmasādhanottamaṃ bhāṣate sma /

iha kalparāje anyatamaṃ mantraṃ gṛhītvā gaṅgāmahānadīm avatīrya nauyānasaṃsthitaḥ gaṅgāyā madhye kṣīrodanāhāras triṃśallakṣāṇi japet yatheṣṭadivasaiḥ / tato japānte sarvān nāgān paśyati / tataḥ sādhanam ārabhet[4513] / tatraiva naumadhye agnikuṇḍaṃ kārayet padmākāram / tato nāgakesarapuṣpaiḥ paṭasya mahatīṃ pūjāṃ kṛtvā jyeṣṭhaṃ paṭaṃ

paścānmukhaṃ pratiṣṭhāpya ātmanaś ca pūrvābhimukhaṃ kuśaviṇḍakopaviṣṭo nāgakesarapuṣpam ekaikaṃ saptābhimantritaṃ kṛtvā khadirakāṣṭhendhanāgniprajvālite juhuyād yāvat triṃśasahasrāṇi śvetacandanakuṅkumapūtānāṃ nāgakesarapuṣpānāṃ[4514] nānyeṣām / nāgānāṃ darśanam avekṣyam / siddhadravyaiś ca pralobhayanti / na grahītavyāni // 10.1 //

ap10.2 tato homānte nauyānena sārddham utpatati / vidyādharacakravartī bhavati / sarvanāgendrarājāś cāsyānucarā bhavanti / bhṛtyā iva tiṣṭhante / triṃśatyantarakalpān jīvati svacchandacārī cāsya bhavati apratihatagatiḥ / ārya-mañjuśriyaṃ sākṣāt paśyati / sa mūrdhni spṛśati spṛṣṭamātraś ca pañcābhijño bhavati / niyataṃ buddhatvam adhigacchati // 10.2 //

ap10.3 aparam apy uttamakarmopayikasādhanaṃ bhavati / gaṅgāmahānadīm avatīrya • ekakāṣṭhenaiva bilvavṛkṣamayena nauyānaṃ kṛtvā sudṛṣṭaṃ sukṛtaṃ tatra samābhirūhya bilvakāṣṭhakamayaṃ vāhanam / tenaiva tāṃ nau • anusādhakenaiva vyaktena nipuṇatareṇa vāhayet[4515] gaṅgāmahānadīm aparityajya vāhayet samantāt tiryag dīrghaṃ vā / ato 'nyataraṃ mantraṃ gṛhītvā mūlamantraṣaḍakṣarasakṛd aṣṭākṣara ekākṣaraṃ vā krodhadūtīdūta aparā vā anyataraṃ vā mantraṃ gṛhītvā jyeṣṭhaṃ paṭaṃ tatraiva paścānmukhaṃ pratiṣṭhāpya ātmanaś ca pūrvāmukham / prathamataḥ paścād yatheṣṭaṃ bhavati kṣīrayāvakaphalāhāro vā • udakakandamūlaphalāhāro vā maunī triḥkālasnāyī tricelaparivartī śuklakarmasamācārī suśuklabuddhiḥ / prathamaṃ tāvat paṭasyāgrataḥ yathopadiṣṭapūrvadṛṣṭavidhir vidyāṃ ṣaṣṭilakṣāṇi japet / tato japānte naur mahāsamudrābhigāminī bhavati // 10.3 // {S86}

ap10.4 tato sādhakenopakaraṇāni saṃgṛhya pūrvasthāpitakāni kuryāt tatraiva nauyāne / tato mahāsamudrāṃ gacchatā na bhetavyam / nāpi nivārayitavyā / na ca śakyante nivartāpayituṃ varjayitvā sādhakavaśāt / tato muhūrtamātreṇaiva mahāsamudrāṃ praviśati yojanasahasrasthitāpi, kiṃ punaḥ svalpam adhvānam // 10.4 //

ap10.5 tatra praviṣṭaḥ saritālaye sādhanakarmam ārabhet / khadirakāṣṭhair agniṃ prajvālya pūrvakāritāgnikuṇḍe kumbhakārakārite vā mṛdbhāṇḍe nāgakesarakiñjalkāhutīnāṃ śvetacandanakarpūravyāmiśrāṇāṃ svalpatarāṇāṃ prabhūtatarapramāṇānāṃ vā ṣaṣṭilakṣāṇi juhuyāt // 10.5 //

ap10.6 juhvataś ca laṅkāpurivāsino rākṣasā bahurūpadhāriṇaḥ hāhākāraṃ kurvantā nāgapuribhogavatīvāsināś ca nāgarājāna uttiṣṭhante vividharūpadhāriṇaḥ krūratarāḥ saumyatarāś ca / te nāgarākṣasāś ca evam āhuḥ / uttiṣṭhatu bhagavān uttiṣṭhatu bhagavān iti / asmākaṃ svāmī bhavat / evaṃ asurā yakṣā devā mahoragāḥ siddhāḥ sarvamānuṣāś ca pralobhayanti / notthātavyaṃ {V61} na bhetavyaṃ ca // 10.6 //

ap10.7 tato vidyādhareṇa mantraṃ japatā vāmahaste tarjanyā tarjayitavyāḥ[4516] / tato vidravanti • itaś cāmutaś ca prapalāyante naśyanti ca / tato homāvasāne sā nau taṃ sādhakaṃ gṛhītvā kṣaṇenākaniṣṭhabhavanaṃ gacchanti / aparāṇy api lokadhātuṃ gacchaty āgacchati ca / bodhisattvacittavido bhavati pañcābhijño maharddhiko bhavati mahānubhāvaḥ / āryamañjuśriyaṃ cāsya satataṃ paśyati / sarvanāgāḥ sarvarākṣasāḥ sarvadevāḥ sarvāsurāḥ sarvasattvāś cāsya vaśyā bhavanti / ājñākarāḥ sthāpayitvā sarvabuddhabodhisattvapratyekabuddhāryaśrāvakānām iha mantrasiddhānāṃ ca / te cāsya maitrātmakā bhavanty anumantāro yāvat sarvasattvānām adhṛṣyo bhavati // 10.7 //

ap10.8 aparam api karmopayikottamasādhanaṃ bhavati / bilvakāṣṭhair mahatā nauyānaṃ kārāpayet[4517] ekakāṣṭhadārusaṅghātair vā / mahatāvasthānaṃ ca kuryāt gaṅgāmadhyasthe dvīpake[4518] / tatrasthaṃ nauyānaṃ kuryāt[4519] / tasmiṃś ca nauyāne viṃśottaraśataṃ puṣpāṇāṃ pradīpavyagrahastānāṃ nauyānam abhirūḍhānāṃ śuklāmbaravasanānāṃ kṛtarakṣāṇāṃ jyeṣṭhapaṭapūrvavidhisaṃsthāpitakasyāgrataḥ saṃsthāpayet / {S87} tato paṭasya mahatīṃ pūjāṃ kṛtvā nāgakesaracūrṇānāṃ kuṅkumaśvetacandanakarpūravyāmiśrāṇāṃ khadirānale • āhūtīsahasrāṇi ṣaṭtriṃśa juhuyāt // 10.8 //

ap10.9 tato homāvasāne sā nau kṣaṇamātreṇa brahmalokaṃ gacchati / āgacchati ca yatheṣṭaṃ vicarate / āryamañjuśriyaṃ sākṣāt paśyati / dṛṣṭamātraś ca bhūmiprāpto bhavati pañcābhijñaś cirakālajīvī mahākalpasthāyī mahāvidyādharacakravartirājā bhavati / te cāsya pradīpadharā siddhavidyādharā bhavanti sahāyakāḥ / taiḥ sārdhaṃ yatheṣṭaṃ vicarate / svacchandagāmī bhavati / buddhānāṃ bhagavatāṃ pūjābhirato bhavati / ante ca buddhatvaṃ niyataṃ bhavati // 10.9 //

ap10.-10 aparam api karmopayikasādhanottamo bhavati /

nadīkūle samudrākūle vā himavantagirau tathā /
parvate vindhyarāje 'smiṃ sādhayet karmam uttamam // 10.10 //

ap10.-11 sahye malaye ca • eva • arbude gandhamādane /
tṛkūṭe parvatarāje 'smiṃ śādhayet karmam uttamam // 10.11 //

ap10.-12 mahāsamudre tathā śaile vṛkṣāḍhye puṣpasambhave /
ete deśeṣu sidhyante mantrā vai jinabhāṣitāḥ // 10.12 //

ap10.-13 viviktadeśe śucau prānte grāmyadharmavivarjite /
sidhyante mantrarāṭ sarve tathaiva girigahvare // 10.13 //

ap10.-14 prāntaśayyāsane ramye tathaiva jinavarṇite /
duṣṭasattvavinirmukte sidhyante sarvamantrarāṭ // 10.14 //

ap10.-15 dhārmike nṛpe deśe śaucācārarate jane /
mātapitṛbhakte ca dvijavarṇāvivarjite /

devatā siddhim āyānti tasmiṃ sthāne tu nānyathā // 10.15 // {V62}

ap10.16 bhāgīrathītaṭe ramye yamune[4520] caiva suśobhane /
sindhunarmadavakṣe ca candrabhāge śucau taṭe // 10.16 // {S88}

ap10.17 kāverī sarasvatī caiva sitā devamahānadī /
siddhikṣetrāṇy etāni uktā daśabalātmajaiḥ // 10.17 //

ap10.18 daśabalaiḥ kathitāḥ kṣetrā uttarāpathaparvatāḥ /
kaśmīre cīnadeśe ca nepāle kāviśe tathā // 10.18 //

ap10.19 mahācīne tu vai siddhisiddhikṣetrāṇy aśeṣataḥ /
uttarāṃ diśim āśritya parvatāḥ saritāś ca ye // 10.19 //

ap10.20 puṇyadeśāś ca ye proktā yavagodhūmabhojinaḥ /
sattvā dayālavo yatra siddhis teṣu dhruvā bhavet // 10.20 //

ap10.21 śrīparvate mahāśaile dakṣiṇāpathasaṃjñike /
śrīdhānyakaṭake caitye jinadhātudhare bhuvi // 10.21 //

ap10.22 sidhyante tatra mantrā vai kṣipraḥ sarvārthakarmasu /
vajrāsane mahācaitye dharmacakre tu śobhane // 10.22 //

ap10.23 śāntiṃ gataḥ muniḥ śreṣṭho tatrāpi[4521] siddhi dṛśyate /
devāvatāre mahācaitye saṅkaśye mahāprātihārike // 10.23 //

ap10.24 kapilāhvaye mahānagare vare vane lumbini puṅgave /
sidhyante mantrarāṭ tatra praśastajinavarṇite // 10.24 //

ap10.25 gṛdhrakūṭe tathā śaile sadā śītavane bhuvi /
kusumāhvaye puravare[4522] ramye tathā kāśīpurī sadā // 10.25 //

ap10.26 madhure kanyakubje tu ujjayinī ca purī bhuvi /
vaiśālyāṃ tathā caitye mithilāyāṃ ca sadā bhuvi // 10.26 //

ap10.27 purīnagaramukhyās tu ye vānye janasambhavāḥ[4523] /
praśastapuṇyadeśe tu siddhis teṣu vidhīyate // 10.27 //

ap10.28 ete cānye ca deśā vai grāmajanapadakarvaṭāḥ[4524] /
pattanāḥ puravarāḥ śreṣṭhāḥ puṇyā vā saritāśritāḥ // 10.28 //

ap10.29 tatra bhikṣānuvartī ca japahomarato bhavet /
layane[4525] cābhyavakāśe ca śūnyāyatane[4526] sadā // 10.29 // {S89}

ap10.30 pūrvasevāṃ tu kurvīta mantrāṇāṃ sarvakarmasu /
madhyadeśe sadā mantrī japen mantraṃ samantataḥ // 10.30 //

ap10.-31 jāpapravṛtto sadāyuktas tyāgābhyāsāt mantravit / śīlācārasusatyaś ca sarvabhūtahite rataḥ // 10.31 // {V63}

ap10.-32 śrāddho mantracaryāyāṃ pūrvam eva japet[4527] vratī / śucau deśe sukṣetre mlecchataskaravarjite // 10.32 //

ap10.-33 sarīsṛpādiṣu sarveṣu varjitaṃ ca viriṣyate / phalapuṣpasamopete praśaste nirmalodake // 10.33 //

ap10.-34 sarve mantravin mantraṃ nānyadeśeṣu kīrtyate / devālaye śmaśāne vā • ekasthāvaralakṣite // 10.34 //

ap10.-35 ekaliṅge tathā prānte sarve mantraṃ tu mantravit / ātmarakṣāṃ sakhāyān tu kṛtvā vai sa puraścarī // 10.35 //

ap10.-36 mantrayukto sadā mantrī seven mantram uttamam / mahāraṇye mahāvṛkṣe kusumāḍhye phalodbhave // 10.36 //

ap10.-37 + + + + + + + + + + + + + + parvatāgre tu nimnage / udakasthāne śucaukṣe ca mahāsarittaṭe vare // 10.37 //

ap10.-38 seveta mantraṃ mantrajño sthāneṣv eha + + + + / prāgdeśe ca lauhitye mahānadye nadīśubhe // 10.38 //

ap10.-39 kāmarūpe tathā deśe vardhamāne purottame / yatrāsau nimnagāśliṣṭātipuṇyāgrasaridvarā // 10.39 //

ap10.-40 tasmiṃ sthāne sadā jāpī bhajeta †suvigāṃ† śuciḥ / pūrvasevaṃ tu tasmād vai kuryāt sarvakarmasu // 10.40 //

ap10.-41 gaṅgādvāre tathā nityaṃ gaṅgāsāgarasaṅgame / śucir japet mantraṃ vai prayoge caiva savrataḥ // 10.41 //

ap10.-42 mahāśmaśānāny etāni jāpī tatra sadā japet / vimalodakāni saritāni kṛmibhir varjitāni ca // 10.42 // {S90}

ap10.-43 ata eva japī tatra japen mantraṃ samāhitaḥ / na puṇyaṃ tatra vai kiñcid dṛśyate lokaceṣṭitam // 10.43 //

ap10.-44 kintu mantrāpadeśena kiñcitkālaṃ vaseta vai / anyatra vā tato gacchet[4528] samaye somagrahe 'travat[4529] // 10.44 //

ap10.-45 samayaprāpto vaset[4530] tatra kiñcitkālaṃ tu nānyathā / anyatra vā tato kṣipraṃ gacchet[4531] śaktā tu mantravit // 10.45 //

ap10.-46 sugatadhyuṣitacaityeṣu bhūtaleṣu sadā vaset / lokatīrthāni sarvāṇi kudṛṣṭipatitāni ca // 10.46 //

ap10.-47 anyāni tīrthasthānāni mantravid varjayet[4532] sadā /
na vaset tatra mantrajño kuhetugatim udbhavām // 10.47 // {V64}

ap10.-48 ākrāntaṃ jinavarair yas tu bhūtalaṃ pratyekakhaḍgibhiḥ /
bodhisattvair mahāsattvaiḥ śrāvakair jinavarātmajaiḥ // 10.48 //

ap10.-49 tāni sarvāṇi deśāni seven mantravin mantrajāpī /
pūrvam evaṃ prayatnena tasmiṃ sthāne sadācaret[4533] // 10.49 //

ap10.-50 vidhidṛṣṭena mantrajño japen mantraṃ punaḥ punaḥ /
pāpaṃ hy aśeṣaṃ nāśayati japahomaiś ca dehinām //
tasmāt sarvaprayatnena japen mantraṃ susamāhitam iti // 10.50 //

ap10.-51 etāni sthānāny uktāni sarvakarmeṣu ca • uttamakarmopayikasādhaneṣu / eṣām alābhena yatra vā tatra vā sthāne śucau pūrvasevāḥ kāryāḥ / śraddhādhimuktena[4534] sādhanopayikottamakarma samācaret // 10.51 //

ap10.-52 ādau tāvaj jyeṣṭhaṃ paṭaṃ paścānmukhaṃ pratiṣṭhāpya • ātmanaś ca pūrvābhimukhaṃ pratiṣṭhāpya valmīkāgramṛttikāṃ vā gaṅgānadīkūlamṛttikāṃ vā gṛhya • uśīraśvetacandanakuṅkumaṃ vā karpūrādibhir vyatimiśrayitvā mayūrākāraṃ kuryāt / taṃ paṭasyāgrataḥ sthāpayitvā • acchinnāgraiḥ kuśaiḥ śucideśasamudbhavaiś cakrākāraṃ kṛtvā paṭasyāgrataḥ dakṣiṇahastena gṛhītvā vāmahastena mayūraṃ śuklapūrṇamāsyāṃ rātrau paṭasya mahatīṃ pūjāṃ kṛtvā karpūradhūpaṃ dahatā tāvaj japed yāvat prabhāta iti // 10.52 // {S91}

ap10.-53 tataḥ sūryodayakālasamaye tanmṛnmayaṃ mayūraḥ mahāmayūrarājā bhavati / cakraścādīptaḥ / ātmanaś ca divyadehī divyamālyāmbarābharaṇavibhūṣita uditādityasaṅkāśaḥ kāmarūpī / sarvabuddhabodhisattvānāṃ praṇamya paṭaṃ pradakṣiṇīkṛtya paṭaṃ gṛhītvā tasmiṃ mayūrāsane niṣaṇṇo muhūrtena brahmalokam atikrāmati / anekavidyādharakoṭīnayutaśatasahasraparivārito vidyādharacakravartī bhavati / ṣaṣṭimanvantarakalpān jīvati / yatheṣṭagatipracāro bhavaty apratihatagatiḥ / divyasampattisamanvāgato bhavati / āryamañjuśriyaṃ sākṣāt paśyati[4535] / sa evāsya kalyāṇamitro bhavati / ante ca buddhatvaṃ prāpnotīti // 10.53 //

ap10.-54 evaṃ daṇḍakamaṇḍaluyajñopavītamanaḥśilārocanakhaḍganārācabhiṇḍipāla-paraśunānāvidhāṃś ca praharaṇaviśeṣān mṛnmayān dvipadacatuṣpadān pakṣivāhanaviśeṣān siṃhavyāghratarkṣvādīṃś ca valmīkamṛttikamayān nadīmṛttikamayān vā sugandhagandhābhiplutān āsanavāhanaśayanavāhana-sitātapatramakuṭābharaṇaviśeṣān sarvāṃś ca ratnaviśeṣān sarvāṃś ca pravrajitopakaraṇaviśeṣān akṣasūtropānahakāṣṭhapādukapātra-cīvarakhakharakaśūcīśastraprabhṛtayo puṣpalohamayāny anye vā yatkiñcit sarvopakaraṇabhāṇḍaprabhṛtayo puṣpalohamayān vālmīkamṛttikānadīkūlamṛttikāmayān vā tān sarvān pañcagavyena prakṣālayitvā • abhyukṣayitvā vā • aṣṭaśatenābhimantritaṃ kṛtvā saṃśodhanamantreṇaiva ekākṣareṇa mantreṇa vā • anyatareṇa vā

mantreṇehakalparājoktena varjayitvā • anusādhanopayikena mantreṇa / yatheṣṭataḥ yathābhirucitam ātmanaḥ kṛtarakṣaḥ sahāyakāṃś ca kṛtaparitrāṇaḥ sugupta[4536]mantratantrajñaḥ pūrvanirdiṣṭeṣu sthāneṣu paścānmukhaṃ pratiṣṭhāpya ātmanaḥ pūrvavat paṭasya mahatīṃ pūjāṃ kṛtvā {V65} jyeṣṭhasya karpūradhūpaṃ dahatā teṣāṃ pūrvanirdiṣṭānāṃ praharaṇopakaraṇasarvaviśeṣān pūrvanirdiṣṭakṛtrimāñ śuklapūrṇamāsyāṃ rātrau anyataraṃ saṅgṛhya teṣāṃ rātrau tāvaj japet yāvat sūryodayakālasamayam // 10.54 //

ap10.-55 atrāntare mahāprabhāmālī paṭo sandṛśyate / yadi vāhanaviśeṣaṃ sādhakena gṛhīto bhavati tadābhiruhya yatheṣṭaṃ gacchati / yadyābharaṇaviśeṣo praharaṇaviśeṣo vā taṃ gṛhītvā vandyo vā vidyādharacakravartī {S92} bhavati / yatheṣṭaṃ gacchati divyarūpī • uditādityasaṅkāśo mahāprabhāmālī vidyuddyotitamūrtiḥ sarvavidyādharaprabhur dīrghajīvī mahākalpastho 'neka vidyādharakoṭīnayutaśatasahasraparivāraḥ divyamahāmaṇiratnacārī // 10.55 //

ap10.-56 yena vā vāhanena pūrvaparikalpitena dṛṣṭo yena siddho sa evāsya mahā-prabhāvo bhavati / tam evāsya vāhanaṃ sa evāsya sahāyakaḥ / paramantrāṇusiddhiṃ[4537] nivārayitvā • ātmamantrasiddhiṃ samprayojitamaitrātmako hitakāmaḥ satatānubaddhaḥ / ya evāsya praharaṇābharaṇaratnaviśeṣā āsanaśayanayānasattvaprabhṛtayo ta evāsya mahārakṣāvaraṇaguptaye nityānubaddhā bhavanti // 10.56 //

ap10.-57 mahāprabhāvo mahāvīryo mahākāyaś ca bhavati / āryamañjuśriyaṃ sākṣāt paśyati / sādhukāraṃ ca dadāti / mūrdhnina[4538]parāmṛṣṭena kalyāṇamitratāṃ ca pratilabhate yāvad bodhimaṇḍam[4539] anuprāpta iti / daśabalatāṃ niyatam avāpnoti / pūjyaś ca bhavati sarvasattvānām / anabhibhavanīyo 'dhṛṣyo bhavati sarvabhūtānāṃ bhūtakoṭīvaṃśānucchedakaḥ / bhūmiprāptaś ca bhavati / daśabalānāṃ bodhisattvaniyāmatāṃ ca samanugacchatīti / saṃkṣepata uttamakarmāṇi sarvāṇi • uttamasthānasthite / uttamapaṭasyāgrata uttamapūjābhirata uttamāny eva karmāṇi kuryāt // 10.57 //

ap10.-58 vidyādharatvam ākāśagamanaṃ bodhisattvam anupraveśaṃ pañcābhijñatāṃ bhūmim anuprāpaṇatām anenaiva dehena lokadhātusaṅkramaṇatām daśabalavaṃśaparipūritāyai • āryamañjuśriyaṃ sākṣād darśanatāyai • avandhyadarśanadharmadeśanaśravaṇatāyai buddhavaṃśānupacchedanatāyai sarvajñajñānānukramaṇasamanuprāpaṇatāyai dharmameghavisṛtasamanupraveśanatāyai kleśān ucchoṣaṇe 'mṛta[4540]vṛṣṭidhāribhiḥ praśamanatāyai lokānugrahapravṛtti-r-anuṣṭhānatāyai tathāgatadharmanetrārakṣaṇatāyai tathāgatavacanāvandhyakaraṇatāyai mantra-caryāsādhanopayikavidhiprabhāvanatāyai sarvabuddhabodhisattvapratyeka-buddhāryaśrāvakamāhātmyadharmam udbhāvanatāyai sādhanīyam imaṃ kalparājavisaram // 10.58 //

ap10.-59 mantrapratibhāṣayuktajyeṣṭhapaṭāgrasamīpasthasarvalaukikalokottara-mantrakalpasarvatantreṣu vidhimārgeṇa saṃkṣepato ihānyakalpabhāṣitair api karmabhiḥ sādhanīyo 'yaṃ paṭarājā / āśus teṣāṃ mantrāṇāṃ siddhir bhavatīti / yan mayā kathitaṃ tad avaśyaṃ sidhyatīti // 10.59 //

ap10.-60 bodhisattvapiṭakāvataṃsakād mahāyānavaipulyasūtrād ārya-mañjuśriyamūlakalpād daśamaḥ uttamapaṭavidhānapaṭalavisaraḥ parisamāptaḥ //

{S93} {V66}

ap11. Chapter A11

ap11.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /

asti mañjuśrīs tvadīyaṃ madhyamaṃ paṭavidhānaṃ madhyamakarmopayikasādhanavidhiḥ / samāsatas tāṃ bhāṣiṣye / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye // 11.1 //

ap11.2 atha khalu mañjuśrīḥ kumarabhūto bhagavantam evam āhuḥ /

tad vadatu bhagavān lokānukampakaḥ śāstā sarvasattvahite rato yasyedānīṃ kālaṃ manyase / asmākam anukampārtham anāgatānāṃ ca janatām avekṣya // 11.2 //

ap11.3 evam ukte bhagavān mañjuśriyā kumarabhūtena bhagavān etad avocat /

śṛṇu mañjuśrīḥ / ādau tāvad śīlavrataśaucācāraniyamajapahoma-dhyānavidhir[4541] yatra pratiṣṭhitā sarvamantracaryāsādhanakarmāṇy avandhyāni bhavanti saphalāni / āśu ca sarvamantracaryāsādhanakarmāny avandhyāni bhavanti saphalāni / āśu ca sarvamantraprayogāni siddhiṃ gacchanti / katamaṃ ca tat / bhāṣiṣye 'ham / śṛṇu kumāra // 11.3 //

ap11.4 ādau tāvad vidyāvrataśīlacaryāsamādānaṃ prathamata eva samādadet / prathamaṃ tāvan maṇḍalācāryopadeśanasamayam anupraviśet tvadīyaṃ kalparājoktaṃ vyaktam / medhāvinaṃ labdhvā • ācāryābhiṣekatvaṃ śāsanābhijñaṃ kuśalaṃ vyaktaṃ dhārmikaṃ satyavādinaṃ mahotsāhaṃ kṛtajñaṃ dṛḍhasauhṛdaṃ nātivṛddhaṃ nātibālaṃ nispṛhaṃ sarvalābhasatkāreṣu brahmacāriṇaṃ kāruṇikaṃ na lobhamātreṇa bhogahetor vā anunayahetor vā na mṛṣāṃ vadate kaḥ punarvādo svalpamātreṇaiva[4542] lobhamohaprakārair dṛḍhapratijñā samatā sarvabhūteṣu dayāvān dānaśīlaḥ kṛtapuraścaraṇaḥ tvadīyaguhyamantrānujāpī pūrvasevakṛtavidyas tvadīyamaṇḍalasamanupūrvapraviṣṭo lokajño vidhijñaḥ samanugrāhakaḥ kāryavān[4543] vicakṣaṇaḥ śreyasapravṛtto 'bhīrur † acchambhinam † [4544] amaṅkubhūto dṛḍhavīryo 'vyādhito yena vyādhinā • akarma śīlī mahoccakulaprasūtaś ceti / ebhir guṇair yukto maṇḍalācāryo bhavati // 11.4 //

ap11.5 sādhakaś ca tatsamo nyūno vā kiñcid aṅgais tādṛśaṃ maṇḍalācāryam abhyarthya prārthayet /

icchāmy ācāryeṇa mahābodhisattvasya kumarabhūtasyāryamañjuśriyasya {S94} samayam anupraviṣṭum / tad vadatv ācāryo 'smākam anukampārthaṃ hitacitto dayāvān // 11.5 //

ap11.6 tatas tena maṇḍalācāryeṇa pūrvanirdiṣṭena vidhinā śiṣyān yathāpūrvaṃ parīkṣya praveśayet / pūrvavad abhiṣekaṃ dattvā mantraṃ dadyāt / yathāvat kramaśo samayaṃ darśayet rahasyatantramudrākarmāṇi ca / prabhūtakālenaiva suparīkṣya • āśayaṃ jñātvā darśayet sarvatantramantrādiṣu karmāṇi nānyeṣām / iti vidhir eṣā prakīrtitā // 11.6 //

ap11.7 tataḥ śiṣyeṇa maṇḍalācāryasya yathāśaktitaḥ ācāryo vā yena tuṣyeta • ātmānaṃ bhogāṃś ca pratipādayet // 11.7 //

ap11.8 tatas tena maṇḍalācāryeṇa putrasaṃjñā • upasthāpayitavyā / putravat pratipattavyam / mātuś ca bhogā upasaṃhartavyā iti // 11.8 //

ap11.9 tatas tena sādhakena anyatamaṃ mantraṃ gṛhītvā • ekāntaṃ gatvā pūrvanirdiṣṭe sthāne peyālaṃ tair eva mantrair āhvānanavisarjanapradīpa-gandhadhūpabalinivedyaṃ maṇḍaloktena vidhinā vistareṇa kartavyam / āhūya argham āsanaṃ dattvā trisandhyā trisnāyī tricailaparivartī jāpaṃ {V67} kuryāt pratyaham / tatra sandhyākālaṃ nāma rātryantāt prabhṛti yāvad yugamātrādityodayam / atrāntare prathamaṃ sandhyam ucyate / madhyandine ca • āditye • ubhayānte yugamātraṃ pramāṇaṃ vyomni saṃniśritaṃ ravimaṇḍalaṃ madhyaṃ sandhyam ucyate / astamanakāle ca yugamātraśeṣaṃ tritīyaṃ sandhyam ucyata iti // 11.9 //

ap11.-10 śīlavratasamāyuktam ācāryaṃ dakṣapaṇḍitam /
mahākuloccaprasūtaṃ ca dṛḍhavīryaṃ tu sarvataḥ // 11.10 //

ap11.-11 mantratantrābhiyuktaṃ ca sarvakāryeṣu dakṣadhīḥ /
sūkṣmo nipuṇamantrajño dharmadhātudharo sadā // 11.11 //

ap11.-12 mahotsāhī ca tejasvī lokadharmānupekṣiṇaḥ /
śrāddho munivaradharmo 'smiṃ laukikānāṃ tu varjitāḥ // 11.12 //

ap11.-13 kṛtajāpī vivekajño pūrvasevānusevinaḥ /
mantrajño mañjughoṣasya dṛṣṭapratyayatatparaḥ // 11.13 // {S95}

ap11.-14 laukikānāṃ prayogajño mantrāṇāṃ buddhabhāṣitām /
kṛtarakṣo dṛḍhasthāmo śaucācārarataḥ sadā // 11.14 //

ap11.-15 buddhopadeśitaṃ mārgam anuvartī ca sarvataḥ /
udyukto mantrajāpe 'smiṃ praśaste jinavarṇite // 11.15 //

ap11.-16 dṛṣṭakarmaphale nityaṃ paraloke tathaiva ca /
bhīruḥ syāt sarvapāpānām aṇumātraṃ tathaiva ca /
śucir dakṣo 'tyanalaso[4545] medhāvī priyadarśanaḥ // 11.16 //

ap11.17 daśabalaiḥ kathitā mantrās tathaiva jinasūnubhiḥ /
laukikā ye ca mantrā vai vajrābja[4546]kulayor api /
teṣāṃ kṛtaśramo nityaṃ granthaśāstrārthadhārakāḥ // 11.17 //

ap11.18 avyādhito 'naśaktiṣṭho jarābālyor[4547] vivarjitaḥ /
siddhamantro tathārakṣa āśukārī tu sarvataḥ // 11.18 //

ap11.19 adīrghasūtrī tathāmānīṅgitajño[4548] viśeṣataḥ /
brahmacārimahāprajña ekākicara[4549]saṅgakṛt // 11.19 //

ap11.20 labdhābhiṣekaḥ śūraś ca tantre 'smin mañjubhāṣite /
kṛtajāpāntakṛdyukto kṛtavidyo tathaiva ca // 11.20 //

ap11.21 mahānubhāvo lokajño gatitattvānucintakaḥ /
śreyasāyaiva prayuktaś ca dātā bhūtahite rataḥ // 11.21 //

ap11.22 tathā viśiṣṭa ācāryaḥ prārthanīyo sadā tu vai /
likhitaṃ tena mantrāṇāṃ maṇḍalaṃ siddhim archati // 11.22 //

ap11.23 abhiṣekaṃ tu tenaivaṃ dattaṃ bhavati mahat phalam /
siddhikāmais[4550] tu śiṣyair vā pūjyo 'sau munivat sadā // 11.23 // {V68}

ap11.24 alaṅghyaṃ tasya vacanaṃ śiṣyaiḥ kartavyaṃ[4551] yatnataḥ /
bhogās tasya dātavyā yathāvibhavasambhavāḥ // 11.24 //

ap11.25 svalpamātrā prabhūtā vā yena vā tuṣṭiṃ[4552] gacchati /
kāyajīvitahetvarthaṃ cittaṃ dehaṃ yathā pituḥ // 11.25 // {S96}

ap11.26 tathaiva śiṣyo dharmajña ācāryāya daded[4553] dhanam /
prāpnuyād yaśaḥ siddhim āyurārogyam eva tu // 11.26 //

ap11.27 puṣkalaṃ gatim āpnoti śiṣyo pūjyas tu taṃ gurum /
mantrās tasya ca sidhyanti vidhimārgopadarśanāt // 11.27 //

ap11.28 sevanād bhajanāt teṣāṃ mānanāpūjanād api /
tuṣyante sarvabuddhās tu tathaiva jinavarātmajāḥ // 11.28 //

ap11.29 sarve devās tu tuṣyante satkriyā tu gurau sadā /
etat kathitaṃ sarvaṃ gurūṇāṃ mantradarśinām // 11.29 //

ap11.30 samayānupraveśināṃ pūrvaṃ prathamaṃ vā sādhakena tu /
jano vā tatsamo vāpy utkṛṣṭo vā bhaved yadi // 11.30 //

ap11.31 nāvamanyo gurur nityaṃ mekād vā • adhiko 'pi vā /
tenāpi tasya tantre 'sminn upadeśaḥ sadā tu vai
kartavyo mantre siddhasmai yathā sattvānudarśite // 11.31 //

ap11.-32 na matsaro bhavet tatra śiṣye 'smiṃ pūrvanirmite /
snehānuvartinī cakṣuḥ supratiṣṭhitadehinām // 11.32 //

ap11.-33 tam eva kuryāc chiṣyatvaṃ ācāryā śiṣyahetavaḥ /
anyonyānuvartinī yatra snehasantatimāninī // 11.33 //

ap11.-34 snigdhasantānānudharā nu mantraṃ dadyāt tu tatra vai /
ācāryo śiṣyam evaṃ tu śiṣyo vā gurudarśane // 11.34 //

ap11.-35 utsukau bhavataḥ nityā sārdha[4554]sayogata ubhau /
teṣāṃ nityaṃ tu mārgaṃ vai mantracaryānudarśane // 11.35 //

ap11.-36 saphalānuvartanau mantrajñau ubhayaḥ pitṛputṛṇau /
dhṛtiṃ tuṣṭiṃ ca lebhe tau tathā śiṣyaguruḥ sadā // 11.36 //

ap11.-37 rakṣaṇīyo prayatnena putro dharmavatsalaḥ sadā /
avyavacchedabuddhānāṃ dharmatā bhavati teṣu vai // 11.37 //

ap11.-38 tadabhāve hy anāthānāṃ dadyān mantraṃ yathoditam / {S97}
daridrebhyaś ca sattvebhyo klībebhyo viśeṣataḥ /
sarvebhyo 'pi sattvebhyo mantracaryā viśiṣyate // 11.38 // {V69}

ap11.-39 sarvakāle va[4555] kurvīta adhamottamamadhyame /
sadā sarvasmin dharmeṣu kuryānugrahahetutaḥ[4556] // 11.39 //

ap11.-40 īpsitebhyo 'pi pradātavyaṃ gatiyonir viceṣṭite /
śiṣyeṇaiva tu tasmai tu mantraṃ gṛhya yathātamam // 11.40 //

ap11.-41 tenaivopadiṣṭena mārgeṇaiva nānyathā /
siddhikāmo yatet tasminn itareṣāṃ parāyike // 11.41 //

ap11.-42 pitṛvat praṇamya śirasā vai nato gacched[4557] yatheṣṭataḥ /
ekāntaṃ tato gatvā japen mantraṃ samāhitaḥ[4558] // 11.42 //

ap11.-43 bhikṣabhaikṣāśavṛttī tu maunī triḥkālajāpinaḥ /
pūrvanirdiṣṭam evaṃ syād yathāmārgaṃ pravartakaḥ // 11.43 //

ap11.-44 tadānuvṛttī sevī ca sthānam āyatanāni ca /
mahāraṇyaṃ parvatāgraṃ tu nadīkūle śucau tathā // 11.44 //

ap11.-45 goṣṭhe mahāpure cāpi vivikte janavarjite /
śūnyadevakule vṛkṣe • ekaliṅge śiloccaye // 11.45 //

ap11.-46 mahodakataṭe ramye puline vāpi dīpake /
vividhaiḥ pūrvanirdiṣṭair deśaiś cāpi manoramaiḥ // 11.46 //

etaiś cānyaiḥ pradeśais tu japen mantraṃ samāhitaḥ /

ap11.-47 sakhāyair lakṣaṇopetair mantrārthaṃ nītitārkikaiḥ // 11.47 //

ap11.-48 iṅgitākāratattvajñair ātmasamasādṛśaiḥ /
śūrair vijitasaṅgrāmaiḥ sāttvikaiś ca sahiṣṇubhiḥ // 11.48 //

ap11.-49 śrāddhair mantracaryāyāṃ śāsane 'smiñ[4559] jinodite /
praśastair lakṣaṇopetaiḥ kṣamibhis tu sahāyakaiḥ // 11.49 //

ap11.-50 sidhyante sarvakarmāṇy ayatnenaiva tasya tu /
prātar utthāya śayanāt snātvā caiva śuce jale // 11.50 // {S98}

ap11.-51 niḥprāṇake jale caiva sarinmahāsarodbhave /
udghṛṣya gātraṃ mantrajño mṛdgomayacūrṇitaiḥ // 11.51 //

ap11.-52 mantrapūtaṃ tato kṛtvā jalaṃ caukṣaṃ sunirmalam[4560] /
snāyīta japī yuktātmā nātikālaṃ vilaṅghayet[4561] // 11.52 //

ap11.-53 tatotthāya taṭe sthitvā hastau prakṣālya mṛttikaiḥ /
sapta sapta punaḥ sapta vārānyekaviṃśati // 11.53 //

ap11.-54 upaviśya tatas tatra dantakāṣṭhaṃ samācaret /
visarjayitvā dantadhāvanaṃ tato vandeta tāyinam[4562] // 11.54 // {V70}

ap11.-55 vanditvā lokanāthaṃ tu pūjāṃ kuryān manoramām /
vividhaiḥ stotropahārais tu saṃstutya punaḥ punaḥ // 11.55 //

ap11.-56 sugandhapuṣpais tathā śāstur arghaṃ dattvā tu jāpinaḥ /
praṇamya śirasā buddhān[4563] tadā tu śiṣyasambhavān // 11.56 //

ap11.-57 teṣāṃ lokanāthānām agrato pāpadeśanā[4564] /
nivedya cāśano tatra paṭasyāgrato madhyame // 11.57 //

ap11.-58 kuśaviṇḍakṛtas tatstho niṣaṇṇopasamāhitaḥ /
japaṃ kuryāt prayatnena • akṣasūtreṇa tena tu // 11.58 //

ap11.-59 yathālabdhaṃ tu mantraṃ vai nānyamantraṃ tadā japet /
atihīnaṃ ca varjīta • ati•utkṛṣṭa eva vā // 11.59 //

ap11.-60 madhyamaṃ madhyakarmeṣu japen mantraṃ sadā vratī /
atyuccaṃ varjayed yatnād vacanaṃ cāpi cetaram // 11.60 //

ap11.-61 madhyamaṃ madhyakarmeṣu praśasto jinavarṇitaḥ /
nātyuccaṃ nātihīnaṃ ca madhyamaṃ tu sadā japet /
vacanaṃ śreyasād yukto sarvabuddhais tu pūrvakaiḥ // 11.61 //

na japet[4565] parasāmīpye parakarṇapathe[4566] sadā /

ap11.-62 gupte cātmavide deśe japen mantraṃ tu madhyamam // 11.62 //

ap11.-63 tathā jape tu prayuktaṃ syāt kaścinmantrārthasuśrutaḥ /
bhūyo japeta tan mantraṃ madhyamāṃ siddhim icchataḥ // 11.63 // {S99}

ap11.-64 tasmāj[4567] jantuvigate[4568] mantratattvārthasuśrute /
viveke vigatasampāte japen mantraṃ tu jāpinaḥ // 11.64 //

ap11.-65 caturthe rātribhāge tu tadardha•ardha eva tu /
tāmrāruṇe yugamātre codite[4569] ravimaṇḍale // 11.65 //

ap11.-66 prathamaṃ sandhyam evaṃ tu kathitaṃ munipuṅgavaiḥ /
yugamātraṃ caturhasto madhyamo parikīrtitaḥ // 11.66 //

ap11.-67 ato vyomne dite[4570] bhānoḥ mantrajāpaṃ tadā tyajet /
mantrajāpaṃ tadā tyaktvā visarjyārghaṃ dadau vratī // 11.67 //

ap11.-68 śeṣakālaṃ tadādyukto kuśale 'smiñ śāsane muneḥ[4571] /
saddharmavācanādīni prajñāpāramitādayaḥ // 11.68 //

ap11.-69 pustakā daśabhūmākhyāḥ pūjyā vācyās tu vai sadā /
kālam āgamya tasmā vai praṇamya jinapuṅgavān // 11.69 //

ap11.-70 svamantraṃ mantranāthaṃ ca tato gacchen na[4572] jīvikam /
kālacārī tathā yukto kālabhojī jitendriyaḥ // 11.70 // {V71}

ap11.-71 dhārmiko sādhakodyukto prasanne buddhaśāsane /
praviśed grāmāntaraṃ maunī śaucācārarato sadā // 11.71 //

ap11.-72 gṛhe tu dhārmike sattve praviśed bhikṣāṃ japī sadā /
niṣprāṇodakasaṃsiddhe vāke śucisammate // 11.72 //

ap11.-73 samyag dṛṣṭisapatnīke prasanne buddhaśāsane /
tathāvidhe kule nityaṃ bhikṣārthī bhikṣam ādadet // 11.73 //

ap11.-74 yathā yodhaḥ susaṃnaddho praviśed raṇasaṅkaṭam /
arīn mardayate nityaṃ ripubhir na ca hanyate // 11.74 //

ap11.-75 evaṃ mantrī sadā grāmaṃ praviśed bhikṣānujīvinaḥ /
rañjanīyaṃ tathā dṛṣṭvā rūpaṃ śabdāṃs tu vai śubhām // 11.75 //

ap11.-76 rāgapraśamanārthāya bhāvayed aśubhā śubhā /
dṛṣṭvā kalevaraṃ strīṣu yauvanācārabhūṣitām // 11.76 // {S100}

ap11.-77 bhāvayed aśucidurgandhān pūtimūtrādikutsitam /
krimibhiḥ klinnaḥ śmaśānasthaṃ anityaṃ duḥkhaṃ kalevaram // 11.77 //

ap11.-78 bāliśā mantramūḍhā[4573] vai bhramanti gatipañcake / grathitā karmasūtrais tu cirakālābhiśobhinaḥ // 11.78 //

ap11.-79 ajñānāvṛtamūḍhās tu jātyandhā duḥkhahetukāḥ / viparītadhiyo yatra saktāḥ sīdanti jantavaḥ // 11.79 //

ap11.-80 vividhaiḥ karmanepatthair anekākārarañjitāḥ / dīrghadolābhirūḍhās tu gamanāgamaneṣu ceṣṭitāḥ[4574] // 11.80 //

ap11.-81 nṛtyatāyaiva yuktas tu caraṇākāraceṣṭitāḥ / sīdanti ciram adhvānaṃ yatra sattvā 'śuce[4575] ratāḥ // 11.81 //

ap11.-82 araghaṭṭaghaṭākāraṃ bhavārṇavajalodbhavāḥ / na kṣayaṃ janma teṣāṃ vai duḥkhavārisamaplutām // 11.82 //

ap11.-83 duḥkhamūlaṃ tathā hy ukto striyā buddhais tu kevalaḥ / śrāvakair bodhisattvais tu pratyekamunibhis tathā // 11.83 //

ap11.-84 etan mahārṇavaṃ duḥśoṣam akṣobhyaṃ bhavasāgaram / yatra sattvāni majjante strīṣu cetanavañcitāḥ // 11.84 //

ap11.-85 narakaṃ tiryalokaṃ ca pretalokaṃ ca sāsuram / mānuṣyaṃ lokaṃ vai divyaṃ divyaṃ caiva gatiḥ sadā // 11.85 //

ap11.-86 paryaṭanti samantād vai • aśaktāḥ strīṣu vañcitāḥ / nimajjante mahāpaṅkāt saṃsārārṇavacārakāt // 11.86 // {V72}

ap11.-87 strīṣu saktā narā mūḍhāḥ kuṇapeṇaiva[4576] kroṣṭukāḥ / yatra sattvā ratā nityaṃ tīvrān duḥkhān sahanti vai // 11.87 //

ap11.-88 nirnaṣṭaśukladharmāṇāṃ praviṣṭā buddhaśāsane / nivārayanti sarvāṇi duḥkhā naiva bhavārṇave // 11.88 //

ap11.-89 mantrajāparatodyuktāḥ • maheśākṣā manasvinaḥ / tejasvino jitamitrās teṣāṃ duḥkho na vidyate // 11.89 // {S101}

ap11.-90 saṃyatā brahmasatyajñā gurudevatapūjakāḥ / mātṛpitṛbhaktānāṃ strīṣu[4577] duḥkhaṃ na vidyate // 11.90 //

ap11.-91 anityaṃ duḥkhato śūnyaṃ paramārthānusevinām / gaṇḍaśalyaṃ tathābhūtaṃ jāpināṃ strīkalevaram // 11.91 //

ap11.-92 rāgī bāliśadurbuddhiḥ saṃsārād apalāyitaḥ / strīprasakto bhaven nityaṃ tasya siddhir na vidyate // 11.92 //

ap11.-93 na tasya gatir utkṛṣṭā na cāpi gatimadhyamā / kanyasā nāpi siddhiś ca duḥśīlasyeha jāpine // 11.93 //

ap11.-94 duḥśīlasya munīndreṇa mantrasiddhir na coditā /
na cāpi mārgaṃ digdeśaṃ[4578] vai nirvāṇapuragāminam // 11.94 //

ap11.-95 kutaḥ sidhyanti mantrā vai bāliśasyeha kutsite /
na cāpi sugatis tasya duḥśīlasyeha jantunaḥ // 11.95 //

ap11.-96 na cāpi nākapṛṣṭhaṃ vai na ca saukhyaparāyaṇaḥ /
kaḥ punaḥ siddhim evaṃ syān mantrāṇo jinabhāṣitām // 11.96 //

ap11.-97 chinno vā tālavṛkṣas tu mastake tu yadā punaḥ /
abhavye haritatvāya • aṅkurāya punaḥ kāryā // 11.97 //

ap11.-98 evaṃ mantrasiddhis tu mūḍhasyeha prakīrtitā /
duḥśīlo pāpakarmas tu strīṣu saṅgī punaḥ sadā /
akalyāṇamitrasamparkī kutaḥ sidhyanti mantrarāṭ // 11.98 //

ap11.-99 tasmā dānto sadā jāpī strīdoṣam avicārakaḥ /
saṅgaṃ teṣu varjīta siddhis teṣu vidhīyate // 11.99 //

ap11.-100 nānyeṣāṃ kathitā siddhir bāliśāṃ strīṣu mūrchitām /
avyagrarato dhīmāñ śucir dakṣamasaṅgakṛt // 11.100 //

ap11.-101 kulīno dṛḍhaśūraś ca sauhṛdo priyadarśanaḥ /
dharmādharmavicārajño siddhis teṣāṃ na durlabhā // 11.101 // {V73}

ap11.-102 evaṃ pravṛtto mantrajño grāmaṃ bhikṣārtham āviśet[4579] /
yathābhirucitaṃ gatvātra sthānaṃ pūrvakalpitam // 11.102 // {S102}

ap11.-103 bhuñjīta gatvā deśe tu kalpikaṃ + + + + + + + + + /
śucau deśe tu saṃsthāpya bhikṣābhājanaśuddhadhīḥ // 11.103 //

ap11.-104 pādau prakṣālya bahir gatvā tasmād āvasathāt punaḥ /
niḥprāṇake tadā ambhe prathamaṃ jaṅgham eva tu // 11.104 //

ap11.-105 dvitīya vāmahastena jaṅghaṃ cāśliṣya cāghṛṣet[4580] /
apasavyaṃ punaḥ kṛtvā hastaṃ prakṣālya mṛttikaiḥ // 11.105 //

ap11.-106 pūrvasaṃsthāpitaiḥ śuddhaiḥ śucibhiḥ sapta eva tu /
mantrapūtaṃ tato caukṣaṃ śucinirmalabhājane // 11.106 //

ap11.-107 gṛhya gomayasudhaṃ[4581] tu kapilāgauparisrute[4582] /
niṣprāṇakāmbhasaṃyukte kuryāt[4583] śāstur maṇḍamaṇḍalam // 11.107 //

ap11.-108 prathamaṃ munivare kuryāt hastamātraṃ viśeṣataḥ /
dvitīyaṃ sumantranāthasya tṛtīyaṃ kuladevate // 11.108 //

yaj[4584] jāpino yadā mantrī tat kuryāt tu sadā punaḥ /

ap11.- caturthaṃ sarvasattvānām upabhogaṃ tu kīrtyate // 11.109 //
109

ap11.- dakṣiṇe lokanāthasya maṇḍale tu sadā • iha /
110 ratnatrayāya kuryāt taṃ maṇḍalaṃ caturasrakam // 11.110 //

ap11.- dvitīyaṃ pratyekabuddhānāṃ tṛtīyaṃ daśabalātmajaiḥ /
111 ity ete maṇḍalāḥ sapta caturasrāḥ samantataḥ // 11.111 //

ap11.- hastamātrārdhahastaṃ vā kuryāc[4585] cāpi dine dine /
112 gupte deśe tadā jāpī pratyahaṃ pāpanāśanā // 11.112 //

ap11.- tatotthāya punar mantrī hastau prakṣālya yatnataḥ /
113 upaspṛśya jale caukṣe śuddhe prāṇakavarjite // 11.113 //

ap11.- nirmale śucine yatnāc chucibhāṇḍe tadāhṛte /
114 mahāsare prasravaṇe vāpi audbhave saritāsṛte // 11.114 //

ap11.- śucideśasamāyāte śucisattvakaroddhṛte /
115 upaspṛśya punar mantrī dve trayo vā sadā punaḥ // 11.115 //

ap11.- āmṛśeta tato vaktraṃ karṇaśrautrau tathaiva ca /
116 + + + + + + + + + + + akṣṇau nāsāpuṭau bhujau // 11.116 // {S103}

ap11.- mūrdhni nābhideśe ca saṃspṛśet śubhavāriṇā /
117 vārāṃ pañcasaptaṃ vā kuryāt sarvaṃ yathāvidhim // 11.117 // {V74}

ap11.- śaucācārasampanno śucir bhūtvā tu jāpinaḥ /
118 bhikṣābhājanam ādāya gacchet salilālayam // 11.118 //

ap11.- yatra pratiṣṭhitā vārinimnagā codbhave tathā /
119 nadīprasravaṇādibhyo bhikṣāṃ prakṣālayet sadā // 11.119 //

ap11.- tatotthāya punar gacchet[4586] vihāram āvasathaṃ tu vai /
120 pūrvasaṃniśrito yatra vase[4587] tatra tu taṃ vrajet // 11.120 //

ap11.- gatvā taṃ tu vai deśaṃ nyaset pātraṃ taṃ japī /
121 upaspṛśya tataḥ kṣipraṃ gṛhya pātraṃ tathā punaḥ // 11.121 //

ap11.- pātre mṛnmaye parṇe rājate hemna eva vā /
122 tāmre valkale vāpi dadyāt śāstur nivedanam // 11.122 //

ap11.- nivedyaṃ śāstuno dadyāt svamantraṃ mantrarāṭ punaḥ /
123 ekam atithim[4588] āgamya duḥkhitebhyo 'pi śaktitaḥ // 11.123 //

ap11.- nātiprabhūtaṃ dātavyaṃ nivedyaṃ caiva sarvataḥ /
124 nātmānupāyā mantrajño kuryād yuktā tu sarvataḥ // 11.124 //

ap11.- kukṣimātrapramāṇaṃ tu sthāpyamānaṃ dadau sadā /
125 na bubhukṣāpipāsārtā śakto mantrārthasādhane // 11.125 //

ap11.- nātyāśī-m-alpabhojī vā śakto mantrānuvartane /
126 ata eva jinendreṇa kathitaṃ sarvadehinām // 11.126 //

ap11.- āhārasthitisattvānāṃ yena jīvanti mānuṣāḥ /
127 devāsuragandharvanāgayakṣāś ca kiṃnarāḥ // 11.127 //

ap11.- rākṣasāḥ pretapiśācāś ca bhūtotsāraka[4589]sagrahāḥ /
128 nāsau saṃvidyate kaścid bhājane yo 'vahitapekṣiṇaḥ // 11.128 //

ap11.- audārika-m-ākārakavaḍīkāhāraś ca kīrtitāḥ /
129 sūkṣmāhārikasattvā vai ity uvāca tathāgataḥ // 11.129 //

ap11.- dhyānāhāriṇo divyā rūpāvacaraceṣṭitāḥ[4590] /
130 ārūpyāś ca devā vai samādhiphalabhojinaḥ // 11.130 // {S104}

ap11.- antarābhavasattvāś ca gatvāhārāḥ prakīrtitāḥ /
131 kāmadhātau tathā sattvā vicitrāhārabhojanāḥ /
kāmiko 'suramartyānāṃ kabalikāhārabhojanāḥ // 11.131 //

ap11.- ata eva jinendrais tu kathitaṃ karma[4591]hetubhiḥ /
132 āhārasthitiḥ[4592] sattvānāṃ sarveṣāṃ ca prakīrtitā // 11.132 //

ap11.- jāpino nityayuktas tu mātrā eva bhujakriyā / {V75}
133 śakto hi sevituṃ mantrā bhojane 'smiṃ pratiṣṭhitaḥ // 11.133 //

ap11.- ācārapariśuddhas tu kuśalo brahmacāriṇaḥ /
134 mātrajñatā ca bhukte 'smiṃ siddhis tasya na durlabhā // 11.134 //

ap11.- yathaiva • akṣam abhyajya[4593] śākaṭī śakaṭasya tu /
135 cirakālābhisthityarthaṃ bhārodvahanahetavaḥ // 11.135 //

ap11.- tathaiva mantrī mantrajña āhāraṃ sthitaye dadau /
136 kalevarasya yāpyayāvyarthaṃ poṣayeta sadā japī // 11.136 //

ap11.- mantrāṇāṃ sādhanārthāya bodhisambhārakāraṇā /
137 japen mantraṃ tathā martye lokānugrahakāraṇāt // 11.137 //

ap11.- ata eva muniḥ śreṣṭho ity uvāca mahādyutiḥ /
138 kāśyapo nāma nāmena purā tasmin sadā bhuvi // 11.138 //

ap11.- śreyasārthaṃ hi bhūtānāṃ idaṃ mantraṃ prabhāṣata /
139 duḥkhināṃ sarvalokānāṃ dīnāṃ dāridryakhedinām // 11.139 //

āyāsoparatāṃ kliṣṭāṃ teṣām arthāya bhāṣitam /

ap11.-140 śreyasāyaiva bhūtānāṃ saṃsṛtānāṃ tathā punaḥ / āhārārthaṃ tu bhūtānāṃ idaṃ mantravaraṃ vadet // 11.140 //

ap11.-141 śṛṇvantu śrāvakāḥ sarve bodhisaṃniśritāś[4594] ca ye / mahyedaṃ vacanaṃ mantraṃ gṛhṇa tvaṃ vyādhināśanam // 11.141 //

ap11.-142 kṣudvyādhipīḍitā ye tu ye tu sattvā pipāsitāḥ / sarvaduḥkhopaśāntyarthaṃ śṛṇvadhvaṃ bhūti[4595]kāṃkṣiṇaḥ // 11.142 //

ap11.-143 ity evam uktvā muniprakhye kāśyapo 'sau mahādyutiḥ / śrāvakās tuṣṭamanasaḥ prārthayām āsa taṃ vibhum // 11.143 // {S105}

ap11.-144 vadasva mantraṃ dharmajño dharmarājā mahāmuniḥ / sattvānukampakaḥ • agraḥ samayaḥ pratyupasthitaḥ // 11.144 //

ap11.-145 ity uktvā munināṃ[4596] agro mantraṃ bhāṣeta vistaram / kalaviṅkarutāghoṣā dundubhīmeghanisvanaḥ // 11.145 //

ap11.-146 brahmasvaro mahāvīryo brahmaṇo hy agraṇī jinaḥ / śṛṇvantu bhūtasaṅghā vai ye kecid ihāgatāḥ // 11.146 //

ap11.-147 apadā bahupadāś cāpi dvipadāś cāpi catuṣpadāḥ / saṃkṣepato sarvasattvārthaṃ mantraṃ bhāṣe sukhodayam // 11.147 //

ap11.-148 atītānāgatāḥ sattvā vartamānā ihāgatāḥ / saṃkṣepato nu vakṣyāmi śṛṇvadhvaṃ bhūti[4597]kāṃkṣiṇam // iti // 11.148 // {V76}

ap11.-149 namaḥ sarvabuddhānām apratihataśāsanānām / tadyathā /

oṁ gagane gaganagañje • ānaya sarvaṃ lahu lahu / samayam anusmara / ākarṣaṇi mā vilamba mā vilamba[4598] / yathepsitaṃ me sampādaya svāhā /

ity evam uktvā bhagavān kāśyapas tūṣṇī • abhūt // 11.149 //

ap11.-150 atrāntare bhagavatā kāśyapena samyak sambuddhena vidyāmantrapadāni savistarāṇi sarvaṃ taṃ gaganaṃ mahārhabhojanaparipūrṇameghaṃ saṃdṛśyate sma / sarvaṃ taṃ trisāhasraṃ mahāsāhasralokadhātuṃ bhojanameghasañchannagaganatalaṃ saṃdṛśyate sma / yathāśayasattvabhojanam abhikāṃkṣiṇaṃ yathābhirucitam āhāraṃ tat tasmai pravartate sma / yathābhirucitaiś cāharaiḥ bhojanakṛtyaṃ kṣudduḥkhapraśamanārthaṃ pipāsitasya pānaṃ pānīyaṃ cāṣṭāṅgopetaṃ vāridhāraṃ tatraiva manīṣitaṃ nipatati sma // 11.150 //

ap11.-151 sarvasattvāś ca tasmiṃ samaye tasmiṃ kṣaṇe sarvakṣudvyādhipraśamana-sarvatṛṣāpanayanaṃ ca kṛtām abhūt / sā ca sarvāvatī parṣad āścaryaprāpta audvilyaprāptau bhagavato bhāṣitam abhinandya anumodya bhagavataḥ pādau

śirasā vanditvā tatraivāntarhitā / bhagavān kāśyapaś ca tathāgatavihāraiḥ vihāriyur iti mayā ca bhagavatā śākyamuninā̃py etarhi bhāṣitā cābhyanumoditā ca • asmiṃ kalparājottame[4599] // 11.151 // {S106}

ap11.-152 sarvasattvānām arthāya kṣutpipāsāpanayanārthaṃ sarvamantrajāpināṃ ca viśeṣataḥ pūrvaṃ tāvaj jāpinā imaṃ mantraṃ sādhayitavyam / yadi notsahed bhikṣām aṭituṃ parvatāgram abhiruhya ṣaḍ lakṣāṇi japet triśuklabhojī kṣīrāhāro vā // 11.152 //

ap11.-153 tato tatraiva parvatāgre • āryamañjuśriyasya madhyamaṃ paṭaṃ pratiṣṭhāpya pūrvavan mahatīṃ pūjāṃ kṛtvā • udārataraṃ ca bali nivedyam / anenaiva kāśyapasamyaksambuddhair bhāṣitena mantreṇa khadirasamidbhir agniṃ prajvālya • audumbarasamidhānāṃ dadhimadhughṛtāktānāṃ sārdrāṇāṃ vitastimātrāṇāṃ śrīphalasamidhānāṃ vā • aṣṭasahasraṃ juhuyāt // 11.153 //

ap11.-154 tato 'rdharātrakālasamaye mahākṛṣṇameghavātamaṇḍalī • āgacchati / na bhetavyam / nāpyotthāya prakramitavyam / āryamañjuśriyāṣṭākṣarahṛdayena • ātmarakṣā kāryā maṇḍalabandhaś ca sahāyānāṃ ca pūrvavat / tato sā kṛṣṇavātamaṇḍalī • antardhīyate / striyaś ca sarvālaṅkārabhūṣitāḥ / prabhāmālinī diśāś cāvabhāsyamānā sādhakasyāgrato kurvate /

uttiṣṭha bho mahāsattva / siddhāsmīti // 11.154 //

ap11.-155 tataḥ[4600] sādhakena gandhodakena jātīkusumasaṃmiśreṇa • argho deyaḥ / tataḥ sā tatraivāntardhīyate / tadaha eva • ātmapañcaviṃśatim asya sahāyair vā yathābhirucitaiḥ kāmikaṃ bhojanaṃ prayacchati / yatheṣṭāni copakaraṇāni saṃdadhāti / tataḥ sādhakena visarjyārghaṃ dattvā paṭaṃ triḥ pradakṣiṇīkṛtya paṭam ādāya sarvabuddhabodhisattvān praṇamya yatheṣṭaṃ sthānaṃ sādhanopayikaṃ pūrvanirdiṣṭaṃ mahāraṇyaṃ parvatāgraṃ vā nirmānuṣaṃ vā sthānaṃ gantavyam / tatrātmanaḥ sahāyair vā • uḍayaṃ kṛtvā prativastavyam / prativasatā ca tasmiṃ sthāne • ākāśagamanādikarmāṇi kuryāt // 11.155 //

ap11.-156 tato sādhakena pūrvavat kuśaviṇḍakopaviṣṭena madhyamaṃ paṭaṃ pratiṣṭhāpya[4601] pūrvavat khadirakāṣṭhair agniṃ prajvālya trisandhyaṃ śvetapuṣpāṇāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt divasāny ekaviṃśati // 11.156 // {V77}

ap11.-157 tato 'rdharātrakālasamaye homānte • āryamañjuśriyaṃ sākṣāt paśyati / īpsitaṃ varaṃ dadāti / ākāśagamanam antardhānaṃ bodhi-sattvabhūmipratyekabuddhatvaṃ {S107} śrāvakatvaṃ pañcābhijñatvaṃ vā dīrghāyuṣkatvaṃ vā mahārājyamahābhogatāyair vā nṛpapriyatvaṃ vā • ārya-mañjuśriyā sārdham antravicaratā / saṃkṣepato vā yan manīṣitaṃ tat sarvaṃ dadāti / yaṃ vā yācate tam anuprayacchati / siddha[4602]dravyāṇi vā sarvāṇi labhate / ākarṣaṇaṃ ca mahāsattvānāṃ ca karoti / saṃkṣepato yathā yathā ucyate tat sarvaṃ karoti / prāktanaṃ vā karmāparādhaṃ vā saṃśodhayatītyāha bhagavāñ śākyamuniḥ // 11.157 //

ap11.-158 aparam api karmopayikamadhyamasādhanaṃ bhavati / ādau tāvad tathā viśiṣṭe sthāne śucau deśe nadyāḥ pulinakūle vā pūrvavat sarvaṃ kṛtvā paścānmukhaṃ paṭaṃ pratiṣṭhāpya • ātmanaś ca pūrvābhimukho bhūtvā kuśaviṇḍakopaviṣṭaḥ peyālaṃ vistareṇa kartavyam / trisandhyaṃ ṣaḍ lakṣāṇi japet / japaparisamāpte ca karṇikārapuṣpāṇāṃ śuklacandanamiśrāṇāṃ kuṅkumamiśrāṇāṃ vā śatasahasrāṇi juhuyāt pūrvavat tathaivāgniṃ prajvālya // 11.158 //

ap11.-159 homaparyavasāne ca paṭaprakampane mantritvaṃ paṭaraśmyavabhāse niścarite ca raśmau rājyaṃ paṭasamantajvālamālākule caturmahā-rājakāyikarājyatvaṃ vākniścaraṇe paṭe trayastridaśeśvaratvaṃ śakratvaṃ paṭadharmadeśananiścaraṇe bodhisattvatribhūmeśvaratvaṃ paṭabāhumūrdhniṃ sparśane pañcābhijñāsaptabhūmim anuprāpaṇadaśabalaniyatam anupūrvaprāpaṇam iti // 11.159 //

ap11.-160 atha sādhakena bhagavat[4603]kāśyapabhāṣitena mantre sādhite kṣutpipāsāpratighātārtham anuprāpte tenaiva vidhinā tenaivopakaraṇena mantracaryārthasādhanopayike dharme samanuṣṭheyam / nānyathā siddhir // iti // 11.160 //

ap11.-161 evam anupūrvamantracaryāvṛttiḥ samāsato 'nuṣṭheyā[4604] / niyataṃ sidhyati dravyopakaraṇauṣadhy api śeṣāṇi (aśeṣāṇi?) maṇiratnāni yathāpūrvanirdiṣṭānīti // 11.161 //

ap11.-162 mantrajño mantrajāpī ca vidhi-r-ākhyātamānasaḥ /
tasmiṃ deśe tadā mantrī śucijaśvetadodanam // 11.162 //

ap11.-163 bhuktvā tu tuṣṭamanaso paripuṣṭendriyaḥ sadā /
gṛhya taṃ pātraśeṣaṃ tu sarid gacchec[4605] chubhodake // 11.163 //

ap11.-164 ekānte chorayitvā[4606] tu tiryebhyo dadau vratī /
tiryebhyo tu dattvā vai pātraṃ prakṣālya yatnataḥ // 11.164 // {S108}

ap11.-165 mṛnmayaṃ tu punaḥ pākaṃ tataḥ kurvata yatnataḥ /
śeṣapātraṃ tu kurvīta nisnehaṃ nirāmiṣam // 11.165 //

ap11.-166 gandhaṃ caiva saṃtyājya śeṣapātraṃ munir varaḥ /
yasmin pātre • aṭed[4607] bhikṣāṃ na jagdhet[4608] tatra bhojanam // 11.166 //

ap11.-167 na bhakṣet[4609] tatra bhakṣāṇi phaladravyāṇi tu sadā /
na bhuñjet padmapattreṇa na cāpi kuvalayodbhavaiḥ // 11.167 // {V78}

ap11.-168 saugandhikeṣu varjīta na bhuṅkte tatra mantriṇaḥ /
kaumudā ye ca pattrā vai plakṣodumbarasambhavā // 11.168 //

ap11.-169 na cāpi vaṭapattrais tu karṇaśāko gaulmiṇām /
na cāpi • āmrapattreṣu tathā pālāśa-m-udbhavaiḥ // 11.169 //

ap11.-170 śālapatraiḥ śirīṣaiś ca bodhivṛkṣasamudbhavaiḥ / yatrāsau bhagavān buddhaḥ śākyasiṃho niṣaṇṇavān // 11.170 //

ap11.-171 taṃ vṛkṣaṃ varjayed yatnāt tatkāṣṭhaṃ cāpi na khanet / nāgakesaravṛkṣeṣu na kuryāt pattraśātanam // 11.171 //

ap11.-172 nāpi bhuṅkte kadā kasmin sarve te varjitā budhaiḥ / nāpi laṅghet kadā mohā munīnāṃ parṇaśālinām // 11.172 //

ap11.-173 samayād bhraśyate mantrī teṣāṃ parṇeṣu bhojane / anyaparṇair na bhuñjīta bhojanaṃ tatra mantriṇaḥ // 11.173 //

ap11.-174 mṛnmaye tāmranirdiṣṭais tathā rūpyaiḥ śāta-m-udbhavaiḥ / sphaṭikaiḥ śailamayair nityaṃ tathā bhojanam ādade // 11.174 //

ap11.-175 na bhuṅkte parṇapṛṣṭhais tu tathā hastatale tathā / nivedyasambhavā ye parṇā mārārer daśabalātmajāṃ // 11.175 //

ap11.-176 pratyekakhaḍgiṇāṃ ye ca tathā śrāvakapuḍgalām / varjayet[4610] taṃ japī parṇaṃ padbhyāṃ caiva na laṅghayet // 11.176 //

ap11.-177 vividhān bhakṣapūpān tu tathā pānaṃ ca bhojanam / na mantrī ādaded[4611] yatnāt sarvaṃ caiva niveditam // 11.177 // {S109}

ap11.-178 jinānāṃ jinacārāṇāṃ ca tathā śrāvakapuḍgalām / ratnatraye 'pi dattaṃ vai taṃ jāpī varjayet sadā // 11.178 //

ap11.-179 mantrās tasya na sidhyante svalpamātrāpi dehinām / kaḥ punaḥ śreyasā divyaṃ sarvamaṅgalasaṃmatām // 11.179 //

ap11.-180 pauṣṭikaṃ śāntikaṃ caiva sarvāśāparipūriṇam / na sidhyanti tadā tasya nivedyabalibhojinaḥ // 11.180 //

ap11.-181 śucino dakṣaśīlasya ghṛṇino dhārmiṇas tathā / sidhyanti mantrāḥ sarvatra śaucācāraratasya vai // 11.181 //

ap11.-182 annaṃ[4612] sarveṣu dattvādyaṃ na bhuṅkte tatra jāpinaḥ / anyam annaṃ na bhuñjīta • anyebhyo[4613] pratipāditam // 11.182 //

ap11.-183 bhojanaṃ svalpamātraṃ tu svadattaṃ cāpi • ādaded[4614] / ya evaṃ[4615] pravṛtto mantrajñas tasya siddhiḥ kare sthitā // 11.183 // {V79}

ap11.-184 anena vidhinā taṃ jāpī bhojanaṃ ādaded vratī / munibhiḥ sampraśastaṃ tu sarvamantreṣu sādhane // 11.184 //

ap11.-185 vidhidṛṣṭān[4616] samāsena sarvabhojanakarmasu / ataḥ paraṃ pravakṣyāmi mantraṃ sarvaśodhane // 11.185 //

ap11.-186 upaspṛśya tato jāpī idaṃ mantraṃ paṭhet sadā /
saptavārāṃ tato mantrī japitvā kāyaśodhanam // 11.186 //

ap11.-187 śṛṇu tasyārthavistāraṃ bhūtasaṅghānudevatā /
sarvakāyaṃ parāmṛśya idaṃ mantraṃ vaden munī // 11.187 //

ap11.-188 namaḥ sarvabuddhānām apratihataśāsanānām / tadyathā / oṁ sarvakilbiṣanāśani nāśaya nāśaya sarvaduṣṭaprayuktān samayamanusmara hūṃ jaḥ svāhā // 11.188 //

ap11.-189 anena mantreṇa bhikṣaudanaṃ yaṃ vā • anyaṃ paribhuṅkte sa mantrābhimantritaṃ kṛtvā paribhoktavyaḥ / bhuktvā copaspṛśya pūrvavan mūrdhnaprati sarvaṃ kāyaṃ parāmṛjya tato viśrāntavyam / viśrāmya ca muhūrtam ardhārdheha yāmaṃ vā tataḥ paṭam abhivandya sarvabuddhānāṃ saddharmapustakān vācayet // 11.189 //

ap11.-190 āryaprajñāpāramitā•āryacandrapradīpasamādhi•āryadaśabhūmika•āryasuvarṇapra
māyūrī•āryaratnaketudhāraṇīm / {S110} eṣām anyatamānyatamaṃ vācayed yugamātrasūryapramāṇatālam / tato parināmya yathāpariśaktitaś ca vācayitvā pustakām utsārya śucivastrapracchannāṃ vā kṛtvā saddharmaṃ praṇamya tato snānāya-m-avatere nadīkūlaṃ mahāhradaṃ vā gatvā niṣprāṇakāṃ mṛttikāṃ gṛhya saptamantrābhimantritāṃ kṛtvā • anena mantreṇa jalaṃ kṣipet / katamena // 11.190 //

ap11.-191 namaḥ samantabuddhānām apratihataśāsanānām / tadyathā / oṁ sarvaduṣṭān[4617] stambhaya hūṃ • indīvaradhāriṇe[4618] kumārakrīḍarūpadhāriṇe[4619] bandha bandha samayam anusmara phaṭ phaṭ[4620] svāhā // 11.191 //

ap11.-192 anena tu rakṣāṃ kṛtvā diśābandhaṃ ca sahāyānāṃ ca maṇḍalabandhaṃ tuṇḍabandhaṃ sarvaduṣṭapraduṣṭānāṃ sarvākarṣaṇaṃ ca śukrabandhaṃ saptajaptena sūtreṇa kaṭipradeśāvabaddhena sarvataś ca paryaṭet / japakāle ca sarvasmin sarvakālasnānakāle ca duṣṭavighnavināśanam upaśamanārtham[4621] asya mantrasya lakṣam ekaṃ japet / tataḥ sarvakarmāṇi karoti / pañcaśikha-mahāmudropetaṃ nyaset sarvakarmasu / sarvān karoti nānyathā bhavatīti // 11.192 //

ap11.-193 tataḥ sādhakena mṛdgomayacūrṇādīn gṛhya snāyīta yathāsukham / niṣprāṇakenodakena snātavyam / sarvatra ca sarvakarmasu niṣprāṇakenaiva kuryāt / tato snātvā mṛdgomayānulepanair anyair vā sugandhagandhibhiś copakaraṇaviśeṣair nāpi salile kheṭamūtrapurīṣādīn utsṛjet / salila†pīka†dhārāṃ vā notsṛjet[4622] / nāpi krīḍet / karuṇāyamānaḥ sarvasattvānām ātmanaś ca pratyavekṣya • anātmaśūnyaduḥkhoparuddhavedanā†bhinunnaṃ† †rūrṇam† iva mātṛviprayogaduḥkhitasattvo / evaṃ sādhanarahito mantrajño hi tathāvidhaṃ śatanapatanavikaraṇa[4623]vidhvaṃsanādibhiḥ duḥkhopadhānair uparuddhyamānaṃ saṃsārārṇavagahanastham ātmānaṃ paśyet / alayanam

atrāṇam[4624] aśaraṇaṃ dīnamanasam[4625] ātmānam avekṣya / dhyāyīta kaṇṭhamātram udakastho nābhimātram udakasthito vā tatraiva tu jalamadhye cittaikāgratām upasthāpya // 11.193 // {V80}

ap11.-194 prathamaṃ tāvan mahāpadmaviṭapaṃ mahāpadmapuṣpopetaṃ mahāpadmapattropaśobhitaṃ cārudarśanaratnamayaṃ vaidūryakṛtagaṇḍaṃ marakatapattraṃ padmakesaraṃ sphaṭikasahasrapattram ativikasitaṃ †tadā na jāta † sphaṭikapadmarāgapuṣpopaśobhitaṃ {S111} tatrasthaṃ siṃhāsanaṃ ratnamayam anekaratnopaśobhitaṃ dūṣya[4626]yugapraticchannaṃ tatrasthaṃ buddhaṃ bhagavantaṃ dhyāyīta dharmaṃ deśayamānaṃ kanakāvadātaṃ samantajvālamālinaṃ vyāma[4627]prabhāmaṇḍalamaṇḍitaṃ mahāpramāṇaṃ vyomnir iva • ullikhamānaṃ paryaṅkopaniṣaṇṇam // 11.194 //

ap11.-195 dakṣiṇataś ca • āryamañjuśrīḥ sarvālaṅkāravaropetaṃ padmāsanasthaṃ cāmaragrāhī bhagavataḥ sthitako no niṣaṇṇo raktagaurāṅgaiḥ piṣṭakuṅkumavarṇo vā / vāmataś ca • āryāvalokiteśvaraḥ śaratkāṇḍagauraś camaravyagrahastaḥ / evam aṣṭau bodhisattvā āryamaitreyaḥ samantabhadraḥ kṣitigarbho gaganagañjaḥ sarvanīvaraṇaviṣkambhī • apāyajaha āryavajrapāṇiḥ sudhanaś cety ete daśa bodhisattvāḥ // 11.195 //

ap11.-196 dakṣiṇataḥ pratyekabuddhā aṣṭau dhyāyīta / candano gandhamādanaḥ ketuḥ suketuḥ sitaketur ṛṣṭa•upāriṣṭanemiś ceti / aṣṭau mahāśrāvakās tatraiva sthāne / tadyathā / āryamahāmaudgalyāyanaḥ śāriputro gavāmpatiḥ piṇḍolo bharadvājaḥ pilindavatsa āryarāhulo mahākāśyapa āryānandaś ceti // 11.196 //

ap11.-197 ity eṣāṃ mahāśrāvakāṇāṃ samīpe • anantaṃ bhikṣusaṅghaṃ dhyāyīta / pratyekabuddhānāṃ samīpe • anantān pratyekabuddhān dhyāyīta / mahābodhisattvānāṃ cāṣṭāsu sthāneṣv anantaṃ bodhisattvasaṅghaṃ dhyāyīta / evaṃ śastaṃ nabhastalaṃ mahāparṣanmaṇḍalopetaṃ dhyāyīta // 11.197 //

ap11.-198 ātmanaś ca nābhimātrodakastho nānāvidhaiḥ puṣpair divyamānuṣyakair māndāravamahāmāndāravapadmamahāpadmadhātuḥ kārika•indīvarakusumaiś ca nānāvidhair mahāpramāṇair mahākūṭasthaiḥ puṣpapuṭair bhagavataḥ pūjāṃ kuryāt[4628] / sarvaśrāvakapratyekabuddhabodhisattvānāṃ cūrṇacchatradhvajapatākair divyamānuṣyakaiḥ prabhūtaiḥ pradīpakoṭīnayutaśatasahasraiś ca pūjāṃ kuryān manoramām / evaṃ ca balidhūpanivedyādisarvapūjopasthānāny upakaraṇāni divyamānuṣyakāny upahartavyāni // 11.198 //

ap11.-199 bhagavataś ca śākyamuner ūrṇakośād raśmim abhiniścarantaṃ cātmānam avabhāsyamānaṃ sarvāsāṃ dhyāyīta / samanantaradhyānagatasya jāpino brāhmapuṇyaphalāvāptiḥ / niyataṃ bodhiparāyaṇo bhavatīti // 11.199 //

ap11.-200 ityevamādayo dhyānāḥ kathitā lokapuṅgavaiḥ /
śreyasaḥ sarvabhūtānāṃ hitārthaṃ caiva mantriṇām // 11.200 // {S112}

ap11.-201 ādimukhyo tadā dhyāno hitārthaṃ sarvamantriṇām /
kathayām āsa sattvebhyo muniḥ śreṣṭho 'tha saptamaḥ[4629] // 11.201 //

ap11.-202 maṇḍalākāratadveṣaprathame munibhāṣite / dvitīyaṃ maṇḍalaṃ cāpi tṛtīyaṃ mantram ataḥ param // 11.202 //

ap11.-203 prathame uttamā siddhir madhyame tu tathāparam / kanyase kṣudrasiddhis tu nigamya munipuṅgavaḥ // 11.203 //

ap11.-204 paṭākāraṃ tathā dhyānaṃ jyeṣṭhamadhyamakanyasām / samāsena tu taddhyānaṃ sarvakilbiṣanāśanam // 11.204 // {V81}

ap11.-205 nātaḥ paraṃ prapadyeta dhyānākāramanīṣiṇaḥ / sidhyanti tasya mantrā vai dhyāne 'smiṃ supratiṣṭhitāḥ // 11.205 //

ap11.-206 yatheṣṭaṃ vidhinākhyātaṃ dhyānaṃ dhyātvā tu jāpinaḥ / visarjya tatra vai mantram arghaṃ dattvā yathāsukham // 11.206 //

ap11.-207 uttīrya tasmāj jalaughāt tu tato gacched yathāsukham / sthānaṃ pūrvanirdiṣṭaṃ vidhidṛṣṭaṃ susaṃyatam // 11.207 //

ap11.-208 japen mantraṃ tadā mantrī pūrvakarma yathodite / visarjya mantraṃ vai tatra • āhūtā yāś ca devatāḥ // 11.208 //

ap11.-209 tato nikṛtvā rakṣā sahāyānāṃ vā tathaiva ca / kuśalo karmatattvajño vidhikarmarato mataḥ (°ratamatiḥ?) // 11.209 //

ap11.-210 vividhaiḥ stotropahārais tu saṃstutvā • agrapuṅgalam / svamantraṃ mantranāthaṃ ca śrāvakān pratyekakhaḍgiṇā // 11.210 //

ap11.-211 bodhisattvān mahāsattvān trailokyānugrahakṣamān / tatotthāya punas tasmād āsanān mantrajāpinaḥ // 11.211 //

ap11.-212 dūrād āvasathād gatvā bahir vātāntavarjitām / visṛjec chaṭasiṅghāṇaṃ mūtraprasravaṇaṃ tathā // 11.212 //

ap11.-213 divā • udaṅmukhaṃ caiva rātrau dakṣiṇāmukham / na tatra cintayed arthān mantrajāpī kadācana // 11.213 // {S113}

ap11.-214 na japet tatra mantraṃ vai svakarmakulabhāṣitam / praśastā gaticihnādyair upaviṣṭo tadā bhuvi // 11.214 //

ap11.-215 upaspṛśya jale śuddhe śucivastrāntagālite / prakṣālya caraṇau jānor mṛttikaiḥ sapta • eva tu // 11.215 //

ap11.-216 prasruto[4630] sapta gṛhṇīyāt + + + + + + + + + + / purīṣasrāvaṇe triṃśad ubhayānte kare • ubhau / kheṭacchoraṇe caiva siṅghāṇe dvayaṃ tathā // 11.216 //

upaspṛśya tato yatnād[4631] dūrād āvasathā bhuvi /

ap11.-217 śabdamātraṃ tathā gatvā adhvānādiṣu kṣepaṇā // 11.217 //

ap11.-218 tato pare yatheṣṭaṃ tu dakṣiṇāṃ tāṃ diśāṃ bahiḥ /
śvabhrakedāra-m-auṣarye sikatāstīrṇe tathaiva ca // 11.218 //

ap11.-219 nadīvarjāṃ tu pāraṃ ca tyajed[4632] avaskaradāśucim /
pracchanne rahasi viśrabdho prānte janavivarjite // 11.219 // {V82}

ap11.-220 tadā bhave tu binmantrī kuryāt pūticchoraṇam /
na mantrajāpī kālajño kuryād vegavidhāraṇam // 11.220 //

ap11.-221 yatheṣṭaṃ tato gatvā deśaṃ vai śuciṃ prānte yathāvidhi /
kuṭiḥ prasravaṇaṃ kṛtvā tasmin deśe yathāsukham // 11.221 //

ap11.-222 uḍaye vā rahasi cchanne gupte vā caiva bhūtale /
maunī saṅgavarjīta kuryāt prasravaṇaṃ sadā // 11.222 //

ap11.-223 vigate mūtrapurīṣe tu kuryāt śaucaṃ sadā vratī /
sukumārāṃ susparśapiṣṭāṃ tu mṛttikāṃ prāṇavarjitām // 11.223 //

ap11.-224 gṛhya tisraṃ tathā caikaṃ gudau sadā • ubhayānte ca karau tathā /
gṛhya pūrvaṃ tu nirdiṣṭamantriṇā ca sadā bhuvi // 11.224 //

ap11.-225 pādau prakṣālya yatnena dakṣiṇaṃ tu tataḥ param /
anyonya naivaṃ saṃśliṣya pādā caiva sadā japī // 11.225 //

ap11.-226 vistaraḥ kathitaṃ pūrvaṃ śaucaṃ mantrajāpinām /
gandhanirlepaśaucaṃ tu kathitaṃ śucibhiḥ purā / {S114}
etat saṃkṣepato hy uktaṃ śaucaṃ mantravātinām // 11.226 //

ap11.-227 gandhanirlepataś śaucaṃ śucir eva sadā bhavet /
dṛśyate sarvatantre 'smin ity uvāca muniprabhuḥ // 11.227 //

ap11.-228 upaspṛśya tato jāpī siddhakarmarato yatiḥ /
vidhinā pūrvam uktena • antaḥśuddhena mānasā // 11.228 //

ap11.-229 śaucaṃ pañcavidhaṃ proktaṃ sarvatantreṣu mantriṇām /
kāyaśaucas tathā pā + + dhyānaś caiva kīrtyate /
caturthaṃ satyaśaucaṃ tu • āpaḥ pañcama ucyate // 11.229 //

ap11.-230 satyadharmā jitakrodho tantrajñaḥ śāstradarśinaḥ /
sūkṣmatattvārthakuśalāḥ mantrajñaḥ karmaśālinaḥ // 11.230 //

ap11.-231 †hetud† adhyātmakuśalāḥ siddhis teṣu na durlabhā /
na bhāṣed vitathāpūjāṃ satyadharmavivarjitām // 11.231 //

ap11.- krūrāṃ krūratarāṃ caiva sarvasatyavivarjitām /
232 vidveṣaṇīṃ saroṣāṃ karkaśāṃ marmaghaṭṭanīm // 11.232 //

ap11.- satyadharmavihīnāṃ tu parasattvānupīḍanīm /
233 piśunāṃ kliṣṭacittāṃ ca sarvadharmavivarjitām // 11.233 //

ap11.- hiṃsātmakīṃ tathā nityaṃ kuśīlāṃ dharmacāriṇīm /
234 mantrajāpī sadā varjyā grāmyadharmaṃ tathaiva ca // 11.234 // {V83}

ap11.- mithyā†saṃva†krodhaṃ vai paralokātibhīruṇā /
235 garhitaṃ sarvabuddhais[4633] tu bodhisattvais tu dhīmataiḥ // 11.235 //

ap11.- pratyekakhaḍgibhir nityaṃ śrāvakaiś ca sadā punaḥ /
236 mṛṣāvādaṃ tathā loke siddhikāmārthināṃ bhuvi // 11.236 //

ap11.- narakā ghorataraṃ yāti mṛṣāvādopabhāṣiṇaḥ /
237 punas tiryagbhyo tathā prete yamaloke sadā punaḥ // 11.237 //

ap11.- vasate tatraiva nityaṃ mṛṣāvādopajīvinaḥ /
238 tapane durmatir ghore kālasūtre pratāpane // 11.238 // {S115}

ap11.- sañjīve 'sipattre ca tathaiva śālmalīvane /
239 bahukalpān vaset tatra mṛṣāvādī tu jantunaḥ // 11.239 //

ap11.- kutas tasya tu sidhyante mantrā vai mithyabhāṣiṇaḥ /
240 udvejayati bhūtāni mithyāvācena mohinaḥ[4634] /
tato 'sau mūḍhakarmā vai mantrasiddhim apaśyayam // 11.240 //

ap11.- evaṃ ca vadate vācāṃ nāsti siddhis tu mantriṇām /
241 kutas tasya bhavet siddhir bahukalpā na koṭibhiḥ // 11.241 //

ap11.- pratikṣipta yena buddhānāṃ śāsanaṃ tu mahītale /
242 tato 'sau padyate ghore • avidyāṃ tu mahābhaye // 11.242 //

ap11.- sañjīve kālasūtre ca narake ca pratāpane /
243 mahākalpaṃ vaset tatra saddharmo me vilopanāt // 11.243 //

ap11.- niraye ghoratamase pacyante bāliśā janāḥ /
244 saddharmāvamanyaṃ tu • andhena tamasā vṛtā // 11.244 //

ap11.- ajñānā bālabhāvād vā mūḍhā mithyābhimāninaḥ /
245 patanti narake ghore vidyārājāvamanya vai // 11.245 //

ap11.- tasmāt pāpaṃ na kurvīta mithyākāryaṃ ca garhitam /
246 saddharmaṃ nāvamanyaṃ[4635] vai mithyādṛṣṭiś ca garhitāḥ // 11.246 //

tasmāt • śrāddho sadā bhūtvā seven mantravidhiṃ sadā /

ap11.-247 satyavādī ca mantrajño sattvānāṃ ca sadā hitaḥ /
bhajeta mantraṃ mantrajño dhruvaṃ siddhis tu tasya vai // 11.247 //

ap11.-248 karoti vividhān karmān[4636] utkṛṣṭādhamamadhyamān[4637] /
kriyā hi kurute karma nākriyā hi hitaṃ sadā /
kriyākarmasamāyukto siddhis tasya sadā bhavet // 11.248 // {V84}

ap11.-249 kriyārthasarvam arthatvāt karma-m-arthaṃ[4638] sadā kriyā /
akriyārthaṃ kriyārthaṃ ca kriyā karma ca yujyate /
saphalaṃ caiva kriyā yasya kriyāṃ caiva sadā kuru // 11.249 // {S116}

ap11.-250 kṛtyaṃ karma phalaṃ caivaṃ kṛtyakarmaphalaṃ sadā /
aphalaṃ phalatāṃ yāti[4639] phalaṃ caiva sadā phalam // 11.250 //

ap11.-251 aphalā saphalāś caiva sarve caiva phalodbhavāḥ /
saṃyogāt sādhyate mantraṃ saṃyogo mantrasādhakaḥ /
asaṃyogaviyogaś ca viyogo 'saṃyogasādhakaḥ[4640] // 11.251 //

ap11.-252 sādhyasādhanabhāvas tu siddhis teṣu na sidhyate /
siddhidravyās tu sarvatra viruddhāḥ siddhihetavaḥ // 11.252 //

ap11.-253 aprasiddhāḥ[4641] siddhamantrāṇāṃ mantrāḥ sādhanakāraṇāḥ /
kartur īpsitatamaṃ karma karmaripsukriyābhavaḥ // 11.253 //

ap11.-254 akarmaṃ sarvakarmeṣu na kuryāt karmahetavaḥ /
mantratantrārthayuktaś ca sakalaṃ karmam ārabhet // 11.254 //

ap11.-255 ārabhyam[4642] ārabhet karma • akarmāṃ caiva nārabhet /
anārambhakriyā mantrā na sidhyante sarvadehinām // 11.255 //

ap11.-256 purā gītaṃ munibhiḥ śreṣṭhaiḥ sarvasaddharmabhāṣibhiḥ /
samayaṃ jinaputrāṇāṃ mantravāde tu darśitam // 11.256 //

ap11.-257 sādhakaḥ sarvamantrajñaḥ kalparāje ihāpare /
deśitaṃ mantrarūpeṇa mārgaṃ bodhikāraṇam // 11.257 //

ap11.-258 sidhyanti mantrāḥ sarve ye[4643] yatra yuktiḥ[4644] sadā bhavet /
so 'cireṇaiva kālena siddhiṃ gacchen manīṣitām // 11.258 //

ap11.-259 śivārthaṃ sarvabhūtānāṃ sambuddhais tu pra + + + /
+ + + + + + rūpeṇa nirvāṇapuragāminām // 11.259 //

ap11.-260 bodhimārgaṃ tathā nityaṃ sarvakarmārthapūrakam /
buddhatvaṃ prathamaṃ sthānaṃ niṣṭhaṃ tasya parāyaṇam // 11.260 //

anābhoge tathā siddhiḥ prāpnuyāt saphalān iha /

ap11.-261 vicitrakarmadharmajñā mantrāṇāṃ karaṇaṃ bhavet // 11.261 //

ap11.-262 śīladhyānavimokṣāṇāṃ prāptir eṣā samāsataḥ /
kathitā jinamukhyais tu sarvārthasādhanā // 11.262 // {S117}

ap11.-263 puṣkalān[4645] prāpnuyād arthān uttamāṃ gatiniśrayām /
yakṣādhyakṣa tathā nityam adhamā rājyakāraṇā // 11.263 // {V85}

ap11.-264 nṛsurāsuralokānāṃ prāpnuyāt sarvamantriṇaḥ /
ādhipatyaṃ tathā teṣāṃ kurute saphalāṃ kriyām // 11.264 //

ap11.-265 śaucācārasamāyukto śīladhyānarataḥ sadā /
japen mantraṃ tato mantrī sarvatantreṣu[4646] bhāṣitām // 11.265 //

ap11.-266 citrān kurute karmān tathā cottamamadhyamān /
kanyasāṃś caiva kurvīta bhūtim ākāṅkṣya mantriṇaḥ // 11.266 //

ap11.-267 kanyase bhogavṛddhis tu madhyame cordhvadehinām /
utkṛṣṭaṃ cottamenaiva samprāpnoti jāpinaḥ // 11.267 //

ap11.-268 japānte viśramen mantrī yāvat kālam udīkṣayet /
sādhanaṃ tatra kurvīta prāptakāle tu jāpinaḥ // 11.268 //

ap11.-269 sidhyanti sarvakarmāṇi tathāpi tatra nityaṃ jāpī pāpakṣayāc ca puṃsām /
karoti mantrī vidhipūrvakarma yattat kṛtaṃ karmaparamparāsu // 11.269 //

ap11.-270 siddhiḥ sthitā tasya bhavet[4647] kadād vā samagratāṃ yāval[4648] labheta puṃsaḥ /
japeta mantraṃ punar[4649] mantrajāpī pāpakṣayārthaṃ tata karmanāśanā //
11.270 //

ap11.-271 sidhyantu mantrās tu tathottamāni ye madhyamā kanyasalokapūjitā /
japena pāpaṃ kṣapayanty aśeṣaṃ yattat kṛtaṃ janmaparamparāsu // 11.271 //

ap11.-272 naśyanti pāpā tathā sarvadehināṃ karoti citrāṃ vividhāṅgabhūṣaṇām /
manoramāṃ sarvaguṇānuśālināṃ yakṣe samāvāsanṛpatva nityam /
sarvārthasiddhiṃ samavāpnuvanti mantraṃ japitvā tu tathāgatānām iti //
11.272 //

ap11.-273 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ārya-mañjuśrīmūlakalpād ekādaśamapaṭalavisarāc caturthaḥ sādhanopayikakarma-sthānajapaniyamahomadhyānaśaucācārasarvakarmavidhisādhanapaṭalavisaraḥ samāpta iti //
{S118} {V86}

ap12. # Chapter A12

ap12.1 atha khalu bhagavāñ śākyamuniḥ punar api sarvāvantaṃ śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma //

śṛṇu tvaṃ mañjuśrīs tvadīyaṃ vidyāmantrānusāriṇāṃ sakalasattvārthasamprayuktānāṃ sattvānāṃ yena jāpyante mantrā yena vā jāpyante • akṣasūtravidhiṃ sarvatantreṣu sāmānyasādhanopayikasarvamantrāṇāṃ / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye // 12.1 //

ap12.2 evam ukte mañjuśrīḥ kumarabhūto bhagavantam etad avocat /

sādhu bhagavāṃs tad vadatu • asmākam anukampārthaṃ sarvamantracaryā-samayānupraviṣṭānāṃ[4650] sattvānām arthāya sarvasattvānāṃ ca // 12.2 //

ap12.3 evam ukte mañjuśriyā kumarabhūtena bhagavān asyaitad avocat //

śṛṇu tvaṃ mañjuśrīḥ / bhāṣiṣye vistaravibhāgaśo yena sarvamantracaryābhiyuktāḥ sattvāḥ sarvārthān sādhayanti / katamaṃ ca tat / ādau tāvan mantraṃ bhavati / namaḥ samantabuddhānām acintyādbhutarūpiṇām / tadyathā /

oṁ kuru kuru sarvārthān sādhaya sādhaya sarvaduṣṭavimohani gaganāvalambe viśodhaya svāhā // 12.3 //

ap12.4 anena mantreṇa sarvākṣasūtreṣu karmāṇi kuryāt / śodhanavedhanagṛhṇanavirecanādīni karmāṇi kuryāt // 12.4 //

ap12.5 prathamam akṣasūtreṣu vṛkṣaṃ ca • abhimantrayet /
saptatriṃśativārāṇi kṛtarakṣo vratī tadā // 12.5 //

ap12.6 ekarātraṃ svapet[4651] tatra svapne caiva sa paśyati /
amanuṣyaṃ rūpasampannaṃ virūpaṃ vā vikarālayam[4652] /
bruvate[4653] tasya saumitrī gṛhyam artha yathāvanaḥ // 12.6 //

ap12.7 tato 'sau sādhako gacchet prātar utthāya taṃ tarum /
na cāpi[4654] paśyate svapnaṃ virūpaṃ vā mahotkaṭam // 12.7 //

ap12.8 varjayet taṃ taruṃ mantrī • anyatraṃ vātha gaccheya[4655] /
prathamaṃ rudra-m-akṣaṃ tu indra-m-akṣam ataḥ param // 12.8 // {S119}

ap12.9 {A56r6}[4656] putrañjīvakam iṣṭaṃ[4657] vā • anyaṃ vā phalasambhavaṃ[4658] /
vṛkṣārohasusampannaiḥ sahāyaiś cāpi-m-āruhet // 12.9 //

ap12.-10 sahāyānām abhāvena svayaṃ vā • āruhej japī /
ūrdhvaśākhāphalasthāne[4659] {A56v1} + + +ṃ †ganye† vratī[4660] // 12.10 //

ap12.-11 apramattaḥ sadā[4661] tasminn ūrdhvaśākhāvinirgataḥ /
ūrdhvaśākhāphalaṃ[4662] gṛhya • ūrdhvakarma[4663] prayojayet // 12.11 //

ūrdhve • uttamā siddhiḥ kathitaṃ hy agrapuṅgalaiḥ /

ap12.-12 madhyame madhyamā siddhiḥ kanyase hy adhamaiva[4664] tu // 12.12 //

ap12.-13 phalaṃ teṣu samādāya • ajugupsāṃ[4665] prāṇibhiḥ sadā /
paścime śākhināṃ prāpya sidhyante dravyahetavaḥ // 12.13 // {V87}

ap12.-14 uttare yakṣayonyādīm ānayed devatāṃ sadā[4666] /
kṛtyam ākarṣaḥ[4667] khyātaḥ sarvabhūtārthaśāntaye // 12.14 //

ap12.-15 devatāsuragandharvā kinnarā-m-atha rākṣasā /
vidheṣu kurute[4668] karmaṃ sarvabhūtārthapuṣṭaye // 12.15 //

ap12.-16 saphalān kurute karmān aśeṣān bhuvi ceṣṭitān[4669] /
pūrvāyāṃ diśi yā[4670] śākhā tatrasthā phalasambhavā // 12.16 //

ap12.-17 teṣu kuryāt sadā[4671] yatnād dīrghāyuṣyārthahetavaḥ /
karoti vividhākārāṃ mantrasiddhiṃ[4672] phalaiḥ sadā // 12.17 //

ap12.-18 yā tu dakṣiṇato gacchet śākhā parṇānuśālinī /
tāṃ[4673] japī varjayed yatnāt[4674] sattvānāṃ prāṇahāriṇī // 12.18 //

ap12.-19 dakṣiṇāsṛtaśākhāsu phalā ye tu samucchritā /
akṣais taiḥ samaṃ japyā[4675] śatrūṇāṃ prāṇanāśanam[4676] // 12.19 //

ap12.-20 taṃ jāpī varjayed yatnād bahva[4677]puṇyānuhetavaḥ /
adhaḥśākhāvalambasthā phalā ye tu prakīrtitā // 12.20 //

ap12.-21 gacched rasātalaṃ tais tu dānavānāṃ ca yoṣitām /
taiḥ phalair akṣasūtraṃ tu gṛhītvā[4678] samprakīrtitā // 12.21 // {S120}

ap12.-22 adhoyātā[4679] tu nilayāḥ pātālaṃ tena taṃ vrajet /
praviśya tatra vai divyaṃ saukhyām āsādya jāpinaḥ // 12.22 //

ap12.-23 āsurībhiḥ samāsaktas tiṣṭhet kalpaṃ vasec casau /
gṛhya akṣaphalān sarvān[4680] tataḥ • avatarej japī // 12.23 //

ap12.-24 kṛtarakṣaḥ sahāyais tu tato gacched yathāsukham /
gatvā tu dūrataḥ sthānaṃ śucau deśe tathā nityam[4681] // 12.24 //

ap12.-25 tiṣṭhet tatra tu mantrī śodhayed akṣa-m-udbhavām[4682] / {A57r1}
gṛhya • akṣaphalān yuktaḥ[4683] saṃśodhyaṃ vātha sarvataḥ // 12.25 //

ap12.-26 saṃśodhya sarvataḥ • akṣān vedhayen mantraśālinaḥ /
tṛsapta-r-aṣṭa ekaṃ vā vārāṃs te • ekaviṃśati // 12.26 //

ap12.-27 śodhayen mantratattvajñaḥ[4684] pūrvamantreṇa tu[4685] sadā /
saptajapte 'tha-m-aṣṭair vā tato śuddhiḥ samiṣyate // 12.27 //

ap12.-28 kanyākartitasūtreṇa padmanālāsamutthitaiḥ /
triguṇaiḥ pañcabhir yuktaḥ kuryād vartitakaṃ vratī // 12.28 //

ap12.-29 taṃ grathen mantratattvajñaḥ phalān sūkṣmān suvartulān /
acchidrān prāṇakair nityam avyaṅgāñ cāpy[4686] akutsitān // 12.29 // {V88}

ap12.-30 śobhanān cāruvarṇāṃs tv acchidrān asphuṭitān[4687] tathā /
rudrākṣaṃ sutajīvaṃ vā • indrākṣaphalam eva tu // 12.30 //

ap12.-31 ariṣṭāṃ śobhanāṃ nityam avyaṅgāṃ phalasammatām /
grathen mantrī tadā yuktaḥ[4688] • akṣamālāṃ tu yatnataḥ // 12.31 //

ap12.-32 sauvarṇam atha rūpyaṃ vā māṇikyaṃ sphāṭikasambhavam[4689] /
śaṅkhaṃ musāragalvaṃ ca[4690] mauktaṃ vāpi vidhīyate // 12.32 //

ap12.-33 pravālair vividhā mālā kuryād akṣamālikām /
anyaratnāṃś ca vai divyāṃ[4691] kuryāt śubhamālikām // 12.33 //

ap12.-34 pārthivair vartulair gulikair grathet sūtre samāhitaḥ /
anyān[4692] vā gulikān kiñcit phalair vā dhātusambhavaiḥ // 12.34 // {S121}

ap12.-35 kuśāgragrathikān caiva kuryād yatnānujāpinaḥ /
śatāṣṭaṃ pañcaviṃśaṃ vā pañcāśaṃ caiva madhyamām // 12.35 //

ap12.-36 etatpramāṇamālāṃ tu grathen mantrī samāhitaḥ /
sahasraṃ sāṣṭakaṃ caiva kuryān mālāṃ tu jyeṣṭhikām // 12.36 //

ap12.-37 etaccaturvidhāṃ mālāṃ grathitaṃ[4693] nitya mantribhiḥ /
tato grathi tu kṛtvā[4694] vai trimātrāṃ dvika eva vā // 12.37 //

ap12.-38 puṣpalohamayaiḥ kaṭakaiḥ sauvarṇai rajatais tathā /
tatas tāmramayair vāpi grathen mālāsamāsataḥ[4695] // 12.38 //

ap12.-39 tato 'nte pāśakaṃ kṛtvā nyaset tatrānupūrvaśaḥ[4696] /
veṣṭayet taṃ bhṛśaṃ yatnād[4697] yathā baddho[4698] 'vatiṣṭhati // 12.39 //

ap12.-40 parisphuṭaṃ tu tataḥ kṛtvā maṇḍalākāradarśanam / {A57v}
sarpa[4699]bhogatathākāraṃ pariveṣṭyābhibhūṣitam // 12.40 //

ap12.-41 muktāhārasamākāraḥ kaṇṭhikākāranirmitaḥ /
tataḥ snātvā[4700] śubhe • ambhe sarite vāpi nirmale // 12.41 //

ap12.-42 snātvā ca yathāpūrvam uttiṣṭhet[4701] salilālayāt /
upaspṛśya yathāyuktyā gṛhyam akṣāṇusūtritam[4702] // 12.42 //

ap12.-43 prakṣālya pañcagavyais tu tathā mṛttikacūrṇikaiḥ /
prakṣālya śubhe • ambhe[4703] sugandhaiś cānulepanaiḥ // 12.43 //

ap12.-44 praśastair varṇakaiś cāpi śvetacandanakuṅkumaiḥ /
prakṣālya yatnatas tasmāt tato gacched uḍayaṃ tathā // 12.44 //

ap12.-45 yathāsthānaṃ[4704] tu gatvā vai yatrāsau paṭamadhyamaḥ /
jinaśreṣṭho munir mukhyaḥ śākyasiṃho narottamaḥ // 12.45 // {V89}

ap12.-46 śāstur bimbe tathā nityaṃ bhuvi dhātudhare[4705] jine /
tasyāgrataṃ tu taṃ mālāṃ nyaset tatra[4706] samīpataḥ // 12.46 //

ap12.-47 saṃsthāpya paṭe tasminn agrate samupasthite[4707] /
sahasrāṣṭaśataṃ japtaṃ śataṃ caikatra sāṣṭakam // 12.47 // {S122}

ap12.-48 ahorātroṣito[4708] bhūtvā dadau mālāṃ munisattame /
kṛtajāpī tathā pūrvaṃ pramāṇenaiva tatsamaḥ // 12.48 //

ap12.-49 parijapya tato mālāṃ rātrau tatraiva saṃnyaset /
svapet tatraiva mantrajñaḥ kuśasaṃstaraṇe bhuvi // 12.49 //

ap12.-50 svapne yady asau paśyec[4709] chobhanān svapnadarśanān[4710] /
saphalān svapnanirdiṣṭān siddhis tasya vidhīyate // 12.50 //

ap12.-51 buddhaśrāvakakhaḍgīṇāṃ svapne yadi[4711] dṛśyate /
saphalaṃ sidhyate mantrī dhruvaṃ tasya vidhikriyā // 12.51 //

ap12.-52 kumārarūpiṇaṃ bālaṃ vicitraṃ cārudarśanam /
svapne yady asau dṛṣṭvā mālāṃ dadyāt[4712] tathaiva ca /
amoghaṃ tasya sidhyante mantrāḥ sarvārthasādhakāḥ[4713] // iti // 12.52 //

ap12.-53 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ārya-mañjuśriyamūlakalpān madhyamapaṭavidhānavisarād dvādaśamo 'kṣasūtravidhipaṭalavisaraḥ parisamāpta iti[4714] //
{S123} {V90}

ap13. Chapter A13

ap13.1 atha khalu bhagavāñ śākyamuniḥ punar api[4715] śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma / asti mañjuśrīḥ tvadīya[4716]mantrapaṭalasamastavinyastaviśeṣavidhinā homakarmaṇi prayuktasya vidyāsādhakasya • agnyupacaryā[4717]viśeṣavidhānato yatra pratiṣṭhitā sarvavidyācaryāniyuktāḥ sattvāḥ prayujyante / katamaṃ ca tat / rahasyavidyāmantrapadāni / tadyathā //[4718] 13.1 //

ap13.2 {A27v3}[4719] oṁ uttiṣṭha[4720] haripiṅgala lohitākṣa dehi dadāpaya hūṃ phaṭ phaṭ sarvavighnān vināśaya svāhā //

eṣa saḥ mañjuśrīḥ paramāgnihṛdayaṃ sarvakarmakaraṃ sarvakāmadam // 13.2 //

ap13.3 ādau tāvat sādhakena • anenāgnihṛdayena sakṛjjaptaṃ ghṛtāhutitrayam agnau hotavyam / agnir āhvānito bhavati / tathāprayuktasya śāntikapauṣṭikaraudrakarmeṣu tridhā samidhākāṣṭhāni bhavanti // 13.3 //

ap13.4 aśokakāṣṭhaṃ śāntyarthe sārdraṃ caiva viśiṣyate /
vitastihastamātraṃ vā tryaṅgulaṃ vāpi cocchritam[4721] // 13.4 //

ap13.5 snigdhākāraṃ praśastaṃ[4722] tu vidhir eṣā vidhīyate /
akoṭaram asuṣiraṃ cāpi[4723] śukapatranibhaṃ tathā // 13.5 //

ap13.6 haritaṃ śuklavarṇaṃ vā kṛṣṇavarṇaṃ vivarjayet /
kṛmibhir[4724] bhakṣitaṃ varjya-m-akoṭaraṃ cāpi[4725] saṃdadhet // 13.6 //

ap13.7 anyavarṇo 'prakṛṣṭās[4726] tu • adhamāś[4727] caiva varjitā /
nātiśuṣkā na cārdrāpi na ca dagdhaṃ samārabhet[4728] // 13.7 //

ap13.8 apūtim vakraṃ[4729] caiva • atyuccaṃ cāpi varjayet /
agnikuṇḍaṃ tataḥ[4730] kṛtvā catuḥkoṇaṃ samantataḥ // 13.8 //

ap13.9 adhaś caiva[4731] khaned yatnāc caturhastaṃ pramāṇataḥ /
trihastaṃ dve tu hastāni ekahastaṃ tathaiva ca // 13.9 //

ap13.-10 prāṇibhir varjitaṃ[4732] nityaṃ sikatā[4733]saṃskṛtaṃ[4734] {A28r1} ca tat /
padmākāraṃ tato vediṃ[4735] samantān maṇḍalākṛtim[4736] // 13.10 // {S124}

ap13.-11 caturasraṃ cāpi yatnena kuryāc cāpākṛtiṃ tathā /
vajrākārasaṅkāśam ubhayāgraṃ trisūcikam // 13.11 //

ap13.-12 kuryād agnikuṇḍe 'smin dvihastaṃ[4737] tiryaṃ[4738] ca tat /
śucau deśe tathā mṛṣṭe[4739] nadīkūle tathā vare // 13.12 //

ap13.-13 ekasthāvaradeśe ca śmaśāne śūnyaveśmani /
kuryād dhomaṃ[4740] susaṃrabdhaḥ parvatāgre tathaiva ca // 13.13 // {V91}

ap13.-14 śūnyadevakule nityaṃ mahāraṇye tathaiva ca /
yāni sādhanadeśāni kathitāny agrapuṅgalaiḥ // 13.14 //

ap13.-15 etāni sthānāny uktāni homakarme tu[4741] sarvataḥ /
kuśaviṇḍakopaviṣṭena sthitvā hastamātraṃ tataḥ[4742] // 13.15 //

ap13.-16 kuryāt tatra mantrajño homakarma viśeṣataḥ /
kṣipram ebhiḥ sthitā[4743] siddhiḥ sthāneṣv eva na saṃśayaḥ // 13.16 //

prāṅmukha udaṅmukho vāpi kuryāc chāntikapauṣṭike /

ap13.-17 dakṣiṇena tu raudrāṇi tāni mantrī tu varjayet // 13.17 //

ap13.-18 prāṅmukhe śāntikā[4744] siddhiḥ pauṣṭikā[4745] cāpy udaṅmukhe[4746] /
ebhir mantrī sadākālaṃ[4747] mantrajāpaṃ tu m-ārabhet // 13.18 //

ap13.-19 bilvāmraplakṣanyagrodhaiḥ kuryāt karma tu[4748] pauṣṭikam /
ābhicārukakāṣṭhāni śuṣkakaṭvāmlatīkṣṇakāḥ // 13.19 //

ap13.-20 tāni sarvāṇi varjīta niṣiddhā munibhiḥ sadā /
śāntike pauṣṭike karme sārdrakāṣṭhaḥ[4749] praśasyate // 13.20 //

ap13.-21 raudrakarme tathā śuṣkā[4750] varjitā munibhiḥ sadā /
teṣām abhāve samidhānāṃ kāṣṭhaṃ teṣāṃ tu kalpayet // 13.21 //

ap13.-22 samantāt[4751] kuśasaṃstīrṇam ubhayāgraṃ tu kalpayet /
haritaiḥ[4752] snigdhasaṅkāśair mayūragrīvasannibhaiḥ // 13.22 //

ap13.-23 tathāvidhaiḥ kuśair nityaṃ kuryāt śāntikapauṣṭikam /
marakatākārasaṅkāśais[4753] tathā śuṣkaiḥ tṛṇaiḥ sadā // 13.23 // {S125}

ap13.-24 kuryāt pāpakakarmāṇi[4754] niṣiddhā[4755] jinavarair iha /
nirmale cāmbhaso[4756] śuddhe kṛmibhir varjite sadā // 13.24 //

ap13.-25 tato 'bhyukṣya samantād[4757] vai kuryāc cāpi pradakṣiṇam / {A28v}
jvālayed vahni yuktātmā upaspṛśya[4758] yathāvidhi // 13.25 //

ap13.-26 śucinā tṛṇamūlena kuryād ulkāṃ pramāṇataḥ /
muṣṭimātraṃ tataḥ kṛtvā jvālayed vahni yatnataḥ // 13.26 //

ap13.-27 na cāpi mukhavātena vastrāntena vā sadā /
nivāsanaprāvaraṇābhyāṃ varjitā nānya-m-ambare[4759] // 13.27 //

ap13.-28 na cāpi hastavātena upahanyābhiratena[4760] vā /
śucivyajanena[4761] tathā vastre parṇe vāpi[4762] pravātayet[4763] // 13.28 //

ap13.-29 samīrite kṛte vahnau • ebhir udbhūtamārute /
jvālayed agnimantrajño[4764] homārthī susamāhitaḥ[4765] // 13.29 // {V92}

ap13.-30 trīn vārān tato 'bhyukṣet[4766] kṛtvā vā • apasavyakam /
āhutitrayaṃ tato dadyād[4767] ājye gavye tu tatra vai // 13.30 //

ap13.-31 tato kuryāt praṇāmaṃ vai sarvabuddhānāṃ[4768] tāyinām /
svamantramantranāthaṃ ca tato vanded[4769] yatheṣṭataḥ // 13.31 //

ap13.-32 agnihṛdaye tato mantre japte japtena vai sadā /
āhvayed vahni yuktātmā puṣpair eva sugandhibhiḥ // 13.32 //

ap13.-33 āhvayati nityaṃ mantrajño sthānaṃ dadyād vicakṣaṇaḥ / āsanaṃ sthānaṃ datvā tu tena mantreṇa nānyavai // 13.33 //

ap13.-34 dadhiplutam ājyamiśraṃ tu madhvāktaṃ samidhāṃ trayam / juhuyād agnipūjārthaṃ mantrakarmeṇa sarvataḥ // 13.34 //

ap13.-35 ubhayasthaṃ tadā kuryāt samidhānāṃ dravyamiśritam / ājyamadhvaktasaṃyuktāṃ dadhyamiśre tathaiva ca // 13.35 //

ap13.-36 sahasraṃ lakṣamātraṃ vā śatāṣṭaṃ cāpi kalpayet / guhyamantrī tathā mantraṃ sakṛj japtvā kṣipet śikhau // 13.36 // {S126}

ap13.-37 jvālāmāline vahnau • ekajvāle tathaiva ca / śāntikarmaṇi juhvīta nirdhūme cāpi pauṣṭikam // 13.37 //

ap13.-38 sadhūme raudrakarmāṇi garhite jinavarṇite / homakarma prayuktas tu agnau varṇo bhaved yadi // 13.38 //

ap13.-39 śāntike sitavarṇas tu śastaṃ jinavaraiḥ sadā / sidhyanti tatra mantrā vai site 'gnau juhvato yadi // 13.39 //

ap13.-40 raktavarṇaṃ tathā nityaṃ pauṣṭikāt siddhim iṣyate / kṛṣṇe vā dhūmavarṇe ca kapile cāpi pāpikam[4770] // 13.40 //

ap13.-41 ity eṣā trividhā siddhis tridhā varṇapravartitā / anyavarṇābhravarṇā vā vividhākāravarṇitā // 13.41 //

ap13.-42 na siddhis teṣu mantrāṇāṃ punar astīha mahītale / tādṛśaṃ varṇasaṅkāśaṃ vividhākāravarṇitam // 13.42 //

ap13.-43 śikhiṃ jvalantaṃ dṛṣṭvā tu punaḥ karmaṃ samārabhet / bhūyo 'pi kṛtajāpas tu mantrasiddhir bhaved yadi // 13.43 //

ap13.-44 punar homaṃ pravartīta vidhidṛṣṭena karmaṇā / visarjyāhvānanā caiva vahniṃ mantram udīrayet // 13.44 //

ap13.-45 pūrvaprakalpitenāpi maṇḍale 'smiṃ yathāvidhi / tenaiva kuryād dhomaṃ vai visarjanāhvānanakarmaṇām // 13.45 // {V93}

ap13.-46 sarvakarmāṇi tenaiva kuryāt tatraiva karmaṇi / agnicaryā tathārūpaṃ paṭasyāgrata m-ārabhet // 13.46 //

ap13.-47 sidhyanti tatra mantrā vai pūrvam uktaṃ tathāgataiḥ / jinavarṇitakarmāṇi kuryān na ca tatra vai sarvataḥ // 13.47 //

ap13.-48 nānyakarmāṇi kurvīta pāpakāni viśeṣataḥ / garhītā jinavarair yadva viruddhāṃ lokakutsitām // 13.48 //

ap13.-49 uttiṣṭhaṃ cakravartir vā bodhisattvo 'tha bhūmipaḥ /
pañcābhijñaṃ tathā lābhed[4771] devatvaṃ vātha sidhyati // 13.49 // {S127}

ap13.-50 paṭe 'smin nityayuktajño homakarmaviśāradaḥ /
pātālāṃdhipatyaṃ vā antarīkṣacarāmatha // 13.50 //

ap13.-51 bhaumyadevayakṣatvaṃ yakṣī-m-ākarṣaṇe sadā /
rājye • ādhipatye vā viṣaye 'smiṃ grāma eva vā // 13.51 //

ap13.-52 vidyādharam asuratvaṃ sarvasattvavaśānuge /
ākarṣaṇe ca bhūtānāṃ mahāsattvāṃ mahātmanām // 13.52 //

ap13.-53 bodhisattvān mahāsattvān daśabhūmisamāśritān /
ānayed dhomakarmeṇa kiṃ punar mānuṣaṃ bhuvi // 13.53 //

ap13.-54 senāpatyaṃ tathā loke • aiśvarye ca viśeṣataḥ /
sarvabhūtasamāvaśyaṃ nṛpatatvaṃ tathāpi ca // 13.54 //

ap13.-55 vaśyārthaṃ sarvabhūtānāṃ nṛpater vāpi samaṃ bhuvi /
sarvakarmān tathā nityaṃ kuryād dhomena sarvataḥ // 13.55 //

ap13.-56 sarvato sarvayuktātmā sarvakarma samāśrayet /
niyataṃ sidhyate tasya karma śreyo 'rtham uttamam // 13.56 //

ap13.-57 madhyamāś caiva sidhyante karmā kanyasa eva vā /
sarvadravyāṇi tatraiva siddhi-m-uktā tridhā punaḥ // 13.57 //

ap13.-58 dṛśyate saphalā siddhir homakarme pravartite /
mudrā pañcaśikhāṃ baddhvā mantrāṃ caiva keśinīm // 13.58 //

ap13.-59 kuryāt sarvakarmāṇi • ātmarakṣāvān †udhīḥ† /
homakarme pravṛttas tu paṭhen mantram imaṃ tataḥ /
saptajaptāṣṭajaptaṃ vā karme 'sminn idaṃ sadā // 13.59 //

ap13.-60 namaḥ sarvabuddhabodhisattvānām apratihataśāsanānām[4772] / tadyathā /

oṁ jvala tiṣṭha hūṁ ru ru viśvasambhava sambhave svāhā // 13.60 //

ap13.-61 anena mantraprayogeṇa japet[4773] kāṣṭhaṃ punaḥ punaḥ /
dvijaptaṃ saptajaptaṃ vā juhyād[4774] agnau sa mantravit // 13.61 // {V94}

ap13.-62 puṣpadhūpagandhaṃ vā sarvaṃ caiva samantataḥ /
vāriṇā mantrajaptena anenaiva tu prokṣayet // 13.62 // {S128}

ap13.-63 tato sarvakarmāṇi • ārabhed vidhihetunā /
pūrvaprayogeṇaiva kartavyo sarvakarmasu // 13.63 //

ap13.-64 pūrvapañcaśikhāṃ baddhvā mahāmudrāṃ yaśasvinīm / kṛtarakṣas tato bhūtvā keśinyā caiva sadā japī // 13.64 //

ap13.-65 ārabhet sarvakarmāṇi siddhihetor[4775] viśāradāḥ / śakunā yadi dṛśyante śabdā caiva śubhā sadā // 13.65 //

ap13.-66 saphalās tasya mantrā vai varadāne yathepsataḥ / ādi karmeṣu prayuktas tu pravṛttā mantrahetunā // 13.66 //

ap13.-67 saphalā sakalā caiva siddhis teṣu vidhīyate / jayaśabda paṭaho vā dundubhīnāṃ ca nisvanam // 13.67 //

ap13.-68 siddhiḥ sarvatra hy uktā homakarme samāśritaḥ / anyā vā śakunā śreṣṭhā pakṣiṇānāṃ vā śubhā rutāḥ // 13.68 //

ap13.-69 vividhākāranirghoṣā śabdārthā jinavarṇitāḥ / praśastā divyā maṅgalyā divyā manojñā vividhā rutāḥ // 13.69 //

ap13.-70 chatradhvajapatākāṃś ca yoṣitā cāpy alaṅkṛtāḥ / pūrṇakumbhaṃ tathā • argha[4776]darśanaṃ siddhihetavaḥ // 13.70 //

ap13.-71 anekākāravarṇā vā praśastā lokapūjitā / teṣāṃ darśana sidhyante mantrā vividhagocarā // iti // 13.71 //

ap13.-72 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād āryamañjuśrīmūlakalpāt trayodaśamapaṭalavisaraḥ parisamāpta iti // {S129} {V95}

ap14.

Chapter A14

ap14.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /

asti mañjuśrīs tvadīyavidyārahasyasādhanopayikasarvamantrāṇāṃ samanujñas tathāgatadharmakośavisṛta dharmameghānupraviṣṭa gagana-svabhāva sarvamantrāṇāṃ laukikalokottarāṇāṃ prabhur jyeṣṭhatamo yathā kumāraḥ sarvasattvānām / tathāgato 'tra •ākhyāyate jyeṣṭhatamaḥ śreṣṭhaḥ / devamanuṣyāṇāṃ puruṣaṛṣabho buddho bhagavān evaṃ hi kumāra sarvamantrāṇām ayaṃ vidyārājā • agram ākhyāyate śreṣṭhatamaḥ / pūrvanirdiṣṭaṃ tathāgatair anabhilāpyair gaṅgānadīsikatapuṇyair buddhair bhagavadbhī ratnaketos tathāgatasya paramahṛdayaṃ paramaguhyaṃ sarva-maṅgalasammatasarvabuddhasaṃstutapraśastaṃ sarvabuddha sattvasamāśvāsakaṃ sarvapāpapraṇāśakaṃ sarvakāmadaṃ sarvāśāparipūrakam / katamaṃ ca tat // 14.1 //

ap14.2 atrāntare bhagavataḥ śākyamuner ūrṇākośāt sarvabuddhasañcodanī nāma raśmir niścarati sma / yeyaṃ daśadikṣūrdhvam adhaḥ sarvāvantaṃ buddhakṣetrāṇy avabhāsya sarvasattvāṃ manāṃsi cāhlādya • upari bhagavataḥ śākyamuner uṣṇīṣā • antardhīyate sma / uṣṇīṣāc ca bhagavataḥ samanta-jvālārcitamūrtir anavalokanīyaḥ sarvasattvaiḥ durdharṣo mahāprabhāvasa-m-udgataḥ prabhāmaṇḍalālaṅkṛtadeho vividhākārarūpī mahācakravartirūpī vidyārājā • ekākṣaro nāma niścarati sma // 14.2 //

ap14.3 niścaritvā sarvaṃ gaganatalam avabhāsya sarvavidyārājaparivṛto 'nekavidyā-koṭīnayutaśatasahasrapuraskṛtaḥ pūjyamāno sarvalokottarair vidyācakravarti-rājānair abhiṣṭūyamānaḥ sarvamantraiḥ prabhāvyamānaḥ sarvabuddhabodhi-sattvair daśabhūmipratilabdhair mahātmabhiḥ sarvagaganatalam āpūrya divya-ratnopaśobhitamahāmaṇiratnālaṅkṛtadehaś cārurūpī prabhāsvarataro vividha-rūpanirmāṇakoṭīnayutaśatasahasram utsṛjamāna ekākṣaraṃ śabdam udīrayamāno mahāraśmijālaṃ pramuñcamāno 'ntarikṣe sthito 'bhūd bhagavataḥ śākyamuner upariṣṭāt sammukham avalokayamānaḥ sarvāvantaṃ śuddhāvāsa-bhavanaṃ mahāparṣanmaṇḍalaṃ cāvabhāsyamānaḥ // 14.3 // {S130}

ap14.4 atha bhagavāñ śākyamunir ekākṣaraṃ vidyācakravartinaṃ sarvatathāgata-hṛdayaṃ ratnaketur nāma tathāgatasya paramahṛdayaparamaguhyatamaṃ sarvatathāgatair bhagavato ratnaketoḥ saṃniviṣṭaṃ sālendrarāja amitābha duḥprasaha sunetra suketu puṣpendra supināntalokamuniḥ kanakādyais tathāgatair bhāṣitaṃ cābhyanumoditaṃ[4777] ca sarvaiś cātītaiḥ samyaksambuddhair lapitaṃ cānumanyaṃ ca / katamaṃ ca tat // 14.4 //

ap14.5 tadyathā / bhrūṁ //

eṣa sa mañjuśrīḥ paramahṛdayaḥ sarvatathāgatānām asarvaguṇāṃ vidyā-cakravartina ekākṣaraṃ nāma mahāpavitram / anena sādhyamānaḥ sarvamantrā sidhyante / tvadīyaṃ ye kumāra kalparājavare sarvamantrānukūlaṃ paramarahasya • agraḥ samanujñaḥ sarvakarmāvaraṇaviśodhakaḥ • avaśyaṃ tāvat sādha + + + + + + + + + + + + + karmāṇi sarvamantreṣv asmin kumāra tvadīyakalparāje sarvalaukikalokottarāṇi ca mantratantrāṇi sādhayitavyāni / anena kṛtarakṣo 'dhṛṣyo bhavati sarvabhūtānām iti / sarvavighnaiś ca laukikalokottarair nābhibhūyata iti // 14.5 //

ap14.6 samanantara[4778]bhāṣite ca bhagavatā śākyamuninā sarvo 'pi trisāhasramahā-sāhasro lokadhātuḥ ṣaḍvikāraṃ prakampitā abhūvan[4779] / sarvāṇi ca buddhakṣetrāṇy avabhāsitāni sarvaś ca buddhā bhagavantaḥ {V96} saṃnipatitā bhaveyus tasmin parṣanmaṇḍale śuddhāvāsabhavanopaniṣaṇṇa / sarve ca bodhisattvā daśabhūmipratilabdhā avaivartikā hy anuttarāyāṃ samyaksambodhau sarvaśrāvakapratyekabuddhāś ca sarvasattvā maharddhikā vidyārājaraśmisañcoditā āgaccheyur vaśībhūtāḥ / anye ca sattvā bahavo 'nantāparyantalokadhātuvyavasthitā narakatiryakpretaduḥkhagatisaṃniśritās

tena mahatā raśmyavabhāsena spṛṣṭā avabhāsitā duḥkhapratiprabuddhavedanāsannasthaḥ sukhahlāditamanaso niyataṃ tridhāyānasaṃniśritā bhaveyur iti // 14.6 //

ap14.7 atha bhagavāñ śākyamunis taṃ mahāparṣanmaṇḍalam avalokya[4780] mañjuśriyaṃ kumarabhūtam āmantrayate sma // {S131}

śṛṇu mañjuśrīr imaṃ vidyārājaṃ maharddhikam ekavīraṃ sarvakarmikaṃ sarvavidyārājacakravartinaṃ sarvasattvānām āśāpāripūrakaṃ sarvakalpavistare tvadīyamantratantrakalpavistarasamanupraviṣṭaṃ sarvamantrāṇāṃ sādhakaḥ sādhāraṇabhūtaṃ maheśākhya mahotsāhasattvasādhakaviśeṣaprajñopāya-kauśalasarvabodhimārgasaṃśodhakanirvāṇapratiṣṭhāpanākramaṇabodhi-maṇḍaniṣadanākramaṇakuśalasambhārabhūtam // 14.7 //

ap14.8 asyaivaṃ samāsataḥ kalpavistaraṃ paṭavidhānamaṇḍalaṃ saṃsādhanopayikaṃ pūrvamantracaryānucaritaṃ yatra pratiṣṭhitāḥ sattvāḥ sādhayiṣyanti mahācakravartinaṃ vidyārājaṃ mahadbhūtaṃ sarvamantrāṇāṃ parameśvaraṃ prabhaṅkaraṃ sarvāśāpāripūrakaṃ vināyakaṃ sarvajagaddhitaṃ buddham iva sākṣāt pratyupasthitaṃ svayambhuvam uttamottiṣṭhamadhyamakanyasasarvakarmikam // 14.8 //

ap14.9 kṣemaṃgamaṃ śivaṃ śāntaṃ sarvapāpapranāśanam /
devānām api taṃ devaṃ munīnāṃ munipuṅgavam // 14.9 //

ap14.-10 buddham ādityataṃ baddhaṃ viśuddhaṃ lokaviśrutam /
sarvakarmasvabhāvajñaṃ bhūtakoṭi-r-anāvilam // 14.10 //

ap14.-11 vakṣye kalpavaraṃ tasya śṛṇudhvaṃ bhūtikāṅkṣiṇām /
ādau tāvat paṭe[4781] divye vikeśe śleṣavarjite // 14.11 //

ap14.-12 nave śukle viśeṣeṇa sadaśe caivam ālikhet /
dvihastamātrapramāṇena hastamātraṃ ca tiryak // 14.12 //

ap14.-13 tathāvidhe śubhe caiva nirmale cārudarśane /
site daumye tathā śukle suvrate picivarjite // 14.13 //

ap14.-14 śaṅkārāpakare śuklaṃ paṭe caiva dukūlake /
ātasye vālkalai caiva śuddhe tantuvivarjite // 14.14 //

ap14.-15 krimānila•asambhūte jantūnāṃ cānupāyane[4782] /
akauśeye tathā cānye yatkiñcit sādhuvarṇite // 14.15 //

ap14.-16 tādṛśe ca paṭe śreṣṭhe kuryād ālekhyam ālayam /
śāstur bimbam ālikhya prabhāmaṇḍalamālinam // 14.16 // {S132}

ap14.-17 hemavarṇaṃ tadālikhya jvālāmālinaṃ vidum /
ekākinaṃ guhyalīnaṃ parvatasthaṃ mahāyaśam // 14.17 / /{V97}

ap14.-18 ratnamālāvanaddhaṃ vai kuryāt paṭṭavitānakam / upariṣṭād ubhau devau dhāryamāṇau nu-m-ālikhet // 14.18 //

ap14.-19 parvatasyopariṣṭād[4783] vai kuryād ratnamālakām / samantataś ca vitānasya muktāhārārddhabhūṣitam // 14.19 //

ap14.-20 upariṣṭāc chailarājasya sarvam ālikhya yatnataḥ / adhaś caiva tathā śaile mahodadhisamaplutam // 14.20 //

ap14.-21 paṭānte caiva puṣpāṇi samantāc caivam ālikhet / nāgakesarapuṃnāgabakulaṃ caiva yūthikām // 14.21 //

ap14.-22 mālatīkusumaṃ caiva priyaṅgukurabakaṃ sadā / indīvaraṃ ca saugandhī puṇḍarīkam ataḥ param // 14.22 //

ap14.-23 vividhāni puṣpajātāni[4784] tathānyāṃ gandham āśritām[4785] / eteṣām eva puṣpāṇi + + + + + + + + + + // 14.23 //

ap14.-24 + + caiva pūjārthaṃ dadyuḥ śāstur manoramam / pūrvanirdiṣṭavidhinā paṭe jyeṣṭhe tathā paṭe // 14.24 //

ap14.-25 sūtraṃ tantuvāyaṃ ca tathā citrakaraṃ matam / prātihārakapakṣe ca • ālikhec chuddhatame 'hani // 14.25 //

ap14.-26 tathā pravṛtte ca kāle ca jāpe caiva vidhīyate / sarvaṃ sarvam evāsya pūrvam uktaṃ samācaret // 14.26 //

ap14.-27 raṅgojjvalaṃ vicitrāḍhyaṃ śāstur viśvaṃ[4786] samālikhet / anekākārasampannaṃ karṇikārasamaprabham // 14.27 //

ap14.-28 campakābhāsam ābhāsam ālikhed dhemavarṇitam / ebhir ākārasampannaṃ munim[4787] ālikhya ratnajam // 14.28 //

ap14.-29 ratnaketuṃ mahābhāgaṃ śreṣṭhaṃ vai munipuṅgavam / sarvadharmavaśiprāptaṃ buddharatnaṃ tam ālikhet // 14.29 // {S133}

ap14.-30 ratnaparvata-m-āsīnaṃ guhāratnopaśobhitam / paryaṅkopaviṣṭaṃ tu dattadharmānudeśanam // 14.30 //

ap14.-31 īṣismitamukhaṃ vīraṃ dhyānālambanacetasaḥ / guhābahiḥ samālikhya adhaś caiva samantataḥ // 14.31 //

ap14.-32 paṭāntakoṇe sanniviṣṭaṃ sādhakaṃ jānukūrparam[4788] / dhūpavyagrakaraṃ caiva īṣitkāyāvanāmitam // 14.32 //

ap14.-33 uttarāsaṅginaṃ kuryād yathāveṣānuliṅginam / dakṣiṇe bhagavato 'dhaḥ[4789] • mahodadhitalād api // 14.33 // {V98}

ap14.-34 ālikhen nityayuktātmā mantriṇaṃ śreyasārthinam /
etat paṭavidhānaṃ tu kathitaṃ lokapūjitaiḥ /
maṇḍalaṃ tasya devasya sāmprataṃ tu pravakṣyate // 14.34 //

ap14.-35 yuktamantras tadā mantrī tasmin kāle sumantravit /
kṛtasevaḥ sadā mantre • abhyastā jāpasampade // 14.35 //

ap14.-36 abhiṣiktas tadā mantre kalpe 'smin mañjubhāṇite /
maṇḍalācārasampanne nityaṃ cābhiṣecite // 14.36 //

ap14.-37 abhiṣiktaḥ sarvamantrāṇāṃ maṇḍale 'smiṃ viśāradaḥ /
yuktimantaḥ sadā tantre • ātmarakṣe hite mataḥ // 14.37 //

ap14.-38 sahāyāṃś caiva rakṣaghnaiḥ suparīkṣya mahādyutiḥ
ācāryaḥ susaṃrabdhaḥ • ārabdhā vratasevinaḥ // 14.38 //

ap14.-39 mahāprajño 'tha susnigdhaḥ śrīmān kāruṇikaḥ sadā
sahāyānāṃ ca sarveṣāṃ tathā lakṣaṇam ādiśet // 14.39 //

ap14.-40 ekadvau trayo vāpi tathā cāṣṭam athāparām /
kuryāc chiṣyān susampannān prabhūtāṃś cāpi varjayet // 14.40 //

ap14.-41 pūrvadṛṣṭavidhānaṃ tu maṇḍale 'smin sadā caret
prathamā ye tu nirdiṣṭā maṇḍalā daśabaloditā /
mañjughoṣasya nānyaṃ tu • ālikhet[4790] nānyakarmaṇā // 14.41 // {S134}

ap14.-42 pramāṇaṃ tu pravakṣyāmi maṇḍalasya mahādyuteḥ /
caturhastaṃ dvihastaṃ vā tathā cāṣṭam ataḥ parām // 14.42 //

ap14.-43 śucau deśe nadīkūle parvatāgre viśeṣataḥ /
pañcaraṅgikacūrṇena pūrvadṛṣṭena karmaṇā // 14.43 //

ap14.-44 caturaśraṃ caturdvāraṃ catustoraṇabhūṣitam /
catuḥkoṇaṃ samaṃ divyaṃ divyāvāra[4791]samaprabham // 14.44 //

ap14.-45 raṅgojjvalaṃ vicitraṃ ca cāruvarṇaṃ suśobhanam /
sasugandhaṃ sarūpaṃ ca susahāyaḥ samārabhet // 14.45 //

ap14.-46 maunī vratasamācāraḥ • aṣṭaṅga•upasevinaḥ /
akliṣṭacitto mātrajñaḥ • dhārmiko 'tha japī sadā // 14.46 //

ap14.-47 apāpakarmasamārabdhaḥ śāntikapauṣṭika /
madhyasthā te tato viśya • ālikhet śāstuvarṇibhiḥ // 14.47 //

ap14.-48 prathamaṃ sarvaṃ taṃ lekhyaṃ nānāratnavibhūṣitam /
guhāsīnaṃ mahātejaṃ ratnaketuṃ tathāgatam // 14.48 // {V99}

ap14.-49 paryaṅkopaviṣṭaṃ tu dharmacakrānuvartakam /
paṭe yathaiva tat sarvaṃ ālikhec chāstupūjitam // 14.49 //

ap14.-50 tripaṅktibhis tathā rekhaiḥ mudrāiś cāpy alaṅkṛtam /
kuryāt sañchāditān sarvān paṅktiś caiva samantataḥ // 14.50 //

ap14.-51 avyastān samastān ca anākulitatadgatān /
teṣāṃ tu madhye kurvīta cakravartī mahāprabhum // 14.51 //

ap14.-52 uditādityasaṅkāśaṃ kumārākāram arciṣam /
ālikhed yatnam āsthāya mahācakrānuvartinam // 14.52 //

ap14.-53 mahārājasamākāraṃ mukuṭālaṅkārabhūṣitam /
kirīṭinaṃ mahāsattvaṃ sarvālaṅkārabhūṣitam // 14.53 //

ap14.-54 cārupaṭṭārdhasaṃvītaṃ citrapaṭṭanivāsinam /
sragmiṇaṃ saumyavarṇābhaṃ mālyāmbaravibhūṣitam // 14.54 // {S135}

ap14.-55 jighranto dakṣiṇenaiva kareṇa bakulamālakam /
īṣismitamukhaṃ devaṃ mahāvīryaṃ prabhaviṣṇuvam // 14.55 //

ap14.-56 surūpaṃ cārurūpaṃ vai bālavṛddhavivarjitam /
vāmahastasadācakraṃ dīptamālinaparāmṛṣyantam // 14.56 //

ap14.-57 tadālekhyam ardhaparyaṅkasuniviṣṭam ardhena bhujasaṃniśritam /
ālikhed divyavarṇābhaṃ surūpaṃ rūpam āśritam // 14.57 //

ap14.-58 niṣaṇṇaṃ ratnakhaṇḍe 'smin sarvatāno mahādyuteḥ /
śreyasaḥ sarvamantrāṇāṃ pravṛtto varadaḥ sadā // 14.58 //

ap14.-59 jvalantaṃ vahni-r-ākāraṃ + + + maṇḍalaśobhinam /
samantajvālāmālopajvalate[4792] vāyu-m-īritaḥ // 14.59 //

ap14.-60 evaṃ mantraprayogais tu jvālyante mānuṣaṃ bhuvi /
tathāvidhaṃ mahāvīryaṃ sarvamantraprasādhakam // 14.60 //

ap14.-61 paśyed yo hi sa dharmātmā mucyate sarvakilbiṣāt /
pañcānantaryakārī pi duḥśīlo mandamedhasaḥ // 14.61 //

ap14.-62 sarvapāpapraśāntā vai mucyate darśanād vibhoḥ /
maṇḍalaṃ dṛṣṭamātraṃ tu devadevasya cakriṇe /
tatkṣaṇā mucyate pāpā ye 'nye parikīrtitāḥ // 14.62 //

ap14.-63 tataḥ pūrvadvāraṃ saṃśodhya mantreṇaiva samaṃ vibhoḥ /
parikṣiptaṃ toraṇaiḥ sarvaṃ kadalyābhiś copaśobhitam /
parisphuṭaṃ maṇḍalaṃ kṛtvā • aśeṣaṃ cārurūpiṇam // 14.63 // {V100}

ap14.-64 baliṃ dhūpaṃ pradīpaṃ ca gandhamālyaṃ sadā śubham / pūrveṇaiva vidhānena kuryāt sarvam ādarāt // 14.64 //

ap14.-65 madhyasthaṃ pūrṇakumbhaṃ tu cakriṇasyāgrato nyaset / tatkumbhaṃ vijayetyākhyā[4793] mantrajñas taṃ na cālayet // 14.65 //

ap14.-66 tathāgnikuṇḍaṃ pūrvaṃ tu vidhidṛṣṭena karmaṇā / homakarmasamārambho vibhumantreṇa nānya vai // 14.66 // {S136}

ap14.-67 homaṃ cāṣṭasahasraṃ tu khadirendhanavahninā / pālāśaṃ cāpi śrīkaṇḍaṃ[4794] bilvodumbara cākṣakam // 14.67 //

ap14.-68 apāmārgaṃ tathā juhuyāt sarvakarmeṣu yatnataḥ / tilaṃ vā • ājyasaṃpṛktaṃ dagdhagandhasamaplutam[4795] // 14.68 //

ap14.-69 juhuyāt sarvakarmeṣu sahasraṃ sāṣṭakaṃ sadā trisandhyaṃ pūrvanirdiṣṭaṃ snānaṃ celāvadhāraṇam // 14.69 //

ap14.-70 triśuklaṃ[4796] śubhanakṣatraṃ kathitaṃ ca manīṣibhiḥ / pūrvanirdiṣṭakarmāṇi jāpaṃ homaṃ tathāparam // 14.70 //

ap14.-71 kuryān mantrayuktena cakravartikulena vā / ekākṣareṇeva sarvāṇi kuryāt sarvakarmasu // 14.71 //

ap14.-72 mahāprabhāvārthayukto 'sau • ekavīra sadāparam / ācaret sarvamantrāṇāṃ kalpaṃ teṣu sadā japī // 14.72 //

ap14.-73 sidhyante sarvakalpāni laukikā lokasammatā / lokottarāś ca mahāvīryā vidyārājāś ca mahātapāḥ // 14.73 //

ap14.-74 sidhyante sarvamantrā vai • asmin kalpe tu †tānyataḥ† / munibhiḥ kathitaṃ ye vai mantraṃ tathā daśabalātmajaiḥ // 14.74 //

ap14.-75 śakrādyair lokapālais tu viṣṇurīśānabrahmaṇaiḥ / candrasūryais tathānyair vā yakṣendrai rākṣasais tathā // 14.75 //

ap14.-76 mahoragaiḥ kinnaraiś cāpi tathā ṛṣivarair bhuvi / garuḍair mātarair lokais tathānyaiḥ sattvasaṃjñibhiḥ // 14.76 //

ap14.-77 bhāṣitā ye tu mantrā vai siddhiṃ gacchanti te • iha / ākṛṣṭāḥ[4797] sarvamantrāṇāṃ praṇetā sarvakarmaṇām // 14.77 //

ap14.-78 vaśitā sarvamantrāṇāṃ praṇetā sarvakarmaṇām / vaśitā sarvabhūtānāṃ tantramantra sa vistarām // 14.78 //

ap14.-79 eṣa ekākṣaro mantraḥ karoti sarvamantriṇām / saphalaṃ japtamātras tu • ākṛṣṭā sarvadevatām // 14.79 // {S137} {V101}

ap14.-80 vaśitā sarvakalpānāṃ svāmī[4798] • ekākṣaro mahān[4799] /
karoti vividhākārān vicitrān sādhuvarṇitān // 14.80 //

ap14.-81 laukikān lokamantrān[4800] tu sādhayet samyak prayojitaḥ /
parisphuṭaṃ tu paṭaṃ kṛtvā • aśeṣaṃ cārudarśanam // 14.81 //

ap14.-82 śucau deśe nadīkūle parvatāgre ca taṃ nyaset /
pūrvakarmaprayogeṇa kuryāt paścānmukhaṃ sadā // 14.82 //

ap14.-83 sādhakaḥ prāṅmukho bhūtvā vidhidṛṣṭena karmaṇā /
darbhaviṇḍopaviṣṭas tu kuryāj japam anākulam // 14.83 //

ap14.-84 noccaśabdo na mṛdur nāpi cittaparasya tu /
adūṣayaṃ sarvabhūtān[4801] kṣiprasiddhir bhaved iha // 14.84 //

ap14.-85 maitracittaḥ sadā loke duḥkhitāṃ kṛpaṇāṃ sadā /
anāthāṃ dīnamanasāṃ vyasanārttāṃ sudurbalām // 14.85 //

ap14.-86 patitāṃ saṃsāraghore 'smin kṛpāviṣṭo 'tha sidhyati /
paṭasyāgrato yatnena mahāpūjāṃ nyaset sadā // 14.86 //

ap14.-87 mānasī mānuṣīṃś cāpi divyāṃ hṛdaya-m-udbhavām /
cintayet kuryād vāpi jinendraviśvapaṭasya tu // 14.87 //

ap14.-88 tatraivāgnikuṇḍaṃ kuryāt[4802] tattvavidhānataḥ /
susamṛddhaṃ sādhako hy agni juhuyāt tatra-m-āhutiḥ // 14.88 //

ap14.-89 śvetacandanakarpūraṃ kuṅkumaṃ miśrapūjitaḥ /
śatāṣṭam āhutiṃ juhvaṃ ṣaḍbhau dīptitu mantravitu // 14.89 //

ap14.-90 khadire plakṣyanyagrodhe pālāśe cāpi nityataḥ /
eṣā samudbhave kāṣṭhe jvālayed vahnim ūrjitaḥ // 14.90 //

ap14.-91 eṣām abhāve kāṣṭhānām anyaṃ kāṣṭhaṃ samāharet /
picumardaṃ kadvam amlaṃ ca tathaiva madanodbhavam // 14.91 //

ap14.-92 sarvakaṇṭakino varjyāḥ pāpakarmeṣu kīrtitāḥ /
ekākṣareṇaiva mantreṇa kuryāc chāntikapauṣṭikam / {S138}
āśu siddhir bhavet tasya pāpaṃ karma samācaret // 14.92 //

ap14.-93 sarvamantradharā hy atra sakarmā kalpavistarā /
prayoktavyā nirvikalpena siddhiṃ gacchanti te sadā /
ākṛṣyante tadā mantrā varadā caiva bhavanti ha // 14.93 //

ap14.-94 palāśodumbarasamidhānāṃ plakṣanyagrodha eva vā /
ghṛtāktānāṃ dadhnasaṃyuktāṃ madhvopetāṃ samāhitām // 14.94 // {V102}

ap14.- juhuyāt sarvato mantrī rājyakāmo mahītale /
95 devīṃ rājyam ākāṃkṣaṃ juhuyāt kuṅkumacandanam // 14.95 //

ap14.- vidyādharāṇāṃ devānām ādhipatyam ākāṃkṣayan[4803] /
96 juhuyāt padmalakṣāṇi ṣaṭtriṃśat sakesarām // 14.96 //

ap14.- homānte vai tatra kurvīta • arghyaṃ śāstunivedanam /
97 samantāj[4804] jvalate tatra paṭaśreṣṭho jināṅkitaḥ // 14.97 //

ap14.- taṃ ca spṛṣṭamātraṃ tu utpated brahma-m-ālayam /
98 akaniṣṭhā yāvad[4805] devās tu yāvāc cāpātālasañcayam // 14.98 //

ap14.- atrāntare sarvasiddhānāṃ rājāsau bhavate sadā /
99 vidrāpayati bhūtāni mahāvīryo dṛḍhavrataḥ // 14.99 //

ap14.- kramaḥ vidyādharāṇāṃ sadā rājā bhavitā karmasādhane /
100 punaś ca kalpamātraṃ tu sa jīved dīrgham adhvanam // 14.100 //

ap14.- cyutas tasmiṃ mahākāle niyato bodhiparāyaṇaḥ /
101 aparaṃ karman ity eṣa kathitaṃ saṃkṣepavistaram // 14.101 //

ap14.- śvetapadmāṃ samāhṛtya śvetacandanasaṃyutām /
102 juhuyāc chatalakṣāṇi ratnaketuṃ sa paśyati // 14.102 //

ap14.- dṛṣṭvā taṃ jinaṃ śreṣṭhaṃ pañcābhijño bhavet tadā /
103 mahākalpaṃ ciraṃ jīved buddhasyānucaro bhavet // 14.103 //

ap14.- paśyate ca tadā buddhāṃ anantāṃ diśi saṃsthitām /
104 teṣāṃ pūjayen nityaṃ tayair eva ca saṃvaset // 14.104 // {S139}

ap14.- ratnāvatī nāma dhātvaika yatrāsau bhagavān vaset /
105 muniḥ śreṣṭho varaḥ • agro ratnaketus tathāgataḥ // 14.105 //

ap14.- tatrāsau vasate nityaṃ mantrapūto na saṃśayaḥ /
106 aparaṃ karmam iṣṭaṃ ca kathitaṃ hy agrapudgalaiḥ // 14.106 //

ap14.- nāgakesarakarpūraṃ candanaṃ kuṅkumaṃ samam /
107 ekīkṛtya tadā mantrī juhuyāl lakṣāṣṭasaptati // 14.107 //

ap14.- homāvasāne tadā deva āyātīha sacakriṇaḥ /
108 tuṣṭo varado nityaṃ mūrdhni spṛśati sādhakam // 14.108 //

ap14.- spṛṣṭamātras tadā mantrī saptabhūmyādhipo bhavet /
109 jinānām aurasaḥ putro bodhisattvaḥ sa ucyate // 14.109 //

ap14.- niyataṃ bodhiniṣṭhas[4806] tu vyākṛto 'sau bhaviṣyati /
110 tataḥ prabhṛti yatkiñcid jñānaṃ jñeyaṃ jinātmajam // 14.110 // {V103}

ap14.- jānāti sarvamantrāṇāṃ gatimāhātmam ūrjitam /
111 pañcābhijño bhavet tasmin dṛṣṭamātreṇa mantrarāṭ // 14.111 //

ap14.- karoti vividhākārām ātmabhāvaṃ sadā yadā /
112 sarvākāravaropetāṃ pūjākarmi sadā rataḥ // 14.112 //

ap14.- bhavate tatkṣaṇād eva udyukto bodhikarmaṇi /
113 kṣaṇamātre tadā lokān buddhakṣetrān[4807] sa gacchati // 14.113 //

ap14.- lokadhātusahasrāṇi • aṇḍā hiṇḍanti sarvataḥ /
114 buddhānāṃ bodhisattvānāṃ paśyante caritāṃ tadā // 14.114 //

ap14.- dharmaṃ śṛṇoti tat teṣāṃ pūjāṃ karme samudyataḥ /
115 aparaṃ karmam astīha cakravartijinodbhave // 14.115 //

ap14.- pradīpalakṣaṇaṃ dadyāc chucivartirghṛtaḥ same /
116 sauvarṇe bhājane raupye tāmre mṛttikame 'pi vā // 14.116 //

ap14.- te tu prajvalite dīpe puruṣair lakṣapramāṇibhiḥ /
117 gaṇamātrasaṃnyaste śatasāhasranāvikaiḥ // 14.117 // {S140}

ap14.- strīvarjaiḥ puruṣaiś cāpi pradīpahastaiḥ samantataḥ /
118 paṭaṃ śāstubimbākhye[4808] dadyāt pūjā ca karmaṇi // 14.118 //

ap14.- samaṃ sarvapravṛttās tu mantre kaikasamantrite[4809] /
119 dadyāc chāstuno mantrais tatkṣaṇāt siddhim ādiśet // 14.119 //

ap14.- samantād garjitanirghoṣaṃ dundubhīnāṃ ca niḥsvanam /
120 devasaṅghā hy anekā vai sādhukāraṃ pramuñcayet // 14.120 //

ap14.- buddhā bodhisattvāś ca gaganasthaṃ tasthure tadā /
121 sādhu sādhu tvayā prājña sukṛtaṃ karma kāritam // 14.121 //

ap14.- na paśyasi punar duḥkhaṃ saṃsārārṇavasaṃplutam /
122 kṣeme śive ca nirvāṇe • abhaye buddhatva-m-āśritaḥ // 14.122 //

ap14.- mārge śubhe ca vimale • aṣṭāṅge sādhuceṣṭite /
123 prapannas tvaṃ mantrarūpeṇa cakri-m-ekākṣarākṣite // 14.123 //

ap14.- aparaṃ karma-m-evāsti • uttamāṃ gatiniśritaḥ /
124 mahāprabhāvārthavijñātaṃ sarvabuddhaiḥ samprakāśitam // 14.124 //

ap14.- gṛhya nimbamayaṃ kāṣṭhaṃ kuryād vajraṃ triśūcikam /
125 ubhayāgraṃ madhyapārśvaṃ tu kuryāt kuliśasambhavam // 14.125 //

ap14.- mantrapūtaṃ tataḥ kṛtvā paṭasyāgrataḥ †ka† nyaset[4810] /
126 parāmṛśya tato mantrī japen mantrān samāhitaḥ // 14.126 // {V104}

ap14.- lakṣaṣoḍaśakāṣṭaṃ[4811] ca samāpte siddhir iṣyate /
127 ekajvālī tato vajraḥ samantāt prajvalate hi saḥ // 14.127 //

ap14.- ujjahāra tato 'cintyam ūrdhvasaṃkramate hi saḥ /
128 brahmalokaṃ tato yāti • anyāṃ vā devasammitim // 14.128 //

ap14.- ākāśena tato gacchet[4812] sarvasiddheṣu • agraṇīḥ /
129 kurute • ādhipatyaṃ vai siddhavidyādharādiṣu // 14.129 //

ap14.- cakravartis tato rājā bhavate devasannidhau /
130 karoti vividhākāram ātmabhāvaviceṣṭitam // 14.130 // {S141}

ap14.- daśa cāntarakalpāni ciraṃ tiṣṭhan na cālayet /
131 saukhyabhāgī sadā pūjyaḥ surūpo rūpavān sadā // 14.131 //

ap14.- bodhicittaḥ samācāro janmaduḥkhavivarjitaḥ /
132 bhavate surasiddhas tu sarvapāpavivarjitaḥ // 14.132 //

ap14.- cyutas tasmād bhaven martyo bahusaukhyaparāyaṇaḥ /
133 gatiṃ sarvāṃ vicerusthaḥ bhavate bodhiparāyaṇaḥ // 14.133 //

ap14.- anantā vividhā karmā bahulokārthapūjitam /
134 paṭhyante mantrarāje 'smin sakalpā kalpavistarāt // 14.134 //

ap14.- bhaumyādhipatyaṃ śakratvaṃ cakravartitvaṃ ca vā punaḥ /
135 vidyādharāṇāṃ tathā devāṃ kurute cādhiceṣṭitam // 14.135 //

ap14.- anekākārarūpaṃ vā + + + yad ihocyate /
136 sarvasiddhim avāpnoti suprayuktas tu mantriṇā // 14.136 //

ap14.- rātrau paryaṅkam āruhya + + acchindyaṃ[4813] japato vratī /
137 prabhāte siddhim āyāti pañcābhijño bhavej japī // 14.137 //

ap14.- śmaśāne śavam ākramya niścalo taṃ japed vratī /
138 ekākṣaraṃ mahārthaṃ tu prabhāte siddhim iṣyate // 14.138 //

ap14.- śmaśānastho yadi yapyeta vidyārājamaharddhikaḥ /
139 ṣaṇmāsaiḥ siddhim āyāti yatheṣṭaṃ kurute phalam // 14.139 //

ap14.- yatra vā tatra vā sthāne japyamāno maharddhikaḥ /
140 tatrasthaḥ sidhim āyāti suprayuktas tu mantribhiḥ // 14.140 //

ap14.- sitaṃ chatraṃ tathā khaḍgaṃ maṇipādukakuṇḍalam /
141 hārakeyūra paṭakaṃ + + + cāṅgulīyakam // 14.141 //

ap14.- kaṭisūtraṃ tathā vastraṃ daṇḍakāṣṭhakamaṇḍalum /
142 yajñopavītam uṣṇīṣaṃ kavacaṃ cāpi carmiṇam // 14.142 // {V105}

ap14.-143 ajinaṃ kalaśaṃ[4814] caiva akṣasūtraṃ ca pāduke / sarve te bhūṣaṇā śreṣṭhā loke 'smiṃ samatāv ubhau // 14.143 // {S142}

ap14.-144 surair martyais tathā cānyaiḥ + + + bhūṣaṇāniha[4815] / sarve siddhim āyānti paṭasyāgrato jāpine // 14.144 //

ap14.-145 sarvadravyaṃ tathā dhātuṃ bhūṣaṇaṃ maṇayo 'pi ca / anekapraharaṇāḥ sarve vinyastā paṭam agrate // 14.145 //

ap14.-146 sakṛj japtātha saṃśuddhā lakṣa-m-aṣṭau bhimantritā / jvalate sarva saṃyuktā uttiṣṭhet[4816] spṛśanāj japī // 14.146 //

ap14.-147 sattvaprakṛtayo vāpi vividhākārarūpiṇaḥ / bhūṣaṇāḥ praharaṇāś cāpi mṛnmayā vā svabhāvikā // 14.147 //

ap14.-148 surūpaceṣṭaprakṛtayaḥ nānāpakṣigaṇād api / sarvabhūtās tu ye khyātā kṛtrimā vā hy akṛtrimā // 14.148 //

ap14.-149 sattvasaṃjñātha niḥsaṃjñā sidhyante mantrapūjitā / vividhadravyavinyastā vividhā dhātukāritā // 14.149 //

ap14.-150 + + + + + + + vāpi gatiyonisupūjitā / vinyastā paṭa-m-agre 'smiṃ pūrvadṛṣṭavidhānataḥ // 14.150 //

ap14.-151 āmṛṣya taṃ japen mantrī ṣaḍ lakṣāṇi ca sapta ca / japānte jvalite teṣu siddhiṃ prāpnoti puṣkalām // 14.151 //

ap14.-152 spṛṣṭamātreṣu tat teṣāṃ utpatet tu caturdiśam / ciraṃ jīvec ciraṃ saukhyaṃ prāpnotīha divaukasām // 14.152 //

ap14.-153 yathā yathā prayujyete vidyārājamaharddhikaḥ / tathā tathā ca tuṣyeta varado ca bhavet sadā // 14.153 //

ap14.-154 anyakarmapravṛttās tu karmabhiḥ kalpavistaraiḥ / tair eva sidhyante kṣipraṃ vidyārājamaharddhikaḥ // 14.154 //

ap14.-155 śucinā śucicittena śucikarme[4817] sadā rataḥ / śucau deśe 'tha mantrajñaḥ śucisiddhiṃ[4818] samṛcchati // 14.155 //

ap14.-156 yatkarma[4819] tatphalaṃ vindyād adhikād adhikaṃ bhavet / madhye madhyamakarme tu kanyasaṃ tu-m-ataḥ param // 14.156 // {S143}

ap14.-157 karmā prabhūtam artha dattvā karoti bhūtaceṣṭitam / asādhitaḥ karmasiddhis tu phalaṃ dadyālpamātrakam // 14.157 //

ap14.-158 nityaṃ ca jāpamātreṇa mahābhogo 'tha mahābalaḥ / rājñā priyatvamantritvaṃ karoti japinaḥ sadā // 14.158 // {V106}

ap14.- pāpaṃ praṇaśyate tasya sakṛj japtas tu mantrarāṭ /
159 dvijaptaḥ saptajapto vā • ātmarakṣā bhaven mahān // 14.159 //

ap14.- sahāyānāṃ sarvato rakṣā • aṣṭajaptaḥ karoti saḥ /
160 vastrāṇām abhimantrīta ubhau mantrī tadā punaḥ // 14.160 //

ap14.- mucyate sarvarogāṇām ubhau vastrābhimantritau /
161 sparśanaṃ teṣu mantreṣu jvaraṃ naśyati dehinām // 14.161 //

ap14.- mukhaṃ[4820] cābhimantritaḥ • akṣṇī vā cāpi yatnataḥ /
162 kruddhasya naśyate kruddho dṛṣṭamātras tu mantribhiḥ // 14.162 //

ap14.- ye ca bhūtagaṇā duṣṭā hiṃsakā pāpakarmiṇaḥ /
163 mukhaṃ teṣu nirīkṣeta triṃśaj japtena mantrarāṭ // 14.163 //

ap14.- hastaṃ cābhimantrīta svakaṃ caiva punaḥ punaḥ /
164 teṣāṃ prahāram āvarjyā mucyate sarvadehinām // 14.164 //

ap14.- bālānāṃ nitya kurvīta snapanaṃ pānabhojanam /
165 ṣaṣṭi japtavare mantre • utkṛṣṭe devapūjite // 14.165 //

ap14.- tyajante sarvaduṣṭās tu kravyādā mātarā grahāḥ /
166 mantrabhītās tu naśyante tyajante bāliśān sadā // 14.166 //

ap14.- evaṃprakārāny anekāni karmāṃ caiva mahītale /
167 mānuṣāṇāṃ tathā cakre kṣipraṃ caiva sadā nyaset // 14.167 //

ap14.- sarisṛtā ye tu bhūtā vai vividhā sthāvarajaṅgamāḥ /
168 saviṣā nirviṣāś caiva naśyante mantradīritā // 14.168 //

ap14.- ye kecid vividhā duḥkhā yā kācit sattvavedanā /
169 vinyastā mantrarājena śāntim āśu prayacchati // 14.169 // {S144}

ap14.- vividhā yā saduḥkhāni mahāmāryopasargiṇaḥ[4821] /
170 naśyante kṣipram evaṃ tu mantrajaptena ṣaṭchatam // 14.170 //

ap14.- kuryād dhomakarmāṇi madhvamadhvājyamiśritam /
171 nīlotpalaṃ sugandhaṃ vai sahasraṃ cāṣṭa pūjitam // 14.171 //

ap14.- śāntiṃ tilena bhūtāni prajagmuḥ svasthatāṃ janaḥ /
172 evaṃprakārāny anekāni bahukalpasamudbhavām // 14.172 //

ap14.- sarvāṃ karoti kṣipraṃ vai suprayuktas tu mantribhiḥ /
173 japamātreṇa kurvīta • arīṇāṃ krodhanāśanam // 14.173 //

ap14.- anekamantrārthayuktānāṃ kalpānāṃ bahuvistarām /
174 vidhidṛṣṭā bhavet teṣāṃ teṣu siddhir ihocyate // 14.174 // {V107}

ap14.-175 avaśyaṃ kṣudrakarmāṇi mantrajapto karoti ha / sarvāny eva tu japtena kṣipram arthakaraḥ sadā // 14.175 //

ap14.-176 vaśyārthaṃ sarvabhūtānāṃ trisandhyaṃ japam iṣyate / homakarmaṃ ca kurvīta mālatyāḥ kusumaiḥ sadā // 14.176 //

ap14.-177 śvetacandanakarpūrakuṅkumāc ca vidhīyate / varajāpine mantraḥ saphalāṃ kurute sadā // 14.177 //

ap14.-178 manīṣitān sādhayed arthā nityahomena jāpinam / karpūrādibhir[4822] yuktais tu nityahomaṃ prakalpitam // 14.178 //

ap14.-179 sādhayed vividhān karmān yatheṣṭaparikalpitān / alpād alpataraṃ karma prabhūtā bhūti-m-udbhavam // 14.179 //

ap14.-180 madhye madhyakarmāṇi sadā siddhir udāhṛtā / tasmāt sarveṣu karmeṣu kuryād dhomaṃ viśeṣataḥ // iti // 14.180 //

ap14.-181 bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād āryamañjuśriyamūlakalpāc caturdaśamaś cakravartipaṭa[4823]vidhānamaṇḍalasādhanopayikavisaraḥ parisamāpta iti //
{S145} {V108}

ap15. # Chapter A15

ap15.1 atha khalu vajrapāṇir bodhisattvo mahāsattvas tatraiva parṣanmadhye saṃnipatito 'bhūt / saṃniṣaṇṇaḥ sa utthāyāsanād bhagavantaṃ triḥ pradakṣiṇīkṛtya bhagavataś caraṇayor nipatya bhagavantam etad avocat // 15.1 //

ap15.2 sādhu sādhu bhagavan / sudeśitaṃ suprakāśitaṃ paramasubhāṣitaṃ vidyāmantraprayogamahādharmameghavinisṛtaṃ sarvatathāgatahṛdayaṃ mahāvidyārājacakravartinamahākalpavistarasarvārtha[4824]pāripūrakaṃ saphalaṃ sampādakabodhimārganiruttaraṃ kriyābhedasaṃdhyajapahomavidyacaryānuvartināṃ mārgaṃ dṛṣṭaphalakarmapratyayajanitahetunimittamahādbhutadaśabalākramaṇakuśalabodhimaṇḍa-m-ākramaṇaniyataparāyaṇam / tat sādhu bhagavān vadatu śāstā mantrasādhanānukūlāni svapnasaṃdarśanakālanimittam yena vidyāsādhakānuvartinaḥ sattvāḥ siddhinimittaṃ karma • ārabheyuḥ saphalāś ca sarvavidyāḥ karmanimittāni bhavanti-r-iti // 15.2 //

ap15.3 evam ukte bhagavāñ śākyamunir vajrapāṇiṃ bodhisattvam etad avocat / sādhu sādhus tvaṃ yakṣeśa / bahujanahitāya tva pratipanno bahujanasukhāya lokānukampāyai mahato janakāyasyārthāya hitāya sukhāya sarvavidyāsādhakānām arthāya / taṃ śṛṇu sādhu ca suṣṭhu ca manasi kuru /

bhāṣiṣye 'haṃ te // 15.3 //

ap15.4 ādau tāvat pūrvakarmārambhaṃ sarvakarmeṣu niḥsaṅgaṃ sthānaṃ gatvā parvatāgre nadīkūle vā guhācatvarakeṣu[4825] vā śucau deśe • uḍayaṃ kṛtvā paṭe pratiṣṭhāpya mahatīṃ pūjāṃ kṛtvā tenaiva vidhinā pūrvavat sarvakarmeṣu śuklapakṣe prātihārapakṣe vā • avaśyaṃ śubhe 'hani rātrau prathame yāme śvetacandanakarpūrakuṅkumaṃ cekīkṛtya khadirakāṣṭhair agniṃ prajvālya paṭasyāgrataś caturhastapramāṇam āgrathita āhutiṃ sahasrāṣṭaṃ juhuyān nirdhūme vigatajvāle cāṅgāre / tadā[4826] homānte padmapuṣpāṣṭasahasraṃ juhuyāc chvetacandanābhyaktām / homānte ca bhadrapīṭhaṃ mudrāṃ baddhvā • āsanaṃ dadyāt svamantrasya svamantreṇaiva / anena mantreṇa tu homaṃ kuryāt // 15.4 //

ap15.5 namaḥ samantabuddhānām apratihataśāsanānām / tadyathā / oṁ kumārarūpiṇa[4827] darśaya darśaya[4828] • ātmano bhūtisamudbhāvāya[4829] svapnaṃ me niveda yathābhūtam / hūṃ hūṃ phaṭ phaṭ svāhā // 15.5 // {S146}

ap15.6 anena mantreṇa kṛtarakṣo homakarmaṇi sarvāny asmin karma kuryāt / tata ubhayāgrān[4830] kuśān saṃstīrya kuśaviṇḍakaśiropadhānapūrvaśiraḥ paṭasyāgrato nātidūre nātyāsanne svapet / prathamaṃ yāmaṃ jāgarikāyoga-m-anuyuktaḥ sarvabuddhabodhisattvānāṃ praṇamya pāpaṃ ca pratideśya ātmānaṃ • niryātayet sarvabuddhānām / tato nidrāṃ vaśam āgacched yathā sukham iti // 15.6 //

ap15.7 prathame yāme tu ye svapnās tān viduḥ śleṣmasambhavān /
dvitīye pitta-m-utthānād garhitā lokasambhavāḥ // 15.7 //

ap15.8 tṛtīye vātikaṃ vindyāc caturthe satyasambhavān /
śleṣmike svapnamukhye tu • īdṛśān paśya vai[4831] sadā // 15.8 // {V109}

ap15.9 maṇikūṭān muktāhārāṃś ca samantataḥ prabhūtān /
ambharāśiṃ tu plutaṃ[4832] cātmānaṃ sa paśyati // 15.9 //

ap15.-10 samantāt saritā kīrṇaṃ mahodadhisamaplutam /
yatrastha[4833] ātmadehasthaḥ[4834] paśyec[4835] caiva yatra vai // 15.10 //

ap15.-11 tatra taṃ deśam ākīrṇaṃ puṣkariṇyo samantataḥ /
plavaṃ codyānaṃ[4836] ca pānāgāraṃ ca veśmanam // 15.11 //

ap15.-12 udakaughai[4837] ruhyamānaṃ tu paśyec[4838] caiva samantataḥ /
himālayaṃ tathādriṃ vā sphaṭikasthaṃ mahānadam // 15.12 //

ap15.-13 nagaṃ śailaṃ ca rājaṃ ca sphaṭīkābhiḥ samaṃ citam /
muktājālasañchannaṃ muktārāśiṃ ca paśyati // 15.13 //

ap15.-14 mahāvarṣaṃ jalaughaṃ ca paśyate 'sau kahāvahaḥ /
śvetaṃ sitaṃ chatraṃ pāṇḍaraṃ vāpi bhūṣaṇam // 15.14 //

ap15.- kuñjaraṃ śuklarūpaṃ vā kaphine svapnam ucyate /
15 sitaṃ cāmarapuruṣaṃ vā • ambaraṃ vāpi darśanam // 15.15 //

ap15.- sparśanaṃ saindhavādīnāṃ lavaṇānāṃ ca sarvataḥ /
16 karpāsaṃ kṣaumapaṭṭaṃ vā loharūpyaṃ tathāgurum // 15.16 //

ap15.- sparśane grasane caiva śleṣmike svapnam iṣyate /
17 māṣādhmātakāś caiva tilapiṣṭā guḍodanā // 15.17 // {S147}

ap15.- vividhā māṣabhakṣās tu kaphine svapnam iṣyate /
18 svastikāpūpikā cānye kṛsarā pāyasāpare // 15.18 //

ap15.- teṣāṃ bhakṣaṇā svapne śleṣmikasya vidhīyate /
19 śaṅkulyā parpaṭā khādyā vividhā sūpajātayaḥ // 15.19 //

ap15.- sparśanād bhakṣaṇāc[4839] caiva svapne śleṣmāghabṛṃhaṇam /
20 anekaprakārapūrvās tu khādyabhojyānusammatā // 15.20 //

ap15.- bhakṣaṇāsparśanāt teṣāṃ kaphine svapnaceṣṭitam /
21 āsanaṃ[4840] śayanaṃ[4841] yānaṃ vāhanaṃ sattvasambhavam // 15.21 //

ap15.- sparśanārohaṇā caiva prathame yāme tu darśanam /
22 svapnā yadi dṛśyeran kaphine sarvam ucyate // 15.22 //

ap15.- evaṃ prakārā ye svapnā jalasambhavaceṣṭitā /
23 vividhā vā khādyabhojyānāṃ śleṣmikānāṃ ca darśanam // 15.23 //

ap15.- teṣāṃ svapne dṛṣṭvā vai śleṣmikānāṃ tu ceṣṭitam /
24 acintyo hy anekā[4842] kathitā svapnā lokanāyakaiḥ // 15.24 // {V110}

ap15.- paittikasya tu svapnāni dvitīyayāme hi dehinām /
25 jvalantam agnirūpaṃ vā nānāratnasamudbhavām // 15.25 //

ap15.- agnidāhaṃ maholkaṃ vā jvalantaṃ sarvato diśaḥ /
26 svapne paśyate jantuḥ pittasammūrchito hy asau // 15.26 //

ap15.- padmarāga tathā ratnaṃ anyaṃ vā ratnasambhavam /
27 svapne darśanaṃ vindyāt[4843] paittikasya tu dehinaḥ // 15.27 //

ap15.- agnisaṃsevanād †āghā† sparśanād bhakṣaṇād api /
28 vividhāṃ pītavarṇānāṃ svapne pittamūrchitaiḥ // 15.28 //

ap15.- tapantaṃ nityam ādityam ātapaṃ kaṭukaṃ sadā /
29 svapne yāni paśyeta pittāntadehamūrcchitaḥ // 15.29 //

ap15.- hemavarṇaṃ tadākāśaṃ pītavarṇaṃ mahītalam /
30 svapne yo 'bhipaśyeta pittaglānyasambhavā // 15.30 // {S148}

ap15.-31 samantāj jvalitaṃ vahniṃ dyotamānaṃ nabhastalam / paśyate svapnakāle 'smin pittākrānto hi dehinaḥ // 15.31 //

ap15.-32 hemavarṇaṃ tadā bhūmiṃ parvataṃ vā śiloccayam / mahānāgaṃ tathā yānaṃ sarvaṃ hemamayaṃ sadā // 15.32 //

ap15.-33 paśyate nityasvapnastho pittaceṣṭābhimūrcchitaḥ / sarvaṃ hemamayaṃ bhāṇḍaṃ yānaṃ bhūṣaṇavāhanam // 15.33 //

ap15.-34 āsanaṃ śayanaṃ cāpi jātarūpasamudbhavam / sparśanārohaṇāc caiva paittikaṃ svapnadarśanam // 15.34 //

ap15.-35 pītamālyāmbarasaṃvītaḥ pītavastropaśobhitaḥ / pītanirbhāsagandhāḍhyo pītayajñopavītinaḥ // 15.35 //

ap15.-36 pītākāraṃ ca ātmānaṃ svapne yo 'bhipaśyati / pittamūrcchāsamutthānād dvitīye yāme tu darśanāt // 15.36 //

ap15.-37 evaṃprakārā vividhā vā yebhyaḥ svapnānuvarṇitāḥ / vividhā pītanirbhāsā svapnā pittasamudbhavā // 15.37 //

ap15.-38 madhyame yāmanirdiṣṭā pittakāntā nu dehinām / anekākārarūpās tu pītābhāsasamudbhavāḥ // 15.38 //

ap15.-39 kathitā loka-m-agrais tu svapnāḥ pittasamudbhavāḥ / vātikā ye tu svapnā vai tṛtīye yāme nu kathyate // 15.39 //

ap15.-40 prabhāsvarā samantād vai diśaḥ sarvā nu dṛśyate / ākāśagamanaṃ cāpi tiryaṃ cāpi nabhastale // 15.40 // {V111}

ap15.-41 samantād dhy[4844] aṭate nityam ākāśe ca nabhastalam / vātikaṃ svapnam ity uktam īdṛśaṃ tu vidhīyate // 15.41 //

ap15.-42 plavanaṃ laṅghanaṃ caiva tarūṇāṃ cābhirohaṇam / paṭhanaṃ sarvaśāstrāṇāṃ mantrāṇāṃ ca viśeṣataḥ // 15.42 //

ap15.-43 bhāṣaṇaṃ jalpanaṃ cāpi prabhūtaṃ cāpi vātike / rohaṇaṃ kaṇṭakavṛkṣāṇāṃ bhakṣaṇaṃ vātitiktakam // 15.43 // {S149}

ap15.-44 kaṭvamlaṃ sarvakhādyānāṃ bhakṣaṇaṃ cāpi vātike / vātaskandha[4845]mukhyānāṃ phalānāṃ vātikopitām // 15.44 //

ap15.-45 teṣāṃ tu bhakṣaṇe svapne nirdiṣṭā vātasambhavā / bhakṣāhāraviśeṣāṇāṃ dravyāṇāṃ ca vātalam // 15.45 //

ap15.-46 kṣiptacittā tathā jantu sparśanād bhakṣaṇād api / bhṛtyatā sarvabhūtānāṃ darśanāc cāpi ātmanām // 15.46 //

ap15.-47 svapne yo hi paśyeta tādṛśaṃ vātikaṃ viduḥ /
vividhākāraceṣṭāṃ tu vividhaliṅganabhāṣitā // 15.47 //

ap15.-48 vividhā ghorabhāṣās tu vātike svapnadarśane /
evamādīni svapnāni kathitā lokapuṅgavaiḥ // 15.48 //

ap15.-49 tridhā prayogāny uktāni[4846] rāgadveṣamohinām /
rāgiṇāṃ vindyāc chleṣmajaṃ paittikaṃ dveṣa-m-udbhavam // 15.49 //

ap15.-50 mohajaṃ vātikaṃ cāpi vyatimiśraṃ vimiśritaḥ /
svapnopaghātaṃ rāgākhyaṃ grāmyadharmaṃ tu darśanam // 15.50 //

ap15.-51 strīṣu saṅkhyā bhavet tatra svapne śleṣmasamudbhave /
dveṣiṇāṃ kalahaśīlākhyaṃ svapne pittasamudbhave // 15.51 //

ap15.-52 mohajaṃ stimitākāraṃ smṛtinaṣṭopadarśane /
vyatimiśreṇa saṃyuktās[4847] tu svapnā dṛśyanti vai sadā // 15.52 //

ap15.-53 tasmāt sarvaprakāreṇa svapnākhyaṃ sattvavarjitam /
kriyākālasamaś caiva nirdiṣṭas tattvadarśibhiḥ // 15.53 //

ap15.-54 śleṣmikāṇāṃ kathitā sattvā varṇavantaḥ priyaṃvadā /
dīrghāyuṣo 'tha durmedhā snigdhavarṇā viśāradā // 15.54 //

ap15.-55 gaurāḥ prāṃśuvṛttāś ca strīṣu saṅge sadā ratāḥ /
dharmiṣṭhā nityaśūrāś ca bahumānābhiratāḥ sadā // 15.55 //

ap15.-56 nakṣatre jātinirdiṣṭo matsarā syād acihnite /
mahīpālā tathā cānye senāpatyārthasaṃsthite // 15.56 // {S150}

ap15.-57 jāyate bhogavatyāś ca yathākarmopajīvinaḥ / {V112}
svakarmaphalanirdiṣṭaṃ na mantraṃ karmavarjitam /
na karmaṃ mantramukhyaṃ tu kathitaṃ lokanāyakaiḥ // 15.57 //

ap15.-58 tasmāt śleṣmike sattve siddhir uktā mahītale /
bhūmyādhipatyaṃ mahābhoge siddhim āyātu tasya tu // 15.58 //

ap15.-59 āhārāñ śleṣmikān sarvān nātisevī bhavej japī /
atyarthaṃ sevitā hy ete svapnā śūnyārtha[4848]sambhavā // 15.59 //

ap15.-60 tā na sevet[4849] tadā mantrī na siddhyarthā[4850] tu varṇitaḥ /
nāpi svapet[4851] tadā kāle yuktimanto vicakṣaṇaḥ // 15.60 //

ap15.-61 paittikasya[4852] tu sattvasya kathyate caritaṃ sadā //

dveṣākārakruddhaṃ tu kṛṣṇavarṇo 'tha durbalaḥ /

krūraḥ krūrakarmā tu sadā vakro vidhīyate // 15.61 //

ap15.-62 śūraḥ sāhasiko nityaṃ balabuddhisamanvitaḥ /
bahvabhāṣye bahumitrā bahuśāstrasamādhigaḥ // 15.62 //

ap15.-63 dhārmikaḥ sthirakarmāntaḥ dveṣa-m-utthānavarṇitaḥ /
manasvī bahuśakraś ca jāyate dveṣalakṣitaḥ // 15.63 //

ap15.-64 śūradveṣī ca bahvārtho lokajño priyadarśanaḥ /
nirmukto niḥspṛhaś cāpi dhīro duḥsahaḥ sadā // 15.64 //

ap15.-65 mānī matsaraḥ kruddhaḥ strīṣu kānto sadā bhavet /
mahotsāhī dṛḍhamantrī ca mahābhogo 'tha jāyate // 15.65 //

ap15.-66 ākramya carate sattvāṃ yathākarmānulabdhinām /
nityaṃ tasya siddhyante mantrāḥ prāṇoparodhinaḥ // 15.66 //

ap15.-67 kṣipraṃ sādhayate hy arthāṃ dāruṇāṃ muni-r-ūrjitām /
sattvopaghāto yaḥ karmāḥ sidhyante tasya dehinaḥ // 15.67 //

ap15.-68 vividhaprayogās tu ye karmāḥ prayuktā sarvamantriṇām /
ādarā te tu sidhyante nānyasattveṣu karmasu // 15.68 // {S151}

ap15.-69 dveṣikā ye tu mantrā vai parasattvānupīḍinaḥ /
paramantrā tathā cchinde krodhasattvasya sidhyati // 15.69 //

ap15.-70 paradravyāpahārārthaṃ paraprāṇoparodhinaḥ /
sidhyante krodhamantrās tu nānyamantreṣu yojayet // 15.70 //

ap15.-71 kurute cādhipatyaṃ vai eṣa sattvo 'tha dveṣajaḥ /
kṛṣṇavarṇo 'tha śyāmo vā gauro vātha vimiśritaḥ // 15.71 // {V113}

ap15.-72 jāyate krodhano martyo hemavarṇavivarjitaḥ /
rūkṣavarṇo 'tha dhūmro vā kapilo vā jāyate naraḥ // 15.72 //

ap15.-73 śūraḥ krūraḥ tathā lubdhaḥ vṛścikārāśi-m-udbhavaḥ /
aṅgāragrahakṣetrasthaḥ śleṣmaṇāya bṛhaspateḥ // 15.73 //

ap15.-74 jāyate hy alpabhojī syāt kaṭvamlarasasevinaḥ /
āyuṣyaṃ tasya dīrghaṃ tu smṛtimantro 'tha jāyate // 15.74 //

ap15.-75 vātikasya tu vakṣye 'haṃ caritaṃ sattvaceṣṭitam /
vivarṇo rūkṣavarṇas tu pramāṇo nātidurbalaḥ // 15.75 //

ap15.-76 naṣṭabuddhiḥ sadāprājño[4853] 'hṛtsthiro[4854] hy anavasthitaḥ /
gātrakampaṃ bhramiś cāpi chardi prasravaṇaṃ bahuḥ // 15.76 //

ap15.-77 bahvāśī nityabhojī ca bahvā vāco bhavet[4855] hi saḥ / viruddhaḥ sarvalokānāṃ bahvamitro 'tha jāyate // 15.77 //

ap15.-78 duḥśīlo duḥkhitaś cāpi jāyato 'sau mahītale / antardhānikamantrā vai tasya siddhi-m-udāhṛtam // 15.78 //

ap15.-79 vātaprakopanā ye bhakṣās te tasyānuvartinaḥ / taṃ na sevet sadā jāpī karmasiddhim ākāṃkṣayan[4856] // 15.79 //

ap15.-80 mohā-m-udbhavam eṣāṃ tu sattvānāṃ vātakopinām / mohajā kathitā hy ete mūḍhamantraprasādhitā // 15.80 //

ap15.-81 nityaṃ teṣu mūḍhānāṃ mohānāṃ siddhir iṣyate / nakṣatre jalajā rāśau grahasatyārtham īkṣite // 15.81 // {S152}

ap15.-82 nācarec chubhakarmāṇi vātike sattvamūrcchite / vaśyākarṣaṇa bhūtānāṃ mohanaṃ jambhanaṃ tathā // 15.82 //

ap15.-83 vātikeṣv api sattveṣu mohajaiḥ pāpa-m-udbhavaiḥ / kathitā lakṣaṇā hy ete svapnānāṃ satyadarśanā // 15.83 //

ap15.-84 munibhir varṇitā hy ete purā sattvārtha[4857]sādhakā / meṣo vṛṣo mithunaś ca karkaṭaḥ siṃha eva tu // 15.84 //

ap15.-85 tulā kanyā tathā vṛścīś ca dhanur makara eva tu / kumbhamīnā gajaḥ divyaṃ vānaram asura eva tu // 15.85 //

ap15.-86 siddhagandharvayakṣādyā manujānāṃ ye prakīrtitā / rāśayo bahusattvānāṃ kathitā hy agrapuṅgavaiḥ // 15.86 //

ap15.-87 bahuprakārā vicitrārthā vividhā karma varṇitā / teṣu sarveṣu karme ca phalanti guṇavistarāḥ // 15.87 // {V114}

ap15.-88 na karma guṇanirmuktaṃ paṭhyate khalu dehinām / guṇe ca karmasaṃyuktaḥ karoti punarudbhavam // 15.88 //

ap15.-89 guṇaṃ dharmārtha[4858]saṃyuktaṃ siddhir[4859] mantreṣu jāyate / jāpī guṇatattvajñaḥ karmabandhaguṇāguṇam // 15.89 //

ap15.-90 na hitāṃ kurute karma yad guṇeṣv api satkriyām / kriyā hi kurute karma na kriyā guṇavarjitā // 15.90 //

ap15.-91 kriyākarmaguṇāṃ caiva saṃyuktaḥ sādhayiṣyati / vidhipūrvaṃ kriyākarma uktaṃ daśabalaiḥ purā // 15.91 //

ap15.-92 kriyākarmaguṇā hy ete draṣṭā sattvopaceṣṭitā / vividhā svapnarūpās tu dṛśyante karma-m-udbhavāḥ // 15.92 //

ap15.-93 tasmāt svapnanimittena prayojyāḥ karmavistarāḥ /
vidhākāracitrāś ca manojñāḥ priyadarśanāḥ // 15.93 //

ap15.-94 vighnarūpāḥ • arūpāś ca dṛśyante svapnahetavaḥ /
mahotsāhā mahāvīryā siddhim ākāṃkṣiṇo narāḥ // 15.94 // {S153}

ap15.-95 uttamādhamamadhyeṣu siddhis teṣu prakalpyate /
raudrāḥ krūrakarmās tu svapnā sadyaphalā sadā // 15.95 //

ap15.-96 uttamā dhruvakarmāsu cirakāleṣu siddhaye /
laukikā lokamukhyānāṃ guṇotpādanasambhavāḥ // 15.96 //

ap15.-97 dṛśyante vividhāḥ svapnā jāpināṃ mantrasiddhaye /
asiddhyarthaṃ tu mantrāṇāṃ nidrā tandrī prakalpyate // 15.97 //

ap15.-98 vighnaghātanamantraṃ tu tasmin kāle prakalpyate /
yuktirūpā tadā mantrā jāpināṃ taṃ prayojayet // 15.98 //

ap15.-99 ṣaḍbhujo 'tha mahākrodhaḥ ṣaṇmukhaś caiva prakalpite /
caturakṣaro mahāmantraḥ kumāre mūrtinisṛtaḥ // 15.99 //

ap15.-100 ghorarūpo mahāghoro varāhākārasambhavaḥ /
sarvavighnavināśārthaṃ kālarātraṃ sa devarāṭ[4860] // 15.100 //

ap15.-101 vyāghracarmanivastas tu sarpābhogavilambitaḥ /
asihasto mahāsattvaḥ kṛtāntarūpī mahaujasaḥ // 15.101 //

ap15.-102 nirghṛṇaḥ sarvavighneṣu vināyakānāṃ prāṇahantakṛt /
śṛṇvantu sarvabhūtā vai mantraṃ tantre sudāruṇam // 15.102 //

ap15.-103 nāśako dṛṣṭasattvānāṃ sarvavighnopahārikaḥ /
sādhakaḥ sarvamantrāṇāṃ devasaṅghā śṛṇotha me // 15.103 // {V115}

ap15.-104 namaḥ samantabuddhānām apratihataśāsanānām / tadyathā /

he he mahākrodha ṣaṇmukha ṣaṭcaraṇa sarvavighnaghātaka hūṃ hūṃ / kiṃ cirāyasi vināyakajīvitāntakara duḥsvapnaṃ me nāśaya laṅgha laṅgha samayam anusmara phaṭ phaṭ svāhā // 15.104 //

ap15.-105 samanantarabhāṣito 'yaṃ mahākrodharājā sarvavighnavināyakāḥ • ārtāḥ • bhītāḥ • bhinnahṛdayās trastamanaso bhagavantaṃ śākyamuniṃ mañjuśriyaṃ kumarabhūtaṃ namaskāraṃ kurvate sma / samaye ca tasthuḥ // 15.105 // {S154}

ap15.-106 atha bhagavāñ śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanam avalokya taṃ ca mahāparṣanmaṇḍalam evam āha /

bho bho devasaṅghāḥ / ayaṃ krodharājā / sarvalaukikalokottarāṇāṃ mantrāṇāṃ sādhyamānānāṃ yo hi duṣṭasattvo jāpinaṃ viheṭhayet tasyāyaṃ krodharājā sakulaṃ damayiṣyati / śoṣayiṣyati / na ca prāṇoparodhaṃ kariṣyati / paritāpya pariśoṣya vyavasthāyāṃ sthāpayiṣyati / jāpinasya rakṣādharaṇaguptaye sthāsyati / anubṛṃhayiṣyati / yo hy evaṃ samayam atikramet krodharājena kṛtarakṣaṃ sādhakaṃ viheṭhayet // 15.106 //

ap15.-107 saptadhāsya sphuṭen mūrdhā • arjakasyeva mañjarī /
ity evam uktvā muniśreṣṭho mañjughoṣaṃ tad ābravīt // 15.107 //

ap15.-108 kumāra tvadīyamantrāṇāṃ sakalārthārthavistarām /
mantratantrārthayuktānāṃ[4861] sādhakānāṃ viśeṣataḥ // 15.108 //

ap15.-109 krodharāṭkathitaṃ tantre sarvavighnapranāśanam /
lokanāthaiḥ[4862] purā hy etat tathaiva saṃniyojitam // 15.109 //

ap15.-110 duṣṭavighnavināśāya • arīṇāṃ krodhanāśanam /
jāpināṃ satataṃ hy etan niśāsu paṭhayet sadā // 15.110 //

ap15.-111 eṣa rakṣārtha sattvānāṃ duḥsvapnānāṃ ca nāśanam /
kathitaṃ lokamukhyais tu sarvamantrārthasādhane // 15.111 //

ap15.-112 ataḥ paraṃ pravakṣyāmi puruṣāṇāṃ lakṣaṇaṃ śubham /
yeṣu mantrāṇi sidhyante • uttamādhamamadhyamā // 15.112 //

ap15.-113 tejasvī ca manasvī ca kanakābho mahodaraḥ /
viśālākṣo 'tha susnigdho mandarāgī krodhavarjitaḥ // 15.113 //

ap15.-114 raktāntanayana priyābhāṣī • uttamaṃ tasya sidhyati /
tanutvaco 'tha śyāmābho tanvaṅgo nātidīrghakaḥ // 15.114 //

ap15.-115 mahotsāhī mahojaskaḥ saṃtuṣṭo sarvataḥ śubhaḥ /
utkṛṣṭo yonitaḥ śuddhaḥ • alpecchetha durbalaḥ // 15.115 //

ap15.-116 tasya siddhir dhruvā śreṣṭhā dṛśyate sarvakarmasu /
ahīnāṅgo 'tha sarvatra dūrva[4863]śyāmo mahaujasaḥ // 15.116 // {S155} {V116}

ap15.-117 akliṣṭacitto manasvī ca brahmacārī sadā śuci /
+ vāsābhirato nityaṃ lokajño dharmaśīlī ca // 15.117 //

ap15.-118 bahumitro sadā tyāgī mātrā ca carato sadā /
śucinaḥ dakṣaśīlaś ca śaucācārarataḥ sadā // 15.118 //

ap15.-119 satyavādī ghṛṇī caiva • uttamā tasya sidhyati /
avyaṅgaguṇavistāraḥ kulīno dhārmikaḥ sadā // 15.119 //

ap15.- mātṛpitṛbhaktaś ca brāhmaṇātithipūjakaḥ /
120 atikāruṇiko dhīras tasyāpi siddhir uttamā // 15.120 //

ap15.- śyāmāvadātaḥ snigdhaś ca alpabhāṣī sadā śuciḥ /
121 mṛṣṭānnabhojanākāṃkṣī śucidārābhigāminaḥ // 15.121 //

ap15.- lokajño bahumataḥ sattvas tasyāpi siddhir uttamā /
122 nātihrasvo na cotkṛṣṭo bhinnāñjanamūrdhajaḥ // 15.122 //

ap15.- snigdhalocanavarṇaś ca śuciḥ snānābhirataḥ sadā /
123 ratnatraye ca prasanno 'bhūt tasyāpi siddhir uttamā // 15.123 //

ap15.- utkṛṣṭakarmaprayuktā ca sattvānām āśayatadvidaḥ /
124 sahiṣṇuḥ priyavākyaś ca prasanno jinasūnunā /
lokottarī tadā siddhiḥ saphalā tasya-m-iṣyate[4864] // 15.124 //

ap15.- mahāsattvo mahāvīryo mahaujasko mahāvratī /
125 mahābhogī ca mantrajñaḥ sarvatantreṣu tattvavit // 15.125 //

ap15.- varṇataḥ kṣatriyo hy agro brāhmaṇo vā manasvinaḥ /
126 strīṣu sevī sadā rāgī kanakābho 'tha varṇataḥ // 15.126 //

ap15.- dṛśyate prāṃśugauraś ca tuṅganāso mahābhuja /
127 pralambabāhu śūraś ca mahārājyābhikāṃkṣiṇaḥ // 15.127 //

ap15.- prasanno jinaputrāṇāṃ stryākhyo[4865] devī[4866]pūjakaḥ /
128 ratnatraye ca bhaktaś ca bodhicittavibhūṣitaḥ /
atikāruṇiko dhīraḥ kvacid roṣo mohajaḥ[4867] kvacit // 15.128 // {S156}

ap15.- mahābhogī mahātyāgī mahojasko durāsadaḥ /
129 strīṣu vallabha śūraś ca tasyāpi siddhir utamā // 15.129 //

ap15.- atipānarataḥ[4868] śūraḥ strīṣu saṅgī sadā punaḥ /
130 kanakābhaḥ svalpabhojaś ca vistīrṇakaṭinaḥ[4869] śuciḥ // 15.130 //

ap15.- ghṛṇī kāruṇikaḥ dakṣo lokajño bahumato guṇaiḥ /
131 mantrajāpī sadā bhakto jinendrāṇāṃ prabhaṅkaram // 15.131 // {V117}

ap15.- teṣu śrāvakaputrāṇāṃ khaḍgināṃ ca sadā punaḥ /
132 prabhaviṣṇu lokamukhyaś ca varṇato dvitīye śubhe // 15.132 //

ap15.- avyaṅgaḥ sarvataḥ aṅgaiḥ krūraḥ sāhasikaḥ sadā /
133 tyāgaśīlī jitāmitro dharmādharmavicārakaḥ // 15.133 //

ap15.- nātisthūlo nātikṛśo nātidīrgho na hrasvakaḥ /
134 madhyamo manujaḥ śreṣṭhaḥ siddhis tasyāpi uttamā // 15.134 //

ap15.- ātāmra[4870]nakhasusnigdho raktapāṇitalaḥ śuciḥ /
135 caraṇāntaṃ raktataḥ snigdhaś cakrasvastikabhūṣitaḥ // 15.135 //

ap15.- dhvajatoraṇamatsyāś ca patākā padma-m-utpalāḥ /
136 dṛśyante pāṇicaraṇayor manujo lakṣalakṣaṇaiḥ // 15.136 //

ap15.- tādṛśaḥ puruṣaḥ śreṣṭhaḥ • agrasiddhis tu kalpyate /
137 śukladaṃṣṭro • asuṣiras tuṅgaḥ śikhariṇaḥ samāḥ // 15.137 //

ap15.- tuṅganāso viśālākhyaḥ saṃhatabhrūcibuke śubhāḥ /
138 gopakṣmalokacihnas tu kṛṣṇadṛk tārakāñcitaḥ // 15.138 //

ap15.- lalāṭaṃ yasya vistīrṇaṃ chatrākāraśiraḥ śubhaḥ /
139 uṣṇīṣākāraśiraś caiva karṇau śobhanataḥ śubhau // 15.139 //

ap15.- siṃhākārahanuḥ sadā • adharau pakvabimba[4871]samaprabhau /
140 padmapattraraktābhā jihvā yasya dṛśyate tālukā cābhiraktikā // 15.140 //

ap15.- grīvā kambusadṛśā pīnaskandhā samudbhavā /
141 kakṣavakṣaḥ śubhaḥ śreṣṭhaḥ vistīrṇoras tathaiva ca // 15.141 // {S157}

ap15.- svalpato nābhideśaś ca vistīrṇakaṭhinaḥ[4872] śubhaḥ /
142 gambhīrapradakṣiṇā nābhī sirājāla • akurvatā // 15.142 //

ap15.- pralambabāhur mahābhujaḥ kaṭisiṃhoracihnitaḥ /
143 ūrū cāsya vartulakau kaurparau †kharta†varjitau // 15.143 //

ap15.- eṇeyajaṅghaḥ susampannavartulāś ca prakīrtitāḥ /
144 caraṇau māṃsalaupetau • aṅgulībhiḥ samunnatau // 15.144 //

ap15.- raktau raktanakhau snigdhau unnatau māṃsaśobhitau /
145 atha śiro mahītalā varṇau śobhanau priyadarśanau // 15.145 //

ap15.- aśliṣṭau varṇataḥ śuddhau praśastau lokacihnitau
146 upariṣṭāt tu teṣāṃ vai śirājāla • anunnatau // 15.146 //

ap15.- purīṣaprasravaṇau mārgau gambhīrāvartadakṣiṇau /
147 praśastau svalpatarau nityaṃ vṛṣaṇau vartulau śubhau // 15.147 // {V118}

ap15.- avadhau • akhaṇḍau ca • anekaś caiva kīrtyate /
148 aṅgajāte yadā śuddhyā rāgānte ca samāśritaḥ // 15.148 //

ap15.- svapnakāle cāhāre vṛṣyāṇāṃ khādyabhojanaiḥ /
149 prasruto varṇato nīlo rakto vā yadi dṛśyate // 15.149 //

ap15.- prabhūtasrāvī snigdhaś ca śubhalakṣaṇalakṣitaiḥ /
150 tathāvidheye sattvākhye • uttamā siddhir iṣyate // 15.150 //

ap15.- tripurīṣī ṣaṇmūtrī ca śaucācārarataḥ śuciḥ /
151 śayate yo hi yāmānte prātar utthāti jantavaḥ /
tasya siddhiḥ[4873] sadā śreṣṭhā dṛśyate sarvakarmikā // 15.151 //

ap15.- phalāṃ vividhākārāṃ sampadā bahu vā punaḥ /
152 anubhoktā bhaven madhyair lakṣaṇair abhilakṣitaḥ /
nakṣatraiś ca tathā jātaḥ puṣyai revatiphalgunaiḥ // 15.152 //

ap15.- maghāsu • anurādhāyāṃ citrārohiṇikṛttikaiḥ /
153 janakaḥ teṣu dṛśyasthaḥ samartho grahacihnitaḥ / {S158}
prabhātakāle yo jātaḥ siddhis teṣu pradṛśyate // 15.153 //

ap15.- madhyāhne prātaraś cāpi atrānte ca śucigrahāḥ /
154 śuklā somaśuklāś ca pītako budho bṛhaspati /
sāmarthyakāryasiddhyarthaṃ nirīkṣyante sarvajantūnām // 15.154 //

ap15.- atrāntare ca ye jātā manujaḥ śubhakarmiṇaḥ /
155 teṣāṃ sidhyanty ayatnena mantrāḥ sarvārthasādhane // 15.155 //

ap15.- madhyāhnāpara tenaiva ravāv āstamane sadā /
156 atrāntare sadā krūrāḥ • grahāḥ paśyanti dehinām // 15.156 //

ap15.- ādityāṅgārakaḥ krūrāḥ keturāhuśaniścaraḥ /
157 ye ca grahamukhyās tu kampanirghāta•ulkinaḥ // 15.157 //

ap15.- tārā ghoratamaś caiva kṛṣṇāriṣṭasamas tathā /
158 kālamārakuruḥ • raudro dṛśyate tasmin[4874] kālataḥ // 15.158 //

ap15.- ādityodayakāle ca budhaḥ paśyati medinīm /
159 yugamātre rathatyucce paśyate 'sau bṛhaspatiḥ // 15.159 //

ap15.- śukraḥ pareṇa dhanādhyakṣo paśyate 'sau yuge ravau /
160 madhyāhnād āpūryate candro darśanaṃ candradehinām // 15.160 //

ap15.- budhakāle bhaved rājyaṃ bṛhaspato 'rthabhogakṛt /
161 śukre dhananiṣpattir mahārājyaṃ bhogasampadam // 15.161 // {V119}

ap15.- dīrghāyuṣmaṃ tathā candre • aiśvaryaṃ cāpi sāphalam /
162 madhyaṃdine tathā bhāno madhyadṛṣṭi samoditā /
madhyāhne vigate nityam ādityo diśam īkṣate // 15.162 //

ap15.- yugamātre hrāsitā nocce ketur evam udāhṛtāḥ /
163 rāhuḥ śanaiścaraś caiva tamakālayugāntakaḥ /
tataḥ pareṇa hrāsyāyāṃ[4875] niṣṭariṣṭolkakampakaḥ // 15.163 //

ātāmre 'staṃgate bhānau sindūrapuñjavarṇite /

ap15.-164 yo 'sau grahamukhyas tu bāladārakavarṇino rūpiṇaḥ // 15.164 // {S159}

ap15.-165 śaktihasto mahākrūraḥ • aṅgārasyeva darśane /
tato yugāntārpite bhāno śubhānāṃ grahayonayaḥ // 15.165 //

ap15.-166 ādityadarśanāj jātaḥ krūraḥ sāhasiko bhavet /
satyakāṅgārake jātaḥ kruddhalubdho 'bhimāninaḥ // 15.166 //

ap15.-167 keturiṣṭātidhūmrāṇāṃ janyante[4876] vyādhisambhavā /
daridrā vyādhino lubdhā mūḍhāś[4877] caiva janā sadā // 15.167 //

ap15.-168 kālas tamakampānām ulkikāṃ grahakutsitām /
kampanirghātatārāṇām aśaniścaiva pratāpina // 15.168 //

ap15.-169 vajroriṣṭa tathā cānyām ṛkṣādīnāṃ prakalpate /
rāhudarśanaghoras tu dṛśyate sarvajantunām // 15.169 //

ap15.-170 daridrānāthaduḥśīlā pāpacauranarā sadā /
jāyante duḥkhitā martyā janā vyādhi-m-āṇayā /
kuṣṭhino bahurogāś ca kāṇakhañjasadajulā // 15.170 //

ap15.-171 ṣaṇḍapaṇḍe 'napatyāś ca durbhagāḥ strīṣu kutsitā /
narā nāryas tathā cānye darśanāgrahakutsitām // 15.171 //

ap15.-172 jāyante bahudhā lokāṃ jātakeṣv eva jātakā /
śuklapītagrahāḥ śreṣṭhā teṣu jātiśubhodayāḥ // 15.172 //

ap15.-173 varṇataḥ śuklapītābhāḥ praśastā jinavarṇitāḥ /
catvāro grahamukhyās tu śukracandragururbudhaḥ // 15.173 //

ap15.-174 teṣāṃ darśana siddhyarthaṃ jāpinā sarvakarmasu /
bāliśānāṃ ca sattvānāṃ jātir eva sadā śubhā // 15.174 //

ap15.-175 sarvasampat sadā-m-iṣṭāḥ kathitā lokapuṅgavaiḥ /
kṣaṇamātraṃ tathonmeṣanimeṣaṃ cāpi • acchaṭam // 15.175 //

ap15.-176 eṣāṃ saṃkṣepate jāti kathitā lokapuṅgavaiḥ /
etanmātraṃ pramāṇaṃ tu grahāṇāṃ lokacintinām // 15.176 // {V120}

ap15.-177 udayante tathā nityaṃ etatkālaṃ tu tattvataḥ /
śreyasā pāpakā hy ete bhramante cakravat sadā // 15.177 // {S160}

ap15.-178 śubhāśubhakarā te 'tra mantram ekavat sadā /
te devalokasamāsṛtā nu + + + + + + + + + // 15.178 //

eteṣāṃ kvacit kiñcit pāpabuddhis tu jāyate /

ap15.- śubhāśubhaphalā sattvāj jāyante bahudhā punaḥ // 15.179 //
179

ap15.- sa eṣāṃ darśanam ity āhur grahāṇāṃ karmabhojinām /
180 sattvānāṃ satvaram[4878] āyānti śīghragāmitvasatvarāḥ // 15.180 //

ap15.- dṛśyādṛśyaṃ kṣaṇān meṣam acchaṭāṃ tvaritā gatiḥ /
181 tataḥ kālaṃ prakalpyete + + + + + + + + + + + /
etatkālapramāṇaṃ tu darśitam agrabuddhibhiḥ // 15.181 //

ap15.- ataḥ paraṃ pravakṣyāmi niyate jātake sadā /
182 muhūrtā dvādaśāś caiva kālam akālaṃ cānuhetavaḥ[4879] /
apātraṃ caiva vakṣyante siddhihetur na vā punaḥ // 15.182 //

ap15.- śakunaṃ caiva lokānāṃ dṛṣṭyādṛṣṭya punaḥ punaḥ /
183 rāṣṭrabhaṅgaṃ ca durbhikṣaṃ + + + nṛpateḥ śubham // 15.183 //

ap15.- kālākālaṃ tadā māryaḥ śivaṃ cakret[4880] sadā jana /
184 ketukampo 'tha nirghātam ulkaṃ caiva sadhūminam[4881] // 15.184 //

ap15.- nakṣatravāratārāṇāṃ caritaṃ ca śubhāśubham /
185 caritaṃ sarvabhūtānāṃ śivāśivaviceṣṭitam // 15.185 //

ap15.- kravyādāṃ mātarāṃś caiva raudrasattvopaghātinām /
186 duṣṭasattvāṃ tathā vakṣye caritaṃ piśitāśinām // 15.186 //

ap15.- prasannānāṃ[4882] devatā yatra ratnadharmāgrabuddhinām /
187 śubhakarmasadāyuktāṃ maitracittadayālavām // 15.187 //

ap15.- sādhuceṣṭārthabuddhīnāṃ parapūrtisamāśritām /
188 ākṛṣṭā mantra-m-uktibhir[4883] opadhyāhārahetunām // 15.188 //

ap15.- vistaraṃ caritaṃ vakṣye lakṣaṇaṃ yatra • āśritāḥ /
189 paradeha samāśritya tiṣṭhante mānuṣāśritā[4884] // 15.189 // {S161}

ap15.- devā puṇyatām[4885] ity āhur asurā mānahetunā /
190 dvividhā te 'pi tatrasthā pārṣadyā surāsurā // 15.190 //

ap15.- te 'pi tatra dvidhā yānti krūra sādhāraṇā punaḥ /
191 te 'pi tatra dvidhā yānti śubhāśubhagatipañcakam // 15.191 // {V121}

ap15.- tatrasthā trividhā yānti viṃśatriṃśadasaṅkhyakam /
192 akaniṣṭhā yāva devendrā yāmāsaṅkhyamabhūpakāḥ // 15.192 //

ap15.- aparyantaṃ yāva dhātūnāṃ lokānāṃ ca śubhāśubham /
193 yāvāṃ saṃsārikā sattvā yāvāṃ cāryaśrāvakāḥ // 15.193 //

ap15.- buddhapratyekabuddhānāṃ tadaurasāṃ ca sūnunām /
194 bodhisattvāṃ mahāsattvāṃ daśabhūmipratiṣṭhitām // 15.194 //

ap15.- sarvasattvā tathā nityaṃ sattvayonisamāśritām /
195 sarvabāliśa[4886]jantūnāṃ gatiyonisamāśritām /
vinirmuktānāṃ saṃsār†āhe†[4887] buddhānāṃ sarvāryām // 15.195 //

ap15.- sarvato nityaṃ lakṣaṇaṃ caritaṃ sadā /
196 vācām iṅgitatattvaṃ tu teṣāṃ vakṣye savistaram // 15.196 //

ap15.- ākṛṣṭā sarvabhūtās tu mantratantrasayuktibhiḥ /
197 āviṣṭākṛṣṭamantrajño paradehasamāśritām // 15.197 //

ap15.- kuśalākuśalakarmajñair[4888] apramattaiḥ sajāpibhiḥ /
198 amūḍhacaritaiḥ sarvair nigrahānugrahakṣamaiḥ /
ākṛṣṭā bhūtale loke[4889] mānuṣye mantrajāpibhiḥ // 15.198 //

ap15.- teṣāṃ siddhinimittaṃ tu sarvaṃ vakṣye tu tattvataḥ /
199 teṣāṃ dehānurodhārthaṃ mānuṣāṇāṃ sadārujām // 15.199 //

ap15.- nityam atyantadharmārthaṃ mokṣārthaṃ tu prakalpyate /
200 nigrahaṃ teṣu duṣṭānāṃ viśuddhānāṃ tu pūjanā // 15.200 //

ap15.- nigrahānugrahaṃ caivaṃ mantratantraṃ prakalpyate /
201 vātaḥ śleṣmapittānāṃ trividhātra tridhā kriyā // 15.201 // {S162}

ap15.- teṣāṃ tu prakalpayec chānti trividhaiva kramo mataḥ /
202 tatra mantraiḥ sadā kuryān mānuṣāṇāṃ cikitsitam // 15.202 //

ap15.- mahābhūtavikalpas tu bhūto bhūtādhikaḥ smṛtaḥ /
203 abhibhūtaṃ tathābhūtair adhibhūtaḥ sa ucyate // 15.203 //

ap15.- adhibhūto yadā jantur asvāsthyaṃ janayet tadā /
204 bhūtaṃ bhūtaprakāraṃ tu dvividhaṃ tu prakalpyate // 15.204 //

ap15.- sattvabhūtas tathā nityam asattvaś caiva prakalpyate /
205 pittaśleṣma tathā vāyur[4890] ye cānye + + + + + + + // 15.205 //

ap15.- catvāraś ca mahābhūtāḥ pañca mamākāśam iṣyate /
206 āpas tejo-samāyuktaṃ pṛthivī vāyusamāyutā // 15.206 // {V122}

ap15.- asattvasaṅkhyam ity āhur buddhimantaḥ sadā punaḥ /
207 lokāgrādhipati hy agraḥ • ity uvāca mahādyutiḥ // 15.207 //

ap15.- asattvasaṅkhyaṃ hy amānuṣyaṃ + + + + + + + + /
208 mānuṣaṃ sattvam ity āhur agradhīr vadatāṃ varaḥ // 15.208 //

ap15.-209 amānuṣaṃ mānuṣaṃ vāpi sattvasaṅkhyaṃ sadaivatam /
sattvānāṃ śreyasārthaṃ tu sārvajñaṃ vacanaṃ punaḥ // 15.209 //

ap15.-210 atītānāgatair buddhaiḥ pratyutpannais tathaiva ca /
bhāṣitaṃ karmam evaṃ tu śubhāśubhaphalodayam // 15.210 //

ap15.-211 kevalaṃ vacanaṃ buddhānām avaśyaṃ karma karoti /
tannimittaṃ gotrasāmānyāt siddhir eva pradṛśyate // 15.211 //

ap15.-212 sarvajñaṃ jñānam ity āhuḥ kṣemaṃ śāntaṃ sadā śucim /
niṣṭhaṃ śuddhanairātmyaṃ paramārthaṃ mokṣam iṣyate // 15.212 //

ap15.-213 tad eva vartma sattveṣu • idaṃ sūtram udāhṛtam /
tatra mantrasadoṣadhyā • aśeṣaṃ vacanaṃ jage // 15.213 //

ap15.-214 bhūtaṃ bhaviṣyam atyantaṃ sarvaśāstrasupūjitam /
lokāgryaṃ dharmanairātmyaṃ sadā śāntaśivaṃ padam // 15.214 // {S163}

ap15.-215 etat sārvajñavacanaṃ niṣṭhaṃ tasya paraṃ padam /
kevalaṃ tu prakalpyete sarvajñajñāna-m-udbhavam // 15.215 //

ap15.-216 prabhāvaṃ sarvabuddhānāṃ bodhisattvānāṃ ca dhīmatām /
mantrāṇāṃ sarvakarmeṣu siddhiḥ sarvatra darśitā /
ata eva munīndreṇa kalparājaḥ prabhāṣitaḥ // 15.216 //

ap15.-217 anena vartmanā gacchan mantrarūpeṇa dehinām /
nirvāṇapuram āpnoti śāntanirjarasampadam /
aśokaṃ virajaṃ kṣemaṃ bodhiniṣṭhaṃ sadāśivam // 15.217 //

ap15.-218 ya eṣa sarvabuddhānāṃ śāsanaṃ mantrajāpinām /
kathitaṃ[4891] bhūtale tantram aśeṣaṃ mantrajāpinām // 15.218 //

ap15.-219 sarvajñajñānajñeyaṃ[4892] ca karmahetunibandhanam /
sarvam etaṃ tu mantrārthaṃ trividhā bodhinimnagā // 15.219 //

ap15.-220 aśeṣajñānaṃ tu buddhānām iha kalpe pradarśitam /
sattvānāṃ ca hitārthāya sarvalokeṣu pravartitam // 15.220 //

ap15.-221 ye hāsti kalparāje 'smin nānyakalpeṣu dṛśyate /
yo 'nyakalpeṣu kathitaṃ muniputrais tu munivaraiḥ // 15.221 // {V123}

ap15.-222 te hāsti sarvamantrāṇāṃ kalpaṃ vistaram eva tu /
ata eva jinendreṇa kathitaṃ sarvadehinām // 15.222 //

ap15.-223 mahītale ca triloke • asmin[4893] na sau vidyate[4894] /
yo 'smin kalparājendre nānīto na vaśīkṛtaḥ // 15.223 //

ap15.- astaṃgate municandre śūnye bhūtalamaṇḍale /
224 iha kalpe sthite loke śāsanārthaṃ kariṣyati // 15.224 //

ap15.- kumāraḥ sarvabhūtānāṃ mañjughoṣaḥ sadā śubhaḥ /
225 buddhakṛtyaṃ tathā loke śāsane 'smin kariṣyati // 15.225 //

ap15.- prabhāvaṃ kalparājasya cirakālābhilāṣiṇām /
226 śrutvā sakṛd adhimucyante teṣu siddhiḥ sadā bhavet // 15.226 // {S164}

ap15.- abandhyaṃ[4895] sarvabhūtānāṃ vacanedaṃ sadā śubham /
227 mantriṇāṃ sarvabhūteṣu jāpahoma sadā ratām // 15.227 //

ap15.- tryadhvikeṣu[4896] jñāneṣu jñānaṃ yatra pravartate /
228 sa eva pravartate 'smiṃ kalparāje varottame // 15.228 //

ap15.- mantrapratiṣṭhā buddhānāṃ śāsanaṃ sa ihoditam /
229 nirvikalpas tu taṃ mantraṃ vikalpe 'smiṃ tad ihocyate // 15.229 //

ap15.- karoti sarvasattvānām arthānarthaṃ śubhāśubham /
230 gatibuddhis tathā sattvaṃ lokānāṃ ca śivāśivam // 15.230 //

ap15.- sa eṣa prapañcyate kalpe niḥprapañcās tathāgatā /
231 lokātītā svasambuddhā lokahetor ihocyate // 15.231 //

ap15.- adhikaṃ sarvadharmāṇāṃ lokadharmā hy atikramā /
232 karoti vividhāṃ karmī vicitrāṃ lokapūjitām // 15.232 //

ap15.- mantrarāṭ karmasūdyuktaḥ sattvarāśes tathā hitaḥ /
233 kumāro mañjughoṣas tu buddhakṛtyaṃ karoti saḥ // 15.233 //

ap15.- tasyārthaṃ guṇaniṣpattir[4897] lokādhānaṃ śubhāśubham /
234 adhyeṣṭāhaṃ pravaktā vai nādhyeṣṭādharma-m-ucyate // 15.234 //

ap15.- kevalaṃ sarvasattvānāṃ hitārthaṃ buddhabhāṣitam /
235 atītaiḥ sarvabuddhais tu bhāṣitaṃ tu pravakṣyate // 15.235 //

ap15.- buddhavaṃśam avicchinnaṃ bhaviṣyaty adhimucyate /
236 te sarvajñajñāna-m-udbhava mantriṇāṃ sarvakarmasu // 15.236 //

ap15.- sarvajñajñānapravṛttaṃ tu karmam ekaṃ praśasyate /
237 pūrvakarma svakaṃ loke tad adhunā paribhujyate // 15.237 // {V124}

ap15.- tasmāt karma prakurvīta • iha janmasu duṣkaram /
238 mantrāḥ siddhyanty ayatnena karmabandha ihāpi tam // 15.238 //

ap15.- janme siddhiḥ syād iha karme 'pi dṛśyate /
239 tasmāt sarvabuddhais tu karmam ekaṃ praśaṃsitam // 15.239 // {S165}

ap15.-240 vidhiyuktaṃ tu tat karma kṣipraṃ siddhi • ihāpi tat /
bhramanti sattvā vidhihīnā bāliśās tu pramohitāḥ // 15.240 //

ap15.-241 tasmāt sarvaprakāreṇa karma • ekaṃ praśaṃsitam /
vidhiṃ karmasamāyuktaṃ saṃyuktaḥ sādhayiṣyati /
vidhihīnaṃ tathā karma sucireṇāpi na sidhyati // 15.241 //

ap15.-242 na hi dhyānair vinā mokṣaṃ na mokṣaṃ dhyānavarjitam /
tasmād dhyānaṃ ca mokṣaṃ ca saṃyukte bodhi-m-ucyate // iti // 15.242 //

ap15.-243 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahā-yānavaipulyasūtrāt pañcadaśamaḥ[4898] sarvakarmakriyārthaḥ paṭalavisaraḥ parisamāpta / iti //
{S166} {V125}

ap16. Chapter A16

ap16.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya[4899] mañjuśriyaṃ kumarabhūtam āmantrayate sma /
śṛṇu mañjuśrīḥ / tvadīye sarvārthakriyākarmapaṭalavisaraṃ pūrvanirdiṣṭaṃ parṣanmaṇḍalamadhye savistaraṃ vakṣye 'ham / pṛṣṭo 'yaṃ yakṣarājena vajrahastena dhīmatā // 16.1 //

ap16.2 sarvamantrārthayuktānāṃ svapnānāṃ ca śubhāśubham /
ata prasaṅgena sarvedaṃ kathitaṃ mantrajāpinām // 16.2 //

ap16.3 yakṣarāṭ tuṣṭamanaso mūrdhni kṛtvā tu • añjalim /
praṇamya śirasā śāstur abhyuvāca girāṃ tadā[4900] // 16.3 //

ap16.4 anugrahārthaṃ tu lokānāṃ kathitaṃ hy agrabuddhinā /
mamaivam anukampārthaṃ sattvānāṃ ca sukhodayā // 16.4 //

ap16.5 jāpināṃ sarvamantrāṇāṃ svapnānāṃ ca śubhāśubham /
caritaṃ guṇavistāraṃ sattvādhiṭṣṭaṭnikṛṣṭinām /
uttamā gatiyonibhyo hetujñānaviceṣṭitam // 16.5 //

ap16.6 atītānāgataṃ jñānaṃ vartamānaṃ śubhāśubham /
sarvaṃ sarvagataṃ jñānaṃ sarvajñajñānaceṣṭitam // 16.6 //

ap16.7 anābhāsyam anālambyaṃ niḥprapañcaṃ prapañcitam /
sarvākāra[4901]varopetaṃ śivaṃ śāntim udīritam // 16.7 //

ap16.8 prabhāvaṃ sarvabuddhānāṃ varṇitaṃ hy agrabuddhinā /
sarvamantrārthayuktānāṃ jāpināṃ ca viśeṣataḥ // 16.8 //

ap16.9 karma karmaphalaṃ sarvaṃ kriyākālaṃ tathaiva ca /
pātraṃ sthānaṃ tathāveṣaṃ svapnaprasaṅge pracoditam // 16.9 //

ap16.-10 yakṣarāṇ munivaraṃ śreṣṭhaṃ saptamaṃ tu[4902] tathāgatam /
bhadrakalpe tu ye buddhāḥ saptamo 'yaṃ śākyapuṅgavaḥ // 16.10 //

ap16.-11 śākyasiṃho jitāmitraḥ saptamo 'yaṃ prakalpitaḥ /
yugādhame 'bhisaṃbuddho lokanātho prabhaṅkaraḥ // 16.11 //

ap16.-12 mahāvīryo mahāprājño mahāsthāmodito muniḥ /
vajrapāṇis tu taṃ yakṣo bodhisattvo 'namasya[4903] tam // 16.12 // {S167}

ap16.-13 svakeṣu āsane tasthus tūṣṇīmbhūto 'tha buddhimān /
mañjuśriyo 'tha mahāprājñaḥ pṛṣṭo 'sau muninā tadā // 16.13 //

ap16.-14 adhyeṣayati taṃ buddhaṃ kanyasaṃ munisattamam /
sādhu bhagavān sambuddhaḥ karmajñānasavistaram // 16.14 // {V126}

ap16.-15 jātakaṃ + + + + + + + + + + + + + + + + sadā śubham /
caritaṃ bahusattvānāṃ karmajñānasahetukam // 16.15 //

ap16.-16 niviṣṭāviṣṭaceṣṭānāṃ śreyasārthārthayuktinām /
jāpināṃ siddhinimittāni sādhyasādhyavikalpitām // 16.16 //

ap16.-17 bhūtikāmā tathā loke aiśvaryābhogakāṅkṣiṇām /
rājyahetuprakṛṣṭānāṃ siddhidhāraṇakāminām // 16.17 //

ap16.-18 sarvaṃ sarvagataṃ jñānaṃ saṃkṣepeṇa prakāśatu /
ity uvāca muniḥ śreṣṭho adhyeṣṭo jinasūnunā // 16.18 //

ap16.-19 kalaviṅkaruto dhīmān divyadundubhinādinaḥ /
brahmasvaro mahāvīryaparjanyo ghoṣaniḥsvanaḥ /
buddhavācoditaḥ śuddho vāce gāthāṃ saptamo muniḥ // 16.19 //

ap16.-20 eṣa kumāra parārthagatānāṃ siddhim ajāyata lokahitānām /
śreyasi sarvahite jagati praṇetāro[4904] • śuddhyatu tiṣṭhatu mokṣavibhūnām[4905] // 16.20 //

ap16.-21 satyākṣaya[4906]vīryavāṃ hi taccittāmadamaitraratā satataṃ dānaratā[4907] ye /
siddhir bhavet[4908] sada teṣu janeṣu nānya kathañcana siddhim upeṣye // 16.21 //

ap16.-22 mantravare sadā[4909] tuṣṭiratā ye śāsani cakradhare tathā mañjuvare[4910] vā /
dharṣayi māraṃ[4911] pravartayi cakraṃ so 'pi ha cakradharo iha yuktaḥ // 16.22 //

ap16.-23 vācā divyamanorama yasyā bāliśajantu vivarjita nityā /
divyamanoramakarṇasukhā ca premaṇīyā madhurā anukūlā // 16.23 //

ap16.-24 cittaprahlādanasaukhyapradā ca mañjur iti samudīraya buddhā /
yasya na śakya-m-abhāva-m-ajānaṃ te 'pi tathāgatajñānaviśeṣaiḥ // 16.24 //

ap16.-25 teṣu sutātha ca bhūmipraviṣṭā divyaprakṛṣṭa daśa tathā[4912]saṅkhyā /
te 'pi sureśvara lokaviśiṣṭādivyaprabhāva-m-ajāna-m-aśakyā // 16.25 // {S168}

ap16.-26 rūpyaḥ • arūpyā tathā • abhūmā kāmikadivyaṃ nṛjā manujā vā /
yogina siddhiṃ gatā atha loke sarvaviśiṣṭa tathā naramukhyā // 16.26 //

ap16.-27 sattvam asau na sa vidyati kaścid yo pratijāni tu tasya śriyām[4913] /
eṣa siriparikalpitatulyaṃ mañjuśrīti[4914] pratijāni tu buddhāḥ // 16.27 //

ap16.-28 mañjuśriyaṃ parikalpitatulyaṃ nāma-m-iyaṃ tatha pūrvajinebhiḥ /
eṣa kṛtā tava saṃjñitakalpe divya • anāgatabuddha-m-atītaiḥ // 16.28 //

ap16.-29 nāma śruṇi • aparyastam aśuddho[4915] nāsya mano bhavi • ekamano vā /
tasya-m-imaṃ śivaśānti bhaveyaṃ[4916] bodhi varā bhavi • agraviśiṣṭā // 16.29 //

ap16.-30 mantra • aśeṣa tu siddha bhaved yā[4917] uttamayoni gati lebhe /
uttamidharmi samāśrayi nitya vighnavivarjita siddhi bhaveyā // 16.30 // {V127}

ap16.-31 īpsitamantra prasādhayi sarvāṃ kṣipra sa gacchati bodhi ha mañjum /
lapsyati bodhigato munimukhyaḥ gatva niṣīdati sattvahitārtham // 16.31 //

ap16.-32 buddhayi bodhi pravartayi cakraṃ eṣa guṇo kathito jinamukhyaiḥ /
mañjur iti śirīṃ tvayi saṃsmari nāmam acintyaguṇāḥ kathitā jinamukhyaiḥ // 16.32 //

ap16.-33 darśatu nitya prabhāva tvadīyaṃ pūrvakasarvagatair jinamukhyaiḥ /
kalpa bhaṇeyā na śakyam asaṅkhyaiḥ mantraśatā tava śuddhakumāra // 16.33 //

ap16.-34 mañjuśriyaṃ tava mantracaryaṃ bhāṣita sarvam aśeṣakabuddhaiḥ /
eṣaṃ kumāra tha sarvagatā vai śāsana tubhya ratottama vīrāḥ // 16.34 //

ap16.-35 śuddhāvāsaniṣaṇṇajanā vai sattva-m-aśeṣa ta īhaya sattā /
na krami mantra tvadīya[4918] kadāciṃ nāpi kathañci ha ye tava mantram // iti // 16.35 //

ap16.-36 āryamañjuśrīmūlakalpān mahāyānavaipulyasūtrāc ṣoḍaśamo[4919]
gāthāpaṭalanirdeśavisaraḥ parisamāptam // iti //

{S169} {V128}

ap17. # Chapter A17

ap17.1 atha khalu bhagavāñ śākyamuniḥ sarvatathāgatavikurvitaṃ nāma samādhiṃ samāpadyate sma / samanantarasamāpannasya bhagavataḥ śākyamuner ūrṇākośād raśmayo niścarati sma / nīlapītāvadātamāñjiṣṭhasphaṭikavarṇaḥ / sarvaṃ cedaṃ budhakṣetram avabhāsya sarvalokadhātvantarāṇi cālokayitvā sarvagrahanakṣatrāṃś ca muhūrtamātreṇa jihmīkṛtyākṛṣṭavān[4920] / ākṛṣṭā ca svakasvakā sthānāni saṃniyojya tat parṣanmaṇḍalaṃ buddhādhiṣṭhānenākṛṣya ca tatraiva bhagavataḥ śākyamuner ūrṇākośāntardhīyate sma / sarvaṃ ca grahanakṣatratārakāḥ • jyotiṣo-r-uparudhyamānā ārtā bhītā bhagavantaṃ śākyamuniṃ prajagmuḥ / kṛtāñjalayaś ca tasthure prakampayamānā muhur muhuś ca dharaṇitale prapatanamānāḥ // 17.1 //

ap17.2 atha bhagavāñ śākyamuniḥ sarveṣāṃ grahanakṣatratārakājyotiṣāṇāṃ ca bāliśopajānitabuddhīnāṃ ca dehinām anugrahārthaṃ vācam udīrayate sma // 17.2 //

ap17.3 śṛṇvantu bhavanto mārṣāḥ devasaṅghā samānuṣāḥ / karma eva sattvānāṃ vibhajate lokavaicitryam / yaś ca buddhānāṃ[4921] bhagavatāṃ vajrakāyaśarīratā-m-abhiniṣpattir yaś ca sasurāsurasya lokasya bhramatsaṃsārāṭavī kāntārapraviṣṭasya lokasya vicitraśarīratā-m-abhiniṣpattiḥ sarvedaṃ karmajaṃ śubhāśubhaṃ nibandhanam / na tatra kartā kārakaḥ īśvaraḥ pradhāno vā puruṣā sāṅkhyāpasṛṣṭo vā pravartate kiñcid varjayitvā tu karmajam / sarvakarmapratyayajanito hetum apekṣate / sa ca hetupratyayam apekṣate / evaṃ pratītyasamutpattipratyayānyonyam[4922] upaśliṣyate śleṣmāṇāṃ ca bhūtābhiniṣpattir[4923] mahābhūtāṃ janayate // 17.3 //

ap17.4 te ca mahābhūtā skandhāntaram anādigatikāt pratipadyante / prapannāś ca gatideśāntaraṃ vistaravibhāgaśo 'bhyupapadyante / kālāntaroparodhavilomatājñānavahni-m-īritā karmoparacitavāsanā aśeṣam api nirdahyante[4924] / tridhāyānasamatā niḥprapañcatāṃ samatinirharante / mahā-yānadīrghakāloparacitakarma svakam / madhyakālapratyekakhaḍgināṃ svayambhujñānaṃ pravartate / paraghoṣānupravṛttiśravaśrāvakānāṃ hrasvakālācirādhirājyam / tenātyapravṛttidharmāntaraṃ buddhir eva pravartate bāliśānāṃ vimohitānām // 17.4 // {S170}

ap17.5 atha ca punar vicitrakarmajanito 'yaṃ lokasanniveśadeśaveṣoparataḥ śivaṃ nirjarasampadam aśokaviraja karma lokasiddhim apekṣate vimalam mārgavinirmuktam aṣṭāṅgopetasuśītalam / karma eva kurute karma nānyaṃ karmāpekṣate // 17.5 //

ap17.6 karmākarmavinirmukto niḥprapañcaḥ sa tiṣṭhati /
tridhā yānapravṛttas tu nānyaṃ śāntim ajāyate // 17.6 //

ap17.7 trividhaiva bhaven mantraṃ tridhā karma prakīrtitā /
trividhaḥ phalaniṣpattis trividhaiva vicāraṇā // 17.7 //

ap17.8 viparītaṃ tridhā karma trividhaiva pradṛśyate /
kuśalaṃ tat trividhaṃ proktaṃ punas tantre pradṛśyate // 17.8 //

ap17.9 punar evaṃvidhaṃ[4925] gotraṃ mantrāṇām āspadaṃ śāntam /
śāntaṃ nirvāṇagotraṃ tu buddhānāṃ śuddhamānasām // 17.9 // {V129}

ap17.-10 tad eva karma pratyaṃśaṃ mantrāṅge prakīrtitaḥ /
jyotiṣāṅgaṃ tathā loke siddhihetoḥ prakalpitam /
tad eva aṃśaṃ karmaṃ vai pratyayāṃśe pravartate // 17.10 //

ap17.-11 yathā hi śālī vrīhīṇām aṅkureṇa vibhāvyate /
tathā hi siddhadravyāṇāṃ lakṣaṇena vibhāvyate // 17.11 //

ap17.-12 yathā hi śuklo varṇas tu vyavahāreṇa prakalpyate /
tathā hi jyotiṣayuktīnāṃ vyavahārthaṃ prakalpyate /
sarvataḥ sarvayuktīnāṃ karma eva[4926] praśaṃsitam // 17.12 //

ap17.-13 na tat karma vinā cihnaiḥ kvacid dehaḥ saṃsthitaḥ /
cihnaiś ca caritaiś cāpi jātakair gotram āśritaiḥ // 17.13 //

ap17.-14 vividhaiḥ śakunair nityaṃ tat karmaṃ copalabhyate /
na kvacid vigrahī karma antalīno 'nyallakṣyate[4927] // 17.14 //

ap17.-15 jvaritaḥ sarvato jantur vikāraiś copalakṣyate /
evaṃ dehe samāśritya[4928] karma dṛśyate[4929] dehinām // 17.15 //

ap17.-16 śubhāśubhaphalāś[4930] cihnajātakās tu prakīrtitāḥ /
vividhā śakunayaḥ sattvā vividhā karma-m-udbhavā // 17.16 // {S171}

ap17.-17 balakāla tathā yātrā vividhā prāṇināṃ rutā /
śubhāśubhaphalā + + + + + + + + + + + + sadā // 17.17 //

ap17.-18 siddhyasiddhinimittaṃ tu pratyayārtham avekṣate /
nimittaṃ caritaṃ cihnaṃ pratyayeti prakalpitam // 17.18 //

ap17.-19 tasmāt sarvaprayatnena pratyayaṃ tu apekṣate /
yaj jāpinā satā mantre sidhihetor apekṣayet // 17.19 //

ap17.-20 karma svakānya tāny avyaṅgāni lakṣayet /
alakṣitaṃ tu sarvaṃ vai vighnakarmaiḥ sudāruṇaiḥ /
tasmāt sarvāṇi • etāni • aṅgānīti muner vacaḥ // 17.20 //

sālendrarājaḥ sarvajño bodhimaṇḍe samāviśet /

ap17.-21 mantram udīrayām āsa sarvavighnapranāśanam /
duḥsvapnaṃ durnimittaṃ tu duḥsahaṃ ca vināśanam // 17.21 //

ap17.-22 tasya bodhigataṃ cittaṃ sarvajñasya mahātmane /
māreṇa duṣṭacittena kṛto vighno mahābhayaḥ[4931] // 17.22 //

ap17.-23 animittaṃ tena dṛṣṭaṃ vai taror mūle mahābhayam /
animittāt tasya jāyante anekākārabhīṣaṇāḥ // 17.23 //

ap17.-24 tasya puṇyabalādhānā cirakālābhilāṣiṇā /
tena mantrabalam[4932] tasya bhagnāsau namucis[4933] tadā // 17.24 // {V130}

ap17.-25 ṛddhimanto mahāvīryaḥ[4934] saṃvṛto 'sau mahādyutiḥ /
tasya mantraprabhāvena lipse bodhim uttamām // 17.25 //

ap17.-26 sa eva vakṣyate mantraḥ durnimittopaghātanam /
duḥsvapnaṃ duḥsahaṃ caivaṃ duṣṭasattvanivāraṇam // 17.26 //

ap17.-27 śṛṇvantu devasaṅghā vai grahanakṣatrajyotiṣām /
mantrarāṭ bhāṣitaḥ pūrvaṃ śālendreṇa jinena vai // 17.27 //

ap17.-28 nigrahārthaṃ ca duṣṭānāṃ grahanakṣatratārakām /
bhūtāṃ caiva sarveṣāṃ saumyacittāṃ prabodhanām // 17.28 // {S172}

ap17.-29 śṛṇvantu bhūtagaṇāḥ sarve ye kecit pṛthivīcarāḥ /
apadā bahupadā vāpi dvipadā vāpi catuḥpadā /
sarve saṃkṣepataḥ sattvā ye kecit triṣu sthāvarāḥ // 17.29 //

ap17.-30 namaḥ samantabuddhānām apratihataśāsanānām //

oṁ kha kha khāhi khāhi huṁ huṁ / jvala jvala prajvala prajvala / tiṣṭha tiṣṭha / ṣṇīḥ phaṭ phaṭ svāhā //

eṣa buddhād dhyuṣito mantraḥ jvāloṣṇīṣeti prakīrtitaḥ // 17.30 //

ap17.-31 yāni karmasahasrāṇi • aśīti nava pañca ca /
karoti vividhāṃ karmāṃ sarvamaṅgalasammataḥ /
duḥsvapnān durnimittāṃs tu sakṛjjāpena nāśayet // 17.31 //

ap17.-32 karoti aparāṃ karmāṃ sarvamantreṣu svāminaḥ /
vaśitā sarvasattvānāṃ buddho 'yaṃ prabhavo guruḥ // 17.32 //

ap17.-33 smaraṇād asya mantrasya sarve vighnāḥ praṇaśyire /
devātidevasambuddha ity uktvā munisattamaḥ // 17.33 //

muhūrtaṃ tasthure tūṣṇīṃ yāvat kālam udīkṣayet /

ap17.-34 tasthure devasaṅghāś ca śuddhāvāsoparis tadā // 17.34 //

ap17.-35 sarveṣāṃ devamukhyānāṃ nakṣatragrahatārakām /
samayaṃ jagmu te bhītā uṣṇīṣo mantrabhāṣitāḥ // 17.35 //

ap17.-36 tulyavīryo mahāvīrya uṣṇīṣākhyo mahāprabhāḥ /
śatapañcacatuṣkāṃ vā saptāṣṭā navatis tathā // 17.36 //

ap17.-37 dviṣaṣṭi pañcasaptānyā uṣṇīṣendrāḥ prakīrtitāḥ /
etat saṅkhya-m-asaṅkhyeyā rājāno mūrdhajā śubhā /
teṣa tulyo ayaṃ mantraḥ jinamūrdhajajā iti // 17.37 //

ap17.-38 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahā-yānavaipulyasūtrāt saptadaśamaḥ[4935] karmasvakapratyayapaṭalavisaraḥ parisamāpta iti /
{S264} {V205} {R1v}[4936]

ap24. # Chapter A24

ap24.1 [4937]atha bhagavāñ śākyamuniḥ sarvanakṣatragrahatārakajyotiṣāṃ sarvaloka-dhātuparyāpannānāṃ sarvadigvyavasthitān sarvamaharddhikotkṛṣṭatarāṅ grahān[4938] āmantrayate sma // 24.1 //

ap24.2 śṛṇvantu bhavanto mārṣāḥ sarvagrahanakṣatraprabhāvasvavākyaṃ[4939] / prabhāvaṃ nirdeśayituṃ[4940] bhavantaḥ / sarvamantrakriyārthāṃ sādhayantu[4941] bhavantaḥ / samaye ca tiṣṭhantu bhavantaḥ[4942] / iha kalparāje mañjughoṣasya śāsane siddhiṃ parataś cānyāṃ kalparājāṃsi • autsukyamānā bhavantu bhavanta iti // 24.2 //

ap24.3 atha bhagavāñ śākyamunir grahāṇāṃ caritaṃ sarvasattvārthaṃ[4943] vakṣye[4944] / hitārthaṃ[4945] sarvajāpināṃ mantrārthaṃ ca prasādhitam[4946] + + + + + + + +[4947] vakṣye sarvaṃ sa sarvavit // 24.3 //

ap24.4 {A36r2}[4948] aśvinyā bharaṇyā kṛttikā /
nakṣatrā trividhā hy ete • aṅgāragrahacihnitā // 24.4 //

ap24.5 meṣarāśe[4949] prakathyete teṣu siddhir na jāyate /
uttamā madhyamāś caiva kanyasā siddhir dṛśyate /
na gacchet sarvapanthānāṃ[4950] krūragrahanivāritaḥ // 24.5 //

ap24.6 rohiṇī mṛgaśirāś[4951] caiva • sārdraṃ[4952] nakṣatram ucyate /
punarvasupuṣyanakṣatrau • aśleṣaś{R2r} ca prakīrtitaḥ // 24.6 //

ap24.7 maghāphalgunyau • ubhau cāpi hastacitrau tathaiva ca /
svātyaviśākha-m-anurādhajyeṣṭhamūlas tathaiva ca // 24.7 //

ap24.8 āṣāḍhau tau śubhapraśastau jāpināṃ hitau /
śravaṇadhaniṣṭhanakṣatrau praśastau[4953] krūrakarmaṇi // 24.8 //

ap24.9 śatabhiṣabhadrapadau • ubhau[4954] siddhihetavaḥ /
revatyā jāyate śrīmān yuddhaśauṇḍo[4955] viśāradaḥ[4956] // 24.9 //

ap24.-10 śeṣā nakṣatramukhyās tu na jāyante yugādhame /
abhijit sucaritaś caiva siddhipuṇyā prakīrtitā /
tiṣya upapadaś caiva kaniṣṭho niṣṭha eva tu // 24.10 //

ap24.-11 bhūtaḥ satyas tathā loka[4957]ālokaś ca prakīrtyate / {S265}
bhogadaḥ śubhadaś caiva • aniruddho ruddha eva tu /
yaśodas tejarāḍ rājā lokas tathaiva ca // 24.11 //

ap24.-12 nakṣatrā bahudhā proktāś catuḥṣaṣṭisahasrakāḥ /
na ca teṣāṃ[4958] prabhāvo 'yam asmin kāle yugādhame /
kathitā kevalaṃ jñāne kalparāje sukhodaye // 24.12 //

ap24.-13 svayambhuprabhāvās tu sattvā vai tasmin kāle kṛtayuge[4959] {V206}
ākāśagāminaḥ sarve jarāmṛtyuvivarjitāḥ // 24.13 //

ap24.-14 asmin kāle na nakṣatrā nārkacandrā[4960] na tārakā /
na devatā nāsurā loke • ādau kāle yugottame // 24.14 // {R2v}

ap24.-15 na saṃjñā nāpi gotraṃ vai na tithir na ca jātakam /
nopavāso na mantrā vai na ca karma śubhāśubham[4961] // 24.15 //

ap24.-16 svacchandā vicaranty ete na bhojyaṃ nāpi bhojanam /
śuddhā nirāmayā hy ete sattvā[4962] bahudhā sadā[4963] // 24.16 //

ap24.-17 lokabhājanasaṃjñā vai grasyāyāṃ pravartate /
tatas te pūrveṇa karmeṇa • ākṛṣṭā yānti bhūtalam // 24.17 //

ap24.-18 bhūmau vimānadivyasaṃsthāḥ[4964] sasurāsura[4965]sambhavam /
tato madhyame[4966] tu yuge prāpte mānuṣyaṃ tanum āśritāḥ // 24.18 //

ap24.-19 āhārapānalubdhānāṃ sā prabhā praṇāśitā /
gātre khakkhaṭatvaṃ[4967] vai śubhāśubhaviceṣṭitam // 24.19 //

ap24.-20 tato divasamāsā vai saṃvṛtā vai grahajyotsnayā /
tataḥ prabhṛti yat kiñcit jyotiṣāṃ jñānam eva vā // 24.20 //

ap24.-21 mayā hi kathitaṃ[4968] sarvaṃ sattvānām anugrahakṣamā /
ṛṣibhir veṣaḥ purā hy āsīt brahmaveṣo 'tha dhīmataḥ // 24.21 //

maheśvaraṃ tanum āśritya viṣṇuveṣo 'thavā punaḥ /

ap24.-22 gāruḍītanum[4969] ābhujya yakṣarākṣasacāriṇām[4970] // 24.22// {S266}

ap24.-23 paiśācītanur[4971] eva syāj jāto jāto vadāmy aham /
kuśalā bodhisattvās tu tāsu tāsu ca jātiṣu // 24.23 //

ap24.-24 upapattivaśān[4972] nityaṃ bodhicaryārthakāraṇāt[4973] /
bodhisattvaḥ purāsīd aham {R3r} eva tadā yuge // 24.24 //

ap24.-25 ajñānatamasāvṛto bāliśo 'haṃ purā hy asau /
yāvanti kecil loke 'smin vijñānā śilpa[4974]ceṣṭitā // 24.25 //

ap24.-26 śāstre nītipurāṇāṃ ca vedavyākaraṇaṃ tathā /
chandaṃ ca jyotiṣaṃ[4975] caiva gaṇitaṃ kalpasammatam // 24.26 //

ap24.-27 mithyājñānaṃ tathājñānaṃ[4976] mithyācāraṃ tathaiva ca /
sarvaśāstraṃ tathā loke purā gītaṃ mayā cirā[4977] // 24.27 // {V207}

ap24.-28 na ca jñānaṃ mayā labdhaṃ yathā śānto munī hy ayam /
bodhikāraṇamuktyarthaṃ mokṣahetos tathaiva ca // 24.28 //

ap24.-29 saṃsāracārake ruddho na ca mukto 'smi karmabhiḥ /
buddhatvaṃ virajaṃ śāntaṃ nirvāṇam acyutaṃ[4978] padam // 24.29 //

ap24.-30 samyaksambodhir[4979] labdho me cirakālābhilāṣitam /
prāpto 'smi vidhinā karmair yuktimanto 'dhunā svayam // 24.30 //

ap24.-31 prāptaḥ svāyambhuvaṃ jñānaṃ jinaiḥ pūrvadarśitam /
na taṃ paśyāmi taṃ sthānaṃ bahirmārgeṇa labhyate // 24.31 //

ap24.-32 bhrāntaḥ saṃsārakāntāre bodhikāraṇadurlabhām /
na ca prāpto mayā jñānaṃ yādṛśo 'yaṃ[4980] svayambhuvaḥ // 24.32 //

ap24.-33 adhunā prāpto 'smi nirvāṇaṃ karmayuktā śubhe rataḥ /
kevalaṃ tu mayā hy etad vakṣyate śāstrasaṅgrahaḥ // 24.33 //

ap24.-34 na ca karmavinirmuktaṃ {R3v} labhyate siddhihetavaḥ /
dīrghaḥ saṃsārasūtro 'yaṃ karmabaddho nibandhanaḥ // 24.34 //

ap24.-35 tasyaitad gati[4981]māhātmyaṃ pacyate ca śubhāśubham /
kevalaṃ sūcayanty ete nakṣatragrahajyotiṣāḥ[4982] // 24.35 // {S267}

ap24.-36 nānyeṣāṃ dṛśyate cihnam adharmiṣṭhāṃ[4983] manujāṃ tathā /
ata eva grahādy uktā sānugrāhyā śubhāśubhe // 24.36 //

ap24.-37 catvāro lokapālās tu • āpobhumyanilajyotiṣaḥ[4984]
khadyotibhūtāḥ prakīrtitāḥ /

ity ete ca mahābhūtā bhūtasaṅgrahakāraṇā // 24.37 //

ap24.-38 pracoditās tu karma[4985] vai sattvasaṅgrahakāraṇāt /
teṣāṃ kālaniyamāc ca mantrasiddhir ajāyate[4986] // 24.38 //

ap24.-39 teṣu jātiṣu[4987] yatne vai rakṣaṇīyo[4988] • śubhāśubhaiḥ /
prakṛṣṭā lokamukhyās[4989] tu śakrādyāś ca sureśvarāḥ /
te 'pi tasmin tadā kāle yugānte parikalpitā // 24.39 //

ap24.-40 mantrā siddhiṃ prayatnena sidhyante ca yugādhame /
ata eva hi jinendrais tu kumāraḥ[4990] parikalpitaḥ // 24.40 //

ap24.-41 mañjughoṣo mahāprājño bāladārakarūpiṇaḥ /
bhramate sarvaloke 'smin sattvānugrahatatkṣamaḥ[4991] // 24.41 //

ap24.-42 tasmin kāle tadā siddhir mañjughoṣasya dṛśyate /
nakṣatraṃ jyotiṣajñānaṃ tasmin kāle bhaviṣyati // 24.42 // {A36r5}[4992]

ap24.-43 saptāviṃśatinakṣatrā {R4r} muhūrtāś ca prakīrtitāḥ /
rāśayo dvādaśaś caiva tasmin kāle yugādhame // 24.43 // {V208}

ap24.-44 te grahā saṃvibhājyaṃ vai nakṣatrāṇāṃ rāśim āśritā /
pṛthubhūtāni[4993] sarvāṇi saṃśrayanti pṛthak pṛthak // 24.44 //

ap24.-45 jātakaṃ caritaṃ caiva sattvā rāśe pratiṣṭhitā /
mohajā viparītās tu śubhāśubhaphalodayā[4994] // 24.45 //

ap24.-46 ata eva karmavādinyo[4995] rāśayas te muhur muhuḥ /
sattvānāṃ siddhiyātraṃ[4996] tu kalpayanti {A36v} śubhāśubham // 24.46 //

ap24.-47 jātake yukta[4997]nakṣatro rohiṇyāṃ parikalpitaḥ /
śrīmāṃ kṣāntisampanno bahuputraś cirāyuṣaḥ // 24.47 //

ap24.-48 arthabhāgī tathā nityaṃ senāpatyaṃ karoti saḥ / {S268}
vṛṣarāśir bhaved eṣa vṛṣe ca parimardate[4998] /
mṛgaśire caiva lokajño dhārmikaḥ[4999] priyadarśanaḥ // 24.48 //

ap24.-49 kṛttikāṃśe tathā nityaṃ rājā dṛśyati medinīm /
trisamudrādhipatir nityaṃ vyakte[5000] jātakam āśrite // 24.49 //

ap24.-50 prādeśike 'tha durge vā • ekadeśe nṛpo bhavet /
yadi jātakasampanno[5001] grahe ca gurucihnite // 24.50 //

ap24.-51 samantād vasudhāṃ kṛtsnāṃ anubhoktā bhaviṣyati /
daśa varṣāṇi pañca vai tasya[5002] rājyaṃ vidhīyate // 24.51 //

aśvinyā bharaṇī caiva kṛttikāṃśaṃ vidhīyate / {R4v}

ap24.-52 meṣarāśiḥ[5003] samartho vai vaṇijyārthārthasampadāṃ[5004] // 24.52 //

ap24.-53 yadi jātakasampanna aiśvaryaṃ[5005] bhogasampadam /
jātakam asya[5006]nakṣatre rakte bhāskaramaṇḍale // 24.53 //

ap24.-54 astaṃ gate tathāditye[5007] vikṛtis tasya jāyate /
krūraḥ sāhasikaś caivāsatyalāpī ca jāyate // 24.54 //

ap24.-55 tanutvaco 'tha raktābho dṛśyate 'sau mahītale /
asya jātikṣaṇonmeṣanimiṣaṃ[5008] ca prakīrtitam // 24.55 //

ap24.-56 atrāntare ca yo[5009] jātas tasyaite guṇavistarāḥ /
acchaṭāpadamātraṃ tu jātir eṣāṃ prakīrtitā // 24.56 //

ap24.-57 ato jātito[5010] bhraṣṭā grahāṇāṃ dṛṣṭivarjitā /
jāyante vividhā sattvā vyatimiśre prajātake[5011] // 24.57 //

ap24.-58 vyatimiśrā gatiniṣpattir vyatimiśrā bhogasampadā /
ata eva na jāyante jātikeṣv eva varṇitaiḥ[5012] // 24.58 // {V209}

ap24.-59 jātakā kathitā triṃśac chubhāśubhaphalodayā /
krūrajātir bhave hy eṣāṃ aṅgāragrahacihnitā // 24.59 //

ap24.-60 mahodaro 'tha snigdhābho viśālākṣaḥ priyaṃvadaḥ /
jāyate nityaṃ dhṛtimān bṛhaspate graha-m-īkṣite[5013] // 24.60 // {S269} {A37r}

ap24.-61 yugamātre tathā bhānau • uditau candrārkadevatau /
ahorātre {R5r} tathā nityaṃ samyajjātakam iṣyate[5014] // 24.61 //

ap24.-62 viparītair jātakair anyair viparītās tu prakalpitāḥ /
grahadarśanaṃ[5015] sidhyantu mithyājātiśubhāśubhe // 24.62 //

ap24.-63 mithyāphalaniḥṣpattiḥ samyajjñāna[5016]śubhodayaḥ /
gatiyoni samāśritya kṣetre jātipratiṣṭhitāḥ // 24.63 //

ap24.-64 avadāto mahāsattvo bhārgavair[5017] grahacihnite[5018] /
ārdraḥ punarvasuś caiva • āśleṣasyāṃśa ucyate // 24.64 //

ap24.-65 eṣa jāto mahātyāgī śaṭhaḥ sāhasiko naraḥ /
strīṣu saṅgī sadā lubdho • arthānartha sa vidviṣaḥ // 24.65 //

ap24.-66 paradārābhigāmī syāt kṛṣṇābhaḥ śyāma eva vā /
varṇato jāyate dhūmro ugro vai maithunapriyaḥ[5019] // 24.66 //

ap24.-67 maithunaṃ rāśim āśritya jāyate 'sau śanaiścare[5020] /
śaniś carati tatrastho[5021] divā rātrau muhur muhuḥ // 24.67 //

ap24.- eṣa jātakamadhyāhne prabhāvodbhavamānasaḥ /
68 tasmin kāleti[5022] yo jātas tatpramāṇam udāhṛtam // 24.68 //

ap24.- sa bhave dhananiṣpattir aiśvarya bhuvi cihnitam /
69 puṣye tathaiva nakṣatre • āśleṣe ca vidhīyate // 24.69 //

ap24.- etat karkaṭako[5023] rāśir guruyukto maharddhikaḥ /
70 pītako varṇato hy agro jātakaḥ samprakīrtitaḥ // 24.70 // {R5v}

ap24.- arddharātre tathā nityaṃ jātako 'yam udāhṛtaḥ[5024] /
71 tatkālaṃ tu pramāṇena yadi jātaḥ sattvam iṣyate // 24.71 //

ap24.- sarvārthasādhako hy eṣa vidhidṛṣṭena hetunā /
72 rājya[5025]dhananiṣpattir ābālyād dhi karoti saḥ // 24.72 //

ap24.- pītābhāso 'tha śyāmo vā dṛśyate varṇapuṣkalaḥ /
73 śaucācārarataḥ śrīmāṃ jāyate 'sau viśāradaḥ // 24.73 // {S270}

ap24.- maghaḥ phalgunīś caiva sāṃśa-m-uttaraphalgunī /
74 bhāskarasya bhavet kṣetraṃ[5026] siṃho rāśir vidhīyate // 24.74 // {V210}

ap24.- tatra jātā mahāśūrā māṃsatatparabhojanā /
75 giridurgaṃ samāśritya rājyaiśvaryaṃ karoti vai // 24.75 //

ap24.- yadi jātakasampannaḥ {A37v} kṣetrasthā niyatāśritā /
76 udyante[5027] tathā bhānau jātaka eṣu[5028] kīrtyate // 24.76 //

ap24.- uttarā phalgunī sāṃśā[5029] hastacitrā tathaiva ca /
77 nakṣatreṣv eṣu[5030] jātastho śūraś cauro bhaven naraḥ // 24.77 //

ap24.- asaṃyamī paradāreṣu senāpatyaṃ karoti saḥ /
78 yadi jātakasampannaḥ niyataṃ rājyakāraṇam // 24.78 //

ap24.- kanyārāśir bhavet[5031] hy eṣā yatraite tārakāśritāḥ /
79 ubhau[5032] bhaved eṣāṃ svāmī syād anyo vātra kvacit punaḥ // 24.79 //

ap24.- eteṣāṃ tārakāṃ śreṣṭhāṃ[5033] graho {R6r} rakṣati dāruṇaḥ /
80 saumyo vā punar bhadraś ca pramudrāḥ sadā pati // 24.80 //

ap24.- madhyāhnāpūraṇāj jātir[5034] jātakaṃ eṣu dṛśyate /
81 citrāṃśa[5035]svātinaś caiva viśākhāsyārddhasādhikam // 24.81 //

ap24.- tulārāśiḥ prakṛṣṭārtha somaś carati dehinām /
82 etad dāruṇaṃ kṣetraṃ śanir bhārgavtantālayam // 24.82 //

ap24.- jātakaṃ hy eṣu jātasthaḥ praharānte niśāsu vai /
83 eṣu jātā bhaven martyā bahupānaratāḥ sadā /

apragalbhā tathā hrījyā[5036] mahāsammatapūjitā // 24.83 //

ap24.-84 kvacid rājyaṃ kvacid bhogān prāpnuvanti kvacid dhanam[5037] /
aniyatā jātake dṛṣṭā mātrā bālyavivarjitā /
yadi jātakasampannā bahvapatyā sukhodayāḥ // 24.84 //

ap24.-85 anurādhe dṛṣṭanakṣatre[5038] prakṛṣṭaḥ karmasādhanam[5039] /
maitrātmako bahumitraḥ śūraḥ sāhasikaḥ sadā // 24.85 // {S271}

ap24.-86 jyeṣṭhā kathitaṃ loke jātaḥ pracaṇḍo hi mānavaḥ /
bahuduḥkhaḥ sahiṣṇuś ca krūro jāyati mānavaḥ // 24.86 //

ap24.-87 vṛścikāṃ rāśim ity āhus tīkṣṇaḥ sāhasikaḥ sadā /
eteṣv eva sadā jātir[5040] jātakaṃ ca • udāhṛtam // 24.87 //

ap24.-88 madhyandine tathāditye yadi jantuḥ prajāyate /
tīvro vijitasaṅgrāmo[5041] rājāsau {R6v} bhavate dhruvam // 24.88 //

ap24.-89 bāladārakarūpās tu graho-m-īkṣati tatkṣaṇam /
yo 'sāv aṅgārakaḥ proktaḥ pṛthivīdevatāśubhaḥ // 24.89 // {V211} {A38r}

ap24.-90 ata eva pṛthivīṃ bhuṅkte svasutasyaiva[5042] pālitaḥ[5043] /
tato 'nyo viparītās tu jātir eva śubhāśubhā /
dīrghāyuṣo[5044] 'tha tejasvī manasvī caiva jāyate // 24.90 //

ap24.-91 jāto[5045] hi • anurādhāyāṃ mahāprājño mitravatsalaḥ /
etad aṅgārakakṣetraṃ vyatimiśrair grahaiḥ sadā /
mūlanakṣatrasañjātaḥ pūrvāṣāḍhās tathaiva ca // 24.91 //

ap24.-92 āṣāḍhe • uttare • aṃśe dhanūrāśiḥ prakīrtitā /
etad bṛhaspateḥ kṣetraṃ jātakaṃ tasya jāyate // 24.92 //

ap24.-93 aparāhne tathā sūrye śaśine vā[5046] niśāsu vai /
tasya jātakam ity āhur yo jāto rājyahetavaḥ // 24.93 //

ap24.-94 svakulaṃ nāśayen mūle • ante[5047] śobhanam ucyate[5048] /
madhyajanmasthito bhogān prāpnuyāt sa na saṃśayaḥ[5049] // 24.94 //

ap24.-95 atikrānte tu tāruṇye[5050] yathā bhāskaramaṇḍale /
vārddhikye bhavate rājā mahābhogo mahādhanaḥ // 24.95 //

ap24.-96 nimnadeśe sasāmarthyo nānyadeśeṣu kīrtyate /
tato 'nye viparītās tu dṛśyante vividhā janā[5051] // 24.96 //

ap24.-97 uttarāṣāḍham {R7r} evaṃ syāc chravaṇā[5052] caiva kīrtyate[5053] /
dhaniṣṭhaḥ śreṣṭhanakṣatro[5054] rāśir eṣā makaro bhavet // 24.97 // {S272}

ap24.- etat śāniścarakṣetraṃ tadanyair vā grahacihnitam /
98 jātakam eṣu[5055] nityastho dṛśyate ca mahītale // 24.98 //

ap24.- nirgate[5056] rajanībhāge prathamānte ca madhyame /
99 eṣu jātā mahābhogā dṛśyante[5057] ca samantataḥ // 24.99 //

ap24.- nīcānīcakulāvasthā mahīpālā bhavanti te /
100 pracaṇḍā kṛṣṇavarṇābhāḥ śyāmavarṇā bhavanti te // 24.100 //

ap24.- raktalocanā[5058] mṛdavaḥ śūrāḥ sāhasikāḥ sadā[5059] /
101 jalākīrṇe tathā deśe nṛpatitvaṃ karoti vai // 24.101 //

ap24.- dīrghāyuṣo hy anapatyā bahuduḥkhā sahiṣṇavaḥ /
102 tato 'nye viparītās tu daridravyādhito[5060] {A38v} janā // 24.102 //

ap24.- dhaniṣṭhā śatabhiṣaś caiva pūrvabhadrapadaṃ[5061] tathā /
103 aṃśam etad bhaved rāśiḥ kumbhasaṃjñeti • ucyate // 24.103 //

ap24.- etad grahamukhyena kṣetram adhyuṣitaṃ sadā /
104 vyatimiśrais tathā[5062] candraiḥ śukrai naiva[5063] tu dhīmatā[5064] // 24.104 //
{V212}

ap24.- eṣu jātir bhaved rātrau pratyūṣe ca pradṛśyate /
105 prakṛṣṭo 'yaṃ jātako nityo loke ceṣṭitaśuddhitaḥ[5065] // 24.105 //

ap24.- krūrakarme[5066] {R7v} bhaven martyo[5067] buddhimanto[5068] • udāhṛtaḥ[5069] /
106 vicitrāṃ bhogasampattim anubhoktā mahītale // 24.106 //

ap24.- tadanye viparītās tu daridravyādhito janā /
107 bhadrapadaś caiva nakṣatraḥ revatī ca prakīrtitā // 24.107 //

ap24.- pūrvabhadrapade aṃśe mīnarāśiḥ[5070] prakalpitā /
108 jātakam eṣu[5071] nityastho[5072] dṛśyate ca samantataḥ // 24.108 //

ap24.- rātryāṃ[5073] madhyame yāme tu[5074] divā vā savitotthite[5075] /
109 ardhayāmagate bhānau madhyāhne • īṣadanusthitam[5076] // 24.109 //

ap24.- stokamātravinirgataṃ[5077].....[5078] /
110 hastamātrāvaśeṣe[5079] tu • ekakālaṃ tu jātakam /
śuddhaḥ śuklataraś caiva śukreṇaiva[5080] suyojitaḥ[5081] // 24.110 // {S273}

ap24.- śukrakṣetram iti devā taṃ vidur brahmacāriṇaḥ[5082] /
111 pītakaiḥ śuklanirbhāsair grahaiś cāpi-r-adhiṣṭhitaḥ /
tat kṣetraṃ śreyaso nityaṃ dhārmikaṃ paramaṃ śubham // 24.111 //

eṣu jātā bhaven martyā sarvāṅgāś ca suśobhanā /

ap24.- rājyakāmā mahāvīryā dṛḍhasauhṛdabāndhavā // 24.112 //
112

ap24.- dīrghāyuṣo mahābhogā nimnadeśe samāśritā /
113 prācīṃ diśam[5083] āśritya vṛddhiṃ yāsyanti te sadā // 24.113 //

ap24.- na teṣāṃ[5084] jaṅgale deśe vṛddhir jāyati {R8r} vā na vā /
114 na matsyā sthalacāriṇyo[5085] dṛśyante ha kathañcana /
jalaughe[5086] cābhivardhante jhaṣāṇām[5087] ālayo 'mbhasi // 24.114 //

ap24.- teṣu jāti prakīrtyete rāśir eva[5088] prakīrtitā /
115 teṣu jātā hi martyā vai nimnadeśe 'tivarddhakā // 24.115 //

ap24.- mahīpālā mahābhogā {A39r} prācyāvasthitā sadā /
116 grahāḥ śreṣṭhābhivīkṣyante[5089] bṛhaspatyādyāḥ śanaiścarāḥ // 24.116 //

ap24.- prācyādhipatyaṃ[5090] kurvanti • eṣu jātaṃ na saṃśayaḥ /
117 rāśayo bahudhā proktā nakṣatrāś ca • anekadhā[5091] // 24.117 //

ap24.- trividhā[5092] grahamukhyās tu cirakāle tu nādhunā /
118 mānuṣāṇām ato jñānaṃ tithayaḥ pañcadaśas tathā // 24.118 // {V213}

ap24.- triṃśatiś caiva divasāni • ato māsaḥ prakīrtitaḥ /
119 pakṣaḥ pañcadaśāhorātro[5093] dvipakṣo māsa ucyate // 24.119 //

ap24.- tato dvādaśame māse varṣam ekaṃ prakīrtitam /
120 etat kālapramāṇaṃ tu yugānte parikalpitam // 24.120 //

ap24.- prāpte kaliyuge kāle eṣā saṅkhyā prakīrtitā /
121 mānuṣāṇāṃ tathāyuṣyaṃ śatavarṣāṇi kīrtitā // 24.121 //

ap24.- teṣāṃ saṃvatsare prāktaḥ[5094] • ṛtavaḥ ṣaṭ[5095] prakīrtitāḥ /
122 ādi-m-ante tathā madhye trividhā {R8v} te parikīrtitāḥ // 24.122 // {S274}

ap24.- antarā uccanīcaṃ syād āyuṣaṃ mānuṣeṣv iha /
123 teṣāṃ manuṣyaloke 'sminn utpātāś ca prakīrtitāḥ[5096] // 24.123 //

ap24.- amānuṣyā jīvaloke 'smin vidravanti itas tataḥ /
124 vitrastā te 'pi bhītā vai vicaranti itastataḥ // 24.124 //

ap24.- devāsuramukhyānāṃ yadā yuddhaṃ pravartate /
125 tadā te manuṣyaloke 'smiṃ kurvante vyādhisambhavam /
ketukampās tatholkāś ca • aśani-r-vajra eva tu // 24.125 //

ap24.- dhūmrā diśaḥ samantād vai dhūmaketuḥ pradṛśyate /
126 śaśimaṇḍala bhāno[5097] vai kabandhākārakīlakā // 24.126 //

ap24.-127 chidraṃ ca dṛśyate bhānau candre caiva[5098] maharddhike /
evaṃ hi vividhākārā dṛśyante bahudhā punaḥ // 24.127 //

ap24.-128 durbhikṣaṃ ca • anāyuṣyaṃ rāṣṭrabhaṅgaṃ tathaiva ca /
nṛpater maraṇaṃ caiva yatīnāṃ ca mahad bhayam // 24.128 //

ap24.-129 lokānāṃ caiva sarveṣāṃ tatra deśe bhayānakam /
maghāsu calitā bhūmir aśvinyāṃ ca punarvasū // 24.129 //

ap24.-130 madhyadeśāś ca {A39v} pīḍyante caurāḥ sāhasikās tadā /
mahārājyaṃ vilumpete[5099] dakṣiṇāpathasaṃśṛtaiḥ[5100] // 24.130 //

ap24.-131 bharaṇiḥ kṛttikāś caiva rohiṇyā mṛgaśirās[5101] yadā /
kampo mahābhayo {R9r} loko tatra śaṅkā prajāyate // 24.131 //

ap24.-132 paścimāṃ diśim āśritya rājāno mriyate tadā /
ye 'pi[5102] pratyantavāsinyo mlecchās[5103] taskarajīvinaḥ // 24.132 //

ap24.-133 vindhyapṛṣṭhe tathā[5104] kukṣau • antarlīnajaneśvarāḥ[5105] /
te 'pi tasmin tadā kāle pīḍyante vyādhimūrchitāḥ // 24.133 // {V214}

ap24.-134 arīṇāṃ sambhavas teṣām anyonyātiśayā janāḥ /
ārdraḥ puṣyanakṣatra āśleṣāś caiva phalgunī // 24.134 // {S275}

ap24.-135 ubhāv uttarapūrvakau /
eteṣu calitā bhūmir[5106] nakṣatreṣu narādhipām[5107] // 24.135 //

ap24.-136 sarvāṃ ca kurute vyagrām anyonyāparundhanām[5108] /
vadhabandhaprapīḍāś ca durbhikṣaś ca prajāyate // 24.136 //

ap24.-137 hastacitra tathā svāti[5109] • anurādhā jyeṣṭha[5110] eva tu /
eṣu kampo yadā jāto bhūri 'smin[5111] • lokabhājane // 24.137 //

ap24.-138 himavantagatā mlecchā taskarāś ca samantataḥ /
nepālādhipateś[5112] caiva khaśadroṇisamāśritāḥ // 24.138 //

ap24.-139 sarve nṛpatayas tatra parasparavirodhinaḥ /
saṅgrāmaśīlinaḥ sarve bhavante nātra saṃśayaḥ // 24.139 //

ap24.-140 mūlanakṣatre[5113] kampo 'yam āṣāḍhau tau pūrva-m-uttarau /
nakṣatreṣv eva[5114] dṛśyante calanaṃ vasudhātale // 24.140 //

ap24.-141 pūrvaṃ deśā manuṣyāś ca pauṇḍrodrāḥ kāmarūpiṇaḥ[5115] / {R9v}
vaṅgālādhipatī rājā mṛyate nātra saṃśayaḥ // 24.141 //

ap24.-142 gauḍānām adhipatiḥ śrīmān rudhyate pararāṣṭrakaiḥ /
glāno vā bhavate sadyaṃ mṛtyur vā jāyate kvacit // 24.142 //

ap24.- samudrānte[5116] tathā lokā[5117] gaṅgātīre samāśritāḥ /
143 plāvyante • udake sarvaṃ bahuvyādhiprapīḍitāḥ // 24.143 //

ap24.- śravaṇe yadi dhaniṣṭhāyāṃ śatabhiṣā bhadrapadau tathā /
144 pūrvam uttaram eva syād revatyāṃ yadi jāyate // 24.144 //

ap24.- mahāprakampo madhyāhne {A40r} lokabhājana[5118]sañcalam /
145 prakampate vasumatī sarvā parvatāś ca sakānanā // 24.145 //

ap24.- sarve te vyastavinyastā[5119] dṛśyate gagane sadā /
146 uttarāpathadeśāś ca paścādeśasamāśritā // 24.146 //

ap24.- dakṣiṇāpathe sarvatra sarvāṃ diśi samāśritā /
147 nṛpavarā bhūtibhūyiṣṭhā anyonyāparundhinā[5120] // 24.147 // {S276}

ap24.- mahāmāryo[5121] ca sattvānāṃ durbhikṣaṃ rāṣṭrabhedanaṃ[5122] /
148 pratyūṣe ca śivā śāntir dehināṃ ca prakampane // 24.148 //

ap24.- tatotkṛṣṭavelāyāṃ raudrakampaḥ prajāyate /
149 tatotkṛṣṭataraś cāpi māgadhānāṃ vadhātmakāḥ // 24.149 // {V215}

ap24.- aṅgadeśāś ca pīḍyante māgadho nṛpatis tathā /
150 tato hrāsita[5123] madhyāhne • aparāhṇe divākare // 24.150 // {R10r}

ap24.- yadi kampaḥ pravṛtto 'yaṃ kṛtsne caiva mahītale /
151 sarvapravrajitā nityaṃ prāpnuyād vyādhisambhavam // 24.151 //

ap24.- jvarārogaśūlais[5124] tu vyādhibhiḥ[5125] sphoṭakais tathā[5126] /
152 kliśyante saptarātraṃ[5127] tu śreyas teṣāṃ tataḥ pare // 24.152 //

ap24.- tato[5128] hrāsi[5129]gate bhānoḥ kṣmākampo yadi jāyate /
153 caturvarṇatarotkṛṣṭā brāhmaṇāḥ somapāyinaḥ // 24.153//

ap24.- kliśyate[5130] naśyate cāpi mantrī rājño na saṃśayaḥ /
154 purohito 'tha[5131] dharmiṣṭho • amātyo vā rājasevakaḥ // 24.154 //

ap24.- anyo vā vratino mukhyo[5132] mantratantrārtha[5133]kovidaḥ /
155 brāhmaṇaḥ kṣatriyo vāpi vaiśya śūdras tathaiva ca // 24.155 //

ap24.- nipuṇaḥ[5134] paṇḍitaś cāpi śāstratattvārtha[5135]nītimān[5136] /
156 hanyate naśyate cāpi vyādhinā vā prapīḍyate[5137] // 24.156 //

ap24.- smṛtimāñ śruti[5138]tattvajña itihāsapracintakaḥ /
157 hanyate vyādhinā kṣipraṃ vajreṇeva sa pādapaḥ // 24.157 //

ap24.- tato 'staṃ gate bhānau tatotkṛṣṭatarātha[5139] pṛṣvate /
158 aparāhṇe yugānte ca yadi kampaḥ prajāyate // 24.158 // {A40v}

ap24.-159 vyatimiśrās tathā sattvās tiryagyonisamāśritā /
mānuṣā lokamukhyās tu tasmin kampe vinaśvarāḥ[5140] // 24.159 //

ap24.-160 tato rātreḥ prathame {R10v} yāme yadi kampaḥ prajāyate /
mahāvṛṣṭiḥ pradṛśyate śilāpātanasambhavā[5141] // 24.160 // {S277}

ap24.-161 tato hrāsiyāme vai calite vasumatī tadā /
tasya cihnaṃ tadā dṛṣṭvā vātavarṣaṃ mahad bhavet // 24.161 //

ap24.-162 tato hrāsiyāmānte dṛśyate kampa[5142]dāruṇam /
paracakrāgamanaṃ vindyā[5143] pāścānyaṃ[5144] tu narādhipam // 24.162 //

ap24.-163 tato dvitīyayāmādye yadi[5145] kampaḥ prajāyate /
mṛtyuvyādhiparacakrakukṣirogaṃ ca dāruṇam // 24.163 //

ap24.-164 pittaśleṣmagatāṃ[5146] vyādhiṃ sa kopayati jantunām /
saṃvejayanti[5147] bhūtāni deśād deśe gamaṃ[5148] tadā[5149] // 24.164 //

ap24.-165 tato dvitīyamadhye tu yāme kampaḥ prajāyate /
mahāvātaṃ tato vindyād vṛkṣadevakulān bhindet[5150] // 24.165 // {V216}

ap24.-166 aṭṭaprākāraśṛṅgāś ca parvatānāṃ na saṃśayaḥ /
vihārāvasathān ramyān mandirāṃś ca satoraṇān /
pātayaty āśu bhūtānām āvāsān tiryaggatān tathā // 24.166 //

ap24.-167 tato[5151] 'rdharātrakāle tu yadi[5152] kampa prajāyate /
hanyate nṛpavaro mukhyaḥ[5153] prācyānām adhipatis tadā[5154] /
suto vā naśyate tasya durbhikṣaṃ vā samādiśet // 24.167 //

ap24.-168 tato hrāsimadhye tu • ante yāme {R11r} prajāyate /
kampo mahītale kṛtsne[5155] śāntim ārogyaṃ nirdiśet // 24.168 //

ap24.-169 tato 'nte 'rddharātre tu yadi[5156] kampaḥ prajāyate /
anūpā madhyadeśāś ca nṛpatayo[5157] vyādhipīḍitāḥ /
mriyante dāruṇaiḥ duḥkhaiḥ parasparavirodhinaḥ // 24.169 //

ap24.-170 tṛtīye yāme[5158] samprāpte bāliśānāṃ sukhodayam /
maśadaṃśapataṅgāśca sarve naśyanti taskarāḥ // 24.170 //

ap24.-171 āyurārogyasaubhikṣaṃ {A41r} kuryāt pratyūṣakampane /
agnidāhaṃ vijānīyān[5159] nagarāṇāṃ tu sarvataḥ // 24.171 //

ap24.-172 udayantaṃ yadāditye bhūmikampa prajāyate / {S278}
madhyadeśo[5160] 'tha sarvatra taskaraiś ca • upadrutaḥ /
dṛśyate nṛpater mṛtyuḥ saptāhāt paratas tadā // 24.172 //

ap24.- yasmin sthāne yadā kampo dṛśyate prabalo yadā[5161] /
173 tasmiṃ sthāne tadā dṛṣṭaḥ śubhāśubhaviceṣṭitam // 24.173 //

ap24.- ulkā[5162]nirghātabhūkampam ekakāle[5163] samādiśet /
174 jvalanaṃ sitam ulkāyāḥ yad vakraṃ[5164] nāśayet tu tam // 24.174 //

ap24.- sitavarṇās[5165] tathā nityaṃ praśastaḥ śubhadas tathā[5166] /
175 raktavarṇo mahāghoraḥ • agnidāho 'padiśyate[5167] // 24.175 //

ap24.- dhūmravarṇo 'tha kṛṣṇo vā rājño mṛtyuṃ[5168] samādiśet /
176 pītavarṇo 'tha kapilo {R11v} vā vyatimiśro[5169] vātha varṇataḥ // 24.176 //

ap24.- vyatimiśraṃ tadā karma-m-[5170]utpātaṃ[5171] caiva nirdiśet /
177 nirghātaś caiva kīrtyate yasyāṃ diśi tasyām ādiśet // 24.177 //

ap24.- yadi madhyaṃ tadā madhye deśeṣv eva prakīrtitam /
178 sasvaro[5172] madhuraś caiva kṣemam ārogyam ādiśet // 24.178 //

ap24.- krūraghorataro[5173] loke śubhado[5174] dundubhisvanaḥ /
179 bhīṣaṇo hy atibhīmaś ca durbhikṣaṃ tatra nirdiśet // 24.179 // {V217}

ap24.- evamādyāḥ prayogās tu grahāṇāṃ vai tadā sadā /
180 siddhikarma tadā kuryān nakṣatreṣv eṣu śobhane // 24.180 //

ap24.- aśvinī bharaṇī[5175] caiva puṣyā bhadrapadā ubhe /
181 revatyā cānurādhaś ca jāpakāle praśasyate /
sidhyante eṣu mantrā vai siddham arthaṃ[5176] dadanti te // 24.181 //

ap24.- maṇḍalaṃ caiva • ālekhyam eteṣv eva tārakaiḥ /
182 vāragrahamukhyānāṃ pītaśuklāvabhāsinām // 24.182 //

ap24.- tithayaḥ śobhane[5177] hy ete pūrṇamī pañcadaśī sadā[5178] /
183 pravāsaṃ naiva[5179] kurvīta maṇḍalaṃ tu samālikhet // 24.183 //

ap24.- prathamā tṛtīyapañcamyā daśamī caiva saptamī / {S279}
184 trayodaśyāṃ tathā yātrāṃ[5180] kalpayantu narādhipāḥ / {A41v}
śubhadaḥ {R12r} sarvajantūnāṃ yātrāyānaṃ praśasyate // 24.184 //

ap24.- na likhet sarvamantrāṇāṃ maṇḍalaṃ tantramantrayoḥ /
185 na sidhyante • eṣu mantrā vai vighnahetum udāhṛtā // 24.185 //

ap24.- yātrāṃ homataḥ siddhis tithiśliṣṭair[5181] grahottamaiḥ /
186 bṛhaspatiḥ śukracandraś ca budhaḥ śreṣṭhaḥ sarvakarmasu // 24.186 //

ap24.- ete grahā varā nityaṃ catvāras tithim āśritāḥ[5182] /
187 siddhiyātrāṃ tathā loke[5183] kurvante 'tha mahītale // 24.187 //

ap24.- duṣṭāriṣṭa[5184]vinirmuktā chedabhaṅgāyataṃ tvaram[5185] /
188 eteṣv eva vinirmuktā divasāṃś caiva prakalpayet // 24.188 //

ap24.- dvādaśaiva muhūrtāni tasmiṃ kāle prayojayet /
189 śveto maitra evaṃ syād raktākṣāḥ prakīrtitāḥ // 24.189 //

ap24.- raudro mahendraḥ śuddhaś ca • abhijiś[5186] caiva suśobhanaḥ[5187] /
190 bhramaṇo bhrāmaṇaś[5188] caiva kīrtyate ca śubhapradaḥ // 24.190 //

ap24.- saumyo 'tha varadaścaiva kīrtyate ca śubhapradaḥ /
191 somo 'pi varadaś caiva[5189] • ity ete dvādaśā lakṣaṇāḥ[5190] // 24.191 //

ap24.- bahudhā[5191] lakṣaṇā proktā muhūrtānāṃ tṛṃśatsaṃjñakā[5192] /
192 daśamyāṃ[5193] vṛṣṭir evaṃ syāc caturdaśyāṃ[5194] rātrāv eva ca // 24.192 //

ap24.- aṣṭamī dvādaśī caiva caturthī caiva[5195] varjitāḥ /
193 tvarādyā[5196] gaṇite yukto • asite pakṣe tu rātritaḥ // 24.193 //

ap24.- vighnakāraṇam eṣāṃ tu vināyako ha[5197] {R12v} caturthitaḥ[5198] /
194 etad gaṇanayā[5199] yuktaṃ kālam etat prakīrtitam // 24.194 // {V218}

ap24.- eṣonmeṣanimeṣaś[5200] ca • acchaṭā tvaritā gatiḥ /
195 etat kālapramāṇaṃ tu vistaraṃ vakṣyate punaḥ // 24.195 //

ap24.- acchaṭāśatasaṅghātaṃ nāḍikā[5201] ca prakīrtitā /
196 caturnāḍiyo[5202] ghaṭīty uktā caturghaṭyāḥ[5203] praharaḥ smṛtaḥ // 24.196 //
{S280}

ap24.- catuḥpraharo divasas tu rātryā[5204] • ebhiḥ prakīrtitāḥ /
197 ebhir aṣṭais tathā yuktaḥ • ahorātraṃ prakalpitam // 24.197 //

ap24.- daśonmeṣanimeṣaṃ tu kṣaṇa[5205]mātraṃ prakalpitam /
198 daśatāla[5206]pramāṇaṃ tu kṣaṇa[5207]mātraṃ tu vakṣyate // 24.198 //

ap24.- daśa kṣaṇā[5208] nimityāhur muhūrtaṃ parikalpitam[5209] /
199 caturmuhūrttaḥ praharas tu mantrajñaiḥ parikalpitaḥ // 24.199 // {A42r}

ap24.- etat[5210] kālapramāṇaṃ tu trisandhye parikalpayet /
200 homakāle tathā[5211] jāpe siddhikāle tu yojayet // 24.200 //

ap24.- svapnakāle tathā[5212] jāgraṃ snānayāne[5213] 'haniḥ sadā /
201 ahorātraṃ tu divasaṃ vai saṃjñā eṣā prakīrtitā // 24.201 //

ap24.- divasāni pañcadaśaś caiva pakṣam ekaṃ prakīrtitam /
202 dvipakṣaṃ māsam ity āhur gaṇitajñā viśāradāḥ[5214] // 24.202 //

ṣaḍbhir māsais tadā[5215] {R13r} candraḥ[5216] • rāhuṇā grasyate punaḥ /

ap24.-203 tato dvādaśame māse varṣaśabdaḥ prakīrtitaḥ // 24.203 //

ap24.-204 tato dvādaśa varṣāṇi mahāvarṣaṃ tad ucyate /
viparītā grahanakṣatrā dānavendrāś ca sarvadā[5217] /
tato dvādaśame • abde kurvantīha śubhāśubham // 24.204 //

ap24.-205 ekapakṣe yadā rāhur asurendraḥ pradṛśyate /
samastaṃ[5218] vyastavinyastaṃ śaśibhāskaramaṇḍalau[5219] /
mahāntaṃ śastrasampātaṃ dṛśyate vasudhātale // 24.205 //

ap24.-206 evam ādyāṃ sadā nityaṃ kāle kāle[5220] prayojayet /
aneke bahudhā caiva vighnā dṛśyanti dāruṇāḥ // 24.206 //

ap24.-207 prāpte kāle yugānte vai • adhārmiṣṭhe lokabhājane[5221] /
samastaṃ candramasaṃ grastaṃ[5222] mūlanakṣatram āśritam // 24.207 //

ap24.-208 rātrau sagrahaś[5223] caiva astam eti sa candramā /
divā vā yadi vā bhānor astam eti sa pīḍitaḥ // 24.208 // {S281}

ap24.-209 raviṇe[5224] candramasaś caiva • ardharātre tu sagrahe[5225] /
astamanti yadā[5226] bhītā dānavendrasya chāyayā // 24.209 // {V219}

ap24.-210 hanyate[5227] pūrvadeśastho[5228] rājā duṣṭo na saṃśayaḥ /
svakaṃ vā mṛtyubhayaṃ tasya parair vā sa vilupyate // 24.210 //

ap24.-211 mlecchānām adhipatiś caiva pūrvadeśaṃ {R13v} vilupyate[5229] /
udrā[5230] janapadāḥ[5231] sarve • udrāṇām[5232] adhipatis tathā // 24.211 //

ap24.-212 aśvinyāṃ[5233] yadi dṛśyeran[5234] rohiṇyāṃ[5235] bharaṇīs tathā /
kṛttikāsu[5236] yadā[5237] dṛśyau grahau candradivākarau // 24.212 //

ap24.-213 vividhāḥ śleṣmikā rogā paittikā vātamudbhavā / {A42v}
vyatimiśrās tathā cānye[5238] jāyante sarvadehinām // 24.213 //

ap24.-214 vividhā rogamutthānā dṛśyante[5239] sarvabāliśām /
maghāsu yadi phalgunyau[5240] • uttarā pūrvam eva[5241] tau // 24.214 //

ap24.-215 hastacitre[5242] tathā svātyāṃ[5243] viśākhāsu tathaiva ca /
eṣu[5244] candro yadā gṛhyed[5245] bhāskaro vā[5246] na saṃśayaḥ // 24.215 //

ap24.-216 rāhuṇā grasyate pūrvaṃ śaśibhāskaram eva tau /
prācyānṛpatiś caiva lāḍa[5247]deśādhipatis tathā
vaṅgāṅgamāgadho rājā[5248] • akṣiśūlena gṛhyate // 24.216 //

putro vā mṛyate teṣāṃ mṛtyur vā patnito bhayam /

ap24.-217 arīṇāṃ duṣṭacittānāṃ saṅghāto vā bhavet tadā // 24.217 //

ap24.-218 mṛgaśirārdrapunarvasvā[5249] puṣyāśleṣau tathaiva ca /
eṣu[5250] dṛśyate[5251] rāhur vai sūrye śaśine[5252] tathā // 24.218 //

ap24.-219 māgadho nṛpatiḥ pīḍyate māgadhā janapadās {R14r} tathā[5253] /
amātyā vyādhibhayaṃ[5254] vindyād bandhakleśāṃ[5255] sapaurajām // 24.219 //

ap24.-220 anurādhājyeṣṭhayoḥ sarvaṃ[5256] dṛśyeran[5257] dānaveśvaraḥ /
sarvān janapadān vyādhiṃ janayet sarvagataṃ tadā // 24.220 //

ap24.-221 vadhabandhaparikleśām āyāsāṃ vividhāṃs tathā[5258] / {S282}
bandharundhas[5259] tatas teṣu janamukhyais tu vardhate // 24.221 //

ap24.-222 pūrvāṣāḍhe śravaṇe ca • uttarāṣāḍhe tathaiva ca /
bhānor maṇḍalaṃ vyasto 'sau śaśine raktabhāvatā /
grahasyāgamaṃ nityaṃ durbhikṣaṃ copajāyate // 24.222 //

ap24.-223 śravaṇadhaniṣṭhanakṣatraṃ[5260] pūrvabhadrapadaṃ tathā[5261] /
śatabhiṣeṣu yadā candra bhāno[5262] vā yadi gṛhyate[5263] // 24.223 // {V220}

ap24.-224 kṛṣṇa[5264]bhāvaṃ samāśritya grahasyāgamanaṃ viduḥ /
mahāntaṃ[5265] śokam āyāsaṃ durbhikṣaṃ ca samantataḥ /
sarvāṃ janapadāṃ vindyā rājacauramahadbhayam // 24.224 //

ap24.-225 revatyām atha nakṣatre • uttarā bhadrapadā yadā /
rāhuṇā grasyate pūrvaṃ śaśino[5266] bhāskaramaṇḍalam[5267] /
paścād bhāno 'tha vinyastaḥ pakṣenekena[5268] dṛśyate[5269] // 24.225 //

ap24.-226 rājyād bhraśyate sarvaḥ[5270] • māgadho nṛpatiḥ patiḥ /
ete ca kathitā {R14v} cihnā rāhor āgamanaṃ yadā // 24.226 //

ap24.-227 diśāsu yāsu gṛhṇāti śaśi[5271]bhāskaramaṇḍalam[5272] /
teṣu teṣu tadā deśe • utpadyante śubhāśubham // 24.227 //

ap24.-228 ya eva bhūtale kampā kathitā lokacihnitā /
grahoparāge taṃ vindyāt tatra tatra śubhāśubham // 24.228 //

ap24.-229 dhūmikā vṛṣṭihetuḥ syād divasātye 'tha[5273] pañca vai /
tato 'rdhaṃ lokataś cintā tīrabhuktisamāśritā[5274] // 24.229 // {A43r}

ap24.-230 naśyante janapadāḥ sarvā[5275] vyādhisambhava-m-ālayā /
nṛpatiś cāpi naśyeta gaṅgāyās[5276] tīra uttare // 24.230 //

himavantas tathā kukṣau[5277] durgagahvaram[5278] āśritā /

ap24.-231 bhūpālā cāpi vinyastā koṭṭa[5279] pālāḥ samantataḥ // 24.231 //

ap24.-232 gaṅgāyā • uttare tīre tīrabhuktipatis tadā /
vividhaiḥ śokasantāpair mriyate[5280] 'sau narādhipaḥ / {S283}
saputrabhāryayā sārddhaṃ naśyate 'sau narādhipaḥ // 24.232 //

ap24.-233 nakṣatreṣu yeṣu kampo vai teṣu dhūmaṃ samādiśet /
diśaḥ sarvā sadhūmāś[5281] ca ghorā vardalavarjitā /
pañcāhā samatikrāntā bahudevasike sadā // 24.233 //

ap24.-234 na paśyante[5282] parasparā martyā gocarā mānuṣodbhavā[5283] /
na dṛṣṭis tatra pravartate[5284] mānuṣāṇāṃ parasparam // 24.234 // {R15r}

ap24.-235 vindyān mahadbhayaṃ tatra sarāṣṭraṃ nṛpatiṃ hanet /
yeṣu • evaṃ bhavet kampaḥ • ulkāpāta samantataḥ // 24.235 //

ap24.-236 paryeṣaś[5285] cāpi vinyasto[5286] dvitriś caiva dāruṇaḥ /
rātrau • indradhanuś caiva śvetapakṣaṃ yadi vāyasam // 24.236 //

ap24.-237 śuklavarṇo 'tha kṛṣṇo vai kṛṣṇo śuklo 'tha dṛśyate /
viparītā pakṣiṇo varṇā viparītā ṛtunisvanā // 24.237 // {V221}

ap24.-238 viparītāḥ pakṣiṇaḥ santi yatra tatra mahad bhayam /
dvipadāś catuṣpadāś caiva • apadāś caiva bahupadāḥ[5287] // 24.238 //

ap24.-239 pakṣiṇaḥ tiryak prāṇā viparītās tu mahābhayam /
ūrdhvatuṇḍā tathā śvānā ravante ca muhurmuhuḥ /
divā vā yadi vā rātrau yatra[5288] tatra mahābhayam // 24.239 //

ap24.-240 evaṃprakārā anekāś ca bahudhā yatra prakalpitāḥ[5289] /
anāvṛṣṭir bhavet tatra rājñaś[5290] cakraṃ vinaśyati // 24.240 //

ap24.-241 yathā hi jātakam[5291] ākhyātaṃ prāṇināṃ ca śubhāśubham /
tathotpātā[5292] tato[5293] jātā kurvantīha śubhāśubham // 24.241 //

ap24.-242 nānyathā dṛśyate kiñcin nimittaṃ pūrvahetunā /
nāhetukaṃ pravartante vighnā utpātasambhavā iti[5294] // 24.242 //

ap24.-243 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān
mahāyānavaipulyasūtrād caturviṃśatitamo[5295] nimittajñānajyotiṣapaṭalavisaraḥ
parisamāpta iti[5296] //
{S284} {V222}

ap25. Chapter A25

ap25.1 atha bhagavāñ śākyamuniḥ punar api grahanakṣatratārakajyotiṣagaṇān āmantrayate sma // 25.1 //

ap25.2 + + + + śṛṇvantu bhavantaḥ sarve / anatikramaṇīyo 'yaṃ kalparājā mañjuśriyaḥ kumarabhūtasya mantratantrābhiṣekamaṇḍalavidhānaṃ / na ca[5297] japahomaniyamavidyāsādhanapravṛttānām asmiṃ kalpavare vidyādharāṇāṃ tithinakṣatracaritagaṇitām abhijñānāṃ nakṣatrabhavadbhiḥ vighnaṃ kartavyam / pravṛttānāṃ śāsane 'smin sarvaiś ca devasaṅghais tatra rakṣā kāryā / sarve ca duṣṭasattvāni niṣeddhavyāni roddhavyāni śāsayitavyāni / sarve sarvaṃ na ghātayitavyāni / vyavasthāsu ca sthāpayitavyāni śāsane 'smin daśabalānām // 25.2 //

ap25.3 atha bhagavāñ śākyamuniḥ sarvatathāgatoṣṇīṣābhyunnataṃ nāma samādhiṃ samāpadyate sma sarvaduṣṭanivāraṇārthaṃ sarvasattvānām / samanantarasamāpannasya bhagavataḥ śākyamuneḥ sarve ca te tathāgatāḥ daśadiglokadhātuvyavasthitā bhagavantaṃ śākyamuniṃ tathāgataṃ śuddhāvāsabhavanasthaṃ vyalokyopasaṅkramante / upasaṅkramya acintyabuddhasvakādhiṣṭhānena bhagavantaṃ śākyamuniṃ tathāgatam āmantrayate sma // 25.3 //

ap25.4 bhāṣa bhāṣa bho mahāvīra lokānāṃ ca hitodayam /
pravṛtte sarvamantrāṇāṃ samantratantrayathāvidhi // 25.4 //

ap25.5 bhāṣitaḥ sarvabuddhais tu vidyārājā maharddhikaḥ /
ekākṣaraḥ pravaro hy agro naṣṭe kāle kalau yuge // 25.5 //

ap25.6 pravaraḥ sarvamantrāṇāṃ sarvabuddhais tu bhāṣitam /
uṣṇīṣarājā mahāvīryaḥ sarvabhūtanivāraṇam // 25.6 //

ap25.7 niṣeddhā grahanakṣatrāṃ mātarāṃ duṣṭacetasām /
vighnāḥ sarve tathā loke ye cānye duṣṭacetasā // 25.7 //

ap25.8 anugrahārthaṃ tu sattvānāṃ jāpināṃ ca sukhodayām /
sakale 'smiñ śāsane hy agraḥ cakravarti-r-maharddhikaḥ // 25.8 // {S285}

ap25.9 uṣṇīṣarājā mahāvīryaḥ sarvasmiṃ parameśvaraḥ /
bhāṣa tvaṃ kālam etasya yasyedānīṃ tathāgataḥ // 25.9 //

ap25.-10 evam uktās tu te buddhās tūṣṇīmbhāvā hy avasthitā // 25.10 //

ap25.-11 atha teṣāṃ buddhānāṃ sannipātā sarvaṃ trisāhasramahāsāhasro lokadhātavaḥ sarvasattvānāṃ ca lokabhājanāni • ekajvālībhūtāni / na ca eka sattvānāṃ pīḍo 'abhūt[5298] / buddhādhiṣṭhānena mahāntaś cāvabhāsāḥ sandṛśyante sma // 25.11 //

ap25.-12 atha bhagavāñ śākyamuniḥ sarvaṃ taṃ śuddhāvāsabhavanam avalokya tāṃś ca bodhisattvān mahāsattvān tatrasthitāni ca devaputrāṃ sarvaśrāvakapratyeka-buddhāṃś ca bhagavataḥ mahāparṣatsannipātān āmantrayate sma // 25.12 // {V223}

ap25.-13 samanvāharantu buddhā bhagavantaḥ sarvapratyekabuddhāryaśrāvakāḥ kalpam ekākṣarasya vidyācakravartinaḥ sarvatathāgatoṣṇīṣāṇām uparyuparivartamānasyāpratihataśāsanasyāparimitabalaparākramasya bhagavataḥ • uṣṇīṣarājacakravartinaḥ / punar api kalpaṃ bhāṣe 'ham asmiṃ kāle kalau yuge / atha bhagavato duratikramaśāsanasya trailokyaguroḥ sarva-devanāgayakṣagandharvāsuragaruḍakinnaramahoragasatkṛtasya sarvakarmārthasādhakasya mantraṃ[5299] vakṣye punar api kalau yuge kāle // 25.13 //

ap25.-14 śāsanāntardhānakāle samaye śāsanārakṣako bhagavān uṣṇīṣacakravartī bhaviṣyati / siddhiṃ ca yāsyate / sarvakālaṃ sarvabuddhānāṃ ca śāsanāntardhānakālasamaye buddho 'yaṃ bhagavān sattvārthaṃ kariṣyati / ārakṣako 'yaṃ bhagavān sarvatathāgatadharmakośasaṃsṛṣṭaḥ / śṛṇvantu bhavanto devagaṇāḥ sarvasattvāś ca // 25.14 //

ap25.-15 bhrūṁ //

eṣa bhagavān sarvajñaḥ buddhair mantrarūpeṇa vyavasthitaḥ /
mahākāruṇikaḥ śāstā viceruḥ sarvadehinām // 25.15 //

ap25.-16 mantrāṇām adhipatiḥ śrīmān khyātā[5300] uṣṇīṣasammataḥ /
karuṇādhaḥ[5301] samāgamya sthito 'yam eṣam akṣaraḥ / {S286}
sa dharmadhātuṃ niḥsṛtya sthito 'yaṃ viśvarūpiṇaḥ // 25.16 //

ap25.-17 yathā hi buddhānāṃ śarīrā pravṛttā dhātavo jane /
sāmiṣā lokapūjyās te nirāmiṣāḥ tu[5302] viśeṣataḥ // 25.17 //

ap25.-18 saddharmadhātavaḥ proktā nirāmiṣā lokahetavaḥ /
sāmiṣā kalevare proktā jinendrāṇāṃ maharddhikā // 25.18 //

ap25.-19 vividhā dhātavaḥ proktāḥ municandrā nirāsravāḥ[5303] /
sāmiṣā nirāmiṣāś caiva prasṛtā lokahetavaḥ // 25.19 //

ap25.-20 dharmadhātuṃ sanmiśraṃ sattvānāṃ karuṇāvaśāt /
tiṣṭhate mantrarupeṇa lokanāthaṃ prabhaṅkaraṃ[5304] // 25.20 //

ap25.-21 sa viśvarūpī sarvajñaḥ dṛśyate ha mahītale /
sarvārthasādhako mantraḥ sarvabuddhais tu bhāṣitaḥ // 25.21 //

ap25.-22 eṣa saṃkṣepato mantraḥ • japto 'yaṃ vidhinā svayam /
karoti sarvakarmaṃ vai • īpsitāṃ saphalāṃ sadā // 25.22 //

ap25.-23 asya kalpaṃ samāsena punaḥ kāle pracakṣyate /
yugānte munivare loke • astaṃ yāte tathāgate /
kalpasiddhis tadā kāle mantrasiddhir udāhṛtā // 25.23 //

ap25.-24 atha bhagavataś cakravartinas tathāgatoṣṇīṣasya parakarmaprayoga-vidhvaṃsanakarasyājitaṃjayasya sarvamantrādhipateḥ sarvabuddhabodhi-sattvānunītasyoṣṇīṣacakravartinaḥ saṃkṣepataḥ kalpam ekākṣarasya pravartitapūrvaṃ[5305] vistarataḥ // 25.24 // {V224}

ap25.-25 ādau tāvad yasmiṃ sthāne 'yaṃ japyate tasmin sthāne pathe yojanābhyantareṇa sarvaduṣṭagrahāḥ prapalāyanti sarvamantrāḥ siddhā api na prabhavanti sarvadevāḥ sānnidhyaṃ tyajanti anyatra / sādhakasyecchayānyeṣāṃ laukikalokottarāṇāṃ sādhakānāṃ siddhim apaharati, paraprayogamantrāṃ chinnabhinna•utkīlanatāṃ mocayati // 25.25 //

ap25.-26 svayaṃ vidyācchedaṃ kartukāmaḥ kuśānāṃ haritānāṃ muṣṭiṃ gṛhītvā • aṣṭaśatābhimantritaṃ kṛtvā śastreṇa chindyāt tāṃ vidyām uddiśya sā chinnā bhavati / anena pratikṛtiṃ kṛtvā hṛdaye kīlakena tāḍayet / kīlitā bhavate / saptajaptena sūtreṇa kusumbharaktena granthiṃ kuryāt / baddhā bhavati / śarāveṇāṣṭaśatajaptena {S287} pithayed / ruddhā bhavati / śastreṇa hṛdayaṃ dvidhā kuryād / bhinnā bhavati / rājikābhir viṣarudhiraraktābhiḥ • rañjayet / śiṣṭitā bhavati / karavīralatayā • āhanet / pīḍitā bhavati / sarvavidyābhicārukam icchayā karoti sarvatra // 25.26 //

ap25.-27 pūrvikaṃ[5306] karma muktvā[5307] kṣīreṇa snāpayitvā homaṃ kuryāt / śāntiḥ / ghṛtahomena sarveṣāṃ śānti-r-āpyāyanaṃ kṛtaṃ bhavati / muṣṭibandhena sarvamantrāṃ stambhayati / manasā mokṣayati / mantrasādhayitukāmas tam anenaivoparuddhya sādhayet / anyakalpaṃ sādhayitum icchati tam anenaiva sādhayet / siddhyati / anenaiva mantreṇāvāhanaṃ bhavati / punar anenaiva visarjanaṃ bhavati / anenaiva yasya rakṣā kriyate, so 'py adhṛśyo[5308] bhavati // 25.27 //

ap25.-28 yo mantro na sidhyati pratyādeśaṃ vā na dadāti anenaiva saha japet / śīghraṃ siddhyati pratyādeśaṃ vā dadāti / yadi na siddhyati pratyādeśaṃ prayacchati so mṛyate // 25.28 //

ap25.-29 dadhimadhughṛtāktānāṃ tilānām aṣṭaśataṃ juhuyāt trisandhyaṃ saptāhaṃ / yaṃ mantram uddiśya so 'sya vaśo bhavati / yad ucyate tat karmaṃ karoti pratyādeśaṃ vā prayacchati[5309] // 25.29 //

ap25.-30 devā vaśīkartukāmo devadārusamidhānām aṣṭasahasraṃ juhuyāt / saptarātreṇa vaśyo bhavati / nāgāṃ vaśikartukāmas trimadhuraṃ juhuyāt / vaśyā bhavanti / yakṣāṃ vaśīkartukāmo dadhibhaktaṃ juhuyāt / vaśyā bhavanti / yakṣiṇī vaśīkartukāmena dadhibhaktaṃ juhuyāt / sarvagandhair gandharvaṃ vaśīkaroti aśokapriyaṅgusamidbhiḥ kusumair vā // 25.30 //

ap25.-31 yakṣiṇīnāginīnāgagrahāṇāṃ rājikābhiḥ / rājānaṃ[5310] siddhārthakaiḥ / brahmāṇaṃ puṣpahomena / veśyaṃ dadhikṣīraghṛtena / śūdraṃ tuṣapāṃsubhiḥ / striyāṃ lavaṇahomena / raṇḍāṃ māṣajambūlikāhomena /

kanyāṃ lājāhomena / sarvān ghṛtatailahomena vaśyāṃ karoti sarvatra trisandhyaṃ saptarātram //

ity uktvā tūṣṇīmbhūto jinottamaḥ // 25.31 //

ap25.-32 devasaṅghāṃ tad āmantre saptamo munipuṅgavaḥ / prahasya lokadharmajñaḥ • mukto 'sau yatadhīs[5311] tadā // 25.32 //

ap25.-33 muniḥ śreṣṭhas tadā jyeṣṭhaṃ buddhaputraṃ tadālapet / mañjughoṣaṃ tadā vavre bodhisattvaṃ maharddhikam // 25.33 // {S288}

ap25.-34 eṣa kalpo mayā proktaḥ • ekadeśo hi cakriṇe / vistīrṇa yasya nāthasya devadevasya dhīmataḥ // 25.34 // {V225}

ap25.-35 kalpair yasya pramāṇaṃ tu na śakyaṃ bhāṣituṃ jinaiḥ / saṃkṣepeṇa pravakṣye te mānuṣāṇāṃ hitodayā // 25.35 //

ap25.-36 evam ukte tadā śrīmān mañjughoṣo maharddhikaḥ / adhyeṣayati taṃ buddhaṃ śuddhāvāsopari sthitam // 25.36 //

ap25.-37 bhāṣa bhāṣa mahāvīra sambuddha dvipadottama / naṣṭe kāle yugānte vai mānuṣāṇāṃ sukhodayam // 25.37 //

ap25.-38 katham asya mahātejā mahāvīrasya mantrarāṭ / paṭasiddhiḥ pradṛśyete kṣipraṃ paṭavidhiḥ katham // iti // 25.38 //

ap25.-39 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt pañcaviṃśatitama[5312] ekākṣaracakravartyudbhavapaṭalavisaraḥ parisamāpta iti // {S289} {V226}

ap26. # Chapter A26

ap26.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma / śṛṇu mañjuśrīr ekākṣaracakravartinasya mahānubhāvasya saṃkṣepeṇa paṭavidhānaṃ bhavati / vistaraśaḥ pūrvam udīritam adhunā saṃkṣepeṇa // 26.1 //

ap26.2 yugādhame sattvā alpavīryā bhavanti • alpaprajñā mandacetasaḥ / na śakyante vistaraśaḥ paṭapramāṇaprayogaṃ sādhayitum // 26.2 //

ap26.3 saṃkṣepeṇa vakṣye 'haṃ sattvānāṃ hitakāmyayā / uttamārthaṃ tu yathā siddhiṃ[5313] prāpnuvanti sa jāpinaḥ // 26.3 //

ap26.4 uttamasādhanaṃ kartukāmena • anāhate paṭe • acchinnadaśe keśāpagate aśleṣakair varṇair bhagavān citrāpayitavyaḥ / dharmarājā dharmacakrapravartakaḥ sarvalokādhipatiḥ puruṣottamo dvipadānām agryas tathāgataratno ratnaketur nāmā jinottamo dharmaṃ deśayamānaḥ samanta-jvālaprabhāmaṇḍalaḥ // 26.4 //

ap26.5 adhastād brahmā • āryavajrapāṇiś ca / upariṣṭān mālādhāriṇau devaputrau / adhastāt sādhakaḥ / tasyāgratas trisandhyam agarudhūpaṃ dahatā daśalakṣāṇi japet / paścāt karmāṇi bhavanti // 26.5 //

ap26.6 prathamaṃ cakrasādhanaṃ kartukāmo dvādaśāraṃ puṣpalohamayaṃ cakraṃ kṛtvā prātihārakapakṣe bhagavato 'gratas trisandhyam agarudhūpaṃ dahatā daśa lakṣāṇi japet / ante pūrṇamāsyām udārāṃ pūjāṃ kṛtvā hastenāvaṣṭabhya tāvaj japed yāvat prajvalitam iti / taṃ gṛhītvā vidyādharacakravartī bhavati / yair dṛśyate yāṃś ca paśyati taiḥ sahotpatati // 26.6 //

ap26.7 atha cchatraṃ sādhayitukāmaḥ śvetacchatraṃ vicitraṃ cābhinavaṃ kārayitvā suvarṇacakracihnaṃ kauśeyavastrāvalambitaṃ tenānenaiva vidhānena śirasi kṛtvā japet / vidyā svayam evopatiṣṭhati / anena ca bhagavato 'gratas trisandhyam agarudhūpaṃ daśalakṣaṃ japet / ante pūrṇamāsyām udārāṃ pūjāṃ kṛtvā hastenāvaṣṭabhya tāvaj japed yāvat prajvalitam iti / taṃ gṛhītvā vidyādharacakravartī bhavati / māse māse paurṇamāsyāṃ pañcabhiḥ {S290} pakṣaiḥ prātihārikapakṣe sidhyati / atha siddhamātreṇa sarvadharmā āmukhībhavanti / sarvābhijña pratilabhate / sarvabuddhabodhisattvābhinanditaḥ sarvasattvānupraveśaḥ siddho bhavati / lokadhātvantare 'pi sahasraparivāraś cakravartī bhavati // 26.7 //

ap26.8 athoṣṇīṣaṃ sādhayitukāmaḥ hastamātre daṇḍe sauvarṇarajatatāmramayaṃ maṇimayaṃ vā kṛtvā tāvaj japed yāvat prajvalitam iti / taṃ gṛhītvā yatheṣṭa vicarati / sattvebhyo dharmaṃ deśayati / mahākalpaṃ jīvati // 26.8 //

ap26.9 atha bhadraghaṭaṃ sādhayitukāmaḥ sauvarṇaṃ bhadraghaṭaṃ kṛtvā sarvabījaratnauṣadhiparipūrṇaṃ śuklavastrāvakuṇṭhitaṃ tam anena sādhayet / ekasmin prātihārakapakṣe karmārabhet / aparasmin sidhyati / tasmiṃ haste prakṣipya yam icchati taṃ labhate / akṣayaṃ bhavati // 26.9 //

ap26.-10 atha cintāmaṇiratnaṃ sādhayitukāmaḥ sauvarṇadaṇḍo jātyamaṇiṃ sphaṭikamaṇiṃ ca sauvarṇaṃ vā vastrāvalambantaṃ kṛtvā anenaiva vidhānena sādhayet / yaṃ cintayati tat sarvaṃ sidhyati / {V227} devamanuṣyeṣu cānena gṛhītenāpratihatabalaparākramo bhavati / atha bhagavataḥ koṭiṃ japet / svaśarīreṇotpatati / divyabahumahākalpaṃ jīvati // 26.10 //

ap26.-11 anye † vā yo r † asitātapatrapramukhyādayaḥ tad apy anena bhagavato daśalakṣajaptena karmāṇi kartavyāni sidhyanti / evam apratihataḥ tathāgatoṣṇīṣaḥ parakalpavidhānenāpi yathā yathā prayujyati tathā tathā sidhyati • acirād eva / bhagavataḥ • uṣṇīṣacakravartino daśalakṣajaptaḥ sarvaṃ sādhayati / sarvavidyāmantrādhipaticakravartī // 26.11 //

ap26.-12 atha vajraṃ sādhayitukāmo raktacandanamayam ekasūcikaṃ vajraṃ kṛtvā • athavā puṣpalohamayaṃ kṛtvā pañcagavyena prakṣālya śuklapañcadaśyāṃ paṭasyāgrata udārāṃ pūjāṃ kṛtvā ghṛtapradīpān prajvālya gandhodakena prakṣālya yakṣā vaśyā bhavanti // 26.12 //

ap26.-13 sarvabuddhabodhisattvānām[5314] ātmānaṃ niryātya • anenoṣṇīṣarājā parivāreṇa tejorāśisitātapatreṇa vā rakṣāṃ {S291} kṛtvā maṇḍalabandhaṃ sahāyānāṃ ca rakṣāṃ kṛtvā vajraṃ dakṣiṇena hastena gṛhītvā prathame yāme 'tikrānte dvitīye yāme • upaviśya • ekāgracittas tāvaj japed yāvat prajvalitam iti

/ atrāntare sarvavidyādharāḥ sarve devanāgayakṣāḥ sannipatanti / sarve ca vidyādhararājānaḥ • āgacchanti / tair abhiṣṭūyamāno vidyādharapuraṃ gacchati / vidyādharacakravartī bhavati / vajrapāṇisadṛśakāyo vajrapāṇisamabalaḥ kṣaṇalavamuhūrtenākaniṣṭhaṃ devabhavanaṃ gacchati / mahākalpasthāyī bhagavantam āryamaitreyaṃ paśyati / dharmaṃ śṛṇoti / mṛto yatrecchati tatropapadyate / yad icchati vajrapāṇisakāśād utpadyate // 26.13 //

ap26.-14 atha khaḍgaṃ sādhayitukāmo nirvraṇaṃ khaḍgaṃ gṛhītvā • ahorātroṣito bhagavatodārāṃ pūjāṃ kṛtvā tāvaj japed yāvaj jvalitena siddhena saparivāreṇotpatati / ākuñcitakuṇḍalakeśo dviraṣṭavarṣākṛtir apanthadāyī • agamyaḥ sarvavidyādharāṇām antarakalpaṃ jīvati // 26.14 //

ap26.-15 atha manaḥśilāṃ sādhayitukāmo vīrakrayeṇa krītvā puṣya[5315]yogatrirātroṣitaḥ saṅghoddiṣṭakāṃ bhikṣāṃ bhojayitvā • ājñā dāpayitavyā / anujñātas tatra sādhanaṃ praviśet / udārāṃ pūjāṃ kṛtvā ghṛtapradīpasahasraṃ prajvālayitavyam / trirātroṣitaḥ sarvasattvānāṃ maitracittam utpādya • ātmānaṃ niryātya manaḥśilāṃ gṛhītvā tāvaj japed yāvat trividhā siddhiḥ / ūṣmadhūmajvalitapūrvam eva cintayitavyam // 26.15 //

ap26.-16 amuktasiddhir ūṣmāyamānatilakaṃ kṛtvā sarvadevanāgayakṣabhūtapiśācādīṃ jambūdvīpanivāsinaś ca sattvā dāsabhūtā bhavanti / kiṅkarā bhavanti / varṣasahasraṃ jīvati // 26.16 //

ap26.-17 dhūmāyamāne tilakaṃ kṛtvā • antardhīyate / yad icched devānām apy adṛśyo bhavati / kṣaṇalavamuhūrtena dṛśyate punar antardhīyate / sarvāntardhānikānāṃ rājā bhavati / trīṇi varṣasahasrāṇi jīvati // 26.17 //

ap26.-18 jvalitena vidyādharo bhavati / saparivāra utpatati / vidyādhararājā bhavati / devakumāravapur adharṣaṇīyaḥ sarvadevānāṃ kaḥ punar vidyādharāṇām / kalpasthāyī bhavati / kālagatas tūṣite devanikāye upapadyate // 26.18 // {S292}

ap26.-19 atha triśūlaṃ sādhayitukāmaḥ puṣpalohamayaṃ triśūlaṃ kṛtvā saṃvatsaraṃ japet / tato vālukāmayaṃ hastapramāṇaṃ caityaṃ kṛtvā tasya mahatīṃ pūjāṃ kṛtvā • udāraṃ ca baliṃ nivedya dakṣiṇahastena triśūlaṃ gṛhītvā tāvaj japed yāvat paryaṅkaṃ baddhvā yāva sphurati jvalati raśmisahasrāṇi {V228} pramuñcati / atrāntare maheśvarapramukhā devā-m-āgacchanti / sarvavidyādharāḥ puṣpavarṣaṃ pravarṣanti / tatas taiḥ parivṛtaḥ yāvatāṃ paśyati yaiś ca dṛśyate taiḥ sahotpatati / trinetro dvitīya iva maheśvaraḥ sarvavidyādharanamaskṛto mahākalpasthāyī nirīkṣitamātreṇa duṣṭacittān pātayati / na kasyacid gamyo bhavati sadevake loke prāg eva vidyādharāṇām / cyutaḥ sukhāvatyāv upapadyate // 26.19 //

ap26.-20 atha vetāḍaṃ sādhayati / akṣatāṅgaṃ puruṣaṃ gṛhītvā caturakhadirakīlakaiḥ yantritasyorasyupaviśya ratnacūrṇa juhuyāt / tasya jihvāgre cintāmaṇiratnaṃ dṛśyate / taṃ gṛhya vidyādharacakravartī bhavati / yāni praharaṇāni cintayati tāni manasaivopapadyante / yojanaśataṃ prabhayāvabhāsayati / icchayā kālaṃ karoti / yatrecchati tatra gacchati / lokadhātvantare 'pi vidyādharacakravartī bhavati / cyuto vimalāyāṃ lokadhātāv upapadyate // 26.20 //

ap26.-21 dvitīyaṃ vetālasādhanam / akṣatāṅgaṃ vetāḍaṃ[5316] gṛhītvā badarakīlakaiḥ kīlayitvā tasya mukhe lohacūrṇaṃ juhuyāt / tasya jihvā nirgacchati / taṃ chitvā śataparivāra utpatati / antarakalpaṃ jīvati / sumerumūrdhani krīḍati ramati / yadā mṛyate tadā • ekadeśiko rājā bhavati // 26.21 //

ap26.-22 athāṅkuśaṃ sādhayitukāmaḥ kuśamayam aṅkuśaṃ kṛtvā kṛṣṇamayor ekatareṇa pañcagavyena prakṣālya • ekarātroṣitaḥ • aṅkuśasya hastaṃ pramāṇamātraṃ kartavyam / udārāṃ pūjāṃ kṛtvā vajrapāṇer ghṛtapradīpaśataṃ prajvālyayitaṃ kartavyam / vajraṃ kuryāt / tathaiva sitātapatrasya • ātmano rakṣā kartavyā / tejorāśinā maṇḍalabandhaṃ vikareṇa[5317] / kīlakān saptābhimantritān kṛtvā caturdiśaṃ nikhānayitavyā / athā \bandhaṃ sthānaṃ ca parigrahaṃ kṛta bhavati // 26.22 //

ap26.-23 tato dvitīye prahare • ekāgramanāḥ paryaṅkaṃ baddhvā • aṅkuśaṃ gandhapuṣpadhūpair {S293} abhyarcya kṛtarakṣaḥ / sarvabuddhabodhisattvān namaskṛtya • aṅkuśaṃ hastena gṛhya tāvaj japed yāvad atrāntare narakāyikānāṃ devānāṃ vedanāny upaśāmyante / sarvabuddhabodhisattvān namaskṛtya utpatati / vidyādhararājo 'pratihatagatir aṅkuśavyagrahastaḥ / sarvadevanāgayakṣādayaś ca dṛṣṭvā dūrād eva praṇāmaṃ kurvanti / kalpasthāyī yadā mriyate tadā vajrabhavanaṃ gacchati / vajrapāṇiṃ paśyati // 26.23 //

ap26.-24 yadi paṭaṃ sādhayati tena jvalitena vidyādharo bhavati / yam icchati kalpaṃ sādhayituṃ tasya mantrasya nāmaṃ grahāya lakṣaṃ japet / ante • ekārātroṣita udārāṃ pūjāṃ kṛtvā • arkakāṣṭhair agniṃ prajvālya tilānāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt / homānte • āgacchati / dhanaṃ yam icchati taṃ dadāti / vaśaṃ tiṣṭhati kiṅkaravaśaḥ // 26.24 //

ap26.-25 atha maheśvaraṃ kartukāmaḥ maheśvarasya mahatiṃ pūjāṃ kṛtvā dakṣiṇāyāṃ mūrtau • arkakāṣṭhair agniṃ prajvālya aṣṭasahasraṃ juhuyāt / hāhākāraśabdaṃ bhavati / na bhetavyam / tata āgacchati bravīti kiṃ kartavyā / sarve maheśvarā vidyā mama siddhā bhavantu / yad varaṃ rocati taṃ dadāti / evam astv iti kṛtvā antardhiyate // 26.25 //

ap26.-26 evaṃ viṣṇubrahmādyam ākarṣayati / yaṃ cārocayati tasyāpy eṣo vidhiḥ kartavyaḥ / kṛtarakṣeṇa kāryam // 26.26 //

ap26.-27 {V229} atha yakṣiṇī • ākarṣayitukāmas tasya nāmaṃ gṛhya saptāham aśokapuṣpāṇi juhuyāt / āgacchati varaṃ dadāti saptame saptāhe 'vaśyam āgacchati / mātā bhaginī bhāryā yaṃ cārocati / atha na vāgacchati[5318] / mūrdhānam asya sphuṭati / nāgīm ākarṣitukāmasya nāgapuṣpāṇām eṣa eva vidhiḥ // 26.27 //

ap26.-28 yakṣaṃ ākarṣitukāmasya māsatrayaṃ dadhibhaktaṃ juhuyāt / ante • ekarātroṣitaḥ bhagavataḥ pūjāṃ kṛtvā yakṣāṇāṃ yakṣabaliṃ codanāni nivedya yakṣākarṣaṇaṃ kariṣyāmīti manasi kṛtvā vaṭavṛkṣasamidhān dadhimadhughṛtāktānāṃ aṣṭasahasraṃ juhuyāt / atrāntare kuberādyā yakṣā āgacchanti // 26.28 //

ap26.-29 teṣāṃ raktakusumair argho dīyate / vakṣyanti kiṃ kartavyaṃ te / vaktavyāḥ • {S294} ekaikaṃ dine yakṣa•ājñākaraṃ yakṣaṃ preṣayeti / tata ekaikaṃ yakṣaṃ prayacchanti / tasya • ājñā dātavyā / yojanaśatād api striyam ānayanti / prabhāte tatraiva nayante / śataparivṛtasya bhaktaṃ prayacchanti / pṛṣṭham āruhya yatrecchati tatra gacchati / nayati / rasāyanaṃ dadāti / ājñaptāḥ sarvaṃ karoti // 26.29 //

ap26.-30 atha vajrapāṇiṃ sādhayitukāmaś caturguṇaṃ saptaguṇaṃ pūrvasevāṃ kṛtvā prātihārakapakṣe sakalām udāratarāṃ pūjāṃ kṛtvā yāvat pūrṇamāsīti pūrṇamāsyāṃ pūjāṃ kṛtvā bhikṣavaḥ saṅghoddiṣṭakān bhojayitvā • ārya-vajradharasyaiva • anumoditavyā tata udārāṃ pūjāṃ kṛtvā prathame yāme 'tikrānte dvitīye yāme paryaṅkaṃ baddhvā • upaviśyaikāgramanaso vajradharaṃ drakṣyāmīti cittaṃ saṅkalpya gugguluguliкānān badarāsthipramāṇān rātrāv ekayāmaṃ juhuyāt / tato bhagavataḥ sragdāmacalanaṃ bhavati / bhūḥ prakampati / meghā gulugulāyanti / sarve vidyādharāḥ puṣpavarṣaṃ pravarṣanti / atrāntare bhagavān vajrapāṇir āgacchati[5319] sarvavidyābhiḥ parivṛto vidyottamapramukhair vidyārājaiḥ parivṛtaḥ sarvadevaiḥ sarvanāgaiḥ sarvayakṣaiḥ sarvagandharvaiḥ kinnarair bodhisattvaiḥ parivṛta āgacchati // 26.30 //

ap26.-31 tatkṣaṇaṃ nārakāṇāṃ sattvānāṃ tīvravedanā vyuparatā bhavanti / gandhodakena • arghyo deyaḥ / praṇipatya sthātavyam / ato vajradharo vakṣyati kiṃ te varaṃ dadāmi / vidyādharacakravartitvaṃ bilapraveśaṃ rāṣṭram antardhānaṃ yad vā rocate tasyaiva bhagavataḥ sakāśāl labhyate / yad vā rocati vidyādharacakravartitvaṃ sarvavidyādharāṇāṃ cakravartī vajrakāyo vajrapāṇisadṛśaḥ / cittamātreṇa sarvapraharaṇāny utpadyante / mahākalpasthāyī / yadā mriyate tadā vajrabhavanaṃ gacchati // 26.31 //

ap26.-32 anyeṣām api vidyādharāṇām eṣa eva vidhiḥ saṃkṣepato / yāni vajrapāṇikalpe yāni • avalokiteśvarakalpe yāni ca bhagavatā proktāni kalpāni yāni brahmakalpe yāni maheśvarakalpe saṃkṣepato laukikalokottareṣu kalpeṣu ye śādhanīyās te • etenaiva sādhanayā sidhyante / mahāmantrāsādhyamānā na sidhyanti / anena sārdhaṃ japtavyāḥ saptarātraṃ niyataṃ darśanaṃ dadāti / atha na dadāti vinaśyati / maheśvarapramukhānāṃ devānām agrato yadi japati saptarātrābhyantareṇa darśanaṃ dadāti / yadi na {S295} dadāti trisaptadhā mūrdhnā sphuṭati // 26.32 //

ap26.-33 candragrahe • ādityagrahe vā ghṛtavacāñjanapavitradaṇḍakāṣṭhayajñopavīta-haritālamanaḥśilādayaḥ sādhayitavyāḥ / {V230} atha dravyaṃ sādhayitukāmasya manaḥśilāṃ gṛhya mānuṣakṣīreṇa pīṣayitvā pañcagulikā kartavyā / agurusamudgake prakṣipya śvetasiddhārthakasahitān sādhayec candragrahe sūryagrahe vā / balividhānaṃ kṛtvā yadā sarṣapa ciṭiciṭīyanti tathā prathamā siddhā yā vā sarvajanavaśīkaraṇaṃ tayā sarvasya laukikeyā vidheyā bhavanti / yad ucyate tat sarvaṃ karoti / atha dhūmāyate

sarvāntardhānikānāṃ rājā bhavati / antarakalpaṃ jīvati / jvalite tadā devakumāravapus taruṇārkatejo vidyādhararājā bhavati / mahākalpaṃ jīvati / evaṃ rocanāharitālādīni sādhayitavyāni // 26.33 //

ap26.-34 athāñjanaṃ sādhayitukāmaḥ srotāñjanaṃ[5320] nīlotpalaṃ kuṣṭhaṃ candanaṃ caikataḥ kṛtvā tāmrabhājane saṃsthāpya candragrahe tāvaj japed yāvad dhūmāyati / tenāñjitanayanaḥ • antardhīyate / kāmarūpī sarvāntardhānikānāṃ rājā bhavati // 26.34 //

ap26.-35 atha khaḍgṃ sādhayitukāmo nirvraṇaṃ khaḍgam ādāya kṛṣṇāṣṭamyāṃ kṛṣṇacaturdaśyāṃ vā paṭasyodārāṃ pūjāṃ kṛtvā balividhānaṃ ca kṛtarakṣaḥ khaḍgaṃ dakṣiṇahastena gṛhītvā tāvaj japed yāva sphurati / jvalite sphurite ekākī vidyādharo bhavati / jvalitena sarvavidyādharāṇāṃ rājā bhavati • apratihatabalaparākramaḥ / yair dṛśyate yāṃś ca paśyati taiḥ sahotpatati // 26.35 //

ap26.-36 atha vajraṃ sādhayitukāmaḥ puṣpalohamayaṃ vajraṃ kṛtvā ṣoḍaśāṅgulam ubhayatriśūcakaṃ raktacandanenānulipya prātihārakapakṣapratipadam ārabhya paṭasyodārāṃ pūjāṃ kṛtvā japet pratidinam / vardhamānā bhikṣavo bhojayitavyā / ante trirātroṣitaḥ paṭaṃ sadhātuke caitye pratiṣṭhāpya • udārāṃ pūjāṃ kṛtvā ghṛtapradīpaśataṃ prajvālya kuśaviṇḍakopaviṣṭo vajram ubhābhyāṃ pāṇibhyāṃ gṛhītvā tāvaj japed yāvaj jvalitam iti / taṃ {S296} gṛhya saptaparivāra utpatati[5321] / vidyādharacakravartī bhavati vajrapāṇitulyaparākramaḥ / mahākalpe jīvati / bhinne dehe vajrapāṇibhavanaṃ gacchati // 26.36 //

ap26.-37 evaṃ śūlacakraśaraśaktiprabhṛtayaḥ sarve praharaṇāḥ paṭapādukadaṇḍakāṣṭhayajñopavītādīni parakalpavidhānena sādhayitavyāni / sarveṣāṃ trividhā siddhiḥ // 26.37 //

ap26.-38 śāntikaṃ kartukāmaḥ padmākāraṃ vediṃ kṛtvā yājñikaiḥ samidbhir agniṃ prajvālya sruveṇa paramānnāhutīnāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt / trirātreṇa • ātmanaḥ parasya vā śāntir bhavati / saptarātreṇa grāmasya vā nagarasya vā / mahāmāri•upadrave śamīsamidhānāṃ dadhimadhughṛtāktānāṃ juhuyāt / udumbarasamidhānāṃ dadhimadhughṛtāktānāṃ juhuyād anāvṛṣṭeḥ / trimadhuraṃ juhuyāt sarvatra paramaśāntir bhavati / bhikṣāhāras triṃśal[5322]lakṣaṃ japet // 26.38 //

ap26.-39 prātihārakapakṣe śuklapūrṇamāsyāṃ trirātroṣitaś candragrahe kṛṣṇagokṣīram[5323] aṣṭaśatābhimantritaṃ kṛtvā pibet / rasāyanaṃ guṇopetaṃ bhavati / dūrvāpravālānāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ daśarātraṃ juhuyāt / akālamṛtyuḥ praśāmyati / dīrghāyur bhavati // 26.39 //

ap26.-40 dhvajaśaṅkhādīni abhimantrayet / {V231} dṛṣṭvā śrutvā ca parasainyaṃ stambhayati / sarvavrīhigandhodakaparipūrṇaṃ navaṃ kalaśaṃ kṛtvā • aṣṭa-śatajaptena vināyakopadrutaṃ spṛṣṭvā snāpayet / abhiṣikto lakṣmīvān[5324] bhavati / anenābhiṣekeṇa sarvapāpaiḥ pramucyate / maṇḍalakarmāṇi karoti / grahakarmāṇi [ca] // 26.40 //

ap26.-41 śatasahasrajaptena mayūrapicchakena sarvaviṣān nāśayati / tenaiva jvara-m-akṣiśūlarogādīn nāśayati / sūtrakeṇa sarvajvarān / mudrāsametayukto mantreṇāsurayantrāṇi ghātayati // 26.41 //

ap26.-42 samudrāgāminīṃ nadīm avatīrya raktacandanāktānāṃ padmānāṃ śatasahasraṃ pravāhayet / padmarāśitulyaṃ nidhānaṃ labhati / dīyamānam akṣayaṃ bhavati / bilvāhutīnāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt / bhogān prāpnoti // 26.42 // {S297}

ap26.-43 devān vaśīkartukāmaḥ • agarusamidhānāṃ dadhimadhughṛtāktānāṃ juhuyād aṣṭasahasraṃ trisandhyam ekaviṃśatirātram / tandulānāṃ dadhimadhughṛtāktānām ekīkṛtya juhuyāt / akṣayam annaṃ bhavati // 26.43 //

ap26.-44 yakṣāṇāṃ vaśīkaraṇe gugguluguliкānāṃ dadhimadhughṛtāktānāṃ juhuyāt / aśokasamidbhir yakṣiṇīnām / nāgānāṃ nāgapuṣpān / āryavajravajrapāṇir agarusamidhābhiḥ / vidyādharāṇāṃ damanakasamidhābhiḥ / agurusamidhānāṃ turuṣkatailāktānāṃ gandharvāṇām / kunduruhomena pretānām / śrīvāsakahomena kinnarāṇām / sarjarasahomena vināyakānām / sarveṣām aṣṭaśatiko homaḥ saptāham / rājānasya rājasarṣapatailāktānām aṣṭaśataṃ juhuyāt trisandhyaṃ saptarātram / ādityābhimukhaṃ lakṣaṃ japet sarvapāpaiḥ pramucyati // 26.44 //

ap26.-45 sarvavidyānām āpyāyanaṃ[5325] kartukāmo gomūtrayāvakāhāraḥ • uśīramayīṃ pratikṛtiṃ kṛtvā śuklapuṣpair abhyarcya kṣīrāṣṭaśataṃ juhuyāt / kṣīreṇa ca snapayet / aṣṭaśatajaptena agarudhūpaṃ dadyāt / āpyāyito bhavati / sakṛduccāritena • ātmarakṣā kṛtā bhavati / dviruccāritena parasya / triruccāritena dravyasya rakṣā kṛtā bhavati // 26.45 //

ap26.-46 chinnabhinnanaṣṭakīlitānām āpyāyanaṃ kartukāmaḥ • uśīramayīṃ pratikṛtiṃ kṛtvā śuklapuṣpair abhyarcya • anena • uṣṇīṣarājena paṭasyāgrataḥ rājasarṣapāṇāṃ dadhimadhughṛtāktānāṃ aṣṭasahasraṃ juhuyāt / vidyām uddiśya utkīlitā bhavati // 26.46 //

ap26.-47 pāpijanātiriktāṃ vidyāṃ jñātvā gorocanayā bhūrjapatre likhya tataḥ • ātmamantra-m-aṣṭaśatābhimantritaṃ kṛtvā bhagavataḥ • udārāṃ pūjāṃ kṛtvā • anena bhagavatā sārdham aṣṭasahasraṃ japtvā tatraiva kuśasaṃstare svapet / ūnātiriktāṃ svapne • āgatya kathayati // 26.47 //

ap26.-48 atha padmaṃ sādhayitukāmo raktacandanamayaṃ padmaṃ kṛtvā • udārāṃ pūjāṃ kṛtvā trirātroṣitas taṃ padmaṃ dakṣiṇena hastena gṛhītvā tāvaj japed yāvaj jvalitam iti / viṃśatiparivāraḥ • utpatati / vidyādharacakravartī bhavati / apratihatagatiḥ / yadā mriyate tadā sukhāvatyām upapadyate // 26.48 //

ap26.-49 {V232} atha vajraṃ sādhayitukāmo valmīkamiśrayā mṛttikayā vālukamiśrayā vajraṃ kṛtvā bhikṣāhāro maunī • apatthadāyī vajraṃ gṛhya trīṇi {S298} lakṣa japet / ekasūcikaṃ vajraṃ kartavyam / taṃ vajram ante siddhārthakamadhye sthāpya candragrahe candragrahe sthātavyam / tāvaj japed yāvat sarṣapā ciṭiciṭāyanti / vajraṃ siddhaṃ bhavati / tena vajreṇa gṛhītena sarvakarmāṇi

karoti / parvataśikharāṇi cūrṇayati / nāgahradaṃ śoṣayati / nadīḥ pratisrotam ānayati / nāgān vidrāpayati / viṣāṇi nirviṣīkaroti / sarve prāṇinaḥ stambhayati / mohayati / pātayati / yantrāṇi cūrṇayati / śakaṭaprabhṛtīni ca stambhayati / cūrṇayati / evam ādīni sarvakarmāṇi karoti / eṣa ekasūcikasya vajrasya sādhanam // 26.49 //

ap26.-50 uṣṇīṣacakravartinaṃ sādhayato na kaścic chaknoti vighnaṃ kartum / sākṣān mūrdhnaṭako 'pi hi vidhinā nāvidhinā / asya ca jāpakāle satataṃ buddhalocanāṃ pūrvaṃ paścāc ca japtavyam / evaṃ saumyatvaṃ bhavati / siddhir asyābhimukhī[5326]bhavati // 26.50 //

ap26.-51 atha samudrāgāminīṃ nadīm avatīrya padmānāṃ lakṣa nivedayet / śrī • āgatya varaṃ prayacchati / rāṣṭraṃ dadāti / atha trīṇi lakṣāṇi nivedayet / sārvabhaumiko rājā bhavati / jambūdvīpādhipatir bhavati / vivarasyāgrataḥ paṭaṃ pratiṣṭhāpya lakṣāṇi trīṇi japet / sarvayantrāṇi patanti / nirviśaṅkena praveṣṭavyam / praviśya rasarasāyanaṃ niḥkāśayati / atha tatraiva tiṣṭhati / vaiṣṇavacakrabhayam utpadyate / atha praviśati anusmaritamātreṇa bhasmībhavati / manasena utthāpayati / na kadācid api praviśati tasmiṃ // 26.51 //

ap26.-52 śuklapratipadam ārabhya triḥkālaṃ jātīkusumaiḥ sakṛjjaptena bhagavatā pādāṅguṣṭhe tāḍayitavyaṃ yāvat pādāṅguṣṭhād raśmir niścarati sādhakaśarīre 'ntardhīyati / tatkṣaṇād evākuñcitakuṇḍalakeśo bhavati / saparivāra utpatati / vidyādhararājā bhavati kalpasthāyī // 26.52 //

ap26.-53 atha samudratate paścānmukhaṃ paṭaṃ pratiṣṭhāpya nāgakāṣṭhair agniṃ prajvālya samudrasya • uddiśya nāgapuṣpāṇāṃ lakṣaṃ juhuyāt / samudre • ūrmaya āgacchanti / siddhinimittaṃ na bhetavyam / tāvad yāvat samudro brāhmaṇaveṣeṇāgacchati / bravīti kiṃ mayā kartavyam / vaktavyam / vaśyo me bhava / tato yad ucyate tat sarvaṃ karoti // 26.53 // {S299}

ap26.-54 padmaṃ bhūmyāṃ likhya sahasrapatraṃ tasyopary upaviśya śatasahasraṃ japet / bhūmiṃ bhittvā • uttiṣṭhati / sahasraparivāra utpatati / mahākalpasthāyī vidyādhararājā bhavati / aparipatthadāyī tejena pañca yojanāni avabhāsayati // 26.54 //

ap26.-55 prātihārakapakṣe jātīpuṣpāṇāṃ bhagavataḥ • uṣṇīṣarājasyopari lakṣaṃ nivedayet / ekaikaṃ japtavyam / tāvad yāvad uṣṇīṣād raśmir niścarati / sādhakasya śarīre 'ntardhīyate / tatkṣaṇād eva pañcābhijño bhavati / daśalakṣajapto yathā yathā prayujyati tathā tathā anenaiva bhagavatā sārdhaṃ yadi vidyā japyate sā niyatam āgacchati sākṣād asya japyamānā / yadi na vāgacchati sa mūrdhnā sphuṭati / śuṣyati // 26.55 // {V233}

ap26.-56 ayaṃ ca • ekākṣara uṣṇīṣacakravartī tathāgata eva sākṣāt / ko 'nyaḥ sadevake loke sarvamantravidyānāṃ rājā tathāgata eva / sitātapatratejorāśipramukhāni • asya parivāraḥ / sarveṣām uṣṇīṣarājānāṃ sādhanavidhāna sarvam atraiva

yojyam / sarve ca • uṣṇīṣarājā • anena sādhyāḥ[5327] / uttamasādhanam icchatā • asthāne na[5328] yojyam / yadi yujyati • uttamā siddhir na bhavati / saṃkṣepataḥ sarve devā anenākṛṣyante // 26.56 //

ap26.-57 atha nidhānam udghāṭayati[5329] / yatra nidhānaṃ tiṣṭhati tatra gatvā • akālakalaśaṃ gṛhya sarvagandhair lipya śvetacandanodakaṃ kumbhe prakṣipya • aṣṭasahasrābhimantritaṃ kṛtvā nidhānaṃ sthāpayet / yadi nidhānaṃ tiṣṭhati tadā sa bhūmiḥ sphuṭati / yadi nidhānaṃ puruṣamātre tiṣṭhati • udakena sprasṭavyam / hastamātraṃ khatvā grahetavyaḥ // 26.57 //

ap26.-58 atha siṃhaṃ sādhayitukāmo valmīkamṛttikayā kṛtvā gorocanayā samālabhya piṇḍikāyāṃ pratiṣṭhāpya • udārāṃ pūjāṃ kṛtvā tāvaj japed yāvac calati / calitena siddho bhavati / pṛṣṭham āruhya • ākuñcitakuṇḍalakeśaḥ • ātmapañcamotpatati / brahmāyuṣo navavarṣasahasrāṇi jīvati sarvavidyādharāṇām agamyaḥ[5330] / evaṃ hastyaśvamahiṣaś ca sādhayitavyāḥ / yadā siṃhanādaṃ nadati tadā devā āsanebhyaś calanti // 26.58 // {S300}

ap26.-59 padmasaraṃ gatvā padmānāṃ lakṣaṃ nivedayet / sāmantarājyaṃ pratilabhate / raktakaravīrakalikānāṃ lakṣaṃ juhuyāt / rājakanyāṃ labhate / jātīpuṣpāṇāṃ lakṣaṃ samudrāgāminyāṃ nadyāṃ pravāhayet / kanyāṃ labhate yām icchati / sarve te • uttamasādhanāni siddhyanti // 26.59 //

ap26.-60 anenoṣṇīṣacakravartinā sa yatra gacchati indro 'py asyāsanaṃ dadāti / sarve ca devarājāno dūrād eva dṛṣṭvā bhītā trastā bhavanti / sarveṣāṃ ca devarājānāṃ prabhāṃ prabhāṃ[5331] vyāmīkaroti yojanaśatābhyantareṇa karoti // 26.60 //

ap26.-61 ayaṃ cakravartī tathāgata eṣa devaloke / sarve ca kalpasya bhagavataḥ • uṣṇīṣacakravartinaḥ • ekākṣarasya vaśe vartanti / tannimnāś ca sarve mantratantrāḥ sakalpakāḥ savistarāḥ // 26.61 //

ap26.-62 ity āha bhagavāñ śākyamuniḥ siṃho narottama // iti //

āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt ṣaḍviṃśatitamaḥ[5332] • ekākṣaracakravartikarmavidhi-paṭanirdeśapaṭalavisaraḥ parisamāpta iti //

{S301} {V234}

ap27. # Chapter A27

ap27.1 atha bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya tatrasthāṃś ca devasaṅghān sarvāṃś ca buddhabodhisattvā pratyeka-buddhāryaśrāvakān punar api mañjuśriyaṃ kumarabhūtam āmantrayate sma // 27.1 //

ap27.2 nirdiṣṭo 'yaṃ mañjuśrīḥ sarvatathāgatānāṃ sarvasvabhūtaṃ dharmakośaṃ cintāmaṇipratiprakhyaṃ lokānām āśayasaphalīkaraṇārthaṃ tasmin kāle yugādhame śūnye buddhakṣetre parinirvṛtānāṃ tathāgatānāṃ saddharmanetrī•antardhānakālasamaye tasmin kāle tasmin samaye

sarvatathāgatānāṃ mantrakośasaṃrakṣanārthaṃ tvadīyakumāramantratantrāṇāṃ kalparāje 'smin nidhānabhūto bhaviṣyati japyamāno vidhinā sārabhūto 'yaṃ mañjuśrīḥ / sarvatathāgatamantratantrāṇāṃ tvadīye ca kumārakalparāje 'grabhūto bhaviṣyaty ayam ekākṣaracakravartī / anena japyamānena sarve tāthāgatā vidyārājānaḥ japtā bhavanti // 27.2 //

ap27.3 aparam api mañjuśrīs tvadīyakalparāje nidhānabhūtaṃ sārabhūtam agrabhūtaṃ jyeṣṭhabhūtam ekākṣaraṃ pūrvam āsīt / atīte kāle atīte samaye dvāṣaṣṭigaṅgānadīsikataprakhyaiḥ kalpair amitāyurjñānaviniścayarājendro nāma tathāgato 'rhan samyak sambuddho vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devamanuṣyāṇāṃ buddho bhagavān yasya smaraṇād eva nāmagrahaṇamātreṇa pañcānantaryāṇi kṣayaṃ gacchanti / niyataṃ bodhiparāyaṇā bahavaḥ sattvāḥ • ye nāmamātraṃ śroṣyante kaḥ punarvādo ye mantrasiddhaye // 27.3 //

ap27.4 avaśyaṃ ca sarvamantrajāpibhir ayaṃ bhagavān amitāyurjñānaviniścayarājā tathāgataḥ prathamata eva manasi kartavyaḥ / vācā ca vaktavyā namas tasmai bhagavate amitāyurjñānaviniścayarājendrāya tathāgatāyārhate samyak sambuddhāya tato 'mitābhaṃ ratnaketum / tataḥ sarvabuddhānāṃ praṇāmaṃ kṛtvā yathepsitaṃ mantrā japtavyāḥ / āśu siddhiṃ prayacchanti // 27.4 //

ap27.5 yatkāraṇaṃ mahāpuṇyābhivṛddhaye mantrāṇāṃ tathāgatānāṃ saṃjñāparikīrtanaṃ namaskāraṃ ca sarvatathāgatānāṃ ca praṇāmaṃ[5333] niyataṃ bodhiparāyaṇo 'yaṃ kuśalasambhāraparipūrito bhavati / bodhi-sattvasaṅkhyaṃ gacchati / mantrā ca tasya āśu siddhiṃ prayacchanti // 27.5 // {S302}

ap27.6 amitāyurjñānaviniścayarājendreṇa tathāgatenārhatā samyaksambuddhena • ayam ekākṣaramantraḥ sarvatathāgatahṛdayaḥ sarvamantratantrābhimataḥ sarvakarmārthasādhakaḥ / mañjughoṣa tvadīye kalparāje paramarahasyaṃ paramaguhyatamaṃ lokenātmahitāya prayoktavyam // 27.6 //

ap27.7 aśiṣye cāpi • adhārmike ..... /
aprasanne tathā śāstu śāsane 'smiñ jinodite // 27.7 //

ap27.8 duṣṭe mānine cāpi śāstuḥ śāsanacchidriṇe /
na kathañcit prayoktavyaḥ aprasanne jinasūnunām // 27.8 //

ap27.9 śrāvakāṃ khaḍgiṇāṃś cāpi pūjānugraham akṣame /
na tasya deyaṃ mantraṃ vai siddhis tasya na dṛśyate // 27.9 // {V235}

ap27.-10 śrāddhaḥ saumyacittaś ca prasanno jinaśāsane /
bodhisattvo tathā nityaṃ pūjānugrahatatparaḥ // 27.10 //

ap27.-11 tasya siddhir bhaven mantre • iha kalpe[5334] mayodite /
ekākṣare mahāmantre mañjughoṣaniyojite // 27.11 //

tenāsīl lokanāthena mantraṃ dattaṃ sukhāvaham /

ap27.-12 hṛdayaṃ sarvabuddhānāṃ sarvamantrāṇāṃ ca udbhavaḥ // 27.12 //

ap27.-13 ṣaṭsaptatyas tathā koṭyaḥ purā gītaṃ svayambhunā /
mantrāṇāṃ śreyasārthāya dehināṃ pāpamohinām // 27.13 //

ap27.-14 sarve 'staṃ gatā mantrāḥ śāstur[5335] bimbaṃ samāśritāḥ /
teṣu sārabhūto 'yaṃ vidyārājā maharddhikaḥ /
eka•akṣaravinyasto śāśvato 'yaṃ pravartate // 27.14 //

ap27.-15 sthitaiṣā dharmakoṭisthaḥ buddhānāṃ tu jagaddhitām /
dharmanetryā samāśritya sthito 'yam eka-m-akṣaraḥ // 27.15 //

ap27.-16 sarvārthasādhako mantro duṣṭarājñāṃ nivārakaḥ /
karoti karmavaicitryaṃ sarvakarmaprasādhakaḥ // 27.16 //

ap27.-17 sāṣṭaṃ karmasahasraṃ ca kurute ca dhruvaṃ tathā /
vicitrāṃ sampadaṃ dadyād vidhidṛṣṭena karmaṇā // 27.17 // {S303}

ap27.-18 mañjuśriyasya hṛdayo 'yaṃ makāro mantrasaṃyutaḥ /
ukāra gatinityajñaḥ • āsīl[5336] loke pravartitaḥ // 27.18 //

ap27.-19 amitāyurjñānarājena viniścitārthaḥ prakāśitaḥ /
mañjughoṣasya buddhena pravṛtto 'yaṃ vaśahetunā // 27.19 //

ap27.-20 ta imaṃ yugāntake loke śāstari[5337] parinirvṛte /
siddhiṃ ca yāsyate kṣipraṃ vidhidṛṣṭena karmaṇā // 27.20 //

ap27.-21 amitāyur nāma • āsīd[5338] buddhakṣetravikalpitam /
tatrāsau bhagavān buddho dharmacakrapravartakaḥ // 27.21 //

ap27.-22 tiṣṭhaty aparimitān kalpān āyurvasitam adhiṣṭhitaḥ /
ata eva tasya saṃjñābhūd amitāyurjñānaviniścaya // 27.22 //

ap27.-23 rājendraḥ sarvalokānāṃ maharddhiko 'yaṃ tathāgataḥ /
sa dadyuḥ mantravaraṃ mukhyaṃ buddhaputrasya dhīmate // 27.23 //

ap27.-24 jyeṣṭhaḥ tanayamukhyasya mahāsthāme[5339] maharddhike /
tatas tena sutenaitat samantabhadrasya yojitam // 27.24 //

ap27.-25 tatas taṃ buddhaputro vai mañjughoṣasya dattavān /
adhunāhaṃ tathāgato hy agrakalpam asya-m-udīrayet // 27.25 // {V236}

ap27.-26 idaṃ tanmantramukhyaṃ vai dharmarājena bhāṣitam /
śreyasārthaṃ tu bhūtānāṃ sarveṣāṃ mantram abravīt[5340] // 27.26 /

ap27.-27 namo 'mitāyurjñānaviniścayarājendrāya tathāgatāyārhate samyaksambuddhāya[5341] / namaḥ sarvabuddhānāṃ śālendrarāja-r-amitāyuramitāyuratnaketuprabhṛtīnām / ebhyo namaskṛtvā trir api mantro japtavyam ekākṣaram / katamaṃ ca tat / muṁ // 27.27 //

ap27.-28 eṣa sa mārṣā amitāyurjñānaviniścayarājendreṇa tathāgatenārhatā samyaksambuddhena bhāṣitam amitavyūhavatyāṃ lokadhātau sthitena / sarvasattvānām arthāya hitāya sukhāya lokānukampāyai mahato janasyārthāya • anāgatānāṃ ca janatām avekṣya śāsanāntardhānakālasamayaṃ viditvā • ante yugādhame ratnatrayāpakāriṇāṃ duṣṭarājñāṃ nivāraṇārthaṃ jyeṣṭham aurasaṃ putraṃ {S304} sarvatathāgatānāṃ mahāsthāmaprāptāya bodhisattvāya mahā-sattvāya dattavān // 27.28 //

ap27.-29 buddhādhiṣṭhānena samantabhadrasya dattavān / samantabhadro bodhisattvo mahāsattvo mañjuśriyasya kumarabhūtasya dattavān / tato mañjuśriyeṇa kumarabhūtena sarvasattvānām anugrahārthaṃ mahākaruṇāvaśena hṛdayasthaḥ svamūrtau sthāpitavān // 27.29 //

ap27.-30 anāgatakālam avekṣya yugādhame śāsanāntardhānakālasamaye • aham apaścimakas tathāgataḥ / duṣṭe kāle kalau yuge mama śāsanasaṃrakṣaṇārthaṃ kariṣyaty ayaṃ mantravaraḥ // 27.30 //

ap27.-31 asya kalpaṃ vakṣye samāsataḥ / śṛṇu kumāra mañjusvara susvara tavaitanmāhātmyaṃ kalpavistaram / asya kalparājendrasya savistarataraṃ vakṣye // 27.31 //

ap27.-32 ādau tāvat parvatāgram āruhya viṃśallakṣāṇi japet / pūrvasevā kṛtā bhavati / kṣīrāhāreṇa mauninā nānyatra mantragatacittena tṛśaraṇaparigṛhītena • utpāditabodhicittena ca poṣadha[5342]śīlasaṃvarasamādāpanābodhi-sattvasaṃvarasaṃvaraparigṛhītena japtavyam / tataḥ karmāṇi bhavanti // 27.32 //

ap27.-33 ādau tāvat paṭaṃ likhāpayitavyam / upoṣadhikena citrakareṇa • aśleṣakair varṇair anyatareṇa śucinā celakhaṇḍena paṭṭakena[5343] vā candanakarpūrakuṅkumaparyuṣitena śucau deśe / śucinā citrakareṇa triśuklabhojinā śucivastraprāvṛtena • ādityodayakālaparipūrṇapañcadaśyāṃ viśuddhanakṣatreṇa likhāpayitavyaṃ yāvan madhyāhnam / parato varjayet / evaṃ divase divase yāvat parisamāpta iti // 27.33 //

ap27.-34 ādau tāvat paṭasya amitāyurvatīṃ lokadhātum ālikhet / hastamātre paṭe sugatavitasticaturasre paṭṭake vā samantād amitāyurvatīṃ lokadhātuṃ samantāt padmarāgendranīlasphaṭikamarakataparvatair adhastād upaśobhitam upariṣṭāc ca teṣāṃ mahāratnavimānopaśobhitākāraṃ dhvajapatākopaśobhitocchritākāram // 27.34 //

ap27.-35 tatra madhye ratnasiṃhāsanopaviṣṭam amitāyurviniścayarājendraṃ tathāgataṃ dharmaṃ deśayamānaṃ samantaprabhājvālāmālinam īṣadraktāvadātam // 27.35 //

ap27.-36 vāmapārśvaratnopalaniṣaṇṇaṃ mahāsthāmaprāptaṃ bodhisattvaṃ mahāsattvaṃ cāmaravyagrahastaṃ tathāgatadṛṣṭiṃ vāmahastabījapūrṇakaphalanyastaṃ priyaṅguśyāmāvadātaṃ {S305} sarvālaṅkārālaṅkṛtaśarīraṃ samantajvālam // 27.36 //

ap27.-37 dakṣiṇapārśve bhagavantaṃ samantabhadraṃ bodhisattvaṃ mahāsattvaṃ ratnopalasthitaṃ cāmaravyagrahastam uddhūyamānasitavinyastapāṇiṃ vāmahastena ratnapāṇisarvālaṅkāraratnamakuṭavicchuritapriyaṅguśyāmāvadātaṃ {V237} nīlapaṭṭacalanikānivastaṃ muktikāhāraratnayajñopavītaṃ samantajvālāmālāvabaddham // 27.37 //

ap27.-38 tasya dakṣiṇapārśve • āryamañjuśriyaṃ ratnopalasthitakaṃ kumarabhūtaṃ pañcacīrakopaśobhitaṃ śiraṃ bāladārakālaṅkārālaṅkṛtaṃ kanakavarṇaṃ nīlapaṭṭacalanikānivastaṃ muktāvalīratnavyatimiśraṃ yajñopavītaṃ tathāgatadṛṣṭim īṣatprahasitavadanaṃ saumyākāraṃ cārurūpaṃ kṛtāñjalipuṭaṃ sarvākāravaropetaṃ likhāpayitavyam // 27.38 //

ap27.-39 tasyādhastād yathā ce liṅgaṃ veṣī saṃsthānadhārī sādhakaḥ padmamālāṃ gṛhya jānukorparasaṃsthitaḥ • avanataśiraḥ paṭakoṇāntadeśe likhāpayitavyaḥ // 27.39 //

ap27.-40 bhagavataḥ • upariṣṭāc catvāro buddhā bhagavanto likhāpayitavyaḥ / dakṣiṇoddeśe dvau amitābhaḥ puṇyābhaś ca / vāmapārśve • upariṣṭād dvau tathāgatau • abhilikhāpayitavyau sālendrarājā ratnaketuś ca / samantaprabhāḥ samantajvālāḥ kanakavarṇāḥ sarvākāravaropetāḥ sarvapuṣpābhikīrṇā niṣaṇṇāḥ padmāsaneṣv eva nānyāsaneṣu dharmaṃ deśayamānāḥ paryaṅkopaviṣṭāḥ saumyākārāḥ // 27.40 //

ap27.-41 bhagavataḥ • upariṣṭāt puṣpavarṣaṃ pravarṣayamānaṃ meghāntargatalīnaṃ tathāgatavigraha-m-utpatamānaṃ sunetranāmā abhilikhāpayitavyaḥ / sarvākāravaropetaṃ samantaprabhājvālāmālinaṃ dakṣiṇahastena varapradaṃ vāmahastena cīvarakarṇakāvasaktam // 27.41 //

ap27.-42 etad bhagavataḥ • amitāyurjñānaviniścayarājendrasya tathāgatasyārhataḥ samyaksambuddhasya paṭavidhānam / etasyaiva bhagavataḥ • ayam ekākṣaro mantraḥ / uṣṇīṣarājo 'yam uṣṇīṣacakravartī pratispardhī samatulyavīryas tulyaprabhāvaḥ / acintyam asya guṇavistāraprabhāvaṃ maharddhiko 'yaṃ mahānubhāvaḥ // 27.42 //

ap27.-43 saṃkṣepataḥ sarvatathāgatoṣṇīṣarājānaṃ mahācakravartinam ekākṣarasya ca yāni kalpavistarāṇi • uktāni tāni sarvāṇi karoti / asādhito 'pi japtamātraḥ karmāṇi kurute / kaḥ punarvādaḥ sādhitaḥ / yatheṣṭaphalasampadāṃ dadāti / īpsitaṃ bhavati manasā yad abhirucitam asya paṭasya darśanād eva / niyataṃ bodhiparāyaṇo bhavati // 27.43 // {S306}

ap27.-44 tasyaiva bhagavataḥ • amitāyurjñānaviniścayarājendrasyādhiṣṭhānena sarvatathāgatahṛdaya ity ucyate sarvatathāgata•uṣṇīṣarājam ity ucyate / cakravarti ity ucyate / mahācakravartirāja ity ucyate / mañjuśriyaḥ kumarabhūtasya

hṛdaya ity ucyate / ekākṣara ity ucyate / saṃkṣepataḥ • acintyam asya prabhāvaḥ / acintyā hi buddhānām adhiṣṭhānaḥ / acintyaṃ buddhavikurvitam // 27.44 //

ap27.-45 asādhito 'pi • akṛtapuraścaraṇo 'pi sarvagṛhārambhapratiṣṭhito 'pi sarva-bhakṣamadyamāṃsagrāmyadharmapratiṣeviṇo 'pi varjayitvā • aśrāddhasya • anutpāditabodhicittasya / eteṣāṃ nāsti siddhiḥ / ratnatrayopakāriṇāṃ tatpratiyatnopaghātināṃ ca / eteṣāṃ kṣudrakarmāpi na sidhyanti kaḥ punarvādo madhyamottamā siddhiḥ / sarvakāmapracārabhaktācārapracārasya sādhikāṣṭaṃ karmasahasraṃ kṣudrakarmaprayuktasya sidhyante / katame ca te? // 27.45 //

ap27.-46 ādau tāvad ekajaptaḥ • ātmarakṣā / dvijaptaḥ pararakṣā / trijapto mahārakṣā bhavati / mahābodhisattvenāpi daśabhūmipratiṣṭhitena na śakyate saṃkṣobhayitum / kaḥ punarvādaḥ tadanyaiḥ sattvaiḥ // 27.46 //

ap27.-47 pañcaraṅgikeṇa sūtreṇa caturjaptena kaṭyāṃ veṣṭayet / śukrabandhaḥ kṛto bhavati / svapnopaghātaṃ cāsya na bhavet varjayitvā tu svecchayā / tadaha eva rātryām eko yadi rocate dine dine kartavyaḥ / atha na rocate bhasma saptābhimantritaṃ kṛtvā nābhideśaṃ spṛśet / trisaptāhaṃ śukrabandhaṃ kṛto {V238} bhavati / pañcajapto buddhaṃ bhagavantaṃ dhyātvā yaṃ spṛśet sa vaśyo bhavati // 27.47 //

ap27.-48 candramasagrahe śaśigrahe śaśimaṇḍale • arkakāṣṭhair agniṃ prajvālya vināpi paṭena pūrvābhimukhaḥ • ājyāhutīnāṃ daśasahasrāṇi juhuyāt / rājakulasamīpe nimnagānāntarite devāvasathe vā nāntaritaṃ yasmiṃ deśe rājā tiṣṭhati tatra samīpe homakarmaḥ prayoktavyaḥ / prabhāte rājā vaśyo bhavati / yad ucyate tat sarvaṃ karoti / yadā na paśyate tadā tasya cittaṃ nyastaṃ bhavati māndyo vā bhavati / cittavikṣepatāṃ pratipadyate // 27.48 //

ap27.-49 bhūyo pratyāyanaṃ kartavyam / kṣīrāhutīnām aṣṭasahasraṃ juhuyād yatra vā tatra vā kāle / tataḥ prabhṛti svastho bhavati / etat karma śrāddhānāṃ ratnatrayaprasannānām utpāditabodhicittānāṃ na kartavyam / yadi karoti mahāntataram apuṇyaskandhaṃ {S307} prāpnuyāt[5344] / anyeṣām apakāriṇaṃ kartavyam / duṣṭacittānāṃ raudracittānāṃ dine dine darśanaṃ ca dātavyam / saumyacittā bhavanti / yadi na bhavanti mahatā • arthena viyujyante / prāṇāvaśeṣā bhavanti // 27.49 //

ap27.-50 punar api karma bhavati / candragrahe palāśasamidbhir agniṃ prajvālya ghṛtāhutīnām aṣṭasahasraṃ juhuyāt / prabhāte deśasvāmī rājā bhavati[5345] mantrāpayati mantritavyam / sadbhāvam upadarśayate / upadeṣṭavyaṃ ṣaṇmāsābhyantareṇa sahasrapiṇḍaṃ grāmaṃ dadāti / yady ardharātraṃ juhoti tribhir māsaiḥ / yadi sarvayāmikaṃ rātriṃ juhoti māsenekena labhate / yadi māsaṃ juhoti rātryāṃ rātryāṃ viṣayaṃ pratilabhate viṣayapratitulyaṃ vā grāmam anyaṃ vā yat kiñcid vitam / arayo na prabhavanti / yadi samprabhavanti punar api karma bhavati // 27.50 //

ap27.-51 candragrahe • apāmārgakāṣṭhair agniṃ prajvālya palāśasamidhānāṃ brāhmaṇārer[5346] dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt / ante picumandapatrāṇāṃ kaṭutailāktānām āhutim aṣṭasahasraṃ juhuyāt / prabhāte saumyā brāhmaṇā rājā vidviṣṭo bhavati // 27.51 //

ap27.-52 aparam api karma bhavati / candragrahe yathopapannakāṣṭhair agniṃ prajvālya ghṛtāhutīnām aṣṭasahasraṃ juhuyāt / homānte ca yasyāṃ diśi prabhus tiṣṭhati tasyāṃ diśi tad bhasma kṣipet / sa vaśyo bhavati / yaṃ vā taṃ vā yasmin vā tasmin vā kāle rocate bhogān vistarataiḥ sāhāyyatāṃ ca pratipadyate / svalpam alpaṃ vā mahāntaṃ vā grāmam anuprayacchati viṣayaṃ vā / amoghā ca siddhir bhavati ṣaḍbhir māsaiḥ niyatam // 27.52 //

ap27.-53 atha kruddhacittaś caturvarṇyo anyataraṃ vikṛtasthāne vāyāto vikṛṣṭapradhānaliṅgena vā • anyadevatābhaktaṃ laukikeṣu yasmin diśi te tiṣṭhanti tad eva veśma so 'sya deśāntaraṃ prakramate / udvignaś ca bhavati / rātrau prapalāyate vā / kuṭumbaṃ vāsya bhidyate / pratyāyanaṃ kṣīrāṣṭasahasrāhutayo hotavyāḥ / svastho bhavati // 27.53 //

ap27.-54 aparam api karma bhavati / candragrahe tenaiva vidhinā buddhabodhi-sattvapratimāpaṭasya vā saddharmapustake vā sadhātukagarbhacaitye vā śucinā {S308} śucivastraprāvṛtena • ahorātroṣitena niṣprāṇakenodakena karma kartavyam / śuṣkapuṣpaiḥ sugandhaiś candanakuṅkumaparipūrṇaḥ karpūradhūpadhūpitoddeśaṃ taṃ kuryāt // 27.54 //

ap27.-55 {V239} yatra karma prayujyate brāhmaṇāreḥ palāśakāṣṭhaiḥ kṣatriyāreḥ • aśvatthakāṣṭhair vaiśyāreḥ khadirakāṣṭhaiḥ śūdrāres tadanyaiḥ kāṣṭhair agniṃ prajvālya tad eva karma kuryāt / brāhmaṇasya palāśasamidha kṣatriyasyāśvatthasamidhaṃ vaiśyasya khadirasamidhaṃ śūdrasya • apāmārgasamidhaṃ tadanyair vā yathālabdhair ājyahomānte[5347] kuryāt karma // 27.55 //

ap27.-56 tathaiva mahārājñā aparājitamūlasamidhaṃ juhuyād aṣṭasahasram / ghṛtāhutīnām aṣṭasahasram / ante ca tasyāṃ tad eva bhasmaṃ kṣiped yasyāṃ diśi mahārājā tiṣṭhati duṣṭacitta āgacchati vā / uṣṇīṣacakravartī•ekākṣaramudrāṃ baddhvā kṣiped utpalamudrāṃ vā / sa vitrasto nirvartati bhagnacakro vā bhavati / anyad vā yatkiñcinmahotpātaṃ bhavati / mahopasargacittadauḥsthityaṃ[5348] yena vācāsya nirvartate // 27.56 //

ap27.-57 etāni vā parāṇi ca yatheṣṭāni karmāṇi bhavanti / vastram abhimantrya prāvaret / subhago bhavati / akṣiṇy abhimantrya • añjayet / sarvajanapriyo bhavati / saptābhimantritaṃ kuryād akṣiṇī mukhaṃ ca sarvataḥ kṛtvā kruddhasya mukhaṃ nirīkṣayet / sa vaśyo bhavati saumyaś ca / puṣpaphalam anyaṃ vā yatkiñcit sagandhaṃ saptābhimantri kṛtvā rājño nivedayet / sa cighrītamātreṇa vaśyo bhavati / anyo vā yaḥ kaścit sattvaḥ sa darśanamātreṇaiva vaśyo bhavati / sarvāṅgaśūleṣu • aṣṭaśatam abhimantritaṃ kṛtvā • uṣṇavāriṇā snāyīta / svastho bhavati // 27.57 //

ap27.-58 etāni karmāṇi kuryān na duḥkhitebhyaḥ sattvebhyaḥ / anāthe patite klībe vratine ceha śāsane // 27.58 //

ap27.-59 ratnatrayaprasanne na kuryāt tat karma • īdṛśam / strīṣu karma na kuryād vai bālavṛddhe tathāture // 27.59 //

ap27.-60 daridre duḥkhite cāpi alpasattve viyonije / na kuryāt karma-m-evaṃ tu mahāsattve prayojayet // 27.60 //

ap27.-61 śūre sāhasike lubdhe mahāpakṣe mahādhane / atimānine pracaṇḍe ca kuryāt karma • īdṛśam // 27.61 // {S309}

ap27.-62 śāsanadveṣiṇe kruddhe paradravyāpahāriṇe / aśrāddhe sarvamantrāṇām oṣadhīnāṃ ca yoginām // 27.62 //

ap27.-63 pragalbhe duṣṭacitte naranṛpe[5349] lokakutsite / eteṣu karma prayuñjīta dhārmikeṣu vivarjitam // 27.63 //

ap27.-64 aparaṃ karma-m-ity āhur buddhais tatparivarjitam / tad eva bhasma kruddho vai yāṃ diśaṃ kṣipate japī // 27.64 //

ap27.-65 tatrasthā arayaḥ kruddhā nṛpatiś cāpi naśyate / dīrghaglānyatāṃ yānti[5350] te 'pi janā dhruvam // 27.65 //

ap27.-66 mahāmāryopasargaṃ ca tasmiṃ deśe tu dṛśyate / na kuryāt karma evaṃ tu sa kṛcchrapatito 'pi hi // 27.66 //

ap27.-67 trisaptāhād vinaśyante sarve tatra janādhipāḥ / yāvat tatkarmaṇā pūrṇe dvisaptāhā tu saṃharet // 27.67 // {V240}

ap27.-68 prathame cittavikṣepaṃ dvisaptāhe tu glānyatām / tṛsaptāhe tathā mṛtyus tasmāt taṃ parivarjayet // 27.68 //

ap27.-69 prathame vidravante te dvitīye deśavibhramam / trisaptāhe tathā nāśaṃ na kuryāt karma īdṛśam // 27.69 //

ap27.-70 kevalaṃ sattvavaineyā nirdiṣṭaṃ lokanāyakaiḥ / na bhṛśaṃ sampadaṃ hy ete buddhā te śuddhamānasāḥ // 27.70 //

ap27.-71 prāṇoparodhinaṃ karma sarvabuddhais tu garhitam / na kuryāt ta japī karma • uttamaṃ siddhim icchatā // 27.71 //

ap27.-72 narakopapattiḥ kāmeṣu eteṣv eva pradṛśyate / kevalaṃ tu idaṃ proktaṃ kṛṣṇa[5351]karmaphalodayam // 27.72 //

ap27.-73 karmavaicitryamāhātmyaṃ yathā dṛṣṭaṃ dvipadottamaiḥ / śaktaṃ śubhodayaṃ nityaṃ kṛṣṇaṃ cāsya śubhapradam // 27.73 //

ap27.-74 vyatimiśraṃ tathā karma vyatimiśraṃ tu paṭhyate /
tathedaṃ karmavaicitryaṃ darśitaṃ tattvadarśibhiḥ // 27.74 // {S310}

ap27.-75 tāṃ jāpī varjayet kṛṣṇaṃ vyatimiśraṃ karma • eva vā /
śuklaṃ bhajeta kalyāṇaṃ śubhakarmaphalodayam // 27.75 //

ap27.-76 prāṇoparodhān narakaṃ tu jāpī yāti punaḥ punaḥ /
tannivṛttes tathā dharmaḥ • ahiṃsaḥ karma-m-uttamam // 27.76 //

ap27.-77 svarga tathā siddhiḥ • mantrāṇāṃ ca śubhā gatiḥ /
prāpyate sukṛtaiḥ karmaiḥ viruddhair viruddham ucyate // 27.77 //

ap27.-78 dharmādharma mayā proktaṃ sarvajñatvaṃ viceṣṭitam /
śubhakarma sadā jāpī • ārabhet siddhilipsayā // 27.78 //

ap27.-79 mantrās tasya sidhyante jāpinasya śubhe sthite /
anivartanaṃ tasya mokṣaṃ vai sitakarmaparāyaṇe // 27.79 //

ap27.-80 mantriṇe śreyasā siddhiḥ pravadanti tathāgatāḥ /
vinayārthaṃ tu sattvānāṃ karmavaicitryam ucyate // 27.80 //

ap27.-81 yatheṣṭaṃ sahasrakarmaṃ tu sādhikāṣṭaṃ[5352] ca sidhyate /
kṣudrakarma prakurvīta • uttamaṃ tu na labhyate // 27.81 //

ap27.-82 madhyamaṃ sidhyate kiñcid yatnāj jāpahomitam /
adhamaṃ sidhyate kṣipraṃ vidhidṛṣṭena karmaṇā // 27.82 //

ap27.-83 trividhaṃ karma nirdiṣṭa uttamādhamamadhyamāḥ /
utkṛṣṭajāpī[5353] tapasvī ca labhate • uttamaṃ tathā // 27.83 // {V241}

ap27.-84 madhyajāpī tathā madhyaṃ karmasiddhim avāpnuyāt /
svalpajāpī tathā nityaṃ svalpakarmasamāvṛtaḥ[5354] // 27.84 //

ap27.-85 labhate kṣudrasiddhiṃ tu nānyasiddhim avāpnuyāt /
kālapramāṇajāpas tu home dṛṣṭas tridhā punaḥ // 27.85 //

ap27.-86 adhikād adhikaṃ siddhir madhyamadhyeṣu dṛśyate /
stokastokataraṃ karma labhyate kṣudrasiddhir iti // 27.86 //

ap27.-87 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt saptaviṃśatitama[5355] ekākṣaramūlamantra•ārya-mañjuśrīhṛdayakalpapaṭavidhānavisaraḥ parisamāpta iti // {S311} {V242}

ap28. # Chapter A28

ap28.1 atha bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /

asti mañjuśrīr aparam api tvadīyapaṭavidhānaṃ sādhanaupayikaṃ sarvakarmārthasādhakam / etenaiva tu • ekākṣareṇa hṛdayamantreṇa ṣaḍakṣareṇa[5356] vā makarāntena tvadīyena mūlamantreṇa vā ṣaḍakṣarahṛdayena • oṁkārādyena • ekākṣareṇa vā paṭasyāgrataḥ • asyaiva kalpaṃ bhavati / paścime kāle paścime samaye mayi tathāgate parinirvṛte śūnye buddhakṣetre yugādhame prāpte • atrāṇe loke • aśaraṇe • aparāyaṇe idam eva kalparājā trāṇabhūtaṃ bhaviṣyati / śaraṇabhūtaṃ layanabhūtaṃ parāyaṇabhūtam / katamaṃ ca tat // 28.1 //

ap28.2 ādau tāvat pūrvam evānāhate paṭe keśāpagate saptahastāyate trihastapṛthuke sadaśe kuṅkumacandanarasaparyuṣite buddhaṃ bhagavantaṃ śākyamuniṃ likhayet / padmāsanopaviṣṭaṃ dharmaṃ deśayamānaṃ mañjuśriyaṃ kumara-bhūtam avalokayantam / dakṣiṇe pārśve sudhanaṃ subhūmim āryākṣayamatiṃ mañjuśriyaṃ ca bhagavato namaskāraṃ kurvantaṃ kumārarūpiṇaṃ sarvālaṅkāravibhūṣitāṅgaṃ vāmapārśve samantabhadram āryāvalokiteśvaraṃ bhadrapālaṃ suśobhanaṃ ca lekhayet // 28.2 //

ap28.3 bhagavatpratimā hrasvatarā ca lekhayitavyā / āryāvalokiteśvarasudhanau camaravyagrahastau kāryau / vasudhā cādhastāt / ratnakaraṇḍakavyagrahastā[5357] pūrvakāyavinirgatā[5358] lekhayitavyā / uparisṭāc ca vidyādharakumārau mālādhāriṇau meghāś ca varṣamāṇāḥ savidyutā lekhayitavyāḥ / sarve ca bodhisattvāḥ puṣpamaṇayo[5359] bhagavato mukhaṃ vyavalokayantaḥ kartavyāḥ / sālaṅkārāḥ prasannadṛṣṭayaḥ pūrvakāye niṣad iva natena[5360] lekhayitavyāḥ // 28.3 //

ap28.4 tam īdṛśaṃ paṭaṃ sadhātuke caitye sthāpya paścānmukham akṣaralakṣaṃ japed asya mañjuśriyaḥ / kāṣṭhamaunī triḥkālasnāyī tricelaparivartī satatapoṣadhikaḥ śākayāvakayathābhaikṣabhaikṣāhāraś caturbhāgam annaṃ kṛtvā ratnatrayasya bhāgam ekam anyo mañjuśriyaḥ • anyat sarvasattvānāṃ śeṣam ātmanopayuñjīta / akṣīṇa[5361]kāyo manasi bhagavantaṃ kṛtvā sarvasattvān ālambanena manasā nātmārtham ahaṃ kiñcit karomi kariṣyāmy anyatra sarvasattvānām {S312} arthāyeti dhyātvā jāpaṃ kuryāt // 28.4 //

ap28.5 snānaṃ gandhaṃ puṣpaṃ dhūpaṃ baliṃ pradīpāṃś ca dadyāt / snāpanaṃ paṭacchāyāyāḥ • gandhān adhastāt puṣpāṇi ca baliṃ ca satataṃ dadyāt / tatraiva teṣāṃ pūrvaṃ dadyād ratnatrayasya / paścān maitreyasya / tadanantaram avalokiteśvarasya • āryasamantabhadrasya • āryākāśagarbhasya • āryākṣayamateḥ kumarabhūtasya candraprabhasya sarvanīvaraṇaviṣkambhiṇaḥ • āryavajradharasya • āryatārāyāḥ • ārya-mahāmāyūryā āryāparājitāyāḥ[5362] • bhagavatyāḥ prajñāpāramitāyāś ca gandhaṃ puṣpaṃ dhūpaṃ baliṃ ca sarvam eteṣāṃ pūrvaṃ dattvā paścāt paṭasya dadyāt // 28.5 //

ap28.6 paścād bahir ekasmin pradeśe sarvoṣṭragardabhaśvahastirūpāṇi vināyakāni valmīkamṛttikayā kṛtvā teṣāṃ cāśeṣaṃ dadyāt / avismṛtya piṇyākapiṣṭakatila-kṛtakulatthamatsyamāṃsamūlakavārttākapadmapatrakāṃsabhājanāni ca varjayet // 28.6 //

ap28.7 kuśaviṇḍakopaviṣṭas tatraiva śrāntaḥ sarvabuddhānusmṛtiṃ bhāvayet / manasā jāpaṃ kuryāt / anyatra vivikte kuśasaṃstare śayyāṃ kalpayet / atipānam atibhojanam atiparyaṭanam atidarśanam atiśayyāṃ ca varjayet / triḥkālaṃ buddhānusmṛti bhāvayet / śukrabandhaṃ ca kuryāt / śobhanāni ca svapnāni nānyasya prakāśayet / bhagavato nivedayet // 28.7 // {V243}

ap28.8 evam anupūrveṇa tvaramāṇaḥ • akṣaralakṣaṃ japet / ante ca bhagavatīṃ prajñāpāramitāṃ vācayet / japakāle bhagavato 'tha mañjuśriyaḥ kumara-bhūtasya mukham avalokya jāpaṃ kuryād anākulākṣarapadaḥ / akṣasūtrānte ca namaskāraṃ kṛtvā nivedayet / anena vidhinā pūrvasevāṃ kṛtvā paṭaṃ kvacit svasthe sthāne sthāpya karma kuryād yatra manasaḥ parituṣṭir asti //

paṭavidhānaṃ samāptam // 28.8 //

ap28.9 paścād bhagavantaṃ mañjuśriyaṃ śvetacandanamayaṃ padmāsanasthaṃ bhagavatīṃ prajñāpāramitām ekahaste dadhānaṃ dakṣiṇena phalaṃ dadhānaṃ kārayet / tam ekasmiñ śucau pradeśe paścānmukhaṃ sthāpayitvā tasyāgrato 'gnikuṇḍaṃ kuryāt / sarvakarma sacaturasraṃ dvivitastipramāṇaṃ adhaś ca gandhān sarvadhānyāni ca kṣipet / tasyopari kuryāt / {S313} anena vidhinā navam agnim utpādya • aśvatthasamidbhir agnim athavāśokasya vā ghṛtatandulodanaṃ kṣīradadhi madhu ca sarvam upahṛtya tāmrabhājane sthāpayitvā • aṣṭasahasraṃ parijapya pūrṇāhutiṃ dadyāt // 28.9 //

ap28.-10 paścād anyasmin dine śuklapratipadam ārabhya karma kuryāt / aśvatthasamidbhir agniṃ prajvālya vigatadhūmaṃ dṛṣṭvā • agnim āvāhayet / āgaccha haripiṅgala dīptajihva lohitākṣa haripiṅgala dehi dadāpaya svāhā // 28.10 //

ap28.-11 anena mantreṇāhutitrayaṃ dadyāt / paścād bhagavantam āvāhayet / āgaccha āgaccha[5363] kumarabhūta sarvasattvārtham udyato 'haṃ sāhāyyaṃ me kalpaya gandhapuṣpadhūpaṃ ca pratigṛhṇa svāhā // 28.11 //

ap28.-12 yad dadāti tadanena dātavyam / āgatasya cārgho deyaḥ sugandhapuṣpapānīyena paścād dhomaṃ kuryāt / saptavārān udāhṛtya ekaivāhutiṃ kṣipet / evaṃ saptadivasāni ghṛtatandulāni tilayāvakena ca pyāyanaṃ[5364] kuryāt / atrāntarād avaśyam āryamañjuśriyaṃ kumārarūpiṇaṃ paśyati // 28.12 //

ap28.-13 dvyaṅgulapramāṇānāṃ candanasamidhānām aṣṭasahasraṃ juhuyāt / dine dine śataṃ pṛthivīpatīnāṃ vaśam ānayati / jātīkusumānāṃ lakṣaṃ juhuyāt / rājā vaśyo bhavati / padmānāṃ dadhimadhughṛtāktānāṃ sahasraṃ juhuyāt / dravyaṃ labhate / śamīsamidbhir agniṃ prajvālya tilān juhuyāt / dhanapatir bhavati / satatam udakam udake juhuyāt prātar utthitaḥ / sarvajanapriyo

bhavati / arkasamidhānāṃ dadhimadhughṛtāktānāṃ lakṣaṃ juhuyāt / sahasrapiṇḍaṃ grāmaṃ labhate / bahuputrikāṃ juhuyāt / kanyāṃ yām icchati tāṃ labhate / apāmārgaṃ juhuyāt / vyādhiṃ praśamayati // 28.13 //

ap28.-14 kṣīravṛkṣakāṣṭhair agniṃ prajvālya tilāhutīnāṃ lakṣaṃ juhuyāt / yāṃ cintayitvā karoti tāṃ labhate / viṣayārthī padmānāṃ lakṣaṃ juhuyāt / viṣayaṃ labhate / yavānāṃ lakṣahomenākṣayamannamutpadyate / guggulupriyaṅguṃ ca ghṛtena saha homayet / putraṃ labhate / arkakaulīne[5365] jātīkusumānāṃ pānīye juhuyāt / saptāhena grāmaṃ labhate / jātīkusumānāṃ jale ekaikaṃ puṣpaṃ gṛhītvā juhuyāt / avaśeṣaṃ khaṇḍaṃ yasya ghrāṇāya dīyate sa ghrāṇamātreṇa vaśyo bhavati / kuṅkumakastūrikālavaṅgapuṣpaṃ {S114} ca mukhe prakṣipya japet / yena saha mantrayate sa vaśyo bhavati // 28.14 //

ap28.-15 marīcam aṣṭasahasrābhimantritaṃ kṛtvā mukhe prakṣipya kruddho 'pi vacanena priyo bhavati / śikhām anenaiva badhnīyāt / adṛśyo bhavati / śatruṃ[5366] dṛṣṭvā manasānusmaret / vigatakrodho bhavati // 28.15 //

ap28.-16 nityajāpena sarvajanapriyo bhavati / mahati pratyūṣe 'bhyutthāya jātī-kusumasahitaṃ pānīyaṃ śucau pradeśe bhūmau juhuyāt / mantrī bhavati • anatikramaṇīyavacanaḥ / {V244} bhaye samutpanne manasi kuryāt / bhayaṃ na bhavati / parasya kruddhasyāpi maitrīṃ bhāvayitvā • anusmṛtya mukhaṃ vyavalokayet / vigatakrodho bhavati // 28.16 //

ap28.-17 sarvasugandhapuṣpair homaṃ kuryāt / yam uddiśya karoti sa vaśyo bhavati / saptābhimantritam udakaṃ pratyuṣasi pibet / niyatavedanīyaṃ karma kṣapayati / saptajaptenodakena mukhaṃ prakṣālayet / sarvajanapriyo bhavati / puṣpāṇy abhimantrya yasya dadāti sa vaśyo bhavati // 28.17 //

ap28.-18 ācāryatvam ekena lakṣahomena tandulānām / viṣayapatitvaṃ tilānām / padmānāṃ sahasraṃ juhuyāt / dīnārasahasraṃ labhate / vīrakrayakrītāṃ guggulusarjarasaṃ gandharasaṃ śrīvāsakaṃ caikataḥ kṛtvā juhuyāt pañcamyāṃ pañcamyāṃ ṣaṇmāsam / pūrṇe sahasraguṇaṃ labhate // 28.18 //

ap28.-19 sarvagandhaiḥ pratikṛtiṃ kṛtvā tīkṣṇaśastreṇaikadhāreṇa cchitvā cchitvā juhuyād dakṣiṇena pādā puruṣasya vāmapādaṃ striyaḥ / yam icchati sa vaśyo bhavati // 28.19 //

ap28.-20 saptāhaṃ trisandhyaṃ dhuttūrakapuṣpāṇi juhuyāt / gāvo labhate / arkakāṣṭhair dhānyam / śirīṣapuṣpair aśvān / aśokapuṣpaiḥ suvarṇam / vyādhighātakapuṣpair vastrāṇi labhate / yad yad icchati tat sarvaṃ jātīkusuma-homena karoti / yad varṇāni puṣpāṇi pānīye juhoti savitur udaye tad varṇāni vastrāṇi labhate / saptajaptaṃ bhājanaṃ kṛtvā bhikṣām aṭati / bhikṣām akṣayāṃ labhate / rātryām utthāya parijapyātmānaṃ svayaṃ śobhanāni svapnāni paśyati // 28.20 //

ap28.-21 atha rājānaṃ vaśīkartukāmas tasya pādapāṃsuṃ gṛhītvā sarṣapais tailaiś ca miśrayitvā juhuyāt saptāhaṃ trisandhyam / vaśyo bhavati / rājñīṃ vaśīkartukāmaḥ sauvarcalāṃ śatapuṣpāṃ vārāhīṃ caikataḥ kṛtvā juhuyāt saptarātraṃ trisandhyam / vaśyā bhavati / rājāmātyaṃ[5367] vaśīkartukāmo

bhallātakānāṃ tilāṃ vacāṃ ca pratikṛtiṃ kṛtvā juhuyāt / saptāhaṃ saptarātraṃ ca vaśyo bhavati / {S315} purohitaṃ vaśīkartukāmo brahmadaṇḍīṃ śatapuṣpāṃ caikataḥ kṛtvā juhuyāt saptarātraṃ trisandhyam / vaśyo bhavati // 28.21 //

ap28.-22 brāhmaṇānāṃ vaśīkartukāmaḥ pāyasaṃ ghṛtasahitaṃ juhuyāt / sarve vaśyā bhavanti / atha kṣatriyaṃ vaśīkartukāmaḥ śālyodanaṃ ghṛtasahitaṃ juhuyāt saptāham / vaiśyānāṃ vaśīkaraṇe yāvakān guḍasahitān juhuyāt / vaśyo bhavati / piṇyākaṃ juhuyāt / śūdrā vaśyā bhavanti / sarvān ekataḥ kṛtvā juhuyāt sarve vaśyā bhavanti // 28.22 //

ap28.-23 catuḥpathe • ekaśūnye gṛhe vā baliṃ nivedya yo 'sya glānaḥ sa tasmād vinirmukto bhavati / mukhaṃ spṛśañ japet[5368] jvaram apagacchati / aṣṭaśatajaptena śikhābandhena sarvavyādhibhyaḥ parimucyate / sarvarogebhyo † mūśrakaṃ † baddhvā śikhābandhaṃ kṛtvā svaptavyaṃ / sarvarogā apagacchanti / vyādhinā grasto japamātreṇa mucyate / galagrahe valmīkamṛttikāṃ japtvā lepaḥ kāryaḥ / vyādhir apagacchati / akṣiroge nīlīkalikāni juhuyāt / vyupaśāmyati // paṭavidhānasyā † rtari † karmaḥ // 28.23 //

ap28.-24 pūrvoktena vidhānena • anāhate paṭe keśāpagate • āryamañjuśrīḥ kumara-bhūtaḥ • ābhilekhyaḥ sarvālaṅkāravibhūṣitaḥ / raktavarṇaḥ kumārarūpī padmāsanasthaḥ / dakṣiṇapārśve • aryāvalokiteśvaro vāmapārśve samanta-bhadraḥ / āryamañjuśriyasya kiñcid ūnau / taṃ paṭaṃ sthāpayitvā koṭiṃ japet / rājā bhavati / candanasamidhānāṃ kuṅkumābhyaktānāṃ lakṣaṃ juhuyāt / rājā bhavati / agarusamidhānāṃ dadhimadhughṛtāktānāṃ lakṣaṃ juhuyāt / rājā bhavati / jātīkusumānāṃ ghṛtāktānāṃ koṭiṃ juhuyāt / rājā bhavati // 28.24 // {S316} {V245}

ap28.-25 yatpramāṇānāṃ padmānāṃ rāśiṃ juhoti tatpramāṇānāṃ dīnārāṇāṃ[5369] rāśī labhate / yāvad yāvat tāvaj japyamānāṃ na gṛhṇāti tāvad vidyādharacakravartī bhavati / bhallātakānāṃ lakṣaṃ juhuyāt dīnārasahasraṃ dadāti / vyādhighātakaphalānāṃ lakṣaṃ juhuyāt / mahādhanapatir bhavati / aṣṭasahasrahomena guggulusamidhānāṃ dhānyaṃ labhate / satatatilahomenāvyavacchinnaṃ dhānyaṃ labhate // 28.25 //

ap28.-26 gotaṇḍulānāṃ lakṣaṃ juhuyāt saha dadhnā / gosahasraṃ labhate / bahuputrikāphalāni śamīphalāni caikataḥ kṛtvā juhuyāt / yām icchati kanyāṃ tāṃ labhate / śamīpattrāṇi juhuyāt / sarvakāmado bhavati / agastipuṣpāṇi kṣīrāktāni juhuyāt / brāhmaṇavaśīkaraṇā / karavīrapuṣpāṇi śuklāni juhuyāt kṣatriyavaśīkaraṇe / karṇikārapuṣpāṇi juhuyād rājāvaśīkaraṇe / dhuttūrakapuṣpāṇi juhuyāc chūdravaśīkaraṇe / arkapuṣpāṇāṃ dadhimadhughṛtāktānāṃ lakṣaṃ juhuyāt / sarvavyādhibhyaḥ parimucyate // 28.26 //

ap28.-27 anenaiva vidhinā puṣpāṇāṃ sugandhānāṃ lakṣaṃ pādamūle nivedayet / nityasukhī bhavati / aśvatthasamidbhir agniṃ prajvālya śamīpuṣpāṇāṃ sahasraṃ juhuyāt / nakṣatrapīḍā vyupaśāmyati / gorocanayā mantram

abhilekhya śirasi baddhvā saṅgrāme 'vataret / śastrair na spṛśyate / hastiskandhe mañjuśriyam agrato balasya dattvā darśanamātreṇaiva parabalasya bhaṅgo bhavati / dhvajāgre kumārarūpiṇaṃ sauvarṇamayūrāsanasthaṃ kṛtvā saṅgrāmam avataret / darśanād eva parabalasya bhaṅgo bhavati // 28.27 //

ap28.-28 jātīkusumānāṃ pādamūle lakṣaṃ nivedayet / tatraiva kuśasaṃstare śayyāṃ kurvīta / svapne yathābhilaṣitaṃ kathayati / pradīpānāṃ sahasraṃ dattvā • ekapradīpaṃ padmasūtravartti kṛtvā madhuyaṣṭiṃ veṣṭayitvā prajvālya paśyet / yathābhūtaṃ mañjuśriyaṃ kumarabhūtaṃ paśyati // dvitīyaṃ paṭavidhānaṃ samāptam // 28.28 //

ap28.-29 sauvarṇaṃ rajataṃ vā kumāraṃ kṛtvā varadaṃ dakṣiṇena pāṇinā vāmena bhagavatīṃ prajñāpāramitāṃ dadhānam / tam īdṛśaṃ sadhātukakaraṇḍakaṃ puratah sthāpyākṣaralakṣaṃ japet / pūjāṃ vāsariṇāṃ kuryāt / bāladārakadārikāś {S317} cāsyāgrato bhojayitavyā / gītaṃ vāditaṃ pustakavācanaṃ ca kuryāt[5370] / japaparisamāptau puṣpatrayeṇārghaṃ dattvā preṣayet / pūrvoktena vidhānenāvāhanavisarjanam // 28.29 //

ap28.-30 padmamudrāṃ baddhvā jāpaṃ kuryāt / dhvajamudrayā[5371] • āvartanaṃ svastikamudrayā[5372] • āsanaṃ pūrṇamudrayārgham[5373] ekaliṅgamudrayā[5374] puṣpāṇi manorathamudrayā[5375] pradīpaṃ yamalamudrayā[5376] dhūpaṃ mayūrāsanamudrayā[5377] gandhaṃ yaṣṭimudrayā[5378] balim / anena vidhānena rātrau dine dine kuryād yāvaj jāpaparisamāptir iti / paścāt karmāṇi kuryāt // 28.30 //

ap28.-31 jātīkusumānāṃ samudrāgāminyāṃ nadyāṃ lakṣaṃ plāvayet / viṣayaṃ labhate / rātrau jātikusumaughaṃ kṛtvā bhagavataḥ puratah svapet / bhagavantaṃ paśyati dharma deśayamānaṃ bodhisattvaparivṛtam / yam uddiśya karoti tad eva karma[5379] kuryāt / nānyasya kuryāt // 28.31 //

ap28.-32 upoṣadhikena śuklapratipadam ārabhya śrīvāsakadhūpaṃ madhumiśraṃ juhuyāt / rājyaṃ labhate / koṭiṃ japet mañjuśriyaṃ svayam eva paśyati dharmadeśanāṃ ca karoti / yadi kenacit sahollāpayati sammukham avabhāsate[5380] / avaivartikaś ca bodhisattvo bhavati // tṛtīyaṃ vidhānam // 28.32 // {V246}

ap28.-33 raktacandanamayaṃ kumārarūpiṇam ekena pārśvena priyaṃkaram anyena vīramatīṃ[5381] śāśokavṛkṣāśrayāṃ kārayet / tam ekapārśve sthāpayitvā lavaṇasarṣaparājikāvyāmiśreṇa raktacandanapratikṛtiṃ kṛtvā cchitvā cchitvā juhuyād yasya nāmnā sa vaśyo bhavati / udumbaraphalāni yasya nāmnā juhuyāt sa vaśyo bhavati / kākodumbarikāphalāni juhuyād yasya nāmnā sa vaśyo bhavati // 28.33 //

ap28.-34 śṛṅgāṭakaṃ juhuyād brāhmaṇavaśīkaraṇe / padmamūlāni kṣatriyavaśīkaraṇe kaśerukāṇi juhuyāt / vaiśyavaśīkaraṇe śālūkāni juhuyāt / śūdravaśīkaraṇe lavaṇaśarkarāṇām / aṣṭasahasraṃ juhuyāt trisandhyaṃ saptāhaṃ yasya nāmnā

juhoti sa vaśyo bhavati / nimbapatrāṇi kaṭutailāktāni juhuyād āhutyāṣṭasahasraṃ trisandhyaṃ saptāhaṃ yasya nāmnā sa vaśyo bhavati / sarveṇa homena vaśīkaraṇam // 28.34 //

ap28.-35 bṛhatīkusumānāṃ lakṣaṃ juhuyāt suvarṇaṃ labhate / kālāñjanikākusumānām aṣṭasahasraṃ juhuyāt mahāntaṃ grāmaṃ labhate / pāṭalapuṣpāṇi {S318} juhuyād dhānyam akṣayaṃ labhate / śrīparṇīpuṣpāṇi juhuyāt suvarṇaṃ labhate / vacāṃ dadhimadhughṛtāktāṃ juhuyāt sarvavādeṣūttaravādī bhavati / brāhmīrasaghṛtasahitaṃ tāmrabhājane sthāpayitvā tāvaj japed yāvad daśasahasrāṇi / paścāt pibet / sarvavādino vijayate / yasya kruddhasyāṣṭasahasrābhimantritaṃ kṛtvā loṣṭaṃ kṣipet puratah sa krodhaṃ muñcati // caturthaṃ vidhānam // 28.35 //

ap28.-36 anāhate paṭe keśāpagate • upoṣadhikena citrakareṇa aśleṣakair varṇakair āryamañjuśriyaś citrāpayitavyaḥ / padmāsanopaviṣṭaṃ dharmaṃ deśayamānam / dakṣiṇapārśve • āryamahāmekhalā vāmapārśve cāryaprajñāpāramitā jāpavatī sarvālaṅkāravibhūṣitā śuklavastranivasanā / tasyādhastāt padmasaro bahuvidhapuṣpasaṅkīrṇaḥ / nāgarājānau • akāyavinirgatau padmadaṇḍadhṛtahastau // 28.36 //

ap28.-37 āryāparājitā caikasmiṃ vighnavināyakān nāśayantī • agnijvālāmukhī bhṛkuṭīkṛtalocanām anyasmin pārśve • āryaparṇaśavarī pāśaparaśuvyagrahastā kṛṣṇaraktanetrā mayūrapṛṣṭhabhirūḍhā sādhakaṃ parirakṣantī / sādhakaś ca padmamālāvyagrahasto bhagavato mañjuśriyamukhaṃ vyavalokayamānaḥ / upariṣṭāc cāmarapuṣpamālādundubhidhāriṇau devaputrau lekhayitavyau // 28.37 //

ap28.-38 taṃ paṭaṃ paścānmukhaṃ sthāpya sadhātuke caitye koṭiṃ japet / japānte ca mahatīṃ pūjāṃ kṛtvā bhagavatīṃ prajñāpāramitāṃ vācayitvā daśasahasrāṇi japen mañjuśriyo mukhaṃ vyavalokayamānaḥ / paścāt paṭaṃ kampate / rājyaṃ labhate / cakṣuś ca labhate / vidyādharo bhavati / hasate / cakravartī bhavati / bhāṣate[5382] / bodhisattvaḥ prathamabhūmipratilabdho bhavati / dharmadeśanāṃ cāsya śṛṇoti // 28.38 //

ap28.-39 tasyaiva paṭasyāgrataḥ kapilāyāḥ samānavatsāyāḥ goghṛtaṃ gṛhya tāmrabhājane sthāpya tāvaj japed yāvad ūṣmāyati / dhūmāyati / prajvalati / ūṣmāyamānaṃ pītvā paramamedhāvī bhavati śrutidharaḥ / dhūmāyamāne 'ntardhānam / jvalamāne • ākāśagamanam / āmaśarāvasampuṭe sthāpya {S319} vacāṃ jātīkusumair veṣṭayitvā tāvaj japed yāvad aṅkurībhavati / tāṃ bhakṣayitvā śrutidharo bhavati / anyāṃ koṭiṃ japet mañjuśriyaṃ sākṣāt paśyati dharmadeśanāṃ ca śṛṇoti / tāñ[5383] cādhimucyate // 28.39 // {V247}

ap28.-40 sauvarṇapadmaṃ śatapatraṃ kārayitvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya tāvaj japed yāvaj jvalatīti / tena gṛhītamātreṇa vidyādharāṇāṃ cakravartī bhavati parair adharṣaṇīyaḥ / manaḥśilāṃ haritālam añjanaṃ vā

śrīparṇīsamudgake prakṣipya tāvaj japed yāvat khuṭkhuṭāśabdaṃ karoti / gṛhītamātreṇa bhūmicarāṇāṃ rākṣasapiśācānām adhipatir bhavaty adhṛṣyaḥ // 28.40 //

ap28.-41 khaḍgaṃ gṛhya sallakṣaṇasaṅkīrṇam avraṇaṃ tāvaj japed yāvad ahir iva phaṇaṃ kṛtvā tiṣṭhati / taṃ gṛhya vidyādharacakravartī kalpāyur adhṛṣyaḥ / manaḥśilāṃ trilohapariveṣṭitāṃ kṛtvā mukhe prakṣipya tāvaj japed yāvac culuculāyatīti / adṛśyo bhavati khaḍgahartā / adṛśyaḥ sarvāṇi kuśalopasaṃhitāni karoti varjayitvā kāmopasaṃhitam / śamīvṛkṣarūḍhasyāśvatthasya sāraṃ gṛhya trilohapariveṣṭitaṃ kṛtvā mukhe prakṣipya tāvaj japed yāvac culuculāyati / adhṛṣyo bhavati / varṣasahasraṃ jīvati // 28.41 //

ap28.-42 rajataṃ cakraṃ kṛtvā asuravivarasyāgratas tāvaj japed yāvac cakraṃ asurajantrāṇi bhittvā praviśati / tatkṣaṇam evāsurayuvatayo nirgacchanti / tābhiḥ saha praviśya kalpasthāyī bhavati / lohamayaṃ triśūlaṃ kṛtvā tasmin vivaradvāre jāpaṃ karoti / tatra sarvayantrāṇi sphuṭanti / yāvadbhiḥ sahecchati tāvadbhiḥ saha praviśati / kalpasthāyī bhavati / maitreyaṃ ca bhagavantaṃ paśyati // pañcamaṃ paṭavidhānam // 28.42 //

ap28.-43 śvetārkamayam aṅguṣṭhamātraṃ bhagavantaṃ mañjuśriyaṃ kārayitvā • arkapuṣpāṇāṃ lakṣaṃ nivedayet / sāmantarājyaṃ pratilabhate / śvetakaravīramūlamayaṃ kṛtvā aṅguṣṭhamātram eva tatpuṣpāṇām ekāṃ koṭiṃ nivedayet / mantrī bhavati / karahāṭavṛkṣamayaṃ vitastipramāṇamātraṃ kārayitvā tatpuṣpāṇāṃ lakṣaṃ nivedayet / senāpatyaṃ labhate / śvetacandanamayaṃ vitastipramāṇamātraṃ bhagavantaṃ mañjuśriyaṃ kṛtvā jātīkusumānāṃ lakṣaṃ nivedayet / purohityaṃ labhate // 28.43 //

ap28.-44 aśvatthavṛkṣamayam aṅgulamātrapramāṇaṃ bhagavantaṃ mañjuśriyaṃ kārayitvā {S320} • akākolīne pānīyakumbhaṃ nivedayet / bahujanasammato bhavati / sarvagandhamayaṃ kṛtvā sarvagandhapuṣpair niveditaiḥ yam icchati tam āpnoti / satata[5384]samitam agarusamidhānāṃ juhuyān mantrī / bahujanasya sammato bhavati / satatajāpena pañcānantaryāṇi vikṣipayati / maraṇakāle mañjuśriyaṃ paśyati / dharmadeśanāṃ cāsya karoti // 28.44 //

ap28.-45 utthāyotthāya • aṣṭaśataṃ japet / sarvasattvānām adhṛṣyo bhavati / akṣiṇī parijapya svāminaṃ paśyet / prasādavān bhavati / yam uddiśya karmakaro tatrasthaṃ saptabhir divasaiḥ / grāmāntarastham ekaviṃśatibhir divasaiḥ / viṣayāntarasthaṃ caturbhir māsaiḥ / nadyantaritaṃ ṣaḍbhir māsaiḥ / svakulavidhāne nānyamantravidhānena cāśeṣaṃ karmaṃ karoti varjayitvā kāmopasaṃhitam ābhicārukaṃ ceti // ṣaṣṭho vidhānaḥ // 28.45 //

ap28.-46 ity uktaṃ yugānte hitaṃ + + + + + + tathā /
sattvānām alpapuṇyānāṃ hitārthaṃ muninā purā // 28.46 //

ap28.-47 śāsanāntarhite śāstuḥ śākyasiṃhasya tāpine /
siddhiṃ yāsyate tasmin kāle raudre 'tibhīrave // 28.47 //

ap28.-48 saptamaṃ vakṣyate hy atra kalparāje sukhāvahe /
mamaitat kathitaṃ kalpaṃ tasmin kāle sudāruṇe // 28.48 // {V248}

ap28.-49 sattvānām alpapuṇyāṇāṃ mārgo hy eṣa pravartitaḥ /
bodhisambhārahetutvaṃ triyānapathanimnagam // 28.49 //

ap28.-50 upāyakauśalya sattvānāṃ darśayāmi tadā yuge /
tṛṣṇāmūḍhā hi vai sattvā rāgadveṣasamākulā // 28.50 //

ap28.-51 teṣāṃ darśayāmy etaṃ mārgaṃ tṛṣṇāvaśānugam /
tṛṣṇābandhanabaddhās tu kuśalaṃ vā karmahetutaḥ // 28.51 //

ap28.-52 siddhisādhyaṃ tathā dravyaṃ mantratantraṃ samoditam /
vinayārthaṃ tu sattvānāṃ kathitaṃ lokanāyakaiḥ /
etat karmasya māhātmyaṃ sādhakānāṃ tu jāpinām // 28.52 //

ap28.-53 ity uktvā munivaro hy agra śākyasiṃho narottamaḥ / {S321}
kathitvā mantratantrāṇāṃ balaṃ vīryaṃ savistaram /
amoghaṃ darśayet siddhiṃ tasmin kāle yugādhame // 28.53 //

ap28.-54 śuddhāvāsaṃ tadā vavre devasaṅghā jinottamaḥ /
yam etan mārṣā proktaṃ kalparājaṃ savistaram /
sarvalokahitārthāya mañjughoṣasya śāsanam iti // 28.54 //

ap28.-55 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād aṣṭāviṃśatitamaḥ[5385] karmavidhānārya-mañjuśrīyaparivartapaṭalavisaraḥ parisamāpta iti //
{S322} {V249} {A11v4}[5386]

ap29. Chapter A29

ap29.1 atha bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 29.1 //

ap29.2 asti mañjuśrīs tvadīye kalpavidhānaparivarte saptamaṃ[5387] paṭakarmavidhānaṃ yo[5388] tasmin kāle tasmin samaye yugānte sādhayiṣyati[5389] • amoghā tasya siddhir bhaviṣyati / saphalā sukhodayā sukhavipākā[5390] dṛṣṭadharmavedanīyā sarvadurgatinivāraṇīyā[5391] niyataṃ tasya bodhiparāyaṇīyā[5392] siddhir bhaviṣyati // 29.2 //

ap29.3 atha bhagavāñ śākyamunir mañjuśriyasya kumarabhūtasya hṛdayaṃ bhāṣate sma /
ṣaḍakṣaraṃ ṣaḍgatimocanātmakam acintyātulyāpratimaṃ maharddhikam /
vimocakaṃ sarvabhavārṇavārṇavāt[5393] triduḥkhaduḥkhād[5394] bhavabandhabandhanāt // 29.3 //

ap29.4 asahyaṃ {A12r} sarvabhūtānāṃ sarvalokānuliptakam /
adhṛṣyaṃ sarvabhūtānāṃ bhavamārgaviśodhakam[5395] // 29.4 //

ap29.5 prāpakaṃ buddhadharmāṇāṃ sarvaduṣṭanivāraṇam /
anumoditaṃ sarvabuddhaiḥ[5396] sarvasampattikārakam /
utkṛṣṭaḥ sarvamantrāṇāṃ mañjughoṣasya śāsane[5397] // 29.5 //

ap29.6 katamaṃ ca tat / oṁ vākyeda[5398] namaḥ //

asya kalpaṃ bhavati / śākayāvakabhikṣabhaikṣāhāro vā triḥkālasnāyī tricelaparivartī • akṣaralakṣaṃ japet / pūrvasevā kṛtā bhavati / tataḥ • acchinnāgradaśake paṭe poṣadhikena citrakareṇa • aśleṣakair varṇakaiḥ ārya-mañjuśrīś citrāpayitavyaḥ padmāsanastho dharmaṃ deśayamānaḥ sarvālaṅkāravibhūṣitaḥ kumārarūpī muktottarāsaṅgaḥ // 29.6 //

ap29.7 tasya vāmena • āryāvalokiteśvaraḥ padmahastaś cāmaravyagrahastaḥ / dakṣiṇena • āryasamantabhadraḥ • upari meghagarbhavinirgatau vidyādharau mālādhāriṇau likhāpayitavyau / adhastāt sādhako dhūpakaṭacchakavyagrahastaḥ / samantāt parvataśikharā likhāpayitavyāḥ[5399] / adhastāt padmasaraḥ // 29.7 // {S323}

ap29.8 sadhātuke caitye paṭaṃ paścānmukhaṃ pratiṣṭhāpya • udārāṃ pūjāṃ kṛtvā ghṛtapradīpāṃś ca prajvālya jātīpuṣpāṇām aṣṭasahasreṇa • ekaikam abhimantrya mañjuśrīmukhe tāḍayet[5400] / tato mahāgambhīrahuṅkāraśabdaḥ śrūyate / paṭo vā prakampate / huṅkāraśabdena sārvabhaumiko rājā bhavati / paṭaprakampane sarvavādiṣūttaravādī bhavati / sarvalaukika[5401]śāstrajñaḥ / atha na sidhyati sarvakarmasamartho bhavati // ayaṃ prathamaḥ kalpaḥ // 29.8 //

ap29.9 agarusamidhānām adhyardham[5402] aṅgulapramāṇānāṃ nirdhūmeṣu {A12v} khadirāṅgāreṣu kṛtsnāṃ rātriṃ turuṣkatailāktānāṃ[5403] juhuyāt / aruṇodaye • āryamañjuśriyaṃ paśyati / so 'sya yathepsitaṃ varaṃ dadāti / varjayitvā kāmopasaṃhitam // 29.9 //

ap29.-10 tasyaiva paṭasyāgrataś candana[5404]dhūpam avyavacchinnaṃ dattvā[5405] kṛtsnāṃ rātriṃ japet / tataḥ • āryamañjuśrīḥ {V250} sākṣād[5406] āgacchati gambhīrān dharmān[5407] deśayati / tān[5408] adhimucyati / adhimucya[5409] sarvavyādhivinirmukto vaśitā prāpto bhavati // 29.10 //

ap29.-11 raktacandanamayaṃ padmaṃ kṛtvā ṣaḍaṅgulapariṇāhaṃ sanālaṃ raktacandanena mrakṣayitvā sahasraṃ sampātāhutaṃ sahasrābhimantritaṃ kṛtvā pūrṇamāsyāṃ paṭasyāgrataḥ padmapattre sthāpya hastenāvaṣṭabhya tāvaj japed yāvat prajvalita iti / tena gṛhītena dvir[5410]aṣṭavarṣākṛtis taptakāñcanaprabho bhāskarasyātireka[5411]tejā devakumāraḥ sarvavidyādharanamaskṛto mahākalpaṃ jīvati / bhinne dehe 'bhiratyām upapadyate // 29.11 //

ap29.-12 candragrahe śvetavacāṃ gṛhya pañcagavyena prakṣālya • aśvatthapattrair avaṣṭambhayitvā tāvaj japed yāvad ūṣmāyati dhūmāyati jvalati / sarvajanavaśīkaraṇaḥ[5412] sarvavādivijayī / dhūmāyamāne • antardhānaṃ triṃśadvarṣasahasrāṇi jīvati / jvalite • ākāśagamanaṃ mahākalpaṃ jīvati // 29.12 //

ap29.-13 kapilāyāḥ samānavatsāyāḥ • ghṛtaṃ gṛhya tāmrabhājane sthāpya[5413] saptabhir aśvatthapattrair avaṣṭabhya[5414] tāvaj japed yāvat trividhā siddhir iti / taṃ pītvā śrutidhara-m-antardhānākāśagamanam iti // 29.13 // {S324}

ap29.-14 puṣkarabījaṃ mukhe prakṣipya candragrahe tāvaj japed yāvac culuculāyati / trilauhapariveṣṭitaṃ kṛtvā mukhe prakṣipyāntarhito bhavati / udgīrṇāyāṃ dṛśyati // 29.14 // {A13r}

ap29.-15 lavaṅgagandhaṃ mukhe prakṣipya ṣaḍlakṣaṃ japet / yam ālapati sa vaśyo bhavati / kṣīrayāvakāhāraḥ[5415] • dvādaśalakṣaṃ[5416] japet / vidyādharo bhavati / bhikṣāhāraḥ kāṣṭhamaunī lakṣaṃ japet / antarhito bhavati / koṭiṃ japet / āryamañjuśrīs tathā dharmaṃ deśayati yathā caramabhaviko bodhisattvo bhavati / satata jāpena sarvārthasiddhir[5417] bhavati // 29.15 //

ap29.-16 sarvagandhair yasya pratikṛtiṃ kṛtvā cchitvā juhoti sa saptarātreṇa vaśyo bhavati / gugguluguliкānāṃ badarāsthipramāṇānāṃ ghṛtāktānāṃ śatasahasraṃ juhuyāt / dīnāralakṣaṃ labhati // 29.16 //

ap29.-17 samudrāgāminīṃ nadīm avatīrya padmānāṃ śatasahasraṃ nivedayet / padmarāśitulyaṃ mahānidhānaṃ paśyati / kṣayaṃ na gacchati / gaurasarṣapāṇāṃ kuṅkumābhyaktānām aṣṭasahasraṃ juhuyāt / rājā vaśyo bhavati / tilānāṃ dadhimadhughṛtāktānāṃ śatasahasraṃ juhuyāt / sarvandado mahāgṛhapatir bhavati // 29.17 //

ap29.-18 apatitagomayena maṇḍalakaṃ kṛtvā muktapuṣpair abhyavakīryāṣṭaśataṃ japet / tataḥ saddharmapustakaṃ vācayet / māsena paramamedhāvī bhavati / rocanāṣṭaśataṃ japtaṃ[5418] kṛtvā tilakaṃ kuryāt / sarvajanapriyo bhavati / śikhāṃ saptajaptāṃ kṛtvā sarvasattvānām avadhyo[5419] bhavati // 29.18 //

ap29.-19 kirimālānāṃ[5420] daśasahasrāṇi juhuyāt / sarvavyādhir[5421] mucyate / dine dine saptavārān japet / niyatavedanīyaṃ karma kṣapayati / athāṣṭaśatajapena maraṇakālasamaye samastaṃ sammukham āryamañjuśriyaṃ paśyati // iti saptama paṭakarmavidhiḥ[5422] // 29.19 //

ap29.-20 āryamañjuśriyamūlakalpād {A13v} bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ekonatriṃśo[5423] mañjuśrīpaṭavidhānaparivartakarmavidhiḥ saptamakarmapaṭala[5424]visaraḥ parisamāpta iti //[5425]

{S325} {V251}

Atha triṃśaḥ paṭalavisaraḥ //

ap30. # Chapter A30

ap30.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 30.1 //

ap30.2 asti mañjuśrīs tvadīyamantratantre vidyārājñāṃ cakravartiprabhṛtīnāṃ sarvatathāgatoṣṇīṣapramukhānāṃ sarvamantrāṇāṃ siddhisthānāni bhavanti / tatrottarāpathe sarvatra tāthāgatīvidyārājñaḥ siddhiṃ gacchanti saṃkṣepataḥ // 30.2 //

ap30.3 cīne caiva mahācīne mañjughoṣaḥ sedhiṣyate[5426] /
ye ca tasya mantrā vai siddhiṃ yāsyanti tatra vai // 30.3 //

ap30.4 uṣṇīṣarājñāṃ sarvatra siddhir dṛśyeyus[5427] tatra vai /
kāviśe vakhale caiva udiyāne samantataḥ // 30.4 //

ap30.5 kaśmīre sindhudeśe ca himavatparvatasandhiṣu /
uttarāṃ diśi niḥsṛtya mantrā sidhyanti śreyasāḥ // 30.5 //

ap30.6 ye ca gītā purā buddhair adhunā ca pravartitā /
anāgatā ca sambuddhair udgīrṇā śāntihetavaḥ // 30.6 //

ap30.7 sarve vai tatra sidhyanti himādrikukṣisambhave /
janapade śreyase bhadre śāntiṃ kartuṃ samārabhet[5428] // 30.7 //

ap30.8 madhyadeśe tathā mantrāḥ sidhyanty ete padmasambhavā /
gajo maṇikule[5429] cāpi siddhis tatra pradṛśyate // 30.8 //

ap30.9 pañcikasya ca yakṣasya hārītyā yakṣayonijā /
gāndharvā ye tu mantrā vai siddhis teṣāṃ samoditā // 30.9 //

ap30.-10 kāśipuryāṃ tato nityaṃ magadheṣu samantataḥ /
aṅgadeśe tathā prācyāṃ kāmarūpe samantataḥ // 30.10 //

ap30.-11 lauhityāṃ tu taṭe ramye vaṅgadeśeṣu sarvataḥ /
jambhalasya bhavet siddhis tathā maṇikulodite // 30.11 //

ap30.-12 samudrātīre dvīpeṣu sarvatatra jalāśraye /
siṃhalānāṃ purī ramyā sidhyante mantradevatā // 30.12 // {S326}

ap30.-13 bhṛkuṭī caiva + + + mahāśriyā yaśasvinī /
sitākhyāḥ sarvamantrās tu catuḥkumāryā mahodadhau // 30.13 //

ap30.-14 sidhyante tatra vai sthāne pūrvadeśe samantataḥ /
vindhyakukṣiniviṣṭāś ca • agendre[5430] ca samantataḥ // 30.14 //

ap30.-15 kārttikeyo 'tha mañjuśrīḥ siddhyante ca samantataḥ /
śṛṅgāragahvaraḥ kukṣādreḥ kandare ca sakānane // 30.15 // {V252}

ap30.16 siddhir vināyakāṃ tatra vighnakartā sajāpinām /
hastākārasamāyuktān ekadantāṃ mahaujasām // 30.16 //

ap30.17 aśvarūpā tathānekā + + + kāraśālinām /
īśānasya sutāṃ divyāṃ vividhāṃ vighnakārakām // 30.17 //

ap30.18 tatproktā mantrayuktāṃś ca siddhikṣetraṃ pradṛśyate /
mātarā vividhākārāṃ grahāṃś caiva sudāruṇām // 30.18 //

ap30.19 pretā yonisamādiṣṭā mānuṣāhāra nairṛtām /
pretarājñaḥ samādiṣṭaṃ siddhikṣetraṃ tatoditam[5431] // 30.19 //

ap30.20 tadādyāt sarvabhūtānāṃ siddhikṣetraṃ samādiśet /
vajrakrauñco mahāvīryaḥ sidhyante tatra vai diśe // 30.20 //

ap30.21 āsurā mantramukhyās tu ye cānye laukikās tathā /
sidhyante tatra mantrā vai dakṣiṇāṃ diśim āśritāḥ // 30.21 //

ap30.22 pretarājñas tathā nityaṃ yamasyaiva vinirdiśet /
sidhyante jātyamantrāṃs tu saśaivā ca savaiṣṇavā // 30.22 //

ap30.23 krūrāś cākrūrakarmeṣu kṣetra-m-ādiṣv adakṣaṇam /
vajrapāṇisamādiṣṭā mantrāḥ krūrakarmiṇaḥ // 30.23 //

ap30.24 dakṣiṇāpatham āśritya sidhyante pāpakarmiṇām /
aśubhaṃ phalaniṣpattiṃ[5432] dṛśyate tatra vai diśe // 30.24 //

ap30.25 ādityabhāṣitā ye mantrāḥ saumyāś caiva prakīrtitāḥ /
aindrā mantrāḥ prasidhyante paścime diśi śobhane // 30.25 // {S327}

ap30.26 svayaṃ tatra + sidhyeta yakṣendro 'tra maharddhikaḥ /
dhanadaḥ sarvabhūtānāṃ bāliśānāṃ tu mohinām // 30.26 //

ap30.27 cittaṃ dadāti jantūnāṃ vidhidṛṣṭena hetunā /
sidhyante paścime deśe bhogavān arthasādhakaḥ /
dhanado nāma nāmena viśruto 'tra mahītale // 30.27 //

ap30.28 vajrapāṇiḥ svayaṃ yakṣaḥ bodhisattvo maharddhikaḥ /
mantramukhyo varaśreṣṭho daśabhūmādhipaḥ svayam // 30.28 //

ap30.29 sidhyante sarvamantrā vai vajrābjakulasambhavā /
tathāṣṭakulikā mantrā aṣṭabhyo dikṣu niśritā // 30.29 //

ap30.30 uttarāyāṃ diśi sidhyante mantrā vai jinasambhavā /
pūrvadeśe tathā siddhiḥ • mantrā vai padmasambhavā // 30.30 //

dakṣiṇāpathaniśṛtya sidhyante kuliśālayāḥ / {V253}

ap30.-31 paścimena gajaḥ[5433] proktā vidiśe[5434] maṇikulas tathā / paścime cottare sandhau siddhis teṣu prakalpitā // 30.31 //

ap30.-32 paścime dakṣiṇe cāpi sandhau yakṣakulas tathā / dakṣiṇe pūrvadigbhāge śrāvakānāṃ mahaujasām // 30.32 //

ap30.-33 kulākhyaṃ teṣu dṛṣṭaṃ vai tatra sthāneṣu sidhyati / pūrvottare diśābhāge pratyekānāṃ jinasambhavam[5435] // 30.33 //

ap30.-34 kulākhyaṃ bahumataṃ loke siddhis teṣu tatra vai / adhaś caiva diśābhāge sidhyante sarvalaukikā // 30.34 //

ap30.-35 pātālapraveśikā mantrā vai sidhyante 'ṣṭakuleṣu ca / lokottarā tathā mantrā uṣṇīṣādyāḥ prakīrtitāḥ // 30.35 //

ap30.-36 siddhim āyānte te • ūrdhvaṃ cakravartijinoditā / diksamantāt sarvatra vajriṇasya tu sidhyati // 30.36 //

ap30.-37 tathānye mantrarāṭ sarve abjayonisamudbhavā / sidhyante sarvadā sarve sarve mantrāś ca bhogadā // 30.37 //

ap30.-38 sidhyante sarvakāle 'smin vajrābjakulayor api / etat kṣetraṃ tu nirdiṣṭaṃ kālaṃ tat parikīrtyate // 30.38 // {S328}

ap30.-39 utpatteḥ sarvabuddhānāṃ mantrasiddhi jinoditām / madhyakāle tu buddhānām abjavajrasamudbhavām // 30.39 //

ap30.-40 mantrāṇām anyakāle 'smin tadanyeṣāṃ mantraśālinām / siddhiś ca kālataḥ proktā nānyakāle prakīrtitā // 30.40 //

ap30.-41 tapasād uttamā siddhis tribhir janyair avāpnuyāt / sātatyajāpināṃ mantraṃ tadbhaktāṃ gatamānasām // 30.41 //

ap30.-42 prasannānāṃ jinaputrāṇām iha janme 'pi sidhyati / ratnatraye ca bhaktānāṃ bodhicittavibhūṣitām // 30.42 //

ap30.-43 saṃvarasthāṃ mahāprājñaṃ tantramantraviśāradām / mantrāḥ siddhyanty ayatnena bodhisaṃvaratasthitām // 30.43 //

ap30.-44 sattvānāṃ karmasiddhis tu • ātmasiddhi-m-udāhṛtā / siddhā eva sadā mantrā asiddhā sattvamohitā // 30.44 //

ap30.-45 ata eva jinendrais tu kalparāja udāhṛtaḥ / savistarakriyāmantraṃ[5436] buddhaśreṣṭho hi saptamaḥ // 30.45 //

ap30.-46 sa vavre munimukhyas tu buddhacandro maharddhikaḥ /

jyeṣṭhaṃ ca buddhaputraṃ taṃ mañjughoṣaṃ[5437] mahaujasam // 30.46 //
{V254}

ap30.-47 śṛṇu tvaṃ kumāra mantrāṇāṃ prabhāvagatinaiṣṭhikam /
yasmin kāle sadā buddhaḥ • dhriyante lokanāyakāḥ // 30.47 //

ap30.-48 tasmin kāle tadā siddhiḥ • uṣṇīṣādyāṃ prakīrtitā /
cakravartis tathā rājā tejorāśiḥ prakīrtitaḥ // 30.48 //

ap30.-49 sitātapatrajayoṣṇīṣa[5438] bahavaḥ varṇitā jinaiḥ /
evamādyās tathoṣṇīṣāḥ sidhyante tasmin kāle // 30.49 //

ap30.-50 cakravartir yadā kāle jambūdvīpe bhaviṣyati /
dharmarājā ca sambuddhas tiṣṭhate dvipadottamaḥ /
tasmin kāle bhavet siddhir mantrāṇāṃ sarvabhāṣitām iti // 30.50 //

ap30.-51 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt triṃśaḥ[5439] kṣetrakālavidhiniyamapaṭalavisaraḥ parisamāptam iti //
{S329} {V255}

ap31. Chapter A31

ap31.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /
śṛṇu mañjuśrīḥ kumāra pūrvanirdiṣṭaṃ padaṃ sattvāviṣṭānāṃ caritaṃ śubhāśubhaṃ nimittaṃ ca vakṣye // 31.1 //

ap31.2 atha khalu mañjuśrīḥ kumarabhūtaḥ • utthāyāsanād bhagavataś caraṇayor nipatya murdhnim añjaliṃ kṛtvā bhagavantam etad avocat //
tat sādhu bhagavān vadatu sattvānāṃ parasattvadehasaṅkrāntānām ārya-divya † eti † siddhagandharvayakṣarākṣasapiśācamahoragaprabhṛtīnāṃ vicitrakarmakṛtaśarīrāṇāṃ vicitragatiniśritānāṃ vividhākārānekacihnānāṃ manuṣyāmanuṣyabhūtānāṃ cittacaritāni / samayo bhagavān samayaḥ sugataḥ / yasyedānīṃ[5440] kālaṃ manyase // 31.2 //

ap31.3 evam uktvā[5441] mañjuśriyaḥ kumarabhūto tūṣṇīmbhāvena svake • āsane tasthur adhyeṣya jinavaraṃ lokanāyakaṃ jinasaptamaṃ[5442] gautamam iti / atha bhagavāñ śākyamuniḥ sattvānāṃ cittacaritanimittajñānacihnaṃ kālaṃ ca bhāṣate sma // 31.3 //

ap31.4 paradehagataḥ sattvaḥ • ākṛṣṭo mantrayuktibhiḥ /
kecid āhāralobhena gṛhṇante mānuṣaṃ bhuvi // 31.4 //

ap31.5 apare kruddhacittā vai pūrvavairātra cāpare /
gṛhṇante mānuṣāṃ loke bhūtale 'smiṃ sudāruṇāḥ // 31.5 //

ap31.6 vītarāgā tathā nityaṃ kāruṇyāt samayā punaḥ /
avatāraṃ martyaloke 'smiṃ gṛhṇante[5443] mānuṣāṃ śubhām // 31.6 //

ap31.7 praśastāṃ śubha-m-avyaṅgāṃ narāṇāṃ varṇasādhikām /
udayantaṃ tathā bhāno teṣām āveśam ucyate // 31.7 //

ap31.8 avatārās teṣu kāle 'smiṃ bhānor astamane niśā /
rātryāṃ ca prathame yāme sitapakṣeṣu dṛśyate // 31.8 //

ap31.9 praśastā śubhakarmāṇāṃ ye narā dhārmikāḥ sadā /
śucidakṣasamāyuktā avatāras teṣu dṛśyate // 31.9 //

ap31.-10 āviṣṭās tu tato martyā vītarāgair maharddhikaiḥ / {S330}
śucideśe jane ca vai śubhe nakṣatratārake // 31.10 //

ap31.-11 praśaste divase vāre śuklapakṣe śubhe 'hani /
śuklagrahasaṃyukte tithau pūrṇasamāyute /
paripūrṇe tathā candre • avatāraṃ teṣu dṛśyate // 31.11 //

ap31.-12 avatīrṇasya bhavet[5444] cihnaḥ • vītarāgasya maharddhike /
ākāśe tālamātraṃ tu pṛthivyām utplutya tiṣṭhate // 31.12 // {V256}

ap31.-13 paryaṅkopaviṣṭo 'sau dṛśyate 'niyatāśraye[5445] /
nānādivya-m-atulyādyā brāhmāḥ[5446] karṇasukhās tathā // 31.13 //

ap31.-14 vadate 'sau mahāsattvo yatrāsau pīḍa[5447]dhiyo sthitaḥ /
uṣṇīṣamudrāir ākṛṣṭaḥ patate 'sau mahītale // 31.14 //

ap31.-15 mahīm aspṛśyatas tiṣṭhed arghaṃ dadyāt tu tatkṣaṇāt /
jātīkusumasaṃmiśraṃ śvetacandanakuṅkumam // 31.15 //

ap31.-16 miśritam udakaṃ dadyād arghaṃ pādyaṃ tu tatkṣaṇam /
praṇipatya mahīṃ mantrī • adhyeṣyet[5448] • hitakāmyayā // 31.16 //

ap31.-17 adhyeṣṭo hi saḥ sattvo vītamatsaracetasaḥ /
vācaṃ prabhāṣate divyām anelāṃ karṇasukhāṃ tathā // 31.17 //

ap31.-18 yathepsaṃ tu tataḥ pṛcchet[5449] • mantrajñe hi viśāradaḥ /
na bhetavyaṃ tatra kāle tu mañjughoṣaṃ tu saṃsmaret // 31.18 //

ap31.-19 mudrāṃ pañcaśikhāṃ baddhvā • anyaṃ voṣṇīṣasambhavam /
diśābandhaṃ tataḥ kṛtvā diśy[5450] ūrdhvam adha eva tu // 31.19 //

ap31.-20 tato 'sau sarvavṛttāntamadhyāntaṃ ca pravakṣyate /
ādimadhyaṃ tathā kālaṃ bhūtaṃ tathyam anāgatam // 31.20 //

vartamānaṃ yathābhūtam ācaṣṭe 'sau mahādyutiḥ /

ap31.-21 animiṣākṣās tathā stabdhaḥ prekṣate 'bhītavidviṣaḥ[5451] // 31.21 //

ap31.-22 yas tenoditā vācā satyaṃ taṃ nānyathā bhavet /
siddhisādhyaṃ tathā dravyaṃ yoniṃ sa nicayaṃ gatim // 31.22 // {S331}

ap31.-23 pratyekabodhi-m-arhatvaṃ mahābodhiṃ niyataṃ ca tat /
buddhatvagotraniyataṃ + + + + + + + + + + + + // 31.23 //

ap31.-24 agotraṃ caiva kālaṃ vai bhavyasattvamaharddhikam /
sarvaṃ so kathayet[5452] satyaṃ samayenābhilakṣitaḥ /
kṣaṇa[5453]mātraṃ kathed yogī nānyakālam udīkṣayet // 31.24 //

ap31.-25 etatkṣaṇena yat kiñcit prārthayet[5454] saumanasātmanā /
tat sarvaṃ labhate kṣipraṃ mantrasiddhiś ca kevalā /
prāpnuyāt sarvasampattiṃ yatheṣṭāṃ cābhikāṃkṣitam // 31.25 //

ap31.-26 visarjya mantrī tat kṣipram arghaṃ dattvā tu sammatām /
pātrasaṃrakṣaṇāṃ kuryād vidhidṛṣṭena karmaṇā // 31.26 //

ap31.-27 patitaṃ dehaṃ gatvā[5455] vai śayānaṃ caiva mahītale /
uṣṇīṣamudrāyā yuktaṃ mantraṃ caiva jinoditam[5456] // 31.27 // {V257}

ap31.-28 tenaiva rakṣāṃ kurvīta mudrāpañcaśikhena vā /
svasthadehas tadā sattva ucchiṣṭena mahītale // 31.28 //

ap31.-29 sarvam āviṣṭasattvānāṃ rakṣā eṣā prakalpitā /
aśaktā duṣṭasattvā vai hiṃsituṃ pātraniśrite /
rakṣā ca mahatī hy eṣā jantūnāṃ pātrasambhavām // 31.29 //

ap31.-30 vācā tasya madhyasthā madhyadeśe prakīrtitā /
devayoniṃ samāśritya • akaniṣṭhādyāś ca rūpiṇām /
ete 'nye tāni cihnāni dṛśyante rūpasambhavām // 31.30 //

ap31.-31 kāmadhātveśvarā ye tu kāmināṃś caiva divaukasām /
tato hīnā gatiś cihnā vācā caiva samādhurā // 31.31 //

ap31.-32 tato bhūniṣpannā vimānasthā sadivaukasām /
vācā kāśipurīṃ teṣāṃ yakṣāṇāṃ ca samāgadhim // 31.32 //

ap31.-33 aṅgadeśāṃ tathā vācā mahoragāṇāṃ prakīrtitā /
pūrvīṃ vācā bhavet teṣāṃ garuḍānāṃ mahaujasām // 31.33 // {S332}

ap31.-34 tathā vaṅge samā jātā yā vācā tu pravartate /
kinnarāṇāṃ tathā vācā sā vācā parikalpitā // 31.34 //

ap31.-35 yauḍrī[5457] vācā bhaven nityaṃ siddhavidyā sakhaḍgiṇām / vidyādharāṇāṃ tu sā vācā + + + + + + + + + + + + + // 31.35 //

ap31.-36 ṛṣīṇāṃ tu kāmarūpī tu vācā viśvarūpiṇām / pañcābhijñaṃ tu sā vācā ṛṣīṇāṃ parikalpitā // 31.36 //

ap31.-37 yā tu sāmātaṭī vācā yā ca vācā harikelikā / avyaktāṃ sphuṭāṃ caiva ḍakārapariniśritā // 31.37 //

ap31.-38 lakārabahulā yā vācā paiśācī vācam ucyate / karmaraṅgākhyadvīpeṣu nāḍikerasamudbhave[5458] // 31.38 //

ap31.-39 dvīpavāruṣake caiva nagnavālisamudbhave / yavadvīpi vā sattveṣu tadanyadvīpasamudbhavā // 31.39 //

ap31.-40 vācā rakārabahulā tu vācā • asphuṭatāṃ gatā / avyaktā niṣṭhurā caiva sakrodhāṃ pretayoniṣu // 31.40 //

ap31.-41 dakṣiṇāpathikā vācā • andhrakarṇāṭadrāviḍā / kosalāḍavisattveṣu saiṃhale[5459] dvīpam udbhavā // 31.41 //

ap31.-42 ḍakāre rephasaṃyuktā sā vācā rākṣasī smṛtā / tadanyadvīpavāstavyaiḥ mānuṣyaiś cāpi bhāṣitam // 31.42 // {V258}

ap31.-43 sa eṣa vacanam ity uktvā mātarāṇāṃ mahaujasām / pāścamī vāca nirdiṣṭā vaidiśīś cāpi mālavī // 31.43 //

ap31.-44 vatsamatsārṇavī vācā śūrasenī vikalpitā / daśārṇavī cāpi pārvatyā śrīkaṇṭhī cāpi gaurjarī // 31.44 //

ap31.-45 vācā nirdiṣṭā • ādityādyāṃ grahottamām / tadanyāṃ grahamukhyāṃ tu pāriyātrī vikalpitā // 31.45 //

ap31.-46 arbude sahyadeśe[5460] ca malaye parvatavāsinām / khaṣadroṇyāṃ tu sambhūte jane vācā tu yādṛśī // 31.46 // {S333}

ap31.-47 tādṛśī vāca nirdiṣṭā kūṣmāṇḍādiyonijam[5461] // śa-ra-ṣa-sa-sambhūtā ya-ra-la[5462]-va-kamudbhavā // 31.47 //

ap31.-48 ghakāraprathitā yā vācā dānavānāṃ vinirdiśet / kaśmīre deśasamudbhūtā kāviśe ca janālaye // 31.48 //

ap31.-49 sarve kulodbhūtā vajrapāṇikulodbhutā[5463] / teṣāṃ mantramukhyānāṃ sarveṣāṃ vācam iṣyate // 31.49 //

ap31.-50 tathābjamadhyadeśasthā kulayonisamāśritā / vācā gaticihnāś ca dṛśyante abjasambhavā // 31.50 //

ap31.-51 pūrvanirdiṣṭam evaṃ syāt • jinamantrā vikalpitā / vītarāgāṃ tu ye cihnā te cihnā jinasambhavā // 31.51 //

ap31.-52 yatra deśe bhaved vācā tatrasthā gaticeṣṭitā / tad eva nirdiśet sattvaṃ tac cihnaṃ tu sarvataḥ // 31.52 //

ap31.-53 himādreḥ kukṣisaṃviṣṭā gaṅgātīre tu cottare / yakṣagandharvaṛṣayo jane vācā pradṛśyate // 31.53 //

ap31.-54 vindhyakukṣyadrisambhūtā gaṅgātīre tu dakṣiṇe / śrīparvate tathā śaile sambhūtā ye ca jantavaḥ // 31.54 //

ap31.-55 rākṣasostārakapretā vikṛtā mātarās tathā / ghorarūpā mahāvighnā grahāś caiva sudāruṇām // 31.55 //

ap31.-56 paraprāṇaharā lubdhā tajjanodvācasambhavā / yatra[5464] deśe tu ye cihnā taddeśe gaticeṣṭitā // 31.56 //

ap31.-57 tadvācavācino duṣṭā āviṣṭānāṃ viceṣṭitam / ete cānye ca bahavo tacceṣṭāgaticeṣṭinaḥ // 31.57 //

ap31.-58 vicitrākārarūpāś ca vividhākāracihnitā / vividhasattvamukhyānāṃ vividhā yonim iṣyate // 31.58 // {V259}

ap31.-59 etad āviṣṭacihnaṃ tu lakṣaṇaṃ gaticihnitam / sarveṣāṃ tu prakurvīta mānuṣāṇāṃ sukhāvaham // 31.59 // {S334}

ap31.-60 rakṣārthaṃ prayoktavyā kumāro viśvasambhavaḥ / ṣaḍakṣareṇaiva kurvīta mantreṇaiva jāpinaḥ // 31.60 //

ap31.-61 mahāmudrāsamāyuktaṃ + + + + + + + + + + + / pañcacīrāsu vinyastaḥ • mahārakṣo kṛtā bhaviṣyati // 31.61 //

ap31.-62 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ekona[5465]triṃśatimaḥ • āviṣṭaceṣṭavidhiparivartapaṭala[5466]visaraḥ parisamāptaḥ iti // {S335} {V260}

ap32. # Chapter A32

ap32.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 32.1 //

ap32.2 asti mañjuśrīs tvadīyamantrāṇāṃ sarvatantreṣu samanupraveśaṃ[5467] sarvavidyārahasyam anekakālaguṇasakalaphalodayam apy anubandhanimittam / pramāṇato vakṣye siddhikāraṇāni / tadyathā // 32.2 //

ap32.3 janmāntaritā siddhir na siddhiḥ kālahetutaḥ /
tatpramāṇaprayogas tu pūrvasambaddham udbhavā // 32.3 //

ap32.4 ahitāvahito siddhir bhaved yuktivicāraṇam /
tvatkumārāśrayayuktir dṛśyate sarvadehinām // 32.4 //

ap32.5 atra pūrvakṛtaṃ karma yuktir ity abhidhīyate /
tadyoge yuktito dhīro prāpnuyāt siddhim uttamām // 32.5 //

ap32.6 asiddhaṃ sidhyate karma na siddhiḥ karmaṇā vinā /
karmakartṛsamāyuktaṃ saṃyuktaḥ siddhi kalpyate // 32.6 //

ap32.7 lilebha paramaṃ sthānaṃ vidhiyuktena hetunā /
na vavre mantriṇā mantram amantro mantriṇo bhavet // 32.7 //

ap32.8 maunakarmasamācāre siddhim āpnoti puṣkalām /
jāpī bījasamāhāra • ājahāra dhiyottamam // 32.8 //

ap32.9 viyataḥ śreṣṭhatamaṃ sthānaṃ prathamaṃ gatim āpnuyāt /
viyatā bhāvataḥ svastho prāpnuyān[5468] nirjarasampadam // 32.9 //

ap32.-10 nimittā kālato yasya • akāle siddhikāṃkṣiṇaḥ /
na siddhis tasya mantrāṇāṃ śakrasyāpi samāsataḥ // 32.10 //

ap32.-11 ahito bhūtajantūnām akālākramaṇaḥ punaḥ /
na siddhis tasya dṛśyate brahmaṇasyāpi mahātmanaḥ // 32.11 //

ap32.-12 tandrītṛṣṇāsamāyukto madāmānasamanvitaḥ /
śaithilyodīryam udvekṣī • nityaṃ grāmya[5469]jane rataḥ / {S336}
ālasyā mithunasaṃyogī • asya siddhiḥ kuto bhavet // 32.12 //

ap32.-13 surāṇāṃ guravo yad ye[5470] • asurāṇāṃ ca ye[5471] tadā /
te 'pi sādhayituṃ mantraṃ na śakto vidhivarjitam /
vidhihīnaṃ tathā karma cittavibhramakārakam // 32.13 //

ap32.-14 tasmāt taṃ japen mantram ayuktaṃ vidhinā vinā /
bālānāṃ dṛṣṭisammohaṃ janayanti tathāvidhā // 32.14 //

ap32.-15 saṃmūḍhās tu tato bālā patante kaṣṭatamāṃ gatim /
tatas te mantradharās tasmād ujjahāra tataḥ punaḥ // 32.15 // {V261}

ap32.-16 anupūrvyā tataḥ siddhiṃ prayacchanti śubhāṃ gatim /
tato taṃ japinaṃ mantrā sthāpayanti śivācale // 32.16 //

ap32.-17 evam amoghaṃ mantrāṇāṃ japam uktaṃ tathāgataiḥ /
dṛṣṭibhrānte 'pi cittasya • anugrahāyaiva yujyate // 32.17 //

ap32.-18 ete kalyāṇamitrā vai • ete sattvavatsalā / eteṣāṃ siddhinirdiṣṭā triyānasamatā śivā // 32.18 //

ap32.-19 tasmāt sarvaprayatnena japen mantraṃ samāhitaḥ / avidhiprayogān mantrā hi prayuktā mantrajāpibhiḥ // 32.19 //

ap32.-20 cirakālaṃ tu saṃsārāt kathañcin muktir iṣyate / sucirāt kālataraṃ gatvā mantrāṇāṃ siddhir dṛśyate // 32.20 //

ap32.-21 vidhiyuktā hi mantrā vai kṣipraṃ siddhim avāpnuyāt / paśyate phalaniṣpattiṃ nāphalaṃ mantram ucyate // 32.21 //

ap32.-22 ihaiva janme sidhyanti mantrāḥ phalasamoditā / na niṣpattiḥ phalakarmaṇā[5472] nāphalaṃ karmam iṣyate // 32.22 //

ap32.-23 phalaṃ karmasamāyogāt saphalaṃ karma • ucyate / tajjāpī janmajanito[5473] viyatyābhāvasambhavaḥ // 32.23 //

ap32.-24 śivaṃ lokanirdiṣṭaṃ śāntabhāvā vimucyate / tadgataṃ gatimāhātmyaṃ buddhavartmānusevinaḥ // 32.24 // {S337}

ap32.-25 viparītakalau kāle siddhis tasyāpi dṛśyate / ihaiva janme bhavet siddhiḥ janmānte ca pravartate // 32.25 //

ap32.-26 yāvan niṣṭhā bhavec chānti śivavartmam asaṃskṛtam / yat tu lokavinirdiṣṭaṃ śivaṃ sthānaṃ sunirmalam // 32.26 //

ap32.-27 buddhatvaṃ saprakāśaṃ tu jinaiḥ[5474] sarvaprakāśitam / tadantaṃ tasya • antaṃ vai mantrasiddhir udāhṛtā // 32.27 //

ap32.-28 aprakāśyam abhāvaṃ tu jinānāṃ pratyātmasambhavam / mantrā tu kathitaṃ loke municandrair maharddhikaiḥ // 32.28 //

ap32.-29 sākṣāt siddhi samādiṣṭā • iha janme 'pi dehinām / śūnye tattvavide kṣetre mantrā buddhatvam āviśet // 32.29 //

ap32.-30 ante kaliyuge kāle śāntiṃ tattvavide gate / mantrā siddhiṃ na gaccheyuḥ kṣipram arthābhikāṃkṣiṇām // 32.30 //

ap32.-31 tasmin kāle prayogena vidhidṛṣṭena karmaṇā / sādhayen mantratantrajñaḥ śāsane 'smiṃ munir vace // 32.31 // {V262}

ap32.-32 dhriyate tathāgate siddhir uttamā kṣipram iṣyate / madhyakāle tathā siddhir madhyamā tu udāhṛtā // 32.32 //

ap32.-33 yugāntaṃ kālam āsādya • adhamā siddhir ucyate / yuge śobhane kāle viyatyotpatanaṃ tathā // 32.33 //

ap32.-34 siddhiś ca sarvamantrāṇāṃ nirdiṣṭā lokanāyakaiḥ /
tadā kāle jinendrāṇāṃ kulāgryaṃ tat prasidhyati // 32.34 //

ap32.-35 madhye padmakule siddhir yugānte vajrakulasya tu /
praṇidhānavaśāt kecit mantrā siddhyanti sarvadā // 32.35 //

ap32.-36 avalokiteśo mañjuśrī tārā bhṛkuṭī ca yakṣarāṭ /
sarve māṇicarā yakṣā sidhyante sarvakālataḥ // 32.36 //

ap32.-37 rāgiṇo ye ca mantrādyā prayuktā sarvadaivataiḥ /
sidhyante kaliyuge kāle laukikā ye sucihnitāḥ // 32.37 // {S338}

ap32.-38 proktā devamanujaiḥ dānavendrair yakṣarākṣasaiḥ /
ṛṣibhir garuḍaiś cāpi piśācair bhūtagaṇair grahaiḥ // 32.38 //

ap32.-39 mānuṣāmānuṣāś caiva kāmadhātusamāśritaiḥ /
maharddhikaiḥ puṇyavadbhiś ca krūrakarmaiḥ sudāruṇaiḥ // 32.39 //

ap32.-40 śakrabrahmatathārudraiḥ īśānena tathāparaiḥ /
viṣṇunā sarvabhūtais tu mantra proktā maharddhikāḥ // 32.40 //

ap32.-41 te 'pi tasmin yugānte vai siddhiṃ gacchanti jāpinām /
krūrakarme tathā siddhis tasmin kāle mahadbhaye // 32.41 //

ap32.-42 vaśyākarṣaṇabhūtānāṃ kravyādānāṃ mahītale /
dṛśyate niḥphalā siddhiḥ paralokāntagarhitā // 32.42 //

ap32.-43 ata eva jinendreṇa tasmin kāle mahadbhaye /
mañjughoṣasamādiṣṭaḥ sattvānugrahatatparaḥ // 32.43 //

ap32.-44 vinaśyati[5475] tadāsattvāṃ mantrarūpeṇa jāpinām /
śāsane 'smin prasannānāṃ triratneṣv eva pūjakām // iti // 32.44 //

ap32.-45 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād dvātriṃśatimo[5476] vidhiniyamakālapaṭalavisaraḥ parisamāptaḥ iti //
{S339} {V263}

ap33. Chapter A33

ap33.1 atha khalu bhagavāñ śākyamuniḥ sarvāvantaṃ śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 33.1 //

ap33.2 tvadīye mañjuśrī kalparāje nirdeśa[5477]samākhyāte dharmadhātukośa-tathāgatagarbhadharmadhātuniṣpandānucarite mahāsūtravararatnapaṭalavisare tathāgataguhyavara-m-anujñāte mantravara[5478]sādhyamāne nimittajñāna-

cihnakālapramāṇāntaritasādhanaupayikāni sarvabhūtarutavitāni • asattvasattvasaṃjñānirghoṣāni bhavanti // 33.2 //

ap33.3 śābdikaṃ jñānaṃ ity ukta aśābdikaṃ caiva kīrtyate /
vyatimiśraṃ tathā yuktir[5479] mantrāṇāṃ trividhā kriyā // 33.3 //

ap33.4 divyaśabdasamāyuktā anityārthaprayojitā /
apaśabdāpagatā nityaṃ saṃskārārthārthabhūṣitā // 33.4 //

ap33.5 abahiḥ sarvasiddhānte • āryā mantrāḥ prakīrtitā /
nityaṃ padārthahīnaṃ tu tat tridhā paribhidyate // 33.5 //

ap33.6 gurulaghu tathā madhyair varṇaiś cāpi vibhūṣitā /
sā bhaven mantradevī tu svaracchandavibhūṣitā // 33.6 //

ap33.7 saṃskṛtāsaṃskṛtaṃ vākyam arthānartha tathāpare /
dhātvarthā tathā yuktir gatimantrārthabhūṣitā // 33.7 //

ap33.8 vikalpabahulā vācā mantrāṇāṃ sarvalaukikā /
ekadvikavarṇaṃ tu cchandaiḥ sā svaritālayaḥ[5480] // 33.8 //

ap33.9 tricatuḥpañcaṣaṣṭhaṃ vā saptamaṃ vāṣṭamaṃ tathā /
navamaṃ daśamaṃ caiva varṇānāṃ siddhir iṣyate // 33.9 //

ap33.-10 daśākṣarasamāyuktā varṇānāṃ hetunām /
yāvad daśaguṇā hy ete varṇā dṛśyanti mahītale // 33.10 //

ap33.-11 śatākṣaraṃ viṃśatikaṃ yāvad ekākṣaraṃ bhavet /
etatpramāṇair varṇais tu grathitā mantrasampadā // 33.11 //

ap33.-12 pādaiś[5481] caturbhiḥ saṃyuktā mantrā sarvārthasādhakāḥ /
jyeṣṭhāḥ pravarā hy āryā mantrā ye jinabhāṣitāḥ // 33.12 // {S340}

ap33.-13 te tu madhyamā adhamā + + + + tadā /
tadātmajair jinaputrais tu bhāṣitā te tu madhyamā // 33.13 //

ap33.-14 adhamā ye tu mantrā vai bhāṣitā sarvalaukikā /
nikṛṣṭā kathitā mantrā bhāṣitā nairṛtais tu ye // 33.14 //

ap33.-15 daśāṣṭasaptaviṃśaṃ vā yāvad abhyadhikaṃ śatam /
etatpramāṇaṃ tu mantrāṇām āryāṇāṃ jinabhāṣitām // 33.15 // {V264}

ap33.-16 ekadvikavarṇaṃ tu sahasrārddhaṃ varṇato bhavet /
yāvat pramāṇaṃ tu mantrāṇāṃ bodhisattvaiḥ prakāśitā // 33.16 //

ap33.-17 tadakṣare padavinyastaṃ mantrayuktim udāhṛtā /
chandāṃsi svarayuktānāṃ dhātvārthārthabhūṣitā // 33.17 //

ap33.-18 vacanaṃ suprayuktaṃ vai tantrayuktisamanvitam /
bhavet kadācikāt siddhiḥ śabdasvaraviyojitā // 33.18 //

ap33.-19 mudrāyuktaṃ tu śabdais tu mūrdhnād ūṣmāntatālukaiḥ /
dantoṣṭhakaṇṭhataḥ śabdaṃ visṛtaṃ sādhanaṃ kriyā // 33.19 //

ap33.-20 avyaktavinivṛttaṃ tu suprayuktam udāhṛtam /
sampūrṇaṃ vākyataḥ śabdaṃ samprayuktaḥ sādhayiṣyati // 33.20 //

ap33.-21 vidhibhraṣṭaṃ kriyāhīnaṃ śabdārthaiś ca viyojitam /
mantraṃ na sidhyate kṣipraṃ dīrghakālam apekṣate // 33.21 //

ap33.-22 avandhyaṃ tasya siddhis tu na vṛthākāro yo[5482] japī /
anyajanme 'pi dṛśyante mantrasiddhivarapradā // 33.22 //

ap33.-23 tasya mantraprabhāvena cirakālāc ca jāpinām /
avandhyaṃ kurute karma samantrā mantravido janām // 33.23 //

ap33.-24 nikṛṣṭā sarvamantrāṇāṃ laukikā ye samānuṣā /
sarvabhūtais tu ye proktā mantrā ye ca samatsarā /
teṣāṃ natyakṣarā[5483] proktā ekadvikatrisaṅkhyakam // 33.24 //

ap33.-25 vividhair mlecchabhāṣais tu deśa[5484]bhāṣaprakīrtitaiḥ /
grathitā paṅktiyuktāś ca vyatimiśrā śabdataḥ sadā /
sahasraṃ cāṣṭa śatam aṣṭa ca yāvad ekaṃ tu varṇataḥ // 33.25 // {S341}

ap33.-26 catuḥpādaṃ pādārdhaṃ tu gadyapadyaṃ nigaditam /
ślokaṃ daṇḍakamātrais tu gādhaskandhakapañcitam // 33.26 //

ap33.-27 pratipac cārthayuktiś ca sahasratārthabhūṣitam /
apabhraṃśasaṃskṛtaṃ śabdam arthahīnaṃ vikalpate // 33.27 //

ap33.-28 avyaktaṃ vyaktahīnaṃ tu mātrāhīnaṃ tu yujyate /
gatideśavisaṃyogān mantrasiddhis tad ucyate // 33.28 //

ap33.-29 etat sarvamantrāṇāṃ eṣa lakṣaṇaḥ /

śakārabahulā ye mantrā oṁkārārthabhūṣitā /
takāralakṣaṇatantrasthā siddhis teṣu dhruvaṃ bhavet // 33.29 // {V265}

ap33.-30 oṁkārādayo[5485] ye mantrā makārāntavinirgatāḥ /
śakārasahasaṃyuktād avandhyaṃ śobhanaṃ tathā // 33.30 //

ap33.-31 takāracaturasrākārā pratyāhārāntavarjitā /
takārarepha[5486]saṃyuktā samantraṃ sādhanakriyā /

dvirephabahulam ādyaṃ huṁkāraguṇam udbhavam // 33.31 //

ap33.-32 vakāracaturasrānte varṇā sādhanakṣamā /
kakāraṃ rephasaṃyuktaṃ makārāntaṃ mātramiśritam /
makāraṃ nakāram ādyaṃ tu sa mantraḥ śreṣṭha ucyate // 33.32 //

ap33.-33 takārabahulaṃ yatra sarvatantreṣu dṛṣyate /
sa mantraḥ saumyam ity ukto yāmyahuṁkārabhūṣitam /
aindrāvāyavyam ity uktaṃ bhakārabahulaṃ tu yaḥ // 33.33 //

ap33.-34 vāruṇaḥ cakāram ity āhuḥ hitaṃ loke tu pauṣṭikam /
vakārabahulo yo mantraḥ • māhendraṃ tat pradṛśyate // 33.34 //

ap33.-35 ādyaṃ triratnagamanaṃ yo mantraḥ śaraṇaṃ tathā /
namaskāraṃ pravarteṇa śāntihetuṃ sukhāvaham // 33.35 //

ap33.-36 tad anyat sarvadevānāṃ namaskārārthaṃ prayujyate /
svamantraṃ mantranāthaṃ ca sa mantraḥ sarvakarmikam // 33.36 // {S342}

ap33.-37 ḍakārabahulo yo mantraḥ phaṭkārānta[5487]huṁkṛtaḥ /
ete mantrā mahākrūrā tejavanto mahaujasā // 33.37 //

ap33.-38 prāṇoparodhinā sadyaḥ krūrasattvasuyojitā /
tasmān na kuryāt karmāṇi pāpakāni viśeṣataḥ // 33.38 //

ap33.-39 taṃ jāpī varjayed yasmāt munibhir varjitā sadā /
ubhayārthe 'pi sidhyante mantrā śāntikapauṣṭikā // 33.39 //

ap33.-40 kṣaṇena kurute sarvaṃ karmāṃ yāvanti bhāṣitā /
sujaptā mantrā hy ete tejavantā maharddhikā // 33.40 //

ap33.-41 śāntikāni ca karmāṇi kuryāt tāṃ jinabhāṣitaiḥ /
pauṣṭikāni tu sarvāṇi kuryāt kokanade kule // 33.41 //

ap33.-42 karmā pāpakā sarve • ābhicāre prayujyate /
ābhicārukasarvāṇi kuryād vajrakulena tu /
niṣiddhā lokanāthais tu yakṣendreṇa prakāśitā // 33.42 //

ap33.-43 sattvānāṃ vinayārthāya mantramāhātmyam udbhavam /
kathitaṃ triprakāraṃ tu trikuleṣv eva sarvataḥ // 33.43 // {V266}

ap33.-44 ye tu aṣṭa samākhyātā kulāgryā muninā svayam /
teṣu siddhis tridhā yātā triprakārāḥ samoditāḥ /
uttamā madhyamā nīcā tat tridhā paribhidyate // 33.44 //

śāntikaṃ pauṣṭikaṃ cāpi • ābhicārukam iṣyate /

ap33.-45 kevalaṃ mantrayuktis tu tantrayuktir udāhṛtā // 33.45 //

ap33.-46 mantrāṇāṃ gatimāhātmyam ābhicāruka yujyate /
etat karma nikṛṣṭaṃ tu sarvajñais tu garhitam // 33.46 //

ap33.-47 na kuryāt kṛcchragatenāpi karma prāṇoparodhikam /
kevalaṃ tu samāsena karmamāhātmyavarṇitaḥ // 33.47 //

ap33.-48 tantrayuktavidhir mantraiḥ karmavistaravistaraḥ /
karmarāje ihoktaṃ tu • anyatantreṣu dṛśyate // 33.48 // {S343}

ap33.-49 na bheje karmahīnaṃ tu sarvamantreṣu yuktimān /
yāvanti laukikā mantrā sakalā niṣkalās tathā // 33.49 //

ap33.-50 sarve lokottarāś caiva teṣām eva guṇaḥ sadā /
asaṅkhyaṃ mantrasiddhis tv asaṅkhyaṃ tat parikīrtyate // 33.50 //

ap33.-51 ekasaṅkhyaprabhṛtyādi viṃśam uktaṃ tathāpi tu /
tatas triṃśat samāsena catvāriṃśaṃ tu cāparam // 33.51 //

ap33.-52 tatas triguṇaṣaṣṭiṃ tu saptatiḥ[5488] sadaśaṃ tathā /
daśaṃ cāparam ity āhur aśītisaṅkhyā tu cāparam // 33.52 //

ap33.-53 sadaśaṃ navatim ity āhuḥ śataṃ pūrṇaṃ daśāparam /
śatasaṅkhyā tu saṅkhyātā taddaśaṃ sahasrāparam // 33.53 //

ap33.-54 daśa sahasram ayutaṃ tu daśa-m-ayutāni lakṣitam /
daśa lakṣā vilakṣaṃ tu vilakṣaṃ daśa koṭim // 33.54 //

ap33.-55 + + + + + + ṭyo vai daśa vikoṭyo 'rbudo bhavet /
daśārbudā nirbudaḥ • uktas taddaśaṃ khaḍgam iṣyate // 33.55 //

ap33.-56 daśa khaḍga nikhaḍgaṃ tu daśa nikhaḥ kharvam iṣyate /
daśa kharvā[5489] tathā padmaḥ • daśapadmāṃ mahāpadmaḥ // 33.56 //

ap33.-57 daśa padmāni[5490] vāhas tu daśa vivāhāṃs tathāparām /
mahāvivāhas tathā dṛṣṭas taddaśaṃ māyam ucyate // 33.57 //

ap33.-58 taddaśamāyāṃ mahāmāyaḥ • mahāmāyāṃ daśāparām /
samudrāṃ gaṇitajñāne nirdiṣṭaṃ lokanāyakaiḥ // 33.58 // {V267}

ap33.-59 mahāsamudrāṃ tataḥ paścād viṃśārdhaṃ parisādhike /
mahāsamudrās tathā hy uktaḥ sadaśaṃ sāgaraḥ tataḥ // 33.59 //

ap33.-60 mahāsāgaram ity āhur viṃśārdhena prayujyate /
mahāsāgarā daśaguṇīkṛtya pragharā hy evam ucyate // 33.60 //

ap33.- daśa pragharety[5491] uktaḥ • ghareti taṃ prakīrtitam /
61 daśaghare nāmato 'py uktā aśeṣaṃ tu tad ucyate // 33.61 // {S344}

ap33.- aśeṣān mahāśeṣaṃ viṃśārdhena guṇīkṛtam /
62 tad asaṅkhyaṃ pramāṇaṃ tu kathitaṃ lokanāyakaiḥ // 33.62 //

ap33.- saṅkhyo daśa saṅkhyām ity āhus tad asaṅkhyaṃ guṇīkṛtam iti /
63 tataḥ pareṇāpi tathā + + + + + + + + + + + // 33.63 //

ap33.- amitāt sahasraguṇitaṃ taṃ lokaṃ parikīrtyate /
64 lokāt pareṇa mahālokaṃ mahālokād guṇīkṛtam // 33.64 //

ap33.- tatas[5492] tamasam ity uktaṃ tamaso[5493] jyotir ucyate /
65 jyotiṣo mahājyotsnā guṇīkṛtya rāśis[5494] tad ucyate // 33.65 //

ap33.- rāśyā[5495] mahārāśir ity uktā rāśye gambhīram ucyate /
66 gambhīrāt[5496] sthiram ity āhuḥ sthirāt sthirataraṃ vrajet // 33.66 //

ap33.- tataḥ pareṇa bahumatyā bahumataṃ sthānam ucyate /
67 sthānaṃ sthānataraṃ ty āhuḥ • gaṇitajñānasūratāḥ[5497] // 33.67 //

ap33.- mahāsthānaṃ tato gacchen mahāsthāna mitam iṣyate /
68 mitān mitataraṃ[5498] kṛtvā mahārthaṃ tat parikīrtyate // 33.68 //

ap33.- mahārthā suśrutasthānaṃ tato gacchen mahārṇavam /
69 mahārṇavāt prathamam ity āhuḥ prathamāt prathamatara hi tat // 33.69 //

ap33.- prathame śreṣṭham ity āhuḥ śreṣṭhāj jyeṣṭhāntam ucyate /
70 jyeṣṭhān mandirasanāma[5499] tad acintyaṃ parikīrtyate // 33.70 //

ap33.- acintya acintyārthinyatamaṃ ghoraṃ ghorāt rāṣṭratam iṣyate /
71 rāṣṭrāt pareṇa nidhyasto nidhyastaparataḥ śubham // 33.71 //

ap33.- śubhāt pareṇa mahācetaḥ mahācetācetam iṣyate[5500] /
72 acetaś[5501] cittavikṣepa • abhilāpya tad ucyate // 33.72 //

ap33.- abhilāpyā anabhilāpyās tu †viśvaraṃ† ca-m-udāhṛtam /
73 viśvāt pareṇa mahāviśvaḥ • asvaraṃ tu tad ucyate // 33.73 //

ap33.- asvarān mahāsvarasthānaṃ kharvato 'dhigarvitas tathā /
74 śreyasaṃ śāntim ity uktaṃ sthāna gaṇitapāragaiḥ // 33.74 // {S345} {V268}

ap33.- mahādhṛṣṭas tato dhṛṣṭaḥ • odakaṃ tad ihocyate /
75 odakā cittavibhrāntaṃ sthānaṃ cāparam uttamam // 33.75 //

ap33.- uttamāt parato buddhāṃ viṣayaṃ nādharabhūmikām /
76 aśakyaṃ mānuṣāṇāṃ tu gaṇanā lokakalpanam // 33.76 //

ap33.-77 tataḥ pareṇa buddhānāṃ gocaraṃ nāparaṃ matam /
buddhakṣetram āsikatā gaṅgānadyās tu-m-ucyate // 33.77 //

ap33.-78 sambhidya paramāṇūnāṃ kathayām āsa nāyakāḥ /
dṛṣṭāntaṃ kriyate hy etat tarkajñānaṃ tu gocaram /
hetunā sādhyate dravyaṃ na śakyaṃ gaṇanāparaiḥ // 33.78 //

ap33.-79 etatpramāṇaṃ sambuddhā paryupāste mayā purā /
teṣām ārādhayitvā me kalpe 'smiṃ tadacittake /
etāvat kālam aparyantaṃ bodhisattvo 'haṃ purā bhavet // 33.79 //

ap33.-80 sattvānām artha sambuddho buddhatvaṃ ca samāviśet /
tatra tatra mayā tantrā bhāṣitā kalpavistarā // 33.80 //

ap33.-81 etat kalpavaraṃ jyeṣṭham etad buddhais tu bhāṣitam /
etatpramāṇaṃ sambuddhaiḥ kathito 'haṃ purātanam // 33.81 //

ap33.-82 adhunā kumāra mayā prokta ante kāle tu janmike /
yāvanti laukikā mantrā kalparājāś ca śobhanā // 33.82 //

ap33.-83 lokottarā tathā divyā mānuṣyā sasurāsurā /
sarveṣāṃ tu mantrāṇāṃ tantrayuktir udāhṛtā // 33.83 //

ap33.-84 sammato 'yaṃ tu sarvatra kalparājo maharddhikaḥ /
teṣāṃ kalpavidhānena siddhim āyāti mañjumān[5502] // 33.84 //

ap33.-85 anenaiva tu kalpena vidhinā mañjubhāninā /
teṣāṃ siddhim ity uktā sarveṣāṃ prabhaviṣṇunā // 33.85 //

ap33.-86 kiṃ punar mānuṣe loke ye cānye mantradevatā /
sarve lokottarā mantrāḥ • laukikā samaharddhikā // 33.86 // {S346}

ap33.-87 anena vidhiyogena kalparājena siddhitām /
vaśitā[5503] sarvamantrāṇāṃ sarvakalpam udāhṛtam /
sammato 'yaṃ tu mañjuśrīḥ kalparāje ihottame // 33.87 //

ap33.-88 ye kecic chilpavijñānā laukikā lokasammatā /
nimittajñānaśakunāḥ jyotiṣajñānacihnitāḥ /
nimittajñānacaritā rutā vaiva śubhāśubhā // 33.88 // {V269}

ap33.-89 sarvabhūtarutaś caiva caritaṃ cittacihnitam /
dhātur āyatanaṃ[5504] dravyaṃ + + + + + + + + // 33.89 //

ap33.-90 iṅgitaṃ śakunam ity āhuḥ khanyadhātukriyā tathā /
gaṇitaṃ vyākaraṇaṃ śāstrāṃ śastraṃ caiva kramo vidhiḥ // 33.90 //

ap33.-91 adhyātmavidyā caikitsyaṃ sarvasattvahitaṃ sukham /
hetunīti tathā cānye śabdaśāstraṃ pravartitam // 33.91 //

ap33.-92 chandabhedo 'tha gāndharvaḥ • gandhayuktim udāhṛtāḥ /
te mayā bodhisattvena sattvānām arthāya bhāṣitā // 33.92 //

ap33.-93 purāhaṃ bodhisattvo 'smin sattvānāṃ hitakāraṇā /
bhāṣitā te mayā pūrvaṃ saṃsārārṇavavāsinām // 33.93 //

ap33.-94 saṃsāragahane kāntāre cirakālaṃ uṣito hy aham /
yathā vaineyasattvānāṃ tathā tatra karomy aham // 33.94 //

ap33.-95 yathā yathā ca sattvā vai hitaṃ karma samādadheḥ /
tathā tathā karomy eṣāṃ hitārthaṃ karmaśubhālayam // 33.95 //

ap33.-96 vicitrakarmane 'vasthāḥ[5505] sattvānāṃ hitayonayaḥ /
vicitraiva kriyate teṣāṃ vicitrārtha yonidūṣitā // 33.96 //

ap33.-97 vicitrakarmasaṃyuktā vicitrārthāṃ śāstravarṇitām /
taṃ tathaiva karomy eṣāṃ vicitrāṃ rūpasampadām // 33.97 //

ap33.-98 ahaṃ tathā veṣadhārī syād[5506] vicitrāṅgaṃ nijānijām /
hitāśayena sattvānāṃ vicitraṃ rūpaṃ nirmime // 33.98 // {S347}

ap33.-99 maheśvaraḥ śakrabrahmādyāṃ viṣṇur dhanadanairṛtām /
vicitrāṃ graharūpāṃs tu nirmime 'haṃ tathā purā // 33.99 //

ap33.-100 mahākaruṇāviṣṭamanasaḥ sattvānām āśayagocarā /
anupūrvyā tu teṣāṃ vai sthāpayāmi śive pade // 33.100 //

ap33.-101 paryaṭāmi saṃsāre dīrghakālam avekṣitam /
sattvānām arthaniṣpattiṃ mantrarūpeṇa deśitam // 33.101 //

ap33.-102 anupūrvaṃ mantrajñānaṃ[5507] mantrakalpaṃ pravartitam /
cirā me saṃsaratā janme buddhagotre samāśrita // 33.102 //

ap33.-103 na ca me vidyate kaścit kartā vā svāmino 'pi vā /
niyataṃ gotram āśritya buddho 'haṃ bodhim uttamāṃ // 33.103 //

ap33.-104 kṣemo 'haṃ nirjaraṃ śāntam aśokaṃ vimalaṃ śivam /
prāpto 'haṃ nirvṛtiṃ śāntiṃ mukto 'haṃ janmabandhanā // 33.104 // {V270}

ap33.-105 adhunā pravartitaś cakraḥ • bhūtakoṭisamāśrita /
darśayām eṣa kalpaṃ vai mantravādaṃ savistaram /
na vṛthā kārayej jāpī karmakalpa savistaram // 33.105 //

yāvanti laukikā mantrāḥ kalpāś caivam udāhṛtāḥ /

ap33.- pūjyā mānyāś ca sarve te • avajñā teṣāṃ tu varjitā /
106 nāvamanyet[5508] tato mantrī teṣāṃ kalpāni vistaram // 33.106 //

ap33.- nimittaṃ jñānayuktiṃ ca jyotiṣajñāna-r-oditam /
107 na vṛthā kārayed etāṃ maṅgalārtham udāhṛtāḥ // 33.107 //

ap33.- dṛṣṭadhārmikam evaṃ tu siddhidravyādim oṣadham /
108 sāmiṣaṃ locanaṃ[5509] siddhis tasmān maṅgalam ucyate // 33.108 //

ap33.- praśastā jinagāthābhiḥ svastigāthābhibhūṣitam /
109 praśastair divasair mukhyaiḥ sitapakṣe sucihnitaiḥ // 33.109 //

ap33.- śuklagrahavare yukte mantrasādhanam ārabhet /
110 evamādyāḥ śubhā yuktā aśubhāṃś cāpi varjayet // 33.110 // {S348}

ap33.- mayaiva kathitaṃ pūrvaṃ tasmād grāhyā tu jāpibhiḥ /
111 yāvanti kecil loke 'smiṃ jyotiṣajñānakauśalāḥ // 33.111 //

ap33.- anye vā tatra kauśalyāḥ nītihetusahetukāḥ /
112 nyāyaśāstrasusambaddhā sattvānāṃ hitakārayā // 33.112 //

ap33.- mayaiva kathitaṃ tat sarvaṃ grāhyate mantrajāpibhiḥ /
113 siddhihetur ayaṃ mārgaḥ darśitaṃ tattvadarśibhiḥ // 33.113 //

ap33.- sarvaṃ hy aśeṣasiddhāntaṃ mayoktaṃ[5510] mokṣakāraṇam /
114 tenaiva kuryān mantrāṇāṃ mārgaṃ siddhikāraṇāḥ // 33.114 //

ap33.- na vṛthā kārayej jāpī mantrayuktiṃ hy aśeṣataḥ /
115 sarve laukikā mantrā uttamāś ca prakīrtitāḥ // 33.115 //

ap33.- lokottarās tathā divyā sarveṣv eva prayojayet /
116 na mithyaṃ kārayec[5511] cittaṃ na dūṣyet[5512] tatra manaṃ kadā // 33.116 //

ap33.- sarve pūjyās tu mantrā vai samayajñaḥ prakīrtitāḥ /
117 śāsane 'smiṃ tathā sāstur buddhānāṃ samatāhite // 33.117 //

ap33.- niviṣṭā jinaputrāṇām ākṛṣṭāś ca praveśitāḥ /
118 maṇḍale municandrāṇāṃ samayajña ihoditāḥ // 33.118 // {V271}

ap33.- avandhyās te sadā mantrair ānītā viśanāśayā /
119 na namet[5513] paramantrāṇāṃ nāpi sāvajñam ācaret /
anāryā ye tu mantrā vai · avandhyās te prakīrtitā[5514] // 33.119 //

ap33.- yāvanti laukikā mantrā adharā jāpasambhavā /
120 sakleśā dṛṣṭamārgāntā avandhyās te tu jāpibhiḥ // 33.120 //

na vṛthā kārayec[5515] cittaṃ kopane roṣasaṃyutam /

ap33.-121 rocanaṃ na caiva bhaktiṃ na kuryāt karma vṛthāphalam /
tadāyattaṃ hi cittasya na dadyāt sannatiṃ kvacit // 33.121 //

ap33.-122 ekamantras tu yuktisthaḥ • japaṃ nityaṃ samāhitaḥ /
labhate phalam aśeṣaṃ tu yathoktaṃ vidhinā vidheḥ // 33.122 // {S349}

ap33.-123 niścalaṃ tu manaḥ kṛtvā ekamantraṃ tu taṃ japet /
ekacittasya sidhyante mantrāḥ sarvārthasādhakāḥ // 33.123 //

ap33.-124 vyastacitto hi mūḍhātmā siddhis tasya na dṛśyate /
aśeṣaṃ phalaniṣpattiṃ prāpnuyād vipulāṃ gatim // 33.124 //

ap33.-125 nityaśuddhaṃ mano yasya sa śrāddhasyaiva śāsane /
ratnatraye ca prasannasya siddhir iṣṭā udāhṛtā // iti // 33.125 //

ap33.-126 āryamañjuśrīmūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād trayastriṃśatimaḥ[5516] karmakriyāvidhinimittajñāna-nirdeśapaṭalavisaraḥ parisamāptaḥ //
{S350} {V272}

ap34. Chapter A34

ap34.1 atha khalu bhagavāñ śākyamuniḥ punar api taṃ śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 34.1 //

ap34.2 śṛṇu mañjuśrīḥ tvadīyamudrāmantraṃ[5517] sarahasyaṃ paramaguhyatamam / aprakāśya-m-aśrāddhasattvatathāgataśāsane 'nabhiprasannam asamayānujñātatriratnavaṃśānucchedanakare • akalyāṇamitraparigṛhīte puṇyākāme[5518] duṣṭajanasamparkavyatimiśrite pāpamitraparigṛhīte dūrībhūte buddhadharmāṇāṃ niṣphalībhūte kalpe 'smin nācāryānupadeśe • anabhiṣikte[5519] tava kumāra paramaguhyatame maṇḍale • adṛṣṭasamaye tathāgatakule • asamante jane • aprakāśya sarvabhūtānāṃ tvanmantrānuvartināṃ // 34.2 //

ap34.3 aśrāddho buddhadharmāṇāṃ dūrībhūto hi bodhayet[5520] /
na tasya[5521] dāpayen mudrāṃ tantraṃ caiva na darśayet // 34.3 //

ap34.4 pramādān mohasammūḍhaḥ • lobhādyā yadi dāpayet /
na sidhyante tantramantrā vai viparītasya jāpinaḥ // 34.4 //

ap34.5 asānnidhyaṃ kalpayen mudrāṃ mantrāś caivam anyathā /
siddhiṃ na labhate kṣipraṃś ca śarīreṇāpi hīyate // 34.5 //

ap34.6 saumyānāṃ śrāddhacittānāṃ samaye tattvadarśinām /
tantramantrapravṛttānāṃ mudrātantraṃ prakāśayet // 34.6 //

ap34.7 triratnapūjakā ye ca prasannā jinaśāsane /
vidhiprayogadṛṣṭānāṃ teṣāṃ mudrā prakāśayet // 34.7 //

ap34.8 bodhicittavidhijñānāṃ bodhicittavibhūṣitām /
nityaṃ bodhimārgasthāṃ teṣāṃ mudrāṃ prakāśayet // 34.8 //

ap34.9 tantramantraprayuktānāṃ samaye dṛṣṭa parāparām /
mahābodho praticchūnāṃ teṣāṃ mudrāṃ prakāśayet // 34.9 //

ap34.-10 prasannānāṃ jinaputreṣu teṣu śrāvakakhaḍgiṇām /
dṛṣṭadharmaphalaṃ yeṣāṃ teṣāṃ mudrāṃ prakāśayet // 34.10 //

ap34.-11 avikalpitadharmāṇāṃ śrāddhānāṃ gatamatsarām[5522] / {S351}
śāstur vacanayuktijñāṃ teṣāṃ mudrāṃ prakāśayet // 34.11 //

ap34.-12 mudrā mudritā hy ete pramāṇasthā sāṣṭaśataṃ tathā /
na cātiriktā na conāś ca sākṣād buddhaiḥ prakāśitāḥ // 34.12 //

ap34.-13 mañjuśriyasya kalpe vai mantrāś caiva tatsamā /
sāṣṭaṃ śatam ity uktaṃ mantrāṇāṃ tatsamoditām /
mudrāś caiva śatāṣṭaṃ tu kathitā munivaraiḥ purā // 34.13 // {V273}

ap34.-14 etatpramāṇaṃ tu kalpasya mudrāmantrasamudbhave /
kośaṃ sarvabuddhānāṃ mantrakośam udāhṛtam /
mudrā mantrasamopetāḥ saṃyuktaḥ kṣiprakarmikaḥ // 34.14 //

ap34.-15 na cakreṇa vinā spandaṃ yuktim utpadyate rathe /
tathaiva sarvamantrāṇāṃ mudrāvarjaṃ na karmakṛt /
mantrā mudrāsamopetā saṃyuktā kṣiprakarmikā // 34.15 //

ap34.-16 sarvam āvartayaṃ hy ete trailokyasasurāsuram /
kiṃ punar mānuṣe loke • anyakarmeṣu saṃskṛte // 34.16 //

ap34.-17 dṛṣṭadharmaphalo hy etāṃ mudrāmantreṣu dṛśyate /
saṃyuktaḥ • ubhayataḥ śuddhāṃ vidhiyuktena darśitā // 34.17 //

ap34.-18 āvartayanti bhūtānāṃ jināgrāṇāṃ tu sasūnutām /
mantraṃ mudrātapaścaiva tridhā karmakare sthitam // 34.18 //

ap34.-19 yatheṣṭā sampadāṃ kṛtsnāṃ prāpnuyāj japinas tathā /
mantrāṇāṃ mudritā mudrā mantraiś cāpi mudritā // 34.19 //

ap34.-20 na mantraṃ mudrāhīnaṃ tu na mudrā mudrāvarjitā /
mudrā mantrasamopetā saṃyuktā sarvakarmikā // 34.20 //

anyonyaphalā hy ete anyonyaphala-m-udbhavā /

ap34.21 sādhake yuktim āyuñjet[5523] • na sādhyaṃ[5524] karma na vidyate // 34.21 //

ap34.22 sidhyante sarvamantrā vai mudrāyuktās tu rūpinām /
vidhidṛṣṭaḥ prayuktas tu mantraṃ + +[5525] samudritam // 34.22 // {S352}

ap34.23 na sau vidyati tat sthānaṃ yatrākṛṣṭo na sidhyati /
bhavāgryāvīciparyantaṃ lokadhātvagatiṃ taram // 34.23 //

ap34.24 yatrāviṣṭo na cākṛṣṭaḥ • asādhyo yo na vidyate /
na sau saṃvidyate kaścit sattvo yo nivartitum // 34.24 //

ap34.25 maharddhikā bodhisattvāpi • ākṛṣyante vidhivāditā /
asamarthā bodhisattvāpi daśabhūmisamāśritā /
rakṣāvidhānabhettuṃ[5526] vā karmasiddhi nivāritum // 34.25 //

ap34.26 adhṛṣyaḥ sarvabhūtānāṃ mantramudrāsamāśritāḥ /
sarvabhūtānāṃ yo hi mantre samāśritaḥ /
mudrā prayogayuktā vai • ete rakṣāsamudbhavā // 34.26 //

ap34.27 udbhūtiḥ sarvamantrāṇāṃ sarvamantreṣu dṛśyate /
mantrātaḥ sarvamudrāṇāṃ anyonyasamāśritāḥ // 34.27 // {V274}

ap34.28 rūpajāpavidhir mārge homakarme prayujyate /
ato jāta tathāsiddhiḥ • mudrā mantreṣu dṛśyate // 34.28 //

ap34.29 jāpino nityam udyuktaḥ sadā teṣu pratiṣṭhitaḥ /
sidhyante sarvamantrā vai • avandhyaṃ munināṃ vacaḥ // 34.29 //

ap34.30 vacanaṃ sarvabuddhānām anyathā kāritaṃ hi taiḥ /
+ + + + + + + + + + + + mantratantreṣu yuktitaḥ /
kāritaṃ yair vidhir yuktā[5527] • aśeṣaṃ mantramudrayā[5528] // 34.30 //

ap34.31 etat kumāra mañjuśrīḥ kathayāmi punaḥ punaḥ /
aśeṣamantrayuktis[5529] tu mudrā tatra hitodayam // 34.31 //

ap34.32 tāṃ vande kalparāje 'smiṃ naistārikaṃ phalasambhavam /
hitaṃ guhyatamaṃ loke mudrātantraṃ samuddhitam // 34.32 //

ap34.33 tato 'sau yuktimāñ śrīmān sahiṣṇur bālarūpiṇaḥ /
īṣasmitamukho bhūtvā kumāro viśvasambhavaḥ /
bodhisattvo mahāvīryaḥ • daśabhūmisamāpitaḥ[5530] // 34.33 // {S353}

ap34.34 prayaccha muninām śreṣṭhaṃ buddham ādityabāndhavam /
yad etat kathitaṃ loke bhagavan mantrakāraṇam // 34.34 //

ap34.-35 pūrvakair api sambuddhaiḥ kathitaṃ tat purā mama /
adhunā śākyasiṃhena kim arthaṃ samprakāśitam /
etan me saṃśayo jātaḥ • ācakṣva munisattama // 34.35 //

ap34.-36 kalaviṅkaruto dhīmān brāhmagarjitasambhavaḥ /
abravīd bodhisattvaṃ tu daśabhūmipratiṣṭhitam // 34.36 //

ap34.-37 purāhaṃ bahukalpāni saṃsāre saratā mayā[5531] /
labdho 'yaṃ kalparājendraḥ muneḥ saṅkusumāhvayāt // 34.37 //

ap34.-38 tatra tatra mayā sattvā upakārakṛtaṃ bahu /
karuṇāvaśam āgatya praṇidhiṃ ca kṛtaṃ tadā /
yad āhaṃ buddha-m-agro vai sambhavāmi yugādhame // 34.38 //

ap34.-39 śāsanārthaṃ karitvā vai dharmacakrānuvartite /
apaścime ca kāle vai nirvāsye 'haṃ yadā bhuvi /
etat tu kalparājendraṃ nirdiśe 'haṃ tavāntike // 34.39 //

ap34.-40 mayāpi nirvṛte loke śūnye jambusamāhvaye /
dūrībhūte tathā śāstuḥ dharmakośe kalau yuge /
śāśanārthaṃ[5532] tu sattvānāṃ kariṣyaty eṣa kalparāṭ // 34.40 // {V275}

ap34.-41 tavaiva sampradatto 'yaṃ kalparājā savistaraḥ /
sattvānām artham udyuktas tasmiṃ kāle bhaviṣyati // 34.41 //

ap34.-42 adharmiṣṭhās tadā sattvās tasmiṃ kāle bhayānake /
avyavasthasthitā nityaṃ rājāno duṣṭamānasāḥ // 34.42 //

ap34.-43 mānuṣāmānuṣāś cāpi sarve śāsanavidviṣāḥ /
nāśayiṣyanti me sarvaṃ dharmakośaṃ mayoditam // 34.43 //

ap34.-44 teṣa vinayārthāya mantrakośam udāhṛtam /
tavaitat kumāra praṇidhānaṃ pūrvakalpān acintitām // 34.44 // {S354}

ap34.-45 yāvanti kecid buddhā vai nirvṛtā lokabāndhavā /
teṣāṃ śāśanārthāya kariṣyāmi yuge yuge // 34.45 //

ap34.-46 bāladārakarūpo 'haṃ vicariṣyāmi sarvataḥ[5533] /
mantrarūpeṇa sattvānāṃ vineṣyāmi tadā tadā // 34.46 //

ap34.-47 etat kumāra tubhyaṃ vai praṇidhānaṃ purā kṛtam /
tat prāptam adhunā bāla nirdekṣyāmi te †naive† // 34.47 //

ap34.-48 śūnye buddhakṣetre • aśaraṇye tadā jane /
mantrarūpeṇa sattvānāṃ bāliśas tvaṃ samādiśeḥ[5534] // 34.48 //

ap34.-49 vineṣyasi bahun sattvān sarvasampattidāyakaḥ /
varadas tvaṃ sarvasattvānāṃ tasmiṅ kāle yugādhame // 34.49 //

ap34.-50 nirvṛte hi mayā loke śūnyībhūte mahītale /
tvayaiva bālarūpeṇa buddhakṛtyaṃ kariṣyasi // 34.50 //

ap34.-51 mahāraṇye tadā ramye himavatkukṣisambhave /
nadyā hiraṇyavatītīre nirvāṇaṃ me bhaviṣyatīti // 34.51 //

ap34.-52 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāc catustriṃśatimo[5535] mudrācodanavidhimañjuśrī-paripṛcchanirdeśaparivartaḥ paṭalavisaraḥ parisamāptaḥ //
{S355} {V276}

ap35. # Chapter A35

ap35.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya tathāgatamahāmudrākośasañcodanī nāma samādhiṃ samāpadyate sma / samanantarasamāpannasya bhagavataḥ śākyamune • ūrṇākośān mahāraśmir niścacāra / anekaraśmikoṭīnayutaśatasahasrasaṅkhyeyaparivārāḥ sā raśmijālā anekān buddhakṣetrān avabhāsayitvā sarvabuddhān sañcodya punar api bhagavataḥ śākyamuner ūrṇākośe 'ntarhitā // 35.1 //

ap35.2 samanantarasañcoditāś ca sarve buddhā bhagavanto gaganasvabhāvāṃ samādhiṃ samāpadya śuddhāvāsopari gaganatale pratyaṣṭhāt / atha bhagavāñ śākyamuniḥ sarvabuddhān abhyarcya mañjuśriyaṃ kumarabhūtam āmantrayate sma /
śṛṇu mañjuśrī mudrākośapaṭalavidhānaṃ bhaviṣyasarvabuddhair adhiṣṭhitam // 35.2 //

ap35.3 atha mañjuśrīḥ kumarabhūto bhagavataś caraṇayor nipatya sarvabuddhān praṇamya bhagavantaṃ śākyamuniṃ tathāgatam etad avocat // 35.3 //

ap35.4 tat sādhu bhagavān nirdiśatu sarvatathāgatamudrākośapaṭalaṃ paramaguhyatamaṃ yasyedānīṃ kālaṃ manyase / tad bhaviṣyati bahujanahitāya bahujanasukhāya lokānukampāyai mahato janakāyasyārtthāya hitāya sukhāya / devānāṃ ca manuṣyāṇāṃ ca sarvasattvānāṃ sukhodayaṃ bhaviṣyati sukhavipākam // 35.4 //

ap35.5 atha bhagavāñ śākyamunir adhyeṣato bhagavatā mañjuśriyā kumarabhūtena sarvabuddhān avalokya sarvasattvān samanvāhṛtya sarvabodhisattvān samprahṛṣya sarvapratyekabuddhāryaśrāvakān sampraśāntya[5536] sarvamantramantrārthodyuktamānasān samudyujya sarvaduṣṭān nivārya sarvabhītān samāśvāsya sarvavyasanasthān kṣeme śive nirvāṇe pratiṣṭhāpya sarvaduḥkhitānāṃ sukhārthāya mudrāpaṭalavidhānaṃ bhāṣate sma // 35.5 //

ap35.6 śṛṇu kumāra mañjuśrī vakṣye 'haṃ paṭalamudritām /

ādau pañcaśikhā bhavati mahāmudrā tu sā matā // 35.6 //

ap35.7 triśikhaṃ dvitīyaṃ vindyāt[5537] tṛtīyaṃ ekacīrakam /
caturtham utpalam ity āhuḥ sambuddhāḥ • dvipadottamāḥ // 35.7 // {S356}

ap35.8 pañcamaḥ svastiko dṛṣṭaḥ ṣaṣṭho dhvaja ucyate /
saptamaṃ pūrṇam ity āhuḥ mantrajñānasuśobhanāḥ // 35.8 //

ap35.9 aṣṭamaṃ yaṣṭinirdiṣṭā lokanāthair jitāribhiḥ /
navamaṃ chatranirdiṣṭaṃ daśamaṃ śaktir ucyate // 35.9 //

ap35.-10 ekādaśaṃ tu sambuddhā sampuṭaṃ tu samādiśet /
dvādaśaṃ pharam ity uktas trayodaśaṃ tu gadas tathā // 35.10 //

ap35.-11 caturdaśaṃ khaḍganirdiṣṭā ghaṇṭā[5538] pañcādaśas tathā /
ṣoḍaśaḥ pāśam ity uktaḥ • aṅkuśaḥ saptadaśaḥ smṛtaḥ // 35.11 //

ap35.-12 aṣṭādaśaṃ bhadrapīṭhaṃ tu • ūnaviṃśati pīṭhakam /
viṃśan mayūrāsanaḥ proktaḥ • ekaviṃśas tu paṭṭiśam // 35.12 // {V277}

ap35.-13 ekaliṅga dviviṃśaṃ tu dviliṅgo viṃśasatrikam /
caturviṃśas tathā mālā pañcaviṃśa dhanus tathā // 35.13 //

ap35.-14 viṃśatṣaṣṭādhikaṃ proktaṃ nārāce tu prakalpitā /
saptāviṃśatim ity āhuḥ samaliṅge pravartitā // 35.14 //

ap35.-15 aṣṭāviṃśas tathā śūlaḥ • ūnatriṃśaś ca mudgaraḥ /
tomaraṃ triṃśam ity āhur ekatriṃśaṃ tu daśanam[5539] // 35.15 //

ap35.-16 dvātriṃśat tathā vaktras trayastriṃśat paṭam ucyate /
catustriṃśas tathā kumbhaḥ pañcatriṃśe tu khakharam // 35.16 //

ap35.-17 kalaśaṃ ṣaṭtriṃśatiḥ proktaḥ saptatriṃśe tu mauśalam /
aṣṭatriṃśe tu paryaṅkaḥ • ūnacatvāriṃśat paṭaham // 35.17 //

ap35.-18 catvāriṃśatim ity āhuḥ dharmaśaṅkham udāhṛtam /
catvāriṃśaṃ sa ekaṃ ca śaṅkalā parikīrtitā // 35.18 //

ap35.-19 dvitīyā bahumatā proktā tṛtīyā samanorathā /
caturthī jananī dṛṣṭā prajñāpāramitā mitā // 35.19 //

ap35.-20 pañcamaṃ pātram ity āhuḥ sambuddhā dvipadottamāḥ /
toraṇaṃ ṣaṣṭham ity uktaḥ saptamaṃ tu sutoraṇam // 35.20 // {S357}

ap35.-21 aṣṭamaṃ ghoṣanirdiṣṭaḥ • japaśabdo navamaḥ punaḥ /
pañcāśad bherim ity uktā dharmabheriṃ tu sādhikā // 35.21 //

ap35.-22 dvipañcāśad gajam ity āhuḥ varahasta trikas tathā /
catuḥpañcāśam iti jñeyaṃ mudrā tadgatacāriṇī // 35.22 //

ap35.-23 pañcamaṃ ketum ity āhuḥ ṣaṣṭhaṃ cāpaśaras[5540] tathā /
saptamaṃ paraśur nirdiṣṭam aṣṭamaṃ lokapūjitā // 35.23 //

ap35.-24 ūnaṣaṣṭis tathā jñeyā bhiṇḍipālaṃ samāsataḥ /
ṣaṣṭiś caiva bhaved yuktā lāṅgalaṃ tu samāsataḥ // 35.24 //

ap35.-25 ekaṣaṣṭis tataḥ padmaḥ • dviṣaṣṭiḥ vajram ucyate /
triṣaṣṭiḥ kathitaṃ loke dharmacakraṃ pravartitam // 35.25 //

ap35.-26 catuḥṣaṣṭis tathā jñeyaḥ puṇḍarīkaṃ samāsataḥ /
pañcaṣaṣṭis tathā vindyād varadaṃ mudrām uttamam // 35.26 //

ap35.-27 ṣaṭṣaṣṭi tathā vadhvā vajramudrā tu kīrtitā /
saptaṣaṣṭis tathā loke kuntam āhur manīṣiṇaḥ // 35.27 //

ap35.-28 aṣṭaṣaṣṭis tathā kuryād vajradaṇḍam[5541] udāhṛtam /
ūnasaptatim evaṃ syāt śataghneti prakīrtitā // 35.28 // {V278}

ap35.-29 tataḥ saptatikaṃ vindyān nāvā[5542]mudrāṃ samāsataḥ /
ekasaptatim ity āhur vimānaṃ mudrāvaraṃ śubham // 35.29 //

ap35.-30 dvisaptatyā samāsena syandanaṃ sa ihocyate /
śayanaṃ lokanāthānāṃ trisaptānyā samāsataḥ // 35.30 //

ap35.-31 pañcasaptatir ākhyātaś catuḥsaptatikas tathā /
ardhacandraṃ ca vīṇā ca ubhau mudrāv udāhṛtau // 35.31 //

ap35.-32 ṣaṭsaptatimaṃ loke mudrā padmālayā bhavet /
saptasaptatimaḥ śreṣṭhaḥ • mudrā kuvalayodbhavā /
aṣṭasaptatimaṃ mudrā namaskārety udāhṛtā[5543] // 35.32 //

ap35.-33 . . . . . /
. . . . . // 35.33

ap35.-34 . . . . . /
. . . . . // 35.34

ap35.-35 navamaṃ navatisaṅkhyā tu ubhau mudrāu śubhottamau / {S358}
sampuṭaṃ yamalamudrā ca saṅkhyā navatimaṃ bhavet // 35.35 //

ap35.-36 ekanavatim ity āhuḥ puṣpamudrā udāhṛtāḥ /
dvitīyā valayamudrā tu tṛtīyā dhūpayet sadā /
caturthā gandhamudrā tu pañcamī dīpanā smṛtā // 35.36 //

ap35.-37 ṣaṣṭhyā sādhanaṃ vindyāt saptamyā • āsane smṛtā /
aṣṭamam āhvānanaṃ proktaṃ navamaṃ tu visarjanam // 35.37 //

ap35.-38 śatapūrṇas tathā vindyāt • mudrāṃ sarvakarmikām /
sādhikaṃ śatam ity āhur mahāmudrā iti smṛtāḥ // 35.38 //

ap35.-39 uṣṇīṣaṃ lokanāthānāṃ cakravarti sadā guroḥ /
taṃ mudrāṃ prathamataḥ proktā dvitīyā sita-m-udbhavā // 35.39 //

ap35.-40 tṛtīyā mūlamudrā tu mañjughoṣasya dṛśyate /
caturthī dharmakośasthā dharmamudreti lakṣyate // 35.40 //

ap35.-41 pañcamī saṅgham ity āhur mahāmudrāpi sā bhavet /
ṣaṣṭhī tu bhūtaśamanī pratyekārha-m-udbhavā // 35.41 //

ap35.-42 saptamī bodhisattvānāṃ daśamī tu praveśinām /
mudrā padmamāleti mahāmudrāṃ tu tāṃ viduḥ // 35.42 //

ap35.-43 varadā sarvamudrāṇāṃ mantrāṇāṃ ca salaukikām /
mahāprabhāvāṃ mahāśreṣṭhāṃ jyeṣṭhāṃ trailokyapūjitām // 35.43 //

ap35.-44 aṣṭamīṃ samprayuñjīta mudrā tribhuvanālayām /
mudrāṇāṃ kathitā saṅkhayā asmin tantre mahodbhavā // 35.44 //

ap35.-45 śatam eka tathā cāṣṭaṃ saṅkhyā mudreṣu kalpitā /
etatpramāṇaṃ tu sambuddhaiḥ purā gītaṃ mahītale /
nirnaṣṭe śāsane śāstuḥ pracariṣyati dehinām // 35.45 // {V279}

ap35.-46 ādau tāvat kare nyastam ubhayāgrāṃ kare sthitau /
anyonyāṅgulim āveṣṭya saṃmiśrāṃ ca punas tataḥ /
ubhau karau samāyuktau pañcacūlāsucihnitau // 35.46 // {S359}

ap35.-47 viparyastas tatas teṣām aṅgulīnāṃ tu • agrataḥ /
mudrā pañcaśikhā jñeyā pañcacīrakam eva tu // 35.47 //

ap35.-48 mahāmudreti vikhyātā bodhisattvaśiras tathā /
mahāprabhāvo mudro 'yaṃ prayuktaḥ sarvakarmikaḥ // 35.48 //

ap35.-49 mañjuśriyasya mantreṇa hṛdayair vāpi yojayet /
keśinyā caiva mantreṇa mūlamantreṇa vā sadā // 35.49 //

ap35.-50 yojayed vidhidṛṣṭena sarvamantreṣu vā punaḥ /
kuryāt sarvāṇi karmāṇi avandhyedaṃ vacanaṃ muneḥ // 35.50 //

ap35.-51 tathaiva hastau vinyastau kuryāt tatkarasampuṭam /
tatraiva triśikhaṃ kuryād aṅgulībhir vimiśritaiḥ // 35.51 //

ap35.-52 ubhau hastau tu yadāṅguṣṭhau sūcyākārau[5544] tu niśritau /
madhyamānāmikaṃ caiva viparītākāraveṇikau // 35.52 //

ap35.-53 etat tat triśikhaṃ jñeyaṃ tricīrākāra iti punaḥ /
eṣā mudrā mahāmudrā mañjughoṣasya dhīmataḥ // 35.53 //

ap35.-54 kuryāt sarvāṇi karmāṇi vidhidṛṣṭāni yāni vai /
mañjuśriyasya ye mantrās teṣu sarveṣu yojayet /
kṣipraṃ sādhayate hy arthāñ jāpibhir janmanīṣitam // 35.54 //

ap35.-55 tad eva hastau vinyastau kuryād ekaśikhaṃ tathā /
madhyamāṅgulisaṃśliṣṭau bhaved ekaśikhā dhruvam /
eṣā mudrā mahāmudrā sambuddhais tu prakāśitā // 35.55 //

ap35.-56 mantrā kumārasanyastā ye cānye 'pi salaukikā /
sidhyante 'nena yuktās tu kṣiprakarmaprasādhikā // 35.56 //

ap35.-57 anena sādhyās tathā mantrā uttamā jinabhāṣitā /
kṣipraṃ sādhayate hy arthān vidhidṛṣṭena karmaṇā // 35.57 //

ap35.-58 tad eva kara saṃyuktau vinyastam aṅgulīcitam /
ubhau tarjanya saṅkocya sūcyād añjalisādṛśam // 35.58 // {S360}

ap35.-59 vinyastāṅguṣṭhayugale madhyāṅgulyau prasāritau /
anāmikāṃ veṣṭayitvā tu • utpaleti • udāhṛtam // 35.59 // {V280}

ap35.-60 eṣā bodhisattvasya mūlamantreti lakṣyate /
tad eva sarvaṃ yat karma nirdiṣṭaṃ pañcacīrake // 35.60 //

ap35.-61 sarvaṃ tat kuryāt kṣipram utpalena tu sādhayet /
eṣā varadā mudrā kṣiprabhogaprasādhakā
saṃyuktā mūlamantreṇa kṣipram arthakaro bhavet // 35.61 //

ap35.-62 ubhau karau tathā yuktau kuryād uttānakau sadā /
tad eva sampuṭaṃ kṛtvā[5545] • aṅgulībhiḥ samantataḥ /
vinyastaṃ śobhanākāraṃ svastikākārasambhavam // 35.62//

ap35.-63 madhyamāṅgulimadhye tu kanyasī tu samā bhavet /
aṅguṣṭhayugalavinyastaṃ mudrā svastikam ucyate // 35.63 //

ap35.-64 eṣā sarvārthakarī mudrā śāntikarme prayujyate /
hṛdayaiḥ ṣaḍakṣarair yuktā sarvakarmāṃ karoti vai // 35.64 //

ap35.-65 tad eva hastau sammiśra anyonyāṅgulimiśritam /
pūrṇamudreti-m-ity āhur gatijñānaviśeṣagāḥ // 35.65 //

ap35.-66 ā kośād[5546] añjaliṃ kṛtvā viralaṃ ca samantataḥ /
pūrṇamudreti sambuddhāḥ kathayām āsa jāpinām // 35.66 //

ap35.-67 eṣā sarvaśamanī duḥkhadāridraduḥkhitām /
dhanāḍhyaṃ kurute kṣipraṃ mūlamantrasacoditā // 35.67 //

ap35.-68 aparaṃ mudrām ity āhur lokajñānasuceṣṭitāḥ /
ubhau hastau tathā kṛtvā vāmatarjanim āśritam // 35.68 //

ap35.-69 dakṣiṇaṃ tu karaṃ kṛtvā tasya-m-aṅgulitasthitam /
tarjanyā madhyamā caiva visṛte dhvajam ucyate // 35.69 //

ap35.-70 dhvajamudrā • iti khyātā • ucchritā śakradhāraṇī /
anayā mudrāyā kuryād balihomādikaṃ kramam / {S361}
sarvakarmakarā hy eṣā mūlamantrapracoditā // 35.70 //

ap35.-71 tad eva hastau vinyastau • aṅgulīkārasampuṭau /
sampuṭā sā bhaven mudrā sarvavighnapranāśanī // 35.71 //

ap35.-72 krameṇa kurute karma mantrajñānasamoditā /
vidhidṛṣṭena mantrā vai kṣipram arthaprasādhikā // 35.72 //

ap35.-73 mantrair mañjughoṣasya hṛdayasthānasamudbhavaiḥ /
saṃyuktā kurute karmāṃ aśeṣāṃ lokacihnitām // 35.73 //

ap35.-74 tad eva hastau vinyastau vāmahasta•upari sthitam / {V281}
dakṣiṇaṃ tarjanīṃ gṛhya vāmaṃ tarjanim ucchritā /
eṣā yaṣṭir iti khyātā mudrā śakranivāraṇī // 35.74 //

ap35.-75 sarvāñ śamayate[5547] vighnān dāruṇān atibhairavān /
sarvaduṣṭavadhārthāya nirdiṣṭā mantrajāpinām /
mūlamantrasamopetā kṣipram arthakarā bhavet // 35.75 //

ap35.-76 tad eva hastaṃ vinyastaṃ yaṣṭyākārasamucchritam /
dakṣiṇaṃ tu karaṃ kṛtvā visṛtaṃ chatram ucyate /
anena mudrayā kuryād ātmarakṣaṃ tu mūrdhitaḥ // 35.76 //

ap35.-77 sarvamantrais tu kurvīta karma rakṣābhidhāyakam /
śatrūṇāṃ chādayed vaktraṃ stambhayed vā manīṣitam // 35.77 //

ap35.-78 yathābhirucitān duṣṭān kārayed vā samānuṣān /
naśyante sarvavighnā vai dṛṣṭvā mudrāṃ sacchatrakām // 35.78 //

ap35.-79 tad eva hastau kurvīta vinyastākāraśobhanam /
aṅguṣṭhāgrayuktaṃ tu madhyamāṅgulisāritam // 35.79 //

ap35.-80 anāmikākuñcitāgraṃ tu madhyaparve tu madhyamam /
tad eva śaktinirdiṣṭā sarvaduṣṭanivāraṇī // 35.80 //

ap35.-81 kathitā lokanāthais tu rakṣāsagrahanāśanī /
vinyastā krodharājena yamāntena tu roṣiṇā // 35.81 // {S362}

ap35.-82 kuryāt kṣipritaraṃ loke dāruṇaṃ pāpa-m-udbhavam /
prāṇoparodhinaṃ karma sarvabuddhais tu varjitam /
na kuryāt karmam evaṃ tu niṣiddhaṃ loka-m-uttamaiḥ // 35.82 //

ap35.-83 ataḥ sarvagatair mantrair yojayec chaktim uttamam /
laukikā ye ca mantrā vai tathaiva jinabhāṣitā /
tān prayuñjīta mudre 'smiṃ śaktinā susamāhitaḥ // 35.83 //

ap35.-84 dṛṣṭvā mudravaraṃ ghoraṃ naśyante sarvanairṛtā /
piśācās tārakapretā pūtanā saha mātarā // 35.84 //

ap35.-85 bālāgrahavirūpākṣa bālakānāṃ prapīḍanā /
naśyante sarvaduṣṭā vai ye kecit krūrakarmiṇāḥ // 35.85 //

ap35.-86 tad eva hastaṃ vinyastaṃ śaktikākārasambhavam /
viparītasampuṭākāraṃ anyonyāṅgulimiśritam // 35.86 //

ap35.-87 tad eva sampuṭam ity āhuḥ sambuddhā vigatadviṣaḥ / {V282}
anena kārayet karma mantreṇaikākṣareṇa tu /
pithayet sarvavidiśāṃ kṛtsnāṃ diśābandhaṃ tad ucyate // 35.87 //

ap35.-88 eṣa mudrā mahārakṣā sampuṭīkṛtya tiṣṭhati /
naśyante sarvaduṣṭā vai ye cānye ahitāni vai // 35.88 //

ap35.-89 dehaṃ rakṣayate sarvaṃ parivāraṃ cāpi gocare /
aśeṣaṃ rakṣate cakraṃ yatra jāpī vaset sadā // 35.89 //

ap35.-90 na tasya pātakaṃ kiñcid ahitaṃ cāpi sambhavet /
kṣemaṃ subhikṣam ārogyaṃ paracakrabhayaṃ kutaḥ // 35.90 //

ap35.-91 ubhau karau samāśliṣya viparītaṃ tu kārayet /
dakṣiṇaṃ tu • adhaḥ kṛtvā vāmam uttānakaḥ sadā /
anyonyamiśritau hy etau pharam ity āhur jinottamāḥ // 35.91 //

ap35.-92 nivārayati duṣṭānām arīṇāṃ pāpasambhavam /
upahṛtyākṣarair yuktā riddhi + + + + + + + + // 35.92 // {S363}

ap35.-93 ekavarṇakaiḥ sa mantrair yuktaḥ kṣipram arthakaro hy ayam /
vicitrārthāṃ kurute karmām arisambhavapāpakām // 35.93 //

ap35.-94 bhogināṃ viṣanāśaṃ ca mūlamantraprayuktikā /
anyān vā yuktikṛtān doṣān nirnāśayati dehinām /
eṣa mudrāvaraḥ proktaḥ sambuddhair dvipadottamaiḥ // 35.94 //

ap35.-95 tadeva hastau vinyastau saṃśliṣṭāv aṅgulībhi tat /
gadākāraṃ tadā kuryān mūlenāpi veṣṭitam /
ubhayor aṅguṣṭhayor madhye kanyasībhi suveṣṭitam // 35.95 //

ap35.-96 ṣaḍbhir aṅgulibhiḥ kuryāt • sūcyākāraṃ[5548] suśobhanam /
etan mudrā gadaḥ proktā sarvadānavanāśanī // 35.96 //

ap35.-97 daityā ca duṣṭacittāś ca saumyacittā tu darśane /
naśyante udyate mudre gade vāpi supūjite // 35.97 //

ap35.-98 mūlamantraprayuktās tu kṣipram arthakarī śivā /
tathaiva khaḍganirdiṣṭā anāmikāgraiḥ sukocitaiḥ // 35.98 //

ap35.-99 tathaiva hastau kurvīta prasāritāgraṃ tu kuñcitam /
śarāvākārasamau kṛtvā • aṅgulībhiḥ samantataḥ /
ghaṇṭāṃ tāṃ vidur buddhāḥ prakāśayām āsa dehinām // 35.99 //

ap35.-100 tad eva hastau sammiśrā • ubhau baddhvā tu sampuṭam /
anyonyaṃ miśrayitvā vai madhyamāṅgulibhis tathā /
kuryāt tanmaṇḍalākāraṃ pāśākāraṃ tu ta bhavet // 35.100 // {V283}

ap35.-101 tarjanīti tato nyastaṃ madhyaparvā sumiśritaiḥ /
eṣa pāśam iti khyātaḥ • mudro 'yaṃ buddhanirmitaḥ
vineyārthaṃ tu sattvā bandhamukto 'tidāruṇam // 35.101 //

ap35.-102 ye ca duṣṭā grahāḥ krūrā ye vai sarvarākṣasāḥ /
īṣit[5549] pracoditā hy eṣā badhnātīha samātarām // 35.102 //

ap35.-103 bandha bandhety ādi[5550] hy uktā badhnātīha saśakratām / {S364}
kiṃ punar mānuṣe loke kravyādāṃ piśitāśinām // 35.103 //

ap35.-104 tad eva hastau vinyastau • ubhau kṛtvā tu tatsamau /
vāmapāṇopari nyastaṃ dakṣiṇaṃ tu karaṃ tathā // 35.104 //

ap35.-105 tad eva aṅkuśākāraṃ madhyamāṅgulitarjanī /
madhyamaṃ parvam āśliṣya tarjanī kārayed aṅkuśam // 35.105 //

ap35.-106 mūlamantraprayukto 'yam aṅkuśo 'yaṃ pracoditaḥ /
kṣipraṃ kārayate karmāṃ jāpibhir janmanīṣitam // 35.106 //

ap35.-107 ānayet kṣipraṃ devendrān brahmādyān saśakrakān /
prayukto mudrāvaraḥ śreṣṭhaḥ • aṅkuśākarṣaṇaṃ śubhaḥ // 35.107 //

ap35.- tad eva hastau sammiśraviparītākārapiṇḍikam /
108 madhyamānāmikau nāmya aṅgulyau vāmakarāśritau[5551] // 35.108 //

ap35.- tarjanī kanyasāṃ cāpi ubhau tarjanyau dakṣiṇā[5552] /
109 dakṣiṇā hastanirdiṣṭā madhyamānāmikanāmitau // 35.109 //

ap35.- viparyasta tato nyastaṃ śliṣṭau • aṅguṣṭhakāritau /
110 tad eva bhadrapīṭhaṃ tu kathitā mudrā varā śubhā // 35.110 //

ap35.- āsanaṃ sarvabuddhānāṃ kruddhaśakranivāraṇam /
111 yojitā sarvamantrais tu jināgrāṇāṃ kulasambhavaiḥ // 35.111 //

ap35.- sthāpitā sarvabuddhānāṃ bodhisattvāṃ maharddhikām /
112 sadevakaṃ ca lokaṃ vai sarvā niścalakārikā // 35.112 //

ap35.- tad eva bhadrapīṭhaṃ tu madhyamāṅgulim āśritām /
113 uparisthānavinyastau madhyānām iti sāritau[5553] /
tad eva pīṭhanirdiṣṭā munisiṃhair jitāribhiḥ // 35.113 //

ap35.- ubhau hastau tathonmiśra • aṅgulībhir viveṣṭayet /
114 tato veṇisamādhaś ca kanyasāṅgulisūcikām // 35.114 //

ap35.- saṅkocya madhyamataḥ kṣipraṃ padmapattrā[5554]yatodbhavām /
115 ubhayor aṅguṣṭhayor[5555] miśraḥ sthāpayet sthitakaṃ sadā / {S365} {V284}
etan mayūrāsanaṃ proktaṃ sambuddhair vigatadviṣaiḥ // 35.115 //

ap35.- etad bodhisattvasya mañjughoṣasya dhīmataḥ /
116 āsanaṃ munivarair hy ukto bālakrīḍanakaṃ sadā // 35.116 //

ap35.- mahāprabhāveyaṃ mudrā purā hy uktā svayambhubhiḥ /
117 karoti karmavaicitryaṃ mañjumantrapracoditā /
vināśayati duṣṭānāṃ kravyādā piśitāśinā // 35.117 //

ap35.- paripūrṇaṃ tathā viṃśanmudrāṇāṃ tu-m-ataḥ param /
118 kathitā lokamukhyais tu sambuddhair dvipadottamaiḥ // 35.118 //

ap35.- ataḥ paraṃ pravakṣyāmi mudrāṇāṃ vidhisambhavam /
119 karaiḥ śubhais tathā śuddhair nirmalair jalaśaucitaiḥ // 35.119 //

ap35.- śvetacandanakarpūraiḥ kuṅkumair jalamiśritaiḥ /
120 bahubhir gandhaviśeṣais tu • upaspṛśyānilaśoṣitaiḥ // 35.120 //

ap35.- śucibhiḥ karair abhyaṅgair aṅkuśaiś cāpy †adahulaiḥ† /
121 tad eva mudrāṃ bandhīyād vandyādyāṃ dvipadottamām // 35.121 //

śālaṃ saṅkusumaṃ caiva • amitābhaṃ ratnaketunam /

ap35.-122 amitāyurjñānaviniścayendraṃ lokanāthaṃ divaṅkaram // 35.122 //

ap35.-123 kṣemaṃ lokanāthaṃ ca sunetraṃ dharmaketunam /
prabhāmālīti vikhyātaṃ jyeṣṭhaṃ śreṣṭham itottamam // 35.123 //

ap35.-124 eteṣām anyataraṃ buddhaṃ vanditvā dvipadottamam /
śucir bhūtvā śucisthāne bandhen mudrāṃ japāntike // 35.124 //

ap35.-125 ācāryāṃ tu yaṃ dṛṣṭvā sandehārthaṃ vimucyate /
taṃ tathācārasampanno bandhen mudrāṃ yathāsukham // 35.125 //

ap35.-126 saṃśodhya ca viviktaṃ vai kṛtvā sthānābhimantritam /
na kruddho na cocchiṣṭo na cākruṣṭo pareṇa tu // 35.126 //

ap35.-127 nāṅgāre na bhasmanirmadhye bandhen mudrāṃ kadācana /
na saktaḥ paradāreṣu paradravyeṣu vai tadā // 35.127 // {S366}

ap35.-128 na sthito na nipannaś ca bandhen mudrāṃ sukhodayām /
na dakṣiṇāmukham āsthāya nāpi paścānmukhotthitaḥ // 35.128 //

ap35.-129 na cordhve nāpy adhaś caiva mudrābandhaṃ tu kārayet /
udaṅmukhaḥ pūrvataś cāpi vidiśeṣv eteṣu teṣu vai // 35.129 //

ap35.-130 bandhayen mudrāṃ[5556] mantrajñaḥ mantraṃ smṛtvā tu cakriṇam /
eṣā vidhir matā[5557] śreṣṭhā sarvamudreṣu bandhane // 35.130 // {V285}

ap35.-131 ata ūrdhvaṃ pravakṣyāmi mudrā sādhikaviṃśamam /
ubhau karau samāyuktau kuryād aṅgulimiśritau /
madhyamaṃ tu tataḥ sūcyam[5558] aṅgulībhiḥ samādiśet // 35.131 //

ap35.-132 madhyparvavidhinyastaṃ sūcyāgraṃ[5559] kanyasībhi tam /
kārayen nitya mantrajñaḥ • aṅguṣṭhau kuñcitāśritau /
trisūcyākārasaṃyuktau paṭṭiśaṃ vidur budhāḥ // 35.132 //

ap35.-133 eṣa mudrāvaraḥ kṣipraṃ paramantrāṃsi cchindire /
paramudrāṃ tathā bhindyāt duṣṭasattvaniyojitā // 35.133 //

ap35.-134 trāsayet sarvabhūtānāṃ grahamātarapūtanām /
karoti karmavaicitryaṃ kṣipram ānayate śivam // 35.134 //

ap35.-135 rudreṇa bhāṣitā ye mantrā viṣṇunā brahmaṇā svayam /
tān viccheda mantrajño vidhidṛṣṭena karmaṇā // 35.135 //

ap35.-136 mudreṇānenaiva yuktena paṭṭiśena mahātmanā /
mantreṇa caiva yuktastho jinavaktrasamudbhavaiḥ // 35.136 //

ap35.-137 karoti karmavaicitryaṃ chedabhedakriyāṃ tathā /
parasattvakṛtāṃ duṣṭā nāśayet tām aśeṣataḥ // 35.137 //

ap35.-138 tad eva hastau saṃveṣṭya madhyānāmika-m-ucchritau /
ubhau karau samāyuktau liṅgākārasamudbhavau /
caturaṅgulasaṃyukta liṅgamudrām iti matam // 35.138 //

ap35.-139 maheśvaro devaputro vai • ātmamantraṃ ca mudriṇam / {S367}
kathayām āsa tantre vai • ākṛṣṭau muninā purā // 35.139 //

ap35.-140 anyeṣāṃ cātmano mantrāṃ mudrāṃ caiva savistarām /
prakāśayām āsa • ākṛṣṭaḥ samaye 'smiṃ kalpa-m-uttame /
etan mudrāvaraṃ hy agraṃ laukikeṣu prakathyate // 35.140 //

ap35.-141 yāvanti kecin mudrā[5560] vai rudraproktā mahītale /
teṣām adhipatir hy agro mudro 'yam ekaliṅgitaḥ // 35.141 //

ap35.-142 bodhisattvaprabhāvena mañjughoṣasya dhīmataḥ /
ānīto maṇḍale + + hauma[5561]karmaprasādhakaḥ // 35.142 //

ap35.-143 yāvanti kecid duṣṭā vai paryaṭante mahītale /
grahāḥ kravyādapiśitāś ca mātarāḥ kaṭapūtanā // 35.143 //

ap35.-144 teṣāṃ nivāraṇārthāya rudravighnakṛteṣu vai /
punar etan mudravaraṃ hy uktaṃ balikarmeṣu vai niśā / {V286}
karoti sarvakarmāṃ vā buddhādhiṣṭhāna•ṛdhyayā // 35.144 //

ap35.-145 tathaiva tadvidhaṃ kṛtvā dviliṅgasamudāhṛtaḥ /
tathaiva mālamaṅgulyai sa mālā parikīrtitā // 35.145 //

ap35.-146 tad eva mālāṃ saṅkocya sampuṭākārasambhavam /
tarjanyāv ubhau śliṣya kuryād dhanusannibham /
aṅguṣṭhau pīḍayen muṣṭau dhanurmudrā sa lakṣyate // 35.146 //

ap35.-147 tadeva-m-aṅguliṃ[5562] kuryād dakṣiṇākaranisṛtā /
vāmaṃ tarjanīṃ muṣṭau niṣpīḍyante tu parvaṇi
nārācaṃ mudrām ity uktaḥ samaliṅgaṃ punarvade // 35.147 //

ap35.-148 ubhau hastau tataḥ kṛtvā anyonyā sṛtapiṇḍitau /
dakṣiṇākaram aṅguṣṭham ucchritāṃ liṅgasambhavam /
samaliṅgaṃ taṃ viduḥ kalpe śāsane 'smiṃ viśāradāḥ // 35.148 //

ap35.-149 tad eva hastau • ubhau kṛtvā anyonyāsṛtam aṅgulam /
ubhau tarjanya saṃyojya śūlākāraṃ tu kārayet / {S368}
etac chūlam iti proktaṃ sattvaduṣṭānuśāsanam // 35.149 //

ap35.- tad eva hastau nisṛtya muṣṭiṃ baddhvā • ubhau punaḥ /
150 aṅguṣṭhau sthitakāṃ kṛtvā mudgaraṃ samudāhṛtam // 35.150 //

ap35.- tad eva mudgaram īṣac cālayet karasampuṭe /
151 tomaraṃ kathitaṃ hy agraṃ mudraṃ śakranāśanam // 35.151 //

ap35.- utpalaṃ tu tato baddhvā • anāmikāṅgulibhis tadā /
152 adhastād aṅguṣṭhayor madhye vinyastaṃ cāpradarśitam /
eta daṃṣṭram iti proktaṃ vivṛte vaktram ucyate // 35.152 //

ap35.- samau kṛtvā tatas teṣām aṅgulīnāṃ samantataḥ /
153 ure datvāvasavyaṃ vai kṣipet tvā paṭam ucyate // 35.153 //

ap35.- ubhau sampuṭau kṛtvā hastau vinyastaśobhanau /
154 aṅgulīm aṅgulībhiś ca anyonyāgraśleṣitau
utthitānāmisaṅkocya kumbhamudrām udāhṛtam // 35.154 //

ap35.- tad eva muṣṭi saṃyojya tarjanyau punar ucchritau /
155 kuryāt khakharākāraṃ veṇikākāram udbhavam /
etan mudraṃ samākhyātaṃ khakharety arisūdanā // 35.155 //

ap35.- tad eva khakhara • īṣad avanāmyaṃ tu śobhanam /
156 kuryād aṅguṣṭhavinyastaṃ kalaśaṃ tad ihocyate // 35.156 // {V287}

ap35.- ucchritaṃ tu punaḥ kṛtvā tarjanyānāmisambhavam /
157 caturbhir aṅgulībhiḥ kuryān muśalākārasambhavam /
mudrāṃ muśalam ity āhuḥ mantrajñānasamanvitā // 35.157 //

ap35.- tad eva hastau vinyastau madhyamānāmikau adhaḥ /
158 upariṣṭāt teṣu vai nityaṃ nyastaṃ dakṣiṇāvāyaveṣṭitam // 35.158 //

ap35.- saṃveṣṭya • aṅguṣṭhayor[5563] nyastau kanyasā tarjanī tu tām /
159 samantāt paryaṅkam ākāraṃ mudrām āhus tathāgatā /
etat paryaṅkamudreti khyātaṃ loke samantataḥ // 35.159 // {S369}

ap35.- anayā mudrāyā yukto mantrayuktas tathā punaḥ /
160 sarvair jinamuktais tu vajrābjakulamudbhavaiḥ /
etair mantraiḥ prayukto 'yaṃ sarvakarmakaraṃ śivam // 35.160 //

ap35.- ye ca mudrās tathā proktā muśalādyāḥ śūlasambhavāḥ /
161 sarve vai krodharājasya yamāntasyeha śāsane // 35.161 //

ap35.- ugrā praharaṇā hy ete sattvavaineyanirmitā /
162 bodhisattvaprabhāvena • ṛddhyākurvan tatas tadā /
sarvaṃ vaineyaduṣṭānāṃ kumbhādyā mudrā bhāṣitā // 35.162 //

ap35.-163 tad eva hastaṃ vinyastaṃ paṭahākārasambhavam /
ābandhed aṅgulibhir yuktaṃ sarvābhiś ca saveṇikām // 35.163 //

ap35.-164 veṇikāṃ kṛtyam aṅguṣṭhais tato nyasya kare punaḥ /
madhye prādeśinī kṛtvā • ucchritāgraṃ tu kārayet /
etat paṭahanirdiṣṭaṃ mudrā duṣṭanivāraṇī // 35.164 //

ap35.-165 tad eva hastau vinyastau • añjalī suprayojitau /
ubhau tarjanya saṅkocya kuṇḍalākāraśobhanau // 35.165 //

ap35.-166 aṅguṣṭhaṃ te • adhaḥ kṛtvā • aṅguṣṭhau nāmitau ubhau /
praviṣṭau madhyapuṭāntasthau śaṅkhaṃ bhavati śobhanam /
etad dharmaśaṅkhaṃ vai varamudraṃ prakāśitam // 35.166 //

ap35.-167 mantrair munivaroktais tu saṃyuktaḥ sarvakārmikaḥ /
karoti karmavaicitryaṃ sarvadaṃṣṭrāviṣa bhoginām /
nirnāśayati sarvāṃs tān mūlamantraprayojitā // 35.167 //

ap35.-168 śaṅkham āpūrayej japtaṃ vidyārājair maharddhikaiḥ /
nirviṣo 'pi bhavet kṣipraṃ yo jantur viṣamūrcchitaḥ // 35.168 // {V288}

ap35.-169 catvāriṃśati samākhyātā mudrā śreṣṭhā maharddhikā /
ataḥ • ūrdhvaṃ pravakṣyāmi mudrālakṣaṇasambhavam // 35.169 //

ap35.-170 tad eva hastau vinyastau • aṅgulyāgrasaveṇikau / {S370}
bhūyasā[5564] moṭayed yatnād avasavyaṃ tu kārayet /
adhastāt sarvataḥ kṛtvā śaṅkaleti udāhṛtā // 35.170 //

ap35.-171 eṣā mudravaraśreṣṭhā[5565] sarvaduṣṭārthabandhanī /
mantrais tair ebhi saṃyuktā munimukhyārthabhāṣitaiḥ /
sarvān bandhayate bhūtān grahamātarakaśmalān // 35.171 //

ap35.-172 tad eva hastau saṅkocya muktvā veṇi samucchrayet /
tad eva vidhinā baddhvā • anyonyā[5566]ṅguṣṭhamadhyayoḥ /
madhyaparve samāśliṣya • ubhayāgryaṃ karaṃ punaḥ // 35.172 //

ap35.-173 dattvābhimukhaṃ hy agner vahnimantrasuyojitaḥ /
āvāhayec chikhinaṃ home • agnikarmeṣu sarvadā // 35.173 //

ap35.-174 kṣipram āhvayate vahnir mudreṇānena yojitā /
visarjayed anenaiva mantreṇa tarjanyāgravimiśritaiḥ // 35.174 //

ap35.-175 aṅguṣṭhe nityam āśliṣṭe visarjyaṃ vahnidaivatam /
mudrā bahumatā hy eṣā agnikarmaprasādhikā // 35.175 //

āhvānayati devānāṃ yad ṛcchaṃ mantrajāpino /

ap35.-176 eṣāṃ bahumatā mudrā buddhā[5567]dhiṣṭhānavarṇinī /
karoti karmavaicitryaṃ saṃyuktā mantra-m-uttamaiḥ // 35.176 //

ap35.-177 tad eva hastau • ekasthau sampūrṇām aṅgulim āśritau /
kuryād ākośam añjalyā ślathaṃ vartulasambhavam // 35.177 //

ap35.-178 paripūrṇaṃ tataḥ kṛtvā kuḍmalaṃ padmasambhavam /
manorathaṃ tu taṃ vindyān[5568] mudrāṃ sarvārthasādhikām // 35.178 //

ap35.-179 eṣā mudrā varā śreṣṭhā purā gītā tathāgataiḥ /
sattvānāṃ hitakāmyārthaṃ mañjughoṣe niyojitā // 35.179 //

ap35.-180 manasā kāṃkṣate sattvo yo hitārthaṃ manoratham /
tūrṇaṃ tat sādhayate kṣipraṃ mantrair yuktā maharddhikaiḥ /
eṣā mudrā varā śreṣṭhā manoratheti sa ucyate // 35.180 // {S371}

ap35.-181 eṣā mudrā varā śreṣṭhā sarvakarmaprasādhikā /
kṣipraṃ sādhayate mantrāṃ dravyāṃ caiva savistarām // 35.181 // {V289}

ap35.-182 eṣā municandreṇa candrābhāsupravartitā /
candrā padmakule mantrā teneyaṃ[5569] suprayojitā /
karoti karmavaicitryaṃ sitavarṇāmṛtasambhavā // 35.182 //

ap35.-183 tad eva hastau saṃśuddhau • ubhau • aṅguli-m-āśritau /
ṣaḍbhir aṅguli-m-āśliṣṭau pustakākārasambhavau /
ucchritau vartulau kṛtvā kanyasāṅguṣṭhakaucitau // 35.183 //

ap35.-184 eṣā mudrā varā proktā prajñāpāramitā mitā /
jananī sarvabuddhānāṃ mokṣārthaṃ tu niyojitā /
sādhayet sarvakarmaṃ vai śāntipuṣṭyarthayojitā // 35.184 //

ap35.-185 tad eva hastau vinyastau dakṣiṇaṃ vāmatopari /
kṛtvā nābhideśe vai kolasthaṃ nimnam udbhavam /
ubhau hastau tad āśliṣya sa mudrā pātram ucyate // 35.185 //

ap35.-186 pātraṃ jananī mudrāu jinamantraiḥ suyojitau /
karoti karmavaicitraṃ yatheṣṭaṃ mantravicakṣaṇaiḥ // 35.186 //

ap35.-187 tad eva hastāv uddhṛtya kuryāt tarjanim ucchritau /
madhyamāṅgulim agraṃ tu nāmitam īṣat[5570] toraṇam // 35.187 //

ap35.-188 tad eva ucchritau kṛtvā kathayām āsa sutoraṇam /
tad eva baddhvā tadanyonyaṃ ghoṣanirdiṣṭam aṣṭamam /
ucchritottamam aṅguṣṭhau japaśabdaṃ vidur budhāḥ // 35.188 //

tad eva ucchritau hastau • aṅgulyāgrau sukuñcitau /

ap35.-189 sarvair aṅgulibhir muktā viralā keśasambhavā /
bherī taṃ vidur budhā[5571] dharmabherīti ucchritau // 35.189 //

ap35.-190 tad eva hastatalam ūrdhvaṃ dakṣiṇaṃ vāmatocchritam[5572] /
adhastāt kārayitvā tu gajākāraṃ suyojitam // 35.190 // {S372}

ap35.-191 dakṣiṇaṃ madhyamāṅgulyāṃ karākāraṃ tu kārayet /
etad gajamudraṃ tu nirdiṣṭaṃ saṃsārapāragaiḥ // 35.191 //

ap35.-192 eṣā mudrā mahāmudrā sambuddhais tu prakāśitā /
karoti karmāṃ sarvāṃs tāṃs tām aśeṣāṃ lokapūjitā // 35.192 //

ap35.-193 dakṣiṇaṃ hastam udyamya • abhayadattaṃ parikalpayet /
gṛhītvā maṇibandhe tu vāmahastena-m-udyatam // 35.193 //

ap35.-194 madhyamāṃ tarjanī spṛṣṭvā • aṅguṣṭhaṃ madhyato sthitam /
madhyaparvāśritaṃ yuktaṃ varahastaṃ tad ucyate // 35.194 // {V290}

ap35.-195 etan mudravaraṃ śreṣṭham ādibuddhais tadoditam /
abhayaṃ sarvasattvānāṃ mudrāṃ baddhvā dadau japī /
mantrair munimatair yuktaḥ kṣipram arthaprasādhakaḥ // 35.195 //

ap35.-196 tad eva hastau saṃyuktau sampuṭākāraśobhanau /
ucchatau[5573] madhyamāṅgulyau mudrā tadgatacāriṇī // 35.196 //

ap35.-197 tad eva-m-aṅgulibhir veṣṭya • aṅguṣṭhau • upari sthitau /
nyasya parva tale nyastaṃ ketum ity āhur mudriṇam /
tad eva-m-ucchritāgre[5574] kaṃ śubho nirdiṣṭamudriṇam // 35.197 //

ap35.-198 ubhau tarjanya samāyuktau anyonyāgravimiśritau /
saṅkocya parvato 'ṅguṣṭhāḥ kanyasīti samucchritau /
tadeva paraśunirdiṣṭā mudrā sarvārthasādhikā // 35.198 //

ap35.-199 saṅkocya punaḥ sarvā vai sā mudrā lokapūjitā /
tad evam ucchrataṃ kuryāt tarjanyāgrasūcikam /
bhiṇḍipālas tato mudrā lāṅgalaṃ cakrato gatam // 35.199 //

ap35.-200 tarjanyau vakrataḥ kṛtvā lāṅgalo mudram uttamam /
etat ṣaṣṭimudrāṇāṃ kathitaṃ vidhinā punaḥ // 35.200 //

ap35.-201 sarve te praharaṇā mudrā saṃyuktā mantra-m-īritā /
sarvāṃ vighnakṛtāṃ doṣāṃ grahakūṣmāṇḍamātarām // 35.201 // {S373}

ap35.-202 sarvarākṣasamukhyānāṃ bālasarvānutrāsinām /
nirnāśayati sarvāṃs tāṃ mudrāṃ praharaṇodbhavām // 35.202 //

ap35.-203 ṣaṣṭim etaṃ tu mudrāṇāṃ lakṣaṇaṃ samudāhṛtam /
ataḥ paraṃ pravakṣyāmi mudrāṇāṃ vidhisambhavam // 35.203 //

ap35.-204 tad eva hastau vinyastau padmākārasamucchritau /
prasāritāṅgulibhiḥ sarvaṃ mudrāṃ padma iti smṛtam // 35.204 //

ap35.-205 eṣā mudrā varā khyātā sanyastābjakulodbhavām /
yāvanty abjakule mantrā saṃyuktā taiḥ śubhodayā // 35.205 //

ap35.-206 kṣiprakarmakarā khyātā buddhādhiṣṭhāna-m-udbhavā /
sarvān sādhayate mantrān yāvanty abjakulodayā /
mudrāṇāṃ padmamudreyaṃ madhyame samudāhṛtā // 35.206 //

ap35.-207 ubhau hastau samāyuktau tarjanībhiḥ samucchṛtau /
madhyamāṅgulibhir yuktaṃ vinyastākārasambhavam // 35.207 // {V291}

ap35.-208 aṅguṣṭhau nyasya vai tatra madhyamāṅguliparvayoḥ /
tad eva kathitaṃ vajraṃ kanyasaṃ mudrāmuttamam // 35.208 //

ap35.-209 yāvanti vajrakule mantrā te sādhyānena mudritā /
sidhyante kṣiprato yuktā vidhinā samprakīrtitā // 35.209 //

ap35.-210 saṃyuktaiḥ sādhakaṃ karmaṃ yaḥ sādhyaṃ sādhayet sadā /
tasya siddhir bhaven nityaṃ uttamādhamamadhyamā /
sarve ca laukikā mantrāḥ sidhyante hy avikalpataḥ // 35.210 //

ap35.-211 ubhau hastau samāyuktau madhyamāṅguli-m-ucchritau /
saṅkocyānāmikāṅguṣṭhau kanyasau sūcim āśritau // 35.211 //

ap35.-212 ubhau tarjanisaṃśliṣṭau madhyaparvāgrakuñcitau /
madhyamau sūcisamau nyastau cakrākārasamudbhavau // 35.212 //

ap35.-213 etat tu dharmacakraṃ vai mudrārājam ihoditaḥ /
dharmarājais tathā hy ukto dharmacakraś ca vartitum // 35.213 //

ap35.-214 śānticakraṃ tadā vavre municandro 'tha saptamaḥ / {S374}
trimalāṃ vicchedajāpena mudrarājena yojitā // 35.214 //

ap35.-215 cakriṇyo ye ca uṣṇīṣā locanā vidya-m-uttamā /
bhrukuṭī padmakule tārā māmakī cāpi vajriṇe /
sidhyante dharmacakreṇa mudrārājena yojitā // 35.215 //

ap35.-216 samastā laukikā mantrā viṣṇurīśānabhāṣitā /
tāṃ vicchedadṛṣṭvā vai jāpināṃ mudrasaṃyutām // 35.216 //

etan mudrāvaraṃ śreṣṭhaṃ dharmadhātuviniḥsṛtam /

ap35.-217 karoti sarvakarmaṃ vai sattvānāṃ ca yathepsitam // 35.217 //

ap35.-218 dharmarājena śāntyarthaṃ mudreyaṃ samprabhāṣitam /
asmiṅ kalpavare śreṣṭhe sarvakarmaprasādhikā /
mudreyaṃ dharmacakreti mañjughoṣasya śāsane // 35.218 //

ap35.-219 agrimaṃ sarvamudrāṇāṃ śāntikarmasu yojayet /
mantribhir lakṣate nityaṃ śivacakrā tu sambhavam // 35.219 //

ap35.-220 tad eva vinyastau hastau sampuṭākāram udbhavau /
ślathakośāyatāṅgulyaḥ • ubhau saṅkucitau śubhau /
puṇḍarīkam iti jñeyaṃ mudrā sarvārthasādhakā // 35.220 //

ap35.-221 tad eva hastaṃ nikṣipya tyajya muṣṭyāyatāṅgulim /
prasāritā karākāraṃ varadaṃ mudrām ucyate // 35.221 // {V292}

ap35.-222 ubhau hastau punaḥ kṛtvā aṅgulībhiḥ samantataḥ /
baddhvā ca veṇikākāraṃ mudrāiṣā rajjum ucyate // 35.222 //

ap35.-223 punaḥ prasārayas tad ekaṃ tu dakṣiṇaṃ karam uttamam /
kuryāt sūcikākāraṃ madhyatarjani-m-aṅgulau // 35.223 //

ap35.-224 īṣat saṅkucitāgraṃ tu • aṅgulīnāṃ natottamam /
sthitikāṃ kārayet tatra sunyastaṃ tarjanī tu tam // 35.224 //

ap35.-225 kuryāt saṃśleṣite tatra • anāmikāparvaniśritā / {S375}
mudreyaṃ kuntanirdiṣṭā bahudhā lokanāyakaiḥ // 35.225 //

ap35.-226 tad eva hastau vinyastau • ubhau tarjanya sūcitau /
ubhau muṣṭisamaṃ kṛtvā • aṅgulībhiḥ samaṃ punaḥ /
tad eva mudrā samākhyātā vajradaṇḍaṃ manīṣibhiḥ // 35.226 //

ap35.-227 tad eva hastau saṃyojya sampuṭākārakāritam /
vinyastām aṅgulim añjalyam anyonyāśleṣam āśritam
ubhau aṅguṣṭham āśritya śataghnāmudram ucyate // 35.227 //

ap35.-228 tataḥ kṛtvā • ubhau[5575] hastau samantān nimnasambhavau /
añjaliṃ tu tato kṛtvā nāvāyāna[5576]sasambhavam // 35.228 //

ap35.-229 mudreyaṃ bherīti khyātā triṣu loke hitāyibhiḥ /
santārayati bhūtānāṃ mahāsaṃsārasāgarāt // 35.229 //

ap35.-230 tad evāñjalim utsṛjya citrahastatalāv ubhau /
vimānamudram ity āhur ūrdhvasattvanayānugāḥ // 35.230 //

ap35.- tad eva hastau saṅkocya syandanaṃ tad ihocyate /
231 triyānagamanaṃ śreṣṭhaṃ ratho[5577] hy ukto 'nutāyibhiḥ // 35.231 //

ap35.- nayate sarvabhūtānāṃ jāpināṃ mantrasampadām /
232 uttamāyānam[5578] āśritya yayur buddhagataṃ[5579] tu tam // 35.232 //

ap35.- tad eva hastau • utsṛjya • ubhau kṛtvā punas tataḥ /
233 kuryāc citratalaṃ śuddhaṃ vedikākārasambhavam // 35.233 //

ap35.- etan mudravaraṃ śreṣṭhaṃ lokanāthaiḥ supūjitam /
234 śayanaṃ sarvabuddhānāṃ jinaputraiḥ samudāhṛtam // 35.234 //

ap35.- yatrātītās tu sambuddhā śāntiṃ jagmus tad āśritā /
235 nirvāṇadhātusaṃnyastā yatrārūḍhāśayānugā /
sa eṣā mudram iti khyātā śayanaṃ lokanāyakam // 35.235 // {V293}

ap35.- tad eva hastau vinyastau saṃśliṣṭyāṅgulibhiḥ samam /
236 sampuṭākośavinyastaṃ tarjany ekaṃ tu dakṣiṇam / {S376}
kuryād vakrato hy agre • ardhacandraṃ sa ucyate // 35.236 //

ap35.- ubhau hastau punaḥ kṛtvā dakṣiṇāṅguṣṭhamuṣṭitaḥ /
237 vāmahastāśritaiḥ sarvair aṅgulībhiḥ samocitaiḥ /
baddhvā muṣṭi karāgre tu dakṣiṇāṅguṣṭhamiśritaiḥ[5580] // 35.237 //

ap35.- taṃ dakṣiṇair eva samāyuktair aṅgulībhiḥ puṭīkṛtaiḥ /
238 kanyasāṃ visṛtāṃ kṛtvā vīṇamudrā udāhṛtā // 35.238 //

ap35.- ubhau hastau punaḥ kṛtvā • ākāśau viralāṅgulau /
239 ubhāv aṅguṣṭhayor madhyā • ubhau tarjanim āśritau /
eṣā padmālayā mudrā sambuddhaiḥ kathitā jage // 35.239 //

ap35.- uddhṛtāṅguṣṭhakau nityaṃ punaḥ kuvalayodbhava /
240 mudrā ca kathitā loke sambuddhair dvipadottamaiḥ // 35.240 //

ap35.- tad evam añjaliṃ kṛtvā praṇāmākārajagadgurum /
241 sā namaskāramudreyaṃ sarvalokeṣu viśrutā // 35.241 //

ap35.- tad eva mudrā viṣṭabhya hastau yamalasambhavau /
242 eṣā yamalamudreyaṃ triṣu lokeṣu viśrutā // 35.242 //

ap35.- īṣanmūlato hastau • aṅguṣṭhau ca supīḍitau /
243 sā bhavet sampuṭā mudrā śokāyāsavināśanī[5581] // 35.243 //

ap35.- etā mudrās tu kathitā ye sarve praharaṇodbhavāḥ /
244 puṣpākhyā śayanayāś ca vādyādyā grahanāmakā /
sarve sarvakarā yuktā mantraiḥ sarvais tu bhāṣitam // 35.244 //

ap35.-245 na tithir na ca nakṣatraṃ nopavāso vidhīyate /
saṃyuktā mudrāmantrāś ca kṣipraṃ karmāṇi sādhayet // 35.245 //

ap35.-246 jāpinas tapasā yukto japtamātro vicakṣaṇaḥ /
mudrā mantraprayuktā ca • asādhyaṃ kiñcin na vidyate // 35.246 //

ap35.-247 ubhau hastau punaḥ kṛtvā • añjalyānyonyasaktakam /
kanyasānāmikāṅguṣṭhau[5582] pārśvato nyastau dhūpamudrā udāhṛtā // 35.247 // {S377}

ap35.-248 ādhārāñjaliyogena tarjanyāv īṣat kocayet /
sāmānyā balimudrā tu • udbhūtā lokatāyibhiḥ // 35.252[5583] //

ap35.-249 madhyeṣu puṣpavinyastaṃ yathāsambhavato vividhaiḥ /
dattaṃ bhavati mantrāṇāṃ balikarmeṣu sarvasu // 35.253 // {V294}

ap35.-250 dakṣiṇenābhayaṃ hastaṃ kṛtvā ca vāmakareṇa vai /
maṇibandhanayogena grāhyaṃ karadakṣiṇam /
eṣā te sarvamantrāṇāṃ gandhamudrā • udāhṛtā // 35.254 //

ap35.-251 dakṣiṇākaramuṣṭau tau • aṅguṣṭhau madhyamau sadā /
sūcyākāraṃ tataḥ kṛtvā dīpamudrā • udāhṛtā // 35.255 //

ap35.-252 anāmikāṅguṣṭhayor eva • akṣasūtrāt saṃsthitam /
kanyasāṃ prasāryato nityaṃ madhyamāṃ tasya pṛṣṭhataḥ /
tarjanīṃ kuñcitāṃ nyasya • akṣamudreti ucyate // 35.256 //

ap35.-253 garbhāñjalyās tato nyasya • akṣasūtraṃ sa mantravit /
japed yatheṣṭato mantraṃ kṣipraṃ siddhivarapradam /
śobhanaṃ sarvamantrāṇām[5584] eṣa dṛṣṭavidhiḥ sadā // 35.257 //

ap35.-254 agner dakṣiṇahastena • abhayāgraṃ tu kārayet /
abhimukhaṃ jvalane sthāpya tarjanīṃ kuñcayet sadā // 35.258 //

ap35.-255 aṅguṣṭhaṃ ca kare nyasya madhye kuñcitasaṃsthitam /
etad āvāhanaṃ mudraṃ nirdiṣṭaṃ jātavedase // 35.259 //

ap35.-256 kuñcitaṃ tarjanyāgram aṅguṣṭhau caikayojitam /
visarjanaṃ sarvakarmeṣu jvalane sampradṛśyate // 35.260 //

ap35.-257 kuryāt sarvamantrāṇāṃ homakarma vicakṣaṇaḥ /
mudrair etair bhisaṃyuktaḥ[5585] • mantram agnau suyojitaḥ // 35.261 //

ap35.-258 praṇāmāñjalir antaritā • aṅgulībhiḥ samantataḥ /
kuryāt taṃ viparītaṃ tu • aṅguṣṭhau ca saṃmiśritau // 35.262 //

ap35.- bahiḥ saṅkocya tarjanyau madhyamībhiḥ samāśritau / {S378}
259 eṣā mudravarā hy uktā pūjākarmasu yojitā // 35.263 //

ap35.- praṇāmaṃ sarvamantrāṇāṃ mantranāthaṃ jinorasām /
260 śodhanaṃ sarvamantrāṇām āsanaṃ ca pradāpayet // 35.264 //

ap35.- asambhave 'pi puṣpāṇāṃ mudrāṃ baddhvā tu yojayet /
261 pūjitā vidhinā hy ete mantrā sarvārthasādhikā // 35.265 //

ap35.- mudrābandhena pūjārthaṃ kṛtaṃ bhavati śobhanam /
262 dvitīyā cittapūjā tu yādṛśī puṣpasambhavā // 35.266 //

ap35.- eṣa pūjāvidhiḥ proktā sambuddhair dvipadottamaiḥ /
263 abhāvena tu puṣpāṇāṃ dvividhā pūja ucyate // 35.267 //

ap35.- sarvamantraprasiddhyarthaṃ sarvakarmeṣu yojayet /
264 sarvakarmakarā mudrā sarvabuddhais tu bhāṣitā // 35.268 // {V295}

ap35.- āsane śayane snāne pānānubhojane /
265 śobhane dīpane mantre sthāne maṇḍalakāraṇe // 35.269 //

ap35.- samayaḥ sarvamantrāṇām adhiṣṭhānārthaṃ tu mantriṇām /
266 kathitā lokanāthais tu mudreyaṃ sarvakarmikā // 35.270 //

ap35.- paripūrṇaṃ śataṃ proktaṃ mudrāṇāṃ niyamād ayam /
267 ataḥ paraṃ pravakṣyāmi mudrām aṣṭam atāṃ gatām // 35.271 //

ap35.- tad eva hastau vinyastau • ubhau kṛtvā punas tataḥ /
268 tathaiva[5586] pradeśinīṃ kṛtvā madhyamāsūcimiśritā // 35.272 //

ap35.- nakhasyādhastāt tṛtīye vai bhāge saṃsaktakāritau /
269 ākośām udbhavāveṣṭya sūcyākāraṃ tu kārayet /
etan mantrādhipater mudrā cakriṇasya[5587] mahātmanaḥ // 35.273 //

ap35.- etā eva pradeśinyā sañcāryā samamadhyamā /
270 sūcyā nakhasya vinyastā saṃsaktā ca • anāmikā /
eṣa uṣṇīṣamudrā vai jinendraiḥ samprakāśitā // 35.274 //

ap35.- tad eva hastau vinyastau madhyamāṅguliveṣṭitau / {S379}
271 kanyasāṅgulisaṃyuktau mudreyaṃ sita[5588]-m-udbhavā // 35.275 //

ap35.- madhyasūcyā samaṃ kṛtvā saṃsaktau ca karoruhau /
272 nirmuktaḥ kuṇḍalākārā mahāmudrā sa ucyate // 35.276 //

ap35.- tām eva pradeśinyāgrā†dhibhūntarelpa†satrikam /
273 madhyasūcyāṃ tato nyasya • adhastāt saṃsaktapāṇinā // 35.277 //

ap35.-274 parvatritīyayor nyastau • aṅguṣṭhau nakhapīḍitau /
eṣā mudrā varā proktā mañjughoṣasya dhīmataḥ // 35.278 //

ap35.-275 tad eva hastau vinyastau • añjalīkārasaṃsthitau /
madhyamāṅgulivinyastau sūcyagrā nāmitaḥ sthitau /
aṅguṣṭhau madhyamāṃ spṛśya aṅgulīparvasatrikam // 35.279 //

ap35.-276 kanyasāṅgulībhiḥ sūcīṃ kṛtvānāmitam ucchritau /
eṣā mudrā varā śreṣṭhā dharmakośasthatāṃ gatā[5589] // 35.280 //

ap35.-277 tad eva hastau vinyastau vidhidṛṣṭasamāsatau /
tad evam aṅgulibhiḥ sarvair āpūrṇaṃ kośasaṃsthitam // 35.281 //

ap35.-278 ubhau hastau vivṛṇīyāt • aṣṭānāṅgulināvṛtāḥ /
aṣṭāṃ puruṣatattvajñāṃ catvāro yugatāṃ gatām / {V296}
tad eva saṅgham ity āhuḥ sambuddhā dvipadottamāḥ // 35.282 //

ap35.-279 sa eva mudrā saṅgheti kathyate ha bhavālaye /
eṣā mudrāvarā śreṣṭhā sarvakarmaprasādhikā // 35.283//

ap35.-280 ubhau hastau puṭīkṛtvā • añjalyākārasaṃsthitau /
prasārya tarjanīm ekāṃ dakṣiṇāṃ karaniḥsṛtām // 35.284 //

ap35.-281 sā eṣa bhūtaśamanī nirdiṣṭā tattvadarśibhiḥ /
eṣā mudrā varā khyātā sarvakarmārthasādhikā // 35.285 //

ap35.-282 tad eva hastau vinyastau veṇikāgrāv avacitau[5590] /
piṇḍasthau sampuṭākārau • ucchritāṅguṣṭhanāmitau[5591] /
eṣā sā padmamāleti • ādibuddhaiḥ pracoditā // 35.286 // {S380}

ap35.-283 tad eva hastāv uttānau • aṅgulībhiḥ samantataḥ /
praphullanirmitākārau • aṅguṣṭhāṅgulisatrikau // 35.287 //

ap35.-284 dvitīye parvato nyastau • aṅguṣṭhau tarjani cobhayau /
sa eṣā mudravarā khyātā sambuddhais tridaśālayā // 35.288 //

ap35.-285 ete mudrā mahāmudrā aṣṭā te te śama[5592]karmikau /
tulyaprabhā mahāvīryā saṃbuddhaiḥ samprakāśitā // 35.289 //

ap35.-286 ṣaṣṭibimbarakoṭyas tu aśītiḥ saha-m-udbhavaiḥ /
atītair munivarāsaṅkhyair mudrā hy ete prakāśitā /
śatam aṣṭādhikaṃ proktaṃ mudrāṇāṃ vidhisambhavam // 35.290 //

ap35.-287 etaiḥ sarvais tu sarvāṇi[5593] mantrakarmāṃś ca sādhayet /
sarvamantrāṃ tathā karmā sarvāṇy eva prasādhayet // 35.291 //

ap35.-288 etan mudrāśataṃ[5594] proktaṃ sarvabuddhair maharddhikaiḥ /
vidhinā yojitā hy ete kṣipram arthaprasādhikā // 35.292 //

ap35.-289 ity uktvā munināṃ mukhyaḥ śākyasiṃho narottamaḥ /
mañjughoṣaṃ tadā vavre bodhisattvaṃ maharddhikaḥ // 35.293 //

ap35.-290 eṣa mañjuśriyākalpe mudrāsambhavasambhavaḥ[5595] /
tvayaiva sampradatto 'yaṃ rakṣārthaṃ śāsane bhuvi
yugānte vartamāne vai mayaiva parinirvṛte // 35.294 //

ap35.-291 rakṣārthe śāsane mahyaṃ sarvedaṃ kathitaṃ mayā /
mudrāṇāṃ lakṣaṇā hy uktaṃ mantrāṇāṃ ca savistaram /
rahasyaṃ sarvalokānāṃ guhyaṃ cāpi • udīritam // 35.295 // {V297}

ap35.-292 etatkalpādhipe sūtre guṇavistāravistṛtam /
anekadhā ca mantrāṇāṃ guṇavarṇasamodayam // 35.296 //

ap35.-293 bahudhā mantrayuktiś ca tantrayukti tadāhṛtā /
prabhāvaguṇasiddhāntaṃ jāpināṃ hetusambhavam // 35.297 //

ap35.-294 phalodayaśubho hy uktaḥ sattvānāṃ gatiyonayaḥ /
kumāra tvadīyamantrāṇāṃ siddhihetuniyojitā // 35.298 //

ap35.-295 evam uktas tu mañjuśrīḥ kumāro gaganāśritaḥ / {S381}
praṇamya śirasā sambuddhaṃ lokanāthaṃ prabhākaram // 35.299 //

ap35.-296 dīrghaṃ niśvasya karuṇārdro roruroda tataḥ punaḥ /
tasthure samīpe[5596] buddhasya • āpṛcchya varadāṃ varam // 35.300 //

ap35.-297 nirnaṣṭe bhagavān loke mantrakośe mahītale /
sattvānāṃ gatimāhātmyaṃ kathaṃ tasmai bhaviṣyati // 35.301 //

ap35.-298 evam uktas tu sambuddho mañjughoṣaṃ tad ālapet /

śṛṇohi vatsa mañjuśrīḥ kumāra tvaṃ yadi pṛcchasi /
mayā hi nirvṛte loke śūnyībhūte mahītale /
nirnaṣṭe dharmakośe ca śrāvakaiś ciranirvṛtaiḥ // 35.302 //

ap35.-299 śāstu bimbas tathā rūpaṃ kṛtvā vai dvipadottamaḥ /
pūjāṃ satkārataḥ kṛtā dhūpagandhavilepanaiḥ // 35.303 //

ap35.-300 vividhair vastravaraiś cānyair maṇikuṇḍalabhūṣaṇaiḥ /
vividhair bhojyabhakṣaiś ca sanniyojya nivedanam /
vividhākārasampannaṃ yatheṣṭākārakāriṇe // 35.304 //

ap35.-301 tathaiva[5597] mantram āvartya sattvayonigatiḥ śubham /
āja hāra puraṃ śreṣṭham uttamāṃ gatiyonaye /
ante bodhinimnasthaḥ śāntiṃ jagmuḥ sapaścime // 35.305 //

ap35.-302 evam uktas tu mañjuśrīs tuṣṭo sambuddhacoditaḥ /
sampratuṣya tato dhīmāṃ bodhisattvo maharddhikaḥ // 35.306 //

ap35.-303 etat sarvaṃ purā gītaṃ śuddhāvāsopari sthitam /
buddhānāṃ sannidhau buddha dharmacakrapravartakaḥ /
mantracakraṃ tadā vavre[5598] cirakālānuvartitam // 35.307 // iti //

ap35.-304 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt pañcatriṃśo[5599] mudrāvidhipaṭalavisaraḥ parisamāpta iti //
{S382} {V298}

ap36. Chapter A36

ap36.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma /
asti mañjuśrīḥ paramaguhyatamaṃ tvadīyaṃ mūlamudrāsameta saparivāraṃ mudrālakṣaṇaṃ sarvakarmeṣu copayojyaṃ sarvasampattidāyakaṃ saphalaṃ sarvamantrānuvartanaṃ sarvakarmārthasādhakaṃ saṃkṣepataḥ / śṛṇu mañjuśrīḥ // 36.1 //

ap36.2 ādau tāvat prasṛtāñjalis tarjanyānāmikāmadhyaparvatānupraviṣṭā pṛthak pṛthak / sā eṣā mañjuśrīs tvadīyā mūlamudrā vikhyātā sarvakarmikā bhavati // 36.2 //

ap36.3 tathaiva hastau saṃyamya • anāmikā saṃhatā tarjanī madhyamās tathā kaniṣṭhikayā • ūrdhvarekhāsthitāṅguṣṭhaśīrṣe / ayam aparā mañjuśrīs tvadīyā vaktramudrā udāhṛtā // 36.3 //

ap36.4 anyonyasaktāṅgulimuṣṭiṃ kṛtvā madhyamāṅguli[5600] vimucya sūcīkṛtvā tasya pārśvayor valitatarjanīyugalam ante nyaset[5601] / eṣā mañjuśrīs tvadīyamudreyaṃ daṃṣṭrā bhavati // 36.4 //

ap36.5 mudrāyā • aṅguṣṭhayugalaṃ pārśvayor nyaset / eṣā mudrā sākṣāt tvaṃ mañjuśrīḥ / tasmiṃ sthāne tasmiṃ karapuṭe sānnidhyaṃ samayenādhitiṣṭhase // 36.5 //

ap36.6 anyonyasaktāṅgulimuṣṭayoḥ pradeśinīṃ muktvā • aṅguṣṭhayugalaṃ madhyataḥ / eṣā sā mañjuśrīḥ tvadīyā • aparā cīrakamudrā // 36.6 //

ap36.7 prasṛtāñjaliparvaṇīkṛtvā • anāmike tarjanīṃ madhyamāntarasthitāgre / iyam aparā mañjuśrīḥ sākṣād eva tvaṃ mūlamudrā • udāhṛtā // 36.7 //

ap36.8 asyaiva mudrāyāḥ prasṛtāṃ tarjanīṃ kṛtvā / eṣā sā mañjuśrīs tvadīyanetramudrā bhavati // 36.8 //

ap36.9 kanyasānāmikāveṇīkṛtakarapuṭamadhyasthitā madhyamau bahistas tarjanyupari kuñcitāgre • aṅguṣṭhāgrasaṃśliṣṭāgrāsu / ayam aparā tvadīyā[5602] mañjuśrīḥ • vaktramudrā bhavati sarvakarmikā // 36.9 //

ap36.-10 evam anena krameṇaikaikāṅgulim atha muñca • ubhau • aṅguṣṭhasahitā sarve • aṅguliyogena • ekaikaṃ prasārayet[5603] • uccīkṛtadakṣiṇāṅguṣṭham / tvadīyaṃ mañjuśrī • eṣā • uṣṇīṣamudrā // 36.10 //

ap36.-11 dakṣiṇaṃ saṅkocya vāmam ucchritaṃ lalāṭamudrā bhavati tvadīyā mañjuśrīḥ / yāṃ dṛṣṭvā sarve duṣṭagrahāḥ prapalāyante // 36.11 // {S383}

ap36.-12 evaṃ śravaṇo grīvā bhujau hṛdayaṃ karau kaṇṭha kaṭiṃ nābhiḥ • ūrū jaṅghāṃ caraṇau netrau vaktraṃ jihvā ceti / evaṃ daśabhir aṅgulībhir anupūrvam ucchritau • anupūrvamudrālakṣaṇaṃ bhavati / anupūrvaṃ ca karma karoti // 36.12 //

ap36.-13 vaktramudrayā mukhābandhaṃ daṃṣṭramudrayā duṣṭagrahamocanaṃ jihvāmudrayā duṣṭavacanānivāraṇaṃ hṛdayamudrayā nṛpatikopanāśanam anyaṃ vā sattvaṃ devāsuraṃ mānuṣāmānuṣādyāṃ vividhāṃ vā gatiniśritāṃ ruṣitānāṃ krodhanāśanaṃ bhavati / evam anupūrvyā sarvataḥ sarvakarmāṇi karoti // 36.13 //

ap36.-14 evam asaṅkhyeyāni • anena krameṇa mudrāṇi bhavanti / asaṅkhyeyāni ca karmāṇi karoṣi tvaṃ mañjuśrīḥ sarvathā / sarvamudreṣv eva sarvakarmāṇi bhavanti / baddhā tāyair[5604] mahāvīraiḥ saṅkhyātītais tathāgatair mahāmudrā mahāvīrair mahābhūmigatair api yatra nimbarakodyāni ṣaṭtriṃśāśītinavapañcakaiḥ ṣaṣṭi-r-nayutasaṅkhyād yaiḥ sarvalokottarottaraiḥ // 36.14 // {V299}

ap36.-15 sarve mudrāntargatāḥ[5605] sarve ye cānyā laukikā kriyā /
ebhir anyatamair mudraiḥ kuryāt sarvārthasādhanam // 36.15 //

ap36.-16 hastadvayenāvabaddhā vai sādhanakāle ca maṇḍale /
pūrvasevābhiyuktena homajāpeṣu vā punaḥ // 36.16 //

ap36.-17 niṣaṇṇaḥ sthitako vāpi yāvadicchaṃ japed vratī /
mahārakṣāvidhānena • ātmanasya parasya vā /
kuryāt sarvāṇi karmāṇi sarvamudreṣu sarvadā // iti // 36.17 //

ap36.-18 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt ṣaṭtriṃśaḥ[5606] dvitīyamudrāvidhipaṭalavisaraḥ parisamāpta iti //
{S412}[5607] {V320}[5608]

ap37. # Chapter A37

ap37.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 37.1 //

ap37.2 asti mañjuśrīs tvadīye mūlakalpe • aparam api mudrā paramaguhyatamam / sarveṣāṃ mudrātantravidhānaṃ sarvamantrāṇāṃ sammataṃ sarvamantraiś ca saha saṃyojyaṃ[5609] sarvakarmaprasādhakaṃ samyaksambodhimārgaviśodhakaṃ sarvabhavamārgavināśakaṃ sarvasattvopajīvyam āyurārogyaiśvaryasarvāśāpāripūrakaṃ sarvabodhipakṣadharmaparipūrakaṃ sarvasattvasantoṣaṇakaraṃ sarvasattva-manāśābhirucitasaphalābhikaraṇaṃ sarvakarmakaraṃ sarvamantrānuprasādhakaṃ sarvamudrāmantrasametam / śṛṇu kumāra mañjuśrīḥ // 37.2 //

ap37.3 ādāv evoṣṇīṣalakṣaṇaṃ bhavati / prasṛtasamohānobhayapāṇinā jihvā • ānāmikāṅgulyau karamadhye nakhe nakhaṃ paridhāya • aṅguṣṭhāgreṇopagūḍhāḥ kanyasau sūcyākāreṇa saṃhatāgrā tathaiva madhyamā samanakhaśikhāsaṃsaktamadhyagau pradeśinyau sūcyākārau[5610] / samantāvabhāsoṣṇīṣamahālakṣaṇaṃ nāma mahāmudrā / bhavati cātra mantraḥ / āḥ muḥ[5611] haṁ // 37.3 //

ap37.4 tad eva pradeśinyau sañcārya nakhena nakham ālabhen maṇḍalākārasūcyābhiḥ / kudṛṣṭiśalyaviparyāsadāhanaṃ nāma mahādharmacakramudrā / mantraṃ cātra bhavati / oṁ dhuna pātaya chinda cakre vajriṇi hūṁ // 37.4 //

ap37.5 † samayiravo † bhāge pradeśinyo † nirgugugulyākāṭṛkam † [5612] / caturmārāriśayanī vajravīrā calācalamahā mahīkleśāśanī[5613] nāma mahāmudrā / mantraṃ cātra bhavati / oṁ vajrānani hūṁ phaṭ // 37.5 //

ap37.6 paryak tu mudrā mantrā ca saṃyuktā sarvakarmasu /
naśyante sarvavighnā vai śaradaiva yathāmbudā // 37.6 //

ap37.7 caturmārakṛtā ye ca ye ca vighnā sasurāsurāḥ /
naśyante dṛṣṭamātraṃ vai mudrāṃ †paryam† uttamam // 37.7 //

ap37.8 paratas tulyam uddiśya tṛtīyā muktapradeśinī /
saṅkucitāgryā śubhā caiva muṣṭis tathāgatī smṛtā //

trailokyena mahāmaheśvaragabhastimālinī nāma mahāmudrā / mantraṃ cātra bhavati / oṁ vijaye haḥ // 37.8 //

ap37.9 tathāgatamuṣṭimudrā ca / ebhir anyatamair mudrair[5614] {S413} hastadvayenāvabaddhvā sādhanakāle pūrvasevākāle vā sakṛd uccārya yāvadicchaṃ japet niṣaṇṇo sthito vā / evaṃ sarvavighnavināyakāḥ • avatāraṃ na labhante / siddhiś cābhimukhībhavati // 37.9 //

ap37.-10 tā eva pradeśinyaḥ sañcārya madhyamayor upari[5615] saṃsaktāgrāṃ kārayet / udgatoṣṇīṣamudrā / mantraṃ cātra bhavati / oṁ jvalojjvala dīptodgatoṣṇīṣa dhuna dhuna hūṁ // 37.10 //

ap37.-11 tā eva pradeśinyo sañcārya madhyamasūcyā sadā nakhaśikharasaṃsaktā nirbhugnagulphakuṇḍalākāra mudrā sitātapatroṣṇīṣa / mantraṃ cātra bhavati / oṁ ma ma ma ma hūṁ niḥ // 37.11 //

ap37.-12 tā eva pradeśinyau paratas tulyam udyamya • āśleṣya madhyamasūcye tejorāśimudrā / mantraṃ cātra bhavati / oṁ tathāgatoṣṇīṣa • anavalokitamūrdhni tejorāśi hūṃ jvala jvala eka eka dara vidara cchinda bhinda hūṃ hūṃ sphaṭ sphaṭ svāhā // 37.12 // {V321}

ap37.-13 tā eva pradeśinyāgrasaṃsaktamadhyamasūcye maṇḍalākāro jayoṣṇīṣamudrā / mantraṃ cātra bhavati / oṁ jayoṣṇīṣa jvala jvala bandha bandha dama dama ṅraṁ ṅraṁ ṅraṁ haḥ hana hūṁ / jayoṣṇīṣamantrā // 37.13 //

ap37.-14 tayaiva pradeśinyāgrā sañcārya madhyamasūcyā[5616] nakhasyopari tṛtīyabhāge śliṣṭā cakravartimudrā / oṁ namo • apratihatatathāgatoṣṇīṣāya • anavalokitamūrdhni cakravarti hūṃ jvala jvala dhaka dhaka dhuna dhuna vidhuna trāsaya mārayotsādaya hana hana aṁ aṁ aḥ aḥ kaḥ kaḥ proṃkhini proṃkhini kuṇḍalini • aparājitā[5617]stradhāriṇi hūṁ phaṭ / cakravarti // 37.14 //

ap37.-15 tā eva pradeśinyāgrā sañcārya madhyamasūcyā nakhasyādhastāt tṛtīyabhāge saṃyuktā mantrādhipasya cakravartine mudrā / tā eva pradeśinyāgrā sañcārya sūcyā nakhasyādhastāt saṃsaktā mantrādhipasya mudrā // 37.15 //

ap37.-16 tā eva pradeśinyāgrā sañcārya madhyamasūcyā nakhaparvayor antare saṃsaktā mahācakravartine mudrā / tā eva pradeśinyāgrā sañcārya madhyamasūcya {S414} tṛtīye parve • adhastāt saṃsaktā kuṇḍalākāreṇa mahā-cakravartine mudrā / tā eva pradeśinyāgrā sañcārya tṛtīye parve madhyamasūcyā parvayor antare saṃsaktā mantrādhipasya mahācakravartine mudrā // 37.16 //

ap37.-17 tā eva pradeśinyāgrā nirbhugnagulphasatrikaṃ madhyamasūcyā madhyamaparvayor adhastāt saṃsaktā parvatṛtīyena • aparājitoṣṇīṣacakravartina hṛdayamudrā / mantraṃ cātra bhavati / oṁ aparājita[5618] dhik / tā evoṣṇīṣamūlamudrāyānyatamena vā sopacāravinyāsa sarvakarmāṇi kārayet // 37.17 //

ap37.-18 aṅguṣṭhāgraiś calitair anāmikā parāmṛjyotkarṣayed āvāhanam / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya / ehi ehi bhagavan dharmarāja / pratīccheyam arghyaṃ gandhaṃ puṣpaṃ dhūpaṃ balyaṃ dīpaṃ ca / māṃ cābhirakṣa / apratihata[5619]balaparākramāya svāhā / āvāhanaṃ śuklapuṣpaiḥ svarūpeṇārghyapādyam ācamanīyam āsanopaviśane tadānenaiva diśi vidiśi adha ūrdhvaṃ ca bandhayet // 37.18 //

ap37.-19 tā evānāmikau aṅguṣṭhāgrair apamṛjyātha nāmayet madhyame parve / spṛśyotkṣipet / visarjanārgheṇa svadevatāyā apasavyena bhrāmayet / mudrā diśābandhā muktā bhavanti / mantraṃ cātra bhavati / namo 'pratihatoṣṇīṣāya

gaccha gaccha bhagavan dharmarāja pratīccha mayārghyaṃ gandhaṃ puṣpaṃ dhūpaṃ māṃ ca rakṣa / apratihata[5620]balaparākramāya svāhā[5621] / mudrāmantravisarjanārgheṇa // 37.19 //

ap37.-20 tā eva pradeśinyau • adhastāt tṛtīye parve madhyamasūcye saṃsaktāu / anyonya aṅguṣṭau saha kanyasair niṣpīḍitamuṣṭiḥ / madhyamasūcyau / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya oṁ oṁ hrauṁ bandha hūṁ phaṭ / apratihatoṣṇīṣatejorāśer[5622] mudrāmantrā sarvabandhādiṣūpayujyate sarvakarmikaḥ // 37.20 //

ap37.-21 tā eva pradeśinyau • ākuñcitāgrā madhyamasūcyā tṛtīyaparve-d-īṣidasaṃsaktā vikaraṇoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate apratihatoṣṇīṣāya vikaraṇa dhuna dhuna hūṁ / vikaraṇoṣṇīṣaḥ • bhagavato vidyādhipater[5623] mahāvidyārājā • uṣṇīṣatantre sarvavighnavināyakopaghotaṣv abhiṣekam ātmarakṣādiśābandhamaṇḍalabandhādiṣu sarvakarmeṣu prayujyate // 37.21 // {S415}

ap37.-22 tā eva pradeśinyau vikasitākuñcitāgrā calitākṛṣṭau • agner āvāhanaṃ paścād dhomayāmīti / {V322} eṣa eva visarjanaṃ vikṣiptaiḥ pradeśinyau / jvālā-mālinoṣṇīṣa[5624]mudrā / apratihataḥ sarvakarmasu / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya ehy ehi tejomāline • agnaye svāhā // 37.22 //

ap37.-23 tā eva pradeśinyau • ākuñcitāgrā madhyamasūcyā tṛtīye parve madhyamaparvayor antare saṃsaktā balotkaṭoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya • imaṃ gandhaṃ puṣpaṃ dhūpaṃ baliṃ dīpaṃ ca pratīccha hara hara sarvabuddhādhiṣṭhite dharmarājāpratihatāya svāhā / gandhādiṣu mantraḥ // 37.23 //

ap37.-24 viparyastānāmike tṛtīye parvā[5625]ṅguṣṭhe saṃsaktā pradeśinyaḥ sūcyākāraḥ vajratejoṣṇīṣamudrā / apratihataḥ sarvavināyakānām anena nigrahaṃ kuryāt / sahāyānāṃ dikkālānāṃ ca / evam ebhir mantramudrāiḥ • rakṣā japakāle sādhanakāle maṇḍale 'pi sarvakarmāṇi kartavyāni / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya sarvavighnavidhvaṃsanakarāya troṭaya svāhā // 37.24 //

ap37.-25 anāmikayor aṅguṣṭhamūle kuṇḍalākāras tathaiva ca pradeśinyau sūcyākāraḥ sarvatrāpratihato 'parājitoṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya sarvatrāparājitāya samaye śānte dānte dharmarājabhāṣite mahāvidye sarvārthasādhani svāhā / ghṛtahomādiṣu śāntikapauṣṭikāni karmāṇi kuryāt // 37.25 //

ap37.-26 etāv anāmikāyāḥ kuṇḍalayoḥ pradeśinyau kuñcitāgrā pratihateta śaṅkaroṣṇīṣamudrā / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣa / oṁ śaṅkare svāhā / rakṣā sarvakarmasu // 37.26 //

ap37.-27 aṅguṣṭhāgrau • anāmikayos tṛtīye parvenākrāntā tathaiva pradeśinyau sūcyā vajrāpratihatasamayoṣṇīṣamudrā sarvatra samayasādhāraṇaḥ / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya / oṁ śaṅkare samayaṃ svāhā

// 37.27 //

ap37.-28 aṅguṣṭhāgrau • anāmikayor madhye parveṇākrāntā pradeśinyau kuñcitāgrā madhyamasūcyā madhyamaparvasaṃsaktāpratihatamahāsamayoṣṇīṣamudrā / devāsureṣu {S416} yujyate samaye sthāpitā / mantraṃ cātra bhavati / namo bhagavate • apratihatoṣṇīṣāya / oṁ śaṅkare mahāsamayaṃ svāhā // 37.28 //

ap37.-29 anayā maṇḍalabandhaṃ kṛtvā japec cakravartinam api samaye tiṣṭha tiṣṭha / anyāṃś cakravartināṃś cābhibhavati / tatraiva sthāne japaṃ kurvan sarvalaukikalokottarāṇāṃ mantrāṇām asaktād anyonyaṃ vidyāprabhāvabalavighātaṃ kartum ekasmin sthāne sarvajāpinām / evam ādyā uṣṇīṣarājānaḥ • asaṅkhyeyāni bhavanti / vistareṇa kartavyaṃ sarvatathāgatakulam // 37.29 //

ap37.-30 iha hi mañjuśrīḥ kalparāje • aparimāṇāni mantrāṇi bhavanti / mudrāś caiva vividhākārā / saṃkṣepato 'haṃ vakṣye / yadi vistaraśo katheyam aśakyaṃ sarvamānuṣyair amānuṣaiś ca kalpasahasreṇāpi kālapramāṇenodgṛhītuṃ dhārayituṃ vā / tasmāt tarhi mañjuśrīḥ saṃkṣepataḥ kathayiṣyāmi / samāsenopadhāraya // 37.30 //

ap37.-31 hṛdayasya mune mudrā kathyate pravarā iha /
tato devātidevasya mudrā vai cakravartinaḥ[5626] // 37.31 // {V323}

ap37.-32 avalokitacandrasya bodhisattvasya dhīmataḥ /
vajrapāṇes tato mudrā yakṣendrasya prakīrtitaḥ // 37.32 //

ap37.-33 tato 'nyeṣāṃ tu mudrāṇāṃ mahatām amitaujasām /
dūtadūtīgaṇāṃ sarvāṃ ceṭaś ceṭī tathā parām // 37.33 //

ap37.-34 yakṣā yakṣīs tathā devāṃ nāganāgī tathāparām /
kiṅkaraḥ kiṅkarīṇāṃ ca piśācapiśācīnāṃ ca // 37.34 //

ap37.-35 maharddhikā rākṣasīnāṃ tathānyāṃ surayoṣitām[5627] /
daitya-m-aṅganāṃ siddhavidyādharāṇāṃ ca sarveṣāṃ ca // 37.35 //

ap37.-36 amānuṣāṇāṃ nāmānuṣyāṃś cāpi sarveṣāṃ tribhave janmaniḥsṛtām /
sarveṣāṃ tu jantūnāṃ mudrā hy uktā pṛthak pṛthak // 37.36 //

ap37.-37 mantrās tu vividhākārā nānākarmasamādhikā /
rājakule māṇikule[5628] cāpi teṣāṃ mudrā pṛthak pṛthak // 37.37 //

ap37.-38 arhapratyekabuddhānām ubhau mudrāu śubhodayau /
sarveṣāṃ bodhisattvānāṃ daśabhūmipratiṣṭhitām // 37.38 // {S417}

ap37.-39 mudrā hṛdayamantrā ca • ekaikaḥ parikīrtitā /
divyayakṣakule cāpi • ṛṣigandharvapūjite // 37.39 //

kule saptamake proktā mudrā gandharva-m-āśritā /

ap37.-40 tathāṣṭamake mudrā kulebhyo parikīrtitā // 37.40 //

ap37.-41 sarve mudrā samākhyātā aparāś ca sugatāhva yā /
pṛthak pṛthak mantreṣu laukikeṣu sasaugate // 37.41 //

ap37.-42 mudrāsahito mantraḥ • dīpro bhavati karmasu /
mudrākṣepādikuśalaṃ nānuyānti vināyakāḥ // 37.42 //

ap37.-43 atha khalv eṣāṃ mahāmudrādīnāṃ lakṣaṇaṃ bhavati / buddhānāṃ bhagavatāṃ hṛdayamudrālakṣaṇaṃ bhavati // 37.43 //

ap37.-44 hastadvayenānyonyam aṅgulīḥ sanniyamyāṅguṣṭhau darśayet / saiṣā tathāgatānāṃ hṛdayamudrā / eṣaiva dakṣiṇenāṅguṣṭhena • ekaikadarśitena padmadharasya mudrā bhavati / vāmetarasya pūrvamuṣṭiṃ kṛtvā madhyamāṅguliyugalaṃ pramuñca prasṛtaṃ kṛtvaikataḥ vajrākāram / eṣā vajradharasya mudrā // 37.44 //

ap37.-45 ekasūcīm avanāmya • eṣā gandhahastine bodhisattvasya mudrā / punar evotkṣipya maṇḍalākāraṃ kuryāt / eṣa gajagandhasya mudrā / ubhayor apy ekaṃ parvaṃ kuñcayet / eṣā maṇikule mudrā / sarveṣāṃ maṇicarāṇāṃ jambhale jalendrādīnāṃ mantrais tair eva yojayet // 37.45 //

ap37.-46 tarjanīyugalaṃ dviparvaṃ kuñcitānyonyanakhasaṃyuktam / eṣā yakṣakule mudrā pañcakādīnāṃ yakṣamaharddhikānām / anyonyanakhasaṃyuktam aṅguṣṭhaṃ nakhopari dhārayet / tathaiva hastau pūrvavat kārayitvā madhyamāṅguliyugalam utthāya sūcikākāraṃ kārayitvā eṣā sarvadevānāṃ mudrā {V324} divyakule akaniṣṭhādīnāṃ divaukasām // 37.46 //

ap37.-47 bhūyas tathaiva hastau saṃyamya muṣṭiṃ baddhvā • aṅguṣṭhau darśayet / saiṣā pratyekabuddhāryaśrāvakānāṃ mudrā // 37.47 //

ap37.-48 ity etām aṣṭau mudrāsu kulā cāṣṭasamāvṛtā /
sarveṣāṃ jinaputrāṇāṃ mudrām ekaṃ tu vakṣyate // 37.48 //

ap37.-49 prasṛtāñjalivinyastam īṣitsaṅkucitaṃ punaḥ /
sa eṣā kathitā mudrā bodhisattvāṃ mahīyasām // 37.49 // {S418}

ap37.-50 cintāmaṇiḥ khakharakaṃ saṅghāṭī pātracīvaram /
daṃṣṭrābhayahastaṃ ca mudretāḥ saptakaṃ muneḥ // 37.50 //

ap37.-51 dṛṣṭimaitrīprabhājāladaśanatorṇa sugataḥ sthitiḥ /
imāpy asā parā mudrā jinasyātmaśarīrajā // 37.51 //

ap37.-52 dvau saptakau gaṇāv etau mudrā pañca mayā smṛtā /
hṛdayasya muneḥ sahitāni viṃśaty uktādisvayambhuvaiḥ // 37.52 //

ap37.-53 purā kathitā hy ete mudrā ādijinais tadā /
parivāraḥ samākhyāto viṃśakaś cakravartinaḥ /

paramaṃ parasaṅkhyātā mudrā mantrāś ca niśritā // 37.53 //

ap37.-54 udgataṃ kuṇḍalīkṛtya cintāmaṇimudrā / paryaṅke vāmadakṣiṇe muṣṭim aṃsadeśe dhārayet[5629] / khakharakamudrā bhavati / hastasampuṭenānyonyam abhimukhaṃ saṅghāṭīmudrā bhavati // 37.54 //

ap37.-55 pātraṃ sampuṭādhāraḥ / cīvaraṃ vāmahastena / daṃṣṭrā hṛdayamudrāyā vāmam ekam aṅguṣṭham unnatam / abhayahastam abhayāvanataḥ • vāmacīvarāvalambataḥ • abhayahastaḥ // 37.55 //

ap37.-56 sampuṭe madhyamāṅguliyugale tarjanyau bahiḥ kuñcitau niveśayet madhyāṅguṣṭhau / eṣā buddhalocanamudrā bhavati /eṣaiva evā parvakuñcite tarjanī • ekataḥ kuryād buddhamaitrī / añjali viralāṅguliṃ kṛtvā tarjanyanāmikā gopayet sūcītrayeṇa / māmakī mudrā bhavati // 37.56 //

ap37.-57 añjaliṃ kṛtvā tarjanīmadhyamāṅgulibahis tṛtīyaparve kuñcite sandadhyād aṅguṣṭhau pṛthag aṅgulyākāreṇa bhogavatīmudrā / vāmahastena tarjanyā madhyamayā ca vijayā / dakṣiṇayā tryaṅgule vajraṃ kaṭideśe dhārayet // 37.57 //

ap37.-58 evam evāṣṭau mahāmudrā•ātmanā śirasi vidyārājamudrā baddhvā sarvakarmāṇi kārayet / samaye vā maṇḍale puṣpāṇi kṣipet pūrvanirdiṣṭena vā vidhinānena vā kuryād yathepsataḥ sarvakarmāṇi kārayet / vidyāmantrābhihitāni samayāni bhavanti / mudriḥ sumudritāni[5630] mudrāprabhāvāni / yan mudrāṃ sahasā • asthāne badhnīyāt sa evāsya samayabhaṅgo bhavati // 37.58 //

ap37.-59 yad vajraṃ tacchūlam / triśūlavajrayor viśeṣo nāsti / yad ūrdhvaṃ tad vajradharasya {S419} mudrā bhavati / adharastāc ca maheśvarasya / madhye ācāryagurudakṣiṇīyāṃ sarveṣāṃ ca manuṣyāṇām // 37.59 //

ap37.-60 ekāṅguli-m-ucchrite sarveṣāṃ manuṣyāṇāṃ dvipadacatuṣpada-bahupadāpadatribhava[5631]saṃsthitānāṃ sattvānāṃ mudrā bhavati / dvir ucchritai sarveṣāṃ yakṣayakṣīṇāṃ mudrā bhavati / trim ucchritaiḥ sarvavidyādharavidyādharīṇāṃ mudrā bhavati / catur ucchritaiḥ samapāṇitalavinyastaiḥ sasurāsurāṅganānāṃ mudrā bhavati // 37.60 //

ap37.-61 kṛtāñjalivinyastau[5632] hastau śobhanākārasaṃsthitau sarveṣāṃ rūpādhacarāṇāṃ {V325} devānāṃ mudrā bhavati / tad eva hastau • ārupyādhacarāṇāṃ devānāṃ mudrā bhavati // 37.61 //

ap37.-62 tad eva hastau suṣirasampuṭākārau muṣṭinibandhanau kāmadhātveśvaraprabhṛtīnāṃ sarveṣāṃ kāmadhātusthitānāṃ sanaratiryakpretayāmalaukikānāṃ sattvānāṃ mudrā bhavati // 37.62 //

ap37.-63 tām eva mudrām ekam aṅgulim utsṛjya sarveṣāṃ piśācapiśācīnāṃ mudrā bhavati / dvim utsṛtai rākṣasarākṣasīnām / trim utsṛtaiḥ sarvakravyādādīnāṃ grahamātarakūṣmāṇḍādīnāṃ piśitāśināṃ sarveṣāṃ ca ḍākinīnāṃ vyantarādīnāṃ ca sakaśmalām / caturbhir aṅgulībhiḥ saṅkucitaiḥ sarvakaśmalāṃ mudrā bhavati // 37.63 //

ap37.-64 mudrair ākṛṣṭair ākarṣaṇam / mudrair utkṣiptair visarjanam / svacittena sarvakarmāṇi kārayet / ebhir eva mudrair yatheṣṭataḥ svakaṃ svakaṃ mantraṃ niyojayet / nānyeṣāṃ nānyakarmāṇi kārayet / tasmin tasmin niyuñjyād yasmin yasmin mantrā bhavanti // 37.64 //

ap37.-65 anullaṅghyā hy ete mudrā sarvabuddhair adhiṣṭhitā /
aśaktā sarvasattvā vai mudrāṃ dṛṣṭvāpi kopitum // 37.65 //

ap37.-66 mudrolaṅghanād vināśam āpnuvanti / mudrāṇāṃ vināśāt samayabhraṃśaḥ sarvavidyāvyatikramaś ca niṣṭhāyāṃ raurave gatir avīcyāyāṃ vā mahānarakopapattir gāḍhataram evāpnuvanti vighnakartāro / ye ca mudrāsamayam adhitiṣṭhante teṣāṃ cirasaukhyam analpakaṃ bhavati mahādivaukasopapattiś ca gatiniṣṭhāyāṃ niyataṃ bodhiparāyaṇo bhavati // 37.66 //

ap37.-67 saṃkṣepato mudrā bahuprakārā prakāśitā ādibuddhair bodhisattvaiś ca maharddhikaiḥ / na śakyam asya paryantaṃ gantuṃ saṅkhyāgaṇanāṃ vā kartuṃ sarvasattvaiś ca udgrahītum // 37.67 //

ap37.-68 saṃkṣepato jinakule vidyārājacakravarti•ekam akṣaraṃ rakṣārthaṃ tasya mudrā bhavati / {S420} vāmetarasya pūrvaṃ muṣṭiṃ kṛtvā madhyamāṅguliyugalaṃ pramuñcet[5633] prasṛtaṃ kṛtvaikataḥ / ubhayor apy ekaṃ parva kuñcayet[5634] / tarjanīyugalaṃ dviparva kuñcitaḥ • anyonyanakhasaṃyuktam aṅguṣṭhanakhopari dhārayet / eṣa cakravartimudrā sarvakarmikā pravarā sarvamudrāṇāṃ[5635] nirdiṣṭā lokatāyibhiḥ // 37.68 //

ap37.-69 pūrvanirdiṣṭena • ekākṣaracakravartinā saṃyuktā sarvakarmikā bhavati / anena sādhitena sarvaṃ tathāgatakulaṃ sarvāś ca laukikalokottarāḥ • mantrāḥ siddhā bhavanti / anena japyamānena sarvamantrā japtā bhavanti // 37.69 //

ap37.-70 anyad avaśyaṃ sādhakena pūrvataḥ • asmin kalparāje pracodite mantravare • aṣṭasahasraṃ jāpaḥ kartavyaḥ / evam ete sarvavidyāḥ • āmukhībhavanti / āśu siddhiṃ prayacchanti kṣipraṃ ca varadā bhavanti / niyataṃ bodhiparāyaṇaḥ // 37.70 //

ap37.-71 padmadharamudrāyāḥ • ekākṣarāvalokiteśvarahṛdayena saṃyuktaḥ sarvakarmāṃ karoti / paṇḍaravāsinyā vā vidyāmudreṇa vā saṃyuktā tathaiva sarvakarmāṃ karoti / vajradharasya mudrāyā tasyaiva • ekākṣarahṛdayena saṃyuktaḥ tathaiva sarvakarmāṃ karoti / māmakyā vā mahāvidyayā // 37.71 //

ap37.-72 evaṃ rājakule • ekākṣararājagandhabodhisattvahṛdayena evaṃ tenaiva mudrāyā maṇikule yakṣakule divye • ārye / teṣv iha • ekākṣarahṛdayais teṣv eva mudraiḥ sarvakarmāṇi kartavyāni / evaṃ sarvatra sarvamudraiḥ sarvamantraiś ca sarvakarmāṇi kartavyāni / yathāyuktitaḥ vidyāmantrabalādhānā nyaset / nānyataḥ karmāṇi kartavyāni // 37.72 // {V326}

ap37.-73 evaṃ dakṣiṇakaravinyastaṃ svastyodyataḥ • brāhmaṇasya sahāmpateḥ / ekaliṅgamudrāyā maheśvarasya / cakramudrāyā viṣṇoḥ / añjali-r-ākośaviralavinyastaḥ • garutmanaḥ / evaṃ ṛṣīṇāṃ śāpodyatahastamudrām / evaṃ gandharvāṇāṃ sasurāsurāṇāṃ vāmahasta-m-aṅguṣṭham abhyantarīkṛtamukham upadarśanamuṣṭi[5636]sthitam / catuḥkumāryamudrā tenaiva mantreṇa // 37.73 //

ap37.-74 evaṃ kārttikeyasya śaktimudrāyā • evaṃ yamavaruṇakuberayakṣarākṣasa-piśācamahoragādīnāṃ sarveṣāṃ tribhavasaṃsthitānāṃ sattvānāṃ sarvagatiparyāpannānāṃ sattvadhātusanniḥśritānāṃ sarveṣāṃ grahamātarakravyādakaśmalādīnāṃ sattvānāṃ sarvataḥ sarveṣāṃ mudrāny uktāni mantrāś caiva sarvataḥ / niyujyānupūrvaśaḥ kramaśaḥ sarvataḥ sarvaṃ bhavati nānyataḥ // 37.74 // {S421}

ap37.-75 ādau tāvat sādhakena • asmin kalparāje tathāgatagatiḥ śubhā mahāmudrā mantrāś ca tadaṅgā niśritāḥ[5637] / āryasamanta-bhadramahāsthānaprāptavimalagates tvadīyā mañjuśrīr utpalamudrā eteṣāṃ ca bodhisattvānāṃ ca mudrā avaśyaṃ sādhakena pūrvābhimukhasthitena • ādityābhimukhena prātar utthāya śucinā śucisthānasthitena • eteṣāṃ mudrāṇām anyataraṃ baddhvā • ātmaśirasyopari kṣiped ūrdhvam // 37.75 //

ap37.-76 eteṣām anyatamaṃ ca mantraṃ japed aṣṭaśatam / sarvavyādhivinirmukto bhavati / dīrghāyuṣaḥ sarvavighnaiś ca nābhibhūyate / sarvasattvānām adhṛṣyo bhavati / sarvamantrāś cābhimukhībhavanti / āśu siddhiṃ prayachanti / sarvabuddhaiś cādhiṣṭhitāṃ bhavati / niyataṃ bodhiparāyaṇo bhavati / mañjuśrī kumarabhūtaś cāsya kalyāṇamitro bhavati yāvad ābodhimaṇḍāt / katamā ca te mudrā mantrāś ca bhavanti // 37.76 //

ap37.-77 ādau tāvan mahāvīramudrā vakṣyate / hastadvayasampuṭaṃ kṛtvā • antaritāṅguli-m-aṅguṣṭha-m-unnatau parvatṛtīyabhāgākuñcitau / eṣā mahāvīramudrā sarvatathāgatair bhāṣitā / mantraṃ cātra bhavati / āḥ vīra hūṁ khaṁ / anena mantreṇa saṃyuktaḥ • mudro 'yaṃ sarvakarmakṛt // 37.77 //

ap37.-78 tad eva hastadvayaṃ sampuṭaṃ kṛtvā bhūyo vikasitam aṅgulībhiḥ samantato vikasitāṃ vajrākāram / eṣā vikāsinī nāma mudrā varā • ādibuddhaiḥ prakāśitā / mantraṃ cātra bhavati / oṁ gaganasambhave dīpta dīpta jvālaya jvālaya buddhādhiṣṭhite vikāsaya vikāsaya[5638] sarvabuddhān / hūṁ hūṁ vikāsini phaṭ phaṭ svāhā // 37.78 //

ap37.-79 eṣā vikāsinī mantra[5639] anena mudreṇa saṃyuktā sarvakarmikā bhavati / grahāviṣṭānāṃ prajñāpayati / jalpāpayati grahagṛhītāṃ kravyādakaśmalagṛhītānāṃ viṣamūrchitānāṃ vā / yathā yathā prayujyate tathā tathā tat sarvaṃ karoti / eṣa saṃkṣepataḥ sarvārthasaṃsādhanī vidyā vikāsinyā mudrayā yuktā / asiddhā ca kṣipram arthaṃ karoti // 37.79 //

ap37.-80 hastadvayasampuṭaṃ kṛtvā • antaritāṅgulisamaṃ kārayet / hṛdayamudrā / hṛdayaṃ saptavārān hṛdayam abhimantrya moktavyā / evaṃ sarvatra / mantraṃ cātra bhavati / oṁ godare vīra svāhā / tathāgatahṛdaya // 37.80 //

{S422}

ap37.-81 tad eva hastasampuṭaṃ vicchuritāṅgulim anyonyasarvāgrāṅgulimadhye suṣirā • uṣṇīṣamudrā / mantraṃ cātra bhavati / oṁ droṁ bandha svāhā / eṣa sarvakarmikaḥ // 37.81 //

ap37.-82 dakṣiṇahastenāṅguṣṭhaṃ muktaṃ muṣṭiṃ baddhvā khakharakamudrā / mantraṃ cātra bhavati / oṁ dhuna ajitaraṇa[5640] hūṁ / khakharakamantrā sarvakarmikaḥ // 37.82 // {V327}

ap37.-83 anenaiva mudrayā saṃyukta vāmaṃ cīvarasaṃsaktaṃ kṛtvā cīvaramudrā / mantraṃ cātra bhavati / oṁ rakṣa rakṣa sarvabuddhādhiṣṭhitātmacīvara svāhā / tathāgatacīvaraḥ / anenaiva mudreṇa sarvakarmāṃ karoti / cīvaraṃ cāsyābhimantrya prāvaret / subhago bhavati / mahārakṣā kṛtā bhavati / sarva-grahamātarapiśitāśinakravyādasakaśmalā sarvavighnāś ca dṛṣṭamātrā prapalāyante // 37.83 //

ap37.-84 vāmāṅguṣṭhadakṣiṇakaniṣṭhikānyonyāsaktau kṛtvādhaḥ • hastasampuṭādhāraḥ pātramudrā / mantraṃ cātra bhavati / oṁ lokapālādhiṣṭhita dhara dhāraya mahānubhāva buddhapātra svāhā / anenaiva mudreṇāyaṃ mantraḥ saṃyuktā sarvakarmikāḥ / bhojanakāle smartavyaḥ / sarvagaraviṣā na prabhavanti // 37.84 //

ap37.-85 karayugāvanaddhamuṣṭau tarjanyau madhyakuñcitau / eṣā sā cintāmaṇimudrā / mantraṃ cātra bhavati / oṁ tejo jvala sarvārthasādhaka sidhya sidhya cintāmaṇiratna hūṁ / cintāmaṇiratnam / anenaiva mudreṇa saṃyukto sarvakarmakaraṃ śubham // 37.85 //

ap37.-86 anena cābhimantrya sarvābharaṇālaṅkāraviśeṣān ābandhīta cātmano mahārakṣā kṛtā bhavati / paramasubhagaś ca bhavati / svayam alaṅkṛtya varma[5641] cābhimantrya saṅgrāmam avataret / na cāsya kāye śastraṃ nipatati / adhṛṣyo bhavati sarvaśatrūṇām / svasainyaṃ pālayate / parasainyaṃ cākrāmati / evam ādīni karmāṇi • aparimāṇāni • asiddha eva karoti // 37.86 //

ap37.-87 padmarāgamarakatādīnām anyatama ratnaviśeṣaṃ gṛhītvā • aṣṭaśatābhimantritaṃ kṛtvā dhvajāgre • ātmano śirasi vā hastiskandhe vā saṅgrāmaśīrṣeṇāvatīrṇo nābandhayitavyam / niyataṃ parasainyam ayuddhenaiva dṛṣṭvā bhaṅgam upajāyate / mahāṃstambhitatvaṃ vā bhavati / bhagnasainyā vā prapalāyante 'dhipatis teṣām // 37.87 // {S423}

ap37.-88 anyonyāsaktāṅgulimuṣṭiṃ kṛtvā madhyamāṅgulisthāne tayos tṛtīyaparvabhāge madhyakuñcite tarjany†onya† sa eṣā dharmacakramudrā / mantraṃ cātra bhavati / oṁ chinda bhinda hana daha dīptacakra hūṁ / dharmacakra // 37.88 //

ap37.-89 vāmapādamuktaka[5642]dakṣiṇajānubhūmisthaṃ vāmena pṛṣṭhataḥ prasārite prahārahastena dakṣiṇenāhuṅkṛtena sāvaṣṭambhaḥ / eṣā aparājitamudrā / mantraṃ cātra bhavati / oṁ hulu hulu caṇḍāli mātaṅgi svāhā / aparājitā

dharmacakrāparājitamantraḥ / ebhir eva mudraiḥ saṃyuktaiḥ sarvakarmikā bhavati / saṃkṣepataḥ sarvaduḥkhāni chindati / yathā yathā prayujyate tathā tathā sarvakarmāṇi kurvanti // 37.89 //

ap37.-90 veṇyotsaṅge tathaiva hastaṃ kṛtvā dakṣiṇena dharmadeśanāhastena tathāgataśaktimudrā bhavati / mantraṃ cātra bhavati / oṁ vijaye mahāśakti durdhari hūṁ phaṭ vijayini phaṭ maṅgale phaṭ / tathāgataśaktiḥ / anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati / sarvavighnān sarvaduṣṭān sarvaśatrūn sarvadevāṃś ca stambhayati / eṣā • aparyantaguṇā / yathā yathā prayujyate tathā tathā sarvakarmāṇi karoti // 37.90 //

ap37.-91 tathaiva hastau parasparāṅguli-r-uttānau karau tarjanyāgrau sūcyākāreṇa mīlitau viparyastam adhomukhaṃ lalāṭe nyaset / eṣā • ūrṇāmudrā buddhānāṃ bhagavatām ādibuddhaiḥ prakāśitā / mantraṃ cātra bhavati / namaḥ sarvatathāgatebhyo 'rhadbhyaḥ samyaksambuddhebhyaḥ / he he bandha bandha tiṣṭha tiṣṭha dhāraya {V328} dhāraya nirundha nirundha • ūrṇāmaṇi svāhā / tathāgatorṇāmantraḥ / anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati // 37.91 //

ap37.-92 gorocanayā lalāṭe tilakaṃ kṛtvā japatā śatrumadhye 'vataret / adhṛṣyo bhavati / sarvaduṣṭaiś ca na hiṃsate / saṅgrāmamadhyaṃ vā • avataret / parasenābhaṅgaṃ dṛṣṭvā karoti / nādṛṣṭvā • aparimāṇāṃ karmāṃ karoti / aparimāṇaiś ca buddhair bhagavadbhir bhāṣitā // 37.92 //

ap37.-93 añjali nirantaram anyonyāsaktāṃ kṛtvā tarjanyānyonyamadhyakuñcitau • aṅguṣṭhoṅguṣṭhau / eṣā tathāgatalocanā mudrā / mantraṃ cātra bhavati / oṁ ru ru sphuru jvala tiṣṭha siddhalocane sarvārthasādhani svāhā / {S424} eṣā tathāgatalocanā mantrā • anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati // 37.93 //

ap37.-94 akṣīṇy abhimantrya śatrumadhyam avataret / dṛṣṭamātrā vigataroṣā bhavanti / maitracittā hitaiṣiṇo bhavanti / mitratvam adhigacchanti / saṅgrāmaśīrṣo vā akṣiṇī-m-abhimantrya parasenāṃ nirīkṣayet / saumyacittā bhavanti / na pratipraharasamarthā ayuddhenaiva nivartanti / sāhāyyaṃ tāvat pratipadyante // 37.94 //

ap37.-95 ubhau hastau tathaiva pustakākārāṅguliracitau • anyonyāgrāśliṣṭau tiryak sthitau / eṣā prajñāpāramitā mudrā / mantraṃ cātra bhavati / namo bhagavati cārudarśane oṁ tha / eṣā bhagavatī prajñāpāramitā anenaiva mudreṇa saṃyuktā sarvakarmikā bhavati // 37.95 //

ap37.-96 mantraṃ japatā hṛdayaṃ parāmṛśet smṛtimān bhavati / duṣṭārimadhye japaṃ kurvan teṣāṃ cittam apaharati / saṅgrāmamadhye vā dvipadacatuṣpadādīṃ sattvāṃ pratyarthikāṃ vimohayati / cittavikṣepaṃ vā karoti / saṃkṣepataḥ • eṣā bhagavatī yathā yathā prayujyate tathā tathā sarvakarmāṇi karoti / saṃkṣepataḥ • aparyantaguṇā • aparyantaṃ cāsya kalpaṃ bhavati // 37.96 //

ap37.-97 aparyantās tathāgatānāṃ mudrā mantrāś ca bhavanti / yathā saṃnipātaparivarte[5643] coktaṃ tathāgatānāṃ parivārās te 'tra sarve mudrā mantrāś ca prayoktavyā / anyatra cāsaṅkhyeyāni kalpāni bhavanti / mudrā mantrāś ca te 'smiṃ kalparāje niyoktavyā // 37.97 //

ap37.-98 evaṃ padmakule padmamudreṇa sahitā / mantraṃ bhavati / oṁ jiḥ jiḥ jināṅgabhṛdbhayabhedine svāhā / eṣa mantraḥ • avalokiteśvarasya bodhisattvasya padmamudrayā saṃyuktaṃ sarvakarmikaṃ bhavati / anena japtena sarvaṃ padmakulaṃ japtaṃ bhavati / anena siddhena sarvaṃ padmakulaṃ siddhaṃ bhavati // 37.98 //

ap37.-99 paṇḍaravāsinyā vā mahāvidyayā / mantraṃ cātra bhavati / oṁ kaṭe vikaṭe nikaṭe kaṭaṅkaṭe kaṭavikaṭakaṭaṅkaṭe svāhā / mudreṇaiva yojayet padmamudreṇa vā sarvakarmikā bhavati / rakṣā ca kartavyā sarvaśmaśānagatena // 37.99 //

ap37.-100 evaṃ tārā bhrukuṭī candrā hayagrīvasyeti vidyārājasannipātaparivarte vā ye kathitāḥ sarvam asaṅkhyaṃ cā padmakulaṃ prayoktavyam mudrāmantraiś ca kalpavistaraiḥ // 37.100 //

ap37.-101 evaṃ vajrakula[5644] ubhayavajramudrāsahitam / mantraṃ cātra bhavati / hūṁ / eṣa vajrapāṇeḥ sākṣād anena sādhitena sarvaṃ vajrakulaṃ siddhaṃ bhavati / {S425} anena japtena sarvaṃ japtaṃ bhavati / ubhayavajramudrāsaṃyuktena pūrvanirdiṣṭena sādhakecchayā sarvakarmāṇi karoti viruddhāny api jinavaraiḥ sattvavaineyavaśāt / atikrūrataro 'yaṃ mahāyakṣaṃ // 37.101 //

ap37.-102 māmakyā vā kulandharyā mahāvidyāyāḥ sarvakarmāṇi karoti / {V329} mantraṃ cātra bhavati / oṁ kulandhari bandha bandha huṁ phaṭ / eṣā sarvakarmikā māmakī nāma mahāvidyā sarvabuddhair nirdiṣṭā / pūrvaprayuktena mudreṇa māmakyāyā mahāvidyayā saṃyuktā sarvakarmikā bhavati sādhakecchayā[5645] / nidānaparivarte[5646] pūrvanirdiṣṭe vajrapāṇiparivāreṇa sarvaṃ vāśeṣaṃ vajrikulaṃ mudrāmantramantrasaṃyogaiś cātra prayoktavyam // 37.102 //

ap37.-103 evaṃ rājakule gajagandhasya bodhisattvasya mantraṃ bhavati / oṁ gajāhvaye hūṁ khacare svāhā / pūrvanirdiṣṭena mudreṇa saṃyuktaḥ sarvakarmikaḥ / evaṃ pūrvavat sarvaṃ gajakulaḥ siddho bhavati // 37.103 //

ap37.-104 evaṃ samantabhadrasya mantraḥ / oṁ samāsama jinasuta mā vilamba hūṃ phaṭ // mahāsthānaprāptasya mantraḥ / tiṣṭha tiṣṭha mahāsthāne gatabodhaḥ samayam anusmara hūṁ phaṭ phaṭ svāhā // vimalagater mantraḥ / oṁ vimale vimale vimalamūrte[5647] dhaka dhaka samayam anusmara svāhā // 37.104 //

ap37.-105 gaganagañjasya mantraḥ sarvabodhisattvasya mudrāsaṃyuktaḥ sarvakarmiko bhavati / evam[5648] apāyajahasadāpraruditakṣitigarbharatnapāṇi-maitreyaprabhṛtīnāṃ daśabhūmi-m-anuprāptānāṃ sarvamahābodhisattvānām asaṅkhyeyānām / mudrā mantrāś cāsaṅkhyeyā bhavanti / tasmin kalparāje niyoktavyāni bhavanti // 37.105 //

ap37.-106 savistaratā sarvalaukikalokottarottaratā sarvalaukikāś ca sarvamantramudrākalpavistaro / mahāsamayā samayam anupraviṣṭā sarvakalpavikalpā ta iha kathitāni sādhyāś ca te iha sarvamantrāḥ // 37.106 //

ap37.-107 evaṃ maṇikulayakṣakuladivyāryakuleṣvapi prayoktavyāni / sarvatantramantramudrāś ca tryadhvāśritā eka eva kulaṃ bhavati nānyaṃ yad uta tathāgatakulam / tvaṃ ca mañjuśrīḥ kumāra tathāgatakule draṣṭavyaḥ // 37.107 //

ap37.-108 sarvabuddhabodhisattvāryaśrāvakapratyekabuddhāḥ sarvāś ca laukikalokottarāḥ sāsravānāsravamantrā mudrāvikalpās tathāgatakulāni praviṣṭā iti dhāraya / {S426} na tad vidyate mañjuśrīḥ sarvavimudrātantramantrarahasyaṃ yas tathāgatakule tathāgatasamaye • ananupraviṣṭaḥ[5649] / praviṣṭam eva mañjuśrīḥ kumāra dhāraya // 37.108 //

ap37.-109 yasmāt tathāgata agram ākhyāyate tasmāt tathāgatakulaṃ agram ākhyāyate / evaṃ tarhi mañjuśrīr ayaṃ kalparājā • ayaṃ ca kulāgraratnaḥ • ādimadbhir buddhaiḥ prakāśitaṃ deśitaṃ prasthāpitaṃ vivṛṇvīkṛtam // 37.109 //

ap37.-110 bhagavān saṃkusumitarājena bhagavatā śālarājendreṇa bhagavatā saṃkusumitagandhottamarājena bhagavatā ratnaketunā bhagavatā • amitābhena bhagavatā puṇyābhena kusumottamena saṅkusumena supuṣpeṇa • amitāyurjñānaviniścayarājendreṇa kanakamuninā kāśyapena krakucchandena[5650] śikhinā viśvabhuvā bhagavatā konākamuninā mayāpy etarhi śākyamuninā / prakāśitavān prakāśiṣyante ca // 37.110 //

ap37.-111 evam etad buddhaparamparāyātam ayaṃ tava mañjuśrīḥ kumāra kalparājā tathāgatakulāgraratnabhūtaṃ mahānuśaṃsaṃ niyataṃ dharmadhātuniśritam / na śakyam asyānuśaṃsaṃ kalpasahasreṇāpi kathayituṃ mahāguṇavistārā vistaraśaḥ kathayitum / dṛṣṭadharmavedanīyāḥ sāmparāyikabodhiparāyaṇāś ca vaktuṃ sarvasattvair vā śrotum tvatsadṛśaiḥ // 37.111 //

ap37.-112 evam asyāparimāṇā mahāguṇavistāraphalodayā dṛṣṭadhārmikasāmparāyikāś ca bhavanti / yaḥ kaścit śrāddhe • avicikitsaḥ • dhārayed vācayet[5651] smin tantre 'bhiyukto vikalpataḥ • {V330} mantraṃ sādhayed[5652] japed vāpi mudrāṃ vāpi badhnīyāt satatābhiyuktaś ca bhavet sa dṛṣṭa eva dharmair aṣṭau // 37.112 //

ap37.-113 guṇānuśaṃsāṃ pratilabhate / askhalitaś ca bhavati sarvapratyarthikaiḥ • apitu bhayaṃ cāsya na bhavati / viṣaṃ cāsya kāye nākrāmati / śastraṃ cāsya kāye na patati / buddhabodhisattvaiś cādhiṣṭhito bhavati / dīrghāyuḥ sukhamedhāvī bhavati / mañjuśriyaś cāsya kumarabhūtaḥ kalyāṇamitro bhavati / rātrau cāsya[5653] pratyayaṃ svapne darśanaṃ dadāti / sarvamantrāś cainaṃ rakṣante mudrāṃ cāsya svapne kathayanti / duṣṭarāṣṭraṃ duṣṭasattvānāṃ cāhitaiṣiṇām avadhyo bhavati / niyataṃ bodhiparāyaṇaḥ // 37.113 //

ap37.-114 ime 'ṣṭānuśaṃsā śrāddhasyāvicikitsato 'bhiyuktasya draṣṭavyāḥ / gṛhiṇo[5654] vā pravrajitasya vā striyasya vā puruṣasya vā mahāsattvānāṃ śāsanopakāriṇāṃ nānyeṣām / pāpakarmapravṛttānāṃ viparyastam adhastād bhavati {S427}

rauravādiṣu // 37.114 //

ap37.-115 yad uktaṃ pūrvāhne mudrābandhaḥ • dīrghāyuṣyatā jayeti / tathāgatamantraparivāreṇa hṛdayoṣṇīṣādyā locanādyāḥ mudrāḥ satkartavyam / mañjuśriyaḥ kumāra tvadīyamudrāmantrair vā tulyavīryā hy ete tulyaprabhāvā // 37.115 //

ap37.-116 yad uktaṃ śucinā śucisthāna[5655]sthiteneti / sthānaṃ madhyaṃ bhūpradeśam aśalyoparuddham apatitagomayopaliptaṃ sugandhaśuklapuṣpābhikīrṇam / tatra sthito mantraṃ japet[5656] / mudrāṃ badhnīyāt / nānyatra nānyeṣām / anyataram ekaṃ japen mudrāsahitam // 37.116 //

ap37.-117 yad uktaṃ śucineti astaṃ gate bhānoḥ snāyīta śucinā jalena niḥprāṇakena pratyagrāmbaranivāsī • uṣṇīṣakṛtarakṣaḥ • grāmyadharmavivarjī śucicaukṣarakṣarataḥ śubhaḥ[5657] // 37.117 //

ap37.-118 uṣṇīṣakṛtarakṣā vai-ś-cakrabandhānuvartinaḥ /
dhyātvā tathāgatān tatra svapne yāmavinirgate // 37.118 //

ap37.-119 kanyākartitasutreṇa brāhmaṇyā vā • aratisambhavāyā gṛhītvā • aṣṭaśatābhimantritaṃ kṛtvā • anena mantreṇa / oṁ hara hara bandha bandha śukradhāraṇi siddhārthe svāhā / māmakyayā mudrāsaṃyukto[5658] mantraṃ japet / tataḥ sūtrakaṃ kaṭyāṃ bandhayet / triguṇapariveṣṭitaṃ kṛtvā śukrabandhaḥ kṛto bhavati // 37.119 //

ap37.-120 kāmadhātveśvaro 'pi śaktaḥ svapne manovighātam utpādayituṃ kiṃ punaḥ svapnavināyakāḥ / vidhinā nāvidhinā sarāgasya na vītarāgasya kāmadhātveśvarasyāpi ṛṣiṇo duhitaraś ca • aśaktā manovighātam utpādayituṃ vividharūpadhāriṇyaḥ rāgiṇām / kiṃ punas tadanyaḥ striyaḥ • mānuṣāmānuṣodbhavāḥ // 37.120 //

ap37.-121 evaṃvidhinā prātar utthāya visarjya dantadhāvana mukhaṃ prakṣālya śucinā jalena snātvā niṣprāṇake vimalodakena pūrvavad vidhinā pūrvābhimukhasthitena mudrāṃ bandhīyāt / mantrāṃś ca japet // 37.121 //

ap37.-122 dīrghāyuṣo bhavati sarvakarmasamarthaḥ / mahāvyādhibhir mucyate / sarvajanapriyo bhavati / amitrāṇāṃ pratyaṅgiram upajāyate / dṛṣṭamātrāś ca sarvagrahakravyādakaśmalādayaḥ prapalāyante / parabalaṃ stambhayati / darśanamātreṇaiva sarvakarmāṃ karoti / śucināśucinā vidhānenāvidhānena • evam asya // 37.122 // {S428}

ap37.-123 asaṅkhyeyā mudrāmantragaṇaparivṛto 'yaṃ kalparājā / asaṅkhyeyaiś ca buddhair bhagavadbhir bhāṣitā bhāṣiṣyante ca / mayāpy etarhi śākyamuninā tathāgatenārhatā samyak sambuddhena bhāṣito {V331} mahatā parṣanmaṇḍalamadhye // 37.123 //

ap37.-124 tvam api kumāra mañjuśrīḥ sanniyukto 'yaṃśāsanaparisaṃrakṣaṇārthaṃ dharmadhātucirasaṃrakṣaṇārthaṃ ca mayi parinirvṛte dharmakoṭiniśrite bhūtakoṭiparyavasāne śāntībhūte // 37.124 //

ap37.-125 mahākaruṇāvarjitamānasena sattvānāṃ hitārthāya bhāṣito 'yaṃ mayā yugānte mahābhairave kāle vartamāne ratnatrayāpakāriṇāṃ duṣṭarājñāṃ duṣṭasattvānāṃ ca nivāraṇārthāya vinayanārthāya ca bhāṣito 'yaṃ kalparājā vistaravibhāgaśaḥ sarvasattvānām arthāyeti // 37.125 //

ap37.-126 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt saptatriṃśatimaḥ[5659] mantramudrāniyamakarmavidhi-paṭalavisaraḥ parisamāpta iti //

{S429} {V332}

ap38. Chapter A38

ap38.1 atha khalu bhagavāñ śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma / śṛṇu mañjuśrīḥ /

saṃkṣepato mudrāṇāṃ lakṣaṇaṃ mantrāṇāṃ ca savistaram / saṃkṣepataś ca maṇḍalānāṃ vidhiḥ samayānuvartanaṃ[5660] mudrāsthānaṃ ca teṣu vai / sarahasyaṃ sarvamantrāṇāṃ sarvatantreṣu[5661] maṇḍalam // 38.1 //

ap38.2 etat sarvaṃ purā proktaṃ sarvabuddhair maharddhikaiḥ /
mantrāṇāṃ gatimāhātmyaṃ kathitaṃ sarvakuleṣv api /
ādimadbhiḥ purābuddhaiḥ sattvānāṃ hitakāraṇāt // 38.2 //

ap38.3 pravartya mantracakraś ca dharmacakram anuttaram /
śānticakrānugā yātā bhūtakoṭiṃ samāśritāḥ /
śāntiṃ jagāma sarve te buddhā lokamaharddhikā // 38.3 //

ap38.4 etat sarvaṃ purā khyātam ādimadbhis tathāgataiḥ /
aham apy apaścime loke deśeyaṃ tvayi mañju śradhīḥ[5662] // 38.4 //

ap38.5 etat kṛtvā tadā vācyaṃ buddhasyedaṃ mahādyuteḥ /
kumāro mañjughoṣo vai prāñjaliṃ kṛtam agrataḥ // 38.5 //

ap38.6 uvāca vadatāṃ śreṣṭhaṃ sambuddhaṃ dvipadottamam /
vadasva dharmaṃ mahāprājña lokānāṃ hitakāraṇam // 38.6 //

ap38.7 saṃkṣepārtham avistāraṃ guṇamāhātmyaphalodayam /
evam uktas tu mañjuśrīs tūṣṇīmbhūtas tasthure // 38.7 //

ap38.8 atha brahmeśvaraḥ śrīmān kalaviṅkarutasvanaḥ /
kathayām āsa tat sarvaṃ mudrāmaṇḍalasaṃsthitam // 38.8 //

ap38.9 mantraṃ tantraṃ tadā kāle śuddhāvāsopari sthito /
kathayām āsa sambuddhaḥ śākyasiṃho narottamaḥ // 38.9 //

śṛṇu tvaṃ kumāra mañjuśrīḥ • mudrāṇāṃ vidhisambhavam /

ap38.10 mantrāṇāṃ tantrayuktīnāṃ guṇamāhātmyavistaram // 38.10 // {S430}

ap38.11 ādau sarva tathā cihnaṃ sattvāsattva yathā ca tam /
ākāraṃ caritaṃ ceṣṭā sarvam iṅgitabhāṣitam // 38.11 //

ap38.12 dvihastapādayor mūrdhnā ekahastāṅgulayojanā /
sarvaṃ taṃ mudrām iti proktaṃ ādibuddhaiḥ purātanaiḥ // 38.12 // {V333}

ap38.13 kalaśaṃ chatraṃ tathā padmaṃ dhvaja patākaṃ tathaiva ca /
matsya vajra tathā śaṅkhaḥ kumbhaś cakras tathaiva ca // 38.13 //

ap38.14 vividhā praharaṇā loke yāvantas te parikīrtitā /
utpalākāramudraṃ ca sarve te mudrānumaṇḍale // 38.14 //

ap38.15 anupūrvam iha sthitā tathaite vidhiyuktam udāhṛtā /
sadṛśākārasvarūpeṇa sarvāsāṃ caiva likhet sadā // 38.15 //

ap38.16 maṇḍale mudrām ity uktvā sāmānyeṣv eva sarvataḥ /
yathāsthānasuvinyastaṃ mudrās te parikīrtitāḥ // 38.16 //

ap38.17 maṇḍaleṣv eva sarveṣu svākāraṃ caiva yojayet /
cakravartī tathā cakram uṣṇīṣe sita-m-udbhave // 38.17 //

ap38.18 sitātapatraṃ mukhyena maṇḍale tu samālikhet /
buddhānāṃ dharmacakraṃ vai padmaṃ padmakule tathā // 38.18 //

ap38.19 vajraṃ vajrakule proktaṃ gajaṃ gajakulodbhave /
tathā maṇikule kumbhaṃ niyujyāt sarvamaṇḍale // 38.19 //

ap38.20 divyāryau ca kulau mukhyau śrīvatsasvastikau likhet /
ālikhed yakṣakule śreṣṭhe phalaṃ phalajasambhavam // 38.20 //

ap38.21 mahābrahme haṃsam ālikhya śakrasyāpi savajrakam /
maheśvarasya likhec chūlaṃ vṛṣaṃ cāpi samālikhet // 38.21 //

ap38.22 triśūlaṃ paṭṭiśaṃ cāpi skandasyāpi saśaktikam /
viṣṇoś cakram ālikhya gadāṃś cāpi sadānavām // 38.22 //

ap38.23 nānāpraharaṇā devā vividhāsanasambhavām /
yānā ca vividhāś cāpi teṣāṃ madhyaṃ likhet sadā // 38.23 // {S431}

ap38.24 sarūpasaṃkrāntipratibimbaṃ yathāsthitam /
eṣām anyataraṃ hy ekaṃ likhet sarvatra maṇḍale // 38.24 //

ap38.25 ekadvikasamāyuktā tṛprabhṛtyam asaṅkhyakā /
maṇḍalā jinavaraiḥ proktā vedikāpaṅktitatsamā // 38.25 //

ap38.-26 yam uddiśya[5663] maṇḍalaṃ proktaṃ taṃ madhye tu niveśayet /
ālikhej jinakule garbhe buddhaṃ vāpi sumadhyame // 38.26 //

ap38.-27 abhyantarasthaṃ tadā bimbaṃ śāstuno cāpi-m-ālikhet /
dvitīyaṃ padmakule nyastaṃ tṛtīyaṃ vajrakulaṃ likhet // 38.27 //

ap38.-28 evaṃ sarvaṃ[5664] tad ālikhya • anupūrvyā surāsurām /
sarvabhūmyāṃ tataḥ paścād yakṣarākṣasamānuṣām // 38.28 // {V334}

ap38.-29 tīrthikānāṃ tato likhya • anupūrvyā yathāsthitam /
dikpālāṃ ca tathālikhya sarvāṃś caiva vidhāgatām[5665] // 38.29 //

ap38.-30 saṃkṣepād ekabindus tu dviprabhṛtyam asaṅkhyakām /
ālikhen maṇḍalaṃ yāvad uparyantaṃ diśam āśritam // 38.30 //

ap38.-31 aprameya tadā proktā kṣmā talo maṇḍale 'sya vai /
ekabinduprabhṛtyādi • aparyante vasudhātale // 38.31 //

ap38.-32 maṇḍalasya vidhiḥ prokto nirdiṣṭaṃ trividhasya tu /
uttamaṃ madhyamaṃ caiva kanyasaṃ caiva kīrtitam // 38.32 //

ap38.-33 uttame • uttamā siddhir madhyame madhya • udāhṛtam /
kanyase kṣudrasiddhis tu kathitaṃ jinavaraiḥ purā // 38.33 //

ap38.-34 tridhā sarve manobhiś ca siddhir uktā jinottamaiḥ /
mahāsattvair mahāsiddhir madhyasattve tu madhyamā /
tṛtīyā kṣudrajantūnāṃ kṣudrakarma udāhṛtam // 38.34 //

ap38.-35 cittaṃ prasāde buddhatvam uttame saphalodayam /
niyataṃ prāpyate sattvo maṇḍalādarśanena vai // 38.35 //

ap38.-36 madhyacittas tadā kāle pratyekaṃ bodhim āpnuyāt // {S432}
itare niyataṃ proktāṃ śrāvakatvam anādarāt // 38.36 //

ap38.-37 abandhyaṃ phalamāhātmyaṃ gatiśānti • udāhṛtam /
maṇḍalādarśanasvargaṃ niyataṃ tasya bhaviṣyati // 38.37 //

ap38.-38 evaṃ[5666] mudrāvarāṃ sarvāṃ mantrāś caiva savistarām /
niyuktās trividhāś caiva triḥprakārā sukhāvahā /
mudrā maṇḍalā proktā mantrāṇāṃ kathyate hitam // 38.38 //

ap38.-39 ekākṣaraprabhṛtyādi yāvatsaṅkhyaṃ pramāṇataḥ /
kathitā vacanā mantre yāvantyas tā prakīrtitāḥ // 38.39 //

ap38.-40 vāk pralāpāṃ ruditaṃ hasitaṃ kranditaṃ tathā /
sarvajalpaprajalpaṃ vā sarvamantrahitaṃ bhavet // 38.40 //

ap38.-41 trividhā te ca mantrāś ca triprakārā samoditā /
yathaiva maṇḍale khyātaḥ mudrāmantreṣu vai tathā // 38.41 //

ap38.-42 vidhir eṣā samāyuktā nirdiṣṭā lokanāyakaiḥ /
tathaiva tat tridhā yāti • anekadhā cāpi sahasradhā // 38.42 //

ap38.-43 trividhaṃ triḥprakāraṃ tu tridhā caivam asaṅkhyakāḥ /
cittāyataṃ hi mantraṃ vai na mantraṃ cittavarjitam // 38.43 // {V335}

ap38.-44 cittamantrasamāyuktaḥ saṃyuktaḥ sādhayiṣyati /
tathāgatakule ye mantrā ye ca padmakule tathā // 38.44 //

ap38.-45 ye ca vajrakule[5667] gītā kuleṣv eva ca-m-āparaiḥ /
salaukikā sarvamantrā vai sarve ta iha niḥsṛtāḥ // 38.45 //

ap38.-46 jine jinasutair yo mantro bhāṣitaḥ sattvakāraṇāt /
tāṃ japed yo 'bhiyuktaś ca niyataṃ buddho hi so bhavet // 38.46 //

ap38.-47 madhyasthā ye tu mantrā vai taṃ japed yo 'bhijāpinaḥ /
pratyekabuddha ākhyāto niyataṃ tasya gotrataḥ // 38.47 //

ap38.-48 ye 'nyamantre pravṛttā vai pratyekārhabhāṣitaiḥ /
salaukikaiś ca sattve vai • abhiyukto mantrajāpinaḥ / {S433}
sa bhaven niyataṃ gotrastho śrāvakāṇāṃ maharddhikām // 38.48 //

ap38.-49 tatrāpi karma prayoktavyaḥ • utkṛṣṭe 'dhamamadhyame /
śāntike buddhabodhiḥ syāt pauṣṭike vāpi khaḍginām /
itaraiḥ kṣudramantrais tu śrāvako bodhim ucyate // 38.49 //

ap38.-50 tatrāpi cittaṃ draṣṭavyaṃ tat tridhā paribhidyate /
punaś ca bhidyate bahudhā • asaṅkhyaṃ cāpi bhedata iti // 38.50 //

ap38.-51 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād aṣṭatriṃśatimo[5668] mudrāmaṇḍalatantrasarvakarma-vidhipaṭalavisaraḥ parisamāpta iti //
{S547} {V427}

ap50. Chapter A50

ap50.1 [5669]atha khalu bhagavān vajrapāṇir yakṣasenāpatis tasyāṃ parṣadi sannipatito 'bhūt / sannisaṇṇaḥ • utthāyāsanād ekāṃśam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya sa yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat // 50.1 //

ap50.2 yo hi bhagavan mañjuśriyā kumarabhūtena krodharājā yamāntako nāma bhāṣitaḥ tasya kalpaṃ vistaraśo bhagavatā na prakāśitam / nāpi mañjuśriyā kumarabhūtena / ahaṃ bhagavan paścimatā janatām avekṣya bhagavatā parinirvṛte śāsanāntardhānakālasamaye vartamāne mahābhairavakāle yugādhame sarvaśrāvakapratyekabuddhavinirmukte buddhakṣetre tathāgataśāsanasaṃrakṣaṇārthaṃ dharmadhātucirasthityarthaṃ sarvaduṣṭarājñāṃ nivāraṇārthaṃ ratnatrayāpakāriṇāṃ nigrahārthaṃ vaineyasattvakauśalācintyabodhisattvacaryāparipūraṇārtham acintyasattvapāka-m-abhinirharaṇārthaṃ ca // 50.2 //

ap50.3 paścime bhagavan kāle paścime sugata samaye śāsanavipralope vartamāne ya imaṃ yamāntakaṃ nāma krodharājānaṃ yathāvidhi kalpavinirdiṣṭaṃ prayokṣyati tasya siddhir bhaviṣyati / niyataṃ ca duṣṭarājñāṃ śāsanāpakāriṇāṃ ca sattvānāṃ mahāyakṣāṇāṃ mahotsāhināṃ nigrahānugrahapravṛttānāṃ mahākaruṇāvirahitānāṃ teṣām ayaṃ krodharājā prayoktavyaḥ nānyeṣām // 50.3 //

ap50.4 atha bhagavān tūṣṇīmbhāvena buddhavikurvaṇādhiṣṭhānaṃ nāma samādhiṃ samāpadyate sma / mañjuśrīḥ kumarabhūto 'pi tūṣṇīmbhāvena sthito 'bhūt / sarvāvantaś ca parṣanmaṇḍala ṣaḍvikāraṃ prakampam ajāyata // 50.4 // {S548}

ap50.5 bhītāś ca devasaṅghā uttrastāḥ sarvabāleśāḥ /
sarvadevāś ca nāgāś ca dānavendrāḥ samātarāḥ // 50.5 //

ap50.6 sarve ca grahamukhyādyā devasaṅghāḥ prakampire /
mānuṣā prakampe bhinnamanaso duṣṭacittāś ca pūtanāḥ // 50.6 //

ap50.7 ārtā bhītās tatas te vai raudracittā narādhipāḥ /
śaraṇaṃ te tadā jagmur dharmarājasya śāsanam // 50.7 //

ap50.8 guhyakendrasya yakṣasya vajrapāṇimahādyuteḥ /
mañjughoṣasya te bhītāḥ kumārasyaiva mantrarāṭ /
samayaṃ ca tadā cakre mañjughoṣasya antike // 50.8 //

ap50.9 paritrāyasva bho bāla sarvasattvānukampaka /
nirdahiṣyāmi no • adya krūramantraiḥ sudāruṇaiḥ /
krodhena mūrcchitā hy adya pratiṣṭhāma mahītale // 50.9 //

ap50.-10 tatas tān bodhisattvā vai bālarūpī mahādyutiḥ /
mā bhaiṣṭhatha surāḥ sarve yakṣarākṣasadānavā // 50.10 //

ap50.-11 samayaṃ vo mayā hy uktaḥ • alaṅghyaḥ sarvadevataiḥ /
mānuṣāmānuṣāś cāpi sarvabhūtais tu kevalaiḥ // 50.11 // {V428}

maitracitta sadā bhūtvā tanmantraṃ smarate sadā /

ap50.-12 sambuddhaṃ dvipadām agryaṃ śākyasiṃhaṃ narottamam // 50.12 //

ap50.-13 tenaiva bhāṣitaṃ mantram uṣṇīṣādyāḥ salocanāḥ /
trailokyaguravaś cakrī tejorāśiṃ jayodbhavam // 50.13 //

ap50.-14 vijayoṣṇīṣamantrādyāṃ padmapāṇiṃ salokitam /
avalokitanāthaṃ ca bhṛkuṭī tārāṃ yaśasvinīm // 50.14 //

ap50.-15 devīṃ ca sitavāsinyāṃ mahāśvetā yaśovatīm /
vidyāṃ bhogavatīṃ cāpi hayagrīvaś ca mantrarāṭ // 50.15 //

ap50.-16 ete hy abjakule mantrā pradhānā jinaniḥsṛtā /
ekākṣaraś cakravartī vā mantrāṇām adhipatiṃ prabhum // 50.16 // {S549}

ap50.-17 smṛtvā devadevaṃ ca mantranāthaṃ mahādyutim /
krodha-m-aprabhavo tasya yamānto nāma nāmataḥ // 50.17 //

ap50.-18 avalokitanāthasya cetāṃsi karuṇodayāḥ /
mahākaruṇākṛṣṭamanaso pūrvabuddhaiḥ prakāśitā // 50.18 //

ap50.-19 sā tārā tārayate jantūn avalokitabhāṣitā /
vidyā samādhijā • āryā stryākhyā saṃjñārūpiṇī // 50.19 //

ap50.-20 bodhisattvo 'tha carate bodhicārikām[5670] uttamām /
lokadhātusahasrāṇi • asaṅkhyā bahudhā punaḥ // 50.20 //

ap50.-21 paryaṭanta tadā devī sattvānāṃ hitakāraṇā /
strīrūpadhāriṇī bhūtvā mantrarūpeṇa dehinām // 50.21 //

ap50.-22 vineyān tadā[5671] sattvān bodhiyāne ti yojayet /
caryā bodhisattvānām acinteyaṃ prakāśitā // 50.22 //

ap50.-23 vajrapāṇiṃ tathā vīraṃ mantrāṇām adhipatiṃ smaret /
māmakīṃ kulandharīṃ[5672] devīṃ trailokyapratipūjitām // 50.23 //

ap50.-24 śṛṅkhalā[5673] mekhalāṃ caiva vajramuṣṭiṃ yaśasvinīm /
krodhendratilakaṃ śatruṃ nīladaṇḍaṃ sabhairavam // 50.24 //

ap50.-25 ete dūtigaṇāḥ krodhāḥ vidyādhyakṣāḥ prakīrtitāḥ /
pradhānā vajrakule sarve • asmadrakṣitā hi te // 50.25 //

ap50.-26 gajagandhaṃ tathā loke bodhisattvaṃ maharddhikam /
mahāsthānagataṃ dhīmaṃ bodhisattvaṃ maharddhikam // 50.26 //

ap50.-27 jyeṣṭhaṃ tanayamukhyaṃ tu samantabhadraṃ suśobhanam /
yaḥ smaret tadā kāle bhayaṃ teṣāṃ na vidyate // 50.27 // {V429}

ap50.-28 māṇibhadraṃ tathā nityaṃ jambhalaṃ yakṣam uttamam / sarvaśrāvakapratyekaṃ buddhānāṃ ca kuto bhayam // 50.28 //

ap50.-29 smaraṇāt pūjanāt teṣāṃ mahārakṣā prakīrtitā / bṛhat phalaṃ tadā devāṃ puṇyābhāṃ ca • asaṃjñakā // 50.29 // {S550}

ap50.-30 strīrūpadhāriṇāṃ devīṃ vītarāgāṃ maharddhikām / ratnatraye ca pūjāṃ vai prasannā jinaśāsane // 50.30 //

ap50.-31 teṣāṃ na vidyate kiñcit mitrāmitrabhayaṃ tadā[5674] / samayaṃ tatra • ity uktaḥ • alaṅghyaṃ sarvamantribhiḥ // 50.31 //

ap50.-32 etat krodhavare khyātaṃ yamāntasyaiva varṇite / samaye ca sthitāṃ sattvām abhakṣāḥ sarvamānuṣāḥ // 50.32 //

ap50.-33 tatas te hṛṣṭamanasaḥ sarve devā hy amānuṣāḥ / samaye tasthire sarve jinaputrānubuddhinā // 50.33 //

ap50.-34 yakṣasenāpatiḥ kruddhaḥ vacanaṃ cet parābhavam / samprakampya tadā sarvāṃ lokadhātum asaṅkhyakām // 50.34 //

ap50.-35 nirarthaṃ krodharājaṃ tu kim artham idaṃ prakāśitam / jinaputrais tadā pūrvaṃ sattvānāṃ vinayakāraṇāt // 50.35 //

ap50.-36 prabhāvaṃ krodharājasya • udyaṣṭaṃ ca purātanam / evam uktvā[5675] tato vajrī vajraṃ nikṣipya tasthure // 50.36 //

ap50.-37 tataḥ prahasya matimān bālarūpī maharddhikaḥ / kumāro mañjughoṣo vai imāṃ vācam udīrayet // 50.37 //

ap50.-38 mā praduṣya mahāyakṣa vajrapāṇi maharddhika / mayā prakāśito hy eṣa krodharājo maharddhikaḥ // 50.38 //

ap50.-39 tavaiva mantraṃ dāsyāmi yathecchaṃ samprakāśaya / tvayā na śakyaṃ krodhasya prabhāvaṃ parikīrtitam // 50.39 //

ap50.-40 tvayaiva[5676] saṃsthito hy eṣa dehastha iha dṛśyate / ākṛṣṭas tena vai tubhyaṃ hṛdayaṃ te yadi pṛcchasi // 50.40 //

ap50.-41 na śakyaṃ nivartituṃ hy atra krodhāviṣṭo hi vai prabho / yathecchaṃ samprakāśaya svasamayaṃ tyaktvānumanyataḥ // 50.41 //

ap50.-42 asnāte prasupte ca grāmyadharmānuvartite / tailābhyakte • arakṣe ca duṣṭacitteṣu vā sadā // 50.42 // {S551}

ap50.-43 tyakto mantravaraiḥ sarvair aprasanneṣu śāsane / vaicikitso tathā martyo • aśrāddheṣu duḥsthite // 50.43 // {V430}

ap50.-44 saddharmaratnasaṅghe ca pratikṣeptā[5677] 'samāhite[5678] / nagnake ca sadocchiṣṭe • aśucyācāragocare // 50.44 //

ap50.-45 agupte hy amantrayukte ca nityocchiṣṭe hi nirghṛṇe / devāvasathacaityeṣu vihārāṅgaṇamaṇḍale // 50.45 //

ap50.-46 maithunābhiratā tatra teṣāṃ krodho vināśayet / samayabhraṣṭāprasannāś ca mantrayuktim ajānakā // 50.46 //

ap50.-47 iṣiskhalitagatācārā teṣāṃ krodho nipātayet / sarveṣāṃ mānuṣāṃ loke apramādo na vidyate // 50.47 //

ap50.-48 pramādam abhirāginyaḥ samayabhraṃśānucchidriṇe / hanyante krodharājena • aprayuktais tu mantribhiḥ // 50.48 //

ap50.-49 sarvathā bāliśāḥ sarve pramādā vaśagāminaḥ / vītarāgāṃ sadā muktvā pratyekārhaśrāvakām // 50.49 //

ap50.-50 sarve vai krodharājasya vadhyā daṇḍyāś ca sarvataḥ / evam uktās tu mañjuśrī karuṇāviṣṭena cetasām // 50.50 //

ap50.-51 acintyaṃ carya buddhānāṃ bodhisattvāṃ maharddhikām / evam uktvā tataḥ sarvāṃ tūṣṇīmbhūto hi tasthure // 50.51 //

ap50.-52 atha vajradharaḥ śrīmān bhūyo vajraṃ parāmṛśet / gṛhya vajraṃ tadā tuṣṭo labdhvānujñāṃ prabhāṣata iti // 50.52 //

ap50.-53 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrāt pañcāśo[5679] yamāntakakrodharājaparivarṇanamantra-māhātmyaniyamapaṭalavisaraḥ parisamāpta iti //
{S552} {V431} {A13v1}[5680]

ap51. Chapter A51

ap51.1 atha khalu vajrapāṇir guhyakādhipatiḥ sarvāvantaṃ mahāparṣanmaṇḍalam avalokya sarvāṃs tān śuddhāvāsoparinisaṇṇān bhūtasaṅghān āmantrayate sma // 51.1 //

ap51.2 śṛṇvantu bhavanto mārṣā yamāntakasya krodharājasyāparimitabalaparākramasya durdāntadamakasya vaivasvatajīvitāntakarasya duṣṭasattvanigrahatatparasya mahābodhisattvasya mañjuśriyabhāṣitasya • ādau[5681] tāvat paṭavidhānaṃ bhavati // 51.2 //

ap51.3 na tithir na ca nakṣatraṃ nopavāso vidhīyate / arīṇāṃ bhaya[5682] utpanne paṭam etaṃ likhāpayet // 51.3 //

ap51.4 gṛhya kṛṣṇe niśā pakṣe caturdaśyāṣṭamau tithau /
śmaśāne mṛtakaṃ prāpya brāhmaṇasya • ambaram // 51.4 //

ap51.5 tam[5683] gṛhya tato rātrau • asṛṇāṃ raṅgayet tataḥ /
bhūyo jalaśaucaṃ tu suśuṣkaṃ[5684] kārayet tataḥ // 51.5 //

ap51.6 krūraṃ citrakaraṃ kruddhaṃ bhīṣaṇe cāpi lekhayet[5685] /
śmaśāne kṛṣṇapakṣe ca trirātreṇaiva samāpayet // 51.6 //

ap51.7 aṣṭamīṃ caturdaśīṃ[5686] rātrau mahāvasādīpadīpitaḥ /
tatra sthitaś citrakaro dakṣiṇābhimukhaḥ sadā // 51.7 //

ap51.8 kapāle mānuṣāsīne kṛtarakṣe[5687] samāhite /
svayaṃ vā • ālikhen mantrī • ari[5688]duḥkhabhayārditaḥ // 51.8 //

ap51.9 prathame rātrim ārabdhe • arīṇāṃ[5689] mahad bhayam[5690] /
dvitīye mahājvareṇāpi • āviṣṭaḥ śatrumūrcchitaḥ // 51.9 //

ap51.-10 tṛtīye muñcate prāṇān paralokagato bhavet /
kutas tasya bhavec chānti aprasannena mantriṇā // 51.10 //

ap51.-11 dehaṃ śuṣyati śatror vai gṛhabhaṅgopajāyate / {A14r}
likhanāt paṭam evaṃ[5691] tu yamāntasya[5692] mahābhaye // 51.11 //

ap51.-12 ṣaṇmukhaṃ ṣaṭcaraṇaṃ lekhyaṃ kṛṣṇavarṇaṃ vṛkodaram /
kapālamālādharaṃ[5693] kruddhaṃ vyāghracarmanivasanam // 51.12 // {S553}

ap51.-13 nānāpraharaṇaṃ ghoraṃ daṇḍahastaṃ bhayānakam /
raktanetraṃ saroṣaṃ ca trinetragaticihnitam // 51.13 //

ap51.-14 ūrdhvakeśaṃ sajvālaṃ[5694] vai dhūmravarṇaṃ kvacit tathā /
kṛṣṇāñjananibhaṃ ghoraṃ prāvṛṇmeghasamaprabham // 51.14 //

ap51.-15 kṛtāntarūpasaṅkāśaṃ mahiṣārūḍhaṃ tv ālikhet /
krūrakarmamahābhīmaṃ rudraraudrapraghātakam[5695] // 51.15 // {V432}

ap51.-16 yamajīvitanāśaṃ vai • udyantaṃ sattvaghātakam /
krūraṃ bhṛśaṃ[5696] sakarmāṇaṃ[5697] bhīṣaṇam[5698] atidāruṇam // 51.16 //

ap51.-17 bhayasyāpi bhayatrāsaṃ mārakaṃ sarvadehinām /
etat kruddhavaraṃ likhya • ātmaśoṇitavarṇakaiḥ // 51.17 //

ap51.-18 vyatimiśram ujjvalair lekhya mahāvasāgavyamiśritaiḥ /
kapālabhājanaiś cāpi mānuṣāsthisusambhavaiḥ // 51.18 //

ap51.-19 kūrcakair vartitair[5699] yukto[5700] mṛtakeśasusambhavaiḥ /
abhuñjānas tato lekhya[5701] svayaṃ vā citrakareṇa vā // 51.19 //

ap51.-20 prabhūtabalipuṣpādyaiḥ • rakta[5702]mālyair varacandanaiḥ /
mahāmāṃsavasādhūpair vasādīpaiś ca bhūṣitam /
kārayet paṭavaram ādau • ante madhye ca pūjanā // 51.20 //

ap51.-21 parisphuṭaṃ tu paṭaṃ kṛtvā vittaṃ dattvā tu śilpine /
prabhūtaṃ cāpi mūlyaṃ vai yena vā tuṣyate sadā /
avandhyaṃ[5703] tasya kartavyaṃ dharmaṃ[5704] cāpi mahābhayāt[5705] // 51.21 //

ap51.-22 yathepsitaṃ tasya kurvīta vīramūlyaṃ samāsataḥ /
saphalaṃ śilpine karma nirāmiṣaṃ cāpi varjayet // 51.22 //

ap51.-23 tathā tathā prayuñjīta yathāsau sampratuṣyate /
mahārakṣā ca kartavyā anyathā mriyate hy asau // 51.23 //

ap51.-24 sakuṭumbo naśyate karmī • ātmanaś cāpi rakṣayet / {A14v}
japtavidyena kartavyaṃ nānyeṣāṃ vidhir ucyate // 51.24 // {S554}

ap51.-25 parisphuṭaṃ tu paṭaṃ kṛtvā dṛṣṭvā vā manasepsitam /
sarvāṃ ca kārayet karmāṃ raudrāṃ śatrūpaghātakām[5706] // 51.25 //

ap51.-26 gṛhya paṭavaraṃ gacched yatheṣṭaṃ yatra[5707] vāñchitam /
mahāpakṣāṃ[5708] mahārājñāṃ mahāvittasagarvitām // 51.26 //

ap51.-27 mahāmānātimānānāṃ krūrāṃ krūrakarmiṇām /
ratnatrayāpakārīṇāṃ nāstikyāṃ mantravarjitām /
apūjakānāṃ[5709] tu mantrāṇāṃ tadbhaktāśritanindakām // 51.27 //

ap51.-28 jāpināṃ nindakā ye ca teṣāṃ caiva parābhavā /
teṣāṃ prayogaḥ kartavyaḥ • vidhidṛṣṭena karmaṇā // 51.28 //

ap51.-29 adharmiṣṭhāṃ tathā nityaṃ[5710] sarvasattvānutāpinām[5711] /
teṣāṃ[5712] karma prayuñjīta sadyaḥ prāṇoparodhinam // 51.29 // {V433}

ap51.-30 gṛhyāriṣṭa[5713]phalaṃ patraṃ tvacaṃ cāpi samūlataḥ /
kāñjikam āmla[5714]saṃyuktaṃ mānuṣāsthisacūrṇitam // 51.30 //

ap51.-31 kaṭutailaviṣaṃ caiva • amla[5715]vetasam ārdrakam /
rājikaṃ rudhiraṃ caiva mānuṣodbhavasambhavam // 51.31 //

ap51.-32 gṛhya sarvaṃ samāyuktaṃ paṭaṃ sthāpya vivekataḥ /
dakṣiṇābhimukho bhūtvā paṭaś cāpi udaṅmukhaḥ // 51.32 //

ap51.-33 kṛtvāgnikuṇḍaṃ yatheṣṭaṃ vai śuṣka[5716]kāṣṭhaiḥ kaṭu-m-udbhavaiḥ /
jvālayet[5717] kaṭakaiś[5718] cāpi tasmiṃ kuṇḍe samāhitaḥ /
juhyāt[5719] sarvasamāyuktaṃ vidhinirdiṣṭahaumikam // 51.33 //

ap51.-34 agnim[5720] āhūya mantrais tu krodharājasya vai punaḥ / baddhvā śūlamudraṃ tu sarvakarmeṣu vā • iha // 51.34 //

ap51.-35 sahasrāṣṭam āhutiṃ dadyād agnikuṇḍe saroṣataḥ / prathame putramaraṇaṃ sandhe[5721] prāpte tu taṃ bhavet // 51.35 //

ap51.-36 dvitīye cāpi bhāryā vai pārṣadyāḥ sanāyakāḥ / tṛtīye maraṇaṃ tasya yasyoddiśyaṃ hi tat kṛtam // 51.36 // {S555}

ap51.-37 ardharātre yadā jāpaḥ kriyate paṭasannidhau / śatrūṇāṃ ca vadhārthāya tat tathaivānuvartate // 51.37 //

ap51.-38 rāṣṭrabhaṅgaṃ {A15r} bhavet tasya senāyāṃ mārisambhavam / agnidāhaṃ mahāvātaṃ mahāvṛṣṭiś ca jāyate // 51.38 //

ap51.-39 samastaṃ sarvataś cakraṃ paracakreṇa hanyate / vividhopadravā tasya mahāvyādhisamākulam // 51.39 //

ap51.-40 dehaṃ śuṣyati sarvaṃ vai tasya rājño na saṃśayaḥ / amānuṣākīrṇa sarvantaṃ gṛhaṃ tasya samākulam // 51.40 //

ap51.-41 dhṛtiṃ na labhate śayyām āvartaṃ ca mahītale / rākṣasaiḥ pretakravyādaiḥ gṛhaṃ tasya samāvṛtam // 51.41 //

ap51.-42 ārto bibheti sarvatra tīvraduḥkhaiḥ suduḥkhitaḥ / aśaktā rakṣituṃ tasya maheśvarādyā bhuvi devatā // 51.42 //

ap51.-43 brahmādyā lokapālāś ca śakrādyā tridaśeśvarāḥ / sarvamantrāḥ sarvadevāś ca sarvalaukikasambhavāḥ[5722] // 51.43 //

ap51.-44 duṣṭāre mānine kruddhe tadantaṃ tasya jīvitam / ardharātre tu madhyāhne bhāṣito yatra jāpinaḥ / kruddho vaivasvataḥ sākṣād yamarājāvakalpate // 51.44 // {V434}

ap51.-45 yatheṣṭaṃ kṛṣṇapakṣe ca paṭaṃ saṃsthāpya mahītale / mahatiṃ pūjāṃ baliṃ kṛtvā śmaśānāraṇyasambhave // 51.45 //

ap51.-46 ekavṛkṣe tathā liṅge śaile prānte guhāsu vā / ekākī • advitīyaś[5723] ca sadā karma samārabhet // 51.46 //

ap51.-47 mahāraṇye vivikte ca śūnye devakuleṣu ca / śūnye mandire nadyām ambudhes taṭam āśritaḥ[5724] // 51.47 //

ap51.-48 tatra deśe samīpe vā tatrastho[5725] vā yathepsitam / yojanāśatam abhyantara[5726] sadā karmāṇi kārayet // 51.48 //

etatpramāṇakarmāṇi kārayec chucinā sadā / {S556}

ap51.-49 aprameyasthito vāpi gataḍeśāmitaḥ śuciḥ // 51.49 //

ap51.-50 acintya[5727]mantraviṣaye • acintyaṃ mantragocaram /
acintyo • ṛddhi mantrāṇām acintyaṃ siddhi jāpinām /
acintyaṃ dṛśyate karma phalaṃ cāpi • acintyakam // 51.50 //

ap51.-51 acintyaṃ[5728] krodharājasya yamāntakasya mahātmane /
karmaṃ ca[5729] • ṛddhiviṣayaṃ vikurvaṇaṃ ca mahodayam / {A15v}
acintyaṃ jāpiṇāṃ[5730] siddhir dṛśyate ha mahītale // 51.51 //

ap51.-52 aśaktā rakṣituṃ[5731] sarve bodhisattvā maharddhikāḥ /
kiṃ punar laukikā mantrāḥ sagrahā mātarāś ca tāḥ // 51.52 //

ap51.-53 īśānaś ca saviṣṇur vā sa ca skando purandaraḥ /
samaye dhāritā te 'pi sajinā jinaputrakāḥ // 51.53 //

ap51.-54 bodhisattvā mahātmāno daśabhūmisamāśritāḥ /
pratyekabuddhā hy arhanta vītarāgā maharddhikāḥ /
aśaktā rakṣituṃ[5732] te 'pi samayaṃ taiḥ purā kṛtam // 51.54 //

ap51.-55 saṃkṣepeṇa tu vakṣyāmi śṛṇudhvaṃ bhūti[5733]kāṃkṣiṇā /
nānyo nivartane[5734] śaktaḥ • aprasannena jāpine /
kutas tasya bhavec chāntir atuṣṭe[5735] mantravare[5736] • iha // 51.55 //

ap51.-56 yadā prasannamanasaḥ karuṇārdro[5737] vā bhavet kadā /
jāpinaḥ krodharājasya yamāntasya mahātmane /
tadāsau[5738] labhate śāntiṃ dhṛtiṃ vā jīvadhāraṇam // 51.56 //

ap51.-57 picumardaṃ[5739] kaṭutailaṃ ca kāñjikaṃ viṣapañcakam[5740] /
rudhiraṃ mānuṣaṃ māṃsaṃ lavaṇaṃ trikaṭukaṃ punaḥ // 51.57 // {V435}

ap51.-58 rājikaṃ[5741] śaṅkhacūrṇaṃ ca[5742] • amlavetasam ārdrakam /
dhurdhūrakasya[5743] tu mūlāni kośātakyās[5744] tathaiva ca // 51.58 //

ap51.-59 eraṇḍamūlaṃ yavakṣāraṃ kusumbhaṃ cāpi kaṇṭakam /
madanodbhavamūlaṃ ca laśunaṃ gṛñjanakaṃ tathā // 51.59 // {S557}

ap51.-60 palāśa[5745]śākhoṭakaṃ caiva palaṇḍuṃ sasurāsavā /
sarvāny etāni samaṃ kṛtvā juhuyād agnau paṭasannidhau // 51.60 //

ap51.-61 hute sahasra-m-aṣṭe tu śatrunāśaḥ samūlataḥ /
sarvān vārijanān[5746] hanyāt[5747] pāriṣadyān sutāsutān[5748] // 51.61 //

ap51.-62 samūloddharaṇaṃ tasya dvitīye sandhye tu juhvatā /
tṛtīye samanuprāpte sandhye juhvata jāpinā // 51.62 //

ap51.-63 durbhikṣaṃ bhavate tasya jane cāpi sanaigame /
anāvṛṣṭimahāmāryaḥ • rākṣasākīrṇasarvataḥ // 51.63 //

ap51.-64 agnidāhaṃ śilāpātaṃ vajranirghātasāśaniḥ /
janapadaṃ deśaviṣayaṃ vā[5749] tasya narādhipe // 51.64 // {A16r}

ap51.-65 bahvopadravasampātaṃ paracakrāgamaṃ tathā /
anekadhā bahudhāś cāpi tasya deśe • upadravāḥ /
jāyante vividhākārāḥ • mahālakṣmīpraṇāśanaiḥ[5750] // 51.65 //

ap51.-66 dhurdhūraka[5751]mūlaṃ juhuyād ekam unmattis[5752] tasya jāyate /
kaṭukaṃ juhvato nityaṃ mahādāhena gṛhyate /
atyamlaṃ[5753] juhvato-m-agnau mahājvaraṃ śītasambhavam // 51.66 //

ap51.-67 sambhavet tasya dehasthaḥ[5754] • duṣṭarājñāṃ balagarvitām /
mahāpakṣāṃ[5755] balināṃ[5756] krūrāṃ mahāsainyasamāśritām /
dvirātre saptarātre vā maraṇaṃ tasya jīvitam // 51.67 //

ap51.-68 yo yasya devatābhaktaḥ nakṣatro vā nāmato likhet /
śmaśānāṅgāraiḥ kṛtiṃ kṛtvā paṭasyāgratabhūsṛtam[5757] /
ākramya pādato mūrdhnā saṅkruddho japam ācaret[5758] // 51.68 //

ap51.-69 akasmād vividhaiḥ śūlair gṛhyate 'sau narādhipaḥ /
mahāvyādhisamākrāntaḥ • mriyate vāpi tatkṣaṇāt // 51.69 //

ap51.-70 paraśunā[5759] hanyate ca[5760] vyaṅgo vā[5761] bhavate punaḥ /
bhakṣyate rākṣasaiḥ krūraiḥ kaśmalāmānuṣodbhavaiḥ // 51.70 // {S558}

ap51.-71 kravyādaiḥ pūtanaiś cāpi piśācaiḥ pretamātaraiḥ /
tatkṣaṇād dhanyate cāpi • ātmanaś cāpi sevakaiḥ // 51.71 // {V436}

ap51.-72 atha vajradharaḥ śrīmān ity uktvā pariṣat[5762] tadā /
sarvabuddhān namaskṛtya tūṣṇīmbhūto tataḥ sthire[5763] // 51.72 //

ap51.-73 lokānāṃ hitakāmyarthaṃ[5764] punar eva mumūcata[5765] /
sarvāṃ yakṣagaṇāṃ[5766] mantraḥ • yakṣīṇāṃ ca sa sarvataḥ // 51.73 //

ap51.-74 uvāca bodhisattvo[5767] vai yakṣasenāpatis tadā /
yakṣīṇāṃ paṭalaṃ vavre[5768] sarvakarmopasaṃhitam /
sarvākarṣaṃ vaśaṃ caiva sarvaśalyānanuddharam // 51.74 //

ap51.-75 maithunārthī yadā mantrī rāgāndho vātha mūḍhadhīḥ /
na śakyaṃ pratipakṣeṇa sugatājñair nivāritum // 51.75 //

ap51.-76 anādim atisaṃsāre purābhyastaṃ suduḥkhitaiḥ /
duḥkhād[5769] duḥkhataraṃ teṣāṃ gatir uktā tathāgataiḥ // 51.76 //

ap51.-77 śobhanāṃ gatim {A16v} āpnoti brahmacārī jitendriyaḥ /
bhadraṃ śivaṃ ca nirdiṣṭam ante śāntim avāpnuyāt /
triyānasamatārūḍhaḥ • m-āpnuyānte sunirvṛtim // 51.77 //

ap51.-78 viparītāḥ kumati[5770]grastā ye[5771] rāgāndhā tapasvinām /
saṃsāragahane ghore bhramanti[5772] gatipañcake // 51.78 //

ap51.-79 teṣāṃ duḥkhitānām[5773] arthe kāmabhogaṃ tu varṇyate /
te[5774] nirvṛtā sarvapāpā[5775] tridhā doṣanivartitāḥ[5776] /
śāstur ājñāsamāviṣṭā mucyante sarvabandhanād[5777] // iti // 51.79 //

ap51.-80 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvataṃsakān mahāyānavaipulyasūtrād ekapañcāśo[5778] yamāntakakrodharājābhicārukaniyamo dvitīyaḥ paṭalavisaraḥ parisamāptaḥ //[5779]

{S559} {V437}

ap52. # Chapter A52

ap52.1 atha khalu śāntamatir bodhisattvo mahāsattvas tasminn eva parṣatsannipāte sannipatitaḥ sanniṣaṇṇo 'bhūt / utthāyāsanāt sarvabuddhaṃ praṇamya parṣanmaṇḍalamadhye sthitvā bhagavantaṃ śākyamuniṃ triḥ pradakṣiṇīkṛtya caraṇayor nipatya sa yena vajrapāṇir mahāyakṣasenāpatis tena vyavalokya vācam udīrayati sma // 52.1 //

ap52.2 atikrūras tvaṃ vajrapāṇe[5780] yas tvaṃ sarvasattvānāṃ sattvopaghātikaṃ kāmopasaṃhitaṃ ca mantratantrāṃ bhāṣayase / na khalu bho jinaputra bodhisattvānāṃ mahāsattvānām eṣa dharmaḥ / mahākaruṇāprabhāvitā hi mahābodhisattvā bodhisattvacārikāṃ carante / sarvasattvānām arthāya hitādhyāśayena pratipannā bhavabandhanān na mucyante // 52.2 //

ap52.3 na ca punar bho jinaputra / sattvopaghātikāṃ dharmadeśanāṃ tathāgatārhantaḥ samyaksambuddhāḥ sarvasattvān uddiśya bhāṣante / mahākaruṇāsamanvāgatatvāt sarvasattvānāṃ hitādhyāśayena pratipannā bhavanti // 52.3 //

ap52.4 atha khalu vajrapāṇir bodhisattvo mahāsattvaḥ śāntamatiṃ bodhisattvam āmantrayate sma /

evaṃ hi śāntamate bodhisattvena śikṣitavyam / evaṃ pratipattavyam / yathā tvaṃ vadasi yathā tvaṃ prakāśayasi tathā sarvabuddhāḥ • bodhisattvāś ca maharddhikās tathāhaṃ nirdekṣyāmi paramārthato // 52.4 //

ap52.5 bhūtakoṭiṃ samāśritya dharmakoṭiṃ tu mucyate /
acintyaṃ sattvakoṭiṃ vai paripākam acintitam // 52.5 //

ap52.6 acintyā buddhadharmās tu caryā bodhi-m-acintikā /

vaineyasattvam āgamya • acintyaṃ caritaṃ hi taiḥ // 52.6 //

ap52.7 caryā bodhisattvānām acintyā parikīrtitā /
sarvamantreṣu tantro 'yam acintya tatprabhāvataḥ // 52.7 //

ap52.8 krodharājasya mantrasya yamāntasya mahātmanaḥ /
acintyam ṛddhiviṣayaṃ gatimāhātmyam acintyakam // 52.8 //

ap52.9 acintyā hi śāntamate bodhisattvānāṃ mahāsattvānāṃ caryāniṣyandita[5781]sattvadhātunirhāram / evaṃ hi śāntamate bodhisattvena mantrajāpinā {S560} cittam utpādayitavyam / kāmam asya sattvasyārthāya bahv apuṇyaṃ prasunuyāt / mahānarakopapattiś ca / na tv evāyaṃ sattvo bahutaram apuṇyaskandhaṃ prasunuyāt / mā nāmāyaṃ sattvas trayāṇāṃ bodhīnām abhavyo bhavet // 52.9 //

ap52.-10 evaṃ hi śāntamate bodhisattvena mantrajāpinā cittam upasthāpya • upāyakauśalyaṃ cābhicārukaṃ ca karma prayoktavyam / sarvakarmiṣu ca nimittagrāhiṇā bhavitavyaṃ nākuśalagrāhiṇā / sattvavaineyam upādāyatā ca śikṣitavyaṃ karuṇāviṣṭena cetasā // 52.10 //

ap52.-11 api ca bho jinaputra dharmādharmaśubhāśubhaṃ kuśalākuśalagati-māhātmyasattvopāyavinayanirahāratāṃ[5782] dharmadhātunirahāratāṃ ca pratipadyante buddhā bhagavantaḥ / sarva eva dharmadeśanāsattvopāyapācakāṃś[5783] ca pratipadyante // 52.11 //

ap52.-12 tathaiva bho jinaputrāsmābhiḥ śikṣitavyam / yad uta tv vinayanāya[5784] sattvapākānuśāsanāya ca / tatra bhavanto jinaputrāḥ • yo 'yaṃ parṣanmaṇḍalamahāsamayopaviṣṭās tatra sarvaiḥ samagraiḥ śrotavyaṃ śraddhātavyaṃ ya eva kuśalākuśalagaveṣaṇair bhavitavyam / yad uta tathāgatadharmadeśanābhiratair bhavitavyam // 52.12 // {V438}

ap52.-13 atha śāntamatir bodhisattvo mahāsattvo vajrapāṇiṃ yakṣasenāpatiṃ vyavalokya tūṣṇīmbhūtaḥ svake • āsane niṣaṇṇo 'bhūt / acintyā buddhadharmā iti manasikṛtya buddhaṃ bhagavantaṃ vyavalokayamānaḥ // 52.13 //

ap52.-14 {A16v3}[5785]

atha vajrapāṇir guhyakādhipatiḥ sarvaṃ tat parṣanmaṇḍalam avalokya bhūyaḥ krodharājasya kalpaṃ bhāṣate sma / śṛṇvantu bhavanto devasaṅghāḥ • ye sattvadhātuniśritāś ca sarve bhūtagaṇāḥ // 52.14//

ap52.-15 ādau tāvat kṛtarakṣas taṃ paṭaṃ krodharājasya parigṛhya viveke sthāne gatvā • ekaliṅge maheśvarasyāyatane taṃ liṅgaṃ viṣarudhirarājikākāñjikenābhyajya picumardapattrair arcayitvā mānuṣāntranāḍibhir[5786] ātmanā yajñopavītaṃ kṛtvā mānuṣaśirakapālena dakṣiṇahastena saprahāro bhūtvā vāmahastena tarjanyā liṅgaṃ tarjayamānaḥ paramakrodhābhibhūtaḥ • avamānita[5787]duṣṭarājānair mahāparibhavagatamānasaḥ • anyair vā dhūrtapuruṣair mahāpakṣair[5788] mahādhanair mahāpracaṇḍair mahānāyakaiś ca / dvāraṃ[5789] pithayitvā nagnako muktaśikho maheśvaraliṅgaṃ vāmapādenākramya krodhamantraṃ

tāvaj japed {S561} yāvan maheśvaraliṅgo madhye sphuṭita iti // 52.15 //

ap52.-16 dvividalībhūtaṃ mahāṃś ca {A17r} hūṁ[5790]kāraḥ śrūyate / tato na bhetavyam / tadaho[5791] eva duṣṭarājñaḥ • anyo vā yaḥ kaścin mahāpakṣaḥ[5792] • aris tatkṣaṇād eva jvareṇa[5793] gṛhyate / amānuṣeṇa vā gṛhyate rākṣasādibhiḥ / tatraiva muhūrtaṃ japed yāvat kṣaṇād[5794] eva śatror jīvitaṃ maraṇaparyavasānaṃ bhavati / yadi rātryantaṃ japet[5795] tatsarvakuṭumbo naśyati // 52.16 //

ap52.-17 aparam api karma bhavati / madhyāhne tathaiva maheśvarāyatanaṃ gatvā nimbapattrair abhyarcya mahāmāṃsadhūpaṃ dattvā mantraṃ japet / yāvac chatror bhavanam agninā dahyate śatroś ca mahājvarakampo bhavati / yadi jāpaṃ na tyajate kruddho vā dakṣiṇamūrtau[5796] tiṣṭhate sa śatrur mriyate / gotrotsādo bhavati / atha pratyānayanaṃ[5797] karoti / bhūyo liṅgam udakena prakṣālya suśītalena kṣīreṇa snāpayet gavyena bhūyaḥ / svastho bhavati // 52.17 //

ap52.-18 aparam api karma bhavati / maheśvaraliṅgasya dakṣiṇāmūrtau madanakaṇṭakakaṣṭhair agniṃ prajvālya vaikaṅkatasamidhānāṃ viṣarudhirarājikābhyaktānām aṣṭasahasraṃ juhuyāt / sarve śatravo mahāvyādhinā gṛhyante / aśaktā bhavanti sarvakarmeṣu / dvitīye divase mahājvareṇa mahāśūlena vā gṛhyante vividhair vā rogair amānuṣair vā māraṇāntikaiḥ / tṛtīye divase tṛbhiḥ sandhyaiḥ sarveṇa sarvaṃ jīvitaṃ tyajante / pratyānayane[5798] kṣīraṃ juhuyāt / śāntir bhavati / sarvajanapadeṣu sarvaśatravaś ca svasthā bhavanti // 52.18 //

ap52.-19 evaṃ sarvadevānāṃ sarvabhūtānāṃ yo yasya devatābhaktas tam ākramya karma[5799] kuryāt / tasya nakṣatramantrasaṃjñitāṃ[5800] pādenākramya vāmena karma kuryād varjayitvā {A17v} tu tāthāgatīṃ[5801] vidyām / sarveṣāṃ ca pādāṅguṣṭhamadhyataḥ[5802] • gṛhītvā karma kuryān na cākrameṇāpi ca laṅghayet[5803] kadā / sarvalaukikamantrāś cākramya kuryāt // 52.19 //

ap52.-20 asiddha eva krodharājā jāpamātreṇaiva karmāṇi karoti / sarvamantrān[5804] vināśayati sarvaśatrūṅ ghātayati sarvayantrān pātayati / saṃkṣepato yathā yathā prayujyate sarvalaukikalokottaramantravidhānenāpi tat sarvaṃ karoti / tat[5805] sarvaṃ sādhayati / jāpamātreṇa sarvāśāṃ pāripūrayati / paṭhitasiddha[5806] eṣa krodharājā • uttamāṃ siddhim anuprayacchati / manasecchayā śatruṃ ghātayati / mahāśūlamudrayā saṃyuktaḥ sarvakarmāṇi karoti // 52.20 // {S562}

ap52.-21 aparam api karma bhavati / madhyāhne śmaśānaṃ gatvā[5807] citāv ekarātroṣitaḥ kṛṣṇacaturdaśyāṃ śmaśānakāṣṭhair agniṃ prajvālya viṣarudhirāktāṃ[5808] rājikāṃ juhuyāt / tato hāhākāraṃ kurvantaḥ sarvapretā āgacchanti / {V439} na bhetavyam / tato vaktavyaṃ śatruṃ me ghātayatheti[5809] / evam astv iti kṛtvāntardhīyante / tato muhūrtamātreṇa yojanasahasram api gatvā śatruṃ ghātayanti kulān utsādayanti / evam ādīni karmāṇi kurvanti // 52.21 //

ap52.-22 aparam api karma bhavati / viveke śucau deśe śucivastraprāvṛtena śūnyagṛhaṃ praviśya karpāsāsthyāhutīnām[5810] aṣṭasahasraṃ juhuyāt / tato taṃ bhasma • ubhābhyāṃ hastābhyāṃ gṛhya[5811] śucau vastrakhaṇḍe badhnīyāt[5812] / pṛthak pṛthak dvau poṭalikāṃ[5813] kṛtvā śarāvasampuṭe sthāpya mahākṛtarakṣāś cātmano dravyaṃ ca gṛham apaviśya[5814] mahāśmaśānaṃ[5815] gatvā rātrau kṛṣṇacaturdaśyāṃ kṛṣṇāṣṭamyāṃ vā citau sthitvā dakṣiṇābhimukhaḥ śarāvasampuṭaṃ gṛhītvā sthitako nagnako muktaśikhaḥ {A18r} sa kruddho nirbhayo bhūtvā vidyā daśasahasrāṇi japet / siddho bhavati tad bhasma // 52.22 //

ap52.-23 yadi kaścid amānuṣo[5816] dravyaṃ prārthayate tadā na[5817] dātavyam / haṭhaṃ karoti krodharājaṃ smṛtyā[5818] / hūṁ[5819]kāraḥ prayoktavyaḥ / tatkṣaṇād eva naśyate / sarvavighnānām eṣa eva vidhiḥ / vāmadakṣiṇakaragṛhītaṃ bhasmacihnaṃ kārayet // 52.23 //

ap52.-24 apramattena rakṣāṃ kārayitvā • āgantavyam prabhāte / sūryodaye snātvā[5820] śucinā[5821] śucivastraprāvṛtena svagṛhaṃ praveṣṭavyam svasthāne[5822] vā yathābhimate gantavyam // 52.24 //

ap52.-25 tato yo dakṣiṇahastena gṛhītaṃ bhasma tena manuṣyādvipadacatuṣpadān sarvaprāṇibhūtān sa[5823]devanāgayakṣān mūrdhnā tāḍayet / vaśā bhavanti / yad vāmena hastena gṛhītaṃ bhasma tena sarveṣāṃ manuṣyāmanuṣyāṇāṃ sarvāsāṃ strīṇāṃ mūrdhnā tāḍayet / vaśyā bhavanti // 52.25 //

ap52.-26 dakṣiṇena yad gṛhītaṃ bhasma tena manuṣyāṇāṃ nābhideśe tāḍayet / napuṃsakā bhavanti / aṅgajātadeśaṃ[5824] vā[5825] cūrṇayed / asamartho bhavati grāmyadharmanisevane[5826] // 52.26 //

ap52.-27 yasyāṃ striyāyām abhirakto[5827] bhavati tasyāṅgajāte guhyapradeśe bhasmanāvacūrṇayet / asamarthā sā[5828] bhavati • anyapuruṣābhisevane[5829] / naṣṭavraṇā bhavati[5830] / yāvantaṃ tad eva puruṣaṃ prāpnuyāt punar eva tasyās tadvraṇamukhaṃ prādurbhavati / kāmamithyācāram {S563} aśaktā[5831] nisevitum[5832] // 52.27 //

ap52.-28 evaṃ puruṣasyāpi / puruṣendriyaṃ dakṣiṇahastaṃ bhasmanāvacūrṇayet / so 'pi • asamartho bhavati paradārābhigamane / parimlānam[5833] iva tiṣṭhate tasya tadaṅgajātam / yāvad dātur[5834] vaśāt tasyaiva tat punaḥ prādurbhavati / striyasya vā puruṣaya vā yena vā punas tad bhasma[5835] dattaṃ bhavati tasya vaśena vartati vā[5836] na vartati vā yatheṣṭaṃ vā taṃ karoti // 52.28 //

ap52.-29 yadi balāt {A18v} kurvanti yeṣāṃ tu tad dattaṃ teṣāṃ guhyapradeśāni krimayaḥ prādurbhavante yair bhakṣyamānā[5837] jīvitād vyaparopyante[5838] / māsābhyantareṇa pūtikā vā bhavanti durgandhakuṇapasadṛśāḥ mahāpradara[5839]rogādibhiḥ puruṣavyādhibhiḥ puruṣā gṛhyante / mahāśvethuś copajāyate / yena teṣāṃ tenaivābādhena[5840] kālakriyā bhavati / aśaktā vā bhavanti pratisevituṃ dātārasyecchayā[5841] / yathābhirucitaṃ tat sarvaṃ kārayati[5842] spṛṣṭamātraḥ // 52.29 //

ap52.-30 yadi na prāpnoti sparśanaṃ darśanapathe sthitā • adarśane vā • anuvāte ca bhasmam utsṛjed yathā tasya bhasmanā īṣid avadhūlitaḥ / manasā ca cintayitvā dātā bhasmam utsṛjet / yat tena cintitaṃ bhavati tat sarvāṇi karmāṇi karoti parahastena vā • ātmanā vā / yathābhilaṣitaṃ tat sarvāṇi karmāṇi karoti nānyathā cāvandhyaṃ bhavati // 52.30 // {V440}

ap52.-31 atha śayanāsanādīnām astaraṇaprāvaraṇādīnāṃ vividhāni vālaṅkaraṇaviśeṣāṇi nānāvastrāṇi[5843] vā vāhanayānopānaha[5844]cchatrādīnāṃ sarvāṇy upakaraṇaviśeṣāṇi bhojanapānabhakṣaṇādīnāṃ sarvāṇi śarīropayojyāni bhāṇḍopakaraṇāni puṣpa[5845]tāmbūlaphalagandhadhūpādīnāṃ sarveṣu tais taṃ bhasmanāvacūrṇayet / arīṇāṃ yūkamatkuṇa[5846]krimibhiḥ samantāt tac[5847]charīram ākīrṇaṃ bhavati / bhakṣyate[5848] ca / vividhaduḥkhavihato[5849] bhavati / saptarātreṇa mriyate / aśaktāḥ sarve vaidyāḥ sarvadevāś ca nivārayitum / aśaktāḥ sarvamantrāḥ • rakṣayitum / varjayitvā tu taṃ yena[5850] dattaṃ bhavati // 52.31 //

ap52.-32 atha pratyānayanaṃ[5851] bhavati / yaṣṭīmadhuṃ nīlotpalaṃ śvetacandanaṃ caikīkṛtya śītalenāmbhasā[5852] {A19r} pīṣayitvā taccharīraṃ mrakṣayet[5853] • mūrdhnā prabhṛti yāvat pādatalam āryamañjuśriyamūlamantraṃ japatā / svastho bhavati // 52.32 //

ap52.-33 aparam api karma bhavati / strīṇām anuvātaṃ gatvā yatrepsatā sarvaduṣṭaḍākinistrīṇāṃ garvitānāṃ ca prayoktavyaṃ nānyeṣām / tam enam anuvāte {S564} sthitvā bhasmam utsṛjet / manasā cintyayitvā sarvabhagastanāny apahṛtāni bhavanti / puruṣasyāpi puruṣendriyaṃ śmaśruromāṇi ca stanāni ca prādurbhavante / evaṃ vividhavicitrāṇy anekāni karmāṇi karoti pareṇa vā kārāpayati / yatra vā prītir utpadyate tena ca[5854] kārāpayati / striyā[5855] vā puruṣeṇa vā // 52.33 //

ap52.-34 yatra vā cittasya nivṛttir[5856] utpadyate tasya tad bhasma[5857] dattvā yatheṣṭaṃ kārāpayati / prayogataś ca śikṣāpayet / evaṃ mahāvyādhibhir gṛhṇāpayati / manasā cintayitvā mūrdhni sparśanān mastakaśūlaḥ • mukhasparśanān mukhapākaḥ / evam anūpūrvyā yāvad dhṛdayaṃ hṛcchūlakukṣiśūlaṃ vā • upajāyate / evaṃ padbhyāṃ jaṅghābhiś cāsṛgudbhavai rogair duṣṭaśoṇitādiṣu rogair gṛhṇāpayati // 52.34 //

ap52.-35 saṃkṣepato mārayati śoṣayati pācayati • ākarṣayati vaśam ānayati[5858] / yathā yathā prayujyate tathā tathā tat sarvaṃ karoti ca / upaghātikam ākarṣaṇa-vaśīkaraṇaṃ ca sudūre 'pi sthitaḥ karmāṇi karoti // 52.35 //

ap52.-36 sudurgaṃ kuḍyasamīpaṃ gatvā • anuvāte sthitvā tad eva bhasmotsṛjed ubhau pāṇigṛhītam / prākāraṃ pratolī•aṭṭālaṃś[5859] ca prapatante / tadādhyakṣaṃ bhavanaṃ ca mahāgnidāham upajāyate / senābhaṅgaṃ ca bhavati / mahopadravaiś copadruto bhavati / {A19v} sarvam avamucya prapalāyati vā grahaṇaṃ vādhigacchati // 52.36 //

ap52.-37 evaṃ parabale 'pi anuvāte bhasmam utsṛjet / mahābalasenāyā bhaṅgo bhavati / mahādāha[5860]jvareṇa vā gṛhyate / hastyaśvarathapatākādayaḥ[5861] senāpateś[5862] ca bhaṅgam upajāyate / grahaṇaṃ vā • abhigacchati // 52.37 //

ap52.-38 evam anekaprakārāṇi[5863] yatheṣṭāni śatrunāśāya karmāṇi karoti / ātmano mahārakṣā ye ca svasenāyāṃ vā sakhāyānāṃ / atha pratyanayanaṃ[5864] karoti sarvataḥ sarveṣām / paṭasyāgrataḥ kṣīrāhutisahasraṃ juhuyāt / svasthā bhavanti • adhṛṣyāś ca // 52.38 //

ap52.-39 atha yakṣiṇīṃ sādhayitukāmaḥ /
naṭī naṭṭā[5865] tathā bhaṭṭā[5866] revatī cāpi viśrutā /
tamasundarī[5867] thālokā[5868] mekhalā cāpi sumekhalā /
ity etā aṣṭa yakṣiṇyaḥ sarvakāmaprasādhikāḥ // 52.39 // {S565} {V441}

ap52.-40 naṭikāyā mantraḥ / oṁ naṭi mahānaṭi • āgaccha • āgaccha divyarūpiṇi svāhā / asyopacāraḥ / phalake paṭṭake vā • abhilikhya māṃsāhāreṇa vā kṣīrāhāreṇa vā[5869] vidyā • aṣṭasahasraṃ japtavyā / ālekhyā ca sarvālaṅkārabhūṣaṇī śyāmāvadātā[5870] vṛkṣāśritā ekavastrā muktakeśā saṃraktanayanā īṣismitamukhā sādhakaṃ tarjāyamānā dakṣiṇahastena vāmena pāṇinā vṛkṣaśākhām avalagnā sarvāṅgaśobhanā vicitrapaṭṭanivastā // 52.40 //

ap52.-41 tasyaiva krodharājasya paṭasyā[5871]grataḥ • unmanā • uttarāmukhaṃ[5872] sthitvā palāśakāṣṭhair agniṃ prajvālya gugguluguṭikānāṃ dadhimadhughṛtāktānām aṣṭasahasraṃ juhuyāt trisandhyaṃ yāvat sapta divasāni / tataḥ saptame divase • udārāṃ baliṃ kṛtvā[5873] ghṛtapradīpāṃś ca prajvālya mantraṃ japatā tāvat tiṣṭhed yāvad ardharātram / {A20r} tataḥ sā yakṣiṇī svayam eva mahāvabhāsaṃ kṛtvā svarūpeṇāgacchati // 52.41 //

ap52.-42 āgatā ca bravīti / kiṃ mayā kartavyam iti / tataḥ sādhakena vaktavyam / bhāryā me bhavasva • iti / evam astv iti kṛtvāntardhīyate / tataḥ prabhṛti bhāryā bhavati / sarvakāmadā svabhavanaṃ nayati / rasāyanaṃ prayacchate yat pītvā divyarūpī bhavati mahāyakṣapratispardhī / yadi nāgacchati dvitīye vāre krodharājasahitaṃ japet / niyatam āgacchati / na ced ucchuṣyaṃ mriyate // 52.42 //

ap52.-43 naṭṭāyā mantraḥ / oṁ naṭṭe śuklāmbaramālyadhāriṇi maithunapriye svāhā / etasyā eṣa eva vidhiḥ // 52.43 //

ap52.-44 bhaṭṭāyā mantraḥ / oṁ bhaṭṭe[5874] bhaṭṭe • ālokini kiṃ cirāyasi / ehy ehi / āgaccha • āgaccha[5875] / mama kāryaṃ kuru svāhā / eṣā vināpi paṭena sidhyate / śiraḥsthāne maṇḍalakaṃ kṛtvā gugguludhūpaṃ dahatā vidyām aṣṭasahasraṃ japet / mauninā • ekākinā śucinā dvāraṃ pidhāya māsena rātrau niyatam[5876] āgacchati // 52.44 //

ap52.-45 āgatā ca kāmayitavyā / bhāryā bhavati sarvakāmadā / yady asau bhavanaṃ praviśate pañcavarṣasahasrāṇi jīvati / na ced atraiva jambūdvīpe vicarati / pañcavarṣaśatāni jīvati / tayā sārdhaṃ krīḍati / sarvājñāṃ sampādayati /

tena[5877] saha yatreṣṭaṃ tatra gacchati / rasāyanam anuprayacchate / iṣṭabhāryeva hitā[5878]adhyāśayaṃ karoti // 52.45 // {S566}

ap52.-46 revatyā mantraḥ / namaḥ sarvayakṣīṇām / oṁ rakte raktāvabhāse raktānulepane svāhā /

revatyā yakṣiṇī śreṣṭhā lalantyā maithunapriyā /
īṣid raktena vastreṇa[5879] nīlakuñcitamūrdhajā // 52.46 //

ap52.-47 sarvāṅgaśobhanā {A20v} yakṣī kāmabhogaratā sadā /
kāmadā bhogadā nityaṃ varadāṃ tām abhinirdiśet // 52.47 //

ap52.-48 pūrvavat paṭam abhilikhya • etasyā ayaṃ viśeṣaḥ / raktapaṭṭanivastā raktapaṭṭāṃśukottarīyā raktāvabhāsā ca varṇataḥ // 52.48 //

ap52.-49 mekhalāyāḥ • mantraḥ / oṁ mekhale mahāyakṣiṇi mama kāryaṃ sampādaya svāhā // 52.49 //

ap52.-50 sumekhalāyā mantraḥ / oṁ mekhale sumekhale mahāyakṣiṇi sarvārthasādhani hūṁ[5880] / samayam anusmara svāhā // 52.50 // {V442}

ap52.-51 ālokinyā mantraḥ / oṁ lokini[5881] lokavati svāhā / eteṣām eta eva vidhiḥ // 52.51 //

ap52.-52 tamasundaryāyā mantraḥ / oṁ ghuṇu guhyake ghuṇu ghuṇu guhye[5882] • ehy ehi guhyake svāhā / asyopacāraḥ / na • etāyā paṭavidhāno 'sti / ādau tāvac chucinā śucivastraprāvṛtena[5883] pūrṇamāsyāṃ vivikte sthāne dvāraṃ pidhāyitvā • andhakāre • ālokavarjite vidyāṃ daśasahasrāṇi japet / pūrvasevā kṛtā bhavati // 52.52 //

ap52.-53 tataḥ sādhanam ārabhet / pūrṇamāsyād ārabhya yāvad aparā pūrṇamāsī • atrāntare karma bhavati / rātrau śayanakāle śayyām ārūḍhaḥ pracchanne gupte pradeśe • ekākinā dvāraṃ pidhayitvā • andhakāre lokavarjite[5884] saṅkucitakarṇikāṃ[5885] vānapuṣpaṃ[5886] ca kaṭutailena miśrayitvā hastau pādau prakṣālayitvā[5887] dakṣiṇaṃ[5888] bāhum aṣṭaśatābhimantritaṃ kṛtvā svapet[5889] maunī[5890] / evaṃ pratyāhaṃ yāvat paurṇamāsyāt / tato 'rdharātre niyatam āgacchati // 52.53 //

ap52.-54 āgatā ca na mantrāpayitavyā / tūṣṇībhāvena kāmayitavyā[5891] / ṣaḍbhiḥ māsaiḥ yadā mantrāpayati tadā mantrayitavyam / tataḥ prabhṛti siddhā bhavati / bhāryā bhavati sarvakāmadā / divyaṃ cāsya {A21r} sukhasaṃsparśam / adarśanenaiva[5892] sarvakāryāṇi sampādayati / {S567} rasarasāyanāni samprayacchati // 52.54 //

ap52.-55 pṛṣṭham āropya sumerum api nayati / rātrau jambūdvīpaṃ bhrāmayati / yojanaśatasthitam api śatruṃ ghātayate / yathājñaptā tat sarvaṃ sampādayati / varjayitvā parastriyābhigamanam / sarveṣām ayaṃ vidhāna / parastrīṃ nābhigacchet / tenaiva saha saṃvaset / yadi gacchen maraṇonmattiṃ vā prayacchante // 52.55 //

ap52.-56 eṣā • andhārasundarī nāma yakṣiṇī / anekayakṣīśatasahasraparivṛtā / dine dine • ekaikāṃ yakṣaceṭīṃ[5893] preṣayati siddhā satī sarvasādhakānām / anekamantri[5894]parivārā[5895] ca sarvayakṣīṇāṃ ca maharddhikā tamāvṛtā / sarvāsām[5896] eṣa • eva vidhiḥ / kiṃ tarhi teṣāṃ darśanaṃ bhavati / etasyā darśanaṃ na bhavati // 52.56 //

ap52.-57 andhāravāsinī nāma yakṣīṇāṃ maharddhikā /
guhāvāsinī naravīrā[5897] kumārī lokaviśrutā // 52.57 //

ap52.-58 vadhū[5898]yakṣī manojñā ca saptamā surasundarī /
ity etāḥ sapta yakṣiṇyaḥ sattvānugraha[5899]kārikāḥ // 52.58 //

ap52.-59 paryaṭanti imaṃ lokaṃ kṛtsnāṃ caiva medinīm /
īṣitkṣaṇamātreṇa • utpatanti surālayam // 52.59 //

ap52.-60 saṅgrāmaṃ devadaityānāṃ yudhyante ca maharddhikāḥ /
dharmiṣṭhā karuṇāviṣṭāḥ sattvakāmāḥ suvatsalāḥ // 52.60 //

ap52.-61 sattvānāṃ hitakāmyarthaṃ paryaṭanti mahītale /
na tāsāṃ kiñcid duḥsādhyaṃ sarvakarmakarāḥ śubhāḥ /
sattvānām upabhogārthaṃ bodhisattvena bhāṣitā // 52.61 //

ap52.-62 guhāvāsinyā[5900] mantraḥ / oṁ guhile guhāmati[5901] guhāvāsini[5902] • ānaya bhagavati mayāntikaṃ samayam anusmara svāhā / khadirakāṣṭhair agniṃ prajvālya priyaṅgupuṣpāṇāṃ ghṛtāktānām aṣṭasahasraṃ juhuyāt trisandhyaṃ māsam ekam / pūrvasevā {A21v} kṛtā bhavati // 52.62 //

ap52.-63 tataḥ paścāt sādhanam ārabhet / phalake vā paṭṭake vā kuḍyāyāṃ vā • aśleṣakair varṇakair navabhājana[5903]kūrcakaiḥ / ādau tāvat parvatarājā sumerur likhāpayitavyaḥ {V443} caturasraś catuḥśṛṅgocchṛtaḥ saptaparvatapaṅktipariveṣṭitaḥ / teṣāṃ parvatānām ante guhaḥ parvataniḥśṛtaḥ • ālikhitavyam // 52.63 // {S568}

ap52.-64 tatrasthā divyarūpiṇī sarvālaṅkārabhūṣitā • ekākinī yakṣiṇī guhāvāsinī[5904] nāma likhāpayitavyā paṭṭavastranivastā paṭṭāṃśukottarīyā kanakavarṇā vicitracārurūpiṇī[5905] / taṃ tādṛśaṃ paṭam abhilekhya śucau pradeśe śucinā kṣīrāhāreṇa vidyāṃ daśasahasrāṇi japet / mahāpūjāṃ kṛtvā yathāśaktito vā[5906] / tato japānte mahāvabhāsaṃ kṛtvā divyarūpiṇī[5907] yakṣiṇī svayam evāgacchati // 52.64 //

ap52.-65 āgatāyā jātīkusumaiḥ śvetacandanodakavyatimiśrair argho deyaḥ / tataḥ sā bravīti / vatsa kiṃ kartavyam / vaktavyam / mātā me bhavasveti / evam astv iti[5908] kṛtvāntardhīyate / na ca tatra cittaṃ dūṣayitavyam / nāpi kāmopasaṃhitaṃ prārthayitavyam / āryā sā maharddhikā ca / kāmaṃ[5909] prārthayati na sidhyate / tataḥ prabhṛti mātṛvat sarvakāryāṇi karoti // 52.65 //

ap52.-66 aṣṭaśataparivārasya bhaktācchādaṃ prayacchate / viṣamasthasya trāyate / mahāvanya[5910]parvatasyoparisthitasyāpi sarvakāryāṇi sampādayati / kāmitaṃ ca bhojanam anuprayacchate / rasarasāyanādīn sarvam anuprayacchati / yatheṣṭaṃ cānuvartate / kuṭikuṭādīm[5911] abhinirmiṇoti / suvarṇasahasram anuprayacchati dine dine / sarvaṃ vyayīkartavyaṃ {A22r} tadaha eva / yadi na karoti cchinno bhavati / sarveṇa na sarvaṃ[5912] bhavati // 52.66 //

ap52.-67 aparam api karma asyā / asyaiva paṭasyāgrataḥ khadirakāṣṭhair agniṃ prajvālya vigatārcidhūmavigatair aṅgāraiḥ / dakṣiṇahastatale manaḥśilayā[5913] pratikṛtim abhilikhya nāma ca puruṣasya striyā vā[5914] vāmahastatale tatraivāṅgārarāśau tāpayet mantraṃ japatā / yojanaśatād[5915] apy[5916] ānayati / yad ucyate tat sarvaṃ kārayati / rātrau • etat karma na divā // 52.67 //

ap52.-68 naravīrāyā mantraḥ / oṁ naravīre svāhā / tathaiva • etasyā paṭam abhilikhya varjayitvā guhālayam / aśokavṛkṣāśritā likhāpayitavyā / etasyā ayaṃ viśeṣaḥ / sarvaṃ tathaiva karma yathā guhāvāsinyāḥ / ayaṃ ca vaktavyā / bhaginī me bhavasveti[5917] // 52.68 //

ap52.-69 etasyāparo 'sti karma / candragrahe suvarṇagairikāṃ bhūrjapattreṇa veṣṭayitvā mukhe prakṣipya tāvaj japed yāvac candro mukta iti / tataḥ suvarṇagairikayā yasyā nāma likhati striyasya vā • āyojanaśatāsthitām apy[5918] {S569} ānayati / prabhāte tatraiva nayati / bhaginīvat[5919] kāryāṇi karoti / āpatsu ca[5920] mahārakṣāṃ karoti / sarvāṇy eva striyāṃ jāpamātreṇa vaśīkaroti / naravīrāyā eṣa vidhiḥ // 52.69 //

ap52.-70 yakṣakumārikāyā[5921] mantraḥ / oṁ yakṣakumārike svāhā / asyā ayam[5922] upacāraḥ / gorocanena bhūrjapattre likhāpayitavyā / kumārī • ardhabarbarāśirā sarvālaṅkārabhūṣitā • ekavastrā / dakṣiṇahastena bījapūrṇāvasaktaphalā vāmahastenāśokavṛkṣaśākhāvalagnā // 52.70 // {A22v}

ap52.-71 tādṛśaṃ bhūrjapattraṃ śirāsthāne • upari[5923] sthāpayitavyam / guhye pradeśe • ekākinā ca svaptavyam / śvetacandanena ca maṇḍalakaṃ kṛtvā trisandhyaṃ jātīkusumair abhyavakīrya gugguludhūpaṃ dahatā vidyām aṣṭasahasraṃ japed yāvan māsam ekam // 52.71 //

ap52.-72 tato pūrṇamāsyāṃ jātīkusumair mahatīṃ pūjāṃ kārayitvā ghṛtapradīpāṃś ca[5924] nivedyāṃś ca dattvā kuśaviṇḍakopaviṣṭena rātrau tāvaj japed yāvat svarūpeṇaiva kumārī pañcaśataparivārā vaiśravaṇasya[5925] duhitṛ[5926] • āgacchati / sarvaṃ taṃ diśābhāgam avalokayitvā svarūpeṇāntarikṣe tiṣṭhati / sā evam āha / kiṃ {V444} mayā kartavyam / tataḥ sādhakena vaktavyam / trayāṇāṃ vārāṇām anyatamam ekaṃ varaṃ prārthayitavyā / mātṛtve bhaginītve bhāryātve ca // 52.72 //

ap52.-73 yadi mātā bhavati na cittaṃ dūṣayitavyam / dūṣayato vināśam upajāyate / mātṛvad vartayitavyā / sā ca mātā pañcaśataparivārasya[5927] bhaktācchādanam alaṅkaraṇaviśeṣāṇi ca sarvatra cintitamātreṇaiva sarvaṃ[5928] sampādayati / dine dine dīnārasahasraṃ dadāti / atraiva jambūdvīpe vicarataḥ sarvaṃ sampādayati // 52.73 //

ap52.-74 bhaginī bhavati tadā yojanaśatād api strīyam ānayati / tatraiva nayate / bhaginīvat sarvakāryāṇi sampādayati / atha bhāryā bhavati svabhavanaṃ nayate / divyaṃ varṣasahasraṃ jīvati / yadā mriyate tadā • āḍhyakulopapattiḥ / sarvājñāṃ bhāryeva sampādayati // 52.74 //

ap52.-75 vadhūyakṣiṇyā mantraḥ / oṁ niḥ / eṣā vadhūyakṣiṇī / asyām upacāraḥ / śvetacandanena dakṣiṇāṃ {A23r} bāhum upalipya vāmataḥ kuṅkumena sahasrābhimantritaṃ kṛtvā rātrau • ekākinā mauninā pracchanne pradeśe dvāraṃ pidhāya pañcāṣṭau vibhītakaphalāni tilataile prakṣipya pacet // 52.75 //

ap52.-76 taṃ tailaṃ {S570} gṛhītvā vibhītakaphalāṃ[5929] parityajya nave bhāṇḍe sauvarṇe rājate tāmre mṛnmaye vā sthāpya pādānte śayyāyāṃ sthāpayitavyaṃ[5930] sahasrābhimantritaṃ kṛtvā • anenaiva mantreṇa • ekākṣarayakṣiṇyā andhakāre vivikte śayane puṣpābhikīrṇe svaptavyam // 52.76 //

ap52.-77 āgatya cāmānuṣī[5931] • pādau mrakṣayati / divyasukhasaṃsparśa[5932]komalahastatalā yasya sparśanād eva divyaṃ sukhasaṃsparśanidrām upajāyate / yena sūryodaye 'pi rātryante duḥkhena pratibudhyate / pratibuddho 'pi[5933] san tad eva[5934] cintayet / na ca kāmayitavyā nāpi mantrāpayitavyā / ṣaḍbhir māsaiḥ siddhā bhavati // 52.77 //

ap52.-78 tataḥ sā divyarūpī • abhinavavadhv iva hṛṣāyamānā[5935] paricārikaiḥ parivāritā pradīpahastā svaprabhodyotitālokā śayanāsanaparigṛhītā vicitrābharaṇojjvalā • āgatya ca mantrāpayate / kāmabhogopakaraṇaparigṛhītā • āgatya ca sādhakaṃ kaṇṭhe pariṣvajate / // 52.78 //

ap52.-79 tataḥ prabhṛti • iṣṭabhāryeva-m-anuvartate / āgatā ca kāmayitavyā rātrau paricarya prabhāte 'ntardhīyate / śayyāyāṃ muktāhāraṃ tyajya suvarṇasahasramūlyaṃ {A23v} dine dine parityajya gacchati ca[5936] / sarvaṃ niravaśeṣaṃ vyayīkartavyam / yadi kiñcit sthāpayati bhūyo na bhavati / na kasyacit kathitavyam / yadi kathayati bhūyo nāgacchati / anarthaṃ vā kurute māraṇāntam / paramaguhyakā hy ete paramagopyā na dvitīyasattvam ārocanaṃ kṣamante // 52.79 //

ap52.-80 mātāpitṛsuhṛtsvāmibāndhavānām api nārocayitavyam / antaśaḥ paśor api[5937] tiryaggatānāṃ prāṇināṃ nāropayitavyam[5938] / paramaguhyam etat / sarvaguhyakānāṃ sarvayakṣiṇīnāṃ ca • eṣa eva vidhānaḥ[5939] / siddhā api • asiddhā bhavanti yady ārocayate / anyastrīmaithunābhigamanaṃ[5940] ca bhāryāyā[5941] ca[5942] varjayet sadā // 52.80 //

ap52.-81 manojñāyā mantraḥ / oṁ manohare madonmādakari[5943] vicitrarūpiṇi maithunāpriye svāhā / asyām upacāraḥ / udyānavāṭikāyām aśokavṛkṣasyādhastāt su[5944]vibhaktāṃ kuṭiṃ[5945] kārayitvā • suguptatarāṃ[5946] kṛtakavāṭārgala[5947]prākārocchritāṃ śucinā lakṣam ekaṃ japet // 52.81 //

ap52.-82 tataḥ karmam ārabhet / mahāvasāṃ saṅgṛhya śmaśānacoṭakena[5948] vartiṃ kṛtvā dvāraṃ pidhayitvā pradīpaṃ prajvālayet / sadaśaṃ ca vastraṃ keśāpagataṃ bahir dvāre[5949] sthāpayet pratyagram / {S571} rātrau sā nagnikāgatya taṃ vastraṃ nivāsya praviśate mānuṣastrīrūpiṇī bhūtvā / tataḥ sādhakaḥ tayā[5950] sārdhaṃ ramate yāvat pradīpaṃ jvalate // 52.82 //

ap52.-83 nirvṛte pradīpe 'ntardhīyate / tasmin {V445} vastre suvarṇam ekaṃ baddhvā vastraṃ parityajya śayyāyām apakramati[5951] / atha sādhakas tāṃ haste gṛhṇāti / aṅguleyikaikam[5952] avamuñcyāpakramate[5953] / atha kaṇṭhe[5954] divyamuktāhārām / atha bāhau[5955] kaṭakam / kaṭyāṃ mekhalām / padbhyāṃ nūpuram / śīrṣe maṇim / evam anyatarānyataraṃ divyam ābharaṇam ekaṃ {A24r} yatra yatra gṛhyate tatra tatrānuprayacchati // 52.83 //

ap52.-84 avandhyaṃ[5956] gacchati cāgacchati ca / evaṃ pratyahaṃ niravaśeṣaṃ vyayīkartavyam / evaṃ yāvad ṣadbhir[5957] māsair mantrāpayati tadā mantrayitavyam / bhāryā bhavati / nityasthā rasāyanaṃ prayacchati yaṃ[5958] pītvā dīrghakālaṃ jīvati / manasā dhyātvā khadirakīlakaṃ bhūmau nikhānayet / divyaṃ vimānam upapadyate / uddhṛte 'ntardhīyate // 52.84 //

ap52.-85 asyā[5959] mantraḥ dvitīyam asti / oṁ mahānagni nagnije[5960] svāhā / tenaiva dīpaṃ prajvālya • anena mantreṇāṣṭaśatābhimantritaṃ kṛtvā kārayet / niyatam āgacchati / kīlakaṃ cābhimantrya nikhānayet / uddhṛte dīpe nirvṛte cāntardhānam / kīlakaṃ mānuṣavasātailaṃ[5961] ca gośṛṅge[5962] gavalamahiṣaśṛṅge vā śmaśāne cailavartiṃ ca[5963] voḍhavyaṃ deśāntare / yatreṣṭaṃ tatra dadāti svayaṃ vā karoti / na ca mantrā dātavyā / atha dadāti chinnavidyo bhavati // 52.85 //

ap52.-86 yasya dadāti tasyaiva tat sampadyate / yatra vābhirucitaṃ yatra vā[5964] sthāne gupte karoti eṣā siddhir avandhyā bhavati[5965] / anyān[5966] vā ramāpayate kintu taiḥ sārdhaṃ na mantrayati / anyastrīdarśanābhirucitaṃ manasepsitaṃ tadānurūpī tasyopasaṅkramate[5967] hy apūrvasya sādhakavaśād iti // 52.86 //

ap52.-87 surasundaryāyā mantraḥ / oṁ surasundari svāhā / asyām upacāraḥ / khadirakāṣṭhair agniṃ prajvālya ghṛtāhutīnām aṣṭasahasraṃ juhuyāt trisandhyaṃ māsam ekam / tataḥ[5968] śuklapūrṇamāsyāṃ kuśaviṇḍakopaviṣṭaḥ śucinā śucau deśe mantraṃ tāvaj japed rahasi yāvad ardharātre niyatam āgacchati / tato mātā bhaginī bhāryā yathaiva pūrvaṃ tat sarvaṃ karoti / sarvaṃ ca vistarato vaktavyam // 52.87 // {S572}

ap52.-88 ity etāḥ {A24v} sapta yakṣiṇyo vajrapāṇisamājñayā /
paryaṭanti mahīṃ kṛtsnāṃ trailokyaṃ ca surāsuram // 52.88 //

ap52.-89 vicaceruḥ[5969] kṛpālubhyo martyānāṃ maithunapriyāḥ /
ke cid āryās[5970] tathā bālā mūḍhāś cāparayakṣikāḥ // 52.89 //

ap52.-90 paryaṭanti tathā rātrau siṃhakāpy[5971] aparā hitā /
bālānāṃ jīvanāśāya lolupā māṃsabhojikā // 52.90 //

ap52.-91 tathā rudhiragandhena jambūdvīpaṃ hi-m-āgatāḥ /
prāṇāparodhikā yakṣī nityaṃ sā[5972] śoṇitapriyā // 52.91 //

ap52.-92 paryaṭanti gṛhāṃ sarvām arakṣāṃ mṛtasūtakām[5973] /
teṣāṃ nigraham ity uktaḥ samayo 'yaṃ samprakāśitaḥ // 52.92 //

ap52.-93 yathā saṅgraharāgaṃ ca nibandhyaṃ ceha bāliśām /
tathā sarvam idaṃ proktaṃ sattvānāṃ hitakāraṇāt[5974] // 52.93 // {V446}

ap52.-94 maithunārthī yadā[5975] mantrī rāgāndho mūḍhacetasaḥ /
mantrair ākṛṣya bhuñjīta yakṣīṃ[5976] vā • atha rākṣasī /
nāgī ca-m-atha gandharvīṃ[5977] daityayoṣim atha kinnarīm // 52.94 //

ap52.-95 pātālabhavanaṃ ramyam asurāṇāṃ purottamam /
praviśet tatra mantrajñaḥ • yatra strīṇām asaṅkhyakam /
tatra gatvā vaset kalpaṃ mantrajño mantrajāpinaḥ // 52.95 //

ap52.-96 maitreyo nāma sambuddhaḥ • yadā buddho bhaviṣyati /
tadāsau śroṣyati saddharmaṃ śrutvā mukto bhaviṣyati // 52.96 //

ap52.-97 surakanyāsurīṃ caiva vidyādharavarāṅganām /
mantrair ākṛṣya bhuñjīta divyasaukhyaratiṃ tadā // 52.97 //

ap52.-98 jambūdvīpaṃ gato mantrī tatraivānayate[5978] sadā /
śucisthāne tadā[5979] gupte śaucācārarataḥ sadā // 52.98 //

ap52.-99 mūḍhānām uttamā siddhiḥ kadācit teṣu na[5980] jāyate /
vinmūtram aśucisthānaṃ sadā durgandhipūtikam // 52.99 // {S573}

ap52.-100 vyādhiduḥkhaṃ tathā śokaṃ maraṇāntaṃ duḥkhabhājanam /
viyogaṃ ratisampṛktaṃ[5981] na spṛśen mānuṣīṃ striyām // 52.100 //

ap52.-101 anityaduḥkhaṃ tathā śūnyaṃ riktaṃ[5982] {A25r} tuccham aśāśvatam /
bālam ullāpanaṃ cāpi saṅkalpajanitodbhavet // 52.101 //

ap52.-102 na gacchet kāmato mantrī sarvakāmām anādijām /
teṣāṃ viratim ity ukto vimuktis teṣu siddhitām // 52.102 //

ap52.-103 sidhyante tasya mantrā vai ye viraktā tu kāmataḥ /
vinmūtrarudhirāsiktām amṛtapṛktāṃ[5983] caiva pūjitām // 52.103 //

ap52.-104 jarāmṛtyusuśokāṃ ca na spṛśen mānuṣīṃ tanum /
na bhajen[5984] maithunaṃ tatra mohāndhāṃ[5985] rāgacetasām[5986] /
na siddhir labhyate[5987] mantrī[5988] teṣu sevī sadāśucī[5989] // 52.104 //

mantrajño mantrajāpī ca saprajño 'tha jitendriyaḥ /

ap52.-105 śaucācārarato dhīraḥ sarvamantre[5990] 'pi hi sadā // 52.105 //

ap52.-106 padmoccā pramodā[5991] ca • ajitā cāpi jayā sadā /
śyāmāvatī[5992] tathā yakṣī • ity etā yakṣimaharddhikā // 52.106 //

ap52.-107 padmoccāyā mantraḥ / oṁ padmocce svāhā / asyāḥ kalpaḥ / gaṅgākūle samudrātaṭe vā • udyānapuṣpavāṭikāyāṃ madhye • uḍayaṃ[5993] kṛtvā śucitaram ātmanā ca śucir bhūtvā śilāpaṭṭakākāraṃ[5994] mṛṇmaye kṛtvā tatraiva rātrau dvāraṃ pidhayitvā sarvakāmabhogyāny[5995] upakaraṇāni saṃhṛtya[5996] tatraivātmasamīpe yakṣiṇyāḥ[5997] {V447} śayyāṃ kalpayet / tato vidyāṃ daśa sahasrāṇi japet // 52.107 //

ap52.-108 evaṃ yāvan māsābhyantareṇa niyatam āgacchatīti / āgatā ca kāmopabhogyā[5998] bhavati bhāryā / divyaṃ ca muktāhāraṃ śayyāyāṃ[5999] parityajya prabhāte gacchati / evaṃ yāvad[6000] dine dine ṣaḍbhir māsair nityasthā bhavati / tan muktāhāraṃ na grahetavyam / yadi gṛhṇāti tanmātra evam upapadyate / dīnāralakṣamūlyaṃ tat • hāraṃ[6001] maṇi[6002]ratnopaśobhitam // 52.108 //

ap52.-109 ṣaḍbhir māsair atikrāntair nityasthā bhavati bhāryā sarvakāmapradā[6003] / yathārūpam {A25v} abhilaṣitaṃ {S574} tathārūpaṃ kṛtvā • upatiṣṭhate / yathābhirucitam ātmānam abhinirmiṇoti sādhakasyecchayā / sarveṣāṃ yakṣīṇām ayaṃ vidhānaḥ • yathā nirdiṣṭānām atra • anyatra // 52.109 //

ap52.-110 jayāyā[6004] mantraḥ / oṁ jaye sujaye jayamati[6005] sarvakāryāṇi kuru me svāhā /

kanakābhā citrāṅgī nīlakuñcitamūrdhajā /
sarvāṅgaśobhanā devī saumyā[6006] ca subhagā śubhā // 52.110 //

ap52.-111 priyaṃvadā pramadā śreṣṭhā surūpā cārudarśanā /
praśastākārataḥ[6007] śukraḥ sarvalokasupūjitā /
īṣidraktena vastreṇa jayāṃ tām abhinirdiśet // 52.111 //

ap52.-112 asyāḥ kalpaḥ / ādau lakṣam ekaṃ japet / pūrvasevā kṛtā bhavati / tato mahāraṇyaṃ praviśya phalāhāras tāvaj japed yāvat svarūpeṇopatiṣṭhate / āgatā ca bravīti / kiṃ karomīti / yadi mātā bhavati mātṛvat sarvāśāṃ paripūrayate[6008] / rājyaṃ dadāti / mahādhanapatiṃ karoti / dīrghāyuṣkatām adhitiṣṭhate // 52.112 //

ap52.-113 atha bhaginī yathepsitaṃ strīm ānayati yojanasahasrasthitām api / dīnāralakṣaṃ dine dine dadāti / sa ca vyayīkartavyaḥ / atha bhāryā bhavati / svabhavanaṃ nayate / divyavimānābhirūḍhas[6009] tayā sārdhaṃ ramate dīrghakālam / triṃśad[6010] varṣasahasrāṇi yatheṣṭaṃ vicarate / mahāyakṣapratirūpo bhavati // 52.113 //

ap52.-114 pramodāyā mantra / oṁ ṣṭhrīḥ • hrīḥ[6011] • mahānagni hūṃ phaṭ svāhā / asyāḥ kalpaḥ / ardharātre • aparimāṇo jāpaḥ kartavyaḥ / bhūyo nidrāṃ na[6012] gacchet / māsābhyantareṇa niyatam āgacchati / bhāryā bhavati sarvakāmadā / dine dine pañcaviṃśati dīnārām anuprayacchati • ātmanā ca sambhogam[6013] / dīrghakālaṃ ca jīvāpayati // 52.114 //

ap52.-115 evam aparimāṇāni yakṣiṇīśatasahasrāṇi bhavanti / evaṃ piśācyaḥ[6014] maharddhikāḥ[6015] • nāgakanyāḥ • asurakanyāḥ • apsarā surayoṣid[6016] daityakanyā / evaṃ vidyādharīṇāṃ sarveṣāṃ sarvataḥ • mānuṣīṇām amānuṣīṇāṃ {S575} ca mantrāṇi bhavanti • {A26r} asaṅkhyeyāni / tathaiva yakṣāṇāṃ devānāṃ[6017] nāgānām ṛṣīṇāṃ gandharvāṇām asurāṇāṃ pretānāṃ rākṣasānāṃ ca / mahābrahmaṇaḥ maheśvarasya viṣṇor[6018] mātarāṇām aindrāṇī[6019]cāmuṇḍīvārāhīpramukhānāṃ mantrāṇi bhavanti / pṛthak pṛthak sarve ca samaye • ākṛṣṭāḥ • iha krodharājena yamāntakena • ānītā grastā samaye sthāpitā mañjughoṣasyopanāmitā[6020] anuparivārā anupūrvasthitā paricārikā // 52.115 //

ap52.-116 sarveṣāṃ saṃkṣepato yatrapratimā[6021] svayaṃ vā pratikṛtiṃ kṛtvā krodharājānaṃ yamāntakaṃ tāvaj japed yāvat pratibimbaṃ prakampya pracalate prasvidyati vā / ayaṃ svarūpeṇāgacchante / yad ucyante[6022] tat sarvaṃ sampādayante[6023] // 52.116 // {V448}

ap52.-117 evaṃ yā api[6024] tāś catuḥkumāryo mahāyakṣiṇyo bhrātus tumburusametā divyarūpiṇyaḥ • ambu[6025]rāśisamāśritā nauyānasamārūḍhāḥ sarvalokasupūjitāḥ sattvānugrahakārikāḥ / teṣām apy eṣa eva[6026] vidhiḥ / yad uta // 52.117 //

ap52.-118 paṭabhittiphalake samotkīrṇā[6027] likhitāpi vā /
nauyānasamārūḍhā bhrātur jyeṣṭhānuneyikā // 52.118 //

ap52.-119 ambudhe • antargatā[6028] kanyā catur eva samānugā /
teṣāṃ pracchannataḥ sthāpya krodhaṃ jāpya samārabhet[6029] // 52.119 //

ap52.-120 calaḥ kampas tathā svedaḥ • jāyate teṣu[6030] sarvataḥ /
tataḥ siddhā iti jñātvā mantrajāpī japaṃ tyajet // 52.120 //

ap52.-121 svarūpeṇaiva rātryante kathayanti śubhāśubham /
sarvartha[6031]sādhakā te vai bhavante ha sajāpine[6032] // 52.121 //

ap52.-122 sarvaṃ kurvanti • ājñaptāḥ krodha-m-ākṛṣṭamūrchitāḥ /
somādyair grahavarair nityaṃ ṛṣibhiḥ • rākṣasais tathā // 52.122 //

ap52.-123 piśācair garuḍaiś cāpi supūjitās te maharddhikāḥ /
maheśvarādyais tathābhūtaiḥ pūjitā te maharddhikāḥ // 52.123 //

ap52.-124 etaiś ca bhāṣitā kalpā mantratantrāḥ savistarāḥ /
te tu sarve prayoktavyāḥ sakalpāḥ kalpavistarāḥ /

sarve te krodharājasya {A26v} vaśe tiṣṭhanty ayatnataḥ // 52.124 //

ap52.- yāvanti kecin mantrā vai • ucchuṣyā kaśmalodbhavāḥ / {S576}
125 sarve te krodharājasya niyuktā te prakāśitā // 52.125 ///

ap52.- āryā ye ca mantrā vai viśiṣṭā sarvatogatāḥ /
126 utkṛṣṭāḥ pravarā hy agrāḥ • bhāṣitā jinavarais tathā /
tathā mantradhare mantrā mayā caiva[6033] prabhāṣitā // 52.126 //

ap52.- ye cānye mantramukhyās tu kuleṣv eva hi pañcasu /
127 bhāṣitā jinaputrais tu laukikāś cāpi maharddhikā // 52.127 //

ap52.- sarvāṃs tān samākṛṣya krodharājo maharddhikaḥ /
128 sarveṣāṃ mantratantrās tu[6034] nibaddhās te • iha śāsane // 52.128 //

ap52.- yo yeṣāṃ vidhir[6035] ākhyātas tenaivāyaṃ niyojitaḥ /
129 krodharājā yamāntas[6036] tu • utkṛṣṭaḥ sarvakarmikaḥ // 52.129 //

ap52.- tārāṃ ca[6037] bhṛkuṭīṃ caiva tathā paṇḍaravāsinīm /
130 mahāśvetāṃ tathā vidyāṃ māmakyāṃ kuliśodbhavām // 52.130 // {V449}

ap52.- uṣṇīṣaprabhavāṃ[6038] sarvāṃ[6039] locanāṃ caiva devatām /
131 sarvāṃ tathāgatīṃ vidyāṃ mañjughoṣaṃ ca dhīmatam // 52.131 //

ap52.- mahāsthāmaṃ samantaṃ ca tathā padmadharaṃ[6040] prabhum /
132 mayāpi[6041] loke[6042] yakṣeśaṃ bodhisattvaṃ maharddhikam // 52.132 //

ap52.- yad uktaṃ[6043] jinaputraṃ tu sarvāṅgaṃ lokaviśrutam /
133 vajrasenaṃ suṣeṇaṃ ca matsutāṃ cāpi dhīmatām // 52.133 //

ap52.- mayā[6044] ye bhāṣitā mantrā nāvajñāṃ kārayej japī /
134 te[6045] sarvāṃ pūjayen nityam alaṅghyās teṣu bhāṣitā // 52.134 //

ap52.- na japī yojayet tatra krodharājaṃ supūjitam /
135 vidyācchedaṃ na kurvīta teṣu mantreṣu sarvadā // 52.135 //

ap52.- sarvāṃś caiva yathākarmāṃ laukikāṃ mantradevatām /
136 umāśaṅkarabrahmādyāṃ hariṃś cāpi supūjitam /
yathā tantreṣu mantrāṇāṃ sarveṣv eva tathā kṛtā // 52.136 //

ap52.- sarvaṃ ca[6046] sarvato mantrāṃ sarvaṃ caiva samārabhet / {S577}
137 sarvamantrapravṛttis tu dṛśyate krodhasambhavā[6047] // 52.137 //

ap52.- eṣa mantro mahākrodhaḥ yamānto nāma nāmataḥ /
138 ākṛṣya ghātayet kṣipraṃ yamasyāpi mahātmane // 52.138 //

vaivasvataṃ kṛtāntaṃ vai śakraś cāpi[6048] mahātmanaḥ / {A27r}

ap52.-139 ākṛṣṭā vaśitā[6049] ghoro[6050] durdāntadamakaḥ prabhuḥ // 52.139 //

ap52.-140 eṣa mantro mahāmantraḥ kathito mañjubhāṇinā /
sarvakarmakaraḥ krūraḥ sarvamantraprasādhakaḥ // 52.140 //

ap52.-141 ity evam uktvā tataḥ śrīmān vajrapāṇir maharddhikaḥ /
praṇamya buddhaṃ mahāvīraṃ śākyasiṃhaṃ narottamam /
mantracakrāśrito[6051] vajrī mantraṃ bhāṣe maharddhikam // 52.141 //

ap52.-142 śṛṇvantu sarve sattvā vai sarvabhūtagaṇāḥ śubhāḥ /
sarvamantra[6052]gaṇādhyakṣā bhāṣe 'haṃ mantram uttamam // 52.142 //

ap52.-143 bhāṣitaṃ bodhisattvena mañjughoṣeṇa dhīmatā /
durdāntadamakaṃ ghoraṃ sarvaduṣṭanivāraṇam // 52.143 //

ap52.-144 vineyārthaṃ tu sattvānāṃ bodhisattvena bhāṣitam /
ahaṃ ca bhāṣaye[6053] hy atra parṣanmadhye sudāruṇam // 52.144 //

ap52.-145 namaḥ samantabuddhānām abhāvasvabhāvasamudgatānām / namaḥ pratyeka-buddhāryaśrāvakāṇām / namo bodhisattvānāṃ daśabhūmipratiṣṭhiteśvarāṇāṃ bodhisattvānāṃ mahāsattvānām / tadyathā // 52.145 //

ap52.-146 oṁ kha kha {V450} khāhi khāhi duṣṭasattvadamaka • asimusalapāśaparaśu[6054]hasta caturbhuja caturmukha ṣaṭcaraṇa gaccha gaccha mahāvighnaghātaka vikṛtānana sarvabhūtabhayaṅkara aṭṭahāsanādine vyāghracarmanivasana kuru kuru sarvakarmāṃ cchinda cchinda sarvamantrāṃ bhinda bhinda paramudrām[6055] ākarṣāya • ākarṣaya sarvabhūtāṃ[6056] nirmatha nirmatha sarvaduṣṭāṃ praveśaya praveśaya maṇḍalamadhye vaivasvatajīvitāntakara kuru kuru mama kāryaṃ daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṃ hūṃ phaṭ phaṭ sphoṭaya sphoṭaya sarvāśāpāripūraka he bhagavaṃ kiṃ cirāyasi mama sarvārthaṃ[6057] sādhaya svāhā // 52.146 // {S578}

ap52.-147 eṣa sa mārṣāḥ sarvadevagaṇāḥ • yamāntako nāma krodharājā yamarājānam apy ānayati ghātayati śoṣayati pācayati damayati / evaṃ sarvamantrāṃ {A27v} sarvadevāṃ[6058] kiṃ punar mānuṣaṃ prati duḥkhitam / daśabhūmipratiṣṭhitām api bodhisattvān ānayati / kiṃ punar laukikāṃ mantrām // 52.147 //

ap52.-148 evam aparimitabalaparākramo 'yaṃ krodharājā / evaṃ sarvamantratantrabhāṣiteṣv api sarvakarmāṇi kurute sarvamantrāṇām / yathā yathā prayujyate tathā tathā karoti paṭhitasiddhaḥ / eṣa krodharājā yamāntako nāma parisamāpta iti // 52.148 //

ap52.-149 āryamañjuśrīmūlakalpād bodhisattvapiṭakāvataṃsakān[6059] mahāyānavaipulyasūtrād dvipañcāśo[6060] yamāntakakrodharājāsarvavidhiniyamas tṛtīyaḥ paṭalavisaraḥ parisamāpta iti

/[6061] namo buddhāya / samāptaṃ ca yamāntakasya krodharājasya kalpam iti //

{S579} {V451}

ap53. # Chapter A53

ap53.1 atha khalu bhagavāñ śākyamunis tasmāt samādher vyutthāya mahāsāgaropamāyāṃ parṣanmaṇḍalaṃ dharmaṃ deśayamānaḥ sarvasattvānāṃ sarvabhūtagaṇānām agrataḥ sanniṣaṇṇās tatra vajrapāṇipramukhānām anekabodhisattvā[6062]sṅkhyeyasahasrāṃ śāriputrapramukhām anekāsaṅkheyārhatsahasrāṃ vaiśravaṇapramukhām asaṅkhyeyārcacāturmahārājikadevaputrāṃ śakrapramukhāṃ trāyastriṃśām asaṅkhyeyadevaputrāṃ suyāmasantuṣitanirmāṇaratiparanirmitavaśavarti-brahmakāyikabrahmapurohitamahābrahmaparīttābhāpramāṇābhāsvarair yāvat puṇyaprasavā bṛhatphalāvṛhā[6063]tapākaniṣṭhā devān āmantrayate sma // 53.1 //

ap53.2 śṛṇvantu bhavanto devasaṅghāḥ sarva bodhisattvāryaśrāvakāḥ

anityāḥ sarvasaṃskārā utpādavyayadharmiṇaḥ /
utpadya hi nirudhyante teṣāṃ vyupaśamaḥ sukham // 53.2 //

ap53.3 avidyāprabhavāḥ[6064] sarve • utpadyante sahetukāḥ /
sahetuṃ duḥkhamūlaṃ tu skandhā hy uktāḥ samodayāḥ // 53.3 //

ap53.4 teṣāṃ nirodhinī vidyā sukhahetusukhakriyām /
duḥkhaprahāṇam ity uktaṃ saṃkṣepeṇa nivāraṇā // 53.4 //

ap53.5 tad eva trividhaṃ yānaṃ nirdiṣṭaṃ ca mayā • iha /
anityaduḥkhānātmāno[6065] kṣaṇikaṃ sarvasaṃskṛtam // 53.5 //

ap53.6 śūnyaṃ sadā sarvadā sarvaṃ nirdiṣṭaṃ bhavabandhanam /
tadvirāgā tridhā yānti ye sattvā gotranisṛtā // 53.6 //

ap53.7 bodhisattvās tadā buddhā pratyekāṃ bodhiniśritām /
tathāpare hy arahanto[6066] vītarāgā maharddhikā // 53.7 //

ap53.8 śrāvakīṃ bodhinisṛtya tridhā śāntigatā hi te /
eṣa dharmo samāsena nirdiṣṭo me śubhāśubham // 53.8 //

ap53.9 aśubhaṃ varjayen nityaṃ sarvadā śubham ācaret /
ahiṃsāṃ sarvabhūtānāṃ yathā dharmo prakāśitaḥ // 53.9 //

ap53.-10 eka eva bhaven mārga dharmāṇāṃ gatipañcake /
anāsravaś ca yo dharmo bhūtakoṭisamāśritaḥ // 53.10 // {S580}

ap53.-11 sa eṣa kathito mārgaḥ • ādibuddhaiḥ purātanaiḥ / mayāpi kathitaṃ sarvaṃ śāntanirvāṇagāminam // 53.11 //

ap53.-12 dharmakoṭiṃ samāśritya bhūtakoṭiṃ tu labhyate / akoṭī sarvadharmāṇāṃ bhūtakoṭim udāhṛtā // 53.12 //

ap53.-13 eṣa dharmaḥ samāsena dvividhaiva prakāśitam / śṛṇvantu sarve devā vai bodhisattvā maharddhikāḥ // 53.13 // {V452}

ap53.-14 arhantaḥ śrāvakā mahyaṃ nirvāṇaṃ me yadā bhuvi / abhūt sālavane madhye himavatkukṣisambhave // 53.14 //

ap53.-15 nadyāṃ hiraṇyavatyāyāṃ mallānām upavartane[6067] / yamakasālakavane madhye nirvāṇaṃ me bhaviṣyati // 53.15 //

ap53.-16 pāvāsaṃjñe[6068] tathā nagare caitye makuṭabandhane[6069] / nadītīre sadā ramye nirvāṇaṃ me tadā bhuvi // 53.16 //

ap53.-17 sarve vai bodhisattvās tu śrāvakāś ca maharddhikāḥ / devā nāgā tathā yakṣā lokapālā maharddhikā // 53.17 //

ap53.-18 śakrabrahmasuyāmāś ca • akaniṣṭhādyās tathāpare / sarveṣāṃ sannipātā vai tasmin sthāne bhaviṣyati // 53.18 //

ap53.-19 yamakasālakavane tatra mallānām upavartane[6070] / gaṅgāyām uttare tīre mahī[6071]nadyās tathāpare // 53.19 //

ap53.-20 himādrer dakṣiṇe bhāge • abhūt sālavane vane / apaścimā[6072] me tathā[6073] śayyā tasmin sthāne bhaviṣyati // 53.20 //

ap53.-21 nadyā tīre tadā[6074] ramye hiraṇyākhye śubhe taṭe / sarvadevasaṅghādyāṃ sannipāto bhaviṣyati // 53.21 //

ap53.-22 manujair nṛpavaraiḥ sarvair manuṣyāmanuṣyasambhavaiḥ / sarvabhūtais tathā martyair[6075] bāliśābāliśais tadā // 53.22 //

ap53.-23 mahotsavamahotsāhaṃ tasmin sthāne samāgamam / kṛtam atra mahaṃ[6076] divyaṃ maccharīre tu sāmiṣe // 53.23 // {S581}

ap53.-24 nirāmiṣaṃ tu tadā sthāpya śāntim āpnoti nirvṛtim / dharmakoṭiṃ parityajya bhūtakoṭiṃ tu saṃviśet // 53.24 //

ap53.-25 apaścimā me tadā[6077] jātir nagare kapilavāstuke / śākyānāṃ ca kule mukhye jāto 'haṃ bhavacārake // 53.25 //

ap53.-26 tato 'haṃ tyajya duḥkhātmyaṃ niryāto 'haṃ gṛhāt tathā / bahutīrthāṃ tathā sevya na ca prāpto 'mṛtaḥ[6078] punaḥ // 53.26 //

ap53.-27 duḥkaraṃ ca mayā cīrṇaṃ kāyaṃ santāpya taś cainam /
ṣaḍābdam uṣitaḥ bhraṣṭadehaṃ vāpi viśuṣkataḥ // 53.27 //

ap53.-28 na ca kiñcin mayā labdhaṃ yena jñānam avāvṛtam[6079] /
tatotthāya mayā tatra • āhāraṃ kṛtha śubhodanam // 53.28 //

ap53.-29 devatāsūcitaṃ mārgaṃ gato 'haṃ tatra bhūtalam /
nadyā nairañjanātīre vṛkṣarāje suśobhane // 53.29 // {V453}

ap53.-30 nānāpuṣpasamākīrṇe tatheraṇye 'tha bhūtale /
mahāvanaphalopete nānāvṛkṣasamudbhave // 53.30 //

ap53.-31 mahānadī pariveṣṭyānte tarumūle tato hy aham /
yo svakaṃ dṛṣṭamātraṃ tu bhūbhāgaṃ dhṛtiṃ saṃlabhe[6080] // 53.31 //

ap53.-32 tathaivāhaṃ taṃ taruṃ dṛṣṭvā parṇaśākhopaśobhitam /
mahāvṛkṣaṃ mahācchāyaṃ mūlagūḍhopaśobhitam // 53.32 //

ap53.-33 aśvatthe 'śvatthatāṃ gacchet tarumūle niṣadya vai /
dhṛtiṃ tatrābhivindāmi dhyānaṃ cāpi samādhikam /
prāptaṃ tatra • anāśāṃ vai rātryante jāti-r-antakam // 53.33 //

ap53.-34 māreṇa bahudhā vighnā anekākārasuyojitāḥ /
bhagnasainyaparāvṛtya gato 'sau svabhavanaṃ punaḥ // 53.34 //

ap53.-35 tadarthe mantratantrā vai bhāṣitā bahudhā punaḥ /
anekākāraprayogāś ca dhyānā jñānāś ca bhāṣitāḥ // 53.35 //

ap53.-36 tridhā yānaṃ punas tatra caritaṃ sarvasevitam / {S582}
pratipakṣā hi doṣāṇāṃ tridhā caiva prakāśitaḥ // 53.36 //

ap53.-37 tatotthāya punar gatvā urubilvāṃ[6081] śubhodakām /
snātvāmbhase tatra • ṛṣiṃ parivrajya[6082] saśiṣyakām // 53.37 //

ap53.-38 sattvārthaṃ bahudhā kṛtvā prakrānto 'haṃ tataḥ punaḥ /
punaḥ kāśipurīṃ[6083] ramyām anupūrvyā samāviśet // 53.38 //

ap53.-39 tatra sthāne tu gatvā vai purā[6084]buddhā maharddhikāḥ /
tatrāhaṃ sthito deśe jane kāśijane svayam // 53.39 //

ap53.-40 pravartya cakraṃ sāddharmyaṃ[6085]śāntiṃ nirvāṇakārakam /
sasurāsuralokānāṃ gatiṃ pañcāsuniśritām[6086] /
sarvabhūtasukhārthāya tatra dharma prakāśitaḥ // 53.40 //

ap53.-41 ādibuddhaiḥ purā tatra dharmacakraṃ pravartitam /
mayāpi deśitas[6087] tatra dharmacakro hy anuttaraḥ // 53.41 //

ap53.-42 bhavamuktisukhārthāya sattvadoṣanivāraṇā /
pravartya cakraṃ brāhmyaṃ[6088] vai kṣemaṃ śāntaparāyaṇam // 53.42 //

ap53.-43 bhavamārgavināśārthaṃ catuḥsatyasamādhijam /
āryāṣṭāṅgikaṃ mārgaṃ caturbrāhmavibhūṣitam // 53.43 //

ap53.-44 sapratītyasamutpādaṃ dvādaśākārakāritam /
avidyānirodhasaṃyuktaṃ vidyāmutpādanemijam // 53.44 // {V454}

ap53.-45 bhrāmitā koṭitathyaṃ vai bhūtakoṭisukoṭijam /
anulomavilomābhyāṃ gatimāhātmanemijam // 53.45 //

ap53.-46 sampradeśaśivaṃ cakraṃ bahusattvā vimokṣa ca /
vimuñcya kāśipurīṃ ramyāṃ śrāvastyāhaṃ tadā game // 53.46 //

ap53.-47 tīrthikānāṃ tathāvarjya[6089] prātihāryair[6090] vikurvaṇaiḥ[6091] /
śaṅkaśye tathā kṛtvā • ṛddhir janapade tadā // 53.47 //

ap53.-48 bahutīrthāyatanasthānāṃ[6092] sampratoṣya tadā punaḥ /
agnibhāṇḍe jane kṛtvā devāvataraṇaṃ śubham // 53.48 // {S583}

ap53.-49 trāyastriṃśeṣu deveṣu śakraṃ[6093] saṃyojya dharmatām /
akaniṣṭhādyāṃ tathā devāṃ brahmādīśapurandarām[6094] // 53.49 //

ap53.-50 savaiśravaṇayakṣendrāṃ caturmahārājakāyikām /
sadāmattān[6095] karoṭapāṇīṃś[6096] ca trivīṇāṃ māladhāriṇām // 53.50 //

ap53.-51 devāṃ yakṣa[6097]gaṇāṃ sarvāṃ bhaumāṃ divyāntarīkṣakām /
āryāṃ yakṣa[6098]gaṇādhyakṣāṃ sarvāṃś caiva surāsurām // 53.51 //

ap53.-52 kṛtvā dharmaphale yuktān[6099] nirvāṇānugasatridhān[6100] /
śreyasaiva tadā yojya[6101] bahuprāṇān[6102] acittakān // 53.52 //

ap53.-53 asaṅkhyā gaṇanā teṣāṃ saṃsārāntād anantakān[6103] /
mahāsāhasralokānāṃ dhātvādhyān[6104] acittakān[6105] // 53.53 //

ap53.-54 bahusattvān tadā[6106] satye bhūtārthe sanniyojya vai /
ihāham āgatas tatra śuddhāvāsopari sthitaḥ // 53.54 //

ap53.-55 pravartya mantrasaddharmaṃ[6107] tridhāyānasamānugam /
sattvānāṃ vinayam āgamya kalparājam idaṃ punaḥ /
prakāśya[6108] bahudhā loke mañjughoṣasya dattavān // 53.55 //

ap53.-56 nirvṛte tu mayā loke śūnyībhūte mahītale /
mañjuśriyo 'tha sattvānāṃ buddhakṛtyaṃ kariṣyati // 53.56 //

ārakṣaṇārthaṃ saddharmāṃ jinendrāṇāṃ parinirvṛtau[6109] /

ap53.57 satatā rakṣaṇā nityaṃ mañjughoṣo bhaviṣyati // 53.57 //

ap53.58 mantraprabhāvanārthaṃ tu kathitaṃ kalpavistaram /
tasmiṃ kāle yugānte vai mahāghore sudāruṇe // 53.58 //

ap53.59 narādhipā mahākrūrā parasparavadhe ratāḥ /
pāpakarmā durācārā alpabhogā tadā yuge /
bhaviṣyanti na sandeho tasmiṃ kāle yugādhame // 53.59 // {V455}

ap53.60 mamāgamya ca pūjārtham abhūt sālavane vane /
nadīhiraṇyāvatītīre caitye makuṭabandhane // 53.60 // {S584}

ap53.61 parinirvṛte śayānaṃ me śāntadhātusamāśrite /
citām āropite[6110] dehe sambhoge[6111] bhogavarjite // 53.61 //

ap53.62 dṛṣṭveva tat purākarmaṃ mam[6112] evādbhutaceṣṭitam /
mayaiva vinayatāgamye buddhavaineyaceṣṭite // 53.62 //

ap53.63 caritaṃ taṃ śubhaṃ citraṃ smṛtvā sarve narādhipāḥ /
sarve pūjāṃ kariṣyanti sadevāsuramānuṣāḥ // 53.63 //

ap53.64 samāgatyātha[6113] bhūpālāḥ sarve pūjāmahotsavām /
kariṣyanti na sandehaḥ • tasmiṃ kāle mamāntike // 53.64 //

ap53.65 citā-m-āropite dehe sāmiṣe guṇa-m-udbhave /
aśubhānte śubhe caiva[6114] sarve 'puṇya[6115]vivarjite /
bhūtakoṭyo 'tha śūnyās te pañcaskandhasamodaye // 53.65 //

ap53.66 bahusattvā tu taṃ dṛṣṭvā mahāpuṇyārthe tu yojitā /
mahāśrāvakā mahātmānaḥ vītarāgā maharddhikā /
bodhisattvās tu sarve vai daśabhūmisamāśritā // 53.66 //

ap53.67 parivārya sthitā sarve sarvasattvānukampakāḥ[6116] /
sarve vai devasaṅghās tu • āryā sapṛthagjanā // 53.67 //

ap53.68 sarve caitaṃ mahāpuṇyaṃ sthānaṃ caikatra-m-āśritam /
cittaprasādaṃ pratilebhe 'nityaduḥkhārtham āśrayam // 53.68 //

ap53.69 sarve bhūtagaṇā tasthuḥ caityānte 'pi samīpataḥ /
pūjāṃ ca mahatīṃ cakre cucukrośa rurodanam // 53.69 //

ap53.70 mumucuḥ sāśrubindūni sabāṣpāṇi karuṇeritām /
evaṃ ca krośire sarve • anitya[6117]duḥkhaśūnyatām // 53.70 //

dharmaṃ dideśitavān buddhaḥ sāmprate 'tha mahītale /

ap53.-71 saivādya munivaraḥ[6118] śreṣṭhaḥ saptamo ṛṣipuṅgavaḥ /
śākyajaḥ sarvasattvāgryo darśanaṃ tasya • apaścimam // 53.71 //

ap53.-72 sa eṣa bhagavān śete • anityaduḥkhābhibhāṣiṇaḥ / {S585}
śūnyaparamārtham ākhyāyī • ādiśāntārthabhāṣiṇaḥ /
kimarthaṃ devasaṅghā bho na prabodhayata taṃ prabhum // 53.72 //

ap53.-73 āgatā iha sarve vai buddhaputrā[6119] maharddhikā /
dharmārthikā mahāvīrā śrāvakāś ca maharddhikā // 53.73 // {V456}

ap53.-74 sarve vai duḥkhitā sattvā mānuṣāś ca surāsurāḥ /
samayo vartate hy atra dharmacakrānuvartane // 53.74 //

ap53.-75 utthātu bhagavān kṣipraṃ buddhavelānuvartane[6120] /
mahāsāgare cale[6121] vollaṅghyā[6122] muni tadgataiḥ // 53.75 //

ap53.-76 na cāvamanya[6123] bahūn sattvāṃś cirakālaṃ samādhijam[6124] /
dhyānaṃ vimokṣa saṃśās tu[6125] śāntanirvāṇamārgam[6126]
niṣeptuṃ vā bhūtato muniḥ // 53.76 //

ap53.-77 evamprakāraṃ hy anekāṃ bahupralāpāṃ pralapa†vaṃcūre† // 53.77 //

ap53.-78 tūṣṇīmbhūtā tha sarve vai devasaṅghā maharddhikā /
ākrandam atulaṃ kṛtvā sapraṇāmā tatasthire // 53.78 //

ap53.-79 cukucuś ciram utkrośya[6127] sāśrukaṇṭhā sagadgadā /
saśokācittamanaso brahmādyāḥ sasurāsurāḥ // 53.79 //

ap53.-80 manujā narādhipāḥ sarve niṣaṇṇās tatra mahītale /
aparaḥ śākyajo muktaḥ vītarāgo maharddhikaḥ /
jñānino devadevasya buddhasyaiva mahātmane // 53.80 //

ap53.-81 aniruddho nāmato bhikṣuḥ • anujo 'sau manujaḥ śubhaḥ /
susūkṣmanipuṇo vyaktaḥ • gītanītiviśāradaḥ /
parivārito 'rha[6128]mukhyais tu • anekaiś cāpi narādhipaiḥ // 53.81 //

ap53.-82 sa bhāṣe madhurāṃ vācāṃ niśvasantaḥ śuceritām /
karuṇārdracetasāṃ kṣiptāṃ mallānāṃ sanarādhipām // 53.82 //

ap53.-83 mā tāvan mārṣā hy atra citāv agniṃ pradāyatha /
yāvad bhagavataḥ putraḥ • agrato dharmatodbhavaḥ // 53.83 // {S586}

ap53.-84 mahākāśyapanāmena śrāvako 'sau maharddhikaḥ /
mahāmune hy agradhī jātabrāhmaṇo 'sau nirāmiṣaḥ // 53.84 //

ap53.- magadhānāṃ jane jātaḥ parvate tatra samāhitaḥ /
85 tiṣṭhate gūha[6129]pippale nagare rājagṛhe vare // 53.85 //

ap53.- sa evāgamanaṃ kṣipraṃ kariṣyati na cānyathā /
86 yā tatra devatā bhaktā sa deholkāṃ[6130] nivārayet // 53.86 //

ap53.- mā tāvac citisandīpaṃ[6131] kariṣyatha vṛthāśramam /
87 yāvat so maharddhiko hy agraḥ śrāvako muninaurasaḥ // 53.87 //

ap53.- pradakṣiṇīkṛtya gurave buddhas trailokyapūjite /
88 mūrdhnā praṇamya pādau śāstuno lokapūjitau // 53.88 // {V457}

ap53.- tadāyaṃ citidīpārthaṃ sarve tatra kariṣyatha /
89 ādīptā caityabhūtād bhaviṣyati tadā • imā /
sarve mā vṛthā kurvaṃ śramaṃ kevala bho • iha // 53.89 //

ap53.- evam uktās tu te sarve aniruddhena dhīmatā /
90 niṣaṇṇā sarvamallās tu mānuṣās te sanarādhipāḥ // 53.90 //

ap53.- mānuṣāṇām utpanno 'haṃ mānuṣaiś cāpi vardhitaḥ /
91 bhogair bahuvidhā cānyaiḥ kalāśilpaśubhodayaiḥ // 53.91 //

ap53.- manuṣyāṇāṃ bodhilabdhā me tarumūle mahītale /
92 manuṣyāṇāṃ dharmanirdiṣṭaḥ sarvasattvopakārakam // 53.92 //

ap53.- ata eva manuṣyāṇāṃ citā dīpārthayojitā /
93 manuṣyo 'haṃ sarvabhūtānām agrayatvaṃ ca samāgataḥ /
manuṣyaloke ca śānti me parinirvāṇaṃ tu kalpitam[6132] // 53.93 //

ap53.- ye kecit sarvabuddhā vai • atītānāgatavartinā /
94 sarve vai manuṣyaloke[6133] 'smin manuṣyā deha-m-udbhavā // 53.94 //

ap53.- jātibodhi tathā cakraṃ sādharmyaṃ carituṃ śubham /
95 śāntiṃ samāviśet sarve pratyekā-m-arhatās tridhā / {S587}
mānuṣīṃ tanum āśritya gatā śāntim anuttarām // 53.95 //

ap53.- upakāraṃ mayā teṣu kṛtaṃ kalpām acintikām /
96 apaścime[6134] mayā śānte śītībhūte nirodaye /
sthāpitā dhātavas tatra śūnyībhūte mahītale // 53.96 //

ap53.- manuṣyāṇāṃ hitārthāya pūjānugrahakāmyayā /
97 sasurāsuralokānām ṛṣiyakṣagarutmatām // 53.97 //

ap53.- rākṣasāṃ pretakūśmāṇḍāṃ piśācāṃ maharddhikām[6135] /
98 sarvāṃś caiva bhūtānāṃ sagrahāś caiva mātarān // 53.98 //

ap53.99 sarvāṃś caiva tathā lokāṃ dhātvācintyām asaṅkhyakām /
sarvaprāṇibhṛtāṃś caiva pūjanārthāya dhātavaḥ /
sthāpitā te tadā kāle śūnyībhūte mahītale // 53.99 //

ap53.100 keci dravyāgatair martyair devarājaiś cāparaiḥ[6136] /
pātālavāsibhiś cānyair dānavendrair maharddhikaiḥ /
nāgarājais tathā daityair dhātavo me pṛthak pṛthak // 53.100 //

ap53.101 apahṛtya hṛtārthā ye guṇavanto 'tha maharddhikāḥ /
kariṣyanti tadā pūjāṃ nītvā svabhavanaṃ punaḥ // 53.101 // {V458}

ap53.102 bhaviṣyanti na sandehaḥ sarve[6137] buddhā maharddhikāḥ /
uttamādhamamadhyasthā tridhā cittaprasādataḥ // 53.102 //

ap53.103 bhaviṣyanti te tridhā loke buddhakhaḍga•arhadgatā /
tridhā yānaṃ tathā loke triprakāraṃ samoditam // 53.103 //

ap53.104 mahāyānānuvarṇinaṃ mārgaṃ tatkarmāśritanirgatā /
bhaviṣyanti tadā loke pratyekāṃ bodhiniḥsṛtām[6138] // 53.104 //

ap53.105 śrāvakāś ca pare tatra vītarāgamaharddhikā /
bhaviṣyanti tadā loke tridhā gotravibhūṣitā // 53.105 //

ap53.106 mahīpālā mahābhogā mahāsaumyātha[6139] cakriṇāḥ /
divyāṃ mānuṣasampattīḥ • anubhūya ciraṃ tadā / {S588}
kālam āsādya • ante vai tridhā śāntiṃ gatā hi te // 53.106 //

ap53.107 ādimadbhiḥ purābuddhair vartamānair hy anāgataiḥ /
sarveṣāṃ eṣa mārgo vai yathāyaṃ samprakāśitaḥ // 53.107 //

ap53.108 tatra nirvāṇabhūmā vai niṣaṇṇāḥ sarvadevatā /
vibhinnamanasodvignāḥ sahagadgadabhāṣiṇaḥ // 53.108 //

ap53.109 evam āha tadā sarve • aho kaṣṭaṃ hy anityatā /
buddhamaharddhikā loke parinirvāṇāśritāpi te // 53.109 //

ap53.110 evam uktās tu te sarve devarājā maharddhikā /
tūṣṇīmbhūtā tha tasthire // 53.110 //

ap53.111 māgadhānāṃ jane śreṣṭhe kuśāgrapurivāsinām /
parvataṃ tatsamīpaṃ tu vārāhaṃ[6140] nāma nāmataḥ /
tatrāsau dhyāyate bhikṣuḥ guhālīno 'tha paippale[6141] // 53.111 //

ap53.112 śrāvako me suto hy agraḥ • auraso dharmatodbhavaḥ /
mahākāśyapanāmāsau niṣaṇṇo guhavare tadā // 53.112 //

ap53.- piṇḍapātaṃ tadā bhuktvā niṣaṇṇaś cintayet svayam /
113 bahukālaṃ mayā buddho vandito 'sau mahāmuniḥ /
sāmprataṃ gantum icchāmi svayambhuvaṃ taṃ narottamam // 53.113 //

ap53.- kutra vā tiṣṭhate bhagavāñ śākyato munisattamaḥ /
114 samanvāharati tatrasthaḥ mahākāśyapaviprarāṭ // 53.114 //

ap53.- evaṃ samanvāhṛtavān[6142] cittenaiva munimunim[6143] /
115 divyena cakṣuṣā lokaṃ sarvalokāṃś cāvalokayet // 53.115 // {V459}

ap53.- akaniṣṭhādyaṃ tathā lokān avabhāsyā lokadhātavaḥ /
116 sarvān samagrasattvākhyān mahāsāhasrodbhavodbhavān // 53.116 //

ap53.- śrāvakānāṃ gocaraṃ yāvat paśyate divyacakṣuṣā /
117 śāsanaṃ nirvṛtaṃ śāntaṃ śītībhūtaṃ nirāmiṣam // 53.117 //

ap53.- parivāritaṃ samantād vai devasaṅghair maharddhikaiḥ / {S589}
118 manujair narādhipaiś cāpi • asurair yakṣarākṣasaiḥ /
sarvabhūtagaṇaiś cāpi bodhisattvair maharddhikaiḥ // 53.118 //

ap53.- mahāyaśaiḥ śrāvakaiś cāpi prajñā[6144]dhūrdharatāṃ[6145] gataiḥ /
119 sarāgair vītarāgaiś ca divyāryair manujais tadā // 53.119 //

ap53.- citām āropitaṃ vīraṃ buddham ādityabāndhavam /
120 devadevaṃ tadā śreṣṭhaṃ munīnāṃ sattamaṃ prabhum // 53.120 //

ap53.- parivārita samantād vai bhūpālair dīpavāsibhiḥ /
121 tṛṇolkair gṛhītasaṃhastair mallaiś cāpi manujeśvaraiḥ // 53.121 //

ap53.- nādīpayituṃ samarthā te devatābhir nivāritā /
122 vratinā caivam uktena • aniruddhenaiva bhikṣuṇā // 53.122 //

ap53.- sāśrukaṇṭhaṃ sa cotkṛṣṭāṃ vighuṣṭāṃś caiva medinīm /
123 hāhākāraravaṃ ghoraṃ dundubhīnāṃ ca nāditam // 53.123 //

ap53.- divyaṃ ṛṣigaṇākīrṇam apsarāṅgana[6146]saṃstutam /
124 siddhavidyādharīgītaṃ kinnarodgītaṃ ca tad vanam // 53.124 //

ap53.- madhurākūjitodghuṣṭaṃ pakṣiṇāṃ ruditaṃ śubham /
125 citraṃ manojñavāditraṃ divyamānuṣyanāditam // 53.125 //

ap53.- apsarāṅganasaṅgītaṃ siddhavidyādharocitam /
126 yogibhiḥ sarvataḥ kīrṇam abhūt sālavanaṃ vanam // 53.126 //

ap53.- samantāt parivṛtaṃ śreṣṭhaṃ śayānaṃ munipuṅgavam /
127 tatordhvaṃ niḥśvasya saśoko vai vītaśoko // 53.127 //

ap53.-128 aśrubinduṃ pramuñcaṃ vai śramaṇaḥ[6147] kāśyapas tadā / agraśrāvako mahyaṃ pṛthivyām āvartate tadā // 53.128 //

ap53.-129 vācaṃ cābhāṣate kṣipraṃ aho kaṣṭaṃ pravartate / yatra nāma tathā buddhāḥ parinirvartya nāsravāḥ // 53.129 //

ap53.-130 anityaṃ duḥkhaśūnyaṃ tu • iha tenaiva bhāṣitam / na dṛṣṭo me śāśvato viśvam anyajanmānuvartinam // 53.130 // {S590} {V460}

ap53.-131 tatotthāya tataḥ kṣipraṃ magadhānāṃ nṛpatiṃ vrajet / ajātaśatruṃ duḥkhārttaṃ pitṛśokasamarpitam // 53.131 //

ap53.-132 gṛhaṃ tasya tadā gatvā tam uvāca narādhipam / nirvṛto 'sau mahārāja sambuddho dvipadottamaḥ // 53.132 //

ap53.-133 kṣipra yojaya yānaṃ[6148] tu gacchāmo śāstu-m-antikam / dharaṇisthaṃ śayānaṃ vai nirjvaraṃ gatacetasam / sarvavairabhayātītaṃ sambhogyaṃ kāyasattamam[6149] // 53.133 //

ap53.-134 śrutvā tadvacanaṃ krūraṃ suduḥkhī sau nṛpatiḥ punaḥ / antaḥpralāpaṃ krandantaḥ vācāṃ bhāṣe tadā nṛpa // 53.134 //

ap53.-135 ubhābhyām api bhraṣṭo 'haṃ śāstuno pitarasya ca / sarvair bāndhavais tyaktvā • aviśvāsyo 'haṃ tathā jane / patito 'haṃ ghoranarakaṃ kaḥ[6150]śaraṇyaṃ vṛṇomy aham // 53.135 //

ap53.-136 paritrāyasva mahāvīra śrāvakaḥ śāstu-m-agrakaḥ / mahākāśyapo mahātejā nāsti me jīvitam iha // 53.136 //

ap53.-137 ity evam uktvā tu nṛpo mukhyo māgadhānāṃ narādhipaḥ / prapatitas tatkṣaṇām urvyām agraśrāvakapādayoḥ / niśceṣṭo mūrcchitas tatra sahasā śayate mahīm // 53.137 //

ap53.-138 tvaṃ kumāra tadā kālaṃ mañjughoṣa maharddhika / samantād vicarase lokāṃ sattvānugrahakāmyayā // 53.138 //

ap53.-139 citām āropite dehe mama sthāne vane tadā / mantra tvaṃ niṣaṇṇo 'bhūd bodhisattvagaṇāvṛtaḥ // 53.139 //

ap53.-140 maccharīraṃ hi pūjārthaṃ tvayā kṛtveha mahītale / samantād ālokayase bhūtāṃ ko hi duḥkhī kam uddharet // 53.140 //

ap53.-141 ity ahaṃ patito bhūmau kumāro gambhīratathyadhīḥ / mañjuśriyātha tvayā vaśyaṃ[6151] bhūpālasyātiduḥkhite // 53.141 //

tatrastho 'pi tvayā tasya tvayaiva vinayino 'sau / {S591}

ap53.-142 bodhisattvāvagamyo yo na tacchakyaṃ maharddhikaiḥ /
daivatai ṛṣibhiś cānyaiḥ pratyekārhaśrāvakaiḥ // 53.142 //

ap53.-143 tatrasthaḥ svapnavat paśyen mañjughoṣaṃ narādhipaḥ[6152]
tvayaiva • ṛddhim āviṣṭaḥ sa rājā śokamūrcchitaḥ // 53.143 //

ap53.-144 paśyate 'sau tadā svapne pratyakṣaṃ ca bālinam /
kumāraṃ viśva-m-ātmānaṃ mañjughoṣaṃ[6153] maharddhikam // 53.144 //
{V461}

ap53.-145 vikurvantaṃ tathā dharmaṃ bodhisattvaṃ sabālakam /
vicitram acintyām[6154] ṛddhiṃ mañjuśrīs tvatprasādataḥ // 53.145 //

ap53.-146 avīcigamanaṃ nṛpater utthānaṃ ca satvaram /
vividhāṃ dharmatāṃś caiva • apāyaṃ nāśaśobhanam
gatimāhātmyaguṇāṃś caiva sarvaśrāvakavarjitām // 53.146 //

ap53.-147 vistareṇa tataḥ kṛtvā sūtrakaukṛtyanāśanam /
ajātaśatror nṛpater vinodaṃ cātivistaram // 53.147 //

ap53.-148 samāsena • idaṃ proktaṃ vistarārthārthabhūṣitam /
vacanaṃ sarvabuddhānām ādimadhyāvasāyinām /
sarvasattvahitārthāya bhāṣitaḥ kalpavistaraḥ // 53.148 //

ap53.-149 tvaṃ kumāra tadā kāle mañjuśrīrvaca[6155] sarvataḥ /
vineṣyasi mahīpālāṃ pāpakarmānuvartinām // 53.149 //

ap53.-150 acintyaṃ te • rddhiviṣayaṃ vineyaṃ vāpy acintitam /
sarvabhūtagaṇāṃś caiva tvaṃ vinetā bhaviṣyasi // 53.150 //

ap53.-151 ity evam uktvā mahāvīro buddhānāṃ ca mahādyutim /
mañjughoṣaṃ tadā kāle śuddhāvāsoparisthitam /
uvāca vadatāṃ śreṣṭhaḥ sambuddho dvipadottamaḥ // 53.151 //

ap53.-152 bhaviṣyasi tvaṃ sambuddhaḥ • bahukalpābhinirgataiḥ /
acintyair gaṇanāsaṅkhyair mānuṣair gaṇanāsamaiḥ /
mañjudhvajo 'tha nāmo vai buddho[6156] loke bhaviṣyasi // 53.152 // {S592}

ap53.-153 buddhakṛtyaṃ tadā kṛtvā • anupūrveṇa vai[6157] sadā /
vimocyatha bahuṃ sattvāṃ parinirvāṇaṃ te bhaviṣyati // 53.153 //

ap53.-154 ity ukta kumāro vai bālarūpī maharddhikaḥ /
sa dīrghaṃ niḥśvasya saṃvignaḥ karuṇāviṣṭacetasā // 53.154 //

ap53.-155 ciram ālokya sambuddhaṃ śāśrubindūn mumūc†cacu† /
sapraṇāmāñjaliputaḥ niṣasāda tataḥ punaḥ // 53.155 //

ap53.-156 tato kṣmātalādhasthaḥ • ajātākhyo nṛpottamaḥ / praṇamya śirasā vipraṃ mahākāśyapam adbhutam // 53.156 //

ap53.-157 vibuddhaś cetanāyātaṃ pādau vandya • agrataḥ[6158] / niḥśvasya ca ciraṃ kālaṃ vistarārthaṃ nivedya ca // 53.157 //

ap53.-158 niṣaṇṇo nṛpateḥ putraḥ • ajātākhyo maheśvaraḥ[6159] / mahākāśyapaṃ tato vavre gacchāmas[6160] taṃ citālayam / {V462} pūjitaṃ caityabimbastham upakārārhamānuṣām // 53.158 //

ap53.-159 tatrasthaḥ śrāvako hy agraḥ • ṛddhyā caivam upāgamam / tasyopāhṛtaṃ[6161] cittam ayuktaṃ mama ṛddhiye / padbhyāṃ gantum icchāmi mahācaityaṃ[6162] samāgamam // 53.159 //

ap53.-160 apaścime gatiḥ śāstuḥ • darśanārthaṃ tu-m-āgamam / tato 'rdhapathe tasthuḥ saṅghārāme[6163] tu sa vratī // 53.160 //

ap53.-161 yāvat paśyate tatra saṅghārāmanivāsinam / mahallaṃ bhikṣunavakaṃ pāpa[6164]sattvaṃ vimohitam // 53.161 //

ap53.-162 sa dṛṣṭvā • upasaṅkrāntaṃ[6165] mahallo taṃ ciroṣiṇam / maheśākhyaṃ mahābhāgaṃ śuddhasattvanirāmayam // 53.162 //

ap53.-163 upasaṅkramya taṃ vipraṃ vanditvā pādayos tadā / uvāca taṃ mahābhāgaṃ svāgataṃ te kim āgatam // 53.163 //

ap53.-164 kutra vā yāsyate kṣipram udvigno vā kiṃ va[6166] tiṣṭhase / uvāca so tam ṛṣiṃ taṃ bālaṃ āyuṣman na śrutaṃ tvayā // 53.164 // {S593}

ap53.-165 śāstā vai sarvalokasya sambuddho dvipadottamaḥ / pitā me • agradhīḥ buddhaḥ pradīpārcir iva nirvṛtaḥ // 53.165 //

ap53.-166 astaṃ gato mahāvīraḥ śūnyībhūtā hi medinī / sarvaśūnyās tathā lokāḥ śūnyā bhūtāś ca me diśāḥ // 53.166 //

ap53.-167 tataḥ prahṛṣṭo mahallo 'sau viparīto bālacetanaḥ / prahasya[6167] vacanaṃ cāha nirvṛto 'sau pradīrghakaḥ // 53.167 //

ap53.-168 pralambabāhur atyuccacchatrākārasamaśiraḥ / asmākaṃ nāyako hy agraḥ śikṣāśikṣasuvartinaḥ // 53.168 //

ap53.-169 yatheṣṭaṃ vicariṣyāmi sāmprataṃ tena nirvṛte / ity evam ukto mahallena prahṛṣṭo 'sau maharddhikaḥ // 53.169 //

ap53.-170 bhṛkuṭiṃ kṛtvā tato vakre[6168] huṅkāro[6169] 'sau prayojayet / ruroṣa[6170] tatkṣaṇād vipraḥ • vāsanābhāvito yatiḥ // 53.170 //

ap53.-171 hanyān mahītale tatra pādāṅguṣṭhena tatkṣaṇāt / sarvaṃ pracalitā • urvī parvatoccāḥ samo ravaḥ // 53.171 //

ap53.-172 kṣubhitāḥ sāgarāḥ sarve sarve vṛkṣāś ca parvatāḥ / kandarā guhavinyastā nāgarājāś ca devatā // 53.172 //

ap53.-173 naṣṭālokā mahī tasmin kāle candrabhāskarau / nivātā vā tatas tasthuḥ • ulkāś cāpi papeture // 53.173 // {V463}

ap53.-174 tato 'sau mantram iti khyātaḥ śrāvakāṇāṃ kulodbhavam / ekākṣaraḥ sahuṅkāraḥ sarvakarmakaraḥ śubhaḥ // 53.174 //

ap53.-175 asādhito 'pi karoty eṣa jāpamātreṇa mantrarāṭ / sarvaśastraṃs tathā stambhaṃ viṣaṃ sthāvarajaṅgamam // 53.175 //

ap53.-176 sarveṣāṃ duṣṭasattvānāṃ jāpamātreṇa stambhanaḥ / karoti karmavaicitryaṃ anyāṃś caiva viśeṣataḥ // 53.176 //

ap53.-177 pralapāno[6171] mahallakas tatra tūṣṇīmbhūto hy ato gataḥ / ṛddhyā cāvarjitas tena vinayitvā ca tatkṣaṇāt // 53.177 // {S594}

ap53.-178 śrāvakeṇa tadāgreṇa nīto 'sau citisannidhau / padbhyāṃ gato hi so bhikṣuḥ vītarāgo maharddhikaḥ // 53.178 //

ap53.-179 gatvāsau paśyate tatra munino dehacitāśritām / anekadhā daivasaṅghais tu mahāpūjāṃ pravartitām // 53.179 //

ap53.-180 vividhākāravaropetāṃ sarvākārasubhūṣitām / citām āropitaṃ dehaṃ munino gautamasya vai // 53.180 //

ap53.-181 dṛṣṭvā tu taṃ mahābhāgaṃ mahākāśyapam adbhutam / sarve te vītadoṣā vai bhikṣavaś ca maharddhikāḥ // 53.181 //

ap53.-182 sarve devagaṇā bhūtāḥ • hāhākāraṃ pramuñcya ca / ākrandya ca mahacchabdaṃ ravaṃ cāpi suśokajam // 53.182 //

ap53.-183 pratyudgamya tataḥ sarve devanāgā maharddhikāḥ / uvāca taṃ mahābhāgaṃ vandasva dvipadottamam // 53.183 //

ap53.-184 tavaivodīkṣaṇaṃ[6172] taṃ viśvā devasaṅghā samānuṣāḥ / sarve bhūtagaṇāś caiva • ṛṣayakṣanarādhipāḥ / citā[6173]dīpanatanniṣṭhā • aśaktā dīpayituṃ citām // 53.184 //

ap53.-185 tato 'sau vītadoṣas tu mahābhogo maharddhikaḥ / kṛtvā pradakṣiṇaṃ[6174] bahudhānusmṛtya tathāgatam / citānte antime bhāge vandate 'sau maharddhikaḥ // 53.185 //

ap53.- āyasīṃ ca tadā droṇīṃ bhitvā pādau vinirgatau /
186 vanditvā pādayor mūrdhnā parāmṛśya punaḥ punaḥ // 53.186 //

ap53.- udvīkṣya bahudhā tatra caraṇau munivare varau /
187 praviṣṭā bhūyasas tatra • āyasīṃ droṇim āśritau // 53.187 //

ap53.- niṣaṇṇo 'sau tatotthāya vītarāgo maharddhikaḥ /
188 parivāro 'tha • arhantair vītarāgair maharddhibhiḥ // 53.188 // {V464}

ap53.- rājā māgadho mukhyaḥ • āgato 'sau citāntike /
189 anupūrvyā tathā yānaiḥ • hastyaśvarathavāhanaiḥ // 53.189 // {S595}

ap53.- mahāsainyā tha bhūpālāḥ sarve sabalavāhanāḥ /
190 āgatā vandituṃ tatra muniṃ śākyamuniṃ tadā // 53.190 //

ap53.- śayānaṃ bhūtale śānte prānte 'raṇye ..... /
191 nadyā hiraṇyavatītīre caitye makuṭabandhane /
śāntadhātusamāviṣṭe bhūtakoṭisamāśrite // 53.191 //

ap53.- māgadho nṛpatis tatra mahāsainyasamāgataḥ /
192 so 'pi paśyati taṃ divyaṃ vividhākāraceṣṭitam // 53.192 //

ap53.- mahānuśaṃsaṃ prabhāvaṃ ca • āścaryaṃ bhuvi maṇḍanam /
193 caitya[6175]dehajaṃ tatra citām āropitaṃ munim // 53.193 //

ap53.- ānando nāmato bhikṣuḥ suśaikṣe paricārakaḥ /
194 yam eva manujaṃ śreṣṭhaṃ vatsalo me sadā rataḥ /
bhaviṣyati tadā kāle • ārtte viklava[6176]mānasaḥ // 53.194 //

ap53.- mahākāśyapaṃ tato gatya pādayor nipatito bhuvi /
195 evaṃ covāca duḥkhārtaḥ • vepathunte sagadgadaḥ // 53.195 //

ap53.- adya me nirvṛtaḥ śāstā anātho 'haṃ sa sāmpratam /
196 sa ti me layanaṃ trāṇaṃ tvam eva parikīrtitaḥ // 53.196 //

ap53.- tenaiva municandreṇa vyākṛto 'haṃ tavāntike /
197 sarvakleśaprahāṇaṃ[6177] tu • arhatvaṃ tvamantike // 53.197 //

ap53.- rātryāṃ paścime yāme nirdiṣṭaṃ tena jinena vai /
198 vriyate tubhya nityaṃ vai mayaiva parinirvṛtaḥ // 53.198 //

ap53.- buddhakṛtyārtha tubhyaṃ vai kṛtaṃ tena hitaiṣiṇā /
199 mayāpi duḥkhitas tyaktvā śāntiyāto mahāmuniḥ // 53.199 //

ap53.- aniruddho nāmato dhīmān samāśvāsayati taṃ yatim /
200 mā rodantathā śocaṃ mā śokaṃ ca samāviśa // 200 //

ap53.-201 mā vraja kutra va sthānam etam eva samāśraya /
eṣa eva bhavec chāstā nirvṛte lokacakṣuṣe // 53.201 // {S596}

ap53.-202 muninā vyākṛto hy atra buddhakṛtyaṃ kariṣyati /
vayaṃ ca bhavatā[6178] sārdham anuyāsyāma kāśyapam // 53.202 //

ap53.-203 ṛddhimātraṃ mahābhāgaṃ tejavantaṃ mahādyutim /
dvitīyam iva śāstāraṃ pratibimbaṃ mahītale // 53.203 // {V465}

ap53.-204 mahākāśyapamukhyaṃ tu śrāvakāṇāṃ maharddhikam /
tiṣṭhantaṃ dhriyamāṇaṃ vai mā śokaṃ cet tu vai kṛthā // 53.204 //

ap53.-205 evam ālāpinaḥ sarve karuṇāviṣṭā maharddhikā /
vītarāgā mahāyogā muniputrā niṣaṇṇavām // 53.205 //

ap53.-206 citām ādīpito tais tu mallaiś cāpi narādhipaiḥ /
ādīpte tu samantā vai bhasmībhūtaṃ tu taṃ citam // 53.206 //

ap53.-207 taṃ dṛṣṭvā devasaṅghā tu bhogavanto mahoragāḥ /
śāntaye taccitāsthānaṃ candanodakavāriṇā // 53.207 //

ap53.-208 mahāvarṣaṃ pramuñcantā sthitā bhūyo 'tha tatkṣaṇāt /
mahāpuṣpaugham utsṛjya punar eva mahītale // 53.208 //

ap53.-209 āgatā tatkṣaṇāt sarve jinadhātuṃ supūjanā /
sarve parasparaṃ yuddhaṃ kartumārabdha tatkṣaṇāt // 53.209 //

ap53.-210 brahmādyā śakrayāmāś ca sarvadevagaṇās tathā /
nivāritā vītarāgais tu śrāvakaiś ca maharddhikaiḥ // 53.210 //

ap53.-211 mahākāśyapena vibhajyaṃ vai dhātavo jinamūrtijā /
stokastokāni dattāni pūjanārthāya sarvataḥ /
tridhā yānaparāvṛttiṃ niṣṭhāśānti ca kāraṇāt // 53.211 //

ap53.-212 mahākāśyapas tadā yogī vītarāgo maharddhikaḥ /
cintayām āsa taṃ bodhyaṃ mahallakasya bhāṣitam[6179] // 53.212 //

ap53.-213 māhaiva pravacanaṃ kṛtsnaṃ dvādaśāṅgaṃ sukhodayam /
sūtravinayābhidharmaṃ vai dhūmakālikatāṃ[6180] vrajet /
astaṃ yāte māhavīre[6181] vipralopo bhaviṣyati // 53.213 // {S597}

ap53.-214 saṅgātavyam imaṃ kṛtsnaṃ vacanaṃ buddhabhāṣitam /
gacchāmaḥ sahitāḥ sarve vītarāgā maharddhikāḥ /
māgadhānāṃ puraṃ śreṣṭhaṃ rājākhyaṃ nagaraṃ śubham // 53.214 //

kuśāgrapure ramye parvate suśiloccaye /

ap53.- vaiśālyāṃ ca śubhe deśe caitya[6182]sthāne suśobhane // 53.215 //
215

ap53.- evamprakārā hy anekāṃś ca śāsanārthaṃ tu kāraṇāt /
216 mallā pralāpinaḥ[6183] sarve cakrire[6184] samaharddhikā // 53.216 //

ap53.- tasmin kāle yugānte vai • astaṃ yāte mayā tu vai /
217 mahīpālā bhaviṣyanti parasparavadhe[6185] ratā // 53.217 // {V466}

ap53.- bhikṣavo bahukarmāntā sattvā lobhamūrcchitā /
218 aśrāddhā yugānte vai • upāsakopāsikās tathā /
parasparavadhāsaktāḥ parasparagaveṣiṇaḥ // 53.218 //

ap53.- chidraprahāriṇo nityaṃ savraṇā doṣadas tathā /
219 bhikṣavo hy asaṃyatās tatra munir astaṃ gate yuge // 53.219 //

ap53.- sthāpitā rakṣaṇārthāya śāsanaṃ bhuvi me tadā /
220 aṣṭau maharddhikā loke vītarāgā nirāsravāḥ // 53.220 //

ap53.- arhantaḥ tadā jyeṣṭhā rāhulādyā prakīrtitā /
221 teṣāṃ darśanaṃ nāsti tasmin kāle yugādhame[6186] // 53.221 //

ap53.- amoghaṃ darśanaṃ teṣāṃ siddhikāle tu mantriṇām /
222 mayātra sthāpitāḥ sarve ṛddhimantrā[6187] maharddhikāḥ // 53.222 //

ap53.- praṇihitaṃ mayā teṣāṃ daṇḍakarma mahāyaśām /
223 ājñollaṅghanaṃ teṣāṃ kiñcic chiṣyā vyatikrame // 53.223 //

ap53.- tiṣṭhadhvaṃ yāvat saddharmaṃ bhūtakoṭiṃ nirāmiṣam /
224 mama vākyam idaṃ puṇyaṃ yāvad ghuṣyate bhūtale[6188] // 53.224 //

ap53.- tataḥ śāntā nirātmanaḥ[6189] parinirvātha nirāsravāḥ /
225 bhaviṣyati tadā kāle śāsanāntarhite munau // 53.225 // {S598}

ap53.- bhikṣābhikṣukāḥ sarve bhikṣuṇyaś ca sumatsarāḥ /
226 tarkukāḥ kutsitā nityaṃ paribhūtā tadā yuge // 53.226 //

ap53.- susthitā śāsane mahyaṃ gṛhadāragaveṣiṇaḥ /
227 upāsakāś ca tadā kāle paradārasadāratāḥ sadā // 53.227 //

ap53.- cihnamātraṃ tadā saṃjñā pariśeṣaiva[6190] caturvidhe /
228 vairābhyāsaratāḥ sarve parasparaviheṭhakāḥ // 53.228 //

ap53.- tīrthikākrāntabhuyiṣṭhā devākrāntā[6191] ca medinī /
229 bhaviṣyanti tadā kāle dvijavarṇaratā janā // 53.229 //

mithyācārā tathā mūḍhā prāṇihiṃsāratā narā /

ap53.- mayā tu parinirvāṇo vyākṛto 'yaṃ kalau yuge // 53.230 //
230

ap53.- bahunāryā narāś caiva paradāraratāḥ sadā /
231 akuśaleṣu ratāḥ sarve kuśalārthavivarjitāḥ[6192] // 53.231 //

ap53.- bahusattvā bhaviṣyanti mayi śāntagate bhuvi / {V467}
232 mamaitaccharīrapūjā tu devasaṅghā mahojasā // 53.232 //

ap53.- manuṣyāś caiva mahātmāno yakṣabhūtagaṇās tathā /
233 asurā atha gandharvā kinnarāś ca maharddhikāḥ // 53.233 //

ap53.- garuḍā atha gandharvā rākṣasā ṛṣayas tathā /
234 siddhā yoginaś caiva ..... mahojasā // 53.234 //

ap53.- vividhākārasattvās tu vividhāṃ gati[6193]yonijāḥ /
235 bhavasūtranibaddhās tu cchinnabandhanadhīmatā // 53.235 //

ap53.- kariṣyanti[6194] tadā pūjāṃ śarīre 'smiṃ gatajvare[6195] /
236 nadīhiraṇyavatītīre yamakaśālavane vane // 53.236 //

ap53.- caitye makuṭabandhe tu mallānām upavartane /
237 parinirvṛte ca tatrāhaṃ śāntiṃ gacched bhayavarjitām // 53.237 //

ap53.- mamaitad dhātu saṅgṛhya hriyamāṇaiḥ parais tathā[6196] /
238 devaiś ca-r-asuraiś cāpi sarvabhūtagaṇais tathā / {S599}
vibhajya sa pṛthag bhāgeṣu vyastaṃ kāritā abhūt // 53.238 //

ap53.- manuṣyarājā mahāsainyaḥ • ajātākhyo māgadhas tadā /
239 prārthayām[6197] āsa sarveṣāṃ śrāvakāṃ sumaharddhikām // 53.239 //

ap53.- mamāpy akṛtapuṇyasya pitur maraṇakāriṇaḥ /
240 abhyuddhara tha mahātmāno[6198] duḥkhitaṃ patitaṃ tu mām // 53.240 //

ap53.- tato 'gryaḥ śrāvako dhīmān buddhasya suta-m-aurasaḥ /
241 mahākāśyapeti vikhyātaḥ prajānāṃ hitakārakaḥ // 53.241 //

ap53.- taṃ tu dṛṣṭvātha vaiklavyam[6199] ajātākhyāsya dhīmataḥ /
242 samanvāharati tatkālam ṛddhyā caivam adhiṣṭhayet[6200] // 53.242 //

ap53.- bhāgaikaṃ gṛhṇayām āsa sa dhātūnāṃ[6201] jinaniḥśritām /
243 anye-d-apahṛtā-d-anyair bhogibhiś ca mahābalaiḥ // 53.243 //

ap53.- anyonyarabhasāt kṣobhaṃ kṛtvā caiva parasparam /
244 nītvā dhātuṃ tadākāśaiḥ svagṛhaṃ cāpi tasthute // 53.244 //

mahākāśyapo tadā bhikṣur agraśrāvakas tadā /

ap53.-245 muneś[6202] cintayām āsa // 53.245 //

ap53.-246 aho kaṣṭaṃ manuṣyeṣu śūnyo 'yaṃ bhuvi maṇḍale /
buddhaiḥ pratyekabuddhais tu śrāvakaiś ca maharddhikaiḥ // 53.246 //

ap53.-247 ālokahīnā sattvā vai bhavacārakacāriṇā /
te duḥkhāṃ vividhāṃ tīvrām anubhaviṣyati te ciram // 53.247 // {V468}

ap53.-248 dhātuṃ pūjayitvā tu lokanāthasya tāyinaḥ[6203] /
anubhaviṣyanti te saukhyaṃ devalokam analpakam // 53.248 //

ap53.-249 rājyaṃ caivātha[6204] bhogāṃś ca mantrasiddhisudurlabhām /
prāpsyanti vividhākārāṃ vicitragaticeṣṭitām // 53.249 //

ap53.-250 lokasyāgrā sampadām iṣṭāṃ tridhā mokṣabhūṣitām /
pūjayitvā tu dhātūnāṃ prāpnuyāt siddhim uttamām // 53.250 //

ap53.-251 evaṃ cintayitvā tu brāhmaṇo lokaviśrutaḥ / {S600}
śrāvako munivaro[6205] jyeṣṭhaḥ kāśyapo nāma nāmataḥ // 53.251 //

ap53.-252 saṅgṛhya ca tadā dhātuṃ saṃbibharti tadā bhuvi /
stokaṃ datvājātākhye māgadhasyaiva yatnataḥ // 53.252 //

ap53.-253 evaṃ narādhipeṣu sarveṣu • aṣṭeṣv api mahādyutiḥ /
sarvebhyaḥ sarvato dadyāc chrāvako 'sau mahātmanaḥ[6206] // 53.253 //

ap53.-254 punar eva bhavas tasthau • anityasaṃjñam abhāvataḥ /
śocayām āsa sattvānāṃ karuṇāviṣṭena cetasā // 53.254 //

ap53.-255 rodiṣyanti ciraṃ sattvā kalpāṃ bahuvidhāṃ tathā /
saddharmintardhite[6207] loke śāstuno śākyapuṅgave /
saṅgātavyam imaṃ vākyaṃ[6208] māhaivaṃ dhūmakālikam // 53.255 //

ap53.-256 tato 'bhyutthitavān vīraḥ prabhāvāśrita[6209]cetasaḥ /
āmantrayām āsa manu[6210]jendram ajātākhyaṃ narādhipam // 53.256 //

ap53.-257 gacchāmo rājagṛhaṃ nagaraṃ śāstuśāsanasatkṛthā[6211] /
śāta[6212]kumbhasuvinyastāṃ dhātuṃ prakṣipya yatnataḥ // 53.257 //

ap53.-258 te 'tra pūrveṇa • āyātā kṣipraṃ rājagṛhaṃ tadā /
sthānaṃ veṇuvanaṃ prāpya sthāpayām āsa jinodbhavām[6213] // 53.258 //

ap53.-259 stūpaṃ mahādbhutaṃ kṛtvāsau lokanāthasya tāyinaḥ[6214] /
pūjayām āsa taṃ stūpaṃ vividhākārabhūṣaṇaiḥ // 53.259 //

mālyacīvaracchatraiś ca cūrṇagandhais tu dhūpanaiḥ /

ap53.-260 chatraiḥ patākair vicitraiś ca ghaṇṭāmālyavilepanaiḥ /
anekākāravicitrais tu dīpamālābhiḥ sragmibhiḥ // 53.260 //

ap53.-261 pūjāṃ kṛtvā mahīpāla praṇāmagatacetasaḥ /
mūrdhnā praṇamya taṃ stūpaṃ praṇidhiṃ cakrire tadā // 53.261 //

ap53.-262 lokāgraṃ pūjayitvā tu yanmayā kuśalaṃ bahu /
anekatāthāgatīpūjāṃ prāpnuyāham acintiyā // 53.262 // {V469}

ap53.-263 utthāya tato rājā mahākāśyapam abravīt / {S601}
aśru samparāmṛjya bāṣpākulitalocanaḥ /
kṛpāviṣṭahṛdayaḥ pitaraṃ saṃsmaret tadā // 53.263 //

ap53.-264 āryo me mahāprājñaḥ sākṣibhūto bhavasva mām /
yanmayā kāritaṃ pāpaṃ niyatāvīciparāyaṇam // 53.264 //

ap53.-265 tādṛśaṃ dharmarājaṃ tu śāstur vacanapathe sthitam /
ghātayitvā tu taṃ pitaraṃ na śaknomi vinoditum /
kalyāṇamitra āryo me dharmārthaṃ[6215] deṣṭum arhati // 53.265 //

ap53.-266 evam ukto mahātmāsau • agraśrāvako[6216] jine /
kāśyapo nāmataḥ dhīmāṃ imaṃ vācam udīrayet // 53.266 //

ap53.-267 mā bhaiṣṭa mahārāja kṛtaṃ te kuśalaṃ bahu /
asti te janmino 'bhyāsaḥ • anekaśatadhā purā // 53.267 //

ap53.-268 buddhānām anutpādā pratyekajinasambhavaḥ /
nagaryāṃ vārāṇasyāṃ śreṣṭhiputra abhūt tadā /
ajñānād bālacāpalyād rathyāyāṃ niryayau tadā // 53.268 //

ap53.-269 sa eva bhagavaṃ tatra pratyekajinam āgataḥ /
bhikṣārthī hiṇḍate tatra lokānugrahakāmyayā // 53.269 //

ap53.-270 bālasya[6217] dṛṣṭvā taṃ prasannagatamānasam /
pādayor nipatya papraccha kiṃ kariṣyasi tvaṃ bhikṣuḥ[6218] // 53.270 //

ap53.-271 tūṣṇīm eva sthito bhagavān khaḍgakalpamasambhavaḥ[6219] /
tadā tena tu bālena cīvare gṛhyamasthitaḥ[6220] // 53.271 //

ap53.-272 gaccha gaccha imaṃ śreṣṭhaṃ mandiraṃ dhvajabhūṣitam /
asmākam etad āvāsaṃ pādau prakṣālya bhokṣyase[6221] /
bhuṃkṣva kṣipraṃ yathākāmaṃ krīḍiṣyāmo yatheṣṭataḥ // 53.272 //

ap53.-273 tato 'sau vītadoṣas tu trimalāntakaghātakaḥ /
anūpūrveṇa yayau tatra parānugrahatatparaḥ /
gatvā dvāramūle 'smiṃ sthita eva mahādyutiḥ // 53.273 // {S602}

ap53.-274 tatas tena tu bālena praviśitvā • amba ucyate /
dehi bhakṣa mayā • amba bhikṣāṃś ca vividhāṃ bahūm // 53.274 //

ap53.-275 mitro me hy āgato hy atra pāṃsukrīḍanakaś cirāt /
modiṣyasi ciraṃ tena tiṣṭhate dvāram āgataḥ // 53.275 // {V470}

ap53.-276 tadā sā[6222] tvaramānā tu dvāraṃ niryayu tatkṣaṇāt /
paśyate taṃ mahābhāgaṃ[6223] śāntaveṣaṃ maharddhikam // 53.276 //

ap53.-277 tadā sā kṣipram āgatya gṛhītvā bhājanaṃ śubham /
suprakṣālya tato hastau . . . . . .[6224] // 53.277 //

ap53.-278 gṛhītvā • odanaṃ caukṣam[6225] anekarasabhūṣitam /
vividhākārabhakṣāṃś ca bhājane nyasya rājate // 53.278 //

ap53.-279 āgamya ca tadā kṣipraṃ pātre nivedya ca /
pādayor nipatitā sā tu sasutā dharmavatsalā // 53.279 //

ap53.-280 gṛhītvāsau piṇḍapātaṃ tu • ākāśe • abhyagacchata /
tato 'sau jvalamānas tu dīpamāleva dṛśyate // 53.280 //

ap53.-281 na teṣāṃ[6226] vāciko dharma vidyate khaḍgacāriṇām /
prabhāva•ṛddhi sattvānāṃ darśayanti mahātmanaḥ // 53.281 //

ap53.-282 atikāruṇikā te 'pi sattvebhyo gatamatsarāḥ /
paralokārthaṃ tu sattvebhyaḥ • ṛddhiṃ sandarśayanti te // 53.282 //

ap53.-283 tena karmavipākena mātrayā saha bālakaḥ /
pañcajanmasahasrāṇi devatvam atha kārayet // 53.283 //

ap53.-284 devānāṃ devarājāsau sā eva jananī abhūt /
manuṣyāṇāṃ[6227] cakravartitvaṃ manujeśa abhūt tadā // 53.284 //

ap53.-285 anubhūya ciraṃ saukhyaṃ bimbisāra[6228]suto iha /
yas te • ākarṣito bhagavān cīvarānte 'tha gṛhya ca // 53.285 //

ap53.-286 vācā durbhāṣitā uktā bhikṣuvādena coditaḥ /
pāṃsukrīḍanako mahyaṃ bhavasveti purā tadā // 53.286 // {S603}

ap53.-287 vāco gatasya karmasya • aniṣṭasya kaṭukasya ca /
tīvraṃ pratāpanāduḥkham anubhūya ciraṃ bahu /
narake patito ghore • anīpsako duḥkhaduḥsaham // 53.287 //

ap53.-288 karmapāśānubaddhās tu sattvā gacchanti durgatim /
hasadbhiḥ kriyate karma rudadbhir anubhūyate // 53.288 //

pūrvaṃ bāliśabhāvena pratyekajinatāyine[6229] /

ap53.-289 vācā niścāritā duṣṭā tasya karmasya • īdṛśam // 53.289 //

ap53.-290 narakebhyo vyasitvā[6230] tu manuṣyatvam ihāgataḥ /
nārake cetanā hy āsīd vipākajāte narādhipa // 53.290 // {V471}

ap53.-291 tena tīvreṇa roṣeṇa jīvitā[6231] te ghatapūrvikām[6232] /
pūrvikāṃ vāsanāṃ smṛtvā pratyekajinacāriṇīm /
sammukhaṃ darśito buddhaḥ pūjyaś caivam akāritā // 53.291 //

ap53.-292 tenaiva hetunā hy āsīd rājyatvam iha kāraya /
evaṃ veṇuvane teṣām anyonyā saṃlaped bhuvi // 53.292 //

ap53.-293 ekaś ca • agraśiṣyo me dvitīyaḥ sa narādhipa /
praṇamya śatadhā stūpaṃ svagṛheṇaiva yayau tadā // 53.293 //

ap53.-294 tato 'sau śiṣyamukhyo[6233] me pippalāguhavāsinaḥ /
sannipātya muniṃ sarvāṃ vītarāgāṃ maharddhikām // 53.294 //

ap53.-295 dvādaśāṅgaṃ pravacanaṃ kṛtsnaṃ vinayaṃ caivam agāyata /
tanmayā kathito dharmaḥ pūrvaṃ jinavarais tathā // 53.295 //

ap53.-296 sa tena śiṣyavarāgreṇa triprakāraṃ samādiśet /
grathanaṃ sūtrabhedena vinayena 'bhidharmataḥ[6234] // 53.296 //

ap53.-297 tribandhān mocayet sattvāṃ tridoṣāṃ cāpi śoṣayet /
triduḥkhān muktavāṃ dhīras triyānaṃ sthāpayet tadā // 53.297 //

ap53.-298 śāsanārthaṃ tu buddhānāṃ kārayiṣyati • agradhīḥ /
mahārājājātavikhyāto[6235] māgadhe yo narādhipaḥ // 53.298 // {S604}

ap53.-299 yāvan magadhāṅga[6236]paryantaṃ vāraṇasyām ataḥ param[6237] /
uttareṇa tu vaiśālyāṃ rājā so 'tha mahābalaḥ // 53.299 //

ap53.-300 bhaviṣyati na sandehaḥ śāsanārthaṃ kariṣyati /
tvayā kumāra nirdiṣṭaḥ vyākṛtaḥ śāntim uttame // 53.300 //

ap53.-301 tasyāpi suto rājā • ukārākhyaḥ prakīrtitaḥ /
bhaviṣyati tadā kṣipraṃ śāsanārthaṃ ca • udyataḥ // 53.301 //

ap53.-302 tad etat pravacanaṃ śāstu likhāpayiṣyati vistaram /
pūjāṃś ca mahatīṃ kṛtvā diksa-m-antān nayiṣyate[6238] // 53.302 //

ap53.-303 na cāsya durgatiṃ cāsya deveṣūpapatsyate /
viṃśad varṣāṇi triṃśac ca pitṛṇā saha janminaḥ // 53.303 //

velāyām[6239] ardharātre tu pañcatvaṃ yāsyate tadā /

ap53.-304 gotrajenaiva rogeṇa • abhibhūto 'sau bhaviṣyati // 53.304 //

ap53.-305 mahārogeṇa duḥkhārtaḥ • divasāni ṣaḍviṃśati /
samastavyādhigrasto 'sau vividhākāramūrchitaḥ // 53.305 // {V472}

ap53.-306 cyuto 'sau narapatiḥ kṣipra deveṣū[6240]papatsyate /
niyataṃ prāpsyate bodhi so 'nupūrveṇa yatnataḥ // 53.306 //

ap53.-307 ete cānye ca bahavaḥ • atītā ye 'pyanāgatā /
kṛtvā tu vividhāṃ kārāṃ pratyekajinatāyiṣu[6241] // 53.307 //

ap53.-308 iṣṭāṃ viśiṣṭāṃ sampattiṃ divyāṃ mānuṣikāṃ[6242] tathā /
te 'nupūrveṇa gacchanti śāntiṃ nirjarasampadam // 53.308 //

ap53.-309 hīnotkṛṣṭarājāno madhyamāś ca narādhipāḥ /
ādye tu yuge kathitā nahuṣādyā pārthivādayaḥ // 53.309 //

ap53.-310 budhaśukrodayo nityaṃ mantrasiddhā narādhipā /
śāntanuś citrasucitraś ca pāṇḍavā sanarādhipāḥ // 53.310 //

ap53.-311 yātavā vārayatyāś ca riṣiśāpāstamitās[6243] tadā /
kārtikaḥ kārtavīryo 'sau daśarathadāśarathī purā // 53.311 //

ap53.-312 arjunaḥ siddhamantras tu dvija[6244]droṇasuto 'paraḥ /
aśvatthāmāparo mantrī sādhayām āsa mantrarāṭ // 53.312 // {S605}

ap53.-313 śāstum ūrjitamantrāstraiḥ kṣmāpatyaṃ kārayet tadā /
samantāt triṣu dvīpeṣu jambūdvīpagatā tadā // 53.313 //

ap53.-314 devakārāṃś caiva mantrāṇi pārthivādayaḥ /
te 'pi tāthāgatiṃ pūjām anumodyā diviṃ gatāḥ // 53.314 //

ap53.-315 buddhatvaniyatā te 'pi kecit pratyekayānikā /
śrāvakatvaniyatā kecit sarve te mokṣaparāyaṇāḥ // 53.315 //

ap53.-316 kālavyavasthā[6245]nurūpeṇa • āyuṣaś ca vikalpate /
uttamā dīrgha-m-āyuṣe[6246] madhyā madhyamake tathā // 53.316 //

ap53.-317 antime tu yuge kaṣṭe kaliprāpte yugādhame /
+ + + + + + + + + + pārthivā tu kalipriyāḥ // 53.317 //

ap53.-318 anyonyavairasaṃsaktā parasparaviheṭhakāḥ[6247] /
nīcotpattim āyātāḥ śastrasampātam artavaḥ[6248] // 53.318 //

ap53.-319 śastrapravṛttisamutsāhā paradārābhiratas tadā /
bhaviṣyanti na sandehaḥ • bhūpālā lokakutsitāḥ // 53.319 //

ap53.- dhūrtā nikṛṣṭakarmāṇaḥ • anāryā matsariṇas tathā /
320 bhaviṣyanti tadā kāle madhye dvāparayo kalau // 53.320 //

ap53.- saṃkṣepeṇa tu vakṣyāmi kumāras taṃ nibodhata /
321 vartamāne tu yatkāle pārthivā bhuvi maṇḍale // 53.321 // {V473}

ap53.- teṣāṃ tu rūpacihnāni varṇataś ca nibodhatām /
322 prasenajit kośalo rājā bimbisāras tathāparaḥ // 53.322 //

ap53.- udayanaḥ kṣatriyaśreṣṭhaḥ śatānīkasamudbhavaḥ /
323 subāhuḥ sudhanakhyāto mahendracandrasamas[6249] tathā // 53.323 //

ap53.- licchavīnāṃ tathā jātaḥ siṃho vaiśālya-m-udbhavaḥ[6250] /
324 udāvidyotapradyota[6251]mahāsenaś ca kathyate // 53.324 //

ap53.- ujjayinyāṃ[6252] tathā caṇḍaḥ kapilāhve pure nṛpaḥ /
325 rājā śuddhodanaś caiva vairāṭākhyo[6253] mahābalaḥ // 53.325 // {S606}

ap53.- ity ete kṣatriyāḥ proktā mahīpālāḥ śāstu pūjakāḥ /
326 sammukhaṃ buddhaṃ[6254] paśyanti śākyasiṃhe[6255] narottamam // 53.326 //

ap53.- dharmaṃ śrutvā tatas te 'pi ciraṃ prāpsyanti sampadām /
327 niyataṃ mokṣakāmās[6256] tu śāntiṃ prāpsyanti te 'pi tām // 53.327 //

ap53.- ity ete lokavikhyātā bhūpālā kṣitimaṇḍale /
328 varṇataḥ kṣatriyaḥ proktaḥ cihnato nāmasaṃjñitaḥ[6257] // 53.328 //

ap53.- pūjayiṣyati te vākyaṃ mayaiva kathitaṃ bhuvi /
329 tvayaiva vyākṛto loke kumāro bālarūpiṇaḥ /
ajātākhyo nāmasau niyataṃ bodhiparāyaṇaḥ // 53.329 //

ap53.- mayi varṣaśate parinirvṛte bhuvi maṇḍale /
330 nirāloke nirānande • ajñānatamasāvṛte /
bhaviṣyati tadā śūnyā medinī jinavarjitā // 53.330 //

ap53.- tasmin kāle mahāghore kusumāhve nagare tadā /
331 aśoko nāma vikhyātaḥ pārthivo bhuvi pālakaḥ /
tīvrakārī saroṣī ca nirghṛṇo 'sau bhavet tadā // 53.331 //

ap53.- kalyāṇamitram āgamya vītarāgaṃ maharddhikam /
332 bhikṣuṃ śīlasampannaṃ nirjvaraṃ[6258] gatacetasam // 53.332 //

ap53.- pūrvavāsanahetuṃ ca pāṃsudānaṃ maharddhikam /
333 niyataṃ kṣetrasampannaṃ pārthivo 'sau mahādhanaḥ /
dharmādharmavicārī ca saghṛṇī kāruṇiko hi sau // 53.333 //

ap53.- hetum uddhāṭayām āsa vītarāgo maharddhikaḥ /
334 tvayā hi nṛpate[6259] pūrvam ajñānād bālacāpalāt // 53.334 //

ap53.- jine śākyasiṃhasya pāṃsu • añjalinā tadā /
335 pātre bhakṣe[6260] pratiṣṭhāpya prāptā sampattayo divi // 53.335 // {V474}

ap53.- devalokaṃ cyavitvā[6261] tu pitṛ[6262]lokam ihāgatam /
336 bhuṃkṣva rājyaṃ mahīpāla jambūdvīpaṃ sakānanam // 53.336 // {S607}

ap53.- ārādhya mantraṃ yakṣasya jambhalasya mahātmane /
337 tato bhūtarathaḥ siddhaḥ kṣitipaś ca mahātmanaḥ // 53.337 //

ap53.- yakṣās tasya tiṣṭhante • ājñodīkṣitamānasāḥ /
338 nāgāś caiva tiṣṭhante bhavyāḥ kiṅkarahetavaḥ // 53.338 //

ap53.- evaṃ maharddhikā dharmātmā balacakrī • abhūt tadā /
339 yatheṣṭagamanaṃ tasya niṣeddhā na kvacid bhavet // 53.339 //

ap53.- pūrvasthāpitakārye tu jinānāṃ dhātuvarā bhuvi /
340 nagare rājagṛhe[6263] tu vane veṇuvane tadā // 53.340 //

ap53.- gṛhya dhātudhare dhātuṃ kuśalālambanamānasaḥ /
341 pūjayām āsa taṃ stūpaṃ yathā paurāṇakārayā[6264] // 53.341 //

ap53.- gṛhya taṃ[6265] dhātukumbhaṃ tu vibhajya śatadhā punaḥ /
342 kṣaṇenaikena medhāvī yakṣāṇām ājñāṃ[6266] vinirdiśet // 53.342 //

ap53.- jambūdvīpa imaṃ kṛtsnaṃ stūpālaṅkṛtabhūṣaṇam /
343 kārayantu bhavanto vai dhātugarbhāṃ vasundharām // 53.343 //

ap53.- ājñāpratīcchate yakṣāḥ ardharātre tu yatnataḥ /
344 amānuṣeyaṃ kṛtiṃ kṛtvā śilāyaṣṭyocchritāṃ bhuvi // 53.344 //

ap53.- anekastambhasahasrāṇi ropayām āsa te tadā /
345 pūjanārthaṃ tu caityānāṃ cihnabhūtaṃ ca dehinām // 53.345 //

ap53.- kṛtvā tu vividhāṃ stūpāṃ lokanāthebhya tāyiṣu[6267] /
346 kṣaṇenaikena te yakṣā nṛpate 'ntikam āgatāḥ // 53.346 //

ap53.- praṇipatya tato mūrdhnā vācā niścāraguhyakām /
347 yathājñataṃ kṛtaṃ sarvaṃ kiṃ na paśyasi bhūte // 53.347 //

ap53.- tato 'sau pārthivaḥ kṣipram āruroha rathaṃ tadā /
348 vividhākārapūjārthaṃ anekākāraśobhanām // 53.348 //

ap53.- kāñcanaṃ rājataṃ tāmraṃ vividhāṃ stūpabhūṣaṇām /
349 tato bhūtarathaṃ kṣipraṃ pūrayām āsa pārthivaḥ // 53.349 // {S608}

ap53.-350 kṣaṇenekana taṃ deśaṃ yatra te dhātudharā jinā /
vicitrākārapūjābhiḥ[6268] pūjayeta narādhipaḥ // 53.350 // {V475}

ap53.-351 śobhane medinīṃ kṛtsnāṃ jinadhātudharais tadā /
praṇidhiṃ cakrire rājā dharmāśoko mahātmavān /
anena kuśalārthena buddho bhūyām[6269] anuttaraḥ // 53.351 //

ap53.-352 evaṃ viditvā mahātmāsau dharmāśoko narādhipaḥ /
mṛto 'sau devatāṃ yāti niyataṃ bodhiparāyaṇaḥ // 53.352 //

ap53.-353 aśītivarṣāṇi saptaṃ ca pūjayed[6270] dhātuvarāṃ bhuvi /
jīved varṣaśataṃ sārdhaṃ kṛtvā rājyam akaṇṭakam // 53.353 //

ap53.-354 svakarmajanitas[6271] tasya vyādhir utpanna dehaje /
tenaiva vyādhito duḥkhī mṛtaḥ svargopago bhavet // 53.354 //

ap53.-355 mahatīṃ sampadaṃ prāpya • anubhūya divaukasām /
anupūrveṇa medhāvī bodhiṃ prāpsyati durlabhām // 53.355 //

ap53.-356 mantrā sidhyanti tatkāle vajrābjakulayor api /
jambhalādyās tathā yakṣā asmin śāsanavartinaḥ /
yakṣiṇyaś ca samākhyātā hārītyādyā maharddhikāḥ // 53.356 //

ap53.-357 cakravartisamutpāde mantrā sidhyanti cakriṇaḥ /
jinais tu kathitā ye mantrā vidyārājā maharddhikāḥ /
uṣṇīṣaprabhṛtayaḥ sarve ye cānye jinabhāṣitāḥ // 53.357 //

ap53.-358 uttamāṃ sādhanāṃ kuryāt tasmin kāle suśobhane /
uttamair nādhamaiḥ[6272] sādhyā uttamāṃ gatim āśritaiḥ /
dilīpo nahuṣaś caiva māndhātā sagaras tathā // 53.358 //

ap53.-359 sādhayitvā tu te mantrāṃ cakriṇāṃ jinabhāṣitām /
tejorāśis tadā siddhaḥ • nahuṣasya mahātmanaḥ // 53.359 //

ap53.-360 rājñaḥ[6273] sitātapatras tu siddhas tu[6274] sagarasya vai /
dilīpasya tathā mantraṃ siddham ekam akṣaram[6275] // 53.360 // {S609}

ap53.-361 māndhātasya tathā loke siddha uṣṇīṣamunnataḥ /
jayoṣṇīṣas tathā siddho dhundhumāre nṛpottame // 53.361 //

ap53.-362 kandarpasya tathā rājño vijayoṣṇīṣa kathyate /
prajāpatis tasya putro vai tasyāpi locanā bhuvi // 53.362 //

ap53.-363 prajāpateḥ suto nābhiḥ tasyāpi ūrṇa-m-ucyate[6276] /
nābher[6277] ṛṣabhaḥ[6278] putro vai sa siddhakarma dṛḍhavrataḥ // 53.363 //

ap53.-364 tasyāpi māṇicaro[6279] yakṣaḥ siddho haimavate girau /
ṛṣabhasya bharataḥ putraḥ so 'pi mantrān tadā japet / {V476}
so 'nupūrveṇa siddhas tu mahāvīraṃ bhuvis tadā // 53.364 //

ap53.-365 ete cā 'nye ca bahavaḥ pārthivā lokaviśrutāḥ /
sādhayitvā tu mantrāṇāṃ rājyaṃ kṛtvā divaṃ gatāḥ // 53.365 //

ap53.-366 jinendrair ye tu • uktāni vidyārājā maharddhikāḥ /
te sarve śobhane kāle yuge 'śītisahasrage /
siddhāḥ sādhayiṣyanti mantratantrārthakovidāḥ // 53.366 //

ap53.-367 ete cānye ca bahavaḥ pārthivā lokaviśrutāḥ /
tato 'śītisahasrāṇi varṣāṇāṃ śatam eva vā[6280] /
rājyaṃ kṛtvā tataḥ svarga niyataṃ bodhiparāyaṇāḥ // 53.367 //

ap53.-368 madhyame tu tadā kāle divyā-m-āścaryamaharddhikāḥ /
mantrāḥ siddhim evāsur abjapāṇi[6281]samoditāḥ /
mantribhir naramukhyais tu bhūpālaiḥ sārvabhūmikaiḥ[6282] // 53.368 //

ap53.-369 rājā ca brahmadatto vai vārāṇasyāṃ mahāpure /
siddhaḥ • abjapāṇis tu lokeśo[6283] lokaviśrutaḥ // 53.369 //

ap53.-370 mahāvīryo mahātmāsau • atikāruṇiko mahān /
sattvānāṃ mantrarūpeṇa dideśa dharmadeśanām // 53.370 //

ap53.-371 rājñā brahmadattena • anubhūtaṃ mānuṣaṃ sukham /
tato 'sau siddhamantras tu sadehaḥ svargam[6284] āviśet // 53.371 // {S610}

ap53.-372 tasyāpi ca suto dhīmān puṇyakarmā dṛḍhavrataḥ /
tasyāpi siddho mahāvīryo hayagrīveti[6285] viśrutaḥ // 53.372 //

ap53.-373 tena mantraprabhāvena jitaḥ śakra abhūt tadā /
tasyāpi sutaḥ śvetākhyo rājābhūt sarvadas tadā // 53.373 //

ap53.-374 tasyāpi varadā mantrā mahāśvetā nāma nāmataḥ /
sādhayitvā tu tāṃ mantraṃ[6286] jīved[6287] varṣaśatatrayam // 53.374 //

ap53.-375 tena mantraprabhāvena sukhāvatyā sa gacchati /
niyataṃ bodhim evāsya ye cānye vyākṛtā[6288] mayā // 53.375 //

ap53.-376 madhyame tu tadā kāle madhyamantrāṃs[6289] tu sādhayet /
adhame 'tiyuge kaṣṭe mayi buddhatvam āgate /
mantrāḥ siddhiṃ prayāsyanti vajrābjakulayor api // 53.376 //

ap53.-377 tvayā kumāra mantrā vai ye pūrvaṃ kathitā bhuvi /
te 'pi siddhiṃ prayāsyanti mantrā vai bhāgahetutām // 53.377 //

ap53.-378 itarāṇi tu mantrāṇi laukikāṃ vividhāṃ tathā / {V477}
kaśmalā vikṛtarūpāś ca • antarikṣā tu khecarā // 53.378 //

ap53.-379 bhaumyā ca-m-atha yakṣiṇyaḥ piśācyā vividhās tathā /
garuḍāḥ kinnarāś caiva pretā rākṣasabhāṣitā // 53.379 //

ap53.-380 piśācoragarakṣāṇāṃ nāgīnāṃ ca maharddhikā /
mantrā siddhiṃ prayāsyanti yuge kaṣṭe yugādhame // 53.380 //

ap53.-381 kumārarūpās tu mantrā vai kumārī[6290]rūpās tu sarvadā /
te 'pi siddhiṃ prayāsyanti tasmin kāle bhayānake // 53.381 //

ap53.-382 trividhās tu tathā mantrā triprakārās tu sādhanā /
trividhenaiva kālena trividhā siddhir iṣyate /
saṃkṣepeṇa tu vakṣyāmi kathyamānam ativistaram // 53.382 //

ap53.-383 rājño 'śoka[6291]mukhyasya pṛṣṭhatas[6292] ta bhaven[6293] nṛpaḥ /
viśoka iti vikhyāto loke dharmānucāriṇaḥ // 53.383 // {S611}

ap53.-384 tasya siddhā imā mantrā devī paṇḍaravāsinī /
viśokaḥ sādhayitvā tu ājahāra divaukasām // 53.384 //

ap53.-385 nākapṛṣṭhe ciraṃ saukhyam anubhūya sa mahānṛpaḥ /
punar eva gacchan mānuṣyaṃ dharmaśīlo hi buddhimān[6294] // 53.385 //

ap53.-386 rājyaṃ vividhasampattim anubhūya mahādyutiḥ /
pūjayed dhātuvarān śrīmān varṣāṇi ṣaṭsaptati /
tato jvareṇābhibhūto 'sau bhinnadeho divaṃ gataḥ // 53.386 //

ap53.-387 tasyāpy anantare rājā śūrasenaḥ prakathyate /
vighuṣṭo dharmacārī ca śāsane 'smiṃ sadā hitaḥ // 53.387 //

ap53.-388 tenāpi sādhitā mantrā devī stūpamahāśriyā /
tenāpi kāritā śāstuḥ kārā sumahatī tadā /
stūpair alaṅkṛtā sarvā samudrāntā vasundharā // 53.388 //

ap53.-389 tasya karmavipākena vyādhir utpannadehajā /
pakṣam ekaṃ kṣayitvāsau cyutadeho bhaviṣyati // 53.389 //

ap53.-390 kṛtvā rājyaṃ varṣāṇi daśa sapta ca mānavāḥ[6295] /
cyuto 'sau svargam āviṣṭo niyataṃ bodhiparāyaṇaḥ // 53.390 //

ap53.-391 tasyāpy anantaro rājā nandanāmā bhaviṣyati /
puṣpākhye nagare śrīmān mahāsainyo mahābalaḥ // 53.391 //

tenāpi sādhito mantra piśāco pīlunāmataḥ /

ap53.392 tasya mantraprabhāvaṃ tu mahābhogo bhaviṣyati // 53.392 // {V478}

ap53.393 nīcamukhyasamākhyāto tato loke bhaviṣyati /
taddhanaṃ prāpya mantrī sau loke pārthivatāṃ gataḥ // 53.393 //

ap53.394 bhaviṣyanti[6296] tadā kāle brāhmaṇās tārkikā bhuvi /
siddhyā[6297]bhimānalubdhā vai nagare magadhavāsinaḥ /
bhaviṣyanti na sandeho mithyā[6298]garvitamāninaḥ // 53.394 //

ap53.395 tebhiḥ parivārito rājā vai ..... / {S612}
dharmaśīlo 'pi dharmātmā teṣāṃ dāsyati taṃ dhanam[6299] /
kalyāṇamitram āgamya pūjed[6300] dhātuvarān[6301] asau // 53.395 //

ap53.396 kevalaṃ tu tadābhyāsād[6302] dānāviklabahetunā /
vihārā kāritā tena ṣoḍaśāṣṭau ca dhīmatā // 53.396 //

ap53.397 bhaviṣyati tadā kāle nagare puṣpasāhvaye /
mantrimukhyo mahātmā vai ghṛṇī sādhu tathā dvijaḥ // 53.397 //

ap53.398 sa bhaviṣyati dharmātmā tasya[6303] rājño 'tiśāyinaḥ[6304] /
so 'pi siddhamantras tu yakṣiṇī vīramatī bhuvi // 53.398 //

ap53.399 tenāpi kāritaṃ śreṣṭhaṃ jinānāṃ dhātudharo[6305] bhuvi /
atiprājño hi saṃvṛto yakṣiṇyās tu prabhāvataḥ // 53.399 //

ap53.400 tena vāsanakarmeṇa pūrvavāsanacoditaḥ /
anupūrveṇa medhāvī bodhiṃ prāpsyati durlabhām // 53.400 //

ap53.401 strīkṛtena doṣeṇa mṛtyuṃ prāpsyanti māṇavāḥ[6306] /
vararucir nāma vikhyāta atirāgī abhūt tadā // 53.401 //

ap53.402 nando 'pi nṛpatiḥ śrīmān pūrvakarmāparādhataḥ /
virāgayām āsa mantrīṇāṃ[6307] nagare pāṭalāhvaye // 53.402 //

ap53.403 viraktamantravargis[6308] tu satyasandho mahābalaḥ /
pūrvakarmāparādhena mahārogī bhaviṣyati // 53.403 //

ap53.404 mahājvareṇa duḥkhārtaḥ • ardharātre mariṣyati[6309] /
āyus tasya ca vai rājñaḥ ṣaṭṣaṣṭi[6310]varṣāṃ tathā /
niyataṃ śrāvake bodhau tasya rājño bhaviṣyati[6311] // 53.404 //

ap53.405 tasyāpy anyatamaḥ sakhyaḥ pāṇinir nāma māṇavaḥ /
niyataṃ śrāvakatvena vyākṛto me bhaviṣyati // 53.405 //

so 'pi siddhamantras tu lokīśasya mahātmanaḥ /

ap53.406 sādhayet prajñākāmas tu krodhaṃ hālāhalaṃ[6312] dvijaḥ // 53.406 // {V479}

ap53.407 tasya rājño 'para khyātaś candragupto bhaviṣyati / {S613}
jalendra[6313]yakṣasiddhas tu kārayed rājyam akaṇṭakam // 53.407 //

ap53.408 mahābhogī[6314] satyasandhaś ca dharmātmā sa mahīpatiḥ /
akalyāṇamitram āgamya kṛtaṃ prāṇivadhaṃ bahu /
tena karmavipākena viṣasphoṭaiḥ sa[6315] mūrchitaḥ // 53.408 //

ap53.409 ardharātre ruditvāsau putraṃ sthāpayed bhuvi /
bindusāra[6316]samākhyātaṃ bālaṃ duṣṭamantriṇam // 53.409 //

ap53.410 tato 'sau candraguptasya cyutaḥ kālagato bhuvi /
pretalokaṃ tadā lebhe gatiṃ mānuṣavarjitām /
mantrābhyāsāt tadā yukto gatiṃ tyaktvā divi gatam // 53.410 //

ap53.411 mantrahetusamutpādāt kuśalālambanacetanām /
pratyekaṃ bodhim[6317] āyāti so 'nupūrveṇa narādhipaḥ // 53.411 //

ap53.412 rājñātha bindusāreṇa[6318] bālenāvyaktacetasā /
purā kāritaṃ caityaṃ siṃhadattena[6319] bhavāntare // 53.412 //

ap53.413 tasya karmaprabhāvena divaṃ yāto hy aninditaḥ /
pañca janmasahasrāṇi • amarebhyo[6320] bhuktavān sukham // 53.413 //

ap53.414 svargalokāc cyavitvā tu manuṣyendropapadyate /
jāto rājakule[6321] candraguptasya dhīmataḥ // 53.414 //

ap53.415 bāla eva tato rājā prāptaḥ saukhyam analpakam /
prauḍho dhṛṣṭaś ca saṃvṛttaḥ pragalbhaś cāpi priyavādinam /
svādhīna eva tad rājyaṃ kuryād varṣāṇi saptati // 53.415 //

ap53.416 mantrā keśinī nāma siddhā tasya narādhipe /
kumāra tvadīyamantre tu siddhiṃ gaccheyu te tadā // 53.416 //

ap53.417 bhaviṣyati tadā kāle mantrasiddhis tvayoditā /
kumārarūpī viśvātmā lokānāṃ[6322] prabhaviṣṇavaḥ // 53.417 //

ap53.418 bhaviṣyati na sandeho mantrarūpeṇa dehinām /
+ + + + + + + + + + + + + + + + +[6323] hitakāmyayā / {S614}
tasmin kāle sadā siddhir bhaviṣyanti paṭhitā bhuvi // 53.418 //

ap53.419 mantrī tasya rājñasya bindusārasya dhīmataḥ /
cāṇakya iti vikhyātaḥ krodhasiddhas tu māṇavaḥ[6324] /
yamāntako nāma vai krodhaḥ siddhas tasya ca durmateḥ // 53.419 // {V480}

ap53.- tena krodhābhibhūtena prāṇino jīvitād dhatā /
420 kṛtvā tu pāpakaṃ tīvraṃ trīṇi rājyāni[6325] vai tadā // 53.420 //

ap53.- dīrghakālābhijīvī sau bhavitā dvijakutsitaḥ /
421 tena mantraprabhāvena sadeham āsurīṃ bhajet // 53.421 //

ap53.- āsurīṃ tanum āviṣṭa dīrghakālaṃ sa jīvayet /
422 tato 'sau bhinnadehas tu narakebhyo vigacchataḥ // 53.422 //

ap53.- tato 'sau nārakaṃ duḥkham anubhūyeha durmatiḥ[6326] /
423 vividhā nārakāṃ duḥkhām aniṣṭāṃ karmajāṃ tadā // 53.423 //

ap53.- kalpam ekaṃ kṣayitvāsau krodhamantrapracoditam /
424 cyuto 'sau narakād duḥkhāt tiryakebhyopapadyate // 53.424 //

ap53.- nāgayoniṃ samāpadya bhīmarūpī bhaviṣyati /
425 nāgarājo mahākrodhī mahābhogī viṣadarpitaḥ // 53.425 //

ap53.- dāruṇaṃ karmacārī ca . . . . . /
426 cyuto 'sau duṣṭakarmā tu yamalokam agacchata // 53.426 //

ap53.- sambhūto[6327] yamarājāsau pretarājo maharddhikaḥ /
427 evaṃ duḥkhasahasrāṇi • anubhūya punaḥ punaḥ // 53.427 //

ap53.- so 'nupūrveṇa durmedhā bhuvim āyāta māṇavaḥ /
428 mānuṣyaṃ janmam āyātaḥ bhīmarūpī bhaviṣyati /
daridra krodhanaś caiva • alpasākhyo[6328] bhaviṣyati // 53.428 //

ap53.- pratyekabuddhā ye loke nirāśāḥ khaḍgacāriṇaḥ /
429 hīnadīnānukampyās tu vicaranti mahītale /
sattvānāṃ hitakāmyarthaṃ praviṣṭā piṇḍacārikām // 53.429 // {S615}

ap53.- te taṃ durmatiṃ dṛṣṭvā vai paracittavidās[6329] tadā /
430 te tatra-m-anubaddhās tu kāruṇyān nānyahetavaḥ // 53.430 //

ap53.- tena kulmāṣakhanḍās tu gṛhītā bhakṣahetunā /
431 krodhamantrābhibhūtena hetum udghāṭitā tadā // 53.431 //

ap53.- teṣāṃ niryātayed bhikṣaṃ tatraikasya mahātmanaḥ /
432 idaṃ bhoḥ pravrajitāḥ sarve bhakṣayadhvaṃ yathāsukham /
tasyānukampā buddhebhyaḥ[6330] • ṛddhiṃ darśitavān tadā // 53.432 //

ap53.- tato 'sau vismayāviṣṭaḥ prabhāvodgatamānasaḥ /
433 prapatet sarvato mūrdhnā buddhebhyaḥ khaḍgakalpiṣu /
ākāśena gatāḥ sarve vītadoṣā yatheṣṭataḥ // 53.433 // {V481}

ap53.- tenāpi kuśalārthena pratyekāṃ bodhiṃ[6331] cintitām /
434 yādṛśā hi mahātmānaḥ śāntaveṣā maharddhikāḥ /
tādṛśo 'haṃ bhavel loke mā duḥkhī mā ca durgatiḥ // 53.434 //

ap53.- kṣīṇakarmāvaśeṣas tu cyutaḥ svargopagaḥ sadā /
435 so 'nupūrveṇa dharmātmā pratyekaṃ bodhiṃ[6332] lapsyate /
tasmān na kuryān mantrebhyaḥ sādhanam ābhicārukam // 53.435 //

ap53.- buddhair bodhisattvaiś ca pratiṣiddham ābhicārukam /
436 atikāruṇikā buddhā bodhisattvās tu maharddhikāḥ /
prabhāvārthaṃ tu mantrāṇāṃ darśitaṃ[6333] sarvakarmiṇaḥ // 53.436 //

ap53.- cintāmaṇayo mantrā bhāṣitās tu tathāgataiḥ /
437 bālarūpā mūḍhacittās tu krodhalobhābhibhūtayaḥ[6334] /
parasparaṃ prayojyante ye mantrā ābhicāruke // 53.437 //

ap53.- pratiṣiddhaṃ tathā buddhair bodhisattvais tu dhīmataiḥ /
438 sarvaprakāraṃ[6335] tu mantrāṇāṃ sattvebhyo bhogavardhanam // 53.438 //

ap53.- uttiṣṭham atha rājyaṃ[6336] vai mahā[6337]rakṣāṃ dhanya[6338]hetavaḥ /
439 ākarṣaṇaṃ[6339] tu sattvānāṃ vividhāṃ yonim āśritām / {S616}
sādhanīyās tu mantrā vai na jīvam uparodhataḥ // 53.439 //

ap53.- tasmin kāle bhaviṣyanti bhikṣavo me bahuśrutāḥ /
440 mātṛceṭā[6340]khyanāmās tu stotraṃ kṛtvā mamaiva tu /
yathābhūtaguṇoddeśair yathākāram abhāṣata // 53.440 //

ap53.- prasādya sarvataś cittaṃ buddhānāṃ śāsane rataḥ /
441 mantrasiddhas tu durlakṣyaḥ mañjughoṣastavaiva tu /
guṇavān śīlasampannaḥ • dharmavādī bahuśrutaḥ // 53.441 //

ap53.- purā tiryaggatenaiva • imāṃ stotram abhāṣata /
442 nṛpākhye[6341] nagare ramye khaṇḍākhye[6342] ca vane va tu /
sārdhaṃ śiṣyagaṇenaiva viharāmi yathāsukham // 53.442 //

ap53.- tatrastho vāyasa āsī māṃ cittaṃ samprasādayet /
443 prasādya ca mayi cittaṃ bhinnadeho divaṃ gataḥ // 53.443 //

ap53.- devebhyaś ca cyavitvā tu manuṣyebhyopapatsyate /
444 manuṣyebhyopapannas tu pravrajec chāsane mama // 53.444 //

ap53.- pravrajitvā mahātmāsau yathābhūtaṃ hi māṃ tadā /
445 staviṣyati tadā kāle mātṛceṭākhya[6343] savratī // 53.445 // {V482}

ap53.- stotropahāraṃ yathārthaṃ ca nānādṛṣṭānta[6344]hetubhiḥ /
446 prakartā sarvabhūtānāṃ hitāyaiva subhāṣitam // 53.446 //

ap53.- anugrahārthaṃ tu sattvānāṃ stotracodanatatparaḥ /
447 bhaviṣyati tadā kāle yugānte lokanindite /
tena karmavipākena bhinnadeho diviṃ gataḥ // 53.447 //

ap53.- so 'nupūrveṇa medhāvī anubhūya vividhāṃ sukhām /
448 bodhiṃ prāpsyati sarvajñim uttamārtham acintiyām // 53.448 //

ap53.- caturthe varṣaśate prāpte nirvṛte mayi tathāgate /
449 nāgāhvayo nāma sau bhikṣuḥ śāsane 'smin hite rataḥ /
muditāṃ bhūmiṃ[6345] labdhas tu jīved varṣaśatāni ṣaṭ // 53.449 // {S617}

ap53.- māyūrī nāmato[6346] vidyā siddhā tasya mahātmanaḥ /
450 nānāśāstrārthadhātvarthaṃ niḥsvabhāvārthatattvavit // 53.450 //

ap53.- sukhāvatyāṃ copapadyet yadāsau tyaktakalevaraḥ /
451 so 'nupūrveṇa buddhatvaṃ niyataṃ samprapatsyate // 53.451 //

ap53.- asaṅga[6347]nāmā tadā bhikṣuḥ śāstratattvārthakovidaḥ /
452 sūtranītārthaneyānāṃ vibhajya bahudhā punaḥ // 53.452 //

ap53.- lokābhidhāyī yuktātmātucchaśīlo bhaviṣyati /
453 tasya siddhā śāladūtīti kathyate // 53.453 //

ap53.- tasya mantraprabhāvena buddhir utpanna śreyasī /
454 saṅgrahe sūtratattvārthaṃ śāsanasya cirasthite /
jīved varṣaśataṃ sārdhaṃ tyaktadeho diviṃ gataḥ // 53.454 //

ap53.- anubhūya ciraṃ saukhyaṃ dīrghasaṃsārasaṃsaram /
455 anupūrveṇa cātmā[6348]sau bodhiprāpto bhaviṣyati // 53.455 //

ap53.- evaṃ bahuvidhākāro bhikṣavo mayi śāsane /
456 prajñā dharmaśīlās tu bhavitābhūt tadā yuge // 53.456 //

ap53.- apaścime[6349] tu tadā kāle nanda[6350]nāmataḥ /
457 so 'pi mantrārthayuktātmā tantrajño 'tha bahuśrutaḥ /
tasya bhadraghaṭaḥ siddhaḥ • yakṣamantrapracoditaḥ // 53.457 //

ap53.- mahāyānāgrasūtre tu mayā ca kathitā purā /
458 tasmin kāle ghaṭe tasminn ujjahāra mahātapā // 53.458 //

ap53.- tasya dṛṣṭasadā tatra pustake 'smiṃ mantrarūpiṇe /
459 rakṣā na kāritā tatra ghaṭe 'smin yakṣasādhite // 53.459 // {V483}

ap53.- anapramādāt smṛtibhraṃśā ghaṭo mūrdhaṭake[6351] hṛtaḥ /
460 tato 'sau siddhamantras tu bhikṣur mantrajāpī[6352] • abhūt // 53.460 //

ap53.- ghaṭaṃ nirīkṣayām āsa nābhipaśyeta tatra vai /
461 tato 'sau krodharaktāṅgaḥ • visphūrjana abhāṣata // 53.461 // {S618}

ap53.- ābrahmastambaparyantaṃ śakrādyāṃ samaheśvarām /
462 mantrenākṛṣyam āneyaṃ nāhaṃ mantrī na mantrarāṭ // 53.462 //

ap53.- ye mantrā buddhaputrais tu mantrā jinavarais tathā /
463 bhāṣitā nigrahārthāya durdāntadamakāpi vā /
te tu sarve bhuvi-r-nāsti yadi[6353] nākṛṣyāmi cauriṇām[6354] // 53.463 //

ap53.- tatotthāya tato mantrī siddhakarmadṛḍhavrataḥ /
464 yathā tu vihite mantre prayogākṛṣṭahetavaḥ /
prayojayām āsa taṃ dikṣu kṣiprākarṣaṇatatparaḥ // 53.464 //

ap53.- kṣaṇena smṛtamātreṇa kṣiprakarmāyati hy asau /
465 huṅkārekeṇa[6355] mātreṇa brahmādyām ānayed bhuvi // 53.465 //

ap53.- ākṛṣṭā sarvadevās tu brahmādyāḥ saśakrakāḥ /
466 hāhākāraṃ pramuñcānā ārtā bhairavanādinaḥ /
kiṃ karomi[6356] kim ānītā nāyaṃ matrāparādhinaḥ[6357] // 53.466 //

ap53.- śīghraṃ ca tvaramāṇas tu bhikṣur dhīmān viśāradaḥ /
467 divaukasāṃ mantrayām āsa ghaṭaṃ pratyarpayatha ito iha // 53.467 //

ap53.- anyonyaṃ vai surāḥ sarve sa bhikṣuḥ samprabhāṣataḥ /
468 kṣipraṃ vadata bhadraṃ vo yena • apahṛto[6358] ghaṭaḥ /
nirīkṣayām āsa te devāḥ na dāsyante 'tha samantataḥ // 53.468 //

ap53.- samanvāharati deveśaḥ kenāyaṃ ghaṭako 'pahṛtaḥ /
469 paśyate vajriṇaḥ śrīmān bodhisattvo mahādyutiḥ // 53.469 //

ap53.- tasyāsti suto ghoraḥ mahāroṣī sudāruṇaḥ /
470 nirmito vighnarūpeṇa viceruḥ sarvato jagat // 53.470 //

ap53.- tenāsau ghaṭo nīta deveśaḥ samprabhāṣitam /
471 asti vajrakule vighnaḥ krīḍate līlayā bhuvi // 53.471 //

ap53.- pūjito 'ham imeneti tenāsau ghaṭako hṛtaḥ /
472 evam uktvā tu deveśaḥ punar eva diviṃ gatāḥ // 53.472 // {S619}

ap53.- sarve visarjitā devāḥ svamantreṇaiva te tadā /
473 kṣaṇenaiva tu tatraikaḥ • muhūrta sutarān api // 53.473 // {V484}

ap53.- ānayām āsa taṃ vighnam avaśāt saghaṭaṃ tadā /
474 tatas tena tu vighnena pretānāṃ ghaṭam ādade // 53.474 //

ap53.- tato nītena tu vighnena • imāṃ vācām abhāṣitā /
475 pretaloke ghaṭo nītaḥ • na vayaṃ tatra doṣiṇaḥ // 53.475 //

ap53.- ruṣṭo so 'pi mahāmantrī taṃ vighnam abhyabhāṣata /
476 gaccha gaccha mahāvighna mā bhūyo evam ācaret // 53.476 //

ap53.- tatas tena tu te pretā ānītās tatkṣaṇād api /
477 kṣubhitākrāntamanasaḥ • dīnāḥ sūcīmukhā hi te // 53.477 //

ap53.- ārtasvaraṃ ca krandeyur mahāghoratamā hi te /
478 cukrutuḥ karuṇāṃ vāṇīṃ paritrāyasva mahātmana // 53.478 //

ap53.- ghaṭaṃ vo iha • ānītā yatheṣṭa kurute vayam /
479 mahākāruṇiko mantrī[6359] vepathu samprajāyatām // 53.479 //

ap53.- karuṇārdreṇa manasā • imāṃ vācām abhāṣata /
480 kiṃ duḥkhaṃ bhavatāṃ loke samprabhāṣatha mā ciram // 53.480 //

ap53.- te • ūcur dīnamanasā bubhukṣāsmat sampradhāvate /
481 triṣitāḥ pretaloke 'smiṃ ciraṃ kālaṃ mahātmanaḥ // 53.481 //

ap53.- mahākāruṇiko bhikṣus teṣām eva pradadau ghaṭam /
482 tatas te tuṣṭamanasāḥ sattvarām ālayaṃ gatāḥ /
teṣāṃ cintitamātreṇa • annapānaṃ bhaved ghaṭe // 53.482 //

ap53.- bhavitā candanamāle 'smiṃ bhikṣur nandako bhuvi /
483 tasmiṃ kālādhame prāpte jīved varṣaśatatrayam /
mahātmā bodhinimnas tu kṣipraṃ prāpsyati durlabhām // 53.483 //

ap53.- bhaviṣyanti na sandehaḥ tasmiṃ kāle yugādhame /
484 rājā gomimukhyas[6360] tu śāsanāntardhāpako mama // 53.484 // {S620}

ap53.- prāciṃ diśim upādāya kaśmīre dvāram eva tu /
485 nāśayiṣyati tadā mūḍho vihārān dhātudharāṃs[6361] tathā // 53.485 //

ap53.- bhikṣavaḥ śīlasampannān ghātayiṣyati durmatiḥ /
486 uttarāṃ diśam āśritya mṛtyus tasya bhaviṣyati // 53.486 //

ap53.- amānuṣeṇaiva kruddhena sarāṣṭrā[6362] paśubāndhavaḥ /
487 ākrānto 'drikhaṇḍena pātālaṃ yāsyati durmatiḥ[6363] // 53.487 //

ap53.- adho atha gatis tasya narakān narakataraṃ bhṛśam /
488 duḥkhā duḥkhataraṃ tīvraṃ samprapatsyati dāruṇam // 53.488 // {V485}

ap53.- avīcir nāma vikhyātaṃ narakaṃ pāpakarmiṇā /
489 mucyate 'sau mahākalpaṃ gomiṣaṇḍo durātmanaḥ // 53.489 //

ap53.-490 akalyāṇamitram āgamya kṛtaṃ pāpasudāruṇam /
tasmāt sarvaprayatnena śāsane 'smiṃ tathāgate /
prasādya-m-akhilaṃ cittaṃ samprabhokṣyatha sampadām // 53.490 //

ap53.-491 buddhatvaniyataṃ mārgam aṣṭāṅgapathayāyinam /
gamiṣyatha sadā[6364] sarve • aśokaṃ nirjarasaṃ puram // 53.491 //

ap53.-492 tasyānantare mahīpālo buddhapakṣa iti śrutaḥ /
mahāpakṣo[6365] mahātyāgī buddhānāṃ śāsane rataḥ /
bhaviṣyati na sandehas tasmiṃ kāle yugādhame // 53.492 //

ap53.-493 atiprīto hi nṛpatiḥ śāstuḥ śāsanatatparaḥ /
vihārārāmacaityāṃś ca śāstur bimbān anuttamān // 53.493 //

ap53.-494 vāpyaḥ taḍāgakūpāś ca sarāṃsi caiva[6366] anekadhāḥ /
kārayitvā mahārājā divaṃ gacched gatāyuṣaḥ // 53.494 //

ap53.-495 tasya siddho mahāvīryaḥ abjaketur mahītale /
pṛthivīṃ[6367] pālanāṃ prārthed[6368] bodhisattvasya mahātmane // 53.495 //

ap53.-496 tasya mantraprabhāvena jīved varṣaśatatrayam /
tena karmāvaśeṣeṇa kṣipraṃ bodhim avāpnuyāt // 53.496 // {S621}

ap53.-497 tasyāpi ca suto rājā mahāsainyo mahābalaḥ /
gambhīrapakṣo[6369] vikhyātaḥ pṛthivīṃ akhiloditām // 53.497 //

ap53.-498 so 'pi rājātha yuktātmā tasmiṃ kāle bhaviṣyati /
vihārāvasathacaityāṃś ca vāpīkūpāṃś ca naikadhā /
kārayiṣyati na sandeho bhūpatiḥ sa mahādyutiḥ // 53.498 //

ap53.-499 tenāpi sādhitaṃ mantraṃ mañjughoṣasya dhīmataḥ /
ṣaḍakṣaraṃ nāma yad vākyaṃ mahārthaṃ bhogavardhanam // 53.499 //

ap53.-500 tasya mantraprabhāvena mahābhogī bhaved dhy[6370] asau /
anupūrveṇa medhāvī kṣipraṃ bodhiparāyaṇaḥ /
vividhākārakārāṃs tu śāsane 'smiṃ tathāgate // 53.500 //

ap53.-501 bhaviṣyati tadā kāle • uttarāṃ diśim āśritaḥ /
nepāla[6371]maṇḍale khyāte himādreḥ kukṣim āśrite /
rājā mānavadevas[6372] tu licchavīnāṃ kulodbhavaḥ // 53.501 //

ap53.-502 so 'pi mantrārthasiddhas tu mahābhogī bhaviṣyati / {V486}
vidyā bhogavatī nāma tasya siddhā narādhipe /
aśītivarṣāṇi kṛtvāsau rājyaṃ taskaravarjitam // 53.502 //

tataḥ prāṇātyaye nṛpaḥ[6373] svargaloke jagāma saḥ[6374] /

ap53.-503 tadā[6375] mantrāśu sidhyante[6376] śītalā śāntikapauṣṭikā // 53.503 //

ap53.-504 tārā ca lokavikhyātā devī paṇḍaravāsinī /
mahāśvetā parahitodyuktā • akhinnamanasāṃ sadā // 53.504 //

ap53.-505 ity evam ādayo proktā bahudhā nṛpatayas[6377] tadā /
anekadhā bahudhāś caiva nānārūpavivarṇitāḥ // 53.505 //

ap53.-506 śāstupūjakās te 'pi mleccharājāna[6378] hai . . . . . /
vaviṣaḥ[6379] suvṛṣaś caiva bhūbhāsaḥ[6380] subhūbhāsas[6381] tathā /
bhākramaḥ[6382] padakramaś caiva kamalaś caiva kīrtyate // 53.506 //

ap53.-507 bhāguptaḥ[6383] vatsakaś caiva bhāsvāṃś caiva[6384] paścimaḥ / {S622}
udayaḥ jihnuno[6385] hy ante mlecchānāṃ vividhās tathā /
tataḥ paraṃ[6386] bhraṣṭamaryādā parapuruṣopasevinaḥ[6387] // 53.507 //

ap53.-508 śastrasampātavidhvastā nepālādhipatis tadā /
vidyāluptā luptarājāno[6388] mlecchataskarasevinaḥ // 53.508 //

ap53.-509 anekā bhūpatayo proktā nānā caiva dvijapriyāḥ[6389] /
bhaviṣyanti tadā kāle cīnaṃ prāpya samantataḥ // 53.509 //

ap53.-510 rājā hiraṇyagarbhas[6390] tu mahāsainyo mahābalaḥ /
vistīrṇaś ca tantraś ca[6391] prabhūtajanabāndhavaḥ // 53.510 //

ap53.-511 mlecchapraṇato vijayī ca śāstuḥ śāsanatatparaḥ /
tenāpi sādhito mantraḥ kumārasyeva mahādyuteḥ[6392] // 53.511 //

ap53.-512 mahābalena yuktaś ca[6393] vidyārājām aṣṭa•akṣaram /
mahāvīraṃ nāma vikhyātaṃ sampadānāṃ mahāspadam // 53.512 //

ap53.-513 tena bāladhiyo rājā rājyahetoḥ samāhitaḥ /
yasya smārita[6394]mātreṇa buddhatvaṃ niyataṃ padam // 53.513 //

ap53.-514 so 'lpakāryaniyuñjānaḥ[6395] • rājyaheto narādhipaḥ /
ākāṃkṣamāna yadyevaṃ varadānam anuttamam // 53.514 //

ap53.-515 brahmādyā devatāṃ kṛtsnām ājñāpayati sarvadā /
kiṃ punar mānuṣāṃ loke • itarāṃ[6396] bhāvakutsitām // 53.515 //

ap53.-516 jīvitvā varṣaśataṃ sārdhaṃ divaṃ gacchan mahānṛpaḥ[6397] /
so 'nupūrveṇa dharmātmā • uttamāṃ bodhim āpnuyāt // 53.516 // {V487}

ap53.-517 tasmin deśa imā vidyā ye kumāreṇa bhāṣitā /
satvarā te 'pi siddhyante nānye vidyā kadācana // 53.517 //

ap53.-518 bodhisattvo mahāvīraḥ[6398] • mañjughoṣo mahādyutiḥ /
tasmin deśe tu sākṣād vai tiṣṭhate bālarūpiṇaḥ /
siddhikṣetrā ‘tha paraṃ divyaṃ mānuṣyaiḥ sādhayiṣyate[6399] // 53.518 //

ap53.-519 turuṣkanāmā vai rājā • uttarāpatham āśrita / {S623}
mahāsainyo mahāvīryas tasmin sthāne bhaviṣyati /
kaśmīradvāraparyantaṃ baṣkalodyaṃ sakāviśam[6400] // 53.519 //

ap53.-520 yojanaśatasaptaṃ[6401] tu rājā bhuṅkte 'tha bhūtalam /
saptasaptatisahasrāṇi lakṣau dvau tasya bhūpateḥ /
bhaviṣyati na sandeho tasmiṃ kāle yugādhame // 53.520 //

ap53.-521 so 'pi siddhamantras tu jīved varṣaśatatrayam /
sādhitā keśinī vidyā narādhyakṣeṇa dhīmatā // 53.521 //

ap53.-522 ātmanā śreyasārthaṃ tu vihārān kārayed bahūn /
ṣaḍāśīti[6402]sahasrāṇi kuryāt stūpavarāṃs tathā // 53.522 //

ap53.-523 mahāyānāgradharmaṃ tu buddhānāṃ jananīs tathā /
prajñāpāramitā loke tasmin deśe pratiṣṭhitā // 53.523 //

ap53.-524 sa rājā bhinnadehas tu svargalokaṃ gamiṣyati /
so 'nupūrveṇa kṣitīpeśaḥ bodhiṃ prāpsyati-m-uttamām // 53.524 //

ap53.-525 tasyāntare kṣitipater mahāturuṣko nāma nāmataḥ /
dhīmato bahumataḥ khyāto gurupūjakatatparaḥ[6403] /
tasyā mantraṃ prasādhate[6404] vai tārādevīṃ maharddhikām // 53.525 //

ap53.-526 so 'pi prasiddhamantras tu rājyaheto 'tha bhūtale /
mahāpakṣo[6405] mahāsainyaḥ • maheśākhyo[6406] 'tha bhūpatiḥ // 53.526 //

ap53.-527 sammato bandhuvargāṇāṃ rājā so 'pi bhaviṣyati /
aṣṭau sahasravihārāṇāṃ tasmin kāle bhaviṣyati // 53.527 //

ap53.-528 tasya mantraprabhāvena jīved varṣaśatadvayam /
yadāsau bhinnadehas tu tuṣitebhyopapadyate /
sammato[6407] devaputrāṇāṃ bodhisattvo maharddhikaḥ // 53.528 //

ap53.-529 so 'nupūrveṇa dharmātmā bodhyaṅgasamabhipūrataḥ /
prāpnuyād[6408] atulāṃ bodhiṃ so 'nupūrveṇa yatnataḥ // 53.529 // {V488}

ap53.-530 tatra deśe sadā kālaṃ tiṣṭhate pravacanaṃ[6409] bahu / {S624}
jinais tu kathitaṃ pūrvam adhunāpi kathitaṃ mayā[6410] /
vītarāgaiḥ samākrāntaṃ nāgaiś cāpi maharddhikaiḥ // 53.530 //

lokapālās tathā yakṣāḥ śāstuśāsanarakṣakāḥ /

ap53.-531 bhaviṣyanti tadā kāle saddharmā rakṣakā bhuvi // 53.531 //

ap53.-532 evaṃ bahuvidhāḥ proktāḥ bhūpālā lokaviśrutāḥ /
kathitāḥ kathayiṣyanti tasmin kāle sudāruṇe // 53.532 //

ap53.-533 paścād deśaparyantam ujjayinyām[6411] ataḥ pare /
samudrātīraparyantaṃ lāḍānāṃ janapade tathā // 53.533 //

ap53.-534 śīlāhvo nāma nṛpatiḥ • buddhānāṃ śāsane rataḥ /
purīṃ valabhya samprāpto dharmarājā bhaviṣyati // 53.534 //

ap53.-535 vihārāṃ dhātudharāṃ[6412] citrāṃ śreyasāṃ prāṇināṃs tathā /
kārayiṣyati yuktātmā bhūpatir dharmavatsalaḥ // 53.535 //

ap53.-536 pūjāṃ ca vividhākārāṃ jinabimbāṃ manoramām /
pūjayed dhātudharān[6413] agryān lokanāthebhyo yaśasviṣu /
na • asau mantrasiddhas tu kevalaṃ[6414] karmajottamaḥ // 53.536 //

ap53.-537 tatra deśe samākhyāto bhikṣuḥ piṇḍacārikaḥ /
śīlavān buddhisampanno buddhānāṃ śāsane rataḥ // 53.537 //

ap53.-538 kālacārī mahātmāsau praviṣṭo piṇḍacārikam /
paśyate rājakulaṃ śreṣṭhaṃ vistīrṇaṃ ca janāvṛtam // 53.538 //

ap53.-539 praviṣṭo tatra bhikṣārthī kṣudhayā ca samanvitaḥ /
tṛṣito klāntamanaso na lebhe piṇḍakaṃ tadā // 53.539 //

ap53.-540 gṛhītvāsau puruṣaiḥ kṣipraṃ niryayus tadgṛhāt param /
tato sa udvignamanaso rakṣito rājabhaṭais tadā // 53.540 //

ap53.-541 niryayur nagarāt tasmāt svālayaṃ tatkṣaṇād gataḥ /
kṣudhito tṛṣitaś caiva duḥkhī ca durmatiṃ gataḥ // 53.541 //

ap53.-542 tato 'sau bhaktacchinnas tu • ardharātre samupasthite / {S625}
prāṇatyāgaṃ tadā cakruḥ yatī sau laghucetasaḥ /
praṇidhiṃ ca tadā cakre lāḍānām adhipatir bhavet // 53.542 //

ap53.-543 tato 'sau kālagato bhikṣur dharākhye[6415] nṛpatau kule /
utpadyeta mahātmāsau śāstuḥ śāsanapūjakaḥ // 53.543 // {V489}

ap53.-544 daśavarṣāṇi viṃśaṃ ca rājyaṃ kṛtvā-m-akaṇṭakam /
lubdhasvajanaprayogeṇa[6416] • ajīrṇayati mūrchitaḥ // 53.544 //

ap53.-545 bhinnadeho tato[6417] rājā kālaṃ kṛtvā diviṃ gataḥ /
devā tuṣitavarā nāma maitreyo yatra tiṣṭhati // 53.545 //

ap53.- dharmaśrāvī mahātmāsau tatrāsau • upapatsyate /
546 dharmaṃ śṛṇoti[6418] satkṛtya maitreyasya mahādyuteḥ /
so 'nupūrveṇa bodhiṃ ca .... prāpsyati durlabhām // 53.546 //

ap53.- śīlākhye nṛpatau vṛtte capalas tatra[6419] bhaviṣyati /
547 varṣārdhapakṣam ekaṃ tu[6420] pañca māsāṃ tathaiva tu /
rājyaṃ kṛtvā vibhinno 'sau śastribhiḥ śastrajīvibhiḥ // 53.547 //

ap53.- strīkṛtenaiva tu doṣeṇa śastrabhinno • adho gataḥ[6421] /
548 tasyāpy anujo dhruvākhyas tu dhruvasthāvaratāṃ[6422] gataḥ // 53.548 //

ap53.- sevakaḥ[6423] kṛpaṇo mūrkhaḥ • lāḍānām adhipatir bhavet /
549 śeṣā narādhipāḥ sarve pūrvāntās tu[6424] sevakāḥ // 53.549 //

ap53.- teṣāṃ ca pūrvajā vaṃśāḥ śīlāhvoparate tadā /
550 bhavitā bhūpatayaḥ sarve • ambhoje tīraparṣagāḥ[6425] // 53.550 //

ap53.- nṛpa indraś sucandraś ca dhanuḥ ketus tathaiva ca /
551 puṣpanāmā tataḥ proktā[6426] vāravatyāṃ purodbhavaḥ // 53.551 //

ap53.- valabhyāṃ purim āgamya ādyam asyānupūrvakā /
552 prabhanāmā sahasrāṇi viṣṇunāmā tathaiva ca // 53.552 //

ap53.- anantā nṛpatayo proktā yādavānāṃ kulodbhavāḥ /
553 teṣām apaścimo rājā viṣṇunāmā bhaviṣyati // 53.553 // {S626}

ap53.- ṛṣiśāpābhibhūtas tu sapaurajanabāndhavaḥ /
554 astaṃ gate nṛpo dhīmān udake plāvitā purī /
dvāravatyā tadā tasya mahodadhisamāśritā // 53.554 //

ap53.- uttarāṃ diśi sarvatra nānārambhanitambayoḥ /
555 anantā nṛpatayaḥ proktā nānājātisamāśritāḥ /
śakavaṃśa[6427] tadā triṃśan manujeśā nibodhatā // 53.555 //

ap53.- daśāṣṭa bhūpatayaḥ khyātā sārvabhūmika[6428]madhyamā /
556 ante nāgasenā tu viluptā te pare tadā // 53.556 //

ap53.- tato viṣṇuharaś caiva kuntanāmājitaḥ[6429] paraḥ /
557 īśānaśarva[6430]paṅktiś ca grahasuvrata 'thāparaḥ // 53.557 // {V490}

ap53.- tatas te viluptarājānaḥ bhraṣṭamaryāda sarvadā /
558 viṣṇuprabhavau[6431] tatra mahābhogo dhanino tadā // 53.558 //

ap53.- madhyamāt tau bhakārādyau mantrimukhyau • ubhau tadā /
559 dhaninau śrīmatau khyātau śāsane 'smiṃ hite ratau // 53.559 //

ap53.- japtamantrau tathā mantre[6432] kumāras tvayi mantrarāṭ /
560 tataḥ pareṇa bhūpālau jātau[6433] manujeśvarau // 53.560 //

ap53.- sapta-m-aṣṭa śatā[6434] trīṇi śrīkaṇṭhāvāsinas tadā /
561 ādityanāmā vaiśyās tu sthāṇvīśvara[6435]vāsinaḥ // 53.561 //

ap53.- bhaviṣyati na sandeho • ante sarvatra bhūpatiḥ /
562 hakārākhyo nāmataḥ prokto sārvabhūminarādhipaḥ // 53.562 //

ap53.- tatra deśe ime mantrā siddhiṃ gaccheyur vai tadā /
563 dharmarājena ye proktā vidyā śāntikapauṣṭikā // 53.563 //

ap53.- vividhāṃ bhogaviṣayāṃ sampadāṃ vividhāṃs tathā /
564 nānā ca rūpadhāriṇyo yakṣiṇyaś ca maharddhikāḥ /
bhaviṣyanti tatra vai siddhā tasmiṃ kāle yugādhame // 53.564 //

ap53.- dakṣiṇāṃ diśim āśritya sasamudrāṃ vasundharām / {S627}
565 rājā śveta[6436]sucandraś ca sātavāhana[6437] eva tu // 53.565 //

ap53.- mahendraḥ[6438] śaṅkaraś caiva vallabho 'tha mahīpatiḥ /
566 sukeśikeśiś ca vikhyātā dakṣiṇāṃ diśi /
maṅgalo vallabhaḥ prokto govindo vṛṣaketuḥ[6439] // 53.566 //

ap53.- mahāpotaḥ[6440] potaś caiva mahendraś candra eva tu /
567 gopendro indrasenaś[6441] ca pradyumno mādhavas tadā[6442] // 53.567 //

ap53.- gaṇaśaṅkaraś caiva vyāghraḥ[6443] siṃho tathā budhaḥ[6444] /
568 budhaḥ[6445] śuddhas tathā kumbhaḥ • nikumbhaś caiva kīrtyate // 53.568 //

ap53.- mathitaḥ sumitaś caiva[6446]..... /
569 balaḥ pulinaś caiva sukeśiḥ keśinas tathā // 53.569 //

ap53.- anantā bahavo khyātā bhūpālā dakṣiṇāṃ diśi /
570 atītānāgatā cāpi vartamānā nibodhitā // 53.570 //

ap53.- nānāmṛtyubhave hy ete nānāvyādhisamāplutā /
571 śastrasampātadurbhikṣair mṛtāḥ kecid diviṃ[6447] gatāḥ // 53.571 //

ap53.- ity ete nṛpatayaḥ sarve kathitā vimukhās[6448] tathā[6449] /
572 mahendrānta nṛpotākhyātas tathā sahatis tathā[6450] / {V491}
..... bhaviṣyanti tadā • abhūt // 53.572 //

ap53.- tasmin kāle tadā deśe[6451] mantrāṇāṃ siddhim icchatām /
573 sādhanīyā imā mantrāḥ krodhādyāḥ kuliśocitāḥ /
ābhicārukakarmeṣu vaśyārthe ca tathā hitam // 53.573 //

ap53.-574 mañjuśriyo māhātmā[6452] vai kumāro bālarūpiṇaḥ /
sidhyate ca tadā deśe kaliprāpte ca tadā yuge // 53.574 //

ap53.-575 parvatavindhyam āśritaṃ sāgare lavaṇodake /
kārttikeyeti samākhyātaḥ[6453] sattvānāṃ varadāyakaḥ // 53.575 //

ap53.-576 ājñāṃ bho bodhisattvena mañjughoṣeṇa dhīmatā /
sattvānāṃ hitakāmyarthaṃ nivased dakṣiṇāṃ diśi // 53.576 // {S628}

ap53.-577 kārttikeyasya ye mantrāḥ kathitā mañjubhāṇinā /
tasmin deśe tadā siddhir bhaviṣyati na saṃśayaḥ /
śrīparvate tadā deśe vindhyakukṣinitambayoḥ // 53.577 //

ap53.-578 dvīpeṣv eva ca[6454] sarvatra kaliṅgodreṣu kīrtyate /
traiguṇyā mlecchadeśeṣu ..... samantataḥ /
ambhodheḥ kukṣitīrāntāḥ • nṛpā khyātā anantakāḥ // 53.578 //

ap53.-579 kāmarūpakulākhyā[6455] hi himādreḥ kukṣim āśritāḥ /
bahavo nṛpatayo proktā udrasandhiṣu sarvadā[6456] // 53.579 //

ap53.-580 nānāmlecchaganāḍhyakṣāḥ[6457] śāstupūjana[6458]tatparāḥ /
indro sucandramahendraś ca bhūpāla mlecchavāsinaḥ // 53.580 //

ap53.-581 kṣmāpālau • ubhau tatra ṣoḍaśārdhā śāsane ratā /
pūjakāḥ śāstubimbānāṃ tvatprasādā ..... // 53.581 //

ap53.-582 bhaviṣyanti na sandeho prasannā śāsane jine /
bahavo nṛpavarāḥ proktāḥ pūrvāyāṃ diśim āśritāḥ /
atītānāgatā ye tu vartamānāś ca sarvadā // 53.582 //

ap53.-583 ādyaṃ nṛpavaraṃ vakṣye gauḍānāṃ vaṃśajo bhuvi /
jāto 'sau nagare ramye vardhamāne yaśasvinaḥ // 53.583 //

ap53.-584 lokākhyo nāma • sau rājā bhavati gauḍavardhanaḥ /
māmānutpannaloke 'smiṃ bhavitāsau dharmacintakaḥ // 53.584 //

ap53.-585 bahavaḥ kṣitipāḥ krāntā vividhā jīvakarmiṇaḥ[6459] /
madhyakāle samāśvāsā[6460] madhyamā madhyadharmiṇaḥ /
ante kalau yuge[6461] nṛpendrā śṛṇu tattvataḥ // 53.585 // {V492}

ap53.-586 samudrākhyo nṛpaś caiva vikramaś caiva kīrtitaḥ /
mahendranṛpavaro mukhya sakārādyo tataḥ[6462] param // 53.586 //

ap53.-587 devarājākhyanāmāsau bhaviṣyati[6463] yugādhame /
vividhākhyo[6464] nṛpaḥ śreṣṭhaḥ • buddhimān dharmavatsalaḥ // 53.587 //
{S629}

ap53.-588 tasyāpy anujo balākhyaḥ[6465] śāsane ca hite rataḥ /
prācīṃ samudrāparyantāṃ caityālaṅkṛtaśobhanām // 53.588 //

ap53.-589 kariṣyati na sandehaḥ kṛtsnāṃ vasumatīṃ tadā /
vihārārāmavāpīś ca • udyānā maṇḍapān[6466] sadā // 53.589 //

ap53.-590 kariṣyati tadā śrīmāñ saṅkramān[6467] setukārakaḥ /
śāstur bimbān tadā pūjet tatprasannāṃś ca pūjayet // 53.590 //

ap53.-591 kṛtvā rājyaṃ mahīpālo niḥsapatnam akaṇṭakam /
jīved varṣāṃ ṣaṭtṛṃśat[6468] tṛṃśāhaṃ pravrajen[6469] nṛpaḥ // 53.591 //

ap53.-592 tato ‘tmānaṃ ghātayed rājā dhyāyantaḥ sampramūrcchitaḥ[6470] /
putraśokābhisantaptaḥ yativṛttisamāśritaḥ // 53.592 //

ap53.-593 tato ‘sau bhinnadehas tu narakebhyopapadyata /
trīṇy ekaṃ ca divasāni • uṣitvā narakaṃ gatim // 53.593 //

ap53.-594 naraka[6471]deham utsṛjya diviṃ gacchet sadā nṛpaḥ /
devānāṃ sukṛtināṃ loke[6472] śuddhāvāsa iti smṛtaḥ /
devarājā bhavet tatra śuddhātmā bodhinimnagaḥ // 53.594 //

ap53.-595 śataśaḥ sahasraśaś caiva • anubhūya diviṃ sukham /
punar eva mānuṣyaṃ prāpya buddho bhūyo bhavāntare /
tenaiva kāritaṃ karma anyajanmeṣu dehinām // 53.595 //

ap53.-596 purīm ujjayinīṃ[6473] khyātā kālavānāṃ jane tadā /
tatrāyanī[6474] mukhyaḥ vaṇijo yo[6475] mahādhanaḥ // 53.596 //

ap53.-597 buddhānām asambhave kāle śūnye loke nirāspade /
pratyekabuddhā loke ‘smin viharanti maharddhikāḥ // 53.597 //

ap53.-598 sattvānāṃ hitakāmāya vicaranti mahītale /
purī • ujjayinī prāpya praviṣṭā piṇḍacārikā // 53.598 //

ap53.-599 vargacāriṇo mahātmānaḥ • rathyāyām avatarataḥ[6476] /
vāṇaijeyas tu[6477] tadā saiva dṛṣṭvā tu saṃmukhaṃ[6478] munim // 53.599 //
{S630}

ap53.-600 nimantrayām āsa tadā bhaktena svagṛhaṃ caiva nayet tadā /
nītvā munivarān kṣipram āsanena nimantrayet // 53.600 // {V493}

ap53.-601 saṅghībhavadhva[6479] bhavataḥ • bhaktakālo ‘yam upasthitaḥ /
te ‘pi tūṣṇīṃ mahātmāno na vācāṃ bhāṣire tadā // 53.601 //

pātraṃ ca nāmayām āsa vāṇije yasya sarvadā[6480] /

ap53.- vaṇijā iṅgitajñāś ca buddhimanto bhavet tadā // 53.602 //
602

ap53.- pātraṃ ca pūrayām āsa vividhākārabhojanaiḥ /
603 tadāsau svahastenaiva teṣāṃ prāyaccha yatnataḥ // 53.603 //

ap53.- gṛhītvā tu tataḥ sarve prajagmuḥ sarvato nabham /
604 dīpamāleva dṛśyante vyomamūrtisamāśritāḥ // 53.604 //

ap53.- tato 'sau hṛṣṭaromas tu saṃvegabahulas tadā /
605 bhūmyāṃ ca patitas tatra • ṛddhyāvarjitamānasaḥ // 53.605 //

ap53.- praṇidhiṃ ca tadā cakre pravyāhāra vaco[6481] yathā /
606 anena kuśalamūlena yan mayā prāptam adyataḥ /
eṣā munivarā-m-agra bhaved[6482] buddho hy anuttaraḥ // 53.606 //

ap53.- daśajanmasahasrāṇi cakravartī tadā bhuvi /
607 tato 'sau muktadehas[6483] tu koṭiṣaṣṭidivaukasām // 53.607 ///

ap53.- anubhūya ciraṃ saukhyaṃ tyaktvā janma divaukasām /
608 māṇuṣāṇāṃ tadā janma prāpnuyāt paravaśā iha // 53.608 //

ap53.- tasya rājakule janma bhavatīha tu sarvadā /
609 bālākhyo nāma sau nṛpatir bhavitā pūrvadeśakaḥ // 53.609 //

ap53.- ā janmasahasrāṇi cirasaukhyam anāvṛtam /
610 prāpnuyān[6484] nṛpatiḥ śrīmān sarvajñatvaṃ ca paścimam // 53.610 //

ap53.- evaṃ bahuvidhaṃ matvā[6485] sampado vipulās tathā /
611 ko nu kuryāt tadā śāstuḥ pūjanādhyeṣaṇāṃs tathā /
kārāṃś[6486] ca śreyasīṃ yuktāṃ bodhimārgopayojanīm[6487] // 53.611 // {S631}

ap53.- tasyāpareṇa nṛpatir gauḍānāṃ prabhaviṣṇavaḥ[6488] /
612 kumārākhyo nāmataḥ proktaḥ so 'pi-r-atyantadharmavān // 53.612 //

ap53.- tasyāpareṇa śrīmān ukārākhyeti viśrutaḥ /
613 tataḥ pareṇa viśleṣa teṣām anyonyateṣyate // 53.613 //

ap53.- mahāviśleṣaṇā[6489] hy ete gauḍā raudracetasaḥ /
614 tato deva iti khyāto rājā māgadhakaḥ smṛtaḥ[6490] // 53.614 //

ap53.- so 'py 'vahata[6491]vidhvasta ripubhiḥ samantāvṛtaḥ[6492] /
615 yasyāpareṇa candrākhyaḥ • nṛpatitvaṃ kārayet tadā // 53.615 // {V494}

ap53.- so 'pi śastravibhinnas tu pūrvacoditakarmaṇā /
616 tasyāpi suto dvādaśo[6493] jīven māsaparamparam[6494] // 53.616 //

ap53.- so 'pi vibhinna śastreṇa bāla eva • abhūt[6495] tadā /
617 teṣāṃ parasparopavighnacittānāṃ raudrāṇām ahite ratām // 53.617 //

ap53.- bhaviṣyati tadā kāle bhakārākhyo[6496] nṛpapuṅgavaḥ /
618 agraṇī-r-gauḍalokānāṃ mahāvyādhisamākulaḥ // 53.618 //

ap53.- tenaiva vyādhinā • ārtaḥ kālaṃ kṛtvā adho gataḥ /
619 tasyāpareṇa dakārākhyaḥ katipāyān divasān śāsitā[6497] // 53.619 //

ap53.- bhavitā gauḍadeśe 'smiṃ gaṅgātīrasamāśritaḥ /
620 tasyāpareṇa bhakārākhyas trīṇi divasāni kārayet // 53.620 //

ap53.- tato gopālako rājā bhavitā sarvadas[6498] tadā /
621 priyavādī ca so rājā ghṛṇī caiva mahābalaḥ // 53.621 //

ap53.- strīvaśaḥ kṛpaṇo mūrkhaḥ • jitaśatrur bhaved yuvān[6499] /
622 kalyāṇamitram āgamya mahātyāgī bhavet tadā // 53.622 //

ap53.- vihārāṃś caityavarān ramyān ārāmān vividhāṃs tadā /
623 vāpyo 'tha jalasampannā satrāgārāṃ suśobhanām // 53.623 //

ap53.- sevato bahavas tasya yaśaḥkīrtyātha-m-udyatāḥ[6500] /
624 devāyatanaramyāṃ vai guhā[6501]vasathakāriṇaḥ // 53.624 // {S632}

ap53.- pāṣaṇḍibhiḥ[6502] samākrāntaṃ nānātīrthikavāsibhiḥ /
625 ākrāntaḥ so diśaḥ sarvā samudrātīracaryagāḥ // 53.625 //

ap53.- kṛpī bhogī 'pramādī[6503] ca saṃrājā[6504] dharmavatsalaḥ /
626 bhaviṣyati na sandehaḥ sa prācīṃ diśi mūrjitaḥ // 53.626 //

ap53.- sadyā[6505]tīsārasaṃyuktavārdhikye[6506] samupasthitaḥ /
627 gaṅgātīram upāśritya rājyaṃ kṛtvā tu vai tadā /
viṃśad varṣāṇi sapta[6507] ca janmanāśītiko mṛtaḥ // 53.627 //

ap53.- tato 'sau bhinnadehas tu tiryagebhyo 'pipadyate[6508] /
628 nāgarājā tataḥ śrīmān dharmātmā[6509] dharmavatsalaḥ // 53.628 //

ap53.- yenāsya kāritaṃ caitya śāstubimbaṃ manoramam /
629 vihārāṃ kāritavāṃś cātra saṅghasyārthe tadā bhuvi // 53.629 //

ap53.- tena karmavipākena • antime ca bhave śrite /
630 buddhatvaṃ niyataṃ mārgaṃ prāpnuyād acalaṃ padam // 53.630 //

ap53.- tataḥ pareṇa gauḍānāṃ tīrthikākrāntapuraṃ bhuvi / {V495}
631 tā pūrvadeśe 'smin nagare tīrthikasamāhvaye /
bhagavākhye nṛpe[6510] khyātaḥ gauḍānāṃ prabhaviṣṇavaḥ[6511] // 53.631 //

ap53.-632 abhiṣikto dakṣiṇāsthena vratinā[6512] prabhaviṣṇunā / rājyaṃ kṛtvā tu vai tatra paścimāṃ diśim āgataḥ // 53.632 //

ap53.-633 praviśya nagarīṃ ramyāṃ sāketāṃ tu yathepsitaḥ / ariṇā paribhūtas[6513] tu punar eva nivartate // 53.633 //

ap53.-634 prācīṃ samudrāparyantāṃ taskaraiś ca samāvṛtaḥ / śastraprahāravidhvastamṛto 'sau pretatāṃ gataḥ // 53.634 //

ap53.-635 trīṇi varṣāṇi kṛtvāsau bhūpālo rājyam alpakam / tato dasyubhir grastaḥ • mṛtaḥ pretamaharddhikaḥ / trīṇi varṣāṇi tatraiva pretebhyo rājyam akārayet // 53.635 //

ap53.-636 tato 'pi so tyaktadehas tu pretalokāṃ sudāruṇām / {S633} tasmān muktajanmānaḥ svarlokaṃ ca sadā vrajet // 53.636 //

ap53.-637 tasyādhareṇa nṛpatis tu samudrākhyo nāma kīrtitaḥ / trīṇi divasāni[6514] durmedhaḥ rājyaṃ prāpsyati durmatiḥ / tasyāpy anujo vikhyāto[6515] bhasmākhyo[6516] nāma nāmataḥ // 53.637 //

ap53.-638 prabhuḥ prāṇātipātasaṃyuktaḥ mahāsāvadyakāriṇaḥ / nirghṛṇī • apramattaś ca svaśarīre tu yatnataḥ // 53.638 //

ap53.-639 paralokārthine nāsau balisattvadehaiva[6517] tu / akalyāṇamitram āgamya pāpaṃ karma kṛtaṃ bahu // 53.639 //

ap53.-640 dvijair ākrāntatadrājyaṃ tārkikaiḥ kṛpaṇais tathā / vividhākārabhogāṃś ca mānuṣā pitarās tathā vividhāṃ sampadāṃ so 'pi prāptavān nṛpatis tathā // 53.640 //

ap53.-641 so 'nupūrveṇa gatvāsau paścimāṃ diśi bhūpatiḥ / kaśmīradvāraparyantam uttarāṃ diśim āśritaḥ // 53.641 //

ap53.-642 tatrāpi jitasaṅgrāmī rājyaṃ kṛtvā tu vai tadā / dvādaśābdāni sarvatra māsāṃ pañcadaśas[6518] tathā // 53.642 //

ap53.-643 pṛthivyām ārtarogo 'sau mūrchitaś ca punaḥ punaḥ / mahāduḥkhābhibhūtas tu bhinnadeha • adhogataḥ // 53.643 //

ap53.-644 teṣāṃ parasparato dveṣe lubdhānāṃ rājyahetunām / mahāśastropasampātaṃ kṛtvā te tu parasparam // 53.644 // {V496}

ap53.-645 abhiṣicya tadā rājyaṃ sakārākhyaṃ bāladārakam / cihnamātraṃ tu taṃ kṛtvā punar eva nivartate / yair dvijātimukhyānāṃ[6519] bhinnās te 'pi parasparam // 53.645 //

ap53.- māgadhāṃ janapadāṃ prāpya pure • udumbarāhvaye /
646 dvau[6520] bālau dvijātimukhyaś ca abhiṣecya svayaṃ bhuvi // 53.646 //

ap53.- tato 'nupūrveṇa gatvāsau prācīṃ diśim āśritaḥ /
647 gauḍāṃ janapadāṃ prāpya niḥsapatnā hya vai tadā // 53.647 //{S634}

ap53.- ghātitau bālamukhyau tau kaliṅga†kṣu†[6521] durātmanā /
648 akalyāṇamitram āgamya kṛtaṃ prāṇivadho bahum // 53.648 //

ap53.- pūrvasammānitā ye tu nṛpair vigrahamānibhiḥ /
649 ghātayām āsa sarveṣāṃ gauḍānāṃ janavāsinām // 53.649 //

ap53.- somākhyo 'pi tato rājā • ekavīro bhaviṣyati /
650 gaṅgātīraparyantaṃ vārāṇasyām ataḥ param // 53.650 //

ap53.- nāśayiṣyati durmedhaḥ śāstur bimbān manoramān /
651 jinais tu kathitaṃ pūrvaṃ dharmasetum analpakam // 53.651 //

ap53.- dāhāpayati durmedhas tīrthikasya vace rataḥ /
652 tato 'sau kruddhalubdhas tu mithyāmānī[6522] hy asaṃmataḥ // 53.652 //

ap53.- vihārārāmacaityāṃś ca nirgranthān vasathān[6523] bhuvi /
653 bhetsyate ca tadā sarvāṃ vṛttirodhamakārakaḥ[6524] // 53.653 //

ap53.- bhaviṣyate ca tadā kāle madhyadeśe nṛpo varaḥ /
654 rakārākhyato yuktātmā[6525] vaiśyavṛtti-m-acañcalaḥ // 53.654 //

ap53.- śāsane 'smiṃ tathā śaktaḥ somākhyasasamo nṛpa /
655 so 'pi pātita eva[6526] tena nagnajātinṛpeṇa tu // 53.655 //

ap53.- tasyāpy anujo hakārākhya ekavīro bhaviṣyati /
656 mahāsainyasamāyuktaḥ śūraḥ krāntavikramaḥ // 53.656 //

ap53.- nirdhārayed dhakārākhyo[6527] nṛpatiṃ somaviśrutam /
657 vaiśyavṛttis tato rājā mahāsainyo mahābalaḥ // 53.657 //

ap53.- pūrvadeśaṃ tadā jagmuḥ puṇḍrākhyaṃ[6528] puram uttamam /
658 kṣatradharmaṃ samāśritya mānaroṣam aśīlinaḥ // 53.658 //

ap53.- ghṛṇī dharmārthako vidvān kuryāt prāṇivadhaṃ bahūn /
659 sattvānupīḍanapara[6529]nigrahāyaiva so rataḥ // 53.659 // {V497}

ap53.- parājayām āsa somākhyaṃ duṣṭakarmānucāriṇam /
660 tato niṣiddhaḥ somākhyo svadeśenāvatiṣṭhataḥ // 53.660 // {S635}

ap53.- nivartayām āsa hakārākhyaḥ • mlecchārājye prapūjitaḥ[6530] /
661 tuṣṭakarmā hakārākhyo nṛpaḥ śreyasā cārthadharmiṇaḥ // 53.661 //

ap53.- svadeśenaiva prayātaḥ • yatheṣṭagatināpi vā /
662 tair eva kāritaṃ karma rājyaharṣa[6531]samanvitaiḥ // 53.662 //

ap53.- adhunā prāptavān bhogān rājyavṛtti-m-upāśritān /
663 pūrvaṃ pratyekabuddhāya bhaktācchādanadattavān // 53.663 //

ap53.- pādukau ca tadā dattau cchatracāmarabhūṣitam /
664 tasya dharmaprabhāv etau[6532] mahārājyanṛdevatau[6533] // 53.664 //

ap53.- bhuktavān bhogasampattīḥ • devamanuṣyasarvadā /
665 somākhyo dvijāhvayo mahābhogī bhaved dhy[6534] asau // 53.665 //

ap53.- bhogān dvijātiṣu dattvā vai rājyaṃ kṛtvā vai tadā /
666 ..... sārdhaṃ saptamaṃ tathā // 53.666 //

ap53.- varṣān daśa saptaṃ ca māsam ekaṃ tathāparam /
667 divasān saptamaṣṭau ca mukharogasamākulaḥ // 53.667 //

ap53.- kṛmibhir bhakṣamāṇas tu kālaṃ kṛtvā • adhogatiḥ[6535] /
668 amānuṣākrāntavidhvastaṃ tat puraṃ ca abhūt tadā // 53.668 //

ap53.- māṇuṣeṇaiva[6536] doṣeṇa jvarārto vyādhimūrcchitaḥ /
669 mṛto mantraprayogeṇa rājāsau kālagatas tadā // 53.669 //

ap53.- avīcī-r-nāma vikhyātaṃ narakaṃ pāpakāriṇā /
670 tatrāsau • upapadyeta pāpakarmāntacāriṇaḥ // 53.670 //

ap53.- mahākalpaṃ tadā narake pacyate 'sau duṣṭacetasaḥ /
671 tato 'ṭaṭaṃ[6537] hahavaṃ caiva sañjīvaṃ kālasūtraṃ tu // 53.671 //

ap53.- asipatravanaṃ ghoram anubhūya punaḥ punaḥ /
672 tiryakpretalokaṃ ca yamalokaṃ[6538] punas tathā // 53.672 //

ap53.- evaṃ janmasahasrāṇi saṃsāre saṃsarataḥ punaḥ /
673 nāsau vindati saukhyāni duḥkhabhājī bhaved sadā // 53.673 // {S636}

ap53.- tasmāt sarvaprayatnena śāsane 'smiṃ tathāgate /[6539]
674 prasādyam akhilaṃ cittaṃ gacchadhvaṃ nirjvarasampadam[6540] // 53.674 //

ap53.- buddhe kārāpakārāṃ ca • anantā bhavati karmatā /
675 buddhe prāsādaḥ kartavyaḥ • dharmasaṅghe ca vai tathā // 53.675 // {V498}

ap53.- bhavanti loke agras tu triratnapūjakā[6541] nṛpā /
676 maheśākhyā mahārājyā[6542] mahābhogā dhaneśvarā // 53.676 //

ap53.- prāpnuyād vividhāṃ saukhyāṃ[6543] sampadāṃ vipulāṃ nṛpā /
677 pūjayitvā tu lokāgryāṃ loka īśvaratāṃ vrajet // 53.677 //

ap53.-678 śakratvam atha yāmyatvaṃ brahmatvaṃ ca punaḥ punaḥ /
pratyekabuddhā buddhatvaṃ[6544] śrāvakatvaṃ ca vai bhuvi /
prāpnuvanti triyānam agratvaṃ dvau yātau[6545] niḥspṛhatāṃ gatāḥ[6546] // 53.678 //

ap53.-679 evaṃ hy acintiyā buddhā buddhajñānam apy acintyam[6547] /
acintiyo hi phalaṃ teṣāṃ vipāko bhavanty acintiyaḥ // 53.679 //

ap53.-680 ataḥ pareṇa somākhyo nṛpatau apy astam ite bhuvi /
anyonyakṣobhaśīlas tu gauḍatantro bhaviṣyati /
sadā • udyataśastrās tu anyonyāpi 'napekṣiṇaḥ[6548] // 53.680 //

ap53.-681 divasā saptam evaṃ[6549] tu māsam ekaṃ tathāparam /
gaṇarājyaṃ[6550] tadā tantre bhaviṣyati sadā[6551] bhuvi /
gaṅgātīre etasmin vihārādhyuṣita-m-ālaye[6552] // 53.681 //

ap53.-682 tataḥ pareṇa sutas tasya somākhyasya ca mānavaḥ[6553] /
māsāny aṣṭau divasā pañca sārdhāheṣu niśātyayaṃ tu[6554] // 53.682 //

ap53.-683 . . . . . vaiśyavarṇaśiśus tadā /
nāgarājasamāhveyo[6555] gauḍarājā bhaviṣyati // 53.683 //

ap53.-684 ante tasya nṛpe tiṣṭhaṃ jayādyā varṇatadvijau[6556] /
vaiśyaiḥ parivṛtā vaiśyaṃ nāgāhveyo[6557] samantataḥ // 53.684 //

ap53.-685 durbhikṣopadravās te 'pi paracakropadrutās tadā[6558] // {S637}
teṣāṃ rājyam asamprāptaṃ mahātaskara-m-ākulāḥ /
te taṃ bhraṣṭamaryādā ..... // 53.685 //

ap53.-686 varṣā pañcakam ekaṃ vai bhuṅkte trāsasamākulam[6559] /
prāṇātyayaṃ tadā cakruḥ kṛtvā prāṇivadhaṃ bahūn // 53.686 //

ap53.-687 pūrvakarmaparādhena te janā vaiśyavṛttayaḥ /
anyonyakṣobhaśīlās tu bhaviṣyanti tadā • abhūt[6560] // 53.687 //

ap53.-688 prabhaviṣṇus tadā teṣāṃ kṣatravṛttisamāśritaḥ /
bhaviṣyanti na sandehaḥ • gauḍatantre narādhipaḥ // 53.688 //

ap53.-689 śastrabhinnā tathā kecid vyādhibhiś ca samākulāḥ /
kālaṃ kṛtvā tato yātā narakebhyo narādhipāḥ // 53.689 // {V499}

ap53.-690 strīpradhānaṃ śiśus tatra punar eva narādhipaḥ /
pakṣam ekaṃ tathā vai śastrabhinno hatas tadā // 53.690 //

ap53.-691 mahādurbhikṣasampātaṃ paracakrasamākulam /
prācyā janapadā vyastā utrastā gatamānasā // 53.691 //

ap53.- bhaviṣyanti na sandehaḥ tasmiṃ deśe narādhipāḥ /
692 madhurāyāṃ[6561] jāto vaiśyākhyāḥ[6562] • vaṇik pūrvī[6563] nṛpo varaḥ /
so 'pi pūjitamūrtis tu māgadhānāṃ nṛpo bhavet // 53.692 //

ap53.- tasyāpy anujo bhakārākhyaḥ prācīṃ diśi samāśritaḥ /
693 tasyāpi sutaḥ pakārākhyaḥ prāgdeśeṣv eva jāyataḥ[6564] /
kṣatriyaḥ • agraṇī proktaḥ bālabandhānucāriṇaḥ // 53.693 //

ap53.- daśa varṣāṇi saptaṃ ca bandhanastham adhiṣṭhitaḥ /
694 gopākhyena nṛpatinā baddho mukto 'sau bhagavāhvaye // 53.694 //

ap53.- paścād deśasamāyātaḥ • akārākhyo[6565] mahānṛpa /
695 prāciṃ diśiparyantaṃ gaṅgātīramatiṣṭhata // 53.695 //

ap53.- śūdravarṇo mahārājā mahāsainyo mahābalaḥ /
696 so taṃ tīraṃ samāśritya tiṣṭhate ca samantataḥ // 53.696 // {S638}

ap53.- purīṃ gauḍajane khyātaṃ tīrthāhva iti[6566] viśrutaḥ /
697 samākramya rājāsau tiṣṭhate ca mahābalaḥ // 53.697 //

ap53.- tatra[6567] ca kṣatriyo bālaḥ • vaṇijā ca sahāgataḥ[6568] /
698 rātrau praviṣṭavāṃs tatra rātryante ca prapūjitaḥ // 53.698 //

ap53.- śūdravarṇo[6569] nṛpaḥ khyātaḥ punar eva nivartayam /
699 gaṅgātīraparyantaṃ nagare nandasamāhvaye // 53.699 //

ap53.- māgadhānāṃ tadā rājyaṃ sthāpayām āsa taṃ śiśum /
700 kāśijanapadaṃ[6570] prāpya vāraṇasyam ataḥ pure // 53.700 //

ap53.- praviśec chūdravarṇas tu mahīpālo mahābalaḥ /
701 mahārogeṇa duḥkhārtaḥ • abhiṣece sutaṃ[6571] tadā // 53.701 //

ap53.- abhiṣicya tadā rājyaṃ grahākhyaṃ bāladārakam /
702 mahārogābhibhūtas tu bhūmāv āvarta[6572] vai tadā // 53.702 //

ap53.- tatordhvaṃ niḥśvasya yatnena bhinnadeho 'pi tīryataḥ[6573] /
703 tiryagbhyo[6574] vasaṃ māsām aṣṭa saptaṃ ca vai tadā // 53.703 //

ap53.- tato 'sau muktajanmāna devebhyo-m-upapadyate /
704 vividhāṃ devasampattiṃ viṃśajanmāni vai tadā // 53.704 // {V500}

ap53.- tato 'nupūrveṇa dharmātmā pratyekaṃ bodhim āpnuyāt /
705 tenaivopārjitaṃ karma pūrvakāleṣu janmani // 53.705 //

ap53.- pratyekabuddho mahātmā vai vastraiḥ samabhicchāditaḥ /
706 upānahaṃ nāmayām āsa hastyaśvarathahetunā /

bhojanaṃ ca tadā tasya tasmai[6575] dadyuḥ prayatnadhīḥ // 53.706 //

ap53.- tena karmavipākena devarājā śatakratuḥ /
707 bhavitā devaloke 'smin triṃśatkoṭyās[6576] tu janmataḥ /
bhuvim āyāta rājāsau bhavitā iha janmani // 53.707 //

ap53.- parair upārjitaṃ rājyam anubhoktā bhaviṣyati /
708 tasyāpi ca suto rājā vārāṇasyāṃ tu pratiṣṭhitaḥ // 53.708 // {S639}

ap53.- samantād dhatavidhvastaviluptarājyo bhaviṣyati /
709 dvijakrāntamabhūyiṣṭhaṃ[6577] tad rājyaṃ ripubhis tadā // 53.709 //

ap53.- pramādī kāmacārī ca sa rājā grahacihnitaḥ /
710 apaścime tu kāle vai paścāc chatruhato[6578] mṛtaḥ // 53.710 //

ap53.- māgadho nṛpatis teṣāṃ anyonyāvarodhinaḥ /
711 somākhye nṛpate vṛtte[6579] prāgdeśe samantataḥ // 53.711 //

ap53.- gaṅgātīraparyantaṃ vārāṇasyām ataḥ param /
712 bhaviṣyati tadā rājā pakārākhyaḥ[6580] kṣatriyas tadā /
yo 'sau śūdravarṇena • akārākhyena[6581] pūjitaḥ // 53.712 //

ap53.- nagare nandasamākhyāte gaṅgātīre tu samāśrite /
713 bhavitā kṣatriyo rājā pūrvakarmais tu coditaḥ /
tenaiva kāritaṃ karma kṛtaṃ cāpy anumoditam // 53.713 //

ap53.- atikrānte tadā kāle kanakāhve śāstusambhave /
714 vārāṇasyāṃ mahānagaryāṃ śreṣṭhir āsīn mahādhanaḥ // 53.714 //

ap53.- vaṇijaḥ sa[6582] suto bālaḥ • bāliśais tu samāvṛtaḥ /
715 pāṃsukrīḍanam arthāya rathyāyāṃ pratipadyate // 53.715 //

ap53.- svagṛhe stūpavaraṃ dṛṣṭvā pitāmātrābhipūjitam /
716 tad eva manasā varte stūpaṃ kṛtvā tu pāṃsunā // 53.716 //

ap53.- pūjāṃ ca kārayām āsa nirmālyakusumais tadā /
717 saṃstavām āsa taṃ stūpaṃ buddhaśrāddhagatasmṛtiḥ[6583] // 53.717 //

ap53.- krīḍate bālas tatra śiśubhiḥ parivāritaḥ /
718 jine kanakaśāstusya śrāvakāgro tadaikakaḥ // 53.718 // {V501}

ap53.- vītadoṣas tu yuktātmā traidhātukamuktadhīḥ /
719 tadāsau vītadoṣas tu piṇḍapātam ahiṇḍata // 53.719 //

ap53.- praviśate ca tadā nagarīṃ vāraṇasyāṃ suśobhanām /
720 vītarāgas tadā deśaṃ yatra te bāliśā bhuvi // 53.720 // {S640}

ap53.- yatra te śaiśavaḥ sarve samantāt parivāritāḥ /
721 ehi bhikṣu ihāgaccha vanda tvaṃ[6584] śāstucaityakam /
asmābhiḥ kāritaṃ yatnāt na tvaṃ paśyasi 'śobhanam[6585] // 53.721 //

ap53.- tataḥ śreṣṭhisuto bālaḥ gṛhītvā tṛṇavartitam[6586] /
722 krīḍayā bandhayām āsa vītarāgaṃ maharddhikam // 53.722 //

ap53.- samanvāharati tatrāsau vītarāgo maharddhikaḥ /
723 paśyate bhuvi tatrasthaṃ caityaṃ kāritakaṃ hi taiḥ /
bāliśaṃ mūrdhni-m-āsṛjya evaṃ voca mahātmadhīḥ // 53.723 //

ap53.- muñca dāraka gacchāmo yatra tvatkāritaṃ[6587] kṛtiḥ /
724 āgatā ca tataḥ sarve yatra dhātudharaṃ bhuvi // 53.724 //

ap53.- vanditvā vītarāgo[6588] mahātmāsau śiśubhiś caitadā samaiḥ /
725 punar eva prasthito vīraḥ piṇḍakārthaṃ yathepsataḥ // 53.725 //

ap53.- tataḥ śreṣṭhisuto bālaḥ gṛhītvā cīvarāntikam /
726 svagṛhaṃ nītavān hy āsīd[6589] bhojanārthaṃ ca kārayet // 53.726 //

ap53.- tataḥ śreṣṭhimukhyo 'sau dṛṣṭvā taṃ bāliśam .... /
727 gṛhītvā cīvarānte tu vītarāgaṃ maharddhikam // 53.727 //

ap53.- bhīto hṛṣṭaromaś ca gṛhaṃ me āgato 'grajaḥ /
728 pādayor nipatitaṃ kṣipraṃ muñcāpayati bālakam // 53.728 //

ap53.- gṛhītvā tu sutaṃ tasya kṣamāpayām āsa yatnataḥ /
729 pātraṃ tu gṛhītvā vai jine • agrajite hite[6590] // 53.729 //

ap53.- pūrayām āsa taṃ pātraṃ śālivyañjanabhakṣakaiḥ /
730 sutaṃ cāmantrayām āsa gṛhya pātraṃ[6591] prayaccha bhoḥ // 53.730 //

ap53.- tato bālo 'tha saprajño hastau prakṣālya yatnataḥ /
731 gṛhītvā pātrapūraṃ tu vītarāgāya nāmayet // 53.731 //

ap53.- nāmayitvā tu taṃ kṣipraṃ pādayor nipatito bhuvi /
732 vītarāgo gṛhītvā tu vihāraṃ prāpya[6592] bhuktavān / {S641}
vītarāgo tadā hy āsīt sukhasaṃsparśaṃ ca labdhavān // 53.732 // {V502}

ap53.- aparas tatra bālo vai mātsaryāviṣṭamānasaḥ /
733 kevalaṃ roṣacittena vītarāge 'pare[6593] 'hani /
prabhūtaṃ khādyabhojyaṃ ca gṛhītvā taṃ prayacchata // 53.733 //

ap53.- yady asti kuśalaṃ kiñcit tvayi dattvā tu piṇḍakam /
734 anena śreṣṭhisutasyāhaṃ bhavitā • āḍhyatamo bhuvi // 53.734 //

ap53.- tatas te tīrthikāḥ sarve dvijātivanitās[6594] tadā /
735 sannipatya tadā sarve kalahaṃ nindakaṃ kṛtvā // 53.735 //

ap53.- bāliśas tvaṃ na jānāsi muṇḍakānāṃ kuto gatiḥ /
736 ātmanā • asthitā hy ete pareṣāṃ kutra nirvṛtiḥ // 53.736 //

ap53.- tasya bālakasattvasya dveṣam utpanna tādṛśam /
737 nāśayām āsa • eteṣāṃ śāstāreṇopavarṇitām // 53.737 //

ap53.- dharmasetu sadākīrti vihārāṃ caityavarāṃ bhuvi /
738 śreṣṭhimukhyasutasyaiva • āghātaṃ[6595] caiva kārayet // 53.738 //

ap53.- eteṣāṃ kuṇḍakānāṃ tu dattvā dānaṃ kuto gatiḥ /
739 kugatigrastacittānāṃ vighātaṃ kārayāmy aham // 53.739 //

ap53.- yo 'sau[6596] vādyatamo[6597] bālo somākhyo 'pi nṛpo hy asau /
740 anubhūya ciraṃ duḥkhaṃ vipākas tasya naiṣṭhikam // 53.740 //

ap53.- śreṣṭhimukhyasya putro 'sau bhinnadeho diviṃ gataḥ /
741 anubhūya ciraṃ saukhyaṃ divaukasānāṃ tadā tadā // 53.741 //

ap53.- . . . . . cyuto 'sau devaloke 'smin[6598] /
742 antime ca[6599] tadā janme bandhaṃ chetsyati[6600] sarvadā // 53.742 //

ap53.- trijanmopagato[6601] martyaḥ kṣmāpatiḥ bhavitā punaḥ /
743 punaś ca patitaḥ karmeṇa tatra tatra tadā tadā // 53.743 //

ap53.- bhavitā janma loke ‘smin nṛpatitvaṃ kārayed bhuvi /
744 nirmālyadānaṃ yas stūpe nivedya sau bālacāpalāt // 53.744 //

ap53.- tenāsya bhogā kliṣṭā vai kliṣṭadānasya[6602] tat phalam /
745 duḥkhena bhogāṃs tu prāptas tu bhagnasandhīva[6603] sau nṛpaḥ // 53.745 //
{S642}

ap53.- asthairyād bāliśatvāc[6604] ca calacittatayā ca sadā /
746 kurvīta mahatīṃ pūjāṃ śāstur dhātudhare[6605] bhuvi // 53.746 //

ap53.- tena karmavipākena rājyaiśvaryaṃ calatāṃ vrajet /
747 bhūtvā bhavati rājā • abhūtvā pratigacchati // 53.747 // {V503}

ap53.- udīcyapratīcyamadhyau so nṛpatitvaṃ kārayed bhuvi /
748 yo 'sau[6606] muktadhī[6607] bandhaḥ punar muktaś ca bālakaḥ // 53.748 //

ap53.- tena karmavipākena baddho muktaś ca bālakaḥ /
749 pañcajanmaśatān eva[6608] baddho muktaś ca bālakaḥ // 53.749 //

paścime[6609] tu tadā janme bandhaṃ chetsyati sarvadā /

ap53.- pañcapañcāśavarṣas tu saptasaptatiko 'pi vā /
750 prācīṃ samudrāparyantāṃ rājāsau bhavitā bhuvi // 53.750 //

ap53.- vindhyakukṣiniviṣṭās tu pratyantamlecchataskarāḥ /
751 sarve te vaśavarti syāt pakārākhye[6610] nṛpatau bhuvi // 53.751 //

ap53.- himādrikukṣisanniviṣṭā tu • uttarāṃ diśim āśritām /
752 sarvāṃ janapadāṃ bhuṅkte rājāsau kṣatriyas tadā // 53.752 //

ap53.- pāṃsunā kṛtvā stūpam ajñānād bālabhāvataḥ /
753 māgadheṣu bhaved rājā niḥsapatnam akaṇṭakaḥ /
saimām aṭavīparyantāṃ prācīsamudrām āśritaḥ // 53.753 //

ap53.- lauhityāparato dhīmān uttare himavāṃs tathā /
754 paścāt kāśipurī ramyāṃ śṛṅgākhye pura eva vā /
atrāntare mahīpālaḥ śāstuśāsanadāyakaḥ // 53.754 //

ap53.- pañcakesarināmānau jitvā nṛpatinau 'sau[6611] /
755 ..... svaṃ rājyam akārayat /
sarvāṃs tāṃ[6612] siṃhajās te 'pi dhvastonmūlitā tadā // 53.755 //

ap53.- himādrikukṣiprācyāṃ bho daśānūpas tīram āśrayet[6613] /
756 sarvāñ janapadān[6614] bhuṅkte rājāsau kṣaitriyas tadā[6615] // 53.756 // {S643}

ap53.- abhivardhamānajanmas tu bhogās tasya ca vardhatām /
757 vārddhikye[6616] ca tadā prokte[6617] bhogāṃ niścalatāṃ vrajet // 53.760[6618] //

ap53.- aśītivarṣāṇi jīveyuḥ sapta sapta tathā parām /
758 tato jīrṇābhibhūtas tu kālaṃ kṛtvā diviṃ gataḥ // 53.761 //

ap53.- devaloke 'smiñ cirasaukhyam anubhūya tathā nṛpaḥ /
759 punaś cyavati[6619] karmeṇa pūrvasaṅkleśitena tu /
tiryakṣu vasen māsaṃ[6620] nāgarājamaharddhikaḥ // 53.762 //

ap53.- tato 'sau bhinnadehas tu mānuṣebhyopapadyate /
760 kṣatriyo dhīmato jato vaṇig jīvī viśāradaḥ // 53.763 // {V504}

ap53.- kalyāṇamitram āgamya bhoktāsau jinaśāsane /
761 sādhayed vidyārājñīṃ tārādeviṃ maharddhikām // 53.764 //

ap53.- siddhamantras tu jino cāsau[6621] yatheṣṭagaticāriṇaḥ /
762 vidyādharāṇāṃ tadā rājā bhavitā sugatas tadā // 53.765 //

ap53.- cakravartis tadā khyāto nāmnāsau citraketavaḥ /
763 vidyādharāṇāṃ tadā karma khyāto 'sau matimāṃs tathā // 53.766 //

ap53.- aśītivarṣakoṭyāni navasaptāni caitadā /
764 divyamānuṣyasaukhyena[6622] bhavitā cakravartinaḥ /
parivāras tasya kanyānāṃ ṣaṣṭikoṭyo-m-ajāyata // 53.767 //

ap53.- tato 'sau bhinnadehas tu tārādevyānucoditaḥ /
765 devānām adhipatiṃ gacchet tatra dharmaṃ ca deśayet /
so 'nupūrveṇa mahīpāla kṣipraṃ bodhiparāyaṇaḥ[6623] // 53.768 //

ap53.- pakārākhye ca nṛpatau vṛtte[6624] tadā kāle yugādhame /
766 bhinnaṃ parasparaṃ tatra mahāvigraham āśritāḥ /
bhṛtyas tasya tu saptāhaṃ rājyaiśvaryam-a-kārayet // 53.769 //

ap53.- tato 'nupūrveṇa saptāhād vakārākhyo nṛpatis tathā /
767 so 'py āhata[6625]vidhvastaḥ prakrameta diśās tataḥ // 53.770 // {S644}

ap53.- pakārākhye nṛpatau tatra bhakārādyo mataḥ paraḥ /
768 so 'pi trīṇi varṣāṇi rājyaiśvaryam-a-kārayet // 53.771 //

ap53.- tasyāpy anujo vakārākhyo vratinā samadhiṣṭhitaḥ /
769 trīṇi varṣāṇi ekaṃ ca bhavitā rājyavardhanaḥ[6626] // 53.772 //

ap53.- ajīrṇitau • ubhāv apy etau sadyātīsāramūrcchitau /
770 ..... kālagatau loke yakṣebhyopapadyate /
te 'nūpūrveṇa dharmātmāno pratyekāṃ bodhim āpnuyām // 53.773 //

ap53.- tasyāpy anujo dhakārākhyaḥ[6627] kṣatriyo dharmavatsalaḥ /
771 bhavitā so 'pi rājā vai trīṇi varṣāṇi ..... /
bhavitāsau narādhipaḥ ..... // 53.774 //

ap53.- tasyāpi kanyaso[6628] rājā vakārākhyo[6629] 'tha viśrutaḥ /
772 bhavitā tatra deśe 'smin sārvabhūmikabhūpatiḥ // 53.775 //

ap53.- hastyaśvarathayānāni nauyānāni samantataḥ /
773 jetā ripūṇāṃ sarveṣāṃ samare pratyupasthitām // 53.776 // {V505}

ap53.- sa imāṃ janapadāṃ sarvāṃ kṛtsnāṃ caiva vasundharām /
774 śāstubimbair vihāraiś ca jinānāṃ dhātudharais tathā /
śobhāpayati sarvāṃ vai kṛtsnāṃ caiva vasundharām // 53.777 //

ap53.- nṛpapūrvī tathā tasya dvijātiḥ śākyajas tathā /
775 mānī tīkṣṇo 'tha sa prājñaḥ • bodhinimno 'tha mānadhīḥ // 53.778 //

ap53.- saivāsya sukhāyatāṃ[6630] yāti tasmin kāle yugādhame /
776 kṣatriyaḥ • agradhīḥ[6631] proktaḥ • rājā vai dharmavatsalaḥ /
jīved varṣaśataṃ viṃśat[6632] sapta cāṣṭaṃ ca yatnataḥ // 53.779 //

ap53.- strīkṛtenaiva doṣeṇa kālaṃ kṛtvā diviṃ gataḥ /
777 so 'nupūrveṇa medhāvī prāpnuyād bodhim uttamām // 53.780 //

ap53.- tataḥ pareṇa vikhyātaḥ śrī[6633] nāmātha mahīpatiḥ /
778 gauḍatantre[6634] mahārājā bhavitā dharmavatsalaḥ // 53.781 // {S645}

ap53.- gauḍānāṃ[6635] ca pure śreṣṭhe bakārādye ca mahājane[6636] /
779 kārayet tatra rājyaṃ vai jitaśatruḥ[6637] samantataḥ // 53.782 //

ap53.- vihārāṅ kārayām āsa sapta cāṣṭau[6638] ca tatra vai /
780 dvijamukhyā tathā yukte śākajeti samāśrite[6639] // 53.783 //

ap53.- tena sāhāyyatāṃ yātet[6640] kuryād rājyaṃ samantataḥ /
781 aśītir ekaṃ ca varṣāṇi jīved tatra narādhipaḥ // 53.784 //

ap53.- bhṛtyadoṣeṇa dharmātmā kālaṃ kṛtvā diviṃ gataḥ /
782 anupūrveṇa tathā rājyaṃ devānām api kārayet // 53.785 //

ap53.- tato 'sau bhinnadehas tu svargāt svargatamaṃ vrajet /
783 paripūrya kuśalād dharmāṃ bodhi ye tasya hetavaḥ // 53.786 //

ap53.- tasyaiva bhṛtyo rājā vai kuryād rājyam akaṇṭakam /
784 nāmnā yakārādyas tu mahīpālo bhaviṣyati // 53.787 //

ap53.- sapta caikaṃ ca varṣāṇi kuryād rājyaṃ tadā yuge /
785 saiva ghātyate strībhiḥ ghātitaś ca • adho gataḥ[6641] // 53.788 //

ap53.- punaḥ pakāravaṃśās tu rājā bhavitātha kṣatriyaḥ /
786 tenāsau bhṛtyavargas tu ghātito 'sau nirantaraḥ[6642] // 53.789 //

ap53.- akalyāṇamitram āgamya kṛtaṃ prāṇivadhaṃ bahūn /
787 bhavitā sarvaloke 'smin pratāporjitamūrchitaḥ // 53.790 //

ap53.- kṣiprakārī capalas tu madyapaś ca śaṭhapriyaḥ /
788 madyapramādāt sammūḍhas tadāsau śayane bhuvi // 53.791 // {V506}

ap53.- bhinno 'sau śastraghātais tu • aribhiś ca samudyataiḥ /
789 tato 'sau bhinnadehas tu kālaṃ kṛtvā • adho gataḥ // 53.792 //

ap53.- tasyāpy anyatamo bhrātā rakārādyo nāmataḥ smṛtaḥ /
790 aṣṭacatvāriṃśad divasāni rājyakartā sadā[6643] bhuvi // 53.793 //

ap53.- dattvā draviṇaṃ dvijātibhyaḥ kālaṃ kuryān na saṃśayaḥ /
791 tataḥ pareṇa bhūpālaḥ śvādādyo[6644] bhavitā tadā // 53.794 // {S646}

ap53.- sa eva śūdravarṇas tu vyaṅgaḥ kutsita eva tu /
792 adharmabhūyiṣṭho duḥśīlo vigrahe ca sadā rataḥ // 53.795 //

ap53.-793 dvijātigaṇasāmantān saṃyatān pravrajitāṃs tathā /
sa hāpayati sarvā vai nigrahe ca sadā rataḥ // 53.796 //

ap53.-794 tīvraśāsanakartā ca taskarāṅ ghātakas tathā /
niṣeddhā sarvaduṣṭānāṃ pāṣaṇḍavratam āśritām // 53.797 //

ap53.-795 vinirmuktau na[6645] dātā ca rājyaṃ kṛtvā tu vai tadā /
daśavarṣāṇi saptaṃ ca jīved bhūpatis tatra vai // 53.798 //

ap53.-796 kuṣṭhaduḥkhābhibhūtas tu kālaṃ kṛtvātha tiryagaḥ[6646] /
tiryagbhyo nāgarājas tu mahābhogī viśāradaḥ // 53.799 //

ap53.-797 mūrtimān paramabībhatsī sphuṭāṭopī ca vai tadā /
anubhūya ciraṃ duḥkhaṃ dharmatas tasya naiṣṭhikam // 53.800 //

ap53.-798 evamprakārāḥ kathitā bhūpālā lokavardhanā /
viditā sarvaloke 'smin prācyā ca sthitadehinī // 53.801 //

ap53.-799 pakārākhyasya nṛpatau vaṃśād vaṃśajo 'paraḥ /
kṣatriyaḥ śūravikrāntas trisamudrādhipatis tadā // 53.802 //

ap53.-800 bhavitā prācyadeśe 'smin mahāsainyo mahābalaḥ /
śāstudhātudharair divyair vihārāvasathamandiraiḥ // 53.803 //

ap53.-801 udyānavividhair vāpyaiḥ kūpamaṇḍapasaṅkramaiḥ /
sattrāgāratathānityaṃ śobhāpayati medinīm // 53.804 //

ap53.-802 bhakto 'sau jinaravāṃ[6647] śreṣṭhām uttamaṃ yānam āśritaḥ /
śākyapravrajitenaiva sa tadā niṣṭhito hy asau // 53.805 //

ap53.-803 varjayed akṣaṇāṃ sarvāṃ kṣaṇāṃ[6648] caiva prabhāvayet /
nāmnā kakāravikhyātaḥ smṛtimāṃś caiva viśāradaḥ // 53.806 //

ap53.-804 rājyaṃ kṛtvā tu bhūpālaḥ • varṣāṇy ekaviṃśati /
tato 'sau viṣūcikābhiś ca kālaṃ kṛtvā diviṃ gataḥ // 53.807 // {S647} {V507}

ap53.-805 so 'nupūrveṇa medhāvī kṣipraṃ bodhiparāyaṇaḥ /
tasyaiva śeṣavaṃśās tu parādhīnāyatanavṛttanaḥ[6649] // 53.808 //

ap53.-806 tataḥ pareṇa bhūpālā gopālā dāsajīvinaḥ /
bhaviṣyanti[6650] na sandeho dvijātikṛpaṇā janā // 53.809 //

ap53.-807 adharmiṣṭhe[6651] tadā kāle nirnaṣṭe śāstuśāsane /
mantravādena sattvānāṃ kuśalārthān niyojayet // 53.810 //

ap53.-808 kumāreṇa tu ye proktā mantrā bhogavardhanā /
sādhanīyā tadā kāle rājyaiśvaryeṇa hetunā /

na sādhyā • uttamā siddhiḥ tasmin deśe tu vai tadā // 53.811 //

ap53.-809 dharmacakre tathā ramye mahābodhivane[6652] tathā /
yatrāsau bhagavān śāntiṃ niropadhiṃ ca praviṣṭavān /
tatra sādhyau • imau mantrau tārā bhṛkuṭī ca devatā // 53.812 //

ap53.-810 samudrākūle tathā nityaṃ visphūrjyāṃ saritāvare /
gaṅgātīre tu sarvatra sādhanīyābjasambhavā // 53.813 //

ap53.-811 yo 'sau bodhisattvas tu candranāmātha viśrutaḥ /
sa vai tāram iti[6653] proktā vidyārājñī maharddhikā // 53.814 //

ap53.-812 strīrūpadhāriṇī bhūtvā devī viceruḥ sarvato jagataḥ /
sattvānāṃ hitakāmyārthaṃ karuṇārdreṇa cetasā // 53.815 //

ap53.-813 sahāṃ ca lokadhātusthāṃ strī•ākhyam iti[6654] vartate /
maharddhiko bodhisattvas tu daśabhūmyānantaraprabhuḥ[6655] // 53.816 //

ap53.-814 vineyaḥ sarvasattvānāṃ tārā devī tu kīrtyate /
ayatnasiddhim evāsya rakṣāvaraṇaguptaye // 53.817 //

ap53.-815 yatnena sādhyate devī bhogaiśvaryavivardhanā /
bodhisambhārahetuṃ ca ..... // 53.818 //

ap53.-816 anubaddhā tadā devī karuṇāviṣṭā hi dehinām /
mantrarūpeṇa sattvānāṃ bodhisambhārakāraṇā // 53.819 // {S648}

ap53.-817 sarveṣāṃ tuṣṭipuṣṭyarthaṃ pūrvāyāṃ diśim āśritāḥ[6656] /
sahasrārdhaṃ[6657] punaḥ kṛtvā • ātmano bahudhā punaḥ // 53.820 //

ap53.-818 bhramate vasumatīṃ kṛtsnāṃ catvārodadhiparyantām[6658] /
pūrveṇa tataḥ siddhir vārāṇasyāṃ pareṇa vā // 53.821 //

ap53.-819 sakṣetras tasya devyā tu pūrvadeśaḥ prakīrtitaḥ /
sidhyate yakṣarāṭ tatra jambhalas tu mahādyutiḥ // 53.822 // {V508}

ap53.-820 bhogakāmaiḥ tadā sattvais tasmin kāle yugādhame /
yakṣarāṭ tārādevyā tu sādhyetau puṣṭikāmataḥ // 53.823 //

ap53.-821 krodhanās tu tathā mantrāḥ sādhyatāṃ dakṣiṇāpathe /
mlecchataskaradvīpeṣu • ambhodher madhya eva vā // 53.824 //

ap53.-822 sidhyate ca tadā[6659] tārā yakṣarāṭ caiva mahābalaḥ /
harikele karmaraṅge ca kāmarūpe kalaśāhvaye // 53.825 //

ap53.-823 vividhā dūtigaṇāḥ sarve yakṣiṇyaś ca maharddhikāḥ /
mañjughoṣeṇa ye gītā mantrā bhogahetavaḥ /

tatra deśe yathā siddhir nānyasthāneṣu tathā bhavet // 53.826 //

ap53.-824 pūrvaṃ diśi vidikṣuś ca mantrā vividhahetavaḥ /
kathitās tu tadā kāle sādhanīyās tu dehibhiḥ // 53.827 //

ap53.-825 madhyadeśe tathā mantrī bhūpālā vividhās tathā /
vistarāṃ sattvadaurbalyām alpabuddhiṃ nibodhatām /
saṃkṣepo nṛpatimukhyānāṃ saṅkhyā teṣāṃ nigadyate // 53.828 //

ap53.-826 makārādyo[6660] nakārādyaḥ pakārādyaś[6661] ca kīrtyate /
dakārādyaś ca • ikārādyaḥ sakārādyaś ca • akārādya // 53.829 //

ap53.-827 grahākhyaś ca kīrtyākhyaḥ • hakārādyaś[6662] ca ghuṣyate /
..... śakārādyaś[6663] ca bhavet tadā // 53.830 //

ap53.-828 jakārādyo bakārādyo lakārādyaḥ[6664] somacihnitaḥ /
hakārādyaś caiva prakhyātaḥ • akārādya punas tathā // 53.831 // {S649}

ap53.-829 sakāro lakārādyaś ca stryākhyayā lokavidviṣaḥ /
sakārādyo[6665] makārākhyaḥ • lokānāṃ prabhaviṣṇavaḥ // 53.832 //

ap53.-830 kramataḥ karminaś[6666] cihnaḥ • brāhmaṇāś ca vaiśyavṛttayaḥ /
adharmakarmā bhūyiṣṭhāḥ • vidviṣṭāḥ strīṣu lolupāḥ // 53.833 //

ap53.-831 prabhūtaparivārā mahīpālās tasmin kāle yugādhame /
bhaviṣyanti na sandehaḥ • madhyadeśe narādhipāḥ // 53.834 //

ap53.-832 viṃśad varṣāṇi śataṃ caiva • āyur eṣā yugādhame /
manuṣyāṇāṃ tadā kāle dīrgham āyur iti kīrtyate // 53.835 //

ap53.-833 teṣāṃ madhyotkṛṣṭānām antarā • uccanīcatā /
alpāyuṣo nṛpatayaḥ sarve kathitā tu tadā yuge // 53.836//

ap53.-834 nadīgaṅgā tathā tīre himādreś ca nitambayoḥ /
kāmarūpe tathā deśe bhaviṣyanti tathā nṛpāḥ // 53.837 // {V509}

ap53.-835 ādye madhye tathānte ca • aṅgadeśeṣu[6667] kathyate /
ādyaṃ vṛtsudhānaś ca karmarājā sa kīrtitaḥ[6668] // 53.838 //

ap53.-836 ante 'ṅgapatis tadaṅgaṃ ca[6669] subhūtir bhūtir eva ca /
sadaho[6670] bhavadattaś[6671] ca kāmarūpe • ajātayaḥ[6672] // 53.839 //

ap53.-837 subhūmṛgakumārāntā[6673] vaiśālyāṃ vathakārayoḥ[6674] /
yatrāsau[6675] munir jātaḥ kapilāhve purottame // 53.840 //

ap53.-838 śuddhāntā[6676] śākyajāḥ proktā nṛpā ādityekṣu[6677]sambhavā /
śuddhodanāntavikhyātā śākyaṃ śākyavardhanām // 53.841 //

ap53.-839 alpavīryās[6678] tu mantrā vai kathitā lokapuṅgavaiḥ /
jinaproktās tu ye mantrāḥ sarvaceṭagaṇās tathā // 53.842 //

ap53.-840 tathā vividhā dūtigaṇāḥ sarve vajrābjakulayor api /
sādhyamānas tu sidhyante mantratantrārthakovidaiḥ // 53.843 //

ap53.-841 sarve te laukikā mantrāḥ sidhyante 'tra madhyataḥ /
viśeṣato madhyadeśasthāḥ sādhanīyā jinabhāṣitā // 53.844 // {S650}

ap53.-842 vividhākāracihnais tu vividhākārakāraṇaiḥ /
vividhaprayogaprayuktās tu vividhā siddhir[6679] dehinām // 53.845 //

ap53.-843 madhyadeśe[6680] tathā mantrāḥ sādhyā vai bhogavardhanāḥ /
rakṣāhetuparitrāṇaṃ vaśyākarṣaṇadehinām // 53.846 //

ap53.-844 atītānāgatā proktāḥ madhyadeśe narādhipāḥ /
vividhākāracihnais tu vividhāyuṣyagotrataḥ // 53.847 //

ap53.-845 sarve narapatayaḥ proktā uttamādhamamadhyamāḥ /
triprakārā tathā siddhis tridhā kāleṣu yojayet /
trividhās tu tathā mantrāḥ kathitā munivarais tathā // 53.848 //

ap53.-846 anantā nṛpatayaḥ proktā madhyadeśe 'tha paścime /
uttarāparapūrvais tu vidikṣu[6681] sarvatas tathā /
dvīpeṣu bahiḥ sarveṣu caturdhā paricihnitaiḥ // 53.849 //

ap53.-847 anantā mahīpatayaḥ proktā anantā mantrasādhanāḥ /
anantā diśam[6682] āśritya • anantā mantrasiddhayaḥ // 53.850 //

ap53.-848 nigrahānugrahārthāya śāsane 'ntarhite munau /
mantrā nṛpatiṣu kāle vai mañjughoṣeṇa bhāṣitā // 53.851 //

ap53.-849 krīḍārakṣa[6683]vikurvārthaṃ kālacaryā tu kathyate /
mantramāhātmya sattvānāṃ gatiyoni nṛpāhvaye // 53.852 // {V510}

ap53.-850 deśakālasamākhyātaḥ • mantrasādhanalipsunām /
prasaṅgān[6684] nṛpatayaḥ kathitāḥ śāsanāntarhite pathe /
mantrāṇāṃ guṇamāhātmyaṃ phalam ante ca bodhitaḥ // 53.853 //

ap53.-851 kathitā dve pare yāne nṛpā pūrvanibodhitāḥ /
pratiṣṭhitās tu na sandehas tasmin kāle yugādhame /
kathitā nṛpatayaḥ sarve ye tu diśam āśritāḥ // 53.854 //

ap53.-852 pravrajyā dhruvam āsthāya śākyapravacane tadā[6685] /
śāsanārthaṃ kariṣyanti mantravāde[6686] sadā ratāḥ[6687] // 53.855 // {S651}

ap53.- astaṃ gate munivare lokaikāgrasucakṣuṣe[6688] /
853 teṣāṃ kumāra vakṣyāmi śṛṇuṣvaikamanās tadā // 53.856 //

ap53.- yugānte duṣṭe[6689] loke śāstupravacane bhuvi /
854 bhaviṣyanti na sandeho yatayo rājyavṛttinaḥ // 53.857 //

ap53.- tadyathā mātṛceṭākhyaḥ[6690] kusumākhyaś[6691] ca viśrutaḥ /
855 makārākhye kukārākhyaḥ[6692] • atyanto dharmavatsalaḥ // 53.858 //

ap53.- nāgāhvaś ca samākhyāto ratnasambhavanāmataḥ /
856 gakārākhyaḥ kumārākhyaḥ • vakārākhyo dharmacintakaḥ // 53.859 //

ap53.- akārākhyo mahātmāsau śāstuśāsanadurdharaḥ[6693] /
857 guṇasammato matimān lakārākhyaḥ prakīrtitaḥ // 53.860 //

ap53.- rakārādyo . . . . . nakārādyaḥ prakīrtitaḥ /
858 buddhapakṣasya nṛpatau[6694] śāstuśāsanadīpakaḥ // 53.861 //

ap53.- akārākhyo yatiḥ khyāto dvijaḥ pravrajitas tathā /
859 sāketapuravāstavyaḥ • āyuṣāśītikas tathā // 53.862 //

ap53.- akārādyas tathā bhikṣuḥ • rāgī sau[6695] dakṣiṇāṃ diśi /
860 ṣaṣṭivarṣāyuṣo dhīmān kāśyākhya[6696]puravāsinaḥ // 53.863 //

ap53.- thakārādyo[6697] yatiś caiva vikhyāto dakṣiṇāṃ diśi /
861 parapravādiniṣeddhā ca mantrasiddhis tathā yatiḥ // 53.864 //

ap53.- aparaḥ pravrajitaḥ śreṣṭhaḥ saihnikā[6698]puravāstavī /
862 anāryā•āryasaṃjñī ca siṃhaladvīpavāsinaḥ[6699] // 53.865 //

ap53.- parapravādiniṣeddhāsau tīrthyānāṃ matadūṣakaḥ[6700] /
863 bhaviṣyanti yugānte vai tasmin kāle 'tha bhairave // 53.866 //

ap53.- vakārādyo[6701] yatiḥ prokto lakārādyaś ca kīrtitaḥ /
864 rakārādyo vikārādyo[6702] bhikṣuḥ pravrajitas tathā // 53.867 // {V511}

ap53.- bhaviṣyati na sandehaḥ śāstuśāsanatatparaḥ[6703] /
865 bālākau[6704] nṛpatau khyāte sakārādyo[6705] yatis tathā // 53.868 // {S652}

ap53.- vihārārāmacaityāṃś ca vāpyakūpāṃś ca sarvadā /
866 śāstubimbā tathā cihnā[6706] setuḥ saṅkramāś ca vai // 53.869 //

ap53.- bhaviṣyati na sandehaḥ śāstrabhinnordhvagaḥ[6707] smṛtaḥ /
867 tataḥ pareṇa makārādyaḥ[6708] kakārādyaś ca kīrtitaḥ // 53.870 //

ap53.- nakārādyaḥ[6709] sudattaś ca suṣeṇaḥ senakīrtitaḥ[6710] /
868 dattako dinakaś[6711] caiva parasiddhāntadūṣakaḥ // 53.871 //

ap53.-869 vaṇikpūrvī vaidyapūrvī ca • ubhau dīnārtha[6712]cintakau /
cakārādyo[6713] yatiḥ khyātaḥ rakārādyam ata pare // 53.872 //

ap53.-870 bhakārādyaḥ prathitaśrāddhaḥ[6714] śāstubimbārthakārakaḥ /
makārādyo matimān[6715] jāto yatiḥ śrāddhas tathaiva ca // 53.873 //

ap53.-871 vividhā yatayaḥ proktā anantāś ca bhavitā tadā /
sarve te yatayaḥ khyātā[6716] śāstuśāsanadīpakāḥ // 53.874 //

ap53.-872 nirnaṣṭe[6717] ca nirāloke śāsane 'smin tadā bhuvi /
kariṣyanti[6718] na sandehaḥ śāstubimbān manoramān // 53.875 //

ap53.-873 sarve vai vyākṛtā bodhau[6719] • agraprāptāś ca me sadā[6720] /
dakṣiṇīyās tathā loke tribhavāntakarās tathā /
mantratantrābhiyogena khyātāḥ kīrtikarāḥ smṛtāḥ // 53.876 //

ap53.-874 adhunā tu pravakṣyāmi dvijānāṃ dharmaśīlinām /
mantratantrābhiyogena rājyavṛttim upāśritā[6721] /
bhavanti[6722] sarvaloke 'smin tasmiṃ kāle sudāruṇe // 53.877 //

ap53.-875 vakārākhyo dvijaḥ śreṣṭhaḥ • āḍhyo vedapāragaḥ /
semāṃ vasumatīṃ kṛtsnāṃ vicerur vādakāraṇāt // 53.878 //

ap53.-876 trisamudramahī[6723]paryantaṃ paratīrthānāṃ vigrahe rataḥ /
ṣaḍakṣaraṃ mantrajāpī tu[6724] • abhimukhyo hi vākyataḥ // 53.879 //

ap53.-877 kumāro gītavāhy[6725] āsīt sattvānāṃ hitakāmyayā /
etasya[6726] kalpavisarān mahitaṃ buddhitandritaḥ // 53.880 // {S653}

ap53.-878 jayaḥ sujayaś caiva kīrtimān śubhamataḥ paraḥ /
kulīno dhārmikaś caiva • udyataḥ sādhumādhavaḥ // 53.881 //

ap53.-879 madhuḥ sumadhuś[6727] caiva siddhaḥ · namas tadā[6728] /
raghavaḥ śūdravarṇas tu śakajātās[6729] tathāpare // 53.882 // {V512}

ap53.-880 te 'pi jāpinaḥ sarve kumārasyeha vākyataḥ /
te cāpi sādhavaḥ[6730] sarve buddhimanto bahuśrutāḥ /
āmukhā[6731] mantribhis te ca rājyavṛttisamāśritā // 53.883 //

ap53.-881 tasyāpareṇa vikhyātaḥ • vikārākhyo dvijas tathā /
pure[6732] puṣpasamākhyāte[6733] bhavitāsau krodhasiddhakaḥ /
nigrahaṃ nṛpatiṣu cakre daridrāt paribhavāc ca vai // 53.884 //

ap53.-882 mañjughoṣa-iha-proktaḥ krodharāṭ sa yamāntakaḥ /
sattvānām atha duṣṭānāṃ durdāntadamako 'tha vai // 53.885 //

ap53.- ahitānivāraṇārthāya hitārthāyopabṛṃhane /
883 anugrahāyaiva sattvānāṃ tanuprāṇoparodhine // 53.886 //

ap53.- so hi māṇavako mūḍhaḥ • daridraḥ krodhalobhitaḥ /
884 āvartayām āsa taṃ krodhaṃ nṛpateḥ prāṇoparodhinaḥ // 53.887 //

ap53.- tasyāpareṇa vikhyātaḥ sakārādyo[6734] dvijas tathā /
885 mantrārtha[6735]kuśalo yuktātmā . . . . . .[6736] // 53.888 //

ap53.- prabhuḥ bahutaraḥ khyāto mantrajāpī bhavet tadā /
886 sādhayām āsa taṃ mantraṃ vai vaśyārthaṃ nānyakāraṇam /
vaśībhūteṣu bhūteṣu dhanavanto[6737] bhavati tataḥ[6738] // 53.889 //

ap53.- tataḥ pareṇa vaikhyāto[6739] dvijo dharmārthacintakaḥ /
887 śakārādyo tata[6740] • ante bhavitāsau mālave jane /
prasannaḥ[6741] śāsane hy agro[6742] mantrajāpī hi vai bhuvi // 53.890 //

ap53.- vetāḍa[6743]grahaduṣṭāṃ ca brahmarākṣasarākṣasām /
888 sarvapūtanabhūtāṃś ca kravyādāṃ vividhāṃs tathā // 53.891 // {S654}

ap53.- sarve te vaśinas tasyāśeṣāḥ[6744] sthāvarajaṅgamāḥ /
889 sarve vai vaśinas tasya dvijacihnasya tathā hitaiḥ // 53.892 //

ap53.- tataḥ pareṇa vikhyātaḥ • dvijo dakṣiṇāpathe /
890 vakārādyaḥ samākhyātaḥ śāstuśāsanatatparaḥ // 53.893 //

ap53.- vihārārāmacaitye[6745] tu śāstubimbe manorame /
891 alaṅkaroti sarvāṃ[6746] vai medinīṃ dvisamudrāgām // 53.894 //

ap53.- tasyāpareṇa vikhyātaḥ • dvijaśreṣṭho mahādhanaḥ /
892 bhakārādyas[6747] tathā khyāto dakṣiṇāṃ diśim āśritaḥ // 53.895 //

ap53.- mantrajāpī[6748] mahātmā vai niyataṃ bodhiparāyaṇaḥ /
893 madhyadeśe tathā khyātaṃ sampūrṇo[6749] nāmata dvijaḥ // 53.896 // {V513}

ap53.- vinayaḥ suvinayaś caiva pūrṇo madhurā[6750]vāsinaḥ /
894 bhakārādyo dhanādhyakṣo nṛpatīnāṃ mantrapūjakaḥ // 53.897 //

ap53.- ity ete dvijātayaḥ kathitāḥ śāstuśāsanapūjakāḥ /
895 madhyānta•ādimukhyāś ca vividhāyatanagotrajāḥ // 53.898 //

ap53.- nānādeśa[6751]dvijātīnāṃ pūjakā te 'pare[6752] dvijāḥ /
896 nānātīrthāś ca gotrāś ca vividhācāragocarāḥ /
samantād yatayaḥ proktā māṇavāś[6753] ca bahuśrutāḥ // 53.899 //

dharmarājā svayambuddhaḥ sarvasattvārthasādhakaḥ /

ap53.-897 sarveṣāṃ caiva bhūtānāṃ[6754] tridevānāṃ[6755] ca kīrtitāḥ // 53.900 //

ap53.-898 catvāro 'pi mahārājāḥ sarvalokeṣu kīrtitāḥ /
virūḍho virūpākṣaś ca dhṛtarāṣṭro 'tha yakṣarāṭ /
śakraś ca atha devānāṃ niyatāyuḥ prakīrtitaḥ // 53.901 //

ap53.-899 suyāmā[6756] devaputraś ca sunirmito vaśavartinaḥ /
rājā santuṣitaḥ proktaḥ kāmadhātvīśvaro 'paraḥ // 53.902 //

ap53.-900 śakrādya ekanāmnās tu kāmadhātvīśvarās tathā /
ekāśrayā sadā te 'pi ekarūpā[6757] maharddhikā // 53.903 // {S655}

ap53.-901 anantāḥ kathitās te 'pi nānārūpadharā surāḥ /
ataḥ • ūrdhvaṃ samā sarve te 'pi maharddhikāḥ // 53.904 //

ap53.-902 evaṃ saṃjñā suraśreṣṭhāḥ āsaṃjñātāḥ[6758] prakīrtitāḥ /
na teṣāṃ prabhaviṣṇu syāt tulyavṛttisamāśrayā // 53.905 //

ap53.-903 adhaḥ[6759] • avīciparyantaṃ na rājā tatra vidyate /
narakāṣṭau ṣoḍaśotsiddhau saparyantā te 'pi kīrtitā // 53.906 //

ap53.-904 anṛpāḥ karmarājānaḥ yamarājā pretanāṃ vibhu /
suvarṇaḥ pakṣiṇāṃ rājā garutmā sa maharddhikaḥ // 53.907 //

ap53.-905 kinnarāṇāṃ drumo khyātaḥ bhūtānāṃ rudra ucyate /
vidyādharāṇāṃ nṛpo vidyācitraketur maharddhikaḥ // 53.908//

ap53.-906 asurāṇāṃ tathāhetau vemacitrir athottamaḥ[6760] /
ṛṣīṇāṃ vyāsa ity uktaḥ siddhānāṃ ca mahārathaḥ // 53.909 //

ap53.-907 nakṣatrāṇāṃ somo nirdiṣṭaḥ • grahāṇāṃ bhāskaras tathā /
mātarāṇāṃ tathā rājā īśānam abhikīrtitaḥ // 53.910 //

ap53.-908 divasānāṃ[6761] pratimaḥ[6762] proktaḥ rāśīnāṃ kanya ucyate /
saritāṃ sāgaraḥ proktaḥ • meghānāṃ tu supuṣkaraḥ // 53.911 // {V514}

ap53.-909 airāvato hastīnām aśvānāṃ harivaras tathā /
tīryarājātha sarvatra prahlādaḥ parikīrtitaḥ // 53.912 //

ap53.-910 anantā gatayaḥ proktā rājānaś ca anantakā /
samantāt sarvatas teṣu buddho loke narottamaḥ // 53.913 //

ap53.-911 uttarakuru-m-ādayaḥ[6763] prabhaviṣṇus teṣu na vidyate /
dvīpeṣv[6764] eva 'paretareṣu[6765] pūrvāpara yatas tathā // 53.914 //

jambūdvīpanivāsināṃ[6766] pūrvāyāṃ †sa† narādhipāḥ /

ap53.-912 anantā cakriyā proktā caturdvīpā sanarādhipā // 53.915 //

ap53.-913 saṃkṣepā kathitā hy ete kathyamānātivistarā /
prabhūtā bhūtapatayo-m-urvyāṃ tridevāsurajanmināṃ // 53.916 // {S656}

ap53.-914 anantalokadhātusthā anantā guṇavistarā /
anantā kathitā hy atra kalpe 'smin bhūnivāsinaḥ // 53.917 //

ap53.-915 kathitā mantrasiddhyarthe deśakālasamātyayāt /
sidhyante mantrarājāno vividhā dūtagaṇās tathā // 53.918 //

ap53.-916 eṣa dharmaḥ samāsena kathitā munipuṅgavaiḥ /
adhunā kathitaṃ hy etat śuddhāvāsoparisthitaiḥ // 53.919 //

ap53.-917 mañjuśriyo mahāvīraḥ papraccha lokanāyakam /
ya eṣa kathito dharmaḥ[6767] kathaṃ caivaṃ dhārayāmy aham /

ap53.-918 peyālaṃ vistareṇa kartavyaṃ sarveṣāṃ nṛpatīnāṃ karma // 53.920 //

ap53.-919 svakaṃ jātakaṃ mahāparinirvāṇasūtraṃ mañjuśriyasya kumārasya muniśreṣṭha

ap53.-920 abhāṣata bodhisattvārthamantrāṇāṃ ca savistarām /
bodhimārgārthabodhyarthaṃ dharmasūtra iti smṛtaḥ // 53.921 //

ap53.-921 visaraṃ kalpaṃ mantrāṇāṃ[6768] karma • āyūṃṣi[6769] bhūnṛṇām /
nṛpatīnāṃ tathā kālam āyuṣe parikīrtanam // 53.922 //

ap53.-922 dharmasaṅgrahaṇaṃ nāma piṭakaṃ bodhiparāyaṇam /
mantratantrābhiyogena kathitaṃ bodhinimnagam /
dhārayas tvaṃ sadā prājñaḥ • mantratantrārthapūrakam // iti // 53.923 //

ap53.-923 āryamañjuśriyamūlakalpād bodhisattvapiṭakāvatasaṃkān mahāyānavaipulyasūtrāt paṭalavisarāt tripañcāśa[6770]rājavyākaraṇaparivartaḥ parisamāpta iti[6771] //
{S657} {V515}

ap54. Chapter A54

ap54.1 atha bhagavān śākyamuniḥ punar api śuddhāvāsabhavanam avalokya mañjuśriyaṃ kumarabhūtam āmantrayate sma // 54.1 //

ap54.2 ayaṃ mañjuśrīḥ • dharmaparyāyaḥ • asmin sthāne pracariṣyati tatrāhaṃ[6772] svayam evaṃ veditavyaḥ / sarvabodhisattvagaṇaparivṛtaḥ śrāvakasaṅghapuraskṛtaḥ sarvadeva-

nāgayakṣagaruḍagandharvakinnaramahoragasiddhavidyādhara[6773]mānuṣāmānuṣaiḥ parivṛto vihare 'haṃ veditavyaḥ / tathāgato 'tra rakṣāvaraṇaguptaye tiṣṭhatīti // 54.2 //

ap54.3 daśānuśaṃsā mañjuśrīḥ kumāra veditavyāḥ[6774] • yatra sthāne[6775] 'yaṃ dharmakośas tathāgatānāṃ pustakagato vā lekhayiṣyati[6776] vācayiṣyati dhārayiṣyati satkṛtya manasikṛtya vividhaiś cāmaracūrṇa[6777]cchatradhvaja-patākāghaṇṭābhir vādyamālyavilepanair dhūpagandhaiś ca sugandhibhiḥ pūjayiṣyati mānayiṣyati satkariṣyaty ekāgramanaso vā cittaṃ dhatse / katame daśa // 54.3 //

ap54.4 na cāsya paracakrabhayaṃ[6778] durbhikṣo vā / na cāsya[6779] tatra mahāmāryopadravaṃ bhavati • amānuṣabhayo vā / na cāsyāgnibhayaṃ bhavati sarvapratyarthikabhayo vā / na cāsya tatrānāvṛṣṭibhayaṃ bhavati • ativṛṣṭibhayo vā / na cāsya tatra mahāvātamaṇḍalībhayaṃ bhavati sarvakravyādabhayo vā / na cāsya śakrabhayaṃ bhavati sarvadhūrtataskarabhayo vā / na cāsya mṛtyubhayaṃ bhavati yamarājopanītabhayaṃ vā / na cāsyāsurabhayaṃ vā bhavati sarvadeva-nāgayakṣagandharvāsurabhayo vā / na cāsya mantrabhayaṃ bhavati sarvagaraviṣabhayaṃ vā / na cāsya rogabhayaṃ bhavati jvarātīsārajīrṇāṅgapratyaṅgabhayo vā / ime daśānuśaṃsā veditavyā yatrāyaṃ mahākalpavisare dharmakośas tathāgatānāṃ pustakagato tiṣṭheta / likhanavācanapūjanadhāraṇasvādhyāyānāṃ vā kurmaḥ // 54.4 //

ap54.5 guhyatamo 'yaṃ dharmakośas tathāgatānāṃ mantrānuvartanatayā punar eṣāṃ sarvataḥ / ācāryasamayānupraviṣṭānām asamayajñānāṃ na prakāśitavyaḥ / yat kāraṇam / rahasyam etat / guhyavacanam etat / sarvajñavacanam etat / mā haiva sattvā pratikṣepsyante • avajñasyanti // 54.5 //

ap54.6 na pūjayiṣyanti na satkariṣyanti mahad apuṇyaṃ prasaviṣyante / guhyanivaraṇasattvopaghātananṛpatisūcana•āyuḥpramāṇopaghātopasargika-kriyāṃ kariṣyantīti na pareṣām {S658} ārocayitavyaṃ ca / samayarahasyaguhya-mantracaryānupraviṣṭānāṃ sattvānāṃ tathāgataśāsanaśikṣāyāṃ[6780] suśikṣitānāṃ suvyavasthitānāṃ dharmārthakovidām āyatanadhātu-samayānupraveśadharmasthitānāṃ satyasandhānāṃ dṛḍhavratam anvāgatānāṃ sattvacaryāmārgānupraviṣṭakāruṇikānām eteṣāṃ sattvānām ārocayitavyam na pareṣām / iti // 54.6 //

ap54.7 atha khalu mañjuśrīḥ kumarabhūto bodhisattvotthāyāsanād ekāṃśam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya kṛtakaratalāñjalipuṭo bhagavantam etad avocat / ko nāmāyaṃ bhagavan dharmaparyāyaḥ / kathaṃ cainaṃ dhārayāmy aham / bhagavān āha // 54.7 //

ap54.8 sarvabodhisattvavisphūrjanabodhisattvapiṭaka ity api dhāraya / āścaryādbhutadharmopadeśaparivarta ity api dhāraya / sarvamantrakośacaryānupraviṣṭabodhisattvanirdeśa ity api dhāraya / mahāyānavaipulyanirdeśādbhuta ity api dhāraya /

āryamañjuśriyamūlakalpa ity api dhāraya /
sarvadharmārthapūraṇanirdeśa ity api dhāraya / iti // 54.8 //

ap54.9 sarvalokān samagrān vai dharmādharmavicārakān /
viceruḥ sarvato yas tvaṃ bodhisattvo maharddhikaḥ // 54.9 // {V516}

ap54.-10 na paśyase paraṃ guhyam etaṃ dharmavaraṃ varam /
mantratantrārthasūtrāṇāṃ gatideśaniratyayam // 54.10 //

ap54.-11 na paśyase varaṃ vīra dharmaṃ[6781] bodhiparāyaṇam /
yādṛśo 'yaṃ guhyasūtraṃ ..... neyārthabhūṣitam // 54.11 //

ap54.-12 vividhākārasūtrārthāḥ • mantratantrānuvartanam /
na bhūtaṃ vidyate kaścid yaḥ kalpavisarād iha // 54.12 //

ap54.-13 mahārājñāṃ mahābhogāṃ sampadāṃś ca divaukasām /
prāpnuyāt puṣkalāṃ kīrtiṃ divyāṃ mānuṣikāṃ tathā // 54.13 //

ap54.-14 akṣāṇāṃ varjayed aṣṭāṃ kṣaṇāṃś caiva sambhāvayet /
buddhatvaṃ niyataṃ tasya tridhā janagatis tathā // 54.14 //

ap54.-15 idaṃ sūtraṃ dhāraṇāt puṇyam[6782] anuśaṃsā syād ime tathā /
na cāsya sarvakāye vai na viṣaṃ na hutāśanam // 54.15 // {S659}

ap54.-16 na vetāḍā grahāś caiva na pūtanā mātarā hi ye /
tena corarākṣasā ..... // 54.16 //

ap54.-17 piśācā vāsya hiṃsyeyur yas ta sūtram imaṃ paṭhet /
dhārayed vāpi pūjayed vā[6783] punaḥ punaḥ vividhā // 54.17 //

ap54.-18 vādyapūjyapūja-iṣu[6784] pūjayed vā viśaradaḥ /
sa imāṃ labhate martyo-m-anuśaṃsām ihoditā // 54.18 //

ap54.-19 āturo mucyate rogān duḥkhito sukhino bhavet /
daridro labhate arthān baddho mucyeta bandhanāt // 54.19 //

ap54.-20 patitaḥ saṃsāraduḥkhe 'smin gatiṃ pañcakayojitam /
kṣemaṃ śivaṃ ca nirvāṇaṃ prāpnuyād acalaṃ padam // 54.20 //

ap54.-21 pratyekabodhibuddhatvaṃ śrāvakatvaṃ ca naiṣṭhikam /
idaṃ sūtraṃ vācayitvā labhate buddhavartitām // 54.21 //

ap54.-22 gaṅgāsitatāprakhyānām anantyaṃ jinavarās tathā /
pūjitvā labhate puṇyaṃ tatsarvam idaṃ sūtraṃ paṭhanād iha // 54.22 //

ap54.-23 yāvanti kecil loke 'smin kṣetrakoṭi-m-acintakāḥ /
tāvanti[6785] paramāṇvākhyāṃ buddhānāṃ pūjayet sadā // 54.23 //

ap54.-24 vividhā • annapānaiś ca glānapratyayabheṣajaiḥ /
vividhāsanaśayyāsu dadyuḥ sarvataḥ sadā // 54.24 //

ap54.-25 cīvarair vividhaiś cāpi cūrṇacīvarabhūṣaṇaiḥ /
chatropānahapaṭaiḥ sugandhamālyavilepanaiḥ // 54.25 // {V517}

ap54.-26 dhūpanaṃ vividhair vāpi dīpaiś cāpi samantataḥ /
tat puṇyaṃ prāpnuyāj[6786] jantur dhāraṇād vācanād idam // 54.26 //

ap54.-27 pratyekabuddhā ye[6787] loke śrāvakā sumaharddhikaḥ /
bodhisattvā mahātmāno daśabhūmisthitā parāḥ // 54.27 //

ap54.-28 tatpramāṇād bhavet sarve teṣāṃ pūjāṃ tathaiva ca /
tat puṇyaṃ prāpnuyān martya yasya pustakaṃ[6788] gataṃ kare // 54.28 //
{S660}

ap54.-29 yāvanti loke kathitā lokadhātusamāśritā /
sarvasattvā samākhyātās te sarve vigatajvarāḥ // 54.29 //

ap54.-30 teṣāṃ ca pūjāṃ[6789] satkṛtya kaścij jantuḥ[6790] punaḥ punaḥ /
tat puṇyaṃ prāpnuyād dhīmān pūjitvā[6791] dharmaparam imam // 54.30 //

ap54.-31 na śakyaṃ kalpakoṭyais te ratnair[6792] jinavaraiḥ sadā /
pūjayel[6793] lokanāthānāṃ dharmakośa imaṃ varam // 54.31 //

ap54.-32 cintāmaṇi ca ratnārtham imaṃ dharmavaraṃ bhavet /
paṭhanād dhāraṇān mantrā kalpe 'smin mañjubhāṇite // 54.32 //

ap54.-33 bhavet kāmaduhaṃ tasya mahābhogārthasampadaḥ /
akhinnamanaso bhūtvā yo • imān[6794] sādhayet bhuvi // 54.33 //

ap54.-34 mantrān tattvārthaneyārthaṃ saphalā munibhāṣitā /
kriyākālasamāyogāt sādhayed vidyadharāṃ bhuvi // 54.34 //

ap54.-35 tasya sarvadiśā khyātā prapūrṇā ratnasampadaḥ /
saphalā gatimāhātmyā caritā[6795] sādhuvarṇitā // 54.35 //

ap54.-36 yo 'smān kalpavarān[6796] hy ekaṃ mantraṃ dhārayen[6797] nṛpa /
saphalā rājasampatti dīrgham āyuṣyasampadām // 54.36 //

ap54.-37 vividhā bhogacaryā vā prāpnuyān[6798] nṛpavaro parām /
na cāsya hanyate śastrair na viṣaiḥ sthāvarajaṅgamaiḥ // 54.37 //

ap54.-38 paravidyā[6799]kṛtaiś cāpi mantraṃ vetāḍasādhanam /
dūṣitair vasudhāloke parakṛtyaparāyaṇe // 54.38 //

na hutāśanabhayaṃ tasya nā vairagrahāparaiḥ /

ap54.-39 kāyaṃ na hanyate tasya nṛpater vā jantuno 'pi vā // 54.39 //

ap54.-40 ya imaṃ sūtravarāgraṃ tu dhārayed vācayet tathā /
rājā ca kṛtaṃ yo[6800] mūrdhnāṃ saṅgrāme samupasthite // 54.40 //

ap54.-41 chatraṃ śirasi-m-āvedya namaskuryāt punaḥ punaḥ /
na tasya dasyavo hanyur nānāśastrasamudyatām // 54.41 // {S661} {V518}

ap54.-42 hastiskandhasamārūḍhaṃ kumārākārasambhavam /
mayūrāsanasustaṃ saṅgrāme • avatārayet // 54.42 //

ap54.-43 dṛṣṭvā taṃ vidviṣaḥ sarve nivarteyus[6801] pare janāḥ /
bālarūpaṃ tathā divyakumārālaṅkārabhūṣitam // 54.43 //

ap54.-44 sauvarṇaṃ rājataṃ vāpi-r-āgatya dhvajayūpakam[6802] /
āropya dhvajapatākeṣu sunyastaṃ susamāhitam // 54.44 //

ap54.-45 saṅgrāmaṃ ripusaṅkīrṇaṃ nānāśāstrasamudyatam /
yudhi prāptaṃ samastaṃ vai tasmin kāle 'vatārayet // 54.45 //

ap54.-46 naśyante dṛṣṭamātraṃ vai muhyante vā samantataḥ /
mānuṣāmānuṣāś cāpi nṛpāś cāpi sureśvarāḥ // 54.46 //

ap54.-47 siddhavidyādharāś cāpi mantratantrasamāśritāḥ /
rākṣasā sattvavanto 'pi kaṭapūtanāmātarā // 54.47 //

ap54.-48 kravyādā vividhāś cāpi yakṣakūṣmāṇḍapūtanā /
na śakyante dṛṣṭamātraṃ vai dhvajam ucchritasaṃsthitam // 54.48 //

ap54.-49 kumāraṃ viśvakarmāṇam anekākārarūpiṇam /
mañjughoṣaṃ mahātmānaṃ daśabhūmyādhipatiṃ patim // 54.49 //

ap54.-50 mahārājā kṣatriyo loke bhūpālo bhūnivāsinaḥ /
śrāddho 'vimati[6803] sandehavigato[6804] dharmavatsalaḥ // 54.50 //

ap54.-51 utpādya saugatīṃ śraddhāṃ[6805] karuṇāviṣṭamānasām /
prakramuḥ sandhikāmo vai kriyām etām ihoditām // 54.51 //

ap54.-52 nirdiṣṭaṃ pravacane hy etā dharmadhātugatair jinaiḥ /
kalpaṃ prayogaṃ mantrāṇāṃ tantrayuktimabhūtale // 54.52 //

ap54.-53 asaṅkhyair jinavaraiḥ pūrvaṃ dharmadhātusamāśritaiḥ /
kathitaṃ dharmakośaṃ tu mānuṣā tu bhūtale // 54.53 //

ap54.-54 devāsure purā yuddhe vartamāne bhayāvahe /
tadā puro hy āsīt hatasainyo 'tha vidviṣaiḥ // 54.54 // {S662}

ap54.-55 ekākinas tadāsattvo[6806] virathaś caiva mahītale /
muniśreṣṭhe tadā pṛcchet kāśyapaṃ taṃ jinottamam // 54.55 //

ap54.-56 kiṃ kartavyam iti vākyam ājahāra śacīpatiḥ /
nirjito 'surair ghorair aham atra samāśritaḥ // 54.56 //

ap54.-57 evam uktvā[6807] maghavān śatakratur divaukasaḥ /
praṇamya śirasā mūrdhni pādayor munivare tadā // 54.57 // {V519}

ap54.-58 niṣaseduḥ[6808] purā hy āsīt kauśiko 'tha sahasradṛk /
evam ukto muniśreṣṭhaḥ kāśyapo brāhmaṇa abhūt // 54.58 //

ap54.-59 ājahāra tadā vāṇiṃ kalaviṅkarutasvanām /
pūrvaṃ jinavarair gītaṃ kumāro viśvasambhavaḥ // 54.59 //

ap54.-60 mañjuśrī mahātmāsau durlabho lakṣa-m-ūrjitaḥ /
bhūtakoṭisamākhyāto gambhīrārthadeśikaḥ // 54.60 //

ap54.-61 niḥprapañcaṃ nirākāraṃ niḥsvabhāvam anālayam /
dharmādideśa sattvebhyas tat smariṣva sureśvaraḥ // 54.61 //

ap54.-62 tatas tena[6809] smartaḥ sa[6810] smṛtas[6811] tattvagato tataḥ /
āgatas tatkṣaṇāt tatra kumāro viśvarūpiṇaḥ /
yatra sau bhagavān tasthuḥ maghavāṃś caiva sureśvara // 54.62 //

ap54.-63 āgatā bhāṣate mantrāṃ vanditvā jinavaraṃ tadā /
praṇamya jinavarāṃ sarvāṃ kāśyapaṃ ca mahādyutim /
imā mantrām abhāṣeta labdhvānujñāṃ mune tadā // 54.63 //

ap54.-64 namaḥ sarvabuddhabodhisattvebhyo 'pratihataśāsanebhyaḥ / oṁ hana hana sarvabhayān sādayotsādaya[6812] trāsaya moṭaya chinda bhinda jvala jvala huṁ huṁ phaṭ phaṭ svāhā // 54.64 //

ap54.-65 samanantarabhāṣiteyaṃ mantrā kumarabhūtena mañjuśriyeṇa bodhisattvena mahāsattvena / iyaṃ mahāpṛthivī ṣaḍvikāraṃ prakampitā saśailasāgaraparyantā sarvāṃś ca buddhāṃ bhagavatāṃ kṣetrānantāparyantā salokadhātudiśaparyantām / sarvaiś ca buddhair bhagavadbhir adhiṣṭhitāni ca • imāni mantrapadāni // 54.65 // {S663}

ap54.-66 atha śakro devānām indraḥ vigatabhayaromakarṣaḥ • āścaryādbhutaprāptaḥ • utphullanayanaḥ • utthāyāsanād bhagavataḥ pādayor nipatya triḥ pradakṣiṇīkṛtya ca mañjuśriyaṃ kumarabhūtaṃ sammukhaṃ dṛṣṭvā tāni ca mantrapadāṃ gṛhya manasīkṛtya ca punar eva syandanam adhiruhya yena te 'surāḥ prādravitaḥ / sarve 'surā yena pātālaṃ mahāsamudrāśrayādharapuraṃ svakaṃ tenābhimukhāḥ prayayuḥ / hatavidhvastamānasaḥ sainyabhayākulita-vihvalaniṣaṇṇavadanadarpaḥ vigataśastrā dṛṣṭā taṃ sureśvaraṃ jvalantam iva pāvakaṃ nirvartya svālayaṃ gatā abhūt // 54.66 //

ap54.-67 atha śakro devānām indro devān trāyastriṃśān āmantrayate sma / mā bhaiṣṭata mārṣā mā bhaiṣṭata / buddhānubhāvena vayam asurān nirjitavantaḥ / gacchāmaḥ svapuram / āgacchantu bhavantaḥ krīḍatha ramatha paricārayatha svaṃ svaṃ bhavanavaraṃ gatvā svālayaṃ ca / itas te devā hṛṣṭamanasaḥ punar eva nivartya svālayaṃ gatāḥ // 54.67 //

ap54.-68 atha śakrasya devānām indrasyaitad abhavat / yanv ahaṃ taṃ kumārarūpiṇaṃ bimbākāraṃ kṛtvā dhvajāgre sthāpayeyaṃ tato me nāsurabhayaṃ bhaved iti / atha śakro devānām indro mahatā maṇiratnaṃ[6813] dyotigarbhaprabhodyotanaṃ nāma gṛhītvā kumārākārapratibimbaṃ kārayitvā • upari prāsādasya mūrdhani {V520} sudharmāyāṃ devasabhāyāṃ sudarśanasya mahānagarasya madhye taṃ dhvajocchritasuvinyastaṃ kṛtvā sthāpayām āsa // 54.68 //

ap54.-69 tatas te asurā prahrādavemacitriprabhṛtayaḥ pātālaṃ nordhvagacchanti[6814] na ca tān devān abhidravante na ca śekuḥ • ṛddhivikurvāṇaṃ raṇābhimukhaṃ vā gantum / evam anekāni varṣakoṭinayutaśatasahasrāṇi mānuṣikayā gaṇanayā / na cāsurabhayaṃ syād iti // 54.69 //

ap54.-70 evam idam aparimitaguṇānuśaṃsaṃ saṅkīrtitam āyurārogyavardhanaṃ buddhair bhagavadbhir bodhisattvair mahāsattvaiḥ kathitaṃ purā / evam idam aparimitānuśaṃsaguṇavistaram anantāparyantaṃ purād iti // 54.70 //

ap54.-71 aparimāṇaṃ cāpuṇyaprasavanaṃ[6815] mahānarakopapattitiryakpretayama-lokajanmakutsanatām upaiti yo • imaṃ dharmaparyāyam apavadate vikalpeta vākramati grastacitto vāvavadeyur na buddhavacaneti {S664} vāvadeyuḥ na mantrā na cauṣadhayo bodhisattvānāṃ pi teṣāṃ māhātmyavistaram ṛddhivikurvaṇaṃ vā nāpi vikalpavistaram anāryair bhāṣitam iti kṛtvā • utsṛjya tyajante • avagacchanti na śaknuvanti vā śrotum / tasmāt sthānād apakramante mahān teṣām apuṇyaṃ bhaviṣyatīty āha // 54.71 //

ap54.-72 ye narā mūḍhacittā vai pratikṣepsyanti varam imam /
dharmaṃ munivarair gītaṃ jinaputraiś ca dhīmataiḥ // 54.72 //

ap54.-73 tena te[6816] narakaṃ yānti sotsedhaṃ satiryagam /
kālasūtram atha sañjīvaṃ kṣuradhārāṃ gūthamṛttikām // 54.73 //

ap54.-74 kuṇapaṃ kṣāranadī grāhya jvaradhārā punas tataḥ /
asipattravanaṃ ghoram avavaṃ hahavaṃ tathā // 54.74 //

ap54.-75 aṭaṭaṃ lokavikhyātaṃ narakaṃ pāpakarmiṇām /
gacchante[6817] janā tatra ye narā dharmadūṣakāḥ // 54.75 //

ap54.-76 avīcir nāma tad ghoraṃ prakhyātaṃ lokaviśrutam /
kutsitamayaḥ prākāravikṣiptam āvāsaṃ pāpakarmiṇām // 54.76 //

ap54.-77 pacyante te janās tasmin yo dharmaṃ lopayed imam /
avīciparyantasarvāṃ tāṃ sotsedhāṃ[6818] samūlajām // 54.77 //

ap54.-78 anantāṃ narakabhūmyantāṃ gate 'sau vimatiḥ sadā /
pratikṣeptā dharmasarvasvaṃ idaṃ sūtraṃ savistaram // 54.78 //

ap54.-79 loke kutsatāṃ yānti + + + + + + /
avīcyantāṃ narakān yānti vivaśair vaśagatas tadā // 54.79 //

ap54.-80 yo hi saṃsūtrakalpākhyaṃ mantratantrabhūṣitam /
siddhicitraśatālambya[6819] bhūtakoṭim anāvṛtam // 54.80 //

ap54.-81 śarīraṃ dharmadhātvartham anālambanabhāvanam /
vistaraṃ paṭalotkṛṣṭaṃ sakalpaṃ kalpavistaram // 54.81 // {V521}

ap54.-82 mañjughoṣasuvinyastaṃ samyac[6820] chrīmatipūjitam /
mūlakalpam analpaṃ vai kathitaṃ bahuvistaram // 54.82 // {S665}

ap54.-83 śāśvatocchedamadhyāntam ubhayārthāntavarjitam /
saṅkramaṃ kramanirdiṣṭaṃ mantramūrtisamucchritam // 54.83 //

ap54.-84 analānilam[6821] ākāśaṃ śūnyatvasubhāṣitam[6822] /
pratikṣeptā sadā gacched adho adhagatāṃ tadā // 54.84 //

ap54.-85 visaṅkhyeyārjitaṃ puṇyaṃ kalpair bahuvidhais tadā /
samudānīya tathā bodhiṃ mayāgravare jine // 54.85 //

ap54.-86 bhāṣitaṃ[6823] mantratantrārthaṃ gatideśaniratyayam /
mūlakalpaṃ pavitraṃ vai maṅgalyam aghanāśanam // 54.86 //

ap54.-87 paṭalaṃ savisaraṃ proktaṃ nīlasūtrāntaśobhanam /
nṛpatīnāṃ guṇamāhātmyaṃ kāladeśaprayogitam // 54.87 //

ap54.-88 saddharmaṃ jinaputrāṇāṃ bhūtale 'tha nṛjanmināṃ[6824] /
kathitaṃ lokamukhyānāṃ munisaptamataṃ jine // 54.88 //

ap54.-89 bhāṣitaḥ kalpavistāraḥ śrīsampatsamabhivardhanaḥ /
samūlo visarapaṭalākhyo mantratantrasamarcitaḥ // 54.89 //

ap54.-90 yo hīmaṃ[6825] sūtravaraṃ mukhyaṃ dharmakośaṃ jinorjitam /
pratikṣeptāro bhuvi martyāṃ vā • avīcau narakāntakau /
mahākalpān anekān vai copavarṇitān // 54.90 //

ap54.-91 yadā kāle tu martyāḥ kadācit karhacid bhavet /
daridro vyādhito mūrkho jāyate mlecchajanminaḥ /
loke kutsatāṃ yāti kuṣṭhavyādhī bhavet // 54.91 //

ap54.-92 durgandho 'tha bībhatsa vyaṅgo • andha eva saḥ /
bhīmarūpī sadārūpī sadā rūkṣaḥ pretavad[6826] dṛśyate bhuvi // 54.92 //

ap54.-93 kuśalo dīnacittaś ca kunakhaḥ kutsitas tathā /
kṛmibhir bhakṣyamāṇas tu dadrukaṇḍūsamākulaḥ // 54.93 //

ap54.-94 avāsī paramabībhatsaḥ • asambhāṣī copapadyate /
kramati grastacittas tu kumatir yāti punaḥ punaḥ // 54.94 // {S666}

ap54.-95 pratikṣeptā ca dharmakośas tu jinānāṃ dhātupūjitam /
bahuduḥkhasamāyāsāmbandhumitra-m-anāthavān[6827] // 54.95 //

ap54.-96 jāyate bahudhā martyaḥ śokaduḥkhasamākulaḥ /
yatra tatra gatir yāti kumatis tatra jāyate /
pratikṣeptād idaṃ sūtraṃ tatra tatropapadyate // iti // 54.96 // {V522}

ap54.-97 atha mañjuśrīḥ kumarabhūto bodhisattvo mahāsattva utthāyāsanād ekāṃśam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya kṛtāñjalipuṭaḥ • utphullanayanaḥ • animiṣanayanaḥ sarvāṃs tān śuddhāvāsabhavanastān devaputrān anekāṃś ca bhūtasaṅghāṃ sannipatitāṃ[6828] dharmaśravaṇāya viditvaivaṃ śākyamuniṃ bhagavantam etam āhuḥ // 54.97 //

ap54.-98 āścaryaṃ bhagavan yāvat paramaṃ subhāṣito 'yaṃ dharmaparyāyaḥ / tad bhagavan bhaviṣyaty anāgate 'dhvani / sattvā viṣamalobhābhībhūtāḥ sattvāḥ pañcakaṣāyodriktamanaso 'śrāddhāḥ kuhakāḥ khaṭukāḥ kuśīlās te mantrāṇāṃ gatimāhātmyapūjitakāladeśaniyamaṃ mantracaryāhomajapaniyamakalpa-visarān[6829] na śraddhāsyanti / abuddhavacanam iti kṛtvā pratikṣepsyante / kliṣṭamanaso bhūtvā kālaṃ kariṣyanti / te duḥkhāṃ tīvrāṃ kharāṃ kaṭukāṃ vedanāṃ vedayiṣyanti / mahānarakopapannāś ca te bhaviṣyanti / teṣāṃ bhagavan duḥkhitānāṃ sattvānāṃ kathaṃ pratipattavyam mahākāruṇikāś ca buddhā bhagavantaḥ // 54.98 //

ap54.-99 atha bhagavān śākyamunir mañjuśriyaṃ kumarabhūtaṃ mūrdhni parāmṛśyāmantrayate sma / sādhu sādhu khalu punas tvaṃ mañjuśrīr yas tvaṃ sarvasattvānām arthe hitāya pratipannaḥ / sādhu punas tvaṃ mañjuśrīḥ yas tvaṃ tathāgatam etam arthaṃ praśnasi / tena hi tvaṃ mañjuśrīḥ śṛṇu sādhu ca suṣṭhu ca manasi kuru / bhāṣiṣye 'haṃ te sarvasattvānām arthāya hitāya sukhāya lokānukampāyai devamanuṣyāṇāṃ ca sarvamantracaryānupraviṣṭa-bodhimārganiyuñjānadharmadhātuparamamūrty[6830]opāśrayalilipsūnāṃ maraṇakālasamaye ca smartavyo 'yaṃ vidyārājā paramarahasyaṃ kumāra tvadīyamūlakalpapaṭalavisare[6831] / katamaṃ ca tat // 54.99 // {S667}

ap54.-100 namaḥ sarvatathāgatebhyo 'rhadbhyaḥ samyaksambuddhebhyaḥ / oṁ kumārarūpiṇe[6832] viśvasambhava • āgacchāgaccha / lahu lahu bhrūṃ bhrūṃ hūṃ hūṃ[6833] jinajit[6834] • mañjuśrīye suśriye[6835] tāraya māṃ sarvaduḥkhebhyaḥ phaṭ phaṭ śamaya śamaya / amṛto[6836]dbhavodbhavapāpaṃ me nāśaya svāhā // 54.100 //

ap54.-101 eṣa mañjuśrīs tvadīyaṃ paramahṛdayaṃ[6837] sarvaśāntikaraṃ sarvapāpakṣayaṃ sarvaduḥkhapramocanam āyurārogyaiśvaryaparamasaubhāgyavākyasañjananaṃ sarvavidyārājasattejanaṃ ca / samanantarabhāṣite śākyamuninā buddhena bhagavatā • iyaṃ mahāpṛthivī saśailasāgarasattvabhājanasannicayaparyantā ṣaḍvikāraṃ prakampati bhābhūt / sarvāś ca gatayaḥ pretatiryagyamalokasarvasattvaduḥkhāni pratipraśrabdhāni[6838] // 54.101 //

ap54.-102 ayaṃ ca vidyārājā mañjuśrīr manasi kartavyaḥ[6839] • na ca tasmin samaye saddharmapratikṣepeṇa cittaṃ bhaveyuḥ / na ca mārāḥ pāpīyāṃsaḥ • avatāraṃ lapsante / sarvavighnavināyakāś cāpakramante / evaṃ ca cittam utpādayitavyam kiṃ mayā śakyaṃ buddhānāṃ bhagavatām acintyabuddhā bodhidharmā cintayituṃ vā pratikṣeptuṃ vā buddhā bhagavanto jñāsyantīti // 54.102 //

ap54.-103 āryamañjuśrīmūlakalpād bodhisattvapiṭakāvaṃtaṃsakān mahāyānavaipulyasūtrāc catuḥpañcāśo[6840] 'nuśaṃsāvigarhaṇaprabhāvapaṭalavisaraḥ parisamāpta iti // {V523}

parisamāptaṃ ca yathālabdham āryamañjuśriyasya kalpam iti //

ABBREVIATIONS

Abbreviations Used in the Introduction and Translation

C	Choné Kangyur
D	Degé Kangyur
H	Lhasa Kangyur
J	Lithang Kangyur
K	Kangxi Kangyur
K_Y	Yongle Kangyur
L	Shelkar Kangyur
MMK	*Mañjuśrīmūlakalpa*
N	Narthang Kangyur
Skt.	Sanskrit text of the *Mañjuśrīmūlakalpa* as it is represented in the appendix
TMK	*Tārāmūlakalpa*
Tib.	Tibetan text of the *Mañjuśrīmūlakalpa* as witnessed in the Pedurma Kangyur

Abbreviations Used in the Appendix—Sources for the Sanskrit text of the Mañjuśrīmūlakalpa (MMK)

Published editions

M	Martin Delhey 2008
S	Śāstrī 1920–25
V	Vaidya 1964
Y	Jayaswal 1934 (the section containing chapter 53 from Śāstrī's edition of the MMK corrected by Rāhula Saṅkṛtyāyana)

Manuscripts

A	NAK (National Archives, Kathmandu) accession no. 5/814
B	NAK accession no. 3/303
MSS	all manuscripts (as used for any given section of text)
R	NAK accession no. 3/645
T	manuscript accession no. C-2388 (Thiruvananthapuram)

Tibetan sources

C	Choné (*co ne*) Kangyur
D	Degé (*sde dge*) Kangyur
H	Lhasa (*lha sa/zhol*) Kangyur
J	Lithang (*li thang*) Kangyur
K	Kangxi (*khang shi*) Kangyur
K_Y	Yongle (*g.yung lo*) Kangyur
N	Narthang (*snar thang*) Kangyur
TMK	Tibetan translation of the *Tārāmūlakalpa* (Toh 724)
Tib.	Tibetan translation (supported by all recensions in the Pedurma Kangyur)
U	Urga (*phyi sog khu re*) Kangyur

Critical apparatus

*	text illegible (in a manuscript)
+	text reported as illegible in S, or in Delhey's transcript of manuscript A
?	text illegible (in a printed edition)
[] (square brackets)	text hard to decipher (in a manuscript)
]	right square bracket marks the lemma quoted from the root text
a.c.	*ante correctionem*
conj.	conjectured
em.	emended
lac.	*lacunae* in the text (physical damage to the manuscript)
m.c.	*metri causa*
om.	omitted
p.c.	*post correctionem*
r	recto
v	verso
† (dagger)	text unintelligible

- *(middle dot)* lack of sandhi or partial sandhi

n.

NOTES

1 Not to be confused with the division of the Buddhist canon of the same name.

2 Cf. Wallis 2002, pp. 9–10. The canonical Chinese translation, done in at least two stages, dates to the 11th century (ib., p. 10).

3 Jean Przyluski (Przyluski 1923, p. 301) wrote, "C'est une sorte d'encyclopédie qui traite, sous forme de sermons, des sujets les plus variés: iconographie, rituel, astrologie, etc…"

4 In the MMK as a whole, there are more than 1,600 proper names, excluding place names.

5 The accumulations are mentioned, e.g., in the passage: "There is, in the extensive manual of rites of Bodhisattva Mañjuśrī, the divine youth, an ocean-like chapter on useful practices whereby beings who have undertaken the complete practice of the mantra system [can perfect] the accumulations [required for the attainment of] awakening" (*asti mañjuśriyaḥ kumārabhūtasya bodhisattvasya mahāsattvasya kalpavisare samudrāpaṭalasādhanopayikaṃ sarvamantratantra-caryānupraviṣṭānāṃ sattvānāṃ bodhisambhārakāraṇam*). The chapter that this quotation is taken from is not included in our translation, but is appended to chapter 36 in Śāstrī's edition (Śāstrī 1920-25, vol. 2, p. 384, lines 8–10).

6 Comment left by Harunaga Isaacson at http://tibetica.blogspot.com/2008/11/in-window-of-sweet-shop.html (http://tibetica.blogspot.com/2008/11/in-window-of-sweet-shop.html).

7 The number 55 is arbitrary inasmuch as this count includes only one of the two chapters, each specified in its colophon in the Trivendrum manuscript as "the thirty-fourth." These two chapters are placed together in Śāstrī's edition where they form chapter 36. Only the first of them is included in our translation. Also, another couple of chapters seem to have been created artificially, such as, e.g., "chapter" 55, appended in Śāstrī's edition after the final chapter 54, where it clearly does not belong.

8 A two sets of folio references have been included in this translation due to a discrepancy in volume 88 (*rgyud 'bum*, *na*) of the Degé Kangyur between the 1737 *par phud* printings and the late (post *par phud*) printings. In the latter case, an extra work, *Bodhimaṇḍasyālaṃkāralakṣadhāraṇī* (Toh 508, *byang chub snying po'i rgyan 'bum gyi gzungs*), was added as the second text in the volume, thereby displacing the pagination of all the following texts in the same volume by 17 folios. Since the eKangyur follows the later printing, both references have been provided, with the highlighted one linking to the eKangyur viewer.

9 *byang chub sems dpa' 'dus pa'i 'khor gyi tshogs* Tib. The word "pavilion" is missing from the Tibetan. The Sanskrit word *maṇḍala*, taken here to describe "pavilion" (cf. Edgerton 1970, *maṇḍalamāḍa*, p. 416), is translated in the Tibetan as *tshogs* ("assembly") and refers to the "congregation of bodhisattvas."

10 *de nas gnas gtsan ma'i ris kyi lha'i bu de dag gis thal mo sbyar ba btud nas/ bcom ldan 'das la legs so zhes gsol te/* Tib. The Tibetan translates as, "Thereupon, the divine sons of the Pure Abode, folding their hands and bowing, said, 'Excellent!' to the Blessed One." This variant is also reflected in TMK.

11 The last clause starting from "thus makes the speech" belongs with the next sentence in TMK.

12 The translation of the name of this samādhi is unclear in both the Skt. and the Tib. It could also be translated as, *one that destroys impairments/bad influences* (*vikaraṇa*) *with the light of the pure sphere*.

13 *me tog kun tu skyed pa zhes bya ba dang / byang chub sems dpa' yang dag par bskul ba zhes bya ba'i 'od phyung ste/* D. The Tibetan interprets this as two lights, one called *me tog kun tu skyes pa zhes bya ba* (*saṃkusumita nāma*) and one called *byang chub sems dpa' yang dag par bskul ba zhes bya ba* (*bodhisattvasaṃcodanī nāma*). TMK is closer to the Skt.

14 The Tibetan contains a passage beginning here at D.106a.4 and continuing to D.106b.6 that occurs later in the Skt.

15 The page number 106.b comes later on, as this translation follows the Sanskrit text, where the order of passages differs from the Tibetan.

16 Skt.: *namaḥ sarvatathāgatānām acintyāpratihataśāsanānāṃ oṁ ra ra smara / apratihata-śāsana kumārarūpadhāriṇa hūṁ hūṁ phaṭ phaṭ svāhā //.*

17 *de bzhin gshegs pa thams cad kyis gsungs la/ /gsung shing gsung bar 'gyur la/* Tib. The Tibetan translates as, "It was, is, and will be recited by all of the tathāgatas."

18 Skt.: *oṁ vākyedaṃ namaḥ.*

19 Skt.: *vākye hūṁ.*

20 "One Syllable" possibly refers to the syllable *maṁ* in the mantra that will presently be given. It is capitalized as it refers equally to the mantra and the deity.

21 *sngags kyi spyod pa khyad par can bzang po yang dag par sgrub par byed pa* D. The translation here is influenced by the Tibetan, which does not use the instrumental case for the phrase "special mantra practice."

22 TMK seems to equate *sangs rgyas kyi dgongs pa* (*buddānām āśaya* for *buddhān bhagavataḥ samanvāhṛtavān*) with *rig sngags* ("mantra"): "He uttered the mantra, the intent of the buddhas, with a mind of love."

23 Skt.: *namaḥ sarvabuddhānām oṁ maṁ /.*

24 *Mantracaryā* (mantra conduct) is a recurrent phrase in this text, used about eighty-nine times. Even if "mantra" is not mentioned explicitly, the "conduct" (*caryā*) implies "mantra conduct" (*mantracaryā*), especially when talking about its purpose (*artha*).

25 *tshangs par spyod pa* Tib. This tanslates as "chaste conduct."

26 The phrase "bodhisattva basket" (*bodhisattvapiṭaka*), which refers to the text and teachings of the MMK, is clearly intended to indicate that the MMK belongs to the Bodhisattva Basket, as opposed to the Śrāvaka Basket (in the binary classification of Buddhist literature by Asaṅga).

27 "Complete . . . with nothing missing" (*anūnapadavyañjanaṃ*) *om*. Tib.

28 *bcom ldan 'das bsam gyi mi khyab bo* Tib. The Tibetan adds this line here which translates as, "The Blessed One is inconceivable."

29 *rnam par 'phrul pa shes par ram/ 'tshal bar ram/* D. The Tibetan translation in D translates as "How could I understand or know the magical feats."

30 *thugs kyi spyad pa spyod pa'i rjes su 'jug pa'i sgrub pa dang / spyod pa 'tshal bar ram* D. The translation of this sentence is uncertain.

31 The path of seeing is the third of the five paths of a bodhisattva; it also marks the first of the ten levels of a realized bodhisattva, the Joyous. It leads to the elimination of certain afflictions (*kleśa*) that include both negative emotions and erroneous views of reality.

32 The name of this samādhi could also be translated as *the array of light rays of the blessing power of all the buddhas, the arouser*.

33 *Om*. Tib.

34 *phyag na gtsug gi rin chen* Tib. The Tibetan translation reflects the Sanskrit *Cūḍāmaṇipāṇi.

35 *Om*. Tib.

36 *gnod pa thams cad rnams par 'jigs pa'i rgyal po* Tib. The Tibetan translation corresponds to B. Sarvavikiraṇavidhvaṃsanarāja.

37 *spyod pa thams cad kyi yul shes pa'i rgyal po* Tib. The Tibetan translation reflects the Sanskrit *Sarvacaryāviṣayajñānarāja.

38 In place of Atiśayendrarāja, the Tibetan reflects the Sanskrit *Abhigamendrarāja.

39 Svabhāvasamudgatarāja *om*. Tib.

40 The Skt. has Mitābha after Amitābha, which could be a case of dittography.

41 In place of Susambhavābha, the Tibetan reflects the Sanskrit *Asambhavābha.

42 In place of Pati, the Tibetan reflects the Sanskrit *Buddhi.

43 *lha dang lha yul na yod pa* Tib.

44 *Om*. Tib.

45 *gdul bar dka' ba dang / bsnyen par dka' ba dang* D. The Tibetan translation includes these two names after Durālabha (*rnyed par dka' ba*).

46 *mtshan bzang* Tib. The Tibetan translation preserves a name that reflects the Sanskrit *Sucihnaḥ and may be a combination of the two names Suci and Cihnaḥ that are attested in the Skt.

47 Dhvajaketu seems to be listed twice.

48 Suketu seems to be listed twice.

49 *thos ris byed* Tib. The Tibetan translation includes this additional name after the name Divaṃkara (*lha byed*).

50 *ngan spong gi bu* Tib. The name recorded in the Tibetan does not match the Skt. name Bhūtamuni. Negi notes that elsewhere in the *Mañjuśrīmūlakalpa* the Tibetan *ngan spong gi bu/ngan spong bu* translates the Sanskrit Bhārgava.

51 *bzang brtsegs* Tib. The Tibetan translation supports the variant in B.

52 *grags pa dang / drags pa 'dren pa dang* / Tib.

53 *Om*. Tib.

54 *Om*. Tib.

55 *byams pa bzang po'i bu dang / byams pa'i bu ma yin pa dang* / Tib. In place of the Skt. Sunetreya, Namantreya, the Tibetan reflects the Sanskrit names *Sumaitreya and *Amaitreya. TMK supports the Skt.

56 *Om*. Tib.

57 *rnga chen dbang phyug* Tib. His name is, more likely, *Dundubhisvara ("Sound of a Drum"), rather than *Dundubhīśvara ("Lord of Drums"). The Tibetan supports the latter.

58 *Om*. Tib.

59 *khyab 'jug bdag po* Tib. The Tibetan reflects the Sanskrit *Prabhuviṣṇu.

60 *bdag po'i ngang tshul* Tib. The Tibetan might correspond to the Sanskrit *Śīleśvara.

61 The Tib. is missing all the names from Soma to Sunala.

62 *Om*. Tib.

63 *Om*. Tib.

64 *phyir mi ldog pa* Tib. The Tibetan combines the Skt. Avivartita and Avaivarttika into one name.

65 *chos ma yin pa gcod par byed pa* Tib. The Tibetan translation may correspond to the Sanskrit *Adharmopaccheda.

66 The Skt. of this sentence is not clear. The translation is based on the Tibetan, inasmuch as it follows the word order as reflected in the Tibetan translation, namely **anantalokacaryārthanirhāra* in place of *anantacaryārthalokanirhāra*.

67 The phrase "The Lord dwelt there with uṣṇīṣa kings who" has been added to introduce the next group, the uṣṇīṣa kings, which the text fails to introduce.

68 "Instructions pertaining to vidyārāja" could mean "instructions given by the vidyārāja (the deity)," or "instructions pertaining to [the mantra that is] the vidyārāja."

69 *pad+ma'i 'od dang / me tog pad+ma'i 'od dang* Tib. The Tibetan appears to have listed the name Kamalaraśmi twice here.

70 *me tog ka ta ka'i 'od* Tib.

71 *gtsug tor kyi rgyal mo* Tib. The Tibetan translates this as "uṣṇīṣa queens" or *uṣṇīṣrājñayaḥ.

72 *sgrib pa dang / mchog sbyin thams cad* Tib. Instead of the name Dhavalā, the Tibetan has two names that correspond to the Sanskrit *Avaraṇā and *Aarvavaradā. TMK has Cīvarā.

73 In place of "form," TMK reflects *ūrṇā* (the tuft of hair between the eyebrows).

74 *mgul bzang* Tib.

75 *mgul dkar* D.

76 *lta ba* Tib. The Tibetan adds this name, which may translate the Sanskrit variant *Lokita, after Vilokita (*rnam par lta ba*).

77 *bskal pa bzang po* Tib.

78 *byang chub kyi yan lag gi gnas ma* D; *byang chub kyi lag gi gnas ma* K_Y, K, N, H; This name is added in the Tibetan translations of the text. The name is also included

in B.

79 In place of Alūkā, the Tibetan reflects the Sanskrit *Anūlūkā, and TMK has (in transliteration) Ṣalūkā.

80 For Vimalāntakarī, the Tibetan reflects the Sanskrit *Vimalānanta or its equivalent.

81 For Stupaśriyā, the Tibetan reflects the Sanskrit *Pūjāśriyā or its equivalent.

82 *chu bo ma* Tib. The Tibetan most likely reflects a variant and not a translation of the Skt. Bhāginī.

83 *shing rta bzang mo* Tib. The Tibetan only contains one name here, and it could reflect a translation of either *Bhāgīrathī or *Surathī.

84 *glang po'i 'dul byed ma* Tib.

85 *dpal byed ma* Tib.

86 Suravatī seems to be listed twice.

87 *Om*. Tib. The Negi dictionary lists *me chen ma* as the equivalent of Bṛhannalā when *me chen ma* is in fact the translation for Arciṣmatī. The Tibetan does include a translation for the next name, Bṛhantā (*chen mo nyid*). It is also possible that the Tibetan has recorded both Bṛhannalā and Bṛhantā as a single name.

88 *Krodharāja*, a term applied to wrathful vidyārājas, has been left here in Sanskrit as it appears to be used as a generic term. Otherwise, in much of the text, it is used as an epithet-name of Yamāntaka or applies specifically to Yamāntaka, and in such cases it was translated as "Lord of Wrath."

89 *rdo rje rtse mo* Tib. The Tibetan records the name of a single krodharāja here instead of translations for the Skt. names of the two krodharājas Vajraśikhara and Vajraśikha. The Tibetan *rdo rje rtse mo* could translate either of these two Skt. names.

90 *rdo rje sa mtshon pa* D; *rdo rje mtshon pa* J, K, C. The Tibetan translation adds this name after Vajranārāca (*rdo rje lcags mda'*).

91 *Om*. Tib.

92 *ne tso* D; *ne tsho* K_Y.

93 TMK combines Śumbha and Bhramara into one, translating it as "Killer of the Well-Arisen."

94 Ghora appears to be listed twice.

95 TMK takes Grasana, Saṃhāra, and Arka to be one name, with Arka somehow interpreted as "Hero" (reflecting the reading *araha* from manuscript B?).

96 *ma rungs pa dang / sbrul dang* / Tib. The Tibetan breaks the Skt. Duṣṭasarpa into two separate names.

97 The last several names seem rather strange. The Tibetan has "Victorious Chariot" for Upadrava, and "Fearsome Chariot" for Vidrava. TMK interprets Visarpa, Kuṣṭha, and Upadrava as one entry meaning "Victorious over All Leprosy."

98 *Mahākrodha*, "great wrath," seems to be a synonym of *krodharāja* or a wrathful vidyārāja.

99 *bcom ldan 'das shAkya thub pa dang 'jam dpal gzhon nur gyur pa la nges par sems shing bdag nyid kyi rig pa'i rgyal po phyag na rdo rje la phyag 'tshal zhing bka' rab tu sdod cing 'dug ste* Tib. The Tibetan translates as, "fixed their minds upon Blessed Śākyamuni and Mañjuśrī, the divine youth, bowed to their own vidyārāja Vajrapāṇi, and sat and waited for a command."

100 For Vajrārṇā, the Tib. reflects the Sanskrit Vajrābhā or its equivalent.

101 *rdo rje sbyin ma* Tib. This is likely an error for *rdo rje smin ma*.

102 *rdo rje ral gri ma* Tib. The Tibetan reflects the Sanskrit *Vajraśastrī or *Vajraśakti.

103 *rdo rje thog 'bab* Tib. The Tibetan reflects the Sanskrit *Vajrāśani.

104 *gnas dang ldan ma dang* / Tib. The Tibetan reflects the Sanskrit *Śālavatī.

105 *rnam par brjod ma* Tib. The Tibetan adds this name after Śālā (*gnas ma*).

106 *stug po ma* Tib.

107 *Om*. Tib. Kāmavajriṇī appears to be listed twice in the Skt. She is only listed once in the Tibetan.

108 TMK combines Pūrā and Keśinī into Pūrakeśinī.

109 *theg chen ma* Tib. For Mahānarthā, the Tibetan reflects the Sanskrit *Mahānayā or *Mahāyāninī. TMK reflects the Sanskrit *Mahārthavatī.

110 *ral gri ma dang paT+Ti sa* Tib. The Tibetan breaks the Skt. Khaḍgapaṭṭiśā into two names.

111 *Om*. Tib.

112 *Om*. Tib.

113 *Om*. Tib.

114 *Om*. Tib.

115 *sgra med ma dang / 'dud ma dang* / Tib. The Tibetan includes these two name between Jayantī and Guhyakī.

116 *gtum ma* Tib.

117 *Om*. Tib.

118 TMK combines Bodhyaṅgā and Balavatī into one, *Bodhyaṅgabalavatī.

119 TMK has *Ajitavatī for Ajiravatī.

120 *sgra snyan ma* Tib. The Tibetan reflects the Sanskrit *Susvarā.

121 TMK combines Asvarā and Sunirmalā into one, with *asvara* meaning "clothes." This variant could be supported by the (revised) reading *ambaranirmalā* in ms. B.

122 The text just says "buddhas," but the context requires "tathāgatas" to distinguish them from pratyekabuddhas.

123 *dga' bo* Tib. The Tibetan reflects the Sanskrit *Nanda for Candana. TMK matches the Skt.

124 *Om*. Tib.

125 *'dod pa* Tib. The Tibetan reflects the Sanskrit *Iṣṭa.

126 *nye ba'i 'dod pa* Tib. The Tibetan reflects the Sanskrit *Upeṣṭa.

127 *Om*. TMK.

128 *'jig rten rnam par 'jigs par byed pa* D. This name does not appear in the Skt. but is included in the Tibetan between Upadundubhi and Areṇu.

129 *Om*. Tib.

130 *Om*. Tib.

131 *Om*. Tib.

132 TMK combines Sukara and Prabhāvanta into one, *Sukaraprabhāvanta.

133 *thos med* Tib.

134 *dbyangs mdzes* Tib. The Tibetan reflects the Sanskrit *Susvara.

135 *pad+ma* Tib.

136 *ru rta* Tib. The Tibetan reflects the Sanskrit *Kuṣṭha.

137 *nye dbang nor lha* Tib. The Tibetan appears to treat these last two names as a single name that reflects the Sanskrit *Vasudeva. TMK reflects the Skt.

138 "Middling vehicle" (*madhyayāna*) refers here to the vehicle of pratyekabuddhas, which is between the śrāvaka and bodhisattva vehicles.

139 "Free of aim" (*apraṇihita*) is one of the "three doors of liberation," the other two being signlessness (*animitta*) and emptiness (*śūnyatā*).

140 *Om*. Tib.

141 *Om*. Tib.

142 *ba ra dwa dza'i bu* Tib. The Tibetan includes this name after Urubilvākāśyapa (*lteng rgyas 'od srung gi bu*).

143 *ba ra dwa dza bsod snyoms len* Tib. The Tibetan treats Bharadvāja and Piṇḍola as a single name. It is not clear in the Skt. if Bharadvāja and Piṇḍola are meant to be two persons or one, as these two names reversed (Piṇḍolabharadvāja) usually refers to one person.

144 *Om*. Tib. TMK has *Koṭikarṇa.

145 *mtha' yas 'jig rten gyur pa* Tib.

146 *ru ru* Tib.

147 *Om*. Tib.

148 *nye rgyal* Tib. The Tibetan adds this name, which reflects the Sanskrit *Upatiṣya, between Tiṣya and Mahātiṣya.

149 *Om*. Tib.

150 *pi lin da la* Tib. The Tibetan also adds the name *'dun pa* before Pippala.

151 TMK reflects *Pippalaka and *Phala for Pippala and Kimphala.

152 *chos sbyin* Tib.

153 *bcu drug sde pa'i dga' byed* Tib. Tibetan appears to combine Ṣoḍaśavargika and Nandana into a single name.

154 *Om*. Tib.

155 *rgyun gyi pha rol mthar byed* Tib. The Tibetan reflects the Sanskrit variant *Śrotaparāntaka.

156 *bye ba'i ze ba* Tib.

157 *gzi brjid ldan* Tib. The Tibetan reflects the Sanskrit *Tejasvin.

158 *gzi brjid bzang po* Tib. The Tibetan reflects the Sanskrit *Sutejas.

159 *so gol nyi shu pa* Tib. The Tibetan reflects the Skt. Viṃśachoṭika ("Twenty Finger Snaps"). TMK, however, reflects the reading °*koṭika*.

160 *me tog ka dam li* Tib.

161 *Om*. Tib.

162 *mnyam bcas* Tib.

163 *'khor ba las 'jigs pa dag* Tib.

164 *theg pa chung ngu* Tib. TMK takes *sunaya* to mean the "right conduct," whereas the Tibetan interprets it as the "small vehicle," perhaps reading **kunaya*.

165 *Om*. Tib.

166 *sa ga ma* D.

167 *gtsug phud ma* Tib.

168 *nye ba'i gtsug phud ma* Tib.

169 *Om*. D.

170 *don 'byung ma* Tib.

171 *'od ma* Tib.

172 *nor bdag ma* Tib.

173 *sdug bsngal ston par byed ma* Tib.

174 *dka' zlog rkang spyod ldan ma* Tib. The Tibetan appears to combine the Skt. names Padumā and Padumāvatī into this single name.

175 *mthong bar 'dod* Tib. TMK.

176 *chos kyi dbyings* Tib.

177 *sarba kArya ma* D.

178 Skt.: *oṁ kha kha khāhi khāhi duṣṭasattvadamaka asimusalaparaśupāśahasta caturbhuja caturmukha ṣaṭcaraṇa gaccha gaccha mahāvighnaghātaka vikṛtānana sarvabhūta-bhayaṅkara aṭṭahāsanādine vyāghracarmanivasana kuru kuru sarvakarmāṃ / chinda chinda sarvamantrān / bhinda bhinda paramudrām / ākarṣaya ākarṣaya sarvabhūtānām / nirmatha nirmatha sarvaduṣṭān / praveśaya praveśaya maṇḍalamadhye / vaivasvata-jīvitāntakara kuru kuru mama kāryam / daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phaṭ phaṭ / sphoṭaya sphoṭaya sarvāśāpāripūraka he he bhagavan kiṃ cirāyasi mama sarvārthān sādhaya svāhā //.*

179 *rnam par 'phel bar bya ba* Tib. The translation here follows the Tibetan. In place of "increase," the Skt. has "overpower" (*abhibhavana*).

180 *yang dag par sdom pa la gnas pa* Tib.

181 *ma mo dang ma mo chen mo* Tib.

182 *Om*. Tib.

183 *Om*. Tib.

184 *Om*. Tib.

185 *Om*. Tib.

186 *gcong chen po* Tib.

187 *Om*. Tib.

188 *Om*. Tib.

189 *'phags skyes po* Tib. Both the Tibetan and TMK insert this name, which reflects the Sanskrit **Virūḍhaka* (the fourth guardian king of the directions) between *Dhṛtarāṣṭra* and *Virūpākṣa*.

190 *kum b+ha la* Tib. TMK transliterates *kuṣma*, followed by the Tibetan word *'dzin=*grāhaka* or **dhara*.

191 *Om*. Tib.

192 *sdig ldan* Tib.

193 *Om*. Tib.

194 *Om*. Tib.

195 *Om*. Tib.

196 TMK reflects the Sanskrit *Sumanoratha for Amanoratha.

197 *gzi brjid bzang po* Tib.

198 *'dus pa skyong* Tib. The Tibetan adds this name between Mahāpadma and Śaṅkha.

199 *a ma ti* D.; *a ma sti* K_Y, K.

200 *ri byi* D. D adds this name, which corresponds to the Sanskrit *Agastya, between Pulasti and Vyāsa.

201 *Om*. Tib.

202 *mo mtshan gnyis las skyes* Tib. The Tibetan adds this name between Parāśara and Paraśu.

203 *e raN+Da* Tib.

204 *te raN+Da* Tib.

205 *Om*. Tib.

206 TMK has Bheraṇḍa, Bhuruṇḍa, Muruṇḍa/Maruṇḍa, Dīpa, and Pradīpa.

207 *'od bzang* Tib.

208 *Om*. Tib., TMK.

209 The Tib. has Pakṣigaṇa or its equivalent for Pakṣirāja.

210 *bzi brjid chen po* Tib. The Tibetan lists this one name for both Mahojaska and Mahoja. The Tibetan name could translate either of these two Sanskrit names.

211 *yid du 'ong ba'i sems skyed par byed pa* Tib. Both the Tibetan and TMK appear to combine Manojña and Cittonmādakara into a single name.

212 *rigs mtho ba* Tib.

213 *mtho sgra* Tib.

214 *chu lha* Tib. The Tibetan reflects Sanskrit *Varuṇa. TMK reflects the Sanskrit *Akaruṇa.

215 The names of these heavens usually occur in the plural, as they also denote the classes of gods dwelling there.

216 *Om*. Tib.

217 *Om*. Tib.

218 *Om*. Tib.

219 *rig byed bkra* D; *rigs byed bkra* K_Y, K. The name *Vedacitri, which only appears in the Tibetan translation of the MMK, might reflect a case of scribal dislexia in the Sanskrit source for the Tibetan translation (or on the part of the Tibetan translator) that reverses the first two syllables of the name Devacitri.

220 Rāhu appears twice in the Skt.

221 TMK has *Ṛṣi for Ṛkṣa.

222 *nor 'dzin* D.

223 *rting bar ldan* Tib.

224 *'dod pa* Tib. The Tibetan reflects the Sanskrit *Iṣṭi for Ṛṣṭi.

225 *Om*. Tib.

226 *kun du ltung byed* Tib.

227 *sha drag ldan* Tib. The Tib combines Piśita and Raudra into one, translating it as "one with fierce flesh."

228 *gseng phrom* Tib.

229 *'chi ltas min* Tib.

230 *sems par byed pa* Tib.

231 *Om*. Tib. The Tib. omits the second and third line in this section.

232 *nab so* Tib.

233 *gre dang / dbo dang /* Tib.

234 *chu stod dang / chu smad dang /* Tib.

235 *khrums stod dang / khrums smad dang /* Tib.

236 TMK has Punarbhavā for Punarnavā.

237 Both Tib. and TMK have Lokanātha for Lokamātā.

238 *chang ldan* Tib.

239 *rgya byed* Tib.

240 *Om*. Tib.

241 *mi'u thung* Tib. *Vāmana.

242 *g.yung drung rgyal* D. *svastijita.

243 *Om*. Tib.

244 *Om*. Tib.

245 TMK combines Mokṣa and Bodhi into Mokṣabodhi.

246 *dmyal ba'i rig pa 'dzin pa dang* / Tib. The Tibetan reflects a combination of the Skt. names Naraka and Vidyādhara.

247 *phyogs kyi glang po* Tib., TMK.

248 *rnal 'byor 'gro dang / rab tu gnas dang* / Tib. TMK is missing *yoga[ga]* (*rnal 'byor 'gro*).

249 *bzang po ma* Tib.

250 *Om*. Tib.

251 *'jigs byed ma* Tib.

252 *Om*. Tib.

253 *phyogs mtshams ma* Tib.

254 *stug ma* D.; *sdug ma* J, C.

255 *du ba la gnas ma* Tib.

256 *Om*. Tib.

257 "Adorned with miraculous displays" is missing from the Tibetan. This reading seems plausible, as it avoids the repetition found in the Skt. of the phrase *vyūhālaṅkāraṃ*.

258 *khro bo chen po'i gzugs kyis* Tib.

259 *gzhan gyi sngags rjes su spyod pa med pa nyid dang* / D. The Tibetan translates as, "not following the mantra practices of others."

260 The actual number in this list seems to be not six but eight. Some of the items could perhaps be combined together to get the correct number, for example numbers 1 and 2, and 6 and 7. The Tib. has seven items on the list by combining numbers 5 and 6 into one. TMK lists only four items.

261 *dus dang / phyogs dang / nges par sdom pa dang / bzlas pa dang / sbyin sreg dang / mi smra ba dang / dka' thub la gzhol ba nyid dang / rtogs pa dang blo dang dran pa dang / shes rab dang / bstan pa la gsnyen pa nyid dang* / D; *brtan pa la gsnyen pa nyid dang* / K_Y, J, K, N, C. The translation of this "quality" is based on the interpretation found in TMK. The Tibetan splits this "quality" into two. The reading from D, with the last "quality" (*brtan pa la bsnyen nyid dag*) taken from the variants in K_Y, J, K, N, and C translates as, "complete reliance on the time, place, ritual injunctions, mantra recitation, offering of oblations, vows of silence, and the practice of austerities" and "applying oneself toward the stabilization of

realization, intellect, mindfulness, and wisdom." In the Skt. this item is rendered in the form of a long compound that can be interpreted in many different ways.

262 The Skt. *svatantra* can mean "one's lineage/school/tradition," but it can also mean "sovereign/independent" or be translated adverbially as "of one's own free will." It is not clear which of these applies here.

263 *rakṣaṇasādhana om*. Tib., TMK.

264 *pāramitā om*. Tib.

265 Again, the numbers do not tally. We have nine items on the list instead of the expected seven. Possibly numbers 8 and 9 were originally a single item as they are logically connected, and the same could also be true for other pairs of numbers. The Tibetan falls even further away from the mark, with ten items listed.

266 *chos brgyad dang ldan na rig pa dang sngags kyi spyod pa'i don 'grub cing lam du 'gro bar 'gyur te/* Tib. "There are eight qualities they possess that accomplish the goal of vidyā and mantra practice and bring progress on the path."

267 *mthong ba dang ma mthong ba'i 'bras bu dag la blta ba dang sems par 'dod pa nyid dang /* Tib. The Tibetan and TMK combine the first two items into one, rendering them as "the desire to observe and imagine both visible and invisible karmic results."

268 *byang chub sems dpa'i 'bras bu dang bcas pa'i rdzu 'phrul dang rnam par 'phrul pa nyid la the tshom med cing dang ba nyid dang /* D. The Tibetan following D translates as, "not doubting and having clarity regarding the magical abilities and powers that accompany the result of being a bodhisattva."

269 *phyin ci ma log pa'i sngags gzung ba dang bla ma la gus pa nyid dang /* D. The Tibetan following D translates as, "devotion to a guru who maintains an authentic mantra practice." TMK seems to treat this as two items and translates as, "upholding the true mantras and respecting the gurus."

270 *sangs rgyas dang byang chub sems dpa' nyid kyi sngags dang / rgyud dang spyod pa bstan pa mi slu ba bzung zhing /* D. The Tibetan and TMK combine the last two items into one, and also seem to reflect a slightly different reading of the Sanskrit that translates as, "upholding the mantras, tantras, conduct, and the undeceiving teachings of the buddhas and bodhisattvas."

271 *sangs rgyas kyi zhing* Tib. In place of "places for gaining accomplishment," the Tibetan has "buddhafields." TMK supports the Skt.

272 The number is again different from the expected, which is largely due to corruptions and the resulting ambiguities as to how to separate individual items.

273 *sems dpa' chen po* Tib.

274 *rig pa'i rgyal po* Tib.

275 *Om*. Tib.

276 *chu la mi nub par 'gro ba* Tib. The Tibetan translates as "not drowning."

277 *khro bo'i rgyal po'i sngags smras pa de gang zhe na* Tib. The Tibetan translates as, "One pronounces the mantra of the Lord of Wrath as follows."

278 Skt.: *namaḥ samantabuddhānām / oṁ ra ra smara apratihataśāsana kumārarūpadhāriṇa hūṁ hūṁ phaṭ phaṭ svāhā //.*

279 Skt.: *oṁ vākye da namaḥ*.

280 Skt.: *vākye hūṁ*.

281 *maM* Tib.

282 *sarvabuddhānaṃ hṛdayaṃ om*. Tib.

283 *gzhan yang phyag rgya thams cad kyi snying po dpa' bo chen po zhes bya ba yi ge brgyas yod de* Tib. The Tibetan translates as, "There is another eight-syllable mantra called, The Great Hero that is the Heart Mantra for all Mudrās."

284 *srid pa gsum gyi chos nye bar gcod par byed pa* Tib.

285 *Om*. Tib.

286 *byang chub sems dpa' 'jam dpal gzhon nur gyur pa nyid bzhin du nye bar gnas pa* Tib. This line, which appears only in the Tibetan, translates as "It is as if the bodhisattva Mañjuśrī, the divine youth, himself is present."

287 *mchog tu gsang ba'i ngo bos* Tib.

288 *bI ra* Tib. The Tibetan transliteration of the Skt. here translates as "hero."

289 Skt.: *oṁ āḥ dhīra hūṁ khecaraḥ*.

290 *sangs rgyas nyid bzhin du rab tu nye bar gnas pa yin no* Tib. The Tibetan includes the Skt. term *pratyupasthitaṃ* from the next line here and translates as, "and it is as if the Buddha himself were present before you."

291 *e hye hi ku maA ra* Tib. The Tibetan transliteration of the Skt. pairs the second occurrence of the Skt. invocation *ehyehi* in this line with the vocative for the Skt. term kumāra and translates as "Approach, approach divine youth."

292 Skt.: *oṁ he he kumāra viśvarūpiṇe sarvabālabhāṣitaprabodhane / āyāhi bhagavann āyāhi / kumārakrīḍotpaladhāriṇe maṇḍalamadhye tiṣṭha tiṣṭha / samayam anusmara / apratihata-śāsana hūṁ / mā vilamba / kuru / phaṭ svāhā //.*

293 *'jig rten dang 'jig rten las 'das pa thams cad dang / sngags dang* Tib. The Tibetan treats *sarvalaukikalokottarāḥ* and *mantrāḥ* as two different referents and then continues the list *bhūtagaṇāḥ*, etc.

294 Skt.: *oṁ dhu dhura dhura dhūpavāsini dhūpārciṣi hūṁ tiṣṭha samayam anusmara svāhā //.*

295 *bzhugs par ′gyur* Tib.

296 *bya ba′i phyag rgya ′di nyid do* Tib. The translation "This is the mudrā of ritual activity" is based on the Tibetan. The Skt. translates as, "The mantras of summoning and this mudrā."

297 Skt.: *he he mahākāruṇika viśvarūpadhāriṇe arghaṃ pratīccha pratīcchāpaya samayam anusmara tiṣṭha tiṣṭha maṇḍalamadhye praveśaya praviśa sarvabhūtānukampaka gṛhṇa gṛhṇa hūṁ / ambaravicāriṇe svāhā //.*

298 "Take this perfume" is perhaps addressed not to Gandhā, but to the tathāgata that was just mentioned.

299 Skt.: *namaḥ sarvabuddhānāṃ namaḥ samantagandhāvabhāsaśriyāya tathāgatāya / tadyathā / gandhe gandhe gandhāḍhye gandhamanorame pratīccha pratīccheyaṃ gandhaṃ samatānucāriṇe svāhā //.*

300 Skt.: *namaḥ sarvabuddhānām apratihataśāsanānām / namaḥ saṃkusumitarājasya tathāgatasya / tadyathā / kusume kusume kusumāḍhye kusumapuravāsini kusumāvati svāhā //.*

301 Skt.: *namaḥ sarvabuddhabodhisattvānām apratihataśāsanānāṃ / tadyathā / he he bhagavan mahāsattva buddhāvalokita mā vilamba / idaṃ baliṃ gṛhṇāpaya gṛhṇa hūṁ hūṁ sarvaviśva ra ra ṭa ṭa phaṭ svāhā //.*

302 Skt.: *namaḥ sarvabuddhānām apratihataśāsanānāṃ sarvatamo′ndhakāravidhvaṃsināṃ / namaḥ samantajyotigandhāvabhāsaśriyāya tathāgatāya / tadyathā / he he bhagavan jyoti-raśmiśatasahasrapratimaṇḍitaśarīra vikurva vikurva / mahābodhisattvasamanta-jvāloddyotitamūrti khurda khurda / avalokaya avalokaya sarvasattvānāṃ svāhā //.*

303 Skt.: *namaḥ samantabuddhānām apratihataśāsanānām / tadyathā / jvala jvala jvālaya jvālaya / huṁ / vibodhaka harikṛṣṇapiṅgala svāhā //.*

304 In the Tib., the passage from "The mudrā" to "Dhīmat" is rendered in verse. "Dhīmat" is an epithet of Mañjuśrī.

305 *khyod bu ′jig rten rnams grags pa′i/* D.

306 *da ha da ha sarba badz+ra bi nA ya kaM* D. There seems to be some textual or redactional corruption here, as vajravināyakas are normally Buddhist deities. The Tibetan, however, confirms this reading.

307 Skt.: *namaḥ sarvabuddhabodhisattvānām apratihataśāsanānām / oṁ kara kara / kuru kuru mama kāryam / bhañja bhañja sarvavighnāṃ / daha daha sarvavajravināyakān / mūrdhaṭaka jīvitāntakara mahāvikṛtarūpiṇe paca paca sarvaduṣṭān / mahāgaṇapati jīvitāntakara bandha bandha sarvagrahān / ṣaṇmukha ṣaḍbhuja ṣaṭcaraṇa / rudram ānaya*

/ viṣṇum ānaya / brahmādyān devān ānaya / mā vilamba mā vilamba / rakṣa rakṣa / maṇḍalamadhye praveśaya / samayam anusmara / hūṁ hūṁ phaṭ phaṭ svāhā //.

308 *sngags pa chen po* Tib.

309 *nag po chen po* Tib.

310 Skt.: *oṁ hrīṁḥ jñīḥ vikṛtānana huṁ / sarvaśatrūn nāśaya stambhaya phaṭ phaṭ svāhā //.*

311 *gra thams cad zug gzer chen po dang / nad chen po dang nyin bzhi pa'i rims kyis* Tib.

312 It is unclear whether the loving kindness and compassion arise in the practitioner or the target. The Skt. grammar indicates that it is the practitioner rather than the target.

313 *rtag tu dga' ba med pa dang / byams pa med pa dang / snying rje'i sems thob par mi 'gyur te/ bzlas pa zin gyi bar du grol bar mi 'gyur zhing 'chi bar 'gyur ro/* Tib. The meaning and interpretation of this sentence is not very clear in the Skt. The Tibetan translates as, "They will not know happiness, they will not be loved, they will not have a compassionate thought; for as long as one recites it they will not attain liberation, and they will die."

314 *rtse gsum chen po* Tib. The Tibetan translates as "the great trident." The Skt. term *śūla* can mean "severe pain," and also "spear," suggesting a sharp, stabbing pain.

315 Skt.: *oṁ hrīṁḥ kālarūpa huṁ khaṁ svāhā //.*

316 Skt.: *jayaṃ jaya sujaya mahākāruṇika viśvarūpiṇe gaccha gaccha svabhavanaṃ sarva-buddhāṃś ca visarjaya saparivārān svabhavanaṃ cānupraveśaya / samayam anusmara / sarvārthāś ca me siddhyantu mantrapadāḥ / manorathaṃ ca me paripūraya svāhā //.*

317 It seems strange that a seat should be provided at the time of dismissing, unless, perhaps, the seat is meant to be a vehicle to ride on.

318 *'jig rten dang 'jig rten las 'das pa thams cad kyi dkyil 'khor dang sngags dang sngags grub pa dag dang / dam tshig dang/ bzlas pa dang / dus dang nges par sdom pa dag la yang sbyar bar bya'o/* D. The meaning of this sentence is unclear in the Skt. The Tibetan reflects a different syntax and translates as, "It can be used for all mundane and supramundane maṇḍalas, mantras, mantra accomplishments, samayas, mantra recitations, times, and vows."

319 It is unclear if these rites are meant to exorcise demons, or cause demonic possession, or both.

320 *laM ni* D.

321 *oM Sh+Tai Sh+Tai swA hA* D; *oM Sh+Trai Sh+Trai swA hA* N.

322 *thams cad bzugs can* Tib.

323 Skt.: *oṁ varade svāhā //.*

324 *oM b+hu ru swA hA* D; *oM b+hU ri swA hA* K_Y, K; *oM b+hu ri swA hA* N.

325 *phug ron* Tib.

326 Skt.: *oṁ vilokini svāhā //.*

327 Skt.: *oṁ viśve viśvasambhave viśvarūpiṇi kaha kaha āviśāviśa / samayam anusmara / ru ru tiṣṭha svāhā //.*

328 *Om*. Tib.

329 Skt.: *oṁ śvete śrīvapuḥ svāhā //.*

330 Skt.: *oṁ khi khiri khi riri bhaṅguri sarvaśatruṃ stambhaya jambhaya mohaya vaśam ānaya svāhā //.*

331 *gdong gsum* Tib. The Tibetan translates as "three faces."

332 Skt.: *oṁ śrīḥ //.*

333 Skt.: *oṁ ajite kumārarūpiṇi ehi āgaccha. mama kāryaṃ kuru svāhā //.*

334 Skt.: *oṁ jaye svāhā / vijaye svāhā / ajite svāhā / aparājite svāhā //.*

335 It is not clear which of the fist mudrās the text is referring to. There is a mudrā called *fist* described in chapter 36, and another one in chapter 45. Neither of these chapters is included in the translation here.

336 The iconography of the deity described in this mantra indicates that it is Kārttikeya, this name being used further down, where he is also, on one occasion, equated with Mañjuśrī.

337 Skt.: *oṁ kumāra mahākumāra krīḍa krīḍa / ṣaṇmukha bodhisattvānujñāta mayūrāsana saṅghodyatapāṇi raktāṅga raktagandhānulepanapriya kha kha khāhi khāhi khāhi huṁ / nṛtya nṛtya / raktāpuṣpārcitamūrti samayam anusmara / bhrama bhrama bhrāmaya bhrāmaya bhrāmaya / lahu lahu mā vilamba / sarvakāryāṇi me kuru kuru / vicitrarūpa-dhāriṇe tiṣṭha tiṣṭha huṁ / sarvabuddhānujñāta svāhā //.*

338 It is not clear where exactly the direct speech by Mañjuśrī resumes. It may resume here.

339 *gzhon nu'i sems su mtha dag ni / bsdus nas yongs su bzhad par bya* Tib. The first two lines of the Tibetan verse differ markedly from the extant Skt. and translate as, "In short, everything is explained to be / The mind of the youthful one."

340 Skt.: *oṁ vikṛtagraha huṁ phaṭ svāhā //.*

341 *skrag par byed pa dang /* Tib. The Tibetan adds this phrase, which translates as, "make it panic."

342 Skt.: *oṁ brahma subrahma brahmavarcase śāntiṃ kuru svāhā //.*

343 Skt.: *oṁ garuḍavāhana cakrapāṇi caturbhuja huṁ huṁ samayam anusmara / bodhisattva ājñāpayati svāhā //.*

344 *zhi ba'i don ni myur byed yin/* Tib. The Tibetan translates as, "He will promptly accomplish peaceful aims."

345 *'byung po rnams ni rnam 'jig cing / /khyab 'jug gzugs kyi lus can yin/* Tib. The precise meaning of this line is unclear in both the Skt. The Tibetan translates as, "He frightens off all spirits and / Takes the embodied form of Viṣṇu."

346 Skt.: *oṁ mahāmaheśvara bhūtādhipati vṛṣadhvaja pralambajaṭāmakuṭadhāriṇe sita-bhasmadhūsaritamūrti huṁ phaṭ phaṭ / bodhisattva ājñāpayati svāhā //.*

347 *mdung rtse gsum* Tib.

348 Skt., *oṁ śakuna mahāśakuna padmavitatapakṣa sarvapannaganāśaka kha kha khāhi khāhi / samayam anusmara huṁ / tiṣṭha / bodhisattva ājñāpayati svāhā //.*

349 It is not clear if this is a mudrā called the *great*, or perhaps the "great *five-crested* mudrā" that can also be called, as the text specifies later, the "great mudrā."

350 There is a play on words in the Skt., as the name of this garuḍa, Vainateya, is derived from the word which means "to guide" (*vi* + *nī*). This play on words is lost in the Tibetan translation, which uses the common translation for *garuḍa*, *nam mkha' lding*.

351 *nga yis chos ga rab 'byam pa dang / mdo dag kyang ni bstan pa yin/* D. The Tibetan following D translates as, "I have taught these in the extensive manuals / As well as in the sūtras."

352 *srung ba* Tib.

353 *bshad* Tib.

354 Those "of the ten powers" are the buddhas.

355 *sarvasattvāḥ om*. Tib.

356 *'phags pa'i dkyil 'khor bzang po de grub pa'i gnas skabs la gnas pa 'jam dpal gzhon nur gyur pas gzigs nas* Tib. In the Tibetan, Mañjuśrī is the subject who beholds the gathered assembly. The Tibetan translates as, "After being surveyed by Mañjuśrī, the divine youth, who was present on the occasion for practicing this noble, excellent maṇḍala." The word "samaya" seems to be translated as "occasion."

357 *samayam om*. Tib.

358 *samayaḥ om*. Tib.

359 *dkyil 'khor dam pa* Tib.

360 *dkyil 'khor* Tib.

361 *mi rnam kyi dkyil 'khor bstan par bya ste / de bzhin gshegs pa rnams yongs su mya ngan las 'das na'ang / sems can rnams gang du yang dag par zhugs na / 'jig rten dang 'jig rten*

las 'das pa'i sngags thams cad 'grub par 'gyur ro/ D. The Tibetan differs significantly from the Sanskrit and translates as, "I will teach a maṇḍala suitable for humans. Even though the tathāgatas are liberated, it is that [maṇḍala] wherein beings enter and become accomplished in all worldly and transcendent mantras."

362 *mgon po* Tib.

363 *sa steng khyod kyi dkyil 'khor byed/* Tib. The word "created" (*byed*) was supplied from the Tibetan.

364 *sngags la dad pa med par ni/* Tib.

365 This line is omitted in the Tib.

366 *ma rungs dam tshig mi bstan to/* Tib. Immediately following this line the Tibetan includes a line not present in the Skt. that translates as, "Thus the samaya should not be taught to those who are unsuitable."

367 *rab 'byam* D.

368 *mi rnams smos kyang ci zhig dgos/* Tib.

369 It is not clear whether the subject here is the hypothetical practitioner or the "maṇḍala master" mentioned in the next paragraph. Some actions in the maṇḍala procedure described here are clearly attributed to the master, and some, later on, to his assistant (*anusādhaka*) or other people. The text also mentions the master's helpers (*sahāyaka*) as recipients of protection ensuing from the performance of the ritual.

370 *rgya mtsho'i ngogs dang nye ba'i gring khyer chen po'i byang shar phyogs du* D. Here the Tibetan translators seem to have read or interpreted a slightly different syntax than is apparent in the Skt. The Tibetan translates as, "or to the northeast of a city that lies close to the shore of the sea."

371 Tib. omits this reference to the measurements of the ritual ground.

372 *Om*. Tib.

373 The five products of the cow are cow dung, urine, milk, curd, and ghee.

374 The word "safeguards" (*srung*) has been supplied from D.

375 It is not completely clear whether this should be one of the three types of maṇḍala described earlier, or a maṇḍala that is a combination of all three. However, the context further on seems to indicate that we are dealing here with the latter.

376 As above, Lord of Wrath is Yamāntaka, here equated with his mantra.

377 *de bzhin du dbus kyi gnas su nang du yang zung bzhir bya'o* / Tib. The Skt. suggests that one draws two concentric squares, one larger than the other, to delimit the

intermediate and inner parts of the maṇḍala. The Tibetan translates as, “In this way one should create a square within the central space.”

378 *rang gi rig pa rtsa ba'i sngags* Tib. The translation “the root mantra of his own vidyā” is based on the Tibetan, as the Skt. grammar is unclear.

379 The details and sequence of this procedure are unclear. The Skt. seems to say that he sits on a bundle of kuśa grass, but the context would rather suggest that he takes this bundle and surrounds the maṇḍala with the grass.

380 *ku shas* Tib. The phrase “with kuśa grass” has been supplied from the Tibetan.

381 The last sentence hardly makes any sense; however, the reading *gār* (accusative plural of *go* (“cow”)) is corroborated by the Tibetan *ba rnams*.

382 Possibly the six-syllable heart mantra of Mañjuśrī (*oṁ vākye da namaḥ*) is meant.

383 The translation follows the Tibetan here because the Skt. grammar is unclear and could be corrupt. The Skt. grammar suggests that the powder is incanted twice, first with the “six-syllable mantra” (whichever one is meant), and then with the heart mantra (again, without specifying which heart mantra).

384 “In the four quarters” possibly suggests that each group of the fourfold assembly has its own quarter.

385 “In order to listen to the Dharma” *om*. Tib.

386 *zangs* Tib. The Tibetan adds “copper” (*zangs*) to this list of materials.

387 The maṇḍala is not exactly “drawn,” but rather traced on the ground with lines of colored powders.

388 “One which has awakening as its goal and invariably leads to such,” *om*. Tib.

389 *nyung zhing dkyil bsdud dkyil 'khor ni //mdor bsdus nas ni bstan pa yin* D. The Tibetan reflects the Sanskrit **alpa* (“minor”) in place of *kalpa* (“ritual”).

390 This passage, versified in Skt., is rendered as prose in the Tibetan.

391 The word “seal” (verb) is being used, as the word *mudrā* itself means “seal” (noun).

392 *'khor bar pad+ma'i ze ba 'dra ba/* Tib. The translation of the last clause (“its rim . . . ”) was informed by the Tibetan where *puṣkara* seems to be translated as “anther.”

393 *mtho gang tsam* Tib. The Tibetan *mtho gang tsam* refers to the length from the tip of the index finger to the tip of the thumb.

394 *me lha* Tib. “The fire deity” has been supplied from the Tibetan.

395 In place of “the root mantra or the six-syllable heart mantra,” the Tibetan has “the six-syllable root mantra or the heart mantra.”

396 *rtsa ba'i sngags 'bru drug pa'am snying pos* Tib. The Tibetan translates as, "root mantra or the single-syllable heart mantra."

397 *bdag nyid dang ri mo mkhan yang rtse gcig par byas nas sbyin sreg byed du gzhug go/* Tib. In the Tibetan the maṇḍala master and the skilled painters "one-pointedly perform ritual oblations."

398 *sngar bstan pa'i bdug pas bdugs nas* Tib. The Tibetan does not mention any mantra and instead translates as, "make an incense offering as described above."

399 *Om*. Tib.

400 *tshon gyi phye ma blangs nas sku'i gzugs kyis bcad pa la/ ri mo mkhan gyis yongs su rdzogs par bya'o/* D. The Tibetan for this passage translates as, "He should pick up the colored powders, outline the image, and have the painters complete it."

401 One probably places the seeds in a bowl and covers them with another bowl. The phrase used here, *śarāvasampuṭa* ("the space between [two] bowls"), seems to be used interchangeably with *śarāvadvaya* ("two bowls"), or *śarāvadvayena sampuṭī-kṛtya* ("enclosing [it] with two bowls").

402 *khros pas yungs kar kham phor nas phyung la chang par bcangs te lan bdun spyin sreg byas pa* D. The Tibetan adds an additional detail that translates as, "[he] should wrathfully take the mustard seed from the earthen vessel, place it in alcohol, and perform seven oblations."

403 *lan lnga chang pa nas sbyin sreg byas* Tib. Here again the Tibetan adds that this is an oblation of alcohol.

404 *bgegs tha mal pa* Tib. The Tibetan calls them "ordinary obstacle makers."

405 *ston ka'i 'dam bu* Tib. The Tibetan variant for the Skt. *śaratkāṇḍa* translates as, "autumn reeds."

406 *gser gyi cod pan* Tib. The Tibetan translates as, "golden crest."

407 *Om*. Tib.

408 *Om*. Tib.

409 This detail is obscure.

410 *gtsug tor gyi rgyal mo* Tib. "Uṣṇīṣarājñī" is confirmed by the Tibetan. The Skt. translates as, "Uṣṇīṣarājā," which seems to be a feminine BHS derivation from *uṣṇīṣarāja*. A derivation of this kind is attested also in the *Amoghapāśakalparāja*, where we have the form *krodharājā* (feminine), derived from *krodharāja* (masculine). The feminine form is required by the context and is made plausible by 35.215, where the female form *uṣṇīṣā* ("uṣṇīṣa [queen/goddess]") is used as an epithet for Locanā and other goddesses.

411 *nor bzang dang* / Tib. The Tibetan here seems to be translating *Maṇibhadra, which could simply be a translation choice, as *maṇibhadra* is close in meaning to *sudhana*.

412 *blo bzang po* Tib. The Tibetan reflects the Sanskrit **Sumati*.

413 "Passed down by the tradition" *om*. Tib.

414 *de bzhin du lho phyogs su bcom ldan 'das shAkya thub pa dang rang sangs rgyas gnyis ni/ ri spos kyi ngad ldang ba la bzhugs pa bri bar bya'o/* Tib. The Tibetan translates as, "Blessed Śākyamuni and two pratekabuddhas should also be depicted in the southern quarter seated on Gandhamādana mountain." This is likely a misreading of the Skt. source for the Tibetan translation.

415 *bzla ba* Tib. In place of "forms" (*rūpa*), the Tibetan reflects the reading "recitations" (*japa*) found in one of the two Skt. manuscripts.

416 Depending on which manuscript is followed, this invocation could also be translated as, "Whatever hosts of vidyā beings are known to [belong] in this [area of the maṇḍala], may they all be gathered here."

417 *bcom ldan 'das yum mA ma kI* Tib.

418 "Image" *om*. Tib.

419 Usually known as Cakravartin, here he is called Cakravartyuṣṇīṣa for the sake of consistency with the other names ending in -uṣṇīṣa in this list.

420 *ral pa'i cod pan 'chang ba* Tib. The Tibetan interprets the compound *jaṭāmakuṭadhārī* not as "wearing a diadem on his topknotted hair," but as "wearing a crown of matted hair," which is also grammatically possible in the Skt.

421 The five locks of hair are a distinguishing feature of Mañjuśrī.

422 This refers to the lotus on which Mañjuśrī sits.

423 Four of the colors are probably assigned to the four directions respectively, with the fifth shining in the center.

424 It is not clear what an "earth vajra" (*bhūvajra*) is.

425 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the *lotus* mudrā (*padmamudrā*).

426 *dkyil 'khor kun nas sgo bri bar bya'o/ /sgo dag ni rgyab kyis lta na dang / 'jug na ni mdun gyis blta bar bya'o/* Tib. The Tibetan translates as, "Depict gates on each side of the maṇḍala. Depict the gates as if viewed from behind but / Depict the gate at the entrance as if viewed from the front."

427 The Skt. translates literally as, "slightly broken." The meaning is not clear.

428 *de bzhin du mthar gyis gnod sbyin ma chen mo 'phrog ma yang bri'o/* Tib. The Tibetan omits the majority of detail that we get in this line in the Skt. and simply translates as, "Next in the sequence, draw the great yakṣiṇī Hārītī."

429 *dka' zlog ma kha dog* D. The Tibetan omits the specific color of Umā's complexion.

430 In this context, Viṣṇu should perhaps be taken to be one of the eight vasus, as he is regarded as the chief among them.

431 The text doesn't make it clear which deities in particular should be represented by their mudrās—possibly the ones from the previous list, starting from the grahas.

432 *slob dpon bdag nyid phyi rol du byung nas dkyil 'khor de la g.yas phyogs su bskor ba byas te/* D. The Tibetan adds this line that translates as, "Then the master, who is outside of the maṇḍala, gets up and circles the maṇḍala to the right."

433 This paragraph is very unclear both in the Skt. and Tibetan. It is not clear whether the Skt. *saṃkṣepatas*, translated here as "in short," means that the previous section about the three maṇḍalas is now being summed up (this is made implausible by the fact that the pantheon of deities described next differs somewhat in composition), or whether *saṃkṣepatas* is meant to introduce a shorter variant of the same maṇḍala rite (it doesn't really seem to be shorter), or perhaps two different maṇḍala rites are mixed together because of redactional confusion.

434 "To the right" *om*. Tib.

435 "To the left" *om*. Tib.

436 *'jam dpal gyi sgo gnyis pa'i sgo'i drung du ni smin drug gi bu* D. The Tibetan reduces the name Kārttikeya-Mañjuśrī to just Kārttikeya, and says that Kārttikeya stands "near the second gate, Mañjuśrī's gate."

437 The Tibetan locates Vibhīṣaṇa in the neem tree, though that association makes little sense, both in terms of the Skt. syntax and because it is yakṣas, rather than rākṣasas, that traditionally dwell in trees.

438 "Arranged in the proper order" *om*. Tib.

439 *g.yas dang g.yon gyi phyogs su* D. It is unclear whether this is meant to be from right to left, or perhaps alternating between right and left. The Tibetan translates as "to the left and the right," which suggests that each mudrā is painted on both sides of each gate.

440 *spyi blugs dang* / D.

441 All these symbols have their corresponding hand gestures; here, however, they are the symbols drawn in the maṇḍala.

442 While the maṇḍalas described so far were concentric, with each successive one extending beyond the preceding one and forming a new maṇḍala zone, this maṇḍala and the seven that follow seem to be depicted outside of the central series of concentric maṇḍalas.

443 *shar phyogs su ni dkyil 'khor gzhu'i dbyibs can byas te bzhag la kun nas 'bar ba'i pad+ma'i phyag rgyas mtshan pa'o/ /lho phyogs su ni dkyil 'khor zur gsum pa byas te kun nas 'bar ba'i lhung bzed kyis mtshan pa'o/* D. The Tibetan reverses the mudrās in these two directions and translates, "Draw a bow-shaped maṇḍala in the east that is marked with the symbol of a lotus radiating a blazing light. Draw a triangular-shaped maṇḍala in the south that is marked with a bowl radiating a blazing light."

444 *nub phyogs su ni dkyil 'khor kun nas zlum por byas te/* Tib. The Tibetan translates as "Draw a circular maṇḍala in the west," with no mention of it being "made entirely of light."

445 *lho nub mtshams su ni dkyil 'khor gzhu 'dra ba bya ste* Tib. The Tibetan translates as, "Draw a maṇḍala shaped like a bow in the southeast."

446 It is not clear what kind of kingship is meant.

447 *tshul khrims dang ldan pa'i dge slong dang dge slong ma dang /* D. The Tibetan associates the modifier "disciplined" (*śīlavantaḥ*, *tshul khrims dang ldan pa*) with the next group and translates as, "disciplined monks or nuns."

448 *ga pur dang gur gum dang li shi la wang ga'i dri zhim pos dri zhim par byas pa/* D. The Tibetan makes no reference to the mouth or face and translates as, "they should perfume themselves with the sweet fragrance of camphor, safron, and clove."

449 *dus mtshams las rgyal ba'i dkyil 'khor gyi phyi rol de nyid du ha cang yang mi nye ha cang mi ring bar gzhag par bya'o/* D. The line that translates as, "outside the maṇḍala Victorious over the Divisions of Time, not too far . . . " was reconstructed partially based on the Tibetan and remains very unclear.

450 *rgyab kyis phyogs pa ma yin pas* D. The Tibetan translates as "so that his back does not face them."

451 *chu legs par gtsang sbra byas pa dang / srog chags med pa* Tib. The Tibetan translates as, "with water that is exceedingly clean and free of living creatures."

452 This passage is rendered in prose in the Tibetan.

453 *de bas na sngar bshad pa'i cho gas spyan drang bar bya'o/* Tib. The entire passage from "Then" until "divine youth" is omitted in the Tibetan, which translates as "Then he should summon [the deities] using the previously described rite."

454 *'bras sA lu'i chan zho dang bcas pa dang sbrang rtsi dang ldan pa'i 'o thug khyad par can gyis nye bar sbyar ba'i mar la btsos pa'i snum khur gyi 'breng bu la sogs pa dang /*

kaN+Da la sogs pa'i bza' ba thams cad ni de bzhin gshegs pa rnams la dbul bar bya'o/. Some of the Skt. terms in this list of articles, such as *aśoka* ("free from sorrow," omitted in the translation here), are problematic. The Tibetan translates as, "He should offer all kinds of foods such as rice porridge with yogurt, braided cakes fried in butter that have been prepared with a special milk porridge containing honey and the like, as well as candied sugar and the like to the tathāgatas."

455 *mar gyis gang ba dang tsan+dana gyi thang chu sbrang rtsi'i snying po dang 'o mar btsos pa' bza' ba ni* Tib. The Tibetan translates as, "dishes that are filled with butter as well as sandalwood resin and concentrated honey cooked in milk."

456 "The gods" *om*. Tib.

457 The Skt. term *garbhoktāraka* in this list could not be identified. The Tibetan transliterates the term, which does not help to identify it.

458 *'phags pa dang 'phags pa ma yin pa'i lha thams cad la* Tib. The Tibetan translates as, "to all the noble and ordinary gods."

459 The Skt. translates as, "mantras," and the Tibetan translates as, "deities." Both seem doctrinally correct, as a deity is equated and identified with its mantra.

460 The Skt. translates as, "mantras," and the Tibetan translates as, "deities." A deity is normally equated and identified with its mantra.

461 Again, the Skt. translates as, "mantras," and the Tibetan translates as, "deities."

462 It is not clear which procedure this verse refers to.

463 *spyan ras gzigs la gang gsungs dang / /gang gsungs phyag na rdo rje la/ /rang rang gi ni sngags dag gis/ /sngags spyod don du bsgrub pa'o/ /cho ga gcig pu blta bya ste/ /rtag tu rjes su mthun par bya/* D. The Tibetan translation of this verse translates as, "One can accomplish the goal of mantra practice / That was taught for Avalokiteśvara / And that was taught for Vajrapāṇi / Using their respective mantras. / This ritual is considered unique, / So one should always follow it."

464 *gtsor mthun pa'i bya ba byas te* Tib. The Tibetan translates as, "performing the rite with the best." The Tibetan does not include an equivalent of the Skt. term for "food" (*nivedya*) and it appears to read the Skt. term "best" (**pramukha*) here in place of the extant Skt. *pradāna*.

465 *'byung po thams cad pa'i gtor ma rgya cher gtong bar bya'o/* Tib. "Extensive" is recovered from the Tibetan because of the Skt. lacunae.

466 It is not clear whether it is their own accomplishments, or those of ordinary beings.

467 *dge ba'i rtsa ba bla na med pa'i byang chub kyi snying po gnon par bya ba dang /* Tib. The Tibetan translates as "who possess the root of virtue and will ascend the seat of unsurpassed awakening."

468 It seems that the initiands spoken of here are not the same as the ones in the previous paragraph. It is also possible that the order of contents has been altered because of redactional corruptions.

469 "Wish to enter the maṇḍala" *om*. Tib.

470 Skt. *tantra*. It is unclear what kind of threads. *Tantra* basically means "warp," but if all the warp was pulled out, the cloth would disintegrate.

471 "Hairs removed" probably refers to the shearing off of the fine fibers from the surface of the cloth, which would have been the regular practice with handloomed cloth.

472 *rtsa ba'i sngags kyis lan gzum bzlas te/* Tib. The Tibetan translates as, "incanted with the root mantra three times."

473 *lo gsum gnas lo bcu drug pa'i bar* Tib. In the Tibetan this sequence is reversed. It states that the procedure should begin with those three years of age and conclude with those who are sixteen.

474 The five locks of hair worn at the forehead are a distinguishing feature of Mañjuśrī.

475 *gtsug phud gcog gis nye bar mdzes pa'am/ gtsug phud gsum gyis nye bar mdzes pa skra dang ldan pa/* D. The Tibetan translates as, "adorned with either a fivefold topknot of hair, a single topknot, or a threefold topknot."

476 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the *lotus* mudrā (*padmamudrā*).

477 *lhag ma ni spang bar bya'o/* Tib. The phrase "the remaining ones should be omitted" is a translation of the Skt. that has been emended based on the Tibetan. The Skt. variant, "should be served and discarded," doesn't seem to fit into the context of the passage. The Skt. *sevyā varjyā* was therefore emended to *śeṣā varjyā*.

478 "Bow their heads to the master" *om*. Tib.

479 The lacunae in the Skt. indicate that there should be another term or group of terms before the word "master."

480 *dkyil 'khor la blta zhing / dang por re zhig rig pa'i dbang bskur ba byin te phyag rgya chen po gtsug phud lnga 'ching du gzhug par bya'o/* D. Because of the lacunae in the Skt., this line has been supplied from the Tibetan.

481 One of the two bowls is used as the lid.

482 *dkyil 'khor gyi nang du* Tib. Because of the lacunae in the Skt., the phrase "inside the maṇḍala" has been supplied from the Tibetan.

483 It was earlier mentioned that this vase was placed in the second maṇḍala, i.e., "outside the [inner] maṇḍala."

484 He should presumably sprinkle upon him some of the contents of the jar, which include, as described before, precious substances, grains, and rice.

485 Both the Skt. and the Tibetan (which is missing the word "mantra") are ambiguous. It is not clear what mantra is being referred to as "the same." Possibly the mantra stored in the earthenware container.

486 *gal te de nyid yin na ni rim gyis 'bad pas 'grub par 'gyur ro/ /yang na ci ste gzhan na ni sngags bzlas pa kho nas 'grub par 'gyur ro/* Tib. The translation of the last two sentences follows TMK, which reflects a syntax different from the extant Skt. and probably makes more sense. The extant Skt., which is also supported by the Tibetan, translates as, "If it is the same mantra, they will succeed gradually, after applying effort. If it is another mantra, they will be successful after merely reciting it."

487 *sangs rgyas bcom ldan 'das thams cad kyis gnang zhing / sangs rgyas dang byang chub sems dpa' thams cad kyis 'jig rten las 'das pa thams cad kyi dam tshig dang / dkyil 'khor dang sngags dang phyag rgya thams cad sgrub pa la byin gyis brlabs par 'gyur zhing* Tib. The Tibetan translates as, "He will be authorized by all the blessed buddhas and empowered by all buddhas and bodhisattvas into the practices of the worldly and transcendent samayas, maṇḍalas, mantras, and mudrās."

488 The ācārya empowerment is an empowerment to the position of a spiritual master (*ācārya*).

489 *sangs rgyas dang byang chub sems dpa' rdzu 'phrul chen po dang ldan pa thams cad kyis 'jig rten dang 'jig rten las 'das pa thams cad kyi sngags rgyud dag 'don pa dang / dkyil 'khor bri ba dang ston pa dang phyag rgya dang spyod pa ston pa dang rang nyid spyod cing ston par khyod la rjes su gnang zhing brjod par bya ba yang tshe nyid la yin la/ phyi nas skye ba brgyud pa dag la ni sangs rgyas nyid thob par 'gyur ba yin no/* Tib. The Tibetan translates as, "All of the extremely powerful buddhas and bodhisattvas have now authorized you as a teacher who can recite the mantra systems of all mundane and supramundane deities, draw their maṇḍalas, display them, teach their mudrās and conduct, and perform them yourself. You shall attain buddhahood in this lifetime and throughout the succession of your future births."

490 This verse and the next are rendered in prose in the Tib.

491 *lha thams cad yid la byas* Tib. The Tibetan translates as "focus on all of the gods."

492 In the Skt., "yakṣas" is repeated for the second time at this location.

493 *me tog gtor te/ tsan+da na dang kur kum gyis bsangs la sngar bstan pa'i cho gas slar gshegs su gsol bar bya ste/ sems kyi thams cad btang ba yin no/* D. The Tibetan translates as, "Strew flowers over them, perform an incense offering of

sandalwood and saffron, dismiss them following the aforementioned procedure, and imagine that they have departed."

494 Since in this case it is listed as one of the three items, the "bali" could be a sacrificial cake similar to a Tibetan *gtor ma*.

495 These offerings are probably placed upon a float of cupped leaves and allowed to float downstream.

496 *sa phyogs de legs par byugs shing 'jam par byas te/ legs par phyag pa byas nas ba lang gi lci bas byug tu gzhug pa'am/* D. The Tibetan translates as, "He should sweep that patch of ground, smooth it over, clean it well, and smear it with cow dung."

497 *'o ma dang / 'bras chan* Tib. The Tibetan translates this as two items.

498 "Garland-like" *om*. Tib.

499 *oM dza* Tib.

500 *grogs po dag 'di ni 'byung po thams cad nyon cig /sngags 'di nyid ni yi ge gcig gi dkyil 'khor gnyis pa'i cho ga thams cad du dgos pa/* D. The Tibetan translates as, "My friends, all you beings, listen up! This single syllable mantra is required for all of the rituals related to its maṇḍala."

501 *dkyil 'khor gru bzhi mnyam pos nye bar mdzes pa/* Tib. The Tib. translates as "The maṇḍala should be adorned with four sides of equal length." The reference to a "triple maṇḍala" in the Skt. probably refers to a square maṇḍala with three concentric zones. Reference to this triple maṇḍala is omitted in the Tibetan.

502 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the *lotus* mudrā (*padmamudrā*).

503 It is not clear which door is meant (possibly the eastern, which is where one would start and finish drawing the symbols, drawing them in lines surrounding the maṇḍala). The Skt. grammar also allows for interpreting the location "outside the door base" as referring only to the "man of youthful appearance."

504 *stong rtsa brgyad* Tib. The Tibetan translates as, "one thousand and eight."

505 Because it is listed here as one of three items, this "bali" could be a sacrificial cake similar to a Tibetan *gtor ma*.

506 *yi ge gcig pa'i sngags kyis ci ltar 'dod par gtor ma dang lha bshos dang mar me dang bdug pa dang spyan drang ba dang gshegs su gsol ba rnams bya'o/* D. The Tibetan translates as, "One can use the one-syllable mantra for whatever one likes, such as offering bali, cakes, lamps, or incense and invoking and dismissing the deities."

507 *Om*. Tib.

508 *shing a mra* Tib. The Tibetan indicates this rite should take place near a mango tree.

509 Both the Skt. and Tibetan texts may have read the term "wife" along with "horses, or elephants" due to a lacuna in the text.

510 *chu 'dod pas* Tib. The Tibetan translates as, "one who desires water."

511 *yang srin pos zin pa la* Tib. The Tibetan translates as, "if he is possessed by rākṣasas again."

512 *tshangs pa'i srin pos* N, H; *tshangs pa'am srin pos* D.

513 *lan gsum* Tib. The Tibetan says that the water should be incanted three times.

514 It is not clear what "brahmins' land/place" (*brahmasthala*) is.

515 The "three diseases" could refer to diseases caused by any of the three humors.

516 It is not clear what kind of crossing is meant, possibly across a body of water, or a crevice, etc.

517 "That destroys rākṣasas" *om*. Tib.

518 *nad thams cad kyis thams cad du btab pa la ni ri'i rtse mor bri bar bya'o/* Tib. The Tibetan translates as, "Draw it on a mountaintop when beset on all sides by all manner of diseases."

519 *bram ze'i ldum ra* Tib. The reading "brahmin's garden," adopted here from the Tibetan, reflects the Sanskrit **brahmavāṭikāyām*. The extant Skt. *brahmapālikāyām* could be a corruption of this term.

520 "Midday" *om*. Tib.

521 In the Tibetan this line is included in the prose section and not in the verse.

522 This line of verse is omitted in the Tib.

523 *skyes pa'am yang na bud med kyang //thos nas the tshom med byas na/ ci 'dod rnam pa sna tshogs ni//thob 'gyur rtag tu phun sum tshogs/* Tib. The Tibetan translates as, "If a man or woman learns this / And performs it without doubt, / They will get whatever they want / And they will always prosper."

524 *Om*. Tib.

525 "It also brings complete omniscience" *om*. Tib.

526 *khyod kyi ras ris kyi cho ga rab 'byam sngags thams cad sgrub par byed pa la rab tu 'jug pa mthar gyis ngas bshad par bya'o/* D. The Tibetan translates as, "I will give a thorough introduction to the extensive ritual procedure for your painting that renders all mantras effective."

527 *dkyil 'khor gyis* Tib. The Tibetan omits the term master.

528 Skt.: *oṁ śodhaya śodhaya sarvavighnaghātaka mahākāruṇika kumārarūpadhāriṇe / vikurva vikurva / samayam anusmara / tiṣṭha tiṣṭha / huṁ huṁ phaṭ phaṭ svāhā //.*

529 *rigs ngan pa'i skyes gnas yongs su spangs pa/* Tib. The translation of this sentence is based on the Tibetan, as the Skt. seems corrupt. The latter seems to be saying, "Those from a womb [of a woman who is] too dark should not be avoided." The Tibetan, where the "dark womb" is interpreted as "low caste," seems to reflect the reading without the negative particle ("should be avoided," in place of "should not be avoided"). It is also possible that the Skt. could be describing the physical qualities of the girl's vulva (*yoni* can mean "vulva" as well as "origin").

530 *dbang po ma mtshang ba med pa* Tib. The Tibetan translates as, "Her faculties should be unimpaired."

531 *khug rna med cing sprin dang bral ba* Tib. The phrase "fog, and clouds" is taken from the Tibetan. This seems to be a translation of the Sanskrit **nirhāra* and **vadala* respectively.

532 It is not clear whether this is the "great *five-crested* mudrā" (cf. 35.6), or another mudrā.

533 *ras bal de dang bu mo de* Tib. The Tibetan indicates that the maṇḍala master should sprinkle both the girl and the cotton with the incanted water.

534 Tib. omits the reference to the four intermediate directions.

535 *tsan+dana dkar po dang gur gum dang ga pur gcig tu byas pa'i bdug pas bdug par bya ste/* D. The Tibetan translates as, "He should perform the incense offering with incense that contains a mixture of white sandalwood, saffron, and camphor."

536 *sgrub pa'i grogs mchog gi slob dpon gyis sbyin par bya'o/* Tib. The Tibetan translates as, "Or he should have the most advanced master who is his practice assistant offer it."

537 *bud med dang khye'u'am/ bu mo'am skyes pa rnams bcos ma'am bcos ma ma yin pa* Tib. The phrase "Women, boys, girls, and men—both real and imagined" has been supplied from the Tibetan, filling in the lacunae in the Skt.

538 *rgyal ba dang grub pa dang sbyin pa dang byin pa dang khyer cig ces pa dang / dpal dang 'bras bu dang / 'bras bu yod pa dang / cho ga dang brgya byin dang /* Tib. The Skt. of this passage is corrupt, and the Tibetan is also unclear.

539 Here this title refers to the person who performs the ritual.

540 "And that his present life will be short" *om*. Tib.

541 *shar ram byang phyogs su phyogs par bzhag la bdag nyid srung ba dang lha la dbul ba'i kha zas zas su sbyin no/* D. The Tibetan translates, "He should place her facing east or north, perform the protection rite on himself, and then offer her food that is fit to be offered to a deity."

542 *kar sha'i grangs* Tib. The Tibetan just has "sixteen karṣas," without any mention of palas.

543 The Tibetan translation starts rendering this material in verse here.

544 *de la rab ni bcu drug bya/* Tib. The line that translates as, "The best would be of sixteen units" has been supplied from the Tibetan.

545 *phran tshegs las la sgrub pa ni/ /gcig dang lnga ni tha ma'o/* Tib. The Tibetan translates, "For the performance of a minor rite, / It may be the smallest size of five or one units."

546 The details of the procedure described here are far from clear. It is not even clear whether the select numbers ranging from one to sixteen refer to the units of weight (karṣas or palas), or the number of strands in the thread.

547 The translation of this line is based on the Tibetan.

548 The translation of this line is based on the Tibetan.

549 *srog chags yan lag byung ba'am/* D; *srog chags yan lag min byung/* K_Y, K, N, H; The translation of this line follows the Tibetan where *prāṇya* (in the Skt. phrase *āprāṇyāṅga*) refers to a living being, but it remains problematic. In D, the phrase *āprāṇyāṅgasamutthaṃ* is interpreted in the affirmative and translates as, "derived from the bodies of living beings." The readings from K_Y, K, N, and H, try to account for the negative verb in Skt. and translate as, "derived from something that is not the body of a living being."

550 The Tib. indicates that the thread should be "infused" with the substances, not "censed" as attested in the Skt.

551 *yongs su bsgo/* Tib. The Tibetan indicates that the thread should be "saturated" with these substances.

552 *ma ni smad pa ma yin dang //'phye bo ma yin skra dkar spangs/* J, C; *ma ning smad pa ma yin dang //'phye bo ma yin skra dkar spangs/* D. The third and fourth pādas of this verse in J and C translate as, "His mother should not be reviled, / He should not be crippled, / And he should not have grey hair." The third and fourth pādas of this verse in D translate as, "He should not be a eunuch, be reviled / Or be crippled, and he should not have grey hair." The third pāda of the Skt. appears to be a dittography of the second pāda ("free from coughing and asthma").

553 Skt. 4.23ab *om*. Tib.

554 *kun gyis bkur ba'i mtshan nyid ldan/* Tib. The Tibetan translates as, "His qualities should be praised by all."

555 *grogs po* Tib. "His assistants" has been supplied from the Tibetan.

556 *grogs po rigs bzang rab bsngags shing/ /blo ldan bzo ni mkhas pa dang / /shin tu khyad par mchog gyur pa'i/ ras thag bzang la bskul bar bya/* D. The Tibetan translates as, "His assistants should be praiseworthy and of excellent caste, / Intelligent and skilled in weaving. / Request [them to weave] excellent cloth / That is of particularly high quality."

557 *zur bzhir* Tib. The Tibetan also notes that the cloth should have four corners.

558 *tha ma ni zheng du bde bar gshegs pa'i mtho gang chur ni khru brgyad kyi phyed do/* D. The Tibetan translates as, "The smallest should measure the span between the Sugata's thumb and index finger in width and be four cubits long." The ratio of length to width preserved in the Tibetan is highly unlikely, and the Skt. is unclear and possibly corrupt.

559 The "central region" refers here roughly to the area between the Himalayas and the Vindhya Mountains, including the Gangetic plain.

560 The last line of this verse is a bit of a mystery, as it doesn't seem to fit the context. The Tibetan, however, corroborates this reading, interpreting it as the period following the Buddha's parinirvāṇa.

561 *ras ris 'grub par gsungs pa yin/* Tib. The Tibetan translates as, "taught the accomplishment of the painting."

562 The translation of this verse is uncertain. Both the Skt. and the Tibetan are unclear.

563 *de la sngags ni gzhug par bya/* Tib. The reading "mantra" is taken from the Tibetan. The Skt. has "tantra."

564 *dpa' bo chen po 'jam dpal gyis/ /sngags kyi bzlas pa gsungs pa dang / /'das pa'i sangs rgyas mang po dang / /ngas kyang da ltar gzungs pa yin/* Tib. The Tibetan translates as, "Now I too have taught / The mantra recitation that was taught / By the great hero Mañjuśrī / And by many past buddhas."

565 *de nas grub pa pos bzo bo legs par bslab pa'i ri mo mkhan nam/* D. The Tibetan translates as, "Only a skilled painter well trained in his craft by the practitioner."

566 *de nyid kyi sngags kyis lan brgya rtsa brgyad 'khor dang bcas pa la yang bzla ste/* D. The Tibetan translates as, "incant them with the very same mantra, and its associated [mantras], one hundred and eight times."

567 *kha dog pad+ma'i ge sar bzhin du* Tib. The Tibetan translates as, "His color is either tawny like the color of lotus filaments."

568 The interpretation of this mark is uncertain, as such lines painted on the forehead indicate either a follower of Śiva (if the lines are horizontal), or of Viṣṇu (if they are vertical).

569 *'dam bu'i mdog 'dra ba* Tib. The Tibetan translates as, "autumn reed."

570 *lag pa g.yon na* Tib. The extant Skt. witness translates as, *cāmara*, or "a yak-tail whisk" here, but the Tibetan *lag pa g.yon na*, which reflects the Sanskrit **vāmahasta* ("[in] the left [hand]"), fits the context better.

571 It is uncertain whether the Skt. *calana / calanikā* actually means "short trousers" (cf. Edgerton). In the Tibetan it is translated with etymological literalness as *g.yo ba* or "wavering."

572 The Skt. is very vague here, as it uses the term *ākāra*, which means "form/appearance," or sometimes "countenance." The Tibetan understands this term to refer here to Vajrapāṇi's apparel.

573 *cha byad zhi ba'i bdag nyid* Tib. The Tibetan translates as, "with a peaceful appearance."

574 *brag gi tshogs kyis shin tu nye bar mdzes par byas pa/* Tib. The "king of mountains" is Mount Sumeru. The Tibetan translates as, "adorned with a mountain range."

575 *rin po che'i ut+pa las* Tib. The Tibetan translates as, "lotuses made of precious stones," reflecting the Skt. compound *ratnotpala°*.

576 The Tib. omits everything from "richly bestrewn with flowers" to "sparkling with the colors of precious jewels."

577 *pad+ma'i gtsug gtor* Tib. The Tibetan identifies this tathāgata as *Padmoṣṇīṣa.

578 *sdug bsngal thams cad zhi bar byed pa'i spyan gyi rgyal po* Tib. The Tibetan reflects the Skt. Sarvaduḥkhapraśamanaṃ *Locendraṃ.

579 *rang sangs rgyas thams cad kyi 'og du* Tib. The Tibetan reading, "beneath," has been adopted here. The Skt. translates as, "above." Possibly there is some mix-up, as the maṇḍala becomes asymmetrical at this point—an extra row of figures is now being added to the right of Śākyamuni.

580 *dman pa* Tib. The variant for thie pratyekabuddha's name in the Tibetan may reflect the Sanskrit *Mandana.

581 *dkar po'i tog* Tib. The Tibetan reads Sita and Ketu as one figure, *Sitaketu, which introduces an error in the Tibetan, where we find only seven names in the list of eight pratyekabuddhas.

582 *gzhu* Tib. The Tibetan translates as "bow."

583 So called because of a wolf's great appetite; here it implies a bulging belly.

584 *kha spu ser ba sen mo ring ba mig dmar ba/* Tib. The Tibetan translates as, "He has a yellow beard, long nails, and red eyes," or perhaps, "He has a beard, long yellow nails, and red eyes." The Tibetan omits the phrase "prominent fangs."

585 I.e., Mount Sumeru.

586 The Skt. has the word "tathāgata" after "described," which doesn't make sense.

587 *ri de yang 'phags pa spyan ras gzigs dbang phyug gi 'og tu bri'o/* Tib. "Below the noble Avalokiteśvara" has been supplied from the Tibetan. The Skt. has "the noble Avalokiteśvara should be," which seems to be a corruption.

588 *ri de yang shin tu mtho ba rin po che pad+ma rA ga'i them skas 'dra ba/ bai DUr+ya'i rang bzhin rtse mo myu gu 'dra ba bri bar bya'o/* D. The Tibetan translates as, "This lofty mountain should be drawn like a staircase of precious ruby with a summit made of beryl that resembles a sprout."

589 *ha cang yang mi sbom ha cang yang mi rgan/* Tib. The The Tibetan translates as, "She is neither too fat nor too old."

590 *cung zad lta zhing 'dug pa/* Tib. This translation follows the Tibetan. The Skt. suggests "away from."

591 *'jam pa'i dbyangs can 'od chen ni/ /gzhon nu'ang lha mo 'di la dgyes/ /bgegs rnams thams cad bsal ba'i phyir/ /sgrub pa pos kyang yang dag bkur/* Tib. The Tibetan translates as, "The great splendorous Mañjughoṣa, / The divine youth, delights this goddess. / The practitioner should venerate her / In order to dispel all obstacles."

592 The Skt. of this half-stanza could also be translated as, "The queen of men should be installed on the canvas / For the sake of protection and prosperity."

593 His mountain, described a few paragraphs above, is situated below the lotus seat of Śākyamuni and at the feet of Mañjuśrī.

594 *'khyil ba che* Tib. The Tibetan translates as, "very crooked."

595 *mi bzad khro bo'i ngang tshul can/ /sngags kyi lha dag 'gugs par byed/* Tib. The Tibetan translates as "Violent and with a wrathful disposition, / He summons all of the mantra beings."

596 "Is referred to as 'great lord' " *om*. Tib.

597 *der ni ras ris gzhag mi bya/* Tib. The Tibetan states that the painting should *not* be shown to the people described below.

598 *yid dag lus ni dag 'jug dang / /rjes su bzlas pa byed pa dang / /sngags rten nyid la rtag brtson pa'i/ /mi rnams grub 'dod smos ci dgos/* D. The translation of this verse follows the Tibetan. The Skt. seems to be repetitive and less sound: "What need to speak of those of pure conduct, / Whose nature is to follow pure conduct? / Those who strive for the mantra accomplishment continually / Will definitely gain the mantra accomplishment."

599 *bskal pa bye bar sangs rgyas la/ /mchod pa'i bsod nams gang yin pa/* Tib. The Tibetan translates as, "The merit one gains by making offerings / To the buddhas for millions of eons."

600 *shin tu bkrus pa* D. The phrase "Tightly woven, thoroughly clean" has been supplied from the Tibetan. The Skt. has in this position "keeping the vow well."

601 *kha tshar dang bcas pa dang /* Tib. The phrase "fringe tassels" in the Tibetan or "fringe" (*sadaśa*) in the Skt. probably refers to the threads extending beyond the rectangle of the woven cloth on each of the four sides.

602 *'jam pa'i dbyangs kyi ras ris ni/ /'bring po mthong bar mi byed pa'o/* Tib. The Tibetan translators appear to have read the BHS *paṭasyā darśanā* ("seeing the painting") as *paṭasyaadarśanā* ("not seeing the painting").

603 *myur du rtogs pa'ang 'grub pa ni/ /bzlas pas thob par byed pa yin/* Tib. The Tibetan translates as, "Realization and accomplishment / Are swiftly attained through recitation."

604 *bud med rnams kyang bu 'thob 'gyur/* Tib. The Tibetan translates as, "Women will have sons."

605 *skye ba gzhan du nges par ni/ /sangs rgyas nyid ni nges thob 'gyur/* Tib. The Tibetan indicates that buddhahood will be attained "in the next life."

606 *de bzhin mchod dang phyag 'tshal dang /* Tib. The Tibetan translates as, "Likewise through offering and venerating it." The Skt. of this pāda may be corrupt.

607 *rab tu gsang ba* K_Y, K, N, H; *rab tu gsungs pa* D. K_Y, K, N, and H agree with the Sanskrit *°rahasya*.

608 *khyod kyi* N, H; *khyod kyis* D; N and H indicate that the "cloth-painting procedure" pertains specifically to Mañjuśrī.

609 "Smallest" *om*. Tib.

610 *rin po che'i ri la gnas pa/* D. The Tibetan translates as, "Standing on a jewel mountain."

611 The Skt. *aravinda* suggests a pink or white variety of lotus.

612 *de'i 'og tu sgrub pa po* Tib. The Tibetan translates as, "The practitioner should be painted below that."

613 *ri'i stod kyi cha khang pa brtsegs pa 'dra ba bri bar bya'o/* D. The Tibetan translates as, "The upper portion of the mountain should be drawn to resemble a palace."

614 *ras ris kyi kho ra khor yug tu ri'i rnam pas yongs su 'khor ba bri bar bya'o/* D. The Tibetan translates as, "Depict the edge of the painting as surrounded by images of mountains."

615 The statement implies that similar gods were described before, but it is not clear where in the text.

616 The Skt. *kanyasa* can mean "smallest," but also "lesser/inferior." This term is used to describe *paṭa*, which can mean both "cloth/canvas" and "painting," so

either of the two translations of *kanyasa* is correct. To avoid switching between "smallest" and "lesser," the former translation has here been used throughout this chapter. The Tib. has *tha ma* ("lesser") throughout the chapter but *chung gu* ("smallest") in the colophon.

617 *bskal pa bye bar mi bzad las/ /ras ris mthong ba tsam gyis grol/* D. The Tibetan omits the phrase "whatever evil has been committed or caused to be committed" and translates as, "The terrible karma accumulated over a thousand eons / Will be relinquished merely upon seeing this painting."

618 *sangs rgyas bye ba stong phrag ni/ /mthong ba tsam gyis grol 'gyur te/ /ras ris mthong ba tsam gyis kyang / /de yi mod la grol bar 'gyur/* D. The Tibetan translates as, "Thousands of millions of buddhas / Have become liberated merely by seeing it." The Tibetan then inserts two lines that are not found in the extant Skt. that translate as, "The very moment one sees the painting/ One is instantly liberated." These two lines are followed by the text corresponding to Skt. 6.8c–f.

619 *phung po lhag ma dang bcas pa'i mya ngan las 'das pa'i grong khyer du 'gro bar byed pa/* Tib. The Tibetan translates as, "that takes [them] to the citadel of nirvāṇa in which the aggregates remain."

620 *byang chub sems dpa' rnams kyi rgyud nges par byang chub sgrub par byed pa/* Tib. The Tibetan translates as, "that continuously causes them to always accomplish the awakening of all bodhisattvas."

621 *bdag gi gsang sngags 'di* Tib. The Tibetan translates as, "This secret mantra of mine."

622 *de bzhin gshegs pa'i nyi ma'i rigs nub pa dang / sangs rgyas kyi zhing thams cad spangs pa dang / sangs rgyas dang byang chub sems dpa' thams cad dang / 'phags pa nyan thos dang rang sangs rgyas rnams kyis mun par gyur pa dang / snod kyi 'jig rten rnam par 'jig pa dang 'phags pa'i lam dang / rig pa thams cad dang sngags dang sman dang / nor bu rin po che med pa dang / skye bo dam pa rnams kyis 'jig rten na yongs su ma zin pa dang / sems can gyi khams thams cad 'byung bar 'gyur te/* D. In this passage the Tibetan establishes a different set of verb–subject correspondences than is given in the Skt. The Tibetan translates as, "when the sun of the line of tatāhagatas has set; when all the buddhafields have been abandoned; when all the buddhas and bodhisattvas and the noble śrāvakas and pratyekabuddhas have descended into darkness; when the vessel of the world has been broken; when the noble path, all vidyās, mantras, medicines, and precious gems are lost; and when one can no longer find holy people in the world and this comes to pass in all realms of beings."

623 *le lo can dang dran pa nyams pa dang /* Tib. The Tibetan translates as, "beings will be lazy, they will have poor memory."

624 The Skt. *khaṇḍaka* is rather problematic and suggests the translation "prone to cause destruction." Two different readings are available in the Tibetan translation. D translates as, *mi srun pa* ("malicious") while the K and K_Y read *mi srung ba* ("unprotected").

625 *log pa'i lta ba skye shing* Tib. The Tibetan translates as, "They will generate wrong views."

626 *mtshams med par gzhol zhing shin tu mi bzad pa'i yang shin tu mi bzad pa 'thob pa* D. The Tibetan in D translates as, "they will immediately fall into the lower realms and go from one unbearable state to the next unbearable state." There is no explicit mention of rejecting the Dharma teachings or of going specifically to the Avīci hell.

627 oM bAkye nyar+tha dza ya D. D transliterates the Sanskrit as *oṃ vakye 'rtha jaya*.

628 oM bAkye she sha swA D. D transliterates the Sanskrit as *oṃ vākyeśeśa svā*.

629 oM bAkye baM dza ya D. D transliterates the Sanskrit as *oṃ vākye vaṃ jaya*.

630 oM bAkye niS+The ya D. D transliterates the Sanskrit as *oṃ vākye niṣṭheya*.

631 oM bAkye daM namaH D. D transliterates the Sanskrit as *oṃ vākyedaṃ namaḥ*.

632 *dam tshig nyams pa dang dam tshig g.yos pa rnams kyi las thams cad byed pa* Tib. The translation "involve and activate the samaya" (Skt.: *samayagrastāḥ sampracalitāḥ*) is problematic. The Tibetan translates as, "They are effective for all activities for those whose samaya is corrupted or whose samaya is shaken."

633 *las kyi tshul dang bcas pa la yang dag par gzhol ba la/* Tib. The Tibetan for this line is far shorter than the Skt. and the translates as, "For those who possess a ritual method and have a particular aim in mind."

634 "In brief" *om*. Tib.

635 *grags pa chung ba* Tib. The Skt. *alpeśākhya* ("insignificant," "petty") is rendered as "of little renown" in the Tib.

636 *chos spyod pa chung ba* D. The Tibetan translates as, "weak in religious practice."

637 "Fringe" probably refers to the loose threads extending beyond the edges of the cloth that form a tasseled fringe, which could have been a regular feature of handloomed cloth.

638 "Free from hairs" probably refers to the shearing off of the fine fibers from the surface of the cloth, which would have been the regular practice with handloomed cloth.

639 It is not clear how these measurements relate to one another, for example whether this should be "two cubits or four cubits," or perhaps "two cubits by four cubits"; the translation of this entire paragraph is rather unreliable.

640 “Very white” *om*. Tib.

641 *zla ba yar ngo’i tshes bcwa lnga la* D. The Tibetan translates as, “On the fifteenth day of the bright lunar fortnight.”

642 Skt.: *oṁ he he bhagavan bahurūpadhara divyacakṣuṣe • avalokaya • avalokaya māṃ samayamanusmara kumārarūpadhāriṇe mahābodhisattva kiṃ cirāyasi / hūṁ hūṁ phaṭ phaṭ svāhā //.*

643 *ras mi dge ba yang ’grub par ’gyur ro/* Tib. In place of “swiftly” the Tibetan has *mi dge ba*, which translates as, “nonvirtuous.”

644 “On a night augured as favorable by the cries of auspicious birds, at midnight, one should have the painter do the painting. This should be done in a clean place, by a painter who is observing the ritual fast and burning an incense of camphor” *om*. Tib.

645 “First” *om*. Tib.

646 *g.yon pa seng ge’i gsan la bzhugs pa/* Tib. The words “his left” are absent from the Skt., but the Tibetan makes it clear that it is his left foot (*g.yon pa*) that rests on the lion seat (*seng ge’i gdan*).

647 “Charming appearance” *om*. Tib.

648 *de bzhin du ’phags pa kun tu bzang po pad+ma dkar po la gnas pa/ gnyi ga yang de ltar bri bar bya’o/* Tib. The Tibetan translates as, “Like Samantabhadra, he should be standing on a white lotus. This is how both are to be painted.”

649 “White” *om*. Tib.

650 *cha byad dang kha dog snga ma ci lta ba bzhin bri bar bya’o/* Tib. The Tibetan translates as, “their respective complexion and style of dress, as before.”

651 “Wearing garlands” *om*. Tib.

652 The three forms are those of Mañjuśrī, Samantabhadra, and Avalokiteśvara.

653 *ci ltar ’dod pa’i gzugs de bzhin du bri bar bya’o/* Tib. The Tibetan translates as, “Their figures can be drawn however one desires.”

654 *dbus su ’phags pa ’jam dpal g.yas du ’phags pa ’jig rten dbang phyug dang / kun du bzang po ci ltar ’dod par nges par bri bar bya’o/* Tib. The Tibetan translates as, “Noble Mañjuśrī should be painted in the middle with Noble Avalokiteśvara and Samantabhadra on either side, in the manner one desires.” There is no mention of “other [forms].”

655 “Mantra deities” *om*. Tib.

656 In the Tib., this passage is in prose, not verse.

657 In the Tib., this line is also in prose. The versified section begins with the next line of text.

658 *dad dang ldan pa'i mi dag la/ /sangs rgyas las ni 'grub 'gyur te/ /sngags rnams thams cad khyad par du/ /dad pa med la mi 'grub bo/* Tib. The Tibetan translates as, "Ritual activities directed toward the Buddhas will work / For those people who have faith, / But mantras in particular / Are not effective for those who lack faith." The translation of the last two lines is based on the Tibetan because there are lacunae in the Skt.

659 *gang yang 'jig rten lha dag dang / /de bzhin 'jig rten 'das pa dag /dad ldan kun la 'grub 'gyur te/ /sdig pa dag dang bral phyir ro/* Tib. The Tibetan translates as, "All of the worldly deities and / The Supramundane deities / Will be effective for all who have faith / Because they are free of misdeeds." The Skt. syntax is not clear.

660 *'jam dpal gzhon nu gang khyod kyis bstan pa'i sems can de dag gi phyir/ le'u'i cho ga rab 'byam 'di thabs sla bas 'grub par 'gyur ba ngas kyang bstan te/* D. The Tibetan translates as, "Mañjuśrī, I have taught the extensive chapter on the rite, a method that is easy to master, for the sake of those beings whom you foretold."

661 "I will speak for the benefit of all beings" *om*. Tib.

662 *bdag gi tshig gi nus pa gsal bar mdzad cing / sngags kyi spyod pa'i yon tan grub par mdzad pa ni legs so legs so* Tib. The Tibetan translates as, "Good! Good! Please clarify my potent words and bring about the accomplishment of the qualities of mantra practice."

663 The Tibetan adds "green" to the list of colors.

664 *rings pa'i tshul gyis* Tib. The phrase "in his beautiful form pleasing to beings" is omitted in the Tibetan. Instead it translates as, "swiftly."

665 "Blessed" *om*. Tib.

666 *bcom ldan 'das ni rgyu med pa dang / rkyen med par 'dzum pa mi mdzad de/* Tib. The Tibetan translates as, "A Blessed One does not smile without there being a reason and without there being a cause."

667 *tshig gi bye brag* Tib. In the Tibetan the Skt. *vādya* is understood to mean not "music" but "speech" (*tshig*).

668 I.e., the first one of the four paintings described above.

669 *pad+ma dkar po la tsaN+Dana dang gur gum gyis btags te/* D. This translation of the Skt. is informed by the Tibetan.

670 "According to one's means" *om*. Tib.

671 *sgrub pa pos gur gum dang / tsan+dana gyis btags pa'i tsan+dana dkar po'i me tog mchod yon dbul lo/* Tib. The Tibetan adds a line of text here that translates as, "The

practitioner presents a welcome offering of white sandalwood flowers combined with saffron and sandalwood."

672 *rings pa'i tshul gyis* Tib. The phrase "in a form pleasing to beings" is omitted in the Tibetan. The phrase that is used in the Tibetan translates as "swiftly."

673 "And take the painting [into his hands]" *om*. Tib.

674 *sgrub pa pos bris pa'i ras ris kyi mtha' ma'i phyogs nas 'jigs pa med pas ras ris gzung bar bya'o/ /de nas bzung ba tsam gyis 'phur te/* D. The Tibetan translates as, "Without fear, the practitioner should grasp the edge of the painting on which they are depicted and they will immediately take flight."

675 "Hundreds of thousands" *om*. Tib.

676 "Enjoying" *om*. Tib.

677 *byang chub sems dpa' gzhan lta smos kyang ci dgos/ 'jig rten dang 'jig rten las 'das pa'i sngags thams cad dang / bgegs thams cad kyang 'jig par byed de/* Tib. The Tibetan translates as, "Bodhisattvas, why say more? It can destroy all worldly and transcendent mantras and all obstacles."

678 Because of the double meaning of the word *akṣara*, this statement could also be translated as, "only this one is called *imperishable*."

679 *yi ge gcig gis don thams cad sgrub par byed pa/ bya ba thams cad byed pa/ sngags thams cad gcod par byed pa/ ma rungs pa'i las rnams kyi sdig pa thams cad rab tu 'jig par byed pa/* D. The Tibetan translates as, "This single syllable accomplishes every goal, carries out all ritual actions, nullifies all mantras, and removes all manner of sins related to the actions of wicked beings."

680 *oM n+thI* Tib.

681 *grogs po dag 'di nyid ni mchog tu gsang ba dam pa las thams cad byed pa/ yi ge gcig pa zhes bya ba rig pa'i rgyal po 'da' bar bya ba ma yin pa/ sems can kyis thub par dka' ba 'byung po thams cad kyi bkra shis pa/ sangs rgyas thams cad sgrub par byed pa/ sngags thams cad kyi mnga' bdag 'jig rten thams cad kyi dbang phyug* D. The Tibetan translation in D parses the passage differently and translates as, "Friends, this king of vidyās called One Syllable that is supremely secret and can be employed in all rites cannot be overpowered and is difficult for any being to acquire. It brings good fortune to all beings, accomplishes all buddhas, is the master of all mantras, and is the lord of all worlds." The equivalent of the phrase "All the lords of wealth" does not appear in the Tibetan.

682 The Skt. grammar of this clause could suggest a slightly different sense: "Whomever [the mantra] touches through [the agency of] the reciter."

683 *ka ra bI ra dkar po'i so shing la/ lan bdun bsngags te* Tib. The Tibetan translates as, "If one bites a tooth stick from the white oleander tree that has been incanted seven

times."

684 *skyes pa'i rtswa tsha tri ka* D. The Tibetan transliteration of the Skt. *chatrikā* appears to be classified as a type of grass and not a mushroom.

685 *rna ba'i nad la 'brug sgrogs pa las skyes pa'i rtswa tsha tri ka zhes bya ba/ glang po che'i rgyab tu reg par byas la/ rang gi lo ma'i nang du btums nas me chung ba la bsregs te shin tu 'jam par byas la/ rgyam tshwa'i phye ma chu dro 'jam tsam dang sprus te lan bdun bsngags pas rna ba bkang ba dang /* D. The Tibetan translates as, "If one has ear pain, take a type of grass called *chatrika* that grows after a thunderstorm and that has been in contact with an elephant's backside and wrap it in its own leaves. Then, cook it over a low fire until it is extremely soft. Stir in warm water that has been mixed with sea salt, incant it seven times, and fill the ear with it."

686 Unlike in other recipes in this part, there is no mention here, possibly due to textual omission, that the ingredients should be incanted with the mantra.

687 The Skt. *naṣṭaśalyaḥ puruṣaḥ* literally means "lost-splinter person." A "lost" splinter possibly means a splinter that is completely hidden in the flesh.

688 The Skt. adds at this point "in the roots," which doesn't seem to make sense in the context.

689 *ldan pa'i nad kyi tshad pas 'khru ba'am/ 'khru ba la* D. The Tibetan translates as, "In the case of dysentery or a feverish dysentery resulting from a disease of the two humors."

690 *rtsa ba* D.

691 *dang 'thungs* D. The Tibetan translation in D adds this phrase which translates as, "and drink it."

692 *lan gcig gam gnyis* Tib. The Tibetan translates as, "once or twice."

693 *mar bzang po* Tib. The Tibetan translates as, "pure ghee."

694 *lo gsum mam lo lnga'i bar du bu btsa' ba'i dus su khrag 'byung ba'am/ lo du ma'i bar du bu ma chags pa'am/* D The translation of these lines is based on the Tibetan, as the Skt. is not clear.

695 This suggests non-Buddhist mantras.

696 The English name is "sensitive water plant."

697 *shing a la ma bu sa'i rtsa ba'i lo ma dang lhan cig btags nas* Tib. The Tibetan translates as, "one should mix the root of the ālambuṣa plant with its own leaves." However, it is possible that the Tibetan term for "leaf" (*lo ma*) is a corruption of *'o ma*, the Tibetan term for "milk." This emendation would bring the Tibetan in line with the Skt.

698 *mkha' 'gro ma'i gdon gyis* Tib. The Tibetan translates as, "ḍākinī demon."

699 *ci ste sgrub pat 'dod na ni las phran tshegs rnams bya ba ma yin te/* D. The translation of this sentence is based on the Tibetan, which makes better sense in the context. The beginning of this sentence in the Skt. translates as, "If one wants to accomplish minor tasks."

700 *lo ma'i spyil po* D. The Tibetan translation in D translates as, "a thatched hut of leaves."

701 I.e., the best of the three previously described types of painting.

702 *dri zhim po'i 'bru mar* D. The Tibetan includes a phrase that translates as, "nicely scented oil" between "olibanum oil" and "ghee."

703 *'bum phrag gcig* Tib.

704 *'bum* Tib.

705 *'khor de dag dang yang 'di lhan cig tu spyad par 'gyur ro* D. The Tibetan includes an additional phrase here that translates as, "and will travel together with of the circle [of vidyādharas]."

706 *Om*. Tib.

707 *Om*. Tib.

708 *ring du 'tsho ba dang grub pa thams cad kyis mi tshugs par 'gyur ro/ /rig pa 'dzin pa rnams kyi bu mo rnams la mchog tu yid du 'ong bar 'gyur ro/* D. The Tibetan for these lines in D translates as, "One will have a long life and not be harmed by any siddhas, and one will become supremeley attractive to all of the vidyādhara's daughters."

709 *rdzas thams cad la dbang du 'gyur ro/ sangs rgyas dang byang chub sems dpa' rnams rgyal mtshan gyi rtse mo la bzhugs par 'gyur ro/* Tib. The Tibetan translates as, "One will gain mastery of all substances and be placed on the pinnacle of the buddhas' and bodhisattvas' victory banners." This probably accounts for some of the missing text in the Skt., as indicated by the defective syntax of the extant passage.

710 *'jam dpal yang 'di'i dge ba'i bshes gnyen du 'gyur ro* D. The phrase "will become one's spiritual friend" has been supplied from the Tibetan to fill in the lacunae in the Skt.

711 *gzhan yang las kyi sgrub pa po yod de/* Tib. The phrase "There are, however, those practitioners," has been supplied from the Tibetan, filling in the lacunae in the Skt.

712 *dgon pa chen por zhugs te/ gnas gang du pad+ma chen po yod pa'i mtsho dang ldan pa'i ri'i rtse mo gcig tu brten nas/* D. The Tibetan translates as, "One should enter a vast forest and take shelter in a place where there is a mountain peak with a lake in which there are large lotuses."

713 *gnyis pa sgrub pa'i thabs* Tib.

714 *klu rnams mthong ba yang don yod pa yin te/* Tib. The Tibetan translates as, "this is effective in making the nāgas appear."

715 *de la zhon nas gang gA'i klung chen por zhugs te* D. The Tibetan translates as, "one should board it and enter the great Gaṅgā River."

716 *gang gA'i klung chen po mi dor bar yongs su thad ka'am/ chur phyag par bya'o/* D. The Tibetan states only that the boat should be piloted horizontally across the river.

717 *'khor gyi sngags bzung nas/* D. In place of "or yet another mantra," the Tibetan translates as, "or a mantra of the retinue."

718 *rig pa* Tib. The Tibetan identifies this as the "vidyā."

719 *rgya mtsho chen po der phyin pa na sgrub pa pos bsgrub pa'i las brtsam par bya'o/* D. The Tibetan translates as, "When he has reached the great ocean, the practitioner should begin the practice ritual."

720 *'bros par byed do/* D. The Skt. *naśyante* could mean either "they perish," or "are lost/gone." The Tibetan reflects the latter meaning.

721 *byang chub sems dpa'i sems dang mthu mnyam par 'gyur/* Tib. The translation "One will become equal in mental power to a bodhisattva" is based on the Tibetan. The Skt. is unclear, but suggests the translation, "One will become a bodhisattva who knows the minds [of beings]."

722 *sangs rgyas dang byang chub sems dpa' dang / rang sangs rgyas dang 'phags pa nyan thos ma gtogs pa/ klu'i rgyal po thams cad dang srin po thams cad dang gnod sbyin thams cad dang / lha thams cad dang lha ma yin thams cad dang / sems can thams cad kyang 'di'i bka' bzhin byed cing dbang du 'gyur ro/ 'di'i sngags grub pa de dag la yang byams pa'i bdag nyid du 'gyur zhing rjes su dga' bar 'gyur ro/ /sems can thams cad kyis kyang mi thub pa'i bar du 'gyur ro/* D. The Skt. syntax is not completely clear. The Tibetan translates as, "Not only will the buddhas, bodhisattvas, pratyeka-buddhas, and noble śravakas act on one's command and come under one's control, but so too will all the nāga kings and all the rākṣasas, yakṣas, gods, asuras, and all other beings. They will be loving toward and delight in those who have accomplished this mantra so that no being can assail him."

723 *cho ga snga mas yang dag par bzhag pa'i ras ris mdun du gzhag par bya ste/* D. The Tibetan translates as, "They should place them in front of the painting, which should be set up following the aforementioned procedure."

724 *sangs rgya bcom ldan 'das rnams la mchod pa dang bsnyen bkur byed par mngon par dga' bar 'gyur zhing /* Tib. The Tibetan translates as, "One will delight in worshiping and serving the blessed buddhas."

725 The "twice born" are the members of the three higher castes in the four caste system.

726 *chu bo gang gA'i 'gram dan ni/* D. The Bhāgīrāthī, which is one of the headstreams of the Gaṅgā, is simply rendered into Tibetan as the Gaṅgā.

727 *sin+du nar ma dA nang dang/* D. The Tibetan appears to omit the "Oxus" river.

728 Sitā is another name for the Gaṅgā.

729 I.e., the bodhisattvas.

730 The phrase "those with the ten powers" is an epithet for the buddhas.

731 *rgya yul che dang li yul dag* Tib. Here the Tibetan adds Khotan (*li yul*) to the list.

732 *nai ka sha dang cho 'phrul bstan/* D; *ne ka sha dang cho 'phrul bstan/* N. The Tibetan identifies the place as *Naikaśa or *Nekaśa.

733 *sngags bzlas mngon par 'dod pas bya/* Tib. "With great yearning" has been supplied from the Tibetan. The Skt. translates as, "all around" (*samantataḥ*).

734 *tshul khrims spyod cing shin tu dben/* Tib. The Tibetan omits "be truthful," and instead translates as, "remain in seclusion."

735 *sngags spyod pa la dga' ba yi/* D. The Tibetan translates as, "Taking delight in the mantra practice."

736 *sems can sdig sbrul la sogs pa/ 'spangs pa'i sa phyogs 'dod pa yis/* D. The Tibetan translates as, "One desiring a place that is free / From crawling creatures and the like."

737 *sngags rig sngags ni brten byas na/ sbyor ba thams cad rab tu 'grub/* N, H; *sngags rig sngags ni rten byas na/ sbyor ba thams cad rab tu 'grub/* K_Y, K; *sngags rigs sngags ni brten byas na/ sbyor ba thams cad rab tu 'grub/* D. Following the reading in N, H, K_Y, and K, the Tibetan corresponding to Skt. 10.34ab translates as, "The mantra adept should rely on the mantra / And accomplish every application." The Tibetan translation omits the next seven and a half verses (Skt. 10.34cd–41) and begins to correspond to the Skt. once again at Skt. 10.42 (*mahāśmāśānāny etāni*), where the Tibetan for this line (*gzhan yang dur khrod chen po ni*) reflects the possible variant **mahāśmasāne punarapi*.

738 The Skt. text of this line is lost.

739 The Skt. text of the remaining part of this line is lost.

740 This is an epithet for the Gaṅgā.

741 One word (*suvigāṃ*) in this line could not be identified.

742 *bsten pa* K_Y, J, K, N, C, H; *bstan pa* D.

743 *'on kyang sngags ni bstan pa yis/ /cung zad dus ni bstan pa'o/ /dam tshig tshogs pa'i rgyu ldan na/ /de las gzhan du'ang 'gro bya ste/* D. The Tibetan phrase *dam tshig tshogs pa'i rgyu ldan* (**samayagaṇahetunā*?) is obscure, and appears to be a variant reading of Skt. 10.44d *samaye somagrahe 'travat*. The Tibetan might translate as, "However, one may remain for a short time/ In order to teach the mantra. / If one is impelled by a set of samayas, / Then one should go elsewhere." Alternately, the lines *dam tshig tshogs pa'i rgyu ldan na/ de las gzhan du'ang 'gro bya ste/* might be translated as, "If one has a reason (such as accumulating samayas), / Then one should go elsewhere."

744 *bde gshegs mchod rten bzhugs pa yi/ /sa steng dag la rtag tu bsten/ /'jig rten mu stegs thams cad ni/ /lta ba log par ltung ba dang / /gzhan yang stegs su gyur pa rnams/ sngags rig pas ni rtag tu spang* / D. The Tibetan for Skt. 10.46–47ab translates as, "One should always stay close to places / Where there are caityas of the Sugata. / The mantra master should always avoid / All manner of worldly heretics/ Who have fallen into false views and / Reside at other holy sites."

745 *dad cing mos pas sgrub pa'i thabs kyis lam dam pa brtsam par bya ste/* D. The Tibetan translates as, "One should embark on the supreme path of the practice method with faith and resolve."

746 *ras chen po* Tib. In place of "superior," the Tibetan has "large."

747 The Tibetan corresponding to Skt. 10.53 suggests that the Tibetan should be read as "peahen" even though no gender is indicated here.

748 *ga pur dang tsan+dana gyi dud pa bsregs la/* Tib. The Tibetan translates as, "camphor and sandalwood."

749 *de nas nyi ma shar ba'i dus su lha'i rang bzhin gyi rma bya ni rma bya chen po'i rgyal mor 'gyur ro/* Tib. The Tibetan translates as, "Then, at sunrise, the peahen with the nature of a deity will become the great queen of peahens."

750 *bar gyi bskal pa drug cur 'tsho bar 'gyur ro/* Tib. One eon of Manu equals seventy-one "great eons." The Tibetan translates as, "One will live for sixty intermediate eons."

751 "Clay from a riverbank" *om*. Tib.

752 "Rudrākṣa beads" *om*. Tib.

753 *Om*. Tib.

754 *de dag thams cad pa'i rnam lngas bkrus pa'am/ chus gtor ba tsam byas la* D. The Tibetan translates as, "smear them all with the five products or sprinkle them with water."

755 *cho ga'i rgyal po sgrub pa'i thabs kyi sngags ma gtogs pas/* D. The part "with the exception of the mantras employed in subsidiary practices" could be corrupt.

The Tibetan translates as, “with the exception of the mantras of the sādhana of the king of rites,” which seems to be even less plausible.

756 *mtshon dang yo byad dang sems can* Tib. The Tibetan translates as, “weapons, implements, or beings.”

757 “Venerable” *om*. Tib.

758 “Lightning” *om*. Tib.

759 The phrase “live in a divine palace made of precious jewels and gems” is partially informed by the Tibetan. The Skt. is unclear, but it could translate as, “wear divinely splendid jewels and gems.”

760 *lha’i nor bu rin po che’i gzhal med khang la spyod pa dang gzhon pa gang sngar yongs su brtags pa sa’i rang bzhin grub na/ de nyid ’dir mthu chen po dang ldan par ’gyur te/* Tib. The meaning of this sentence in the Skt. is unclear. Possibly the abilities of the particular bird or animal previously crafted as a conveyance will be magically enhanced. The Tibetan treats the final line of Skt. 10.55 and the opening line of Skt. 10.56 as a single, continuous sentence.

761 *gzhan gyi sngags ’gugs par byed pa grub pa rnams kyi brten pa’i gnas su gyur pa/* D. The meaning in the Skt. is again not very clear. The Tibetan translates as, “it will become a place that provides a basis for all of the siddhis and attracts the mantra beings of others.” Alternately, the Tibetan might translate as, “it will become a place of refuge to all of the siddhas and will attract the mantra beings of others.”

762 *sems can thams cad zil gyis gnon cing mchod par yang ’gyur ro/* Tib. The Tibetan translates as, “One will overpower all beings and be venerated by them.”

763 *stobs bcu dang / byang chub sems dpa’i sa nges par thob par ’gyur te/* Tib. In this line the Tibetan repeats the content of previous lines and translates as, “[One will] certainly attain the ten powers and the bodhisattva levels.”

764 *mdor na las dam pa thams cad gnas dam pa dag tu gnas nas/ ras ris dam pa dag gi mdun du mchod pa dam pa la mngon par dga’ bas las dam pa gzhan dag kho na bya’o/* Tib. The meaning of the last two sentences in the Skt. is not clear. The Tibetan translates as, “In short, having maintained all the supreme rites at the supreme places, one delights in the supreme worship in front of the superior painting. Only then should one engage in the other supreme rites.”

765 *chos kyi sprin las byung ba’i sngags bzang po la ’jug pa nyid kyi phyir dang /* Tib. The Tibetan translates as, “to engage the excellent mantra produced from The Cloud of Dharma.”

766 *sngags kyi thabs sgrub pa’i cho ga rab tu gsang ba nyid kyi phyir dang /* Tib. The Tibetan translates as, “for the sake of the secret rite used to accomplish the mantra.”

767 *sangs rgyas dang byang chub sems dpa' thams cad dang rang sangs rgyas dang 'phags pa nyan thos kyi bdag nyid chen po 'byung ba nyid kyi phyir/* D. The Tibetan translates as, "and to produce those with the greatness of all the buddhas, bodhisattvas, pratyekabuddhas, and noble śrāvakas."

768 At this point, the Skt. inserts a sentence nearly identical to the preceding one, possibly due to a scribal error.

769 "Swiftly" *om*. Tib.

770 *sngar bshad pa la rjes su 'jug par bya'o/* Tib. The Tibetan translates as, "according to the instructions previously explained."

771 *khyod kyis bstan pa'i cho ga shes pa/* Tib. The Tibetan translates as, "knows the rites you have taught."

772 *yid gzhungs pa dang ldan pa/* Tib. Here the Tibetan adds "intelligent."

773 *sems can thams cad la sems mnyam pa dang / snying rje dang ldan pa dang tshul khrims dang ldan pa dang /* Tib. The Tibetan translates as, "be equanimous toward all beings, compassionate, and disciplined."

774 *snga ma nyid du rig pa goms par byas pa dang /* Tib. The Skt. of the last clause is rather obscure. In place of "[he should have completed] the preliminary practice and be knowledgeable," the Tibetan translates as, "he should cultivate the vidyā[-mantra] as before."

775 *gzugs mdzes pa dang 'dod pa med pa dang / chags med pa dang dpa' ba dang brtson 'grus brtan pa dang nad med pa ste/* Tib. The Tibetan translates as, "[He should be] handsome, free of desire, and lacking attachment, heroic, persistent, and free from illness." The phrase "free from hesitation or vacillation" is omitted.

776 "Should be disciplined" *om*. Tib.

777 *sgrub pa po yang de dang mnyam pa ste/ yan lag lhag pa'am ma tshang ba cung zad kyang med pa'o/* Tib. The Tibetan translates as, "The practitioner should be the same as him, having neither additional attributes nor even the slightest lacking."

778 *slob dpon dang lhan cig byang chub sems dpa' sems dpa' chen po 'phags pa 'jam dpal gzhon nur gyur pa'i dam tshig la rjes su 'jug par 'tshal na/* Tib. The Tibetan translates as, "I wish to enter into the samaya of the bodhisattva great being, the divine youth Noble Mañjuśrī, with you, master."

779 The respectful third person is used.

780 "Mantra" *om*. Tib.

781 *go rims ci lta ba bzhin du dam tshig bstan te/ gsang ba'i phyag rgya dang rgyud dang sngags dang las kyang dus ring po nyid nas nges par brtags te/ bsam pa shes nas bstan par bya ste/ sngags la sogs pa'i las rnams kyang thams cad du gzhan du ma yin no zhes*

cho ga 'di ltar bstan yin no/ Tib. The Tibetan translates as, "Following the proper order, he should teach the samayas. After he has examined him for a long time and knows his intentions, he should teach the secret mudrās, tantras, mantas, and rituals. Then he should say, 'These are the ritual actions of mantra and the like in their entirety. They are not for others.' This is how he should teach the ritual procedure."

782 Four angular cubits (or one angular yoke), as an astronomical angular distance between celestial objects, is the distance of eight degrees (if the Indian angular measures of cubit and yoke corresponded to those used in ancient Babylon).

783 *zhib cing mkhas la chog shes dang /* Tib. The Tibetan translates as, "He should be refined and have expert knowledge of ritual procedure."

784 *'jig rten na ni yongs su bsngags/* Tib. The Tibetan translates as, "And be widely praised in the world."

785 *sngags grub de bzhin shes nyen can/* Tib. In place of "be protected by it," the Tibetan translates as, "be skilled in it," reflecting the Sanskrit **tathādakṣa* instead of the extant Skt. *tathārakṣa*.

786 It is not clear if the Skt. *iṅgitajña* (Tib. *zur tsam gyis go ba*) implies ordinary bodily gestures or a secret sign language.

787 The Skt. could also be interpreted as, "He should have performed the recitation [of the mantra] employed at death."

788 *nyung ba'ang yang na mang ba'ang rung //gang gis dga' ba thob 'gyur ba//lus dang srog gi don phyir na//nor ni ci ltar sbyin pa bzhin/* D. The Tibetan translates as, "One should give whatever amount of riches, / To support his body and life, / Be it a small amount, large amount, / Or whatever he pleases."

789 *de la bsten dang bsnyen bkur byas//ri mo byas dang mchod pas ni//sangs rgyas rnams dang de bzhin du/ rgyal ba'i sras rnams mnyes par 'gyur/* D. The Tibetan translates as, "The buddhas and likewise / The sons of the victor are all pleased / When one serves him, venerates him, / Produces the painting, and makes offerings."

790 *rmongs pa'am lhag pa yin yang rung //rtag tu bla ma brnyas mi bya/* Tib. The translation of this half-stanza is partly based on the Tibetan as the Skt. is unclear.

791 Skt. 11.31.cd *om*. Tib.

792 *bu ni chos dang rjes mthun la//'bad pas rtag tu bsrung bar bya//de dag la ni sangs rgyas chos//rtag tu rgyun mi chad par 'gyur/* D. The Tibetan translates as, "He will always diligently protect / The son who follows the Dharma. / The teachings of the Buddha they possess / Will continue on forever." The meaning of Skt. 11.37d is not clear.

793 *rtag tu sems can kun la ni/* Tib. The translation of this half-stanza is partly based on the Tibetan, which reflects the Sanskrit **sattveṣu* in place of the extant Skt. *dharmeṣu*.

794 *'gro ba'am skye gnas rnam brtags nas/ /'dod pa dag la sbyin par bya/ /de ni ci ltar 'dod pa'i sngags/ /slob mas de la blang bar bya/* D. The Tibetan translates as, "After determining their state and origin, / He should give them what they want. / The disciple should take up / Whatever mantra they wish." The translation of Skt. 11.40d is partly based on the Tibetan.

795 *ba lang gnas dang mtsho chen dang /* Tib. In place of "forts," the Tibetan translates as, "large lakes" or "oceans."

796 *zur gyi rnam pa de nyid shes/* Tib. Just as above in Skt. 11.19b, it is not clear what kind of gestures or signs the term *iṅgitākāra* (*zur gyi rnam pa*) signifies.

797 *sngags kyi las rnams* Tib. The Tibetan translates as, "mantra activities."

798 "The Teacher" seems to refer here to the main figure in the painting.

799 *ras ris bar ma'i mdun du ni/ /bdag nyid dag kyang dbul bar bya/* D. The Tibetan translates as, "And offer themselves / Before the painting of the middling type." The Skt. of this pāda is not completely clear.

800 *des ni phreng ba thogs nas su/* Tib. The Tibetan translates as, "Then, with a rosary in hand."

801 *sdom chen* Tib. The Tibetan translates as, "great vow [holder]."

802 *sangs rgyas snga ma kun gyis ni/ /tshig ni legs ldan yin zhes gsungs/* Tib. The Tibetan reads *yuktaḥ* in Skt. 11.61e as **uktaḥ* (*zhes gsungs*) and translates as, "All previous buddhas have said, / 'This is the best pronunciation.' " Skt. 11.61f is not completely clear.

803 *de ltar sngags bzlas rab sbyar na/ /sngags ni gang yang myur du 'grub/* Tib. The Tibetan translates as, "If one recites the mantra in this way / One will swiftly accomplish any mantra," possibly reflecting the Sanskrit **°sudrutaḥ* ("very swift") in place of the extant Skt. *°suśrutaḥ* ("well learned").

804 *dben zhing gdung ba med par ni/* Tib. The Tibetan translates as, "In a secluded place free of difficulties."

805 *de bas bzlas pa rnam bral dang / /sngags kyi de nyid don legs thos/* Tib. The Tib. translates as, "[A place] completely free of recitation, / [But] where the essential meaning of mantra is clearly heard," reflecting the Sanskrit **japavigate* in place of the extant Skt. *jantuvigate*.

806 The period described here as the "second half of the second half of the fourth division (*bhāga*) of the night" must be the last three quarters of an hour before sunrise, when the dawn is already breaking. This seems to be what in the next

verse is called the "first junction (*sandhyā*)," the "junction" implying the meeting of the night and day. It seems the recitation should continue until the risen sun is one angular yoke above the horizon.

807 Four angular cubits (or one angular yoke), as an astronomical distance between celestial objects, is the angular distance of eight degrees (if the Indian astronomical angular measures of cubit and yoke corresponded to those used in ancient Babylon).

808 *de tshe btang ba'i lhag dus la/ /thub pa'i bstan la dge ba bya/ /dam chos bklag la sogs pa ni/ /shes rab pha rol phyin la sogs/* D. The Tibetan translates as, "For the rest of the time after [their] dismissal, / One should practice virtue according to the Sage's teachings / such as reciting sacred Dharma texts / Like the Prajñāpāramitā and the rest."

809 *dus dang spyod dang de bzhin ldan/* N, H; *dus gsum spyod dang de bzhin ldan* D. The Tibetan translation in N and H matches the available Skt. witnesses.

810 *mi smra grong gi nang du 'dug* Tib. The Tibetan translates as "One should sit in the village in silence." The Tibetan translators and editors have read the Skt. term *grāmāntaraṃ* ("another village") as if it reads *antaragrāmam* ("the interior of a village").

811 *zas ni gtsang bar grags pa dang /* Tib. In place of "food" (supplied from the Tibetan), the Skt. has *vāke* which translates as "speech."

812 *byis pa sngags rmongs pa yis/* Tib. The reading "ignorant of mantra" has been supplied from the Tibetan.

813 In the older system there are only five destinies, rather than six. Further on, however, in verse 11.85, six destinies are enumerated.

814 *rnam pa sna tshogs las gar gyi/* Tib. The Tibetan translates as, "Dancing the various modes of karma."

815 Because of the frequent reversal in the BHS of the neuter and masculine endings, the "beings" (*sattvāni*) here should perhaps be understood as referring to male beings, rather than excluding women from the status of a being.

816 *bud med chags pas* Tib. In place of "powerless," the Tibetan translates as, "attached to women," reflecting the Sanskrit **āsaktāḥ* rather than the extant Skt. *aśaktāḥ*.

817 *rul ba'i ro* Tib. "Rotten flesh" seems to be the Tibetan translation of the Skt. *kuṇama*, which couldn't be found in any dictionary.

818 *dkar po'i chos ni des nyams byed/ /sangs rgyas bstan la zhugs pas ni/ /sdug bsngal 'khor ba'i rgya mtsho nyid/ /thams cad yongs su zlog byed cing /* D. The Tibetan translates

as, “They corrupt the virtuous doctrine, / But by taking up the Buddha’s teachings, / The ocean of saṃsāra’s suffering / Is entirely undone.”

819 *grags pa che zhing chags dang bral/* Tib. This pāda has been translated from the Tibetan as the Skt., which translates as, “Have the eyes of a great lord (*maheśa*) and are intelligent,” could be partially corrupt.

820 *gzi brjid ldan zhing kun dang mdza’/* Tib. The Tibetan translates as, “majestic and a friend to all.”

821 *de dag la ni sdug bsngal med/* Tib. The Tibetan translates as “And they have no suffering.”

822 *de bzhin sbyig dug zug rngu bzhin/ /zlos pas bud med lus bsam bya/* D. David Gray notes in his study on the *Cakrasaṃvara* (2007: 41, note 128) that the term *gaṇḍaśalya* can refer to a goiter.

823 *blo ngan phung po’i lcags kyus zin/ /’khor ba las ni ’byung mi nus/* D. The Tibetan translates as, “Those of little intelligence, caught by the hook of the aggregates, / Are unable to escape saṃsāra.”

824 *zlos pa ’di la tshul khrims nyams/ /de la grub pa mchog med cing / /grub pa ’bring yang yod med de/ /grub pa tha ma’ang yod ma yin/* Tib. The Tibetan translates as, “A mantra reciter whose discipline is corrupted / Will not gain the supreme attainment, / Nor will he gain a middling attainment, / Nor even the lowest attainment.”

825 *gtsang zhing ma chags shes nyen can/* D. The Tibetan translates as, “Who are pure, free of craving, and have a spiritual friend.”

826 In the Skt. manuscript, this pāda ends with lacunae. Skt. 11.103ab *om*. Tib.

827 *blo ldan dag pas bslang ba’i snod/ /gtsang ba’i phyogs su yang dag gzhag* D. The lines that correspond to Skt. 11.103cd in the Tibetan translate as, “The wise one [should take] his bowl of alms, / And remain in a clean place.”

828 It is not clear whether he washes his feet or smears them with something.

829 *phyi rol song nas rkang gnyis bkru/ /de nas yang ni yan lag ste/* D. The Tibetan translates as, “He should wash his feet after having gone out. / Then he should also wash his limbs in the following manner.”

830 *lag pa g.yas pas byin pa g.yas/* Tib. “His right hand” has been supplied from the Tibetan.

831 *lag pa g.yon pas byin pa g.yon/ /yang na gnyi ga dus gcig bkru/ /sa ni lag g.yon yang bzhag nas/* D. Skt. 11.105c *om*. Tib. The Tibetan only preserves three of the four lines in the extant Skt. These three lines translate as, “Then his left calf with his left hand, / And again wash both at the same time. / Then he should place some clay in his left hand and.”

832 *sngar ni yang dag bzhag pa yi/ /bdug pa gtsang ma'i sa dag gis/ /lag pa gnyis ni rab tu bkru/* D. The third verse in the Tibetan is not in the Skt. and appears between Skt. 11.106b and 11.106c. The Tibetan translates as, "Thoroughly wash his two hands / With the purified and incensed clay / That he previously placed in his left hand." The phrase "Thoroughly wash his two hands" does not appear in the Skt.

833 *de nas sngags kyi dag byas pa'i/ /dri med gtsang sbra dag snod la/* D. The Tibetan translates as, "Then, in a clean, pure vessel / That has been purified using the mantra."

834 In the Tib., it is the pot that has been purified by the mantra.

835 *ba ni ser skyas bor ba yi/ /lci ba sar pa blang bar bya/ /srog chags med pa'i chur sbyar bas/ /ston pa la ni dkyil 'khor bya/* D. "He should take some fresh dung / That has been eliminated by a tawny cow, / Mix it with water that is free of living organisms, / And prepare the maṇḍala for the Teacher." "The Teacher" (*śāstur*, *ston pa*) refers here to Śākyamuni Buddha, who is described as the central figure of this maṇḍala in Chapter 2.

836 *rang sngags* Tib. This translation reflects the Tibetan, which reflects the Sanskrit **svamantra* instead of the extant Skt. *sumantra*.

837 *yang ni sems can thams cad kyi/ /longs spyod phyir ni bstan pa yin/* Tib. The Tibetan translates as, "This has been taught, moreover, / For the enjoyment of all sentient beings." The Tibetan omits any mention of a "fourth maṇḍala," but it is necessary to count a fourth maṇḍala here in order to arrive at the total of seven maṇḍalas mentioned in Skt. 11.111c and the corresponding Tibetan translation.

838 "The sons of those endowed with the ten powers" is an epithet for the bodhisattvas.

839 The Skt. *karoddhṛte* (*lag blangs*) translates literally as "hand drawn," referring to water that is drawn from a well by hand.

840 *de nas chus reg gdong dang ni/* Tib. The Tibetan translates as, "Then he should wash his face with the water."

841 One pāda of text appears to be missing in both the Skt. and the Tib.

842 *dge ba spyod pas lan snga'am bdun/ /cho ga ji bzhin thams cad bya/* D. The Tibetan translates as, "The pious one should do everything / Five or seven times following the proper procedure." The phrase "the pious one" (*dge ba spyod pas*) in the Tibetan corresponds to a variant reading of the extant Skt. *śubhavāriṇā* in Skt. 11.117b as the Sanskrit **śubhacāriṇā*.

843 *lhung bzed sa 'am lo ma 'am/* Tib. *Parṇa* can mean "leave(s)" or "dhak wood." The Tibetan translators opted for the former.

844 *'gron gcig sdug bsngal gyur 'ongs nas/ /ci nus par ni sbyin pa bya/* D. The Tibetan lines corresponding to Skt. 11.123cd translate as, "After a lone traveler in dire straits arrives, / One should give them as much as one can."

845 *de nyid phyir na thub dbang gis/ /sems can zas kyis gnas pa'i zhes/* D. The Tibetan lines that correspond to Skt. 11.126cd translate as "Thus the Lord of Sages said, / 'Beings rely upon food.' " This is the end of the quoted material in the Tibetan translation.

846 *skar ma* Tib.

847 "Deities" *om*. Tib.

848 The intermediate state between death and subsequent rebirth.

849 *srid pa bar ma'i sems can rnams/ /dri yi zas su rab tu bsgrags/* Tib. The Tibetan translates as, "Beings in the intermediate state / Are known to be scent eaters."

850 Skt. 11.131ef *om*. Tib.

851 *mig ni yongs su bskus pa ni/* Tib. The Tibetan translators seem to have mistranslated the Skt. term *akṣa* as "eye" (*mig*).

852 *de bzhin du ni sngags bzla ba/ /mi yi 'jog rten bsrung bya ba'o/* D. The Tibetan corresponding to Skt. 11.137cd translates as, "In this way, the mantra reciter / Should protect the beings of this world."

853 */'byung po rnams la legs don dang / /de bzhin gnas par 'dod pa yang / /'byung po rnams la zas don du/ /sngags mchog 'di ni gsungs pa yin/* Tib. The Tibetan verses corresponding to Skt. 11.140cdef translate as, "He taught this supreme mantra / For the prosperity of beings and / For feeding those beings / Who desire a dwelling place." The specific meaning of the Tibetan *gnas par 'dod pa* is obscure.

854 *'byor ba 'dod rnamsd rab nyon cig* Tib. The reading "prosperity" is taken from the Tibetan. The extant Skt. reading (*bhūmi*) suggests either bodhisattva levels, or landed property.

855 "Thunderclap" *om*. Tib.

856 *tshangs shes rgyal ba sngon 'dren pas/* Tib. The Tibetan translates as, "This previous guide, a victor with the knowledge of Brahmā."

857 Skt.: *oṁ gagane gaganagañje • ānaya sarvaṃ lahu lahu / samayam anusmara / ākarṣaṇi mā vilamba mā vilamba / yathepsitaṃ me sampādaya svāhā //.*

858 *bcom ldan 'das de bzhin gshegs pa 'od srung yang de bzhin gshegs pa'i gnas su rnam par bzhugs so/ /bcom ldan 'das shAkya thub pa ngas kyang de'i tshe de ltar bshad cing rjes su yi rang bar byas so/* D. The two lines in the Tibetan that correspond to the last two lines in Skt. 11.151 translates as, "The blessed tathāgata Kāsyapa remained in the Tathāgata's abode and said, / 'Blessed Śākyamuni, I spoke just then and

delighted all beings.' " The phrase "all beings" is infered as the object of the verb *rjes su yi rang bar byas pa*.

859 *sngags kyi rgyal po'i mchog 'di* D. The Tibetan translates as, "This supreme king of mantras."

860 *'bum phrag bdun* Tib. The Tibetan translates as, "seven hundred thousand times."

861 It is not clear what these three are.

862 "Curds" *om*. Tib.

863 *'jigs par mi bya/ langs te gzhan du 'gro bar mi bya zhing /* Tib. The Tibetan translates as, "one should not be afraid. One should rise and not flee."

864 "Just as before" *om*. Tib.

865 *kye sems can chen po longs shig /khyod ni grub pa yin no zhes so/* D. The translation "You have reached accomplishment" has been supplied from the Tibetan. The extant Skt. *siddāsmi* translates as, "I am an accomplished person."

866 "Three times" *om*. Tib.

867 *me tog pad+ma dkar po* Tib. The Tibetan translates as, "white lotuses."

868 "The five superknowledges" *om*. Tib.

869 *chu bo'am chu gling gi sngogs su* Tib. The Tibetan translates as, "on an island or riverbank."

870 *dus gsum du yi ge drug pa bzla bat bya ste/* D. The Tibetan translates as, "The six-syllable mantra should be recited at the three junctions of the day," reflecting the Sanskrit **akṣarāṇi* in place of the extant Skt. *lakṣāṇi*.

871 *ras ris las me stag byung na/* Tib. The Tibetan translates as, "If the painting emits sparks," reflecting the Sanskrit **vākni°* in place of the extant Skt. *vāgni°*.

872 "And one will certainly succeed" *om*. Tib.

873 *de tshe gtsang ba'i pha zas bza'/* Tib. The Skt. of this pāda is unclear; the Tibetan translates as, "At that point one should eat pure foods."

874 *snum med zas ni med pa dang /* Tib. The Tibetan translates as "without any grease or food."

875 Each of the three names listed here can be the name of more than one plant.

876 *sngags pa dam tshig nyams 'gyur bas/ /lo ma de dag la mi bza'/ /lo ma gzhan la bza' bya ste/ /sngags pas der ni bza' bar bya/* D. The Tibetan translates as, "Since it ruins the mantrin's samaya, / These leaves should not be eaten. / Other leaves that can be eaten / Should be eaten by the mantrin."

877 *stobs bcu ldan dang de yi sras/* Tib. The Tibetan translates as "The possessors of the ten powers and their sons."

878 *zas snod rnam pa sna tshogs dang /* Tib. The Tibetan translates as, "The various kinds of food vessels, and."

879 *sems can gzhan la sbyin pa'i zas/ /zlos pas de ni bza' mi bya/ /gzhan gyis rab tu ma bstabs pa'i/ /zas gzhan bza' bar mi bya'o/* Tib. The Tibetan corresponding to Skt. 11.182 translates as, "A mantra reciter should not eat / Food that has been offered to other beings, / Nor should he eat other food / That has not been offered by others." The Skt. of the second half-stanza is not completely clear.

880 *sngags kyis ma lus dbang du byed/* Tib. The Tibetan translates as, "a mantra that governs all things."

881 Skt.: *oṁ sarvakilbiṣanāśani nāśaya nāśaya sarvaduṣṭaprayuktān samayamanusmara hūṁ jaḥ svāhā*.

882 *kha zas la lan bdun du bsngags te yongs su spyad par bya'o/* D. The Tibetan translates as, "incant the food with the mantra seven times and then consume it."

883 *ngal sos nas yud tsam gyi phyed dam thun gcig ste/* Tib. The Tibetan translates as, "After resting for twenty-four minutes or a single watch of the night." The Tibetan *yud tsam* is the translation of the Skt. *muhūrta*, which equals 1/30th of a day or a 48-minute period. The Tibetan *yud tsam kyi phyed* or "half of a muhūrta" thus equals 24 minutes. The Tibetan *thun* translates the Skt. *yāma*, which is the term for a single three-hour watch of the night.

884 Or perhaps have them recited (*vācayet* can have a simplex as well as a causative meaning).

885 *de nas ras ris dang sangs rgyas thams cad la phyag tshal nas dam pa'i chos glegs bam bklag par bya'o/* D. The Tibetan translates as, "One should salute the painting and all the buddhas and then have the texts of the sublime doctrine recited."

886 *'di dag las gang yang rung ba bklag par bya'o/* D. The Tibetan translates as, "One can have any of these recited."

887 Skt.: *oṁ sarvaduṣṭān stambhaya hūṁ indīvaradhāriṇe kumārakrīḍarūpadhāriṇe bandha bandha samayam anusmara sphaṭ sphaṭ svāhā*.

888 *thab khung* Tib. The Tibetan reflects the Sanskrit **kuṇḍa* instead of the extant Skt. *tuṇḍa*.

889 *Om*. Tib.

890 The "great fivefold seal" is here a headband with five strips of cloth of five different colors, representing Mañjuśrī's five locks of hair, his distinguishing sign.

891 "When performing any ritual" to "it can't be otherwise" *om*. Tib.

892 *de nas sa dang lci ba'am gzhan yang dri zhim po dang ldan pa'i yo byad kyi khyad par gyis byugs te de'i 'og tu khrus bya'o/* Tib. The Tibetan translates as, "Then one should smear oneself with clay mixed with cow dung or with specific requisite perfumed substances and then bathe afterward."

893 "Phlegm" *om*. Tib.

894 *sdug bsngal gyis khyab pa/ tshog bas mngon par gnod pa dang / sdug bsngal thob pa bzhin du 'gro ba dang 'ong ba'i sbyor bas sdug bsngal ba/* D. The Tibetan translates as, "being pervaded by suffering, the pain that results from feeling, suffering that is incurred, and likewise suffering due to the practice of coming and going." The last part of this sentence is not clear in the Skt.

895 *sdong po rin po che bai DUr+ya'i rang bzhin las byung ba/ pad+ma'i ge sar rin po che margada las grub pa/ 'dab ma stong zhel las byas pa/* D. The Tibetan translates as, "Its stalk is made of beryl, its pericarp of emerald, and its thousand leaves of crystal."

896 The phrase *tadā na jāta°*, which is part of this sentence, has not been translated as it doesn't seem to make sense in the context; it also seems to be omitted in the Tib.

897 "Not sitting but standing" is missing from the Tibetan translation, where he is described as sitting. If he is fanning the Blessed One, though, he is more likely to be standing, in line with iconographic conventions.

898 The spatial arrangement of these eight is not clear; "similarly" (*evam*) could indicate that they are also to the left, i.e., to the left of Avalokiteśvara.

899 I.e., the eight just listed plus Mañjuśrī and Avalokiteśvara.

900 *de dag gi g.yas logs su* Tib. It is not clear whether it is "to the right" of the Blessed One or to the right of the bodhisattvas just listed. The Tibetan reflects the second option and translates as, "to their right."

901 Again, it is not clear what kind of spatial arrangement the phrase "in the same place" indicates.

902 *d+ha nu ska ri dang bar shi ka dang ut+pa la sngon po dang /* D. The Tibetan adds *dhanuṣkari* and *varṣika* to this list.

903 The MMK seems to be following the system of the Pali nikāyas, where seven buddhas are enumerated, Śākyamuni being the seventh.

904 *dkyil 'khor rnam pa de nyid ni/ /gang yin dang po thub pas gsungs/ /gnyis pa yi ni dkyil 'khor yang / /gsum par yang ni de las gzhan/* D. In the Tibetan translation, this verse translates as, "The features of the maṇḍala / Are what the Sage taught first, / Second was the maṇḍala, / And third something else." The final verse of the

Tibetan translation is problematic because it omits the Skt. *mantraṃ* and translates the Skt. *antaḥ param* as *de las gzhan* instead of *de las mchog*.

905 In this text, *dhyāna* can mean "meditation" as well as "visualization."

906 *mchog dang ber ma tha ma ni/ /de bzhin ras ris bar ma bsgom/ /mdor na rnam gsum sgom pa ni/ /sdig pa'i rnyog pa ma lus 'jig/* D. The Tibetan translates as, "Supreme, middling, and inferior / Are the ways to meditate on the middling painting. / These three meditations, in brief, / Will remove the stains of every fault."

907 *sngags pas sngags ni de tshe bzla/ /ci bzhin las ni sngar bstan pa'o/ /rang gi lha ni spyan drang pa/ /der ni sngags kyis gshegs su gsol/* Tib. The Tibetan translates as, "Then the mantra adept should recite the mantra / Just as in the aforementioned rite. / He should invoke and dismiss / His own deity using the mantra."

908 "Skilled practitioner" *om*. Tib.

909 *dge ba'i las kyi de nyid* Tib. In the Tibetan *karmatattva°* is translated not as "the true nature of the ritual," but as "the ways of virtuous action," which is also a possible translation.

910 *bshang dang gci ba'ang de bzhin te/* D. In the Tibetan this pāda translates as, "And his feces and urine."

911 *las bcas tigs kyang bshad ma yin/* Tib. The translation of this pāda is based on the Tibetan. It requires a rather loose grammatical interpretation of the Skt. phrase *svakarmakulabhāṣitam*.

912 *gtsang phyir god mtha' chur gzhug bya/ /chu gtsang gis ni nye reg bya/ /'bad pas rkang gnyis bkru bya ste/ /sa ni khyor ba bdun blangs nas/* Tib. The Tibetan translates as, "To purify himself, he should wade in the water up to the hem of his robe / And splash himself with the purified water. / He should thoroughly wash his feet. / Then he should take seven handfuls of clay, and."

913 There is another line in the Skt. after this pāda, which is not accounted for in the Tib.

914 *lan bdun sa de nyid kyis so/ /bzhang ba la ni sum cus bya/ /mchil ma dor dang de bzhin du/ /snabs dor ba la re re'o/*. The Tibertan translates as, "Incant the clay with it seven times. / Use it thirty times for passing stool / And for urinating, / As well as each time one eliminates mucus." The Tibetan omits 11.216c and preserves Skt. 11.216 as a four-line verse. The obscure instrumental pronoun "with it" (*de nyid kyis*) in the first line of the Tibetan is translated into English here as a reference to using the mantra to incant the clay seven times (*lan bdun sa*). The equally obscure phrase "with thirty times" (*sum bcus bya*) is thus also translated into English as a reference to the number of times that one uses the mantra to incant the clay that one uses to wipe oneself (one's private parts, hands, etc.) after passing stool, urinating, or eliminating mucus.

915 This line *om*. Tib.

916 *sgra med de bzhin song nas ni/ /lam la sogs pa spangs pa'o/* Tib. The translation of this half-stanza is partly based on the Tibetan.

917 Perhaps the southern boundary of the residence area.

918 *g.yang sa zhing dang tshwa sgo dang /* D. The Tibetan translates as, "In a chasm or a salt deposit."

919 *'bad pas rkang g.yon bkru bya ste/ /de nas g.yas pa bkru bar bya/ /phan tshun nyid du bshigs nas ni/ /zlos pas rkang pa bkru bar bya/* D. The Tibetan translates as, "Carefully wash the left foot, / Then the right. / Then the mantra reciter should place them / Together and wash their feet."

920 *de nas zlos pas nye reg bya /sdom can gyis grub las kyang bya/* Tib. The Tibetan that corresponds to Skt. 11.228ab translates as, "Thus the mantra reciter should wipe himself / And then the vow holder should perform the rite for accomplishment." The Skt. for 11.228b is not very clear.

921 *lnga yi cho ga* Tib.

922 *lus kyi dag dang ngag dag dang / /yid kyi dag pa yin par bstan/ /bzhi pa bden pa'i dag pa ste/ /chu yi dag pa lnga par bshad/* D. The translation of Skt. 11.229c–f is based on the Tibetan, because of the lacunae (where the word for "speech" should be) in the Skt. The extant Skt. reading seems to differ in some details; e.g., it says "meditation" in place of "mind."

923 *phyi dang nang la mkhas pa dang /* Tib. "Outer" has been supplied from the Tibetan as the corresponding Skt. reading seems corrupt.

924 *khro ba log par 'byung ba yi/ /'jig rten pha rol 'jigs rnams la/ /sangs rgyas byang chub sems dpa' dang/ /blo ldan rnams kyis yongs su smad/* Tib. The translation of the verse is based on the Tibetan.

925 "Makes one's living" *om*. Tib.

926 *zhes sdang mun pas bsgribs pa'o/* Tib. The Tibetan translates as, "blinded by the darkness of anger."

927 It is not clear what "vidyārāja," or perhaps "king of the vidyā [goddesses]," refers to; it could be an epithet of Vajrapāṇi, or a particular form of Mañjuśrī, or perhaps refers to a particular vidyā mantra, such as, e.g., the syllable *kḷlhīṁ* described in chapter 9.

928 *chos shes bden par smra ba dang / /sems can rnams la phan par dga'/ /sngags dang sngags shes bsten gyur pa/ /nges par de la grub pa yin/* Tib. The Tibetan translates as, "One versed in the Dharma should speak the truth / And take joy in benefiting beings. / They should rely on the mantra and knowledge of the mantra, / And they will undoubtedly accomplish it."

929 This and the next seven verses lay down the kriyā doctrine by defining the technical distinction and the mutual relationship between *kriyā* (mere action or performance, whether ritual or not) and *karman* (aim-oriented activity); this doctrine seems to apply to the MMK and the kriyā tantras in general. Because of the double meaning of the Skt. word *karman* ("activity" and "karma = karmic accumulation"), what is a single statement in the Skt. needs to be translated into English twice—in two different ways. The second translation, in this and some verses below, has been added in parentheses.

930 *mchog dang bar ma tha ma las/ /rnam pa sna tshogs las byed de/ /las ni bya bas byed pa ste/ /bya ba mi byed rtag tu ni/ /bya ba las ni ldan pa las/ /rtag tu de las grub par 'gyur/* D. The Tibetan translates as, "The ritual (*bya ba*) makes the [intended] activity happen, / As [such] activities do not happen without [their] rituals. / One thus performs various activities / Of the sublime, medium, and lower [types]. / One who [thus] engages in ritual activity (*bya ba las*) / Will always obtain accomplishment."

931 "Retributive" in the sense that it entails karmic retribution.

932 *bya phyir las rnams thams cad phyir/ /las phyir rtag tu bya ba yin/ /bya ba'i don du bya ba min/ /bya ba las la sbyar ba yin/ /don bcas nyid kyi bya ba la/ /bya ba nyid kyis rtag tu bya/* D. The Tibetan translates as, "Because all actions serve the purpose of ritual, / Ritual is always directed toward actions. / Rituals are not for the sake of rituals; / Ritual is applied to action. / Rituals that bear fruit / Are the rituals to always be performed."

933 *bya ba las dang 'bras bu nyid/ /bya ba las 'bras rtag tu bya/ /'bras med pa las 'bras 'byung zhing / /'bras bu nyid kyang rtag 'bras 'gyur/* D. The Tibetan translates as, "There is ritual, activity, and the result; / Always enact ritual, activity, and its result. / A result is born where there was no result; / That very result will always result."

934 *ldan pas rnam par bral ba ni/ /mi ldan ldan pa grub pa min/* D. The Tibetan corresponding to Skt. 11.251ef translates as, "When union is absent, / There is no union, and union is not accomplished."

935 *bsgrub bya bsgrub pa med pa ni/ /de la grub pa mi 'grub bo/ /grub pa'i rdzas ni thams cad kyang / /grub pa'i rgyu dang 'gal ba yin/* D. The precise meaning of this verse is elusive. The Tibetan translates as, "Without a target and a practice, / One will not accomplish attainment / And the cause and material result of attainment / Will always be incompatible." Note here that the Tibetan translation reads the Skt. *sādhyasādhanabhāvaḥ* as **sādhyasādhanābhāvaḥ*.

936 *'bras bcas* Tib. The Tibetan translation reflects the Sanskrit **saphalam* instead of the extant Skt. *sakalam*.

937 *sems can kun la thugs brtse bas/ /thub pa mchog gis sngon gsungs pa/ /sngags ni rgyu yi sgo dag nas/ /rgyal ba'i sras la dam tshig bshad/* D. The Tibetan translates as, "The samaya that the supreme Sage taught / Long ago out of love for all beings / Has now been taught to the Victor's sons / According to the causal methods of mantra." The final phrase in the Tibetan *sngags ni rgyu yi sgo dag nas* is obscure.

938 *sngags kyi rgyal po* Tib.

939 *mkhas pas* D. In place of "one," the Tibetan has "the wise," reflecting the Sanskrit **manīṣī tām* instead of the extant Skt. *manīṣitām*.

940 *'byung po rnams la zhi don du/ /rdzogs sangs rgyas kyis rab tu bstan/ /lam yang sngags kyi tshul gyis ni/ /mya ngan 'das grong 'gro ba yin/* Tib. The translation of this verse is based in part on the Tibetan because of two lacunae in the Skt.

941 *'di las 'bras bcas thob pa yin/ /sna tshogs las dang las shes yin/* Tib. The Tibetan that correlates to Skt. 11.261cd translates as, "This is obtaining the action with its result. / It is knowledge of the action and various types of action." The translation "various karmic predispositions" (*vicitrakarmadharma°*) from the Skt. is uncertain.

942 *lha mi'i rgyal srid byed par 'gyur/* D. The line "The sovereign of gods and men" has been translated from the Tibetan. The Skt. seems to be saying "The lowest attainment would be that of a kingdom."

943 *mi lha lha min 'jig rten gyi/ /de bzhin bdag po thob 'gyur te/ /bdag po ma lus de dag gi/ /sngags pas thams cad 'thob pa dang / /'bras bcas bya ba byed par 'gyur/* D. The Tibetan renders this verse in five lines instead of four and translates as, "One will likewise become lord / Of all of the reals of men, gods, and demigods. / The mantra adepts of all / Of those lords will obtain everything / And perform rites that bear fruit." The grammar of the Skt. for this verse is not completely clear.

944 *sngags pa 'byor pa 'dod pa yis/ /las rnams sna tshogs bya ba ste/ /de bzhin mchog dang bar ma dang / /tha ma nyid kyang bya ba yin/* D. The Tibetan translates as, "A mantra practitioner who desires riches / Should perform the various types of rites. / He can thus perform those that are highest / Or those that are middling and the lowest."

945 This passage and the remainder of the chapter are in prose in the Tibetan.

946 *las rnam pa sna tshogs skye ba brgyud pa dag du gang du gang byas pa de dag la grub pa gnas par nam zhig 'gyur zhe na/ skyes bus ji srid tshogs pa rnyed pa na/ sngags pa'i ngo bos sngags bzlas pa na sdig pa zad pa'i don dang las bsrabs pas sngags 'grub par 'gyur te/* D. In a prose passage that corresponds to Skt. 11.269c–270, the Tibetan translates as, "One may wonder if he accomplishes all at once what normally is gained through a variety of successive acts. When he acquires all that is possible for beings to gather, and once he recites mantra using the essence mantra, with

the aim of exhausting evil and through diminishing his karma, the mantra will be accomplished."

947 *de bzhin du mchog dang bar ma dang tha ma dang 'jig rten gyis mchod pa dang / bzlas pas sdig pa mtha' dag zad par byed cing / lus can thams cad kyi skye ba brgyud pa dag tu gang byas pa'i sdig pa de dag thams cad 'jig par byed de/* Tib. This passage, composed in prose in the Tibetan, translates as, "Thus the mantras that are supreme, middling, inferior, and revered by the world bring about the final exhaustion of evil and effect the destruction of all evil that has been successively produced by all beings."

948 "Mantras" *om*. Tib.

949 *bdag la* Tib.

950 The second occurance of "accomplish" (*sādhaya*) is omitted in the Tib.

951 Skt.: *oṁ kuru kuru sarvārthān sādhaya sādhaya sarvaduṣṭavimohani gaganābalambe viśodhaya svāhā*.

952 *sbyang ba dang dgug pa dang blang ba dang rgyu ba la sogs pa'i las bya'o/* D. It is not clear what the individual terms after "cleaning" mean. The Tibetan reads these as a list of ritual activities and translates as, "purifying, summoning, receiving, traveling, and so forth."

953 *lan grangs nyi shu bdun/* D. The Tibetan translates as, "twenty-seven."

954 *mtshan gcig der ni nyal byas na/ /rmi lam nang du des mthong ba/ /mi ma yin gzugs grub pa ni/ /mi sdug mche ba gtsigs pa'o/ /sngags pa la ni des smras pa/ /nor ni ci 'dod khyer cig/* D. The Tibetan translates as, "One should sleep there for one night / And in one's dreams one will see/ A being with a nonhuman form / Who is ugly and bears its teeth. / It will then speak to the mantra practitioner, / Saying, 'Bring me whatever wealth I desire!' " The last two lines of the Skt. are unclear and possibly corrupt.

955 *sgrub byed nand par langs nas ni/ /shing de las ni 'gro bar byed/ /sngas pas shing de bor nas ni/ /gzhan dag tu ni 'gro bar byed/ /sngags pas shing de bor nas ni/ /gzhan dag tu ni 'gro byed na/* Tib. The Skt. here is not completely clear. The Tibetan reorders the last six pādas and translates as, "The practitioner, waking up early, / Will be compelled to move away from that tree. / If the mantra practitioner rejects that tree, / And then moves on to another, / He will not have a dream-vision / Of [anything] terrifying and hideous."

956 "Mantra reciter" *om*. Tib.

957 *steng gi yal ga'i 'bras gnas su/ /sdom brtson brtul zhugs can 'dzegs te/* D. The translation is based on the Tibetan corresponding to Skt. 12.10cd because of the lacunae in Skt. 12.10d.

958 The “best of men” is an epithet for the buddhas.

959 It is not clear what “them” refers to (possibly the upper branches).

960 *rtag tu srog chags ma zos pa'i/ /'bras bu yang dag blang bar bya/* Tib. The Tibetan corresponding to Skt. 12.13ab translates as, “One should also always take fruit / That has not been eaten by any creature.”

961 *skad bcig 'gug par byed bstan pa'i/ /'byung po thams cad zhi phyir dang /* D. The Tibetan translates as, “It is said they should be summoned immediately / In order to pacify all beings.”

962 “On earth” *om*. Tib. The Skt. is a bit dubious.

963 *lhor bsten pa yi yal ga dang / /'bras bu gang dag skyed pa ni/ /blang na gdung byed dgra rnams kyi/ /srog ni 'jig par byed pa yin/* D. The Tibetan translates as, “If one takes a branch that leans to the south / And the seeds that are growing on it / And burns them, it will destroy / The life force of one’s enemies.”

964 *lha min bu mo gnas pa yi/ /sa yi 'og tu 'gro bar 'gyur/ /de yi 'bras bu'i phreng ba ni/ /blangs nas 'og tu 'gro bstan pa/* N. The Tibetan translation from N tracks closest to the Skt. 12.21d and translates as, “Will enable one to travel underground / Where the dānava women live. / It is said that one takes up a rosary / Made from those seeds and travels underground.” The Tibetan variant *blangs nas 'og tu 'gro brten pa* in D for Skt. 12.21d appears to align with Skt. 12.22a. This means that different fragments of Skt. 12.21 and 12.22 are omitted in the Tibetan translation depending on whether or not one consults D or N.

965 *me tog phreng ba kun blangs nas/ /de nas zlos pa slar log bya/* D. The Tibetan translates as, “Holding a rosary made of flowers / He will be able to return from there.”

966 *de bzhin gtsang phyogs cho ga bzhin/* Tib. The last pāda in the Tibetan translates as, “According to the rite of the pure directions.”

967 *gzhan yang 'bras bu 'dod pa dag* Tib. The Tibetan translates as, “Or some other desirable seeds.”

968 *nor bu* Tib.

969 *byi ru rnam pa sna tshogs kyi/ /phreng ba dag kyang bya ba yin/* D. The Tibetan translates as, “One can make rosaries / Using various kinds of coral.”

970 In the absence of steel needles, a pointed blade of strong grass was possibly used.

971 *nyi shu'am* Tib.

972 It is not clear whether this passage is about tying the knot, or threading again the already strung beads so that in the end the string that holds them together is

double or triple, or perhaps folding the rosary in such a way that it forms a double or triple loop.

973 The meaning is not completely clear, but perhaps one strings the metal rings onto the ends of the string below the knot to keep the knot from untying or loosening up.

974 Again, the meaning is not quite clear, but possibly one plaits the loose ends of the string to keep the rings in place.

975 It is not clear whether the Skt. refers to washing the rosary or the practitioner performing ablutions. The Tibetan seems to indicate the former.

976 *gnyi ga 'gro* Tib. In place of the extant Skt. *uḍaya* ("hut"), the Tibetan here reflects the Sanskrit **ubhaya* ("both").

977 *de bzhin khrus byas song nas ni/*. The Tibetan translates as, "After washing it and departing."

978 "The Teacher" (*śāstṛ*, *sdon pa*) refers here to the Buddha Śākyamuni.

979 It is not clear how a painted image can contain relics.

980 *stong phrag gcig dang brgyad dang ni/* Tib. The Tibetan translates as, "one thousand and eight."

981 *tshag kyang de dang mnyam par bya/* Tib. Both the Skt. and the Tibetan say "of the same measure," which probably refers to the number of recitations.

982 *hUM spha Ta spha Ta* Tib.

983 Skt.: *oṁ uttiṣṭha haripiṅgala lāhitākṣa dehi dadāpaya hūṁ phaṭ phaṭ sarvavighnāṃ vināśaya svāhā*.

984 *bu ga yod pa'ang rnam par bzlog* Tib. The Tibetan translates as, "Remove those that have holes."

985 I.e., other than "parrot hue." Depending on which reading is adopted, the Skt. could also be translated as, "sticks of other colors, however, are fine." If the latter reading were followed, "other" ought to be interpreted as other than "yellow, white, or black."

986 *lan kan* Tib. For "altar" (*vedi*), the Tibetan uses a term that translates as, "railing," or "enclosure."

987 *rtse mo gnyis su'ang rtse gsum bya/* Tib. The Tibetan translates as, "That have either two or three prongs."

988 *sbyin sreg legs par yang dag brtsam/* Tib. The Tibetan translates as, "A homa should be well prepared."

989 *chu klung de bzhin chu dbus dang /* Tib. The Tibetan translates as, "At a river, or likewise in the middle of water."

990 *shing gcig gi ni phyogs dag dang /* D. In the Tibetan *ekasthāvaradeśe* ("in a lonely spot on dry land") is translated as, "In places where there is a single tree," which is also a possible translation. However, as a river has just been mentioned, "dry land" could be more plausible in the context.

991 *sngags kyi ngo bo yang dag brtsam/* D. The Tibetan translates as, "One should begin with the essence mantra."

992 *dkar dang tswa dang skyur dang rno/* D. The Tibetan translates as, "white, salty, sour, and bitter." The Tibetan may reflect the Sanskrit **śukla* (Tib. *dkar*; "white") instead of the extant Skt. *śuṣka* ("dry").

993 *yam shing de dag med na ni/ /tha mal shing dag kun du brtag/* Tib. The Tibetan translates as, "If none of those sticks are present, / Ordinary wood can be used."

994 *sdom brtson gyis ni me sbar bya/*. The Tib. translates as, "The vow holder should light the fire."

995 *rlung gis khyad du mi gsod pa/* D. The Tibetan translates as, "With those particular types of wind without blowing it out."

996 *lag pa de ni g.yon pa yis/* Tib. The Skt. *apasavyaka* can mean both left and right. In the Tibetan it is taken to mean left.

997 *sdom brtson* Tib. The Tibetan translates as, "the vow holder."

998 *de tshe me yi snying po yis/ /sngags kyis lan bdun rtag bzlas pa'i/ /dri zhim me tog dag gis ni/ /sdom brtson me ni spyan drang bya/* Tib. The translation of this verse is partly based on the Tibetan, which reflects the Sanskrit **saptajaptena* (or perhaps **japte saptena*) in place of the extant Skt. *japte japtena*.

999 "Three" *om*. Tib. Another, less likely, interpretation of the number three is that one offers three kinds of oblatory sticks, namely those smeared with either curds, honey, or ghee.

1000 *zho dang mar gyis sbags pa dang / /sbrang rtsis sbags pa'i yam shing gis/ /rgyas pa'i las ni bya ba'i phyir/ /sngags kyis kun du sbyin sreg bya/* D. The Tibetan translates as, "With a fire stick smeared with curd, / And also with ghee and honey, / Perform oblations together with the mantra / In order to effect the activities of enhancement." The grammar in the Skt. verse is not completely clear.

1001 The Skt. compound *dadhyamiśre*, possibly corrupt, actually suggests not mixing in the curds. This reading, however, is not supported by the Tibetan.

1002 Technically speaking, glowing embers are meant, without smoke or flames.

1003 *gal te sngags ni grub 'dod na/ /phyi rol me ni sbar bar bya/* Tib. The Tibetan translates as, "If one desires the mantra to succeed / One should kindle an external fire."

1004 *sdig pa dag ni khyad par du/ /gang yang rgyal bas smad pa dang / /'jig rten 'gro bas smad pa dag /gzhan gyis smad pa'ang bya ba min/* Tib. The Tibetan translates as, "One should not perform particularly / Evil rights that are reviled by the victors, / Reviled by worldly beings, / And reviled by others."

1005 A play on words could be intended in the Skt., as *bhūmipa* can mean both "earth protector" and "regent over the [bodhisattva] levels."

1006 *sbyin sreg las la 'jigs med dang /* Tib. The Tibetan translates as, "Without being afraid of the homa rite."

1007 The Skt. *sarvabhūta* (*'byung po kun*) is ambiguous here, and may refer to spirits, beings in general, or the elements.

1008 Skt.: *oṁ jvala tiṣṭha hūṁ ru ru viśvasambhava sambhave svāhā*.

1009 *snga ma'i gtsug pud lnga bcings te/ /phyag rgya chen po grags ldan ma/ /snga ma'i gtsug pud lnga bcings bya/* D. In what is probably a case of scribal error, this line is repeated twice in the Tibetan with only minor variation.

1010 *skra can ma nyid rab bzlas pas/ /des na srung ba byed par 'gyur/* D. The Tibetan translates as, "One will thus be protected / By reciting the Keśinī mantra."

1011 *brtson byas grub pa ma lus 'gyur/* D. The Tibetan translates as, "All accomplishments come about through effort."

1012 "Meanings" *om*. Tib.

1013 The translation of this paragraph is partially based on the Tibetan and partially based on the Skt.

1014 "By all the mantras"; i.e., by all the mantra deities.

1015 The passage from "eulogized by all the mantras" to "emanating hundreds of thousands of millions of magical creations in various forms" *om*. Tib.

1016 *de bzhin gshegs pa thams cad bcom ldan 'das rin chen tog gis yang dag par thob pa/* D. The Tibetan translates as, "It is intimately connected with the blessed Ratnaketu, among all the tathāgatas."

1017 *oM b+h+ruM* D.

1018 In the Skt., this sentence is followed by the phrase *asarvaguṇāṃ*, which is not reflected in the Tibetan and is difficult to make sense of as it is.

1019 *'di yang dag par bsgrubs na sngags thams cad 'grub par 'gyur te/* D. The Tibetan translates as, "When practiced correctly, all mantras will be accomplished."

1020 *gzhon nu gang yang khyod kyi cho ga'i rgyal po'i mchog la sngags thams cad dang rjes su mthun pa/ mchog tu gsang ba'i mchog yang dag par rjes su gnang ba las kyi sgrib pa thams cad yang dag par sbyong bar byed pa/ dang po re zhig sgrub pa pos nges par 'bum phrag gsum bzlas brjod bya'o/ /de nas las rnams sngags dang bcas pa 'dir gzhon nu khyod*

kyi cho ga'i rgyal po la 'jig rten dang 'jig rten las 'das pa'i sngags dang rgyud rnams bsgrub par bya'o/ D. The passage, starting from "He is, O divine youth, recommended" up to this point has been reconstructed based in part on the Skt. and in part on the Tibetan because of some lacunae in the Skt. text. However, one point of conflict still remains—the Tibetan says that one must first do three hundred thousand recitations of "any [mantras] that accord . . .," whereas the grammar of the extant Skt. part indicates that it is rather the One Syllable that one must recite, as it is this mantra that is described as the one "that accords . . .," etc. The Tibetan translates as, "Divine youth, a practitioner must first utter three hundred thousand recitations of any [mantras] that accord with all the mantras in your king of manuals, [mantras] that are the authorized, supreme among supreme secrets that purify all the obscurations of the activities. Then, divine youth, within your king of manuals [containing] the activities and their mantras will the worldly and transcendent mantras and tantras be accomplished."

1021 In the Tibetan, the term translated here as "enthralled" is understood to describe the beings that are mentioned in the next sentence.

1022 *cho ga zhib mo thams cad yongs su rgyas pa* Tib. "For all the profusion of rites" is a guess translation of *sarvakalpavistare*. The Tibetan translates as, "He increases all small rituals."

1023 *bdud zil gyis gnon par byed pa/* Tib. Here the Tibetan adds "he overcomes all māras."

1024 In the Tibetan the first two lines of this verse are written in prose and conclude the previous prose passage. Thus this verse beings with "He is the god of gods" in the Tibetan.

1025 *gnyen gyur pa* Tib. "Kinsman" is the Tibetan translation of the Skt. *baddha* (possibly a corruption of the original *bandhu*).

1026 *chos kun rang gi ngo bo mkhyen/* Tib. "Dharmas" is the Tibetan reading, which fits the context a little better. The Skt. has *°karma°* ("activities/rites").

1027 *bcos bu dkar po de bzhin du/* Tib. The Tibetan translates as, "Of white, high-quality cotton."

1028 *phra dang legs bkrus ras bal spangs/* D. The translation of the last pāda is based on the Tibetan because Skt. is unclear.

1029 *chu ngan las ni bkrus min dang //skye bos zhal mthong phul ba'ang min//ma bgos pa dang de bzhin du//gzhan yang cung zad dam pas bsngags/* D. This verse is rather problematic and the translation from the Skt. given here is uncertain. The Tibetan departs from the Skt. significantly and translates as, "It should not be washed in bad water / Nor be presented within sight of ordinary people. / Neither should it be torn, / Nor said to be anything other than perfect."

1030 “Sage-like” *om*. Tib.

1031 *ri bo la gnas grags pa che/* Tib. The Skt. *mahāyaśam* (“of great renown”) has been translated as “in all his splendor,” as the quality of renown is not something that can be expressed in a painting.

1032 *me tog dag ni 'di dag nyid/ /gang yang rung ba rtag blangs nas/* Tib. The translation of Skt. 14.23d is based on the Tibetan because of the Skt. lacunae. It is not clear if all the flowers listed here are meant to be only drawn, or perhaps also presented as an offering. The mention of “fragrant species” could suggest the latter.

1033 *ston pa la ni mchod don du/ /yid du 'ong ba'i mchod yon dbul/* Tib. The term “offerings” has been supplied from the Tibetan (Skt. lacunae).

1034 *'di la sems can thams cad kyis/ /sngar bstan bzhin du yang dag spyad/* Tib. The Tibetan translates as, “This should be perfectly carried out / By all beings as previously explained.”

1035 *chags pa chen po* Tib. The Tibetan translates as, “of great passion,” which suggests the Sanskrit **mahārāgaṃ* for the extant Skt. *mahābhāgaṃ*.

1036 *dkyil 'khor de yi lha dag kyang /* Tib. The Tibetan translates as, “the deities of the maṇḍala.”

1037 *de tshe sngags pas rig pa'i sngags/ /de tshe sngags ni rig pa des/ /sngags la rtag tu bsnyen byas dang / /bzlas pa phun sum tshogs mngon shes/* Tib. The meaning of this verse is not completely clear. In the Tibetan there appears to be a redundant line, which possibly indicates a case of dittography. The Tibetan translates as, “At that time the mantrin, with the vidyā mantra, / A mantra that at that time he knows, / Should, having performed the preliminaries, / Recite that mantra [with] excellent, clear knowledge.”

1038 There is a play on words in the Skt., as *mañju* (in *mañjubhāṇite*) is also part of Mañjuśrī’s name. *Mañjubhāṇita*, in other contexts, could be regarded synonymous with *mañjughoṣa*, used further on as an epithet of Mañjuśrī.

1039 *'jam dbyangs cho ga 'di la ni/ /de tshe sngags pa dbang bskur ba/ /dkyil 'khor rnam pa la mkgas shing / /rtag tu gtsang spra byed pa dang /* D. The Tibetan translates as, “Then, the mantra master who has been initiated/ /According to this beautifully taught manual, / Who is learned in the maṇḍala features / And maintains purity.”

1040 It is not completely clear at which point exactly the description shifts from the practitioner to the master. It is possible that the description of the master starts in this verse.

1041 *sngags rnams kun la dbang bskur dang / dkyil 'khor 'di la 'jigs pa med/ /rig pa'i sngags dang sngags bcas dang / bdag nyid bsrung dang phan 'dod dang /* D. The Skt. for this verse is again problematic. The Tibetan translates as, “Who has been initiated in

all of the mantras, / Is not afraid of this maṇḍala, / Possesses the vidyāmantra and mantra, / And who wishes to protect and benefit himself."

1042 *grogs kyang de bzhin bsrung shes dang / yongs su legs brtags 'od chen ldan/* D. The Tibetan translates as, "Who likewise knows how to protect his companions, / Investigates carefully, and possesses splendor."

1043 *sngar bstan cho ga ji lta bar/ /dkyil 'khor 'di la'ang yang dag spyad/ /stobs bcu ldan pas dang por ni/ /dkyil 'khor gang dag rab bstan pa/ /'jam pa'i dbyangs las gzhan min dang / /rgyu gzhan dag gis bri mi bya/* D. The Tibetan translates as, "Perform it in this maṇḍala / Following the aforementioned procedure. / The maṇḍala that was taught first / By the ones with the ten powers / Was none other than Mañjugoṣa's, / And one should not draw it for any other reason." The final pāda of the Tibetan translation appears to have read Skt. 14.41f *ālikhet nānyakarmaṇā* as **ālikhet nānyakāraṇaṃ*.

1044 As the Skt. says "observing . . . the eight," we can't be sure what "eight" refers to, but most likely to the eight precepts of moral conduct: refraining from killing, refraining from stealing, etc.

1045 *sdig med las dang yongs srung byed/ /de bzhin zhi dang rgyas pa shes/ /de nas dkyil 'khor dbus zhugs nas/ /bstan bcos las gsungs bzhin du bri/* D. The Tibetan translates as, "One who is free from misdeeds and thoroughly protected/ Who is likewise skilled in the rites of pacifying and enriching/ Should enter the middle of the maṇḍala/ And draw it just as it was described in the treatises." The Tibetan reflects the Skt. **apāpakarmasamārakṣaḥ* instead of the extant Skt. 14.47 *apāpakarma-samārabdhaḥ* and (perhaps) the Sanskrit **alikhet śāstravādibhiḥ* instead of the extant Skt. 14.47d *alikhet śāstuvarṇibhiḥ*.

1046 *rin chen lha tshogs kyis brgyan pa'i/ /ri mo dang por bri bar bya/ /der bzhugs gzi brjid chen po ni/ /de bzhin gshegs pa rin chen tog* D. The Tibetan translates as, "The painting that should first be drawn, / Adorned with a host of jeweled deities, / Seated there in great splendor, / Is the tathāgata Ratnaketu."

1047 *ras ris la ni ji lta bar/ /bstan bcos la sngags thams cad bri/* D. The Tibetan translates as, "Draw everything in the canvas / Just as described in the treatises." The Tibetan reflects the Sanskrit **śāstra* (*bstan bcos*) instead of the extant Skt. *śāstu*.

1048 The Skt. is obscure. It is not certain whether this is actually about the items that are offered.

1049 *ri mo'i phreng ni gsum dag dang / /phyag rgyas rab tu brgyan pa dang / /gser mdog rim pas khor yug tu/ yongs su bri bar bya ba yin/* D. The Tibetan translates as, "It should be perfectly drawn / With three encircling lines / That are ornamented with seals / Surrounded by a series of golden borders."

1050 *gsal dang yongs su rdzogs pa dang //drang po de yi rnam pa'o/* D. The Tibetan translates as, "Clear and solid, / [The lines] should be perfectly straight."

1051 *nyi ma 'char ka 'dra ba dang //gur gum rnam pa 'dra mdog can/* Tib. The Tibetan translates as, "He has a complexion like the rising sun / And like the color of saffron."

1052 *rgyal po chen po mnyam 'dra ba//gzhal med khang bcas rgyan gyis brgyan//sems dpa' chen po'i cod pan can//rgyan rnams kun gyis rab tu brgyan/* The Tibetan translates as, "He is like a great king / Residing in a palace that is bedecked with ornaments / Wearing the crown of a great being / And Adorned with all of his ornaments."

1053 *me tog phreng ba bak+ku la//lag pa g.yas pas snoms par byed/* D. The Tibetan translates as, "He holds a garland of bulletwood / Blossoms in his right hand."

1054 The Skt. doesn't make the position of hands/arms very clear; possibly his hands are folded together in the center (*ardhena*).

1055 *de ni yong su bskor ba dang //skyil krung phyad kyis gnas pa bri//gzugs bzang gzugs la bsten nas ni//lha yi gzugs 'dra bri bar bya/* D. The Tibetan translates as, "Draw him surrounded on all sides and / With one leg crossed and the other extended. / His form should be regarded as handsome / And should be drawn like the body of a god."

1056 *ri bo 'od chen ldan pa'i steng /* Tib. The Tibetan translates as, "Upon a mountain of blazing light." The Skt. is uncertain, but no mountain is mentioned.

1057 *'od kyi skyil 'khor gyis mdzes pa/* Tib. "Light" has been supplied from the Tibetan (Skt. lacunae).

1058 *de bzhin sngags kyi sbyor ba yis//khyab bdag me yis 'bar bar byed/* Tib. The Tibetan translates as, "Practicing the mantra sets one / Ablaze with the Lord's fire as well." Alternately, the Tibetan might translate as, "So too does practicing the mantra / Cause the Lord to blaze with fire."

1059 *sngags pas rtag tu khyab bdag gi //de nas shar sgo yang dag sbyar/* D. The Tibetan translates as, "Next the mantra practitioner / Should continually apply it to the Lord's eastern gate."

1060 *ba dan dag gis nyer mdzes bya/* D. In place of "Adorned with plantain trees," the Tibetan translates as, "Decorated with flags."

1061 "Lamps" *om*. Tib.

1062 The text doesn't specify what part of the plant is offered, but in the case of devil's horsewhip, it is usually the sticks smeared with curds, honey, and ghee.

1063 *zho la sbrang rtsis bsres pa yis/* D. *Gandha* can be the name of a number of substances, the most common being sulphur or myrrh. In place of "burnt *gandha*," the Tibetan translates as, "curd mixed with honey."

1064 The last pāda of this verse and the first of the next have been switched.

1065 It is not clear what the three "white foods" are.

1066 The particle *vā* seems to be here a BHS form of *iva*.

1067 *sngags dang yang dag ldan pas sam/ /'khor los sgyur ba'i rigs kyis bya/ /las rnams dag ni kun la yang/ /yi ge gcig pa'i sngags kyis bya/* Tib. The Tibetan translates as, "It should be performed by one perfectly endowed with the mantra or / One who is in the cakravartin's clan. / All of the ritual activities should be performed / Using the single syllable mantra."

1068 *dpa' bo gcig pu rtag pa mchog* Tib. The Skt. literally says "Sole hero without another." The technical term "sole hero" denotes a deity who appears in the maṇḍala without a retinue. This has, however, been rendered into the Tibetan as "This sole hero endures and is supreme."

1069 Ascetic heat (*tapas*) is a type of energy, described as "heat," generated through meditation and austerities.

1070 *sngags kun 'grub par 'gyur ba ni/ /cho ga 'di las gzhan pas min/* D. The Tibetan translates as, "All such mantras will be successful. / Apart from this rite, there are no others."

1071 *rlung lha* Tib. The Tibetan translates as, "Vāyu," or possibly "the mārutas," (*rlung lha*) in place of "mātṛs."

1072 This half-stanza is omitted in the Tib. In the Skt., it could well be a case of dittography.

1073 *'byung po kun gyi sngags rgyud ni/ /rgyas dang bcas pa dbang du byed/* Tib. The meaning of the last pāda is uncertain. The Skt. *vistarāṃ* is probably a metrically modified form of *vistaratā* ("full extent"), an interpretation also found in the Tibetan, which translates as, "He brings the full extent of the mantra systems / Of all beings under his control."

1074 *'jig rten 'jig rten 'das pa'i sngags/* Tib. The translation here is based on the Tibetan which reflects the Sanskrit **lokottaramantrān* instead of the extant Skt. *lokamantrā*.

1075 *sgra ni drag min ngal bas min/ /gzhan la ngan sems med gyur na/ /sangs rgyas ma lus kun gyi yang / /'di la myur du 'grub pa yin/* D. The Tibetan translates as, "Not too loudly and not too softly. / If one harbors no enmity toward others, / One will quickly accomplish in this life / What all the buddhas have accomplished."

1076 *dngos su 'byor dang yid kyis sprul/ /bzang po sems las byung ba dang / /rgyal dbang gzugs kyi ri mo ni/ /bsam pa'am yang na bya ba yin/* Tib. The Tibetan translates as, "One should imagine or make / The actual and mentally manifested offerings / And the divine offering that arises from the heart / To the painting of the Victorious Lord's form."

1077 *de tshe sngags ni 'grub 'gyur zhing /* Tib. The Tibetan translates as, "Then, the mantras will be accomplished, and."

1078 *lha yi rgyal po 'dod pas ni/* Tib. The Tibetan translates as, "If he desires to be the king of the gods."

1079 "The Teacher" (BHS, *śāstu*) refers here to the Buddha Ratnaketu. The Tibetan reflects the Sanskrit **śāstra* here instead of the extant Skt. *śāstu*, as it has elsewhere in the text.

1080 *rgyal bas bsngags pa'i ras ris mchog /der ni kun nas yongs su 'bar/* D. The Tibetan translates as, "The supreme painting, praised by the victorious ones, / Will be engulfed in blazing light."

1081 *stobs chen brten zhing pha rol gnon/* D. The Tibetan translates as, "Mighty, steadfast, and overpowering."

1082 *rtogs pa'i bdag nyid cher rgyas yin/* Tib. The meaning of this pāda is unclear. The Tibetan could be translated as "His status as a great being will increase."

1083 *de la reg pa tsam gyis ni/* Tib. The Tibetan translates as, "touching" in place of "seeing," reflecting the Sanskrit **spṛṣṭa°* in place of the extant Skt. *dṛṣṭa°*.

1084 *rtag tu bdag dang gzhan bdag nyid/ /rnam pa sna tshogs byed par 'gyur/* Tib. The Tibetan translates as, "One can always change one's own / and others' identities into a variety of different forms."

1085 *rgyal ba 'khor los sgyur gsungs pa'i/* Tib. The Tibetan translates as, "Taught by the victorious wheel turner."

1086 *mar me yon du dbul ba ni/* Tib. The Tibetan translates as, "One should present a lamp offering." The Tibetan reflects the Sanskrit **pradīpadakṣiṇāṃ dadyāt* instead of the extant Skt. 14.116a *pradīpalakṣaṇaṃ dadyāt*. The Skt. translates as, "a *lakṣaṇa* of lamps" which doesn't make sense in the context, unless *lakṣaṇaṃ* is a metric adaptation of *lakṣaṃ* ("one hundred thousand"). Nevertheless, the context indicates that the number is one hundred thousand, as it is said in the next verse that the lamps should be offered by one hundred thousand men and placed on the same number of floats.

1087 *mar bcas snying po gtsang ba ni/* Tib. The Tibetan translates as, "With ghee that is of pure essence."

1088 *brgya phrag stong las lhag pa min/* Tib. The Tibetan translates as, "There [should be] no more than one hundred thousand," perhaps reflecting the Sanskrit **śata-sāhasrānādhikaiḥ* instead of the extant Skt. *śatasāhasranāvikaiḥ*.

1089 It is not clear how the worshipers hold the lamps that were earlier "placed on floats." Perhaps they offer them to the painting before letting them float on water?

1090 *sngags rnams re re'ang 'don bzhin du/ /thams cad mnyam par rab zhugs nas/ /ston pa la ni 'bul byed na/ /de yi mod la grub par ston/* N, H. The meaning of this verse is not completely clear in the Skt. The Tibetan translation in N and H contains a notable variant in its first verse that brings the Tibetan a bit more in line with the extant Skt., although there is still some variation between the two. The Tibetan in N and H translates as, "If all of them enter together / While chanting each of the mantras / And present the offering to the Teacher, / It will instantly manifest the attainment." The Tibetan translation in D reads *'dod bzhin du*, which is likely a scribal error for the reading *'don bzhin du* in N and H.

1091 *lam ni dge dang dri ma med/ /yan lag brgyad la legs par spyod/ /yi ge gcig pa mnyed byas nas/ /sngags kyi ngo bo'i mgon po mnyes/* Tib. The Tibetan translates as, "Practice the virtuous, stainless, / Eightfold path well. / Please the Lord who is the essence of mantra / By having delighted in the One Syllable."

1092 *dbus kyi phyogs su bya ba ni/ /rdo rje rigs te mi bskyod pa/* Tib. The Tibetan translates as, "The middle part should be made / Into Akṣobhya of the Vajra family."

1093 *de nas rdo rje de blangs nas/* Tib. "Vajra" is adopted from the Tibetan. The Skt. has "inconceivable."

1094 *gzhan yang lha gnas gang 'dod 'gro/* Tib. The Tibetan translates as, "Or any other celestial realm one desires."

1095 *grub pa'i dbang phyug 'gyur ba ste/* Tib. The Tibetan translates as, "One will become a lord among siddhas."

1096 *las ni gang dag 'di gsungs pa/* Tib. This pāda has been supplied, with some modifications, from the Tibetan (Skt. lacunae).

1097 *mtshan mo skyil mo krung bcas te/ /sdom can don yod bzlas byas na/* Tib. "Uninterruptedly" is based on a conjectured reading, *acchindyaṃ*, as the extant Skt. word, *acindyaṃ*, is incomprehensible. The Tibetan translates as, "If the vow holder has sat with his legs crossed/ And successfully performed the recitation at night."

1098 *nor bu'i lham* Tib. In the Tibetan *maṇipāduka°* is translated as a single item, "jeweled pair of shoes," possibly to differentiate it from the pair of shoes listed further down.

1099 "Banner" *om*. Tib.

1100 *gdu bu* Tib. "Bracelet" has been supplied from the Tibetan (Skt. lacunae).

1101 It is not clear what is meant by "rise"; possibly "rise in the air."

1102 *rang tshul spyod dam bcos ma dang* / Tib. This pāda is based on the Tibetan, as the Skt. seems a little vague.

1103 *sngags pa mchod pas grub par 'gyur/* D. The Tibetan translates as, "Are accomplished when worshiped by the mantrin," possibly reflecting the Sanskrit **mantripūjitā* instead of the extant Skt. *mantrapūjitā*.

1104 Neither the Skt. nor the Tib. makes it clear whether this half-stanza is about minerals and elements or living beings composed of such. If it were the former, the next verse should perhaps be retranslated to say that these substances will acquire the power to purify the courses of births.

1105 It is not quite clear what the practitioner is touching, whether the things/beings placed in front of the painting or the painting itself.

1106 *lan ni drug gam bdun dag gis/* D. "One hundred thousand" is missing from the Tibetan.

1107 *las rnams dus ni yun ring ba/* Tib. The Tibetan translates as, "Rituals that take a long time."

1108 *bu mo'am nor ni mang po dag /yang dag spyod pas byed par 'gyur/* Tib. The Tibetan translates as, "By performing it properly, it will yield / Many women and great wealth." Otherwise the translation of this half-stanza is based on the Tibetan, as the Skt. is rather obscure.

1109 *gos la lan gnyis mngon bsngags na/* Tib. The Tibetan translates as, "If he incants his clothes with the mantra twice."

1110 *sngags gi mthu yis 'jig par byed/* Tib. The Tibetan translates as, "Will be killed by the power of the mantra."

1111 *sngags kyi rgyal po* Tib. The Tibetan calls it "the king of mantras."

1112 *zho dang mar gyis thams cad bsre/* Tib. In the Skt., "honey" is repeated twice, and "curds" is omitted. "Honey" is is omitted in the Tibetan.

1113 *zhi zing 'byung po rnam song nas//'gro ba rnams ni bde gnas thob/* D. The Tibetan translates as, "The spirits will be pacified and depart, / And beings will have a happy existence." The D reading *'byung po rnam* should read *'byung po rnams* as it does in K_Y, K, N, H.

1114 *bzlas nas sngags pa mchog sbyin zhing //rtag tu 'bras bcas byed par 'gyur/* Tib. The Tibetan translates as, "After it is recited the mantra adept will be granted a boon and / Will ensure that they always have a result."

1115 "Time" *om*. Tib.

1116 "You act" (*pratipannaḥ*) *om*. Tib.

1117 "Crossroad" *om*. Tib.

1118 It is not clear very clear what this size or distance refers to. Perhaps this could also be the safe distance between the fire and the painting.

1119 *de nas yang sbyin sreg gi mthar pad+ma'i me tog tsan+dana dkar po'i chus bsang gtor byas pa stong rtsa brgyad sbyin sreg bya'o/* D. The Tibetan translates as, "Then, at the end of this fire offering, one should perform one thousand and eight fire offerings that cast smoke using water containing lotus flowers and white sandalwood."

1120 *sbyin sreg gi mthar yang bzang po'i gdan dang gdong bkab la rang gi lha la rang gi sngags kyis spyan drang bar bya zhing /* D. The Tibetan translates as, "At the end of the homa, one should use mantra to invite one's personal deity onto an excellent cushioned seat."

1121 Skt.: *oṁ kumārarūpiṇa darśaya darśaya • ātmano bhūtisamudbhāvāya svapnaṃ me niveda yathābhūtam / hūṁ hūṁ phaṭ phaṭ svāhā //.*

1122 As the following sentence indicates, this could still be during the first watch.

1123 *nor bu zhel gyi khang pa ni/* Tib. The Tibetan translates as, "jeweled crystal houses."

1124 *a mra'i shing tshogs rab mang po/* D. The Tibetan includes this line that is not attested in the Skt. following Skt. 15.9b. It translates as, "Or a great many groves of mango trees."

1125 *gang du bdag gi lus gnas pa/ /de nyid du ni mthong bar byed/* Tib. The Tibetan translates as, "It will bring about a vision / Of the state that one's body is in." The Skt. of this half-stanza appears to be corrupt.

1126 *gru dang chu ni 'thung ba dang / /btung ba'i khang pa khang pa dang /* Tib. The Tibetan translates as, "Boats and water, / Taverns and houses."

1127 *ban glang dag* D; *ba glang dag* K_Y, K, C. The Tibetan translation *ban glang* in D translates the Sanskrit term **nāgī*, which can mean "belonging to an elephant." The Tibetan translation *ba glang* in K_Y, K, and C translates as "cow" or "bull."

1128 *lan tshwa la sogs reg pa ni/ /kun tu gsal te mthong ba ni/* N, H; *lan tshwa la sogs reg pa ni/ /kun du gal te mthong ba ni/* D. The Tibetan translation in N and H seems preferable to D, and translates as, "If one touches salt and the like / And sees light all around." Here the Tibetan appears to have translated the Skt. *lavaṇa* using its alternate meaning, "lustre."

1129 *snum khur rnam pa du ma ni/ /bza' dang spyad par rjes 'dod dang /* Tib. The Tibetan translates as, "Many different types of fried cakes, / That one is allowed to eat and enjoy."

1130 *rnam pa sna tshogs bza' la spyod/ /mthong na bad kan can du brjod/* Tib. The Tibetan corresponding to Skt. 15.23cd translates as, "If one consumes or sees these various types / Of food, it is an indication of having phlegm." The Tibetan *bad gan can* might also be translated as "having a phlegm disorder."

1131 *rmi lam ma lus du ma ni/* Tib. The Tibetan translates as, "All the various kinds of dreams."

1132 *sna tshogs rin chen mthong ba dang /* Tib. The Tibetan translates as, "Or a variety of jewels may be seen."

1133 *ri dang phyogs ni rab 'bar ba/* Tib. The Tibetan translates as, "Or mountains and the directions ablaze."

1134 "Debilitated" (*sammūrchita*) *om*. Tib.

1135 *gzhan yang rin chen gang yin pa/* Tib. The Tibetan translates as, "Or some other kind of jewel."

1136 *me dang tsha ba sten pa dang //reg dang za bar byed pa dang /* D. The Tibetan translates as, "If one makes use of, touches, or / Ingests hot and spicy [foods]."

1137 *shing chen de bzhin theg pa ni/* Tib. The Tibetan translates as, "A great tree, or a vehicle," reflecting the Sanskrit **mahānaga* instead of the extant Skt. *mahānāga*.

1138 *de bzhin rnam pa sna tshogs pa//gang gzhan rmi lam dag tu brjod/* D. The Tibetan translates as, "Various types of things such as these / And others are expressed in dreams."

1139 The Tibetan seems to indicate that the things listed here and later in this section are experienced in one's dreams, rather then done while awake. The Skt., however, is vague and could be interpreted either way. This ambiguity could be intentional, as the activities listed here, if dreamed of, could be caused by the humor of wind, or, if they done during the waking state, could increase this humor because of their nature.

1140 *gtsor yang rlung ni yang dag 'byung//shing thog rlung ni rab bskyed pa/* D. The meaning of Skt. 15.44cd is unclear. The Tibetan translates as, "Primarily [anything] produced by wind / [Such as] fruit brought forth by wind."

1141 *dngos rnams rlung ni skyed pa yi//bza' dang bca' ba khyad par ldan/* Tib. The Tibetan translates as, "These things are the particular types/ Of food and drink that produce wind."

1142 *'byung po rnams ni gar byed dang //bdag nyid kyang ni gar byed pa//gang gis rmi lam mthong na ni//de 'dra rlung nad can du shes/* Tib. The Tibetan that corresponds to Skt. 15.46cd and 15.47ab translates as, "If in a dream one sees / A number of beings dancing, / Or even oneself dancing, / Know that one has a wind disorder."

1143 *mi bzad gzugs/* Tib. The Tibetan translates as "hideous forms" in place of "harsh expressions."

1144 *grong gi chos ni mthong ba las//rmi lam chags pas sa bon byung/* D. The Tibetan translates as, "Attachment in a dream sows the seed / For having a vision of a

sexual act."

1145 *rnam 'dres rnam par 'dres pa ni/ /rmi lam na ni rtag tu mthong /* D. The Tibetan translates as, "Mixed [humors] produce mixed [effects]; / This will always be seen in dreams."

1146 Possibly, the Skt. *sattva* should be emended to *tattva* ("reality," "truth"), as the meaning would then be that dreams are "devoid of reality," which would tie in better with the next half-stanza which mentions "those who show reality (*tattva-darśibhiḥ*)."

1147 *de bas rnam pa thams cad kyis/ /rmi lam zhes bya yod pa spangs/ /bya ba dus kyi rim pa nyid/ /de nyid gzigs pas bstan pa yin/* Tib. The Tibetan translates as, "Since what is called a dream, / Is based on mental images, it is devoid of existence. / The sequence of activities and lifespans / Were taught by those who see the truth."

1148 *yid ni gzhungs pa* Tib. The reading "are intelligent" is adopted from the Tibetan. The Skt. has *durmedhā* which translates as, "not intelligent."

1149 *btung ba mang la rtag tu dga'/* Tib. The Skt. could also be translated as "always delight in receiving respect." The Tibetan translates as, "And always enjoy much drinking," reflecting the Sanskrit **bahupānā°* instead of the extant Skt. *bahumānā°*. Either reading seems equally plausible.

1150 *rgyal rigs su ni bstan pa yin/* Tib. The Tibetan translates as, "Those who are said to be born in the warrior caste." The Tibetan reflects the Sanskrit **kṣatriye jāti-nirdiṣṭaḥ* instead of the extant Skt. *nakṣatre jātinirdiṣṭaḥ*.

1151 *ser sna ldan zhing mtshon pa med/* Tib. The Skt. of this pāda has been translated to correspond in meaning to the Tibetan.

1152 *longs spyod chen po skye 'gyur zhing / /rang gi las kyis nye bar 'tshe/ /rang gi las 'bras bstan pa ni/ /las kyi sngags ni spang ba min/ /las min sngags ni gtso bo zhes/ /'jig rten 'dren pas gsungs pa yin/* D. The Tibetan corresponding to Skt. 15.57 translates as, "Some are born into great prosperity and / Some make their living by their own activity. / It is said that the results of their actions / Are not independent of ritual mantras, / But as the guides of the world have said, / 'Mantra is best, not ritual.' " The translation of the last four lines of Skt. 15.57c–f is largely a guess.

1153 *de bas sems can bad kan can/ /sa steng grub pa byed pa ni/ /sa bdag 'dod pa byed pa la/ /de la grub pa thob par 'gyur/* D. The Tibetan translates as, "Thus beings of the phlegm type / Who reach accomplishment upon the earth / Will, if they form the desire to be a lord of the earth, / Attain that very accomplishment."

1154 The Skt. phrase *śūradveṣī ca* (or *śūra dveṣī ca*) could also be translated as "heroic and hateful."

1155 *spros chen brten dang blon po dang /* Tib. The Tibetan translates as, "A very powerful and steadfast minister." The Tibetan translation of the Skt. compound *dṛḍhamantrī* translates the Skt. *mantrin* according to the classical meaning of the term in the Sanskrit epic literature (and elsewhere) as a king's minister.

1156 *shes bzhin las kyis nyer spyod pa'i/ /sems can zil gyis mnan nas spyod/* D. The first line of the Tibetan, which corresponds to Skt. 15.66b, should be emended to read *de bzhin* instead of *shes bzhin*. The first half-stanza will then read, "Acting in accordance with this mode, / He engages beings by assualting them."

1157 *thub pas spangs pa'i don/* Tib. The translation "rejected," which seems to be supported by the Tibetan, is based on reading the Skt. *ūrjita* as an irregular past passive participle of √*vṛj*.

1158 *cho ga sbyar ba'i chos rnams gang / /sngags pas thams cad rab sbyar na/ /spyod pa des ni 'grub 'gyur te/ /gzhan las sems can de la min/* D. The Tibetan translates as, "If a mantrin should employ / Any system that uses rituals / That activity will be successful, / Which is not the case for other individuals."

1159 *sngo bsangs* Tib. *Śyāma* ("dark") is translated into the Tib. as "greenish blue."

1160 *dpa' dang de bzhin drag pa dang / /chags ldan sdig pa'i khyim las skyes/* N, H; *dpa' dang de bzhin drag po dang / /chags ldan sdig pa'i khyim las skyes/* K_Y, K; *dpa' dang de bzhin drag pa dang / /'dab chags sdig pa'i khyim las skyes/* D. The recensions of the Tibetan translation in N, H, K_Y, and K correspond to the Sanskrit text and are preferable to the variant *'dab chags* found in D.

1161 *de dag gang phyir nad mang 'gyur/* Tib. The Tibetan translates as, "And for that reason is often ill."

1162 *sems can rlung nad 'khrug pa la/ /gti mug nye bar zhi ba dang /* Tib. The Tibetan translates as, "Beings who are agitated by a wind disorder, / Who are dull and tranquil."

1163 The Skt. can also be translated as "And can be controlled with stupefying mantras."

1164 *rgyu skar khyim ni chu skyes dang / /gza' ni bdag po spen par blta/* D. The Tibetan corresponding to Skt. 15.81cd translates as, "They should ascertain the asterisms of the water signs / And of Saturn as the governing planet." There is no mention of Saturn, however, in the Skt., and it is also not clear whether this statement refers to what has been said above or what will be said below.

1165 This probably refers to the activities of pacifying (*śāntika*) and enriching (*pauṣṭika*).

1166 *rlung nad skyes pa'i sems can ni/* D. The Skt. doesn't specify whether it is the performer or the target for whom these activities/rites are contra-indicated.

Possibly both are meant at the same time, but the Tibetan suggests the former. It omits "and confused," and only says "Beings born with wind disorders."

1167 *las las gol ba med par ni/ lus can yon tan mi smin te/ /yon tan kho na las ldan pas/ /skye bar yang ni byed pa yin/* D. The Tibetan translation of this verse is obscure. One possible translation of the Tibetan is, "A living being does not develop qualities / They don't possess that contradict their karma. / It is only the qualities and karma one possesses / That affect the next rebirth. "

1168 *zlos pa sems can yon tan shes/ /yon tan yon tan min las 'ching /* D. The Tibetan translates as, "A mantra reciter knows the qualities of beings. / Good qualities and faults are bound by karma."

1169 *yon tan med la bya min gang / /de yi las ni bya ba min/ /gang phyir bya ba las byed de/ /bya ba yon tan med ma yin/* D. The Tibetan is obscure. One possible translation of the Tibetan is, "In the absence of qualities, that which is not a ritual / Has no karma—it is not a ritual; / Because a ritual creates karma, / There is no ritual that lacks qualities."

1170 *bya ba las dang yon tan nyid/ /yang dag ldan pa sgrub par 'gyur/* Tib. The Tibetan translates as, "One who has the right ritual, karma, / And qualities will be successful."

1171 *rdzas dang sems can spyod pa gzhan/ /bya ba las dang yon tan yin/* Tib. The Tibetan is obscure. One possible translation of the Tibetan is, "Other substances and the other behaviors of beings / Are rituals, karma, and qualities."

1172 *Vighna* can mean an obstacle as well as the demon that creates it.

1173 *drag cing ma rungs las rnams ni/ /rmi lam rtag tu 'phral du smin/* D. It is not completely clear whether this is about the "activites that are violent and cruel," or dreams about such activities.

1174 *'jig rten 'jig rten 'das rnams kyi/ /yon tan skye bar yang dag 'byung /* N, H; *'jig rten 'jig rten 'das rnams kyis/ /yon tan skye bar yang dag 'byung /* D. The meaning of Skt. 15.96cd is unclear. The Tibetan is also obscure. One possible translation for the Tibetan in N and H is, "Worldly and transcendent / Qualities arise at birth."

1175 *drag po'i gzugs ni gzugs chen po/* D. The Tibetan translates as, "He has a fierce form and tremendous size."

1176 *dus mtsha* Tib. The Skt. *kālarātra* can be understood literally ("black as night"), or taken as a proper name (Kālarātra), or perhaps interpreted as "the husband of Kālarātrī." The Tibetan supports the second option.

1177 *mi bzad sngags ni bshad par bya/* Tib. The Tibetan translates as, "I will now explain the fierce mantra."

1178 *cho 'phrul chen po bgegs rnams kun//ma rungs sems can 'jig par byed/* D. The Tibetan translates as, "It destroys all powerful sorcery and obstructing beings, / And all wicked beings."

1179 *he he mahākrodha ṣaṇmukha ṣaṭcaraṇa sarvavighnaghātaka hūṁ hūṁ / kiṃ cirāyasi vināyakajīvitāntakara duḥsvapnaṃ me nāśaya laṅgha laṅgha* [D. *la hu la hu*] *samayam anusmara phaṭ phaṭ svāhā //*.

1180 In line with the teachings of this tantra, the mantra is not differentiated from the deity.

1181 *'jig rten dang 'jig rten las 'das pa thams cad kyi sngags rnams 'don par byed pa na gang zhig ma rungs pa'i sems can gyi gzugs can gyis rnam par 'tshe bar byed pa de la/ khro bo'i rgyal po 'dis ni rigs rgyud thams cad 'dul bar byed cing / srog kyang 'dzin par mi byed de/* D. The Tibetan seem confused: "When any worldly or transcendent mantra is recited, / This Lord of Wrath will tame the one who makes the embodied form of a wicked being cause problems and the entire class of beings, / But he will not take their lives."

1182 In the Tibetan this is the last line of the prose section. The verse section begins with "Having spoken thus."

1183 *zlos pas rtag tu 'di dag ni//mtshan mo rtag tu don byas na/* K_Y, K; *zlos pas rtag tu 'di dag ni//mtshan mo rtag tu don byas na/* N, H; *zlos pas rtag tu gdon byas na/* D. D appears to skip some material corresponding to Skt. 15.110cd and combines these two lines into a single line that translates as, "If a reciter recites it consistently." The Tibetan recensions in N, H, K_Y, and K track closely with the Skt.

1184 *'dod pa chung zhing cung zad dge/* Tib. The Tibetan translates as, "Who has little desire and a little virtue."

1185 *phra ba'i gos la rtag tu dga'/* Tib. "Fine" has been supplied from the Tibetan, filling the lacunae in the Skt.

1186 *zas tshod rig dag rtag gtsang ldan/* Tib. The Skt. of this pāda is unclear; the Tibetan, which translates the term *śucinaḥ* (*gtsang ldan*) in Skt. 15.118c in this line, translates as, "Knows proper portions and is always clean."

1187 "Guests" *om*. Tib.

1188 *gtsang ba'i spyod pas mngon par 'gro/* Tib. The Tibetan translates as, "Has sex with one whose conduct is pure." The Tibetan reflects the Sanskrit **śucicārābhigāminaḥ* instead of the extant Skt. *śucidārābhigāminaḥ*.

1189 *sku ni* Tib. The Tibetan translates as, "body" in place of "hair."

1190 *de tshe 'jig rten 'das pa grub//de la 'bras bcas grub par 'gyur/* D. The Tibetan translates as, "Then they will attain the transcendent/ Accomplishment together

with the result."

1191 *longs spyod che zhing sngags rnams shes/ /sngags rnams kun la de nyid rig/* Tib. The Tibetan translates as, "Who is endowed with good fortune, is skilled in mantra/ And understands all mantras."

1192 *bud med ming ldan* K_Y, N, H; *bud med mig ldan* D. "Has a woman's name" (based on emended Skt.) is supported by K_Y, N, and H. D translate as, "Has the eyes of a woman."

1193 The Tibetan translates as, "worships gods."

1194 *thul bar dka'* Tib. "Difficult to subdue" is based on the Tibetan. The Skt. reading suggests "difficult/dangerous to approach."

1195 *byin par phra/* Tib. The Tibetan translates as, "is slight in his giving."

1196 *rgyal ba la ni srog kyang gtong /* Tib. The translation of the last pāda is based on the Tibetan. The Skt. translates as, "He is the sun among the victorious lords."

1197 I.e., the kṣatriya caste.

1198 *ma rungs rtag tu bab col byed/* D. "Cruel and rash" doesn't seem to fit the context, but the Tibetan supports this reading.

1199 Spiny bitter gourd (*Momordica monadelpha*).

1200 Skt. 15.140d *om*. Tib.

1201 *mgrin pa bum pa 'dra ba dang /* D. "Resembling a conch" probably implies that the neck has three lines indicative of good fortune. The Tibetan translates as, "resembling a vase," reflecting the Sanskrit **kumbha°* instead of the extant Skt. *kambu°*.

1202 *thal gong rgyas* Tib. The Tibetan translates as, "Broad, elegant back."

1203 *kun nas dkar med ba spu dang /* D. The Tibetan translates as, "No gray body hair anywhere."

1204 "Hips" *om*. Tib.

1205 *nyams med* Tib. The Skt. *kharta*, which could not be identified, is translated into the Tibetan as "blemish."

1206 *sor mo rnams kyi ring ba dang /*. The Tibetan translates as, "With toes that are long, and."

1207 *nang stong ma yin mthil mnyam gnas/* Tib. This pāda is unintelligible in the extant Skt. The Tibetan is also obscure.

1208 It is not certain whether the reading here is "ears" (which could only be obtained after emending *varṇau* (or *arṇau*) to *karṇau*, or some other body part that forms a pair, to account for the dual ending. The Tib. is of no help.

1209 In the Tib., “nice to behold” and the entire next verse constitute the description of the person and not of the pair of body parts just mentioned. The Skt., however, consistently uses the dual ending, clearly indicating that a pair is meant.

1210 *'jam* Tib. “Smooth” has been supplied from the Tibetan. The Skt. translates as, “not clinging.”

1211 *ri mo zab cing* D. The Tibetan translates as, “a deep line.”

1212 *mchig pa rab sngags shin tu chud/* Tib. The Tibetan translates as, “Whose fine testicles are withdrawn.” The Tibetan *shin tu chud* may be a scribal error for *shin tu chung*, which would match the extant Skt. *svalpatarau*.

1213 *gang tshe skyes dbang gtsang ba dang / /rtse mo dmar la yang dag gnas/* Tib. This half-stanza, again, is not very clear. The Tibetan translates as “Whose penis is clean / And has a red tip.”

1214 “During sleep” could euphemistically refer to going to bed for sex.

1215 *mang po ma yin snum pa dang /* Tib. The Tibetan translates as, “Not abundant and smooth.”

1216 It is not clear what period of time is meant, but it is most likely one day.

1217 *lan gsum bshang zhing sngags drug dran/* D. The Tibetan translates as, “One who defecates three times and recalls the mantra six,” or, alteratively, “One who defecates three times and recalls the six-syllable mantra.” The Tibetan may reflect the Sanskrit **ṣaṇmantrī* instead of the extant Skt. *ṣaṇmūtrī*.

1218 Neither the Skt. nor the Tib. specifies which watch of the night this is meant to be.

1219 *de yi grub pa rtag tu mchog /las kun byed par snang ba yin/* D. The Tibetan translates as, “They will manifest the best accomplishment / That performs all the activities.”

1220 *'bras bu rnam pa sna tshogs dang / /phun tshogs rnam pa mang po la/ /mi rnams rjes su 'dod pa yang / /mtshan nyid kyis ni mngon mtshan pa'o/* D. *'bras bu rnam pa sna tshogs dang / /phun tshogs rnam pa mang po la/ /mi rnams rjes su 'dod pa yang / /mtshan nyid kyis ni sngon mtshan pa'o/* K_Y, K, N. The Tibetan that corresponds to Skt. 15.152a–d translates as, “People who pursue / Various types of results / And various kinds of good conditions / Are marked with signs.” The variant *sngon mtshan* or “previous marks” in K_Y, K, and N reflects the Sanskrit **pūrvalakṣitaḥ* in place of the extant Skt. *abhilakṣitaḥ*, which might translate as “Have been previously indicated by marks.”

1221 *nus pa'i gza' rnams kyis mtshan pa/* Tib. The Tibetan translates as, “Are marked by these planets that indicate capability.”

1222 *nyi ma'i dkyil 'khor mchar kha ni/ /tho rangs dus su gang skyes dang / /gang tshe de yi dus su skyes/ /de la grub po rab tu snang* / D. Skt. 15.153ef is expanded into four lines in the Tibetan that contain additional material and translate as, "If they are born at dawn/ When the sun is rising, / The time at which they are born/ Will manifest accomplishment for them." Only the first and second verses in this set of four in the Tibetan correspond to Skt. 15.153ef.

1223 In the Buddhist and Hindu astrology, the moon and the sun are regarded as "planets" (*graha*).

1224 *lus can rnams kyi rtag de la/ /ma rungs gza' mthong gang yin pa/* D. The Tibetan translates as, "For such beings it is always the case / That inauspicious planets are seen."

1225 *las ni ngan 'joms skar mda' can/* D; The Tibetan translates as, "Meteors that destroy negative karma," while the Narthang and Peking read "Meteors that destroy karma." The Tibetan reflects the Sanskrit **karmanirghātolkinaḥ* instead of the extant Skt. *kampanirghāta•ulkinaḥ*.

1226 "Looks at" is a technical expression indicating that the astrological aspect of the planet that "looks" is exercising influence on the planet it looks at, and, indirectly, on the affected person.

1227 One yoke (or four cubits), as an astronomical distance between celestial objects, is the radial distance of eight degrees (if the Indian astronomical measures of cubit and yoke corresponded to those used in ancient Babylon).

1228 *phur bus sa de mthong bar 'gyur/* Tib. The translation of this half-stanza is partly based on the Tibetan. The Skt. could also be read as "Jupiter is looked at."

1229 *de bzhin nyin phyed nyi ma ni/ /nyi ma phyed du mnyam par mthong* / Tib. The Skt. of this half-stanza is not clear, as it could be translated in more than one way. The Tibetan could be translated as "Likewise when the sun is at midday / [Accomplishments?] equal to the sun manifest."

1230 Ketu is here the descending node of the moon. Like Rāhu, it is an imaginary planet that takes 18.6 years to complete one revolution. It is however not clear whether Ketu and Rāhu mantioned in this verse refer to the nodes of the moon, as the Rāhu two lines below seems to refer to an ordinary eclipse.

1231 *thung 'gyur nyi ma gnya' shing tsam/ /byed pa nyid du bstan pa ni/* D. This sentence is incomprehensible in both the Skt. and the Tibetan. The Tibetan might translate as, "For a short moment it is a yoke's distance from the sun. / When this happens, it is said."

1232 The translation of this pāda is a guess. The Skt. *yugāntaka* could be translated as "noon," but also as "the end of the eon."

1233 *sgra gcan spen pa nyid dag yin/ /mun pa dus dang dus mthar byed/ /de nas phar ni thung ba na/ /'chi ltas skar mda' sa 'gul byed/* D. The last four lines in the Tibetan for this obscure verse translate as, "This is Rāhu and Saturn. / At the time of darkness, when the end times have come, / If seen far in the distance / Meteors, omens of death, cause earthquakes."

1234 *nyi ma nub kar zangs ma' mdog* Tib. In the Tibetan, it seems that it is the one who is governed by this planetary influence that is "the color of the setting sun, with a strong tint of vermillion."

1235 The "chief planet," i.e. the sun, since the sun, in Indic astrology, is referred to be the generic name of a planet.

1236 *dbul zhing nad btab glen pa dang /* Tib. The Tibetan translates as, "Poor, prone to illness, and dull."

1237 *'gul byed sgra drag dmar ba'i mdog /mnam lcags nyid kyang rab rdung byed/* Tib. The Tibetan translates as, "When the earth shakes, there are terrifying noises, and [all] is the color red, / Meteors strike,"

1238 *de bzhin rdo rje mchi ltas dang / /gzhan yang khyim sogs rab tu mthong / /skye bo kun kyis sgra gcan ni/ /mi bzad rab tu mthong gyur na/* D. The Tibetan translates as, "When there is ominous lightning / And the Pleiades and the like are visible, / When all beings behold / The terrifying Rāhu."

1239 *dbul zhing mgon med tshul khrims 'chal/ /mi ni rtag tu sdig pa spyod/* Tib. The Tibetan translates as, "People who are poor and vulnerable, / Who lack discipline and always engage in evil acts."

1240 *bud med mtshan ni ngan pa dang /* Tib. The Tibetan translates as, "Women are ugly."

1241 *de ltar skyes gyur skyes pa dang / /'jig rten mang po skye ba yin/* D. The Tibetan translates as, "Thus they take birth again and again, / Born into many different worlds."

1242 *lo ni kun la 'dod pa'ang zhes/* D. The Tibetan translates as, "Every year, whatever is desired," reflecting the Sanskrit **sarvasaṃvat* instead of the extant Skt. *sarvasampat*.

1243 *de nyid 'jig rten gnas pa yin/* Tib. The translation of this pāda is based on the Tibetan. The Skt. translates as, "The mantra, singularly, always," and is difficult to makes sense of in the context.

1244 The fourth pāda appears to be missing in the Skt. and the Tib.

1245 *gza' rnams las la spyod pa zhes/ /des na 'di ni mthong zhes gsungs/* Tib. The Tibetan translates as, "It is said the planets are inciters of karma, / And that one can thus observe them."

1246 In the Skt., this verse includes two additional lines (one of them with lacunae) between the two half-stanzas. They have been omitted in the translation here, as they don't seem to add anything in terms of content.

1247 *de nas gzhan yang rab bshad pa/ /nges par zlos pas rtag tu bya/ /yud tsam dag ni bcu gnyis dang / /dus dang dus min 'gro ba'i rgyu/ /grub pa'i rgyu 'am ma yin pa/ /'gro ba min pa'ang bshad par bya/* D. The Tibetan translates as, "Next I will explain / How a mantra reciter can always act with certainty. / I will explain the cause in terms of / The twelve moments and proper and improper times, / And what is neither a cause/ Of accomplishment nor progress." The final line of the Tibetan term *'gro ba min pa* reflects the Sanskrit **ayātaṃ* instead of the extant Skt. *apātraṃ*.

1248 *lo legs* Tib. "There are bountiful harvests" has been supplied from the Tibetan (Skt. lacunae).

1249 *nyi ma gsal mthong dge/* Tib. In place of "kings enjoy prosperity," the Tibetan translates as, "the sun shines bright, and there is goodness."

1250 *dus dang de bzhin dbang po'i gzhu/ /skye bo rnams la rtag zhi byed/* Tib. The Tibetan translates as, "At times when there is rainbow/ It always brings peace to all beings."

1251 *sha za dang ni ma mo dang / /drag po ma rungs nyer 'joms byed/ /sha za rnams kyi spyod pa ni/ /de bzhin ma rungs sems can brjod/* Tib. The Tibetan translates as, "Now I will describe the wicked ways / And behaviors of flesh eaters / Such as the kravyādas and mātṛs / Who are fierce, wicked, and bring harm." The Tibetan *sha za rnams kyi spyod pa* may reflect the Sanskrit **ācaritaṃ piśācānām* instead of the extant Skt. *caritaṃ piśitāśinām*. The Tibetan *sha za* appears in the first verse as a translation of *kravyāda*, so in this second instance it has been translated literally as "flesh eater" and not as *piśāca*.

1252 *gzhan gyi sdug bsngal dag la sems/* Tib. The Tibetan translates as, "Who consider the suffering of others."

1253 *sngags dang rig pa rnams kyis drangs/* Tib. The Tibetan translates as, "Can summon using this mantra and vidyā." It is however not clear which mantra is meant. It could be the vidyārāja One Syllable taught in the previous chapter (14.5).

1254 *gang du mtshan nyid la brten pas/ /spyod pa rgya cher bstan pa yin/ /gzhan gyi lus la gnas nas ni/ /mi lus brten nas gnas pa yin/* D. The Tibetan translates as, "When the indicated target is possessed, / They display a vast number of behaviors. / They inhabit the bodies of others, / Possess the person's body, and then remain."

1255 "Gods and asuras" (*surāsura*), with its alliteration and the sense derived from the grammar that they represent two opposing parties, is a Skt. stock phrase that has no equivalent in English.

1256 *lha ni mchod pa zhes bshed de/ /lha min nga rgyal can gyi rgyus/ /gnas der gnas pa'ang rnam pa gnyis/ /rim bzhin lha dang lha ma yin/* D. The Tibetan translates as, "The gods are said to be venerable. / The asuras are rooted in pride. / They reside in their two places, / Known respectively as gods and asuras."

1257 *de yang der ni rnam gnyis te/ /drag pa dang ni thun mong yin/ /de yang der ni rnam gnyis 'gro/ dge dang mi dge 'gro ba lnga/* Tib. It is not clear how "the five destinies" fits in into this division, as the Skt. is rather vague. The Tibetan translates as, "They each are of two further types: / Those that are cruel and those that are ordinary. / Those fall into two further types: / The virtuous and nonvirtuous among the five destinies."

1258 *der gnas rnam gsum 'gro ba ste/ /nyi shu cu grangs med pa'o/ /lha dbang dang ni 'og min par/ /go rims ji bzhin sa med pa'o/* D. This verse is very unclear and could be translated a number of different ways. It is, however, for the most part supported by the Tibetan apart from the last pāda, which translates as, "Such is the sequence of the non-terrestrial." The Tibetan reflects the Sanskrit **yathā-saṅkhyam abhūmakāḥ* instead of the extant Skt. *yāmāsaṅkhyamabhūpakāḥ*.

1259 This line is omitted in the Tib. The preceding line, "All the noble buddhas," begins the next verse.

1260 *sngags dang rgyud ni rig bcas pas/* D. The Tibetan translates as, "By the mantras and tantras together with the vidyā."

1261 *bag yod rigs ni bzang ba dang /* D. The Tibetan translates as, "Who are careful and of good character."

1262 *mi rnams kyi ni mdor bsdu na/ /de dag gi ni lus bzung nas/* D. The Tibetan translates as, "In brief, human beings / Should maintain their bodies, and."

1263 *rtag tu shin tu chos don dang / /thar pa'i don du rnam par brtag* D. The Tibetan translates as, "Always orient themselves toward liberation / And toward the highest Dharma."

1264 In this passage the terms *sattva* (*sems can*) and *asattva* (*sems can ma yin*) are medical terms. *Sattva* refers to the psycho-physical state of purity, balance, and health, and *asattva* refers to its opposite. This important terminology would be missed if one were to translate the Tibetan *sems can* and *sems can ma yin* according to the meaning these terms so often bear outside of the medical literature as "a being" and "not a being."

1265 *gang gzhan rnam pa sna tshogs byas/* Tib. The last pāda has been supplied from the Tibetan (Skt. lacunae).

1266 Part of this pāda is missing in the Skt. The Tibetan however, doesn't indicate any missing content.

1267 This passage is not clear, but it is possibly saying that earth and water are *asattva* elements, and the remaining two or three are *sattva*. They are associated with nonhuman and human beings respectively.

1268 *rgyud 'di yongs su bshad pa yin/* Tib. In place of "sūtra," the Tibetan translates as, "tantra." While both are correct, the former accords with the chapter colophons that refer to the *Mañjuśrīmūlakalpa* as a *vaipulyasūtra*.

1269 *de nyid chos ni btsal bya'i phyir/ /rgyud 'di yongs su bshad pa yin/ /rgyud dang sngags dang sman bzang po/ /bka' ni yang dag gsungs pa yin/* D. The Tibetan translates as, "It has been taught in this tantra / For those who might seek that teaching. / This scripture perfectly explains / The tantra, mantra, and good medicine."

1270 *nad med* Tib. The Tibetan translates as, "no illness."

1271 *gang 'di bstan pa dag la ni/ /sngags kun 'don par byed pa na/ /kun mkhyen shes dang shes bya yi/ /las kyi rgyud ni 'brel pa dang / /sngags zlos pa yi ched du ni/ /rgyud rnams mtha' dag sa steng gsungs/ /sngags rgyud ma lus don dag ni/ /byang chub rnam gsum gzhol ba ste/* D. The Tibetan corresponding to Skt. 15.218–219 arranges the lines of these verses in a different order. The Tibetan for these two verses reads, "If all the mantras are recited / That are [found] in these teachings, / One connects with the karmic causes / For omniscience of what is knowable. / / That which is contained within the mantras to be recited / Has been taught, on earth, in all the tantras; / The entire meaning of tantra and mantra / Is directed toward the three aspects of awakening."

1272 *gzhan la cho ga rab snang ba/ /cho ga'i rgyal po 'di la'ang yod/* Tib. The Tibetan translates as, "That which is found in other manuals / Is also found in this king of manuals."

1273 *gang du cho ga'i rgyal po 'dis/ /dbang 'gyur min dang bkug min pa/ /sa steng rten gsum 'di na/ /rig pa'i sngags rgyal de yod min/* D. The Tibetan adds content to this verse in its last line and translates as, "There is no king of vidyāmantras / On earth or in this threefold world / That is not controlled or attracted / By this king of ritual manuals." The Tibetan translators seem to have read **vidyārājaḥ* ("king of vidyā mantras") in place of a four-letter lacunae in the Skt. This reading is metrically impossible. The reading conjectured here is *vidyate* ("exists"), which fits the meter.

1274 *sangs rgyas kun gyi gsung dag ni/ /rtag tu dge ba don yod 'gyur/* D. The Tibetan translates as, "This teaching of all the buddhas / Is always virtuous and productive," reflecting the Sanskrit **sarvabuddhānāṃ* instead of the extant Skt. *sarvabhūtānāṃ*.

1275 *sngags rnams kun la sngags pa ni/ /bzlas dang sbyin sreg rtag dad pa'o/* K_Y, L, K, C; *sngags rnams kun la sngags pa ni/ /bzlas dang sbyin sreg rtag 'dod pa'o/* D. The Tibetan

in K_Y, L, K, and C is closer to the extant Skt. and translates as, "Those who recite all the mantras / Will always have confidence in their recitations and fire sacrifice."

1276 *sangs rgyas rnams kyi bstan pa ni/ /sngags su rab gnas de 'dir gsungs/ /sngags de rnam par mi rtog par/ /cho ga de 'dir gsungs pa yin/* Tib. The Tibetan translates as, "The teachings of the buddhas / Have been taught here in terms of mantra. / In this manual those mantras / Have been taught in a nonconceptual way."

1277 */de tshe 'gro ba blo bzhin du/ /'jig rten kun gyi dge mi dge/* Tib. The translation of this half-stanza is partly based on the Tibetan as the Skt. is unclear. The Tibetan translates as, "The virtue and nonvirtue present in all the worlds / Accords with the minds of beings at that time."

1278 "He" probably refers to the king of mantras—Mañjughoṣa—mentioned two verses below.

1279 *de nyid cho ga 'dir spros pa/ /de bzhin gshegs pa spros pa med/ /'jig rten 'das pa rdzogs sangs rgyas/ /'jig rten phyir ni 'dir gsungs so/* D. The grammar of this verse was interpreted to accord with the Tibetan. This required reading the BHS nominative plural (*tathāgatā*) as an instrumental plural (*tathāgataiḥ*). The Tibetan translates as, "That which is elaborated on in this manual / Was taught here for the sake of the world / By the tathāgatas who lack mental elaborations, / The perfect buddhas who transcend the world."

1280 *las rnams kun la shin tu lhag/ /'jig rten las las rab tu 'das/ /chos rnams rnam pa sna tshogs byed/ /'jig rten kun gyis rab tu bsngags/* D. The Tibetan translates as, "It far surpasses all [other] activities, / And is an activity that transcends worldly activities. / It engages the great variety of dharmas, / And is highly praised in all the worlds."

1281 *de don yon tan nges grub dang / /'jig rten khams kyi dge mi dge/ /bag med ma bskul ma yin te/ /bskul nas ngas ni chos bshad do/* D. note 4897 is probably corrupt, and the translation here is merely a conjecture. The Tibetan is also obscure. One possible translation is, "For that purpose there is virtue and nonvirtue / In the qualities accomplished in the world. / Do not be careless and not request [teachings]; / Request them and I will explain the doctrine."

1282 *ngas kyang bshad pa yin/* Tib. "By me" has been supplied from the Tibetan.

1283 *kun mkhyen ye shes rab 'jug la/ /las rnams gcig tu bsngags pa yin/ /'jig rten sngon las bdag yin te/ /de ni da ltar yongs su spyod/* D. The Tibetan seems to reflect the extant Skt. but interprets it differently and translates as, "Among ways to generate omniscient knowledge, / These activities alone are praiseworthy; / I [performed] this activity in previous worlds, / And [perform] them now in this one."

1284 *las ni 'di la'ang snang 'gyur na/ /skye ba 'di la 'grub par 'gyur/* D. The Tibetan translates as, "When these activties do manifest, / They will succeed in this birth."

1285 *sgrub pa pos ni bsgrub par bya/* Tib. The Tibetan translates as, "Then the practitioner will be successful."

1286 *shin tu yun ring dag gis 'grub/* Tib. The Tibetan translates as, "Will succeed after a long time."

1287 The reference is made here to the immediately preceding chapter.

1288 *blo dang ldan pa gnod sbyin gyi bdag po lag na rdo rjes nga la dris nas/ 'jam dpal khyod kyi don thams cad bya ba'i las kyi le'u rab 'byam 'khor gyi dkyil 'khor gyi nang du rgya cher sngar bstan pa yin no/* D. This paragraph has been translated mainly from the Tibetan. In the Skt. it begins with "Listen, Mañjuśrī!" The clause "Requested by . . . in his hand" comes at the end of the paragraph and possibly serves to introduce the verse that follows. The Skt. also includes the phrase "I will [now] teach . . . " (future tense) which seems to clash with the past tense ("I taught") of the immediately following section that sums up the previous chapter.

1289 *sngags kyi zlos pa bstan pa yin/* D. The Tibetan corresponding to the Skt. *kathitaṃ mantrajāpinām* ("[all this] was taught for/with reference to the mantra reciters") translates as, "the recitation of mantras has been taught."

1290 *blo chog rnams* Tib. The Tibetan uses the plural number here, possibly honorific, and translates as, "those of supreme intellect."

1291 *bzang po'i 'gro ba'i skye gnas dang / /rgyu dang shes pa'i rnam pa spyod/* Tib. The meaning of the last clause is unclear in both the Skt. and the Tibetan.

1292 *las dang las 'bras sems can gyi/* Tib. In place of "complete" (*sarvaṃ*), the Tibetan translates as, "of beings."

1293 This pāda refers to the rites of spirit possession, or possessing another person's body. The "vessel" is the person who is being possessed. The term used for the act of possession is *āveṣa*, literally "entry."

1294 This section, from verse 16.4 up to this point, refers to the teachings given in the previous chapter. The phrase "requested in the context of dreams" possibly refers to the fact that the knowledge of dream signs was one of the teachings requested and then the teachings commence with the signs received in dreams (cf. 15.6).

1295 *gnod sbyin bdag po* Tib. In place of "the yakṣa," the Tibetan translates as, "the lord of the yakṣas."

1296 The simple past of "requested" was chosen here to fit the narrative. The Skt. translates as, "[Vajrapāṇi] requests," or "May [Vajrapāṇi] request"; the Tibetan,

however, uses the perfect tense, possibly to make it fit into the narrative of the remainder of this section. The teachings that Vajrapāṇi is requesting here were already given in the previous chapter. Due to the switching around of chapters and sections in the MMK during the redactional process, some sections, including most of this chapter, seem to have ended up where they do not belong. A large part of this chapter belongs, narrative-wise, near the beginning of the previous chapter. It is, however, impossible to restore this section to its original position without undoing also the changes to the grammatical tense and mode made by the readactors to make this section fit in its new position.

1297 *bcas pa'i gza' ni gtso bo ste/ /dge dang mi dge legs tshul bzhad/* D. This half-stanza has been reconstructed based on the Tibetan (Skt.: lacunae).

1298 *mchog dang tha ma'i spyod pa dang / /dge ba'i don dang ldan pa dang / /zlos pa grub pa'i mtshan ma dang / /bsgrub bya sgrub min rnam par brtags/* Tib. The Tibetan translates as, "The distinction of highest and lowest conduct, / Having a viruous aim, / The characteristics of what a mantra reciter accomplishes, / And what should and should not be accomplished. /"

1299 *rig pa 'dzin pa grub 'dod dang /* D. The Tibetan translates as, "And those who desire the accomplishment of a vidyādhara."

1300 *rgyal ba'i sras kyis gsol btab nas/ /thub pa mchog gis gsungs pa ni/* Tib. There again seems to be a confusion in the narrative here, possibly due to the switching around of passages. This half-stanza seems to belong at the end of the Buddha Śākyamuni's teachings that Vajrapāṇi had requested. The Tibetan translators, it seems, tried to resolve the inconsistency by turning this half-stanza around. The Tibetan translates as, "After the son of the conqueror supplicated him, / The Supreme Sage spoke."

1301 *gzhon nu 'di ni dngos don khyab gyur cing/ /ma byung 'jig rten phan pa sgrub byed la/ /'gro ba kun la phan pa dge phyir ston/ /thar pa shes shing dag pa'i gnas su 'dug* K_Y, K. Following the variant *khyab gyur* in K_Y and K, the Tibetan translates as, "This divine youth permeates all things, / Is unborn, accomplishes the benefit of the world, / And is a teacher because his virtue benefits all beings. / He understands liberation and abides in a pure state."

1302 "The wheel holder" is probably a reference to the Buddha Śākyamuni.

1303 I.e., the Dharma wheel.

1304 "Mañju," as in "Mañjughoṣa."

1305 "Knowledge" *om*. Tib.

1306 *gang gi mthu ni mkhyen par mi spyod de/* N, H. The translation of the last pāda is based on the Tibetan, as the Skt. is unclear. The grammatical gender of "speech,"

called Mañju, now changes to masculine, as this speech is equated with Mañju/Mañjughoṣa.

1307 It is unclear who is here being addressed as the "lord of gods."

1308 *khyod kyang lha yi dbang phyug 'jig rten khyad par gyis//thub bzang shes par nus pa ma yin no/* Tib. The translation of the last Skt. 16.25d is partially informed by the Tibetan, as the Skt. is unclear. The Tibetan reads the Skt. *te* as a shortened form of the genitive second person pronoun *tava* and translates as, "Even the lord of the gods and his entire world / Cannot comprehend your divine power. /"

1309 Unfortunately, the play on words in this verse is impossible to replicate in English. "Gentle Splendor" is the name of Mañjuśrī (*mañju* = "gentle/lovely" and *śrī* = "splendor/glory").

1310 *da ltar* Tib. "Present" has been supplied from the Tibetan. The Skt. translates as, "celestial"; the syntax, however, is not clear.

1311 The Skt. *bhavi* (BHS *bhavi* = classical *bhave* = "in saṃsāra") could also be translated as "future," i.e., that one will obtain peace now and awakening in the future, which seems to be the way the Tibetan translators understood it.

1312 Because of the word *mañju* ("pleasant," "gentle") being used here to describe the awakening, this entire phrase could also be translated—as a figure of speech—as "the awakening of Mañjuśrī."

1313 *byang chub shing dbang drung du myur du 'gro//song nas byang chub mchog ni thob par byed//song nas sems can phan phyir der 'dug ste/* Tib. The Tibetan corresponding to Skt. 16.31b–d translates as, "And swiftly proceed to the vicinity of the Bodhi tree. / Having arrived there, one will obtain the supreme awakening / And remain there for the benefit of beings."

1314 *nga yi bstan la khyod ni mi mchog bstan/* D. The Tibetan translates as, "I taught in my teachings that you are the supreme human," reflecting the Sanskrit **narottama* instead of the extant Skt. *ratottama*.

1315 *'dir ni ma lus mtha' dag zhi bar 'gyur/* Tib. The Tibetan reflects the Sanskrit **śantāḥ* for the extant Skt. *sattā*.

1316 *dag pa'i gnas la gnas pa'i skye bo rnams//'dir ni ma lus mtha' dag zhi bar 'gyur//khyod kyi sngags ni nam yang 'da' ma gyur//khyod kyi sngags ni nam yang nyams ma gyur/* D. The translation of this verse from the Skt. is uncertain. The Tibetan translates as, "Beings who dwell in the Pure Abode / Will all, without exception, become peaceful. / Your mantra is never violated. / Your mantra never fails."

1317 *lhag ma* Tib. In place of the extant Skt. *śleṣmāṇām* ("stick/coalesce together"), the Tibetan reflects the Sanskrit **śeṣāṇām* ("the rest/remainder").

1318 *phung po gzhan dag tu* Tib. The Skt. *antara* is translated into the Tibetan not as "within," but as "other/separate."

1319 It is unclear whether the attainment meant here is the "regal state of a śrāvaka" or two separate attainments, that of a śrāvaka and that of a kingdom.

1320 "Their intelligence will grow" *om*. Tib.

1321 This half-stanza is missing from the Tib. The meaning of Skt. 17.7d is not completely clear.

1322 *rnam bzlog* K_Y, L, K, C; *rnam zlos* D. Inverted activity is an activity that goes against the generally accepted norms. In the context of Buddhist tantra, it must not, nevertheless, transgress the bodhisattva principles. In place of "inverted activity," D translates as, "recitation." K_Y, L, K, and C, however, support the Skt.

1323 *rigs kyang rnam gsum gsungs pa ni/ /sngags rnams kun gyi gzhi yang yin/ /rigs gsum rnam pa brgyad du yang / /rgyud dag la ni rab tu snang* / D. The Tibetan contains lines at this point that translate as, "The families are said to be threefold, / And are the basis of all mantras. / The three families also have eight types, / As is evident in the tantras." The first and last lines in the Tibetan correspond (with some variation) to Skt. 17.8cd.

1324 *rnam pa gcig tu'ang rigs snang ste/* D. The Skt. (after emending *eva vidhaṃ* to *evaṃvidhaṃ*) implies that the religious community (*gotra*) is also of three types, as corroborated by 53.6-7. The Tibetan translation of this line translates as, "of one type/aspect," reflecting the Sanskrit **ekavidhaṃ* for the extant Skt. *eva vidhaṃ/evaṃvidhaṃ*. The additional material in the Tibetan translation of Skt. 17.8 also mentions that there are three types of religious community (*gotra*).

1325 "So" and "also" have been supplied from the Tib.

1326 *sngags rnams kun gyi gnas kyang yin/* Tib. "Entire" has been supplied from the Tibetan text. The Skt. here reads *śāntam*, which translates as, "peaceful." The threefold seat of the mantras (if "threefold" is implied in this statement) could be a reference to the threefold categorization of mantras into those of the Tathāgata, Vajra, or Lotus family.

1327 I.e. the karma spoken of below. This term combines here the meaning of "activity" and of "karma" (as we use it in English), as, in part at least, it seems to be used in the sense of the (type of) activity that is most suitable for a particular person that is karmically determined.

1328 The Skt. term *pratyaya* (literally "interdependence," but conventionally "conditions/causes") here seems to take on a new meaning, namely of determining or ascertaining the person's karma.

1329 This pāda could also be translated as, "It is not karma that possesses a body."

1330 *kun nas skye bo rgas pa na/* Tib. In place of "fever," the Tibetan text translates as, "old age."

1331 *rnam pa sna tshogs la nye bzang //las rnams sna tshogs dag las byung /* Tib. The Tibetan translates as, "Various types of good omens / Arise due to various types of activities."

1332 *dus tshod de bzhin 'gro ba dang /* Tib. Before "time," the Skt. has the term *bala* ("strength"), which is unaccounted for in the Tibetan.

1333 The meaning is this verse is unclear because of the missing text. The Skt. appears to be missing one pāda of text and the Tibetan is missing the entire half-stanza.

1334 The meaning of this half-stanza is uncertain as the Skt. could be corrupt. The first pāda could read (as suggested by the Tibetan) *karmapratyayaḥ svakānyaḥ* ("karmic causes, those of oneself and others"), which would also correct the meter. The *avyaṅgāni* ("not separate") in the second pāda could be emended to *adhyaṅgāni* ("the main divisions").

1335 *'di dag rkyen gyi yan lag ni//las ni bdag gir byed pas mtshon//mi mtshon sngags rnams thams cad ni//bgegs las shin tu mi bzad 'gyur/* Tib. The meaning of the first four pādas is very unclear. The Tibetan varies significantly and translates as, "[Among] these divisions of ascertainment, / One should identify karmas that belong to oneself. / If one fails to identify ("them"?), all the mantras / Will become extremely terrible, obstructing karma."

1336 *byang chub snying por ting 'dzin thob/* Tib. The Tibetan translates as, "Attained samādhi at the seat of awakening."

1337 "[Sitting at] the root of the tree" *om*. Tib.

1338 *de tshe bdud ni bcom par 'gyur/* Tib. The Skt. text of this half-stanza, which was corrupt and hypermetrical, was reconstructed partly based on the Tibetan text. Before the reconstruction, instead of "the power of the mantra," the Skt. read "the letters of the mantra."

1339 *rmi lam ngan pa nyer 'jig pa/* Tib. In place of "omens," the Tibetan translates as, "dreams."

1340 *gang dag sa la spyod pa yi//'byung po'i tshogs kun rab nyon cig/* Tib. The Tibetan inserts two pādas at this point that translate as, "Listen well, you hosts of beings / Who reside on the earth."

1341 "Present in the three worlds" is a conjectural expansion of the Skt. *triṣu* ("in the three"), which the Tibetan doesn't account for.

1342 Skt.: *oṁ kha kha khāhi khāhi huṁ huṁ / jvala jvala prajvala prajvala / tiṣṭha tiṣṭha / ṣṇīḥ phaṭ phaṭ svāhā //.*

1343 *sngags 'di sngags rnams kun gyi mchog/* Tib. The meaning of this pāda is unclear. The Tibetan translates as, "This mantra is supreme among all mantras." The Skt. version, however, ties in with the name of this mantra, Jvāloṣṇīṣa, which means "blazing uṣṇīṣa."

1344 *dgu bcu rtsa bzhi dag dang ni/* Tib. It is not clear what these numbers refer to. The Tibetan gives just one number, "ninety-four thousand."

1345 The exact meaning of this verse is far from clear.

1346 *sngags rnams ma lus rab tu sems/* D. The Tibetan translates as, "All the mantras will be called to mind," reflecting a different Skt. reading.

1347 *gtsug tor sngags kyi byin rlabs kyis/* D. "Uṣṇīṣa" seems to be a metrical abbreviation of Jayoṣṇīṣa. The Tibetan translates as, "Through the blessing of the Uṣṇīṣa mantra."

1348 *de bzhin bdun nam brgyad dang dgu/* Tib. The Tibetan translates as "nine" instead of "ninety."

1349 *gnyis dang drug dang lnga dang bdun/* Tib. The Tibetan translates as, "Two and six and five and seven." The Skt. is very likely corrupt and the numbers themselves difficult to interpret. They seem to refer to different groups of the uṣṇīṣa deities, depending on the categorization. One group that occupies a prominent position in the MMK is that of the eight "uṣṇīṣa kings."

1350 *sngon gyi rgyal ba rnams kyis bshad/* D. The last pāda has been supplied from the Tibetan. The Skt. repeats that the uṣṇīṣa kings "are born from the head of the Victorious One."

1351 From this chapter onward, the chapter numbers are out of step with those in the Tibetan translation. Chapters 18 to 23 in the Sanskrit text are not included in the Tibetan translation of the text and are not translated here.

1352 "Action" refers here to their astrological influences.

1353 The technical Skt. term for "ruled" is *cihnita*, which literally means "marked [by the planet . . .]."

1354 It is not clear whether "cruel planet" refers to Mars ("the . . ."), or any inauspicious graha ("a . . .").

1355 Punarvasu is a dual nakṣatra, hence the plural ending.

1356 These are the 20th and 21st nakṣatras.

1357 *nye rgyal dang ni tha chung dang //'dod pa dag ni nyid yin no/* H. The Tibetan translates as, "Tiṣya should be considered / As secondary in importance."

1358 *yang dag bden dang 'jig rten dang //snang bar yang ni brjod pa yin/* D. The meaning of the first two pādas is unclear. The Tibetan translates as, "The authentic truth

and the world / Are said to exist as light."

1359 *de bzhin rgyal po 'jig rten dang /* Tib. The last pāda has been supplied from the Tibetan, as some text appears to be missing in the Skt.

1360 *'di dag gi ni nus pa yod/* Tib. The Tibetan omits "not" and translates as, "They possess these powers."

1361 It is not clear what power is meant by "this power" (*ayaṃ prabhāvaḥ*), possibly the power to spread happiness and virtue with their light.

1362 *'di dag nad med dag pa ste/ /rtag tu sems can rnam mang po/* D. The Tibetan translates as, "They were pure and healthy and / There were always many beings."

1363 *de nas dus ni bri ba na/ /'jig rten snod min rab tu 'jug* D. The meaning of this half-stanza is a bit unclear. The Tibetan translates as, "Then, the time started to deteriorate / And beings entered a more unsuitable world."

1364 *gnod sbyin srin po dri za dang /* Tib. "Gandharvas" has been supplied from the Tibetan. The Skt. *cāriṇa* translates as, "wanderers."

1365 *khyab 'jug gis byas gzo spyad dang /* D. The Tibetan translates as, "Crafts manufactured by Viṣṇu."

1366 *rtsis dang sgyu rtsal 'dod pa dang /* D. The Tibetan translates as "Astrology, and what is considered the fine arts," which reflects the Sanskrit **kalāsammatam* instead of the extant Skt. *kalpasammatam*.

1367 *log shes de bzin shes pa dang /* D. The meaning "ignorance" was derived by reading the Skt. *tathājñānam* as *tathā-ajñānam*. The Tibetan translation reflects the Sanskrit **jñānam* instead of *ajñānam*, i.e., "knowledge" in place of "ignorance."

1368 *rnam rgyal* Tib. The Tibetan translates as, "victorious," reflecting the Sanskrit **vijayam* instead of the extant Skt. *virajam*.

1369 *tshegs chung bya bas thob pa yin/* D. The Tibetan translates as, "By engaging in activities with little difficulty."

1370 *rang byung ye shes* Tib. In the Tibetan translation, this is "self-arisen [knowledge]." The Skt. form *svayambhū*, however, does not imply the perfective aspect.

1371 *de 'dra'i gnas ni rab mthong ba/ /phyi rol lam gyis thob ma yin/* D. The Tibetan translates as, "Experiences of such states / Cannot be attained through the external paths." Here "external" probably means "non-Buddhist."

1372 *rigs pa bzang po'i las dga' bas/* K_Y, K; *rig pa bzang po'i las dga' bas/* D. Both readings in the Tibetan are obscure. The reading in K_Y and K might translate as, "By pursuing logic and the correct ritual action," reflecting the Sanskrit **yukti* instead of the extant Skt. *yuktā*. The reading in D, which most likely reflects a scribal

error that renders the term *rigs pa* as *rig pa*, might translate as, "By pursuing knowledge and the correct ritual action. /"

1373 *las las grol ba med par ni/* Tib. The Tibetan translates as, "Without being liberated from karma."

1374 *me* Tib.

1375 *'jig rten skyong ba bzhi dag dang / /khams ni bzhi po dag dang ni/ /chu dang sa dang rlung dang me/ /nam mkha'i yongs su bstan pa yin/ /'byung ba yang dag bsdu ba'i phyir/ /'di dag 'byung ba chen po yin/* D. The Tibetan translates as, "The four guardians of the world / And the four elements are / Water, earth, wind, and fire. / Space is referred to as such / Because it contains the elements. / These are the primary elements."

1376 *bag med las kyis byas pa yin/* D. The Tibetan translates as, "When produced by the karma of negligence."

1377 The meaning of this half-stanza is unclear. The form *ajāyate* (*ajāyatas* in manuscript R) seems defective because of the short *a* at the beginning (this *a* is not reflected in the Tibetan translation). If, however, the form *ajāyatas* (in manuscript R) were emended to *ajāpataḥ*, it could be translated as "without recitation," which would alter the meaning of the entire statement.

1378 *thams cad so sor gyur pa ni/ /'jam dpal gyis ni so sor mdzad/* Tib. This half-stanza is very obscure in the Skt. It is not clear in the Skt. who "they" are, but the neuter gender seems to indicate the nakṣatras. The Tibetan varies significantly and translates as, "Mañjugoṣa can effect all of them, / Each and every one, individually."

1379 *khyab 'gyur* D. The Skt. *viparīta* ("wrong," "inverted," "contrary") seems to be translated into the Tibetan as "spread."

1380 Part of the constellation of Taurus is in the nakṣatra of Mṛgaśirā. Being "traversed" probably means being traversed by the moon at the time of one's birth.

1381 In the Indian zodiac, the house of Taurus is shared between the three nakṣatras of Kṛttikā, Rohiṇī, and Mṛgaśirā. This verse treats the Kṛttikā part of Taurus. It should be noted that, although the Indian system has the corresponding twelve zodiac signs, they do not correspond exactly in terms of their position in the sky.

1382 "King" is another name for the moon.

1383 "Looks upon" is a technical expression indicating that the astrological aspect of the planet that "looks" is exercising influence on the planet it looks at and, indirectly, on the affected person.

1384 This passage is very unclear. The translation of the last three pādas may be incorrect.

1385 *skye ba rnam par 'dres gyur pa'o/ /sems can rnam pa sna tshogs skye/* K_Y, K, N, H; *skye ba rnam par 'dris gyur pa'i/ /sems can rnam pa sna tshogs skye/* D, K_Y, K, N, and H seem to support this translation.

1386 In the Indian context, a prominent belly could be an indication of well-being and prosperity.

1387 *chu tshod zung tsam nyi ma dang / /zla ba'i lha ni rab bshad pa/* Tib. The Skt. *yugamātre* is interpreted in the Tib. as "two o'clock," and *udita* ("risen") is mistranslated as "explained" (*udita* is the past passive participle of both *ud* + √*i* ("to rise") and √*vad* ("to speak"), thus leading to the confusion).

1388 *gza' ni mi dge mthong ba dang / /mi dge'i skye ba dge mi dge/* D. The exact meaning of this verse is unclear. The Tibetan translation of Skt. 24.62cd might translate as, "Will be influenced by inauspicious planets and / Good and bad factors of such an inauspicious birth."

1389 *sbyin byed sems dpa' che ba ste/* Tib. In place of "noble and pure," the Tib. translates as, "generous and courageous."

1390 There seems to be some confusion here, as the Indian sign of Gemini possibly implied here spans only the first two of the three nakṣatras mentioned.

1391 It is not clear what kind of connection is meant—possibly that the planet is traversing the sign at the time of birth.

1392 There is no mention of a "connection with Jupiter" in the Tibetan.

1393 The Skt. *maharddhika*, apart from its standard interpretation of "great magical powers," could simply mean "great presence" or "great majesty."

1394 This pāda is omitted in the Tib.

1395 Phalgunī is divided into two nakṣatras.

1396 *gal te der skyes thob gyur na/ /zhing la gnas shing des sdom rten/ /de bzhin nyi ma mchar ba na/ /skyes pa 'di la brjod pa yin/* D. The translation of this verse, even though it seems to be supported by the Tibetan text, is far from certain.

1397 *mi ni yongs su dpa' bar 'gyur/* Tib. The Tibetan text does not account for the Skt. *caura* ("thief") and translates as, "One may become a very heroic person."

1398 I.e., the stars of the three nakṣatras mentioned above. Every nakṣatra has its "senior" (*śreṣṭha*) star or stars; in this case these stars are Denebola (in the second Phalgunī), α, β, γ, δ, and ε Corvi (in Hastā), and Spica (in Citrā).

1399 "Another planet" could be Mars, who rules the nakṣatra of Citrā. "Depending on the location" probably means if one is born in the Citrā part of Virgo.

1400 I.e., the "senior" stars of the three nakṣatras mentioned next that are distributed through the Indian sign of Libra.

1401 The "cruel" planet is Mars. He is the regent of the Citrā part of Libra.

1402 The "gentle" planet is the moon, which is also corroborated by the Tib. This probably refers to the northern lunar node (Rāhu), who is the regent of the Svāti part of Libra.

1403 *yang na zla ba'i bu bdag yin/* Tib. The "ever joyful and auspicious lord" is probably Jupiter, who rules the Viśākhā part of Libra. The Tibetan doesn't seem to make any reference to Jupiter and translates as, "Or the Lord who is the moon's son."

1404 These three nakṣatras (though only a part of the last one) are distributed through the Indian sign of Libra.

1405 *srang gi khyim ste zang po'i don/ /zla ba la spyod sems can gyi/ /'di ni mi bzad zhing yin te/ /skal med ma yin nor gyi gnas/* D. The meaning of this verse is very unclear, and the translation was informed by the Tibetan. The last pāda has been supplied from the Tibetan entirely, as the Skt., which mentions Bhārgava (Venus?) and Saturn, is corrupt and difficult to interpret. It seems to be saying that Saturn and Venus have their abode (*ālaya*) in Libra, which is true about Venus, as Libra is its house. Saturn too has a connection with Libra, in which it is "exalted."

1406 Possibly, the reading *bahupānaratāḥ* ("fond of drinking") should be emended to *bahumānaratāḥ* ("taking pleasure in showing respect/being respectable"), which would fit the context better.

1407 *spyi mtshan ma yin ngo tsha med/* Tib. The Tibetan has a negation after "modesty," perhaps reading the Skt. *tathā hrījyā* as *tathāhrījyā* (= *tathā-ahrījyā*).

1408 Anurādha is the first nakṣatra of the Indian sign of Scorpio.

1409 *bzo yi las ni sgrub pa dang /* Tib. It is unclear if ordinary activities are meant, or perhaps the rituals. The Tibetan translates as, "activities of craftsmanship."

1410 *mi ni rab gtum brtan pa yin/* D. The Tibetan translates as, "fierce and steadfast."

1411 *byis pa gzhon nu'i gzugs yod pa'i/ /de yi skad cig gzas mthong 'gyur/ /sa yi lha mo'i bur gyur pa/ /gang yin de ni mig dmar gsungs/* D. The meaning of the last pāda is unclear. The Tibetan translates as, "One who has the youthful body of a child / Will be immediately influenced by the planet, / Becoming a son of the earth deity. / That [planet] is called Mars."

1412 *rang bu nyid kyis gsod par byed/* Tib. The Tibetan translates as, "Killed by his own son."

1413 "When the nakṣatra . . . sets in," i.e., when the sun enters the nakṣatra.

1414 This Indian sign is divided between Capricorn and Aquarius.

1415 *sngo bzangs mdog tu de dag 'gyur/* D. The Tibetan translation suggests a pale-bluish complexion.

1416 It is not clear if "karma" here means ritual activity (where cruel rites are allowed under certain circumstances), or ordinary activity. The latter would contradict the previous line.

1417 Again, it is the Indian sign of Pisces, whose position in the sky does not correspond exactly to the Pisces in the Western zodiac.

1418 Because of the missing text, it is not clear what "it" refers to; it could be the sun, or perhaps the setting planet Venus, as the following lines seem to indicate.

1419 This is not clear, as Venus is normally regarded as "exalted" in Pisces, rather than having its house there.

1420 *rtag tu skye bar mi 'gyur te/* Tib. The Tibetan translates as, "They will never reach old age."

1421 *drang srong rnams kyi chu gnas dang /* Tib. The reading "of fish" was obtained by emending the Skt. *ṛṣīṇām* ("of the sages") to *jhaṣāṇām* ("of the fish"). The Skt. letters *ṛ* and *jha* being almost identical, the reading *ṛṣīṇām* was likely a corruption of *jhaṣāṇām*. The Tibetan supports the incorrect reading *ṛṣīṇām*, but as *ṛṣi* can also mean a species of fish, one could perhaps obtain the same meaning even without the emendation.

1422 I.e., the nakṣatras of Pisces.

1423 *rnam pa sna tshogs gza' mchog kyang /* Tib. The Tibetan translates as, "There are many significant planets."

1424 This is "the" eon, rather than "an" eon, as probably the current eon is meant.

1425 *lha mtshams la ni sa 'gul na/ /mi rmans 'dir ni tshe ring 'gyur/ /de dag mi yi 'jig rten 'dir/ /phan tshun du ni 'byer bar 'gyur/* D. The Tibetan translates as, "People born under Anurādhā when there is / An earthquake will have a long lifespan. / They are born in the human world / And also thrive in it." The printed edition of the Sanskrit text includes two additional pādas after this verse that translate as, "Accordingly, the life of humans / Is said to be one hundred years."

1426 *'jug rings las dang skar mda' dang /* D. "Earthquakes" is omitted in the Tibetan.

1427 Kabandha can be the name of a class of comets or of Rāhu. It can also mean "a cloud."

1428 *zla ba nyi ma'i dkyil 'khor la/ /mun nag gis ni khebs par gnas/* D. The Tibetan translates as, "The orbs of the moon and the sun / Will be obscured by darkness."

1429 *lho phyogs la gnas pa yi/ /rgyal po chen po rnam par 'jig* D. The translation of this half-stanza is uncertain. The Tibetan translates as, "The great king who resides in

the south / Will be destroyed."

1430 In the Tib., this pāda translates as, "And they will plunder each other's lands."

1431 *kha sha'i lung par gnas pa yi/* Tib. "The Droṇis" is omitted in the Tibetan.

1432 *mi mchog sa ni mang spyod pa/* Tib. In place of "the most . . . wealthy" (*bhūti-bhūyiṣṭhāḥ*), the Tibetan translates as, "who greatly enjoy the earth," which reflects the Sanskrit **bhūmi* instead of the extant Skt. *bhūti*.

1433 It is not clear if this is "another" temblor, but the timing of it ("when the sun has moved a short distance") suggests that it is an aftershock.

1434 "Or tormented by diseases" *om*. Tib.

1435 *dran ldan thos dang de nyid shes/* D. If transplanted into the Buddhist context, the *śruti* would perhaps correspond to the revealed ("heard") part of the canon that is authorless, and the *smṛti* ("remembered") would correspond to the authored part.

1436 *de nas nyi ma nub pa na/ /de nas yang ni song ba na/ /phyi dro dus kyi mtha' la ni/ /gal te sa ni rab tu 'gal/* Tib. This verse is tentatively translated here based on the Tibetan. The Skt. verse remains obscure.

1437 At this point the Tibetan repeats the first three pādas of the previous verse.

1438 *cung zad thun de bri gyur la/* Tib. The Skt. translates literally as, "short watch" (*hrāsiyāma*), which seems to be a technical term. The term could also imply a watch that is getting shorter or is running out. The position of this phrase in the text indicates that this is a period between the first and the second watch, possibly at the end of the first watch.

1439 *de nas thun de zad pa'i mthar/* Tib. The Skt. translates literally as "at the end of the short watch (*hrāsiyāma*)."

1440 Anger is related to or caused by a bile disorder.

1441 *bar ma'i thun ni bri gyur nas/* Tib. It is not clear in what sense the word *hrāsi* ("short") is used here. The Tibetan translates as, "When the middle watch is decreasing."

1442 *des ni sngar bstan sel bar byed/* Tib. Tibetan translates as, "It will destroy the aforementioned." The Tibetan reflects the Sanskrit **pūrvoktaṃ* instead of the extant Skt. *yad vakraṃ*. The Tibetan renders this verse in only three lines and does not contain any equivalent of note 5162.

1443 *tha skar snar ma nyid dang ni/* Tib. In place of "Aśvinī, Bharaṇī," the Tibetan translates as, "Rohiṇī."

1444 *skar ma dag ni 'di dag la/ /dkyil 'khor nyid kyang bri bar bya/* D. The phrase "with [the same] stars" (*tārakaiḥ*) is absent in the Tibetan. Its meaning is unclear.

1445 *yul gzhan dag tu 'gro byed dang* / D. "Not" is missing from the Tibetan. The Skt. version is probably correct, as the fifteenth day is not included in the list of days that are auspicious for travel/pilgrimage given in the next verse.

1446 *dkyil 'khor gyi ni sngags rgyud dag /sngags rnams thams cad mi bri'o/* D. The translation of this half-stanza is uncertain. The Tibetan translates as, "Do not draw any of the mantra deities / Or maṇḍala mantra systems."

1447 The Skt. of this half-stanza could also be translated as "The mantras pronounced on these [days] / For the sake of removing obstacles will not succeed."

1448 The next verse suggests that "joined" (*śliṣṭa*) means "dwelling in," i.e., traversing through.

1449 The translation of the second half-stanza (pādas b and c in the Skt.) has been half guessed, as the Sanskrit is very obscure. These lines are omitted in the Tibetan translation.

1450 *bya bzhin nyid dang legs mdzes dang* / Tib. The Tibetan interprets the word for "beautiful" (*suśobhana*) as the name of another muhūrta.

1451 Numbers 9 and 10 are repeated in the Skt. for the second time (with Saumya changed to Soma), which probably was an attempt, on the part of one of the redactors, to get the number 12. The Tib. omits pādas b and c altogether.

1452 *yud tsam dag tu bstan pa ni/ /nyin zhag sum cu nyid la'o/* Tib. The Tibetan translates as, "Referred to as the muhūrtas, / There are said to be thirty in a single day."

1453 *bcu pa char ni 'bab 'gyur te/ /bcu bzhi pa ni yul 'khor 'jig* D. The Tibetan translates as, "A rain that falls on the tenth / Means the kingdom will be destroyed on the fourteenth. /" The Tibetan reflects the Sanskrit variant **rāṣṭra* ("kingdom") instead of the extant Skt. *rātrau* ("at night").

1454 It is not clear what kind of counting is meant. Possibly one is supposed to go over, as part of a sādhana, the time units listed below.

1455 *Unmeṣanimeṣa* means opening and closing the eyes, i.e. the time it takes to blink.

1456 Skt. 24.198cd, which seems to define one *kṣaṇa* for the second time, is omitted in the Tib.

1457 *'di tsam dus kyi tshad la ni/ /gsum gyi grangs su yongs su brtags/* D. The Tibetan translates as, "This time measure / Is designated as the three *saṁkhyās*," which reflects the Sanskrit **saṁkhya* instead of the extant the Skt. *sandhye*.

1458 *de bzhin zla ba zla drug gis/ /sgra gcan gyis kyang 'dzin pa yin/* D. These two pādas refer to a lunar eclipse. The meaning is not clear, as one would perhaps expect these lines to delineate half of a year as a six-month time unit in this position on the list. The reading in the Skt., however, is confirmed by the Tibetan.

1459 *gal te nyi ma nyin par ni/ /nub bzhin du ni 'dzin 'gyur dang /* D. The last pāda is unclear, but the translation here is supported by the Tibetan.

1460 The "lord of dānavas" is Rāhu.

1461 *shar phyogs gnas pa'i rgyal po ni/ /sdang bas gsod par the tshom med/* D. The Tibetn translates as, "The king who lives in the east / Will be killed with animosity, without a doubt."

1462 *de tshe rdo rhe zhes bdag kyang /* D. The Tibetan translates as, "And then the lord named Vajra."

1463 Vaṅga *om*. Tib.

1464 *'ching dag gzhan gyi dmag tshogs ni/ /skye bo'i gtso la de dag skye/* D. The Tibetan translates as, "Bondage and external military invasions / Will occur for the prominent people."

1465 *nyi ma'i dkyil 'khor dbus gnas dang /* Tib. It is not clear what *vyasta* (literally "cut off/divided") actually means here, possibly it is "obscured" as this seems to be about a solar eclipse. The Tibetan translates as "stays in the center."

1466 The "redness" of the moon indicates a total lunar eclipse; it is called a "blood moon."

1467 *rgyal po rkun ma'i 'jigs chen 'byung/* Tib. It is not clear who the "king's thieves" are; perhaps they are tax collectors. The Tibetan translates as, "There will be a great emergency concerning the king and thieves."

1468 "Swallowed . . . from the east," because the lunar eclipse always starts on the left (eastern) side of the moon's disk.

1469 The solar eclipse always begins on the right (western) side of the sun's disk.

1470 *ma ga d+hAr ni mi yi bdag /sems can rgyal po'i thabs nyams par/* Tib. The meaning of this half-stanza is not clear, because of the variant readings *sarvaḥ/satvaḥ/satva*. The Tibetan, which seems to reflect the reading *sattva*, translates as, "The rulers in Magadhā / Will lose their dominion over beings."

1471 It is not clear whether the compound *grahoparāga* means the "color (*uparāga*) of the eclipse (*graha*)" or is meant to be a repetition of two synonyms ("eclipse-eclipse"), as *uparāga* can mean both "color" and "eclipse." The next verse suggests that it could be "color."

1472 *khug rna ser ba mjug rings ni/ /nyi ma lnga yi bar du yod/ /de 'og 'jig rten sems las 'byung/ /ngogs la spyod cing gnas pa yi/* D. The Tibetan translates as, "The haze, hail, and comets / Will persist for five days. / Thereafter the people living in Tīrabhukti / Will become concerned."

1473 *skye bo'i bdag po de 'ching 'gyur/* In place of "will die," the Tibetan translates as, "will be imprisoned."

1474 Skt. 24.232ef *om*. Tib.

1475 *'od ni spangs pa* Tib. In place of "rain," the Tib. translates as, "light."

1476 *phan tshun chos ni mi mthong dang / /mi yi spyod yul mthong ba min/* Tib. The Tibetan translates as, "Humans will not see each other's qualities. / They will not be perceptible to them."

1477 *gang dag las kyis byung gyur pa/* D. The translation of this pāda has been informed by the Tibetan, which reflects the Sanskrit **karma* instead of the extant Skt. *kampaḥ* ("shaking").

1478 *bcwa brgyad pa* D. The Tibetan translations of the text record this as chapter 18.

1479 *kye kye gza' dang rgyu skar kyi tshogs rnams khyed cag thams cad nyon cig* Tib. "The planets and the nakṣatras" has been supplied from the Tibetan (Skt.: lacunae).

1480 *sngags dang / rgyud dang / dbang bskur ba dang / dkyil 'khor dang /* D. The Tibetan reads the compound *mantratantrābhiṣekamaṇḍala* as a dvandva that translates as, "the mantra, the tantra, the empowerment, and the maṇḍala."

1481 "Homa" *om*. Tib.

1482 The grammar of this part, starting from "This sovereign," is not very clear.

1483 *sems can ma rungs pa thams cad kyang dgag par gyis shig /bstan par gyis shig* D. "Restrained/stopped" (*roddhavyāni*) is omitted in the Tibetan.

1484 *sngags rnams kun la rab 'jug phyir/* Tib. In the Tibetan the Skt. *pravṛtte* (here translated as "can be used instead of") is translated as "can be applied to."

1485 "He" is the mantra, as the mantra here is a male deity.

1486 The last sentence of this paragraph is missing from the Tib.

1487 *yi ge gcig po 'di la* D. In place of "the preserver," the Tibetan translates as, "the single syllable," reflecting the Sanskrit **ekākṣaro 'yaṃ* instead of the extant Skt. *ārakṣako 'yaṃ*.

1488 *gtsug tor las byung bstan pa yin/* In the Tib., this pāda translates as, "Teachings that emerge from Uṣṇīṣa," which reflects the Sanskrit **uṣṇīṣasambhavaḥ* instead of the extant Skt. *uṣṇīsasammataḥ*.

1489 *snying rje dbang la brten nas ni/* D. The syntax of this pāda is ambiguous. The Tibetan translates as, "Based on the power of compassion."

1490 *chos kyi dbyings la brten nas ni/*. The Tibetan translates as, "Based in the sphere of phenomena," reflecting the Sanskrit **niśritya* instead of the extant Skt. *niḥsṛtya*.

1491 This pāda is missing from the Tib.

1492 There is a play on words in the Skt., as *dharmadhātu* can mean "the sphere of phenomena" and also "Dharma relic(s)." The verse seems to be about the one-syllable mantra (the "lord of the world") recited above, as an example of an immaterial relic.

1493 When this mantra was first introduced in 14.4-5, the epithet *ekākṣara* was used as a proper name, One Syllable. In this chapter the epithet *uṣṇīṣa* appears to be used as its proper name instead.

1494 The epithet *ajita* ("unconquered") could also refer to Viṣṇu or to Śiva.

1495 "Nailing" (*kīlana*) or "nailing down," alludes to the ritual act of driving a stake (*kīla*) the the heart of a spirit in the form of an effigy.

1496 *gzhan gyi rig sngags gcod par 'dod na*/ D. "Of others" has been supplied from the Tibetan.

1497 The use of the term "effigy" (*pratikṛti*) indicates that the vidyā is a spirit or a deity and a spell at the same time.

1498 I.e., with kuśa grass. "With the same" (*anena*) *om*. Tib.

1499 *seng ldeng gi phur pas* Tib. The Tibetan translates as "with a dagger made of cutch wood."

1500 Possibly one "makes a knot" to tie the thread around the effigy.

1501 Brown mustard (*Brassica juncea*, Skt. *rājikā*).

1502 *'chi bar 'gyur ro* Tib. In place of "will be chastised" (*śiṣṭita bhavati*), the Tibetan translates as, "will die."

1503 The wording, to "carry out the order," again indicates that the mantra is the deity.

1504 Again, the mantra who "dies" is the deity.

1505 *brgya rtsa brgyad* Tib. The Tibetan translates as, "one hundred and eight."

1506 The three sweet substances are sugar, honey, and ghee.

1507 The last two sentences, starting from "If one wants to enthrall yakṣas," are missing from the Tib.

1508 "Nāgas" *om*. Tib.

1509 In the Tibetan this verse translates as, "The seventh supreme sage taught / This mantra to the hosts of deities. / Then, versed in the conditions of the world, liberated, / And free from passion, he recited the mantra."

1510 "Wheel holder" is a reference to the One Syllable mantra taught in this chapter, whose ritual will be taught in the next chapter.

1511 *mdor bsdus nas ni bshad pa yin/* Tib. The Tibetan translates as "I have taught" instead of the future "I will teach" that introduces the rites taught in the next chapter.

1512 *bcu dgu pa* Tib. The Tibetan translations of the text record this as chapter 19.

1513 "Again" *om*. Tib.

1514 "But now only briefly" *om*. Tib.

1515 *ras ris kyi tshad rgya che ba'i sbyor ba sgrub pa nyams par 'gyur bas/* D. The Tibetan translates as, "The practice of executing the painting in its extended version has degenerated."

1516 I.e., involving perhaps the "supreme" of the three types of painting mentioned before.

1517 "Supreme" *om*. Tib.

1518 "Jewel of" *om*. Tib.

1519 *de bzhin gshegs pa rin chen tog ces bya ba* D. The Tibetan translates as, "The supreme victor, the tathāgata named Ratnaketu."

1520 "White" *om*. D; *dkar po* K_Y, L, K, C.

1521 *ka shi ka'i gos* Tib. In the Tibetan the Skt. *kauśeya* ("silk") is translated as "Benares cloth" (*ka shi ka*). Possibly the translator assumed that *kauśeya* was derived from *kāśī*, i.e., the Skt. name for Benares.

1522 *sangs rgyas dang byang chub sems dpa' thams cad mngon par dgyes pa dang / sangs rgyas dang byang chub sems dpa' thams cad kyis rjes su bsngags pa 'grub par 'gyur ro/* D. The Tibetan translates as, "All the buddhas and bodhisattvas will be delighted and one will become a siddha praised by all the buddhas and bodhisattvas."

1523 *de blang na nam mkha' la 'gro ste/* D. The Tibetan translates as, "When one holds it, one will soar in the sky."

1524 *Prātihāra* is a special type of bright fortnight, but it is not clear at what intervals they come; it is thus not clear how long the practice will take before it is accomplished.

1525 It is far from clear how exactly this object is fashioned. The *daṇḍa* (literally "stick/rod") could be a handle, or perhaps a leg or support of some kind.

1526 *lha'i lus thob cing* Tib. "The body" is missing in the Skt.

1527 *mar gyi mar me brgya* Tib. The Tibetan translates as, "one hundred butter lamps."

1528 This last sentence is missing from the Tib.

1529 "Mantra" is missing from the Skt.

1530 Tejorāśi and Sitātapatra are another two in the group of eight uṣṇīṣa kings.

1531 *phyag na rdo rje dang 'dra bar mgyogs pa'i mtshan nyid du 'gyur ro/* Tib. Instead of "power" (*bala*), the Tibetan has "swift nature."

1532 *skra rna cha gdub kor dang 'dra bar 'khyil ba dang /* Tib. The Tibetan translates as, "With hair that is curled in tight ringlets."

1533 *rang gi gnas su rab tu zhigs te/* D. Instead of "commence the sādhana," the Tibetan translates as, "enter one's own place."

1534 *sngar gang bsams pa nyid du grub par 'gyur te/* D. "Will be accomplished" is missing from the Skt.

1535 *rig pa 'dzin pa thams cad me tog gi char 'bebs dang lha thams cad kyang me tog gi char rab tu 'bebs par 'gyur ro/* D. The Tibetan translates as, "All of the vidyādharas will rain flowers and all of the gods will rain flowers as well."

1536 *rig pa 'dzin pa'i rgyal po mig gsum par 'gyur te/ dbang phyug chen po gnyis pa dang 'dra ba'o/* D. The Tibetan translates as, "One will become a king of the vidyādharas who has three eyes and be like a second Maheśvara."

1537 *seng ldeng gi phur bu* Tib. *Acacia catechu*.

1538 *yan lag rma med pa'i skyes bu'i ro blangs te/ seng ldeng gi phur bu bzhis btab la brang gi steng du rin po che'i phye mas gtor cing mchod na/* D. The Tibetan translates as, "Take an uninjured human corpse, pin it down with four stakes made of khadira wood, cast a powder of precious jewels on top of its chest, and perform the offering." The Tibetan omits details found in the Skt. such as the fact that the practitioner should be seated on the corpse and the fact that this is a fire offering. Both the Skt. and the Tibetan indicate that the corpse should be male.

1539 *thab mo ba mdog nag po'i lag pa'i mthil gyis ba'i rnam lngas bkrus te/* D. The original sentence includes a few words at this point that have been omitted in the translation here because they do not make sense in the Skt. (which seems either corrupt, or incomplete, or both) or in the Tibetan. The Skt. seems to be saying, "rinse it with the five products of a cow with one/either of the two black †*mayu*†." The Tibetan translates as, "rinse it with the five products of a cow using the palm of the hand of a soldier with a black complexion."

1540 *rdo rje lcags kyu dang bdag nyid la gdungs dkar pos bsrung bar bya'o/* D. The Tibetan translates as, "The vajra-goad and oneself will be protected by Sitātapatra."

1541 *phur bu la lan bdun mngon par bsngags pa byas te/ phyogs bzir gtor la phur bus btab na 'od tu bcing ba byas shing* D. The Tibetan translates as, "Incant the stakes with the mantra seven times. Then make a cast offering to the four directions and pin it with the stakes, and it will be held down." The Tibetan *'og tu bcings ba byas* reflects the Sanskrit **adhobandhaṃ* instead of the extant Skt. *athābandhaṃ*.

1542 "The gods" *om*. Tib.

1543 *gang gi tshe 'chi ba de'i tshe phyag na rdo rje'i gnas su 'gro zing phyag na rdo rje mthong bar 'gyur ro/* Tib. The Tibetan translates as, "When one dies, one will proceed to Vajrapāṇi's realm and see Vajrapāṇi."

1544 It is not specified what painting; possibly the painting of Ratnaketu, central to this chapter.

1545 *de'i sngags kyi ming bzung la 'bum bzla zhing /* Tib. Neither the Tibetan nor the Skt. (which are an exact match) explicitly mention a "target" here, but that is most likely the intended meaning of this line.

1546 "Honey" *om*. Tib.

1547 *phyug chen po dbang du byed par 'dod na/* Tib. "Enthrall" is missing from the Skt.

1548 *lho phyogs su yud tsam gyis* D. The Tibetan translates as, "light a fire a little bit to the southern direction."

1549 *klu mo dbang du byed par 'dod na/* Tib. Instead of "summon" the Tibetan translates as, "bring under one's command."

1550 The Skt. name is, fittingly for a nāginī sādhana, "nāga flowers" (*nāgapuṣpa*).

1551 This sentence about the elixir is missing from the Tib.

1552 *'phags pa rdo rje 'dzin* Tib. Vajradhara ("vajra holder") is here an epithet for Vajrapāṇi.

1553 *de nas bcom ldan 'das kyi yul bskyod par 'gyur zhing /* D. Because it deviates from the Sanskrit, it is not clear exactly which connotation the Tibetan term *yul* bares in this instance. One possible translation might be "Then the Blessed One's realm will tremble."

1554 "Other vidyādharas," because Vajrapāṇi is a vidyādhara (as well as a yakṣa).

1555 The Skt. *pavitra* (Tib. *dag byed*) can mean "sacrificial grass," but also myrobalan and other things.

1556 *skye bo thams cad dbang du 'gyur la de'i tshe 'di thams cad dbang du byed par 'gyur te/* Tib. The meaning is not completely clear. The Tibetan translates as, "One will bring all people under one's control, and then all of this will be brought under one's control."

1557 "Seven" *om*. Tib.

1558 "Cloth" *om*. Tib.

1559 *pda ma'i rnam pa 'dra ba'i thab khung byas la/* D. The Tibetan translates as, "One should make a fire pit in the shape of a lotus."

1560 *zhag bdun gyis ni grong ngam grong khyer gyi 'chi ba mang po'i nye bar 'tshe ba zhi bar 'gyur ro/ /shing sha ma'i yam shing la zho dang sbrang rtsi dang mar gyis btags pa'i*

sbyin sreg stong rtsa brgyad kyang bya'o/ /yang na shing u dum bA ra'i yam shing la zho dang sbrang rtsi dang mar gyis btags pa'i sbyin sreg stong rtsa brgyad kyang bya'o/ /char mi 'bab pa la ni mngar gsum gyi sbyin sreg byas na thams cad du mchog tu zhi ba chen por 'gyur ro/ D. In the Tibetan, the section that begins with the phrase "Within seven nights" up to this point translates as, "Within seven days, pestilence with high mortality will be pacified for the entire village or town. One should offer oblations of sticks of the śamī tree smeared with curds, honey, and ghee one thousand and eight times. Alternatively, one should offer oblations of sticks of the udumbara tree smeared with curds, honey, and ghee one thousand and eight times. In the event of drought, if one offers the three sweet things everything will be completely pacified."

1561 This last sentence is missing from the Tib.

1562 *nad thams cad* Tib. The term used in the Tibetan commonly translates as "disease" but is also used at times to translate the Sankrit *jvara* or "fever."

1563 *phyag rgya dang ldan pa'i ji skad gsungs pa'i sngags kyis seng ldeng gi yam shing la zho dang sbrang rtsi dang mar gyis btags pa'i sbyin sreg stong rtsa brgyad byas na lha ma yin gi sngags 'joms par byed do/* D. The last sentence in the Tibetan translates as, "If one performs one thousand and eight homas with sandalwood sticks, incanted with the mantra and mudra, smeared with curd, honey and ghee, one will smash the mantras of the asuras."

1564 This paragraph is missing from the Tib.

1565 *dus gsum du nyin mtshan nyi shu rtsa gcig la 'bras thub po che la zho dang sbrang rtsi dang mar gyis btags pa'i sbyin sreg stong rtsa brgyad byas na/ longs spyod thob par 'gyur ro/* D. The Tibetan translates as, "If one offers one thousand and eight homas at the three junctions of the day and night for twenty-one days and nights, using winnowed rice grains smeared with curds, honey, and ghee, one will obtain enjoyments."

1566 *sbyin sreg stong rtsa brgyad bya'o/* Tib. The Tibetan translates as, "one should offer one thousand and eight oblations."

1567 *bo son cha'i shing* Tib. *Damanaka* is usually the Skt. name for "mugwort." The Tibetan, however, suggests that in this case it may refer to *Sesbania grandiflora*.

1568 *bil ba'i shing gi yam shing gis so/*. The Tibetan translates as, "one should offer branches of the bilva tree."

1569 Possibly *Vatica robusta*.

1570 *log 'dren thams cad la ni zhag bdun du sbyin sreg brgya rtsa brgyad pa'o/* D. The Tibetan combines this clause with the contents of the next sentence and translates as, "for all vināyakas, one should offer one hundred and eight oblations for seven days."

1571 *rgyal po'i bu la ni*. The Tib. translates as, "the son of a king," or "a prince."

1572 *yungs kar* D. For "royal mustard," the Tibetan translates as, "white mustard."

1573 The mantra in question, like in most of this section, must be the uṣṇīṣa king *bhrūṁ*, also referred to as the cakravartin Uṣṇīṣa, or One Syllable.

1574 *tshim zhing rgyas par byas par 'gyur ro/* Tib. The Tibetan translates as, "will be pleased and cause one to thrive."

1575 *dug gis reg pa* D. Instead of "destroyed," the Tibetan translates as, "was in contact with poison."

1576 I.e., the one described above.

1577 *yungs kar gyi rgyal po* D. The Tibetan again suggests "white mustard."

1578 *ji srid du bzlas kyang rig pa 'bras bu med par shes na* Tib. The Tibetan translates as, "If one knows the vidyā has been fruitless despite the number of recitations."

1579 "Blessed One" probably refers to Uṣṇīṣarāja.

1580 I.e., together with his mantra, as the mantra and the deity are one and the same.

1581 *'bras bu med pa'i rgyu ston par 'gyur ro/* Tib. The Tibetan translates as, "and the reason that it has been fruitless will be revealed."

1582 *lam 'gog par byed* Tib. The Tibetan seems to be saying the opposite and translates literally as, "blocking a path."

1583 *myur du bzlas pa 'bum bya'o/* Tib. The Tibetan translates as, "quickly recite one hundred thousand times."

1584 The Skt. adds here, "during a lunar eclipse." This reading seems less plausible, as it would imply that the practitioner has the foreknowledge of the eclipse (which is possible, but unlikely), and that the rite can be performed only on rare occasions when an aclipse occurs.

1585 *klu'i shing yang skem par byed cing* D. The Tibetan translates as, "dessicating a nāga's tree."

1586 "Turning them to dust" *om*. Tib.

1587 *gtsug spyod kyis kyang mngon sum du bgegs byed par mi nus so/* D. The Tibetan translates as, "Even the practice of the crown is unable to directly obstruct one."

1588 The second part of this sentence, starting from "as one becomes Mūrdhaṭaka," is missing fom the Tib.

1589 *yi ge gcig pas pad+ma 'bum dor na/* Tib. The Tibetan specifies One Syllable as the mantra to be used while offering the lotuses.

1590 *ci ste 'bru gcig pa dang bcas pa'i pad+ma 'bum phrag gsum dor na* Tib. The Tibetan again specifies One Syllable as the mantra to be used.

1591 *ci ste 'bru gcig pa dang bcas pa'i pad+ma 'bum phrag gsum dor na sa kin la dbang ba'i rgyal por 'gyur ro/ /lnga 'bum bzlas na 'dzam bu'i gling gi bdag por 'gyur ro/* D. The Tibetan translates as, "If one offers three hundred thousand lotuses while reciting the One Syllable, one will become king of all the land. / If one recites the mantra five hundred thousand times, one will become the lord of Jambudvīpa."

1592 *sa 'og tu 'jug pa'i sgor rkang pa bzhag ste/ 'bum phrag gsum bzlas na 'khrul 'khor thams cad bcom nas dog pa med par 'gyur zhing /* D. In the Tibetan these last two sentences translate as, "If one places a foot upon an entranceway that leads underground and recites the mantra three hundred thousand times, all the magical devices will be destroyed and one will not be afraid."

1593 *khyab 'jug gi 'khor lo'i 'jigs pa med par 'gyur ro/* Tib. The negation "no" is reflected in the Tibetan but is missing from the Skt.

1594 Viṣṇu's discus is his magical weapon.

1595 *dus gsum du sna ma'i me tog la lan gcig bzlas nas/ /bcom ldan 'das kyi zhabs kyi mthe bo'i drung du bzhag pa byas nas/ ci tsam na zhab kyi mtho bo nas 'od zer byung nas/ sgrub pa po de'i lus la zhugs par 'gyur gyi bar du byas na/* D. The Tibetan translates as, "Place jasmine flowers that have been incanted with the mantra once before the Blessed One's big toe three times a day, and / until light radiates from the toe/ and enters the practitioner's body."

1596 *'khor dang ldan par yang 'gyur ro/* Tib. Instead of "surrounded by a retinue," the Tibetan translates as, "one will obtain a retinue."

1597 *ji srid rgya mtsho las bram ze'i gzugs kyis 'ong bar 'gyur ro/*. The Tibetan translates as, "until the form of a brahmin appears out of the ocean." The Tibetan reflects the Sanskrit **samudrāt* instead of the extant Skt. *samudraḥ*.

1598 *lam gcod par byed par yang mi nus so/* D. Here the Tibetan seems to be translating the standard BHS term *aparipatthadāyin* ("not posing a threat," "not causing alarm") literally as "not being able to cut off/forsake the path."

1599 *cho 'phrul chen po'i zla ba phyed la sna ma'i me tog dang ldan pas re re zhing bzlas shing / bcom ldan 'das kyi gtsug tor gyi steng du 'bum phrag gcig phul na/* D. The translation here is based on the Tibetan. Instead of "above the uṣṇīṣa of the Blessed One," the Skt. translates as, "above Blessed Uṣṇīṣarāja."

1600 *gtsug tor gyi rgyal po thams cad kyis kyang bsgrub par bya ba yin te/ cho ga thams cad 'di nyid la sbyar bar bya zhing / gtsug tor gyi rgyal po thams cad kyis kyang 'di bsgrub par bya'o/ /cho ga thams cad kyis kyang 'di bsgrub par bya'o/*. The Tibetan translates these last two sentences (with parts seemingly repeated twice) as, "It should be attained through the practice of all the uṣṇīṣa kings. All the rites should be joined to this one. It should be attained through the practice of all the uṣṇīṣa kings. It should realized through all the rites."

1601 "And deposit it where the trove [is supposed to be]" *om*. Tib.

1602 *'khor lnga bcu* Tib. The Tibetan translates as, "retinue of fifty."

1603 "Horses" *om*. Tib.

1604 *pad+ma'i mtshor phyin nas pad+ma 'bum gyis mchod na sa kun gyi rgyal thabs thob par 'gyur ro/* Tib. The translation here follows the Tibetan, which translates as, "obtain a kingdom of all the land." The Skt. *sāmantarājya* rather suggests a borderland or bordering kingdom.

1605 *sna ma'i me tog 'bum gyis rgya mtshor 'gro ba'i chu bo la sngags dang bcas pas gtor na/* D. The Tibetan translates as, "incanted jasmine flowers."

1606 *lha'i rgyal po thams cad kyis kyang ring po nas mthong na 'jigs pas dga' bar 'gyur ro/ /lha rnams kyi rgyal po thamns cad du yang 'gyur ro/* D. The Tibetan appears to be corrupt and translates as, "When the kings of the gods see you from a distance, they will be enraptured by fear. / So shall it be for all of the kings of the gods."

1607 Skt. 26.61 *om*. Tib.

1608 *nyi shu pa* Tib. The Tibetan translations of the text record this as chapter 20.

1609 *'jam dpal bstan pa 'di ni de bzhin gshegs pa thams cad kyi nor du gyur pa/ chos kyi mdzod 'jig rten pa rnams kyi bsam pa 'bras bu dang bcas pa byed pa'i phyir nor bu rin po che lta bur gyur pa'o/* D. The Tibetan translates as, "This teaching, Mañjuśrī, is the jewel of all the tathāgatas. This treasure chest of Dharma is like a wish fulfilling jewel because it brings the wishes of worldly beings to fruition."

1610 *sems can thams cad kyi bsams pa yongs su rdzogs par bya ba'i phyir cho ga bzhin du bzas pa byas na thob pa yin no/* D. The phrase, "will fulfill the wishes of all beings" is based on the Tibetan, which translates as, "Since it can fulfill the wishes of all beings, if one has recited the mantra following the proper procedure, one will attain the result." Sections of this line are not found in the Skt.

1611 "Tathāgata-vidyārājas" must refer to other uṣṇīṣa kings—Sitātapatra, Tejorāśi, and so forth.

1612 *sngags zlos pa thams cad kyis kyang nges par tshe dang ye shes dpag tu med pa rnams par nges pa'i dbang po'i rgyal po bcom ldan 'das de bzhin gshegs pa 'di la dang por ngag gis kyang phyag byas te/* D. The Tibetan translates as, "Mantra reciters, first, worship this blessed tathāgata Amitāyurjñānaviniścayarājendra by saying, 'Homage to the blessed tathāgata Amitāyurjñānaviniścayarājendra, the arhat, the perfectly realized buddha!' "

1613 *de bzhin gshegs pa gsum gyi mtshan* Tib. "The three tathāgatas," which clearly refers to the three tathāgatas mentioned in the previous paragraph, is based on the Tibetan. The Skt. translates as "mantra-tathāgatas," which would still refer to the same three.

1614 "Was taught" is missing from the Skt.

1615 *sngasgs thams cad kyi don sgrub par byed pa/* Tib. The Tibetan translates as, "accomplishes the goal of all mantras."

1616 *'jam pa'i dbyangs khyod kyi cho ga'i rgyal po'i mchog tu gtsang ba dang gtsang ba dam pa dang 'jig rten rnams la phan pa'i phyir rab tu sbyar bar bya'o/* C; *'jam pa'i dbyangs khyod kyi cho ga'i rgyal po mchog tu gtsang ba dang gtsang ba dam pa dang 'jig rten rnams la phan pa'i phyir rab tu sbyar bar bya'o/* D. Following the variant in C, the Tibetan translates as, "Mañjughoṣa, it is the supreme and purest of your king of ritual manuals and can be employed for the benefit of worldly beings." The variant in the Tibetan translation may be the result of a scribal error related to the homonymic affinity between the Tibetan terms *gtsang ba* (**śuddha*) and *gsang ba* (**rahasya*, **guhya*).

1617 The material in Skt. 27.7–27.9 is rendered in prose in the Tibetan translation.

1618 "Propagated/spoken by the victorious ones" *om*. Tib.

1619 *gzhan gyis pham pa* Tib. The Tibetan adds this category of individuals who are prohibited from being taught this mantra. The Tibetan *gzhan gyis pham pa* is likely a translation of the Sanskrit **parājaya*, which literally translates as "conquest by another," can refer to a "loss" or "defeat," but can also refer to "desertion" or "turning away from" something. It is thus very likely that the term *gzhan gyis pham pa* refers to some category of "apostate," and, given the context, in this case it appears to refer to a category of Buddhist apostate.

1620 By Mañjughoṣa.

1621 Literally, "sang."

1622 *yi ge u dang rtag 'gro zhes//'jig rten na ni rtag 'jug 'gyur/* D. The Tibetan offers a more ontological interpretation of this half-stanza that translates as, "The letter *u* refers to wind. / It constantly moves in the world." The Tibetan *rtag 'gro zhes* appears to be a corrupted rendering of the extant Skt. *gatinityajñaḥ* that employs the wrong sibilant (*zhes* instead of *shes*).

1623 "Amitāyus" is usually the name of a buddha, not a buddhafield. Here it is probably a metrical substitute for "Amitavyūhavatī."

1624 "Amitāyurjñānaviniścaya" is here an abbreviated form of Amitāyurjñāna-viniścayarājendra.

1625 "The king of kings" (*rājendra*) is the latter part of the name of Amitāyurjñāna-viniścayarājendra.

1626 We learn from 27.28 below that this "Buddha's son" was Mahāsthāmaprāpta.

1627 *de nas sangs rgyas sras rnams la//de ni de bzhin gshegs dag gis//sngags rnams kyi ni mchog gyur pa/* D. This verse consists of only three lines in the Tibetan and

translates as, “Then the tathāgatas/ Taught the most supreme of mantras / To those buddha sons. /”

1628 “The Dharma king” seems to be here an epithet of Śākyamuni, who is about to pronounce the mantra.

1629 *tshe dpag tu med pa dang 'od dpag tu med pa* Tib. The translation follows the Tibetan here. In place of Amitābha, the Skt. repeats Amitāyus for a second time.

1630 *mUM* K_Y, K, N, C; *mu* D.

1631 *de bzhin gshegs pa thams cad kyi thugs kyi sras kyi gtso bo mthu chen po thob pa'i byang chub sems dpa' sems dpa' chen po la sbyin pa'i phyir* Tib. The Skt. grammar could indicate that “the eldest and closest son of all the tathāgatas” is the description of the mantra; this, however, is not supported by the Tibetan.

1632 *de bzhin gshegs pa'i tha ma bdag gis kyang bstan te/* Tib. The Tibetan might also translate as, “I will also teach the last tathāgata.”

1633 Mañjusvara is a name-variant, synonymous in meaning, of Mañjughoṣa.

1634 *'bum phrag sum cu* D. The Tibetan translates as, “three million.”

1635 *sngags gzhan la mi rten pa dang / gzhan la mi sems pa dang /* D. The Tibetan translates as, “without relying on another mantra and without focusing on anything else.”

1636 *byang chub tu sems bskyed pa dang / khrims lnga'i sdom pa yang dag par blangs pa dang / byang chub sems dpa'i sdom pa yang dag par blangs pas* D. The Tibetan translates as, “generating bodhicitta, taking the vows of the five precepts, receiving the bodhisattva vow.”

1637 It is unclear what the “three white foods” are.

1638 *gos dkar po* Tib. The Tibetan translates as, “white clothes.”

1639 “Jeweled” *om*. Tib.

1640 *mthing shing gi rdo la bshugs pa* Tib. The Tibetan translates as, “seated on a monolith turquoise stone.”

1641 It is not clear whether he is sitting or standing.

1642 *rin po che'i ri la bzhugs pa/* Tib. The translates as, “sitting on a jewel mountain.”

1643 *me tog gi phreng ba 'dzin cing /* Tib. The Tibetan adds a phrase that translates as, “holding a flower garland.”

1644 *g.yas phyogs su de bzhin gshegs pa gnyis bri bar bya ba la/ sA la'i dbang po'i rgyal po dang rin chen tog khor yug tu kun nas 'bar ba'i 'od dang ldan pa/ g.yon phyogs su gser thub dang 'od srung rnam pa thams cad kyi mchog dang ldan pa/* D. The Tibetan translates as, “To the right are the two tathāgatas Śālendrarāja and Ratnaketu,

who are surrounded by halos of blazing light. On the left are Kanakamuni and Kāśyapa with all of their supreme features."

1645 *me tog thams cad kyis gcal bkram pa/ pad+ma'i gdan gnyis la bzhugs pa/ ha cang mi ring ba na chos 'chad cing skyil mo krung gis bzhugs pa/* D. The Tibetan translates as, "Bestrewn with all manner of flowers, / they are seated atop two lotus seats. / They teach the Dharma to those nearby and are seated with their legs crossed."

1646 "Above" possibly means that Sunetra is directly above, whereas the other four tathāgatas were ("are"?) to the right and left of Amitāyurviniścayarājendra.

1647 *'dod pa thams cad dang bza' ba dang spyod pa gtsor byed pa'i sgrub pa po la ni las stong rtsa brgyad kyi las phran tshegs la rab tu sbyar 'grub par 'gyur ro/* D. This sentence is not completely clear. The Tibetan seems to translate as, "A practitioner who emphasizes conduct related to food and all manner of desires will have accomplishment by performing the lesser activities of the one thousand and eight rites."

1648 *lha'i gnas su ma hyas pa/* Tib. The Tibetan translates as, "It is not performed in a temple."

1649 *gal te dbang du ma gyur pa de'i tshe/* Tib. The Skt. *yadā na paśyate* ("if he does not see") suggests granting an audience. The Tib., however, translates as, "if the king is not enthralled," reflecting the Sanskrit **vaśyate* instead of the extant Skt. *paśyate*.

1650 *gal te zhi bar ma gyur na phung khrol chen po dang ldan par 'gyur te/ srog gi lhag ma tsam lus par 'gyur ro/* Tib. The Tibetan translates as, "If they are not pacified, great misfortune will befall them and only a fraction of their life force will remain in their bodies."

1651 *tho rangs yul gyi bdag po'i rgyal po spyan drangs par 'gyur ro/ /de dang lhan cig tu gros byas na bsam pa bden pa nye bar ston par 'gyur te/* D. The grammar of the last two sentences in the Skt. is confused and the meaning is not clear. The Tibetan translates as, "In the morning, one will be summoned by the king who is the local ruler. When one has consulted with him, one can teach him the truth."

1652 *bram ze'i dgra* K_Y, K; *bram ze'i skra* D; *bram se skra zer sgra* J, C.

1653 *tho rangs bram ze'i dgra zho bar 'gyur ro/ /gal te rgyal po sdang bar 'gyur na las gzhan yang yod de/* D. The meaning here is uncertain, as the Skt. *vidviṣṭa* can be translated in more than one way. The Tibetan translates as, "In the morning, one's brahmin enemies will be pacified. / The following is another rite for when a king is angry."

1654 *grong nyung ba'am mang po rab tu ster bar 'gyur te/ nges par zla ba drug gis don yos par 'grub par yang 'gyur ro/* D. The Tibetan translates as, "He will donate a few or

many villages, and within six months one will certainly attain unfailing accomplishment."

1655 */de nas rigs bzhi las gang yang rung ba rtags gtso bo dang ldan pa'am lha gzhan nam 'jig rten pa la dad pa dag sems 'khrugs par gyur na/ phyogs gang na gnas pa der thal ba de gtor na yul gzhan du 'gro bar 'gyur ba'am skyo bar 'gyur ba'am mtshan mo glal bar 'gyur ba'am nye du la gnod par 'gyur ro/ /de phyir gso ba ni 'o ma'i sreg blugs stong rtsa brgyad kyis sbyin sreg byas na sos par 'gyur ro/* D. The grammar of the first sentence of this paragraph seems corrupt and the meaning unclear. The Tibetan for this entire paragraph translates as, "When someone from any of the four castes who has an elevated status or has faith in other gods or worldly beings becomes mentally disturbed, if one throws the ashes in the direction of where they live, they will move to another country, they will become distressed, they will yawn at night, or those close to them will be harmed. To undo this, when one has performed a fire offering with one thousand and eight oblations of milk, they will become well."

1656 "There is also another rite" *om*. Tib.

1657 *yang na gza' bzhi po nyid kyi cho gas* D. It is unclear what is meant by "the same procedure," as the procedure described next differs from the one described above. In place of "It should be performed during a lunar eclipse following the same procedure," the Tibetan translates as, "Following the procedure of the fourth planet," reflecting the Sanskrit **caturgrahe* instead of the extant Skt. *candragrahe*.

1658 *me tog dkar po dri zhim po* Tib. In place of "dried," the Tibetan translates as, "white."

1659 I.e., the different types of sticks just mentioned should be smeared with ghee.

1660 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the *lotus* mudrā (*padmamudrā*).

1661 It is not clear whether "these rites" refers to the rites above or below in the text. The passage, however, seems to be about cruel rites.

1662 *mgon med par gyur pa dang / bkren pa dang /* D. The Tibetan translates as, "The vulnerable, / The destitute."

1663 Although the Tibetan translation has rendered some lines in proper meter, the Tibetan translation of Skt. 27.58–27.60 is rendered primarily in prose.

1664 *bab chol med* D. The Tibetan translates as, "not impetuous."

1665 *sngags rnams kun dang sman rnams dang / /rnal 'byor ldan la ma dad dang /* D. Although the Tibetan supports "yogins" (*yoginām*), the original readings might

have been “yogas” (*yogānām*) in the sense of “methods,” as this would fit the context better.

1666 *blo yis* Tib. The Tibetan translates as, “intelligent ones,” reflecting the Sanskrit **budhaiḥ* instead of the extant Skt. *buddhaiḥ*.

1667 Probably “the ashes” as described in 27.56 above.

1668 *las rnams brtsams nas sngon du ni/ /bdun phrag gnyis la yang dag brtul/* Tib. The meaning here is not very clear. The Tib. translates as, “The rites should be terminated/ Two weeks after they were previously initiated. /” The Tibetan grammar for the phrase *brtsams nas sngon du* implies the reading “prior to initiating,” but it would make little sense to terminate a ritual two weeks before it has even begun.

1669 Starting from this pāda and throughout the following section, a double translation is required in places to account for the two meanings of the word *karman*, which can mean “rite/activity” or “karma/karmic accumulation.” An alternative translation is provided in parenthesis whenever appropriate.

1670 *dkar nag 'bras bu 'byung byed pa/* Tib. Both the Skt. and the Tibetan contain terms that translate as “black and white.” This is both unmetrical (in the Skt.) and doesn’t fit the context very well.

1671 *dkar las dkar ba byung / /nag las nag pa rab tu smin/* D. The meaning of the last half-stanza is unclear in the Skt. The Tibetan translates as, “The white deeds always produce white [results], / And the black deeds fully ripen into black [results].”

1672 *'dres las 'dres pa'i las rnams ni/ /'dres pa dag tu rnam par smin/ /de bzhin las 'di sna tshogs su/ /de nyid sangs rgyas gzigs pa yi/ thugs rje can gyis gsungs pa'o/* D. This verse is rendered in five pādas in the Tibetan. It translates as, “Mixed actions from mixed rites / Fully ripen into mixed results. / In this way, the compassionate ones / Who see the nature of reality / Taught the rites (karma) as being so diverse.”

1673 *sngags kyis dge ba 'grub 'gyur zhes/ /de bzhin gshegs pas rab tu gsungs/ /las rnams sna tshogs gsungs pa ni/ /sgrug pa rnams la bsdus don yin/* D. The Tibetan translates as, “The tathāgatas said that / One should use mantra to accomplish virtuous actions. / The various rites that they taught/ Are summarized in the sādhanas.”

1674 *sgrub pa po ni mi 'grub ste/* Tib. The Tibetan contains an additional line here that translates as, “One will not become a practitioner.”

1675 *dus dang tshod dang bzlas pa dang / /sbyin sreg mthong bas de bzhin 'grub/* D. “Synchronized” (Skt. *kālapramāṇa*) is also a term used in music in the sense of the tempo. In the context of the homa, this probably implies the correct speed and/or the synchronization of the mantra recitation with the oblatory cycle. The mantra is repeated once for each individual homa, with the oblation cast into the

fire at the last word of the mantra, *svāhā*. The Tibetan deviates a bit from the Skt. and translates as, "By observing the right recitation tempo, / The fire offering will be a success."

1676 "That include the painting" *om*. Tib.

1677 *le'u nyi shu rtsa gcig pa* D. The Tibetan translations of the text record this as chapter 21.

1678 *ras ris dang po* Tib. In place of "in front of this painting," the Tibetan has "this first painting."

1679 *'di nyid kyi yi ge gcig pa'i snying po'i sngags sam yi ge drug po ma'i mtha' can khyod kyi sngar bstan pa'i yi ge drug pa'i snying po'am dang po na oM yod pa'i yi ge gcig pa'i ras ris dang po 'di nyid kyi cho gar 'gyur ba ni phyi ma'i dus phyi ma'i tshe na* D. It is not clear in the Skt. why the "one-syllable mantra" is mentioned twice and whether it is the same one-syllable mantra or not. The Tibetan translates as, "It will be the ritual of this first painting—whether it be this one's single-syllable heart mantra, the six-syllable mantra ending with *ma*, your aforementioned six-syllable heart mantra, or the single-syllable mantra with *oṃ* first—that, at a later time in the future . . . /"

1680 *zhag bdun nam zhag bdun gsum gyi bar du* Tib. The Tibetan translates as, "for seven days or three weeks."

1681 Subhūmi *om*. Tib.

1682 *legs skyes* Tib. The Tibetan reflects the Sanskrit **Sujāta* instead of the extant Skt. *Suśobhana*.

1683 ro stod sa las byung ba Tib. "The earth" is missing from the Skt.

1684 *char gtong rig pa dang bcas pa bri bar bya'o/* Tib. In place of "lightning," the Tibetan translates as, "knowledge," reflacting the Sanskrit **vidyā* instead of the extant Skt. °*vidyutā*.

1685 *byang chub sems dpa' thams cad kyang lag na me tog thogs pa/ bcom ldan 'das kyi zhal la rnam par lta ba dang* Tib. The Tibetan translates as, "All the bodhisattvas hold flowers in their hands [while] they look at the Blessed One's face."

1686 *ro stod bcom ldan 'das kyi zhabs la 'dud pa dang bcas pa* D. The Skt. is slightly corrupt here. The Tibetan translates as, "with the upper part of their bodies bowing to the feet of the Blessed One." This is likely not meant to be taken literally because these figures couldn't all be bowing to the Blessed One's feet, given the way that they are arranged on the canvas.

1687 *gos lan gsum brje ba* D. The Tibetan translates as, "change clothes three times [a day]."

1688 *tshod rngad dang nas chan khyor gang tsam dang 'o ma dang slong mo'i zas kyis 'tsho ba'o/* D. The Tibetan translates as, "sustaining oneself on vegetables, a handful of barley, milk, and alms."

1689 *gtor ma dang mar me* Tib. The Tibetan translates as, "bali and lamps."

1690 *sprul dang rnga mo dang bong bu dang glang po che dang log 'dren* Tib. The Tibetan includes "snakes" in this list, but omits "dogs."

1691 *gu gul gyi tshigs ma* D. The Tibetan inserts here "cakes made of pounded indian bdellium."

1692 The "retention of semen" (*śukrabandha*) in this text seems to refer to nocturnal emissions in particular. This also seems to be the case here, because of the context of sleeping and dreams.

1693 *ha cang mi myur bar* Tib. The Tibetan translates as, "not very fast."

1694 "One" is missing in the Skt.

1695 The Skt. could be saying "the face of Blessed Mañjuśrī, the divine youth."

1696 *ma du lung ga'i 'bras bu* Tib. The Skt. does not specify what kind of fruit. The Tibetan translates as, "pomelo" or a kind of lemon (lit. "a *mātuluṅga* fruit").

1697 *'og tu 'bru thams cad gzhug par bya'o/ /de nas de'i steng du bya ba ni cho ga 'dis me sar pa bskyed de/* D. The procedure is not clear at this point. The Skt. suggests that one places the fragrances and some grain at the bottom of the fire pit and starts the fire above it. The Tibetan translates as, "One should place all of the grain below, construct [the fire pit] on top of it, and start a new fire using the following procedure."

1698 *stong rtsa brgyad yongs su bzlas shing blugs gzar gyis sbyin par bya'o/* D. The Tibetan translates as, "Having incanted it one thousand and eight times, one should offer it with the sacrificial spoon."

1699 Skt.: *āgaccha haripiṅgala dīptajihva lohitākṣa haripiṅgala dehi dadāpaya svāhā //.*

1700 *de nas bcom ldan 'das 'jam dpal gzhin nur gyur pa* Tib. The Tibetan translates as, "Blessed Mañjuśrī, the divine youth." The Skt. just translates as, "Blessed One."

1701 Skt.: *āgaccha āgaccha kumārabhūta / sarvasattvārtham udyato 'ham / sāhāyyaṃ me kalpaya gandhapuṣpadhūpaṃ ca pratigṛhṇa svāhā //.*

1702 *mar dang 'bras thug po che'i chan gyis* D. "Sesame and barley" *om*. Tib.

1703 *rgyal po dbang du 'gyur ro/* Tib. The Tibetan translates as, "one will enthrall a king."

1704 This sentence is missing from the Tib.

1705 *stong rtsa brgyad* Tib. The Tibetan translates as, "one thousand and eight."

1706 *nor rnyed par 'gyur ro/* Tib. The Tibetan translates *dravya* not as "[power] substances," but as "wealth." In other contexts in the MMK, however, *dravya* refers to the power of medicinal substances.

1707 "One hundred thousand" *om*. Tib.

1708 *nang gi sbyin sreg* D. The Tibetan translates as, "houses" in place of "barley," but this seems to be a one-letter typo—"house" is *nang* and "barley" is *nad*.

1709 *gu gul dang me tog pri yang ku mar dang lhan cig sbyin sreg bya'o/* Tib. The Tibetan translates as, "One should offer oblations of bdellium and beautyberry together."

1710 *shing arka dang sna ma'i me tog gis chu la sbyin pa byas na/* D. The Skt. being corrupt, it is not clear how the crown flower plant fits in here. The Tibetan translates as, "If one offers sticks of the crown flower plant and royal jasmine flowers into the water," possibly reflecting the reading *arkakāṣṭhānāṃ*.

1711 *lhag ma dkyil 'khor la bzhag na* Tib. The Tibetan inserts here "having placed the remainder on a maṇḍala."

1712 Neither the Skt. nor the Tib. specifies what it is that one brings to mind, but it perhaps is the mantra or the deity, which, in the context of the MMK, are one and the same.

1713 *sra rtsi* Tib. Possibly *Vatica robusta*.

1714 *mig sman* Tib. In place of "bowl," the Tibetan translates as, "eye medicine."

1715 *rmi lam ngan pa mthong nas lang te bdag nyid kyis bzlas pa byas nas* D. The Tibetan translates as, "If one wakes up after having a bad dream and incants oneself."

1716 *til gyi tshigs sam mar* Tib. The Tibetan translates as, "If one offers sesame cakes or an oblation of ghee."

1717 *thams cad bcig tu byas te sbyin sreg byas nas bzhi mdo'am khang stong ngam shing gcig pa dag tu gtor ma btang na/* D. The Tibetan omits "all [the castes] will become enthralled" and combines this sentence with the first sentence of the next paragraph: "If one mixes all of them together and offers an oblation at a crossroads, an empty house, or a solitary tree."

1718 *gdong la bltas* Tib. The Tibetan translates as, "looking at someone's face."

1719 *skud pa la mdud pa byas zhing* Tib. "Knot on a thread" seems to be the Tibetan translation of the Skt. *mūśraka*, which could not be identified.

1720 *bzlas pa byas na* Tib. Instead of "go to sleep," the Tibetan translates as, "incant." This reflects the Sanskrit **japtavyam* instead of the extant Skt. *svaptavyam*.

1721 *zar ma'i me tog* Tib. The Skt. *nīlīkalika* is translated into the Tibetan as *zar ma*, which can mean either "sesame" or "flax."

1722 This sentence is missing from the Tib. The Skt. sentence includes one more word, *artari* or *ārtari*, which could not be identified; it seems to qualify "rites."

1723 This sentence is omitted in the Tib.

1724 Each time one casts an oblatory lotus into the fire, one repeats the mantra once.

1725 *gu gul gyi yam shing stong rtsa brgyad kyis sbyin sreg byas na nor dang 'bru rnams thob par 'gyur ro/* D. The Tibetan translates as, "If one performs the fire offering using one thousand and eight bdellium sticks, one will obtain wealth and grain."

1726 *ba glang gi lci ba las byung ba'i 'bras thug po che* D. It is not clear what "cow's rice" is. The Tibetan translates as, "rice grown in cow dung."

1727 *zar ma'i me tog* Tib. The Tibetan reflects the Sanskrit. **atasīpuṣpāṇi* ("flax flowers") instead of the extant Skt. *agastipuṣpāṇi*. The Skt. *agasti* or *agati* refers to *Sesbania grandiflora*.

1728 *shing ka ra bI ra'i me tog la shing 'o ma can 'o ma med pas* Tib. The Tibetan translates as, "oleander flowers and desiccated [sticks from?] a sappy tree."

1729 *'di nyid kyi cho gas me tog dri zhim pa la lan 'bum bzlas te/ zhabs kyi drung du bzhag na rtag tu bde bar 'gyur ro/* D. It is unspecified whose feet. Possibly one should make a figurine of Mañjuśrī as described in 28.29 below, and make the offering at its feet. The Tibetan translates as, "Following this same procedure, one should incant fragrant flowers one hundred thousand times and place them before the feet."

1730 This seems to be a description of Kārttikeya-Mañjuśrī.

1731 *sna ma'i me tog la lan 'bum bzlas te zhabs drung du bzhag la* Tib. It is not specified whose feet. The Tibetan translates as, "One should incant flowers of royal jasmine one hundred thousand times and place them at the feet."

1732 *rmi lam du 'di la ji ltar 'dod pa ston par 'gyur ro/* Tib. The meaning of this sentence is unclear. The Tibetan translates as, "As one is dreaming, [he?] will teach whatever one wishes."

1733 "Suchlike" probably means that the basket is also made of gold or silver.

1734 *yi ge gcig pa* Tib. "One" is missing from the Skt.

1735 *zhabs g.yon pa'i mdun du bu mo kha zas sbyin par bya'o/* Tib. The Tibetan translates as, "and provide food for the young girls in front of the left foot."

1736 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the *lotus* mudrā (*padmamudrā*).

1737 *bkra shis ldan gyi phyag rgya* Tib. The Tibetan translates *svastikamudrā* as "the mudrā of auspiciousness."

1738 *g.yo ba'i phyag rgya* Tib. The Tibetan translates as, "*moving* mudrā."

1739 "And no one else" *om*. Tib.

1740 *de dang lhan cig smra ba* Tib. The Tibetan translates as, "one will speak with him." The Sanskrit word *ullāpayati*, guess-translated here as "brings . . . up," has a range of meanings associated with speaking, but none of them fit the context very well. Possibly the entire sentence is corrupt. One of the known meanings is to "call out" [to somebody]. Here, because of the instrumental case of "with someone," it seems more likely that this is about bringing up Mañjuśrī's name in conversation, rather than calling him.

1741 *rgya shug gi 'bras bus sbyin sreg byas na gang gi ming bzung de dbang du 'gyur ro/* Tib. The Tibetan preserves and additional line here that translates as, "If one offers oblations using jujube berries, whoever's name one [recites] while offering, that person will be enthralled."

1742 "Śṛṅgāṭaka" can be the name of several plants.

1743 Possibly *Scirpus kysoor*. The Tibetan translation does not include instructions for enthralling members of the *vaiśya* caste.

1744 *ut+pa la'i rtsa ba* Tib. The Tibetan translation reflects the Sanskrit **śālukāni* ("lotus root") instead of the extant Skt. *śālūkāni*.

1745 *ka lany+dzA ri ka* Tib. Unidentified.

1746 "Pāṭala" could also be the name of other plant species.

1747 "Śrīparṇī" could be the name of more than one plant species.

1748 Possibly Indian pennywort.

1749 Shorn to remove loose fibers.

1750 It is not clear whether the two nāgas each hold a stalk of a lotus flower, or they hold and support the stalk of the lotus that Mañjuśrī is sitting on.

1751 *me 'bar bar mngon par 'byin pa/* D. The Tibetan translates as, "She sends forth a blaze of fire."

1752 *mar me'i mchod pa chen po bya zhing /* Tib. The Tibetan translates as, "a large pūjā of lamps."

1753 *lha'i mig* Tib. "Divine" is missing from the Skt.

1754 "And will laugh" *om*. Tib.

1755 "Śrīparṇī" could be the name of more than one plant species.

1756 *mi snang bar 'gyur ro/* Tib. The Tibetan reflects the Sanskrit **adṛśyaḥ* ("invisible") instead of the extant Skt. *adhṛṣyaḥ* ("invincible").

1757 The three metals, according to the Monier-Williams dictionary, are copper, brass, and bellmetal.

1758 *dgra thams cad 'joms par byed par 'gyur ro/*. The Tibetan adds a phrase that translates as, "all one's enemies will be defeated."

1759 Bodhi trees begin their lives as epiphytes growing on other trees.

1760 *mi snang bar 'gyur ro/* Tib. In place of "invincible" (*adhṛṣyo*) the Tibetan translates as, "invisible," reflecting the Sanskrit **adṛśyo*.

1761 An "asura opening" is a fissure in the ground leading to any of the subterranean paradises.

1762 *ji snyed sgrub pa'i grogs mchog dang lhan cig 'dod pa de snyed dang lhan cig* Tib. The Tibetan translates as, "with whatever mystic partner one desires."

1763 It seems a bit strange that Maitreya would dwell in the asura realm underground, but the Tibetan makes this even more explicit and translates as, "Maitreya also dwells [there] and one will be able to behold him."

1764 "Unsullied" is supplied from the Tibetan. It seems to be the translation of the Skt. *akākolīne*, which form could be corrupt, or could perhaps suggest "free from the *kākola* poison."

1765 *blon po skye bo mang pos bkur bar 'gyur to/* Tib. In place of "many people," the Tibetan translates as, "all ministers."

1766 "In the same locality" *om*. Tib.

1767 *zla ba gnyis so/* Tib. The Tibetan translates as "two months."

1768 Those that are "in a river" are probably the nāgas. This last line is not included in the Tibetan translation.

1769 *gzhon nu'i bdag po'i cho gas yin gyi/ sngags gzhan gyi cho gas ma yin na/* D. The Tibetan translates as, "using the rite of the divine youth's lord and not rites of any other mantras."

1770 *cho ga'i rgyal po bde byed pa/* Tib. This pāda has been supplied from the Tibetan (Skt. lacunae), where it appears as the las line of the verse corresponding to Skt. 28.47.

1771 The accumulations of merit and insight.

1772 *sred pa mthar ni gtug bya'i phyir/* K_Y, K; *sred pa mthar ni gtugs bya'i phyir/* N; *srid pa mthar ni gtug bya'i phyir/* D, H. Following the variants in K_Y, K, and N, this line translates as, "So that they will reach the end of craving."

1773 *sngags dang rgyud ni nga yis bstan/* Tib. In place of "arise based on the mantra methods," the Tibetan translates as, "mantra and tantra are taught by me," apparently translating the Skt. *samodita* as "taught." In the MMK, though, *samodita* seems to be used in the sense of "arisen (*udita*) in unison with (*sama*)."

1774 *grub dang sgrub dang de bzhin rdzas/ /sngags dang rgyud ni nga yis bstan/ /sgrub pa zlos pa rnams la 'dir/ /cho ga'i rgyal po bdag nyid che/ /sems can rnams ni gdul don du/ /'jig rten 'dren pa rnams kyis gsungs/* D. The Tibetan for this verse might be translated as, "The accomplishments and practice, and likewise substances, / Mantra, and tantra, are taught by me / For the practitioners and mantra reciters here. / This great king of manuals / Is taught by the guides of this world / In order to tame sentient beings."

1775 The accomplishment [method] referred to here seems to be the seventh ritual procedure taught in the next chapter.

1776 *nga yis* Tib. The Tibetan adds "by me."

1777 *le'u nyi shu rtsa gnyis pa* Tib. The Tibetan translations of the text record this as chapter 22.

1778 *'jig rten thams cad kyis ma gos pa/* Tib. The Tibetan translates as, "It is unstained by any of the worlds," reflecting the Sanskrit **sarvalokair aliptakam* instead of the extant Skt. *sarvalokānuliptakam.*

1779 *bla gos phrag par gzar ba* Tib. "With his upper robe over one shoulder" is based on the Tibetan. The Skt. seems to be saying "with his upper robe loose."

1780 "Yak-tail whisk" *om*. Tib.

1781 The lotus is in his left hand, and the whisk in his right.

1782 The last sentence could be corrupt; it would perhaps make more sense to say, "If one succeeds in this, one will also become proficient."

1783 *byang chub sems dpa'i sa rjes su thob par 'gyur ro/* Tib. The Tibetan adds a line here that translates as, "One will subsequently obtain the bodhisattva levels."

1784 *lan stong bsngags shing dgang gzar gyis lan stong blug pa byas la/* D. The Tibetan translates as, "One should incant it one thousand times and pour it one thousand times with the two ladles."

1785 *pad+ma'i snod* Tib. The Tibetan translates as, "lotus vessel," reflecting the Sanskrit **padmapātra* instead of the extant Skt. *padmapattra.*

1786 *dro ba byung bas ni* D. "If it gets hot, one will be able" has been supplied from the Tibetan.

1787 *sman de phyung nas lcags gsum gyis yongs su dkri ba byas la yang khar rab tu bcug na mi snang bar 'gyur ro/* D. The Tibetan translates as, "Remove the medicinal seeds, wrap them them the three metals, and place them in your mouth, and you will be invisible."

1788 *bzlas pa 'bum byas* Tib. The Tibetan translates as, "one hundred thousand."

1789 *bzlas pa 'bum phrag bcu gnyis byas* Tib. The Tibetan translates as, "If you perform one hundred thousand and twelve mantra recitations."

1790 *Badara* can be the name of the jujube, but also of other plants. The Tib. word could mean "jujube" or "juniper."

1791 *rgyal po dbang du 'gyur ro/* D. The Tibetan translates as, "you can enthrall a king."

1792 *til la zho dang mar gyis btags pas sbyin sreg 'bum phrag stong byas na thams cad kyi dam pa'i khyim gyi bdag po chen por 'gyur ro/* D. In place of this whole paragraph, the Tib. has only one sentence: "If one offers one hundred thousand oblations of sesame seeds smeared with curds and ghee, one will become a great householder who is superior to all."

1793 *sbyin sreg 'bum byas na* Tib. In place of "ten thousand," the Tib. has "one hundred thousand."

1794 *me tog gi ri ma las sbyin sreg* D. Unidentified.

1795 "Seventh" *om*. Tib.

1796 *nyi shu rtsa bsum* Tib. The Tibetan translations of the text record this as chapter 23.

1797 *'jam dpal khyod kyi sngags dang rgyud dang rig pa'i rgyal po dang 'khor los sgyur ba la sogs pa dang de bzhin gshegs pa thams cad kyi gtsug tor la sogs pa dang sngags thams cad kyi grub pa'i gnas yod de/* Tib. "Tathāgata-uṣṇīṣas," here and elsewhere in the MMK, refers to the deities called uṣṇīṣa kings. The Tibetan translates as, "Mañjuśrī, there are places where one can accomplish your mantra system, the vidyādhara and cakravartin and the like, all of the tathāgata-uṣṇīṣas and the like, and all mantras."

1798 The word *tathāgata* has a feminine ending in the Skt. This could be either a corruption or could reflect the gender of *vidyā* (feminine).

1799 *skye bo skal ldan bzang po ni/* Tib. The subject of this sentence in the Tibetan translates as, "The fortunate and sublime beings."

1800 *mdzod dang nor bu'i rigs dag kyang /* Tib. The Tibetan translates as, "the Treasure and Jewel families."

1801 *de nas rtag tu ku sha'i grong/* Tib. The Tibetan translates as, "in the city of "Kuśi" (i.e., Kuśinagara), reflecting the Sanskrit **kuśipuryāṃ* instead of the extant Skt. *kāśipuryāṃ*.

1802 It is unclear whether the Skt. *prācyām* should be taken in the literal sense of "in the east," or as the locative singular of a proper name, Prācī.

1803 30.10cd *om*. Tib.

1804 *sgrol ma khro gnyer can dag dang* / Tib. "Tārā" has been supplied from the Tibetan to fill the lacunae in the Skt.

1805 *gdugs dkar rnams kyi sngags rnams dang* / Tib. The Tibetan reflects the Sanskrit *Sitātapatrā instead of the extant Skt. Sitā, which is likely, as the longer name could have been shortened for metrical reasons.

1806 *zla ba'i grong khyer rgya mtsho dang / /shar gyi yul ni kho ra yug* Tib. It is unclear who the four kumārīs are. Also "in/on the great ocean" could refer to the general location where all these mantra deities can be accomplished. The Tibetan translates as, "The lunar city, ocean, / And the eastern regions."

1807 *yul ni mchog dbang khor yug tu/* Tib. The reading "Himalayas" was arrived at after emending *agrendre* (locative case) to *agendre*. Agendra (Mountain Lord) could be a metrical paraphrase of Śailapati, or another name of the Himalayas. The Tibetan reflects the Sanskrit **agrendra* and translates as "Everywhere in the country of the supreme lord."

1808 *ri rtse tshang tshing nang dang ni/* Tib. In place of "lovers' hideouts" (*śṛṅgāragahvara*), the Tibetan translates as "mountaintops and wilderness," reflecting perhaps the Sanskrit **śikharagahvara*.

1809 *log 'dren bgegs ni byed pa yi/ /bzlas pa dag ni 'grub par 'gyur/ /glang po'i cha byed yang dag ldan/ /mche ba gtsigs pa gzi brjid che/*. The Tibetan translates as, "One can accomplish the mantra recitations / Of the vināyakas who create obstacles / And who assume the appearance of an elephant, / Bare their fangs, and are magnificent."

1810 This part is unclear. Pretas are normally associated with Yama and the southern direction, whereas the southwest is the quarter of rākṣasas. Possibly this half-stanza actually speaks of rākṣasas, describing them as "human-eating" (a frequent description of rākṣasas) beings of preta birth or origin.

1811 The "preta king" is normally Yama, but here he could be, as mentioned below, one of the chief rākṣasas, Vajrakrauñca.

1812 *rdo rje khro bo* Tib. In place of Vajrakrauñca, the Tibetan reflects *Vajrakrodha, which could be the correct reading.

1813 *zhi ba khyab 'jug gis bstan pa'i sngags bzhan dag kyang 'grub par 'gyur/* Tib. The Tibetan translates as, "Other mantras that were taught by Śiva / And Viṣṇu can be accomplished as well."

1814 *gdug cing gdug pa'i las dag ni/ /kha yi gnas su bstan pa yin/ /sngags rnams gdug pa'i las rnams ni/ /lag na rdo rjes bstan pa dag/* D. The Tibetan translates as, "The performance of cruel mantras and cruel rites / That was taught in the god realms, / The mantras and cruel rites / That were taught by Vajrapāṇi."

1815 *myur du yang dag 'grub par snang /* D. The Tibetan translates as, "Will appear to be accomplished swiftly and perfectly."

1816 *nyi mas bshad pa'i sngags rnams ni/ /nyi ma'i sngags zhes rab tu bsgrags/ /nub phyogs na ni gang yod pa/ /sngags dang rgyud ni rab tu 'grub/* D. The Tibetan translates as, "The mantras that Aditya taught / Are known as 'Surya's mantras.' / Those who live in the west / Will accomplish that mantra system." The Tibetan reflects the Sanskrit **mantrāḥ sauryāś* (or *saurāś*) *caiva prakīrtitāḥ* for the extant Skt. *mantrāḥ saumyāś caiva prakīrtitāḥ*.

1817 The "lord of yakṣas" is Kubera. He is called here by one of his epithets, Dhanada.

1818 *rgyal ba'i rigs kyi sngags dag ni/* Tib. "Victorious one" here stands for the Tathāgata family. The Tibetan translates as, "The mantras of the Victor's family."

1819 The meaning of the last pāda is not clear.

1820 "Their" probably refers to the just-mentioned Elephant and Jewel families.

1821 The meaning of this verse is unclear in both the Skt. and the Tib.

1822 *byang shar dag gi cha dag tu/ /rang rgyal rnams su yang dag 'byung /* Tib. The translation of the verses corresponding to Skt. 30.33cd is based on the Tibetan. The Skt. seems to be saying, "[The mantras] of the pratyekabuddhas that originate from the victorious ones."

1823 *rgyal ba 'khor lo sgyur bas gsungs/* Tib. In the Tibetan, the Skt. *udita* is translated not as "originating/arisen from," but as "taught by."

1824 *thad kar kun nas khor yug tu/* D. The Tibetan translates as, "Everywhere, in all of the lateral directions."

1825 "Victorious ones," as before, possibly refers to the Tathāgata family.

1826 *rgyal ba'i rigs kyi sngags grub pa/ /sangs rgyas la sngon byung ba'o/*. The Tibetan translates as, "The mantra accomplishments of the victors' family / Have arisen in the past for all of the buddhas."

1827 The seventh chief buddha is the Buddha Śākyamuni, who seems here to refer to himself.

1828 *gang tshe sangs rgyas rtag tu ni/* Tib. The translation of this line is based on the assumption that *gatiniṣṭhā* means "final/highest destiny" (cf. 37.64). The Tibetan, however, translates the derivative form *gatinaiṣṭhika* as "consummate" ("the consummate [power of the mantras]").

1829 Possibly a play on words is intended in the Skt. The "wheel turner" (*cakravartin*) is the name of the abovementioned uṣṇīṣa king (one of the eight great uṣṇīṣa kings) and, in the context of this verse, is an epithet of the Buddha Śākyamuni (the turner of the Dharma wheel).

1830 *nyi shu rtsa bzhi pa* Tib. The Tibetan translations of the text record this as chapter 24.

1831 *rgyal ba'i mchog 'jig rten gyi 'dren pa gau ta ma bdun pa la sogs pa btab nas/* D. The Tibetan translates as, "Having made his request to the supreme Victor, the guide of the world, Gatuama, the seventh." The Tibetan reflects the Sanskrit **saptama* ("seventh") instead of the extant Skt. *sattama* ("supreme").

1832 *gzhan dag khro ldan sems kyis ni/ /sa steng dag tu mi bzad pas/* D. In the Tibetan, this verse has only two lines that translate as, "Others [do this] because of their cruel disposition; / Very fearsome, [they seize beings] on the surface of the earth."

1833 As the context later shows, the descent (*avatāra*) of the powerful beings who will possess the body of a medium is not synonymous with the actual possession (*āveśa*). Thus, the time of the descent and the possession are not necessarily the same.

1834 *nam mkha' la ni gnas par snang /* Tib. The Tibetan translates as, "sitting in space."

1835 *tshig kyang bzang po mtshungs med dang /* Tib. "Words" has been supplied from the Tibetan.

1836 *gang du 'dod chags bral de gnas/ /sems dpa' chen po de dag smra/* Tib. The translation of this line is uncertain. The Skt. (after emending *pīdadhiyo* to *pīḍadhiyo*) could translate as, "About what they remain troubled in mind about." The Tibetan translates as, "They describe those great beings / Who abide in a state free from attachment."

1837 *sa steng de la 'dug pa na/* D. The translation of this line is problematic. The Tibetan translates as, "When they are seated on the ground."

1838 *chu gtsang ni* D. In the Tibetan, *pādya* ("water for the feet") is translated as "clean water."

1839 *sngags shes cho ga 'jigs med pas/* D. The Tibetan translates as, "One who is versed in mantra and not afraid of the ritual."

1840 *chags bral des zin rab tu lta/* Tib. In place of "hatred," the Tibetan has "attachment."

1841 *de bzhin byang chub sems rigs dang /* Tib. The last pāda has been supplied from the Tibetan (Skt. lacunae).

1842 *sems can skal ldan brjod pa'ang yin/* Tib. The Tibetan translates as "And all other fortunate beings."

1843 *sems can lus ni 'gyel ba yang /* Tib. This line suggests, as do the following verses, that it was a medium that the great being communicated through. The Skt. could be slightly corrupt here, so the precise translation of this line is uncertain; the Tibetan translates as, "The collapsed body of the being."

1844 *sngags ni cho gar gsungs pa dag/* Tib. The Tibetan translates as, "The mantras that were taught in the ritual," possibly reflecting the Sanskrit **kalpoditam* instead of the extant Skt. *jinocitam* (here emended to *jinoditam*).

1845 *sa yi steng las ldang bar 'gyur/* Tib. The Tibetan translates as, "will rise up from the ground," reflecting the Sanskrit **utthiṣṭhena mahītale* instead of the extant Skt. *ucchiṣṭena mahītale*.

1846 *de yi tshig ni bar mar gnas/ /dbus kyi yul gyir rab tu bsgrags/* D. The Tibetan translates as, "The words of the medium remain in midair / And resound in Madhyadeśa."

1847 *de dag shar phyogs tshig tu 'gyur/* Tib. In the Tibetan the name Pūrvī is translated not as a proper name, but literally, as "eastern." The context, however, seems to indicate that this is a particular country, since it has its own language.

1848 *rtag tu poN+Da'i tshig gyur pa/* D. In place of Oḍra (surmised after emending the extant *yauddhrī* to *yauḍrī* (*yā* + *oḍrī*)), the Tibetan has Piṇḍa.

1849 This line of text is missing in both the Skt. and the Tib.

1850 *gang yang yul tshig ma ga d+hA/* D. In place of Samataṭa, the Tibetan has Magadha.

1851 *mi gsal* Tib. "Unclear" (BHS *asphuṭāṃ*) is based on the Tibetan reading. The Skt. translates as, "clear" (BHS *sphuṭāṃ*). The extant Skt. reading is unmetrical and makes less sense than the reading reflected in the Tibetan.

1852 *gling ni rtsub par byed nyid dang /* Tib. Tentatively identified by some (see Agrawala 1959, p. 3) as the island of Baros in the Maldives.

1853 *gcer bu stobs ldan bu gnas kyang /* Tib. The translation of this line is problematic. The Skt. *nagnavālisamudbhave*, as the description of an island, could suggest a place that is "produced" from sand (*nagnavāli* could be a metrical shortening of the BHS *nagnavālikā* ("bare sands")). If the identification of Vāruṣaka as Baros is correct, this could be a fitting description of the tiny, flat islands in the Baros group, which seem to be sand dunes covered in palms. Most Indian scholars though, e.g., Agrawala (Agrawala 1959, p. 3), interpret *nagnavāli* as two separate entities and identify Nagna as the Nicobar islands and Vāli as Bali (the island off Java).

1854 *yi ge la* Tib. In place of *r*, the Tibetan has *l*, but the *l* sound has already been dealt with above.

1855 *'brog gnas dang /* Tib. The Negi dictionary notes that the Tibetan *'brog gnas* is translates the Sanskrit *Aṭavika, which is the name of a yakṣa lord in the *Suvarṇaprabhāsa*. Yakṣas are very often associated with specific towns and

locations, so in this case the Tibetan *'brog gnas* likely refers to the town of Aṭavī (Pāli Āḷavī) noted in Edgerton 8.2.

1856 *ti ge ga* Tib. In place of *ḍ*, the Tib. has *g*.

1857 *de dag gling la gnas pa de'i/* Tib. The Tibetan translates as, "Inhabiting those islands."

1858 *ma mo rnams ni gzi brjid che/ de yi thig 'dir gsungs pa yin/* D. The Tibetan translates as, "The words of the illustrious mātṛs / Are spoken here."

1859 The city of Vidiśa and the country of Mālava are "western" in relation to the place where the MMK was probably written.

1860 *be'u nya dang rgya mtsho'i tshig/* D. Vatsamatsārṇava, rather than a proper name, could simply be a description of a place ("the place of the lakes Vatsa and Matsa" or " . . . of the lake Vatsamatsa"). The Tibetan renders this compound by its component parts literally as "calf" (*vatsa*), "fish" (*matsa*), and "ocean" (*arṇava*).

1861 *rgya mtsho bcu 'dus cho bo 'dus/* Tib. The Tibetan is obscure and translates as, "Daśārnava, the convergence point where the rivers converge."

1862 *de las gzhan gdon gtso bo ni/ /yul ni ba ri ya tra'i tshig* D. The translation of this half-stanza (just as is the case with this entire section) is a bit shaky. The Tibetan translates as, "If it is another chief evil spirit, / Then the languages will be of the Pāriyātra land."

1863 *lang ba'i yul du* D. The name Khaṣadroṇi could be corrupt, or it could be two names. It has been rendered into the Tibetan as Langwa (the island of Langkawi?).

1864 *gnod sbyin rgyal po'i rigs las byung / /phyag na rdo rje'i rigs su bstan/ /de dag lnga yi gtso bo ni/ /kun gyi tshig tu 'dod pa yin/* Tib. This verse is unclear. The Tibetan is also obscure and might translates as, "Those who are born in the family of the yakṣa king / Who are designated as Vajrapāṇi's family / Have five principle ones / That are accepted as the language of all of them."

1865 *rgyal ba'i sras kyis rnam brtags pa/ /snga ma nyid du bstan pa yin/* D. The translation of this half-stanza follows the Tib., which reflects the reading *jinaputrā* ("sons of the victors") in place if the extant *jinamantrā*. "Sons of the victors" possibly refers to the beings described in verse 25.6 above as "free from desire / And bound by the pledge of compassion." The same passage up to verse 25.26 describes the signs by which they are recognized and the procedure to be followed.

1866 *kha ba can gyi nang gnas pa/ /dri za drang srong skye bo'i tshig /gang gA'i ngogs kyi byang phyogs pa/ /gnod sbyin tshig tu rab tu snang* / D. The Tibetan translates as, "In the foothills of the Himalayas / They speak the language of gandharvas and ṛṣis. / North of the river Gaṅgā / The language is that of yakṣas."

1867 *de ltar gdon 'jug mtshan ma ni/ mtshan nyid 'gros dang spyod pa yin/* In the Tib. this half-stanza translates as, "The symptoms observed in the possessed [medium] / Are their character, comportment, and behavior."

1868 *gzhon nu sna tshogs yang dag 'byung / /bsrung ba'i don du rab sbyar bya/ /yi ge drug pas bya ba ni/ /phyag rgya chen po dang ldan pa'i/ /sngags nyid kho na bzlas byas na/ /bsrung ba chen por 'gyur ba yin/* D. One pāda could be missing in the Skt., but the Tibetan doesn't account for it and, in fact, reduces this and the preceding verse to only six pādas: "[The mantras] used for protection / Are those of the divine youth who is the origin of everything. / If to recite only this mantra, / Endowed with the *great* mudrā / And of the six syllables, / The great protection will be employed."

1869 *nyi shu rtsa lnga pa* Tib. The Tibetan translations of the text record this as chapter 25.

1870 *rig pa thams cad la 'os pa/* Tib. The Tibetan translates as, "they are applicable to all vidyās."

1871 *rtse gcig bdag gir byed pas 'grub/* Tib. "One who lacks benefits" is the translation of the Skt. *ahitāvahito* (*ahita-avahitaḥ*, i.e., "fallen into disadvantage"), which, very likely, is a corrupt reading. The Tibetan renders this phrase as "focused one-pointedly."

1872 *rtse gcig bdag gir byed pas 'grub/ /grub pa rigs pa rnam dpyod pa'o/ /rigs pa gzhon nu kgyod bsten na/ /lus can kun la rab tu snang /* D. The Tibetan translates as, "Making oneself singularly focused leads to accomplishment. / Accomplishment is discerned based on the means. / When the means takes you, divine youth, as its basis, / It manifests for all embodied beings."

1873 Because of the double meaning of the word *karman*, this phrase could also be translated as "the karma accumulated in advance."

1874 *grub med bsgrub bya'i las rnams med/* Tib. The Tibetan translates as, "There are no ritual activities to be accomplished without accomplishment."

1875 *sngags pa sngags ni mi sgrogs na/ /sngags min pa yang sngags par 'gyur/* D. The translation of this half-stanza is based on the Tibetan.

1876 *rigs kyi sa bon la brten na/* D. The Tibetan translates as, "By retaining the family seed," possibly reflecting the Sanskrit **jātibījasamāhāra* for the extant Skt. *jāpī bīja-samāhāra*.

1877 The "first destiny" is probably the first of the five destinies, i.e., rebirth as a god.

1878 *gnas mchog dam par des sdom na/ /dang po'i bgrod pa thob par 'gyur/ /blo dang bsam pa legs gnas na/ /nad med go 'phang 'thob par 'gyur/* D. The exact meaning of this verse is not clear. The Tibetan translates as, "If one is disciplined in the highest

supreme state, / One will achieve the first destiny. / If one's intelligence and intentions are excellent, / One will attain the state free of sickness."

1879 *gsang sngags 'bras bu ldan pa ni/ /tshe 'di nyid la grub par gsungs/* D. The Tibetan translates as, "The secret mantra that possesses the result / Is said to be accomplished in this very life."

1880 *grub byed 'bras bu las ma yin/ /las med par yang 'bras mi 'dod/* D. The exact meaning of this half-stanza is unclear. The Tibetan translates as, "The rite is not what accomplishes the result, / But without the rite, no result can be achieved."

1881 Because of the two meanings of *karman*, this half-stanza requires a dual interpretation, one where a rite (*karman*) produces results, and the other when an activity (karman) produces karmic results.

1882 *de bas skye dang rgan spangs pa/ /de ltar yang dag byung gyur pa/* D. The translation of this half-stanza is problematic. The Tibetan translates as, "Through that, birth and aging are abandoned, / And thus [the result] has perfectly arisen."

1883 *'jig rten zhi bar gsungs pa ste/ /zhi ba srid las rnam grol yin/* D. The Tibetan translates as, "The world is said to be pacified, and / Peace is a liberation from rebirth."

1884 *rang rig so so'i rgyal ba yis/ /sngags 'di bstan pa ma yin te/ /thub zla rdzu 'phrul chen po yis/ /'jig rten dag la sngags bstan to/* D. The Tibetan translates as, "Every victor who possesses self-reflexive awareness / Has not taught this mantra. / The powerful, moon-like sages / Taught the mantras in the world."

1885 As the next verse makes clear, the "knower of reality" is the Buddha.

1886 *de yi dus su sbyor ba ni/ /cho ga mthong ba'i las dag gis/ /sngags rgyud shes pas sgrub po zhes/ /bstan pa 'di la thub pas gsungs/* D. The Tibetan translates as, "At that time, someone who employs / The rites following proper procedure and / Is versed in the mantra system is called a practitioner / According to this teaching taught the Sage."

1887 I.e., the Tathāgata family.

1888 The "king of yakṣas" could be either Vajrapāṇi or Kubera. Here, because of the order in which he is mentioned in this list, it is likely to be the latter.

1889 *lha rnams kun gyi sngags gzhan ni/ /gang yang chags can gyis rab sbyar/* D. The Tibetan translates as, "The mantras of all these deities and others / Can be employed by someone who has attachment."

1890 The translation of this line is dubious, as it is based on a reading that is likely corrupt.

1891 *nyi shu rtsa drug pa* Tib. The Tibetan translations of the text record this as chapter 26.

1892 A *nirdeśa* is a type of an explanatory text, usually on religious or philosophical matters.

1893 *'jam dpal khyod kyi cho ga'i rgyal po chos kyi dbyings kyi mdzod/ de bzhin gshegs pa'i snying po/ chos kyi dbyings kyi rgyu mthun pa'i rjes su spyod pa/ mdo chen po'i mchog /rin po che'i le'u de bzhin gshegs pa'i gsang ba'i mchog rjes su gnang ba/ sngags kyi mchog sgrub pa la rgyu mtshan shes pa dang rtags dang dus gzhan shes pa'i sgrub pa'i thabs rnams nges par bstan cing yang dag par bstan no/* D. The Tibetan translates as, "Mañjuśrī, your king of manuals is a treasury of the sphere of phenomena, the essence of the tathāgatas that proceeds in harmony with the sphere of phenomena and is supreme among the great sūtras. This precious chapter definitively and accurately teaches the authorization that is the supreme secret of the tathāgatas, understanding the reason for accomplishing the supreme mantra, and other methods for accomplishing knowledge of signs and times."

1894 *sgra las byung ba'i ming du shes pa dang sgra las byung ba ma yin par bstan pa dang de bzhin du 'dren ma dang ldan pa'i sngags rnams ni rnam pa gsum du bya ba yin te/* Tib. This verse is rendered in prose in the Tibetan. The Tibetan is somewhat obscure, but might translate as, "Mantras are organized into three types: (1) those in which one understands the term that originates from the sound; (2) those that indicate that there is no origin of sound; (3) and those that likewise have a mixture of the two."

1895 "Divine" is here possibly used in the sense of "relating to worldly gods."

1896 *sgra bzang yang dag ldan pa dang / /rtag tu don dang rab tu 'brel/ /zur chag tshig dang rtag tu bral/ /legs par sbyar don gyis brgyan pa/* Tib. The Tibetan translates as, "[Mantras] are endowed with divine sound, / Always sensible and coherent, / Free of any corrupted words, / And adorned with well-affixed meaning."

1897 *Siddhānta* may refer here to the totality of the canonical literature, or to the four different ways (*catuḥsiddhānta*) of propagating the Dharma.

1898 *rtag tu tshig don ldan pa ste/* Tib. In place of "devoid of," the Tibetan translates as, "endowed with."

1899 *ci ste don dang don med min/ /don ldan tshig dang don med tshig* Tib. The Tibetan has two verses here that appear to correlate to the content in Skt. 33.7b and is missing the content in Skt. 33.7c. The latter of these two verses is a direct translation of 33.7b, and the former of these two Tibetan verses does not correlate to any of the verses in the extant Skt. for 33.7.

1900 The meaning of this half-stanza is very unclear. "Accented" is missing from the Tib.

1901 *yi ge bcu dang yang dag ldan/ /yi ge rnams kyi gnas pa mnyan/ /ji srid 'di dag bcu 'gyur ni/ /sa steng 'di la yi ge mthong /* D. The translation of this verse is unreliable. The

Tibetan is also obscure and might translate as, “One listens to the source of letters / Endowed with ten syllables. / And sees the letters in this world / For as long as these ten are present.” Possibly, the numbers given here refer not to the actual number of syllables in the mantra but to the number of the types of syllables.

1902 *yi ge drug* Tib. In place of “one hundred,” the Tibetan translates as, “six,” reflecting the Sanskrit **ṣaḍakṣaraṃ* instead of the extant Skt. *śatākṣaraṃ*.

1903 Because of the ambiguity of the Skt. reading (*padaiś* emended to *pādaiś*), the text could be saying “four words” instead of “four pādas.”

1904 Skt. 33.13ab *om*. Tib.

1905 *brgya dang lnga bcu dag gi bar/* Tib. The Tibetan translates as, “Up to one hundred and fifty,” reflecting the Sanskrit **abhyardhikaṃ* instead of the extant Skt. *abhyadhikaṃ*.

1906 “Mudrās” *om*. Tib.

1907 “Hot” sounds include the three sibilants (*sa*, *śa*, *ṣa*), *visarga*, and a few other Skt. sounds.

1908 The Tibetan translation of this verse is a mistranslation of the Sanskrit (more so in the Degé than in the other recensions), strongly suggesting that the Tibetan translators didn’t understand the Sanskrit.

1909 *de la grub pa don med min/ /log par yang ni de mi byed/* K_Y, J, K; *de la grub pa yong med min/ /log par yang ni de mi byed/* D. Following K_Y, J, and K, the Tibetan translates as, “The accomplishment will not be in vain / And also it will not be done in a wrong way.”

1910 The phrase “mantra adepts” (*mantravidaḥ*) is missing from the Tib. The Skt. of this pāda is likely to be corrupt, as the pāda is hypermetrical.

1911 *mi ma yin pa’i ’jig rten pa/* Tib. The Tibetan translates as, “The worldly [mantras] of nonhuman beings.”

1912 The phrase “cerebralized letters” (after emending the unmetrical *nyakṣarā* to *natyakṣarā*) is missing from the Tib. and could be wrong. Arguably, there is an observable tendency in the case of the mantras of spirit magic to contain a higher proportion of retroflex sounds, often in little-known/-used verbal commands (such as *haṭa haṭa*), not to mention the mantric syllable *phaṭ*.

1913 *yi ge dang dag des bstan pa/ /gcig dang gnyis kyi grangs dag dang /* D. The last two pādas, perhaps, could also be interpreted as “They are said to include words containing cerebralized sounds and repeated once, twice, or thrice.” The Tibetan translates as, “Some of the letters they teach / Are counted once or twice.”

1914 *yul gyi skad du bstan pa ste/* D. This pāda in the Skt., before emending the reading *deva* to *deśa*, read, "Famed as the languages of the gods." The Tibetan reflects the reading *deśa*.

1915 *de dag yi ge gcig pa nas/ /rtsa brgyad stong gi bar du'o/* Tib. It is not clear what this verse is about. The Tibetan for the last two lines translates as, "They can have be between one / And one thousand and eight letters."

1916 According to Monier-Williams, "a class of metres the stanzas of which may extend from 4 times 27 to 4 times 999 syllables."

1917 A *mātra* is a prosodical unit below the unit of a syllable; a "light" syllable is counted as a single *mātra*, and a "heavy" syllable as two *mātra*s.

1918 *yang dang yang ni brjod don ldan/ /gsal ba'i don gyis brgyan pa yin/* Tib. The Tibetan translates as, "Again and again endowed with the meaning of terms, / Adorned with the clear meaning."

1919 *zur chag legs sbyar sgra nyams kyang / /don ni rab tu brtag pa yin/* D. The Tibetan translates as, "Though the words of Apabhraṃśa and Sanskrit are corrupted, / The meaning is perfectly designated."

1920 The meaning of the last half-stanza is unclear. The Tibetan is of no help.

1921 *de ltar sngags rnams kun la ni/ /rtag tu phan pas rigs par gsungs/ /zag med zag bcas thams cad kyi/ /sngags rnams 'di yi mtshan 'di yin/* D. The Tibetan expands these two pādas into four lines that translate as, "The following applies to all mantras; / Because they always benefit, they are said to be logical. / These are the characteristics of the mantras, / Either defiled or undefiled."

1922 *oM ni ta yis brgyan pa ni/ /de las de yi mod la ni/ /de dag la ni nges 'grub 'gyur/* D. The last three pādas in the Tibetan translate as, "The syllable *oṁ* is adorned with *ta*./ From that, immediately, / Those [mantras] are definitely accomplished."

1923 The meaning of the Skt. is far from clear. The Tibetan, however, supports this translation.

1924 *Caturasrākāra* ("square/quadrangular in form") seems to be a technical term, but it is not clear what it means when referring to mantras.

1925 This verse is arguably the most obscure in this chapter, and the translation proposed might not convey the original meaning. The Tibetan is of little help.

1926 *yi ge tsa ni* Tib.

1927 Again, it is not clear what is meant by the "square."

1928 *yi ge b+ha ni* Tib.

1929 *yig mthar ma dang yi ge gnas/* Tib. The Skt. of this sentence is unclear. The Tibetan reflects the Sanskrit **mātraśritam* (in place of the unmetrical *mātramiśritam*)

adopted for the sake of the translation here.

1930 *yi ge na* Tib.

1931 *yi ge ba ni* Tib.

1932 *yi ge e mang ba* Tib.

1933 *dbang chen* Tib. Apart from Indra, Māhendra could also refer to Śiva or Viṣṇu.

1934 *sngags dang rgyud la rang gi sngags/* Tib. The Tibetan translates as, "In the mantra system, one's own mantra."

1935 *yi ge ra mang ba* Tib.

1936 *mtha' na yi ge phaT hUM bcas* Tib. The Tibetan translates as, "And ends with the syllable *phaṭ* with *hūṁ*." The final Skt. phrase, *hūṁkṛtaḥ*, is unclear; it could in fact mean "four syllables *hūṁ*," as *kṛta* can sometimes mean "four."

1937 *khyad par du ni sdig yod pas//de bas las de mi bya'o/* D. The translation of the last half-stanza is based on the Tibetan, as the Skt. could be corrupt. The Skt. could be translated as, "When skillfully employed by cruel beings, / They instantly block [the target's] life force. / One should therefore not perform [such] acts, / Especially if they are evil."

1938 "Taught by the victorious ones" implies, in the context, the mantras of the Tathāgata family.

1939 *rin chen rigs kyi bya ba ni/* D. "Jewel" is supplied from the Tibetan. The Skt. translates as, "lotus," but the Tibetan is likely to be correct, as the activity of nourishing is normally associated with the Jewel family.

1940 *'jig rten mgon gyis bkag na yang //gnod sbyin dbang la rab tu bstan/* Tib. The "lord of the yakṣas" is here the yakṣa Vajrapāṇi. The Tibetan translates as, "Even though the lords of the world forbid them, / They taught them to the lord of the yakṣas."

1941 *sngags kyi che ba'i bdag nyid gsungs/* Tib. The Tibetan translates as, "The greatness of mantras was taught."

1942 *de phyed bsnan na drug cu ste/* Tib. The Skt. is not very clear. The Tibetan translates as, "If you add half of that, you get sixty."

1943 Unlike the English, the Skt. has a discrete term for "ten thousand."

1944 The Skt. actually reads *padmas* (in place of the expected *mahāpadmas*), probably because of metrical requirements.

1945 *grangs mes bcur ni bsgyur byas na//de nas gzhan du dpag med yin/* Tib. The translation of the last half-stanza is based on the Tibetan because of the lacunae in the Skt.

1946 *de 'og mun pa zhes su brjod/ /mun pa las ni snang bar brjod/ /snang ba chen po de dag bcu/ /de bcu la ni phung por brjod/* D. The Tibetan translates as, "Below that is a place called *darkness*; / Beyond *darkness* [there is another world] called *light*. / Ten of those is a *great light*. / When multiplied by ten, that is known as a *multitude*."

1947 *phung po chen po de bcu la/* Tib. "Great multitude," which fits the pattern of the list, is translated from the Tibetan. The Skt. translates as, "multitude."

1948 *phung po chen po de bcu bsgres na ni/ /phung po chen por de brjod do/ /phung po chen po de bcu la/ /'di ni zab pa zhes brjod do/* Tib. The Tibetan renders these two pādas in the Skt. in four pādas and translates as, "When a *multitude* is multiplied by ten / It becomes known as a *great multitude*. / A *great multitude* multiplied by ten / Is known as *deep*."

1949 *de nas gong du mang ldan yin/* D. In line with the Tibetan, the Skt. *bahumata* (or *bahumati*) has been translated here rather unconventionally as if it were *bahumat* (literally "possessing many").

1950 *de nas gong du mang ldan yin/ /mang por 'dod pa gnas su brjod/* D. This translation is derived by reading *bahumataṃ bahumatyāḥ* in place of the extant *bahumatyā bahumataṃ*. The Tibetan translates as, "Above all of them, there is *abundance* (literally, *possessing many*). / Considering this abundance, it is called a *place*."

1951 "Basis" or "foundation" is one of the BHS meanings of the Skt. *sthāna*.

1952 This translation reflects the reading *mitasamaṃ* ("fixed evenly"), which hardly makes any sense, emended by way of conjecture to *mitataraṃ* ("more fixed"), which fits the pattern of the list.

1953 *de nas gnas ni chen por 'gro/ / chen po'i gnas zhes 'dod pa yin/ /dpag dang dpag med mnyam byas nas/ /de don chen por yongs su bsgrags/* D. The cosmic units listed here and the exact meaning of this verse are far from clear. The Tibetan translates as, "Next, one proceeds to a *great basis*. / That is proclaimed as a *great basis*. / When the measurable and immeasurable are rendered equal, / It is proclaimed as a *great thing*."

1954 *rab 'byor gnas* Tib. In place of "famous basis" (*suśrutasthāna*), the Tibetan translates as, "the place of well-being," reflecting Sanskrit **subhūtisthāna*.

1955 *bsam mi khyab las mi bzad gzugs/* Tib. The translation of this pāda is based on the Tibetan, as the Skt. is unmetrical and seems corrupt.

1956 *rgyal thabs las gzhan gter yin te/* D. In place of "home of the treasure," the Tibetan translates as, "foreign treasure."

1957 *de yi 'og* Tib. In place of "beyond," the Tibetan translates as, "below that."

1958 *dge ba'i pha rol sems las byung / /de las gzhan la sems byung che/ /sems las sems ni rnam par g.yeng /* D. It is unclear what these particular categories refer to (this entire section, which ends at verse 77 below, seems to be about the ever-greater divisions of the world). The Tibetan translates as, "Beyond *virtuous* is *mental*. / Beyond that is *great mental*. / Beyond *mind* there is *confused mind*."

1959 In the BHS lexicon, the word *anabhilāpya*, translated here as "inexpressible," suggests a very large number.

1960 *bsnyad yas su yang brjod pa yin/* Tib. The Skt. is unclear. According to the Negi dictionary, the Tibetan *bsnyad yas* appears in the *Gaṇḍavyūhasūtra* as a translation of the Sanskrit *asaṁkhyeyam* or "incalculable." The *Mahāvyutpatti* suggests that the term translates the Sanskrit *vivaram* or "a particularly high number."

1961 *phyar phyur* Tib. Again, the meaning is unclear. The Skt. literally says, "This is called *asvara* ("without sound"?)." The Tibetan translation *phyar phyur* suggests the Sanskrit **tavara* or the BHS form **tapara* meaning "a particularly large number," which would make more sense in the context, as the passage seems to be about the increasingly higher numbers.

1962 *shu rdog de bzhin shu rdog che/* Tib. According to Monier-Williams, *kharva* is either ten billion or (more likely in this context) ten to the power of thirty-seven. The Skt. of this pāda is unclear.

1963 *de nas bgegs chen mthong ba ste/* Tib. The order seems the reverse of the expected (one would expect "after the *courageous* is the *very courageous*." The Tibetan differs and translates as, "After *great obstacle* is *sight*." The Tibetan translation *mthong ba* reflects the Sanskrit **dṛṣṭaḥ* instead of the extant Skt. *dhṛṣṭaḥ*, but the Tibetan translation *bgegs chen* (**mahavighnaḥ*?) does not suggest a Sanskrit term that shares any orthographic or homonymic similarity to the extant Skt. *mahādhṛṣṭaḥ*, and it breaks with the pattern of enumeration established throughout this passage.

1964 *sems 'phrul* Tib. The Tibetan translates as, "miraculous mind."

1965 *de las pha rol sangs rgyas yul/ /de las gzhan ni 'phel byed sa/* D. The meaning of this pāda is unclear. The Tibetan translates as, "Beyond that is *sphere of the buddhas*, / And after that *increasing ground*. /" The Tibetan *'phel byed sa* reflects the Sanskrit **vardhanabhūmikām* instead of the extant Skt. *nādharabhūmikām*.

1966 *de las gzhan du sangs rgyas kyi/ /go 'phang dang ni spyod yul yin/* Tib. The Tibetan translates as, "After that is the state / And sphere of the buddhas."

1967 *bdus nas rdul gyi tshogs dag ni/* Tib. The Tibetan *bsdus nas* reflects the Sanskrit **saṁgrahya* instead of the extant Skt. *sambhidya*.

1968 *tshad ma shes pa'i spyod yul min/* Tib. The Tibetan translates as, "It is not the domain of analytical investigation."

1969 *rtsis kyi pha rol phyin mi nus/* Tib. The meaning of the last pāda is unclear. The Tibetan translates as, "Cannot go beyond the enumeration."

1970 *dpag med bskal pa dag tu ni/ /de dag la ni mnyes byas nas/* D. The Tibetan translates as, "I worshiped them / For countless eons."

1971 "To me" *om*. Tib.

1972 Here and elsewhere, "king of manuals" is actually "king of *kalpas*," where *kalpa* may refer to the text of the MMK or, collectively, to all the rites and rituals taught therein.

1973 *'jam pa'i ngag ni 'grub par 'gyur/* D. The Tibetan translates literally as, "One will attain a sweet voice." This is a direct translation of the Sanskrit *siddhim āyāti mañjumān*, which is clearly a play on Mañjuśrī's name.

1974 *'jam pa'i dbyangs kyi cho ga ni/ /'di nyid kyi ni zhib mo zhes/ /de dag 'grub par gsungs pa ste/ /thams cad kun pas mthu ldan 'gyur/* D. The Tibetan translates as, "It is said they will accomplish / Mañjugoṣa's rituals / With all of their subtleties / And become powerful by using all of them."

1975 The Skt. translates as, "mantra deities," but this refers to the mantras, reflecting the notion that the mantra and the deity are one and the same.

1976 *cho ga'i rgyal po bla med 'di/ /gang du 'jam dpal gyis rab bzhed/* D. The Tibetan translates as, "Mañjuśrī praised them / In this unsurpassed king of manuals."

1977 The sentence that starts here concludes at the end of verse 33.92 below.

1978 This pāda (lacunae in the Skt.) cannot be reconstructed based on the Tib., where this entire half-stanza is omitted.

1979 *sna tshogs las kyis bsgyur ba yi/ /sems can 'gro ba'i skye gnas dag /'di dag bya ba sna tshogs byas/ /sna tshogs skye gnas rab tu bstan/* Tib. The meaning of this verse is not completely clear. The Tibetan translates as, "[I] taught [how] different types of karma transform into / The abodes of birth of sentient beings, / Who perform various acts / [That lead] to their various types of birth."

1980 *sna tshogs 'gro ba'i skye gnas su/* Tib. The Tibetan translates as, "Take birth as various beings." The Tibetan may reflect the Sanskrit **yonyām* for the metrically altered extant Skt. compound *nijānijām* ("one's own and not one's own"?).

1981 *sems can bsam pa'i spyod yul can/* Tib. The Tibetan translates the Skt. *āśaya* as "thought" (*bsam pa*), which is one of a number of possible translations of this term.

1982 *'khor bar phan tshun 'gro ba na/ /yun ring dus su thogs pa ni/ /sems can rnams kyi don bsgrub phyir/ /sngags kyi tshul gyis bstan pa yin/* D. The Tibetan translates as, "I wandered about in saṃsāra / As a great deal of time passed / And taught using the mantra system / So that beings might attain the goal."

1983 As the word *kalpa* ("rite(s)/ritual(s)") can also refer to the MMK as a whole, this statement could also be interpreted as "I propagate . . . [this] manual of rites."

1984 *nad med* Tib. The Tibetan translates as, "free from sickness."

1985 *zang zing bcas par mig sman 'grub/* D. The meaning of this pāda is unclear. The emended Skt. phrase *sāmiṣaṃ locanaṃ* could be a *metri causa* paraphrase of *māṃsalocanaṃ* ("the physical eye"). The Tibetan translates as, "Or medicines for the physical eye will succeed."

1986 *gzhan gyi rgyud la mkhas pa dang /* Tib. The Tibetan translates as, "Knowing other systems of tantra."

1987 *sangs rgyas dgongs shing phan pa yin/* D. The Tibetan translates as, "That the Buddha intended and that are beneficial."

1988 *rab zhugs rgyal ba'i sras rnams kyang / /zhugs par rab tu shes pa yi/ /thub zla'i dkyil 'khor dag la ni/ /'di ni dam tshig shes par gsungs/* Tib. The exact meaning of this verse is far from clear. The Tibetan is also obscure, but may translate as, "When the Victor's sons have entered / And are understood to have entered / The maṇḍalas of the moon-like sage, / This is called understanding the proper time."

1989 *rtag tu sngags rnams don yod de/ /yang dag bsams pa thob pa yin/* D. The Skt. could be corrupt here. The Tibetan translates as, "Mantras that are always effective / Achieve one's good wishes."

1990 *'jig rten ji srid sngags rnams sam/ /yang na gzugs su byung ba'ang rung /* D. The Tibetan translates as, "All of the worldly mantra beings there are, / Even those that take on a form."

1991 *mi 'dod gus pa med pa yi/ /las ni mi bya 'bras bu med/* D. In the Tib., the last two pādas read, "One should not indulge in unacceptable, rude acts / That will not bear any fruit."

1992 This half-stanza and the second half-stanza of the previous verse appear, in the Tib., in reverse order.

1993 *las dang bya ba dang cho ga dang rgyu mtshan shes pa/* Tib. The Tibetan interprets the compound *karmakriyāvidhinimittajñāna* ("the knowledge of signs [necessary for] the ritual activity procedure") as a dvandva: "the knowledge of signs, the activities, and the ritual procedures."

1994 *nyi shu rtsa bdun pa* Tib. The Tibetan translations of the text record this as chapter 27.

1995 “Methods” (*tantra*) *om*. Tib.

1996 *rgyal ba’i sras po dag dang ni/ de bzhin nyan thos rang rgyal dang / /mthong ba’i chos kyi ’bras thob gang / /de la phyag rgya rab tu bstan/* Tib. The Tibetan translates as, “One may teach the mudrās to / The sons of the Victor, / Śrāvakas, pratyeka-buddhas, / And those who have visibly attained the fruit of the Dharma.”

1997 It is not very clear in what sense exactly the word *saṃskṛta* (“refined/cultivated”) is being used here. The context necessitates a term that would set the human world apart from the worlds of gods and asuras as regards the ease of accomplishing ritual activities. Perhaps a sense similar to tractability or malleability is required.

1998 *phyag rgya ldan pa’i zlos pa pos/ /sngags rnams ma lus ’grub par ’gyur/* Tib. The Tibetan translates as, “A mantra reciter who possesses the mudrās / Can accomplish any mantras.” The Tibetan reflects the Sanskrit **japināṃ* instead of the extant Skt. **rūpināṃ*.

1999 *sngags dang phyag rgya kun byas na/* Tib. The word “mudrā” has been supplied from the Tibetan.

2000 *sems can skye gnas las skyes dang / /byang chub sems dpa’ mi snang ba’ang / /cho gas bskul nas mi ’gugs pa/ /de ni gang yang yod ma yin/ /srung ba’i cho ga’i rgyud dag gam/ /las ’grub bzlog par bya ba la/ /sa bcu la ni gnas pa yi/ /byang chub sems dpas kyang mi nus/ /sngags dang phyag rgya la gnas la/ /’byung po kun gyis mi tshugs so/* D. The passage from the beginning of verse 25 up to this point is arranged differently in the Tibetan and includes at least one extra half-stanza. It translates as, “There is no being that cannot be / Invoked and summoned following the proper procedure, / Even beings born from a womb / And invisible bodhisattvas. / Even bodhisattvas who abide / On the tenth level are not able / To thwart the protection ritual procedures / Or the accomplishment of a ritual action. / Those who rely on mantras and mudrās / Are unassailable by any beings.”

2001 These two pādas are omitted in the Tib. and incomplete in the Skt.; they seem to paraphrase the preceding two pādas.

2002 The last two pādas and the next verse are omitted in the Tib.

2003 *dka’ thub zlas pa cho ga’i lam/* D. Presumably the form of the displayed mudrā. In place of “form,” the Tibetan translates as, “austerity,” reflecting the Sanskrit **tapojāpavidhir* instead of the extant Skt. **rūpajāpavidhir*.

2004 *gan zhig rtag tu mi ’jug pa’o/* Tib. This pāda is missing in the Skt. because of lacunae and the reconstruction here is based on the Tib., which translates as, “Such a person will never apply.”

2005 *sngags dang phyag rgya mtha’ dag ni/ /gang zhig cho ga ldan byed pa’o/* D. Because of the missing text in the previous verse, the translation of the last two pādas is a

matter of guesswork. The Tibetan translates as, “Those who follow the proper procedure / Use all of the mantras and mudrās.”

2006 *de srid las la cho ga’i rgyal/ /’dis ni ’bras bu rgya chen ’byung / /’jig rten gsang mchog phan pa dang / /sngags dang phyag rgyas dam bcas pa/* D. The Tibetan translates as, “This king of manuals can bring / Great and vast results for traversing existence. / The most secret benefit in the world / Is guaranteed through mantra and mudrā.”

2007 “Friend of the Sun” is one of the names of Śākyamuni.

2008 His full name is Saṃkusumita Rājendra, first mentioned in 1.6.

2009 I.e., Jambūdvīpa.

2010 *cho ga’i rgyal po rgya chen la/ /de bzhin ’di ni yang dag ’jug* Tib. The Tibetan translates as, “Thus you set this forth / In a king of manuals, so vast in scope.”

2011 I.e., during the dark eon.

2012 *rtag tu lugs la mi gnas shing* / K_Y, K; *rtag tu lus la mi gnas shing* / D. The Tibetan translation in K_Y and K reflects the extant Skt.

2013 *bskal pa bsam mi khyab par sngon/ /gzhon nu khyod kyi smon lam ’di/* D. The Tibetan translates as, “Divine youth, this your aspiration / That you made an inconceivable number of eons ago.”

2014 *gzhon nu khyod kyi smon lam ’di/ /sngon chad du ni byas pa yin/ /nga ni byis pa’i gzugs thob gyur/ /des na khyod la bshad par bya/* D. Some of the Skt. in this half-stanza is corrupt, and the translation proposed here could be wrong. The Tibetan translates as, “Divine youth, this is your aspiration / That was made so long ago. / I have taken on a youthful body, / So now I will give you the following instruction.”

2015 *nyi shu rtsa brgyad pa* Tib. The Tibetan translations of of the text record this as chapter 28.

2016 *de nas ’jam dpal gzhon nur gyur pas sangs rgyas thams cad kyi zhabs la btud de phyag ’tshal nas/* D. The Tibetan translates as, “Mañjuśrī, the divine youth, bowed and prostrated at the feet of all of the buddhas.”

2017 *phyag rgya thams cad la gzigs shing sangs rgyas thams cad la mkhyen par byas nas/* Tib. The Tibetan translates as, “He gazed at all the mudrās and directed his attention to all the buddhas.”

2018 *’phags pa’i sngags rnams la yid brtson par byed pa* Tib. The Tibetan translates as, “occupied with the noble mantras,” possibly reflecting the Sanskrit **mantrāryo* instead of the extant Skt. *mantrārtho*°.

2019 “Great mudrā” seems to be a category that applies only to a limited number in the list of one hundred and eight given here.

2020 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the padma mudrā (*padma* is a pink lotus).

2021 *sngags shes dag la legs mdzes shing* / Tib. The Tibetan repeats the content in Skt. 35.8c and translates as, "Those perfectly adorned by the knowledge of mantras."

2022 This and the mudrā listed as 89th are both called "hollow space" (*sampuṭa*); their shape, however, is different.

2023 *rtags kun dag tu rab tu bstan*/ D. In place of "even-pointed," the Tibetan has "many-pointed."

2024 *sum cu pa ni mda' bo che*/ D. It is not certain whether *tomara* (*mda' bo che*) is a hatchet or another weapon. The Tibetan *mda' bo che* (lit. "large arow") suggests a javelin.

2025 *lnga pa ma mo zhes bshad pa*/ Tib. The Tibetan translates as, "The forty-fifth is the *mother*," possibly reflecting the Sanskrit **mātaraṃ* instead of the extant Skt. *pātram*.

2026 *dgu pa rgyal ba'i sgra yang yin*/ Tib. The Tibetan translates as, "victor's sound," reflecting the Sanskrit **jinaśabda* instead of the extant Skt. *japaśabda*. The reading *japaśabda*, however, is corroborated in the explanatory section below.

2027 *lnga bcu bzhi par shes bya ba*/ /*phyag rgya de ni 'khrul med yin*/ D. "Movement in the direction of that" is a literal translation of the Skt. *tadgatacāriṇī*, a reading corroborated in the explanatory section below. The Tibetan for this mudrā, however, translates as, "flawless."

2028 *lnga bcu drug pa mda' yin te*/ Tib. The Tibetan translates as, "The fifty-sixth, the arrow."

2029 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (*utpala* is a blue lotus).

2030 *thag pa'i phyag rgyar sangs rgyas gsungs*/ H; *theg pa'i phyag rgyar sangs rgyas gsungs*/ D. This half-stanza has been translated following H, as the Skt. doesn't agree with the explanatory section below. In place of the extant Skt. reading *vadhvā vajramudrā*, the H reflects the Sanskrit **buddhair rajjumudrā*.

2031 There was a mudrā called "spear" above. While the Skt. uses different words to differentiate between them, the English language doesn't have enough words to use a different one every time (all of them—spear, lance, javelin, etc.—have been used in this list).

2032 *dgra 'joms byed par rab tu bstan*/ D. "Killer of hundreds" is a particular weapon that has the form of a nail-studded missile. The Tibetan translates as, "foe

destroyer," which reflects the reading *śatrughnā* in place of the extant *śataghnā*. The latter, however, is corroborated in the explanatory section below.

2033 *mdor na klu yi phyag rgya yin/* Tib. The Tibetan translation reflects the Sanskrit **nāga* instead of the extant Skt. *nāvā* (emended from *nādā*), which could be a misreading of the Skt. *nāva* or *nāvā* ("boat"). The explanatory section below confirms that the mudrā in this position is the "boat."

2034 *tshes brgyad zla ba pi bang dag* D. The Tibetan translates as, "the moon of the eighth day," which roughly means the same thing.

2035 As the Skt. breaks off at this point (to resume again in verse 35.35), the next two verses have been supplied from the Tib.

2036 It is not clear how this *seat* mudrā differs from the *seat* mudrā listed earlier in this list as the nineteenth.

2037 The Sanskrit text resumes here.

2038 *gnyis pa gtor ma'i phyag rgya ste/* Tib. The Tibetan for this mudrā translates as "bali." This might be a misreading of the Skt. *valaya* ("bracelet") as **balaya*[*ḥ*] (the plural of *bali*).

2039 *bdun pa skyil krung phyed kyi gnas/* D. The Tibetan for this mudrā translates as, "half cross-legged posture."

2040 *brgyad pa dag ni bong ba ste/* D. In place of "summoning," the Tibetan translates as, "clod."

2041 *phyag rgya rnams kyi grangs bstan pa/ /rgyud 'di las ni rab 'byung ba/* Tib. The exact meaning of this final pāda is unclear. The Tibetan translates as, "The teachings on the count of the mudrās / Come from this tantra."

2042 This pāda is omitted in the Tib.

2043 "Starting again at the beginning" means that here starts the explanatory section with the description of the one hundred and eight mudrās listed above, starting with the first on the list, the *five-crested*.

2044 *thub pa'i bkas ni bstan pa yin/* D. The Tibetan translates as, "The Sage's instructions taught that."

2045 *rab tu phyung ste drang por bya/* Tib. The Skt. *śūnyākāram* (literally, "shape of emptiness") has been emended to *sūcyākāram* ("pointed shape"). "Shape of emptiness" can't be ruled out, however, used in the meaning of a circle or a sphere. The Tibetan translates as, "Are extended and straightened."

2046 "Plait" *om*. Tib.

2047 *sor mo'i rtse mo dgug cing dgod/* D. It is unclear how the fingertips are positioned. The Tibetan translates as, "placed and bent."

2048 *sor mo gzhan ni rang bzhag la/* D. The Tibetan translates as, "The remaining fingers are left as they are."

2049 *mthe mo gnyis ni rab gshib nas/* D. The Tibetan translation (*rab gshib*) of the Skt. *vinyasta* implies that the Sanskrit term here means "crossed over."

2050 *srin lag gnyis ni rtse sprad bkug* D. The Tibetan translates as, "The tips of the ring fingers touch and bend in."

2051 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the padma mudrā (*padma* is a pink lotus).

2052 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the padma mudrā (*padma* is a pink lotus).

2053 *myur du nor ni byed par 'gyur/* Tib. The Tibetan translation of the Skr. *kṣipram arthakaro bhavet* translates as, "will swiftly bring wealth," which is also a possible interpretation.

2054 It is not clear whether *vinyasta* (*rnam sbyar ba*) here means "crossed over" or just "joined together."

2055 I.e., the syllables of the heart mantra, presumably of Mañjuśrī.

2056 There seems to be some confusion here, as the immediately preceding mudrā is different from this, and yet both are referred to as the "complete." Also, this mudrā (the "complete") and the next one (the "banner") were given in the enumerative list above in the reverse order.

2057 *lag gnyis de bzhin byas nas ni/ /g.yon pa phab cing de la brten/* D. It is unclear what and how the left index finger is touching (possibly meeting the extended index and middle fingers of the other hand). The Tibetan, which does not mention the index finger, translates as, "One should hold both hands as before / With the left one brought down and rested on it."

2058 *lag pa g.yas pas bya ba ni/ /de yi sor mo dgug cing gzhag* D. The Skt. of this pāda is very unclear. The Tibetan translates as, "With one's right hand one should / Bend and position the fingers."

2059 *sgra ni zlog par byed/* D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit **śatruvāraṇī* instead of the extant Skt. *śakradhāraṇī* ("supporting Śakra").

2060 This pāda is omitted in the Tib.

2061 Again, this mudrā and the mudrās that follow are not exactly in the same order as in the list above.

2062 *dgra rnams kun ni zlog byed cing* / D. This line has been translated based on the Tibetan, which seems to reflect the Sanskrit **śatrunivāraṇī*, in place of the extant *śakranivāraṇī* ("warding off Śakra").

2063 *sngags zlos pa yis bstan pa ni/* Tib. The Tibetan interprets the genitive case of *mantrajāpinām* not as "to," but as "by."

2064 *dgra rnams kyi ni gdong 'gegs shing / /mi 'dod pa dag rengs bar byed/* D. The Tibetan translates as, "One may also cover the face of the enemies / And paralyze undesirables."

2065 *mi ma yin pa dang ma rungs pa/* D. In place of "humans," the Tibetan translates as, "nonhumans."

2066 *the bo mdzub mo rtse sprad ldan/ /gung mo gnyis ni rab brkyang zhing* / Tib. The position of the fingers is far from clear as the Skt. is vague. The Tibetan translates as, "The tips of the thumbs and the index fingers should touch / And both the middle fingers should be stretched out." The Skt., however, doesn't mention the index fingers at all.

2067 There seems to be a play of words in the Skt., as the word *śakti* is used in this verse in its two different meanings of "javelin" and "ability."

2068 *byis pa'i gdon dang mi sdug gzugs/* Tib. The Tibetan reads the Skt. *bālāgraha-virūpākṣa* as a dvandva compound and translates as, "The bālagrahas and virūpākṣas."

2069 *de bzhin lag ni sbyar byas nas/ /thal mo'i rnam par byas pa dag /de nyid rnam par bzlog bya ste/ /sor mo phan tshun 'byar ba ni/* D. It is difficult to visualize what one is actually doing with one's hands. The Tibetan translates as, "When the hands are positioned as before, / One should use one's palms / By placing them in a reverse position, / With the opposite fingers joined."

2070 It is unclear what the "reverse position" means—possibly that the tips of the fingers of one hand touch the wrist of the other, and vice versa.

2071 *rgyal ba mchog gis mchog sbyin gsungs/* D. In place of "shield," the Tibetan translates as "boon-granting."

2072 *yi ge gcig gnyis gsum dag gi* Tib. "One, two, or three" has been supplied from the Tibetan because of the lacunae in the Skt. However, the translation of this entire half-stanza is uncertain.

2073 Rather than one-syllable, the Tibetan grammar indicates that it is either the one-, two-, or three-syllable mentioned in the previous verse.

2074 The Skt. *śūnyākāram* (literally, "shape of emptiness") has been emended to *sūcyākāram* ("pointed shape"). "Shape of emptiness" can't be ruled out, however, used in the meaning of a circle or a sphere.

2075 *phyag rgya brjod na 'jig par 'gyur/ /da pus phyag rgya legs mchod pa/* Tib. The Tibetan translates as, "And they will perish when one expresses the mudrā. / That is the highly esteemed mace mudrā."

2076 *srin lag mdzub mo* Tib. In place of "tips," the Tibetan translates as, "index fingers." It seems to consistently translate the Skt. *agra* ("tip/end/edge") as "index finger."

2077 This mudrā was listed in a different order in the original list (starting at 35.6), where the *bell* was followed by the *noose*.

2078 The translation of these two pādas is uncertain.

2079 *gang yang ma rungs bdug pa'i gza'/ /gang yang gnod sbyin srin po rnams/* Tib. The Tibetan translates as, "Any evil grahas / And any yakṣas and rākṣasas."

2080 *lag gnyis de bzhin rab sbyar nas/ /bzlog pa'i rnam pas nang bcings la/ /g.yon pa'i lag pa'i sor mo ni/ /gung mo srin lag dgug par bya/ /g.yas pa'i lag pa'i sor mo ni/ /gung mo srin lag rnam par dgug/ /mdzub mo mthe'u chung dag kyang ni/ /gnyi ga sdigs mdzub bya ba ni/* D. The Skt. is not completely clear. The Tibetan for the last two verses translates as, "Using both hands as before, one should put them together / In a reverse position, binding [the space] inside. / One should bend the middle and ring fingers / Of the left hand. / The middle and the ring fingers / Of the right hand should also be bent. / Both the index and small fingers / Should form a threatening gesture."

2081 *khro ldan sems can zlog pa yin/* D. "Beings" (*sems can*) is derived from the Tibetan translation. The Skt. has *Śakra* here.

2082 *sangs rgyas byang chub sems dpa' kun/ /rdzu 'phrul chen po 'joms byed cing* / D. The Tibetan translates as, "It causes all of the buddhas and bodhisattvas/ To destroy extremely powerful beings."

2083 It is not clear how the mudrā "rests" on the middle fingers.

2084 *gung mo srin lag rab brkyang ba'o/* D. The Tibetan translates as, "The middle and ring fingers should be extended."

2085 *de nas yal ga 'dra bar ni/ /'og tu mthe'u chung rtse mor sbyar/* D. The meaning of this verse is far from clear. "Like a braid" possibly means that the fingers are not joined pad to pad, but side to side (they are entwined, as it were). In the Tibetan text, the second half-stanza translates as, "Then one should entwine the tips / Of the little fingers below like a vine."

2086 The Skt. adds here "swiftly."

2087 Again, it is far from clear what this mudrā actually looks like.

2088 The "peacock seat" was the twentieth mudrā in the enumerative list above, even though the order differed from the order in which the mudrās were presented

earlier in this chapter.

2089 *nyi shu de bzin tshang bar ni/ /de dag phyag rgyar 'dod pa ste/* Tib. The Tibetan translates as, "Those are considered to be / The twenty mudrās in their entirety." The Tibetan seems to have read the Skt. *tu-m-ataḥ* (the medial *m* inserted to avoid unmetrical sandhi) as if it reads *tu mataḥ*, and translates *mataḥ* as "considered."

2090 *byugs shing me la bskams pa yi/* D. The Tibetan translates as "dried over a fire."

2091 *ma smad shu ba med pa yis/* D. "Perfect and free of blisters" has been supplied from the Tibetan. The Skt. seems corrupt and is incomprehensible.

2092 *slob dpon la ni yang dag dris/* Tib. In place of "having examined," the Tibetan translates as, "having asked," reflecting the Sanskrit **pṛṣṭvā* instead of the extant Skt. *dṛṣṭvā*.

2093 *gzhan dag gis ni sems g.yeng min/* D. The Tibetan translates as, "Or have one's mind distracted by others."

2094 *dkyil 'khor bdag po'i sngags dran nas/* Tib. "The lord of the maṇḍala" is the Tibetan interpretation of the Skt. *cakrin* (literally, the "possessor of the circle").

2095 *sor mo rnams ni sbyar bar bya/ /de nas sor mo gung mo ni/ /rtse mo sbyar bar bya ba yin/* Tib. The Tibetan for the last three pādas translates as, "And join the fingers. / Then, join the tips / Of the middle fingers."

2096 *mdzub mo dang ni mthe'u chung gi/ /rtse mo tshigs ni bar mar gzhag* D. These two pādas have been translated based on the Tibetan, as the Skt. is unclear. This translation is problematic, as it would be difficult to place the tip of the small finger on the joint of the index finger. The Skt. does not mention index fingers, but only small fingers.

2097 In place of "mantra," the Tibetan translates as, "mudrā."

2098 Because of its association here with Śiva-Rudra, the "liṅga" in this passage refers rather to the liṅga of Śiva, even though it is the same mudrā as the "one-pointed lance" in the enumerative list near the beginning of this chapter. Given its position in the enumerative list (it is listed between the *paṭṭiśa* (the "three-pointed lance") and the *dviliṅga* (the "two-pointed lance"), with the *samaliṅga* (the "even-pointed lance") following soon after), it is clear that the mudrā referred to here as "liṅga" is the same as the "one-pointed lance."

2099 *cho ga mchog 'dir dam tshig dang / /bdag nyid sngags ni ma lus dag* D. The Tibetan inserts "samayas" before "personal mantras."

2100 Again, this mudrā is the same as the "one-pointed lance."

2101 Because of the lacunae in the Skt., we don't know who or what it is that is brought into the maṇḍala; we can only guess it is the "lord of the mudrās." The Tibetan doesn't specify who or what it is.

2102 *drag pos bgegs ni byas pa dag* D. “Obstacles created by Rudra” is the Tibetan translation, and it reflects the Sanskrit **rudrakṛtavighneṣu* in place of the extant Skt. *rudravighnakṛteṣu*.

2103 *de bzhin de ni rnam gnyis byas/* Tib. The phrase “but with two points” has been supplied from the Tibetan.

2104 *de bzhin sor mo byas nas ni/ /g.yas pa'i bdzub mo nges par brkyang / /g.yon pa'i mdzub mo'ang brkyang byas te/ /mthe bo'i tshigs ni chang pas gnan/* D. The translation of these four pādas is from the Tibetan. The Skt. is vague and seems to be saying, “One should position the fingers the same way, / And extend the right hand. / The left index finger should be / Squeezed in a fist at the joint.”

2105 Skt. 35.148 *om*. Tib.

2106 Possibly the “hammer” refers here to the two thumbs.

2107 *phyag rgya dgra ni 'jig byed pa'o/* Tib. This translation follows the Tibetan, which reflects the Sanskrit **śatru°* (“enemy”) instead of the extant *śakra°* (“Śakra”).

2108 *de bzhin mthe'u chung sor mo gnyis/* Tib. In place of “ring fingers,” the Tibetan translates as, “small fingers.”

2109 *dgod cing mdzub mo bstan par bya/* Tib. The Tibetan translates as, “So that the index fingers are displayed.”

2110 The position of the fingers is unclear.

2111 *g.yas pa'i lag pa'i dkyil dag tu/ /g.yon pa'i lag bzhag ba dan brjod/* Tib. Again, the meaning is unclear. The Tibetan translates as, “And when the left hand is placed / In the center of the right hand, it is called the *banner*.”

2112 Neither the Skt. nor the Tib. makes it clear what it is that is placed above.

2113 *g.yas pas g.yon pa bcing bar bya/* Tib. The translation of the last pāda is far from certain. In place of “below,” the Tibetan translates as, “Holding the left hand with the right,” reflecting the Sanskrit **dakṣiṇāvāma°* instead of the extant Skt. *dakṣiṇāvāya°*.

2114 *sor mo mdzub mo mthe'u chung dag /phan tshun du ni yang dag sbyar/* D. The Tibetan translates as, “One should join together / The index and the small fingers.”

2115 *gung mo mdzub mo gnyis po ni/ /gyen du bsgreng ba dag tu bya/* Tib. The Tibetan translates as, “The middle and index fingers / Should be raised upward.”

2116 *mthe bo gnyis kyang smad par bya/ /gung mo sbyar la rab gzhug gzhag/* D. The Tibetan translates as, “The thumbs should be placed below, / Touching the middle fingers.” The Tibetan again seems to interpret the word *madhya* (“center/central”) as the “middle finger.”

2117 *rig pa'i rgyal po rdzu 'phrul che/ /phyag rgya dung ni 'bud bzhin bzlas/* Tib. The Tibetan translates as, "Incant this mudrā with the extremely powerful / vidyārāja as if one were blowing a conch."

2118 Indeed, the "Dharma conch" is the fortieth in the enumerative list above.

2119 *g.yon min lag pa'i nang du ni/ /'bad pas lag g.yon gzhug par bya/ /thams cad 'og tu byas pa yi/ /lu gu rgyud du bstan pa yin/* D. The Tibetan translates as, "Gently place the left hand / Inside the right hand / With [the right] positioned entirely below it. / This mudrā is called the *chain*."

2120 *bkrol zhing rim par yang dag bsgreng /* D. The Skt. *veṇi* ("in succession," "in line," "one after the other") is translated into the Tibetan as "gradually." The exact meaning, however, is not clear.

2121 *lag gnyis de bzhin kun bsdus nas/ /bkrol zhing rim par yang dag bsgreng / /gung mo'i tshigs sum the bo ni/ /'di nyid cho gas gzhag par bya/ the bo gnyis kyi rtse mo yang / /gung mo'i bar tshigs yang dag sbyar/* D. The shape and the procedure of this mudrā are far from clear. The Tibetan translates as, "Bringing the two hands together like that / One should loosen them and gradually raise them up. / One should place the thumbs at the joints of the middle fingers. / By means of the technique like this / One should join the tips of the thumbs / With the middle joints of the middle fingers."

2122 *re ba rdzogs byad pa'i/* D. The translation follows the Tibetan here. The Skt. reads *manoratha*, which translates as "wish."

2123 *yid la re ba rdzogs zhes brjod/* Tib. The translation follows the Tibetan here. The Skt. reads *manoratha*, which translates as "wish."

2124 *thub pa'i zla ba de yis ni/ /zla ba'i 'od la rab tu bstan/ /zla bas pad+ma'i rigs dag la/ /des ni phyag rgya 'di la sbyar/ /sngags mkhan ji ltar 'dod pa bzhin/ /rnam pa sna tshogs las rnams byed/* D. The meaning of this verse is unclear. It seems that the moon is somehow associated here with the white ambrosia. The Tibetan is also obscure, but might translate as, "The moon-like sage / Taught it to Candraprabha, / And Candra used this mudrā / For the Lotus family. / It carries out any of the various ritual actions / That someone skilled in mantra might desire."

2125 The six fingers are the index, middle and ring fingers of both hands. This mudrā seems to be identical with or similar to the Japanese Buddhist mudrā *jō renge-in* (cf. Bunce 2005, figure 211).

2126 Skt. 35.183–186 *om*. Tib.

2127 The mudrā *mother* is the one described two verses above as "the mother of all the buddhas."

2128 *lag gnyis de bzhin bsdu byas nas/* Tib. The Tibetan translates as, "One should join both hands as before."

2129 It is unclear what "both" refers to; possibly to the index and middle fingers.

2130 It is unclear what "they" refers to; possibly to the index and middle fingers once again.

2131 *mkhas pas rgyal ba'i sgra ru shes/* Tib. In place of "sound of recitation," the Tibetan translates as, "victor's sound," reflecting the Sanskrit **jinaśabda* instead of the extant Skt. *japaśabda*. The reading *japaśabda*, however, is corroborated in the enumerative list above.

2132 *lag gnyis de bzhin yang dag sbyar/ /mdzub mo'i rtse mo yang dag dgug /sor mo thams cad sbyar byas la/ /cung zad yangs par 'byung ba ni/* Tib. The Tibetan translates as, "Join the two hands together as before, / Draw in the tips of the index fingers, / Interlace all of the fingers, / And expand them a bit."

2133 Both the Skt. and the Tib. read "buddhas" (*buddha*) in place of "wise ones" (*budha*). The translation here is based on the reading *budhā*[*ḥ*], (the plural of *budha*) emended from *buddhā*[*ḥ*] to make it consistent with the previous verse.

2134 *lag g.yas brkyang zhing rab bsgreng ba/* D. The Tibetan translates as, "Extending and raising up the right hand."

2135 *gung mo gnyis ni bsgreng bar bya/* Tib. It is unclear what is "joined with the middle joint," and which middle joint is meant. The Tibetan translates as, "One should raise up the two middle fingers."

2136 *'khrul pa med pa'i rgya de yin/* D. In place of "supreme hand," the Tibetan translates as, "unconfused." However, the enumerative list near the beginning of this chapter corroborates "supreme hand."

2137 Skt. 35.195–196 *om*. Tib.

2138 *tshigs kyi 'og tu rab bzhag pa/* D. The Tibetan translates as, "And places them below the joints."

2139 *mdzub rtse* Tib. The Tibetan specifies that these are the tips of the index fingers, but the Skt. rather suggests middle fingers (as they were mentioned above).

2140 *mda' yi phyag rgyar bstan pa yin/* Tib. "Bow and arrow" has been supplied from the enumerative list above, where this mudrā is listed as the 56th. The Skt. phrase (*kaṃ śubho*) that in this verse stands for the name doesn't make much sense. The Tibetan translates as, "arrow."

2141 *de gnyis tshigs su mtheb gnyis sbyar/* Tib. The Tibetan translates as, "Join the two thumbs to the joints of those two."

2142 *de bzhin 'khor lo mda' chen gshol/* Tib. The Tibetan translates as, "Likewise, the circle, great arrow, and plow." The Tibetan translators seem to have misunderstood the Skt. grammar.

2143 In the Tib., the first half-stanza of this verse is subsumed in the previous verse, and the second is omitted altogether.

2144 *'di dag ma lus mtshon cha'i rgya/ sngags dang yang dag ldan par gsungs/* D. The Tibetan translates as, "All of these are weapon mudrās / That were taught together with mantras."

2145 *byis pa'i sems can* Tib. The Tibetan translates as, "And childish beings."

2146 *sor mo thams cad kyis bsgrubs pa/* D. The Tibetan translates as, "Forming this with all of the fingers."

2147 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (*utpala* is a blue lotus).

2148 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (*utpala* is a blue lotus).

2149 *pad+ma rnams kyi phyag rgya 'di/ /phyag rgya'i pad+ma zhes su brjod/* D. It is uncertain that the Skt. *madhyame* ("with reference to the middling") refers to the rites. The word "middling" is absent in the Tibetan, which translates as, "This mudrā of the lotuses / Is called the *lotus* mudrā."

2150 *rdo rje rtse gsum yang dag 'byung/* D. It is unclear what shape or form this is. Edgerton (Edgerton 1970, p. 490) mentions a position of the hands called *vinyastikā* but doesn't specify what it is. The Tibetan understands this to be a three-pointed vajra.

2151 *gung mo'i sor mo'i tshigs dbus su/* D. In place of "the joints of the middle fingers," the Tibetan translates as, "At the center of the joints."

2152 *phyag rgya dam pa tha ma yin/* Tib. The Tibetan translates as, "This is the last supreme mudrā."

2153 "The seventh moon-like sage" is the Buddha Śākyamuni.

2154 *dus gsum rgyun mi chad mzlas na/* D. The meaning of the last pāda is not completely clear. The Tibetan translates as, "Are recited uninterruptedly in the three times," possibly reflecting the Sanskrit **trikālāvicchedajāpena* instead of the extant Skt. *trimalāṃ vicchedajāpena*.

2155 Skt. 35.215 *om*. Tib.

2156 The statement that the mantras will be annihilated through merely seeing this mudrā clearly implies that the mantra are the deities who can see.

2157 *ma zhi ba yi phyag rgya kun/* D. The Tibetan translates as, "Among all the mudrās that are not peaceful."

2158 *sngags pas rtag tu mgo bor ni/ /'khor lo'i phyag rgya brtag par bya/* Tib. The Tibetan translates as, "A mantra practitioner should always designate / This chief [mudrā] as the *wheel* mudrā."

2159 *sor mo lhod cing yangs par bya/* D. The Tibetan translates as, "loosening and widening up," which seems right in the context.

2160 *lag gnyis sor mo'i rtse dgug pa/* D. The Tibetan translates as, "One should bend the tips of the fingers on both hands."

2161 *kun nas sor mo rnams kyis ni/ /phreng ba bzhin du gshib byas pa/ /rgyal ba'i phyag rgyar 'di brjod do/* D. The Tibetan clearly reflects a different Sanskrit reading. The last three pādas of the Tibetan translate as, "With all the fingers / Lined up like of a rosary. / This is called the Victor's mudrā."

2162 *de bzhin lag gnyis sbyar nas ni/ /gung mo mdzub mo gnyis dag ni/ /khab kyi rnam par bya ba yin/* D. The translation of this verse is very uncertain. The Skt. of the first pāda is hypermetrical and probably corrupt. The Tibetan preserves only three lines of this verse and differs from the extant Skt. The Tibetan translates as, "One should join the two hands as before, / With middle and index fingers / Forming the shape of a needle."

2163 *de las gzhan pa'i sor mo ni/ /cung zad dgug par bya ba yin/* Tib. "Other" has been supplied from the Tibetan. The corresponding Skt. *natottamam* ("bent-supreme") is not very clear. The Tibetan translates as, "The other fingers / Should be slightly bent."

2164 *de yang yang dag sbyar byas te/ /srin lag gi ni tshigs su brten/* D. The "two [fingers] that touch alongside" (literally, "the two that cling together") must be referring to the middle and index fingers. The Tibetan is obscure and translates as, "Join them together again so that, / They rest on the joint of the ring finger."

2165 In place of "spear," the Tibetan translates as, "turtle," reflecting the Sanskrit **kūrma*, instead of the extant Skt. *kunta*. The reading *kunta* ("spear"), however, is corroborated in the enumerative list above.

2166 *mdzub mo gnyis ni sbyar bya ba/* Tib. In place of "forming a needle," the Tibetan translates as, "joined," possibly reflecting the Sanskrit **yojitau* instead of the extant Skt. *sūcitau*.

2167 *dgra 'jig phyag rgyar mrjod pa yin/* D. "Killer of hundreds" is a particular weapon that has the form of a nail-studded missile. The Tibetan translates as, "foe

destroyer," which reflects the Sanskrit **śatrughnā* in place of the extant Skt. *śataghnā*. The latter, however, is corroborated in the enumerative list above.

2168 *gru yi phyag rgyar 'di rab bstan/* Tib. "Boat" has been supplied from the Tibetan. The Skt. translates as, "drum" (*bheri*), which reading is unlikely to be correct, as the "drum" appears in a different place in the list. The "boat" fits the context much better as it is a vessel that "delivers beings from . . . saṃsāra." The "boat" is also the mudrā listed (after emending *nādā°* to *nāvā°*) at the corresponding position in the enumerative list above.

2169 *sor mo de nyid bsgreng nas ni/* D. The Tibetan translates as, "One should raise the fingers."

2170 The Monier-Williams dictionary only says that *citrahasta* is a "particular movement of the hands in fighting."

2171 *skyob pa rnams kyis shing rtar gsung /* D. The Skt. reading *rato* has been emended to *ratho* to match the Tibetan. Before the emendation, the Skt. could be translated as, "It is the supreme threefold vehicle, / Said to be delighted in by the world protectors."

2172 It is unclear what this gesture looks like, but the name (*citratala*) and the attendant description suggest that it displays a flat surface.

2173 *de nyid lag gnyis rab bsgreng nas/ /gnyi ga yang ni kha sbyar bya/ /lag mthil gnyis ni mnyam byas brkyang / /lan kan 'dra bar yang dag 'byung /* D. The Tibetan translates as, "Then, one should raise both hands / Forming an empty space with both of them, / Extend them so that the two palms are level, / And form the shape of a bench."

2174 *thub pa'i zla bas yang dag gsungs/* Tib. The Tibetan translates as, "Was taught by the moon-like sage."

2175 In the enumerative list above and in the next verse, this mudrā is simply called the "resting place."

2176 *gang du 'das pa'i sangs rgyas dang / /ma 'ongs da ltar bzhugs pa dang /* D. The Tibetan translates as, "The buddhas of the past, / Those in the future, those who are present now, and."

2177 *g.yas pa'i mdzub mo gcig gis ni/ /g.yon pa'i rtse mor gtug bya ba/* D. "The one index finger on the right hand / Should touch the tip of the left one."

2178 This mudrā and the next (the "lute") were mentioned in the enumerative list above in the reverse order.

2179 *lag gnyis de bzhin byas nas ni/ /g.yas pa'i sor mos khu tshur bya/ /lag pa g.yon la yod pa yi/ /sor mo kun ni mnyam bsgreng ste/ /sor mo'i rtse mos khu tshur bcing /* D. The Tibetan renders the material in Skt. 35.237 in five lines and diverges from the

reading in the Skt. The Tibetan translates as, “Take both hands as before and / Make a fist with the fingers on the right hand. / Extend the fingers on the left hand / So that they are level, / And then embrace the fist with the fingertips.”

2180 *g.yas dang g.yon pa ldan pa yi/ /sor mo rnams ni sbyar byas nas/ /mthe'u chung gnyis ni brkyang byas pa/ pi bang phyag rgyar nye bar bstan/* D. The Tibetan translates as, “Clasp the fingers of the / Right and left hands together / And extend the two little fingers. / That is called the *lute* mudrā.”

2181 *lag gnyis de bzhin byas nas ni/ /sor mo cung zad kha bye yang / /mthe bo gnyis kyi bar du ni/ /mdzub mo gnyis ni brten par bya/ /'di ni pad mtsho'i phyag rgya ste/ /rdzogs sangs rgyas kyis 'gro la gsungs/* D. The Tibetan translates as, “Take both hands as before, / Open the fingers slightly, / And rest the index fingers / In the middle of the two thumbs. / This is the *lotus lake* mudrā / That the perfect buddhas taught to beings.”

2182 *rtag tu mthe bo gnyis brkyang ba/ /ut+pa la yi phyag rgya zhes/* D. The Tibetan translates as, “When the two thumbs are extended / It is called the *utpala* mudrā.” The translation of the Skt. *kuvalayodbhava* or “birthplace of water lilies,” however, is corroborated by the enumerative list above.

2183 This mudrā and the next mudrā, the “hollow space,” appeared in the enumerative list near the beginning of this chapter in the reverse order.

2184 *cung zad mthe bo rtsar bzhag ste/ /mtheb rtsar phan tshun legs gnon pa/* D. The Tibetan translates as, “Lower the thumbs slightly / So that each presses down on the base of the other thumb.”

2185 *gang dag mtshon cha las byung rnams/ /phyag rgya 'di dag gsungs pa yin/ /me tog gdan dang bzhon pa dang / /gzhan yang gdon ni 'jigs byed pa/ /thams cad las kun byed ldan pa/ /skyob pa'i sngags kun thams cad yin/* D. The Tibetan diverges significantly from the Skt. here and translates as, “All of the mudrās that have been described here / That manifest as weapons, / Flowers, seats, and vehicles, / And the others that frighten evil spirits / Can all carry out any activity / And can all be combined with any protector's mantra.” The Tibetan term *bzhon pa* that translates as, “vehicles,” reflects the Sanskrit **vāhya* instead of the extant Skt. *vādya*. The Tibetan term *gdon ni 'jigs byed pa* that translates as, “that frighten evil spirits,” reflects the Sanskrit **grahabhayakā* instead of the extant Skt. *grahanāmakā*.

2186 The last pāda is omitted in the Tib.

2187 Verses 35.248–35.251 are supplied from the Tibetan, as they are missing from the Skt. version.

2188 *gtor ma spyi yi phyag rgya ru/* D. This mudrā is not included in the enumerative list of mudrās above.

2189 *ji ltar cho ga bzhin du ni/* Tib. The Tibetan translates as, "Following the proper ritual procedure," reflecting the Sanskrit **vidhinā* instead of the extant Skt. *vividhaiḥ*.

2190 *g.yas g.yon dag ni bsnol bar bya/* Tib. The Tibetan includes another pāda after this one that translates as, "The right and left hands should be crossed."

2191 *lag g.yas khu tshur bcings nas ni/ /mthe bo dang ni gung mo gnyis/ /de nas rab tu sbyar bar bya/ /mar me'i phyag rgyar brjod pa yin/* D. This seems to be the mudrā used when offering light, i.e., the upward pointing thumb, pressing against the middle finger of the fist, is meant to resemble the flame of a lamp. The Tibetan translates as, "One should clench the right hand into a fist, / And then interlace / The thumbs and middle fingers. / This is called the *lamp* mudrā."

2192 *srin lag dang ni mthe bo nyid/ /bgrang phreng dag tu yang dag gnas/ /rtag tu mthe'u chung rnam par brkyang / /de 'og gung mo'ang brkyang bar bya/ /mdzub mo bskums te bzhag pa la/ /bgrang phreng gi ni phyag rgyar brjod/* D. This mudrā seems to be absent from the enumerative list above. The Tibetan translates as, "Position the thumb and ring finger / On a bead rosary. / The little finger should always be extended, / The middle finger should be extended below it, / And the index finger should be curled in and put in position. / That is known as the *bead rosary* mudrā." It is not clear why the Tibetan phrase *bgrang phreng dag tu*, translated here as "On a bead rosary," uses the dual/plural particle *dag*.

2193 *myur du grub pa'i mchog rab ster*. Tib. The Tibetan seems to interpret the Skt. *siddhivaraprada* ("accomplishment [consisting in] fulfilling the wishes") as "supreme accomplishment."

2194 *me ni yongs su spyan drang ba'i/ /phyag rgyar 'di no bstan pa yin/* Tib. The Tibetan translates as, "This was taught as the mudrā / That summons fire."

2195 *mdzub mo yi ni rtse mo dang / /mthe bo gcig tu sbyar bya ba/* D. The Tibetan translates as, "When the tips of the index fingers / And the thumbs are joined as one."

2196 It is unclear how one does this "in reverse."

2197 *mchod par bya* Tib. In place of "use," the Tibetan translates as, "perform the offering," reflecting the Sanskrit **pūjayet* in place of the extant Skt. *yojayet*.

2198 *mchod yon phyag rgya byas pas ni/ /mchod pa bzang po byas par 'gyur/* Tib. The Tibetan translates as, "If one uses this mudrā during the welcome offering / One will perform the best offering."

2199 The order is a bit confusing, but this seems to be the mudrā described above, starting in verse 35.262 and listed in the enumerative list near the beginning of this chapter as the 100th.

2200 *gnas dang mal dang bzhon pa dang* / Tib. After "lying down," the Tibetan inserts "riding."

2201 This verse is not very clear; the Tib. offers little help.

2202 *phyag rgya rnams kyi nges byung ba/ /yongs rdzogs brgyar ni gsungs pa yin/* D. The translation of this pāda is uncertain. The Tibetan translates as, "From among the mudrās, / This is said to be the full set of one hundred."

2203 *de dag nyid las mdzub mo dang / /gung mo gnyis ni sbyar bar bya/* D. The Tibetan translates as, "Join both index fingers and / Middle fingers from both hands."

2204 *mthe bo gnyis kyi sen mo ni/ /gsum pa'i tshigs char sbyar bar bya/ /cung zad nang du bkug nas ni/ /rab tu sbyar ba dag tu bya/* D. It is unclear what the shape of this mudrā is. It could be the same as the "cakravartin mudra" in Bunce 2005, figure 101. The description in the Tib. departs from the Skt. quite a lot and translates as, "The nails of the two thumbs / Should touch the third section of the joint. / They should bend slightly inward / And should be joined together."

2205 The name Cakravartin was derived after emending the Skt. reading *śakriṇasya* to *cakriṇasya* (the latter probably being a *metri causa* for *cakravartiṇaḥ*), as Śakrin doesn't make sense in the context or on its own.

2206 *'di nyid las ni mdzib mo dgug /gung mo dag ni mnyam par sbyar/ /srin lag gnyis kyi sen mo ni/ /sbyar ba'i rnam par dgod par bya/* It is unclear what the shape of this mudrā is. It could be similar to the "ushnisha mudra" in Bunce 2005, figure 615. The Tibetan seems to be mistranslating the Skt. and translates as, "After this, if one draws the index finger in / Joins the two middle fingers together, / And arranges fingernails of the ring fingers / So that they are touching each other."

2207 *gung mo'i sor mo bcings byas pa/* D. It is unclear how the middle fingers are entwined (possibly hooked up at the tips). The Tibetan translates as, "With the middle fingers clenched."

2208 *gung mo mnyam par byas nas ni/ /sor mo gnyis ni yang dag sbyar/* D. The Tibetan translates as, "Align the middle fingers / And join both fingers together."

2209 The name "great mudrā" (*mahāmudrā*) seems somewhat dubious, as this epithet is used elsewhere in this list to denote a category of mudrās rather than a particular mudrā. It is unclear whether it is this mudrā or the one described next —probably the next—that corresponds to the "root mudrā" (*mūlamudrā*) in the enumerative list above.

2210 The Skt. of this part is corrupt beyond recognition. The Tib. is of no help. The text is possibly saying that the tip of each index finger is placed above or below the third joint of the opposite index finger.

2211 *de nyid las ni mdzub mo yi/ /tshigs ni skam kha lta bur bya/ /de nas gung mo sbyar te dgod/ /lag pa'i 'og gi char sbyar nas/*. The Tibetan translates as, "After that, the joints of the index fingers / Are arranged to look like a goat's hoof. / Then, one should interlace the middle fingers / And place them under the hands."

2212 *mthe bo'i sen mos* K_Y, N, C; *mthe bo'i sor mos* D.

2213 This mudrā was called the "root" in the original list above. It is difficult to figure out its exact shape.

2214 Depending on whether the Skt. *nāmitaḥ* is compounded with the preceding *sūcyagrā* or not, the Skt. could be saying either "bent" or "straight."

2215 Skt. 35.279 and 35.280 *om*. Tib.

2216 The mudrā described in the list above as one that "constitutes the treasury of the Dharma" (at 35.40) was the "Dharma mudrā." It would be fair to guess that this is the same mudrā.

2217 *lag sor brgyad ni rab tu brkyang* / Tib. In place of the extant Skt. *°āvṛtāḥ* ("surrounding/forming an enclosure"), the Tibetan reflects the Sanskrit **āsṛtāḥ* ("extended").

2218 *phyag rgya ma lus rab tu sgrub/* D. The Tibetan translates as, "As it accomplishes all the mudrās."

2219 *sor mo gsum gnyis bsgreng nas ni/ /me tog kha bye'i rnam par bya/* D. The description of this mudrā is far from clear. The last two pādas of the Tibetan translate as, "With the two or three fingers raised up, / Forming the shape of a blooming flower."

2220 In place of "abode of the Thirty[-Three]," the Tib. translates as, "abode of the triple world." The name and the description of this (the 108th) mudrā is different from the corresponding mudrā in the enumerative list above, which was called the "boon-granting."

2221 *phyag rgya 'di ni phyag rgya che/ /las kun byed kyi phyag rgya brgyad/* D. The Tibetan translates as, "These are the great mudrās, / The eight mudrās that can perform all rites." In place of "peaceful" (*śama*), the Tibetan translates as, "all," reflecting the Sanskrit **sarva*.

2222 Skt. 35.291cd *om*. Tib.

2223 *sangs rgyas rdzu 'phrul che kun gyi/ /phyag rgya 'di ni bzhed cing gsungs/* D. The reading *mudrāśatam* ("one hundred mudrās") has been emended from *mudrāmatam*, which appears to be a corruption. The Tibetan reflects the reading before the emendation.

2224 *de la myur du zhus pa ni/* Tib. The Tibetan translates as, "And asked him promptly."

2225 *bcom ldan 'jig rten 'das pa na/ /sngags kyi mdzod 'di sa steng du/ /bdag nyid chen po'i sems can la/ /de tshe ji ltar 'byung bar 'gyur/* Tib. The Tibetan translation reproduces the Sanskrit (with one exception), but when it is read according to the rules of Tibetan grammar it translates as "When the blessed one has left this world / How is it that, at that time, / The mantra basket will appear on this earth / For the great beings?" The notable variant in the Tibetan is the phrase *bdag nyid chen po'i sems can la*, which appears to be a variant for the extant Skt. *sattvānām gati-māhātmyam*.

2226 *gzugs brnyan mchod rten dag kyang bya/* D. The Tibetan translates as, "Images and stūpas."

2227 The Skt. seems to be contradictory here, as it is saying that it is the "best among two-legged beings" himself who should make an image of the Teacher, i.e., of himself.

2228 *blo ldan de nas cang mi smra/* Tib. The Tibetan translates as, "The sagacious one did not say a word."

2229 *chos kyi 'khor lo skor byed pa'i/ /sangs rgyas 'dus par sangs rgyas kyi/ /gtsang ba'i gnas kyi steng gnas nas/ /'di dag sangs rgyas snga mas gsungs/ /de tshe chos kyi 'khor lo bskor/ /yun ring dus su 'das pa yin/* D. The Tibetan translates as, "The Buddha and the gathering of buddhas / Who turn the wheel of the Dharma / Remained above the realm of the Pure Abode / And turned the wheel of Dharma then, / Teaching these mudrās that the previous buddhas had taught. / They will be passed along for a long time."

2230 *nyi shu rtsa dgu pa* Tib. The Tibetan translations of the text record this as chapter 29.

2231 *khyod kyi phyag rgya* D. "Root" is omitted in the Tibetan.

2232 *dang por re zhig thal mo rab tu brkyang la mdzub mo dang the'u chung gnyis rtse sprad de tshigs bar ma btud nas so so so sor rjes su bcug pa yin te/* D. The translation proposed here is far from certain. The Tibetan translates as, "First, extend the palms of the hands and touch the tips of both index and little fingers so that they bend at the middle joints and all four touch each other."

2233 *mthe'u chung gnyis kyi ri mo gong ma la mthe bo'i rtse mo bzhag pa ste/* Tib. Again, the shape of this mudrā is far from clear. In place of "the small fingers positioned along an upward line toward the tips of the thumbs," the Tibetan translates as, "the tips of thumbs are placed on the upper line of the small fingers."

2234 *bsnol ba* D. In place of "touch," the Tibetan translates as, "are crossed."

2235 *mche ba'i phyag rgya'i 'gram du* Tib. The Tibetan includes an additional phrase that translates as, "on either side of the *fangs* mudrā."

2236 *mthe bo gnyis gung mo'i nang du chung bar byas pa* D. In place of "in the space in between," the Tibetan translates as, "in the space between the middle fingers."

2237 *thal mo'i tshigs rnams brkyang ba byas la srin lag dang / mdzub mo gnyis kyi rtse mo gung mo'i nang du rtse sprad de bzhag pa* D. The description in the Tibetan text is very similar and translates as, "One should place the touching tips of the ring and index fingers inside the middle fingers while extending the hands in the *añjali* gesture."

2238 *'di ni 'jam dpal mngon sum kyod nyid kyi rtsa ba'i sngags su bstan pa yin no/* Tib. In the Tibetan text, the final part of this sentence translates as, "this, Mañjuśrī, is the mudrā that displays your root mantra before one's very eyes."

2239 *khyod kyi phyag rgya 'gyur ro/* Tib. "Eye" is omitted in the Tibetan.

2240 *gung mo'i phyi rol tu mdzub mo'i rtse mo yongs su bkug pa la/* Tib. As for the position of the index and middle fingers, the Tib. translates as, "the tips of the index fingers should be drawn in on the outside the middle fingers."

2241 The text doesn't specify what it is that is "curled"—possibly the right thumb or the right hand.

2242 The part from "and then extend them" in the previous paragraph up to this point is missing from the Tib.

2243 It is unclear what is meant by "releasing" the grahas, but as they are astrological entities personified, the mudrā possibly "releases" them from their position of influence.

2244 The Skt. of this paragraph is very unclear. The phrase *nimbarakodyāni* is unintelligible. It resembles *nimbarakodyānāni* ("*nimbaraka* gardens"), but that reading is not reflected in the Tibetan. It also resembles the compound *nimbaraja-koṭyaḥ* ("myriads of koṭis"), which seems to be reflected in the Tibetan.

2245 *gang du gtams pa phrag bye ba sum cu rtsa gsum mam brgyad cu'am dgu bcu rtsa lnga'am khri phrag drug cu'i grangs la sogs pa 'jig rten las 'das pa'i yang 'das pas phyag rgya bcings so/* D. It is not clear how these numbers relate to one another, and what groups or classes of bodhisattvas or advanced beings they refer to. The Tibetan translates as, "They employ the mudrās that transcend the myriads of worlds, such as three hundred thirty million, eight hundred million, nine hundred fifty million, or six hundred thousand supramundane worlds."

2246 *sum cu pa* Tib. The Tibetan translations of the text record this as chapter 30.

2247 *sems can thams cad kyi lam du gyur pa yin no/* D. The Tibetan includes an additional line here that translates as, "It has become the path of all beings." The Tibetan and Skt. diverge at this point (Skt. 37.2.2, D. 276.b.1). The following is a list of the correspondences in material between the Tibetan and Skt. texts following the

folio enumeration in the Rockwell Degé Kangyur:

D. 276.b.1–277.a.2 = Skt. 37.10–37.16.
D. 277.a.2–277.a.7 = Skt. 37.2.2–37.4.3 (Skt. 37.4.4–37.5.2 *om*. Tib.).
D. 277.a.7–277.b.2 = Skt. 37.5.3.4–37.9 (Skt. 37.8 *om*. Tib.).

The Tibetan text then begins to align again with the Skt. at D. 277.b.2, which corresponds to the material in Skt. 37.17.

2248 *dang po re zhig gtsug tor gyi mtshan nyid du gyur pa ni/ lag pa gnyis mnyam por bkan cing brkyang bar bya'o/ /mthe bo dang srin lag gnyis lag pa'i dkyil du sen mos bzung zhing mthe bo'i rtse mo sbyar bar bya'o/ /mthe'u chung gnyis kyi rtse mo gtug cing sbyar bar bya'o/ /de bzhin du gung mo gnyis kyi sen mo dang rtse mo gnyis sbyar bar bya zhing mdzub mo dang mdzub mo yang sbyar bar bya'o/* D. The Tibetan translates as, "First, there is the sign of uṣṇīṣa. Both hands should point upwards and be stretched out so that they are parallel. The fingernails of the thumbs and the ring fingers should be placed between the hands, and the tips of the thumbs should touch each other. The tips of the small fingers should be touching and joined together. In the same way, the fingernails and the tips of the middle fingers should be joined, and the index fingers should be interlaced."

2249 "Great" is missing from the Tib.

2250 *mdzub mo de nyid yang dag par bkug ste/* Tib. In place of "brings . . . together," the Tibetan translates as "bends," which probably means the same thing in terms of the position of the fingers.

2251 *sel ba* Tib. In place of "incinerating," the Tibetan translates as, "clearing away/dispelling."

2252 At this point, the Tib. jumps to "Vajrānanī! *Hūṁ phaṭ*!" at the end of the next paragraph, omitting everything in between, possibly because the corrupt Skt. of the omitted part made it impossible to translate.

2253 Skt.: *oṁ dhuna pātaya chinda cakre vajriṇi hūṁ*.

2254 The Skt. of the two phrases omitted here is too corrupt to be even guess-translated (the Tibetan translators left this part out of their translation too). This mudrā seems to be a variation of the preceding one; one just changes the position of the index fingers in a certain way.

2255 The translation here of the name of this mudrā is unreliable because of the corrupt Skt.

2256 *oM badz+rA sha ni hUM phaT* D. In place of Vajrānanī (Vajra Faced), the Tibetan reflects the Sanskrit *Vajrāśanī (Vajra Devourer). "Vajrāśanī" could also be a variant spelling of "Vajrāsanī" (Vajra Seat).

2257 Skt.: *oṁ vajrānani hūṁ phaṭ*.

2258 *'di ni skyi krung gi phyag rgya ste/* D. The Tibetan inserts a line before this verse that translates as, "The following is the *cross-legged* mudrā." The Tibetan also renders the material corresponding to Skt. 37.6–37.7 entirely in prose.

2259 The number F.277.b comes before F.277.a because the sections of text are shifted around in the Tib., as indicated in note 2247.

2260 *skyil krung gi phyag rgya dam pa* D. The Tibetan translates as, "This supreme *cross-legged* mudrā," possibly interpreting the Skt. *paryam* as a *metri causa* for *paryaṅkam*.

2261 This entire verse is missing from the Tibetan translation. The description of the mudrā is unclear, but the text is either describing the mudrā called *tathāgatī* (a female tathāgata), or the feminine ending is used to correspond with the gender of the Skt. *muṣṭi* ("fist"). The former interpretation is made more plausible by the fact that the mudrā mentioned next is the "fist mudrā of the (male) tathāgata."

2262 Skt.: *oṁ vijaye haḥ*.

2263 *'og ma gnyis kyang rtse mo mnyam par gshibs na khu tshur gyi phyag rgyar 'gyur ro/* D. The section of this line starting from "[where] the two hands . . . " has been conjecturally reconstructed from the Tibetan, but remains unclear. The Tibetan translates as, "Also the two [hands] below should be evenly aligned, forming the fist mudrā." The word "fist," rather than referring to the *fist* mudrā, probably indicates that this is the same "fist" that is formed in the *tathāgatī* mudrā described above.

2264 *sngags kyang 'di dag gang yang rung ba dang phyag rgya lag pa gnyis kyis bcings te sgrub pa'i dus su sam sngon du bsnyen pa'i dus su 'dug pa'am langs te/ lan cig gam ji srid 'dod kyi bar du bzlas par bya'o/* D. The Tibetan translates as, "Use any mantra, forming the mudrā with both hands. During formal or preliminary practice, seated or standing, one should recite the mantra once or as many times as one likes."

2265 Udgatoṣṇīṣa (Raised Uṣṇīṣa) is probably the same as Abhyudgatoṣṇīṣa, i.e., one of the uṣṇīṣa kings mentioned in the first chapter.

2266 Skt.: *oṁ jvalojjvala dīptodgatoṣṇīṣa dhuna dhuna hūṁ*.

2267 *mdzub mo gnyis kyi rtse mo dang gung mo gnyis kyi rtse mo dag yongs su sbyar ba ni gtsug tor 'phags pa zhes bya ba'i phyag rgya te/ 'dir sngags ni/ oM dzwA la dzwA la dIp+tod gatoSh+NI Sha dU ra dU ra hUM haM/* D. The Tibetan, which reflects the material on D 276.b.1, translates as, "When the tips of the index fingers touch the tips of the middle fingers, this mudrā is known as the Raised Uṣṇīṣa. Its mantra is: "*oṁ jvāla jvāla dīptodgatoṣṇīṣa dūra dūra hūṁ haṃ*."

2268 *srin lag de nyid bkug pa dang gung mo sbyar ba de gnyis kyi sor mo'i rtse mo'i sen mo gshibs la/ rna cha gdub kor zlum po ltar bya ba ni gtsug tor gdugs dkar po'i phyag rgya yin te/ 'dir yang sngags su 'gyur ba ni/ oM ma ma ma ma hUM ni/* D. The Tibetan translates as, "The ring fingers should be bent and the middle fingers joined together, with the fingernails aligned. They should form the shape of a circle, like a bracelet. Such a mudrā is known as the White Umbrella Uṣṇīṣa. Its mantra is: "*oṁ ma ma ma ma hum*."

2269 Skt.: *oṁ tathāgatoṣṇīṣa • anavalokitamūrdhni tejorāśi hūṁ jvala jvala eka eka dara vidara cchinda bhinda hūṁ hūṁ sphaṭ sphaṭ svāhā*.

2270 *mdzub mo de nyid phan tshun mnyam par sbyar la gung mo gnyis sbyar ba ni gzi brjid phung po'i phyag rgya'o/ /'dir sngags ni/ oM ta thA ga toSh+NI ShA ba lo ki te/ mUrt+ti te dzo rA shi hUM dzwA la dzwA la/ d+ha ka d+ha ka /da ra bi da ra/ ts+tshin+da ts+tshin+da/ hUM hUM phaT phaT swA hA/* D. The Tibetan translates as, "Then, interlace the index fingers and join them with the middle fingers. This forms the mudrā of Majestic Heap (Tejorāśi). Its mantra is *oṁ tathāgatoṣṇīṣāvalokite mūrtti tejorāśi hūṁ jvāla jvāla dhaka dhaka dara vidara cchinda cchinda hūṁ hūṁ phaṭ phaṭ svāhā*."

2271 Skt.: *oṁ jayoṣṇīṣa jvala jvala bandha bandha dama dama ṅraṁ ṅraṁ ṅraṁ haḥ hana hūṁ*.

2272 *mdzub mo de nyid yang dag par sbyar ba dkyil 'khor lta bur bya ba ni rgyal ba'i gtsug tor gyi phyag rgya'o/ /'dir sngags su 'gyur ba ni/ oM dza ya dza yo Sh+NI Sha dzwA la dzwA la ban+d+ha ban+d+ha da ma da ma/ hUM hUM hUM ho ha na hUM/ rgyal ba'i gtsug tor gyi sngags so/* D. The description of this mudrā, like most of the others, is vague and unclear. The Tibetan translates as, "One should join the index fingers, forming the shape of a circle. This mudrā is known as the Victor's Uṣṇīṣa (Jayoṣṇīṣa). The mantra that accompanies it is *oṁ jaya jayoṣṇīṣa jvāla jvāla bandha bandha dama dama hūṁ hūṁ hūṁ ho hana hūṁ*. That is the mantra of the Victor's Uṣṇīṣa (Jayoṣṇīṣa)."

2273 "Above the nail" possibly means the back of the nail.

2274 From this point on, the mantra seems to be addressing a female deity. The name or epithet Proṅkhinī ("one who moves forward"?) could be corrupt.

2275 Skt.: *oṁ namo • apratihatatathāgatoṣṇīṣāya • anavalokitamūrdhni cakravarti hūṁ jvala jvala dhaka dhaka dhuna dhuna vidhuna trāsaya mārayotsādaya hana hana aṁ aṁ aḥ aḥ kaḥ kaḥ proṃkhini proṃkhini kuṇḍalini • aparājitāstradhāriṇi hūṁ phaṭ*.

2276 *mdzub mo de gnyis kyi rtse mo btud pa byas pa gung mo sbyar ba la/ mdzub mo'i sen mo gung mo'i tshigs gsum pa'i char sbyar ba ni 'khor los sgyur ba'i phyag rgya'o/ / oM na mo a pra ti ha ta ta thA ga toSh+NI ShA ya/ a na ba lo ki te mUrd+ha na tsa kra barti hUM dzwA la dzwA la/ d+ha ka d+ha ka/ d+hu na d+hu na/ bi d+hu na trA sa ya mA*

ra yo ta sA d+ha ya/ ha na ha na/ AM AM A/ ka ka /dro khi Ni dro khi Ni/ kuN+Da li ni/ a pa rA dzi tA tra pa ri Ni hUM phaT/ 'khor los sgyur ba'i sngags so/ D. The description of the mudrā is, again, unclear. The Tibetan translates as, "One should fold in the two tips of the index fingers and join them with the middle fingers. Then, place the fingernails of the index fingers at the third [segment] joint of the middle fingers. This becomes the Cakravartin mudrā. Its mantra is *oṁ namo apratihatatathāgatoṣṇīṣāya anavalokite murdhanacakravarti hūṁ jvāla jvāla dhaka dhaka dhuna dhuna vidhuna trāsaya mārayotsādhaya hana hana āṁ āṁ ā kaka drokhiṇi drokhiṇi kuṇḍalini aparājitā trapariṇi hūṁ phaṭ*."

2277 *mdzub mo de nyid kyi rtse mo mdud pa byas la/ gung mo sbyar ba byas pa la mdzub mo sen mo'i 'og gi gsum pa'i cha la sbyar ba ni sngags kyi bdag po 'khor los sgyur ba'i phyag rgya'o/ /mdzub mo de nyid kyi rtse mo yang dag par bkug pa gung mor sbyar ba'i 'og tu yang dag par bcar ba ni sngags kyi bdag po'i phyag rgya'o/* D. The Skt. is very likely corrupt, as the two descriptions in this paragraph seem to be of the same mudrā. The Tibetan translates as, "One should tie together the tips of the index fingers and then join the third segment below the fingernails of the index fingers with the middle fingers. This forms the mudrā of the mantra lord Cakravartin. One should bend the tips of the index fingers and press them below the joined middle fingers. This forms the mudrā of the mantra lord."

2278 The number F.277.a comes after F.277.b because the sections of text are shifted around in the Tibetan, as indicated in note 2247 above.

2279 *mdzub mo de nyid kyi rtse mo yang dag par bkug la gung mo sbyar ba'i sen mo dang tshigs nand du yang dag par sbyar ba ni 'khor los sgyur ba chen po'i phyag rgya'o/ /mdzub mo de nyid kyi rtse mo gnyis yang dag par bkug la gung mo sbyar zhing 'og tu yang dag par sbyar te/ gdub kor ltar byas pa ni 'khor los sgyur ba chen po'i phyag rgya'o/ /mdzub mo de nyid kyi rtse mo yang dag par bkug la gung mo'i tshigs gsum pa'i nang du yang dag par sbyar ba ni sngags kyi bdag po 'khor los sgyur ba chen po'i phyag rgya ste/*. The Tibetan translates as, "When one bends the tips of the index fingers and joins the inner joint to the fingernails of the joined middle fingers, this forms the Mahācakravartin mudrā. When one bends the tips of the index fingers and places them below the middle fingers, forming the shape of a bracelet, this mudrā is [also] known as Mahācakravartin. When one bends the tips of the index fingers and places them inside the third [segment] of the joint of the middle fingers, this is the mudrā of the mantra lord, Mahācakravartin."

2280 The Tibetan describes this mudrā as follows: "The tips of the index fingers should be joined to form a circle and then joined below the third part of the middle fingers' joints while the two middle fingers are also touching each other."

2281 In the Tibetan the name Aparājitoṣṇīṣa (which occurs again in paragraph 37.25 below) is treated not as a proper name, but rather as a description of a deity,

"invincible uṣṇīṣa emperor."

2282 The Skt. *aparājitā* has been emended to *aparājita*, as the contents of this paragraph indicate that the deity addressed in this mantra is male.

2283 Skt.: *oṁ aparājita dhik*.

2284 Skt.: *namo bhagavate • apratihatoṣṇīṣāya / ehi ehi bhagavan dharmarāja / pratīccheyam arghyaṃ gandhaṃ puṣpaṃ dhūpaṃ balyaṃ dīpaṃ ca / māṃ cābhirakṣa / apratihatabala-parākramāya svāhā //.*

2285 *de la 'di nyid kyi phyag rgya sngags kyis phyogs dang phyogs mtshams dang steng 'og bcing bar bya'o/* D. The Tibetan translates as, "Then, bind the cardinal and ordinal directions as well as the zenith and nadir using this same mudrā and mantra."

2286 *smad pa byas la/* Tib. In place of "bend," the Tibetan translates as, "lower."

2287 *mchod yon phul na rang gi lha gshegs su gsol bar 'gyur ro/ /phyag rgya g.yon phyogs su bskor na phyogs bcings pa las grol bar 'gyur ro/* K_Y, K; Following K_Y and K, the last two sentences translate as, "Perform the welcome offering and then dismiss the tutelary deity. Rotate the mudrā from the right to the left and release the binding of the directions." The Tibetan *las grol bar 'gyur* or "release" corresponds to the extant Skt. *muktā bhavanti* but reflects the reading of *mukta* + ablative, which translates literally as "release from."

2288 *Svāhā* occurs neither in the Sanskrit nor in the Tibetan texts; however, it seems justified to conjecture it, because of the dative case of the preceding *bala-parākramāya*.

2289 Skt.: *namo 'pratihatoṣṇīṣāya gaccha gaccha bhagavan dharmarāja pratīccha mayārghyaṃ gandhaṃ puṣpaṃ dhūpaṃ māṃ ca rakṣa / apratihatabalaparākramāya svāhā //.*

2290 *mdzub mo de nyid gung mo'i tshigs gsum pa'i 'og tu bzhag ste/ gung mo yang dag par sbyar la mthe bo gnyis dang mthe'u chung gnyis phan tshun mnan cing kha tshur du bya'o/* D. The Tibetan translates as, "Place the index finger below the third joint of the middle finger, join the middle fingers, and squeeze the two thumbs and little fingers together, forming a fist." The statement "The middle fingers should form a 'needle' " is omitted in the Tibetan.

2291 At this point, the Tib. jumps to the second part of the mantra of Vikaraṇoṣṇīṣa in the next paragraph (starting from *vikaraṇa*), with everything in between omitted.

2292 The uṣṇīṣa mudrās described in this section seem to barely differ from one another.

2293 Skt.: *namo bhagavate • apratihatoṣṇīṣāya vikaraṇa dhuna dhuna hūṁ*. In the Tibetan, the second part of this mantra has been rendered as *bi ki ri Ni/ bi ki ri Ni/ d+hu na d+hu na d+hu/ rnam par 'jig par byed pa/* D. The Tibetan translates as, "Vikiriṇi Vikiriṇi shake them shake them *dhu*, O Destroyer!"

2294 “Are moved in a pulling motion” (*calitākṛṣṭau*) *oṃ*. Tib.

2295 Skt.: *namo bhagavate • apratihatoṣṇīṣāya ehy ehi tejomāline • agnaye svāhā*.

2296 *cung zad bkug par bya zhing* Tib. The Tibetan translates *ākuñcita* (“contracted,” “folded in”) as “slightly folded.”

2297 Skt.: *namo bhagavate • apratihatoṣṇīṣāya • imaṃ gandhaṃ puṣpaṃ dhūpaṃ baliṃ dīpaṃ ca pratīccha hara hara sarvabuddhādhiṣṭhite dharmarājāpratihatāya svāhā*.

2298 The last part of this sentence, starting from “it should be used to restrain them,” is omitted in the Tib.

2299 “Mantra” *oṃ*. Tib.

2300 Skt.: *namo bhagavate • apratihatoṣṇīṣāya sarvavighnavidhvaṃsanakarāya troṭaya svāhā*.

2301 *srin lag gnyis kyi rtsa bar mthe bong gnyis gtugs te/ de bzhin du gdub kor ltar bya zhing mdzub mo gnyis kyis nang stong pa'i rnam par bya'o/* N, H. The Tibetan translates as, “Touch the two thumbs to the base of the two ring fingers so that it looks like a bracelet and make a hollow shape with the two index fingers.”

2302 Skt.: *namo bhagavate apratihatoṣṇīṣāya sarvatrāparājitāya samaye śānte dānte dharma-rājabhāṣite mahāvidye sarvārthasādhani svāhā*.

2303 *mthe bo gnyis kyi rtse mos srin lag gnyis kyi gsum pa'i tshigs la mnan la/ de bzhin du mdzub mo gnyis kyi rtse mo yang rdo rje'i rtse mo dang 'dra bar bya'o/ /'di ni dam tshig thogs pa med pa'i bde byed kyi spyi gtsug gi phyag rgya ste/ dam tshig thams cad kyi thun mong ngo /* D. The Tibetan translates as, “Press down on the third joint of the ring fingers with the tips of both thumbs and use the tips of the two index fingers to make the shape of the tip of a vajra. This is Samayoṣṇīṣa’s mudrā, and it is applicable to every type of samaya.”

2304 Skt.: *oṁ śaṅkare samayaṃ svāhā*.

2305 Skt.: *namo bhagavate • apratihatoṣṇīṣāya / oṁ śaṅkare mahāsamayaṃ svāhā*.

2306 *dang po thub pa'i phyag rgya mchog / 'dir ni rab tu gsungs pa yin/* D. The Tibetan translates as, “The Sage’s supreme mudrās / Were the first that were taught in this manual.”

2307 *rdzu 'phrul chen po sha za mo/* Tib. In place of “piśācas and piśācīs,” the Tibetan translates as, “powerful piśācīs.”

2308 “Powerful” *oṃ*. Tib.

2309 *lha dang lha min bu mo dang /* Tib. The Tibetan translates as, “divine and not divine.”

2310 “The wives of daityas” *oṃ*. Tib.

2311 “Nonhuman” *oṃ*. Tib.

2312 *skye bo thams cad dag gi ni/* D. The Tibetan translates as, "And all living beings."

2313 *las dang ting 'dzin sna tshogs dang /* Tib. In the Tibetan the compound *nānākarma-samādhikā* ("accomplishing various activities") is translated as "accomplishing various activities and samādhis," which is also possible.

2314 *glang po* Tib. In place of "Royal," the Tibetan translates as, "Elephant."

2315 The family of the divine yakṣa (Vajrapāṇi) is the Vajra family.

2316 *phyag rgya dri zas bstan pa dang / /bdun pa'i rigs kyis gsungs pa dang / /de bzhin brgyad pa'i phyag rgya ni/ /gnod sbyin rigs su yongs su bstan/* Tib. The Tibetan translates as, "There are mudrās that were taught by the gandharvas, / Those that were taught by the seventh family, / And the mudrās of the eighth family / That were taught for the yakṣa family."

2317 *phyag rgya thams cad yang dag bstan/ /gzhan yang bder gshegs bka' dag gis/ /rgyud rnams dag ni so so dang / /'jig rten pa yi yang 'dir gzung /* D. The meaning of pādas 3 and 4 is unclear. The Tibetan translates as, "The words of the Sugata taught / All of these mudrās and more. / All of the tantras, each and every one, / Even those of worldly beings, are contained in this manual."

2318 *log 'dren dag gis gnod mi 'gyur/* Tib. In place of "will stay away" (literally, "will not follow" (*nānuyānti*)), the Tibetan translates as, "will not harm."

2319 *yang de nyid brkyang nas gung mo gnyis gdub kor ltar byas pa 'di ni byang chub sems dpa' glang po'i spos kyi phyag rgya/* D. The Tibetan translates as, "Then, if one extends the two middle fingers and makes the shape of a bracelet, this is the bodhisattva Gajagandha's mudrā."

2320 *lag pa gnyis po thams cad bsdus te/ khu tshur du byas pa 'di ni rin po che'i rigs kyi phyag rgya'o/* D. The Tibetan translates as, "If one bends both hands, forming fists, it becomes the Jewel family mudrā."

2321 *mdzub mo gnyis kyi tshigs gnyis bkug nas sen mo gnyis phan tshun du sprad pa 'di ni gnod sbyin gyi rigs lngas rtsen la sogs pa'i gnod sbyin rdzu 'phrul chen po'i phyag rgya'o/ /lag pa gnyis snga ma bzhin du khu tshur bcing ba byas la mthe bo'i sen mo gnyis phan tshun sprad cing steng du bzhag la gong mo gnyi ga'i rtse mo rdo rje'i rtse mo dang 'dra bar byas pa 'di ni lha thams cad de lha'i rigs 'og min la sogs pa'i phyag rgya yin no/* D. The Tibetan translates as, "Bend the second joint of the two index fingers and have the two ring fingers touch each other. This is the mudrā of the Yakṣa family, which includes powerful yakṣas such as Pañcika and the like. Make a fist as before with both hands with the little fingers touching each other and resting on top. Make the shape of the tip of a vajra with the tips of the two middle fingers. This is the Celestial family mudrā of all of the gods of Akaniṣṭha and the like."

2322 *khu tshur bcang bar byas pa 'di dag ni 'phags pa'i gang zag brgyad kyi phyag rgya'o/ /rgyal ba'i sras thams cad kyi phyag rgya ni gcig tu brjod par bya ste/* D. In the Tibetan this and the next verses are in prose. This verse translates as, "These [mudrās] in which a fist is made are the mudrās of the eight noble persons. Now I will teach a single mudrā that can be used for all the sons of the victors."

2323 *cung zad rtse mo bskum par byas pa* D. The Tibetan translates as, "And then the tips are slightly contracted."

2324 *spyan dang byams pa dang 'od kyi dra ba dang chos ston pa dang mdzod spu'i nor bu dang gnas pa dang phyag rgya bdun po 'di dag kyang rgyal ba'i sku nyid las skyed pa'o/* D. The Tibetan translates as, "The *eye*, *loving kindness*, *luminous aura*, *teaching the Dharma*, the *urṇa jewel*, and *stability* are the seven mudrās that arise from the Victor's own body." The Tibetan is likely corrupt, given that there are only six items in this list of seven.

2325 *thal mo sbyar ba byas nas gdub kor ltar byas pa ni nor bu rin po che'i phyag rgya'o/ /skyil mo krung gi g.yas g.yon brla'i nya'i phyogs su khu tshur rgyal mtshan du 'dzin pa ni 'khar gsil gyi phyag rgyar 'gyur ro/ lag pa thal mo sbyar la phan tshun du mngon par phyogs pa ni snam sbyar gyi phyag rgyar 'gyur ro/ /lag pa thal mo sbyar ba las bzed pa ltar byas pa ni lhung bzed kyi phyag rgya'o/ chos gos ni lag pa g.yon pas so/*. The Tibetan translates as, "Place the palms together and cup them. This is the *wish-fulfilling jewel* mudrā. Sit with the right and left legs crossed holding a victory banner in one's fist on one's shoulder. This is the *mendicant's staff* mudrā. Place the palms of the hands facing each other with a space in between. This is the *monk's shirt* mudrā."

2326 *lag pa thal mo sbyar ba las bzed pa ltar byas pa ni/ lhung bzed kyi phyag rgya'o/* Tib. The Tibetan translates as, "Make the shape of a bowl out of the two hands with the palms together. This is the *bowl* mudrā."

2327 The Skt. of the last sentence seems corrupt in more than one way. It suggests that the hand displaying the gesture of fearlessness should be "bent down." The reading *abhayāvanataḥ* should probably be emended to **abhayadānataḥ*, which is reflected in the Tibetan *mi 'jigs pa'i lag pa'o*.

2328 *thal mo sbyar ba las gung mo gnyis rdo rje'i rtse mo ltar byas la/ de'i rgyal tu mdzub mo gnyis cung zad bkug cing bzhag la/ mthe bo gnyis nang du bcug pa 'di ni sangs rgyas spyan gyi phyag rgya 'gyur ro/* D. The Tibetan translates as, "With the palms joined together, the middle fingers forming the shape of a vajra tip, the index fingers placed slightly bent behind the [middle fingers], and the thumbs placed inside, this is the mudrā of the Buddha's eye." It is not clear whether "Buddha's eye" is to be taken literally or as the name of Buddhalocanā, one of the female buddhas (the mudrā of Māmakī comes after the next mudrā).

2329 *'di nyid kyi gung mo'i tshigs bkug la mdzub mo gnyis gcig tu byas pa* D. The description of this mudrā is uncertain. The Tibetan translates as, "Bend this same joint of the middle finger and form the two index fingers into one." The phrase "form . . . into one" is a different translation of the Skt. *ekatas*, which can mean "to one side," "standing alone," or "being one," in addition meaning "all together."

2330 The mudrās that are referred to in this paragraph as "Buddha's eye" and "Buddha's loving kindness" are called in the list above (at 37.51), "vision" (*dṛṣṭi*) and "loving kindness" respectively.

2331 *thal mo sbyar ba yangs par byas la mdzub mo dang srin lag gnyis bkug la rdo rje rtse gsum du byas pa 'di ni mA ma kI'i phyag rgyar 'gyur ro/* D. The description of this mudrā is unclear. The Tibetan translates as, "Join the palms, bend both of the index fingers and the ring fingers, and make the shape of a three-pronged vajra. This is Māmakī's mudrā."

2332 *thal mo sbyar ba byas nas mdzub mo gnyis gung mo gnyis kyi tshigs gsum pa la bkug nas bzhag la mthe bo gnyis so sor bskyed nas thal mo'i rnam par bya ba 'di ni longs spyod ldan pa zhes bya ba'i phyag rgya yin no/* D. The description of this mudrā is problematic. The Tibetan translates as, "Join the palms, bend the two index fingers and the two middle fingers at the third joint and let them rest, and expand each of the two thumbs to make the palms appear, this is the mudrā of Bhogavatī."

2333 *lag pa gnyis thal mo sbyar nas mdzub mo gnyis dang gung mo gnyis sbyar ba ni rnam par rgyal ba'i phyag rgya'i/* D. The Tibetan translates as, "Join the palms of both hands and join the index and middle fingers. This is the Vijāya mudrā."

2334 *g.yas pa'i sor mo gsum rdo rje'i rtse mo ltar byas la rked pa'i phyogs su brten pa 'di ni gnas pa'i phyag rgya'o/*. In the Tibetan the vajra formed with the three fingers is taken to be a new mudrā. The Tibetan translates as, "Form a three-pointed vajra with the three fingers of the right hand and rest it at the level of the waist. This is the *seat* mudrā."

2335 The "mudrā of the vidyārāja" is probably the mudrā of the vidyārāja One Syllable described in paragraph 37.68 below.

2336 It is unclear which of the "eight great mudrās" are meant.

2337 *de ltar bdag nyid kyi mgo bor rig pa'i rgyal po'i phyag rgya dang phyag rgya chen po brgyad bcings la las thams cad bya zhing dam tshig gzung pa'am dkyil 'khor bya ba dag la'ang me tog gtor bar bya'o/ yang na bstan pa'i cho ga ji lta ba bzhin du byas na ci 'dod pa'i las thams cad byed par 'gyur ro/* D. The Tibetan translation takes a different approach to organizing the last few sentences. The Tibetan translates as, "Similarly, if one forms the eight great mudrās and the mudrā of vidyārāja on

one's head one can accomplish any activity, and one can make a cast offering of flowers during the samaya or maṇḍala rites. Moreover, if one has followed the aforementioned procedure, one can perform any activity one desires."

2338 *sngags dang phyag rgya dang rig pa brjod pas ni dam tshig thams cad du 'gyur ro/ /legs par phyag rgya bcing na ni phyag rgya'i mthu 'byung bar 'gyur gyi/* D. The Tibetan is obscure, and may translate as, "Samayas are always based on expressing the mantra, mudrā, and vidyā. If one forms the mudrā correctly, the mudrā's power will arise."

2339 *gang phyag rgya bab col du byas pa dang gnas ma yin par bcas pa des ni 'di'i dam tshig nyams par 'gyur ro/* D. The Tibetan translates as, "Someone who forms a mudrā carelessly or in the wrong place will break this samaya."

2340 This probably refers to the mudrās of the *vajra* and the *trident*.

2341 *gang rdo rje'i phyag rgya de nyid ni mdud rtse'i phyag rgya yin mod kyi/ rtse gsum dang rdo rje ni khyad par yod de/* D. The Tibetan translates as, "Although the vajra mudrā is the spearpoint mudrā, there is a difference between the trident and the vajra." The first clause in the Tibetan contains the scribal error *mdud rtse*, which should be corrected to *mdung rtse*.

2342 "As well as all humankind" *om*. Tib.

2343 The Skt. word *sura* indicates that these are gods of the lower orders who engage in warfare with the asuras.

2344 *mi thams cad la ni sor mo gcig gdeg par bya'o/ /mi ma yin pa thams cad dang rkang gnyis dang rkang bzhi dang rkang mang dang srid pa gsum la gnas pa'i sems can rnams kyi phyag rgyar 'gyur ba ni sor mo gnyis bsgreng ba'o/ /gnod sbyin dang gnod sbyin mo thams cad kyi phyag rgyar 'gyur ba ni gsum bsgreng ba'o/ /rig pa 'dzin pa dang rig pa 'dzin ma thams cad kyi phyag rgyar 'gyur ba ni sor mo bzhi bsgreng ba'o/ /lha dang lha ma yin thams cad kyi bu mo'i phyag rgyar 'gyur ba ni lag pa'i mthil mnyam por bzhag pa'o/*. The Tibetan translates as, "For all human beings, one should raise a single finger. When two fingers are raised, this is the mudrā of all nonhuman beings who dwell in the threefold world—whether they have two legs, four legs, or many legs. When three fingers are raised, this is the mudrā of all the yakṣas and yakṣiṇīs. When four are raised, this is the mudrā of all the vidyādharas and vidyādharīs. When the palm of the hand is laid flat, this is the mudrā of the god and demigod maidens." It is also possible to translate the last sentence in the Tibetan as, "When they [i.e. the four fingers] are placed on the flat palm of the hand, this is the mudrā of the god and asura maidens."

2345 The last sentence is omitted in the Tib.

2346 *thal mo de nyid legs par byas pa las khu tshur bcing ba byas pa ni 'dod pa'i khams kyi dbang phyug la sogs pa 'dod pa'i khams na gnas pa thams cad kyi yin no/ /dmyal ba dang*

dud 'gro dang yi dags dang gzhin rje'i 'jig rten gyi sems can thams cad kyi phyag rgyar 'gyur ba ni de nyid las sor mo gcig yang dag par bsgreng ba'o/. The Tibetan translates as, "When the palms are positioned as before and made into fists, this is the for all who dwell in the desire realm such as the lords of the desire realm and the rest. The mudrā of all of the beings of the hell realms, animal realms, preta realms, and Yama's realm is when a single finger is extended from that position."

2347 *sor mo gnyis bsgreng ba'o/* D. The Tibetan translates as, "two fingers."

2348 *gsum sgreng ba'o/* D. The Tibetan translates as, "three."

2349 *sor mo bzhi bsgreng ba'o/* D. The Tibetan translates as, "four."

2350 Grouping the ḍākinīs with the flesh-eating spirits would be characteristic for tantras such as the MMK, which were written before the apotheosis of ḍākinīs as found in the higher tantras.

2351 *lag sor bsdus pa'i phyag rgya ni dgug pa'o/ /lag sor brkyang ba ni slar gtang ba'i phyag rgya'o/* D. The Tibetan translates as, "The mudrā in which the fingers and hands are hooked is for attracting. When the hands and fingers are extended, this is the mudrā for dismissing."

2352 In the Tib., this verse is rendered in prose.

2353 It is unclear which one-syllable mantra is meant—possibly *bhrūṁ*, the One Syllable introduced in chapters 14, 25, and in another chapter not included in our translation, but appended to chapter 36 in Śāstrī's edition.

2354 "Used for protection" *om*. Tib.

2355 *gung mo gnyis phyir phyung la brkyang ste gcig tu rtse sprad la/* D. The Tibetan translates as, "The two middle fingers should come forth and extend so that the tips touch together."

2356 *sgrub pa pos nges par sngon du cho ga'i rgyal po 'dir gsungs pa'i sngags kyi mchog brgyad stong bzlas pa bya'o/* D. The grammar of this sentence is vague and the meaning unclear. The Tibetan interprets the grammar differently and translates as, "The practitioner should recite the supreme mantras that were previously taught in this king of manuals one thousand and eight times."

2357 *glang po'i rigs* Tib. In place of "Royal family," the Tibetan translates as, "Elephant family."

2358 *glang po'i spos* Tib. The Tibetan reflects the Sanskrit *Gajagandha instead of the extant Skt. Rājagandha.

2359 The "celestial" family is associated mainly with the Akaniṣṭha gods, and the "noble" with the noble śrāvakas.

2360 The last sentence is omitted in the Tib.

2361 The *svasti* (“benediction”) gesture is the mudrā of Brahmā.

2362 The material from the beginning of the paragraph up to this point is omitted in the Tib.

2363 *de bzhin du dri za dang lha dang lha ma yin dang bcas pa rnams la ni lag pa g.yon pa'i mthe bo nang du bcug pa byas pa'o/ grub pa bstan pa'i khu tshur du gnas pa'i rgya ni gzhon nu ma bzhi'i phyag rgya dang de nyid kyi sngags kyis so/* D. The Tibetan for the last two sentences translates as, “Likewise, for the gandharvas along with the gods, and the asuras, the thumb of the left hand is placed inside. The mudrā in which it is situated in the fist that exhibits attainment is the mudrā of the four virgins and should be performed with that mantra.” The meaning of the phrase “situated in the fist that exhibits attainment” (*grub pa bstan pa'i khu tshur gnas pa*) is not clear.

2364 “Mantras” *om*. Tib.

2365 *de bzhin gshegs pa las byung ba'i phyag rgya chen po dang phyag rgya de'i yan lag tu gyur pa las byung ba* D. The Tibetan translates as, “the great mudrā that arises from tathāgatas and those that arise as the auxiliaries of that mudrā.”

2366 The name Mahāsthānaprāpta alternates in this text between Mahāsthānaprāpta and Mahāsthāmaprāpta.

2367 *dri ma med par grags pa* Tib. In place of “Vimalagati,” the Tibetan translates as, “Vimalakīrti.”

2368 The Skt. name for a blue lotus (*utpala*) has been kept here in order to distinguish this mudrā from the other “lotus” mudrā, the padma mudrā (*padma* is a pink lotus).

2369 “He will meet, face to face, all the mantra [deities]” *om*. Tib.

2370 *snying po dang phyag rgyar 'gyur ba de yang gang zhe na/* Tib. The Tibetan translates as, “What are these heart mantras and mudrās?”

2371 Skt.: *āḥ vīra hūṁ khaṁ*. *a bI ra hUM khaM* J; *a ba bI ra hUM baM* D.

2372 *pad+ma kha bye ba ltar byas pa* D. “The shape of a blooming lotus” has been supplied from the Tibetan. The Skt. translates as, “the shape of a vajra.”

2373 Skt.: *oṁ gaganasambhave dīpta dīpta jvālaya jvālaya buddhādhiṣṭhite vikāsaya vikāsaya sarvabuddhān / hūṁ hūṁ vikāsini phaṭ phaṭ svāhā //*.

2374 *'di ni pad+ma kha bye'i sngags te/* Tib. The Tibetan translates as, “This *blooming lotus* mantra.”

2375 The sentence starting with “Following the manner is omitted in the Tib.

2376 The meaning is unclear, but “released” possibly means that the previously folded fingers should be extended.

2377 Skt.: *oṁ godare vīra svāhā*.

2378 *lag pa de nyid khu tshur du bya ste sor mo rnams brkyang la sor mo'i rtse mo phan tshun sprad cing nang du syong pa ni gtsug tor gyi phyag rgya'o/* D. The Tibetan translates as, "If one makes fists and then extends the fingers where their tips touch each other and there is an empty space inside, this is the uṣṇīṣa mudrā."

2379 Skt.: *oṁ droṁ bandha svāhā*.

2380 Skt.: *oṁ dhuna ajitaraṇa hūṁ*. It is unclear whether *ajitaraṇa* is the deity's proper name (Ajitaraṇa) or should be translated as "one who is invincible (*ajita*) in battle (*raṇa*)."

2381 Skt.: *oṁ rakṣa rakṣa sarvabuddhādhiṣṭhitātmacīvara svāhā*.

2382 "Good fortune" *om*. Tib.

2383 *mthe bo g.yas g.yon dang the'u chung gnyis phan tshun sprad pa byas la* D. The Tibetan translates as, "If the thumbs of the right and left hands and both small fingers touch each other."

2384 Skt.: *oṁ lokapālādhiṣṭhita dhara dhāraya mahānubhāva buddhapātra svāhā*.

2385 *mdzub mo gnyis dang gung mo bkug pa* Tib. The Tibetan translates as, "bending the two index fingers and the middle finger." The Tibetan translates the Skt. *madhya* or "middle" as the "middle finger."

2386 Skt.: *oṁ tejo jvala sarvārthasādhaka sidhya sidhya cintāmaṇiratna hūṁ*.

2387 *las thams cad byed cing dge ba yin no/* Tib. The Tibetan translates as, "will accomplish all activities and is auspicious."

2388 "One will not be taken prisoner" *om*. Tib.

2389 *pha tshun bsdus nas* Tib. The Tibetan translates as, "contracted."

2390 *mdzub mo'i rtse mo bkug pa* Tib. The Tibetan translates as, "the tips of the index fingers."

2391 The Skt. in this section is corrupt, but still, the description of this mudrā, just like several other mudrās in this section, differs from the same mudrā given in the corresponding section of another chapter not included in our translation, but appended to chapter 36 in Śāstrī's edition.

2392 Skt.: *oṁ chinda bhinda hana daha dīptacakra hūṁ*. This mantra, just like some other mantras in this section, differs slightly from the same mantra given in another chapter not included in our translation, but appended to chapter 36 in Śāstrī's edition.

2393 It is not clear if one is sitting or standing, but it is more likely that the instructions refer to a seated position.

2394 *rkang pa g.yon pa bteg la rkang pa g.yas pa sa la bzhag ste/ g.yon pa'i rkang pa'i bol gyis g.yas pa brkyang ba'i brla la bzhag la/ lag pa g.yas pas brdeg pa'i tshul du nga rgyal gyis brtan par byas pa* D. The description of this mudrā is, again, problematic. The Tibetan translates as, "If the left foot is lifted up, the right knee touches the ground, the upper part of the left foot is placed on the outstretched right thigh, and the right hand is supported proudly in a manner of striking out."

2395 *Caṇḍāla* and *mātaṅga* are names of "untouchable" social groups, both outside the caste system. Here, with their vocative feminine endings, they are used to address the goddess Aparājitā.

2396 Skt.: *oṁ hulu hulu caṇḍāli mātaṅgi svāhā*.

2397 The Skt. seems corrupt at this point: the reading *veṇyotsaṅge* should perhaps be emended to *vāmam utsaṅge* or *śroṇyutsaṅge*.

2398 *brla'i steng du dkur brten la/* D. The Tibetan translates as, "on the waist above the thigh."

2399 Skt.: *oṁ vijaye mahāśakti durdhari hūṁ phaṭ vijayini phaṭ maṅgale phaṭ*.

2400 "Form the shape of a needle" *om*. Tib.

2401 Skt.: *he he bandha bandha tiṣṭha tiṣṭha dhāraya dhāraya nirundha nirundha • ūrṇāmaṇi svāhā*.

2402 *mdzub mo gnyis phan tshun rtse sprad la/ tshigs bar ma bkug cing* D. The Tibetan translates as, "the index fingers should touch at the tips and be bent at the middle joint."

2403 *mthe bo gnyis kyang bkug pa* D. "The thumbs should also be bent" has been supplied from the Tibetan, as the Skt. is corrupt.

2404 Skt.: *oṁ ru ru sphuru jvala tiṣṭha siddhalocane sarvārthasādhani svāhā*.

2405 "Lose their anger" *om*. Tib.

2406 The same mudrā is also described in 35.182 and in another chapter not included in our translation, but appended to chapter 36 in Śāstrī's edition.

2407 Skt.: *namo bhagavati cārudarśane oṁ tha*.

2408 " 'Assembly' chapter" refers to the first chapter of the MMK.

2409 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (*utpala* is a blue lotus).

2410 Skt.: *oṁ jiḥ jiḥ jināṅgabhṛdbhayabhedine svāhā*.

2411 In this mantra, Pāṇḍaravāsinī is addressed by a series of epithets difficult to translate—these are *kaṭā* and its derivations. *Kaṭā* possibly suggests a woman

with broad hips.

2412 The Skt. name for a pink lotus (*padma*) has been kept here in order to distinguish this mudrā from the other "lotus" mudrā, the utpala mudrā (*utpala* is a blue lotus).

2413 *de bzhin du sgrol ma dang khro gnyer can dang skul byed ma dang rta mgrin la'ang sbyar bar bya'o/ /rig pa 'dus pa'i le'ur gang gsungs pa'i pad+ma'i rigs grangs med pa thams cad kyang 'dir sbyar bar bya'o/ /phyag rgya dang sngags kyi cho ga rgya cher pad+ma dag kyang sbyar bar bya'o/* D. The Tibetan translates as, "Similarly, one can use it for Tārā, Bhṛkuṭī, Candā, or Hayagrīva. One can use it for all of the countless vidyās of the Lotus family that were mentioned in the Assembly chapter (Chapter 1). The lotus mudrās can be used for a vast number of mantra and mudrā rites."

2414 *de bzhin du rdo rje'i rigs gnyis kyi rdo rje'i phyag rgya dang bcas pa yin no/* K_Y, J, K, C; *de bzhin du rdo rje'i rigs kyi rdo rje'i phyag rgya dang bcas pa yin no/* D. Following K_Y, J, K, and C, the Tibetan translates as, "The same goes for the Vajra family along with the *double vajra* mudrā." The Skt. reading of *dhvaja* ("banner") has been emended to *vajra* to make it correspond with the Tibetan and agree with the second occurrence of "Vajra family" in the same paragraph.

2415 At this point, the Tibetan jumps ahead to the mantra of Māmakī in the next paragraph.

2416 Skt.: *oṁ kulandhari bandha bandha huṁ phaṭ*.

2417 The "introductory chapter" is the first chapter of the MMK, the "Assembly" chapter.

2418 "Vajra holder's (i.e., Vajrapāṇi's) family" is the Vajra family.

2419 *de bzhin du glang po'i rigs* Tib. Here *rājakule* ("in the Royal family") is read as *gajakule* ("in the Elephant family") based on the the Tibetan, as the mantra that follows is clearly associated with the Elephant family.

2420 Skt.: *oṁ gajāhvaye hūṁ khacare svāhā*.

2421 The Tibetan translation reflects the name Mahāsthāmaprāpta, which is the other version of this name. Here, however, the name Mahāsthānaprāpta seems more appropriate because of the phrase *mahāsthāne* used in his mantra.

2422 Skt.: *oṁ samāsama jinasuta mā vilamba hūṁ phaṭ*.

2423 Skt.: *tiṣṭha tiṣṭha mahāsthāne gatabodhaḥ samayam anusmara hūṁ phaṭ phaṭ svāhā*.

2424 Skt.: *oṁ vimale vimale vimala muhūrtaṃ dhaka dhaka samayam anusmara svāhā*.

2425 *nam mkha' mdzod kyi sngags ni/ byang chub sems dpa' thams cad kyi phyag rgya dang yang dag par ldan na las thams cad par 'gyur ro/* D. The translation of this sentence is

supported by the Tibetan which translates as, "When the mantra of Gaganagañja is combined with the mudrās of any of the bodhisattvas, it can accomplish all activities." The Skt., however, could also be interpreted as, "The mantra of Gaganagañja or any bodhisattva can accomplish all activities if employed with the [corresponding] mudrā."

2426 *'jig rten dang 'jig rten las 'das pa thams cad kyi shin tu rgya che ba dang bcas pa'i sngags dang phyag rgya thams cad kyi cho ga rgya che ba dang dam tshig chen po dang dam tshig la rab tu zhugs pa cho ga dang cho ga'i rnam pa thams cad kyi bye brag cho ga'i rgyal po 'dir gsungs te/ sngags thams cad kyang 'di la sgrub par byar rungs ba yin no/* D. The syntax and the meaning of this paragraph are unclear. The Tibetan translates as, "The detailed rites of all the mudrās and mantras pertaining to the all the extremely vast mundane and supramundane; the great samayas and those who have entered the samayas; and all the rites and their variants have been taught in this king of manuals. All of the mantras that are appropriate for accomplishing them are here as well."

2427 "Mantra [deities]" *om*. Tib.

2428 The Sanskrit uses the plural number for "families," as the Tathāgata, Lotus, Vajra and Jewel families are all "tathāgata" families in the Kriyā parlance.

2429 "Mudrā" *om*. Tib.

2430 "Blessed Konākamuni" *om*. Tib.

2431 The last sentence is omitted in the Tib.

2432 *dad pa can gang zhig gis the tshom med par 'chang ba dang klog pa dang / the tshom med par rgyud 'di la brtson pa byed cing sngags sgrub pa dang zlos pa dang phyag rgya 'ching ba dang rtag tu mngon par brtson par byed pa de la ni mthong ba'i chos kho na la yon tan gyi phan yon brgyad rab tu 'thob ste/* D. The Tibetan translates as, "Someone who is faithful and who bears it without any doubt, reads it, applies themselves to this tantra without any doubt, and accomplishes the mantra, recites it, forms the mudrā, and always applies themselves will attain the following eight advantages of having good qualities even in this life."

2433 The Tibetan translation reads this phrase as a part of the previous paragraph and treats the Skt. compound *guṇānuśaṃsāṃ* as a *tatpuruṣa* (*yon tan gyi phan yon*) instead of a *dvandva* compound. The reading of this line in the Tibetan translation has been rendered into English in the note above.

2434 *'khrul pa med par 'gyur ba dang phyir rgol ba thams cad dang dgra'i 'jigs pa 'di la mi 'byung ba dang / 'di'i lus la dug mi 'byung ba dang / sangs rgyas dang byang chub sems dpas kyang 'di la byin gyis brlabs par 'gyur ba dang tshe ring ba dang / bde ba la brten par 'gyur ba dang / 'jam dpal gzhon nur gyur pa'ang 'di'i dge ba'i bshes gnyen du 'gyur ba dang mtshan mo'ang 'di la nyin re zhing rmi lam du mthong ba stsol ba dang sngags*

thams cad kyang 'di la bsrung bar 'gyur ro/ /phyag rgya'ang 'di la rmi lam du ston par 'gyur ro/ /rgyal po ma rungs pa dang sems can ma rungs pa dang mi phan pa 'dod pa rnams kyis kyang gnod pa med par 'gyur ro/ /nges par byang chub la gzhol bar 'gyur ro/ D. As is often the case with these types of lists, the way the individual items here have been separated is somewhat arbitrary. The Tibetan translation differs somewhat from the extant Skt. both in its content and in its organization of this list of eight qualities. The Tibetan translates as, "(1) They will be unphased and will not be afraid of hostile forces and enemies. (2) Their bodies will not be affected by poison. (3) They will be blessed by the buddhas and bodhisattvas and have long lifespans. (4) They will experience lasting happiness. (5) The divine youth Mañjuśrī will become their spiritual teacher and grant them visions in their dreams, whether it be day or night, and all of the mantra beings will protect them. (6) They will reveal the mudrā to them in a dream. (7) They will not be harmed by wicked kings, beings, and people who seek to impede them. (8) They will be destined for awakening."

2435 Locanā probably refers to Tathāgatalocanā, the "eye of the tathāgatas" personified. Earlier on *tathāgatalocanā* was translated as the "[the mudrā of] the eye of the tathāgatas." Here, however, as we speak of the deities from the retinue of the Tathāgata, it is more appropriate to use the proper name, Locanā, which is short for Tathāgatalocanā.

2436 "The intermediate area," in contradistinction to the "inner area" (cf. 2.126). This phrase is omitted in the Tib.

2437 *ba'i lci ba sa la ma lhung bar byugs la* D. The Tibetan translates as, "cow dung that has not fallen to the ground."

2438 *gtsug tor gyi sngags kyis srung ba byas la/* D. It is not clear what the "uṣṇīṣa protection" is. The Tibetan translates as, "perform the protection rite using the uṣṇīṣa mantra." If interpreted in more worldly terms, though, the Skt. phrase *uṣṇīṣakṛtarakṣa* could even mean "wearing a protective turban."

2439 *ska rags dkar pos bcings pa* D. The "uṣṇīṣa," as above, probably refers to one of the uṣṇīṣa mantras (Cakravartin?). In the Tibetan translation, which is in prose, this half-stanza omits the first pāda altogether . The Tibetan for the second pāda translates as, "One should bind oneself with a white belt."

2440 *bram ze mo'i bu mo gtsang mas* D. The Tibetan translates as, "a pure brahmin girl."

2441 "Arrester" and "fulfiller" have a feminine ending in the Skt. as they here address a female deity.

2442 Skt.: *oṁ hara hara bandha bandha śukradhāraṇi siddhārthe svāhā*.

2443 The arresting of semen referred to here is about stopping nocturnal emissions rather then the advanced tantric practice of experiencing orgasm without

ejaculating.

2444 *mthong ba tsam gyis gtsang ba'am mi gtsang ba'i cho gas las thams cad byed par 'gyur ro/* D. The last sentence is unclear. It is also unclear where the paragraph break falls. In the Tib., the last two sentences read, "One will accomplish any activity, whether by pure or impure procedure, by merely displaying it."

2445 This clause is omitted in the Tib.

2446 "Tathāgata" *om*. Tib.

2447 "The evil kings and the wicked beings" is omitted in the Tib.

2448 *sum cu rtsa gcig pa* Tib. The Tibetan translations of the text record this as chapter 31.

2449 As becomes clear later in this chapter, the association of the mudrā with whatever deity determines its position in the maṇḍala.

2450 *'jam dpal mdor na nyon cig phyag rgya'i mtshan nyid dang sngags rnams kyi rgya che ba dang dkyil 'khor gyi cho ga'i mdor bsdus pa dang dam tshig la rjes su 'jug cing phyag rgya'i gnas dang sngags thams cad dang rgyud de dag thams cad la gsang ba dang bcas pa'i dkyil 'khor ni/*. The syntax and clause divisions in this paragraph are difficult to ascertain in the Skt., which makes the translation proposed here unreliable. The Tibetan translates as, "Mañjuśrī, listen to this brief explanation. The following is a summary of the features of the mudrās, the extensive mantras, and the maṇḍala procedure, acting in accord with the samaya and the arrangement of the mudrās, all of the mantras, and the maṇḍala that contains what is concealed in all of the tantras."

2451 *sngags shes bdag nyid chen po dang / /yon tan kun kyang bstan pa yin/* Tib. The Tibetan syntax is obscure. One possible translation might be, "They also taught about great beings / Who are versed in mantra and all the good qualities."

2452 *'jam dpal blo ldan khyod la bstan/* K_Y, K; *'jam pa'i blo ldan khyod la bstan/* D. The translation of the last pāda is based on the assumption that the form *śradhīḥ* is a metrical adaptation of *śraddhīḥ* ("trusting/having faith [in you]"). Following K_Y and K, the Tibetan translates as, "I shall teach them to you, wise Mañjuśrī." All of the Tibetan translations reflect the Sanskrit **sudhīḥ* (*blo ldan*) instead of the extant Skt. *śradhīḥ*.

2453 *smra ba'i mchog gis yong su zhus/* D. The Tibetan translates as, "And the best of speakers addressed him." The use of the "humilitive" verb of address *yongs su zhu* indicates that the all of the Tibetan translations read the title "best of speakers" as an epithet for Mañjuśrī. It is quite clear in the Skt., however, that "best of speakers" is the object of the verb and thus refers the Śākyamuni.

2454 Again, there is a figure of speech here, as the Buddha, described here as having a sweet voice, is referred to with an epithet of "great lord" (*brahmeśvara*) which conjures up an association with Brahmā, famed for his sweet voice.

2455 The Skt. *praharaṇa* can mean a weapon, or any handheld implement.

2456 Cakravartin is the first of the eight uṣṇīṣa kings (cf. 35.39).

2457 "White parasol" is also the meaning of the name Sitātapatra.

2458 "The buddhas" probably refers to the Tathāgata family.

2459 *lha gzhan gyi ni rigs dag la/* Tib. The Tibetan translates as, "the other Celestial family," possibly reflecting the Sanskrit **divyānyau* instead of the extant Skt. *divyāryau*.

2460 The last stanza is omitted in the Tib. The fruit spoken of could be citron, as it is associated with the king of yakṣas Kubera. It is not clear what *phalaja* ("fruit born") refers to.

2461 *dbang phyug che la bri ba ni/ rtse gsum khyu mchog yang dag bya/* Tib. The Skt. *chūlaṃ* ("spear") is probably a metrical adaptation of *triśūlaṃ* ("trident"). The latter interpretation, adopted here, is supported by the Tibetan.

2462 "His bull," i.e., Nandi.

2463 *rnam pa sna tshogs brgya phrag ni/ /lha yi mtshon cha sna tshogs dang / /de dag gzhan yang bzhon pa ni/ /rnam pa sna tshogs de tshe bri/* D. The Tibetan translates as, "Then one should draw / The hundred various kinds / Of various weapons of the deities, / And likewise their various vehicles."

2464 *lan kan phreng ni de dang mnyam/* Tib. The Tibetan translation of the Sanskrit *vedikā* as *lan kan* follows the use of the term *vedikā* in BHS to signify a railing.

2465 *mthar gyis ji ltar gnas pa yi/ /mu stegs rnams kyang de nas bri/ cho ga bzhin du thams cad kyang / /phyogs skyong de bzhin bri bar bya/* Tib. The Tibetan translates as, "Then draw the tīrthikas / In their positions following the proper sequence, / And draw all of the guardians of the directions / According to the proper procedure."

2466 *mdor na gzugs brnyan gcig dang ni/* Tib. The Tibetan translates as, "In short, there can be a single image," reflecting the Sanskrit **bimbaṃ* instead of the extant Skt. *bindus*.

2467 *ma mo'i dkyil 'khor nyid dag ni/ /tshad med de tshe bri bar bya/ /gzugs brnyan gcig la sogs pa ni/ /mtha' yas sa yi steng dag tu/* D. The Tibetan translates as, "The one should draw the immeasurable/ Maṇḍalas of the mātṛs / [Starting] from one image / And filling the entire earth." However, it is unlikely that this verse is about the maṇḍalas of the mātṛs.

2468 *gus pa med pas nyan thos nyid/ /tha mas nges par thob par byed/* Tib. The Tibetan translates as, "Since they lack devotion, those who are of the lowest capacity / Will attain the state of a śrāvaka."

2469 *bdag nyid chen po don bcas 'bras/ /zhi ba'i 'gro bar nye bar bstan/* D. The Tibetan translates as, "The great beings teach / How to proceed to peace, a meaningful result."

2470 Skt. 38.39–38.40 *om*. Tib.

2471 *rnam pa gnyis dang grangs med pa'o/* Tib. "Twofold" has been supplied from the Tibetan. The Skt. translates as, "threefold."

2472 *mi yi rigs* Tib. The Tibetan translates as, "human families."

2473 *'di la byung /* Tib. Both the Skt. and the Tibetan read "arise from this," without specifying what exactly "this" refers to. It is likely to refer to the mind, though, as it was mentioned in verse 38.43 above that mantras are contained in or coextensive with the mind.

2474 *gang zhig rgyal dang rgyal sras sngags/ /sems can phyir ni gsungs pa rnams/ /gang zhig de zlos mngon brtson pa'ang / /de nas nges par sangs rgyas 'gyur/* D. The Tibetan translates as, "Someone who studiously recites any mantra / Of the Victor or the victors' sons that was taught / For the sake of beings / Will certainly become a buddha."

2475 *nyan thos dgra bcom gyi bshad dang /* Tib. The translation follows the Tibetan, which reflects the Sanskrit **śrāvakārhabhāṣitaiḥ* instead of the extant Skt. *pratyekārhabhāṣitaiḥ*.

2476 *phran tshegs las kyis ni/* D. In place of "mantras," the Tibetan translates as, "rites/activities."

2477 *sum cu rtsa gnyis pa* Tib. The Tibetan translations of the text record this as chapter 32.

2478 The chapter number jumps from 38 to 50 here because the chapters from 39 to 49 have been left out as they are missing from the Tibetan translation.

2479 "Bowed" *om*. Tib.

2480 *de'i cho ga rgya che ba bcom ldan 'das kyi bka' ma stsal la/* J, K; *de'i cho ga rgya che ba bcom ldan 'das kyi bka' stsal pa/* D. Following J and K, the Tibetan translates as, "the Blessed One has not explained the extensive ritual."

2481 *sems can phyogs chen po dang ldan pa dang spro ba chen po dang ldan pa rnams* Tib. The Tibetan translates as, "beings who occupy the cardinal directions and possess great power."

2482 *lha tshogs dag kyang 'jigs par gyur/ /byis pa kun kyang rab tu dngangs/* D. The Tibetan translates as, "The hosts of gods were frightened, / And all the childish beings panicked."

2483 It is unclear whether the compound *grahamukhyā°* should be translated as "the grahas and the mukhyas," or "the chief (*mukhya*) grahas." The Tibetan translators opted for the latter.

2484 *gca' rnams kun gyi gtso bo dang / /lha tshogs mi dang bcas pa dang / /ma rungs sems ldan srul po dag /rab 'gul yid ni mi brtan gyur/* D. The Tibetan translates as, "The chief among all of the grahas, / The hosts of divine beings along with the humans, / And evil-minded pūtanas / Were all mentally disturbed and unsettled."

2485 "Dharma king" is a frequent epithet of the Buddha Śākyamuni.

2486 This process of "forging the samaya" ends more than twenty verses below, when they have heard Mañjughoṣa's explanation of the actual samaya and its boons.

2487 The address "venerable boy" suggests that it is Mañjughoṣa who is now being addressed, and not Vajrapāṇi.

2488 In the Skt., literally, "spoken by me."

2489 *mi dan mi ma yin pa dang / /'byung po ma lus lha rnams kun/ /khyod kyi dam tshig ngas bshad bsrung /* D. The Tibetan renders this verse in three pādas that translate as, "Humans and nonhumans, / All the spirits and gods, / Will maintain your vow that I have spoken."

2490 The uṣṇīṣas are the uṣṇīṣa kings (as the list below indicates) and the Locanā is the mantra of the buddhas' eye, personified as Tathāgatalocanā, or simply Locanā.

2491 The Skt. has the form *cakrī* (Cakrin), which is probably a *metri causa* for *cakravartī* (Cakravartin).

2492 *dam pa rgyal/* D. In place of Jayoṣṇīṣa the Skt. has Jayodbhava, which is probably a metrical adaptation. The Tibetan reflects the reading *jayottama* ("highest victory") and takes it to be an epithet qualifying Tejorāśi.

2493 *phyag na pad+ma rnam gzigs dang /* Tib. "Lokita" seems to be a metrically adapted form of another name, possibly Lokanātha, as this clause lists the bodhisattva emanations of Avalokiteśvara.

2494 The context indicates that Sitavāsinī ("Clad in White") is just another name for Pāṇḍaravāsinī.

2495 It is unclear which One Syllable is meant. It could be *hūṁ*, described earlier on as the mantra of the "Lord of Wrath."

2496 The Skt. translates as, "Yamānta," which is probably a *metri causa* for Yamāntaka.

2497 *de dag pad+ma'i rig sngags dang / /gtsor ni rgyal bas gsungs ba dang/ /yi ge gcig dang 'khor los sgyur/ /'od chen sngags kyi mgon po ni/ /'di dag de bzhin dran par gyis/ /gzhin rje gshed ces bya ba yi/ /khro bo'i gtso bo de yang dran/* D. The Tibetan reads the material corresponding to Skt. 50.16–50.17 together and translates as, "These are what the Victor says are / The principle mantras of the Lotus family, and/ The One Syllable, cakravartin, / The sovereign of the lord of mantras and / The great luminous lord of mantra. / One should recollect these as well. / One should also recollect the chief of the wrathful ones, / Whose name is Yamāntaka."

2498 *mgon po spyan ras gzigs pa yi/ /thugs ni thugs rje byung ba dang / /thugs rje chen pos thugs brlan par/ /sangs rgyas snga mas gsungs pa'ang dran/* D. The Tibetan translates as, "As Avalokiteśvara's / Mind gave rise to compassion, / And his mind overflowed with great compassion, / He remembered what the buddhas of the past had taught."

2499 *sgrol ma skye bo sgrol bar ni/ /spyan ras gzigs kyis gsungs pa dang / /rtag dang ting 'dzin skyes 'phags ma/ /ming gi gzugs ni bstan pa'ang yin/* D. The Tibetan translates as, "Avalokiteśvara called upon / Tārā to liberate living beings, and / The noble lady, born out of perpetual samādhi, / Is said to have taken the form of that name."

2500 "Companion" has a feminine ending, indicating that Tārā is meant.

2501 *byang chub sems bzin spyod pa ste/ /byang chub spyod byed dam pa'ang yin/* D. The Tibetan translates as, "As he performs the conduct befitting a bodhisattva, / She is a supreme companion in awakening."

2502 Krodhendra is a *metri causa* for Krodharāja (Lord of Wrath), probably referring to Yamāntaka.

2503 *khro dbang thig le dkar mo dang* / D. The names Tilaka and Śatru are rather mysterious. Tilaka is translated into the Tibetan as *thig le* ("drop/*bindu*"), and in place of Śatru ("Enemy"), the Tibetan translates as, *dkar mo* ("White"), which could be an epithet of Mārīcī or Durgā.

2504 Bhairava is probably a *metri causa* for Vajrabhairava, who, like Nīladaṇḍa, is a deity from the retinue of Vajrapāṇi.

2505 *'di dag khro mo pho nya'i tshogs/ /rigs ma'i spyan du rab tu bstan/* D. The "overseers of vidyās" (*vidyādhyakṣāḥ*) in the above list must be the deities classed as vidyārājas. Judging from the Tibetan alone it is possible that the three distinct pantheon groups are identified as one and the same. However, reading the Tibetan against the Skt. clarifies that this is a list of three nominative plural subjects.

2506 *gang zhig dran na phan zhing srung* / Tib. The Tibetan translates as, "When one recollects [them], one is assisted and protected."

2507 "Buddha" *om*. Tib.

2508 *kun nas de dag mchod byas na/* Tib. The Tibetan *kun nas* reflects the Sanskrit **sarvatas* ("in every way") instead of the extant Skt. *smaraṇāt* ("through recollecting").

2509 *bsod rnams skyes* D. The Tibetan reflects the Sanskrit **Puṇyaprasavāṃ* instead of the extant Skt. *Puṇyābhāṃ*. Both are the names of a class of gods and their realm.

2510 The Skt. *strīrūpadhāriṇām* ("of/as for those who possess the female form") could be corrupt, making the meaning of this half-stanza uncertain.

2511 *gzugs med gzugs can lha dag dang //rdzu 'phrul chen po 'dod chags bral//dkon mchog gsum la mchod byed dang //rgyal ba'i bstan la rab dang ba/* D. The Tibetan translates as, "The gods of the form and formless realms / Who are very powerful and free from desire / Make offerings to the Three Jewels and / Trust in the Victor's teaching."

2512 *sngags dang dgra la rtag 'jigs pa//de dag la ni cung zad med//de ltar dam tshig rgyud gsungs pa//sngags pa kun gyis sgom min te/* D. The Tibetan translates as, "They are not perpetually afraid / Of mantras and enemies in the least. / Every mantra adept does not cultivate / The samaya that is taught in this tantra."

2513 *'di ni khro rgyal mchog ces pa//gzhin rje gshed kyis brjod pa yin//sems can dam tshig la gnas na//mi ni ma lus gnod mi nus/* D. This verse could be about the reciprocity of the samaya—if people keep the samaya of Yamāntaka, so, too, will the spirits under Yamāntaka's control keep their commitments and refrain from devouring (or just harming) the people. The Skt. of last pāda (*abhakṣāḥ sarvamānuṣāḥ*) is likely to be corrupt, however. The Tibetan preserves a different reading that translates as, "This is what Yamāntaka called / The Supreme Lord of Wrath. / If beings maintain the samaya, / No human beings can do them harm."

2514 *lha dang lha min thams cad dang /* Tib. The Tibetan translates as, "All of the gods and demigods."

2515 *rgyal ba'i sras kyis rab bskul nas/* D. The Tibetan translates as, "Having been motivated by the Victor's son." This reflects that the Tibetan translators either had a different interpretation of the extant Skt. *jinaputrānubuddhinā* or that the source for the Tibetan translation may have contained the Sanskrit variant **jina-putrapracodanā*.

2516 I.e., Vajrapāṇi.

2517 *khro bo'i rgyal po'i nus pa ni//sngon chad bstan pa ma yin nam/* D. The Tibetan translates as, "Wasn't the power of the / Lord of Wrath taught long ago?"

2518 Yamāntaka's mantra is the same as Vajrapāṇi's because Yamāntaka is the heart essence of Vajrapāṇi, as explained in the next verse. It is not clear, though, which one of the mantras is meant; possibly *hūṁ*, as it is shared by both these deities.

2519 *de bzhin rjes su sbyin par bya/ /ji ltar 'dod bzhin rab tu ston/ /khyod kyis khro bo'i mthu dag ni/ /yongs su bstan par mi nus te/* D. The Tibetan is obscure, but may translate as, "So I will offer it as a gift. / I may teach whatever I wish. / You are unable to teach / The powers of the wrathful one."

2520 *'di ni khyod nyid la gnas te/ /lus 'dir gnas shing snang ba yin/ /de nyid khyod kyis drangs pa ste/ /khyod nyid kyi ni snying la dris/* D. The Tibetan translates as, "This abides in you yourself. / It abides and is manifested in this body. / You have summoned it, and / You inquire about your own heart mantra."

2521 *khro bo mthu ni khugs pa dag /'dir ni bzlog par nus pa min/ /ji ltar 'dod bzhin khyod la bstan/ /gzhan du dam tshig btang ba yin/* D. The teaching on Yamāntaka's "own samaya" starts in the next verse. The Tibetan translates as, "The wrathful one's powers have been summoned, / And now it is not possible to turn them back. / It was taught to you, as you wished, / And the samaya will be passed on to others."

2522 The "dharma of commoners" is a euphemism for sexual pursuits.

2523 *bstan pa la ni ma zhugs dang /* D. The Tibetan translates as, "Does not follow the teachings."

2524 *dad pa med cing 'gyod par gnas/* Tib. The Tibetan translates as, "Does not have faith and wallows in sorrow."

2525 *dam chos the tshom thob pa dang / /de spong mnyam par ma bzhag dang /* D. The Tibetan translates as, "Has doubts regarding the sacred Dharma, / Abandons it, and is distracted."

2526 *mi brtson* Tib. The Tibetan translates as, "Not diligent."

2527 *cung zad shes pa 'khrul pa dang /* Tib. The Tibetan includes an extra line here that translates as, "Whose understanding is a bit shaky."

2528 *bag med shin du 'dod chags can/ /dam tshig nyams shing skyon ldan pa/ /sngags rnams legs par sbyar ba yis/ /khro bo'i rgyal pos 'joms par byed/* D. The meaning of the last pāda is unclear. The Tibetan, which unlike the Skt. does not indicate any gender for the subject of 50.48a, translates as, "One who uses the mantras correctly / Causes the Lord of Wrath to destroy / Those who are heedless and possess extreme attachment, / Who break the samaya and incur a fault."

2529 *de skad smras nas 'jam dpal ni/ /snying rje yi ni brlan sems kyis/ /sangs rgyas byang chub sems dpa'* D. The Tibetan translation that corresponds to Skt. 50.50cd–50.51ab gives the impression that Mañjuśrī is the speaker and translates as, "After he said that, Mañjuśrī, / His mind overflowing with compassion, / Exclaimed, "The powers and activities / Of the buddhas and bodhisattvas are inconceivable."

2530 Vajradhara (“vajra holder”) is here an epithet for Vajrapāṇi.

2531 *de nas dpal ldan rdo rje 'chang / /phyir yang rdo rje rab tu blangs/ /de tshe rdo rje blangs nas kyang / /khro rgyal mthu ni shes nas dga'/* Tib. This final line introduces Vajrapāṇi’s instructions, which follow in the next chapter. In the Tibetan however, this final verse translates as, “Then the glorious Vajradhara / Took up his vajra once again. / And after he took up his vajra, / He understood the power of the Lord of Wrath and was pleased.”

2532 *sum cu rtsa gsum pa* Tib. The Tibetan translations of the text record this as chapter 33.

2533 *gshin rje'i 'tsho ba mthar byed pa/* Tib. Here the Tibetan translates Vaivasvata following the standard Tibetan translation for Yama.

2534 *gtsor byed pa byang chub sems dpa' 'jam dpal gyis smras pa/* Tib. The Tibetan translates as, “That was taught by the preeminent bodhisattva Mañjuśrī.”

2535 *tshes grangs dang ni rgyu skar dang / /smyung ba dag kyang mi bya ste/* D. The Tibetan translates as, “One should not observe the lunar days, / Asterisms, and fasting injunctions.”

2536 *bram ze dam pa mchog dag gi /dur khrod shi ba'i ro rnyed na/* D. The Tibetan translates as, “One should obtain a dead body of one of the / Highest holy brahmins from a charnel ground.”

2537 *ras ni chu yis lan gsum bkru/* D. The Tibetan translates as, “Rinse the cloth with water three times.”

2538 *zhag ni gsum mam bdun du bri/* D. The Tibetan translates as, “within three or seven days.”

2539 *dgra rnams lus la tsha ba 'byung /* Tib. The Tibetan translates as, “A fever will rise in their enemies’ bodies.”

2540 *zhal drug zhabs drug phyag drug bri/* Tib. The Tibetan translates as, “should be depicted with six faces, six feet, and six arms.”

2541 *kha dog sngo* Tib. In the Tibetan *kṛṣṇa* is translated as “blue.” Dark blue is certainly semantically possible.

2542 *gsus pa 'byang /* Tib. “Wolf’s belly” means a protruding or prominent belly. The Tibetan translation of the term translates as, “a belly that hangs down.”

2543 Possibly there is a connection here between his terminating the lives of all beings and “striking fear into fear itself,” as he is also the one who can help at the time of death to overcome fear.

2544 The Tibetan translates as, “Draw him using a mixture of / Human fat and a bright red pigment. / Use a skull as the paint vessel. / Use human bone for the brush handles.”

2545 *shi ba'i skra las byas pa yis/ /pir dang pir ni bcing ba'ang bya/* D. The Tibetan translates as, "Affix each brush / With [a tip] made out of a corpse's hair."

2546 *las kyang 'jigs pa chen po bas/ /de yi don med mi bya'o* D. The Tibetan translates as, "Since this work is very dangerous, / Do not make it fruitless for them."

2547 *gang yang zlos pa smod byed dang / /de bzhin mchod rten khyad du gsod/* D. The Tibetan translates as, "Those who insult mantra reciters and / Likewise those who destroy caityas," possibly reflecting some form of the Sanskrit **caitya* in place of the extant Skt. *caiva*.

2548 *sems can kun dang skyob pa la/* Tib. In place of "oppress," the Tibetan translates as, "protect," reflecting the variant *°ānutāyināṃ* instead of what is adopted here, *°ānutāpināṃ*.

2549 *lung tang 'bras bu sngags bzlas blangs/* D. The Tibetan translates as, "While reciting the mantra, pick a soapberry fruit."

2550 "Leaves" *om*. Tib.

2551 *Ariṣṭa* (*lung tang*) can be the name of several plants, but most likely the soapberry tree.

2552 *'bras bu'i rang skyur yang dag ldan/* Tib. The Tibetan translates as, "And combine them with kāñjika fruit." The Tibetan suggests the Sanskrit variant **phalam* in place of the extant Skt. *āmla*.

2553 "Tamarind" (*āmla*) *om*. Tib. Apart from "tamarind," *āmla* could also mean vinegar and perhaps other sour substances.

2554 *Kaṭu* ("sharp," "pungent") could also mean intense heat, or the *kaṭu* plant (used as fuel).

2555 *me thab ji 'dod byas nas ni/ /tsha zhing skam pa'i shing dag gis/ /me thab de la mnyam bzhag nas/ /dur khrod me yi sbar bar bya/ /thams cad ldan pas bsreg byas na/ /cho gar bstan pa'i sbyin sreg yin/* D. The Tibetan translates as, "Prepare whichever fire pit you like, / Stack branches that are dry and produce intense heat / Evenly in the fire pit, and / Ignite it with the fire from a cremation ground. / When one makes the fire offering with all these things, / That is a *homa* that follows the correct procedure."

2556 *me lha dag ni spyan drang bya/* Tib. The Tibetan translates as, "One should summon the fire deities."

2557 *dang por bu dag 'chi ba ni/ /sems can zhugs nas de bzhin 'gyur/* Tib. The Tibetan translates as, "His sons will die during the first watch of the night, / As will a being who has just entered [his wife's womb]."

2558 *gang du khros nas zlos byed pa/* Tib. The Tibetan translates as, "When one recites the mantra wrathfully."

2559 *grong khyer de dang nye ba dang /* Tib. The Tibetan translates as, "Or in the vicinity of a town."

2560 These two pādas are missing from the Tib.

2561 *brgya dag* Tib. The Tibetan translates as, "hundreds."

2562 These two pādas are missing from the Tib.

2563 *gzhan gyis nus par mi 'gyur ro/* Tib. The Tibetan translates as, "Others cannot overpower him."

2564 It is not specified what part of the neem tree is used.

2565 *rang skyur dug dang ldan pa ni/* D. It is not specified what the "five poisons" are. The Tibetan translates as, "kāñjika mixed with poison."

2566 *krag dang mi yi sha dang ni/* Tib. The Tibetan translates as, "Blood and human flesh."

2567 The "three pungent substances" could be black and long pepper and dry ginger (Monier-Williams).

2568 *ske tshe dug gi phye ma dang /* D. The Tibetan translates as, "Brown mustard and poisonous powder."

2569 *Amlavetasa*, apart from vinegar, could also be the plant species *Garcinia pedunculata*.

2570 *star bu dang ni sram gyi sha/* Tib. The Tibetan translates as, "Vinegar and the flesh of an otter," reflecting the Sanskrit **udrakam* instead of the extant Skt. *ādrakam*. Although it may reflect a genuine variant in the source text, the way that this line is rendered in the Tibetan translation is likely incorrect given that we have already seen the ingredients "Vinegar and fresh ginger" (*amlavetasam ārdrakam*) appear as a pair in Skt. 51.31.

2571 *Dhatura metel*.

2572 *Luffa acuntagula*.

2573 *Kaṇṭaka* can mean devil's thorn and a few other plants.

2574 *Madana* most likely means thorn-apple here.

2575 *ke'u* Tib. *Gṛñjanaka* most likely means "red onion" here, but it can also mean turnip or the tops of Indian hemp. The Tibetan term that is used to translate *gṛñjanaka* suggests that the Tibetan translators understood this to refer to a type of wild garlic (*ri sgog*).

2576 The Skt. offers two readings for this ingredient: *palāśa* and *palala*, dhak tree and ground sesamum respectively.

2577 *Trophis aspera*.

2578 *gzhan gyi zhag dang chu dang ni/ /kun dong chang ni btung bar bcas/* D. The Tibetan translates as, "Other oils, water, / Onion, and an alcoholic beverage."

2579 *zla ba phyed kyi nang du ni/* Tib. The Tibetan adds an additional pāda after this one that translates as, "Within a fortnight."

2580 It is not specified whether the junction is of the night or day.

2581 As indicated in the next verse, the target is the king.

2582 *dpal min mang po rab ston pa/ /rnam poa sna tshogs 'byung bar 'gyur/* Tib. The Tibetan translates as, "There will be various things / That indicate great misfortune."

2583 *de la rims nad 'byung bar 'gyur/* D. The Tibetan translates as, "There will be a plague there."

2584 *Kaṭuka* can be a name of several plants. The name itself implies pungency, so possibly any hot and spicy substance is meant.

2585 *Atyamla* ("very sour") can mean citron, or any sour plant product or substance.

2586 *phyogs che nor dang ldan pa dang / /gcug cing dpung chen yang dag gnas/* D. The Tibetan translates as, "[His] vast land with its riches / Will be miserable and occupied by a great army."

2587 Vajradhara ("vajra holder") is here an epithet for Vajrapāṇi.

2588 *yang spras pa/* Tib. There is no reference to mantras in the Tibetan, which just translates as, "He spoke again."

2589 Although the meaning is not quite clear, this verse seems to be referring to the next chapter, where some rites involving yakṣas are described.

2590 This again seems to refer to the next chapter, which contains several yakṣiṇī rites, notably the ritual of the eight great yakṣiṇīs that starts from 52.38. It is possible that the next five verses and the initial part of the next chapter (this part separates the introduction made here from the actual yakṣiṇī section) are an interpolation. The initial part of the next chapter is also omitted in manuscript A, one of the two extant manuscripts where this chapter is included.

2591 *de tshe gnod sbyin bdag po ste/ /byang chub sems dpa' smras pa ni/ /gnod sbyin rnams kyis ras ris smras/ /'dod pa kun dang nye bar ldan/ /'gugs par byed dang dbang byed kun/ /zug rngu ma lus yang dag 'byin/* D. The Tibetan translates as, "Then the lord of yakṣas, / The bodhisattva, spoke. / He spoke about the yakṣas' painting, / All of the desirable qualities they possess, /Attracting and controlling them, / And their removal of any kind of pain."

2592 *bder gshegs bkas kyang bzlog pa dang / /gnyen pos kyang ni mi nus so/* D. The Tibetan translates as, "He has contradicted the Sugata's teaching, and / No antidote can help him."

2593 *thog ma med pa'i 'khor ba nas/ /shin tu sdug bsngal rgyu sngon byas/ /de dag sdug bsngal sdug bsngal bar/ /snying rje chen pos 'gro ba gdungs/* D. The Tibetan translates as, "They have generated the cause for intense suffering previously / Over the course of endless cyclic existence, / Experiencing one form of suffering after another. / One should burn with great compassion toward those beings."

2594 *theg pa gsum la brten nas ni/* Tib. The Tibetan translates as, "Relying upon the three vehicles."

2595 Again, the meaning is not quite clear, but this probably refers to the yakṣiṇī rites, described in the next chapter, that lead to sensual enjoyment.

2596 *de dag sdug bsngal ldan don du/ /'dod pa'i longs spyod rjod par byed/ /khro bo 'di ni mnyes byas na/ /sdig pa kun las ldog par 'gyur/*. This verse only consists of four pādas in the Tibetan that translate as, "The enjoyment of desire is taught / For those who have such suffering. / If one has pleased the wrathful one, / All of one's misdeeds will be undone."

2597 *sum cu rtsa bzhi pa* Tib. The Tibetan translations of the text record this as chapter 34.

2598 "You are exceedingly cruel" *om*. Tib.

2599 *'khor ba'i 'ching ba las grol bar 'gyur ro/* Tib. The Tibetan translates as, "they liberate them from the bonds of cyclic existence."

2600 "Not" has been supplied from the Tib.

2601 *kye rgyal ba'i sras gzhan yang sems can la gnod par byed pa'i chos ston pa ni/ de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas dang byang chub sems dpa' rnams kyis ni sems can thams cad kyi ched du gsungs pa ma yin te/* D. The Tibetan translates as, "Moreover, son of the Victor, this dharma teaching about harming beings is not something that the thus-gone, worthy, perfect and completely awakened ones and the bodhisattvas taught to benefit all beings."

2602 *rgyud rnams kun la rgyud 'di yi/ /mthu ni bsam gyis mi khyab yin/* D. The Tibetan translates as, "Among all of the tantras, the power / Of this tantra is inconceivable."

2603 *khro bo'i rgyal po'i sngags dag dang / /yul gsum dag kyang bsam mi khyab/* Tib. The Tibetan translates as "The Lord of Wrath's mantras / And the three realms are inconceivable," reflecting the Sanskrit **triviṣayaṃ* instead of the extant Skt. *ṛddhiviṣayaṃ*.

2604 The three realizations (literally, "awakenings") are the realizations of the śrāvakas, of the pratyekabuddhas, and of the fully realized buddhas.

2605 *kye rgyal ba'i sras gzhan yang chos dang chos ma yin pa dang / dkar po dang / nag po dang / dge ba dang / mi dge ba dang / 'gro ba'i bdag nyid chen po sems can 'dul ba'i thabs*

sgrub pa dang / chos kyi dbyings sgrub pa sangs rgyas bcom ldan 'das kyis rab tu rtogs par 'gyur te/ de nyid chos ston pas sems can smin pa'i thabs kyang rab tu sgrub par byed do/ The Tibetan translates as, "Moreover, son of the victors, the blessed buddhas perfectly understand what is Dharma and is not Dharma, white and black deeds, virtue and nonvirtue, accomplishing the methods by which a lord of the path tames beings, and accomplishing the realm of phenomena. Thus the Dharma that they teach causes one to accomplish the method that ripens beings."

2606 *kye rgyal ba'i sras de bzhin du bdag cag gis bslab par bya zhing / 'di lta ste/ sems can gdul ba dang sems can smin pa dang bstan par bya ba'i phyir dang de la rgyal ba'i sras khyed cag gang 'khor gyi dkyil 'khor 'dir dam tshig chen po la zhugs pa de thams cad kyis mnyan par bya/ dad par bya de nyid dge ba dang mi dge ba tshol ba nyid du bya ste/ 'di lta ste/ de bzhin gshegs pa chos ston pa la mngon par dga' bar bya'o/* D. The Tibetan translates as, "Thus, son of the Victor, we should train in the same way. So you may train, mature, and teach sentient beings, all of you sons of the Victor in the surrounding maṇḍala who have taken the great samaya should listen. You should act faithfully and examine virtuous and nonvirtuous action for yourself. Thus, you should take joy in teaching the Dharma of the Tathāgata."

2607 *mi'i rgyu ma rlon pa dag* Tib. The Tibetan translates as, "fresh human entrails."

2608 *phyogs chen po dang ldan pa* Tib. The Tibetan translates as "with a lot of territory," reflecting a different interpretation of the Skt. *mahāpakṣaiḥ*.

2609 *gtso bo chen po dag* Tib. The Tibetan translates as, "who are great leaders." "Very influential" is a loose translation of *mahānāyaka*.

2610 "With one's left foot atop the Maheśvara liṅga" *om*. Tib.

2611 *de thos pa'i dbang gis* Tib. The Tibetan translates as, "By hearing that."

2612 Presumably, the mantra is that of Yamāntaka.

2613 *gza' 'khor dang bcas pa* Tib. The Tibetan translates as, "his lady and her retinue." It is also possible to translate the Tibetan as, "the grahas and their retinue."

2614 In this context the name Dakṣiṇamūrti probably refers to the southern face of the śivaliṅga and implies that the practitioner is sitting facing north.

2615 *po son cha'i shing dang tsher ma can gyi shing* D. The Tibetan translation treats *madanakaṇṭaka* ("thorn apple") as two different types of wood, "datura wood" and "thorn wood."

2616 *Flacourtia sapida*.

2617 Presumably one writes the mantra or draws the nakṣatra on the ground, before stepping on it.

2618 *sngags thams cad nus pa med par 'gyur ro/* D. The Tibetan translates as, "all mantra beings will be powerless."

2619 *mdo na 'jig rten dang 'jig rten las 'das pa'i sngags kyi cho gas kyang ji ltar ji ltar rab tu sbyar ba de lta de ltar thams cad sgrub par 'gyur/* D. The Tibetan translates as, "In short, whether it be used with a mundane or supramundane mantra ritual, it will accomplish them all."

2620 *Gossypium herbaceum*.

2621 *mi'i rus pa'i sreg blugs kyis* D. The Tibetan translates as, "oblations of human bone."

2622 *khyim du slar zhugs nas* Tib. The Tibetan translates as, "enter the house again," which doesn't seem to make sense, as one is already in the house where one performed the homa.

2623 *mi gang su dag rjes de slong bar gyur na sbyin par mi bya'o/ /gal te tshan khar slong bar byed na ni khro bo'i rgyal po dran nas yi ge yi ge hUM rab tu sbyar ba byas na de'i mod la 'byer bar 'gyur ro/* D. The Tibetan translates as, "If any human being asks for that substance, do not give it to them. If they ask forcefully, recollect the Lord of Wrath while employing the syllable *hūṁ* and they will leave immediately."

2624 The last sentence possibly indicates that the manner in which one uses the ashes in the case if vighnas is not gender specific (in contradistinction to the rites described in the following few paragraphs), and so one can hold the ashes in one's left or right hand, or both. The meaning, however, is not very clear.

2625 "Nonhuman" *om*. Tib.

2626 *skyes bu gzhan brten pa na rma med par yang 'gyur ro/ /ji srid rang gi skyes pa nyid thob na ni phyir yang de'i rma'i sgo de rab tu 'byung bar 'gyur ro/* D. The meaning of this sentence is not completely clear. The Tibetan translates as, "When she has sex with another man she will not have any sores / until she encounters her own man, at which point her mouth sores will appear once again."

2627 *yongs su rnying pa bzhun du* D. The Tibetan translates as, "like that of a very old man."

2628 *ji srid du rang gi chung ma de nyid dang yang phrad na phyir yang rnying pa med par 'gyur ro/* D. The Tibetan translates as, "until his own wife touches it, at which point it will again be as if he were not an old man."

2629 It is not clear what the "great discharge" is, but it may refer to gonorrhea.

2630 *yang na gzhan gyi bud med la bsten par 'dod na yang nus pa med par 'gyur ro/ /ji lta ji lta mngon par 'dod la de dag thams cad byed par 'gyur ro/* D. The Tibetan translates as, "Or, even if he wanted to have sex with another man's woman, he will not be able to. / It can do whichever of those things one wishes."

2631 *gal te gtor ba tsam gyis thal ba dang phrad par ma gyur na/* Tib. In the Tibetan the phrase *spṛṣṭamātraḥ* ("merely touched"), probably referring to the target, is taken

to belong to the next paragraph and translated as "merely throwing." The opening clause of the next section in the Tibetan translates as, "If one does not hit them with ash just by throwing it."

2632 The literal Skt. phrasing is "and not otherwise be fruitless."

2633 "Crockery and cutlery" *om*. Tib.

2634 *shing ji lta ba bzhin du za bar 'gyur ro/* D. The Tibetan elaborates here that the body of the enemy, "will be eaten (by worms) like a piece of wood.

2635 *rmi lam ngan pa yang mthong bar 'gyur ro/ zhag bdun gyis kyang 'chi bar 'gyur te/* D. The Tibetan translates as, "They will have nightmares and will die within seven days."

2636 *gzhan yang bud med rnams la las su bya ba ni/* Tib. The Tibetan translates as, "There is another rite that one can perform on women."

2637 *bcom ldan 'das yid la bsams te* Tib. The Tibetan translates as, "If one visualizes the Blessed One."

2638 *mo mtshan dang nu ma* Tib. The Tibetan translates as, "a vagina and breasts."

2639 "Unusual" *om*. Tib.

2640 *bud med dam skyes pa gang la sems dga' ba skye ba de la thal ba de byin na ji ltar 'dod pa'i las byed du gzhug par 'gyur ro/* D. The literal Skt. expression is "someone that [one's] mind turns away from." As one is now selecting an accomplice for an act of assault (*abhicāra*), one chooses for this purpose someone that one doesn't like. The Tibetan contains a different reading that translates as, "If one gives the ashes to a person that one trusts, whether they are a man or woman, one can enlist them to perform whatever action one wishes."

2641 The touching may be done by the accomplice, but it is not clear whether the accomplice is touching himself while visualizing the target or is actually touching the target. It could be the latter, as the next paragraph explains that these activities can be performed from a distance.

2642 *bcom ldan 'das yid la bsams nas/* D. The Tibetan again specifies that the object of visualization is the "Blessed One" but in the context it seems more likely that one visualizes the target.

2643 *mdor na 'chi bar byed pa dang dbang du byed par yang 'gyur te/* Tib. The Tibetan for these two sentences is much shorter and translates as, "In short, one can kill them or enthrall them."

2644 *mkhar srung ba yang ltung bar 'gyur zhing mes tshig pa chen po yang 'byung bar 'gyur/* Tib. The Tibetan translates as, "The stronghold will fall, a fire will ignite a massive blaze, and the defending forces will be destroyed."

2645 *thams cad du 'o ma'i zas kyis 'tsho zhing* / D. The Tibetan contains an additional statement that translates as, "one should nourish all of them with dairy products," which seems strange and impractical (how would one nourish every soldier of a defeated army?) unless this implies the use of these substances for some unspecified ritual.

2646 The word used in Skt., *kāma*, can mean "desire" as well as "sexual pleasure," and even in the sense of "desire" it has a strong sexual connotation.

2647 Naṭikā is a diminutive form of Naṭī.

2648 Skt.: *oṁ naṭi mahānaṭi • āgaccha • āgaccha divyarūpiṇi svāhā*.

2649 *a mra'i shing gi rtsa bar gnas* Tib. The Tibetan translates as, "standing at the base of a mango tree."

2650 *ro smad gos gcig pa* Tib. The Tibetan translates as, "a single garment on her lower body" (iconographically, yakṣiṇīs are represented wearing just a girdle around their hips).

2651 "Equal to the great yakṣa" probably means that he will be as wealthy as Kubera.

2652 *gal te ma 'ongs na ni khro bo 'chol ba'i rgyal pos 'chi bar 'gyur ro*/ D. The Tibetan translates as, "If she does not come, she will be killed by the Lord of Furious Wrath."

2653 Skt.: *oṁ naṭṭe śuklāmbaramālyadhāriṇi maithunapriye svāhā*.

2654 Skt.: *oṁ bhaṭṭe bhaṭṭe • ālokini kiṃ cirāyasi / ehy ehi / āgaccha • āgaccha / mama kāryaṃ kuru svāhā*.

2655 *ri'i rtse mor dkyil 'khor byas la* Tib. The Tibetan translates as, "Construct the maṇḍala on a mountain peak."

2656 Skt.: *oṁ rakte raktāvabhāse raktānulepane svāhā*.

2657 Skt.: *oṁ mekhale mahāyakṣiṇi mama kāryaṃ sampādaya svāhā*.

2658 Skt.: *oṁ mekhale sumekhale mahāyakṣiṇi sarvārthasādhani hūṁ / samayam anusmara svāhā*.

2659 The forms Lokinī and Lokavatī are probably shortened versions of Ālokinī and Ālokavati respectively, with both of them meaning "Splendorous."

2660 Skt.: *oṁ lokini lokavati svāhā*.

2661 *shrI Nu* Tib. *Ghuṇu* is a verbal form, second person imperative, but the meaning is unclear. Possibly this is an encouragement to make a move, or perhaps to make a buzzing sound that heralds the arrival of a spirit (cf. Edgerton, p. 220, the entry for *ghuṇaghuṇāyate*). In the Tib., this word appears as *shrI Nu*, which seems to be a transliteration of **śrīṇu* ("cling on"?).

2662 Skt.: *oṁ ghuṇu guhyake ghuṇu ghuṇu guhye • ehy ehi guhyake svāhā*. In the Tibetan this mantra is shorter and a little different: *oM shrI Nu gu hya ke shrI Nu gu hya ke e hya hi gu hyai hi gu hya ke svA hA*.

2663 *dang por re zhig gtsang zhing gos gtsang ma bgos te/ zla ba nya ba la gnas dben par 'dug nas* D. The Tibetan translates as, "First, one should clean oneself and put on clean clothes. Then on the full moon, in a secluded place."

2664 These ingredients are difficult to verify. *Karṇikā*, apart from a lotus bud, could also mean *Premna spinosa*. As for *vānapuṣpa*, this could be one of the Skt. names of fennel, or it could just mean "fragrant flowers," or "forest flowers."

2665 An alternative Skt. variant, *vandhayet* or *bandhayet*, suggests that one should "bind" the arm.

2666 *mi smra ba'i dka' thub kyis bzlas pa bya'o/* Tib. The Tibetan translates as, "And recite the mantra while remaining silent." This implies that one should recite the mantra mentally instead of verbally.

2667 *'chi ba skyed par yang 'gyur ro/* Tib. The Tibetan translates as, "they will cause the arising of death," reflecting the Sanskrit **maraṇotpattim* instead of the extant Skt. *maraṇonmattim*.

2668 "Yakṣiṇī" *om*. Tib.

2669 The names Tamasundarī and Andhārasundarī are synonymous, both meaning "Sundarī of Darkness." The latter name was mentioned in the list of yakṣiṇīs in 1.100.

2670 "Hundreds" *om*. Tib.

2671 I.e., the ritual procedure as described above for Tamasundarī. It was stressed in this procedure that the ritual must be performed in complete and utter darkness.

2672 For metrical reasons, Yakṣakumārī is called in the Skt. verse Kumārī. Later, however, in her mantra and her sādhana, the full name is used. The Tibetan renders this verse and the next in prose.

2673 *lha'i gnas su yang 'gro bar byed/* Tib. The Tibetan translates as, "They convey one to the realm of the gods."

2674 *gu ha pa ti* Tib. Guhilā and Guhāmati seem to be epithets of Guhāvāsinī ("Cave Dweller"). They each indicate an association with caves or hidden places, and could be loosely translated as "Cave Woman." The Tib. reflects the reading *guhapati*, which is unlikely, given the female gender of this yakṣiṇī.

2675 Skt.: *oṁ guhile guhāmati guhāvāsini • ānaya bhagavati mayāntikaṃ samayam anusmara svāhā*.

2676 The name Guhāvāsinī means, appropriately, "Cave Dweller."

2677 *de la 'dod pa dang ldan pa yang don du gnyer bar yang mi bya'o/ /de la 'phags ma rdzu 'phrul che ba don du gnyer na 'grub par 'gyur te/* Tib. The Tibetan translates as, "One who has sexual desire for her should not seek her out for that purpose. If one seeks her out because she is noble and powerful, one will have success."

2678 The Skt. offers two different readings for the last sentence, one (supported by the Tibetan and adopted here) with and the other without the negative particle. The reading without the negative particle could be interpreted as, "If one spends it all, all will be restored."

2679 Skt.: *oṁ naravīre svāhā*.

2680 Literally, "until the moon is released" (during an eclipse, the moon is said to be "seized").

2681 *bud med dam skyes pa gang gi ming bris pa de* D. The Skt. seems corrupt at this point and could be specifying "of a woman or a man" or just a woman. The Tibetan clearly translates as,"the name of the woman or man that one has written," but it is more likely that this is about a woman being summoned for a male practitioner, as indicated further on in this paragraph.

2682 The Skt. uses the form Yakṣakumārikā, which is a diminutive of Yakṣakumārī.

2683 Skt.: *oṁ yakṣakumārike svāhā*.

2684 "A single piece of clothing" probably implies a lower garment, possibly a piece of cloth around the hips or just an ornamental girdle.

2685 Kumārī, i.e., Yakṣakumārī.

2686 *'gyod na ni rnam par 'jig pa 'byung bar 'gyur bas ma bzhin du bsgrub par bya'o/* D. The Tibetan translates as, "Since one will be completely ruined if one does hurt her feelings, treat her like a mother and one will succeed."

2687 As specified in other rites, she takes her back the following morning.

2688 *'jig rten rnams 'od bzang po dag gis gsal bar byas pa/* Tib. The Tibetan translates as, "illuminating the worlds with her radiance," perhaps reflecting the Sanskrit **sva-prabhodyotitalokā* instead of the extant Skt. *svaprabhodyotitālokā*.

2689 There is a play on words here in the Skt., as *paramaguhyaka* can mean "exceedingly secretive" or "supreme guhyaka" (*guhyaka* and *yakṣa* being synonymous).

2690 *cho ga 'di nyid do/* N, H; *mchog 'di nyid do/* D.

2691 Skt.: *oṁ manohare madonmādakari vicitrarūpiṇi maithunāpriye svāhā*.

2692 *mar me zad nas ni mi snang bar 'gyur ro/ /de la gos gcig bcings te gos yongs su bzhag nas mal stan nas 'gro bar byed do/ /yang na sgrub pa pos lag pa'i sor gdub bzhag pa las sor gdub gnyis pa yang bzhag nas 'gro bar byed do/ yang na gdu bu dang rked pa'i 'og*

pag dang rkang pa gnyis kyi rkang gdub dang mgo'i nor bu dang de bzhin du gzhan dang / gzhan lha'i rgyan gcig cig gang de khyer ba de dang de rjes su ster bar byed do/ D. The Tibetan is missing several important sections that clarify exactly what is happening in this paragraph. One such lacuna is marked in the translation because it has created an unresolvable grammatical issue and skewed the context of the passage. The Tibetan translates as, "After the lamp burns out, she will disappear. She wears a single piece of cloth, and she will leave the cloth behind and get up from bed. Then the adept should . . . She will drop the ring on her hand, drop two more rings, and then depart. Then, one by one, she will give up all the divine ornaments that she wears—her bracelets, girdle, anklets, the jewel on her head, and others as well."

2693 Skt.: *oṁ mahānagni nagnije svāhā*.

2694 *yang na gzhan dang rtse bar ni byed de/ 'on kyang de dang lhan cig smra bar ni mi byed do/ /bud med gzhan dang phrad par mngon par 'dod pa'am yid la sems na yang de'i tshe zlos pa de'i gan du 'ong bar mi 'gyur te/* D. The Tibetan translates as, "One can have her have sex with other men, but do not allow her to converse with them. She will not approach someone who obviously wants to have sex with another woman or even someone who just thinks about it and then recites the mantra."

2695 Skt.: *oṁ surasundari svāhā*.

2696 The ablative case of *kṛpālubhyaḥ* has been interpreted as an instrumental ("[they associate] with"), (cf. Edgerton 1970, p. 46, paragraph 7.46).

2697 *mi yul dag na sbyor bar dga'/ /snying rjer ldan zhing rnam par rgyu/* D. The Tibetan translates as, "They love to have sex with mortals. / They are compassionate and wander about."

2698 This statement seems to be about yakṣiṇīs in general rather than the above seven.

2699 *gzhan dag phan byed 'tshe ba yang / /de bzhin mtshan mo yongs su rgyu/ /byis pa'i 'tsho ba 'phrog pa'i phyir/ /bskam zhing sha ni za byed gzhan/* D. The Tibetan translates as, "There are others who are helpful and playful, but / There are also those who wander at night / To take the lives of children, / And others who make beings wither and who eat flesh."

2700 *srung byed* Tib. The Tibetan translates as, "protected."

2701 *de dag tshar bcad bsgrub don du/ /dam tshig 'di ni rab tu bstan/* D. The Tibetan translates as, "This is the samaya that was taught / To accomplish their destruction."

2702 *ji ltar 'dod chags 'ching ba la/ /byis pa rnams ni bsdus pa'i don/ /sems can rnams la phan pa'i phyir/ /de ltar 'di kun gsungs pa yin/* Tib. The Tibetan grammar is a bit ambiguous, but it does appear to offer a different reading than the Skt. that may

translate as, “All of these rites were taught / To those bound by passion, / To gather childish beings, / And to benefit beings.”

2703 Because of the double meaning of the Skt. √*vas* (“to dwell/live”), this line could also be interpreted as “he will enjoy sex for one eon.”

2704 *de tshe de ni dam chos thos//thos nas rab tu grol bar 'gyur/* D. The Tibetan translates as, “Then they will hear the sacred Dharma, / And after hearing it he will be liberated.”

2705 This line is actually the last pāda of the next verse.

2706 *bral ba'i rnam par yang dag ldan/* Tib. The Tibetan translates as, “She has a figure that will be lost.” “Sex” (*rati*) is absent in the Tibetan, which instead reflects the reading *ākāra* (“form,” “figure,” “shape”).

2707 *de dag chags bral zhes gsungs te//rnam grol de dag grub pa nyid/* Tib. The Tibetan translates as, “They are said to be free from attachment / And for them that attainment is liberation.”

2708 *gang zhig 'dod la chags btal ba//'di yi sngags i 'grub par 'gyur//bshang gci khrag gis brlan pa dang //rul bas kun tu khyab pa dang /* D. The Tibetan translates as, “This mantra will work / For someone who is free from desire. / Dripping with feces, urine, and blood, / Pervaded by putrid decay.”

2709 *sngags shes sngags kyi gzugs can dang /* D. In place of the extant Skt. *mantrajāpī* (“mantra reciter”) the Tibetan reflects the Sanskrit **mantrarūpī* (“one whose nature is the mantra”).

2710 *sngags shes sngags kyi gzugs can dang //shes ldan dbang po thul ba dang //dpa' bo gtsang ba'i spyod la dga'//rtag tu de yi sngags kyang 'grub/* D. The Tibetan translates as, “But for a mantra adept who embodies the mantra, / Who has insight, who has conquered the senses, / Who is brave and delights in pure conduct, / His mantra will always work.”

2711 *rtag rgyal* Tib. In the Tibetan, the adverb *sadā* (“always/invariably”) is incorporated into the name Jayā (“Victory”), making it Eternal Victory.

2712 Skt.: *oṁ padmocce svāhā*.

2713 *rdo'am sa'i sgo glegs byas* D. It is unclear what purpose this clay structure has. The Tibetan translates as, “Make the door out of stone or clay.”

2714 “She will become one's wife” *om*. Tib.

2715 *gal te mu tig gi phreng ba de len na ni de tsam kho nar yod par 'gyur la/* D. The Tibetan translates as, “If you take that pearl necklace, that will be the only one there is.”

2716 Skt.: *oṁ jaye sujaye jayamati sarvakāryāṇi kuru me svāhā*.

2717 *mu tig 'od ldan mthong na mdzes/* Tib. The Tibetan translates as, "She glows like pearl and is beautiful to behold."

2718 *rab sngags gzugs ldan smin ma mdzes/* Tib. The Tibetan translates as, "With a form that is praised and a beautiful brow," possibly reflecting the Sanskrit **subhruḥ* ("with a beautiful brow") instead of the extant Skt. *śukraḥ* ("[bright as] the evening star").

2719 "Great yakṣa" probably refers to Kubera.

2720 Skt.: *oṁ ṣṭhrīḥ hrīḥ mahānagni hūṁ phaṭ svāhā*.

2721 *de bzhin du sha za mo dang sha za mo rdzu 'phrul che ba dang /* D. The Tibetan interprets "piśācīs of great power" as two categories, "piśācīs and very powerful piśācīs."

2722 The Skt. *grastā* (i.e., *grastāḥ*), which means "devoured" or "seized," is also a technical term used in the context of spirit possession. By being "seized" they enter the samaya with Lord of Wrath.

2723 *khro bo'i rgyal po gshin rje gshed kyi rig pa* Tib. The Tibetan translates as, "the vidyā of Lord of Wrath."

2724 *'khrul 'khor gyi gzugs sam de nyid kyi gzugs brnan byas nas* Tib. The image spoken of here is of the deity or spirit that one is trying to summon. The Skt. *yatrapratimā* ("where an image is") seems to be describing the location where one recites the mantra. The Tibetan translates as, "having made her diagram image or her actual image," reflects the Sanskrit **yantrapratimā* ("a diagram representation").

2725 "In their celestial forms" *om*. Tib.

2726 The procedure is the same inasmuch as it relies on an image, otherwise the details will vary for different ritual targets.

2727 The material that corresponds to Skt. 52.118–52.119.b is rendered in prose in the Tibetan translation.

2728 I.e., the ones in the images.

2729 As before, "accomplished" as an object of practice.

2730 *skad gcig gis ni zlos pa yis/ /don rnams thams cad sgrub par 'gyur/* D. The Tibetan translates as, "The reciter will instantly / Accomplish all of his goals."

2731 *khro bos bkug cing rgyas byas nas/* D. The Tibetan translates as, "Summoned and increased by the Lord of Wrath."

2732 "They" probably refers to Maheśvara and other emanations of Śiva in particular, as many of the rites taught in the MMK, such as the rites of the eight yakṣiṇīs, are shared by the Buddhists and Śaivites, and some, such as those of Tumburu and his sisters, are of Śaiva origin.

2733 The exact meaning of this pāda is unclear, but it appears to be about the mantra deities of the most cruel and vile type.

2734 *gang dag sngags ni ci yod pa/ /khro bo 'chol ba rnyog 'byung ba/ /de kun khro bo'i rgyal po yi/ /de dag bsgo ba mnyan par bstan/* D. The Tibetan translates as, "Whatever mantra beings they are / That are wrathful, crazed, and causing trouble, / All of them are commanded by and listen to / The Lord of Wrath."

2735 *mchog dang rab mchog drag po dang /* Tib. The Tibetan translates as, "The foremost and the fiercest."

2736 *de bzhin pad+ma 'dzin sngags dang / /bdag nyid kyis kyang rab bshad dang /* Tib. The Tibetan translates as, "Likewise I also taught / The Mantra of the Lotus Bearer." In place of *mantradhare* ("in [the capacity of] the mantra holder"), the Tibetan reflects the Sanskrit **padmadhare* ("lotus bearer").

2737 "This teaching" probably refers to the MMK, and specifically to its Yamāntaka sections.

2738 The word "mantras" has been taken from verse 52.134 below, as it applies to this list of mantra deities (the deities being identical with their mantras).

2739 "Uṣṇīṣa emanation" implies the Tathāgata family, as these deities emanate from the Tathāgata's uṣṇīṣa.

2740 Mañjughoṣa begins the list of male mantra deities in the Skt. but is omitted in the Tib.

2741 *pad+ma 'dzin pa'i mnga' bdag dang /* Tib. As this is a list of bodhisattvas, the name Padmadhara probably refers to the bodhisattva Padmapāṇi, rather than the tathāgata Padmadhara.

2742 The context suggests that the "lord of the yakṣas" is Vajrapāṇi.

2743 *rgyal sras rmad du byung ba dang / /dpung bzang 'jig rten rnam par grags/ /rdo rje'i sde dang sde bzang dang / /blo ldan chos kyis 'phags pa dang /* D. The Tibetan translates as, "A miraculous son of the victor, and / The world renowned Subahu, / Vajrasena and Suṣeṇa, / Dhīmān and Dharmodgata."

2744 "All of them," i.e., all the respective mantra deities (the mantra and deity being one and the same).

2745 It is not clear whether *tatra* ("there") actually means "against them" or just implies that the wrathful mantra of Yamāntaka should not be used when the peaceful mantras of the deities from the above list are used.

2746 "Vidyā" in this context means the magical power of the mantra (as in the bahuvrīhi compound *chinnavidya*, referring either to a mantra whose vidyā is lost or a person whose mantra has lost its vidyā).

2747 "Mantras," i.e., mantra deities.

2748 *'phags pa 'jam dpal gyi rtsa ba'i cho ga byang chub sems dpa'i sde snod phal po che theg pa chen po shin tu rgyas pa'i mdo las/ gnod sbyin mo sgrub pa'i cho ga rab 'byam las le'u sum cu rtsa lnga pa rdzogs so// //* D. This is the last verse in chapter 35 in the Tibetan translation of the text. The colophon at the end of this chapter translates as, "Thus concludes chapter 35, 'The Rite that Brings the Yakṣiṇīs under One's Control,' from *The Root Manual of Noble Mañjuśrī*, an extensive Mahāyāna sūtra that forms a garland-like basket of bodhisattva teachings.' The second pāda in the opening verse of the next chapter in the Tibetan (where it is recorded as chapter 36) corresponds to Skt. 53.4b, and the correspondence between the Tibetan and Skt. texts continues at that point. The omission of the material from Skt. 52.144–52.148 may be justified by the fact that the paragraphs 52.145–46 are a verbatim repetition of Skt. 1.70–71. These two paragraphs contain the long Yamāntaka mantra and have been included in this translation along with the entire omitted section for the reader's convenience, as the repeated part is separated from the original by more than one thousand pages of text.

2749 Skt.: *oṁ kha kha khāhi khāhi duṣṭasattvadamaka asimusalaparaśupāśahasta caturbhuja caturmukha ṣaṭcaraṇa gaccha gaccha mahāvighnaghātaka vikṛtānana sarvabhūta-bhayaṅkara aṭṭahāsanādine vyāghracarmanivasana kuru kuru sarvakarmāṃ / chinda chinda sarvamantrān / bhinda bhinda paramudrām / ākarṣaya ākarṣaya sarvabhūtānām / nirmatha nirmatha sarvaduṣṭān / praveśaya praveśaya maṇḍalamadhye / vaivasva tajīvitāntakara kuru kuru mama kāryam / daha daha paca paca mā vilamba mā vilamba samayam anusmara hūṁ hūṁ phaṭ phaṭ / sphoṭaya sphoṭaya sarvāśāpāripūraka he he bhagavan kiṃ cirāyasi mama sarvārthān sādhaya svāhā //.*

2750 *le'u sum cu rtsa lnga pa* Tib. The Tibetan translation of the text records this as chapter 35.

2751 "From his samādhi" (literally, "from that samādhi") is probably a reference to the samādhi called the *buddha's blessing through miraculous transformation* that the Buddha had entered in 50.4 above, i.e., at the beginning of the Yamāntaka section. This section ended at the conclusion of the previous chapter.

2752 The correspondence with the Tib. resumes at this point (the section of text starting from Skt. 52.144a until 53.4a is missing from the Tib.).

2753 *de nas gzhan yang bshad bya ba/ /sdug bsngal spang zhing bde bya ba/ /sdug bsngal spang zhes bstan pa ni/ /mdor bsdus na ni bzlog pa yin/* D. The Tibetan translation opens chapter 36 (Skt. 53) with this verse, which translates as, "I shall explain further. / The teaching that states, 'Abandoning suffering / And pursuing happiness is the abandonment / Of suffering' is, in short, wrong."

2754 "Those who attain awakening on their own," i.e., the pratyekabuddhas.

2755 The Skt. uses the past tense form here, when this obviously ought to be the future.

2756 Skt. 53.19a *om*. Tib.

2757 *de tshe nub phyogs bltas pa'i mal/ /de yi gnas su 'byung bar 'gyur/* D. The Tibetan translates as, "Then I will come to rest / On a bed facing west." Based on the parallel passage in 53.25 below, the reading *apaścime* has been emended to *apaścimā* ("final"). The Tibetan reflects the Sanskrit **paścime*.

2758 "Described as golden" alludes to the name of the river Hiraṇyavatī ("Rich in Gold").

2759 "Celebration" translates the Skt. *maha* or *mahas*, which can also mean "sacrificial oblation" or a religious event that involves such oblation. Possibly a double meaning is intended here, alluding to the cremation of Buddha's remains.

2760 Skt. 53.24 *om*. Tib.

2761 It is not quite clear at which point in his life the Buddha is believed to have taught the *Mañjuśrīmūlakalpa*. It appears, though, that the entire discourse was delivered by the Buddha during his incarnation on Earth as Śākyamuni after he temporarily ascended to the realm of the Pure Abode sometime after turning the wheel of Dharma at Sarnath. The Buddha thus uses the future tense when predicting, just now, his own parinirvāṇa on Earth, but is changing at this point to the past (although it is difficult to tell because of the ambiguous grammar), as he now starts describing his life on Earth that already happened. He will continue to use the past tense until his narrative catches up with the "present" moment. He will then switch to the future once again when referring (in verse 53.56 below) to his forthcoming parinirvāṇa.

2762 *lus kyi gdung ba'ang yun ring ba/* Tib. The Tibetan translates as, "Mortifying my body for a long time," reflecting the Sanskrit **cīraṃ* ("for a long time") instead of the extant Skt. *cīrṇaṃ* ("I practiced").

2763 *shes dang shes bya gsal ba ni/ /ngas ni cung zad thob pa med/* D. The Tibetan translates as, "I did not attain the slightest / Clarity regarding knowledge and its object."

2764 The holy fig tree has huge root spurs that can provide a cozy shelter.

2765 We have a play on words here, as *aśvattha* is the name of the tree under which the Buddha attained awakening, and it is also the name of the astrological juncture (the full moon in the month of Āśvina) during which this happened. We also have a figure of speech here, as *aśvattha* is the name of the tree synonymous with *bodhi* (the Bodhi tree), and so, by poetic extrapolation, "*aśvattha*-hood" (which is the expression used in the Sanskrit text) means the state of awakening (*bodhi*).

2766 *shing rtsa a shwat+thar 'dug nas/ /sems ni shin tu dang bar gyur/ /bsam gtan dang ni ting 'dzin dang / /der ni brtan pa'ang mngon par 'thob/ /mtshan mo'i mthar ni skye*

mthar byed/ /der ni snang ba med pa'ang 'thob/ D The Tibetan translate as, "I sat at the base of that aśvattha tree, / And my mind became exceedingly clear. / Then I attained absorption, / Concentration, and stability, / And by the end of the night I brought birth to an end. / At that point I attained the absence of appearances."

2767 Grammatically, *tad* can refer to him (Māra), or the vighnas, or both.

2768 This refers to those that follow the path of either the śrāvakas, the pratyeka-buddhas, or the buddha/bodhisattvas.

2769 The Skt. narrative switches between the first and the third persons. Here it is all translated in the first person for the sake of consistency.

2770 *'gro ba lnga la yang dag brten/* D. The Skt. *gatiṃ pañcāsunisṛtām* ("mode of life," "existence that depends on the five airs") is translated into the Tibetan as if it were **pañcagatiṣu niśritānām* ("of those who follow the five destinies"). The five vital airs are *prāṇa*, *apāna*, *vyāna*, *samāna*, and *udāna*.

2771 "The faults" probably refers to the three faults, also called "the three poisons"—anger, greed, and ignorance.

2772 *tshangs pa'i 'khor lo rab tu bskor/* Tib. The Tibetan translates as, "I turned Brahmā's wheel," which is another possible interpretation of the Skt. *cakraṃ brāhmyam* ("the great wheel"). In fact, a double meaning may be intended here.

2773 "The four abodes of Brahmā," or the four immeasurable states, are immeasurable loving kindness, compassion, sympathetic joy, and equanimity.

2774 "Forward and backward movements" refers to the method of analyzing (*vyavalokana*) the chain of interdependent origination, namely how the arising of each link in the chain leads to the arising of the next link but the non-arising of the first link (ignorance) leads to the non-arising of all the subsequent links.

2775 "Having thus turned the wheel" is, in the original text, in verse 53.42 above.

2776 This is probably a reference to the "twin miracle" performed at Śrāvastī, followed by the Buddha's ascent to the realm of the gods.

2777 *mi yul dag tu rdzu 'phrul ni/ /de tshe yang dag bstan par byas/* D. The Tibetan translates as, "Then I perfectly displayed / A miracle in that district." According to the standard version of the Buddha's life, the miracle performed at Sāṅkāśya was his descent from heaven. The Tibetan seems to mistranslate *saṅkaśye* (probably meaning "in Sāṅkāśya") as a form of **saṃ+kāś* or perhaps **sam+pra+kāś*, meaning "perfect display."

2778 There seems to be some confusion here about the sequence of events. Possibly the MMK presents here a different version of events in the Buddha's life, according to which the Buddha descended from heaven not at Sāṅkāśya but

"among the people of Agnibhāṇḍa" (unless he descended from heaven twice). It also seems odd that, "having descended from among the gods," he is again, in the immediately following passage, in the realm of the gods, where he seems to ascend through the different levels, until he arrives (in verse 53.54 below) "above the realm of the Pure Abode," where he is now speaking to the assembled beings.

2779 *tshangs sogs brgya byin bcas pa dang /* Tib. The Tibetan translates as "Brahmā and the rest including Śakra." However, in this case "Destroyer of Cities" could be an epithet of Śiva, as Indra has already been mentioned.

2780 *stong chen po yi 'jig rten gyi/ /khams dang 'dra bar bsams mi khyab/* Tib. The Tibetan translates as, "Just as a great thousandfold / World system is inconceivable."

2781 The plural of "victorious lords" could be honorific and refer to Śākyamuni alone.

2782 *rdzogs longs spyod pa longs spyod spangs/* Tib. The Tibetan translates as, "Utterly devoid of sense pleasure and enjoyment," reflecting the Sanskrit **sambhogabhoga-varjite* instead of the extant Skt. *sambhoge bhogavarjite*.

2783 *yang dag mtha' ni rtogs nas kyang / /chos kyi mtha' la yang dag gnas/ /sems can kun la snying brtse bar/ /kun gyis yongs su bskor nas gnas/ /lha yi tshogs ni thams cad dang / /'phags dang so so'i skye bo dang /* D. This verse is rendered in six lines in the Tibetan and translates as, "Who realize ultimate reality and / Perfectly abide in the ultimate nature of phenomena / Will exhibit compassion and love toward all beings / And be present there surrounded by all of them. / All of the hosts of gods and / Noble and ordinary beings . . . "

2784 *sdug bsngal mi rtag stong pa yi/ /bcom ldan de 'di gzims pa yi/ /mthong ba yi ni tha ma 'am/* D. The Tibetan translates as, "The Blessed One lying here / Teaches about suffering and impermanence. / Is this the last time we will see him?"

2785 *rdzu 'phrul chen po lha yi bu/* Tib. The Tibetan translates as, "Divine sons with great miraculous power," reflecting the Sanskrit **devaputrā* instead of the extant Skt. *buddhaputrā*.

2786 *thub pas de 'drar mi 'da' mdzod/* D. The Tibetan translates as, "May the Sage not pass away like that."

2787 *yun ring dus nas brten mdzad pa'i/ /sems can mang po'i don mdzad stsol/ /zhi ba mya ngan 'das lam mam/ /bsam gtan rnam thar bstan du gsol/* Tib. The Tibetan translates as, "Please remain for a long time and / Carry out the benefit of many beings. / Please teach the path to peace or nirvāṇa, / Concentration, and liberation." In the Skt., the spirits' plea includes another line of unmetrical text which is, however, unintelligible and is missing from the Tibetan.

2788 In this part in the Skt. the grammatical tenses alternate between the perfect, the future, and others. However, they have been converted in this translation to the

future, as the Buddha is talking about his "future" nirvāṇa.

2789 *mi dang mi yi bdag po kun/* Tib. The Tibetan translates as, "All of the human beings and kings."

2790 *gzhan yang shAkya'i rigs skyed pa/ /rdzu 'phrul chen po 'dod chags bral/ /bdag nyid chen po sangs rgyas ni/ /lha yi gnyen gyur pa/* D. The syntax of Skt. 53.78.cdef is not very clear. The Tibetan translates as, "Moreover, scion of the Śākya clan, / You are extremely powerful, devoid of desire, / A great being, a buddha, / And the divine friend of the gods."

2791 *chags bral lugs la mkhas pa dang /* Tib. The Tibetan translates as, "Free from passion and knowledgeable of customs."

2792 *skye dang byang chub de bzhin du/ /dam chos 'khor lo sge ba spyod/ /zhi ba yang dag kun gshegs par/ /de bzhin rang rgyal dgra bcom pa/ /mi yi lus la brten nas ni/ /bla med zhi bar gshegs pa yin/* Tib. The Tibetan translates as, "Just as I was born, attained awakening, / Set the virtuous wheel of the holy Dharma in motion, / And will proceed entirely and completely to peace, / So too will the pratyekabuddhas and arhats / Take on a human body and then / Proceed on to unsurpassed peace."

2793 *bsil bar gyur cing 'gog par gyur/* Tib. "Cool and not subject to arising" is the description of final nirvāṇa and, by way of a figure of speech, also of the funeral pyre that has cooled and will not burn again. The Tibetan translates as "Cool and ceased," which reflects the Sanskrit **nirodhaye* instead of the extant Skt. *nirodaye*.

2794 *mi dang gnod sbyin mkha' lding bdag* D. In place of "ṛṣis," the Tibetan translates as, "humans."

2795 The meaning of *hṛtārtha* ("stripped/deprived of wealth/purpose") is unclear. This *bahuvrīhi* compound possibly refers to the fact that the grieving beings, having lost the Buddha, lost their most valued thing and/or their purpose.

2796 *yon tan ldan pa rdzu 'phrul ches/ /phyogs nas thams cad bdag gir byas/ /rang gi gnas su khyer nas ni/ /de tshe mchod pa byed 'gyur zhing /* D. The Tibetan translates as, "These great powerful beings with good qualities / From every direction will all claim them as their own. / They will take them to their own realms and / Then make offerings to them."

2797 *mchog dang tha mar gnas pa'i / /sems ni dad pa rnam gsum gyis/* Tib. The Tibetan translates as, "Since there are three types of thoughts / Categorized as superior, lesser, or middling."

2798 *'jig rten rnam gsum 'gyur ba ni/ /sangs rgyas bse ru dgra bcom thob/ /theg pa rnam gsum 'jig rten gsum/ /rnam gsum yang dag bstan pa yin/* Tib. The Tibetan translates as, "There are three types of attainment in this world, / That of a Buddha, pratyekabuddha, and arhat. / And three vehicles have been taught / For these three types in this threefold world." The Tibetan translation of the material in

Skt. 53.103d reflects the Sanskrit **samudita* instead of the extant the Skt. *samoditam*.

2799 *rang rgyal byang chub la brten pa/ /de bzhin 'jig rten 'gyur ba yin/* Tib. The Tibetan translates as, "There will likewise be those in the world / Who rely upon the awakening of a solitary victor." The Tibetan reflects the Sanskrit **niśrita* ("relying upon").

2800 *snying ni mya ngan bcas gyur nas/* D. *om*. Skt.

2801 The wording suggests that it is the Bodhi tree that provides shelter (literally, a "hiding place"). This "hiding place" could be a hollow inside the tree, or a place between the huge root spurs that grow from this tree, or, less likely, a natural cave next to the tree.

2802 *'og min de bzhin 'jig rten mtha'/ /srid rtse'i 'jig rten khams kyi bar/ /'jig rten ma lus thams cad dang / /stong chen srid pa las byung ba/* K_Y, K, N, H. The Tibetan translates as, "From the edge of this world in Akaniṣṭha / Up to the world system of the peak of existence, / And all worlds without exception / That arise out of the thousandfold world."

2803 *mi dang mi yi bdag po dang /* Tib. In the Tibetan, the phrase *manujair narādhipaiś cāpi* is interpreted not as "human kings," but as "human beings and kings," which is grammatically possible, but the hierarchical order in which these beings are listed (from the "powerful gods" to the spirits) makes it unlikely that human beings would be mentioned before kings, here or in other similar passages throughout the text.

2804 *sangs rgyas nyi ma'i rigs las byung /* Tib. "A relative of the sun" is a reference to the solar dynasty of Ikṣvāku, of which the Buddha was a descendant.

2805 *'chi mas brnangs shing smre sngags 'don/ /sa rnams sgra ni chen pos gang / /ha ha zhes bya'i sgra nyid dang / /rnga bo che yi sgra yang thos/* D. The Tibetan *'chi mas brnangs shing* preserves a scribal error that should be emended to *mchi mas brnangs shing*.

2806 *thub mchog gzims mal dam pa ni/ /kun nas yongs su bskor bar mthong/* Tib. The Tibetan translates as, "He will see the Supreme Sage's / Fine bed surrounded on all sides," to remind us that this is still part of Kāśyapa's vision.

2807 *de tshe bram ze 'od srung ni/* Tib. In place of "monk," the Tibetan translates as, "great brahmin."

2808 *skye gzhan gyi rjes 'gro ba/ /bdag gis ston pa'i sku mi mthong /* Tib. The Tibetan translates as, "As I proceed on to the next rebirth, / I shall no longer see the teacher's body."

2809 Ajātaśatru murdered his own father.

2810 *de tshe deyi phug 'ongs nas/* Tib. In place of "house," the Tibetan translates as, "cave," reflecting the Sanskrit **guhāṃ* instead of the extant Skt. *gṛhaṃ*.

2811 *nyan thos chen po gzi brjid che/* Tib. The Tibetan translates as, "O great splendorous śrāvaka."

2812 *der ni sems med brgyal gyur pa/* Tib. The Tibetan is missing the material in Skt. 53.137f and translates as "Then he will fall down unconscious."

2813 *de yi tshe na gzon nu ni/ /rdzu 'phrul chen po 'jam pa'i dbyangs/ /dbugs 'byin pa ni byed par 'gyur/ /sems can rjes su gzung 'dod pas/ /'jig rten kun tu rgyu bar gyis/* D. The Tibetan renders this verse in five lines that translate as, "Then, Divine Youth / Extremely powerful Mañjuśrī, / You will offer them comfort. / You will wander the entire world / Out of a desire to care for beings."

2814 *de tshe khyod ni 'dug par 'gyur/* Tib. The Tibetan translates as "At that time you will be there." Skt. 53.139c reads *mantra tvam*, which translates as, "You, the mantra deity," but the word "mantra" is not reflected in the Tibetan. The Tibetan reflects the Sanskrit correlative **tadā* (or perhaps **tatra* or **atra*) instead of the extant Skt. *mantra*.

2815 *'jig rten kun tu bltas nas ni/ /su zhig sdub bsngal gang las drang /* D. The Tibetan translates as, "You will survey the entire world thinking / 'Who can I deliver from suffering?' "

2816 *gzhon nu zab pa'i blo ldan pa/ /de ltar sa la 'gyel bar gyur/ /'jam dpal gyis ni de yi tshe/ /sa bdag de ni sdug bsngal ba/* D. The Tibetan is missing the first person pronoun from Skt. 53.141a, which is critical to generating a proper translation of this line. The Tibetan also omits the verb (in the form of a future participle) *vaśyam* or *paśyam*. If we supply the verb *paśyam* here instead of *vaśyam*, then the Tibetan corresponding to Skt. 53.141cd translates as, "At that point Mañjuśrī, you will see / The King in a state of acute suffering."

2817 *'jam pa'i dbyangs kyis mi bdag ni/ /rmi lam gnas pa bzhin du mthong / /khyod kyi rdzu 'phrul byin brlabs kyis/ /rgyal pos mya ngan gyis brgyal des/ /de tshe de ni rmi lam du/ /mngon sum byis pa lta bur mthong /* D; *'jam pa'i dbyangs kyi mi bdag ni/ /rmi lam gnas pa bzhin du mthong / /khyod kyi rdzu 'phrul byin brlabs kyis/ /rgyal pos mya ngan gyis brgyal des/ /de tshe de ni rmi lam du/ /mngon sum byis pa lta bur mthong /* N. The Tibetan translates as, "Mañjuśrī, you will see the king / In a dream-like state, / And, due to the blessing of your miraculous powers, / The king, who is overcome with grief, / Will then have a vision / Of a child appear before him in a dream." The majority of Tibetan translations of the material corresponding to Skt. 53.143ab indicate that it is Mañjuśrī who sees the king, but in the Skt, it is clear that it is the king who sees Mañjuśrī. Only N preserves a variant that might account for the syntax in Skt. 53.143ab. Still, the Tibetan translators seem to have accounted for their reading in the next verse of the Tibetan translation, in which

it is clear that the king sees Mañjuśrī in a dream. Thus, following all of the Tibetan translations of the material corresponding to Skt. 53.143–144ab aside from N, the Tibetan reading suggests that Mañjuśrī first sees the king in a dream state and then is *seen by* the king in the next verse.

2818 *de bzhin chos ni rnam par 'phrul//byang chub sems dpa' byis pa'i gzugs//sna tshogs rdzu 'phrul bsam mi khyab//'jam dpal gyis bstan sems dang byas/* Tib. "As is the special quality of their emanations, / Taking the form of a bodhisattva child, / You, Mañjuśrī, with your various inconceivable magical powers, / Will cause him to reflect upon the teachings."

2819 *mdo sde 'gyos pa sel ba ste/* Tib. The meaning of the Skt. word *sūtra* (Tib. *mdo sde*) is not clear in this context but possibly suggest the [remaining] "threads," i.e., vestiges. This is likely preferable to the Tibetan, which interprets the term *sūtra* to refer to the genre of Buddhist literature of the same name and suggests the tentative translation, "As in the sūtras, his wicked deeds will be absolved."

2820 It is not clear how the phrase "in the beginning, in the middle, and at the end" fits with the remainder of the verse. The genitive plural ending suggests that it refers to the buddhas, i.e., "the buddhas [who authored this teaching in] the beginning, the middle, and the end."

2821 *sangs rgyas dpa' bos de gsungs nas//'od chen ldan pa 'jam dbyangs la//gnas gtsang steng bzhugs de tshe gzigs//* D. The Tibetan is again a bit obscure and renders this material in three lines that translate as, "After the Buddha, the Hero, said that, / He gazed upon the great radiant one Mañjuśrī, / Who was dwelling above Pure Abode."

2822 *rkang gnyis skyil krung bcas nas 'dug* D. The Tibetan translates as, "He will take a seat with his legs crossed."

2823 "The late king" is Ajātaśatru's father, Bimbisāra.

2824 *rgyal po'i bu ni 'dug par gyur//de nas 'od srung ches smras pa//nga ni spur sbyong gnas su 'gro//mi rnams la ni phan phyir dang //mchod rten gzugs gnas mchod don du'o/* D. The translation of Ajātaśatru's speech is uncertain. The Tibetan (where it is Mahākāśyapa speaking to Ajātaśatru) translates as, "The prince took his seat / And Mahākāśyapa addressed him saying, / 'I will go to the cremation site / In order to benefit people [there] and / To worship the place where his body is interred in a reliquary.' " The Skt. *bimba* ("disk/sphere/orb/dome") can also mean "image/figure," which meaning appears to be reflected in the Tibetan. However, the *stha* ("located") that follows after *caityabimba* ("caitya dome/globe") suggests that *bimba* here is a locum rather than the image.

2825 Skt 53.160ab *om*. Tib. The translation of these two pādas is uncertain.

2826 *de nas lam gyi bar 'dug nas/ /'khor ba'i stegs ni rab tu brtan/* J, C. The Tibetan translates as, "He will come to the halfway point on the road / And take shelter at a resting place for travelers." The Tibetan *'khor ba'i stegs* translated here as a "a resting place for travelers" might reflect the Sanskrit **saṃsārasthaḥ* (as is conjectured in Jayaswal's edition of this chapter) meaning literally a "place" (**sthaḥ*) for "travelers" (**saṁsāra/saṁcāra*).

2827 The Skt. *mahalla/mahallaka* is often used as a term of contempt or ridicule to describe an aging but unruly monk.

2828 *ji tsam de nas 'ongs gyur pa/ /dge 'dun kun dga' rar gnas pa'i/ /dge slong rgan zhugs gsar bu ni/ /sdig pa nyid kyis rnam rmongs pas/* D. The Tibetan translates as, "A deluded and sinful / Elderly ordained monk / Living at the monastery / Will see him approaching in the distance." The verb "see" (*mthong nas*) is distributed to this verse from the beginning of the next verse.

2829 *mthong nas rgan zhugs rnam 'khrugs te/ /gang phyir de dang nye bar 'ongs/ /grags pa che zhing skal ba che/ /sems can bdag pa rims nad med/ /bram ze de yi drung lhags nas/ /de tshe rkang gnyis phyag byas nas/ /de la smras pa skal ba che/ /legs 'ongs khyod ni vi phyir byin/* Tib. The Tibetan corresponding to Skt. 53.162–163 is slightly different and translates as, "Seeing him, the elderly monk will get nervous / [And wonder] why should I approach him? / He will come closer to the brahmin / Who is so very famous and fortunate, / A pure being free of disease and illness, / And then, after prostrating at his feet / He will say to him, 'Fortunate One, / Welcome! Why have you come?' "

2830 "Of great wisdom" *om*. Tib.

2831 *bslab dang bslab min rjes su ston/* Tib. The translation of the last pāda is uncertain. The Tibetan translates as, "Who teaches the learned and the unlearned."

2832 *sa rnams dang ni ri rab kyang /* Tib. The Tibetan translates as, "The entire earth and even Mount Meru."

2833 *skar mda' dag kyang sa la ltung /* D. The Tibetan translates as, "And meteors will fall to earth."

2834 *de nas de ni sngags zhes brjod/ /nyan thos rnams kyi rigs las byung / /yi ge hUM de yi yi ge gcig /las rnams ma lus byed cing dge/* Tib. The "family" refers to the Buddha/Tathāgata family. The Tibetan offers a different reading that translates as, "Then he will pronounce the mantra / That comes from the family of the śravakas, / The syllable *hūṃ*, the One Syllable / That is auspicious and accomplishes all activities."

2835 "He," as the mantra, is the deity, presumably Lord of Wrath.

2836 Skt. 53.180cd *om*. Tib.

2837 *'od srung chen po rmad 'byung ba/ /skal ba chen po de mthong nas/ /rdzu 'phrul chen po dge slong rnams/ /thams cad smre sngags 'don du byed/* K_Y, J, K, C. Following the reading in K_Y, J, K, and C, the Tibetan translates as, "When they see the miraculous Mahākāśyapa, / The great fortunate one, / The very powerful monks / Will all wail with grief."

2838 "The Magadhan king" refers to Ajātaśatru.

2839 *sa steng zhi ba'i gzims mal du/ /bas mtha' dgon par mya ngan 'das/* Tib. "Passed into nirvāṇa" has been supplied from the Tib., filling the lacunae in the Skt.

2840 The Skt. *dhātu* ("element/elemental component") also means "relic," or relics that will remain after the cremation. Possibly this meaning is also implied here.

2841 *thub pa'i sku sbyangs las byung ba'i/ /der ni sku gdung mchod rten byas/* Tib. The Tibetan translates as, "A body relic caitya will be built there / At the source, the Sage's funeral pyre."

2842 *dge slong kun dga' bo zhes bya/ /slob pa nga yi bsnyen bkur ba/ /mi yi dam pa mnyes gshin pa/ nga la rtag tu yongs su dad/* D. The Tibetan translates as, "The monk named Ānanda, / A disciple and my attendant, / A dear and distinguished person / Who always has utmost faith in me."

2843 Skt. 53.203ab *om*. Tib.

2844 *rdzu 'phrul chen po snying rjes non/ /rna; 'byor chen po 'dod chags bral/ /rdzu 'phrul chen po thub pa'i sras/ /thams cad de bzhin smre bar byed/* D. The Tibetan differs quite a bit from the Skt. here and translates as, "The great powerful one will be overcome with compassion. / The great yogi who is free from desire, / The great powerful one, the Sage's heir / Will wail just like everyone else."

2845 *ma ga d+hA yi grong mchog tu/ /grong khyer bzang po rgyal po khab/* D. The city "referred to as royal" is Rājagṛha. The Tibetan translates as, "To the capital city of Magadhā, / The beautiful city of Rājagṛha."

2846 The reading "lamenting" was obtained by emending *palāyinaḥ* ("fleeing") to *pralāpinaḥ* ("lamenting").

2847 *de bzhin rnam pa du ma'i gnas/ /bstan pa bsdu ba'i ched dag tu/ /'dus nas smra ba kun smra ba/ rdzu 'phrul chen po byed par 'gyur/* D. The translation of this Skt. verse is problematic. The Tibetan differs significantly and seems to be a continuation of Mahākāśyapa's speech. The Tibetan translates as, " 'Let us gather in these many various places / To collect the teachings, / And then recite all that can be recited / Great powerful ones.' "

2848 *de bzhin dge bsnyen dge bsnyen ma/ /dus kyi mtha' la ma zhir 'gyur/* D. The Tibetan translates as, "Male and female lay practitioners will have no peace," probably reflecting the Sanskrit **aśāntā* instead of the extant Skt. *aśrāddhā*.

2849 *phan tshun skyon ni 'tshol byed cing* / D. The Tibetan translates as, "They will seek each other's faults."

2850 *rma ldan skyon ni ma rungs ltar/ /skyon la rtag tu rtog par byed/* D. The Tibetan translates as, "They will bear weapons and inflict harm like wicked people, / And they will obsess about doing harm."

2851 "Free from . . . karmic traits"; literally, "without karmic influences" (*nirāsrava*).

2852 *de nas mkha' lding klu dang ni/* Tib. "Nāgas" has been supplied from the Tibetan. The Skt. has "gandharvas" in this position, repeated for the second time.

2853 *gzi brjid chen po gza' rnams dang* / D. The term "planets," reflecting the Sanskrit **graha*, has been supplied from the Tibetan due to the lacunae in the Skt.

2854 *sku gdung* Tib. In place of "body," the Tibetan translates as, "body relics."

2855 The verb used for blessing, *adhi* + √*ṣṭhā*, could also imply that Mahākāśyapa is restoring Ajātaśatru's legitimacy (in the moral sense) as a king.

2856 *cha gcig khyod kyis blang bar gyis/* D. The Tibetan translates as, "You will pick up a portion," where "you" must refer to Mahākāśyapa.

2857 *rgyal po gzhan ni stogs ldang gyis/ /gzhan dag rab tu khyer bar gyur/* D. The Tibetan translates as, "The other powerful kings / Will take away the rest." The Tibetan translates the Skt. *bhogibhiḥ* as *rgyal po*, which translates as "kings" rather than "snake-like beings."

2858 *phan tshun bab col 'khrugs nas ni/ /gcig la gcig gi 'khon byas nas/ /de tshe nam mkhar sku gdung khyer/ rang gi gnas su'ang bzhag par 'gyur/* D. The Tibetan translates as, "They will become agitated and rash toward each other, / And while they are fighting one another / They will transport the relics through the sky / And inter them in their own location."

2859 *de tshe thub pa'i nyan thos mchog /dge slong 'od srung chen po de/* Tib. The Tibetan translates as, "Then the monk Mahākāśapa, / The Sage's preeminent śrāvaka will say."

2860 *sems can 'jigs par sngang ba ste/* Tib. The Tibetan translates as, "Appear to terrify beings," meaning (by the Tibetan reading) that beings appear to now be terrified of the buddhas, pratyekabuddhas, and śrāvakas.

2861 *de tshe sa las ma phye bar/ /de yi sku gdung blangs nas ni/* D. The Tibetan translates as, "Then he will pick up some of the relics / That had not been removed from the ground."

2862 *kun la'ang mi rtag 'du shes kyis/ /de na yang ni gnas par gyur/ /snying rjes brlan pa'i sems kyis ni/ /sems can rnams la mya ngan byed/* D. The Tibetan translates as, "Even though everything is impermanent because it is compounded, / There is

something that yet remains. / His mind overflowing with compassion, / He will grieve for all sentient beings."

2863 *shAkya'i skyes mchog bstan pa ni/ /'jig rten dam chos nub pa na/ /bskal pa rnam pa mang por ni/ /yun ring sems can ngu bar 'gyur/ /'di dag dud bzhin mi 'gyur bar/ /'di dag gsung ni bsdu bar bya/* K_Y. Following the variant in K_Y, the Tibetan translates as, "When the teaching of the supreme being of the Śākyas, / The holy Dharma, is gone from the world, / Over the course of many eons, / Beings will cry for a long time. / These teachings must not be like smoke. / These words should be collected." The word for "smoke" (*dhūma*), synonymous with "destruction," is also used in the Skt. in place of "chanted" (*saṅgātavyam*). The Tibetan translates as, "collected," reflecting the Sanskrit **saṅghātavyam*.

2864 *dpa' bo de las langs nas ni/ /sems kyi stobs ni nyams pa med/* D. The Tibetan translates as, "Then the hero will get up and, / With an unmatched willpower."

2865 "Silks, music, riches" has been supplied from the Tib. (the Skt. lists instead "parasols" for the second time).

2866 "Garlands" are listed twice in both the Skt. and the Tib. texts. Banners, bells, and unguents are missing from the Tib. list.

2867 *'jig rten mchog la mchod pa yis/ /bdag gi dge ba mang po gang / /de bzhin gshegs la mchod pa 'dis/ /bsam gyis mi khyab mchog thog zhog* D. The meaning of this verse is unclear. The Tibetan translates as, "By this offering to the most eminent being in the world, / And my virtue, however great, / Due to this offering to the Tathāgata, / May I attain the inconceivable supreme state."

2868 *khyod ni bdag gi dbang 'gyur mdzod/* D. The Tibetan translates as, "You must act under my power," reflecting the Sanskrit **vaśībhūtaḥ* instead of the extant Skt. *sākṣibhūtaḥ*. The Tibetan variant makes little sense given the context.

2869 I.e., King Bimbisāra.

2870 *de tshe shing rta zhon nas byung /* Tib. The Tibetan translates as, "He climbed onto a chariot and left." The Tibetan reflects the Sanskrit **ratha* ("chariot") instead of the extant Skt. **rathyā* ("road").

2871 *sems ni yang dag dad gyur nas/* H; *sems ni yang dag dang gyur nas/* D. The BHS grammar of this verse has been interpreted based on the Tibetan translation in H. The rules of classical Skt. wouldn't allow this interpretation, but the BHS rules do.

2872 *bse ru lta bur skye ba med/* D. In the Tibetan, the Skt. *khaḍgakalpamasambhavaḥ* ("appearing exactly as [a rhinoceros]") is translated as "rhinoceros-like and unarisen." Among other possibilities, the Tibetan translators may have divided the compound not as *kalpama* + *sambhavaḥ*, but as *kalpam* + *asambhavaḥ*. For the BHS form *kalpama* see Edgerton 1970, paragraph 22.13.

2873 *zhabs bkrus nas ni bshos gsol te/* Tib. The Tibetan translates as, "We will wash your feet and offer you food."

2874 The "three stains" are ignorance, hatred, and greed.

2875 *me tog spos sogs sngon 'gro bas/* Tib. The last pāda has been supplied from the Tibetan (Skt. lacunae).

2876 *khyor bcas chos la dad pa yis/ /de yi rkang pa gnyis la gtugs/* D. The Tibetan translates as, "Then, holding the vessel and with faith in the Dharma, / She fell down at his feet."

2877 Literally "player in the dirt" (*pāṃsukrīḍanaka*), which implies playing in the sand or in direct contact with earth.

2878 *nyan thos rgyal ba skyob pa la/* Tib. The Tibetan translates as, "Toward a śrāvaka, a victorious protector," reflecting the Sanskrit **śrāvakajinatāyine* instead of the extant Skt. *pratyekajinatāyine*.

2879 A reference to the first Buddhist council at Rājagṛha.

2880 *sdud par byed/* D. The Tibetan translates as, "collected."

2881 *dpa' bo* Tib. The Tibetan translates as, "hero."

2882 *gzhon nu khyod ni 'dul byed cing / /zhi ba dam pa ston par 'gyur/* Tib. The Tibetan translates as, "You, youthful prince, will train / And instruct him in the ultimate peace."

2883 *U* is the first letter of this king's name. Possibly he is identified here only by this first letter, because this letter is always the same in all the different version of his name: Udayin, Udayabhadra, Udayana, etc.

2884 The time sequence is unclear, but probably the time spent among the pitṛs is an interim period before being reborn as a god.

2885 *grong khyer stobs ldan mtshan phyed du/* D. The Tibetan translates as, "At midnight, in Balanagara."

2886 *rang rgyal skyob pa dag la ni/* Tib. "Victorious" *om*. Tib.

2887 Starting with Nahuṣa, and ending with Aśvatthāman three verses below, is the list of the kings who lived prior to the Buddha Śākyamuni. This section is therefore written in the past tense.

2888 *rgyal po na hu sha la sogs/* D. It is unclear whether *pārthiva* is a qualifier of Nahuṣa (as the Tibetan takes it to be) in the meaning of "prince," or whether it is a proper name (as it is translated here). The alternative translation of this pāda as found in the Tibetan would be, "Are Nahuṣa and the other kings and rulers." The two names (if *pārthiva* is also a proper name) are followed by *ādayaḥ* ("and so forth"), which suggests lines of kings.

2889 Skt. 53.310–53.314b *om*. Tib.

2890 "Twice-born" are members of the three higher castes, brahmin, kṣatriya, and vaiśya.

2891 The translation of this verse is uncertain, but there is no way to verify it, as this section is omitted in the Tib.

2892 It is unclear whether the Skt. *pārthiva* should be translated as "king" (as it has been here) or taken to be the name Pārthiva, in which case the compound *pārthivādayaḥ* ought to be translated as "Pārthiva and the others," meaning perhaps other kings from his lineage or his successors. See note 2888.

2893 The Skt. of this half-stanza is incomplete and could not be translated. It also marks the end of the passage that is omitted in the Tib., which picks up again at 53.314c.

2894 *kha cig nyan thos theg pa la/* Tib. The Tibetan translates as, "Some are on the śrāvaka path."

2895 This pāda has been supplied from the Tibetan (Skt.: lacunae).

2896 *rgyal po rtsod pa la dga bas/ /gzhan ni tha mar bstan pa yin/* D. The Tibetan syntax is a bit obscure, but these lines likely translate as, "It is said that rival kings who delight / In fighting will have the shortest [lifespans]." It is not possible to confirm the intended syntax for the term *gzhan* here because this pāda is missing in the Skt. Here *gzhan* is taken as a translation of the Sanskrit *parāḥ*, which can mean "rival, opponent, enemy" and read as a modifier for the extant Skt. *pārthivā*.

2897 *mtshon reg pas 'chi bar 'gyur/* Tib. The Tibetan translates as, "They will die by the sword."

2898 "Present," i.e., contemporary with the Buddha Śākyamuni himself.

2899 *de bzhin li ts+cha bIr skyes pa'i/ /shAkya'i rigs skyes seng ge dang /* D. The Tibetan translates as, "Likewise Siṃha who was born among the Licchāvis / And who was born into the Śākya clan."

2900 The Sanskrit syntax could also be interpreted as "There is the powerful king Śuddhodana, / Also known as Vairāṭa."

2901 *nges par byang chub 'dod nas kyang / shi nas zhi ba 'thob par 'gyur/* D. The Tibetan translates as, "Be steadfast in their desire for awakening / And attain the peace of nirvāṇa after they die."

2902 *nad med ser sna bral ba dang /* D. The Tibetan translates as, "Who is free from illness and not stingy."

2903 "Gift of dust" (Skt. *pāṃsudāna*) refers to an event, described in the *Aśokāvadāna*, when Āśoka offered in one of his former births a bowl of dust to Śākyamuni,

wishing that it was food.

2904 *rigs ni nges par 'gyur ba dang //rgyal po nor chen ldan par 'gyur/* D. The Tibetan translates as, "His family line will be secure and / The king will come to possess great wealth."

2905 *lha yi 'jig rten shi 'phos nas//sa yi 'jig rten 'dir 'ongs gyur/* D. The Tibetan translates as, "Then, when you passed away and left the celestial realm, / You came to this earthly realm."

2906 *de nas gnod sbyin shing rta grub/* Tib. The Tibetan translates as, "He will obtain a yakṣa chariot."

2907 It is unclear whether the plural of "victorious ones" is honorific or actually refers to Śākyamuni and the previous buddhas. It could be the latter, as 53.346 below again uses the plural number for the "lord protectors" to whom the new reliquary stūpas will be dedicated.

2908 We have a play on words in the Skt., as *dhātu* can mean both "relic" and "mineral/element," and so *dhātugarbha*, as a description of the earth, can mean at once "receptacle for relics" and "composed of minerals/elements."

2909 *de nas gnod sbyin shing rta dang /* Tib. The Tibetan translates as "The yakṣa chariot."

2910 Skt. gives Dharmāśoka, a frequent epithet of Aśoka.

2911 *de bzhin des kyang rig nas ni//rgyal po chos ni ston par byed/* D. The Tibetan translates as, "He will remember this and / Teach the dharma of kings."

2912 The group of cakravartin mantra deities seems to be coterminous with or include the uṣṇīṣa deities, such as the eight uṣṇīṣa kings, all of them fully realized buddhas (in contradistinction to mantra deities who are spirits).

2913 "The supreme," as in the threefold division into the supreme, the middling, and the inferior that recurs throughout the MMK. "Supreme" refers to practices aiming at buddhahood.

2914 In this passage, the Buddha again refers to kings that came before him.

2915 The list of the mantra deities starting here includes several of the eight uṣṇīṣa kings.

2916 *rgyal po chen po dug chen pa/* D. The Tibetan translates as, "The great king Sagara."

2917 The One Syllable meant here is possibly *bhrūṁ*, i.e., the mantra of the uṣṇīṣa king simply called Rājoṣṇīṣa or Uṣṇīṣa.

2918 *nga las nu ni 'jig rten dang //de bzhin gtsug tor dam pa grub/* D. "Māndhātṛ accomplished the worldly [mantras] / As well as the supreme uṣṇīṣa [mantras]."

2919 This could be the Great Hero (an eight-syllable mantra) introduced in 2.17-18.

2920 The term “vidyārāja” (“vidyā king”) here refers equally to the deity and its mantra, with an emphasis on the vidyā, i.e., the magical power.

2921 *de nas stong phrag brgyad cu’i sngags/ /de bzhin yang dag bsgrubs nas ni/* Tib. Eighty thousand or one hundred thousand years was an average lifespan in the first, i.e., the Satya eon. The Tibetan takes these numbers to be the number of times that the kings recited the mantra and translates as, “And they likewise accomplished / Eighty thousand mantra recitations.”

2922 This “middle period” still refers to the time before Śākyamuni, when Vārāṇasī was ruled by the dynasty that included Brahmadatta and so forth.

2923 The “lotus holder” is presumably Avalokiteśvara, and the family is the Lotus family.

2924 *de tshe bar ma’i dus dag tu/ /lha mo rdzu ’phrul chen mo dang / /lha rnams kyi ni sngags dang ni/ /pad+ma’i rigs kyi sngags dang ni/ /blon po mi yi gtso bo dang / /sa bdag sa kun bdag po’o/* D. The Tibetan translates as, “Then, during the middle period, / There were the mantras of the / Powerful goddesses and gods, / The mantras of the Lotus family, / The ministers who were the highest among the people, / And the kings who were lords of the entire earth.”

2925 It is unclear whether this verse is about King Brahmadatta or the deity Lokeśa.

2926 The Skt. actually says, “When I attained the state of a buddha,” which, in this context, must refer to the final nirvāṇa.

2927 *sha za lto ’phye gnod sbyin dang / /rdzu ’phrul chen mo klu rnams kyi dus ngan de tshe tha ma la/ /sngags ni rab tu grub par ’gyur/* D. The Tibetan treats this verse as a list of various mantras and translates as, “During the final debased eon, / The mantras of the piśācas, / Uragas, yakṣas, and / Powerful female nāgas will be effective.”

2928 It is not clear whether kumāras and kumārīs are a class of nonhuman beings (cf. MMK 36.26 in another chapter not included in our translation, but appended to chapter 36 in Śāstrī’s edition), or the term refers here to another class that has such forms, e.g. grahas.

2929 The Skt. word *mukhya* suggests that he was either the first Aśoka or the main one of the “Aśoka” kings.

2930 Another name of Pāṭaliputra, the ancient capital of Magadha.

2931 *rgya yi gtso bo zhes bya ba/* D. The Skt. translates as, *nīcamukhya* (“chief rogue”). The Tibetan, however, translates as, “Chief of Seals,” which suggests the Sanskrit **mudrāmukhya*.

2932 *de dag la ni des nor byin/* D. This pāda has been supplied from the Tib. (Skt.: lacunae).

2933 *nor ni mang po de dag gis/ /dge ba'i bshes la rab mchod nas/ /de yi nor ni zad par byed/* D. The Tibetan renders these last four lines in three lines that translate as "With their great wealth, they / Will make offerings to a spiritual teacher, / And his wealth will be exhausted."

2934 "The city named after flowers" is Pāṭaliputra.

2935 The minister's name, Vararuci, is mentioned at this point probably because this name ("one eminently fond of pleasure/passion") ties in with his description here as *atirāgin* ("one possessed of strong passion or addicted to pleasure/love").

2936 *mchog sred ces ni rnam grags pa'i/ /de tshe 'dod chags shas che 'byung / /bud med byas pa'i skyon gyis ni/ /bram ze'i khye'us 'chi ba thob/* D. The Tibetan translates as, "Then, the one known as Vararuci / Will experience acute passion. / Due to a crime committed against a woman, / [A number of] brahmin youths will receive a death sentence."

2937 *me tog ces bya'i grong khyer gyi/ /mi rnams 'chad pas gnod par byed/* D. The Tibetan translates as, "Killing these youths / Of the city by the name Flower will cause problems."

2938 *de bzhin lnga bcu rtsa drug go/* Tib. The Tibetan has "fifty-six."

2939 *de ni mtshan phyed sad nas ni/ /rgyal srid la ni bu bzhag pa/ /snying po thig le zhes bya ba/ /blon po la sdang byis pa de/* D. This minister, mentioned below, is Cāṇakya. The Tibetan translates as, "Awakening at midnight, he / Will install as king a son / Named Bindusāra, / And as minister a wicked fool."

2940 It is unclear whether this verse and the next are about Candragupta or Bindusāra. The Skt. grammar indicates that it could be the latter, while the Tib. indicates the former. However, as the following verses (starting from 53.414) describe Bindusāra's birth in the family of Candragupta and his subsequent life on Earth, these two verses could be about Candragupta.

2941 *nyan thos kyi ni byang chub 'gro/* Tib. The Tibetan translates as, "Will progress to the awakening of a śrāvaka."

2942 *bye ma las byas srid gzhan du/* Tib. In place of "Siṃhadatta," the Tibetan translates as, "out of sand" (i.e., "[he built a caitya] out of sand").

2943 *snying po thig le rgyal po yis/* Tib. The name Bindusāra is derived from the Tibetan. The Skt. reads *bimbasāra*.

2944 *blo ldan zla ba spas pa yi/ /rgyal po dga' ba'i rigs su skyes/* Tib. The Tibetan translates as, "He will be born into the royal line / Of King Nanda and Candragupta the wise."

2945 *byis pa nyid nas rgyal por 'gyur/ /yun mi thung bar bde ba myong / /'jigs med bstan dang yang dag rig /spyi brtsan pa dang snyan par smra/* D. The Tibetan translates as,

"After childhood he will become king. / He will demonstrate fearlessness and perfect understanding. / In general, he will be bold and smooth spoken."

2946 *khyod nyid kyi ni sngags nyid kyang //de tshe grub par byed par 'gyur/* Tib. The Skt. grammar of this half-stanza is ambiguous. The Tibetan translates as, "Then he will also accomplish / Your mantra as well."

2947 *byis pa'i tshul can sna tshogs gzugs//byis pa rnams la mthu dang ldan/* Tib. The Tibetan translates as, "They will have power over various types / Of foolish beings who practice foolish systems."

2948 *gang zhig khyod kyis bstan pa'i sngags/* Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

2949 The three reigns are those of Candragupta, Bindusāra, and Aśoka.

2950 *mnar med dmyal bar yang dag 'gro/* Tib. The Tibetan translates as, "He will proceed to the Avīci hell."

2951 *las gcig sdug bsngal des zad nas/* D. The Tibetan translates as, "After that suffering has exhausted a one of his actions."

2952 "Krodha" probably refers here to the krodha Yamāntaka.

2953 The Tibetan does not provide any material for the lacunae in Skt. 53.426b and omits the material in Skt. 53.426d.

2954 *ji ltar 'dod par nyes bral rnams/* D. The material corresponding to Skt. 53.433e is missing from the Tibetan, rendering this line relatively unintelligible. On its own this final verse of the Tibetan translates as, "As they please, free from fault."

2955 *dge ba'i rtsa ba de yi mthus//rang rgyal byang chub smon lam btab/* Tib. The Tibetan translates as, "Due to the power of that root of virtue, / He will proclaim his aspiration for the awakening of a pratyekabuddha."

2956 *blo ngan* Tib. In place of "unhappy rebirths," the Tibetan translates as, "ill intentions," reflecting the Sanskrit **durmatiḥ* instead of the extant *durgatiḥ*.

2957 *nyan thos de ni byang chub thob/* Tib. Here, as elsewhere throughout this chapter, the Tibetan translates as "Attain the awakening of a śrāvaka," instead of the awakening of a pratyekabuddha.

2958 "From this," i.e., from Cāṇakya's example.

2959 *de nas rgyal po dam pa dang /* Tib. The Tibetan translates as, "[The mantras] are the supreme monarch."

2960 *dbang phyir* D. In place of "wealth," the Tibetan has "power."

2961 *ji bzhin yon tan bzang po ni//ji lta bzhin du brjod par 'gyur/* D. The Tibetan translates as, "For as long as there are good people / With good qualities, it will be recited."

2962 *sgrub dka'i sngags ni rab bsgrub cing //'jam pa'i dbyangs kyi de bzhin no/* D. The translation of the last two pādas is uncertain. The Tibetan translates as, "He will accomplish a mantra that is difficult to accomplish and / Will be just like Mañjughoṣa."

2963 This is a reference to Rājagṛha, literally "the king's home."

2964 This seems to be a reference to the Bamboo Grove. The Sanskrit word for grove, *ṣaṇḍa*, appears in its alternate spelling of *khaṇḍa*.

2965 *rab byung bdag nyis chen po de/ /ji bzhin de tshe 'byung bar 'gyur/ /ma khol zhes bya'i brtul zhugs can/ /de ni de tshe 'byung bar 'gyur/* D. The Tibetan translates as, "As a renunciant / He will truly be a great being, / And he will then be known as / The vow holder Mātṛceṭa."

2966 *ji bzhin don ni bstod pas mchod/ /rnam pa sna tshogs dpe dag gis/ /'byung po kun la phan pa'i phyir/ /legs par spyod pa rab byed pa'o/* Tib. The Tibetan translates as, "He will make offerings with genuine verses of praise. / Using various types of examples, / He will compose them in well-crafted language / For the benefit of all beings."

2967 The "Joyful" is the first bodhisattva level.

2968 *rig pa rma bya chen mo ni/* Tib. Māyūrī is identified in the Tibetan as Mahāmāyūrī.

2969 "Down to every word" (*dhātvartham*, literally "the meaning of the roots [of speech]") *om*. Tib.

2970 *'jig rten rig pa ston bdag nyid/ /gzhung byed ngang tshul can du 'gyur/* Tib. The Tibetan translates as, "He will educate the world / And will be naturally adept at composing texts."

2971 *de yi rig pa grub pa 'di/* D. "Vidyā" has been supplied from the Tibetan.

2972 *dge slong dgra bcom zhes bya ba/* Tib. The name given in the Tibetan reflects the Sanskrit *Arhadbhikṣu, which seems unlikely as a proper name.

2973 The "yakṣa" here is Kubera, the god of wealth.

2974 *de ni sngags don bdag nyid ldan/ /rgyud shes de bzhin mang du thos/ /gnod sbyin sngags ni rab brjod pas/ /de la bum pa bzang po 'grub/* D. The Tibetan translates as, "Endowed with the nature and meaning of mantra, / He will be versed in the tantra and very learned. / He will accomplish the *pot of fortune* / By reciting the yakṣa mantra."

2975 *sngon ni ngas ni gang bshad pa'i/ /theg pa chen po'i mdo sde yang //de yi tshe na bum pa las/ /dka' thub chen po 'dren par byed/* Tib. The Skt. syntax of "Mahāyāna sūtra" suggests that, rather than this sūtra being drawn *from* the pot, the story itself was told *in* this sūtra. However, as the overall grammar of this Skt. verse seems

defective, and because the Tibetan version fits the context better, the Tibetan has been adopted here.

2976 *glegs bam de la des bltas nas/ /de la sngags ni zlos pa na/* D. The Tibetan translates as, "As he looks at that volume / And recites the mantra that it contains," possibly reflecting the Sanskrit **mantrajāpine* instead of the extant Skt. *mantrarūpiṇe*.

2977 *tshangs pa ka ba'i mthar gyur par/ /brgya byin sogs bcas dbang phyug che/ /sngags kyis ma bkug ma 'ongs na/ /sngags pa bdag min sngags rgyal min/* K_Y, J, K, C. The Tibetan translates as, "If this mantra does not summon Brahmā / Down to the lowest being, and / Śakra and the rest along with Maheśvara do not come, / Then I am neither a mantra adept nor a lord of mantra." Alternately, the last line might be translated as, "Then I am not a mantra adept and this is not the Lord of Mantras."

2978 *de nas sngags pa chen po langs/ /brtul zhugs brtan zhing las rnams grub/ /ji ltar sngags ni byas pa yi/ /sbyor ba mthong ba' rgyu dag kyang / /rkun ma dgug pa de don gtsor/ /sbyor ba rab tu byas par 'gyur/* N. The Tibetan differs significantly from the Skt. here. Following the reading in N, which reflects the Sanskrit **prayogadṛṣṭahetavaḥ* instead of the extant *prayogākṛṣṭahetavaḥ* in Skt. 53.464d, the Tibetan translates as, "Then he will take up the great mantra, / Maintain the observances, and accomplish all of the rites. / Whatever mantra he uses will possess / The manifest causes of that practice, / And he will apply the practice to / His primary goal, summoning the thief."

2979 Skt. 53.468b *om*. Tib.

2980 *kun tu yang ni ma mthong gyur/* D. The Skt. form *dāsyante* is a bit of a mystery. Here it has been translated as "will [not] find" based on the Tibetan translation. Possibly, it should be emended to *drakṣyante*.

2981 This seems to refer to Vajrapāṇi, the father of Mūrdhaṭaka (cf. 2.38-39).

2982 *bgegs kyi gzugs kyis sngags pa la/* D. The Tibetan translates as, "As a mantra being in the form of a vighna."

2983 *'dis ni bdag la ma mchod pas/* D. The Tibetan translates as, "He does not make offerings to me." However, the Sanskrit **apūjita* that is reflected in the Tibetan would be unmetrical.

2984 *shin tu legs par yang dag bkug* Tib. The Tibetan translates as, "He will perform the summoning rite perfectly," possibly referring to the next verse.

2985 *de nas de ni bgegs de yis/ /yi dags rnams la bum pa byin/* D. The Tibetan translates as, "Then he will have the vighna / Give the pot to the pretas."

2986 In the Skt., the honorific plural "we."

2987 On this occasion the diminutive form Nandaka is used.

2988 *bdag nyid chen po byang chub ni/ /bgegs med myur du rnyed dka' thob/* Tib. The Tibetan translates as, "Free from vighnas, that great being / Will quickly attain that realization so difficult to attain."

2989 *rgyl po btsun pa zhes bya ba/* Tib. The Skt. *gomimukhya* (literally, "the most important of the Gomins") is unclear. The epithet seems to refer to Puṣyamitra Śuṅga, the founder of the Śuṅga empire. He is called, a few verses down, *gomiṣaṇḍa* ("the bull of the Gomins"), suggesting, again, a prominent or the most important Gomin. In place of *gomimukhya*, the Tibetan reflects the reading **gomyākhyā* ("by the name of Gomin").

2990 The expression *gomiṣaṇḍa* ("the bull of the Gomins"), just like *gomimukhya* above in note at 53.484, is rather unclear.

2991 Jayaswal (Jayaswal 1934, p. 19) suggests that the name of this king is Buddhayakṣa, and identifies him with the Kushana king Kadphises I.

2992 *bdag nyid chen po sems dpa' la/ /sa yi bdag por don du gnyer/* D. The meaning of this half-stanza is not completely clear. The Tibetan translates as, "He will ask this bodhisattva / Great being to be lord of the earth."

2993 *grong khyer sa ni lnga len 'byung /* Tib. The Tibetan translates as, "He will take five cities and lands."

2994 *Āvasatha* can mean lodgings for pupils or ascetics in particular.

2995 *lha ldan yul zhes bya ba yi/* Tib. It is not clear whether or not the Tibetan *lha ldan yul* is actually meant to translate the extant Skt. *nepālamaṇḍale* here (which is more commonly translated as *bal yul*, as witnessed in this very work) or if another location was intended. The Tibetan *lha ldan yul* is also an alternate name for Lhasa (*lha sa*), the primary city in the central Tibetan province of Ü (*dbus*).

2996 Here, as well as in other places throughout the text, the Skt. *bhoga* is translated in the Tibetan not as "pleasures," "enjoyments," or "comforts," but as "prosperity" or "wealth."

2997 Skt. 53.503b *om*. Tib.

2998 The term *mleccha* here, which normally means a foreigner or a tribesman, seems to refer here to the Nepali subjects, as the kings themselves that are listed next are still Licchavi, i.e., not *mleccha*.

2999 *kha ba can gnas kla klo'i rgyal/* Tib. "In the snowy land" has been supplied from the Tibetan (Skt.: lacunae).

3000 In place of Vṛṣa, the Skt. has Vaviṣa, which could be a metrical adaptation.

3001 Skt. 53.506f *om*. Tib.

3002 *phyi ma yin* Tib. In the Tibetan the Skt. *paścima* is translated not as "western," but as "later." However, the kings listed next are of the "western" Ṭhākurī dynasty, as they ruled out of Nepāla (the Kathmandu Valley) over the western provinces. The Licchavi and Ṭhākurī dynasties ruled together, at that period, from the same place (cf. Jayaswal 1934, p. 21).

3003 *de 'og lugs ni rnam zhig cing / /phyi rol skye dgus nye bar spyod/* D. The Tibetan translates as, "After that the dynasty will collapse and / [That land] will be served by foreigners."

3004 It is not clear whether *mleccha* here refers to foreigners, i.e. non-Nepalese, or to the indigenous population.

3005 *sna tshogs lha dang bram ze dag* D. The Tibetan translates as, "Brahmins and various gods."

3006 *rgya yul kun la brten pa yi/* D. It appears that in the usage of the MMK, the Skt. *cīna* refers to Tibet, whereas *mahācīna* refers to China. The mention of brahmins, though, if Tibet is meant, is puzzling. The phrase *cīnaṃ samantataḥ* is also ambiguous, as it could mean "over the entire territory of Tibet" or "in the countries surrounding Tibet." Also, the Skt. *cīna* is here translated into Tibetan as *rgya yul*, which is rather vague as it can mean India or China.

3007 "The divine youth of great splendor" seems to refer here to Mañjuśrī.

3008 The mantra meant here must be the eight-syllable Mañjuśrī mantra given in 2.18, *oṁ āḥ dhīra hūṁ khecaraḥ*.

3009 *mi bdag rgyal thabs nyid kyi phyir/ /de ni skal ba mi nyung 'gyur/* D. The Tibetan translates as, "There will be a great deal of good fortune / That will benefit that king and the kingdom" might reflect the Sanskrit **analpabhāga* instead of the extant Skt. *alpakārya*.

3010 *mchog gi sbyin pa bla na med/ /bsam pa tsam gyis thob pa nyid/* D. Some Skt. readings in the last two verses could be corrupt and the meaning is unclear. The Tibetan translates as, "His supreme generosity will be unsurpassed. / He will obtain things just by wishing for them."

3011 *lha ngan phal pa dag dang ni/ /mi yi 'jig rten smos ci dgos/*. In the Tib., this half-stanza translates as, "Let alone wicked and mundane deities / And the world of human beings."

3012 *shing shun gyon yul ma gtogs pa/* Tib. The Tibetan translation seems to misread the phrase *baṣkalodyaṃ sakāpiśam* (Baṣkala, Udyāna, and Kāviśa) as **valkalavāsī* ("one who is wearing clothes of tree bark").

3013 *de ni dpag tshad bsun brgya dang /* D. It is not clear whether *śatasapta* here means "one hundred and seven" or "seven hundred." In the Tibetan it is translated as

the latter.

3014 The text does not specify what the number two hundred and seventy-seven thousand refers to; it could be the number of subjects in Turuṣka's realm, or perhaps his revenue.

3015 *stong phrag brgyad cu rtsa gcig gi/* D. The Tibetan translates as, "eighty-one thousand."

3016 *des kyang sngags ni rab bsgrubs pa/ /sa steng rgyal po'i ched du'o/ /phyogs che dpung ni chen po dang / /rgyal po grags pa chen po ste/* D. The Tibetan translates as, "He will have accomplished the mantra, / To benefit the king on earth. / There will be a great many vassals and a great army, / And the king will have great fame."

3017 *gnyen dang rigs dang rgyal pos kyang / /de ni bkur ba nyid du 'gyur/* D. The Tibetan translates as, "He will be revered by his / Friends, family, and other kings."

3018 "Eight thousand" or, possibly, "one thousand and eight."

3019 The Skt. *nāga* can indicate both a nāga or an elephant. "Elephant" is often the name given to the followers of the Buddha, especially in the context of conflicts arising between the Buddhist and the brahmanical religions. A pun may be intended here with both these meanings implied, that of a nāga and of a (human) Buddhist.

3020 A pun may be intended here, as *yakṣa* can indicate both a yakṣa or a person from the north.

3021 *de yi tshe na 'byung bar 'gyur/ /de ltar rnam pa mang po bstan/ /sa dag 'jig rten rnam grags pa/ /bstan dang ston par 'gyur ba yin/* D. The Tibetan syntax is obscure, but the Tibetan for this verse might translate as, "Thus it is said that at that time / There will be many types / Of kings who will be known throughout the world, / And they will teach the teachings."

3022 The country of the Lāḍas corresponds to modern Gujarat.

3023 Skt. 53.533c *om*. Tib.

3024 *grong khyer phyin nas yang dag zhugs/* Tib. The name Vallabhī appears to correspond to the Tibetan *grong khyer phyin* here.

3025 *rig pa'i bdag nyid* Tib. In place of "will apply himself," the Tibetan. translates as, "learned in the vidyā," reflecting the Sanskrit **vidyātmā* instead of the extant Skt. *yuktātmā*.

3026 *des na de ni sngags kyang grub/* Tib. The Tibetan translates as, "He will accomplish the mantra."

3027 *de nas de ni yid byung nas/ /rgyal po'i mi la rab khros te/* Tib. The Tibetan translates as, "After that, as he thought about it, / He became very angry at the king's

servants."

3028 "Supremely happy" is a play on words that involves the realm's name—Tuṣita—meaning "happy."

3029 *lo ni lnga bcu rtsa lnga dang //de bzin zla ba lnga ru 'tsho//de srid rgyal srig des byas nas/* D. The last three verses of the Tibetan translate as, "He will live for fifty-five years / And five months. / After he has ruled the kingdom for some time."

3030 *de yi nu bo brtan zhes bya/* D. *Anuja* can mean a younger brother (as in the Tibetan), or just anybody younger. If Jayaswal's identifications of these kings are correct, Dhruva was Capala's nephew (Jayaswal 1934, p. 24).

3031 *brtan pa chos ni brtan par 'gyur/* D. There seems to be a figure of speech intended here, as the name Dhruva can mean "firmly holding on." The Tibetan translates as, "Dhruva will support the Dharma," and possibly reflects the Sanskrit **dharmasthāvaratāṃ gataḥ* ("he became established in the Dharma"). The Tibetan variant doesn't agree with the next verse, however, where Dhruva is described as "servile, miserable, and foolish."

3032 The Skt. *sevaka* seems to stand for *strīsevaka* ("womanizer"). The first pāda, *sevakaḥ kṛpaṇo mūrkhaḥ*, is similar to the first pāda of the verse 53.622 below, *strīvaśaḥ kṛpaṇo mūrkhaḥ* ("heartsick fool controlled by women").

3033 *sngon ni bkren pa zham ring gyur//yul ni la da'i bdag por gyur//lhag ma rgyal po thams cad dang //skye dgu kun kyang zham ring po/* D. To bring the translation closer in meaning to the Tibetan, the Skt. *mūrdhāntās* (which makes no sense in the context) has been emended to *pūrvāntās* ("formerly ended"), as the letter *p* is often confused with *m*, and so is *v* with *dh*. The Tibetan possibly reflects the reading **prajānām tu sevakāḥ* ("the servants of the people"). Given this confusion, the translation here is only tentative. The Tibetan translates as, "Those who were previously poor servants / Will become the rulers of the Lāḍa country, / And all of the kings who are left / Will become servants to all the people."

3034 *tshul khrims zhes bya rab 'das nas//de ni de dag kun gyi sngar//sa bdag thams cad 'byung 'gyur ba//dpa' bo rgya mtsho'i pha rol 'gro/* D. The translation of this verse is slightly problematic. The Tibetan translates as, "After Śīla dies, he and / All of the kings that / Came before all of them / Will cross the hero's ocean."

3035 *me tog gzhu dang rgyal po'i bu/* Tib. The Tibetan translates as "And Prince Puṣpadhanus."

3036 *dang po'i dang po snga ma dag /ba la'i grong du 'byung ba yin//'od ces bya ba stod rnams dang //de bzhin khyab 'jug ces bya ba/* D. This probably means that the element "prabha" or "viṣṇu" will be part of their names. The term *stod rnams* in the Tibetan is most likely a scribal error for *stong rnams* (*sahasrāṇi*). The Tibetan

translates as, “These very first forefathers / Will be born in the city of Vallabhī. / There will be thousands of them / Named either Prabha or Viṣṇu.”

3037 *ya de ba yi rigs su byung/* K_Y, K, C; *ya nga ba yi rigs su 'byung/* D. The reading *ya nga ba* in D reflects a common scribal error for *ya da ba* given the similarities between the Tibetan characters for *da* and *nga*. All of the Tibetan witnesses here preserved a proximate rendering of the Skt. Yādava used to indicate the descendants of Yadu..

3038 *grong dang skye bo gnyen dang bcas/ /drang srong dmod pas gnod gyur pas/ /blo ldan rgyal po med par 'gyur/ /grong khyer chu yis rab tu gang / /de tshe de yi res ldan grong / /rgya mtsho chen pos rab tu gang/* D. The Tibetan translates as, “The town with its citizens and his kin / Will be harmed by a ṛṣi’s curse. / When the wise king is gone / The city will be flooded, and / Then his Vāravatī / Will be flooded by the ocean.”

3039 The first dynasty mentioned here is the Scythian Śaka dynasty, which established itself in northwestern India, including Kashmir.

3040 *nyi shu gcig dang sum cu yi/ /mi yi rgyal por shes byar bya/* D. The Tibetan translates as, “Twenty one and thirty / Will be called kings.”

3041 “The middle country” is probably part of the “northern area” mentioned above and refers to Madhyadeśa, i.e., roughly to the Gangetic plain.

3042 *mtha' yas* Tib. Instead of *ante* (“in the end”) the Tibetan reflects the reading *anante*, which could have been an attempt to correct the meter.

3043 Jayaswal identifies this dynasty as the “Nāga dynasty of the Bhāraśivas,” which ruled Madhyadeśa fom 150 to 348 CE (Jayaswal 1934, p. 26).

3044 *bdung zhes bya ba 'phrod byed gzhan* Tib. The Tibetan translates as, “Another Hara named Kunta.”

3045 *phreng kun* Tib. According to Jayaswal, Paṅkti is a corruption of Avanti, which seems to be backed by historical evidence (Jayaswal 1934, p. 27). In the Tibetan Śarva (emended from “Sarva”) and Paṅkti are a single name *Sarvapaṅkti.

3046 These eight kings have been identified by Jayaswal as “the Maukharis,” who ruled Madhyadeśa from 550 to 600 CE (Jayaswal 1934, p. 27).

3047 *dus kun chos lugs rnam par nyams/ /rgyal po de dag dus las 'das/ /des ni bram ze rigs byung ba/ /de tshe longs spyod che nor dang /* Tib. It is unclear if *viṣṇuprabhavau* means “[the two] descended from [the king] Viṣṇu,” or is a dvandva compound with the meaning “Viṣṇu and Prabhava.” The Tibetan differs from the Skt. and translates as, “When they lose control for all time, / Those kings’ time will pass. / One who is born in a brahmin family / At that time will be wealthy and prosperous.” Here the Tibetan term *chos lugs* translates the Skt. *maryāda*.

3048 *bar mthar yi ge dang po b+ha/ /de tshe blon po gnyi ga gtso/ /gnyi ga nor ldan dpal ldan grags/ /bstan pa la ni phan par dga'/* D. In the Tib., this verse translates as, "The middle and the last will begin with *Bh*. / There will be two chief ministers at that time, and / Both will be known to be wealthy and glorious. / They will delight in benefiting the teachings."

3049 This makes the number of the district's inhabitants 16,800. Jayaswal, however (Jayaswal 1934, p. 29), isolates the word "three" from this sentence and interprets it as the three kings: (1) Ādityavardhana, (2) either Prabhākaravardhana or Rājyavardhana, and (3) Harṣavardhana, all three of the Śrīkaṇṭha-Sthāṇvīśvara dynasty.

3050 Jayaswal (Jayaswal 1934, p. 29), again, isolates the name Āditya and takes it to be the name of the king Ādityavardhana.

3051 *bdun dang brgyad dang de bzhin gsum/ /te tshe dpal mgrin gnas na 'dug /ston pa nyi ma zhes bya ba'i/ /gnas na dbang phyug rab tu gnas/* D. The Tibetan translates as, "There will be seven, eight, and likewise three / Who will reside in Śrīkaṇṭha then. / The teacher known as Āditya / Will live in Sthāneśvara."

3052 According to Jayaswal (Jayaswal 1934, p. 29), the third king whose name begins with *H* is Harṣavardhana.

3053 "Dharma King" most likely refers here to the buddha Śākyamuni.

3054 *rgyal po dkar dang zla mdzes dang* / D. The Skt. phrase *śvetasucandraś ca* suggests that these are two kings, Śveta and Sucandra. Jayaswal, however, interprets *śvetasucandra* as a single name on the assumption that *śveta* is a corruption of *svāti*; this phrase thus refers to Svātisucandra. In the Tibetan, *śvetasucandra* is taken to be two different kings, Śveta (*rgyal po dkar*) and Sucandra (*zla mdzes*).

3055 *longs spyod skra bzang skra zhes su/* Tib. The Tibetan suggests that these names could be *Bhogakeśin (*longs spyod skra*) and *Sukeśin (*bzang skra*), which would restore the eight-syllable meter.

3056 The translation of this verse follows the interpretation found in Jayaswal 1934, p. 30.

3057 *sangs rgyas dag pa* Tib. The Tibetan reflects the variant *Buddha instead of the extant Skt. Budha.

3058 The list of kings in this and other verses in this passage is very confusing, without a clear indication of which is the proper name and which is a moniker.

3059 *mnyam dang legs par 'jam pa dang* / Tib. There is no name in the Tibetan matching Mathita. Jayaswal appears to have reconstructed these names from the Tibetan as *Sahita and *Sumañju.

3060 Jayaswal was unable to identify Bala; he is also omitted in the Tib.

3061 The epithet *keśin* relates to hair, and thus refers to the two kings mentioned next, whose names relate to hair: "Pulina" suggests horripilating hair and "Sukeśin" fine hair.

3062 *de ltar 'di dag rgyal po rnams/ /kan tsi pu rar gnas par bstan/ /de bzhin stong phrag rnam grags pa/ /de tshe 'byung bar 'gyur ba yin/* Tib. The Skt. is confused at this point, as it seems to have an extra pāda. The Tibetan translates as, "It is said that these kings / Will reside in the city of Kāñci. / Likewise it was said that there will be / One thousand [kings] at that time."

3063 For metrical reasons, the Skt. uses in place of Mañjughoṣa the synonymous form Mañjubhāṇin.

3064 *kho ra 'khor yug ko sa la/* D. A part of this pāda has been supplied from the Tibetan (Skt. lacunae).

3065 *o Da yul gyi mtshams kun na/ /* D. The geographic references in this verse are confusing. Jayaswal suggests that the Kāmarūpa line of kings ruled in upper Burma (Jayaswal 1934, p. 32). "Maritime provinces" could refer to countries in southeast Asia and the Indonesian archipelago ruled, at that time, by Indian kings. In the Tibetan, the Skt. phrase *udrasandhiṣu* ("in the maritime provinces") is translated as "on the border of the land of Od[r]a," probably referring to Oḍra.

3066 The designation *mleccha* denotes people outside of brahmanical social order and therefore strongly suggests that they were Buddhists, as is the case here.

3067 *de nas skyes pa thams cad ni/* Tib. "All the beings" has been supplied from the Tibetan, as some words appear to be missing in the Skt.

3068 The Skt. *gauḍavardhana* could be interpreted as a proper name or, literally, "one who brings prosperity to Gauḍa."

3069 *sa bdag mang po rnams mnan nas/ /zho shas 'tsho ba dag tu byas/* D. The Tibetan translates as, "He will overcome many kings and / Turn them into laborers."

3070 The "middle period" seems to refer here to the middle part of the period covered by the prophecy (the prophecy ends in the eighth century CE).

3071 "Provide comfort" *om*. Tib.

3072 The king with the initial *S* is identified by Jayaswal as king Skanda (Jayaswal 1934, p. 33).

3073 *de yi nu bo byis zhes bya/* Tib. The Tibetan translation of *anuja* (*nu bo*) is commonly understood to signify a "younger brother," which is also a viable interpretation of the Skt. *anuja*, but might be historically inaccurate in this case.

3074 *bstan pa 'di la phan zhing dga'/* Tib. The Tibetan translates as, "Will propagate and rejoice in this teaching."

3075 *lo ni sum brgya dag tu'ang 'tsho/ /zhag ni sum cur rab byung nas/* D. The Tibetan translates as, "He will live for three hundred years. / He will take a thirty-day ordination, and."

3076 *pha rol rgol bas pham byas te/ /de nas rgyal pos rang srog bcad/* Tib. The Tibetan translates as, "He will be defeated by a false teacher, / And the king will take his own life." It is possible to bring the meaning close to the Tibetan by emending the second pāda to *°ādhyāpakasampramūrcchitaḥ* ("made confused by the teacher, [the king will kill himself]"). It is also possible that the Skt. is corrupt, and the original version was that it was his son who would commit suicide, which would fit perfectly with the second half-stanza.

3077 This half-stanza is missing from the Tib.

3078 *zhag gsum dang ni gcig dag tu/* Tib. The Skt. and the Tibetan translate as, "For three days and one," which is probably a *metri causa*.

3079 *der ni lha rgyal zhes byar 'gyur/* Tib. The Tibetan translates as, "He will be known as Devarāja." Devarāja means "king of gods."

3080 *grong khyer 'phags rgyal zhes bya ba/ /de tshe ma la bar skye'o/* Tib. The Skt. translates literally as, "among the nation of Kālavas." The Tibetan translates as, "Then he will be born among the Malavas / In the city named Ujjayinī."

3081 *Vargacārin* ("one who mixes with the crowd") is one of the two types of pratyeka-buddhas, the other being *khaḍgaviṣāṇakalpa*, i.e., the "rhinoceros"-like, solitary type.

3082 *yid la ni rdzu 'phrul la dad nas/* D. The Tibetan translates as, "His mind convinced of their power."

3083 *gzhan gyi dbang gis 'dir yang phyin/* D. The last pāda seems a little strange, but the Tibetan confirms it.

3084 *de ltar rnam mang sems can dang / /de bzhin phun tshogs rgya che ba/* D. The Tibetan translates as, "Thus all manner of beings / Will greatly benefit as well."

3085 *go DA nus pa'i ngang tshul can/* Tib. The Tibetan translates as, "A Gauḍa with strong ethics."

3086 "The king with the initial *U* was identified by Jayaswal as Budhagupta, who ruled toward the end of the fifth century CE (Jayaswal 1934, p. 39).

3087 *rgyal po lam ni byed par shes/* Tib. The Tibetan translates as, "Known as one who carries out the path of a king," possibly reflecting the Sanskrit **mārgadharaḥ* instead of the extant Skt. *māgadhakaḥ*.

3088 Jayaswal (Jayaswal 1934, p.43) takes the Skt. word for "twelve," *dvādaśa*, to be the name of Candra's son, Dvādaśāditya. It is difficult to tell if Jayaswal is right or not; the word *gaṇanāṃ* that follows after *dvādaśa* suggests that *dvādaśa* is not a

proper name but just a number. However, the word *gaṇanāṃ* (the meter indicates that it doesn't belong to this verse) could have been added erroneously by a scribe or a redactor to make sense of *dvādaśa* as a number.

3089 *lo rgyad bcas pa dag tu 'tsho/* D. The Tibetan translates as, "Will live for eight years." The Skt. phrase *māsaparampara* suggests that his remaining life will be counted in months.

3090 This king has not been identified by Jayaswal.

3091 This king has not been identified by Jayaswal.

3092 This king has not been identified by Jayaswal.

3093 *de dag mang po ston byed cing //grags dang snyan pa'i don la brtson/* Tib. The meaning of this half-stanza in the Skt. is uncertain as the grammar is unclear. The Tibetan translates as, "He will demonstrate many of these things / And will expend his efforts for the sake of fame and notoriety."

3094 *rtag tu cho gar yang dag ldan//ka ba nye bar gnas gyur tshe/* Tib. The Tibetan may be corrupt here and translates as, "He will always be engaged in ritual / And his life will be recorded on a pillar." The translation "recorded on" is only a conjecture for the term *nye bar gnas* (**upasthita*?) here.

3095 *lo ni sum cu dag dang bdun/* Tib. The Tibetan translates as, "thirty-seven."

3096 *lha rnams dag tu nye bar skyes/* D. "God realms" has been supplied from the Tibetan. The Skt. translates as, "animal realm."

3097 Despite the Skt. *tataḥ* ("then/next"), we are now, according to Jayaswal (Jayaswal 1934, p. 47), jumping back in time, as the Nāga kings ruled Bengal from the second to the fourth centuries CE. Notwithstanding Jayaswal's argument, the Skt. could also be interpreted that King Gopālaka will be reborn in the animal realm as the king of the nāgas (cf. verse 53.761 below, where a king is reborn as the king of the nāgas).

3098 "Nāga" here suggests the Nāga dynasty of Bengal, rather than a personal name. The word *nāga* ("elephant") is also used when referring to Buddhists in the context of struggles between Buddhists and brahmins. Thus the "Nāga king" could simply mean a Buddhist king. The same king and other kings from the same dynasty are treated again in 53.683 and the following verses.

3099 *brtul zhugs can ni mthur ldan pa//sbyin gnas zhes pas dbang yang bskur/* Tib. The translation of this half-stanza has been informed by Jayaswal's analysis. The Tibetan differs and translates as, "He will be consecrated by a vow holder / With the authority to do so named *Dakṣiṇīya."

3100 *ma zhu pas ni rab btab nas/* D. The Tibetan translates as, "Being uninvited, he will be attacked."

3101 Jayaswal (Jayaswal 1934, p. 48) identifies Samudra with Samudragupta who ruled Gauḍa and Magadha in the third quarter of the fourth century. If the Sanskrit and the Tibetan texts are correct, though, Jayaswal's interpretation cannot be right.

3102 *blo ngan lo ni gsum gyi bar/* Tib. The Tibetan translates as, "three years."

3103 *bab col chen po rab tu byed/* D. The Tibetan translates as, "Will do a lot of foolish things."

3104 Jayaswal takes the description in this and the following verses to apply not to Bhasma, but to Samudra.

3105 *byis par gyur pas 'di nyid sems/ /pha rol din ni de mi sems/* Tib. The Tibetan translates as, "He will be a fool who only cares about this life / And does not care about the next life."

3106 *kha che'i sgo yi mthar thug bar/ /byang gi phyogs la brten nas ni/* D. The Tibetan translates as, "Occupying the northern territory / Up to the gate of Kaśmīra."

3107 *bcu gnyis lo dang zla ba lngar/* D. The Tibetan translates as, "For twelve years and five months."

3108 "Onto the ground" *om*. Tib.

3109 *mtshan ma tsam zhig de byas nas/ /phyir yang de ni 'byung bar 'gyur/ /bran ze'i gtso bo gnyis kyis ni/ /de dag phan tshun phye nas ni/* D. The Tibetan is obscure and might translate as, "They will make him [ruler] in name only, / And they will be [in power?] again. / The two chief brahmins / Shall then divide [the kingdom?] between themselves."

3110 *bdag nyid ngan pa'i rtsod rgyal gyis/ /byis pa'i gtso bo de gnyis pos/ /mi dge'i bshes gnyen la brten nas/ /srog chags mang po rab tu bsad/* D. The Tibetan translates as, "Naturally contentious, wicked kings, / Both of those child leaders / Will take unvirtuous spiritual advisors and / Kill many living beings."

3111 *gang zhig sngon gyi rgyal pos bkur/ /dpa' bas nga rgyal byed pa gang / /go Dar skye bo gnas pa dag /thams cad dag ni gsod par rtsom/* D. The exact meaning of this verse is uncertain. The Tibetan is also obscure but might translate as, "Someone will be honored by the former king / Who will act proud due to his valor / And begin killing all of / The people who live in Gauḍa."

3112 *ston pa'i gzugs brnyan nyams dga' ba/ /blo ngan gyis ni 'jig par 'gyur/ /chos kyi stegs ni mi nyung ba/ /rgyal ba rnams kyis sngon bstan pa/ /blo ngan dag gis bsreg 'gyur zhing / /mu stegs rnams ni gsod par dga'/ /de nas de ni khro dang chags/ /mi sdom log pa'i nga rgyal can/* D. The Tibetan for Skt. 53.651–652 translates as, "The fool will destroy / Beloved images of the Buddha. / The many bridges of Dharma / That the victors foretold / Will be burnt by fools, and / He will delight in killing tīrthikas.

/ Thus he will be a wrathful and lustful person / Who is disloyal and takes pride in wrongdoing."

3113 The king with the initial *R* is Rājyavardhana.

3114 *rigs bdag nyid/* Tib. The Tibetan translates as, "knowledgeable."

3115 "This teaching," i.e., the Dharma teachings.

3116 *ston pa'i bstan pa 'di la dad/ /zla ba zhes bya'i rgyal mchog des/ /gcer bu'i rigs gyur rgyal po ni/ /de yang rab tu bsad par gyur/* K_Y, J, K, C, U, H. The Skt. grammar of this verse seems to indicate that the "king of the Nagna caste" was the just-mentioned Soma (Śaśāṅka?). Soma is later described as a brahmin, and it is not clear what *nagnajāti* refers to (if Soma is even the referent!); possibly it is used here as a term of contempt. The Skt. *yāti tavān* has been emended to *pātita eva* (*p* is often confused with *y* in manuscripts). The translation proposed here is far from definitive. The Tibetan translates as, "He will have faith in this teacher's teaching. / The supreme ruler by the name of Soma / Will kill / The king of the Nagna caste." The "Nagna caste" could refer to naked (*nagna*) ascetics, or perhaps to Digambara Jains.

3117 The new king with the initial *H* is Harṣavardhana.

3118 *bsod nams che ba'i grong mchog song* / Tib. The Tibetan translation of Puṇḍra reflects the reading *puṇya*.

3119 *rgyal rigs chos la gnas nas ni/ /chos kyi don shes brtser ldan pas/ /de ni nga rgyal khro tshul gyis/ /srog chags mang po gsod byed cing / /sems can gnod pa byed pa dang / /chad pa byed la rab dka' zhing* / D. In the Tibetan the last six pādas appear in a different order and translate as, "He will maintain the duties of a kṣatriya and / Will understand the meaning of the Dharma and be merciful, // Then, out of pride and anger, / He will kill many living beings and / Delight in harming beings / And causing destruction."

3120 *kla klo'i rgyal pos rab tu mchod/* D. The Tibetan translates as, "Honored by the mleccha king."

3121 This pāda seems to contain a figure of speech. The phrase *rājyaharṣa* ("joy of kingship") consists of the short forms of the names of Rājyavardhana and Harṣavardhana, i.e., the *R*-initialed and *H*-initialed kings, thus providing the basis for the other interpretation, namely that the task will be accomplished by Rājyavardhana and Harṣavardhana.

3122 The narrative of the following verses seems to indicate that the prophecy switches now back to Soma.

3123 *de yi las kyi mthu yis ni/* D. "Karma" is the Tibetan reading; the Skt., which appears to be corrupt, translates as, "Dharma."

3124 *lha mi'i rgyal srid chen po thob/* D. The Tibetan translates as, "He will obtain a vast dominion over gods and humans."

3125 *lo ni bcu dang bdun dag dang /* Tib. The meaning of this verse is unclear, as it appears to be missing one pāda in both the Skt. and the Tibetan.

3126 *mi ma yin pas nyen pa yi/* Tib. The Tibetan translates as, "He will be afflicted by nonhuman beings," reflecting the (hypermetrical) Sanskrit **amāṇuṣeṇaiva* instead of the extant Skt. *māṇuṣeṇaiva*.

3127 *theg pa la ni chags med 'gyur/* Tib. The Skt. of the last two pādas is hypermetrical and corrupt, and the meaning is not completely clear. Of the three (sūtra) vehicles of the hearers, the pratyekabuddhas, and the bodhisattvas, it is probably the last two that imply complete freedom from attachment. In the Tibetan, the last pāda translates as, "They do not have attachment to the vehicles."

3128 Skt. 53.680f *om*. Tib.

3129 *de thse thsogs kyi rgyal srid rgyud/* Tib. The Skt. term *gaṇarājya* ("popular rule") suggests some form of a republic, or perhaps a king's rule that enjoys wide popular support.

3130 The unedited Skt. reading could suggest that "Mānava" is an epithet or another name of Soma.

3131 *zla ba brgyad dang zhag lnga dang //phyed dang gnyis zhag 'das nas 'chi/* Tib. The Tibetan translates as, "For eight months and five days / And then die over the course of one and a half days."

3132 This and other kings from the same Nāga dynasty have already been mentioned in 53.628 and the following verses.

3133 *de'i mthar rgyal po 'dug pa ni//klu yi rgyal po zhes bya ba//go DA'i yul gyi rgyal po 'byung/* Tib. Both the Tibetan and the Sanskrit are missing one pāda, but the Tibetan may provide the material missing in Skt. 53.683a, while the Skt. 53.683b may provide the material missing from the Tibetan translation of the verse. When we combine the two, we can reconstruct the following four-line verse: "The last king of that line / Will be a young boy of the vaiśya caste / Named Nāgarāja / Who will become the king of Gauḍa."

3134 This pāda is very obscure. The caste of the boy's advisers could be brahmin (*dvija*)—if we emend the reading *viśau* to *dvijau*—or vaiśya (*viś*), and the dual ending suggests that there are two of them. The Tibetan seems to corroborate the former.

3135 *dang por dza ma'i rigs bram ze//kun nas rje'u rigs kyis bskor ba'i//klu zhes bya ba de yang 'byung /* D. This verse appears to be reduced in the Tibetan to just three

pādas that translate as, "At first the one called Nāga / Will be completely surrounded by / Brahmins (such as Jama) and vaiśyas."

3136 *der ni lo ni lnga dang gcig /rgyal srid kun nas 'khrugs bzhin spyod/ /srog gcod mang po byas nas ni/ /de tshe srog la gnod par byed/* Tib. The Tibetan translates as, "Then, for six years / There will be unrest everywhere in the kingdom. / Many will lose their lives, / And the living will be traumatized."

3137 *bud med gtso bo'i byis pa ni/* D. Jayaswal (Jayaswal 1934, p. 47) takes *śiśu* to be the name of a Vākāṭaka king. The Tibetan, which does not reflect this interpretation, translates as, "The child of the chief woman."

3138 *yid ni skrag par gyur pa yis /shar phyogs yul mi nyams par gyur/* Tib. The Tibetan translates as, "They will be terrified, and as a result / The people of the east will be defeated."

3139 The king with the initial *Bh* has been identified by Jayaswal as Bhānugupta (Jayaswal 1934, p. 63).

3140 *de bu yi ge pra zhes bya/* D. In place of *P*, the Tib. has *Pr*.

3141 *rgyal rigs mchog tu skyes par bstan/* Tib. The Tibetan translates the Skt. *agraṇī* ("prominent") as *mchog tu skyed pa* or "high born."

3142 *legs par spyod pas byis par bcing/* D. The Tibetan translates as, "As a child, he will be imprisoned for his behavior."

3143 *yi ge ha zhes rgyal chen ni/* D. The translation follows the Tibetan here. In the Skt., his initial is *A*, but since the king in question is probably Hūṇa (Toramana), *H* seems more plausible.

3144 *go DA'i skye bo zhes grags grong / /mu stegs zhes kyang rnam par grags/ /rgyal pos de ni rnam mnan nas/ /stobs chen de ni 'dug par gyur/* D. The Tibetan translates as, "The king named Tīrtha / Will attack the city / Named Gauḍajana, / And his great army will occupy the city."

3145 *de tshe bu ni dbang yang bskur/ /byis pa khye'u phug ces pa/* Tib. The boy's name is Soma (as indicated in the 53.711 below), which means "moon," so the boy has the name of a planet. Jayaswal identifies this boy as Mihira (*mihira* can refer to the sun or the moon). The Tibetan, however, reflects the Sanskrit **guha* instead of the extant Skt. *graha*, which it takes to be the proper name Guha.

3146 *skye ba bye ba phrag dgur ni/ lha yi 'jig rten dag du gyur/* Tib. The Tibetan translates as, "He will spend ninety million / Lives in the god realms."

3147 "This king," i.e., the king with the initial *H*, first mentioned in 53.695 above, is identified by Jayaswal as Hūṇa (Toramana).

3148 *chabs 'og rgyal phran gyis bcom pa'i/ /rgyal thabs rnam 'jig 'byung bar 'gyur/* U; *chags 'og rgyal phran gyis bcom pa'i/ /rgyal thabs rnam 'jig 'byung bar 'gyur/* D. Following

the variant in U, the Tibetan translates as, “Conquered by a vassal kingdom, / The kingdom will be completely destroyed.”

3149 *rgyal po de ni gdon gyis ’dzin/* Tib. There is a play on words here as the phrase *rājā grahacihnitaḥ* (“the king designated as a ‘planet’ ”) can also mean “the king showing the symptoms (*cihnita*) of possession (*graha*).” Possibly both these meaning are intended at the same time.

3150 *yi ge pra zhes rgyal rigs ni/* Tib. This kṣatriya, mentioned earlier in 53.698, has been identified by Jayaswal as Prakaṭāditya (Jayaswal 1934, p. 65). In the Tibetan, his initial is given as *Pr*.

3151 *yi ge ha yis yongs su mchod/* D. In the Skt., the initial is *A*. The Tibetan reading *H* could be correct, though, if Jayaswal is right in identifying this king as Hūṇa (Toramana).

3152 *sngon gyi las kyis yongs bskul nas/ /rgyal rigs rgyal por ’byung bar ’gyur/ /de nyid las byas byed bcug dang / /rjes su yang ni yi rang byas/* D. The Tibetan translates as, “Propelled by karma from a previous life, / That kṣatriya will become king. / That will make him enact his previous karma, / And he will be pleased.”

3153 “Kanaka” probably refers to Kanakamuni, one of the past tathāgatas.

3154 *skyon bral bdag nyid grol ba dang /* Tib. Instead of *yuktātmā* (“wholly engaged/focused”), the Tibetan seems to reflect the Sanskrit **muktātmā* (“liberated”).

3155 *der gnas rnams la yang dag dgongs/* Tib. The Tibetan translates as, “He surveyed the entire area,” which is also possible.

3156 *byis pa’i spyi bor lag byugs nas/* D. The meaning of the Skt. *mūrdhni-m-āsṛjya* is unclear. It could perhaps have a figurative meaning of “placing at the head,” i.e., “allowing to be a leader.” The Tibetan translates as, “He rubbed the boy’s head with his hand.”

3157 *thong shig* D. In place of “Let us go,” the Tibetan translates as, “Let us look.”

3158 *skye bo’i mchog gyur phan ’dod pa/ /de yi lhung bzed blangs nas ni/* D. The translation proposed here presumes that the Skt. *agrajite* is a shortened form of *agrajitendriye*. The Tibetan translates as, “That exemplary man who wanted to be helpful / Took his alms bowl and . . .”

3159 *gtsug lag khang song zas la spyad/* D. “Went back to his monastery” has been supplied from the Tibetan (Skt.: lacunae).

3160 *mu stegs rnams la rab dad nas/ /bstan pa la ni de mi mchod/* D. The Tibetan has two additional pādas at this point that translate as, “He was devoted to the heretics and / Did not worship the teachings.”

3161 “Bald head” is a derogatory term describing a Buddhist monk.

3162 *byis pa de yi sems can la/ /de lta bu yi zhe sdang skyes/ /ston pas nye bar bsngags pa yi/ /chos kyi zam pa grags pa dang / /sa steng lha khang mchod rten mchog/ /mu stegs rnams kyis de dag bshig/ /tshong dpon mchog gi bu de la/ /kun nas 'khrug pa'i sems kyang byas/* D. The Tibetan corresponding to Skt. 53.737–738 translates as, "This made the being / Who was that young boy angry as well, / And the famous Bridge of the Dharma / That the teacher had praised / And the earthly monasteries and supreme caityas / Were destroyed by the tīrthikas. / The senior merchant's son / Was thoroughly disturbed by this."

3163 *gnyis pa'i byis pa gang yin de/ /zla ba zhes bya'i rgyal po yin/ /rnam smin de yis mi 'dod pa/ /yun ring sdug bsngal rjes su myong* / D. The Tibetan translates as, "The one who was the second child / Was the king Soma. / He will experience undesirable suffering / For a long time due to the maturation [of his karma]."

3164 *de tshe de tshe de dang der/* Tib. This pāda has been supplied from the Tibetan (Skt.: lacunae).

3165 *tha ma'i skye ba thob pa na/* Tib. The Tibetan translates as, "In his final human birth."

3166 This king is the king mentioned earlier with the initial *P*, identified by Jayaswal as Prakaṭāditya.

3167 *rgyal po de yi bstan pa nyams/* Tib. This pāda is problematic. The Skt. reading *nagnasandhi* ("naked joint") has been tentatively emended to *bhagnasandhi* ("broken joint"). The Tibetan translates as, "The teaching that king possessed will fade away."

3168 *rnam par smin pa'i las de yis/ /byis pa rgyal po'i dbang phyug byed/ /med par rgyal po byed par 'gyur/ /yod pa rab tu 'jig par 'gro/* D. The Tibetan translates as, "Due to the maturation of that karma, / The boy will be made king / When he lacks a king's power to rule, / And what he has will be brought to ruin."

3169 *blo grol* K_Y; *blo gros* D.

3170 The *P*-initialed king is first mentioned in verse 53.693 above.

3171 Another name of Vārāṇasī.

3172 The Skt. of the first two pādas is clearly corrupt and the meaning unclear. The name Pañcakesarī ("Five Lions") seems to correspond to the city in Orissa of the same name, where a dynasty called Siṃha ("Lion") ruled.

3173 *de ni seng ge lnga zhes bya/ /pham nas rgyal pos gzhan yang pham/* Tib. The first three pādas correspond to two pādas in the Tibetan that translate as, "After the ones called the Five Lions / Are defeated, the other kings will also be defeated."

3174 53.757–759 are translated from the Tibetan, as they are omitted in the Skt.

3175 It is unclear who is being referred to by "he," whether Deva or the *P*-initialed kṣatriya king, but it is likely to be the latter, as he is mentioned again in verse 53.-768 below.

3176 Again, it is unclear whether this kṣatriya king is the *P*-initialed king first mentioned in verse 53.693 above, or a new king called "Born Prosperous" (Abhivardhamānajanma). The Tibetan (from where this and the previous two verses have been supplied) seems to take *abhivardhamānajanma* as the name of a new king. However, the narrative in this section of the prophecy seems to indicate that "born prosperous" is just an epithet of the *P*-initialed kṣatriya king, whose section began at verse 53.693 above and will end with verse 53.768 below; this also is the understanding of Jayaswal (Jayaswal 1934, p. 66).

3177 *Abhivardhamānajanma* literally means "one whose birth/life is of increasing prosperity."

3178 It is unclear what the two numbers seven refer to—possibly months and days respectively.

3179 *rdzu 'phrul chen po klu yi rgyal/ /blo ldan dud 'gro'i nang du gnas/* Tib. The Tibetan translates as, "He will be born in the animal realm / As a wise and powerful nāga king."

3180 Skt. 53.763–764 *om*. Tib.

3181 *tshong pa sngags ni grub pa ste/ /ji ltar 'dod pa'i blo byed cing / /de tshe rig pa'i rgyal po dang / /de tshe bde 'gro dag tu gyur/* D. The Tibetan translates as, "The merchant will be a master of mantra. / He will accomplish whatever his mind desires and / Then become a king of the vidyās. / Then he will be in the higher realms."

3182 Each of the three epithets used here, *jina* ("victor"), *sugata*, and *cakravartin*, imply the highest realization of a buddha.

3183 *de yi tshe na 'khor los gyur/ /sna tshogs rtog ces rgyal por 'gyur/ /de bzhin du ni blo ldan de/ /de tshe rig 'dzin chos kyang 'chad/* D. The Tibetan translates as, "Then he will become a cakravartin / King named Citraketu, / And that wise one will / Then teach the vidyādhara dharma."

3184 It is unclear what the two numbers refer to, but possibly months and days.

3185 This half-stanza, about him progressing toward awakening, is somewhat at odds with the epithets used earlier—*jina*, *sugata*, and *cakravartin*—that suggest that he had already attained the highest accomplishment.

3186 *de yang lo ni gsum dag tu/ /rgyal po'i dbang phyug byas nas ni/ /* Tib. Before this pāda, the Tibetan adds another two pādas that translate as, "Moreover, after carrying out the / Sovereign duties of a king for three years."

3187 The Tibetan includes the material in Skt. 53.769d but omits the material in Skt. 53.769c. It then omits the material in Skt. 769ef–53.771.

3188 The Skt. *anuja* can mean "younger brother," as well as younger relative or person.

3189 The phrase *rājyavardhana* ("[one who brings] prosperity to the kingdom") is taken by Jayaswal to be a proper name (Jayaswal 1934, p. 66).

3190 *de yi nu bo yig pa zhes/ /brtul zhugs can du rnam par gnas/ /lo ni gsum dang gcig dag tu/ /rgyal srid yongs su 'phel bar byas/* Tib. The Tibetan translates as, "His younger brother with the initial *P* / Will be consecrated as a vow observer. / Over a period of four years / He will make the kingdom prosperous."

3191 This passage, including the preceding verse, is rather unclear. "Both of them" possibly means the *V*-initialed king and his supervisor. Jayaswal, however, interprets this passage differently, namely that "both of them" refers to the *V*-initialed king, whom he identifies as Vajra, and his successor Rājyavardhana (Jayaswal 1934, p. 66).

3192 *de ma thag tu 'khru bas btab/ /'di dag gnyis ga 'chi bar gyur/* D. The Tibetan translates as, "Shortly after that they will / Contract dysentery and both die."

3193 "His" seems to refer to the king with the initial *V*.

3194 *de'i yang nu bo yig pa zhes/* Tib. In the Tibetan his initial is *P*.

3195 This king, with the initial *Dh*, has been identified by Jayaswal as the ruler of Magadha, Dharasena IV (Jayaswal 1934, p. 66).

3196 *de'i yang nu bo rgyal po ni/* Tib. The word "brother" has been supplied from the Tibetan. The Skt. *kanyasa* suggests either the youngest brother or the youngest son. Jayaswal, however, identifies this king, despite his initial *V*, as the Magadhan ruler Dhruvasena III. Jayaswal interprets the term *kanyasa* ("youngest") as the "youngest uncle," based on his identification of this king as the youngest of the grand uncles of Dharasena IV (Jayaswal 1934, p. 67).

3197 *yi ge dza zhes rnam par bsgrags/* D. In the Tibetan his initial is given as *J*.

3198 *rta dang shing rta glang po dmag /kun nas gru dang theg pa yis/* D. The Tibetan translates as, "With horses, chariots, war elephants, / Boats, and vehicles in every direction."

3199 *de tshe sngon gyi rgyal po de'i/ /bram ze de bzhin shA ga rigs skye/* D. The Tibetan translates as, "Then a previous king / Will take birth as a brahmin in a Śāka family." All of the Tibetan witnesses contain some rendering of the Sanskrit *Śāka instead of the extant Skt. Śākya. They also all indicate that these lines describe a brahmin who is the companion of the kṣatriya king who is the subject of this prophecy. Brahmins, kṣatriyas, and vaiśyas are all technically considered

to be "twice-born" or *dvija*, though brahmins tend to be most closely associated with this title.

3200 *de tshe dus kyi tha ma la/ /de nyid 'di yi grogs nyid 'gyur/* D. The Tibetan translates as, "At that time, during the debased eon, / He will be this one's friend." In the Tibetan the extant Skt. *sukhāyatām* (*sukhāyatam*?) is translated as "friend," possibly reflecting the Sanskrit **sahāyatām*.

3201 *u DI ya na rgyal po che/* D. In place of Gauḍa, the Tibetan translates as, Uḍīyana.

3202 *u DI yan gyi grong mchog la/ /grong khyer yi ge pa zhes bya/* D. The Tibetan translates as, "In the capital city of Uḍīyana, / A city that begins with the initial *P*." Jayaswal suggests that this city could be Vāruṇikā, which corresponds to the modern Deo Barnark in Bihar.

3203 *der ni de tshe brgyad dag gi/ /gtsug lag khang yang byed par 'gyur/* D. The Tibetan translates as, "He will construct / Eight monasteries there."

3204 This king has been identified by Jayaswal as Yaśovarman of the early eighth century.

3205 The "*P* dynasty" seems to be the Gupta dynasty that begins with King Śrī (Jayaswal 1934, p. 68).

3206 *des ni bran tshogs rnams bsad nas/ /rang dbang du ni yongs su gyur/* D. The Tibetan translates as, "He will kill the assemblies of ministers, / And then rule on his own."

3207 *de yi spun zla gnyis pa ni/* Tib. The Tibetan translates as, "His second brother."

3208 The person with the initial *R* has been identified by Jayaswal as the Gupta emperor Viṣṇugupta Candrāditya, earlier in the text referred to as Candra (Jayaswal 1934, p. 71).

3209 *de nas gzhan yang sa bdag ni/ /de tshe rgyal po bzang po byung /* Tib. The meaning of this pāda is unclear. The Skt. *śvāda* ("dog eater"), if this reading is correct, implies someone of a degraded social status. In place of "dog eater," the Tibetan reads *bzang po*, which cannot be a translation of *śvāda*, as it means "good," "kind," etc.

3210 *gdengs ka che ldan mgyogs par 'gro/* Tib. The Skt. *mahābhogin* can mean "having a great hood" or "rich in comforts/opulent." The Tibetan translation reflects the former.

3211 There is a play on words here in the Skt., as *sphuṭāṭopin* can be translated as both "possessing an expanded hood" and "puffed up with pride."

3212 *mchog tu 'jigs rungs lus ldan zhing / /de tshe sgra ni drag par sgrogs/* D. The Tibetan translates as, "He will have an extremely frightening body / And will utter a fierce roar."

3213 *de la lor ni mi 'dod pa/* D. In the Tibetan the Skt. *naiṣṭhika* ("inevitable [result]") is translated as "undesirable [result]," probably being read as *na-iṣṭika*.

3214 *sa srung 'jig rten 'phel byed pa//'jig rten kun gyis shes pa ste//lus can shar phyogs gnas pa yin/* Tib. The Tibetan condenses this material into three pādas that translate as, "These kings who will bring prosperity to the world / And be known throughout the entire world / Will rule over the eastern people."

3215 *rgyal po yi ge pa zhes pa'i//rgyud rnams rgyud du skyes pa gzhan//rgyal rigs dpa' bo rnam par gnon//de bzhin rgya mtsho gsum gyi bdag* D. The Tibetan translates as, "Another king will be born in that royal line / Who bears the first initial *P*. / He will overcome a kṣatriya hero / And likewise [become] lord of the three oceans."

3216 This seems to be about the eight states where one has the freedom to practice the Dharma, and the eight states without this freedom.

3217 Jayaswal has identified this king as Kumāragupta III, the late Gupta emperor of the Gauḍa dynasty.

3218 The Gopālas are the dynasty better known under the name of Pāla.

3219 *de bzhin 'od ma'i tshal chen dang /* Tib. In place of the "grove of Mahābodhi," the Tibetan reflects the Sanskrit **veṇuvana*, which translates as the "Bamboo Grove."

3220 *snying po med pa'i 'bab chu mchog/* Tib. This description of this river in the Skt. is somewhat of a mystery. The Tibetan translates as, "The supreme river Phalgu." Phalgu is another name for the Nairañjana.

3221 Both Tāra and Tārā mean "savior," the first being masculine and the other feminine.

3222 *sa bcu thob pa'i bdag po ni//gang yang byang chub sems de yang //sems can rnams ni 'dul byed pa//zla ba zhes ni rnam par sgrags//rig pa'i rgyal mo rdzu 'phrul che//de ni sgrol ma zhes kyang bstan//bud med gzugs 'chang lha mo ni//'gro ba kun tu rnam par rgyu//snying rjes brlan pa'i sems kyis ni//sems can rnams la phan don du//mi mjed 'jig rten khams gnas nas//bud med ming gis 'jug par byed//sa bcu la ni rab gnas thob//byang chub sems dpa' rdzu 'phrul che/* D. The Tibetan appears to repeat the material in Skt. 53.816cd, leading it to render the content in Skt. 53.814–816 in fourteen lines instead of twelve. The Tibetan translates as, "A lord who has attained the tenth level, / The bodhisattva who / Tames all beings / Known as Candra // Is also called Tārā, / The very powerful vidyārājñī. / Bearing the form of a woman, the goddess / Wanders all the realms of rebirth. // His mind flowing with compassion, / He remains in the Saha world / And exists nominally as a woman / In order to benefit beings. // He has attained mastery over on tenth level / And is a great powerful bodhisattva."

3223 *longs spyod dbang phyug 'phel byed pas//'di ni lha mo bsgrub par bya//byang chub tshogs kyi ched du ni//skyed pa nyid nas brtsam par bya/* Tib. The last pāda is missing

in the Skt., and the phrase "Merit and wisdom" supplied here is a conjecture. The Tibetan translates as, "This goddess should be accomplished / In order to increase wealth and power. / For the accumulation of awakening, / One should begin following the generation." The final two pādas are obscure in the Tibetan as well as the Skt., but they seem to be indicating a bifurcation of rituals to Tārā along the lines of the accumulation of worldly wealth and power and the accumulation of the various factors that lead to awakening. The final pāda in the Tibetan, which is missing in the Skt., might refer to accomplishing the deity Tārā following the generation (*skyed nyid nas*) of bodhicitta, which would ground the practice in a more soteriological approach.

3224 Her being present in the eastern region could also be an allusion to her position in the maṇḍala, where the eastern quarter would likely be occupied by White Tārā.

3225 *re ba thams cad dga' rgyas phyir/* Tib. The Tibetan translates as, "To increase happiness and fulfill all hopes."

3226 *bdag nyid rnam pa stong dang ni/* Tib. "Five hundred" could be an allusion to the fact that Tārā manifests in seven, eight, twenty-one, or five hundred forms. In place of "five hundred," the Tibetan has "one thousand."

3227 *de bzhin du yang 'grub par 'gyur/* Tib. "Also" reflects the Tibetan reading. The Skt. has "at that time."

3228 *dbus kyi yul du de bzhin sngags/* Tib. In place of "ministers" (*mantrī*, *sngags pa*), the Tibetan reflects the Sanskrit **mantra* (*sngags*).

3229 Skt. 53.830ab *om*. Tib.

3230 *dang po'i yi ge sha dang na/ /dang po'i yi ge par yang bstan/ /dang po'i yi ge ba dang e/ /dang po'i yi ge ar yang bstan/ /dang po'i yi ge har bstan te/ /dang po'i yi ge par yang sgrags/* D. The form and content of this list from Skt. 53.829–830 differs in the Tibetan and translates as, "Those who are known by the first initial *Ś* and *N*, / One known by the first initial *P*, / Those with the first initial *V* and *E*, / One known by the first initial *A*, / One known by the first initial *H*, / And again one with the first initial *P*."

3231 *zla ba'i rigs/* Tib. "Lunar dynasty" is the Tibetan translation of *somacihnitaḥ* ("marked by the moon").

3232 These three initials are given in the Tib. as *J*, *V*, and *Dh*.

3233 *dang po'i yi ge dza dang ba/ /dang yig d+ha ni zla ba'i rigs/ /yi ge ha nyid rnam bsgrags dang / /de bzhin yang ni dang po'i a/* D. The Tibetan translates as, "The lunar dynasty with the first initial / *J*, *B*, and the initial *Dh*, / One known by the initial *H*, / And again the first initial *A*."

3234 *dang po'i yi ge sa la yang //bud med rigs min 'jig rten sdang //dang po'i yi ge a dang ma//'jig rten rnams la mthu dang ldan/* Tib. This verse also differs slightly in the Tibetan and translates as, "Those with the first initials *S* and *L* / Who will not marry and will anger the people, / And those with the first initial *A* and *M* / Who will have power over the entire world." The Tibetan phrase *bud med rigs min* that is translated here as "who will not marry" (lit. "not joined/endowed with a woman") reflects the Sanskrit **srtyayuktāḥ* in place of the extant Skt. *stryākhyayā*.

3235 *de dag bar ma bzang po las//khyad par ring dang thung ba yin/* D. It is not clear what the words *ucca* ("high") and *nīca* ("low") in the Skt. refer to, whether their lifespan (as the context seems to indicate), or their physical height, or perhaps their high and low morals. The Tibetan translates as, "Based on whether they are middling or best, / [Their] particular [lifespan] will be short or long."

3236 The "middle" kings are missing from the enumerations below.

3237 *dang po'i gtso bo chen po ni//rna can rgyal por rab tu bsgrags/* D. The form *vṛtsudhāna* could be corrupt. Jayaswal takes this to be the name of a king, Vṛtasudhāna. The Tibetan translates as, "The first great leader / Will be known as Karṇarāja." Here the Tibetan reflects the Sanskrit **Karṇarāja* instead of the extant Skt. **Karmarāja*.

3238 Jayaswal interprets the phrase *subhūtir bhūtiḥ* as a single name, Subhūtibhūti. This could also be two names, Subhūti and Bhūti, or perhaps "the wealthy (*subhūti*) Bhūti."

3239 *legs byin* Tib. In place of the extant Skt. Sudaha, the Tibetan reflects the Sanskrit *Sudatta.

3240 Skt. 53.839 *om*. Tib.

3241 This half-stanza is very unclear. The second of the two initials (*Th*) has been supplied from the Tibetan, as the Skt. just translates as, "of the two letters *V*." It is not clear what these letters refer to. Also, the names Subhū and Mṛga could be a single name, but Jayaswal takes them to be two names. It is also uncertain whether this verse is about the future or the past—the remainder of the verse seems to indicate that the narrative has now reverted to the time prior to the birth of the Buddha Śākyamuni.

3242 *tha mar legs 'byor gzhon nu dang //yi ge ba dang tha gnyis ni//yangs pa can du yang dag byung //gang du thub pa de skyes pa/ser skya zhes bya'i grong mchog tu/* D. The Tibetan translates as, "The last were prince Subhūti, and / The two with the initials *V* and *Th* / Who were in Vaiśālī. / In the place where the Sage was born, / The capital city of Kapilavastu . . ." Here the Tibetan renders the material in Skt. 53.840 in six verses instead of four.

3243 *tha mar zas btsang shA ga rigs kyi/ /nyi ma bu ram rigs skyed pa/ /tha mar zas gtsang rnam bsgrags pa/ /shAkya shaAkya'i rnam 'phel byed/* D. The Tibetan translates as, "Śuddho[dana], the last of the Śākya clan, / Was born into the Solar lineage. / Śuddho[dana] is known as the last / Śākya who brought prosperity to the Śākya people."

3244 *sems can brtson 'grus chung bar ni/ /'jig rten skyed mchog bstan pa yin/* D. The Tibetan translates as, "The preeminent being taught / Beings with little discipline."

3245 References to the mantras "residing" in Madhyadeśa (or anywhere) reflect the underlying notion that the mantra and the deity are one and the same.

3246 *rnam pa sna tshogs rtags dang ni/ /rnam pa sna tshogs rgyud dag dang / /rnam pa sna tshogs sbyor bar ldan/ /lus can rnam pa sna tshogs 'grub/* D. The Tibetan translates as, "The various types of signs / And the various types of tantras / With their various applications / Are effective for various types of beings."

3247 The "three times" possibly refers to the three times of the day (or night) that are said to be most suitable for performing rites.

3248 *rnam pa bzhi ru mtshon pa yi/ /gling dag de bzhin kun tu yang /* D. It is unclear if the four groups of islands are meant, or perhaps the four continents with their different four characteristics (*caturdhā paricihnitaiḥ*). The Tibetan reflects the second option.

3249 "With reference to kings" might imply a double meaning that these mantras can be used by the kings and that they also can be used to target the kings, e.g., to remove a bad king or promote a good one.

3250 *rdzu 'phrul rtse dang rnam 'phrul dang / /'dir ni dus kyi spyod pa'ang bstan/ /sngags kyi bdag nyid sems can gyi/ /'gro ba skye gnas rgyal po'i ming /* D. The Skt. syntax of this verse is not very clear, and the Tibetan doesn't make it any clearer. The Tibetan translates as, "The magical play and emanation as well as / The practices according to time were taught here, / As was the great mantra being, beings' / Types of rebirth, and the names of kings."

3251 The structure of this section is confusing, with the content and order of the stanzas possibly corrupt. Those that are prophesied next are not kings, but rather politically active "ascetics." Further on in the prophecy come the "kings," but, apart from the four great kings who are traditionally referred to as such, they are rather lords of the different classes of beings.

3252 *'jig rten mig gcig gyur pa yi/ /tub pa'i mchog ni med pa na/* D. The material corresponding to Skt. 53.856ab appears here in the Tibetan translation and translates as, "When the Sage who is the lone / Eye of the world is no more."

3253 *rtag tu sngags smra la dad pas/ /bstan pa'i don ni byed par 'gyur/ /de dag gzhon nu bshad par bya/ /rtse gcig yid kyis mnyan par gyis/* D. The material corresponding to

Skt. 53.855cd appears at the beginning of this verse in the Tibetan translation, which translates as, "Beings will carry out the goal of the teachings / By devoting themselves to the constant recitation of mantras. / I will teach them, divine youth, / So listen with single-pointed focus."

3254 *yi ge ma zhes gzhon nu zhes*/ Tib. In place of "one with the initial *Ku*," the Tibetan translates as, "Kumāra," reflecting the Sanskrit **kumāra* instead of the extant Skt. *kukāra*.

3255 Jayaswal identifies him, rightly or wrongly, with Nāgārjuna (Jayaswal 1934, p. 75).

3256 Skt. 53.861ab *om*. Tib.

3257 Jayaswal identifies this ascetic, rightly or wrongly, with Aśvaghoṣa (Jayaswal 1934, p. 75).

3258 The Skt. further describes him as passionate (*rāgin*), which somehow doesn't agree with his being an ascetic, at least not in the tantra system espoused in the MMK.

3259 The Skt. word for "another," *apara*, is taken by Jayaswal to be a proper name, a renunciant by the name of Apara.

3260 *sing ga la yi grong na gnas*/ D. Reading the Skt. *saihnikā* as *saiṃhikā*. The "city of lions" refers to Siṃhala.

3261 *yi ge da dang* Tib. The Tibetan has *D* instead of *V*.

3262 *byed par 'gyur bar the tshom med/ /mtshon gyis lus zhig mtho ris 'gro*/ D. This line has been translated from the Tibetan. The Skt. seems to translate as, "one who strayed from the path of the Teacher."

3263 It is unclear whether it is "Suṣeṇa" or "Sena" that is meant to be the proper name.

3264 *de nas yi ge sa dang ka /dang po dag tu brjod pa dang / /de bzhin yi ge ra dang g+ha/ /dang po dag tu rab brjod dang / dang por yi ge ba dang ni/ /legs byin legs de sde zhes bstan/ /sbyin byed byin par byed pa nyid/ /gzhan gyi grub mtha' sun byed pa*/ D. The Tibetan that corresponds to Skt. 53.870cd–871 differs in its content, renders this material in eight verses instead of six, and includes one verse with additional content. The Tibetan translates as, "Then there will be the ones known / By the first initials *S* and *K*, and / Likewise the ones known / By the first initials *R* and *Gh*, / The ones with the first initials *V* and **Ni*, / Sudatta and **Suṣeṇa who is known as Sena, / And Dattaka and Dāyaka / Who will refute the doctrinal systems of others."
*This *ni* is assumed to represent the first initial of a name and not the usual nominative particle, following the pattern already established in this section of

verses. It is also quite possible that this is a scribal error for *na* that has been mistakenly rendered to look like a nominative particle *ni* in the Tibetan.
** The Tibetan translation of this line is problematic and does not resolve the issue with the Skt. rendering of this line mentioned above.

3265 *yi ge ba zhes sdom brtson bsgrags/* D. The Tibetan has *V* instead of *C*.

3266 *dang por yi ge ba grags dang /* D. The Tibetan translates as, "The one whose name has the first syllable *V*."

3267 "Direct application" is here a translation of the Skt. *abhiyoga*. In the context of applying (*yoga*) the mantras, the prefix *abhi* possibly implies that the mantras target specific beings, human or otherwise.

3268 *grags pa 'dzin par shes par bya/* Tib. The translation of the last pāda may be a little problematic. The Skt. *kīrtikarāḥ* seems to imply that they confer fame on others. The Tibetan translates as, "They will be known as famous supports." The translation "famous supports" is a rendering of the Tibetan *grags pa 'dzin pa*, which reflects the Sanskrit **kīrtidharāḥ* instead of the extant Skt. *kīrtikarāḥ*.

3269 The six-syllable mantra is probably *oṁ vākyeda namaḥ*, the main heart mantra of Mañjuśrī.

3270 *gang phyir dang po gtso bo'i tshig /sems can rnams la phan 'dod pas/ /gzon nus yongs su gsungs gyur pa/ /yi ge drug pa'i sngags kyang zlos/ /cho ga rab 'byam 'di dag las/ /des ni de phan de la bsten/* D. The Tibetan material corresponding to Skt. 53.879cd–880 differs somewhat and translates as, "Which is why one should recite the six-syllable mantra, / The premier and highest verbal utterance / That the divine youth taught / Out of a desire to help beings. / From among these extensive ritual manuals, / He *taught that to benefit them." The translation "taught" follows the variant *bstan* in K_Y, K, N and H. The Tibetan for this particular line is obscure.

3271 *grags ldan dge ba de las gzhan/* D. The Tibetan translates as, "And the famous Śubha after that."

3272 *khyab 'jug* Tib. The Tibetan renders the Sanskrit Mādhava using the generic Tibetan translation for the name Viṣṇu.

3273 *dregs bral dang /* D; *dreg bral dang /* K_Y, J, K, C. The Tibetan translation might reflect the Sanskrit **gatamadaḥ* (which is unmetrical) instead of the extant Skt. *namas tadā*.

3274 *de bzhin ka shir skyes pa gzhan/* D. The Tibetan translates as, "[And] likewise other citizens of Kāśī," reflecting the Sanskrit **kāśījātās* instead of the extant Skt. *śakajātās*. In the last two verses, it is difficult to tell which of these terms are proper names and which are merely epithets.

3275 Jayaswal identifies this brahmin as Viṣṇugupta (Jayaswal 1934, p. 76).

3276 Another name of Pāṭaliputra, the ancient capital of Magadha.

3277 As the next verse makes clear, Krodha (also called Mahākrodha, Krodharāja, etc.) refers here to Yamāntaka.

3278 *bram ze yi ge dang po a/* D. Jayaswal tentatively identifies this brahmin as Subandhu (Jayaswal 1934, p. 76). The Tibetan gives the initial of this brahmin not as *S*, but as *A*.

3279 *chos don dge ba ldan bdag nyid/* Tib. Because of the meter, the Skt. *mantrārtha°* should probably be emended to the standard phrase, *mantratantrārtha°*. Instead of *mantrārtha°* (literally, the "business" of the mantras), the Tibetan reflects the Sanskrit **dharmārtha°* ("Dharma and wealth").

3280 *bden par smra zhing dbang po thul/* D. The last pāda has been supplied from the Tibetan. (Skt.: lacunae).

3281 *de nas mthar ni dang yig sha/* Tib. The Skt. includes the word *ante* ("at the end") in this pāda, but it is unclear what it refers to, though possibly that this brahmin's name will begin and end with *Ś*.

3282 *rig pa rjes bzung ma rungs dang /* D. The Tibetan translates as, "[He will enthrall] the benevolent and wicked vidyās," which reflects the Sanskrit **vidyānugraha-duṣṭāṃ* instead of the extant Skt. *vetāḍagrahaduṣṭāṃ*.

3283 *rnam pa sna tshogs sha za dang /* Tib. The Tibetan translates as, "And the various piśācas."

3284 *dang po'i yi ge na zhes pa/*. The Tibetan translates as, "With the first initial *N*."

3285 *dang yig b+ha ni nor gyi spyan/ /rgyal po rnams ni sngags mchod byed/* D. The Tib. resolves the syntax of this half-stanza differently and translates as, "There will be a treasurer with the initial *Bh* / Who will perform the offering and mantra for kings."

3286 *thog ma bar mthar gtso bo ste/* D. It is unclear what the "beginning, middle, and end" refers to.

3287 *rang byung sangs rgyas chos kyi rgyal/* D. It is unclear who is here meant by "Dharma king." It could be the Buddha Śākyamuni, but also Yama or other deities. The Skt. *svayambuddha* ("self-realized") suggests Buddha Śākyamuni. The Tibetan seems to confirm this and reflects the Sanskrit **svayambhūbuddha*.

3288 The "king of the yakṣas" is Kubera.

3289 *nges pa'i tsher ni* K_Y, K; *nges pa'i tshar ni* N; *nges pa'i tshig ni* D.

3290 As the singular number alternates in this verse with the plural, it is difficult to tell if this is about the classes of gods, or the chief deity (of the same name)

presiding over each of the respective realms.

3291 The Tib. cuts off here (F.327.a.7) and picks up again in the next chapter at 54.3. There is no chapter break in the Tibetan text. Possibly the Tibetan translators omitted this section because of the corruptions in the text and dead ends in the content structure.

3292 The Skt. actually reads *vidyācitraketu*, which is hypermetrical and unlikely to be a name. Citraketu, the king of vidyādharas, was also mentioned in verse 53.765 above.

3293 The exact meaning of the Skt. *tathāhetau* ("for the same/similar reason") is unclear. It could have something to do with the etymology of the names Citraketu and Vemacitri, both of which include the element *citra*.

3294 "Days" are meant here as the personified astrological entities.

3295 The Skt. of this verse has been heavily emended to make some sense and the translation should be regarded as tentative.

3296 This verse, again, is very unclear and the meaning has been half guessed.

3297 The text includes, between the last two pādas, the phrase *m-urvyām* ("on earth"), which spoils the meter and doesn't fit the context very well. Therefore, it has been omitted in the translation here.

3298 Śākyamuni is using here the plural number referring to himself, or perhaps he includes in the statement also Mañjuśrī and Vajrapāṇi who likewise contributed to the discourse presented in the MMK.

3299 "How should I remember them?" means "What should I remember them as?" The direct answer to this question is three verses below, in the very last sentence of this chapter, "You . . . should . . . remember [them] as."

3300 "And so forth . . ." is an instruction telling what Mañjuśrī's question should include if quoted in full. The text, however, is unclear, and the two sentences in prose included here seem a bit out of place and possibly don't belong here.

3301 The *Mahāparinirvāṇa Sūtra* is largely in the form of a dialogue between the Buddha and Mañjuśrī, in the course of which the sūtra and its teachings are entrusted to Mañjuśrī.

3302 This and the next two verses, up to the end of this chapter, are probably part of the Buddha's reply to Mañjuśrī's question, as Mañjuśrī is addressed in the very last sentence (53.923ef) in the second person. The entirety of chapter 54 could also be regarded as part of the Buddha's reply.

3303 There is no chapter break at this point in the Tibetan text.

3304 *'jam dpal de bas na/ de ltar phyi ma'i tshe phyi ma'i dus su rigs kyi bu'am/ rigs kyi bu mo gang la las de bzhin gshegs pa rnams kyi chos kyi mdzod 'di glegs bam du chud par*

byas te/ 'dri bar 'gyur/ klog par 'gyur/ kha ton du byed par 'gyur ba'am glegs bam du byas te 'chang bar 'gyur/ gus par byas te yid la byed par 'gyur/ gos rnam pa sna tshogs dang / phye ma dang / gdugs dang / rgyal mtshan dang / ba dan dang / dril bu dang / rol mo dang / phreng ba dang / byug pa dang / spos dang / dri dang / dri zhim po dag gis mchod par byed par 'gyur/ ri mor byed par 'gyur/ yang dag par 'dzin par byed par 'gyur/ yid rtse gcig pa'i sems kyis chos byed par 'gyur ba de la ni/ phan yon bcu po 'di dag tu 'gyur te/ bcu gang zhe na/ D. The entire section started from Skt. 53.905c up to the beginning of this paragraph is missing from the Tibetan text. The Tibetan translation corresponding to Skt. 54.3 also differs somewhat and translates as, "Since that is the case, Mañjuśrī, at a later time in the future, the activities for any son or daughter of the lineage who has written this treasury of the Dharma of the tathāgatas down in a book; who copies it; reads it; chants it; makes it into a volume and then wears it; who reveres it and is focused on it; who worships it with various types of cloth, powders, parasols, victory banners, flags, bells, music, garlands, ointments, incense, perfumes, and sweet smells; who illustrates it; who upholds it perfectly; and who enacts its qualities with a singular focus will incur the following ten advantages."

3305 *der 'di pha rol gyi dmag tshogs kyi 'jigs pa 'byung bar mi 'gyur/ char 'bab pa mi mkhas pa dang gza' dang 'ching ba chen po'i 'tshe ba 'byung bar mi 'gyur/ mi ma yin pa'i 'jigs pa'am/ der 'di la mi'i 'jigs pa 'byung bar mi 'gyur/ phyir rgol ba thams cad kyi 'jigs pa'am/ der 'di la nas kyi 'jigs pa 'byung bar mi 'gyur ro/ /dus ma yin par 'chi ba'i 'jigs pa'am/ der 'di la dus ma yin pa'i char gyi 'jigs pa 'byung bar mi 'gyur ro/ /char ches pa'i 'jigs pa'am/ der 'di la rlung chen po'i dkyil 'khor gyi 'jigs pa 'byung bar mi 'gyur ro/ /sha za thams cad kyi 'jigs pa'am/ der 'di la dgra'i 'jigs pa 'byung bar mi 'gyur ro/ /de bzhin du g.yon can rkun po'i 'jigs pa'am/ der 'di la 'chi ba'i 'jigs pa 'byung bar mi 'gyur ro/ /gshin rje'i rgyal pos khyer ba'i 'jigs pa'am/ der 'di la chom rkun gyi 'jigs pa 'byung bar mi 'gyur ro/ /lha thams cad dang klu dang gnod sbyin dang dri za'i 'jigs pa'am/ der 'di la gzhan gyi sngags kyi 'jigs pa 'byung bar mi 'gyur ro/ /sbyar ba'i dug thams cad kyi 'jigs pa'am/ der 'di la nad kyi 'jigs pa dang / rims dang / tshad par 'khu ba dang / ma zhu ba dang / yan lag dang / nying lag gi nad kyi 'jigs pa 'byung bar mi 'gyur te/* D. The Tibetan rendering of this list differs in its arrangement and content. The Tibetan translators marked each of the ten advantages in this list by using the phrase *der 'di la*, translated here as "then they will have" and "they will have." The arrangement of these "ten advantages" (*daśānuśaṃsā*, *phan yon bcu po*) in this English translation follows the Tibetan translators' organization of the passage, which can at times seem counterintuitive. The Tibetan translates as, "(1) Then they will have no fear of enemy armies, there will be no danger of drought, planetary influences, or great pestilence (*mahāmārī*, *'ching chen po*), and they will have no fear of nonhuman beings; (2) They will have no fear of human beings or any opponents; (3) They will have no fear of sickness and no fear of premature

death; (4) They will have no fear of unseasonal rains and no fear of floods; (5) They will have no fear of typhoons and no fear of any pīśacas; (6) They will have no fear of enemies, and likewise no fear of rogues and robbers; (7) They will have no fear of death and no fear of being carried off by the Lord of Death; (8) They will have no fear of bandits and no fear of any of the gods, nāgas, yakṣas, and gandharvas; (9) They will have no fear of the mantras of other sects and no fear of any poison they might consume; (10) They will have no fear of sickness, fever, contracting dysentery, indigestion, or diseases that affect the major and minor limbs of the body."

3306 *phan yon bcu po 'di dag tu shes bar bya'o/ /gang du de bzhin gshegs pa rnams kyi cho ga chen po rab 'byam chos kyi mdzod 'di glegs bam du byas te/ bzhag la 'dri ba dang / klog pa dang / mchod pa dang / 'dzin pa dang kha ton du byed na de bzhin gshegs pa rnams kyis shin tu bzung zhing chos kyi mdzod mngon du 'gyur ro/* D. The Tibetan translates as, "One should know that these are the ten advantages. Wherever this treasury of Dharma, this extensive manual of the tathāgatas, has been made into a book, if one sets it down and copies it, reads it, worships it, upholds it, and chants it, one will be embraced by the tathāgatas and the treasury of Dharma will manifest."

3307 This sentence is missing from the Tib.

3308 The Tib. does not mention the master (*ācārya*).

3309 *'dis ni thams cad mtshon pa yin na sems can rnams kyi dran pa med par ma byed cig* D. The last two sentences are missing from the Tibetan. The alternate reading in the Tibetan here translates as, "Since this manual illustrates everything, beings must not forget it."

3310 *'on kyang khyod kyis shes par 'gyur mchod pa byed par 'gyur yang dag par 'dzin par 'gyur zhing bsod nams chen po yang rab tu skye bar 'gyur ro/ /sems can skal ba med pa rnams la bstan par mi bya ste/ /gzhan du na dbul ba dang / nad dang / mdze dang / 'tshe ba dang / 'go ba'i nad nyid byed par 'gyur ro/* D. The Tibetan for the first part of this paragraph translates as, "However, you should understand it, worship it, enact it, perfectly uphold it, and you will produce a great deal of merit. Do not teach it to unfortunate beings or it will cause poverty, illness, leprosy, injury, and infectious diseases. That is why you should not teach it to others."

3311 *bsam gtan la rab tu zhugs pa dang* Tib. In place of "who keep their samaya concerning the sense bases and psychophysical elements," the Tibetan translates as, "who have penetrated samādhi," possibly reflecting the Sanskrit **°samādhyanupraveśa°* instead of the extant Skt. *°samayānupraveśa°*.

3312 *bcom ldan 'das chis kyi rnam grangs 'di'i min ci zhes bya/* D. The Tibetan translates as, "Blessed One, what is the name of this Dharma discourse?" This indicates that the Tibetan translators understood the Skt. *nāma* not as a term indicating emphasis but as "name."

3313 *byang chub sems dpa'i spyod pa'i rjes su 'jug pa rgyud thams cad kyi mdzod ces bya bar yang zung shig* D. The Tibetan translates as, "You should remember it as the treasury of all of the systems of engaging in bodhisattva conduct."

3314 *theg pa chen po shin tu rgyas pa nges par bstan pa nyams pa med pa zhes bya bar yang zung shig /byang chub sems dpa'i sde snod ces bya bar yang zung shig* Tib. The Tibetan translates as, "You should remember it as the unparalleled exceedingly vast and definitive Great Vehicle teaching." The Tibetan then adds a line that is absent from the Skt. that translates as, "You should remember it as a bodhisattva basket."

3315 *drang don mdo yis yongs su brgyan/* D. "The meaning that needs to inferred" (Skt. *neyārtha*, Tib. *drang don*) refers to a hermeneutic for the heirarchical arrangment of sūtra texts and teachings that was perhaps most famously set forth in the *Saṃdhinirmocanasūtra*, where the term *neyārtha/drang don* refers to teachings that require further interpretation and the term *nītārtha/nges don* refers to definitive teachings that require no further interpretation.

3316 *theg pa rnam gsum bdag po dang /* Tib. This pāda has been translated based on the Tibetan, which reflects the Sanskrit **tridhāyānapatis* ("lord of the three vehicles") instead of the extant Skt. *tridhā janagatis* ("threefold human destiny"?).

3317 "Thieves" *om*. Tib.

3318 This verse seems to be missing one pāda in both the Skt. and the Tib.

3319 "Music" *om*. Tib.

3320 *sangs rgyas sku mdog thob par 'gyur/* Tib. The Tibetan translates as, "One will obtain the complexion of a buddha," which reflects the Sanskrit **buddhavarṇitām* instead of the extant Skt. *buddhavartitām*.

3321 The Tibetan skips the remainder of this list of articles and jumps to "The merit thus obtained" in MMK 37.26 below.

3322 *sngags dang rgyud don drang ba'i don/ /don yod tshig ni rab bshad pa/* Tib. The Tibetan translates as, "The provisional meaning of the goal of the mantra system / Is perfectly explained [in these] meaningful verses." The Tibetan reflects the Sanskrit **mantratantrārthaṃ neyārthaṃ* instead of the extant Skt. *mantrān tattvārthaneyārthaṃ*.

3323 *chom rkun nad ni gzhan dag dang / me yi 'jigs pa de la med/ /rgyal po skye bo dag kyang rung / /su zhig de la mchod mi byed/* Tib. The Tibetan translates as, "He will have no fear of robbers, / Illness, fire, and other things. / Whether he be a king or ordinary person, / They will not affect whoever worships it."

3324 *rgyal po rgyal rigs spyi bo nas/ /dbang bskur yul du nyer gnas tshe/ /mdo sde mgo la nges bcings nas/ /yang dang yang du phyag 'tshal na/* D. The Tibetan corresponding

to Skt. 54.40cd–41 translates as, “When a kṣatriya king receives the crown / Consecration and rules a country, / And this sūtra is held above his head / And worshiped again and again, / Bandits will not trouble him, and / He will not be slain by a weapon.”

3325 The epithet *kumāra* (“the divine or princely youth”) seems to refer to Kārttikeya the god of war, as he is described here as sitting on a peacock seat. Since Kārttikeya is also an emanation of the “divine youth” Mañjuśrī, this epithet should perhaps be understood as referring here to both Mañjuśrī and Kārttikeya.

3326 *ser dang dngul dang ra gan gis/ /rgyal mtshan yu ba bsgreng ba la/ /rgyal mtshan ba dan gtags nas ni/ /legs dgad legs par mnyam par bzhag* D. The Tibetan translates as, “The banner should be hoisted by a handle / Made of gold, silver, and brass, / The flag should be attached to the banner, and / They should be prominently displayed and evenly distributed.”

3327 *rgyal mtshan sgreng la gnas pa yi/ /gzhon nu las ni sna tshogs pa/ /rnam pa du ma’i gzugs dang ldan/ /bdag nyid chen po ’jam pa’i dbyangs/ /sa bcu’i bdag po’i bdag po ni/ /mthong ba tsam gyis ’jigs par byed/* D. The material in 54.46-49 above is reduced to just six pādas in the Tibetan that translate as, “They will be terrified by the mere sight / Of the divine youth with his various actions / And his various forms, / The great being Mañjuśrī / Emblazoned on a hoisted banner.”

3328 It is not clear who this king is, as his story seems to peter out in the very next verse, unless he is an avatar or a previous incarnation of Indra, who seeks, further down in the text, help from Kāśyapa.

3329 *grub par ’dod pas rab tu bya/* Tib. The Tibetan translates as, “Who acted out of a desire for attainment,” reflecting the Sanskrit **siddhi°* instead of the extant Skt. *sandhi°*.

3330 *brgya byin* Tib. The Tibetan specifies that the subject is Śakra/Indra here. The term *śacīpatiḥ* (“Śacī’s husband”), an epithet of Indra, appears below in Skt. 54.56b, allowing us to identify the subject of the Skt. verse as Indra as well.

3331 *lha dang lha min sngon g.yul ’thab/ /pha rol ’jigs pa byung ba na/ /gang tshe brgya byin sngon gyur pa/ /dpung ni pham byas zhes sdang bas/* Tib. The Tibetan translates as, “Long ago a battle raged between the gods and asuras, / When Indra became frightened / By the opposition (as he had before), / And his army was defeated by the enemy.”

3332 *de tshe gcig tu song nas ni/ /sa steng rnam par du bar gyur/* Tib. “He wandered the earth alone / And wept.” Before the emendation, the first stanza in the Skt. actually translates as, “The beings were at that time alone” (*ekākinas tadā sattvā*[*ḥ*]).

3333 *de skad bcom ldan gsol nas ni/* Tib. In place of "god of bounty" (*maghavān*), the Tibetan translates as, "Blessed One" (*bhagavān*).

3334 "God of Bounty" (*Maghavan*) and "one who has performed one hundred sacrifices" (*Śatakratu*) are epithets of Indra.

3335 "Thousand-eyed" (*sahasradṛk*) and Kauśika, again, are epithets of Indra.

3336 *rnyed dka' sku ni 'bum gyur pa/* D. In place of "endowed with one hundred thousand powers," the Tibetan translates as, "having one hundred thousand bodies." The Skt. could also be interpreted as "having the strength of one hundred thousand [men]."

3337 Maghavan ("God of Bounty") is another name of Indra. The Tibetan reflects the Sanskrit **bhagavān* ("Blessed One") instead of the extant Skt. *maghavān*.

3338 *de nas de ni de dran npas/ /byang chub sems dpa' dran tsam gyis/ /gzhon nu sna tshogs gzugs can ni/ /der ni de yi mod la lhags/ /der ni bcom ldan 'das dang ni/ /bcom ldan lha yi dbang phyug bcas/* D. The Tibetan translates as, "So he recollected him, and / Simply by recollecting the bodhisattva / The youthful prince with a universal form / Immediately came to that place / Where Blessed [Kāśyapa] was / Along with the Blessed Lord of the Gods."

3339 *lhags nas byang chub sems dpa' des/* Tib. The subject "The bodhisattva [Mañjuśrī]" has been supplied from the Tibetan. The Skt. translates as, "he pronounced the mantras," which seems premature at this point in the narrative.

3340 The mantra proper (beginning with *oṁ*) is in the Skt.: *oṁ hana hana sarvabhayān sādayotsādaya trāsaya moṭaya chinda bhinda jvala jvala huṁ huṁ phaṭ phaṭ svāhā*.

3341 *de nas lha ma yin thams cad rgya mtsho chen po'i mtha'i 'gram du gang rang khyer gang yin pa der mngon du phyogs shing song bar gyur te/ sems zhum zhing nyams la dpung gi 'jigs pas sems dkrags shing gdong gi mdog nyams shing nga rgyal dang dregs pa la sogs pa dang bral bar gyur la/ mtshon cha dang bral zhing ri 'bigs byed 'bar ba bzhin du lha'i dbang phyug de mthong nas byer bar gyur to/* D. The material in the Tibetan after the phrase translated here as "[h]e mounted his chariot and rode to where all of the asuras were," differs from the Skt. and translates as, "Then all the asuras turned toward the area where their own city was on the shore at the edge of the great ocean and left. Disheartened and concerned out of fear that the battle was lost, the color drained from their faces and they lost all pride, confidence, and the like. They dropped their weapons, gazed upon the lord of the gods who looked like the blazing Vindhya mountains, and were routed."

3342 *de nas lha rnams kyi dbang po brgya byin *gyis chen po la 'od pa'i nor bu rin po che nang 'od dang ldan zhing gsal ba'i phreng ba blangs nas/* D. The Tibetan translates as, "Śakra, Lord of the Gods, picked up a garland that was luminous and possessed

the inner radiance of an extremely valuable precious gem." *This translation follows the variant *brgya byin gyi* preserved in J and C.

3343 *mi ma yin pa'i grangs kyis bgrang bar* D. The Tibetan translates as "according to the reckoning of nonhuman beings," reflecting the Sanskrit **amānuṣikayā gaṇanayā* instead of the extant Skt. *mānuṣikayā gaṇanā*.

3344 "Qualities" is missing from the Tib.

3345 *de bzhin du phan yon gyi yon tan mchog 'di dag rgya che ba dang / mtha' yas shing mu med pa sngon gsungs pa yin no/* Tib. The last clause is unclear in the Skt. The Tibetan translates as, "Thus these supreme advantageous qualities were previously described as exceedingly vast, infinite, and limitless."

3346 *ci ste blo chung ba gang gis chos 'di ni thub pa mchog dang / thub pa'i sras blo dang ldan pa ma yin no/ /zhes rab tu spong bar byed do/* D. The Tibetan renders this material in prose and translates as, "And so a feeble-minded person who rejects it, saying, 'This is not the teaching of the intelligent Sage and the Sage's heirs.' "

3347 *de nyams nas ni dud 'gror 'gro/*. The Tibetan translates as, "After experiencing that they will be reborn as animals." The translation of *de nyams nas* as "[a]fter experiencing that" is tentative. The term might also refer to the deterioration (*nyams*) of the karma that led to these beings' rebirth in the hell realms.

3348 *me ma mur* D. In place of Gūthamṛttikā, the Tibetan has Kukūla, which is a different hell.

3349 *de nas phyir yang spu gri sor/* Tib. This pāda appears to be corrupt. Jvaradhāra (a current of fever?) is an unlikely name of a hell. The Tibetan repeats the Kṣuradhārā hell here that was already mentioned in the previous verse.

3350 *yang nga kyi hud zer de bzhin/* Tib. It is not clear whether Avava is the name of a hell. The Tibetan reflects the reading *athavā* instead.

3351 *ma dad sems kyis chos spangs pa/ /sdig pa'i las can gnas yin te/* D. The translation of this half-stanza is problematic. The Tibetan translates as "Is the place for evil beings / Who have rejected the Dharma due to their lack of faith."

3352 In the original text, this line constitutes pāda "b" of the next verse.

3353 *kun gyi mthar thug mnar med pa/ /de nyams de bzhin dmyal chen skye/* Tib. In the original text, this line constitutes the last pāda of the previous verse. The Skt. has been emended, but the meaning remains unclear. The Tibetan for the last two pādas translates as, "Experiencing Avīci, the lowest of all of the hells, / Is like being born in a vast hell realm."

3354 *mdo sde de ni rgya cher bcas/ /chos kyi nor kun rab spangs nas/* Tib. The Tibetan translates as, "Those who completely reject the Dharma jewel / With its vast and profound sūtras."

3355 *de ni 'jig rten ngan par 'gro/ /dbang med rtag par dbang du 'gro/* D. This verse, which has only three pādas in the Skt., is reduced to just two pādas in the Tibetan that translate as, "Will take a low rebirth in the world, / Be powerless, and always be controlled."

3356 The Skt. actually begins with a phrase that translates as, "Anyone who [rejects] this sūtra," but the description of the sūtra that follows is too long to replicate in the English translation the Sanskrit syntax, which is resolved only in the second half-stanza of 54.84 below.

3357 *grub pa sna tshogs brgya rnams 'thob/ /yang dag mtha' ni sgrib pa med/* Tib. The Tibetan translates as, "Will attain hundreds of various types of siddhis / And the ultimate state and be free from afflictions."

3358 *phun tshogs* Tib. Instead of *samyak* ("duly," "properly"), the Tibetan translation reflects the Sanskrit **sampad* ("good fortune").

3359 *rtag dang chad dang thog mtha' ni/* Tib. The Tibetan translates as, "Eternalism, nihilism, beginning and end," reflecting the Sanskrit **śāśvatocchedam ādyantam* instead of the extant Skt. *śāśvatocchedamadhyāntam*.

3360 *le'u rab 'byam rab gsungs pa/ /nges pa'i mdo sde bzang po yin/* Tib. The translation of this half-stanza is based on the Tibetan. The Tibetan reflects the Sanskrit **nītasūtrārtha°* ("sūtra of definitve meaning") instead of the extant Skt. *nīlasūtrānta°*.

3361 The seventh sage is the Buddha Śākyamuni.

3362 *Paṭala* usually means a chapter or section of a book, but it can also mean, as seems to be the case here, the complete work.

3363 *rtsa ba rab 'byams le'u zhes/ /sngags dang rgyud dang ldan pa de/* Tib. The Tibetan translates as, "It is called the 'extensive source text' / That contains the mantra system."

3364 *de ni mnar med dmyal bar 'gro/ /bskal pa chen por de 'tshed ces/ /rnam pa du mar dbye bar bstan/* Tib. The last pāda has been partially reconstructed based on the Tibetan, as the Skt. appears incomplete. The Tibetan also adds, "He will be roasted for a great eon."

3365 *lkugs shing 'on pa yan lag nyams/ /blo nyams long ba nyid dang ni/* D. The Tibetan translates as, "He will be mute, deaf, crippled, / Dumb, and blind."

3366 *gos ngan* D. "Poorly clothed" has been supplied from the Tibetan. The Skt., which is probably corrupt, translates as, "skilled" (*kuśala*).

3367 This verse is missing from the Tib., where some parts of it appear in the next verse.

3368 *mdo sde 'di ni rab spangs na/ /gang dang gang gis 'gro bar 'gro/ /de dang der ni skye ba na/ /blo ngan rmongs par skye bar 'gyur/*. The second half-stanza of the Skt. has been reconstructed conjecturally. The Tibetan of this verse differs significantly and translates as, "If one rejects this sūtra, / Wherever one is reborn, / When one takes rebirth there, / One will be an idiotic and deluded being."

3369 Skt. 54.96 *om*. Tib.

3370 "Folded his hands" *om*. Tib.

3371 *de la bcom ldan 'das ma 'ongs pa'i dus na sems can mi rigs pa'i chags pas zil gyis non pa slu bar byed pa nga rgyal can ma dad pa gya gyu can dmu rgod tshul khrims 'chal pa dag 'byung bar 'gyur te/* D. The Tibetan translates as, "Blessed One, in the future beings will be overcome by illogical attachment, disagreeable, proud, faithless, dishonest, unruly, and undisciplined."

3372 *sngags dang / spyod pa dang /* D. The Tibetan treats "mantra" and "conduct" as two separate items on this list.

3373 The Skt. term *dharmadhātu* ("the sphere of phenomena") can also mean a buddha.

3374 Although it is difficult to determine in the vague BHS language of this mantra, the gender here seems feminine. The Skt. uses the form *kumārarūpiṇi*, which is the vocative of *kumārarūpiṇī* ("you (feminine) with the form of the divine youth"). This would be in line with the preceding commentary that one uses this mantra to invoke, at the time of death, the form (*mūrti*, which is feminine in Skt.) of the dharmadhātu, which is Mañjuśrī. As this mantra is a vidyā, this also makes it likely that a female entity is addressed here. The epithet, *viśvasambhava* ("omnifarious"), could be a vocative form (*viśvasambhave* before sandhi) of the feminine form *viśvasambhavā*.

3375 *Hūṁ hūṁ om*. Tib.

3376 The part of the mantra *jinajit • mañjuśrīya suśriya* is difficult to interpret. Like the first part of the mantra, this part could be addressing the same feminine entity. One can expect, in this position, vocatives addressing the deity, but this doesn't seem to be Mañjuśrī, at least not addressed directly. The form *suśriya* could be the BHS vocative of the feminine *suśriyā* ("exquisite splendor"), and *mañjuśrīya*, the corresponding adjective derived from *mañjuśrī*. The form *jinajit* could likewise be taken as feminine.

3377 *a mr-i tod+b+ha ba ba/* D. The Tibetan reflects the Sanskrit **amṛtodbhava* instead of the extant Skt. *amṛtodbhavodbhava*.

3378 The mantra proper (starting from *oṁ*) is in the Skt.: *oṁ kumārarūpiṇe viśva-sambhava āgacchāgaccha / lahu lahu bhrūṃ bhrūṃ hūṁ hūṁ jinajit • mañjuśrīye suśriye*

tāraya māṃ sarvaduḥkhebhyaḥ phaṭ phaṭ śamaya śamaya / amṛtodbhavodbhavapāpaṃ me nāśaya svāhā //.

3379 *rig pa'i rgyal po thams cad gzengs stod par byed pa/* D. The Tibetan translates as, "It excites all of the vidyārājas," reflecting the Sanskrit **samuttejanaṃ* instead of the extant Skt. *sattejanaṃ*.

3380 *gshin rje'i 'jig rten dang / /dmyal ba'i sems can thams cad kyi sdug bsngal rab tu sbyangs shing /* Tib. "The worlds of Yama," in this context, probably include the hell realms, and the Tibetan includes an explicit reference to the hell realms here.

3381 *bde ba rnams kyang rab tu thob par 'gyur la/* Tib. The Tibetan adds a line that translates as, "and they all attained all manner of happiness."

3382 I.e., at the time of death.

3383 *sangs rgyas bcom ldan 'das kyi sangs rgyas dang / chos ni bsam gyis mi khyab ste/ bsam pa'am/ gzhal ba'am/ spang bar ni bdag gis ji zhig nus te/ sangs rgyas bcom ldan 'das nyid kyis mkhyen par 'gyur ro/* D. This—the final—paragraph of the MMK is probably spoken by Śākyamuni, who voices a reflection that each and every reader should make for him/herself, so it is in the first person. The meaning of these lines, however, is not very clear. The Tibetan translates as, "The buddhahood of the blessed buddhas and their Dharma are inconceivable. How could I be able to contemplate, evaluate, or reject them? Only the buddhas, the blessed ones, understand." Both interpretations seem possible, given the vagueness of the grammar.

3384 *le'u sum cu rtsa drug pa* D. The Tibetan translations of this text record this as chapter 36.

3385 The contents of the final part of this chapter indicate that it was intended as the last. The Trivandrum manuscript, however, which is the only complete manuscript of the MMK, includes one other chapter after this. This additional chapter, however, lacks the standard opening and, as far as its contents, seems to be out of place at the end of the work.

3386 "Above the Pure Abode" or "in the sky (*gaganatale*) above the Pure Abode," as specified at the beginning of the text, is the venue for the teaching of the *Mañjuśrīmūlakalpa*.

3387 The name Mahāsthānaprāpta is followed in the text by Mahāsthāna, which probably is the short version of the same name.

3388 *bcom ldan 'das kyis de skad ces bka' stsal nas/ dge slong de dag dang / byang chub sems dpa' de dag dang / thams cad dang ldan pa'i 'khor de dag dang/ gnas gtsang ma'i steng na gnas pa'i lha'i bu'i tshogs rnams dang / sems can bye ba khri phrag brgya stong du ma dang / lha dang / klu dang / gnod sbyin dang / dri za dang / lha ma yin dang / nam mkha' lding dang / mi 'am ci dang / lto 'phye chen po dang / grub pa dang / rig 'dzin*

dang / drang srong mchog dam pa du ma dang / 'jam dpal gzhon nur gyur pa dang / spyan ras gzigs dang / byams pa dang / mthu chen thob dang / mthu chen gnas dang / phyag na rdo rje la sogs pa byang chub sems dpa' sems dpa' chen po rnams dang / 'jig rten gyi khams grangs med pa dang / chos kyi dbyings mtha' yas pa na bzhugs pa'i sangs rgyas bcom ldan 'das nyan thos dang / rang sangs rgyas kyi 'khor dang bcas pa dang / sangs rgyas bcom ldan 'das nam mkha'i ngo bo dang 'dra bar bzhugs pa'i sangs rgyas dang / byang chub sems dpa' sems dpa' chen po bsam gyis mi khyab pa rnams thugs rangs te/ bcom ldan 'das kyis gsungs pa la mngon par bstod do/ /. This paragraph is omitted in the Skt. and has been supplied in its entirety from the Tibetan.

3389 *'phags pa 'jam dpal gyi rtsa ba'i rgyud rdzogs so// //* D. In the Sanskrit text, this colophon comes after the next chapter, which is missing from the Tibetan translation and has been, likewise, omitted here. The omitted chapter, however, which is the final one in the Trivandrum manuscript, seems to have been appended at the end due to redactory confusion, as its contents indicate that it was not intended as the final. The final colophon, therefore, belongs here. The Tibetan translates as, "This concludes *Mañjuśrī's Root Tantra*."

3390 *dpal lha btsan po lha btsun pa byang chub 'od kyi bkas/ rgya gar gyi mkhan po dge bsnyen chen po ku mA ra ka la sha dang / sgra sgyur gyi lo ts+tsha ba dge slong shAkya blo gros kyis bsgyur cing zhus te gtan la phab pa'o// //.*

3391 Cf. bibliography.

3392 oṁ] B; *om*. S

3393 māḍe] S; māṇḍe B

3394 bhavanto] B; *om*. S

3395 mañjuśriyaḥ] B; mañjuśriyasya S

3396 °rddhi°] *em*.; °riddhi° B; °śuddhi° S

3397 ārogyaiśvaryaṃ] B; ārogyaiś carya° S

3398 °paripūrakāṇi] B; °pāpāripūrakāṇi S

3399 te] S; śṛṇu ca sādhu bhagavān iti B

3400 evam āhuḥ] B; *lac*. S

3401 tad vadatu . . . caryāsamādhi°] *em*.; tad vadatu . . . caryāsamādhir B; *lac*. S

3402 °māradharṣaṇa° S; °sāradharmaṇa° B

3403 °rogāpakarṣaṇatāṃ] *conj*. (supported by TMK); °rogopakarṣaṇatāṃ S (reflected in the Tib.)

3404 °nīyatāṃ] B; °natāṃ S

3405 avandhyavacanakaranataḥ] B; avaśyavacanadhāraṇam S

3406 °vikaraṇa°] S; °vikiriṇa° B

3407 ūrṇākośāt] B; *lac*. S

3408 °jāla *em*.; °jāra B; *lac*. S

3409 anvāhiṇḍya] *em*.; anvāhiṃdya B; *lac*. S

3410 °samān] *em*.; *lac*. S; °samā B

3411 caryāpraviṣṭa°] *em*. (on the authority of D and TMK); caryāpraviṣṭo B

3412 niścaranti sma . . . taṃ] B; *lac*. S

3413 °gaṇam] B; °gam S

3414 ihāyātā] *em*. (on the authority of D and TMK); ihāyāta S

3415 mañjuśriyo] B; mañjuśriyasya S

3416 laghūtthānatāṃ] B; laghūtyānatāṃ S

3417 sukhasparśa°] *em*. (based on the Tib.); sparśa° B sanyāsa° S

3418 vākyedaṃ] B, Tib.; vākye da S

3419 °maṇḍa°] B (supported by the Tib.); °maṇḍala° S

3420 At this point the Tibetan jumps from F.90.b.1 back to F.89.a.5, to include the part it had skipped before.

3421 na śakyante samāpaditum] B; *lac*. S

3422 atha bhagavān] B; *lac*. S

3423 samanvāhṛtavān] B; samanvāhṛtaṃ vā S

3424 oṁ maṁ] B; *om*. S

3425 mañjuśrī°] B (supported by the Tib.); mañjuśrīḥ S

3426 sayyathāpi] B; saṃyadhāpi S

3427 ṛddhibalajava°] *conj*. (based on the Tib. and TMK); ṛddhibalajā° B; śuddhivala-valaja° S

3428 samādhiṃ] B; *om*. S

3429 The Tib. here skips from F.106.b.6 back to F.107b.l.

3430 te] *conj*.; atha te B, S

3431 tathatā°] B (supported by the Tib.); tathāgata S

3432 sarvajñāna°] B (supported by the Tib. and TMK); sarvajña° S

3433 °bhiṣṭutya . . . °vālukāsamā] B; *lac*. S

3434 sārathiḥ] *em*.; sārathi B; *om*. S

3435 saṃpannaḥ . . . dharmaṃ] B; *lac*. S

3436 svarthaṃ] B; svārthaṃ S

3437 suvyañjanaṃ] B; sarvaṃ jana S

3438 deśayati . . . mārgaṃ] *em*. (on the authority of the Tib.); deśayati . . . mārga° B; *lac*. S

3439 alpātaṇkatāṃ] B; *om*. S

3440 °tāṃ sukhasparśavihāratāṃ] B; °lovabhāsyatvavihāratāṃ S

3441 °pratilābhanatā] B; °pratilobhanatā S

3442 °ānuvartine] *em*.; °ānuvarttine B; °ānuvarttite S

3443 sattvānāṃ] B (supported by the Tib.); bhaktaṃ S

3444 api bhagavatāṃ buddhānāṃ cittaṃ buddhā eva jñāsyanti] B; api tu bhagavān buddhānāṃ bhagavatāṃ cittaṃ buddhā eva bhagavantaṃ jñāsyanti S

3445 buddhānāṃ] B; *om*. S

3446 vikurvituṃ] S, B (the Tib. and TMK, however, reflect the reading *vikurvitaṃ*)

3447 mūrtyasaṃskṛtadharmato] B; mūrtyā saṃskṛtadharmato S

3448 °prahāṇāvalambināṃ] B; °purāṇāvalambināṃ S

3449 °kathānusāratathāgatamārgānu°] B; °kathānusāre tathāgatabhūtān S

3450 °āntarādhāna] S; °āntardhāna B

3451 svaguṇo°] S; sadguṇo B

3452 °dbhāvana° S; °dbodhana° B

3453 °saṅkula°] S (supported by the Tib.); °saphala° B (supported by TMK)

3454 sādhyamānaḥ] *em*.; sādhyamāna° S

3455 anujñātaḥ] S; anubhūtaḥ B

3456 dharmakośaṃ] S; karmakośaṃ B

3457 TMK seems to translate *uddiśya* as a second person imperative.

3458 śuddhasattvasya] B; *om*. S

3459 °dīsikatapramukhyaṃ . . . °āvabhasya] B; *lac*. S

3460 akaniṣṭha°] B; *lac*. S

3461 bhagavataḥ] *em*.; bhagavatāṃ S, B

3462 bodhisattvasya] S; kumārabhūtasya B

3463 tathāgatam] B; tathāgatām S

3464 merudhvajapāṇir] *em*.; merudhvajapāṇiḥ S; ratnapāṇe B

3465 sacintyārtha garbho] *em*.; sacintyārthagarbhaḥ S; sucintyārthagarbhaḥ B

3466 raśmiketur] *em.*; rasmiketu B; *om.* S

3467 aśeṣaketur] *em.*; aśeṣaketu B; *om.* S

3468 °rājo] *em.*; rājā B; rājāḥ S

3469 °bodhividhvaṃsanarājaḥ] *em.*; °bodhividhvaṃsanarāja S; °vidhvaṃsanarāja B

3470 avipakṣitarājaḥ] *em.*; avipakṣitarājā B (supported by the Tib.); avivakṣitarājaḥ S

3471 svabhāvabhaḥ] *em.*; svabhāvataḥ B; svabhāva° S

3472 'karmo] *em.*; akarma B; akṛṣaḥ S

3473 nimiketur] *em.*; nimi ketu; S timiketu B

3474 bharato] *em.*; bharata B; ravana S

3475 umāriṣṭo] *em.*; umāriṣṭa B; upāriṣṭa S

3476 siddhaḥ sita] *em.* (based on the Tib.); °siddha śiva S; siddhāsiddha B

3477 durālo] *em.*; durāla B; durālabha S

3478 ucca] B; ūrdhva° S

3479 uccatamaḥ] B; °dravyatama S

3480 samantadyoto] *em.*; samantadyota B; samahadyota S

3481 sumanāpa] *em.* (on the authority of the Tib.); sumanāya S; sunāmaḥ B

3482 sumanā] *em.*; sumana S, B

3483 sūciś] *em.*; sūci B; *om.* S

3484 cihnaḥ] *em.*; cihna B; sucihna S

3485 pitā] *em.* (following the Tib.); pitara S, B

3486 sahākhyo] *em.*; sahākhya B; samantākhya S

3487 śreyasī] *em.*; śreyasi S, B

3488 tejā B; tejasi S

3489 kiṃkaraḥ] *em.*; kiṃkara B; °kiraṇa S

3490 samaṃkaro] *em.*; samaṃkara B; samantakara S

3491 jyotiṃkaro] *em.*; jyotikara B; dyotiṃkara S

3492 vipaśyī] *em.*; vipasyi B; vipaści S

3493 sthitvābhūd] *em.*; sthitābhud B; sthitvā bhūd° S

3494 gagaṇapāṇir] *em.*; gagaṇapāṇi B; *om.* S

3495 sukūpaḥ] *em.*; sukūpa S; sukūṭa B

3496 sukīrtir] *em.*; sukirtti B; *om.* S

3497 anāthanāthabhūto] *em.*; anāthanāthabhūta B; anātha nāthabhūya S

3498 namantreyas] *em.*; namantreya B; namantatreya S

3499 tṛdhatreyaḥ] *em.*; tṛdhatreya B; tvaddhatreya S

3500 saphalātreyas] *em.*; saphalātreya B; sarūlātreya S

3501 triratnātreyas] *em.*; triratnātreya B; trirantātreya S

3502 sumanojño] *em.*; sumanojñā B; sumanodbhavarṇavāṃ S

3503 valgusvaro] *em.* (following the Tib.); valgusāna B; *om.* S

3504 dharmeśvaro] *em.*; dharmeśvara B; dharmīśvara S

3505 samanteśvaro] *em.*; samanteśvaraḥ B; sammateśvaraḥ S

3506 sulokeśvaro] *em.*; sulokeśvara B; sulokiteśvara S

3507 vilokiteśvaro] *em.*; vilokiteśvara S; *om.* B

3508 dundubhīśvaro] *em.*; dundubhiśvara B; dundubhisvara S

3509 yaśovad] *em.*; yaśovata S, B

3510 supuṣyaḥ] *em.*; supuṣya B; rasupuṣyaḥ S

3511 anivartī] S; anivarta B

3512 'pāyaṃjaho] *em.*; apāyañjaha B; apāyajahaḥ S

3513 'vivartito] *em.*; avivartita S; *om.* B

3514 'vaivartikaḥ] *em.*; avaivartika S; avaivartti B

3515 sarvadharmopacchedaś] B; °sarvadharmopaś S

3516 strīrūpa°] S; strīrūpaveṣa° B

3517 °acintyāvidyā°] S (supported by the Tib.); °acintyadivya° B;

3518 °sattvāsattvasaṅkhyāta°] *em.*; °sattva asattvasaṅkhyāta° S; °satvasaṅkhyāta° B

3519 °niryātana°] B; °niryāta° S

3520 'tyadbhuto] *em.*; atyadbhuta S; abhyudgata B

3521 śatapatro] *em.*; śatapatra S; *om.* B

3522 lokottaro vijayoṣṇīṣo] *em.*; lokottara vijayoṣṇīṣa] S; *om.* B

3523 vyūḍhoṣṇīṣaḥ] *em.*; vyūḍhoṣṇīṣa S; vyūhoṣṇīṣa B

3524 maṇirāśiḥ] *em.*; maṇirāśi S; *om.* B

3525 dhavalā] *em.*; dhavarā B *p.c.*; dhāvarā B *a.c.*; dhīvarā S

3526 °mūrti° B; °mūrta° S

3527 tathāgatadharmacakras] *conj.* (based on the Tib.); dharmacakra S, B

3528 °rāja° *em.*; °rājña° S; °rājñā° B

3529 śvetahayagrīvo] *em.*; śvetahayagrīva B; śvetahayagrīvaḥ sugrīvaḥ S

3530 sukarṇaḥ] S; suvarṇṇa B

3531 śvetakarṇo] *em.*; śvetakarṇaḥ S; śvetakaṇṭha B

3532 lokakaṇṭho] *em.*; lokakaṇṭha S; *om.* B

3533 prahasitaḥ] *em.*; prahasita S; prasahita B

3534 keśānto] *em.*; keśānta S; keśārtta B

3535 nakṣatro] *em.*; nakṣatra S; *om.* B

3536 damakaś] S; dharmmakaś B

3537 śvetā mahāśvetā] S; *om.* B

3538 vimalavāsinī] S; bodhyaṅgavāsinī B

3539 ulūkā] S; ulūkī B

3540 alūkā] *em.*; alūkī B; alokā S

3541 vimalāntakarī] B; *om.* S

3542 stupaśriyā] B; bhūpaśriyā S

3543 surathī] S; *om.* B

3544 bhogāvalī] B; bhogavalī S

3545 dyutivatī] S; arccivatī B

3546 taṭī] S; naṭī B

3547 bṛhannalā] S (supported by TMK); bṛhatphalā B

3548 bṛhantā] S; bṛhaṃdā(?) B

3549 lakṣmīvatī] S; lakṣmavatī B

3550 asamā] S; asanā B

3551 samīpe] *em.*; samīpaṃ S; samīpa B

3552 āmantrayate sma / sannipātaṃ ha bhavanto 'smad] S; *om.* B

3553 vajrāntako] *em.*; vajrāntaka B; *om.* S

3554 vajrakaro] *em.*; vajrakara S (supported by the Tib.); vajrākara B

3555 vajravakṣo] *em.*; vajravakṣa B; *om.* S

3556 vajrapātālo] *em.*; vajrapātāla S (supported by the Tib.); vajrapāṭāla B

3557 vajrakrodho jalānantaścaro] *em.*; vajrakrodha jalānantaścara S; krodha vajrālāntaścara B

3558 bhūtāntaścaro] *em.*; bhūtāntaścara S; bhūtāntacara B

3559 bandhanānantaścaro] *em.*; bandhanānantaścara B; gandhanāntaścara S

3560 mahāvajrakrodhāntaścaro] *em.*; mahāvajrakrodhāntaścara B; mahākrodhāntaścara S

3561 dānavendrāntaścaraḥ] *conj.*; dānavendrāsvara B

3562 upakṣepaḥ] S; rūpakṣepa B

3563 padavikṣepo] *em.*; padavikṣepa B; padanikṣepaḥ S

3564 suvinyāsakṣepa] *em.*; suvinyāsakṣepaḥ S; suvidyāsakṣepa B

3565 utkṛṣṭakṣepo] *em.*; utkṛṣṭakṣepa S; ucchuṣmakṣepa B

3566 'jagaro] *em.*; ajagara S (supported by the Tib.); ajāgara B

3567 megho mahāmeghaḥ] *em.*; megha mahāmegha B; medhya mahāmedhya S

3568 śvitrarogaḥ] *em.*; svitraroga B; citraroga S (supported by TMK)

3569 sarvabhūtasaṃkṣayakaḥ] *em.*; sarvabhūtasaṃkṣaya S; sarvabhūtasakṣepaka B

3570 ārtir] *em.*; ārtti B; arti S

3571 paṭṭisa S; paṭīsa B

3572 saṃhāro] *em.*; saṃhāra B; saṃsāra S

3573 'rko] *em.*; arkka B; araha S

3574 yugāntārkaḥ] *em.*; yugāntārka S; yugāntaka B

3575 śakraghno] *em.*; śakraghna S; śatrughna B

3576 sukuṇḍalī] *em.*; sukuṇḍali S (supported by the Tib.); sakuṇḍali B

3577 ratnakuṇḍalī] *em.*; ratnakuṇḍali S (supported by the Tib.); raktakuṇḍali B (supported by TMK)

3578 mahābāhur] *em.*; mahābāhu S; maṅgabāhu B

3579 visarpaḥ] *em.*; visarpa B; vasarpa S

3580 upadravo] *em.*; upadrava S; jāpadrava B

3581 'tṛṣṇa] *em.*; atṛṣṇa B; atṛpta S

3582 ucchuṣmaś] B; ucchuṣyaś S

3583 ājñām] S; ādyā B

3584 kulasthāne] *conj.*; kulasthānaṃ B, S

3585 °gaganasvabhāvaṃ] B; °gamanasvabhāvaṃ S

3586 śṛṅkhalā] *em.* (supported by the Tib.); siṅkalā S, B

3587 vajrārṇā vajrajihvā] S; vajreṇa jihvā B

3588 vajrāṃsā] S; vajranāsā B

3589 vajrabhṛkuṭī] B; vajrabhrukuṭī S

3590 vajraśālavatī] B; sālavatī S

3591 viraṭī] S; viraṭī varaṭī B

3592 paśyinī mahāpaśyinī] S; paśvinī mahāpaśvinī B

3593 śikharavāsinī] S; kharavāsinī B

3594 guhilā] B; grahilā S

3595 guhamatī guhavāsī] B; *om*. S

3596 śīghrajavā] S; śrīghajavā B

3597 yātrā] S; yośrā B

3598 hiṇḍinī] S; hiṇḍanī B

3599 vāmakī] B; vāmanī S

3600 ajitā] S; *om*. B

3601 śreyasī] B; śreyasi S

3602 yaśavatī] *em*.; yasavatī S; jaśavatī B

3603 tittarī] B; tittirī S

3604 dhavalatittarī] *em*.; dhavalatittirī S; evalātittarī B

3605 dhavalā] S; evalā B

3606 sunirmitā] S; *om*. B

3607 jayantī] B; jayatī S

3608 ambarā] *em*.; amvarā B; avarā S

3609 nirmitā nāyikā] S; namitā nāmikā B

3610 keyūrā] S; *om*. B

3611 ratnā] B; *om*. S

3612 triparivartā] *em*.; tṛparivarttā B; viparivartā S

3613 vivasvatāvartā] *em*.; vivasvatāvarttā B; vivasvāvartā S

3614 bodhyaṅgā] B; boddhyagā S

3615 asvarā] S, ambalā B

3616 ṣaṇmukhā] S; ṣaṇmukhyā B

3617 anya°] B; atha S

3618 °buddha°] B; *om*. S

3619 varga°] B; °vana° S

3620 samantaprabhaś] *em*.; samantaprabha S; prabha B

3621 riṣṭa upariṣṭa upāriṣṭaḥ] *em*.; riṣṭa upariṣṭa upāriṣṭa S (supported by TMK); aṣṭa upa•aṣṭa upariṣṭa B

3622 prabhāvantaḥ] *em*.; prabhāvanta S; prabhatta B

3623 'nantānto] *em*.; anantānta B; adantānta S

3624 cihnaketuḥ] *em*.; cihnaketu B; jihmaketu S

3625 ketur] *em*.; ketu S; *om*. B

3626 tiṣyaḥ] *em*.; tiṣya B; tathya S

3627 padmottaraḥ] *em*.; padmottara B; padmahara S

3628 adbhuto] *em*.; adbhuta S; unbhūta(?) B

3629 kumbjakaḥ] *em*.; kumbhaka B; kumbha° S

3630 saṃlākṣaḥ] B; °sakalākhya S

3631 śaṅkara] *em*. (supported by the Tib. and TMK); śakara B; makara S

3632 dharma] B; varma S

3633 upadharmo] *em*.; upadharma B; upavarma S

3634 sunīlaḥ] *em*.; sunīla B; sulīla S

3635 svabandhudūrāntako] *em*. (on the authority of the Tib.); sabandhudurāntaka B; badyaharāntaka S

3636 śukraḥ] *em*.; śukra S; śakra B

3637 pratiṣṭhānunaya°] B; pratiṣṭhātunanaya° S

3638 kāśyapo] *em*.; kāśyapa B; *om*. S

3639 urubilvākāśyapo] *em*.; urubilvākāśyapa B; duravikṣokāśyapa S

3640 piṇḍolo] *em*.; piṇḍola B; viṇḍola S

3641 mahāmaudgalyāyanaḥ] *em*.; mahāmaudgalyāyana S; *om*. B

3642 kaphiṇo] *em*.; kaphiṇa S; kaṣphiṇa B

3643 sunanda] B; *om*. S

3644 upanandaḥ] *em*.; upananda B; *om*. S

3645 sundaranando] *em*.; sundarananda S; *om*. B

3646 varṇaka upavarṇako] *em*.; varṇaka upavarṇaka S; valguka upavalguka B

3647 saṃpūrṇa] *em.*; saṃpūrṇṇa B; supūrṇa S

3648 aruruḥ • raudrako] *em.*; aruru raudraka B; rūha raudra S

3649 dhyāyanandir] *em.*; dhyāyanandi B; dhyāyi nandi S

3650 udāyī] *em.*; udāyi B (supported by the Tib.); upāyi S

3651 upodāyikaḥ] *em.* (based on the Tib.); upadāyika B; upayāyika S

3652 dhanārṇava] *em.*; dhanarṇava B; dhanavarṇa S

3653 pilindavatsaḥ] *em.*; pilindavatsa B; pilindavaśa S

3654 °kāśyapo] *em.*; °kāśyapa S; °kāśyaka B

3655 mahodayaḥ] *em.*; mahodaya B; mahoda S

3656 ṣoḍaśavargiko] *em.*; ṣoḍaśavargikā S, B

3657 nandana] B; nanda S

3658 upanandano] *em.*; upanandanā(?) B; upananda S

3659 jihmo] *em.*; jihma S; jihna B

3660 mahāśvāso] *em.* (supported by the Tib.); maheśvāsa B; maheṣvāsa S

3661 śroṇakoṭīkarṇaḥ] *em.* (on the authority of the Tib.); koṭīkarṇaḥ S, B

3662 śravaṇaḥ] *em.*; śravaṇa B; śramaṇa S

3663 śroṇaḥ] *em.*; śroṇī° S, śroṇo° B

3664 parāntako] *em.*; °parāntaka S; °parānta B

3665 jetaḥ sujetaḥ] *em.*; jeta sujeta S; jota sujota B

3666 śamako] *em.* (based on the Tib.); gamaka B; sanaka S

3667 viṃśachoṭiko] *em.* (based on the Tib.); viśakoṭika B; bisakoṭika S

3668 upavartano nivartana] *em.*; upavarttana nivarttana B; upartana vivartana S

3669 unmattako] *em.*; unmattaka S; utmattaka B

3670 bhaddāliḥ] *em.*; bhaddāli B; bhaddali S

3671 lokāgato] *em.*; lokāgata B; lohāgata S

3672 The Tib. reads all of the occurrences of *puṣpa* in this paragraph as *puṣya* (*rgyal*). The confusion must have arisen because of the similarity of the letters *ya* and *pa*.

3673 puṣpaḥ pālakaḥ] *em.*; puṣpa pālaka B; *om.* S

3674 puṣpapālakaḥ puṣpakāśika] *em.*; puṣpapālaka puṣpakāśika B; puṣpamāla puṣpakāśikha S

3675 mahaujasko mahaujo] *em.*; mahaujaska mahauja B; mahojaska mahoja S

3676 'nurādho] *em.*; anurādha B; anurādhamahojaska mahoja anurādha S

3677 samātaḥ susmitaś] *em.*; samāta susmitaś B; samāgama mitaś S

3678 °rasajñais] B; °rasarasajñaiḥ S

3679 °karaṇīyasa° S

3680 sunaya° B; anaya° S

3681 anantaraṃ] S; antara B

3682 °mārgayānā°] *em.*; °mārgayanā° B; °yāvamānayānā° S

3683 prajāpatī] S; *om.* B

3684 anantā] S; antā B

3685 viśākhā] S; viśāṣā B

3686 vīrā upavīrā] S; cīrā upacīrā B

3687 āśritā] S; āśrikā B

3688 pravarā] S; pracārā B

3689 rohiṇī] S; lohinī B

3690 śrāddhā] *em.*; śrāddhāḥ B; śuddhā S

3691 bahumatā] S; mahumatā B

3692 karmadā] S; katmadā B

3693 karmaphalā vijayavatī jayavatī vāsavā] B; ka+++ +++++ ++++ +++ S

3694 vasudā] S; vasubhā B

3695 nāmrā sunāmrā] *em.* (on the authority of the Tib.); tāmrā sutāmrā S; rāmrā sunāmrā B

3696 duḥkhaśāmikā] B; duḥkhaśāyikā S

3697 nirviṇṇā] *em.*; nivirṇṇā B; nirvīṇā S

3698 trivarṇā] *em.* (based on the Tib., to avoid repetition later); triparṇā S; triparṇṇā B

3699 padmavarṇā] S (supported by the Tib.); padmaparṇā B (supported by TMK)

3700 padumā padumāvatī] B; padmā padmāvatī S

3701 triparṇā] *em.*; triparṇī S; triparṇṇā B

3702 saptaparṇā utpalaparṇā] *em.*; saptaparṇṇā utpalaparṇṇā B; saptavarṇī utpalavarṇā S

3703 mahāsthaviṣṭhā] S; mahāsthavīryā B

3704 mahābodhisattvavikurvaṇaṃ . . . sarvāvantaṃ parṣanmaṇḍalam] S; *om.* B

3705 °tryadhva°] *em.*; °triyadhva° B; °triparva° S

3706 mokṣapadaṃ] S; kṣemapadaṃ B

3707 °balaṃ] *em*. (on the authority of the Tib. and TMK); °balasabalaṃ S, B

3708 bhāvayasva] B; bhāvayatha S

3709 ṛddhi°] B; śuddhi° S

3710 oṁ] (?) B; uṁ S

3711 °caryānirhārasamanupraveśasarvasattvavaśamānadharmanetryā] B; *om*. S

3712 sadyagataḥ] S (sadyagatāḥ?); saṃjamya(?) B

3713 utsārakā mahotsārakā] S; dostārakā mahādostārakā B

3714 mahārogā] B; mahārogā mahārogā S

3715 apasmārā mahāpasmārā] S; akasmārā mahākasmārā B

3716 bhūtādhipati] B; bhūta viyati S

3717 mahābrahmā] S; *om*. B

3718 maṇibhadraḥ] *em*.; maṇibhadra B; *om*. S

3719 stambhalaḥ] *em*.; stambhala B; sambhala S

3720 hārīto] *em*.; hārīta B; hārīti S

3721 harikeśo] *em*.; harikeśa S; haritakeśa B

3722 piṅgalo] *em*.; priyaṅgala B; piṅgalā S

3723 priyaṅkaraḥ] *em*.; priyaṅkara S; priyaṅkala B

3724 jalendro] *em*. (supported by the Tib.); jarendra B; jālendra S

3725 sātatagirir] *em*. (on the authority of the Tib.); sātata giri S; sātanāgiri B

3726 kūtākṣas] *em*.; kūtākṣa S; kūtakṣa B

3727 triśiraś] B; triyasiraś S

3728 supāno] *em*.; supāna B; sudhāma S

3729 'mbaro] *em*.; ambara B; aśvaraḥ S

3730 bheraṇḍo bheruṇḍo] *em*.; bheraṇḍa bheruṇḍa B; bheruṇḍa bhūrūṇḍa S

3731 marīco] *em*.; marīca B; *om*. S

3732 dīptaḥ] B; dīpa S

3733 sudīptaś] B; pradīpāś S

3734 pannaganāśano] *em*.; pannaganāśana S; pannarāśava B

3735 dhenateyo vainateyo] *em*.; dhenateya vainateya B; vainateya vainateya S

3736 pakṣirājaś] B; pakṣirājāś S

3737 'nantadrumo] *em.*; anantadruma S; antadruma B

3738 ghanorasko] *em.*; ghanoraska S; dy(gh?)amāraska B

3739 mahorasko mahojasko mahojo] *em.*; mahoraska mahojaska mahoja S; mahoraska mahoraska B

3740 cittonmādakara] S; cittotpādakara B

3741 unmāda] *em.*; utmāda B; *om.* S

3742 'vṛhā] *em.*; avṛhā B; aṭṭahra S

3743 sudṛśāḥ] *em.*; sudṛśā S; sudṛśaḥ B

3744 sunirmitāḥ] *em.*; sunirmitā S; anirmitā B

3745 karoṭapāṇayo] *em.*; karoṭapāṇayaḥ S; karopāṇayar B

3746 vīṇātṛtīyakāḥ] S; cīrṇṇā tṛtīyakāḥ B

3747 gṛhavāsinaḥ] S; guhavāsina B

3748 rāhur] *em.*; rāhu S; *om.* B

3749 vemacitriḥ sucitriḥ] B; vemacitti sucitti S

3750 kṣemacitrir devacitri] *em.*; kṣemacitri devacitri B; kṣemacitti devacitti S

3751 śanaiścaro] *em.*; śanaiścara B; śaniścara S

3752 kampaḥ] *em.*; kampa S; *om.* B

3753 aśanir] *em.*; aśani° S, B

3754 vṛṣṭir] *em.*; vṛṣṭi B; vaṣṭi S

3755 naṣṭārko] *em.*; naṣṭārka S; naṣṭārtha B

3756 nirnaṣṭo] *em.*; nirnaṣṭa S; ninnaṣṭa B

3757 yāṣṭir] *em.*; yāṣṭi S; māṣṭi B

3758 ṛṣṭir] *em.*; ṛṣṭi S; *om.* B

3759 duṣṭir] *em.*; duṣṭi B; tuṣṭi S (supported by TMK)

3760 'bhijo 'bhijato] *em.*; abhija abhijata S; abhiji abhijeta B

3761 lubdho] *em.*; lubdha B; lūtha S

3762 dhruvo nāśano] *em.*; dhruva nāśana B (supported by the Tib.); kratunāśana S

3763 mārṣṭiḥ] *em.*; mārṣṭi S; māriṣṭa B

3764 sanad upasanat] *em.*; sanat upasanat S; śatanat upaśanat B

3765 kumāraḥ krīḍano] *em.*; kumāra krīḍana B; kumārakrīḍana S

3766 nartāpako] *em.*; narttāpaka B; nartapaka S

3767 bharaṇī] S; bharuṇī B

3768 rohiṇī] S; rauhiṇī B

3769 ārdrā] *em.*; ādrā B; ārdra S

3770 āśleṣā] S; aśleṣā B

3771 phalgunī] S; phālguṇī B

3772 svātir] *em.*; svāti S; svātī B

3773 jyeṣṭhā] S; jeṣṭhā B

3774 āṣaḍhau] S; āṣāḍhau B

3775 bhadrapadau] S; bhādrapadau B

3776 abhijā] *em.*; abhija B; prabhijā S

3777 aṅgirasī] B; aṅgirasā S

3778 ubhau] S; u B

3779 lokapravarā] S; lovapravarā B

3780 pravarāṇikā] S; pradharānikā B

3781 ūhā] S; jayā B

3782 surārthā] *em.* (on the authority of the Tib.); susārthā B; asārthā S

3783 vṛṣabho] *em.*; vṛṣabha S; vṛṣa B

3784 kanyā] *em.*; kanya S, B

3785 bhṛṅgāraḥ] *em.*; bhṛṅgāra B; bhṛñjāra S

3786 lokaḥ sarvajita] *em.*; loka sarvvajita B; lokasatvajita S

3787 sukho] *em.*; sukha S; mukha B

3788 sarvabhūtiko] *em.*; sarvabhūtika B; sarvabhūmita S

3789 bhūtiko] *em.*; bhūtika S; *om.* B (supported by TMK)

3790 dhyānago] *em.*; dhyānaga S; dhyāna B

3791 suguhyakā] S; suguhyā B

3792 abhayadā] B; *om.* S

3793 anilā] S; anīlā B

3794 kusumāvatī] S; kusumā B

3795 sughorā ghoravatī] S; sughoṇā ghoṇavatī B

3796 guhyottarī] *em.* (supported by the Tib); guhottarī B; guhyottamārī S

3797 vaṭavāsinī] S; paṭavāsinī B

3798 andhārasundarī] S (supported by the Tib.); ambāla B

3799 kāṇā] S; kānā B

3800 lokottarā] B; lokāntarā S

3801 pāṃsupiśācī] S; yānasupiśācī B

3802 raudrapiśācī] B; *om*. S

3803 bhasmodgirā] S; bhasmādgirā B

3804 piśitāśinī durdharā] S; piśīmī duvarā B

3805 tarjanī] S; garjanī B

3806 rohiṇikā govāhiṇikā] S; rohaṇīka soṁṇīkā(?) B

3807 lokāntikā] S; rokāntikā B

3808 elā] B; dhaṇā S

3809 dhūmāntikā] S; dhūmātt(?)ikā B

3810 dhūmā] S; pūmā B

3811 °opahārikāś] *em*.; °opahārikaś B; °opahāriś S

3812 mukhamaṇḍitikā] B; sukhamaṇḍitikā S

3813 skandā] S; skandha B

3814 avīcimahānarakaṃ] *em*.; avīcirmahānarakaṃ S, B

3815 ca] *conj*.; *om*. S, B

3816 kṛtābhyanujño] *em*. kṛtābhyanujñār B; kṛtābhyanujñātaḥ

3817 °dhātur] *em*.; °dhātu S, B

3818 °niryāta] B; °nirghāta S

3819 etan] *em*.; etat B; evaṃ S

3820 śatadhāsya] *em*. (based on the Tib.); sa tavāsya S; saptadhāsya B

3821 arjakasyeva] *em*.; 'rjjakasyeva B; ajakasyeva S

3822 pañcadharmā] *em*.; pañcadharma B; yaṃdharmā S

3823 pāripūriṃ] B; bodhipūriṃ S

3824 °prasādānupacchedanatā] S; °padānupacchedanatā B

3825 °mantrābhinandanatā] B (supported by the Tib.); °mantrānindanatā S

3826 mantracaryāparyeṣṭiḥ . . . vidyāsādhanakālaupayika] S; *om*. B

3827 aṣṭadharmā . . . katame] B; *om*. S

3828 aṣṭa] B; adṛṣṭa° S

3829 The S adds at this point *aṣṭadharmāvidyāmantracaryārthasiddhiṃ samavasaraṇatāṃ gacchanti*.

3830 °ṛddhi°] B; °śuddhi° S

3831 °ātmānaṃ] *em*.; °ātmāna° S; °āmana° B

3832 °pudgala°] B; *lac*. S

3833 The S adds *ca* at this point.

3834 akhinna°] S; khinna° B

3835 tatra vayaṃ saṃnidhānaṃ kalpayiṣyāmaḥ] B; *om*. S

3836 jinaputra] S; sems dpa' chen po D[109a.4]

3837 °paṭalavisaraṃ] *em*.; °paṭala visara° S

3838 °sādhāraṇabhūtaṃ] *em*.; °sādhāṇarabhūtaṃ B; *om*. S

3839 maṇḍalapaṭala[ṃ] visaracaryānirhāraṃ sarvasattvasādhāraṇabhūtaṃ yatra sattvāḥ] B; *om*. S

3840 ākārayati] S; ston par byed pa D[109a.5]

3841 °vidyādhararāja°] S; rig pa'i rgyal po D[109a.6–7]

3842 Here starts the correspondence with manuscript A.

3843 pradhānaḥ] *em*.; pradānaḥ S

3844 mahākrodharājam] S; khro bo'i rgyal po'i sngags smras pa D[109b.1]

3845 oṁ āḥ hrūṃ] S; oṁ āḥ hūṁ B, A; oṁ āḥ huṃ D[109b.2]

3846 atha mañjuśrīḥ kumarabhūtaḥ dakṣiṇaṃ . . . tiṣṭhate sma] B, S; *om*. A

3847 samantabuddhānām] S; sarva bud dhā nāṃ D[110a.1]

3848 °dhāriṇa] S; °dhā ri ne D[110a.2]. The Peking and Yongle recensions of the Kangyur read *dhā ra ṇi*; the Lithang and Choné recensions accord with the Sanskrit: *dha ri ṇa*.

3849 phaṭ] S; *om*. D; both the Narthang and Zhol recensions attest to two instances of *phaṭ*.

3850 mahā°] S; *om*. D

3851 mūlamantre] S; rtsa ba'i sngags 'di ni las thams cad pa zhes bya'o D[110a.2]

3852 vakṣye sarvakarmakaraṃ śivam] S; *om*. D[110a.3]

3853 vākyeda] S; vā kye daṃ D[110a.3]. This form is perhaps a BHS for *vākye • idaṃ*.

3854 muṁ] *em*.; muṃ S; maṃ D; oṁ +ḥ A; *om*. B;

3855 Manuscript A breaks off at this point (A1v6); it will resume again at MMK 2.19 below.

3856 sarvabuddhānāṃ hṛdayam] S; *om*. D

3857 aparaṃ . . . aṣṭākṣaraṃ] S; gzhan yang phyag rgya thams cad kyi snying po dpa' bo chen po zhes bya ba yi ge brgyas yod de D$^{110a.5}$

3858 °vartmo°] S; chos D$^{110a.5}$

3859 kṣemam] S; *om*. D

3860 eva] S; bzhin du D$^{110a.6}$

3861 svayam . . . bodhisattvaḥ] S; byang chub sems dpa' 'jam dpal gzhon nu 'gyur pa nyid bzhin du nye bar gnas pa D$^{110a.6}$

3862 paramaguhyamantrarūpiṇopasthitaḥ] B; paramahṛdayaṃ mantrarūpeṇopasthitaḥ S; mchog tu gsang ba'i ngo bos nye bar gnas pa D$^{110a.6–7}$

3863 jāpena] B (supported by the Tib.); jāyate S

3864 dhīra] S; vīra D$^{110a.7}$

3865 khecara] D; khacara MSS

3866 svayam] B; yūyam S

3867 pratyupasthitam] B (confirmed by D$^{110b.1}$); pratyayasthitam S

3868 na] *conj*.; nu B; *om*. S

3869 guṇāparyantaniṣṭhaṃ] seemingly *om*. in D$^{110b.1}$. The line includes *yon tan gyi mtha' rgya chen po*, but this is closer to *mahāguṇavistara*, which appears earlier in the Sanskrit line. It is possible the Tibetan translator assimilated these two compounds.

3870 Manuscript A resumes at this point (A1v6).

3871 kumāra°] S; *om*. D

3872 maṇḍalamadhye] B, S; paṭamadhye A

3873 kuru] B, D$^{110b.3}$; ru ru S; ** A

3874 sarvabuddhānāṃ] *em*. (on the authority of D$^{110b.3}$); sarvasattvānāṃ S

3875 sarvabuddhānām] B, S; samantabuddhānām A

3876 dhūpavāsini dhūpārciṣi] S; dhūmavāsini dhūmārciṣi B

3877 tatas] *conj*. (on the authority of the Tib.); tata āgatānāṃ S

3878 sarvasattvānāṃ] B; *om*. S

3879 ākṛṣṭā] S; *om*. D

3880 āhvānanamantrāś ca • ayam] S; bya ba'i phyag rgya 'di nyid do D$^{111a.1}$

3881 sarvabuddhānām] MSS; samantabuddhānām A

3882 °dhāriṇe] S; dhā ra ni D[111a.3]

3883 pratīccha] S; *om*. D

3884 maṇḍalamadhye] MSS; paṭamadhye A

3885 sarvasattvānuvartinī] *em*.; sarvasatvānuvartinī B; sarvabuddhānuvartinī S

3886 sarvabuddhānuvartinī dhruvā] S; sarvasattvānuvartinī dharmmān B

3887 sarvabuddhānāṃ] B, S; samantabuddhānāṃ A, D

3888 °śriyāya] S; śri ye D[111a.4]

3889 °manorame] S; ma no ra the D[111a.4]

3890 pratīccheyaṃ] S; pra tī ccha maṃ D[111a.4]

3891 °anucāriṇe] S; anu cā ri ṇi D[111a.4]

3892 sarvabuddhānāṃ] B, S; samantabuddhānāṃ A, D

3893 sarvabuddhabodhisattvānām] B, S; samantabuddhānām A; sarva bud dha nāṃ D[111a.7]

3894 buddhāvalokita mā vilamba] S; sarvā lo ki te D[111a.7]

3895 mā vilamba] S; *om*. D

3896 phaṭ] S; sphaṭ D[111a.7]

3897 sarvabuddhānām] B, S; samantabuddhānām A, D[111b.1]

3898 °śriyāya] S; śri ye D[111b.1]

3899 avalokaya . . . svāhā] S; a va lo ka ya mān / laṃ sarva / sattvānāṃ ca svā hā D[111b.2]

3900 Manuscript A breaks off at this point (A2v5). The correspondence will resume again in chapter 7.

3901 mañjuśrīḥ kumarabhūtaḥ vajrapāṇiṃ bodhisattvam] B, S; bhagavān śākyamunir ma[ñjuśrīṃ bodhisattvam] A

3902 kulavikhyātaṃ] B; kulavikhyātaḥ S; 'jig rten grags pa D[111b.5]

3903 °rūpiṇe] S; rū pa dhā ri ṇi D[111b.7]

3904 mā vilamba] S; *om*. D

3905 rakṣa rakṣa] *em*.; lakṣa lakṣa B; jhal jhal S; la hu la hu D[111b.7]

3906 hūṁ hūṁ] B; hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ S, D[111b.7]

3907 phaṭ phaṭ] S; phaṭ B; sphaṭ sphaṭ D[111b.7]

3908 mahāvīryo] *em*.; mahāvīryaḥ S; sngags chen po D[112a.1]

3909 mahāśūlā] *em.*; mahāśūle° S; *om.* B; nag po chen po D[112a.2]

3910 oṁ hrīṁḥ jñīḥ] S; oṁ hrī hraḥ B; oṁ hrīḥ ṣṭiḥ D[112a.3]

3911 phaṭ phaṭ] S; phaṭ B

3912 iti] S, B; *om.* D

3913 nānyeṣāṃ] B; nāśeṣaṃ S

3914 mahāśūlāṃ] *conj.* (on the authority of the Tib.); mahāśūle ca S, B

3915 hrīṁḥ] S; hrīḥ B; tri D[112a.5]

3916 mahāśūlaiva] *conj.* (on the authority of the Tib.); mahāśūlayaiva S; mahāśūlena B; rtse gsum chen po zhes bya nyid D[112a.5]

3917 mahāśūlaiva] *conj.* (on the authority of the Tib.); mahāśūlayaiva S; mahāśūle ca B; rtse gsum chen po zhes bya ba D[112a.7]

3918 krodharājaḥ] *em.*; krodharāja S; krodhajāpa B

3919 jaya] D[112b.1]; jayam S

3920 viśvarūpiṇe] S; vi shva rū pi ṇi D[112b.1]

3921 gaccha] S; *om.* D

3922 svabhavanam] S; *om.* D

3923 paripūraya] S; pa ri pū ra ya ntu D[112b.1]

3924 °jāpakāla°] B; °japakāla° S

3925 Sarvebhyo . . . prayoktvyā] *em.*; sarvebhyaḥ . . . prayoktvye° S; jig rten dang jig rten las das pa thams cad kyi dkyil ’khor dang sngags dang sngags grub pa dag dang / dam tshig dang / bzlas pa dang / dus dang nges par sdom pa dag la yang sbyar bar bya’o D[112b.2–3]

3926 ca] B; *om.* S

3927 °śāsanānām] gā trā nāṃ D[112b.4]

3928 riṭi] S; ririṭi B; ri ṭi ni D[112b.4]

3929 °syeyam] *em.*; °syayaṃ B; °syedam S

3930 mahāmudrāyā pañcaśikhayā yojyā] B; mahāmudrāyā pañcaśikhāyā yojya° S

3931 niṭi] S; niṭi svāhā B; ni ti ṭi D[112b.5]

3932 vikāsinyā] S; vikāśinyā B

3933 °gatīnām S, D; °śāsanānām B

3934 oṁ niḥ] S; laṃ ni D[112b.5]

3935 nalinī] B; balinī S; padma can D[112b.6]

3936 yakṣiṇīm] B; yakṣiṇī S

3937 Mudrāyā . . . °ghātinī] S. In the Degé this line follows the mantra and is rendered in translation, not phonetics as were the previous and following lines.

3938 jñaiḥ] S; ṣṭraiṁḥ B; shṭai shṭai D[112b.6]

3939 kapālinī] B; kāpatalinī (unmetrical) S

3940 divyarūpiṇī] S; vidyā rūpiṇī B; thams cad gzugs can D[112b.7]

3941 °gati] S; *om*. D

3942 °pracāriṇām] S; °vicāriṇām B; tsa rī nām D[112b.7]

3943 mudrāyā] B; mudrā S

3944 triśikhenaiva] S; śikhenaiva B

3945 yojayec] B *p.c.*; prayojayec B *a.c.*; prayojayet S

3946 chreyasātmakaḥ] S; dpal sbyin byed pas D[113a.1]

3947 bhūri] S; bhu ru D[113a.1]

3948 ture] B; nu re S; tā re D[113a.2]

3949 tārāvatī] S; phug ron D[113a.2]

3950 °loka°] B; °kośa° S

3951 vaktramudreṇa] B (supported by D[113a.3]); vajramudreṇa S; gdong gi phyag rgya D[113a.3]

3952 viśvasambhave] S; vi śve saṃ bhā ve D[113a.4]

3953 āviśāviśa] S; ā ve śā ve śa D[113a.4]

3954 darśitā] S; deśitā B

3955 °astra°] S; *om*. D

3956 °sattvāveśinī] B; sattvā+veśinī S

3957 samprakīrtitā] B; samprakāśitā S

3958 śvete śrīvapuḥ] B; śvetaśrī vapuḥ S; śrī va su D[113a.5]

3959 °rūpiṇī] S; °rūpibhiḥ B

3960 khiriri B; khiri S; khi khiri khiri D[113a.6]

3961 vaktramudreṇa] S; phyag rgya dong gsum D[113a.7]

3962 °prasādinī S; °prasādhanī B; 'dul bar byed D[113a.7]

3963 °gati°] S; śā kti D[113a.7]

3964 tadyathā] S; *om*. D

3965 bhrātās tumburu] B; bhrātā stumburu S

3966 ambuve tu] B; andurdhetuḥ S

3967 tadyathā] S; tadyathā hata B

3968 śaktyu] *conj*.; saṅgho° S; kaktau° B; sha kto D[113b.4]

3969 khāhi] S; *om*. D

3970 vicitra°] B; citra° S

3971 °dhāriṇe S; °dhāri*ī B; dhā ri ṇām D[113b.4]

3972 huṁ] B; huṁ huṁ S

3973 °jñāta] S; °jñāte B

3974 bhāṣito] B; bhāṣitā S

3975 tāyinā] B; nāyinā S

3976 pracacāla] S; pracāla (unmetrical) B

3977 skandam] S; skandham B

3978 graha°] S; *om*. D

3979 °bhāṇi tato] B; °bhāṣiṇī (unmetrical) tato S

3980 yato yukto] B; yataḥ prokto S

3981 yaṣṭyā] S; *om*. D

3982 tu] B; °nu° S

3983 phalam] S; *om*. D

3984 kaumārabhittam] S; gzhon nu'i sems D[114a.1]

3985 kalyam] S; *om*. D

3986 kārttikeyaka°] B; kārttikeya° (unmetrical) S

3987 °kāmyarthaṃ] S; °kāmārtha B

3988 sarvakarmikaḥ] S; karmikaḥ (unmetrical) B

3989 °dyoti°] B; °dyotita° (unmetrical) S; samanta dyotita D

3990 āvartayati] S; āvartayati yathepsitaṃ vā (unmetrical) B

3991 mañjuśriyaḥ] B; mañjuśriyasya S

3992 jāpa°] B; japa° S

3993 subrahma] S; bra hma D[114a.6]

3994 brahmavarcase] S; vraca+se B

3995 mantro] S; mudrā B

3996 śītalām] B; śītalā B

3997 atharvavedapaṭhyate] *em.*; atharthāvedapaṭhate B; athavo cedapaṭhyate S

3998 ājñāpayati] *em.*; samājñāpayati B; jñāpayati S

3999 eva] S; ete B

4000 vṛṣa°] S; vṛ ṣa bha° D[114b.3]

4001 ājñāpayati] *em.*; jñāpayati S, B

4002 yuktaḥ] B; yuktāḥ S

4003 khāhi khāhi] S; khāhi B

4004 ājñāpayati] *em.*; jñāpayati S, B

4005 svāhā] S; *om.* B

4006 °nāśanam] S; °nāsinaḥ B

4007 anarthā] B; anartha S

4008 viṣā sthāvarajaṅgamām] B; viṣaṃ sthāvarajaṅgamam S

4009 °vaineyāṃ] B; °vaineyā S

4010 'smin] *em.*; 'smi S; tasmin B

4011 tāthāgatā] B; tāthāgatī S

4012 kuliśābja°] B; kuliśāṅku° S

4013 bālaṃ lālayati] B; bālānāṃ lālati S

4014 daśabalaiḥ] B; daśabalai S

4015 pūrvam] B; pūrve S

4016 'pyāha] S; prāha B

4017 °sañcodanī] B; °sañcodanīṃ S

4018 °nirhāra°] S; °nirahāra° B

4019 sarvasattvāḥ] *em.*; sarvasattvā S; sarvasattvāṃ B; *om.* D

4020 °ratna°] S; °garbha° B

4021 taṃ] *em.*; tat B; *om.* S

4022 lekhayituṃ] B; *om.* S

4023 sattvaiḥ] S; sarvvais B

4024 taṃ] B; ta S

4025 °nirhārā° B; °nirhāra° S

4026 °prāptāś caryā°] *em.*; °prāptacaryā° B; °prāptā āryā° S

4027 sattvāḥ] *em.*; sattvā S, B

4028 °caryā°] B; °cāryā° S

4029 manasāpy] B; samanasāpy S

4030 ālambayituṃ] S; avalambayituṃ B

4031 lekhayituṃ] S; *om*. B

4032 tān] *em*.; tāṃ S, B

4033 anupraviṣṭān] B; anupraviṣṭaḥ S

4034 The phrase *anatikramaṇīyam etat* should perhaps be regarded as a (BHS) masculine, as it is in apposition to *samayaḥ*.

4035 atha] S; atha khalu B

4036 °tikrānta° S; °vikrānta° B

4037 sattvāḥ] *em*.; sattvā S; sattvānām B

4038 °mantrā] B; °mahā° S

4039 guhyakā° B; guhyā° S

4040 bhāṣa bhāṣa] S; bhāṣa B

4041 °mātre] B; °mātro S

4042 °hīnāṃ] B; °hīnaṃ S

4043 śayānavikṛtena] S; samayo 'nadhikṛtena B

4044 anabhiyuktā] S; anabhiyukto 'tra (unmetrical) B

4045 mantrā] S; tantrā B

4046 anekadā] S; anekadhā B

4047 mantrasiddhiṃ] B; mantrāḥ siddhiṃ S

4048 °jñe caryākarmasu sādhane S; °jño yā ca karmā subodhane B

4049 māntrā] B; mātrā S

4050 kumārasyeva] *em*. (on the authority of the Tib.); kumārasyaiva S, B

4051 guhyakādhipatis taṃ] *em*.; guhyakādhipatiṣṭha B; guhyādhipatiḥ taṃ S

4052 adhyeṣate] B (supported by the Tib.); °adhye bhāṣate S

4053 sattvānām] S; mahātmā B

4054 anyasmin] B; anye S

4055 āsṛtya] S; samāsṛtya B

4056 maṇḍalācāryaś ca] B; maṇḍalācāryaḥ śva

4057 samudrā] S; *om*. B

4058 sattvānā S; gandhā B

4059 uṭajaṃ kṛtvā] *em.*; uḍayaṃ kṛttvā S; kṣutrayaṃ kṛtvā B

4060 samantāc caturasraṃ ṣoḍaśahastaṃ dvādaśahastaṃ vā] S; *om.* B

4061 kaṭhalla] V; kaṭhaṇṇa S; kaṃṭhaka B

4062 sucaukṣaṃ] S; sucauktaṃ B

4063 suparikarmitaṃ] *em.*; supasuparikarmitaṃ S; saparikaritiṃ B

4064 niḥprāṇakeno°] B; nighrātmakeno° S

4065 dvādaśahastaṃ] S; vā daśahastaṃ B

4066 °pulina°] S; °pulinasamudrāir saṃgamahānadīpulina° B

4067 prayatnena] B; prayatnataḥ S

4068 sa] S; su° B

4069 niḥprāṇakeno°] B; niḥprāṇeno° S

4070 samantāt] B; samantā S

4071 °sthitena] S; °sthite B

4072 mahāmudrāṃ] B; mahāmudrā S

4073 sahāya°] B; sasakhāya° S

4074 bahir niṣkramet] *em.*; bahi niṣkaset B; niṣkasarvahi° S

4075 tan] *em.*; tat B; *om.* S

4076 °sattvānāṃ] S; °sattvāt° B

4077 tatraiva ca] B; *om.* S

4078 °gārddhe(?)] B; °nādhaḥ S

4079 °oṣitān] *em.*; °oṣitāṃ S, B

4080 °sametena] S; °satena B

4081 vidhinā] B; vidhi° S

4082 °ābhimantrite] S; °ābhimantrita° B

4083 °ābhimantrya] B; °ābhimantyaṃ S

4084 bahiś cocchrita°] S; bahisvocchrita° B

4085 °toraṇacatuṣṭayālaṅkṛtaṃ] B; °toraṇe catuṣpathālaṅkṛtaṃ S

4086 °tantrī°] S; °nadī° B

4087 °taṃ taṃ] *em.*; °ta taṃ B; °taṃ S

4088 °śabdair] *em.*; °śabdai B; °śabda° S

4089 °sūtrān] *em.*; °sūtrāṃ S; °sūtrānta B

4090 pustakān] *em.*; pustakāṃ S; pustakam B

4091 dakṣiṇāyāṃ] B; dakṣiṇāṃ S

4092 °samādhiṃ] B; °samādhiḥ S

4093 °vyūham] B; °vyūha S

4094 °sūtrāntikān pudgalān dharmabhāṇakān] *em.*; °sūtrāntikāṃ pudgalāṃ dharmabhāṇakāṃ B; °sūtrāntikaṃ pudgalāṃ dharmabhāṇakaṃ S

4095 pustakābhāvād] S; pustakavācakād B

4096 adhyeṣayet] B; addhyeṣayet S

4097 sarvatas taṃ] S; parvataḥ staṃ B

4098 °āhāroṣitān] *em.*; °āhāroṣitāṃ S; °āharopitāṃ B

4099 °bodhicittān] *em.*; °bodhicittām B; °bodhicittaṃ S

4100 °vāsoṣitān] *em.*; °vāśoṣitāṃ B; °vāsocitāṃ S

4101 citrakarān] *em.*; citrakarā S; citrakarāṃ B

4102 nipuṇatarān] *em.*; nipuṇatarāṃ S, B

4103 °tām †sāṃ†] B; †°tāmbrāṃ† S

4104 bodhiparāyaṇīyaṃ] S; *om.* B

4105 eva] B; evaṃ S

4106 kathyate] B; kalpyate S

4107 kalpa°] S; alpa° B

4108 cūrṇaṃ] S; pūrṇaṃ B

4109 japatā] S; japatāṃ B

4110 maṇḍala°] S; maṇḍale B

4111 bahiḥ padmapuṣkarākāra°] *em.*; bahiḥ padmapuṣkarākārā S; *om.* B

4112 śrīphala°] S; śrīphalā° B

4113 sārdrāṇāṃ] *em.*; sāṃdrāṇāṃ B; sādrāṃ S

4114 °ghṛtāktānāṃ] B; ghṛtāktā S

4115 mūlamantra°] B; mūlamantraṃ S

4116 mudrāmuṣṭiṃ] S; mudrāyaṣṭiṃ B

4117 °parikarātmanā] *em.*; °parikaraātmanā B; °parikaraḥ ātmanā S

4118 nipuṇatarān] B (supported by D); nipuṇatarān ātmanā S

4119 °bodhisattvān] B; bodhisattvāṃ S

4120 °bodhisattvān] *em.*; °bodhisattvāṃ S; °sasāyogānāṃ B

4121 rūpaṃ rūpaṃ] B; rūpaṃ S

4122 tāvad] B; *om.* S

4123 °bhavanasthaṃ] B; °vabhanasthaṃ S

4124 ālikhitaś] B; likhitaś S

4125 °bhautikā] B; °bhūtikā S

4126 kṛtarakṣā°] B; kṛtā rakṣā° S

4127 jāpaṃ] B; japaṃ S

4128 kurvatā B; kurvataḥ S

4129 aṣṭaśatā°] B; aṣṭā° S

4130 śarāvasampuṭe] S; śatavārāṃ saṃpuṭo B

4131 °durdinam anyatamānyatamaṃ] B; °durdinay anyatayānyatamaṃ S

4132 kruddhena] B; hutena S

4133 hotavyāḥ] S; hotavyā B

4134 manuṣyavighnair] S; manasya vighne B

4135 hotavyāḥ] *em.*; hotavyā S, B

4136 gṛhyante] B; gṛhṇante S

4137 mriyate] S; priyate B *p.c.*

4138 vighnāḥ] *em.*; vighnā S, B

4139 kurvāṇena] B; kurvāṇa S

4140 paryaṅkenopaviṣṭau] S; *om.* B

4141 dvau mahāśrāvakau] S; ++++++śrāvako B

4142 śṛṇvantau] *em.*; śṛṇvantaḥ S; śṛṇutaḥ B

4143 tasyāpi] S; tasyā B

4144 °vāsinī] S; °vāsitā B

4145 śvetapaṭṭa°] S; śvetā paṭa° B

4146 paṭṭāṃśukottarāsaṅginī] S; paṭṭāṃśukānostasaṃmīnā(?) B

4147 °trimuṇḍīkṛtā] *em.*; °tṛmuṇḍīkṛtā S; °tṛsuṇḍīkṛtā B

4148 bhṛkuṭī] B; bhrukuṭī S

4149 °āsaneryāpathe] *em.*; °āsaneryāyathe S; āsaneṣu ījyāpatheṣu B

4150 upariṣṭāc ca] S; devyāraṣṭā ca B

4151 teṣāṃ bhagavatī] *em.*; teṣā bhagavatī B; bhagavatī teṣāṃ S

4152 uṣṇīṣarājā ca kāryāḥ] *em.*; uṣṇīṣarājā svakāryāḥ S; uṣṇīṣarājaś ca kārya B

4153 apāyajaho] *em.*; apāyajaha S; apāyaṃjaha B

4154 camaravyagrahasto] *em.*; camaravyagrahastaḥ S; camaravāśrahastaḥ B

4155 nirīkṣamāṇo] *em.*; nirīkṣamāṇaḥ S; *om.* B

4156 vimalamatir] *em.*; vimalamati B *p.c.*; vimalagatiḥ S

4157 patidharaś] S; dhareśvaraś B

4158 °vidyārājā] B; °vidyārājaḥ S

4159 abjakule] B; abjakūle S

4160 rūpakamudrāsu] B; rūpakamudrā sa S

4161 cāśeṣā] B; vā śeṣā S

4162 ante] S; anye B

4163 sthāpayet] B; sthāpaye S

4164 saṃstṛtam] *em.*; sastṛtaṃ B; saṃskṛtam S

4165 upāriṣṭaś] S; °oparisṭhaś B

4166 vāmapārśve] B; pārśve S

4167 candanaḥ] B; candana° S

4168 āryavajrapāṇiḥ] B; āryavajrapāṇi° S

4169 °mūrti°] S; °mūrddhni° B

4170 vajrāṅkuśī] *em.*; vajrāṅkuśi S, B

4171 °śṛṅkhalā] S; °kilī B

4172 vajrasenā] *em.*; vajrasena S; vajrasen+ B

4173 yathāveṣa° S; ++++veśa° B

4174 °rājña° B; °rājñā° S

4175 °saparivārarūpa°] *em.*; °saparivāraḥ rūpa° S; °saparivārajapa° B (supported by the Tib.)

4176 yatra sthāne na] *em.* (supported by the Tib.); yatra sthāne B; ye 'tra sthāne na smaritā vidyāgaṇās te 'tra sthānena S

4177 te 'tra] S; taismiṃ B

4178 ṣaṭpāramitā] B (supported by the Tib.); vedyāramitā S

4179 upariṣṭād] B; upariṣṭā S

4180 mudrāṃ baddhvā] B; mudrā ca S

4181 tathāgatapratimadṛṣṭiyātāni] B; tathāgataḥ pratimadṛṣṭijātāni S

4182 cakravartyuṣṇīṣo] *em.*; cakravarttyuṣṇīṣa B; cakravartī uṣṇīṣaḥ S

4183 vijayoṣṇīṣas] B; *om.* S

4184 tejorāśi] S; totorāśi B

4185 aṣṭa] B; ataḥ S

4186 ālekhyā] B; ālekhya S

4187 ca bodhisattvau kāryau] *em.*; ca bodhisattvo kāryā B; buddho bodhisattvo kārya S

4188 varadapradāna°] S, B *a.c.*; varadana° B *p.c.*

4189 sarvabālālaṅkāra] *em.* (based on the Tib.); sarvavālālaṅkāra° S; sarvālaṅkāra° B

4190 samantaprabhaḥ] S; samantabhadraḥ B

4191 ālekhyaḥ] S; ālekhye B

4192 suśāntaḥ saṃśuddhas S

4193 °niṣaṇṇā] B; °niṣaṇṇaḥ S

4194 °kārāḥ] *em.*; °kāraḥ S, B

4195 vicitrāḥ] *em.*; vicitraḥ B; vicitra° S

4196 puṣpāvakīrṇāś cārurūpiṇa ālekhyāḥ] *em.*; puṣpāvakīrṇaś cārurūpī ālekhyaḥ S; puṣpābhikīrṇaś cārurūpī ālekhya B

4197 suprabha°] B; supra° S

4198 kāryaḥ] B; kārya° S

4199 varadapradānahastaḥ] S; varadaḥ pradānahastaḥ B

4200 vāmatas tejorāśimudrā lekhyā] S; *om.* B

4201 varapradānahastaḥ] S; varadaḥ pradānahastaḥ B

4202 mudre kārye] *em.*; mudre kāryau S; mudrāi kāryau B

4203 kāryā] B; kāryāḥ S

4204 vāmata] *em.*; vāmato° B; vā mato S

4205 °jvālābhivinirgataḥ] B; °jvālārciṣi nirgata° S

4206 °mālākulā] S; °mālā B

4207 khakharaka°] S; khaṃkharaka° B

4208 °kamaṇḍalu°] B; °kamaṇḍalum S

4209 °akṣasūtra° B; °akṣasūtrakamaṇḍaluṃ S

4210 bhūvajras tri] B; vajra° S

4211 ca ālekhyā] B; vā lekhyā S

4212 °mātraṃ] *em.*; °mātrām B; °mātrā° S

4213 pūrvāyāṃ] B; pūrvasyāṃ S

4214 °kamaṇḍalur] *em.*; °kamaṇḍalu B; °kamaṇḍaluṃ S

4215 °āntaragata°] S; °āntarāgata° B

4216 paṭṭa°] S; ṣaṭa° B

4217 paṭṭāṃśukottarīyaḥ] *conj.*; paṭṭāṃśukottarīyaḥ tasya dakṣiṇataḥ S; paṭṭāṃśukottarīyas tasya dakṣiṇataḥ B

4218 suyāma°] S; suyāmaḥ B

4219 ālekhyā] S; ālekhya B

4220 yathāvasthānāḥ] B; yathāveṣasaṃskṛtāḥ S

4221 lekhyāḥ] S; *om.* B

4222 °atapā°] B; anaya S

4223 °sudṛśa°] *em.*; sudṛśa S; °sudṛḍha° B

4224 °parīttābha°] *em.*; parīttābha S; °parītta° B

4225 yathāveṣasthānāḥ] S; yathāveṣaṃ saṃsthānā B

4226 evaṃ] B; *om.* S

4227 caturdiśaṃ] S; caturdiśaś B

4228 praveṣato] *em.*; praviṣato B; praviśato S

4229 dakṣiṇato] *em.*; dakṣiṇata B; dakṣiṇaḥ S

4230 dhanado] *em.*; dhanadaḥ S; dhanadā B

4231 maṇibhadra°] S; māṇibhadra° B

4232 ālekhyaḥ] B; ālekhyāḥ S

4233 vibhīṣaṇaś] B; bhīṣaṇaś S

4234 °gandharva°] B; *om.* S

4235 pradhānākhyā mukhyatamāś cābhilekhyāḥ] B; pradhānā lekhyā S

4236 °puṇḍrīkṛtaḥ] B; °puṇḍarīkṛtaḥ S

4237 nānābharaṇa° B; nānākaraṇa S

4238 °varṇataś ca] B; °varṇatattva° S

4239 ṣaṇmukhaḥ] S; ṣaḍmuṣa B

4240 raktābhāsamūrtiḥ] S; raktanāmamūrtti B

4241 ghaṇṭāṃ] S; paṭaṃ B

4242 bhṛṅgiriṭir] *em.*; bhṛṅgiriṭi S; bhṛṅgirīṭir B;

4243 mahāgaṇapatiś ca] B; mahāgaṇapati S

4244 yathābharaṇa° S; yathākaraṇa° B

4245 ye pracaranti] *em.*; ya pracaranti B; yeṣu caranti S

4246 cāṣṭā devā] S; cāṣṭauś ca vedhāpa(?) B

4247 anupūrvataḥ] B; anupūrvaśaḥ S

4248 nāvābhirūḍhāḥ] S; nauyānābhirūḍha B

4249 °traye 'pi tri°] *em.*; °traye pi tri° B; °traye pitṛ° S

4250 āryavajrapāṇir] B; vajrapāṇir S

4251 śaiṣā] *em.*; saiṣā S; śeṣā B

4252 rūpinaś] B; arūpinaś S

4253 devāḥ] S; vā B

4254 suyāmaḥ] *em.*; sayāmaḥ S; sujāmāḥ B

4255 parīttābha°] S; parītta° B

4256 śaiṣā] *em.*; saiṣā S; śeṣa B

4257 °rakta°] B; *om.* S

4258 śaiṣā] *em.*; saiṣā S; śeṣā B

4259 kumāryaḥ] *em.*; kumāryāḥ S, B

4260 avaśyaṃ] *em.*; avaśyam B; avaśya S

4261 dakṣiṇāyāṃ] B; dakṣiṇasyāṃ S

4262 picumarda°] B; picumanda° S

4263 śaiṣā] *em.*; saiṣā S; śeṣā B

4264 dakṣiṇapaścimāyāṃ] S; paścimadakṣiṇāyāṃ B

4265 cādityaḥ] S; ca āryya B

4266 nirgrantha°] B; nirgrandha° S

4267 °tīrthaṃkara°] *em.*; tīrthakara S, B

4268 nirgrantha°] B; nirgrandha° S

4269 śaiṣā] *em.*; saiṣā S; śeṣā B

4270 śaiṣā] *em.*; saiṣā S; śeṣā B

4271 yathāsthānaṃ] S; yathāsasthānaṃ B

4272 pañcarekhācitaṃ] B; pañca rekhāḥ cittaṃ S

4273 dvārapradeśe] B (supported by the Tib.); puraḥpradeśe S

4274 °khaḍga°] B; °khaḍgaśūla° S

4275 °kuṇḍala°] S; kuṇḍalaḥ kamaṇḍalu° B

4276 °kaṭṭāraka°] B; °kadvāraka° S

4277 pūrvāyāṃ diśi padmaṃ samantajvālaṃ] B; *om.* S

4278 Although this page is recto, it has the page number written on it.

4279 dhanvākāraṃ] S; sarvākāraṃ B

4280 dakṣiṇapūrvāyāṃ] *em.*; dakṣiṇapūrvāṃ B; dakṣiṇapaścimāyāṃ S

4281 °samīpe] B; °samaye S

4282 vastraṃ vyajanam upānahau] *em.*; vastravyaṃjana•upānahau B; vajravyajanopānahau S

4283 śobhanā] *em.*; śobhanāḥ S; śobhananaṃ bhavati B

4284 Here (Degé folio 123.b.3) ends the correspondence with manuscript B.

4285 mahāpakṣa°] *em.* (on the authority of the Tib.); mahāyakṣaḥ° S

4286 saṃdhyājina°] (reconstructed from the Tib.); + + + + + + n S

4287 maṇḍalād bahir nātidūre] *conj.*; °maṇḍala° + + + + + + S

4288 kāma°] *em.*; kāmaḥ S

4289 nirgantavyam] *em.*; nigantavyam S

4290 °sukha°] *em.*; °mukha° S

4291 śuci°] *em.*; śucir° S

4292 āhvayet] *em.*; āhvānayet S

4293 sarvatathāgatebhyo] *em.*; sarvaṃ tathāgatebhyo S

4294 haviḥpūrṇa°] *em.* (supported by the Tib.); havi pūrṇa S

4295 °bodhisattvānām] *em.*; °bodhisattvān° S

4296 °prabhṛti°] *em.*; °prabhṛtiṃ S

4297 itaraṃ] *em.*; itara° S

4298 gandhaṃ yadvat] *conj.* (seems to be supported by the Tib.); gandha + + t S

4299 nityaśaḥ] *em.*; nityaśa (unmetrical) S

4300 eha (BHS) = iha

4301 °mālābhī] *em.*; °mālabhi° S

4302 pradakṣiṇī + + baliṃ sarvabhautikāṃ kṣiptvā] *conj.*; pradakṣiṇī + + + + + rvabhautikāṃ kṣi + S

4303 snātvā maṇḍalācāryo] *conj.* (based on the Tib.); + + + + ryo S

4304 °sthāpitakānāṃ] *em.*; °sthāpitakāṃ S

4305 °mahāsattvānāṃ] *em.*; °mahāsattvāṃ S

4306 °ātma°] *em.*; °ātmā° S

4307 °lipsānāṃ] *em.*; °lipsakāmānāṃ S

4308 °kāriṇo] *em.* (supported by the Tib.); °kāriṇo S

4309 praveṣṭukāmānāṃ] *em.*; praveṣṭukānāṃ S

4310 sucaukṣābhyāṃ] *em.*; sucaukṣābhyāṃ S

4311 °kāmaḥ] S (shouldn't this be °*kāmam*?)

4312 yāvat pañce] *em.* (on the authority on the Tib.); yāvatyathe S

4313 abhiṣecyāḥ śeṣā varjyā] *conj.* (based on the Tib.); abhiṣecyā sevyā varjyā S

4314 °mūrdhni] *em.*; °mūrdhani S

4315 sitacāmareṇa vījyamāno] *em.*; sitacāmare nivījyamānaḥ S

4316 mantro 'ṣṭaśatavārān] *em.*; mantrā aṣṭaśatavārān S

4317 mūrdhni] *em.*; mūrdhani S

4318 °bhiṣiñcen] *em.*; °bhyaṣiñcet S

4319 mūrdhni] *em.*; mūrdhani S

4320 adhiṣṭhito] *em.* (on the authority of the Tib. and TMK); avyaṣṭo S

4321 mūrdhny] *em.*; mūrdhany S

4322 °nirdeśaṃ] *em.*; °nirdeśa S

4323 °niryātitena] *em.*; °niryāti tena S

4324 °bhiṣiñcet] *em.*; °bhyaṣicyat S

4325 sādhaya] *em.*; sādhayas S

4326 tān] *em.*; tām (BHS) S

4327 visarjayitavyāḥ] *em.*; visarjayitavyaḥ S

4328 niyoktavyāḥ] *em.*; niyoktavyā S

4329 apuṇyaṃ] *em.* (on the authority of the Tib.); °puṇyaṃ S

4330 deyaṃ] *em.*; deyaḥ S

4331 *yogina* seems to be a BHS form of *yogin*.

4332 °bhiṣiñcet] *em.*; °bhyaṣiñcet S

4333 °bhilimpya] *em.*; °bhyalimpya S

4334 sikatayā] *em.*; sikatāyā S

4335 °pradīpaṃ] *em.*; °pradīpa S

4336 °gṛhe] *em.*; °grahe S

4337 śleṣmāntaka°] *em.*; śleṣmātaka° S

4338 trividharogasvīkṛtānya °] *em.* (on the authority of the Tib.); vividharogastrīkṛtānya ° S

4339 °veśmany] *em.*; °veśma S

4340 ekāntasthāne] *em.*; ekāntasthāna S

4341 °visarān] *em.*; °visarā S

4342 paṭalavisarāt] *em.* (on the authority of the Tib.); paṭalavisaraḥ S

4343 °bīja°] *em.*; °bījam S

4344 °samprayuktaṃ] *em.*; °samprayuktaḥ S

4345 °sannaddhaṃ] *em.*; °sannaddhaḥ S

4346 anupūrvakaṃ] *em.*; anupūrvakaḥ S

4347 taṃ] *em.*; tat S

4348 'vidita°] *em.* (based on the Tib. and other occurrences in the MMK); 'vitatha° S

4349 °prasūtāṃ] *em.*; °prasūtaṃ S

4350 °prasūtāṃ] *em.*; °prasūtaṃ S

4351 °varṇayoni°] *em.* (on the authority of the Tib.); °varṇayonivarṇayoni° S

4352 avikalāṃ] *em.*; avikalaṃ S

4353 suśobhane] *em.*; saśobhane S

4354 °dhūma°] *em.* (on the authority of the Tib.); °dhūpa° S

4355 °candana°] *em.*; °candanaṃ S

4356 sādhakācāryeṇa] *conj.*; sādhakācārye S

4357 °śakunayo] *em.*; °śakunayā S

4358 'ntarikṣe] *em.*; 'ntarikṣī S

4359 bhagavadbhir] *em.*; bhagavadbhi° S

4360 me iha] *em.*; meha S

4361 °vīṇā°] *em.*; °vīṇa° S

4362 kaṣṭaṃ] *em.* (on the authority of the Tib.); kaṣṭa S

4363 prabhṛti] *em.*; prabhṛtī S

4364 taccetane] *conj.* (based on the Tib.); na cetane S

4365 nihitaṃ tu tato] *em.* (based on the Tib.); na hi taṃtugato S

4366 In classical Sanskrit *atotkṛṣṭatamaiḥ* would be written as *ata utkṛṣṭamaiḥ*.

4367 °*krayeti* seems to be a metrical contraction of °*kraya iti*.

4368 paṇya] *em.* (on the authority of the Tib.); puṇya S

4369 suśubhe] *em.*; saśubhe S

4370 abhiṣiñcet] *em.*; abhyaṣiñcet S

4371 °pramāṇam] *em.*; °pramāṇa S

4372 vitastir] *em.*; vitasti° S

4373 siddhir] *em.*; siddhi° S

4374 BHS genitive plural.

4375 uttama°] *em.*; uttamā S

4376 nityādhiṣṭhitaḥ] *em.*; nityadhiṣṭhitaḥ S

4377 sandhautaṃ] *em.*; sandhotaṃ S

4378 'hani] *em.*; 'haniḥ S

4379 vividhākārān] *em.* (on the authority of the Tib.); trividhākārāṃ S

4380 °viparītās] *em.*; viparītas S

4381 kautuko] *em.*; kotuka° S

4382 śuklo dharmo na rohate] *em.* (on the authority of the Tib.); śuklo dharmeṇa rohate S

4383 °ādibhī] *em.*; °ādibhi° S

4384 °vārṣikā°] *em.*; °vāpīka° S

4385 °paśobhitamūrtiṃ] *em.*; °paśobhitaṃ mūrtiṃ S

4386 mahāsānaṃ] *em.* (on the authority of the Tib.); mahāsāraṃ S

4387 dhārayamāṇau] *em.*; dhārayayānau S

4388 niṣaṇṇā] *em.*; niṣaṇṇāni S

4389 °vigrahā] *em.*; °vigrahām° S

4390 īṣat°] *em.*; iṣat° S

4391 °ākāro] *em.*; °ākārā° S

4392 °baddha°] *em.*; °buddha° S

4393 °āvakṣipto] *em.*; °āvakṣipta° S

4394 vāmahastā°] *conj.* (based on the Tib.); cāmarahastā° S

4395 ratnotpala°] *em.* (on the authority of the Tib.); ratnopala S

4396 śāntāveśā°] *em.*; śāntaveṣā (supported by the Tib.) S

4397 tatrasthān buddhān bhagavato 'ṣṭau] *em.*; tatrasthāṃ buddhāṃ bhagavatāṃ aṣṭau S

4398 ratnaśikhinaṃ] *em.*; ratnaśikhi° S

4399 abhilikhet] *em.*; abhilikhe S

4400 °kiñjalkābhaṃ] *em.*; °kiñjalkābha S

4401 °āvavarjo° *em.* (on the authority of the Tib.); °āvavarajo° A

4402 °saśobhanā°] *em.*; °śasobhanā° S

4403 pratīcchamānam] *em.*; pratīcchamānaḥ S

4404 ghātakaṃ] *em.*; ghātakaḥ S

4405 rakta°] *em.* (on the authority of the Tib.); ratna° S

4406 pratīcchayantīṃ] *em.*; pratīcchayantī S

4407 °īṣad°] *em.*; °īṣid° S

4408 °dṛṣṭiṃ] *em.*; °dṛṣṭiḥ S

4409 muneḥ] *em.*; mune S

4410 °odyukto] *em.*; °odyuktaṃ S

4411 muneḥ] *em.*; mune S

4412 ālikhed] *em.*; ālikhe S

4413 °vṛtta°] *em.*; °vṛtto° S

4414 sadodyuktaḥ] *em.*; sadodyuktoḥ S

4415 kīrtitāḥ] *em.*; kīrtitā S

4416 śrāvakā] *em.* (on the authority of the Tib.); sādhakā S

4417 ījitvā] *em.* (on the authority of the Tib.); jitvā S (unmetrical)

4418 °darśanād] *em.*; °darśanā S

4419 °ko yasya] *em.*; kāyesya S

4420 āmantrayate] *em.*; āmantrayeta S

4421 āryamaitreyaḥ] *em.*; āryamaitreyaṃ S

4422 citrāpayitavyāḥ] *em.*; citrāpayivyāḥ S

4423 krakucchandako] *em.*; krakutsandaka° S

4424 bakagrīvī] *em.*; bakagraniḥ

4425 suyāmaś] *em.*; sayāmaś S

4426 °vārṣikā°] *em.*; °varṣika° S

4427 °nāgakesarādibhiḥ] *em.*; °kesarādibhiḥ S

4428 pūjana°] *em.*; pūjaja° S

4429 paṭa mucyate] *em.* (*paṭa* probably being a metrically shortened BHS genitive); paṭamucyate S

4430 kalāṃ] *em.*; kalā S

4431 pūjāṃ] *em.*; pūjā S

4432 tāyinām] *em.* (on the authority of the the Tib.); tāpinām S

4433 °kuberaiḥ] *em.*; °kuberayoḥ (*m.c.*?) S

4434 °āditye] *em.*; °ādityaṃ S

4435 vaśyānām abhayapradāya] *em.* (on the authority of the Tib.); vaśyānāṃ bhayapradāya S

4436 Here resumes the correspondence with manuscript A.

4437 jaya] S; jayaḥ A

4438 °śeṣe sva] S; °śeṣaśvaḥ A

4439 °yanayaḥ] S; khaṃ jayaḥ A

4440 vākyeda] S; vākyedaṃ A

4441 °śobhana°] A; °śobhanaṃ S

4442 °samaye] A; °samaya° S

4443 ato] A; antato S

4444 bhāṣiṣye] S; bhāṣituṃ A

4445 vīryakrayeṇa] *em.* (supported by the Tib.); vīryy(?)akrayeṇa A; vikrayeṇa S

4446 adha] *em.* (on the authority of the Tib.); ata S, A

4447 vāṣṭaṃ] A; cāṣṭaṃ S

4448 °vāsitaiḥ] *em.* (on the authority of the Tib.; also indicated by the count of missing syllables in A); °sitaiḥ S

4449 °odakena] A.; °odake S

4450 supidhānapihitaṃ] A; supidhānaṃ pathi taṃ S

4451 aṣṭaśatavāram] S; aṣṭasahasravārām A

4452 siddhim] A; siddhir S

4453 avilambita°] S; mā vilambita° A

4454 suguptaṃ] *em.*; suguptaṃ S; ++++ptaṃ A

4455 °hṛdayānām] *em.*; °hṛdayānāṃ A; °hṛdayānā S

4456 tam] A; tat S

4457 °opaviṣṭaṃ] A; °opaviṣṭa° S

4458 °pīṭhasaṃsthāpitaṃ] A; °pīṭhasthaṃ sthāpita° S

4459 siṃhāsanopaviṣṭaṃ] S; siṃhāsanopaviṣṭena A

4460 īṣat°] A; īṣa S

4461 sthitakaṃ] A; sikataṃ S

4462 śaratkāṇḍagauro] *em.*; sa++kāṇḍagauraṃ A; *om.* S

4463 °camara°] *em.* (on the authority of the Tib.); °camaraḥ S; ++ ++ ++ A

4464 °viṭapotthitau] S; °viṭapo sthitau A. The dual ending doesn't agree with the plural ending of the noun that this adjective refers to. The Tib., however, attests that they belong together.

4465 padmāni] S; padmāsanāni A

4466 ratnapādapīṭhaṃ] A; ratnapīṭhaṃ S

4467 śvetapadmāsanasthaḥ] *em.*; śvetapadmāsanastho A; *om.* S

4468 °ratnākāram] A; °padmākāraṃ S

4469 °padma°] A; °puṣpa° S

4470 °vaṣṭabdhapadmanāḍaṃ] *em.*; °vaṣṭabhya padmanāḍaṃ A; °vaṣṭabdhanābhaṃ S

4471 sitavarṇau] *em.*; sitavarṇṇau A; sitavarṇā S

4472 ahibhogārddhāṅkita] *em.*; atibhogārddhāṃkita° A; ahibhogāṅkita° S

4473 nirīkṣamāṇo] S; nirīkṣamāṇau A

4474 °kaṭacchuka°] *em.*; °kaṭacch+ka° A; °kaṭacchaka° S

4475 tri°] S; cchanda° A

4476 cābhilikhet] *conj.*; cā ++ ++ khet A; vā abhilikhet S

4477 likhāpayitavyau] A; likhāpayitavyāḥ S

4478 rūpakāṇi] S; rūpāṇi A

4479 anya avaśyaṃ S; atyavaśyaṃ A

4480 avaśyaṃ] S; atyavaśyaṃ A

4481 pāpakāriṇām] S; pāpakarmmiṇāṃ

4482 sādhanīyā] S; sārvadhanīy+ A

4483 yānti vināyakāḥ] S; niryānti nāyakaḥ A

4484 bodhyārambho] *em.*; boddhyāraṃbha A; boddhāraṃ S

4485 karmaṇā] S; karmaṇi A

4486 The lacunae in S indicate that the entire first pāda is missing in T. In A, however, the missing part corresponds to just one syllable. The Tib. does not account for the missing text at all.

4487 sidhyante] A; sidhyate S

4488 bodhis] S; bodhau A

4489 nivāritā] A; nivāritāḥ S

4490 The correspondence with manuscript A ends here, to resume again in chapter 12.

4491 The MMK text seems to favor the spelling *sādhanopayika* rather than *sādhanopāyika*.

4492 kalpaṃ] *em.*; kalpā S

4493 niḥsṛtaṃ] *em.*; niḥśritaṃ S

4494 romaharṣaṇasañjanaṃ] *em.*; romaharṣaṇaṃ sañjanaṃ S

4495 sambodhau] *em.*; sambodho S

4496 kalparāje] *em.*; kalparāja° S

4497 japet] *em.*; jape S

4498 parvatāgram] *em.*; parvatāyam S

4499 °ramaṇa°] *em.*; °ramāṇa° S

4500 grahītavyam] *em.*; grahetavyam S

4501 °sahasrāṇi] *em.*; °sahasrā S

4502 sādhanopāyikaṃ] *em.*; sādhakamopayikaṃ S

4503 pūrakaḥ] *em.*; pūraka S

4504 sukhoṣṇāṃ] *em.*; sukhoṣṇaṃ S

4505 °āmātisāre] *em.*; °āyātisāre S

4506 *Mūleṣu* is not reflected in the Tibetan translation.

4507 °ādvālya] (°ākṣālya?) S

4508 °viṣṭabdho] (visnigdhā?) S

4509 yatkiñcid] *em.*; yatkiñci S

4510 caikīkṛtya] *em.*; cekīkṛtya S

4511 grāma°] *em.* (on the authority of the Tib.); yāma° S

4512 °lakṣaṃ] *em.* (although the Tib. reflects °*śataṃ*, the number should perhaps be the same as the number of lighted lamps, i.e., 100,000); °lakṣaṇaṃ S

4513 ārabhet] *em.*; ārabhe S

4514 °puṣpānāṃ] *conj.*; °puṣpāṃ S

4515 vāhayet] *em.*; vāhaye S

4516 tarjayitavyāḥ] *em.*; tarjayitavyā S

4517 kārāpayet] *em.*; kārāpaye S

4518 dvīpake] *em.*; dvīpakaṃ S

4519 kuryāt] *em.*; kuryā S

4520 yamune] *conj.*; yumane S

4521 tatrāpi] *em.*; tatrāpiḥ S

4522 puravare] *em.* (on the authority of the Tib.); puraghare S

4523 °sambhavāḥ] *em.*; °sambhavā S

4524 karvaṭāḥ] *em.*; karvaṭā S

4525 layane] *em.*; lapane S

4526 śūnyāyatane] *em.*; śūnyamāyatane (unmetrical) S

4527 japet] *em.*; jape S

4528 gacchet] *em.*; gacche S

4529 'travat] *em.*; travat S

4530 vaset] *em.*; vasat S

4531 gacchet] *em.*; gacche S

4532 varjayet] *em.*; varjaye S

4533 °ācaret] *em.*; °ācare S

4534 śraddhādhimuktena] *em.* (on the authority of the Tib.); śraddhāvimuktena S

4535 sākṣāt paśyati] *em.*; sākṣāt paśyati sākṣāt paśyati S

4536 sugupta°] *conj.*; sagupta S

4537 °siddhiṃ] *em.*; °siddhiḥ S

4538 mūrdhnina°] *em.*; mūrdhnira S

4539 maṇḍam] *em.* (on the authority of the Tib.); maṇḍalam S

4540 ucchoṣaṇe 'mṛta°] *conj.*; ucchoṣaṇa amṛta S

4541 °vidhir] *em.*; °vidhiṃ S

4542 °mātreṇaiva] *em.*; °mātraiṇaiva S

4543 kāryavān] *em.*; kāryāvān S

4544 acchambhinam] S; aśaṅkinam? (*conj.*)

4545 'tyanalaso] *em.*; nyanalasaḥ S

4546 vajrābja°] *em.* (on the authority of the Tib.); vajrānta° S

4547 jarābālyor] *em.*; jarābālyo S

4548 tathāmānīṅgitajño] *em.*; tathā mānī iṅgitajño (unmetrical) S

4549 ekākicara°] *em.*; ekākīcara° S

4550 siddhikāmais] *em.*; siddhikāmas S

4551 kartavyaṃ] *em.*; kartavya S

4552 tuṣṭiṃ] *em.*; tuṣṭi S

4553 daded] *em.*; dade S

4554 sārdha°] *conj.* (based on the Tib.); sādhva° S

4555 va] S (= eva)

4556 kuryānugrahahetutaḥ] S (= kuryād anugrahahetutaḥ)

4557 gacched] *em.*; gacche S

4558 samāhitaḥ] *em.* (on the authority of the Tib.); samāsataḥ S

4559 'smiñ] *em.*; 'smi S

4560 sunirmalam] *em.*; sanirmalam S

4561 vilaṅghayet] *em.*; vilaṅghaye S

4562 tāyinam] *conj.*; tāpinam S

4563 buddhān] *conj.*; (unmetrical) buddhānāṃ S

4564 pāpadeśanā] *em.*; yāpadeśanā S

4565 japet] *em.*; jape S

4566 parakarṇapathe] *em.* (on the authority of the Tib.); parakarmapathe S

4567 tasmāj] *em.*; tasmā S

4568 jantuvigate] S; japavigate (the reading reflected by the Tib.)

4569 codite] S (= ca • udite)

4570 dite] S (= udite, *m. c.*)

4571 muneḥ] *em.* (on the authority of the Tib.); munau S

4572 sa] *conj.* (based on the Tib.); na S

4573 mantramūḍhā] *em.* (on the authority of the Tib.); yatra mūḍhā S

4574 ceṣṭitāḥ] *conj.*; cekṣitāḥ S

4575 'śuce] *em.* (on the authority of the Tib.); śuce S

4576 kuṇapeṇaiva] *em.* (on the authority of the Tib.); kuṇameṇaiva S

4577 strīṣu S (the Tib. reflects *teṣu*)

4578 digdeśaṃ] *em.* (on the authority of the Tib.); dideśaṃ S

4579 āviśet] *em.*; āviśe S

4580 cāghṛṣet] *em.*; cāghṛṣe S

4581 °sudhaṃ] *em.*; °sudyaṃ S

4582 °parisrute] *em.*; °pariśrute S

4583 kuryāt] *em.*; kuryā S

4584 yaj] *conj.*; ya S

4585 kuryāc] *em.*; kuryā S

4586 gacchet] *em.*; gacche S

4587 vase] *em.*; vaśe S

4588 atithim] *em.* (on the authority of the Tib.); tithim (unmetrical) S

4589 bhūtotsāraka] *em.*; bhūtostāraka S

4590 °ceṣṭitāḥ] *em.*; ceṣṭitā S

4591 karma°] *em.* (on the authority of the Tib.); dharma° S

4592 °sthitiḥ] *em.*; °sthitiḥ S

4593 yathaiva • akṣam abhyajya] *em.*; yathaivākṣapabhyajya (unmetrical) S

4594 saṃniśritāś] *em.*; saniśritāś S

4595 bhūti°] *em.* (on the authority of the Tib.); bhūmi° S

4596 muninām] *conj.*; munibhiḥ S

4597 bhūti°] *em.* (on the authority of the Tib.); bhūta° S

4598 mā vilamba mā vilamba] *em.* (on the authority of the Tib.); mā vilamba S

4599 In the Tibetan translation, *asmiṃ kalparājottame* begins the next paragraph.

4600 tataḥ] *em.*; gataḥ S

4601 pratiṣṭhāpya] *em.*; pratiṣṭhāpya pratiṣṭhāpya S

4602 siddha°] *em.*; siddhya° S

4603 bhagavat] *em.*; bhagavaṃ S

4604 samāsato 'nuṣṭheyā] *em.* (on the authority of the Tib.); samator anuṣṭheyā S

4605 gacchec] *em.*; gacche S

4606 chorayitvā] Vaidya; sthorayitvā S

4607 aṭed] *em.*; aṭe S

4608 jagdhet] *em.*; jagdhe S

4609 bhakṣet] *em.*; bhakṣe S

4610 varjayet] *em.*; varjaye S

4611 ādaded] *em.*; ādade S

4612 annaṃ] *em.*; anna S

4613 bhuñjīta • anyebhyaḥ] *em.*; bhuñjīta bhuñjītānyebhyo (unmetrical) S

4614 ādaded] *em.*; ādade S

4615 evaṃ] *em.*; eva S

4616 vidhidṛṣṭān] *em.*; vidhidṛṣṭāṃ S

4617 sarvaduṣṭān] *em.*; saduṣṭāṃ S

4618 The Tibetan transliteration reads *nadivarā vāriṇe*.

4619 The Tibetan transliteration reads °*rūpiṇe*.

4620 phaṭ phaṭ] *em.* (on the authority of the Tib.); sphaṭ sphaṭ S

4621 upaśamanārtham] *em.*; upraśamanārtham S

4622 notsṛjet] *em.*; notsṛje S

4623 °vikaraṇa°] *em.*; °vikiraṇa° S

4624 atrāṇam] *em.*; antrāṇam S

4625 aśaraṇaṃ dīnamanasam] *em.* (on the authority of the Tib.); aśaraṇa adīnamanasam S

4626 dūṣya°] *em.* (on the authority of the Tib.); duṣpa° S

4627 vyāma°] *em.* (on the authority of the Tib.); dhyāya° S

4628 kuryāt] *em.*; kuryā S

4629 saptamaḥ] *em.* (on the authority of the Tib.); sattamaḥ S

4630 prasruto] *em.*; praśruto S

4631 yatnād] *em.*; yatnā S

4632 ca tyajed] *em.*; caityajed S

4633 °buddhais] *em.*; °buddhes S

4634 mohinaḥ] *em.*; mohitaḥ S

4635 nāvamanyaṃ] *em.*; cāvamanyaṃ S

4636 vividhān karmān] *em.*; vividhāṃ karmāṃ (BHS accusative plural) S

4637 madhyamān] *em.*; madhyamām (BHS accusative plural) S

4638 °arthaṃ] *em.*; °artha S

4639 yāti] *em.*; yānti S

4640 'saṃyogasādhakaḥ] *em.* (on the authority of the Tib.); saṃyogasādhakaḥ S

4641 aprasiddhāḥ] *em.*; aprasiddhā S

4642 ārabhyam] *em.* (on the authority of the Tib.); ārabdham S

4643 ye] *conj.* (based on the Tib.); me S

4644 yuktiḥ] *em.*; yukti S

4645 puṣkalān] Vaidya; sañjī . . . (text illegible) S

4646 °tantreṣu] *em.* (on the authority of the Tib.); °mantreṣu

4647 bhavet] *em.*; bhave S

4648 yāval] *em.*; yāva S

4649 punar] *em.*; puna S

4650 caryāsamayānupraviṣṭānāṃ] M; caryānusamayapraviṣṭānāṃ S

4651 svapet] *em.*; svape S

4652 vikarālayam] *conj.* (M. Delhey); cirakālayam S

4653 bruvate] M; kravate S

4654 na cāpi] M; cāpi (unmetrical) S

4655 gaccheya] (unmetrical) S; gacchaye (*em.*) M

4656 Here resumes the correspondence with manuscript A.

4657 putrañjīvakam iṣṭaṃ] S; putrañjīvakariṣṭaṃ A, M

4658 phalasambhavaṃ] A, M; phalasambhavaḥ S

4659 °sthāne] M; °sthā + S

4660 + + + ṃ ganye vratī A, M; + + + + + + + S

4661 apramattaḥ sadā] A, M; + + + + + + S

4662 ūrdhvaśākhāphalaṃ] *em.*; ūrdhvaśākhāṃ phalaṃ S, M; uccaśākhāphalaṃ A

4663 ūrdhvakarma] S, M; uccakarmma A

4664 adhamaiva] *em.*; adhameva S

4665 ajugupsāṃ] *conj.*; ākugupsāṃ(?) A; ajugupsyāṃ M (*conj.*); akupsāṃ (metrically shortened?) S

4666 sadā] M (on the authority of the Tib.); saha S

4667 ākarṣaḥ] (unmetrical) S; ākarṣaṇā *p.c.* A

4668 vidheṣu kurute] *em.*; vividheṣu kurute (unmetrical) A; vidhe sukurute S

4669 aśeṣān bhuvi ceṣṭitān] *em.*; aśeṣāṃ bhuvi ceṣṭitām S; na śeṣāṃ tu viceṣṭitām A

4670 yā] A; ye S

4671 sadā] S; tadā A

4672 mantrasiddhiṃ] *em.*; mantraḥ siddhiḥ A; yatra siddhiḥ S

4673 tāṃ A; taṃ S

4674 yatnāt] A; yasmāt S

4675 japyā] A; japyāḥ S

4676 prāṇanāśanam] *em.*; prāṇanāśanāt A; pāpanāśanam S

4677 bahva°] A; bahu° S

4678 gṛhītvā] M; gṛhītvāḥ A; gṛhītā S

4679 yātā] A, M; yā yāṃ S

4680 akṣaphalān sarvān] *em.*; akṣaphalāṃ sarvāṃ A; akṣaphalaṃ sarvāṃ S

4681 For *nityam* the Tibetan has *cho ga* (“rite”), which seems to reflect a different reading.

4682 śodhayemakṣamudbhavām S

4683 °phalān yuktaḥ] *em.*; phalāṃ yuk+ḥ A; °phaladyukto S

4684 mantratattvajñaḥ] *em.*; mantratattvajño M (based on the Trivundram manuscript); matrasattvajño S

4685 tu] A; tuḥ S

4686 cāpy] A; vāpy S

4687 asphuṭitān] *em.*; asphuṭitāṃ S; asphuṭitāṃ A

4688 tadā yuktaḥ] *em.*; tadā yukto A; sadā hy uktaḥ S

4689 sphāṭikasambhavam] *em.*; sphāṭikasaṃbhavaḥ A; sphāṭikaṃ samam S

4690 musāragalvaṃ ca] M; muṣāragalvaṃ ca A; susāraṃ caiva S

4691 divyāṃ] M; divyān S

4692 anyān] *em.*; anyāṃ A; anyaṃ S

4693 grathitaṃ] S; kathitan A

4694 kṛtvā] A; °mālā S

4695 samāsataḥ] S; samantataḥ (the reading reflected in TMK); samantraḥ A

4696 tatrānupūrvaśaḥ] A, M; tadānupūrvataḥ S

4697 bhṛśaṃ yatnād] A, M; tṛsandhyantād S

4698 baddho] S, M; buddho (the reading reflected in TMK)

4699 sarpa°] A, M (supported by TMK); sarva° S

4700 tataḥ snātvā] *em.*; tata snātvā A, M; snātvā S

4701 uttiṣṭhet] A; uttiṣṭhe S

4702 gṛhyam akṣāṇusūtritam] S; gṛhya +kṣāṇḍusūtritaṃ A

4703 ambhe] (unmetrical) S, A; ambare (reading reflected in TMK)

4704 yathāsthānaṃ] S (supported by TMK); yathāsnātaṃ B; yathā snātaṃ M

4705 dhātudhare] A, M (supported by D and TMK); dhātuvare S

4706 tasyāgrataṃ tu taṃ mālāṃ nyaset tatra] A; ta + + + + + + + + + + + + + + + + + + + S

4707 samupasthite] S, A, M (supported by D); samayasthite (reflected in TMK)

4708 ahorātroṣito] S; ahorātroṣite A

4709 paśyec] A, M; paśya S

4710 chobhanān svapnadarśanān] *em.*; śobhanāṃ svapnadarśanām S; chobhanaṃ svapnadarśanam A

4711 yadi] A, M; yadya S

4712 dadyāt] *em.*; dadyā S; dadyāṃt A

4713 mantrāḥ sarvārthasādhakāḥ] *em.*; mantrā sarvārthasādhakā S

4714 Here ends the correspondence with manuscript A, to resume again in chapter 13.

4715 punar api] *em.* (supported by D); punar api punar api S

4716 tvadīya°] *conj.* M; tvadīyaṃ S

4717 °upacaryā°] *em.* (M); °opacaryā° S

4718 This entire paragraph is missing from A.

4719 Here resumes the correspondence with manuscript A.

4720 uttiṣṭha] S; tiṣṭha tiṣṭha A

4721 cocchritam] *em.*; cocchṛtam S; cotsṛjam A

4722 snigdhākāraṃ praśastaṃ] A, M; snigdhākārapraśastaṃ S

4723 cāpi] A, M; vāpi S

4724 kṛmibhir] A; kṛmibhir na ca S

4725 cāpi] A; vāpi S

4726 anyavarṇo 'prakṛṣṭās] *em.*; anyavarṇo prakṛṣṭās S; anyavarṇāprakṛṣṭās A

4727 adhamāś] A; adharmaś S

4728 samārabhet] *em.*; samārabhe S

4729 vakraṃ] A *a.c.*; avakraṃ S, A *p.c.*;

4730 tataḥ] A; tathā S

4731 caiva] A; ceva S

4732 varjitaṃ] A; vivarjitaṃ (unmetrical) S

4733 sikatā°] M; siṃhatā° S

4734 saṃskṛtaṃ] A; saṃsthitaṃ S

4735 vediṃ] A; vediḥ S

4736 maṇḍalākṛtim] A; maṇḍalākṛtiḥ S

4737 dvihastaṃ] A; dvihastā S

4738 tiryaṃ] A; tiyaṃñ(?) S

4739 tathā mṛṣṭe] A; parāmṛṣṭe S

4740 kuryād dhomaṃ] A; ku+ dhomaṃ S

4741 homakarme tu] A; homakarmiti S

4742 hastamātraṃ tataḥ] S; hastamātrataḥ A

4743 sthitā] M; sthitāḥ A; sthitaṃ S

4744 śāntikā] S, A; śāntike (*em.*) M

4745 pauṣṭikā] *em.* pauṣṭike S, A

4746 udaṅmukhe] A; udaṅmukhā S

4747 sadākālaṃ] S; sadākāryaṇaṃ A

4748 karma tu] *em.*; karmaṃ tu A; karmaṇi S

4749 °kāṣṭhaḥ] A; °kāṣṭhā S

4750 śuṣkā] A; karmā S

4751 samantāt] M; samantā S; samantān tu A

4752 haritaiḥ] S; rahitaiḥ A

4753 marakatākārasaṅkāśais] *em.*; marakatākāraṃ saṅkāśaiḥ A; marakatākāśasaṅkāśaiḥ S

4754 pāpakakarmāṇi] (*em.*) M (Tib. *sdig pa'i las rnams*); pāpakarmāṇi (unmetrical) A; pāvakakarmāṇi S

4755 niṣiddhā] S; niṣiddhāni A

4756 cāmbhaso] S; cāmbhaśā A

4757 samantād] M; samantā S

4758 upaspṛśya] S; upaspṛśyāḥ A

4759 nānya-m-ambare] *em.*; nānyam ambare S; nānyasaṃvaraiḥ A (supported by the Tib. *gos zhan dag ni bkag ma yin*).

4760 upahanyābhiratena S; upahatyābhiratena A, M

4761 °vyajanena] S; °vyajane A

4762 vāpi] A; cāpi S

4763 pravātayet] *em.*; pravātaye S; pratāpayet A

4764 agnimantrajño] *em.*; agniṃ mantrajñaḥ A; adhimantrajño S

4765 The correspondence with manuscript A ends here, to resume again in Chapter 18 (this chapter is not included in the Sanskrit edition here, as it has not been translated into Tibetan).

4766 'bhyukṣet] *em.*; 'bhyukṣe S

4767 dadyād] *em.*; dadyā S

4768 buddhānāṃ] *em.*; buddhāna° S

4769 vanded] *em.*; vande S

4770 pāpikam] *em.*; pāyikam S

4771 lābhed] *em.*; lābhe S

4772 In place of *apratihataśāsanānām* ("whose instructions are impeccable"), the Tibetan transliteration reflects *apratihatagatiṃ gatānām* ("who follow impeccable conduct").

4773 japet] *em.*; jape S

4774 The form *juhyād* is metrically shortened.

4775 °hetor] *em.*; °heto S

4776 argha°] *em.*; ardha° S

4777 cābhyanumoditaṃ] *em.*; cānubhyamoditaṃ S

4778 samanantara°] *conj.*; samantaratna S

4779 abhūvan] *em.*; abhūvaṃ S

4780 avalokya] *em.*; alokya S

4781 paṭe] *em.*; paṭo S

4782 cānupāyane] *conj.*; cānupāpane S

4783 °pariṣṭād] *em.*; °pariṣṭā S

4784 puṣpajātāni] *em.*; puṣpajātīni S

4785 tathānyān gandham āśritān] *em.*; tathānyāṃ gandham āśritām S

4786 śāstur viśvaṃ] *em.*; śāstuviśvaṃ S

4787 munim] *em.*; muniṃm S

4788 °kūrparam] *em.*; °karpūram S

4789 bhagavato 'dhaḥ] *em.*; bhagavatasyādhaḥ (unmetrical) S

4790 ālikhet] *em.*; ālikhe S

4791 divyāvāra°] *em.* (on the authority of the Tib.); divyācāra° S

4792 °mālopajvalate] *em.*; °mālopajya jvalate (unmetrical) S

4793 vijayetyākhyā] *em.*; vijayetvākhyā S

4794 śrīkaṇḍaṃ] *em.*; śrīkaṇṭhaṃ S

4795 samaplutam] is this a metrically lengthened *samplutam*?

4796 triśuklaṃ] *em.* (on the authority of the Tib.); triśūlaṃ S

4797 ākṛṣṭā] *em.* (on the authority of the Tib.); ākṛṣṭāḥ S

4798 svāmī] *conj.* (based on the Tib.); °ścamī S

4799 mahān] *em.*; mahām S

4800 laukikān lokamantrān] *em.*; laukikāṃ lokamantrā S

4801 adūṣayan sarvabhūtān] *conj.* (based on the Tib.); dūṣayaṃ sarvabhūtānāṃ S

4802 kuryāt] *em.*; kuryā S

4803 ākāṃkṣayan] *em.*; akāṃkṣayam S

4804 samantāj] *em.*; samantā S

4805 yāvad] *em.*; yāva S

4806 °niṣṭhas] *em.*; °niṣṭas S

4807 lokān buddhakṣetrān] *em.* (on the authority of the Tib.); lokāṃ buddhakṣelāṃ S

4808 śāstubimbākhye] *em.*; śāstuvimvākhye S

4809 *mantre kaikasamantrite* seems to be a “metrical” sandhi for *mantre ekaikasamantrite*.

4810 nyaset] *em*. (on the authority of the Tib.); °nyase S

4811 °āṣṭaṃ] *em*. (on the authority of the Tib.); °āṣṭhaṃ S

4812 gacchet] *em*.; gacche S

4813 acchindyaṃ] *conj*.; acindyaṃ S

4814 kalaśaṃ] *conj*. (based on the Tib.); kamalaṃ S

4815 bhūṣaṇāniha] metrically shortened *bhūṣaṇānīha*?

4816 uttiṣṭhet] *em*.; uttiṣṭhe S

4817 °karme] *em*.; °karma S

4818 °siddhiṃ] *em*.; °siddhi S

4819 yatkarma] *em*.; tatkarma S

4820 mukhaṃ] *em*. (on the authority of the Tib.); sukhaṃ S

4821 °pasargiṇaḥ] *em*.; °pusargiṇaḥ S

4822 °ādibhir] *em*.; °ādibhi S

4823 °paṭa°] *conj*. (based on the Tib. which reads "painting"); °paṭala° S

4824 °sarvārtha] *em*. (on the authority of the Tib.); °sarvathā S

4825 guhācatvarakeṣu] V; guhā ca varakeṣu S

4826 tadā] *em*.; tada S

4827 kumārarūpiṇa] S; kumārarūpiṇe D

4828 darśaya] D; darśayam° S

4829 bhūtisamudbhāvāya] *conj*.; bhūti samudbhāvaya S; bhūmimudbhāva D

4830 ubhayāgrān] *em*.; bhayāgrān S

4831 vai] *em*.; ve S

4832 tu plutaṃ] *conj*.; tṛplutaṃ S

4833 yatrastha] *em*. (on the authority of the Tib.); tatrastho S

4834 ātmadehasthaḥ] *em*.; mātmadehastho S

4835 paśyec] *em*.; paśye S

4836 codyānaṃ] *em*.; codpānaṃ S

4837 udakaughai] *em*.; udakoghai S

4838 paśyaec] *em*.; paśyaic S

4839 bhakṣaṇāc] *em*.; bhakṣaṇāś S

4840 āsanaṃ] *em*.; āśanaṃ S

4841 śayanaṃ] *em.*; sayanaṃ S

4842 anekā] *em.*; anyekā S

4843 vindyāt] *em.*; vindyā S

4844 samantād dhy] *em.*; samantā hy° S

4845 °skandha°] *conj.*; °saṅkadha°

4846 prayogāny uktāni] *em.* (the gender of *prayoga* seems to have been changed *metri causa*); prayogādyu yuktāni S

4847 saṃyuktās] *em.*; saṃyuktos S

4848 śūnyārtha] *em.* (on the authority of the Tib.); śuddhyārtha° S

4849 sevet] *em.*; seve S

4850 na siddhyarthā] *conj.* (based on the Tib.); bhidyarthā (unmetrical) S

4851 svapet] *em.*; svape S

4852 paittikasya] *em.*; paittikasyā S

4853 sadāprājño] *em.* (on the authority of the Tib.); sadā prājño S

4854 'hṛtsthiro] *em.* (on the authority of the Tib.); hṛtsthiro S

4855 bhavet] *em.*; bhave S

4856 ākāṃkṣayan] *em.*; akāṃkṣayam S

4857 sattvārtha] *em.* (on the authority of the Tib.); sarvārtha° S

4858 dharmārtha˚] *em.*; dhamārtha˚ S

4859 siddhir] *em.*; siddhi S

4860 sa devarāṭ] *conj.* (based on the Tib.); tad eva rāṭ S

4861 °rthayuktānāṃ] *em.* (on the authority of the Tib.); °rtham uktānāṃ S

4862 °nāthaiḥ] *em.*; °nāthai S

4863 dūrva°] *em.* (on the authority of the Tib.); pūrva° S

4864 tasya-m-iṣyate] *conj.*; tasya śiṣyate S

4865 stryākhyo] *em.* (on the authority of the Tib.); stryākhyā° S

4866 °devī°] *em.*; °devi° S

4867 mohajaḥ] *em.* (on the authority of the Tib.); mahojaḥ S

4868 atipānarataḥ] *em.* (on the authority of the Tib.); atimānarataḥ S

4869 vistīrṇakaṭinaḥ] *em.* (on the authority of the Tib.); vistīrṇaḥ kaṭhinaḥ S

4870 ātāmra] *em.*; ātāmvra S

4871 °bimba°] *em.*; °bimbha° S

4872 kaṭinaḥ] *em.*; kaṭhinaḥ S

4873 siddhiḥ] *em.* (on the authority of the Tib.); śuddhi S

4874 tasmin] *em.*; tasmi S

4875 hrāsyāyāṃ] *em.*; hrasyāyāṃ S

4876 janyante] *em.*; janayante (unmetrical) S

4877 mūḍhāś] *conj.* (based on the Tib.); mūrdhvāś S

4878 satvaram] *em.*; sattvaram S

4879 kālam akālaṃ cānuhetavaḥ] *em.* (based on the Tib.); kālaṃ kālaṃ yānuhetavaḥ S. Both readings are hypermetrical; contextually, however, the emended seems to make better sense.

4880 cakret] *em.*; cakre S

4881 sadhūminam] *em.* (on the authority of the Tib.); sadhūbhinam S

4882 prasannānāṃ] *em.*; prasannānā S

4883 mantra-m-uktibhir] *em.*; mantramuktībhir

4884 mānuṣāsṛtā S

4885 puṇyatām?] *conj.* (based on the Tib.); punas tam S

4886 °bāliśa°] *em.*; °bālisa° S

4887 saṃsāraughe?

4888 kuśalākuśalakarmajñair] *em.* (on the authority of the Tib.); kuśalaiḥ kuśalakarmajñair (unmetrical) S

4889 bhūtale loke] *em.*; bhūtalā le ke S

4890 vāyur] *em.*; cāyur S

4891 kathitaṃ] *em.*; kathite S

4892 sarvajñajñānajñeyaṃ] *em.* (on the authority of the Tib.); sarvaṃ jñānajñeyaṃ S

4893 asmin] *em.*; 'smiṃ (unmetrical) S

4894 vidyate] *conj.*; vi + + + + S

4895 abandhyaṃ] *em.*; avandhyaṃ S

4896 tryadhvikeṣu] *em.*; tryadvikeṣu S

4897 °niṣpattir] *em.*; °niṣpatti° S

4898 pañcadaśamaḥ] *em.*; trayodaśamaḥ S

4899 avalokya] *em.*; alokya S

4900 tadā] *em.* (on the authority of the Tib.); mudā S

4901 sarvākāra°] *em.* (on the authority of the Tib.); mantrākāra° S

4902 saptamaṃ tu] *em.* (on the authority of the Tib.); saptamantra° S

4903 'namasya] *em.* (*m.c.* for 'namasyat?); namasya S.

4904 praṇetāro] *em.* (supported by the Tib.); praṇitāro S

4905 °vibhūnām] *em.*; °vihūnām S

4906 satyākṣaya°] *em.*; satyayākṣaya° (unmetrical) S

4907 satataṃ dānaratā] *em.* (on the authority of the Tib.); sa tadānaratā S

4908 siddhir bhavet] *em.*; siddhi bhave S

4909 sadā] *em.*; sada S

4910 mañjuvare] *em.* (on the authority of the Tib.); mañjudhare S

4911 māraṃ] *em.*; māra S

4912 tathā] *conj.* (based on the Tib.); tathāgata (unmetrical) S

4913 śriyām] *em.*; śriyā me (unmetrical) S

4914 mañjuśrīti] *em.*; mañjusirīti (unmetrical) S

4915 aparyastam aśuddho] *em.*; paryastava śuddho (unmetrical) S

4916 *Bhaveyam* seems to be a BHS sandhi of *bhave* (for *bhavet*) and *iyam* (i.e., *iyaṃ* [*bodhiḥ*]).

4917 bhaved yā] *em.*; bhaveyā S

4918 tvadīya] *em.*; tmadīya S

4919 ṣoḍaśamo] *em.*; caturdaśamaḥ S

4920 °ākṛṣṭavān] *em.*; °ākṛṣṭavā S

4921 buddhānāṃ] *em.*; budhānāṃ S

4922 °ānyonyam] *conj.* (based on the Tib.); °ānto 'nyam S

4923 bhūtābhiniṣpattir] *em.*; bhūtābhiniṣpatti° S

4924 nirdahyante] *em.*; nirdahante S

4925 evaṃvidhaṃ] *em.*; eva vidhaṃ S; (the Tibetan text reflects the reading *ekavidhaṃ*)

4926 eva] *em.* (on the authority of the Tib.); evaṃ S

4927 'nyallakṣyate] *em.*; 'nya lakṣyate S

4928 samāśritya] *em.*; samāsṛtya S

4929 dṛśyate] *em.*; dṛśyati S

4930 °phalāś] *em.*; °phalā° S

4931 °bhayaḥ] *em.*; °bhayoḥ S

4932 mantrabalaṃ] *em.* (on the authority of the Tib.); mantravarṇa S

4933 bhagnāsau namucis] *em.*; balāsau bhagnāśau namuciṃs (hypermetrical) S

4934 mahāvīryaḥ] *em.*; mahāvīryā S

4935 saptadaśamaḥ] *em.*; pañcadaśamaḥ S

4936 Here begins the correspondence with manuscript R.

4937 From this chapter onward, the chapter numbers here are out of step with those in the Tibetan version. Chapters 18 to 23 are missing from the Tibetan text and have been left out of the Sanskrit edition here.

4938 grahān] *em.*; grahāṇ R; grahaṇ° S

4939 °svavākyaṃ] S; °svākṣaṃ R

4940 nirdeśayituṃ] S; vavidarśayituṃ R

4941 sādhayantu] S; sādhitu R

4942 samaye ca tiṣṭhantu bhavantaḥ] R; *om.* S

4943 sarvasattvārthaṃ] R; sarvaṃ sattvārthaṃ S

4944 vakṣye] *em.*; vakṣe] R; vahe° S

4945 hitārthaṃ] R; °kārthaṃ S

4946 prasādhitum] R; prasādhitam S

4947 The lacuna is only in S.

4948 Here resumes the correspondence with manuscript A.

4949 meṣarāśe] R; meṣarāśi A; meṣarāśi° S

4950 panthānāṃ] A, R; patthānāṃ S

4951 °śirāś] A; °śiraś S; °siraś R

4952 sārdraṃ] A; sādraṃ R; ārdraṃ S

4953 praśastau] A, R; *om.* S

4954 ubhau] R; ubhau nakṣatrau S, A

4955 yuddhaśaṇḍo°] S, R; ūrddhva śauṇḍau A

4956 The correspondence with manuscript A ends here (A36r5), to resume later in this chapter.

4957 loka°] *em.*; loka S; loke R

4958 na ca teṣāṃ] R; na eteṣāṃ S

4959 kṛtayuge] R; kṛtau yuge S

4960 nārkacandrā] S; nāvacandrī R

4961 śubhāśubham] S; śubhaṃ R

4962 sattvā] S; sarvā R

4963 sadā] R; samā S

4964 saṃsthāḥ] *em.*; °saṃsthā R; °saṃsthāṃ S

4965 sasurāsura°] R; sasurāsuraḥ // sambhavaṃ S

4966 tato madhyame] R; tato madhyame / madhyame S

4967 khakkhaṭatvaṃ] *em.*; khakkhaṭātvaṃ R; khakhaṭatvaṃ S

4968 kathitaṃ] R; tat kṛtaṃ S

4969 gāruḍītanum] R; gāruḍīṃ tanum S

4970 °cāriṇām] R; °vāriṇām S

4971 paiśācītanur] *em.*; paiśācītanu R; paiśācīṃ tanu S

4972 upapattivaśān] S; upavasāṃ R

4973 °kāraṇāt] S; °kāraṇā R

4974 śilpa°] S; śilpā° R

4975 jyotiṣaṃ] R; jyotiṣaś S

4976 tathājñānaṃ] *em.*; tathā jñānaṃ S

4977 cirā] S; vinā R

4978 acyutaṃ] *conj.*; yacyutaṃ S; sūcyataṃ R

4979 samyaksambodhir] *em.* (on the authority of the Tib.); samyakṣa (unmetrical) S; samānsa paripeṣṭya (unmetrical) R

4980 'yaṃ] S; 'haṃ R

4981 gati°] R (supported by the Tib.); bhūti° S

4982 °jyotiṣāḥ] *em.*; °jyotiṣā R; °jyotiṣāṃ S

4983 adharmiṣṭhāṃ] R; adharmiṣṭhā S

4984 °jyotiṣaḥ] *em.*; °jyotiṣa° S

4985 karma] R; mantre S

4986 ajāyate] S; ajāyatas R

4987 jātiṣu] R; jāpiṣu S

4988 rakṣaṇīyo(?)] *em.*; rakṣaṇīyā S

4989 prakṛṣṭā lokamukhyās] R; prakṛṣṭo lokamukhyais S

4990 kumāraḥ] R; kumāra° S

4991 °tatkṣamaḥ] (*m.c.*?) S; °kṣamaḥ R

4992 Here resumes the correspondence with manuscript A.

4993 °bhūtāni] S, A; °bhūṣitāni (unmetrical) R

4994 śubhāśubhaphalodayā] S, A; śubhalodayā R

4995 karmavādinyo] S; karmmavādinyo A; karmādibhyo R

4996 siddhiyātraṃ] S; siddhi*yā R; siddhimātran A

4997 jātake yukta] A, R; jātakeṣu tu S

4998 parimardate] S; parimarddate A; parimarddane R

4999 dhārmikaḥ] S; dhārmmikaḥ A; vādika R

5000 vyakte] A, R; vyakta° S

5001 °sampanno] *em.*; °sampannaḥ S, A; °sampanna R

5002 tasya] R; tasya tasya (unmetrical) S, A

5003 meṣarāśiḥ] R; meṣarāśi A; eṣa rāśi° S

5004 sampadāṃ] A, R; sammadā S

5005 aiśvaryaṃ] A, R; aiśvarya° S

5006 asya] S, A; puṣya° R

5007 tathāditye] R; yathānityaṃ S, A

5008 °kṣaṇonmeṣanimiṣaṃ] A; °kṣaṇān meṣanimiṣaṃ S; kṣaṇoloṣanimiṣaṃ R

5009 ca yo] S; vaśya yo A; bhayo R

5010 ato jātito] (unmetrical) S; ajāto jātito A, R

5011 vyatimiśre prajātake] S; vyatimiśreṣu jātake A, R

5012 varṇitaiḥ] S; varṇṇitai R; kīrttitāḥ A

5013 bṛhaspate graha-m-īkṣite] *em.*; bṛhaspategraham īkṣite S; vṛhaspate grahamī*te A; vṛhaspatigraham īkṣate R

5014 iṣyate] S, A; īkṣate R

5015 grahadarśanaṃ(?)] *em.*; grahadarśana S

5016 samyajjñāna°] S; samyagjātaḥ A; samyagjātaṃ R

5017 bhārgavair] S; bhārgave A, R

5018 °cihnite] S, A; °cihnitai R

5019 maithunapriyaḥ] S, A; *om.* R

5020 śanaiścare] *em.*; śyanaiścare A; śanaiścarī R; śanīśvarī S

5021 tatrastho] R, A *a.c.*; tatrasthā S, A *p.c.*

5022 kāleti] S, A; kālebhi R

5023 karkaṭako] A; karkkaṭako R; kaṭako (*m.c.*?) S

5024 'yam udāhṛtaḥ] S, A; samudāhṛtas R

5025 rājya°] S, A; *om.* R

5026 bhāskarasya bhavet kṣetraṃ] A; bhāskaraḥ sa bhavet kṣetraṃ R; bhāskaraḥ sa bhavet kṣetraḥ S

5027 Is *udyante* a BHS form of *udyati* (locative singular of *udyat*)?

5028 eṣu] S, A; eṣa R

5029 sāṃśā] *em.*; sāṃsā A; saṃśā S; sāśa R

5030 nakṣatreṣv eṣu] R; nakṣatreṣv eva A; nakṣatreṣu ca S

5031 bhavet] *em.*; bhaveta R; bhave S, A

5032 ubhau S] ; *bhau A; budho R

5033 tārakāṃ śreṣṭhāṃ] A, R; tārakā śreṣṭhā S

5034 pūraṇāj jātir] *em.*; pūraṇāj jātiḥ S, A; pūraṇā jātir R

5035 citrāṃśa°] A; citrāṃśaṃ S, R

5036 hrījyā] R; hrīśā S; hrī A

5037 dhanam] A, R; dhruvam S

5038 anurādhe dṛṣṭanakṣatre] *em.*; anurā**e dṛṣṭanakṣatre A; anurādha dṛṣṭanakṣatre S; anurādho dṛṣṭanakṣatraiḥ R

5039 karmasādhanam] S, R; sarvakarmmasādhanaṃ A;

5040 jātir] *em.*; jātiḥ A; jāti S, R

5041 vijitasaṅgrāmo] *em.*; vijitasaṅgrāmaḥ S; vijīvati saṃgrāma° A; varjjitasaṃgrāma° R

5042 svasutasyaiva] A, R; svasutaś caiva S

5043 pālitaḥ] *em.*; pālitā S

5044 dīrghāyuṣo] S, R; dīrghāyuṣāśo A

5045 jāto] A, R; jāyato S

5046 vā] A, R; vāpi S

5047 mūle ante] A, R; mūle yatne S;

5048 ucyate] S, A; udyate R

5049 sa na saṃśayaḥ] S; °āsau na saṃśaya R; sobhanaṃ yaśaḥ A

5050 tāruṇye] S, A; vāruṇo R

5051 janā] A, R; jinā S

5052 syāc chravaṇā] *em.*; syāc cchravaṇaṃś A; syā śravaṇaś R; syā śravaś S

5053 kīrtyate] *em.*; kīrttyate A; prakīrtyate S

5054 śreṣṭhanakṣatro] *em.*; śreṣṭhanakṣatraḥ S; °nakṣatra A

5055 jātakam eṣu] *em.*; jātakaṃ eṣu A; jātakam eṣa R; jātakarmeṣu S

5056 nirgate] S, A; nirjjate R

5057 dṛśyante] A, R; dṛśyate S

5058 raktalocanā] R; raktāntalocanā (unmetrical) S, A

5059 sadā] S, A; sahā R

5060 viparītā dṛśyante] A (supported by the Tib.); viparītāṃ dṛṣyate R; daridravyādhito S

5061 pūrvabhadrapadaṃ] S; pūrvabhadrapadan R; pūrvābhādrapadaṃ A

5062 tathā] S, R; tadā A

5063 candraiḥ śukrainaiva S; caṃdre śukreṇaiva A; candre śukleneva R

5064 dhīmatā] S, R; dhīmatāṃ A

5065 ceṣṭitaśuddhitaḥ] S, R; ceṣṭitaṃ śuddhiḥ A

5066 krūrakarme] S, R; krūrakarmma A

5067 martyo] A, R; mṛtyo S;

5068 buddhimanto] A; buddhimantyo S; buddhir vantā R

5069 udāhṛtaḥ] S; udāhṛta R; udāhṛtāḥ A

5070 mīnarāśiḥ] *em.*; mīnarāśi S, A; ++ ++ śe R

5071 jātakam eṣu] *em.*; jātakaṃ eṣu A, R; jātakarmeṣu S

5072 nityastho] R; nityasthā S, A

5073 rātryāṃ] R; rātryā S, A

5074 tu] A, R; *om.* (unmetrical) S

5075 savitotthite] *em.*; savitosthite R; savitotthito A; savitā sthite S

5076 īṣadanusthitam] R; īṣadutthitam S; īṣadutthita A

5077 stokamātravinirgataṃ] S, A; stokamātraṃ ca vinirgataṃ R

5078 S indicates missing text with lacunae; A and R, however, do not include any additional text.

5079 °āvaśeṣe] S; °āvaśeṣaṃ R; °āvaśeṣan A

5080 śukreṇaiva] *em.* (on the authority of the Tib.); śuklenaiva R; śukle ścaiva A; śuklataiva S

5081 suyojitaḥ] S; sayojitaḥ A; supūjitāḥ R

5082 brahmacāriṇaḥ] A, R; brahmācāriṇaḥ S

5083 prācīṃ diśam] A; prācīn diśam R; prāciṃ diśa sam° S

5084 na teṣāṃ] S; tadeṣāṃ A; eteṣāṃ R

5085 sthalacāriṇyo] A, R; mūlacāriṇyā S

5086 jalaughe] A, R; jalaugha S

5087 jhaṣāṇām] *em.*; ṛṣīṇām S, A; puruṣāṇām R

5088 rāśir eva] S, A; rāśeś caiva R

5089 °ābhivīkṣyante] S; °ābhi*īkṣyante A; °ābhimīkṣante R

5090 °ādhipatyaṃ] A; °ādhipatyaṃ tu (unmetrical) S; °ādhipan tu R

5091 anekadhā] A, R; anekadhāḥ S

5092 trividhā] A; tṛvidhā S; *om.* R

5093 °āhorātro] *em.*; °āhorātraḥ A; °āhorātrāḥ S; °āhorātrā R

5094 saṃvatsare prāktaḥ] *em.*; saṃvatsare prākto R; saṃvatsare prokto S; saṃvare prokte A

5095 ṣaṭ] A, R; sam° S

5096 In S there is an extra line after this verse: *mānuṣāṇāṃ tathāyuṣyaṃ śatavarṣāṇi kīrtitam*.

5097 bhāno] S, A; tato R

5098 candre caiva] S; candrair eva A

5099 vilumpete] S; vilupyaṃte A; vilupante R

5100 °saṃśṛtaiḥ] S; °sasṛtaiḥ R; °saṃśṛte A

5101 °śirās tathā] S; °śira R; °śire A

5102 ye 'pi] S; ++ pi A; yasya R

5103 mlecchās] *em.*; mlecchā R; mleccha° S, A

5104 tathā] S, R; tadā A

5105 antarlīnajaneśvarāḥ] *em.*; antalīnajaneśvarā R; antarlīneśvarā A; anuklīno janeśvaraḥ S

5106 bhūmir] *em.*; bhūmiḥ A; bhūmi R; bhūmi° S

5107 narādhipām] S; narādhipāṃ A; narādhipāḥ R

5108 anyonyāparundhanām] *em.*; anyonyāparundhanāṃ A, R; anyo ātapasarundhanā S

5109 svāti] *em.*; svātī A; svātyā S; svātya R

5110 jyeṣṭha] R; jeṣṭha S; jyeṣṭhe A

5111 bhūri 'smin] *em.*; bhūri smiṃ S; bhūrismiṃ R; bhūmismiṃ A

5112 °ādhipateś] S, R; °ādhipatiś A

5113 mūlanakṣatre] R; mūlanakṣatra° S, A

5114 eva] S, A; eṣu R

5115 kāmarūpiṇaḥ] S; kāmarūpakā R; kāmarūpāḥ A

5116 samudrānte] A, R; samudrānto S

5117 lokā] S, R; loke A

5118 lokabhājana°] S, R; lokabhājane A

5119 sarve te vyastavinyastā] S; sarvo vyastavinyasto R; sarvo +yasta++ ++ ++ s+ A

5120 °āparundhinā] S; °āparu+ino A; °āparundhati R

5121 mahāmāryo] S, A; mahāvyāryo R

5122 durbhikṣaṃ rāṣṭrabhedanam] A, R; durbhikṣarāṣṭrabhedane S

5123 hrāsita(?)] R; hrāsi (unmetrical) S, A

5124 jvarārogaśūlais] S; jvarāro ** ** śūlais A; jvarārocakakarṇaśūlais R

5125 vyādhibhiḥ] S; vyādhi° A, R

5126 tathā] R; sadā S; ++ dā A

5127 °rātraṃ] *em.*; °rātran A; °rājyaṃ S

5128 tato] A, R; tamo S

5129 hrāsi°] S, R; rāsi° A

5130 kliśyate] *em.*; kliśyante S, A; śliṣyate R

5131 'tha] *em.*; tha A, R; *om.* (unmetrical) S

5132 mukhyo] S, A; mūrkho R

5133 °tantrārtha°] A, R; °mantrārtha° S

5134 nipuṇaḥ] S, A; niṣunaḥ R

5135 °tattvārtha° R; °tatvārtha° S, A

5136 °nītimān] *em.*; °nītimām S; °nītimāṃ R; °nītim++ R

5137 prapīḍyate] S; prapīḍyante A; prapīḍyata R

5138 śruti°] S, A; gati° R

5139 °tarātha] S, A; °tarārtha R

5140 vinaśvarāḥ] A, R; 'dhirīśvarāḥ S

5141 °sambhavā] S; saṃbhavā A; saṃśayas R

5142 kampa] A, R; karma S

5143 vindyā] S; vidyā A; vidyāṃ (viṃdyā?) R

5144 pāścānyaṃ] A, R; pāścātyaṃ S

5145 dvitīyayāmādye yadi] *em.*; dvitīyāyāmādye R; dvitīyayā** yadā (unmetrical) A; dvitīyo yadā (unmetrical) S

5146 °gatāṃ] R; °gatā S; °jāṃ (unmetrical) A

5147 saṃvejayanti] *em.*; saṃvejayati S, R; saṃvedayanti A

5148 deśād deśe gamaṃ] R; deśād deśāgamaṃ S; deśoddeśataman A

5149 tadā] A, R; tathā S

5150 bhindet] *em.*; bhinde R; bhide S, A

5151 tato] A, R; *om.* S

5152 yadi] A, R; yo S

5153 hanyate nṛpavaro mukhyaḥ] *em.*; hanyate nṛpavaro mukhyo A; hanyata nṛpavaramukhyo R; hanyante nṛpavarā mukhyāḥ S

5154 tadā] S, R; tathā A

5155 kṛtsne] A; kṛtsna R; kṛtsnaḥ S

5156 yadi] A, R; yadā S

5157 nṛpatayo] A; nṛpato S; nṛpate yo R

5158 yāme] *em.*; yāma R; māsa S; yāsa A

5159 vijānīyān] S, R; vai jānīy+ A

5160 madhyadeśo] R; madhyadeśe S, A

5161 yadā] R; yad+ A; kadā S; *om.* R

5162 ulkā°] *em.*; ulka° S

5163 ekakāle] S, A; eṣakāle R

5164 vakraṃ] R; vakra S, A

5165 sitavarṇas] *em.*; sitavarṇṇas R; s+tavarṇṇas A; sitavarṇās S

5166 tathā] A, R; tadā S

5167 'padiśyate] S; padṛśyate R; padidṛśyate A

5168 mṛtyuṃ] *em.*; mṛtyum A; mṛtyu S

5169 pītavarṇo 'tha kapilo vā vyatimiśro] *em.*; pītavarṇṇo tha kapilo vā vyatimiśro A, R; pītavarṇātha kapilā vā vyatimiśrā S

5170 karma-m-] *em.*; karma R (supported by the Tib.); kampaṃ S; varṇṇa A

5171 utpātaṃ] S, R; utpādaṃ A

5172 sasvaro] S, A; svasū(u?)ro R

5173 krūraghorataro] S, R; tato 'rddharātre tu krūraghoratarā A

5174 śubhado] S; A; śubho R

5175 bharaṇī] S, A; rauhinī R

5176 arthaṃ] A; artha S

5177 śobhane] S; śobhanā A, R

5178 sadā A, R; tathā S

5179 naiva] S, R; tenaiva A

5180 yātrāṃ] *em.*; yātraṃ A; yātrā S

5181 tithiśliṣṭair] *em.*; tithiśliṣṭai R; tithiḥ śliṣṭaiḥ S; tithiśleṣair A

5182 tithim āśritāḥ] A; tithimiśritā S, R

5183 loke] S, A; soke R

5184 duṣṭāriṣṭa°] S; vṛṣṭāriṣṭa° A; dṛṣṭādṛṣṭa°(?) R

5185 °bhaṅgāyataṃ tvaram] *em.*; °bhaṅgāyatattvaram S; °bhaṃgāyatvaram (unmetrical) A; bhagagataṃ tvaram] R

5186 abhijiś] S, R; abhijaś A

5187 suśobhanaḥ] S; suśobhanāḥ A; śuśobhāmanaś R

5188 bhramaṇo bhrāmaṇaś] S, A; *om.* R

5189 kīrtyate ca śubhapradaḥ / somo 'pi varadaś caiva] S; *om.* A

5190 lakṣaṇāḥ] em.; lakṣaṇā A, R; kṣaṇāḥ S.

5191 bahudhā] S; *om.* A, R

5192 °saṃjñakā] S; °saṃjñakāṃ A, R

5193 daśamyāṃ] R, daśamyā S; *lac.* R

5194 caturdaśyāṃ] R; caturdaśyā S; ++++rddaśyaṃ A

5195 caturthī caiva] R; caturddaśī (unmetrical) A; *lac.* S

5196 tvarādyā] S; tārādyā R; catvārādya (unmetrical) A

5197 vināyako ha] S, R; vināyakā ha A

5198 caturthitaḥ] S, R; caturvidhaḥ

5199 gaṇanayā] R; gaṇanā A; gaṇanayor S

5200 eṣonmeṣanimeṣaś] S; meṣāmeṣanimeṣaś R

5201 nāḍikā] *em.*; nāḍikāś S, A; nātirekā R

5202 °nāḍiyo] R; °nāḍikayo S; °nāḍiko A

5203 °ghaṭyāḥ] R; °ghaṭyā S, A

5204 ratryā] R; ratryaḥ S; ratrya A

5205 kṣaṇa°] S, A; lakṣaṇa° R

5206 °tāla°] S; °tāra° R; nāḍa A

5207 kṣaṇa°] S, A; lakṣaṇa° R

5208 kṣaṇā] S, A; lakṣaṇā R

5209 parikalpitam] *em.*; parikalpitaṃ A, R; patikalpitam S

5210 etat] S; tataḥ R; *lac.* A

5211 tathā] S, R; tadā A

5212 tathā] S, R; tadā A

5213 °yāne] *em.*; °pāne S, A, R

5214 viśāradāḥ] R; viśāradā S, A

5215 tadā] A, R; tathā S

5216 candraḥ] S; candra A; indra R

5217 sarvadā] A, R; prakīrtittā S

5218 samastaṃ] S, R; samanta° A

5219 °maṇḍalau] S; maṇḍasau R; °maṇḍale A

5220 kāle kāle] S, A; kālakāle R

5221 adhārmiṣṭhe lokabhājane] S, A; adharmiś caiva lokabhāne R

5222 candramasaṃ grastaṃ] S; candramasaṃ grast++ A; candra saṃgrastaṃ R

5223 sagrahaś] A, R; saṅgrahaś S

5224 raviṇe] S, A; raviśe R

5225 °rātre tu sagrahe] S; °rātreṣu sagrahā A; °rātre sagrahā R

5226 yadā] S, R; tadā A

5227 hanyate] S, R; hanyante A

5228 °stho] S; °sthā A, R

5229 vilupyate] A, R; vilumpate S

5230 udrā] S, A; odrā R

5231 janapadāḥ] A; janapadā S, R

5232 udrāṇām] S; rāṣṭrāṇām A; °jatūnām R

5233 aśvinyāṃ] A; aśvinyā S, R

5234 dṛśyeran] R; dṛśyeraṃ S, A

5235 rohiṇyāṃ] S; rohiṇyā A, R

5236 kṛttikāsu] R; kṛttikāso S; kṛttikāsau A

5237 yadā] S; tadā A

5238 cānye] S; cānte A

5239 dṛśyante] R; dṛśyate S, A

5240 phalgunyau] A, R; phalgunyo S

5241 eva] A, R; erva S

5242 hastacitre] *em.*; hastacitte S, hastacitra A, hastacitras R

5243 svātyāṃ] S; svātyāḥ A; svātya R

5244 eṣu] S; evaṃ A; eṣa R

5245 gṛhyed] *em.*; gṛhyet A; gṛhye S; gṛhya R

5246 vā] S; *om.* A, R

5247 prācyā nṛpatiś caiva lāḍa°] A; prācyā nṛpatiś caiva lāḍo° R; prācyo + + + + + + S

5248 vaṅgāṅgamāgadho rājā] S; vaṅgāṅgamā**dho rājā A; vaṅgālamagajā R

5249 °punarvasvā] S, A; punarvasvau R

5250 eṣu] S, A; eṣa R

5251 dṛśyate] R; dṛśyati S; dṛśya A

5252 sūrye śaśine] R; śūrye śaśine A; sūryaśaśine S

5253 janapadās tathā] A; janapadā tadā S, R

5254 °bhayaṃ] S, A; °tamaṃ R

5255 °kleśāṃ] S, A; °śleṣmāṃ R

5256 sarvaṃ] S, A; sarvā R

5257 dṛśyeran] R, dṛśyeraṃ S, A

5258 tathā] S, A; tadā R

5259 °rundhas] A; °rundha S; °ruddhas R

5260 °nakṣatraṃ] A, R; °nakṣatra° S

5261 °padaṃ tathā] R; °padan tathā A; °padam S

5262 bhāno] S, A; nānā R

5263 gṛhyate] S; gṛhyante R; dṛśyate A

5264 kṛṣṇa°] S, R; rakta A

5265 mahāntaṃ] R, A; mahānta S

5266 śaśino] R; śaśin* A; śaśinau S

5267 °maṇḍalam] A; °maṇḍalo(?) R; °maṇḍalau S

5268 pakṣenekena] S, A; prakṣenena R

5269 dṛśyate] S; na dṛśyate A

5270 sarvaḥ] S; satvaḥ A; satva R

5271 śaśi°] *em.*; śaśino (unmetrical) MSS

5272 °maṇḍalam] S, A; °maṇḍarau R

5273 divasāny atha] *em.*; divasāny + ++ A; divasātye 'tha] S; divasānm eva R

5274 samāśritā] *em.*; samāśṛtā S, A; samāśṛtāṃ R

5275 sarvā] S; sarve A; sārddha R

5276 gaṅgāyās] *em.*; gaṅgāyāḥ A; gaṅgā° (unmetrical) S, R

5277 kukṣau] S, R; **ktair A

5278 durgagahvaram] *em.*; durggagahvaram R; du**gahvaram A; durbhagajvaram S

5279 koṭṭa°] A, R; kohu S

5280 mriyate] A; mrīyate R; mṛyate S

5281 sadhūmāś] A, R; °su dhūmāś S

5282 na paśyante] *em.* (on the authority of the Tib.); ++śy+te A; naśyate R; naśyet S

5283 gocarā mānuṣodbhavā] S, A; gocaro mānuṣodbhavā (possibly *gocaro 'mānuṣodbhavā*) R

5284 pravartate] R; pravartante S; pravar++t+ A

5285 paryeṣaś] R; paryeṣaṃ A; paryeṣāṃ S;

5286 vinyasto] *em.*; vinyasta R; vinyastaṃ S, A

5287 apadāś caiva bahupadāḥ] A; apadā caiva bahupadā R; sarve bahupadāpadā S

5288 yatra] S, R; tatra A

5289 prakalpitāḥ] A; prakalpitā S

5290 rājñaś] A; rājñāś S; rājñoś R

5291 jātakam] R (supported by the Tib.); jātakarm° S; yātakarm° A

5292 tathotpātā] S, R; tathaivotpātā (unmetrical) A

5293 tato] S, A; tatho R

5294 Here ends the correspondence with manuscript R

5295 caturviṃśatitamo] *em.*; dvāviṃśatitama S; saptaviṃśatimaḥ A

5296 Here ends the correspondence with manuscript A, to resume again in chapter 29.

5297 °vidhānaṃ / na ca] *em.*; °vidhāna nica S

5298 pīḍo 'abhūt] *em.*; pīḍā abhūt S

5299 mantraṃ] *em.*; mantre S

5300 Is *khyātā* here a corruption of *khyāto*?

5301 karuṇādhaḥ] *em.*; karuṇādha S

5302 tu] *em.*; ṣu S

5303 nirāsravāḥ] *em.*; nirāśravāḥ S

5304 prabhaṅkaraṃ] *em.*; prabhaṅkara (unmetrical) S

5305 °pūrvaṃ] *em.*; °pūrva S

5306 pūrvikaṃ] *em.* (on the authority of the Tib.); pūrtikaṃ S

5307 muktvā] *em.*; muktā S

5308 adhṛśyo] *em.* (on the authority of the Tib.); adṛśyo S

5309 prayacchati] *em.*; prayacchāmi S

5310 rājānaṃ] *em.*; rājāna° S

5311 yatadhīs] *em.*; gatadhīs S

5312 pañcaviṃśatitama] *em.*; tryaviṃśatitamaḥ S

5313 siddhiṃ] *em.*; siddhiḥ S

5314 bodhisattvānām] *em.*; bodhisattvānam° S

5315 puṣya°] *em.* (supported by the Tib.); puṣpa° S

5316 vetāḍaṃ] *em.*; vetaḍaṃ S

5317 vikareṇa(?)] *conj.*; vikareṇena S

5318 vāgacchati] *em.*; vā gacchati S

5319 āgacchati] *em.*; āgacchanti S

5320 srotāñjanaṃ] *em.*; śrotāñjanaṃ S

5321 utpatati] *em.*; utpati S

5322 triṃśal°] *em.*; triṃśa° S

5323 °kṣīram] *em.*; °kṣīra S

5324 lakṣmīvān] *em.*; lakṣmīvāṃ S

5325 āpyāyanaṃ] *em.*; āpyayanaṃ S

5326 siddhir asyābhimukhī°] *em.*; siddhisyābhimukhī° S

5327 sādhyāḥ] *em.*; sādhyā S

5328 asthāne na] *em.*; asthānena S

5329 udghāṭayati] *em.*; uddhāṭayati S

5330 agamyaḥ] *em.* (on the authority of the Tib.); āgamya S

5331 The second *prabhāṃ* is either a dittography or, strangely, a grammatical object to *karoti* (the main verb of the next clause).

5332 ṣaḍviṃśatitamaḥ] *em.*; caturviṃśatimaḥ S

5333 praṇāmaṃ] *em.* (on the authority of the Tib.); pramāṇaṃ S

5334 kalpe] *em.*; kalpa S

5335 śāstur] *em.*; śāstu° S

5336 āsīl] *em.*; āśīl° S

5337 śāstari] *em.*; śāstariḥ S

5338 āsīd] *em.*; āśīt S

5339 mahāsthāme] *em.*; mahāsthāne S

5340 abravīt] *em.*; abrīt (unmetrical) S

5341 °sambuddhāya] *em.*; °sambuddhā S

5342 poṣadha°] *em.*; moṣadha° S

5343 paṭṭakena] *em.*; paṭṭake S

5344 prāpnuyāt] *em.*; prasanuyāt S

5345 The word *bhavati* seems superfluous.

5346 brāhmaṇārer] *em.*; brāhmaṇāre S

5347 °labdhair ājyahomānte] *em.*; °labdhaiḥ rājyahomānte S

5348 °dauḥsthityaṃ] *em.*; °dausthityaṃ S

5349 naranṛpe] *em.*; na nṛpe (unmetrical) S

5350 yānti] *em.*; yāti S

5351 kṛṣṇa°] *conj.*; kṛṣṇaśubha° (unmetrical) S

5352 sādhikāṣṭaṃ] *em.*; sādhikāṣṭhaṃ S

5353 °jāpī] *em.* (on the authority of the Tib. and contextual considerations); °rūpī S

5354 °samāvṛtaḥ] *em.*; °samāvṛta (unmetrical) S

5355 saptaviṃśatitama] *em.*; pañcaviṃśatima S

5356 °akṣareṇa] *em.*; °ākṣareṇa S

5357 °hastā] *em.*; °hastāḥ S

5358 °gatā] *em.*; °gatāḥ S

5359 °maṇayo] *em.*; °māṇā yo S

5360 niṣad 'vanatena] *conj.*; niṣadiva natena S

5361 akṣīṇa°] *em.* (on the authority of the Tib.); akṣānta° S

5362 āryāparājitāyāḥ] *em.*; āryaparājitāyāḥ S

5363 āgaccha āgaccha] *em.* (on the authority of the Tib.); āgacchagaccha S

5364 ca pyāyanaṃ] *em.* (on the authority of the Tib.); cāpy āyanaṃ S

5365 arkakaulīne] *conj.*; akākolīne S

5366 śatruṃ] *em.* (on the authority of the Tib.); śakraṃ S

5367 rājāmātyaṃ] *em.*; rājamātyaṃ S

5368 japet] *em.*; jape S

5369 dīnārāṇāṃ] *em.*; dīnārāṇā S

5370 ca kuryāt] *em.*; cākuryāt S

5371 °mudrayā] *em.*; °mudrāyā S

5372 °mudrayā] *em.*; °mudrāyā S

5373 °mudrayārgham] *em.*; °mudrāyārghaṃ S

5374 °mudrayā] *em.*; °mudrāyā S

5375 °mudrayā] *em.*; °mudrāyā S

5376 °mudrayā] *em.*; °mudrāyā S

5377 °mudrayā] *em.*; °mudrāyā S

5378 °mudrayā] *em.*; °mudrāyā S

5379 karma] *em.*; kama S

5380 avabhāsate] *em.*; avabhāṣate S

5381 vīramatīṃ] *em.*; vīramatī S

5382 bhāṣate] *em.*; bhāṣaṇe S

5383 tāñ] *em.*; tāṃ S

5384 satata°] *em.*; satatta° S

5385 aṣṭāviṃśatitamaḥ] *em.*; ṣaḍviṃśatimaḥ S

5386 Here resumes the correspondence with manuscript A.

5387 saptamaṃ] A; saptamaḥ S

5388 yo] S; ye A

5389 sādhayiṣyati] A; sādhayiṣyanti S

5390 saphalā sukhodayā sukhavipākā] A; saphalāḥ sukhodayāḥ sukhavipākāḥ S

5391 °nivāraṇīyā] S; °nivāraṇi A

5392 tasya bodhiparāyaṇīyā] S; tasyā vādhiparāyaṇi A

5393 ārṇavāt] *em.*; ārṇavaṃ S, A

5394 °duḥkhād] A; °duḥkhā S

5395 °viśodhakam] S; °viśokadhakam (unmetrical) A

5396 °buddhaiḥ] A; °buddhais tu S

5397 mañjughoṣasya śāsane] S; maṃjuśrī[gh]oṣasya sādha** M

5398 vākyeda] S; vākyedaṃ A

5399 likhāpayitavyāḥ] A; likhāpayitavyā S

5400 tāḍayet] S; bhā[ṇḍ]ayet M

5401 °laukika°] A; °lokaika° S

5402 adhyardham] *em.*; adhyardhaṃ S; adhyamaṃ A

5403 turuṣkatailāktānāṃ] S; catu[ṣkābhai]lā**ktānāṃ M

5404 candana°] S; candena° A

5405 dattvā] A; dahaṃ S

5406 sākṣād] A; sākṣām S

5407 gambhīrān dharmān] *em.*; gambhīrāṃ dharmāṃ S; [maṃtīrān dhammāṃ] M

5408 tān] *em.*; tām S, A

5409 adhimucya] S; *om.* A

5410 gṛhītena dvir°] S; gṛhīte[rddhi]r M

5411 bhāskarasyātireka°] A; bhāskarasyopirake S

5412 °karaṇaḥ] S; karaṇe A

5413 tāmrabhājane sthāpya] A; tāmrabhājanaṃ S

5414 avaṣṭabhya] *em.*; avaṣṭasya A; sthāpya S

5415 °yāvakāhāraḥ] S; °pācakāhāraḥ A

5416 dvādaśalakṣaṃ] (supported by the Tib.) A; lakṣaṃ S

5417 °siddhir] A; °vṛddhir S

5418 japtaṃ] A; *om.* S

5419 avadhyo] A; āvadhyo S

5420 kirimālānāṃ] A; kirimālaṃ S

5421 °vyādhir] S; °vyādhibhir A

5422 paśyati // iti saptama paṭakarmavidhiḥ] *em.*; paśyati / saptama paṭakarmmavidhir iti A; paśyatīti S

5423 ekonatriṃśo] *em.*; saptaviṃśatima S; dvātriṃśatimaḥ A

5424 °karmapaṭala°] *em.*; °kapaṭala° S; °karmma° A

5425 Here ends the correspondence with manuscript A, to resume again in chapter 51.

5426 sedhiṣyate] *conj.* (on the authority of the Tib.); 'sya trasyati (unmetrical) S

5427 dṛśyeyus] *em.*; dṛśyeyu S

5428 kartuṃ samārabhet] *em.*; kartu samārabhe S

5429 maṇikule] *em.*; mānikule S

5430 agendre] *em.*; agrendre S

5431 Possibly, *tatoditam* is a corruption of *tatroditam*.

5432 °niṣpattiṃ] *em.*; °niṣphattiṃ S

5433 gajaḥ] S; (the Tib. reflects the reading *gañjaḥ* = treasure).

5434 *vidiśe* is unmetrical; possibly this should be *diśe*.

5435 In place of *jinasambhavam*, the Tibetan reflects *sambhavam*. The latter seems to fit the context better. Both *jinasambhavam* and *sambhavam* are unmetrical.

5436 °kriyāmantraṃ] *em.* (on the authority of the Tib.); °kṛthāmantraṃ S

5437 mañjughoṣaṃ] *em.* (on the authority of the Tib.); mañjughoṣo S

5438 jayoṣṇīṣa] *em.*; japoṣṇīṣa S

5439 triṃśaḥ] *em.*; aṣṭāviṃśatimaḥ S

5440 yasyedānīṃ] *em.*; yasyedānī S

5441 uktvā] *em.*; ukto S

5442 °saptamaṃ] *em.* (on the authority of the Tib.); °sattamaṃ S

5443 gṛhṇante] *em.*; gṛhṇate S

5444 bhavet] *em.*; bhave S

5445 'niyatāśraye] *em.* (influenced by the Tib.); niyatāśraye S

5446 brāhmāḥ] *em.*; brāhmār S

5447 pīḍa°] *em.*; pīda° S

5448 adhyeṣyet] *em.*; adhyeṣye S

5449 pṛcchet] *em.*; pṛcche S

5450 diśy(?)] *em.*; dity S

5451 'bhītavidviṣaḥ] *conj.*; 'sau bhītavidviṣaḥ (unmetrical) S

5452 kathayet] *em.*; kathaye S

5453 kṣaṇa°] *em.* (on the authority of the Tib.); lakṣaṇa° (unmetrical) S

5454 prārthayet] *em.*; prārthaye S

5455 dehaṃ gatvā(?)] *em.*; dehamatvā S

5456 jinoditam] *em.* (influenced by the Tib.); jinocitam S

5457 yauddhrī S

5458 nāḍikerasamudbhave] *em.*; nāḍikesaramudbhave S

5459 saiṃhale] *em.*; saihale S

5460 sahyadeśe] *em.* (on the authority of the Tib.); sahmadeśe S

5461 °ādiyonijam] *em.*; °ādhiyonijam S

5462 la] *em.*; lā S

5463 °odbhutā] *em.*; °odbhitā S

5464 yatra] *em.*; tatra S

5465 ekona°] *em.*; ekūna° S

5466 °paṭala°] *em.*; °paṭa° S

5467 samanupraveśaṃ] *em.*; samanupraveśa° S

5468 prāpnuyān] *em.*; prāpnuyā S

5469 grāmya°] *conj.*; prāvya° S

5470 ye] *em.*; ya S

5471 ye] *em.*; yes S

5472 karmaṇā] *em.*; karmaṇāṃ S

5473 janito] *em.*; janitā S

5474 jinaiḥ] *em.*; janaiḥ S

5475 vinaśyati] *em.*; vinaśyanti S

5476 dvātriṃśatimo] *em.*; triṃśatimaḥ S

5477 nirdeśa°] *em.*; nirdiśa° S

5478 °vara°] *em.* (on the authority of the Tib.); °vadha° S

5479 yuktir] *em.*; yukti S

5480 svaritālayaḥ *em.*; śvaritālayaḥ S

5481 pādaiś] *em.* (on the authority of the Tib.); padaiś S

5482 vṛthākāro yo] *em.*; vṛthā kārayo S

5483 natyakṣarā] *em.*; nyakṣarā (unmetrical) S

5484 deśa°] *em.* (on the authority of the Tib.); deva° S

5485 oṁkārādayo] *conj.* (based on the Tib.); oṁkārā (unmetrical) S

5486 °repha°] *conj.*; °kṣī repha° (unmetrical) S; the Tibetan text seems to reflect the (unmetrical) reading °*dvirepha*°.

5487 phaṭkārānta°] *em.* (on the authority of the Tib.); phaṭkārārtha° S

5488 saptatiḥ] *em.* (on the authority of the Tib.); saptabhiḥ S

5489 kharvā] *em.*; nikharvāṃ (unmetrical) S

5490 *Padmāni* is possibly a metrical shortening of *mahāpadmāni*.

5491 pragharety] *em.*; pragharāty° S

5492 tatas] *em.*; tatat saṃs (unmetrical) S

5493 tamaso] *em.*; tamasā S

5494 rāśis] *em.* (on the authority of the Tib.); mahārāśis S

5495 rāśyā] *em.* (on the authority of the Tib.); mahārāśyā S

5496 gambhīrāt] *em.*; gambhīrā S

5497 °*sūratāḥ* is probably a metrically modified °*suratāḥ*.

5498 mitataraṃ] *conj.*; mitasamaṃ S

5499 °sanāma] *em.* (on the authority of the Tib.); °so nāma S

5500 mahācetācetam iṣyate] *em.*; mahācetā cetayiṣyate S

5501 acetaś] *em.*; ceto (unmetrical) S

5502 mañjumān] *em.*; mañjumām S

5503 vaśitā] *em.*; vasitā S

5504 āyatanaṃ] *em.*; āyatamaṃ S

5505 karmane 'vasthāḥ] *em.*; karmanevasthāḥ S

5506 syād] *em.*; syā S

5507 mantrajñānaṃ] *em.*; matajñānaṃ S

5508 nāvamanyet] *em.*; nāvamanye S

5509 locanaṃ] *em.* (on the authority of the Tib.); lobhanaṃ S

5510 mayoktaṃ] *em.* (on the authority of the Tib.); yadyoktaṃ S

5511 kārayec] *em.*; kāraye S

5512 dūṣyet] *em.*; dūṣye S

5513 namet] *em.*; name S

5514 prakīrtitā] *em.*; parikīrtitā (unmetrical) S

5515 kārayec] *em.*; kāraye S

5516 trayastriṃśatimaḥ] *em.*; ekatriṃśatimaḥ S

5517 °mantraṃ] *em.* (on the authority of the Tib.); °tantraṃ S

5518 puṇyākāme] *em.* (on the authority of the Tib.); puṇyakāme S

5519 anabhiṣikte] *em.* (on the authority of the Tib.); avabhiṣikta S

5520 bodhayet] *em.*; bodhaye S

5521 tasya] *em.*; tasyā S

5522 gatamatsarām] *em.* (on the authority of the Tib.); gatimatsarām S

5523 āyuñjet] *em.*; āyuñje S

5524 sādhyaṃ] *em.* (on the authority of the Tib.); sārdhaṃ S

5525 The Tibetan suggests that the missing text could be *mudrā*°.

5526 bhettuṃ] *em.*; bhetuṃ S

5527 yuktā] *em.* (on the authority of the Tib.); muktā S

5528 mantramudrayā] *em.*; mantramudrāyā (unmetrical) S

5529 °yuktis] *em.*; °muktis S

5530 samāpitaḥ] *conj.* (based on the Tib.); samā taḥ (unmetrical) S

5531 mayā] *em.*; ma ya (unmetrical) S

5532 śāśanārthaṃ] *em.* (on the authority of the Tib.); nāśanārthaṃ S

5533 sarvataḥ] *em.*; sarvata (unmetrical) S

5534 samādiśeḥ] *em.*; samādiśet S

5535 catustriṃśatimo] *em.*; dvātriṃśatimaḥ S

5536 sampraśāntya] *em.* (on the authority of the Tib.); samprasāntya S

5537 vindyāt] *em.*; vindyā S

5538 ghaṇṭā] *em.* (on the authority of the Tib.); ghaṭā S

5539 daśanam] *em.* (on the authority of the Tib. and the parallel passages in the MMK); dakṣṇam S

5540 cāpaśaras] *em.*; cāśaśaras S

5541 °daṇḍam] *em.*; °maṇḍalaṃ (unmetrical) S. The emendation was made to make the name of this mudrā correspond to the name given in the explanatory section below.

5542 nāvā°] *em.* (based on the explanatory section below); nādā° S

5543 The next two verses after this one are missing in Śāstrī's edition. We seem to have a typical case of homeoarchy here, where the scribe jumped from *aṣṭa-* at the beginning of this half-stanza to *nava-* at the beginning of the first half-stanza in verse 35, skipping the two verses in between. The sequential number of the mudrās being described jumps therefore from seventy-eight in this verse to [eighty]-nine in verse 35. As I had no access to the manuscript used by Śāstrī, I am unable to say whether the verses are missing in the manuscript or were missed by Śāstrī.

5544 sūcyākārau] *em.*; śūnyākārau S

5545 kṛtvā] *em.*; kṛtvād S

5546 ā kośād] *em.*; ākośād S

5547 śamayate] *em.*; samayate S

5548 sūcyākāraṃ] *em.*; śūnyākāraṃ S

5549 *īṣit* is a BHS for *īṣat*.

5550 ādi] *em.*; adā S

5551 °āśritau] *em.*; °āsṛtau S

5552 tarjanyau dakṣiṇā] *em.* (on the authority of the Tib.); tarjanyadakṣiṇā S

5553 sāritau] *em.*; śāritau S

5554 °pattrā°] *em.*; °patrā° S

5555 aṅguṣṭhayor] *em.*; aṅguṣṭhayon° S

5556 mudrāṃ] *em.*; mudrā° S

5557 vidhir matā] *em.* (on the authority of the Tib.); vidhimataḥ S

5558 sūcyam] *em.* (on the authority of the Tib.); śūnyam S

5559 sūcyāgraṃ] *em.* (on the authority of the Tib.); śūnyāgraṃ S

5560 mudrā] *em.* (on the authority of the Tib.); mantrā S

5561 hauma°] *em.* (on the authority of the Tib.); nauma°

5562 aṅguliṃ] *em.*; aṅkuliṃ S

5563 To make this pāda metrical, the reading should be either *saṃveṣṭyāṅguṣṭhayor* or *saṃveṣṭya • aṅguṣṭhair*.

5564 bhūyasā] *em.*; bhūyo dā° S

5565 °śreṣṭhā] *em.*; °śreṣṭhāḥ S

5566 anyonyā°] *em.*; anyenā° S

5567 buddhā°] *em.* (on the authority of the Tib.); baddhvā° S

5568 vindyān] *em.*; vindyā S

5569 teneyaṃ] *em.*; tenāyaṃ S

5570 nāmitam īṣat] *em.*; nāmitaṃ mīṣi S

5571 budhā] *em.* (to make it consistent with the reading in the previous verse); buddhā S

5572 °cchritam] *em.*; °cchratam S

5573 Could *ucchatau* be a corruption of *ucchritau*?

5574 ucchritāgre] *em.* (on the authority of the Tib.); °ūrchitāgre S

5575 ubhau] *em.*; dubhau S

5576 nāvāyāna°] *em.* (on the authority of the Tib.); nādhāyāna° S

5577 ratho] *em.* (on the authority of the Tib.); rato S

5578 uttamayānam] *em.*; uttamāyānam S

5579 yayur buddhagataṃ] *em.*; yayuburddhagataṃ S

5580 °miśritaiḥ] *em.*; °miśritaḥ S

5581 śokāyāsavināśanī] *em.*; śokāyāsīvanāśanī S

5582 °āṅguṣṭhau] *em.*; °āṅgaṣṭhau S

5583 The number here jumps from 35.247 to 35.252 to keep the numbers in step with those in the English translation, where verses 35.248–51 (missing in the Sanskrit text) have been supplied from the Tibetan text.

5584 °mantrāṇām] *em.* (on the authority of the Tib.); °mudrāṇām S

5585 bhisaṃyuktaḥ] S (metrically shortened *abhisaṃyuktaḥ*?)

5586 tathaiva] *conj.*; tayaiva S

5587 cakriṇasya] *em.*; śakriṇasya S

5588 sita°] *em.* (on the authority of the Tib.); bhita° S

5589 gatā] *em.*; gatāḥ S

5590 veṇikāgrāv avacitau] *em.* (on the authority of the Tib.); veṇikāgrāvacihnitau S

5591 °nāmitau] *em.*; °nāmitauḥ S

5592 śama°] *em.*; sama° S

5593 sarvāṇi] *em.*; sarvāṇiṃ S

5594 °śataṃ] *em.*; °mataṃ S

5595 °sambhavasambhavaḥ] *em.*; °sambhasambhavaḥ (unmetrical) S

5596 samīpe] *em.*; samīpa S

5597 tathaiva] *conj.*] tathai+ S

5598 Could *vavre* be a metrical adaptation of *vavṛte* ("he turned")?

5599 pañcatriṃśo] *em.*; trayaḥ triṃśatimaḥ S

5600 madhyamāṅguli] *em.*; madhyaṃmāṅguli S

5601 nyaset] *em.*; nyase S

5602 tvadīyā] *em.*; tvadīyā tvadīyā S

5603 prasārayet] *em.*; prasāraye S

5604 tāyair] *em.* (the form presumed to be a *metri causa* for *tāyibhir*); tā yaiḥ S

5605 sarve mudrāntargatāḥ] *em.*; sarvamudrāntargatāḥ S

5606 ṣaṭtriṃśaḥ] *em.*; catuḥtriṃśatimaḥ S

5607 The number here jumps from 383 to 412 because the section of the text falling between these two pages is not included in the Tibetan text, and likewise has been omitted here.

5608 The number here jumps from 299 to 320 because the section of the text falling between these two pages is not included in the Tibetan text, and likewise has been omitted here.

5609 saṃyojyaṃ] *em.*; saṃyojya S

5610 sūcyākārau] *em.* (on the authority of the Tib.); sūcyākāra° S

5611 muḥ] *em.* (on the authority of the Tib.); maḥ S

5612 The unintelligible reading *nirgugugulyākāṭṛkam* could be the same as or similar to *nirbhugnagulphasatrikam*, which occurs in paragraph 37.17 below.

5613 °āśanī] *em.*] °āsanī S

5614 mudrair] *em.*; mudrai S

5615 madhyamayor upari] *em.*; madhyamayopari S

5616 madhyamasūcyā] *em.*; madhyamadhyamasūcyā S

5617 aparājitā°] *em.*; aparojitā° S

5618 aparājita] *em.*; aparājitā S, D

5619 cābhirakṣa / apratihata°] *em.*; cābhirakṣāpratihata° S

5620 rakṣa / apratihata°] *em.*; rakṣāpratihata° S

5621 svāhā] *conj.*; *om.* S, D

5622 apratihatoṣṇīṣatejorāśer] *em.*; apratihatoṣṇīṣa tejorāśe S

5623 vidyādhipater] *em.*; vidyādhipate S

5624 jvālāmālinoṣṇīṣa] *em.*; jvālāmālinyoṣṇīṣa S

5625 parvā°] *em.*; tṛrvā° S

5626 cakravartinaḥ] *em.*; ścakravartinaḥ S

5627 °yoṣitām] *em.*; °yoṣit (unmetrical) S

5628 māṇikule] *em.*; mānikule S

5629 dhārayet] *em.*; dhāraye S

5630 sumudritāni] *em.*; samudritāni S

5631 °tribhava°] *em.* (on the authority of the Tib.); °vibhava° S

5632 vinyastau] *em.* (on the authority of the Tib.); vidhinyastau S

5633 pramuñcet] *em.*; pramuce S

5634 kuñcayet] *em.*; kuñcaye S

5635 sarvamudrāṇāṃ] *em.* (on the authority of the Tib.); sarvamantrāṇāṃ S

5636 °muṣṭi°] *em.* (on the authority of the Tib.); °maṣṭi° S

5637 niśritāḥ] *em.*; niśritā S

5638 vikāsaya vikāsaya] *em.*; vikāśaya vikāśaya S

5639 mantra] *em.* (on the authority of the Tib.); mudrā S

5640 dhuna ajitaraṇa] *em.*; dhunājitaraṇa S

5641 varma] *em.* (on the authority of the Tib.); dharmaṃ S

5642 °muktaka°] *em.*; °muktaṭka° S

5643 saṃnipātaparivarte] *em.*; sannipātaparivartī S

5644 vajrakula] *em.* (on the authority of the Tib.); dhvajakula S

5645 sādhakecchayā] *em.* (on the authority of the Tib.); sādhakecchāyā S

5646 °parivarte] *em.*; °parivarti S

5647 vimalamūrte] *em.* (on the authority of the Tib.); vimala muhūrtaṃ S

5648 evam] *em.*; eṣam S

5649 ananupraviṣṭaḥ] *em.* (on the authority of the Tib.); anupraviṣṭaḥ S

5650 krakucchandena] *em.*; krakutsandena S

5651 vācayet] *em.*; vācaye S

5652 sādhayed] *em.*; sādhaye S

5653 cāsya] *em.*; vāsya S

5654 gṛhiṇo] *em.*; gṛheṇo S

5655 śucisthāna°] *em.*; śucivasthāna° S

5656 japet] *em.*; jape S

5657 śubhaḥ] *em.*; śubha S

5658 °saṃyukto] *em.*; °saṃyuktā S

5659 saptatriṃśatimo] *em.*; pañcatriṃśatimaḥ S

5660 Śāstrī, who rendered this paragraph in verse, indicates a missing pāda at this point. The passage, however, seems to be in prose, as corroborated by the Tibetan, with no text missing.

5661 sarvatantreṣu] *conj.* (based on the Tib.); sarvamantreṣu S

5662 sudhīḥ] *em.* (on the authority of the Tib.); śradhīḥ S

5663 yam uddiśya] *em.*; yad oddiśya S

5664 sarvaṃ] *em.*; sarva S

5665 vidhāgatām] *em.*; vividhāgatām (unmetrical) S

5666 evaṃ] *em.*; eva S

5667 vajrakule] *em.* (on the authority of the Tib.); padmakule S

5668 aṣṭatriṃśatimo] *em.*; ṣaṭtriṃśatimaḥ S

5669 The number here jumps from 38 to 50 because chapters from 39 to 49 have been left out as they are missing from the Tibetan translation.

5670 cārikām] *em.*; cārikam S

5671 vineyān tadā] *em.* (on the authority of the Tib.); vidhineyatadāṃ (a metrically expedient corruption?) S

5672 kulandharīṃ] *em.* (on the authority of the Tib.); kulandarīṃ S

5673 śṛṅkhalā] *em.* (on the authority of the Tib. and the earlier passages); śaṅkulā S

5674 tadā] *em.*; yadā S

5675 uktvā] *em.* (on the authority of the Tib.); uktās S

5676 tvayaiva] *em.* (on the authority of the Tib.); tayaiva S

5677 pratikṣeptā] *em.*; pratikṣeptavyāḥ (unmetrical) S

5678 'samāhite] *em.* (on the authority of the Tib.); samāhite S

5679 pañcāśo] *em.*; aṣṭacatvāriṃśattamaḥ S

5680 Here resumes correspondence with manuscript A.

5681 ādau] A; mahābodhisattvasyādau S

5682 bhaya] A; bhayam S

5683 tam] *em.*; saṃ° A

5684 suśuṣkaṃ] S; śuśuklaṃ A

5685 lekhayet] S; likhet (unmetrical) A

5686 caturdaśīṃ] *em.*; °caturddaśīṃ A; caturdaśī° S

5687 °rakṣe] *em.*; °rakṣaḥ S

5688 ari°] S; ati° A

5689 arīṇāṃ] A; arīṇo 'pi S

5690 mahad bhayam] S; dāham udbhavaṃ

5691 evaṃ] S; ekaṃ A

5692 yamāntasya] S; yamāntakasya (unmetrical) A

5693 kapālamālādharaṃ] A; *om.* (unmetrical) S

5694 sajvālaṃ] A; sajālaṃ S

5695 rudraraudrapraghātakam] A; raudraṃ rudraghātakam (unmetrical) S

5696 bhṛśaṃ] S; niśaṃ A

5697 sakarmāṇaṃ] *em.*; sakarmmāṇaṃ A; sarvakarmāṇaṃ (unmetrical) S

5698 bhīṣaṇam] A; bhīṣaṇāp° S

5699 vartitair] *em.*; varttitair A; varkikair S

5700 yukto] *conj.*; mukto S, A

5701 tato lekhya] A; tathā likhya S

5702 rakta°] S; vararakta° (unmetrical) A

5703 avandhyaṃ] A; avadhyaṃ S

5704 dharmaṃ] S; dharme A

5705 mahābhayāt] A; sahābhayam S

5706 śatrūpaghātakām] S; satvopaghātakāṃ A

5707 yatheṣṭaṃ yatra] S; yatheṣṭamatra° A

5708 mahāpakṣāṃ] *em*. (on the authority of the Tib.); mahāyakṣāṃ S, A

5709 apūjakānāṃ] S; śupūjakānāṃ A

5710 nityaṃ] A; nityāṃ S

5711 °sattvānutāpinām] S; °sattvānutāyinām A

5712 teṣāṃ] A; teṣāṃ tu (unmetrical) S

5713 gṛhyāriṣṭa°] S; gṛhya riṣṭa° A

5714 āmla°] S; amvla° A

5715 amla°] S; amvla° A

5716 śuṣka°] A; śukla° S

5717 jvālayet] A; jvālayaṃ S

5718 kaṭakaiś S; kaṇṭakaiś A

5719 juhyāt] *conj*. (a *metri causa* for *juhuyāt*); puhyāt S; juhvata A

5720 agnim] *em*.; agnir S, A

5721 sandhe] A; sattve S

5722 °sambhavāḥ] A; °sambhavā S

5723 advitīyaś] S; advitīyaiś A

5724 āśritaḥ] A; āśrite S

5725 tatrastho] A; tatrasthe S

5726 abhyantara] S; atyanta A

5727 acintya°] S; acintyaṃ A

5728 acintyaṃ] A; *om*. (unmetrical) S

5729 ca] A; *om*. S

5730 jāpiṇāṃ] A; rūpiṇāṃ S

5731 rakṣituṃ] A; rakṣayituṃ (unmetrical) S

5732 rakṣituṃ] A; rakṣayituṃ (unmetrical) S

5733 bhūti°] A; bhūta° S

5734 nivartane] S; nivarttate A

5735 atuṣṭe] S; asaṃtuṣṭe A

5736 °vare] S (supported by the Tib.); °dhare A

5737 karuṇārdro] A; karuṇārdrā S

5738 tadāsau] A; tadādau S

5739 picumardaṃ] *em.*; picumarddaṃ A; picumandaṃ S

5740 °pañcakam] A; °pañcamam S

5741 rājikaṃ] S; rājikā A

5742 ca] S; tu A

5743 dhurdhūrakasya] S; dhuttūrakasya A

5744 kośātakyās] *em.*; kośātakyā S; kośātakṣā A

5745 palāśa°] S; palala° A

5746 vārijanān] *em.* (on the authority of the Tib.); vārijanāṃ A; vā rājikāṃ S

5747 hanyāt] *em.*; hanyā A; hanyāṃ A

5748 sutāsutān] *em.*; sutāsutāṃ A; śubhāśubhām S

5749 vā] A; vā yavāḥ S

5750 °praṇāśanaiḥ] S; °praṇāśanī A

5751 dhurdhūraka°] S; dhuttūraka° A

5752 unmattis] S; unmantis A

5753 atyamlaṃ] S; atyamvlaṃ A

5754 dehasthaḥ S; dehas tuḥ A

5755 mahāpakṣāṃ] *em.* (on the authority of the Tib.); mahāyakṣāṃ S, A

5756 balināṃ] *em.*; valināṃ A; dhaninām S

5757 °bhūsṛtam] S; °bhūṣitaṃ A

5758 ācaret] S; ārabhet A

5759 paraśunā] *em.*; paśunā S

5760 ca] *em.* (to readjust the meter after emending *paśunā* to *paraśunā*); cāpi S

5761 vā] S; *om.* (unmetrical) A

5762 pariṣat] *em.*; pariṣet S; parṣat (unmetrical) A

5763 tataḥ sthire] S; tatasthire (ta tasthire?) A

5764 °arthaṃ] A; °ārthaṃ S

5765 mumūcata] S; mamūcuta A

5766 °gaṇāṃ] S; °gān A

5767 °sattvo] S; °sattvā A

5768 vavre] S; vate A

5769 duḥkhād] A; duḥkhā S

5770 kumati°] A; kugati° S

5771 ye] S; *om*. A

5772 bhramanti] S; bhramati A

5773 duḥkhitānām] A; duḥkhitām (unmetrical) S

5774 te] S; *om*. A

5775 sarvapāpā] *em*. (*m.c.*); sarvapāpā ta A *p.c.*; sarvapāpā tu S

5776 nivartitāḥ] A; nivartitā S

5777 bandhanād] A; bandhanā S

5778 ekapañcāśo] *em.*; ekūnapañcāśatimaḥ S

5779 Correspondence with manuscript A ends here, to resume again in paragraph 52.14 of the next chapter.

5780 vajrapāṇe] *em.*; vajrapāṇeḥ S

5781 °niṣyandita°] *em.*; °niṣpandita° S

5782 The form *nirahāratāṃ* is probably *nirhāratāṃ* with a svarabhakti breaking up the cluster *rh*.

5783 °pācakāṃś] *em*. (on the authority of the Tib.); °pāyakāṃ S

5784 vinayanāya] *em.*; avinayanāya S

5785 Here resumes correspondence with manuscript A.

5786 °nāḍibhir] *em.*; °nāḍibhiḥ A; °nālibhi S

5787 avamānita° S; apamānita° A

5788 mahāpakṣair] *em*. (on the authority of the Tib.); mahāyakṣair S

5789 ca dvāraṃ] A; śuddhāraṃ S

5790 hūṁ°] A; huṁ° S

5791 tadaho] *em.*; tadahor A; tadeho S

5792 mahāpakṣaḥ] *em*. (on the authority of the Tib.); mahāyakṣaḥ S; mahāpuruṣaḥ A

5793 jvareṇa] S; mahājvareṇa A

5794 kṣaṇād] S; akṣṇād A

5795 japet] A; jape S

5796 dakṣiṇamūrtau] *em.*; dakṣiṇamūrttau A; dakṣiṇamūrtais S

5797 pratyānayanaṃ] A; pratyāyanaṃ S

5798 pratyānayane] A; pratyāyane S

5799 karma] *em.*; karmma A; *om.* S

5800 saṃjñitāṃ] A; saṃjñatāṃ S

5801 tāthāgatīṃ] A; tāthāgatiṃ S

5802 °madhyataḥ] A; °ṃ vāmena S

5803 ca laṃghayet] A; calaṃyeyet S

5804 sarvamantrān] *em.*; sarvamantrāṃ S; sarvamantrānāṃ A

5805 tat] A; *om.* S

5806 °siddha] A; °siddhā S

5807 gatvā] A; *om.* S

5808 rudhirāktāṃ] S; rudhirāktānyaṃ A

5809 ghātayatheti] A; ghātayeti S

5810 karpāsāsthyāhutīnām S; karpāśāsthyāṃ hutīnāṃ A

5811 gṛhya] S; gṛhaṃ gṛhya A

5812 badhnīyāt] *em.*; badhnīyā S, A

5813 poṭalikāṃ] A; poṅgalikāṃ S

5814 apaviśya] *em.*; apraviśya S

5815 mahāśmaśānaṃ] S; śmaśānaṃ A

5816 amānuṣo] S; amānuṣo vā A

5817 tadā na] A; na S

5818 smṛtyā] A; smṛtvā S

5819 hūṁ°] A; huṅ° S

5820 snātvā] S; śrāvo A

5821 śucinā] S; *om.* A

5822 svasthāne] *em.*; asthāne S; svacchānaṃ A

5823 sa°] S; ta° A

5824 °deśaṃ] A; °deśena S

5825 vā] A; ca S

5826 °nisevane] *em.*; °niṣedhane A; °niṣeviṇo S

5827 abhirakto] *em.* (on the authority of the Tib.); abhiśakto S, A

5828 asamarthā sā] S; asamartho A

5829 °ābhisevane] *em.*; °ābhiṣevane A; °ātisevane S

5830 bhavati] S; bhavanti A

5831 aśaktā] A; aśakto S

5832 nisevitum] S; nisevayitum A

5833 parimlānam] S; pasmimlānam A

5834 dātur] *em.*; dātu A; dātra° S

5835 punas tad bhasma] A; tad bhasma punar S

5836 vā] S; *om.* A

5837 bhakṣyamānā] A; bhakṣamānā S

5838 vyaparopyante] A; vyaparoṣyante S

5839 °pradara°] A; °pratara° S

5840 tenaivābādhena] S; tenaiva vyādhinā A

5841 dātārasyecchayā] A; dāsasyecchayā S

5842 kārayati] S; kārāpayati A

5843 °vastrāṇi] S; °śastrāṇī A

5844 °pānaha°] S; °pānahasta° A

5845 puṣpa°] A; puṣpan° S

5846 yūkamatkuṇa°] S; mūkasaṃkuṇa° A

5847 samantāt tac°] A; samantāvac° S

5848 bhakṣyate] A; bhakṣate S

5849 °duḥkhavihato] S; °duḥkhātihato A

5850 taṃ yena] A; tena S

5851 pratyānayanaṃ] A; pratyāyanaṃ S

5852 °āmbhasā] A; °āmbhasa S

5853 mrakṣayet] S; takṣayet A

5854 ca] A; vā S

5855 striyā] S; striyāyāṃ A

5856 nivṛttir] *em.*; nirvṛttir S

5857 bhasma] A; bhasmāṃ S

5858 vaśam ānayati] A; vaśayati S

5859 °aṭṭālaṃś] A; °aṭṭālāṃś S

5860 mahādāha°] A; dāgha° S

5861 °patākādayaḥ] S; °padātadayaḥ A

5862 senāpateś] A; senāpatiś S

5863 anekaprakārāṇi] S; anekākārāṇi A

5864 pratyanayanaṃ] A; pratyayanaṃ S

5865 naṭṭā] *em.*; naṭā A; naṭa S

5866 bhaṭṭā] A; bhaṭṭa S

5867 tamasundarī] *em.*; tamasuṃdarī A; tamasurī S

5868 thālokā] A; tha lokā S

5869 kṣīrāhāreṇa vā] S; *om.* A

5870 śyāmāvadātā] S; śyāmā vaṭa° A

5871 paṭasyā] S; *om.* A

5872 unmanā uttarāmukhaṃ] S; udamukhā uttarābhimukhaṃ A

5873 kṛtvā] S; *om.* A

5874 bhaṭṭe] S; naṭe A

5875 āgaccha āgaccha] *em.*; āgacchāgaccha S, A

5876 niyatam] *em.*; niyatām S; niyam A

5877 tena] S; tayā A

5878 °eva hitā°] A; °evāvahitā° S

5879 vastreṇa] (corroborated by the Tib.) S; vaktreṇa A

5880 hūṁ] *em.* (on the authority of the Tib.); oṁ S; om A

5881 oṁ lokini] S; ālokini A

5882 guhye] S; guhyake A

5883 °prāvṛtena] S; °prāvṛte A

5884 andhakāre lokavarjite] A; *om.* S

5885 °karṇikāṃ] S; °karṇikaṃ A

5886 °puṣpaṃ] S; °puṣpakaṃ A

5887 prakṣālayitvā] S; mrakṣayitvā A

5888 dakṣiṇaṃ] S; *om.* A

5889 svapet] S; vandhayet A

5890 maunī] A; monī S

5891 kāmayitavyā] S; kāmayitvāḥ A

5892 adarśanenaiva] S; adarśanaiva A

5893 yakṣaceṭīṃ] A; yakṣiṇīṃ kṣaviṭiṃ S

5894 °mantri°] *em.* (on the authority of the Tib.); °mantra° S

5895 °parivārā] A; °parivārāṃ S

5896 sarvāsām] A; sarveṣām S

5897 naravīrā] S; naraṃdhīrā A

5898 vadhū°] A; madhu° S

5899 sattvānugraha°] S; sarvānugraha° A

5900 guhāvāsinyā] *em.*; guhavāsinyā A; guhyavāsinyā S

5901 guhāmati] *em.*; guhamati S, A

5902 guhāvāsini] *em.*; guhavāsini A; guhavāsi S

5903 navabhājana°] S; nava° A

5904 guhāvāsinī] *em.*; guhavāsinī S, A

5905 °rūpiṇī] A; °rūpī S

5906 °śaktito vā] S; °śakti A

5907 °rūpiṇī] A; °rūpī S

5908 evam astv iti] A; *om.* S

5909 kāmaṃ] A; kāma S

5910 mahāvanya°] S; mahāraṇya° A

5911 °kuṭādīm] S; °kuṭāgārādīnām A

5912 na sarvaṃ] A (corroborated by the Tib.); sarvaṃ S

5913 manaḥśilayā] *em.*; manacchilayā S; manacchilāyā A

5914 striyā vā] *em.*; striyāyā A; striyā S

5915 °śatād] S (corroborated by the Tib.); °sahasrasthitam A

5916 apy] A; api striyam S

5917 bhaginī me bhavasveti] *conj.*; bha+i++ ++ ++ śveti A; bhaginyāsveti S

5918 āyojanaśatāsthitām apy] A; āyojanaśatāsthitāpy S

5919 bhaginīvat] A; bhaginīva S

5920 ca] A; *om.* S

5921 yakṣakumārikāyā] S; yakṣakumāryāyā A

5922 asyā ayam] S; asyām A

5923 upari] S; upa° A

5924 ca] S; *om.* A

5925 vaiśravaṇasya] S; vaiśramasya A

5926 duhitṛ] S; duhiṭṭe A

5927 parivārasya] S; parivārā tasya A

5928 sarvaṃ] A; *om.* S

5929 °phalāṃ] S; °phalānāṃ A

5930 sthāpayitavyaṃ] *em.*; sthāpayitavya A; *om.* S

5931 cāmānuṣī] *em.*; cāmānuṣīṃ S, A

5932 °sukhasaṃsparśa°] A; °sukhaṃ sparśa° S

5933 pratibuddho 'pi] A; pratibuddhāpi S

5934 eva] S; eva japitavyam / sahasrābhimantritaṃ A

5935 °vadhv iva hṛṣāyamānā] *em.*; °vadhv īva hṛṣāyamānā A; °badhvā vayātsamānā S

5936 ca] S; cāgacchati ca A

5937 paśor api] A; paśusyāpi S

5938 nāropayitavyam] S; rocayitavyā A

5939 vidhānaḥ] A; vidhānā S

5940 °maithunābhigamanaṃ] S; °maithuno pi gamaṃ A

5941 bhāryāyā] S; bhāryāya A

5942 ca] S; *om.* A

5943 madonmādakari] S, A; madotsavakari D

5944 su°] A; sa° S

5945 kuṭiṃ] S; kuṭikāṃ A

5946 sugupta°] A; agupta° S

5947 °kavāṭārgala°] S; °kapāṭārgula° A

5948 °coṭakena] A; °voṭakena S

5949 dvāre] A; °dvāra S

5950 tayā] A; tena S

5951 apakramati] S; apakrāmati A

5952 aṅguleyikaikam] *em.*; aṅguleyikaikā S; aṅguledikaikā A

5953 avamuñcyāpakramate] *em.*; ca muṃcyāpakramate A; °āvamuñcyāvakramate S

5954 kaṇṭhe] A; kaṇṭhā S

5955 bāhau] *em.*; vāhau A; bāhāt S

5956 avandhyaṃ] A; avadhyāṃ S

5957 yāvad ṣadbhir] A; yāvadbhir S

5958 yaṃ] S; jaṃ A

5959 asyā] A; asyāyā S

5960 nagnije] S; nagnike A

5961 mānuṣavasātailaṃ] A; mānuṣaṃ vasākīlaṃ S

5962 gośṛṅge] *em.*; gośṛṃge A; so śṛṅge S

5963 cailavartiṃ ca] *em.*; cailavarttiñ ca A; cailavartinā S

5964 vā] S; *om.* A

5965 avandhyā bhavati] (corroborated by the Tib.) A; āvartya nāpagacchati S

5966 anyān] *em.* (undoing the BHS sandhi); anyāṃ S, A

5967 °kramate] A; °kramato S

5968 tataḥ] *em.*; tata A; *om.* S

5969 vicaceruḥ] A; viceruḥ S

5970 ke cid āryās] A; ke 'pi dāryās S

5971 siṃhakāpy] A; siṃhakāmy° S

5972 sā] S; māṃsa° (unmetrical) A

5973 arakṣāṃ mṛtasūtakām] A; ārakṣāmṛtakasūtakām (unmetrical) S

5974 °kāraṇām] *em.*; °kāraṇāṃ A; °kāraṇāt A

5975 yadā] A; yathā S

5976 yakṣīṃ] S; yathā A

5977 gandharvīṃ] A; gandharvī S

5978 °ānayate] S; °ānayet (unmetrical) A

5979 tadā] S; tathā A

5980 teṣu na] A; tena S

5981 viyogaṃ ratisampṛktaṃ] S; viyogaratisaṃyuktaṃ A

5982 śūnyaṃ riktaṃ] A; śūnyariktas S

5983 amṛtapṛktāṃ] A; *lac.* S

5984 bhajen] *em.*; bhejen S; bhaṃjen A

5985 mohāndhāṃ] *em.*; mohāndhā S; mohād vā A

5986 cetasām] S; cetasā A

5987 labhyate] A; labhyane S

5988 mantrī] A; mantrāṃ S

5989 sadāśucī] S; sadāśucīm A

5990 °mantre] A; °mantro S

5991 pramodā] A; samodā S

5992 śyāmāvatī] A; śyāmāvarta S

5993 uḍayaṃ] S; udayaṃ A

5994 °paṭṭakākāraṃ] S; °paṭakākāraṃ A

5995 °bhogyāny] A; °bhogyādy° S

5996 saṃhṛtya] A; upahṛtya S

5997 yakṣiṇyāḥ] *em.*; yakṣiṇyā A; yakṣiṇyāṃ S

5998 °bhogyā] S; °bhogyo A

5999 śayyāyāṃ] A; śayyāṃ S

6000 yāvad] S; yāvadbhir A

6001 tat hāraṃ S; muktāhāraṃ A

6002 maṇi°] S; mahāmaṇi° A

6003 °pradā] A; °dā S

6004 jayāyā] A; jayāya S

6005 jayamati] A; jāpayati S

6006 saumyā] A; bhomya S

6007 °taḥ] A; °ruḥ S

6008 °pūrayate] S; °pūjaya** A

6009 °ābhirūḍhas] *em.*; °ābhirūḍho S; °ābhirūḍhās A

6010 triṃśad] S; tri° A

6011 ṣṭhrīḥ hrīḥ] A; ṣṭhrīḥ hrīṃḥ S; hri ṣtrī D

6012 na] *conj.* (based on the Tib.); *om.* S, A

6013 sambhogaṃ] A; saṅkośaṃ S

6014 piśācyaḥ] *em.*; piśācyaḥ(?) A; piśācāḥ S

6015 maharddhikāḥ] A; piśācamaharddhikāḥ S

6016 surayoṣid] S; yoṣitaṃ A

6017 devānāṃ] S; devātānāṃ A

6018 viṣṇor] *em.*; viṣṇoḥ A; mahāviṣṇoḥ S

6019 aindrāṇī°] *em.*; aindrāṇi° S; aindrāpaṇī A

6020 °opanāmitā] S; °opanāminā A

6021 yatrapratimā] *em.*; yatra pratimā S; the Tibetan text reflects the reading *yantrapratimā*.

6022 ucyante] A; ucyate S

6023 sampādayante] S; sampādayati A

6024 yā api] A; yāpi S

6025 ambu°] S; aṣṭa° A

6026 eṣa eva] S; evaṃ A

6027 samotkīrṇā] *em.*; samotkīrṇṇa A; samākīrṇo S

6028 antargatā] S; turgatā A

6029 jāpya samārabhet] S; jāpam ārabhet (unmetrical) A

6030 jāyate teṣu] A; jāyateṣu ca S

6031 sarvartha°] A; sarvathā S

6032 sajāpine] S; jāpine (unmetrical) A

6033 caiva] S; vaiva A

6034 °tantrās tu] A; °tantrāstra° S

6035 vidhir] S; vivar° A

6036 yamāntas] S; yamāntakas (unmetrical) A

6037 ca] S; *om.* (unmetrical) A

6038 °prabhavāṃ] A; °prabhāṃ (unmetrical) S

6039 sarvāṃ] A; sarva° S

6040 padmadharaṃ] A; padmavaraṃ S

6041 mayāpi] A; yayāpi S

6042 loke] S; loka A

6043 yad uktaṃ] S; ma**kt* A

6044 mayā] S; mayā hi (unmetrical) A

6045 te] S; *om*. (unmetrical) A

6046 ca] S; *om*. (unmetrical) A

6047 After this line, manuscript A adds *sarvamantrapravṛttis tu* for the second time.

6048 śakraś cāpi] S; śakrasyāpi A

6049 vaśitā] *em*. (on the authority of the Tib.); vasitā S, A

6050 ghoro] *em*.; ghorā A; ghīrā S

6051 mantracakrāśrito] A; mantraṃ ca kāśrito S

6052 °mantra°] A; °maitra° S

6053 bhāṣaye] A; bhāṣahe S

6054 °pāśaparaśu°] S; °paraśupāśa° A

6055 bhinda bhinda paramudrām] *em*.; bhiṃda bhinda paramudrāṃ A; *om*. S

6056 sarvabhūtāṃ] S; sarvabhūtānāṃ A

6057 sarvārthaṃ] S; sarvārthān A

6058 sarvamantrāṃ sarvadevāṃ] S; sarvamantrānāṃ sarvadevānāṃ A

6059 °piṭakāvataṃsakān] S; °piṭakān A

6060 dvipañcāśo] *em*.; pañcāśatimaḥ S

6061 Here ends correspondence with manuscript A.

6062 °bodhisattvā°] Y; °bodhisattva° S

6063 °āvṛhā°] *em*.; °ātṛhā° S

6064 °prabhavāḥ] Y; °prabhāvāḥ S

6065 °duḥkhānātmāno] *em*.; °duḥkhamānātmāno (unmetrical) S

6066 arahanto] *em*.; aharahanno (unmetrical) S

6067 upavartane] Y; upavartate S

6068 pāvāsaṃjñe] Y; yāvat saṃjñī S

6069 °bandhane] Y; °vardhane S

6070 upavartane] Y; upadartate S

6071 mahī° Y; mahā° S

6072 apaścimā] *em.* (cf. verse 53.25 below); apaścime S

6073 tathā] S; tadā Y

6074 tadā] *em.* (on the authority of the Tib.); tathā S

6075 martyair] *em.*; martyai S

6076 kṛtam atra mahaṃ] *em.* (on the authority of the Tib.); kṛtamantram ahaṃ S

6077 tadā] Y; tathā S

6078 'mṛtaḥ] *em.*; mṛtaḥ S

6079 avāvṛtam] S; apāvṛtam Y

6080 dhṛtiṃ saṃlabhe] *em.*; dhṛtisaṃlabhe S

6081 urubilvāṃ] Y; burubilvāṃ S

6082 parivrajya] *em.* (on the authority of the Tib.); pravrajya (unmetrical) S

6083 °purīṃ] *em.*; °purī° S

6084 purā°] Y; parā S

6085 sāddharmyaṃ°] *em.*; saddharmya° Y; sādharmya° S

6086 °niśritām] *em.*; °nisṛtām S

6087 deśitas] *em.*; deśitaḥ Y; diśi (unmetrical) S

6088 brāhmyaṃ] Y; brāhmāṃ S

6089 °varjya] *em.*; °varjyā S

6090 prātihāryair] S; prātihārya Y

6091 vikurvaṇaiḥ] Y; vikurvataiḥ S

6092 °āyatanasthānāṃ] Y; °āyatanāṃ sthānāṃ S

6093 śakraṃ] Y; śakra S

6094 brahmādīn sapurandarām] Y; brahmādīśapurandarām S

6095 °mattān] *em.*; mattān Y; mattā° S

6096 °karoṭapāṇīṃś] Y; °karopamāṇāś S

6097 yakṣa°] Y; yaṇa° S

6098 yakṣa°] Y; yatha° S

6099 yuktān] *em.*; yuktāṃ S

6100 °tridhān] *em.*; °trivām S; °trayān Y

6101 yojya] Y; yojyā S

6102 bahuprāṇān] *em.* (on the authority of the Tib.); bahuprāṇām° S

6103 anantakān] *em.*; anantakām S

6104 dhātvādhyān] *em.*; dhātvādhyām° S; dhātvātmyān Y

6105 acittakān] *em.*; acittakām S

6106 bahusattvān tadā] Y; bahu sarvaṃ sadā S

6107 °dharmaṃ] *em.*; °dharma° S

6108 prakāśya] Y; prakāśye S

6109 parinirvṛtau] Y; parinirvṛtā S

6110 āropite] *em.*; aropite S

6111 sambhoge] S; sambhoga° Y

6112 mam] (BHS shortening of *mama*) *em.*; mama Y; mām S

6113 samāgatyātha] Y; samāgatyatha S

6114 caiva] S; ceha Y

6115 'puṇya°] *em.*; puṇya° S

6116 sarvasattvānukampakāḥ] Y; sarve caivānukampakā S

6117 anitya°] Y; anityaṃ S

6118 °varaḥ] Y; °varāḥ S

6119 buddhaputrā] S; devaputrāḥ Y

6120 °nuvartane] *em.*; °nuvartaneḥ S; °nuvartate Y

6121 mahāsāgare cale] S; mahāsāgaravele° Y

6122 vollaṅghyā] S; °vollaṅghya Y

6123 cāvamanya] Y; cāvamanyāṃ S

6124 samādhijam] Y; samobhije S

6125 saṃśāstu] Y; saṃsestu S

6126 °mārgam] Y; °mārge S

6127 cukucuś ciram utkrośya] *em.*; cukujuḥ ciram(?) utkośya Y; cukūcu viraḥ mutkośya S

6128 'rha°] *em.* (on the authority of the Tib.); raha° S; rahan° Y

6129 gūha°' Y; graha° S

6130 deholkāṃ] Y; ceholkāṃ S

6131 °sandīpaṃ] S; °sandīpe Y

6132 The Sanskrit *kalpitam*, which appears to be used here in its sense of "destined/preordained," has been translated in the Tibetan text in its other sense

of “examined”: “I have examined the worldly peace / Of human beings and [the peace of] nirvāṇa.”

6133 °loke] Y; °lokre S

6134 apaścime] Y; āpaścimaṃ S

6135 maharddhikām] *em.* (on the authority of the Tib., and to avoid repetition); pretamaharddhikām S

6136 cāparaiḥ] *em.*; ca cāparaiḥ S

6137 sarve] Y; sarva° S

6138 niḥsṛtām] *em.*; niḥśritām S

6139 mahāsaumyātha] S; mahāsaukyathai(?) Y

6140 vārāhaṃ] S; vaibhāraṃ Y

6141 paippale] *em.*; paipale S

6142 samanvāhṛtavān] *em.*; samanvāhṛtavān nuṃ (unmetrical) S

6143 munimunim] *em.* (on the authority of the Tib.); muninā munim (unmetrical) S

6144 prajñā°] Y; prājñaḥ S

6145 °dhūrdharatāṃ] *em.*; dhūrdharatāṃ S; °dhurandharatāṃ Y

6146 apsarāṅgana°] *em.*; apsarāṃgaṇa° Y; apsarāṃ gaṇa° S

6147 śramaṇaḥ] S; brāhmaṇaḥ Y

6148 yānaṃ] Y; mānaṃ S

6149 °sattamam] Y; °saptamam S

6150 kaḥ°] *em.*; kaḥ S; kaṃ Y

6151 vaśyaṃ] *em.*; vaśya S; paśya Y

6152 narādhipaḥ] *em.*; narādhipam S

6153 mañjughoṣaṃ] *em.*; mañjughoṣa S

6154 acintyām] *conj.*; acintyatām (unmetrical) S

6155 Possibly, °*vaca* should be emended to °*vācā* (instrumental).

6156 buddho] Y; buddhā S

6157 vai] Y; vo S

6158 agrataḥ] Y; agraṇaḥ S

6159 maheśvaraḥ] Y; magadheśvaraḥ (unmetrical) S

6160 gacchāmas] *em.*; gacchāmos S

6161 tasyopāhṛtaṃ] Y; tasyotvahṛte S

6162 °caityaṃ] *em.* (on the authority of the Tib.); °caittaṃ S

6163 saṅghārāme] *em.*; saṅghārāte S; saṃsārasthaḥ Y

6164 pāpa°] Y; °umāya° S

6165 upasaṅkrāntaṃ] *em.*; upasaṅkrānta S

6166 Metrically shortened *vā*?

6167 prahasya] *em.* (on the authority of the Tib.); prasahya S

6168 vakre] Y; vaktre S

6169 hūṅkāro] *em.*; huṅkāro S

6170 ruroṣa] Y; ruruṣya S

6171 pralapāno] *em.* (on the authority of the Tib.); prapalāno S

6172 tavaivodīkṣaṇaṃ] *em.*; tavaivocīkṣaṇaṃ S

6173 citā°] Y; pitā° S

6174 pradakṣiṇaṃ] *em.*; pradakṣiṇaṃ bāhu (unmetrical) S

6175 caitya°] *em.*; caitta° S

6176 viklava°] *em.*; viklaba° S

6177 prahāṇaṃ] Y; prahāṇāṃ S

6178 ca bhavatā] S; bhagavatā Y

6179 bhāṣitam] *em.*; abhāṣitam S

6180 dhūmakālikatāṃ] S; namadhūmakatāṃ(?) Y

6181 māhavīre] *em.*; māhavīreṃ S

6182 caitya°] *em.* (on the authority of the Tib.); caita° S

6183 pralāpinaḥ] *em.*; palāyinaḥ S

6184 mallā palāyinaḥ sarve cakrire] S; saṃkṣepavacanaṃ sarvam uvāca Y

6185 °vadhe] *em.*; °vidhe S

6186 yugādhame] Y; yumādhame S

6187 °mantrā] *em.*; °mantrāḥ Y; °mantro S

6188 bhūtale] *conj.*; tale (unmetrical) S

6189 nirātmanaḥ] S; nirātmānaḥ Y

6190 pariśeṣaiva] Y; pariśeṣveva S

6191 devākrāntā] Y; sarvākrāntā S

6192 °rthavivarjitāḥ] Y; °rthārthavarjitāḥ S

6193 gati°] S; gata° Y

6194 kariṣyanti] *em.*; kariṣyati S

6195 gatajvare Y; gatijvare S

6196 tathā] Y; tadā S

6197 prārthayām] Y; prarthayām S

6198 mahātmāno] Y; mahātmānaṃ S

6199 vaiklavyam] *em.*; vaiklabyam S

6200 *adhiṣṭhayet* must be a metrical adaptation of *adhitiṣṭhet*.

6201 dhātūnāṃ] S; dhātūn Y

6202 muneś] *em.*; muneḥ Y; muniḥ S

6203 tāyinaḥ] Y; tāpine S

6204 caivātha] Y; ca matha S

6205 °varo] Y; °vare S

6206 mahātmanaḥ] S; mahātmāṃ Y

6207 saddharme 'ntarhite] Y; saddharmintardhite S

6208 vākyaṃ] Y; vācyaṃ S

6209 °śrita°] Y; °mṛta° S

6210 manu°] Y; mantra° S

6211 °satkṛthā] S; °kāraṇāt Y

6212 śāta°] Y; gātha° S

6213 jinodbhavām] S; dhātukān Y

6214 tāyinaḥ] Y; tāpine S

6215 dharmārthaṃ] Y; dhamārthaṃ S

6216 °śrāvako] *em.*; °śrāvakau S

6217 bālasya] S; ahaṃ bālasya Y

6218 tvaṃ bhikṣuḥ] Y; tair bhikṣu S

6219 °kalpamasambhavaḥ] *em.*; °kalpamasambhava (unmetrical) S

6220 gṛhyamaḥ sthitaḥ] *em.*; gṛhyamasthita (unmetrical) S

6221 bhokṣyase] *em.*; bhokṣase S

6222 sā] *em.*; sa S

6223 mahābhāgaṃ] S; mahātmānaṃ Y

6224 . . . . . .] S; puṣpadhūpasuvāsitau Y

6225 caukṣam] S; śuddham Y

6226 na teṣāṃ] *em.* (on the authority of the Tib.); tena teṣāṃ (unmetrical) S

6227 manuṣyāṇāṃ] *em.* (on the authority of the Tib.); amanuṣyāṇāṃ (unmetrical) S

6228 bimbisāra] *em.*; bimbasāra Y; bimbāsāra S

6229 °tāyine] Y; °tāpine S

6230 vyasitvā] S; vasitvā Y

6231 In the Tibetan translation, *jīvitā* is taken to be a nominative singular of *jīvitṛ* ("parent/father").

6232 ghatapūrvikām] *em.*; dvatapūrvikām S; pitā hataḥ Y

6233 °mukhyo] Y; °mukhyair S

6234 sūtrabhedena vinayena 'bhidharmataḥ] Y; sūtrabhedeva vinaye vābhidharmataḥ S

6235 °vikhyāto] S; °śatrur iti Y

6236 yāvan magadhāṅga] Y; yāvadādaṅga° S

6237 ataḥ param] Y; atatparam S

6238 nayiṣyate] *em.*; nayiṣyati S (unmetrical)

6239 velāyām] S; balanagare Y

6240 deveṣū°] Y; deśeṣū° S

6241 °tāyiṣu] Y; °tāpiṣu S

6242 divyāṃ mānuṣikāṃ] *em.*; divyāmānuṣikāṃs S

6243 °āstamitās] *em.*; °āstamitrā S

6244 dvija°] *conj.*; dvi° (unmetrical) S

6245 °vyavasthā°] (unmetrical) Y; °vyasthā° S

6246 dīrgha-m-āyuṣe] *em.*; dīrghamānuṣye S

6247 °viheṭhakāḥ] Y; °viheḍhakāḥ S

6248 artavaḥ] *em.*; ṛttavaḥ S

6249 °candrasamas] S; °camasas Y

6250 vaiśālya-m-udbhavaḥ] *em.*; vaiśālyamudbhava (unmetrical) S; śākyavaṃśikaḥ Y

6251 °pradyota°] Y; °mudyota° S

6252 ujjayinyāṃ] Y; ujjayanyāṃ S

6253 vairāṭākhyo] S; vīrākhyo (unmetrical) Y

6254 buddhaṃ] *em.*; buddha S

6255 śākyasiṃhe] S; śākyasiṃha Y

6256 mokṣakāmās] S; bodhikāmās Y

6257 saṃjñitaḥ] *em.*; sajñitaḥ S

6258 nirjvaraṃ] Y; nijvaraṃ S

6259 nṛpate] *em.*; nṛpateḥ S

6260 bhakṣe] *em.*; bhasme S; bhasma Y

6261 cyavitvā] Y; vyavitvā S

6262 pitṛ°] S; bhūmi° Y

6263 rājagṛhe] Y; rājamukhye S

6264 paurāṇakārayā] *em.*; paurāṇamakāraya (unmetrical) S

6265 gṛhya taṃ] Y; gṛhyantaṃ S

6266 ājñāṃ] Y; ājñā° S

6267 tāyiṣu] Y; tāpiṣu S

6268 pūjābhiḥ] Y; ṣūjābhiḥ S

6269 bhūyām] Y; bhūmām° S

6270 pūjayed] *em.*; pūjaye S

6271 °janitas] *em.*; °janitās S

6272 nādhamaiḥ] *em.*; nādhamāḥ S

6273 rājñaḥ] Y; rājā S

6274 sitātapatras tu siddhas tu] S; sitātapatrasya siddhasya Y

6275 ekam akṣaram] S; kākṣaram Y

6276 ucyate] Y; ucyati (unmetrical) S

6277 nābher] *em.*; nābheḥ Y; lābhino S

6278 ṛṣabhaḥ] *em.*; ṛṣabha° S

6279 māṇicaro S; maṇicaro Y

6280 varṣāṇāṃ śatam eva vā] S; maṃtrān samyag japitvā Y

6281 °pāṇi°] S; °jāti° Y

6282 bhūpālaiḥ sārvabhūmikaiḥ] Y; bhūṣālaiḥ sārdhabhūmikaiḥ S

6283 lokeśo] *em.*; lokīśo S; lokeśaḥ Y

6284 svargam] Y; svagam S

6285 hayagrīveti] Y; haryākhyeti (unmetrical) S

6286 tāṃ mantraṃ] S; tān mantrān Y

6287 jīved] *em.*; jīvedū (unmetrical) S

6288 vyākṛtā] Y; vyāhṛtā S

6289 °mantrāṃs] *em.*; °mantrāṃ° S

6290 kumārī°] *em.*; kumāri° S

6291 rājño 'śoka°] Y; rājñe sau śoka° S

6292 pṛṣṭhatas] *em.*; pṛṣṭhate S

6293 bhaven] *em.*; bhave S

6294 buddhimān] Y; buddhimām S

6295 mānavāḥ] *em.*; mānavīḥ S

6296 bhaviṣyanti] *em.*; bhaviṣyati S

6297 siddhyā°] S; sidhyā° Y

6298 mithyā°] *em.*; githyā° S

6299 teṣāṃ dāsyati taṃ dhanam] S; tair dhanair bahubhiḥ Y

6300 pūjed] *em.*; pūje S

6301 dhātuvarān] S; dharān Y

6302 kevalaṃ tu tadābhyāsād] S; vyayasya tasyā'bhyāsāt Y

6303 tasya] Y; tasyā S

6304 °śāyinaḥ] Y; °śākyinaḥ S

6305 dhātudharo] Y; dhātuvaro S

6306 māṇavāḥ] (on the authority of the Tib.) Y; mānavāḥ S

6307 mantrīṇāṃ] (unmetrical) S; narān Y

6308 °vargis] S; °varga° Y

6309 mariṣyati] *em.* (on the authority of the Tib.); bhaviṣyati S

6310 ṣaṭṣaṣṭi°] (unmetrical) S; pañcapañcāśa° Y

6311 bhaviṣyati] S; mariṣyati(?) Y

6312 hālāhalaṃ] Y; hālahalaṃ S

6313 jalendra°] Y; japendra° S

6314 °bhogī] Y; °yogī S

6315 sa] S; saṃ° Y

6316 bindusāra] Y; binduvāra S

6317 pratyekaṃ bodhim] S; śrāvakabodhi° Y

6318 bindusāreṇa] Y; bimbasāreṇa S

6319 siṃhadattena] S; bālukayā Y

6320 amarebhyo] S; amareṣu Y

6321 rājakule] (unmetrical) S; nandarājakule Y

6322 lokānāṃ] S; bālānāṃ Y

6323 Based on the Tib., the missing text is restored in Y as *maṃtras tvayodito yo vai sattvānāṃ*.

6324 māṇavaḥ] Y; mānavaḥ S

6325 trīṇi rājyāni] S; trayo rājāno Y

6326 durmatiḥ] *em.* (on the authority of the Tib.); durgatiḥ S

6327 sambhūto] Y; sunidā S

6328 alpasākhyo] *em.* (on the authority of the Tib.); alpaśākhyo S

6329 °vidās] *em.*; °vidos S

6330 buddhebhyaḥ] S; pratyekabuddhāḥ Y

6331 bodhiṃ] *em.*; bodhi° S

6332 pratyekaṃ bodhiṃ] *em.*; pratyekaṃ bodhi S; pratyebuddhāḥ Y

6333 darśitaṃ] S; deśitaṃ Y

6334 It seems that °*bhibhūtayaḥ* is a metric adjustment of °*bhibhūtāḥ*, to achieve the cadence of the anuṣṭubh.

6335 sarvaprakāraṃ] *em.*; sarvaprakāra S

6336 uttiṣṭham atha rājyaṃ S; uttamo 'tha rājā Y

6337 mahā°] Y; madā° S

6338 dhanya°] S; aiśvarya° Y

6339 ākarṣaṇaṃ] S; ākarṣaṇārthaṃ (unmetrical) Y

6340 mātṛceṭā°] Y; mātṛcīnā S

6341 nṛpākhye] S; rājagṛhe Y

6342 khaṇḍākhye] S; veṇvākhye Y

6343 mātṛceṭākhyaḥ] Y; mātṛcīnākhya S

6344 °dṛṣṭānta°] *em.*; °dṛṣṭāntara° (unmetrical) S

6345 bhūmiṃ] *em.*; bhūmi° S

6346 māyūrī nāmato] S; mahāmāyūrī vai Y

6347 asaṅga°] Y; saṅga° (metrically shortened?) S

6348 cātmā°] S; mahātmā° (unmetrical) Y

6349 apaścime] S; paścime Y

6350 nanda°] S; arhadbhikṣu° Y

6351 mūrdhaṭake] *em.*; mūrdhnaṭake S

6352 mantrajāpī] *em.* (on the authority of the Tib.); mantratapī S

6353 yadi] *em.*; thadi S

6354 cauriṇām] *em.*; corīṇām (lacks the anuṣṭubh cadence) S

6355 huṅkārekeṇa] (this seems to be a BHS sandhi of *huṅkāra-ekeṇa*).

6356 karomi] *em.* (on the authority of the Tib.); karoma S

6357 nāyaṃ matrāparādhinaḥ] *em.* (on the authority of the Tib.); nāma yaṃ mantrāparādhinaḥ (unmetrical) S

6358 yena • apahṛto] *em.*; ye nenāpahṛto S

6359 mantrī] *em.*; mantrīṃ S

6360 gomimukhyas] S; gominmāmā Y

6361 dhātudharāṃs] *em.*; dhātudharāṁ Y; dhātuvarāṃs S

6362 sarāṣṭrā] S; sa-rāṣṭra Y

6363 durmatiḥ] *em.*; durmati (unmetrical) S

6364 sadā] S; tadā Y

6365 mahāpakṣo] Y; mahāyakṣo S

6366 taḍāgakūpāś ca sarāṃsi caiva] (*conj.*) Y; kūpāś ca + + + + + + S

6367 pṛthivīṃ] *em.*; pṛthivāṃ S; pṛthivyāṃ Y

6368 prārthed] *em.*; prārthe S

6369 gambhīrapakṣo] Y (on the authority of the Tib.); gambhīrayakṣo S

6370 bhaved dhy] *em.*; bhave hy S; bhavetyasau Y

6371 nepāla°] S; devavan° Y

6372 mānavadevas] Y; mānavendras (unmetrical) S

6373 nṛpaḥ] *conj.*; nṛpatau (unmetrical) S

6374 jagāma saḥ] *em.*; jajagmasu (unmetrical) S

6375 tadā] *em.* (on the authority of the Tib.); tatra S

6376 sidhyante] *em.*; sidhyanti S

6377 nṛpatayas] Y; nṛpatayos S

6378 mlecchārājāna hai] *em.*; mlecchārājā na hai S; himavadvāsinaḥ Y

6379 Possibly, *vaviṣaḥ* is a metrical adaptation of *vṛṣaḥ*.

6380 bhūbhāsaḥ] Y; bhāvasu S

6381 subhūbhāsas] Y; śubhasus S

6382 bhākramaḥ] S; parākramaḥ Y

6383 bhāguptaḥ] S; bhūguptaḥ Y

6384 bhāsvāṃś caiva (*conj.*) Y; *om.* S

6385 jihnuno] S; śīlī jiṣṇuḥ Y

6386 tataḥ paraṃ] (unmetrical) Y; ambhodheḥ S

6387 parapuruṣopasevinaḥ] Y; bahiḥ prājñopabhojinaḥ S

6388 vidyāluptā luptarājāno] S; viluptās tatra rājāno Y

6389 caiva dvijapriyāḥ] *em.*; caiva dvijapriyā S; devadvijapriyāḥ Y

6390 hiraṇyagarbhas] S; vasugarbhas Y

6391 tantraś ca] S; maṃtrika Y

6392 kumārasyeva mahādyuteḥ] S; kumāraś ca mahātmā vai Y

6393 mahābalena yuktaś ca] (reconstructed from the Tib.) Y; *om.* S

6394 smārita°] *em.*; smarita° S; smaraṇa° Y

6395 so 'lpakāryaniyuñjānaḥ] S; so 'nalpakalpajāto vai Y

6396 itarāṃ] S; kudevān Y

6397 mahānṛpaḥ] S; mahāyaśāḥ Y

6398 mahāvīraḥ] Y; mahādhīraḥ S

6399 sādhayiṣyate] *em.*; sādhayiṣyati (unmetrical) S

6400 °dyaṃ sakāviśam] S; °dyāna-sakāśikam Y

6401 °śatasaptaṃ] S; °saptaśataṃ Y

6402 ṣaḍāśīti°] S; ekāśīti° Y

6403 gurupūjakatatparaḥ] S; puṇyakṣetra(?) pūjāyāṃ rataḥ(?) Y

6404 tasyā mantraṃ prasādhate] Y; sadā so 'pi sādhe sa mantraṃ (unmetrical) S

6405 mahāpakṣo] Y (on the authority of the Tib.); mahāyakṣā S

6406 maheśākhyo] Y; maheśākṣo S

6407 sammato] Y; sonmatto S

6408 prāpnuyād] *em.*; prāpnuyām S

6409 pravacanaṃ] Y; pravaraṃ S

6410 adhunāpi kathitaṃ mayā] (reconstructed from the Tib.) Y; adhunā caryayā bhuvi (unmetrical) S

6411 ujjayinyām] Y; ujjayanyām S

6412 °dharāṃ] *em.*; °varāṃ S; loke Y

6413 dhātudharān] Y; dhātuvarām S

6414 kevalaṃ] S; rājā (reconstructed from the Tib.) Y

6415 dharākhye] S; ākhye Y

6416 lubdhasvajanaprayogeṇa] *em.*; lubdhaḥ svajanaprayogeṇa S

6417 tato] S; tadā Y

6418 śṛṇoti] *em.*; śṛṇvanti S

6419 vṛtte capalas tatra] S; capalo nāma Y

6420 varṣārdhapakṣam ekaṃ tu] S; varṣān paṃcapaṃcāśat Y

6421 adho gataḥ] S; asau mṛtaḥ Y

6422 dhruvasthāvaratāṃ] *em.*; dhruvaḥ sthāvaratāṃ S

6423 sevakaḥ] *em.*] sevaka S

6424 pūrvāntās tu] *conj.*; mūrdhāntās tu S; prajānāṃ caiva Y

6425 ambhoje tīraparṣagāḥ] S; vīrā ambhodhipāragāḥ Y

6426 puṣpanāmā tataḥ proktā] *em.*; puṣpanāmo tataḥ proktā S; puṣpadhanvā ca rājaputraḥ Y

6427 śakavaṃśa] S; ekaviṃśa Y

6428 sārvabhūmika°] *em.*; sārdhabhūtika° S; sarvabhūpati° Y

6429 °jitaḥ] S; °haraḥ Y

6430 °śarva°] *em.*; °sarva° S

6431 viṣṇuprabhavau] S; brāhmaṇaprabhavau (reconstructed from the Tib.) Y

6432 mantre] S; maṃtrī Y

6433 bhūpālau jātau] Y; bhūpālo jātānā S

6434 saptamaṣṭaśatā] S; saptatyaṣṭau tathā Y

6435 sthāṇvīśvara] *em.*; sthānamīśvara S; sthāneśvara Y

6436 śveta°] S; śvetaḥ Y

6437 sātavāhana] S; sālavāhana Y

6438 mahendraḥ] Y; mahendraṃ S

6439 vṛṣaketuḥ] (on the authority of the Tib.) Y; bṛndakhetuḥ S

6440 mahāpotaḥ] *em.* (on the authority of the Tib.); mahāpotaś ca Y; mutpātaḥ (unmetrical) S

6441 indrasenaś] S; candrasenaś Y

6442 pradyumno mādhavas tadā] S; kāmadevo magadhas tathā Y

6443 vyāghraḥ] Y; vyāghraṃ S

6444 budhaḥ] S; buddhagrahaḥ (reconstructed from the Tib.) Y

6445 budhaḥ] S; buddhaḥ Y

6446 mathitaḥ sumitaś caiva] S; sahitaś ca sumaṃjuś ca Y

6447 diviṃ] S; diśā Y

6448 vimukhās] *em.*; vipukhas S

6449 kathitā vipukhas tathā] S; kāñcipure sthitāḥ Y

6450 sahatis tathā] S; sahasraṃ sthitāḥ Y

6451 deśe] S; dikṣu Y

6452 māhātmā] *em.*; 'tha māhātmā (unmetrical) S

6453 kārtikeyeti samākhyātaḥ] S; a?mukheti vikhyātaḥ Y

6454 dvīpeṣv eva ca] S; nānādvīpeṣu

6455 °kulākhyā] *em.*; °kalākhyā S

6456 sarvadā] S; sarvataḥ Y

6457 gaṇādhyakṣāḥ] *em.*; gaṇādhyakṣā S; gaṇarājānaḥ (reconstructed based on the Tib.) Y

6458 °pūjana°] Y; °pūjaka° S

6459 vividhā jīvakarmiṇaḥ] S; sadā da????jīvinaḥ Y

6460 samāśvāsā] *em.*; samāsvāsā S

6461 ante kalau yuge] (reconstructed from the Tib.) Y; anante va yuge S

6462 tataḥ] Y; mataḥ S

6463 bhaviṣyati] (reconstructed from the Tib.) Y; *om.* (unmetrical) S

6464 vividhākhyo] (reconstructed from the Tib.) Y; (unmetrical) nirdhākhye S

6465 balākhyaḥ] Y; balādhyakṣaḥ (unmetrical) S

6466 maṇḍapān] Y; maṇḍavakāṃ (unmetrical) S

6467 saṅkramān] *em.*; saṅkramāṃ S; potaḥ (unmetrical) Y

6468 ṣaṭṭṛṃśat] S; triśataparyantaṃ (unmetrical) Y

6469 pravrajen] *em.* pravraje S

6470 dhyāyantaḥ sampramūrcchitaḥ] S; pareṇa śatruṇā jitaḥ Y

6471 naraka°] (on the authority of the Tib.) *conj.*; so naraka° (unmetical) Y; *om.* (unmetrical) S

6472 loke] Y; lokaḥ S

6473 ujjayinīṃ] *em.*; ujjayanīṃ S

6474 tatrāyanī] S; tatra bhūtvā Y

6475 yo] (unmetrical) S; mālavajo Y

6476 avataratataḥ] *em.*; avataratat S

6477 vāṇaijeyas tu] *em.*; vāṇyājeyas tus S; brahmā vai tadā Y

6478 saṃmukhaṃ] Y; saṃmukhāṃ S

6479 saṅghībhavadhva] S; jānītha bhagavantaḥ Y

6480 sarvadā] S; tasya vai Y

6481 vaco] Y; vabhaṃ S

6482 bhaved] S; bhaveyaṃ (unmetrical) Y

6483 muktadehas] Y; vyuktadehas S

6484 prāpnuvanti yā (unmetrical) S

6485 matvā] S; satva Y

6486 kārāṃś] S; vidyā Y

6487 bodhimārgopayojanīm] (reconstructed based on the Tib.) Y; bodhimārgaviyojanīm S

6488 prabhaviṣṇavaḥ] S; śīlasaṃyutaḥ Y

6489 mahāviśleṣaṇā] S; mahāvidhvaṃsakā Y

6490 rājā māgadhakaḥ smṛtaḥ] S; rājamārgakriyāvidaḥ Y

6491 'vahata°] *em.*; vahata Y; atahata° S

6492 samantāvṛtaḥ] *em.*; samatā vṛtaḥ S; samaṃtād vṛtaḥ Y

6493 dvādaśo] *em.* (on the authority of the Tib.); dvādaśa gaṇanāṃ (hypermetrical) S

6494 jīven māsaparamparam] S; jīved varṣāṣṭakam (unmetrical) Y

6495 abhūt] S; mṛtas Y

6496 bhakārākhyo] S; takārākhyo Y

6497 śāsitā] (based on the Tib.) *conj.*; śaśāsa Y; daśa S

6498 sarvadas] S; sarvatas Y

6499 yuvān] *em.*; yuvām S

6500 °kīrtyātha-m-udyatāḥ] *em.*; kīrtyāthamudyataḥ S

6501 guhā°] Y; guṇā° S

6502 pāṣaṇḍibhiḥ] *em.*; pāṣaṇḍībhiḥ S

6503 bhogī 'pramādī] *em.*; bhogī pramādī S; amitabhogī Y

6504 saṃrājā] *em.*; saṃ rājā S; sa rājā Y

6505 sadyā°] S; sadā° Y

6506 vārdhikye] *em.*; vārddhikye S; vārddhakye Y

6507 viṃśad varṣāṇi sapta] *em.*; viṃśad varṣāṇi saptaṃ S; triṃśad varṣāṇi sapta Y

6508 'pipadyate] S; papadyate Y

6509 dharmātmā] (reconstructed from the Tib.) Y; *om.* (unmetrical) S

6510 bhagavākhye nṛpe] S; bhagavadākhyo nṛpaḥ Y

6511 prabhaviṣṇavaḥ] S; prabhaviṣṇukaḥ Y

6512 dakṣiṇāsthena vratinā] (reconstructed based on the Tib.) Y; dakṣiṇātyena pratinā S

6513 paribhūtas] Y; bhūtas (unmetrical) S

6514 divasāni] S; varṣāṇi Y

6515 vikhyāto] Y; vikyātaḥ S

6516 bhasmākhyo] Y; (unmetrical) bhasma-m-ākhyo S

6517 balisattvadehaiva] *em.* (balisattvada+ihaiva); balisattvadihaiva S

6518 pañcadaśas] S; paṃca vai Y

6519 °mukhyānāṃ] Y; °mukyānāṃ S

6520 dvau] *em.*; dvai S

6521 bālamukhyau tau kaliṅgakṣu] S; kaliṅgendra° Y

6522 mithyāmānī] *em.*; mitthyāmānī S

6523 nirgranthān vasathān] *em.*; nirgranthāvasathāṃ Y; nirgranthāṃ vasathāṃ S

6524 vṛttirodhamakārakaḥ] *em.*; vṛttirodhamakāraka S; vṛttirodhacikīrṣakaḥ Y

6525 rakārākhyato yuktātmā] *em.*; rakārādyotayuktātmā S; rakārākhyas tu vidyātmā Y

6526 pātita eva] *em.*; yāti tavān° S

6527 nirdhārayed dhakārākhyo] *em.*; nirdhāraye hakārākhyo

6528 puṇḍrākhyaṃ] S; puṇyākhyaṃ Y

6529 sattvānupīḍanapara°] *em.*; sattvānupīḍanaparo S

6530 prapūjitaḥ] Y; mapūjitaḥ S

6531 °harṣa°] Y; °harṣī° S

6532 dharmaprabhāv etau] S; karmaprabhāvena Y

6533 nṛdevatau] *em.*; tṛdevatau Y

6534 bhaved dhy] *em.*; bhave hy S

6535 adhogatiḥ] *em.*; adhogati S; adhogataḥ Y

6536 māṇuṣeṇaiva] S; amāṇuṣeṇaiva (unmetrical) Y

6537 'ṭaṭaṃ] Y; ṭaṭaṃ S

6538 yamalokaṃ] (reconstructed based on the Tib.); *om.* S

6539 The Buddha is addressing his audience in the plural.

6540 nirjvarasampadam] Y; nirjarasampadam S

6541 triratnapūjakā] Y; trirante pūjakā S

6542 maheśākhyā mahārājyā] *em.*; maheśākhyāmahārājyā Y; maheśākhyamaherājyaṃ S

6543 saukhyāṃ] Y; sokhyāṃ S

6544 pratyekabuddhā buddhatvaṃ] S; pratyekabuddhabuddhatva° Y

6545 dvau yātau] S; dve yāne Y

6546 gatāḥ] *em.*; gataḥ S

6547 buddhajñānam apy acintyam] Y; buddhajñānopacintiyaḥ S

6548 anyonyāpi 'napekṣiṇaḥ] *em.*; anyonyāpi napekṣiṇaḥ S; anyo'nyānapekṣiṇaḥ (unmetrical) Y

6549 saptam evaṃ] S; saptam ekaṃ Y

6550 gaṇarājyaṃ] Y; gaṇajyaṃ S

6551 sadā] S; tadā Y

6552 vihārādhyuṣitamālaye] S; cakāra vihārāvasathaṃ Y

6553 mānavaḥ] Y; mānave S

6554 sārdhāheṣu niśātyayaṃ tu] *em.*; sārdhāheṣu jīvati (unmetrical) Y; sādhāhe suniśātyantu (unmetrical) S

6555 samāhveyo] S; samāhvayo Y

6556 jayādyā varṇatadvijau] *em.*; jayādyāvarṇatadviśau S; jayādivarṇabrāhmaṇaḥ Y

6557 vaiśyaiḥ parivṛtā vaiśyaṃ nāgāhveyo] S; vipraiḥ parivṛto vaiśyo nāgāhvayaḥ Y

6558 tadā] S; tathā Y

6559 trāsasamākulam] Y; tatra samākulām S

6560 abhūt] S; ca te Y

6561 madhurāyāṃ] S; mathurāṃ(?) Y

6562 jāto vaiśyākhyaḥ] *em.*; jāto vaiśyākhyāḥ Y; jātavaṃśāḍhyaḥ S

6563 pūrvī] Y; sūrvī S

6564 pakārākhyaḥ prāgdeśeṣv eva jāyataḥ] S; prakārākhyaḥ prāgdeśeṣu sa jāyate Y

6565 akārākhyo] S; hakārākhyo Y

6566 tīrthāhva iti] *em.*; tīrthāhvati (unmetrical) S; tīrthāhveti (unmetrical) Y

6567 tatra] Y; tatrau S

6568 vaṇijā ca sahāgataḥ] (reconstructed based on the Tib.); vaṇinā ca tathāgataḥ S

6569 °varṇo] Y;°varṇai S

6570 kāśijanapadaṃ] Y; kāśinaṃ pada (unmetrical) S

6571 sutaṃ] Y; sa taṃ S

6572 bhūmāv āvarta(?)] S; bhūmiṃ paśyati Y

6573 tīryataḥ] S; tiryag (unmetrical) Y

6574 tiryagbhyo] Y; tiryebhye S

6575 tasmai] *em.*; tasmā S

6576 triṃśatkoṭyās] S; navakoṭyās Y

6577 dvijakrāntamabhūyiṣṭhaṃ] S; dvijākrāntabhūyiṣṭhaṃ (unmetrical) Y

6578 chatruhato] S; cchastrahato Y

6579 vṛtte] S; mṛte Y

6580 pakārākhyaḥ] S; prakārākhyaḥ Y

6581 akārākhyena S; hakārākhyena Y

6582 vaṇijaḥ sa] S; vāṇijasya Y

6583 buddhaśrāddhagatasmṛtiḥ] *em.*; buddhatvaṃ śrāddhagatismṛtiḥ (unmetrical) S; buddhagatasmṛtiḥ (unmetrical) Y

6584 tvaṃ] Y; stvaṃ S

6585 'śobhanam] *em.*; śobhanam S

6586 tṛṇavartitam] S; tṛṇavara(?)ām Y

6587 tvatkāritaṃ] *em.*; tvaṃ kāritaṃ S

6588 vītarāgo] *em.*; vītarāgā S

6589 hy āsīd] S; bhikṣuṃ Y

6590 jine agrajite hite] S; puruṣottamo hite rataḥ Y

6591 pātraṃ] Y; mantra S

6592 vihāraṃ prāpya] (reconstructed based on the Tib.) Y; *om.* (unmetrical) S

6593 vītarāge 'pare] *em.*; vītarāgo pare S

6594 vanitās] *em.*; vanitā S

6595 āghātaṃ] *em.*; āghāta S

6596 'sau] *em.*; sau S

6597 vādyatamo] S; bālatamo Y

6598 devaloke 'smin] S; devalokād asmāt Y

6599 antime ca] (reconstructed based on the Tib.) Y; *om.* S

6600 chetsyati] *em.*; setsyati S

6601 trijanmopagato] *em.*; tṛjanmopagato S; antyaṃjanmopagato (unmetrical) Y

6602 kliṣṭadānasya Y; kliṣṭādānasya S

6603 bhagnasandhīva] *em.*; nagnasandhīva S; śāsana eva Y

6604 asthairyād bāliśatvāc] *em.*; asthairyād bāliśattvāc (reconstructed based on the Tib.) Y; asthair yā bālavat tvac S

6605 dhātudhare] *em.*; dhātuvare S

6606 'sau] *em.*; sau S

6607 muktadhī] *em.*; muktadhī° S; kṛtadhī° Y

6608 °śatān eva] *em.*; °śatānaiva S

6609 paścime] Y; apaścime (unmetrical) S

6610 pakārākhye] S; prakārākhye Y

6611 'sau] *em.*; sau S, Y

6612 sarvāṃs tāṃ] S; sarve te Y

6613 himādrikukṣiprācyāṃ bho daśānūpas tīram āśrayet] S; himādrikukṣau prācyāṃ ca daśa siṃdhutīram āśritaḥ Y

6614 sarvāñ janapadān] *em.*; sarvān janapadān (reconstructed based on the Tib.) Y; sattvā janapadāṃ S

6615 After this verse, the Tibetan has another three verses that are omitted in the Sanskrit text. These verses have been reconstructed by Saṅkṛtyāyana (Saṅkṛtyāyana, 1934, p. 62) as follows: *śāṭhā paravṛttikāś caiva bindhyakukṣinivāsinaḥ / durgeti madhyadeśe te svayaṃ rājyam akārṣuḥ // mahāviṣajayo jitvā prāgudāk sarvataḥ sthitān / kesarināmā tathā 'nyaḥ somākhyo nṛpo mṛtaḥ // tadā gauḍajanā bhinnāḥ kṣatriyo rājā tadā / rājā 'bhibardhamāna janmeti bhaviṣyati na saṃśayaḥ //.*

6616 vārddhikye] *em.*; vārdhikye S; vārdhakye Y

6617 prokte] S; prāpte Y

6618 The number jumps here from 53.756 to 53.760 to keep in step with the numbers in the English translation. The intervening verses (53.757–59) have been supplied from the Tibetan text, as they are missing from the Sanskrit.

6619 cyavati] *em.*; cavati S, Y(?)

6620 vasen māsaṃ] *em.*; nvase māsaṃ S; vased dhīmān Y

6621 jino cāsau] *em.*; jino nāsau S; vaṇik cāsau Y

6622 °saukhyena] Y; °mādyena S

6623 The Tibetan has an additional half-stanza after this one, reconstructed by Saṅkṛtyāyana (Saṅkṛtyāyana 1934, p. 63) as follows: *so 'pi varṣatrayaṃ rājaiśvaryaṃ vai kṛtvā /.*

6624 vṛtte] S; mṛte Y

6625 āhata°] *em.*; ahata° S

6626 °vardhanaḥ] *em.*; °vardhana S

6627 dhakārākhyaḥ] S; yakārākhyaḥ Y

6628 kanyaso] S; kanīyas Y

6629 vakārākhyo] S; jakārākhyo Y

6630 sukhāyatāṃ] S; sahāyatāṃ Y

6631 kṣatriyaḥ agradhīḥ] S; kṣatriyāgraḥ (unmetrical) Y

6632 varṣaśataṃ viṃśat] S; varṣān viṃśat (unmetrical) Y

6633 vikhyātaḥ śrī] S; tataḥ khyātaśrī nāmā tathā vai mahāmatiḥ Y

6634 gauḍatantre] S; udiyāne Y

6635 gauḍānāṃ] S; udiyānānāṃ (unmetrical) Y

6636 mahājane] S; mahāpure Y

6637 jitaśatruḥ] Y; jitaśu (unmetrical) S

6638 sapta cāṣṭau] S; aṣṭānāṃ tatra vai tadā (unmetrical) Y

6639 śākajeti samāśrite] S; śākyajātisamāśritāḥ Y

6640 yātet] *em.*; yāte S

6641 adho gataḥ] S; bhaviṣyati Y

6642 nirantaraḥ] S; svairikaḥ Y

6643 sadā] S; tadā Y

6644 śvādādyo] *em.*; svādādyo S; rājabhadro (unmetrical) Y

6645 vinirmuktau na] *em.* (on the authority of the Tib.); vinirmuktā ca S

6646 tiryagaḥ] *em.*; tiryat (unmetrical) S; tiryak (unmetrical) Y

6647 jinaravāṃ] S; munivarān Y

6648 akṣaṇāṃ sarvāṃ kṣaṇāṃ] *em.* (on the authority of the Tib.); dakṣiṇāṃ sarvāṃ dakṣiṇāṃ (unmetrical) S

6649 parādhīnāyatanavṛttanaḥ] S; parādhīnāvāsavṛttayaḥ Y

6650 bhaviṣyanti] *em.*; bhaviṣyati S

6651 adharmiṣṭhe] *em.*; adharmiṣṭha S

6652 mahābodhivane] S; mahāveṇuvane Y

6653 tāram iti S; tāreti (unmetrical) Y

6654 strī•ākhyam iti] *em.*; stryākhyeti (unmetrical) Y; taimbhyākhyam iti S

6655 daśabhūmyānantaraprabhuḥ] S; daśabhūmisthitiṃ prāptā Y

6656 āśritāḥ] *em.*; āśritaḥ S

6657 sahasrārdhaṃ] S; sahasravidhiṃ Y

6658 catvārodadhiparyantām] *em.*; catvārodadhiparyayām S; caturudadhiparyantām Y

6659 tadā] S; tathā Y

6660 makārādyo] S; śakārādyo Y

6661 pakārādyaś] S; prakārādyaś Y

6662 hakārādyaś] S; vakārādyaś Y

6663 śakārādyaś] S; bakārādyaś Y

6664 lakārādyaḥ] S; dhakārādyaḥ Y

6665 sakārādyo] S; akārādyo Y

6666 karminaś] *em.* (on the authority of the Tib.); kṛminaś S

6667 aṅgadeśeṣu] S; kuladevī Y

6668 ādyaṃ vṛtsudhānaś ca karmarājā sa kīrtitaḥ] S; ādyo mahāpradhānaś ca karṇarājā sa prakīrttitaḥ Y

6669 tadaṅgaṃ ca] (unmetrical) S; tatra Y

6670 sadaho] S; sudāno Y

6671 bhavadattaś] Y; bhavadaś (unmetrical) S

6672 ajātayaḥ] S; ajāyanta Y

6673 subhūmṛgakumārāntā] S; subhūkumārāntā (unmetrical) Y

6674 vaiśālyāṃ vathakārayoḥ] *em.* (on the authority of the Tib.); vaiśālyāṃ vakārayoḥ (unmetrical) S; vathetyubhayākṣaram vaiśālyāṃ saṃbhūtaḥ (unmetrical) Y

6675 yatrāsau] Y; tatrāsau S

6676 śuddhāntā] S; antyāḥ (unmetrical) Y

6677 ādityekṣu°] Y; ādityekṣa° S

6678 alpavīryās] S; sattvavīryas Y

6679 siddhir] *em.*; siddhi° S

6680 madhyadeśe] Y; madhyaśede S

6681 vidikṣu] *em.*; vidikṣuḥ S

6682 diśam] S; deśam Y

6683 °rakṣa°] S; °ṛddhi° Y

6684 prasaṅgān] *em.*; prasaṅgā S

6685 tadā] S; tathā Y

6686 mantravāde] *em.*; mantravāda° S

6687 ratāḥ] *em.*; ratā S

6688 lokaikāgrasucakṣuṣe] S; lokaikacakṣuṣaḥ (unmetrical) Y

6689 duṣṭe] *em.*; duṣṭa° Y; caṣṭa S

6690 mātṛceṭākhyaḥ (reconstructed based on the Tib.) Y; mātṛcīnākhya S

6691 kusumākhyaś] Y; kusumārākhyaś (unmetrical) S

6692 kukārākhyaḥ] S; kumārākhyaḥ Y

6693 °durdharaḥ] S; sarvadharaḥ Y

6694 buddhapakṣasya nṛpatau] S; bauddhapakṣau nṛpatiḥ Y

6695 rāgī sau] S; bhaviṣyati Y

6696 kāśyākhya° Y; kāvyākhyaḥ S

6697 thakārādyo] S; dhakārādyo Y

6698 saihnikā° S; siṃhala° Y

6699 °vāsinaḥ] *em.*; °vāsina (unmetrical) S

6700 matidūṣakaḥ] Y; atadūṣakaḥ S

6701 vakārādyo] S; dakārādyo Y

6702 vakārādyo] *em.*; vikārādyaḥ S; bakārādyo yo (unmetrical) Y

6703 °tatparaḥ] S; °dīpakaḥ Y

6704 bālākau] S; kālākhyo Y

6705 sakārādyo] S; makārādyo Y

6706 cihnā] S; cinhā(?) Y

6707 śastrabhinnorddhvagaḥ] Y; śāstubhinnārdhvagaḥ S

6708 makārādyaḥ] S; sakārādyaḥ Y

6709 nakārādyaḥ] S; vakārādyaḥ Y

6710 senakīrtitaḥ] S; sena eva ca Y

6711 dinakaś] S; dāyakaś Y

6712 dīnārtha°] S; dānārtha° Y

6713 cakārādyo] S; vakārādyo Y

6714 bhakārādyaḥ prathitaśrāddhaḥ] S; bhakārādyaś ca prathitaḥ Y

6715 matimān] Y; matamān S

6716 yatayaḥ khyātā] S; mantrajñā yatayaḥ Y

6717 nirnaṣṭe] S; vinaṣṭe Y

6718 kariṣyanti] *em.*; kariṣyati S

6719 bodhau] Y; bodho S

6720 sadā] S; bodhau Y

6721 rājyavṛttim upāśritāḥ] *em.*; rājyavṛttim upāśritā S; rājanītim upāśritāḥ Y

6722 bhavanti] *em.*; bhavati S

6723 °mahī°] Y; °mahā° S

6724 tu] S; yo Y

6725 gītavāhy] S; parivādy Y

6726 etasya] *em.*; etasyai S

6727 sumadhuś] Y; samadhuś S

6728 siddhaḥ · namas tadā] S; siddhanāmā havai tathā Y

6729 śakajātās] S; kāśījātā Y

6730 sādhavaḥ] *em.* (on the authority of the Tib.); sādhakaḥ S

6731 āmukhā] S; dhīmadbhiḥ Y

6732 pure] Y; pare S

6733 °samākhyāte Y; °samākhyātā S

6734 sakārādyo] S; akārādyo Y

6735 mantrārtha°] S; dharmārtha° Y

6736 . . . . .] S; satyavādī vinayendra (reconstructed based on the Tib.) Y

6737 dhanavanto] Y; dhanamanto S

6738 bhavati tataḥ] S; bhavanti tadā Y

6739 vaikhyāto] S; vikhyāto Y

6740 tata] Y; mata S

6741 prasannaḥ] *em.* (on the authority of the Tib.); prasanne S

6742 agro] S; agre Y

6743 vetāḍa] S; vidyā (unmetrical) Y

6744 tasyāśeṣāḥ] *em.*; tasya āśeṣāḥ Y; tasya viṣāḥ S

6745 caitye] *em.*; caityes S

6746 sarvāṃ] *em.*; sarvā S

6747 bhakārādyas] S; nakārādyas Y

6748 mantrajāpī] Y (on the authority of the Tib.); mantrarūpī S

6749 sampūrṇo] S; supūrṇo Y

6750 madhurā°] Y; madhura° S

6751 nānādeśa°] S; nānādig° Y

6752 te 'pare] *em.*; te pare Y; te pari° S

6753 māṇavāś] Y; mānavāś S

6754 bhūtānāṃ] S; sattvānāṃ Y

6755 tridevānāṃ] *em.*; tṛdevānāṃ S; tridivi Y

6756 suyāmā] Y; sujāmā S

6757 ekarūpā Y; ekajāpā S

6758 āsaṃjñātāḥ] *em.*; ā saṃjñātāḥ S; asaṃjñinaḥ Y

6759 adhaḥ] Y; ataḥ S

6760 vemacitrir athottamaḥ] *em.*; vema citrithottamaḥ (unmetrical) S

6761 divasānāṃ] *em.*; divaśānāṃ S

6762 pratimaḥ] *em.*; pratima S

6763 uttarakuru-m-ādayaḥ] *conj.*; uttamāṃ kurum ādyaḥ (unmetrical) S

6764 dvīpeṣv] *em.*; dīpeṣv S

6765 'paretareṣu] *em.*; pareteṣu (unmetrical) S

6766 °nivāsināṃ] *em.*; °nivāsisyāṃ S

6767 dharmaḥ] *em.*; karma S

6768 kalpaṃ mantrāṇāṃ] *em.*; kalpamantrāṇāṃ S

6769 āyūṃṣi] *em.*; āyūṣi S

6770 tripañcāśa°] *em.*; ekapañcāśa° S.

6771 There is no chapter break at this point in the Tibetan text.

6772 tatrāhaṃ] *em.*; tatrāha S

6773 °vidyādhara°] *em.*; °vidyādharaḥ S

6774 veditavyāḥ] *em.*; veditavyaḥ S

6775 sthāne] *em.*; sthāno S

6776 lekhayiṣyati] *em.*; likhyati S

6777 °cūrṇa°] *em.* (on the authority of the Tib.); °pūrṇa°

6778 °bhayaṃ] *em.*; °bhaya S

6779 cāsya] *em.*; yāsya S

6780 °śikṣāyāṃ] *em.*; °śikṣāyā S

6781 dharmaṃ] *em.*; dharma° S

6782 puṇyam] *em.*; puṇya S

6783 vā] *em.* (on the authority of the Tib.); vā na (unmetrical) S

6784 It seems that °*pūja-iṣu* is here a *metri causa* for °*pūjeṣu*.

6785 tāvanti] *em.*; tāvantu S

6786 prāpnuyāj] *em.*; prāpnuyā S

6787 buddhā ye] *em.*; buddhaje S

6788 pustakaṃ] *em.*; pustaka S

6789 pūjāṃ] *em.*; pūjā S

6790 kaścij jantuḥ] *em.*; kaści jantu S

6791 pūjitvā] *em.*; pūjetvā S

6792 ratnair] *em.*; ratnai S

6793 pūjayel] *em.*; pūjaye S

6794 imān] *em.*; imāṃ S

6795 caritā] *em.* (on the authority of the Tib.); varṇitā S

6796 kalpavarān] *conj.*; kalvavarā S

6797 dhārayen] *em.*; dhāraye S

6798 prāpnuyān] *em.*; prāpnuyāṃ S

6799 °vidyā°] *em.*; °vidya° S

6800 kṛtaṃ yo] *em.*; kṛtayā S

6801 nivarteyus] *em.*; nivartanteyuste (unmetrical) S

6802 °yūpakam] *em.* (on the authority of the Tib.); °pūjitam S

6803 'vimati] *em.* (on the authority of the Tib.); vimati S

6804 sandehavigato] *em.*; sandehaḥ vigato S

6805 śraddhāṃ] *em.* (on the authority of the Tib.); śuddhāṃ S

6806 tadāsattvo] *em.*; tadā sattvā S

6807 uktvā] *em.*; uktaḥ S

6808 niṣaseduḥ] *em.*; niṣasedu S

6809 tena] *em.*; te nu S

6810 sa] *em.*; se S

6811 smṛtas] *em.*; smṛta S

6812 sarvabhayān sādayotsādaya] S; sarvabhayotsādaya Tib.

6813 maṇiratnaṃ] *em.*; maṇiratna S

6814 °gacchanti] *em.*; °gacchati S

6815 cāpuṇyaprasavanaṃ] *em.*; yā puṇyaprasavanaṃ S

6816 te] *em.*; kā S

6817 gacchante] *em.*; gacchate S

6818 sotsavāṃ S

6819 °śatālambya] *em.* (on the authority of the Tib.); °gatālambya S

6820 samyac] *em.*; sampac° S

6821 analānilam] *em.* (on the authority of the Tib.); anilaṃ nilam S

6822 ˚subhāṣitam] *em.* (on the authority of the Tib.); ˚subhāvitam S

6823 bhāṣitaṃ] *em.*; bhāṣitaḥ S

6824 nṛjanmināṃ] *em.* (on the authority of the Tib.); trijanmināṃ S

6825 hīmaṃ] *em.*; hīhimaṃ (unmetrical) S

6826 pretavad] *em.*; preta va S

6827 °sāmbandhumitra-m-anāthavān] *conj.*; °sāṃ bahumitram anāthavām S

6828 sannipatitāṃ] *em.*; sannipatritāṃ S

6829 °visarān] *em.*; °viśarāṃ S

6830 °paramamūrty°] *em.*; °paramūrty° S

6831 °visare] *em.*; °visara S

6832 °rūpiṇe] Tib.; °rūpiṇi S

6833 hūṃ hūṃ] S; *om.* Tib.

6834 jinajit] S; jinajik Tib.

6835 mañjuśrīye suśriye] Tib.; mañjuśrīya suśriya S

6836 amṛto°] Tib.; mṛto° S

6837 °hṛdayaṃ] *em.*; °hṛdaya S

6838 °śrabdhāni] *em.*; °srabdhāni S

6839 kartavyaḥ] *em.*; kartavyā S

6840 catuḥpañcāśo] *em.*; pañcāśatimaḥ S

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g. GLOSSARY

g.1 Ābha

kun nas 'od

ཀུན་ནས་འོད།

Ābha

One of the tathāgatas attending the delivery of the MMK.

g.2 Ābhāsvara

—

Ābhāsvara

A class of gods.

g.3 Ābhāsvara

'od gsal

འོད་གསལ།

Ābhāsvara

One of the gods' realms; also used as the name of the gods living there.

g.4 Abhāvasamudgatarāja

dngos po med pa yang dag par 'phags pa'i rgyal po

དངོས་པོ་མེད་པ་ཡང་དག་པར་འཕགས་པའི་རྒྱལ་པོ།

Abhāvasamudgatarāja

One of the tathāgatas attending the delivery of the MMK.

g.5 Abhāvasvabhāvarāśi

dngos po med pa'i ngo bo'i phung po

དངོས་པོ་མེད་པའི་ངོ་བོའི་ཕུང་པོ།

Abhāvasvabhāvarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.6 Abhāvasvabhāvasamudgatarāja

dngos po med pa'i ngo bo nyid yang dag par 'phags pa'i rgyal po

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་ཡང་དག་པར་འཕགས་པའི་རྒྱལ་པོ།

Abhāvasvabhāvasamudgatarāja

One of the tathāgatas attending the delivery of the MMK.

g.7 Abhāveśvara

dngos med dbang phyug

དངོས་མེད་དབང་ལྡན།

Abhāveśvara

One of the bodhisattvas attending the delivery of the MMK.

g.8 Abhayā

—

Abhayā

One of the great yakṣiṇīs.

g.9 Abhayā

mi 'jigs · mi 'jigs ma

མི་འཇིགས། · མི་འཇིགས་མ།

Abhayā

One of the vidyārājñīs attending the delivery of the MMK.

g.10 Abhayadā

mi 'jigs sbyin ma

མི་འཇིགས་སྦྱིན་མ།

Abhayadā

One of the great yakṣiṇīs.

g.11 Abhija

bya bi bzhin

བྱ་བི་བཞིན།

Abhija

One of the grahas.

g.12 Abhijā

byi bzhin

བྱི་བཞིན།

Abhijā

The name of a nakṣatra. In one instance the name is given as Abhijit, which is the same as the name of one of the muhūrtas..

g.13 Abhijata

byi bzhin gyi bu

བྱི་བཞིན་གྱི་བུ།

Abhijata

One of the grahas.

g.14 Abhijit

byi bzhin nyid

བྱི་བཞིན་ཉིད།

Abhijit

One of the muhūrtas.

g.15 Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

Abhirati

The paradise of Akṣobhya.

g.16 Abhyudgatoṣṇīṣa

mngon par 'phags pa'i gtsug tor

མངོན་པར་འཕགས་པའི་གཙུག་ཏོར།

Abhyudgatoṣṇīṣa

One of the eight uṣṇīṣa kings. Elsewhere his name is given as "Udgatoṣṇīṣa."

g.17 Abjaketu

pad+ma 'chang ba

པདྨ་འཆང་བ།

Abjaketu

One of the mantra deities, possibly Agni, the god of fire.

g.18 Abjavāsinī

pad+ma la gnas ma

པདྨ་ལ་གནས་མ།

Abjavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.19 Abjoṣṇīṣa

pad+ma'i gtsug tor

པདྨའི་གཙུག་ཏོར།

Abjoṣṇīṣa

The leader of the vidyārājas.

g.20 Ācārya

slob dpon

སློབ་དཔོན།

ācārya

See "master."

g.21 Acchaṭā

se gol gtogs

སེ་གོལ་གཏོགས།

acchaṭā

A unit of time measuring the time it takes to snap one's fingers.

g.22 Accomplishment

dngos grub

དངོས་གྲུབ།

siddhi

Accomplishment or success in general, as well as any particular magical power or ability. In the latter sense, eight are traditionally enumerated, namely the *siddhi* of the magical sword, of an eye ointment that renders invisible, etc. The content of the list may vary from source to source.

g.23 Acintyārthagarbha

bsam gyis mi khyab pa'i don gyi snying po

བསམ་གྱིས་མི་ཁྱབ་པའི་དོན་གྱི་སྙིང་པོ།

Acintyārthagarbha

One of the tathāgatas attending the delivery of the MMK.

g.24 Acintyaśrī

bsam gyis mi khyab pa'i dpal
བསམ་གྱིས་མི་ཁྱབ་པའི་དཔལ།

Acintyaśrī

One of the tathāgatas attending the delivery of the MMK.

g.25 Activity

las
ལས།

karman

A ritual activity (such as pacifying, nourishing, etc.). This term is also translated in other instances as "rite," "karma," "karman," or "karmic accumulation." In the latter three cases the term refers to karmic accumulation, positive or negative, that will produce results in the future, unless it is purified.

g.26 Adāntā

spyin med
སྤྱིན་མེད།

Adāntā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.27 Aḍavi

brog gnas
སྤྲོག་གནས།

Aḍavi

The name, possibly corrupt, of a country in ancient India.

g.28 Adbhuta

—

Adbhuta

One of the pratyekabuddhas attending the delivery of the MMK.

g.29 Adbhutā

rmad byung ma
རྨད་བྱུང་མ།

Adbhutā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.30 Adept of vidyās

rig 'dzin
རིག་འཛིན།

vidyādhara

See “vidyādhara.”

g.31 Adhama

tha ma
ཐ་མ།

Adhama

One of the rāśis.

g.32 Adhṛṣya

mi tshugs pa
མི་ཚུགས་པ།

Adhṛṣya

One of the tathāgatas attending the delivery of the MMK.

g.33 Āditya

nyi ma

ཉི་མ།

Āditya

The sun; the god of the sun; the king identified as Ādityavardhana of the Śrīkaṇṭha-Sthāṇvīśvara dynasty who ruled in Madhyadeśa in the sixth century CE.

g.34 Ādityaprabhāva

nyi ma'i 'od

ཉི་མའི་འོད།

Ādityaprabhāva

One of the bodhisattvas attending the delivery of the MMK.

g.35 Ādityarāja

nyi ma'i rgyal po

ཉི་མའི་རྒྱལ་པོ།

Ādityarāja

One of the tathāgatas attending the delivery of the MMK.

g.36 Adyota

snang med

སྣང་མེད།

Adyota

One of the tathāgatas attending the delivery of the MMK.

g.37 Afflictions

nyon mongs

ཉོན་མོངས།

kleśa

Mental and emotional traits that bind one to saṃsāra; the fundamental three are ignorance, desire, and anger.

g.38 Agasti

a ma ti

ཨ་མ་ཏི།

Agasti

One of the sages (*ṛṣi*).

g.39 Āgneyā

me phyogs ma

མེ་ཕྱོགས་མ།

Āgneyā

One of the great mātṛs.

g.40 Agni

me · me lha

མེ། · མེ་ལྷ།

Agni

One of the sages (*ṛṣi*); also the name of the god of fire.

g.41 Agnibhāṇḍa

ming me thab

མིངམེ་ཐབ།

Agnibhāṇḍa

The name of the country or the people where the Buddha descended to Earth.

g.42 Agnirasa

me'i rgyud

མེའི་རྒྱུད།

Agnirasa

One of the sages (*ṛṣi*).

g.43 Āhvayana

'bod byed

འབོད་བྱེད།

Āhvayana

One of the śrāvakas attending the delivery of the MMK.

g.44 Aindrī

dbang mo

དབང་མོ།

Aindrī · Aindrāṇī

One of the great mātṛs. Elsewhere her name is given as "Indrāṇī."

g.45 Airāvata

—

Airāvata

The king of the elephants.

g.46 Aiśānī

dbang ldan ma

དབང་ལྡན་མ།

Aiśānī

One of the great mātṛs.

g.47 Ajagara

—

Ajagara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.48 Ajara

rga ba med pa

རྒ་བ་མེད་པ།

Ajara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.49 Ajātapakṣa

'dab med skyes

འདབ་མེད་སྐྱེས།

Ajātapakṣa

One of the garuḍa kings.

g.50 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགྲ།

Ajātaśatru

The king of Magadha contemporary of the historical Buddha.

g.51 Ajiravatī

'khor sa ldan ma

འཁོར་ས་ལྡན་མ།

Ajiravatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.52 Ajitā

gzhan gyis mi thub ma

གཞན་གྱིས་མི་ཐུབ་མ།

Ajitā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.53 Ajitā

rgyal byed ma · a dzi te

རྒྱལ་བྱེད་མ · ཨ་ཇི་ཏེ།

Ajitā

One of the vidyās attending upon Mañjuśrī; one of the "four sisters" invoked in a mantra.

g.54 Ājita

—

Ājita

One of the kings of the Nāgasena dynasty, identified with Ādityavarman.

g.55 Ajitañjaya

ra 'gro ba

ར་འགྲོ་བ།

Ajitañjaya

One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

g.56 Akaniṣṭha

'og min

འོག་མིན།

Akaniṣṭha

One of the tathāgatas attending the delivery of the MMK.

g.57 Akaniṣṭha

'og min

འོག་མིན།

Akaniṣṭha

The highest heaven in the realm of form; also the name of the gods living there.

g.58 Akarma

las med

ལས་མེད།

Akarma

One of the tathāgatas attending the delivery of the MMK.

g.59 Ākarṣaṇadhāriṇī

'gugs par byed pa'i gzungs ma

འགུགས་པར་བྱེད་པའི་གཟུངས་མ།

Ākarṣaṇadhāriṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.60 Ākarṣaṇī

'gugs byed ma

འགུགས་བྱེད་མ།

Ākarṣaṇī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.61 Ākāśa

nam mkha'

ནམ་མཁའ།

Ākāśa

One of the bodhisattvas attending the delivery of the MMK.

g.62 Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྙིང་པོ།

Ākāśagarbha

One of the bodhisattvas attending the delivery of the MMK.

g.63 Ākāśamātṛ

nam mkha'i ma mo

ནམ་མཁའི་མ་མོ།

ākāśamātṛ

"Sky mother"; a class of female spirits.

g.64 Ākāśānantya

nam mkha' mtha' yas

ནམ་མཁའ་མཐའ་ཡས།

Ākāśānantya

One of the gods' realms; also used as the name of the gods living there.

g.65 Ākhyadivya

grags bzang

གྲགས་བཟང་།

Ākhyadivya

One of the tathāgatas attending the delivery of the MMK.

g.66 Ākiñcanya

ci yang med pa

ཅི་ཡང་མེད་པ།

Ākiñcanya

One of the gods' realms; also used as the name of the gods living there.

g.67 Akṣayamati

—

Akṣayamati

One of the kings of the rākṣasas.

g.68 Akulika

rigs med ldan

རིགས་མེད་ལྡན།

Akulika

One of the kings of the nāgas.

g.69 Alaka

lcang lo

ལྕང་ལོ།

Alaka

The realm of Kubera.

g.70 All fragrances

dri thams cad

དྲི་ཐམས་ཅད།

sarvagandha

Though often listed differently, this refers to a combination of four or five commonly used perfumes.

g.71 Ālokā

mang byed ma

མང་བྱེད་མ།

Ālokā · Ālokinī

A yakṣiṇī invoked in magical rites.

g.72 Ālokapāṇi

snang ba'i phyag

སྣང་བའི་ཕྱག

Ālokapāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.73 Ālokasundarī

snang bar mdzes ma

སྣང་བར་མཛེས་མ།

Ālokasundarī

One of the great yakṣiṇīs.

g.74 Alūkā

'ug pa ma ma yin pa

ཨུག་པ་མ་མ་ཡིན་པ།

Alūkā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.75 Amala

dri med

ཨ་མ་ལ།

Amala

One of the tathāgatas attending the delivery of the MMK.

g.76 Amalakīrti

grags pa dri ma med pa

གྲགས་པ་དྲི་མ་མེད་པ།

Amalakīrti

One of the bodhisattvas attending the delivery of the MMK.

g.77 Amalāntakarī

—

Amalāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.78 Amanoratha

bsam pa ma yin pa

བསམ་པ་མ་ཡིན་པ།

Amanoratha

One of the kings of the piśācas.

g.79 Āmarṣa

phrag dog

ཕྲག་དོག

Āmarṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.80 Ambara

gos can

གོས་ཅན།

Ambara

One of the sages (*ṛṣi*).

g.81 Ambarā

—

Ambarā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.82 Amitā

—

Amitā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.83 Amitābha

dpag med 'od

དཔག་མེད་འོད།

Amitābha

One of the tathāgatas attending the delivery of the MMK.

g.84 Amitavyūhavatī

bkod pa dpag tu med pa

བཏོད་པ་དཔག་ཏུ་མེད་པ།

Amitavyūhavatī

The world sphere where Tathāgata Amitāyurjñānaviniścayarājendra lives.

g.85 Amitāyurjñānaviniścayarāja

tshe dpag tu med pa ye shes rnam par nges pa'i rgyal po · tshe dang ye shes dpag tu med pa rnam par nges pa'i dbang po'i rgyal po

ཚེ་དཔག་ཏུ་མེད་པ་ཡེ་ཤེས་རྣམ་པར་དེས་པའི་རྒྱལ་པོ། · ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པ་རྣམ་པར་དེས་པའི་དབང་པོའི་རྒྱལ་པོ།

Amitāyurjñānaviniścayarāja · Amitāyurjñānaviniścayarājendra · Amitāyurjñānarājendra · Amitāyurjñānaviniścaya

One of the tathāgatas attending the delivery of the MMK. His name is elsewhere also given as "Amitāyurviniścayarājendra."

g.86 Amitāyurvatī

tshe dpag tu med pa pa'i 'jig rten

ཚེ་དཔག་ཏུ་མེད་པ་པའི་འཇིག་རྟེན།

Amitāyurvatī

This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñāna-viniścayarājendra lives.

g.87 Amitāyurviniścayarājendra

Amitāyurviniścayarājendra

Another name of Amitāyurjñānaviniścayarāja.

g.88 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

Amitāyus

This seems to be another name for Amitavyūhavatī, the buddhafield where Tathāgata Amitāyurjñāna-viniścayarājendra lives.

g.89 Amoghapāśa

don yod zhags pa

དོན་ཡོད་ཞགས་པ།

Amoghapāśa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.90 Amṛṣya

bzod par dka' ba

བཟོད་པར་དཀའ་བ།

Amṛṣya

One of the tathāgatas attending the delivery of the MMK.

g.91 Amṛtakuṇḍalin

bdud rtsi thab sbyor can

བདུད་རྩི་ཐབ་སྦྱོར་ཅན།

Amṛtakuṇḍalin

A vidyārāja from the personal retinue of Vajrapāṇi.

g.92 Aṃśa

cha shas

ཆ་ཤས།

Aṃśa

One of the pratyekabuddhas attending the delivery of the MMK.

g.93 Anagha

sdig med

སྡིག་མེད།

Anagha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.94 Anala

me

མེ།

Anala

One of the tathāgatas attending the delivery of the MMK.

g.95 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.96 Ananta

mtha' yas

མཐའ་ཡས།

Ananta

One of the kings of the nāgas.

g.97 Anantā

mtha' yas ma

མཐའ་ཡས་མ།

Anantā

One of the female śrāvakas attending the delivery of the MMK.

g.98 Anantābha

mtha' yas 'od

མཐའ་ཡས་འོད།

Anantābha

One of the bodhisattvas attending the delivery of the MMK.

g.99 Anantabhūta

—

Anantabhūta

One of the śrāvakas attending the delivery of the MMK.

g.100 Anantadruma

ljon pa mtha' yas

ལྗོན་པ་མཐའ་ཡས།

Anantadruma

One of the kinnara kings.

g.101 Anantagati

mtha' yas 'gros
མཐའ་ཡས་འགྲོས།

Anantagati

One of the bodhisattvas attending the delivery of the MMK.

g.102 Anantagrīva

mgrin pa mtha' yas
མགྲིན་པ་མཐའ་ཡས།

Anantagrīva

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.103 Anantaketu

mtha' yas tog
མཐའ་ཡས་ཏོག

Anantaketu

One of the tathāgatas attending the delivery of the MMK.

g.104 Anantaketu

mtha' yas tog ma
མཐའ་ཡས་ཏོག་མ།

Anantaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.105 Anantakīrti

grags pa mtha' yas
གྲགས་པ་མཐའ་ཡས།

Anantakīrti

One of the bodhisattvas attending the delivery of the MMK.

g.106 Anantakuṇḍalin

mtha' yas thab sbyor can
མཐའ་ཡས་ཐབ་སྦྱོར་ཅན།

Anantakuṇḍalin

A vidyārāja from the personal retinue of Vajrapāṇi.

g.107 Anantānta

mtha' yas mtha'
མཐའ་ཡས་མཐའ།

Anantānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.108 Anantapāṇi

mtha' yas phyag
མཐའ་ཡས་ཕྱག

Anantapāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.109 Anantapatra

'dab ma mtha' yas
འདབ་མ་མཐའ་ཡས།

Anantapatra

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.110 Anantaphala

mtha' yas 'bras bu

མཐའ་ཡས་འབྲས་བུ།

Anantaphala

One of the śrāvakas attending the delivery of the MMK.

g.111 Anantapīlu

pI lu mtha' yas

པི་ལུ་མཐའ་ཡས།

Anantapīlu

One of the kings of the piśācas.

g.112 Anantaśiras

mgo mtha' yas pa

མགོ་མཐའ་ཡས་པ།

Anantaśiras

One of the kings of the rākṣasas.

g.113 Anantaśrī

—

Anantaśrī

One of the bodhisattvas attending the delivery of the MMK.

g.114 Anantaśriyā

mtha' yas dpal

མཐའ་ཡས་དཔལ།

Anantaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.115 Anantasvara

mtha' yas pa'i sgra

མཐའ་ཡས་པའི་སྒྲ།

Anantasvara

One of the tathāgatas attending the delivery of the MMK.

g.116 Anantaṭī

'gro ba mtha' yas

འགྲོ་བ་མཐའ་ཡས།

Anantaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.117 Anantatreya

mtha' yas rgyun shes kyi bu

མཐའ་ཡས་རྒྱུན་ཤེས་ཀྱི་བུ།

Anantatreya

One of the bodhisattvas attending the delivery of the MMK.

g.118 Anantāvabhāsajñānarāja

mtha' yas par snang ba'i ye shes kyi rgyal po

མཐའ་ཡས་པར་སྣང་བའི་ཡེ་ཤེས་ཀྱི་རྒྱལ་པོ།

Anantāvabhāsajñānarāja

One of the tathāgatas attending the delivery of the MMK.

g.119 Anantāvabhāsarājendra

snang ba mtha' yas dbang po'i rgyal po

སྣང་བ་མཐའ་ཡས་དབང་པོའི་རྒྱལ་པོ།

Anantāvabhāsarājendra

One of the tathāgatas attending the delivery of the MMK.

g.120 Anātha

—

Anātha

One of the bodhisattvas attending the delivery of the MMK.

g.121 Anāthada

mgon med sbyin

མགོན་མེད་སྦྱིན།

Anāthada

One of the śrāvakas attending the delivery of the MMK.

g.122 Anavatapta Lake

mtsho chen po ma dros pa

མཚོ་ཆེན་པོ་མ་དྲོས་པ།

Anavatapta

A lake north of the Himālayas believed to be the source of the river Sutlej and identified with Rakshastal.

g.123 Andhārasundarī

mun par mdzes ma

སྣུན་པར་མཛེས་མ།

Andhārasundarī

One of the great yakṣiṇīs; the name seems to be synonymous with Tamasundarī.

g.124 Andhāravāsinī

mun nag chen po na gnas pa

སྣུན་ནག་ཆེན་པོ་ན་གནས་པ།

Andhāravāsinī

One of the seven yakṣiṇīs.

g.125 Andhra

a n+dra

ཨ་ན྄ྲ།

Andhra

A region on the Deccan Plateau.

g.126 Aṅga

ang+ga

ཨངྒ།

Aṅga

An ancient country whose territory spanned parts of what is today eastern Bihar and West Bengal.

g.127 Aṅgada

dpung rgyan

དཔུང་རྒྱན།

Aṅgada

A vidyārāja from the personal retinue of Vajrapāṇi.

g.128 Aṅgāraka

mig dmar

མིག་དམར།

Aṅgāraka

The planet Mars.

g.129 Aṅgirasa

ang gi ra sa

ཨང་གི་ར་ས།

Aṅgirasa

One of the sages (*ṛṣi*).

g.130 Aṅgirasī

ang gi ra si

ཨང་གི་ར་སི།

Aṅgirasī

The name of a nakṣatra.

g.131 Angular cubit

khru gang

ཁྲུ་གང་།

hasta

See “cubit.”

g.132 Angular yoke

gnya' shing

གཉའ་ཤིང་།

yuga

See “yoke.”

g.133 Anilā

rlung ma

རླུང་མ།

Anilā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.134 Aniruddha

ma 'gags pa

མ་འགགས་པ།

Aniruddha

One of the śrāvakas attending the delivery of the MMK.

g.135 Anivartin

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

Anivartin

One of the bodhisattvas attending the delivery of the MMK.

g.136 Anivartita

—

Anivartita

One of the bodhisattvas attending the delivery of the MMK.

g.137 Añjali

thal mo sbyar ba

ཐལ་མོ་སྦྱར་བ།

añjali

A gesture of salutation, with the palms of the hands pressed together at the heart.

g.138 Anurādha

lha mtshams

ལྷ་མཚམས།

Anurādha

One of the śrāvakas attending the delivery of the MMK.

g.139 Anurādhā

lha mtshams

ལྷ་མཚམས།

Anurādhā

The name of a nakṣatra.

g.140 Apalāla

sog ma med

སོག་མ་མེད།

Apalāla

One of the kings of the nāgas.

g.141 Aparājitā

a pa rA dzi te

ཨ་པ་ར་ཇི་ཏེ།

Aparājitā

One of the “four sisters” invoked in a mantra; one of the great dūtīs attending upon Lord Vajrapāṇi.

g.142 Aparājitoṣṇīṣa

gzhan gyis mi thub pa'i gtsug tor

གཞན་གྱིས་མི་ཐུབ་པའི་གཙུག་ཏོར།

Aparājitoṣṇīṣa

One of the mantra deities.

g.143 Apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

A class of spirits causing memory loss.

g.144 Āpāta

—

Āpāta

One of the grahas.

g.145 Apāyajaha

ngan song rnam par sbyong ba

ངན་སོང་རྣམ་པར་སྦྱོང་བ།

Apāyajaha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.146 Apramāṇa

—

Apramāṇa

One of the gods' realms; also the name of the gods living there.

g.147 Apsaras

lha'i bu mo · lha'i bud med

ལྷའི་བུ་མོ། · ལྷའི་བུད་མེད།

apsaras

A type of goddess.

g.148 Aquarius

bum pa

བུམ་པ།

Kumbha

See "Kumbha."

g.149 Arbuda

ar pu ta

ཨར་བུ་ཏ།

Arbuda

One of the twenty-four (the number may vary according to source) pīṭhas, or places of pilgrimage mentioned in the tantras.

g.150 Arciṣmatī

me chen ma

མེ་ཆེན་མ།

Arciṣmatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.151 Ārdrā

lag

ལག

Ārdrā

The name of a nakṣatra.

g.152 Areṇu

rdul med

རྡུལ་མེད།

Areṇu

One of the pratyekabuddhas attending the delivery of the MMK.

g.153 Arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

"Worthy one" is an epithet applied to the original (usually sixteen) disciples of the Buddha; also a term for any being who attained nirvāṇa by following the Hīnayāna vehicle.

g.154 Aries

lug

ལུག

Meṣa

See "Meṣa."

g.155 Arjuna

—

Arjuna

A legendary king before the time of the Buddha.

g.156 Arka

nyi ma

ཉི་མ།

Arka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.157 Arthabhāvābha

don gyi 'od

དོན་གྱི་འོད།

Arthabhāvābha

One of the tathāgatas attending the delivery of the MMK.

g.158 Arthacara

don spyod

དོན་སྤྱོད།

Arthacara

One of the śrāvakas attending the delivery of the MMK.

g.159 Arthaṅkara

nor byed

ནོར་བྱེད།

Arthaṅkara

Name of a yakṣa.

g.160 Arthavatī

don ldan ma

དོན་ལྡན་མ།

Arthavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.161 Arthavatī

nor ldan

ནོར་ལྡན།

Arthavatī

The name of a nakṣatra.

g.162 Ārti

nyam thag pa

ཉམ་ཐག་པ།

Ārti

A vidyārāja from the personal retinue of Vajrapāṇi.

g.163 Aruṇa

chu lha

ཆུ་ལྷ།

Aruṇa

One of the kinnara kings.

g.164 Aruṇa

skya rengs

སྐྱ་རེངས།

Aruṇa

One of the grahas.

g.165 Aruru

—

Aruru

One of the śrāvakas attending the delivery of the MMK.

g.166 Āṣāḍhā

—

Aṣāḍhā

The name of a nakṣatra. The Tibetan translation of the MMK provides the specific names of both of the Āṣāḍhās while the Sanskrit does not. See entries for Pūrvāṣāḍhā and Uttārāṣāḍhā.

g.167 Asamā

mnyam med ma

མཉམ་མེད་མ།

Asamā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.168 Asaṃjñaka

'du shes med

འདུ་ཤེས་མེད།

Asaṃjñaka

One of the gods' realms, literally "Without Consciousness."

g.169 Asaṅga

thogs med

ཐོགས་མེད།

Asaṅga

Famous Yogācāra scholar.

g.170 Aśani

gnam lcags · gnam lcags 'byin
གནམ་ལྕགས་ · གནམ་ལྕགས་འབྱིན།
Aśani
Lightning; also lightning personified.

g.171 Aśeṣaketu
mtha' dag gi tog
མཐའ་དག་གི་ཏོག
Aśeṣaketu
One of the tathāgatas attending the delivery of the MMK.

g.172 Asipattra
ral gri'i lo ma
རལ་གྲིའི་ལོ་མ།
Asipattra
"Razor Leaves," one of the hells.

g.173 Asitā
dkar med ma
དཀར་མེད་མ།
Asitā
One of the great yakṣiṇīs.

g.174 Āśleṣā
skag
སྐག
Āśleṣā
The name of a nakṣatra.

g.175 Aśoka
mya ngan med
མྱ་ངན་མེད།
Aśoka
An emperor of the Maurya dynasty who ruled much of the Indian subcontinent from c. 268 to 232 BCE.

g.176 Aśokā
mya ngan med ma
མྱ་ངན་མེད་མ།
Aśokā
One of the great yakṣiṇīs.

g.177 Aspect
mthong ba
མཐོང་བ།
dṛṣṭi
A technical term used in astrology. It means that one planet or astrological entity influences another such entity, because of the angle that it is positioned in relation to it.

g.178 Āśritā
gnas ma
གནས་མ།

Āśritā

One of the female śrāvakas attending the delivery of the MMK.

g.179 Āstika

yod pa pa

ཡོད་པ་པ།

Āstika

One of the sages (*ṛṣi*).

g.180 Asura

lha min

ལྷ་མིན།

asura

A class of divine beings ranking below gods (*deva*), known for their jealous and warlike disposition.

g.181 Asura

lha ma yin

ལྷ་མ་ཡིན།

Asura

One of the rāśis.

g.182 Asurī

lha min mo

ལྷ་མིན་མོ།

asurī · āsurī

A female asura.

g.183 Asvarā

—

Asvarā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.184 Āśvāsaka

dbugs 'byin

དབུགས་འབྱིན།

Āśvāsaka

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.185 Aśvatthāman

—

Aśvatthāman

A legendary king before the time of the Buddha.

g.186 Aśvinī

tha skar

ཐ་སྐར།

Aśvinī

The name of a nakṣatra.

g.187 Atapas

mi gdung ba

མི་གཏུང་བ།

Atapas

One of the gods' realms; also used as the name of the gods living there.

g.188 Aṭaṭa

so tham tham pa

སོ་ཐམ་ཐམ་པ།

Aṭaṭa

One of the cold hells.

g.189 Atharva Veda

srid srung gi rig byed

སྲིད་སྲུང་གི་རིག་བྱེད།

atharvaveda

Along with the *Ṛg Veda*, *Yajur Veda*, and *Sāma Veda*, one of the four Vedas, the most ancient Sanskrit religious literature of India.

g.190 Atijavā

rab tu mgyogs ma

རབ་ཏུ་མགྱོགས་མ།

Atijavā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.191 Atiśayavatī

lhag par ldan ma

ལྷག་པར་ལྡན་མ།

Atiśayavatī

One of the great yakṣiṇīs.

g.192 Atiśayendrarāja

mngon par rtogs pa'i dbang po'i rgyal po

མངོན་པར་རྟོགས་པའི་དབང་པོའི་རྒྱལ་པོ།

Atiśayendrarāja

One of the tathāgatas attending the delivery of the MMK.

g.193 Ātreya

rgyun shes kyi bu

རྒྱུན་ཤེས་ཀྱི་བུ།

Ātreya

One of the bodhisattvas attending the delivery of the MMK; one of the sages (*ṛṣi*).

g.194 Atṛṣṇa

mi ngoms pa

མི་ངོམས་པ།

Atṛṣṇa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.195 Atyadbhuta

mngon par 'phags pa

མངོན་པར་འཕགས་པ།

Atyadbhuta

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.196 Atyunnata

mngon par mtho ba

མངོན་པར་མཐོ་བ།

Atyunnata

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.197 Avabhāsaṃkara

snang bar mdzad pa

སྣང་བར་མཛད་པ།

Avabhāsaṃkara

One of the tathāgatas attending the delivery of the MMK.

g.198 Avaivarttika

—

Avaivarttika

One of the bodhisattvas attending the delivery of the MMK.

g.199 Āvalī

phreng ba ma

ཕྲེང་བ་མ།

Āvalī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.200 Avalokita

kun tu lta ba

ཀུན་ཏུ་ལྟ་བ།

Avalokita

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.201 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་ར་ས་གཟིགས་དབང་ཕྱུག

Avalokiteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.202 Avava

—

Avava

This seems to be one of the hells.

g.203 Avīci

mnar med

མནར་མེད།

Avīci

The worst of the hell realms.

g.204 Avipakṣitarāja

mi mthun pa'i phyogs med pa'i 'od

མི་མཐུན་པའི་ཕྱོགས་མེད་པའི་འོད།

Avipakṣitarāja

One of the tathāgatas attending the delivery of the MMK.

g.205 Avitatharāśi

de kho na nyid kyi phung po

དེ་ཁོ་ན་ཉིད་ཀྱི་ཕུང་པོ།

Avitatharāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.206 Avivartita

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

Avivartita

One of the bodhisattvas attending the delivery of the MMK.

g.207 Avṛha

mi che ba · 'thab bral

མི་ཆེ་བ། · འཐབ་བྲལ།

Avṛha

One of the gods' realms; also used as the name of the gods living there.

g.208 Awakening

byang chub

བྱང་ཆུབ།

bodhi

This may be awakening in the literal sense, as from sleep, but in the Buddhist context it is the awakening from ignorance, i.e., the direct realization of truth.

g.209 Bāhu

lag pa

ལག་པ།

Bāhu

A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of asuras.

g.210 Bahukūṭā

lag brtsegs ma

ལག་བརྩེགས་མ།

Bahukūṭā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.211 Bahulā

mang ma

མང་མ།

Bahulā

One of the great piśācīs.

g.212 Bahulavatī

mang ldan ma

མང་ལྡན་མ།

Bahulavatī

One of the great piśācīs.

g.213 Bahumatā

yid mang ma

ཡིད་མང་མ།

Bahumatā

One of the female śrāvakas attending the delivery of the MMK.

g.214 Bakagrīvin

gser thub

གསེར་ཐུབ།

Bakagrīvin

One of the eight tathāgatas.

g.215 Bala

stobs

སྟོབས།

Bala

A vidyārāja from the personal retinue of Vajrapāṇi; a south Indian king contemporary with Mahendra.

g.216 Bāla

byis

བྱིས།

Bāla

One of the Gupta emperors, the successor of king Skanda.

g.217 Bālāka

nag po

ནག་པོ།

Bālāka

One of the ancient kings.

g.218 Balanagara

grong khyer stobs ldan

གྲོང་ཁྱེར་སྟོབས་ལྡན།

(not in the Skt. source of the MMK)

The name of a town.

g.219 Balavān

stobs ldan

སྟོབས་ལྡན།

Balavān

One of the grahas.

g.220 Balavatī

stobs ldan ma

སྟོབས་ལྡན་མ།

Balavatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.221 Bali

gtor ma

གཏོར་མ།

bali

An offering made to a deity or spirits; bali may be elaborate with food, incense, lamps, etc., but this term may also denote, in the MMK at least, a sacrificial cake similar to the Tibetan *torma*.

g.222 Bali

stobs ldan bu

སྟོབས་ལྡན་བུ།

Vāli

Possibly the island of Bali in the Indonesian archipelago, but this identification is rather problematic.

g.223 Balin

stobs ldan

སྟོབས་ལྡན།

Balin

One of the kings of the asuras.

g.224 Balotkaṭoṣṇīṣa

gtsug tor gyi stobs shin tu drag po

གཙུག་ཏོར་གྱི་སྟོབས་ཤིན་ཏུ་དྲག་པོ།

Balotkaṭoṣṇīṣa

One of the mantra deities.

g.225 Bamboo Grove

'od ma'i tshal

འོད་མའི་ཚལ།

Veṇuvana

A park in Rājagṛha where the Buddha taught.

g.226 Bandhanānantaścara

'ching ba'i nang spyod

འཆིང་བའི་ནང་སྤྱོད།

Bandhanānantaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.227 Barbarian

kla klo

ཀླ་ཀློ།

mleccha

See “mleccha.”

g.228 Baṣkala

—

Baṣkala

An ancient country corresponding to the modern Balkh.

g.229 Bhaddāli

—

Bhaddāli

One of the śrāvakas attending the delivery of the MMK.

g.230 Bhadrakalpika

skal bzang yod

སྐལ་བཟང་ཡོད།

Bhadrakalpika

One of the śrāvakas attending the delivery of the MMK.

g.231 Bhadrapadā

—

Bhadrapadā

The name of a pair of nakṣatras.

g.232 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

Bhadrapāla

A bodhisattva in one of the paintings of Śākyamuni.

g.233 Bhadrapāṇi

—

Bhadrapāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.234 Bhadrika

bzang po

བཟང་པོ།

Bhadrika

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.235 Bhagavat

bcom ldan

བཅོམ་ལྡན།

Bhagavat

An unidentified Gauḍa (Bengali) king.

g.236 Bhaginī

sring mo

སྲིང་མོ།

bhaginī

“Sister”; a class of female spirits.

g.237 Bhaginī

sring mo

སྲིང་མོ།

Bhaginī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.238 Bhagīratha

b+ha gI ra tha

ཧ་གཱི་ར་ཐ།

Bhagīratha

One of the sages (*ṛṣi*).

g.239 Bhāgīrathī

chu bo ma

ཆུ་བོ་མ།

Bhāgīrathī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.240 Bhāgīrāthī

gang gA

གངྒཱ།

Bhāgīrāthī

One of the three branches of the river Gaṅgā in its early course.

g.241 Bhāgupta

sa srung

ས་སྲུང་།

Bhāgupta

One of the kings of Nepal.

g.242 Bhaiṣajyaguruvaiḍūryaprabharāja

sman gyi bla vai dUrya'i 'od

སྨན་གྱི་བླ་བཻ་དཱུརྱའི་འོད།

Bhaiṣajyaguruvaiḍūryaprabharāja · Bhaiṣajyavaiḍūryarāja

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

g.243 Bhaiṣajyarāja

nad thams cad gso bar byed pa

ནད་ཐམས་ཅད་གསོ་བར་བྱེད་པ།

Bhaiṣajyarāja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.244 Bhākrama

pha rol gnon

ཕ་རོལ་གནོན།

Bhākrama

One of the kings of Nepal.

g.245 Bhakṣaka

za byed

ཟ་བྱེད།

Bhakṣaka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.246 Bhānugupta

—

Bhānugupta

A sixth century king of the imperial Gupta dynasty.

g.247 Bharadvāja

b+ha ra dwa dza

ཧ་ར་དྭ་ཛ།

Bharadvāja

One of the garuḍa kings.

g.248 Bharadvāja

—

Bharadvāja

One of the śrāvakas attending the delivery of the MMK.

g.249 Bharaṇī

bra nye

བྲ་ཉེ།

Bharaṇī

The name of a nakṣatra.

g.250 Bharata

rgyas pa

རྒྱས་པ།

Bharata

A legendary king before the time of the Buddha.

g.251 Bharata

rgyas pa

རྒྱས་པ།

Bharata

One of the tathāgatas attending the delivery of the MMK.

g.252 Bhasma

thal ba

ཐལ་བ།

Bhasma

The younger brother of the king Samudragupta.

g.253 Bhasmāntikā

thal bar nye gnas ma

ཐལ་བར་ཉེ་གནས་མ།

Bhasmāntikā

One of the great piśācīs.

g.254 Bhasmodgirā

thal ba za ma

ཐལ་བ་ཟ་མ།

Bhasmodgirā

One of the great piśācīs.

g.255 Bhāsvat

'od ldan

འོད་ལྡན།

Bhāsvat

One of the kings of Nepal.

g.256 Bhaṭṭā

rje btsun ma

རྦྷཊྚཱ།

Bhaṭṭā

A yakṣiṇī invoked in magical rites.

g.257 Bhavadatta

srid pa byin pa

སྲིད་པ་སྦྱིན་པ།

Bhavadatta

An ancient king of Kāmarūpa.

g.258 Bhavānta

rgyu mtha'

རྒྱུ་མཐའ།

Bhavānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.259 Bhavāntikā

—

Bhavāntikā

One of the female śrāvakas attending the delivery of the MMK.

g.260 Bhāvatī

—

Bhāvatī

One of the female śrāvakas attending the delivery of the MMK.

g.261 Bheraṇḍa

e raN+Da

ཨེ་རཎྜ།

Bheraṇḍa

One of the mahoraga kings.

g.262 Bheruṇḍa

te raN+Da

ཏེ་རཎྜ།

Bheruṇḍa

One of the mahoraga kings.

g.263 Bhīṣaṇa

'jigs byed

འཇིགས་བྱེད།

Bhīṣaṇa

One of the kings of the rākṣasas.

g.264 Bhogāvalī

longs spyod phreng ma

ལོངས་སྤྱོད་ཕྲེང་མ།

Bhogāvalī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.265 Bhogavatī

longs spyod ldan ma
ལོངས་སྤྱོད་ལྡན་མ།
Bhogavatī
One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.266 Bhogavatī
gdengs ka dang ldan pa
གདེངས་ཀ་དང་ལྡན་པ།
Bhogavatī
The capital city of one of the subterranean paradises inhabited by nāgas.

g.267 Bhramaṇa
'khor
འཁོར།
Bhramaṇa
One of the muhūrtas.

g.268 Bhrāmaṇa
'khor bar byed pa nyid
འཁོར་བར་བྱེད་པ་ཉིད།
Bhrāmaṇa
One of the muhūrtas.

g.269 Bhramara
bung ba
བུང་བ།
Bhramara
A vidyārāja from the personal retinue of Vajrapāṇi.

g.270 Bhramarī
bung ba ma
བུང་བ་མ།
Bhramarī
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.271 Bhrāmarī
bung ba'i bu ma
བུང་བའི་བུ་མ།
Bhrāmarī
One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

g.272 Bhṛkuṭī
khro gnyer ma
ཁྲོ་གཉེར་མ།
Bhṛkuṭī
One of the deified female bodhisattvas; one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.273 Bhṛṅgāra
b+h+ring ga ra
སྦྷིང་ག་ར།

Bhṛṅgāra

One of the rāśis.

g.274 Bhṛṅgiriṭi

b+h+ring gi ri ti

སྦྷྲིང་གི་རི་ཊི།

Bhṛṅgiriṭi

A vidyārāja from the personal retinue of Vajrapāṇi; also, one of the personal attendants on Śiva.

g.275 Bhrū

smin ma

སྨིན་མ།

Bhrū

One of the vidyārājñīs attending the delivery of the MMK.

g.276 Bhūbhāsa

sa 'od

ས་འོད།

Bhūbhāsa

One of the kings of Nepal.

g.277 Bhūmiprāpaṭī

sa thob par 'gro ba

ས་ཐོབ་པར་འགྲོ་བ།

Bhūmiprāpaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.278 Bhūta

'byung po

འབྱུང་པོ།

bhūta

A class of spirits, usually of the lower order.

g.279 Bhūtādhipati

—

Bhūtādhipati

Epithet of Rudra; also of Maheśvara.

g.280 Bhūtamuni

—

Bhūtamuni

One of the tathāgatas attending the delivery of the MMK.

g.281 Bhūtāntakara

'byung po mthar byed

འབྱུང་པོ་མཐར་བྱེད།

Bhūtāntakara

One of the tathāgatas attending the delivery of the MMK.

g.282 Bhūtāntakarī

'byung po mthar byed ma

འབྱུང་པོ་མཐར་བྱེད་མ།

Bhūtāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.283 Bhūtāntaścara

'byung ba'i nang spyod

འབྱུང་བའི་ནང་སྤྱོད།

Bhūtāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.284 Bhūtarāśi

'byung ba'i phung po

འབྱུང་བའི་ཕུང་པོ།

Bhūtarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.285 Bhūtavatī

'byung po ldan ma

འབྱུང་པོ་ལྡན་མ།

Bhūtavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.286 Bhūtika

'byung ba pa

འབྱུང་བ་པ།

Bhūtika

One of the rāśis.

g.287 Bilva

bil ba

བིལ་བ།

bilva

Aegle marmelos, or wood-apple tree.

g.288 Bimbisāra

gzugs can snying po

གཟུགས་ཅན་སྙིང་པོ།

Bimbisāra

A king of Magadha at the time of the Buddha, the father of Ajātaśatru.

g.289 Bindi

thig le

ཐིག་ལེ།

tilaka

An ornamental dot painted between the eyebrows.

g.290 Bindusāra

snying po thig le

སྙིང་པོ་ཐིག་ལེ།

Bindusāra

The second Mauryan emperor, son of Candragupta.

g.291 Bodhi

byang chub

བྱང་ཆུབ།

Bodhi

One of the rāśis.

g.292 Bodhicitta

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

The aspiration of bodhisattvas to liberate all sentient beings before liberating themselves.

g.293 Bodhisattva

byang chub · byang chub sems dpa'

བྱང་ཆུབ། · བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

A person/being (*sattva*) who has vowed to attain awakening (*bodhi*) in order to free all beings from cyclic existence.

g.294 Bodhisattva level

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

One of the ten (or thirteen) levels of bodhisattva realization.

g.295 Bodhyaṅgā

byang chub yan lag ma

བྱང་ཆུབ་ཡན་ལག་མ།

Bodhyaṅgā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.296 Brahmā

tshangs pa

ཚངས་པ།

Brahmā

One of the chief Hindu gods; in Buddhism, he is the highest being in saṃsāra. Also used in the plural.

g.297 Brahmā Sahāmpati

mi mjed kyi bdag po tshang pa

མི་མཇེད་ཀྱི་བདག་པོ་ཚངས།

Brahmā Sahāmpati

"Brahmā, the lord of the Sahā universe," one of the Brahmās.

g.298 Brahmadatta

tshangs pas byin pa

ཚངས་པས་བྱིན་པ།

Brahmadatta

A king before the time of the Buddha.

g.299 Brahmakāyika

—

Brahmakāyika

One of the gods' realms; also the name of the gods living there.

g.300 Brahmāṇī

tshangs pa ma

ཚངས་པ་མ།

Brahmāṇī

One of the great mātṛs.

g.301 Brahmapurohita

—

Brahmapurohita

One of the gods' realms; also the name of the gods living there.

g.302 Brahmaputra

chu bo snar ma

ཆུ་བོ་སྣར་མ།

Brahmaputra

A river in India.

g.303 Brahmaputra

lo hi ta

ལོ་ཧི་ཏ།

Lauhitī · Lauhitya

A river in India.

g.304 Brahmarākṣasa

tshangs pa'am srin po

ཚངས་པའམ་སྲིན་པོ།

brahmarākṣasa

A class of powerful demons.

g.305 Brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of the priestly caste.

g.306 Bṛhannalā

—

Bṛhannalā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.307 Bṛhantā

chen mo nyid

ཆེན་མོ་ཉིད།

Bṛhantā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.308 Bṛhaspati

phur bu

ཕུར་བུ།

Bṛhaspati

The planet Jupiter. The Tibetan translation *phur bu* reflects the Sanskrit Kīlaka, which is also a name for the planet Jupiter.

g.309 Bṛhatphala

—

Bṛhatphala

One of the gods' realms; also the name of the gods living there.

g.310 Bridge of the Dharma

chos kyi zam pa

ཆོས་ཀྱི་ཟམ་པ།

Dharmasetu

This location couldn't be identified.

g.311 Buddha

sangs rgyas

སངས་རྒྱས།

buddha

A fully realized ("awakened") being; when referring to a particular buddha or tathāgata, this term is capitalized.

g.312 Buddhalocanā

sangs rgyas spyan ma

སངས་རྒྱས་སྤྱན་མ།

Buddhalocanā

"The Eye of the Buddha," one of the mantra deities.

g.313 Buddhamātā

sangs rgyas yum

སངས་རྒྱས་ཡུམ།

Buddhamātā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.314 Buddhapakṣa

sangs rgyas phyogs

སངས་རྒྱས་ཕྱོགས།

Buddhapakṣa

The first king of the "yakṣa" dynasty, most likely Kadphises I.

g.315 Budha

gza' lhag pa

གཟའ་ལྷག་པ།

Budha

The planet Mercury; a legendary king before the time of the Buddha; a south Indian king, the son of Śaṅkara.

g.316 Butterfly pea

shing a pa ra dzi ta

ཤིང་ཨ་པ་ར་ཇི་ཏ།

aparājita

Clitoria ternatea.

g.317 Caitra

dpyid zla 'bring po

དཔྱིད་ཟླ་འབྲིང་པོ།

Caitra

A solar month in the Indic calendar, roughly from mid-March to mid-April.

g.318 Caitya

mchod rten

མཆོད་རྟེན།

caitya

A domed structure containing relics.

g.319 Cakravartin

'khor los sgyur ba · *'khor los sgyur ba' rgyal po*

འཁོར་ལོས་སྒྱུར་བ། · འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་པོ།

cakravartin

Apart from the standard meaning of a universal emperor or wheel-turning monarch, this term, often along with "tathāgata," is used as an epithet describing a class of mantra deities also referred to as "uṣṇīṣa kings."

g.320 Cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྒྱུར་བ།

Cakravartin

One of the eight uṣṇīṣa kings.

g.321 Cala

g.yo ba

གཡོ་བ།

Cala

Name of a yakṣa.

g.322 Cāṃpeya

me tog tsam pa ka las byung ba

མེ་ཏོག་ཙམ་པ་ཀ་ལས་བྱུང་བ།

Cāṃpeya

One of the kings of the nāgas.

g.323 Cāmuṇḍā

rgan byad ma

རྒན་བྱད་མ།

Cāmuṇḍā

One of the great mātṛs.

g.324 Cāṇakya

tsa nag kya

ཙ་ནག་ཀྱ།

Cāṇakya

The minister of the king Bindusāra.

g.325 Cancer

sbal ba

སྦལ་བ།

Karkaṭaka

See “Karkaṭaka.”

g.326 Caṇḍa

gtum po

གཏུམ་པོ།

Caṇḍa

A king based in Ujjain; a contemporary of the Buddha.

g.327 Caṇḍālī

gtum ma

གཏུམ་མ།

(not in the Skt. source of the MMK)

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.328 Candana

dga' bo · tsan+dan · dman pa

དགའ་བོ། · ཙནྡན། · དམན་པ།

Candana

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas; one of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

g.329 Candra

zla ba

ཟླ་བ།

Candra

Another name of the king Mahendra; the Gupta emperor Viṣṇugupta (early eighth century); the name of a celestial bodhisattva.

g.330 Candrā

zla ba ma

ཟླ་བ་མ།

Candrā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.331 Candrabhāgā

zla ba

ཟླ་བ།

Candrabhāgā

The river Chenab in the Punjab.

g.332 Candragupta

zla ba sbas

ཟླ་བ་སྦས།

Candragupta

Or Candragupta Maurya, the founder of the Mauryan Empire.

g.333 Candraprabha

zla ba'i 'od

ཟླ་བའི་འོད།

Candraprabha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.334 Candrasama

tsa ma sha

ཙ་མ་ཤ།

Candrasama

An ancient king, contemporary of the Buddha.

g.335 Candrāvatī

zla ldan ma

ཟླ་ལྡན་མ།

Candrāvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.336 Capala

g.yo ba

གཡོ་བ།

Capala

The king identified with Kharagraha of the Maitraka dynasty.

g.337 Capala

g.yo byed

གཡོ་བྱེད།

Capala

Name of a yakṣa.

g.338 Capricorn

chu srin

ཆུ་སྲིན།

Makara

See "Makara."

g.339 Cārugati

mdzes pa'i 'gros

མཛེས་པའི་འགྲོས།

Cārugati

One of the bodhisattvas attending the delivery of the MMK.

g.340 Caturbhuja

phyag bzhi pa

ཕྱག་བཞི་པ།

Caturbhuja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.341 Cāturthakā

rims nyin bzhi pa

རིམས་ཉིན་བཞི་པ།

cāturthakā

A class of spirits causing quartan fever.

g.342 Ceṭa

bran · bran pho

བྲན་ · བྲན་པོ།

ceṭa

Servant; also a class of spirits used as servants.

g.343 Cetanā

sems pa

སེམས་པ།

Cetanā

One of the vidyārājñīs attending the delivery of the MMK.

g.344 Ceṭī

bran mo

བྲན་མོ།

ceṭī

Female ceṭa.

g.345 Chāyā

grib gnon

གྲིབ་གནོན།

chāyā

A class of female spirits.

g.346 Chāya

—

Chāya

One of the rāśis.

g.347 Cihna

phyag mtshan

ཕྱག་མཚན།

Cihna

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

g.348 Cihnaketu

tog gi phyag mtshan

རྟོག་གི་ཕྱག་མཚན།

Cihnaketu

One of the pratyekabuddhas attending the delivery of the MMK.

g.349 Cihnitikā

mtshon byed ma

མཚོན་བྱེད་མ།

Cihnitikā

One of the great piśācīs.

g.350 Citra

—

Citra

A legendary king before the time of the Buddha.

g.351 Citrā

nag pa

ནག་པ།

Citrā

The name of a nakṣatra.

g.352 Citraketu

sna tshogs tog

སྣ་ཚོགས་ཏོག

Citraketu

A king of vidyādharas.

g.353 Citrākṣī

sna tshogs mig ldan ma

སྣ་ཚོགས་མིག་ལྡན་མ།

Citrākṣī

One of the great yakṣiṇīs.

g.354 Cittonmādakara

sems skyed par byed pa

སེམས་སྐྱེད་པར་བྱེད་པ།

Cittonmādakara

One of the kinnara kings.

g.355 Clarity of mind

sems dad pa

སེམས་དད་པ།

cittaprasāda

The exact meaning of this term is uncertain; it could mean mental clarity or calmness.

g.356 Cloud of Dharma

—

Dharmamegha

The tenth level of the bodhisattva's realization.

g.357 Cobra's saffron

klu shing gi me tog

ཀླུ་ཤིང་གི་མེ་ཏོག

nāgapuṣpa

Mesua roxburghii. The Sanskrit literally translates as "nāga flowers."

g.358 Consecration

dbang

དབང་།

abhiṣeka

See "empowerment."

g.359 Crown flower plant

shing arka

ཤིང་ཨརྐ།

arka

Calotropis gigantea.

g.360 Cubit

khru gang

ཁྲུ་གང་།

hasta

A measure of length; also, an angular cubit is the measure of angular distance equal to about 2 degrees.

g.361 Cūḍāmaṇi

phyag na gtsug gi rin po che

ཕྱག་ན་གཙུག་གི་རིན་པོ་ཆེ།

Cūḍāmaṇi

One of the tathāgatas attending the delivery of the MMK.

g.362 Cūṣaka

gzhib pa

གཞིབ་པ།

cūṣaka

"Sucker," a class of malevolent spirits.

g.363 Daitya

lha min

ལྷ་མིན།

daitya

A class of demons.

g.364 Ḍākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

ḍākinī

A class of female spirits; also applies to a class of Buddhist deities.

g.365 Dakṣiṇamūrti

g.yas phyogs su

གཡས་ཕྱོགས་སུ།

Dakṣiṇamūrti

An iconographic aspect of Śiva who is facing south.

g.366 Damaka

'dul byed

འདུལ་བྱེད།

Damaka

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.367 Damanī

'dul byed ma

འདུལ་བྱེད་མ།

Damanī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.368 Dānava

lha ma yin

ལྷ་མ་ཡིན།

dānava

A class of asuras; the terms *dānava* and *asura* are virtually synonymous.

g.369 Dānavendrāntaścara

lha ma yin gyi dbang po'i nang spyod

ལྷ་མ་ཡིན་གྱི་དབང་པོའི་ནང་སྤྱོད།

Dānavendrāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.370 Daṇḍa

dbyug pa

དབྱུག་པ།

Daṇḍa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.371 Daṇḍā

dbyug pa ma

དབྱུག་པ་མ།

Daṇḍā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.372 Daṇḍadhāriṇī

chad pa'i gzungs ma

ཆད་པའི་གཟུངས་མ།

Daṇḍadhāriṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.373 Dānta

dul ba

དུལ་བ།

Dānta

One of the tathāgatas attending the delivery of the MMK.

g.374 Dark eon

rtsod pa'i dus

རྩོད་པའི་དུས།

kaliyuga

The fourth and most debased in the cycle of four eons. The term is written elsewhere in the translation as "kaliyuga."

g.375 Daśabalavāsinī

stobs bcu la gnas ma

སྟོབས་བཅུ་ལ་གནས་མ།

Daśabalavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.376 Daśānūpa

rgya mtsho bcu

རྒྱ་མཚོ་བཅུ།

Daśānūpa

An unidentified river in India.

g.377 Daśaratha

—

Daśaratha

A legendary king before the time of the Buddha.

g.378 Dāśarathi

—

Dāśarathi

A legendary king before the time of the Buddha.

g.379 Daśārṇava

rgya mtsho bcu

རྒྱ་མཚོ་བཅུ།

Daśārṇava

"Ten Lakes," the country southeast of Madhyadeśa.

g.380 Dattaka

byin byed

སྦྱིན་བྱེད།

Dattaka

An ascetic statesman.

g.381 Destiny

'gro ba

འགྲོ་བ།

gati

Any of the five or six types of rebirth.

g.382 Deva

lha

ལྷ།

Deva

One of the rāśis; the Gupta emperor Devagupta II (seventh to eighth centuries).

g.383 Devacitri

—

Devacitri

One of the kings of the asuras.

g.384 Devala

lha 'dzin

ལྷ་འཛིན།

Devala

One of the śrāvakas attending the delivery of the MMK.

g.385 Devarāja

lha yi rgyal po

ལྷ་ཡི་རྒྱལ་པོ།

Devarāja

Another name of the king identified by Jayaswal as king Skanda (Jayaswal 1934, p. 33).

g.386 Devatā

lha mo ma

ལྷ་མོ་མ།

Devatā

One of the female śrāvakas attending the delivery of the MMK.

g.387 Devatī

lha mo 'dra

ལྷ་མོ་འདྲ།

Devatī

The name of a nakṣatra.

g.388 Devī

lha mo

ལྷ་མོ།

Devī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.389 Devil's horsewhip

shing a pa marga

ཤིང་ཨ་པ་མརྒ།

apāmārga

Achyrantes aspera.

g.390 Dhak tree

shing pa la sha

ཤིང་པ་ལ་ཤ།

palāśa

Butea frondosa.

g.391 Dhanada

nor sbyin

ནོར་སྦྱིན།

Dhanada

Epithet of Kubera.

g.392 Dhanandadā

nor sbyin ma

ནོར་སྦྱིན་མ།

Dhanandadā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.393 Dhanārṇava

—

Dhanārṇava

One of the śrāvakas attending the delivery of the MMK.

g.394 Dhanavatī

nor ldan ma

ནོར་ལྡན་མ།

Dhanavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.395 Dhanika

nor can

ནོར་ཅན།

Dhanika

One of the śrāvakas attending the delivery of the MMK.

g.396 Dhaniṣṭhā

mon gru

མོན་གྲུ།

Dhaniṣṭhā

The name of a nakṣatra.

g.397 Dhanus

gzhu

གཞུ།

Dhanus

Sagittarius (zodiac sign and constellation); also the name of an ancient king.

g.398 Dhānyakaṭaka

'bras phung

འབྲས་ཕུང།

Dhānyakaṭaka

Name of an important Buddhist site in Andhra, near Amarāvatī.

g.399 Dhara

spu gri

སྤུ་གྲི།

Dhara

The Maitraka dynasty that started from Dharasena I.

g.400 Dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Type of a magical formula; this term might also refer to the (female) deity embodying this formula.

g.401 Dharasena

—

Dharasena

The ruler of Magadha identified as Dharasena IV.

g.402 Dharma

chos

ཆོས།

Dharma

One of the pratyekabuddhas attending the delivery of the MMK.

g.403 Dharmadā

chos sbyin ma

ཆོས་སྦྱིན་མ།

Dharmadā

One of the female śrāvakas attending the delivery of the MMK.

g.404 Dharmadhātu

chos kyi dbying

ཆོས་ཀྱི་དབྱིང་།

dharmadhātu

See "sphere of phenomena."

g.405 Dharmaketu

chos kyi tog

ཆོས་ཀྱི་ཏོག

Dharmaketu

A tathāgata.

g.406 Dharmeśvara

chos kyi dbang phyug

ཆོས་ཀྱི་དབང་ཕྱུག

Dharmeśvara

One of the bodhisattvas attending the delivery of the MMK.

g.407 Dharmodgata

chos 'phags

ཆོས་འཕགས།

Dharmodgata

One of the tathāgatas attending the delivery of the MMK.

g.408 Dharmodgatagarbha

chos 'phags kyi snying po

ཆོས་འཕགས་ཀྱི་སྙིང་པོ།

Dharmodgatagarbha

One of the tathāgatas attending the delivery of the MMK.

g.409 Dhavalā

dkar mo

དཀར་མོ།

Dhavalā

One of the vidyārājñīs attending the delivery of the MMK; one of the great dūtīs.

g.410 Dhavalatittarī

sreg ba dkar po ma

སྲེག་བ་དཀར་པོ་མ།

Dhavalatittarī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.411 Dhenateya

—

Dhenateya

One of the garuḍa kings.

g.412 Dhīmat

blo dang ldan pa

བློ་དང་ལྡན་པ།

Dhīmat

“Intelligent One,” an epithet of Mañjuśrī (the masculine form of the name would be Dhīmān).

g.413 Dhṛtā

srung ma

སྲུང་མ།

Dhṛtā

One of the female śrāvakas attending the delivery of the MMK.

g.414 Dhṛtarāṣṭra

yul 'khor bsrung

ཡུལ་འཁོར་བསྲུང་།

Dhṛtarāṣṭra

The king of the gandharvas (one of the four great kings of the directions).

g.415 Dhṛtarāṣṭrā

yul 'khor srung ba ma

ཡུལ་འཁོར་སྲུང་བ་མ།

Dhṛtarāṣṭrā

One of the female śrāvakas attending the delivery of the MMK.

g.416 Dhruva

brtan

བརྟན།

Dhruva

The king identified with Dhruvasena II of the Maitraka dynasty.

g.417 Dhruva

brtan pa

བརྟན་པ།

Dhruva

One of the grahas.

g.418 Dhruvasena

—

Dhruvasena

The ruler of Magadha identified as Dhruvasena III.

g.419 Dhūmā

du ba ma

དུ་བ་མ།

Dhūmā

One of the great piśācīs.

g.420 Dhūma

dud pa

དུད་པ།

Dhūma

One of the grahas.

g.421 Dhūmaketu

du ba'i tog

དུ་བའི་ཏོག

Dhūmaketu

One of the tathāgatas attending the delivery of the MMK.

g.422 Dhūmāntikā

—

Dhūmāntikā

One of the great piśācīs.

g.423 Dhūmra

dud ldan

དུད་ལྡན།

Dhūmra

One of the grahas.

g.424 Dhundhumāra

dhun du ma ra

ཌུན་དུ་མ་ར།

Dhundhumāra

A legendary king before the time of the Buddha.

g.425 Dhvaja

rgyal mtshan

རྒྱལ་མཚན།

Dhvaja

One of the grahas.

g.426 Dhvajāgrakeyūrā

rgyal mtshan mchog gi dpung rgyan ma

རྒྱལ་མཚན་མཆོག་གི་དཔུང་རྒྱན་མ།

Dhvajāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.427 Dhvajaketu

rgyal mtshan gyi tog

རྒྱལ་མཚན་གྱི་ཏོག

Dhvajaketu

One of the tathāgatas attending the delivery of the MMK.

g.428 Dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Translated here as “comtemplation” and “meditation.” It can also mean “visualization.”

g.429 Dhyānaga

bsam gtan ′gro

བསམ་གཏན་འགྲོ།

Dhyānaga

One of the rāśis.

g.430 Dhyāyanandi

bsam bya dga′

བསམ་བྱ་དགའ།

Dhyāyanandi

One of the śrāvakas attending the delivery of the MMK.

g.431 Dhyāyika

bsam byed

བསམ་བྱེད།

Dhyāyika

One of the śrāvakas attending the delivery of the MMK.

g.432 Dhyāyinī

sgom pa mo

སྒོམ་པ་མོ།

Dhyāyinī

One of the female śrāvakas attending the delivery of the MMK.

g.433 Dilīpa

di lI pa

དི་ལཱི་པ།

Dilīpa

A legendary king before the time of the Buddha.

g.434 Ḍimbhaka

byis pa · byi ba

བྱིས་པ · བྱི་བ།

Ḍimbhaka

One of the śrāvakas attending the delivery of the MMK.

g.435 Ḍimphika

byis pa

བྱིས་པ།

ḍimphika

A class of malevolent spirits.

g.436 Dinaka

sbyin par byed pa

སྦྱིན་པར་བྱེད་པ།

Dinaka

An ascetic statesman.

g.437 Dinakara

nyin byed
ཉིན་བྱེད།
Dinakara
One of the pratyekabuddhas attending the delivery of the MMK.

g.438 Dīpaṃkara
mar me mdzad
མར་མེ་མཛད།
Dīpaṃkara
One of the tathāgatas attending the delivery of the MMK.

g.439 Dīpta
snang ba
སྣང་བ།
Dīpta
One of the mahoraga kings.

g.440 Divaṃkara
lha byed
ལྷ་བྱེད།
Divaṃkara
One of the tathāgatas attending the delivery of the MMK.

g.441 Divideva
'dod pa'i lha
འདོད་པའི་ལྷ།
Divideva
One of the tathāgatas attending the delivery of the MMK.

g.442 Divine son
lha'i bu
ལྷའི་བུ།
devaputra
A common epithet for gods.

g.443 Divine youth
gzhon nu
གཞོན་ནུ།
kumāra
See "kumāra."

g.444 Divya
lha
ལྷ།
Divya
One of the tathāgatas attending the delivery of the MMK.

g.445 Drāviḍa
dra bi DA
ད་བི་ཊ།
Drāviḍa

The region inhabited by peoples who speak Tamil, Telugu, Kanarese, Malayalam, and Tulu.

g.446 Draviṇa

nor ldan

ནོར་ལྡན།

Draviṇa

One of the kings of the rākṣasas.

g.447 Dravya

rdzas

ཛས།

Dravya

One of the śrāvakas attending the delivery of the MMK.

g.448 Droṇa

—

Droṇa

The teacher and preceptor to the Kaurava and Pāṇḍava kings.

g.449 Droṇi

—

Droṇi

Name of a country.

g.450 Druma

ljon pa

ལྗོན་པ།

Druma

One of the kinnara kings.

g.451 Duḥkha

sdug bsngal

སྡུག་བསྔལ།

Duḥkha

One of the rāśis.

g.452 Duḥkhānta

sdug bsngal mthar byed

སྡུག་བསྔལ་མཐར་བྱེད།

Duḥkhānta

One of the śrāvakas attending the delivery of the MMK.

g.453 Duḥkhāntā

nyam thag sdug bsngal ma

ཉམ་ཐག་སྡུག་བསྔལ་མ།

Duḥkhāntā

One of the female śrāvakas attending the delivery of the MMK.

g.454 Duḥkhāntakarī

sdug bsngal mthar byed ma

སྡུག་བསྔལ་མཐར་བྱེད་མ།

Duḥkhāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.455 Duḥkhaśāmikā

—

Duḥkhaśāmikā

One of the female śrāvakas attending the delivery of the MMK.

g.456 Duḥprasaha

bzod par dka' ba

བཟོད་པར་དཀའ་བ།

Duḥprasaha

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas; one of the pratyekabuddhas attending the delivery of the MMK.

g.457 Dukura

mtsho dbus

མཚོ་དབུས།

Dukura

One of the kings of the nāgas.

g.458 Dundubhi

rnga bo che

རྔ་བོ་ཆེ།

Dundubhi

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas.

g.459 Dundubhisvara

rnga bo che'i sgra

རྔ་བོ་ཆེའི་སྒྲ།

Dundubhisvara

One of the tathāgatas attending the delivery of the MMK.

g.460 Dundubhīśvara

rnga chen dbang phyug

རྔ་ཆེན་དབང་ཕྱུག

Dundubhīśvara

One of the bodhisattvas attending the delivery of the MMK.

g.461 Durāla

ring ba'i don

རིང་བའི་དོན།

Durāla

One of the tathāgatas attending the delivery of the MMK.

g.462 Durālabha

rnyed par dka' ba

རྙེད་པར་དཀའ་བ།

Durālabha

One of the tathāgatas attending the delivery of the MMK.

g.463 Dūraṅgama

ring du song ba

རིང་དུ་སོང་བ།

Dūraṅgama

One of the tathāgatas attending the delivery of the MMK.

g.464 Dūrasthita

ring ba la gnas pa

རིང་བ་ལ་གནས་པ།

Dūrasthita

One of the tathāgatas attending the delivery of the MMK.

g.465 Durdāntā

gdul dka' ma

གདུལ་དཀའ་མ།

Durdāntā

One of the great piśācīs.

g.466 Durdharā

dug ma

དུག་མ།

Durdharā

One of the great piśācīs.

g.467 Durgharṣa

gdul bar dka' ba

གདུལ་བར་དཀའ་བ།

Durgharṣa

One of the tathāgatas attending the delivery of the MMK.

g.468 Duṣṭasarpa

—

Duṣṭasarpa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.469 Duṣṭi

ma rungs pa

མ་རུངས་པ།

Duṣṭi

One of the grahas.

g.470 Dūta

pho nya

ཕོ་ཉ།

dūta

A class of nonhuman beings, often employed in the service of the practitioner.

g.471 Dūtī

pho nya mo

ཕོ་ཉ་མོ།

dūtī

Female dūta.

g.472 Dūtī

pho nya mo

ཕོ་ཉ་མོ།

Dūtī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.473 Dvādaśa

bcu gnyis

བཅུ་གཉིས།

Dvādaśa

The Gupta emperor Dvādaśāditya (early eighth century).

g.474 Dvādaśabhuja

phyag bcu gnyid pa

ཕྱག་བཅུ་གཉིད་པ།

Dvādaśabhuja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.475 Dvāparayuga

cha gnyis ldan

ཆ་གཉིས་ལྡན།

Dvāparayuga

The third in the cycle of four eons.

g.476 Dvāravāsinī

sgor gnas ma

སྒོར་གནས་མ།

Dvāravāsinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.477 Dveṣa

zhe sdang

ཞེ་སྡང་།

Dveṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.478 Dyota

'od ldan

འོད་ལྡན།

Dyota

One of the śrāvakas attending the delivery of the MMK.

g.479 Dyotīrasa

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

Dyotīrasa

One of the śrāvakas attending the delivery of the MMK.

g.480 Dyuti

'od

འོད།

Dyuti

One of the tathāgatas attending the delivery of the MMK.

g.481 Dyutivatī

'od ldan ma

འོད་ལྡན་མ།

Dyutivatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.482 Eight vasus

nor lha brgyad

ནོར་ལྷ་བརྒྱད།

aṣṭavasu

A class of eight gods who are personifications of natural phenomena.

g.483 Elā

e la ma

ཨེ་ལ་མ།

Elā

One of the great piśācīs.

g.484 Elder

gnas brtan

གནས་བརྟན།

sthavira

A title used when addressing the most venerable bhikṣus.

g.485 Element

khams

ཁམས།

dhātu

There are eighteen such psycho-physical elements—the twelve sense fields plus the six types of sensory perception.

g.486 Emblem

phyag rgya

ཕྱག་རྒྱ།

mudrā

See “mudrā.”

g.487 Empowerment

dbang

དབང་།

abhiṣeka

Literally “sprinkling,” abhiṣeka is a ritual consecration that often functions as a deity empowerment. The term is also translated in this text as “initiation.”

g.488 Eon

bskal pa

བསྐལ་པ།

kalpa

g.489 Farewell offering

mchod yon

མཆོད་ཡོན།

argha

See “welcome offering.”

g.490 Five acts of immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they include killing one’s mother, father, or an arhat, causing a dissention in the saṅgha, and causing the blood of a tathāgata to flow. The term is also written in this translation as the “five karmas of immediate retribution.”

g.491 Five degenerations

snyigs ma lnga

སྙིགས་མ་ལྔ།

pañcakaṣāya

Five signs that the later era of an eon has arrived: degenerate views, afflictions, beings, lifespan, and time.

g.492 Five karmas of immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

See “five acts of immediate retribution.”

g.493 Five superknowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

The five are: divine eye, divine ear, knowing the thoughts of others, memory of former lifetimes, and magical powers.

g.494 Flea tree

shri sha

ཤི་ཧ།

śirīṣa

Acacia sirissa.

g.495 Flower City

me tog

མེ་ཏོག

Pāṭaliputra

See “Pāṭaliputra.”

g.496 Flower-metal

lcags bzang

ཕུན་པ་བཟང་།

puṣpaloha

The precise identity of this metal or metal compound is currently unclear. The Tibetan translation of the term means “high-quality metal.”

g.497 Four great kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

The guardian kings of the four quarters who rule, respectively, over yakṣas, kumbhāṇḍas, gandharvas, and nāgas.

g.498 Four māras

bdud bzhi

བདུད་བཞི།

caturmāra

In the sūtra system, these four types of demonic influence are: the māra of aggregates, the māra of afflictive emotions, the māra of death, and the māra of divine pride.

g.499 Fourfold assembly

'khor rnam pa bzhi

འཁོར་རྣམ་པ་བཞི།

catuḥparṣad

The “fourfold assembly” consists of monks, nuns, and the male and female lay practitioners.

g.500 Gada

sgra

སྒྲ།

Gada

A vidyārāja from the personal retinue of Vajrapāṇi.

g.501 Gagana

—

Gagana

One of the bodhisattvas attending the delivery of the MMK.

g.502 Gaganāḍhya

—

Gaganāḍhya

One of the bodhisattvas attending the delivery of the MMK.

g.503 Gaganagañja

nam mkha'i mdzod

ནམ་མཁའི་མཛོད།

Gaganagañja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.504 Gaganaketu

nam mkha'i tog

ནམ་མཁའི་དྲྭ།

Gaganaketu

One of the tathāgatas attending the delivery of the MMK.

g.505 Gaganapāṇi

nam mkha'i phyag

ནམ་མཁའི་ཕྱག

Gaganapāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.506 Gajagandha

glang po'i spos

གླང་པོའི་སྤོས།

Gajagandha

One of the celestial bodhisattvas.

g.507 Gambhīrapakṣa

zab mo'i phyogs

ཟབ་མོའི་ཕྱོགས།

Gambhīrapakṣa

The second king of the "yakṣa" dynasty, most likely Kadphises II.

g.508 Gaṇa

—

gaṇa

A class of spirits.

g.509 Gaṇaśaṅkara

grong byed bde byed

གྲོང་བྱེད་བདེ་བྱེད།

Gaṇaśaṅkara

Probably another name of Śaṅkara, a contemporary of Mahendra.

g.510 Gandhā

dri chab ma

དྲི་ཆབ་མ།

Gandhā

A goddess of perfume invoked in a mantra.

g.511 Gandhahastin

dri ldan phyag

དྲི་ལྡན་ཕྱག

Gandhahastin

One of the bodhisattvas attending the delivery of the MMK.

g.512 Gandhamādana

ri spos kyi ngad

རི་སྤོས་ཀྱི་ངད།

Gandhamādana

One of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

g.513 Gandhamādana

spos kyi ngad ldang

སྤོས་ཀྱི་དབང་ལྡན།

Gandhamādana

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

g.514 Gandhamādana

spos kyi ngad ldang

སྤོས་ཀྱི་དབང་ལྡན།

Gandhamādana

A mountain east of Mount Sumeru.

g.515 Gandharva

dri za

དྲི་ཟ།

gandharva

A class of semidivine beings associated with music and singing.

g.516 Gandharva

dri za

དྲི་ཟ།

Gandharva

One of the rāśis.

g.517 Gandharvī

dri za

gandharvī

A female gandharva.

g.518 Gaṅgā

sI ta · gang gA

སི་ཏ · གང་ག།

Gaṅgā

The river Ganges in India.

g.519 Gāṅgeyaka

gang gA'i bu

གང་གའི་བུ།

Gāṅgeyaka

One of the śrāvakas attending the delivery of the MMK.

g.520 Garjitaghoṣadundubhisvararāja

'brug sgra dang rnga bo che'i skad kyi rgyal po

འབྲུག་སྒྲ་དང་རྔ་བོ་ཆེའི་སྐད་ཀྱི་རྒྱལ་པོ།

Garjitaghoṣadundubhisvararāja

One of the tathāgatas attending the delivery of the MMK.

g.521 Garjiteśvara

sgra sgrogs dbang phyug

སྒྲ་སྒྲོགས་དབང་ཕྱུག

Garjiteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.522 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

A celestial bird, enemy of serpents.

g.523 Garutman

—

Garutman

The celestial garuḍa, often serving as the mount of Viṣṇu.

g.524 Gatika

'gro yod

འགྲོ་ཡོད།

Gatika

One of the śrāvakas attending the delivery of the MMK.

g.525 Gatikīrti

grags pa'i 'gro ba

གྲགས་པའི་འགྲོ་བ།

Gatikīrti

One of the bodhisattvas attending the delivery of the MMK.

g.526 Gauḍa

go DA · gau TA

གོ་ཌ། · གཽ་ཊ།

Gauḍa

A part of Bengal bordering Orissa, also the name of the dynasty that ruled there.

g.527 Gautama

gau ta ma

གཽ་ཏ་མ།

Gautama

One of the sages (*ṛṣi*).

g.528 Gavāmpati

ba lang bdag

བ་ལང་བདག

Gavāmpati

One of the śrāvakas attending the delivery of the MMK.

g.529 Gayākāśyapa

—

Gayākāśyapa

One of the śrāvakas attending the delivery of the MMK.

g.530 Gemini

sbyor ba

སྦྱོར་བ།

Mithuna

See “Mithuna.”

g.531 Ghanoraska

brang rgyas

བྲང་རྒྱས།

Ghanoraska

One of the kinnara kings.

g.532 Ghaṇṭā

dril bu ma

དྲིལ་བུ་མ།

Ghaṇṭā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.533 Ghaṭikā

chu tshod

ཆུ་ཚོད།

ghaṭikā · ghaṭī

A unit of time equaling approximately 24 minutes.

g.534 Ghora

mi bzad pa

མི་བཟད་པ།

Ghora

One of the kings of rākṣasas; one of the kings of piśācas; one of the grahas; a vidyārāja from the personal retinue of Vajrapāṇi.

g.535 Ghorarūpin

mi bzad pa'i gzugs can

མི་བཟད་པའི་གཟུགས་ཅན།

Ghorarūpin

A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of the piśācas.

g.536 Ghoravatī

mi bzad ldan ma

མི་བཟད་ལྡན་མ།

Ghoravatī

One of the great yakṣiṇīs.

g.537 Girikarṇika

ri'i rna ba

རིའི་རྣ་བ།

Girikarṇika

One of the śrāvakas attending the delivery of the MMK.

g.538 Glorious with Surrounding Fragrance and Light

dpal kun tu snang ba

དཔལ་ཀུན་ཏུ་སྣང་བ།

Samantāvabhāsaśrī

See “Samantāvabhāsaśrī.”

g.539 Godari

go da ro

གོ་ད་རི།

Godari

One of the mantra deities closely related to the uṣṇīṣa kings, or perhaps one of them.

g.540 Golden age

rdzogs ldan

རྫོགས་ལྡན།

kṛtayuga

The most auspicious in the cycle of four eons.

g.541 Gomin

btsun pa

བཙུན་པ།

Gomin

This name seems to refer to the founder of the Śuṅga dynasty, Puṣyamitra Śuṅga.

g.542 Gopa

glang rdzi

གླང་རྫི།

Gopa

Identified as Goparāja, early sixth century, of the imperial Gupta dynasty.

g.543 Gopāla

sa srung

ས་སྲུང་།

Gopāla

Another name of the Pāla dynasty.

g.544 Gopālaka

sa srung

ས་སྲུང་།

Gopālaka

More often called Gopāla, the ruler of Bengal around the middle of the eighth century.

g.545 Gopendra

ba lang srung dbang

བ་ཡངསྲུངདབང།

Gopendra

A south Indian king contemporary with Mahendra.

g.546 Govāhiṇikā

glang dmar ma

གླང་དམར་མ།

Govāhiṇikā

One of the great piśācīs.

g.547 Govinda

ba lang rnyed

བ་ཡངརྙེད།

Govinda

A south Indian king contemporary with Pulakeśin II.

g.548 Graha

gdon · gza′

གདོན། · གཟའ།

graha

A class of nonhuman beings able to enter and possess the human body; a class of beings, such as Rāhu, that cause solar and lunar eclipses; a planet (this category includes the sun and the moon but excludes the earth); a planet or planetary influence personified.

g.549 Graha

bza′

བཟའ།

Graha

One of the kings of the Nāgasena dynasty, identified with Grahavarman; one of the ancient kings of Madhyadeśa.

g.550 Grasana

za bar byed pa

ཟ་བར་བྱེད་པ།

Grasana

A vidyārāja from the personal retinue of Vajrapāṇi.

g.551 Grasana

za byed

ཟ་བྱེད།

Grasana

One of the kings of the piśācas.

g.552 Great Brahmā

tshang pa chen po

ཚངས་ཆེན་པོ།

Mahābrahmā

One of the Brahmās.

g.553 Great Brahmās

tshang pa chen po

ཚངས་ཆེན་པོ།

Mahābrahmā

g.554 Great eon

bskal pa chen po

བསྐལ་པ་ཆེན་པོ།

mahākalpa

Definitions regarding the duration of one “great eon” vary, but are normally given in billions of (human) years. One great eon is divided into eighty intermediate eons, or, according to a different system, into four. Both systems of division are reconciled by grouping the eighty intermediate eons into four units of twenty.

g.555 Great Guhyaka

gsang ba pa chen po

གསང་བ་པ་ཆེན་པོ།

Mahāguhyaka

Name of a yakṣa.

g.556 Great Lord of Wrath

khro bo'i rgyal po chen po

ཁྲོ་བོའི་རྒྱལ་པོ་ཆེན་པོ།

Mahākrodharāja

An epithet of Yamāntaka; also the namesake mantra. The name is also written in this translation as "Lord of Great Wrath."

g.557 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

Mahāyāna

One of the major three Buddhist schools, Hīnayāna (Small Vehicle), Mahāyāna (Great Vehicle), and Vajrayāna (Diamond Vehicle). The Great Vehicle is characterized by its emphasis on compassion and altruistic principles of the bodhisattva path.

g.558 Grīvā

mgrin pa

མགྲིན་པ།

Grīvā

One of the vidyārājñīs attending the delivery of the MMK.

g.559 Guhamatī

phug ldan ma

ཕུག་ལྡན་མ།

Guhamatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.560 Guhavāsī

phug gnas ma

ཕུག་གནས་མ།

Guhavāsī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.561 Guhāvāsinī

phug gnas ma

ཕུག་གནས་མ།

Guhāvāsinī

One of the seven yakṣiṇīs.

g.562 Guhilā

—

Guhilā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.563 Guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A subclass of yakṣas, but much of the time used as an alternative name for yakṣas.

g.564 Guhyaka

gsang ba pa

གསང་བ་པ།

Guhyaka

Name of a yakṣa.

g.565 Guhyakā

gsang ba ma

གསང་བ་མ།

Guhyakā

One of the great yakṣiṇīs.

g.566 Guhyakī

guhyakī

A female guhyaka.

g.567 Guhyakī

gsang ldan ma

གསང་ལྡན་མ།

Guhyakī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.568 Guhyottarī

gsang ba dam pa ma

གསང་བ་དམ་པ་མ།

Guhyottarī

One of the great yakṣiṇīs.

g.569 Gurjara

ko dzwa ri

ཀོ་རྫ་རི།

Gurjara

A country corresponding to modern Gujarat.

g.570 Gurugupta

bla ma sbas

བླ་མ་སྦས།

Gurugupta

One of the śrāvakas attending the delivery of the MMK.

g.571 Guruka

lhur byed

ལྷུར་བྱེད།

Guruka

One of the śrāvakas attending the delivery of the MMK.

g.572 Gūthamṛttikā

—

Gūthamṛttikā

“Swamp of Feces,” one of the hells.

g.573 Hahava

kyi hud zer ba so
ཀྱི་ཧུད་ཟེར་བ་སོ།
Hahava
One of the hells.

g.574 Halāhala
hA la hA la
ཧཱ་ལ་ཧཱ་ལ།
Halāhala
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.575 Hālāhala
ha la ha la
ཧ་ལ་ཧ་ལ
Hālāhala
A krodha accomplished by the brahmin Pāṇini.

g.576 Hara
'phrog byed
འཕྲོག་བྱེད།
Hara
One of the kings of the Nāgasena dynasty, the successor of Viṣṇu (i.e., Viṣṇuvardhana).

g.577 Hari
—
Hari
One of the names of Viṣṇu, especially in his incarnation as Kṛṣṇa.

g.578 Hari
seng ge
སེང་གེ
Hari
Name of a yakṣa.

g.579 Harikela
ha ri ki la
ཧ་རི་ཀི་ལ།
Harikela
A country in the east of India, roughly corresponding to modern Bengal.

g.580 Harikeśa
skra sngon po
སྐྲ་སྔོན་པོ།
Harikeśa
Name of a yakṣa.

g.581 Harita
ljang sngon
ལྗང་སྔོན།
Harita
One of the śrāvakas attending the delivery of the MMK.

g.582 Hārīta

sngon po

སྔོན་པོ།

Hārīta

Name of a yakṣa.

g.583 Hārīti

sngon po

སྔོན་པོ།

Hārīti

Name of a yakṣa.

g.584 Hārītī

'phrog ma

འཕྲོག་མ།

Hārītī

One of the great yakṣiṇīs.

g.585 Harivara

—

Harivara

The king of the horses.

g.586 Harṣavardhana

—

Harṣavardhana

The emperor of the Śrīkaṇṭha-Sthāṇvīśvara dynasty who ruled in Madhyadeśa in the first half of the seventh century; the king who succeeded Rājyavardhana.

g.587 Hasana

rgod byed

རྒོད་བྱེད།

Hasana

One of the grahas.

g.588 Hasānta

rgod ldan

རྒོད་ལྡན།

Hasānta

One of the grahas.

g.589 Hāsavajriṇī

rdo rje bzhad ma

རྡོ་རྗེ་བཞད་མ།

Hāsavajriṇī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.590 Hāsinī

bzhad ldan ma

བཞད་ལྡན་མ།

Hāsinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.591 Hastā

me bzhi

མེ་བཞི།

Hastā

The name of a nakṣatra.

g.592 Hayagrīva

rta mgrin

རྟ་མགྲིན།

Hayagrīva

A wrathful emanation of Amitābha; an ancient king.

g.593 Hemagiri

zla ba'i ris

ཟླ་བའི་རིས།

Hemagiri

Name of a yakṣa.

g.594 Himalayas

kha ba can

ཁ་བ་ཅན།

Himavat

g.595 Hiṇḍinī

bshugs pa ma

བཞུགས་པ་མ།

Hiṇḍinī

One of the great dūtīs attending upon Lord Vajrapāṇi; a vidyā attendant upon Mañjuśrī; one of the great yakṣiṇīs.

g.596 Hiraṇyagarbha

dbyigs gi snying

དབྱིགས་གི་སྙིང་།

Hiraṇyagarbha

This figure is identified in the *Blue Annals* with Songtsen Gampo, the first Tibetan Buddhist king.

g.597 Hiraṇyavatī

chu bo gser dang ldan

ཆུ་བོ་གསེར་དང་ལྡན།

Hiraṇyavatī

The river near Kuśinagara on the banks of which the Buddha passed into final nirvāṇa.

g.598 Homa

sbyin sreg

སྦྱིན་སྲེག

homa

A fire sacrifice where the practitioner offers an oblation a specified number of times; when this term refers to an individual oblation, it has been translated as "oblation."

g.599 Hūṇa

—

Hūṇa

The king of Huns.

g.600 Ikṣvāku

nyi ma bu ram

ཉི་མ་བུ་རམ།

Ikṣvāku

The dynasty originating from the legendary king Ikṣvāku.

g.601 Imi

tshad ldan

ཚད་ལྡན།

Imi

One of the tathāgatas attending the delivery of the MMK.

g.602 Indra

brgya byin · dbang po

བརྒྱ་བྱིན། · དབང་པོ།

Indra · Śakra

The god Indra; Indra is often referred to by the epithet Śakra; when used in the plural it refers to a class of gods; The name of an ancient Buddhist king; one of the Buddhist mleccha kings.

g.603 Indrajit

dbang po rgyal

དབང་པོ་རྒྱལ།

Indrajit

One of the kings of the rākṣasas.

g.604 Indrāṇī

See “Aindrī.”

g.605 Indrasena

zla ba'i sde

ཟླ་བའི་སྡེ།

Indrasena

Another name of the king Gopendra.

g.606 Indus

sin+du

སིན་དྷུ།

Sindhu

A river in western India.

g.607 Initiation

dbang

དབང་།

abhiṣeka

See “empowerment.”

g.608 Intermediate eon

bar gyi bskal pa

བར་གྱི་བསྐལ་པ།

antarakalpa

When used to describe a measure of time, the term refers to period defined in relation to the “great eon”: eighty intermediate eons make one great eon.

g.609 Īrā

—

Īrā

The name of a nakṣatra.

g.610 Irreversibly established on the path to buddhahood

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

avaivartika

The term *avaivartika* should not be confused with *anāgamin*. While the first is a Mahāyāna term referring to someone “not turning back,” i.e., irreversibly established on the path to full awakening, the other is a Hīnayāna term referring to an arhat of the third level who will not return to this world again.

g.611 Īśāna

dbang ldan

དབང་ལྡན།

Īśāna

The lord of mātṛs; one of the kings of the Nāgasena dynasty, identified with Īśānavarman.

g.612 Īśāna the Lord of Beings

dpal ldan

དཔལ་ལྡན།

Īśānabhūtādhipati · Bhūtādhipatīśāna · Īśāna

Epithet of Śiva-Rudra.

g.613 Iṣṭa

'dod pa

འདོད་པ།

Iṣṭa

One of the pratyekabuddhas attending the delivery of the MMK.

g.614 Īśvara

dbang phyug

དབང་ཕྱུག

Īśvara

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.615 Jahnu

dza h+nu

ཛ་ཧྣུ།

Jahnu

One of the sages (*ṛṣi*).

g.616 Jalacara

chu na spyod pa

ཆུ་ན་སྤྱོད་པ།

Jalacara

Name of a yakṣa.

g.617 Jalānantaścara

chu nang spyod

ཆུ་ནང་སྤྱོད།

Jalānantaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.618 Jalendra

chu dbang

ཆུ་དབང་།

Jalendra

This seems to be another name for Jambhala.

g.619 Jāmadagni

dza ma da g+ni

ཛ་མ་དགྣི།

Jāmadagni

One of the sages (*ṛṣi*).

g.620 Jambhala

dzam bha la

ཛམ་བྷ་ལ།

Jambhala

One of the gods of wealth.

g.621 Jambhala, the Lord of Waters

dzam bha la chu dbang

ཛམ་བྷ་ལ་ཆུ་དབང་།

Jambhalajalendra

This seems to be another name of Jambhala.

g.622 Jambūdvīpa

dzam bu'i gling

ཛམ་བུའི་གླིང་།

Jambūdvīpa

Also called the "Southern Continent," this is the part of the universe where our world is located.

g.623 Jangchub O

byang chub 'od

བྱང་ཆུབ་འོད།

(not in the Skt. source of the MMK)

The nephew of Lha Lama Yeshe O, a king of the Yarlung imperial Tibetan line who ruled in the Western Tibetan kingdom of Gugé. Jangchub O is famously remembered for inviting the Indian teacher Atiśa to come to Tibet on his uncle's orders. He was likely born in the early 11th century.

g.624 Jāṅgulī

—

Jāṅgulī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.625 Jaṭā

ral pa ma

རལ་པ་མ།

Jaṭā

One of the female śrāvakas attending the delivery of the MMK.

g.626 Jātavedas

me

མེ།

Jātavedas

Another name for Agni, the god of fire.

g.627 Java

dag byed

དག་བྱེད།

Yava

The island of Java, part of the Indonesian archipelago.

g.628 Jaya

rgyal

རྒྱལ།

Jaya

A brahmin statesman.

g.629 Jayā

dza ya

ཛ་ཡ།

Jayā

One of the "four sisters" invoked in a mantra.

g.630 Jayā

rgyal ma

རྒྱལ་མ།

Jayā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.631 Jayanta

—

Jayanta

One of the pratyekabuddhas attending the delivery of the MMK.

g.632 Jayantī

rgyal byed ma

རྒྱལ་བྱེད་མ།

Jayantī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.633 Jayavatī

rgyal ldan ma
རྒྱལ་ལྡན་མ།
Jayavatī
One of the female śrāvakas attending the delivery of the MMK.

g.634 Jayoṣṇīṣa
rgyal ba'i gtsug tor
རྒྱལ་བའི་གཙུག་ཏོར།
Jayoṣṇīṣa
One of the eight uṣṇīṣa kings.

g.635 Jihma
yon po
ཡོན་པོ།
Jihma
One of the śrāvakas attending the delivery of the MMK.

g.636 Jihva
lce ldan
ལྕེ་ལྡན།
Jihva
One of the śrāvakas attending the delivery of the MMK.

g.637 Jiṣṇu
ngang tshul
ངང་ཚུལ།
Jihnu
One of the kings of Nepal, possibly Jiṣṇugupta of the seventh century.

g.638 Jitapāśa
rgyal ba'i zhags pa
རྒྱལ་བའི་ཞགས་པ།
Jitapāśa
One of the śrāvakas attending the delivery of the MMK.

g.639 Jīva
tsho ba
ཚོ་བ།
Jīva
One of the tathāgatas attending the delivery of the MMK.

g.640 Jñānagarbha
ye shes snying po
ཡེ་ཤེས་སྙིང་པོ།
Jñānagarbha
One of the tathāgatas attending the delivery of the MMK.

g.641 Jupiter
Bṛhaspati
See "Bṛhaspati."

g.642 Jvālāmālinoṣṇīṣa

bar bali phreng bar bsam

བར་བལི་ཕྲེང་བར་བསམ།

Jvālāmālinoṣṇīṣa

One of the mantra deities, possibly the same as Jvaloṣṇīṣa.

g.643 Jvālāpiśācī

sha za mo 'bar ma

ཤ་ཟ་མོ་འབར་མ།

Jvālāpiśācī

One of the great piśācīs.

g.644 Jvāloṣṇīṣa

—

Jvāloṣṇīṣa

"Blazing Uṣṇīṣa," the mantra of the tathāgata Śālendrarāja.

g.645 Jvarā

rims nad

རིམས་ནད།

jvarā

Fever; a class of spirits causing fever.

g.646 Jvara

rims

རིམས།

Jvara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.647 Jyeṣṭhā

smron

སྨོན།

Jyeṣṭhā

The name of a nakṣatra.

g.648 Jyotī

'od

འོད།

Jyotī

The name of a nakṣatra.

g.649 Jyotiṃkara

gsal mdzad

གསལ་མཛད།

Jyotiṃkara

One of the tathāgatas attending the delivery of the MMK.

g.650 Jyotiraśmirājendra

snang ba'i 'od kyi rgyal po

སྣང་བའི་འོད་ཀྱི་རྒྱལ་པོ།

Jyotiraśmirājendra

One of the tathāgatas attending the delivery of the MMK.

g.651 Jyotis

'od byed

འོད་བྱེད།

Jyotis

One of the tathāgatas attending the delivery of the MMK.

g.652 Jyotiśrī

—

Jyotiśrī

One of the tathāgatas attending the delivery of the MMK.

g.653 Jyotissaumyagandhāvabhāsaśrī

'od kyi zla ba dri snang ba'i dpal

འོད་ཀྱི་ཟླ་བ་དྲི་སྣང་བའི་དཔལ།

Jyotissaumyagandhāvabhāsaśrī

One of the tathāgatas attending the delivery of the MMK.

g.654 Jyotsna

zla ba'i 'od

ཟླ་བའི་འོད།

Jyotsna

One of the rāśis.

g.655 Jyotsnā

zla 'od ma

ཟླ་འོད་མ།

Jyotsnā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.656 Kākodumbarikā

khwa dang 'dra ba'i shing u dum bA ra

ཁྭ་དང་འདྲ་བའི་ཤིང་ཨུ་དུམ་བཱ་ར།

kākodumbarikā

Ficus oppositifolia.

g.657 Kāla

dus

དུས།

Kāla

One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas; a vidyārāja from the personal retinue of Vajrapāṇi.

g.658 Kālakūṭa

dug

དུག

Kālakūṭa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.659 Kālarūpa

kA la rU pa

ཀཱ་ལ་རཱུ་པ།

Kālarūpa

"Black Form." This seems to be an epithet of Mūrdhaṭaka, one of the wrathful emanations of Mañjuśrī.

g.660 Kalaśa

gA dA hA ya hi

གཱ་དཱ་ཧཱ་ཡ་ཧི།

Kalaśa

Unidentified.

g.661 Kalaśoda

bum chu can

བུམ་ཆུ་ཅན།

Kalaśoda

One of the kings of the nāgas.

g.662 Kālasūtra

thig nag

ཐིག་ནག

Kālasūtra

"Black Thread," one of the hot hells.

g.663 Kālava

—

Kālava

When used in the plural, this is the name of an ancient country.

g.664 Kaliṅga

ka ling ka

ཀ་ལིང་ཀ

Kaliṅga

An ancient country on the Coromandel Coast.

g.665 Kaliyuga

rtsod pa'i dus

རྩོད་པའི་དུས།

kaliyuga

See "dark eon."

g.666 Kamala

—

Kamala

One of the kings of Nepal.

g.667 Kamala

pad+ma

པདྨ།

Kamala

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.668 Kamalapāṇi

phyag na pad+ma

ཕྱག་ན་པདྨ།

Kamalapāṇi

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.669 Kamalaraśmi

pad+ma'i 'od

པདྨའི་འོད།

Kamalaraśmi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.670 Kamaloṣṇīṣa

pad+ma'i gtsug tor

པདྨའི་གཙུག་ཏོར།

Kamaloṣṇīṣa

One of the eight uṣṇīṣa kings.

g.671 Kāmarūpa

ka ma ru

ཀ་མ་རུ།

Kāmarūpa

Western Assam.

g.672 Kāmavajriṇī

'dod pa'i rdo rje dang ldan ma

འདོད་པའི་རྡོ་རྗེ་དང་ལྡན་མ།

Kāmavajriṇī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.673 Kambala

la ba

ལ་བ།

Kambala

One of the kings of the nāgas.

g.674 Kamboja

kam+po tse

ཀཾབོ་ཙེ།

kamboja

A class of malevolent spirits.

g.675 Kāminī

'dod ldan ma

འདོད་ལྡན་མ།

Kāminī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.676 Kampa

sa 'gul

ས་འགུལ།

Kampa

God of earthquakes.

g.677 Kāṇā

—

Kāṇā

One of the great yakṣiṇīs.

g.678 Kanaka

gser

གསེར།

Kanaka

One of the pratyekabuddhas attending the delivery of the MMK. Possibly also a shortened form of the name of the tathāgata Kanakamuni.

g.679 Kanakamuni

gser thub

གསེར་ཐུབ།

Kanakamuni

One of the tathāgatas attending the delivery of the MMK.

g.680 Kanakarāśi

gser gyi phung po

གསེར་གྱི་ཕུང་པོ།

Kanakarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.681 Kanakaraśmi

—

Kanakaraśmi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.682 Kandarpa

'dam gyi rgyal po

འདམ་གྱི་རྒྱལ་པོ།

Kandarpa

A legendary king before the time of the Buddha.

g.683 Kaniṣṭha

tha chung

ཐ་ཆུང་།

Kaniṣṭha

One of the tathāgatas attending the delivery of the MMK.

g.684 Kāñjika

rang skyur

རང་སྐྱུར།

kāñjika

The name for a number of plants and substances such as a fermented rice gruel, a medicinal plant, an edible legume, or a kind of creeping plant.

g.685 Kanya

—

Kanya

The lord of the rāśis.

g.686 Kanyā

bu mo

བུ་མོ།

Kanyā

Virgo (zodiac sign and constellation).

g.687 Kanyakubja

ka na+ya kub dza

ཀ་ན་ཡ་ཀུབ་ཛ།

Kanyakubja

A city in India (modern Kanauj).

g.688 Kapālinī

thod can

ཐོད་ཅན།

Kapālinī

One of the vidyās attending upon Mañjuśrī.

g.689 Kaphiṇa

ga bin

ག་བིན།

Kaphiṇa

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.690 Kapila

gcer bu pa

གཅེར་བུ་པ།

Kapila

One of the seven sages.

g.691 Kapilavastu

ser skya

སེར་སྐྱ།

Kapila

The city where Śākyamuni was born.

g.692 Karahāṭa

shing ka ra hA Ta

ཤིང་ཀ་ར་ཧ་ཊ།

karahāṭa

Meyna spinosa.

g.693 Karkaṭaka

sbal ba

སྦལ་བ།

Karkaṭaka

Cancer (zodiac sign and constellation).

g.694 Karkoṭaka

kak+ko Ta

ཀཀྐོ་ཏ།

Karkoṭaka

One of the kings of the nāgas.

g.695 Karma

las

ལས།

karman

Karmic accumulation, positive or negative, that will produce results in the future, unless it is purified. This term is also translated in other instances as "activity" or "rite." In these latter cases the term refers to a ritual activity (such as pacifying, nourishing, etc.) or a rite meant to accomplish such activity.

g.696 Karmadā

las sbyin ma

ལས་སྦྱིན་མ།

Karmadā

One of the female śrāvakas attending the delivery of the MMK.

g.697 Karmaphalā

las 'bras ma

ལས་འབྲས་མ།

Karmaphalā

One of the female śrāvakas attending the delivery of the MMK.

g.698 Karmarāja

—

Karmarāja

Another name of the king Vṛtsudhāna.

g.699 Karmaraṅga

ka da raM tsa

ཀ་ད་རཾ་ཙ།

Karmaraṅga

This seems to be the ancient name of Arakan, or what is now the Rakhine State in Myanmar.

g.700 Karmic influence

zag pa

ཟག་པ།

āsrava

Literally “inflow.” These are karmic influences that prompt an individual to act in a certain way, leading to the accumulation of karma.

g.701 Karnāṭaka

kar Na

ཀར་ཊ།

Karnāṭa

A country corresponding to modern Karnataka State in India.

g.702 Karoṭapāṇi

gzhong thogs

གཞོང་ཐོགས།

karoṭapāṇi

A class of godlings, probabably related to yakṣas.

g.703 Karoṭapāṇi

gzhong thogs

གཞོང་ཐོགས།

Karoṭapāṇi

One of the gods' realms; also used as the name of the gods living there.

g.704 Kārtavīrya

—

Kārtavīrya

A legendary king before the time of the Buddha.

g.705 Kārtika

—

Kārtika

A legendary king before the time of the Buddha.

g.706 Kārttikeya

smin drug bu

སྨིན་དྲུག་བུ།

Kārttikeya

Son of Śiva and a Hindu god of war.

g.707 Karuṇa

snying rje ldan

སྙིང་རྗེ་ལྡན།

Karuṇa

One of the kinnara kings.

g.708 Karuṇā

snying rje

སྙིང་རྗེ།

Karuṇā

One of the vidyārājñīs attending the delivery of the MMK.

g.709 Kāśī

ga sha · ka shi

ག་ཤ། · ཀ་ཤི།

Kāśī

See "Vārāṇasī."

g.710 Kaśmala

sdig pa'i sems dang ldan pa

སྡིག་པའི་སེམས་དང་ལྡན་པ།

kaśmala

A class of impure spirits.

g.711 Kaśmīra

ka che

ཀ་ཆེ།

Kaśmīra

Kashmir

g.712 Kāśyapa

'od srung

འོད་སྲུང་།

Kāśyapa

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas; one of the previous buddhas; one of the śrāvakas attending the delivery of the MMK; also a short name of Mahākāśyapa.

g.713 Kaṭapūtana

lus srul po

ལུས་སྲུལ་པོ།

kaṭapūṭana

A class of demons.

g.714 Kaṭapūtanā

lus srul mo

ལུས་སྲུལ་མོ།

Kaṭapūtanā

One of the great mātṛs.

g.715 Kātyāyana

kA t+yA ya na

ཀཱ་ཏྱ་ཡ་ན།

Kātyāyana

One of the śrāvakas attending the delivery of the MMK.

g.716 Kaumārī

gzhon nu ma

གཞོན་ནུ་མ།

Kaumārī

One of the great mātṛs.

g.717 Kauśika

kau shi ka

ཀཽ་ཤི་ཀ

Kauśika

Epithet of Indra.

g.718 Kāverī

kA ba

ཀཱ་བ།

Kāverī

A river in the Deccan.

g.719 Kāviśa

mang yul

མངྒལ།

Kāviśa

This seems to be one of the Himalayan countries; the Tibetan translation essentially means the front range of the Himalayas.

g.720 Keśānta

skra mthar byed

སྐྲ་མཐར་བྱེད།

Keśānta

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.721 Keśāntā

skra mthar byed ma

སྐྲ་མཐར་བྱེད་མ།

Keśāntā

One of the great yakṣiṇīs.

g.722 Keśavā

skra ldan ma

སྐྲ་ལྡན་མ།

Keśavā

One of the female śrāvakas attending the delivery of the MMK.

g.723 Keśin

skra

སྐྲ།

Keśin

Another name for the king Vallabha.

g.724 Keśinī

skra can ma

སྐྲ་ཅན་མ།

Keśinī

One of the great yakṣiṇīs.

g.725 Keśinī

skra can ma

སྐྲ་ཅན་མ།

Keśinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.726 Keśinī

skra can ma

སྐྲ་ཅན་མ།

Keśinī

One of the vidyās attending upon Mañjuśrī.

g.727 Ketu

mjug ring

མཇུག་རིང་།

Ketu

Comet personified.

g.728 Ketu

tog

དྲྭ་

Ketu

One of the tathāgatas attending the delivery of the MMK; one of the eight pratyekabuddhas; also, the name of an ancient king.

g.729 Ketusvara

tog gi sgra

དྲྭ་གི་སྒྲ།

Ketusvara

One of the tathāgatas attending the delivery of the MMK.

g.730 Ketuvatī

tog ldan ma

དྲྭ་ལྡན་མ།

Ketuvatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.731 Keyūrā

dpung rgyan ma

དཔུང་རྒྱན་མ།

Keyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.732 Keyūravatī

dpung rgyan ldan ma

དཔུང་རྒྱན་ལྡན་མ།

Keyūravatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.733 Khaḍga

ral gri

རལ་གྲི།

Khaḍga

One of the rāśis.

g.734 Khaḍgapaṭṭiśā

ral gri ma dang paT+Ti sa

རལ་གྲི་མ་དང་པཊྚི་ས།

Khaḍgapaṭṭiśā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.735 Khadyota

srin bu me khyer

སྲིན་བུ་མེ་ཁྱེར།

Khadyota

One of the tathāgatas attending the delivery of the MMK.

g.736 Khaja

'theng po

འཐེང་པོ།

Khaja

One of the grahas.

g.737 Khaṇḍa

dum bu

དུམ་བུ།

Khaṇḍa

One of the śrāvakas attending the delivery of the MMK.

g.738 Khasa

kha sha

ཁ་ཤ།

Khasa

A country north of India.

g.739 Khaṣadroṇi

lang ba

ལང་བ།

Khaṣadroṇi

Unidentified; the Tibetan translation could suggest the island of Langkawi. The Sanskrit text may be corrupt.

g.740 Khyātikarī

grags byed ma

གྲགས་བྱེད་མ།

Khyātikarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.741 Kimi

ci smra

ཅི་སྨྲ།

Kimi

One of the tathāgatas attending the delivery of the MMK.

g.742 Kiṃkara

—

kiṃkara

Servant; also a class of spirits used as servants.

g.743 Kiṃkara

mngag gzhug pa

མངག་གཞུག་པ།

Kiṃkara

One of the tathāgatas attending the delivery of the MMK.

g.744 Kiṃkarī

—

kiṃkarī · kiṃkarā

Female kiṃkara.

g.745 Kimpaka

bran pa

བཟན་པ།

kimpaka

A class of malevolent spirits.

g.746 Kimphala

kib pa la

ཀིབ་པ་ལ།

Kimphala

One of the śrāvakas attending the delivery of the MMK.

g.747 Kinnara

mi 'am ci

མི་འམ་ཅི།

kinnara

A class of semidivine beings, half human and half horse, or half human and half bird.

g.748 Kinnarī

mi'am ci

kinnarī

A female kinnara.

g.749 Kīrti

—

Kīrti

One of the ancient kings of Madhyadeśa.

g.750 Kīrtikīrti

grags pa dang grags pa 'dren pa

གྲགས་པ་དང་གྲགས་པ་འདྲེན་པ།

Kīrtikīrti

One of the bodhisattvas attending the delivery of the MMK.

g.751 Kīrtivatī

snyan ldan ma

སྙན་ལྡན་མ།

Kīrtivatī

One of the female śrāvakas attending the delivery of the MMK.

g.752 Knowledge holder

rig 'dzin

རིག་འཛིན།

vidyādhara

See “vidyādhara.”

g.753 Konākamuni

—

Konākamuni

One of the tathāgatas.

g.754 Kośala

ko sa la

ཀོ་ས་ལ།

Kośala

A country in ancient India.

g.755 Koṭikarṇika

—

Koṭikarṇika

One of the śrāvakas attending the delivery of the MMK.

g.756 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག

Krakucchanda

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

g.757 Krandanā

ngu 'bod

དྲུའོད།

krandanā

"Crying one," a class of female spirits.

g.758 Krati

—

Krati

The context suggests that this is a class of powerful beings.

g.759 Kratu

—

Kratu

One of the pratyekabuddhas attending the delivery of the MMK.

g.760 Kravyāda

sha rjen

ཤ་རྗེན།

kravyāda

"Carrion eater," a class of flesh-eating spirits.

g.761 Krīḍana

rtse med

རྩེ་མེད།

Krīḍana

One of the grahas.

g.762 Kriyā

mdzad pa

མཛད་པ།

kriyā

A mere ritual performance (in contradistinction to *karman*, which is the same performance aiming at a particular outcome). The term is also used to denote a class of tantras, the Kriyā tantras.

g.763 Krodha

khro bo

ཁྲོ་བོ།

krodha

A wrathful deity, usually on the sambhogakāya level; appears to be synonymous with krodharāja or mahākrodha.

g.764 Krodha

khro bo

ཁྲོ་བོ།

Krodha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.765 Krodharāja

khro rgyal · khro rgyal chen po

ཁྲོ་རྒྱལ། · ཁྲོ་རྒྱལ་ཆེན་པོ།

krodharāja

"Lord of wrath." In the MMK this term seems to refer in some cases to a whole class of divine beings, which can perhaps be regarded as the wrathful vidyārājas. "Lord of Wrath" elsewhere is an epithet of Yamāntaka.

g.766 Kṛpā

brtse ba

བརྩེ་བ།

Kṛpā

One of the vidyārājñīs attending the delivery of the MMK.

g.767 Kṛṣṇa

nag po

ནག་པོ།

Kṛṣṇa

One of the sages (*ṛṣi*).

g.768 Kṛṣṇagautama

gau ta ma nag po

གཽ་ཏ་མ་ནག་པོ།

Kṛṣṇagautama

One of the sages (*ṛṣi*).

g.769 Kṛṣṇapakṣa

nag po'i phyogs

ནག་པོའི་ཕྱོགས།

Kṛṣṇapakṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.770 Kṛttikā

smin drug

སྨིན་དྲུག

Kṛttikā

The name of a nakṣatra.

g.771 Kṣaṇa

skad cig

སྐད་ཅིག

kṣaṇa

A unit of time; ten kṣaṇas equals one muhūrta.

g.772 Kṣāranadī

chu bo rab med

ཆུ་བོ་རབ་མེད།

Kṣāranadī

“Caustic River,” one of the hells.

g.773 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

A member of the warrior and administrative caste.

g.774 Kṣaya

—

Kṣaya

One of the grahas.

g.775 Kṣema

bde byed

བདེ་བྱེད།

Kṣema

A tathāgata.

g.776 Kṣemacitri

bde bkra

བདེ་བཀྲ།

Kṣemacitri

One of the kings of the asuras.

g.777 Kṣemadā

bde sbyin ma

བདེ་སྦྱིན་མ།

Kṣemadā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.778 Kṣepa

'phen pa

འཕེན་པ།

Kṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.779 Kṣiprakarī

myur du byed ma

སྒྲུབ་དུ་ཇེད་མ།

Kṣiprakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.780 Kṣīroda

'o ma'i chu

འོ་མའི་ཆུ།

Kṣīroda

One of the kings of the nāgas.

g.781 Kṣiteśvara

—

Kṣiteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.782 Kṣiti

—

Kṣiti

One of the bodhisattvas attending the delivery of the MMK.

g.783 Kṣitigarbha

sa'i snying po

ས་ཡི་སྙིང་པོ།

Kṣitigarbha

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.784 Kṣitipāṇi

sa'i phyag

ས་ཡི་ཕྱག

Kṣitipāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.785 Kṣuradhārā

spu gri so

སྤུ་གྲི་སོ།

Kṣuradhārā

"Razor Blade," one of the hells.

g.786 Kubera

lus ngan po

ལུས་ངན་པོ།

Kubera

The god of wealth and the king of the yakṣas; one of the four great kings of the directions.

g.787 Kukūla

mas ma me mur

མས་མ་མེ་སྨུར།

Kukūla

One of the hells.

g.788 Kulika

rigs ldan

རིགས་ལྡན།

Kulika

One of the kings of the nāgas.

g.789 Kuliśavatī

rdo rje ldan ma

རྡོ་རྗེ་ལྡན་མ།

Kuliśavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.790 Kuliśika

rdo rje can

རྡོ་རྗེ་ཅན།

Kuliśika

One of the kings of the nāgas.

g.791 Kumāra

gzhon nu

གཞོན་ནུ།

kumāra

Apart from the usual meaning and usages (such as being a title of Mañjuśrī, etc.), this also seems to be the name of a class of nonhuman beings. The term is rendered elsewhere in this translation as “divine youth.”

g.792 Kumāra

gzhon nu

གཞོན་ནུ།

Kumāra

One of the śrāvakas attending the delivery of the MMK; one of the grahas; the Gupta emperor Kumāragupta II; an ascetic statesman.

g.793 Kumārakalaśa

ku mA ra ka la sha

ཀུ་མཱ་ར་ཀ་ལ་ཤ།

Kumārakalaśa

The name of an Indian scholar and teacher who lived during the early Sarma (*gsar ma*) period (c. 11th century) and worked on the Tibetan translation of the *Mañjuśrīmūlatantra*.

g.794 Kumārakāśyapa

gzhon nu 'od srung gi bu

གཞོན་ནུ་འོད་སྲུང་གི་བུ།

Kumārakāśyapa

One of the śrāvakas attending the delivery of the MMK.

g.795 Kumārī

gzhon nu ma

གཞོན་ནུ་མ།

kumārī

A female kumāra.

g.796 Kumbha

bum pa

བུམ་པ།

Kumbha

One of the kings of rākṣasas; Aquarius (the zodiac sign and the constellation); a south Indian king contemporary with Mahendra.

g.797 Kumbhaka

—

Kumbhaka

One of the pratyekabuddhas attending the delivery of the MMK.

g.798 Kumbhakarṇa

bum rna

བུམ་ན།

Kumbhakarṇa

One of the kings of the rākṣasas.

g.799 Kuṇapa

ro myogs

རོ་སྨྱོག་ས།

Kuṇapa

"Rotting Corpse," one of the cold hells.

g.800 Kuṇḍalin

thab sbyor can

ཐབ་སྦྱོར་ཅན།

Kuṇḍalin

A vidyārāja from the personal retinue of Vajrapāṇi.

g.801 Kuñjara

glang po che

གླང་པོ་ཆེ།

Kuñjara

One of the rāśis.

g.802 Kunta

bdung

བདུང་།

Kunta

Another name of the king Ājita.

g.803 Kuru

ku ru

ཀུ་རུ།

Kuru

One of the śrāvakas attending the delivery of the MMK.

g.804 Kurukulla

ku ru ku la

ཀུ་རུ་ཀུ་ལ།

Kurukulla

One of the śrāvakas attending the delivery of the MMK.

g.805 Kuśa grass

ku sha

ཀུ་ཤ།

kuśa

Poa cynosuroides, a species of grass commonly used in religious ceremonies.

g.806 Kuśāgrapura

ku sha'i mchog gi grong

ཀུ་ཤའི་མཆོག་གི་གྲོང་།

Kuśāgrapuri

The one-time capital of ancient Magadha.

g.807 Kūṣmala

kum b+ha la

ཀུམ་བྷ་ལ།

Kūṣmala

Name of a yakṣa.

g.808 Kuṣmāṇḍa

grul bum

གྲུལ་བུམ།

kuṣmāṇḍa

A class of demons.

g.809 Kuṣṭha

mdze

མཛེ།

Kuṣṭha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.810 Kusuma

me tog

མེ་ཏོག

Kusuma

One of the pratyekabuddhas attending the delivery of the MMK; an ascetic statesman.

g.811 Kusumā

me tog ma

མེ་ཏོག་མ།

Kusumā

One of the great yakṣiṇīs; also, a goddess of flowers invoked in a mantra.

g.812 Kusuma

me tog

མེ་ཏོག

Kusuma

Unidentified; possibly the name of a palace.

g.813 Kusumapura

me rtog can
མེ་རྟོག་ཅན།
Kusumapura
Another name of Pāṭaliputra.

g.814 Kusumapuravāsinī

me tog gi grong khyer la gnas ma
མེ་ཏོག་གི་གྲོང་ཁྱེར་ལ་གནས་མ།
Kusumapuravāsinī
One of the great yakṣiṇīs.

g.815 Kusumāvatī

me tog ldan ma
མེ་ཏོག་ལྡན་མ།
Kusumāvatī
One of the great yakṣiṇīs.

g.816 Kusumāvatī

me tog dang ldan pa
མེ་ཏོག་དང་ལྡན་པ།
Kusumāvatī
"Rich in Flowers," one of the pure abodes presided over by the tathāgata Saṃkusumita Rajendra; in the MMK it is also the abode of Mañjuśrī.

g.817 Kusumottama

me tog dam pa
མེ་ཏོག་དམ་པ།
Kusumottama
One of the tathāgatas.

g.818 Kūṭākhya

brtsegs pa'i mtshan
བརྩེགས་པའི་མཚན།
Kūṭākhya
One of the pratyekabuddhas attending the delivery of the MMK.

g.819 Kūtākṣa

brtsegs mig
བརྩེགས་མིག
Kūtākṣa
Name of a yakṣa.

g.820 Lāḍa

la da · la da'i yul · lA da
ལ་ད། · ལ་དའི་ཡུལ། · ལཱ་ད།
Lāḍa
A country corresponding in area to modern Gujarat.

g.821 Lakṣmī

dpal mo
དཔལ་མོ།

Lakṣmī

The goddess of good fortune; also, one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.822 Lakṣmīvatī

dpal ldan ma

དཔལ་ལྡན་མ།

Lakṣmīvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.823 Lakuṭa

dbyig pa

དབྱིག་པ།

Lakuṭa

One of the kings of the nāgas.

g.824 Laṅkā

lang ka · sing ha la

ལང་ཀཱ · སིང་ཧ་ལ།

Laṅkā

Present-day Śrī Laṅkā; the capital city of this island.

g.825 Ledruma

ljon pa bral

ལྗོན་པ་བྲལ།

Ledruma

One of the kinnara kings.

g.826 Leo

seng ge

སེང་གེ

Siṃha

See “Siṃha.”

g.827 Libra

srang

སྲང་།

Tula

See “Tula.”

g.828 Licchavi

lits+tsha vI

ལིཙྪ་བཱི།

Licchavi

A clan and a dynasty of kings contemporary with the Buddha; also the name of a Nepalese dynasty ca. fifth to eighth centuries CE.

g.829 Limbs of awakening

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

Traditionally there are seven such limbs: mindfulness, investigation of reality, energy, contentment, relaxation of bodhi and mind, samādhi, and equanimity.

g.830 Lion of the Śākyas

shAkya seng ge

ཤཱཀྱ་སེང་གེ

Śākyasiṃha

One of the epithets of the Buddha Śākyamuni.

g.831 Locanā

spyan ma

སྤྱན་མ།

Locanā

The uṣṇīṣa goddess of the Tathāgata family; also one of the vidyārājñīs attending the delivery of the MMK.

g.832 Locanā

de bzhin gshegs pa'i spyan · spyan

དེ་བཞིན་གཤེགས་པའི་སྤྱན། · སྤྱན།

Tathāgatalocanā · Locanā

See "Tathāgatalocanā."

g.833 Loka

'jig rten

འཇིག་རྟེན།

Loka

One of the rāśis; a king of the Gauḍa dynasty.

g.834 Lokābha

'jig rten 'od

འཇིག་རྟེན་འོད།

Lokābha

One of the tathāgatas attending the delivery of the MMK.

g.835 Lokabhūta

'jig rten gyur pa

འཇིག་རྟེན་གྱུར་པ།

Lokabhūta

One of the śrāvakas attending the delivery of the MMK.

g.836 Lokadruma

'jig rten ljon pa

འཇིག་རྟེན་ལྗོན་པ།

Lokadruma

One of the kinnara kings.

g.837 Lokāgata

'jig rten 'ongs

འཇིག་རྟེན་འོངས།

Lokāgata

One of the śrāvakas attending the delivery of the MMK.

g.838 Lokagati

'jig rten 'gro ba

འཇིག་རྟེན་འགྲོ་བ།

Lokagati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.839 Lokāgrakeyūrā

'jig rten mchog gi dpung rgyan ma

འཇིག་རྟེན་མཆོག་གི་དཔུང་རྒྱན་མ།

Lokāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.840 Lokagupta

'jig rten sbas

འཇིག་རྟེན་སྦས།

Lokagupta

One of the śrāvakas attending the delivery of the MMK.

g.841 Lokajit

—

Lokajit

One of the kings of the rākṣasas.

g.842 Lokakaṇṭha

'jig rten mgul pa

འཇིག་རྟེན་མགུལ་པ།

Lokakaṇṭha

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.843 Lokakara

'jig rten byed

འཇིག་རྟེན་བྱེད།

Lokakara

One of the pratyekabuddhas attending the delivery of the MMK.

g.844 Lokākhya

'jig rten grags pa

འཇིག་རྟེན་གྲགས་པ།

Lokākhya

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK.

g.845 Lokākhyā

'jig rten grags pa ma

འཇིག་རྟེན་གྲགས་པ་མ།

Lokākhyā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.846 Lokamaha

'jig rten mchod 'os

འཇིག་རྟེན་མཆོད་འོས།

Lokamaha

One of the bodhisattvas attending the delivery of the MMK.

g.847 Lokamātā

'jig rten ma

འཇིག་རྟེན་མ།

Lokamātā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.848 Lokamātā

—

Lokamātā

The name of a nakṣatra.

g.849 Lokaṃkara

'jig rten byed

འཇིག་རྟེན་བྱེད།

Lokaṃkara

One of the tathāgatas attending the delivery of the MMK.

g.850 Lokanātha

—

Lokanātha

One of the bodhisattvas attending the delivery of the MMK.

g.851 Lokaniṣṭha

—

Lokaniṣṭha

One of the gods' realms; also used as the name of the gods living there.

g.852 Lokānta

'jig rten mthar byed

འཇིག་རྟེན་མཐར་བྱེད།

Lokānta

One of the grahas.

g.853 Lokāntakarī

'jig rten mthar byed ma

འཇིག་རྟེན་མཐར་བྱེད་མ།

Lokāntakarī

One of the great mātṛs.

g.854 Lokāntikā

'jig rten nye gnas ma

འཇིག་རྟེན་ཉེ་གནས་མ།

Lokāntikā

One of the great piśācīs.

g.855 Lokaprabha

—

Lokaprabha

One of the pratyekabuddhas attending the delivery of the MMK.

g.856 Lokapravarā

'jig rten rab mchog

འཇིག་རྟེན་རབ་མཆོག

Lokapravarā

The name of a nakṣatra.

g.857 Lokaśānti

'jig rten zhi ba

འཇིག་རྟེན་ཞི་བ།

Lokaśānti

One of the tathāgatas attending the delivery of the MMK.

g.858 Lokaśrī

—

Lokaśrī

One of the bodhisattvas attending the delivery of the MMK.

g.859 Lokaśriyā

'jig rten dpal

འཇིག་རྟེན་དཔལ།

Lokaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.860 Lokaṭī

'jig rten 'gro ma

འཇིག་རྟེན་འགྲོ་མ།

Lokaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.861 Lokātikrāntagāmin

'jig rten las 'das par 'gro ba

འཇིག་རྟེན་ལས་འདས་པར་འགྲོ་བ།

Lokātikrāntagāmin

One of the two bodhisattvas standing by the gateway in the Mañjuśrī maṇḍala.

g.862 Lokāvartā

'jig rten 'khyil ma

འཇིག་རྟེན་འཁྱིལ་མ།

Lokāvartā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.863 Lokavāsinī

'jig rten gnas ma

འཇིག་རྟེན་གནས་མ།

Lokavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.864 Lokavatī

'jig rten ldan ma

འཇིག་རྟེན་ལྡན་མ།

Lokavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the great dūtīs attending upon Lord Vajrapāṇi; one of the vidyās attending upon Mañjuśrī.

g.865 Lokendra

'jig rten dbang po

འཇིག་རྟེན་དབང་པོ།

Lokendra

Name of a yakṣa.

g.866 Lokendrarāja

'jig rten gyi dbang po'i rgyal po

འཇིག་རྟེན་གྱི་དབང་པོའི་རྒྱལ་པོ།

Lokendrarāja

One of the tathāgatas attending the delivery of the MMK.

g.867 Lokeśa

'jig rten dbang phyug

འཇིག་རྟེན་དབང་ཕྱུག

Lokeśa

Probably a metrically shortened variant of Lokeśvara.

g.868 Lokeśvara

'jig rten dbang phyug

འཇིག་རྟེན་དབང་ཕྱུག

Lokeśvara

One of the bodhisattvas attending the delivery of the MMK; also used as an epithet of Avalokiteśvara, or the name of one of Avalokiteśvara's emanations.

g.869 Lokīśa

'jig rten dbang phyug bdag nyid che

འཇིག་རྟེན་དབང་ཕྱུག་བདག་ཉིད་ཆེ།

Lokīśa

An unidentified mantra deity. The Sanskrit could be corrupt.

g.870 Lokottara

'jig rten mthon po

འཇིག་རྟེན་མཐོན་པོ།

Lokottara

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.871 Lokottarā

'jig rten las 'das ma

འཇིག་རྟེན་ལས་འདས་མ།

Lokottarā

One of the great yakṣiṇīs.

g.872 Looks upon

spyan

སྤྱན།

paśyati

A technical astrological expression indicating that the aspect of the planet that “looks” is exercising influence on the planet it looks upon, and, indirectly, also on the affected person.

g.873 Lord of Great Wrath

khro bo’i rgyal po chen po

ཁྲོ་བོའི་རྒྱལ་པོ་ཆེན་པོ།

Mahākrodharāja

See “Great Lord of Wrath.”

g.874 Lord of wrath

khro rgyal · khro rgyal chen po

ཁྲོ་རྒྱལ། · ཁྲོ་རྒྱལ་ཆེན་པོ།

krodharāja

See “krodharāja.”

g.875 Lord of Wrath

khro bo’i rgyal po

ཁྲོ་བོའི་རྒྱལ་པོ།

Krodharāja

Epithet of Yamāntaka; also the namesake mantra.

g.876 Lotus family

pad+ma’i rigs

པདྨའི་རིགས།

abjakula

This family is associated mainly with the bodhisattva Avalokiteśvara, and includes deities such as Tārā, Bhṛkuṭī, and so forth. In the higher tantras, this family is presided over by the tathāgata Amitābha.

g.877 Lowest eon

dus kyi tha mar

དུས་ཀྱི་ཐ་མར།

yugādhama

The least auspicious in the cycle of four eons.

g.878 Lubdha

rngon pa

རྔོན་པ།

Lubdha

One of the grahas.

g.879 Lumbini

lum bi ni

ལུམ་བི་ནི།

Lumbini

The grove where Śākyamuni was born.

g.880 Mādhava

khyab ’jug

ཁྱབ་འཇུག

Mādhava

A brahmin statesman.

g.881 Mādhava

—

Mādhava

Identified as the Kadamba king Madhuvarman, contemporary with Mahendra.

g.882 Madhu

sbrang rtsi

སྦྲང་རྩི།

Madhu

A brahmin statesman.

g.883 Madhyadeśa

dbus kyi yul

དབུས་ཀྱི་ཡུལ།

Madhyadeśa

The “central region,” which seems to refer to all the regions and countries between the Vindhya and Himālaya mountains.

g.884 Madhyama

bar ma

བར་མ།

Madhyama

One of the rāśis.

g.885 Magadha

ma ga dhA

མ་ག་ཏྷ།

Magadha

An ancient country corresponding to southern Bihar, part of the heartland where the Buddha was active and where Buddhism was first established.

g.886 Maghā

mchu

མཆུ།

Maghā

The name of a nakṣatra.

g.887 Maghavan

—

Maghavan · Maghavān

“God of Bounty,” an epithet of Indra.

g.888 Magical accomplishment

dngos grub

དངོས་གྲུབ།

siddhi

See “accomplishment.”

g.889 Mahābāhu

lag pa chen po
ལག་པ་ཆེན་པོ།

Mahābāhu

A vidyārāja from the personal retinue of Vajrapāṇi.

g.890 Mahābala

stobs po che
སྟོབས་པོ་ཆེ།

Mahābala

A vidyārāja from the personal retinue of Vajrapāṇi.

g.891 Mahābhadrika

skal bzang yod chen po
སྐལ་བཟང་ཡོད་ཆེན་པོ།

Mahābhadrika

One of the śrāvakas attending the delivery of the MMK.

g.892 Mahābhogavatī

longs spyod che ldan ma
ལོངས་སྤྱོད་ཆེ་ལྡན་མ།

Mahābhogavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.893 Mahābrahmā

—

Mahābrahmā

One of the gods' realms; also the name of the gods living there.

g.894 Mahācakravartin

'khor los sgyur ba chen po
འཁོར་ལོས་སྒྱུར་བ་ཆེན་པོ།

Mahācakravartin

One of the mantra deities.

g.895 Mahācīna

rgyal yul che
རྒྱལ་ཡུལ་ཅེ།

Mahācīna

China.

g.896 Mahādaṇḍā

dbyug pa chen mo ma
དབྱུག་པ་ཆེན་མོ་མ།

Mahādaṇḍā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.897 Mahādeva

lha chen po
ལྷ་ཆེན་པོ།

Mahādeva

One of the tathāgatas attending the delivery of the MMK.

g.898 Mahāgaṇapati

tshogs kyi bdag po chen po

ཚོགས་ཀྱི་བདག་པོ་ཆེན་པོ།

Mahāgaṇapati

"Great Gaṇapati," an epithet of Gaṇeśa.

g.899 Mahāgiri

ri bo chen po

རི་བོ་ཆེན་པོ།

Mahāgiri

Name of a yakṣa.

g.900 Mahākāla

nag po chen po

ནག་པོ་ཆེན་པོ།

Mahākāla

A Buddhist protector deity; also the name of one of the attendants on Śiva.

g.901 Mahākāśyapa

'od srung chen po

འོད་སྲུངཆེན་པོ།

Mahākāśyapa

One of the eight great śrāvakas.

g.902 Mahākātyāyana

kA tyA ya na chen po

ཀཱ་ཏྱཱ་ཡ་ན་ཆེན་པོ།

Mahākātyāyana

One of the great śrāvakas in the maṇḍala of Mañjuśrī, probably the same one that is listed among the śrāvakas attending the delivery of the MMK.

g.903 Mahākhya

grags pa chen po

གྲགས་པ་ཆེན་པོ།

Mahākhya

One of the tathāgatas attending the delivery of the MMK.

g.904 Mahākrodha

khro bo chen po

ཁྲོ་བོ་ཆེན་པོ།

mahākrodha

"Great wrath." This seems to be a synonym of *vidyārāja*.

g.905 Mahākrodha

khro bo chen po

ཁྲོ་བོ་ཆེན་པོ།

Mahākrodha

A vidyārāja from the personal retinue of Vajrapāṇi; an epithet of Yamāntaka; an epithet of Yamāri; the name of a boar-faced emanation of Mañjuśrī.

g.906 Mahālakṣmī

dpal chen mo

དཔལ་ཆེན་མོ།

Mahālakṣmī

One of the vidyās attending upon Mañjuśrī.

g.907 Mahālakuṭa

dbyig pa chen po

དབྱིག་པ་ཆེན་པོ།

Mahālakuṭa

One of the kings of the nāgas.

g.908 Mahāmārī

'ching chen po

འཆིང་ཆེན་པོ།

Mahāmārī

A goddess of pestilence; pestilence personified.

g.909 Mahāmati

blo chen po

བློ་ཆེན་པོ།

Mahāmati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.910 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

Mahāmaudgalyāyana

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.911 Mahāmāyūrī

rma bya chen mo

རྨ་བྱ་ཆེན་མོ།

Mahāmāyūrī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the five Pañcarakṣā goddesses.

g.912 Mahāmegha

sprin chen po

སྤྲིན་ཆེན་པོ།

Mahāmegha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.913 Mahāmekhalā

'og pag chen mo

འོག་པག་ཆེན་མོ།

Mahāmekhalā

One of the goddesses in one of the paintings of Mañjuśrī.

g.914 Mahānarthā

—

Mahānarthā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.915 Mahāpadma

pad+ma chen po

པད་མ་ཆེན་པོ།

Mahāpadma

One of the kings of the nāgas.

g.916 Mahāpaśyinī

mthong ldan chen mo

མཐོང་ལྡན་ཆེན་མོ།

Mahāpaśyinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.917 Mahāpota

gru bzang

གྲུ་བཟང་།

Mahāpota

Another name of the king Mahendra.

g.918 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུའི་བདག་མོ་ཆེན་མོ།

Mahāprajāpatī

One of the female śrāvakas attending the delivery of the MMK.

g.919 Mahāratha

—

Mahāratha

The king of siddhas (semidivine beings).

g.920 Maharddhika

rdzu 'phrul chen po

རྫུ་འཕྲུལ་ཆེན་པོ།

Maharddhika

One of the kinnara kings.

g.921 Mahārti

nyam thag pa chen po

ཉམ་ཐག་པ་ཆེན་པོ།

Mahārti

A vidyārāja from the personal retinue of Vajrapāṇi.

g.922 Mahāśakuna

bya chen po

ཕྱ་ཆེན་པོ།

Mahāśakuna

One of the garuḍa kings.

g.923 Mahāśakunī

bya ma chen mo

ཐུ་མ་ཆེན་མོ།

Mahāśakunī

One of the great māṭṛs.

g.924 Mahāsamayoṣṇīṣa

dam tshig thogs pa med pa gtsug tor

དམ་ཚིག་ཐོགས་པ་མེད་པ་གཙུག་ཏོར།

Mahāsamayoṣṇīṣa

One of the mantra deities.

g.925 Mahāśāriputra

shA ri'i bu chen po

ཤཱ་རི་ཡི་བུ་ཆེན་པོ།

Mahāśāriputra

One of the śrāvakas attending the delivery of the MMK.

g.926 Mahāsena

sde chen

སྡེ་ཆེན།

Mahāsena

A king based in Ujjain, contemporary of the Buddha.

g.927 Mahāśriyā

dpal byed chen mo

དཔལ་བྱེད་ཆེན་མོ།

Mahāśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.928 Mahāsthāmaprāpta

mthu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

Mahāsthāmaprāpta

A bodhisattva.

g.929 Mahāsthānagata

blo ldan mthu chen thob

བློ་ལྡན་མཐུ་ཆེན་ཐོབ།

Mahāsthānagata

Another version of the name Mahāsthānaprāpta (*-gata* and *-prāpta* being synonymous).

g.930 Mahāsthānaprāpta

mthu chen po thob pa

མཐུ་ཆེན་པོ་ཐོབ་པ།

Mahāsthānaprāpta

One of the bodhisattvas, possibly the same as Mahāsthāmaprāpta.

g.931 Mahāsubhūti

rab 'byor chen po

རབ་འབྱོར་ཆེན་པོ།

Mahāsubhūti

One of the śrāvakas attending the delivery of the MMK.

g.932 Mahāśūla

gzer nad chen po

གཟེར་ནད་ཆེན་པོ།

Mahāśūla

A vidyārāja from the personal retinue of Vajrapāṇi.

g.933 Mahāśvetā

dkar mo chen mo

དཀར་མོ་ཆེན་མོ།

Mahāśvetā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the vidyās attending upon Mañjuśrī.

g.934 Mahātiṣya

rgyal chen po

རྒྱལ་ཆེན་པོ།

Mahātiṣya

One of the śrāvakas attending the delivery of the MMK.

g.935 Mahāturuṣka

chen po tu ruSh+ka

ཆེན་པོ་ཏུ་རུཥྐ།

Mahāturuṣka

The king identified with the Kushana emperor Huvishka, the successor of Kanishka.

g.936 Mahauṣadha

sman chen po can

སྨན་ཆེན་པོ་ཅན།

Mahauṣadha

One of the śrāvakas attending the delivery of the MMK.

g.937 Mahāvajrakrodhāntaścara

khro bo chen po'i nang spyod

ཁྲོ་བོ་ཆེན་པོའི་ནང་སྤྱོད།

Mahāvajrakrodhāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.938 Mahāvidyā

rig chen

རིག་ཆེན།

Mahāvidyā

One of the vidyās attending upon Mañjuśrī.

g.939 Mahāvīryā

chen po stobs chen

ཆེན་པོ་སྟོབས་ཆེན།

Mahāvīryā

One of the vidyās attending upon Mañjuśrī.

g.940 Mahendra

dbang chen

དབང་ཆེན།

Mahendra

One of the muhūrtas.

g.941 Mahendra

dbang chen

དབང་ཆེན།

Mahendra

An ancient king, contemporary of the Buddha.

g.942 Mahendra

dbang chen

དབང་ཆེན།

Mahendra

Identified as Mahendravarman I of Kāñci, a Pallava king of the early seventh century; this name is shared also by the Khmer king Mahendravarman.

g.943 Mahendra

dbang chen

དབང་ཆེན།

Mahendra

Mahendra or Mahendrāditya is another name of the Gupta emperor Kumāragupta.

g.944 Mahendra

dbang chen

དབང་ཆེན།

Mahendra

One of the pratyekabuddhas attending the delivery of the MMK.

g.945 Mahendra

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Mahendra

Epithet applied to various gods. When used in the plural it refers to a class of gods; also the name of various kings (dealt with in separate entries).

g.946 Maheśvara

—

Maheśvara

An epithet of Śiva; sometimes refers specifically to one of the forms of Śiva or to Rudra; also the name of one of the bodhisattvas attending the delivery of the MMK.

g.947 Maheśvarāntaścara

dbang phyug chen po'i nang spyod

དབང་ཕྱུག་ཆེན་པོའི་ནང་སྤྱོད།

Maheśvarāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.948 Māheśvarī

dbang phyug chen po ma

དབང་ཕྱུག་ཆེན་པོ་མ།

Māheśvarī

One of the great mātṛs.

g.949 Maheśvāsa

dbugs 'byin chen po

དབུགས་འབྱིན་ཆེན་པོ།

Maheśvāsa

One of the śrāvakas attending the delivery of the MMK.

g.950 Mahī

chu bo chen po

ཆུ་བོ་ཆེན་པོ།

Mahī

The river Gandakī (a tributary of the Gaṅgā).

g.951 Mahiṣa

ma he

མ་ཧེ།

Mahiṣa

One of the rāśis.

g.952 Mahodaya

—

Mahodaya

One of the śrāvakas attending the delivery of the MMK.

g.953 Mahoja

gzi brjid chen po

གཟི་བརྗིད་ཆེན་པོ།

Mahoja

One of the kinnara kings; one of the rāśis.

g.954 Mahojas

gzi brjid chen po

གཟི་བརྗིད་ཆེན་པོ།

Mahojas

One of the śrāvakas attending the delivery of the MMK.

g.955 Mahojaska

gzi brjid chen po

གཟི་བརྗིད་ཆེན་པོ།

Mahojaska

One of the kinnara kings.

g.956 Mahojaska

gzi brjid chen po can

གཟི་བརྗིད་ཆེན་པོ་ཅན།

Mahojaska

One of the śrāvakas attending the delivery of the MMK.

g.957 Mahojaska

gzi brjid chen po ldan
གཟི་བརྗིད་ཆེན་པོ་ལྡན།
Mahojaska
One of the rāśis.

g.958 Mahoraga
brang ʼgro chen po
བྲང་འགྲོ་ཆེན་པོ།
mahoraga
A class of serpent-like beings.

g.959 Mahoraga
sbrul chen po
སྦྲུལ་ཆེན་པོ།
Mahoraga
A vidyārāja from the personal retinue of Vajrapāṇi.

g.960 Mahoraska
brang chen po
བྲང་ཆེན་པོ།
Mahoraska
One of the kinnara kings.

g.961 Maitra
byams ldan
བྱམས་ལྡན།
Maitra
One of the grahas.

g.962 Maitra
byams ldan
བྱམས་ལྡན།
Maitra
One of the muhūrtas.

g.963 Maitreya
byams maʼi bu
བྱམས་མའི་བུ།
Maitreya
One of the bodhisattvas attending the delivery of the MMK.

g.964 Maitreya
byams pa
བྱམས་པ།
Maitreya
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.965 Maitrī
byams pa
བྱམས་པ།
Maitrī

One of the vidyārājñīs attending the delivery of the MMK.

g.966 Makara

chu srin

ཆུ་སྲིན།

Makara

Capricorn (zodiac sign and constellation).

g.967 Makuṭabandhana

cod pan bcings pa'i mchod rten

ཅོད་པན་བཅིངས་པའི་མཆོད་རྟེན།

Makuṭabandhana

A temple or shrine in the country of the Mallas.

g.968 Mālādhāra

phreng thogs

ཕྲེང་ཐོགས།

Mālādhāra

One of the gods' realms; also used as the name of the gods living there.

g.969 Mālādhārin

phreng thogs

ཕྲེང་ཐོགས།

mālādhārin

A class of godlings, probabably related to yakṣas.

g.970 Malānta

dri ma mthar byed

དྲི་མ་མཐར་བྱེད།

Malānta

One of the tathāgatas attending the delivery of the MMK.

g.971 Mālava

ma la ba

མ་ལ་བ།

Mālava

A country in ancient India (modern-day Malwa).

g.972 Malaya

ma la ya

མ་ལ་ཡ།

Malaya

The country Malabar.

g.973 Malla

gyad

གྱད།

Malla

Name for a country and the people who reside there.

g.974 Mallaputra

gyad kyi bu

ཇད་ཀྱི་བུ།

Mallaputra

One of the śrāvakas attending the delivery of the MMK.

g.975 Māmakī

bdag gi ma · yum mA ma kI

བདག་གི་མ། · ཡུམ་མཱ་མ་ཀཱི

Māmakī

One of the great dūtīs attending upon Lord Vajrapāṇi; also the uṣṇīṣa goddess of the Vajra family.

g.976 Māṇa

nga rgyal can

ང་རྒྱལ་ཅན།

Māṇa

One of the kings of the nāgas.

g.977 Mānabhañja

nga rgyal 'joms

ང་རྒྱལ་འཇོམས།

Mānabhañja

One of the kings of the nāgas.

g.978 Manas

yid

ཡིད།

Manas

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.979 Manasa

yid las byung

ཡིད་ལས་བྱུང་།

Manasa

One of the pratyekabuddhas attending the delivery of the MMK.

g.980 Manasa

yid las byung ba

ཡིད་ལས་བྱུང་བ།

Manasa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.981 Mānasī

yid las skyes ma

ཡིད་ལས་སྐྱེས་མ།

Mānasī

One of the chief vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.982 Mānava

bram ze khye'u

བྲམ་ཟེ་ཁྱེའུ།

Mānava

The son and successor of the king Soma (the latter identified by Jayaswal as Śaśāṇka).

g.983 Mānavadeva

mi yi lha

མི་ཡི་ལྷ།

Mānavadeva

Or Mānavendra, the first king of the Licchavi dynasty of Nepal.

g.984 Maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

Literally a "disk" or "circle," in the ritual context maṇḍala is a sacred space on the ground or a raised platform, arranged according to a pattern that varies from rite to rite.

g.985 Māndhātṛ

nga las nu

ངའམས་གྲུ།

Māndhātṛ

A legendary king before the time of the Buddha.

g.986 Maṇḍitikā

sdud ma

སྡུད་མ།

Maṇḍitikā

One of the great piśācīs.

g.987 Maṅgala

bkra shis

བཀྲ་ཤིས།

Maṅgala

Identified as the Cālukya king Maṅgalarāja, the predecessor and uncle of Pulakeśin II.

g.988 Maṅgalā

bkra shis ma

བཀྲ་ཤིས་མ།

Maṅgalā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.989 Maṅgalāvahā

bkra shis byed ma

བཀྲ་ཤིས་བྱེད་མ།

Maṅgalāvahā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.990 Maṇibhadra

nor bu bzang · nor bzang

ནོར་བུ་བཟང་ · ནོར་བཟང་།

Maṇibhadra · Māṇibhadra

A brother of Kubera and a tutelary deity of merchants.

g.991 Māṇicara

rin chen rigs spyod

རིན་ཆེན་རིགས་སྤྱོད།

Māṇicara

A yakṣa deity.

g.992 Maṇikūṭa

nor bu brtsegs

ནོར་བུ་བརྩེགས།

Maṇikūṭa

One of the bodhisattvas attending the delivery of the MMK.

g.993 Maṇināga

nor ldan klu

ནོར་ལྡན་ཀླུ།

Maṇināga

One of the kings of the nāgas.

g.994 Maṇirāśi

nor bu'i phung po

ནོར་བུའི་ཕུང་པོ།

Maṇirāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.995 Maṇiratnacūḍā

nor bu rin po che'i gtsug ma

ནོར་བུ་རིན་པོ་ཆེའི་གཙུག་མ།

Maṇiratnacūḍā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.996 Mañjudhvaja

'jam pa'i rgyal mtshan

འཇམ་པའི་རྒྱལ་མཚན།

Mañjudhvaja

One of the future buddhas.

g.997 Mañjughoṣa

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

Mañjughoṣa · Mañjusvara

"One with a sweet voice," an epithet of the bodhisattva Mañjuśrī. The name is also written as "Mañjusvara."

g.998 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī · Mañju

The bodhisattva and the deity of wisdom.

g.999 Mañjusvara

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

Mañjughoṣa · Mañjusvara

See “Mañjughoṣa.”

g.1000 Mañjuvara

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

Mañjuvara

An epithet of Mañjuśrī.

g.1001 Manoharā

yid 'phrog ma

ཡིད་འཕྲོག་མ།

Manoharā

One of the great yakṣiṇīs.

g.1002 Manojava

yid ltar mgyogs

ཡིད་ལྟར་མཇྱོག་མ།

Manojava

One of the garuḍa kings.

g.1003 Manojavā

yid mgyogs ma

ཡིད་མཇྱོག་མ།

Manojavā

One of the female śrāvakas attending the delivery of the MMK; one of the great dūtīs attending upon Lord Vajrapāṇi.

g.1004 Manojña

yid du 'ong ba

ཡིད་དུ་འོང་བ།

Manojña

One of the pratyekabuddhas attending the delivery of the MMK; one of the kinnara kings.

g.1005 Manojñā

yid du 'ong ma

ཡིད་དུ་འོང་མ།

Manojñā

One of the seven yakṣiṇīs.

g.1006 Manoratha

bsam pa

བསམ་པ།

Manoratha

One of the kings of the piśācas.

g.1007 Manoratha

yid la bsam pa

ཡིད་ལ་བསམ་པ།

Manoratha

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1008 Manorathā

bsam pa ma

བསམ་པ་མ།

Manorathā

One of the female śrāvakas attending the delivery of the MMK.

g.1009 Manovatī

yid ldan ma

ཡིད་ལྡན་མ།

Manovatī

One of the female śrāvakas attending the delivery of the MMK; one of the great yakṣiṇīs.

g.1010 Mantra Vehicle

sngags kyi lam

སྔགས་ཀྱི་ལམ།

Mantrayāna

Another name for the Vajrayāna.

g.1011 Manuṣya

mi

མི།

Manuṣya

One of the rāśis.

g.1012 Māra

bdud

བདུད།

māra

This term, usually occuring in the plural, is applied to the followers of Māra, or the personified negative forces in general.

g.1013 Māra

bdud

བདུད།

Māra

The demon opposing the Buddha's teaching; in the plural (māras) it denotes all such nonhuman beings; a personification of evil.

g.1014 Marīca

'od zer

འོད་ཟེར།

Marīca

One of the mahoraga kings.

g.1015 Mārīca

'od zer gyi bu

འོད་ཟེར་གྱི་བུ།

Mārīca

One of the mahoraga kings.

g.1016 Mārīcī

'od can · 'od zer can · 'od zer ma

འོད་ཅན། · འོད་ཟེར་ཅན། · འོད་ཟེར་མ།

Mārīcī

A Buddhist goddess (the name indicates her association with the sun and the light).

g.1017 Mārkaṇḍa

nyi ma'i rigs

ཉི་མའི་རིགས།

Mārkaṇḍa

One of the sages (*ṛṣi*).

g.1018 Mars

mig dmar

མིག་དམར།

Aṅgāraka

See "Aṅgāraka."

g.1019 Mārṣṭi

—

Mārṣṭi

One of the grahas.

g.1020 Maruṇḍa

—

Maruṇḍa

One of the mahoraga kings.

g.1021 Māruta

rlung lha

རླུང་ལྷ།

māruta

God or spirit of wind (usually plural).

g.1022 Mastaka

gla sgang can

གླ་སྒང་ཅན།

Mastaka

One of the grahas.

g.1023 Master

slob dpon

སློབ་དཔོན།

ācārya

Teacher or master, especially a spiritual master. The term is rendered elsewhere in this translation as "*ācārya*."

g.1024 Māṣṭi

rting par ldan

རྟིང་པར་ལྡན།

Māṣṭi

One of the grahas.

g.1025 Mathita

—

Mathita

A south Indian king contemporary with Mahendra.

g.1026 Mathurā

bcom brlag

བཅོམ་བརླག

Madhura · Mathurā

Name of several cities in India; traditionally, the birthplace of Kṛṣṇa.

g.1027 Mati

—

Mati

One of the tathāgatas attending the delivery of the MMK.

g.1028 Mātṛ

ma mo

མ་མོ།

mātṛ

A class of female spirits, sometimes called mother goddesses.

g.1029 Mātṛceṭa

ma khol

མ་ཁོལ།

Mātṛceṭa

An ascetic statesman.

g.1030 Mātṛceṭa

ma khol

མ་ཁོལ།

Mātṛceṭa

A Buddhist poet who flourished around the second century CE.

g.1031 Mātṛkā

ma mo

མ་མོ།

mātṛkā

A class of female spirits, the same as mātṛ.

g.1032 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

Maudgalyāyana

One of the śrāvakas attending the delivery of the MMK.

g.1033 Mauhūrtikā

yud tsam las byung ba

ཡུད་ཙམ་ལས་བྱུང་བ།

mauhūrtikā

A class of spirits causing a brief disease.

g.1034 Māyūrī

rma bya ma

རྨ་བྱ་མ།

Māyūrī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; also a short form of Mahāmāyūrī.

g.1035 Megha

sprin

སྤྲིན།

Megha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1036 Mekhalā

'og pag ma

འོག་པག་མ།

Mekhalā

One of the great dūtīs attending upon Lord Vajrapāṇi; also a yakṣiṇī invoked in magical rites.

g.1037 Menā

—

Menā

One of the great yakṣiṇīs.

g.1038 Mercury

gza' lhag pa

གཟའ་ལྷག་པ།

Budha

See "Budha."

g.1039 Merudhvajapāṇi

phyag na lhun po'i rgyal mtshan

ཕྱག་ན་ལྷུན་པོའི་རྒྱལ་མཚན།

Merudhvajapāṇi

One of the tathāgatas attending the delivery of the MMK.

g.1040 Meruśikharakūṭāgārādhāraṇī

lhun po'i rtse mo'i khang pa brtsegs pa' gzungs

ལྷུན་པོའི་རྩེ་མོའི་ཁང་པ་བརྩེགས་པའ་གཟུངས།

Meruśikharakūṭāgāradhāraṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1041 Meruśrī

lhun po'i dpal

ལྷུན་པོའི་དཔལ།

Meruśrī

One of the tathāgatas attending the delivery of the MMK.

g.1042 Meṣa

lug

ལུག

Meṣa

Aries (zodiac sign and constellation).

g.1043 Mīna

nya

ཉ།

Mīna

Pisces (zodiac sign and constellation).

g.1044 Mithilā

mi thi la

མི་ཐི་ལ།

Mithilā

A city in India.

g.1045 Mithuna

sbyor ba

སྦྱོར་བ།

Mithuna

Gemini (zodiac sign and constellation).

g.1046 Mleccha

kla klo

ཀླ་ཀློ།

mleccha

This somewhat vague term is applied to people and societies outside the brahmanical fold, i.e., foreigners, indigenous tribal groups, etc. The term is rendered elsewhere in this translation as “barbarian.”

g.1047 Mohanī

rmongs byed ma

རྨོངས་བྱེད་མ།

Mohanī

One of the great piśācīs.

g.1048 Mokṣa

grol ba

གྲོལ་བ།

Mokṣa

One of the rāśis.

g.1049 Mount Sumeru

rin po che’i ri’i rgyal po

རིན་པོ་ཆེའི་རིའི་རྒྱལ་པོ།

Sumeru · Śailarāja

The central mountain our universe according to Buddhist and Hindu cosmology.

g.1050 Mṛga

—

Mṛga

An ancient king of Vaiśālī.

g.1051 Mṛgaśirā

mgo

མགོ

Mṛgaśirā

The name of a nakṣatra.

g.1052 Mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

A particular position of hands of magical or esoteric significance; also an emblem or insignia.

g.1053 Muhūrta

yud tsam

ཡུད་ཙམ།

muhūrta

A division of time, one thirtieth of a day.

g.1054 Mukhamaṇḍitikā

mgo bregs ma

མགོ་བྲེགས་མ།

Mukhamaṇḍitikā

One of the great mātṛs.

g.1055 Mūlā

snrubs

སྣྲུབས།

Mūlā

The name of a nakṣatra.

g.1056 Muni

thub pa

ཐུབ་པ།

Muni

One of the sages (*ṛṣi*).

g.1057 Munivara

thub pa mchog

ཐུབ་པ་མཆོག

Munivara

One of the sages (*ṛṣi*).

g.1058 Mūrdhaṭaka

spyi bo'i gdu bu

སྤྱི་བོའི་གདུ་བུ།

Mūrdhaṭaka · Mūrdhnaṭaka

One of the wrathful emanations of Vajrapāṇi.

g.1059 Musalā

—

Musalā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1060 Nābhi

lte ba

ལྟེ་བ།

Nābhi

One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

g.1061 Nāḍikā

rtsa rgyun

རྩ་རྒྱུན།

nāḍikā · nāḍī

A unit of time consiting of half a muhūrta.

g.1062 Nadīkāśyapa

chu klung 'od srung gi bu

ཆུ་ཀླུང་འོད་སྲུང་གི་བུ།

Nadīkāśyapa

One of the śrāvakas attending the delivery of the MMK.

g.1063 Nāga

klu

ཀླུ།

nāga

A class of semidivine beings that are half serpent, half human.

g.1064 Nāga

klu

ཀླུ།

Nāga

The name of the Bengali dynasty that ruled from the second to the early fourth centuries CE.

g.1065 Nāga

klus bos

ཀླུས་བོས།

Nāga

An ascetic statesman.

g.1066 Nāgadantā

—

Nāgadantā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1067 Nāgānta

klu mthar byed

ཀླུ་མཐར་བྱེད།

Nāgānta

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1068 Nāgārjuna

dge slong klu

དཀོན་མཆོག་ཀླུ།

Nāgārjuna

The famed Madhyamika scholar.

g.1069 Nāgasena

klu yi sde

ཀླུ་ཡི་སྡེ།

Nāgasena

One of the ancient dynasties in Madhyadeśa.

g.1070 Nāginī

klu mo

ཀླུ་མོ།

nāginī

Female nāga.

g.1071 Nagna

gcer bu

གཅེར་བུ།

Nagna

This seems to be the name of an island, but is rather dubious.

g.1072 Nahuṣa

na hu sha

ན་ཧུ་ཥ།

Nahuṣa

A legendary king before the time of the Buddha.

g.1073 Nairañjanā

nai rany+dza na

ནཻ་རཉྫ་ན།

Nairañjanā

A river flowing past Bodhgaya.

g.1074 Nairṛta

bden bral

བདེན་བྲལ།

nairṛta

A class of demons closely related to or identical with the rākṣasas.

g.1075 Nairṛta

bden bral

བདེན་བྲལ།

Nairṛta

A rākṣasa deity (one of the eight guardians of directions).

g.1076 Naivākāśānantya

—

Naivākāśānantya

One of the gods' realms; also used as the name of the gods living there.

g.1077 Naivakiñcanya

ci yang med min

ཅི་ཡང་མེད་མིན།

Naivakiñcanya

One of the gods' realms; also used as the name of the gods living there.

g.1078 Nakṣatra

rgyu skar

རྒྱུ་སྐར།

nakṣatra

An asterism or constellation; also a class of deities.

g.1079 Nakṣatra

rgyu skar

རྒྱུ་སྐར།

Nakṣatra

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1080 Nakṣatrarāja

rgyu skar gyi rgyal po

རྒྱུ་སྐར་གྱི་རྒྱལ་པོ།

Nakṣatrarāja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1081 Nakṣatrikā

rgyu skar

རྒྱུ་སྐར།

Nakṣatrikā

The name of a nakṣatra.

g.1082 Nalinī

pad+ma can

པདྨ་ཅན།

Nalinī

One of the vidyās attending upon Mañjuśrī.

g.1083 Nama

—

Nama

A brahmin statesman.

g.1084 Namantreya

byams pa'i bu ma yin pa

བྱམས་པའི་བུ་མ་ཡིན་པ།

Namantreya

One of the bodhisattvas attending the delivery of the MMK.

g.1085 Nāmrā

'dud ma

འདུད་མ།

Nāmrā

One of the female śrāvakas attending the delivery of the MMK.

g.1086 Namuci

—

Namuci

Another name of Māra.

g.1087 Nanda

dga′ bo

དགའ་བོ།

Nanda

One of the śrāvakas attending the delivery of the MMK; a nāga king; a Magadhan king, the successor of Śūrasena; a tantric scholar of the early medieval period.

g.1088 Nandā

dga′ mo

དགའ་མོ།

Nandā

One of the female śrāvakas attending the delivery of the MMK.

g.1089 Nanda

dga′ ba

དགའ་བ།

Nanda

Also Nandapura; another name of Pāṭaliputra.

g.1090 Nandana

dga′ bo

དགའ་བོ།

Nandana

One of the śrāvakas attending the delivery of the MMK.

g.1091 Nandika

dga′ ldan

དགའ་ལྡན།

Nandika

One of the śrāvakas attending the delivery of the MMK.

g.1092 Nandikeśvara

dga′ byed dbang phyug

དགའ་བྱེད་དབང་ཕྱུག

Nandikeśvara

One of the attendants on Śiva.

g.1093 Nandinī

dga′ byed ma

དགའ་བྱེད་མ།

Nandinī

One of the great yakṣiṇīs.

g.1094 Naraka

dmyal ba

དམྱལ་བ།

Naraka

One of the rāśis.

g.1095 Naravīrā

mi'i dpa' mo

མིའི་དཔའ་མོ།

Naravīrā

One of the seven yakṣiṇīs.

g.1096 Nārikela

na li ke ra

ན་ལི་ཀེ་ར།

Nāḍikera

The name of an island.

g.1097 Narmadā

rtsed mo sbyin ma

རྩེད་མོ་སྦྱིན་མ།

Narmadā

One of the female śrāvakas attending the delivery of the MMK.

g.1098 Narmadā

nar ma dA

ནར་མ་དཱ།

Narmadā

A river in the Deccan (the modern Nerbudda).

g.1099 Nartaka

gar byed

གར་བྱེད།

Nartaka

One of the grahas.

g.1100 Nartāpaka

sems par byed pa

སེམས་པར་བྱེད་པ།

Nartāpaka

One of the grahas.

g.1101 Nāśana

'jig byed

འཇིག་བྱེད།

Nāśana

One of the grahas.

g.1102 Naṣṭārka

—

Naṣṭārka

One of the grahas. The Tibetan lists his name as *nor 'dzin*, which does not correspond to the Sanskrit.

g.1103 Nātha

mgon po

མགོན་པོ།

Nātha

One of the bodhisattvas attending the delivery of the MMK.

g.1104 Nāthabhūta

mgon por gyur pa

མགོན་པོར་གྱུར་པ།

Nāthabhūta

One of the bodhisattvas attending the delivery of the MMK.

g.1105 Naṭī

gar mkhan ma

གར་མཁན་མ།

Naṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1106 Naṭī

gar byed ma

གར་བྱེད་མ།

Naṭī

A yakṣiṇī invoked in magical rites.

g.1107 Naṭṭā

'dud ma

འདུད་མ།

Naṭṭā

A yakṣiṇī invoked in magical rites.

g.1108 Nāyikā

—

Nāyikā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1109 Nemi

mu khyud

མུ་ཁྱུད།

Nemi

One of the tathāgatas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

g.1110 Nepāla

bal po

བལ་པོ།

Nepāla

Although the name "Nepal" derives from it, the ancient Nepāla would probably not extend beyond the Kathmandu Valley.

g.1111 Nigrahadhāraṇī

tshar gcod pa'i gzungs ma

ཚར་གཅོད་པའི་གཟུངས་མ།

Nigrahadhāraṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1112 Nikarṣa

sel byed

སེལ་བྱེད།

Nikarṣa

One of the tathāgatas attending the delivery of the MMK.

g.1113 Nikumbha

bum pa ma lus

བུམ་པ་མ་ལུས།

Nikumbha

Another name of the king Budha.

g.1114 Nīla

sngo ba

སྔོ་བ།

Nīla

One of the kings of the nāgas.

g.1115 Nīladaṇḍa

dbyug sngon

དབྱུག་སྔོན།

Nīladaṇḍa

A vidyārāja from the personal retinue of Vajrapāṇi and a mantra deity.

g.1116 Nīlagrīva

mgrin sngon

མགྲིན་སྔོན།

Nīlagrīva

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1117 Nīlakaṇṭha

mgul sngon

མགུལ་སྔོན།

Nīlakaṇṭha

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1118 Nīlāmbuda

chu sbyin sngo ba

ཆུ་སྦྱིན་སྔོ་བ།

Nīlāmbuda

One of the kings of the nāgas.

g.1119 Nimiketu

mu khyud tog

མུ་ཁྱུད་ཏོག

Nimiketu

One of the tathāgatas attending the delivery of the MMK.

g.1120 Nimnaga

—

Nimnaga

One of the rāśis.

g.1121 Nirdhūtarāja

nges par g.yo bar byed pa'i rgyal po

དེས་པར་གཡོ་བར་བྱེད་པའི་རྒྱལ་པོ།

Nirdhūtarāja

One of the tathāgatas attending the delivery of the MMK.

g.1122 Nirghāta

—

Nirghāta

Hurricane or earthquake personified.

g.1123 Nirmalā

dri ma med pa

དྲི་མ་མེད་པ།

Nirmalā

One of the vidyārājñīs attending the delivery of the MMK.

g.1124 Nirmāṇarati

—

Nirmāṇarati

One of the gods' realms; also the name of the gods living there.

g.1125 Nirmitā

—

Nirmitā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1126 Nirnaṣṭa

mi snang byed

མི་སྣང་བྱེད།

Nirnaṣṭa

One of the grahas.

g.1127 Nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

The state of "extinction," said to be blissful and inviolable, where the afflictions are extinguished and one is not subject to ever be born again.

g.1128 Nirviṇṇā

yid 'byung ma

ཡིད་འབྱུང་མ།

Nirviṇṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1129 Niṣkakuru

mthar phyed

མཐར་ཕྱེད།

Niṣkakuru

One of the tathāgatas attending the delivery of the MMK.

g.1130 Nityajvarā

rtag pa'i rims

རྟག་པའི་རིམས།

nityajvarā

A class of spirits causing continuous fever.

g.1131 Nīvaraṇa

—

Nīvaraṇa

One of the bodhisattvas attending the delivery of the MMK.

g.1132 Nivartana

ldog par gnas

ལྡོག་པར་གནས།

Nivartana

One of the śrāvakas attending the delivery of the MMK.

g.1133 Nyāya

rig pa

རིག་པ།

nyāya

Literally "logic," Nyāya is one of the six great philosophical systems of ancient India.

g.1134 Oblation

sbyin sreg

སྦྱིན་སྲེག

homa

See "homa."

g.1135 Oḍra

o Ta · o Da

ཨོ་ཏ། · ཨོ་ཊ།

Oḍra

A country in the eastern part of India, modern-day Orissa.

g.1136 One Syllable

yig gcig pa

ཡིག་གཅིག་པ།

Ekākṣara

An epithet of deities, such as Mañjuśrī or Yamāntaka, whose mantras consists of a single syllable (*ekākṣara*).

g.1137 Ostāraka

—

ostāraka

A class of evil spirits.

g.1138 Oxus

—

Vakṣu

A river in Gandhāra, today known as Amu Daria.

g.1139 Pāda

tshig rkang

ཚིག་རྐང་།

pāda

The fourth part of a regular stanza.

g.1140 Padakrama

rkang pa'i 'gros

རྐང་པའི་འགྲོས།

Padakrama

One of the kings of Nepal.

g.1141 Padavikṣepa

rkang pa 'phen pa

རྐང་པ་འཕེན་པ།

Padavikṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1142 Padma

pad+ma

པདྨ།

Padma

One of the kings of the nāgas.

g.1143 Padmadhara

pad+ma 'dzin pa

པདྨ་འཛིན་པ།

Padmadhara

One of the tathāgatas.

g.1144 Padmapāṇi

phyag na pad+ma

ཕྱག་ན་པདྨ།

Padmapāṇi

One of the bodhisattvas.

g.1145 Padmaprabhā

pad+ma'i 'od ma

པདྨའི་འོད་མ།

Padmaprabhā

One of the female śrāvakas attending the delivery of the MMK.

g.1146 Padmasambhava

pad+ma 'byung ba

པདྨ་འབྱུང་བ།

Padmasambhava

One of the pratyekabuddhas attending the delivery of the MMK; also the name of the Buddhist master brought the Buddhadharma to Tibet.

g.1147 Padmavarṇā

pad+ma'i kha dog ma

པདྨའི་ཁ་དོག་མ།

Padmavarṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1148 Padmāvatī

pad+ma ldan ma

པདྨ་ལྡན་མ།

Padmāvatī

One of the female śrāvakas attending the delivery of the MMK.

g.1149 Padmoccā

pad+ma ltar smra ba

པདྨ་ལྟར་སྨྲ་བ།

Padmoccā

One of the great yakṣiṇīs.

g.1150 Padmottara

—

Padmottara

One of the pratyekabuddhas attending the delivery of the MMK.

g.1151 Padumā

dka' zlog rkang spyod ma

དཀའ་བློག་ཀང་སྤྱོད་མ།

Padumā

One of the female śrāvakas attending the delivery of the MMK.

g.1152 Padumāvatī

dka' zlog rkang spyod ldan ma

དཀའ་བློག་ཀང་སྤྱོད་ལྡན་མ།

Padumāvatī

One of the female śrāvakas attending the delivery of the MMK.

g.1153 Paittikā

mkhris pa las gyur pa

མཁྲིས་པ་ལས་གྱུར་པ།

paittikā

A class of spirits causing excess bile.

g.1154 Pakṣirāja

—

Pakṣirāja

One of the garuḍa kings.

g.1155 Pakṣmā

rdzi ma

རྨི་མ།

Pakṣmā

One of the vidyārājñīs attending the delivery of the MMK.

g.1156 Pala

bar

བར།

pala

A unit of weight corresponding roughly to 50 grams.

g.1157 Pālaka

—

Pālaka

One of the śrāvakas attending the delivery of the MMK.

g.1158 Pāṃsupiśācī

phyag dar khrod kyi sha za mo

ཕྱག་དར་ཁྲོད་ཀྱི་ཤ་ཟ་མོ།

Pāṃsupiśācī

One of the great piśācīs.

g.1159 Pañcakesarī

seng ge lnga

སེང་གེ་ལྔ།

Pañcakesari

An ancient city, probably corresponding to the modern Panchakesari in Orissa.

g.1160 Pañcaśikha

gtsug phud lnga pa

གཙུག་ཕུད་ལྔ་པ།

Pañcaśikha

One of the gandharva kings.

g.1161 Pañcika

lngas rtsen

ལྔས་རྩེན།

Pañcika

One of the śrāvakas attending the delivery of the MMK; also the name of a yakṣa.

g.1162 Pāṇḍaravāsinī

gos dkar mo

གོས་དཀར་མོ།

Pāṇḍaravāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the five tathāgata-consorts.

g.1163 Paṇḍu

—

Paṇḍu

A legendary king before the time of the Buddha.

g.1164 Panic grass

dUr ba

དུར་བ།

dūrvā

Panicum dactylon.

g.1165 Pāṇini

pa Ni ni

པ་ཎི་ནི།

Pāṇini

One of the ministers of King Nanda.

g.1166 Paṅkti

—

Paṅkti

This is probably a corruption of “Avanti,” one of the kings of the Nāgasena dynasty, identified with Avantivarman.

g.1167 Pannaga

rkang med ’gro

རྐང་མེད་འགྲོ།

Pannaga

One of the garuḍa kings.

g.1168 Pannaganāśana

klu rnam ’jig

ཀླུ་རྣམ་འཇིག

Pannaganāśana

One of the garuḍa kings.

g.1169 Paranirmita

yongs su sprul pa

ཡོངས་སུ་སྤྲུལ་པ།

Paranirmita

One of the gods’ realms; also used as the name of the gods living there.

g.1170 Paraprāṇaharā

gzhan gyi srog ’phrog ma

གཞན་གྱི་སྲོག་འཕྲོག་མ།

Paraprāṇaharā

One of the great mātṛs.

g.1171 Parāśara

rtsib logs skyes

རྩིབ་ལོགས་སྐྱེས།

Parāśara

One of the sages (*ṛṣi*).

g.1172 Paraśu

dgra sta

དགྲ་སྟ།

Paraśu

One of the sages (*ṛṣi*).

g.1173 Parīttābha

'od chung · dge chung

འོད་ཆུང་ · དགེ་ཆུང་

Parīttābha

One of the gods' realms; also the name of the gods living there.

g.1174 Pāriyātra

ba ri ya tra

བ་རི་ཡ་ཏྲ།

Pāriyātra

A country in the western part of the Vindhya range.

g.1175 Parṇaga

'dab 'gro

འདབ་འགྲོ།

Parṇaga

One of the garuḍa kings.

g.1176 Parṇaśavarī

ri khrod lo ma gyon ma

རི་ཁྲོད་ལོ་མ་སྒོན་མ།

Parṇaśavarī

One of the chief vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the goddesses in one of the paintings of Mañjuśrī.

g.1177 Pārśva

pha rol phyin rta

ཕ་རོལ་ཕྱིན་རྟ།

Pārśva

One of the pratyekabuddhas attending the delivery of the MMK.

g.1178 Paśyikā

mthong byed ma

མཐོང་བྱེད་མ།

Paśyikā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1179 Paśyinī

mthong ldan ma

མཐོང་ལྡན་མ།

Paśyinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1180 Patāgrakeyūrā

ba dan mchog gi dpung rgyan ma

བ་དན་མཆོག་གི་དཔུང་རྒྱན་མ།

Patāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1181 Pātāla

sa'i 'og gnas pa

ས་འི་འོག་གནས་པ།

Pātāla

One of the seven subterranean semiparadises, the abode of nāgas and asuras.

g.1182 Pāṭaliputra

me tog

མེ་ཏོག

Pāṭaliputra

The ancient capital of Magadha. The name is rendered elsewhere in this translation as “Flower City.”

g.1183 Pati

—

Pati

One of the tathāgatas attending the delivery of the MMK.

g.1184 Patidhara

—

Patidhara

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1185 Paṭṭisa

pa Ti s+ya

པ་ཏི་སྱ།

Paṭṭisa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1186 Pauṇḍra

pon dra

པོན་ད།

Pauṇḍra

A country in the northeastern part of India.

g.1187 Pāvā

sdig pa can

སྡིག་པ་ཅན།

Pāvā

A city near Rājagṛha.

g.1188 Perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

The six or more perfections, starting from generosity (*dāna*), constitute the conduct of a bodhisattva.

g.1189 Persia

—

Parṣa

The country roughly corresponding to modern Iran.

g.1190 Phalgu

nye ba'i gre

ཉེ་བའི་གྲེ

Phalgu

The name of a nakṣatra.

g.1191 Phalgunī

gre dang dbo

གྲེ་དང་དབོ།

Phalgunī

The name of a nakṣatra. There are two Phalgunī, the "former" (Skt. *pūrvā*; Tib. *gre*) and the "latter" (Skt. *uttarā*; Tib. *dbo*).

g.1192 Phalguvatī

gre ldan

གྲེ་ལྡན།

Phalguvatī

The name of a nakṣatra.

g.1193 Pilindavatsa

—

Pilindavatsa

One of the śrāvakas attending the delivery of the MMK.

g.1194 Pīlu

pI lu

པཱི་ལུ།

Pīlu

One of the great piśācas.

g.1195 Pīluvatī

shing pi lu dang ldan ma

ཤིང་པི་ལུ་དང་ལྡན་མ

Pīluvatī

One of the great piśācīs.

g.1196 Piṇḍola

bsod snyoms len

བསོད་སྙོམས་ལེན།

Piṇḍola

One of the śrāvakas attending the delivery of the MMK.

g.1197 Piṇḍolabharadvāja

ba ra dwa dza bsod snyoms len

བ་ར་དྭ་ཛ་བསོད་སྙོམས་ལེན།

Piṇḍolabharadvāja

One of the eight great śrāvakas. See note 143.

g.1198 Piṅgala

ser skya ma

སེར་སྐྱ་མ།

Piṅgala

Name of a yakṣa.

g.1199 Piṅgalā

ser skya ma

སེར་སྐྱ་མ།

Piṅgalā

One of the great yakṣiṇīs.

g.1200 Pippala

pib pa la

པིབ་པ་ལ།

Pippala

One of the śrāvakas attending the delivery of the MMK.

g.1201 Pippala

shing pi pa la gnas pa

ཤིང་པི་པ་ལ་གནས་པ།

Pippala

One of the sages (*ṛṣi*).

g.1202 Pippalāda

shing pi pa la za ba

ཤིང་པི་པ་ལ་ཟ་བ།

Pippalāda

One of the sages (*ṛṣi*).

g.1203 Piśāca

sha za

ཤ་ཟ།

piśāca

A class of flesh-eating demons.

g.1204 Piśāca

sha za

ཤ་ཟ།

Piśāca

One of the rāśis.

g.1205 Piśācī

sha za mo

ཤ་ཟ་མོ།

piśācī

Female piśāca.

g.1206 Pisces

nya

ཉ།

Mīna

See “Mīna.”

g.1207 Piśita

sha ldan

ཤ་ལྡན།

Piśita

One of the rāśis.

g.1208 Piśita

—

Piśita

One of the grahas.

g.1209 Piśitāśa

sha za

ཤ་ཟ།

piśitāśa

A class of flesh-eating spirits.

g.1210 Piśitāśinī

sha za ma

ཤ་ཟ་མ།

Piśitāśinī

One of the great piśācīs.

g.1211 Pitā

pha

ཕ།

Pitā

One of the tathāgatas attending the delivery of the MMK.

g.1212 Pitāmaha

mes po

མེས་པོ།

Pitāmaha

One of the tathāgatas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

g.1213 Pitṛ

mi ma yin pa

མི་མ་ཡིན་པ།

pitṛ

Usually used in the plural—spirits of the deceased.

g.1214 Planet

gdon · gza'

གདོན། · གཟའ།

graha

See "graha."

g.1215 Pledge

dam tshig

དམ་ཚིག

samaya

See “samaya.”

g.1216 Pota

gru dag

གྲུ་དག

Pota

Another name of the king Mahendra.

g.1217 Prabha

'od

འོད།

Prabha

The name of various kings.

g.1218 Prabhā

'od

འོད།

Prabhā

One of the vidyārājñīs attending the delivery of the MMK.

g.1219 Prabhākara

'od byed

འོད་བྱེད།

Prabhākara

One of the pratyekabuddhas attending the delivery of the MMK.

g.1220 Prabhākaraśrī

'od byed dpal

འོད་བྱེད་དཔལ།

Prabhākaraśrī

One of the tathāgatas attending the delivery of the MMK.

g.1221 Prabhāmālin

'od kyi phreng ba

འོད་ཀྱི་ཕྲེང་བ།

Prabhāmālin

A tathāgata.

g.1222 Prabhaśrī

'od dpal

འོད་དཔལ།

Prabhaśrī

One of the tathāgatas attending the delivery of the MMK.

g.1223 Prabhāsvara

'od gsal

འོད་གསལ།

Prabhāsvara

One of the gods' realms; also used as the name of the gods living there.

g.1224 Prabhāvanta

'od ldan

འོད་ལྡན།

Prabhāvanta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1225 Prabhāvatī

'od ldan ma

འོད་ལྡན་མ།

Prabhāvatī

One of the great yakṣiṇīs.

g.1226 Prabhaviṣṇu

khyab 'jug bdag po

ཁྱབ་འཇུག་བདག་པོ།

Prabhaviṣṇu

One of the bodhisattvas attending the delivery of the MMK; a king identified as the Vākāṭaka emperor Pravarasena Viṣṇuvṛddha.

g.1227 Prabhūtakūṭa

rab mang brtsegs

རབ་མང་བརྩེགས།

Prabhūtakūṭa

One of the bodhisattvas attending the delivery of the MMK.

g.1228 Prācya

shar phyogs

ཤར་ཕྱོགས།

Prācya · Prācī

This term may refer to any country in the east of India; in some contexts, however, it seems to refer to a specific country of this name.

g.1229 Pradyota

rab gsal

རབ་གསལ།

Pradyota

A king based in Ujjain; contemporary of the Buddha.

g.1230 Pradyumna

'dod lha

འདོད་ལྷ།

Pradyumna

Another name of the king Mādhava.

g.1231 Prahara

thun

ཐུན།

prahara

A unit of time measuring a quarter of the day or night; about three hours.

g.1232 Prahasana

rab tu rgod byed

རབ་ཏུ་རྒོད་བྱེད།

Prahasana

One of the grahas.

g.1233 Prahasita

rab tu dgod pa

རབ་ཏུ་དགོད་པ།

Prahasita

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1234 Prahasitā

rab bzhad ma

རབ་བཞད་མ།

Prahasitā

One of the female śrāvakas attending the delivery of the MMK.

g.1235 Prahlāda

rab tu tshim byed

རབ་ཏུ་ཚིམ་བྱེད།

Pralhāda · Prahlāda

One of the kings of the asuras; also, the king of all animals.

g.1236 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུའི་བདག་པོ།

Prajāpati

A legendary king before the time of the Buddha.

g.1237 Prajāpatī

—

Prajāpatī

One of the female śrāvakas attending the delivery of the MMK.

g.1238 Prajñā

shes rab

ཤེས་རབ།

Prajñā

One of the vidyārājñīs attending the delivery of the MMK.

g.1239 Prajñāpāramitā

shes rab kyi pha rol tu phyin ma

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་མ།

Prajñāpāramitā

The perfection of wisdom personified.

g.1240 Prakaṭāditya

—

Prakaṭāditya

A king of Magadha who ruled in the sixth century.

g.1241 Prakṛti

gtso bo

གཙོ་བོ།

pradhāna

Material, or manifested existence; in Sāṃkhya philosophy this term denotes matter as opposed to consciousness. The term *pradhāna* is used synonymously with *prakṛti* in the Sāṃkhya system.

g.1242 Pramathana

rnam par 'joms pa

རྣམ་པར་འཇོམས་པ།

Pramathana

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1243 Pramodā

dga' ldan ma

དགའ་ལྡན་མ།

Pramodā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1244 Pramuditā

rab dga' ma

རབ་དགའ་མ།

Pramuditā

One of the female śrāvakas attending the delivery of the MMK.

g.1245 Prāṇahara

srog 'phrog byed

སྲོག་འཕྲོག་བྱེད།

Prāṇahara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1246 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

Prasenajit

A king of Kośala, contemporary of the Buddha.

g.1247 Pratāpana

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

Pratāpana

"Very Hot," one of the hot hells.

g.1248 Prātihāra

cho 'phrul gyi zla phyed

ཆོ་འཕྲུལ་གྱི་ཟླ་ཕྱེད།

prātihāra

A bright fortnight that is particularly auspicious; this term is used frequently, but the exact meaning is elusive.

g.1249 Pratima

—

Pratima

The lord of days (personified).

g.1250 Pratyeka

so so gcig

སོ་སོ་གཅིག

Pratyeka

One of the rāśis.

g.1251 Pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

A being who attains awakening without the help of a tathāgata. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the awakening of a pratyekabuddha is not final or ultimate.

g.1252 Pravarā

rab mchog ma

རབ་མཆོག་མ།

Pravarā

One of the female śrāvakas attending the delivery of the MMK.

g.1253 Pravarāṇikā

rab mchog ldan

རབ་མཆོག་ལྡན།

Pravarāṇikā

The name of a nakṣatra.

g.1254 Premā

dga' ma

དགའ་མ།

Premā

One of the female śrāvakas attending the delivery of the MMK.

g.1255 Preṣakā

mngag gzhug ma

མངག་གཞུག་མ།

preṣakā

A class of female spirits.

g.1256 Preta

yi dags · yi dwags

ཡི་དགས། · ཡི་དྭགས།

preta

A class of spirits ever afflicted by hunger and thirst; also, spirits of deceased people in general.

g.1257 Preta

yi dwags

ཡི་དྭགས།

Preta

One of the rāśis.

g.1258 Priyaṃvadā

smra dga' ma

སྨྲ་དགའ་མ།

Priyaṃvadā

One of the female śrāvakas attending the delivery of the MMK.

g.1259 Priyaṅkara

dga' byed

དགའ་བྱེད།

Priyaṅkara

A yakṣa child.

g.1260 Priyavādinī

snyan par smra ba ma

སྙན་པར་སྨྲ་བ་མ།

Priyavādinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1261 Provision

tshogs

ཚོགས།

sambhāra

Usually mentioned as a pair, as "two provisions/accumulations" of wisdom (acquired through meditation) and merit (acquired through moral conduct).

g.1262 Pṛthivī

sa

ས།

Pṛthivī

The earth personified; also, one of the rāśis.

g.1263 Pulasti

pul sti

པུལ་སྟི།

Pulasti

One of the sages (*ṛṣi*).

g.1264 Pulina

ldan ba

ལྡན་བ།

Pulina

A south Indian king contemporary with Mahendra.

g.1265 Punarnavā

pu na rna ba

པུ་ན་རྣ་བ།

Punarnavā

The name of a nakṣatra.

g.1266 Punarvasu

nab so

ནབ་སོ།

Punarvasu

One of the śrāvakas attending the delivery of the MMK; the name of a pair of nakṣatras.

g.1267 Puṇḍra

bsod nams

བསོད་ནམས།

Puṇḍra

The one-time capital city of Gauḍa, corresponding to the modern Mahasthan in Bangladesh. See note 3118.

g.1268 Puṇyābha

bson nams 'od

བསོན་ནམས་འོད།

Puṇyābha

One of the tathāgatas attending the delivery of the MMK; a bodhisattva (possibly a short version of the name Svabhāvapuṇyābha).

g.1269 Puṇyābha

bsod nams 'od · bsod nams skyes

བསོད་ནམས་འོད། · བསོད་ནམས་སྐྱེས།

Puṇyābha

One of the gods' realms; also used as the name of the gods living there.

g.1270 Puṇyaprasava

bsod nams skyes

བསོད་ནམས་སྐྱེས།

Puṇyaprasava

One of the gods' realms; also the name of the gods living there.

g.1271 Pūrā

rtseg ma

རྩེག་མ།

Pūrā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1272 Pūrāṃśā

rdzogs byed ma

རྫོགས་བྱེད་མ།

Pūrāṃśā

One of the great yakṣiṇīs.

g.1273 Purandara

brgya byin

བརྒྱ་བྱིན།

Purandara

"Destroyer of Cities," an epithet of Indra.

g.1274 Pure Abode

gnas gtsang ma

གནས་གཙང་མ།

Śuddhāvāsa

The generic name of the five pure realms inhabited by the higher orders of gods.

g.1275 Pūrṇa

gang ba

གང་བ།

Pūrṇa

One of the śrāvakas attending the delivery of the MMK; one of the distinguished brahmins of Mathurā.

g.1276 Pūrṇabhadra

gang ba bzang po

གང་བ་བཟང་པོ།

Pūrṇabhadra

Name of a yakṣa general.

g.1277 Puruṣa

skyes pa

སྐྱེས་པ།

puruṣa

A man, a male; in Sāṃkhya philosophy this term denotes that aspect of consciousness that is separate and independent from matter. Outside of this context, *puruṣa* (Tib. *skyes bu*) has been translated as "man" or "human."

g.1278 Pūrvāṣāḍhā

chu stod

ཆུ་སྟོད།

(not in the Skt. source of the MMK)

The name of a nakṣatra. One of the two Āṣāḍhās.

g.1279 Pūrvī

shar phyogs

ཤར་ཕྱོགས།

Pūrvī

A country in the east, possibly the same as Prācī.

g.1280 Puṣkara

sman pu skar mU la

སྨན་པུ་སྐར་མུ་ལ།

puṣkara

Inula racemosa.

g.1281 Puṣpa

me tog

མེ་ཏོག

Puṣpa

The name of an ancient king.

g.1282 Puṣpa

—

Puṣpa

One of the śrāvakas attending the delivery of the MMK.

g.1283 Puṣpakāśika

me tog ka shi can

མེ་ཏོག་ཀ་ཤི་ཅན།

Puṣpakāśika

One of the śrāvakas attending the delivery of the MMK.

g.1284 Puṣpakūṭā

me tog brtsegs ma

མེ་ཏོག་བརྩེགས་མ།

Puṣpakūṭā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1285 Puṣpapālaka

—

Puṣpapālaka

One of the śrāvakas attending the delivery of the MMK.

g.1286 Puṣpendra

me tog dbang po

མེ་ཏོག་དབང་པོ།

Puṣpendra

One of the tathāgatas.

g.1287 Puṣya

rgyal

རྒྱལ།

Puṣyā · Puṣya

The name of a nakṣatra.

g.1288 Pūtana

srul po

སྲུལ་པོ།

pūtana

A class of demons.

g.1289 Pūtanā

srul mo

སྲུལ་མོ།

pūtanā

A female pūtana.

g.1290 Pūtanā

srul mo

སྲུལ་མོ།

Pūtanā

One of the great mātṛs.

g.1291 Rādhaka

sgrub byed

སྲུབ་ཆེད།

Rādhaka

One of the śrāvakas attending the delivery of the MMK.

g.1292 Rāghava

ra gha ba

ར་ག་བ།

Rāghava

A brahmin statesman.

g.1293 Rāhu

sgra gcan

སྒྲ་གཅན།

Rāhu

One of the kings of asuras; the demon who is thought to cause an eclipse.

g.1294 Rāhula

sgra gcan 'dzin

སྒྲ་གཅན་འཛིན།

Rāhula

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas or arhats.

g.1295 Raja

rdul

རྡུལ།

Raja

One of the rāśis.

g.1296 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

Rājagṛha

A city in India (modern Rajgir) and the site of the famous Bamboo Grove, where the Buddha frequently stayed and taught.

g.1297 Rājendra

dbang po'i rgyal po

དབང་པོའི་རྒྱལ་པོ།

Rājendra

One of the eight tathāgatas.

g.1298 Rājyavardhana

—

Rājyavardhana

A seventh-century king who ruled over a part of Madhyadeśa.

g.1299 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa · rakṣas

A class of demons.

g.1300 Rākṣasa

srin po

སྲིན་པོ།

Rākṣasa

One of the rāśis.

g.1301 Rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa.

g.1302 Raktāṅga

lus dmar

ལུས་དམར།

Raktāṅga

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1303 Rasātala

sa'i 'og

ས་འི་འོག

Rasātala

One of the seven subterranean semiparadises, the abode of dānavas.

g.1304 Rāśi

khyim

ཁྱིམ།

rāśi

Literally "heap," it also means a zodiac sign; in the MMK the meaning extends to cover other categories grouped together with the zodiac constellations.

g.1305 Rāśika

tshogs can

ཚོགས་ཅན།

Rāśika

One of the śrāvakas attending the delivery of the MMK.

g.1306 Raśmi

'od zer

འོད་ཟེར།

Raśmi

One of the vidyārājñīs attending the delivery of the MMK.

g.1307 Raśmī

'od can ma

འོད་ཅན་མ།

Raśmī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1308 Raśmiketu

—

Raśmiketu

One of the tathāgatas attending the delivery of the MMK.

g.1309 Rathavatī

shing rta ldan ma

ཤིང་རྟ་ལྡན་མ།

Rathavatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1310 Ratnā

rin chen ma

རིན་ཆེན་མ།

Ratnā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1311 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

Ratnagarbha

One of the tathāgatas attending the delivery of the MMK.

g.1312 Ratnāgrakeyūrā

rin chen mchog gi dpung rgyan ma

རིན་ཆེན་མཆོག་གི་དཔུང་རྒྱན་མ།

Ratnāgrakeyūrā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1313 Ratnahastin

rin chen phyag

རིན་ཆེན་ཕྱག

Ratnahastin

One of the bodhisattvas attending the delivery of the MMK.

g.1314 Ratnaketu

rin chen tog bya

རིན་ཆེན་དོག་བྱ།

Ratnaketu

One of the tathāgatas in the maṇḍala of Mañjuśrī.

g.1315 Ratnaketu

rin chen tog ma

རིན་ཆེན་དོག་མ།

Ratnaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1316 Ratnaketu

rin po che'i tog · rin chen tog

རིན་པོ་ཆེའི་དོག · རིན་ཆེན་དོག

Ratnaketu

One of the tathāgatas attending the delivery of the MMK; the tathāgata who seems to be an emanation of Mañjuśrī, identified with the mantra *bhrūṁ*.

g.1317 Ratnakuṇḍalin

thab sbyor dmar po can

Ratnakuṇḍalin · Raktakuṇḍalin

A vidyārāja from the personal retinue of Vajrapāṇi. The variant Raktakuṇḍalin is found in the manuscript B (and confirmed in the Tib. *thab sbyor dmar po can*).

g.1318 Ratnakūṭa

rin chen brtsegs

རིན་ཆེན་བརྩེགས།

Ratnakūṭa

One of the bodhisattvas attending the delivery of the MMK.

g.1319 Ratnapāṇi

phyag na rin chen

ཕྱག་ན་རིན་ཆེན།

Ratnapāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.1320 Ratnasambhava

rin chen 'byung

རིན་ཆེན་འབྱུང་།

Ratnasambhava

An ascetic statesman.

g.1321 Ratnaśikharakūṭāgāradharaṇiṃdharā

rin po che'i rtse mo'i khang pa brtsegs pa'i gzungs 'dzin ma

རིན་པོ་ཆེའི་རྩེ་མོའི་ཁང་པ་བརྩེགས་པའི་གཟུངས་འཛིན་མ།

Ratnaśikharakūṭāgāradharaṇiṃdharā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1322 Ratnaśikhin

rin chen gtsug tor can

རིན་ཆེན་གཙུག་ཏོར་ཅན།

Ratnaśikhin

One of the eight tathāgatas.

g.1323 Ratnaśrī

rin chen dpal

རིན་ཆེན་དཔལ།

Ratnaśrī

One of the tathāgatas attending the delivery of the MMK.

g.1324 Ratnavatī

rin chen ldan ma

རིན་ཆེན་ལྡན་མ།

Ratnavatī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1325 Ratnāvatī

rin chen ldan

རིན་ཆེན་ལྡན།

Ratnāvatī

The buddhafield where the tathāgata Ratnaketu lives.

g.1326 Ratnodgata

rin chen 'phags

རིན་ཆེན་འཕགས།

Ratnodgata

One of the tathāgatas attending the delivery of the MMK.

g.1327 Raudra

drag bu

དྲག་བུ།

Raudra

One of the muhūrtas.

g.1328 Raudraka

drag po'i bu

དྲག་པོའི་བུ།

Raudraka

One of the śrāvakas attending the delivery of the MMK.

g.1329 Raudraka

gseng phrom

གཤེང་ཕྲོམ།

Raudraka

One of the grahas.

g.1330 Raudrapiśācī

sha za mo drag mo

ཤ་ཟ་མོ་དྲག་མོ།

Raudrapiśācī

One of the great piśācīs.

g.1331 Raurava

ru ru'i bu

རུ་རུའི་བུ།

Raurava

One of the śrāvakas attending the delivery of the MMK.

g.1332 Raurava

ngu 'bod

ངུ་འབོད།

Raurava

One of the eight "hot" hells.

g.1333 Rāvaṇa

sgra sgrogs

སྒྲ་སྒྲོགས།

Rāvaṇa

One of the kings of the rākṣasas.

g.1334 Realm of the four great kings

rgyal po chen po bzhi'i ris

རྒྱལ་པོ་ཆེན་པོ་བཞིའི་རིས།

Cāturmahārājika

One of the gods' realms; also used as the name of the gods living there.

g.1335 Realm of the Pure Abode

gnas gtsang ma

གནས་གཙང་མ།

Śuddhāvāsa

The highest division of the realm of form, comprising its five highest heavens; also used as the name of the gods living there. The name is rendered elsewhere in this translation as "Śuddhāvāsa."

g.1336 Realm of the Thirty-Three

sum cu rtsa gsum

སུམ་ཅུ་རྩ་གསུམ།

Tṛdaśa

One of the gods' realms; also used as the name of the gods living there.

g.1337 Reṇu

rdul

རྡུལ།

Reṇu

One of the pratyekabuddhas attending the delivery of the MMK.

g.1338 Revatī

nam gru

ནམ་གྲུ།

Revatī

The name of a nakṣatra; also a yakṣiṇī invoked in magical rites.

g.1339 Revatikā

na ma gru ma

ན་མ་གྲུ་མ།

Revatikā

One of the great yakṣiṇīs.

g.1340 Riṣṭa

'dod pa

འདོད་པ།

Riṣṭa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1341 Rite

las

ལས།

karman

A rite that is meant to accomplish an activity (such as pacifying, nourishing, etc.). This term is also translated in other instances as "activity," "karma," "karman," or "karmic accumulation." In the latter three cases the term refers to karmic accumulation, positive or negative, that will produce results in the future, unless it is purified.

g.1342 Ṛkṣa

'byor pa

འབྱོར་པ།

Ṛkṣa

One of the tathāgatas attending the delivery of the MMK; one of the grahas.

g.1343 Roga

nad

ནད།

roga

Disease; also a spirit causing disease.

g.1344 Rogāntikā

nad mtha' byed ma

ནད་མཐའ་བྱེད་མ།

Rogāntikā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1345 Rohiṇī

snar ma

སྣར་མ།

Rohiṇī

The name of a nakṣatra.

g.1346 Rohiṇī

snar ma ma

སྣར་མ་མ།

Rohiṇī

One of the female śrāvakas attending the delivery of the MMK.

g.1347 Rohiṇikā

dmar ldan ma

དམར་ལྡན་མ།

Rohiṇikā

One of the great piśācīs.

g.1348 Ṛṣabha

khyu mchog

ཁྱུ་མཆོག

Ṛṣabha

One of the tathāgatas attending the delivery of the MMK; a legendary king before the time of the Buddha.

g.1349 Ṛṣi

drang srong

དྲང་སྲོང་།

ṛṣi

Sage; also a class of semidivine beings.

g.1350 Ṛṣṭi

—

Ṛṣṭi

One of the grahas.

g.1351 Rudra

drag po

དྲག་པོ།

Rudra

The wrathful form of Śiva.

g.1352 Rudrākṣa

ru drAk+Sha · ru drA k+Sha

རུ་དྲཱཀ྄ཥ། · རུ་དྲཱ་ཀྵ།

rudrākṣa

Seeds of *Elaeocarpus ganitrus* with rough surface. The larger ones are used for counting the mantras of wrathful deities.

g.1353 Rūpavatī

gzugs can ma

གཟུགས་ཅན་མ།

Rūpavatī

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.1354 Rūpiṇī

gzugs can ma

གཟུགས་ཅན་མ།

rūpiṇī

“Beautiful one,” a class of female spirits.

g.1355 Rūpiṇī

gzugs ldan ma

གཟུགས་ལྡན་མ།

Rūpiṇī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1356 Rutasvara

skad kyi sgra

སྐད་ཀྱི་སྒྲ།

Rutasvara

One of the tathāgatas attending the delivery of the MMK.

g.1357 Śacī

bde sogs

བདེ་སོགས།

Śacī

The wife of Śakra.

g.1358 Sacintyārthagarbha

—

Sacintyārthagarbha

One of the tathāgatas attending the delivery of the MMK.

g.1359 Sadāmatta

rtag tu myos

རྟག་ཏུ་མྱོས།

sadāmatta

A class of godlings, probabably related to yakṣas.

g.1360 Sadāmatta

rtag tu myos

རྟག་ཏུ་མྱོས།

Sadāmatta

One of the gods' realms; also used as the name of the gods living there.

g.1361 Sadāprarudita

rtag tu ngu

རྟག་ཏུ་ངུ།

Sadāprarudita

One of the bodhisattvas.

g.1362 Ṣaḍbhuja

phyag drug pa

ཕྱག་དྲུག་པ།

Ṣaḍbhuja

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1363 Sādhana

sgrub thabs

སྒྲུབ་ཐབས།

sādhana

A formal practice usually organized into sessions, which involves mantra and visualization.

g.1364 Sagacious

blo ldan

བློ་ལྡན།

Matimān

Another name of Citraketu.

g.1365 Sagara

dug chen mtsho

དུག་ཆེན་མཚོ།

Sagara

A legendary king before the time of the Buddha.

g.1366 Sāgara

rgya mtsho

རྒྱ་མཚོ།

Sāgara

One of the kings of nāgas; also, the ocean personified.

g.1367 Sage

drang srong

དྲང་སྲོང་།

ṛṣi

See “ṛṣi.”

g.1368 Sagittarius

gzhu

གཞུ།

Dhanus

See “Dhanus.”

g.1369 Sahā

mi mjed

མི་མཇེད།

Sahā

Our world division with Mount Sumeru in the center; in the MMK it is the world sphere presided over by Lord Śākyamuni.

g.1370 Sahākhya

kun nas grags pa

ཀུན་ནས་གྲགས་པ།

Sahākhya

One of the tathāgatas attending the delivery of the MMK.

g.1371 Sahāmpati Brahmā

mi mjed kyi bdag po tshang pa

མི་མཇེད་ཀྱི་བདག་པོ་ཚངས།

sahāmpati

g.1372 Sahasraraśmi

'od zer stong ldan

འོད་ཟེར་སྟོང་ལྡན།

Sahasraraśmi

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1373 Sahasrāvartā

stong 'khyil ma

སྟོང་འཁྱིལ་མ།

Sahasrāvartā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1374 Sahya

sa ha

ས་ཧ།

Sahya

A mountain range in the Deccan.

g.1375 Sahya

sa hya

ས་ཧྱ།

Sahya

A country in the Deccan.

g.1376 Śaiva

zhi ba · lha chen · dbang ldan

ཞི་བ། · ལྷ་ཆེན། · དབང་ལྡན།

Śiva

Belonging or relating to the god Śiva; a devotee or follower of Śiva; see "Śiva."

g.1377 Śaka

—

Śaka

The Scythian dynasty of northwestern India.

g.1378 Śākaja

shAkya'i skyes

ཤཱཀྱའི་སྐྱེས།

Śākaja

An ally of King Śrī.

g.1379 Sāketa

ci 'dod sgrub pa

ཅི་འདོད་སྒྲུབ་པ།

Sāketā

An ancient city corresponding to modern Ayodhya.

g.1380 Śakra

brgya byin · dbang po

བརྒྱ་བྱིན། · དབང་པོ།

Indra · Śakra

See "Indra."

g.1381 Śakraghna

srog 'joms byed

སྲོག་འཇོམས་བྱེད།

Śakraghna

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1382 Śakuna

bya

ཕྱ།

Śakuna

One of the garuḍa kings.

g.1383 Śakuna

dge ltas

དགེ་ལྟས།

Śakuna

One of the rāśis.

g.1384 Śakunī

bya ma

ཕྱ་མ།

Śakunī

One of the great mātṛs.

g.1385 Śākya Lodrö

shAkya blo gros

ཤཱཀྱ་བློ་གྲོས།

(not in the Skt. source of the MMK)

The name of an important translator who was active during the early Sarma (*gsar ma*) period (c. 11th century).

g.1386 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

Śākyamuni

The name of the historical Buddha, Siddhartha Gautama; he was a *muni* (“sage”) from the Śākya clan.

g.1387 Śālā

gnas ma

གནས་མ།

Śālā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1388 Sāla Grove

sA la'i nags

ས་ལའི་ནགས།

Sālavana

The place where the Buddha passed into final nirvāṇa.

g.1389 Śāladūtī

sA la pho nya mo

ས་ལ་ཕོ་ཉ་མོ།

Śāladūtī

One of the vidyā goddesses, possibly the same as Vajraśālavatī.

g.1390 Śālarājendra

sA la'i dbang po'i rgyal po

ས་ལའི་དབང་པོའི་རྒྱལ་པོ།

Śālarājendra

Another name of Śālendrarāja.

g.1391 Śālendrarāja

sA la'i dbang po'i rgyal po

ས་ལའི་དབང་པོའི་རྒྱལ་པོ།

Śālendrarāja

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

g.1392 Śālmalīvana

shal ma li nags

ཤལ་མ་ལི་ནགས།

Śālmalīvana

“Forest of Silk Cotton Trees,” one of the hot hells (the thorns of a silk cotton tree are supposed to be used in torture).

g.1393 Samādhi

bsam gtan · ting 'dzin
བསམ་གཏན། · ཏིང་ངེ་འཛིན།
samādhi
Stable, one-pointed mental concentration.

g.1394 Śamaka
zhi byed
ཞི་བྱེད།
Śamaka
One of the śrāvakas attending the delivery of the MMK.

g.1395 Samaṃkara
zhi byed
ཞི་བྱེད།
Samaṃkara
One of the tathāgatas attending the delivery of the MMK.

g.1396 Samanantarāśi
kun nas phung po
ཀུན་ནས་ཕུང་པོ།
Samanantarāśi
One of the uṣṇīṣa kings attending the delivery of the MMK.

g.1397 Samanta
kun tu yod
ཀུན་ཏུ་ཡོད།
Samanta
One of the śrāvakas attending the delivery of the MMK.

g.1398 Samantabhadra
kun tu bzang po
ཀུན་ཏུ་བཟང་པོ།
Samantabhadra
One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1399 Samantadyota
kun tu snang ba
ཀུན་ཏུ་སྣང་བ།
Samantadyota
One of the tathāgatas attending the delivery of the MMK.

g.1400 Samantahastin
kun nas phyag
ཀུན་ནས་ཕྱག
Samantahastin
One of the bodhisattvas attending the delivery of the MMK.

g.1401 Samantajaṭā
kun nas ral pa ma
ཀུན་ནས་རལ་པ་མ།
Samantajaṭā

One of the female śrāvakas attending the delivery of the MMK.

g.1402 Samantakarṇa

kun nas rna ba

ཀུན་ནས་རྣ་བ།

Samantakarṇa

One of the kings of the rākṣasas.

g.1403 Samantaketu

kun tu tog ma

ཀུན་ཏུ་དཔྱ་མ།

Samantaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1404 Samantamātā

kun tu ma

ཀུན་ཏུ་མ།

Samantamātā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1405 Samantanātha

kun nas mgon po

ཀུན་ནས་མགོན་པོ།

Samantanātha

One of the bodhisattvas attending the delivery of the MMK.

g.1406 Samantanirmathana

—

Samantanirmathana

One of the bodhisattvas attending the delivery of the MMK.

g.1407 Samantāntakarī

kun nas mthar byed ma

ཀུན་ནས་མཐར་བྱེད་མ།

Samantāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1408 Samantaprabha

kun tu 'od

ཀུན་ཏུ་འོད།

Samantaprabha

One of the pratyekabuddhas attending the delivery of the MMK.

g.1409 Samantataṭī

kun 'gro ma

ཀུན་འགྲོ་མ།

Samantataṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1410 Samantatiṣya

kun nas rgyal

ཀུན་ནས་རྒྱལ།

Samantatiṣya

One of the śrāvakas attending the delivery of the MMK.

g.1411 Samantatreya

kun nas rgyun shes kyi bu

ཀུན་ནས་རྒྱུན་ཤེས་ཀྱི་བུ།

Samantatreya

One of the bodhisattvas attending the delivery of the MMK.

g.1412 Samantāvabhāsaśrī

dpal kun tu snang ba

དཔལ་ཀུན་ཏུ་སྣང་བ།

Samantāvabhāsaśrī

One of the tathāgatas attending the delivery of the MMK. His name is rendered elsewhere in this translation as "Glorious with Surrounding Fragrance and Light."

g.1413 Samantāvaloka

kun tu snang ba

ཀུན་ཏུ་སྣང་བ།

Samantāvaloka

One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1414 Samantāyatana

kun nas skye mched

ཀུན་ནས་སྐྱེ་མཆེད།

Samantāyatana

One of the pratyekabuddhas attending the delivery of the MMK.

g.1415 Samanteśvara

—

Samanteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.1416 Samāta

mnyam pa

མཉམ་པ།

Samāta

One of the śrāvakas attending the delivery of the MMK.

g.1417 Samataṭa

—

Samataṭa

A country in the east of India.

g.1418 Samaya

dam tshig

དམ་ཚིག

samaya

A commitment that binds a mantra practitioner with their deity and their master. The term is rendered elsewhere in this translation as "pledge."

g.1419 Samayoṣṇīṣa

spyi gtsug

སྤྱི་གཙུག

Samayoṣṇīṣa

One of the mantra deities.

g.1420 Saṃghaṭṭa

—

Saṃghaṭṭa

One of the kings of the rākṣasas.

g.1421 Saṃhāra

tshogs

ཚོགས།

Saṃhāra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1422 Sami

zhi ldan

ཞི་ལྡན།

Sami

One of the tathāgatas attending the delivery of the MMK.

g.1423 Śamī tree

shing sha ma

ཤིང་ཤ་མ།

śamī

Prosopis spicigera or *Mimosa suma*.

g.1424 Saṃkaśya

nai ka sha

ནཻ་ཀ་ཤ།

Saṃkaśya

The country where Śākyamuni descended to the earth after preaching to his deceased mother in Indra's heaven.

g.1425 Saṃkusuma

yang dag pa'i me tog

ཡང་དག་པའི་མེ་ཏོག

Saṃkusuma

One of the tathāgatas.

g.1426 Saṃkusumita

me tog dang ldan pa

མེ་ཏོག་དང་ལྡན་པ།

Saṃkusumita

"Fully Manifested," or "Filled with Blossoms," a buddhafield which contains the world sphere Kusumāvatī.

g.1427 Saṃkusumita Rājendra

me tog kun tu skyes pa'i rgyal po'i dbang po · me tog kun tu skyes pa'i rgyal po · me tog kun tu skyes pa · me tog kun skyes

མེ་ཏོག་ཀུན་ཏུ་སྐྱེས་པའི་རྒྱལ་པོའི་དབང་པོ། · མེ་ཏོག་ཀུན་ཏུ་སྐྱེས་པའི་རྒྱལ་པོ། · མེ་ཏོག་ཀུན་ཏུ་སྐྱེས་པ། · མེ་ཏོག་ཀུན་སྐྱེས།

Saṃkusumitarājendra · Saṃkusumitarāja · Saṃkusumita · Saṃkusuma

The tathāgata who orders, in the MMK, the bodhisattva Mañjuśrī to go and receive teachings from Lord Śākyamuni; one of the eight tathāgatas; a bodhisattva.

g.1428 Saṃkusumitagandhottama Rāja

me tog kun nas skyes pa'i dri mchog rgyal po

མེ་ཏོག་ཀུན་ནས་སྐྱེས་པའི་དྲི་མཆོག་རྒྱལ་པོ།

Saṃkusumitagandhottama Rāja

One of the tathāgatas.

g.1429 Saṃlākṣa

ma lus spyan

མ་ལུས་སྤྱན།

Saṃlākṣa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1430 Sampadā

phun sum tshogs ma

ཕུན་སུམ་ཚོགས་མ།

Sampadā

One of the female śrāvakas attending the delivery of the MMK.

g.1431 Sampūrṇa

gang ba bzang

གང་བ་བཟང་།

Sampūrṇa

A brahmin devotee of Buddhism.

g.1432 Saṃpūrṇa

yongs su gang ba

ཡོངས་སུ་གང་བ།

Saṃpūrṇa

One of the śrāvakas attending the delivery of the MMK.

g.1433 Saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

The beginningless cycle of birth and death within the six realms of conditioned existence.

g.1434 Samudgatarāja

rgyal po yang dag par 'phags pa

རྒྱལ་པོ་ཡང་དག་པར་འཕགས་པ།

Samudgatarāja

One of the tathāgatas attending the delivery of the MMK.

g.1435 Samudra

rgya mtsho

རྒྱ་མཚོ།

Samudra

The ocean personified; the Gupta emperor Samudragupta who ruled Gauḍa and Magadha in the third quarter of the fourth century.

g.1436 Śanaiścara

spen pa

སྤེན་པ།

Śanaiścara

The planet Saturn.

g.1437 Sanat

kun bged

ཀུན་བགེད།

Sanat

One of the grahas.

g.1438 Saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

The congregation of monastics (one of the Three Jewels).

g.1439 Sañjīva

yang sos

ཡང་སོས།

Sañjīva

"Reviving," one of the hells.

g.1440 Śaṅkara

bde byed

བདེ་བྱེད།

Śaṅkara

One of the pratyekabuddhas attending the delivery of the MMK; a south Indian king, contemporary of Mahendra.

g.1441 Śaṅkara

shang ka re

ཤང་ཀ་རེ།

Śaṅkara

A short form of Śaṅkaroṣṇīṣa; also another name of Śiva.

g.1442 Śaṅkaroṣṇīṣa

thogs pa med pa'i bde byed kyi gtsug tor

ཐོགས་པ་མེད་པའི་བདེ་བྱེད་ཀྱི་གཙུག་ཏོར།

Śaṅkaroṣṇīṣa

One of the mantra deities.

g.1443 Sāṅkāśya

—

Sāṅkāśya

The town where the Buddha descended from the realm of the Thirty-Three.

g.1444 Śaṅkha

dung

དུང་།

Śaṅkha

One of the kings of the nāgas.

g.1445 Śaṅkhapāla

dung skyong

དུངསྐྱོང་།

Śaṅkhapāla

One of the kings of the nāgas.

g.1446 Śaṅku

gzer bu

གཟེར་བུ།

Śaṅku

One of the grahas.

g.1447 Śaṅkukarṇa

gzer rna

གཟེར་རྣ།

Śaṅkukarṇa

One of the kings of the rākṣasas.

g.1448 Ṣaṇmukhā

gdong drug ma

གདོང་དྲུག་མ།

Ṣaṇmukhā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1449 Sānnipātikā

'dus pa las gyur pa

འདུས་པ་ལས་ཐྱུར་པ།

sānnipātikā

A class of spirits causing imbalance of all three humors.

g.1450 Śānta

zhi ba

ཞི་བ།

Śānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1451 Śāntamānasa

zhi ba'i yid

ཞི་བའི་ཡིད།

Śāntamānasa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1452 Śāntamati

blo gros zhi ba

བློ་གྲོས་ཞི་བ།

Śāntamati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1453 Śāntanu

—

Śāntanu

A legendary king before the time of the Buddha.

g.1454 Santuṣita

dga ldan

དགའ་ལྡན།

Santuṣita

The lord of the desire realm who resides in the Tuṣita heaven.

g.1455 Saphala

'bras bu dang bcas pa

འབྲས་བུ་དང་བཅས་པ།

Saphala

One of the śrāvakas attending the delivery of the MMK.

g.1456 Saphalātreya

rgyun shes kyi bu 'bras bu dang bcas pa

རྒྱུན་ཤེས་ཀྱི་བུ་འབྲས་བུ་དང་བཅས་པ།

Saphalātreya

One of the bodhisattvas attending the delivery of the MMK.

g.1457 Saptaparṇā

'dab bdun ma

འདབ་བདུན་མ།

Saptaparṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1458 Sarasvatī

sa ra swad

ས་ར་སྭད།

Sarasvatī

Another name of the Indus River.

g.1459 Śāriputra

shA ri'i bu

ཤཱ་རི་ཡི་བུ།

Śāriputra

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.1460 Sarpa

sprul

སྤྲུལ།

(not in the Skt. source of the MMK)

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1461 Śarva

—

Śarva

One of the kings of the Nāgasena dynasty, identified with Śarvavarman.

g.1462 Sarvabhūtaketu

'byung po thams cad kyi tog ma

འབྱུང་པོ་ཐམས་ཅད་ཀྱི་ཏོག་མ།

Sarvabhūtaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1463 Sarvabhūtasaṃkṣayaka

'byung po thams cad yang dag par 'khrug par byed pa

འབྱུང་པོ་ཐམས་ཅད་ཡང་དག་པར་འཁྲུག་པར་བྱེད་པ།

Sarvabhūtasaṃkṣayaka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1464 Sarvabhūtāvartā

'byung po thams cad 'khyil ma

འབྱུང་པོ་ཐམས་ཅད་འཁྱིལ་མ།

Sarvabhūtāvartā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1465 Sarvabhūtavaśaṅkarī

'byung po thams cad dbang du byed pa

འབྱུང་པོ་ཐམས་ཅད་དབང་དུ་བྱེད་པ།

Sarvabhūtavaśaṅkarī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1466 Sarvabhūtika

'byung po thams cad pa

འབྱུང་པོ་ཐམས་ཅད་པ།

Sarvabhūtika

One of the rāśis.

g.1467 Sarvacaryātiśayajñānarāja

spyod pa thams cad kyi yul shes pa'i rgyal po

སྤྱོད་པ་ཐམས་ཅད་ཀྱི་ཡུལ་ཤེས་པའི་རྒྱལ་པོ།

Sarvacaryātiśayajñānarāja

One of the tathāgatas attending the delivery of the MMK.

g.1468 Sarvadharmīśvararāja

chos thams cad kyi dbang phyug gi rgyal po

ཆོས་ཐམས་ཅད་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ།

Sarvadharmīśvararāja

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1469 Sarvadharmopaccheda

chos ma yin pa gcod par byed pa

ཆོས་མ་ཡིན་པ་གཅོད་པར་བྱེད་པ།

Sarvadharmopaccheda

One of the bodhisattvas attending the delivery of the MMK. The Tibetan term would translate *Sarvādharmopaccheda.

g.1470 Sarvajita

—

Sarvajita

One of the rāśis.

g.1471 Sarvakrodha

khro bo thams cad

ཁྲོ་བོ་ཐམས་ཅད།

Sarvakrodha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1472 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

Sarvanīvaraṇaviṣkambhin

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1473 Sarvaratnapāṇi

thams cad phyag na rin po che

ཐམས་ཅད་ཕྱག་ན་རིན་པོ་ཆེ།

Sarvaratnapāṇi

One of the tathāgatas attending the delivery of the MMK.

g.1474 Sarvārthagarbha

don thams cad kyi snying po

དོན་ཐམས་ཅད་ཀྱི་སྙིང་པོ།

Sarvārthagarbha

One of the bodhisattvas attending the delivery of the MMK.

g.1475 Sarvārthaṃkara

don thams cad mdzad

དོན་ཐམས་ཅད་མཛད།

Sarvārthaṃkara

One of the tathāgatas attending the delivery of the MMK.

g.1476 Sarvārthasiddhi

don thams cad grub pa

དོན་ཐམས་ཅད་གྲུབ་པ།

Sarvārthasiddhi

One of the tathāgatas attending the delivery of the MMK.

g.1477 Sarvārthaśrī

don thams cad kyi dpal

དོན་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvārthaśrī

One of the tathāgatas attending the delivery of the MMK.

g.1478 Sarvatamāndhakāravidhamanarāja

mun nag thams cad ’joms pa’i rgyal po
སྨུན་ནག་ཐམས་ཅད་འཇོམས་པའི་རྒྱལ་པོ།

Sarvatamāndhakāravidhamanarāja

One of the tathāgatas attending the delivery of the MMK.

g.1479 Sarvāvaraṇa

—

Sarvāvaraṇa

One of the bodhisattvas attending the delivery of the MMK.

g.1480 Sarvāvaraṇaviṣkambhin

—

Sarvāvaraṇaviṣkambhin

One of the bodhisattvas attending the delivery of the MMK.

g.1481 Sarvavidyāntaścara

rig pa thams cad kyi nang spyod
རིག་པ་ཐམས་ཅད་ཀྱི་ནང་སྤྱོད།

Sarvavidyāntaścara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1482 Sarvavikiraṇabodhividhvaṃsanarāja

gnod pa thams cad rnam par ’jig pa’i rgyal po
གནོད་པ་ཐམས་ཅད་རྣམ་པར་འཇིག་པའི་རྒྱལ་པོ།

Sarvavikiraṇabodhividhvaṃsanarāja

One of the tathāgatas attending the delivery of the MMK.

g.1483 Sarvavyādhicikitsanī

nad thams cad gso bar byed ma
ནད་ཐམས་ཅད་གསོ་བར་བྱེད་མ།

Sarvavyādhicikitsanī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1484 Sarvodbhava

thams cad ’byung ba
ཐམས་ཅད་འབྱུང་བ།

Sarvodbhava

One of the bodhisattvas attending the delivery of the MMK.

g.1485 Sarvodgata

thams cad du ’phags pa
ཐམས་ཅད་དུ་འཕགས་པ།

Sarvodgata

One of the tathāgatas attending the delivery of the MMK.

g.1486 Śatabhiṣā

mon gre
མོན་གྲེ།

Śatabhiṣā

The name of a nakṣatra.

g.1487 Śatānīka

dmag brgya pa

དམག་བརྒྱ་པ།

Śatānīka

A king of Vatsa.

g.1488 Śatapatra

'dab ma brgya pa

འདབ་མ་བརྒྱ་པ།

Śatapatra

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.1489 Sātatagiri

g.yung drung ri

གཡུང་དྲུང་རི།

Sātatagiri

Name of a yakṣa.

g.1490 Sātatikā

rtag pa las byung ba'i rims

རྟག་པ་ལས་བྱུང་བའི་རིམས།

sātatikā

A class of spirits causing a lasting disease.

g.1491 Sātavāhana

sa la yi ni bzhon pa

ས་ལ་ཡི་ནི་བཞོན་པ།

Sātavāhana

A dynasty in south India whose rule ended in the third century CE.

g.1492 Śatru

—

Śatru

A mantra deity. See note 2503.

g.1493 Saturn

spen pa

སྤེན་པ།

Śanaiścara

See "Śanaiścara."

g.1494 Satyarāśi

bden pa'i phung po

བདེན་པའི་ཕུང་པོ།

Satyarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.1495 Saubhāgyavatī

—

Saubhāgyavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1496 Saumya

zhi ba

ཞི་བ།

Saumya

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode; one of the bodhisattvas attending the delivery of the MMK.

g.1497 Saumya

zla ba mchog

ཟླ་བ་མཆོག

Saumya

One of the muhūrtas.

g.1498 Saumyā

zhi ba ma

ཞི་བ་མ།

Saumyā

One of the great yakṣiṇīs.

g.1499 Scorpio

sdig pa

སྡིག་པ།

Vṛścika

See "Vṛścika."

g.1500 Sena

sde

སྡེ།

Sena

Alternative name of Suṣeṇa.

g.1501 Sense bases

skye mched

སྐྱེ་མཆེད།

āyatana

There are twelve such bases—the six sense organs plus the corresponding six types of sense objects.

g.1502 Seven sages

drang srong bdun

དྲང་སྲོང་བདུན།

saptarṣi

The "seven sages" are the mythological sages associated with the constellation of the same name.

g.1503 Siddha

grub pa

གྲུབ་པ།

siddha

Accomplished being; also a class of semidivine beings similar to vidyādharas.

g.1504 Siddha

grub

གྲུབ།

Siddha

One of the tathāgatas attending the delivery of the MMK; a brahmin statesman.

g.1505 Siddha

grub pa

གྲུབ་པ།

Siddha

One of the bodhisattvas attending the delivery of the MMK; one of the pratyekabuddhas in the maṇḍala of Mañjuśrī.

g.1506 Siddhā

grub ma

གྲུབ་མ།

Siddhā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1507 Siddhalocanā

sid+dha lo tsa ni

སིདྡྷ་ལོ་ཙ་ནཱི།

Siddhalocanā

"Perfect Eye," one of the mantra deities.

g.1508 Siddhaṃkara

grub mdzad

གྲུབ་མཛད།

Siddhaṃkara

One of the tathāgatas attending the delivery of the MMK.

g.1509 Siddhi

dngos grub

དངོས་གྲུབ།

siddhi

See "accomplishment."

g.1510 Śīghrajavā

myur mgyogs ma

མྱུར་མཇུགས་མ།

Śīghrajavā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1511 Śikharavāsinī

rtse mor gnas ma

རྩེ་མོར་གནས་མ།

Śikharavāsinī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1512 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

Śikhin

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas

g.1513 Śīla

ngang tshul · tshul khrims

ངང་ཚུལ། · ཚུལ་ཁྲིམས།

Śīla

The king identified with Śīlāditya Dharmāditya I of the Maitraka dynasty.

g.1514 Siṃha

seng ge

སེང་གེ

Siṃha

Leo (zodiac sign and constellation).

g.1515 Siṃha

seng ge

སེང་གེ

Siṃha

A Licchavi king, contemporary of the Buddha; a dynasty in Orissa contemporary of Prakaṭāditya.

g.1516 Siṃhadatta

—

Siṃhadatta

King Bindusāra in one of his former lives.

g.1517 Siṃhala

sing ga la

སིང་ག་ལ།

Siṃhala

Another name of Laṅkā.

g.1518 Sindhudeśa

sin dhu

སིན་དྷུ།

Sindhudeśa

Sindh (the country around the Indus).

g.1519 Śiśu

byis pa

བྱིས་པ།

Śiśu

Could be one of Vākāṭaka kings.

g.1520 Sitā

dkar mo

དཀར་མོ།

Sitā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; can also be a metrically shortenend form of Sitātapatrā.

g.1521 Sita

dkar po

དཀར་པོ།

Sita

One of the tathāgatas attending the delivery of the MMK (in the Tib. only); one of the eight chief pratyeka-buddhas.

g.1522 Sitā

gdugs dkar

གདུགས་དཀར།

Sitā

Another name of the river Ganges.

g.1523 Sitaketu

tog dkar po

རྟོག་དཀར་པོ།

Sitaketu · Sita

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight chief pratyekabuddhas.

g.1524 Sitarāśi

dkar po'i phung po

དཀར་པོའི་ཕུང་པོ།

Sitarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.1525 Sitaraśmi

'od dkar po

འོད་དཀར་པོ།

Sitaraśmi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.1526 Sitātapatra

gtsug tor gdugs dkar po

གཙུག་ཏོར་གདུགས་དཀར་པོ།

Sitātapatra

One of the eight uṣṇīṣa kings.

g.1527 Śītavana

bsil ba'i tshal

བསིལ་བའི་ཚལ།

Śītavana

Name of a grove and a famous charnel ground.

g.1528 Śiva

zhi ba · lha chen · dbang ldan

ཞི་བ། · ལྷ་ཆེན། · དབང་ལྡན།

Śiva

The god Śiva. Also referred to in the MMK as Maheśvara.

g.1529 Śivaliṅga

rtags

རྟགས།

śivaliṅga

A physical representation of god Śiva in the form of his penis planted in a circular base representing the vagina.

g.1530 Skanda

skem byed

སྐེམ་བྱེད།

Skanda

An epithet of Kārttikeya; also the name of Kārttikeya as one of the grahas.

g.1531 Skandā

skem byed ma

སྐེམ་བྱེད་མ།

Skandā

One of the great mātṛs.

g.1532 Śleṣmikā

bad kan las gyur pa

བད་ཀན་ལས་གྱུར་པ།

śleṣmikā

A class of spirits causing excess phlegm.

g.1533 Śmaśāna

dur khrod

དུར་ཁྲོད།

Śmaśāna

One of the grahas.

g.1534 Ṣoḍaśavargika

bcu drug sde pa

བཅུ་དྲུག་སྡེ་པ།

Ṣoḍaśavargika

One of the śrāvakas attending the delivery of the MMK. The Tibetan translation of the MMK actually records this name as *bcu drug sde pa'i dga' byed*, which appears to be an error that reads the next member of the list Nandana (*dga' byed*) as part of the name Ṣoḍaśavargika.

g.1535 Sole hero

dpa' bo gcig pa

དཔའ་བོ་གཅིག་པ།

ekavīra

An epithet of a male deity (it may also apply to his mantra) who appears in his maṇḍala without a retinue.

g.1536 Soma

zla ba

ཟླ་བ།

Soma

One of the bodhisattvas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK; the moon; the god of the moon; one of the twelve kṣaṇas; the Gauḍa king Śaśāṅka of the early seventh century CE; one of the kings of Vārāṇasī.

g.1537 Somā

zla ba ma

ཟླ་བ་མ།

Somā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1538 Somāvatī

zla ldan ma

ཟླ་ལྡན་མ།

Somāvatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1539 Someśvara

—

Someśvara

One of the bodhisattvas attending the delivery of the MMK.

g.1540 Śoṣa

skem byed

སྐེམ་བྱེད།

Śoṣa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1541 Sphere of phenomena

chos kyi dbying

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Things as they truly are, with nothing imputed to them through dualistic thinking. The term is rendered elsewhere in this translation as "*dharmadhātu*."

g.1542 Splendid with Light and Fragrance All Around

'od kyi zla ba dri snang ba'i dpal

འོད་ཀྱི་ཟླ་བ་དྲི་སྣང་བའི་དཔལ།

Samantajyotigandhāvabhāsaśriya · Samantajyotigandhāvabhāsaśrī

A tathāgata invoked in a mantra.

g.1543 Śrāddhā

dad ma

དད་མ།

Śrāddhā

One of the female śrāvakas attending the delivery of the MMK.

g.1544 Śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

A personal disciple of the Buddha who later disseminates the teachings themself.

g.1545 Śrāvaka

nyan thos

ཉན་ཐོས།

Śrāvaka

One of the rāśis.

g.1546 Śravaṇa

—

Śravaṇa

One of the śrāvakas attending the delivery of the MMK.

g.1547 Śravaṇā

gro bzhin

གྲོ་བཞིན།

Śravaṇā

The name of a nakṣatra.

g.1548 Śravaṇā

rna ba

རྣ་བ།

Śravaṇā

One of the vidyārājñīs attending the delivery of the MMK.

g.1549 Śrāvastī

mnyan yod

མཉན་ཡོད།

Śravastī

The capital of the ancient kingdom of Kośala, where the Buddha used to spend the rainy season.

g.1550 Śreyās

dpal ldan

དཔལ་ལྡན།

Śreyās

One of the tathāgatas attending the delivery of the MMK.

g.1551 Śreyasa

dpal ldan

དཔལ་ལྡན།

Śreyasa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1552 Śreyasaka

dpal ldan

དཔལ་ལྡན།

Śreyasaka

One of the śrāvakas attending the delivery of the MMK.

g.1553 Śreyasī

dpal ldan ma

དཔལ་ལྡན་མ།

Śreyasī

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the female śrāvakas attending the delivery of the MMK; the name of a nakṣatra.

g.1554 Śrī

dpal

དཔལ།

Śrī

The ruler of Gauḍa identified as Śrī Ādityasena.

g.1555 Śrī

shrIH · dpal chen mo

ཤྲཱིཿ། · དཔལ་ཆེན་མོ།

Śrī

One of the epithets of Lakṣmī.

g.1556 Śrīgupta

dpa' sbas

དཔའ་སྦས།

Śrīgupta

One of the śrāvakas attending the delivery of the MMK.

g.1557 Śrīkaṇṭha

dpal mgrin

དཔལ་མགྲིན།

Śrīkaṇṭha

A country northwest of Delhi.

g.1558 Śrīkaṇṭha

dpal mgrin

དཔལ་མགྲིན།

Śrīkaṇṭha

The district around Sthāṇvīśvara.

g.1559 Śrīmati

dpal dang blo gros

འཕགས་པལས་སྐྱེས་བ།

Śrīmati

It is not clear who this name refers to.

g.1560 Śrīparvata

dpal gyi ri bo

དཔལ་གྱི་རི་བོ།

Śrīparvata

The ancient country roughly corresponding to the Guntur district in Andhra Pradesh; also the name of various mountains.

g.1561 Śriyā

dpal byed ma

དཔལ་བྱེད་མ།

Śriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1562 Śriyā

dpal mo

དཔལ་མོ།

Śriyā

One of the female śrāvakas attending the delivery of the MMK.

g.1563 Śṛṅga

rtse mo

རྩེ་མོ།

Śṛṅga

An ancient city corresponding to the modern Śṛṅgeri in Karnataka, in southwestern India.

g.1564 Śṛṅgāṭaka

shing sring ga ta ga

ཤིང་སྲིང་ག་ཏ་ག

śṛṅgāṭaka

The name of several types of tree.

g.1565 Śṛṅkhalā

lu gu rgyud ma

ལུ་གུ་རྒྱུད་མ།

Śṛṅkhalā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1566 Śroṇakoṭīkarṇa

gro bzhin skyes rna ba bye ba ri

གྲོ་བཞིན་སྐྱེས་རྣ་བ་བྱེ་བ་རི།

Śroṇakoṭīkarṇa

One of the śrāvakas attending the delivery of the MMK.

g.1567 Śroṇaparāntaka

rgyun gyi pha rol mthar byed

རྒྱུན་གྱི་ཕ་རོལ་མཐར་བྱེད།

Śroṇaparāntaka

One of the śrāvakas attending the delivery of the MMK.

g.1568 Stambhala

stam b+ha la

སྟམ་བྷ་ལ།

Stambhala

Name of a yakṣa.

g.1569 Sthāṇvīśvara

gnas na dbang phyug

གནས་ན་དབང་ཕྱུག

Sthāṇvīśvara

An ancient city corresponding to the modern Thaneswar in Haryana, India.

g.1570 Sthūlanandā

sbom dga′ mo

སྦོམ་དགའ་མོ།

Sthūlanandā

One of the female śrāvakas attending the delivery of the MMK.

g.1571 Stūpamahāśriyā

mchod rten dpal chen ma

མཆོད་རྟེན་དཔལ་ཆེན་མ།

Stūpamahāśriyā

"Great Splendor of Reliquaries," one of the mantra deities.

g.1572 Stupaśriyā

mchod dpal

མཆོད་དཔལ།

Stupaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1573 Subāhu

dbung bzang mo

དབུང་བཟང་མོ།

Subāhu

One of the goddesses from Vajrapāṇī's retinue in the maṇḍala of Mañjuśrī.

g.1574 Subāhu

dpung bzang

དཔུང་བཟང་།

Subāhu

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1575 Subāhu

lag bzang

ལག་བཟང་།

Subāhu

One of the tathāgatas attending the delivery of the MMK; an ancient king, contemporary of the Buddha.

g.1576 Śubhamata

dge ba

དགེ་བ།

Śubhamata

A brahmin statesman.

g.1577 Subhrū

smin bzang ma

སྨིན་བཟང་མ།

Subhrū

One of the great yakṣiṇīs.

g.1578 Subhū

—

Subhū

An ancient king of Vaiśālī.

g.1579 Subhūbhāsa

sa 'od bzang

ས་འོད་བཟང་།

Subhūbhāsa

One of the kings of Nepal.

g.1580 Subhūmi

—

Subhūmi

A bodhisattva in one of the paintings of Śākyamuni.

g.1581 Subhūti

rab 'byor

རབ་འབྱོར།

Subhūti

One of the śrāvakas attending the delivery of the MMK; one of the eight great śrāvakas.

g.1582 Subhūtibhūti

'byor bzang 'byor pa

འབྱོར་བཟང་འབྱོར་པ།

Subhūtibhūti

An ancient king of Aṅga.

g.1583 Subrahma

tshangs pa bzang po

ཚངས་པ་བཟང་པོ།

Subrahma

One of the śrāvakas attending the delivery of the MMK.

g.1584 Sucandra

zla ba dga' ba

ཟླ་བ་དགའ་བ།

Sucandra

One of the Buddhist mleccha kings.

g.1585 Sucandra

zla mdzes

ཟླ་མཛེས།

Sucandra

The name of an ancient king.

g.1586 Sucandrā

zla mdzes ma

ཟླ་མཛེས་མ།

Sucandrā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1587 Suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.1588 Sūci

mtshan

མཚན།

Sūci

One of the tathāgatas attending the delivery of the MMK.

g.1589 Sūcī

—

Sūcī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1590 Sucihna

phyag mtshan bzang po

ཕྱག་མཚན་བཟང་པོ།

Sucihna

One of the pratyekabuddhas attending the delivery of the MMK.

g.1591 Sucīrṇa

brtul zhugs legs spyad

བརྟུལ་ཞུགས་ལེགས་སྤྱད།

Sucīrṇa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1592 Sucitra

—

Sucitra

A legendary king before the time of the Buddha.

g.1593 Sucitri

shin tu bkra

ཤིན་ཏུ་བཀྲ།

Sucitri

One of the kings of the asuras.

g.1594 Sudaha

legs byin

ལེགས་སྦྱིན།

Sudaha

An ancient king of Kāmarūpa. See note 3239.

g.1595 Sudānta

dul mdzes

དུལ་མཛེས།

Sudānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1596 Sudānta

shin tu dul ba

ཤིན་ཏུ་དུལ་བ།

Sudānta

One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1597 Sudarśana

legs ldan mthong · legs mthong

ལེགས་ལྡན་མཐོང་། · ལེགས་མཐོང་།

Sudarśana

One of the gods' realms; also used as the name of the gods living there; the city of Indra.

g.1598 Sudatta

legs byin

ལེགས་སྦྱིན།

Sudatta

An ascetic statesman.

g.1599 Śuddha

dag pa

དག་པ།

Śuddha

One of the gods from the realm of the Pure Abode; one of the muhūrtas.

g.1600 Śuddha

dag pa

དག་པ།

Śuddha

One of the gods' realms; also used as the name of the gods living there.

g.1601 Śuddhābha

dag pa'i 'od

དག་པའི་འོད།

Śuddhābha

One of the gods' realms; also used as the name of the gods living there.

g.1602 Śuddhavajra

dag pa'i rdo rje

དག་པའི་རྡོ་རྗེ།

Śuddhavajra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1603 Śuddhāvāsa

gnas gtsang ma

གནས་གཙང་མ།

Śuddhāvāsa

See "Realm of the Pure Abode."

g.1604 Śuddhodana

zas gtsang

ཟས་གཙང་།

Śuddhodana

A Śākya king, the father of Buddha Śākyamuni.

g.1605 Sudevatā

legs lha mo

ལེགས་ལྷ་མོ།

Sudevatā

One of the female śrāvakas attending the delivery of the MMK.

g.1606 Sudhana

gzhu bzang

གཞུ་བཟང་།

Sudhana

An ancient king, contemporary of the Buddha.

g.1607 Sudhana

nor bzang

ནོར་བཟང་།

Sudhana

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1608 Sudhānta

—

Sudhānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1609 Sudharma

chos bzang

ཆོས་བཟང་།

Sudharma

One of the tathāgatas attending the delivery of the MMK.

g.1610 Sudharmā

'dun sa chos bzang

འདུན་ས་ཆོས་བཟང་།

Sudharmā

The assembly hall of the gods.

g.1611 Sudhūmā

du ba bzang ma

དུ་བ་བཟངམ།

Sudhūmā

One of the great piśācīs.

g.1612 Sudīpta

snang ba bzang po

སྣང་བ་བཟངའོ།

Sudīpta

One of the mahoraga kings.

g.1613 Śūdra

dmangs rigs

དམངས་རིགས།

śūdra

A member of the laborer caste.

g.1614 Sudṛśa

legs ldan
ལེགས་ལྡན།
Sudṛśa
One of the gods' realms; also used as the name of the gods living there.

g.1615 Sudruma
ljon pa bzang po
ལྗོན་པ་བཟང་པོ།
Sudruma
One of the kinnara kings.

g.1616 Sudūtī
pho nya mo bzang mo
ཕོ་ཉ་མོ་བཟང་མོ།
Sudūtī
One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1617 Sugata
bde bar gshegs pa
བདེ་བར་གཤེགས་པ།
sugata
"Bliss-gone one"; an epithet of the Buddha or a tathāgata.

g.1618 Sugata
—
Sugata
One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1619 Sugati
legs 'gro
ལེགས་འགྲོ།
Sugati
One of the bodhisattvas attending the delivery of the MMK.

g.1620 Sughora
shin tu mi bzad pa
ཤིན་ཏུ་མི་བཟད་པ།
Sughora
A vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of rākṣasas.

g.1621 Sughorā
shin tu mi bzad ma
ཤིན་ཏུ་མི་བཟད་མ།
Sughorā
One of the great yakṣiṇīs.

g.1622 Sughoṣā
sgra mdzes ma
སྒྲ་མཛེས་མ།
Sughoṣā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode. The Tib. has been emended to correct the non-sensical *skra mdzas ma*.

g.1623 Sugrīva

mgrin bzang

མགྲིན་བཟང་།

Sugrīva

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1624 Suguhyakā

—

Suguhyakā

One of the great yakṣiṇīs.

g.1625 Sujāta

legs skyes

ལེགས་སྐྱེས།

Sujāta

One of the tathāgatas attending the delivery of the MMK.

g.1626 Sujātā

legs skyes ma

ལེགས་སྐྱེས་མ།

Sujātā

One of the female śrāvakas attending the delivery of the MMK.

g.1627 Sujātapakṣa

'dab bzang skyes

འདབ་བཟང་སྐྱེས།

Sujātapakṣa

One of the garuḍa kings.

g.1628 Sujaya

legs par rgyal ba

ལེགས་པར་རྒྱལ་བ།

Sujaya

A brahmin statesman.

g.1629 Sujeta

—

Sujeta

One of the śrāvakas attending the delivery of the MMK.

g.1630 Sukāla

dus bzang

དུས་བཟང་།

Sukāla

One of the śrāvakas attending the delivery of the MMK.

g.1631 Sukaniṣṭha

'od bzang

འོད་གཟངས།

Sukaniṣṭha

One of the gods' realms; also used as the name of the gods living there.

g.1632 Sukānta

sdug mdzes

སྡུག་མཛེས།

Sukānta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1633 Sukara

bzang byed

བཟང་བྱེད།

Sukara

One of the pratyekabuddhas attending the delivery of the MMK.

g.1634 Sukarṇa

—

Sukarṇa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1635 Sukeśa

skra bzang

སྐྲ་བཟང།

Sukeśa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1636 Sukeśā

skra bzang ma

སྐྲ་བཟངམ།

Sukeśā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.1637 Sukeśin

skra bzang

སྐྲ་བཟང།

Sukeśin

One of the ancient kings; also, another name for the king Vallabha.

g.1638 Suketu

tog bzang

ཏོག་བཟང།

Suketu

One of the tathāgatas attending the delivery of the MMK.

g.1639 Sukha

bde ba

བདེ་བ།

Sukha

One of the tathāgatas attending the delivery of the MMK; one of the rāśis.

g.1640 Sukhanemi

bde ba'i mu khyud

བདེ་བའི་མུ་ཁྱུད།

Sukhanemi

One of the bodhisattvas attending the delivery of the MMK.

g.1641 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

Sukhāvatī

The paradise of Amitābha.

g.1642 Sukīrti

grags pa bzang po

གྲགས་པ་བཟང་པོ།

Sukīrti

One of the bodhisattvas attending the delivery of the MMK.

g.1643 Śukra

—

Śukra

One of the pratyekabuddhas attending the delivery of the MMK. A legendary king before the time of the Buddha.

g.1644 Śukra

pa bsangs

པ་བསངས།

Śukra

The planet Venus.

g.1645 Sukuṇḍalin

thab sbyor bzang po can

ཐབ་སྦྱོར་བཟང་པོ་ཅན།

Sukuṇḍalin

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1646 Sukūpa

—

Sukūpa

One of the bodhisattvas attending the delivery of the MMK.

g.1647 Sukūṭā

legs brtsegs ma

ལེགས་བརྩེགས་མ།

Sukūṭā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1648 Śūla

gzer nad

གཟེར་ནད།

Śūla

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1649 Śūla

mdung

མདུང་།

Śūla

One of the kings of the rākṣasas.

g.1650 Sulocana

spyan bzang

སྤྱན་བཟང་།

Sulocana

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1651 Sulocanā

mig bzang ma

མིག་བཟང་མ།

Sulocanā

One of the great yakṣiṇīs.

g.1652 Sulocanā

spyan mdzes ma

སྤྱན་མཛེས་མ།

Sulocanā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1653 Suloka

'jig rten bzang po

འཇིག་རྟེན་བཟང་པོ།

Suloka

One of the śrāvakas attending the delivery of the MMK.

g.1654 Sulokeśvara

legs gzigs dbang phyug · rnam gzigs dbang phyug

ལེགས་གཟིགས་དབང་ཕྱུག · རྣམ་གཟིགས་དབང་ཕྱུག

Sulokeśvara

One of the bodhisattvas attending the delivery of the MMK.

g.1655 Sumadhu

sbrang rtsi bzang po

སྦྲང་རྩི་བཟང་པོ།

Sumadhu

A brahmin statesman.

g.1656 Sumaha

legs mchod

ལེགས་མཆོད།

Sumaha

One of the bodhisattvas attending the delivery of the MMK.

g.1657 Sumahat

—

Sumahat

One of the bodhisattvas attending the delivery of the MMK.

g.1658 Sumanā

yid bzang ma

ཡིད་བཟང་མ།

Sumanā

One of the female śrāvakas attending the delivery of the MMK.

g.1659 Sumanāpa

shin tu yid du 'ong ba

ཤིན་ཏུ་ཡིད་དུ་འོང་བ།

Sumanāpa

One of the tathāgatas attending the delivery of the MMK.

g.1660 Sumanas

yid bzang

ཡིད་བཟང་།

Sumanas

One of the tathāgatas attending the delivery of the MMK.

g.1661 Sumanojña

yid 'ong bzang po

ཡིད་འོང་བཟང་པོ།

Sumanojña

One of the bodhisattvas attending the delivery of the MMK.

g.1662 Sumatī

blo bzang ma

བློ་བཟང་མ།

Sumatī

One of the great yakṣiṇīs.

g.1663 Sumbha

—

Sumbha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1664 Sumekhalā

'og pag bzang mo

འོག་པག་བཟང་མོ།

Sumekhalā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs.

g.1665 Sumita

legs par 'jam pa

ལེགས་པར་འཇམ་པ།

Sumita

A south Indian king contemporary with Mahendra.

g.1666 Sumūrti

sku mdzes

སྐུ་མཛེས།

Sumūrti

One of the bodhisattvas attending the delivery of the MMK.

g.1667 Sunala

—

Sunala

One of the bodhisattvas attending the delivery of the MMK.

g.1668 Sunāmrā

legs 'dud ma

ལེགས་འདུད་མ།

Sunāmrā

One of the female śrāvakas attending the delivery of the MMK.

g.1669 Sunanda

mdzes dga' bo

མཛེས་དགའ་བོ།

Sunanda

One of the śrāvakas attending the delivery of the MMK.

g.1670 Sunandā

dga' bzang mo

དགའ་བཟང་མོ།

Sunandā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1671 Sunandā

mdzes dga' mo

མཛེས་དགའ་མོ།

Sunandā

One of the female śrāvakas attending the delivery of the MMK.

g.1672 Sundarananda

—

Sundarananda

One of the śrāvakas attending the delivery of the MMK.

g.1673 Sundarī

mdzes ma

མཛེས་མ།

Sundarī

One of the female śrāvakas attending the delivery of the MMK.

g.1674 Sunemi

mu khyud bzang po

མུ་ཁྱུད་བཟང་པོ།

Sunemi

One of the eight chief pratyekabuddhas.

g.1675 Sunetra

spyan mdzes

སྤྱན་མཛེས།

Sunetra

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

g.1676 Sunetrābha

sbyan bzang 'od

སྤྱན་བཟང་འོད།

Sunetrābha

One of the tathāgatas attending the delivery of the MMK.

g.1677 Sunetreya

—

Sunetreya

One of the bodhisattvas attending the delivery of the MMK.

g.1678 Sunīla

legs sngo

ལེགས་སྔོ།

Sunīla

One of the pratyekabuddhas attending the delivery of the MMK.

g.1679 Sunirmala

dri med bzang po

དྲི་མེད་བཟང་པོ།

Sunirmala

One of the tathāgatas attending the delivery of the MMK.

g.1680 Sunirmala

dri med bzang po

དྲི་མེད་བཟང་པོ།

Sunirmala

One of the bodhisattvas attending the delivery of the MMK.

g.1681 Sunirmala

shin tu dri med

ཤིན་ཏུ་དྲི་མེད།

Sunirmala

One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1682 Sunirmalā

dri med bzang mo

དྲི་མེད་བཟང་མོ།

Sunirmalā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the dhāraṇī goddesses present at the delivery of the MMK.

g.1683 Sunirmitā

sgrub byed bzang mo

སྒྲུབ་བྱེད་བཟང་མོ།

Sunirmitā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1684 Sunirmita

sprul pa bzang po

སྤྲུལ་པ་བཟང་པོ།

Sunirmita

One of the gods' realms; also used as the name of the gods living there.

g.1685 Supāna

—

Supāna

One of the kings of the piśācas.

g.1686 Supāṇi

mnyam pa'i phyag

མཉམ་པའི་ཕྱག

Supāṇi

One of the bodhisattvas attending the delivery of the MMK.

g.1687 Suparṇa

'od bzang

འོད་བཟང།

Suparṇa

One of the garuḍa kings. The Tib. *'od bzang* reads the Skt. *Suprabha*.

g.1688 Supāŕśva

legs par pha rol phyin rta

ལེགས་པར་ཕ་རོལ་ཕྱིན་རྟ།

Supāŕśva

One of the pratyekabuddhas attending the delivery of the MMK.

g.1689 Supīlu

pI lu bzang po

པྱི་ལུ་བཟང་པོ།

Supīlu

One of the kings of the piśācas.

g.1690 Supināntaloka

gnyid mthar phyin dang 'jig rten thub pa

གཉིད་མཐར་ཕྱིན་དང་འཇིག་རྟེན་ཐུབ་པ།

Supināntaloka

One of the tathāgatas. The Tib. erroneously inserts *dang* into the translation of this sage's name.

g.1691 Suprabuddha

legs par rab sad

ལེགས་པར་རབ་སད།

Suprabuddha

One of the śrāvakas attending the delivery of the MMK.

g.1692 Supūrṇa

gang ba bzang po
གངས་བ་བཟང་པོ།

Supūrṇa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1693 Supuṣkara

—

Supuṣkara

The lord of the clouds.

g.1694 Supuṣpa

me tog bzang po
མེ་ཏོག་བཟང་པོ།

Supuṣpa

One of the tathāgatas.

g.1695 Supuṣya

—

Supuṣya

One of the bodhisattvas attending the delivery of the MMK.

g.1696 Surada

so bzang
སོ་བཟང།

Surada

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1697 Surāntaka

lha mthar byed
ལྷ་མཐར་བྱེད།

Surāntaka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1698 Surārthā

lha don
ལྷ་དོན།

Surārthā

One of the nakṣatras.

g.1699 Surasā

ro bzang ma
རོ་བཟང་མ།

Surasā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the great yakṣiṇīs.

g.1700 Surasavatī

ro bzang ldan ma
རོ་བཟང་ལྡན་མ།

Surasavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1701 Śūrasena

dpa' bo'i sde

དཔའ་བོའི་སྡེ།

Śūrasena

A Magadhan king, the successor of Viśoka.

g.1702 Śūrasena

shu ra se

ཤུ་ར་སེ།

Śūrasena

A country south of modern Delhi.

g.1703 Surasundarī

lha mdzes ma

ལྷ་མཛེས་མ།

Surasundarī

One of the great yakṣiṇīs; also, one of the group of seven yakṣiṇīs.

g.1704 Surata

bzang dga'

བཟང་དགའ།

Surata

One of the tathāgatas attending the delivery of the MMK.

g.1705 Surathī

shing rta bzang

ཤིང་རྟ་བཟང་།

Surathī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1706 Suratna

rin chen bzang po

རིན་ཆེན་བཟང་པོ།

Suratna

One of the tathāgatas attending the delivery of the MMK.

g.1707 Suravatī

chang ldan ma · lha ldan ma

ཆང་ལྡན་མ། · ལྷ་ལྡན་མ།

Suravatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1708 Surūpā

gzugs mdzes ma

གཟུགས་མཛེས་མ།

Surūpā

One of the great yakṣiṇīs.

g.1709 Susambhavābha

'byung med 'od

འབྱུང་མེད་འོད།

Susambhavābha

One of the tathāgatas attending the delivery of the MMK.

g.1710 Susaṃhata

—

Susaṃhata

One of the bodhisattvas attending the delivery of the MMK.

g.1711 Suṣeṇa

legs de sde

ལེགས་དེ་སྡེ།

Suṣeṇa

An ascetic statesman.

g.1712 Suṣeṇa

sde bzang

སྡེ་བཟང་།

Suṣeṇa

One of the pratyekabuddhas attending the delivery of the MMK; a vidyārāja from the personal retinue of Vajrapāṇi.

g.1713 Susiddha

grub pa bzang po

གྲུབ་པ་བཟང་པོ།

Susiddha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1714 Susmita

—

Susmita

One of the śrāvakas attending the delivery of the MMK.

g.1715 Suśobhana

dge bzang

དགེ་བཟང་།

Suśobhana

One of the śrāvakas attending the delivery of the MMK.

g.1716 Susoma

zla bzang

ཟླ་བཟང་།

Susoma

One of the pratyekabuddhas attending the delivery of the MMK.

g.1717 Suśruta

—

Suśruta

One of the pratyekabuddhas attending the delivery of the MMK.

g.1718 Suśuddha

dag pa

དག་པ།

Suśuddha

One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1719 Susvara

sgra snyan

སྒྲ་སྙན།

Susvara

One of the tathāgatas attending the delivery of the MMK.

g.1720 Susvara

skad snyan

སྐད་སྙན།

Susvara

One of the kinnara kings.

g.1721 Susvarā

skad snyan ma

སྐད་སྙན་མ།

Susvarā

One of the great yakṣiṇīs.

g.1722 Sutāpa

gdung ba bzang po

གདུང་བ་བཟང་པོ།

Sutāpa

One of the kings of the piśācas.

g.1723 Sutārā

sgrol ma bzang po

སྒྲོལ་མ་བཟང་པོ།

Sutārā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1724 Suteja

gzi brjid bzang po

གཟི་བརྗིད་བཟང་པོ།

(not in the Skt. source of the MMK)

One of the śrāvakas attending the delivery of the MMK. This name, which occurs only in the Tibetan translation of the MMK, may represent a case of scribal dyslexia in which the last two syllables of the extant Skt. name Sujeta have been reversed.

g.1725 Suvakṣa

mthon ka bzang po

མཐོན་ཀ་བཟང་པོ།

Suvakṣa

One of the bodhisattvas attending the delivery of the MMK.

g.1726 Suvarṇa

—

Suvarṇa

A garuḍa king of birds.

g.1727 Suvidya

rig pa bzang po
རིག་པ་བཟང་པོ།

Suvidya

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1728 Suvinaya

tshul bzang nyid
ཚུལ་བཟང་ཉིད།

Suvinaya

A brahmin devotee of Buddhism.

g.1729 Suvinyāsakṣepa

legs par rnam par 'jog pa'i 'phen pa
ལེགས་པར་རྣམ་པར་འཇོག་པའི་འཕེན་པ།

Suvinyāsakṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1730 Suvīrā

dpa' bzang mo
དཔའ་བཟང་མོ།

Suvīrā

One of the great yakṣiṇīs.

g.1731 Suvrata

brtul zhugs bzang po
བརྟུལ་ཞུགས་བཟང་པོ།

Suvrata

One of the tathāgatas attending the delivery of the MMK; one of the kings of the Nāgasena dynasty.

g.1732 Suvṛṣa

khyu mchog bzang po
ཁྱུ་མཆོག་བཟང་པོ།

Suvṛṣa

One of the kings of Nepal.

g.1733 Suyāma

thab bral
ཐབ་བྲལ།

Suyāma

The chief god in the realm of the same name.

g.1734 Suyāma

rab 'thab bral
རབ་འཐབ་བྲལ།

Suyāma

One of the gods' realms; also used as the name of the gods living there.

g.1735 Suyodhana

legs par 'thab pa
ལེགས་པར་འཕབ་པ།

Suyodhana

One of the kings of the rākṣasas.

g.1736 Svabandhudūrāntaka

gnyen las thag ring byed
གཉེན་ལས་ཐག་རིང་བྱེད།

Svabandhudūrāntaka

One of the pratyekabuddhas attending the delivery of the MMK.

g.1737 Svabhāvabha

rang bzhin bsod nams 'od
རང་བཞིན་བསོད་ནམས་འོད།

Svabhāvabha

One of the tathāgatas attending the delivery of the MMK.

g.1738 Svabhāvasamudgatarāja

rang bzhin yang dag par 'phags pa'i rgyal po
རང་བཞིན་ཡང་དག་པར་འཕགས་པའི་རྒྱལ་པོ།

Svabhāvasamudgatarāja

One of the tathāgatas attending the delivery of the MMK.

g.1739 Svāgata

legs par 'ongs
ལེགས་པར་འོངས།

Svāgata

One of the śrāvakas attending the delivery of the MMK.

g.1740 Svāmikā

bdag po ma
བདག་པོ་མ།

Svāmikā

One of the female śrāvakas attending the delivery of the MMK.

g.1741 Svāti

sa ri
ས་རི།

Svāti

The name of a nakṣatra.

g.1742 Svātisucandra

rgyal po dkar zla mdzes
རྒྱལ་པོ་དཀར་ཟླ་མཛེས།

Śvetasucandra

The last emperor of the Sātavāhana dynasty.

g.1743 Svayambhu

rang byung
རང་བྱུང་།

Svayambhu

One of the pratyekabuddhas attending the delivery of the MMK.

g.1744 Śveta

dkar po

དཀར་པོ།

Śveta

One of the kings of the nāgas; one of the eight pratyekabuddhas; one of the grahas; one of the muhūrtas; a king before the time of the Buddha.

g.1745 Śvetā

dkar mo ma

དཀར་མོ་མ།

Śvetā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1746 Śvetabhadra

dkar po bzang

དཀར་པོ་བཟང།

Śvetabhadra

One of the kings of the nāgas.

g.1747 Śvetadhvaja

rgyal mtshan dkar po

རྒྱལ་མཚན་དཀར་པོ།

Śvetadhvaja

One of the tathāgatas attending the delivery of the MMK.

g.1748 Śvetakarṇa

—

Śvetakarṇa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.1749 Śvetaketu

dkar ba'i tog

དཀར་བའི་དོག

Śvetaketu

One of the tathāgatas attending the delivery of the MMK.

g.1750 Śvetaparṇa

'dab dkar

འདབ་དཀར།

Śvetaparṇa

One of the garuḍa kings.

g.1751 Śvitraroga

sha za gu nad

ཤ་ཟ་གུ་ནད།

Śvitraroga

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1752 Śyāmāvatī

sngo bsangs ldan pa

སྔོ་བསངས་ལྡན་པ།

Śyāmāvatī

One of the yakṣiṇīs.

g.1753 Takṣaka

'jog po

འཇོག་པོ།

Takṣaka

One of the kings of the nāgas.

g.1754 Tāla

—

tāla

A unit of time equal to one tenth of a kṣaṇa.

g.1755 Tama

mun pa

མུན་པ།

Tama

One of the rāśis.

g.1756 Tamasundarī

mdzes ma mun pa

མཛེས་མ་མུན་པ།

Tamasundarī

A yakṣiṇī invoked in magical rites.

g.1757 Tamodghātana

mun sel

མུན་སེལ།

Tamodghātana

One of the five celestial bodhisattvas associated with Mañjuśrī.

g.1758 Tāra

skar ma

སྐར་མ།

Tāra

One of the grahas.

g.1759 Tārā

sgrol ma

སྒྲོལ་མ།

Tārā

Female bodhisattva of compassion; also one of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1760 Tāraka

skar ma

སྐར་མ།

tāraka

A class of demons.

g.1761 Tārāvatī

phug ron

ཕུག་རོན།

Tārāvatī

One of the vidyās attending upon Mañjuśrī.

g.1762 Tarjanī

sdigs mdzub ma

སྡིགས་མཛུབ་མ།

Tarjanī

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great piśācīs.

g.1763 Tarka

rtog pa

རྟོག་པ།

Tarka

One of the grahas.

g.1764 Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

A buddha manifesting through the twelve great deeds; the principal deity of a buddha family; one of the group of eight buddhas, starting with Ratnaśikhin; the title used for some deities that emanate from the level of the supreme awakening, such as the eight uṣṇīṣa kings. The term is rendered elsewhere in this translation as “thus-gone.”

g.1765 Tathāgata family

de bzhin gshegs pa’i rigs

དེ་བཞིན་གཤེགས་པའི་རིགས།

tathāgatakula

In the Kriyā tantras this family has a dual definition: it is either the all-inclusive family that incorporates also the Vajra, the Lotus, the Jewel, and the other families, or it is the Tathāgata family proper, where belong the deified buddha Śakyamuni, the bodhisattva Mañjuśrī, and other deities. In the higher tantras, depending on the system, this family is presided over by either the tathāgata Vairocana or the tathāgata Akṣobhya.

g.1766 Tathāgatalocanā

de bzhin gshegs pa’i spyan · spyan

དེ་བཞིན་གཤེགས་པའི་སྤྱན། · སྤྱན།

Tathāgatalocanā · Locanā

One of the goddesses in the maṇḍala of Mañjuśrī. Her name is rendered elsewhere in this translation as “Locanā.”

g.1767 Tathāgata’s Banner

de bzhin gshegs pa’i rgyal mtshan

དེ་བཞིན་གཤེགས་པའི་རྒྱལ་མཚན།

Tathāgatadhvaja

Deity personifying the tathāgata’s banner.

g.1768 Tathāgata’s Bowl

de bzhin gshegs pa’i snod

དེ་བཞིན་གཤེགས་པའི་སྣོད།

Tathāgatapātra

Deity personifying the tathāgata’s bowl.

g.1769 Tathāgata’s Couch

de bzhin gshegs pa’i gzims mal

དེ་བཞིན་གཤེགས་པའི་གཟིམས་མལ།

Tathāgataśayana

Deity personifying the tathāgata’s couch.

g.1770 Tathāgata’s Dharma Wheel

chos kyi ’khor lo

ཆོས་ཀྱི་འཁོར་ལོ།

Dharmacakra

Deity personifying the Tathāgata’s Dharma wheel.

g.1771 Tathāgata’s Ensign

de bzhin gshegs pa’i tog

དེ་བཞིན་གཤེགས་པའི་ཏོག

Tathāgataketu

Deity personifying the tathāgata’s ensign.

g.1772 Tathāgata’s Lip

de bzhin gshegs pa’i zhal

དེ་བཞིན་གཤེགས་པའི་ཞལ།

Tathāgatoṣṭha

Deity personifying the tathāgata’s lip.

g.1773 Tathāgata’s Purity

—

Tathāgatāmala

Deity personifying the tathāgata’s purity.

g.1774 Tathāgata’s Sign

de bzhin gshegs pa’i phyag mtshan

དེ་བཞིན་གཤེགས་པའི་ཕྱག་མཚན།

Tathāgatacihna

Deity personifying the tathāgata’s sign.

g.1775 Tathāgata’s Speech

de bzhin gshegs pa’i gsung

དེ་བཞིན་གཤེགས་པའི་གསུང་།

Tathāgatavacana

Deity personifying the tathāgata’s speech.

g.1776 Tathāgata’s Splendor

de bzhin gshegs pa’i snang ba

དེ་བཞིན་གཤེགས་པའི་སྣང་བ།

Tathāgatāvabhāsa

Deity personifying the tathāgata's splendor.

g.1777 Tathāgata's Thigh

de bzhin gshegs pa'i brla

དེ་བཞིན་གཤེགས་པའི་བརླ།

Tathāgatoru

Deity personifying the tathāgata's thigh.

g.1778 Taṭī

dpa' mo

དཔའ་མོ།

Taṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1779 Taurus

glang

གླང་།

Vṛṣabha

See "Vṛṣabha."

g.1780 Tejās

pham byed

ཕམ་བྱེད།

Tejās

One of the tathāgatas attending the delivery of the MMK.

g.1781 Tejorāśi

gzi brjid phung po'i gtsug tor

གཟི་བརྗིད་ཕུང་པོའི་གཙུག་ཏོར།

Tejorāśi

One of the eight uṣṇīṣa kings.

g.1782 Ten powers

stobs bcu

སྟོབས་བཅུ།

daśabala

The ten powers of a buddha or bodhisattva; these concern mostly their clairvoyant knowledge.

g.1783 Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

ratnatraya · triratna

The Buddha, the Dharma, and the Saṅgha.

g.1784 Three vehicles

theg pa sum

ཐེག་པ་སུམ།

triyāna

In the context of the sūtras, the three vehicles are the Śrāvaka, the Pratyekabuddha, and the Bodhisattva Vehicles.

g.1785 Thus-gone

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

See “tathāgata.”

g.1786 Tibet

rgya yul

རྒྱ་ཡུལ།

Cīnadeśa · Cīna

g.1787 Tilaka

thig le

ཐིག་ལེ།

Tilaka

A mantra deity. See note 2503.

g.1788 Tīrabhukti

ngogs la spyod

ངོགས་ལ་སྤྱོད།

Tīrabhukti

A country in India corresponding to modern Tirhut.

g.1789 Tīrtha

mu stegs

མུ་སྟེགས།

Tīrtha

An unidentified city in Gauḍa.

g.1790 Tīrthika

mu steg pa

མུ་སྟེག་པ།

tīrthika

A member of a religion or sect antagonistic to Buddhism.

g.1791 Tiryaga

thad kar ’gro

ཐད་ཀར་འགྲོ།

Tiryaga

One of the rāśis.

g.1792 Tiryak

dud ’gro

དུད་འགྲོ།

Tiryak

One of the rāśis.

g.1793 Tiṣya

—

Tiṣya

One of the nakṣatras.

g.1794 Tiṣya

rgyal

རྒྱལ།

Tiṣya

One of the pratyekabuddhas attending the delivery of the MMK; one of the śrāvakas attending the delivery of the MMK.

g.1795 Tittarī

sreg pa ma

སྲེག་པ་མ།

Tittarī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1796 Tomara

mda' bo che

མདའ་བོ་ཆེ།

Tomara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1797 Trailokyavaśaṅkarī

srid gsum dbang byed ma

སྲིད་གསུམ་དབང་བྱེད་མ།

Trailokyavaśaṅkarī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1798 Tṛdhatreya

dus gsum rgyun shes gyi bu

དུས་གསུམ་རྒྱུན་ཤེས་ཀྱི་བུ།

Tṛdhatreya

One of the bodhisattvas attending the delivery of the MMK.

g.1799 Tribhavāntā

srid gsum mthar byed ma

སྲིད་གསུམ་མཐར་བྱེད་མ།

Tribhavāntā

One of the female śrāvakas attending the delivery of the MMK.

g.1800 Trimalāntā

dri ma gsum mthar byed ma

དྲི་མ་གསུམ་མཐར་བྱེད་མ།

Trimalāntā

One of the female śrāvakas attending the delivery of the MMK.

g.1801 Triparivartā

le'u gsum ma

ལེའུ་གསུམ་མ།

Triparivartā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1802 Triparṇā

'dab gsum ma

འདབ་གསུམ་མ།

Triparṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1803 Triratnātreya

rgyun shes kyi bu dkon mchog gsum

རྒྱུན་ཤེས་ཀྱི་བུ་དཀོན་མཆོག་གསུམ།

Triratnātreya

One of the bodhisattvas attending the delivery of the MMK.

g.1804 Triśaṅku

gzer bu gsum

གཟེར་བུ་གསུམ།

Triśaṅku

One of the grahas.

g.1805 Triśaraṇātreya

rgyun shes kyi bu skyabs gsum

རྒྱུན་ཤེས་ཀྱི་བུ་སྐྱབས་གསུམ།

Triśaraṇātreya

One of the bodhisattvas attending the delivery of the MMK.

g.1806 Triśiras

mgo gsum pa

མགོ་གསུམ་པ།

Triśiras

One of the kings of the rākṣasas.

g.1807 Triśūla

mdung rtse gsum pa

མདུང་རྩེ་གསུམ་པ།

Triśūla

One of the kings of the rākṣasas.

g.1808 Trivarṇā

kha dog gsum ma

ཁ་དོག་གསུམ་མ།

Trivarṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1809 Triyāṇātreya

rgyun shes kyi bu theg pa gsum

རྒྱུན་ཤེས་ཀྱི་བུ་ཐེག་པ་གསུམ།

Triyāṇātreya

One of the bodhisattvas attending the delivery of the MMK.

g.1810 Tubeflower

spos pra ma tsa ri

སྤོས་པྲ་མ་ཙ་རི།

brahmadaṇḍī

Clerodendrum indicum.

g.1811 Tuft of hair

mdzod spu

མཛོད་སྤུ།

ūrṇā

See “ūrṇā.”

g.1812 Tula

srang

སྲང་།

Tula

Libra (zodiac sign and constellation).

g.1813 Tumburu

tum bu ru

ཏུམ་བུ་རུ།

Tumburu

Any of the four brothers of Jayā, Vijayā, Ajitā, and Aparājitā.

g.1814 Turuṣka

tu ru ska

ཏུ་རུ་སྐ།

Turuṣka

Although *turuṣka* means Turk, here it refers to the Kushana emperor Kanishka.

g.1815 Tuṣita

dga' ldan

དགའ་ལྡན།

Tuṣita · Santuṣita

One of the gods’ realms; also used as the name of the gods living there.

g.1816 Ucca

mtho ba

མཐོ་བ།

Ucca

One of the tathāgatas attending the delivery of the MMK.

g.1817 Uccatama

shin tu mtho ba

ཤིན་ཏུ་མཐོ་བ།

Uccatama

One of the tathāgatas attending the delivery of the MMK.

g.1818 Ucchuṣma

—

Ucchuṣma

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1819 Udaya

'char gyal

འཆར་རྒྱལ།

Udaya

One of the kings of Nepal, possibly Udayadeva of the seventh century; a legendary king before the time of the Buddha.

g.1820 Udayana

'char ba

འཆར་བ།

Udayana

A king of Vatsa, contemporary of the Buddha; also, a king based in Ujjain, contemporary of the Buddha.

g.1821 Udāyin

'char ba

འཆར་བ།

Udāyin

One of the śrāvakas attending the delivery of the MMK.

g.1822 Uḍḍiyāṇa

o Ti ya

ཨོ་ཏི་ཡ།

Uḍḍiyāṇa

An ancient country most likely located in the Swat Valley of present-day Pakistan.

g.1823 Udgatoṣṇīṣa

'phags pa'i gtsug tor

འཕགས་པའི་གཙུག་ཏོར།

Udgatoṣṇīṣa

Another name of Abhyudgatoṣṇīṣa.

g.1824 Udumbara

u dum bA ra

ཨུ་དུམ་བ་ར།

udumbara

Ficus glomerata.

g.1825 Udumbara

u dum bA ra

ཨུ་དུམ་བ་ར།

Udumbara

An ancient city in Magadha.

g.1826 Udyāna

—

Udya

Also spelled Uḍḍiyāṇa.

g.1827 Ugratejas

drag po'i gzi brjid

དྲག་པོའི་གཟི་བརྗིད།

Ugratejas

One of the rāśis.

g.1828 Ūhā

—

Ūhā

The name of a nakṣatra.

g.1829 Ujjain

'phags rgyal

འཕགས་རྒྱལ།

Ujjayinī

See "Ujjayinī."

g.1830 Ujjayinī

'phags rgyal

འཕགས་རྒྱལ།

Ujjayinī

A city in ancient India, corresponding to modern Ujjain.

g.1831 Ulkāpiśācī

sha za mo skar mda' ma

ཤ་ཟ་མོ་སྐར་མདའ་མ།

Ulkāpiśācī

One of the great piśācīs.

g.1832 Ulūkā

'ug pa ma

ཪུག་པ་མ།

Ulūkā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.1833 Umā

dka' zlog

དཀའ་བློག

Umā

One of the wives of Śiva.

g.1834 Umāriṣṭa

—

Umāriṣṭa

One of the tathāgatas attending the delivery of the MMK. Not clear in the Tibetan.

g.1835 Umā's husband

dka' zlog gi bdag po

དཀའ་བློག་གི་བདག་པོ།

Umāpati

Śiva.

g.1836 Universal emperor

'khor los sgyur ba · 'khor los sgyur ba' rgyal po

འཁོར་ལོས་སྒྱུར་བ། · འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་པོ།

cakravartin

See “cakravartin.”

g.1837 Unmāda

—

Unmāda

One of the kinnara kings.

g.1838 Unmattaka

smyo byed

སྨྱོ་བྱེད།

Unmattaka

One of the śrāvakas attending the delivery of the MMK.

g.1839 Unmeṣanimeṣa

mig ’byed mi ’dzum

མིག་འབྱེད་མི་འཛུམ།

unmeṣanimeṣa

A unit of time measuring the time it takes to blink.

g.1840 Unnata

—

Unnata

One of the kinnara kings.

g.1841 Unnatoṣṇīṣa

gtsug tor mthon po

གཙུག་ཏོར་མཐོན་པོ།

Unnatoṣṇīṣa

One of the eight uṣṇīṣa kings.

g.1842 Upadhanika

nye ba’i nor can

ཉེ་བའི་ནོར་ཅན།

Upadhanika

One of the śrāvakas attending the delivery of the MMK.

g.1843 Upadharma

nye ba’i chos

ཉེ་བའི་ཆོས།

Upadharma

One of the pratyekabuddhas attending the delivery of the MMK.

g.1844 Upaḍimbhaka

nye ba’i byis pa · nye ba’i byi pa

ཉེ་བའི་བྱིས་པ། · ཉེ་བའི་བྱི་པ།

Upaḍimbhaka

One of the śrāvakas attending the delivery of the MMK.

g.1845 Upadrava

—

Upadrava

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1846 Upadravya

nye rdzas

ཉེརྫས།

Upadravya

One of the śrāvakas attending the delivery of the MMK.

g.1847 Upadruma

nye ba'i ljon pa

ཉེབའིལྗོན་པ།

Upadruma

One of the kinnara kings.

g.1848 Upadukura

nye ba'i dbus

ཉེབའིདབུས།

Upadukura

One of the kings of the nāgas.

g.1849 Upadundubhi

nye ba'i rnga bo che

ཉེབའིཏ་བོ་ཆེ།

Upadundubhi

One of the pratyekabuddhas attending the delivery of the MMK.

g.1850 Upāgata

nye bar 'ongs

ཉེབར་འོངས།

Upāgata

One of the śrāvakas attending the delivery of the MMK.

g.1851 Upagraha

nye ba'i gza' rgyad

ཉེབའིགཟའ་རྒྱུད།

upagraha

A class of beings related to grahas.

g.1852 Upaharita

nye ba'i ljang sngon

ཉེབའིལྗང་སྔོན།

Upaharita

One of the śrāvakas attending the delivery of the MMK.

g.1853 Upajaṭā

nye ba'i ral pa ma

ཉེབའིར་པ་མ།

Upajaṭā

One of the female śrāvakas attending the delivery of the MMK.

g.1854 Upakāla

nye ba'i dus

ཉེབའི་དུས།

Upakāla

One of the pratyekabuddhas attending the delivery of the MMK.

g.1855 Upakambala

nye ba'i la ba

ཉེབའི་ལ་བ།

Upakambala

One of the kings of the nāgas.

g.1856 Upakara

phan byed

ཕན་བྱེད།

Upakara

One of the pratyekabuddhas attending the delivery of the MMK.

g.1857 Upakāśika

nye ba'i ka shi can

ཉེབའི་ཀ་ཤི་ཅན།

Upakāśika

One of the śrāvakas attending the delivery of the MMK.

g.1858 Upakeśinī

nye ba'i skra can ma

ཉེབའི་སྐྲ་ཅན་མ།

Upakeśinī

One of the vidyās attending upon Mañjuśrī.

g.1859 Upaketu

nye ba'i tog

ཉེབའི་དཔུང་།

Upaketu

One of the pratyekabuddhas attending the delivery of the MMK.

g.1860 Upakṣepa

nye bar 'phen pa

ཉེབར་འཕེན་པ།

Upakṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1861 Upakumbha

nye ba'i bum pa

ཉེབའི་བུམ་པ།

Upakumbha

One of the rāśis.

g.1862 Upakurukulla

nye ba'i ku ru ku la

ཉེབའི་ཀུ་རུ་ཀུ་ལ།

Upakurukulla

One of the śrāvakas attending the delivery of the MMK.

g.1863 Upāli

nye ba 'khor

ཉེ་བ་འཁོར།

Upāli

One of the śrāvakas attending the delivery of the MMK.

g.1864 Upāṃśa

nye ba'i cha shas

ཉེ་བའི་ཆ་ཤས།

Upāṃśa

One of the pratyekabuddhas attending the delivery of the MMK.

g.1865 Upananda

nye dga' bo

ཉེ་དགའ་བོ།

Upananda

One of the śrāvakas attending the delivery of the MMK; one of the kings of nāgas.

g.1866 Upanandana

nye dga'

ཉེ་དགའ།

Upanandana

One of the śrāvakas attending the delivery of the MMK.

g.1867 Upanandika

nye ba'i dga' ldan

ཉེ་བའི་དགའ་ལྡན།

Upanandika

One of the śrāvakas attending the delivery of the MMK.

g.1868 Upanandinī

nye ba'i dga' byed ma

ཉེ་བའི་དགའ་བྱེད་མ།

Upanandinī

One of the great yakṣiṇīs.

g.1869 Upanemi

nye ba'i mu khyud

ཉེ་བའི་མུ་ཁྱུད།

Upanemi

One of the pratyekabuddhas attending the delivery of the MMK.

g.1870 Upapañcika

nye ba'i lngas rtsen

ཉེ་བའི་ལྔས་རྩེན།

Upapañcika

One of the śrāvakas attending the delivery of the MMK.

g.1871 Upaphala

nye ba'i 'bras bu

ཉེ་བའི་འབྲས་བུ།

Upaphala

One of the śrāvakas attending the delivery of the MMK.

g.1872 Upapīlu

nye ba'i pI lu

ཉེ་བའི་པཱི་ལུ།

Upapīlu

One of the kings of the piśācas.

g.1873 Upapūrṇa

nye ba'i gang ba

ཉེ་བའི་གང་བ།

Upapūrṇa

One of the śrāvakas attending the delivery of the MMK.

g.1874 Uparaja

nye ba'i rdul

ཉེ་བའི་རྡུལ།

Uparaja

One of the rāśis.

g.1875 Upareṇu

nye ba'i rdul

ཉེ་བའི་རྡུལ།

Upareṇu

One of the pratyekabuddhas attending the delivery of the MMK.

g.1876 Upariṣṭa

nye ba'i 'dod pa

ཉེ་བའི་འདོད་པ།

Upariṣṭa

One of the eight chief pratyekabuddhas.

g.1877 Upāriṣṭa

ldang ba

ལྡང་བ།

Upāriṣṭa

One of the pratyekabuddhas in the maṇḍala of Mañjuśrī (it is not clear if *upāriṣṭa* here is a variant spelling of *upariṣṭa*, i.e. one of the eight chief pratyekabuddhas).

g.1878 Upasāgara

nye ba'i rgya mtsho

ཉེ་བའི་རྒྱ་མཚོ།

Upasāgara

One of the kings of the nāgas.

g.1879 Upasanat

nye ba'i kun bged

ཉེབའི་གྱུར་བཞེད།

Upasanat

One of the grahas.

g.1880 Upavarṇaka

nye ba'i snyan pa

ཉེབའི་སྙན་པ།

Upavarṇaka

One of the śrāvakas attending the delivery of the MMK.

g.1881 Upavartana

nye bar gnas

ཉེབར་གནས།

Upavartana

One of the śrāvakas attending the delivery of the MMK.

g.1882 Upavīrā

—

Upavīrā

One of the female śrāvakas attending the delivery of the MMK.

g.1883 Upavṛṣṭi

nye ba'i char 'bebs

ཉེབའི་ཆར་འབེབས།

Upavṛṣṭi

One of the grahas.

g.1884 Upayāyika

nye ba'i 'char ba

ཉེབའི་འཆར་བ།

Upayāyika

One of the śrāvakas attending the delivery of the MMK.

g.1885 Upekṣaka

btang snyoms pa

བཏང་སྙོམས་པ།

Upekṣaka

One of the kinnara kings.

g.1886 Upendra

nye dbang

ཉེདབང་།

Upendra

One of the pratyekabuddhas attending the delivery of the MMK; the name of a yakṣa.

g.1887 Upeta

—

Upeta

One of the śrāvakas attending the delivery of the MMK.

g.1888 Upodāyika

nye ba'i 'char ba

ཉེ་བའི་འཆར་བ།

Upodāyika

One of the śrāvakas attending the delivery of the MMK.

g.1889 Ūrdhvaga

steng 'gro

སྟེང་འགྲོ།

Ūrdhvaga

One of the rāśis.

g.1890 Ūrṇā

mdzod spu

མཛོད་སྤུ།

ūrṇā

A tuft of hair between the eyebrows; this is one of the thirty-two auspicious marks of a buddha.

g.1891 Ūrṇa

mdzod spu

མཛོད་སྤུ།

Ūrṇa

A mantra deity.

g.1892 Ūrṇā

mdzod spu

མཛོད་སྤུ།

Ūrṇā

One of the vidyārājñīs attending the delivery of the MMK.

g.1893 Urubilvā

grong khyer lteng rgyas

གྲོང་ཁྱེར་ལྟེང་རྒྱས།

Urubilvā

A place near Bodhgaya.

g.1894 Urubilvākāśyapa

lteng rgyas 'od srung gi bu

ལྟེང་རྒྱས་འོད་སྲུང་གི་བུ།

Urubilvākāśyapa

One of the śrāvakas attending the delivery of the MMK.

g.1895 Uśīra

rtswa u shi ra

རྩྭ་ཨུ་ཤི་ར།

uśīra

Andropogon muricatus (a species of grass).

g.1896 Uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

A protuberance on the head of a buddha; this term may also refer to beings who have this protuberance, known as uṣṇiṣa kings or uṣṇīṣa-tathāgatas.

g.1897 Uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

Uṣṇīṣa

One of the eight uṣṇīṣa kings; another name of Uṣṇīṣarāja.

g.1898 Uṣṇīṣa king

gtsug tor rgyal po

གཙུག་ཏོར་རྒྱལ་པོ།

uṣṇīṣarāja

A class of fully awakened nonhuman beings, especially the chief eight among them.

g.1899 Uṣṇīṣarāja

gtsug gtor gyi rgyal po · gtsug gtor rgyal po

གཙུག་གཏོར་གྱི་རྒྱལ་པོ། · གཙུག་གཏོར་རྒྱལ་པོ།

Uṣṇīṣarāja

The name of the one-syllable mantra of Mañjuśrī—*bhrūṁ*—and also of the form of Mañjuśrī that it invokes.

g.1900 Uṣṇīṣarājñī

gtsug tor gyi rgyal mo

གཙུག་ཏོར་གྱི་རྒྱལ་མོ།

Uṣṇīṣarājā

One of the goddesses (possibly a male deity) in the maṇḍala of Mañjuśrī. See note 410.

g.1901 Utkṛṣṭakṣepa

tshol bar 'phen pa

ཚོལ་བར་འཕེན་པ།

Utkṛṣṭakṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1902 Utpalaparṇā

ut+pa la'i 'dab ma

ཨུཏྤ་ལའི་འདབ་མ།

Utpalaparṇā

One of the female śrāvakas attending the delivery of the MMK.

g.1903 Utsāraka

g.yengs byed

གཡེངས་བྱེད།

utsāraka

A class of malevolent spirits.

g.1904 Uttama

mchog

མཆོག

Uttama

One of the rāśis.

g.1905 Uttarakuru

—

Uttarakuru

A mythical country in the north of India.

g.1906 Uttārāṣāḍhā

chu smad

ཆུ་སྨད།

(not in the Skt. source of the MMK)

The name of a nakṣatra. One of the two Āṣāḍhās.

g.1907 Vadhūyakṣiṇī

mna' ma gnod sbyin mo

མན་ཨ་མ་གཙོད་སྦྱིན་མོ།

Vadhūyakṣiṇī

One of the seven yakṣiṇīs.

g.1908 Vahā

—

Vahā

The name of a nakṣatra.

g.1909 Vainateya

nam mkha'i lding

ནམ་མཁའི་ལྡིང་།

Vainateya

The name of a garuḍa.

g.1910 Vainateya

rnam 'dud bu

རྣམ་འདུད་བུ།

Vainateya

One of the garuḍa kings.

g.1911 Vaipulya

shin tu rgyas pa

ཤིན་ཏུ་རྒྱས་པ།

vaipulya

Literally "extensive"/"elaborate," it is a denomination applied to a limited number of important sūtras, including the *Lalitavistara (https://read.84000.co/translation/toh95.html)*, the *Suvarṇaprabhāsa*, and a few others.

g.1912 Vairāṭa

dpa' bo

དཔའ་བོ།

Vairāṭa

A king contemporary with the Buddha.

g.1913 Vairocana

rnam par snang mdzad

རྣམ་པར་སྣང་མཛད།

Vairocana

One of the pratyekabuddhas attending the delivery of the MMK; one of the eight tathāgatas; one of the five buddhas (who preside over the five buddha families).

g.1914 Vairocanagarbha

rnam par snang mdzad snying po

རྣམ་པར་སྣང་མཛད་སྙིང་པོ།

Vairocanagarbha

One of the tathāgatas attending the delivery of the MMK; one of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.1915 Vaiśākha

dpyid zla tha chungs

དཔྱིད་ཟླ་ཐ་ཆུང་ས།

Vaiśākha

A solar month in the Indic calendar, roughly from mid-April to mid-May.

g.1916 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

Vaiśālī

The capital city of the Licchavis, where the Buddha gave his last sermon.

g.1917 Vaiśampāyana

bai sham pA yA na

བཻ་ཤམ་པཱ་ཡཱ་ན།

Vaiśampāyana

One of the sages (*ṛṣi*).

g.1918 Vaiṣṇava

khyab 'jug

ཁྱབ་འཇུག

Viṣṇu

Belonging or relating to the god Viṣṇu; a devotee or follower of Viṣṇu; see “Viṣṇu.”

g.1919 Vaiṣṇavī

khyab 'jug ma

ཁྱབ་འཇུག་མ།

Vaiṣṇavī

One of the great mātṛs.

g.1920 Vaiśravaṇa

rnam thos

རྣམ་ཐོས།

Vaiśravaṇa

Another name of Kubera.

g.1921 Vaiśya

rje'u rigs

རྗེའུ་རིགས།

viś, vaiśya

A member of the merchant caste.

g.1922 Vaivasvata

nyi ma'i bu

ཉི་མའི་བུ།

Vaivasvata

A vidyārāja from the personal retinue of Vajrapāṇi; also a patronymic of Yama.

g.1923 Vaivasvatī

nyi ma'i bu mo

ཉི་མའི་བུ་མོ།

Vaivasvatī

One of the great mātṛs.

g.1924 Vajra

—

Vajra

The ruler or Magadha, possibly preceding or sharing the kingship with Rājyavardhana.

g.1925 Vajra

rdo rje

རྡོ་རྗེ།

Vajra

One of the grahas.

g.1926 Vajra family

rdo rje'i rigs

རྡོ་རྗེའི་རིགས།

vajrakula

The family associated with Vajrapāṇi.

g.1927 Vajra realm

rdo rje'i gnas

རྡོ་རྗེའི་གནས།

Vajrabhavana

This seems to be the name of the realm/abode of Vajrapāṇi.

g.1928 Vajra Seat

rdo rje gdan

རྡོ་རྗེ་གདན།

Vajrāsana

Another name of Bodhgaya.

g.1929 Vajra throne

rdo rje'i gdan

རྡོ་རྗེའི་གདན།

vajrāsana

The seat upon which a full realization of a buddha is attained. This attainment is one of the twelve great deeds of a tathāgata.

g.1930 Vajrabāhu

rdo rje dpung pa

རྡོ་རྗེ་དཔུང་པ།

Vajrabāhu

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1931 Vajrabhairava

rdo rje 'jigs byed

རྡོ་རྗེ་འཇིགས་བྱེད།

Vajrabhairava

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1932 Vajrabhṛkuṭī

rdo rje khro gnyer ma

རྡོ་རྗེ་ཁྲོ་གཉེར་མ།

Vajrabhṛkuṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1933 Vajrabhrū

rdo rje'i sbyin ma

རྡོ་རྗེའི་སྦྱིན་མ།

Vajrabhrū

One of the great dūtīs attending upon Lord Vajrapāṇi. The attested Tibetan appears to in error, and should read *rdo rje'i smin ma*.

g.1934 Vajradaṃṣṭra

rdo rje mche ba

རྡོ་རྗེ་མཆེ་བ།

Vajradaṃṣṭra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1935 Vajradaṇḍa

rdo rje dbyug pa

རྡོ་རྗེ་དབྱུག་པ།

Vajradaṇḍa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1936 Vajradhanuḥ

rdo rje gzhu

རྡོ་རྗེ་གཞུ།

Vajradhanuḥ

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1937 Vajradhara

rdo rje 'dzin

རྡོ་རྗེ་འཛིན།

Vajradhara

One of the tathāgatas.

g.1938 Vajradhara

rdo rje 'dzin · rdo rje 'chang

རྡོ་རྗེ་འཛིན། · རྡོ་རྗེ་འཆང།

Vajradhara

An epithet of Vajrapāṇi.

g.1939 Vajradhvaja

rdo rje rgyal mtshan

རྡོ་རྗེ་རྒྱལ་མཚན།

Vajradhvaja

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1940 Vajragrīva

rdo rje mgrin pa

རྡོ་རྗེ་མགྲིན་པ།

Vajragrīva

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1941 Vajrahasta

rdo rje lag pa

རྡོ་རྗེ་ལག་པ།

Vajrahasta

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1942 Vajrajihvā

rdo rje lce ma

རྡོ་རྗེ་ལྕེ་མ།

Vajrajihvā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1943 Vajrakāminī

rdo rje 'dod ldan ma

རྡོ་རྗེ་འདོད་ལྡན་མ།

Vajrakāminī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1944 Vajrākara

rdo rje byed pa

རྡོ་རྗེ་བྱེད་པ།

Vajrākara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1945 Vajrakavaca

rdo rje go cha

རྡོ་རྗེ་གོ་ཆ།

Vajrakavaca

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1946 Vajrakrauñca

—

Vajrakrauñca

One of the mantra deities.

g.1947 Vajrakrodha

rdo rje khro bo

རྡོ་རྗེ་ཁྲོ་བོ།

Vajrakrodha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1948 Vajralekhā

rdo rje yi ge ma

རྡོ་རྗེ་ཡི་གེ་མ།

Vajralekhā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1949 Vajralocanā

rdo rje'i spyan ma

རྡོ་རྗེའི་སྤྱན་མ།

Vajralocanā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1950 Vajrāṃsā

rdo rje'i thal gong ma

རྡོ་རྗེའི་ཐལ་གོང་མ།

Vajrāṃsā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1951 Vajramuṣṭī

rdo rje khu tshur ma

རྡོ་རྗེ་ཁུ་ཚུར་མ།

Vajramuṣṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1952 Vajranābhi

rdo rje lte ba

རྡོ་རྗེ་ལྟེ་བ།

Vajranābhi

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1953 Vajrānalapramohanīdhāraṇī

rdo rje'i mes rab tu rmongs par byed pa'i gzungs kyi lha mo

རྡོ་རྗེའི་མེས་རབ་ཏུ་རྨོངས་པར་བྱེད་པའི་གཟུངས་ཀྱི་ལྷ་མོ།

Vajrānalapramohanīdhāraṇī

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.1954 Vajrānana

rdo rje zhal

རྡོ་རྗེ་ཞལ།

Vajrānana

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1955 Vajrānanī

—

Vajrānanī

"Vajra-Faced," one of the mantra deities.

g.1956 Vajranārāca

rdo rje lcags mda'

རྡོ་རྗེ་ལྷག་མདའ།

Vajranārāca

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1957 Vajranetra

rdo rje spyan

རྡོ་རྗེ་སྤྱན།

Vajranetra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1958 Vajrāṅka

rdo rje sa mtshon pa

རྡོ་རྗེ་ས་མཚོན་པ།

Vajrāṅka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1959 Vajrāṅkuśī

rdo rje lcags kyu ma

རྡོ་རྗེ་ལྕགས་ཀྱུ་མ།

Vajrāṅkuśī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1960 Vajrānta

—

Vajrānta

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1961 Vajrāntaka

rdo rje mthar byed

རྡོ་རྗེ་མཐར་བྱེད།

Vajrāntaka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1962 Vajrapāṇi

phyag na rdo rje

ཕྱག་ན་རྡོ་རྗེ།

Vajrapāṇi · Kuliśapāṇi

A Buddhist deity and a legendary bodhisattva; in the MMK he is regarded as the master of powerful nonhuman beings.

g.1963 Vajrapañjara

rdo rje dra ba

རྡོ་རྗེ་དྲ་བ།

Vajrapañjara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1964 Vajrapatāka

rdo rje ba dan

རྡོ་རྗེ་བ་དན།

Vajrapatāka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1965 Vajrapātāla

rdo rje sa 'og

རྡོ་རྗེ་ས་འོག

Vajrapātāla

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1966 Vajraprākāra

rdo rje ra ba

རྡོ་རྗེ་ར་བ།

Vajraprākāra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1967 Vajrārṇā

—

Vajrārṇā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1968 Vajraroman

rdo rje ba spu

རྡོ་རྗེ་བ་སྤུ།

Vajraroman

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1969 Vajraśālavatī

gnas dang ldan ma

གནས་དང་ལྡན་མ།

Vajraśālavatī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1970 Vajrasaṃhata

rdo rje mkhregs pa

རྡོ་རྗེ་མཁྲེགས་པ།

Vajrasaṃhata

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1971 Vajrāsanī

rdo rje thog 'bab ma

རྡོ་རྗེ་ཐོག་འབབ་མ།

Vajrāsanī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1972 Vajraśara

rdo rje mda'

རྡོ་རྗེ་མདའ།

Vajraśara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1973 Vajraśāṭī

—

Vajraśāṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1974 Vajrasena

rdo rje sde

རྡོ་རྗེ་སྡེ།

Vajrasena

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1975 Vajrasenā

rdo rje sde ma

རྡོ་རྗེ་སྡེ་མ།

Vajrasenā

One of the goddesses from Vajrapāṇī's retinue in the maṇḍala of Mañjuśrī.

g.1976 Vajraśikha

—

Vajraśikha

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1977 Vajraśikhara

rdo rje rtse mo

རྡོ་རྗེ་རྩེ་མོ།

Vajraśikhara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1978 Vajrasphoṭa

—

Vajrasphoṭa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1979 Vajraśravaṇā

rdo rje rna ba ma

རྡོ་རྗེ་རྣ་བ་མ།

Vajraśravaṇā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1980 Vajraśṛṅkhalā

rdo rje lu gu rgyud ma

རྡོ་རྗེ་ལུ་གུ་རྒྱུད་མ།

Vajraśṛṅkhalā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1981 Vajrāstra

rdo rje mtshon cha

རྡོ་རྗེ་མཚོན་ཆ།

Vajrāstra

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1982 Vajrasūcī

rdo rje khab ma

རྡོ་རྗེ་ཁབ་མ།

Vajrasūcī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1983 Vajratejoṣṇīṣa

gzi brjid gtsug tor

གཟི་བརྗིད་གཙུག་ཏོར།

Vajratejoṣṇīṣa

One of the mantra deities.

g.1984 Vajravakṣas

rdo rje mthon ka

རྡོ་རྗེ་མཐོན་ཀ

Vajravakṣas

A vidyārāja from the personal retinue of Vajrapāṇi.

g.1985 Vajravināyaka

—

vajravināyaka

A Buddhist version of vināyaka.

g.1986 Vakhala

bag kha la

བག་ཁ་ལ།

Vakhala

An ancient country, possibly in the Himalayan region.

g.1987 Valgusvara

—

Valgusvara

One of the bodhisattvas attending the delivery of the MMK. Not clear in the Tibetan.

g.1988 Vallabha

rnyed sla

རྙེད་སླ།

Vallabha

Another name of Maṅgala.

g.1989 Vallabha

yid du 'ong

ཡིད་དུ་འོང།

Vallabha

A south Indian king, contemporary of Mahendra, identified as the Cālukya king Pulakeśin II.

g.1990 Vallabhī

ba la

བ་ལ།

Vallabhī

An ancient city located in the Saurashtra peninsula of Gujarat.

g.1991 Vālmīki

grog mkhar skyes

གྲོག་མཁར་སྐྱེས།

Vālmīki

One of the sages (*ṛṣi*).

g.1992 Vāmakī

mi'u thung ma

མིའུ་ཐུང་མ།

Vāmakī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.1993 Vānara

—

Vānara

One of the rāśis.

g.1994 Vaṅga

bang ga

བང་གཱ།

Vaṅgāla · Vaṅga

An ancient country in the Ganges delta.

g.1995 Vapuṣā

lus can ma

ལུས་ཅན་མ།

Vapuṣā

One of the female śrāvakas attending the delivery of the MMK.

g.1996 Varada

sbyin pa nyid

སྦྱིན་པ་ཉིད།

Varada

One of the muhūrtas.

g.1997 Varadā

—

Varadā

"Boon Giver," one of the vidyās attending upon Mañjuśrī.

g.1998 Vārāha

phag rgod

ཕག་རྒོད།

Vārāha

A mountain near Kuśāgrapura.

g.1999 Vārāhī

phag mo

ཕག་མོ།

Vārāhī

One of the great mātṛs.

g.2000 Vārāṇasī

ga sha · ka shi

ག་ཤ། · ཀ་ཤི།

Kāśī

A city near Sarnath, where the Buddha gave his first sermon; this name can be applied also to the surrounding country or district. The name is rendered elsewhere in this translation as “Kāśī.”

g.2001 Vararuci

mchog sred

མཆོག་སྲེད།

Vararuci

One of the ministers of King Nanda.

g.2002 Vārati

—

Vārati

A legendary king before the time of the Buddha.

g.2003 Vāravatī

res ldan grong

རེས་ལྡན་གྲོང་།

Vāravatī

It is not clear what location or entity this name refers to; the Sanskrit dictionary identifies it as the name of a river.

g.2004 Vardhamāna

'phel byed

འཕེལ་བྱེད།

Vardhamāna

An ancient city corresponding to modern Burdwan.

g.2005 Varṇaka

snyan pa

སྙན་པ།

Varṇaka

One of the śrāvakas attending the delivery of the MMK.

g.2006 Vārṣika

dbyar can

དབྱར་ཅན།

Vārṣika

One of the śrāvakas attending the delivery of the MMK.

g.2007 Varuṇa

chu lha

ཆུ་ལྷ།

Varuṇa

The god of waters.

g.2008 Vāruṇī

chu lha ma

ཆུ་ལྷ་མ།

Vāruṇī

One of the great mātṛs.

g.2009 Vāruṣaka

rtsub par byed nyid

རྩུབ་པར་བྱེད་ཉིད།

Vāruṣaka

An island, possibly in the Indian Ocean.

g.2010 Vaśakarī

dbang du byed ma

དབང་དུ་བྱེད་མ།

Vaśakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.2011 Vasava

nor lha'i bu

ནོར་ལྷའི་བུ།

Vasava

One of the tathāgatas attending the delivery of the MMK.

g.2012 Vāsava

dbyig ldan

དབྱིག་ལྡན།

Vāsava

Epithet of Indra; when used in the plural it refers to a class of gods.

g.2013 Vāsavā

—

Vāsavā

One of the female śrāvakas attending the delivery of the MMK.

g.2014 Vaśavartin

—

Vaśavartin

One of the gods' realms; also the name of the gods living there.

g.2015 Vasiṣṭha

gnas 'jog

གནས་འཇོག

Vasiṣṭha

One of the sages (*ṛṣi*).

g.2016 Vasu

nor lha

ནོར་ལྷ།

Vasu

One of the pratyekabuddhas attending the delivery of the MMK.

g.2017 Vasudā

nor sbyin ma

ནོར་སྦྱིན་མ།

Vasudā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode; one of the female śrāvakas attending the delivery of the MMK.

g.2018 Vasudhā

sa'i lha mo

ས་ཡི་ལྷ་མོ།

Vasudhā

The goddess of wealth; a goddess in one of the paintings of Śākyamuni.

g.2019 Vasuketu

nor lha'i tog

ནོར་ལྷའི་ཏོག

Vasuketu

One of the tathāgatas attending the delivery of the MMK.

g.2020 Vāsuki

nor ldan

ནོར་ལྡན།

Vāsuki

One of the kings of the nāgas.

g.2021 Vasumatī

dge ldan ma

དགེ་ལྡན་མ།

Vasumatī

One of the great yakṣiṇīs.

g.2022 Vaṭavāsinī

shing la mu la gnas ma

ཤིང་ལ་མུ་ལ་གནས་མ།

Vaṭavāsinī

One of the great yakṣiṇīs.

g.2023 Vātikā

rlung las gyur pa

རླུང་ལས་གྱུར་པ།

vātikā

A class of spirits causing excess wind (the humor).

g.2024 Vatsaka

be'u

བེའུ།

Vatsaka

One of the kings of Nepal.

g.2025 Vātsīka

be'u'i bu

བེའུའི་བུ།

Vātsīka

One of the śrāvakas attending the delivery of the MMK.

g.2026 Vāyavyā

rlung phyogs ma

རླུང་ཕྱོགས་མ།

Vāyavyā

One of the great mātṛs.

g.2027 Vāyu

rlung

རླུང་།

Vāyu

The wind; the god of wind.

g.2028 Vemacitri

thags bzang ris

ཐགས་བཟང་རིས།

Vemacitri

One of the kings of the asuras.

g.2029 Venus

pa bsangs

པ་བསངས།

Śukra

See “Śukra.”

g.2030 Vetāḍa

ro langs

རོ་ལངས།

vetāḍa · vetāla

A class of demons inhabiting charnel grounds.

g.2031 Vibhīṣaṇa

rnam par ’jigs byed · bi bhi sha na

རྣམ་པར་འཇིགས་བྱེད། · བི་བྷི་ཥ་ཎ།

Vibhīṣaṇa

One of the kings of the rākṣasas; also, the name of a yakṣa.

g.2032 Vidhamanarāja

rnam par ’joms par byed pa’i rgyal po

རྣམ་པར་འཇོམས་པར་བྱེད་པའི་རྒྱལ་པོ།

Vidhamanarāja

One of the tathāgatas attending the delivery of the MMK.

g.2033 Vidhvasteśvara

rnam ’jig dbang phyug

རྣམ་འཇིག་དབང་ཕྱུག

Vidhvasteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.2034 Vidiśa

phyogs mtshams

ཕྱོགས་མཚམས།

Vidiśa

A city in ancient India.

g.2035 Vidrāpaka

rnam par zhu byed

རྣམ་པར་ཞུ་བྱེད།

Vidrāpaka

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2036 Vidrava

—

Vidrava

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2037 Vidrāvaṇa

rnam par ʼju byed

རྣམ་པར་འཇུ་བྱེད།

Vidrāvaṇa

One of the kings of the rākṣasas.

g.2038 Vidyā

rig pa

རིག་པ།

vidyā

Magical spell; knowledge of spells; a class of male or female deities identified with their spells.

g.2039 Vidyā king

rig paʼi rgyal po

རིག་པའི་རྒྱལ་པོ།

vidyārāja

See “vidyārāja.”

g.2040 Vidyādhara

rig ʼdzin

རིག་འཛིན།

vidyādhara

One possessed of *vidyā*; this could refer to any being who is an adept of magical lore, but in particular to the class of semidivine, nonhuman beings of the same name. The term is rendered elsewhere in this translation as “knowledge holder” or “adept of vidyās.”

g.2041 Vidyādhara

rig pa ʼdzin pa

རིག་པ་འཛིན་པ།

Vidyādhara

One of the rāśis.

g.2042 Vidyādharī

rig ʼdzin ma

རིག་འཛིན་མ།

vidyādharī

A female vidyādhara (a class of semidivine beings).

g.2043 Vidyārāja

rig pa'i rgyal po

རིག་པའི་རྒྱལ་པོ།

vidyārāja

"Vidyā king," a class of mantras and mantra deities; an epithet of Vajrapāṇi; an epithet of any powerful vidyā or mantra.

g.2044 Vidyārājñī

rig pa'i rgyal mo

རིག་པའི་རྒྱལ་མོ།

vidyārājñī

"vidyā queen," a female vidyārāja.

g.2045 Vidyota

gsal

གསལ།

Vidyota

A king based in Ujjain, contemporary of the Buddha.

g.2046 Vidyottama

rig pa mchog

རིག་པ་མཆོག

Vidyottama

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2047 Vighna

bar chad

བར་ཆད།

vighna

A class of spirits that cause obstacles (the word *vighna* means "obstacle").

g.2048 Vihasita

rnam par rgod pa

རྣམ་པར་རྒོད་པ།

Vihasita

One of the grahas.

g.2049 Vijayā

bi dza ya

བི་ཛ་ཡ།

Vijayā

One of the "four sisters" invoked in a mantra.

g.2050 Vijayā

rnam par rgyal ma

རྣམ་པར་རྒྱལ་མ།

Vijayā

One of the great dūtīs attending upon Lord Vajrapāṇi; one of the great yakṣiṇīs; also a mantra goddess representing the power (*śakti*) of all the buddhas.

g.2051 Vijayavatī

rnam rgyal ldan ma

རྣམ་རྒྱལ་ལྡན་མ།

Vijayavatī

One of the female śrāvakas attending the delivery of the MMK.

g.2052 Vijayoṣṇīṣa

rnam par rgyal ba'i gtsug tor

རྣམ་པར་རྒྱལ་བའི་གཙུག་ཏོར།

Vijayoṣṇīṣa

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.2053 Vikarāla

rnam par g.yengs byed

རྣམ་པར་གཡེངས་བྱེད།

Vikarāla

A king of piśācas.

g.2054 Vikaraṇoṣṇīṣa

—

Vikaraṇoṣṇīṣa

One of the mantra deities.

g.2055 Vikāsinī

bi kA si ni

བི་ཀཱ་སི་ནི།

Vikāsinī

A mantra deity associated with the mudrā of the same name.

g.2056 Vikasita

kha bye ba

ཁ་བྱེ་བ།

Vikasita

One of the rāśis.

g.2057 Vikhyātaketu

rnam grags tog ma

རྣམ་གྲགས་ཏོག་མ།

Vikhyātaketu

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.2058 Vikhyātamanasa

rnam par grags pa'i yid

རྣམ་པར་གྲགས་པའི་ཡིད།

Vikhyātamanasa

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.2059 Vikhyātarāśi

rnam par grags pa'i phung po

རྣམ་པར་གྲགས་པའི་ཕུང་པོ།

Vikhyātarāśi

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.2060 Vikhyātaśriyā

rnam par grags pa'i dpal

རྣམ་པར་གྲགས་པའི་དཔལ།

Vikhyātaśriyā

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.2061 Vikrama

rnam par gnon pa

རྣམ་པར་གནོན་པ།

Vikrama

Vikrama or Vikramāditya is another name of the Gupta emperor Candragupta II.

g.2062 Vilokita

rnam par lta ba

རྣམ་པར་ལྟ་བ།

Vilokita

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.2063 Vilokiteśvara

rnam gzigs dbang phyug

རྣམ་གཟིགས་དབང་ཕྱུག

Vilokiteśvara

One of the bodhisattvas attending the delivery of the MMK.

g.2064 Vimalā

dri bral ma

དྲི་བྲལ་མ།

Vimalā

One of the dhāraṇī goddesses present at the delivery of the MMK.

g.2065 Vimala

dri med pa

དྲི་མེད་པ།

Vimala

One of the gods' realms; also used as the name of the gods living there.

g.2066 Vimalagati

dri med 'gros

དྲི་མེད་འགྲོས།

Vimalagati

One of the bodhisattvas attending the delivery of the MMK.

g.2067 Vimalaketu

dri ma med pa'i tog

དྲི་མ་མེད་པའི་ཏོག

Vimalaketu

One of the tathāgatas attending the delivery of the MMK; one of the pratyekabuddhas attending the delivery of the MMK.

g.2068 Vimalaketu

dri med pa'i tog

དྲི་མེད་པའི་དཔྱོད།

Vimalaketu

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2069 Vimalakīrti

dri med par grags pa · grags pa'i dri ma bral

དྲི་མེད་པར་གྲགས་པ། · གྲགས་པའི་དྲི་མ་བྲལ།

Vimalakīrti

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2070 Vimalamati

dri med par 'gro ba

དྲི་མེད་པར་འགྲོ་བ།

Vimalamati

One of the sixteen great bodhisattvas. The content of the list varies from text to text.

g.2071 Vimalāntakarī

dri med mtha' yas ma

དྲི་མེད་མཐའ་ཡས་མ།

Vimalāntakarī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode. The Tib. is not an accurate translation of the attested Sanskrit.

g.2072 Vimalaṭī

dri ma med par 'gro ba

དྲི་མ་མེད་པར་འགྲོ་བ།

Vimalaṭī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.2073 Vimalavāsinī

dri ma med pa'i gnas ma

དྲི་མ་མེད་པའི་གནས་མ།

Vimalavāsinī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.2074 Viṃśachoṭika

se gol nyi shu pa

སེ་གོལ་ཉི་ཤུ་པ།

Viṃśachoṭika

One of the śrāvakas attending the delivery of the MMK.

g.2075 Vīṇādvītiyaka

pi bang gnyis pa

པི་བང་གཉིས་པ།

vīṇādvītiyaka

A class of godlings, probabably related to yakṣas.

g.2076 Vīṇātṛtīyaka

pi wang gsum pa

པི་ཝང་གསུམ་པ།

vīṇātṛtīyaka

A class of godlings, probabably related to yakṣas.

g.2077 Vīṇātṛtīyaka

pi bang gsum pa

པི་བང་གསུམ་པ།

Vīṇātṛtīyaka

One of the gods' realms; also used as the name of the gods living there.

g.2078 Vinaya

dul ba

དུལ་བ།

Vinaya

A brahmin devotee of Buddhism.

g.2079 Vināyaka

rnam 'dren

རྣམ་འདྲེན།

vināyaka

"Remover [of obstacles]," a class of semidivine beings; also a class of demons who create obstacles.

g.2080 Vināyaka

log 'dren

ལོག་འདྲེན།

Vināyaka

Another name of Gaṇeśa.

g.2081 Vināyakāntakṣepa

log 'dren gyi nang du 'phen ba

ལོག་འདྲེན་གྱི་ནང་དུ་འཕེན་པ།

Vināyakāntakṣepa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2082 Vindhya

'bigs byed

འབིགས་བྱེད།

Vindhya

A low mountain range in central India.

g.2083 Vinipāta

rnam par ltung byed

རྣམ་པར་ལྟུང་བྱེད།

Vinipāta

One of the grahas.

g.2084 Vipaśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

Vipaśyin

One of the tathāgatas attending the delivery of the MMK.

g.2085 Vīrā

dpa′ mo

དཔའ་མོ།

Vīrā

One of the great yakṣiṇīs.

g.2086 Vīrā

—

Vīrā

One of the female śrāvakas attending the delivery of the MMK.

g.2087 Vīramatī

dpal ldan ma

དཔལ་ལྡན་མ།

Vīramatī

One of the great yakṣiṇīs.

g.2088 Viraṭī

dga′ bral ma

དགའ་བྲལ་མ།

Viraṭī

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.2089 Virgo

bu mo

བུ་མོ།

Kanyā

See “Kanyā.”

g.2090 Virūḍhaka

′phags skyes po

འཕགས་སྐྱེས་པོ།

Virūḍha

The king of kumbhāṇḍas (one of the four great kings of the directions).

g.2091 Virūpa

gzugs ngan

གཟུགས་ངན།

Virūpa

One of the grahas; also the name of a mahāsiddha.

g.2092 Virūpākṣa

mi sdug gzugs

མི་སྡུག་གཟུགས།

virūpākṣa

A class of demons.

g.2093 Virūpākṣa

spyan mi bzang

སྤྱན་མི་བཟང་།

Virūpākṣa

The king of the nāgas (one of the four great kings of the directions).

g.2094 Virūpiṇī

—

virūpiṇī

"Misshapen one," a class of female spirits.

g.2095 Viruta

khyad par sgra

ཁྱད་པར་སྒྲ།

Viruta

One of the kinnara kings.

g.2096 Viśākhā

sa ga

ས་ག

Viśākhā

The name of a nakṣatra.

g.2097 Viśākhā

sa ga ma

ས་ག་མ།

Viśākhā

One of the female śrāvakas attending the delivery of the MMK.

g.2098 Viṣamajvarā

rims mi bzad pa

རིམས་མི་བཟད་པ།

viṣamajvarā

A class of spirits causing intermittent fever.

g.2099 Visarpa

'go ba'i nad

འགོ་བའི་ནད།

Visarpa

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2100 Viṣṇu

khyab 'jug

ཁྱབ་འཇུག

Viṣṇu

The god Viṣṇu; also the names of various kings.

g.2101 Viṣṇulā

khyab 'jug dga' ma

ཁྱབ་འཇུག་དགའ་མ།

Viṣṇulā

One of the female śrāvakas attending the delivery of the MMK.

g.2102 Viṣṇuvatī

khyab 'jug 'dzin ma

ཁྱབ་འཇུག་འཛིན་མ།

Viṣṇuvatī

One of the female śrāvakas attending the delivery of the MMK.

g.2103 Viśoka

mya ngan bral

མྱ་ངན་བྲལ།

Viśoka

A Magadhan king, possibly the successor of Udayin.

g.2104 Visphūrja

rnam par 'phrul pa dang ldan pa

རྣམ་པར་འཕྲུལ་པ་དང་ལྡན་པ།

Visphūrja

One of the bodhisattvas attending the delivery of the MMK.

g.2105 Viśrambhikā

dbugs 'byin ldan ma

དབུགས་འབྱིན་ལྡན་མ།

Viśrambhikā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.2106 Viśruta

rnam grags

རྣམ་གྲགས།

Viśruta

One of the pratyekabuddhas attending the delivery of the MMK.

g.2107 Viśuddha

rnam par dag pa

རྣམ་པར་དག་པ།

Viśuddha

One of the gods from the realm of the Pure Abode.

g.2108 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

Viśvabhū

One of the tathāgatas (possibly the same as Viśvabhuk).

g.2109 Viśvabhuk

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

Viśvabhuk

One of the tathāgatas attending the delivery of the MMK; one of the eight tathāgatas.

g.2110 Vitasti

mtho gang

མཐོ་གང་།

vitasti

A measure of length that equals the distance from the tip of the extended thumb to the tip of the little finger.

g.2111 Vitateśvara

sna tshogs sgra'i dbang phyug
སྣ་ཚོགས་སྒྲའི་དབང་ཕྱུག
Vitateśvara
One of the bodhisattvas attending the delivery of the MMK.

g.2112 Vivasvatāvartā

gshin rje 'khyil ma
གཤིན་རྗེ་འཁྱིལ་མ།
Vivasvatāvartā
One of the dhāraṇī goddesses present at the delivery of the MMK.

g.2113 Vṛṣa

kyu mchog
ཀྱུ་མཆོག
Vṛṣa
One of the kings of Nepal, possibly Vṛṣadeva of the seventh century.

g.2114 Vṛṣabha

glang
གླང་།
Vṛṣabha
Taurus (zodiac sign and constellation).

g.2115 Vṛṣaketu

khyu nyid
ཁྱུ་ཉིད།
Vṛṣaketu
This possibly is another name of Govinda (according to Jayaswal 1934, p. 30), of Maṅgala.

g.2116 Vṛścika

sdig pa
སྡིག་པ།
Vṛścika
Scorpio (zodiac sign and constellation).

g.2117 Vṛṣṭi

char 'bebs
ཆར་འབེབས།
Vṛṣṭi
One of the grahas.

g.2118 Vṛtsudhāna

—
Vṛtsudhāna
An ancient king of Aṅga.

g.2119 Vulture Peak

bya rgod phung po'i ri
བྱ་རྒོད་ཕུང་པོའི་རི།
Gṛdhrakūṭa
A mountain near Rājagṛha (modern Rajgir) where the Buddha delivered some of his sermons.

g.2120 Vyāḍa

gcan gzan

གཅན་གཟན།

vyāḍa

Demon causing disease; disease personified.

g.2121 Vyādhighātaka

nad 'joms par byed pa

ནད་འཇོམས་པར་བྱེད་པ།

vyādhighātaka

Possibly *Cathartocarpus fistula*.

g.2122 Vyantara

—

vyantara

A class of spirits.

g.2123 Vyāsa

rgyas pa

རྒྱས་པ།

Vyāsa

One of the sages (*ṛṣi*), who is their leader or king.

g.2124 Vyūḍhoṣṇīṣa

bkod pa'i gtsug tor

བཀོད་པའི་གཙུག་ཏོར།

Vyūḍhoṣṇīṣa

One of the uṣṇīṣa kings attending the delivery of the MMK.

g.2125 Welcome offering

mchod yon

མཆོད་ཡོན།

argha

An offering usually consisting of flowers and water and offered to welcome a visitor; in the MMK rituals, it can also mean a similar farewell offering.

g.2126 Wheel-turning monarch

'khor los sgyur ba · *'khor los sgyur ba' rgyal po*

འཁོར་ལོས་སྒྱུར་བ། · འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་པོ།

cakravartin

See “cakravartin.”

g.2127 White Hayagrīva

rta mgrin dkar po

རྟ་མགྲིན་དཀར་པོ།

Śvetahayagrīva

One of the vidyārājas dwelling with Śākyamuni in the realm of the Pure Abode.

g.2128 Yadu

ya de ba

ཡ་དེ་བ།

Yādava

See note 3037.

g.2129 Yakṣa

gnod spyin

གནོད་སྦྱིན།

yakṣa

A class of beings belonging to the realm of Kubera, the god of wealth.

g.2130 Yakṣa

gnod sbyin

གནོད་སྦྱིན།

Yakṣa

One of the rāśis.

g.2131 Yakṣa

gnod sbyin gyi tshogs

གནོད་སྦྱིན་གྱི་ཚོགས།

Yakṣa

The palace of Indra.

g.2132 Yakṣakumārī

gzhon nu ma

གཞོན་ནུ་མ།

Yakṣakumārī

One of the seven yakṣiṇīs.

g.2133 Yakṣiṇī

gnod spyin mo

གནོད་སྦྱིན་མོ།

yakṣiṇī

Female yakṣa.

g.2134 Yama

gshin rje

གཤིན་རྗེ།

Yama

The god of death who rules over the realm of the pretas; a vidyārāja from the personal retinue of Vajrapāṇi; one of the kings of rākṣasas.

g.2135 Yāma

'thab bral

འཐབ་བྲལ།

Yāma

One of the gods' realms; also used as the name of the gods living there.

g.2136 Yamakasāla Grove

sA la zung gi nags

ས་ལ་ཟུང་གི་ནགས།

Yamakasālakavana

Another name of the Sāla Grove.

g.2137 Yamāntaka

gshin rje'i gshed

གཤིན་རྗེའི་གཤེད།

Yamāntaka

Wrathful aspect of Mañjuśrī; also the namesake mantra.

g.2138 Yamarāja

gshin rje rgyal po

གཤིན་རྗེ་རྒྱལ་པོ།

Yamarāja

Another name of Yama.

g.2139 Yamunā

ya mu na

ཡ་མུ་ན།

Yamunā

A river in north India.

g.2140 Yāmyā

gshin rje mo

གཤིན་རྗེ་མོ།

Yāmyā

One of the great mātṛs.

g.2141 Yaśasvin

grags ldan

གྲགས་ལྡན།

Yaśasvin

The father of King Loka.

g.2142 Yaśasvinī

grags chen ma

གྲགས་ཆེན་མ།

Yaśasvinī

A mantra goddess, one of the great dūtīs.

g.2143 Yaśavatī

grags ldan ma

གྲགས་ལྡན་མ།

Yaśavatī · Yaśovatī

One of the great dūtīs attending upon Lord Vajrapāṇi. The name is rendered elsewhere in this translation as "Yaśovatī."

g.2144 Yaśika

grags ldan

གྲགས་ལྡན།

Yaśika

One of the śrāvakas attending the delivery of the MMK.

g.2145 Yaśoda

grags sbyin

གྲགས་སྦྱིན།

Yaśoda

One of the śrāvakas attending the delivery of the MMK.

g.2146 Yaśodā

grags sbyin ma

གྲགས་སྦྱིན་མ།

Yaśodā

One of the female śrāvakas attending the delivery of the MMK.

g.2147 Yaśodharā

grags 'dzin ma

གྲགས་འཛིན་མ།

Yaśodharā

One of the female śrāvakas attending the delivery of the MMK.

g.2148 Yaśovat

grags ldan

གྲགས་ལྡན།

Yaśovat

One of the bodhisattvas attending the delivery of the MMK.

g.2149 Yaśovatī

grags ldan ma

གྲགས་ལྡན་མ།

Yaśovatī

One of the vidyārājñīs dwelling with Śākyamuni in the realm of the Pure Abode.

g.2150 Yāṣṭi

—

Yāṣṭi

One of the grahas.

g.2151 Yātrā

'gro ma

འགྲོ་མ།

Yātrā

One of the great dūtīs attending upon Lord Vajrapāṇi.

g.2152 Yātu

—

Yātu

A legendary king before the time of the Buddha.

g.2153 Yellow-berried nightshade

sman bri ha ti

སྨན་བྲི་ཧ་ཏི།

bṛhatī

Solanum xanthocarpum.

g.2154 Yodhana

'thab pa

འཐབ་པ།

Yodhana

One of the kings of the rākṣasas.

g.2155 Yogapratiṣṭha

rnam 'byor 'gro

རྣམ་འབྱོར་འགྲོ།

Yogapratiṣṭha

One of the rāśis.

g.2156 Yogeśvara

rnal 'byor dbang phyug

རྣལ་འབྱོར་དབང་ཕྱུག

Yogeśvara

One of the sages (*ṛṣi*).

g.2157 Yogin

rnal 'byor dang ldan pa

རྣལ་འབྱོར་དང་ལྡན་པ།

yogin

Practitioner of deity yoga; also a class of semidivine beings.

g.2158 Yoke

gnya' shing

གཉའ་ཤིང་།

yuga

A measure of length equal to four cubits; also, a measure of angular distance (translated here as an "angular yoke").

g.2159 Yugānta

dus kyi mtha'

དུས་ཀྱི་མཐའ།

Yugānta

One of the grahas.

g.2160 Yugāntakara

dus mthar byed

དུས་མཐར་བྱེད།

Yugāntakara

A vidyārāja from the personal retinue of Vajrapāṇi.

g.2161 Yugāntārka

dus kyi mtha'i nyi ma

དུས་ཀྱི་མཐའི་ཉི་མ།

Yugāntārka

A vidyārāja from the personal retinue of Vajrapāṇi.